BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE SPIRITUAL.

VOL. LXII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JANUARY 7, 1888. | $3,00 Per Annum, Postage Free. | NO. 17.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Harmony in Diversity Consistent with Unity on Earth and in the Spirit-Life.

SECOND PAGE.—An Eloquent Tribute. *Spiritual Phenomena:* Experiences with Materialization; Spirit Voices!

THIRD PAGE.—*Banner Correspondence:* Letters from Massachusetts, New York, New Jersey, Michigan, Ohio, and Connecticut. January Magazines. Obituary Notices.

FOURTH PAGE.—The Hereafter as Viewed by the Clergy. What Macaulay Thought of a Government Religion. Independent Slate-Writing. The "Condition" of Mr. Seybert's Gift, etc.

FIFTH PAGE.—All Sorts of Paragraphs. A Testimonial to Mrs. Amanda M. Cowan. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of John William Fletcher.

SEVENTH PAGE.—Cancer: "Live Frog" and "Brandy and Salt" Cures. Verifications of Spirit-Messages. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. American Spiritualist Alliance, Greenwich, Mass., etc.

The Spiritual Rostrum.

Harmony in Diversity Consistent with Unity on Earth and in the Spirit-Life.

An Inspirational Discourse by

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Delivered in Odd Fellows Hall, San Francisco, Cal., Sunday Evening, Oct. 23d, 1887.

[Reported expressly for the Banner of Light.]

The question of organization among Spiritualists being always more or less to the fore, we find ourselves frequently called upon to express our opinions on this fruitful theme. Whenever we respond to an invitation to state our convictions we endeavor to give them in as plain and decisive words as possible, though at the same time fully aware of the inadequacy of language, in many instances, to fully clothe one's innermost thoughts. The subject is, moreover, one of such vast proportions, and, without doubt, so many-sided, that all who essay to treat it are apt to find themselves unwittingly guilty of a failure to speak or gaze from the various and certainly opposite points of view from which it must be regarded if fairly and dispassionately treated. A course of several lectures could easily and profitably be given at this particular time on the *pros* and *cons.* of organization. That much can be said in its favor, no one can deny; that sound and valid arguments can be brought against it, is equally evident.

It seems to us that much if not all the inharmony among Spiritualists, as well as among other people, proceeds from narrow-mindedness and undue personal ambition. Many very sincere and good-natured persons are afflicted with mental and spiritual near-sightedness. They see quite distinctly within the boundaries of their own limited sphere of thought and necessity; they devise excellent means for carrying on a useful work in their own special corner of the spiritual vineyard; but they unfortunately sow strife and dissension in the very ranks they desire to consolidate and increase, by supposing all the world needs exactly what they require individually to help it along the path of progress.

The other class of persons we have referred to are neither so amiable nor so estimable. Their intention is usually to rule or ruin. Inflated with personal pride, actuated by selfish ambition, they claim a right which they do not possess to lead, and represent others who have no intention of becoming their submissive followers.

In every age of the world's history, in every land beneath the sun, this hateful spirit of self-assertion and self-glorification has been the curse of mankind, and the prolific instigator of every phase of tyranny and persecution. Would-be-organizers should carefully weigh the following considerations: Spiritualism is in its very nature and essence totally opposed to sacerdotalism; it cannot affiliate with any ecclesiastical system whatsoever. Spontaneity is its leading characteristic; no creeds can confine it, no institutional walls can contain it. True Spiritualism is like the air and sunshine; it may be in all your houses, but it is also outside them; you cannot have it all, though you may enjoy as much as you can assimilate and utilize. It is as impossible to enclose Spiritualism within a narrow, man-made cage as it is to confine nature within your own poultry yard.

The most powerful and efficient organization on earth is without doubt the Papacy, but the tactics of the Roman Church are diametrically opposed to those of Spiritualism. No two systems can possibly be wider apart than Spiritualism and Popery. Strange to say, however, there are to-day in the spiritualistic ranks many persons who positively abhor the Roman Church, and never lose an opportunity to denounce it, who, if they had their way, would establish a hierarchy fully as despotic as that of Rome; and we are pretty sure an inquisition would not discord with their pet ambitions.

Unity and uniformity can never mean the same thing. The Church of Rome confounds unity with uniformity, and thus manages to preserve an external semblance of unity while disunion is rife among her members. Unity is consistent with freedom; uniformity is possible only among slaves. Harmony is neither unison nor monotony, it is the most exquisite variety, the broadest possible diversity. Nature is unitary, but never uniform; harmonious, but never monotonous. Her choristers sing in harmony, but not in unison; her orchestra includes many instruments and many performers. To perpetually harp on one string, or to utilize only one instrument, is to defy her genius at every turn.

Now if we are to organize as individuals into harmonious societies or groups, let us realize first of all that it is ourselves we are organizing, not Spiritualism and not other people. The utmost latitude must be given to honest individual or societary efforts, but directly any person or class of persons undertakes to represent Spiritualism and speak authoritatively in the stead of others, the action of such becomes an onslaught upon our most precious liberties. No one can ever have a right to represent another unless authorized or requested by that other to represent him. How, then, can we have representative Spiritualists speaking in the name of thousands, possibly millions, of Spiritualists who have never authorized them to act as their representatives? Surely it is enough that freedom of speech, pen and action be secured by law to everybody without those who pride themselves on the possession of such rights and liberties undertaking to control and vote away the liberties of others.

Now let us for a few moments consider what Spiritualism is and what constitutes a Spiritualist. Mrs. Emma Hardinge Britten has, under inspiration, compiled a creed which she calls the creed of the spirits, but everybody knows there are multitudes of spirits who do not accept it; it is simply the creed of the influences who inspire her utterances and which she individually endorses. It is in its way one of the most excellent compositions we have ever seen, broad, lucid, comprehensive, and unquestionably expresses the sincere and deep-seated convictions of multitudes of enlightened minds on earth and in the realm of spirit. For ourselves we accept it gladly, and can devoutly say amen to every article it contains; but would it therefore be justifiable for any one to put that creed forward as a creed which must of necessity receive the assent of every Spiritualist on the face of the earth? Would any one be justified in refusing to acknowledge that a person could be a sincere and devoted Spiritualist even though he dissented from that creed? We feel sure Mrs. Britten and her inspirers would be the very first to protest against the forcing of their own or the creed of any other upon all believers in spirit communion the world over, though that particular creed has an unusually extended endorsement in the most enlightened moral teachings of all ages.

Some few years ago A. E. Newton suggested twelve articles of a very elevated and highly moral character as a sort of creed for Spiritualists, but, with his accustomed liberality and kindly toleration of the views of those who differ from him, he gave them to the world in a suggestive, not in a dogmatic spirit, making no claim for them as final and authoritative. They represented his honest sentiments, and they happily found an echo in the hearts and minds of many Spiritualists throughout the world. All such creed-making is as innocent as Ingersoll's, whose excellent creed has formed the subject of two of our recent lectures (both published in the *Golden Gate*). We see no reason whatever why companies of sympathetic kindred spirits should not meet together in any part of the world, draw up a set of resolutions and procure a charter from the State in which they live; an act of incorporation may be desirable in some instances, especially if there is any property to manage; and while we are fully aware that worldly goods oftener engender strife than harmony, we see no reason why halls, temples and reading-rooms should not be built and owned by societies of Spiritualists.

We are not opposed to the organization of individuals, indeed we favor it, and do all in our power to promote it whenever we have reason to believe it will serve the interests of truth. What we do oppose is a company of persons undertaking to legislate for others; setting themselves up as dictators to a community, anathematizing all effort except their own, and looking with eyes of envy and dislike upon all who cannot see eye to eye with them, join in their shibboleth, and assemble in their conventicle. As the Church of Rome is frequently cited as the most perfect specimen of organization in the world, let us examine as closely as we can what it is that makes that organization possible. The recent trial and suspension of Father McGlynn has caused many persons who would not otherwise have been likely to do so, to seek information regarding the nature of the Roman hierarchy. The result of all investigation has led to a two-fold conclusion, viz: that the constitution of Rome is such that the ecclesiastical dignitaries who superseded Father McGlynn could not well have done otherwise, and at the same time acted consistently; and secondly, that the constitution of the Church is such that it cannot continue to exist, much less control the world, if it be changed in a single particular. You probably all know the basic claim: Jesus said to his apostle Peter, "Thou art Cephas (a rock or stone), and on this rock I will build my church; the gates of hell (hades) shall not prevail against it." This quotation from the Gospel is interpreted in its most literal and unspiritual sense to begin with, and then the further claim is made that Peter was the first Bishop of Rome, and that from his day to the present, through a direct line of apostolic succession, the papal chair has always been filled with an infallible occupant, infallible, that is, in council, however fallible in private life. If any one can grant so stupendous a claim; if any one can believe in the dogma of papal infallibility, and see in the Pope the vicar of Christ and vicegerent of the Almighty, as the Church claims him to be; if any one can feel that the Holy Spirit of God moves him in council as it moves no other man, and that therefore God himself governs the Church on earth, and through the Church the world by means of his own specially appointed instrument, obedience and submission to Rome are quite natural, and can easily be rendered. But immediately Protestantism steps in and claims freedom for the individual conscience, maintaining that the Holy Spirit witnesses to truth in the heart of the individual believer, the whole fabric of Roman Catholicism falls to the ground, and authority vested in the person of any man becomes a pitiable delusion.

Authority vested in certain Protestant dignitaries, in synods, councils, etc., becomes ludicrous in the eyes of all who are acquainted with the genius of Protestantism and the history of the Reformation. Much inconsistency no doubt marked the conduct of Luther, Calvin, Melanchthon, Huss, and all the great characters who figured prominently in the Reformation era; but they one and all dealt deadly blows at the spirit of the very sectarianism which claims them as its founder, and for that reason church organizations the world over are losing their grip upon the populace, who can plainly see what a farce is sacerdotal authority unless the Romish claim be granted as an original premise.

That certain individuals have been and still are inspired in certain directions beyond the majority of mankind, is patent to all observers, but an acknowledgment of merit is in no sense inconsistent with perfect individual freedom within all reasonable limits. No one questions the supremacy of Angelo or Wren in architecture who understands anything about the subject, but no one should be forced to employ a noted architect or copy his designs merely because he is superior. If his superiority makes itself felt, neither he nor any one else can prevent his being recognized and patterned after sooner or later; but his merit must be the means of drawing people to his standard; his work must speak for itself. In musical fields no one disputes the palm to Mendelssohn, Mozart, Handel or Beethoven; they certainly are leaders, founders of schools, not by means of assumed authority and arbitrary dictation, but solely on account of true merit and sterling greatness making itself felt and appreciated. You cannot keep people away from certain places and people because of an irresistible attraction drawing the multitude to centres at which they are supplied with something their natures crave. It is the height of folly, and at the same time a humiliating confession of weakness, to endeavor to force a stream of tendency in our direction. If we draw it by our magnetic force it will come to us, and nothing can hinder it; if we seek to compel it when it does not naturally flow, and succeed in drawing it at all, it will overwhelm us.

The great German poet and philosopher, Goethe, had a favorite doctrine of Elective Affinity. He maintained that a law of elective affinity operates incessantly in the realm of mind, drawing together all kindred spirits. A very noble man in London some years ago, then a Congregational minister—we refer to Mr. J. Allanson Picton, who afterward was elected a member of the English Parliament—was much derided by men less gifted and liberal than himself for maintaining that the operation of some such force or law as Goethe calls elective affinity would tend to the establishment in a purely natural manner of all necessary church organization. People would feel themselves drawn together, and they would unite to form perfectly free societies in which they could worship and study in the bonds of peace in perfect liberty. Dr. Joseph Parker of the City Temple was one of the few Congregationalist ministers who always treated Mr. Picton and his opinions with respect, though we have no reason to suppose he fully agreed with them. Dr. Parker always preached to a full house, while many of his brethren in the ministry addressed comparatively empty benches. People evidently were drawn to the City Temple and held there by a subtle, invisible force they could scarcely define, while to many other churches of similar faith they did not feel attracted, and therefore did not enter them, or if they attended once they did not go again.

Now what is it that attracts to any focus? It may be music, oratory, beauty, warmth, sociability; we care not what, it is something people crave, and something they feel incomplete and uncomfortable without. If you give people what they want artistically, intellectually, emotionally, or in any other way, they will come again and yet again for fresh supplies; their appetite will be always whetted, as a healthy person is ready for three meals every day, and a good rest every night. We must cater to the needs of our brethren if we would attract and hold them. If we cannot give them anything they need, we may organize until time melts into eternity, so far as this planet is concerned, and all our efforts will end in vanity and vexation to our spirits.

In the spirit-world the only perfect and absolute system of organization must be the divine, natural order in which all spiritual beings are held in the most intimate relations to the source of their existence and to each other. This perfect spiritual organization has been dimly revealed in some of the old Sanscrit writings, especially as they bear upon the doctrine of Nirvana, which is not annihilation but solidarity, and in the New Testament, more particularly, where the kingdom of heaven is alluded to in two ways, it being represented both as an indwelling and an external state. The external, however, is self-evidently impossible until the internal is realized, as a building is impossible without an architect. Can any sensible person imagine for a moment that Modern Spiritualism is anything other than as yet an imperfect revelation of the condition of the human, conscious individual after he is dismantled of the physical expression? Read the thousands of messages from the spirit-world conveyed through the mediumship of Mrs. Conant, Mrs. Rudd, Miss Shelhamer, and, still more recently, Mr. Fletcher, at the Banner of Light Free Circle-Room, and if you accept every one of them and take them for exactly what they purport to be, do they not unitedly testify in the strongest possible manner against any form of dogmatism based upon spirit-teachings? Here are thousands of ordinary human beings, divested of their material garments, communicating from their separate states in the unseen world, and proving conclusively, if their testimony be accepted at all, that no sudden accession of knowledge necessarily follows upon physical dissolution. Therefore, while spirit-communion is an immensely important fact in human experience, there is no authority whatsoever in spirit-teaching, considered simply as such.

No upright and honorable spirit ever attempts to speak for others than himself, unless requested by others to represent them. John Pierpont, for instance, speaks as John Pierpont, through Miss Shelhamer, and most modestly and becomingly disowns all authority except such authority as his words themselves carry with them by way of conviction to the affections and intellect of the persons he addresses. Now if wise teachers in spirit-life, whom we have every reason to admire, respect and love, do not dogmatize or seek in any way to domineer over any of us, what shall we say of the haughty and overbearing spirit of many persons yet on earth, whose ill-disguised attempt, by means of aggressive organization, is to dominate the whole spiritual movement, themselves being the leading lights in every instance? We can but recall at this time the beautiful sentiment set forth in a discourse on "Ordination," delivered through the mediumship of Mrs. C. L. V. Richmond some years ago in San Francisco, the substance of which was to the effect that no body of persons could any more ordain mediums than they could ordain the sun to shine or the winds to blow. They could, however, recognize such gifts as mediumistic powers in others and club together to sustain and protect those who are thus endowed.

If at any time necessity arises for protective alliances among Spiritualists or mediums, there can be no reasonable objection to such alliances being formed; and, moreover, if in any town or village it be found desirable, as a matter of mutual help and convenience, for a company of Spiritualists to jointly own a hall, a library and reading-room and other auxiliaries conducive to the spread of a knowledge of Spiritualism among the public, what right-minded person would be likely to even desire to antagonize so sensible and helpful an institution? If Spiritualists would build and use their own halls, and not remain at the mercy of all sorts of hall proprietors, who use their premises for all sorts of purposes, much better results could be accomplished at our gatherings than under the present very imperfect *régime*. But we do not see that, as a rule, elaborate organizational efforts accomplish anything of the kind. The Boston Spiritual Temple building is capable of being put to manifold important uses; but it is well known the cost of its erection was defrayed principally by one gentleman. Organized societies as a rule rent halls which are used for all sorts of purposes, the influence in which is often exceedingly distressing to sensitive people, whether they are on the platform or in the body of the apartment, and nothing can more clearly prove the inefficiency of so-called organized effort than the self-evident fact that an attractive lecturer, and frequently elaborate music in addition, is necessary to draw an audience of moderate dimensions. Now if any virtue inhered in the organization itself, it would be almost entirely independent of professional assistance, for the special sphere of public lecturers and other people who have a world-wide mission to fulfill, is very largely of a pioneer character. All the most efficient laborers in the spiritual ranks have done a vast amount of missionary work, and in going from place to place breaking up new ground, have demonstrated their especial usefulness. It is an insult to common sense, as well as a gross infringement of universal human rights, for any society to endeavor to create a monopoly, reserving to themselves the exclusive right to rent halls and hire speakers. If the members of such societies as now exist all over this country and abroad had the faintest conception of the true nature and objects of a spiritual society, they would change their tactics and seek to cultivate mediumship within their own circles instead of ostentatiously engaging in a would-be monopolistic public work.

Bearing in mind what we have already said concerning the true nature of an organization, you must by this time have become so far familiarized with our position relative to this matter as to see that we regard the formation of a natural, human, healthy society, as a purely necessary and spontaneous affair. Certain persons meet and feel attracted mutually; they enjoy and profit by one another's society; they are happier when together than apart; they feel themselves in a manner necessary to each other's happiness and welfare. A mutual interchange of ideas is profitable; they agree to form a harmonious band of spiritual communists, or at least coöperationists; in no way interfering with the work of others; in no sense objecting to individual independence, and even solitary effort. They, feeling isolation to be foreign to their needs, coöperate so as to form, if possible, a natural spiritual household. They in this way constitute a sphere or society of kindred minds, and when harmony prevails, unity, not uniformity, is certainly a source of strength.

When people antagonize the work of others, they invariably neglect their own. The pitiably divided condition of Christendom at this hour is an evidence of the utterly devastating consequences of sectarian animosity. One sect has undertaken to oppose another; ostracism or excommunication has been visited upon heretics to the extent of either forcing the best men out of the Christian pulpit, or forcing them to cloak their honest convictions if allowed to remain in it. There is not a single denomination where a minister is wholly free to avow his honest sentiments without fear of expulsion from his living; even the Unitarians are not free in the sense in which we have a right to expect them to be. And who is it fetters the minister? Almost invariably deacons, trustees, committeemen, or other official personages, whose pride of office and love of power are far greater than their liberality of sentiment or perception of truth. Whenever a man does maintain absolute freedom to express his honest conviction while ministering to an organized society, it is on account of his own extraordinary ability or personal popularity. A weaker or less popular person, affirming the same principles, would be driven from his seat, or awed into hypocrisy.

Shameful to relate, the spirit of petty tyranny is by no means absent among certain Spiritualists, who, without the slightest claim even to mediumship, seem determined to organize Spiritualism after their pattern and develop a new theocracy, with themselves in the *rôle* of the Almighty. Such endeavors are so utterly alien to the intention of the higher intelligences who direct the spiritual movement, that when they are boldly presented in their naked hideousness, they at once repel all liberal persons; but when cunningly cloaked under the guise of an effort to make Spiritualism respectable and popular, they entice persons of good heart but weak judgment. Now, once for all, let us declare our utter disregard for that specious and hypocritical thing commonly called "popularity." Mrs. Grundy is for sale in every market in the world. Her opinion can be bought by any one who has a sufficiency of the coin of the realm. Anything and anybody can be popular and accounted respectable, if he but throw a sop to the modern Cerberus and don the livery of heaven while secretly paying court to his Satanic Majesty. That Spiritualism is unpopular, is to its credit; hypocrisy and fashion always go together; the most popular forms of religion are those which most readily allure the hypocrite, who takes a pew in a fashionable church so as to draw more custom to his place of business. Religion is degraded and perverted to a sham whenever the popularity and respectability craze takes possession of its professing advocates. To profess religion is too often to practice iniquity, as you probably all know, and perhaps to your cost if you are in any way of business brought in contact with those who profess to love the Lord.

We are quite ready to grant the favorite premise of those organizationists with whose methods we disagree, that a great general national, or even international association of Spiritualists, including many great names, would make a certain lifeless, external form, a body without a soul, falsely labelled Spiritualism, very popular. This monstrosity—a Spiritualism without spirituality—would threaten to overthrow the existing churches, even the Roman hierarchy might tremble at its approach, but it would itself be fully as great an evil as any it could possibly supplant. True Spiritualism is a matter for individual private examination; let Seybert Commission or Psychical Research Committee endeavor to investigate it in their official capacity, and they simply heap ridicule or odium on the cause with which they deal unjustly, and win for themselves the well-merited contempt of the fair-minded portion of every community.

Unfortunately within the ranks of Spiritualism there are far too many who prefer popularity to truth, while on the threshold are innumerable Nicodemuses who are terribly afraid to be known as having spiritualistic proclivities. Now Spiritualism proper is a something to be proud of, not a something to be ashamed of. It should be accounted an honor, not a disgrace, to be called a Spiritualist in this mercenary age, when materialism is rampant everywhere. Spiritualism is a religion, but it is not and can never become an ecclesiasticism. Sacerdotalism is totally foreign to its spirit, consequently its ordained priesthood, if it ever is saddled with such an encumbrance, must excite the ridicule rather than the respect of mankind. As to protecting mediums from persecution by according to them certain legal privileges in the gift of chartered organizations or ordaining to perform the marriage rite, these are questions upon which we do not desire to speak too decisively. These matters are many-sided, and it is doubtful whether too much stress laid upon civil authority to perform ministerial functions may not in the long run engender more pride of caste and fictitious valuation of a privileged caste than real good to the community at large. Spiritualism, as a distinctive movement, must always be a new bottle containing new wine, if it is to flourish and do good in the world. Old ecclesiastical bottles will not hold the new wine of modern inspiration without bursting. Let them burst, but do not let us purposely put wine into them, the spilling of which, when they burst, may occasion us much needless strife and suffering. Those who are in the churches, who were brought up there, are no doubt doing much good remaining where they are until conscience sends them forth. Savonarola, as well as Luther, may have been necessary to the reformation of the sixteenth century; but Luther was the more successful person of the two. The complaint is constantly raised that many who have long been efficient workers in the ranks of Spiritualism are backing into the churches for want of adequate financial support outside; if that is their reason for going into any church, we are more sorry for the church that receives them into its fold than for them, for any man who will choke his convictions for filthy lucre's sake must surely be a very inappropriate representative of any form of religion, religion becoming a mockery immediately it ceases to be a matter of conviction.

Probably many workers have crept into the church for a season of rest and recuperation, there is so much contention and so little unity among Spiritualists, all on account of the personal ambition and jealousy of aspirants to fame and office. If we could all remember that fame and office are sure to find those worthy of each in due course without their seeking it, and that in a well-ordered community every one will drop into his or her rightful place as naturally and inevitably as needles are drawn to magnets, we should not witness the clamor and discord now so prevalent in the ranks. If we said a moment ago that possibly many workers had gone into churches to find rest there, are we ready to admit that they have in most instances found what they sought? No; a thousand times no. They have either found the contest as hot, or hotter, in the church than outside, or they have drifted into apathy and indifference, sinking into complacent indolence, pocketed a moderate salary and preached harmlessly and only occasionally, in a manner to offend no one's prejudices. We probably all know enough about popular preaching to know how hampered a minister is who dare not voice his honest convictions for fear of dismissal from his charge; and can any one who has eyes fail to see that organizing Spiritualists, in many instances, are just as narrow in their platform as any church save the Unitarian, which is considerably more liberal than the clique and party sections of the Spiritualists? We can scarcely take up an issue of some journals devoted to the interests of Spiritualism, so-called, without meeting with a most unkind and illiberal spirit of reproach, hurled at all who disagree with the private opinions of the writer. Take, for instance, the controversy concerning Jesus. One school of Spiritualists affirms his personal existence most emphatically; another denies it with equal vigor; both appeal alike to history and spiritual communications to confirm their position. How much real light has this controversy shed on the subject? So far as we see, little if any; the amount of acrimony and dirt-throwing it has called forth has, however, been stupendous. Now what does it all amount to? Who is to decide for another in such matters? One thing seems clear—the gospel ethics antedate the days of Jesus, and he, according to the records of his career, never claimed originality but simply truth for his teachings.

Matters of literal history are quite unimportant from a spiritual standpoint; we must take the teachings for what they are worth intrinsically, without caring whether we have to ascribe them to one age or teacher or another. At the same time the stronger testimony is always the affirmative, therefore the negative assertions of those who say they know nothing of a Jesus should be regarded as simply a lack of information on a certain question of history. But in the name of reason what does it matter to us to day whether the Golden Rule came from Palestine or China? Its worth is like that of a pure diamond of the clearest water; it may have belonged to emperors; its pedigree may be traced through centuries, or it may be but just found in some most unlikely cavity in the earth, its worth is in itself, and not in its history or its accessories. Another question engendering much dispute is reëmbodiment, to many minds a purely speculative question. Is it becoming, is it even decent, to call those liars and impostors who differ from you on a question which has been a problem through all the ages—which the wisest have been perhaps vainly endeavoring to solve? One thing is beyond question, and that is that most excellent minds are ranked on opposite sides in this controversy. Allan Kardec, the promulgator of Spiritism in France, and Dr. Anna Blackwell, who so deeply sympathized with him in his researches, were both leading lights in the world of literature before the stupid claim that the doctrine of reincarnation, as foreign to Spiritualism, was ever set up. It may appear to some minds a side issue; but if we are to hold communion with the unseen world at all, can any of us be justified in setting ourselves up for infallible censors, declaring that all communications out of harmony with our beliefs are mendacious when they relate to subjects on which we have no sort of definite knowledge? When it comes to throwing stones at each other, resorting to the vilification of our neighbors who dare to disagree with us, we have surely forfeited all claim to further respect and consideration from honest truth-seekers, until we have made the *amende honorable* to those we have so grossly wronged. Allan Kardec was a man whose life needs no justification at our hands; he was one of the most faithful and unselfish seekers after truth the present century has known, so say all who were privileged to know him. The love his friends have borne him as a dear and honored friend has led to the annual celebrations in his memory. Not as a proud, imperial commander, but as an earnest fellow-student, his colleagues always have regarded him, and ever will. But Allan Kardec aside, the doctrine of the successive embodiments of the human spirit is so venerable and widely extended, the arguments for it are so weighty and profound, the testimony in its behalf so world-wide, that while many of us may pause ere we accept it, and while some of us may remain utterly unconvinced by every argument in its favor, we are surely bound in common courtesy to refrain from condemning those who entertain it. Those who hold the theory are, as a rule, far more charitable and considerate of the feelings of others than those who antagonize; and that single circumstance is one of the best presumptive evidences of its truth, as it seemingly commends itself to those of more than ordinarily unfolded charity.

Another point around which discussion seems endless is metaphysical healing. Here we may surely allow ample room for difference of opinion, each one speaking honestly his convictions and bearing testimony to the truth as it has been revealed to him in his own experience. As no one has a right to claim a monopoly of truth, and as a spiritual outpouring can never be confined within any circumscribed area, we are bound in justice to protest with equal fervor against the arrogant pretensions of many Christian Scientists, and the uncharitable and unreasoning denunciation of their methods, resorted to by many Spiritualists who fail to see any good beyond the pale of their own narrow school of practice.

Another point of difference is the Bible. Now who has any right to say how little truth there is enshrined in ancient stories? The fables of the old world all have their morals; the ancient cipher only needs interpretation. Swedenborg's theory of correspondence has never been disproved. Thus, while we certainly are none of us prepared to accept the literal

words of either the Old or New Testament as divine truth, except in cases where they appeal directly to our intellect or our intuition as such, and while we certainly claim the right to investigate the Bible as freely as the works of any ancient or modern author, it is not for any of us to deny the nutritive properties of a kernel because we have only encountered a hard and innutritious shell. Some of us seem better provided with spiritual nutcrackers than others; those who can reach the kernels can feed on them; those who have been surfeited with husks, naturally turn away from them with loathing.

Another much disputed point is the value of physical phenomena, in comparison with the value of intellectual phases of spirit communion. Some writers for the spiritual press are continuously extolling phenomena; others perpetually speaking of them as inferior to philosophy. When shall we strike the golden mean, and, learning a lesson from the second chapter of Acts and the twelfth of Paul's epistle to the Corinthians, learn to estimate equally all modes of arriving at truth, knowing that divers tongues and operations are from the same celestial source originally, even though in their ultimation on earth they appear to differ as widely as the poles are asunder? We accept every message from the spirit-world as shedding some light upon man's condition here and hereafter; but perhaps we could not do so had we not been favored with visions and experiences of various kinds, substantially confirming Swedenborg's description of the heavens, hells and intermediary states.

As we live on earth in thought, desire and feeling, so we pass out into the unseen state. Our opinions and associations there are not immediately changed from what they were on earth; we only gradually outgrow them. In the local heavens surrounding the earth every creed is adhered to by some devotees; every earthly opinion is cherished by some who have not seen its fallacy. Thus the modern spiritual revelation through media of every shade of intellectual and moral capacity is first and last a revelation, and, as such, the utterances and advice received should be accepted with the utmost caution. The darker and more ignorant the communicating spirit, the more he strives to indulge in coercion and command; the higher he has advanced, the more liberal and mild his statements and the stronger his appeal to the conscience and reason of those to whom he speaks. The lower spirits would make slaves of mankind; the higher spirits respect man's moral liberty and right of individual judgment. There can be no authority but truth, and until we are all free from the biological influence of inherited and acquired falsities, until we are sufficiently redeemed from our love of error to be willing to treat every subject fairly and dispassionately, if we communicate with the spirit-world at all, we shall only receive an echo to our own preconceived ideas.

Experience teaches wisdom; no one can gain experience in the stead of another, and, as at present developed, all are not prepared for the same lessons or the same school. As to the outward conduct of spiritual meetings, for ourselves, we could see the equal utility of a Gothic cathedral and a Quaker meeting-house. If some persons require the influence of music, paintings, statuary, flowers and ceremonies, let them have all they require of these things; they are excellent in themselves, and only injurious when abused; but had we a hand in fitting up a gorgeous temple to be devoted to spiritual uses, we should carefully exclude every figment of mediæval superstition and seek throughout to symbolize nature in her highest and loveliest expressions. Every subject for a painting should be sublime, pure and natural, rather than mystical. The weird, fantastic allegories of the middle ages are surely not needed now. Dragons and satyrs are not fit subjects for temple windows or the painter's brush. Art should be ever true to nature, in its sweetest forms; or when the majesty of strife comes in, it should be suggestive of the ultimate victory of righteousness and the total overthrow of whatsoever impedes the advance of truth. In the simple meeting-room of the Society of Friends, in the days of Fox and Penn, when the inner light was all in all to these devoted and persecuted seekers after truth, the spirit of a living inspiration fell like a mantle and tongues of fire upon those simple, earnest men and women who cried against the steeple-houses and sought communion with the spiritual state, remote from every vestige of ritual display; but it was not their form of worship or their absence of form which brought them so near the higher realms of spirit and so close to the light within; it was their zeal, their earnestness, their devotion to the truth, their care for naught beside, their tender interest in the oppressed, which carried them up to heaven and brought heaven down into their own hearts and lives.

As Spiritualists in something more than name, we need only to free our minds from all attachment to ancient or modern idols; yield unreservedly to the inward illumination of the spirit, and by so doing secure to ourselves the inestimable privilege of becoming one with those pure and holy souls who, above the realms of strife and friction, can help us to perceive the oneness of God's whole family and the deep significance of that heaven-born love which, more than faith or hope, reveals God to his children.

THE PROSE-POET DICKENS.

He prescient paced incessant to and fro
The crowded lanes of cities, where the light
Of obscure firesides streamed into the night;
Babble of childish laughter, humble woe,
The common troubles that the common know,
The din of homely labor and the sight
Of homely pleasures, struggles wrong or right,
Unheard, unheeded, narrow lines and low—
He stooped and wove them garlands for his art;
Transfigured by the magic of his song
The simple joys and sorrows of the throng;
Laid his great heart upon the people's heart;
Garnered a harvest of the sheaves; and then,
Careless of deeper things, he sang to men!

An Eloquent Tribute.

COL. INGERSOLL'S REMARKS AT THE BIER OF A DEPARTED FRIEND.

Mrs. Ida Knowles, of Peoria, died in New York Dec. 15th. She was the wife of Howard Knowles and a daughter of Richard H. Whiting. Col. Robert Ingersoll, being an intimate friend of the family, was invited to say a few words over the flower-covered bier on the eve of its removal to the West for interment. In compliance with this request Col. Ingersoll made one of those eloquent utterances for which he is celebrated. He said:

My Friends—Again we stand in the shadow of a great mystery—a shadow as deep and dark as when the tears of the first mother fell upon the pallid face of her lifeless babe—a mystery that has never yet been solved. We have met in the presence of the sacred dead, to speak a word of praise, of hope, of consolation. Another life of love is now a blessed memory—a lingering strain of music. The loving daughter, the pure and consecrated wife, the sincere friend, who with tender faithfulness discharged the duties of a life, has reached her journey's end.

A braver, a more serene, a more chivalric spirit—clasping the loved and by them clasped—never passed from life to enrich the realm of death. No field of war ever witnessed greater fortitude, more perfect, smiling courage, than this poor, weak and helpless woman displayed upon the bed of pain and death. Her life was gentle, and her death sublime. She loved the good, and all the good loved her. But there is this consolation: She can never suffer more; she can never feel again the chill of death; never part again from those she loves. Her heart can break no more. She has shed her last tear, and upon her stainless brow has been set the wondrous seal of everlasting peace.

When the Angel of Death—the masked and voiceless—enters the door of home, there come with her all the daughters of compassion, and of these Love and Hope remain forever.

You are about to take this dear dust home—to the home of her girlhood, and to the place that was once my home. You will lay her with neighbors that I have loved, that are now at rest. You will lay her where my father sleeps.

All I can say is:

Lay her in the earth,
And from her fair and unpolluted flesh
Let violets spring.

I never knew, I never met, a braver spirit than the one that once inhabited this silent form of dreamless clay.

Said Burke once, in Parliament, when some one had declared that England would stand until the day of judgment, "What I fear for England is the day of no judgment."

A CHILD once burned fears the fire. If you have once had catarrh you will use any remedy to prevent its return. The sure thing is Warner's Log Cabin Rose Cream. Price .50.

Spiritual Phenomena.

EXPERIENCES WITH MATERIALIZATION.

To the Editor of the Banner of Light:

Judging from my own experience there are many interested but doubting inquirers to whom an understanding of some of the peculiarities attending first attempts at spirit-materialization will prove helpful. No doubt many are discouraged at the outset by what seem to them inconsistencies. Could they but know that these seeming inconsistencies are only the natural results of first attempts, they would persevere, and, in time, be able to identify the spirit friends that come to meet them.

It is this that prompts me to offer these statements. They are not made for the purpose, as it might seem, of benefiting any particular medium or mediums, but for the benefit of humanity at large and strictly in the cause of truth.

An account of the first séance I ever attended was given in your issue of May 21st, 1887. Since that I have been present at more than thirty, in the rooms of four different mediums, and at each, with only one exception, my spirit sister Alice has come to me in materialized form. The one exception was at the Berry Sisters', where I first met her.

Three others who have passed from earth—my father and two of my children, a son and daughter—have also come to me in materialized forms at the same place. And at another, an uncle, who passed away some thirty years ago, has materialized for me once, but only once, as it was the medium's last séance for the season. Besides, I have recognized five more of my departed relatives by descriptions and names given me, who would have materialized had they been able to do so. One, a cousin who died about two years ago, but whom I had little reason to expect to hear from, and who bore the "old-fashioned name"—as one of the mediums who gave it said—of "Ann Eliza," has announced her presence at two different places. It is not likely that any one at either place knew I ever had a cousin so named, or knew anything at all about my spirit relatives, and as I feel quite sure that in neither case was the name in my mind at the time, it is not at all probable that mind influence had anything to do with the announcements.

There were large families both on my father's and mother's side, the greater part of whom are now in the spirit-land, so I have no doubt I have many more friends there than here, as Alice has told me, and it appears to have been by her aid that the three others were enabled to materialize at the Berry Sisters'. She had met me several times before my father, who came next, appeared. Then he came with her—the two together—but in a form so unlike that of my father that I thought I was being imposed upon, and could not help showing my distrust.

I suppose it was that feeling which caused him to at once draw back and sink away. I tried to hold him, but when he had sunk almost to his shoulders apparently into the floor, just within the entrance to the cabinet, his hand slipped from mine, and he vanished from my sight. And my distrust seemed to weaken Alice, too; for after that she merely said "God bless you, brother! I'll come again," when she also left me.

She did not come again at that séance, but when I went, as I did next, to Mrs. A. M. Cowan's, she came to me there. But she made no mention of my father until I asked who it was that had been with her the last time at the Berry Sisters', to which she answered, "It was father; did n't you recognize him?"

I told her it did not seem like father, and suggested that possibly some other spirit had tried to personate him.

"No," she said, "it was father, and he will come again. You must not judge of us by these materialized bodies, but by our intelligence—by what we tell you."

She gave me no more information upon that point, and it seemed as if she did not consider it of much importance.

But he came again the next time I went to the Berry Sisters', and one afternoon while there I was suddenly surprised, while waiting for him and Alice, by Mr. Albro's announcing in what seemed to me a rather loud tone, "*Father W——*," a name I had heard frequently in my youth, but not for so many years that when I now heard it I was startled. [When the writer was a boy his parent was wont to be called "Father W——" by his sons-in-law.]

But now, on going to meet my father, when Mr. Albro announced him, I found a form that was very like his in his last years, aged and venerable, and when he spoke, though the voice was not like the one I remembered, it was in that calm and composed manner which was one of my father's characteristics. "Alice is here," were almost the first words he uttered, "but I am stronger now."

He remained with me some minutes, and that which passed between us fully convinced me that it was indeed my father with whom I was speaking. More than once he called me "my boy," in reply to my inquiries, and he seemed to have for me only the tenderest fatherly regard. Alice did not come till he had left me, but she was by my side the moment he was gone, and I had a very satisfactory interview with her. Since then they sometimes come together, but oftener my father comes alone, in the same familiar form in which he then appeared.

Not long after he first came alone, I attended another séance, at which neither he nor Alice appeared. The next time they both came together, and Alice's first words were, "Oh! brother, we were so sorry to disappoint you the last time! We came early, but were suddenly called away," and she told why they were called away, which I did not quite understand. My father expressed equal regret, and I felt that whatever had so suddenly and unexpectedly required their presence elsewhere, the demand had been imperative.

To show that they are cognizant of our earthly joys and sorrows, I will briefly state what occurred at one other manifestation. I have a daughter living near Boston, who suddenly lost her seven-year-old daughter shortly after my father began to come to me alone. The little one died the same day she was taken ill, and the next day after her funeral, I attended a séance at the Berry Sisters', in the hope that possibly I might there learn something that would help me to comfort her sorrowing mother. Alice and father came, the two together, as they had often done. I did not speak of what was in my mind, but waited to see if they would refer to it. As they did not, I asked, after a few words had passed, if they knew what had happened to my daughter Lina, being careful to give no clue as to what it was that had happened.

They both answered at once that they did; and, said my father, "Tell her not to mourn, for her little girl will be better off now, and will be more to her than she would have been here. Tell her not to mourn, for her little Flossie is in my charge. Tell her she is my charge," he repeated with greater emphasis.

"She is a lovely child," said Alice, "but very weak yet. She will soon grow stronger, and begin to progress. Tell Lina she will be well cared for, and that she has really more cause to rejoice than to mourn."

I am quite sure I had never, until that time, spoken to them of Lina, nor had I then made any mention of the child, yet they spoke the little one's name—"Flossie"—and seemed to know just what had befallen her. Since then they have given me other messages for her mother, and once I brought her mother to them; and while she hung weeping in my father's arms I heard him say, very tenderly, "You are not afraid to leave her with your grandfather, are you?"

My son was drowned seven years ago, while making a western trip for a Philadelphia mercantile house. I was particularly anxious to hear from him—more so, if possible, than from any other of my spirit relatives—and of course I had him most frequently in mind when attending séances. One of the first inquiries I made of Alice was if she knew anything of my poor boy.

"Yes," she answered, rather hesitatingly, "but I have not been able to get very near to him yet."

I spoke of him after that at other séances, but got nothing more definite, and when my father was able to come to me alone, I inquired of him; but he could give me no more information than Alice had. They both knew of him; but whether they knew that which they were not willing to tell me, I could not decide. They were evidently somewhat touched by my anxiety to hear from him, and I hoped that I should at length learn more, and that possibly he would himself manifest to me.

Regarding my daughter, who died thirteen years ago, at the age of seven, it was different. When I asked Alice if she knew anything of my little Gracie, she answered quickly that she did, and seemed to like to speak of her.

"Mother has charge of her," she said, "and she is a lovely child. She has a great deal to say of her dear papa, and is often with you. She loves you dearly. I will try to have her materialize; but she is so very spiritual I fear she will not be able to. She can hardly endure to come in contact with anything mortal." Father, too, said the same in substance, and they both seemed to love to speak of Gracie; but they could tell me nothing more about Fred.

Some weeks later, at the close of a séance the medium's control said there were two young men in the cabinet who had not been able to come out. "One," he said, "gives the name of Fred, for Mr. W——;" the other gave another name for a gentleman who sat near me, and who recognized it as the name of a young friend of his who died some years ago. The "Fred" was for me, and was the name of my son who was drowned.

At one séance a spirit that proved to be the control of a gentleman who was a medium, materialized directly back of the chair in which I sat, and I had to rise and move my chair to enable her to pass. She took my hand, but without stopping went directly to the gentleman referred to, who rose and met her, and taking his arm she went with him around the circle, shaking hands with those who desired that favor. She had gone quite around, and was on the side opposite to me, when she turned and came straight across to where I sat, and bending down said, in a whisper so loud that those who were next to me plainly heard—"*Fred is here!*"

The impression I got was that Fred was present, but not able to materialize. I asked if he would be able to come out, but she passed so quickly I did not catch her reply. I had not much hope of seeing him, but was expecting father and Alice, neither of whom had yet appeared, when Mr. Albro came to me and asked me to step forward. The room was rather dark at the moment, and when I met two forms I supposed they were Alice and my father, and said, as I took an extended hand, "I am glad to meet you again, father."

"No—*Fred!*" was the quick reply, and then I saw that it was not my father at all, but a form very different from his, and yet not like Fred's. It was neither so large nor tall as Fred had been; but it seemed to be about his age—twenty-eight—and the next words he uttered were decidedly characteristic of him. In answer to my inquiry, "Is it possible, Fred, that this is you?" he said, "Yes, father; I've got the water out of me now, and am all right! And oh! father, I am so glad to see you!"

I shall never forget the words, or the way in which they were uttered; which, with their reference to the manner of his death, assured me that it was indeed my lost boy whom I had at length found. "Yes, father," he said again, "it is me—your boy—Fred, and I am *so glad* to see you!"

He was stronger than either father or Alice had been at their first coming, and remained with me some minutes, Alice standing silently by while we conversed together. He referred again to his sudden death. "Of course, father," he said, "it was a terrible blow to you, but I can now see that it was for the best. You know there are lots of young men who go the wrong way, and if I had been spared I might have brought you to shame. I feel now, father, that I can thank God for taking me when he did."

Alice stood silently by till he was gone, and then she told me that it was my strong desire to meet Fred that had enabled him to come. "Father has helped him," she said, "and he will yet be a son to be proud of."

When Alice had gone, father himself came and spoke of my boy, as he called him. "I found him in a terrible condition," he said, "but he has risen above it and is now doing nobly. You need have no more fear on his account. And, my son," he added, "whatever may come to you, do not be troubled, for all will end well."

I told him the manner of their coming and what they said; all seemed so strange, that I could hardly believe it yet.

"It seems strange to you," he answered. "It do n't agree with the dark old doctrine that has been preached so long, but *it is true*. Eternal life is a free gift, and it is for all, but every man must work out his own salvation, and none can escape the penalty of his transgression. That is *the truth*, my son, and every one must learn it, here or there."

The last manifestation at that séance was also for me, given by Fred, who came again. "It seems so good to be with you," he said, "that I have come again; I could n't have you go without speaking to you once more."

The satisfaction he seemed to feel at meeting me could only have come from an overjoyed heart, and it would hardly have been in the power of mortal not to reciprocate it. Again he spoke of the "providence," as he called it, that had prevented his bringing shame to me, and again he said he felt that he could thank God for it. "Do n't you think so, father?" he added. "I was going wrong, you know, and might have brought you to shame!"

I had never feared that, for he had always been an affectionate, generous, dutiful son; but he was fond of pleasure, and as his occupation of traveling salesman led him to form many new acquaintances, I have no doubt temptations sometimes came to him which he was not able to resist. Since he first materialized, he has come to me at every séance I have attended, both at the Berry Sisters' and at Mrs. Cowan's. He sometimes comes with Alice, but oftener alone. His form has changed, as did father's, growing larger and taller, and in his last manifestations at Mrs. Cowan's, his form has seemed identical with that of my Fred when living. His form is more natural at Mrs. Cowan's, but he remains longer at the Berry Sisters'.

As regards identity, both Fred and Alice seem different, not only in form but in mind, at the different mediums'. They have that intelligence, however, which admits of no doubt that they are the same, giving proof at each place that they know of my doings, even in my own room at home, and of many of the circumstances that surround me.

It is hardly to be supposed that one who has not witnessed similar spirit-manifestations could give full credence to these I have described, and very likely many who have witnessed the like of these may deem me too credulous, too liable to be imposed upon. However that may be, I have not received these manifestations without considerable questioning in my own mind, and a careful weighing of all the probabilities, as well as of possible motives for presenting them. For indeed no one can fully believe in the possibility of such things upon their first showing, no more than he or she can fully believe that we shall live after what we call death, without some positive proof that there is another state of existence after this. To fully believe this one must have some other proof than mere hearsay, or than that which is only legendary—some better proof, by far, than the Bible affords.

Those who profess to believe in a future existence, upon the authority of the Bible alone, have only a hope—a hope supported by faith and trust, still only a hope—there is in their minds an uncertainty, though they may be so unconscious of it as to deny it. They have no proof that can for a moment compare with that which has already been given to me, as to thousands who have earlier sought for it. We *know* that our loved ones who have gone from our sight still live; and we know as well that when we, too, shall have put off our mortal garbs we shall receive from them such welcome as will accord with the deeds we have done—with the lives we have here lived; and, knowing this, why should not our lives be as pure and spotless as we can make them? Is there anything that can be more conducive to a perfect life than such belief as this?

It moves my heart to pity that those who mourn in doubt and uncertainty should be so slow to receive the great truths of the future life that are so open to them—that they should even denounce the revelation of them as an imposture—pity for the blind who are being led by the blind, but hardly pity for the leaders, those self-sufficient souls who are too wise in their own conceits to ever become amenable to spiritual law while here on earth.

Reading in the BANNER OF LIGHT that a spirit had materialized at Mrs. Fay's who gave the name of "Alice," but was not recognized, I went there, thinking that possibly the unrecognized Alice was the spirit-sister who had manifested at other places to me, and met one who claimed to be my sister, and who, at the next séance I attended there, proved to be Alice; but from whom at that first séance I got no name.

At the last two séances I have attended, Fred, Florence and Gracie have all been with me together, I should say at least five minutes each time, and at the last séance Fred came the second time, that he might speak with me alone, he said, and was with me some five minutes or more. When he met me with the other two, he was not so tall by some five or six inches as he should have been, but after speaking with me a moment he said, "Wait, father," and stepping back into the cabinet, he came directly out again, having then his usual height—the same height he had when living here upon the earth, which was very nearly my own. That *he* is my son, the Fred that I lost, *I shall never doubt.*

At one séance the spirit control, Emma, went around the circle, shaking hands, and passing a few words with those who spoke to her. I thought at first it was the medium; but when, having gone quite around, she turned, and stepping to the middle of the floor, shot down like a flash, the thought was gone. Her disappearance was so sudden that it produced a slight concussion on the carpet, as if a padded mallet had struck it lightly. Of course I no longer suspected that we had been shaking hands with the medium.

Others—two or three more at least—disappeared in the same way, going as if shot down by an electric bolt, and producing a like concussion, any one of which was sufficient to convince any skeptic who could credit his own senses, that spirit materialization *is an absolute fact.*

Another manifestation was that of a spirit mother who came to her child, a boy whom I judged to be some nine or ten years of age, who sat in the circle. The mother came up just back of and between his chair and one next to it, necessitating the moving of the other chair that she might come in. When she had embraced her boy and been with him a short time, she led him, with an arm about his neck and one of his hands in hers, into the cabinet, where they were for some minutes hid from view. Not very long after they had come out and she had gone, the boy fell from his chair to the floor, in a trance, his friends said. They raised him up and were trying to revive him, when out from the cabinet came the mother, again in material form, and again putting an arm around her child and taking his hand, she led him once more into the cabinet, from whence, when he was fully restored to consciousness, she brought him back to his chair and again left him. It seemed to me an especially noteworthy thing, to see a spirit mother come thus in material form to care for her unconscious child.

In Miss Shelhamer's "Life and Labor in the Spirit-World" I find a thought that is so in accord with my own that I will repeat it here:

"How true it is," says Spirit Violet, "that hundreds of spirits, manifesting through organisms foreign to their own, and doing the best they can, expressing their love and sympathy, and bringing words of counsel and cheer to mortals, have been repulsed with distrust and suspicion, even with positive denial of their presence, because they were unable to give every item of material affairs demanded of them.

"Such a reception of their efforts to communicate causes sensitive spirits to recoil from earthly conditions, and thus retards their manifestation to mortals. Were I upon earth, understanding this matter as I now do, I would accept a loving, kindly communication purporting to come from a spirit friend, not with overcredulity, but with the thought that it may come from my friend, who is not yet able to give me all I wish to know.... I would throw out a ladder of reciprocal love, ... thereby strengthening conditions, until that spirit gained power to give me all my soul required."

The evidence I have had enables me to commend this thought to every one who doubts the truthfulness of the manifestations that he or she has received. Such manifestations are evidently retarded by distrust, and I have no doubt that in many cases they are prevented. If one has doubts it would be well to give the manifesting spirit the benefit of them; for such a course can result in no harm, and it may lead to the full light of a great and glorious truth—the fact that there is indeed a life immortal.

W.

SPIRIT VOICES!

Sights and Sounds from the Vasty Deep; A Boston Judge Gets a Communication in a Slate from his Spirit Friends While Sitting Upon the Slate.

WILL SOME SCIENTIST EXPLAIN?

Hearing from a friend that a spirit medium had recently come to the Hub from the roaring wilds of Michigan, who was by spirit power or by sleight-of-hand outdoing the famed Kellar or Hermann, I asked: "Can he equal Slade, Bishop, Montague, or the once famous Foster?" "Oh!" he replied, "I tell you he can knock Slade and Foster out the first round, and as far as for Bishop and Montague, he can do them up before he starts. On my soul," exclaimed my excited friend, "he summons the spirits from the vasty deep by dozens. I have just had a sitting with him. Why, sir, I got a long communication from my brother, in his own handwriting; also one from my mother and our old preacher. These communications were written between two slates, which I held while the writing was being done."

Satisfied that my friend was off his base, or that he was a victim of a trick, I noted down carefully the name and address, and proceeded directly to the place for the purpose of investigating the spirit claim, or rather exposing, as I have frequently done, a trickster.

In twenty minutes I was at 109 Falmouth street, an apartment house just off Chester Park, near Huntington Avenue. I touched the electric button. The door was opened. I ascended one flight; was met at the door by a little boy, who, having but one eye, looked as though he might see like a spirit out of the other.

"Is this where Mr. Watkins lives?" I asked.

"Yes," was the reply.

"I mean C. E. Watkins."

"Yes."

"Is he in?"

"Yes."

"Can I see him?"

"Yes."

I was ushered into the reception-room. In a few minutes Mr. Watkins entered. I was surprised at seeing such a fine looking man, a man of fine brain, pleasing manners, an honest face, and seemingly well educated, and, as I have since learned, a cousin of the novelist Howells.

"Are you the medium who gives sittings for independent slate-writings?"

"I am," was the prompt reply.

"Can I have one?"

"You can."

At this I produced four slates.

"You can write the names of several of your departed friends on a slip of paper, and ask each one a question; then fold the slips into little balls. I will return in a few minutes."

I wrote the names of nine different persons who were dead, asking each one a question, rolled each slip, which contained a name and question, into a fine ball, and when done I could not tell which was which. I had read the report of the Seybert Commission, how they claimed that the slate-writing was done by the medium with his feet, and I prepared myself for the trick. In a few moments Mr. Watkins entered.

"Point your pencil toward the little paper balls," he said.

I did so, he standing off three or four feet from me.

"Pick up that one," he said; "it contains the name of a lady; her name is (I will give the initials only) E. G.; she says her middle name is C., which you have forgotten; but, as you were an old lover, you can look at some of her letters, which are in your vault of the Safety Deposit Vaults of this city, if you do not already remember. She also says the last time she saw you was at Trenton, N. J., and you promised——"

"Hold on," I said, "do n't you give secrets out of school."

"This spirit says," continued Mr. Watkins, "if you will take up two of the slates she will write you a communication between them, with nobody touching them but yourself; that your father, who died in Chester, Penn., four years ago, will also write a communication."

I picked up the slates and instantly heard something writing between them. In less than half a minute the writing ceased, and there were two communications filling both sides of the slate, one in the handwriting of the young lady and the other in the exact handwriting of *my father.*

"Take up the other slates," he said, and in less than a minute, in the same way, I got three different communications, and one from my little girl who had been dead nearly a year, written in her broken writing, and talking just as she did.

"Look on the other side of the slate," said the medium.

I did, and there was a perfect picture of my little girl, wearing the winter hood she wore the last time she was upon the street.

"This picture work of the spirits," Mr. Watkins said, "seldom occurs."

All the rest of my questions were then answered. So thoroughly astounded and almost paralyzed was I that I left without expressing myself to the medium. In just one hour I was back with our old Judge and a brother lawyer. The same performance of writing names being over, the Judge said:

"Now, Mr. Medium, trot out your spirits, if you have got any. I bet you $100 you can't get any writing between these slates, if you keep your own fingers off of them."

"Take your slates," said the medium, "into the other room, and sit down on them."

This the Judge, though inclined to be fat, did in a most simple manner.

"Now get up," said the medium, "and open your slates."

He did so, and there were two full communications filling both sides of the slates, and signed, the one from a prominent lawyer, the other from a book publisher, both well known in Boston, and only dead about two and five years ago. The handwriting was exactly their handwriting.

Over forty persons have examined these communications, and pronounced the writing and signatures genuine. Mr. Watkins is busy all the time with those seeking an interview with their friends from the vast unknown. His charges are $5, $5 and $10, according to the length and character of the sitting. I have had seven sittings, each one being more wonderful than the preceding one. I have only given an outline of a few things which occurred. If this is not done by spirit power, will some of the wise men and scientists of Boston explain how it is done?—*Boston Daily Globe, Dec. 22d, 1887.*

Banner Correspondence.

Massachusetts.

WORCESTER.—F. R. Johnson writes: "I feel it to be the duty of every Spiritualist Society to give a report as often as once a month through the columns of the BANNER OF LIGHT of their meetings, as I believe it will help to strengthen other societies.

The Spiritualists of Worcester have been blessed during the past three months with success; the first two months you have had an account of—Mr. Tisdale in October, and Miss Jennie B. Hagan in November.

The first two Sundays of December Edgar W. Emerson was with us. He is always welcomed, as the people here, as elsewhere, are anxious for the tests which in a mixed audience are always well received. More than sixty names and descriptions of spirit-friends were given on each Sunday, and all recognized except two or three.

Miss M. T. Shelhamer occupied the platform Sunday, Dec. 18th, and spoke in the afternoon on 'The Progress of Man,' and in the evening responded to questions from the audience in a clear and able manner.

Sunday, Dec. 25th, Prof. W. F. Peck spoke for us. His subject in the afternoon was, 'The Science of Immortality.' He handled it in an able and scholarly manner, eliciting frequent applause. In the evening 'The Philosophy of Spirit Manifestations' was the subject of his discourse, of which one of our papers said: 'It would surprise an outsider, unacquainted with the facts brought forward by the Spiritualists, to see the breadth of reading and thought displayed on their platform last evening.'

Our Society will re6ngage Mr. Peck at the earliest opportunity. We consider him to be one of the finest speakers in the field. Any society will do well to engage him. Mr. Peck is a very fine vocalist, and can interest an audience by his beautiful songs as well as by his inspiring lectures."

HAVERHILL.—Isaac L. Morse writes: "It was my good fortune to be one of a large audience that on a recent Sunday listened attentively to the words of eloquence which fell from the inspired lips of Dr. F. H. Roscoe, whose guides have the power to hold and interest an audience as but few speakers of the present day can. His evening subject was 'Death,' and he handled it in a masterly manner. Mrs. Roscoe made her *début* as a reader, selecting a rather difficult poem for rendition, and acquitted herself admirably.

Dr. Roscoe and his wife are earnest workers for the dissemination of the truth of our beautiful philosophy, and should be kept busily employed. We unhesitatingly recommend them to spiritual societies as in every way worthy of their support."

BOSTON.—Remarking upon the passage, "As in Adam all die, even so in Christ shall all be made alive," Mrs. E. O. Hines writes: "Adam represents the physical man, and Christ the man of God, or the perfect principle. The physical or earthly body dies and passes into earthly elements of life, but the soul is attracted by the higher spirit, the pure principle of God, or Love, and is purified; that is, all that can be absorbed into the pure spirit, while the animal element is overcome and passes into oblivion. Thus the spirit gains its experience of earth life, and the strength to carry on a work for the elevation of those who have not gained that knowledge. It may take many re6mbodiments to arrive at the condition that Christ experienced when he came to earth; but all are progressing toward that end, and the length of time remains with each one alone. There are spiritual teachers ready to help us if we ask with a desire for the truth, and a willingness to accept the lesson given. Christ was a God-like man. He was a man, because he had re6mbodied into the condition of the animal man, and a God, because he had overcome every earthly condition, thereby giving to the pure spirit from God, the supreme power over the man. Thus if the God-spirit had supreme power over the soul, then he was truly a God. Spirit not having form in the beginning, takes the form of the person or animal that it gains its experience through. The soul of man goeth upward, while the beast goeth downward. The soul is absorbed by the pure spirit, perhaps it may not be made perfect, but by several re6mbodiments into the various family conditions it gives different powers to the spirit until it has gained all it needs to become master, that is, master over itself in all things, and at all times. The beast goeth downward, is taken into the vegetable kingdom, purifying itself, thus working its way upward, until it may be found giving life to another soul that has, according to the law of nature, worked itself up to the form of man from the lower animal creation, and works its way upward until it reaches and is absorbed by the pure spirit. Matter and soul are being molded over and over, always with an upward tendency, for progression is the law of God. The change may be very slow, hardly perceptible, but there is one, nevertheless. Progression may be seen in the lower animals; they are more humane, and are being taught many things that would have been impossible a hundred years ago. An improvement may be seen in the very wild beasts of the forest. Nature is doing its work, and the power of God or Good may be seen in all things. The lower animal creation have souls or minds according to the development of the body, improving with each degree of birth, until it reaches to the stature of the animal man, where God, the supreme power, takes it unto itself, forming a perfect being."

New York.

TROY.—W. H. Vosburgh, Secretary, writes: "Hon. Warren Chase recently took his departure from our midst for other points of labor. His engagement before the Star Hall Society closed Sunday evening, Dec. 25th, and although the holiday festivities absorbed the attention of the people generally, he was greeted by large and attentive audiences. His plain common-sense logic upon the themes of material and spiritual life and its governing laws was well received, and no doubt the seed sown will be productive of good to all who had the pleasure of hearing him. His life has been an eventful and useful one in the field of spiritual reform.

Our Lyceum, recently re6rganized, is growing and prospering finely. The 25th being Christmas, the exercises consisted of a musical festival, closing with a grand 'spread' and surprise to the children. A table running across the entire length of the north section of the hall was loaded with a bountiful supply of good things, tastefully and beautifully arranged, and this was all screened from sight until the sign was given, when instantly the curtains were drawn aside, and the children invited to the feast. The hall was filled with visitors and friends, and after the children were satisfied, all were invited to the feast with us. After all had partaken, I think that possibly there might have been twelve or even fifteen baskets left. We had a glorious happy time throughout."

WATERVILLE.—Mrs. Cordelia B. Peck writes: "Mrs. Louie Kearn Lowe, the ballot test medium, was here a few days and held two dark circles. The manifestations were very fine. Some of the best men of the town attended for the first time. They seemed to be very much interested, and say they would like to know more about it."

NEW YORK CITY.—Mrs. A. A. Vedder writes: "Sunday evening, Dec. 4th, at the residence of Mrs. Gray, No. 323 West 34th street, I was one of nineteen ladies and gentlemen, mostly strangers to each other, who witnessed materializing phenomena, Mr. Hough being the medium. Shortly after being seated, Lotela, the Indian maiden of the Banner of Light Free Circle-Room, appeared in luminous apparel and crossed the room to a man whom she addressed as 'the Judge.' Music was played by invisible hands, and several forms appeared, and, going to their friends, called them by name and whispered their own. In the meantime Mrs. Gray, who is both clairvoyant and clairaudient, saw spirits and described them, and spoke the name she heard, and some one in the circle said the name was correct.

The gas being then lighted, there came in rapid succession from the cabinet, Miss Lizzie Hatch, Lucille Western, a very tall, ancient spirit, one speaking the name, 'Mother,' who passed to a man who conversed with her, Miss Edie Cadwell to her sister Mamie, one who gave the name of Edna Zwikert of Hartford, Conn., and Dr. Baker, who saluted the audience, walked to one side of the room and faded away as we looked upon him. At the same time there appeared in the middle of the room, in view of all, what appeared to be a puff of white thin lace. As Mrs. Gray held her hands above it it seemed to move, and in a few minutes a lady stood there, and, taking down a French flag hanging near by, asked for the '*Marseillaise.*' As it was sung she faded, and, as we were looking, forth from that bit of fleecy white there grew up another spirit, and it was that of Dr. Baker who had so lately vanished. A German gentleman was called to the cabinet to see and talk with his mother and one he called Fritz. His conversation was in German.

About fifty spirits came into view and were recognized. One, Nelson King, who said he died by drowning, was recognized by a cousin of his, who said his name could not possibly have been known by any one in the room."

New Jersey.

ROSELLE.—B. F. Carpenter writes: "Residents of this place were favored recently with a lecture by Mr. Milton Allen, of Philadelphia, upon the spiritual elevation of mankind and consequent reform in temporal, social, political and religious life, to be accomplished in the present and near future. His remarks, which were accompanied by a series of illustrations, were based upon the book having for its title 'The Origin of all Things,' deducing therefrom that the hour has come when a new life must be engendered; not alone in Evangelical associations, but in the great multitude of spiritual believers as well. Such lectures as the one he gave are the bugle blasts for a new crusade; not against evil, but to overcome it with good; not to banish darkness, but to infuse light; not to tear down or destroy, but to build up and renew; not to establish any new denomination, but to reform all.

I write from a feeling of duty, that your readers may avail themselves of Mr. Allen's services, who, I am assured, will try to answer all calls."

Michigan.

ADRIAN.—O. S. Barrett writes: "Popular Theology teaches that human beings, following what is termed 'death,' remain in chaotic night until called for final disposition on a judgment day, at which time those found wanting are consigned to eternal perdition, where there is 'wailing and gnashing of teeth'; those who have been good and faithful, to a happiness of like duration. My Christian friends, that 'judgment day' will never come; there will be no 'rattling of dry bones'; but, as Spiritualism teaches, each individual will continue to follow his inclinations, and eventually advance to light, knowledge and supreme happiness."

Ohio.

MIDDLETOWN.—M. A. Robinson writes: "Spiritualism is progressing rapidly in our city. A year ago I did not know a dozen Spiritualists here; now they are numbered by the score, all having become such through the efficient work of a private medium, who located here about that time, coming from Cincinnati. There have been some wonderful cures made through him. In his trance circle he has given names in full of loved ones passed into the spirit-land, and has caused such an interest in Spiritualism among the people of this place, that some of the ministers have been preaching against it."

Connecticut.

NEW HAVEN.—E. P. Goodsell writes that in his opinion the Seybert Commission paid too much deference to the popular religion, and feared too much the upraised, rebuking finger of Mrs. Grundy to give to the world a report different from the one that has made it a butt of ridicule the world over, with all who consider an investigation of any subject by any man or set of men should be thorough and impartial to be of any valde. As it was, he thinks preconceived views of what should be were held to be of greater value than newly discovered views of what really is.

January Magazines.

THE ATLANTIC MONTHLY opens the New Year in a manner to prove that the promises made for '88 are to be scrupulously fulfilled by its managers. A steel-plate portrait of Miss Murfree (Charles Egbert Craddock) is the frontispiece; the first installment of "Yone Santo: A Child of Japan," a new serial to be contributed by Edward H. House, follows; James Russell Lowell discloses "A Secret" in three stanzas; the "Unpublished Letters of Benjamin Franklin," as set forth by S. G. W. Benjamin, cannot fail of proving of marked interest; Craddock commences a new story: "The Despot of Broomsedge Cove," with striking power of delineation; Oliver Wendell Holmes, in a half-playful, half-serious paper, intended as an addenda to his "Hundred Days in Europe," seeks to account for certain literary slips occurring in, and to remove divers misunderstandings which have arisen concerning his relation of his personal wanderings in England; one of these troubles has evidently come from his use of a certain bird as an illustration, ("a tough old macaw," if our memory serves us,) the introduction of which in his narrative was, to us, at the time and under the peculiar circumstances, a matter of wonder; J. T. Trowbridge contributes a classic poem, "The Lost Earl," which all should read; Frances L. Mace has a splendid though brief tribute to Whittier on his eightieth birthday; there are other good articles, not here mentioned, which, together with the usual book reviews, "Contributor's Club," etc., go to complete the excellence of this initial issue for the New Year. Houghton, Mifflin & Co., publishers, Boston, Mass.

ST. NICHOLAS.—John G. Whittier furnishes "The Brown Dwarf of Rügen," a poem based on an old German superstition related to the Elves and Trolls. The frontispiece illustrating the poem is a design by the skillful young artist, Edwin H. Blashfield, whose pen-drawings also accompany it on every page. "The Amusements of Arab Children" are described by H. W. Jessup, with illustrations by Harry Fenn. An amusing account is given of "London Christmas Pantomimes," the engravings being quite suggestive to those desiring to arrange holiday entertainments. A good idea is obtained of the experiences of the children of the South during war times from "How the Yankees Came to Blackwood," by Louise Herrick. This number is one of the best; in fact, it is one of exceptional attractiveness in its prose and poetry, and equally so in the subjects and execution of its many engravings. New York: The Century Company. For sale by Damrell & Upham, 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY.—Thurlow Weed is the subject of the leading paper, filling twenty pages and illustrated with an exterior and several interior views of his home in New York, a *fac-simile* of a letter of Abraham Lincoln, and a portrait which is the frontispiece. Dr. Prosper Bender contributes, under the title "Canada: Reciprocity, or Commercial Union," much that will shed light upon a somewhat vexatious question now before the two countries for settlement. In "The Battle of Tohopeka, or Horse-Shoe," is given the report of that event (1814) by Andrew Jackson, never before published. Of the remaining contents are: "Samuel Carpenter the Elder, 1649–1714," "Discovery of Yucatan," "Christ Church, New York City," and "Fundamental Principles of Our Government." In "Notes," as an instance of history repeating itself, is copied from a New York paper of 1831 a lugubrious complaint against the custom of women going "to the theatre with hats on their heads big enough to overshadow a little German principality." New York: 743 Broadway.

CASSELL'S FAMILY MAGAZINE.—The opening of a new volume introduces two new serials—"Mornica; or, Truth Stronger than Death," by Evelyn Green, and "By Misadventure," by Frank Barrett—both promising to be highly entertaining. Timely articles are "How I Spent Christmas in Fatherland," "The Garden in December," "Flowers of the Month," and "A Winter Picture," the last in verse. In practical home life we are given "The Principles of Pastry Making," and in "The Gatherer" a variety of new inventions and discoveries. New York: Cassell & Co.

☞ Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the *Banner of Light Bookstore*, 9 Bosworth street, Boston.

Passed to Spirit-Life,

From the home of his son, James Hawkins, Stoneham, Mass., Lewis Hawkins, aged 82 years and 6 months.

His passage from the mortal was prefaced by a long, painful illness. During the last sixty-three days not one particle of nourishment was given which could remain in the stomach except cold water and a very little sweet cider. His case caused much wonder and astonishment. His dear, patient companion has been blind for three years, and could render no assistance in caring for her husband. A large family of children, now men and women, are left to love and care for their blind mother.

"Grandpa Hawkins" was for many years a firm and faithful Spiritualist, and never hesitated to avow his knowledge of it. It was his wish that the writer should officiate at the funeral, and having the Rev. Mr. Dearborn, Methodist clergyman, to read Scripture and make a prayer, I was able to do so.

May his arisen spirit be with and sustain the loved ones still in the form, is the prayer of M. B. WOOD.

From Burton, Mich., Nov. 4th, without disease or pain, Mrs. Caroline M. Higbie, aged 76 years last May.

She was born in New London, Conn., and at an early age became a member of the Congregational Church in Northampton, Mass., where she was a member of the large choir for many years. She was married to D. Higbie, M. D., in 1814; became a Spiritualist soon after the Rochester Knockings occurred; was a true, faithful wife and mother, and an ardent advocate of Spiritualism. She saw her mother fully materialized many years after her death, under strict test conditions, as also did some thirty others at the same time. She said she would not go back to the old faith for all the world. A few minutes before she closed her eyes in death, we gave her a cordial invitation to return to us, or send us a message through her favorite BANNER OF LIGHT as soon as she could. COM.

From Centreville (Warwick), R. I., Betsey M. Tyler, beloved wife of Casey B. Tyler, aged 66 years 7 months.

Although feeble in health for many years, she was of strong mind, and a great reader and profound thinker. She was a constant reader of the BANNER OF LIGHT for many years, and of all the progressive works, of which she had a large number. She was a firm believer in spirit-communion, which was a great comfort to her in her long sickness. Since her transition she has communicated with her husband, and says spirit-life is far more beautiful and glorious than earthly minds can imagine. COM.

From Westfield, Mass., on Sunday afternoon, Dec. 4th, 1887, S. P. Burt, aged 73 years.

He was an earnest Spiritualist, and his true and pure life was the best exponent of his faith. COM.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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Banner of Light.

BOSTON, SATURDAY, JANUARY 7, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

The Hereafter as Viewed by the Clergy.

The Boston *Herald* for Sunday, Dec. 25th, devoted a broadside to a symposium of the preachers and spiritual teachers of Boston and vicinity on the most important subject of which the human mind is capable of taking cognizance—the Hereafter. It consisted of a collection of concisely stated views by those who are regularly engaged in preaching to the people the absorbing doctrine of immortal life for the mortal spirit. It is to be taken for granted that, if the various writers failed to say all they could have said on the subject, no one of them failed to say the most that he could. The thing to be specially remarked, in any perusal of all their statements, is that they based their convictions wholly on faith, and, while indulging consistently in reasoning on the matter, still confessed that it was wholly impossible to establish belief by absolute demonstration. After reaching a certain point the realm of mystery begins and faith supplies the sole illumination. Rev. Dr. Miner, for example, a Universalist, simply reasons cogently that both the physicist and the psychologist ought in consistency to accept the doctrine of immortal life; produces Bible texts for evidence; and considers that faith in a life hereafter is needed to make this life endurable. And he clinches all with the statement that "if future life be not a reality, then the most tremendous of untruths is essential to the present well being of every human soul."

Many of the ministerial writers rest their belief on asserted revelation, professing everything, but disclosing nothing. One, a Catholic, determining the essence of the agent from the nature of an action, reasons that the human intellect is spiritual in its essence from the nature of human intelligence. And as such it "is one of the indestructibles in nature, and the chief among all that exist on this earth." Rev. James Freeman Clarke gives as his first reason for believing in a future life that it is a human instinct so to believe, and that the vast majority of mankind have believed in a future existence, including the savage tribes in all quarters of the globe. He is confident that this belief has not come from argument or reasoning or observation, "but from an inborn instinct." And he considers that "faith in God gives us the greatest assurances of immortality"; and that those who share the faith held by Jesus "lose all sense of death in a progressive life." As Dr. Channing said, "immortality begins here." Rev. Mr. Hamilton, Methodist, says "there can be no obligations to goodness, no evidence anywhere of justice, if man does not live after death." Rev. Percy Browne, Episcopalian, regards the question of life hereafter "as a question decided by the spiritual quality of individual character rather than by the strength of any special argument." He considers all the proofs urged in support of the doctrine of a life hereafter as having flaws. Conviction is an essential fact of the spiritual nature of us all.

At the best, he can say that when the desire that the doctrine may be true stirs in the soul, he cannot but think that "it is the beginning of that development of the spiritual nature which grows into the unshaken conviction that there is a life beyond the grave." Rev. H. W. Foote, preacher at King's Chapel, thinks very highly of the argument from the incompleteness of the present life. And he ends with the quotation from Emerson: "I have always thought that faith in immortality was a proof of the sanity of a man's nature." Rev. Dr. Bartol's compression of his views is the following: "The idea that man is an ephemeron does not kindle to great deeds or strengthen to any sublime endeavor." Rev. Julian K. Smyth, Swedenborgian, says that spiritual evidence is needed to prove the soul's existence; that besides the traditions of universal belief in a resurrection, and the irrepressible longings for a life beyond the grave, "the nature of man is in itself an indication of a higher world, in which that nature can attain its full development." "There are moments," says he, "in the life of every noble man when he feels the divine presence, and this communion is life eternal." Rev. Joseph Cook thinks "it is no more wonderful that we should live again than that we should live at all." And he adds, "the weaver that exists before the web he produces may exist after that web is destroyed, and, if God so will, may weave another organism, a spiritual body, adapted to the wants of a better state of existence."

Rev. Brooke Herford, Congregational Unitarian, observes that "it is not that a future life is needed for compensation, but for the working out of that moral completeness which the present seldom brings." He regards nature, where it comes to its highest and clearest meaning in man, as full of suggestions of immortality; but that the thought and teaching of Christ lifts it into a quiet certainty. Rev. George A. Gordon, Congregational Trinitarian, believes that immortality of necessity "belongs to the philosophy of the universe." He accepts as the starting point in his conviction on the subject the assertion of Lotze, the German thinker, that "that will last forever which on account of its excellence and spirit must be an abiding part of the order of the universe." Rabbi Solomon Schindler, of the Reformed Jewish Church, says: "if an existence of life after death could be proven, we would no longer believe it—it would be certainty. There are no proofs of a life hereafter, and therefore we cling to the belief. Past generations know as little about it as does the present, and I doubt whether the dark veil will ever be lifted." He says the Bible records only go to prove that people have yearned for a future existence in the past as they do to-day, and that of non-existence we have no conception. Arguments for immortality are plentiful. He regards man as a dual being, mind chained to matter, or matter saturated with mind. Why should not one be as indestructible as the other?

There were other expressions of clerical views on this most absorbing of all subjects and questions to the human race, but we have cited sufficiently from those which contain the salient points in the discussion. It has of course been noticed by everybody who read these statements from the occupants of pulpits, that, while they almost unanimously fall back on what is called "revelation" and the resurrection of Jesus as the corner-stone of their belief in a future life, they nevertheless manifest a common desire to resort to proofs that are far more individual and direct, and so proceed to argue immortality from the facts of instinct, desire, hope, faith and belief, all of them together, however, failing to satisfy them with an assured certainty of the main truth of which they are in such anxious quest. It is falling back on reason, after all. Mere faith is not satisfying. *Certainty* is needed. *The pulpits confess their utter inability to furnish it.* Nothing so effectually attests the fact that the old traditions respecting "revelation" are become wholly insufficient to answer the great question of our time, than this very attempt of a body of clergymen to find a new way of answering it, even while holding fast to revelation.

These men of the pulpit are given to calling the present age a skeptical one, merely because it is one of more searching and serious inquiry concerning spiritual matters than any age which has preceded it. It will not do to try to evade the matter in any such way. Who can take it upon himself to say that the spirit of a skeptic would not be gladdened with the presented proofs of a future life equally with that of a professing Christian? The modern preachers shall not be allowed without open rebuke thus to offer thanks to God that they are not as these other men. We are all a united human family, and a common brotherhood. The future life is the heritage of us all alike. The one truth of which men are waiting to be convinced is the truth of immortality. They will not be satisfied with converse reasons, such as those drawn from the opposite assumption of annihilation. They hunger for real evidence that comes home to the heart of each individual for himself and herself. They are familiar with the stale and practically meaningless preachments from pretended revelation, and call for something that shall be convincing without theory, without assumption and concession—and wholly without knowledge. Why can they not have what they universally desire?

It is *because* they desire this priceless knowledge that it has finally and freely been given. It is strictly according to clerical reasoning, too, that it has been given, since the instinct and the desire could not have been thus implanted only to be mocked and denied. In the fullness of time the heavens have opened, and the new spirit has descended. Immortality is brought to light for every one who does not willfully remain blind. SPIRITUALISM is the gift awaited by the centuries, bestowed on those living in the latter half of the present century as the first acknowledged beneficiaries. The heavenly light was unable to penetrate except in scattered and single rays before; now it is poured out like a flood upon the whole world. What is the reason that these ministers purposely refuse so much as to recognize the existence of the irresistible proofs of a future life which Spiritualism furnishes them, but think their own speculations and reasonings satisfying enough? There is no reason, there obviously can be none, save that which has always and everywhere illustrated human nature, namely, because men occupying sure places which the acceptance of new and larger views would render insecure, prefer to cling to what they have, rather than embrace what is better with the chances of having to submit to the loss of present temporal good.

☞ In a private note from a friend in New York the writer says: "We are in receipt of the last number of *Hall's Journal of Health*, and it sparkles all over with bright gems of thought. Its editor must have been inspired, as his articles show talent and genius of a marked character." We also learn that our correspondent attended Mrs. Pennell's meeting at 52 Union Square, on Christmas Eve, where a goodly number of friends had congregated; that the occasion was one of genuine rational enjoyment, and that one of her controls, "Prairie Flower," gave many excellent tests which were fully recognized.

☞ Dr. and Mrs. Henry Rogers, of whose remarkable artistic mediumship an account was given some time since, have been for about six months almost wholly secluded from society at their home in San Francisco, they having been during that time sitting for a spirit-likeness, which proves to be that of a spirit-sister of a prominent citizen of Washington Territory.

☞ Balfour Stewart, M.A., LL.D., F.R.S., Professor of Natural Philosophy in Owens College, Manchester, Eng., and President of the London Society for Psychical Research, passed to the higher life, Dec. 20th.

What Macaulay Thought of a Government Religion.

A pertinent and timely word from a writer like Macaulay may perhaps be heeded by the wrong-headed men who think they are going to help the cause of religion forward wonderfully by incorporating the accepted shibboleth of the Christian profession in the Constitution of the United States. Macaulay was one who ought to be able to state the effects of mixing up civil and religious things as explicitly and authoritatively as anybody can. He remarks in one of his essays: "The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty.

"Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cæsars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have in this age directed their attacks against the last restraint of the powerful and the last hope of the wretched. The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her author. They bow the knee, and spit upon her; they cry Hail, and smite her on the cheek; they put a sceptre into her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain."

In the above passage the sure result of all attempts to marry religion to civil law is most effectively and eloquently sketched. If those who are blindly and blunderingly engaged in that mistaken work in this country are half as wise as they would be thought, they will give these words serious heed in due season.

Independent Slate-Writing.

The occult power which is manifested in presence of Dr. Slade seems to be on the increase. He is much improved in health since his European tour, and says he never felt better in his life. With the full knowledge we have of his medial gifts, it seems strange indeed that Chairman Furness and his associates of the Seybert Commission should have made such a report as they did. It is simply inexplicable, when we take into consideration the respectability of the parties referred to, that they should have blundered so outrageously. Our columns of late give unimpeachable evidence of the reliability of the doctor's mediumship, and much more could be said in his favor than what has already been published.

Previous to leaving New York, we called a second time on this noted medium, in company with our partner, Mr. Rich. The manifestations we witnessed were somewhat similar to those reported by us on a previous visit: Two slates were placed upon Mr. Rich's left shoulder by the medium, with a bit of slate-pencil between them, when at once we could hear distinctly the noise made by the pencil as of some one writing. The room was well-lighted, and it was not possible that the least deception could have been employed. In a few moments distinct raps were given upon the table, signifying that a message had been expressed. On opening the slates, the following was found written upon one of them:

"*My Friends*—The attainment of our greatest desires is often the source of our greatest sorrows. To be happy is not to possess much, but to hope and love much. I am, very truly, the spirit of

DR. J. DAVIS."

Other exhibitions of spirit-power closed this very interesting séance.

What has Bro. H. H. Furness to say to such *facts?*

Look on This Picture—Then on That!

On January 1st, 1888, *eighty thousand* distinguished personages thronged St. Peter's Cathedral in Rome to hear mass and see the Pope.

In London, at the same time, *eighty thousand* paupers, many of them Catholics, were in a starving condition!

Christians! how do you like the picture?

"The Two Worlds" a Penny Paper.

In the sixth number of Mrs. Hardinge-Britten's new paper it is announced that, in consequence of the wide-spread interest in it and the success already achieved, the price is reduced to one penny a copy in order to further extend its circulation. The yearly subscription price is also reduced.

☞ Kind words are indeed blessed things; but when evil-disposed persons send out lying words against their fellows without a moment's reflection they do unjust things. Above all else Spiritualists should not be guilty of misrepresentation, and thus injure those who have many times befriended them. It is not spiritual—it belies their professed belief—it is sad to contemplate. Yet there are just such people who profess to hold communion with the angels; and thus we would remind all such *that kind words are blessed things*, that should be spoken each day—that should be scattered like sunbeams everywhere. They will not only bless others, but return to bless your own heart. Think of these things seriously, you who are swift to condemn.

DR. JAMES R. NICHOLS, one of the best known chemists in New England, passed to spirit-life from his home in Haverhill, Mass., on the afternoon of Jan. 2d, aged 68 years 5 months 13 days. He established the Boston *Journal of Chemistry* in 1865, and was its editor up to the time of his death. Dr. Nichols was known to be an interested student of the Spiritual Philosophy, and achieved an almost national reputation (aside from his chemical discoveries, etc.,) by his remarkable work on human life and future destiny, entitled, "Whence? What? Where?" which has now reached its eleventh edition.

☞ THE SOUL, Bro. Whitlock's magazine, is for sale at our counter—a charming number. Buy it.

The American Spiritualist Alliance.

By the report of its Corresponding Secretary, J. Franklin Clark, it will be seen that the members of The Alliance are discussing the vital question of the feasibility of placing the Spiritual Phenomena upon a purely scientific basis.

Several earnest Spiritualists, before passing to spirit-life, have donated various sums to the end that such facts as could be gathered upon the subject should be given to the world in an impartial manner, with a single eye to verity; but though honestly given, the funds were unfortunately placed in the hands of parties entirely incompetent to carry out properly the testators' legacies. The result has been, as might have been expected, a total failure up to the present time.

Others, by and in the name of Psychic, or Psychical, Societies, in London and the United States, have assumed to take the question in hand for elucidation, but have also signally failed.

Thus this highly important matter stands at the present time; but it gives us great pleasure to be able to state that the *American Spiritual Alliance*, with headquarters in the city of New York, has taken the subject in hand in earnest; and it is to be hoped the officers of that institution will persevere until they have placed the Spiritual Phenomena where they should have been placed years ago, *on a firm basis*—so firm that no carping critics could hereafter molest them, or pervert the facts they attest in any way whatsoever.

We call especial attention to what the Corresponding Secretary has recorded on our eighth page.

Demonstrations in a Rectory.

The residence of Rev. F. W. Smith, rector of the Church of the Ascension, Fall River, Mass., has for a month past been the scene of demonstrations similar to those in the house of Dr. Phelps at Stratford, Ct., nearly forty-one years ago. The first occurred upon the arrival of two newly employed servant-girls, and it is presumed by some that one of them is a physical medium. The noises, which occur principally at night, consist of rappings, the continuous slamming of folding-doors, sounds as of marbles rolling down stairs, and other noises equally strong. In addition to this, lamps are mysteriously lighted in various parts of the house, and rugs and bric-à-brac are disturbed during the night.

Though at first it was thought the manifestations might be easily explained, all attempts thus far made to do so have failed. On one occasion the tongue was taken out of the doorbell to stop the interminable ringing, but the committee on guard still saw the bell shake vigorously at irregular intervals, without any apparent human agency to cause it.

The church is the oldest as well as the leading Episcopal church in Fall River, and its congregation includes some of the leading families in the city.

☞ A young married woman, by the name of Wynant, residing near Anderson, Ind., says the *Star*, Gatesville, Texas, died suddenly. She had an intimate friend, Julia Graney. The morning after the funeral Julia saw Mrs. W. walking near the house and beckoning to her. She went out and conversed with her, and, on returning, told her sister of the meeting and repeated what was said. The spirit was again seen by Julia, and her sister, who was with her, though not seeing the spirit, did see Julia shake hands and could hear the words spoken by her and the spirit. Finally the spirit, whom Julia felt positive was Mrs. Wynant, bade them an affectionate farewell, said she could visit them no more, and disappeared.

☞ Mrs. Flora B. Cabell, a lady of prominence in Washington, D. C., writes an account of her experiences last summer with Mrs. Ross, the medium. Mrs. C. claims to have had a séance *alone* with Mr. and Mrs. Ross, at which she saw spirit-members of her own family, unmistakably, and was told things impossible for Mrs. Ross to have known. She says she begun her sittings with Mrs. Ross (six public and one private) with no confidence whatever in the general phenomena at materializing séances, but is now confident that form-manifestation is a great fact.

THE THEOSOPHIST.—In the December number just received, H. S. Olcott reviews the rise, progress and present state of Theosophy in France. A. P. Sinnett treats upon "The Relations of the Lower and Higher Self." The "Rosicrucian Letters" are continued, and accounts of strange beliefs and practices are related in "Ghost-Lore from Guzerat," compiled from a rare book, "Bhut Nibandh," *Bhut* designating the earth-bound spirit of a deceased man. Considerable is said by correspondents upon Hindu Astrology. Madras, India. Boston: For sale by Colby & Rich.

☞ A correspondent informs us that an acquaintance who is a constant reader of the BANNER OF LIGHT, in speaking of the executive and editorial as well as the mechanical departments of this paper, made use of the following commendatory remarks: "It is one of the best published, also edited, ones that I find, either within or without the ranks of Spiritualism." A literary gentleman made still more flattering remarks, in the hearing of our informant, concerning the paper, and regarding its general appearance and literary ability.

CHANGE OF HOUR.—Attention is called to the fact—stated under "Meetings in Boston"—that hereafter the Sunday evening service of the Berkeley Hall Spiritual Temple Society *will commence at 7 o'clock* (instead of 7½), the change having been made by the management in order that numbers of people from suburban towns, who attend this session, may in future be able to reach their homes at an earlier hour than formerly.

MR. SAMUEL ROBERTS recently passed to spirit-life—writes W. W. Currier—from his late residence, 28 Duncan street, Haverhill, Mass., aged seventy-one years, eleven months and seventeen days. "He was one of the Trustees of the First Spiritualists' Society of this city; a consistent Spiritualist and a true man. We shall feel his loss deeply, both in social life and in our Society." [Maine papers please notice.]

☞ Mr. Frank Herne, a medium for physical phenomena of a very remarkable character, including form-materialization, whose services as such have been largely utilized in England during the last twenty years, passed to spirit-life Dec. 8th.

The "Condition" of Mr. Seybert's Gift.

To the Editor of the Banner of Light:

In a recent notice of Prof. Kiddle's Review of the Report of the Seybert Commission, printed in your columns, I called attention to the need of more definite information relative to the "condition" attached by Mr. Seybert to his donation to the University of Pennsylvania, which led to the appointment of the investigating Commission—a serious discrepancy appearing between the terms of this "condition" as stated in the Report, and those set forth by Mr. Thomas R. Hazard.

I am happy to be able to say that I have been furnished from an authentic source with a copy of Mr. Seybert's letter accompanying the donation. The letter is without date, but is stated to have been received by the Trustees some weeks or months before Mr. Seybert's decease. The condition attached to the gift of $60,000 to found the "Adams Seybert Chair of Moral and Intellectual Philosophy," is expressed in the following terms:

"Upon the condition that the incumbent of said chair, either individually or in conjunction with a commission of the University Faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the Truth, and particularly Modern Spiritualism."

It will be noted that the language is the same as that given by Mr. Hazard (and I think identical with that incorporated in Mr. Seybert's will, though I am unable at this moment to lay my hand on the copy of this instrument which I procured in Philadelphia), but is markedly different from that given in the Report of the Commission.

It yet remains to be explained why the Commission should put forth such an inaccurate statement of this "condition"; also, why the Trustees should appoint one-half of the members of the Commission from outside the Faculty, when Mr. Seybert expressly stipulated that it should be "of the Faculty"; also, why the Trustees have allowed to be thrust upon the public an ill-digested, partial, superficial and manifestly unreliable "preliminary Report" of the investigation of certain professional mediums, or certain unessential alleged phenomena, when Mr. Seybert had specified "a *thorough* and *impartial* investigation of all systems of morals, religion or philosophy which assume to represent the Truth, and particularly Modern Spiritualism" (with not a word about a report)—a work upon which they appear not to have entered at all as yet.

Mr. Seybert's letter also affords a correction of a misapprehension which has become somewhat prevalent. It has been supposed by many that his donation of $60,000 was given to defray the expenses of an investigation of Spiritualism; and this supposition probably in some instances has led professional mediums to insist upon liberal if not exorbitant charges for their services before the Commission. The facts are that the money was given to found a chair of Moral and Intellectual Philosophy in the University, with the express stipulation that only *the interest* of the fund was to be expended, first in paying the salary of the Professor—the overplus alone, should there be any, to be used as the Trustees may deem best to promote the views of the donor.

As a matter of fact, I am informed that all expenses of the investigation thus far have been defrayed by a single member of the Commission out of his private means.

Yours for the truth, A. E. NEWTON.

Arlington, Mass., Dec. 30th, 1887.

"OUTSIDE THE GATES," Miss Shelhamer's new book, is the subject of a review in London *Light* of Dec. 24th. After quoting from it, the writer says: "We might select many points for commendation, but we content ourselves with a word of praise for the gentle, sincere and earnest spirit that pervades the book, and a recommendation to parents and guardians to use it in the training of the young."

☞ Silas Hatch, Swale, N. Y., writes: "In reading your recent experiences in New York, as contained in the BANNER, I have been much pleased with the interesting facts thus furnished to the public. God bless and keep you in health, that you may long be spared to labor in the cause of humanity."

☞ According to the programme sent us by Mr. B. M. Lawrence, he has hit upon a wonderful scheme—we hope he has—to enlighten the public by calling to his aid "the fine arts": giving no more nor less than fifty *views* of "Marvelous Spirit-Pictures."

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom spirit-friends bring to our notice for relief:

From Mrs. J. Davis, $1.00; Mrs. D., $2.00; H. Reed, $1.00; D. S. Jackson, 75 cents; Friend, Keene, N. H., $4.00; A Friend, $1.00; From one who "pities the poor," $4.50; C. G. Puffer, $3.00; M. L. Alexander, 50 cents; H. J. Moore, 75 cents; J. Hatch, $5.00; Mara A. Mason, 50 cents; From Banner of Light Free Circle-Room, $1.15; H. B., $1.00; A. J. Kennison, $1.00. Grateful thanks, friends.

J. J. Morse in California.

Mr. J. J. Morse's lectures in Metropolitan Temple, San Francisco, are attracting attentive audiences, and are deemed of sufficient interest to the general public to be reported at some length in the *Chronicle*. On the evening of Dec. 25th his subject was "Christmastide: A Factor of Social Life." It was announced that Mrs. E. L. Watson was to take part in the evening exercises of last Sunday—New Year's day.

☞ The way of life is like a path along the sea-coast. Every now and then it brings one to a bay, setting inland, and around which we pass. The year's end is such a turning-place. We pause and look out upon the sea of eternity that rolls in to our very feet. But one day the time-path will go no further. The water before us will not be that of the bay, but we shall have come to land's end. We may not stop, *though our souls shrink back from the chilling flood.* Destiny is ever crying, "Move on!"

So sighs the evangelical *Homiletic Monthly;* but to the Spiritualist the exit of the Old Year and the coming of the New is no more natural than the close of mortal experience, and the passage of the excarnated intelligence into the grander scenes of the better land. There is no "chilling flood," no "land's-end." Destiny to him is not a stern policeman with his official "move on," but an angel messenger pointing with kindly hand to the glad House "where many mansions be!"

OAKLAND, CAL.—The Board of Trade of Oakland, Cal., of which Mr. C. M. Plumb is the Secretary, has issued a twelve-page circular fully describing the situation, climate, scenery, houses, schools, manufactories, commerce, advantages and prospects of that rapidly growing city, which is reported to challenge comparison with the world in its superiority in the matters above enumerated. Copies can be had by addressing the Board, 461 Tenth street, Oakland.

☞ Milton Lyle, Secretary First Association of Spiritualists, writes as follows from St. Louis, Mo., Dec. 28th: "W. Harry Powell, the well-known slate-writing and pellet test medium, passed suddenly to spirit-life from this city on Nov. 27th, 1887. The remains were forwarded to Philadelphia, and the funeral, which was very largely attended, took place from his late residence, 313 New street."

ALL SORTS OF PARAGRAPHS.

A PENCIL FOR YOUR THOUGHTS.

"Passing thoughts go by unheeded,
When, sometimes, they're greatly needed
To be kept in mind."
That's a fact! and so we heed it!
Just because we know we need it—
If we would be kind.

Mrs. Frances E. Willard proposes that the poet Whittier's early home be purchased and presented to the State, to be preserved forever as a memorial of this gifted writer and noble soul.

The long-suffering "Lime-Kiln Club" has at last arisen in wrath and officially declared that: "Religious debates in the ante-rooms and discussions as to the age of Noah in the library must and shall be stopped."

A Philadelphia daily contains the following, concerning the phenomenally-endowed though youthful performer who has of late been astonishing the musicians of Boston:

"The more Josef Hofmann is studied the more it is seen that, though only a boy of ten, he is a boy of-ten in command of powers that are apparently those of a mature musician. Mr. Freund, a musical and dramatic writer of New York, boldly proclaims his belief that the soul of one of the old masters inhabits the little fellow's body."

WATERLOODICROUS MISTAKE.—*Veteran*—"Yes, madam, I was on the field of Waterloo, and was charged by the French——" *Lady*—"Oh! I suppose you went like we did, in the omnibus from Brussels. Yes, they charged us too. Ten francs I think it was." (The Major is convinced that all women are fools.)

Dr. Lyman Abbott says America possesses a precious jewel in her free press, and that emigration is good for the country——if, let us add, the digestive apparatus of America, *i. e.*, the public school, free from all sectarian bias, is allowed to do its perfect work on the raw material which such emigration in time offers to the nation.

Who never ate his bread in sorrow,
Who never spent the darksome hours
Weeping and watching for the morrow,
He knows you not, ye unseen powers.
—*Goethe.*

Norman Lockyer, the English scientist, claims to have discovered that the origin of the universe is found in the meteorite.

American capitalists have recently visited Ottawa, Ont., with a view to taking steps toward the perfecting of plans to build a railway from Quebec to the most easterly point of Labrador, where safe harbors abound, and to place a fleet of ocean greyhounds on the Atlantic. The projectors calculate that the voyage could then be made to England in three and a half days. The author of the scheme expects that passengers leaving Washington Monday night and traveling by rail *via* Quebec to Labrador, would reach London the following Saturday. It is said that vessels can enter certain Labrador natural harbors all the year round.

The Grand Trunk Railway, W. C. Tallman, New England Agent, office 280 Washington street, Boston; the Broadway National Bank, Milk street, Boston; Wild & Stevens, 148 Congress street, Boston; S. R. Niles, 256 Washington street, Boston; the Rand Avery Printing Company, 117 Franklin street, Boston, will please accept our thanks for fine specimens of calendar work for 1888.

Joe Cook is kicking up a rum-pus in New York.

Mr. Jonas Will, of Harmony, N. H., "so they say," was recently married to Miss Julia Way—thus proving the old adage true, that "Where there's a will there's a way."

There is a book-keeper in a New York wire factory who has merely to glance at broadsides of figures, row after row, filling a whole sheet of legal cap, and declares the result instantly. He does n't know how he does it, nor does anybody else.—*Herald.*

ANOTHER ONE LOOSE!—"J. R. DeLillie, the man of mystery!" is the latest of the Dayton-Starr-*et al.* class of operators to whom our attention has been called. He is at present in Arkansas, and disporting himself with great vigor—sending out as his herald a blue instead of the better known and more common "yellow" handbill so much in vogue. Give him a wide berth, friends, and plenty of room in empty halls to work his "mysterious" elbows in.

Why is the silver dollar like the new year? Because it 's known as '88! How does George like that?

WHAT THE BULGARIANS THINK.—Olive Harper, in *Demorest's Monthly*, speaks as follows regarding the Bulgarian idea of the relationship between soul and body, and the subtle links temporarily existing between them after the change called death has been experienced:

"When the [funeral] procession reaches the cemetery it gathers around the grave, which is always shallow, and as soon as the last words are said, and the coffin closed and consigned to the dust, each one present throws in one shovelful of dirt, and it is thus filled up before they leave. The coffin is not enclosed in a box, for *their idea is, that the sooner the body decays the sooner the soul is at rest.*"

THE MIND-CURE FALLACY.—New York and Brooklyn papers are bitter in their denunciation of the ridiculous claims of the mind-curers; it being averred that that system "is growing to such proportions as to render it a very dangerous nuisance.... The repeated exposures of their methods have not tended to decrease their prosperity. The mind-healing craze seems to be the latest of current evils, and is more popular than most persons suspect." One reporter was recently informed that "there are thousands of persons—women for the most part—who are converts to the mind-cure theory," and that there are more than a hundred shrewd operators in Brooklyn alone "who are making money out of these delusions."

Countryman (to dentist)—"I would n't pay nothin' extry for gas. Just yank her out if it does hurt." *Dentist*—"You are plucky, sir. Let me see the tooth." *Countryman*—"Oh! 't aint me that 's got the toothache: it 's my wife. She 'll be here in a minute."—*Troy Telegram.*

ANOTHER OUTRAGE ON THE INDIANS.—Gross deceptions, it is reported from Arizona sources, have recently been practiced on the Yaqui and Mayo Indians—Mexican land-grabbers seizing their fertile valley, killing their foremost chief by treachery, and shipping off fifteen hundred of them on the gunboat *Democrata* to die of starvation if they chose.

The great Lick telescope has been successfully mounted.

Decease of Mrs. M. A. French.

To the Editor of the Banner of Light:

The *Star* of this city last evening contained the announcement of the decease of our well-known medium, Mrs. M. A. French, at the age of sixty. She passed away suddenly, I am told, at her temporary residence, 717 M street, N. W. This will be sad news to her very large circle of friends, who know how to appreciate her fidelity to her convictions, her honesty in her vocation as a medium, and her readiness for every truly charitable work.

Struggling through many years against a constant stream of adversity, she bore herself with fortitude and patience, worthy of a true woman, to the end, which at last has come with rich rewards to her, and a legacy of sorrows to her friends, who will forever miss the door she kept open to the bright world which is now henceforth to be her own home. May she still work from *that side* to advance the perfect day that shall at last illumine our world by the full restoration of our loved and lost. D. L.

Washington, D. C., Dec. 30th, 1887.

Hon. Warren Chase

Will meet his friends, and all who choose to come, in PAINE HALL, Boston, on his seventy-fifth birthday, January 5th (Thursday), at 7 P. M., where an interesting and intellectual entertainment will be enjoyed during the evening, consisting of music, recitations and short speeches by quite a number of prominent speakers, with a brief sketch of his forty years' labors on the spiritual rostrum, which term closes with the present year.

A highly enjoyable time may be anticipated. To defray expenses an admission fee of ten cents will be charged.

A Testimonial to Mrs. Amanda M. Cowan.

To the Editor of the Banner of Light:

The friends of Mrs. Amanda M. Cowan, having a wish to demonstrate their regard for her as a medium through whom they have derived much happiness and satisfaction, on the evening of Thursday, Dec. 22d, wholly unanticipated and unknown to her until within a few hours of their meeting, assembled in her parlors, 219A Tremont street, this city. Among the number was J. Wm. Fletcher, who, in an exceedingly appropriate address, made known the object of the gathering; outlined the duties, labors and responsibilities of mediums; congratulated Mrs. Cowan and her husband upon the benefits that would accrue to them from thus meeting in a social way their many friends, and at the close of his remarks, in behalf of all assembled, presented to Mrs. Cowan the sum of sixty-five dollars as a slight token of their appreciation of the happiness and satisfaction they and others had derived from attendance upon her séances, adding that the friendly sympathy and good will that accompanied the testimonial, no sum, however large, could represent. Mrs. Cowan feelingly responded in a very neat and appropriate speech. The following preamble and resolutions were then read by Mr. Fletcher, adopted, and subsequently signed by those whose names are appended:

Whereas, Having been privileged with exceptionally fine opportunities, through the mediumship of Mrs. Amanda M. Cowan, of becoming assured beyond all question that those who have experienced the event termed "death" can, under suitable conditions, render themselves visible to their friends on earth and converse with them; and recognizing an earnest desire on the part of Mrs. Cowan and her spirit guides to furnish all available means to investigators for obtaining evidence of the truth of the phenomenon known as full-form materialization; therefore be it

Resolved, That we tender to Mrs. Cowan our sincere thanks for the opportunities she has afforded us and continues to afford us for interviews with our angel friends, and freely and fully commend her séances to the attention and patronage of all who long

"——for the touch of a vanished hand,
And the sound of a voice that is still,"

thereby to receive palpable proof that death does not end all.

Resolved, That for their endeavors to eliminate from the séance-room every appearance that might by any possibility suggest that what is therein seen and experienced is not what it is represented to be, and to establish conditions that cannot fail to be satisfactory to every honest seeker for the truth, Mrs. Cowan and her guides are entitled to, and should receive, as they now do from us, the esteem and gratitude of all who would promote the development of elevated and refined mediumship, and aid in the dissemination of that knowledge which Modern Spiritualism is designed to impart.

Resolved, That to Charles D. Cowan, the husband of Mrs. Cowan, and manager of these séances, our thanks are also due, and are hereby tendered, for his hearty coöperation with Mrs. Cowan and her guides, for his orderly conduct of the séances, his considerate regard for the wishes of all who attend them, and his kindly disposition to assist every one to a comprehension of their high import.

Resolved, That a copy of these resolutions be sent to the Editor of the BANNER OF LIGHT, with a request that they be placed before the readers of that able exponent of the truths of Modern Spiritualism thereby benefiting the cause by making known through its widely-extended circulation one who, as a medium for the materialization of spirit forms, has proven herself to be eminently worthy of the confidence of the public.

E. A. BRACKETT.
J. H. WOODBURY.
C. PAYSON LONGLEY.
W. F. WHITNEY.
J. B. SIMONDS.
JOHN S. ADAMS.
ABBOTT WALKER.
J. S. BALCOLM.
W. H. PEASLEE.
W. C. NOBLE.
W. S. RIPLEY.
SIMEON SNOW.
MRS. KATE R. STILES.
C. A. THORNE.
MRS. L. M. VIERGE.
WM. ERSPENMUELLER.
FLORENCE E. RICE.
MRS. SIMEON SNOW.
F. R. REED.
MARY A. THOMAS.
A. S. BABCOCK.
MRS. F. R. REED.
MARIA E. BROWN.
SAMUEL WRIGHT.
MRS. A. S. BABCOCK.
MRS. CORA S. ALDEN.
MISS CLARA STEVENS.
MARGARET ELLIS.

Arrangements were next made to afford the unseen guests an opportunity to take part in the exercises. Mrs. Cowan entered the cabinet, but soon reäppeared under the control of "Wason," her leading guide, who, in addressing the company, said that when Mrs. Cowan gave herself up to him and his band, he did not think she would in so short a time win so many friends, and did not even dare to hope for such grand results as had been shown through her mediumship; and as the friends had met here for the purpose of paying tribute to her, he also would add a renewed power, that she might win even more laurels in the grand work for which she has been selected, and should ever strive to give true and honest manifestations, as it had ever been his aim to do in the past. Mrs. Cowan then reëntered the cabinet, and had scarcely done so when two female forms robed in white came out and gave their names, and were recognized as two daughters of a lady and gentleman present. Upon their returning to the cabinet, Mrs. C. instantly appeared clothed as when she entered the cabinet, proving beyond a doubt the materialization of spirit-forms to be a fact.

The séance was of secondary consideration in the purpose of the gathering, but suffice it to say that it was heartily enjoyed by all present, nearly every one having some dear friend come with glad tidings from the unseen shore. Prof. Longley, who kindly contributed his services to the occasion, presided at the organ, which for want of space in the séance-room was located in an adjoining apartment, occasionally singing one of his charming spiritual songs. As he commenced to sing "Only a Thin Veil Between Us," a female form walked across the room from the cabinet, and passing to Prof. L., stood by his side and joined him in the song, her clear, full-toned contralto voice being plainly heard by all.

Those familiar with the room in which Mrs. Cowan's séances are held, will remember that the only entrances are two doors in the wall furthest from the cabinet and in the rear of the sitters, one leading to the hall and the other to the reception room. On this occasion "Ethel," a spirit-daughter of Dr. Whitney, came from the cabinet, crossed the room, requested those sitting in the doorway of the reception-room to make way for her to pass, which they did, walked through the reception-room to the hall, and through it to the other door, near which her father stood, whom she surprised by her unexpected presence, and taking his hands in her own, led him past a number of others and re-crossed the séance room to the cabinet, in front of which the two remained a short time in conversation, after which she disappeared within. All this time the gas was burning, though dimly, in all three apartments. Many other incidents of a like interesting nature transpired during the séance, the forms coming in rapid succession from both inside and outside of the cabinet, varying in size and appearance, from the little child "Elsie," of three feet, to the ancient of seven. The occasion throughout was highly creditable and enjoyable to all concerned, and an appreciative tribute of friendly regard to one who was eminently worthy of it. W.

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by *Monday's mail* to insure insertion the same week.]

Mrs. Jennie K. D. Conant, who is an inspirational trance speaker, lectured and gave psychometric readings before the Lowell Spiritualist Society on Sunday, Jan. 1st, afternoon and evening. She will address the Manchester, N. H., Spiritualist Society on Sunday, Jan. 8th and 15th; also will speak before the Bridgeport, Conn., Association on Sundays, Feb. 5th and 12th. Address 20 Bennet street, Boston, Mass.

J. Frank Baxter began a series of Sunday lectures in Troy, N. Y., on Jan. 1st, and will continue through the Sundays of the month there. On one evening of each week he will lecture in Albany, N. Y. He is obliged to say to Easton, Greenwich, Middleburgh, etc., that engagements during January will be out of the question.

Hon. Warren Chase lectures in Lowell, Feb. 5th; in Manchester, N. H., Feb. 12th; in Lynn, Feb. 19th and 26th; in Albany, N. Y., March 2d; in Binghamton, N. Y., March 4th; in Evansville, Ind., the five Sundays of April; the last three Sundays of January are yet open for New England; the last for New England for 1888. Address 201 Summer street, Worcester, Mass., or BANNER OF LIGHT office, Boston.

The address of Mrs. M. S. Wood is at Stoneham, Mass., Box 175.

Dr. J. V. Mansfield has now recovered from the injury he received six months ago from a fall, and is at 159 West Canton street, Boston, Mass., attending to the answering of sealed letters.

Miss M. T. Shelhamer lectured at Pigeon Cove, Mass., Dec. 4th; at Cambridgeport, Dec. 11th, and at Worcester, Dec. 18th. Is engaged to speak at different places in this State during January. Miss Shelhamer's platform work consists of lectures and answers to questions. Does not give tests. Address in care this office.

Dr. Dean Clarke is winning golden opinions in New York. He has been engaged to speak at Adelphi Hall, under the auspices of the First Spiritualist Society, in company with Mrs. Wells, each Sunday afternoon during January, and at the Conservatory of Music in Brooklyn for the last two Sundays in the morning and evening. He would like engagements for the ensuing months. Let this eminent inspirational speaker be fully employed—his able and eloquent lectures are needed everywhere. Address during January, 822 Sixth Avenue, New York City, care of Mrs. E. A. Wells.

Mr. J. W. Fletcher will deliver his "Illustrated Spiritualism" (two hundred dissolving views) in Parker Memorial Hall, Berkeley street, Boston, Sunday, Jan. 15th. Tickets for sale at the BANNER OF LIGHT office. Mr. Fletcher lectures in Norwich, Ct., Jan. 8th; in Willimantic, Jan. 9th. Address, 6 Beacon street, Boston.

Last Sunday, Jan. 1st, Mrs. H. S. Lake spoke in Salem, Mass. She speaks there again next Sunday, Jan. 8th, also Jan. 29th; at Lynn, Jan. 15th and 22d, and at Newburyport Feb. 5th. Address 566 Columbus Avenue, Boston, Mass.

Mrs. M. E. Aldrich, formerly of Philadelphia, is at present occupying the platform of the Spiritual Association, Fort Dodge, Iowa, delivering a lecture in the morning, and in the evening answering questions and giving psychometric readings. A correspondent says she is an earnest and faithful worker; one who should be in constant employment by Spiritualist societies.

Dr. J. K. Bailey spoke recently in Springfield, Ill.; his next point was to be Lafayette, Ind.

W. J. Colville spoke in Gilroy, Cal., Dec. 20th, on "Spiritualism in its True Relations to the Christian Churches and the Physical Sciences," and Dec. 21st in San José. In both places much interest was manifested.

Mrs. Sue J. Finck and her son, Andrew J. Finck, whose admirable book, "Lifting the Veil," has proved of inestimable value to many investigators of Spiritualism and its phenomena, are now in San Francisco, Cal.

Prof. J. W. Cadwell.

At a meeting of the Spiritualistic Phenomena Association, in the Ladies' Aid Parlors, Boston, Sunday, Dec. 25th, the following resolutions were unanimously adopted:

Whereas, Prof. J. W. Cadwell has conducted the services of the Spiritualistic Phenomena Association of Boston for six successive Sundays, lecturing and giving mesmeric experiments to the edification and spiritual education of our members and the general public; therefore,

Resolved, That we return our sincere thanks to Prof. Cadwell for his services under the auspices of our Association.

Resolved, That we most cheerfully recommend him to all Spiritual Societies as a lecturer well adapted by his forty years' experience as a public mesmerist and a student of the phenomena of Spiritualism to teach the truth he has so thoroughly learned. His mesmeric experiments arouse in the mind of every thinking man a desire to study the phenomena, also the laws of spirit control.

Resolved, That we wish him a merry Christmas, a happy New Year and the choicest blessings from the angel world while he remains in earth-life, and a joyous welcome into the spirit realms when he shall have completed his mission on earth.

Frank T. Ripley in Pittsburgh, Pa.

To the Editor of the Banner of Light:

We are now in the second month of our engagement with Mr. Frank T. Ripley, whom we at first engaged but for one month. Our Sunday morning service consists of questions given by the audience, the answers to which leave no doubt of the ability of Mr. Ripley's band of spirit-guides. In the evening he gives a very able lecture, and at the close tests that are remarkable and at the same time convincing. They consist of the names, age, and personal appearance of spirits, and time they have been in spirit-life; if from all this the friends fail to recognize the spirits, he gives incidents of their life until recognition takes place. Mr. Ripley is doing a great work for our society. We have a large and intelligent audience in the morning, and far more people come in the evening than the hall can accommodate. Mr. Ripley is attracting much larger audiences than any member of the society expected to see in the first year of its existence, our society being less than a year old. We deeply thank our spirit-friends for the success that has attended our efforts. J. H. LOHMEYER.

Dec. 28th, 1887.

The Christmas Festivities at Onset

Were held in the Pavilion Saturday evening. Nearly every child in the place was present, and all were provided for. The entertainment was very good; the principal feature was the Christmas tree, festooned with strings of pop-corn and cranberries, decorated with lighted candles and ornaments, and loaded with presents. Some of the needy children, together with the members of the Lyceum, were remembered by the Ladies' Industrial Union, but most of the presents were contributed through the kindness and generosity of Mrs. A. F. Butterfield, who is very much interested in the prosperity of our Lyceum. Every member was remembered by her.

The children were made happy, and their glad faces and sparkling eyes imparted pleasure to all. We regretted very much that Mrs. Butterfield was unable to be with us on that occasion.

After refreshments the entertainment closed with a dance. G. F. HOWE.

Oregon.—M. F. Moore writes from East Portland, Dec. 23d: "The California and Oregon and Oregon and California Railroad is completed, and trains are now running through from San Francisco to Portland daily. Eighteen years ago last May I entered the employ of the Oregon and California Railroad, and am still in its employ. I was a Spiritualist then, and am now. We have taken steps to organize a Lyceum here, and hope soon to have it in working order. We have a meeting Sunday at 3 o'clock and at 7; the 7 o'clock service is usually a circle. We have some three or four good mediums. Sometimes we have some fine and convincing tests from them. It is quite common to have divers church-members present at the circles. There is a fine field here for a good platform test medium, but none come this way, so we manage with home talent. There are several private circles held here in town, and some very good mediums are being developed, but they, as yet, fear to come before the public."

Haverhill and Bradford.—Dr. J. C. Street, of Boston, spoke before the Brittan Hall Spiritualists last Sunday. His afternoon lecture was upon a New Year Holiday, as it had been observed by the ancients, and its present significance was considered. The evening service consisted of the answering of questions by controls, as they were proposed by the audience.——Next Sunday Mrs. E. C. Kimball, of Lawrence, will speak and give platform tests.

E. P. H.

Troy, N. Y.—C. M. Austin, Secretary, writes a letter concerning the progress of the Society, etc., which will appear next week.

Saratoga, N. Y.—The annual meeting of the First Society of Spiritualists was held after the morning service on Sunday, Dec. 25th. Mrs. Mary S. A. Mills, J. M. Gallor and Mary A. Lyman were reëlected trustees for the full term of three years, and George H. Burrows was elected to fill a vacancy caused by the removal of a trustee from the town.

Dr. W. B. Mills, President and Treasurer, presented his report, showing that Sunday services had been held forty-eight Sundays during the past year. Mrs. N. J. T. Brigham has given eight lectures on week-day evenings, and Edgar W. Emerson has given one extra evening lecture. Among the Sunday lecturers from abroad have been Mrs. Clara A. Field, Mrs. Carrie E. S. Twing, Mrs. Emma Paul, Giles B. Stebbins, Dr. H. F. Merrill, Mrs. H. Morse Baker, Mrs. Fannie Davis Smith, Mrs. Sarah Graves, Mrs. A. M. Spence, Mrs. Rich and Mrs. C. Fannie Allyn.

The receipts of the Society during the year were $641.46, and the expenditures $641.28, leaving a balance of twenty cents in the treasury and all expenses paid to January 1st.

The Ladies' Aid Society has raised funds and purchased an organ during the past year.

The trustees voted to engage Mrs. C. Fannie Allyn to lecture every Sunday during the month of January. Dr. W. B. Mills was reëlected President, and a finance committee of three appointed to circulate a subscription paper for the coming year. H.

Lawrence, Mass.—Mrs. Abby N. Burnham, of Boston, occupied the platform both afternoon and evening at Pythian Hall, Jan. 1st. She is an interesting speaker and a lady of wide platform experience. Owing to the inclemency of the weather, many were unable to listen to her eloquent inspirations.——Next Sunday Miss M. T. Shelhamer of Boston will speak for the Society. F. S. EASTMAN.

Lowell, Mass.—On Sunday, Jan. 1st, 1888, Mrs. Jennie K. D. Conant occupied our platform afternoon and evening, and gave us very interesting lectures; her readings were first class, and her tests were fully recognized by the audience. Mrs. C. is a good medium and speaker, and we hope at some future time to be able to have her here again.

BENJ. S. FREEMAN, *Cor. Sec'y.*

New Haven, Ct.—A correspondent writes: "The friends here have organized a new society, to be called the 'Progressive Spiritual and Philosophical Society.' Our first regular meeting was held Dec. 25th, and was very successful. Meetings are held every Sunday at 7:30 P. M., in *Courier and Journal* building. Mrs. Ella Bacon, President; Thomas F. Davie, Recording Secretary."

Albany, N. Y.—D. M. S. Fero, President, writes: "The First Spiritualist Society has taken a lease of Van Vechten Hall, 119 State street, for a term of years in which services will be held every Sunday evening. The Ladies' Aid Society meets in its rooms adjoining the hall every Friday afternoon and evening."

Providence, R. I.—Interested and appreciative audiences listened to two stirring addresses from Mr. J. Clegg Wright, Sunday, Jan. 1st; he will remain with us during the month. MARY E. A. WHITNEY.

Warren Chase to his Friends.

As previously announced, I have closed my forty years' public labor in the cause of spirit-life and intercourse with my seventy-five years of life on earth, and have my last book—containing a sketch of those years of labor as a sequel to my autobiography, the *Life-Line of the Lone One*, also a variety of other matter—nearly completed, and which I wish to bring out through the office of Colby & Rich, Publishers, before I leave for the West the first of March.

As I have not saved money enough from these forty years of labor to publish this book—which will be a work of about three hundred pages or more—all who desire copies can aid me by sending one dollar, and ten cents for postage, directed to me at the BANNER OF LIGHT office, Boston, before Feb. 20th, with full address of the sender, to whom one copy for each like sum received will be mailed as soon as the work is out of the binder's hands, whatever may be the price fixed upon it hereafter, which cannot be less, and is likely to be more than the amount named.

The book will contain an excellent photograph frontispiece, and a full chapter of select poems, some never before published, the ninth and last one of which will tell what I have learned about the spirit-world by forty years' communion with it. Yours truly, WARREN CHASE.

THE DECADENCE OF FIVE O'CLOCK TEAS.—"I am getting very tired of five o'clock teas," said a lady of fashion to a friend. "Why?" inquired the friend; "because the reception part of the programme bores you?" "No," was the answer; "it is because the tea part of the programme bores me. I am getting tired of this everlasting tea drinking. A bright idea has just come to me, and you know there is nothing like a novelty for social success; I intend to introduce five o'clock chocolates. What do you say to that?" "I say to that that you are a genius; for there is nothing in this world equal to a good cup of Baker's chocolate. It is always refreshing, and it rests rather than excites the nerves. Your five o'clock chocolates will be the sensation and success of the season."

"The Old Vegetable Pulmonary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

☞ Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Consumption Surely Cured.

TO THE EDITOR—

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M.C., 181 Pearl St., New York.
N12 13teow

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms $3, and 10c. postage. 4w* D31

Dr. F. L. H. Willis may be addressed until further notice at 123 Amity street, Brooklyn, N. Y. 13w* Ja7

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H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3.50 per year, or $1.75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

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OUTSIDE THE GATES:

AND

OTHER TALES AND SKETCHES.

BY A BAND OF SPIRIT INTELLIGENCES,

THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overfloweth with boundless mercies for all who enter therein.

This new volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the BANNER OF LIGHT; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

CONTENTS.

PART I.
THOUGHTS FROM A SPIRIT'S STANDPOINT.
OUTSIDE THE GATES.
WHAT I FOUND IN SPIRIT-LIFE.

PART II.
MORNA'S STORY.
HERE AND BEYOND.
SLIPPERY PLACES.
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Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and THURSDAY AFTERNOON of each week.

On *Tuesday* afternoon Miss M. T. SHELHAMER will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Controlling Intelligence.

On *Thursday* afternoon, JOHN WILLIAM FLETCHER, under the influence of his guides, will afford an avenue through which individual spirit-messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits at the Tuesday séances for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of the BANNER must *not* be addressed to the mediums in any case, but to LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Dec. 13th, 1887.

Spirit Invocation.

Oh! our Father God, we draw nearer unto thee in thought and aspiration this hour; we come with praises on our lips and songs of joy and thankfulness in our hearts, because, as human beings, as thinking minds, we recognize thy protecting care and boundless love. We would grow in sweetness of thought and expression, creating in our souls harmony and sympathy, and a tender affection. Oh! may we live in the sunshine of thy presence; may we realize that in every breath we draw we gain something from thy divine spirit.

We would, at this time, come into holy and sweet communion with the angels of the upper spheres of life. May they have power to draw near unto us at this time, and shower upon our hearts something of their bright and uplifting influence and magnetic strength which shall inspire us with grander effort and diviner aspiration for pressing forward and doing thy will. Thus, our Father, would we learn of thee and thy angel-ministers, and coöperate with them in their good works for humanity by sending forth a blessed influence that will cheer, inspire and bless. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By Mrs. J. L. K. Haner, Delta, Mich.] Are spirits restricted in the *material* and *mode* of their apparel to their conditions, or are they at liberty to choose according to their respective tastes and inclinations?

ANS.—The taste and inclination of a spirit governs, to a wide extent, the personal dress and appearance of that spirit. If the inclination, the tendency of a spirit, be toward refinement of character, exaltation of mind, and in that direction which exercises itself in the preparation of beautiful garments, then that spirit will most certainly appear in robes of beauty, and the form and texture of the apparel will be delicate—either snowy or of some sparkling, brilliant hue, just as the taste of the spirit prefers. But another spirit may have tendencies of a downward nature, aspirations that are not toward the beautiful and refined, not lovely in character; therefore the emanations of its life will be of a coarse, dark, forbidding nature, and these emanations will, to an extent, enter into the formation of the garments it wears as well as into the constitution of its personal or spiritual body. You will therefore see that while spirits are in a sense restricted by conditions and surroundings not only in the fashion, the hues, the texture of the garments they wear, yet at the same time the tastes and inclinations of spirits, to a wide extent, govern their personal appearance as well as their apparel.

Q.—[By the same.] At what period in its development does the human embryo attract the immortal principle, or is it an individualized entity from the first stage?

A.—We do not consider, from our observations of this scientific law, that the immortal principle or soul is attracted to the embryo from the very incipiency of its formation. We find that a longer period of time elapses with some than with others, and that an immortal soul or individual spirit, if you will, is attracted to the embryotic form and the prospective mother at different periods of time; that is, one soul or individualized entity may be attracted to a prospective mother within a very few weeks after gestation, and may attach itself magnetically to that female, coming within her atmosphere, and under the laws of her being, and remaining closely attached to her form until the embryotic form arrives at such a state of maturity that this soul-principle may, to an extent, vitalize it into activity. With others, the attachment may not take place for a period of several months; but you may rest assured that this magnetic attachment between the life-principle, as your correspondent puts it, or the spiritualized entity, must be formed between the mother and the spirit, and must be maintained for some weeks, at least, before the birth of the child into mortal life. Should the magnetic attachment between the spirit seeking expression and birth in mortal life, and the prospective mother, become severed and the spirit be obliged to pass out of her atmosphere, and be unable to re-connect itself with her form, and with the fœtus within, there will be born upon earth only a clay-cold senseless mass of flesh, such as you are accustomed to call a "still-born child."

Q.—When we gaze at the moon and the planets of our solar system do we then see the spirit-homes of our dearly loved ones whom the world calls "dead"?

A.—No; you do not. We believe in the evolution and progression of life, and that many worlds have been prepared for human inhabitants. From what we have learned in spirit-life we have good reason to believe that after a human being has dwelt upon this planet as long as he can possibly reap any experience from it, he passes into a spiritual condition, but still remains in connection with this planet for a time—this planet, like all others, having a spiritual counterpart, which we may call, for all purposes, the spirit-world. This human being of whom we speak will take up his residence in that spirit-world, either in close contact with the physical condition of this planet—because it still requires something of its elements and its experiences—or perhaps at a more remote distance; and yet the spirit has a tangible abiding-place, one that provides a substantial home and facilities for its expression; that is, the spirit will there enter into pursuits, employments and studies for which it is adapted, and come into association with minds that will assist it in its unfoldment, and in this way gain in experience and discipline. These human beings become reünited to the friends who pass on before them, and are, in time, united to those who are to come after to the world of spirits. Well, this much we can demonstrate to you through the claims of Spiritualism—because returning friends can identify themselves to your understanding and your hearts—but, beyond all this, we are conscious of still a continued round of existences and of progressions; and we believe, from what we have learned from wise and exalted spirits, that after a soul has gained all the discipline, all the experience, all the knowledge and all the wisdom that it possibly can in contact with this physical universe of yours and its spiritual counterpart, then it is ready to wend its way to other planets and to other worlds, to take up new experiences and new unfoldments. Nor is it necessary for you to give up your friends, if called upon to pass forward in such succession, because you will have the privilege and the opportunity of arising to such states as they may gain, and progressing to such altitudes of knowledge, refinement and wisdom as they can possibly do. But when you gaze upon the stars and upon the various moving bodies in space that brilliantly light the heavens at eventide, you are not gazing upon the abodes of your personal friends, because, as we understand, those who pass from the earth will dwell in connection with it many ages beyond our desire to count, before they will be prepared to enter into other worlds or take up new experiences upon other planets; therefore you will rejoin them and pass through many experiences and events before they or you can possibly pass forward to such distances as the question seems to imply.

Q.—[By A. P. R., Covington, Ky.] The result of sitting for the development of independent slate-writing has been that for about two months past I have heard a sound as of writing upon the slate, but nothing appears upon it. At first this sound continued but a few seconds, but now five or more minutes. Why is this, and what is my prospect of obtaining writing provided I continue my sittings?

A.—We should judge that the prospect of the questioner for obtaining independent spirit writing is a very promising one. So far as we can ascertain of this case from the question, it appears to us that one or more spirit attendants are experimenting with his mediumistic forces; they are probably trying to utilize what physical power he may possess that they can in any degree make use of, and the fact that he can hear certain movements and sounds upon the slate, even though no visible signs appear to his eye on examination, must prove to him that a power is at work seeking to manifest itself in intelligent ways. It is possible that the spirit band is developing him in clairaudience, and that they have a purpose in view in arousing his attention to these sounds and movements which are discovered.

We should by all means advise the questioner to continue sitting patiently and quietly, not in an anxious frame of mind, but passively waiting for the unfoldments of spiritual power; at the same time, to sit in an earnest, receptive condition, invoking the presence of wise and good spirits, and at all times to be in readiness to supply whatever desire they may express. In time, no doubt, more tangible evidences of spirit presence and manifestations will appear, but it may take a long while.

One of our very best slate-writing mediums sat for thirteen months before he received one intelligent response from the spirit-world to his questions of their presence and identity; and yet, after the first developments appeared, the unfoldment of medial power advanced rapidly, and it was not long before that medium succeeded in gaining intelligent messages from the unseen but powerful spirits who attended him. So the questioner may take courage and press on with his investigations. If nothing more comes to him than what already appears he should not be discouraged, but should sit patiently and quietly, in a loving, sympathetic mood with all good spirits, and if he is really in earnest, and desires this gift of mediumship for good purposes, then, no doubt, sometime the true response will come and the satisfactory evidence be given to him of angelic presence and power.

Q.—[By the same.] What is the cause of our receiving inconsistent and untruthful communications? Does the blame, if any there is, rest with us or the controlling intelligence?

A.—This is a question that all investigators—and circles of investigators—should search out for themselves, because one reply will not apply to *every* case. Sometimes, when experimenting with a mediumistic subject, spirits from the other life are not able to clearly communicate what they desire; what is given as coming from that side of life may appear distorted and imperfect to those who receive, when perhaps the spirits who give are perfectly sincere and honest, and so is the medium whom they employ; but there is a want of adaptability between the subject and the spirit, or perhaps a want of proper development, and so what is given may be of little value; but by quietly pursuing the experimentation, keeping the medium and what is given through her organism away from the criticising world, the spirits will be able to become more perfect in their manifestations, and by patient and constant practice so far develop their medium as to give that which is correct in detail, where at earlier times the imperfect was found.

In this case, we take it for granted that all concerned are perfectly sincere, the medium and those who sit with her, as well as the spirit-band in attendance; but if the mediumistic instrument is not entirely honest, then she will attract spirits of a like nature, those who delight not only to deceive the public, but also the medium whom they employ, for she can be no more safe with those spirits than can those who come to her seeking a sign, who are imposed upon by her mediumistic ministrations.

It is necessary not only for a medium to be honest, but also for the sitters—and just as necessary in one case as the other. Those who approach a medium in a vacillating, insincere state of mind, will attract a like character of communication from the other world. There are spirits who delight in imposing upon mortals; they realize their power outside of material things, and that those who seek knowledge from them cannot see nor get hold of them; therefore, to an extent, they exercise a certain power over those mortals who approach; and if the mortals are of themselves tricky by nature, insincere, ready to take advantage of others, whether it be at the time of sitting or in their daily life, rest assured they may be imposed upon by spirits from the other side who occupy a like plane of existence with themselves.

If our friends who send this question are troubled by receiving communications that are incorrect, and even deceiving, it is wise for them to examine into their own hearts. If they are perfectly honest and earnest in their search for truth, then they must discover whether or not their medium is sufficiently developed to receive correct communications from the other life; if not, they must proceed carefully, give the best conditions to their instrument for her unfoldment, seeing that she comes to the sitting in a state of mind that is free from anxiety and care, with perfect trust in the higher spirits, and then they must also inquire into the character of those spirits who approach. They will ascertain, by a keen, close scrutiny of what is given, whether imposition or incorrectness proceeds from a fault in their handling of the instrument or from a desire to willfully deceive; if the latter, the sitters must turn away, even if they are obliged to suspend their séance until the deceiving spirits are removed; if the former, by coming into close *rapport* with the spirits, and giving out magnetic sympathy and strength, they may form such a battery of power as to overcome the difficulty, and in time receive that which is required—truth alone.

Q.—[By Mrs. Matilda Shannon, Salem, Ind.] A girl of twelve years has been controlled to give messages from spirits, but quite unexpectedly her mediumistic gifts were withdrawn. What is the probable reason for this suspension?

A.—Most mediums have had experiences of this kind. Through a long process of development it sometimes seems wise to spirits in attendance upon a medium to suspend operations, and withdraw for a time from all personal contact, so their subject may recuperate in vital force from the physical side. If a continual operation upon the life-forces of a child-medium goes on, she will become exhausted in vitality, give out more largely of her magnetic life than she receives, and part with a portion of that magnetic aura which is necessary for her spiritual well-being, and consequently such a constant worker may find herself fading away, and becoming either a physical wreck or mentally disturbed.

Unless a very powerful band of spirits are in attendance upon a constant worker in the mediumistic field, those spirits who are wise and sensitive, understanding the law, and who know how to govern, to an extent, the operations of this law, such a medium will find herself failing in vital force and activity; therefore, wise spirits, who do not have this scientific understanding of magnetic law, but yet who remain in attendance upon a medium for the purpose of utilizing her powers, and being of use to the world, will sometimes suspend their operations, and withdraw from vital contact with their subject, that she may recover her equilibrium, and again grow into condition for the pursuance of that mediumistic work for which she is adapted. It is no reason for discouragement for a medium to find that she is for a time losing her power; if she is in earnest in her desire to work for humanity, and if she has had reason to trust her spiritual guides, she may well know that his suspension of mediumistic activity is for a wise purpose, and can afford to wait in patience until such time as operations are resumed, and the attendance of her spiritual guides is again shown to her.

Q.—[By Wm. H. Borden.] A lady has at times seen forms of human beings when she knew that no one in mortal body was present. She has also, after becoming partly unconscious of earthly surroundings, experienced a sensation of floating to various spheres of existence where she beheld groups of individuals—sometimes men, sometimes women, and at other times men and women. Is such an experience simply a dream, or does she really see spirits and visit their abodes?

A.—This experience cannot be classed among those attributed to dreams. The lady mentioned is certainly a sensitive or a spiritual medium. She may be operated upon by individual spirits who approach her organism, or she may become the subject of a band of spirits, each one united with the other, sending their magnetic influence upon her for a wise purpose. The lady in question is an independent clairvoyant, we should judge, by the question. She is one who can at times leave the material body and pass out into space, coming in contact with groups of spirits and visiting scenes and localities in the spirit-world. There is, at such times, a partial suspension of the activities of the life forces connected with the physical body; the spirit withdraws itself from contact with the mortal, and enters other conditions, showing that it can rise to a superior state, as can the spirit of most trance mediums when under the influence of external intelligences.

If this lady wishes to develop her mediumistic powers, in order to come into clear communication with intelligent spirits, and to convey such communication to mortals, it would be well for her to select one or two congenial friends who are in harmony with her thought, who have confidence in her judgment, with whom to sit, at least once a week, on a regular day, at a stated hour, for the purpose of coming under the direct operation of such intelligent spirits, and to continue this series of sittings indefinitely, always being punctual, coming to them in a quiet, passive state of mind, free from perplexity and care, and also to have them occur in a well-ventilated apartment. The presence of flowers and fruit, if gathered fresh, is a great acquisition to spirits in approaching mediums, but they should be removed from the séance-chamber after they have begun to decay.

These few simple rules are quite as important for any to follow who desire to unfold mediumship, but they are useless for the *impatient* ones, those who wish to hasten the development and soon grow weary; for sometimes it takes a band of spirits many months to so magnetize the surroundings of a mediumistic subject as to put them in a condition for the approach and use of the spirit-world; therefore patience and perseverence are the necessary acquisitions for the investigators, with harmony of spirit.

The Control.

Mr. Chairman, we have an old friend with us who desires to say a word from our platform, therefore we shall now give him an opportunity, and then another one will follow.

John W. Edmonds.

I have no desire to encroach, but I feel, and I have always felt, that the Banner of Light Circle-Room is the place for spirits to give expression to their thoughts, so I feel at home here. I know that I can send forth my thoughts and affections to friends at a distance and they will receive the influence, even though they know not from whence it proceeds.

I am interested, Mr. Chairman, in Spiritualism to-day, fully as much as I have been in times past, and my great interest at this time centres in phenomenal Spiritualism, because it is the one grand torch of truth that lights the pathway of despairing humanity to a brighter world.

Philosophical Spiritualism is very useful in teaching mankind how to live, and I do not underrate its power and influence; but we all know that man needs hard, stubborn facts to convince him of any truth or the soundness of any question; and if to our philosophy we can add this undoubted truth or fact, then we have in our possession a power that must move the world—and that is my idea of Spiritualism. I leave others to expound the philosophy and teach the moral lessons which Spiritualism conveys to man. It points out to humanity the broadest pathway of pure living through bright and glorious teachers who can do this most beautifully to human understanding.

But I have a word to say in connection with the phenomena—which appeal to the external senses of man and shake old and deep-rooted convictions which are grounded in error, shake them to such an extent that they totter and fall.

I am very glad to know that Spiritualism is moving onward, although there is so much in connection with it that seems faulty and filled with shadows; but in spite of this and aught that may look questionable, I know there is a grand and glorious bulwark of truth to which we can all cling and from which no earnest heart may be swept away. I am glad to come back to my old friends and coadjutors, and say to them that the cause was never more useful than it is to-day; never more powerful than at the present time; for it is challenging the attention of materialistic and scientific minds, of those who have grown positive, through their contact with and their research into physical laws and physical forms alone; and it is coming to them with great force and conviction that there is a truth underlying this movement which they dare not push aside.

You may think, friends, that I am making a broad statement, but I can see that it is true, for from the spirit-side of life we can perceive the thoughts of human minds; and we know that there is going up from scientific homes and circles, as well as from minds that have been bent on materialism alone, a thought for an investigation of the spiritual phenomena, and which will have its sure result.

I hope my friends are prepared to stand firm by the truth; for it seems to me there is to be a grand shaking up in the midst of our strongholds. Those who are ready to maintain their hold on what they know is true, need not fear this trembling and shaking of old things; but those who are not certain of themselves must look well to their surroundings, because they are likely to be swept away, and lose their footing in this grand upheaval, which, I think, will come within a very few years, for it is even now approaching. That which is false, imperfect and useless, will be swept away; that which *appears* beautiful on the surface, but is decayed at heart, must be crushed and sent out from our midst; but that which is sound will remain and perform its useful work.

There is no use in shrinking from this, because it is sure to come, and all have a part to take and a work to do in connection with it. All that we have especially to concern ourselves with is the endeavor to do our best, and work with honesty and sincerity of purpose. All the rest may be safely left to higher laws and grander forces than we can claim, for the right is ever triumphant, and will make itself known.

I would like to say to my spiritualistic friends of the press, those who are called into public places, that I wish them to be firm in their expressions of truth, and not allow bigotry and opposition to make one step forward. I look at them as being among the *first* to *repress* any advances from the old stronghold of intolerance. I do not believe it necessary for us to submit to the taunts and sneers of those who do not accept the teachings and the truths which we accept; but I believe it is necessary for all workers, all thinkers, to maintain a strong, dignified, manly attitude, and show by their bearing and expression that the truth is dear to them, and that the cause they espouse is a holy one, and that they will not allow any encroachment upon it from those who desire only to assail.

I send greetings to all my friends. Dr. Gray is present with me to-day, and sends his kindly regards to his friends. He is a worker in the spirit-world, in the dissemination of truth, for he finds himself supplied with magnetic forces that may be utilized for the benefit of the weary and debilitated. He is happy in his labor, and desires all his friends to realize that he would not return to the mundane world to take up his old habiliments, but is content to pass on, reaping new experiences, and sending back influences that may cheer and strengthen all for the trials of life. John W. Edmonds.

Otis Shepard.

I am a stranger to you, Mr. Chairman, but I have been permitted to speak a few words. I have many friends in New York State, a number in the city of New York, and in Brooklyn, as well as in other localities of that great State. I desire simply to send my greeting and remembrances to those friends, with the assurance that I am a strong, active, and conscious man, not so much one of the world and commercial circles as in the past, but one who feels himself still endowed with vital energy and active force, which he has to employ in external ways. I am not obliged to live directly in contact with the physical world, but I am often here, seeking avenues by which I may express my energy and make it useful.

I find in the spirit-world avenues of advancement, and I am delighted with the study of those laws, for they give me much intelligence and ability for future usefulness.

I would like to communicate with my friends, and if they will give me an opportunity privately, I shall be pleased to speak of my aspirations and plans, and also of the friends I have found in the other life, and of their surroundings. Otis Shepard.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

John William Fletcher.

Report of Public Séance held Dec. 15th, 1887.

Andrew T. Foss.

Yes, the friends of progress need to hear the word "onward" whispered in their ears each day, otherwise they would slumber and forget the trust they hold, and leave unspoken the word that must make the way for a still greater truth waiting in the realm of spiritual thought. I did not intend to speak to-day; I thought of waiting until some other moment, when friends of mine would be here, but somehow the words just sung took me back to the early days of the movement, when progress was a dream, and all that you are now enjoying but a theory held by some and denounced by many.

I wonder if to day the Freethinkers and Spiritualists value the opportunity they are enjoying, and understand that every step taken that has led up to the present time has been paved with sorrow, trial and sacrifice. It is said that "the blood of the martyrs becomes the seed of the Church." Certain it is that the bravery and the suffering of martyrs makes way for the oncoming Spirit of Truth. And the institutions that we enjoy to-day, in a political sense, and the wider sphere of social life which has become ours, and the grander attainments in the realms of science and religion, have each and every one been paid for by the suffering of brave men and noble women, who have worked for truth and freedom despite the consequences, and unto whose hearts the angels have whispered: Onward! onward! onward!

Now, Spiritualists, you who are to-day enjoying the blessings which Spiritualism brings, and for which nothing is demanded save to enjoy its belief, do not forget that the time was when the worker was despised among men, and that there has been a vast amount of clearing away of stubble and stone and obstacles before the smooth pathway of the present was accomplished. Don't forget that! If you think it costs something to be a Spiritualist and a Liberalist now, what do you think it must have cost thirty years ago, when every person who entertained liberal ideas was at times hissed at as he passed through the streets. Why, the very stones you tread upon, had they the power to speak, would tell a story of the persecution of brave men in the cause of human liberty and human rights that would make your hearts bleed!

From the world of spirits to which I have been translated, and from which I can look down upon this earth and comprehend more fully than it was possible for me when I was here all the work that has been done, I feel to say to every earnest worker in earth-life that nothing that serves the truth is in vain. A word spoken to-day may apparently mean nothing, but it may be a drop of water in a dry place. There are a great many sermons preached outside the pulpit—at the fireside, at the table and at the corners of streets—for each one who utters his thoughts is in the highest sense a preacher of the truth.

I have not come to say much about myself. I've got outside the sphere of personal enjoyment into the realm of principle, where you 'll all come. I would like to say that there are some here who remember me for the work I tried to do in the cause. My name is Andrew T. Foss. I passed away in Manchester, N. H.

Julia Collins.

To my mother, Charlotte Collins, of Milton Lower Mills, Mass. I passed away of diphtheria; that is why my throat is so troubled. [The spirit coughed considerably upon taking control.] Dear mother, it is years now since I closed my eyes in the long sleep, and they told you I was dead. You have wished times without number to hear the sound of my voice again and to feel the touch of my hand, and you have prayed with all the strength of your heart that I might make you know that I could come near to you, and I have tried to answer your prayer in several ways. I come now with more strength, and move the lips of this stranger, that I may tell you the old story: that I live and that I love you still. The suffering that I had to pass through when the change of death came, and the passing from one scene of life to another, and the meeting with so many things that were strange, did not make me forget you, for where love is, mother dear, there is remembrance.

I am glad that you took Aunt Josie where she could see something, and that the light begins to shine over her pathway. She will understand more as time goes by; we all are near to her, and I think will find more comfort in the new way than in the old. Fred is here, and sends his love to Uncle Dave, and says that he is often near to him, only he cannot make him know it.

I shall see you, mother, when you are reading these words, and be looking over your shoulder, and know, as you wipe away tears, all about it. Oh! trust in God and the high and pure angels who are often with you. Tell father and brother Hermann that I love them, too, and am with them. You hold me just the same as you did, and that draws me closer to your life than to theirs.

All the pain in my throat is over, and I only speak of it by way of identification. My blessing and love be with you always, mother. Julia Collins.

Isaac Z. Brock.

Got any room for me here? A small quantity won't do. I've got to have room enough to swing around. My name is Isaac Z. Brock. They used to call me Ike, for short. I passed out in such an almighty *hurry* I did n't know it till I got out. Why, 't was done so quick I thought I was there, and I was n't! When I woke up and found myself outside of my body I felt kind o' cheap.

I was a tin peddler by profession, and friends up in Athol, in North Dana, and all round Franklin County, will remember me. Nothing very serious about me! I could sing a song, and there was nothing I liked so well as to sit down and have a jolly good laugh with somebody. Do you know that I have an idea in my mind that if folks wa n't so awful stiff and had a little more laughing going on, they would n't get a chance to cheat each other so much; it 's generally the cheating folks that are the scowlers.

Many a time when I've stopped at a house and asked 'em if they wanted to buy anything, they said "*No.*" Well, I never run away at that; I'd kind o' hang round a little bit and talk about the neighbors. I always notice when you want to drive a bargain the best way is to tell something about somebody; they 'll listen to that if they won't to the bargain, and pretty soon they 'll listen to the bargain—and so I've made a very good trade a great many times.

A good many of 'em will remember me up there. I've tried to come back to some of their sittings, when they were round a table, you know, and somebody was thumping; but I could n't do anything that way; 't was too slow work for me; and so I thought I 'd come in here and just hand in my papers and say that I am here, lively and well, and sometime I hope to be up in the old place and try to sing a song when the boys get together and then tell a yarn. Why, I could tell a bigger yarn than ever. We used to have a great many pleasant times.

You can say I died Aug. 22d, 1878. I guess that 's about all.

Worcester Smith.

Mr. Chairman, I do n't feel strange in this place, because I have been here a number of times, getting ready to say something, and I now improve this opportunity. I understood, when I passed into spirit-life, much in regard to the subject of Spiritualism; but, like many other persons who are possessed of mediumistic power, I was given to doubt even myself; consequently I was always hesitating, for the impressions that I received were never quite strong enough to carry me over the objection that was raised in my mind, and, although I believed when I came away, I did not rest firmly on my belief.

Now I have here those who remember me and whom I care for, and I know they will be glad to hear from me, for they have turned their eyes to your paper many times, hoping to see my name and wondering why it was, with my strong will and determination, I should not have come before. But when I stop to think of the hundreds that are standing around me at this moment, and all pushing their way for a chance to speak, I wonder that any get in.

Now, Mr. Chairman, I want to say this to you, as the representative of this department and of the institution it is connected with: You have no idea of the amount of good that you are doing in this form of work. There are millions of people in the world who are gaining light through what is said here, and there are millions of spirits in the spirit-life who are made happy, and the links that bind them to earth are out by the influences they receive at this place. Now do n't you think that ought to be a sort of compensation for the burden that you have to bear and the misjudgment that is placed upon you sometimes by those who are too ignorant or too blind to comprehend the measure of the work that is done? It seems so to me; and when I was here I realized it, and do now. Every instant that I am speaking I feel stronger and better. So do hundreds of others, who came weak and went away strong. God bless you and speed you in the work.

To my wife, I send my love. She keeps me strongly in her mind; that helps me, and I am with her. Many of the old-time friends are here, whom I knew on the earth, and whom I know now better than I did; then there is my old friend, Col. Sargent, who has come to the spirit-life, and "Father Morrill," and many others I might name. They are a happy company, I assure you. They want to send their greeting and their message of love, so I come from the world of spirit to this world, bringing a message of remembrance from those who were associated with me in carrying forward something of this spiritual and liberalizing work in the town where we lived.

I thank you, sir, for the opportunity, and subscribe myself as Worcester Smith, of Lawrence, Mass.

S. B. Wing.

I am surprised that my dear Sarah has been so persecuted by my family. They have no business to act in the way they have; and while they may succeed in what they are trying to do, for the time being, just remember, Sarah, that this earth is not the end; justice is sure, though it takes a long time to get at it; and the way they have acted has caused me more trouble and sorrow than I ever expected would come to me again. You had better ignore the Doctor entirely, and not pay any attention to him; he is influenced in such a way by others that I do n't think he is responsible for what he is about. That is the most charitable construction to put upon it. Do n't be troubled by him at all; just get off by yourself into a room alone, and pull down the blinds or the curtains—shut out all the rest of them—get your mind as placid and quiet as you can, and I will impress and help you. I will assist you about the management of Frank and Charlie; sometimes it is all you can do to govern them, and you need to carry a firm hand; if you are disturbed, do n't try to govern them until you are first quiet yourself. I cannot tell you how sorry I am for what has happened. Had I for one moment thought it would have occurred, I should have arranged things differently from what I did. Think of me kindly, think of me as being near to you, and always believe that I did what I thought was best. Your husband, S. B. Wing, of Jamaica Plain.

Charles Jenkins.

In the course of events it follows that I am about to communicate, indirectly to be sure, with those who remain on the earth. There are members of my family to whom I might send a message, but it would be of too private a nature to give in so public a manner. But I have a friend with whom I have talked much for years upon certain subjects which were dear to his heart and to mine. He has wondered if I am now satisfied on certain points. To speak of that subject I come to-day, but will add that he will be soon with me, and we shall enjoy in spirit-life what we so much contemplated. There was no mistake about it in our minds, except, perhaps, that the picture was not painted half bright enough.

I wish there could be some private place of meeting arranged between us, so we might hold converse with each other; but the instruments he consults I have not the power to influence; so I am as badly off individually as if he never attempted to obtain anything from me.

But I weary under the influence, and the attempt at communicating, so I shall give my name as Charles Jenkins, well known to many people in Boston.

Sophia Scott.

Dear brother, you feel that I am with you, for I can sense your calling upon me continually. It is not my fault that I have been unable to answer you correctly. I come to-day to tell you that I am helping Elizabeth all that I can; that both of you are possessed of mediumistic power, which, I think, if you had an opportunity of developing, you would realize more fully, and it would be a great comfort to you. On Sunday evenings you are less disturbed than at other times, and if you will put your mind upon me, and dismiss all other thoughts, and take a pencil in your hand, I will try to manifest to you. The first two or three times we shall probably fail—that is usually the way, I think—but we will have courage, and keep on trying until something is done. If you were to get a planchette I might be able to use that better than writing directly through your hand.

My brother is Erastus Stebbins, of Chicopee, Mass. He will be very glad to receive this word from me. Brother Frank also sends his love. Sophia Scott.

Winona

Spoke for the following named spirits:

Thomas Ross.

A gentleman now comes who gives the name of Thomas Ross, of Rutland, Vt. He is close beside me, and says that he passed away by the bursting of a wheel—an emery wheel—and it has taken him all this time to get himself ready to come. He would like simply to have his name recorded, and the manner of his death, so that those at home who will remember him may know that he came here. He says: "By doing this I shall draw them where I can speak directly to them, and that is what I wish to do, for my going out as suddenly as I did left everything disturbed."

Benjamin Benner.

Benjamin Benner, of Philadelphia, comes to send a message to his son in Philadelphia. He says that his son must be very careful of himself, because, physically, he is not as well as he seems to be, and that while he has overcome the physical troubles that were upon him, in part, they are lurking still in the system. He is needed too much by all to go up to spirit-life yet. I hope he will take good care of himself, and not to keep over-exerting as he does, and, above all, be careful about getting heated, be-

cause the quick changes of heat and cold are injurious to him.

Edward Cross.

Now comes Edward Cross, dressed in soldier's clothes, because he was a soldier. He wants to send his love to his sister here in Boston, and to his brother in New York. "They hear," he says, "very little from me. There seems always to be so many others to come that I don't get an opportunity. But I should like to tell my brother that I am near to him, and that the time is not far distant when we shall meet and shake hands again. Father and mother are present with me, but they take little interest in communicating, for they understood nothing about it when they came away."

SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.

Dec. 22.—Spirit of Light; Rebecca W. Bartlett; Andrew Crum; Ethel Whitney; Robert Sherman; Winona, for Charles Gardner, Robert Byrnes, Perley, Celeste.

Cancer: "Live Frog" and "Brandy and Salt" Cures.

To the Editor of the Banner of Light:

A remarkable cure of cancer in the breast, by application of live frogs, enclosed in a thin muslin bag placed over the seat of the pain, has recently been brought to a successful termination in this city. Several of the "Regular Faculty" attested to the disease being cancer, and were anxious to have the patient submit to the usual "operation" at the General Hospital. The cure was reccommended to her in the market, by a farmer's wife, while the patient was making a purchase.

The afflicted lady, before resorting to the application of the cure, was particular in asking more than one of her doctor friends if the frogs so applied would do her any harm, and was assured that they would not; at the same time the doctors had a good laugh at her expense over the "silliness" of the question and the pretended "cure."

The frogs were promptly applied, however, with the aid of one or more kindly neighbors, who waited on the patient until the entire process was complete, the cure effected, and the wound carefully healed. The first application was of three or four small frogs, a large one not just then being procurable; the second or third with larger frogs; and in every case with the same results—the frogs died, then decayed, leaving nothing but the bare bones in the bag, accompanied by an intolerable stench. The pain was immediately relieved on the first application; the process had eaten its way through the flesh; and on the third application, the death-suggle with the disease, became so intense, and the pain so great, that the patient and her friends, becoming alarmed, called in a doctor. But the cure was complete. The healing process was all that was then needed, which took some time, but the patient rapidly regained her health, and was soon perfectly well.

The doctors requested them not to mention the "cure by frogs," but even three women combined could n't keep a secret, and now the fact is patent to the entire city. The parties are reliable, and I am prepared to vouch for the cure.

Some years ago an old friend of mine had two operations for cancer performed on the under lip—the disease being probably caused by smoking. The trouble threatened to develop a third time, when he accidentally picked up a piece of an old newspaper in which he found a simple cure, to wit: Take as much salt as will dissolve when added to pure brandy, and make use of it as an external remedy. He tried this by keeping a piece of old cotton wet with the liquid on the spot. After a reasonable time the cancer was drawn out on the rag, which was kept constantly wet. My friend is still living, and at the ripe age of ninety-seven rejoices in his second sight—but no cancer.

Kingston, Ont., Canada. A SUBSCRIBER.

Verifications of Spirit-Messages.

FANNY GREEN MCDOUGALL.

Not having seen a copy of the BANNER OF LIGHT for several months past, I was handed some copies of the paper the other day, and on looking them over I was rejoiced to find a message for me from my loved and dearly-remembered friend and sister-soul, FANNY GREEN MCDOUGALL, printed Oct. 29th. I drank in its kind and loving words as a thirsty traveler on the desert quaffs the waters from a cool spring. This timely message, through Miss Shelhamer, is proof of the kind solicitude and love our departed friends still feel for us here below—lone wanderers on a stormy sea. I would send from my heart a wave of magnetic love to my beloved Fanny, as also to the angel instrument, for this precious message to me, and others of her friends in California. LUNA HUTCHINSON.

Bellevue, Alturus Co., Idaho, Nov. 22d, 1887.

CAPT. JOHN SHERWOOD.

I find in a recent issue of the BANNER OF LIGHT a communication from my husband, through the highly-esteemed medium, J. Wm. Fletcher. It is correct in every particular, bringing me strength and comfort at a time most needed. The message has created quite a sensation here among his old steamboat friends—many of them knowing nothing of our beautiful philosophy—yet all who have seen it have said, "how much that sounds like Capt. Sherwood."

God bless the Free Circle-Room, Message Department, and all connected with it.

Yours for the truth,
MRS. M. C. SHERWOOD.

Cincinnati, O., Dec. 24th, 1887.

PANSY.

The message from "PANSY," through Miss Shelhamer, in the BANNER OF LIGHT of November 19th, I recognize as coming from the control of a lady friend. I was expecting it, as "Pansy" had promised to send a message to her "medy" through that channel. It is very accurate, and we thank you very much for the same. Very truly yours. MINNIE NESBITT.

Decatur, Mich., Dec. 14th, 1887.

Dr. Babbitt's Human Culture and Cure.

The first part of this work, called the "Philosophy of Cure," nearly a thousand of which were sold before it was issued, is now making an important impression. Judge Poston, of Harrodsburg, Ky., writes to Dr. Babbitt as follows:

"I have this week read the first part of your great work, 'Human Culture and Cure.' I feel satisfied that when completed it will be a rich legacy to the world, and eventually work revolutionary changes in the practice of medicine. Your chapter on Homeopathy elucidates matters that I never understood previously, and will shed light on the learned practitioners of that system. I was gratified to find that you embrace magnetism in your range of remedials. I have great faith in its curative power in many cases, provided you can find the magnetizer."

Among other things, *Hall's Journal of Health* says the following:

"This is the title of an exhaustive work in six parts by the widely known author and lecturer, E. D. Babbitt, M. D., D. M., Dean of the New York College of Magnetics. We may say in a few words that the work when completed bids fair to be the crowning one of its author in that field in which he has already acquired great eminence in this and other countries."

This work is issued in elegant style, with beautiful colored and other illustrations, for 50 cents, postage 6 cents. Furnished by Colby & Rich.

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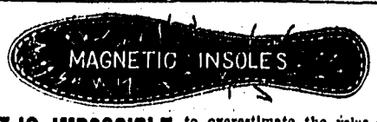

IT IS IMPOSSIBLE to overestimate the value of warm feet at this season of the year. THOUSANDS OF VALUABLE LIVES are sacrificed every year in consequence of DAMP, COLD FEET. Cold feet lay the foundation for PULMONARY DISEASES, so fatal to the people of our land. Could we make the world know how valuable **OUR MAGNETIC FOOT BATTERIES** are for keeping up a WARM GENIAL GLOW THROUGH THE FEET AND LIMBS, none would be without them. These INSOLES WARM THE WHOLE BODY, keep the VITAL FORCES UP, magnetize the iron in the blood, and cause a FEELING OF WARMTH AND COMFORT over the whole body. If no other result was produced than to **insulate** the body from the wet, cold earth, the INSOLES WOULD BE INVALUABLE. In many cases the INSOLES ALONE will cure RHEUMATISM, NEURALGIA and SWELLING OF THE LIMBS. **$1 a pair or three pairs for $2** to any address by mail. Send stamps or currency in letter, stating size of boot or shoe, and we will send free by mail TO ANY PART OF THE WORLD, Send for our book, "A PLAIN ROAD TO HEALTH." Free to any address.

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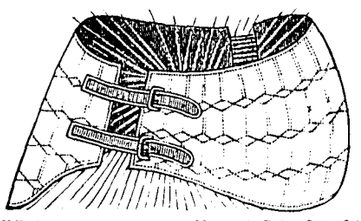

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BY C. C. MASSEY,
Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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IN THE
Light of Modern Spiritualism.

A Discourse delivered by **PROF. HENRY KIDDLE,** On Easter Sunday, April 25th, 1886, in the New Spiritual Temple, Boston, Mass.

Price 10 cents.
For sale by COLBY & RICH.

GATHERING CRUMBS. A Lecture by SARAH J. PENOYER, of Saginaw, Mich.

With a view to the great unfoldment of God's truth, we will endeavor to unfurl the banner of freedom to the world, inscribed on this banner is the word Love. Whenever a new truth is born, people are in such a hurry to cover it with swaddling clothes, lest it should be seen as it comes forth from the womb of Nature, that they half destroy its life before they can get it clothed to look according to their ideas of "respectability." Then, when its form is mutilated, it comes forth an ill-shapen and ill-gotten thing.

Paper, 15 cents, postage free.
For sale by COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, JANUARY 7, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Thursday afternoon at 30 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7 P. M. Richard Holmes, President; O. P. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P. M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. Jackson Hall, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 24 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 3P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday, January 1st, notwithstanding the inclemency of the weather, a large audience greeted Mrs. R. S. Lillie. After singing by the congregation Mr. W. A. Dunklee opened the memorial service by giving brief sketches of the lives of departed members who have passed away during the year, and a statement of their interest in and devotion to the cause of Spiritualism: Moses Hunt, Allen Putnam, George W. Smith and Mrs. Caroline Cook.

With the advent of the New Year, Capt. Richard Holmes, after his long absence, appeared in his official capacity as President, and was greeted with applause. He then paid a glowing tribute to the memory of the departed. After the singing of the beautiful hymn, "He Giveth His Beloved Sleep," by Mr. J. T. Lillie—piano accompanist, Miss Mintie Eakins—Mrs. Lillie commenced her memorial address by alluding to the passing out of the Old and the entrance of the New Year. She said: Dark clouds are types of earth's sorrow; above them the sun shines bright and clear, and though your tears fall in memory of the absent, they have passed from the shadows of earth. Each had arrived at a ripe age; their spirits were ready and waiting to be set free, and we should rejoice with them in the possession of eternal youth as their divine heritage. While I look upon your sad faces I also see their illumined ones; they are pointing above, saying unto you: "Come up higher." Ba this your endeavor—to live your religion each day; no regrets will then follow.

Mrs. Lillie stated she saw clairvoyantly Mr. and Mrs. Hunt, who spoke of their glad reunion in spirit-life, and Mr. George W. Smith, who had placed a white wreath upon the brow of his wife, who was present. Mr. Allen Putnam was also an active participant in the exercises. Continuing, she said: "And now, stopping amid the shadows of your earthly wanderings, and the material cares engrossing your attention, to think of the higher life, the home of the soul, and what pertains to your spiritual advancement; taking thought of those passed from your mortal sight, you more fully realize that life is continuous, merging into that which is eternal. As the mists hang over you to day, so they hang as a veil between the two worlds. Do you who are living on this mundane sphere know what it is that takes possession of your physical bodies, and by-and-bye loses its grasp? The body is the medium of the soul; it is like the musical instrument which responds to the touch of the operator. When out of order, the response is feeble or discordant; you only dwell for a little while in your earthly temples, and finally they are left without a keeper; the door is closed, you call it death, but it is rather the dawning of a new life. The crown of life has been given your arisen ones in all its fullness. From our standpoint we say, 'It is well.' You who in the tempest wait awhile, cannot comprehend the full meaning of the shadows; by-and-bye you will do so, and gather in the fruitage of your own good works. Therefore, look up to the beautiful city, your eternal home, and be assured you will 'know each other better when the mists have rolled away.' Abide in the gladness; wait, labor, work; do good every day, and when life here is over, you 'shall know as you are known.' In youth you look forward to death as an event to be dreaded; in old age it is often a welcome guest. In the reunions above it is bright sunlight and everlasting joy, and you will be welcomed as have been the departed in whose memory this service is held, by legions of angels, who will lead you into the paths of progression and wisdom."

After a song by Mr. Lillie the President closed the exercises by referring to the increased attendance of this season, the present prosperity of the Society and its promise of future usefulness through the liberal bequest of Moses Hunt; also of the efficient management of the Vice President, William H. Banks, during the absence of the President. Mrs. Lillie then rose and said, "I see, clairvoyantly, Mrs. Abbie M. H. Tyler bearing two torches; one had burned out, signifying her earth-life has closed. The other burning brightly, signifying the spirit-life; holding this up she says: 'By the light of the spirit I shall be enabled to unfold in this life, and by its power lead my earth friends to understand me more fully.'" Though not a member of the Society, Mrs. Tyler was a frequent attendant of the meetings.

The floral display was a profuse one. A large portrait of Allen Putnam hung over the platform, while on the desk were pictures of Mr. Smith and Mr. Hunt, surrounded with trails of smilax.

Evening.—After the usual singing and invocation, Mrs. Lillie selected from several questions presented by the audience, "Is there an Exact Standard of Justice, Mercy and Truth? If so, where may it be found and how obtained?" which her control replied to in a clear and satisfactory manner, closing with a poem.

Mrs. Lillie will speak next Sunday, morning and evening. The service in the evening will commence at 7 o clock for the present, the time being changed from 7½ o'clock. MARY F. LOVERING, *Cor. Sec'y.*

Spiritualistic Phenomena Association—Ladies' Aid Parlors, 1031 Washington Street.—The watch meeting held under the auspices of this Society last Saturday was a success, nearly one hundred people being in attendance and remaining till the New Year was ushered in. At ten o'clock a collation was served; at eleven a circle was formed, and a spiritual feast was the result. Mr. Oscar Edgerly of Newburyport delivered an address arousing much enthusiasm. Mrs. Abby N. Burnham made acceptable remarks. Mrs. Jennie K. D. Conant delivered a fine inspirational poem. Dr. J. D. Moore made an earnest practical address. Dr. Fred Crockett was influenced by an Indian chief to voice words of admonition and praise. Mrs. Jones, controlled by an arisen Methodist sister, gave her testimony for the truth. Remarks were also made by J. H. Lewis, F. B. Woodbury, Dr. U. K. Mayo and President Hall.

The last five minutes of the old year were spent in silently invoking the blessing of the angel-world upon the cause of Spiritualism during the year about to open.

All joined in a song, and, wishing each other a Happy New Year, departed to their several homes, spiritually blessed.

On Sunday, New Year services were conducted by Mrs. E. Clark Kimball of Lawrence, Mass. Mrs. K. has been only two years before the public; was formerly a member of the Baptist Church. Her phase of mediumship is highly developed. She gave a large number of tests at each session and was heartily applauded for her efforts, giving so much satisfaction that she is engaged for four more Sundays. We feel assured that large audiences will always greet her. Next Sunday Hon. Warren Chase will lecture at 2:30 and 7:30. FRANCIS B. WOODBURY, *Sec'y.*

1031 *Washington street.*

The Ladies' Industrial Society held its regular meeting Tuesday, Dec. 27th. In the evening the President, Mrs. C. N. Mellen, presided, and introduced the speakers in a felicitous manner. Master Willie Boyce opened the exercises with a piano selection. Capt. Richard Holmes was heartily welcomed after his six months' absence in Canada. His remarks expressed deep feeling and pleasure in being able to meet the friends at home. He related some of his experiences during his travels, and closed with reciting a poem, all of which was listened to with much interest.

Mrs. H. S. Lake described some of her late experiences in mediumship, and under control of her spirit-guide made an eloquent address, that was both entertaining and instructive, inspiring us with a desire for closer harmony and unity in the great work. Mrs. Pengilly read an essay from her spirit guides, which commanded the closest attention of the audience.

Mrs. A. E. King, under control, made a short address, also gave tests of spirit presence. Interesting remarks were made by Dr. J. D. Moore, Jacob Edson, W. A. Dunklee, William H. Banks, and Mrs. W. A. Dunklee. The audience joined in a closing hymn, and dispersed feeling that another ray of sunshine had fallen upon them from the spheres of wisdom.

The next regular meeting, at which supper will be served at six o'clock, will be held on the afternoon and evening of Jan. 10th. An invitation is extended to all the members of the Society and friends to be present.

MARY F. LOVERING, *Sec'y.*

61 *White street, East Boston.*

The First Spiritual Temple, corner Newbury and Exeter Streets.—The service last Sunday was extremely beautiful and impressive. The music was of a high order, and several appropriate selections were exquisitely rendered by Mrs. Fisher-Wellington. The organ solos by Mr. E. E. Truett were unusually grand and inspiring. The invocations through Mrs. E. Dyar Clough were grandly cheering and prophetic, particularly the last by a very ancient spirit, who portrayed in glowing words a beautiful vision and allegory of the new power and great spiritual outpouring which the year 1888 would see ushered in: "Behold a new light," was thrice repeated, a light which was to shine upon the sons of men, and the poor and hungry who shivered and thirsted within the shadow of the palaces of the rich, would be fed and clothed; the laborer would have his toil sufficiently requited, and justice and mercy reign. The great black curtain of death—whose heavy folds and dark shadow had so long been thrown over the lives of men, which they resolutely turned from, and with song and dance endeavored to forget, though ever present—will not be made thinner and less dense, nor through rents the splendors of a future life discerned, but will be rolled away, and the faces of our loved ones in the full light will flash once more upon our sight.

Behold an angel from the north and from the east, and from the south and from the west; and each bears in its hand the corner of a great canopy, which is being lowered upon the nations of the earth! These messengers had the appearance of little children, and their faces shone with love unutterable; the border of this canopy was of crimson and its centre pure white, and on it were mystic characters written in gold and violet, which these little ones would interpret.

No language of the writer can do justice to the beautiful, poetic imagery of this prophetic voice, whose utterances God grant may soon become externalized upon this lower earth.

It is designed to continue these services of song, and on the first Sunday of February it is expected there will be a repetition, with a full quartette choir and congregational singing.

Usual service next Sunday, Mrs. Clough being the speaker. All are cordially invited.

The usual sociable in the lower audience-room will take place on Wednesday evening at half-past seven, when the children, debarred last week by the storm, are expected to enliven the occasion with song and recitation.

Thanks are due to the sender of the beautiful flowers placed upon the altar. W. H. R.

College Hall, 34 Essex Street.—The meetings were largely attended last Sunday, notwithstanding the storm. Bro. Cobb gave one of his sterling lectures in the morning, which was warmly received. Mr. Hatch of Somerville, under control, gave a fine address on the New Year. Mr. Corliss, whose visits are always hailed with pleasure, gave tests to skeptics that sent them from College Hall converts to our glorious cause. Dr. Harding spoke in his forcible manner and gave readings with marked success. Dr. Eldridge, in connection with his diagnosing diseases from the platform, gave interesting experiments in mesmerism. Miss Peabody, Mrs. Bruce, Mrs. Forester, Miss Cullen and Mr. McKenzie also accomplished good service. These workers are greatly assisted by the inspired music furnished by Mrs. Eudora Case and Mr. and Mrs. Chamberlain. COM.

The First Spiritualist Ladies' Aid Society.—In response to an invitation from this Society several members of the Ladies' Aid, of Lynn, Mass., braved the severe cold of Dec. 30th, and favored us with their presence. In the early part of the evening the entertainment consisted of singing by Miss Bailey and reading by Lucette Webster; after which the floor was cleared and a couple of hours devoted to dancing, to the great enjoyment of all present.—Members will please bear in mind that next Friday is the annual meeting for the reports of the year's work; also the election of officers for the ensuing year. The business meeting is called at 2:30 P. M., and it is hoped that all who can will attend.

ALICE P. TORREY, *Sec'y.*

Children's Progressive Lyceum—Paine Hall.—The usual service was held by this school on Sunday morning last, but the Secretary, being unavoidably absent, has no report for the present week.

Mishawum Hall, City Square, Charlestown.—Meetings were held at this place on Sunday last, afternoon and evening. Afternoon exercises were opened by singing. Short address by Chairman, under control. Subject, "The Breaking of the Seal of the New Year"; followed by Mrs. Nellie S. Thomas with tests, which were readily recognized. Mr. Edson presented some interesting and excellent thoughts, followed by Mrs. Collier with remarks, and the recitation of a fine poem. Services closed by singing.

Evening exercises opened at 7:30 with good attendance. Singing; an address by the Chairman; remarks by Mrs. Shackley, under control, also tests; tests by Mrs. Nellie S. Thomas, and psychometric readings by the Chairman, composed the services, which closed with singing. W. A. H.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P. M., in Macgregor Hall, Madison Avenue, South-East corner of 50th street (entrance 42 East 50th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York and Mrs. A. M. Glading of Philadelphia, Pa.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 30th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P. M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The People's Spiritual Meeting.

To the Editor of the Banner of Light:

Sundays Dec. 25th, 1887, and Jan. 1st, 1888, were seasons of interest at the People's Spiritual Meeting in this city. The afternoon exercises were principally carried on by Mr. S. A. F. Goodspeed and Mrs. T. J. Lewis with remarks and tests which were very satisfactory. In the evening of the 25th ult. Dr. Henry Slade gave an interesting account of his early life, and how he became a medium, which was intensely interesting and held the audience for nearly two hours with no sign of weariness.

Sunday afternoon, 1st inst., Mr. Goodspeed gave something to each one present by way of prophecy or spirit tests—generally recognized. Mr. E. P. Cooley, Mr. Lawrence, Mr. J. F. Jeaneret, Dr. Perine and others filled out the time with great interest and intellectual profit.

Last evening, 1st inst., Dr. Slade gave a short narration of his trip around the world, which delighted a large and appreciative audience. Dr. Dumont C. Dake supplemented the address with remarks appropriate to the occasion. Dr. Slade will minister unto us again Sunday evening, Jan. 15th, at Columbia Hall, 878 Sixth Avenue. F. W. JONES.

230 *West 30th street, New York, Jan. 2d, 1888.*

THE MIDNIGHT SEANCE (or Watch-Meeting) at Mrs. Morrell's residence, Saturday evening and Sunday morning last, was a grand success considering the exceedingly inclement weather. About fifty persons braved the snow and rainstorm and enjoyed the evening well; it was voted to have a social gathering once in two weeks for the purpose of becoming better acquainted among ourselves. The first will take place Tuesday evening, 10th inst., at Mrs. Morrell's, 230 West 30th street. All interested are invited.

F. W. J.

First Society of Spiritualists.

To the Editor of the Banner of Light:

Mrs. Nellie J. T. Brigham spoke for the Society in the morning upon subjects selected by the audience, and in the evening upon "The Fruitage of the Past Year and the promise of the one upon which we have just entered." Mrs. Brigham's return is always looked forward to with great interest, and this being the first Sunday for several weeks that our people have had the pleasure of listening to her words of wisdom they gave her a hearty welcome. The day was very unpleasant but the audiences were remarkably large, as her hearers never stay away for fear of stormy weather.

The inclemency of the weather kept many people from attending the afternoon service for spiritual manifestations, and the audience was not as large as usual, but what was lacking in numbers was made up in quality, and we had a very interesting and profitable meeting.

Dr. Dean Clarke recited a poem and made a very able address that was fully appreciated by the audience. Dr. Clarke is one of the ablest, most logical and eloquent orators on our platform.

Mrs. Wells gave twenty-two tests and nearly all were fully recognized.

A very pleasant and interesting meeting was held at the residence of Mrs. Wells, 822 Sixth Avenue, Saturday evening, to watch the old year out and the new year in. Able remarks were made by Dr. Dean Clarke, Mr. Henry J. Newton and Dr. Lawrence, and many humorous anecdotes and stories were related by Mr. Newton and Dr. Lawrence that caused merriment and called forth applause from all. Mrs. Juliette Schooley also gave a poem through inspiration, the "Happy New Year," that was well received and worthy a place in memory. S.

New York, Jan. 1st, 1888.

The Metropolitan Church for Humanity

Holds its services at 3 o'clock Sunday afternoons in Macgregor's new and beautiful Hall, Madison Avenue, corner 50th street (entrance 42 East 50th street). Mrs. T. B. Stryker is the regular speaker. She takes from the audience the subjects for discourse and poem, which are treated with eloquence and fine oratorical effect. Character Readings are also given at various times by Mrs. Stryker while under spirit control. We also from time to time listen to other eminent speakers.

Mr. Charles Dawbarn, the well-known lecturer, will address us on Sunday, Jan. 8th. Subject: "The Future of Modern Spiritualism." •••

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A. M. and 7½ P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of ach month at 8 P. M.

Everett Hall, 398 Fulton Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

The Spiritualists' Society

Of Brooklyn is now in a prosperous and flourishing condition under the able management of its present officers. Mrs. Emma Beckwith, the President, is one of the most popular and efficient officers this Society has ever had, and the Treasurer, Mrs. Morgan, is especially adapted to hold this important and responsible position. These ladies have as co-workers Mr. Geo. A. Delence, Mr. Rand and Mr. Cushing, all very earnest supporters of Spiritualism, and they are laboring to lay a permanent foundation for Spiritualism here in the "City of Churches"—there being already rumors of buying a *church*.

Mrs. Nellie J. T. Brigham has ministered to this Society during the past month; she is a general favorite here as elsewhere, and has attracted large audiences by her sweet, spiritual bearing and logical teachings of our philosophy.

We are to have Mrs. Carrie E. S. Twing as platform speaker for the first three Sundays in January.

Dr. B. M. Lawrence has been giving phenomenal entertainments in New York and Brooklyn for several weeks past with good success.

He will give one of his unique lantern lectures in my parlors next Friday evening, Jan 6th.

347 *Dean street.* MRS. E. B. RUGGLES.

Progressive Spiritual Conference.

To the Editor of the Banner of Light:

Saturday evening, Dec. 24th, Mrs. H. M. Walton, a pioneer Spiritualist and medium, read before the Brooklyn Progressive Spiritual Conference an essay claiming to be written by herself under the inspiration of Madam De Stael, entitled, "Eulogy Upon Woman." It was a brilliant effort, and highly complimented. The Conference exercises were participated in by Mrs. S. A. Slocum, under control, and Mr. A. P. Dey—who will speak Saturday evening, 7th inst.—and by Mrs. E. C. Aldrich-Hall with a scientific inspirational essay. F. W. JONES, *Chairman.*

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*
J. F. JEANERET, *Secretary,*
41 *Maiden Lane, New York.*

American Spiritualist Alliance.

At the regular meeting of the American Spiritualist Alliance, held in the parlors of Mrs. M. E. Wallace, 219 West 42d street, Dec. 14th, it was ordered that the meetings for the future, and until otherwise specified, should be *on each alternate Wednesday evening, at 8 o'clock*, instead of on the second and fourth Wednesday evening of each month, as has been the arrangement heretofore.

It was also ordered that special notices of meetings by mail to each member should be discontinued save in the case of newly elected members, who should be notified of their election and of the date for the next meeting.

Last evening The Alliance held a regular meeting, and was fairly well represented, notwithstanding the severe storm that had prevailed all day. A number of communications that had been received were read and acted upon, and two new members elected; and in this connection it might be well to state that at every meeting, save one, since the reörganization early in the year, new members have been elected.

After the regular business was disposed of, the question for the evening, "The Evidence of Spirit Identity," was discussed by several of the members, and the evidence on which each claim of identification was made was presented. This question of *identity* is a very important one, and has been receiving the attention of The Alliance for several weeks past, and it is expected that much more evidence upon this vital question will be presented.

After the close of the discussion—as is usual at these meetings—a circle was held for manifestations of spirit phenomena. A number of mediums were present, and described the spirits they saw, and delivered their messages. "Maudie," the familiar child-control of Mrs. Carrie M. Sawyer, talked to the circle in her own voice, or what is known as the "independent voice," and many in the circle were touched and caressed by materialized hands. I was several times patted upon my hands and head, and Mrs. Wells, who sat near, described the spirits she saw standing by me.

The interest in the work of The Alliance is becoming more earnest, its growth in membership is steady and satisfactory, and it ought to, and no doubt will, be an effective Organization for aiding in placing the Spiritual Phenomena upon a scientific basis, thus establishing the grand fact that it is all in strict accordance with, and produced by, the operation of natural law.

The next meeting of The Alliance will be *on Wednesday evening, Jan. 11th*, at 8 o'clock, at 219 West 42d street. All city members are requested to make a note of the fact that the practice of sending out notices of meetings has been discontinued.

JOHN FRANKLIN CLARK, *Cor. Sec'y.*

New York, Dec. 29th, 1887.

Rochester, N. Y.

To the Editor of the Banner of Light:

The Spiritual Fraternity of this city has enjoyed much the last two months listening to "voices from the spirit-land" through the highly gifted Carrie C. Van Duzee, trance lecturer and test medium, from Geneva, Ohio. She has been lecturing and giving platform tests here since the early part of November, giving two lectures each Sunday and tests in the evening. Subjects for lectures were given by the audience after the medium was entranced and standing on the platform ready to commence speaking. Infidels, skeptics and Orthodox were astounded, and Spiritualists established in the knowledge of the fact of spirit return and communion, whilst many recognized in the tests given dear friends and relatives who had passed to spirit-life.

Mrs. Van Duzee left here Dec. 28th, with the good wishes of her many newly made friends, to commence a course of lectures in Syracuse, N. Y., the Spiritual Fraternity of Rochester having secured the services of Mrs. Cornelia Gardner, of this city, who has labored long and faithfully for the spirit-world, to lecture during January; and so the grand philosophy is being made known among us. G. W.

Written for the Banner of Light.

IN MEMORIAM JOHN MURRAY SPEAR.

BY THOMAS SHORTER,
Of London, Eng.

In spirit pure and warm as thine,
So like a child in filial trust,
We see the clear, the Christly sign
Of gracious nature, mild and just.

Our faith is oft a barren creed,
Or, worse, a fruitful cause of strife;
Far otherwise in thee—the seed
Of sweetest fruit—A NOBLE LIFE.

True faith in God is love to man,
Indwelling affluent grace, so given
To prophet souls in whom we scan
The inspiration of high Heaven—
Thy faith, beneficent and brave,
Friend of the prisoner and the slave.

Greenwich, Mass.

To the Editor of the Banner of Light:

The suit, so long pending in the Supreme Court, brought by the Orthodox Congregational Society against the town for possession of the town meeting-house, was recently decided in favor of the town. The would-be usurpers of the public property, who have claimed the exclusive right of worshiping in a building designed to give *equal* privileges to all, irrespective of creed, have been taught a lesson by the decision of the Court, which their vaunted allegiance to Christ has failed to do.

That the triumph of justice and right might be fittingly expressed, a Unitarian service, conducted by Rev. C. T. Irish, was held within the walls of this "bone of contention"; meeting from the usual occupants no resistance save the locking of the organ and removing of the Bible.

Mr. Irish was formerly settled over the Unitarian society of Northborough, and is a man of exceptional ability; and I venture the assertion that words of greater eloquence never resounded within the ancient edifice, or more thrilling words of heartfelt prayer quickened the spiritual intuitions of a sympathetic audience.

I must not linger in the old while the new "Liberal Independent Church" and its interests challenge attention. Sunday, Dec. 25th, called out a good audience, Mrs. Yeaw taking for her subject "Christmas and Its Observance." The exercises of the Lyceum were pleasingly enhanced in interest by a fine recitation by Miss Clara Clark (Mrs. Lillie's daughter). Miss Clark has a fine voice and great dramatic power, and apparently is destined to work high in her chosen profession. Miss Ethel Duncan, of Worcester, eight years of age, recited "Somebody's Mother" so effectively as to excite the admiration of all. The regular participants in the exercises did themselves credit. The march was joined in by a large number.

Monday evening, Dec. 26th, was the occasion of a joyous gathering of old and young, to engage in the festivities of Christmas. The always beautiful audience-room of the church was brilliantly lighted, and made still more beautiful by the two tall, stately trees upon the platform, whose bending boughs bore the fruits of generous giving and loving hearts. Seldom have Christmas trees borne a more generous supply of things ornamental, useful and beautiful, children's toys, books, and the ever-welcome candy-bag.

In the vestry tables groaned underneath their weight of good things, conspicuous among which were the delicious chicken pies the Greenwich ladies so well understand the construction of. After one hundred and thirty-five people had tested the excellence of the viands, chicken pies remained untasted, which later were placed in the hands of the highest bidders.

Still, intellectually the people were unfed. Repairing, at the banquet's close, to the audience-room, another feast was spread—the "feast of reason and flow of soul." That it was satisfactory needs no guarantee, save the fact of the presence of Mr. Charles W. Sullivan, of Boston, whose inimitable characterizations convulsed his audience with laughter. Miss Ethel Duncan with great readiness contributed four recitations, the last in Highland costume. Mrs. Johnston and her two little girls, Lena and Bessie, with Miss Nellie King and Miss Lulu Gutberlet, touchingly rendered, in one act, a poem: "Children Coming Home." Miss Mamie Southworth and Cretie Southworth, sisters, Edna, Lena and Bessie Johnston, sisters, Nellie and Mabel Nevins, and Edmund McGrath, gave recitations.

This report would be incomplete without mention of the opening beautiful "Christmas Carols," by a chorus of young ladies, under the direction of Mr. H. W. Smith, and two well-rendered songs by Miss Nellie Sears.

After the closing of the entertainment, expectant hearts were made happy by the distribution of the numerous gifts of Santa Claus. The last act of the evening was the presentation by Mr. Ferrell, in behalf of the ladies of the Society, of a beautiful oil painting, handsomely framed, of the "Liberal Independent Church," to the speaker, Mrs. Juliette Yeaw, which was most gratefully received. It was executed by Mr. Brooks, a local artist. At the picture's base are gracefully grouped evergreen and arbutus, copied from that adorning the church last Easter morn. In the soft, tender light surrounding the spire, the closely observant eye may catch glimpses of dimly-outlined angel faces.

So the good work goes on in Greenwich, and ancient error's hold is being loosened, because truth and error have met and grappled, and error

"Dies among his worshipers."

Long live the brave, heroic man, who has here unsheathed the sword of truth, and erected a temple for her service. JULIETTE YEAW.

Philadelphia, Pa.

To the Editor of the Banner of Light:

Sunday, Christmas Day, 1887, our streets were comparatively thinly peopled, on account of the majority remaining at home, preparing for the "Merrie Chrystmas." Very many also attended the churches, drawn thither by the elaborate decorations and extra music. Miss Jennie B. Hagan, the well-known and wonderful improvisatrice, has been feeding our minds with spiritual food for the past Sundays in December. Jennie has always seemed like one of our own First Association family; she is now, for we have ordained her to preach, teach and demonstrate the science and religion of Spiritualism to every living creature. Judging from her good-heartedness, the "living creatures," be they two-footed or four, will receive the benefit thereof. Our sister, Mrs. Anna McCahan, who is well known as a spiritual medium, was also ordained, with our good Bro. Benner, on Christmas night. We have many other good, true and reliable mediums who are to be treated likewise during the following month.

It seems to me that it is clearly our duty to demonstrate the facts of immortality through our media, and by association and protection make their condition more favorable.

Our esteemed and valuable pioneer in Spiritualism, Mrs. Danforth, is still with us; her sound advice and other aid, so timely rendered, have indeed proved her our friend and also the friend of humanity. Mrs. D. and our good old friend and president, Mr. Wood, are among the oldest, if not the oldest, of our Association and Spiritualists in this city. We hope for their stay to be prolonged in the form many years longer. We are already looking toward our summer home in Parkland, expecting to render the cause valuable aid through the camps.

The Lyceum is progressing. We are anxiously looking forward to next "Sabberday" to see and hear that good man, Dr. Willis, who will be with us through January.

May 1888 be a year propitious for the reception of the tidings of great joy and comfort to many families throughout the world. R. A. THOMPSON.

Haverhill, Mass.—Unity Hall.—Mrs. Ida P. A. Whitlock spoke for the First Spiritualist Society of this city Sunday, Jan. 1st, at 2 and 7 o'clock P. M. The subject at 2 P. M. was "The Duty of Spiritualists to Themselves and the Outside World."

Mrs. Whitlock's controls gave a logical and common-sense discourse upon phenomenal investigation of spiritual facts, declaring that we should present our facts upon a scientific basis, first investigating ourselves, to learn how far we are, as sitters for manifestations, responsible for what takes place in our presence, that we may then be prepared to know what comes from the other side of life. The attendance was small, owing to a drenching rain that prevailed all day.—Mrs. Cutler, of Philadelphia, Pa., will occupy the same platform next Sunday.

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ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and

JAN 12 1888

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

VOL. LXII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JANUARY 14, 1888. | $3,00 Per Annum, Postage Free. | NO. 18.

TABLE OF CONTENTS.

FIRST PAGE.—*Original Essays:* In the Séance-Room; Organization; "The Gates Between." *Spiritual Phenomena: Transference of Spirit-Pictures*; A Worthy Medium. *The Reviewer:* Palingenesia.

SECOND PAGE.—*Banner Correspondence:* Letters from New York, Pennsylvania, Maine, Michigan, Missouri, Connecticut, Illinois, Massachusetts, Rhode Island and Kansas. Solar Biology. Has Electricity Intelligence?

THIRD PAGE.—*Poetry:* The Brown Dwarf of Rügen. January Magazines, etc.

FOURTH PAGE.—Good Counsel and Timely Warning, Insane Asylum Management, Hanging and Life Imprisonment, Dr. James R. Nichols a Spiritualist, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Movements of Mediums and Lecturers, New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of John William Fletcher.

SEVENTH PAGE.—The Late Horace M. Richards. The Beautiful Legend Told of Lake Whatcom in Oregon. Verifications of Spirit-Messages. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. New York Items. A Liberal Club Séance. Cleveland (O.) Notes.

Original Essays.

IN THE SEANCE-ROOM.

BY E. A. BRACKETT.

No. 2.

In pursuing my studies of materialization I became interested in those who were more or less my companions in these investigations. Most of them were strangers to me; many of them persons of keen perceptions, intellectually strong and possessed of more than ordinary intelligence. Having lost, to a great degree, their confidence in old theology, they were the worst skeptics I had ever met, and the idea that they were credulous and easily imposed upon, as I had been informed, was the furthest possible from the truth.

Upon all the evidence we obtained touching the existence of these forms we compared notes, and facts, or supposed facts, having any bearing upon this question had to run the gauntlet of a free discussion, and so thoroughly was this done that what at first seemed to be important evidence was frequently nearly lost sight of, and would have been discarded had it not been repeated at subsequent séances with increased force.

All of this training may have been necessary to our mental growth, or, as Prof. James would explain it, "the lack of elasticity did not allow a rapid change of the molecules of our brains without danger of rupture." But this contention and skepticism on our part did not contribute to the success of the séance, and had it not been for a kindly feeling toward the medium our investigations might have been a failure.

Perhaps no one thing created more discussion than the supposed materialization and dematerialization outside of the cabinet, occurring, as often appeared, under suspicious circumstances, enhanced by the unexplained arrangement of dark draperies against the wall and extending back of the cabinet.

The existence of these forms had been proven beyond a doubt, and it seemed to me a matter of no consequence where they were embodied. Their appearance outside the cabinet did not explain the phenomena.

The materialized form Bertha, claiming to be my niece, was coming to me quite freely, and occasionally volunteering remarks which showed that she was acquiring the necessary strength to express herself. On one occasion she came up several feet from the cabinet, and, springing forward, greeted me in her usual playful way, saying, "Do n't you think I came up beautifully?" I replied, "It was very well done." "You think I materialized out there, but I did not." I was surprised at this, for I thought it one of the most beautiful materializations I had ever seen. She continued: "The forms are all materialized in the cabinet, and those that appear to come up outside emerge from it, invisible to you, and appear where they choose. Your vision is limited. Above or below a certain number of vibrations of light you cannot see anything. If, then, these vibrations are suspended, we can go into any part of the room unseen by you. Most of what is called materialization outside is due to the fact that we can become invisible when we choose, and we are aided in this by a dark wall, or curtain hung against it, which does not reflect but absorbs the light. Sometimes, when the forces are weak, we come out between the drapery and the wall in a way that you mortals could not pass without being observed, and become visible by passing through the drapery."

When I reminded her that statements purporting to come from the other side did not always agree, she said, "There are with us, as with you, different degrees of knowledge and beliefs; were it not so, we would lose our individuality."

Changing the subject she said, "Do you know how much I have improved since I first came to you? You were so skeptical, I thought I should never get near you. It was very kind in you to be so thoughtful and patient, when you supposed I was a fraud. My coming has benefited me more than it has you, for I have gained something of that experience denied me of earth-life, and from it have become strong. When you come over here, you will understand what I mean."

The intense human character, the quick nervous sensibility which she was rapidly developing, would have shaken my confidence in her spiritual origin had I not had positive proof that she was not a being belonging on this side of life.

As stated in a former article, it was a significant fact that we all became satisfied of the existence of these forms as distinct creations by an unknown force or intelligence.

Following this conviction arose a question which has perplexed many investigators. If they were what they claimed to be, why should they not express themselves with the same force and intelligence as when they were our companions in this life? Had we not been taught from childhood that spirits were immeasurably superior to what they were in earth-life, ideal angels with snowy pinions sweeping through boundless space? Here were what purported to be spirits, very human and apparently below the standard we had created for them. Had we wrongly estimated them, or did this seeming lack of intelligence arise from weakness such as we often see in persons who are physically exhausted? Whatever it might be, it was evident that if we made any progress in our investigations beyond the mere fact of materialization, we must meet them on a different plane. There was nothing to be gained by perplexing them with questions beyond their power of expression. While I was satisfied of their spiritual origin, I was slow in coming to the conclusion that they were in any instance our friends or relations. I had discovered early in my investigations that these spirits could build as they pleased, could take on almost any form that they desired; consequently the resemblance to my friends had little weight with me. I was satisfied that many of them did not know how they looked in the séance-room.

I knew that the best artist in the world could not make a likeness of himself unaided by some kind of a reflection to work from. With one of these forms coming to me bearing but little resemblance to the person she claimed to be, I tried the experiment of showing her a photograph taken a short time before she passed away. Ever afterward she came looking like that picture, and I have no doubt that had I shown her a very different one and insisted that she should come looking like it, she would have been forced by my will to comply with my request.

It is this will-power, exerted consciously or unconsciously over these beings by those who come in contact with them, that has led to so many conflicting opinions in regard to them. It is difficult for most people to approach them without intense mental action, and it matters not in what direction it is exerted, it always tends to weaken the manifestations, unless the spirit has acquired unusual control.

Children are almost the only ones who instinctively know how to meet them. If it is true, as they have so often asserted, that they are dependent on their will in sustaining the form through which they endeavor to communicate with us, it is easy to see what effect a counter will-force would have upon them.

No one can successfully study anything in nature without adhering closely to the laws that govern it. If we seek to communicate with any one at a distance by means of electricity, we must first establish a medium of communication. Communication with these beings is over the magnetic lines of the affections. To its divine warmth alone their intellect responds. The sooner we understand this the better. Goethe has truly said that "we learn only that which we love." He might have said with equal force that love is the key to all knowledge. Beyond the material evidence establishing the existence of these forms, everything passes to a higher plane, to a study of that spiritual influx that more or less permeates all forms of life, a knowledge of which is made possible by our association with these beings.

Many of the forms appear stupid on their first appearance in the séance-room, but if rightly met and encouraged, become, in many respects, our superiors. We are constantly judging life by outward appearance, a standard wide of the truth, for we are only listeners at one end of the wire, dependent upon imperfect conditions for what may be transmitted from the other side.

In our associations with them it should not be forgotten that we are not their guests, they are ours, and if we cannot treat them with the delicacy which the situation demands we have no business in the séance-room.

Neither have we a right to indulge in wholesale denunciations on account of real or supposed defects.

Most of the charges made against mediums and their séances are based on ignorance and self-conceit. This cannot be too strongly stated, for it is a fact patent to every intelligent investigator, that these charges are the besetting sin of a class whose knowledge of these manifestations consists mainly in the slanders they utter. They are responsible for all the brutal attacks on mediums. Having no case they abuse the witnesses. This moral epidemic is found in all classes of society, from the creed-bound clergyman to the sporting editor, whose miasmatic emanations materialize in the papers.

Against this great injustice, this maligning of men and women who are devoting their lives to the development of one of the most important truths that has ever engaged the attention of man, every honest person should protest.

Faults and imperfections there doubtless are in these séances, but no person with a well-balanced mind will condemn or be deterred from the pursuit of any subject simply because he finds it defective, for he knows that imperfections are the inseparable companions of everything that exists in this world. There would be no progress, no evolution, if everything was created perfect.

It is, then, not by its defects, but by its merits, pointing as they do to higher possibilities, that every séance should be judged.

Winchester, Mass.

ORGANIZATION.

BY A. F. MELCHERS.

All light comes from within, and all that which exists within is spiritual in nature, or constitutes a part of causation (God). Thus Spiritualism is a cause, or constitutes an impulse of the Divinity, and therefore spiritual in nature. Having issued from the spiritual, it is destined to guide man spiritually, *i. e.*, for his interior, and not his exterior or material welfare.

As a cause in a material sense, it is the working together of all those who believe in its phenomena or its spirit-communion, and in which it operates harmoniously and successfully, but as a cause in its spiritual tendency or growth, it is strictly individual—operating on the interior or soul-nature of man, like the silent action of universal law itself, and thus makes itself understood to each one according to his inherent personality—one comprehending it as a science, another as a philosophy, and a third as a religion, and therefore its diversity of ideas and opinions. But this does not affect its fundamental principle. Being a cause itself, it is naturally immutable or absolute in its force or motive power, only that the effects take shape according to the material it operates through. But such is necessary for its growth as a popular or universal cause, and without which it would dwindle down to a limited or narrowed sphere of action—a creed perhaps. But in its phenomenal and unlimited outpouring of truths, it cannot be thus controlled or cramped, and therefore our extreme difficulty in centralizing it or effectuating an organization materially speaking. A spiritual organization, as it exists in the beyond, and which is undoubtedly necessary to uphold and lend impetus to the material, or to mortal Spiritualism, is perhaps an impossibility, or as yet impossible; and to force an organization at present might create discord instead of harmony. Spiritualism, in our humble opinion, has not yet sufficiently unfolded itself to formulate any definite conclusions on the subject, or to lend us the cue for this purpose, and it is questionable if it ever will. If it constitutes the universal philosophy of life it never can, for this is infinite, but if it is a creation of the spirit-world surrounding this planet, the end must come sooner or later, and this when the spiritual organization has unfolded all its plans to our inner view, with perhaps a further array of physical phenomena for a material basis to operate on. The two will undoubtedly come together, and as long as we are receiving higher truths, the end is not yet; and as long as additional phenomena are being developed, the spirit-world is not ready to permit organization on this mundane sphere. But when ready, the impulse will be universally experienced, and we, or those who follow us, will find no difficulty in effectuating satisfactory results.

We are not opposing local organization, nor anything that tends to a harmonious intercourse of Spiritualists, but merely trying to account for the cause of our difficulties in this respect. Local organizations are necessary adjuncts to the advancement of the cause, where a sufficient number can be gathered who will harmonize together; but where this is impossible, Spiritualism progresses better without them, for want of harmony is a drag on those who are unfortunate enough to be the mediums, and only ruins their medial powers for private séances, thus preventing others from becoming convinced who prefer to investigate at family circles.

But as all light comes from within, let us form a spiritual organization in our souls, with love as its constitution, and endeavor to comprehend the truths that are being showered upon us, and through which we may finally reach our aim—the best good of universal humanity.

"THE GATES BETWEEN."

To the Editor of the Banner of Light:

Elizabeth S. Phelps, the celebrated authoress of "Gates Ajar" and "Hedged In," has now brought out before the public this later volume, "The Gates Between." The volume fell into my hands recently, and I have a few words to say about it and its excellent writer—and that in the best possible feeling. To say I am simply pleased with the volume does only half express it; I am delighted, and never more so. I hung over its pages, fully under the power of the wand of the enchantress to the last, and am willing to do the most ample justice to the conception and portrayal of the characters and story. *But* there is one thing perfectly amusing in this, as in all the fair author's books I have seen; and that is, the enormous and ill-concealed struggle she continually makes to let the world know *that she is not and does not mean to be a Spiritualist!* And there is, or seems to be, a dread fatality against her, which she cannot avoid any more than she can avoid the

"Destiny that shapes our ends,
Rough hew them how we will."

Will or can any one believe, after reading "Gates Ajar" or this latter book, that this lady is not a fine spiritual medium? yea, one of the very finest? and that she has not, as Burns beautifully expresses it, "A correspondence fixed with heaven"? She may personally disclaim Spiritualism, and "pooh" at it and at mediumship as much as she will, but she bases all her books that I have read on it. She runs into it on every page, and might as well get rid of her right hand as to avoid the spirit intelligences, who, like flocks of gathering doves, hover over her head and influence her hand and her brain when she writes. It will not do for the good lady to deny it. Nobody who knows aught intelligently of Spiritualism or mediumship in their best sense will accept the negation, but will smile good-naturedly, and, setting her protests all aside, only thank both the good God and Elizabeth Phelps for her books.

But now, aside from all this, what shall we say of Miss Phelps's famous letter awhile ago, denouncing so vehemently the Spiritualists of the country, and which was at the time handled without gloves by a number of your correspondents? How she poured out her scorn and derision on all mediums in the descriptions of the flights of stairs, to little, obscure rooms and meanly appointed apartments, and sinister looks and suspicious machinations, we all remember; and with what self-possessed air of satisfaction she came down upon all the mediums she had visited and all Spiritualists generally. She did not even try to conceal her contempt of them in the way of innuendo, sarcasm and satire, if we remember rightly. But Miss Phelps is not so obtuse—*she* cannot be—as to think any intelligent Spiritualist does not see through all this dissimulation! To my mind it was nothing but a sop to the "very respectable," pharisaical Cerberus of the old and the new Orthodoxy.

It seems strange that the fair authoress could not open her eyes wide enough, with all her intelligence, to see that there are millions of people in the world—as sensible, as truthful, as honest, and in every way as respectable as herself, and who can see into a millstone quite as well as the authoress of "Gates Ajar" and "The Gates Between," though they never saw Andover or New England, perhaps—who are filled with a sort of righteous indignation when on reading her books, and finding her so near the kingdom of modern truth, they also discover her in the act of dodging the issue, and endeavoring to veil the great light which is yet to enlighten "every man that cometh into the world" from an evident reluctance on her part to meet the frowns of conservatism. May God and the loving angels help her in time to attain to perfect liberty of thought and the fullest expression thereof. REV. E. CASE.

Beaufort, S. C.

Spiritual Phenomena.

Transference of Spirit-Pictures.

Dr. and Mrs. Henry Rogers, of whose remarkable artistic mediumship an account was given some time since, have been for about six months almost wholly secluded from society at their home in San Francisco, they having been during that time sitting for a spirit-likeness, which proves to be that of a spirit-sister of a prominent citizen of Washington Territory.

It is understood that the pictures given through the Rogers mediumship are first produced in spirit-life, and then, says the *Golden Gate*, quickly transferred to paper or canvas by a process as mysterious to mortals as their origin.

When it had been announced by the spirit-artist that the portrait above named was finished and ready to be transferred from the spiritual to the physical side of life, half-a-dozen persons were invited to witness the event. On assembling, the witnesses, beheld in the studio a large sheet of white card-board, mounted on stretchers and resting upon an easel. Beneath it was a small quantity of pulverized crayon. All present made an examination, by which they became satisfied that no finished picture existed in the room. The doors were then locked and sealed. Dr. Rogers seated himself within the studio, in front of which was a curtain, and soon was entranced. Singing was engaged in, and shortly after the control announced the work done.

After further singing, says the writer in the *Golden Gate*, the curtain was thrust aside for a short time, when all could see standing in front of the easel a noble form, tall and beautiful, robed to the feet in soft, luminous apparel, with his right hand moving and extended toward the picture. This was the medium's ancient spirit-guide, "Esmond."

The séance lasted nearly an hour, when it was announced that the work was completed. The light was then gradually restored, and the curtain drawn aside, when there appeared upon the easel a picture of wondrous beauty and spirituality. The face, says the account, fairly flashes with the light of a highly unfolded soul. One arm is raised to lift a light, gauzy veil from her face, and such an arm and hand no sculptor's genius ever excelled. The pose of the queenly head is perfect, and the drapery of the bust arranged with marvelous skill. Every detail of light and shade seems faultless.

A Worthy Medium.

To the Editor of the Banner of Light:

Mrs. W. A. Rich, whose advertisement is upon the seventh page of the BANNER, is giving great satisfaction to all who visit her for the purpose of receiving messages from their spirit-friends.

In filling my engagement to furnish music at her séances, I have enjoyed excellent opportunities of judging of Mrs. Rich's merits as a medium, and have no hesitation in saying that her gifts are second to none before the public.

I could give very interesting details of the experiences of many persons who have had through her instrumentality all doubts of a future life removed, and are to-day rejoicing, as the result of their newly acquired knowledge; but your limits will not allow, and further, it is a matter that while another's experience may serve to awaken an interest in the subject, a *personal investigation* and *experience* only can bring a positive and abiding conviction of its truthfulness.

Anxious inquirers, honestly wishing to obtain indubitable evidence of the fact that communion with their friends in spirit-life is possible, will never regret a visit to Mrs. Rich for a private sitting, at her parlors, 38 Evans House, 175 Tremont street, this city.

Boston. C. PAYSON LONGLEY.

The Reviewer.

PALINGENESIA; OR, THE EARTH'S NEW BIRTH. By Theosopho, a Minister of the Holies, and Ellora, a Seeress of the Sanctuary. 12mo, cloth, pp. 360, with a Supplementary volume containing twenty-four Diagrams and Illustrations of Altars and Church Paraphernalia. Glasgow, Scotland: Hay, Nisbet & Co.

There is a mystery about this work that the reader fails to find solved after a perusal of its contents Theosopho, a Minister of the Holies, and Ellora, a Seeress of the Sanctuary, are reputed to be its authors, but who these persons are, if indeed they are persons, as known to mortals, does not appear. The opening of the first chapter is as follows, one of the authors, probably Theosopho, giving some account of himself:

"Many thousand years I have been upon this earth. Having been created in a state of innocence, and gifted by my Maker with free-will, I chose to experience the evil as well as the good, and by that choice my spirit gravitated toward the material planes of existence. I came upon this earth, and accreted to myself a body suitable to my earthly state and surroundings—through gases, through minerals, through trees and flowers, through fishes, through birds, through four-footed animals, have I ascended the dusty path of life, and finally arrived through various grades to the form of Man.

"As man I have traversed every clime, lived in every land, spoken every language, and worshiped the Supreme under every form of religion. I have sought the Unknown in mountains and in caves, in trees and rivers; in the sun, moon and stars; in fire and in water; in holy symbols and in holy men and women; and now I find the holy and blessed One in the crucified man and the suffering woman, in Jesu Mari the perfection of humanity, the last revelation of God to man. How many more experiences are before me, God alone doth know; but I go unto my Father and my Mother, and this is the path of my return to the great Parent of all."

The writer proceeds to state that in 1835, while traveling in the East, he came to the ruins of Heliopolis, once the central point of Egypt's gorgeous ritual and impressive ceremonial. There he met an aged man clad in the simple white garment of the priesthood, flowing to his feet, and bound round the waist by a girdle of blue silk; in his hand was a staff surmounted by a ring or crescent of precious metals; on his head was a turban of white linen. He had for a long time been oppressed with a keen sense of the want, ignorance and misery that sway mankind; "the cruelty, injustice, oppression and wrong which turn this earth into a very hell for the majority of mankind, and for the dumb animals committed to their care," questioning whether peace, righteousness, justice and truth would ever prevail.

The aged priest perceived his thoughts, and told him that Truth, Love and Righteousness would yet rule the earth, but before that time there will be "greater disorder than has yet been, and all governments and churches and institutions must be broken up, and a time of great sifting shall be, and the hearts that rest on the things that have been established in the past shall fail." "But," continued he, "wilt thou even now see that which shall be in many ages hence, when error and darkness shall be put to flight and light and truth shall prevail and govern the hearts of men? Arise and follow me, and I will show thee a higher and a better age, the Age that yet shall be for regenerated humanity."

Theosopho—such we suppose him to have been—was then, after a singular experience in a cave, which is poetically described, led into a chamber of the temple and placed on a couch by the priest. The fumes of burning incense from a tripod caused him to fall into a deep slumber. He seemed to leave his body and float in space, passing many worlds and planets which he beheld revolving on their axes, till he found himself on one which he was told was the earth he had shortly before left, but wonderfully changed. Its atmosphere was purified. There were no wild wastes of sea and desert; no impassable mountain ridges; no volcanos, earthquakes or floods.

Man had reached a high degree of intelligence. He had made useful what before had been destructive, and the physical character of the whole earth had been remodelled. There were railways beneath its surface, upon it and above it. It had been excavated to the depth of three miles, and cities, towns and villages of great beauty, corresponding to those above them, were constructed. These had for their canopies the upper crust of the earth, hollowed in the form of a dome to the height of a mile, which, sparkling with electric lights, gave a brightness equal to the sunlight of the exterior in former times in the old cities, and supplied with abundance of fresh air produced by "ærogene." Heat, light and motive power were supplied to interior as well as to exterior cities by electric force. Air ships or cars, public and private, traversed the air in all directions. The earth's axis having been restored to its vertical position by the aid of guardian spirits of the solar system, and the tutelary angel of the earth in particular, each zone had its own equable and unvarying climate as of an eternal spring.

Desiring to know of the government and religion prevailing on the renovated earth, the writer was by his guide conducted to a city named Mayota, the ruler and high priest of which gave into his hands a book called "The Constitutions," transcriptions from which, illustrated with elaborate plans, diagrams, etc., form the contents of this volume.

☞ A traveler who has visited the various States and Territories of Mexico presents a condensed view of his observations. Nothing could be more sententious and epigrammatic than the style in which the people of the several States are described. He found in Yucatan, farmers; Vera Cruz, merchants and travelers; Tabasco, plantation owners; Federal district, politicians and soldiers; Tlaxcala, ignorant people; Chiapas, Indians; Oaxaca, fanatics; Durango, mule-drivers; Queretaro, priests; Morelos, fruit farmers; Guanajuato, liberals; San Luis Potosi, wealthy people; Mexico, conservatives; Tamaulipas, sick people; Chihuahua, savages; Jalisco, potters; Zacatecas, miners; Nueva Leon, Yankees; Lower California, adventurers; Colima, Germans; Aguascalientes, government clerks; Sinaloa, fishermen; Guerrero, negroes; Sonora, horsemen; Coahuila, poor people; Tepic, mountaineers; Hidalgo, Protestants and English.

Sir Thomas Moore wrote in his journal: "I make it my business to wish as little as I can, except that I were wiser and better."

Banner Correspondence.

New York.

WESTBURY.—A correspondent, "H.," writes: "As the subject of mind-reading is attracting some attention, I will give a little of my experience in investigating the phenomena of Spiritualism, and should like to know where mind-reading comes in. A few years ago a gentleman said to me, 'I wish you could go to the schoolhouse where my daughter teaches. I believe you could find out what produces the noises there every week. There are heavy raps, sometimes groans, sounds as of struggling and various other noises, occurring in the closet where the scholars put their dinners.' The schools had been broken up two seasons before by reason of the noises. The teachers would not stay. It was quite wonderful, and no one had been able to find any cause for the manifestations about the house. He said his daughter, one day when the noises began, requested in thought: 'If that is a spirit, make the raps in a place I mentally designate.' They were made there at once. She indicated in her mind six different places, and the raps were made as thus requested. The last time she wished them to be on the floor by her feet, and they were made with such power as to cause the floor to tremble. I told the gentleman I knew of a medium whom I thought could find out about it, and would tell her. This was on Saturday.

On Monday I went to find the medium; she was sick and could not sit. I called on another, a man, who had but just been developed. I told him I wanted to investigate a subject in my own way. He sat down in a chair and I in another, so that my face was hidden from him; I took paper and pencil and asked all my questions mentally. As soon as my question was formed his foot rapped the answer. I took down my questions and the answers as given. The schoolhouse was on the bank of a deep and sluggish river. I was told the sounds were caused by the spirit of a man who was murdered near that schoolhouse by a man living east of the house, to obtain money and property. The body was bound by chains and weights, thrown into the river, and had never been found. This was done between five and six years previous. He was a married man, had a wife and three children. I was not told his name or residence, the reason given being that doing so might cause his folks much trouble.

About three weeks later I was going where the medium lived, and overtaking the school-teacher's father he rode with me. He asked if I had investigated the subject. I told him I had. He said he thought so, as there had been no noises since that time about the schoolhouse until two or three days previous. I read to him what I had received. He said there was a man east of the schoolhouse in the district who was a hard case, and had become in possession of money and property, no one knew how, five or six years before. I told him I thought the spirit wished to tell a little more; that if he would go with me we would go to the medium and try and find out. We went. The medium was not at home, but I found another one, a little girl twelve or fourteen months old. She rapped with her foot. The woman said she thought we could get nothing through her. She was sitting on the floor among her playthings. I mentally asked if there was a spirit present that would communicate with me. The child's little foot, as quick as a flash, rapped an affirmative. I asked if it was the same one who gave me the communication I had. With her foot she gave three raps. I then took my paper and turned my back to the little girl, and by pointing to the questions each was responded to just as before. I then asked if there was anything further than raps. I asked if he manifested himself to the teacher at any other place than the schoolhouse. 'Yes,' was the response. He said he caused her to be taken up clear from the bed, where she went to board, east of the schoolhouse, twice. First she was taken from the bed and placed upon the floor in front of the bed, and after she lay down she was taken up and carried, feet foremost, over the footboard and placed on the floor; that she did not stay there another night while she boarded there, but went home, two miles, every night until she had finished boarding there. He said his object in making those demonstrations was to tell to the people that a murder had been committed near that schoolhouse. The man said he knew his daughter came home to stay nights while she was boarding at a certain house, but did not tell why she did; he would ask her. After that I saw him, and he said his daughter told him it was true about her being taken from the bed, just as it was given, and that was why she came home to lodge.

In both my experiences with those two mediums I asked all my questions mentally. The little girl was a puny little thing. I found her where I was acquainted with the woman she was left with her by her mother, who was out washing; and from that time to this there has been no further trouble around the schoolhouse. I think it would bother any one to tell where mind-reading came in in this case. I am cognizant of many cases where no one present could by any possible means know anything about what was communicated."

NEW YORK CITY.—H. C. M. Conkling writes: "Christmas came, as we all know, on Sunday, which made it (with myself and wife) very quiet. Neither of us went out, and, all the afternoon, I employed the time in making one of my scrap-books of spiritualistic clippings. Of course engaged in such an occupation, my thoughts were more or less upon spiritual subjects, and perhaps I may have been the medium which supplied the power for the incident I am about to relate.

About three o'clock, while my wife was in the parlor, in the front of my flat, and I in the dining-room in the rear, the hall bell (an electric one) rang sharply and distinctly, which at once arrested my attention. My wife went to the hall door, opened it, saw no one, looked in the hall and on the stairs; still no one was seen.

She came back to me and said: 'That was strange! There was no one in the hall, and I watched at the front window and no one went out. Some one must have touched the bell in passing.' I said nothing, as we do not agree in our views about Spiritualism, but I thought to myself, perhaps that was some spirit-friend who wanted to attract my attention. I even thought it might be either sister or mother, as they tell me they are ever with and near me, and I am sometimes conscious of their presence. At all events I was very happy and contented all the remainder of the afternoon, and at eight o'clock I was at Mrs. Stoddard-Gray's, in 34th street, where a large number were gathered together for a séance.

I do not propose to describe the séance of Christmas night, which was grand and worthy the occasion, but to tell you that after a while my sister came to me and I introduced her to my friends. She is a very lovely spirit. Later she came again and sat at the table near the cabinet, wrote and handed me the following:

'*Dear Brother*—I was at your home to-day, and rang the bell. Didn't you see me? Mamma is here and has promised to come strong to-night. God bless you. Your loving LAURA.'

She then said to me, 'Oh! brother, I am so happy,' kissed me good-bye, and disappeared within the cabinet. Almost instantly mother appeared between the curtains and came out in the room with me remarkably strong, and when she left me said to me: 'I was at your house, too, dear, when we rang the bell. Your Christmas call,' or words to that effect.

Now that is what I deem a very lovely and interesting manifestation of spirit-power and a test well worthy the attention of all. To me it was simply one of the most beautiful events of my life, and made my Monday Christmas full of divine joy."

HEMPSTEAD, L. I.—Jane M. Jackson Buck, recounting the phenomena she witnessed many years since, says: "I have attended circles with Judge Edmonds, Partridge, Greeley, Hallock and others. I opened my house *free* to Spiritualists; my spirit séance-room was never closed. In Washington, D. C., I saw Mrs. Youngs give tests. A piano would rock with heavy men upon it, by the medium simply touching its keys. Many musical circles were formed, of which Jennie Lord was the only medium. Several times she sat for James G. Bennett. Once, among editors and lawyers, Charles O'Connor attempted to grasp the guitar, but received a sharp blow on the head. Fresh violets were brought from the conservatory, all doors being locked; a piano was played, gas lighted, spirits spoke to each one; the medium was lifted in her chair. When Charles H. Foster was dining with me, pictures would turn as they hung on the walls; paper thrown on the floor in full sight was found filled with test communications, and mental questions were answered."

BROOKLYN.—Mrs. E. B. Ruggles writes: "Dr. B. M. Lawrence has given several of his unique, descriptive lectures in my parlors. They consist of stereopticon views illustrating various phases of both Ancient and Modern Spiritualism. Dr. Lawrence has a pleasing and happy faculty of explaining the pictures thrown upon the screen, and is listened to with deep interest by his patrons. He has several beautiful oil-paintings and drawings by the renowned Madam Diss Debarr, as well as Dr. Henry Rogers's likeness of the ancient Arabian alchemist, 'Amarona,' who has given Mrs. Harriet E. Beach his picture through three spirit-artists. Added to these manifestations of modern spirit-art are the allegorical pictures and beautiful Bible views of Raphael, Benjamin West, Gustave Doré, *at al.*, which make these lectures, with their description, worthy of the attention of all liberal minds.

Dr. Dean Clarke has been spending a few weeks in Brooklyn, making friends by his dignified and gentlemanly manners and earnest and logical presentation of our Philosophy, in public and private circles.

There are numerous private circles and séances in Brooklyn, and the meetings are fairly well supported."

Pennsylvania.

ERIE.—Sidney Kelsey, Secretary of the Spiritualist Society, writes: "Having heard of remarkable exhibitions of spirit-power at the residence of Mr. Newton Cobb, Mantua, Portage Co., O., his wife being the medium, Col. Irvine Camp, of Erie, and myself made a pilgrimage thither Nov. 23d. The séance-room is about fourteen by sixteen feet. The cabinet is formed of pine, just large enough to accommodate two persons in the form. The entrance is in front, through a door in which is an aperture about eighteen inches square, with a black cambric curtain. Mrs. Cobb, the medium, is some fifty years old, her husband verging on threescore. Both are exceedingly unassuming in all things, honesty and honorable intent being unmistakably shown in their faces. Indeed, in the seven or eight years of their connection with Spiritualism and the demonstration of its phenomena, no shade of suspicion of their truthfulness has arisen.

After tea our party of four, Col. Camp, Capt. B. F. Lee, of Sandusky, O., Mrs. Badger, of Hornellsville, N. Y., and the writer, were desired to take chairs in front of the cabinet, about five feet distant, the room being darkened to a shadowy twilight. Mrs. C. stepped into her sanctum and closed the door, Mr. Cobb seating himself on our right. For a few minutes the heavy breathing of the medium was heard, then perfect silence reigned. Presently the door opened and the tall form of a handsome lady, apparelled in white, walked out and approached us, leaving the door swung wide open and revealing the form of her medium heavily entranced. As the lady walked she invited the inspection of her person and the make-up of her garments, which appeared to be 'without spot or blemish, or any such thing,' and to be fashioned without seam, stitch, button, hook, or any modern device known in dressmaking. She is a constant attendant at the séances, and is known only as 'The Lace-Maker.' After an introduction she proceeded to make lace from the clothing of each one present, the color depending upon the garment from which it was taken; if taken from the carpet on the floor the fabric was striped, in accordance with that pattern, and colored accordingly. The process seemed simple, but called forth the wonder and admiration of the party. By a slight manipulation of the points of her fingers near the clothing she extracted a lace fabric, which my lady friend said looked as real as any she ever saw. As she drew her hand away the web followed it and was developed before the eyes of all present. Each time she finished a piece, she threw it over her left shoulder and began again, each piece remaining in sight until form, robes and laces vanished. She also made large and handsome tidies from two handkerchiefs borrowed from persons present, the process of unfoldment being clear to all, as, placing the two articles in her hands, she tossed them up and down until a large mass of drapery was seen. She then dematerialized the tidy, and it was seen to grow beautifully less until the two handkerchiefs alone remained in her hands. She then went into the cabinet to renew her strength, but immediately came out and walked outside the circle, touching each member as she passed, until, the power beginning to wane, she made rapid strides back to her medium's presence.

Next came 'Jimmy,' a son of the lace-maker. Seeing the writer in the circle, he said: 'Mr. Kelsey, you are a writer; will you speak a good word for me?' 'Certainly,' said I. 'Well, then, tell the people to seek first to control themselves, then they can better control their children, their friends and the spirits.' I then said, 'Upon this hangs all the law and the prophets.' 'Yes,' he quickly responded, 'and more, too.'

On the first night my wife came and was readily recognized by me. Of course I was pleased, so was she; then I said, 'Mary, can you show your hand?' (without saying which one, nor why I wished it.) She made no particular sign and soon vanished. It will be necessary for me to explain here: My partner, with whom I lived in earth-life for thirty-eight years, passed over about four years ago. As her body lay in the parlor I placed a single pansy blossom between the thumb and forefinger of her left hand, she being a great admirer of the old ballad, 'Only a Pansy Blossom.' At the second séance (next evening) my wife came again, was recognized, then gracefully and proudly raised her left arm, showing the pansy in her fingers, as I placed it, looking as fresh as when I last saw it. The flower was seen by all, and called forth from me an explanation after the séance. I was glad, and in the exuberance of my joy exclaimed, 'My darling wife, this puts the finishing touch to a picture which to me is more precious than gold, more valuable than diamonds! I am content; I ask no more.'

I also saw my mother-in-law, Mrs. Oliver Spafford, with large-eyed spectacles; my sister-in-law, Miss Margaret A. Spafford; Lieut. Chas. H. Riblet, who was killed at Fredericksburg; Mr. George Hunt, of Amboy, O., who, when recognized by me, tried to speak my name, but succeeded only in making a sort of hissing sound, when 'Jimmy' helped him out by saying, 'Yes, Sid, it is me.' I also saw the tall and portly form of Dr. S. G. Holbrook, who passed away from Kelloggsville, O., with whom I had lived for two years when a boy. I said, 'Doctor, I am thankful for this visit, and shall acquaint your daughter, Mrs. Beech, of the fact.' The countenance of the spirit instantly glowed with satisfaction, and waving me a graceful adieu, he faded away.

My friend Col. Camp was also highly favored, in that he saw a daughter, Mrs. Commander Wright, U. S. N., a son, Willie, a sister-in-law, and others, and finally the beautiful spirit of another daughter, 'Irvinia,' who passed away in infancy many years ago. She was robed in thick folds of white, all but her face, when, to explain, 'Jimmy' said, 'we had to do this to keep her here.'

Mrs. Badger welcomed her husband, father, mother, son, and many friends. Capt. Lee was also fortunate; among his visitants being a beautiful female known as 'Gold Star,' she bearing an illumined orb on her forehead. Thirteen forms appeared the first evening, sixteen the second; but I must only allude to one more, that of a highly-developed spirit known as 'Sarah Dennis,' who lived in New Jersey. She came out, as the first lady did, and like her produced laces and tidies from clothing, the elements, etc. From my handkerchief she fashioned a web two yards long, over a yard wide, right before our eyes, and dematerialized it in the same way. From Col. Camp's handkerchief she produced white lace enough to line the interior walls of the cabinet, several yards in extent. It is understood that both these lace-makers worked at that business during their earth-life.

Col. Camp and myself started homeward-bound the next morning, glorying in our newly-found evidences of immortality."

MEADVILLE.—Mrs. H. L. Haverty writes: "I see in the columns of our daily paper an article taken from the BANNER OF LIGHT. It has made a very great impression, and I am forced to say something in regard to this interesting subject—especially as the Hon. Mr. Richmond is interested in it. He is known far and near, and his reputation is such that people remark, 'Well, if Mr. R. can believe and write on that subject, it certainly must be true.'

I, like Mr. Richmond, went to Cassadaga to give the people the laugh; but before I left I felt more like praying. While there I saw things I was forced to believe came from the spirit-land. The medium I went to was Mr. Will. A. Mansfield, now in your city. I am certain he never saw nor heard of me until I stepped in his room at Cassadaga.

We are waiting very patiently for Mr. Richmond's book, which will be appreciated by many. I have never read the BANNER OF LIGHT, or any other spiritual paper. All I know in regard to Spiritualism I learned at Cassadaga."

PHILADELPHIA.—Charles F. Peterson writes: "The Children's Lyceum of the First Association of Spiritualists of Philadelphia gave its annual Christmas entertainment, Thursday evening, Dec. 29th. Our hall was finely decorated with evergreen, and a large tree in the center that reached to the ceiling, and was well filled with fancy articles made by the teachers and children. The entertainment commenced in the afternoon; at five o'clock we gave a tea party to children, and in the evening each child received a handsome basket of candies, and an orange. At 8 dancing commenced, and continued until 10 o'clock. We return thanks to Bro. Coffman, our Conductor, for his interest in our Lyceum, and hope he may continue to be our Conductor many years. The Committee were Bros. Munns, Smith, Coffman and Peterson, and Misses Hirsh, Carroll, McArtney and Musson, all of whom deserve great praise for the very satisfactory manner in which they carried out the programme."

PITTSBURGH.—A correspondent writes: "Frank T. Ripley is doing excellent work here for the cause of Spiritualism, and leading many to a knowledge of the truth. The hall in which he speaks has been filled to repletion. The *Times* has given good notices of his lectures, and its reports of tests given by him on the platform, some of which have been remarkable even to believers, have drawn to the meetings large numbers desiring to ascertain whether there may not be more in Spiritualism than they have hitherto been led to believe."

Maine.

AUGUSTA.—"E. H." writes: "Seeing the announcement of Mr. Allen Putnam's decease in your columns, leads me to narrate to you this incident:

In the summer of 1886 I was away from home and laboring under a great stress of undeveloped mediumship. I was being taught by unseen forces to accept the truth of spirit-life, for I had long been a materialist. I resisted every step, and insisted that it was my right to investigate this as I would any other subject—use my reason and avail myself of the experience and writings of others.

If, as was sometimes the case, a book or paper was sent me pertaining to Spiritualism, I could not read it; but even while protesting vehemently, I would go deliberately and lay the volume aside and sit with folded hands, waiting for instructions from unseen and, to me, unknown sources. One Sunday I was more than usually perplexed and troubled, and I said aloud, 'Oh! for the sound of a human voice, for the touch of a tangible mortal hand to show me the way.' Immediately the spirit-voice said tenderly, 'I want you to write a letter.'

I made ready; then, holding the pen over the paper, I said, 'Who shall I write to?'

A friend had brought me a few copies of the BANNER; I took one from the table, turned it over as though in search of something, then placed my own fingers upon these two lines in fine print, which at that time appeared regularly in its pages: 'Allen Putnam, Esq., will answer calls to lecture and attend funerals. Address him No. 46 Clarendon street, Boston, Mass.' Then the voice said, 'Write.' I did as instructed, supposing Mr. Putnam to be a medium. After mailing the letter I felt vexed and foolish for allowing myself to write in this confidential way to an entire stranger.

In closing my letter I asked permission to call upon him as I passed through the city *en route* for my home in Augusta, Me. The return mail brought me a very kind and instructive letter from Mr. Putnam, enclosing one full of loving sympathy from his wife. Mr. Putnam said, 'The place of your residence comes up vividly before me and recalls the days of my youth. In the autumn of 1831 I was ordained as minister of the Unitarian society in Augusta, and remained there as such till the summer of 1834, when the loss of my companion compelled me to take the little babe that she left me and with a broken heart seek my mother's home. Ruel Williams, Judge Coney, Dr. Briggs, Eben Fuller and others are well remembered.'

I will not attempt to tell you of my feelings as I read that unexpected and convincing 'evidence' from my spirit-friends. As I was myself a member of this Unitarian Society, and as my guides purport to have been, in former years, active members of this same, and as I was sure that I had never known of the existence of Allen Putnam previous to my writing to him, I felt that they did indeed give me very good 'evidence.'"

Michigan.

DETROIT.—G. W. Kates writes: "From an extended active personal observation the writer has noted the trend of public inquiry made by persons not familiar with the facts and philosophy of Spiritualism.

It is easy to note that there are thousands unacquainted with the simplest phases of what Spiritualism offers or teaches, and also that there are thousands who profess the faiths of other isms who comprehend and are imbued with the truths of the Spiritual Philosophy.

The latter class obtain their information from the bountiful supply of literature our mortal and spirit workers have presented to the world, and from personal attendance at private séances. They do not, as a rule, attend the public meetings of the spiritual societies.

The former class are either adrift in the mazes of worldlyism, or confined within the pale of sectarian dogmas. It is this ignorant and prejudiced class who ask the majority of questions propounded to the itinerant speaker or medium.

These questions are usually of very simple character, and request the fundamentals of our philosophy. The amount of ignorance upon the subject of Spiritualism is appalling. Yet we imagine that our cause has reached an age sufficient to warrant its release from swaddling clothes. Some students have advanced so far that they imagine the people at large are ready for progressed teaching. It is not true. There is too much said that is impractical, because it is too far in advance of the prejudiced or dwarfed mind to accept or comprehend.

Are we not, therefore, using our means and strength more for a few than the many? Do we not forsake too much the first principles, and soar aloft amid stellar orbs, or meander through the brilliancies of the spirit-world?

It is a common every-day sort of teaching that the people need. A plain and comprehensive exposition of the Spiritual Philosophy may not suit a coterie of would-be progressivelsts, but will attract and elevate the masses. Spiritualism is for the people, and we have no right to selfishly use it, nor to confine it to those only who can pay, or are already enjoying advanced opportunities. We must beware of creating a condition of caste that shall own and use Spiritualism. Let us try to keep it, and spread it amongst the people at large. Let us try to make it useful for the elevation of the needy, and their advancement in a physical, mental, moral and spiritual direction.

To that end we want more simple explanations of our ideas relating to olden dogmas—new truths, and more practical expositions of the laws of life."

Missouri.

KIRKSVILLE.—Dr. F. A. Grove writes: "I wish to give my testimonial in favor of Mrs. Dr. Eleanor Martin, 73 Lane Avenue, Columbus, O., who advertises answers to sealed letters, in the columns of your paper. I have placed in her hands a number of letters under absolute test conditions, and the results have been far beyond my anticipations; a majority of questions were satisfactorily answered, and a number of absolute tests given on subjects not incorporated in the letters. My correspondence has extended through a number of months, and is still in operation. My success I attribute to the complete confidence I have in the medium. I think every letter written by a skeptical, doubting organism (not the honest skeptic) carries with it elements that obscure the field from which the medium receives impressions, therefore unsatisfactory results.

I find Mrs. M. excellent on business, as well as spiritual matters; her guides seem to be intelligent, refined and cultivated; not inclined to give advice except as they see it based on sound business principles, or spirit surroundings. I take pleasure in commending her to all honest, earnest seekers for truth, believing they will be amply compensated in every sense. I make this statement voluntarily, and without solicitation."

Connecticut.

WILLIMANTIC.—Dumont Kingsley writes: "Our Children's Progressive Lyceum meets every Sunday in Excelsior Hall, where old and young pass a couple of hours in singing, recitations and discussions of timely topics. Last Sabbath, Jan. 1st, was an exception to our general rule, and we had with us the inspirational speaker, Mr. Bishop A. Beals, who discoursed in an able manner to a fair-sized and appreciative audience that had come through a heavy rain to listen, on subjects presented to him after entering the hall. In the evening the rain and darkness prevented many from attending, but those who ventured out were treated to a feast in the form of psychometric readings by Prof. Beals, who is the best reader it has been our pleasure to meet, the readings taking the place of the lecture which was to have been given on 'The Old and the New.'

Monday evening, Jan. 2d, Mr. J. William Fletcher addressed a large and intelligent audience, the occasion being his *début* in Willimantic. He is a very pleasing speaker and won the applause of his listeners. After the lecture he mentioned the names of many of our former residents who were present in spirit, and they were recognized by the audience. Arrangements are being made for Mr. Fletcher to give his illustrated lecture here."

Illinois.

SPRINGFIELD.—Helen M. Schmitt writes: "The Spiritualists of our city have not been idle during the closing days of the old year, but have had the services of Dr. J. K. Bailey, of Scranton, Penn., who has given us a grand treat. Our hall has been well filled, although the weather has been very cold and a terrible snow-storm had visited us. The lectures were deep, but he explained them so explicitly that a child could understand them. The Doctor is, without doubt, the best speaker our society has had in its hall, and we have made arrangements to have him again when he returns from his Eastern trip. Many strangers to our cause, who have heard him, have been converted so far as to assert that they will investigate the grand truth. We regret that we cannot have the Doctor with us at least another week, but other engagements prevent. From Springfield he goes to Lafayette, Ind. Our society is doing nicely and a happy band we are."

CHICAGO.—James Powell writes that for several weeks Mr. C. J. Barnes has been engaged in giving tests before the public with great success, and that his influence is making itself known in an increased interest in the subject on every hand. He was at the time of writing, Dec. 28th, about to leave to fulfill engagements in Michigan. Wherever he may visit, our correspondent recommends him to the good will and patronage of Spiritualist societies.

Massachusetts.

BOSTON.—E. R. Knowles, Ph. D., writes: "A primal instinct with all of us is to believe that there is but one law, one life on which all things rest; and it is only when men have attempted to make a formal statement of this oneness that confusion and contradiction ensue. In the past idealism has given the grandest definition of this 'all-pervading unity.' It says, 'There is nothing whatever but God,' and it is only when we come to the inconsistencies of Idealists, Transcendentalists, or 'Christian Scientists,' that we find any weak side to Idealism. But it is begging the question to say, 'There is nothing whatever but God and there can be no such thing as matter.' How do we know? In its relation to our finite personalities, matter is very real, though we and matter are but ideas of God, the one only absolute entity. All proceeds from one infinite, invisible Spirit.

It is the absolute duty of spiritual science to keep such distinctions perfectly clear and avoid such well-meant but erroneous expressions as 'All is spirit, there is no matter.' True, all is spirit, and in an absolute sense there is no matter; but spirit sustains the phenomenon known as matter, though spirit is the only substance."

Rhode Island.

PROVIDENCE.—William G. Wood writes that seventeen years ago last Christmas he received his first message from the spirit-world, and since that time he has had the good fortune to receive from his sister in spirit-life messages through the mediumship of more than fifty individuals, the records of which abound with positive proofs of the truths of Spiritualism.

NEWPORT.—John C. Peckham writes that his advice to materializing mediums is to have only those persons attend their séances who have confidence in their integrity, and after having established reasonable conditions, and informed the company of them, to request all who cannot or will not comply with them to leave, as their presence will retard manifestations, if not wholly prevent them.

Kansas.

ELK FALLS.—A. C. Williams writes: "I wish to speak a word in favor of the genuineness of Mrs. Eleanor Martin, of Columbus, Ohio, as a genuine test-letter medium. In a reply to a letter I received a remarkable test-letter from her. My mother used Quaker language and the same words she did at a materializing séance, and a dear friend—Miss Caroline Baldwin—gave her name, 'Carrie,' as I call her, and gave me encouragement concerning my mediumistic development."

Solar Biology.

To the Editor of the Banner of Light:

I would like to ask space in your columns to correct an erroneous impression which I have unwittingly sent abroad regarding Mr. Butler's valuable work on "Solar Biology"—through having referred to his astronomical tables as "only rude approximations to correctness," thus giving the impression that these tables have but little practical value.

I proceeded upon the supposition that heliocentric longitudes ought to correspond in the number of degrees in the sign to the geocentric longitudes in the opposite part of the zodiacal zone. When I came to reflect more seriously upon this point I discovered that my hasty assumption was incorrect, and wherein I intended to do Mr. Butler a kindness I have unwittingly prejudiced the circulation of his book. The facts are that the tables in "Solar Biology" are substantially correct, for they accord in every essential particular with the heliocentric longitudes of the planets contained in the Nautical Almanacs issued from the Greenwich Observatory.

It is to be observed that Mr. Butler has given in his tables the *heliocentric* longitudes of the planets, and the *geocentric* longitudes of the moon. Let me make this distinction plain. The *heliocentric* center of the zodiacal zone is the sun; the *geocentric* center is the earth. The first is stationary; the second is constantly shifting by reason of the earth's orbital motion. Hence the geocentric positions of the superior planets are always retrograde when they are in conjunction with the earth; but they never become retrograde in their relations with the sun.

Therefore when Mr. Butler tells us that he has arranged his planetary tables in "reverse order," that is, substituted heliocentric positions for the geocentric positions which are published in astrological ephemerises—we err if we expect these positions should always be the exact opposite of the geocentric longitudes. The shifting of the geocentric center one hundred and eighty million miles across the zodiac, while the heliocentric center remains stationary, is sufficient cause for the variation in the two sets of longitudes, except when a planet is in conjunction or opposition with respect to the earth, when they would occupy similar positions in opposite signs.

Hence the tables in "Solar Biology" may be relied on as possessing all the practical value which Mr. Butler claims for them; and therefore I hope no one will hesitate to purchase this book on account of the confusion that has arisen regarding them.

Turlock, Cal. E. WHIPPLE.

There is nothing economical about the newspaper business. When a newspaper appears in a new dress the old one will never be worn any more, even on rainy days.—*Lowell Citizen.*

Has Electricity Intelligence?

To the Editor of the Banner of Light:

The *Atlantic Monthly* for August, 1868, records some of the most wonderful physical manifestations that have occurred in connection with the spiritualistic movement of the nineteenth century.

These manifestations took place at the residence of the Cashier of the bank in Fitchburg, Mass., and in the presence of an Irish girl who had been employed as a domestic in the family. The manifestations embraced, among other things, the moving of marble slabs about the room, without human contact.

The case created such a marked sensation in community that many of the leading citizens—including ministers, lawyers, business men and others—were invited to witness the manifestations for themselves, but no one among them discovered any reasonable method of accounting for the remarkable power exhibited; they being universally ignorant of the spiritual hypothesis and its verity, which was the true solution of the mystery.

If I mistake not the prominent individuals invited to witness the phenomena suggested that scientists should investigate these various manifestations for the public good. I remember of calling upon the employer of the girl, to see if there could not be some place secured where she might have a home and exhibit her powers, or that she might find a home in the family of Spiritualists, where the phenomena would be better understood; but the impression I now have was that the girl was not allowed to go into a family of Spiritualists, although she could not stay with the family much longer; and where she finally went I could not learn, until recently I heard Dr. A. W. Fuller of Worcester, Mass., relate *his* experience with a girl—which narrative had such a distinct bearing upon the case of the Fitchburg young woman and her manifestations that I became quite interested, and, to my astonishment, found that she was the same girl.

I requested Dr. Fuller to give me his experience with the case, and the facts, as near as he could recollect, were as follows: She left Fitchburg, and soon afterward found a situation in the family of James McFarland, in Worcester. She would work nights with her eyes closed, as in a trance, or in a somnambulic state, washing windows and doing other laborious work, and in the morning she did not feel exhausted, neither did she know that she had worked at all.

At one time she was discovered walking in this condition upon the housetop, in a dangerous position. The gas would sometimes be turned off when the family had company. She was called to account for so doing, and informed Mr. McFarland that she would turn it on if they would not come near her while she was doing it. They however followed her, and saw her place her hands over the gas-stopper, when the gas was let on; this is the way she turned it off—not needing to use a wrench for the purpose, as others were obliged to do.

At one time she said to a person present: "You have lost a ring, and it is in a gutter under the snow;" she went out and secured the ring, and gave it to the owner. At another time the carving-knife was seen passing from one part of the room to the other, and close to the heads of those present, but no harm was done by it.

The Roman Catholic priest was called to see if he could not exorcise the "evil spirits." Doctors of the regular school of practice were also called, and they pronounced it a clear case of nervous affection *caused by having too much electricity in the system.*

Mr. McFarland was suffering severely with rheumatism, and she, while entranced, gave him a treatment, which very much benefited him. The girl knew nothing of her acts during the treatment, and while it was going on loud raps were heard all about the room. At another time Mr. McFarland heard her voice and that of a male talking in her room. The male voice claimed to be that of the spirit of her father, and said to her: "You were not afraid of me when living—why be afraid of me now?" She said: "If it is my father I will not be afraid of you."

On another occasion a hassock—without contact of visible power to cause its action—was seen to fly across the room, and at another time a large table came into the adjoining room and tipped over before the people present. A sharp whistle was sometimes heard, and in it could be recognized words and sentences. At this juncture Dr. Fuller was sent for to advise as a Spiritualist; she was afraid of him at first, knowing that he *was* a Spiritualist, but the whistle came and could be heard by himself and Mr. McFarland, and the strange occurrences continued as long as she resided with this family.

A voice once said: "It is your brother that is answering you in a whistle."

A drum was also played upon. The girl once said, "If this is you," naming the spirit, "please play your favorite tune," when it was played in perfect time.

This girl—Mary by name—remained in the family some four years, but they could not keep her longer, as she caused them so much anxiety and trouble; therefore she was taken to Mr. Dorman's for a short time and then was placed in a Roman Catholic institution in Worcester, where she subsequently deceased.

This case is a marked one, and can be readily looked up for corroboration by any person; the Psychical Research Society will here find, in this case, an account of the spiritual manifestations which occurred in families whose members did not recognize the spiritual phenomena of the present age, hence the account cannot be set aside as "a spiritualistic sensational fable that will not stand investigation."

I find I have omitted to give an account of a remarkable clairvoyant vision in connection with this case. The voice described above said to the girl: "Mary, you have an animal in your stomach." Dr. Fuller in his clairvoyant diagnosis said: "I see you drinking at a spring of water with flags growing about it; but it is not in this country," and he also saw a lizard in her stomach. The voice then said: "Eat tobacco, and it will kill it." She did so, and the doctor declares that he saw the lizard, which she vomited up. The girl informed him that she distinctly remembered drinking at a spring in Ireland answering the description of the vision. She had been in America but about three months when the manifestations commenced, and only lived until she was about twenty years of age.

Doubtless if this girl had been better understood, the results would have been much different, and it may safely be said that a most wonderful spirit medium's earth-life was shortened through want of information in these matters on the part of those around her.

A similar case is now taking place in the presence of a girl residing some fifteen miles from Boston. The physical manifestations have been remarkable and startling, and the mental tests equally so. The girl is the daughter of parents who have never known anything of Spiritualism except by and through the girl's grandmother, who, believing in the philosophy, has thus been able to explain what is taking place through her grandchild's organism.

A. S. HAYWARD, *Magnetic Physician.*
Boston, Mass.

"OUTSIDE THE GATES; AND OTHER TALES AND SKETCHES," by a Band of Spirit Intelligences, through the mediumship of Mary Theresa Shelhamer, has just been published by Colby & Rich, of Boston. The book is not exactly a novel, but the heroine is a spirit who "depicts her progress"—we copy from the advertisement—"in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the sunrise land—developing on the way stories of individual lives and experiences, as well as descriptions of the conditions and abodes of the spirit-world." Doubtless the work is as authentic as Revelation, and those who have read Miss Shelhamer's lectures will probably desire this book. The price is $1,25, and, like all of Colby & Rich's publications, it may be obtained at this office.—*The Truth Seeker, New York.*

WHERE there is nothing, the King has lost his right. When you have lost your scalp, you are considered by the Indian a coward. Use Warner's Log Cabin Scalpine, which cleanses the scalp and increases the hair growth. Price $1 per bottle, at all druggists'.

THE BROWN DWARF OF RÜGEN.

BY JOHN G. WHITTIER.

The pleasant isle of Rügen looks the Baltic water o'er,
To the silver-sanded beaches of the Pomeranian shore;

And in the town of Rambin a little boy and maid
Plucked the meadow-flowers together and in the seasurf played.

Allied were they in beauty if not in their degree;
He was the Amtmann's first-born, the miller's child was she.

Now of old the isle of Rügen was full of Dwarfs and Trolls,
The brown-faced little Earth-men, the people without souls.

And for every man and woman in Rügen's island found
Walking in air and sunshine, a Troll was under ground.

It chanced the little maiden one morning strolled away
Among the haunted Nine Hills, where the elves and goblins play.

That day, in barley fields below, the harvesters had known
Of evil voices in the air, and heard the small horns blown.

She came not back; the search for her in field and wood was vain;
They cried her east, they cried her west, but she came not again.

"She 's down among the Brown Dwarfs," said the dream wives wise and old,
And prayers were made and masses said, and Rambin's church-bell tolled.

Five years her father mourned her, and then John Dietrich said:
"I will find my little playmate, be she alive or dead."

He watched among the Nine Hills, he heard the Brown Dwarfs sing,
And saw them dance by moonlight merrily in a ring.

And when their gay-robed leader tossed up his cap of red,
Young Dietrich caught it as it fell, and thrust it on his head.

The Troll came crouching at his feet and wept for lack of it.
"Oh! give me back my magic cap, for your great head unfit!"

"Nay," Dietrich said, "the Dwarf who throws his charméd cap away
Must serve its finder at his will, and for his folly pay.

"You stole my pretty Lisbeth and hid her in the earth,
And you shall ope the door of glass and let me lead her forth."

"She will not come; she 's one of us; she 's mine," the Brown Dwarf said.
"The day is set, the cake is baked, to-morrow we shall wed."

"The fell fiend fetch thee!" Dietrich cried, "and keep thy foul tongue still.
"Quick! open, to thy evil world, the glass door of the hill!"

The Dwarf obeyed, and youth and Troll down the long stairway passed,
And saw in dim and sunless light a country strange and vast.

Weird, rich and wonderful, he saw the elfin under-land,
Its palaces of precious stones, its streets of golden sand.

He came unto a banquet hall, with tables richly spread,
Where a young maiden served to him the red wine and the bread.

How fair she seemed among the Trolls so ugly and so wild!
Yet pale and very sorrowful, like one who never smiled!

Her low, sweet voice, her gold-brown hair, her tender blue eyes seemed
Like something he had seen elsewhere or something he had dreamed.

He looked; he clasped her in his arms; he knew the long lost one;
"Oh! Lisbeth! See thy playmate—I am the Amtmann's son!"

She leaned her fair head on his breast, and through her sobs she spoke,
"Oh! take me from this evil place and from the elfin folk!

"And let me tread the grass-green fields and smell the flowers again,
And feel the soft wind on my cheek and hear the dropping rain!

"And oh! to hear the singing bird, the rustling of the tree,
The lowing cows, the bleat of sheep, the voices of the sea;

"And oh! upon my father's knee to sit beside the door,
And hear the bell of vespers ring in Rambin church once more!"

He kissed her cheek, he kissed her lips; the Brown Dwarf groaned to see,
And tore his tangled hair and ground his long teeth angrily.

But Dietrich said: "For five long years this tender Christian maid
Has served you in your evil world and well must she be paid!

"Haste—hither bring me precious gems, the richest in your store;
Then when we pass the gate of glass, you 'll take your cap once more."

No choice was left the baffled Troll, and, murmuring, he obeyed,
And filled the pockets of the youth and apron of the maid.

They left the dreadful under-land and passed the gate of glass;
They felt the sunshine's warm caress, they trod the soft, green grass.

And when, beneath, they saw the Dwarf stretch up to them his brown
And crooked claw-like fingers, they tossed his red cap down.

Oh! never shone so bright a sun, was never sky so blue,
As hand in hand they homeward walked the pleasant meadows through!

And never sang the birds so sweet in Rambin's woods before,
And never washed the waves so soft along the Baltic shore;

And when beneath his door-yard trees the father met his child,
The bells rang out their merriest peal, the folks with joy ran wild.

As soon from Rambin's holy church the twain came forth as one,
The Amtmann kissed a daughter, the miller blest a son.

John Dietrich's fame went far and wide, and nurse and maid and maid crooned o'er
Their cradle-song: "Sleep on, sleep well, the Trolls shall come no more!"

For in the haunted Nine Hills he set a cross of stone,
And Elf and Brown Dwarf sought in vain a door where door was none.

The tower he built in Rambin, fair Rügen's pride and boast,
Looked o'er the Baltic water to the Pomeranian coast;

And for his worth ennobled, and rich beyond compare,
Count Dietrich and his lovely bride dwelt long and happy there.

—*January St. Nicholas.*

Troy, N. Y.

To the Editor of the Banner of Light:

We are progressing into the light, and in fact we could hardly do otherwise under the instruction we are receiving.

Mr. Charles Dawbarn, of New York City, was with us the first two weeks of December, and entertained us by his happy, cheerful influence not only, but by the sound logical arguments he advanced regarding spiritual truth. He must be heard to be appreciated—a newspaper report is quite tame, when placed in comparison with the magnetism of his words and manner. We would gladly have heard him longer, but other engagements prevented.

The venerable Warren Chase succeeded him for the balance of the month; most everybody knows what a whole-souled, good-natured speaker he is, and it seems that like old wine he improves with age. He has done us good, and we part from him regretfully—as he informs us he is going to the far West, and may not visit us again for a long time.

The BANNER OF LIGHT is read and re-read, and warmly cherished here.

O. M. AUSTIN,
Secretary Progressive Spiritual Society.

☞ An instance of corrupting Indian words by contraction is illustrated in the word "Kalamazoo," the name of a river in Michigan, which, in its proper form, it is said, is *Ni-gik-an-a-mazoo*, an Indian phrase descriptive of the stones seen through the river bed, which from a refractive power in the current of the water resembled an otter swimming under the water, the term having its root forms in *Nigik*, an "otter," the verb *Kana*, "to hide," and *Ozoo*, "a quadruped tail." The letter "l" is a mere transposition of "n" in native words passing from Indian to the French language.

January Magazines.

THE AMERICAN MAGAZINE.—The quaint people, primitive customs and scenery of Cape Breton Island form the subject of an interesting descriptive sketch by *F. M. Endlich*, with eighteen illustrations. A series of papers, "Boy Life on the Prairie," is commenced by Hamlin Garland, that lovers of the felicities of farm-life will greatly admire, judging from the initial number, which treats of "The Huskin'." An old homestead near Brooklyn, replete in its history with revolutionary incidents, once the home of Anna Cora Mowatt, and the scene of many stories of the palpable presence of "strange visitors" from another world, is described in an illustrated article by *F. L. Perrine*. A pathetic description is given of the passing away of a precocious child in new chapters of Edgar Fawcett's serial, "Olivia Delaplaine." Among the remaining contents are "Some Boston Artists and Their Studios," "Manual Training in Schools" and several short stories. Joaquin Miller contributes a fine poem, "Twilight at Nazareth." New York: Am. Mag. Co., 749 Broadway.

THE HOMILETIC REVIEW.—A new arrangement of contents and new departments mark the opening of the new volume with the new year. A "European Department" is introduced, under charge of Dr. Stückenberg, of Berlin, whose contributions to past numbers have shown him to be well qualified for the position. We may expect from him a fine transcript of the religious thought of Europe, more especially that of Germany and France. Dr. Van Dyke, of Brooklyn, takes the negative of the question, ably argued in the affirmative by Miss Willard, "Shall Women be Licensed to Preach?" His chief argument is that women must not be allowed to preach because "there is no Scripture warrant for it." What a pity! But women *do* preach, nevertheless, and many other things are done for which "there is no Scripture warrant," and many not done, even by Dr. Van Dyke, and others of his profession, for which there is in the Scriptures not only warrant but command. The position of this writer is in keeping with that of the main body of the church in its relation to every progressive movement. New York: Funk & Wagnalls.

THE CENTURY.—"The Catacombs of Rome" is the title of an intensely interesting account of the subterranean cemeteries of the early Christians outside of the city, by Prof. Philip Schaff, D. D. The illustrations show the entrance to the catacombs, sections of tombs, sculptured figures, and tools, glass flasks and lamps found within them. John Ruskin is the subject of a finely written biography by W. J. Stillman, a frontispiece portrait accompanying it. The famous American actor, John Gilbert, has the story of his dramatic days attractively told by J. R. Towse, a portrait and his appearance in several of his leading characters being also given. Mr. Kennan continues his Siberian sketches, treating this month upon "Russian Provincial Prisons." Nicolay and Hay's "Abraham Lincoln: A History," reaches in this issue "The Formation of the Cabinet," of which is given very full details, illustrated with portraits of the men who composed it. The "Memoranda of the Civil War" comprise four papers, all of much interest. The other contents of this number are superexcellent in variety, meet all tastes, and are of topical and general interest. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

WIDE AWAKE.—One of the most enjoyable of the contents of this number is Maud Howe's "My Friends, the Dogs," a picture of the writer and her dog, "Sambo," being the frontispiece, pictures of several others, including, "We are Nine"—a family group—illustrating the article. Of "Warwick Brookes and His Pencil-Pictures," by T. Letherbrow, the second paper is given, sixteen engravings from paintings, photographs and drawings, including a *fac simile* autograph letter of Gladstone, written at the time of the death of Mr. Brookes, accompanying it. Those whose floral tastes incline them to care for plants in winter will be interested in Charles Barnard's response to "When Does Spring Begin?" "A Journey to Peking" gives one a very clear insight of the habits and methods of the people of the celestial kingdom. In the C. Y. F. R. U. department, instructive matter is given under the titles "Arabian Nights," illustrated with a page of Arabic, "More About Crystals," "More About the Hindoos," etc. Boston: D. Lothrop & Co.

THE WOMAN'S WORLD.—The opening article is a just and wholesome critique of Mary Anderson's dramatic personations, by the author of "John Halifax," illustrated with portraitures of that distinguished actress as Hermione and Perdita, from photographs by Van der Weyde. Mrs. Charles M'Laren contributes an essay upon "The Fallacy of the Superiority of Man." An illustrated "Treatise on Hoops," historically correct, exhibits the ridiculous extremes to which the slaves of fashion have been driven by their fickle goddess. An interesting sketch of travel will be found in "At Royat." Practical humanitarian work is outlined by the Countess of Meath in "The Ministering Children's League," the members of which are enjoined to "try to do *at least* one kind deed every day." Much else of interest is given in this the second number of a new monthly that promises to be one of great merit. New York: Cassell & Co.

BUCHANAN'S JOURNAL OF MAN.—The contents, though chiefly selected, are exceedingly interesting and instructive in their relations, descriptive and otherwise of occult phenomena, and the laws that presumably govern them. In the "Miscellaneous" Department, current events and topics prominently before the public are noted in brief, and the number closes with a new chapter of the editor's treatise upon "The Principal Methods of Studying the Brain," Cranioscopy, Pathology, Vivisection, and Human Impressibility, being specifically considered. Boston: 6 James street.

A REVIEW OF THE REPORT OF THE SEYBERT COMMISSION APPOINTED BY THE UNIVERSITY OF PENNSYLVANIA TO INVESTIGATE MODERN SPIRITUALISM. Issued under the authority of the American Spiritualist Alliance. Pamphlet, 54 pp. Price 10 cents. Published by Colby & Rich, 9 Bosworth street, Boston.

Here we have in a convenient form for reference a concise statement of what the Seybert Commission have done toward investigating Spiritualism, and a stern yet just criticism of their work. This Review was presented September 28th, at a regular meeting of the American Spiritualist Alliance, by Prof. Henry Kiddle, for the committee appointed by said association to examine the "Preliminary Report of the Seybert Commission" and prepare a review of the same. Then it was unanimously resolved that the review should be forwarded to the BANNER OF LIGHT, and also printed as a pamphlet for general distribution. After a careful perusal of the *Review* we pronounce it the finest contribution to the polemics of Modern Spiritualism it has ever been our pleasure to read, and would recommend the work as a missionary document calculated to be of great service to Spiritualism at the present time.—*Light on the Way.*

☞ Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the *Banner of Light Bookstore*, 9 Bosworth street, Boston.

The Quarterly Convention

Of the Vermont State Spiritualist Association will be held at Waterbury, Vt., in the "Waterbury Hotel Hall," Jan. 27th, 28th, 29th, 1888, commencing at 10:30 A. M., Friday, the 27th.

Speakers for the occasion will be: Mrs Abbie W. Crossett, Waterbury; Hon. A. E. Stanley, Leicester; Mrs. Fannie Davis Smith, Brandon; Mrs. L. S. Manchester, W. Randolph; Mrs. S. A. Wiley, Rockingham; Mrs. A. P. Brown, St. Johnsbury Centre; and others are expected.

Test Mediums.—For platform test mediums we have engaged Mrs. G. B. Howard, East Wallingford, and Mrs. Eunice K. Morgan, Woodstock; the best two in the State.

All mediums are expected to come and help make the occasion one of pleasure and profit.

Dr. Geo. Brunson, of St. Albans, will be present.

Good music will be furnished.

Waterbury is on the Central Vermont Railroad, and is the best place in the State to hold a winter Convention, the hotel being very convenient and the proprietors genial and obliging. All are invited to come. Board $1,00 per day, single meals forty cents. Horse-keeping at reasonable rates.

Half-fare tickets can be had at nearly all the stations on the Central Vermont Railroads, the Passumpsic Division of the Boston & Lowell Road and the Wells River Railroad. No free return checks will be given.

Those having quarterly dues are respectfully requested to send the same to JANUS CROSSETT, Esq., Waterbury, Vt. MRS. ABBIE W. CROSSETT, *President*.
L. O. WEEKS, *Secretary*.
Per order Board of Managers.
Proctorsville, Vt., Jan. 4th, 1888.

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of
MRS. CORA L. V. RICHMOND.

No. 1.—GENERATION AND REGENERATION.
No. 2.—THE LESSON OF THE HOUR.
No. 3.—THE SPIRITUAL BASIS OF LIFE.
No. 4.—MY RELIGION, by Spirit Thomas Paine.
No. 5.—THE DEATH OF MOLOCH AND THE DAWN OF PEACE.
No. 6.—RELIGION, MORALS AND LAW—WHICH SHALL PREVAIL?
No. 7.—THE KINGDOM OF HEAVEN OF ALL NATIONS IN THE LIGHT OF SPIRITUALISM.
No. 8.—THE ORIGINAL MEANING OF EASTER.
No. 9.—SPIRITUALISM AS A PREVENTIVE OF CRIME.
No. 10.—THE ANGEL OF THE NEW DISPENSATION.
No. 11.—CAIN, WHERE IS THY BROTHER?
No. 12.—THE SPIRITUAL NEMESIS.
No. 13.—HOW I GAINED THE CELESTIAL CITY.
No. 14.—THE KING OF LIFE AND THE KING OF DEATH—WHERE DO THEY REIGN?
No. 15.—THE TEMPLE OF HUMAN CHARITY.
No. 16.—MR. GLADSTONE AND HOME RULE.
No. 17.—SOME OF THE MODERN ORACLES AND MYTHS.
No. 18.—HOW DOES SPIRITUALISM TREAT CHURCH, STATE AND OTHER INSTITUTIONS AND PROFESSIONS THAT DENY IT?
No. 19.—THE SPIRITUAL REPUBLIC.
No. 20.—HEAVEN IS MY HOME.
No. 21.—WHAT IS THE ETHICS OF SPIRITUALISM.
No. 22.—WHAT AM I? WHENCE AM I? AND WHITHER AM I GOING?
No. 23.—THE DEVIL—HIS ORIGIN, MISSION ON EARTH AND FINAL DESTINY.
No. 24.—THE ADVENT OF SPIRITUAL TRUTH.
No. 25.—THE BIBLE AS A FACTOR IN CIVILIZATION: PRESENT AND FUTURE.
No. 26.—FAMINE AND FOOD—MATERIAL AND SPIRITUAL.
No. 27.—THE SUMMER OF THE SOUL.
No. 28.—THE SPIRITUAL WORK, AND WHAT IT NOW PROMISES.
No. 29.—SPIRITUAL HEALING; OR, THE GIFT OF HEALING.
No. 30.—THE GIFT OF HEALING (continued).
No. 31.—THE GIFT OF HEALING (concluded).
No. 32.—SPIRITUAL GIFTS; ESPECIALLY THE GIFT OF PROPHECY.
No. 33.—THE HANDWRITING ON THE WALL.
No. 34.—THE THREE SPIRITUAL GRACES.
No. 35.—THE SPIRITUAL INTERPRETATION OF THE SERMON ON THE MOUNT.
No. 36.—THE CASTING OUT OF DEVILS.
No. 37.—THE BOOK OF REVELATION.
No. 38.—IMMORTALITY AND ETERNAL LIFE: ARE THE TWO SYNONYMOUS?
No. 39.—THE COMING CHRIST.
No. 40.—THE SPIRITUAL MEANING OF SALVATION.
No. 41.—A PLAIN TALK WITH THE CLERGY.
No. 42.—THE BAPTISM OF WATER, THE BAPTISM OF FIRE AND THE BAPTISM OF THE HOLY SPIRIT.
No. 43.—THE OLD AND NEW DISPENSATIONS CONTRASTED AND COMPARED.
No. 44.—THE NEW YEAR OF SPIRITUAL TRUTH UPON THE EARTH.
No. 45.—THE PATHWAY OF FAITH AND THE PATHWAY OF REASON.
No. 46.—ARE WE JOURNEYING TOWARD THE POLAR STAR OF TRUTH?
No. 47.—HOW TO MAKE SPIRITUALISM USEFUL.
No. 48.—MAN'S MORAL RESPONSIBILITY.
No. 49.—DOES SPIRITUALISM DENY GOD, CHRIST, THE BIBLE, SATAN, AND HELL?
No. 50.—THE NEW RELIGIOUS, SOCIAL AND POETICAL LECTURES.
No. 51.—THE STUPIDITY OF IGNORANCE.
No. 52.—SPIRITUAL ATTITUDES.

VOLUME II.

No. 1.—THE UNKNOWN AND SACRED NAME OF JEHOVAH.
No. 2.—IS THERE A GOD IN ISRAEL?
No. 3.—"THE SHADOW OF A GREAT ROCK IN A WEARY LAND."
No. 4.—THE LIVING ISSUES OF THE DAY.
No. 5.—THE RECOIL OF THE PERIHELION; OR, THE INFLUENCES OF THE PLANETS.
No. 6.—THE LESSON OF SORROW.
No. 7.—THE SPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR SYSTEM.
No. 8.—THE SPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR SYSTEM. (Concluded.)
No. 9.—SOME SMALL THINGS WORTH REMEMBERING.
No. 10.—THE TEMPEST THAT PRECEDES THE STORM.
No. 11.—SPIRITUALISM: HAS IT ANY RELATION TO METAPHYSICS, CHRISTIAN SCIENCE, MIND-CURE AND KINDRED SUBJECTS?
No. 12.—PREJUDICE *VERSUS* INTELLIGENCE, AS APPLIED TO THE POPULAR CONCEPTION OF SPIRITUALISM.
No. 13.—THE INTERSTELLAR SPACES: HAVE THEY ANY RELATION TO THE SPIRITUAL HEAVENS?
No. 14.—DESTINY.
No. 15.—DESTINY: THE INFLUENCE OF INDIVIDUALS, SPIRITS AND ANGELS, OVER HUMAN DESTINIES.
No. 16.—THE SUPREME CLIMAX OF HUMAN THOUGHT.
No. 17.—SPIRITUAL DUTIES AND RESPONSIBILITIES: HOW THEY ARE KNOWN AND ATTAINED.
No. 18.—THE DAY OF GRACE.
No. 19.—THE PHILOSOPHY OF PLATO, CONTRASTED AND COMPARED WITH MORE MODERN PHILOSOPHERS.
No. 20.—THE BIBLE.
No. 21.—THE DIVINE MIND: HOW RECEIVED AND REFLECTED BY INDIVIDUALS.
No. 22.—SPIRITUALISM AS COMPARED WITH THEOLOGY.
No. 23.—GENUINE RELIGION.
No. 24.—THE DAY AND THE HOUR.
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No. 34.—THE LIGHT BEYOND THE MOUNTAINS.
No. 35.—THE PULPIT AND THE PRESS: THEIR RESPONSIBILITY IN THE LIGHT OF CHRISTIAN CIVILIZATION.
No. 36.—LINES OF LIGHT AND LINES OF DARKNESS.
No. 37.—SPIRITUALISM AND CHRISTIANITY: ARE THEY THE SAME?
No. 38.—A SPIRITUAL HYPOTHESIS BY PHŒNIX.
No. 39.—THE DUTY OF THE HOUR IN THE LIGHT OF SPIRITUALISM.
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He 's Gone.	The Other Side.
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Jubilate.	Whisper Us of Spirit-Life.
My Spirit Home.	Waiting On This Shore.
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BOSTON, SATURDAY, JANUARY 14, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

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Good Counsel and Timely Warning.

We sincerely trust that no reader of THE BANNER omitted to peruse, and with serious thoughtfulness, the message of Spirit John W. Edmonds in its last week's issue. There can hardly be a Spiritualist living who is not more or less conversant with the writings of Judge Edmonds while in the earth-life, and has not been instructed and inspired by his seer-like utterances. He could not well communicate with mortals, after being clothed upon with the garments of the new life, without having something to say which is well worthy of attention. In this recent message of his he confesses his profound interest in "phenomenal Spiritualism," for the sole and sufficient reason that it is the one grand torch of truth that lights the pathway of despairing humanity to a brighter world. While philosophical Spiritualism is useful in teaching us how to live, we all need, says Spirit Edmonds, "hard, stubborn facts" to convince us of the truth. If to our philosophizing we add this undoubted fact, we then have in our possession a power that must move the world. That, he says, is his idea of Spiritualism. He leaves others to expound the philosophy and teach the moral lessons which Spiritualism conveys to man, pointing out to humanity, as it does, through bright and glorious teachers, the broadest pathway of pure living.

Of the phenomena he remarks that they appeal to the senses of man, and shake old and deep-rooted convictions that are grounded in error to such an extent that they totter and fall. In spite of all that seems faulty and filled with shadows, he knows there is a grand bulwark of truth to which we can all cling. He asserts that the cause was never more useful than it is to-day; that it never was more powerful than at the present time; that it is engaging the attention of materialistic and scientific minds, and gradually compelling them to be convinced that there is an underlying truth which they dare not push aside. The invisibles *know*, he asserts, that from scientific homes and circles, as well as from minds that have been bent on materialism alone, there is going up a thought for the investigation of the spiritual phenomena, which will produce its sure result. Therefore he appeals to us all to stand firmly by the truth, since it appears that there is to be a grand shaking-up in the midst of our strongholds. They who hold fast by what they know to be true have nothing to apprehend; but it behooves those who are not certain of themselves to look well to their surroundings, since they are likely to be swept away in the grand upheaval which is now approaching. The false will be wholly swept away. What appears to be beautiful but is inwardly decayed must be cast out from our midst. Only what is sound will remain to do its useful work.

We cannot as Spiritualists evade or shrink from this winnowing test, for it is sure to come and we must all take our part and lot in it. We need give ourselves no concern, however, if we endeavor to do our best with a sincere and honest purpose. The rest we may safely leave to higher laws and mightier forces than we control or possess. Those who control the spiritualistic press, and those who occupy public places in the spiritualistic field, are counselled to be firm in expressing the truth, refusing to yield any ground to bigotry and opposition. They should be the first to withstand every advance of intolerance. While, on the one hand, Spirit Edmonds does not believe it to be necessary to submit to the taunts and sneers of those who do not yet accept the teachings and truths which we accept, he believes, on the other hand, that it is essential that all workers and thinkers maintain a strong, manly, dignified attitude, and show by both their bearing and expression that the truth is dear to them, and the cause they have espoused is a holy one, which they will not allow any to encroach upon *only* for the purpose of assault. Here is just where the sifting-out process is going to produce unexpected results in the reconstruction to which Spiritualism is in due time to be subjected.

Insane Asylum Management.

Dr. Talmage, in one of his recent Friday evening "talks," has been stirring up the elements in relation to the management of our insane asylums in his own characteristic way. Alluding to the exposure of the secrets of their interior management through newspaper enterprise and the explorations of journalism, he compares these establishments in the midst of our civilization to engines of torture rather than institutions of mercy. He instances the crowding of patients into quarters that are cruelly inadequate for them; the meagre allowance of only thirteen cents a day for food; and recites the list of miseries and misfortunes which may have led to the unbalancing of their reason, which is, nevertheless, imputed to them as a fault for which they deserve only punishment. "I will undertake to say," observed Dr. Talmage, "that if you should take fifty men and women of sound minds and level heads, and compel them to stay in such a place one year, forty-five of the fifty would by the end of that year be as crazy as a loon or as mad as a March hare."

He puts the question plainly and directly—"What have these patients done that they should suffer such oppression?" He can himself find no fault with them, more than that they may have had an unbalanced ancestry; or that they were thrown from a run-away vehicle, or caught in a railway collision, with consequent injury to the brain; or that some sudden bereavement has dethroned the reason; or that the inhumanity of a brutal husband or the collapse of fortune has driven them into dementia. For these misfortunes, and for no fault at all, they are kept, says Dr. Talmage, in "a most distracting, terrifying and intolerable incarceration." Kept on thirteen cents a day! he justly exclaims. Why, says he, a loaf of bread costs ten cents; with the remaining three cents what green turtle soup, what sirloin steaks, what ice cream meringue desserts they must have had! And he calls on the well-fed Board of Supervisors and the Board of Charities and the judges of courts and the grand juries to particularly note it.

The majority of insane patients, with their nerves all a-jangle, he told his hearers, are thrust in where recovery is an impossibility. Those who are only a little daft are compelled to hear the howlings of the stark maniac. Kleptomania, pyromania, dipsomania, hypochrondria, and all the multiform shapes of aberration are placed amid surroundings that are notoriously unfavorable for cure. The doctors say so, and so do the nurses, and so do the visitors. Moreover, *such a doom is possible to any one.* When the mind loses its poise, the capacity to earn a livelihood is gone. A man may make his boast of his ancestry being free from all mental taints, and that he has no fears of becoming crack-brained; yet some night, on his way home from church or lodge, a ruffian may hurl a slung-shot against his temples, and for the rest of his life he would not know his own name. The mightiest of human intellects have sometimes given way, too. Robert Hall, the most eloquent preacher of his day, and his writings a classic in sermonic literature, spent many of his days in the insane asylum, and vibrated alternately from asylum to pulpit and from pulpit to asylum. Cruden prepared much of his famous "Concordance" in the insane asylum. Dr. John Brown of Edinburg, author of the immortal sketch, "Rab and his Friends," was taken again and again, at his own request, to the asylum, and died insane.

From illustrations like these, the unsympathetic with clear brain should not presume to feel too independent of disaster. The horror of crowding 1483 patients into quarters designed for 800, and thirteen cents a day of prolonged starvation, is a fact, asserted Dr. Talmage, in the suburbs of a Christian city. It is well enough to witness the ravings of King Lear, or see Meg Merrilies acting her craziness on the mimic stage, or to sit at home and read of the mental derangement of Goethe's Mignon; but he thought it would please the Lord much better if we did something that was of some practical help for the insane asylumns of America. Alas! he exclaims, for the fifty thousand insane of the United States, and the sixty thousand insane of England, and the seventy thousand insane of France, and for the millions wrecked on that awful coast of insanity. He narrated an experience he had in the company of a demented man in an English railway coach, that was enough to thrill every one of his listeners, and make their blood run cold.

And well he might have appealed to all within the sound of his voice to thank God for the healthful possession of the mental faculties. For this, he said, we ought to offer up our deepest gratitude night and morning. We do not sufficiently appreciate that great blessing. But along with our gratitude for this continued use of right reason ought to go a stronger and deeper determination to leave nothing undone, not a single stone unturned, that promises to result in the alleviation of the condition of the numerous unfortunates who are confined in these insane asylums, and treated as above described. The present system is inhuman to the limit of barbarity. It only helps to spread the disease it vainly professes to cure. It is a standing disgrace to the progress of knowledge and the advance of civilization. But it can never be changed or ended without strenuous efforts, unitedly put forth by the community at large.

"Is Spiritualism True?"

This caption is the title of Mr. J. W. Fletcher's illustrated lecture, to which the citizens of Boston will have an opportunity of listening, besides witnessing the two hundred dissolving views in connection therewith, at Parker Memorial Hall, on the evening of Sunday, the 15th instant. The lecture is both interesting and instructive, and the views illustrate many of the important events connected with the spiritual movement.

☞ Read the call for the Vermont Quarterly Convention on third page.

Hanging and Life Imprisonment.

Without question many persons who hesitate in giving their assent to the final abolition of capital punishment would hesitate no longer if they could be completely assured that a life-sentence in place of it was under no possible circumstances to be interfered with and shortened. It is preposterous on the very face of it, that one man, like a State executive, should be entrusted with the arbitrary power of setting aside the patient and expensive work of courts and juries in reference to accused criminals whom they have at length found guilty of the highest crime known to society. Take from every Governor the right to meddle with verdicts deliberately rendered by juries and no less deliberately accepted by judges, and leave the matter where these leave it, subject to future revision only on the discovery of new and important testimony, and there is little doubt that numbers of the people who now advocate capital punishment mainly because of its certainty would willingly come over to the advocacy of life imprisonment instead, with an unutterable sense of relief from their present responsibility.

Rev. Dr. Pullman, at a recent meeting of Universalist Sunday school teachers in this city, remarked as follows: "'T is a pity that, after all these centuries, we have no better way of dealing with criminals than the brutal and cowardly method of hanging them, for we thus make the punishment as brutal as the crime—the law as brutal as the law-breaker. There is no 'majesty of law' in such exhibitions. It is simply a vulgar striking-back, a throttling-match between bullies. The acts of human law should be like the acts of divine law—calm, inexorable, unhasting, unresting, decisive, majestic. It is a pity, too, that, by our brutal method of punishment, we turn the sympathy of millions toward a point where no sympathy is deserved."

In his "Reminiscences of a Preacher," published in the Boston *Investigator*, William McDonnell, the author of "Exeter Hall," declares his unhesitating denial of the right of any body of men to legislate to the extent of authorizing a criminal to be deprived of life, no matter what may be the atrocity of his guilt. While the one who wantonly deprives another of life should be severely punished, it should be punishment that is visited upon him, and not revenge. Besides, many innocent lives are now taken, in spite of the interpretation of the law respecting ninety-nine guilty men's escaping.

Until within a comparatively few years, great crimes and petty ones were alike expiated by death. It was "death for political offences, many of which were far from being treasonable; death for heterodoxy; death for non-conformity; death for forgery and for counterfeiting; death for burglary, for robbery, and for larceny; death for horse-stealing and sheep-stealing; and the same dread penalty was inflicted for numerous other offences now hardly counted misdemeanors." Mercy was generally extended on condition of forfeiting an eye or a limb, and poor objects thus mutilated were seen crawling or hobbling, and begging along the highways, as a terror to evil doers and dread examples of the retributive justice of a Christian nation. About two hundred years ago there were more than two hundred and fifty crimes or offences for which the punishment of death was inflicted in England. The law was vastly more sanguinary at a period when English laborers were much more ingnorant than they are even at present. If it be held that the "weight of authority" is still in favor of the death penalty, it is to be remembered that scarcely more than a hundred years ago a greater "weight of authority" was in favor of extirpating almost every offender, after the fashion of the most vindictive barbarians.

Says John Bright: "I do n't think the punishment of death is necessary to the security and well-being of society; and I believe its total abolition would not tend to increase those crimes which it is now supposed by many to prevent. The security and well-being of society do not depend upon the severity of punishments. Barbarism in the law promotes barbarism among those subject to the law; and acts of cruelty under the law become examples of similar acts done contrary to law. The real security for human life is to be found in a reverence for it. If the law regarded it as inviolable, then the people would also begin so to regard it. A deep reverence for human life is worth more than a thousand executions in the prevention of murder, and is, in fact, the great security for human life. The law of capital punishment, while pretending to support this reverence, does in fact tend to destroy it. If the death penalty is of any force in any case to deter from crime, it is of much more force in lessening our chief security against it, for it proclaims the fact that kings, parliaments, judges and juries may determine when and how men may be put to death by violence, and familiarity with this idea cannot strengthen the reverence for human life. To put men to death for crimes, civil or political, is to give proof of weakness rather than strength, and of barbarism rather than of Christian civilization."

To the World!

The editors and publishers of the BANNER OF LIGHT are doing all that lies in their power for the enlightenment of humanity by *demonstrating* to the world the *fact* of the Immortality of the Soul. Threats and misrepresentations, coming from whatever source they may, do not disturb them in the least, as they are assured of the coöperation and assistance of the good and the true in both spheres of life.

☞ President Cleveland has sent to Congress a communication from the Secretary of the Interior submitting the draft of a bill "to provide for the protection of the Round Valley Indian reservation" in California. The President, in his message of transmittal, says, "The documents thus submitted exhibit extensive and entirely unjustifiable encroachments upon lands set apart for Indian occupancy, and disclose a disregard of Indian rights so long continued that the Government cannot further temporize without dishonor."

☞ A New York State correspondent writes for copies of Prof. Alfred R. Wallace's admirable lecture-pamphlet, which she feels will prove a valuable aid toward increasing the lively interest in the cause of Modern Spiritualism now existing in the town where she resides. It is for sale by Colby & Rich.

☞ The Spiritualists of Cincinnati—so says *The Better Way*—are already taking steps toward the appropriate recognition next March of the Fortieth Anniversary of the Advent of Modern Spiritualism. This is a hint which Boston Spiritualists should profit by.

Brief History of Anti-Slavery.

Fifty-six years ago WILLIAM LLOYD GARRISON, a printer by trade, and a few other humanitarians, met in the schoolroom under the African Baptist Church in Belknap street, Boston, and formed the New England Anti-Slavery Society. Mr. Oliver Johnson, the only survivor of the twelve men who signed the constitution, says it was a dark and stormy night—thus seeming as if Nature was frowning upon the inauguration of a scheme for the abolition of chattel slavery in the United States. But public opinion subsequently was fiercer by far than the tempest then raging without. On that eventful occasion Mr. Garrison remarked: "We have met to-night in this obscure schoolhouse—our numbers few and our influence limited; but mark my prediction! Faneuil Hall shall ere long echo with the principles we have set forth. We shall shake the nation by their mighty power!" His prophetic utterances were literally fulfilled: CHARLES SUMNER, a man then only twenty-one years of age, startled the people all over the country by his remarks in behalf of the cause in Faneuil Hall, as the press scattered his eloquent utterances far and wide.

The mighty result of that little gathering in an African schoolhouse on the 6th of January, so many years ago, has made this country a nation of freemen in every sense of the word, culminating, as the agitation did, in the issuance of the Emancipation Proclamation of President ABRAHAM LINCOLN.

Forty Years a Speaker.

A delegation of the Boston friends of Hon. Warren Chase celebrated with appropriate exercises, on Thursday evening, Jan. 5th, his attainment of the age of seventy-five years of mortal experience, and the rounding out of a forty years' term of service on his part as a public advocate of the New Dispensation.

An account of this Testimonial Meeting was prepared for the present issue, but we have been forced, by lack of space, to defer its appearance to next week; (which is also true of several other articles of merit now on hand.)

The exercises occurred at Paine Memorial Hall, and took the form of congratulatory speeches by Dr. H. B. Storer (who also presided with his usual tact and skill during the evening), Mrs. J. T. Lillie, Miss Lucy Barnicoat and Dr. Paxson (of Philadelphia); singing of a high order of merit was furnished by Mr. J. T. Lillie.

Bro. Chase appropriately responded to the good wishes expressed, and declared himself ready to continue without flinching the work to which he had devoted so many years of his life-pilgrimage. We wish this Spiritualistic veteran the fullest measure of success in the days that are to come.

Our Free Spiritual Circle.

At the resumption of the Free Circle in September last it was decided by our regular spirit-band to employ their medium—Miss M. T. Shelhamer—upon our public platform but one day of each week; and we were advised, if possible, to secure the services of that well-known trance medium, J. W. Fletcher, for a series of *Thursday* afternoon séances at this office. We did so, with results mutually pleasant to ourselves and the general public, as attested by the verifications of spirit messages given through Mr. Fletcher's mediumship during the last three months, and the congratulatory words we have received from friends and strangers in reference to this work.

The time for which Mr. F. was engaged at our office having nearly expired, he will soon retire, bearing the good-will and best wishes of all associated with us in the good work.

Mr. Fletcher will continue to hold Thursday afternoon circles upon our platform during the present month; after which we shall—for a time at least—suspend the second weekly public séance, and hold only the regular Tuesday afternoon free-meeting under the auspices of Miss Shelhamer and her guides.

☞ "Will 1888 be a year of war?" queries the Philadelphia *Inquirer*, and it makes in this connection the following interesting chronological statement:

"The present year is the fifth year of modern times in which the aggregate of the figures is twenty-five, and there will be but five more years in which such a combination is possible prior to the year 2599. Probably but few have ever heard of the old prophecy, which runs as follows:

'In every future year of our Lord,
When the sum of the figures is twenty-five,
Some war-like kingdom will draw the sword,
But peaceful nations in peace shall thrive.'

Students of modern history will readily recall how faithfully this prophecy has been fulfilled in the four previous years to which it applied.

In 1699 Russia, Denmark and Poland formed the coalition against Sweden which inaugurated the great war that ended in the disastrous defeat of Charles XII. at Pultowa.

The year 1789 will ever be memorable on account of the breaking out of the French Revolution.

1798 witnessed the campaign of Bonaparte in Egypt and the formation of the second European coalition against France.

In 1879 war broke out between England and Afghanistan, followed by the invasion of the latter country by British troops.

In what manner the prediction is to be verified in 1888 remains yet to be seen, but the present condition of Europe seems to promise an abundant fulfillment of the prophecy."

☞ In THE BANNER of last week an account was given of a séance held in connection with the presentation of a testimonial to Mrs. A. M. Cowan. The success of an effort to bring together as many of the friends of that lady as could conveniently be present was largely due to Dr. W. F. Whitney of this city. In the early part of the séance, it is said Dr. W.'s spirit-daughter, Ethel, came to him, saying that, as a token of her appreciation of his efforts in behalf of Mrs. Cowan, she had that afternoon given him a message through the instrumentality of J. W. Fletcher, at the Banner of Light Free Circle. Inquiry at this office the next morning substantiated the truth of her statement. The message referred to will be found on the sixth page of the present issue.

BANNER CORRESPONDENCE.—Patrons of THE BANNER should be sure to peruse the contents of our "Correspondence" department as given in the present number. A wide range of topics—including a relation of spiritual phenomena on the physical and mental planes, reports of Christmas and other meetings, the presentation of ideas regarding the needs of the Cause, testimony concerning materialization, etc., etc.—finds treatment by writers located at various points in New York, Pennsylvania, Illinois, Connecticut, Rhode Island and Massachusetts.

☞ A memorial sketch of the late SAMUEL ROBERTS, from the pen of W. W. Currier, of Haverhill, Mass., will appear in BANNER next week.

☞ Spiritual and Liberal publications will be found on sale at Dr. J. H. Rhodes's office, 722 Spring Garden street, Philadelphia.

A Victory!

Chicago dispatches state that some months ago a certain doctor came to that city and commenced the practice of medicine. He advertised extensively as a specialist, when the State Board of Health interfered and revoked his certificate. He at once began an action against the Board in the Circuit Court. January 3d, Judge Waterman decided the case and declared the act of the State Board of Health unconstitutional. He said:

"The defendant had a perfectly constitutional right to advertise in the newspapers, and he cannot be deprived of it by any rule or regulation of the State Board of Health. *Such an institution as the State Board of Health must not be allowed to exercise such a power in a free country*, and its acts must in this case be declared unconstitutional."

The Banner of Light

Is decidedly the best paper in the United States TO ADVERTISE IN, as it circulates in every State of the Union, and is read by many thousand people. *Our terms are more reasonable than those of any other weekly paper published*, when our large circulation is taken into consideration. Therefore, ADVERTISERS, give us a call, if you wish for quick mercantile returns.

☞ We are in receipt of many letters from different parts of the country filled with commendations in regard to the management of THE BANNER. Here is one from a distant friend, who, after presenting many queries in regard to spiritual matters—(which, by-the-way, will be answered by the spirit intelligences at our public circle,) concludes by saying, "You are giving us a splendid paper, and I think no one can read it without pleasure and profit."

☞ It gave us great pleasure last week to again greet our spiritualistic friend and efficient co-worker, Capt. Richard Holmes, President of the Berkeley Hall Temple Society, who has recently returned from a business tour in Canada.

☞ A fine photographic likeness of Mrs. Zaida Brown Kates is received, for which Bro. Kates will please accept our thanks.

Dr. James R. Nichols a Spiritualist.

In your notice of the late Dr. James R. Nichols, Mr. Editor, you state that he was known to be "an interested student of the Spiritual Philosophy." Having known and loved the man, I desire to bear testimony to that part of his character not generally understood.

When, several years ago, I received a copy of his admirable book, "Whence, What, Where?" I could not help reading between the lines the fact that, back and behind these words, there was no inconsiderable knowledge in spiritual matters, which for prudential reasons he thought best to withhold from the public. In my subsequent acquaintance with him I found that I had not been mistaken, and that this popular book was only a prelude to a more important work which he would have given to the world had his health and life here been spared him, in which the present aspect of Spiritualism would have been prominent.

Trained to scientific methods of thought, which led him to give due weight to whatever facts were presented for his consideration, he nevertheless possessed that genial nature which led him to approach the spiritual side of life with great delicacy.

As a member of the American Society for Psychical Research he was one of the first to point out the fact that the methods of investigation which they had adopted would be fatal to any just conclusions.

His failing health prevented his giving to the later phases of the spiritual phenomena that attention which he earnestly desired. He was always grateful for any assistance in this direction, as will be seen by the following extract from one of his many communications to me:

"I am now quite restored, and I feel that my great indebtedness to you should be again acknowledged. I have thought very much of the extraordinary occurrences at the séance last April. The experiences of that day were of great interest to me. I wish I could see more of the phenomena, and intend to soon. What I saw was so conclusive that all doubt was dispelled, and I have not for a single moment entertained distrust from that day."

The séance alluded to was a private one held under the mediumship of Miss Helen Berry, and was the most remarkable I have ever attended. Everything was arranged to the entire satisfaction of the parties present, and the intelligence controlling the manifestations, apparently appreciating the Doctor's lack of opportunity, crowded into that one sitting an amount of evidence which often requires years to obtain through the ordinary public séance.

I desire to bear testimony to the admirable qualities of the man, to his clear spiritual perceptions, and to express my regret that his poor health and sudden departure from this life prevented him from giving to the world the important work he had in contemplation.

E. A. BRACKETT.

A Pleasant Occasion.

In the early evening of Jan. 1st, Dr. J. A. Shelhamer, the well-known magnetic healer, and Miss Clara L. Blenus were united in marriage, at the residence of J. B. Hatch, Jr., 16 Everett Avenue, Dorchester, by Rev. Mr. Adams of that district. The affair was a very quiet and informal one, no guests being present but the nearest relatives of the bride and groom. Wednesday evening, Jan. 4th, however, was set apart for the newly married pair to receive their friends, on which occasion the spacious residence above mentioned, was brilliantly lighted and made to wear a festive appearance in honor of the event. During the evening a large number of guests were presented to the happy pair, and all united in wishing Dr. and Mrs. Shelhamer the utmost of happiness and prosperity in the new life they have entered upon.

The passing of congratulations and compliments, the partaking of refreshments, the review of the large and beautiful display of handsome presents, and the exchange of social pleasantries between the friends assembled, served to render the event a most delightful memory to all who participated.

The House at Hydesville.

We are in receipt of an excellent photograph of the house at Hydesville, N. Y., in which the modern manifestations of spirits, introductory to their occurrence in all parts of the world, first took place, and which for that reason will always be a point of deep historical interest, not only to Spiritualists but to all mankind in all coming time. The negative from which this picture is made was taken July 12th, 1887, by George N. Bigelow, Palmyra, N. Y., and is one of the finest specimens of photographic art we have ever seen. It is mounted on a card 12x10 inches, and should be in the possession of every one who realizes the momentousness of the event it signalizes.

VICK'S FLORAL GUIDE is an indispensable accompaniment of every opening spring season, to every one who would select and plant flower seeds that can be relied upon for a continuous harvest of beauty and fragrance throughout the year. With its 136 pages of engravings, colored lithographs and descriptions, the volume just issued exceeds, if possible, all that have preceded it in attractiveness, and can be had for a dime by addressing James Vick, Rochester, N. Y., a due bill for ten cents' worth of seeds being sent with each copy.

☞ Mr. C. E. Watkins will remain, he says, in Boston the present year. His office hours are 10 A. M. to 4 P. M.; locality, 109 Falmouth street. Visitors should take Huntington Avenue or Back Bay cars.

☞ We are informed that Mrs. A. L. Pennell, late of Boston, is now doing a good work by her mediumistic development, at 18 East 17th street, New York City.

ALL SORTS OF PARAGRAPHS.

THE SOUL'S RECOMPENSE.

Many a seed is dropped upon the lawn
By little birdlings at the early morn;
But, taking root beneath the dewy green,
Sweet flowers of beauty often may be seen.

In human life grand seeds of truth are sown,
That bring us peace where discord once was known;
So that at last, when Nature calls us hence,
The Soul shall find its sweetest recompense.

L. C.

"George" says "the dollar of our daddies," such as we have, is the coin of our Constitution; is the people's money; and in the West, the Northwest and the Southwest is *preferred* to gold or paper." "It is only bankers," he says, "and other manipulators of money, who have given temporarily a false value to gold, and who flourish on the falsities thus created, that affect to dislike silver. Let no honest man, whose sympathies are with the people, seek to ally himself with Shylocks, either of high or low degree, who outrage all the equities in their gambling schemes for selfish gain." That settles it. We shall not appeal to "George" again *in re* the 88-ct. dollar. If the depreciated silver dollar "is the coin of our Constitution," then Uncle Sam's constitution has consumption, and needs doctoring. *Nuf sed.*

St. John (the temperance candidate for the presidency) says tobacco is a filthy weed; Mr. Blaine (also a candidate for the presidency) says it is one of the necessaries of life; grocers quote it as a grocery stock; and a Massachusetts court has decided that it is a drug. The question seems to be a little mixed on this tobacco business, and the tariff folks will have to solve it.

A bill has been introduced in the United States Senate for a World's Exposition in 1892, which provides for a governmental board of twenty-one directors, and has in view a grand combination of all nationalities, together with provisions for permanent buildings in Washington, which shall perpetuate at least the representative exhibits, etc., of the "three Americas."

A good story is told that a freshman in one of our New England colleges, on being asked by his professor by whom and on what occasion the term "Eureka" was first used, replied, "By Demosthenes when he sat down on the pin for which he was hunting."

The meanest kind of a thief is said to be the one who steals under-apparel which is hung out to dry—that it is worse than stealing from a hen-roost. Both are bad enough; but the man who, in order to aggrandize himself, uses every means in his power to traduce his neighbor, is a far worse character than the petty thief.

The Independent Club that has been formed in this city to suppress slander embraces a good deal; but the important question arises, Will it prove a success? We hope so.

MORNING COMPLIMENTS.

A light little zephyr came flitting,
Just breaking the morning repose.
The rose made a bow to the lily,
The lily she bowed to the rose.

And then, in a soft little whisper,
As faint as the perfume that blows,
"You are brighter than I," said the lily;
"You are fairer than I," said the rose.

—*Sydney Dayre, in St. Nicholas for January.*

Washington's "weather prophet" was out in his "indications" for last Sunday, as his "report" read that for the twenty-four hours commencing Sunday at 7 A. M., Jan. 8th, in Massachusetts and other New England States we should have "colder, fair weather," etc.; whereas, at 8 o'clock on Sunday morning we had a nice little snowstorm which lasted several hours.

A couple of Fish were Swimming about a Wharf one day when a Man sat down on the Edge of the Planks and Dropped in his Hook and Line. "See that?" queried one of the Fish. "He thinks to Play us for Suckers with a bare Hook. He has no Bait on it." "My Son," responded the other, "he has no Idea of even getting a Bite. It is the Fish which men do n't Catch that they Lie about."—*Detroit Free Press.*

A correspondent writes: "I picked up a copy of THE BANNER of August 20th, 1887, and was delighted with its editorial on the 'Christian Science' (?) question. Of all the Jesuitical and miserable balderdash hurled into our camp, this C. S. and 'Metaphysical' twaddle is as dangerous and as destructive as anything could possibly be."

THE GREAT WINTER FAD.

The winter sports include a new
But Omnipresent pleasure;
And lively Boys, and maidens, too,
Happy memOries treasure
Of first toboGganning delights.
When down the Glassy shuteletes
They flashed like swAllows in their flights,
And showed their faNcy bootlets.
Long may this winter fuN remain
To please the country's milIions,
And each January come againN
Until we 've Grown
To billions.

The Smith and Anthony Stove Co., of Boston, manufacturers of the Celebrated Hub Ranges, sent us a specimen of their really fine calendar for '88. It is in six sheets, each being a *fac-simile* of a delicate water-color drawing by Copeland, made especially for this purpose.

The brother of "Bright Eyes," Francis La Flesche, a full-blooded Omaha Indian, who has been in the U. S. Indian office since 1881, was recently promoted in professional standing by Acting Commissioner Upshur. La Flesche was educated at the mission school at an Indian agency in Nebraska, and was appointed by Secretary Kirkwood.

The venerable poet John G. Whittier received many handsome presents, besides a bushel-basket full of letters, on his eightieth birthday, Dec. 17th, 1887. Among the former were a balsam pillow embroidered with pine cones, from the grave of "H. H." in Colorado, the handiwork of an Indian girl, boxes of flowers, and a sofa-pillow made of a curtain that once belonged to Jean Armour, from Mr. and Mrs. Richard S. Spofford, of Newburyport.

The largest taxes in this city are paid by the Boston & Albany Railroad Company, $107,599.20; William S. Dexter *et al.*, trustees, $72,802.20; the Boston Gas Light Company, $57,113.48; Joshua M. Sears, $52,642.56, and J. Ingersoll Bowditch *et al.*, trustees, $44,876.60. In Boston four taxpayers contribute more than $50,000 to the treasury; twenty-three pay more than $20,000, and seventy-six pay more than $10,000.

NEW MUSIC.—We have received from the publishers, White, Smith & Co., 515 Washington street, Boston, the following: "Whip Snap Quadrille," by O. A. White; "Folio March," by Richard Goedeler.

A correspondent informs us that there has been organized in Cincinnati "The First New Spiritual Church," and that the following-named individuals have been elected as its officers for 1888, namely:

"Pastor, James A. Bliss; Assistant Pastor, Mrs. A. Riedel; Recording Secretary, Mr. A. Riedel; Financial Secretary, Martin Metzger; Treasurer, Mrs. Cora A. Bliss; Musical Director, C. S. Baldwin; Organist, Miss Lillian Baldwin; Sexton, Horace Baldwin; Trustees, Mrs. Kate M. Warden, Mrs. C. S. Baldwin, Mrs. H. S. Perrin, A. L. Staniford and Miss Mary Evers."

Now that these good people have "joined the church," and are to cultivate spiritual things, to the end that the unbelievers of Cincinnati may be induced to follow suit, and walk in the "straight and narrow path," we bid them Godspeed in this their new undertaking.

The great Lick telescope in California, which has just been placed in position, will bring the reflection of the moon within thirty miles of the earth, it is said.

Congressman Russell, of Massachusetts, was recently asked why he had introduced no bills in the House of Representatives. With a high appreciation of the nation's needs he said: "Because I think the principal duty of a legislator is not to introduce bills, but to prevent them from becoming laws. There are too many bills introduced anyway, and the man who refrains renders a service to the country." We hope the legislators at our State-house will bear this suggestion in mind, and nip in the bud any bills that may be presented by the Doctors' Monopoly Association, which the latter have been endeavoring for the past nine or ten years to get enacted, but which our law-makers in the past wisely repudiated.

JOSEF HOFMANN.

With gravest lips and innocent, sweet eyes,
And smile made pure by deep emotion's cast;
With childlike wisdom, more than worldly wise,
Thou bringest messages from out the past.

The mighty spirits of the sons of song
To thee reveal the tones they could not write
When fancies came in overwhelming throng;
Thou knowest them, oh! boy; thine is the light.

Two little hands, a child's imperfect hands,
Make new for us the dead dreams once again;
From dusk to dawn, through all the listening lands,
Those little hands are on the hearts of men.

—*W. J. Henderson, in New York Times.*

The strongest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flame.

The mystery of evil and consequent misery on the premises of an infinitely holy and infinitely kind being, who has also infinite power, we have on our hands for explanation; and until some theodicy, or something, has disposed of that, we may as well relegate lesser things to the relative obscurity in which they belong.—*Boston Congregationalist.*

The law of heredity explains "the mystery of evil."

DISCOVERY OF THE PENDULUM.—Galileo, the future great astronomer, though then only a young man, was in the cathedral of Pisa. One of the vergers had been supplying a lamp with oil, which hung from the roof, and left it swinging to and fro; this caught Galileo's attention, and carefully noting it, he observed that it vibrated in equal times, and first conceived the idea of applying it to the measurement of time. It cost him fifty years to complete his pendulum.

AN ARDENT SPIRITUALIST.—President Carnot is said to be an ardent Spiritualist and an excellent medium. A lady who claims to be well acquainted with M. Carnot's family declares this gentleman the most perfect embodiment of faith and good works she has ever known. "He is keenly analytical," she says, "brilliant, generous, to some absurdly conscientious, but with all these traits he is invariably as calm as a clock. Unlike almost every other Frenchman of my acquaintance he never appears to act from impulse. His unfaltering belief in the return of his dear ones may have developed this beautiful serenity."—*Eleanor Kirke.*

The Boston Congregational ministers ask: "How can the idle, cold and indifferent members of our church be aroused?" Pass the contribution box around. Then there will be a general movement on their part.

The American Society for Psychical Research has gathered some interesting statistics regarding the proportion of superstitious people to be found in a community possessing a fair amount of culture. It is found that one man in ten has a tendency to superstition, and that two women in ten are affected the same way. Judging by the comparative number of men and women in the church, we should have placed the proportion of superstitious women to superstitious men much higher.—*The Truth Seeker, New York.*

The Mormon question has begun to agitate the Canadians. There seems to be no business interest or political question on one side of the line between the two countries but is found on the other. The Canadian Parliament will consider this vexed matter at its coming session.

THE MOON AND POTATOES.—"In what quarter of the moon do you plant your potatoes?" asked one farmer of another. "I plant my potatoes in well manured and well plowed soil, and not in the moon at all, or any part of it," he replied.—*Ex.*

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by *Monday's mail* to insure insertion the same week.]

W. F. Peck lectured at New Bedford last Sunday. Will speak at Brockton the third and fourth Sundays of January; is engaged at Haverhill the second, third and fourth Sundays of April; at Worcester the first, third and fourth Sundays of May. Is open for the Sundays of February and March. Address, 566 Columbus Avenue, Boston.

Mrs. C. Fannie Allyn has been doing good work of late for the Saratoga Springs, N. Y., Society of Spiritualists.

J. Clegg Wright will accept calls to speak in the vicinity of Providence, R. I., during January. He is a trance medium of marked ability.

Dr. F. H. Roscoe, of Providence, R. I., can be engaged to lecture and give psychometric readings—also can be engaged to conduct funeral services—by addressing him at No. 26 Stewart street, that city.

F. W. Baker occupied the platform in Faxon Hall, Quincy, Mass., Sunday, Dec. 4th, afternoon and evening. He wishes engagements during the winter season in the Eastern States. Address So. Orleans, Mass.

Mary A. Charter's address for the present is in care of this office.

Mrs. M. W. Leslie has returned from Washington, D. C., and will make engagements for societies in any State where her services may be desired. Address 35 Common street, Boston, Mass.

G. W. Kates and wife will lecture and give tests before the society of Spiritualists in Toledo, O., Jan. 15th, 22d and 29th.

Miss J. Rhind has returned to Boston, and for the present can be found at 33 Boylston street.

Mrs. Jennie K. D. Conant, the well known inspirational trance speaker, on Sunday, Nov. 13th, occupied the platform of the Manchester, N. H., Spiritualists' Society, at the forenoon and evening meetings. Her subjects for lectures and poems, were selected by the audience. Her remarks, readings and tests were highly appreciated by the Society. January 8th, she spoke again in the same place, and will be there the 15th. She will lecture before the Bridgeport, Conn., Spiritual Society the first two Sundays in February, 5th and 12th. Would like to make further engagements in Connecticut for the last two Sundays in February. Address, 20 Bennet street, Boston, Mass.

Mrs. E. Cutler, platform test medium and psychometric reader, is now in the East. She is willing to apply herself, for a small consideration, to the work of upbuilding and strengthening feeble societies—a service which (we learn) she has been quite successful in performing in Pennsylvania and New Jersey. She can be addressed at Haverhill, Mass.

The many friends of the well-known medium, Mrs. Jennie Potter, will be pleased to learn that her daughter, Mrs. F. E. Tripp, of Providence, who has been critically ill of late, is now much improved in health.

Miss Jennie B. Hagan made a pleasant call at this office on Monday, 9th inst. She has but recently returned to New England, after a very successful season of labor in Philadelphia, Pa. She has spoken in Dover, N. H., Sundays, Jan. 1st and 8th, afternoon and evening—giving an entertainment at the same place on Wednesday evening, 4th. She speaks in Haverhill, Mass., the remaining Sundays of the present month, and will accept calls for week-evening lectures in that vicinity. In March she speaks for the Cincinnati, O., friends, and will afterward visit points in Illinois. Miss Hagan has been kept closely at work by the various Spiritualist societies and organizations ever since the time when, scarcely more than a child, she, some thirteen years since, was first introduced to her *public* work as a medium speaker at Belle Creek, Neb., by Mrs. Almond Higley, of Decatur, that State. Miss H. had been brought to Nevada by her mother, with the hope of receiving from its atmosphere much-needed help for a serious pulmonary difficulty—which trouble, under the combined influences of change of climate and the power of spirit guides, has since disappeared.

January 8th, Mrs. H. S. Lake spoke at Salem, Mass.; will be there again Jan. 29th; at Lynn, Jan. 15th and 22d; at Newburyport, Feb. 5th. Address 566 Columbus Avenue, Boston, Mass.

Dr. F. L. H. Willis speaks in Philadelphia, Pa., during January.

G. W. Kates and wife lecture and give tests in Toledo, O., Jan. 15th, 22d and 29th; Feb. 5th and 9th in Northern Ohio; Feb. 19th and 26th in North Collins, N. Y.; month of March, in Pittsburgh, Pa.; April, in Brooklyn, N. Y.

Mrs. Helen Stuart-Richings will devote the remainder of January to a pleasant trip through the South, with possibly a few days in Cuba. Feb. 1st she resumes work upon the spiritual rostrum, speaking for the First Spiritualist Society of Pittsburgh on the Sundays of that month. Permanent address, Boston, Mass.

Mrs. J. F. Dillingham spoke in Lynn Jan. 1st, to good acceptance. She is at present located at 12 Bond street (between Hanson and Milford), Boston, where she holds circles on Thursday afternoons.

J. Frank Baxter is lecturing Sundays this month in Troy, N. Y., and on Friday evenings in Albany. Other evenings in vicinity. The Sundays of February he will lecture in Worcester, Mass. Week evenings open to New England engagements. Address 181 Walnut street, Chelsea, Mass.

Prof. J. W. Cadwell has been—for the week ending Jan. 14th—employed by the Spiritualist Society of New Haven, Ct. He is engaged for the next two weeks by the Society at Albany, N. Y. Saturday and Sunday, Jan. 7th and 8th, he addressed the friends in Poquonnock, Ct. He will be in Boston again in March.

A. E. Tisdale desires engagements for the month of April, also the last two Sundays in March.

Notice.

A young man of integrity and mental ability, who desires to pass through a course of instruction at the *Vitapathic College* of Cincinnati, but who is without means to defray the current expenses therefor, would like pecuniary assistance in the shape of a loan in this direction. If any of our readers, who are able to do so, feel to aid the applicant in such a philanthropic work, and will send their full address to this office, we will place them in communication with the applicant.

LIBERAL LECTURES. By A. B. French. 12mo, paper, pp. 140, with portrait. [For sale at this office.]

Acceding to the wish of many who have been privileged to listen to the eloquent and forcible utterances of Mr. French on the public platform, and have strongly desired that those not thus favored might be supplied with the clear elucidation of the fundamental truths of Modern Spiritualism his lectures present, the author places, within reach of all, eight of them carefully revised by himself. Appended are abstracts of two addresses delivered on special occasions—one relating to "The Future of Spiritualism," the other to "The Emancipation Proclamation." Those who would cultivate a spiritual unfoldment, or assist others to so desirable an acquisition, cannot fail to realize that this book should be in their possession. In isolated localities, where it is next to impossible to have the services of a public speaker, the reading of one of these will serve a good purpose.

The Independent Club

Will hold its opening sewing-circle at 1031 Washington street, Boston, over "Ladies' Aid Parlors," on Jan. 16th, at 2:30.

Every lady is requested to bring her own supper, as arrangements will not be made for supper by the Club until the following week.

Mr. J. Wm. Fletcher has been tendered a reception by Mrs. W. S. Butler and the Club on Jan. 16th, at 7:30 P. M. Mrs. Nettie Wentworth Osborn and Mrs. Susie Child have kindly volunteered their services, and will read their favorite selections. Mr. W. L. Adams, the celebrated tenor, and little Blanche Houston will contribute musical selections, and Mrs. Nettie Wentworth has also kindly volunteered operatic selections.

Mr. Fletcher's friends will take this occasion to tender him their respects, and the public are cordially invited.

The Independent Club now numbers about two hundred members, and holds its regular meetings at 1031 Washington street every Monday evening. The public are cordially invited, and the membership of those who believe in the Philosophy of Spiritualism, in the suppression of scandal and in pure living, is earnestly solicited.

Information can be obtained of
MRS. ALICE M. TORREY,
MRS. S. W. FLETCHER, } *Secretaries.*

Paine Celebration,

And Freethinkers' Convention.

Horace Seaver, Chairman, announces that the celebration of the One Hundred and Fifty-first Anniversary of the Birthday of Thomas Paine will be held on Sunday, Jan. 29th, in Investigator Hall, Paine Memorial Building, Boston, commencing at 10 o'clock A. M., and continuing through the afternoon and evening.

In the afternoon or evening, in connection with the Paine Celebration, and forming a part of it, there will be held a Freethinkers' Convention in the same hall.

The Annual Grand Ball will take place on the following evening (Monday) in Paine Hall. Tickets for sale at the office of the *Investigator*, and at the meetings.

Children's Progressive Lyceum, Cleveland.

The lately elected officers of the Children's Progressive Lyceum for the current year were formally installed Sunday morning, Jan. 1st, Mr. Thomas Lees officiating in the absence of Acting Conductor C. G. Oyston. The ceremony was simple, yet highly interesting to all concerned. Mr. Lees outlined the utility of the Lyceum, the great difference between it and the Orthodox Sunday school, and defined the duties of each of the newly-chosen officers, presenting their respective badges of office, each signifying acceptance in a short but appropriate speech. The following are the officers for 1888:

Conductor, Richard Carleton; Guardian, Miss Nellie Ingersoll; Assistant-Guardian, Mrs. Rose Carleton; Secretary, E. W. Gaylord; Treasurer, Edward Lemmers; Musical Director, John W. Pae; Assistant-Musical Director, Albert Lemmers; Librarian, Arthur Derby; Assistant-Librarian, Dora Smith; Postmistress, Miss Rena Hatch; Assistant Postmistress, Miss Pearl Lees; Guards, Fred Derby, Albert Derby, George Duguay, Leonard Turner; Trustees, Thomas Lees, John Madden, Samuel Russell.

At the close of the ceremony the Conductor invited any one who had a word to say to the children to do so, whereupon Mr. Charles D. Everett, of Cleveland, and Dr. Williams, of Rochester, N. Y., responded with a few words of encouragement to the children and the new officers. The exercises closed with a recitation by Miss Lillie Root.

Chicago, Ill.

On Sunday, Jan. 1st, the members of the First Organized Society of Spiritualists and Mediums, of the South Side, at the close of the afternoon exercises convened for the purpose of electing officers for the ensuing year—when the following were chosen:

President, Dr. J. H. Warn; Vice-President, Mrs. Fanny Mahan; Treasurer, W. S. King; Secretary, Edwin Jones.

Haverhill and Bradford.—The lectures and platform tests given in Brittan Hall last Sunday by Mrs. E. Clarke Kimball, of Lawrence, were highly interesting and instructive, carrying with them internal evidence that they were directed by an outside and invisible controlling intelligence. The afternoon theme was the departure of the old year, and the entrance upon the new, combined with cheering views to those whose footsteps are hastening toward the other shore. Following the lecture were large numbers of descriptive tests, which were listened to with unusual interest.

In the evening the brief lecture was descriptive of what true Spiritualism is, and urging the importance of a thorough education in its essential principles, beginning with children. Following the lecture a large number of tests were given of spirits purporting to come from many localities, a large number of whom were recognized by persons in the audience.——Next Sunday, the platform will be occupied by Mrs. Susie Willis Fletcher, of Boston. E. P. H.

Haverhill, Mass.—Unity Hall.—The First Spiritualist Society of this city has been fed spiritually the past few months by some of the best talent on the spiritual platform in this country, and the audiences have gradually grown because of the good thought that has been placed before them, thus demonstrating the fact that the best is always the cheapest. For the three remaining Sundays of the present month we are to have the pleasure of listening to the inspired words that may fall from the lips of Miss Jennie B. Hagan. Miss Hagan always has good audiences in this city. Mrs. E. Cutler occupied our platform Sunday, Jan. 8th, at 2 and 7 o'clock P. M.
W. W. CURRIER.

Norwich, Conn.—On New Year's day, despite the storm, a goodly number assembled to hear J. Wm. Fletcher, and listened attentively to two very interesting lectures and the closing test-séance. The 8th inst. the hall was well filled. The afternoon address was given by Spirit Edward S. Wheeler, relative to his experiences in spirit-life. The evening address was founded upon subjects presented by the audience, followed by the usual test-séance. Many descriptions were given and recognized. Mr. Fletcher will be with us again Sunday, April 1st, and deliver the anniversary address.——Jan. 15th and 22d, Mrs. Sarah A. Byrnes will occupy our platform.
MRS. J. A. CHAPMAN, *Sec'y.*

Onset Bay.—The Ladies' Industrial Union of Onset met Jan. 4th at the residence of Mrs. King for the purpose of choosing officers for the ensuing year, with the following result: President, Susan S. King; Vice President, Margaret L. Union; Secretary, Gustie F. Howe; Treasurer, Catherine L. Woodward; Directors, Catherine L. Woodward, Amanda F. Butterfield, Catherine Reynolds, Ellen M. McIntire.
GUSTIE F. HOWE, *Sec'y.*

HEALING AT A DISTANCE.—A. S. Hayward, Magnetic Physician, 443 Shawmut Avenue, Boston, will for the next fifteen days, on receipt of return postage, name and full address, send a half-package of his *vital magnetized paper* to the sick who are unable to pay for it.

Boston, Jan. 14th.

Lawrence, Mass.—Miss M. T. Shelhamer delivered a deep and stirring address on the afternoon of Jan. 8th at Pythian Hall, and in the evening answered questions for the audience in a clear and satisfactory manner, giving much light upon each. To listen to her inspiration is truly a feast for the Spiritualist, and affords a source of thought for the investigator. She is a lady of much experience, who must be seen and heard to be appreciated.——Next Sunday our local test medium, Mr. B. F. Smith, will occupy the platform.
F. S. EASTMAN.

New Bedford, Mass.—Prof. W. F. Peck gave two very interesting and instructive lectures Sunday, Jan. 8th. His subjects were "The Science of Immortality," and "The Philosophy of Spirit Manifestations," which were treated in a very clear and interesting manner. At the close of his discourses Mr. Peck received many warm congratulations from members of the audience. He is re-engaged to speak for the Society on the 29th of January.

Providence, R. I.—The Spiritualist Aid Society met at Slade Building, Room 1, Thursday evening. Full meeting. Mrs. Waterman, President, being absent in New York, Mrs. Osborn, Vice-President, filled the chair very efficiently. Remarks by Mrs. Strait and Dr. Stoddard, followed by an interesting test séance.
M. A. SCANNELL, *Cor. Sec'y.*

Attleboro, Mass.—Mrs. Benj. F. Boomer, in a letter the remainder of which we shall print next week, says that on "Sunday, Jan. 8th, Mrs. Mary L. French, of Townsend Harbor, Mass., spoke and gave tests for us. Next Sunday Miss M. T. Shelhamer, of Boston, will be our speaker."

Many men claim to be firm in their principles when really they are only obstinate in their prejudices.

Warren Chase to his Friends.

As previously announced, I have closed my forty years' public labor in the cause of spirit life and intercourse with my seventy-five years of life on earth, and have my last book—containing a sketch of those years of labor as a sequel to my autobiography, the *Life Line of the Lone One*, also a variety of other matter—nearly completed, and which I wish to bring out through the office of Colby & Rich, Publishers, before I leave for the West the first of March.

As I have not saved money enough from these forty years of labor to publish this book—which will be a work of about three hundred pages or more—all who desire copies can aid me by sending one dollar, and ten cents for postage, directed to me at the BANNER OF LIGHT office, Boston, before Feb. 26th, with full address of the sender, to whom one copy for each like sum received will be mailed as soon as the work is out of the binder's hands, whatever may be the price fixed upon it hereafter, which cannot be less, and is likely to be more than the amount named.

The book will contain an excellent photograph frontispiece, and a full chapter of select poems, some never before published, the ninth and last one of which will tell what I have learned about the spirit-world by forty years' communion with it. Yours truly, WARREN CHASE.

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Special Notices forty cents per line, Minion, each insertion.

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We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms $3, and 10c. postage. 4w* D31

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H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

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AND

OTHER TALES AND SKETCHES.

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THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overfloweth with boundless mercies for all who enter therein.

This new volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the BANNER OF LIGHT; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

CONTENTS.

PART I.
THOUGHTS FROM A SPIRIT'S STANDPOINT.
OUTSIDE THE GATES.
WHAT I FOUND IN SPIRIT-LIFE.
PART II.
MORNA'S STORY.
HERE AND BEYOND.
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Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and THURSDAY AFTERNOON of each week.

On *Tuesday* afternoon Miss M. T. SHELHAMER will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Controlling Intelligence.

On *Thursday* afternoon, JOHN WILLIAM FLETCHER, under the influence of his guides, will afford an avenue through which individual spirit-messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits at the Tuesday séances for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of the BANNER must *not* be addressed to the mediums in any case, but to LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Dec. 20th, 1887.

Spirit Invocation.

With tongues that voice the sentiments of our hearts, oh! our Father God, we would praise thee more and more, as there opens before us a consciousness of thy great love and tender protection. Our souls expand with gratitude as we behold on every hand the manifestations of thy law, the evidences of thy wisdom; and as gratitude wells forth from our lips, may it ascend to thee in sweetness, as the aroma of the flowers ascends to gratify and bless those it may reach. May the desire be born in our souls to grow in sympathy and tender feeling toward our fellow-beings, to recognize each one and desire to bless all in helpful ways. We ask thy benediction to rest upon all, wherever they may be, in the palace or in the hovel. May each one of thy human children feel thy protection and benediction of love, and, in knowing whence it comes, look up to thee for further strength and light and truth from day to day. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By Dr. Boatman.] Is there a distinctive difference between soul and spirit?

ANS.—In our judgment, yes. The soul is the vital principle of life, an offshoot from the great fount and source of all existence; that which contains within itself the intelligence which operates throughout nature and throughout humanity, and manifests itself in all the conscious activity of life.

The soul, then, being the essential or vital principle of existence, must have an instrumentality through which it operates and expresses its power; this instrumentality we term the spirit, being not only an instrument, but a tabernacle for the vital principle—the soul. The vital principle is not contained within any special portion of the spiritual instrument, but it governs and controls the spirit, permeating its every part, and one is necessary to the other; the spirit dependent upon the life-principle, or soul-power, for the manifestation of its intelligence and activity, and the soul, or vital power, depending upon the spirit for a machine or instrument by and through which it may work its perfect results in the life of humanity.

Q.—Should Jesus and Christ be used as synonymous, or conveying the same meaning?

A.—No; Jesus being a name or appellation, and Christ signifying a principle, we should not connect the two together, as we do the Christian name and the surname of a man, because they are not so related to each other. It was in earlier ages the proper custom to speak of the Nazarene as Jesus the Christ, or Jesus the messenger, or message-bearer, the light-bringer to the world. Jesus the Nazarene was known to his followers as the Messiah, he who brings a message of light and peace to humanity, the Christ, the principle of love and good will, an apostle of peace to earth; therefore when we say Jesus Christ, we do not altogether mean the man, as we would mean an individual in saying John Brown or Peter Jones; but we mean the man, and also the apostle, the teacher, the light-bringer, who has come forth to give spiritual instruction and enlightenment, to bear the principle of peace and of good will.

Q.—[By William Osgood.] We read in the gospel of St. John, xx:19, that Jesus entered the room where the disciples were gathered, "the doors being shut." Does that fact prove that Jesus was divested of his natural or earthly body?

A.—It seems so; although in the developments of the phenomenal portion of Modern Spiritualism, history records in this present generation that mediums have been taken from one locality and transported, so the record says, to a distant locality, even taken through apparently "closed doors" or sealed apartments. If this be true, and careful investigators and scientific minds declare that such has been their observation, then we may not disbelieve that in the times of Jesus it was possible for such a spiritualized medium as he must have been to be transported in a like manner from one place to another, even while he was invested with a mortal form. But so far as we understand anything of this occurrence from the records that have been preserved in the spiritual life, we are taught that the Nazarene, at the time the question speaks of, was not clothed upon as a body of flesh, but it was a distinctively spiritual manifestation; the spirit itself was divested of its outside body of flesh, and was powerful enough to consciously and tangibly manifest itself to those before whom he appeared.

Q.—[By M. M. T.] Revelations, chapter eleven, verse three: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." Who are the "two witnesses" referred to?

A.—We consider this but a very imperfect rendition of the true ideas and their significance, which the apostle, or rather the spiritual intelligences using the apostle, desired to convey to humanity. Great truths were taught in those earlier days through signs and symbols and figures of speech, and at that time, in the chapter of Revelations, it was intended to teach mankind concerning itself and its power; and the two mentioned who should be endowed with the gift of prophecy, that of creating a new earth and giving to the world activity of consciousness, intellect and manly grandeur—for this is what we read between the lines—the positive and the negative principles of existence, the male and the female, each being endowed with great productive power, not only in the physical but in the mental and spiritual departments of their natures; that through great suffering they should gain experience with the laws of life, the power and force of the universe—and through this long extended period of suffering mankind would have to undergo, and which might be likened to a season spent in sackcloth, the entire race would become informed concerning itself, and thus gain in power and intelligence until it would be able to accomplish all things and overcome every difficulty in life.

Q.—[By F. W. D.] Does planetary influence, in accordance with the teachings of astrology, affect our destiny in the life beyond?

A.—Many believe that planetary influence, according to astrology, has a decided effect upon human life here on earth. If we grant that this is so, then we must believe that this planetary influence works out and reaches into the spiritual department of man's existence, inasmuch as whatever directly affects the individual on earth casts a reflection upon his spiritual nature and extends with him into the other life. We are informed by spirit-teachers that the career of a man on earth has a direct influence upon his spiritual happiness, or restlessness, after he has passed from the body. If planetary influence, or the movements of the planets, have had such an effect upon an individual's life as to largely determine his career and destiny, then that influence must go with him, to an extent at least, in its results, to the other world, as we know that his career, his work, his actions on earth, certainly do have an effect upon his existence in the spirit-world.

There are spirits who do not recognize any extended truth in the law which governs astrology, but yet we believe that there is a truth in this planetary movement and system of study which belongs to the department of science. The movement of the planets and their conjunction with the earth holds an influence, to an extent, over human life. But is this planetary influence so profound and so far-reaching as to entirely govern human existence, independent of other laws, spiritual and physical? A man may be affected when a certain planet is in close conjunction with this earth, and may receive from it such magnetic forces as may stimulate his life and activities; or if the planet be so far withdrawn from conjunction with the earth as to have its magnetism and influence feebly felt, such a life may possibly be depleted of vital force, and in time become weakened in the physical and even in the mental department of its being; but we do not believe that an individual life is entirely governed by the movements of a planet, for we recognize the fact that there are higher laws than those of planetary existence, which may supersede and govern those of which we speak, and under which the individual life may come, to such an extent as to be able, within itself, to control adverse conditions and rise above them.

So far as these planetary influences may extend to the individual life in the spirit-world, one may perhaps be affected by them for a time, but as he comes under the higher spiritual laws, not pertaining entirely to the physical life and the physical universe, he may so gain in power, in knowledge and information, and in the exercise of his own indomitable will, as to subject all lower influences to himself and rise entirely above them.

Q.—[By Mrs. J. L. K. Haner, Delta, Mich.] Granting that pre-natal conditions determine the natural character of individuals, how may the vastly unlike natures of twins be accounted for?

A.—It may be that two children who are born at the same time into the same family circle are unlike, and yet they may both come under the laws spoken of by the questioner. Remember that there is not one set alone of pre-natal conditions or influences which can govern human life, but that these ramify in various directions and departments, consequently one of the two children may be swayed or influenced by one certain line of pre-natal conditions, and another may not be thus affected; the second may, however, come under the line of another set of influences or conditions, belonging not only to the life-sphere of the parents, but extending far back into generations past, and one may exercise and exhibit certain characteristics and tendencies of disposition and nature entirely opposite to those of its twin.

Remember that the twins are not operated upon by the same spirit; the two bodies have spirits of their own, intelligent life-principles, which belong to themselves. One of these spirits may perhaps have been in advance of the other, may have been more experienced, progressive, and come under certain laws which the other has not yet reached, and may thus develop and exhibit signs of stronger character and of greater mental faculty than his associate. The other spirit may be weaker in experience, in mental unfoldment, in all that goes to make up a strongly marked individual, and may not understand how best to take control of and operate upon its mortal organism, therefore the two, although they are brothers, born at the same time and linked together by the strongest ties, and exhibiting diverse characteristics and tendencies, yet the law of heredity is true to itself, and both of these children will in some degree manifest natural traits and abilities which have been gathered either from the parent-stock direct, or from ancestors in the past; one may put forth signs and tendencies a remote ancestor possessed, which have not appeared in the offspring from the life of that ancestor to the present time.

It may be thought strange that the child should exhibit these tendencies, but yet when we consider that the law is in operation, that there is a transmission of force, spiritual and intellectual, as well as of physical life, from one generation to another, operative through some and quiescent in others, we may not marvel at this exhibition. The other child may not possess or exhibit these characteristics, and yet he may display other tendencies, which have been known to exist in another branch, or upon another side of the family tree, and you wonder because the two children differ so much from each other, yet both are controlled and acted upon by natural law, both in the spiritual development of this law, upon the spirit side, operating upon the spirits which inhabit these physical forms, and upon the material side, operating through the physical forces of life in that development which is known to the world as heredity.

Q.—[By the same.] How can we put into exercise the internal sense of spiritual perception or clairvoyance?

A.—Much depends upon one's surroundings and associations. It may be that associates are not supplying that assistance, magnetically and physically, which is required for the development and exercise of that faculty. But perhaps the associates are such as to make a draft upon his magnetic life, and he imparts to them, unconsciously to himself or to his friends, such relays of power and strength as are necessary to the best outgrowth and unfoldment of his spiritual perceptions; in such cases he will perhaps never be able to develop that faculty which belongs to him, because of the inroads made upon his vital force by those whom he approaches.

The physical conditions of his own life may act as a barrier between the soul-sight and the outer world; if this be so, then he cannot develop spiritual perception until he makes a change in his living. Possibly he will enter another atmosphere from that in which he dwells. We have found persons dwelling upon a lowland coast who could not feel within themselves any symptoms of mediumship or of spiritual power; circumstances arose which necessitated their departure to a high altitude, and there, amid the mountain scenery, in the refined atmosphere, they found themselves developing clairvoyance, and also clairaudience, thus showing that the perceptions of their spirits were being developed in double form. And *vice versa*, we have known of parties living at a high altitude who could not develop any form of mediumship; that they have taken a journey and entered the atmosphere by the ocean side, and there, breathing the strong fresh breezes, they have found their inner life quickened and their spiritual perceptions unfolding, until they suddenly discovered that they were mediums, and enabled to hold conscious communication with and gain a clear insight into the spiritual world; therefore one general law does not pertain to all cases; much depends upon the constitution, life-surroundings and habits of the individual; that which may be favorable for the development of one may be adverse to that of another; only experiment in each case will define just what is best in the individual case. Yet it is wise for each one who desires the unfoldment of spiritual perception to live as near as possible in harmony with the laws of health and with the laws of good feeling—we mean health of body and good feeling of spirit toward mankind. If one pays strict attention to the hygienic rules of nature, partakes sparingly of wholesome food, keeps regular hours, takes active exercise daily, especially in the open air, expands his lungs in the sunshine, makes a free use of water which nature has given him, then he will live in accordance with natural law. If he seeks to live in harmony with his neighbors and friends, to exercise a spirit of good-will toward all, then his own interior nature will develop a state of health and comfort which will assimilate with the health of the body, and perhaps before he is aware he will find his spiritual perceptions unfolding, his intuitive faculties awakening, and will almost unconsciously sense the reason and the source of things, and there will come to him a spiritual illumination that will be of great advantage to his soul. In addition to this, he may possibly unfold the clairvoyant sight so as to behold the spirits of departed friends and their abiding places, and come into conscious communication with those who have passed on before.

David Leighton.

The good man who has just been speaking to you, Mr. Chairman, invited me to step in and say a word. I feel that I have pressed hard upon him, for I was anxious to hear all that he had to say. I am trying to learn the laws that govern communication between mortals and spirits, and I take every opportunity of gaining such information.

You may think it singular that I should come to such a place on earth to learn these things, and ask if we have no schools of information on the spirit-side. Yes, we have, many of them, and there are a great number of informed spirits who take great pleasure in telling us these things and in guiding those who are unfamiliar with them in paths of communication between the two worlds; but to come to such a place as this to listen and to watch proceedings, one gets into a school of practical experience; it is like the object-teaching you give in the Kindergarten system to the little child, which takes hold of his life.

So I was listening, and I approached very close to the good man here; but he very kindly overlooked my trespassing and invited me to enter. This was what I did not expect, but I have been anxious to send a word to my friends for a long, long period of time. I will not dare to say how long it is since I first became aware of the ability of spirits to manifest to their friends on earth, but since that date I have been watching for an opportunity and trying to find an avenue by which I could reach my friends.

First I wish to send them my greetings and earnest love. I have not forgotten them, though lacking the power of showing my remembrance; it has been with me for a long time, and I am thankful to just say these few words.

When I entered the other life I did not at first understand my condition; it seemed to me as though I was still in the body, and had figures, rules and numbers in my head which I wished to express in speech and writing; they crowded upon me, and it seemed to me that I must find an opportunity of giving them expression.

Well, you will understand, perhaps, Mr. Chairman, that I was engaged with these things when in the body, and I was taken ill while pursuing my labors. The work was a very intricate one that demanded my attention, and I spent a great deal of time over it when I should have been resting on my bed; so illness came; the nervous system seemed to be prostrated, and in a little while the brain itself refused to act as it had been accustomed to. Under the pressure I passed out of the body. I did not realize fully my condition while ill, and did not realize fully my situation when, divested of mortal form, these things recurred to me, and I tried to find a way to arrange them, and settle up those affairs that pressed upon me. After a while this condition passed away, but I did not, even then, fully realize myself to be a spirit; first, because I had a body resembling the one I formerly occupied; secondly, because I was surrounded by familiar faces and localities that did not seem strange to me, and although I thought that all things had been a little changed, I couldn't fully realize that I myself was the one who had been changed.

I must also say that I did not believe in Spiritualism. I did not have a clear idea of the future life. I often attended church, and listened to the teachings of my pastor. Sometimes they satisfied me, and seemed to be what I needed; at other times I felt a want, as though there was not a real, vital soul in those teachings, that I desired; but, such as it was, I received it.

When I found myself in the spirit-world, and began to listen to what my friends were saying, that, so far as the mortal went, I was dead, I could not at first accept the truth. So, you see, I did not, in the beginning, know of this method of communication nor seek for it. But it came to me, and for a long while I have been trying to come to my friends with a word of truth, and ask them to search into this Spiritualism and try to gain the light which is necessary for their guidance, if they would understand life as it is here and in the spirit-world. I would like to communicate with them in private, now that I have spoken here in public. I think I could do so again, through some instrument, if my friends would find one for me. I have many things I should be pleased to say in a private way.

My name is David Leighton. My friends are in Boston. I have felt at home in this city, and I hope I shall not be rejected and denied entrance now that I come from the spirit-world.

Claribel.

There is one near to me who reads your paper, and who is far away from Boston, but who, I think, will be pleased to receive a few words from this place; indeed, I have been mentally requested to come—that was long ago—but I could not gain the power to manifest as I wished. I hope, however, the interest and the desire for my coming has not ceased, because this is my first opportunity.

I bring a spray of white flowers, as an offering of love and tender fragrance from my spirit-home to my friend; I believe its perfume will be sensed and understood as a message of peace to the one for whom it is intended. I have seen the trials and even instances of opposition exercised toward that friend, and I have sympathized and felt sad also, but I can rejoice now, because I see light is coming in, and making its way, and after a while it will be felt in its warmth and radiance, so that opposition will flee away, and difficulties be smoothed in the path of the one I love. I know my words will be understood, and your Spirit President has kindly assisted me to speak.

I cannot give my full name, because it would only awaken antagonism in the hearts of those who are nearest to my friend; but I shall be understood if I bring the name by which I am known when coming from the spirit-life to bring my influence of peace or spiritual healing, when needed. If you will simply call me Claribel, I shall be very grateful to you.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

John William Fletcher.

Report of Public Séance held Dec. 22d, 1887.

Spirit of Light.

There are few who are engaged in carrying forward the important work of the world who understand to what degree they are influenced and guided by those unseen by mortal eyes, who are around about them. Some labor on blindly, feeling an impulse that something must be done, and strive to accomplish the desired result. Others, who analyze the conditions of their own minds more clearly, perceive that there is an interblending of power with their own impulses, and are able to separate the one from the other, as they journey along the way, waiting for time and opportunity to reveal the battle-field upon which the war is to be waged, and these are by far the most intelligent workers, for strength does not consist in numbers alone, but in being able to apply all the forces at one's command to their highest and best uses. A man with large power, physically and mentally, may have so misdirected the use of that power as in the end to have accomplished nothing. Another, possessed with only a moderate amount of ability, but marked with great determination, husbanding his forces and understanding their use, may, in the end, accomplish a great victory for the world and for the truth.

It is often said that knowledge is power, and we are inclined to think that the statement is true only so far as a man fully grasps the application of that knowledge. The mere possession of knowledge of any kind does not necessarily involve a great power. Some of the men in the world who have been the most highly educated have made the greatest failures, because they did not know how to use the power of which they were possessed. Knowledge to them was nothing, because a superior knowledge, a rightful application, was not vouchsafed them, and although possessed of great and rare jewels there was no setting to place them in, therefore their value became almost naught.

In the long ago, of which poets sing and to which philosophers are wont to refer, knowledge was not as common as it is now; there were a few, however, who became the votaries of knowledge, who devoted the strength and power of their lives to learning all that they could, and, consequently, such lives seemed to rise and shine like so many stars in the heavens, and in looking back over the past, it seems even now illuminated by the rays of the strong light that were emitted by them.

The difference between that time and the present is this: the knowledge then was given to the few; the effort now is to give it to the many; and while we have not the few that rise and shine with such strength and power, we have a world full of intelligent men and women, who are *all* reaching after the heights, although they may not as yet have attained unto them.

And what I say of knowledge, so far as material things are concerned, I would connect with the occult forces of the world; for in that long ago men were wise as regards spiritual things; they understood the forces and powers of their own natures, and how to use them. What is called to-day Modern Spiritualism, the possession of certain occult and mysterious powers at the present moment, was known to a greater degree, to a few, in that long ago; they exercised these powers more freely among themselves than you are able to exercise them now; and for this reason: nothing was called a sacrifice then that led to a higher truth; worldly things, influence and power, and the applause of the world, were all as nothing before the light of the truth or the power for good that they might possess.

The effort of some spirits in the present time is to bring that knowledge back to this day; and there are men and women gathered together, inspired by the desire to unroll the scroll of knowledge and allow their eyes to read what was written upon it by great and wise minds. When we shall work for the truth's sake; when all the world shall understand that it is impossible to serve two masters at the same time; when the words of the teacher: "Seek ye first the kingdom of heaven," which is simply the realm of the spirit, are heeded, then the earthly influence, the selfishness and the narrow-mindedness that so mark us at every turn, will be entirely overcome, conquered and swept away.

But we must remember that all workers, of whatever degree, are important in the vineyard. There can be no turning aside to the right or the left; no looking askance at any man or woman in whose hands the angel-world place the truth. If any one of high or low degree is touched by the spark from off the altar, then be assured that there is something in them worthy of thought, although for the moment you may fail to perceive it. The hand of the true worker is extended to all; the hand of the earnest seeker for truth reaches down to gather up a single shining pearl, because not one can be lost, all are necessary.

My words, perchance, will have little meaning to many mortals, for I am one who has been drawn from the spirit-life out of the past which is almost forgotten by men, and I am mingling with certain ones on the earth who are seeking to solve this problem of *past* and *future* existence, and desiring to speak through a channel that is not and cannot be affected, at the moment, by any personal feeling whatever. We need to put all the elements into the crucible, and after they have mingled together then out of all these elements a high and noble purpose will arise. Yes, *all* must be put into the crucible. No matter how low down the earth may seem beneath you, out of it the fairest flowers will come; and so, out of natures that seemingly are lost to all the influences that you can bring, some sweet and beautiful flower may grow and bloom.

To those who are engaged in the work with me, I urge them to turn neither to the right nor to the left, but go on. The year has been marked with some disappointments, but the year that is coming, if you heed well my words, will be marked with the accomplishment of the purpose for which you have long been waiting. Take my blessing, and know that I hold in my hands laws and lessons that I will give mortals when the time comes; and believe me, now as then, Spirit of Light.

Rebecca Bartlett.

I should like to send a message to my daughter, Priscilla S. Bartlett, of Plymouth, Mass. My dear child, I know how much you miss me at home, for scarcely a day passes that I do not know that you are thinking of me. I can sense it. You were all that a daughter could be to me—faithful, trusting and kind. You have been a faithful daughter and friend to your old father, and heaven will bless you for what you have done. He misses me, too, more than words can tell. He sometimes says he has wished that we might have gone together. It would have been pleasant if it could have been so, for our lives had flowed on so long together, and we had so grown into each other's hearts, that it was hard to part with him, even in the outward sense. But we did not understand this thing when I was here, but I understand it now much better, because I can see face to face, where then I only saw through a glass darkly.

The visit you made a little while ago has helped me about coming to-day, and I thank you for it.

I know that you will see these words. I want to send my love to both of you, and the warmest hopes for a happy Christmas. It seems to me as if I had always been here, and that both of you were like the memories of my childhood, belonging to another life. We shall meet soon, and until then God bless you both, and keep you, is the prayer of your mother, Rebecca Bartlett.

Andrew Crum.

Do you ever have anybody from Maine? [Yes.] Well, I am from Maine, and Westbrook is where I hail from. My name is Andrew Crum. My son Charles is as good a boy as ever lived, and I want to send word to him that his mother and I are here to-day—but most always we're with him. It was a sort of nip and tuck between Caroline and I as to who should come, but I thought I'd come and do the talking. Not that I am given to talking much—generally the women folks do the most of that—but somehow I felt as if I'd know it was said straight if I said it.

Tell Charlie he will be prospered in his undertakings, but he'd better stay where he is, for rolling stones never gather much moss, and to keep right on just the way he is—to be satisfied and not worry. Just you say that Amanda is here, and she sends her love to all the friends. Well, I guess that's all I've got to say.

Ethel Whitney.

Dear father and mother, I lift the curtain once more and stand where I am able to breathe out my love and my blessing upon you. You know that you have your child still; you know that in the world above the noise of this one I live, and from time to time can come to you both and take your hands in mine and make you know that your Ethel lives in the bright world of spirit.

Oh! I can see you many, many times, and I am watching over you, dear papa, looking into your heart, perceiving how you watch the hours until you can go where I can come to you again, and when you go away how you treasure every word I speak, and how you think about it and dream about it—and then wait to see me again. I knew when you said to me, only a little while ago, "I wish you would go up there and send a message that can be printed." Why, of course I'd come; and here I am, to wish you and mamma a bright and merry Christmas, and to tell you that I am too old now to hang up my stocking for you to put gifts and presents in; that is n't needed, for I can look into your hearts; I realize every memory that you have of me; I keep them all, and they are blooming into flowers, and I weave them into a bright wreath and bring them to you as my offering.

Yes, father and mother, I am with you, I love you, I meet you wherever I can, and I am happy as you are happy; and the more peaceful everything is at home, the nearer we are together and the smoother everything flows on and the happier I am. I wear the ring as a token of my presence. Bless you, always. Ethel Whitney, to her father, Dr. Whitney.

Robert Sherman.

I am very glad to see that the good work goes on in spite of all the opposition that it meets with in my native place. I have seen the time when it seemed as if the water was at a pretty low ebb; there was n't much chance of doing anything, for people were so confoundedly bigoted they could n't see a hole through a ladder when there was a lantern burning the other side. It's a curious thing to me that people can't see that two times two make four in theology and religion just the way they do in everything else, but they can't. Well, they *won't*, that's the reason why they can't.

I was fortunate enough to have some valuable experiences before I came away, so that I was not a stranger in a strange land by any means. A good many friends were here before me, and they gave me a welcome that made me feel I had got home. We sat down and talked it all over—Brother Robinson and Horton and the whole of us—we talked about how things used to be and how they are now, and wondered how it is possible that when people want to know the truth, and the truth is at their elbow, they won't know it. Of course I've seen some friends since I have been up here that died in their faith in Jesus, and they've been looking around trying to find their Jesus ever since. They would n't believe what I told them nor what anybody else told them; they said it was all a delusion and a snare, and they was n't going to be caught; so they're waiting, and I guess they will take it out in waiting. The rest of us have gone along, trying to learn what we could and help all those that we could.

I see the good friends have started the meetings again. I hope they will keep them going—keep the fire burning—for that's what is needed.

William Balch is here with me, and he says: "Send my remembrances to the friends at home"; and I want to send my love to all the friends down there, for when they meet together in the business meetings and in the Sunday meetings we're all there.

My name is Robert Sherman, of Newburyport, Mass.

Winona

Spoke for the following spirits:

Charles Gardner.

A gentleman here gives the name of Charles Gardner, and he wants to send his love to his friends in Portsmouth, N. H. He says that nothing could have been done to arrest his disease, which was a very serious trouble with the lungs; it could not have been alleviated—all was done that could be. He adds, "I have met Father Bartlett, and other old workers. The friends at home think it strange that I have not made even a sound to let them know that I have waked up, so I take this means to do it."

Robert Byrnes.

A little boy puts his hand on his throat as he comes here. He seems to have suffered a great deal of pain when he went away. He was about seven years of age. He gives me the name of Robert Byrnes. He had diphtheria. He sends word to his mother that he has grown up to be a man now, it is so long since he went away, for she feels sad when she thinks about him. He says: "I am with my brother Charlie a good deal, although he don't know much about Spiritualism, or care much about it; but he is a good boy, and I love him much; and give my love to gran'ma, too, because I think as much of her almost as I do of anybody; and tell mother that when she's going round from one place to the other, and never staying long at a time in any one place, she is n't alone, I travel along with her, and guard her from accident, and impress her many times, and I wish that she would some day sit down alone for a little while by herself, and I will try to come to her nearer than I have before." While I am speaking this, an Indian, that stands beside this child, gives me the name of Scio.

Perley.

A spirit-boy gives me the name of Perley, and says: "Tell Auntie Sprague that I know every single thing that she does, and that she need n't think she can hide anything from me. I have made my papa send something to her that nobody knows anything about, and it will tickle you, Auntie Sprague, almost to death. You won't die, though, not just yet; you aint a coming up here for quite a while; you've got to have another summer down at the beach before you come, and perhaps more than that. I want to send my love to you, because you keep a place always for me. I want you to know I've got the cat all right, and nothing frightens him any more than it does me. A Happy New Year and a Merry Christmas to Auntie Sprague, from Perley."

Celeste.

A spirit gives the name of Celeste—a very beautiful spirit. She holds by the hand an old gentleman and quite an old lady. She says that she has helped them both to wake up in the spirit-life, and that they have already manifested three or four times, although he has only just passed away. She reaches out to her medium, a lady here in the earth-life, who is much interested in the work that she has to do. Moses is wide awake in the spirit already, and he sees everything that is being done. He wishes that things could have been carried out somewhat differently, now that he sees what was done, but he says he shall watch over what you are doing and hopes that some good will come of it. This will be understood completely, so that it does not require any further explanation."

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 29.—Fidelity; Rebecca Maxim; David Pearsons; W. R. Clapp; Amanda M. Chamberlain; Cyrus E. Lord; Winona, for W. W. Robins and wife. Phineas Gay, Capt. Samuel Luce, Maria, Abbie C. Burrill.

To the Liberal-Minded.

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

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

Passed to Spirit-Life,

From Fitchburg, Mass., Geraldine, wife of Charles A. Keene, and only daughter of Mrs. Sarah A. Wood, aged 29 years and 7 months.

After a few days of illness, Mrs. Keene's disease terminated with paralysis of the heart. The silent messenger came unexpectedly, finding those who loved her all unprepared for the loss. She was an affectionate daughter, devoted wife and mother, genial and sunny in spirit, and much beloved by those who were named among her friends. Her mother and her companion, who felt for her a father's love, are consoled with the knowledge of angel ministry, while the lonely husband and little child find in this home tender sympathy and care. The elder son deeply feels this great sorrow. The funeral service was conducted in the home by the writer. Surrounded by the beautiful flowers she loved, and the roses, in which she had said she wished she might be buried, lay the peaceful sleeper, while music soft and sweet soothed the hearts of the bereaved, and words of inspiration voiced the consoling thoughts of the denizens of the higher life. JULIETTE YEAW.

From Washington, D. C., Dec. 27th, 1887, Mr. John Youngs, son-in-law of Mr. Thomas Downey, of Washington, in his 44th year.

During an illness of four years, from consumption, he was always patient, fully realizing the nearness of his departure from mortal life, welcoming such gladly. As the end drew near, he clearly recognized and spoke to his father and other loved ones gone before. The funeral ceremony was held at one o'clock on Friday, Dec. 30th. By request of some relatives of the deceased, the Rev. C. Usher spoke at the funeral, his remarks being liberal and impressive. After which Mrs. A. M. Glading (in accordance with the last wishes of deceased), under control of spirit "Hoolah," discoursed at length in her usual beautiful and impressive manner, carrying conviction of spirit power and consolation to all present. The members of the Knights of Pythias attended in a body, paying their last tribute of respect and esteem to their late brother and friend. V. S. P.

From Springfield, Mass., Dec. 19th, Mrs. Jennie M. Warner, aged 37 years. M. C. F.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

The Late Horace M. Richards.

To the Editor of the Banner of Light:

I notice a spirit-message in the BANNER from HORACE M. RICHARDS. There are many scenes associated with him in my mind. He was of a true, brave heart. A more devoted and zealous advocate of the higher and moral phases of our soul-stirring philosophy never championed a cause.

His tongue and pen shed a radiance of light wherever plied. The sentiments that sparkled through his numerous poetic inspirations would prove brilliant gems of rare lustre in comparison, if collated and mingled with the volumes of our master poets.

I possess many of his impromptu flashes of genius in the original manuscript, and no doubt he refers to these and other productions of his pen in his message when he says:

"I am only sorry that I was not able to arrange in book-form some of the things which I hoped sometime to give to the world."

Subjoined are a few stanzas from his pen, written to a lady medium of rare gifts, whose beautiful powers of inspiration are noted by Robert Dale Owen in his "Footfalls on the Boundary of Another World."

Respectfully yours, CHAS. S. FORD, SR.

ANNA M. BULWER.

Oh! weary one with eyes of blue,
With soul so large and heart so true,
My soul in homage bows to you.
Thy soul which hath been tried in furnace heat,
Thy heart which when most tried doth warmest beat,
Hath taught my soul and heart a lesson sweet.

It hath not been o'er flowery sod
The weary way thy feet have trod,
And yet it brings thee nearer God;
For midst the grief and tears, the toil and pain,
Thy soul unfolds like bud beneath the rain,
And not one lesson hath been taught in vain.

What though the road seems drear and lone,
There 's One who hears each weary moan,
Who speaks to thee in loving tone,
And says unto thy anxious soul, "Be still,
Find rest in duty done, and still fulfill
Thy destined work, which is to do my will."

Thank Him for labor and for toil;
Thou canst not His grand purpose foil,
Though tears bedew the "stubborn soil."
And yet I would not have thee doubt or fear,
For well I know there draweth near,
In His good time, an hour from shadows clear.

So, waiting, watch for coming morn,
Then shalt thou find reward for scorn,
While angels shall thy brow adorn
With coronet of gold, and jewels rare,
With *victor's* wreath, and fragrant lilies fair,
While loving deeds sown *here* shall blossom there.

West Gloucester, Mass. HORACE M. RICHARDS.

[From the Oregonian.]

The Beautiful Legend Told of Lake Whatcom in Oregon.

Lake Whatcom is certainly one of the most beautiful sheets of water in North America. It lies three and one half miles east of Bellingham Bay, and almost surrounded by mountains averaging from two thousand to three thousand five hundred feet in height. It winds among the hills with a wild, picturesque grace truly grand. The streams issue from small but fertile valleys. Upon its borders, in the past four years, settlers have located, and the daily sound of the axe, mingled with the mellow tones of cow bells, promises to awaken it from its dreamy sleep of ages. The lake is eleven miles in length, and its general course is north and south. It is about a mile in width, and resembles a half extended arm, with two long, narrow inlets at the southern end like a thumb and forefinger, one pointing east and the other south.

Reveille Island rises out of the blue waters of the lake like a green capped tower. The summit of the island is about one hundred and fifty feet above the level of the lake, and the shape of the island is almost that of an egg. The north and west sides have a gradual slope to the summit, and the east and southern sides are steep and precipitous. It is covered with a heavy growth of fir and cedar timber, and the rocks are of a sand formation. They contain palm leaf, sycamore and fern leaf fossils, thus affording an interesting spot for geological investigation.

There is a story told of a dark and bloody tragedy that took place upon its shores. It is said that in the early days, before the coming of white men, a band of Northern Indians invaded Bellingham Bay, and, after most of the native Indians were killed, the few remaining fled to the lake for safety, but, being closely pursued, took refuge on the island, and finding escape impossible, they resolved to seek death in the cold waters rather than be taken by their cruel foe, and, while chanting their death song, they proceeded to a reef at the north end, and, springing into the lake, were drowned, thus escaping by death the tortures of their exultant enemy.

Since then it is said that strange sounds can be heard on a still night, resembling the chant of an Indian warrior. The story was first told by an old trapper, who, on returning late one moonlight night from his traps to his camp on Swan Creek, and while passing the island, was startled by a strange noise. He ceased paddling and listened. As he paused there slowly rose from a deep cañon on the opposite side of the lake a murmur like the distant whisper of the sea made by the waters breaking in soft music upon a pebbly shore, becoming louder and louder until it deepened into a weird-like chant, and slowly coming across the lake, as if wafted by the wind to the north side of the island, which on reaching it continued up to the summit; pausing there a moment, as if recovering its course, it slowly descended to the reef on the south side and was lost beneath the deep waters. As it died away, a slight breeze sprang up and ruffled the smooth surface of the lake, and the moon shone with redoubled splendor, making the waters glisten and glimmer.

Different parties of pleasure seekers have since heard the same strange sounds, each one having different opinions as to its cause. Some say it is the noise of a cataract across the lake; others think it is caused by the sighing of the wind in the trees, and others contend that it is the death chant of an Indian warrior on his journey to the land of the Great Spirit. Whatever may be its cause, the mystery still remains unsolved.

Verifications of Spirit-Messages.

ALICE SAMPSON—MRS. ANN LAMSON.

I wish to bear witness to the truthfulness of the message published in the BANNER OF LIGHT of Dec. 3d, addressed to me from my beloved friend ALICE SAMPSON. It was not only characteristic of her, as any one acquainted with her would testify, but it contained a test which is of great value to me. I thank her for her effort to reach me in that way, and shall ever feel grateful to the medium and the BANNER people for their agency in the matter.

I also recognize the message from MRS. ANN LAMSON, in same paper. I knew her well when in the form, and while reading her words of love and cheer it was so much like her I could hardly realize that she was in spirit-life.

The Message Department is doing a world of good, and I hope it will continue as long as the dear BANNER waves. ANNIE LORD CHAMBERLAIN.

Mattapan, Mass., Dec. 30th, 1887.

LYDIA.

In BANNER OF LIGHT of Dec. 17th is a message under the heading of LYDIA. I was present when the message was given, and fully recognized the same as coming from my daughter in spirit-life; and the consolation of her assurances of love and help over the rough places in life vastly more than overbalances what she says in the message in regard to things at home. Truly are we held in loving remembrance by angels above. W. D. FISHER.

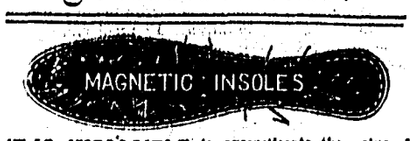
Attleboro Falls, Mass., Dec. 28th, 1887.

J. B.

The communication to Mrs. E. U. of New York, from J. B., given by *Winona*, through Mr. Fletcher's mediumship, in the BANNER OF LIGHT dated Dec. 10th, 1887, I fully recognize, and it is very characteristic of the gentleman, who, while in earth-life, was a good friend of mine. Many thanks to Mr. Fletcher and the dear spirits for their kind thoughtfulness to one who is ever anxious to receive the truths of the spirit. Very respectfully, E. U.

259 West 127th street, New York, Jan. 2d, 1888.

Advertisements.



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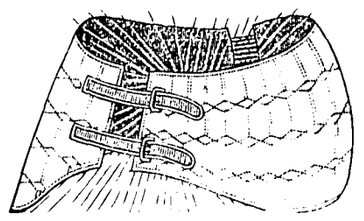

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ZÖLLNER.

AN OPEN LETTER
TO
PROFESSOR GEORGE S. FULLERTON,

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism,

BY C. C. MASSEY,
Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 14, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Thursday afternoon at 30 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7 P. M. Richard Holmes, President; C. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P.M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P.M. Social meetings Thursdays at 7½ P.M. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P.M.; also Wednesdays at P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P.M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday, after singing by Mr. Lillie, Mintie Eakins accompanist, and the congregation, and an invocation, the guides of Mrs. Lillie replied to a question whether the boy pianist, Josef Hofmann, is under spirit-control in his performances, she said that when Jesus was only twelve years of age; he went into the Temple at Jerusalem and confounded the philosophers, priests, scribes and doctors in the wisdom of his answers to questions propounded by them. What was that power? It was the power of God through his son; so is this lad of to-day one of his sons, imbued with the divine power. In this child we see genius. What is genius? It is a birthright by inheritance with the soul, in this case attuned to the spirit of music. The speaker was next asked to define the difference between mesmerism, or psychology, and magnetism. Mesmerism, or psychology, it was said, is a force produced upon a person from a mind in the form; at the same time a person may be susceptible to this influence from a disembodied spirit. Every person possesses this subtle power, which, if called into action, will enable him to manage business affairs with success, or attain a superior spiritual unfoldment. Spiritualists can understand the force of this power and its applications. Magnetism is a force obedient and subject to the will of the operator, and is governed by natural law.

After considering a question relating to the parable of the foolish virgins, remarking that the lamp of life is an eternal one, whose light never goes out, the service closed with a poem, "Passing Shadows." In her normal condition Mrs. Lillie then spoke of being present in Music Hall the past week, at a recital of the child pianist, Josef Hofmann. She stated that while sitting in the auditorium she saw clairvoyantly a spirit, surrounded by a bright light, looking like one of the old masters of music. He entered upon the platform from a side door and spoke to her, saying, "I control this child in his musical performances the same as your guides control you in your inspirational discourses. When the youthful performer seated himself at the piano she saw the white hand of a spirit over his head during his whole performance.

Mr. Lillie closed the exercises with a song entitled "Mother's with the Angels Now."

Evening.—After the usual preliminary exercises the guides of Mrs. Lillie spoke upon "The Most Excellent Ways of Living," and "The Atoms of Life," subjects suggested by questions from the audience, which were treated in a manner that called forth many expressions of satisfaction from those who listened. Mr. Lillie then closed the service with a song, and it was announced that Mrs. Lillie would again occupy the platform next Sunday, morning and evening, at 10:30 and 7. MARY F. LOVERING, *Cor. Sec'y.*

Spiritualistic Phenomena Association—Ladies' Aid Parlors, 1031 Washington Street.—Hon. Warren Chase delivered two instructive lectures before this Association last Sunday. At the afternoon meeting, he said: "I am pleased to address the Phenomena Association, organized as it is, to foster and protect and promulgate the phenomena upon which our temple of truth is builded. The phenomena brought me out of the barren waste of agnosticism, and since then, for forty years, I have been an earnest defender of true mediumship. The phenomena of Spiritualism have existed since time begun; but in countries where priests controlled the minds of the people they have been either used to aid them in promulgating their particular ism or condemned as the works of the devil. The ancients believed that the earth and heaven were arranged in three flats, like a tenement house, and Bruno and Copernicus were persecuted and derided because they thought the earth was round. Read the 'Iliad,' and the accounts of the Roman and Grecian wars, and see that in those times spirits communicated with mortals: gods, they were termed then, who controlled and aided the warriors in battle to become victorious over their enemies. In the Temple of Delphos mediums gave evidence of intelligent spirit control. The primate catholics held communication with the spirit sphere, termed by them the communion of saints. As far back as history goes haunted houses have been reported, and all such phenomena, if under the supervision of the church, were endorsed and used to further church purposes. Science has demolished the gods of the past, and though they have been worshiped and had sacrifices offered to them, they have been proved to be only finite persons, advanced a little beyond us, to spirit-life. Let us not forget that all kinds and conditions of men are ushered into spirit-life, and then we shall comprehend why there are so many different opinions advanced by returning spirits. If we in this life are bound up entirely in the things of this world, we shall not on our transition to spirit-life be able at once to leave earth's conditions." The lecture closed with an earnest appeal to live this life out with high aspirations, love for our common brotherhood, and then by a thorough spiritual education we shall be ready for the next stage of being.

The evening lecture was much enjoyed by those in attendance, and consisted in part of a lucid explanation of Prof. Zöllner's "Fourth Dimension" theory.

Next Sunday, Mr. Oscar Edgerly, lecturer and test medium, of Newburyport, will conduct the services.

Warren Chase will deliver the Paine oration on Jan. 29th, before this society. Mrs. M. L. French, Mrs. Clark Kimball, Joseph D. Stiles, Carrie E. S. Twing and others, are expected to appear before this Association this season. F. B. WOODBURY, *Sec'y.*

Children's Progressive Lyceum—Paine Hall.—A large company of children and their friends were present last Sunday. Readings and recitations were given by Emma Barbier, Addie Hazeltine, Mabel Myers, Frank Hall, Lillian Rich, Flossie Sargent, and Mrs. S. D. Francis. Musical selections by Annie Barlow, Blanche Myers, Louise Morris, Grace Scales, Mabel Waite, Mary Barbier and Jessie Judkins. The annual meeting was held Thursday evening, Jan. 5th, at which the election of officers resulted in the choice for Conductor, Benjamin P. Weaver; Assistant-Conductor, Frank B. Woodbury; Guardian, Miss Annie L. Clark; Assistant-Guardian, Miss Amy Peters; President of Association, B. P. Weaver; Vice-President, Sidney Whitney; Recording Secretary, C. C. Fearing; Corresponding Secretary, F. B. Woodbury; Librarian, C. C. Fearing; Monitor of Groups, Mrs. W. S. Butler; Treasurer, Franklin Stevens. A list of the Directors and Leaders will be given next week.

The result of the annual meeting has been to establish a more harmonious feeling, and all hope that the general love feast that marked its close may be an indication of a prosperous year. A large number of applications for membership were received, among them the names of several of Boston's most prominent Spiritualists. The Wednesday evening socials in Lyceum Hall are well attended, and much enjoyed by old and young. Sewing circles in the afternoon, supper at six o'clock, social in the evening, is the order of exercises. All are cordially invited.

FRANCIS B. WOODBURY, *Sec'y.*
1031 *Washington street.*

College Hall, 34 Essex Street.—Last Sunday Mr. Cobb opened the morning session with an eloquent address upon "The God of Spiritualism," followed by Dr. W. S. Eldridge with remarks upon the developments of Spiritualism and the jealousy with which it is viewed by the churches. Peter McKenzie gave the names of several spirits. Readings were given by Miss Cullen, Mrs. J. D. Bruce and others. In the afternoon and evening the meetings were in charge of Mrs. Cobb. Dr. W. S. Eldridge spoke upon the general truths of Spiritualism, and gave exhibitions of his power to mesmerize. Tests and readings were given by Miss A. Peabody, Mrs. A. Forester and Peter McKenzie, Miss S. E. Cullen gave facial readings, and "Winona" tests of spirit presence.

The evening session was opened with singing by Mrs. Eudora Case, assisted by Mr. and Mrs. Chamberlain. Dr. J. L. Paxson delivered an address upon "Inspiration." Mrs. J. D. Bruce gave some very excellent readings. By request Miss Annie L. Curtis gave a recitation. Dr. H. B. Leighton combated the assertion of some clergyman that Spiritualism is destroying the truths of the Bible, affirming that it corroborated them. Mrs. Maggie F. Butler said that Spiritualism is coming to many homes, and the time is near when it will receive universal acceptance. Mr. Johnson gave tests of spirit presence. Mrs. Forester claimed Christ to have been the most wonderful medium that ever lived. HEATH.

The Ladies' Industrial Society.—On the evening of Dec. 3d the members and friends of this Society held a social meeting in Lyceum Hall, 1031 Washington street. After a half hour's pleasant converse a spiritual entertainment followed, Richard Holmes presiding. Willie Boyce and Maudie G. Banks opened the exercises with a piano duet. Dr. J. C. Street gave an account of recent experiments he witnessed in New York City, which was of great interest, and attentively listened to. Mrs. J. F. Dillingham made a brief address, and under control of "Chinnewanna" gave personal tests of spirit presence. Maudie G. Banks gave a piano selection, which was well received. Dr. M. V. Thomas, under control of "Light Heart," made an excellent address, and rendered several inspirational songs in foreign language, following which remarks were made by Jacob Edson and Richard Holmes.

The next social evening meeting will be held Jan. 17th. MARY F. LOVERING, *Sec'y.*

Eagle Hall, 616 Washington Street.—The meeting in this place on Sunday last was well attended and interesting. The exercises were opened by Dr. P. C. Drisko, who gave an excellent address filled with gems of thought and sound logic.

He was followed respectively by David Brown, Mrs. M. A. Chandler, Prof. Milleson, Dr. Thomas, Mrs. M. W. Leslie and Dr. J. L. Paxson, all of whom made remarks which were of a highly instructive character.

Many clear and convincing proofs of spirit presence and personal identity were given through the organisms of Mrs. S. E. Rich, Mrs. M. A. Chandler, Dr. M. V. Thomas, David Brown, Mrs. S. E. Buck, Mrs. Nettie Smith and others; and clear psychometric readings by Mrs. J. D. Bruce, Mrs. Rich and Mrs. Leslie. A very fine recitation was given by Miss Lillian Rich.

Paine Memorial Hall.—Mr. Edwin Powell, test medium, is still at this hall. Last Sunday afternoon and evening he had good audiences. The subject of the afternoon was "The Rapid Growth of Spiritualism and the Consolation it Gives to Mortals in the Hour of Sorrow."

In the evening the subject, "Immortality," was replete with good thought, the intelligent audience showing their appreciation by applause.

It was announced that the meetings would be held next Sunday, Jan. 15th, at 2:30 and 7:30 P. M.
F. E. D.

Mishawum Hall, City Square, Charlestown.—The Echo Spiritualists' meetings were held in this place, Sunday, Jan. 8th—W. A. Hale, Chairman. C. M. A. Twitchell, Mrs. J. E. Davis, and Miss Nettie M. Holt participated in the afternoon services. Excellent music by Mrs. Mandell, varied the exercises.

At 7:30 the hall was filled to overflowing. Dr. C. H. Harding of Boston addressed the people upon the query: "Are we Building our Spiritual Temples?" The doctor also gave some clear psychometric readings, which were all recognized. H.

The First Spiritual Temple, corner Newbury and Exeter Streets.—We understand that Mrs. Dyar-Clough spoke in this place last Sunday, and Dr. H. B. Storer, of this city, will lecture there next Sunday afternoon, at 2:45 P. M. All are invited to attend.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P.M., in Macgregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York and Mrs. A. M. Glading of Philadelphia, Pa.

Arcanum Hall, 57 West 25th Street.—Mr. G. G. Van Horn conducts meetings afternoon and evening on Sundays.

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

New York Items.

To the Editor of the Banner of Light:

I am happy to state that there seems to be this winter an increase of interest exhibited in spiritualistic matters in this city.

Meetings are regularly held Sunday morning and evening at Adelphi Hall, corner 52d street and 7th Avenue. Each Sunday afternoon Mrs. E. A. Wells conducts a meeting for spiritual manifestations at the same place, which are very interesting as well as profitable.

The People's Meetings are continued at Columbia Hall, 878 Sixth Avenue, Sunday afternoons and evenings.

Mrs. A. L. Pennell, late of Boston, conducts spiritual test meetings Sunday afternoon and evening at 52 Union Square. A meeting is also held by Mrs. Morrell, at 230 West 36th street, every Tuesday afternoon.

Mrs. M. E. Wallace continues to conduct services at her residence, 219 West 42d street, every Sunday evening, which are well attended.

Dr. F. L. H. Willis's lectures, recently delivered before the First Society, and in Mrs. Wallace's parlors, were of a high order of intellectuality, and have awakened quite an interest in the subject of Spiritualism. I cheerfully recommend Dr. Willis to Spiritualistic Societies, and can assure all who may engage this eloquent teacher that they will be more than amply repaid. It is sincerely hoped that Dr. Willis will be able to give us more of his lectures after his engagement closes in Philadelphia.

Mr. Charles Dawbarn spoke at the meeting in Mrs. Wallace's parlors with much acceptance on Sunday evening, Jan. 1st. Prof. Henry Kiddle's lecture at the same place on Sunday evening last was replete with good thoughts.

Mr. Wm. C. Bowen of Brooklyn will lecture there on Sunday evening, the 15th inst., and the Rev. E. B. Fairchild of Boston is expected to lecture at the same place on Sunday evening, the 22d inst.

The American Spiritualist Alliance meetings are held every alternate Wednesday evening. This society is rapidly increasing its membership. A cordial invitation is extended to Spiritualists everywhere to unite with this spiritual work.

The Ladies' Spiritualist Aid Society convenes every Tuesday afternoon at 128 West 43d street. After the order of business is completed, interesting séances are held, which add much to the interest of these meetings.

An exceedingly interesting meeting on the eve of the departure of the old, and to welcome in the new year, was held in Mrs. Wallace's parlors. There was quite a gathering of friends present. The services were of an interesting character, consisting of songs of praise, social exchange of thought, and mediumistic exercise, which continued until the new year was ushered in, when congratulations were exchanged, and all separated satisfied with a well-spent evening.

Meetings of like character were held at the residences of Mrs. Wells and Mrs. Morrell the same night.

Dr. B. L. Cetlinsky, one of our oldest physicians, an earnest Spiritualist, is about to give a course of scientific lectures. I do not doubt but that they will be interesting, as well as instructive.

A musical and literary entertainment for the benefit of the First Society of Spiritualists will be given at 232 West 46th street, on Wednesday evening, the 18th inst.

Our mediums are doing excellent work, and are receiving the recognition of the refined and well-to-do people of our city.

I must not fail to make mention of a young materializing medium, who is rapidly growing into popularity, favor and usefulness, Miss Della Sawyer, an intelligent and accomplished young lady, only daughter of the well-known medium, Mrs. Carrie M. Sawyer, 785 Sixth Avenue. I have attended several of the séances given by this young lady, held at the above place on Thursday evenings, which are wonderful. Miss Sawyer is destined to do a good work for Spiritualism by convincing the people that materialization is a grand reality.

I cannot close these hasty notes without stating to you how agreeably surprised I was to receive through the BANNER OF LIGHT of Dec. 31st a communication from my spirit-daughter Eva. I consider the spirit-messages which appear weekly in the BANNER OF LIGHT among the best evidence to convince doubters of the truth of spirit communication.

GEO. H. PERINE.

First Society of Spiritualists, New York.

To the Editor of the Banner of Light:

Mrs. Nellie J. T. Brigham spoke, in the morning, upon "What Form of Compensation do we have in the Next Life for Injustice Done Us Here?" and seven other subjects furnished by the audience. Mrs. Brigham was at her best, and many remarked "that was the best discourse they had ever listened to from her controls." In the evening she spoke upon a subject selected by the influences speaking through her, "The Story of the Song."

The meeting for spiritual manifestations in the afternoon was well attended. After singing, Dr. Dean Clarke improvised a beautiful poem, and his control gave a logical and powerful discourse that warmed up the hearts of his hearers. He is to speak to the society each afternoon during this month. His subject for next Sunday afternoon will be "Mediumship, and the Laws and Methods of Spirit-Intercourse." Mrs. Wells gave a large number of tests, all of which were recognized, and the friends receiving them extended to her many thanks for such convincing evidence of immortality, being to many the first proof they had ever received. Mrs. Wells has much improved in her public platform tests since the opening of these meetings, and is now receiving many compliments and congratulations from her numerous friends, who rejoice at the success she has so deservedly and honorably won through the unseen forces influencing her. If Mrs. Wells continues to improve in her platform tests as she has for the last two months, we predict that in a very short time she will be (if she is not already so) the equal of any one in this line of manifestations. S.

New York, Jan. 8th, 1888.

The People's Spiritual Meeting,

Sunday, Jan. 8th, was well attended, and the interest good. Mr. S. A. F. Goodspeed made remarks, and gave a number of recognized tests. Mrs. Hamilton gave (under control) a short address, also several well defined tests. Mr. J. F. Jeanneret spoke at some length upon the "Laws of Spirit Control and the Philosophy of Spiritism." In the evening Mrs. M. C. Morrell gave several psychometric readings, and also descriptive tests, mostly recognized. Remarks by E. C. C. Rejaunier, Mr. Crowell, and others, filled the time with spiritual profit.

Dr. Henry Slade will occupy the platform next Sunday *afternoon.* F. W. JONES.
230 *West 36th street, New York.*

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7½ P.M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

Everett Hall, 398 Fulton Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Progressive Spiritual Conference.

To the Editor of the Banner of Light:

Mr. A. P. Dey read an instructive essay Saturday evening last—his theme being "Materialism and Spiritualism." Able remarks and spiritualistic experiences were given by John Nicholson, W. C. Bowen, W. J. Cushing, Mrs. E. C. Aldrich Hall, Mr. Robinson and the Chairman. Next Saturday evening, 14th inst., Mr. Harris will read to us "Remarkable Spiritual Instructions," received through mediums.

F. W. JONES.

A Liberal Club Seance.

[*Secular Press Report.*]

MR. WILSON MACDONALD GETS INTO A HORNETS' NEST OF MATERIALISTIC DOUBTERS—FLUIDIC RAPS ON THE FLOOR OF THE PLATFORM.

Several materialistic hornets of the Liberal Club stung Mr. William MacDonald severely at 220 East 15th street, New York, Dec. 30th. The sculptor went into the hornets' nest and tried to explain "The Mathematics of Modern Manifestations of Spiritualism." It was a very entertaining séance. Mr. MacDonald began to talk at about 8 o'clock, just after Dr. Foote, the Chairman, had told the audience that each one was expected to give five cents to a man sitting near the door to help pay the hall rent. He also said that if there were any members of the Society present who had n't paid their dues they had better "pony up."

When Mr. MacDonald stood up he was seen to be of medium height. He wore long gray hair, gray side-whiskers, black clothes and spectacles. He read his lecture and spoke distinctly. He was an infidel and a materialist, and he was proud to say so. There was no such thing as death. That word simply meant a change in matter. A favorite word of the speaker's was "fluidity." This he used to signify the condition that a body assumed after death.

The speaker said it was as clear as mud that the mind controls matter. Did he know anything about spiritualistic phenomena? Yes. He had seen weights moved, writing on human flesh, apparitions. He had heard rappings for forty years, indoors and outdoors. He had seen fluidic bodies which retained their intelligence and shape speak to persons and do acts. On account of his belief he had been thrown out of society, called a lunatic, and crucified. The speaker alluded to Robert G. Ingersoll as a prince of humanity, and spoke about the boundless love that filled his soul. Then Mr. MacDonald trotted out his corroborative evidence. He said to a man in the audience,

"Mr. J. F. Clark, will you please stand up."

Mr. Clark arose.

Q.—Do you live in New York? A.—Yes, sir.

Q.—What part of New York? A.—785 Fifth avenue. [Voice in the audience.—Bring your spirits up there now.]

Q.—If put on the stand, Mr. Clark, would you be willing to make oath that you had seen spiritual phenomena for which you could not account? A.—Yes, sir.

MacDonald.—That will do, sir.

Mr. Clark resumed his seat.

MacDonald.—Will Dr. Perine please stand up.

The Doctor arose.

Q.—Where do you live? A.—Seventy-four West Fiftieth street.

Q.—Have you ever seen any manifestations of spiritual force? A.—Yes, sir.

Q.—Did you ever see your daughter? A.—Yes, sir; many times.

Q.—Will you say you have seen 500 forms? A.—Yes, sir.

Dr. Dake, of Fifth Avenue, was next called upon.

Q.—Did you ever see Dr. Slade? A.—Yes, sir.

Q.—Did he make a slate disappear and play peek-a-boo? A.—He did.

After the examination, Mrs. Margaret Fox Kane, wife of the celebrated explorer, and a noted spiritualistic medium, went on the platform, accompanied by a female friend. Mr. MacDonald said, while silence fell on the audience: "Will the spirits rap?"

There was an interval of about a minute, during which time everybody craned their necks and listened. Then a feeble and uncertain rapping was heard. The silence deepened. Again the raps were called for, and again they were heard, this time much more vigorously. Judging from the sound, they were made by something much more fleshly than fluidic knuckles.

For fear there were some skeptical Liberals who had not heard the raps, the spirits were called on again, and responded with vigor.

Dr. Slade, the man who manipulates slates, was in the audience, but he refused to take part in the exercises.

Mr. Oppenheimer was the first hornet to fly at the spiritualistic sculptor. He had heard the raps, but presumed that Hermann, the magician, could produce the same effect. Besides, he did n't know positively but that the medium had some mechanical contrivance hidden in her dress. He had heard more wonderful things in a Bowery museum. Mr. MacDonald, he had no doubt, was sincere, but then he belonged to the same order of the human family as George Francis Train.

Mr. Leavitt was the next speaker. He thought perhaps Mr. MacDonald had bit off more than he could chew. . . . Dr. Wygand talked about the visible and the invisible, and Mrs. Hinton said she had been investigating Spiritualism for seventeen years. She had seen pianos lifted by unseen hands, and had met a lady friend in Chicago who was really in California at the same time.

T. B. Wakeman was like Oliver Twist, he never could get enough spiritualistic phenomena to satisfy him. He thought that if Spiritualism was a disease, the modern phase of it bore the same relation to the old-time disease that varioloid did to smallpox.

A case is reported of an eccentric and humane gentleman down town chloroforming raw oysters before eating them on the half-shell.—*N. O. Picayune.*

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

Christmas and New Year's! the two well observed days of the present season's festivities, have come and gone, bringing joy to many, and sorrow to not a few.

Joy to the Lyceum Children. As predicted, Santa Claus put in his appearance in thoroughly Orthodox fashion, entering from the roof and down the chimney. Grand Army Hall proved too small for the children and their friends, and the little ones could scarcely be controlled as "Santa" (Mr. Samuel Russell) skipped round with his pack on his back, and with his assistants distributed the presents from the Christmas tree to every scholar in the Lyceum. Acting Conductor Oyston had his hands full in conducting the preliminary exercises, which consisted of music, singing and speaking, and a short address by himself. "Happy Greeting" was the motto in large white frosted letters over the platform, and everybody seemed to endorse it. Several old English Christmas Carols were sung by the Russell Family (numbering between twenty-five and thirty) and were thoroughly appreciated.

Our Grief-Stricken Musical Director had no "Merrie Christmas" in his household this year, owing to the transition of his little five-year-old daughter (Emily) to spirit-life (through diphtheria), and whose remains were laid away in Woodland Cemetery Dec. 24th, after a brief service, conducted by your Cleveland reporter. She was, and is yet, a bright little spirit, and the sympathy of us all goes out to the sorrowing parents (Mr. and Mrs. Pae) for the physical absence of their first born.

Sunday Evening Lecture Course, of which a financial statement will be found elsewhere in this issue, was concluded on Christmas night by Mr. J. Frank Baxter before a large audience at the Columbia Theatre. In every other respect but a financial one, the lectures have been eminently successful, and have produced intense interest throughout the city in many circles not before invaded by Modern Spiritualism, and many who do not seem to realize the risk in arranging and conducting such a course of lectures, express surprise and sorrow that the course is concluded. On Sunday, Dec. 18th, by special invitation, Mayor Babcock and his family were present, and seemed greatly interested in the lectures and séances of Mr. Baxter, as also the Board of Education, some members of which attended the greater part of the lectures. So while the hope of starting a Free Public Spiritual Library and Reading Room in this city is yet deferred, we feel that the prime object of the lecture course at the Columbia Theatre has been secured, and Spiritualism in Cleveland and vicinity is better understood and more respected than ever, through the eleven public lectures given by the four able exponents of our glorious philosophy, previously mentioned, and the wide circulation given to the lectures so fairly by the *Plain Dealer* and *Leader* of this city, the former paper reporting every lecture in the course.

Baxter at Newburgh.—On Monday, Dec. 26th, by special invitation, Mr. B. addressed the friends in that section of the city, in the Town Hall, supplementing his lecture, as usual, with his interesting clairvoyant and clairaudient séances.

Edgar W. Emerson.—As a kind of dessert to the spiritual feast already spoken of, this well-known medium was induced by his friend, Mr. H. S. Powell, to stop off, while *en route* to Cincinnati, and hold two séances in this city; one—private—at the residence of Mrs. Henderson, in East Cleveland, and one—public—Dec. 30th, in G. A. R. Hall, at which a very large audience was present. Mr. E., who has never visited Cleveland before, was welcomed as an old friend, his reputation having preceded him. If Bro. Walter Howell and himself do not interest the Cincinnatians during January and February we are greatly mistaken.

W. Harry Powell, the well-known medium, passed away from St. Louis Nov. 27th, 1887, of hemorrhage of the lungs, and leaves in bereavement a wife in the city of Philadelphia, where his remains now rest. Peace to his memory!

Harvesting.—As the product of some of the good seed sown at our "Fact Meeting" a year ago, we point with pride to Mr. Richard Carleton, a young man who, through them and subsequent investigations, has become an earnest Spiritualist, and in gratitude he proposes to help along in the good work. Last Sunday he was formally installed as the Conductor of the Children's Progressive Lyceum.

A Happy New Year to every reader of the BANNER OF LIGHT! Yours for the cause, THOS. LEES.

J. Frank Baxter in New York State.

To the Editor of the Banner of Light:

The Universalist Church at Eddyville, N. Y., was recently packed to hear J. Frank Baxter. The beautiful evening and sleighing brought large numbers from all around. A lecture and poem, enlivening music and astounding tests, made up the programme. The exercises lasted three hours. Great good was accomplished by the work. Salamanca, Otto, and Franklinville, are determined to secure Mr. Baxter, if possible, at the earliest opportunity. He could not go to them on this occasion, as existing appointments demanded his presence elsewhere. Mr. Baxter was next at Palmyra, N.Y., where for two evenings he lectured. The stormiest, coldest weather of the winter, with almost impassable roads, prevailed, and, of course, the audiences were small; sufficiently large, however, to thoroughly advertise Mr. Baxter, so that no seed fell on stony ground. Indeed, so marked was his work, that what with the pleasure of those who "turned out" and the regrets of many who could not, all are anxious for a series of meetings under his ministrations. Mr. Baxter began his labors for Troy with the new year.

On Sunday, Jan. 1st, he gave a fine New Year's address. The songs, original poem, and address, were different from anything ever rendered from a spiritual platform in that city. Mr. Baxter lectured on Jan 1st, and twice on Sunday, Jan. 8th. The morning lectures are broad and liberal, and well adapted to the liberalists, Spiritualists, and free-thinkers who in the morning assemble. The audiences of the evening are larger and more promiscuous, that of last Sunday evening nearly filling the spacious hall. Mr. Baxter adapts his themes to occasions, and Spiritualism, pure and unadulterated, is always to be expected from him evenings. His arguments and reasoning were fine the past two Sundays, but their power rests with the facts he narrates, and the phenomenal tests through his wonderful mediumship. His lectures are like driving nails effectively in carpentry, but his tests are as clinching them.

Next Sunday, 15th, Mr. Baxter gives lectures on "The Naturalness of Physical Death," and "The Spiritual Body and its Emancipation." COM.

Trenton, N. J.

To the Editor of the Banner of Light:

The First Association of Spiritualists of Trenton was organized about six years ago with J. W. Royle as President, and J. W. Royle and myself as local speakers. Much good we claim has been done for the cause in this locality by our Association. We have held circles and public meetings ever since. We have employed some of the most talented speakers and mediums. Our work has aroused the opposition of the ministry several times, which proves it to have been effective. Hundreds of people have proven the truth of the hereafter to their consolation. Sunday, Jan. 1st, the newly-elected officers took their places, and commenced the year with the services of Mrs. H. S. Philips, of Eden, Pa., as test medium; she is decidedly a good one, and we shall endeavor to get her soon again. Our hall is too small, and we expect to secure a room in Taylor's Opera House. We have engaged Mrs. A. N. Burnham, of Boston, for the month of February. She has always done us a great good when here before, and we all are desirous of again hearing her. We hope the BANNER OF LIGHT will sympathize with us, and that we shall be an influence for good. We intend to employ the ablest speakers and mediums if possible to obtain them. In a word, we are determined to be aggressive. We give below the names of the officers of the present year: President, H. L. Perves; 1st Vice-President, J. T. Marshall; 2d Vice-President, Mrs. Jefferson; Corresponding Secretary, Milton Baker; Recording Secretary, Thos. Foulds; Treasurer, Wm. Davenport.

Yours fraternally, MILTON BAKER.

Salem, Mass.—Mrs. H. S. Lake occupied our platform Jan. 1st and 8th. Numbers of subjects were presented by the audiences for treatment at the sessions, and the guides of Mrs. Lake proved eloquent and soul-satisfying in their remarks. Mrs. Lake is to be with us again Jan. 29th.—Mrs. E. Cutler, of Philadelphia, Pa., is to be with us Jan. 15th.

W. H. H. THYNG, *Cor. Sec'y.*

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BY WARREN CHASE,

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Mr. Chase is known to be a deep thinker and close reasoner; his radical ideas are often original, and always frankly and clearly expressed, and this work presents the fundamental principles on which he bases his evidence of eternal life, and gives a concise view of the doctrine of repeated incarnations without re-incarnation. The origin of human life on earth is treated in a new and interesting manner, which cannot fail to interest the reader. The author has given many years and much thought to these subjects, and has put forth in this work a theory that satisfies his critical and skeptical mind of eternal life, which he does not think any more attached to the spiritual forms that we put on at death, and which our friends appear in, than it is to those mortal bodies, although evidently of much longer duration.

Cloth, price 75 cents; paper, 50 cents.

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Financial Statement of Sunday Evening Lecture Course, Cleveland, O.

Expenses.

Speakers	$307.00
B. C. Hart, Lessee of Theatre	373.81
Advertising, Printing, etc.	125.56
	$806.37

Receipts.

Tickets sold	$747.65
Donation of Dr. R. C. Flower, of Boston	20.00
" " Mr. H. S. Powell, net proceeds of Emerson's séance	15.50

JAN 19 1888

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH C.

VOL. LXII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JANUARY 21, 1888. | $3,00 Per Annum, Postage Free. | NO. 19.

TABLE OF CONTENTS.

FIRST PAGE.—*The Reviewer:* Pseudo "Spiritual Science." *The Spiritual Rostrum:* Hades; or the Land of the So-Called Dead.

SECOND PAGE.—*Poetry:* They are Not Dead. Seventy-Fifth Birthday of Hon. Warren Chase. *Spiritual Phenomena:* Remarkable Tests of Spirit-Identity Through the Planchette Medium. New Publications. A Review of the Seybert Commission. A Blind Watchmaker's Skill.

THIRD PAGE.—*Banner Correspondence:* Letters from Massachusetts, Illinois, New Jersey, Connecticut, New York, Maine, Michigan, and California, etc.

FOURTH PAGE.—The Spirit that Rules Our Churches. Robert Southey on Spirits. The Daily Press. An Appeal to the Clerical Mind for Light, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Movements of Mediums and Lecturers, New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Spirit Messages given through the Mediumship of John William Fletcher. Verifications of Spirit-Messages. In Memoriam. List of Spiritualist Lecturers.

SEVENTH PAGE.—January Magazines. What is to Become of the Young M. Ds.? Obituary Notices. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—*From the Flower-Lands:* Letter from W. J. Colville; St. Augustine, Fla.; Palatka, Fla. Spiritualist Meetings in Boston, New York, and Elsewhere, etc.

The Reviewer.

Pseudo "Spiritual Science."

"SPIRITUAL HEALING FORMULA AND TEXT BOOK, by Prof. A. J. Swarts, editor *Mental Science Magazine*, and President Spiritual Science University," of Chicago, Ill., is the title of a small handbook sent to this paper for notice. It appears to have been prepared especially for the use of non-resident students in the above-named "University," who, on paying *three* or *five* dollars for its fifty-four pages, and mastering its contents so as to be able to answer satisfactorily a series of questions thereupon, and paying a further fee of twenty-five dollars, are promised a legal diploma, with the title of S.S.D. ("Doctor of Spiritual Science"), authorizing them to practice "Mental Spiritual Healing," (whatever that may mean) under the laws of the State of Illinois!

This seems to be a scheme for providing legal medical diplomas on remarkably easy terms compared with those usually required by medical schools; but the question properly arises whether a diploma issued on such a basis is worth even the small fee demanded for it, or furnishes any guarantee against charlatanry and ignorant imposition. Moreover, the adoption of the term "Spiritual Healing," which has so long and rightfully been applied to the exercise of the healing power as one of the phases of Modern Spiritualism, renders it fitting that we should inquire into the propriety of its appropriation by this new school in therapeutics. We have therefore looked somewhat carefully into the claims and merits of this work, and propose to frankly tell our readers what we have learned.

In the first place, it appears that "Professor" Swarts was a pupil of the noted Mrs. M. B. G. Eddy, of Boston, the reputed originator of the so-called "Christian Science" fantasy, which has produced such a "craze" among a class of uncritical and ill-regulated minds in this vicinity and elsewhere. This woman is no doubt a remarkable character, judging from the impression she has made upon a portion of the public. Being gifted, doubtless, with a strong healing power—or that peculiar quality of organism which renders some persons capable of being used as instruments of direct recuperative energy from spiritual sources—and possessing some vague notion of the superiority of spirit over matter, but bitterly hostile, from some unknown cause, to the theory of Modern Spiritualism, or the recognition of individual spirit-agencies in any way—she appears to have set herself the difficult task of devising a scheme to account for the marvels of healing and other alleged spirit-interpositions without recognizing personal spirit-agency. Endowed with much mental force, and great volubility of language, yet so lacking in literary culture and mental training as to be seemingly incapable of expressing any philosophical or spiritual idea with precision and intelligibility, she appears to have succeeded in impressing on her receptive pupils her crude and often absurd conceptions with all the positiveness and force of demonstrated facts and principles. They have accepted her, it would seem, as the "inspired" discoverer and oracle of a "Science" of inestimable value to mankind—in fact the only Science of Life and Health ever taught on earth! Discarding the conventional meanings of language, and ignoring the recognized rules of grammar, as well as the universal testimony of the human senses, she has introduced into her writings a vocabulary and style of her own, which, to a critical reader, render almost every sentence an insoluble enigma, and every page little else than a jumble of unintelligible words, with occasional gleams of sense. But her very obscurity seems to be taken as evidence of consummate wisdom by her admirers.

It would be easy to justify the above characterization by citing almost at random passages from Mrs. Eddy's extraordinary but unreadable book entitled "Science and Health." Take the following example from page 61:

"Belief is all there is to mortal man, and if this belief is wretchedness only, no circumstance can make it happiness, and if happiness no circumstance can change it, or make it wretchedness, until the belief of the different conditions are [*sic*] changed; 'for as error thinketh so is it.' The science of being is as necessary to those in the belief of health as sickness, for a change of belief would make the well sick, when, if they understood these conditions depended on mind, instead of matter, they might continue to be well by grounding their belief in the case and letting intelligence be master of the situation."

Is not that as lucid as a bucketful of mud? Try another, from page 111:

"Matter is but a grosser strata [*sic*] of mortal mind."...."Spirit is Intelligence, whereas the basis of matter is belief; the former is science, the latter mesmerism."

Wonderful wisdom indeed! One more from page 391, *verbatim et punctuatim:*

"Disease is a belief, its origin mental instead of physical, and it matters not what the body indicates, in reality all is mind, there is no matter, and mortal things are beliefs, and not the science of man in which he is immortal."

Such profundity defies comment! It is difficult to regard it as the product of a sane mind. But think of stringing out 456 pages of this inane verbiage and calling it "Science"! "*Christian* Science" and "*Mental* Science," forsooth! and then think of devoted disciples hailing the book as an "inspired" production, founding on it a new school of medical practice, with "colleges" and "universities" to teach it—and not only these but a *new sect* in theology, with its "Church" and "Sunday school" and the usual machinery of propagandism! Surely, no more puzzling phenomenon has arisen in this marvelous nineteenth century than this sect of so-called "Christian Scientists," and that, too, at the very "Hub" of modern civilization!

Mrs. Eddy's teachings regarding Spiritualism are sufficiently indicated by the following brief excerpts: "There is but one Spirit, even God, ... and there is but one God; hence to talk of spirits is to believe in gods and demons."—*p.* 62. "The entire phenomena of mediumship are *deceptions or delusions.*"—*p.* 68. "All there is to mediumship is belief."—*p.* 97. "We are never spirit until we are God; there are no individual 'spirits.'"—*p.* 435. *Etc., etc.*

Such is the source from which Prof. Swarts acknowledges having derived his instructions in the wonderful "science" which he undertakes to expound in this "Formula and Text-Book"; and, though he claims to have originated "important discoveries and successful methods" of his own, yet he avows himself to be "still in accord with the fundamental teachings of Mrs. Eddy" and others.

It may be fairly supposed that the disciples of *this new school in therapeutics and theology* are in general of the same class of untrained minds—loose thinkers and unintelligible writers or talkers—as the founder of the sect has shown herself to be. The President of the Chicago "Spiritual Science University" is no exception, as evidenced by the work before us. Like his teacher, he is independent alike of the rules of grammar, the conventionalities of the dictionary, and the testimony of the senses, indulging largely in a jargon peculiar to himself, and defiantly claiming that "our science [?] has a vocabulary of its own and it does not allow any system of theology or of popular philosophy to select terms for it"!

A specimen or two of this extraordinary scientific (?) treatise must suffice. On page 9 we read:

"As this Science teaches that flesh, bones and blood are not Man; as it teaches that visible body or existence is not the image of Deity or like it, so it rejects all belief in the reality of so-called 'matter.' That which common thought names 'matter' has no entity, no life, no intelligence, and at best all objects beheld by sense are simply reflections, and are no more *the real* than the picture reflected on the canvas is real."

After thus rejecting "*all* belief in the reality of so-called 'matter,'" and declaring that it has "no entity," etc., he further on (page 33) indulges in the following enigmatic utterances:

"This science admits of enough reality[!] in the mortal or reflected mind to possess flesh, blood and bones, yet, as previously stated, *these* are not the real, nor is this visible, sensuous appearance admitted to be Man in Spiritual Science. Though it is man in belief, in anatomy and in common thought, yet Christian or Spiritual Science takes issue with the generally accepted conclusions and does not propose to be subject to these failing beliefs, but to maintain its higher understanding and its claims in *Spiritual* Science."[!!]

Comparing the physical human body to a photograph, as a mere "reflection," he delivers himself of the following nebulous scientific(?) dictum (page 9):

"As the photograph is void of sensation, having progressed outward from its once invisible, sensitive state[!], so the body and all visible objects are void of sensation, and are only reflections or negative expressions of the real."[!!]

A wonderful "science," truly, which makes our bodies as void of sensation as are our photographs! Another marvelous discovery of this "science" is that when one beholds what he supposes to be a reflection of his bodily features in a mirror, he is actually seeing his invisible self or spirit! At least, this seems to be the purport of the following dubious language (pages 10–11):

"My point is, that while you claim to see yourself or your reflection in the mirror, it is simply the invisible you or Spirit between you and the mirror beholding the one and *only* reflection of the *spiritual* idea." .... "*This* is *our* point that he is not beholding a reflection of himself, but he is actually seeing '*himself.*'"

It is evident at the outset that neither Prof. Swarts nor Mrs. Eddy has any correct idea of the meaning of the word "science." To properly educated minds, *science* signifies "*Knowledge*, generalized, systematized and verified." These writers, however, apply the term almost exclusively to the set of bizarre and peculiar notions they have put forth—the crude conceptions of unscientific and untrained minds—unverified, and for the most part unverifiable. At best, their vaunted "science" is but an ill-digested theory or "belief," set up against the "belief" of others, contradicted to a large extent by the common sense and common experience of mankind, and in some particulars (as regarding the reality of mediumship, the existence and communication of individual spirits, etc.,) disproved by the absolute knowledge of thousands of careful investigators.

As some one has properly said, this "'Christian [Science,' so-called, is neither science nor Christian." Its alleged principles are mostly sheer dogmatisms, and its methods are not those practiced by the Christ and his apostles, according to the record. They healed largely by touch or "the laying on of hands," whereas Mrs. Eddy declares that she "never manipulates the sick," nor permits her students to do it, considering it a very dangerous "malpractice" (p. 378, *et seq.*); and Prof. Swarts in his Formula "forbids contact of every kind" (p. 35).

Prof. S., however, for some reason, seems anxious to drop the designation "*Christian* Science," and adopt that of "*Spiritual* Science" instead, sometimes, indeed, prefixing the word "Mental"—as, "the Mental Spiritual Science University of Chicago"—though what such a conglomeration of terms can mean is not apparent. He has even gone to the trouble, as he tells us, of procuring "new incorporation papers," in which the term "Christian" is omitted, and "Spiritual Science University" inserted as the new title. He states that "God ordered an advance" in this matter, and that it is a "Heaven-furnished title." The precise object of discarding Mrs. Eddy's chosen designation, and adopting that *so long in use* by Spiritualists, to whom she has manifested the greatest aversion, does not appear, unless it be to conciliate and thus secure the patronage of Spiritualists. If so, it looks very much like a case of false pretense. This supposition receives color from the fact that Prof. Swarts has made strenuous efforts to introduce himself and his publications among Spiritualists, soliciting their aid in getting before the public, sometimes dealing in sugar-coated compliments to them; and yet now and then giving such thrusts at the claim of spirit-agency through mediumship as the following, from the November issue of his magazine:

"Our Science holds that all such claims are delusions; that they are mere beliefs and nonsense when compared with the higher understanding of Christian Science touching immortality."

The Professor further claims to have written his Formula and Text-Book "under inspiration," and to be proceeding in his educational work "under the direction of God." A quotation from the new incorporation papers of his University reads as follows:

"The objects for which it is formed is [*sic*] educational purposes and the application of Mental Therapeutics or Spiritual Science to the restoration and maintenance of healthful and harmonious conditions in the human organism," etc.

The peculiar construction of this and many other sentences in his writings suggests that the "God" of Prof. Swarts must be of the same class with that of the honest but illiterate Shaker Elder, who confidently declared that "*God hates grammar!*"

We might cull many more choice gems of language, logic and philosophy from this University "Text-Book," but the foregoing will suffice to indicate to intelligent readers the sort of "Science" they will be able to glean from its pages, or to learn in the institution. In fact, the book, to our view, contains more nonsense to the square inch than any other work we ever attempted to read, always excepting that entitled "Science and Health," which it claims to summarize.

Nevertheless we believe in the reality of Spiritual Healing, and do not question that it sometimes occurs through the instrumentality of these practitioners—not by virtue of their pseudo "science," but in spite of it. We believe in Spiritual Healing, both direct (*i. e.*, without the employment of material or human agencies) and indirect (*i. e.*, through the use of various instrumentalities, living and inanimate, which serve as *conduits or media of the spiritual* force which alone heals); and we are of opinion that the need or utility of these agencies depends upon the physical, mental and spiritual conditions of both patient and healer. The facts and laws of this method of cure, constituting the true Science of Spiritual Healing, have been to some extent known to intelligent Spiritualists for years, and have been set forth with more or less clearness in the literature of Spiritualism, from the publication of the "Healing of the Nations," by Linton, in 1855, to Colville's "Spiritual Science of Health and Healing," in 1887. Indeed, the *facts* of such healing, and to some extent the *methods*, have been known from antiquity, and among people of various nations and creeds, thus showing that it does not depend upon any particular belief in theology or miss-called "Science," so much as upon certain conditions of mental and physical receptivity or impressibility, which may, no doubt, be to some degree either aided or hindered by beliefs. But the *philosophy* of the process, which is necessary to the generalizations of a true science thereof, has been little understood, except as made clear by Modern Spiritualism through its qualified exponents.

We have little room here to expound either the Philosophy or the Science of Spiritual Healing, but will briefly remark that while it recognizes the being and the potency of the Universal Spirit as the ultimate source of all life, health and healing power, and the ability and readiness of the Infinite Spirit to impart health whenever and wherever suitable conditions exist, yet it does not discard the use of intermediate agencies in the process, nor commit the folly of denying the existence or ministration of individual spirits; nor does it indulge in the absurdity of declaring "matter" to be either "nothing" or a mere "reflection," or that "disease is a belief," or that "there is no matter, and mortal things are beliefs," and so on.

A rational Spiritual Philosophy, as we apprehend it, distinguishes between *matter* and *substance* (*sub stans*, that which underlies). It regards matter, not as an eternal, indestructible entity, but only as the transient form temporarily assumed by some portion of the eternal substance or Spirit—a form which renders it for the time palpable to the physical senses of man and subject to the force of gravitation, but which may be changed from its palpable form, when it is no longer matter but substance. (This is a very different thing from saying "there is no matter," or that "matter is nothing.") Yet substance doubtless subsists in an indefinite variety of grades or gradations of refinement, tenuity, and potentiality, extending from that grade which is but one degree finer than *visible matter up to that which is* pure mind, spirit, or intelligence. This furnishes a basis for a conception of Being and of the universe which is intelligible and comprehensible to minds of average capacity, and free from the paradoxes and enigmas of pseudo "Spiritual" or "Christian Science."

A. E. N.

The Spiritual Rostrum.

HADES; OR THE LAND OF THE SO-CALLED DEAD.

BY A. E. FRENCH.

[Synopsis—From The Cassadagan.]

When a person is about to leave his native land and adopt another country as his home, it is natural to indulge in anxious speculations regarding the new abode. We question all that pertains to it—draw pictures in fancy of the land to which we shall emigrate. We try to anticipate the accidents and incidents of the voyage. You and I are soon to leave our native land. We are forced to bid farewell to all the associations of this life; our exit is not a matter of choice but of necessity. The ever restless waves of time will soon wash from the sands of earth the last trace of our footsteps. In a little while the busy world will forget that we lived. Even the block of marble or shaft of granite will have been brushed away from our tombs, and those who succeed us will not know that we have loved, toiled and died.

"We all within our graves shall sleep
A hundred years to come;
No living soul for us shall weep,
A hundred years to come;
But others then our streets shall fill,
And others then our land shall till,
While other birds will sing as gay,
And bright the sunshine as to-day,
A hundred years to come."

To him who rises to an eminence whence he can overlook the great field of human life, there is much for contemplation, as well as much for sadness. Races with their busy millions come and go like the transient actors in a play. Birth and death meet and touch each other everywhere. The earth is a graveyard from polar seas to burning tropics; from the ruddy sunrise to his sadder setting; on towering mountain heights, broad-spread plains, sombre valleys and down beneath ocean floors, this world is honeycombed with the ashes of the dead. What a strange medley this field of human life! What a motley throng of beings hold high carnival in its amphitheatre! Philanthropy and sordid avarice, rosy love and green-eyed jealousy, rising hope and falling despondency, velvet childhood and wrinkled age, greetings and farewells, birth-cries and death-groans, all meet and mingle here.

Behind the drama, and pressing hard upon the stage, there lies a *fathomless ocean*, and from its thickly-crowded shore there launch hourly millions of mysterious life-barks out upon the waves, where the low-bending horizon and deepening clouds veil our sight. Vainly has man looked in every age after the phantom barks that have glided away, and tried to anticipate their voyage and destination.

No problem has been fraught with graver interest, or presented more insuperable barriers to human thought, than the origin and destiny of the soul.

Some ancient philosophers taught that all finite life is a disintegration of the infinite, hence when death kisses down the eyelids still, we are all absorbed into the Universal Soul. This theory is still in active force in the thought of our time; unpleasant as it may seem to some of us, it is, nevertheless, far above that blank materialism which proclaims that death ends all. Far better is it to be absorbed in this Over-Soul, as the dewdrop is at last absorbed in the ocean's broad expanse, than to burn out like a candle in its socket, or vanish like a bubble on the surface of the sea. I can have patience with those who, looking out on death's mysterious sea, and as human life-barks glide away beyond their sight, still believe they are not lost; but I have no patience with the make-believe *scientist or thinker who looks in a cradle lit* with a baby's smiles, or a coffin garnished with death's sweet kiss, and says that each is an empty illusion. The smiles of the cradle are borrowed from the hope of life, and the pale tenant of the coffin, with mute lips, proclaims this life has been transformed somehow or somewhere.

It is a fact worthy of note, that man in every age has drawn his pictures of the land of the dead very largely from his own conditions and surroundings. To him the destiny of the soul is measured by what he sees, hears and feels; hence Hades, or the land of souls, is light or dark, cold or warm, savage or civilized, high or low, just in proportion as fate has dyed the warp and woof of his poor life with his environment.

[The intuitions of the savage, the Bushman of African jungles, the New Zealander, Kamschatkan, Greenlander and other races were shown to have a pictured idea of heaven corresponding to their conditions and desires, and the speaker continued:] Deeply impressed have I been in studying the views of the various tribes of North American Indians, regarding Hades, the land of the dead; some of their traditions are so beautiful, it were well for us to accept them. They have not been cursed with the *thought of hell or the devil, only* where contaminated by the missionaries of Christian civilization. Many of the aborigines believe firmly in the return of spirits, as Longfellow made the ghost of the dead come back to sing the song of Hiawatha. Some of the Indian tribes make the future world very closely allied to this. I was touched when I read the request that old "Black-Bird," a chief of the Omahas, made when dying: he said: "Bury me on a high bluff on the banks of the Missouri, where I can see the boats pass by on the river." So soon as he had ceased to breathe, it is said they set him upon his favorite steed and heaped the cold earth around him. If the old warrior is looking from the bluff to-day, how changed is the scene which greets his vision. His muddy river is spanned by iron, and the dashing engine, with its heart of fire and arms of polished steel, vomiting from its dusky lips great clouds of smoke, bears another race in magnificent palace cars away to the Golden Gate where the sun kissed his wigwam, and then sank into the sea. The rude tents of his people are now gone, and a beautiful young city stands where the old warrior chased his game.

The highest civilizations have offered us nothing clearer or more touching regarding the state of the dead than the simple superstitions of some of these uncivilized people. Indeed, so-called civilization is at best a braggart and egoist. It steals virtues from barbarity and stamps them as its own. It lifts its hands in holy horror at the wars of savage tribes, but builds gunboats, polishes guillotines, establishes navy-yards, manufactures dynamite and powder to carry on its own hellish wars. It laughs at the Indian's Great Spirit, but holds up to the world a magnified Jew, Pagan or Mahometan. It points with the lily finger of the millionaire's wife, or Saratoga belle, at the poor old woman carrying her pappoose in the heat of the summer's sun or chill of the winter's storm. But this same Christian civilized millionaire's wife is too inhuman to nurse her own child or care for its wants. What a stupendous fraud this boasted civilization is! Gunpowder and Bibles, churches and jails and houses of prostitution; presidents and governors, courts, judges and hangman's cords; thefts, robberies and saloons, where blear-eyed devils cajole youthful innocence into hardened criminals.

We are sending out missionaries to Christianize the heathen, but I have sometimes thought it was high time the order of things was reversed, and the heathen sent out missionaries to humanize us.

[Returning to the subject, Hades, the Land of the Dead, the beliefs of the Romans, Greeks, Plato, Zoroaster, Achilles, the Buddhists and the Christian religion, with its various denominations, were set forth and compared in a graphic and instructive manner; then, coming to the spiritualistic philosophy, the speaker said:]

Let us ask the Spiritualist, what do you know about Hades, or the land of the dead?

Has the seer of Modern Spiritualism lighted the dark recess behind the tomb? Has the New Dispensation revealed to our poor sight the land to which we shall emigrate? Who among us has seen the cloud-capped summit of its everlasting hills? For whom have angels or spirits drawn the veil that they may behold the majestic rivers, singing birds and blooming flowers, in the land we are so soon to enter? Where is that land, brother and sister Spiritualists? Is it up in some fair star that smiles down to us from the great deep of heaven? Or is it down beneath the gloomy cavern of avenues whither the old Greek looked with anxious eye and pensive thought? Or is it a vast belt or zone interlacing the stellar worlds? How much more, my brother or sister, do you know about the land of the dead than your Orthodox neighbor? Some of you claim to have been holding converse for more than a quarter of a century with those whose life-barks have touched the other shore, whose feet have climbed the immortal hills, and who profess to love us still: What have they told you? What information have they given you on which you can rely with utmost confidence regarding that life? I confess for myself that with all that has been given us from the other side, I am in a measure left to-day to draw my own poor picture of your world and my world so soon to be.

If you will permit me to voice the central thought of the Spiritual Philosophy, *we will affirm, first*, that Hades, or Soul-Land, is a real world, more real and substantial than this earth upon which we dwell. It is builded out of finer and more perfect material. Did you ever stop to think that we live to-day in a phantom world? This *grand old planet, with mountains lifting* their hoary heads above the clouds, valleys green with living verdure, lakes glistening like a silver sheen in the sunlight, oceans lifting their billows in sullen grandeur, singing birds and mountain rills, is, after all, less real and less permanent than is Hades, the land of the dead.

The only substantial thing about this world is its changes. We live. This continent upon which we dwell is only the dust of older continents picked to pieces by the hand of time, and then wrought up by Nature's all-potent forces into new forms. Continents that once were peopled with life, are now slumbering beneath the waves of the sea. Where plow-shares now turn up the virgin soil, huge leviathans of the deep once roamed with vain pride, and then vanished away like a passing meteor. Where now the inhospitable desert stretches its broad expanse, once flowers smiled in the kisses of the dew.

Ours to-day is the transient world, ours in the to-morrow will be a permanent world. I love to think that this *is* true. I have *nursed* my flowers, and grieved that they so soon should fade. I have builded structures, only to see the hand of time slowly yet surely demolish them. I have basked in the smiles of summer, only to grieve that autumnal winds should scatter its leaves with ruthless hand.

To me, therefore, the proposition that Soul-Land, or Hades, is a real world brings with it much of satisfaction, as I behold the changes in this.

Second—It is a vast world. "No pent-up Utica," no Greek Hades or Hebrew Sheol, beneath the gloomy caverns of this world. It is not a little narrow Orthodox coop, builded somewhere above the stars, where pious deacons live in inglorious idleness throughout eternity! It is not a sea of fire where mocking devils hiss, and dark damnation broods, but a vast world with capacity sufficient for all who shall migrate thither in all the ages to come.

How vast must be this world of the dead! How many millions will pass out into Hades during the life-bearing period of this planet! And yet what is the contribution of this little planet upon which we toil and dwell, compared to the countless millions of worlds which people the vast depths of space. So vast must be this world that we are constrained to no longer call it a world. Let us call it a universe. Let us say it is the visible side of this universe, its larger, better, deeper and truer side.

The fact that we cannot see it is no proof that it does not exist. So curiously constructed are our eyes that they only take cognizance of certain objects within a certain range. There is a diminutive and a great world all about us that we cannot see; there are forms of life so small and others so extended that we cannot behold them. There may be hundreds and thousands of modes of being all about us which we have no sense capable of apprehending.

What knows the blind fish in the darkened cave of the world of color? What knows the sea-monster of life on land, and what knows the horse, the ox, or the bird of life in the depth of the sea? In the incipient life of the bird it is bound within the shell of the egg, wholly unconscious of its power to cleave the air or bathe its plumage in the warm rays of the sun. This universe is many-sided, and to most of us it is only in supreme moments that

we rise to heights whence we can behold its spiritual side.

Hence we are led to a *third* affirmation: That Hades lies all about us. It interlaces, overlaps and underlies this world and all worlds peopled with busy life. It is not necessary to go afar up or descend afar down to penetrate beyond the realm of sensuous matter.

Within every vital organism there is an invisible side lying beyond the realm of physical apprehension. It eludes the laboratory of the chemist, it laughs at the scalpel of the anatomist, it scorns our yard-stick and all other physical appliances, and yet so real is it, that it is the only enduring side of organized life, and so near is it, you cannot separate it from it.

We need neither go down nor up to find other modes of being. Nor is it necessary that the soul, cut loose from its prison-house of clay, should ascend or descend to reach this spiritual universe. As the tree has its invisible life-force, as the rose has its aroma, so this universe is everywhere enveloped by its invisible spiritual universe, real, permanent and substantial; so this invisible side has in its more refined and spiritual sense, plants and flowers. There birds of brilliant plumage float in ambient air, singing sweetly through the long summer days. There wooded cliffs look out upon the sea, and glassy lakes turn up their crystal lips to meet the kisses of the moon. Bros. Davis, Swedenborg, and other seers, claim to have seen all that we have here intimated.

Fourth—They tell us that it is a world dotted with homes, as we dot this world with homes for ourselves and those we love. I am glad to believe that this is true. When I look over this earth I see this love for home threading like a silver thread of light through all departments of life. Even the little ant toils to build its mound. The beaver is a home-builder. The bird, too, is a home-builder, it builds its nest for its young.

All animal life seems to find some sacred spot, some place it consecrates. It may be beneath the shade of a generous tree, or on the banks of a flowing stream. It may be in some spot where a crystal spring bubbles forth to slake its thirst; or it may be a cavern temple unthinking Nature has left in the rocky cliff with doors ajar. Home-building is the instinct of the animal and the aspiration of man. The poor savage will select some spot where, with boughs and bark of trees, he can shelter his dusky babe from sun and storm. The tired peasant never gets so weary in his terrific struggle on labor's ceaseless battle-field that he will not seek, in the deepening twilight, some humble cot, where the vines creep up toward the lowly roof, and half-clad children watch for his coming.

If there is one being above another for whom my heart yearns with tenderest pity, it is the one who has no home. To me, the man or woman who is homeless is like a wandering bird cut off from all its kind. Home is a poem, a benediction, a prayer; home is the dream love has on earth of the glories that await it in heaven! Did you ever think that man is the only creature who is dissatisfied with the home that he builds? He always has an ideal before him, hence the form and style of material of his home constantly change. The first beaver and the last build the same; the swallow of to-day and the swallow of a thousand years past build their homes precisely alike. The first eagle and the last hatch their young in the same form of nests; but *man's* home is progressive. Paleolythic man made his home in the caves. Neolythic man built his poor hut from the unpolished bark and limbs of trees.

As civilization moves onward, homes become more artistic and beautiful. If in our present state of knowledge man is enabled to build his cottage or home so fair, what beauty and skill will be displayed in home-building on the other side. How many busy hands are building at this moment homes for us there. They are doing for us perhaps at this moment a labor of love, as the expectant mother prepares with deft fingers the garments for her unborn child.

Fifth—The law of association obtains there as here. In Hades, or Soul-Land, the relations born of friendship or family are maintained with renewed force and vigor. Special and personal friendships there blossom into their most perfect flower. The pictures of Damon and Pythias are no longer an idle dream. On those serene heights where the dead abide, excarnated souls know the depth and meaning of Platonic love. They know what it is to rise above sex-impulse and passion, and blend together in unselfish union, as the fleecy clouds meet and blend in the hour of twilight. Nor does love escape its more earthly and human manifestations. Families are bound together by deathless ties. The maternal heart beats there for her child as on earth. Father-love, mother-love, husband-love and wife-love continue to burn and glow in Hades—more perfect and beautiful in development than earth can know.

In this world we judge of the value of particular places and locations by the societary privileges they offer. The schools, churches, literary culture, morality and integrity of the inhabitants, are all taken into account in our estimate of it. This being true in this life, what social wealth there must be for you and for me in Hades, or Soul-Land! There dwell the wise and good of every nation and clime. What company for the philosopher! Who would not yield every dream of earthly bliss for the society of Socrates, Plato, Descartes, and our own Emerson! What poet would not delight to sit at the feet of Homer, Goethe and Shakspeare, and listen to the fresh melodies they breathe! What statesman would refuse to exchange earthly honors for the society of Solon, Lycurgus, or our own Washington or Lincoln! There dwell the world's poets, musicians, artists, philosophers, statesmen and philanthropists. Hence, all that pertains to the social life of man may find in Hades its largest, truest and deepest expression.

Sixth—The Spiritual Philosophy affirms, in direct opposition to the theology of our time, that the law of progress obtains in Hades, or Soul-Land, as in this world. Evangelical Christianity declares that all progress ceases at death. "As the tree falleth, so it lies." This is the foundation-stone of modern Orthodoxy. It affirms that our future life, its happiness or misery, depends wholly and entirely upon what we believe in this life. The Spiritual Philosophy protests against this narrow and unsatisfactory view of Hades. It says we have the same opportunity, and perhaps greater, for growth on the other side than we have in this life. It affirms there is not a hell so deep that the divine love cannot penetrate it.

There is not a soul so low that it may not rise to higher heights of being. All hells are temporary and conditional. There never was and never will be a special and local hell where damned souls dwell in a sea of fire. Such hells exist only in the distorted minds of ignorant and vindictive priests who use them to frighten reluctant sinners into the folds of the church.

We carry to Hades, or Soul-Land, our hells and heavens with us. We build them by our lives here. Wherever hate, envy, jealousy, avarice and lust reign, there is hell.

Look into the bloated face and bleared eyes of the drunkard; look at the blanched cheek of the poor, unfortunate prostitute; look at the pinched face of the miser, and you shall see in each the shadows of hell.

We need not go to Hades to find hell; unlock the door of the millionaire's castle and you will often find it.

Hell is not a public domain; it is a private and personal estate. It is a hidden and ungarnished chamber in the soul.

We shall all carry our hidden rooms, our hells, into Hades; there souls suffer as here, but the door to progress is open before them. They have an eternity in which to grow. What encouragement, what hope in this thought for you and me! What if our progress is slow, there is an eternity before us! What if we are misguided to-day, in one of those golden to-morrows hurrying with winged feet to meet us we shall be known as we are. What if the hand of disappointment does rest cold and hard, it cannot forever chain us. What if love does weep for an hour over the cruel wounds she has received, there is an eternity in which they may heal. What matters it, my brother, if your home is humble, if your wife and children are poorly clad? What if you do have to work in summer's sun and winter's storm, with no holidays, no rest for your tired feet—you will have another chance in Hades, or Soul-Land. The contest will not be as uneven then as now. There are no walls of caste, of creed, of wealth, or of sect, in Soul-Land.

Who can measure the hope this thought of eternal progress kindles in the soul! *How grand to live! How gloriously grand to die! I tremble with joy when I think what we may become!* If a babe can grow into a philosopher, statesman, scientist or orator in one brief life, what vast possessions will Hades, or Soul-Land, give!

Is your sight dim, brother? cheer up, your vision shall be opened there! Are your ears heavy? wait a little longer and sound shall be restored! Soon you shall hear the musical beatings of the Infinite Heart over the crystal sea of life! Has age plowed furrows in your cheeks, withered your limbs, and dried your blood? Grieve not! The faded rose shall return! You shall walk again with nimble feet. Returning angels are at this moment holding up torches to your eyes, so you can see over the willow-fringed river the white gates that open into the Eternal City beyond!

Written for the Banner of Light.

THEY ARE NOT DEAD.

When creeping shades foretell the sway
Of twilight's soft, entrancing spell,
Our loved and lost come flitting back
Where old-time scenes and memories dwell.

We sit before the flickering flame
Of quiet hearth on winter's night;
And dream of days and faces gone,
While wistful tears bedim the sight.

A vacant chair in cosy nook,
A vanished hand or pencilled page;
Some little gift, or faded flower,
Are held more dear than heart can gauge.

They are not dead, our well-beloved,
Their presence lives each hour and day;
Their care foresees, protects and leads,
When thorns and snares our steps delay.

We know they come in pitying wise
When toil and pain attend our lot;
We know their strength is freely ours,
Their faithful hearts forget us not.

What peace untold broods o'er the home
Where death is shorn of dread or fear;
The smile, the kiss—the lingering touch
Are all unchanged—to souls still near.

'T is through the rent and misty veil
The spirit-world is half revealed;
A power divine sends angels down
To light the way to realms unsealed.

GEORGIA DAVENPORT STEVENS.

Dover, Mass.

Seventy-Fifth Birthday of Hon. Warren Chase; Forty Years in the Field; Congratulatory Testimonial at Paine Memorial Hall.

As set forth in these columns last week, a delegation of the Boston friends of Hon. Warren Chase celebrated with appropriate exercises, on Thursday evening, Jan. 5th, his attainment of the age of seventy-five years of mortal experience, and the rounding out of a forty years' term of service on his part as a public advocate of the New Dispensation.

The exercises occurred at Paine Memorial Hall, on Appleton street. Dr. H. B. Storer officiated as Chairman, with his usual tact and skill; and all present seemed filled with an appreciation of the occasion and its lessons.

Shortly before eight o'clock the people were called to order by Chairman Storer, who proceeded to explain the meeting and what it proposed to emphasize in eloquent and concise fashion:

Bro. Chase, he said, was indeed to be congratulated at having attained the age of seventy-five years of earth-life—forty of which had been devoted to the wearing cares incident to the path of the pioneer in the cause of truth—with his faculties still undimmed, and his full ability for active service in the field still capable of demonstrable proof. Some thirty-four years ago he had made the acquaintance of Mr. Chase in the city of New York, whither he (the speaker) had gone as a delegate to a Spiritualist convention; and the friendship then formed had endured to the present hour.

Bro. Chase commenced life as a free-thinker, or materialist; he did not hesitate to give expression to the agnosticism which then ruled his mind; when he did *not* believe the existing order of thought regarding human life and its probable outcome, he did not hesitate to proclaim it; and when the time came that he *did* believe in a future life and in the bearing of the present upon the next, he showed equal courage and persistency in making that fact known also.

The speaker believed that Bro. Chase was the first advocate of the Harmonial Philosophy as set forth by Andrew Jackson Davis; and did valiant service for the betterment of human conditions at a time when the glamour of a false theology blinded some of the keenest intellects of the world, and any reform, if it hoped for a hearing, must approach the people, hat in hand, through church channels, and "for Jesus's sake."

He referred to the bigotry of the churchmen who, in the early days of the great temperance movement, refused to allow women, the wives of reformed drunkards, to tell from the pulpits of the land the story of their great temporal salvation! It was because of the earnest efforts of Bro. Chase and those of his class in this country, that the pulpit at last became open to the voice of Temperance, whether it used the lips of a man or of a woman in the expression of its measurably Apocalyptic message. Bro. Chase went into the fight for temperance on moral, not on religious grounds; then he went further, and demanded equality of the sexes and freedom for the slave! Of him it might be said, as of one of old time, "The common people heard him gladly"; his long life had been devoted to the righting of their wrongs with a sturdy fidelity which told that underlying principles, not the shifting influences of "every breath of doctrine," were at work in his mind.

Dr. Storer recommended that all who had not should read the book of Bro. Chase entitled "Life-Line of the Lone One," and also keep in mind the sequel thereto which he is about to bring out; since by such action they would become much better acquainted with the true and sterling merits of his (C.'s) character than any words of the speaker could accomplish toward making them so.

The little stream which took its rise among the rugged hills of New Hampshire three quarters of a century ago had since spread from the Atlantic to the Pacific, had extended into every department of reform connected with human progress and well-being; and the present assembly was convened to bear witness to the practical worth of its enduring influence.

Dr. Storer noted the disappointing absence of Horace Seaver, Esq., and then said he had a letter to read (which would explain itself) from another, who, purposing to attend, had been rendered unable so to do through illness:

BANNER OF LIGHT OFFICE, BOSTON, MASS.,
Jan. 5th, 1888.

DEAR MR. CHASE: We congratulate you that Dame Nature has kept you physically intact up to the present time; we are thankful to the spirit-world forces for thus protecting and encouraging you in your able advocacy of the grand movement through whose revealments we and others have for many years, and in the midst of much tribulation, sought to enlighten a benighted world.

Your forty years of incessant labors, by both voice and pen, all over this country, in conjunction with other able co-workers, have resulted in placing before mankind *a mighty truth*—no more nor less than the *grand fact* of immortality; the *fact* of direct spirit communion between the world of causes and the world of effects; the fact that we still live after the dissolution of our physical bodies.

Should you pass to spirit-life ere we are called up higher, it is our earnest wish that you report to us promptly. Should we go first, we shall make it a point to report to you whenever the first opportunity offers.

Enclosed you will find *material* evidence of the appreciation in which you are held by

Your humble servant, LUTHER COLBY.

N. B.—I should have been present in the form at your ovation had not illness prevented.

Mr. J. T. Lillie then favored the audience with a fine vocal selection, after which Miss Lucy Barnicoat was introduced to the people.

Miss Barnicoat prefaced her remarks by reading "My Birthday," by the poet Whittier, and then proceeded to note, in advance, the fact that as it was due to the efforts of Mr. Chase, and such as he, in the past, that women had found admission to the public rostrums of the several reforms, the presence of Mrs. Lillie and herself on an occasion like this was eminently appropriate. She spoke of the service which she personally knew Mr. Chase had performed, at camp-meetings in Maine and elsewhere, where she had met him and where the young admired him, the middle-aged appreciated him, and the old honored him.

She regretted the enforced absence of Mr. Colby, whom she considered a valued personal friend and a stalwart bulwark of the cause of Spiritualism which was so dear to the hearts of those present.

She closed by thanking all who had given the encouragement of their presence to this testimonial, and by the expression of hearty wishes for the success of Bro. Chase in the future.

Dr. Paxson, of Philadelphia, gave several interesting personal reminiscences of the temperance and anti-slavery reforms and reformers, and bore witness to the fearlessness which Bro. Chase had ever manifested in the expression of his views all along the line. He (the Doctor) had found that a man, firm in his convictions, and calm but determined in their presentation, would as a rule escape from permanent injury when brought into collision with heated opponents. Dr. P. had been, himself, tried in that furnace, when a Philadelphia mob threatened to burn his house over his head because he had at the time William Lloyd Garrison as a guest; he refused to turn that great apostle out of doors at the cry of the rioters, *but* his house was *not* destroyed, after all! The mighty inspiration of that hour had gone onward, and Spiritualism was now its point of objective expression; he adjured all to be true to its uplifting power; prophesying that by the aid of female intuition, which the New Dispensation had so strongly emphasized in its public work, the character of men and nations would be thoroughly changed ere another century had passed away.

Mrs. J. T. Lillie spoke of Bro. Chase as one who by the peculiar conditions attending his early life, had been commissioned to right the wrongs of women, and thus do valiant work for the good of general humanity. She compared him to John the Baptist, crying in the desert of human skepticism forty years ago: "Prepare ye the way for Spiritualism—the revelation of immortal life, and sure progression for all mankind." Her controls then delivered an inspirational poem appropriate to the occasion, and instinct with recognition of what the guest of the evening had accomplished for the cause when once it had *made* its cheering advent.

Mr. Lillie then sang, "One Hundred Years to Come," and on being *encored*, gave in response, "My Sweetheart when a Boy."

Mr. Chase followed; he was warmly received, and commenced with congratulating himself: There was a vast improvement in his conditions over those which existed early one morning amid the bleak hills of New Hampshire seventy-five years ago. He had then been ushered, at the very threshold of life, into a moral and social atmosphere which equalled in keenness and cruelty the wintry blasts that swept the gloomy heights around, and found none to welcome him to the mortal plane save his mother.

The life of hardship to which he was exposed in his earlier years had produced a lasting impression on all his subsequent career, making him, through a fellow-feeling of sympathy, always a friend of the poor and the oppressed on every hand. He had thus been led to champion anti-slavery, temperance, woman suffrage, and had in turn, according to his light, been a materialist, and latterly—for the forty years just closed—a Spiritualist, and a platform advocate of the claims of the New Dispensation. It had been mentioned during the evening by a lady speaker, that he had been privileged to do a great work toward opening the platform to women and breaking up the prejudice which had so long existed against woman's speaking in public; and, judging by the remarks which had been made by the lady speakers on the present occasion, and the eloquent sentences for justice and reform which were finding expression from the women of the present day, he was proud to have so grand a compliment paid to his life labors. "Perfect equality between the sexes" had been his motto for half a century, and he should hold to it till his life on earth was done. The principle involved in this motto he believed would become world-wide in its power as years proceeded.

He announced that by reason of unexpected detention, HORACE SEAVER Esq., the venerable editor of the *Boston Investigator* (whose presence had been expected) had not been able to attend. He was much interested in the *Investigator*, as it was the first paper with which he (C.) had had any journalistic experience; his *first* article on Spiritualism was published in the columns of the *Investigator*, before there were *any* Spiritualist papers; both himself and Mr. Seaver had been progressing since their acquaintance; he had known that gentleman when he (S.) was calling on men to "come to Jesus" to be saved, and when he (the speaker) was teaching exactly the materialistic views which Bro. S. *now* entertained; but since then he (C.) had stepped forward and taken up the knowledge of immortal life from and through the demonstrations of Modern Spiritualism, while Mr. S. had become an agnostic; thus both were moving progressively over the same track, though he (C.) thought he was as much in advance as ever of Bro. Seaver.

He regarded the service of the *Investigator* in the past as having been of great value—by its stalwart denials of then generally accepted views—in clearing away the rubbish, and preparing the ground for Spiritualism in its modern advent. Its work had therefore not been one of negation alone, but was full of a grand activity.

He spoke of the old leaders of spiritual thought who had gone to higher life since he took upon himself the responsibilities attending the promulgation of the new truth; and said, when the ground had been prepared, and the time had become ripe, the angels raised up his friend and brother LUTHER COLBY, who had fought the fight for Spiritualism with his BANNER ever turned toward the sun; amidst abuse the most virulent, and suspicions and misrepresentations the most cruel, that brother had maintained his way victoriously, and still held up the BANNER to the breezes that blow in upon us from over the borders of the heavenly land. The speaker had an abiding friendship for Bro. Colby, which the fleeting years of this transitory life were totally inadequate to measure.

He spoke appreciatively of his mother, and what she had tried to do for him; of the aid and comfort which the spirit-world had extended to him in the past through hundreds of mediums; and of the inspirations which came to him personally and ofttimes from the denizens of the higher life. He referred to the political triumphs which had been accorded him in several States of the Union, and said whatever position he had held in the past as to public office, he never for a moment had hidden his views, but had openly lectured on Sundays upon Spiritualism and its revelations—and he was sure his outspoken course in this regard had done him no harm.

He believed that Modern Spiritualism, if fully understood—as its primal facts were sure to be in coming time—would elevate and purify the race till angels and men, unfettered by present untoward conditions, would clasp hands in practical efforts to rid the world of poverty and crime.

He closed his remarks with a feeling expression of thanks to all present who had assembled to bid him farewell previous to his removal to his Western home.

The meeting closed with a few appropriate words from Chairman Storer, and the audience then resolved itself into a "committee of the whole" on hand-shaking with and general congratulation of the venerable guest of the evening.

NECESSITY knows no law. When you have dyspepsia, there is a necessity for your using Warner's Log Cabin Hops and Buchu Remedy, as there is no remedy which can relieve you of it so soon. 150 doses $1. All druggists.

Spiritual Phenomena.

Remarkable Tests of Spirit Identity Through the Planchette Medium.

To the Edi tor of the Banner of Light:

Some time since I contributed to your columns an account of a new medium; I have since been testing the reliability of certain communications written through planchette in presence of the lady in question, and have found them uniformly to be of a very satisfactory character.

The following, as given through the mediumship of this lady, seems to preclude the possibility of its emanation from any other intelligent source than the spirit whose personality and wishes it claims to express: I forbear to mention names in this connection, for obvious reasons: One of the three composing the circle in question visited me, an entire stranger, and said that a spirit relative of mine wanted him to call upon me, and what—as detailed by the visitor—the spirit had written out concerning myself and themselves, proved to be true; in conversing with me he related a singular case, of the truthfulness of which—as related from spirit-life—he was anxious to have some material evidence. My visitor simply gave the name of the spirit and his claimed residence—which was in a city about fifty-five miles from the town where the medium resides. I, being acquainted with a prominent, responsible business man residing there, wrote at once to him asking if he knew a man by such a name, and if so, how long he had been in spirit-life, and what caused his exit. His answer came back in due course of mail, acknowledging that such a person had lived in that place, that he was a blind man, who kept a cigar store, and that he died suddenly some two years ago under what were considered at the time suspicious circumstances.

On the strength of the above answer I wrote to my first informant, asking him to send me a copy of the communication alluded to, as I had been told that a man answering the description and having the same name had resided in the place cited, and there could be no harm in giving his message. The letter was answered in person, and with a copy of what the spirit said.

The gentleman narrated that there was a small piece of codfish on the floor at the time the three were to have a séance, and the medium's husband remarked: "I will put this fish on the table; perhaps it will attract a Cape Codder." They then sat down in total darkness, and the planchette wrote the following:

"Well, now you *have* hit it; you have attracted a Cape Codder. I would like to say that I am a stranger to you all here. When in the earth-life I was deprived of my eyesight and had to give up my ship, and after that I used to fiddle for people to dance by. I did that for a number of years, then I moved to —— and carried on a little business of my own with the help of kind friends.

I left this life very suddenly, and under what friends considered suspicious circumstances."

The spirit then wrote what *he* considered the cause of his demise, etc., etc., and continued:

"I was very fond of the violin and dearly loved music, and now have all I want. I will not say more, only that I have been gone nearly two years, and that my name was —— ——."

On receipt of the above I immediately wrote to the man living in the city where the spirit had resided, and informed him that I had the message, asking him if there had been any legal investigation as to the cause of the man's death.

Shortly afterward this gentleman called upon me, and I read to him the message from the purported spirit; he then and there declared it to be true in all particulars.

I have done my best to discover whether there was a possible chance for the obtaining from any other source of the information that came through planchette in this instance, than the one claimed for it, *i. e.*, a spirit who wished to make his presence and identity known to mortals: but the evidence is all in favor of this latter position.

There was no money at stake in this séance; the communication came voluntarily, and the parties who were in the circle declare they never knew that any such individual ever existed; hence it cannot be accounted for by mind-reading, and I see no earthly reason why it should not be credited to the source it claims to come from.

Subsequently it was my good fortune to be in the town where this new medium resides, and in company with three others I visited her to obtain a sitting; as there was present but one of the three individuals who generally compose the circle for her séances (the rest being temporarily engaged), the medium consented to hold the sitting with her aunt, who was visiting her, that we might see how the communications were obtained. We sat down at a small table; rolls of paper were placed over the table; the planchette was put upon the paper, and the lady then placed her hand on the planchette. Soon her hand, together with the instrument, moved as rapidly as they could be moved; the aunt gradually drew the paper along as fast as it was written upon; this was done with the room as dark as it could be made. None of our party had ever seen the medium before to speak to her.

When the planchette ceased to move it was found that the spirits of the father and mother of two of our party had written their names and relationship, and also some words of advice and consolation to them, which were decidedly appropriate to the parties receiving the same—they not being much interested in the subject. The manner in which the communications were given was, however, an eye-opener to them, as there was no possible chance for deception or duplicity on the part of the lady, or any one present.

The next communication was directed to me; it alluded to my work for the cause of Spiritualism, and wrote out the first name of my father, also my mother, in this wise: "Your father," giving the name, "your mother," giving her name—associating their names with the relationship, which made it very satisfactory, as my father and mother passed on to the higher life many years ago, and there was not the slightest probability that the medium could have known of it, and the names, except by and through the aid of some spirit intelligence.

The medium's husband gave me an account of a communication that came by and through the lady's mediumship—either in writing or speaking, I do not remember which, as the lady has other spiritual gifts than planchette-writing. The purport of the communication given to me was as follows:

"A young man comes here who says his name is Harry Duclos, and that he was drowned in Crescent Lake, Crescent City, Florida. He was about twenty-three years of age, and had been gone between two and three years; and he has a mother residing in Boston, by the name of Adele Duclos."

The gentleman had examined the Boston Directory and found a name that answered to that of the mother, and was anxious that I should look it up. I subsequently called at the number and street indicated, and found the lady had removed; I then called at her new residence, and learned from her that every word was true concerning her son and his exit to spirit-life, and that she was willing the facts should be made public. I can see no way by which this communication could have been obtained except from the source represented, as the medium is not versed in Spiritualism, and even if the facts had been in the public prints years previous, it is not probable that they were retained in the memory for over two years.

I am satisfied that this lady—if proper and harmonious conditions can be maintained—will make a valuable instrument in the hands of the spirits to convince the most skeptical minds of the truthfulness of spirit-return.

Boston, Mass. A. S. HAYWARD.

☞ There is a decimal clock in Wiesbaden which is constructed on the following principle: The day has ten hours, the hour ten decades, each decade ten minutes, each minute ten seconds, and each second ten rays—thus dividing the day into ten thousand parts. A similar division is to be applied to the circle. Herr Moder, of that city, goes still further, and proposes to divide the year into ten months—the even months of thirty-six, the uneven ones of thirty-seven days each. The advantages of this decimal system are placed in evidence, and the inventor hopes to see it adopted before long, despite the present opposition.

New Publications.

POEMS. By David Atwood Wasson. 12mo, cloth, pp. 165. Boston: Lee & Shepard.

The author of these exquisite lyrics of the heart has passed within the veil; but in this volume he will appear re-incarnated in earthly form to the thousands who, in this sphere of existence, "knew him but to love him," for his high ideals of a true life and his lofty aspirations for the beautiful and the good. In the mention of Mr. Wasson's life and works given in the preface, the initials appended to which indicate the writer to be one of his most appreciative co-workers, Mrs. E. D. Cheney, we are told that these poems, "like the drawings of a great master, draw us nearer to him than the scholarly essays which have given him his position as one of the greatest thinkers of his time." They have long been known and greatly prized, and from sources in which they first appeared, some of them have found their way to choice collections, like the "Parnassus" of Mr. Emerson. The leading poem, "Orpheus," is here for the first time in print. It reproduces the classic myths to indicate retribution for that faithlessness which looks backward instead of forward. "The Confession" tells how the recognition of the highest human ideal, through love, changes the whole of life, from doubt and evil to faith and joy.

The third and last long poem is entitled "The Babes of God." "In it," says Mrs. Cheney, "we see the blessed spirits treading the ether, and listen to their high converse, as awe struck, but with undaunted courage, they go voluntarily to meet the vast cloud of evil and struggle which looms up dark and fearful over the horizon of infinity. But, 'The Babes of God' are already human; we recognize in them relation and individuality; and we cannot help thinking that in the younger spirit he had in thought the poet and philosopher, who, dwelling familiarly among us, yet never seemed to have lost the atmosphere of his immortal home."

The volume contains a finely-engraved portrait of Mr. Wasson, and will be eagerly sought for, and treasured with that rare spirit of soulful appreciation it richly merits from all refined and exalted minds.

THE NEW CRISIS. By Geo. W. Bell. 12mo, cloth, pp. 351. Des Moines, Iowa: Moses Hull & Co.

The author states his purpose to be to prove the existence of a class conspiracy to subvert the principles upon which the government of our nation is founded, by a monopoly of wealth. To do this he avoids statistics other than those from Secretaries' reports, addresses of leading statesmen, and political writers universally recognized as reliable. From the first page to the last it is deeply interesting—unusually so for a book of its class—and embodies information of a most startling nature to those who have given but little if any thought to the encroachments of banded capitalists upon the rights of the people. Capt. Bell, it is said, "brings to his aid a ripe experience and the benefits accruing from keen observation and extended travel among the people of the old world, where the opportunities for studying economical questions and the inevitable results of politics, are all that can be asked or desired."

A NATURAL SYSTEM OF ELOCUTION AND ORATORY, Founded on an Analysis of the Human Constitution, Considered in Its Threefold Nature—Mental, Physiological and Expressional. By Thomas A. Hyde and William Hyde. Illustrated. 12mo, cloth, pp. 653. New York: Fowler & Wells Co.

Platform oratory and elocutionary readings are herein treated in a way that, while including all the essential features of previously published methods of instruction, unfolds laws and principles never before advanced. The authors are of the opinion that the first requisite for successful instruction in any form of mental science is the adaptation of general principles to the natural faculties of the mind, a knowledge of the human constitution being its basis. They have therefore adopted the teachings of phrenology, physiology and mental science as essential factors to a full understanding of the lessons they present.

A Review of the Seybert Commission.

Our thanks are due and hereby extended to Messrs. Colby & Rich, publishers, No. 9 Bosworth street, Boston, for a neatly gotten up pamphlet containing the Report of the Seybert Commission. After a careful perusal of that document, we are compelled to say that it is an unfair, unjust and one-sided statement from beginning to end. While we would not uphold fraud in any manner or form as practiced upon the public as individuals or otherwise, yet we do believe in an honest and candid investigation of facts or phenomena of Modern Spiritualism. In no one instance were the ten members of this Commission present at any investigation, and all phenomena condemned by three or four persons who were present, instead of the ten members who gave their affidavits as to trickery and falsehood in every case as being present themselves. We would ask the gentlemen of the Seybert Commission, are they spirits who can travel while in their bodies? If so, then is it not possible for spirit phenomena to be a fact? We feel that Henry Seybert, now in the other life, will not justify such a false and outrageous report, and will not allow such an unfair investigation of this, to him, important truth, to go forth as truth to the many inquiring minds. We should deem it strange that a man should leave a sum of $60,000 for the investigation of any science that he had no interest in himself, or that would be of no important interest to humanity. We cannot see, in any case given as fraud and trickery, that such a state of things existed, or could have existed, at those times of investigation.

We do know, if such a party as the Seybert Commission went with a spirit to meet fraud and trickery, rather than to fairly investigate its purity and truth, just such conclusions as they have reported might they expect to arrive at in the end. Let us have candid, honest investigators, who are prepared to receive truth where truth may be found, and falsehood, if found, utterly condemned. We do feel that the higher spirit intelligences are forcibly working to give us even greater truths and more convincing spiritual phenomena than the world has ever yet known.—*The True Messenger, Boston.*

A Blind Watchmaker's Skill.

Many years ago there lived in the town of Holbeach, Eng., a blind watchmaker named William Rippin, whose delicacy of touch and marvelous skill in repairing watches were famous throughout all the neighboring country. He was not born blind, either, so that his singular faculty cannot be explained as congenital. After learning his trade in regular fashion, he commenced business at Holbeach, but three or four years afterward caught a severe cold in his eyes, which resulted in amaurosis, and although under treatment of the leading oculists of the day, he became totally and hopelessly blind at twenty-eight years of age. Instead of being crushed by his misfortune, he, by great and untiring energy and perseverance, became one of the cleverest of blind men. His ability to clean and repair clocks, watches, musical instruments, and every article connected with the business, was marvelous.

He was able to work as well as before his affliction. He could do any repairs required, even turning in verges, etc. The only aid he required in taking to pieces and putting together a watch was in unpinning and pinning the hairspring, which was impossible for a blind man to do, which was done by his wife, whom he taught to work at the business after his loss of sight. He generally had one hundred watches in the shop for repairs, some of them being brought from a distance of one hundred to two hundred miles. Every watch he knew by the touch, and every customer by his voice. Having been a first class cricketer previously, even after his loss of sight he played two single-wicket matches, both of which he won. He could play cards, dominoes, bagatelle, was a good musician, and leader of the Holbeach Brass Band. He was an intelligent man, nearly six feet high, and many who saw and conversed with him were unaware that he was blind. He died early in consequence of the severe treatment for his eyes, but the prosperous business he left at Holbeach was carried on successfully by his wife and daughter until about five years ago.—*The Jewelers' Review.*

Banner Correspondence.

Massachusetts.

ATTLEBORO.—Mrs. Benj. F. Boomer writes: "The regular business meeting of the First Spiritual Society was held in its new hall on Tuesday evening, Jan. 3d. After the usual business was transacted, the annual election of officers for the ensuing year took place, which resulted as follows:

President, Walton F. Shattuck; Vice President, C. Herbert Knight; Secretary, W. S. Wilbur; Treasurer, Benjamin F. Boomer; Trustees, Charles E. Forsyth, Reuben A. Dean, Albert Sinclair.

After the meeting adjourned, the ladies of the Society furnished sandwiches and coffee, and a pleasant social time followed, which was much enjoyed.

All things considered, we are in a fairly prosperous condition; the most of our members are earnest workers, and are doing all in their power to spread the truth in our town. We have now a commodious and neatly furnished hall, having had much help from the different evangelical church-members toward fitting it up. Any speakers who would be willing to come to us for a reasonable compensation, are requested to communicate with our Secretary, W. S. Wilbur.

It is truly surprising to see the audiences which we have now, and compare them with those of one year ago; many prominent church-members and other skeptical people who once would not have entered a spiritual hall, now come out openly to our meetings. We feel truly that Spiritualism has come to Attleboro to stay."

BOSTON.—Mrs. Kate R. Stiles writes: "Pope's expressive line,

'Drink deep, or taste not the Pierian spring,'

is especially applicable to those who are beginning the study of spiritualistic phenomena, and also to those who are desirous of developing their own spiritual or mediumistic gifts. There are too many superficial investigators—people who, having heard a rap or received a written communication, think they have wrested from the bosom of Mother Nature all her secrets, and straightway commence to circumscribe the powers of the spirit, and constitute themselves the arbiters of the possible and the impossible.

We read that 'With God all things are possible.' So, reasoning from what we have already witnessed of the powers of the spirit, we feel that there are no limitations to its powers of expression, even while robed in flesh.

The poet has said 'We need not die to go to God,' nor is it necessary for us to pass through the change called death before we become possessed of our spiritual inheritance.

The spiritual phenomena have a deeper significance than man in his present state of unfoldment can comprehend. True, the outward or phenomenal expressions of the law are but 'means to an end,' yet they are the doors that open into the halls of knowledge, and we cannot afford to ignore or treat in a superficial manner one of these helps or guides to the temples of truth. We should never pause in our researches after knowledge. Let us be persistent and humble students of the great forces that govern and control life, and we shall find ourselves constantly borne further out upon the limitless ocean of limitless possibilities. Man says, 'Thus far shalt thou go and no farther.' Spirit says:

'Move on! Move on! oh! soul of mine;
The powers within thee, all divine,
Can compass earth and air and sea,
Boundless as is infinity,
Which none can fathom or control;
So boundless are the powers of Soul.'"

HAVERHILL.—Dr. W. L. Jack writes: "Spiritualism is on the increase here, and many circles are being held weekly with excellent local mediums, public and private. Both societies are actively engaged in disseminating the truth with favorable results. In the beautiful village of Groveland and surroundings are many old and true Spiritualists who are as strong as ever to do and to proclaim the truth whenever occasion offers.

Allow me, with the many thousands of your readers, to wish you a Happy New Year and many of them, and a large increase of subscribers, as usual to the BANNER OF LIGHT. I here take pleasure in extending to my numerous friends my thanks for their kind remembrances of the season, and to recognize in what they have done the sunshine of their souls shedding its light and warmth upon my daily path."

FAIRHAVEN.—E. E. H. writes: "Far away in my country home I read the fair pages of the pure toned BANNER OF LIGHT. The messages from the spirit-world I particularly enjoy, and would not give up my belief in spirit return for all *this* world's wealth. Each succeeding number of the BANNER seems more and more interesting. Miss Shelhamer's beautiful story, Mrs. Townsend-Wood's letter in Dec. 10th number, and much more that I might add, greatly pleased me. I am particularly impressed by the entire absence of all sentiments and expressions distasteful to refined minds on its pages, and hope the editor may remain many years upon earth and be permitted to continue in the good work."

ASHBURNHAM CENTRE.—Mr. and Mrs. Edwin Alonzo Townsend write fully endorsing the mediumship of Mrs. M. A. Charter; expressing great pleasure with what they have received through her instrumentality, and recommending her to the investigating public wherever she may go.

Illinois.

CHICAGO.—J. C. St. Charles writes: "I am no Spiritualist, so to speak, nor have I ever believed that I could communicate with my dear friends who have passed over until a few weeks ago upon visiting your city. I have called upon several well known mediums in Chicago, Cincinnati, Philadelphia, New York, Providence, and many other cities, but never gained any satisfaction until I met in Boston last October Mrs. W. A. Rich. I had become somewhat discouraged in my efforts previously made, but since my sitting with Mrs. R., I am convinced of the truth of communicating with spirits. Through the mediumship of this lady I had the pleasure for the first time of conversing with my dear friends who have passed over the river. The manifestations were most wonderful. Not being a believer, I did not know what to do, and was almost crazed with delight; and to think, too, that all these years I have until now laughed at the word Spiritualism. I have had several sittings since with Mrs. Rich, and have sent many of my friends to her who have gained very valuable information through her mediumship. I should advise those who do not believe in Spiritualism to call upon her and learn for themselves the truth of what I state. I could not, and said a thousand times I would not, believe in Spiritualism. But I was obliged to after my first sitting with Mrs. Rich. May she meet with success, and the good and glorious work go on."

CANTON.—C. McCall Black writes: "In behalf of our brother, A. R. Tisdale, I feel that perhaps it is due you and his home friends to know something of his sojourn in the West among strangers. As a man he has won the esteem and respect of all who met him. As a speaker he came into strange fields to labor—came where no friendly feeling awaited the subject he expounds (having no society here and but few friends of the cause). He fought the battle for truth single-handed, and won; and so pleased were his hearers that a plan for his return was agitated, with the result that the largest portion of the amount required to secure his services from Jan., '89, to June inclusive, was raised. We gave him a Godspeed as he left us, Jan. 6th, for other fields.

During his stay here Mr. Tisdale sent to the editor of the *Register*—in which paper it was published—an outline of his religious creed, the leading points of which were that he believes in a God—one whose will and nature are revealed through nature and its law, and that the only true worship of God consists in cultivating our moral and intellectual power, with a view to becoming all we may possibly become, so that our influence may be exerted for good upon the largest number possible of our fellow beings."

New Jersey.

PATERSON.—R. Parkinson writes: "The Spiritualists of Paterson met last Sunday, Jan. 8th, in Fidelity Hall, corner of Market and Church streets, for the purpose of organizing a Society, and have decided to continue holding meetings there every Sunday afternoon at two o'clock, and hope all interested in the cause will come forward and assist them. Our friend Dr. B. M. Lawrence gave a very pleasing and suitable address for the occasion, and in the evening a very interesting and instructive lantern lecture in Mr. Bently's parlor. We shall be glad to hear from any medium who will come forward and help us in the cause. Address R. Parkinson, Secretary, 1012 Madison Avenue."

Connecticut.

NORWICH.—W. F. Peck writes: "No one can read the BANNER OF LIGHT editorials and remain ignorant of the fact that its editor is sound on all the reforms of the day. This is consistent with the spirit of our glorious philosophy. The person who thinks that the only mission of Spiritualism is to bring positive evidence of continued life has utterly failed to sound the depths of its teachings; has not gotten near enough to touch even the hem of its white robe. And yet how many there are of professing Spiritualists who appear to have no other conception of its mission, no ambition or care beyond its phenomena. If they can demonstrate that man lives after death, and, perhaps, in addition, that the Orthodox hell and heaven are myths, the measure of their desires is full, ambition is satisfied, they are content.

Such people to me are not Spiritualists, they are merely Spiritists; too narrow and selfish to reach out beyond their own circumscribed natures, the world is in danger of being no better for their living in it.

It is gratifying to be able to point to the thousands of noble men and women in our ranks who are marching in the very forefront of the army of reform, into whose souls this new light has shone with a radiance so bright that they reflect it on all around them. We number among us a very much larger proportion of reformers than any other religious body can claim, and yet I am constrained to ask right here, What are Spiritualists, as a body, doing for the cause of humanity?

The fact that our loved ones who have passed from sight still live and can communicate is a glorious thing to contemplate, but it is of far less moment than the spiritualizing of mortals who are still on the earth.

Spiritualists should be on their guard, or the divine inspiration that has been poured upon them will be withdrawn because they have not made proper use of it. Let us take warning by the fate of the Christian Church, which, without fresh and vitalizing influxes from the world of souls, is trying to live on the inspiration of eighteen hundred years ago, and is little more than a withered corpse, a parchment-colored mummy.

But will the spirit-world cease its work even if Spiritualism as a distinct movement ceases to be? Never. Spiritual influxes are not confined to any sect or body. This great spiritual awakening is manifesting itself in every department of life; it is the undercurrent of the mighty agitation of thought that is shaking the political, social and religious systems of the world today; it is the moving power of the grand reforms that are sweeping over the entire globe, and its influence is a permanent factor in human destiny.

Let us take our rightful place in the front rank of the battle for humanity. We cannot afford to be laggards; if we drop behind the army we will have the mortification of seeing others reap the fruits of this spiritual uprising."

NEW HAVEN.—The following document is self-explanatory:

"We, the undersigned, would recommend to the kind attention of the public MRS. Frank Boyden, formerly Mrs. Hattie Lovette, who has labored among us for a number of years, as a most successful business and test medium. Her abilities are among the first, and give much satisfaction to those who have consulted her.

She is to make her home in Boston henceforth; and while we regret very much to part with her, we can one and all, as members of the Society, wish her God-speed in her mediumship in the new home which she is about to enter.

343 *Howard Avenue.* THOS. T. DAVIE, *Sec'y.*"

New York.

BROOKLYN.—Emily B. Ruggles writes: "It seems but just to the Spiritual Society of Brooklyn, and to Mrs. Carrie E. S. Twing, that we should report her remarkable success. Her audiences have been large and deeply interested in the evidences given of the truth of spirit return. At times her control 'Ikabod' convulses them with laughter, and in her instructive and pathetic moods many eyes are wet with tears. An instance of this occurred Sunday, Jan. 8th, when she told us how she came to know the truths of Materialization. Her mother-heart longed to hear from her baby that had gone from her arms to join the angels. Mrs. Twing went out from Boston to Jamaica Plain to Mrs. Brightman, and in God's own light her baby was put in her arms, and played with her earrings, and an M. D. present said, 'that is a real live baby, Carrie Twing.' She held it close to her heart until it dissolved, and nothing was left but a little white lint on her dress. Mrs. Twing told us of the perfect test conditions of that séance—bare floor, cabinet a kersey blanket hung across a corner of the room. She was an entire stranger when her name was called out by a spirit who gave her full name, and spoke of personal incidents in their lives. The spirit said, 'Your heart aches for your baby; I will go and get it.' So while Mrs. Twing stood by the open aperture she saw the spirit go to the medium, extending her arms with several wavy motions, and then bring the baby out to her—a real living, laughing, playing baby—her very own.

Mrs. Twing is giving sittings daily, and every evening holds séances in the parlors of friends. Mrs. Fred. Haslam gave Mrs. Twing a reception Thursday, Jan. 12th, in her elegant parlors, and the day following she (Mrs. T.) held a séance for the benefit of Mrs. Sue B. Fales, of Boston. Our people are hungry for tests of spirit-return, and come in throngs to be fed by the positive evidence that 'Ikabod' gives."

Maine.

AUGUSTA.—E. H. Bigelow writes: "Dr. H. F. Merrill, of Bucksport, held a very satisfactory séance with us Sunday evening, Jan. 7th. He cited sixty-four full names, often giving the middle name and age, with descriptions and incidents. All of the tests were fully recognized. The Doctor came to us a stranger—this being his first visit to our city. We found him a genial, pleasant gentleman, and our best wishes follow him on his arduous labors."

Michigan.

DETROIT.—F. E. Dingman writes: "In this age of spiritual unfoldment the demand for *proof* can be heard on every hand. In Detroit, my native city, the cause is prospering, but we are in need of earnest and good mediums. Mr. Augustus Day has built a fine hall especially for use in the advocacy of our cause—Spiritualism. May the appeal which has so often been made be answered by the spirit-workers, for the children need to be led to the knowledge of Spiritual Philosophy."

California.

SAN FRANCISCO.—A correspondent writes: "Mrs. M. Eugenie Beste is here at present, at 524 Eddy street; she will remain here for a few weeks, and then will return to Los Angeles and San Diego for the rest of the winter. There is much interest taken in Spiritualism, and a great demand exists for mediums. Mrs. Beste is kept very busy, and is growing strong again in this beautiful climate."

A Vivid Contrast.

Twenty thousand clerks unemployed, overcoats in pawn, tramping the streets, looking for work; wives hungry, babies crying; cold weather coming, the doctor's bill unpaid.

Twenty thousand gin-mills in full blast.

White slaves fighting the wolf at their door with needles that net them thirty cents a day.

That's one side.

Miles of blocks of houses, each costing from $30,000 to $500,000 to build, in which families live, each spending from $10,000 to $150,000 a year.

A hundred capitalists, each with convertible assets estimated at from $1,000,000 to $150,000,000.

Starvation on the one hand, waste and extravagance on the other.—*"Howard," in New York Graphic.*

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The Quarterly Convention

Of the Vermont State Spiritualist Association will be held at Waterbury, Vt., in the "Waterbury Hotel Hall," Jan. 27th, 28th, 29th, 1888, commencing at 10:30 A. M., Friday, the 27th.

Speakers for the occasion will be: Mrs. Abbie W. Crossett, Waterbury; Hon. A. E. Stanley, Leicester; Mrs. Fannie Davis Smith, Brandon; Mrs. L. S. Manchester, W. Randolph; Mrs. S. A. Wiley, Rockingham; Mrs. A. P. Brown, St. Johnsbury Centre; and others are expected.

Test Mediums.—For platform test mediums we have engaged Mrs. G. B. Howard, East Wallingford and Mrs. Eunice K. Morgan, Woodstock; the best two in the State.

All mediums are expected to come and help make the occasion one of pleasure and profit.

Dr. Geo. Brunson, of St. Albans, will be present.

Good music will be furnished.

Waterbury is on the Central Vermont Railroad, and is the best place in the State to hold a winter Convention, the hotel being very convenient and the proprietors genial and obliging. All are invited to come. Board $1.00 per day, single meals forty cents. Horse-keeping at reasonable rates.

Half-fare tickets can be had at nearly all the stations on the Central Vermont Railroads, the Passumpsic Division of the Boston & Lowell Road and the Wells River Railroad. No free return checks will be given.

Those having quarterly dues are respectfully requested to send the same to JANUS CROSSETT, Esq., Waterbury, Vt.

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☞ *Catalogues of Books Published and for Sale by Colby & Rich sent free.*

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☞ In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JANUARY 21, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE,
9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY,
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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

The Spirit that Rules Our Churches.

The Boston *Sunday Herald* takes for its text in an article in a recent issue: "The Social Lie in Religion," and strikes straight into its discourse with the unqualified statement that "if there is any one drawback to the Christian faith in its practical ministration in this city among what may be called the society churches, it is that there is one sort of religion set forth from the pulpit, and quite another practiced by the people on the plane of the pews." *The Herald* cites the fact, by way of illustrating its statement, that "Sunday after Sunday, in the representative churches in Boston, you shall hear the duties of social brotherhood and the relation of man to man set forth with all the eloquence which individual clergymen possess, and you would think that they and the people whom they minister to were angels of light, too perfect for the mean things of life which the rest of mankind come in contact with; but when you sit in the pews and watch the habitual attitude and behavior of the congregation, you will be wiser than you were before, and will realize how scarcely skin-deep is the religious character of the congregation as a company of professedly Christian people."

Plain talk, but timely and richly deserved. No softer words suit the actual case. For all the good done, the preacher in one of our society churches may as well read verses selected from the poets, or intone passages from the Psalms of David. All that he actually accomplishes is the unworthy feat of flattering the sense of self-righteousness that is pampered in such a high degree by his congregation. The amount of true religious feeling excited in their natures is fairly expressed by *The Herald's* well-grounded charge that persons attend a religious service habitually from one year's end to another, without ever having the slightest recognition from either pastor or people, which is often the case in our leading fashionable congregations. In several of our city congregations, it asserts, there has grown up such a social indifference, on the ground of a certain distinction and reserve, that it is regarded as a breach of good manners to behave with even Christian courtesy toward those who worship side by side with you in the same tabernacle. A person may rent a seat in one of these society churches, and attend on the Sunday services regularly for a year or more, and in all that time never have spoken a word with a single communicant, or even with the pastor. Well may he feel disgusted with the shallow show. This is the very kind of congregations, too, that cannot abide so common a religion as spirit-communion inspires. They will want to sit down on the right hand and the left of the throne itself, in the kingdom which they fear will be none too good for them.

This reprehensible, this shameless condition of things, *The Herald* avers, is as true of a dozen parishes in the city as it is of any particular one. The idea seems to be, it says, to freeze out by supreme indifference the strangers who resort to these churches and would like to join heart and hand in their work. The new comers ask for nothing more than Christian welcome and sympathy; which conveys the sense of brotherhood in a common cause. They would be certain to find it in a Masons' or an Odd Fellows' Lodge. But they discover that the church is composed of a company of individuals who use their Christianity for social purposes which centre in their personal satisfaction. The result, according to the confession of *The Herald*, is that the hollowness of our Christianity is patent to every one, and that the Christian religion is constantly discredited among those who claim to be its friends. And it fitly describes such an affectation of exclusiveness as "a fashion of this world which is a disgrace to congregations which call themselves Christian."

It is in the face of allegations such as are contained in the above recital that the preachers bewail the falling off of their congregations and lament the increasing number of empty churches. Is at all to be wondered at that the people from whose industrious labor all the taxes are ultimately paid should open their eyes to the true state of the case, and unite in a demand that church property, thus devoted to exclusive use, should be subjected to taxation like all other property? If it is not the Christian nor any other religion which is taught in them, but merely the mode of practicing social hauteur and fashionable exclusiveness, then, we say, there remains not even the shadow of a reason for any longer exempting them from bearing their share of the common burden. This is but the plain, common sense view of the subject.

And it is from these same churches that so many people are satisfied to take their cue of vilifying and ridiculing Spiritualism. If they really believe Christainity is so much its superior, let them attend these society churches long enough to see for themselves what sort of a religion Christianity is, in the light of such illustrations. Let them try the freezing-out process which these exempted churches know so well how to employ on others who are not of their set or class. We know they would soon enough have their eyes opened by their experience and observation. They would welcome an all-embracing religion, such as genuine Spiritualism offers them, with a gratitude never before felt in their intercourse with the churches. Think of Christ entering one of these churches and finding hardly a standing-place under the gallery!

Robert Southey on Spirits.

For the sake of giving colloquial form, and thus a more flowing and flexible spirit, to his meditations on society, in his book entitled "Colloquies on Society," the late Robert Southey thought best to introduce the excarnated spirit of Sir Thomas More into the dialogue, in an intangible though not an invisible form. What he has to say, therefore, by way of preliminary explanation, becomes specially interesting for its speculative character in relation to the existence, presence, and communicating power of spirits. Southey feels compelled to confess that many persons would be inclined to think him superstitious, because he is not ashamed to avow his persuasion that there are more things in heaven and earth than are dreamt of in their philosophy. His strange visitor thereupon asked: "You believe, then, in apparitions?" And Southey answered at once: "Even so, sir. That such things should be is probable *à priori*; and I cannot refuse assent to the strong evidence that such things are not to the common consent which has prevailed among all people, everywhere, in all ages; a belief indeed which is truly catholic, in the widest acceptation of the word....If, then, there are moments wherein I, who have satisfied my reason and possess a firm and assured faith, feel that I have in this opinion a strong hold, I cannot but perceive that they who have endeavored to dispossess the people of their old instinctive belief in such things have done little service to individuals and much injury to the community."

Then the apparition of Sir Thomas More inquires of Mr. Southey whether he thinks all the stories which are related of an intercourse between men and beings of a superior order, good or evil, are to be disbelieved. Mr. Southey replies that "in the scale of existences there may be as many orders above us as below." He asserts that our knowledge of creatures so minute that they never could have been discovered without the aid of glasses would seem "not less incredible to skeptical minds than that there should be beings which are invisible to us because of their subtlety. That there are such," he added, "I am as little able to doubt as I am to affirm anything concerning them.... My serious belief amounts to this, that preternatural impressions are sometimes communicated to us for wise purposes; and that departed spirits are sometimes permitted to manifest themselves."

His spirit visitor then informs him as follows: "I am a [decarnated] spirit, and the form in which I now manifest myself is subject to none of the accidents of matter." And he requests Mr. Southey to feel and be convinced, extending his hand to be grasped. The latter held forth his own to accept it, not without a vague apprehension that he was about to receive an electric shock. He describes the effect as more startling than electricity would have produced. "His hand had neither weight nor substance; my fingers, when they would have closed upon it, found nothing that they could grasp; *it was intangible*, though it had all the reality of form." Looking closely at his features, he recognizes the same which were so excellently painted by Hans Holbein—those of the great Sir Thomas More. Soon recovering from the mingled feeling of fear and veneration which kept him silent, he collected his spirits, and ventured a series of interrogations. In making answer, Sir Thomas More observes that "inasmuch as the world has any hold upon our affections, we (spirits) are liable to that anxiety which is inseparable from terrestrial hopes." And that "the future is as uncertain as to you; except only that, having a clearer and more comprehensive knowledge of the past, we are enabled to reason better from causes to consequences, and by what has been to judge of what is likely to be. We have this advantage also, that we are divested of all those passions which cloud the intellects and warp the understandings of men."

Describing the leave-taking of his spirit visitor, Southey says the sentence he last uttered was no sooner completed than he was gone. "Instead of rising from the chair he vanished from it." He was at a loss for an illustration of the instantaneous disappearance. "In the same indivisible point of time when I beheld the distinct, individual, and, to all sense of sight, substantial form — the living, moving, reasonable image—in that self-same instant it was gone, as if exemplifying the difference between *to be* and *not to be*." On the following morning, after calling to mind every circumstance of time and place, he felt convinced that the apparition was real, and that he might again expect it. Mr. Southey at the time of writing these Colloquies on Society in two large volumes was poet laureate of England. In order to introduce the work to the reading public, as he thought with most effect, he created the apparition of Sir Thomas More, who was beheaded by the order of Henry the Eighth because he persistently withheld his assent to that monarch's divorce from Queen Catharine. No doubt the conception itself was a pure poetical fancy, but in working it out Southey has expressed views concerning the future state which are identical with those now taught by revenant intelligences through the modern mediums, and has put himself on record as a professed believer in the return of spirits to the scenes of earth, and their ability to hold free communion with its inhabitants.

The Daily Press.

The arrant mendacity of the sensational daily press, which pries into the closets of the most respectable citizens to ascertain whether or not any skeletons are to be found there, is becoming such a nuisance of late years that the public mind is seriously agitated in consequence. When nothing can be found to hang a loop upon, then these penny-a-liners manufacture out of whole cloth, so to speak, gross fabrications about individuals of the highest respectability. It is a species of venality that should be speedily suppressed.

A case of the kind referred to lately occurred in this city, in which the *Boston Daily Globe* was the chief offender, although its editors profess to be respectable men. In that sheet, on Jan. 12th, appeared over a column of close print, headed in glaring capitals: "Where is the Gold Fish? Commodore Vanderbilt's Millionaire Daughter And Her Connection with the Spiritualistic Inner Circle. How the Heiress Was Deceived and Fleeced in This City." The whole thing is a gross libel upon the estimable lady so rudely alluded to—*only* because she is a Spiritualist. It is asserted that "she was a hypochondriac," etc., and "at length in despair of self-preservation, she threw herself into the hands of a faith-healer—[whatever that may be]—and from that moment there was no hope for her: it was her first plunge *into the pool of Spiritualism*." [The words we have designated in italics were printed in the *Globe* as a catch-line in full-face type.] And then the writer goes on to ask: "Who was the lucky healer?" and answers in the following paragraph: "Dr. A. Hodges, electrician, faith-healer, and heaven-born physician!" etc., etc.

And right here we would in all seriousness ask: Why is it, because a person acknowledges himself or herself a Spiritualist, that he or she should, on every occasion possible, be held up to ridicule? None can say aught against the lady so shamefully referred to by the *Globe* reporter. The last Sunday's edition of the New York *Sun*, in alluding to Modern Spiritualism there, says: "A catalogue of the prominent people in this town who believe in Spiritualism would be decidedly astounding. Mrs. La Bau, the late William H. Vanderbilt's sister, does n't hesitate to avow her belief, and there is no reason why she should; E. H. Goff, the President of the biggest manufactory of electrical apparatus in the country, and owner of the *Graphic*, is said by his friends to be a believer. There seems to be some affinity between electricity and Spiritualism: Edison is known to be deeply interested in both subjects. Ex-Gov. Hoadley is a student of both. These educated and intelligent disciples of the new creed... are seekers after truth, and believe the veil between the material and the spiritual may be lifted."

Now comes the *finale* to *The Globe's* sensational twaddle: Dr. Arthur Hodges, than whom no more upright and responsible gentleman resides in Boston, who is a remarkable trance medium and a most excellent clairvoyant, and hence a very successful healer, became indignant, as a matter of course, at the publication alluded to above, and replied to the scurrilous article as follows:

"WHERE ARE THE GOLDFISH?"

To the Editor of the Globe:

In your Thursday morning's edition, in an article with the above caption, there appeared so many erroneous statements that to deny them in detail seems useless. It must be very amusing to hundreds of your readers who are or have been my patients to learn for the first time that I had adopted the faith cure. It must be news, too, that I wear glasses.

I know absolutely nothing about the faith cure, only what I have read or heard in a general way, so I never could have practiced it. I have too good an opinion of your paper to believe you will allow so ridiculous a story to go uncontradicted merely for the sake of publishing a sensational article. I am too well known, having been in practice in this city for twenty years, and hundreds would gladly testify to my integrity professionally, and as a gentleman. I am sorry to spoil the article of the ambitious reporter, but I feel it a duty I owe *The Globe*, knowing its great love for truth. I can but feel, however, that there is a future for that reporter somewhere (I am speaking of this present life). He has talents of a high order, but they are dangerous as now utilized, which I think you and your many readers will admit now that you have heard my side of the story.

DR. A. HODGES,
1242 *Washington street, Boston.*

The Ross Case Disposed Of.

The case of Charles R. Ross, who was indicted in the Superior Court in this city, under public statutes Chap. 203, Sec. 65, for "obtaining money by a trick or device," has at length come to an end. Asa P. French, Mr. Ross's lawyer, having moved to quash the indictment on the ground that the offence was not covered by the statute, as this is not obtaining money by a trick or device, Judge Bacon heard arguments on the motion last October, and, Jan. 14th, after a further hearing, sustained the motion, on the ground that there was no statute under which mediums could be indicted and convicted.

Immortality Demonstrated.

On our fifth page will be found a notice of the issuance of the third edition of a work which has since it first appeared steadily grown in public favor. In the past it has been known under the style, "Biography of Mrs. J. H. Conant," but the publishers in preparing the new edition have decided to give the work the more comprehensive and significant title which it now bears—that should have been given it in the first place—and which does a greater measure of justice to the important and varied character of its contents.

The Spiritual Phenomena Association, Meeting on Sundays at 2:30 and 7:30 at Ladies' Aid Parlor, 1031 Washington street, Boston, has—we have authority for saying—expended more than one thousand dollars the past year in placing the phenomena of Spiritualism before the public. All who are interested should attend its sessions.

MRS. RICHMOND'S LECTURES, a new one of which is published every Saturday in pamphlet form, under the general title of "The Weekly Discourse," have reached the forty-fifth number of their second volume and attained a wide circulation. As a compendium of spiritual teachings they are highly valued, and are the means of enlightening many minds with the truths of the New Dispensation. They are issued by the Spiritual Publishing Co., 64 Union Park Place, Chicago, Ill. For sale by Colby & Rich, Boston.

☞ A. M. Whipple, who contributes (sixth page) a memorial to the late Newton Reynolds, of Troy, N. Y., writes us under a date too late to make the correction, that this gentleman's decease occurred Dec. 14th, instead of Nov. 14th, 1887.

A. B. Richmond's Great Work.

It is with much pleasure we announce that the new volume entitled: "A Review of the Seybert Commissioners' Report; or, What I Saw at Cassadaga Lake," by A. B. Richmond, Esq., of Meadville, Pa.—mention of which as forthcoming has several times been made in these columns—will be brought out from the press of Colby & Rich on Tuesday, Jan. 24th.

A running glance at the well-filled pages of this sterling book will convince any one that it is no superficial, transitory affair, sent forth to meet a sensational demand created by the work it reviews, to pass from public notice as soon as that does; but a compendium of facts that can be employed with advantage so long as there exists among us one man who questions the truths upon which the teachings of Modern Spiritualism rest. An advertisement in another column gives the price of the book, and other particulars.

Notice.

As we have a press of matter on hand that requires immediate publication, and as the subject-material given at our Tuesday Free Circles by Spirit Father Pierpont will be as readable a few weeks hence as at the present time, we have been advised by that Intelligence to defer printing the reports of said Tuesday séances until the Thursday circles have been reported and published. The latter, consisting of personal communications from individual spirits, require immediate attention, and are therefore given precedence at this time. We shall resume the publication of our Question and Answer Department—the séances for which will be held on Tuesdays as usual—within a very few weeks.

The Soul.

This new journal, the legitimate successor to the *Facts* magazine, starts out on the broadest possible basis for the study of the soul forces. Its editor is a thorough Spiritualist, who has for several years been a careful observer, and stood on all occasions a firm advocate for spirit phenomena.

Mr. Whitlock in *The Soul* will continue to give special attention to phenomena; and its Facts department will be as interesting as ever, while an opportunity will be given for free discussion on all psychical subjects or action. *Facts* has always been free from personal abuse, and this praiseworthy course Mr. W. announces will also characterize *The Soul.*

For sale at THE BANNER office.

Onset Bay Grove Association.

At the annual meeting of the Onset Bay Grove Association, held in Boston on the 11th inst., the following officers were elected for 1888: *President*, Wm. D. Crockett; *Vice President*, George Hosmer; *Treasurer*, E. Y. Johnson; *Clerk*, E. Gerry Brown; *Directors*, Alfred Nash, Simeon Butterfield, Cyrus Peabody, W. W. Currier, Mrs. J. P. Ricker.

Cremation.

We noted recently that the New England Cremation Society, of Boston, had disbanded, bequeathing "the good will," etc., of the establishment to the kindred Massachusetts Society, at Worcester. It is now announced that an earnest effort is to be made by the Directors to secure additional stock subscriptions by personal canvass in Worcester and Boston, and it is expected that $10,000, the amount desired, will be raised. The intention is to build and equip a crematory in Worcester the coming season.

☞ Dr. J. S. Billings, surgeon in the United States Army, lectured last week at Huntington Hall, Boston, on "The History of Medicine." The lecture was the sixth of his course before the Lowell Institute, and in it the Doctor took up the relations of the physicians to the State, and the history of medical and surgical education, from the early times down to the present. In early Rome, he said, as in Greece, India and Egypt, medicine was kept in the hands of a particular caste, the same as the parchment medicos of this country have been trying to accomplish. The law of Hippocrates, said the speaker, gives the necessary qualifications for a medical student of his time. Hospitals were first established as Christianity came into vogue. They were in charge of monks, and principally attended by monk physicians. In the twelfth century a large number of leper hospitals were established, notably St. Giles of London. Orders of knights to attend the sick soon sprang into existence. The medical faculties of Montpellier and Paris were next discussed, and their characteristics formed the subject of many amusing stories. The separation of surgery from medicine was next spoken of, and its various changes down to the present century, formed the subject for the last part of an interesting lecture.

☞ While THE BANNER OF LIGHT has for many years endeavored to impartially record all public meetings in Boston and elsewhere, when properly reported, it behooves those interested to give this paper the credit which legitimately belongs to it. It is very ungenerous, to say the least, that any through prejudice or self-interest should seek to make it appear that THE BANNER has not treated them fairly. We desire to act in harmony with all the various workers for the Cause, and therefore ought not to be misrepresented as we have been of late by certain parties in our ranks. The duties devolving on our position from week to week are extremely arduous; we desire to do the right thing by every one; and individuals who are just and discriminating in these matters will clearly see the unfairness, under such circumstances, of those who are endeavoring to place us in a false position before the public.

☞ Thomas B. Jenkins, editor of *The Horticultural Art Journal* of Rochester, N. Y., sends us a message purporting to come from the spirit of the late Marshall P. Wilder, of this city, in which the intelligence greets his earth-friends in a warm and genial manner, expresses himself as gratified at the facilities the new life he has entered upon affords him for the study of horticultural subjects, and states that he is one of a large number of spirits interested in the scientific development of knowledge in this special department of research and discovery. We are informed that the medium through whom the message was given is a person of high moral character, and worthy of confidence and esteem.

☞ Mrs. Anna Martha, wife of George M. Ramsay, M. D., of Clokey, Pa., passed to spirit-life on the 7th ult. She was a most estimable lady, and was beloved by all who knew her with a sincere and lasting affection.

☞ Mr. John P. Dimond, a veteran Spiritualist, passed to higher life Jan. 12th from his residence, No. 12 Kendall street, Boston.

An Appeal to the Clerical Mind for Light.

To the Editor of the Banner of Light:

The recent effort of the *Boston Herald*, on which you commented in your last issue, to obtain light from the clerical mind on the great question of immortality, has been productive of very interesting results. Twenty-two replies (for I leave out that of the Theosophist) from as many learned divines to the question, "What are the *strongest* proofs and arguments in support of the belief in a life hereafter?" ought, indeed, to shed a vast deal of light upon that subject—ought to go far toward the annihilation of the skepticism and agnosticism that at present so widely prevail in regard to a life hereafter.

These replies, which are from some of the most eminent and learned representatives of Protestant Christianity, including a few of the most scholarly Unitarian and Universalist divines, with one representative each of Roman Catholicism, Judaism, Swedenborgianism, and Occultism or Theosophy, are particularly interesting and instructive, not in showing how much knowledge these persons, whose vocation it is to preach immortality, really possess to support a belief in the continuity of life and transmute the skepticism of a large part of mankind into an abiding faith in its reality, but as a virtual confession on their part that they really have nothing to offer that is able to bring conviction to any inquiring, reasoning mind. Some refer to the reappearance of Jesus to his disciples and others after his crucifixion; but they seem to realize how exceedingly difficult it is, at this time, to make so astounding and incredible a statement at all acceptable to any mind that is not willing to assent to it on mere blind faith. Besides, the Trinitarians have eliminated from that event, even though proved to be authentic, every element of logical evidence of man's continuity of existence; since the fact that an incarnate God, after the destruction of his physical body, rose from the tomb and appeared to mortals, by no means proves that such is the universal destiny of mankind.

The Biblical Scriptures, held to be the "word of God," the offspring of an infallible inspiration by the Divine Mind, contain a vast number of spiritualistic accounts of the appearance of angelic spirits coming in human form, and some, also, of the excarnated spirits of noted persons manifesting themselves to mortals; such, for example, as Samuel to Saul at Endor, and Moses and Elias to Jesus and some of his disciples. Why didn't the ministers, who have so implicit a faith in these scriptures, prove their authenticity and their alleged infallibility, and then point to these spiritualistic accounts, which would, however great their antiquity, have settled the question; for, if a single instance of actual reappearance after death can be proved, it shows, finally, that there is a life hereafter, since God's laws must be universal and immutable. But no, they can offer only theoretical, metaphysical, speculative "arguments," which will *convince* no one, and will scarcely *impress* at all one mind in a hundred; and yet they are the "strongest" they can present.

The only persons who claim to have any actual knowledge on the subject of a life hereafter, who have been observing, collecting and recording facts in proof of it for the last forty years—facts that many of the best minds of our time have observed and endorsed—are entirely ignored in this inquiry. They are ignored by the Boston journalist, although his city swarms with them; and their facts, and the record of those facts, are ignored by those teachers whose doctrines, for which they are paid to preach, are based on the reality of a future life. If there is no life hereafter, or if these religious teachers do not believe there is, or cannot give a satisfactory reason for the faith that they profess, what, it may be asked, is the ethical character of their position as teachers of immortality, or as ministers of a religion the cardinal truth of which is the deathlessness of the immortal soul—the "resurrection of the flesh," and the final judgment?

If the *Boston Herald* is friendly to the churches and their ministers, it is quite unkind or inconsiderate on its part to ask such a question of those who, it ought to have known, can give no satisfactory answer, though it is their profession to *know* about it all there is to be known or learned from any and every source—not merely to discourse eloquently on the subject, while imparting nothing of any logical value. So long as everything goes on well with their parishioners or members of their congregations; so long as there is no heart-rending bereavement, no "Rachel mourning for her children" and refusing to be comforted—at any rate by such clerical speculation and metaphysics as they have sent forth to a skeptical world through the columns of the *Herald*—such "arguments" may be available, if not really to "support belief," to support the clerical reputation for culture, learning, and eloquent diction; but it is nonsense to suppose these utterances to be of the slightest use to the people at large, who are hungering for spiritual food; nay, as these ministers are all the while saying, are dying—dying eternally—dropping one by one into a bottomless abyss of perdition, NEVER to be rescued, but EVER to suffer the unutterable torment of a "second death."

It almost looks like a providential interposition to make these clergymen, the irrational and suicidal enemies of the spiritual facts of this time, demonstrate, under their own signatures, the need of just such a revelation of the life hereafter as God, the Father and Preserver of all mankind, has vouchsafed them in these days of spiritual skepticism, arrogant denial and blatant materialistic dogmatism. The modern spiritual manifestations on the sensuous plane, with all their concomitants of the "open vision," are plainly what the great mass of mankind need to be saved from the epidemic of materialism, which, until the middle of this century, was fast sweeping all religion—all belief in, or even hope of, immortality—from the human mind. Then it was that the "windows of heaven were opened," and the hosts from the spirit-spheres commenced their work—a work which has now been carried on in every part of the civilized world—for the modern evangel of immortality has needed no mortal missionaries; it has been self-propagative, and has been literally carried around the world, all in the space of forty years, and in defiance of persecution, scoffing and derision, especially from those who ought to have been the first to have welcomed this new light, and to have recognized its importance and value. Nevertheless, even after forty years of these manifestations—a struggle of nearly half a century between truth, newly revealed, and antiquated error—these professional divines still pursue the policy of ignoring this new revelation; or, as the Jewish ecclesiastics treated the Christ, they give it a *mock-trial* and crucify it as "fraud." Then, with the scoffing, hooting rabble, they cry out, "Come down from the cross and we will believe on thee." There may be some Judas among the disciples who is ready to join in this cry, for selfish reasons; but the great body of them, though grieved perhaps, are undismayed; for they console themselves with the consideration that no spiritual truth has ever gained a general recognition until it has suffered its Calvary, and had its Resurrection. HENRY KIDDLE.

New York, Jan. 11th, 1888.

☞ Messrs. Harrison, Farrington & Co., wholesale grocers in Minneapolis, Minn., sent, under date of Dec. 31st, a circular to their two thousand customers, requesting each to become a subscriber to *The Voice*, a prohibition campaign paper, published by Funk & Wagnalls, New York, offering cash prizes to the amount of five thousand dollars. The circular is itself a powerful plea for aid in efforts to put a stop to a traffic that, says Dr. J. G. Holland, every year fills "sixty thousand homes with shame and sorrow, loads the public with a burden of pauperism, crowds our prison-houses with felons, detracts from the productive industries of the country, ruins fortunes, breaks hopes, and breeds disease and wretchedness." Associated press dispatches state that some of the customers of the firm, who are engaged in liquor selling, are very angry. Hugh Harrison, the senior member of the firm, says, in the dispatches: "Our course will, doubtless, hurt our trade with a class of customers, but we gave this no weight. We thought only of the right, and did it for that reason alone." A firm that dare say: "Our goods are for sale, but not our principles," should be respected and protected by public sentiment.

ALL SORTS OF PARAGRAPHS.

A man highly refined,
With no care on his mind—
Can such a man possibly be?
Most surely there can
Be found such a man,
His name is, Fiddle-de-dee!

NO MONOPOLY.—The farmers of Dakota are taking measures to petition Congress to pass a law that when any "*trust*" is formed, the duty shall be removed from any article affected by such trust. We believe that is a good idea, and in accordance with the provision which says no monopoly shall be created.

On dit, that the heart of a healthy person beats seventy times a minute, or nearly nineteen millions of times a year!

There is another railroad accident *epidemic*, according to the accounts from different parts of the country. Many lives have been sacrificed, and thousands of dollars' worth of property destroyed. Verily, 1888 opens dismally—at least so far as railroad travel is concerned.

The Massachusetts Legislature is to be called upon to increase the penalty against burglars, we understand. When caught, these scoundrels should be sent to the State Prison for twenty years. A few sentences of this kind would stop the whole thing. The present law should be revised at once.

"SHE."

"Did you see *She?*" said the wide-awake girl,
Up at the Hollis Street?
She is nicer far than the Great Pink Pearl,
She is just too awfully sweet."

"No, I have n't seen She," said Miss Intellect
In the tone of those who deride;
"I went to see 'Nero,' as you might expect,"
And her glasses glistened with pride.

"Of course you did," cried the witty maid,
"How exceedingly stupid of me!
I might have known that you 'd choose," she said,
"To gaze at a classical *He*."

Some men toil for gains, and spoil their brains. They heap up great wealth, sometimes by stealth, and then lose their health, when some other elf gets their pelf.

The friends of Mr. Duncan McLean, of East Boston, for many years on *The Traveller* staff, will sympathize with him in the demise of his wife, who passed to spirit-life January 13th, at the age of sixty-five.

There is a baby in Lynn, Mass., born a month ago, that weighs only one pound and seven ounces.

The question which agitates the public at large just now the most is, Whether "Old King Coal" is to be decapitated or not?

FOR THE "SUNNY SOUTH."

"Goosey, Goosey Gander,
Where do you wander?"

"To the Sunny South we go,
Leaving Northern ice and snow."

PRESENTATION.—Mr. and Mrs. J. T. Clarkson, of Amesbury, Mass., have been made the recipients of an elegant piece of household furniture by their numerous friends, says the *Newburyport Herald*.

So distinguished a medical practitioner as Prof. Virchow, of Berlin, having recently in his new work declared that cancer is curable, the wonderful wiseacre of the Boston *Herald* who denied the fact some time since, and declared that such as were claimed to be so cured by Spiritualist mediums and magnetic physicians were *not* and *could* not be true cancers, can now hide his head, or what is equivalent, shut it up!

The centennial of the birth of Dr. J. D. Gallaudet, originator of the sign-language for deaf mutes, was appropriately celebrated, on its passage, at Faneuil Hall, Boston.

There have been dreadful blizzards in the Northwest of late, the details of which are harrowing to sensitive minds. The railways have been blocked by snow; many people have perished in consequence of the severe cold weather, and business in many places has been sadly interrupted.

"SHE," at the Hollis-Street Theatre, is attracting large audiences night after night and Wednesday and Saturday afternoons. Don't miss witnessing this dramatization of a famous romance!

Several years ago a friend of ours was cured of dyspepsia by partaking of ham and eggs. A very unusual prescription, it will be said. No doubt it was; but nevertheless it cured him. This much we know. Now we learn that another person has been cured of this dreadful complaint by breakfasting on country-made sausages; the authority for which is Dr. Richardson in the *American Magazine*. The account is as follows:

"'Everything I eat in the morning disagrees with me, doctor,' remarked a patient a few days ago. 'It has come to a point when, if I take any solid food before noon, it becomes a source of heavy discomfort.' 'Have you ever tried any home-made sausage?' 'No. Why, I never could digest that, doctor; it is too greasy.' 'Well, perhaps so,' was my answer; 'but, as some really good results have shown up lately, I would like you to try it.' And, sure enough, the highly-seasoned fatty food was quietly digested, and proved just the required morning meal. It is worth trying in every case of forenoon dyspepsia when ordinary diet fails."

Sometimes our fears are tears of joy,
Which rise from hearts without alloy.

Hood's Household Calendar for 1888—issued by C. I. Hood & Co., Lowell, Mass.—is received, and, as usual, leads in beauty and style.

"Miss Phelps and Spiritualism."

In our issue for Jan. 14th, Rev. E. Case, of Beaufort, S. C., paid his respects to the very peculiar attitude (to say the least) occupied by Elizabeth Stuart Phelps toward Spiritualism. We note that in a recent Brooklyn letter to *The Cape Ann Advertiser*, (Gloucester, Mass.,) that thoughtful journalistic correspondent, "Eleanor Kirk," has the following, under the above quoted head, concerning this lady and her position. While we are ready to admit, parenthetically, that the author of "The Gates Ajar," etc., has wrought a good work in making spiritualistic converts—however much disgust may arise in her own mind in consequence—we really think "Eleanor" is rather too enthusiastic when she rates the services of Miss Phelps above "all the trance mediums and platform speakers put together":

"A correspondent wishes to be informed if it is credible, after writing such a book as 'The Gates Between,' that Miss Phelps can deny being a Spiritualist? 'I am informed,' she adds, 'that this author is most indignant when accused of such a belief.'

Well, we are 'informed' of a great many things, but it is mighty difficult to get at the hard pan of facts. If Miss Phelps can send such literature broadcast over the earth, and not have an abiding faith in its truth, then she is a woman utterly devoid of conscience or humanity, and this cannot be. For Miss Phelps to use her genius in such a way, would be to mock at the most sacred things of 'life, death and the great hereafter.' This writer has made more converts to Spiritualism than all the trance mediums and platform speakers put together. Those who have mourned without hope have been comforted by her sweet and most practical assurances. The effect of 'The Gates Between' has been something marvelous, but it would be simply devilish if its author had not a reason for the faith that seems to be in her. Such works as these cannot be likened to other works of fiction. The subject is too sacred. Miss Phelps must be a Spiritualist in the highest sense of that much abused word."

Spiritualism Illustrated.

Mr. J. W. Fletcher delivered his lecture on "Spiritualism Illustrated" by numerous stereopticon views in Parker Memorial Hall on Sunday evening last to a large and highly appreciative audience. The music of the Adonis Quartette was greatly enjoyed. The speaker first defined Spiritualism as the demonstration of continued life, and then began by showing the Fox Family and the House at Hydesville. He then went to Jerusalem, illustrating graphically the life of Jesus, showing that Spiritualism was not anti-Christ. Then scenes from the life of Daniel Home—of Mr. Eglinton, Slade and others were given; the inside of the cabinet was revealed, and materialization explained; closing with the "Rock of Ages." It was a most excellent and instructive entertainment.

Baron Hellenbach.

The transition from earth to the land of the immortals of this distinguished Spiritualist is alluded to by our Bavarian contemporary, *Sphinx*, as follows:

"Our movement has received a heavy blow. One of our oldest and most active fellow laborers has left us. Hellenbach is among us no more. In this place we can give no adequate impression of what the loss of this gifted worker will be to the world in general in the domain of social politics and philosophy, and still more to us who labor to establish higher, freer and nobler views in opposition to the materialistic tendencies of the age. We hope to do more justice to this subject on a future occasion. At present we are restrained by the sorrow we feel at our loss, which must be shared by all who are, like ourselves, convinced of a future life and that the active mind of our deceased friend will still carry on its work. When such grief is felt far and wide, as it must be in this instance, an elevating sentiment is aroused in each by such unity of feeling. May this experience of sympathy somewhat soften the heavy sorrow felt by those nearest to the departed. We cordially agree with the calm and resigned words in which the wife of the deceased kindly communicated to us the news of his death:

'My husband did not live to receive your letter; but, struck down by apoplexy on the 24th October, he passed without suffering to that world the secrets of which during his lifetime he endeavored to explore. The noble spirit of him who is too early taken away can work no more in this world. May God give him eternal peace.—HUEBBE SCHLEIDEN.'"

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by *Monday's mail* to insure insertion the same week.]

Hon Warren Chase lectures in Boston, at 1031 Washington street, for Phenomenal Association, Jan. 29th; in Lowell, Sunday, Feb. 5th; in Manchester, N. H., Feb. 12th; in Lynn, Mass., Feb. 19th and 26th; in Albany, N. Y., Friday evening, March 2d; in Binghamton, N. Y., Sunday, March 4th; in Evansville, Ind., the five Sundays of April. He may be engaged for March 11th and 18th between Binghamton and Toledo in direct *route*. No other Sundays open except Jan. 22d. Address BANNER OF LIGHT office.

Mrs. Morse Baker, well and favorably known throughout the West as a lecturer on Spiritualism, is at present visiting sons in Des Moines, Ia.

Mr. J. W. Fletcher will lecture in Brittan Hall, Haverhill, on Sunday, Jan. 22d; in Springfield, Mass., on the following Sunday; and in Haverhill again on the first two Sundays in February. Address 6 Beacon street, Boston, Mass.

W. F. Peck speaks at Brockton, Mass., Jan. 22d; at New Bedford, Jan. 29th; at Lynn, March 11th and 18th; at Haverhill, April 8th, 15th and 22d; at Worcester, May 20th and 27th. Two Sundays in February, two in March, and one or two in April are still open. Apply soon. Address 566 Columbus Avenue, Boston.

Mrs. H. S. Lake speaks at Lynn, Mass., Jan. 22d. On the evening of the 29th she gives an address at Salem, Mass., on "The Life and Character of Thomas Paine." Address 566 Columbus Avenue, Boston, Mass.

Mrs. M. F. Paine, inspirational speaker, will occupy the rostrum of the First Society of Spiritualists of St. Louis, Mo., for the month of January. She would like engagements for February and March in Illinois or Indiana. Societies desiring her services can address her at 1620 Pine street, St. Louis, Mo.

Mrs. R. N. Crane, of Newark, N. J., wishes to be understood as saying that Mrs. Cutler has good "medial" gifts, but does not profess to have "medical" ones.

The Berry Sisters continue to hold their séances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

C. Fannie Allyn still continues the good work at Saratoga Springs, N. Y.

Bishop A. Beals spoke for the New Haven, Ct., Society, Sunday, Jan. 8th. He can be addressed there during the month. Will speak for the society at Bridgeport, Ct., the last two Sundays of February; desires to make engagements for the first two Sundays of February on reasonable terms.

Mrs. S. Dick is ready to receive calls as lecturer and platform test medium, at 415 Columbus Avenue, Boston, Suite 4. Address for engagements at her residence or in care BANNER OF LIGHT.

Mrs. A. P. Brown will lecture in Canaan, Vt., Jan. 22d and 29th; would be pleased to make other engagements in the vicinity. Address St. Johnsbury Centre, Vt.

Mrs. Jennie K. D. Conant occupied the platform of the Manchester Spiritualist Society, Sundays, Jan. 8th and 15th. She will lecture and give psychometric tests before the North Scituate, Mass., Spiritual Society, Jan. 22d; will speak in Bridgeport, Ct., the first two Sundays in February, 5th and 12th. Would like to make further engagements in Connecticut for the last two Sundays in February. Address 20 Bennet street, Boston, Mass.

Mrs. T. J. Lewis, an inspirational test medium, occupied the platform at Fraternity Hall, East District, Brooklyn, N. Y., by invitation, at the evening services on Sunday, Jan. 15th. She will be at Columbia Hall, N. Y., on the coming Sunday. Will receive engagements for the Eastern States during the Sundays of the spring months. Address, 585 DeKalb avenue, Brooklyn, N. Y.

J. Frank Baxter is employed this month, Sundays, in Troy, N. Y. On Tuesday evening, 24th inst., he will give the Troy Children's Lyceum a benefit. Friday and Monday evenings, 27th and 30th insts., he will lecture in Albany, N. Y.

G. H. Brooks spoke in Flint, Mich., Sunday, Jan. 8th; Jan. 15th he was at Grand Blanc, and in Flushing the following week; in February he will lecture in Washington, speaking in Baltimore on Friday evenings. His home address is 802 Hoyt street, East Saginaw, Mich.

Mrs. Clara A. Field closed her course of lectures at Amesbury, Mass., Dec. 25th, and spoke in Fitchburg afternoon and evening Jan. 1st; Jan. 14th she started on her trip South, intending to spend the winter. Her present address is Jacksonville, Fla. Mrs. Field is authorized to receive subscriptions for the BANNER OF LIGHT.

Mr. Baxter in New York State.

To the Editor of the Banner of Light:

The severe storm of Jan. 13th, and a minor yet annoying accident, made it impossible for Mr. Baxter to get through in time to meet his regular Albany, N. Y., appointment for the evening of that day. Of course the interested Albanians were disappointed, but there was mitigation in the fact that Mr. A. E. Tisdale, who was sojourning near, was secured, and gave a very fine discourse under the inspiration of his guides.

In Troy, N. Y., and vicinity, the season's series of stormy Sundays was continued on the 15th inst. by one of the worst of all. A goodly audience assembled, however, in the forenoon, and all were amply repaid with an interesting lecture on "The Naturalness of Physical Death." It was to some degree scientific, and in a line of thought rarely ever presented by our speakers.

The evening audience was large, and thoroughly appreciated an argumentative lecture on "'Death' as Related to the Spirit," wherein man's triple organization was discussed, combined of soul, spiritual body and physical body. Some time was spent on proving the existence of a spiritual body, and more on an interesting explanation of its transition to spirit-life. To use an old, yet expressive saying, "one could have heard a pin drop," so attentive and quiet was the audience.

At the close of the evening lecture a séance was given, during which several "departed ones" clearly demonstrated their return, gave messages and received prompt recognition.

Mr. Baxter has two more Sundays in Troy. His lectures and séances thus far have been kindly noticed by both the *Times* and *Telegram* of the city. COM.

Haverhill, Mass.—Unity Hall.—Miss Jennie B. Hagan spoke for the First Spiritualist Society of Haverhill Sunday, the 15th inst., at 2 and 7 o'clock P. M., receiving subjects for the lectures and poems from the audience, which were treated upon by the controlling influences in a manner that held the large audiences in perfect quiet to the close. The subject for the afternoon lecture was "The Power and Permanency of Ideas." It was a scholarly effort, and no partial report can do the lady justice. Two subjects were handed up for poems, which were also used to the delight of the audience, namely: First, John G. Whittier: His poetical work; His love for humanity; The man, the work, the good. Second, Home and its Influence on Earth.

Evening Service.—The Bradford Home Orchestra, Miss Jessie M. Little, Precentor, volunteered its services, and rendered beautiful selections upon violins with piano accompaniment. Fifteen subjects were presented for consideration, all of which received a careful consideration in prose or verse, to the satisfaction of the questioners. Miss Hagan's answers to so many questions at one service is wonderful, each question receiving its proper answer from the standpoint of reason and common sense.

W. W. CURRIER.

Haverhill, Mass., Jan. 16th, 1888.

Haverhill and Bradford.—In consequence of ill health, Mrs. Susie W. Fletcher was unable to fill her engagement here last Sunday, and her place was supplied by Dr. J. C. Street, of Boston, whose afternoon address was in reference to the late railroad disaster and some considerations which govern material things—some of which are visible and some invisible, but all subject to the control of fixed and unvarying laws. In connection with his subject he remarked that astrological predictions made last October pointed to January as a month of disasters, more numerous than in that month during the previous two hundred and thirty years. Thus far the prediction had been remarkably confirmed. Up to the 12th of the month there came in succession one accident a day in America alone, where five or more persons were killed, and, added to those, minor casualties were numerous. In the evening the time was instructively given to answering questions from the audience by controls. Next Sunday the platform will be occupied by J. William Fletcher. E. P. H.

Haverhill, Mass., Jan. 16th, 1888.

Portland, Ore.

To the Editor of the Banner of Light:

In connection with the First Spiritual Society of this place, some few of us ladies and gentlemen, headed by Major C. Newell (President of the Society), have inaugurated the organization of a Children's Lyceum, and our attempt so far has met with very encouraging success.

I am the only one here seemingly who has had any experience with all the different exercises of the Lyceum, but have willing hearts and ready hands to aid me, and with the earnest feelings manifested, I feel we must succeed.

We have quite a live and earnest little Society of Spiritualists here whose members have thus far held meetings every Sunday morning at 11 o'clock, at which any one was permitted to speak for or against Spiritualism. Also meetings at 7:30 P. M. for the discussion of subjects furnished by the audience, which subjects pass through the hands of a committee before they are presented.

Our meetings in the evening especially of late, have been well attended, and many are inquiring as to the truths and ways of our philosophy; but what we need most is a good platform test medium. I have no doubt that a good reliable instrument of this kind would be well satisfied, personally, and would be the means of doing much good on this coast.

The Society has given up the 11 A. M. meetings at present, so that the Lyceum can have the use of the hall at that hour.

Our Society and Lyceum meet at Red Men's Hall, corner 2d and Salmon streets.

The BANNER has many interested readers here, and many of its items are used in arguments for our cause. God speed you in your good work, is the heartfelt prayer of many readers here.

68 *Jefferson street, Portland, Ore.* F. M. BROWN.

Lawrence, Mass.—Pythian Hall.—Jan. 15th the meeting in the evening was conducted by our local "full-name" test medium, Mrs. B. F. Smith, giving one hundred and forty names of spirits who have entered the higher life; also a short lecture relating to the return of friends. Owing to lack of patronage among the many Spiritualists of Lawrence, the meetings for the present will be discontinued.

F. S. EASTMAN.

Lynn, Mass.—Mrs. H. S. Lake spoke in Cadet Hall, last Sunday, afternoon and evening. She had excellent audiences, and the work of her guide was warmly and heartily commended. She speaks here again next Sunday.

Mrs. A. L. Pennell

Writes from No. 18 West 17th street, New York City, that she is very busy, both publicly and privately, in doing the work assigned to her by the spirit power: "I have met with more than anticipated success, and found many warm friends and earnest supporters, and my blessed spirit guides attract more inquirers who want sittings than I can attend to. Among my first and most sincere and trusted friends are Dr. and Mrs. Dumont C. Dake. They opened their hearts and home to me when a stranger, and I shall never forget their disinterested kindness while memory cherishes one good thought or deed. Dr. Dake is doing great good, and is blessed with the love and earnest coöperation of his dear companion.

I shall long cherish pleasant and grateful recollections of the grand reception held in their parlors for my benefit, at which I met many who have been my after friends, and where I had the great pleasure of meeting in social converse the venerable Editor-in-Chief of the BANNER OF LIGHT, whom all true mediums cherish as one of our best friends and most valiant defenders.

Bro. Colby, in behalf of the thronging hosts of spirits whom you are serving as one of their most efficient mediums and co-laborers, I send you my blessing and God-speed in your good work. To all my New England friends I send a sister's warm greeting and kind remembrance.

That the new year may bring peace, goodwill and joy to all who are doing their best to serve truth and humanity, is my earnest wish."

Fitchburg, Mass.

To the Editor of the Banner of Light:

Meetings have been held alternate Sundays, but no permanent society formed until Jan. 8th, when the First Spiritualist Association was instituted, and the following officers chosen: President, John C. Sanburn; Vice-Presidents, H. F. Smith, Dr. H. H. Brigham; Secretary, Mrs. Loring; Treasurer, Dr. S. A. Weston; Board of Directors, Dr. Charles Alexander, Mrs. Ballou, J. W. Briggs.

Last Sunday Joseph D. Stiles delivered two able discourses, after which seventy-four names and descriptions were given, sixty-seven being recognized. [The names referred to will appear in our Correspondence column next week.—ED.]

Mr. Stiles is to lecture here again Tuesday, the 29th. PRO TEM.

PROVIDENCE, R. I.—J. Clegg Wright is giving lectures upon our platform that are awakening earnest thought among his hearers. His Monday and Wednesday evening efforts have met with great favor. They will be continued during the month.

MARY E. A. WHITNEY, *Sec'y.*

The Ladies' Aid Society met at Slade Building, Room 1, Thursday evening, Jan. 12th. Full meeting. Debate on "Forgiveness of Sins," followed by an interesting test séance. The Society will give a New England supper next Thursday, Jan. 19th. With the kind notice of the Association and the untiring efforts of the ladies, we expect a grand success.

M. A. SCANNELL, *Cor. Sec'y.*

ATTLEBORO, MASS.—On Sunday, Jan. 15th, Miss M. T. Shelhamer occupied our platform, giving us a very instructive lecture in the afternoon. In the evening she answered questions, which service was very highly appreciated by the audience. We have been very fortunate in engaging her for the first Sunday in each month for the present. WILLIAM S. WILBUR,
Secretary First Spiritual Society.
Lock Box 620.

SALEM, MASS.—Mrs. E. Cutler occupied our platform Jan. 15th; Jan. 22d Miss Amanda Bailey, with the help of others, will give a concert for the benefit of our society, in Cate's Hall. W. H. H. THYNG, *Cor. Sec'y.*

STRATHAM, N. H.—"F. H. B." states that Miss S. Lizzie Ewer of Portsmouth is occupying the platform at Severance Hall every alternate Sunday, with marked success.

Paine Celebration,

And Freethinkers' Convention.

Horace Seaver, Chairman, announces that the celebration of the One Hundred and Fifty-first Anniversary of the Birthday of Thomas Paine will be held on Sunday, Jan. 29th, in Investigator Hall, Paine Memorial Building, Boston, commencing at 10 o'clock A. M., and continuing through the afternoon and evening.

In the afternoon or evening, in connection with the Paine Celebration, and forming a part of it, there will be held a Freethinkers' Convention in the same hall.

The Annual Grand Ball will take place on the following evening (Monday) in Paine Hall. Tickets for sale at the office of the *Investigator*, and at the meetings.

Warren Chase to his Friends.

As previously announced, I have closed my forty years' public labor in the cause of spirit-life and intercourse with my seventy-five years of life on earth, and have my last book—containing a sketch of those years of labor as a sequel to my autobiography, the *Life-Line of the Lone One*, also a variety of other matter—nearly completed, and which I wish to bring out through the office of Colby & Rich, Publishers, before I leave for the West the first of March.

As I have not saved money enough from these forty years of labor to publish this book—which will be a work of about three hundred pages or more—all who desire copies can aid me by sending one dollar, and ten cents for postage, directed to me at the BANNER OF LIGHT office, Boston, before Feb. 26th, with full address of the sender, to whom one copy for each like sum received will be mailed as soon as the work is out of the binder's hands, whatever may be the price fixed upon it hereafter, which cannot be less, and is likely to be more than the amount named.

The book will contain an excellent photograph frontispiece, and a full chapter of select poems, some never before published, the ninth and last one of which will tell what I have learned about the spirit-world by forty years' communion with it. Yours truly, WARREN CHASE.

Chicago, Ill.

The Children's South Side Lyceum held its semi-annual election at the regular business meeting, Wednesday, Jan. 4th, when the following officers were elected: Mrs. Laura Page, Conductor; Dr. J. H. Warn, Assistant Conductor; Mr. Jay Page, Guardian of Groups; Mrs. Carrie Knoren, Watchman; Mr. Wm. S. King, Treasurer; Miss C. A. Parsons, Secretary; Miss Lettie Goltra, Musical Director and Organist; Mr. Willard Sinn, Librarian and Editor of *The Lyceum Journal*.

The usual Christmas entertainment was postponed until March 31st. The children received their presents at the regular session of the Lyceum. The average attendance is from fifty to seventy-five each Sunday, and continues to increase.

C. A. PARSONS, *Sec'y.*

Newburyport, Mass.—During the past seven weeks the following speakers and mediums have occupied our platform: Mrs. C. M. Nickerson of Orleans; Mrs. Julia Spaulding, Worcester; Joseph D. Stiles, Weymouth; Mrs. E. Cutler, Philadelphia; and Mrs. Hattie C. Mason, Mrs. A. E. Cunningham and Mrs. Abby N. Burnham, of Boston.—The following officers of the Ladies' Aid Society have been reëlected for the year ensuing: Mrs. Thomas W. Goodwin, President; Mrs. Esther M. Porter, Vice President; Mrs. John Pike, Secretary, and Mrs. William P. Holt, Treasurer.—The First Spiritualist Society will give an entertainment consisting of a supper and dance at Fraternity Hall, Tuesday evening, January 24th.—Mrs. Julia M. Carpenter, the well-known clairvoyant physician of Boston, comes to Newburyport every Wednesday, and receives professionally at the Brown Square Hotel. She is meeting with excellent success.—William P. Holt, the well-known test medium, has moved into his new house, the best room of which has been fitted expressly for séances. He expects to resume séances shortly.—Mrs. Dr. Green of this city has opened a Boston office at No. 101 Appleton street. Mrs. Green is one of the oldest and best known of all the more prominent clairvoyant physicians. H.

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

☞ Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted.

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The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

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Respectfully,
T. A. SLOCUM, M.C., 181 Pearl St., New York.
N12 13teow

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To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union*.

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Will be Issued from the Press of COLBY & RICH,

TUESDAY, Jan. 24th, 1888.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wieldshis weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerileness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisite touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day.

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Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and THURSDAY AFTERNOON of each week.

On *Tuesday* afternoon MISS M. T. SHELHAMER will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Controlling Intelligence.

On *Thursday* afternoon, JOHN WILLIAM FLETCHER, under the influence of his guides, will afford an avenue through which individual spirit-messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits at the Tuesday séances for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of the BANNER must *not* be addressed to the mediums in any case, but to LEWIS B. WILSON, *Chairman.*

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

John William Fletcher.

Report of Public Séance held Dec. 29th, 1887.

Spirit Invocation.

Infinite Spirit, we turn our hearts again unto thee, and with songs of thanksgiving would breathe forth our gratitude and praise. We know that when earthly powers fail, when friends fall by the way, and storms rage around us, that we can find, in communion with thee and with the spirit-world, a strength that the earth cannot give nor yet take away. We have realized, through years of sorrow and experience, that the strong arm of thy love is ever ready for us to lean upon, and that where we fail in our human understanding, thou dost send us those who are wise and true, and by their instruction and guiding power wilt lead us even through the valley and the shadow of death. We have learned, in past years, that nothing comes in vain, that sorrow and trial and misunderstanding are stepping-stones to better things, and so we shall welcome them, if they are to come in the future, and feel that, as we bear with cheerfulness the burdens that are laid upon us, we may be gaining great and useful experiences that will fit us for the life that is to come.

Father, infinite and most wise, we bless thee for all things, and with our hands placed in the hands of the angels and our hopes centred in thee, our aspirations climbing along the pathway to still higher things, we will await the coming of the new year with courage and fortitude and strength, knowing that thou who canst see all things will, when we shall strive to do our best, bring everything out as best in the end. May honor and glory and power be ever ascribed unto thy name, and may the blessing of purity and peace abide with every worker in thy vineyard. Amen.

Fidelity, on the Past, Present, and Future.

Mr. Chairman and friends, as this is the last time that you will meet here during the present year, it may not be out of place for me to voice some of the thoughts that come to mind relative to the work that has been done during the past year in the cause of Spiritualism and human progress.

It always seems wise to me to stop, now and then, in the midst of any great and important work, and consider dispassionately how that work is progressing—whether we are satisfied with what has been done, or are fully convinced that what we intend to do is wisest and best.

Speaking of the progress of Spiritualism: it was not a difficult matter to consider that subject some years ago, for then you knew just where to find Spiritualism and Spiritualists, the number was so small and the work so insignificant; you could very easily gather them both into a small compass, dissect and analyze them in a short space of time, for the public work of Spiritualism was mostly confined to small halls or school-houses, now and then, perhaps, a large public meeting, and in the home. In every large-sized town there were a few Spiritualists, and these served as a target, and many were the shots that were aimed at them. That was in the past. When I now try to find Spiritualism and Spiritualists, so extended has their influence become that I know not of a single place where I shall not find them.

The church in the earlier days was never weary of denouncing the fallacies that were taught under the guise of this new religion; but to-day the clergymen who claim the attention of the world are those who are preaching the strongest kind of Spiritualism under some other name—it is the same remedy with a different label on the bottle! In the church, then, I find Spiritualism without any apology, save that it has not yet received its name.

If I search through the literature of the present day I find a silver thread running through the works of modern writers, inculcating the very ideas which you, in common with many others, are laboring to place before the world. They are sometimes so covered up, so sugar-coated, that you scarcely realize what they are, and the public accept them without even knowing it. But this great army of readers realize that there is something in the works of certain writers to satisfy the craving of the human soul, consequently "The Gates Ajar," "Old Lady Mary," and other works of that kind, are largely read and accepted by the public, yet what they contain is neither more nor less than the essence of Spiritualism.

The satirist, the humorist, after he has exhausted every other theme whereby he can make the world laugh, falls back upon Spiritualism, and like the court fool, takes the most serious subject to make the king laugh. In every-day society in the world of men, it is a topic constantly coming up, so that I think I am safe in saying that it has become no longer an extraordinary disease, but an epidemic, and has extended its influence far and wide. Accepting this position, which I think cannot be contradicted successfully, I am not desirous of simply gaining strength from our *victories*, but I feel that it is incumbent upon every general to consider the misfortunes and weak places that we may be likely to encounter, or that we have encountered, in the progress of this work.

I am aware, Mr. Chairman, that this year has been marked by the report of a Commission appointed to investigate the subject of Modern Spiritualism, and that this Commission, after some years of profound study upon the subject, has come out with its report, which is said to be derogatory to the subject of Spiritualism; but being somewhat acquainted with the Commission, I should say that its adverse report was the most favorable one that it could possibly make. We are not at all convinced that Spiritualism is at present strong enough to carry along with it a number of individuals who are not constituted to grasp the important issues of the present day; and I hold that no clergyman, no doctor, is capable of investigating dispassionately any subject that will interfere with his daily vocation, therefore if doctors and ministers give unfavorable reports of this subject, why should they not? You will not find many persons who will admit that there has been something in the world for forty years that they have not been bright enough to find out.

The report, then, has had the effect of not troubling the waters as much as a tiny pebble would disturb the ocean, if one were to be dropped into it. Some things, however, it is well to consider. There have been exposures of fraud, or *alleged* fraud; there have been some unfavorable attitudes that have been assumed by those who are prominent in the cause of Spiritualism. I think, sir, that these failures and so-called exposures, and every disadvantage of whatever kind, should teach the investigator the great necessity for intelligent investigation, and that, instead of seeking more phenomena or more wonderful demonstrations, the effort should be made to more fully comprehend the demonstrations that are already made. The tiny rap, which reveals the existence of a spirit, is the master of every mind, until it is once comprehended; and until that rap is fully explained it is folly to seek greater and more marked demonstrations.

I would say, also, that Spiritualists need far more unity of action; they need to put their hands and hearts together; they need to understand that they have a cause to work for; they need to learn the great lesson of putting their feet firmly upon all scandals and slanders against their mediums and their workers; they need to understand that an enemy within the ranks can do infinitely more harm than an army outside of them. If they can remember this, if they can put their hands together in the year that is coming, if they can study the demonstrations that are given intelligently, feeling that they are working not for to day but for eternity, then we are safe in saying that 1888 will be marked with greater results and more blessed returns than have graced any preceding year.

Let us thank fate, if I may use that word, for all the failures that have come; they have been blessed if they have only brought wisdom with them. We may thank our enemies for what they have done—for an enemy only serves to test our strength—and we can forgive those who have despitefully used us, knowing that hatred and venom are the outgrowth of ignorance, and that when knowledge and love come to the human heart these things will forever disappear.

I look forward to a term of great usefulness here and elsewhere for the work throughout the world, and ask the hearty coöperation of every earnest soul for the accomplishment of the best and purest purposes. Fidelity.

Rebecca Maxim.

I did n't think I should experience any of my old trouble when I came back again, but I feel at this moment just as I did before I passed out from the body—the same contraction across my lungs, the same pressure and dryness in my throat and weakness all through my system, which, for more than two years, seemed to be stealing every particle of strength away from me. Consumption is a terrible disease, because it is so deceptive. You feel one day that you are getting better, and the next day you know you are worse; then again, after you have been ill for some time, it seems as if it was n't impossible to get well. That is the way I was, and yet I knew in my heart I had got to go.

But my sons, they were very kind to me; there never was a mother who had boys who did more for her than mine did for me, and I want them to know how much I love them now, and how I know that I was impatient sometimes—a great burden and a care—and they were always so considerate of me, and I bless them a thousand times for it.

I want to tell Marcus—that is my husband—that I am often at home with him and with Sarah, and that I am glad to see the change that has taken place. I think, taking everything into consideration, it was the best thing that could be done. I have not made him know my presence as much as I shall do in the future, because there have not been many opportunities for so doing.

My dear Orpha is with me. Many times it seems as if, from the home in the spirit-world, there was a road of golden light leading down to them, and I take the child's hand in mine, and we come down that pathway so easily that before we know it we are with them, and shortly we hear one speak to the other of something about either one or the other of us, and that is because of the impression we make on their minds.

Now I want—because I am going in a minute—to send my love to them all and wish them every blessed thing that could come to a loving heart; and tell them that when I am out of the influence of the earth, all earthly pain and sorrow is entirely forgotten; that we are happy in the spirit-life, and wait for their coming by-and-bye to welcome them with all the love they could wish.

My name is Rebecca Maxim. My husband is Marcus Maxim, of South Middleboro', Mass.

David Pearsons.

My name is David Pearsons. Although I have passed from your sight, my dear and trusted friend Lizzie, I know that I am present with you, and that you live more in the memory of the past than in the present duties and work. I always trusted you; I believed that I understood you, and that your motives, however mistaken, were always in the right direction; but now that I have stepped out where I can see you—as St. Paul said—"face to face," I find that I did not give you half your due. You have not a single element of selfishness in your character, not enough for your own good; you sacrifice yourself right and left, without expecting the least return.

I am glad to see how true a friend Sister Susie is to you. I love to see you together, and hear you speaking of the old times, and know that you are growing more in harmony with each other. When you are together I can come nearer to you, for I love you both, and always shall. I am glad that you have a small photograph of me; whenever you look at it, think that the original is looking over your shoulder. I suppose if I was to tell you that, and you absolutely believed it, you would keep looking at the picture all the time. But I am there, and I want you to know it.

Melzer is a good fellow, and I am with him, trying to influence him all I can, and to make him feel that there is an influence around him. Hattie wishes me to thank you for all that you did; she holds you in grateful remembrance. She and I have passed many happy hours together. May the new year be as full of sunshine as the past has been of shadow.

You may put me down from Cambridge and Milford, for I belong in both places.

W. R. Clapp.

If you will tell my friend Smith, who lives on Cooper street, Trenton, N. J., Mr. Chairman, that I have tried about seventy-five times to bring things round so I could talk straight out about matters which it will interest him to hear and me to speak of, I shall be glad. He is on the right track, but he gets discouraged, because he does not get along faster. That's the way with everybody in these days.

In the beginning, if people could get about three raps, or spell out one name, they thought they had a glorious time; but now, although they get messages and demonstrations, and heaven knows what, they are not as well satisfied as they were then.

If he 'll tell Mary S, when he sees her, that I should be glad to have her divide, or share what I left, with the one I intended to benefit, I shall also be glad. Tell my fellow craftsmen that I have n't given up work, but that I have greater facilities for carrying it forward now than I ever had, and that I have many things to communicate which would be of interest to them, if they could only give me a chance to do it. I do n't suppose it would be very interesting for me to enter in upon it here, but I want to send that word to them, for it will bring a ray of light to their minds, and in fact to all those who knew me; and to my friends at Trenton, I wish to send friendly greetings. W. R. Clapp, of Trenton, N. J.

Willie Langford.

My name is Willie Langford, and I want to tell my papa and my mamma that gran'ma, who came away just a little while ago, has woke up now; and she and gran'pa and Aunt Stacia, and all the rest of us, have come here to send our love to them.

Amanda M. Chamberlain.

My name is Amanda M. Chamberlain, and I wish to say to my dear husband, William M. Chamberlain, of Lewiston, Me., that I am more than happy to be able to accede to his request, and to come, even in this way, and send such words as will enable him to know that I live, and that there is life beyond the grave. The change that has taken place will, I am sure, be for the better, and I look down with approving eyes upon all things that will bring happiness to those I love.

My darling Bertha, whose heart often yearns for a message from me, must trust herself more fully than she does, and try to feel that I am with her, and that if she cannot see me she may be able to feel my presence around her. My dear child, may you always know that whenever you do right I cannot fail to be anything but happy. I strive to guide you, and to make you kind to grandma. You will not always have her, and you will never regret being kind, for I have learned this, since I came to the spirit-life, that no matter how much we may regret the evil we may do, and the mistakes that we may make, we never regret a kind word that we speak, or a kind act we may perform. So, my child, be kind to your grandmother, and to Aunt Ruth; they both love you, they both wish well for you, and your future is, I know, to be happier and brighter than the past has been.

May you, my husband, feel that I am walking beside you in all good ways, that my heart is with you, and that sometime, beyond the temptations of this world, we shall meet and understand each other better than we ever could on earth.

Cyrus E. Lord.

This does not seem much like the place where I lay and suffered so much, and used to wish through the night that I might die before morning, and when morning came, wished that I might be put out of my pain before night.

No; this is not like that place, for I was a soldier in the hospital at Savannah, waiting for further orders, and I want to say that it is a very hard thing to wait alone, on a narrow cot, with the dying and the dead all around you, and those that you would give the world to see beyond your reach or your call. That is the hard part of war you do n't hear about. Most people have an idea that war means wearing a uniform, and hearing a drum beat, or the heat and excitement of battle. That is easy; it is easy, because it is full of activity, it leaves no time to think; the hardest part comes when you are sick or wounded, or you are left behind alone, as I was.

My father and mother sit down sometimes and talk about me, of what I would have done if I had lived to be with them, how proud and happy they would have felt of me; and I can hear them talk. I have seen my mother wipe away a tear, and get up and do something to try to make herself forget about it. It's hard work for mothers to forget their boys or their children; there is something in a mother's heart that always made me believe in God; no matter how bad her boy is, she has always a ray of sunshine for him.

Dear mother and father, I have been mustered out of service; the war is over, and the Twelfth Regiment, to which I belonged, rests on its past glory and will probably never march again; but in this life to which I have come I have learned to value you both more than I ever could had I lived on earth, and I am gaining in strength and in manhood every day of my life. It will not be long before I shall take one of you by the hand, soon to be followed by the other—then we shall be together again. Think, father and mother, how pleasant it will be to look into each other's eyes and feel that we shall never say "Good-bye" again. I love you and I trust you; the shadow that is over you will pass away. I know what you have been worrying about, and how much trouble you have had within the past months. I can only say: Don't do anything rash; don't be too much troubled about it, for it is only to be temporary at best. Frank will in time free himself from his troubles.

My father's name is Cyrus Lord, and my mother's is Lydia Lord, and mine is Cyrus E. Lord, of Portland, Me.

Winona

Spoke for the following spirits:

W. W. Robbins.

A lady and gentleman come together: W. W. Robbins and his wife, Susan Robbins. He says: "We wish to send a message to our daughter Mary, and say that we are very sorry that she is not able to realize that we are ever with her. We are glad to see the pictures and enjoy them with her. If she will place herself in the proper attitude we will be able to convince her beyond a doubt." They lived in Milford, N. H.

Phineas Gay.

Mr. Phineas Gay would like to have it recorded that he has reported here, and that, in company with a number of other spirits, he will assist in the memorial service that is soon to be held. He wishes to be remembered to his friends who were engaged in the same work with him, and to say that he has found there is no limit to the possibilities of the spirit; so that he is with them at times, and then with the medium, whose teachings were always so pleasant to hear, who is so many miles away from this place.

Capt. Samuel Luce.

A gentleman now standing beside me gives me the name of Capt. Samuel Luce. He says he lived in Marion, Mass. I should like to make my wife, Mary, aware of my presence with her. She feels alone, and there are hours when it seems to her that she must get away from herself. No use to feel that way, Mary, because you can't do it; you've got to wait, wait and accept whatever pleasures come, and try to make our boy Christopher be as much to you as he can. Tell him that he has to take my place, and that when he is considerate of you he makes us both happy.

Maria.

A very beautiful spirit brings a bouquet of white flowers; her face seems as if it was illumined by a beautiful light that shines through it. She passes down to some one in the audience, puts her hand on the shoulder, and says: "I am with you, and although you do not need that I should speak to you in this way to convince you that I can come, I could not let the opportunity go, without bringing you another evidence of my love and my presence. Say that this is from Maria." She points to somebody down there.

Abbie C. Burrill.

A lady comes who calls herself Abbie C. Burrill, and says she comes from Lynn. She wishes to send greeting to her husband, John, and tell him that she is watching over the children, so that no harm may come to them. She says: "I want to thank Mrs. Todd for her kindness to me. I shall never forget how sweet her face looked the last time I saw her on earth. I am with her in spirit, and she will be glad to know that I have appreciated what was done; she smoothed the pathway of my life in moments when everything was dark."

Friends, the hour of parting has come. May you bury, as the old year dies, all enmity, all unkindly feeling and bitter thoughts, and put sweet and tender hopes in the place that they have occupied. If there is any man or woman against whom your hand has been raised, let not the old year die until that crooked place has been made straight. Remember that you pray that your trespasses may be forgiven only as you forgive those who have trespassed against you, and may God and the angel-world bless you and keep you to the end. Amen.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Jan. 5.—George D. Emmons; D. L. Wightman; George Frank Lord; Augusta A. Currier; William Atkinson; William L. Waite; J. Brooks Richardson.

Verifications of Spirit-Messages.

FANNY GREEN MCDOUGALL.

In the BANNER OF LIGHT of Oct. 29th, I read a message from my dear spirit-friend, FANNY GREEN MCDOUGALL, through Miss Shelhamer. There is a test to me in the way it was given in advance of the regular order of time:

A few days before she gave this message at the Banner of Light Circle, I had received sad news concerning the health of my husband. I remember that one night, in my distress of mind, I called upon "Fanny" for help magnetically, as I could not sleep; also asking her to send me a word from her home beyond, which in this message she has kindly done.

Bellevue, Idaho. L. HUTCHISON.

TOXAS.

A dear friend sent me the BANNER OF LIGHT of Nov. 5th, 1887, in which I see a communication from an Indian chief, TOXAS ("Tauxas," as the scribe has it), and it is very characteristic. I was very intimately acquainted with his "medy," as he called Mrs. Hatch, and have received many communications from Toxas through her, even since I became a "denizen of the West." But she passed to the Summer-Land some time ago; I did not learn the date, but think it must be nearly two years since. She was a resident of Concord, N. H., when I knew her, but moved to Kennebunkport, Me., some time before she crossed the "shining river." She was a splendid medium, a pure, whole-souled woman, and Toxas was a splendid guide. I was so rejoiced to hear from him again! and I hope to hear from him often. Respectfully,

MRS. S. A. CARTER.

Exira, Audubon Co., Iowa, Jan. 2d, 1888.

WALLACE WRIGHT.

WALLACE WRIGHT gave a communication at your Circle-Room (published in the BANNER OF LIGHT of Dec. 17th) which I wish to recognize. I knew him well; he and his wife boarded with us a part of two seasons, and the facts he states are correct.

Respectfully, N. A. LULL.

Washington, N. H., Jan. 9th, 1888.

IN MEMORIAM.

Samuel Roberts.

To the Editor of the Banner of Light:

To Spiritualists the day of mourning for friends as dead when they lay aside their mortal habiliments, and enter upon the real life of their existence, has passed. So while I would say a word in memory of our friend, the late SAMUEL ROBERTS, who entered spirit-life on the night of Dec. 31st, I would speak of the real man, alive to all that concerns himself and his friends.

As a kind husband, a loving father, a good citizen, and an exemplary man, we shall miss his visible presence, but the real man, the character, the great, noble nature, the kind-heartedness, the counsel he has given us, will remain with us; for principles taught can never be blotted out; they are living entities that never die.

Samuel Roberts was convinced of the immortality of the soul only after a very careful and thorough investigation of the phenomena of Modern Spiritualism. When he became satisfied of a life beyond the grave, he began to realize the great responsibility that lay in the path of every human being. Then it was he became satisfied of true progress; that every person must build for himself or herself all that they can ever attain unto. His only Saviour was a knowledge of what to do, and how to do it.

Mr. Roberts was born in Gorham, Me., Jan. 13th, 1816. At the age of twenty-one he had acquired a common school education, and given three years to learn the edge-tool-making trade, which he followed in St. John, N. B., and in Boston, Mass., until 1852, when he left with his family for California, spending twenty-two years on the Pacific coast. Returning to Haverhill in 1874 he remained here until his spirit took its flight for the world of souls.

In 1845 Mr. Roberts married Miss Olive A. Stetson, by whom were born to him one son and three daughters, the son and one daughter preceding him to spirit-life. He now leaves a widow and two daughters to think of him, not as dead, but gone to join his two children, and a host of friends. As an earnest, active member of the First Spiritualist Society of this city, we shall miss him in all the ways pertaining to a true and faithful man and brother.

Funeral rites were observed over his remains on Thursday, Jan. 5th, at his late residence, 28 Duncan street. Dr. H. B. Storer of Boston officiated, and the choir of the First Spiritualist Society rendered appropriate selections. Dr. Storer opened the exercises by reading the following, written by Benjamin Franklin in 1756:

"I condole with you. We have lost a most dear and valuable relative; but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. Existence here on earth is hardly to be called life. It is rather an embryo state—a preparation to living; a man is not completely born until he is dead; why, then, should we grieve that a new child is born among the immortals, a new member added to their society?

"We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for their purposes and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is death.

"We ourselves, prudently in some cases, choose a partial death; a mangled, painful limb, which cannot be restored, we willingly cut off. He that plucks out a tooth parts with it freely, since the pain goes with it, and he that quits the whole body parts with all the pains and possibilities of pain and disease it was liable to, as capable of making him suffer.

"Our friend and we are invited above on a party of pleasure that is to last forever. His chair was first ready, and he has gone before us. We could not conveniently all start together, and why should you and I be aggrieved at this, since we are soon to follow, and we know where to find him?"

The Doctor in his remarks referred to the fact of our faith and philosophy, of the very sudden yet beautiful passing to the spirit of the deceased, of his nobility of character, and that he would live in the hearts of those who knew him in his daily life; would be to them a means of bringing them up to a higher and better plane of existence; a husband and father that would not leave that home desolate, but whose spiritual presence would be with to guide and bless them, as a father that had only gone to be with those of his children and friends who had preceded him. As our friend he now stands with outstretched hand, beckoning us on to that land of real life.

The floral offerings were very appropriate. From the family a Pillow composed of white immortelles, with the word "Father," in purple; from his employés a Horse Shoe, composed of ivy leaves and violets; from friends a Sickle, the blade composed of ivy leaves and the handle of pansies; from the choir, a bunch of callas, the well-known Egyptian Lily, resting at the left hand corner at the head of the casket. Sprays of ivy were gracefully trailed about the casket.

The remains were deposited in the receiving tomb at Linwood. W. W. CURRIER.

Haverhill, Mass., January, 1888.

Dr. James R. Nichols.

To the Editor of the Banner of Light:

The recent decease of this eminent gentleman at Haverhill is an event of particular interest to those cherishing a belief in and possessing some knowledge of the Spiritualistic Philosophy.

Dr. Nichols was extensively known as an advanced chemist and scientific agriculturalist, and through those channels of intelligence his death has already been widely noticed. He had become still more extensively known to the Spiritualistic world and those interested in the investigation of that philosophy, by the publication of a volume entitled "Whence, What, Where?" which is already passing through its eleventh edition. It is in consequence of his valuable services rendered, by offering cheering responses to that the greatest of all questions, in terms easy of comprehension, and popular with the inquiring and investigating millions, that Spiritualists have reason to momentarily pause to pay a grateful tribute to his memory.

For fully forty years Dr. Nichols had been an investigator, and had treasured up a large amount of psychic information which made it possible for him to produce a volume which has carried his name wherever the English language is spoken, and has greatly served to strengthen the thought of a large class of investigators and thinkers. He was a careful man in his phenomenal and metaphysical investigations, but he never would throw away a fact; when once possessed, it was his to keep as a treasure, bearing some relation to other, possibly, undiscovered ones. He was a constant investigator, and would readily turn from his manifold business interests and cares, to look and listen.

It is known that some time previous to his death he expressed his purpose to give to the world another volume, which should be a step in advance of the one already given, but it is not known whether or not he had begun the preparation of the manuscript. It is most probable that all which will ever be given as his thoughts upon the question of Spiritualism and the life immortal, is already before the world. Yet it is sufficient to identify him as a believer in and defender of the principles upon which the philosophy is based. Some of his intimate friends knew his last and best thoughts upon the subject, and will warmly cherish his memory as one who gave his endorsement to the principles of Spiritualism, and was an interested inquirer into its philosophy. E. P. H.

Haverhill, Mass., Jan. 9th, 1888.

Newton Reynolds.

To the Editor of the Banner of Light:

Passed to spirit-life, from Troy, N. Y., Nov. 14th, 1887, Mr. NEWTON REYNOLDS, aged 57 years.

The funeral and the occasion of the delivery of the memorial address were largely attended by friends, business men of the city, and the societies of which he was an honored member.

Mrs. Nellie J. T. Brigham officiated on both occasions. Her inspiration seemed a living stream of light, and, like a lofty strain of music, moved all hearers, awakening memories and hopes of a diviner life.

Though a new recruit in this department I have concluded to say a few words over the new-made grave of a fallen comrade.

Our departed brother belonged to that class of Spiritualists who knew of spirit-return before the manifestations at Hydesville; yet he gladly hailed these as substantial and positive proofs that were to make the glorious truths already his the common property of the world.

While I do not find his name associated with the earliest workers here, yet it was not long after the old society laid down its arms and disbanded that he and a few others started a circle for the development of mediums. In this circle his wife was soon developed as an inspirational speaker. This, coupled with other events, led to engaging a hall for the purpose of once more holding regular Sunday meetings, Mr. Reynolds and Mr. Ralph Osgood, now of Albany, becoming personally responsible and meeting the deficiency at the end of the year.

These meetings have continued ever since, and to these brothers mainly belongs the credit of once more raising the banner of Spiritualism in this city from the dust in which it had fallen.

Mr. Reynolds was not only an earnest defender and liberal supporter of the cause; in addition to this his home was ever open to the entertainment of mediums, where most of those visiting this city, since his connection with Spiritualism, have been made welcome. He has also aided and encouraged his wife to use her mediumship without remuneration, for the good of humanity.

His departure to a better and brighter life is certainly a great loss to the society—how great time alone can tell.

At Lake Pleasant he was also widely known and will be greatly missed. He was one of the earliest campers there, and each succeeding year found his tent pitched on the "Bluff" that fronts the great spiritual sea; here he was also the generous host; his forest home was the headquarters not only of all Trojans, but for many others who dwelt not in the shadows of Mounts Ida and Olympus. Other hosts must entertain and other hands must now welcome those who come. A. M. WHIPPLE.

Troy, N. Y.

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January Magazines.

WOMAN.—The substantial appearance of this new monthly augurs well for its permanency, and its contents exhibit a good judgment of what those for whom it is especially designed will appreciate. Serial and shorter stories by leading writers of fiction; papers of practical utility in every department of household affairs, with an open page for a consideration of Woman Suffrage, are among its attractions. The frontispiece of this, the second number, is a fine portrait of the author of "John Halifax, Gentleman." Jenny Lind is the subject of a pleasing sketch by S. Fredericks; Mrs. E. D. Cheney contributes "Woman in the Brahma Somaj"; Fred'k Schwatka, the Arctic explorer, "Flowers of the Snow," to be followed by other sketches of Arctic life and incident. "The Doctor's Eldest Daughter" is a story by Margaret Sidney, and "A Cloud-Burst" one by Patience Stapleton. The Astor Library has some of its rare treasures described, and much else of an entertaining and instructive nature is given. New York: 122 Nassau street.

THE PHRENOLOGICAL JOURNAL.—A portrait of Louis Pasteur, with a biography, leads the contents. Portraits of William O'Brien, Charlotte Gray, an efficient worker the past nine years in behalf of temperance and social reform in Antwerp, Henry George, Gen. O. B. Wilcox and Emile Zola, illustrate this month's "Notable People of the Day." C. S. Weeks writes upon "Early Experiments in Mesmerism." New York: Fowler & Wells Co.

THE FREETHINKER'S MAGAZINE.—An outline of a discourse by T. B. Wakeman on "The Hebrew Scriptures Under the Light of Evolution" is given. C. W. Stewart contributes his views of "Spiritualism," basing all he has to say upon the statement that after forty years the theory of its adherents has not been demonstrated. Basing his argument on so utterly weak a foundation, if, indeed, a foundation at all, one may judge how valueless it must be to any man familiar with a single one of the facts the writer seeks to disprove. If a conviction of the truths of Spiritualism in the minds of upward of thirty millions of people the world over, including those of every degree of intelligence known to mortals, is not a "demonstration," we are at a loss to know what constitutes one. Buffalo, N. Y.: H. L. Green.

THE ELECTRICAL ENGINEER.—In "The Wrong Way and the Right Way," the editor gives some cautionary hints of the liability to expect too much from electric motors on railways, and of the danger of indulging in such too "great expectations." The views are timely and should be heeded. New York: Elec. Pub. Co.

THE PATH.—Madame Blavatsky comes to the aid of the much talked of "Keeley Motor." The other papers relate to subjects that we shall know more of "when the mists have cleared away"—if they ever are. New York: W. Q. Judge.

What is to Become of the Young M. Ds.?

A Boston contemporary is very much exercised on this subject, and diagnoses their case in the following semi-jocose fashion. We presume *certain* of them at least would be glad to obtain the passage of a law by the next Legislature *compelling* Bostonians and others to employ them whether or no, and to the exclusion of every system of medical practice save the particular one they themselves have studied:

"What is to be done with all these young physicians? The Back Bay territory is full of them, and unless the city becomes even more unhealthy than it is at present, they must, alas, starve! Is it not painful to think of these graduates of the medical school in that sad plight? Of course, some of them have rich relatives to give them a boost, and so can wait for epidemics and patients in offices furnished in the latest household art styles without turning a hair; but the others, who wish to live up to their shingle, and make a reputation as soon as possible, I do n't like to think about. One feels as though it was really wanting in benevolence not to break a leg, or have a rheumatic fever, or some other long and tiresome affliction, just to employ them. And then, too, the question will arise, Why do these youths all choose the same profession? Every specialist, even if he does charge $15 to look at you two seconds, can't always grow rich. Pathology is a most fascinating study, but I think unless a man can be absolutely eminent in it he would do much better to select a less intellectual pursuit. Now, this world is in great need of cooks. Men are generally excellent cooks, and why should they not aspire to becoming a Soyer, or some other equally distinguished *cordon bleu*? The atmosphere of Boston is inimical to such a profession, perhaps, but the moral satisfaction of writing M. D., and hanging out a shingle on Commonwealth Avenue, is very much lessened when you come to think of it on an empty stomach. It was probably this common-sense view of the matter that has induced one highly educated physician here to abandon his calling, and seek his better fortune in a well-known railroad office of a distant city. The difficulty for many of us lies in an ever-increasing distaste for trade, and in the idea that the liberal professions are the next step to the aristocracy of wealth. Rank silliness, illiberal in the extreme, is yet nevertheless the motive which has planted over seventy M. D.s within less than a quarter of a mile of each other."

UNANSWERABLE LOGIC; a Series of Spiritual Discourses given through the mediumship of Thomas Gales Forster. Boston: Colby & Rich, publishers.

The work of a cultured, thoughtful and eloquent man is embodied in this "Unanswerable Logic." To those whose hearts feel the truth of his teachings, it must be an unspeakable comfort; to those who do not accept his views it is still a finished piece of literature. In one beautiful chapter, "Joan of Arc," we are told the sweet, sad story of how a simple peasant maid tending her flocks, like those shepherds of old to whom the message of salvation was sent, heard also the heavenly voices and obeyed them. Quoting from the Rev. Morgan Dix's sermon of the "Existence of Spirits," the talented author writes the following:

"Our actual knowledge is not to serve as the total of all that may be known. That you have not seen a spirit does not prove that there are no such things. What a solemn view of life this conveys! How greatly must a man's ideas expand when he takes this in mind! It is not superstition, but sober reason. We have heard of dreams, signs and omens as they were viewed in olden times. We have heard, too, of communication with spirits of departed friends, warning us of danger. We have all heard of strange signs and sounds in vacant houses where a crime has been committed. The records of the spiritualistic operations in our day show, too, that there is subject for deep consideration. Doubtless many of the so called manifestations are but pure nonsense and transparent frauds; but is it not wiser to believe that there are things happening impossible to explain except under the doctrine of the supernatural?"

There are many other authorities quoted as countenancing if not supporting the Spiritualist's doctrine. The work may be obtained at No. 1920 Madison Avenue, at the residence of Mrs. Carrie G. Forster, widow of the author.—*The Baltimore American.*

Passed to Spirit-Life,

From his home in Lebanon, N. H., Dec. 29th, Ziba Huntington, aged 87 years.

Mr. H. was born and had always lived within a few miles of the place of his translation. Last April we laid away the form of his companion, with whom he had happily journeyed more than fifty years, and thirty-five years in the glad light of our Spiritual Philosophy. Truly a good man has left us; his was the soul of honor. Although a man of but few words, he was a great reader and deep thinker; could read the finest print without glasses, and retained his faculties almost perfectly up to his last hours. He left two sisters in Boston, a brother here (who has since passed on), and one daughter and grandson, who had kindly cared for him. The home so long made bright and cheerful by his presence is now lonely. But the plate is still laid in its accustomed place upon the board, for they feel that "though the form is laid from their sight, father and grandfather is still with them." Beautiful "superstition," if such it may be called. Who would not wish to be thus remembered?
Lebanon, N. H. L. A. STURTEVANT.

From Taunton, Mass., Jan. 5th, 1888, Willard Tripp, aged 80 years 5 months and 20 days.

Mr. Tripp was a native of Westport, learned the machinist trade, and has been identified with the Taunton Locomotive Works since their inception. Starting there in 1837, for forty years he busied himself in the same place of industry, showing the confidence and satisfaction of his employers in his skill. Mr. Tripp was twice married. Two sons by his first wife survive him; a widow and three children survive the second marriage. It is a remarkable fact that Mr. Tripp and his second wife had passed the fiftieth anniversary of their marriage. He was, as stated above, a quiet, unassuming citizen, of first class mechanical skill, a good husband and father, and esteemed by all who knew him during his long and useful life of over eighty years. He was a member of King David Masonic Lodge. Death had no terrors for him. The other world always opened to him vistas of happiness and sweet converse with friends who had long since passed over to the great majority—not silent to him—and he welcomed the great change as an inevitable part of man's destiny.

☞ *[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]*

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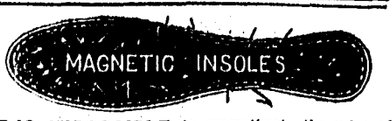

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CONTENTS.

Sixty-Eighth Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-day Guide.
The Farmer's Breeding-Table.
Astro-Meteorologic Table.
Table of the Moon's Signs in 1888.
Symbols, Planets, Moons, Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Covent Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Income Tables.
Manure and Weather Tables.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes, and Licenses.
Postal Information.
Pawnbrokers' Regulations, Marriages, Annuities, etc.
Eclipses during 1888.
Best Periods during 1888 for observing the Planets.
General Predictions.
Periods in 1888 for gathering Medicinal Herbs.
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ZÖLLNER.

AN OPEN LETTER
TO
PROFESSOR GEORGE S. FULLERTON,

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism,

BY C. C. MASSEY,
Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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From the Flower-Lands.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

As it seems a long time since I last sent a brief communication to the BANNER OF LIGHT, and as we have just been celebrating Christmas and New Year's in this far distant part of the United States, I feel impressed to pen a few lines to my many Boston friends, to have them know that three thousand miles of territory, while it may divide bodies cannot separate minds which have once enjoyed communion on the plane of sincere friendship and true mutual appreciation. Wherever I may be I shall never forget my Boston friends, and at this time it specially becomes me to thank quite a number of them for kind letters recently received, which, alas! I have had no time to answer. I trust my correspondents will not accuse me of willful neglect, or think I undervalue their missives because imperative engagements prevent me from replying; it is always a genuine pleasure to receive letters from one's former home, where so many pleasant hours have been spent, and around which so many pleasant associations cluster. This may be regarded as a hint to all who choose to take it, and if I receive hundreds of letters and postals in a week I shall find time to read and enjoy them all.

As much is said of the delightful weather in California, and as this is my first winter on the Pacific slope, I want to give my Eastern friends a faint description of it from personal experience, fully realizing the truth of the world-wide admission that no two persons are apt to see the same object, mentally or physically, in precisely the same light. To begin with, we have had frost, but no snow and ice, except on high elevations. The hills between San Francisco and San José are thickly covered with snow at time of writing, and present a beautiful appearance in contrast to the deep bright green of the grass in the valleys. At no time of the year is the grass so green here as in midwinter. Flowers are scarcer than in summer, but by no means a rarity. Chrysanthemums and lilies are quite abundant, and there are some roses and other delicate blossoms blooming in outdoor gardens in front of houses in many places. Rain has been very abundant, and the air frequently very chilly, quite cold enough to necessitate the wearing of heavy garments; sealskin jackets and thick woolen overcoats are just as much worn here as in any Eastern city, and in some respects the cold is felt more keenly, owing to the general absence of furnaces in houses and public buildings. Stoves and open grates answer in many instances, but wherever furnaces are introduced they add almost as much to comfort as in Boston. Of course the thermometer never registers below zero, and the cold does not continue for a protracted season, though it is anything but warm for at least four months out of the year. After the rains, which are sometimes very heavy, and occasionally accompanied by strong gales of wind, and not infrequent hail, the sun bursts forth in glory, and in a few short hours we might almost fancy ourselves in the middle of summer.

Everything here seems indicative of constant change on the one hand, and of a struggle for permanency on the other. During the past nineteen months, since I first saw California, a great number of tall, substantial, stone and brick edifices have been erected. The old wooden structures are rapidly being superseded, and San Francisco can no longer be called a wooden city. Vivid contrasts are everywhere the order of the day; fabulous wealth and abject poverty are witnessed here just as elsewhere; but if common report speaks truly, almost every one is investing in some little real estate. There is, therefore, a fair prospect of the land soon coming into the joint hands of the multitude. Times are not hard, and yet money is not nearly so free as in 1886.

The interest in spiritual matters is by no means abating; it is, indeed, on a steady increase. Though there is not so much clamor and curiosity, scarcely as much apparent eagerness as formerly, there seems to be much more silent, private work accomplished, and in the direction of spiritual healing, nineteenth century miracles are veritably transpiring. Of course the Spiritualists are more or less divided—how can it be otherwise? Some want to stand still, others are determined to go ahead, and then all have not equally keen intuitions, nor are all equally ready to follow the call of truth wherever it may lead. The *Golden Gate* is just as firm, steadfast and liberal as ever. Mr. and Mrs. Owen are the friends of all sincere workers and of all honest mediumship. My experiences accord with those of multitudes when I say from the bottom of my heart, it was never my privilege and pleasure, anywhere or at any time, to meet warmer-hearted friends or persons more truly devoted to the work in which they are engaged, and unselfishly consecrating their lives to the spread of truth for the elevation of mankind. One institution is greatly needed here, and that is a publishing house for the *Golden Gate* and spiritual literature in general; eastern friends permanently residing here sadly miss the beautiful and hospitable BANNER OF LIGHT establishment. A movement is now on foot to raise funds for a building where visitors can have the same opportunities for selecting literature and attending meetings they have in Boston. It is whispered that some wealthy man is willing to donate $50,000, providing a like amount can be raised by public subscription or private donation.

Concerning the work in which I am individually engaged, I can only say it is prospering as usual. Our Sunday meetings in Irving Hall are largely attended, and we have a very pleasant hall in Odd Fellows Building, Market street, of which we have the exclusive use, where all classes and week-day gatherings are held. It is large, light, airy, well furnished, and seats two hundred persons comfortably. In that hall we have had some delightful Christmas and New Year's gatherings. The children's festivals, with Christmas Tree, of December 26th and January 2d, were particularly enjoyable; the little people came in crowds and their older friends came with them. Both entertainments ended with a pleasant informal dance, in which old and young took part with equal zest.

The New Year came in wet; at all events it was very wet on New Year's day from ten A. M. till midnight. Considering the weather our audiences were large, but the storm prevented the crowded gatherings we had anticipated. As I have often remarked, the largest audiences are not always the best from a spiritual or sympathetic point of view, and on rainy days, when it costs an effort to attend a meeting, we invariably encounter a particularly pleasant mental sphere, a sphere of earnest thought and deep sincerity of purpose. In that most gratifying atmosphere our New Year's work commenced, and I have no doubt that 1888 will be productive of more solid, substantial effort than any year preceding it.

Liberal-minded people here are getting up an anti-vaccination crusade, and it is surprising to see how many physicians, especially of the homeopathic school, antagonize compulsory vaccination. An immense amount of fuss has been made over a few cases of smallpox, probably introduced by the Chinese. The Mayor of the city and the Health Commissioners have sent letters to the Catholic clergy and other prominent people, urging them to persuade all whom they can influence, to be vaccinated immediately. Wise and far-seeing people are of opinion that a little more attention to sanitation in the way of keeping the city clean would be a more effectual precaution against cutaneous disorders, while many advanced minds, numbering among them several prominent physicians, are laboring to prove the evil and not the good effects of vaccination. This agitation takes me back to London and the early days of my public life, when I was thrown constantly in the company of Mr. and Mrs. William Tebb, Messrs. Leigh, Hunt, Wallace and other earnest and energetic anti-vaccinationists. I say now, as I said then, I would far rather pay a fine or suffer imprisonment than submit to what I feel to be an outrage upon the rights and liberties of free-born people. How is it that people as a rule are so blind as not to see through the disguise of sophistry with which the advocates of compulsory vaccination endeavor to enforce unjust and tyrannical laws? I think no one has put the matter in a plainer light than Rev. John Page Hopps of Leicester, Eng., who said some time ago in his excellent magazine, *The Truthseeker*, that if vaccination really does protect, the vaccinated are in no danger from the unvaccinated; therefore there is no justification in reason for vaccination as a necessary precautionary or protective measure.

I see you have already published the lecture I sent you some time ago; it has quite a post of honor in the New Year's number. I have others to send you shortly. In common with numerous other readers here I greatly enjoy perusing the BANNER OF LIGHT from week to week, and especially am I interested in the noble work accomplished by Miss Shelhamer; the answers to questions grow more interesting every week, and as to her stories they are completely fascinating. Among other Christmas presents I received a copy of Thomas Gales Forster's lectures, published under the overpowering title of "Unanswerable Logic." From what I have read of them I should say no book on the subject of Spiritualism now before the public is calculated to make a better and profounder impression among sincere students of the philosophy; it ought to sell by the hundred thousand copies. Nothing more logical, refined and scholarly has, in my humble opinion, ever emanated from the spiritualistic press. It has been my good fortune to know Mrs. Carrie Grimes Forster many years, though we have only met at long intervals; and ten years ago, in London, I met Mr. Forster. The beautiful book fully breathes the spirit of these two noble and time-honored workers.

Without having said more than a tithe of what I should like to express on various current matters, hoping I have not already trespassed too much on your valuable and generous columns, I will conclude by saying that Dr. Morton and I get along splendidly, while I find Mrs. Morton one of the most charming women and most gifted mediums I have ever met. My present engagement with Dr. M. extends till end of February. I expect to renew a contract with him, March 1st, for a brief engagement in Los Angeles, after which my temporary destination will be San Diego. I am open to Eastern engagements in the summer.

With kindest regards and best wishes to all our mutual friends, believe me, as ever, your sincere co-worker, W. J. COLVILLE.

Room 7, Odd Fellows Building, San Francisco, Cal., Jan. 10th, 1888.

St. Augustine, Fla.

[From Our Regular Correspondent.]

The readers of the BANNER OF LIGHT will be pleased to know that in this quaint and curious old city, whose foundations were laid more than three centuries ago, the matter of a continuity of life is interesting the great mass of the people as never before. Through the medium of private letters received from that section, I learn that the Spiritualist Association, which was formed and organized early in the season, largely through the efforts of Mr. John F. Whitney, is increasing weekly in numbers and influence, and has become quite a power in the mental life of the place.

The inauguration of the Spiritualist movement has developed the fact that for several years there have been a large number who have been quietly investigating the phenomena, and who have now come to the front, and made themselves known. The general interest manifested by the public to learn and understand something of the philosophy is great, and characterized with a spirit of earnestness. Circles are held nightly in various parts of the city, and medium ship is being developed in unlooked for quarters. Mr. George P. Colby, a trance and test medium, has recently given several lectures before the Association with very marked effect. The attendance was large, the hall being completely filled each Sunday afternoon and evening. The meetings will be continued through the season, and all the different phases of the spiritual phenomena will be given. This is promised by the spirit powers who are conducting the movement, and who affirm that the result of the combination of efforts will be to greatly advance the glorious truth throughout the country.

Visitors to St. Augustine will be cordially welcomed by the Association, and Spiritualists and Liberals, coming South for the winter, are specially invited to attend the meetings at that place.

It is to be hoped that this invitation will be accepted largely, and that there will be a powerful interchange of thought in that old Spanish city, whose Moorish gates, old walls and narrow streets tell of a civilization of years ago; a city wherein, in 1512, Juan Ponce de Leon sought for the "fountain of eternal youth," and whose pure and peaceful atmosphere, redolent with bright sunshine, the perfume of roses and orange-blossoms, combined with the notes of the guitar and mandolin, render it the nearest to Paradise of any place the writer of this has ever seen.

J. M. Y.

Palatka, Fla.

To the Editor of the Banner of Light:

Presuming that your readers will be interested in learning what is transpiring in this region of sunshine and flowers in spiritualistic circles, I write to say that on the evening of Wednesday, January 4th, a fine social entertainment was given in North City, at the residence of the excellent medium, Mrs. Camperelle, in the shape of a masquerade party. The following ladies personated the characters indicated: Mrs. Camperelle, "Chihuahua"; Miss Sarah Harris, "Chinese Lady"; Miss Nellie Bushey, "French Nurse Girl"; Mrs. Genong, "English Bride"; Mrs. Mance, "Colored Nurse Girl"; Mrs. Hunter, "Sister of Mercy"; Mrs. Hagar, "Spanish Girl"; Mrs. Felkins, "Irish Fishwife"; Mrs. Sophia Whitney, "Nun"; Mrs. Hatchie, "Granny"; Mrs. Kirkpatrick, "Night."

The gentlemen present were Mr. Whitney, Sr., John P. Whitney, E. C. Whitney, Professor Colby, the noted medium, Undertaker Streeper, Mr. Genong, John J. Jesseman, John T. Henderson, Mr. Kirkpatrick and Gabe Pomar.

Mr. Camperelle being absent, the position of Master of Ceremonies was well sustained by Mr. Frank Proudfoot. Music for the dances was furnished by Prof. Patrick's Band. A sumptuous repast was served at 11 o'clock. The occasion was an exceptionally fine one. OCTO.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth street.—Séances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7 P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P.M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P.M. Social meetings Thursdays at 7½ P.M. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 8 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P.M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday, after congregational singing, an invocation by Mrs. R. S. Lillie, and a song by Mr. Lillie, Mintie Eakins accompanist, the guides of Mrs. Lillie announced for their subject "Spirit Phenomena," and said: Spiritualism differs from all other forms of religion. Spirit is the foundation and corner-stone of its philosophy. Jesus was endowed with spirit-power; he not only taught the people as having authority, but imparted to his disciples the same power, and bade them go forth and teach the truth according to their different phases of mediumship. Ancient Buddhism and Christianity are based on spirit-phenomena. Two thousand years ago mediums and seers were among the people even as to-day. Spirit-phenomena have always existed, and they crystallize into what has been called miracles, forms and ceremonies. Forty years ago raps were heard in the home at Hydesville, and have since been heard over all the world. At first they were called works of evil. Prayers were offered that they might cease; ignorance protested, and the people of to day cry out: It is untrue! But these phenomena will remain. They are the signal-lights from another life to make known to all of earth's people that life can never end; that immortality is an assured fact. The service closed with a poem, after which the President, Capt. Richard Holmes, with appropriate remarks introduced Hon. Warren Chase. He was received with applause and made a brief address.

Evening.—Following the usual preliminary exercises, Mrs. Lillie, under the influence of her guides, spoke upon "The Essential Christ," and said, "It is a blessing we have so much of hope; we look beyond the shadows and hope for the future, and when we find ourselves in the valley, hope lifts us up and bears us onward. Hope is the angel within that bids us look up and never despair. The Christ within is an essential principle, destined to redeem and overcome the grosser part of human nature. There is not a soul to-day but what dwells with the infinite." The lecture was earnest and eloquent. Its delivery elicited much applause.

Mrs. Lillie will occupy the platform next Sunday, morning and evening, at 10:30 and 7.

MARY F. LOVERING, *Cor. Sec'y.*

The First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday Dr. H. B. Storer gave a very interesting and instructive discourse on "Man's Relations as a Moral Being." He contended that morality is the fruit of the experiences and growth of the race, and is apprehended just in proportion to the development of the race. In the earliest periods man was chiefly occupied in war and conquest, and no question of the morality of one nation or tribe attacking and enslaving another arose. But society as to-day organized recognizes the rights of each individual in a way not thought of then, and the progress in personal liberty and happiness is the result of much thinking, experience and growth.

The teachings of the church made God to be a personal being, who through revelation had given to the world a written standard of action; and the members of our churches looked pityingly, perchance contemptuously, upon the poor Spiritualist, whom they conceived to be without chart or helm. Nevertheless each churchly denomination claimed to interpret for itself, and this infallible standard became very fallible. He considered the Catholic the most logical of all; for if we *must* bow to authority, who so capable as the head of the church of infallibly interpreting this infallible book? He however bowed to no authority but the authority of right, and looked upon humanity as part of the great whole of spiritual existence whom we call God. All are governed by those great spiritual laws inherent in the soul which in our imperfect development we may not fully apprehend, but which, in the natural and divine order of things, will more and more assert themselves as we reach a higher unfoldment.

We were not to reach out after visionary things, but live practical, useful lives; and although we could not and ought not to be hypocrites and profess to love our neighbors as ourselves—which he considered impracticable in this age and condition of the world—yet doubtless we might in some higher state find it to become more natural and possible than here.

Next Sunday, the 22d inst., at the usual hour of 2:45 P. M., it is expected, through the mediumship of Mrs. E. Dyar-Clough, to have short addresses from several spirits, three of whom were well known to us in life here, viz: Mrs. Lydia Maria Child, Mrs. Harrison Gray Otis, Miss Adelaide Proctor, Mrs. Doct. Edgerton and "Spirit of Light." It is thought they will give some statement of their lives and work in the spirit-spheres, which will be found both interesting and instructive.

The usual Wednesday evening sociable will be held at half past seven o'clock. Last week Mr. C. E. Watkins, the slate-writer, gave some very interesting experiences connected with his mediumship, and is expected again next Wednesday to favor us. Mr. Edson will also read an interesting paper. All are cordially invited. W. H. R.

College Hall, 34 Essex Street.—Last Sunday Mrs. A. Forester opened the morning session with a fine address on "Hope," followed by Dr. M. V. Thomas on the same subject. Tests and readings were given by Mr. Campbell, Miss S. E. Cullen and others.

Afternoon.—Mr. Cobb spoke on "Forgiveness," Miss Peabody gave tests, and Mr. Augustus Hatch, of Medford, an address. Dr. W. S. Eldridge illustrated his power to mesmerize. Mrs. A. H. Moore sang in Indian dialect, and Mrs. Willard gave tests.

Evening.—Mrs. Eudora Case opened by singing "The Brook;" Mrs. Forester of Charlestown spoke on the continuity of life, and also gave readings that were recognized. "Winona," through Miss Peabody, gave some very remarkable tests. Dr. H. B. Leighton replied instructively to a question relating to prayer. As an instance of the results of prayer, Dr. W. S. Eldridge stated that a deacon made a prayer for a soldier and for a widow, both in need, and he, Dr. E., was impressed to carry to the parties sugar, flour, and a load of wood, which he did. The Doctor diagnosed disease for several persons. Mr. Cobb remarked that no physician, however learned, is able to diagnose disease with as much certainty as can be done under spirit-control. Mrs. J. D. Bruce gave psychometric readings, also the names of Lucy Macon and Laura Williams, who desired recognition by their friends. Dr. C. H. Harding gave psychometric readings, with remarks pertinent thereto. Miss Annie L. Curtis closed with a fine recitation one of the best meetings of the season. HEATH.

The Independent Club.—At the headquarters of the First Independent Club, 1031 Washington street, a very intelligent audience gathered on Monday evening last, to pay their respects to Mr. J. Wm. Fletcher, the prominent medium and lecturer. Mrs. W. S. Butler—who tendered Mr. Fletcher this reception in behalf of the Club—made an earnest and eloquent *resumé* of Mr. F.'s loyalty to Spiritualism, his universal kindliness of heart, especially to the unfortunate, and of their long and unbroken association as mediums and friends. She then presented Mr. Fletcher with a magnificent bouquet of flowers, in the hope that it might symbolize her wishes for his future success.

Mr. William Falls, the Vice Grand Master of the Club, paid a most kindly tribute to Mr. and Mrs. Fletcher's work, both in Spiritualism and for the Independent Club. Mrs. Susie Child and Mrs. Nettie Wentworth Osborn gave dramatic selections in a highly artistic manner, and Dr. Street made very appropriate remarks complimentary to Mr. Fletcher as an able worker, who should be encouraged to persevere in the good work.

Mr. Fletcher responded to the many friendly words and kindly wishes expressed for him, in his usual terse and forceful manner, trying to make his friends feel that if appreciation and tender friendship could repay the members of the Club for the courtesy tendered him, then would his heart fully balance the debt. He assured them that their smiles had wiped away many of his tears, and their loyal friendship had been his strongest and tenderest support.

Mrs. Fletcher closed the evening's exercises, assuring the friends that the Club had come to stay, and that the officers would be loyal to their trust. She secured many new applicants for membership. Altogether it was one of the most enjoyable of the regular Monday meetings of the Club. ☞

The Ladies' Industrial Society, connected with the "Boston Spiritual Temple" Society at Berkeley Hall, held its regular meeting on the afternoon and evening of Jan. 10th. In the evening the President, Mrs. C. N. Mellen, presided. Mr. and Mrs. J. T. Lillie opened the exercises with a song. Mr. W. A. Dunklee made a brief address. A piano selection was rendered by Master Willie Boyce. Mrs. R. S. Lillie, under control, spoke upon "Metaphysical Science." Oscar L. Rockwood gave a recitation. Mrs. J. F. Dillingham, under control of "Chinnewanna," made a short address and gave tests of spirit presence. Mrs. Mary E. Wellington read one of Lizzie Doten's poems and Mr. Lillie sang "The Bridge." After remarks by Capt. Richard Holmes and Jacob Edson, and an impromptu poem by Mrs. Lillie, the audience joined in singing a closing hymn, and a session of social converse followed. The exercises throughout were creditable to those who took part in them and highly satisfactory to all. The next regular meeting, at which supper will be served at six o'clock, will be held on the afternoon and evening of Jan. 24th. All are invited who are interested in the cause of Spiritualism. MARY F. LOVERING, *Sec'y.*

Mishawum Hall, City Square, Charlestown.—Last Sunday, at 2:30, services opened by singing, followed by remarks of the chairman, W. A. Hale, and Mr. Twitchell, and psychometric readings by Mrs. N. S. Thomas. At the afternoon meeting, after singing, remarks were made by Mr. Hale and Fred. Heath, tests given by Mrs. Shackley, and readings by Miss Cullen and Mr. Hale. ☞

Paine Memorial Hall.—Edwin Powell held well attended meetings last Sunday afternoon and evening. His tests were of a highly interesting character. Sessions will be held each Sunday at 2:30 and 7:30 P.M. 6 *James street.* W. E. WHEELOCK.

BROCKTON, MASS.—Mr. W. F. Peck entertained a large audience, drawn together in spite of the very disagreeable weather, to listen to his discourse on "The Philosophy of Spirit Manifestations." His exposition of the subject was clear and logical, fully sustaining his claim that all the different phases of manifestations are in strict conformity to well-known laws of nature, from the tiny rap to the most wonderful materialization. Mr. Peck's singing was an enjoyable feature of the meeting. He will lecture and sing for us again next Sunday evening. ☞

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7½ P.M. Admission free.

Columbia Hall, 578 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P.M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P.M., in Macgregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York and Mrs. A. M. Glading of Philadelphia, Pa.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P.M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 30th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

American Spiritualist Alliance.

The regular meeting of The Alliance was held at 219 West 42d street, on Wednesday evening, Jan. 11th, and was well attended. The discussion of the question "The Identity of Spirits," was, for the present, brought to a close at this meeting, and the following resolution offered and adopted:

Resolved, That a Committee of Three be appointed to consider and report on the proper scientific method of investigating the phenomena of Spiritualism, the members of said Committee to be designated by the Chair, and said report to be offered at the next meeting of the Alliance.

The report to be presented by the Committee will be the subject of discussion at the next meeting, Jan. 25th, at which time it is expected that a method of procedure will be decided upon by The Alliance, and a Committee appointed to carry forward the investigation in accordance with the plan decided upon.

The following preamble and resolutions were also offered and unanimously adopted:

Whereas, The BANNER OF LIGHT has ever manifested a readiness to aid The Alliance in its efforts for the furtherance and protection of the Cause of Spiritualism, and has, especially during the past year, afforded our organization most valuable and effective assistance and coöperation; therefore,

Resolved, That we take occasion, at the commencement of the new year, to offer Messrs. Colby & Rich, publishers of the BANNER, the kindly greetings of the season, congratulating them on their faithful and successful labors in the year that has passed, and cordially wishing them the fullest degree of prosperity during the present year. With particular emphasis do we desire to express our warm appreciation of the earnest coöperation of the senior editor, Mr. Luther Colby, and of his ardent and active sympathy in our efforts during the past year.

Resolved, That we regard the BANNER OF LIGHT (the oldest of our Spiritualist journals) as worthy of the earnest support of all true Spiritualists; as propagating sound spiritual principles; as supporting and defending all genuine and honest mediums, and condemning those charged with dishonesty and deception only after the fullest inquiry, and never on the prejudiced, one-sided and usually garbled report of hostile secular newspapers; exercising a kindly and fraternal spirit in all its animadversions and discussions, free from vituperation and all harsh personal obloquy and condemnation.

Resolved, That while expressing our obligations to THE BANNER for its earnest coöperation with The Alliance during the past year, we gratefully accept the tender of the free use of its columns as a vehicle of our organization during 1888, and hope that in this intimate relation to it, the joint labors of The Alliance and THE BANNER, mutually coöperative, may be followed with augmented success in the advancement, elevation and purification of the spiritual Cause before the public, and especially in obtaining for its ascertained facts the full scientific recognition to which they are justly entitled.

Resolved, That we also tender our best thanks to other members of the Spiritualist press for many favors received, and trust that we may continue to enjoy their friendly support and coöperation, and that there may be between them and our Organization a continuance of the same friendly relations as heretofore, with the same harmony of action in our respective labors for the good of our Cause and the spiritual enlightenment of mankind.

Resolved, That the Corresponding Secretary be requested to furnish for publication in the BANNER OF LIGHT reports of the proceedings at all regular meetings of The Alliance, so far as they may be of interest to our absent and non-resident members, or to the public.

Resolved, That the Corresponding Secretary send a copy of the foregoing to the editor of the BANNER OF LIGHT.

After the adjournment of The Alliance, the lights were turned down, and the mediums present requested to give to the members whatever they might see or hear. Many tests of spirit presence were given in various ways. The Alliance is preparing for active, systematic work, with the expectation of attaining useful results, and invites coöperation and help from all. JOHN FRANKLIN CLARK, *Cor. Sec'y.*

First Society of Spiritualists.

To the Editor of the Banner of Light:

Stormy weather seems to be the rule every Sunday this month in New York, but the Spiritualists make a good showing toward filling the large and commodious Adelphi Hall each Sunday. Mrs. Brigham upon taking the platform in the morning of last Sunday described a very exciting experience in Central Vermont last week, where her life was imperilled in a blinding snow-storm, the horses getting down in a drift; the driver and herself nearly frozen before the horses could be shoveled out; the darkness of night coming on, and still one mile or more from a house where shelter could be had. Mrs. Brigham began to doubt whether she could endure the cold sufficiently long for the driver to free the horses from the drift. While thus meditating upon the situation, she heard a spirit voice say, "You will get through all right, and the horses too." This gave her courage, she having expressed as much fear for the horses as for her own safety. The prediction came true, and in an hour or so they reached a house, and were hospitably cared for.

Mrs. Brigham spoke as usual in the morning upon subjects selected by the audience, and in her usual clear, comprehensive and satisfactory manner. In the evening she spoke upon a subject chosen by her guides.

The meeting in the afternoon was attended by a refined and intelligent audience. Dr. Dean Clarke gave an interesting discourse upon "Mediumship and the Laws and Methods of Spirit Intercourse." Dr. Clarke is winning golden laurels from our people. Next Sunday he will relate some of his experiences while speaking and traveling in over thirty States of this Union. All should come and hear him. They will find the time profitably occupied, and be spiritually benefited. Mr. Newton made apt and characteristic remarks upon "How Little we know, and how much we think we know," that would apply well to some of the investigators of spirit phenomena. Mrs. Wells gave a large number of tests, some of them very remarkable, and all were recognized. One was to Mr. William R. Tice. She described his mother as a little child, showing where she was burned on the face, and then gave a description of the conditions under which she passed out, which Mr. Tice fully recognized.

New York, Jan. 15th, 1888. S.

Dr. Henry Slade.

To the Editor of the Banner of Light:

Sunday evening, Jan. 8th, it was our pleasure and privilege to listen to the third biographical lecture by Dr. Henry Slade of No. 58 East 9th street. We had been well pleased with his former lectures, but on this occasion he surpassed himself. This prince of mediums held the audience spell-bound while he "did all his pilgrimage dilate, whereof by parcels they had something heard." This large gathering of intelligent people seemed well content to listen as long as he would speak, "and with a greedy ear devour up his discourse." The subject was "His Experience with Prof. Zöllner." It thrilled us with enthusiasm, as with flashing eye he stood there to defend, against the Seybert Commission and their accusations of insanity, the grand spirit who once defended him. He said: "They called him insane, because he knew more than they ever did or ever will." He was of opinion that coming generations will blush to own the Seybert Commissioners as ancestors, and will wish their writings had been burned, before given to the world; he further stated that when the investigators (?) came to him, they did not seem to care particularly about seeing any phenomena, but complacently smoked their cigars, and when taking their leave, complimented him very highly.

One of the best features of the evening was the liberal donation made (through his instigation) to a needy family in great bereavement.

Yours sincerely,
FLORENCE NIGHTINGALE DAKE.

The Metropolitan Church for Humanity.

To the Editor of the Banner of Light:

Sunday last Mr. Charles Dawbarn, the eloquent lecturer, favored us with a discourse on "The Future of Modern Spiritualism," and a large audience was amply repaid by his pleasing and instructive address.

To-day Mrs. T. B. Stryker, the regular speaker, spoke upon "The Origin and Destiny of Man." At the close of the discourse, "Bright Star," one of the guides, stated that Mrs. Stryker had not been developed as a platform test medium, but realizing the intense desire of all to receive some evidence from the spirit-world, they would do the best they could. Several names, with unmistakable facts, were given. Mr. and Mrs. Warren Sumner Barlow, Mr. Samuel Terry and several others, recognized and acknowledged their correctness, expressing themselves as delighted and thankful.

Bright Star's Aid Society, composed of ladies of this church, which took care of twenty-one children last winter, and this fall clothed and purchased a life-home for an old lady of seventy-seven years, began its winter work last week with a full treasury. Great credit is due to its secretary, Mrs. T. Stewart Smith, for her untiring energy in seeking out the deserving objects of charity and ministering to their necessities. The Aid Society is carrying out the philanthropic object of its existence. G. D. C.

New York, Jan. 15th, 1888.

City Items.

Dr. Dean Clarke, known to all the old Spiritualists as one of our ablest writers and most earnest, eloquent and profound speakers, has met a hearty welcome from those who have known him long by reputation, but never before have had the pleasure and great benefit of listening to his instructive lectures. He is now edifying good audiences at Adelphi Hall, assisting Mrs. Wells, Sunday afternoons. Jan. 15th, Sunday evening, he aided Mrs. Pennell, who has crowded houses eager for the wonderful tests she gives.

Prof. Henry Kiddle lectured before a select and very intelligent audience, Sunday evening, Jan. 8th, at the parlors of Mrs. Wallace, 219 West 42d street. Prof. K. always meets appreciation among those who know him best and are advanced in spiritual growth sufficiently to apprehend the truth as he presents it.

Mr. Charles Dawbarn has profoundly stirred the interest of the people by his recent addresses in our city. REPORTER.

The People's Spiritual Meeting.

Last Sunday afternoon a poem was read by the Chairman, an introductory address given by the guides of Mrs. Hamilton, remarks and tests by Mr. Goodspeed, and remarks by Mrs. Morrell, Mrs. L. Fox, and Rev. O. P. McCarthy. In the evening Mrs. Morrell's ill health prevented her attendance as advertised. We were, however, provided for by Mrs. L. Fox, who gave tests.

Next Sunday afternoon, in addition to the regular mediumistic phenomena, Mr. William C. Bowen is expected to address us. In the evening spiritual manifestations. F. W. JONES.

230 *West 36th street, New York, Jan. 16th,* 1888.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7½ P.M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

Everett Hall, 398 Fulton Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Spiritual Conference.

Mr. C. S. Harris made the opening remarks, Saturday evening, 14th inst., and read several papers mediumistically received. Much of the essay was somewhat transcendental, yet many ethical and philosophical and logical points were made by Mr. Nicholson and Mrs. Walton. Mr. W. O. Bowen followed with remarks, Mrs. W. reading an inspirational poem.

Mr. Lawrene, Chairman of the Eastern District Conference, will deliver his second address upon "Mediumship," Saturday evening, 21st inst. Mr. L. is a forcible and interesting speaker, and it is hoped the inexhaustible subject he has chosen will call out a large audience. Mrs. Slocum will deliver the opening address, Saturday evening, Jan. 28th.

New York, Jan. 16th, 1888. FRANK W. JONES.

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Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

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AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*

J. F. JEANERET, *Secretary,*
44 *Maiden Lane, New York.*

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood, President, B. F. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.——Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davis, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds me

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BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JANUARY 28, 1888. | $3,00 Per Annum, Postage Free. | NO. 20.

TABLE OF CONTENTS.

FIRST PAGE.—*Spiritual Phenomena:* Materialization Eighty Years Ago; An Evening with the Spirits; Séances with C. H. Bridge; Séances at Mantua, O. *Free Thought:* Soul-Growth.

SECOND PAGE.—"Deceiving Spirits." Materialization and Reïmbodiment. Smallpox and Vaccination. An Open Confession.

THIRD PAGE.—*Poetry:* The Heart upon the Sleeve. *Banner Correspondence:* Letters from New York, Massachusetts, Indiana and Florida.

FOURTH PAGE.—The Man Jesus. A Critic in a Bog. Woman as a Voter. The Seybert Commissioners' Last Ditch. Mendacity *Par Excellence*, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Movements of Mediums and Lecturers, New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Spirit Messages given through the Mediumship of John William Fletcher. *Poetry:* "It Might Have Been." *The Reviewer:* Spirit-Workers in the Home Circle; Fools of Nature. From Spirit Dr. Wells, etc.

SEVENTH PAGE.—January Magazines. Obituary Notices. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere, etc. A Letter from J. J. Morse, etc.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—*Publishers B. of L.*

MATERIALIZATION EIGHTY YEARS AGO.

In Mrs. Emma Hardinge Britten's *Two Worlds* is being published a series of interesting historical sketches, the latest of which is a reprint of portions of a pamphlet published in this country in the early part of the present century, the facts given in which have so direct a bearing upon the phenomenon termed materialization that we place them before our readers. The resemblance between some points of the phenomena described and what is of frequent occurrence in the materialization séance of our own time, is quite marked. The pamphlet bears the following title-page:

"Immortality Proved by Phenomena That Were Witnessed by Hundreds in the Town of Sullivan, Maine, in the Year 1800. Published by an Eye Witness, the Rev. Abraham Cummings, a Man Eminent in Learning and Piety; a Graduate of Harvard University."

The pamphlet, which is a series of letters, arguments, and affidavits of various witnesses, contains circumstantial details of the apparition of a Mrs. Butler, who manifested her presence to hundreds of people by rappings, preternatural lights, singing, speaking with an audible voice, and frequent appearances in her own as well as other forms.

Beside Mr. Cummings's pamphlet, the author has gathered up a mass of information on this subject from various publications of the time, as well as the oral testimony of several persons whose relatives were resident in Sullivan, and themselves eye-witnesses of the extraordinary scenes here related. From all these sources it appears that a certain Captain Butler of Sullivan, Maine, married Miss Nelly Hooper, who, ten months after her marriage, gave birth to one child, and passed with her infant into the spirit-world. Shortly after this lady's decease Captain Butler became the accepted lover of a Miss Blaisdell, whose father was violently opposed to the match.

In this state of things, and whilst the lovers were vainly attempting to soften the obduracy of their parents, the spirit of Mrs. Nelly Butler manifested herself in the various modes before described, in the houses of Mr. Blaisdell, Mr. Butler, and her own father, Mr. Hooper. She appeared to and audibly conversed with her mother and sisters; urged her father to visit Mr. Butler, with a view of persuading him that the manifestations that now began to astound the whole country were in reality produced by herself, the spirit of his daughter. Her father, mother and sisters became so entirely convinced of the spirit's identity that they published circumstantial details of her visitation, attested by their solemn affidavits. One of the purposes alleged by the spirit to have influenced her appearance was to procure the consent of the parents to the marriage of her late husband with Miss Blaisdell....

Mrs. Butler's spirit often walked by the side of Miss Blaisdell in the light of day and the full sight of astonished witnesses. She was seen in the fields, lanes and woods, besides the houses which she frequented, where she would pass from room to room, and when the inmates, terrified by her apparition, fled from the apartment, she would kindly assure them she would not intrude upon their presence, but meet with them whenever they wished to see or converse with her, in the cellars of their dwellings. In the cellar of Mr. Blaisdell's house she conversed for several hours, on different occasions, with the crowds who flocked thither to witness the manifestations. Sometimes she appeared to a number of persons at a time, occasionally in the likeness of her former self, but still oftener in a fleecy mass of white, shadowy light. When the parents of the lovers, awed by the preternatural interference of this wonderful apparition, finally gave their consent to the union, the spirit presented herself at the wedding festivities, and there foretold the death of the bride within ten months, together with the birth and death of one child. These predictions, like many others of her prophecies, proved correct.

Mention is made in Mr. Cummings's pamphlet of a singular act, enjoined in the most solemn manner by the "spectre," namely, the digging up and reïnterment of her child's body, which she desired to be buried in a different place. At the reinterment, which caused great scandal in the neighborhood, the spirit attended in person, singing and chanting in a voice which was audible to over eighty people who were present at the ceremony.

Rev. Abraham Cummings has given interesting and minute details of the modes in which the spirit-visitant's presence was regarded. He says:

"The times, places and modes of her appearing were various. Sometimes she appeared to one alone, sometimes to two or three, then to five, six, ten, or twelve, again to twenty, and once to more than forty witnesses. She appeared in several apartments of Mr. Blaisdell's house, and several times in the open fields. She also appeared at other houses and in the open fields There, white as the light, she moved like a cloud above the ground, in personal form and magnitude, and in the presence of more than forty people. She tarried with them till after daylight, and vanished; not because she was afraid of the sun, for she had then several times appeared when the sun was shining. Once in particular, when she appeared in the room where her family were, about eleven o'clock in the day, they all left the house; but, convinced of the impropriety of their conduct, they returned.

"At another time, when several neighbors were at the house, and were conversing on these remarkable events, a young lady in the company declared that, though she had heard the discourse of the spectre, she would never believe that there had been a spectre among us, unless she could see her.

"In a few minutes after, the spectre appeared to several persons, and said she must come into the room where the company was. One of those who saw her, pleaded that she would not. The spectre then asked, 'Is there a person here who desires to see me?' The young lady was then called, who, with several others, saw the spectre. 'Here I am,' said she, 'satisfy yourselves.' The lady owned that she was satisfied.

"In all the appearances of the spectre she was as white as the light, and this whiteness was as clear and visible in a dark cellar and dark night, as when she appeared in the open field and in the open day. At a certain time, August 9th, she informed a number of people that she meant to appear before them (for she frequently conversed without appearing at all), that they must stand in order, and behave in a solemn manner, 'For the Lord,' said she, 'is a God of order.' Accordingly she appeared and vanished before them several times. At first they saw a small body of light, which continually increased till it formed the shape and magnitude of a person.

"This personal shape approached so near to Captain Butler that he put his hand upon it, and it passed down through the apparition as through a body of light, in the view of thirty persons, who all saw the apparition, which rose into personal form, face and features, in a moment; returned to a shapeless mass, resumed the person, and vanished again directly. They saw that which was not *afraid* to be handled by them, for she passed slowly by them, near enough for that purpose.

"Once, when she conversed with about fourteen persons, Mr. Blaisdell, having heard that his father was sick, asked the spectre whether she knew anything concerning him. 'Your father,' she replied, 'is in heaven, praising God with the angels.' He afterward found that his father, two hundred miles distant, died three days before this answer of the ghost, and his friends at York, where his father lived, utterly deny that they sent the news in the course of these days.

"At the time when fifty people heard her discourse, while more than forty saw her, she mentioned several occurrences of her past life, known to them and her, in order to satisfy them that she was the very person she professed to be. Almost all this company had been acquainted with her in her lifetime very intimately. She desired that any of them would ask what questions they pleased, for the removal of any doubts respecting her. Accordingly certain persons did propose several questions respecting a number of events in her past life. To all these inquiries, she gave completely satisfactory answers.

"Some time in July, 1806, in the evening, I was informed by two persons that they had just seen the spectre in the field.

"About ten minutes after, I went out, not to see a miracle, for I believed that they had been mistaken. Looking toward an eminence twelve rods distant from the house, I saw there, as I supposed, one of the white rocks. Three minutes after, the white rock was in the air; its form a complete globe, white, with a tincture of red, like the damask rose, and its diameter about two feet.

"Fully satisfied that this was nothing ordinary, I went toward it for more accurate examination.

"While my eye was constantly upon it, I went on four or five steps, when it came to me from the distance of eleven rods, as quick as lightning, and instantly assumed a personal form with a female dress, but did not appear taller than a girl seven years old. While I looked upon her, I said in my mind, 'You are not tall enough for the woman who has so frequently appeared among us.' Immediately she grew up as large and as tall as I considered that woman to be. Now she appeared glorious. On her head was the representation of the sun diffusing the luminous rectilinear rays everywhere to the ground. Through the rays I saw the personal form, and the woman's dress. Now, said my mind, I see you as plainly as ever I saw a person on earth; but were I to converse with you an hour, what proof could I produce that I ever conversed with you at all? This, with my fear, was the reason why I did not speak to her. But my fear was connected with ineffable pleasure.

"Life, simplicity, purity, glory, all harmonizing in this celestial form, had the most delightful effect on my mind. And there appeared such a dullness afterward upon all corporeal objects as I never perceived before. I went into the house and gave the information, not doubting that she had come to spend some time with us, as she had before. We went out to see her again; but to my great disappointment she had vanished. Then I saw one of the great errors of my life. That I had not spoken to her has been the matter of my regret from that hour to this."

Then follow the affidavits of forty-one persons, "of good repute and standing" in the town, taken before the magistrates. Of these our space will allow us to give only one extract from the testimony of a well-known and highly respected ship-owner of Sullivan, Capt. James Millar, the spirit appearing in his house as described on account of its having been said she could not appear at any other place than the house of Mr. Blaisdell. In continuation of an extended testimony, he says:

"*August 14th*, 1800.—Just before daylight, I heard singing, as I lay in bed, approaching to my house. Presently, by my leave, my house was *filled with people, and I heard knockings on the* floor. By the desire of certain persons, I went into the cellar with Capt. Paul Blaisdell. After some discourse of the voice with him, I heard sounds of knocking near me. I asked, 'What do you want of me?' The voice so often heard before answered, 'I have come to let you know that I can speak in this cellar, as well as in others. Are you convinced?' I answered, 'I am.' 'Now,' said the voice, 'the company must be solemn, and stand in order before your door; I am going to appear. Remember, I was once Nelly Hooper.' We went up, and complied with her direction, and I saw a personal shape coming toward us, white as the light. By the spectre's order, as I was informed, Mrs. Butler went toward her. 'Lydia,' said the spectre, 'you are scared, you must sing.' Then she sang a hymn. The spirit came almost to us, then turned, and Mrs. Butler with her, and went several rods toward Capt. Simson, and appeared to take her by the hand, to urge her on further, and disappeared in our sight. Mrs. Butler returned, and informed the company, as I was told, that if they would walk to Mr. Blaisdell's solemnly, as to a funeral, the spirit would walk with Mrs. Butler, behind them. The company did so. But I, being far forward, looked back, and saw a person in white walking with Mrs. Butler. After we returned to the house, Mrs. Butler appeared very weary and exhausted.

"I asked her at what time the spirit came to her. She told me it was after she had walked a little distance from the people. 'When you heard me groan,' said she, 'then I saw it coming toward me; I am always more afraid when I only see it, than I am after it has spoken to me; and she then told me not to be scared, that she was not come to hurt me, and if I would sing a hymn it would expel my fears.

"JAMES MILLAR."

AN EVENING WITH THE SPIRITS.

BY WARREN CHASE.

To the Editor of the Banner of Light:

By the kind invitation of Brother C. N. and Sister M. S. Wood, now of Stoneham, Mass., at whose new and pleasant home I have been stopping several nights, while busy days in Boston on my book, I attended with them and a few friends the séance-room of Mrs. Amanda M. Cowan and her husband, also a medium, at 219A Tremont street, Boston, on Thursday evening, Jan. 12th. I had never, to my knowledge, seen either of the Cowans, and they did not know me till I was introduced to them. At eight o'clock Mrs. Cowan came into the room for the first time, after we (about fifteen) were all seated, and I was not introduced to her till after the séance closed. The cabinet was thoroughly inspected by all present, and all were satisfied that no confederates could possibly be there or get there at any time during the séance. I was seated at one end of the circle, which was open on the cabinet side or corner of the room.

As soon as Mrs. Cowan, attired in a dark dress, entered the cabinet, the curtains were closed and lights reduced, but not so much but that we could see any form in the room. Within ten seconds after she entered the curtain parted, and two distinct adult forms, both in white, stood in full view of the company two or three seconds. Immediately upon their retiring the curtain parted and a form appeared and called *for me to* Mr. Cowan, who stood between me and the curtain. I went up, and if I ever saw my wife, Mary P. Chase, I saw a form representing her in every particular, both in looks and actions. Mrs. Wood, who also knew her in earth-life, fully recognized her, as she did later in the evening when she came again and walked out into the room with me and was introduced by me to several of my friends.

As soon as she retired and I was again seated at the side of the room close to the wall, with a Mr. Noyes, whose wife had often materialized through Mrs. Cowan, he gave a start and his spirit wife was in his arms. She certainly did not pass before me, and I could not see how a form could pass behind, between me and the wall; but the form was there, remained several minutes and saluted those whom she knew, and was introduced to me, and seemed as real as the rest of us. She came out several times during the evening. Henry C. Wright stepped out and called for Melvina—meaning Mrs. Wood—and also for me, and we talked with him. The form was very much like the one he wore here, but no more like either of the Cowans than mine is like a spirit. I. P. Greenleaf came out and called Mr. and Mrs. Wood and myself; and although the form was not defective as in earth-life, the face and voice were those of I. P. Greenleaf, as we who knew him could all testify. Aohsa W. Sprague was as well identified by myself and Mrs. Wood as any old familiar face and form could be. Ed. S. Wheeler talked, looked and acted as natural as in this life, to us who knew him well. Allen Putnam, in a form as tall as of old, looked and talked to us as he used to. The former wife of Mr. Wood also came, and was recognized fully by him. A sister of Mrs. Campbell, some friends of Mr. Tibbets, and quite a number not personally known to any of us came. Some gave us short lessons as well as greetings, till all seemed satisfied.

The séance was a grand success; and now comes the question, what are our senses good for if we cannot rely on them simply because they bring us facts at variance with early teachings and strong prejudices? I have never been accused of being insane. I certainly am not, and never was, fanatical nor superstitious. I have always relied on my senses. I am not entranced, not psychologized, and no one in the room was. Our senses were all open and keen to detect a form and a voice. We could see and feel and hear, and could often hear the medium, or a spirit controlling her, in the cabinet when the manifestations were going on. If my prejudices were stronger than my senses and reason both I might say though the forms were not spirits, I could by no means tell who or what they were. Should I question the personal identity of my wife, with whom I lived over thirty-eight years, if she had been absent a few years, and then returned and greeted me as she does now? Certainly no one would justify my denial of her personality if she was not known to be dead—but who among our Christian teachers believe she is not in existence? If she is, why, in this age of discoveries, is it called impossible for her and others to find a way to reach us? And what a shame in one to reject the evidence when it comes through the senses and the reason, and the finest feelings of which we are possessed. I shall not, and cannot; so I gladly accept the evidence, and wait and watch results.

Boston, Jan. 14th, 1888.

SEANCES WITH C. H. BRIDGE.

To the Editor of the Banner of Light:

On the evening of Jan. 4th, 1888, Mr. C. H. Bridge, of No. 46 Chandler street, Boston, Mass., gave a parlor séance at the house of Maj. C. F. Howard, twenty-two persons being present, all of them strangers to the medium.

During the light séance, which was held in the first part of the evening, Mr. Bridge sat with his hands tied to the back of his chair, his body being covered with a black cloth, his head alone being seen; he sat directly in front of the cabinet, which was simply a closet with a curtain instead of a door. Under these strictly test conditions, musical instruments were played upon; messages were written upon slips of paper, and passed out of the cabinet; hands were materialized and shown; and flowers, beautiful in coloring and perfume, some of them wet with dew, were passed to the friends outside.

The medium then took his seat inside the cabinet, his hands still tied to the chair behind him, and allowed four persons, one at a time, to enter the cabinet and place a hand on his head and one on his right shoulder. The physical manifestations took place just the same, and each one of these parties received convincing proofs of the presence of spirit friends.

He then gave a dark séance for etherealizations; and as nearly as I can estimate, about ten forms came out, some of them very bright *and beautiful. Three sisters came out to*gether; on the garments of one of them were several bright stars, emblematical of her spirit name, as given by her to her father many times at séances for materializations; some of these forms gave messages in an audible voice to their friends—others only gave their names.

So far as I can learn it was a very satisfactory séance, and we hope to have Mr. Bridge with us again very soon.

I received a satisfactory message from my spirit daughter.

On Thursday morning, Jan. 5th, I had a private séance with Mr. Bridge for independent slate-writing, and obtained on my own slates a message of one hundred and ten words, with my daughter's name signed to it, containing also several proofs of his identity.

I then placed upon the table a sealed envelope containing a sheet of paper, upon which was written a question. Mr. B., his wife and myself then joined hands around the table, and in a very short time we could hear unseen operators writing on the paper; when done, these intelligences signified it by three raps; upon examining the envelope I found the seal had not been tampered with; upon opening it I found an answer written just below the question, and signed by my husband's father's name.

I cordially recommend Mr. Bridge to all investigators of the phenomena of Spiritualism as a genuine, honest, and wonderfully gifted medium. MRS. JAMES W. LEONARD.

Foxboro', Mass.

SEANCES AT MANTUA, O.

To the Editor of the Banner of Light:

I was very much interested in reading an account of a visit to the celebrated medium, Mrs. Cobb, at Mantua, Portage Co., O., by Sidney Kelsey, of Erie, Pa. Having attended three séances with this lady, I think his description of the details very correct and truthful. At those séances I saw and recognized at the aperture in the cabinet numbers of my relations and old acquaintances. At the last séance the "veil-maker" came out dressed in pure white, and passed behind the circle, which (as the weather was rainy) was composed only of Mr. Cobb, Mrs. Helen Stuart-Richings and myself.

The spirit put her hands on my head, then came in front, and held her face close to my own; she then materialized a white handkerchief, and put it on the lap of the medium; she next called me to the door by her side, came close to me, and made a large black veil, which felt and looked like any real veil. It soon disappeared.

Soon after she was gone, a well-known lady of the place came from the cabinet in pure white; then appeared at the aperture Howard Sessions, wearing gold spectacles; he was an old friend of mine; his widow, now Mrs. Steel, told me that he always wore these spectacles when in earth-life. The next to be seen was Mr. Barber, who was once an actor. Mrs. Richings recognized as correct certain statements made *for* this gentleman by "Jimmie," the cabinet spirit.

I was highly gratified with my experiences at Mantua. A. PEPOON.

Painesville, O.

[EVERYTHING GOES.]—*First burglar*—"Wot'll I do with this burglar alarm, Bill—take it along?" *Second burglar*—"Yes, slip it in the bag. We can get something for it."—*New York Sun.*

Free Thought.

[Read at the First Spiritual Temp'e Social, Eve Jan. 18th, by Mrs. Elenora Mason.]

SOUL-GROWTH.

AFFIRMATIVE QUESTIONS FOR CONSIDERATION.

How can we Account For and Reconcile all the the so-called Accidents and Incidents of Life—the Calamities that Befall and Afflict the Just and True, as well as the Depraved and Incorrigible, with the Doctrine of a Perfect Cause?

BY JACOB EDSON.

I.

If there be an infinite, all-pervading Spirit called God, who is perfect in every conceivable attribute, is he not necessarily governed and controlled by the law of his spiritual being, by and through which he governs and controls all other beings? and does not such law, government and control limit his personal power to the capacity evolved in his finite outbirths?

II.

Does not the doctrine of an infinite, all-pervading spiritual cause necessarily involve a perfect Providence to open up, guide and control, so as to ultimately express itself in and through the finite entities it has evolved? Is it not evident that such an all-pervading principle or personage could so inspire receptive entities as to lead them up into higher and still higher life, without interfering with the freedom of their agency?

III.

May we not want and be seeking after this world's goods—its riches—when in reality what we need is poverty, trouble, trial and affliction to open up and bring forth the spiritual nature within us? Is there not necessarily sorrow and suffering all along through the different stages of spiritual gestation? And if not properly gestated, may there not be excruciating agonies, as we die to the old in being born to the new? Is not spiritual life upon the animal plane a continued alternation from one to the other? Are not compensating effects essential to soul-growth? How else could the Infinite Father, without interfering with the freedom of our agency, open up and unfold our spiritual nature? And is it not more than probable that all the so-called accidents and incidents of life, the trials and troubles that befall and afflict us, are designed and overruled for our supreme good?

IV.

If there be such a perfect Cause, such a Providence, is it not uncreated, eternal? and must it not have possessed within its subjective self all that has been, is now, or ever will be, in heaven, earth, or hell? If there be such a perfect Cause, is it not the inmost of our within, and nearer to us than we are to ourselves? If we existed subjectively in the Infinite Mind, are we not immortal in our nature, origin and destiny? and have we not good and sufficient reason to trust this perfect Cause, that it, through the execution of law, will open up its perfect providence to guide, control and demonstrate its personifying presence as the subjective principle for whom we act?

V.

Would the omnipresent and omniscient Cause be omnipotent, without finite spirit-entities to serve with deputed power, to exercise and evolve the love, will, and wisdom of the Principal for whom they act? And if every conceivable condition of spirit-life is occupied by such accountable agents, and no two agents exactly alike in their loves, is not our Infinite Father, because of his finite agencies, omnipotent and all-controlling? Are not all the tempters and tempted, all the Iscariots as well as all the Christs, subserving the Infinite Will, each in his special sphere of operation? Would the Infinite be omnipotent without them? "Is there evil in the city, and the Lord [through his agents] hath not done it?" If we believe in the perfect Cause and Providence, ought we to complain and be disconsolate because of apparent evil? Is it not, even in its most malignant forms of expression, comparatively good because it is in the service of the Absolute?

VI.

Whence our individual personality? Is it not evolved from the principle of eternal life implanted within us? Are we not accountable agents to this principle? Is it not our inmost, our eternal self? Are we not epitomies of all else, including life and its Giver? If so, can there be more than one perfect personage? Are we not all of us unfolding and perfecting parts of this metaphysical body, of which God is the soul? Is it not the province of the Infinite to inspire, and ours to respond and obey, and thus enlarge our intellectual horizon, evolve its spiritual power, and so eliminate ignorance, the occasion of sin, as to ultimately apprehend and enjoy the Absolute? May we not so enlarge and perfect our finite agency as to embody, reflect, and demonstrate the personal presence and deputed power of the only living God?

VII.

Do not our personal freedom and happiness depend upon our loyalty to truth, our obedience to the higher law? Are we not bound each to the other, and all to God by an inexorable law so that no one can be perfectly happy while another is apparently left unloved, uncared for? Is it not true that he who is the truest bound is the most free, and that where truth is master, there can be no slave?

VIII.

Are not prayer, praise, and adoration, as well as work and spiritual contemplation, essential to soul growth? May not the soul be considered a divine plant, receiving its substance from God? And if we allow trials, cares, frivolities, and speculations to engross our whole time, and as rocks to prevent the tendrils of our hearts from taking hold on Him, or as choking weeds to hinder the leaves of desire from expanding in the sunlight of His countenance, ought we to expect a vigorous growth? If we cut off the tender fibrils which crowd the roots, should we look for beauteous blossoms? May we not as well hide the material plant from the natural sun, and expect to gather luscious fruit, as to deprive the soul of spiritual communion and religious associations, and hope for a glorious development? In the barbaric age, was not brute force—muscle—master, and might, right? In the present intellectual age, are not ideas, brains, master? And if on the animal plane, may they not be equally selfish and cruel—more effective and exacting in their domination? Were not these lower manifestations of evolving life necessary for the higher expression, in which truth is to be master, that is now dawning within us with deputed power

to further unfold and perfect itself in the heart and conscience of the race? Is not spirituality—enlightened love, unselfish will, and humane wisdom that shall personify the Christ in differentiated agents—to be the Saviour of the world?

IX.

Why is it that Christians, with so few honorable exceptions, though they know the good, and apparently teach it, do the wrong and take the consequences? Is it not because their religion is of the head, the intellect, and not of the heart—the affectional nature? Are not professional Christians too literal? Does the Christ principle, as they preach it, pertain effectively to the formation of motives, the chemistry of spiritual life, the laboratory of the mind, and consequently the regenerative transformation of the triune man, body, spirit, and soul, from the animal, through the human, into the divine? Is not cultured animalism, labeled Christian, a disgrace to Christendom and the nineteenth century?

X.

Are not all religions that are peculiar to the animal plane of life, crude, cruel and barbaric? Do not some of these peculiarities still adhere in the more enlightened religions of to-day, seeking to dominate on the animal plane, hence contention and strife that ought not to exist except as means to an end?

XI.

Is there any good in resisting evil with evil? in fighting animalism on the animal plane? Is it not better to calmly look the lion in the eye so as to peaceably deplete his anger, subdue and dispel his brutish ferocity, until a little child—the becoming son of God—may lead him up through divers mazes, beclouded jungles, into the discreet degrees of attained at-one-ment—our Father's house—where all is love, joy and peace?

XII.

When we consider that man, the crowning work of creation, came after all the lower departments of the animal kingdom had obtained; that he is an epitome of all else, and that because of hereditary tendencies, there is within him seeking expression, not only the lion and the lamb, but also the monkey and the mule, the jackass and the tiger, the rattlesnake, the copperhead and the adder, and that the lowest, most disagreeable obtain first, and consequently are liable to dominate: I ask, in consideration of the foregoing, is not the animal man, even in his worst estate, about what—considering his environments—we should have expected him to be? And can we not assent to and substantiate the Bible statement that he is "very good," not as a finished product, but as a basis upon which to operate?

XIII.

Is it not written "God is love"? Is not love to the soul what blood is to the body? what God is to the universe—the life thereof? Is not love to the human soul what magnetism is to the mariner's compass—the power that inspires action? Do not scientists tell us that by placing bars of common iron, properly conditioned, one to the other, and all to the poles, that they will in time become receptive to and surcharged with the electric force, the magnetic substance of the planet, so as to enable us to determine the cardinal points? As with bars of iron, is it not so with human souls? By conditioning ourselves in proper relation to each other and all to God, may we not only become receptive to, but surcharged with the power that moves the universe—love the life thereof—so as to determine the absolute truth and evolve its standard within our own selves, by and through which may we not only be enabled to detect error in all its phases, but in addition thereto be guided into all truth? Is there not an exact standard of truth? Does it not exist subjectively in the soul? Is it not objectified through the subjective perception of absolute realities, their corollaries and relations to all else, both heighth and depth, as well as length, breadth and thickness? Does not truth satisfy, suffice the human soul, and unfold its love, will and wisdom? Does not truth, through its impregnated gestation, travail and birth, eliminate ignorance, bigotry, superstition and tendency to crime, in such a manner as to regeneratively transform the soul into higher life, dispelling animalism and brutality as mist before the rising sun?

XIV.

Is it not said that by cutting off the seed parts of the coarser grain, and not allowing them to mature, we may produce a different order, a higher grade? Has it not been demonstrated always with the same results? Do not oats under this treatment always produce rye, showing the law of regenerative transformation in vegetable life? Are we are not told by agricultural chemists that great droughts are necessary at times to enable an electric substance, an essential element, to come up from the subsoil below, to vivify, unfold and perfect vegetable life?

As with the soil of earth, so also with the soul of man. Do we not need at times sickness, sorrow and pain? Is not pain the sentinel that stands at the gateway of life to save us from total destruction? Are not sorrow and anguish of soul for a similar purpose, that as moral beings we may be quickened into clearer conceptions of truth, and advance through soul-growth to a higher life? Are not pains and pleasures the alternating conditions of soul-growth? Might not the oyster, could it reason, have complained of sickness and pain? Had its experience been different from what it was, the pearl (the result of disease) might not have been formed within it. Is it not so with the Adamic man? Had he not fallen through hereditary inclination and sin, from his estate of untried innocence, could the nobility of God-like virtue, the pearl of great price, have been formed within him and transmitted to us? Is not every punishment or pain which is not reformatory or creative, cruel and vindictive—whether it is inflicted in heaven or hell, by God or man, here or hereafter? Has not nature attached to every law, physical and spiritual, her penalty, for the unfoldment, protection and preservation of health and harmony, within and throughout the universe? Has not every moan that has broken from the passionate lips of humanity, every thrill of anguish that has fired the nerves of the human body or tortured the human soul, had for its object the perfection and ultimate good of the human race? Are we not guided? do we not build wiser than we know? Is there not in every human life a chord which, touched by a sympathetic vibration, thrills and echoes through the inmost fibres of our own soul? Is it not the law of love, evincing its divine origin, its inhering divinity, in its universal adaptation to all conditions of men?

[Concluded next week.]

"DECEIVING SPIRITS."

BY MRS. JENNIE L. K. HANER.

I would like to place before the consideration of the general public a few suggestions upon this common cry and bugbear of the (ignorant) masses; not but what much has been said and done upon the subject, but that much more yet remains to be thought and said to relieve the minds of many who might be earnest, honest investigators of the grand and noble truths of Spiritualism. In my very limited intercourse with the world I find quite prevalent the delusive idea that Spiritualism is of an evil source, because, as so often manifested, we realize unsatisfactory results and incorrect assertions, which, in the utter ignorance of the natural consequences of surrounding conditions, is attributed to "deceitful spirits."

People say: "Oh, the idea of deceitful spirits! If such be the case, I will wash my hands of the entire affair and hear nothing of it." Now it would be just as reasonable for these people to attempt to tear themselves away from the human race because they had found deceitful human beings. They do not think of doing that, but go on shunning the evil ones and entertaining the well-disposed and virtuous ones, because their human natures lead them on in that strain, and they probably realize there is no other advantageous way of getting through earthly life.

The question arises, Can such free themselves from the influence of spirit-power by so declaring it? No! each one is surrounded by certain spirit influences and guidances for better or worse, and as one's real inner nature is, just such forces will he gather closest to him from the invisible side; just as we see in general society by the truly good and virtuous attracting to their very hearts those of a like character, and the evil ones drawing to themselves the confidence or suspicions of those within their line—and all brought about by the subtler influences of nature, which we cannot avoid.

I do not deny that there are "deceiving spirits," for, as people often leave earth-life in this low, undeveloped condition, they must consequently enter the next existence in a similar state, and being devoid of the buoys of noble desires and high aspirations, they are the most likely to remain in the same state longest. We must feel convinced that such really exist, and may perhaps be encountered from time to time. But let those who are afraid of them consider, and build up a fortification against them—one insurmountable and enduring—by bringing themselves into a state of noble uprightness, honesty, truthfulness and purity of thought, word and deed: then will the ministering angels of the higher spheres find a natural affinity with such souls, lifting them upward and over the many cares, trials and tribulations which are constantly to be encountered in the path of earthly existence, bringing them to that state of peacefulness and happiness which constitutes the true and only saviour of humanity and the end and noble aim of Spiritualism!

This is the grand work that Spiritualism was intended to accomplish, and the one above all others which seems, by the great majority of curious investigators, to be the least understood and conceived of.

During the forty years of Modern Spiritualism, the kind of laborers in greatest demand have been those for tearing down the old, clearing away and making preparations for planting the new and improved; and when we consider the vast number of agnostics, materialists and liberalists, now to be found throughout the world, it appears that the work has been going on to good account; but now steps foremost the need of earnest, honest, true-souled workers for building up the new; sowing the good seed in the fertile soil, watching the little impressions they may make in the previously prepared element, and nourishing them with the gentle showers and warming sunshine of the purest and most perfect examples of uprightness, honesty, purity and brotherly love. So that the time may come when there will not be launched into eternity so many undeveloped souls as now.

May we all ever be found willing and able to contribute a portion of our power and influence to service in this great field of labor.

Delta, Mich.

MATERIALIZATION AND RE-EMBODIMENT; ARE THEY FACTS OR FALLACIES?

To the Editor of the Banner of Light:

I am a materialist in every sense of the word, with one exception, and that is, I do not believe in the destruction of life, not even of the atomic particles, of which all are necessary parts. All which the five senses can comprehend must be composed of material substance, and all spirit must be also material in different degrees of refinement, as there is a spirit in every atomic particle of matter which is a casket for the ever-living I Am, or Soul, to manifest through, and this soul-life, or germ, contains inherent the Alpha of all progressive unfoldment. It is said by some that death is devoid of life; but there is no death; the word is a misnomer. All there is of so-called death is a disintegration of particled matter composed of atoms which existed in copartnership with more active life; each infinitesimal atom is in itself a oneness, and no outside power can destroy it. It can enclose itself in its own aural element and defy opposition. Being one of the smallest particles of substance, nothing can enter its domain, and it can pass through all larger forms. The soul-atom is, then, forever intact; a microcosm or a little world within itself, containing in miniature the essence or germ of all possibilities it can ever be developed to, and nature being no respecter of things or persons, and as it started from the lowest form it will progress to the highest.

It is contended by some that materialization, as understood at the present day by the well-informed Spiritualist, is not a fact, but a deception practiced by the medium, and many are ignorant enough to suppose if they can catch the materialized form that they will expose the deception. They do not know that in disturbing the magnetic current the material will return to the person from whence it came, and, if there is a form caught, that it will be the form of the medium, for it is impossible to catch a spirit. I contend that materialization and reëmbodiment are facts to our material vision, and no sophistry or false embellishments can gainsay or destroy the ideas, which are certainly based upon the permanent hypothesis of reasonable consistency.

There is not a particle of substance which we can behold with our material vision but what is materialized to one or more of our five senses; all our senses can comprehend is a compound mixture of elements, ingredients or parts. It is impossible for us to approximate a oneness by any intelligent faculty we possess; all we can know about a oneness is barely a supposition. Everything we see, hear, feel, taste, or smell must be composed of material substance. All we can know about a oneness, is barely supposition. All things which elude the five senses are to us in our material condition visionary. But there is a finer etherealized sensation which can be susceptible to all intellectual capacities. The clairvoyant vision can behold etherealized substance which evades our material senses. All nature must be material to the organs which comprehend it. The denizens of spirit-life inform us that all things are material to their spirit vision, which vision is more real than our natural vision is to us; they say all fluids are to them real substance; nature has adapted herself to all visions, according to their several degrees of development without respect to things or persons; and she will remain in that condition, the same in all the future as she has in the eternal past.

There are those who pretend to be well informed in the philosophy of Spiritualism who deny reëmbodiment or reincarnation as taught by well developed spirits: But if progression is a truth, then every human being has progressed from the soul atom, through all gradations of forms, up to their present standpoint; the mineral to the vegetable, the vegetable to the animal, up to the human form, which was born in the lowest form of humanity; and as it is represented that we pass through an entire change of body form once in seven years a person who is seventy has had ten reëmbodiments or reincarnations in this life. What, then, must have been the unnumbered bodies which he may have taken on and laid off in his progressive life-line? It is the immortal I Am or Soul which has progressed through all those many changes of reëmbodiment. The body we have now, never has passed with the soul through any lower changes of body forms; all the bodies the soul has passed through were laid off, as this body will be when the soul leaves it to enter a more etherealized one in the next life. I would ask those acute reasoners who believe the soul has had an eternal existence, what it has been about from the eternity of the past, if not coming up through the gradations of forms of existence below its present status?

It is said, through ignorance, that God (or Nature) never makes any mistakes, or goes back to do a work over again. Yet the law of progression has had to reëmbody every primitive, natural form in existence. The mineral, vegetable and animal, with the human forms, flatly contradict the above assertion. Every form in Nature is constantly being molded over; no thing of life can remain intact. If there is a God, he must progress, or his position would become stale. What would have been the condition of human beings if progression had not constantly renewed them? Every change the soul has passed through, called death, has been a reincarnation into a more otherealized body. The soul has not gone back into new bodies, but has come up from lower forms by the law of progression or unfoldment. Nature never retrogrades, but is eternally advancing, and all she will ever gain by it is experience, for there can be no new materials added to Nature, nor anything taken from it; everything in existence is a part of Nature, and lives and moves within her dominion, and cannot be put outside or destroyed, for she has no outside. All life will then eternally exist within her; will she never destroy any part of her own life, all assertions to the contrary notwithstanding?

It is said in the Christian's Bible that death, which is only change or rest, and he who has the control of it, will be destroyed. Can it be possible there is a power that can and will destroy the most holy and divine elements existing for the amelioration of suffering humanity? All Nature forbids! I have no doubt but there are two powers in existence, the positive and negative; one called good and the other bad; but in my opinion the one that is called bad is the lever that moves the world. They are *both* good, and one could not exist without the other. All things in Nature when equally developed will be equally good.

With all due regard for the truth, I remain a true friend to progression,

M. L. SHERMAN.

Adrian, Mich., No. 16 Comstock street.

SMALLPOX AND VACCINATION.

The Disease not to be Feared—Its Proper Treatment—The Duty of the Skin—Vaccination—Shameful Malpractice—Views Worthy of Consideration.

BY C. S. WOODRUFF, M. D.*

For many years I have desired to give expression to my thoughts upon smallpox, but have been deterred from doing so by the fear that the time had not come when what I might say would be well received. Now, however, the time seems to have arrived when the public mind is open to the reception of liberal ideas upon many subjects, and as this is one admitting of the plainest speech, I shall in no manner reserve what, in my estimation, it fully merits. Although called *small*, it yet seems to have been large enough to frighten humanity out of its wits the world over for nearly a thousand years; and, to my knowledge, there has seldom been a rational word uttered in regard to its proper treatment and quarantining. From its earliest history down to the present time, it has been looked upon with a dread not at all commensurate with its real character; that dread originating in an ignorance which the science and civilization of later centuries have not been able to overcome and dispel; and, in the history of things, it is most marvelous indeed that this disease should have mastered the human mind for so many centuries, and that no greater advance in considering and treating it has been made. While it has been called a *healthy* disease, it nevertheless has held the world spellbound with fear, so that instead of receiving rational and calm consideration, and being met and conquered, it has seemed to imbue the human mind with but one impulse, and that to flee from it, or else cause it to be carried off to a den of its own, there to have free fight with its victims, undisturbed by the light of science or common sense. Of all the class of exanthemata to which it belongs, it is among the simplest, and least liable to leave—even with its present mode of treatment, or rather no treatment—evil after-effects upon the constitution; while it is a well-known fact that it oftentimes removes from the system constitutional disorders of long standing.

Its origin is unknown, and its precise character as little known. All writers upon the subject agree, however, that it is a specific poison, transmissible from one person to another; that it is one of the most highly contagious diseases, and with these astute conclusions they have, by some sort of common consent or otherwise, agreed in posting it upon the house-corners and cross-roads as a foe to be feared. Just how much of the contagion will transmit the disease has not been told us, but that the amount is infinitesimal there can be no doubt, since it may be contracted by simply passing one on the street; and even it is supposed, no doubt correctly, to have been carried in the air across rivers and over plains to a considerable distance.

The amount received in passing another quickly in the street is impossible of comprehension by the outer senses; it cannot be weighed or measured, still its effects may be most severe. In this fact might be found a strong argument in favor of infinitesimal doses in the cure of disease. Why one poison will generate an eruption upon the skin, another a fever, a cholera, or a mumps, no one as yet can tell, but the fact is well understood none have the power of reproduction with more certainty and clearness than the one under consideration; its nature seems to impel it to the surface more surely than is the case with others of its class. Its law is outward, and after the first great feverish fermentative disturbance its inception in the system creates, nature unerringly throws the intruder to the surface to pass it off through the millions of outlets furnished for that and similar purposes; and most wise indeed is the provision and this tendency, for were the disease to locate upon the internal organs it would doubtless prove the most formidable of maladies.

THE SKIN.

I must here digress a little, and speak somewhat of the function which is brought most prominently into use in this disease—the skin, with its vast and intricate network of capillaries, glands, ducts, etc. The cutis, or inner skin, holds in its fibrous meshes the capillary blood-vessels, which on one side receive the arterial in its extreme, or last flow, and pass it through into the vein radicals on the other side, to be returned again to the heart, and from thence to the lungs for aeration. The office of these capillaries is not only to transmit blood from the arterial to the venous circulation, but also to eliminate excrementitious matter by transudation to the sudoriparous glands, and through the skin direct, in the form of sensible and insensible perspiration. Each pore of the skin is a little duct, leading inward to a sweat-gland lying embedded in the meshes of the capillaries, whose office is to receive from the capillary vessels their excrement, and pass it out through its duct, and as there are about two thousand eight hundred such ducts to the square inch of surface, aggregating in one human body twenty-eight miles of drain pipe, it will seem that the system is well provided with outlets—when in a healthy condition—through which to rid itself of impurities that cannot be passed off in other excrementitious ways. In good health the function of these sudoriparous or sweat-glands is normal and constant, the amount daily eliminated not varying very much; but when the system is invaded with disease, like the one under consideration, and all the forces of nature combine to throw outward, these little busybody glands become overcharged with duty, and their ducts, or pores, having been previously baked and dried up for days with a violent fever, refuse to perform their office, the consequence being the undue collection and retention of effete matter, which, imprisoned for nine or ten days, inflames the skin and forms pustules that break and exude their contents upon the surface.

This exudation, not being washed off, dries into thick crusts or scabs that constitute the loathsome and infectious character of the disease that is so much and universally dreaded.

THE FIRST TREATMENT.

I write plainly, for I try to do so understandingly for the popular mind, and not for professional display. Now it can be readily seen that if by any process these ducts or pores can be kept open from the beginning of the disease, the escape of effete matter must be free; and if, by a still more urgent process, the *activity* of the *sweat-glands* can be largely increased, the rapid collection of matter to the skin, that occurs in smallpox, finds ready and easy transudation. This increased action of glands and pores can be accomplished easily by hot water bathing, often applied, and the use of sudorific remedies, which I have many times proven in practice. If a person be suffering from fever, whatever be the cause, the first and simple duty of the attending physician is to see that the pores of the skin are opened by bathing, and means taken to produce profuse perspiration, thus giving free vent to whatever there is in the system causing fever, whether it be the poison of smallpox or something else; so that whether the doctor suspects the nature of the disease or not makes no difference, since the measure for relief should be the same for fever under all circumstances, or from whatever cause. Long before the rash appears the patient should have been bathed many times and made to perspire freely. If this be done the rash appears very much modified, and, finding ready escape through pores previously kept well open, can be washed off as fast as it exudes upon the surface, and the disease thus be rendered simple and comparatively free from noxious odors, and forming very few if any pustules. Besides, the duration of the disease is very much shortened, its contagion very largely destroyed, and its progress toward convalescence comparatively comfortable.

VACCINATION.

Seen in this light, this king of diseases, this lion in the pathway of nations, that has held humanity at arm's length for so many centuries, loses at once all its hideous proportions, becomes shorn of its savage aspect, and the necessity no longer exists for the employment of that means so long and fruitlessly used to conquer this enemy to the peace and comfort of the mind of man, that abominable, unskillful, unnatural, unreasonable and unsafe practice of introducing an *effete* matter into the blood direct by opening the capillary vessels, called *vaccination*. For what is a *scab*, eliminated by processes of nature from the skin, but an *effete* substance, a *dead* and decaying *pus*? I care not from whence it comes or by whom recommended; it is totally unfit to be again incorporated into healthy blood by processes which nature cannot defend herself against, as she does when passed through the *natural inlets*. What will destroy life almost instantly when introduced directly into the circulation, becomes harmless in the stomach. Nature often culminates a fester upon the surface somewhere, through which to relieve the system of noxious particles; this is her method, and she never fails to improve opportunities, so that, if there are any poisonous remnants lurking in the blood, the vaccine scab must contain them. But *contain what it will*, a scab is still an effete, excremental, putrid substance, bearing the same relations to health that health does to life. I know what an array of statistical facts, so called, can be brought forward in favor of this vaccine practice; whereas that other possible statistical record, which has not as yet been compiled, but which remains for the future historian to present, bearing upon the other side of this question, and probably showing a long list of diseases far more fatal to human life than smallpox; the result, direct or indirect, of this unsafe practice cannot now be brought forward as an offset. I know also what motives might prompt the arrayal of such statistics on the part of those mercenarily inclined, with the view of perpetuating a practice largely lucrative to the profession, regardless of the question of right or wrong; but he who would pit his purse against human life is not its fit custodian. And how vile it is to speculate that the good effects of vaccination run out every seven years! The traffic, too, of *scab*-raising, judging from the number who engage in it, must also be lucrative. That very many of the new phases of disease that from time to time spring up and prove so destructive to life, especially infantile life, are largely due to this practice of vaccination, I firmly believe. That I have met many cases of specific poison from vaccine, I positively know; and it is fair to suppose that if it is possible for poison to be transmitted in one or several cases, it may be, and very likely is, in many or all cases; although pro-vaccination writers will stretch a point a long way to prove the impossibility of a specific poison being thus transmitted. A little reflection will convince any thinking mind that this is the very method for poisoning: the method of the serpent, the wasp, the anatomist's scalpel, etc., all introduced as vaccine virus is put into the system, viz: through the skin. It is claimed that vaccination modifies the disease, a claim not at all proven, since it is a well-noted fact that epidemics are most virulent and fatal when first known, becoming milder with each successive repetition. But, admitting that vaccination does modify the disease, it is still wholly unnecessary, since a little common sense nursing and treatment will readily cure it; whereas vaccination is the introduction of a greater evil to overcome a lesser. Why is it, if vaccination *is* a preventive, that every few years a smallpox epidemic sweeps over the length and breadth of the land, and, too, in communities where vaccination is compulsory? This is a pregnant question, and demands solution.

THE POWER OF FEAR.

And just here I would like to notice somewhat this question of a preventive. Many physicians and scientists understand the true relations existing between the mind and body, and how largely the functions of the latter are controlled by the former. Even those organs whose functions are involuntary, like the heart, are influenced by states of the mind, such as a sudden joy or fear. The liability of a person to be infected by a contagion is in proportion to the positive or negative state of the mind at the time of exposure, fear rendering the will negative and the body inceptive; while a total lack of fear keeps the mind positive, and thus wards off—to a great extent—the enemy. In the human spirit lie all human powers and possibilities, the body being but a bundle of organs obeying the spirit's mandates, given through its commander-in-chief, the will-power. Without the spirit the body is dead—a bundle of inertia—so that impressions made upon the former transmit to the latter, and give strength or weakness, as the case may be. If fear possess the mind weakness is the result, and *vice versa*. Persons have been known to die of fright alone. In times of cholera epidemics more die from the effects of fear than of the disease; or, in other words, when the will becomes negative through fear, the liability to the disease is greatly enhanced. I have known several instances of strong laboring men, who, becoming possessed by fear at hearing the recitation of some sudden death in their vicinity, were immediately taken with cholera and died in three hours. Anything that will keep fear out of the mind will operate largely as a preventive. Were any one, in a time of an epidemic of Asiatic cholera, to introduce some practice, or remedy, as a preventive, and be able to make the popular mind believe it possessed the power claimed for it, there is no doubt it would be the means of mitigating the ravages of the disease very materially, whether it possessed the virtues ascribed to it or not; and I believe the efficacy of vaccination—admitting it to possess any—is almost wholly due to its effects upon the mind in disarming it of fear. How frequently the expression is heard: "Oh, I am not afraid of the disease; I have been vaccinated and have a good scar"; showing the confidence the mind reposes in the custom. As another bit of evidence in this connection, I might show how seldom physicians and nurses contract contagious diseases. Who knows how many of the consumptions—so fearfully increasing—diphtherias, rheumatisms, neuralgias, chronic eruptions, brain softenings, scrofulas, blindness, etc., that afflict humanity, are due to this unnatural practice of vaccination? I know it is a question an affirmative reply to which is not easy of proof, but it bears reason well—is a reasonable reasoning. Many of the more insidious and fatal diseases are doubtless vaccine's progeny.

HOW THE DISEASE IS TREATED.

Since the practice of vaccination has not succeeded in ridding the world of smallpox, but it is still found necessary to maintain sanitary regulations, pest-houses, etc., let us look a little into the *modus operandi* of treating cases in times of an epidemic, and see what it is; and a *modus operandi* it is that would better become a nation of savages than races calling themselves civilized. A man is taken with the disease; his stage of fever has been gone through with, the eruption appears; the physician now makes out his diagnosis, and, heeding the legal injunction of the municipality in which he lives, reports the case to the health-officer. It is decided to take him to a pest-house, and he is, willingly or unwillingly, taken from his bed and home, generally in the night-time, and driven through the inclemency of night air, and perhaps storms, a mile or two to his new abode, there handed over to the tender mercy of strangers who, for hire, perform in some manner their mechanical duties. And how is he here treated? Is he tenderly and carefully bathed with warm water, containing some disinfectant, three, four, five or six times in the twenty-four hours, over his entire body, and his face much oftener? By no means; but he is put into bed with not so much as his usual bathing in time of health, and, with the exception of an occasional change of linen and bedding, allowed to lie there undisturbed, while the disease, that ought to be washed off as fast as it exudes upon the surface, is left to dry on, "piling Ossa upon Pelion," scab on scab, until the subject is outwardly one mass of decaying putrescence, emitting loathsome, poisonous odors, "a stench in the nostrils." And this is civilization! This is the pregnant age of progressive art and science! I burn with indignation and my cheeks crimson with shame that I have to write it of any people. If there be an accounting hereafter for wrongs committed here, those clothed with authority and assuming the care and custody of smallpox patients, exercising thereover arbitrary measures, will have much to account for, though let us throw over them the mantle of charity, and hope that here, as in other things, ignorance may cover a multitude of sins. *All* eruptive diseases *especially* need hot water bathing, but none so much as smallpox, not only as curative means but also as a sanitary measure, hot water being a ready solvent, and one that renders the disease mild, comparatively sweet, and of short duration. No thick, heavy crusts can form, with scars beneath them, if a strict cleanliness is observed, and the pestiferous stench, that otherwise is so infectious, is done away with, destroyed by the hot water. There should, doubtless, be appended to every city a smallpox or other hospital, having the most complete arrangements for bathing, supply and waste pipes, with competent nurses, for the accommodation of the indigent poor, strangers within its gates, etc., but, generally speaking, patients suffering from the disease can be best taken care of in their own homes, by tender and sympathizing friends having an interest in their welfare, and not be subjected to the liability of taking cold, as is the case in that inhuman custom of removing them elsewhere. Many an otherwise case is rendered severe, and ofttimes fatal, by exposure at a time when it needs the best of care and comfort. I cannot imagine that with proper care and treatment the disease could scarcely ever prove fatal in a sound constitution, or be in any degree loathsome or highly contagious. It should be met and taken care of, as other diseases, in the homes of the patients, and not be treated as an outcast, *i. e.*, hustled out "pell-mell," patient and all. Rightly treated, this disease is no more to be feared than measles, and not half so much as scarlatina, so maiming and destructive in its effects upon the constitution.

* Dr. Woodruff, who some years since wrote out this valuable advice, has now passed to spirit-life. We have been put in possession of the article by a lady in Troy, N. Y., who greatly admired his literary work when he was in the mortal—but who declines to have her name used in this connection.—ED. B. OF L.

An Open Confession.

To the Editor of the Banner of Light:

Dr. George S. Wilson, in making his report of the "*Working People's Aid Society*," Jan. 11th, in Boston, said that he would again call the attention of the members to the urgent *need* of "medical legislation" in this State! One year ago he stated to the society that in nearly all European countries and the British provinces, there were license laws to regulate the practice of medicine; and that there were also in twenty-eight States of this country laws preventing any person taking human life into his hands and practicing medicine, unless he had a special medical education; and that during the last year he believed two other States had passed similar laws.

It was to be regretted, however, that in Massachusetts the same lamentable condition of affairs exists as one year ago, and that there is no law that prevents any person from setting himself up as doctor. An attempt was made, early in the year, to enlist the co-operation of the Massachusetts Medical Society in the work of obtaining evidence against the "quack doctors." The President was written to, and respectfully asked if he would call the attention of that organization at its next annual meeting to the desire of the "Working People's Aid Society" to obtain answers from the members, to circulars expressly prepared for the purpose. The President, however, *declined* to comply with this request; and the attempt to enlist the coöperation of the society he represented proved futile.

This report shows "how the wind is blowing," and is an important sign of the times, indicating the prime necessity of alertness on the part of every friend of medical freedom in Massachusetts, lest in some unguarded moment the seekers after a restrictive doctors' monopoly law spring such a measure upon our now unshackled State. It is shown by such utterances as were given vent to in the report referred to above, that no stone is left unturned by these self-blinded zealots who are working for the best interests of their own pockets, to deprive some citizens of Massachusetts from exercising their constitutional right of choice as to a medical adviser in case of sickness; to prevent others from the exercise of natural healing and other gifts for the benefit of humanity; and to establish a close professional monopoly ostensibly as a protection for the people, when, as every one knows, the laws now on the statute-books are sufficient, if enforced, to punish malpractice and misdemeanor of every nature in the field of remedial matters.

In the State of Maine, purely local causes some time since brought the Regulars to the front to ask for a new enactment which, if granted, would deprive the people from employing individuals who had cured them in the past; in the last hours of the session the bill was enacted, and would have become a law, had not the late Gov. Bodwell vetoed the ridiculous measure that had been so hastily acted upon; the members of the Senate wisely discovered their mistake, and justly sustained the Governor's veto, and this act ended one of the most stupendous farces that was ever attempted in the way of enslaving the people of the Old Pine Tree State.

In regard to the open confession in Dr. Wilson's Report as to the action of the Massachusetts Medical Society, in its refusal to place itself in such a secondary position as is referred to, I would remark that its course shows sound sense and wisdom on the part of that organization. The Regular Society knows the difficulty it encountered when it, as a petitioner, several years ago, asked for a similar law, and the remonstrants not only came forward with accounts of remarkable cures that had been made by the *irregulars*, but also placed before the Committee some supposed-to-be-incurable cases that had been under the charge and care of its members, which "looked bad" when placed in their true light according to facts. It needs the presentation of both sides of a question to let a Committee know where to draw the line of distinction in medical practice.

Thus far in Massachusetts all that these petitions for new enactments in medical practice have done is to advertise the "irregulars" and destroy confidence in the Regulars in the public estimation.

If new laws are to be made, let the people see the *need* of them, and let the demand for them come *from* the people, and not from financially-interested individuals.

ANTI-MONOPOLIST.

Boston, Mass.

☞ All who are interested or curious in the matter of the Spiritual Philosophy should read OUTSIDE THE GATES and other sketches, just published by Colby & Rich, Boston, Mass., and from whom it can be had on receipt of the price, $1,50. The thoughts are beautiful, the statements based on reason and intelligence, and none but the most bigoted and narrow-minded can fail to be deeply interested and spiritually benefited. As a help to a liberal-minded but blindly-groping soul, no other book so nearly fills the office of comforting friend than this, and no one not wrapped in bigotry can read it without experiencing higher, better and nobler views of life here and hereafter.—*Detroit [Mich.] Commercial Advertiser.*

A man came into a printing office to beg a paper. "Because," said he, "we like to read newspapers very much, but our neighbors are *all too stingy* to take one."—*Ex.*

THE HEART UPON THE SLEEVE.

BY EDITH M. THOMAS.

What, noble masters, alamort?
Why will ye be the mob world's sport,
And let each knave his weapon pick
Wherewith to stab ye to the quick!

Lo! arms and charms ye do not lack
(If arms and charms could save from wrack)
Nor any point of crafty art
To triple fence and guard the heart!

Yet ye are scathed; unhurt am I,
Though to attack I open lie;
All nude of corselet, casque or greave,
I wear my heart upon my sleeve!

Since on the day Truth's lips I kissed,
No best of hers could I resist;
She turns and winds me at her will,
Her lips set mine the copy still.

She will not let me doubt or shrink
To roundly speak what I must think;
She lays this charge upon my skill,
To part entwining Good and Ill.

My heart upon my sleeve I wear,
And all who see may read it there;
"That poor, plain thing, a heart!" they cry,
And subtle-minded pass it by.

I laugh, I sigh, I praise, I chide,
With moods of mirth and sadness plied;
They call me, then, chameleon elf
That hath no color of himself.

But some, suspecting artifice,
The life they seek to take still miss,
Since all the deeper they might smite,
I bear my heart more high and light!

They think I case my bosom frail
With woven links of hidden mail;
The simple truth will none believe—
I wear my heart upon my sleeve!

Still, noble masters, alamort?
Your shields, your plates of proof, fall short;
But wear your heart upon your sleeve,
And not a dent shall it receive!

Banner Correspondence.

New York.

FARMERSVILLE.—William Henry writes: "I have been a subscriber, and an attentive reader of the BANNER OF LIGHT, with a few short intermissions, from the time of its first publication until the present. Have often thought of writing for publication; but the almost faultless style of your editorials, and of nearly all your principal correspondents, has discouraged me from offering anything, though I might esteem my thoughts valuable. You can have no words of approval so satisfactory as the fact that after reading it for over thirty years I prefer it to any other paper published. Not that I have a diminutive opinion, or am unacquainted with many very excellent spiritual papers. Nor do I wish you to understand that I fully and always approve and defend everything said in the BANNER. I see none that are modeled exactly to my ideal; and I am aware if I could edit a paper, or influence any one to strictly follow my own taste and judgment, without considering the diversities of tastes and conditions of other minds, I should have a very stupid and unsuccessful paper. My principal motive in writing is to give you a word of encouragement, and send to you and dear friends who read your paper fraternal greetings. 'Fraternity! Love's other name!'

I am now seventy years old, and think I begin to appreciate the supreme power, blessedness and beauty of charity. The best of logic, the greatest learning, and a possession of all spiritual gifts, unless adorned with a charity that thinketh, or at least speaketh no evil, are indeed but 'as sounding brass or a tinkling cymbal.' What, then, shall we say of people who deliberately write and print uncharitable and many times untruthful words? It seems to me Horace Greeley had a rule which should be adopted by every one, which was never to attribute a bad motive to any man if he could find any way to attribute a good one.

The saddest and most unaccountable thing to me is the uncharitable spirit sometimes manifest among so-called Spiritualists. I am aware there are the same Scylla and Charybdes to be guarded against on this as on every other question. While charity may permit us to be blind to what we consider faults and follies of men, it does not require us to overlook vicious acts, or compromise the truth. It is hard for sincere Spiritualists to believe any person could be so depraved as to deliberately deceive in matters so sacred. It seems to me any medium who is voluntarily guilty of deceit should be discountenanced.

With best wishes for the progress of the cause so dear, I remain your friend, and the friend of all."

NEW YORK CITY.—B. M. Lawrence writes: "The Spiritualists of Paterson, N. J., have just opened Fidelity Hall, nicely carpeted, up one flight, and centrally located, where they propose to hold regular Sunday meetings. The first meeting called two weeks since created such an interest, followed as it was with the exhibition of my new stereopticon views, that I was urged to return and assist in organizing a society, which I did Sunday, Jan. 15th, repeating the illustrations in the evening to a much larger audience, with a request to return as soon as other engagements will permit. A full list of officers was elected. A choir was formed and supplied with my new edition of 'Celestial Sonnets.' Speakers from this city and Brooklyn are requested to aid the society, and home talent is already being rapidly developed. Arrangements are being made to have Mrs. Gray and other mediums hold public séances. The six lectures that I have just closed in this flourishing city (two of which were before the Anti-Poverty Society) have confirmed my resolution to give my entire time to the platform, and principally to the cause of spiritual phenomena as the evidence of immortality. Additions to the illustrations of my descriptive lecture will not fail to attract to our beautiful faith investigating minds both in and out of the popular churches."

ALBANY.—D. M. S. Fero writes: "During the month of December we had Mrs. Nellie J. T. Brigham, Mr. Charles Dawbarn, Hon. Warren Chase and Mrs. Reynolds of Troy, as our speakers, who were greeted with large and intelligent audiences.

Jan. 13th and 15th we had a decided intellectual feast from Mr. A. E. Tisdale. Language fails to do justice to the work wrought by this talented gentleman. His arguments were unanswerable, his delivery was excellent, his singing fine, and the satisfaction complete to all.

Prof. J. W. Cadwell will be with us the balance of January. Mrs. Carrie E. S. Twing and Jennie B. Hagan will officiate here during February, and Bishop A. Beals through March; so you see we are still alive and trying to do our share toward spreading the light of the New Dispensation."

NEW YORK CITY.—"Patterson" writes: "It has been my pleasure for several months to attend the meetings of the First Society of Spiritualists of this city, and while I have always been liberal in my religious views it has been nearly my first experience of listening to the divine truths of Spiritualism as proclaimed by and through the well-known inspirational speakers who have occupied the platform of that Society—such as Mrs. Nellie J. T. Brigham, Mrs. A. M. Glading, Mr. J. J. Morse, Dr. F. L. H. Willis, Dr. Dean Clarke and others.

Their logical and forcible use of language—they speaking upon any subject without a moment's notice, and even several subjects within the limits of a single lecture, with as much depth of thought and felicity of expression as though the effort had been prepared by one of our best educated and most eminent clergymen (having a salary of ten thousand a year)—has filled my soul with admiration in behalf of these inspirational speakers and the cause they represent; and I venture to say that there is not a clergyman in the great city of New York who would dare to stand in his pulpit and have a subject handed to him, at sight, for discussion, and then give the opportunity to answer to one of these trance or inspirational speakers, leaving the question to the audience, by a rising vote, as to which of the two had been the most brilliant, logical and learned in their argument.

Still Spiritualism is not popular; and why? Because men and women are cowards, and had rather be fashionable than honest. We would like to see it otherwise, and hope to 'ere long, for public sentiment is changing, and the moral worth of men and women will not by-and-bye be so generally measured by the price paid for their church pews.

The First Society of Spiritualists is presided over by Mr. Henry J. Newton, one of nature's noblemen. The efforts of this gentleman and his estimable wife are earnestly put forth to sustain the principles and to lead a life of usefulness worthy of Spiritualism. I am informed that the expenses of the First Society are mostly paid by Mr. Newton; the monthly subscribers are not numerous, and the contributions very small.

This is not as it should be. In this city there are many thousands of people who firmly believe in the foundation principles of Spiritualism, who never attend a Spiritualist meeting, or are ever known to read the BANNER OF LIGHT (only 'on the sly')—they are so church-bound, and fear that they might lose social standing, or a dollar in business. When individuals shall stop being cowards, and will learn to work for a *common* prupose, Spiritualism will take a stand among the opinions of men that will make it uppermost in the hearts of the people, *and not before*. We believe this time is fast approaching."

Massachusetts.

FITCHBURG.—Pro Tem writes: "At séances given at the close of Joseph D. Stiles's lectures, Jan. 14th, the following, among other names, were given as those of spirits present, many being accompanied with personal descriptions or other means of identification: From Fitchburg, ex-Councilman Willard Dennis, Charles Brigham, Warren Russell (ex-leader of Fitchburg Military Band), Mrs. Emma Russell, Otis Ruggles, Thomas Whitmore, Abel Fox Adams, Dea. David Bates, Dea. Hartwell, Dr. Leighton, John Milton Harris; from Leominster, F. W. Divol, Susan and Lewis Tisdell; from Sterling, Levi Rice, David Wilder, Reuben Blood; from Westminster, Dea. John Foskitt, Daniel Foskitt, James and Lucy Buffer; from Lunenburg, Amos Dyke, Daniel Stowell, Capt. Sewell Goodrich; from Barre, William Ryder, Lot Holland, John F. Wood, Dr. Geo. E. Lee; from Ashburnham, Joel Ellis, Samuel Randall, Wm. Bemis.

Mr. Stiles is to lecture here again on Sunday, the 29th. There is always the ridiculous with the sublime, and so it seems when men of education and refinement are heard to remark about such tests: 'He must have gone to a deal of trouble to get all those names.' But sometimes more than their own curiosity is gratified by their own dear sister who died and was buried under the sod of the dear old country. Then comes the inquiry: 'How did he get that name?' Thus the mind becomes opened; they begin to seek for more light, and become receptive to the great truths of immortality."

BOSTON.—"Franklin" writes: "I am full of thought, tending toward a better education, and more harmonious development of human beings—as I believe. The advance is slow, but certain; our knowledge of truth grows imperceptibly, but surely—as in growth to the tree: after a long time it appears considerably increased, though each advance apparently amounts to nothing.

Deceivers may rise, flourish and fall out of the way, but truth never dies, and we will find, as we look back through the past, that history records the constant increase of man's intellectual force, so that the present has more refinement and greater spiritual toleration and harmony, and higher conceptions of true spirituality than has blessed any past age that we can read of. Material science has now the opportunity to record in written language its triumphs, and the human intellect is heir to the truth of the past without having to find it out for itself. So much for printing.

It matters nothing how many mediumistic adventurers are discovered. This process can never disprove a single correct statement. No juggiery can ever mix the true and the false. They are different, and will remain distinct—each excluding the other by its very nature. People get disheartened, because tricksters make their pretensions to being honorable; but the proper work of Spiritualists lies in discovering actual truth in regard to spiritual harmonies, and in trying to *introduce* such harmonies.

It is of no use to fight wind-mills. Let rascals flourish for a time; their own rascality is bound to expose itself. Many true-hearted, sincere lovers of humanity are more alarmed at these false imitators, than at the utter want of spiritual knowledge in which all are placed; they seem to forget that they can be as industrious as ever in working to see the truth, no matter how many scamps are wallowing in the mire of untruth."

Iowa.

WAVERLY.—Jesse Leverick writes that he lived in Beloit, Wis., twenty-eight years ago, and was known all over Rock county as a Spiritualist. He became such by reading "Paine's Pilgrimage in the Spirit-World," previous to which he had been a stanch infidel. The change from an opinion that there is no hereafter for man to a knowledge that immortality is his sure inheritance, changed his whole manner of living and led him to do all in his power to impart that knowledge to others, in which work he has since labored, and although seventy years of age continues to do so.

Pennsylvania.

PHILADELPHIA.—"Reflector" writes, in view of what is being said in the secular press regarding the boy musician Hofmann: "Is reincarnation true, despite the adverse opinion of some of the lecturers on the Spiritualistic rostrum and that of various scholastic authors? Let us not become so absorbed with the 'dead languages' that we miss the vital importance of the (to many) great fact of reincarnation" [re-embodiment].

☞ "What a world of poetic and philosophic suggestion there is in Sir John Lubbock's remark in his address on the 'Senses and the Senses of Animals,' that to insects 'the world might be full of music which we could not hear, colors which we could not see, and sensations which we could not feel.' This, no doubt, is an hypothesis capable of explaining many apparently inexplicable actions on the part of insects, and others of the so-called 'lower animals,' whose senses are finer than ours. In the ancient tradition the dog howls because it sees the angel of death whom our eyes cannot see, and Balaam's ass may differ from other asses, not in his quality of seeing the angel of the Lord, invisible even to the prophet his master, but in his capacity of speech. The warder of the gods, who sits in the gate of Asgard, could hear the grass growing in the fields, and the wool grow on the sheep's back. How different might be the soul of a man if he had but the eye of an insect! A veritable new heaven and a new earth lie round each of us, from which we are excluded solely by the density of our senses."—*Pall Mall Gazette, London, Eng.*

"My heart laments that virtue cannot live
Out of the teeth of envy."

The Quarterly Convention

Of the Vermont State Spiritualist Association will be held at Waterbury, Vt., in the "Waterbury Hotel Hall," Jan. 27th, 28th, 29th, 1888, commencing at 10:30 A. M., Friday, the 27th.

Speakers for the occasion will be: Mrs. Abbie W. Crossett, Waterbury; Hon. A. E. Stanley, Leicester; Mrs. Fannie Davis Smith, Brandon; Mrs. L. S. Manchester, W. Randolph; Mrs. S. A. Wiley, Rockingham; Mrs. A. P. Brown, St. Johnsbury Centre; and others are expected.

Test Mediums.—For platform test mediums we have engaged Mrs. G. B. Howard, East Wallingford, and Mrs. Eunice K. Morgan, Woodstock; the best two in the State.

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Dr. Geo. Brunson, of St. Albans, will be present.

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Half-fare tickets can be had at nearly all the stations on the Central Vermont Railroads, the Passumpsic Division of the Boston & Lowell Road and the Wells River Railroad. No free return checks will be given.

Those having quarterly dues are respectfully requested to send the same to JANUS CROSSETT, ESQ., Waterbury, Vt.

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☞ In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JANUARY 28, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY, 14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY, 39 *and* 41 *Chambers Street, New York.*

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
LUTHER COLBY.....EDITOR.
JOHN W. DAY.....ASSISTANT EDITOR.

☞ Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

The Man Jesus.

Without a doubt, the pure moral teachings of Jesus would make much more rapid headway among men in this age of the world if ecclesiastical authority, that insists on the worship of him as a divinity, instead of simply inculcating the spirit of his unexampled teachings, did not so heavily overlay the common intelligence, and cloud the average conscience. Theology prefers to rule the conduct of men by exciting their fears, rather than instruct them in pursuing the always better way, and inspire them with the contemplation of a perfect human example. Jesus has thus been made a sacerdotal fetich, for all people to acknowledge if not to worship, when it is only the exalted spirit of his teaching, and the unsullied character of his life, both of which were sealed by his martyrdom, that have any real significance for mankind. And these are precisely what the power-loving organizations of men, in church and state, and both, have eagerly appropriated for their own exclusive keeping, seeking to vindicate their unscrupulous ambition by preaching the morality taught by the man Jesus long before they or their designs were thought of. The last remark will sufficiently explain the seeming inconsistency which is so often implied in the fact that so-called good men make the most tyrannical rulers.

Rev. Mr. Savage recently preached a discourse from his pulpit in this city on the nature, life and work of Jesus. At the outset he disclaimed all belief in Jesus as God. Yet he protested that his reverence for Jesus was all the more profound for that very reason; that he never felt greater tenderness or fellowship for him than when he regarded him as human. He utterly refused to credit theological assertion, founded only on an assumption, that there was any need of such a life and death as that of the historic Jesus for the propitiation of God's anger toward fallen man. The history of humanity itself contradicts it—shows that the very need which was supposed to have called for this kind of work does not and did not exist. Man has never fallen, therefore there is no need of a plan for redeeming him from the results of a fall. Secondly, no human proof exists that any such wondrous and incomprehensible being as sacerdotalism makes out Jesus to have been ever had an existence on earth. Very similar beliefs of the mysterious blending of the distinct yet double natures of God and man prevailed in the most ancient times. People believed in beings who had divine fathers or divine mothers, and a double nature was ascribed to them. The asserted revelation of the so-called St. John proves nothing which the present century can be expected to accept.

But, stepping on higher ground than that of mere external evidence, the spiritual, Mr. Savage declared that there does not seem to him to be any sense of companionship in the thought of a being of this double nature. Such a being can be to him neither an example nor an inspiration. To form any adequate conception of Jesus as a real being, we must think of him either as God or as man. It is absurd to try to produce a dramatic effect by portraying to human imaginations the sufferings of Almighty God on the cross. And it is no less absurd, not to say blasphemous, to represent God as being patient and as overcoming difficulties. "What comforts me, what helps and inspires me," said Mr. Savage, "is to find some one on my own level who can feel the burdens I feel, who can face the temptations I face, who can understand the difficulties I understand, who can feel the perplexities I feel, but cannot solve them any more than I can. To see one like that more brave than I, more patient, more strong—that is what comforts me and gives me example and inspiration. Such a one shows me what I can be and do."

Nor could Mr. Savage see how the death and resurrection of Jesus can give any assurance to us in our belief of a future life. Tracing his career from birth, so far as anything is known of it, we see that he was willing to endure anything for the sake of the truth; facing obstacles, braving danger, supporting the desertion of friends; at last, in Jerusalem, rebuking sin under circumstances which he could not but have known rendered him liable to arrest and punishment. Mr. Savage questioned seriously whether he did not expect divine help and interference to save him at the last and to establish the kingdom of heaven on earth; for he wavered for an instant on the cross—a satisfying evidence of his humanity—and called on God to answer why he had forsaken him. There is no sublimer, more tenderly touching record in all human history than that of this soul, brave even unto death in spite of human weakness. He had the endurance of the martyr. He possessed a boldness that did not cower before the howling mob. He was inspired with a courage that flinched not in the shadow of the cross. His character for tenderness was never paralleled in the annals of the human race. His compassion for the frail and fallen was peculiarly divine. And his power of wrath, with its out of a lightning-stroke, was only for the hard, the grasping, and the cruel—for those who would coin the heart's blood of their fellow-men into money.

His pity, his ineffable tenderness, was always for what we call the fleshly frailties, the infirmities of men and women. Never did a hard word fall for them from his loving, sympathetic lips. He was human, but not humanity at its lowest. He was man, said Mr. Savage, in the highest reach of man. Was he perfect? he asked. Frankly, he answered, he did not know, for there is no man in history of whom we know less. The question had no necessity for him, he said, and therefore he did not care. It is not the most perfect men, he justly added, who have rendered the world the grandest services. Jesus was grand enough and high enough to be an inspiration, a helper, and a leader to all the ages since his time. "I believe," he proceeded, "that he died like any other man, and was buried like any other. I have no evidence of a physical resurrection, but *I do think it possible that he was seen after his death.* Men like that are never buried; they continue to live."

As to the work of Jesus, there are those who arrogate the claim that everything which distinguishes Christendom to-day above all the other nations of the earth is to be ascribed to the life and teachings of Jesus. But Mr. Savage rightly asks us to consider what has come to Christendom from other sources. We are to look, said he impressively, at the great stream of humanity with its origin in God—a mighty river, lost in the mists of antiquity. Moses contributed to it, so did Socrates, Plato, and many a Greek philosopher, poet and artist. So did Seneca, Virgil, Savonarola, Huss, Luther, Dante, and the great group of renaissance artists, scholars, humanitarians, all the leading thinkers, inventors, writers. All have contributed their share to Christianity. And he asks who is to untangle this mighty skein and tell us what threads lead directly back to Nazareth. And if it is Christianity that has done everything, he wants to know how it is that it has not produced the same effect on all nations alike; how it is that certain Eastern nations that are Christian are among the meanest and most contemptible on the globe; and if Christianity is able to elevate all to the same level, why the marked difference between Spain and Germany, France and the Norsemen.

Mr. Savage deliberately asserts that no man whose teachings have greatly influenced the world ever lived, who has shown less originality than Jesus, in the sense of being the author and first utterer of these teachings. He unquestionably, however, possessed a mightier power than that of originality. We find in him a feeling of ideal humanity. He has ever stood as the ideal man in the thought and heart of the world. There is no power mightier to propagate itself in other hearts and lives than this power exerted by Jesus. Men have felt eloquently, says Mr. Savage, this ideal of purity, tenderness, justice, truth. It has spoken to them so that they have been compelled to hear its still, small voice above the turmoil and clamor of earth, and it has had the power to reproduce itself in millions of other lives.

We find, said Mr. Savage, a marvelous, mighty power, such as we find in no other character that ever lived. This is purely soul-power, the power of the divinest thing in us. And as one feels life thrilling by contact with very God himself, so we are made more alive when we come into the presence of these souls, and are permitted to touch even the hem of their garments. "I do not know," he added, "of any character that ever lived who possessed this life-giving power to the same extent and in the same degree that Jesus possessed it. In his presence we feel the touch of life. In his presence we are lifted up and made strong. Jesus and souls like him are like mountains that catch the first rays of light, while we in the valley remain in darkness. We are not tall enough to see as they see, but we can believe that they see what they tell us they see and what they can, in the main, impart to us." That is all, and that is enough. If we were let alone to worship Jesus with our highest and holiest aspirations to be as much as possible like him, instead of being forced by sacerdotal machinery to adore him superstitiously as God while he is yet but man, and to regard him as a martyr in turning away from us the anger of One represented to be ineffably more to us than any earthly father, his life and teachings would do a work such as they are silently waiting to do in all human hearts. We should then know Jesus as he was and is and ever will be, and not as a mere name to entrench usurped authority.

A Critic in a Bog.

The superfluously wise men of the country continue to stand up and be counted. A fresh specimen of the class, who is not at all backward about proclaiming his individuality as Dr. H. P. Wright, in *The Methodist*, Little Rock, (Ark.) makes a supreme effort to annihilate Spiritualism by showing—to use his own peculiar expression—"how modern Christians unthoughtedly spread the doctrine of Spiritualism," and to signify with all the emphasis of which he is capable that it must be stopped right where it is or the worst of consequences will ensue. What this "Dr." has to say on the subject is entitled to no consideration at all from people of ordinary intelligence and mental cultivation; it is the spirit that characterizes his effusion of inane jargon to which we think fit to direct only passing attention.

After spattering the editor of *The Methodist* with a paragraph of what he intended for personal laudation, he comes to the point thus: "But about spiritualism"—the last word designedly with a small s, the better to manifest the contempt of a contemptible writer for the subject to which he thinks himself so vastly superior. He feels compelled to cite a paragraph from the *Sunday School Times*, to inform Christians what they are so "unthoughtedly" doing: "Much of the best work of the world"—says the paragraph quoted—"is done through the present personal influence of the dead. And in our estimate of the forces which give us efficiency, we ought to assign a large place to the power over us and in us of loved ones whom we mourn as wholly removed from us. As a practical fact, and as a great spiritual truth, our dead do for us as constantly and as variously as they could do for us if they were still here in the flesh; and they do for us very much that they could not do unless they were dead. Our living friends do much for us, but perhaps our dead friends do yet more." Now Dr. Wright thinks this is "orthodox spiritualism." It certainly *is* Spiritualism.

But he will not accept the sacred truth in that form. He wants an "orthodox" article, or he will have none. Hear him: "The Christian world believes that there is existence beyond the grave; so do the spiritualists [little s still]; but they believe that the dead sleeping in the cold damp vault of the grave are rational in the spirit, and that their spirits are wandering about and subject to be interviewed at will by some especially endowed spiritualist. Therein lies the great error. Hence the spiritualistic doctrine leads to free love, etc." The logic implied in the Doctor's "hence" is something irresistible. To overcome this doctrine of Spiritualism he proceeds to hurl the Bible texts around with all the impressiveness of an ancient Hebrew prophet, and he only an Arkansas doctor. . . . The Psalms of David, Ecclesiastes and Job are cited to appear in the columns of *The Methodist* as mute witnesses that "the dead know not anything," that "there is no work, nor device, nor knowledge, nor wisdom, in the grave," and that the sons of the dead man "come to honor and he knoweth it not, and they are brought low and he perceiveth it not of them." Thus, declares the Doctor, is it apparent that the Bible authority "is against the idea that the dead possess any knowledge until called from their long sleep in the bright morn of the resurrection." We said at the outset that what he had to say was entitled to no consideration at all from people of ordinary intelligence and mental cultivation, and there is no need of repeating it after giving the foregoing sample of his quality. A fine house for the God-given human spirit to be confined in for countless ages until resurrection morn, "the cold damp vault of the grave."

Next he tackles the subject with aid of his old spiritual friend and ally, the devil. This worn-out "bugaboo" of Old Theology is the main reliance of its defenders. Evidently the Arkansas doctor does not believe in the necessity of using a long spoon when sitting at the same table with his satanic majesty. "I rather think," he says, "that many of these manifestations are the spirits of devils working miracles." For proof, see Rev. xvi: 14. Satan has the power to turn himself into an angel of light. For proof, see II. Cor. xi: 14. Also, Isaiah viii: 19, 20. "Thus," says he, thinking he has that clinched it, and dragging up the battery of his irresistible logic, "thus we have three propositions." And the bored reader may perhaps inquire what these fatal "propositions" are. 1st. "The dead are without knowledge and have no communication with the living, and have no connection with the living further than our memory of them binds us to them, and the thought and hope of a final union urges us to a closer performance of duty." 2d. "The spiritual manifestations are by the evil spirit that 'rebelled against God,' and those 'who sinned and kept not their first state,' but left their habitations.' 3d. "Christians often strengthen the ism of the deception as is noted in the quotation from *The Sunday School Times*."

The person contributing this puerile drivel to *The Methodist* dates his sapient communication from "Bayou Metoe." He need not have been at the trouble to advertise his residence, present and past, in a swamp. He is in a very slough of despond. No wonder he is so much more addicted to a belief in devils and fiends, in the constant company of kindred frogs, newts, rattlesnakes, and water-witches of every description. It is not at all strange that he can think of the freed human spirit only as the tenant of "the cold damp vault of the grave." The man needs, first of all, to be reached with a ray of light. The dark twilight he lives in is matched only by the miasma with which his spiritual sense is infected. As a professed physician, we advise him to heal himself by wading out of his bayou up on to the firm land. He has butted his poor head against a subject that will surely give him a chronic headache. As one of the exclusive Christians he "takes the cake."

Woman as a Voter.

We have before us the printed testimony of Rev. Dr. Chapman, pastor of the East Oakland Presbyterian Church, who had spent some years in Wyoming Territory, and had held pastoral charges in Laramie and Cheyenne, in regard to the operation of woman suffrage in the Territory. He recently gave a lecture in the Modesto, Cal., First Congregational Church, in which he frankly set forth his conclusions in regard to what he saw. Dr. Chapman became a citizen of Wyoming Territory after the new law had been in force for thirteen years, and he observed its workings with the special purpose of forming an unbiased opinion on the subject. He attended caucuses and public meetings, and went to the polls and talked freely with men and women.

To begin with, he said, the polling places were removed from the saloons to the court-houses. The candidate, therefore, instead of seeking the vote of the saloon element, brushes up his dress, appears clean and respectable, and cultivates his manners. Since women have been appointed on the boards to count votes, tobacco smoke, profuse spitting, ribaldry and profanity are all dispensed with. This is the good woman suffrage does the male voters. As for the other sex, instead of losing any part of their instinctive refinement, they are as much real ladies as one will find them in any place where they are not allowed to give their ballots. Neither was he able to detect that they neglected any of their home duties because they exercised the right of suffrage along with men. In Nebraska, a constitutional amendment giving the suffrage to women was rejected, in part because of the common sentiment that found expression, that women who vote will not cook. This Dr. Chapman denied as the result of his own observation. There are, said he, no more wifely women in the Union than in Wyoming. And in Laramie and Cheyenne, there is as large a proportion of children to the female population as in any other cities.

But a marked change is wrought in the character of the women. They realize the dignity and responsibility of their new position. If there is a wrong that has found lodgment in the laws, they feel that they have a share in the responsibility for that wrong. And that responsibility is made to rest on the whole household. She is the equal of her husband, and ready and able to perform her share of the public work required to be done. When he thought of the independent power of women in Wyoming, Dr. Chapman said it made him heartsick to see ladies on their knees, in gutters, pleading to saloon-keepers in Ohio, during the crusade; and he confessed it made his heart hardly less sick to attend the meetings of the Women's Christian Temperance Union, and hear their speeches and see how helpless they are.

He said he had often heard men say that a woman would vote as her husband does. Well, he asked, suppose she does? That only signifies that the family man's influence as a citizen has become twice what it was before. But it is not practically true that women vote as their husbands do. In a good many cases they vote very differently. They scan their tickets closely and vote intelligently, preparing their tickets at home. They vote differently from their husbands because they are not so tied to party lines, although they have decidedly partisan inclinations, much as men have, and can talk politics glibly. But they prove, said Dr. Chapman, to be great scratchers of their tickets. And yet he never heard of this different voting from their husbands causing any domestic infelicity.

As to the effect of woman suffrage on local government, he had to say that in Wyoming the men are in a great numerical majority. When he lived in the Territory the ratio of men to women was fifteen or twenty to one. It is now eight or ten to one. But the effect on the government of the cities, he stated, was very palpable. Although the women do not usually attend the nominating caucuses, yet their silent and unseen influence is none the less felt. The men at the caucuses show a greatly increased care in making up tickets to be submitted to the other sex to vote upon. They take pains to put good men on the tickets, as they instinctively know that the women will have no other. Men of doubtful character, said Dr. Chapman, could not be put before the electors in Wyoming Territory.

The women of Wyoming do not hold office, and have no disposition to. In a few instances they have been elected to office in the School Department, and have discharged the duties in an exemplary manner. Wyoming, in point of intelligence, though but a frontier Territory, ranks third in the Union. There is perfect order and decorum observed at the elections. Describing an election day in Laramie, Dr. Chapman said the ladies drove up to the Court House door. Their carriage was opened by a gentleman at hand. They ascended the stairs and were shown by a gentleman to the polling place. They deposited their votes and left the Court House by another door. He saw a woman, a widow, the owner of ten thousand sheep, go to the polls. A worthless drunken man followed next. He saw a woman going to the polls carrying a bucket in one hand and an infant on the other arm. Both sights conveyed their lessons to his thought.

Mendacity Par Excellence.

Last week we noted the fact that the "all-wise but utterly unscrupulous" *Globe*, of Boston, had, Jan. 12th, in a most unpardonable manner attacked the reputation of two perfectly respectable parties—the one Dr. A. Hodges, a prominent medium in this city, the other Madam La Bau, a member of the celebrated Vanderbilt family of New York. The *Herald* of that city also contained the same objectionable matter.

It now remains to be settled as to the amount of responsibility which the *Herald* of New York and the *Globe* of Boston must share between them for their miserable conduct in this case. Madam La Bau has sued the first-named paper for libel, setting her claim for damages at one hundred thousand dollars.

The New York *Sun*, *Times* and *World* have already ventilated this matter in their columns—the latter journal being especially severe on the *Herald* for its conspicuous mendacity in regard to this case—echoing the sentiments of Scott Lord, jr., Madam La Bau's lawyer, when he said: "This article is a contemptible assault upon the reputation of a respectable lady and the mother of a grown-up family," and calling attention to the disclaimer published by Dr. Hodges, and the fact that Mme. La Bau positively and unequivocally denies every charge made and any acquaintance with any of the parties named.

The article in question finds synoptical treatment to the following effect in the *Sun* of Jan. 18th:

Mrs. La Bau, a daughter of the late Commodore Vanderbilt, and one of the contestants of his will, instructed Scott Lord, her counsel, yesterday to sue the *Herald* for $100,000 for libel. The suit is based upon a despatch two and a half columns long, dated from Boston and published on Wednesday last, which set forth, as she alleges, that she had mysteriously disappeared, and declared that she had been humbugged by Dr. Hodges, an electrician and "faith healer," and by Spiritualists De Lancey Young and Nina Perry, of 628 Tremont street, Boston. Nina Perry appeared as the spirit of Mrs. Le Bau's dead child, according to the despatch, which also set forth that Mrs. Le Bau paid a great deal of money to many other mediums in Boston, often paying as much as one thousand dollars for a single "séance," and in one séance was enabled to converse with the Angel Gabriel. The despatch referred to Mrs. Le Bau as Mme. Berger, and said she was a hypochondriac and dosed herself with all sorts of medicines.

Mrs. Le Bau says that the despatch was a tissue of falsehoods, printed without any justification whatever. She declares that she never even heard of Dr. Hodges or De Lancey Young or Nina Perry. She says that she was married to M. Berger in 1873, but soon afterward assumed her former name of Le Bau, and has never lived with Mr. Berger since.

Mrs. Le Bau, continues the *Sun*, says that she is a Spiritualist, as Judge Edmonds was; but that she has attended but one séance in her life. She also says that she has not "disappeared," but has been living quietly at a New York hotel all the time.

The New York *Herald* ought to feel very much elated over its wonderful enterprise (?) in securing such disgusting and defamatory matter for its columns, and the Boston *Globe's* action in the premises, taken in a sort of "me too" way, can hardly be said to add any new lustre to its peculiar reputation. We are content to leave them in their present position, pilloried before the scorn of all thinking men and lovers of fair play, whatever may be their opinions regarding Spiritualism.

But it is due to Dr. Hodges, since we copied his alleged letter to the *Globe* from the columns of that paper, that we give publicity to matter which he then sought to set forth, and which he claims—and justly, beyond a doubt—the managers of that paper suppressed for their own purposes. We have been placed in possession of the following facts by Dr. Hodges, under date of Jan. 23d:

MR. EDITOR:

Of all the kind words spoken or written, which the article in the *Globe* has called out, none are more highly appreciated by me than those by THE BANNER in its last issue. Sickness of dear ones at home has prevented my sending you an extended article, but I here give the main facts, from which you will learn of what a tissue of lies the whole story was composed, and what a contemptible part the *Globe* has acted in this matter. The story was simply manufactured, and my name and street number added. There was *no* interview of *any kind*. I *never had any patient answering any such description*, nor have I ever received a thousand dollars from a single patient in all the years of my practice. The lady herself says she never heard of me; she told a *Times* reporter she never consulted any medium in Boston, or employed a physician of any school here. The *Globe* managers knew all this, yet when I sent them a letter of denial, they suppressed what would have placed them in questionable position, and published the rest, as you copied it into THE BANNER. This is the treatment the cause and its mediums are constantly receiving from certain of the daily press.

A clergyman who has attended several of my séances called yesterday to express to me personally his indignation. He said he was surprised that the *Globe* did not editorially admit it had done me a great injustice. I asked him if, supposing I had been Evangelical or Catholic in belief, instead of a Spiritualist, he thought I would have received the same treatment? He answered "No." The *Globe* may be very rich and independent, as it boasts, but it seems it cannot afford to be *just*.

Such press attacks against Spiritualism will, however, never be successful. The cause will not down. It is the only proof of immortality.

Fraternally, DR. A. HODGES.

The Seybert Commissioners' Last Ditch.

Mr. Harry Kellar, the magician, by whom the Seybert Commission in their report claimed to have been informed just how the independent slate-writing of Henry Slade and others is produced, but which information they had not sufficient confidence in to give it to the public, and thus convince the world that their conclusions were based on something better than their prejudices, has been brought to the test and signally failed to substantiate his pretensions.

As Mr. Kellar was a short time since fulfilling an engagement in Cincinnati, the time was thought to be a propitious one for proving whether the "eminent professional juggler," who "utterly baffled" the wise men of the University, could do what they said he could and what they claim he did. The following from *The Better Way* of last Saturday gives the particulars of what transpired:

COPY OF LETTER SENT TO MR. KELLAR.

"CINCINNATI, O., *January 10th*, 1888.

MR. KELLAR—*Dear Sir:* The claim has been made in some of the public journals and by some of the adherents of the Seybert Commission of Philadelphia, that among your many wonderful feats of magic, etc., you can produce independent slate-writing by means of juggling, etc., under the same conditions and restrictions as those under which mediums for the manifestation of spiritual phenomena produce such writing. Now, if you can accomplish this, many intelligent persons would be glad to know it; and, if you will consent, a test of your ability in this direction is desired.

The 'conditions' which I suggest are as follows:

The success of your effort to be decided by a committee of three persons. You to select one, I to select one, and these two to select a third. In the presence of yourself and this committee I will produce an ordinary double slate, closed and securely fastened—which is not to be opened or unfastened until your attempt is concluded. Between these two closed slates I will have placed a piece of slate-pencil the size of a grain of wheat, and a slip of ordinary writing paper, two inches wide and three inches long, on which will be written the name of one of my spirit friends. This closed double slate and contents are not to go out of my hands during our interview.

Now, if you shall write or cause to be written on either of the inner surfaces of said slates, by any means other than mediumistic power, an intelligent and pertinent message, signed by the name written on said slip of paper, then it is to be considered that you have succeeded in producing independent writing under medial conditions. If the writing is not so produced, then it is to be considered that you have failed in your undertaking.

If you make this test in the manner prescribed, you will be liberally compensated for your services, whether you succeed or not.

Trusting that you will consider this proposition as having been made in all candor and good faith, I leave it with you.

Any reply you may make and address to me in care of the office or editor of *The Better Way*, Cincinnati, O., will receive my prompt attention.

Very respectfully, JOHN CALVIN."

On the ensuing day the following paragraph appeared in the "Amusement Notes" of the *Cincinnati Commercial Gazette:*

"A gentleman signing himself John Calvin has challenged Mr. Kellar, the magician now at Heuck's, to a slate-writing 'test,' which Mr. Kellar has accepted, agreeing to forfeit $500, to be devoted to some charitable institution, provided he fails."

On the same day I went to the office of *The Better Way*, expecting to find a formal acceptance of my proposition; but nothing from Mr. K. had been received. I then went to the Opera House previous to the matinee performance of the day, sent my card to the gentleman, and he received me very cordially in his dressing-room, where, during a very pleasant interview of perhaps ten minutes, Mr. Kellar informed me that he declined to make the test under the conditions stipulated, giving as his reason that it was absolutely impossible for him or any one else, either by spirit-aid or not, to succeed under the restrictions specified in my communication to him.*

Now, there are very many readers of this paper who have attended sittings for slate-writing, whose invariable custom is to carry their own slates or blank books with them, in order to preserve the communications received. These slates or books never leave the possession of their owners, and in them they habitually receive written messages from the spirit-world. I have in my possession a little book which I have carried with me to many sittings with a medium for independent writing. There were quite a number of communications written therein during these visits, and I know that the mediums never so much as touched the book. Therefore, to persons who have had these experiences—to whom such occurrences are an actual knowledge—are not Prof. Kellar's claims to duplicate, his declination to attempt, and his statement of the impossibility of such productions, proof of a very strong character that spiritual manifestations cannot be produced by simple magic, conjuring or juggling?

Respectfully, JOHN CALVIN.

Cincinnati, Jan. 12th, 1888.

*Though we have published the fact before, it is *apropos* in this connection to say that during Mr. Eglinton's series of séances a few years since in Calcutta, Mr. Kellar attended one or more of them, and published in the *Indian Daily News* an account of what he witnessed, including independent writing, under conditions similar to those described above, closing with the following:

"Forty-eight hours before, I should not have believed any one who had described such manifestations under similar circumstances. . . . I repeat my inability to explain or account for what must have been an intelligent force that produced the manifestations, which, if my senses are to be relied upon, was in no way the result of trickery or sleight-of-hand. (Signed) HARRY KELLAR."

Spirit Phenomena!

We shall print next week a *verbatim* report (prepared specially for our columns) of a discourse treating the above important topic, which was delivered in BERKELEY HALL, *Boston*, Sunday morning, Jan. 15th, by MRS. R. S. LILLIE.

☞ The list of Spiritualist meeting notices heretofore appearing regularly on the eighth, will now be found on our sixth page.

The Official Management

Of the New England Spiritualists' Camp-Meeting Association will hold a business session at the Crawford House, in Boston, on Saturday, Jan. 28th.

Among other matters for consideration will be the arrangements for holding the Annual Camp-Meeting at Lake Pleasant the coming summer.

☞ While the American Churches are sending out missionaries to India to "convert the heathen," and quarreling over the point of what class of men to send there—whether evolutionists or otherwise—a Parsee girl student named Sorabji has become celebrated for her intellectual powers in that "awfully wicked and demented country." She has distinguished herself throughout her university course, and has succeeded in winning scholarships each year. In 1885 she was declared Havelock "prize-man," and gained the Hughling scholarship, besides being at the head of the list of competitors in English. She has now succeeded in graduating in the first class. Only six students in all, of whom the remaining five were men, succeeded in obtaining this degree. Miss Sorabji is the only "girl graduate" in the Bombay Presidency. Further comment is unnecessary, excepting to say that we should think the Andover bigots would hang their heads in shame.

☞ "Stop this lawlessness of tongue and assassination by scurrility," said Dr. Talmage in a recent address, "if you do not want to hear the echo thereof in the crack of pistol or explosion of dynamite. In every autumnal election, and especially in every quadrennial election, there is enough damnable stuff uttered about public men to arouse against them the uncontrollable classes. There is hanging dreadfully needed all through this land—the hanging of slanderous tongue and of scurillous pen. Make your writing-desk and your own political stump the gallows." And he describes what he imagines the newly arrived immigrants would think, if they understood English, at reading the papers and hearing the speeches made just before an election. For himself, if he were one of their number, he declares that he would take the next steamer and hurry back to Europe as fast as he could.

☞ A murderer was choked to death *by law* in this State, on Friday, 20th inst. If the ancient Mosaic code regarding "an eye for an eye and a tooth for a tooth" *must* continue in this *Christian* community, we would earnestly impress upon the attention of our law-makers the report made recently by a special Commission of the New York Legislature, to wit: that the most humane and practical method known to modern science of carrying into effect the sentence of death in capital cases is the killing of culprits by electricity. The matter has, we know, already been introduced into the Massachusetts Senate by Mr. Crosby of Berkshire, and we trust it will receive the endorsement by both houses of some practical scheme in this direction.

☞ It will be seen by the correspondence in THE BANNER each week from many sections of our country that the Spiritual Philosophy is gaining ground more rapidly than ever before. Thousands of public and private circles are being held, and the interest in direct spirit-communion is permeating the souls of many people who but a very short time ago knew nothing or very little upon the subject. We believe, with Mrs. Kate R. Stiles, whose communication appeared in the last BANNER, that "the Spiritual Phenomena have a deeper significance than man in his present state of unfoldment can comprehend; . . . they are the doors that open into the halls of knowledge, and we cannot afford to ignore or treat in a superficial manner one of these helps or guides to temples of truth."

☞ The New York *Evening Post* of a recent date alludes to Prof. Henry Kiddle's arraignment—under endorsement of the American Spiritualist Alliance—of the Seybert Commission, as "a critical review of its work from a Spiritualist source," and "a sweeping censure of the methods of the Commission"; the *Post* closes its notice by transferring to its columns the succinct recapitulation (six paragraphs) with which Prof. Kiddle concludes and clinches his trenchant Review.

CALIFORNIA ITEMS.—The *Golden Gate*, of San Francisco, is doing good work in the advocacy of the spiritual cause.——W. J. Colville's meetings are well attended.——J. J. Morse gives on our eighth page an interesting narration of his work on the Pacific slope.——The *Carrier Dove*, in addition to much other interesting matter, is now printing an original story by Miss M. T. Shelhamer, entitled: "Crooked Paths, or the Wages of Sin."

☞ The independent slate-writing phase of the spiritual phenomena is an established fact to all those who have honestly investigated the subject. Those who have no knowledge of the fact, and are desirous of learning the truth in this matter, should call upon the medium Watkins, located at 109 Falmouth street, this city.

☞ Prof. J. H. W. Toohey will please receive our thanks for a copy of Charles William Butler's poetic memorial of Wendell Phillips. The likeness of this great friend of the oppressed with which the *brochure* is embellished is excellent.

☞ We are in receipt of full files of our French and Spanish Spiritualistic exchanges, but we find nothing in them of especial interest *in re* Spiritualism in the Old World. Quotations from THE BANNER appear in several of them.

☞ As will be seen by reference to his letter in another column, press of mediumistic labor will prevent Bro. J. J. Morse, of San Francisco, Cal., from visiting the Eastern Camp-Meetings the coming season.

☞ The Berry Sisters continue to hold their séances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

NEW ENGLAND LABOR REFORM LEAGUE.—It is announced that the Twentieth Annual Convention of this organization will be assembled in Codman Hall, 176 Tremont street, Boston, on Sunday and Monday, Jan. 29th and 30th, three sessions daily. Rev. A. A. Miner, D. D., John Orvis, Carl Fredi, Rev. J. M. L. Babcock, N. E. Chase, J. P. Sheafe and other speakers expected. Rev. Dr. Miner speaks at three P. M. on Monday, Jan. 30th.

CELESTIAL SONNETS.—Colby & Rich have now on sale copies of a new and improved edition of this fine musical collection by B. M. Lawrence, M. D. The work will be found of marked value to Spiritualist and reformatory societies, as well as in the home circle. Circulate it, friends,

ALL SORTS OF PARAGRAPHS.

Written for the Banner of Light.

THE LESSON OF "SHE."

BY JOHN W. DAY.

I.

A wondrous being, fenced by vital fire—
A type of blended hate and joy art thou;
Through circling centuries a fierce desire
As Scribe's phylactery rests on thy brow,
Till reached at length Fruition's Haven bay,
Life sweeps thee, by excess, from port away!

II.

While she who all uncrowned thy truth defied,
And dared for love to cross th' Eternal sea,
Smitten and prone—all stark and glassy-eyed—
Yet speaks a deathless truth to you and me:
Fair Innocence transcends wild Passion's power;
Each blasted joy *re-blooms* in Eden's bower!

A queer story is afloat to the effect that two young men attached to a jewelry establishment on Washington street had a "falling out" recently, which resulted in a personal tussle. The one who got worsted said: "You got the best of me this time, but I 'm going to join the Young Men's Christian Union, so that I can have access to its gymnasium, and then I 'll give you sheol!" Here is a specimen of muscular Christianity with a vengeance.

The standards of Mahomet's armies were green. The color is still held sacred by the followers of Islam, and none but the *bona fide* descendants of Allah's prophet may indulge in the luxury of a green turban.

Lent will begin on Feb. 15th—a period when it is fashionable to be good, and good to be fashionable.

THE SMITH AMERICAN ORGAN is a standard instrument. Competent witnesses attest to the fact that it is one of the very best in the market. Call at the factory and warerooms on Tremont street opposite Waltham street, Boston, and see for yourselves, friends. Those residing at a distance will have a circular sent to them by addressing the "Smith American Organ and Piano Company," as above.

The present strength of the Knights of Labor is placed at nearly 500,000 members.

A petition recently sent by women to the Queen of England to close public houses on Sunday, received 1,132,000 signatures.

A correspondent asks about the burial-place of Ham. There is a town in Massachusetts called Sandwich. Perhaps that is the place.—*Baltimore American.*

Robert Buchanan has a new poem entitled a "City of Dreams." It is in blank verse, and deals with religion and speculative problems, and will be dedicated, it is said, to "the sainted spirit of John Bunyan."

No one can sufficiently appreciate the greatness of this Republic of ours, its breadth of empire and its grandeur of structure, till he has crossed the continent by steam; so vast its geography, so limitless its varied resources, so boundless its wealth, that it can not be realized till one has chased the sunbeams of six days and bored into the dark of six consecutive nights, and thus measured the distance that divides the Atlantic from the Pacific shore.

Parson Bliss has several flings at Eastern and Western Spiritualists, in his last issue—which does not exactly comport with his pastoral affinities. "Whom the gods wish to destroy they first make mad."

Rev. T. DeWitt Talmage wonders that editors of newspapers believe anything. They are bored by cranks, mock moralists and pestilent humbugs every day in the week, and they see the follies and shams of the world through disguises that are as open as the day to their practiced and disgusted eyes. It is this that enables the newspaper man to bear up under so many adverse circumstances, and to rest with unshaken faith on the sublime truth that human nature is not all bad.

> The foolish, ugly, dull, impertinent,
> Are with their persons and their parts content.
> Nor is that all; so odd a thing is man,
> He most would be what least he should or can.
> —*Congreve.*

Prof. Helmholz estimates the interval necessary for nerve communication with the brain at one-tenth of a second. Prof. Tyndall estimates that an electric discharge occurs in a one-hundred-thousandth of a second, or ten thousand times more rapidly than nerve transmission.

There will be an exhibition in Paris next year, intended to illustrate all the religions of the earth, past and present. Idols, manuscripts and all tangible symbols of religions will be shown in a museum building, which it is expected will cost $200,000. One-third of this is to be contributed by the Government.

WOMAN SUFFRAGE IN VERMONT.—The Woman Suffrage Convention, recently held in that State, elected the following officers to serve during the present year: President, Mrs. Mary E. Tucker, Brattleboro'; Secretary, Miss Laura Moore, Barnet; Treasurer, Mrs. E. J. Nelson, St. Johnsbury; Auditor, Mrs. C. W. Wyman, Brattleboro', and Board of eleven Vice Presidents.

The earthquake of 1886 left deep pits in the land between Charleston and Summerville, and on the margins of these was white sand, such as is seldom found except near the seashore. On this sand has sprung up a dense growth of seaweeds, and it is conjectured that the seeds whence sprung this growth had been buried at a great depth for many centuries.

Philadelphia, Pa., was visited, on the night of Jan. 23d, by a terrific conflagration, the loss caused by which is estimated at $1,500,000.

> If he draw you aside from your proper end,
> No enemy like a bosom friend.
> —*Fraser's Magazine.*

"SHE" is still to be seen at the Hollis-street Theatre; but the presentation of this highly successful play will be continued only till the evening of Saturday, Jan. 28th. City readers please take notice.

Gratuitous vindictiveness conspicuously shows the utter wantonness of its possessor. Such individuals are likened unto the poisonous reptile that kills itself with its own venom.

SCIENCE IN THE POLAR CIRCLE.

There is a certain Esquimau
Who much of knowledge knows;
One day he found, with grief and pain,
He 'd frozen off his toes.

What did this knowing Esquimau,
Who had the learned brain?
He bound them to his feet, of course,
And froze them on again.
—*Harper's Young People.*

One of the strange coincidences of nomenclature is that the daughter of Gen. Logan married a Mr. Tucker, while the daughter of ex-Representative Randolph Tucker married a Mr. Logan. Each couple have a son. The name of one is Tucker Logan and the other is Logan Tucker.

Mephitic discharges are not arguments.

In the midst of his late attack on the Blair bill, Senator Vest, declaring himself in favor of a State system of schools, uttered this sentence:

"I wish that every child, without distinction of race or color, could be learned to read and write."

If the Blair bill had been in operation forty or fifty years ago, it is evident that the distinguished Senator from Missouri might have profited by it, says the Boston *Journal*.

"Well, Father Brown, how did you like my sermon?" asked a young preacher. "Ye see, parson," was the reply, "I 'm an old man now, and have to set pretty well back by the stove; and there 's old Miss Smithe, 'n Widder Taff, 'n Mrs. Rylan's darters, 'n Nabby Birt, 'n all the rest, settin' in front of me with their mouths wide open, a swallerin' down all the best of the sermon; 'n what gits down to me is pretty poor stuff, parson—pretty poor stuff."

[THIS SEASON COMMENCES!]—At Cane Hill, Ark., one night recently, James Houston was awakened by a noise under his bed. Lighting a lamp, he looked under, and saw what he at first supposed to be a cat, but when he struck it with a cane a big snake darted after him. He drove it back under the bed, took his wife to a neighbor's for safety, and went back and killed the serpent with a pitchfork. It measured eleven feet nine inches in length, had stripes running diagonally around its body, and had recently swallowed three young kittens.—*Ex.*

CONUNDRUM.—Why are some men in one respect like mules? Because they are everlastingly kicking.

Ah! when a man is dead and you are sure that he is out of the way, you can afford to praise him. It is when men are living that we are not charitable. I have not the least particle of prejudice against the thistles that were on my place last year. It is those that are there now that I do n't like.—*Ex.*

Queen Carola, of Saxony, has established a free kindergarten for the benefit of the children of poor laborers on her estate, Sibyllenort, where she annually spends part of the summer.

A true Spiritualist is not satisfied with simply knowing the truths of Spiritualism, but is anxious that others also should be filled with the glorious light that has flooded his or her own pathway. To all such we bid Godspeed in their good work. They are pioneers in the world's great march of religious freedom and moral reform.—*The Chicago Watchman.*

Serjeant Cox, referring to the phenomena of Spiritualism, says: "If they are not facts, but delusions and impostures, how comes it that not a single investigator of repute, after patient and honest examination, has failed to be convinced that the phenomena are real, or volunteered to assert that he has discovered a trick, and shown us how it was effected?" This paragraph is respectfully referred, for their candid reflection, to the members of the Seybert Commission.

The school children's minds are so much directed toward scarlet fever by the frequent inquiries which the teachers are compelled to make in regard to it, that they think more about the disease than is good for them, and see indications of it in many innocent things. "I guess," whispered one little girl the other day, seeking her teacher as soon as she entered the schoolroom, "I guess they 've got scarlet fever at Mary Jones's. They 've got little scarlet sausages on every window sash in the house."—*Boston Transcript.*

A Seven Years' Sleeper.

In Utica, Winona Co., Minn., according to reports in a Chicago paper, a man has been sleeping almost continuously seven years, and has not finished his nap yet. A reporter of the *Times* recently visited him, and learned from his wife and neighbors particulars of his phenomenal condition. He came from Germany ten years ago, married, and went to farming. In 1880 he was strong and hearty. In the autumn of that year he had an ague chill, and from that his peculiar somnolence has dated. He slept three years. When he awoke he was as incredulous when told by his wife of the length of time that had passed since he dozed off to sleep as Rip Van Winkle was at the end of his twenty years' similar experience. For three months he led his usual life; then one day when his wife was sick, and he was waiting upon her, he grew dizzy and fell to the floor. She told him to lie on the lounge. He did so, fell asleep, and from that day to this has not awakened except for a few moments each night, when his wife goes to him with food; this he takes mechanically, and says nothing, except to mumble incoherently. Sometimes, perhaps a dozen times a year, he talks much as one would suddenly awakened from ordinary sleep, muttering something about work, or not feeling like getting up. These periods last but a but moments, when he drops back to his pillow, and resumes his sleeping. Electric shocks have been given him without producing any visible effect.

Art Mediumship.

We are in receipt of specimen sheets of crayon drawings of leaves and flowers executed through the mediumship of Mrs. A. L. Davie, of 343 Howard Avenue, New Haven, Ct., whose development for this phase of spirit manifestation has been in progress three months, during which time about two hundred of them have been produced. They are done with great accuracy, and exhibit greater artistic skill than much that has been shown in this line of mediumistic work. They represent leaves and flowers differing from what are known to earth-life. Mrs. Davie informs us that while they are being made she is in her normal state, her hand being controlled and moved by the unseen intelligence. She has in this way produced five within three hours, which any one who sees them must consider very remarkable, as it would be almost impossible for one not thus aided to make one of them in that length of time. She is promised further development in this peculiar and interesting form of mediumship. The specimens we have mentioned may be seen at this office, and those wishing further information may obtain it by addressing Mrs. Davie as above.

COLBY & RICH have on sale copies of an interesting pamphlet by HON. WARREN CHASE, which treats of the sudden demission of a young lady who had made no profession of religion, but was finely educated and a universal favorite with her acquaintances. The lecture reviews her fate under the different creeds and beliefs, and then describes her spirit-form rising over the body and meeting her parents and sister and going with them to their new home—as seen clairvoyantly. Copies will also be sent by the author through the mail from 201 Summer street, Worcester, Mass., on receipt of price (10 cents).

"FREETHOUGHT" is the name of a new weekly in San Francisco, of the liberal persuasion, edited and published by Samuel P. Putnam and George E. Macdonald, whose reputation as able and forcible writers and pungent commentators on current events will commend it to a good patronage.

THE HIDDEN WAY, by Dr. J. C. Street, is meeting with good demand at the hands of the reading public—the circulation of the book in England being particularly promising.

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by *Monday's mail* to insure insertion the same week.]

Hon. Warren Chase lectured in Attleboro', Jan. 22d. He speaks in Boston, at 1031 Washington street, Jan. 29th, at 2:30 and 7:30 P. M.; in Lowell, Mass., Feb. 5th; in Manchester, N. H., Feb. 12th; in Lynn, Mass., Feb. 19th and 26th; in Albany, N. Y., Friday evening, March 2d; in Binghamton, N. Y., March 4th; in Evansville, Ind., the five Sundays of April.

Mrs. Carrie Pratt, 54 Dean street, Providence, R. I., will answer calls to attend funerals.

Dr. D. J. Stansbury, the independent slate-writer, accompanied by Mrs. Stansbury, will leave San Francisco for Los Angeles, Cal., about Feb. 1st. After visiting the southern part of California Dr. and Mrs. Stansbury contemplate an extended tour of the Eastern States.

Frank T. Ripley was at last accounts in Pittsburgh, Pa.

Dr. J. C. Street left Boston, Jan. 19th, to be absent about four weeks; he has been engaged to deliver a course of lectures in Chicago, Ill., on spiritual development, etc. Will make engagements to speak at available points on his way homeward to Boston, for which purpose he can be addressed at once at Chicago, General Post-Office Delivery. Societies *en route* should keep him fully employed.

Mrs. Jennie K. D. Conant, inspirational trance speaker and psychometrist, closed her engagement by the Manchester, N. H., Spiritual Society Jan. 15th; she occupied the platform of the North Scituate, Mass., Spiritual Society Jan. 22d; she will speak in Bridgeport, Conn., the first two Sundays in Feb.—5th and 12th. She is ready for engagements for the last two Sundays in February and March. Address, 20 Bennet street, Boston, Mass.

W. A. Hale, 46 Russell street, Charlestown, Mass., will answer calls to speak and attend funerals.

Mrs. H. S. Lake speaks in Salem, Mass., next Sunday, Jan. 29th. The evening lecture will be upon "The Life and Character of Thomas Paine." Societies and Camps desiring her services will address 566 Columbus Avenue, Boston, Mass.

Mrs. E. Cutler, of Philadelphia, Pa., announces that she will give platform tests and psychometric readings for societies needing help; for a small compensation; will also give those who engage her a week evening benefit to help them and the cause. She has met with many warm friends during her present visit to the East, and wishes to return thanks to them for kindnesses received. She was at Pigeon Cove Jan. 22d; will be in Haverhill 29th. Letters may be addressed to her; "Post-office, Haverhill, Mass., to remain until called for."

Mr. J. W. Fletcher lectures in Springfield, at Gill's Hall, Sunday afternoon and evening. Will give a free circle every Thursday, commencing Feb. 2d, at 3 P. M., at 1031 Washington street, under the auspices of the Independent Club.

Correspondents inform us that Dr. Dean Clarke has been giving the highest pleasure and satisfaction by his eloquent and instructive lectures in New York and Brooklyn. His inspirational powers are increasing, and hold his hearers in profound thought. We learn that he is not engaged for February and March. His valuable services should not be lost for a single Sunday. He may be addressed at this office.

Worcester, Mass.—During the month of January our society has had the sterling services of George A. Fuller. On Sunday, Jan. 22d, he introduced the exercises with the soul-stirring poem, "Outward Bound," from the pen of our arisen sister, Helen Hunt Jackson, his remarks following ably illustrating the difference between the *passing religion* and our own beautiful faith. How often, he asked, must the Bible be *revised* to keep pace with the progressive character of the human mind in the present age?

We honor Bro. Fuller for his steadfastness to the "Light" given him, and hope Spiritualist societies throughout the land will keep him busy and extend to him a heartfelt welcome. FRED. L. HILDRETH.

Brockton, Mass.—A large and intelligent audience listened to W. F. Peck, who delivered a graphic lecture describing his evolution from Orthodoxy to Spiritualism. The detail of his struggles with his doubts and his final conversion to the latter faith, was intensely interesting, and found an answering chord in the hearts of many of his listeners who had trod the same path in the search for light. Mr. Peck has made himself a decided favorite with Brockton audiences, and will doubtless be heard by them again in the near future.——Next Sunday Mrs. Abby N. Burnham will lecture and give tests before this society. •••

Haverhill and Bradford.—A very interesting, powerful and instructive lecture was delivered before the Brittan Hall Spiritualists last Sunday afternoon by Mr. J. William Fletcher, of Boston, upon: "White and Black Magic," in the discussion of which the relations between Spiritualism, Theosophy and Christian Science were intelligently shown. In the evening his subject was his visit to Egypt and Palestine. ——Next Sunday Mrs. E. Cutler, of Philadelphia, Pa., will occupy the platform. E. P. H.

Norwich, Conn.—Mrs. Sarah A. Byrnes has been our speaker for two Sundays, and has given sound, logical reasoning upon the phenomena and philosophy of Spiritualism, seeking to arouse Spiritualists to a realization of their obligations and the need of action, and asking them to show in their daily lives the principles which they profess to believe.——Mrs. Emma L. Paul of Morrisville, Vt., will be our next speaker.
MRS. J. A. CHAPMAN, *Sec'y.*

Lynn, Mass.—Last Sunday, Jan. 22d, the guides of Mrs. H. S. Lake gave two able and instructive addresses to excellent and appreciative audiences. Psychometric readings, which were clear and satisfactory, followed each lecture. A desire for Mrs. Lake's return was very generally expressed.——Next Sunday Dr. H. B. Storer speaks for us, both afternoon and evening. •••

Newburyport, Mass.—Miss M. T. Shelhamer lectured on Sunday afternoon on "What is Spiritualism?" and in the evening devoted the time to answering questions. It is needless to add that Miss Shelhamer's labors here proved a decided success, both afternoon and evening, and added to the laurels already won by her in this city. H.

Paine Celebration,

And Freethinkers' Convention.

Horace Seaver, Chairman, announces that the celebration of the One Hundred and Fifty-first Anniversary of the Birthday of Thomas Paine will be held on Sunday, Jan. 29th, in Investigator Hall, Paine Memorial Building, Boston, commencing at 10 o'clock A. M., and continuing through the afternoon and evening.

In the afternoon or evening, in connection with the Paine Celebration, and forming a part of it, there will be held a Freethinkers' Convention in the same hall.

The Annual Grand Ball will take place on the following evening (Monday) in Paine Hall. Tickets for sale at the office of the *Investigator*, and at the meetings.

Forty Years on the Spiritual Rostrum;

A Sequel to the Life-Line of the Lone One.

This book is now in the hands of the printers, and will be issued as soon as it can be got out by the publishers, Colby & Rich. It will be a work of about three hundred pages, substantially gotten up, and will contain an elegant likeness of the author. The chapter of poems will be worth the price of the book—a copy of which, as before stated, will be sent as soon as issued to every person who forwards to my address one dollar and ten cents before the 22d of February, which will help me to pay for publishing. Address me at BANNER OF LIGHT office, Boston, till above date.
WARREN CHASE.

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

For coughs, colds and consumption use the old Vegetable Pulmonary Balsam. Cutler Bros. & Co.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*
J. F. JEANKRET, *Secretary,*
44 Maiden Lane, New York.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms $3, and 10c. postage. 4w* Ja28

Dr. F. L. H. Willis may be addressed until further notice at 123 Amity street, Brooklyn, N. Y. 13w* Ja7

Dr. J. R. Cocke, 603 Tremont street, Boston, makes a specialty of the treatment of obesity. 4w* Ja14

Persons desiring rapid Development should send for my work on Mediumship, free by mail for 50 cents. Address B. SHAW, Box 1767, San Francisco, Cal. Ja28

Andrew Jackson Davis, Seer into the causes and natural cure of disease, is invariably successful in all chronic cases. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ja7

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

J. W. FLETCHER,

Clairvoyant

AND

Trance Medium,

6 BEACON STREET, BOSTON,

TREATS all forms of disease. Special success in Lung and Rheumatic troubles.

FREE CIRCLE

Every Thursday, at 8 P. M.

Commencing February 2d,

1031 Washington Street,

Under the auspices of the **INDEPENDENT CLUB.**
Ja28

C. E. WATKINS,

The Greatest Living Medium for

INDEPENDENT SLATE-WRITING.

MESSAGES given between closed slates that are brought by the sitter. Slates kept in full view of sitter at all times and in the bright daylight. Frequently messages are given while the sitter holds slates in his or her own hands, without being touched by the medium, thus thoroughly doing away with all

POSSIBILITY OF FRAUD,

and affording an absolute refutation of the theories advanced by the

SEYBERT COMMISSION

in their recent preliminary report. If sitters receive no messages,

NO CHARGE WILL BE MADE

for the sitting. It will be remembered that Mr. WATKINS was the medium who some years ago gave the marvelous series of slate-writing tests before **EPES SARGENT, JOSEPH COOK** and other distinguished literary celebrities of Boston.

Mr. Watkins is now permanently located in his new home, Suite 2, No. 109 Falmouth street, off West Chester Park (next street west of Huntington Ave.) Visitors should take Huntington Avenue car or Back Bay car. Ja28

DR. C. W. FOWLER,

OF **Lynn, Mass., Magnetic Physician, Trance, Test and Business Medium.** Parlors 10 Lynde street, Boston. Office hours 9 to 5. Take West End cars.
Ja28 tf

MRS. C. W. AUGUSTA,

616 TREMONT STREET, BOSTON, Inspirational Writer, Business and Social Matters. Sealed Letters answered. Ladies $1,00; Gentlemen $2,00.
Ja21 13w*

WONDERFUL POWER!

SEND 25¢. and get Clairvoyant Astrological Test of Destiny. Business a specialty; other matters optional. Please state year, month, day and hour of birth, if known, A.M. or P.M. State sex. Address PROF. L. C. BROWN, Waltham, Mass. 1w* Ja28

Mrs. Lovette Boyden,

TRANCE Medium for Business and Tests, 1064 Washington street, Boston. Sittings $1,00. Hours 10 to 4.
Ja24 1w*

MRS. KATE R. STILES,

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THIRD EDITION.

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THROUGH THE MEDIUMSHIP OF

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Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and THURSDAY AFTERNOON of each week.

On *Tuesday* afternoon MISS M. T. SHELHAMER will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Controlling Intelligence.

On *Thursday* afternoon, JOHN WILLIAM FLETCHER, under the influence of his guides, will afford an avenue through which individual spirit-messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits at the Tuesday séances for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of the BANNER must *not* be addressed to the mediums in any case, but to LEWIS B. WILSON, *Chairman*.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

John William Fletcher.

Report of Public Séance held Jan. 5th, 1888.

Spirit Invocation.

Wise spirits, will you not bring unto the world a knowledge of that life in which you live, so that human beings who are struggling with darkness, with temptation, with ignorance and with sin, may gradually understand that as they conquer these they shall find rest and peace in the end? Will you not send some messenger from the land of beauty and of light whose countenance shall shine down upon the pathway of those souls who are seeking the better way, whose voice shall speak unto their waiting hearts, revealing in its words that life where justice and truth and purity abide, whose sweet presence shall gladden those who are in sorrow, and make the narrow doorway of the grave but the open portal to the eternal life.

Our Father and our Mother, and ye bright spirits who do the will of the highest, we seek your blessing; we place our hands and our hopes with you, and trust that when the end of the earth shall come our offering may be acceptable in your sight.

George D. Emmons—His View of Cremation.

I have been requested, before giving my personal message, to describe briefly the effect that the process of *cremation* has upon the spirit—as my body was cremated something over a year ago, at Harrisburgh, Pa.

I am George D. Emmons, of Baltimore, and I shall endeavor to describe the sensation that I passed through when this chemical change was taking place.

I had learned, through a consideration of the subject, that the spirit is not necessarily free from the body after the body has ceased to breathe; that it is connected to the old tenement of clay for some time, and is susceptible to the changing conditions that may surround that body. When a person is drowned, the spirit would not be able to leave the body perhaps for days; and bodies that are packed in ice—for preservation and other reasons—hold the spirit for days, weeks, and possibly months, and produce a most unpleasant and unhappy effect upon it.

Certain persons, whose influence is strong or antagonistic, will throw influences over the body that will serve to enchain the spirit and retard its progress in the spiritual world.

You know, Mr. Chairman, it is a custom with some people who do persons harm while they are living, when they find out that they are about to die, to go to them to be forgiven, at the last moment. They have been antagonistic for years, it may be, but they are ashamed of it at the last moment; and when their friendship can do them no good, they come in and offer it. At that last moment there should be no such persons allowed in the chamber of death. If they have cherished animosity up to that time, it is too late to settle, for then the spirit has something else to think of and contemplate.

I learned this in my lifetime, from various circumstances and by the exercise of my own reasoning power, and I felt that when the change should come to me, and my spirit was, at least, partially removed from the body, I would try cremation, in order to judge what the effect might be; and I am free to say that it releases the spirit from the body almost instantly. There is no sensation of discomfort, no pain, no suffering; it is as if the spirit had been tied to a point by a hundred threads, and in an instant a knife had severed every one of the cords, and then the spirit was free. The ashes hold no magnetic influence whatever, and do not, as some might imagine, attract the spirit to the spot where they may be placed. When this process is carried out, it seems to release the spirit—not only from the body, but from the temptations that necessarily were upon that body—and to entirely remove all earthly impressions of an unpleasant character. Naturally enough, then, I say, *cremation ought to become the order of the present century.* Instead of burying the body in the ground, and going through the distressing formula which necessarily must be attached to it, it would be far better if in nearly every town there was a crematory where this process could be put in operation.

I have briefly given a general idea in regard to this important subject which your invisible director asked me to.

The real purpose of my coming, though, was to send a message to my aged mother, Mrs. E. M. Emmons of Mendon, Mich.: Dear mother, I know how much you long to see us both. Byron and I are often by your side, and when you are sitting quietly and overlooking the past, counting the many changes that have taken place, and feeling, as you often do, that time has taken from you almost all your treasures, do n't feel that we are so far away that we cannot see you and read your thoughts, for we are both with you, and are glad to find that you are so near to Sammie. It is best, all round, that things are as they are. Try and get all the comfort out of life that you can, for the years are few, the time is short, and the home is already prepared.

The picture you sent our friend has greatly assisted me in coming. I impressed you to do it. Heed such little impressions; they are only the voice of those you love, speaking in your heart. Byron and I send our blessing and love; and when you shall hear these words just think of us as bending above you with more than the love of earth.

D. L. Wightman.

I take this opportunity, Mr. Chairman, of sending a word to my friends and relatives in Cleveland, Ohio, so that they may know that I have lived through the final exercises that were held over me after I was dead.

I believed in all reforms that concern the welfare of humanity, and I can never reproach myself of having allowed any opportunity to pass unused wherein I saw a chance of benefiting my fellow-men.

Spiritualism, to me, was a broad, comprehensive religion, and the reason why I believed in its philosophy was because it seemed to meet the requirements of the sinner quite as much as those of the saint; and I used to think that any system of religion that reached down into the gutter and pulled the poor victims out, was just the kind that was needed in this age of the world, when the gutters were so full. I have walked past the churches, and seen them rearing their proud spires toward heaven, the doors swinging open wide for those who had no need to go in; but I found the great world outside, that had no religion but needed something to touch its sympathy, and that something was found in what is called Modern Spiritualism.

Friends of mine used to say, "Well, they are low people; many of them don't move in the higher circle of society and hold their heads up; they are poor, they don't own much property." Well, to a man of thought, long ago, Jesus said, "It is the sick that need the physician. Go out into the by-ways and the highways and gather them in." And so it seemed to me that Spiritualism was the spirit of the Christ come back to the earth again, and I loved and honored it, and always took an interest in the Lyceums and in all the movements in connection with this great Cause. Judge of my surprise—for all of my friends knew this—after I passed through the change called death, at hearing a regularly ordained minister preach at my funeral services. Why, if it had been possible for me to raise my body out of the coffin I should have done so. I stood there and heard it all, and I now make the effort to return, simply to say that it was not in accordance with my wish, nor did I take the least possible interest in a single word that was said; and that I wish to thank those friends of mine who still hold me in mind, for the happy times we had together when I was here, and the opportunities they have given me of returning from the spirit-world.

As you may observe, I was a man of considerable strength of character. I could thus always fight for the right, for my opinions; and they only conquered when they got me where I had not the power of replying. I am not a Baptist, and I did not require a Baptist minister to make my peace with the Almighty. The angels were around me. I saw them before I came away, and when I awoke in the spirit-life, the old friends of earlier days stood there, with smiles and songs and loving greetings to receive me. D. L. Wightman, of Cleveland, O.

George Frank Lord.

My friends in New York City are much surprised because I have not given more evidence of my presence. I never find them in the right attitude, and consequently cannot say what I would be pleased to, and what I am sure they would be happy to have me say.

I was for more than twenty-five years in the post-office, in the Foreign Department, in New York, and I have a large number of friends there, who will look with interest upon any word that comes from me. I do not come, however, as a stranger from a strange land, nor as one whose eyes were blinded, either by ignorance of this great truth or by theological pretence, but I come as one who, by earthly experience, was prepared to find just what existed the other side of the line. I have found that, however clear any explanation of the spirit-life may be, it is inadequate to convey the beauty that everywhere abounds here. There are no misunderstandings; we see the motives, and know the thoughts, and by a law of attraction friend is held to friend, and all the miserable quibblings resorted to on earth are laid aside the very moment that a man is born into the spirit-world.

Please say this for me: It is well, ay! very well with me; that old time friends are remembered; that old scenes are sometimes visited, and I but wait the coming of some of those who will ever be dear to my heart. George Frank Lord.

Augusta Currier.

Good afternoon, Mr. Chairman and friends. I was so accustomed, during my earth-life, to be in the presence of large audiences, that it seems to me I am more at home when I can see a number of people before me. That shows how strongly habit marks us wherever we are.

When I was here I loved the truth of Spiritualism. I gave the best years of my life to it, and all the strength I had, early and late, far and wide, in season and out of season; I was never so happy as when I was sowing the seeds of spiritual truth, binding up the bleeding wounds, wiping away the falling tears, and encouraging and strengthening the sad hearts of those I found around about me; but I was always struck with this thought, that no matter how much I might do, there was much left undone; no matter how many words I would speak, there were some hearts I could not reach, and so there would be always a great company that would be walking in the darkness, as well as another company that would be walking in the light.

I used to dream, in those days, of the Spiritualism that I see now everywhere on earth. I used to think that the time would come when people would come together and work for mutual good; when, in large and well-appointed halls, and under pleasant surroundings and pleasant conditions, the speaker and the medium should carry forward the work of the spirit-world. I find that day has come; but may I be forgiven, Mr. Chairman, if I also say I observe that with this new strength something of the old purpose is lost. I do not find the same enthusiasm, the same trust, the same child-like faith in the spirit-world now as of yore; and with this larger experience and the more beautiful surroundings, the more extended knowledge in various ways, it seems as if pride of intellect had taken the place of aspiration of the soul, and instead of accepting the greater wisdom of the spirit world, human beings were constantly interposing their own ideas, in contradistinction to the lessons that their guides and unseen friends might teach.

I am sure you remember the time when we used to sit around the table, and if, perchance, a rap was heard, or a name spelled out, or a light over us was seen, how we felt it was a glorious thing to be there; and how, in the days that came afterward, we remembered it and talked about it, and seemed to live in the sweet communion of that hour; but *now* men are inspired, human lips are moved to speak, wonderful things are seen and heard, and they do not seem to produce the same effect—they do not seem to mean so much as one of those tiny raps of thirty years ago. The reason why, sir, I think, is because this pride of intellect comes in, killing the aspiration of the spirit, and Spiritualists have lost sight of the idea that they are to dwell in peace one with the other.

I know they used to talk about each other some, in the old days. I remember, one time, having given what I thought to be a very highly spiritual lecture, I said to a lady whom I met: "How did you like the lecture this afternoon?" "Well, I liked the lecture very well, but you 've got your hair combed in the most unbecoming fashion I ever saw you wear it in the world!" I found the unfortunate way in which I had dressed my hair made more impression on her than all the moral truth I had endeavored to give; and I find to-day, among many of my old-time friends, and the new ones that are *working in the cause, more of this kind of* spirit; finding fault with the personal and external appearance of the workers in the Cause, than in trying to analyze and understand the divine and blessed truths they are constantly bringing to the world.

I may be wrong in what I think I see, but I am sure you will second the plea I am about to make, as we are just across the threshold of the new year: that Spiritualists everywhere should be true to the spirit of Spiritualism; and the spirit of Spiritualism is the spirit of kindness, the spirit of charity, the spirit of divine love; and instead of constantly looking for faults and ever being able to perceive errors, let us try to magnify the beauty in each character, until we shall be able to see good in every creature that lives.

I have many friends in the various towns and cities in New England who remember me, and to them I send my warmest, kindest greeting. Sometime again I may intrude my presence here upon you; until then, God bless you. Good-bye. Augusta Currier.

William Atkinson.

I lived in Scranton, Pa., and I have had this place in my mind more than ten thousand times, so I have a right to say I am glad to be here, as I am. I never wished that I was all-powerful quite as much as I have wished it since I came away. I should just like to make an explosion in the town where I lived. I do n't think anything but an explosion would ever wake up some of the sleepy heads that are to be found there. They are way back in their ideas, and the worst of it is, they are glad they are, for they do n't want to get anything new. If you try to tell them something about truth, they go to sleep; they say that whatever their fathers believed in is just good enough for them. Well, they 've improved in everything else, and I do n't see why they should n't in religion.

Folks used to ride in stage-coaches, but you 'd have mighty hard work to hire 'em to do it now; the steam-cars do n't run fast enough for some of 'em. And they used to take time to send their messages from one place to another; but now they 've got new inventions, and changed the whole character of everything; and why is it that people grow in everything else but just their religious ideas?

I thank the Lord, and the BANNER OF LIGHT—I do n't know which had the most to do about it—that I got my eyes opened before I came away. Why, when I did see the truth, I used to almost hate myself, to think I did n't see it sooner, it was so simple, just as simple as A B and C; but then A B and C aint simple to a blind man or a fool; it is only when they get their eyes open, and know it, they find it is easy. When they used to talk about God's getting mad every day, about man's being totally depraved, and infants eternally damned, it seemed to me a terrible thing, and when the messengers came down, their faces shining with the light of a new truth, and brought the blessed lesson that all men were the children of God by a common law, it seemed to me that the new Christ had come, and I was happy.

I fell asleep to the things of the earth with that blessed thought in my heart, and when I woke up I was strong, thinking of the same thing, and so, Mr. Chairman, I take this opportunity of sending a message to my friends in Scranton, to say, all goes well with me, that I am often with them, and that they must always think of me as enjoying the fruits of what I believed on earth. William Atkinson.

William L. Waite.

I am William L. Waite, of New York City. I wish to thank my good friends who spoke so kindly of me, and tell them that I was aware of all that was said and done, and am frequently in attendance on their efforts to bless others who are yet in the body. I sing with them the songs we used to sing; I work with the guides who are instrumental in doing the work that has to be done; and could I have but taken my family along with me I should not have had a single regret in coming. I would thank Mrs. Williams, Mrs. Wallace and Mrs. Rathbun, for they deserve more than thanks, which, had I the power, would be most freely given. May the year that is coming be as full of happiness to them as it is of peace to me. Death is not the end, dear friends; it is the continuation of life under more favorable conditions.

J. Brooks Richardson.

I am J. Brooks Richardson, of Auburn, Me. My dear Eunice, you must try and not be so sensitive to all the conditions that are about you, and must develop a more positive state of mind, so that you will not be affected as you are now, and made so troubled and unhappy. I have tried to tell you this through yourself, but have never succeeded in doing so in a manner that was satisfactory either to you or myself; so I have come here with that purpose in mind. Dr. Glover is with me, and he says your mediumship is not understood as it will be by-and-bye. Have courage and persevere; be strong in the truth, and allow nothing that any one can say to swerve you from that purpose. Abbie is not forgotten.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Jan. 12.—Mrs. Myra E. Johnson; Harrington Hinckley; Walton Green; Mrs. Sarah L. Alden; George Johnson; Winona, for George Redman, Frankie Plumb, Lizzie Hatch, Andrew Coburn, Mrs. Mettler, Mrs. Frank Warden, F. G. Littlefield, Georgie.

Written for the Banner of Light.

"IT MIGHT HAVE BEEN!"

BY REV. E. CASE.

"It might have been! It might have been!"
Ah, me! what words of pain
Are these, that every now and then
Come o'er the soul again.
What memories of things long fled,
The loved, the beautiful, the dead;
Of broken hearts, of faces fair,
And all of hope and promise rare.

Oh, fearful thing that we call Fate!
Thou dread and awful mystery!
How do we hope, and watch, and wait,
For blessings yet from thee!
We stake our all for hoped-for bliss,
Of holy love and tenderness,
On thee, and wait thine awful powers,
And find heartrending grief is ours.

We only have one human love,
On which we lavish all
That earth can give, or heaven above—
A love to never pall—
For some one being fit to bless
Us only in life's wilderness.
And yet we ne'er may find that one
Beneath the stars, beneath the sun.

Perchance we meet them once in life,
As they pass us quickly by;
Then lost to us 'mid earthly strife,
Our hearts within us die
To think how cruel is the fate
Of wedded life, when, all too late,
They may be joined to slave, or sot,
When God and Nature meant it not.

And then awaits us stifled grief,
An anguish dark and drear,
A silent, lone, impassioned love,
We dare not utter here;
A lifelong anguish of the soul
We hide, but yet cannot control;
We cannot call it "life" to live,
For life has lost all life can give.

And oh! how great the pain, to know
That somewhere in the world,
The loved, the lost, the beautiful,
Away from us are hurled:
To live long years of grief and care—
We know not how, we know not where—
When God intended they should pour
On us their soul's love evermore.

The being of these picturing lines
Perchance I may have met;
And now in some bright world she shines:
A star to never set.
We met, but only met to part;
Our lives were twain, but one our heart;
And we are sorrowing now, as then,
In anguish o'er what might have been.

And still on that fair cheek and brow
The curls may softly lie;
And still the streams of lovelight flow
From that dark melting eye.
Though Time, perchance, has shadows cast
On all the beauty of the past,
Yet hath it not, with all its power,
Robbed her of all of Beauty's dower.

Perhaps these lines her eyes may greet,
And yet we may be blest,
When on some sunny isle we meet
Of everlasting rest.
I cannot speak or think farewell
To one who loved—*I* loved so well;
"What might have been still yet may be!"
Is whispered from Eternity.

'T is said, there is a Power unknown,
Far mightier than he
Who sits on heaven's eternal throne,
Called Fate, or Destiny:
An awful mystery sublime,
That shapes our course through life and time;
Ay, even through the rolling spheres
Of heaven and its eternal years.

I cannot tell; it may be so;
For all we know on earth
Of mortal happiness or woe,
In some dark sphere has birth.
And still I trust a time will come
At last in our eternal home,
When the glad soul, unbound and free,
Shall know what might have been, shall be.

Beaufort, S. C.

"Shall we stick to the farm?" asks a rural exchange. You will be likely to in wet weather unless you pave it.—*Omaha World.*

The Reviewer.

SPIRIT-WORKERS IN THE HOME CIRCLE. An Autobiographic Narrative of Psychic Phenomena in Family Daily Life, Extending over a Period of Twenty Years. By Morell Theobald, F. C. A. 8vo., cloth, pp. 310. Boston: Colby & Rich, 9 Bosworth street.

Some of the most remarkable phenomena of Modern Spiritualism are described in this book. They all occurred in the dwelling house of the author, and are of such character and unquestionable authenticity that, were there nothing else to substantiate the truth of communication with another world and its inhabitants, they would be far more than sufficient.

Mediumship was hereditary in the family of Mr. Theobald. His grandfather told him, when a lad of seventeen, of seeing and conversing with spirits. In 1855 he formed the acquaintance of William Howitt and acquired much information regarding the subject, being developed also as a writing medium, which gift has continued to manifest itself from that to the present time in varied degrees of power. It was, however, in 1869, after himself and his wife had encountered years of sorrow and bereavements, that tangible and trustworthy indications of the intimate relations sustained by them to the three little ones who had passed from their home, and to others of an invisible host of friends and helpers, came to them unsought. Tiny raps, which they had before heard and thought but little of, because of their apparent insignificance, were heard on their dining-table. "It was," he says, "only like a bodkin tapping on the table—but our little ones *stood at the door and knocked.*" Realizing this, with great patience they awaited, assisting as best they could further development, until the raps increased in number and strength. Then the children, once thought absent because unseen, came at every meal, and by means of these raps joined in their conversation, and the four children yet in mortal form became familiarized with what was to grow into mediumship in all of them. A very interesting account is given of the early mediumship of the children and his own, and, following this, of the advanced phases—direct spirit vocal utterance and writing. Demonstrations of many kinds occupied the attention of Mr. Theobald, his family and friends, until 1876, when a suspension of all manifestations, even of the raps, took place. In vain they held séances, and though they longed for and besought some sign that their spirit-friends were near them, it was not given.

In the above noted cessation of phenomena, and the account given on subsequent pages of what followed, those who pass through a similar experience may learn something to encourage them. The apparently idle period proved to have been one of great activity on the spirit side, if the results that showed themselves are taken into account. Commencing with November, 1883, the manifestations were extraordinary. They consisted of writing in closed desks, on walls and ceilings far out of the reach of mortals; lighting fires and the gas in three rooms at the same time, all of which had their doors closed and locked; spreading the table-cloth, arranging upon it all the breakfast dishes, filling kettles with water, making tea, etc. After describing many things of this nature, the writer says:

"Meantime the early morning phenomena (setting tables, lighting fires, *etc.*) continued, *with one remarkable addition*, viz., that one morning Louisa (spirit) not only made and poured out two cups of tea for us, but carried them up two flights of stairs on a small tray into the bath-room adjoining, and communicating with our bedroom, where they were discovered by my daughter on coming down that morning first. This was an answer to a challenge I had given to Louisa to bring them herself to our bedside. It was probably the nearest approach to it she could then make with safety.

On one occasion the boy who was in the hall getting boots together for cleaning, and was going down the stairs, was met by a tray coming up, and would have run over it had it not been put down, to his intense consternation, upon the top stair! This experience is typical of what occurred more than once, to other members of our household."

We refer our readers to this book as a record of events that by the most inveterate Materialist, obdurate skeptic, or self-opinionated scientist, cannot be explained by any other hypothesis than that of the Spiritualist. A number of *fac similes* are given of direct writings, some of them in characters so small as to be almost beyond the scope of human vision to decipher, adding greatly to the interest of the volume.

FOOLS OF NATURE. A Novel by Alice Brown. 12mo., cloth, pp. 430. Boston: Ticknor & Co.

This is advertised to be "an anti-spiritualistic book," and like others undertaking to "expose Spiritualism," a work of fiction. How little the author knows of Spiritualism or mediums is exhibited whenever she alludes to either. For instance, she reports a medium as saying: "There are three babies dressed in white. Oh! how they do hover over here, and *how bright their wings are!*" Who, of the millions that have had experience with mediums, ever heard of their alluding to spirits with *wings?* Later she speaks of mediums as individuals whose only conception of spiritual beings is, that they are "winged creatures floating down and about."

We are given here and there what plainly is the reason of the writer's ignorance of what she assumes to know so much about that she feels qualified to "expose" it as a fallacy. Her principal and immaculately wise characters evidently express the views she entertains, as follows: "If it (Spiritualism) is to be investigated and immortality proved, I leave it to stronger hearts and wills than mine." "To consult them (mediums) is to place ourselves at the mercy of an ignorant, possibly a designing set of men." "It is vulgar for people who are dead to come back and tip tables."

To an honest inquirer who wished to fairly investigate the subject, and to form an opinion upon a personal experience rather than upon the hearsay of those who knew no more of it than himself, and asked one of the writer's characters to accompany her to a séance, the reply is given: "I should be sorry to take you into such villainous company." To one who, having become convinced of the truth, said he could but trust the evidence of his senses, this very astute author remarks, "Science has determined that there is nothing more unworthy of trust." Of another who questioned whether there might not be developed in him those "spiritual gifts," which New Testament disciples were commanded to "desire earnestly," this new champion of Materialism as opposed to Spiritualism says: "He might indeed possess this horrible faculty; it might develop itself in spite of him, and at some moment a vision would burst upon him, and he must die in spasms of terror."

But enough of such balderdash. After a heavy comedy comes a farce; so, after the S. C. Report comes this book. We ring down the curtain on "Fools of Nature," and leave it to our audience to determine who the "fools" are.

Verifications of Spirit-Messages.

JULIA COLLINS.

In the BANNER OF LIGHT of Jan 7th is a message purporting to be from my daughter, JULIA COLLINS, who has been in spirit-life "years," as she expresses it, having passed away over twelve years ago. Names, circumstances and relationships are correct, and her message, to me, so completely answers the longings of my heart, that I feel I must bear testimony to its truthfulness. My husband unites with me in gratitude to all instrumentalities that enabled our darling to communicate. C. W. COLLINS.

Milton, Mass.

BENJAMIN BENNER.

The communication addressed to me in the BANNER OF LIGHT of Jan. 7th, 1888, was, without any doubt, dictated by my loved father; it was in terms so like him that it has been recognized by many. But we have had corroborative evidence in our home circle, wherein he supplied omissions in his printed message. Fraternally, BENJ. P. BENNER.

940 *Warnock, street, Philadelphia Pa.*

Let no man rest when he knows where the enemy is working or lying in wait! We as a people are just in that critical state whence we shall emerge into the noblest social form the world has ever seen, or give birth to the most hideous despotism it has ever borne upon its surface! Which we shall become depends upon the healthy, vigorous life and growth of *the public school system of America.*—*Brighton Correspondent Boston Investigator.*

From Spirit Dr. Wells,

Through the Mediumship of W. E. Rowley, Occult-Telegrapher, Cleveland, O.

Thinking it might be of some interest to the general public, it occurs to me it will be somewhat interesting to give a short synopsis of how we proceed on our side to systematically treat the sick and conduct matters generally, including the manipulation of the telegraphic instrument through Mr. Rowley.

I would be pleased to have the statement proffered to the BANNER OF LIGHT, as it has such a wide circulation among those who believe in this beautiful Spiritual Philosophy.

Now to proceed, I will first say that here is a band of seven physicians operating through this telegraphic instrument, of which I have the honor to be the chief spokesman. Each has his separate work to do in his own particular line. For instance, one takes diseases of children, another diseases of lungs and throat, another dyspepsia and its concomitants, another diseases of women, etc., etc.: each one devoting his time to examining those particular cases that come in his line—seeking constantly for all the light he can get on these cases, whether it be in Pathology, Histology, Diagnosis or *Materia Medica.* Each makes his report to me, and I make the diagnosis and prescription from their report to me. Everything is done upon a system; there is no guess-work about it.

Another point that I should mention is that each specialist has his own consultations with many other specialists in his particular line. So you can see that the very best talent is constantly exercised for the benefit of humanity. And here let me remark that it is the duty of the patient, or his or her friends, to shed all the light they can upon the case in point. For being only spirits decarnated, we need every scrap of evidence that is to be obtained anywhere in order to properly make up our conclusions. We do not claim that ours is the only band working together in this cause, for, thanks be to Him who doeth all things well, there are many, many bands of doctors of greater or lesser fame and talent working through mediums all over the world. It is perhaps right, however, that we lay claim to having the most systematic method of collecting evidence and transmitting it to those yet in the flesh.

The method by which the mechanical part is done is accomplished as follows: I have constantly with me an operator, who takes from me, sentence by sentence, the message I desire to send. He has his own band of co-workers, consisting of electricians and those well versed in animal magnetism; and they together, through magnetic and electrical currents propelled and directed through the box in which the key is placed, and which forms a dark cabinet, make and break the circuit by opening and closing a finely adjusted telegraphic key or transmitter—with precision and regularity—corresponding to the Morse alphabet; as may be attested by any telegraph operator who reads the Morse alphabet by sound. Patients are visited regularly, as often as seems necessary, and reports of the same communicated to myself.

It is a grand work, and how happy we would be if those on the mortal side of life were so situated that we could let down the bars and say to all, "Come and drink at this fountain and be healed, 'without money and without price.'" We will be indeed glad when mediums can be placed so far above want, in a financial way, that they need not take a thought for the morrow what they shall eat or wear, so that they may constantly keep themselves pure and fit instruments through which the angel visitors may come and minister to mankind. I firmly believe that such a state of affairs will soon exist, when liberal Spiritualists will come forward and place the best, truest and purest mediums upon such a basis; and allow me to say in all candor, until this is done you will never receive the fullest benefit of this pure mediumship, God's latest and best gift to man.

I would respectfully ask to have a word or two with mediums. Let me say to each and all, strive to make yourselves as pure and holy as possible in word, thought and action. Everything, my brothers and sisters, depends upon this course of conduct. The purer, truer and nobler you are, the more true, more *pure, more elevating will be the spirits on this side* who surround and minister to you, and communicate through you. Guard your smallest thought jealously, remembering that you draw around you exactly such influences as are on a par with yourself morally.

Let your aspirations be to climb higher and higher in the moral and spiritual scale, until at last even while in the flesh you can reach out and readily take hold of that which is immortal, and every sense which you possess be quickened into new life, and your eyes be opened to the beauties of the spirit-world.

Trust in God and his ministering angels, and I assure you you will never come to want if you do your whole duty. Keep your whole body free from pollution as well—for cleanliness is next to godliness—so that the purest angel visitors may not blush to step over the threshold into it, and manifest in any way that seemeth best.

And now a word or two to the general public: You, too, have a work to perform, and duties are strewn thickly in your pathway. Seek not only that you yourselves may receive light from beyond the vale, but ever help all you can those sensitives known as mediums to become purer and better men and women, and hence better mediums. Hold up their hands whenever you see them seeking for something better. Pity them in their weakness, if weak, remonstrate calmly against their misdeeds, give them advice and counsel where it seemeth best, and, better than all, unloose your purse string, and give them substantial support; no matter whether it be the widow's mite or the rich man's thousands, you will receive your reward, for "he who giveth to the poor lendeth to the Lord." Be above petty bickerings, jealousies and suspicions. Keep your eyes well open, and accept the truth where'er you find it, rejecting error and falsehood and charlatanism, spurning these latter from you as you would a serpent. Be as "wise as serpents and as harmless as doves"; love your brethren; keep yourselves anointed for whatever good work may come in your way to do.

Very sincerely and respectfully,
Your most humble and obedient servant,
DR. WELLS.

With patience you will succeed in all things. It will not require much patience to succeed in gaining health if you use Warner's Log Cabin Sarsaparilla to purify your blood. Largest bottle in the market. 120 doses $1.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

ST LOUIS, MO.—The First Association of Spiritualists meets at 2½ P. M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P. M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P. M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P. M. Spiritualists' and Mediums' Meeting, 3 P. M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10½ and 7½. The best speakers and mediums are always engaged.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A. M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

DETROIT, MICH.—Fraternity Hall, 75 State street, corner of Park Place. Lectures every Sunday morning and evening, at 10½ and 7½. Augustus Day, Manager.

January Magazines.

THE COSMOPOLITAN.—An array of contents that will deeply interest every reader is introduced by a vigorous sketch of border life, by L. B. Platt, "A Battle with the Sioux," illustrated by K. C. Atwood. A pathetic story, "An Orphan in Japan," is told by Mrs. K. B. Foot, and, following this, Richard A. Proctor, the scientist, discusses the question, "Have Ghosts Been Seen?" citing instances for and against an affirmative conclusion, and evincing a disposition to indulge in a speculative view rather then to meet the facts that to tens of thousands of reliable witnesses are giving palpable proof that intelligent beings, termed "ghosts," but more real and enduring than their own forms, are not only seen but conversed with, and bring to those with whom they communicate the only absolute evidence of immortality ever vouchsafed to mankind. Edward King contributes a very readable paper upon "Clubs and Club Life in Paris." "The Crime of Micah Rood" is a story of tragic interest, and "The Remarkable Courage of Abdias," by T. Combe, one that will greatly please all. Of the remaining contents are "The Book Auction" and "The Italians of New York," both illustrated. New York: Schlight & Field Co.

THE HEARTH AND HOME LIBRARY.—A new quarterly magazine having full and instructive departments; literary, health, home and editorial. In this, the first number, the former consists of articles upon "A Universal Language (The Visona)," illustrated, "Ante-Natal Influences," "Can You Blame Her?" "Education of the Senses," "The Evils of Vaccination," and "Woman, Her Ailments," etc. The Health and Home portions are replete with valuable matter upon fifty or more subjects. The work is excellent in typography, and the tone of its contents is progressive, educational and reformatory. Health and Home Publishing Company, Chicago.

VICK'S ILLUSTRATED MONTHLY.—An illustrated article on "Native Orchids" will send woodland ramblers in quest of newly-found beauties, which, though not as gorgeous as those of tropical growth, will be found equally worthy of the worship of lovers of nature. A description and engraving is given of a gold-banded lily (Lilium Auratum) that grew six feet in height, and bore over fifty flowers. To every one the contents of this number will be acceptable. Rochester, N. Y.: James Vick.

THE INDEPENDENT PULPIT.—A lecture by D. R. Wallace upon "The Mission of Liberalism," is given in full. This is followed by articles in which the positions of the Materialists are discussed, and freedom of thought advocated. Waco, Tex.: J. D. Shaw.

THE HORTICULTURAL ART JOURNAL.—Some of the most superbly colored lithographs that have been given its readers, appear in this, the first part of the third volume. They are four in number, and represent Pæonias and Roses of eight varieties. Matters of interest to practical florists and fruit-growers are treated upon editorially and otherwise. Rochester, N. Y.: Stecher Lith. Co.

THE BIZARRE. NOTES AND QUERIES.—The leading features of this issue are a "Table of 271 Asteroids —1801 to 1887," and "Simultaneous Equations," by B. F. Burleson. The usual variety of questions and answers in history, mysticism, etc., are also given. Manchester, N. H.: S. C. & L. M. Gould.

A REVIEW OF THE REPORT OF THE SEYBERT COMMISSION. Appointed by the University of Pennsylvania to investigate Spiritualism. Issued under the authority of the American Spiritualist Alliance. Boston: Colby & Rich, No. 9 Bosworth street. 1887.

This Report is a very able and lawyer-like production, prepared and presented by Prof. Henry Kiddle of the committee appointed by the Spiritual Alliance, of New York, to investigate and report upon the "Preliminary Report" of the Seybert Commission. Mr. Kiddle makes out a very strong case; in fact, so strong that it was ordered printed in the BANNER OF LIGHT and published in pamphlet form. Among the points established by this Review are the following:

1. The trustees of the University of Pennsylvania have not complied with the terms imposed by the founder of the Adams Seybert Chair. The conditions prescribed by Mr. Seybert and agreed to on the part of the University before accepting the $60,000, have not been met.

2. The conditions of the Commission were violated, when five persons not members of the Faculty were put on the committee, especially as they were not put on the committee until several months after the investigation was commenced.

3. The Commission were obliged by the terms agreed upon to investigate, not merely the claims of phenomenal Spiritualism, but, also, its "morals, religion and philosophy." This they have not even pretended to have commenced to do, but have rushed into print with a very unfair superficial Report of manifestations which only a portion of the committee, who signed it witnessed.

4. They have presented a crude, imperfect and wholly unscientific Report, not corroborated by the minutes.

5. In many essential particulars the minutes of their meetings contradict their own Report.

6. The Report is signed by ten persons, when their notes show that on no occasion were all the ten present; in many instances not more than three or four, and in some instances not more than one person was present.

7. Their Report is contradicted by all that is known of Spiritualism.

It will pay everybody to send 15 cents to Colby & Rich and get this Review.—*New Thought, Des Moines, Ia.*

The hocus-pocus phantasm of a God, like another Cerberus, with one body and three heads, had its birth and growth in the blood of thousands and thousands of martyrs.—*Thomas Jefferson.*

Passed to Spirit-Life,

From his residence, Kendall street, Boston, Mass., Jan. 12th, Mr. John P. Dimond.

Mr. Dimond had been in poor health for several years, but the immediate cause of his death was consumption. He had not been able to attend to his business—that of a mason—for some time. He was one of the first to investigate Modern Spiritualism, embracing it as a fact, and was one of the bold advocates of the same on all occasions when his duty seemed to require it, even at the risk of his financial interests. He leaves a widow, who has been a public medium for more than twenty-five years, the most of the time an invalid, but still exercising her spiritual gifts for public good. Mr. Dimond had much to contend with, materially, the last years of his life. Sickness and a small amount of means made it a constant struggle for support. He will rejoice that release from his worn-out physical body has come at last—a change he constantly desired for several years previous to his exit. Mrs. R. Shepard Lillie made remarks at his funeral which were full of consolation and sympathy to the afflicted widow and friends. COM.

From Anderson, Ind., Jan. 6th, 1888, Dr. Joseph F. Brandon, aged 52 years.

The immediate cause of his death was apoplexy, superinduced by Bright's disease of the kidneys. Dr. Brandon knew the summons awaited him, and he arranged his business matters accordingly. The noblest part of his character was that he was an honest man and a firm believer in Modern Spiritualism, and at the time of his death was one of the leaders of Groups in the Spiritualist Lyceum in Anderson. He leaves a widow and two sons. He was a member of Anderson Lodge No. 116 Knights of Honor, who took charge of his remains and conducted the funeral. At the grave the Hon. W. R. Myers delivered an appropriate address. JOHN W. WESTERFIELD.

From Liberal, Mo., of consumption, Leola L. Newkirke, aged 24 years.

She was a firm believer in Spiritualism, having undoubted proof of spirit communion, and was ready to pass on with the ministering spirits who were waiting and watching to accompany her to the happy spiritual home. Bro. and sister Thompson, as well as husband, sadly realize the loss, and feel that in time they will meet her as the same dutiful daughter, affectionate wife and kind mother. The happy consolation derived was the hope that she will have the blessed privilege of communicating with her sister Thompson clairvoyantly with regard to her surroundings in the spiritual home prepared for her. She requested her dear ones not to weep, but "rejoice and be glad." *Liberal, Mo., Jan. 11th, 1888.* C. G. BROWN.

From Landgrove, Vt., Jan. 31, Laura, wife of Wesley J. Swallow, aged 29 years 11 months and 27 days.

The subject of this notice was only a short time convinced of the beautiful philosophy of spirit communion. She suffered long, though patiently, with Bright's disease of the kidneys. She leaves a husband and three little daughters. Although there are but few Spiritualists in the vicinity, the church was well filled to hear words of consolation from Lucius Colburn of Manchester, Vt. W.

From Denton, Texas, on Friday, Jan. 6th, 1888, at 1:30 o'clock P.M., of general debility, Mrs. Carrie E., wife of Mr. J. B. Sawyer, aged 72 years and 3 months.

The funeral services were held at the family residence Jan. 7th, at 3 P.M. The Episcopal burial service was held at the grave, in Odd Fellows' Cemetery.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Advertisements.

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CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

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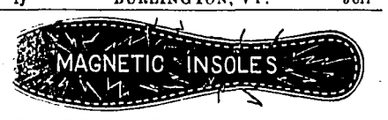

IT IS IMPOSSIBLE to overestimate the value of warm feet at this season of the year. THOUSANDS OF VALUABLE LIVES are sacrificed every year in consequence of DAMP, COLD FEET. Cold feet lay the foundation for PULMONARY DISEASES, so fatal to the people of our land. Could we make the world know how valuable **OUR MAGNETIC FOOT BATTERIES** are for keeping up a WARM GENIAL GLOW THROUGH THE FEET AND LIMBS, none would be without them. These INSOLES WARM THE WHOLE BODY, keep the VITAL FORCES UP, magnetize the iron in the blood, and cause a FEELING OF WARMTH AND COMFORT over the whole body. If no other result was produced than to **insulate** the body from the wet, cold earth, the INSOLES WOULD BE INVALUABLE. In many cases the INSOLES ALONE will cure RHEUMATISM, NEURALGIA and SWELLING OF THE LIMBS. **$1 a pair or three pairs for $2** to any address by mail. Send stamps or currency in letter, stating size of boot or shoe, and we will send free by mail TO ANY PART OF THE WORLD. Send for our book, "A PLAIN ROAD TO HEALTH." Free to any address.

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Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. *Send for Circulars, with References and Terms.*
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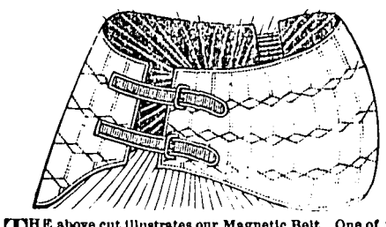

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ZÖLLNER.

AN OPEN LETTER

TO

PROFESSOR GEORGE S. FULLERTON,

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.

BY C. C. MASSEY,

Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 28, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7 P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee, Treasurer.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every alternate Tuesday afternoon and evening in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P. M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 8 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday, after congregational singing, an invocation by Mrs. R. S. Lillie, and a song by Mr. Lillie, Mintie Eakins, accompanist, the guides of Mrs. Lillie spoke upon questions, the first of which was in reference to the existence of one universal law governing all things, and whether, if such exists, we shall attain a full knowledge of it and its requirements. It was declared by the controlling intelligence that one law governs all things; as it has in the past, so it does now, and so it will through the interminable ages of the future. The second question referred to a recent execution, and the claim made that as its victim had said he believed in Christ, for that reason he was forgiven and would enter heaven. The speaker remarked that one fitted to enter what mortals consider to be the home of pure and holy beings, might reasonably be supposed good enough to live on this earth. His immediate state following his execution was described by Mrs. L.'s control as being one in which he was taken in charge by pitying friends who would lead him from the errors of the past to a brighter and happier future; for within his soul there was really a repentant feeling and a desire to advance.

Evening.—After the usual preliminary exercises Mrs. Lillie, under the influence of her guides, spoke upon the existence and attributes of God; of the spirit-world and its nearness to this, and urged upon all who would have their spirit friends approach and commune with them, the absolute necessity of living pure lives, whereby an atmosphere and conditions favorable to their doing so would be provided. After singing by Mr. Lillie, Mrs. Lillie closed the services with a poem.

Mrs. Lillie will speak in Berkeley Hall next Sunday; morning at 10:30, evening at 7 o'clock.

Mrs. Lillie officiated at the funeral of John P. Dimond. Mrs. Dimond, who was once a public medium, now lies very low, and will, to all appearances, soon follow her husband to the world of spirits. The result of efforts to meet the funeral expenses was contributions to the amount of sixty dollars; and last Sunday, at the close of the services at Berkeley Hall, fifty dollars additional were collected to meet Mrs. Dimond's current expenses.

MARY F. LOVERING, *Cor. Sec'y.*

45 *Indiana Place.*

Ladies' Aid Parlors, 1031 Washington Street—Spiritualistic Phenomena Association.—Sunday, Jan. 15th, Mr. Oscar Edgerly, of Newburyport, occupied our platform, giving excellent lectures and tests of spirit presence. Societies should keep Mr. Edgerly busy; he is a good speaker and medium.

Sunday, Jan. 22d, Mrs. Mary L. French occupied the platform, giving lectures and tests, and answering questions handed to her in a sealed envelope. Mrs. French has been many years before the public. An earnest desire to benefit humanity and prove the truth of spirit return characterizes all her efforts. She is truly a spiritual missionary, going about doing good. Her labors with our society were highly appreciated, and we trust she may visit us again. Mrs. Mary Bagley closed the afternoon session with an excellent test séance. She is a great favorite with our audiences, and we trust will soon conduct our services again. Mrs. Loomis Hall concluded the evening exercises with fine psychometric readings. Mr. and Mrs. Hall are two of our most earnest workers.

Officers for 1888: J. H. Lewis, President; J. Hall, First Vice President; Mrs. Hannah Tower, Second Vice President; W. C. Vaughn, Recording Secretary; Foster Edwards, Assistant Secretary; Dr. U. K. Mayo, Treasurer; F. B. Woodbury, Corresponding Secretary; J. H. Lewis, J. Hall, Mrs. H. Tower, W. C. Vaughn, Foster Edwards, Dr. U. K. Mayo, F. B. Woodbury, Mrs. F. Goold, J. Foster, Mrs. Smith, Mrs. Loomis Hall, Mrs. Hattie Jones, Mr. Howe, Mrs. White, Mrs. Lewis, Directors.

Next Sunday at Ladies' Aid Parlors and Lyceum Hall, celebration of the anniversary of the birth of Thomas Paine. At 2:30 P. M. oration by Hon. Warren Chase. At 6 P. M. dinner to be served in Lyceum Hall, for which a limited number of tickets will be sold. At 7:30 P. M. addresses by Hon. Warren Chase, Dr. Paxson, A. A. Wheelock, Dr. Richardson, Jacob Edson and others. Special music by Mr. George LeClaire, Phenomena Association Choir and Mrs. Nettie Wentworth. Elocutionist, Miss Nettie Morris. Tickets, admitting to dinner and evening exercises, twenty-five cents.

Those who have renewed their membership in this society are more than double the number anticipated.

F. B. WOODBURY, *Cor. Sec'y.*

1031 *Washington street.*

Children's Progressive Lyceum—Paine Hall.—A good company was present at the last session of the Lyceum. Mr. John Wetherbee made an address which was acceptable to all. Readings and recitations were given by Lottie Giles, Jessie Benner, Annie Rosenthal, Mary Lichenstein, Addie Hazeltine, Alice Cummings, Annie Rice, Lillian Rich and Hattie Dodge; musical selections by Mark Abrahams, Grace Scales, Louisa Morris, Josie Smith, especially fine, these four being among the youngest members of our school.

Board of Directors for ensuing year: Mrs. W. S. Butler, W. F. Falls, Henry Scales, Sidney Whitney, Mrs. M. A. Russell; Leaders, Mrs. Butler, Mrs. Smith, Mrs. Bradford, Mrs. Stevens, Mrs. Dodge, Mrs. Newton, Mrs. Scales, Mrs. Russell, Mrs. Waller, Mrs. A. A. Smith, Mrs. Daisley, Mrs. Francis, Mrs. Torrey, Mrs. Heavener, Mrs. Peters, Mrs. Fletcher.

This Society will celebrate the Fortieth Anniversary of Spiritualism at Tremont Temple, with and by invitation of the First Spiritualist Ladies' Aid Society, Saturday, March 31st.

Last Sunday evening, at the parsonage of the Bulfinch-street Unitarian Church, Louisburg Square, by the genial and liberal pastor, Rev. S. H. Winkley, Mr. Benj. P. Weaver, Conductor of the Lyceum, and Miss Mary Heavener were united in marriage, Francis B. Woodbury and Miss Annie L. Clark "standing up" with the happy couple. Mr. and Mrs. Weaver will at an early date be "at home" to receive their many friends. They were the recipients of many beautiful presents.

Holder of season ticket numbered 1490 is entitled to the elegant vases on exhibition at the Fair. Ticket 472 is entitled to the sewing-machine. They may be obtained at 1031 Washington street.

FRANCIS B. WOODBURY, *Sec'y.*

1031 *Washington street.*

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, on account of the illness of Mrs. Clough, Dr. D. E. Caswell officiated in her place, and spoke under the control of an ancient spirit. He gave a very strong and satisfactory address upon the "Coming Conflict." The spirit said there were many prophets, both in this country and Europe, who, sensing the conflict which was to come, predicted war and all the direful evils flowing therefrom: Europe seemed politically upon the eve of battle; and the contest between capital and labor, and between the power of Rome and its opposers, seemed to promise in the near future either a political or religious war in this country. But he (the spirit) unhesitatingly declared there would be no war. The coming conflict was not to be so externalized; the whole power of heaven and the influence of the spirit-world forbade it. It would be an individual conflict in each human breast between the higher spiritual nature and the lower passions and desires, between the better and the baser man. The heavenly armies were coming to our shores, and with them would come the new spiritual light and chemistry of heaven which would search *all* hearts, and each one would be *obliged* to make choice whether he would serve good or evil.

This divine efflux would permeate and influence all governments, and even the early choice of rulers of our own nation would be controlled by its influence. Let us make clean the chambers of the soul and put away all that is hateful, egotistical and selfish in our natures; then this light would find a ready lodgment, and peace and justice, mercy and love would take up their abode within us, and we, becoming one with those angelic powers who were moving with might upon the earth, would find our lives here made glorious, and in death still more glorious with brightness unspeakable.

Next Sunday Miss M. T. Shelhamer will speak at the usual hour—2:45 P. M.

There will also be the usual sociable at 7:30 P. M., in the lower audience-room. All are invited. W. H. R.

On Wednesday evening, Jan. 18th, the Social at the First Spiritual Temple was well attended by an audience of interested listeners.

The programme opened with instrumental music, after which Mrs. Eleanora Mason read, in a clear, comprehensive and creditable manner, a very able and exhaustive paper, written by Mr. Jacob Edson, upon "Soul-Growth." [The opening portion of this article will be found on the first page of the present number of THE BANNER; the remainder will appear next week.—ED.] Every paragraph was filled with profound thought, concisely expressed. The aim of the article was to show that soul-development is attainable, under law, exactly as physical growth is brought about, *i. e.*, by observance of the laws governing *that* part of the being.

The more highly cultivated soul is in closer at-one-ment with the Deific Principle than is the uncultured one. The writer thought that a scientific religion was not only attainable, but that the first principles of this had already been formulated by Modern Spiritualism, in its recognition of the effects of violated spiritual laws. The paper made a profound impression upon those who could follow the train of thought presented.

After the reading Prof. W. F. Peck sang a song entitled "A Hundred Years to Come." John Wetherbee then related his very gratifying experience with Will. A. Mansfield, slate-writing medium from Michigan, now located in Boston. Mrs. M. C. Carter gave a beautiful inspirational poem, dedicated to Mr. Edson, after which Mrs. H. S. Lake closed the meeting with the presentation of her thoughts embodied in two exquisite selected poems.

A correspondent writes: "On the evening of Feb. 1st Dr. S. K. Rich will, at the First Spiritual Temple, relate experiences of his development as a spirit artist; some of his fine paintings will be at the Temple for inspection. This is a rare chance to see the result of years of patient spirit unfoldment."

College Hall, 34 Essex Street.—The meetings in this hall on Sunday, Jan. 22d, were well attended. Mr. Eben Cobb opened the morning session with an address, followed by Mrs. W. A. Rich, who spoke upon the conditions necessary to receive reliable communications from the spirit-world. Tests and readings were given by Mrs. J. D. Bruce, Mrs. A. Forester, Miss Peabody, Miss S. E. Cullen and others. Dr. W. S. Eldridge gave tests and diagnoses of disease.

Afternoon.—Mr. Cobb spoke upon "The Integrity of Spirit." Mrs. A. E. King followed with a short but eloquent address and remarkable tests. "Winona," through Miss Peabody, gave readings from several articles placed upon the platform, that were recognized as correct. Dr. M. V. Thomas spoke upon spirit control, followed by proofs of spirit presence, which were well received. Tests and readings were given by Mrs. N. S. Thomas, Arthur McKenna, Mrs. M. A. Leslie, Mrs. A. Forester, and others.

Evening.—Mrs. Chamberlain sang at the opening, "Rock Me to Sleep, Mother," and Mr. Cobb alluded to the devotion to his mother of the boy who lately paid the penalty of his crime on the gallows, the falsity of the teaching given him by the church as regarded his redemption through Christ, and of the fact that by an absolute law of justice he must work out his own salvation in the new life upon which he had entered. Mrs. J. D. Bruce gave readings, and the names Mattie Kendall and Eddie Hall as those of spirits who desired recognition. Mrs. E. B. Craddock, of Concord, N. H., urged every one to seek after the truth, and to break away from the creeds of sectarian bondage. Dr. W. S. Eldridge gave diagnoses of diseases and tests of spirit presence. Mr. Cobb introduced Dr. Paxson, who paid a high tribute to the memory of Allen Putnam, remarking that inspiration will lift us into a life akin to that of the angel-world. HEATH.

The First Independent Club held its regular weekly meeting on Monday evening, Jan. 23d, when, notwithstanding the severe cold, a large number was present. The Vice Matron filled the chair in the absence of the Grand Master. The exercises opened with singing by the Club, which was followed by a stirring and appropriate speech by Dr. Paxson, in regard to the Club, emphasizing the plan of the work, viz: *To exalt the spiritual nature; to work in harmony, and to suppress scandal in the Club.* Dr. Sweeny favored the audience with a song. Mrs. Mary Hull recited "Jim Bludsoe," which revealed the lady's artistic ability. Miss Lillie Rich, of the Lyceum, recited "Nobody's Child." Mr. Fletcher then took the chair and proceeded to administer the oath of office and present the regalia to the Treasurer of the Club, Mrs. Ada Simmons. The exercises of the evening closed with a dance, which was very enjoyable.

On the first Monday in February the Club has tendered a reception to Benjamin Weaver and his bride, to which all societies are cordially invited. It is to be hoped that the hall will be crowded upon the occasion, in order that we may testify by our presence the esteem in which this gentleman is held by the entire body of Spiritualists.

A weekly Sewing Circle is held on Monday afternoon, at 2:30, and a supper at 6.

MRS. J. W. FLETCHER, *Sec'y.*

The Ladies' Industrial Society.—On the evening of Jan. 17th the members and friends of this Society held a social meeting at Lyceum Hall, 1031 Washington street. Mrs. Mary E. Wellington presided. Mrs. Lovering opened the exercises with a song, and was followed by some very practical remarks and facts from Mr. L. L. Whitlock. Mrs. Wellington gave a reading of one of Lizzie Doten's poems with fine effect.

Mr. Eben Cobb made an address that was listened to with much interest. Dr. E. H. Mathews spoke, and gave delineations of character from articles placed in his hands. Mrs. Pengilly related some of her past experiences, and closed with an original poem. Interesting remarks were made by Mr. W. A. Dunklee, Jacob Edson and Dr. J. D. Moore. After a season of social converse the company dispersed, feeling assured the inclemency of the weather had not interfered with the spiritual feast enjoyed by those who were present.

The next social meeting will be held Jan. 31st. All are cordially invited.

MARY F. LOVERING, *Sec'y.*

81 *White street, East Boston.*

The First Spiritualist Ladies' Aid Society.—Annual election of officers resulted as follows: President, Mrs. Ann E. Blinn; Vice-President, Mrs. Butterfield; Secretary, Mrs. H. O. Torrey; Treasurer, Mrs. Ada Simmons; Librarian, Mrs. Buchanan; Directors, Mrs. A. E. Blinn, Mrs. Butterfield, Mrs. Simmons, Mrs. Albee, Mrs. Torrey, Mrs. Waterhouse, Mrs. Kemp, Mary Britnall, Mrs. Stone. The Society is in a flourishing condition, and the largest meeting of the season was held on Friday last. An Old Folks' supper and dance and a Fair beside the annual anniversary celebration at Tremont Temple are events to come. Dr. A. H. Richardson presided at the last Friday evening meeting. After delivering a brief address Mrs. Dillingham was introduced and gave a satisfactory test séance. Dr. Paxson and Jacob Edson made good speeches, as usual. Mrs. Jennie K. D. Conant closed the exercises with many tests of spirit presence. Public meetings are held every Friday evening. REPORTER.

Eagle Hall, 616 Washington Street.—The meetings held at this place on Sunday last were fully attended and decidedly interesting.

The afternoon exercises were opened by Miss Cullen, who gave a number of satisfactory character readings. Interesting and well chosen remarks were made by Mrs. Mina Olmstead, David Brown, Dr. Thomas, Dr. Drisko and others, and a large number of recognized tests given through the mediumship of David Brown, Mrs. Rich, Dr. Thomas and Mrs. Annie Smith.

Dr. J. L. Paxson opened the evening meeting with an eloquent inspirational address. He was followed by Mrs. M. W. Leslie and Dr. P. C. Drisko with excellent remarks, and many recognized tests and spirit descriptions were given by Mrs. S. E. Buck, Mrs. Nellie S. Thomas, Mrs. Leslie and Mrs. Dillingham.

The fine music discoursed by the quartet choir added largely to the interest of the meeting.

Mishawum Hall, City Square, Charlestown.—The Echo Spiritualists' Meetings were held in this hall Sunday, Jan. 22d, W. A. Hale, Chairman. At 2:30 P. M., services opened by singing. Remarks followed by the Chairman, and Brothers Edson and C. M. A. Twitchell; recognized tests were given through the organisms of Mrs. J. E. Davis and Miss Nettie M. Hall; an inspirational poem by Bro. Tuttle added much to the interest of the services.

At the 7:30 P. M. session the services comprised a short address by the Chairman, a poem by Miss Lucy Barnicoat, good tests by Mrs. Shackley and Mrs. J. E. Davis, and an address by Miss Nettie M. Holt.

The interest in this locality increases fast, and gives much encouragement for the future. X.

Saratoga Springs, N. Y.—We have been having a "feast of reason" for the last seven Sabbaths through the lips of C. Fannie Allyn. By those among us who love good logic and sound reasoning she was very much admired.—She is to be followed by Mrs. Carrie E. S. Twing, who is one of the best test mediums we have ever met, and who made many friends in her former visit here. H.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 206 5th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P. M., in Macgregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York and Mrs. A. M. Glading of Philadelphia, Pa.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 8 P. M. sharp, at Mrs. Morrell's, 230 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P. M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

First Society of Spiritualists.

To the Editor of the Banner of Light:

Mrs. Nellie J. T. Brigham spoke, in the morning of last Sunday, upon subjects proposed by the audience, the principal one being, "What Is the Mission of Suffering?" Mrs. Brigham spoke with much feeling and eloquence, as she is wont to do on such occasions. In the evening the subject was "The Seen and the Unseen."

In the afternoon meeting Dr. Dean Clarke described some of his many experiences, greatly interesting his audiences, and in full keeping with his reputation as a speaker. He will speak for the Society next Sunday afternoon, upon the same and other subjects.

Mrs. Wells has been suffering from a severe cold for some days, and was not in her usual good condition for giving tests, but nearly all given by her were recognized and satisfactory.

Mrs. Wells has changed her evening for holding dark circles to Tuesday evening of each week, being the only public circles; the balance of her time is taken up with private séances. Mr. Frank T. Ripley of Boston is under an engagement to give platform tests with Mrs. Wells at Adelphi Hall, during the month of February, and his many friends will be happy to welcome his return to New York. J.

Musical Soiree.

On Wednesday evening, Jan. 18th, there was a Soirée Musicale for the benefit of the First Society of Spiritualists at the residence of Mrs. M. E. Williams, 232 West 46th street, under the supervision of Dr. Geo. H. Perine. The large parlors of Mrs. Williams were well filled, and the entertainment was one of the most enjoyable affairs of the season. The talent that kindly volunteered their services were Miss Lily Runals, soprano, Mrs. A. E. Muse, accompanist, Miss A. M. Pillsbury, violinist, Mrs. Anna Randall Diehl, elocutionist, Mr. H. R. Humphries, tenor, Mr. Isaac C. Kierated, pianist, Master Robbie Diehl, elocutionist. Mrs. Williams very generously gave the use of her parlors for the occasion, and Dr. Perine has shown himself to be a skillful manager of such entertainments, making them a financial success as well as interesting and profitable to all that attend. More social entertainments of this kind should be encouraged by Spiritualists. S.

New York, Jan. 22d, 1888.

The People's Spiritual Meeting.

To the Editor of the Banner of Light:

Wm. C. Bowen, of Brooklyn, delivered an interesting and thoughtful address at Columbia Hall, 878 6th Avenue, yesterday. Rev. Mr. Fairchild of Boston was with us by invitation of Dr. Geo. Perine, and responded with brief and instructive remarks. Mr. S. A. F. Goodspeed and Mrs. T. J. Lewis interested the audience with spirit-descriptions, messages, names, etc., which were well received.

In the evening the Chairman read a poem given through Mrs. F. O. Hyzer, and remarks and tests were given by Mrs. Wood and Mrs. L. Fox, which were quite generally recognized.

"Media, Ancient and Modern," will be the subject of an inspirational address by Mrs. M. H. Walton, Sunday afternoon, Feb. 5th. F. W. JONES.

230 *West 36th street, New York, Jan.* 23*d,* 1888.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A. M. and 7½ P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

310 Livingston Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. W. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

Conservatory Hall.

To the Editor of the Banner of Light:

Sunday morning, Jan. 22d, a large and appreciative audience gathered at this place to hear Dr. Dean Clarke give his opening address for the Spiritual Society of Brooklyn. The subject was presented by the audience: "Is not the Body a Temple for the Living God?" etc., which proved to be the foundation of a most eloquent and logical discourse. In the course of his remarks Dr. Clarke said: "I am not responsible for what St. Paul stated in the dim ages of the past regarding his seeing through a glass darkly. We are not to look to Moses to find the origin of the natural body of man, but to Darwin; the soul of man is indeed the offspring of the Infinite God!" This speaker has given us a very favorable impression of his abilities, and will, I hope, be often heard upon our platform in the future; for the glorious spiritual religion, that we feel is the pearl of all price, can have no abler advocate than Dr. Dean Clarke.

EMILY B. RUGGLES.

347 *Dean street, Brooklyn, N. Y.*

Spiritual Conference.

To the Editor of the Banner of Light:

The Chairman of the Eastern District Conference, Mr. Lawrene, read an able address before the Brooklyn Spiritual Conference, Saturday evening, 21st inst., being the second he has given upon "Mediumship," this one dealing largely with "Spirit-Psychology." The conference exercises were ably carried on by Mrs. H. M. Walton, Wm. C. Bowen, Capt. Dey, Capt. David, Wm. J. Cushing and Mr. C. L. Harris. Mrs. S. A. Slocum will make the next opening address, her topic being "Mental Healing." The Conference has voted to move from Everett Hall to 316 Livingston street, and our meeting, Saturday evening, Feb. 4th, will convene at that number, which is a short distance further up town than our present location, and only one block from Fulton Avenue. Brooklyn friends please note the change. F. W. JONES.

Chicago, Ill.

To the Editor of the Banner of Light:

The following officers were elected by the Young People's Progressive Society to serve for the ensuing year: President, A. L. Coverdale; Vice President, Miss Mamie Armstrong; Secretary, Fred Fellows; Treasurer, Joseph Anglau; an Executive Committee of five, also an Advisory Committee of five, were chosen at the same time. The Social Department has been put in the hands of a committee and is proving quite a success. The management desire to establish reading and developing circles for the members and friends of the Society; also a circulating library. This latter idea will receive its first contribution from the anniversary entertainment to be given on the 30th of March.

Mrs. Ada Foye is expected to appear upon the platform in February.

Judge Tiffany has conducted a course of able lectures during the past month, and all are interested and earnest workers who attend. CELIA.

Avenue Hall, 159 Twenty-Second street.

Haverhill, Mass.—Unity Hall.—Miss Jennie B. Hagan filled the second Sunday of her engagement for the First Spiritualist Society of this city Sunday, the 22d inst.—her audiences being decidedly on the increase, and manifesting an interest well worthy the noble efforts put forth in the replies of Miss Hagan to the questions presented for elucidation.

The hall was well filled at the 2 P. M. lecture, many coming in from suburban towns to listen to the inspirations of this young and earnest worker in the spiritual vineyard—given as they are by a band of spirit guides who are always prepared to do battle in the cause of real progress. [A portion of our correspondent's letter, here omitted, will appear next week.—ED.]

Public Entertainment.—Wednesday evening, Jan. 18th, Miss Hagan held a public séance in the parlors of Mrs. J. M. Davis, No. 7 White street, for the benefit of the Society, affording perfect satisfaction by answering written questions from persons present, also giving impressional readings that were acknowledged to be correct in every particular. The parlors were well filled, and the expressions of gratification at the results attained were many. W. W. CURRIER.

A SUSPICIOUS CIRCUMSTANCE.—*Father*—What's that noise in the next room? *Mother*—It's Bobby singing "I Want to be an Angel," dear little fellow! *Father*—Well, you had better go and see what he is up to.—*New York Sun.*

☞ See Sixth Page for General List of Spiritualist Meetings.

A Letter from J. J. Morse.

To the Editor of the Banner of Light:

MY DEAR FRIEND—Among the many curiosities encountered in my varied wanderings during the past eighteen years can now be added a winter under Californian skies; a winter that contradicts experience by permitting roses, calla lilies, geraniums, heliotrope and other flowers to grow out in the open air on a Christmas day, just as if the Calendar said July instead of December! While we are told it is a poor year for flowers, too, being colder than has been known for forty years, as a legal gentleman of long residence here assured me last evening.

It is called "winter," and for some days the air has been quite keen, while there has been frost and thin ice on standing water; but though 'Frisco has a climate with as many moods as a prima donna's temper, the cold has at no time suggested the atmospheric frigidity to be encountered at the Hub, when a nice little sample blizzard gaily careers over the classic Common! Winter here is mostly rain, and when it does rain it means business. There's nothing small and mean about a Californian rain storm. But what a boon those rains are! They mean fields of golden grain, tons of peaches, grapes, raisins, and produce of all sorts. They mean plenty of work, large trade, clothing and wages, and prosperity for all. So when the leaden-hued clouds discharge their contents, then is the time for sturdy Californians to say "Thank God" for water, if they ever need to thank any power but that of their own strong arms and minds.

There, I meant to start out by wishing my troops of Eastern friends a Happy New Year, and got tangled up in the weather instead! Well, let me escape from matters of rain, frost and sunshine, and at once say to all my friends who persue the pages of the veteran BANNER, we wish you all a very happy and prosperous new year—including also, of course, the venerable editor and all his aids. I cannot reply to all the kind letters that come to me at this season, so I must take this public course of acknowledging their receipt, thanking all their writers, but contenting myself with saying that all their kind sentiments and warm remembrances are fully appreciated, and will be long remembered by the three pilgrims now resting at the nation's western gateway.

A special word of thanks, though, is due the genial editor for many favors during the past year, as attested in the columns of the widely circulated BANNER, for which myself and friends are all obliged indeed.

While my pen is in hand, let me tell just a little of how things are out here with us at this time. My Sunday meetings in the beautiful Temple continue to maintain their interest, in spite of bad weather and other attractions and excitements, spiritual and secular.

My audiences, I am glad to say, are made up of a particularly brainy set of people, who evidently relish logic, acute analysis, common sense and practicality. If my congregations have quality they are not deficient in quantity.

On the first Sunday of the year, a terribly wet one all day long, Mrs. E. L. Watson—whose desk I am occupying—favored her many friends with a sight of her beloved face and a sound of her ever welcome voice. Her appearance drew out an excellent lecture upon the "Perils and Possibilities of the New Year," wherein she gave some sound and wholesome teaching upon temperance, some eminently pertinent advice regarding the encroachment of Catholicism, and some of the most sensible talk I have yet heard upon the still hotly discussed Chinese question. As an offset to her repudiation of Catholic ecclesiasticism it is worth reporting that another meeting, held the night before, was adorned(?) by the "symbols" of a high altar with lighted wax candles, a picture of Mary overhead, and a cradle with an "infant Jesus" in it on a table! We have heard of Jesuit spirits, but "good Lord deliver us from Jesuit speakers" will soon have to be our prayers if recognized spiritual speakers press Roman Catholic "symbols" into their meetings.

Recently a number of our friends here entrapped my wife, daughter and myself into a surprise pound party. It resulted in an amount of domestic commodities and valuable presents that were literally an *embarass des riches.* But what a happy time the nearly one hundred conspirators enjoyed! Such little incidents show how deeply the good friends here value their visitor from afar; indeed my reception has been a royal one.

I had partially arranged to visit Eastern camps this year, but I find myself compelled to decline all invitations looking to that end. The friends here will not hear of my leaving them until our able sister, Mrs. Watson, resumes her place in September next. So I must cancel all Eastern camp-meeting engagements for this year. Next year, however, I am at the call of the camps for the last time, as we return to England in September of next year. As I never make a deliberate statement of my movements in print that I do not act up to, I want it distinctly understood that my only remaining time in the East will be from the first of September in this year until the end of August in next year. Eastern societies desiring my services again are therefore respectfully asked to communicate with me without delay.

By about the time this appears in print, Colby & Rich will have a supply of my forthcoming book, "PRACTICAL OCCULTISM"; and I desire all friends in the East who have written me upon the subject to send their orders to the above firm and watch the advertising columns of THE BANNER for particulars concerning contents, price, etc. The contents of the work are made up of a series of lectures delivered at my advanced classes of Spiritual Inquiry held in this city. These classes will be resumed shortly.

The general current of affairs flows on as usual out here. There are three organized societies holding meetings, and two independent enterprises. There are many mediums, some of note and some of notoriety. Judging from the numbers advertising, I should think competition must be very keen, and a livelihood proportionately hard to secure. We have been overrun with "Christian" (?) Science, "metaphysics," and such like under-brush, to which must be added "Theosophy," the funniest fad of all that Spiritualists have yet been carried away with. No doubt from the chaos of conflicting opinions we shall ultimately be able to evolve coherence. Let us hope so at any rate.

May inspirations of truth inspire us all, so that honesty of purpose shall animate us in our dealings with each other. May we look up to the truly wise and faithful souls above us for counsel, guidance and help. With malice to none but justice toward all, may we each move forward, as best we can, to that brighter day when peace on earth and good will toward our fellows shall rest, not upon a mere sentiment, but upon the solid ground of our mutual honest dealing and just living while here on the mortal plane. J. J. MORSE.

331 *Turk street, San Francisco, Cal., Jan.* 12*th,* 1888.

JAMES PYLE'S PEARLINE.

THE BEST THING KNOWN FOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

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CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO PEN CAN DO JUSTICE TO THE ESTEEM IN WHICH the CUTICURA REMEDIES are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

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Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. Ja28

Issued from the Press of COLBY & RICH,

TUESDAY, Jan. 24th, 1888.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CLAIM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the

FEB 3 1888

BANNER OF LIGHT.

AN EXPONENT OF THE SCIENCE, PHILOSOPHY AND RELIGION OF THE NINETEENTH CENTURY.

VOL. LXII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, FEBRUARY 4, 1888. | $3,00 Per Annum, Postage Free. | NO. 21.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Spirit-Phenomena. Bilious Attack.

SECOND PAGE.—*Poetry:* Good-Night! *Free Thought:* Soul-Growth. Verifications of Spirit-Messages. *From the Flower-Land:* Letter from Mrs. Clara A. Field; Palatka, Fla. *Banner Correspondence:* Letters from Missouri, New York, Colorado, Massachusetts, Connecticut, and Michigan.

THIRD PAGE.—*Spiritual Phenomena:* In the Séance-Room, etc.

FOURTH PAGE.—Confession at Last—Truth is Mighty. The Gift of Vision. The Public School—A Western Warning. A. B. Richmond's New Book, etc.

FIFTH PAGE.—George W. Morrill. Onset Bay Matters. All Sorts of Paragraphs. Movements of Mediums and Lecturers, New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Spirit Messages given through the Mediumship of John William Fletcher. February Magazines. *The Reviewer:* "Mental Cure." *Poetry:* The Heathen's Lament. Spiritualist Meetings. Spiritualist Lecturers.

SEVENTH PAGE.—Cremation as the Ancients Knew It. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. Cleveland (O.) Notes, etc.

The Spiritual Rostrum.

Spirit-Phenomena.

A Discourse Delivered through the Trance-Mediumship of

MRS. R. S. LILLIE,

Before the Boston Spiritual Temple Society, in Berkeley Hall, Boston, Mass., Sunday Morning, Jan. 15th, 1888.

[Reported for Banner of Light by Miss Ida L. Spalding.]

INVOCATION.

We ask your presence, oh! spirits of wisdom, love and power, and we ask for that illumination which ye are able to lend, by which to read understandingly the truths revealed to us. Aid us first to enter the temple of our beings and drive therefrom all such thoughts as have held us in bondage. May we be willing to see the idols, before which we have hitherto bowed, broken and lying in fragments at our feet, if demolished by the power of truth alone. Lead us by your thought upon that higher plane of wisdom where we may be enabled to discern the way and the truth, and to walk therein henceforth in steadfastness of purpose. Alone and unassisted, we are weak and often fall; but, your strength supporting us, we may meet and overcome all obstacles and difficulties. As we rest under the shadows to-day, and there falleth over us the silent mist of rain, may we rise in the spirit above the spiritual clouds, if any there be—above the mist and the darkness that obscures our vision, into that realm where the eternal sun of truth, of life, and of the spirit, is glowing in radiance. Aided by your presence, strengthened by your words, we return our glad thanksgiving to you now and evermore. Amen.

DISCOURSE.

We have chosen to give you a few thoughts on "Spirit-Phenomena." Spiritualism, differing in a great measure from any other form of religion of the present time, is alike open to criticism of its methods and misunderstanding of its teachings. We use the phrase "Spirit-Phenomena," or "Phenomena of Spirit," rather than "Phenomena of Spiritualism," realizing that there is a power underlying this movement which is in reality its substance, but which is not confined by isms nor appropriated by any class of people.

Looking back over the history of the human race, we perceive that there ever has been a power which, in its manifestations, has given rise to every form of religion extant and extinct, and that power is spirit. The phenomena of spirit taking place nineteen hundred years ago in the villages of Judea round and about Jordan, form the foundation and cornerstone of Christianity. Jesus, as one of the workers of wonders at that time, stands out prominently as an illustration of this power. We do not believe, as reasoners to-day, that he was any more the son of God than are others, but that he was endowed with this common power, which is the power of spirit, to a greater extent than many of his fellow-beings. There were, however, faculties that were not developed to the degree that they are in many organisms or individuals. That power of brain or mind that makes a clear-headed business man was lying dormant in his case; while the power of spirit, taking possession of the faculties that responded thereto, endowed him especially in that direction. His was not an isolated case; there were many others. He possessed the ability to penetrate the guise of matter that ever veils the spirit of man, and when he detected spiritual gifts lying unused, he touched their possessor with the magic power that permeated his own being, and commissioned him, saying: "Go forth and preach this gospel of truth."

The two worlds, as we sometimes denominate them, or rather the two conditions, that of the material and that of the spirit, are so closely related that there is no line of separation between them which will permit us to say: "Here ends the one, and there begins the other." These two forces are commingled throughout the universe in all expressions of life. We may go back to ancient forms of religion as far as you can verify our statements by history, and you will find that spirit phenomena have given rise to them all; the peculiar forms of belief being the result of that externalism with which man always clothes spiritual things. Thus we have the ancient Buddhism of the older religions, and we have our Christianity based upon the phenomenal experiences of the people of nineteen centuries ago, marking a *period* of man's spiritual history which stands out prominently above many of the others. Two thousand years prior to this we have another marked period of spirit phenomena, when seers and prophets, those whom we call mediums to-day, walked familiarly among the people, by whom they were regarded as oracles, or the nearest possible approach to the godhead. Man, with his strange ideas of God, has given himself greater credit than belonged to him according to our understanding; or, in other words, according to his idea of this power which he possessed has he attributed to himself more or less of the god-power, claiming to be a specially endowed being, a son of God, a Messiah or messenger of God. In most instances, however, the claim has been put forth by those who afterward idolized and deified the individual, rather than by the individual himself.

It is unnecessary for our purposes to-day to trace Christianity through all its varied changes to the time when we find it crystallized into form and ceremony. This was the result of a belief that the past held all revelations of God, all manifestations of the spirit. The phenomena that were called miraculous were recorded, that mankind might read what the power of spirit has been, and live in the letter alone. But the spirit of man as related to the vast spirit of the universe: the spirit of man as an immortal something which ever reaches on beyond his present condition—which makes inquiries, and desires to know—kept asking the question, which to many minds remained unsettled: "Why does not that which took place in the past, take place *now*?" Thousands worshiping at the altars of different denominations, prayed that the signs that were given to the early Christians be given to them, that a demonstration of spirit be made, but it did not come——in the Church! The main body of that institution was satisfied; but hungry souls outside, yearning for more facts, dissatisfied with what they had received, and unsatisfied in spirit, waited for the time when God should be manifest in the flesh again, or when the spirit should again show forth its wondrous power.

At length it came, but as it always has done, in an unexpected way and in unexpected quarters. It came in the outside world, as it were, for we trace our modern spirit-phenomena back to the early manifestations taking place in the Fox home nearly forty years ago. It came in a Christian home, but not in the Church; for when that praying mother in her perplexity went to it for advice, it was not the priesthood that could give her an answer, that could tell her what it was, why it was, whence it came, or what she might expect. She bowed upon her knees in earnest prayer, day after day, to the God of her fathers that he might remove from her this which caused her so much trouble, but it was not removed. The Church believed that this family were obsessed by devils, who were holding high carnival in this Methodist home. Here is the argument: "You must have grieved the Spirit of God, and it has departed from you. This is the spirit of the Evil One. Pray earnestly that it be removed from you." But prayer did not remove it, and the manifestations kept on in their course until they had spread like a fire over the prairies swept by a mighty wind, and were heard of in many other homes. In these forty years the power of this movement has been felt in every land by every people, and its utterances are given in every tongue.

Different ideas, to be sure, are held in regard to it, and the old conception of good and evil, of God and the devil, is at work to-day just as it ever has been in the past. In our enlightened land, in this age of knowledge and wisdom, there are plenty of people that stand behind pulpits as their entrenchments and cry out: "Diabolism," and "Verily I say unto you this is the work of Beelzebub," even as did the Jews when the same power rested upon the man of Nazareth nineteen centuries ago. It is the cry of humanity to-day, ignorant of the true causes that underlie these facts; hence we must meet it with reason, understanding and our Philosophy.

We are asked by those holding controversies upon the subject: "What is the reason that individual spirits bring us many times false communications, or those which give rise to the suspicion that they emanate from evil spirits?" This assertion comes more especially from the Orthodox world, or from those who claim that the devil and his angels, or evil spirits, are allowed to go forth over the earth, but that good spirits do not return.

The communications received through undeveloped mediums, and called evil because they are not understood, are used as an argument to prove this statement. We have all these things to meet, all these things to look in the face, and to give some reasons for their existence.

Spirit-phenomena are, at the present time, as they ever have been, bound by the limitations of matter, or of the individual mediums through whom the manifestations occur: Their action, their ability to do injury or to do good, the extent to which their power can be exercised, are questions which cannot yet be fully answered, because experiment has not brought sufficient knowledge in this direction. Still there is enough to enable every intelligent being to understand that mind in the body as well as mind out of the body influences their character, and that even the condition of mind acts either as a barrier or an impetus to the truth. Thus we find mediums to be very sensitive and susceptible beings, and as such they should be treated by those making investigations.

Nothing is perfect, so far as we are able to learn. If our earth had perfected itself, or ripened up to a condition that we believe it is just growing toward, we should find human beings in a riper or more perfect state of being, and we should also be able to find clearer and purer channels through which spirit could operate. Therefore we say to you, you must ever use reason and intelligence in your researches; and we are glad that the exercise of these is held as among the most important of the requirements of Spiritualism as a philosophy today. The religions of the past have not called for reason, but for faith. When reason asserted itself, and you inquired why such and such things were demanded on faith, you were instantly hushed, and told that you must not ask these questions; you must not use reason, you must accept by faith. We have passed that line now; we do not ask you to accept by faith; but we *do* request you to exercise your reason; and that is why spirit-phenomena as a part of your Spiritualism have been given you once more from the spirit side of life.

When the question is asked: "What are the phenomena of Spiritualism?" Spiritualists are very likely to divide this array of experimental testimony into two distinct classes—the physical and the mental; but they are, both and all, spirit phenomena. The making passive of the will of another and the controlling of an individual mind is as much a phenomenon of spirit as is the controlling of physical forces in order to produce certain other results. A child is entranced, and while in this condition gives utterance to words of wisdom only equalled by those of the most learned men of the period. Can you not class this manifestation, and do you not, with the phenomena of spirit?

Sometimes we ask the mediums whom we have chosen for a special work upon the mental plane, to give us an hour a day for development: "What shall we do?" they ask. "Sit passively," we answer; "that is all we require of you; the rest we do on our side of life unseen by you." Sometimes our request is granted, sometimes it is not. Whenever it is there is growth, and after perhaps months of this work on their part, simply sitting quietly, it is found that some power, or spirit, has gained control of the brain to such an extent that the vocal organs will respond as readily to its touch as to the touch of the master mind or spirit that has its habitation upon the mortal plane in this temple of the living God, the body human.

In the course of development in this direction for a time everything moves on smoothly and satisfactorily. Beautiful communications from loving friends, that bear the stamp of identity and truthfulness, are received, and then suddenly there is a change. Communications are received as before, but they are unsatisfactory at times, and untruthful. The medium is disturbed, and often the friends are discouraged. They say: "If deceiving spirits come to me, I do not want anything to do with the matter," and they stop in their investigations and experiments at that point. If we were as easily discouraged in our pursuit of every other object as we are in the pursuit of truth, we should not accomplish a great deal here on earth.

The first thing to do at such times is to inquire why these things occur: You have opened a doorway and invited the angels to enter; but that doorway admits both the light and the dark, the true and the false; and just as they did in the past and as St. Paul said in his letter to the churches in early days, you must try the spirits to see of what nature they are. The other world is continually receiving spirits from this side of life. They are entering the field of existence over there, not to be shut up in some bottomless pit or some four-square Paradise, but to have freedom and liberty for growth, progress and development. Perhaps the medium has, in such cases as those just mentioned, invited, or some one has thrown upon him something antagonistic. Some members of the family, for instance, begin disputing; one believes, another does not believe: Do you know what power thought has? Do you know how very forcible and tangible it is? Do you know how easy it is to make a mesh, as it were, of these threads or cords of power, that will bind and hold the medium in such antagonistic elements, thus permitting the approach of spirits that cannot enter the inner circle where love and harmony reign? Of necessity the result, in such instances, is mixed spirit-phenomena.

I speak of this as a possibility, but we know it is a fact. In order to attain to the very highest and best in spirit-manifestation, we must work earnestly and thoughtfully. I do not believe in organizing a circle with as little thought as you would give to the selection of a few tea-table guests, and yet this is often the case. We are in pursuit of the truth; we are endeavoring to communicate with the spirits of men arisen, with angels in the life beyond; and if there is anything that we should hold pure and sacred, that we should enter into with deliberation, forethought, earnestness and sincerity, it is this work of opening the doors between the two worlds.

A great variety of phenomena has grown up in the last forty years—from that of the child made sensitive to the thought of spirit, on to that of the spirit returning clothed temporarily in matter, each doing all in its power to prove immortality, to prove the reality of the life that lies beyond, and to disprove some erroneous teachings which have been given to man in the past, and to which he clings so tenaciously as to retard his growth spiritually. In these many and diversified manifestations we find a great variety of expression. Every medium differs from every other medium. Those whose gifts are of a mental character, such as clairvoyance, clairaudience and test mediumship, differ in a great measure from those through whose instrumentality physical phenomena are presented. Even as Spiritualists we find ourselves divided just here. The cry of "fraud" is raised against mediums whose phase is materialization, by those who have investigated the subject earnestly, seriously and sincerely. Individuals enter a séance-room, pay their fee, take their places, the manifestations occur, and the observers pass out about equally divided in opinion. One-half of them are satisfied that what they have witnessed is spiritual in its source, and that they have seen their friends; the other half are equally satisfied that it is the veriest deception they have ever looked upon. In this way controversies arise that are taken into courts of justice, and you then discover of how little account is this proceeding in settling the vexed question either one way or the other. We do not feel that this course is or should be necessary.

Spiritualism should be so organized as to control its phenomena by holding mediums above the power of temptation; and spirit manifestation will not be based upon the solid foundation that it should be until such time as you hold it so sacred that you will raise a fund and prepare a place for the carrying on of the work under holy and pure conditions. Your mediums who publicly represent Spiritualism should be cared for beyond "the dollar limit" as far as they individually are concerned. When that time arrives, the earnest, investigating public can come to you as an organization or society, to recommend to them a medium for the particular phase they desire to witness, as they would come to you for a minister. "But," perhaps some of you will say, "we cannot afford it as societies." If the money that is thrown promiscuously about to-day, a dollar at a time, so many times a week or month, in places that you have doubt concerning, was gathered in an organized way, and systematized, it would be enough to present the phenomena of Spiritualism to a skeptical world under conditions that could not be gainsaid. Such mediums then as valued the truth for its own sake, and prized their high and holy gift, would willingly place themselves in a position to be cared for by an organized body that would see them protected, cared for and supported in a way that the needs at least of the body should not lead them into temptations of a pecuniary order.

Some of our spirit phenomena are already of such a character that the spirits producing them through certain instruments can give you almost any condition that you require. Some slate-writers, for instance, are able to give the manifestations in such a way that no reasonable human being can dispute their origin, and those who are so unreasonable as to doubt it need to grow a little before they go any further in their investigations into that which they have not wit enough to understand even when they behold it. Such mediums as these do not, perhaps, so much need your care and consideration as those of another class.

Many manifestations put down as spirit phenomena, and for whose character we are brought to account before the bar of public opinion, bear no relation whatever to them. It is enough to make the blood of any honest Spiritualist boil to take up the paper of a Sunday morning like this and read that "the greatest medium of the age" will perform so and so; that "the great trick of slate-writing will be shown," etc., the notice closing by stating: "If any have been foolish enough to believe, let them come and behold, and let their superstitions vanish." This is called by outsiders an exposure (!) of Spiritualism. It is no more like spirit-phenomena than black is like white; it no more represents true spirit-phenomena than the night represents the brightest day. The conditions under which such manifestations and the manifestations of spirit are produced bear no comparison whatever. I hope no Spiritualist, seeing a little flimsy trick performed, will say: "Well, that operator, whether he knows it or not, must be a medium," because it is not so. There are tricksters and jugglers, as there have been ever since the Egyptians met Moses, and as I suppose there were for thousands of years before. When the true manifestation meets the false, face to face, there is a wide difference, to the careful observer, between them.

"You had better keep within your own ranks," some one says; "there is enough for you to look after there. Many, claiming the gift of mediumship, give us the false instead of the true." This may be a fact, and it undoubtedly is. If so, Spiritualists are the ones who must meet it, weigh it in the balance of their own judgment, and not leave it for the outside world to do. But, remember, Spiritualists are not the only ones who have deceivers in their ranks. There are those representing themselves as Christians, who wear as heavy masks and as long cloaks to cover their iniquities as do the worst of bogus mediums. This, I know, is no excuse for dishonest mediums, but I desire to state just here that, in reality, I believe there are very few who actually practice fraud. There are, then, two kinds or classes—the real mediums and the pretenders. Again, some one says—and he may be a Spiritualist: "I know that some genuine mediums practice deceit." Very well; I am not surprised; I have seen a man that could tell the truth a part of the time, and lie like a villain the remainder. In this cause, as in every other, we find the mixed compound of human nature, the good and the evil, the true and the false; we find much that is crude, much that is not understood, and much for you yet to study.

Spiritualism, as a modern movement, with all its manifestations, is to-day what it is after only forty years' growth. In that time it has moved the world; it has gained adherents from the ranks of every denomination in Christendom. Some of the wisest men back of church pulpits have been obliged to admit its truth, and some of the best of these say to-day: "Although there is a great deal mixed up with Spiritualism that is spurious, there is a large portion on the side of truth that cannot be explained away."

I wish at this point to say: Be ye diligent as Spiritualists. You read that there is no law that can touch a spirit medium. Some of you sincerely believe that, for the good of the cause, those caught in the use of real deception in manifestations purporting to be genuine should be punished; but in your zeal be cautious that you do not call for a law which, when once enacted, can be taken into the hands of any petty tyrant and used on any medium in your ranks. It were better to bear a little in your own home circle, wisely and with your eyes open and single to the truth, than to assist a world in throttling you, as it would like to do even to-day. So I say be vigilant, be cautious, and you will find that at length, by God's own law, the truth will come uppermost, right will prevail and error vanish.

Spiritualism is passing through an ordeal out of which it will come brightened, purified, uplifted and exalted; and while we may stand in fear in a measure of law used unwisely in the hands of man, let us remember that we are citizens of America, and that as such the Constitution itself stands by us as a religious body. Do not be too anxious to step out of the protection of a law that says it shall be yours, as citizens of America, to worship God according to the dictates of your conscience. We believe, however, that there is wisdom and strength enough in Spiritualism and in the ranks thereof to carry our mediums, our mediumship and spirit-phenomena forward until we shall all realize what a mighty power it is that is brooding over the nations, seeking to bless and uplift humanity. Though the truths that have come from this source are often misunderstood and misapplied, still, with God and the angels on our side, we feel that we are in the majority and that the truth will prevail by-and-bye. I am looking for the time to come when spirit-phenomena, in all their phases, will be lifted above doubt, and I believe it is coming just so surely as I know that I can to-day see demonstrated the fact that a thought can be ticked out over a wire by sounds only intelligible to the few, or be whispered by the telephone along a highway in language unmistakable. As these achievements have been accomplished on the mortal side, we may reasonably hope that still greater results may be attained on the spirit side, and that spirit phenomena will yet be elevated above the possibility of duplicity, or of any little sham being taken for the real, the true and the genuine. Then such advertising as we see in the papers to-day will call only the foolish to listen, for the truly wise will understand that there is no comparison between the two.

That you may avoid the rocks that have wrecked so many upon the shores of time, we pray you "Be wise as serpents and harmless as doves." With earnestness of purpose and with the spirit within turned toward the truth, seek ye the light and it shall be given you.

Bilious Attack.

This is the popular name for an affection with which most are familiar. The name, however, is somewhat deceptive, and often leads to injudicious treatment. It is doubtful if there is any special ailment of the liver in the case. It is probably only a brief, functional disorder of the digestive system. This is the general view of the medical profession.

It is a mild form of acute, as distinguished from chronic, dyspepsia, induced, it may be, by indigestible food, over-eating, physical exhaustion, excessive brain work, violent emotions, or by general care and worry. It is more liable to occur in the spring, because while one continues to eat the same food and in nearly the same quantity as in winter, the power of the system to assimilate food is reduced.

The most prominent symptoms of "biliousness" are loss of appetite, nausea (sometimes vomiting), coating of the tongue, an unpleasant taste, headache and a general sense of ailing (*malaise*).

These may have been preceded by a feeling of fatigue and aching in the back and limbs. Sometimes, in persons inclined that way, the headache becomes what is known as "sick headache."

As to treatment, aside from medicine and tonic, the malady usually presents little difficulty. Says Quain's "Medical Dictionary": "Such attacks are most effectually prevented by careful regulation of diet and the careful avoidance of exposure to cold, fatigue and undue mental exertion and anxiety; when they come on, abstinence from food is desirable, with rest in the recumbent posture and perfect quiet."

The writer in Reynolds's "System of Medicine" says: "In the milder forms, a tolerably complete abstinence from food for four-and-twenty hours will frequently do much toward effecting a cure. This abstinence secures for the stomach that rest of the organ so essential to the cure. After this rest, light farinaceous puddings may be allowed, followed by a cautious return to a more nourishing diet."

The too common practice of people who fancy that they are "bilious" of dosing themselves with cathartics, to "clear out the system," should be discouraged. In most cases nature will cure the patient if he will give her a chance.—*Ex.*

A Spiritual Book.

"OUTSIDE THE GATES: And other Tales and Sketches, by a Band of Spirit-Intelligences, through the Mediumship of Mary Theresa Shelhamer.

The publishers, Messrs. Colby & Rich, are very kind to send us so many of their spiritual books, considering our materialistic proclivities. It is friendly on their part to keep us posted in their literature, and we are obliged to them for the numerous favors they bestow on us.

"Outside the Gates" is a large book containing 515 pages, and is full of descriptions of spirit-life, what the employment of the people is, their language, society, literature—and, in short, everything concerning them. All which seems to be candidly related, and will no doubt prove interesting to believers. For sale by Colby & Rich, 9 Bosworth street, Boston.—*Boston Investigator.*

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.—*Emerson.*

Written for the Banner of Light.

GOOD-NIGHT!

BY M. T. SHELHAMER.

"The world is weary, friends," he said,
"And darkening is the light;
The stars are struggling overhead;
'Tis time to say 'Good-night!'
Oh! lone and dreary was the day,
And rugged was the road
O'er which I pressed my toilsome way
With many a heavy load.

"The burning heat has cooled at last,
The din and noise are still,
The strife and discord all are past,
I know our Father's will;
His tender hand supports me now,
His smile to me is *light*,
Beneath his touch I gladly bow
To thee, old World: 'Good night!'"

Out through the portal dark he passed
Into the clear star-shine;
All suffering and pain at last
Exchanged for peace divine;
All earthly prospects growing dim
Before his quickening sight,
Till heavenly greetings brought to him:
"Good-morning!" not "Good-night!"

Free Thought.

[Read at the First Spiritual Temple Social, Eve Jan. 18th, by Mrs. Elenora Mason.]

SOUL-GROWTH.

AFFIRMATIVE QUESTIONS FOR CONSIDERATION.

How can we Account For and Reconcile all the so-called Accidents and Incidents of Life—the Calamities that Befall and Afflict the Just and True, as well as the Depraved and Incorrigible—with the Doctrine of a Perfect Cause?

BY JACOB EDSON.

[*Concluded.*]

XV.

In soul-growth, ought we not to distinguish between the development of the faculties of the mind, the functions of the body, and the progression of the soul which possesses and uses said faculties and functions? Does not the former exhibit the capacity that may be utilized, and the latter, the plane of thought, the sphere of love and affection—soul-growth—the utilizer has attained? Is not probation the time and condition required to obtain and unfold our individual identity? Does it not commence at the time of our first conscious transgression of the higher law, and continue on until it ends in our conscious at-one-ment with God, or until the identity necessarily ceases to be, because of the disintegrating effect of persistent degradation, moral disease, debasement and crime? Is not pain either physical or spiritual evidence of life? Is not pain medicinal—corrective in its nature and tendency? If it were not so, who is there among us that would now have a finger on his hand or a toe on his foot? Should we not all of us have burned, bruised or frozen them off long ago? Is it not true in the spiritual as well as in the physical that "as long as there is life there is hope"? Is not repentance a state—a condition—rather than an act? Does it not precede and produce action? Is not regenerative transformation the ultimatum of persistent repentance? Can there be full and complete forgiveness for us so long as we remain vindictive or unforgiving? Is not prayer a receptive state or condition in which the Infinite Father and the finite child, the coming man, are conjointly demand and supply? Is not the spiritual food being prepared while the child is being unfolded to need it? Is not repentance and forgiveness in accordance with inexorable law? When we comply with the conditions, is not the law executed? In other words, is there not a sense in which we forgive ourselves, take the effect, and go onward and upward in soul-growth until we know by observation, as well as by a blest experience, that "all things work together," not only for the good and the true, but also for the most depraved and incorrigible? Do not "the pure in heart see God" and rest in his all-embracing Providence, as the lily rests receptively on the bosom of the lake?

XVI.

Is it not true that tadpoles will grow to enormous size in the dark, and remain tadpoles until they receive the invigorating rays from the sun in the heavens, which necessarily transforms them into frogs, changing their nature, mode of life and habits of living? Are they not, because of this transformation, so to speak, like the symbolic Jonah thrown upon dry land? Is it not also true that the Adamic man may be developed intellectually into enormous proportions, and still remain unprogressed in soul-growth until he receives the transforming rays of divine life, reflected through the spiritual sonship of God in man? Is not this sonship the metaphysical expression of our subjective self, in which is the kingdom of heaven with its king enthroned? Is not the kingdom of heaven subjectively within us? Is not the perfect personage there, the Christ in the new tomb, as Lazarus was in the grave, or Jonah in the great fish, waiting to come forth?

XVII.

Are we not gods in embryo? Is not the finite soul in essence, the eternal, the uncreated part of man, that obtains an individualized existence in spirit which expressedly embodies itself in matter, in which it may unfold and be regeneratively transformed into higher life? Is the fact that brutalized animal men live on and manifest themselves after leaving this world reliable evidence that they have attained to immortal life and consequently can never cease to be? Do not evil and debasing desires and communications corrupt and disintegrate, and, if persisted in, may they not ultimate in the entire destruction of the evolving capacity in the thus brutalized animal man, so that he cease to be? Is not spiritual health as well as physical disease contagious? Is not the perfect Cause the fountain of all good, and may we not so relate and condition ourselves as to become channels for the communication of the higher life? Are not stars and flowers sisters? Do they not reveal the beauty of God in nature and reflect his glory above? If we keep company with the lily, the violet and the rose, may we not so unfold our nature as to emulate their beauty and use?

XVIII.

Is not this new theology based upon fundamental truth? Is not the uncreated Cause our eternal Father? Do we not inherit our Father's nature and attributes? Are not love, justice, mercy and truth hereditary? Was there not a point, a condition, in the endless chain of causation, in which the Infinite and the finite came into such a conjoined at-one-ment as to conceptively beget the finite child with inhering spiritual capacity to become the son of God? And does not such conceptive begetment bespeak spiritual gestation, travail and birth? Are we not spiritual as well as physical beings, dualities, sons and daughters of Father God and Mother Nature? Did we not, on our Father's side, inherit eternal life? Is it not within us an expectancy? Did we not, on our Mother's side, obtain states, conditions, environments, through which this eternal life is to be evolved? For aught we know, may there not be millions upon millions of unfolding spiritual entities, occupying every conceivable standpoint in the discrete degrees of spiritual evolution, from the lowest all along up the spiral stairway, in the spiritual sonship of the living God?

XIX.

As differentiated out-births of the divine, with inhering divinity seeking personification through us, must not the distinguishing differences that constitute our different identities remain? Can any amount of soul-growth or spiritual culture obliterate or extinguish them? May we not go on and on in spiritual culture, improving, perfecting, and progressively opening up these distinctions, and through them our inhering personality, and by so doing continue to demonstrate over and over again that we are the same individuals we used to be, with this exception—we have been converted to the new theology, the doctrine of a perfect Cause, its spiritual evolution, and are now in the transitional condition of regenerative transformation from the animal through the human into the divine department of eternal life? We now know that God is love, that he is subjective, and that it is our privilege as well as duty to objectify him—his perfect personage—within ourselves. Can the hatched chicken ever get or be put back into its broken shell? If we, as embryotic substance, existed from all eternity in the unconscious consciousness of the uncreated Cause, and have obtained veritable entities and still survive, growing stronger and more God-like every day, are we not among the survivals of the fittest? Who, tell us who or what, can prevent us from living on and on as conscious entities in the eternal, never-ending now?

XX.

If we are to live on and on in the eternal, is there not a history being written by the finger of time on the tablet of the soul concerning each and every one of us? Are not these histories to constitute in each his own identity, by and through which he is to be judged? Is not the Christ—the metaphysical substance of justice, mercy and truth, that has been evolved through the unfolding son-ship of God within us—to be the judge? If so, is there not a sense in which the day of judgment has come—the motive has been touched? Finding where it is attached, may we not trace each step the soul has trod, so that divers mazes, unnatural wanderings and inexplicable contradictions will be seen to be the clear and necessary results of easily defined law, the law of love, the perfect providence, that is universal to the utmost, including the most extreme detail of all particulars? If as embryotic substance we have existed from all eternity in the bosom of the uncreated Father, we in Him are at home, we have always been there, we, so to speak, are bride and groom, cause and effect. We came from Him unconscious embodiments of the divine entity: He was subjectively within us; we return to Him, through soul-growth, evolved conscious beings, divine entities, individualized drops of the universal ocean of all good; and, as the ocean is composed of innumerable drops, each drop fulfilling its mission through the execution of law, so also may it not be with us, no large, no small, each a perfected spirit, a polished stone in the spiritual temple of eternal life?

XXI.

Is there not an exact standard of absolute justice, mercy and truth? Does it not exist in the uncreated Cause of all causation, the infinite soul of the universe? Did it not inhere in our finite begetment? Is it not now subjectively within us, seeking to evolve and express itself? Is not absolute justice to be given and received in such a manner as not to admit of doubt, discrepancy or demur? May we not, through persistent animalism and gross brutality, so demoralize and degrade our spiritual nature—so shrink, shrivel, dwarf and obliterate our consciousness of right and wrong, our manhood with its inhering divinity—as to leave nothing but the mark of the beast to indicate what had been, and through the execution of law, absolute justice, mercy and truth had ceased to be? On the other hand, is not humane justice tempered with wise mercy, judiciously applied, the chief factor in the ways and means of soul-growth, so that by-and-bye when we get home to our Father's house—"the city of light"—our transformed affectional nature may be so illumined by the light of infinite love and life that our conception and application of justice may so exhaust the element and function of mercy that from disuse it will cease to be? Then, and not till then, may we be enabled to perceive and comprehend the sublime fact that everything that is, has been, or is to be, is absolutely right, and that the rule, the ruled and the ruler, are but three distinct departments of the all in all of life, not unlike the triune personage called in old theology "Father, Son and Holy Ghost."

XXII.

If we cut man loose from the object of his affection or the religion that bound him, without giving him the new theology to which to attach himself, will he not straightway fall into a pit of despair? But if induced day by day to fix his affections on more and still more worthy objects, will he not approach, step by step, nearer and nearer, and reflect more and still more clearly the spirituality and attributes of the perfect Cause?

XXIII.

Upon what other than the spiritual hypothesis, with its theosophic doctrine of a perfect Cause and Providence, can we base a satisfactory argument in favor of prayer? Is not our perfect Cause, with its differentiated agents, omnipresent and all-controlling? Can he not do through finite agents—ministering angels—what otherwise could not be done? Is not this idea gloriously adapted to the wants of the human soul? Is it not the only one by which may be produced the results each man knows he needs? Is such an idea unreasonable? Is such a course a mark of fickleness of mind on the part of God? Are not his laws ever the same, his providences ever changing, the latter always adapted to the circumstances and conditions of the agent's influence? May we not as well charge him with fickleness of mind, because from the same soil, expanded by the same sun, watered by the same showers, two plants grow side by side, as dissimilar as the rose and the violet? May we not as well accuse him of inconsistency because the acorn planted in the deep soil expands into the splendid oak, while another dropped in the crevice of some granite rock becomes a mere scrubby shrub? Is it inconsistent with the infinite perfection of the Omniscient to make blessings dependent upon the action of the recipient? Let the skeptic question the necessities of his own soul, to deny the efficacy of prayer *in toto*. To hold that the unchangeable God cannot be moved in accordance with his will, leads at once and directly to the doctrine of fatalism, which, believed in, renders the soul apathetic and incapable of advancement; but to hold God to be a sympathizing Father, ever ready to hear the cry of his children, a wise and beneficent creator, who has made the bestowal of his blessings dependent upon our effort, leads to a filial trust, to a warm gushing love, and a life of devotion to his service.

Verifications of Spirit-Messages.

SOPHIA SCOTT—S. B. WING.

In the BANNER OF LIGHT of Jan. 7th is a message from SOPHIA SCOTT. We were close friends for twenty-six years. She was always reticent, very brief and to the point in her remarks, and this message is entirely characteristic of her. The names mentioned are a wonderful test to her friends.

I also wish to verify the communication from S. B. WING, in same issue. It is a complete test, true in *every* particular.

I am at present time at home with my aged parents, and sister, Mrs. Annie Lord Chamberlain, who is still suffering greatly from her accident. She is grateful to the friends who have written and taken so much interest in her case, and will respond soon as able. The injury was to the head principally, therefore she is unable to do much writing. I agree with my friend, Mrs. Almira McLaughlin, that THE BANNER is the leading and best paper published in the interest of Spiritualism. Long may it wave.

Sincerely yours, in truth,

JENNIE L. WEBB.

Box 56, Mattapan District, Boston, Mass.

ROBERT BYRNES.

In the BANNER OF LIGHT of Jan. 14th, 1888, is a communication given through the mediumship of Mr. J. W. Fletcher, which I fully recognize as coming from my son ROBERT, who passed away some eighteen years ago. Although but seven years old he was quite conversant with spirit control, being quite mediumistic, and used to enjoy having a chat with Solo, who is one of my spirit controls; he also had great love for his grandma. I often feel his presence when traveling from place to place. It used to be a great saying with him, "When I go to the spirit-world I will come and watch over you." Long may the BANNER be unfurled to open the way between the two worlds, is the sincere wish of the writer.

Yours for truth, SARAH A. BYRNES.

From the Flower-Land.

Letter from Mrs. Clara A. Field.

To the Editor of the Banner of Light:

I left the bleak and wintry city of Boston on the 6:30 P. M. train, Jan. 15th, for the land of sunshine and summer called Florida, arriving in Jacksonville in forty-two hours without delay or accident. Mrs. Dr. Brigham, of Fitchburg, Mass., made the journey with me. The change from ice and cold was so great as to be thoroughly appreciated by us; we arrived at high noon, and found the thermometer at eighty degrees in the shade; the drive from the dépôt, through streets shaded on both sides by orange trees loaded with their golden fruit, gardens bright with roses in full bloom, as well as many other lovely blossoms, made a contrast which was delightful in the extreme.

We took rooms at the pleasant, quiet Hotel Glenada, where a nice lunch awaited us. We were assigned very pleasant rooms by the genial host, Mr. Gerrard himself, who personally looks well to the comfort of his guests—seconded ably by his amiable wife and the gentlemanly clerk, whose name has escaped my memory.

After a day's rest I sallied forth to find some of the friends of our cause. I called upon Dr. Johnson and wife, and found that I was well known to them by reputation. I received a cordial welcome, and from them learned that our good worker, Mr. Geo. P. Colby (who is under engagement to travel for the Southern Spiritualist Association), was to speak for them on three evenings, commencing that (Wednesday) evening. I attended the lecture, of course, and had a treat—it being the first time I had ever seen Bro. Colby. His discourse was a fine one, as also were the others in the course, as I learned afterward. I only attended one of them, as I had been invited by "mine host" of the Glenada to entertain his guests in the parlors of the hotel (on the evening of his second lecture), which I consented to do—the local papers speaking very flatteringly of my efforts. So the ball is started, and earnest workers, such as Dr. Johnson and wife, with a few others, will do all they can to keep it moving. May the angels be very near and help them in their efforts.

By invitation I left Jacksonville for St. Augustine, to be the guest of Mr. and Mrs. Whitney (old time workers and pioneers in this great movement), and to lecture for the Society Sunday, Jan. 22d. There is much interest manifested here, and both sessions were well attended. Arrangements are being made to keep me here for the winter as their speaker; Mrs. Margaret Fox-Kane is expected also. This is just what all speakers need at the present time—the corroborative evidence offered by a good test medium—and Mrs. Kane comes in excellent time to fill this requirement with us.

The cause needs the services of all our workers; it is time that we all realize the necessity of cultivating harmony—each helping the other, and thus aiding our angel friends in their efforts to make this world what it ought to be—a place of happiness and peace!

I shall do all I can to increase the circulation of the BANNER OF LIGHT, being sure that by so doing I am helping to spread the light in the dark places of the earth.

Fraternally yours,

CLARA A. FIELD.

Magnolia Hotel, St. Augustine, Fla., Jan. 23d, 1888.

Palatka, Fla.

To the Editor of the Banner of Light:

By the article in the BANNER of the 21st, under the head of Palatka, by "Octo," your readers will be perhaps misled. The entertainment there referred to was given at *St. Augustine*—that part of "ye ancient bailiwick" known as North City.

We have, however, had the pleasure of listening to a series of lectures from Prof. George P. Colby, the well-known and popular trance-medium. I can only say that "He came, he saw, he conquered."

A Spiritualist society was organized, and the following officers were elected for the ensuing year: Mr. J. G. Mangold, President; Mr. W. C. Nicholas, Vice President; E. A. Kniskern, Secretary; Mrs. M. Mann, Treasurer; Dr. J. A. Hall, Mrs. Nicholas and Mrs. Kniskern, Trustees.

In conclusion, allow me to say to the host of readers of the BANNER, that although we cannot boast of an ancient city whose foundations were laid over three centuries ago, yet we do wear the proud title of "The Gem City of the St. Johns," and that we will unite with our "friends in the cause" at St. Augustine, in extending to all Spiritualists and Liberals of the North, who contemplate coming South this winter a warm invitation to visit us and attend our meetings while here, and we will assure one and all a hearty welcome. N. K.

Jan. 23d.

PREAMBLE AND CONSTITUTION OF THE FIRST SPIRITUALIST SOCIETY OF PALATKA, FLA.

E. A. K., SECRETARY.

Whereas, It is our belief that there is a spirit-world, with its objective and subjective realities, and that mankind, in the way of orderly and progressive soul-unfoldment, pass from this world of matter into and become inhabitants of that spirit-world; and

Whereas, We believe that we may, under certain psychological conditions, aspirations and sympathies, receive communications from such spirit-world; and,

Whereas, We recognize as a truth that progression is the animating principle of both the spiritual and material existence and of the whole universe; and believe life on the material plane to be an educational course and necessary developing experience in attaining to the higher or spiritual life; therefore, be it

Resolved, 1st, That the spiritual-minded and sincere truth-seekers of the city of Palatka and vicinity do now organize themselves into a society to be known as "*The First Spiritual Society of Palatka*," for the purpose of further investigating the above-set-forth claims, and disseminating the same to the world; and that we recognize as Spiritualists all who believe in communion between the spiritual and material planes of existence.

Resolved, 2d, That while we recognize the fact that positive knowledge of immortality must necessarily precede any ethical or moral system based thereupon, and that external phenomena are indispensable in the acquisition of that knowledge, we hold that such knowledge and accompanying phenomena are not sufficient in themselves to spiritualize mankind.

Resolved, 3d, That while phenomena may be produced independently of the moral qualities of the medium, or earthly instrument of production, all phases, and especially the currents of inspiration flowing through inspirational speakers and writers, are dependent in their force and moral value upon the purity of the instrument through which they are transmitted.

Resolved, 4th, That all spiritual teachers, or those who appear before the world as such, should be held to strict accountability for their moral conduct while acting in said capacity.

Resolved, 5th, That this Society will not undertake to prescribe special rules of moral conduct, leaving that to the individual consciences of the members, but will insist—as a qualification of membership and respectable recognition—upon the observance of those general rules of life that constitute good citizenship.

Resolved, 6th, That this Society shall be organized as an auxiliary to the Southern Association of Spiritualists.

MEMBERSHIPS.

Article I. Any person may become a member of this Society by subscribing to its preamble and accompanying resolutions, and the payment of one dollar as a franchise right.

Article II. Any member convicted of gross immorality may be expelled by a two-thirds vote of the Society.

OFFICERS.

Sec. I. The officers of this Society shall consist of a President, Vice President, Secretary, Treasurer, and Board of three Trustees; and these seven shall constitute an Executive Board, five of whom shall be considered a quorum for the transaction of business.

DUTIES OF OFFICERS.

Sec. I. It shall be the duty of the President to preside at all meetings of the Society, to issue calls for special meetings, and perform such other duties as devolve upon presiding officers of similar organizations.

Sec. II. It shall be the duty of the Vice-President to preside in the absence of the President, and perform all other duties imposed upon the President in the absence of the same.

Sec. III. It shall be the duty of the Secretary to keep the minutes of the meetings, and the records and books of the Society, issue certificates of membership, and perform such other duties as may be directed by the Executive Board.

Sec. IV. It shall be the duty of the Treasurer to keep and hold all moneys, and render just and true accounts thereof to the Society, at least once in three months, paying out said moneys only upon the written order of the President, countersigned by the Secretary.

Sec. V. It shall be the duty of the Board of Trustees to hold in trust all properties, real or personal, which may, by will, gift, deed, purchase or other conveyance, become the property of said Society, and to furnish a good and sufficient bond for the value of the same.

Sec. VI. It shall be the duty of the Executive Board to transact all business belonging to the Society, to engage lecturers and mediums to disseminate the principles herein set forth, and to perform such other executive duties as may devolve upon it.

Sec. VII. The annual meetings of this Society shall be held on the second Sunday in the month of January in each year, *provided, however*, that at least thirty days' notice shall be given prior to the holding of the same, at which time the election of officers shall also take place.

Sec. VIII. The term of office of all officers of this Society, except the Board of Trustees, shall be one year, or until their successors shall be elected and qualified. Vacancies shall be filled by appointment by the Executive Board.

Sec. IX. The term of office of Trustees shall be three years.

Sec. X. The deliberations of this body shall be governed by "Cushing's Manual."

Banner Correspondence.

Missouri.

KANSAS CITY.—S. Edmunds writes: "I am a Spiritualist in every sense of the word, and though I was not convinced of its reality until 1882, since that time it has been to me a constant study, and through its teachings I have been led to see where I stood and somewhat of my relations to the invisible and potent forces in whose wonderful maze of constantly revealing mysteries I have, through more than forty years, been enveloped.

For about fourteen years I was engaged in the humble field of pedagogics, during which time I delved somewhat profoundly into the sciences, gaining from them that so-called knowledge as taught by the *savants* of the nineteenth century. And, though I had the best authorities on both sides of the Atlantic upon the kindred topics in which I was deeply engaged, they utterly failed to supply the longing desire that burned within my soul.

I continued teaching, studying and investigating until I was told by a number of good mediums that I must leave the educational field as teacher of children and prepare myself for the teaching of men. Such ideas to me sounded very Utopian, but I came to realize that they contained more truth than I had supposed, and gradually the contending forces have battled with my own inner self, and I have concluded to follow out the advice of my spirit friends.

While reading the message in the BANNER of Dec. 3d from Prof. S. B. Brittan, I was struck with his words:

'Truth fears no opposition, needs no defense, counts no protection, and is ever ready and alert to enter into conflict with error. . . . It seems to me that there are those yet in the body who have the ability, the power and perhaps the desire to come into close association with their ascended co-workers, and push this important department of work into every field; to send out from their stronghold such protests against the human denunciations and worldly scorn that are heaped upon our cause and our people, to send out such arguments and evidences in favor of Spiritualism and its claims, and indeed to busy themselves in spreading before the world just such accumulated testimony as will prove the worth, the utility and the undying and unimpeachable value of Spiritualism to a thinking world. This, I believe, may be undertaken by-and-bye—it may be so in a slight degree at the present time—and I say: All hail to those friends who are trying to do their best! All hail! your efforts are appreciated and understood by the higher councils of spirit-life.'

To those who have read the writings of our noble spirit friend and teacher, how natural and plain this message sounds!

But where are those who shall stand as the beacon-lights? Our old and tried veterans are rapidly passing from the green fields they have sown, to reap an abundant harvest in the spirit-world. While truth cannot be forced upon the bigoted mind, it is true that it can be made to appeal to the heart, yea, to the very soul. Then we say that there *is* a work for all earnest laborers in the broad fields of humanity.

In Miss Shelhamer's beautiful story, 'Sowing and Reaping,' we are taught that a well spent existence in the temporal is rewarded by a rich harvest in spirit-life; and we aver that it is the teaching of such truths that is to redeem the masses of mankind.

Kansas City contains quite a number of Spiritualists, and the interest is kept in a healthy condition by the labors of permanent speakers, and the seeds of truth are being sown by that tried veteran in the spiritual ranks, Bro. Lyman C. Howe. Bro. Howe's controls are grand. Their illustrations are very plain, and those who are so fortunate as to attend those weekly meetings are filled with many of the good things which the spirit-world has in store for earth's children.

Long live the BANNER OF LIGHT! It has been assailed for carrying upon its colors apparently false shades and tints; but in the true light of Modern Spiritualism, as it unfolds under the resplendent brilliancy of the Sun of Progression, each color responds to the vision in its own proper order; and its rainbow of hope stretches even across the ocean to bind in one common brotherhood all peoples of the civilized world. Its messages of love and affection have cheered thousands of hearts as they have been given through the noble organisms that have been attuned to the divine harmony of the spheres."

New York.

AUBURN.—J. H. Harter writes: "Allow me to thank you for the important editorial in a recent BANNER OF LIGHT, viz.: 'The National Reformers at Work.' The title or name is a good one, but the 'work' in which these 'Reformers' (?) are engaged is *not* good, allowing me to judge from what happened to me when in one of their meetings held in our city.

A service was held in the Academy of Music in Auburn, which was addressed by the Rev. D. McAlister, General Secretary of the 'National Reform Association.' At the close of his address he offered an opportunity to any one who wished further light upon the subject to ask questions. The lecturer argued the great importance of so changing our National Constitution as to acknowledge 'God, and the Christian Religion' in it. I arose from my seat, and asked the reverend speaker to give the definition of the *kind* of Christianity he wished incorporated into the Constitution, as there were several hundred different sects or kinds, *each* claiming to possess the true definition, and the genuine article, called 'The Christian Religion'? Without replying to my question, he abruptly asked: 'What are you?' I replied, 'I am a Spiritualist.' Without answering my question he said: 'Friends, appoint your delegates to attend the State Convention.'

When this was over I again arose from my seat, and recommended that if he wished to change our National Constitution it be so changed as to prohibit the importation, manufacture and sale of alcoholic liquors as a beverage; that inasmuch as we had in the United States, in full operation, about two hundred and fifty thousand dram shops, working misery, taxation, pauperism, crime and other evils too numerous to mention, it was in my opinion our first duty to make people *sober*, and in that way enable them to put more God and *true* Christianity into their *own* constitutions. After this was said by me, Mr. E., the President of the Young Men's Christian Association in our city, said: 'We must cut Harter's tongue off in order to keep him still.' At this juncture, the Rev. Dr. H., one of the Professors in the 'Auburn Theological Seminary' (Presbyterian), arose, and said jocosely 'We must give Mr. Harter a new heart.'

Not knowing but that some theological or surgical operation might be attempted to be performed on me without my consent, and without any good result, I shouted, 'I won't have it; it won't work. I have the same heart God gave me in the start, and it beats for the welfare and happiness of all human beings, and I *won't* have any other.' The meeting was here brought to a close, and I came away with the original heart of a Harter, and I am doing what I can to gather up the 'Fragments of Humanity.'

May the BANNER OF LIGHT continue to penetrate by its lustre the darkness of the people, whether their errors be found in the Church or State, or in that combination of the two now known under the name of 'National Reform.'"

Colorado.

DENVER.—Mrs. F. A. Logan states that great satisfaction is experienced by her at time of writing by the receipt of copies of the BANNER OF LIGHT, *Golden Gate* and *Carrier Dove*; also letters from Moses Hull (who was then speaking in Leadville) and others in Oregon, and different points—all showing that the good work is going on in an encouraging manner. She was much gratified by tidings from her only brother, informing her that he had resumed the meetings at Shattuck Hall, Oakland, Cal., which were suspended during the last days of her beloved sister Browne. "Perhaps," she adds, "some of my old-time friends would like to know of the whereabouts and doings of the 'Lone Pilgrim.' Eight Sabbath evenings in succession we have had good audiences in Harmony Hall, Lawrence street, in this orderly city of eighty thousand inhabitants. On New Year's eve, notwithstanding the inclemency of the weather, it was estimated by the door-keeper (who took the admittance of twenty-five cents) that three hundred went away who could not gain even standing-room inside the hall. The attraction only consisted of a short address, with healing, and a developing circle at the close; some inspirations and tests by two or three mediums, and some fine singing by a young German girl under control, her phase much resembling the gift possessed by Jesse Shepard. We purpose continuing these meetings indefinitely. Our object and aim has been to harmonize mediumistic elements, that each physical organism may be a fit temple for the Holy Ghost to dwell in. How well or how imperfectly our work may appear will be seen in the Summer-Land. It is not for us to question now whether the majority of earth's children approve or condemn, but 'what do the *angels* think of us?' We trust implicitly to heavenly powers for guidance in the right."

Massachusetts.

HAVERHILL.—Speaking of the services conducted Jan. 22d in this place by Jennie B. Hagan, under the auspices of the First Spiritualist Society, W. W. Currier writes: "In response to a call for subjects, a good supply was sent up to the platform. The first subject used was as follows: 'Do we Attain to Immortality? If so, are there any that do not?'

The influence controlling Miss Hagan contended that immortality is the result of life, and the fact of our living is the evidence of immortality; therefore life once individualized cannot be annihilated. Our life here is the winter of our existence. If one particle in creation could be annihilated, the whole could be. God being all and in all, to annihilate one particle would be to annihilate a part of God.

Second subject: 'The Dangers of Ignorance.'

The speaker said that ignorance had many dangerous roads leading to the jail, the work-house and kindred untoward outcomes—all being the logical result of want of knowledge. Many persons have but a single line of thought and action—upon nearly all things else being wofully ignorant. All who are trained by their profession or daily avocation to a single line of thought, are subject to dangers proceeding from those with which they are practically unacquainted.

Money and ignorance at the ballot-box too often decide the fate of the nation, at present. If you are a foreigner by birth, you can become an American by adoption; but you should be taught the worth of American institutions by and through a knowledge of their real value. Schools to more practically educate the masses would, to the mind of the speaker, prove the saviours of America and the world.

Six questions were also utilized in groups, for poems, in Miss Hagan's usually pleasing and instructive style."

BROCKTON.—D. T. Averill writes: "The discourse of Prof. W. F. Peck, of Boston, given before the Spiritual Society of this place on Sunday evening, Jan. 22d, was delivered to a good-sized and highly-appreciative audience. The speaker presented a vivid description of the feelings and experiences of his boyhood and youth—reared as he was under the rigid discipline of a mother imbued thoroughly with the principles of Orthodoxy of the olden type. He led his hearers step by step along his life's pathway, as he climbed, by the light of reason, from an undoubting belief in the dogmas of the endless damnation creed, up to the stirring heights of the Spiritualist's cheering faith and knowledge. First he was led to study the Philosophy of Spiritualism. Finding this so beautiful and satisfying, he then began to look for proof by giving attention to its phenomena. He gave a very interesting recital of some of the tests that brought conviction to his longing soul. All who have a chance should not fail to hear Prof. Peck; for the thoughts he gives forth are instructive, and presented in a very pleasing and entertaining manner."

Connecticut.

WATERBURY.—A correspondent writes: "Thursday evening, Jan. 19th, was the twelfth anniversary of the marriage of Mr. and Mrs. R. R. Callender. For many years his house has been open to Spiritualists; still longer has he been instrumental in giving messages and counsel from the other side of life. Their home has always been a headquarters for those interested in our Philosophy, and an avenue for spirits anxious to return.

The completion of twelve years of happy wedded life gave their friends an opportunity—which they gladly improved—to show their appreciation of the hospitality always so freely extended; so a strong delegation called on Mr. and Mrs. Callender, presenting them with a handsome bed-lounge, and giving them, also, a complete surprise. It proved to be a thoroughly enjoyable occasion, where every one was inspired by the spirit of good-will and cordiality. Several out-of-town friends joined with those here in offering congratulations and good wishes.

J. P. Thorndyke made the presentation speech, expressing in a felicitous way the good feeling of the donors; a poem, written by Eleanor S. Bird especially for the occasion, was read. Mr. and Mrs. Callender responded modestly and briefly, yet to the point, and with music, conversation, dancing and feasting the evening passed quickly away.

Their many friends all over New England will join in wishing them many prosperous years together—many another anniversary, made brighter by the grateful remembrances of those whom they have blessed."

Michigan.

LANSING.—Mrs. C. W. Ayres, Secretary, writes, Jan. 23d: "The interest in Spiritualism has been quiet here for some time, but is now reviving, owing to the labors of Mrs. Lunt Parker, with her daughter, Lily May Lunt. They came among us strangers. Her lectures and tests have called out many new seekers for something more satisfactory than the old-time doctrines of the Church. Through her efforts there has been a new society formed here, designated: 'The People's Spiritual Progressive Union.' The officers elected are as follows: President, Henry E. Porter; Vice-President, Samuel P. Buck; Secretary, Mrs. C. W. Ayres; Treasurer, Dr. A. W. Edson. This Society will hold meetings every Sunday at the new Spiritual Hall, 125 Washington Avenue."

The jug goes to the water until it breaks. That neglected cough may rack you until it breaks down the entire system and consumption is fastened onto you. A sure cure is found in Warner's Log Cabin Cough and Consumption Cure. Two sizes, $1 and ,50.

Spiritual Phenomena.

IN THE SEANCE-ROOM.

BY E. A. BRACKETT.

No. 3.

To the Editor of the Banner of Light:

In 1776 Mesmer published his discovery of Animal Magnetism, and for more than a hundred years, amid the jibes and sneers of educated men, it struggled for recognition. Now, under the name of hypnotism, it is an accepted fact. During the period of its forced probation there never was a time when it could not have been demonstrated in a few minutes to the entire satisfaction of an unprejudiced mind.

As mesmerism is the foundation of trance-mediumship and the so-called materialized forms, its acceptance must eventually lead to the recognition of all its different phases.

The opposition to mesmerism, with increased bitterness, has been transferred to materialization, and men who are considered respectable in the ordinary walks of life, demean themselves by the false charges they make against this last and most advanced phase of spirit manifestation.

While we may despise the ungentlemanly, and in some cases brutal attacks, we should not forget that among the strongest promoters of Spiritualism are those who are so unjustly opposing it; they are forcing those who know its truth to a vigorous defense and exciting the public to investigation.

No truth was ever crushed out by its opponents, and no one need fear that the attacks made in the present instance will retard the progress of the spiritual forces that are throughout the civilized world moving to the front.

It is not from this class that Spiritualism has anything to fear; the danger, if danger there be, comes from pretended believers, whose limited knowledge and narrow minds lead them to promulgate ideas and theories adverse to the great principles which underlie the whole movement.

I assume that the moment the existence of one of these beings is demonstrated by or through the phenomenon termed materialization, the fact of a spiritual world is assured beyond a doubt, and the quality of the manifestation may safely be left to its unfoldment. A phenomenon of such transcendent magnitude cannot fail, under the laws of evolution, to develop a character in keeping with its origin. The charge that they are evil spirits, demons, is but a relic of barbarism still nursed and cherished in the bosom of old Theology.

I have studied hundreds of séances, some of them in my own house, and have never seen one where the moral tone of the manifestations fell below the average character of the audience. On the other hand, I have seen much that was so beautiful that it is impossible to convey an idea of it by any known language.

My object in these brief sketches of the séance-room is, if possible, to point out some things which may aid those who have had less experience.

In a former article I spoke of a male form that came to me at the Berrys', in whose intelligence I had confidence. By this I did not mean to be understood that all the forms coming to me there, as well as at other times and places, were not equally as intelligent, but that the different individualities lead to different lines of thought and expression.

This spirit claimed to be my brother-in-law, who served in the late war, and was struck in the inner corner of the eye by a buckshot, which penetrated the brain. He lived some days, and passed away in an unconscious state. On his first coming to me at the Berry's he came so weak that it was difficult for him to give me his name; his garments were ill-fitting, and in every way he appeared, if such a thing were possible, to be made up of the odds and ends of the séance.

On one occasion he came wearing coarse hair on his head, arranged in such a way that I felt certain I could have removed it without hurting him. At another time he called me "Father." Remembering the old adage, I wondered if that were not the beginning of wisdom on his part. His confused condition lasted through more than a dozen interviews, and while I treated him kindly, I was, for that reason, but little interested in him.

At one of the afternoon séances I made up my mind to tell him that our meetings were not profitable, and that he had better retire. I was busily conversing with a lady on my left when a heavy hand was laid on my shoulder, and starting from my seat I found George standing beside me. Reaching out his hand with a hearty grasp, he said: "Are you glad to see me to-day?" With a sudden impulse I said: "What! you here, so far from the cabinet, and talking plainly too?"

Putting both hands on my shoulders he replied: "Yes; but it takes more strength to talk than it does to materialize." In both the tones of his voice and the light of his face there was an expression of great tenderness. Gently stroking my beard, he said: "This is longer than it was when I knew you. How do you think it would look on my face?" I replied, "It is too old; it would not be becoming." Instantly he remarked; "Look at me." As I looked, there came upon his face a perfect *facsimile* of my beard. Placing one of my hands upon it, he said: "I want you to be sure about this; pull it; do anything you please." I not only pulled it, but traced it up to its union with his face, and found it to be as firmly attached to his face as my own beard to mine.

After satisfying myself fully, I said: "This is very remarkable; still I have not changed my opinion; it is too old for you." "How is it now?" he said; and instantly the beard disappeared, and his face was as smooth as a boy's.

I had ample time and light to study this remarkable manifestation, and if I was prejudiced, it certainly was against him. Both his hands were on my shoulders, or on my beard, during the whole time. If what I have described did not occur, then trained human perception is worthless.

As he retired to the cabinet he shook hands with me, and said: "I should be very glad to meet you again." From that time he has rapidly improved.

Had my experience up to this interview been confined to the meeting of this one form I could not have been very much interested in materialization. My perplexities did not altogether cease with the sudden awakening of his faculties. As he grew stronger, his tone of voice and manner of speech grew very like those of one I knew on this side of life. He comes to me at Mrs. Cowan's séances with the same peculiarities; and is one of the few spirits who appear through different mediums with little or no change.

To a person of limited experience the resemblance of which I have spoken might be considered evidence of a confederate, but I am satisfied that such was not the case. My interviews with this spirit have taught me an important lesson. The shortcomings, the apparent blunders and mistakes made by these forms are often the best possible evidence of the truthfulness of the séance.

I have elsewhere given Bertha's explanation of the confused or dazed condition of some of these spirits on coming into the séance-room. If they are not strong enough to assert their individuality over the magnetic influences, they are liable to blend with or take on something of the interview which has immediately preceded their appearance.

The visitor often adds to this confusion by his disappointment and suspicion of fraud, even though these are not expressed, spirits being cognizant of mental conditions. With some, this has been a fruitful source of misunderstanding. Had they understood some of the laws governing these manifestations, they would have helped the spirits out of their bewilderment instead of wrongly accusing them.

There is a class of spirits connected with these manifestations with whom I have had but little acquaintance. At Mrs. Cowan's séances there sometimes comes a tall, well-proportioned male form, dressed in Oriental costume. Twice I have seen him come out into the room and in a clear voice address the audience in a very impressive manner. I have had opportunity to study this figure and to satisfy myself that there were no appliances independent of his form to account for his great height. Although generous and open in his bearing, I did not find him very communicative, not because of unwillingness, but apparently from inability to converse to any great extent. Wishing to know more about him, I asked the materialized form, George, if he knew him. "Yes," he said, "perfectly well. He is one of a band of ancient spirits who are connected with all materializing séances, aiding and encouraging your friends to reach you. Having no particular affection for any individual at the séance they do not often appear outside of the cabinet."

"Then," I said, "if they are controlling these manifestations, I suppose we shall have a rehash of all the old occultism of India and Egypt. Do these spirits still regard those teachings as true?" "That," he replied, "depends on how you understand them. What was taught in those days by the spirits was true enough, but has been so perverted and misstated that, to your understanding, it is not true. If your best friend was so disfigured and covered up you would not know him. The disposition to pervert spiritual truths to selfish ends has been and is inherent in all nations; the priest of ancient India and the priest of today differ, in this respect, only in methods. In your free republic, where every man should be master of himself, we hope for an honest hearing. This communication with another life is now open to you, and will go on developing facts as fast as you are able to receive them, and it will make all the difference possible whether you listen to the pure, simple teachings of intelligent spirits, or draw your conclusions from the distorted relics of the past."

We are passing through a revolution of materialistic and spiritual ideas, and it becomes the honest seeker after truth to avoid, as far as possible, the false statements and equally false theories which such an unsettled condition always gives birth to.

The rapid disintegration of old forms of religion has set free from their sectarian prisons a class whose minds are drifting through the realms of unrestricted thought. Many of these persons are attracted to these manifestations. All this would be well enough if they would leave behind them the *débris* of old creeds and the mental dyspepsia engendered by decaying ideas. The orthodox heaven and hell, the effete spiritism of India, the revival of Theosophy, with its elementary spirits, its floating human shells and the mythical brotherhood of the Himalaya Mountains, have no direct bearing on the present phase of Spiritualism.

Whatever of truth those early communications may have contained, they come to us laden with speculations and conclusions adverse to our civilization. New wine is not for old bottles, neither can the evolution of thought in its onward march carry with it these lifeless remains.

There is, probably, but one Principle or Intelligent Force which governs everything. It creates matter and all its varied changes, calling out from space invisible forms that are made visible to our outward senses, and rendering them again invisible.

The eruption of volcanoes, the storms that inundate the valleys, the gigantic upheavals of the earth, the almost infinite phenomena of life, whether called good or bad, are alike due to this all-pervading Force.

High and low, good and bad, are only different degrees of unfoldment. Nature leaves, for a time, the waste material of her handiwork to be changed and molded into other forms.

The temple she builds is sacred to the indwelling spirit, and all esoteric or other teaching that tends to debase the body, as fasting, penance or self-inflicted punishment, is a perversion of that which in itself is noble.

While spirit is united to what we call matter, a vigorous, healthy mind and body must ever remain the best expression of the Divine Force in nature. Science has paved the way to a more realistic method of thought, and the dominant materialism compels us to walk with our feet on the ground. If we build at all it must be upon solid facts, and not upon the mystical vaporings of a bygone age.

To meet this changed condition, intelligent spirits have descended to the sensuous plane of materialized forms, demanding recognition. Until the mental atmosphere that surrounds these phenomena is free from the poisonous influence of falsehood and distrust, we can form only imperfect conceptions as to what may be their future development. Their present outcome is the one great fact of spirit return through that harmony which love alone creates. Like the pure and affectionate teachings of the early Christians, Spiritualism is in danger of being engulfed by attempts to engraft upon it theories and ideas entirely foreign to its present mission.

Make yourself nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth what fairy palaces we may build of beautiful thoughts, proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us — houses built without hands, for our souls to live in.—*John Ruskin.*

Hotel Waiter—"You are late for lunch, sir." *Eminent Physician*—"Yes, I had to finish my magazine article on 'The Laws of Health,' so as to get it into the next mail. What have you to-day?" "Hot rolls, clams, plum pudding, apple dumplings, mince pie and fruit cake." "Bring 'em all."—*Omaha World.*

Passed to Spirit-Life.

From her home in Warwick, R. I., Jan. 5th, 1888, Mrs. L. W. Brown (formerly Mrs. Pease, of Putnam, Conn.), in her 54th year.

She was a firm Spiritualist and a good healing medium, and did much good for suffering humanity without fee or reward. She was a kind, generous-hearted woman, and is greatly lamented by those she had saved from sickness and death, as well as all others with whom she was associated. She was a great sufferer for months, bearing her affliction with composure and great fortitude, knowing that on her departure from her body she would be ushered into the higher world of unfoldment, where life is real.

LUCIAN CARPENTER.

Providence, R. I., Jan. 21st, 1888.

From Plymouth, Mass., Sunday, Jan. 15th, 1888, Mr. Nathan Churchill, aged 76 years.

Mr. Churchill was a veteran Spiritualist, earnest and conscientious, and in his own way did a good work for the cause so dear to him. He was a subscriber to and occasional correspondent of several spiritual papers, and an outspoken friend and advocate of mediumship, realizing that through its channels only can the Spiritualist claim any superior knowledge of the hereafter. I. C.

From Needham, Mass., Jan. 16th, Mr. John Thomas Saville, formerly of Annisquam, aged 66 years and 6 months.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 4, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Confession at Last—Truth is Mighty.

So scientific thought really has its limitations. At least Prof. Josiah P. Cooke of Harvard University makes a public declaration to that effect. His frank assertion is that there is but a small class of the laws of nature which may be regarded as exact. He admits that most physical laws are not realized with mathematical exactness, *but are ideal truths*, more or less false in each particular case. When we are able, he says, to go behind the phenomena to their proximate causes, we shall undoubtedly find that the law and its variations are merely different phases of the workings of one complex system, but it is doubtful whether, by man's limited powers, the anomalies of nature will ever be fully developed or its discords resolved. In most cases the relations of phenomena are so complex as to admit of no simple, even approximate, expression.

This is an important admission, coming from the source it does. It is as good as a "give away" of their case by the scientists. Here they are, now, forced to own up that the relations of physical phenomena are too complex to allow of expression; yet when they are brought face to face with the far more complex relations of spiritual phenomena, they have no answer to offer but one of affected contempt. By what authority do they presume to discriminate after such a fashion, confidently expecting that other men, not professed scientists, will reverentially subscribe to all they utter? Professor Cooke sincerely protests against the sophistries of materialism, but if raw assumption is a whit better than raw materialism, we should be glad to know in what particular.

A law of nature, says Professor Cooke, is simply a declaration, or statement, of a certain order, sequence or relation obtaining among natural phenomena; simply a statement of observed relations. Causation is associated with a law of nature in the popular conception, which undoubtedly arises from the figurative use of the word "law" in this connection. Human laws may be cruel, but to call the law of gravitation pitiless is like calling the multiplication table inexorable. The problem of evil which the world everywhere presents is a fact of nature as well as a law, but is not to be confounded with law.

Man, went on the Professor, cannot increase by the smallest fraction either the material or the energy he employs; but he can introduce into the chain of causation conditions by which he is able to control and determine events, and even to alter the face of the earth. Why, then, he necessarily asks, may not new issues appear in nature? Why may not a new force overrule an old one? Why, indeed, may not unrecognized agencies which have always existed, and whose effects have been slowly accumulating, at any moment appear as important factors in human affairs and relations? He calls on his hearers to remember that it was only a century ago that the first indications were noticed of a power which is now one of the chief agencies of our civilization. What were these indications? Only the momentary twitching of a frog's hind legs. But the audible and intelligible occurrence of raps in an humble house at Hydesville is held up to ridicule by the same men who speak in such terms of respect of the momentary twitchings of a frog's hind legs. Why may there not be wrapped up at least as much meaning in one as in the other?

Now if it be true that there are unrecognized agencies which have always existed, that may at any time make their appearance as important factors in human affairs and relations, and if man can likewise introduce conditions into the chain of causation by which he may even alter the face of the earth, what have we at last but an out-and-out admission from a scientific Harvard professor that the very agency for which his class has had only contemptuous ridicule from the beginning is fully capable of controlling and determining events and changing the face of the earth itself? And if, also, the relations of physical phenomena are too complex to be even simply expressed, why should it be so very easy for these same modest and self-abased scientists to find adequate expression for the infinitely complex relations of the phenomena of spirit? If the material is so baffling, how is it that the spiritual is so plain that its mysterious and subtle claims can be determined by the very men who give up in the presence of the external and natural? The question answers itself. In this compelled confession of a leading professor of science is his surrender of all assumptions as to the worthlessness of Spiritualism.

If, as Professor Cooke allows, man in the bodily form can introduce new conditions into the chain of causation, he certainly ought to be no less, but even more, able to do it when he exists as a spirit. In that case, what should forbid such interference by him as a spirit being rightly called one of the "unrecognized agencies which have always existed," appearing as "an important factor in human affairs and relations"? We are only pursuing the train of thought laid down by Professor Cooke himself. We are simply accepting his suggestion in reference to the appearance of "new issues in nature," which he properly points out as likely to announce themselves by so ridiculous a herald as the movement of a frog's hind legs.

It was inevitable that the scientists would be brought round to this newly proclaimed position which is held with so much reason by Professor Cooke. He could not, indeed, stand forth and truthfully answer the questions awaiting an answer in regard to the operation of law, without conceding the fact that all law is at most but an ideal truth, and subject to conditions which man can control with greater facility as spirit than as mortal.

The Professor is ready to admit that what are called natural laws are not all equally definite or equally exact, and that very few of the recognized laws of nature are absolutely fixed and invariable. Yet his class are prompt to assert that the spirit-phenomena are in contravention of the laws of nature. After all, they know nothing certain about it. They are not to be permitted to plead ignorance in one case, and to assume omniscience in the other. If it is all mystery at best, where all is claimed to be known, much more profound must the mystery be where everything is unknown. Spiritualists ask for nothing unreasonable here. They have never failed to protest that they could do little more than observe and interpret phenomena as they were presented; and what more does Prof. Cooke profess for the scientists to be able to do in regard to the accepted laws of nature, ending at last with the confession that, at the best, they are but ideal truths, and wholly incapable of apprehension.

He goes further, and freely admits that they are so far from being wholly understood that agencies hitherto unrecognized and unknown, but always existent, may at any time present themselves in a manner that will compel recognition. In a statement like this, how plainly does he not put the case for the appearance of Spiritualism, with its manifold and mysterious phenomena. And in his felicitous, because truthful, statement that so common a circumstance as the jerking of a frog's hind legs may be employed for the announcement of an agency till then unknown in the great repertory of nature, how convincingly does he not put the case in favor of the simple phenomenon of the rappings at a child's pillow, the announcement of the appearance of an infinitely more powerful agency, which is destined to direct into new and deeper channels the life of the human race.

Why, then, do the scientists hold back and scornfully refuse any longer to give recognition to the existence of spiritual phenomena equally with those which are called natural? Here is the open statement of mystery on every side, in what is both seen and unseen; here is the confession of inability to decide where knowledge either begins or ends; here is a complete overturn of all the conceited and clannish assumptions on which so-called science rests its claims; what is to hinder the application of the same conclusions to the phenomena of spirit that is made to the phenomena of matter? what makes truth true for one class, or kind, of phenomena and not for all? what shall be allowed to finally decide that one hitherto unrecognized agency in the production of phenomena is to be welcomed into the circle of knowledges, and another one contemptuously shut out?

Evidently the issue is rapidly narrowing itself in men's minds into a close compass. We need have no fears, either, that truth will not present its case in the most effective way in the court of human judgment. As we see already, the scientists who have superciliously turned their backs on its plea are unconsciously made advocates while they think they are critics and final judges. Even while they confess themselves baffled in their search for real knowledge respecting nature, the light of the spiritual streams along the lines of their limited attainment to show them that science is not to be arbitrarily limited by the visible and external, but is privileged and instructed to reach out after all forms and relations of truth, which ignorance can neither distort nor prejudice color.

The Gift of Vision.

A verse in Proverbs (xix: 18,) says: "Where there is no vision the people perish." Then, as now, there was a vital need of vision. There is a great deal to be said, as there is also a great deal thought, on this matter of Vision: It is oftener called visions, and so its real meaning suffers disintegration. The person who sees visions is generally thought to be unbalanced, if not flighty, and his judgment on ordinary matters is considered unreliable. Whereas the person who possesses what is called the power of insight, of penetration, is regarded as superior, in point of gifts, to those around him. It is all one and the same thing, however; at any rate, it would baffle anybody's acuteness to draw the line between the one and the other. If there is any difference between the one who sees visions and the one who possesses ready insight, or vision, it is in the practical sense only, and that is always to be held subordinate to the unlimited and spiritual sense.

A suggestive discourse on this most interesting subject of Vision, uttered by Rev. Mr. Houghton, Universalist minister at Storm Lake, Iowa, has recently fallen under our eye, which merits perhaps more than ordinary attention. After an ascription of gratitude for the gift of sight in general, without which we should be robbed of many of the higher joys of life, the speaker propounds the significant question whether sight implied merely the observation of the varied objects of the physical world; because, if that is all, any creature that is endowed with eyes is the equal of the most gifted person. The eyes of the tiny ant outshine those of the fairest maiden, and vie even with the flash of her diamonds. Yet the little insect cannot behold what we do, sunset glory and starlight beauty, the mountains and the seas. It lives in its own diminutive world, beautiful but narrow. And so with the entire animal creation.

So that mere eyes are not enough; they are but windows to look out from. The windows themselves cannot see, but are the medium through which vision is transmitted. It is the capacity of the seer alone that determines what shall and what shall not be seen. It is the seer that possesses the vision. If we could only put our own eyes into the heads of some other persons, how much more and how differently we should see from what we do now. Our physical and our intellectual view of life is modified in numberless ways by our experience, our education and our habits of thought. The trained botanist sees in flowers and plants and trees what does not exist for the eyes of the person who knows little or nothing of botany. The practiced geologist, the delving miner and the artist each sees wholly different things from the height of a mountain, and only because they are all looking for different things. They have the same eyes, but not the same gift of seeing. And that gift belongs to the being within to whose external being the eyes belong. We all look abroad on the world with the power and in the direction which our temperaments, our tastes and our habitual thought combine to inspire.

Our Universalist expounder of this profoundly interesting subject admitted the two-fold nature of vision. Though his definition partakes, insensibly perhaps, of the theological character, he really means to convey the idea that there is but one true vision, and that is the internal, or spiritual. If we see only externally, we are not much better than blind. The Scriptures, says our friend, nowhere attempt to limit our vision. We are summoned to look and to penetrate the mysteries of life. Revelation and religion include all things good. The days of mystery are passing away, and a world of order and beauty is opening to our awakened sight. In life it is the one whose vision is the clearest that succeeds. The mechanic or the merchant must needs make his calling a vital part of him. Neither can hope to prosper if he is careless or heedless. The lawyer must be quick to discern the value of testimony, to follow the meaning of statutes. The medical man must have a clearness of vision that enables him at once to comprehend the nature of disease and the peculiarities of temperament which are so interwoven with it in its many forms. And the minister should have the vision of Luther, of Wesley and of Murray to keep the world of men from spiritually perishing. Washington and Lincoln saw the vision of a whole and happy republic of freemen, or they could have accomplished nothing. Grant saw the vision of final victory, to be undisturbed thereafter, on the smoky heights of Vicksburg, in the swamps of Chickamaugua and through the dreary Wilderness.

In our domestic life, remarked this speaker, many a home is perishing to-day for want of vision. How many infelicities under domestic roofs would clear up and disappear, if the many peculiarities of disposition and the varied motives of mind and heart were more clearly seen. A more perfect knowledge of character before marriage, and a more considerate judgment afterward, are sadly wanted. In all household tempests we should strain our vision to behold the dawn of peace. In the whole course of our lives it is vision that helps on reality. The people perish in poetry, in art, in invention, in literature, where there is no vision. This is one of the plainest lessons of history. In the height of the glory of Greece and Rome, the eyes of the population were lustrous to see the many deities that presided over their destinies. As the light went out for them, the darkness set in.

There would be no civilization for the human race if these lights of vision were not all the while kept burning somewhere. For an untold multitude life would not be worth living, if it were not thus illuminated. Some people call it illusion, and fancy that thus characterizing it ends it; but what is life at best but an endless series of these so-called illusions, raising expectation, but never satisfying the enjoyment, and leading us on and on to the end? It is furthest possible from self-deceit; it is but the gift of vision that is imparted in a larger or less degree to us all, and is to be cultivated as the very life and reality of our being. Some people name it ideality, but that in its turn requires explanation. For if the idealization of things external, the turning of the real into the ideal, is the same thing, then it is neither more nor less than vision, and that is in the last analysis our very life itself. Thus does the man of vision realize what the self-styled practical, that is external, man is wholly ignorant of.

If, continues our preacher, a clear vision is so essential to earthly pregress, what shall we say as we enter upon heavenly pursuits? We listen, says he, for the footfalls on the further shore: "Many believe the sea of eternity bears on its bosom many a white sail, that the angels of love have launched their silvery barks and are gliding down to earth, laden with messages of joy and peace for a suffering world." We seek the light, he said, and *shall it be long hidden from us?* Is there an earthly answer to every human cry, and no response to the questionings of the soul? Is nature more generous at the foundation of her temple than in the finishing of its dome? Do we make all earthly things ours, then stand like paupers at the gate of heaven? Is not the upper life as brilliantly lighted as the lower? Does the giant of Death conquer the God of life?

That the soul is possessed of eyes other than the visual organs, is apparent from the spiritual experience of the race. Some there are who see not, as there are others who sing not; but this is no argument against the reality either of music or of the spiritual vision. Illustrations of spiritual gifts are to be met with all along the pages of history. If the range of our vision were shut in by the walls of the material universe, and no light could come from beyond the grave, civilization would soon perish with the dust. In the very midst of the cares of life we are to seek for that view of destiny which brings light out of darkness and snatches victory from defeat. The heart is always strengthened for external trials by the inward belief, a vision at most, in something fundamentally good. We are therefore to seek for and await the coming of the true vision before we yield to discouragement, which is the precursor of despair. When we do thus yield, we are truly said to perish.

We earnestly commend this higher and truer view of the things of this life to every one's thoughtful consideration. What comes to us all in flashes, like the wind that goes and comes as it listeth, we are to make habitual and regular, the guide and companion and inspiration of our lives. We need not be what the world calls great in order to possess vision in the largest degree. And in possessing it we secretly become conscious of having what the world can neither give nor take away. It is wholly of the spirit, and spiritual. It gilds the past like the clouds that make the pavilion for the setting sun. The drudgery of life ceases to be drudgery, and takes on a poetic, that is a divine, significance and meaning. It crowns our commonest experiences with a halo of beauty. It smooths the rough ways, defies poverty, inspires cheerfulness and courage, and wears the harness of life without letting it chafe in any part.

The Public School—A Western Warning.

The recent session of the Association of Teachers in Montana Territory, continuing for three days, was held at Helena, and we find an account of the Association's proceedings in the Helena *Daily Independent*. The essay read by Mr. Carleton, principal of the Helena High School, treats of the future of our public schools in a manner that is urgently suggestive. He makes the statement that seventy-five per cent. of our vast immigration goes west of the Mississippi River, and that a very large majority of it is apt to be against the public school. Along this stretch of country, he says, in which we form a conspicuous part, truth and error, freedom and bondage, knowledge and ignorance, tolerance and intolerance will one day contend for the mastery in a struggle whose echoes will be heard around the globe. The day when we could laugh at these dangers and hurrah for the United States in the same breath is passed.

Recurring to the oft-quoted definition of the word Education, the essayist declared that there is no religious element in the meaning of the word. Yet Cardinal Gibbons, in an article in the *North American Review*, quotes freely from the obsolete definitions of Webster, and asserts that education means to instruct, to instill into the mind principles of art, science, morals and religion, and therefore insists that religion cannot be divorced from education. But the wish is father to the thought in all these arguments of our Catholic friends. The speaker said frankly that the Catholic opposition to our public school system is one of the greatest dangers that threaten the free schools in the Northwest. Yet he disavowed all wish to cherish any sectarian feeling on the subject, and would consider it only in a spirit of candor and open and absolute truthfulness.

He declared it to be a fact which could not be questioned, that the vast majority of Catholics in this country, comprising the better classes and the best educated of them, are firm believers in and friends of our public schools. It is likewise a fact that it is the policy of the Catholic Church to build up a great system of parochial schools in opposition to our public schools, and a gigantic beginning has already been made in the Northwest. Every priest and church officer seems pledged to this policy of the church. The charge brought against the public schools by the Catholic hierarchy is that they are godless and immoral. They insist that religion and education shall be joined together.

But what kind of religious teaching shall we have? The Orthodox Protestant wants his kind; the Universalist Protestant desires his kind; our Catholic brother demands his kind or none; our Hebrew friend insists that none of these will do for his children; and there are many others who do not want their children to be instructed at school in religion of any kind. What, now, is to be done in the face of such varied wants, demands and preferences? The founders of our republic, answers the essayist, with that wisdom and sagacity which characterized their every undertaking, left the religious instruction of the child to the home and the church, where only it belongs. They declared for all time that the Church and the State could not have anything in common. We should teach morality, love of country; teach our boys and girls to be true, noble and useful men and women; and leave the rest to the Church to do.

Cardinal Gibbons says, however, that if the denominational plan of Canada prevailed, the evils of our school system would disappear. Would he compare the condition of the people of Canada, under the denominational plan, with that of the people of any State or Territory of this Union? The Church, said the essayist, advocates the denominational plan in order to secure its proportion of the school money. Suppose we concede to our Catholic friends the right to draw their proportion of the school money. What results? In a little while our Episcopal friends demand the same right. Denomination follows denomination with its claim. The public school thus goes out, and the denominational school comes in.

The result is, as a nation we turn squarely about and face the setting sun. We take our leave of liberty and progress. We welcome thrones and altars that for centuries wrung the life-blood from the starving peasantry of Europe. And America, called the hope of the world, disappoints the world, because the public schools, which were the hope of America, were displaced and overthown. The public school, said the essayist, must not perish, but it must be purified. It is the corner-stone of our institutions, and they stand or fall together. That can but be a strange conception of religious education that would put secular education in jeopardy, which is ready and willing to sacrifice all needed progress in practical knowledge to the supremacy of its own claims to authority.

☞ The South Carolina zealots who hounded the Rev. Dr. J. Woodrow because of his liberal views and teachings on evolution, and caused him to be turned out of the chair of didactic and polemic theology of the Theological Seminary in Columbia, have been at their old tricks again, of late, and he has been made to feel the hand of persecution once more, efforts being put forth to prevent students from listening to his lectures as a Professor in the University of the Palmetto State. At last accounts both the Doctor and the students remained firm, and thus virulent adversaries were enjoying(?) a quiet "set-back."

☞ A large proportion of the trouble and inharmony in the ranks of Spiritualists is caused by hints, surmises and innuendoes for which no one individual is responsible, because the one who originates them declines to support them by proof, or even to have himself or herself known by name.

☞ Our thanks are tendered to Mr. George A. Bacon, of Washington, for a copy of the Official Congressional Directory, by W. H. Michael, clerk of printing records. It is a royal octavo of 296 pages, with a fine engraving of the Capitol and a map of the city of Washington. As a book of reference it is invaluable.

A. B. Richmond's New Book.

The patrons of THE BANNER have from time to time been informed of the progress made by A. B. Richmond, Esq., in his preparation of a new work—bearing on the Seybert Commission and its remarkable "findings"—which when issued from the press would, we predicted, create a profound sensation. The book has at last (as will be seen by the announcement on our eighth page) been brought out from the press of Colby & Rich, and cannot fail to verify our prophecy and make its way in the reading world.

In a clear and explicit manner Mr. Richmond describes in this work what he experienced at Cassadaga Lake last summer. As he entered the camp-ground, and saw among the crowds of visitors, judges, lawyers, doctors and learned professors, as well as business men from every condition of life, "I smiled," he says, "a complacent kind of a 'Seybert Commission smile' at the weakness and credulity of my fellowmen." At this moment he, adopting the words of Puck, said:

"What fools these mortals be!"

But when he left he was compelled to say,

"And fools, who came to scoff, remained to pray."

It is needless to remark that the feeling indicated by this expression shows that what he had thought a mere fallacy had been proven to him to be a stubborn fact. He was, therefore, in order to be consistent with his well established reputation as a conscientiously honest man, compelled to report to the world his convictions, and he did so in his able "Open Letter to the Seybert Commission," a copy of which has appeared in these columns. To those who think he may have been mistaken in his observations, and consequently in his conclusions, he says: "Surely a man of average mind can tell with certainty whether he held two slates in such a position, and under such conditions that another person present could not write on them without his knowing it." He avers that, to his own personal knowledge, slates were thus held, and while being so held writing was produced on them, *fac similes* of which he gives. Were it to be admitted that he could be, under such conditions, deceived, "then," he says: "all the ordinary methods by which we obtain knowledge are fallacious, and the facts in life that we can be certain of are few indeed."

"Nature," he continues, "did not intend that our senses should be *false* witnesses, but truthful; and the instances where they testify falsely to us, compared with the millions of truths they tell us of every day of our lives, are as a single grain of sand to the accumulation of an ocean's shore, or a single leaf to the foliage of a forest."

We do not purpose at this time to give any extended review of this masterly arraignment of the Seybert Commissioners' report of their so-called investigations—that step will be deferred to another opportunity—but simply to direct the attention of our readers to the fact that no more able defense of the truths of Spiritualism, so far as Mr. Richmond has experienced them, or of the integrity and intelligence of its adherents, has been put in print than is embraced in this new and strikingly interesting book. That it will have an extended circulation and be thoughtfully read and approved of by all honest minds there can be no doubt.

A copy of Mr. Richmond's book should be in the home of every Spiritualist, and of every individual who loves truth and desires to follow its lead.

To Southern Spiritualists.

MRS. CLARA A. FIELD has a letter from St. Augustine, Fla., on our second page, to which attention is called, as also the Secretary's statement of matters at Palatka. Mrs. Field, who is an eloquent inspirational speaker, is an authorized agent of the BANNER OF LIGHT for the taking of subscriptions. We trust that the Southern Spiritualists will feel to keep her actively employed both in her medial and business capacities.

☞ Many years ago Mr. Epes Sargent was editor of the *Boston Transcript*. Later on he became a prominent Spiritualist and wrote several excellent books upon the subject—while doing much other literary work. Several years after his connection with the *Transcript* ceased, he was one day in its office, when the subject of Spiritualism was broached by the then editor. The same day he paid us a visit, and in the course of conversation remarked, in a somewhat indignant mood, that he was not in the habit of using profane language, but, said he, "I was tempted, on account of the exceedingly silly questions put to me in regard to the Spiritual Philosophy, to say 'What a blanked fool you are!' But I did n't."

☞ Mrs. J. H. Conant, our late medium, never believed in the reincarnation or reembodiment theory, as stated recently in a Boston sheet. On the contrary, she always personally opposed it. We heard Mrs. Dyar-Clough—then Mrs. Dyar—deliver a lecture on reembodiment in Mr. Ayer's private house one Sunday previous to the building of the Temple, which we endorsed, and said so then and there, consequently we have nothing to offer against her late lecture upon the same subject. But this we do aver, namely, that Mrs. J. H. Conant assures us she did not control Mrs. Clough during its delivery.

☞ *The National Republican* of Washington, D. C., states that at the regular meeting of the Unity Club—held on Friday night, Jan. 27th, at the residence of Mrs. Cowling, 512 I street Northwest—the essayist of the evening, Mr. Geo. A. Bacon, read a very suggestive paper on "Hidden Powers," which proved to be an elaboration of the subject of psychometry; the topic (as are all to the elucidation of which Bro. B. turns his attention) was skillfully handled.

THE BANNER is in receipt of the first number of an Italian Spiritual Magazine, issued at Firenze (Florence), entitled "*Il Corriere Spiritico*," and dated Jan. 1, 1888. It is a work of thirty pages, in colored paper cover, with a portrait of its editor, Giovanni Sucol.

Re-opening of Our Friday Afternoon Circles.

The services of Mrs. B. F. Smith, the well-known trance medium, of Lawrence, Mass., have been secured for the present, for the transmission of individual spirit messages at our Public Free Circle Room on Friday afternoons.

Her first séance will be held on Friday, Feb. 10th, at 3 o'clock.

George W. Morrill.

A message from our old friend and townsman, Mr. G. W. Morrill, who suddenly passed to spirit-life last year in this city, at the Adams House, has, it seems, been received through *Rowley's Occult Telegraph*. A full description of Mr. Rowley's mediumship in this direction has appeared in these columns, therefore it is unnecessary for us to go into any explanation in that respect. Here is the telegraphic message from the other world, which is so characteristic of Mr. M. that we make no apology for placing it on record:

"I have a message I would like to send to my friend Colby, if you will be obliging enough to receive it and forward the same to him. I am George W. Morrill. Mr. Rowley, you will probably remember me, as I met you, while in my earth-life, through the courtesy of Capt. William Wilson. I am very glad to meet you again. Please introduce me to your colleague. [Here I introduced him to Whitney.—*Rowley.*] Doctor, I am glad to meet you; glad to see that you and Rowley are doing such noble work, in curing the sick and afflicted. You will both of you please excuse me now if I devote the rest of my attention to my old friend, Mr. Colby. Before I go any further I will say, however, please do not forget to give my kindest regards to Capt. Wilson, and tell him George is all right, and that I will send him a message when opportunity presents itself.

"*My Dear Friend Colby*—You may think I am derelict in my duty in not writing you sooner; but I know you will pardon me when I inform you that this is my very first opportunity to communicate with you by telegraph, as Mr. Rowley is so much engaged with his medical business that it is almost impossible for a spirit who is not a doctor to get anywhere near his little machine. But now, through the courtesy of Dr. Wells and the rest of his band, I am permitted to come and send you this greeting. Oh! my dear friend C., there is so much that I would like to say that I scarcely know where to begin. I would dearly love to sit down by you and talk for hours, I have so much of interest to tell you. Won't you be kind enough to give this communication publicity, so that it will reach the dear ones who are left on earth—those of my own kith and kin? I cannot write to them all personally; but let this message convey to each and all my dearest love and most earnest affection and sincere regards. I was somewhat surprised when I found myself outside of my physical body. Thanks be to the good spirits on this side who had sent me so many descriptions of this life that I was not a stranger to it, but soon satisfied myself that what I had learned of spirit-life was true, and that I had only received a single crumb of the great spiritual feast which I have been allowed to partake of since coming over to this side. But my time is up and I must go for this time. Do you remember the time, since I passed over, when you and Capt. William Wilson went out away from Boston a short ways—when I got control of you and talked with Bro. Wilson? I know you will remember the time. When I get time I will be pleased to give you some of my experiences since coming over here. With my very best wishes for yourself and THE BANNER, I am,

Respectfully and fraternally yours,
GEORGE W. MORRILL.

"*Mr. Rowley and Dr. Whitney:* Permit me to thank you for your kindness in receiving and transcribing what I have written, and I will be still further indebted if you will send this to Bro. Colby.

Very truly yours, G. W. M.

"*Friend Colby*—After I had your letter sealed up, I sat down to the instrument, and was informed by the operator that some one was present who wished to speak to you. So I read off the communication as given me, and Dr. Whitney copied it strictly *verbatim* throughout, as you will see from the foregoing. If you wish to make any use of it, do so. I have often wondered why some one did not send you a message before through the instrument.

Very truly yours, W. S. ROWLEY.
Cleveland, O., Jan. 11th, 1888."

Onset Bay Matters.

At a meeting of the Board of Directors of the Onset Bay Grove Association, the following Committees were appointed for 1888:

Standing Committees: On Public Property—Alfred Nash; on Legal Advice—E. Gerry Brown; on Railroads—William D. Crockett; on Temple and Pavilion—Simeon Butterfield; on Cottages and Tents—W. W. Currier; on Police—E. Y. Johnson.

Special Committees—Camp-Meeting: On Camp-Meeting Speakers—William D. Crockett; on Camp-Meeting Privileges—E. Y. Johnson; on Entertaining Speakers—Cyrus Peabody and Mrs. J. P. Ricker; on Music—George Hosmer; on Printing—E. Gerry Brown; on Street Lamps—W. W. Currier; Resident Agent—Benjamin H. Bourne.

We learn from Bro. W. W. Currier that the fury of the storm Jan. 26th, a high tide, and a surging mass of beaking ice-cakes, proved too much for the steamboat wharf at the Grove. The wharf is a complete wreck—the heavy timbers are broken, and in fact the entire landing is nearly destroyed. It is a great loss to the Grove Association, as it will probably cost over $2000 to rebuild the wharf, which it will become necessary to do, in order to accommodate the summer excursionists who visit this favorite resort by water.

To Inquirers.

While we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may answer for one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and judge of their claims for himself.

☞ Now that February is with us, it is a reminder that March follows, and that the 31st of the latter month will be the *fortieth anniversary of the advent of Modern Spiritualism*, which no doubt will be celebrated as usual all over this vast country. And we would here suggest to the friends everywhere to send THE BANNER reports of their doings for publication in its columns.

☞ At the session of the Massachusetts Legislature last Monday, an order was presented by Mr. McCall, of Winchester, "providing that no person or persons shall fraudulently represent or personate any spirit or deceased person at any séance or religious meeting." This, it is understood, has reference to séances for materialization.

☞ Be sure and read Dr. Smith's card in another column *in re* Lake Pleasant and Queen City Park.

ALL SORTS OF PARAGRAPHS.

BEAUTY AND THE BALLOT.

When beauty of feature, and beauty of stature,
And beauty of character, all are combined
In one lovely woman, his heart is inhuman
Who does not adore her, unless he is blind.
Then who but a demon could say to that woman,
While grufily he stands by her side like a goat;
"Fond creature, you're fervent, and make a good servant,
But, Madam, we cannot permit you to vote!"

Human nature is a great puzzle. The longer we live the more we are convinced that it is unsolvable. Why we particularly think so just now is from the fact that we recently heard a man who professes to be a good and true Spiritualist observe: "What is the use of having friends *unless you can use them?*" We cannot recognize this sort of policy. It is what embitters life.

Now it has come to pass that some hybrid in Congress is endeavoring to make it appear that the four per cent. bonds are not legal. What next?

A very devout churchman in this city said not long since to a friend, "The man who lies abed on Sunday will lie all the rest of the week." The good man was n't far out of the way, was he?

A very high wind prevailed in Boston on Thursday night of last week—almost a blizzard.

A joint resolution has been introduced into the United States House of Representatives to secure the extradition of all criminals who take refuge in Canada. The sooner a law is enacted to this effect the better it will be for all concerned—except the thieves.

A very interesting colloquy was overheard recently in a Brattle-street restaurant between a customer and a pious colored bootblack located there. The gentleman saw him reading the New Testament attentively, and asked him if he knew where God was located.

"Yes, sar, I does know. He's *everywhere*, sees everything that everybody does."

"According to that," queried the gentleman, "then he must live in hell, as well as in heaven and on the earth."

"I don't know 'bout dat!" said the colored man, after reflecting for some little time upon the subject.

"If what you say is true," replied the gent., "God must be in sheol, as well as elsewhere."

"Go 'way, sar; I does n't want to talk no more to an *infidel!*"

The advanced thought of the present day is coming to regard all merely sumptuary laws as of doubtful utility. People cannot be legislated into morality or religion. Intelligent and conscientious men differ as to what is consistent with a healthy morality and a pure religion.—*Boston Investigator.*

BRO SEAVER of *The Investigator* says: "If there *should* be another life, 'in the land that is fairer than day,' there are a great many people there that we would like to see and talk with." Just keep the fact in mind. You 'll have an opportunity to gratify your wish.

The *Springfield Republican* says that, having proper regard for sex, a valuable spaniel awaits an owner behind the bars of the women's lock-up at the police station in that city.

At Danville, Ind., the other day, a blooming widow, whose husband had been dead only a few weeks, took unto herself another husband. After the ceremony, and on the same day, the newly wedded attended the husband's mother's funeral, and the day after the wife's mother's funeral.

A bill prohibiting persons subject to disease from contracting marriage is before the Kentucky Legislature. The ideas of the Spartans are evidently encouraged in Kentucky, by which physical development is of more consequence than sentiment. It ought to become law in every State. Not only physical development would result, but mental as well. What is most needed is quality, not quantity. Then hybrids would in time cease to exist.

To each his suff'rings; all are men
Condemned alike to groan;
The tender for another's pain,
The unfeeling for his own.—*Gray.*

District Attorney Fellows, of New York, is reported as saying the next case of great public interest that would be tried would be that of Rollin M. Squire and Maurice B. Flynn.

A Pole named Hentzistezski recently settled a few miles from Binghamton. From the jagged appearance of his name we should take him to be a section of a barbed wire fence rather than a pole.—*Norristown Herald.*

The famous Andover case is still under fire in the Supreme Judicial Court.

It seems that Mr. Joseph Chamberlain, who came all the way from England to aid in settling or arbitrating for an early settlement of the fishery question, has become very much interested in the daughter of one of Uncle Samuel's cabinet ministers. It is even intimated that she will become Mrs. Chamberlain ere long.

They had a fierce and stubborn blaze in New York, Jan. 30th, four immense business houses on Broadway having been devoured by the fire-fiend. Estimated loss, $2,500,000.

Rev. J. D. Fulton, it is said, is not pleased with his late visit to Washington, his anti-Catholic-lecture-speculation there having proved an entire failure. So he has traveled to "pastures new." This is the same man who "thanked God for one thing, and that was that the BANNER OF LIGHT establishment was destroyed by the great fire!" This was said from his pulpit in Tremont Temple the Sunday after the disastrous conflagration of 1872. He 's a buzz saw.

The railroad accident-epidemic still continues. The smashups seem to be on the increase.

DON'T YOU FORGET IT.

When the wife remarks with earnestness
As you step from out the door,
"Ananias, dear, just-recollect-that-we 're-out-of-baking powder-and-the-installment-on-the-piano-is-due-to-day-an'-we-need-some-weather-strips an'-do n't-forget-ten-yards-of-invisible-green-tricot-an'-a-ham-an'-how-about-that-seal-skin-you-promised-an'-some-rat-poison-an'-some-tapioca-an'-four-yards-of-blue-ribbon-two-inches-wide-you-know-my-shade an'-some-Jack-roses-for-to-night-an'-some-pie-apples-and-the-hanging-lamp-an'-the-gas-bill-came-to-day-and-remember-the-rug-for-the-library-floor,"
Then tie a string around your thumb,
And do n't her wants ignore,
When your wife is on the rampage
And requests a dry goods store.
—*The Chicago Inter-Ocean.*

The latest news from Pennsylvania is that coal will go higher in price under any or all circumstances.

Last Sunday was the hundredth anniversary of the birth of Lord Byron. The Athens Byron Club and the students of the University formed the nucleus of a grand procession to the Acropolis, where eulogistic speeches were delivered, and a portrait of the grand poet was publicly crowned with a wreath of flowers. In the evening the Acropolis was illuminated.

THE GREAT CATASTROPHE IN CHINA.—The London *Times's* correspondent in China says that the number of people drowned by the recent terrible flood cannot be less than a million, and probably is not so high as two. Still a European in Pekin, who, by his relations with the Chinese Government, is in a position to be better informed than any one else, has put the number at seven millions. At the lowest estimate the loss of life is terrible to contemplate. The disaster was caused by the river Hoang Ho changing its course, and this is due to the immense deposits of earth which the stream brings down from the Mongolian plateau.

On New Year's day, 1888, *The Times*, of London, Eng., celebrated the hundredth anniversary of its establishment.

The press teems just now with tales of cold weather antics in the West; we feel confident that none can far transcend this modest paragraph from an occidental contemporary:

"With the mercury at 37° below at Eagle Rock, Idaho, a locomotive taking water from a tank, the flow of which could not be stopped, was frozen instantly in a bed of ice extending three car lengths and to the tops of the rails."

Association Meeting.

The annual business session of the Directors of the New England Spiritualists' Camp-Meeting Association was held at the Crawford House in Boston, on Saturday, Jan. 28th.

The following was the official representation: Directors, Dr. Joseph Beals (Greenfield, Mass., who is President of the Board); James Wilson (Bridgeport, Conn.); A. T. Pierce (Barrowsville, Mass.); Hon. A. H. Dailey (Brooklyn, N. Y.); Lewis Bartholomew (Philadelphia, Penn.); William H. Rynus (New York); Treasurer, William R. Tice (Brooklyn, N. Y.); Clerk, J. Milton Young (Haverhill, Mass.)

The annual camp meeting at Lake Pleasant will be held July 22d to Sept. 2d inclusive, arrangements for which are being speedily perfected. Hon. A. H. Dailey, of Brooklyn, will give the opening address. Other noted speakers have been engaged. The usual high standard of the order of exercises will be sustained, and the outlook for a most successful summer meeting is very promising. It will be the fifteenth annual convocation.

THE PLANCHETTE MEDIUM.—Our correspondent, A. S. Hayward, writes to announce that since the appearance of his articles regarding "The New Planchette Medium," he has received many letters of inquiry concerning her—in reply to which he would state that she does *not* give public séances, but only exercises her gift privately in testing the reliability of what planchette writes. She does not at present desire to be known to the public, as her time is necessarily consumed in caring for her family of small children.

☞ The Manhattan Art Co., of New York, have produced in photo-etching a *fac simile* of the celebrated painting, *Christ Before Pilate*, by Munckacsy, one of the largest and finest paintings of modern times, and recently sold to a gentleman of Philadelphia for $120,000. The artist was born in 1844, in the fortress of Munkacs, Hungary, and at the age of thirty had astonished the artistic world with his works. Circulars descriptive of the painting and of the photo-etching may be obtained by addressing the publishers, 53 Lafayette Place, New York City.

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by *Monday's mail* to insure insertion the same week.]

Miss Lucy Barnicoat's lectures this season have been of marked excellence; crowded audiences greeted her inspirational lectures with applause at Portland, Me.; while at Cambridgeport, Mass., and elsewhere she has had good attendance. Her psychometric readings have been readily responded to as truthful. She can be addressed at her office, 175 Tremont street, Boston.

Mrs. L. Pet Anderson has recently returned to Chicago, Ill., and taken rooms at 30 Ogden Avenue.

A. E. Tisdale desires engagements for the last two Sundays in March; also for the month of April. He may be addressed Merrick, Mass.

Dr. F. H. Roscoe (26 Stewart street, Providence, R. I.,) lectured in Lowell, Mass., on Sunday afternoon and evening, Jan. 29th. His wife accompanied him. He was engaged by a gentleman who has the good of Spiritualism at heart. He will be pleased to receive lecture engagements through the month of February. All letters may be addressed as above.

Charles Dawbarn, Esq., of New York, has been very busy of late; he has spoken in Bridgeport, Ct., Sundays, Jan. 22d and 29th, to splendid audiences. He is next to address the Spiritualists of Norwich, Providence, Worcester and other cities.

J. W. Fletcher lectured before two large audiences in Springfield, Mass., on Sunday last, and gave many marked tests. He will speak there again the last two Sundays in February. First two Sundays he will speak in Haverhill, Mass. He also gives a free circle every Thursday, 3 P. M., at 1031 Washington street.

Mrs. Clara A. Field will speak for the First Society of Spiritualists at St. Augustine, Fla., every Sunday afternoon and evening during the season, or until further notice. She will lecture week evenings within easy distance of that city. She can be addressed for such engagements at the Magnolia House, St. Augustine, Fla.

Bishop A. Beals's engagements are as follows: The first two Sundays of February he will speak in Hartford, Conn., and the last two Sundays will speak in Bridgeport; during the month of March he will be in Albany, N. Y. Will make engagements with parties desiring his services for the months of April and May.

Dr. and Mrs. Henry Rogers are, we understand, now making a tour in Southern California, Los Angeles, Santa Barbara and San Diego being among the points to be visited.

Dr. J. K. Bailey spoke, by invitation, in the parlors of the Leland Hotel, Springfield, Ill., Jan. 1st; at Buffalo, N. Y., the 8th; he attended the "Golden Wedding" celebration of his sister, Mrs. A. B. Smith, at Bainbridge, N. Y., Jan. 19th, the occasion proving a joyous reunion of the family and numerous friends. He can be addressed for engagements Box 123, Scranton, Pa.

J. Frank Baxter concluded his labors in Troy, N. Y., last Sunday; lectured in Albany, N. Y., Friday, the 27th, and Monday, the 30th; in Glens Falls was announced for Jan. 31st and Feb. 1st; and will fill engagements in Worcester, Mass., the Sundays of the present month. He is open to New England for week evening engagements.

Mrs. Adeline M. Glading created much interest in spiritual inquiry at Washington, D. C., during the month just past.

On Jan. 19th Mrs. Helen Stuart-Richings gave an entertainment for the patients of the Athens, O., Insane Asylum; on the 20th, one for the patients of the Columbus Asylum; on the 25th she lectured in Ashland, and is now *en route* for Pittsburgh, Pa., where she lectures during the month of February. March she will spend in a visit to relatives in Detroit, Mich.: April 22d and 29th she speaks in Norwich, Conn. Societies in the New England States wishing her services for the first two Sundays of April or the Sundays of May, or week night lectures during either of these months, will please address P. O., Boston, Mass.

Geo. A. Fuller, M. D., has just closed a most successful lecture engagement of five Sundays in Worcester, Mass. His lectures there have won the hearty appreciation of all who have listened to them. He will lecture in Lynn, Mass., Feb. 5th and 12th, and in Norwich, Conn., the 19th and 26th. Would like engagements for the last Sunday in March and the last two of April. For engagements, address Dover, Mass.

Feb. 6th and 7th Mr. and Mrs. G. W. Kates will speak in Fireman's Hall, Ashland, O., and a treat is anticipated by the people from these faithful and indefatigable workers.

Card from Dr. Smith.

To the Editor of the Banner of Light:

My letters have heretofore been so numerous through the spring months from parties making inquiry about Excursion Tickets to Lake Pleasant and Queen City Park, that I have decided to put one day in a month in Boston, to receive patients, and be able to answer all questions about excursion rates for the approaching camping season. I am one of the Committee on Transportation for Lake Pleasant, and Queen City Park also, and I am trying to arrange some very cheap excursions from Boston and Lowell, New York and Troy, so that all can have an opportunity to visit these delightful resorts next summer. I shall be at the Crawford House, Boston, Tuesday, Feb. 7th, March 6th, April 3d, and once in four weeks until the camp season opens. Yours very truly,

E. A. SMITH, *Pres. Queen City Park.*
Brandon, Vt., Jan. 30th.

A REVIEW OF THE REPORT OF THE SEYBERT COMMISSION: Boston, Colby & Rich, 1887. This pamphlet of fifty-four pages, issued under the authority of the American Spiritualist Alliance, merits a candid reading by all whose prejudices do not prevent their recognition of the fact that "There are two sides to every question."—*The Unitarian Record, Chelmsford, Mass.*

THE NATIONAL WOMAN SUFFRAGE ASSOCIATION has called an International Council of Women for March 25th to April 1st inclusive, to be held in Albaugh's Opera House, Washington, D. C.

☞ All advertisements, notices of meetings, or other favors intended for publication in this paper, must be sent in prior to 12 M. on Tuesday of each week, otherwise such matter will not appear until the following week.

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

☞ The Berry Sisters continue to hold their séances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

Forty Years on the Spiritual Rostrum;

A Sequel to the Life-Line of the Lone One.

This book is now in the hands of the printers, and will be issued as soon as it can be got out by the publishers, Colby & Rich. It will be a work of about three hundred pages, substantially gotten up, and will contain an elegant likeness of the author. The chapter of poems will be worth the price of the book—a copy of which, as before stated, will be sent as soon as issued to every person who forwards to my address one dollar and ten cents before the 22d of February, which will help me to pay for publishing. Address me at BANNER OF LIGHT office, Boston, till above date.

WARREN CHASE.

Special Notice.

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

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MISS M. T. SHELHAMER.

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CONTENTS.

PART I.
THOUGHTS FROM A SPIRIT'S STANDPOINT.
OUTSIDE THE GATES.
WHAT I FOUND IN SPIRIT-LIFE.
PART II.
MORNA'S STORY.
HERE AND BEYOND.
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Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY AFTERNOON of each week; on which occasion MISS M. T. SHELHAMER will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Controlling Intelligence.

The Hall (which is used only for these séances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of the BANNER must *not* be addressed to the medium in any case, but to LEWIS B. WILSON, *Chairman.*

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

John William Fletcher.

Report of Public Séance held Jan. 12th, 1888.

Spirit Invocation.

Divine Parent, whose love is ever shining down upon the world, illuming the dark places, whose voice is ever speaking through the gentle ministration of angels unto man, and whose protecting care rests like a mantle over every living thing, we would bless thy name this day; and whether we are bowing beneath the burdens of life, or standing amidst the bright sunshine that joy and pleasure give, we feel that thou dost indeed know what is best. Oh! make the heart of man patient in trial and in sorrow; teach him the lesson of waiting and of forbearance, so that when, through wisdom, what seems to him great blessings are withheld, he may be able to realize the wisdom that keeps from him the pleasure that he could not rightly use.

May those sweet evangels of the truth who walk the earth, not only inspire and illumine the hearts of some of earth's children, but find an altar in every human heart upon which the fire of the spirit shall burn most brightly, and may the incense of noble thought, of pure aspiration, rise unto thee, our Father and our Mother. Most wise and ever-present spirit, we commend to thy keeping the children of earth, and ask that they may be made to see that when they do the best they can they have made themselves acceptable unto thee. Amen.

Mrs. Myra E. Johnson.

Mr. Chairman, I have been permitted, through the great kindness of those who have charge of this meeting, to take control of the medium and send out a few thoughts that have long been in my mind to those who hold me in sweet remembrance, and who have wondered much that I have not before this manifested my presence to them. They forget that something more is required than either their desire or mine, but that some other power must be brought into action before the transmission of thought from the spirit-world to this world is possible.

I used to think, during my long and earnest work in the cause of truth, that investigators understood almost nothing of the law of spirit return and spirit control. They would come into my rooms in the greatest hurry possible—they could n't wait a moment—and they would sit down, their minds filled with transactions in business they had but just completed, and look at me and then at their watch and wonder why I was not in a trance in a minute. Every moment that they were forced to wait was to their minds so much time lost, and why could n't the spirits say what they wished to hear and get through with the business quick as possible; then they would fly away to some other work.

Now this was all contrary to the law of spirit return. The best results can never be obtained in any such manner. Your mind needs to be quiet and calm, your heart filled with earnest aspiration for the light, your spirit should reach out its hands to clasp hands with those you love who have passed on before, and in that state you cannot fail to receive something worth having through every sensitive or medium that you may come in contact with.

The opportunities of return are few; there are few doors open through which the spirits can come and breathe their thoughts; mediums are often tired and worn with their work, and receive small recognition and appreciation from those for whom they do the most. But I am not unmindful of many dear friends, who, all along the pathway of my life, did everything in their power to show me their confidence, their appreciation and love, and these friends made *bright*, days that otherwise might have been dark indeed.

The change comes to all of us, and so it came to me, in the summer-time, when all the rest of the world were having a pleasant holiday; the spirit called, and I had to answer.

My dear companion, who walks alone and feels as if I had gone out from his life wholly, did everything that he could to make my last days happy. Kind friends rendered every service possible; but when the voice of God calls, the king and the peasant alike must answer, and so I came away from the home I loved, from the husband who loved me, from the friends who trusted me, and from the work to which I had devoted the best years of my life. Time has passed on and the silence has scarcely been broken. I have been unable to make any sign of my presence, though I have often stood by the side of those in whose hearts my memory finds a resting place.

I have come this afternoon, sir, with the idea of sending a message of love to all my friends, and to say to them that many of the sweet things that were told them as from the spirit I know they will realize, and that I have found in the new life a reward for every sacrifice, a return for all the work that I did, and that I am happy and at peace with all the world.

To my dear husband, the companion of my earth-life, I would say that we were together in accord and are still in the same spirit. I shall meet you in the world of light to which your feet are tending; every day draws you nearer to it; you will then understand what it is impossible to explain now. Myra E. Johnson.

Harrington Hinckley.

I suppose an old friend can step in here without inconveniencing anybody. When I was here there was n't a place on the earth that I took so much comfort in as here. I used to look for the days as the children look for Christmas and the Fourth of July; and the paper—the BANNER OF LIGHT—well, I used to read every word of it; someway, the advertisements looked a little different in that paper than in any other. I suppose the way it is when we get old, and pretty nearly worn out, the things we like, we like a heap; they are so few that all the liking goes to 'em. And up there in the "Old Man's Home," where I was the last of it, they could n't appreciate anything that I told 'em about Spiritualism. I thought I'd make myself a kind of a missionary in my own country. The Lord knows there 's need enough.

I made up my mind that if ever I had a chance to come here I'd come, and I'd send a message to good Mother L., and tell her that I bless her for all the kindness she showed to me. They say that blessings do n't amount to much, but when they are all you've got to give, why, you can't do any better.

And the Doctor, he 's as good as gold, and I'd like to have him think that I can come around and see what he 's doing, and what he 's thinking about. I know he has n't forgotten me, but he 's so busy doing other things I could n't expect he'd remember me every day; it would n't be natural; but I never shall forget him, and some time in the future I 'll pay him back in his own coin, for all the goodness he showed to me.

I guess I'd better go, but I want to leave my blessing on this work that you're doing here, and to say that an old man who outlived all of his friends nearly, and who laid his head down to die among comparative strangers, and with the assistance almost of charity, found the pillow softer because of the lessons he had learned here.

They used to call me "Father Hinckley." I guess you have n't forgotten me, Mr. Chairman. I wondered if you would know who it was. Put down H.; that 's for Harrington.

Walton Greene.

Whenever I come near the earth it seems as if I was right back in the water, and although I know I am not, yet the same old chill that I felt when I went away comes over me again and again!

I passed away by drowning in Coes' Pond, in New Worcester, as they call it. I used to live in Worcester. I shall be recognized there by a good many of my friends. I was a constant attendant on the Second Baptist church, but I did n't expect I should die by drowning, simply because I was a Baptist.

I'd like to have my father and mother, my two sisters and my little brother Willie know that I can return from the world to which I have gone, that I mingle with them in all that they have to do, and am constantly at home.

Now I know that they won't believe this perfectly well, for I should not have believed it if any one had come to me when I was here; I should have thought it was too good to be true; but I have learned that the best things in the world are only just good enough to be true; that God, in his infinite wisdom, is not what we have been taught in the church to believe; he is not angry with the wicked every day, but is a great, loving Father, and high and pure and noble angels show us, who have just come to spirit-life, how to live more fully in accordance with his will, and the door has been opened between heaven and earth.

The lessons that we learned in the Bible are true to that time, and we can understand their being true then, because we see the same things happening now. Angels spoke to men and blessed them by revelations of a better life, and angels can speak to day, only the ears of man are so dull he fails to hear the message they would bring. I bless you all at home; I am happy and at peace, and I await your coming.

Tell Frank and Addison that I saw the beautiful flowers they brought, and I have their counterpart here in the spirit, for every bud and blossom told me how much they loved me and how much they mourned my coming away. I have not said much, I know, but later I shall hope to say more.

My name is Walton Greene, of Worcester, Mass.

Mrs. Sarah L. Alden.

Sarah L. Alden, to her husband, Dr. Silas Alden, of Bangor, Me.: Dear husband, I know how much you miss the material presence of both of us who are near to you, and who wish to comfort you all that we can. Since I came to spirit-life I have used every means in my power to assist you all that I could, and to make your path brighter. I know that you have been greatly comforted by the words of encouragement that I have spoken through different ones to you, and I shall not forget in the future to continue to bless you by my presence, and to make you feel that there is another life in which you have a strong and abiding interest.

Warren is here with me, and joins in sending warmest love to you, and I hope you will not forget the promises that you have made to us, but that you will do all in your power to carry them out and to fulfill them. In view of this I shall always endeavor to help you in all ways and to make you prosperous and happy. God bless you until we meet again.

George Johnson.

How strange it seems to move about among people, and yet they cannot see me, nor hear me when I speak. Those whom I love the most I come to, and when I place my hand upon their shoulders, and seek to speak to them, they go on their way all the same, they cannot hear me speak, and do not even know that I am there.

Oh! I cannot tell any one what I have suffered over the sad mistake I made. Some who are in the world, as I was, and who find that it is impossible to get along with the trials that are around about them, will think as I did to end the trials by snapping off the thread of life, and feel that they may find rest the other side the grave, if not on earth. It is a mistake, a great mistake. However hard this world is, if you leave it before your time the duty must be fulfilled. You can't get away from it.

I took my own life, Mr. Chairman; sorrow and misunderstanding disturbed my mind to that degree that I do n't suppose I was fully responsible for what I did, and I can't tell you how I have been held down to my body, chained by a thousand chains to one place, wishing to get away from it, and yet not able to, knowing what I would say, but unable to speak.

Now, those threads have been cut, and I am here, here to send a message to a young lady, whose name I shall not mention, as it will not be necessary, who has watched for a word from me, and whose heart, I know, will be made happy by the message I bring. All is well now. However great the mistake I made on earth, it is clearly seen it has been atoned for, and peace has come as the result. I bless you; I love you; I wait for you.

I passed out in the city of Providence. I was connected for some time with the State's Prison there, and my name is George Johnson.

Only one word, for I see I am in the presence of a number of people who until this moment I did not see; let me say this to you, strangers though you are: do not think to lighten the burdens of your lives by adding another to them; you cannot get away from yourselves, and it is easier to do your work in the world where you belong than to be compelled to come back and do it after you have left the world through your own folly.

Winona

Spoke for the following spirits:

George Redman.

Mr. George Redman is here, and he says: "I have just taken up my work on the earth again; I have found a medium through whom I can prosecute my labors in a stronger and better way than they were carried on when I was here even. I am going to devote my attention to this work, and I hope that nothing will happen to disturb his mind in the least degree. It takes a long time to do all that needs to be done, and he may get discouraged before it is accomplished. My brother, with whom I am to be closely associated, do n't turn back; have courage, and you and I will win. You are progressing."

Frankie Plumb.

Here comes a spirit who gives me the name of Frankie Plumb, of Streator, Ill. He wishes to send his love to his father and his mother. He says: "My father's name is Ralph. I am often there, and they will receive shortly after this another demonstration of my presence. I come now to answer a wish, long ago expressed, but which could not be fulfilled until now. Geraldine and Eliza are here, and they send their love also."

Lizzie Hatch.

A very beautiful spirit, Lizzie Hatch, reaches out her hand to me, and hands me some flowers, which she would like to give to a friend, but cannot. She says: "Please send my love to a lady friend of mine in this city, and say that I have not forgotten the pleasant hours we have passed together. I am often with her now, and have tried to make her realize the fact. I am sorry that the thread of connection has been even temporarily broken, but I suppose there must be a wise purpose in it, although I should myself have rather had it continued. My father I can often visit, and I do; therefore I only send my love to *him*; but to *this* friend I send a message, because we have had much pleasure and happiness together."

Right after this, please report that White Feather says: "Give my love to my darling, also."

Andrew Coburn.

A spirit comes who gives the name of Andrew Coburn, and reaches over to some one in the hall, pretty well down. This spirit seems to be quite disturbed, not over what has been done on the earth, but on account of the manner in which he passed away. He, with the others of the family, is present, and he wishes to recognize an old friendly acquaintance, though he hardly thought it would be in this manner.

To the same lady comes a very beautiful, illumined spirit, who reaches out a hand that seems to be filled with silvery light, and utters these words: "Earth is the scene of transitory pleasure. There is born to every heart a love that surpasses understanding, and may not find its full fruition in this stage of life; but in the world of spirit, by the law of attraction, hearts separated are at last joined together." The initial B. is put after that.

Mrs. Mettler.

A lady comes who gives the name of Mrs. Mettler. She says: "I would like to send a message to my friends in Connecticut. Tell them I am more than delighted to find that the work is going forward. In the early days it seemed as if I was about the only one who introduced these ideas there; but since then—as birds carry seeds over the land—these thoughts have sprung up in the hearts of many, until laborers are numerous in this field of thought.

I hope that my friends in Hartford, in Willimantic, in New Haven and other places, will never weary of well doing, but be ready to make sacrifices, if necessary, knowing that he who sows the seed of truth is doing the work of heaven—and that always pays in the end."

Mrs. Frank Warden.

Mrs. Frank Warden of New York City: "I shall not send a particular message to my family, as it will not be pleasing for them to receive it in this manner. I regret much that I have not more opportunity of communicating with them, but I suppose it is best as it is, for if they wished to hear from me they would find a way for me to come. I have sent them several messages in a manner that I thought would attract their attention better than if I had come simply through their seeking me. I see the change that has come to George. I am often with my sister and all the others, but what I have really come for to-day is to send a message to another friend who is strongly mediumistic and is impressed to write through the one I have written, to ask her if she will not kindly send what I write, instead of laying it aside for fear of what would be said about it. Do n't pay any attention to what may happen, but just send the message; I know that, though they may treat it carelessly for the moment, it will have its effect. It makes me feel so disappointed to write and arrange something, and then to have it laid aside.

To Mrs. Hunting, for whom I have a very deep regard, I send my warmest love. She is a sister to me. I shall sometime be able to return her great kindness to me during my last days on earth. Father is with me, free from pain, and happy."

F. G. Littlefield.

F. G. Littlefield says: "The race of my life was run, and I came away at a time when everything was arranged here to receive me. It was hard to leave my dear wife. I knew how much she would miss me, and how lonely it would seem, but the angels were very kind to me, for they brought the spiritual sight to my sick bed, and I was able to see them for days before I became one of their number. As I was lying there, waiting for the summons, I could see old familiar faces, one by one, like so many clouds in the sky, march slowly before me, look into my face, smile kindly upon me, and say, 'It will all be right soon.' Everything was done for me that could be done. I cannot think of anything that love could suggest but what was done. I wish to say that I am happy, and bless them for all their kindness; heaven, or the spirit-world, whichever name you may choose to call it, is so much more beautiful than the earth we are reconciled at being separated for a time, knowing that those we really love are to join us, and enjoy the same life. There is nothing here in spirit-life to quarrel about; each one goes on his way, and everybody minds his own business—consequently we are happy."

Georgie.

A little spirit gives the name of Georgie. He speaks to a gentleman in the audience: "I can see you, and I want to send my love to my papa and my mamma, and to say that we are all here to day; and I have been sitting right beside you all the time, keeping still until my turn should come."

Benediction.

May the blessing of the spirit-world rest upon you all; may you learn to overcome your differences; may you remember that the good of all is the only thing to work for, and walk together, hand in hand, through this world, knowing that a harmonious life on earth prepares you for the beauties of the spirit life. Winona.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Jan. 19.—Mazlo; Herbert A. Hutchins; Mrs. Hattie True; Henry C. Wright; Myra McF.; Willfred George; Winona, for Tiny; George Lyman, Cornelia C. Crandall, Dr. Stickney, Mrs. Minnie Livingston.

February Magazines.

THE MAGAZINE OF ART.—The subject of a very fine frontispiece is "Mariamne," queen of Herod the Great, falsely and treacherously accused of infidelity by Salome, her sister-in-law, and betrayed by her mother, Alexandra. It is from a painting by J. W. Waterhouse, A. R. A., and shows us Mariamne at the supreme moment of condemnation. The haughty queen, casting a look of mingled scorn, pity and reproach at her vacillating husband, himself the greater criminal, is a commanding and beautiful figure, contrasting strongly with that of Salome. Prof. Ruskin is the author of "The Black Arts; A Reverie in the Strand," and Richard Heath of an interesting paper upon "The Portraits of Napoleon the First," with engravings of several of them by Greuze, Guérin, David, and Eastlake. A full-page size portrait is given of Louis Pasteur, from the bust by Dubois. An interesting sketch is given of Gerard Terburg, a celebrated Dutch painter, with four illustrations. This month's issue fully sustains the high reputation this magazine has acquired among artists. New York: Cassell & Co.

THE AMERICAN MAGAZINE.—Dense forests, gloomy cañons, steep precipices, and narrow ledges where a misstep is instant death, are tracked by the reader as he follows C. F. Holder in his thrilling descriptive narrative of "The Heart of the Sierra Madre," in Southern California. Engravings are given in illustration of the text. Rose Eytinge in "A Moslem Mystery" relates an incident that came under her observation, showing the character of the secrets known only to the chief eunuch of the Sultan of Turkey, who died a few months since in Constantinople, and it is said "carried more secrets to the grave than any other man." Mr. Rideing gives the last of his papers on "Boston Artists and Their Studios." An interesting reminiscence of American invention is given in a sketch of one of the first railways in this country by C. H. Roberts. Some of the results of a Government exploration of Hudson's Bay are described by J. M. Oxley in "The Inland Ocean of the North." "The Army Mule," "The Raid on Cagger's Cove," "The Witchery of Ice and Hoar-Frost," with other articles in prose and verse, complete the number. New York: The American Magazine Publishing Company.

CASSELL'S FAMILY MAGAZINE.—A new serial story, prospectively of deep interest, is commenced by J. B. Harwood, entitled "What the Coral Reefs Gave Me," and new chapters are given of "Monica," and "By Misadventure." Much valuable instruction is given in "Why Am I Getting Bald?" "In Case of Accidents," "Sentimental Cookery," "How I Nursed My Brother Back to Health," etc., and an interesting record is given of new inventions and discoveries in "The Gatherer." New York: Cassell & Co.

OUR LITTLE ONES.—A seasonable poem and a charming picture as frontispiece, both entitled "My Valentine," lead a variety of contents that will please the young patrons of this monthly. "The Milkman's Horse," "Seven Little Pigeons," "The Snow Castle," and a dozen other sketches, with twice that number of pictures, are its attractions. Boston: Russell Pub. Co.

There is a floor-walker in one of the large dry goods stores in this city whose great toes point toward each other in the most friendly manner. "What will you have, madam?" said he to an Irish woman who was looking helplessly around. "Calico." "Walk this way." "Walk that way, is it? Sure I'd have ye to know, sur, that *I could n't walk that way* if you 'd give me the whole sture."—*Metropolitan.*

The Reviewer.

"Mental Cure."

Colby & Rich have just issued the ninth edition of the above named book by REV. W. F. EVANS.

This treatise illustrates the power of mind over mind and disease in a masterly manner, also the psychological mode of treatment, which is adapted to all modes of medical practice, whether Allopathic, Homeopathic, Eclectic, Botanic or otherwise. It answers a demand that is very apparent at the present time, when speculative theories of the widest range and most divergent nature are being promulgated, touching the eradication of disease. This valuable book meets the demand of the patient as well as the practitioner—also of those entertaining various views as to psychology, magnetism and kindred subjects relative to the subtle forces in nature and human beings.

The work was written at a time (1869) when but few minds had taken thought in this direction, and it covers the ground as no other work has done, unless such has embraced similar views to those therein entertained.

The book contains 367 pages. Price $1.50, 10 cents extra when sent by mail.

A correspondent, "Vindex," writing of this book presents the following argument in its favor, from the spiritualistic standpoint:

"The treatise has none of the objectionable statements—that are directly opposed or antagonistic to the philosophy of Spiritualism—which are so common in the majority of the other works in this direction. The work was at one time in the control of the Swedenborgian order, as the author was then with that denomination in thought and action; but the straightlaced officials therein said it bordered upon Spiritualism too much for them, and hence they did not approve of it. Still many of that order purchased it: one Swedenborgian physician in Charlestown gave a large number of the books to his patients, he considering that there was much in the treatise that would aid and assist the invalid to overcome his disease, and thereby help the medicine to do a better work.

At this time, when all the different wings of Christian Scientists or metaphysicans are contending over non-essentials, it seems 'providential' that there is one book before the public which has stood the test of able criticism in the line of mental philosophy, and does not 'go back on' its *own philosophy.*

Spiritualists can recommend it with consistency, as it is in harmony with rational Spiritualism, and does not ignore the aid of individualized spirits even if there is an overruling spirit at the helm.

I know of no other book devoted to the philosophy of mind over mind and disease—except this one—which is published by a Spiritual Publishing House.

This treatise is a common-sense reasonable production from an inspired thinker, who admits the communion of the denizens of earth and spirit spheres to be a fact in the nature of things; all other works of this character to the best of my knowledge either avoid this issue or ignore and condemn it; and their adherents confine themselves principally to teaching classes in the philosophy.

It may be noted in passing that in the list of publications advertised by the Christian Scientists, no mention is made of this, the oldest and most rational treatise upon the subject; and doubtless this is on the ground that the work follows to a certain extent the line of thought that Spiritualists have embraced for the past forty years, also its being issued by a Spiritualistic Publishing House. These peculiar scientists wish to be identified with Spiritualists only so far as to make use of them to spread their nonsensical '*no disease theory*,' etc. Spiritualists generally recognize that the mind largely affects the body, also *vice versa*—but that all disease is simply 'mortal error,' or the result of imagination in the mind of the supposed sick person, is in their opinion a simply ridiculous proposition, wholly unworthy of serious consideration.

The mind of the individual, properly exercised, as illustrated in Evans's Mental Cure book, will do much to eradicate disease already established, also will assist to ward off the same; but it will not *destroy* disease itself from the face of the earth, neither will metaphysics, or so called Christian Science—notwithstanding the teachers of these systems make such 'loud' prophecies.

The Spiritualists have the only rational solution of mind or mental cure that harmonizes the past history with the present, and it is sheer folly for them to 'sell out' their birthright for popularity, fame, or the almighty dollar."

THE HEATHEN'S LAMENT.

Oh! my heart is grieving sadly over news received to-day—
It came by ocean cable to the shores of old Cathay:
At a far-off mission meeting, with most Christian wisdom crammed,
It 's been settled that our fathers are irrevocably damned.

To the Christian New Jerusalem, with radiant streets of gold,
There 's no entrance for the heathen without Jesus, we are told;
And though our fathers never heard of any such a man,
That cannot change the working of the everlasting plan.

Now we 're not so very captious, only ignorant and weak;
We would gladly be converted, we are teachable and meek;
But, because a man 's a Hindu, it does n't follow as a rule
He must therefore be considered an unmitigated fool.

So when a missionary of the gospel came to tell
If we did n't come to Jesus we must surely go to hell,
Old Rabjarkee rose and asked him, if a man had died in sin,
Never hearing of the Savior, so 's to get a passport in,

And then if, somewhat later, without favor of the board,
He somehow got a tardy introduction to the Lord—
If he then with joy accepted him, and for his sins repented,
Might his future not be brighter than the board had represented?

The preacher felt at once the point that pierced his dark-skinned brother;
His heathen soul was troubled—*he was thinking of his mother!*
So he told him how the prodigal was welcomed at the door,
Without the slightest question why he had 'n t come before.

And the poor old man was comforted, the tears stood in his eyes;
He grasped the missionary's hand and said in glad surprise,
"I believe in God the Father ever willing to forgive;
I will henceforth love and worship him so long as I may live."

But it seems that missionary made a terrible mistake,
And is no more counted worthy the bread of life to break;
So the board has called him back and forbidden him to preach
E'en the possible forgiveness that he thinks the gospels teach.

So our hearts are sadly grieving o'er the news received to-day—
The news that came by cable to the shores of old Cathay,
That hereafter, to be valid, every pardon of the Lord
Must be countersigned by Secretary Alden of the board.

And we weep, for our dilemma is as bad as bad can be;
But—if heaven is only open to the scribe and pharisee,
Since the company 's so much better, though the climate 's not so well,
With our fathers and our mothers we would rather go to——Sheol!

—*Life.*

JAMES PYLE'S PEARLINE is considered the best Washing Compound of the day by all who once give it a trial. It cleanses the most delicate fabric without injuring it. Sold by all grocers.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.——Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10¾ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spiritu' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Socialics every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10½ and 7½. The best speakers and mediums are always engaged.

DETROIT, MICH.—Fraternity Hall, 75 State street, corner of Park Place. Lectures every Sunday morning and evening, at 10½ and 7½. Augustus Day, Manager.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davis, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

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Cremation as the Ancients Knew It.

(Condensed from Chapter VIII. of Sir Edward Bulwer Lytton's "Last Days of Pompeii.")

Sorrow and Death were in the house of Ione. It was the night preceding the morn in which the solemn funeral rites were to be decreed to the remains of the murdered Apœcides. The corpse had been removed from the temple of Isis to the house of the nearest surviving relative. The vast and absorbing importance attached by the ancients to the performance of every ceremonial connected with the death of a relation had as yet confined her woe to the chamber of the deceased. It was hers to close the straining eyes, the distorted lips of her deceased brother; to watch by the consecrated clay as, fresh bathed and anointed, it lay in festive robes upon the ivory bed; to strew the couch with leaves and flowers, and to renew the solemn cypress-branch at the threshold of the door. It was among the loveliest customs of the ancients to bury the young at the morning twilight; for, as they strove to give the softest interpretation to death, so they poetically imagined that Aurora, who loved the young, had stolen them to her embrace.

The stars were fading one by one from the gray heavens, and night slowly receding before the approach of morn, when a dark group stood motionless before Ione's door. High and slender torches, made paler by the unmellowed dawn, cast their light over various countenances, hushed for the moment in one solemn and intent expression. And now there arose a slow and dismal music, which accorded sadly with the rite, and floated far along the desolate and breathless streets; while a chorus of female voices (the Præficæ so often cited by the Roman poets), accompanying the Tibicen and the Mysian flute, woke the funeral strain.

As the hymn died away the group parted in twain; and placed upon a couch, spread with a purple pall, the corpse of Apœcides was carried forth, with the feet foremost. The designator, or marshal of the sombre ceremonial, accompanied by his torch-bearers, clad in black, gave the signal, and the procession moved on.

First went the musicians, playing a slow march—the solemnity of the lower instruments broken by many a louder and wilder burst of the funeral trumpet; next followed the hired mourners, chanting their dirges to the dead; and the female voices were mingled with those of boys, whose tender years made still more striking the contrast of life and death—the fresh leaf and the withered one.

The priests of Isis came next in their snowy garments, barefooted, and supporting sheaves of corn; while before the corpse were carried the images of the deceased and his many Athenian forefathers. And behind the bier followed, amidst her women, the sole surviving relative of the dead, her head bare, her locks dishevelled, her face paler than marble, but composed and still, save ever and anon, as some tender thought, awakened by the music, flashed upon the dark lethargy of woe, she covered that countenance with her hands and sobbed unseen; for hers were not the noisy sorrow, the shrill lament, the ungoverned gesture, which characterized those who honored less faithfully. In that age, as in all, the channel of deep grief flowed hushed and still.

And so the procession swept on, till it had traversed the streets, passed the city gate, and gained the Place of Tombs without the wall, which the traveler yet beholds.

Raised in the form of an altar—of unpolished pine, amidst whose interstices were placed preparations of combustible matter—stood the funeral pyre; and around it drooped the dark and gloomy cypresses so consecrated by song to the tomb.

As soon as the bier was placed upon the pile, the attendants parting on either side, Ione passed up to the couch, and stood before the unconscious clay for some moments motionless and silent. The features of the dead had been composed from the first agonized expression of violent death. Hushed forever the terror and the doubt, the contest of passion, the awe of religion, the struggle of the past and present, the hope and the horror of the future!—of all that racked and desolated the breast of that young aspirant to the Holy of Life, what trace was visible in the awful serenity of that impenetrable brow and unbreathing lip? The sister gazed, and not a sound was heard amidst the crowd; there was something terrible, yet softening, also, in the silence; and when it broke, it broke sudden and abrupt—it broke with a loud and passionate cry—the vent of long-smothered despair.

"My brother! my brother!" cried the poor orphan, falling upon the couch; "thou whom the worm on thy path feared not—what enemy couldst thou provoke? Oh, is it in truth come to this? Awake! awake! We grew together! Are we thus torn asunder? Thou art not dead—thou sleepest. Awake! awake!"

The sound of her piercing voice aroused the sympathy of the mourners, and they broke into loud and rude lament. This startled, this recalled Ione; she looked up hastily and confusedly, as if for the first time sensible of the presence of those around.

"*Ah!*" she murmured with a shiver, "*we are not, then, alone!*"

With that, after a brief pause, she rose; and her pale and beautiful countenance was again composed and rigid. With fond and trembling hands she unclosed the lids of the deceased; but when the dull glazed eye, no longer beaming with love and life, met hers, she shrieked aloud, as if she had seen a spectre. Once more recovering herself, she kissed again and again the lids, the lips, the brow; and with mechanic and unconscious hand received from the high-priest of her brother's temple the funeral torch.

The sudden burst of music, the sudden song of the mourners, announced the birth of the sanctifying flame.

Swing, swing the censer round—
Tune the strings to a softer sound!
From the chains of thy earthly toil,
From the clasp of thy mortal coil,
From the prison where clay confined thee,
The hands of the flame unbind thee!
Oh, soul! thou art free—all free!

Thy steps evermore shall rove
Through the glades of the happy grove
Where, far from the loath'd Cocytus,
The loved and the lost invite us.
Thou art slave to the earth no more!
Oh, soul! thou art freed! and we?
Ah, when shall our toil be o'er?
Ah! when shall we rest with thee?

And now high and far into the dawning skies broke the fragrant fire; it flashed luminously across the gloomy cypresses—it shot above the massive walls of the neighboring city; and the early fishermen started to behold the blaze reddening on the waves of the creeping sea.

But Ione sat down apart and alone, and, leaning her face upon her hands, saw not the flame nor heard the lamentation of the music; she felt only one sense of loneliness—she had not yet arrived to that hallowing sense of comfort when we know that we are *not* alone—*that the dead are with us!*

The breeze rapidly aided the effect of the combustibles placed within the pile. By degrees the flame wavered, lowered, dimmed, and slowly, by fits and unequal starts, died away—emblem of life itself; where, just before, all was restlessness and flame, now lay the dull and smouldering ashes.

The last sparks were extinguished by the attendants—the embers were collected. Steeped in the rarest wine and the costliest odors, the remains were placed in a silver urn, which was solemnly stored in one of the neighboring sepulchres beside the road....

But first they paused to utter weepingly and many times the affecting farewell, "*Salve Eternum!*"

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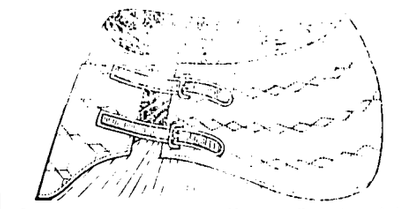

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ZÖLLNER.

AN OPEN LETTER

TO

PROFESSOR GEORGE S. FULLERTON,

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.

BY C. C. MASSEY,

Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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Table of the Moon's Signs in 1888.
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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 4, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7 P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee, Treasurer.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Melen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2¾ P. M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. Jackson Hall, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 8 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

First Spiritual Temple, corner Newbury and Exeter Streets.—The spirit-guides of Miss M. T. Shelhamer lectured in this place on Sunday, Jan. 29th, upon the subject: "The Chill of Death and the Sacred Flame of Life." The speaker opened the discourse by remarking:

"All stagnation and sterility, all that is inactive and insensate, typifies death; while all that is sentient, active and fertile signifies life. Coldness, frost and chill betoken the work of that spirit of disorganization known as death; while warmth, vigor and potential energy, wherever manifested, reveal the presence of life."

Then followed a beautiful word-picture of an artist who prayed for the power not only to depict the ideal of his soul upon canvas, but to endow that ideal with the fire of life and the potency of active expression. At last, after coming in contact with a wonderful being of another world, and in visions beholding the grandeur of that angel-shape, it seemed as though the artist had gained the power he sought, and, seizing brush and palette, he worked with no thought of time and no sensation of weariness, until the canvas bore the representation of a lovely form replete with grace, and with a face full of the fire of expression and the manifestation of thought. But in the hour when his triumph seemed complete, the artist found that the creation of his brush could not respond intelligently to his own mind, and he bowed in sorrow until the angel of his vision returned and whispered: "There is none but God who can create and endow with life. Man may emulate, aspire and seek to copy the works of the Divine, but God alone can breathe the vital breath into the form of clay and give it life." The artist, humiliated and despairing, ignoring the purpose and usefulness of his lovely picture in educational and uplifting ways to man, seized his brush and with a few strokes blotted the figure from the canvas.

Again the speaker pictured a carver in stone who beheld the ideal of his soul starting out in a shapeless block of marble, and as he worked with chisel and mallet he prayed for power to endow the image with the fire of immortal life. The sculptor was visited in a dream by the Angel of Existence, who gave to him a bit of crystal, bidding him smite it with his hammer and imbed the talisman within the stony breast of his marble image. The man awoke, and lo! a bit of crystal fell at his feet. Smiting it the rock parted, disclosing a tiny heart of gold with a central eye of electric fire. This he imbedded in the breast of his statue, when the image started as with life, moved, and was endowed with speech. Five years the creator kept his lovely creation, finding companionship and joy in its presence. But the living image wearied of the world and longed to return to its former state. The sculptor could not take away the heart of living flame until once more the Angel of Existence appeared, and at her touch the electric ray was withdrawn from the golden heart and the image was no more.

Life is the golden flame that streameth downward from the great Eternal Sun, vivifying and animating the spirit of man. When withdrawn from the corporeal frame it is not extinguished; but by its contact with the external things of time, its powers combined with those of the body it has warmed and quickened, the immortal spirit is nurtured which shall serve as its organ of intelligent expression through all the ages to come.

Though *death* may seem to be the sum of all stagnation and senselessness, yet it is only one of the beautiful processes of *life*, which transforms the atoms and molecules of the organic form into new creations of utility and beauty, and which brings the immortal spirit of man under the operation of new conditions favorable to his everlasting growth and unfoldment: being the motive power, in the fullness of time, of converting the man or woman into an angel of knowledge and wisdom.

The organ recitals of Mr. Truette, and the vocal selections of Mrs. Austin C. Wellington, were finely rendered on this occasion.

On Sunday next, Feb. 5th, there will be the usual monthly service of song at the Temple, and a most enjoyable time may be anticipated by those who wish to attend. ☞

Spiritualistic Phenomena Association, Lyceum Hall, and Ladies' Aid Parlors.—The celebration of the Anniversary of the birth of Thomas Paine was a grand success last Sunday. Many who have been earnest defenders of the truths of Spiritualism, and done efficient service for the cause, honored us with their presence, among whom were Mr. and Mrs. Wilson, Bridgeport Conn.; William R. Tice, Brooklyn, N. Y.; Mr. Butterfield and wife, of Chelsea; Mrs. Ann E. Blinn, Mr. Benjamin P. Weaver and wife, Miss Annie L. Clark, Hon. Warren Chase, Dr. Richardson, A. A. Wheelock, Dr. Paxson and Jacob Edson.

A large audience assembled in the Lyceum Hall at 2:30, and listened to a grand oration by Hon. Warren Chase: "The pen of Thomas Paine did as much to emancipate this country as did the sword of Washington. Paine protested against the tyranny of his time. Creeds backed by a power at Rome, a union of Church and State, had caused death, torture and anguish. If ever there was an inspired person Thomas Paine was inspired. Why in Europe should the blood that flows through royal veins be more precious than that of the common laborers? Why should the Church and State unite to support in ignorance, indolence and luxury such persons? How gladly the Pope acknowledges the congratulations of the President of the United States. Why is the new Catholic institution to be builded at Washington, if not for the future home of a Pope in America? What this country needs is another Thomas Paine. Beware of the Parochial School system. The Public Schools must and shall be sustained. We must speak, act, vote upon these vital questions upon which the foundation of our free government rests. The religion of Thomas Paine, how grand! how sublime! His heart beat quick in the interest of the people."

A brief sketch does not do justice to the speaker; he received round after round of applause, and was congratulated by nearly all the audience at the close of his masterly effort.

At six o'clock dinner was served in the Ladies' Aid Parlors, which presented a beautiful appearance when the happy throng gathered around the tables. Plates had been laid for one hundred persons, but all who desired supper were unable to secure seats, so that the tables were again replenished and about fifty more admitted. At 7:30 Lyceum Hall contained the largest audience assembled there since its dedication. Fine music was rendered by Mr. Milligan, Mrs. Wentworth, Mrs. Edwards, Miss Woodbridge and others.

President J. H. Lewis said, in opening the meeting, he rejoiced that so many people had assembled upon this occasion to do honor to the memory of Thomas Paine and other noble heroes who in times past have prepared the way for our reform. He introduced Hon. Warren Chase, who received quite an ovation. He said: "Your applause is quite fitting at this time, for the reason that my earthly pilgrimage is about over. I have eulogized Thomas Paine, and choose to speak at this time of the scientific truths of Spiritualism and the utter impossibility of the so-called intellectual and cultured to annihilate it." His address was listened to with marked attention.

Mr. A. A. Wheelock spoke in eulogistic terms of Thomas Paine, as did also Dr. Richardson, Dr. Paxson, and Jacob Edson; Miss Nettie Morris gave several fine readings; Francis B. Woodbury, Chairman of the Entertainment Committee, returned his thanks and those of the members of the Association to all who had assisted to make this demonstration a success, and in behalf of the Association, presented Benjamin P. Weaver and his bride with a beautiful floral offering, thanking Mr. W. especially for his earnest efforts in behalf of the children. The spirit control of Mrs. Loomis-Hall spoke earnest words of advice to the newly wedded pair. Mr. Weaver, in behalf of himself and wife, returned sincere thanks, and desired that should he live to be the age of Warren Chase, he may have accomplished as much work for the cause as our honored, venerable friend. All joined in singing "Home, Sweet Home," and after a social time returned to their several homes, having truly honored the memory of the author hero of the American Revolution.

Committee who had charge of arrangements: F. B. Woodbury, Chairman; Mr. and Mrs. Hall, Mrs. Hannah Tower, Mrs. J. H. Lewis, Mr. Foster Edwards, Mr. William Vaughn, Mrs. Smith, Miss White, Mrs. Gott, Mrs. Turner, Mr. F. Gould, Miss Chandler, Mr. and Mrs. W. Jones, Mrs. Russell.

FRANCIS B. WOODBURY, *Sec'y.*

Berkeley Hall—Boston Spiritual Temple.—Last Sunday, after congregational singing, an invocation by Mrs. R. S. Lillie and a song by Mr. Lillie, the guides of Mrs. Lillie spoke upon "Charity," remarking that they believed the word to be a sufficient creed for any body of Spiritualists. "We need an organization by which to systematize our charities and care for and protect our exhausted mediums, those who have exercised their spiritual gifts until disabled through their labors, or by the infirmities of old age. There should be homes for such. Those who have means should build homes for the aged and care for the homeless. You ask, Are they worthy? If they are cold and hungry, it makes them worthy of help, and Charity is the saviour of mankind. Hand in hand with Love, it cures every ill a man is heir to." The question "What is truth?" was replied to in an eloquent and very satisfactory manner, and that problem of all ages solved so far as possible to the comprehension of mortals. Mr. Lillie closed with a song, "Cast thy Bread upon the Waters."

Evening.—After the usual preliminary exercises Mrs. Lillie, under the influence of her guides, spoke upon several questions handed in. The first, "What Comfort is there in Spiritualism?" elicited responses from them, in which the leading instructive, consolatory and beneficial results of Spiritualism were portrayed with great clearness, and an evident appreciation of the spiritual needs of the audience. A question relating to the gifts of the spirit was ably dealt with. "You all," said the inspiring intelligence, "possess spiritual gifts; cultivate them by application and study, the same as you would apply yourself to music. Study yourselves spiritually; you must subjugate the lower faculties if you would progress higher. Be watchful of false habits; become conqueror, and you will grow strong. Listen to the voice of the soul prompting to higher action, and you will not be led astray. Life is progressive. Death is not a limit to your advancement, for in the spirit-world are kind teachers, and opportunities to attain that you have desired but failed to receive upon earth."

Mr. Lillie sang a closing hymn.

Mrs. Lillie will speak in Berkeley Hall next Sunday; morning at 10:30, evening at 7 o'clock.

MARY F. LOVERING, *Cor. Sec'y.*

The First Spiritualists' Ladies' Aid Society.—During the past year the Society has met every Friday except those included in the summer vacation. The work of the year has not been attended by any marked results. Our beautiful observance of devoting one day of the year to the memory of the sister and brother members whose names are enrolled upon a whiter and purer scroll than ours, but who are happier for our remembrance, was one that will long be recollected by those who participated in its exercises. [A tribute of respectful memory to those who have passed to spirit-life since the last observance is here given by the Secretary, which we prefer to print in full next week, rather than attempt its condensation for this issue.—ED.]

At the annual meeting of this Society held the first Friday in January, the following ladies were elected to the several offices: President, Mrs. A. E. Blinn; Vice President, Mrs. A. F. Butterfield; Treasurer, Mrs. Ada H. Simmons; Secretary, Mrs. Alice P. Torrey. Active measures are now under way to hold a Fair in the early spring. The interest of the members is unabated, and the meetings of the new year have been very well attended.

ALICE P. TORREY, *Sec'y.*

A large company of the members and friends of this Society were present at the last Friday meeting. Mrs. Ann E. Blinn presided in her pleasant way, making every one feel at home, and that they had an interest in the welfare of the society. Supper was served to about seventy-five persons, and the evening was devoted to social conversation and singing "songs of ye olden tyme." The society received a donation of twenty-five dollars from a prominent Spiritualist, and smaller sums from several other sources, so that the receipts of the day were quite large. This is as it should be.

Friday evening, Feb. 10th, in the Lyceum Hall and Ladies' Aid Parlor is to be held an Old Folks' Supper and Dance. Supper will no doubt be of the New England pattern. Dancing from eight to twelve, Richard Laundry, floor manager. A Fair in aid of this society will be held March 14th, 15th and 16th, afternoons and evenings. REPORTER.

College Hall, 34 Essex Street.—At the morning session Mr. Eben Cobb opened with an eloquent address upon "The City Just Over the Hill." Tests and readings were given by Miss Peabody, Mrs. Jennie K. D. Conant and Dr. Thomas. Dr. W. S. Eldridge gave some very remarkable tests of spirit-presence and diagnoses of disease. Face-readings were also given by Miss S. E. Cullen, that were correct.

Afternoon.—Mr. Cobb spoke upon "A change of heart and its practical bearings upon Spiritualism." Readings and tests were given by Mrs. Conant and Mrs. J. D. Bruce. Mrs. W. A. Rich gave a poetical recitation which was well received. Dr. Eldridge gave some very interesting exhibitions of his powers as a mesmerist; Miss Cullen gave some remarkable readings of character; Dr. E. H. Mathews spoke and gave delineations of character from several articles.

At the evening session C. P. Longley's "When the Dear Ones Gather at Home" was finely rendered by Mrs. Eudora Case, assisted by Mr. and Mrs. Chamberlain.

Mr. Cobb spoke in explanation of the manner in which different mediums are controlled. Mrs. Jennie K. D. Conant gave some fine readings and tests. Mrs. J. D. Bruce cited the name of Edward Jackson, who desired recognition, and also gave tests of spirit presence. Dr. Eldridge gave tests, and diagnoses of disease. "Winona," the interesting control of Miss Peabody, gave some readings, that were recognized. Dr. C. H. Harding made practical remarks, followed by psychometric readings of character. Miss Curtis gave a recitation. HEATH.

Children's Progressive Lyceum—Paine Hall.—The writer was, on account of other duties, unable to attend the session of last Sunday, but is informed that a large company of adults and children were present. Readings, recitations and music were given by Lottie Giles, Eva Rosenthal, Jessie Bennier, Mamie Barbier, Alice Cummings, Jessie Judkins, Bertie Blinn, Eva Morrison, Mary Lechenstein, Josie Smith, Mark Abrams and Flossie Sargent.

Mr. A. A. Wheelock delivered an eloquent address.

The Lyceum Socials at Lyceum Hall, 1031 Washington street, on Wednesday evenings, are well attended. Supper is served at six; price fifteen cents. Free meetings are held in the evening; these have recently been addressed by Mr. L. L. Whitlock, Mrs. Ida Whitlock, and Mrs. Abbie N. Burnham. Mrs. W. S. Butler presides, and often makes an address and gives tests. Dancing is indulged in by all, both old and young, until about eleven o'clock. Come and enjoy these social occasions with us. F. B. WOODBURY, *Sec'y.*

Independent Club, 1031 Washington Street.—The hall was crowded with an interested audience, who followed with deep attention an illustrated lecture upon Spiritualism delivered by Dr. B. M. Lawence of New York. This lecture was of special interest to Spiritualists, as it showed all the various forms of manifestation as only the stereopticon can; while the explanations were appropriate and interesting.

Miss Gracie Scales sang very sweetly, and Dr. Smith favored the audience with timely and interesting remarks.

The Grand Master, Mr. J. W. Fletcher, announced for next Monday evening a reception to Mr. and Mrs. Benjamin Weaver of the Lyceum, for which a special programme has been prepared, and to which all are cordially invited.

On Thursday afternoon, at three o'clock, Mr. Fletcher will give a public séance for the higher teaching and communication. All seats free.

Any one wishing to join us can forward their name to the Secretary. Remember that our motto is "Speak no evil." MRS. J. W. FLETCHER, *Sec'y.*

The Ladies' Industrial Society held its regular meeting Jan. 24th. After the business meeting in the afternoon a circle was formed, and Mrs. H. W. Cushman, the well-known musical medium, under control, gave personal tests of spirit presence, and eight dollars were given her from the Society.

The exercises of the evening consisted of remarks by Mr. Jacob Edson, Dr. N. P. Smith, Mr. and Mrs. L. L. Whitlock, Mrs. Kate R. Stiles, Capt. Richard Holmes, Mrs. H. S. Lake (inspirational), and Dr. E. H. Mathews; vocal music by Mr. J. T. Lillie, and instrumental (piano) by Maudie G. Banks and Willie Boyce; psychometric readings by Dr. Mathews, and tests of spirit presence by Miss Gertie Coffin, all of which were highly interesting and instructive. After singing by all present the audience dispersed.

Twenty-one names were added to the list of members, making a total of ninety-five.

The next regular meeting, at which supper will be served at six o'clock, will be held on the afternoon and evening of Feb. 7th. All are invited.

MARY F. LOVERING, *Sec'y.*

Mishawum Hall, City Square, Charlestown.—The Echo Spiritualists' meeting was held at this hall on Sunday last, W. A. Hale, Chairman. The morning services comprised singing by Mrs. Mandey, an address by Chairman, and tests and spirit descriptions by Mrs. J. H. Davis, Miss Nettie H. Holt and Mrs. Nellie S. Thomas.

At the evening session an invocation by the Chairman was followed by C. M. A. Twitchell in a short lecture on the advanced ideas of Spiritualism; and by remarks, tests and character readings, in which Miss Nettie M. Holt, Mr. Forhald, Miss Cullen, Mrs. J. E. Davis and Mrs. Nellie S. Thomas participated.

W. A. HALE.

A Pleasant Occasion.

About fifty members of the Boston Spiritual Temple Society of Berkeley Hall met at the residence of Mr. and Mrs. J. T. Lillie, on Wednesday afternoon and evening, Jan. 25th. After a season of social converse, at 7 o'clock the friends were invited to partake of a generous collation, which was duly appreciated. The evening exercises were opened with a congratulatory address by Capt. Richard Holmes, in which he expressed the pleasure all felt in visiting them in their new and attractive home, closing his remarks with an original poem. He then, in behalf of the friends, presented to Mr. and Mrs. Lillie a purse containing one hundred dollars in gold, as a token of the high esteem in which they were held and the friendship felt for them. Mrs. Lillie in response gave expression to her deep feeling of gratefulness in receiving this gift of love from the Society, and gave the friends a warm welcome to her home. Mr. Lillie also responded in a happy manner, tendering many thanks for the kindness shown them. Maudie G. Banks executed a piano solo. Mr. Thomas Dowling made remarks and closed with an impromptu poem. Dr. A. H. Richardson and Mr. W. A. Dunklee spoke with deep feeling. Mrs. Kate R. Stiles made a short address in her normal condition, then, under control of Ed. S. Wheeler, made a characteristic speech. Dr. C. T. Buffum rendered a song, "The Little Brown Cot on the Hill"; Miss Clara A. Clark gave a recitation which elicited applause; Mrs. Lillie, under influence of her guides, made an eloquent address and gave a sketch of her past experiences and guidance to the present home; piano solo by Willie Boyce; remarks by Miss Lucy Barnicoat and others; song by Mr. Lillie. Miss Mintie Eakins at the piano; recitation by Oscar L. Rockwood; and with a closing hymn, at a late hour, the company dispersed, feeling the occasion to have been one of the most enjoyable of the season, wishing the host and hostess a Godspeed in their labors, and invoking upon them Heaven's choicest blessings.

MARY F. LOVERING.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2¾ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conducter.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P. M., in Macgregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York and Mr. Frank T. Ripley of Boston, Mass.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P. M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

American Spiritualist Alliance.

The Alliance held its regular meeting at 219 West 42d street, on Wednesday evening, Jan. 25th, and was fairly well attended, considering the storm that was raging at the time.

The Committee appointed at its last meeting to report upon the best methods for investigating spirit-phenomena, so as to place them upon a scientific basis, asked for an extension of time until the next regular meeting, Feb. 8th, for the making of their report, which was granted.

However, as the question of the proper method for investigating the phenomena had been made the subject for the consideration of The Alliance for the evening, several members expressed their views thereupon, and some progress was made in learning the views entertained by them.

Among the mediums present were Mrs. Williams, Mrs. Wells and Mrs. Moss, and during the séance that followed the close of the regular meeting, Spirit Frank Cushman of Mrs. Williams's band, and Spirit Jack of that of Mrs. Moss, succeeded in addressing those present in their own voices, without using the vocal organs of their mediums.

Mr. Cushman had promised to try and speak with the independent voice at these Alliance circles, and last evening succeeded in doing so, much to the gratification of all; while Jack's greeting with the independent voice was equally pleasing, and was twice manifested. Mrs. Moss has just returned from a tour to the West, began last August, and which extended to California, reaching this city only a few days ago; and her presence among us was unexpected—as the fact of her return was unknown to all present until she entered the room just as the circle was being formed.

Mrs. Moss informed us that she had engaged the rooms she occupied for her séances last summer at 52 West 15th street, and that she would hold public séances on Sunday, Tuesday and Thursday evenings.

Jan. 26th. JOHN FRANKLIN CLARK, *Cor. Sec'y.*

Current Items—New York City.—One of the attractive features of the First Society services (unto whom Mrs. Brigham ministers so acceptably) is the artistic musical exercises, which it is hoped will be continued. The engagement with Dr. Dean Clarke, at the meeting for spirit-manifestations at Adelphi Hall, closed on Sunday last. On Sunday, the 5th, that faithful worker, Frank T. Ripley, will resume his services at this place, and will doubtless attract large audiences. Mrs. E. A. Wells deserves great credit for the continued success of these meetings.

Mrs. A. L. Pennell, Mrs. T. B. Stryker, Mr. Jones and Mr. Van Horn's efforts are also creating a desire among the people to know more of the phenomena of Spiritualism.

The Rev. Charles P. McCarthy, a well-known Spiritualist and a man of recognized ability, has commenced a series of meetings at Arion Hall, Harlem.

The Rev. Edward B. Fairchild, of Boston, was greeted by an appreciative audience at 219 West 42d street, on Sunday evening, Jan. 22d. We hope to have Mr. Fairchild lecture here soon again.

Mrs. M. E. Wallace, controlled by one of her guides, gave a very able lecture on Sunday evening last, which was listened to with marked attention by a goodly number of hearers.

It is expected that Dr. F. L. H. Willis (whose successful engagement closed in Philadelphia last Sunday) will lecture in Mrs. Wallace's parlors the first two Sunday evenings, Feb. 5th and 12th, after which the Doctor expects to move to Rochester, N. Y.

G. H. P.

First Society of Spiritualists.—Taking into consideration the severity of the weather there was a very fair attendance upon each service last Sunday. Mrs. Nellie J. T. Brigham spoke as usual morning and evening—treating subjects selected by the audience.

In the afternoon Dr. Dean Clarke read a poem from his own inspiration, on "Materialization"; it was a worthy production, and we shall hope to see it in print. [It will appear in next week's issue of THE BANNER.—ED.] He also continued some of his experiences, as one week ago, and considered some questions from the audience. This was the last Sunday of his engagement with the Society, and he has left a favorable impression with our people that will probably lead to further engagements.

Mrs. Wells being confined to her room with a severe cold and a threatened fever was unable to fulfill her engagements of giving tests. Mr. Henry J. Newton interested the audience for thirty minutes upon the "Convictions of Truth."

Next Sunday, Feb. 5th, Frank T. Ripley will open the meeting for spiritual manifestations and give convincing tests of spirit identity. S.

The People's Meeting.—Two interesting sessions of the People's Meeting were held yesterday at Columbia Hall, 878 6th Avenue. Mr. Goodspeed made remarks, and gave a variety of spirit descriptions, most of which were recognized. Rev. C. P. McCarthy made the closing address, giving an interesting account of his conversion to Spiritualism.

The evening session took a conversational turn, and was participated in by quite a number of individuals. Mrs. H. M. Walton, of Brooklyn, one of our pioneer mediums, will give an address next Sunday afternoon upon "Media, Ancient and Modern." Other mediums and speakers are expected to take part. The evening exercises will be principally by the mediums.

F. W. JONES.

230 *West 36th street, New York, Jan. 30th,* 1888.

Spiritual Test Meetings, 52 Union Square.—The sessions at this place are doing a good work and meeting with great success. The platform is occupied both afternoon and evening by Mrs. A. L. Pennell of Onset Bay, Mass. The tests given by her little control, "Prairie Flower," are very convincing and always recognized. A. ELLSWORTH, *Conductor.*

Cambridgeport.—The Spiritualist Society of Cambridgeport commenced its meetings Jan. 8th, 1888, at St. George's Hall, 603 Main street. Meetings will be held every Sunday evening at 7:30 o'clock. Feb. 5th the platform will be occupied by Mrs. Sue B. Fales. Subject: "Spiritualism as It Is."

HENRY P. TRASK, *President.*

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

The ending of the Sunday evening lecture course at the Columbia Theatre has left a blank in this city, and many are the expressions of regret that the clear trumpet tones of Spiritualism are not heard there any longer. "They should have been continued," said one. "Too bad we cannot have such lectures all the time," said another, and many confess they never got interested in Spiritualism before. Great good was certainly done by the course, and it will no doubt lead to good results and better work in the future.

The New Lyceum Officers, under the conductorship of Mr. Richard Carleton, are striving to awaken greater interest in the education of the little ones. Mr. C., while quite young in the work (in fact in the cause), is by his energy and enthusiasm inspiring all with new life, and the Lyceum, under his management and the hearty support of his co-workers, will, it is hoped, regain its old-time prestige. The children all like his bright and genial manners, and if the stay-at-home, apathetic, adult Spiritualists will only come once within the magnetic aura of this new convert they will have their interest and, consequently, their activity renewed. Try it once, friends, if only as an experiment; it will cost but little and do you good.

Mediums' Meetings, to hold the faithful together, and awaken public interest, if possible. Sunday evening meetings have been inaugurated in G. A. R. Hall, Mr. Carleton presiding. At the first, though a bitter cold night, the attendance was quite good, and much interest manifested. Mr. C. G. Oyston opened with a few ringing remarks on the advantages of holding such meetings, and the benefit they were to the participants in spiritual unfoldment. Among the mediums present the following addressed the meeting: Mrs. Tillie V. Cooke, partially under control, gave valuable hints on spirit culture, after which Mrs. Combs, lately from Garrettsville, the latest accession to our Lyceum members and the mediums of Cleveland, yielded to control, and described several spirits, some of whom were recognized. Mrs. Combs has only lately been developed as a trance speaker and test medium. Following her came Mr. George Ingham, a clairvoyant medium (not public), who spoke earnestly of the necessity of Spiritualists living spiritual lives if they hoped to enjoy the kind of home alluded to by Mrs. Cooke and the audience when singing "Beautiful Home of the Soul." Your reporter followed with a few words of advice, and the meeting closed with the Chairman announcing that Mr. Oyston would open the meeting on the following Sunday evening with a half hour talk on "Reincarnation."

A Spiritualist in Jail.—Do n't start, gentle reader, not for any crime; only in defense of principle—one woman's friendship for another. Mrs. Josephine Ammon, a lady of wealth residing on Euclid Avenue, has been sentenced to prison for "contempt of court," for refusing to answer questions on the witness stand that would have revealed the whereabouts of her friend, Josephine Blaun, over whom litigation is going on in reference to property left her ($70,000), which Mrs. Ammon claims others are trying to get control of, and likewise the person of Josephine Blaun, whom the Probate Court has declared "an imbecile." Mrs. A. is comfortably fixed in jail, and has the sympathy of the general public, especially all who understand the underlying principle for which she is contending, viz., reform in our Probate Courts. The case has been widely commented on by the press generally, and Mrs. Ammon is in daily receipt of letters from all over the country, and wishes to thank her spiritualistic friends through the columns of the BANNER OF LIGHT for their numerous expressions of love and sympathy. Mrs. A. is a member of every reform society in the city, all of whom have passed resolutions commending her for her pluck and sustaining her in her fight for principle.

Secularism.—That able exponent of freethought, Mr. Charles Watts, lectured in the Columbia Theatre Sunday, 29th, Paine's birthday, on "Secularism and Spiritualism." Mr. Watts is the editor of the Toronto paper *Secular Thought*; is quite eloquent and logical.

Richmond's "Review of the Seybert Commissioners' Report, and what he saw at Cassadaga," is attracting general attention here and bound to meet with a large sale. Although written by a non-Spiritualist (an agnostic) it is a very able defense of Modern Spiritualism. The scholarly and lawyer-like training of its author (the Hon. A. B. Richmond, of Meadville, Pa.,) enables him to analyze the Commissioners' illogical report in a manner that shows its weakness and leaves no doubt of their inability and unworthiness to investigate such a momentous question. To the reader I will say the book is published by Colby & Rich at $1,25 (postage free), and should be read not only by Spiritualists, but by every skeptic and investigator; it is a very strong array of facts and arguments, and certainly a "poser" for the Seybert Commissioners. To the Ohio and western readers of THE BANNER I shall be pleased, on receipt of price, to send this capital work. Yours for the cause, THOS. LEES.

144 *Ontario street.*

Mr. Baxter in New York State.

On the last two Sundays of January, Mr. Baxter continued his labors in Troy, on last Sunday, the 29th, concluding his interesting exercises of the present engagement. Severe storms and intense cold have characterized these days, yet, despite all, great interest has been manifested, as shown by the size of the audiences. The ten lectures of the month have been progressive and timely; the music and poems, by-sermons of themselves; and the delineations of spirits—for which Mr. Baxter is unexcelled—very clear and forcible.

Last Sunday morning Mr. Baxter observed the Anniversary of the birth of Thomas Paine, with appropriate lecture and exercises. In the evening he held spell bound his auditors in answering the criticisms of the opposition, offering a lecture under the heading, "Spiritualism as a Constructor." What Mr. Baxter would be in impromptu debate, we do not know; but certainly in his controversial lectures he is a power upon the spiritual rostrum. His Troy engagement is to be pronounced a marked success, and he has the "God-speed" of the Spiritualists of the city as he goes to other fields of labor.

On Tuesday evening, Jan. 24th, Mr. Baxter gave the Troy Lyceum a benefit, tendering gratuitous service in recitation and song, assisted by the "Troy Harmonic Trio" in entertaining selections.

On Friday evening, Jan. 27th, although intensely cold, and many passes were snow-blocked, a large audience assembled in Van Vechten Hall, Albany, to listen to a lecture from Mr. Baxter, and to witness his wonderful mediumship. None went away dissatisfied. On Monday evening, Jan. 30th, he lectured and gave tests in the same hall.

For one or two evenings following, Mr. Baxter was announced for Glens Falls. COM.

Springfield, Ill.

To the Editor of the Banner of Light:

The Lincoln Society of Spiritualists is still holding meetings every Wednesday and Sunday evening at its pleasant hall on 5th street. The meetings are all well attended, and it seems that everybody is taking a great interest in the work. Mrs. Kate Sebutt, one of our most faithful workers, left for New York City Jan. 25th for an extended visit. Our medium, Mrs. A. Beach, has been on the sick list, but we are happy to say is again able to be with us. During her illness Frank Schutt has acted as our medium, and we desire to express our pleasure at the progress he is making. New members are coming in gradually, and a more harmonious and happy band cannot be found.

The BANNER OF LIGHT is read with satisfaction at our meetings. Yours for the cause,

ADELINE STEVENS.

Haverhill and Bradford.—Mrs. E. Cutler, of Newark, N. J., spoke in Brittan Hall last Sunday, giving many descriptions of spirits present, together with psychometric readings of an interesting character. She also remained with the Society during a portion of the week, giving a private séance at the residence of Daniel G. Davis, in Bradford, and a public séance in Brittan Hall on Thursday evening, both of which were for the benefit of the Society.

Next Sunday James V. Mansfield, of Boston, will occupy the platform at Brittan Hall. This will be the first time Dr. M. has spoken in this city. E. P. H.

New Bedford, Mass.—The cause of Spiritualism has been given a new impetus of late in our city, under the efficient management of Thos. M. James, Esq. A new and elegant hall has been procured and an increased attendance is the result. Mrs. C. M. Nickerson has spoken very acceptably on several occasions. Last Sunday W. F. Peck delivered two fine discourses, deepening the favorable impression made during his former visit. Next Sunday Mrs. Nickerson will lecture for us again, and the Sunday following Prof. Peck will be with us for the third time. •••

Fitchburg, Mass.—Mr. Joseph D. Stiles, of Weymouth, Mass., spoke for the First Spiritualist Society of Fitchburg, in G. A. R. Hall, Sunday, Jan. 29th. He gave two poems, also two very able lectures. Ninety-two names of spirits were presented, of which eighty-two were immediately recognized. The choir sang finely one of Prof. Longley's songs, "Beautiful Home of the Soul."—Miss M. T. Shelhamer speaks for this Society the 12th of February.

MRS. E. S. LOVERING, *Sec'y.*

Albany, N. Y.—J. C. Chism, Secretary of the First Spiritual Society, writes Jan. 30th a letter which will appear next week, in the course of which he speaks highly of the work wrought of late by Prof. J. W. Cadwell, whose stay the friends there desire to prolong through February.

Mrs. Carrie E. S. Twing will occupy the platform of this Society every Sunday morning and evening during February.

Newburyport, Mass.—Mrs. E. Clarke Kimball, of Lawrence, lectured and gave tests last Sunday, to the evident satisfaction of large audiences.—Mrs. H. S. Lake comes next Sunday, and we anticipate an intellectual treat. H.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A. M. and 7½ P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

310 Livingston Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Eureka Hall, 379 Bedford Avenue, near Broadway.—Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

Spiritual Conference.—A treatise on "Mental and Spiritual Growth," written under inspiration by Mrs. S. A. Slocum, was read by her before the Brooklyn Progressive Spiritual Conference last Saturday evening. It was highly eulogized and gave entire satisfaction. Remarks were made by Mrs. H. M. Walton, Mr. Nicholson, Mr. C. L. Harris, Mrs. E. C. A. Hall and Mrs. T. J. Lewis, who also gave several tests.

At our new hall, 310 Livingston street, Mr. George Sterling Wines will deliver the opening address, his topic being "Agnosticism and Ethical Culture *versus* Intuitive Religion." F. W. JONES.

Dr. Dean Clarke on the morning of last Sunday answered questions upon Spiritual Philosophy and science, for an hour and a half. In the evening he spoke upon "The Dangers and Duties of the Hour," and gave a vivid portrayal of the moral, social, political and ecclesiastical corruptions which endanger American institutions, among which he showed Romanism to be the chief, and urged all to jealously guard the common school and do all in their power to check the usurpation of the enemies of liberty and

BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, FEBRUARY 11, 1888. | $3,00 Per Annum, Postage Free. | NO. 22.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Science *versus* Spiritualism. *The Reviewer:* A Review of the Seybert Commissioners' Report.

SECOND PAGE.—*Spiritual Phenomena:* Charles E. Watkins; Negative Proofs of Materialization. *Poetry:* Materialization. *Original Essay:* What is Selfishness? Letter from Mrs. Richings, etc.

THIRD PAGE.—*Banner Correspondence:* Letters from Massachusetts, Pennsylvania, Connecticut, New York, Michigan, New Hampshire, and District of Columbia, etc.

FOURTH PAGE.—Testimony in Spite of the Witness. Only Spiritualism's "John the Baptist." Study of Psychic Phenomena. The Cat in the Meal. Occult Telegraphy. The Peculiar Legislation, etc.

FIFTH PAGE.—Powerful Spirit Manifestations. Note from Dr. Willis. All Sorts of Paragraphs. Review of the Seybert Commission's Report. Movements of Mediums and Lecturers, New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Spirit Messages given through the Mediumship of John William Fletcher. Something About Indians and Parkland. Obituary Notices. Spiritualist Meetings.

SEVENTH PAGE.—February Magazines. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. In the West. Baxter in New York State, etc.

The Spiritual Rostrum.

Science versus Spiritualism:

A NEW ANALYSIS.

A Discourse delivered in Chicago, Ill., by Spirit "Phœnix" (Prof. Mapes when in Earth-Life), through the Trance Mediumship of

MRS. CORA L. V. RICHMOND.

Mr. President and Friends: It is not often that a disembodied spirit yearns again to be enfolded in the garments of clay. It is rarely the case that, when once disenthralled, we seek *again to put on the fetters of mortal life in or*ganic form. We may borrow such clothing as for the hour will express to our friends our presence; we may employ such means or converse with mortals as our life affords and human comprehension permits; but I say it is rarely that one wishes again to enter the shell when the pinions have been set free.

But as doubtless some of you have experienced a longing to live in certain ages of past history; to have been one who lived and had breath and being in some heroic, historic, or poetic age; as one might have desired to breathe the aroma of the groves of Plato, or to have accepted the wonderful teachings of Socrates, or to have been one of the Grecians who formed the choice cluster that gathered around the first sanctuaries of human knowledge and art; or to have lived at the time of the great Egyptian world, when science cleft in twain the barrier that united man to the infinite: I say, as one might have wished to live then, so in these days of wonderful discoveries, of surpassing intelligence, of astounding scientific propositions, one would almost wish to leave his place in the spirit-land, and say: "I am one of you who can have such thoughts and evolve such wonders in the midst of material life."

Thirty years ago, when spiritual manifestations were in their infancy, and very few men of any class dared to investigate them, there were still, nevertheless, a few to whom these manifestations did come with striking and distinct proof, with absolute power of evidence, with such conviction that their results were published to the world, among whom I may mame my honored friend, Judge Edmonds, my also honored friend, Prof. Hare, and, following tardily in their wake as an investigator only, I stood watching these manifestations, unconscious of any law, principle or power that could produce them within material life. Dr. John B. Dodds, until then unknown to fame, announced the astonishing and marvelous discovery that the manifestations were the result of od, or odyllic force, like that which had been discovered by Baron von Reichenbach, concerning material objects, and that this odyllic force became in some way entangled in the brain, and that by not unconscious cerebration, for that word had not then been evolved, but by some mysterious process, the back brain was responsible for manifestations occurring entirely independent of any contact of human beings, and that this same mysterious source evolved discourses, messages from spirit-friends, flowers, hands, and such other manifestations as Spiritualism has recorded for the last thirty-three years. Dr. Dodds immediately became famous, in his own estimation, upon this theory; and ready to grapple any theory or grasp at any straw that would explain away that of which they knew nothing, the public and popular mind seized upon this as a solution.

Not so any true student of science. Scientific minds were either too far away from the subject to be troubled with it; or, perhaps, were investigating it, and knew that this explanation would not suffice. Dr. Dodds ten years after abandoned his theory and became one of the strongest advocates of Spiritual Philosophy, declaring that no other solution than that of their spiritual origin could explain the varied phenomena occurring under the name of Spiritualism.

One would suppose that in thirty years one such theory would be sufficient, and that the popular mind, satiated with this, would have recourse to some vaster explanation or higher interpretation of that which continues to occur day by day in their midst.

The pupils of Prof. Gregory in the Edinburgh university would fain have accounted for spiritual manifestations on the hypothesis of mesmerism, but, as a student of mesmerism, Prof. Gregory knew very well that this theory could not explain that which occurs, and abandoned it as untenable, while thirty years ago no one with any degree of knowledge concerning mesmerism or psychologic action could possibly have ventured to affirm extensively and publicly that these manifestations are to be attributed to the influence of one mind upon another. But ideas, if nothing else, seem to repeat themselves in the small cycles of human brains, and especially ideas that seem foolish: For we see how the world was astonished and thrilled at first with the explanation of unconscious cerebration by Dr. Carpenter, who, I venture to say, had never attended one-half dozen séances in his life, or seen half a dozen mediums in his life, but who, nevertheless, had a theory with which to explain that concerning which he was ignorant. But no sooner had this theory retired into the obscurity whence it came than the world was again startled with the announcement that all who witnessed the manifestations of Spiritualism were suffering under the dominion of hysteria, and that this disease seized both sexes and all ages and classes of people, and that the medical fraternity only were capable of combating this vast and ever-increasing nervous disorder. But this disappeared also, as the preceding theories had done, until it was announced, as though it were a new discovery by Dr. Beard, that all manifestations occurring in the presence of mediums, or said to occur, did not really occur, but that the unfortunate person who consulted a medium was suffering under the delusion of tricks of mesmerism; that he was hypnotized by the medium; that he had in reality witnessed nothing.

And this, with all seriousness, is now blazoned forth to the world as a successful and adequate explanation of what thousands of people witness in possession of all the senses they ever had, and in clear possession of every faculty that they ever exercised. Hypnotism may have produced astonishing things, but this theory is the most astonishing of all the discoveries of science! To think that for thirty years and more any number of people competent to carry on ordinary business transactions of life—not intent upon pursuing this subject for any other possession save that of investigation—should to the number of millions have been successfully and continuously mesmerized; and that this has been going on without interfering in the least with their ordinary pursuits; that they are mesmerized only when they are in contact with this class of facts, and that they are capable at all other times to testify in courts of justice, administer medicine to those who are sick, of pursuing their business, whatever it may be, of successfully conducting criminal and other cases, and of receiving testimony and giving judgment carefully upon all other subjects, but upon this one subject they are mesmerized, is so singular, and withal so appalling a statement, that it leads one to take apart the shell, the ordinary fabric of life, and see where human evidence does rest.

Then we are to consider that if a man testifies that he has seen a certain physical manifestation concerning which he offers no theory, but which occurs under such and such circumstances, he is mesmerized. But if he witnesses a chemical experiment, if he attends a course of lectures on geology, and witnesses their illustration, or if he endeavors to study astronomy, and makes available the instruments through which he is to study it, he is still considered in possession of every faculty as a student of science; and, above all, if he study *materia medica* and become fully acquainted with every physical fact, and every anatomical fact, and every fact connected with the nervous system, he is at the same time capable of ministering to all these diseases, yet he is not capable of observing the manifestations of so-called spirit-power. Then may it not come to be true, that human existence is but one vast scheme of mesmerism, and that people do not really see *the things that they claim to see?* that they are, after all, mesmerized by the professor of geology and the professor of astronomy, and that all departments of human knowledge are but the action of one mind upon another; that there is no anatomy, no physical structure; that no therapeutics is required, but only this system of mesmerism? and would it not come to be a fact that the judge or lawyer who sits as one of the witnesses of these manifestations may consider that the testimony of those who are brought before him in criminal cases cannot be profitably received, as these may be mesmerized? and will it not come to be also the fact that we shall conclude that every manifestation of human intelligence is but an *ignis fatuus*, and that men are beings led round and round in a circle not larger than a spider's web, and that all other things induced into their minds, aside from this little turmoil of existence, must belong to regions of mesmerized protoplasm? Then the problem of the universe is solved, every semblance of existence is destroyed, and man is a small portion of differentiated protoplasm—exists in this peculiar atmosphere—his only condition being that he is capable of mesmerizing his kind.

If one does not know, but is mesmerized, then how can he be certain of anything?

It chances to be the fact, however, that the scientific propositions of the world are as changeful as the shifting sands upon the seashore, and that every new wave of discovery carefully and considerately obliterates the preceding ignorance, and that people in possession of present scientific knowledge are very careful not to remember the period of time when science did not accept that knowledge—when the scientific mind rejected it as utterly and absolutely untenable.

Galileo might well start from his home in the heavens to witness in earth a mind—or any condition of human mind—that could be absolutely certain of any scientific proposition—that is, certain that it would not be superseded by some added knowledge to-morrow. That world is ready for a philosophical millennium that can claim to have absolute knowledge in any realm excepting the realm of mathematics, and as mathematics is a term and a means, and does not apply to any particular order of things or class of events, but is in itself mental, mathematics does not change and is the only science in the world that has not changed almost utterly within the last fifty years. Chemistry no longer is content with the few primates of former years. Geology is continually searching for that missing link which may at last be found, and our friend Mr. Darwin and our friend Prof. Agassiz, both of whose lives are within the recollection of nearly every person present, differ essentially with reference to two very important propositions, each one believing his own. Mr. Darwin accepts evolution, in which Agassiz *does not believe, or did not* in material life. The latter announced the glacial theory, in which Mr. Darwin does not believe. These two devotedly scientific men, revered greatly for their real scientific attainments, nevertheless are ready to change, and must change—either each adopt the theory of the other, or each abandon his own theory for one more scientific. But the mistake is that the world is led by scientific men without being led by science. The propositions and theories of scientific men do not constitute science. Theirs is a very small realm in the actual scientific knowledge in the world. All else that is hypothecated upon this becomes a system or theory, but not a science.

Now it is claimed that nothing can be more certain than certainty. But if Dr. Beard's theory were true there is no certainty of anything; and then what constitutes certainty? Your sense deceives you. I light a stick and revolve it rapidly before your eyes; you are perfectly ready to swear in any court of justice that you saw a wheel of light. To your sense of vision it was a wheel, but it was only a lighted stick, and I could prove to you that you had been deceived; that you saw the lighted wheel when there was no lighted wheel there. The reason is evident. It requires a sixtieth part of a second to produce an impression upon the visual nerve. It requires the same length of time to forget it, and its revolution made rapidly passes from one point to another of the circle described before the organ of vision has forgotten the last point; therefore you see a continuous wheel. You are deceived, not by mesmerism, but by your own senses, and mental science alone can explain the theory which at first seems to be too miraculous. The mental proposition that comes by connecting rapidity of motion with the slowness of vision is that which solves the problem after all. Again, you can be deceived in the sense of touch. By rapid movements of the fingers placed in a certain position over a pebble in the palm of the conjurer's hand, you will perceive that there are two pebbles by the touch, but there is only one; and that again is because the nerves of sensation are slower to receive and forget sensation than the motion that has produced them. These are very trite and very familiar illustrations, but they prove that so far as human senses are concerned there can be no absolute certainty unless you also pass beyond appearances and sensational testimony to the testimony of the mind.

Here the "explicators"(?) on the hypnotic plane claim preëminence by declaring all communications received from spiritual sources to be the result of mesmerism. How or where the knowledge is obtained they do not claim to say. Whether from your mind, or whether it is evolved from the mysterious depths of the past, and is recorded somewhere upon the atmosphere, or aura surrounding you, bearing the record, and the mesmerizer reflecting that again upon your mind, they do not state. But it is a problem so attended with difficulty, and against which the mind so very speedily revolts, that after one or two moments' consideration no intelligent mind accepts it as adequate to solve any one of the manifestations of Modern Spiritualism.

It is still maintained by a very large class of intelligent minds who are investigators in Spiritualism that, nevertheless, Spiritualism is a science. Who has made it so? Dr. Beard? Dr. Dodds? The whole series of so-called explainers of Spiritualism? Is there any science in their propositions? Can they tell to any certainty when the recurring manifestations will take place, and under what circumstances you will be mesmerized? That it is a science, however, is declared by many mild literary men who are not scientific, but who affect to follow in the wake of science. Prof. Zöllner declared the manifestations to be supersensuous. By this he meant that the sources and intelligent causes of them are not as yet discoverable by or amenable to the usual methods of science or human sensation. Mr. Wallace does not declare whether they are scientific or otherwise; he is contented with a statement of the facts and the acceptance of the source whence they come. Mr. Crookes states the facts without advancing any theory, and asks the scientific world to explain them; and every scientific man of any eminence or note, who has in any degree investigated the phenomena of Spiritualism, has *left* the subject either to be explained by the scientific world or has accepted the only intelligent solution—that of the communication and ministration of departed spirits. But it seems to be in the nature of some minds to imagine that a single fact or a number of facts make a science, and that if they can repeat this fact a number of times they will convince the world that they and the fact are scientific. Of course this is impossible to be fully carried out. One atom may serve for an illustration; one bird may be a prophecy of spring, and a single letter may be the beginning of an alphabet which in its turn is the beginning of a language, but if I say "a, a, a," forever, I have not given you any language.

Science is not only an arrangement of general principles, to illustrate which there are facts in the universe, but science is a formulated arrangement of facts that occur in systematic order, and which the mind of man may grasp philosophically, by observation and knowledge of the laws governing them. Thus far the human mind has not grasped in a scientific sense the general principles of Spiritualism. Thus far the facts occur at variance with every established and well-known law of science—or, at least, if not at variance with them, they occur beyond the realm of scientific observation. To witness something with one's senses and not be able to explain it, or accept a theory upon which it is predicated, is not science. It is a scientific method, however, to witness all the facts and not make any theory. It is a scientific method to prejudge nothing by opinions formed before a knowledge of the facts; and above all, it is scientific to presume that there are principles in the universe as yet undiscovered by science, which, in their turn, will make intelligent and explainable those things that are now in profound mystery.

Spiritualists, without knowing it, have the true science of Spiritualism, but because they do not know it, they cannot claim that it is a science. They have possession of facts; they have possession of the source whence the facts emanate, but they have not possession of any formulated system whereby the effects can be produced from certain well-known causes; and, until they have this, this science cannot be taught, it cannot be classified among the sciences of the earth; it will not be accepted in schools, academies, or colleges, and none but brave and daring scientific men will avow their belief in it. At the present time it might be declared to be the solution of all sciences, the science of sciences; but who will accept this? If I cannot state to you intelligently and concisely in what manner you may witness a certain order of manifestation that will under the same circumstances always be the same, I cannot claim to teach you concerning this science. I must tell you that as yet it is in the realm of superscience. I must claim, as Prof. Zöllner did, that as yet it is supersensuous; and I must declare, as is declared by all who have carefully investigated every phase of the phenomena and every manifestation of Spiritualism, that it is as yet something apart from human knowledge, a realm by itself, which will sooner or later interblend so with your lives as to be an unfolding consciousness in the thought and mind of man.

I may also claim, that while it has a system of ethics, and while there is connected with it a declared life-line and principle, as a complete system of philosophy it is only announced to the world, and only proven to those minds who, from some cause or other, live in a different atmosphere of thought or intelligence. I mean by this that the so-called scientific and philosophical mind refuses to recognize prophecy or inspiration, refuses to have oracles, declares that the possession of knowledge is common and everyday, and is brought to the level of every human mind. How many are astronomers, who can go out in the starry night and number one dozen constellations? And who among all that follow in the wake of the prophets of science can claim to know what the meaning of the measurement of the planetary orbits is? It is folly to say, when Herschel and Kepler and all the great seers and prophets of science have led the way for humanity to climb up the steep that they have climbed, that their knowledge is common and everyday. Not one mind in a hundred is capable of grasping the problem of Kepler. Not one mind in a thousand ever solved a problem of Euclid; and, as to the general principles of science, they are as foreign to everyday life as a flight in the region of the upper air.

We must not forget that because, down in his lonely cellar or up in his miserable garret, the poor lad may play on his one-stringed instrument until he attains the chromatic scale, this is not the science of music—that beyond this is Mozart, Beethoven, and all the great masters who by inspiration knew as children what this poor lad has struggled so long to learn.

Shall we, then, have no Galileos, no Platos, no Keplers, no Mozarts, but keep to our one string and our one chromatic scale, while the spheres move on in their orbits of music? Shall we have no prophets of song, of poesy, of art, and above all no one who, pushing wide open the door of immortality, declares that all may enter, and that it is for all, but that he must have been there to have declared it before others could see and follow? Columbus starting out on the voyage of discovery, the inventor trembling on the verge of some great achievement, are but types of the onmoving course of the world's events under the pressure of light from on high. Herschel saw in his mental vision a new planet, while his contemporaries, men of science, his fellow philosophers, were laughing him to scorn, and while they were writing letters sneeringly saying, "I will believe if the heavens shall fall and the sun shall be blotted out, and the moon be changed and transfigured, and the earth cease to be, but I will *never* believe that there is a planet, as claimed by Herschel;" and now Uranus moves on, one of the wonderful system to which your earth belongs, heralded by this prophet of science; and those who grope in the valleys and wallow in the mire of a single individual fact are glad tardily to look up at the gateway he has opened, and smile benignly through the telescope that enables them to see Uranus.

You have to take your choice between that narrow comprehension of so-called specialists in science, who harp forever upon the one string, and that, possibly, one that is out of tune, and the grand diapason of the universe, that in itself includes all possibilities, and heralds to man, ages in advance, the word that is finally accepted.

The Reviewer.

A REVIEW OF THE SEYBERT COMMISSIONERS' REPORT; or, What I saw at Cassadaga Lake. By A. B. Richmond, Esq., a Member of the Pennsylvania Bar, etc. Boston: Colby & Rich.

The Report of the Seybert Commission of the University of Pennsylvania, which was vociferously hailed on its appearance by the anti-Spiritualistic press as "the severest blow aimed at Spiritualism since its first inception," has already proved to be a sort of boomerang in the camp of the enemy. A distinguished lawyer in the State of Pennsylvania, who was an utter disbeliever in Spiritualism, and an amateur expert in legerdemain, who had had some experience in detecting and exposing bogus mediums with whom he had come in contact, had read the Commissioners' Report, and believed himself thoroughly equipped to ferret out and unmask the frauds by which his less astute fellow-beings (and among them "an intimate friend, one of the ablest members of the bar,") were being cruelly deceived and misled—had the curiosity to visit a slate-writing medium at Cassadaga Lake Camp-Meeting last summer and make the trial. He took every precaution to render legerdemain or any form of trick impossible. He procured his own slates, put his private mark on them, did not allow them to go out of his hands, wrote questions unknown to the medium, addressed to a spirit-friend, and, while holding the slates, with a bit of pencil between them, tightly grasped in his own hands above the table in broad daylight—the medium merely touching them on the outside with thumb and fingers—he distinctly heard the pencil moving between the slates, and, on opening them, found a written message answering his question in hand-writing not unlike that of the friend he had addressed, and signed by his name!

He says he was "surprised," and well he may have been, for here was a total upsetting of all his confident theories and of all the wise conjectures of the learned *savants* of the University. But he did not stop with one trial. He renewed the attempt again and again, and with three different mediums, only to meet with still more startling and inexplicable results—that is, inexplicable on the basis of fraud or trickery, or on any theory but that of spirit-agency. At length, at one of the sittings, while expecting a communication from a friend whom he had addressed, the slates appeared to be seized by some strange power and nearly wrenched from his grasp. The medium explained that another spirit than the one addressed was trying to use the slates—"a stranger," who says he "must and will communicate." "Let him write!" was Mr. Richmond's hospitable response, since writing from "any ghost" would answer his purpose. The slates then quieted down, and the sound of the pencil was heard. On opening them there appeared the following unlooked-for message:

"DEAR SIR: Do all you can to combat the error into which my Commissioners have fallen. They were unworthy and unfaithful.

H. SEYBERT."

On seeing this Mr. Richmond's surprise grew to astonishment, and more than that. No wonder. While not then prepared to endorse the statement that the Commissioners were "unworthy and unfaithful," he plainly saw that they were hugely *mistaken* in conveying to the world the idea that all slate-writing purporting to come from invisible beings is a trick of legerdemain; and he further saw that it was his duty to tell them so, and all the world beside. Hence he wrote, first, an Open Letter to the Commission, narrating what he saw at Cassadaga Lake—which has been somewhat extensively circulated in the newspapers and is embodied in this volume—and now adds a more full review of the Commissioners' Report.

Mr. Richmond's review somewhat naturally takes the form of a lawyer's plea before a jury—a plea in behalf of the genuineness of the phenomena of Spiritualism, as against the sweeping charges of fraud and deception which are favored by the Commission, and the shallow explanations which have come from other sources. The jury addressed is the general public. The author shows a wide acquaintance with the facts and the literature of Spiritualism, and he presents his facts with great force and cogency. He is unsparing in his exposure of the mistakes, the superficiality, the bad logic, the unfairness, in short the *unfaithfulness* to the conditions of Mr. Seybert's bequest (as charged in the posthumous slate message purporting to come from him), exhibited by the Commission; and his resources of irony, sarcasm, satire, wit, anecdote, classical allusion and apt quotation seem inexhaustible. In fact, his lawyer like habit of making the strongest possible case against his opponent sometimes leads him to the verge of unfairness, as when he intimates that the members of the Commission have received pay from the Seybert fund for services not rendered; or unfaithfully performed—which he justly characterizes as virtual "embezzlement." In this he is doubtless partly mistaken, since only the occupant of the Seybert chair (understood to be Rev. Mr. Fullerton, Secretary of the Commission,) can draw a salary from that fund, according to the terms of the gift. Yet the fact remains that until the university authorities cause a "thorough and impartial investigation of all systems of morals, religion or philosophy, . . . and particularly of Modern Spiritualism" (which they appear not yet to have *begun* to do), they have no moral or legal right to the use of that fund.

But Mr. Richmond not only stoutly maintains the reality of the phenomena of Spiritualism, but he also argues strongly in favor of the spiritualistic interpretation of them—namely, that they are produced by decarnated spirits—and he forcibly answers many of the common objections to this. He is especially strong, and quite at home, in presenting Bible evidences bearing on the question; and he sharply criticises the Commission and the University authorities for putting forth a Report which not only ignores Bible testimony, but inculcates the doctrine of materialism or annihilation, in the statement of the acting Chairman that he is "deeply imbued with the belief that we are *such stuff as dreams are made of.*" The clergy and the religious press, which have so generally hailed and approved this Report, are deservedly scored for their inconsistency in endorsing this unchristian, Sadduceeic sentiment.

Mr. Richmond, as advocate, seems by his earnestness to desire and to expect to carry the convictions of his jury—the public—in favor of the truth of Spiritualism, which he represents as altogether worthy of their acceptance, alike in its facts, its philosophy and its moral tendencies. Yet he presents the curious phenomenon—not altogether rare in these days, *especially in the legal profession—of avowing himself* unconvinced. His position is thus stated near the close:

"In conclusion, let me not be misunderstood. I am not a Spiritualist. I have not yet seen that which convinces me beyond a doubt that the claims of Spiritualism are true. I know that there is around us an unseen intelligent force that purports to be a visitation from spirit-life. Science has not explained it. *Savants* have offered no theory to the world that can account for all its phenomena. But if there is a spirit-world, the theory and philosophy of Spiritualism present the most rational solution to the mystery."

It is quite probable, considering the recentness of Mr. Richmond's personal acquaintance with the class of facts which have arrested his attention and produced so much of conviction, that he only needs that accumulation of personal evidence which thousands, probably millions, have had, by means of daily or frequent intercourse with the "unseen intelligent force" which he now *knows* is around us, to satisfy him beyond a doubt that this "intelligent force" is none other than what it claims to be—spirit-beings. Such, we trust, may be his joyful experience. Yet it is an instructive fact that persons who have indulged or cultivated the habit of materialistic skepticism for years find themselves enslaved to it. Gentlemen of the legal profession are somewhat apt to fall into that habit, though perhaps no more so than many others. When once formed it is difficult to be overcome, either by weight of testimony, by the force of reason, or even by the evidence of the senses. It is not uncommon for persons witnessing phenomena of spirit-origin to become completely convinced, for the time, of such origin, but in a few hours or days the old habit returns, and doubt or positive disbelief resumes its sway. This mental habit or tendency, though many glory in it, is evidently not conducive to the attainment of truth. And no more potent means of overcoming it can be found than personal familiarity with the phenomena of Spiritualism.

Mr. Richmond's book will be found of great value to the inquirer and the general reader on this topic, not only for the clear and positive testimony it gives to his own experience and that of others at Cassadaga Lake, but for the report given of the venerable Dr. Hare's remarkable statement before the Association for the Advancement of Science in 1854; also for the reprint of Mr. C. C. Massey's Open Letter to the Rev. Mr. Fullerton, exposing the groundlessness of the latter gentleman's attempt to impeach the sanity of Zöllner; together with emphatic testimonies from Prof. Crookes and from committees of the Dialectical Society of London—all going to show the utter superficiality and inconclusiveness of the Seybert Commissioners' Report. A. E. N.

When a man consumes himself by his rank selfishness and jealousy, he is in a pitiable condition indeed.

Spiritual Phenomena.

CHARLES E. WATKINS.

To the Editor of the Banner of Light:

In the Jan. 7th number of the BANNER OF LIGHT is a notice of slate writing séances given by Charles E. Watkins, medium. Mr. Watkins has lived in an adjoining county to the one I live in (Isabella) for a number of years back. I was in no way surprised at the statement made therein. This is the same Charles E. Watkins that so astonished Hiram Sibley of Rochester, N. Y., in a séance given him about six years ago, as to cause Mr. Sibley to make an offer of a farm worth ten thousand dollars to Mr. Watkins if he would explain, as a *trick*, what he had witnessed. Mr. Watkins of course could not so explain, and replied to Mr. Sibley that if he had made an offer of all the millions he was reported to possess he would be unable to so explain the phenomena he had witnessed. Further: the same offer was made to Mr. Watkins, that if unexplainable as a trick he would explain to him the power that moved the pencil. Mr. Watkins was unable to explain the power. "*Will some scientist explain?*" That offer of Mr. Sibley means *business*. Any one that can "arise and explain," by trick or otherwise, the power that moves the pencil would receive the same offer. I think I am justified in saying as much as this, from the following extract from a letter I have, written by Mr. Sibley, dated Rochester, N. Y., Feb. 28th, 1885. (This letter was written in answer to one asking him about his séance with Mr. Watkins):

"That some unknown power moves inert matter seems to be admitted. The nature of that power is in dispute.

Whether spirit or some other unknown force does it I would be glad to know, and I would give a farm or money to know for myself, and be able to inform others what moves the pencil."

Four years ago this month my wife and self, by invitation from an old pioneer friend, Theron Johnson, made Mr. Sibley a visit. Mr. Watkins was there. We both had a séance. Many astonishing things were witnessed. Ten slips of paper were given us, upon which we wrote the names of persons dead, asking them one or two questions, wadded them up as compactly as possible, and laid them upon the table. We then called Mr. Watkins, who in the meantime was down stairs with the family. He came up, and as the pellets were in a pile with one hand he strung them out in a row, and asked us to point to them with a pencil. When what he termed a spirit-light appeared at the end of the pencil, he would pick up the pellet pointed at, and holding it for a moment between his thumb and forefinger, speak the initials first, and then the name in full, never mistaking the name on the pellet. In two cases, after drawing his coatsleeve down close to his hand he placed the pellet upon the end of it over his wrist, held it there with one finger for perhaps ten or twenty seconds, then laid it upon the table, and drew his sleeve up near the elbow, showing to us in remarkably plain writing the name of Ellen Orcutt, my wife's half-sister, whom she had written to. The pellet yet remained upon the table unopened. A small bit of pencil was then placed between two slates. We three held the slates. After a few seconds we heard writing, and soon three taps, as with the pencil. Then the upper slate was removed, and we found all the questions answered, and the name Ellen Orcutt attached. Then opening the pellet we saw it was the one my wife had written upon to her. To test Mr. Watkins we wrote the names of two or three not dead. He detected them at once.

In answering one of my pellets he told me to take two slates, clean them to my satisfaction, and then put one upon the other (no pencil or anything else being between them), and hold them in my left hand extended from me at arm's length. I did so, and in a moment I was directed to examine them; upon taking off the upper slate I found the lower one nearly filled with writing, and the name John Reynolds attached. Questions all answered. In every case at this séance, after giving the initials he spoke the name in full.

Witnessing such astonishing phenomena I engaged him to come to my residence and stop with me a week. He came in the following March. About forty different persons had séances with him at my home. There was no failure with any of them. All are astonished and are anxious to again meet him.

These phenomena are claimed to be of spiritual origin; if they are not, who will explain them otherwise? "The *religious* dare not investigate; the *bigot* will not, the *fool* cannot. Who will?" HORACE O. BIGELOW.

Salt River, Mich., Jan. 21st, 1888.

NEGATIVE PROOFS OF MATERIALIZATION.

To the Editor of the Banner of Light:

Certain things happening at circles I have attended within the past few weeks, hitherto uncommented on, induce me to think that our mistakes and failures to attain satisfactory results often furnish just as valuable lessons as our most pronounced successes.

For a long time a certain skeptical friend of mine has been hardly open to conviction, though attending séances at intervals. The cause of the skepticism and bitter antagonism (extending to grabbing) was, as a spirit once told me, that the person in question "did not want to be convinced." The motive lying back of this was simply superstitious fear, born of the religion which teaches a personal devil and burning lake. This person, being a member of my family, thought I was going to the Devil with a big, big D, and that, if I could only be convinced that Spiritualism was all a humbug my soul would be saved from eternal damnation. Still, various tests, coming at strange cabinets, and principally concerning old army comrades killed in action many years ago, gradually had their effect on this skeptic, while the constant presence of the BANNER OF LIGHT, with accounts of phenomena, helped to shake the "Devil and the big, big D" off the throne they had always occupied. Consequently this person has lately attended séances, beginning at Mrs. Sawyer's.

There, the first afternoon, the skeptic was taken into the cabinet, and, while conversing with the medium, was touched all over by spirit-hands, with the result of shaking the conviction that Spiritualism was all a fraud. The skeptic went away impressed, and for the first time "unable to explain" what had taken place, though mental pride was still too great to acknowledge that "spirits" did it.

While thus "teetering" in belief, I took the same skeptic to the cabinet of Mrs. Gray, where, as the BANNER readers know, the phenomena, as phenomena, are wonderful, though the spirits are unable, as a rule, to exhibit much intelligence. At this séance the skeptic was comforted by the presence of two more: familiar acquaintances from Port Chester—one a comrade of my G. A. R. Post, the other his wife. These two had come there, having heard of Mrs. Gray from some friend in Port Chester, and the wife was full of excitement, having lost a little child a few days before, and expecting to see that child come running out of the cabinet and jump into her lap right off. The husband had always been a hard-headed skeptic, while a good Catholic in outward observance.

Well, the séance went on as usual. During the preliminary dark circle Mrs. Gray described a little child as coming over to me, where I sat by the side of the mother, but the mother, dreading "to be fooled," did not offer to recognize the little thing or ask any questions, and in consequence heard no more of her. Judge Cross was sitting nearly opposite me during the séance, and I noticed that, after the first few spirits had come, none of them ventured over to our side. At the very beginning Lizzie Hatch came and shook hands with members of the circle, whereupon the gentleman from Port Chester squeezed her hand as hard as he could, on purpose to find out whether it were not "a confederate," for which he was properly rebuked, and apologized. The phenomena that night were simply wonderful. Dr. Baker came out of the cabinet into the middle of the floor, and dropped close to Mrs. Gray, dematerializing entirely under the gas-jet, while out of the floor, in the same place, up came a very beautiful spirit in white robes, a "Roman lady," as known at that cabinet. Then Jeanne d'Arc came up from the middle of the floor, with the French flag, and went down again, within five feet of the gentleman from Port Chester, who, being a very tall man, "made the distance as short as he could," as he told me after the séance was over.

But phenomena were all that could be secured. My spirit sister, who has always managed to follow me from cabinet to cabinet, was unable to utter a word, and seemed greatly distressed about it. So the séance closed, and we went home. What was the result?

The mother was evidently bitterly disappointed, and said she would never again go to a séance. Her reasons no one could tell, save by intuition and inference. My idea was that she had formed perfectly false ideas of the actuality of a cabinet, and her disappointment soured her for the time being. Yet this same lady had, on one occasion, actually developed clairvoyant vision, some twenty years before.

The husband, previously a skeptic, and a jeering one, had reached, in his first séance, the condition of being "unable to account for it," the "it" being "how that girl came up through the floor," when he, being a practical mechanic, knew it was solid.

My own particular skeptic I did not question, taking it for granted that enough had been seen to exclude the supposition of common vulgar fraud, confederates, and other evasions. I called attention to the way in which the spirits kept from our side, as showing their sensitiveness to conditions; especially to the conduct of Starlight, who, in spite of all my coaxing, would not come near me. To all which my skeptic made no reply, save as to Mrs. F., whose case was diagnosed correctly.

Some time afterward, while at Mrs. Cadwell's cabinet, who should come but Starlight, and after greeting her friends, told them she wanted me. I asked her, in a laughing way, "Why would n't you come over to see me the other night? What was the matter?" She instantly replied, with very great energy, "Oh! you had a horrid crowd with you; horrid, *horrid!* You come there with such a crowd again, and we 'll put you out!" To which I responded by telling her that it was not my fault, and promising never to do so again; but believing all the time that she referred to all my neighbors in that circle, with the exception of my own particular skeptic.

It was not very long after, when, putting the question point-blank to my particular skeptic, about the genuineness of spirit-phenomena at Mrs. Gray's I was thunderstricken by the information that it was the "thinnest fraud she had ever seen." Interrogated as to "how those people came up and went down," etc., I was met with the absurd explanation that Mrs. Gray carried them about with her under her skirts, and smuggled them out of and back into the cabinet in that manner. Confronted with the fact that no woman alive, and especially no woman of Mrs. Gray's size, could possibly have taken two adult individuals at the same time under her skirts, as we had both seen the doctor and the Roman lady come up and go down, close to the medium in the middle of the floor, I found myself absolutely unable to shake the credulity that could believe such a monstrous physical impossibility, but could *not* credit the fact of spirit agency.

I learned from this fact that it is impossible to deceive a spirit as to the mental attitude of a sitter. I had been completely fooled by my particular skeptic on that evening; but Starlight knew just what she was about.

Time passed on, and, owing to the kindness of Mrs. Sawyer, my skeptic was admitted to a regular private circle, supposed to sit on Mondays, and from which much was expected. The wish of the spirits was that this circle be composed always of the same people, occupying the same seats, with no accessions, in which case we were promised fine results when the forces had become properly organized.

Instead of this, we found this circle changing every evening, with conflicting elements, clashing opinions and unwieldy numbers. The consequence was that, although composed entirely of believers and people of more or less experience, night after night passed, not only with nothing wonderful to relate but with results far below the average. One night my spirit brother, who comes there very strong, told me, in answer to my query as to what was the matter, that there were many people dissatisfied, pulling different ways. "It will be just as bad next Monday, I fear," he said.

It was, and kept on getting worse, till the circle broke up and had to be reörganized. My skeptic and myself gave it up in despair. Nevertheless, strange to relate, it was the very non-success of these circles that converted my particular skeptic, and the reason was plainly evident to my mind.

My skeptic had always, up to that time, believed the daily press about Spiritualists being all cranks, and about the wonderful things they claim to have seen never being shown to any one but a willing dupe. Nevertheless, here my skeptic saw that a circle, composed entirely of believers, might sit night after night and get almost nothing; whereas if the medium had been a fraud, after their money, she would have given them double wonders. Slowly it began to dawn on my skeptic's mind that there *might* be some grain of truth in all this talk about conditions. The final result was her conversion to two main facts: First, that Mrs. Sawyer is a genuine medium; second, that there *are* such things as spirits.

How do I know the sincerity of the conversion? By the same test by which Starlight showed me that I had been deceived in believing a conversion at Mrs. Gray's. In other words, by the way, my skeptic was treated at that cabinet by my spirit friends. They welcomed and shook hands with my skeptic, and caused her to say of my brother, almost incredulously, "Why, it *is* Frank. I would have known him anywhere." After that, all the poor circles had no effect but to confirm her in the conviction that, at Mrs. Sawyer's, at all events, the phenomena are subject to fluctuations, depending on the sitters. Of course the conversion is only partial as yet. The attitude of the skeptic at present is, "Well, yes, Mrs. Sawyer is all right, and I am pretty well convinced that there are such things as spirits; but as to the rest—well, I 'll see about them in time. It may be—but——"

In time the rest will follow Mrs. Sawyer, and the former skeptic will learn that she has been simply standing in her own light, and that we must meet the people from the other side halfway if we are to meet them at all.

As a specimen of what can be accomplished by people who meet in the right spirit, even under disadvantages, let me add to this paper an account of a little circle held Jan. 27th at Mrs. Sawyer's.

The thermometer was about zero, with a fierce wind outside, and so severe was the weather not a lady had ventured out. We had there, besides myself, Messrs. Pilkington, Jacob Clute, Kidd, Cunningham, Morgan, and one other whose name I did not learn.

To balance these was only Miss Della Sawyer, so that the manager remarked, rather disconsolately, 'I'm afraid we shall not get a thing to-night.'

Maudie said much about the same, though she came very strong and chattered away like a good one. But she said she would do the best she could, and the spirit that prevailed in the circle was excellent. Every one was sympathetic and disposed to be thankful for anything they could get.

Result: a séance that would have been wonderful had we only had a few ladies to balance the positive forces. Every one in the room was visited by some one; Jacob Clute four or five, myself three, with messages from a number of others. The most pleasing test of the evening, however, came in connection with Mr. Morgan, a young man who had attended only one or two séances and had received nothing. Being a quiet, sensible fellow, with good common sense, and no superstition to make him indisposed to accept anything against his church, he had seen that there was something in it and was willing to wait till his time came. In the course of the séance out came an Indian, and was helped out by Jacob Clute, when he went straight to Morgan, and grasped his hand and that of the next sitters. He was unable to stay, however, and retired hastily to the cabinet. There was a dispute between two of the other gentlemen as to whom that Indian came for, as one of them claimed to be a medium, with an Indian control, and wanted to know if it was 'Wolf,' or 'Big Chief.' Then we began to sing, and, while another spirit was out, suddenly the Indian made a rush for Morgan and dragged him back to the cabinet.

When Morgan returned he had seen his first friend, and knew it. He had thought he recognized him at the first coming, but had purposely refrained from admitting it till sure. The Indian was a man he had known well in his boyhood at the Thousand Islands, from whence he came, being a native of Wolfe Island, in those parts. I never saw one so pleased as he was to get such an unexpected visit from a man he knew, beyond a doubt, to be dead and buried.

At the same séance I received a message from a lady whom I did not know had gone to the other side, she proving her identity by reminding me of writing to her of the death of her brother in battle many years since.

Altogether we had a séance much beyond the ordinary, and the only indication of lack of well-balanced power came when the spirits tried to illumine the figures. Instead of luminous garments they could only manage to get up spots, patches and stripes of light on portions of the dress, not complete. The séance lasted an hour and a half.

FRED'K WHITTAKER.

Mount Vernon, N. Y.

MATERIALIZATION.

Written for the Banner of Light, after Witnessing the Form Manifestations at Mrs. Williams's Séances.

BY DR. DEAN CLARKE.

The greatest wonder of this age,
So full of marvels grand,
Confounds alike the learned and sage
Who seek to understand.

We boast the prowess of our might,
Which binds the lightning's flame,
That makes it light our streets by night,
And then our thought proclaim.

We boast of arts yet in their prime
Which conquer time and space,
But now has come a Power sublime
That beats us in the race.

A Power Divine with magic skill
Commands "the dead" to rise,
And lo! they come by might of will,
And then MATERIALIZE!

By science grand Two Worlds unite
Where time and space both end;
Now mind has gained the wondrous might
With matter to rebiend.

This grandest triumph of all time
Will give this age its fame;
'T will flame in prose and glow in rhyme,
With glory for its frame!

Now "death's cold flood" does not divide
Us from our friends so dear:
A bridge now spans the rolling tide
O'er which they re ppear.

We *know* our loved ones are not dead
When these bright forms we *see*;
We need not faith, but have instead
Their proved reality!

We grasp again the "vanished hand,"
And hear the well-known voice;
Again unite our household band,
And well may we rejoice!

E'en "doubting Thomas" doubts no more
His resurrected friend,
Who shows a form like that he bore
Ere mortal life did end.

As angels came on Mamre's plain,
And Jesus to his loved,
So spirits clothe their forms again
And Life Divine is proved.

Oh! who would not the chance embrace
A séance to attend—
To meet the loved ones face to face,
And talk as friend with friend?

To clasp them in his arms once more
And give the loving kiss—
To talk with them of days of yore
And of their present bliss.

'T would seem so great a boon should be
By every one embraced,
But thousands still refuse to see,
Lest they should be disgraced!

The bigots scorn this fact so grand,
And skeptics won't believe;
They 're sure there is some "sleight-of-hand"
Their senses to deceive.

And so they raise the cry of "Fraud,"
And talk it day and night,
While each "expose" they loud applaud,
With seeming great delight!

Why marvel we if fraud is found?
'T is ev'rywhere, in sooth—
And Judases may still abound,
Betraying this great truth.

That spirits can materialize
'T is idle to dispute;
Not all the fraud that knaves devise
This fact can now refute!

The proof is found in ev'ry age,
And in all lands and climes;
'T is writ on many a sacred page,
And SEEN in modern times.

Then let us cease to scoff and sneer,
To cavil and to doubt;
The fraud ere long shall disappear—
The truth shall cast it out.

Oh! may this last and greatest proof
That spirits do return,
Soon entrance find 'neath ev'ry roof
Where hearts in sorrow yearn.

May our dear friends more often come
To greet our longing sight,
And fill with joy each vacant home,
And make sad hearts more light.

God grant they may materialize
Till doubt shall flee away,
And mortals ALL shall see arise
THE PHŒNIX OF TO-DAY!

New York, Jan. 25th, 1888.

Hateful to me as are the gates of hell is he who, hiding one thing in his heart, utters another.—*Homer. B. C.* 900.

CONTENTMENT passes wealth. You are sure to be contented with the use of Warner's Log Cabin Extract for external and internal pains. This is better than to employ a physician who cannot do more for you if you had the wealth of Crœsus. Two sizes, 50c. and $1.

Original Essay.

WHAT IS SELFISHNESS?

BY A. F. MELCHERS.

Selfishness is that impulse of the human soul which acts for a negative effect—being the opposite of that impulse which acts for an entirely positive effect, love, so-called.

Being an epitome of the universe, this is quite natural, for the latter constitutes a condition of law, or an equilibrium having equal proportions of positive and negative impetus or force, and according the same to all life-conditions emanating from it.

But in its passage through matter as a living epitome or an essence of the original, it is so surrounded by the former that it needs to exercise its whole impetus or force to combat its way out, or to a condition of self-consciousness—this being reached in its first human incarnation; or, rather, the attainment of self-consciousness constituting a human soul-condition, and unfolds a material or physical body accordingly, and which is known as man or that self-conscious condition of life which is enabled to reason with deliberation, will with authority, and love with judgment or discrimination. Of course this is not to be compared with man in his enlightened state, but nevertheless it is far enough above the animal state to note the difference very markedly, and it is this difference which makes one a God while the other remains but an animal eternally.

As well as a superior positive soul-impetus over the negative and the animal nature surrounding the soul constitutes perfection, so-called, *i. e.*, the soul's release from material nature and law, so we may imagine that a superior soul-condition, in the main, over the animal impetus as a life-entity, must be necessary to constitute a human condition or a soul-condition freed from the animal state, *i. e.*, having an interior or soul-impetus of at least 51 to 49 of animal impetus, but naturally reaching the human state with a soul-condition as nature created it, namely, an equal proportion of positive and negative force in the soul itself.

As a primitive being, man may thus be regarded as having an interior or soul-nature with a life-force of 51 to a surrounding material or exterior life-condition of 49—the soul-nature acting for an intelligent effect, while the physical (or its counterpart, the spirit-body,) acts for a sensuous or animalistic effect.

The aim of man in connection with matter is, first, to overcome the animalistic or the sensuous impetus of his spirit-body. In accomplishing this he purifies his spirit-body, or that aural envelope which has surrounded and followed the soul-nature up from its primitive incarnation in matter to its human state, for without this the soul could not have remained intact, or retained its individualized condition, and thus the active animal impulses existing in the lower races of mankind. But in overcoming his animalism, the spirit-body changes from a semi-material or non-transparent state, to a purely magnetic or spiritual condition, and translucent or transparent according to its purification from animalism or animal sensuousness.

While combating his material impulses, man has a struggle with his negative soul-condition as well—his selfishness so called—and in overcoming this his soul-nature changes from a universal life or low condition to a superior one, or one that is in harmony with the positive impetus of nature exclusively. But on the contrary, if he permits his negative soul-impulse to control him, or govern him without combating it with his positive, he simply sinks below the demarcation line of universal nature in comparison to the force which the negative impulse of the soul has attained.

Although there is no return to the animal state, yet man may, at physical death, have fallen below the state he found himself in at birth, and not only be compelled to reïncarnate himself to regain that lost positivity, but may, through ignorance of the fact, continue his negative soul-impulse, and fall still lower, and thus continue until experience has taught him the difference, or the cause of his discontent or unhappiness which a soul-*rapport* with the negative part of universal nature conduces.

During this time, he may have or have not purified his spirit body. If no attempt has been made to overcome his animal nature, his spirit-body retains its gross condition, and is naturally attracted to conditions comporting with its sensuousness. If partly freed, he will be attracted to higher conditions, and if positive in soul-nature, will probably be entirely freed from reïncarnation, although but comparatively few in the lower races attain this power—it requiring either an almost thoroughly purified spirit-body to prevent reïncarnation, or a positive soul-force whose impetus overbalances the lacking purification of spirit. Thus twenty per cent. of animalism left in the spirit-body at physical death must be neutralized or counterbalanced by at least twenty-one per cent. of positive soul-force, or soul-impulse acting in favor of the positive side of universal nature. In other words, about twenty-one points over the demarcation line if understood in a way to be thus measured.

Thus it is natural for some people to be benevolent and others selfish—it depending altogether on the positive or negative soul-impetus attained during their past or their passage through matter up to the time that we find them as mortals.

Now it is not necessarily said, either, that every human soul enters life with equal proportions of positive and negative soul-force. As some animals are exceedingly conscientious, considerate, faithful, good-natured, kind and affectionate, we may believe that this is due to a positive interior or soul-state, attained perhaps by accident, association with mortals or otherwise, and thus in reaching the human condition, enter it as beings naturally endowed with love, or positive soul-impetus. Other animals, again, are ungrateful, selfish and repelling or hateful. If such reach the human condition in this negative soul-state, they naturally become selfish mortals, and may account for the extremely savage nature of some primitive races, and the docile or friendly nature of others of this class. Would it not be quite natural that the spirit-world should associate themselves with one of the latter races for the benefit of the world generally, and thus leave a record which accords to them the honor of being one of "God's chosen people"?

If positivity constitutes love, then a portion of humanity, at all events, were in accord with the positive condition of nature, and the world had a nucleus to operate on for this effect. Whether the Israelites were the only ones of this category, or whether others existed in other portions of the globe to whom the spirit-world had access by virtue of their positivity, is indifferent. Christianity, at all events, found its birth in Judea and formed the basis for the world's present civilization. But this does not accord to all the present Israelites or Christians a positive soul-condition. In the first place, many may have fallen again who were once there, and many of the lower races may have been incarnated amongst the same for their individual elevation, and this accounts for the many negative or selfish souls that now sojourn in their midst.

But soul-positivity has asserted itself again, and again empowered the spirit-world to find a foothold on earth, and of which the Spiritualists now form the nucleus. Let it remain so. Love forms the basis for this effect, and by keeping the positive impulses of the soul active, we will not only retain this spiritual intercourse permanently, but also leave a record which accords to us the honor of having been another of "God's chosen people," who did *not* let slip the balance of power by falling back into soul-negativity, or selfishness so-called. Knowing the difference now, let us hold fast to the spiritual. Love embraces all that which is pure, upright, honest, high-minded, forgiving and charitable, while selfishness constitutes the opposite: intemperance, lust, worldlyism, pomp, ostentation, pride, haughtiness, conceit, vanity, self-sufficiency, arrogance, envy, jealousy, hatred, vindictiveness, penuriousness, avarice, dishonesty, malice, slander, lack of consideration for others in our daily affairs, lack of sympathy for those who serve us, or whom circumstances place under our surveillance, care or authority, and lack of conscientiousness for those who take an interest in our advancement both materially and spiritually, or who aid us in obtaining our share of worldly allowance.

Such are the teachings conveyed by the new dispensation and the influx of light showered upon us from the inhabitants of the positive condition of the universe, and who constitute the angelic visitants that come to every household where love is predominant. Let love rule, therefore, for this makes us positive to selfish or negative influences, and finally frees us from all that which has been the cause of the world's misery and darkness—from selfishness!

Charleston, S. C., Jan. 15th, 1888.

Letter from Mrs. Richings.

To the Editor of the Banner of Light:

Having business of a private nature in Ashland, O., I was invited to spend the evening of the 25th inst. at the residence of Mr. Cluggston, a hint being given at the time of the invitation that the friends would like to hear from my guides.

A goodly number, made up of the active, not-ashamed-to-own-it Spiritualists and Orthodox church-members (even Rev. D. B. Duncan's flock being represented) gathered in the parlor, at 7:30, and for two hours listened with unflagging attention while the spirit in control answered the questions presented and dilated on the thoughts they suggested.

"The Personality of God," "Salvation by Grace," and "What is Death?" were among the subjects handled, and the remarks made at the close of the discourse, by some who had never heard a Spiritualist lecture, testified to the "words fitly spoken."

By the way, ever since Bro. Duncan's peculiar(!) sermon on "Christianity *versus* Spiritualism," delivered something over a year ago in the Presbyterian Church of this town and editorially commented upon by the BANNER OF LIGHT and other spiritual papers, he and a number of the deacons and leading members of his church have been gratuitously supplied with spiritualistic literature by some unknown but diligent believer in "this hell-born superstition," worker in "the service of the devil," and frequenter of "the haunts of wickedness"—to quote the choice and Christian-like phraseology of that harangue—and it is said that the minister's face is a study when he unlocks his box in the post-office. Such remarks are frequently made as "I think Bro. Duncan wishes he had n't preached that sermon!" "Got more than he bargained for, did n't he?" etc. It 's easy to see where the ministerial shoe pinches. If people are allowed to think, they may come to *know*, and then "Othello's occupation is gone."

The preaching of that sermon has done good. It has aroused the Spiritualists here from the apathy into which they had fallen; and instead of frightening church-members from investigation has stimulated their interest and whetted their curiosity.

HELEN STUART-RICHINGS.

Ashland, O., Jan. 26th, 1888.

[From the Woman's News.]

Prose and Poetry at Funerals.

They had the poor woman in a fifty-dollar coffin. The beautiful bunch of white roses in the one hand that was exposed did not conceal the marks of toil on her fingers, the calloused places, the distended joints and the rough skin. Her iron-gray hair was neatly brushed down on the sides of her wrinkled forehead, and the black silk gown, folded so gracefully about her, was full of lustre, new, and evidently expensive. There were ten hacks for friends of the family, and the hearse was driven by a man in livery, and had eight costly plumes on top. "How natural she looked, and what a lovely funeral," said a woman who had known the family.

"How unnatural she looked, and what an inhuman thing that funeral was," said a male cynic who accompanied her.

"Why?"

"Because there was a good woman, a hard-working wife and mother who never had a ride in a hack, whose fingers never pressed a flower, and who never wore silk. She did n't have any time and did n't have money. Now look at her. Flowers rare and sweet in her dead hands, lots of carriages following her hearse, and a costly shroud for a body which in life was deemed none too good for a thirty-cent worsted. A queer world this, which ignores fashion in life and falls a blind votary to it in death!"

☞ A correspondent of the Boston *Evening Record* says:

"In 'Grace Greenwood's' letter in your issue of Saturday she uses the name of Guelph as applied to the family of Queen Victoria and Prince Albert. I wish to know if that is correct; allowing that Guelph is the family name (which, by the way, I have often seen disputed) of the house of Hanover, is it proper to call the children by the mother's name, and not by the father's. Suppose her name was Smith, and that of her husband Robinson, would the children be called Smith? I think not. That, however, is the exact state of the case. The family are assuredly Coburgs, or they are not their father's children. The queen herself is the last of her line, and when she dies the last of the Guelphs disappear. In a similar way the names of the different families at different periods have been applied to the royal line. Anne's name was Stewart because she came from the family which succeeded to the purple by marrying the last female of the line of Bruce. Elizabeth was a Tudor, because she belonged to the family of that name, who succeeded by marrying the Princess Elizabeth of York. The race was all Tudors until it died out. It is just the same with the present dynasty. The Guelphs will disappear on the death of the Queen, and her family will then succeed as the house of Coburg."

☞ Miss M. T. Shelhamer is one of the most valuable contributors to the literature of Modern Spiritualism. She is unpretentious, possesses rare gifts as an enlightened woman and medium, and devotes her time to the demands of the age for the proofs of a continuous and natural existence beyond mortal life. Her last work, "Outside the Gates," is one of practical merit and intelligent illustration of spirit-life. —*Light on the Way.*

Banner Correspondence.

Massachusetts.

HAVERHILL.—W. W. Currier writes as follows regarding Miss Jennie B. Hagan and her recent work at Unity Hall in this place: "The audiences steadily grew larger during her engagement—not only in numbers but in interest in her mode of conducting the services, by calling for questions from those present at every session. The people are beginning to think, and no person *can* think without questioning; and when the opportunity is afforded, as in the case of Miss Hagan and her spiritual influences, to give intelligent and reasonable elucidations to proper questions, an audience at once becomes interested—at least such has been the result in this engagement. The questioners have at all times presented queries that were well calculated to call out sound thought upon the live issues of the day; and the replies have been earnest and to the point—bringing the speaker and her hearers in close sympathy to a degree that a lasting impression for good has been accomplished.

The poetical improvisations have also been a marked feature at every service—having been listened to in each instance in perfect quiet until the very close of the last verse.

The services on Sunday, Jan. 29th, were unusually interesting, the replies to the questions being given in a forcible and convincing manner at both services. Twenty-three questions were thus presented, and all of them were carefully treated in brief but comprehensive fashion.

At the close of the evening service the following vote of thanks was passed as a slight mark of appreciation of Miss Hagan's labors during her engagement:

Realizing the efficient labors and womanly deportment of Miss Jennie B. Hagan during her engagement just closing with this Society, we desire to acknowledge the same by extending to her our heartfelt sympathy and best wishes for the good work done while she has been with us. We also wish to thank her for kindnesses received in our behalf in giving her best effort in two evening entertainments. In parting we bid her Godspeed in her ministerial labors, as she travels from city to city and from State to State, until she shall come among us again."

BOSTON.—Alice P. Torrey, Secretary of the First Spiritualists' Ladies' Aid Society, writes: "Our beautiful observance of devoting one day of the year to the memory of the sister and brother members whose names are enrolled upon a whiter and purer scroll than ours, but who are happier for our remembrance, was one that will long be recollected by those who participated in its exercises. The gifted, talented sister, Mrs. Abbie M. H. Tyler, who at a preceding service read the beautiful essay prepared by her in honor of our departed loved ones, was the first to fall by the wayside, stricken by disease, weary and faint, pierced by many a thorn on life's tortuous path. Sister, thou hast but led the way—the way we are all to follow; we miss thy cordial greeting, but we stand submissively, with a sublime faith in thy blessed gain, Immortality!

Two other members have been added to the list by this year's flight, viz: Miss Hannah Ball, and Mr. Geo. W. Smith, long and reverently known as one of our best helpers. In his own simple and unpretending manner, and with an earnest, frank sincerity, his hand and heart were open and ever ready to respond to the many calls incident to our work of relief to suffering humanity. He was characterized by an honest desire to know the truth, and an uncompromising fidelity to his highest convictions.

Loved ones, our loss we deeply feel, but rejoice in the hope that from a higher sphere your spirits may bend to loving tasks; though our ranks here may be thinned, the band of invisible helpers is strengthened and increased by your passing on.

With the demise of Bro. Smith the Society lost a great helper; now that he is gone—as to visible presence—we must work like earnest, thoughtful women, and with a sincerity that shall bless the world.

Let us say to the many loving hearts that have put their hands to the helm and aided the work in which the Society is engaged: To our way of thinking you cannot be employed in a better work, or in one that will pay more surely in the end. Heaven, out of its infinite storehouse, will surely reward you."

BOSTON.—Mrs. E. Russell writes: "Wishing to consult a medium on business, I was advised to visit Mrs. W. A. Rich as one of the best. Addressing me, on my arrival, by my name, she described my mother so correctly that it seemed as though I saw her standing before me. The tests given by her convinced me the kind Father permits our spirit-friends to lead and direct us.

Mrs. Rich gave me advice about business in a marvelous way. By her guidance all has ended well; everything happened just as her control predicted.

Having received help, and being sure she had great power of advising, I called at her parlors to have another sitting. The object of my call was to help a family, a member of which had become a habitual drinker. Through her, the boy, we feel sure, has been saved.

I should have liked any one who at times loses faith in his or her spirit-friends to have heard what I did on these occasions. May the Great Spirit aid Mrs. Rich in the good work which she so faithfully performs."

LOWELL.—Isaac C. Morse writes, Jan. 29th: "This has been a sort of Thanksgiving day among the Spiritualists of this city as regards the dispensing of spiritual food. We have had with us that born orator, Dr. F. H. Roscoe, of Providence, R. I., and his gifted companion, Mrs. Roscoe. Larger audiences than usual welcomed Dr. Roscoe's controls, and every one listened with close attention and profound admiration to the eloquent discourses.

We were favored with the close attention of a reporter from the most influential daily paper in our city, a circumstance which never happened before in the history of our Society, and which shows that interest is being awakened regarding the glorious truths of our beautiful philosophy.

Dr. Roscoe's guides chose for the subject of their afternoon discourse: 'Is Spiritualism True or False?' and for the evening meeting: 'What the world owes to inspiration.' Both of these themes were treated in a masterly manner. The medium was the recipient of much praise also because of the correctness of his psychometric readings."

Pennsylvania.

MYERSTOWN.—J. H. Bassler writes that, being in New York City on a recent Sunday, he visited in the forenoon Adelphi Hall, and was much pleased with the ripe thought and perfect diction of Mrs. Nellie J. T. Brigham.

In the afternoon he attended a meeting for tests, at 52 Madison Square, which was presided over by Mrs. A. L. Pennell, late of Boston—at which it was his privilege to receive quite a number of satisfactory communications personal to himself.

In the evening he visited Columbia Hall, where Dr. Henry Slade recounted many of the leading events in his career as a medium, and Dr. D. C. Dake, in a brief address, made a fitting close to the exercises.

The stay of this brother in New York had been made on this occasion to include Sunday (something he had never before tried), and he was so much pleased with his experiences that he states his intention of following the same course hereafter when business takes him to that city—a method which he recommends to all having sympathy with the spiritual movement who may make a visit to that locality from the country.

"Some months ago," he writes, "we worried through the 'Preliminary Report' of the Seybert Commission. We are now more amazed than ever that the educated gentlemen sitting on that Commission could so contrive to miss all the grand facts of Spiritualism when such a convincing array of spiritual phenomena can be taken in in two short days.

In our sitting with Dr. Slade [held the Saturday previous] in broad sunlight, the same phenomena as those mentioned in a recent issue of the BANNER took place. We also witnessed a table, some distance from the Doctor, rise from the floor over a foot in the air. The writer was patted and caressed by a feminine hand, and when asked who it was, writing was immediately heard going on under a slate lying on the table, and on examination this answer was found written: "It was I. Emma." Another highly prized and most endearing manifestation was the receipt of two messages from loved ones in spirit-life, each message covering one entire side of a slate, and these were written while the Doctor held the slates on our left arm and shoulder, the act of writing being heard so distinctly that seemingly the sound of every pencil stroke could be distinguished. These messages, instinct with a sweet spirit of peace and love, and touching upon things which only those near to us could possibly know, are very precious; and these alone would be sufficient to convince us that the curtain between the seen and the unseen world is indeed lifted."

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "Why search the Scriptures? and why think ye that ye may find therein the proofs of the immortal life? Regarding these Scriptures as the only inspired word of God, they ought to tell man plainly whether or not he is immortal. But search therein fails to find testimony at all satisfactory upon a matter so important as is that of the life or death of the human.

The expounders oft repeat their own words: 'Search the Scriptures; for in them life and immortality are brought to light in the gospel.' It is worthy of note that they call the Scriptures the 'gospel of glad tidings.' But here we search again in vain to find when, where and how life and immortality are brought to light in the Bible. If they *are* not revealed therein, then in no sense shall we regard it as the vehicle of 'glad tidings of great joy.' The mother called to part with the object of her deep and abiding love, the pet of the household, inquires in her sorrow of the teacher of the flock: 'What has become of my child?' He turns to the book and with solemn visage reads: 'The dead shall be raised.' 'But,' she asks, 'is my child dead?' He replies, 'Yes'; but to give what consolation the book offers, adds: 'The dead shall be raised at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible.' The anguished heart of the mother demands: 'When shall these things be?' and his reply is virtually: 'A million years hence, or innumerable ages in the future, your child may be raised to life and a state of conscious existence.' Such an explanation comes very far short of meeting the requirements of the mourning parent, and she naturally feels to reply: 'If *this* is the way that your book provides, through which only immortality may be obtained, I feel a very strong impression that the grave will remain undisturbed eternally, and that the blotting out of existence of my child and of myself, in common with the race of humanity, will be of like duration and destiny.'

The Bible is not happy in its declarations—if the hope of life and immortality is to be regarded as implicitly upheld by its teachings—when it says: 'Man dieth and goeth to his long home, and the mourners go about the streets'; 'The dead know not anything'; 'For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.' In what sense can the *pulpit*, whose utterances are canonically confined to the limits of the so-called 'sacred volume,' show that future life and immortality are not mythical?

The ancient Egyptian and Grecian philosophers had certain knowledge that immortality was a natural sequence of physical life. They fully recognized the returning spirits of their own kin, holding through media daily converse with them. How, in after centuries, spirit-communion came to be suppressed, the early Christian fathers can tell if they will. Through its suppression, knowledge of the higher life has in large measure been hidden from the sight of the people; so that now, the religious, scripturally-taught mortal finds no reliable pathway to the grand fact of the ever-present, conscious existence of his loved ones in the spiritual state.

Why, then, *should* the people search the Scriptures for a reliable pathway, when for so many years they have failed to disclose the evidence that immortality is a sublime truth? The return of decarnated spirits to the earth-plane gives the only satisfactory and reliable proof of a conscious, individualized life for humanity beyond the dissolution of the body, and answers the question: 'If a man die, shall he live again?' in the light of reason with an emphatic and incontrovertible 'Yes.'"

New York.

ALBANY.—J. D. Chism, Jr., Secretary, writes Jan. 30th: "Prof. J. W. Cadwell, the 'mesmerist,' is now filling a highly successful engagement with the First Spiritual Society of Albany. The Society will be benefited in a financial point of view by having a goodly addition to its treasury, which is needed at present—large debts having been contracted in fitting up the new hall, which will seat about five hundred persons, and is but one flight of stairs from the street.

Prof. Cadwell prefaces his mesmeric entertainments with about a half-hour talk, in which he gives the audience a few facts and proofs of the truth of our beloved Spiritualism. Then begins a series of instructive and extremely amusing experiments in 'Mesmerism,' that keep the audience in a continuous roar of laughter for about two hours.

Our Society has been benefited very substantially by the Professor during his two weeks' stay here, and we shall keep him, if possible, during the month of February. We cheerfully recommend Spiritualist societies that are poorly off financially to engage Prof. Cadwell for a few weeks.

Mr. J. Frank Baxter lectured and gave tests last Friday night to a large and attentive audience; at the close of the lecture he gave about a dozen tests of spirit presence. The Society has engaged his services for February, 1889.

Mr. Bishop A. Beals will be with us through the month of March. We understand that Mr. Beals has developed the gift of psychometric readings, and if so we are sure of a highly successful engagement.

The month of April is not provided for as yet, and the Society desires to make engagements for May and June."

Michigan.

LANSING.—Mrs. Lunt Parker writes: "I came to Lansing Dec. 1st, 1887, and found it a pleasant place and the people very much interested in Spiritualism. They had then no meetings here, but kindly rented a hall for me to lecture in for a few Sundays, with such good results that now they have organized a society called the Peoples' Spiritual Progressive Union. The officers elected are as follows: President, Henry E. Porter; Vice President, Samuel P. Buck; Secretary, Mrs. C. W. Ayres; Treasurer, Dr. A. W. Edson. It is now in a flourishing condition, and it appears that the people of Lansing have awakened to their duty and are coming to the front, proclaiming to the world that it is good to know more of the future while remaining in this mundane condition.

I desire to thank the people here for their hospitality and friendship while I have been among them, and especially Mr. and Mrs. Ayres, at whose house I stayed some three weeks.

The friends here have talent enough to produce excellent results if it was only brought out; that is what I propose to do through my developing classes, and make Lansing one of the places that Spiritualism can live and grow in."

New Hampshire.

MANCHESTER.—"A Manchester Spiritualist" writes that "Mrs. Jennie K. D. Conant, of Boston, closed Jan. 15th her third successful engagement with us this season. Mrs. Conant has called together the largest audiences of any speaker we have had the present season. The power of her controls in their lectures and improvising of poems upon subjects furnished by the audience, is very remarkable. Mrs. C. we consider one of the best psychometrists we have had before our Society. Her readings were wonderful to her hearers. Many of these readings were given to utter strangers to spiritual phenomena, who seemed astonished at the gift she had to reveal the history of their past lives.

She came to us a stranger, has sown good seed of spiritual truths amongst us, and has made many friends. We extend to her our heartfelt thanks, and recommend her to all societies desiring a good speaker and reliable psychometrist."

District of Columbia.

WASHINGTON.—Charles O. Pierson writes: "Mrs. M. W. Leslie, a lady well known in Boston, and throughout New England, recently fulfilled a month's engagement on our rostrum. She was well received, and made a great impression—particularly among the so-called skeptics. She is surrounded by a band of intellectual spirits, who do not lose sight of the fact that it is only by appeals to the reason that they can carry conviction to the soul. Her platform tests are excellent. The many friends she made during her stay among us hope to welcome her again in their midst at some future time."

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. RICHMOND.

No. 1.—GENERATION AND REGENERATION.
No. 2.—THE LESSON OF THE HOUR.
No. 3.—THE SPIRITUAL BASIS OF LIFE.
No. 4.—MY RELIGION, by Spirit Thomas Paine.
No. 5.—THE DEATH OF MOLOCH AND THE DAWN OF PEACE.
No. 6.—RELIGION, MORALS AND LAW—WHICH SHALL PREVAIL?
No. 7.—THE KINGDOM OF HEAVEN OF ALL NATIONS IN THE LIGHT OF SPIRITUALISM.
No. 8.—THE ORIGINAL MEANING OF EASTER.
No. 9.—SPIRITUALISM AS A PREVENTIVE OF CRIME.
No. 10.—THE ANGEL OF THE NEW DISPENSATION.
No. 11.—CAIN, WHERE IS THY BROTHER?
No. 12.—THE SPIRITUAL NEMESIS.
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No. 6.—THE LESSON OF SORROW.
No. 7.—THE SPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR SYSTEM.
No. 8.—THE SPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR SYSTEM. (Concluded.)
No. 9.—SOME SMALL THINGS WORTH REMEMBERING.
No. 10.—THE TEMPEST THAT PRECEDES THE STORM.
No. 11.—SPIRITUALISM: HAS IT ANY RELATION TO METAPHYSICS, CHRISTIAN SCIENCE, MIND-CURE AND KINDRED SUBJECTS?
No. 12.—PREJUDICE *VERSUS* INTELLIGENCE, AS APPLIED TO THE POPULAR CONCEPTION OF SPIRITUALISM.
No. 13.—THE INTERSTELLAR SPACES: HAVE THEY ANY RELATION TO THE SPIRITUAL HEAVENS?
No. 14.—DESTINY.
No. 15.—DESTINY: THE INFLUENCE OF INDIVIDUALS, SPIRITS AND ANGELS, OVER HUMAN DESTINIES.
No. 16.—THE SUPREME CLIMAX OF HUMAN THOUGHT.
No. 17.—SPIRITUAL DUTIES AND RESPONSIBILITIES; HOW THEY ARE KNOWN AND ATTAINED.
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No. 19.—THE PHILOSOPHY OF PLATO, CONTRASTED AND COMPARED WITH MORE MODERN PHILOSOPHERS.
No. 20.—THE BIBLE.
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The writer of the book holds constant and free communion with her father, who asks her, among other things, if she cannot understand "that some gifts are exceptions," and if she will dare decide upon the value of her own and bury it in the ground. Yet, says Gail again, this same woman, whose incredulity is the "natural working of a well-informed mind," feels that "a dead loss of faith in this experience (with the spirit of her father) would be a loss of all faith in any future." This same experience has accompanied her from her childhood, has never seemed unnatural to her, has been a part of her daily life. Will she be good enough to tell us what relation an experience of this sort bears to either a well or an ill-informed mind? In attempting to answer this question she will be sure to bring her incredulity theory to the ground.

There is "nothing ghostly or fearsome in her visions," says Gail, of the woman in question: "It is rather a glowing thread of light interwoven with the sombre lines of her life." While with ordinary people she feels like one walking with those born blind, who cannot comprehend the beauty of sunshine and sweet faces. Her mother died when she was a babe, yet she has always known her mother's face and felt her ministrations. And "she feels as if her father's eyes were always upon her." At funerals she sees the lost one present and sympathizing with the sorrowful, and "hears the chorus of heavenly voices seeming to swell the parting hymn into a song of rejoicing and welcome to the new comer."

The author of this book believes her discernment to be a spiritual faculty, entirely independent of the senses. There can be, of course, says Gail, but little corroborative testimony to what she avers, but she is perfectly willing to admit that Rev. Dr. Clarke has done all that is necessary to be done in giving us assurances of her truthfulness. The narrative is to be subjected to the test of its reasonableness. And thus subjecting it, she unhesitatingly declares that it is the only one of all pretended communications from the unseen world which "carries moral force enough to account for itself." The assumed spirits "dwell entirely on character. Whatever their source," says Gail, "this woman, whose days are filled to overflowing with practical duties and common rounds of cares, has given us ideas of duty and truth which are harmonious with the latest conclusions of the deepest thinkers," and "touch the very basis of morality." There is no indication, she adds, that she thought them out herself.

By way of illustrating her views on the phase of the mediumship in question, Gail recites a trifling incident that occurred when the writer of this book was a girl of but ten years. She was dusting the floor all around a rug, and had started to leave the room when she saw her father (a spirit) standing on the rug, and intently looking down upon it. Raising his eyes to hers, he told her to lift one end of it. She did so, and felt the significant rebuke. He improved the lesson to impress it upon her that no act or thought is hidden, any more than the rug could hide the dust collected under it, and that every slighted duty is a sin against the ideal life. If, now, any one were to say that this is "pretty small doings for an angel," Gail is all ready to make answer that "our moral perspective is not correctly adjusted"; that "nothing is small that bears on character"; that "fidelity to duty, irrespective of the size of the duty, is fit work for all worlds." Gail is forced to confess that she should far sooner expect such manifestations of the loving care of spirits for those left behind *to always occur than that they never would occur.* "There are a thousand indications," she asserts, "that the presence of pure spirit may not be perceived by spirit still involved in matter. There is no inherent probability that pure spirit is incapable of discerning or influencing spirit not yet cleared from matter."

We do not see but what the minute and apparently trivial means and methods of which spirits avail themselves to convey a sense of their presence, and impress their lessons on mortal recognition, the little rapping and the table-tipping included, are not reasonably vindicated by this ready acceptance of the wise spiritual use made of a common rug. Gail rather thinks it requires some courage to give a simple narrative like this to a world that "demands from the unseen universe impossible tidings." But how does she account for such a demand except on the basis of an ignorant and superstitious conception of that unseen universe itself, which modern Spiritualism is doing its best to overthrow? "We forget," she says, "that we are yet in a stage of existence in which knowledge is communicated only through the senses." Therefore she jumps gladly to the conclusion that spirits cannot communicate to us what we cannot cognize through the physical senses. No revelation has yet overstepped the boundaries of the symbolism of this world. Imagination may make new combinations, but it cannot create material. 'All, therefore," she says, and says it well, "that any revelation can do is to use this world in its best types as indicative of the other."

The author of this book is cited as answering to the question—what seemed the most impressive fact disclosed by the unseen life—it is the perfect order of the universe. Every soul finds its level and place. Therein consists the unity of moral and material law. There can be but one law, or order, and it must run through the universe. The friends of the author in the invisible world teach her that death does not change one's nature, but that the unclothed soul is forced to see its own condition and pass judgment on itself. In the white light of the spiritual atmosphere, the sensual life at once shows the blackness of its stains. This light of heaven is a purifying rather than a punitive flame, but to him who has loved and lived in darkness it brings an almost intolerable pain. And to the soul that has attained more nobility of character than it was conscious of it brings an unexpected joy.

The communications of these "assumed spiritual beings," concludes Gail Hamilton, teach a God of science, of logic, of the devoutest religion, and a gospel of purity, of human service, of stern fidelity to truth and duty. In her judgment they are in perfect and impressive accord with the highest conclusions of the intellect, the tenderest aspirations of the heart, the sternest dictates of the conscience. And she thinks that to this extent they demand recognition.

Finally she asks, as if she could no longer withhold the inquiry—what is there in the history of the visible world that is forever to bar it from conscious connection with the invisible world? She confesses that "progress has always been in that direction." "The epic of civilization," she truthfully declares, "is the epic of spiritualization." From the rough material has been carved artistic beauty, family consecration, religious worship. "Space has been overcome by spirit upon the earth. It is but a single step outward, onward, to annihilate space beyond the earth, to penetrate the earth-quality itself.... There is a spiritual body as well as a natural body. Why is it not possible that humanity, in vital relations with both worlds, in orderly development from the same clod, from the savage to the lightning-tamer, the beauty-builder, the scientific saint, shall presently arrive—is even now touching at a point of intercommunication with the spiritual world? Man knows that it exists within him. For the greater part, he knows that it exists without him. The mutual relations of the two are but dimly discerned, but slightly understood. There is nothing in the past to demonstrate or to indicate that the world of matter has reached its utmost refinement, or that *its relations with the world of spirit have attained their closest intimacy.*"

A writer for Spiritualism could hardly say more. One readily detects in what Gail Hamilton has to say of the acknowledged manifestations her lingering respect for the prevalent prejudice against it which she has conveniently named incredulity; and at the same time it is instructive to hear her bear witness to the truth that all spirit-revelation must be made through earth symbolisms, and that all spirit-communication must be addressed to the physical sense.

Only Spiritualism's "John the Baptist."

Mrs. Cora L. V. Richmond's lecture, appearing on our first page—and for which we are indebted to the *Chicago Times*—will be found, on examination, to be eminently fitted for perusal at a season when there seems to be a concerted movement on the part of divers anti-spiritual hypnotists, "psychic researchers," *et al.*, to explain away(!) Spiritualism on the basis of mesmeric influence and control.

Those who wish to achieve a clear comprehension of the utter fallacy set forth in the "hypnotic" solution so confidently depended on in certain quarters, are reminded that one of the oldest among the veteran mesmeric operators in America to-day, and a man now prominently before the public—viz.: Professor J. W. Cadwell—is also firm and immovably decided in his adherence to the Spiritualist cause, and uses his mesmeric gifts possessed by him while in the body, as an illustration to his audiences of what the spirit of man *may* be able to accomplish when freed by decease from the limitations necessarily attending the exercise of mental and esoteric power by mortals yet in the physical form. Prof. Cadwell takes the position (as also did Prof. Denton in his day) that there is no conflict between mesmerism and Spiritualism from which straight-laced scientists can hope to receive any comfort: That mesmerism was merely a forerunner, preparing the way for the broader knowledge furnished in due time by the latter to all who dared to draw nigh and investigate.

After years of struggle with the world's "Gradgrinds," mesmerism, under the new name of "hypnotism," seems in certain quarters to have grown very "scientific," and is confidently pushed forward by its whilom opponents as offering an exhaustive solution of the new truth, of whose coming advent it was, forty years ago, but the pioneer "voice of one crying in the wilderness" of human ignorance, churchial bigotry and scholastic conceit. But such efforts are to no purpose; thinking minds readily recognize that the greater includes the less, on any occasion when their superficies are compared, and will readily agree with Mrs. Richmond's guides in pronouncing the narrow and abbreviated scientifico-hypnotic explication to be utterly inadequate to cover the broad ranges of spiritual revelation.

Study of Psychic Phenomena.

The following editorial, with the above caption, we clip from our San Francisco contemporary, *The Golden Gate.* We give it the benefit of our extensive circulation, it is so timely and to the point:

"Probably there are no harder skeptics in the world, concerning the physical phases of psychic phenomena, than Spiritualists themselves. So pronounced is this fact that we have known excellent mediums for one phase to distrust the mediums for all other phases, and some even to go so far as to imagine themselves about the only honest mediums in the world. We are not surprised at this. These phenomena—to those not familiar therewith—are so out of the usual course of nature, so at variance with their ideas of things, that by no possibility can they bring their minds to the acceptance thereof. They see, for instance, a human form enter and disappear from a room, apparently through a solid floor or wall, and they find it much easier to believe that there *must* have been some secret passage way, and that form the form of a confederate, than to accept the fact of the spirit manifestation. The better the light and the more solid the form, the more are they convinced of deception. Some, who believe in the genuine manifestations in the dark, will not accept them in the light.

In our long and varied experience in all phases of spirit manifestations, we have naturally witnessed many marvelous things—some, in fact many, that required the confirmation of every physical sense which it was possible to bring to bear upon them before we were willing to admit the truth. But as these things became often repeated, and under new and varying conditions of security against the possibility of deception, they ceased to excite especial wonder—just as the growing grass, or the unfoldment and perfume of the rose, or the law of gravitation, or the swinging of a planet in its orbit, or the creation of a universe; these are facts which we accept, mysteries which we cannot deny, but which we do not try to explain.

Delve into nature wherever we may, and the occult and mysterious meet us at every step in our progress. To deny what we do not understand, is not the way to study nature. We should investigate carefully and modestly, and ever with a desire for the truth. The true scientist never denies what he does not know.

So, in our investigations of psychic phenomena, we should 'make haste slowly' and cautiously. There is not the slightest occasion for calling whoever may arrive at different conclusions from ourselves, hard names. All are entitled to their opinions, which they should be permitted to enjoy in all charity and kindness.

The wisest of us are but children groping in the dark. We should be thankful for even the slightest hint that may lead us to the light. And especially should we avoid all arrogance of opinion in our dealing with this subject."

Demise of Mrs. Mary Howitt.

The whole civilized world knew by reputation the noted authors of London, Eng., WILLIAM and MARY HOWITT. With the advent of Modern Spiritualism this worthy couple investigated the subject and became fully convinced of the reality of the phenomena, and consequently ever afterward proclaimed their belief to the world and wrote much upon the subject. Mr. Howitt passed to spirit-life some years ago, and now we learn that his widow has joined him in the bright Summer-Land. She passed on from Rome Feb. 2d, 1888, at the ripe age of eighty-four years. It is said that her parents were members of the Society of Friends. She married William Howitt in 1823. This lady was a poet and novelist; her literary works have been many—both those written alone and those prepared with the assistance of her husband. Her prose translations were also extensive. She united herself late in life with the Catholic Church, but she never gave up her belief in the Spiritual Philosophy. Thus one by one the old defenders of the New Dispensation are joining the great majority, where soul meets soul in grand reünion, to continue on in everlasting peace and love.

☞ Dr. Gaston W. Fowler has an advertisement on our seventh page to which attention is called.

THE TWO WORLDS for January 27th has been received and placed upon our counter for sale.

☞ Mr. J. W. Fletcher examines the poor *free of charge*, every Wednesday, from 9 to 12.

The Cat in the Meal.

We cannot but be forcibly struck with the statement of facts which go with the current movement for converting the Federal Constitution into an engine of bigotry and intolerance, as we find them arrayed in a recent number of the *Boston Investigator* by a free and fearless correspondent. It has commonly been thought, he says, that in the century of our national existence we had escaped an "effete Europeanism," because we have lived to see the dying out of many of the old dogmas of theology for lack of general respect. But he detects dangers that threaten to submerge all our fondest hopes. Romanism has begun a vigorous and carefully-planned onslaught on our system of common schools. The larger and the conservative Protestant sects declare that the Bible shall be retained in the schools, and are determined to rule or ruin unless they can mold them to their own liking. In order to carry out their design they insist on putting God and Christ in the Constitution. No Christianity is to be legal, and consequently tolerable, except it be what is known as Orthodox. Of course the heterodox will have no rights which the others are bound to respect.

To this so-called religious movement he pronounces the Woman's Christian Temperance Union auxiliary. It is something beside the cause of temperance that these zealots have at heart. It is, he declares, the welfare of Orthodoxy. The civil power is to be called in to enforce its demands. It looks like working for the public good to enlist in this new temperance movement, but there is an ulterior purpose which is not apparent at first sight. The movement, he claims, is only an annex to the God-in-the-Constitution party.

This writer also warns all who are working to secure the ballot for woman to beware what alliances *they* form. He asserts that the men who engineer this religious crusade care nothing for the enfranchisement of woman; but merely hold out certain inducements which are intended to benefit their own projects in the end: The Church has some ulterior motive in its present zeal for temperance and woman suffrage.

Occult Telegraphy.

The occult telegraphy of Mr. Rowley is not, it would seem, a new phenomenon in the history of Spiritualism, though it is doubtless the most perfect and practical of its kind. In 1880 peculiar sounds heard at an impromptu circle held in a telegraph office in New South Wales, were recognized by an operator present as imitations of the dots and dashes of the telegraphic instrument, and by means of them the name of a deceased "operator" was spelled out. Subsequently, a "Morse" telegraphic instrument and battery were procured, and on Aug. 17th arranged for work.

A member of the New South Wales Parliament, who in October of that year furnished the *Harbinger of Light*, Melbourne, with the above item of information, together with three others, held meetings for developing, if possible, this newly revealed means of communicating with the spirit-world. The experiments were progressing favorably when the unavoidable absence of one of the party necessitated a suspension of the meetings. It was designed to resume them; but our correspondent, William Johnston, of Petersham, Sidney, N. S. W., informs us that these circles were broken up soon after by the decease of the medium, Mr. Cane.

The facts, so far as given, show that various attempts have been made to establish a means of telegraphic intercourse between the two worlds, and we congratulate the operators at the unseen end of the Rowley line upon their success.

A Timely Warning.

The following is taken from Mrs. Lillie's excellent address at the Berkeley Hall Jan. 15th, which was published in full in last week's BANNER. It is a warning from the spirit-world. It is replete with wisdom. Heed it in time, friends:

"Be ye diligent as Spiritualists. You read that there is no law that can touch a spirit medium. Some of you sincerely believe that, for the good of the cause, those caught in the use of real deception in manifestations purporting to be genuine should be punished; but in your zeal be cautious that you do not call for a law which, when once enacted, *can be taken into the hands of any petty tyrant and used on any medium in your ranks.* It were better to bear a little in your own home circle, wisely and with your eyes open and single to the truth, than to assist a world in throttling you, as it would like to do even to-day. So I say be vigilant, be cautious, and you will find that at length, by God's own law, the truth will come uppermost, right will prevail and error vanish."

☞ The materialization séances of the BERRY SISTERS are too well known to require any special mention in these columns. It may be well, however, to remind our readers that they continue to be held at 55 Rutland street, with much satisfaction to all who attend them, forms appearing—so reported—at points where their presence is wholly unlooked for, and where their genuineness is unmistakably apparent, even to most materialistic doubters. The account lately given by Mr. E. A. Brackett, concerning the appearance of a small, translucent fold of light at the top of the cabinet at one of these séances, that, slowly descending to the floor, gradually enlarging as it did so, became his niece Bertha, who passed to him and fully identified herself, finds place in our English contemporaries *Light* and *The Two Worlds.*

☞ *The Two Worlds*, which we keep for sale, is an excellent paper, and American Spiritualists should have it, as the contents each week are varied and highly interesting. Mrs. Emma Hardinge-Britten, the editor, as is well known to all our people, is a talented lady as well as a veteran Spiritualist. In No. 9 Mrs. H. *raps* the Rev. A. Parker "over the knuckles" severely in her review of that gentleman's speech made in Cloth Hall, Colne, Dec. 11th, on "Who and What are the People's Religious Teachers?" That "minister," if anything, seems to be more stultified upon the subject he discusses than our own gentlemen of the cloth, and they are wofully ignorant in regard to the Spiritual Philosophy.

☞ That many people in Massachusetts believe that the laws governing them are, in certain respects, unsuitable—says a late number of the Boston *Herald*—is shown by the number and variety of the orders and petitions that have been introduced into the present Legislature. Such an array of suggested improvements *is well calculated to make one doubt not only the wisdom of lawmakers but also the permanent value of any statutes that the Legislature can adopt.* This is emphatically true, and should be constantly borne in mind by every freeman in the Commonwealth.

Do n't walk on salt ice unless you desire to taste salt water.

The Peculiar Legislation

into which certain parties are now seeking to inveigle the Massachusetts General Court was adverted to briefly in THE BANNER of Feb. 4th, as embodied in an order presented by Mr. McCall, of Winchester, providing that "no person or persons shall fraudulently represent or personate any spirit or deceased person at any séance or religious meeting." Subsequently Mr. McCall *withdrew* this order, as he felt that he did not believe in legislation in such matters, whereupon another member of the House took it upon himself to present it once more.

It was stated last week that the understanding was that special reference to séances for materialization was intended; but the difficulty in the way of framing a statute which shall at once both decide what *is* "fraudulent" and prepare a penalty therefor (without trenching severely on other ground not intended to be covered by the legislators), will beyond doubt stagger the ingenuity of the Judiciary Committee in whose hands the resuscitated order now rests.

The Journal of the House for Friday, Feb. 3d, sets forth that Mr. Vanderhoop of Gay Head presented on the day specified a remonstrance, put forth by Mr. A. S. Hayward, of this city, against any legislation in regard to spirit manifestations.

This remonstrance against a *special* law being enacted bearing upon spirit manifestations of any form or nature, took the ground that "fraud" connected with spirit-manifestations, or the affairs of any other religious organization, should be reached by the *general* laws of the State in such matters; and argued that special laws would establish a dangerous precedent, the ultimate ending of whose evil and proscriptive influence no one could foresee. The Remonstrance also set forth that further legislation in religious matters was a state of things that should not be tolerated, as the spirit of the Constitution of the United States is in direct opposition thereto.

There is every indication that, should the Judiciary Committee agree upon and present a bill, it will be throttled in the Legislature, as all efforts deserve to be which aim to abridge, under whatsoever *specious pretext*, the reserved rights of the people.

☞ Another instance of apparent death and resuscitation, with an account of the intervening experience of the individual, is reported as having occurred six miles from Readsboro' village, Vt. An associated press telegram to the Boston daily papers says that a Mrs. Lois Bishop has experienced considerable difficulty in breathing while lying down, and has been obliged to sit up most of the time. It was while in one of these upright positions that, calling the family around her, she bade all of them good-bye, and then, to all appearance, died. She was laid out on the bed; her hands and arms turned purple, and her feet became cold. After continuing a few hours in that condition she showed signs of returning consciousness, and wine forced between her lips revived her, since which time she has been improving. After recovering she said she heard a voice saying "Mother!" It was that of her son Franklin, who died in the West fifty years ago. She also heard a voice saying "Lois!" She said "What," and then continued, "I have been greatly afflicted." This speech and word were spoken while the family thought her dead, and the wine was then given her. The last voice she heard was, she said, that of her husband, who died thirty-five years ago. The family is one of the oldest and most reputable in the town, and has lived in its present place of residence over sixty years.

WOMAN SUFFRAGE.—The annual meeting of the Massachusetts Woman Suffrage Association began its sessions at Horticultural Hall, Boston, on the evening of Wednesday, Feb. 1st. Dr. W. I. Bowditch, as Chairman, made the opening remarks. He was followed by Miss Adelaide A. Claflin, who spoke of the progress of the cause in the West; Mrs. Julia Ward Howe, who claimed that if one woman desired suffrage it should be given to her, whether other women desired it or not; and Mrs. Lucy Stone, who asserted that the denial of the ballot is the withholding of a privilege, and should be considered a grievance.

Thursday was assigned for business, which included the reports of the closing year's officers and the election of a new board. The Secretary, Mrs. Cora Scott Pond, reported that the expenditures of the year ending Jan. 1st were $5009,64; balance on hand, $2023,01; and that the growth of the cause in this State the past year has been most gratifying. In the afternoon a series of resolutions offered by Mrs. Henry B. Blackwell were heartily adopted.

There was but a short interval for rest between the close of the afternoon business meeting and the social reünion and reception which brought the session to a most agreeable close. The excellent supper served at 5:30 P. M., and the reception which followed, and which was in honor of Mrs. Rebecca Moore, of England, occupied the early part of the evening.

DARWINISM IN LEGISLATION.—The time in which new business can be introduced into the Massachusetts Legislature has passed, and still no mention has been made of any enactment in the interests of old-fashioned medicine, and to *compel* the people to employ its practitioners by law: *but* on February 1st, the last day wherein new business was admissible, a petition *was* presented, asking for a law to regulate the *veterinary* practice of medicine. Doubtless the petitioner believes in the Darwinian theory, and seeks, through the dumb animal who cannot plead for the protection of its right to life, to evolve a system of medical enactment which shall enslave the human, no matter how loud his protests. Pleasantry aside, however, is it real justice to *deprive by law*, the owner of a valuable animal from giving it relief when in pain, and leave the whole matter at the critical moment to the chance of finding some licensed veterinary practitioner?

ANTI-VACCINATION.—Dr. Dutton and others, it is reported, have petitioned the Massachusetts Legislature for a repeal of the compulsory vaccination laws now on the statute books of this State. The movement is one in the right direction, whatever may be the success of this bold attack upon legally-entrenched prejudice. The article appearing in the THE BANNER of the 28th ult., from the pen of the late Dr. Woodruff, is a powerful document, and friends of anti-vaccination will find in it an able arraignment of Jennerism which it will be well to place in the hands of the law-makers at this time. The people should wake up to the necessity of looking out for their own interests in this matter, and not be content, as now, to leave the whole business in the hands of the M. D.s, who, after all, disagree upon this important subject.

JOURNAL OF THE AMERICAN AKADEME.—An enlargement of this monthly gives space for more variety of contents than formerly. In the January issue is the paper on "Philosophy and Christianity," by Miss Lizzie Wright, read by Mrs. B. P. Drury at the December meeting of the Akadémé and a report of the discussion that followed. "Conscience" is the subject of brief essays by C. W. Duffield and Miss C. F. Daley. An interesting account is given of "Actual Transmutation of Matter." The remaining pages are occupied by "Eternity," a poem by Robert Brown, jr., M. A., "What is Life?" and "Selected Aphorisms." Bloomington, Ill.: Miss Emily Wing, Corresponding Secretary. Newark, N. J.: Alex. Wilder, 565 Orange street.

☞ A New York correspondent writes: "Mrs. Effie Moss, a medium for the materialization phase of the phenomena, has returned to her home in New York from a tour (that began last August) through the West, and which extended to San Francisco. Mrs. Moss reports that her séances were well attended, and that the interest in the phenomena there seems to be spreading and deepening in the minds of the people. She has located at the rooms formerly occupied by her at 52 West 15th street, and will hold public séances on Sunday, Tuesday and Thursday evenings."

BUNKER HILL.—The new cycloramic representation of the Battle of Bunker Hill, which has been in process of preparation for some time past in its unique building on Tremont street, Boston, was pleasantly introduced to the people on Saturday evening last. The invited guests found the appointments perfect, and the scene depicted of rare beauty and thrilling interest. A visit to this wonder of art will prove alike pleasurable and profitable to all grades of observers, from the adult antiquarian to the curious schoolboy.

Re-opening of Our Friday Afternoon Circles.

The services of Mrs. B. F. Smith, the well-known trance medium, of Lawrence, Mass., have been secured for the present, for the transmission of individual spirit messages at our Public Free Circle Room on Friday afternoons.

Her first séance will be held on Friday, Feb. 10th, at 3 o'clock.

Powerful Spirit Manifestations.

To the Editor of the Banner of Light:

In my travels and profession I have frequently, without seeming extra exertion on my part, become cognizant of some of the most remarkable physical spirit manifestations that have appeared in modern times—and these, too, occurring with individuals who did not recognize the spiritualistic philosophy of the nineteenth century.

One case in point has just come to my knowledge, which occurred in the early days of the New Dispensation, and was produced in the presence of individuals who knew nothing of mediumship, neither did they know anything concerning Spiritualism except from hearsay. I doubt if any account of this case has ever been printed, therefore will give it to the public as related to me by Mr. W. B. Ross, the Station Agent of the Boston and Maine Railroad at Bell Rock:

The most of the old residents will well remember the Arcade Building, at the junction of the South Natick and Sherburn roads—also the presiding genius of the establishment, Mr. Decatur Morey. Mr. Morey kept a store and resided in the upper portion of it; and one day the subject of the "Rochester knockings and table tippings" was brought up for discussion, and Mr. Morey was asked to give his opinion regarding the manifestations. He was a good-natured, jolly man, who "pulled down" over two hundred pounds avoidupois, and took a unique way of answering the query. He placed himself flat upon a table in good light before witnesses and said: "If there are any spirits here who are strong enough, I wish they would raise the table."

No sooner was this said than the leaves of the table flew up, and Mr. Morey was thrown on to the floor by the invisible power. Subsequently the table was raised to the top of the room and then gently lowered to its former position on the floor. A piano was moved, chairs also crossed the floor without human contact, etc. Mr. R. declares that Mr. Morey never doubted or made light of spirit manifestations after that exhibit.

Here is an account of the independent moving of material articles without human contact in the home of a skeptic, who could not explain the occurrences on any heretofore known law, or outside of the cause claimed for them by Spiritualists. The event at the time produced quite a sensation in Natick and vicinity. Doubtless there are many in the town who will endorse the Station Agent's statement in the matter.

The theory of trick or deception is utterly powerless in this case. A. S. HAYWARD.

Note from Dr. Willis.

To the Editor of the Banner of Light:

Will you spare me space enough in your columns to state to my friends and patrons, who are scattered all over the country, that after more than thirty years of devotion to the cause of Spiritualism, in whose behalf I have labored with tongue and pen, the destiny of my life has led me to take up my residence in the city of Rochester, N. Y., the cradle of the cause so dear to my heart.

It seems to me a singular coincidence, to say the least, that I should thus, after so many years, be led to become a resident in the place where first were heard those sounds that have since reëchoed round the world; where first were set up the invisible wires of that grand, celestial telegraph, which demonstrated through its workings the actuality of communication between the two worlds, the glorious world of purely spiritual existence, and this world engirt with mortal shadows.

It may be, some great purpose lies concealed in this event so suddenly thrust into my life. Be that as it may, I shall still be in Rochester, as in Boston or Brooklyn, the same faithful adherent to the beloved cause I have ever been since the days that Harvard College closed its doors upon me thirty-one years ago.

And from this point, as from the places above named, I can still attend to my patients in all parts of the country, as it will be quite as central a location as any I have occupied.

Grateful for the liberal patronage I have hitherto enjoyed, I earnestly solicit its continuance, and at the same time wish to express my immense indebtedness to the angel-world for the great success that has accompanied my efforts in behalf of suffering, diseased humanity.

My address is 46 Vick Park, Avenue B, Rochester, N. Y. Respectfully, DR. F. L. H. WILLIS.

THE MIND-CURE.—"Eleanor Kirk" (of Brooklyn), in the course of a recent letter to the *Cape Ann Advertiser* (Gloucester), thus narrates an experience of her own with mental healing, which we are sure will be appreciated by many of THE BANNER'S readers:

"There is scarcely a neighborhood in any of our large cities that does not employ its metaphysician. I know of dozens of homes right about me where these special practitioners enter daily, and after a twenty minutes' treatment retire with two dollars. As a rule they do not effect cures. I have yet to see a case of acute inflammatory rheumatism, a case of consumption or cancer, cured by such means. But I do not say that such cures have not been effected. To be told, as I was once when suffering from neuralgia of the shoulder, that I was quite mistaken in supposing that I had a pain, was adding insult to injury. They tell us that 'the truth shall make us whole.' But that was n't the truth. It was as solid a falsehood as well could be uttered. I was mastered by pain. In fact, the anguish was intolerable; and the mental healer gave me up for a bad job."

THE VACCINATION INQUIRER for January (London, E. W. Allen) criticises a new book by Dr. McVail in vindication of vaccination, and cites as an illustration of the ignorance of its author his expressions of amazement that Mr. Alfred R. Wallace, and others, should ascribe a certain increase of smallpox to vaccination. The *Inquirer* states that the medical officer of health, in his report for 1886, claimed that ninety-five per cent. of the inhabitants of Sheffield were vaccinated, and that the larger proportion of the unvaccinated five per cent. were the children of migratory parents. Notwithstanding this, last year Sheffield suffered from a severe smallpox epidemic, and is still suffering; and the newspapers have closed their columns rigidly to all correspondence in which the usefulness of vaccination is impugned.

BUCHANAN'S JOURNAL OF MAN for February is (as stated in our notice on seventh page) the first number of the second volume. It has received the most enthusiastic commendation from its readers, who desire its enlargement, which will take place, we understand, next year. The leading article of this number shows how benighted are the theologians who dwell on the old unsatisfactory proofs of a future life when they could so readily settle the question if they desired by procuring a message from a spirit-friend, written by spirit power, and the second article illustrates the profound philosophy of inspiration as demonstrated by Prof. Buchanan.

A PLEASANT OCCASION.—On Monday evening, Jan. 30th, Mr. and Mrs. E. W. Towne, of 54 Green street, Charlestown District, celebrated the twenty-fifth anniversary of their marriage. A large number of friends gathered at their home to congratulate them upon the happy event. The exercises of the evening were entirely informal. Hicks provided a bountiful supper, at the conclusion of which the guests departed for their homes, leaving behind many valuable tokens of their esteem.

HALL'S JOURNAL OF HEALTH for the present month opens with a succinct biography of the medium Eglinton. An account is given of an interview with Modini Chatterji, a Buddhist missionary to this country. The remaining contents include articles upon psychography, psychometry, the preservation of health and the cure of disease. New York: 206 Broadway.

ALL SORTS OF PARAGRAPHS.

WE ARE SO BLIND.

(Especially Dedicated to The Seybert Commission.)

We say our loved ones are no more—
On earth no trace of them we find;
We neither see them, no, nor hear,
We are so deaf, we are so blind!

Because they are what we call dead,
We cry and call our God unkind,
Though they be with us everywhere,
We are so blind, we are so blind!

Who knows but that their breath is blown
In every whispering of the wind?
Who knows but star-gleams are their glance,
We are so deaf, we are so blind!

Oh, once they vanish from our gaze,
Oh, once the cruel earth-clods bind
Them round, we can but see a grave,
We are so blind, we are so blind!

"In ye olden tyme," when our New England grandmothers became prosperous they used more molasses in their pies than they were wont to do, and even used more eggs and unskimmed milk than formerly; but they never dreamed of such an unheard of extravagance as to sweeten them with sugar. Indeed, the pale sugar-sweetened, custard-swamped pumpkin pie of modern cookery is much like the negro's description of a mulatto, "Dar's neider white nor black—neider one ting nor todder." Just so.

As every atom of the earth has been vivified millions of times by the splendid light of the sun's rays, so it will be found, when human life is perfect and the grandest type of humanity is revealed, that out of these shadows the perfect brightness of the soul works its way into the inferior conditions of the earth, making those express the grandeur of the primal plan.—*Cora L. V. Richmond.*

The world-famous Russian patriot, "Stepniak," whose pen has done so much to enlighten the reading people of all countries as to the tyranny of the Czars, speaks to the United States through the columns of last Sunday's *New York World* in a cable dispatch from London. Every American should peruse his clear-cut statements in that able sheet.

To be in the fashion in the Spring, ladies will wear flower bonnets, veiled in tulle, either black or white, faced with velvet.

The peculiarity of a blizzard is, that while generally coming from the northwest, it seems to blow in little whirls or eddys, which keep the snow in the air and make it impossible to tell really which way the wind is coming from. You turn your back to it and you find you are still facing it, and this is what bewilders people. It is as different from an ordinary wind and snow storm as a cyclone is different from a summer breeze. It comes like fog blowing in from the sea, and in a moment it is upon you.

Last week of the Comedy Opera

DOROTHY

at the Hollis-street Theatre. The *Boston Journal* says "Dorothy" is full of spirit and charm of quaint fun—not extravagant or overdone. Saturday evening will be the last chance to see "Dorothy" in full bloom. The Dalys, in "Upside Down," will commence an engagement at THE HOLLIS on Monday, Feb. 13th.

The penny-a-liners of the daily press are now talking up "electric kisses"—whatever that may mean.

The fuel of the future, it is said, will be "ground coal." We had supposed that all coal was a ground affair. It is to be blown into a furnace in the shape of spray—the same, we suppose, as the new type-setting machine is to blow the types into their proper places by the action of wind-pressure! All right, gentlemen. Go-ahead with your "new inventions." You'll get them going about the time flying machines become a success.

"A soft answer turneth away wrath"; but a "stab in the back" unduly excites the muscles. Scandalmongers will please take the hint.

Worried Wife—Oh, doctor! what has detained you so long? I sent for you at 12 o'clock; my husband is very low indeed. *Doctor* (complacently)—Yes, I received your call then, but as I had an engagement with another patient in this neighborhood at 6 o'clock, I thought I'd make one job of it and kill two birds with one stone.

Mrs. Warden's spirit message in our last issue should read *mother*, instead of "father," as misprinted.

The largest income of any single man in England is said to be that of the Duke of Westminster, who has miles of tenement-houses and many square miles of agricultural land. He is said to receive $60 a minute the year round, or $3,000 an hour, or $72,000 a day. Queen Victoria has, too, a nice income, estimated at nearly one hundred millions of dollars, since she ascended the throne; and yet many of her subjects are in a starving condition, if the reports are to be credited.

An Allegheny woman, who took to her bed twenty-one years ago because she thought she was ill, and remained there, declaring that she was suffering from a complication of diseases, was persuaded to rise and walk about the room the other day. The novel experience seemed so pleasant to her that she has decided to leave her bed for good. Had a "faith-healer" been present he would have sworn that she was made to walk—was healed by "the divine afflatus" of prayer.

A SOUTHERN VIEW OF MIND CURE.—They call it "mind cure" in Boston and "voudooism" on the Southern plantations; but about the only difference is in the name and in the fact that the voudoo charges less.—*Macon (Ga.) Telegraph.*

IN THE MONDAY EVENING SCHOOL.—*Teacher*—"What can you tell me of Lot's wife?" *Little Girl*—"Nothin'. Mother says I must n't talk about other folks behind their backs."

Here is a specimen of "Good News from New England, sent to London in 1648":

"To raising Townes and Churches new,
In wildernesse they wander,
First Plymouth, and then Salem next,
were placéd far asunder.
Charles river where they nextly land,
a Towne like name they built,
Poore Cottages them populate, with
winter's wet soon split.
Brave Boston such beginning had,
Dorchester so began.
Roxbury rose as mean as they, Cambridge
forth from them ran.
Lin likewise built, when Watertowne
first houses up did reare,
Then large-limb'd Ipswich brought to eye
'mongst woods and waters cheer."

The *Lawrence American* says: "Every human heart is human." We are glad to learn the fact. It has seemed to us of late that certain hearts we wot of have become inhuman. Madame Blavatsky once said to us that she "believed only in the survival of the fittest." We sometimes think she was not so far out of the way after all.

In another column see prospectus of the BANNER OF LIGHT, Colby & Rich, publishers, Boston, Mass. THE BANNER is the oldest Spiritualist journal published in America, and has improved with age. All wishing to investigate this interesting subject should subscribe for THE BANNER.—*Gatesville (Tex.) Star.*

Of all the sweetest and most lasting gifts with which the Creator has endowed his children, the divinest is charity.

A QUESTION OF SENTIMENT.

The Outlet said to the Mutton Chop,
"Do n't you feel cut up when you leave the shop?"
And the Chop replied, with a choking sob:
"I should feel much worse if my name were Bob."
But the Outlet returned with a shrug genteel:
"Oh! that 's just about as you happened to veal."
—*Puck.*

Both branches of the Legislature of Washington Territory, at Olympia, have reënacted the woman suffrage law, but exempted women from jury duty.

HAUNTED HOUSES.—It is a melancholy fact that the American Society for Psychical Research in Boston, organized for the particular purpose of investigating ghosts, has been unable to find a single haunted house or to follow the perigrinations of a single spectre. It has advertised for haunted houses to no purpose. They cannot make bricks without straw, however, and so they will have to wait patiently for another era of spectral activity to set in.—*N. Y. Sun.*

Review of the Seybert Commission's Report.

The Review of the Seybert Commission's Report, issued by the American Spiritualist Alliance, and published by Colby & Rich in pamphlet form, should be widely circulated, in order to correct as far as possible the false impressions given by the Report, and the copious and one-sided notices of it in the secular and religious papers, most of which were not only antagonistic to, but actually abusive of, the claims of Modern Spiritualism.

The facts brought out in the review, and its analysis of the methods of the Commissioners, as shown by their own minutes, have been thus far suppressed by these journals, while by some they have been most grossly, and even mendaciously, misrepresented and assailed. Having laid so much stress upon the seeming fact that ten persons of literary or scientific reputation, and of eminent social and professional distinction, made the investigation, they have nothing to say when they are shown the actual fact, that but comparatively few of the members of the Commission took any active part in the inquiry, or were even present at the meetings at which the mediumistic phenomena were displayed. They have no comment to make upon the extraordinary fact that some of these reputable gentlemen have signed the statements (1) that the mediums who appeared on invitation before the Commission were all proved to be tricksters and impostors, and (2) that they asserted nothing which they had not *actually seen themselves;* while their own minutes show that they were not present at the meetings at which the mediums were examined. Then they all attested by their signatures that they had seen the palpable tricks of Dr. Slade—and that he had presented nothing but tricks—while only one commissioner attended all the six séances given by Slade, and nearly one-half of the Commission were absent from *all of them.* How then could these ten men state with so much emphasis that they had actually seen the tricks of Dr. Slade, and that the manifestations through him were "fraudulent throughout"? This dishonest, disgraceful proceeding is sufficient of itself to discredit the whole report, showing it to be the work of men whose only design and desire was to brand Spiritualism as a system of fraud and delusion.

In a recent conversation with Dr. Slade, the writer of this referred to the Seybert Commission and its séances with him; and the remark of the Doctor was, "Those persons took no interest in the subject; they seemed to think more of their cigars, and at the séances would say, 'Come, let us have a smoke!' and in that manner passed the time which should have been given to serious investigation." It is obvious that they had but little conception of the conditions required for spiritual inquiry and study, and no regard for the result except to gather materials for a reprobation and libel of the truth.

Yet their book, ably concocted for the consummation of that purpose, has been widely circulated, and its misleading statements endorsed and emphasized by the principal newspapers of this country and Great Britain.

The writer of this has conversed with several of the mediums whom the Commission induced to sit for them, and some of their allegations are wholly discreditable to the Commissioners. Mr. Briggs, for example, a considerable time after his first séance, the minutes of which, as given in the Report, show that there were manifestations that could not justly be attributed to fraudulent contrivance, was induced to give the Chairman of the Commission a private sitting, and the latter was so much impressed by the incidents of it, that he arranged with Mr. Briggs for a second séance with the Commission, the account of which is given in the minutes. The manifestations of this séance are not specifically impeached in the Report, nor is there any attempt made to account for them by even the supposition of trickery, or to explain them away. The *Review* shows most clearly that the sweeping statements contained in the general Report are by no means warranted by the facts and incidents of the investigation as shown by the imperfect minutes of the meetings of the Commission.

This bare-faced attempt to assassinate an unpopular truth by men of reputation as scholars, should be as thoroughly exposed in all its disgraceful details as is possible; and we trust that Spiritualists will make an effort to give the *Review* a wide circulation, especially as most of the ordinary channels of communication with the public are, unfairly and ungenerously, closed to them for this purpose.—*The Soul.*

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom spirit-friends bring to our notice for relief:

From A. J. H., $1,00; Friend, Dover, N. H., $1,00; M. Jackson, $1,00; Daniel B. Allen, $5,75; Daniel Davidson, $2,00; Miss L. Cummings, $2,00; W. N. H., $2,00; A. G. F., $1,00; Sagoyewatha, 50 cents; Mrs. N. H. Wilson, $5,00; Friend, Dover, N. H., $1,00; A. E. Barstow, $2,00.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:

From R. Vincent, $1,00; A. Anderson, 75 cents; J. O. B., $5,00; Mrs. Connell, $1,00; Buch Snow, $2,00; W. D. Fisher, $1,00; M. Jackson, 50 cents; B. T. C. Morgan, 75 cents; S. L. Porter, $2,50; Friend, New Orleans, La., $1,00; Friend, New York, $2,00.

☞ Number Two of *The Soul* Magazine for February is on sale at our counter. Its contents are varied and very interesting. It opens with an article by Prof. Henry Kiddle, entitled "Spiritual Affinity"; followed by an essay, entitled "Thoughts and Things," by Rev. James K. Applebee; "Old Theology Healing," by Dr. E. J. Arens, etc., etc. Prof. Kiddle has also in this number an article on "Proofs of a Future Life given by Prominent Clergymen." The "Facts Department" gives a very interesting account of independent drawings and writings that have previously appeared in *The Golden Gate*, given through the mediumship of Mr. Fred. Evans, of San Francisco. The illustration is excellent. Success to your monthly, Bro. Whitlock. Hope you will have a large list of subscribers, which you most assuredly deserve.

THE THEOSOPHIST (Madras, India) for January is received. It continues its narrative of "Ghost-Lore from Guzerat"; gives the "Mythical History of Japan," discusses the "Decay of the Brahmo Samaj," and deals with "The Principle of Polarity," as treated by Mr. Laing in his new work, "A Modern Zoroastrian." For sale by Colby & Rich.

☞ Those who are seeking for comfort and enlightenment on spiritual topics will do well to remember that Mrs. K. R. Stiles is now located in Boston, at 282 Columbus Avenue, and is eminently well fitted to meet affirmatively the demands of inquirers as to whether "any good" can come out of the spiritual Nazareth.

Movements of Mediums & Lecturers.

(Notices under this heading must reach our office by *Monday's mail* to insure insertion the same week.)

Dr. Dean Clarke's recent lectures in New York and Brooklyn were highly appreciated, and pronounced among the best and most instructive that have been given in those cities. Keep him busy. He can be addressed in care this office.

Frank T. Ripley has the first three Sundays in March not yet engaged. Would like engagements near Boston at that time. Address him care of No. 52 West 15th street, New York City.

The *Times*, *Inter-Ocean*, *Evening News*, etc., of Chicago, Ill., have devoted good space to Dr. J. C. Street during his stay in that city.

Warren Chase lectures in Manchester, N. H., Feb. 12th; in Lynn, Mass., Feb. 19th and 26th; in Albany, N. Y., March 2d, evening; in Binghamton, March 4th; in Geneva, O., March 11th; in Clyde, O., March 19th; in Evansville, Ind., the five Sundays of April.

G. W. Kates and wife closed a successful series of meetings at Toledo, O., Sunday, Jan. 29th. The following week they spoke every night at Bucyrus, O., and created a great interest in the philosophy of Spiritualism. They were dated to lecture and give tests at Ashland, O., Feb. 6th and 7th; Canton, Feb. 10th, 11th and 12th.

Mrs. Jennie K. D. Conant desires to express her thanks to all Spiritualist Societies she has addressed this season for the kind and pleasant Receptions that have been given her. Last Sunday, Feb. 5th, Mrs. C. lectured before the Bridgeport Spiritualist Society, afternoon and evening—at the close of each lecture giving large numbers of psychometric test readings, which were all pronounced correct. She will lecture and give readings before this Society on Sunday, Feb. 12th; also will address the Attleboro Spiritualists' Society, Sunday, Feb. 19th. Would like to make engagements for March and April. Address 20 Bennet street, Boston, Mass.

J. W. Fletcher will lecture in Music Hall, Haverhill, Sunday afternoon and evening, followed by tests. The last two Sundays in Grand Army Hall, Springfield, Mass.

Mrs. A. E. Cunningham occupied the platform of the Spiritual Society in Charlestown, Feb. 5th; will be in Newburyport, Feb. 12th; would like to make engagements for the remaining Sundays of February and March. Address 459 Tremont street, Boston, Mass.

Mrs. Clara A. Field will speak for the First Society of Spiritualists at St. Augustine, Fla., every Sunday afternoon and evening during the season, or until further notice. She will lecture week evenings within easy distance of that city. She can be addressed for such engagements at the Magnolia House, St. Augustine, Fla. Mrs. Field is an authorized agent of the BANNER OF LIGHT for the taking of subscriptions.

Chiefs from Nine Different Tribes

Entertained by Doctor and Mrs. Bland.

On Saturday evening, Jan. 28th, (says *The National Republican,*) Dr. and Mrs. Bland gave a reception at their residence, 1121 Tenth street, northwest, Washington, D. C., to the various Indian delegations now in the city. There were no less than nine different tribes represented, viz: Ne-kah-ke-pah-nah, chief of the Osage; James Bigheart, councillor, and A. L. Chonteau, Osage interpreter; Easpa-he-cha and G. W. Grayson, Creek delegates; Col. G. W. Haskins, of the Chickasaws; J. C. Adams of the Stockbridges; Stanislaus Mitchell, of the Otoes; White Bread, of the Padlos; Rungo Caddo, interpreter; Lone Wolf, chief of the Kiowas, and Tab-a-nam-ica, chief of the Comanches.

Among the friendly gathering were Rev. A. Kent, President of the Indian Defense Association; Hon. A. J. Willard, Attorney for same; Hon. W. M. King and wife; Hon. G. W. Manypenny, ex-Commissioner of Indian Affairs; Capt. Truell and wife; Miss Mamie Myers, of Wisconsin; Mrs. F. E. Fay and Mrs. George C. Bigelow, of Massachusetts; Hon. G. L. McCreery and daughter, of Iowa; Col. S. M. Lake and wife; Harry E. Burnham, Esq., of Indiana; Miss Alice House and Miss Lottie Davis, of Washington, and Mrs. K. T. Gardner, of Virginia.

Dr. T. A. Bland welcomed the guests in a short speech, and after his words were interpreted, the leading chiefs made appropriate responses, each speaker alluding to the object of his visit to Washington, which is to protest against unjust legislation, and especially to oppose the passage of the Springer Oklahoma Bill, now before the Committee on Territories of the House. Brief speeches were made by Judge Hillard, President Kent, Mr. McCreery, Col. Manypenny, and Mrs. Dr. Bland. The exercises closed with a collation.

Providence, R. I.—The President and Secretary of the Providence Spiritual Association, Mr. and Mrs. E. H. Whitney, were the recipients of a very pleasant surprise on the evening of Jan. 27th, at their house, 18 East Avenue. A numerous party of their friends in the Society descended upon them in force, and after the usual greetings and an hour of social intercourse, J. Clegg Wright, in a very happy and facetious address, presented them, on behalf of those assembled, with a handsomely bound copy of "Webster's Unabridged." The head of the household was completely "floored," and, like his ancient Biblical ancestor, the "first man," he threw the *response-ibility* on his wife, who, recovering quickly from the shock, returned thanks in a neat little impromptu speech, thereby demonstrating the superiority of the *weaker* sex in cases of emergency. A substantial supper was then served and heartily enjoyed by all, and at nearly the midnight hour the self-invited guests departed with the consciousness of having performed a very agreeable duty. D.

Forty Years on the Spiritual Rostrum;

A Sequel to the Life-Line of the Lone One.

This book is now in the hands of the printers, and will be issued as soon as it can be got out by the publishers, Colby & Rich. It will be a work of about three hundred pages, substantially gotten up, and will contain an elegant likeness of the author. The chapter of poems will be worth the price of the book—a copy of which, as before stated, will be sent as soon as issued to every person who forwards to my address one dollar and ten cents before the 22d of February, which will help me to pay for publishing. Address me at BANNER OF LIGHT office, Boston, till above date.

WARREN CHASE.

Special Notice.

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

☞ The Betty Sisters continue to hold their séances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

For coughs, colds and consumption use the old Vegetable Pulmonary Balsam. Cutler Bros. & Co.

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THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms $3, and 10c. postage. 4w* Ja28

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ja7

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L. L. WHITLOCK, Editor.

Single copies, 15 cents.....$1,50 per year.

CONTENTS FOR FEBRUARY.

Spiritual Affinity, by Prof. Henry Kiddle; Thoughts about Things, by Rev. James K. Applebee; Old Theology Healing, by Dr. E. J. Arens; How Does the Intelligence of the Universe Control Matter? by L. L. Whitlock; Proofs of a Future Life Given by Prominent Clergymen, by Prof. Henry Kiddle.

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Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

John William Fletcher.

Report of Public Séance held Jan. 19th, 1888.

Spirit Invocation.

Ever present Spirit, who art manifesting thy life and power in every tone and form of nature, who hast scattered the pathway of life with unnumbered blessings, and given unto each soul such possibilities as may, in time, lift the darkest into the most perfect light, we turn our faces unto thee this hour, and fain would hold communion with those who, having triumphed over temptation and the influence of the earth, are therefore better able to comprehend divine law and divine wisdom. We would know more of that justice that rules in the higher life, where all prejudice, all misunderstanding is overcome, where the merit of each soul is considered, and the just return for every endeavor made. We would learn of that wisdom which surpasseth human understanding, which extends backward, embracing all time within its keeping, and all hearts within its love; we would learn also of that charity and that mercy that suffereth long and yet is kind, that gives to each soul a sympathetic influence for each other soul, and has for its first lesson the great charge that thou hast given: "Feed ye my lambs."

Oh! Father, Mother, Spirit Divine, with faltering steps we journey along the pathway of life, with dim eyes we strive to see that which is best and truest, and with earnest and aspiring souls we are forever endeavoring to embody within our lives the sweet ideal that thou hast given unto each one of us.

We bless thee for all that life brings, for its treasures, for its victories, ay, and we bless thee also for its sorrows and its trials, but most of all we bless thee, oh! Infinite One, for the knowledge of life beyond the grave, for the blessed truth that all human souls shall one day stand in the completeness of all that they are possessed of, and realize that thou dost indeed send that which is best.

Our Father who art in Heaven, attendant spirits, who do the will of the highest, bless us, teach us, help us now, and when we have finished life's lesson, receive us into your sweet company. Amen.

Mazio.

The past and the present unite, when we are able to cross the stream of time, and bring ourselves out from the life in which we lived down to the purposes that inspire the present hour. This form of civilization is marked and important only as it is making more universal that which was held and possessed by the few in the days that are now well-nigh forgotten.

The subject of Modern Spiritualism, which has come as one of the results of your increased knowledge of things seen and unseen, is but an effort of the spirit-world to make manifest in the flesh truths that have been accepted and understood by those who were wise in spirit for many generations.

We—and I say we advisedly—were compelled to use the material that was at hand, and have often chosen those that seemed to be ignorant, unlettered and unskilled in the ways of life, because such persons were possessed of less prejudice, and were more easily moved upon in any direction of thought. They have been devoid of the experience that education should bring, have been to a great degree undeveloped, but all the same were possessed of great possibilities, were susceptible to a class of spirit control which those who are proud in their own conceits and vain in their own knowledge cannot receive. But Spiritualism has done for the Spiritualist little more than arouse an interest in itself, or comfort those who have realized a great loss by the passing out from their life of those whom they treasured and loved.

Following on the track of Spiritualism have come Theosophy or Occultism, Christian Science and a number of other branches of this truth, that seem to appeal to the intelligent mind more conclusively than does Spiritualism itself. But I wish you to understand me when I say that each one of the varying subjects I have referred to is nothing more nor less than Spiritualism put into different shape and form, and its demonstration intelligently expressed. And it behooves all who are interested in the welfare of this subject to institute some means whereby the science of Spiritualism and the law of spirit-life may be taught, as well as the laws of astronomy, of geology or of chemistry, for the phenomena of Spiritualism take their place side by side with the other branches of science, wherein demonstration is capable.

As I am speaking I feel the influence of a mind coming up to me asking if Spiritualism be not a religion; and in reply to that I would say No; the demonstration of the return of the spirit has no more relationship with religion than has the law of chemical analysis. It is not the return of the spirit that embodies religion, but it is the lesson that the spirit may teach on its return that may give you a higher view of life, and consequently have an effect upon your religious natures.

In the long ago, to which I belong, and wherein a few of us studied these laws of spirit-life, we found that all power came through the concentration of forces. Thus by concentrating rays of light to a given point, I am able to burn, as it were, a place through this piece of paper that I hold in my hand, yet the sun's rays might fall upon it for an indefinite length of time and not produce any such effect. By the concentration of the power to a given point, the result is very easily attained. This comparison would apply to every branch of spiritual work. Concentration is the secret of success, and the men who have succeeded in this life—in whatever branch of work it may have been I care not—have accomplished that success simply by concentrating all their power upon the one purpose before them; therefore, if Spiritualists as a body wish to make their power felt they should each and every one give their individual interest and influence to it.

I might dilate upon this subject for some time. My thought was, when I came, simply to suggest to those who are present, and to thousands who later on may perchance see my words, the necessity for intelligent action in this line of thought, and instead of sitting down to enjoy phenomena, go to work to apply the lesson that the phenomena teach.

My medium—for this is not my medium—I should like to have feel that the shadow which has rested upon him for some time is fast passing away, and that with returning health there will be an additional strength and power given to him, and the great and important work which we begun, and which has only rested for a short time, will be carried on as the spring-time returns. I would say to him that I have taken the liberty of coming through this means, because I wish to get at the great world more than I have been able to through his instrumentality in the past. I send him my kindly greeting, with every word of encouragement, and I shall hope that nothing will stand in the way to prevent the fulfillment of what we have begun. He lives in Providence, and will gladly read these words.

I sign my name as Mazio, and close by saying, as is the custom of my country, "Peace be with you all."

Herbert A. Hutchins.

When I came to spirit-life I was only a very small child, and I had not learned any of the lessons of earth-life. I cannot remember that I ever lived on the earth at all, but I know that I must have, because I find a place in my father's and my mother's heart that no one else can fill; and I have come to them in other ways, so that, although I left them as a babe and have now grown to manhood, I seem to be to them a child still.

I know nothing of the ways of the world; I know nothing of envy or hate or jealousy; but I have been taught in the spirit-world that these are all forms of disease, and that we have to guard ourselves against catching them. I have learned that justice and truth and love are the great things to work for, and the spirit-teachers have taught us all, in the sphere to which I belong, that to overcome one's self, to conquer the evil tendencies in the heart, is to achieve the greatest victory that can come to any soul.

So, then, I come here, through the kind help of spirits, and employ the language of the earth to speak about things that are here in contrast with things that I know, all the while feeling as if I did not understand the law whereby such a work was possible; yet I wish to send my love to this faithful father and mother of mine, and to tell them I know that they must love me truly to keep me in their hearts all these long, long years. They will, I know, be more pleased to receive these words than I can be to speak them, and yet to speak them makes me feel most happy and delighted.

My father's name is Samuel Hutchins; my mother's is Lucy, and my name is Herbert A. Hutchins. Annie and Willie are both happy and strong, and join me in sweet and loving greetings. I had almost forgotten to tell you that these parents of mine live in Deering, Maine.

Mrs. Hattie True.

My name is Mrs. Hattie True, and I should like to send a message to my husband, Frank A. True, who is a jeweller in Evart, Mich. I want you, Frank, to investigate this subject, for there is a chance of my being able to come directly to you, and you are so skeptical about everything that I shall have hard work to convince you that I am myself. Pa and ma are here, too.

Now, you will say, Frank, "Why do n't you tell what their names are?" Father's name is John Dexter, and mother's name is Louisa. I've got the best of you, this time, Frank, because I have told you what they are. They send their love with mine, and ma is just as fond of Gracie as ever.

Will you just feel, Frank, that nothing in the world, sickness nor death, nor separation, nor any trial that you could name, could ever make me forget you, and the happy days we passed together. The last sad hours, when I suffered so much, and the great change of coming here to the spirit-life, all of these have drawn me nearer to you, and when you are busily at work I can see your mind, and I often put thoughts of the old times, of the happy, dear, old times, into your head, and sometimes, when you meet a friend, I come before you, and you find yourself talking about what you and Hattie did in the past, so please think that though you cannot hear me, I have come here to send this message to you, and whenever you will give me a chance to come, I shall be there, and no mistake.

Henry C. Wright.

In company with a large number of the band of spirits who work here I was standing for a moment looking over the company, and I saw before me a faithful old brother of mine in the cause, who is working for the truth so constantly that he seldom receives a word from any of those who may be around him. Like every worker he is apt to feel that the weight of the work is so great it does not matter who does it, and his own individuality becomes interblended, to a great degree, with the influence of the spirits that are around him; and I felt that it would not be an intrusion if I came for one moment and reached my hand to him over the river that flows between us. Such a narrow stream it is that I can clasp hands with you, my friend, over it, and say that we shall meet ere long in brighter scenes than you have ever known on earth.

I used to say that "man's demands were God's commands," and I never realized the truthfulness of that statement so much as I do now. You who are here, journeying on your way, oftentimes feel like one of old, that the cross and the burden is almost too heavy to bear. I can understand that. I know that the world is so heartless and thoughtless, that it seldom takes the trouble to render honor unto whom honor is due, except it be compelled to give homage through the force of circumstances.

Never mind, never mind. I thought that my life was barren when I left the earth; I thought that I had accomplished nothing in comparison with what I wished to do for the welfare of man; but I found, when I opened my eyes to the spirit-world, that where I thought I had accomplished the least, I had done the most; that many there were who came to take me by the hand and speak my name in kindness and affection.

So will it be with you; and when you turn your face, as you will soon, toward other scenes, may you, my brother and friend, bear with you my kindly greeting, my Godspeed, my best wishes, in every way, for all things that can make you happy, satisfied and successful.

The years are not many that will be left for you to work in here; the work is well nigh done—only a touch here and there wanting—the song is almost finished, the life well nigh rounded out. You will work on to the end, and by-and bye, when the leaves of autumn will be falling—not of next autumn, perhaps—you will sleep, sleep so well you will not hear the sound of the outer life. But you will wake to the glorious realities of all that you have dreamed, and then, my brother, be assured there will be a richness of return that will satisfy you, and fill your heart with gladness. Henry C. Wright, to my friend and co-worker [Warren Chase], whom I see before me.

Myra McF.

May I be permitted to come again through this avenue? My name is Myra McF. I will not give my full name, if you please. I wish to send word to Dr. F. A. Grove, of Kirkville, Missouri. I will now say to him: "Look up, my dear loved one; fix your eyes upon the greater and the better life that is beyond you. I do not need to convince you of my presence by coming here, but I know how your nature must be stimulated by something outside of yourself. You need evidences to lean upon, and they make you stronger from day to day, until by-and-bye I hope you will be able to feel yourself firmly grounded, and hear with your ears and see with your eyes the things that I endeavor to show you. The band are all present with me to-day. Thomas C. Campbell, who is your old and earnest friend, is most desirous of doing something that shall attest his presence with you. He sends his love to his wife and Bessie. Nettie is here, and Edwin Darrow also, who came only a short time ago. They all join their hands in the common purpose of working with you. Cousin Frank and Aunt Mary are both by my side, and they join me in sending warmest love to you. I am glad you did what I told you, when I asked you to leave Altoona and come back again; it seemed best that you should do so, and now you realize it was best.

I think you can trust me. I have no other interest than yours, no other purpose save to guide you and make your life bright and happy. God bless you and keep you. When you read these words I shall be by your side. I will take some other way of ratifying the fact, even before you read them.

Willifred George.

I am Willifred George; they called me Willie, but that is n't my name. I would like to send a message to Oakvilla, Florida, and say that I have been down there and tried to rap just as hard as I could. I tried to frighten Alice by rapping on the headboard and on the footboard, and she said in a kind of a whisper, "Willie, is that you?" Then she listened, and I could n't do anything; I had to go away and come again.

They feel kind o' lonesome down there. On Sundays they talk to most of us, and call that "the spirits' day," so I wanted to come here and send my love to them all, and to those in Groveland, and tell them that I am all right, and that the oranges will come along pretty well. If they will try and open the door, by sitting every Sunday, I will try and come.

Winona

Spoke for the following spirits. She said: A great many spirits are standing here this afternoon—more than I have ever seen. The first is

Tiny.

This lady seems to be a very beautiful spirit. She is light-complexioned, and has a sweet influence around her. She reaches out her hand, and gives me the name of Tiny; and pointing to herself says: "I have come here with the desire of communicating a few words to Will. I want to tell him that it is only to keep my promise that I have come. A good many things I have talked about before I could mention now, but I should think it was better not to. The clouds that now are rather dark, and rise over a certain person on earth, will, by-and-bye, pass away, I think, if we are only patient, and do not allow ourselves to become too much disturbed. Susie is with me. I want to say that, so as to make it complete."

The name Smith is spoken in connection with this, and refers to a person on earth.

George Lyman.

He says: "I would like to send a message to my father and mother, who have wondered why I have not come here before. I went to bed, feeling pretty well, and went to sleep, and when I woke up I was in heaven, or the spirit-life. I never could find out how I got there. I was very much surprised to see them leaning over my body, for there I stood, shedding tears and feeling so sad. Then one said to another, 'I think he is better off, after all.' I was listening, and trying to comfort my mother. She has never felt the same since I came away. My mother is a good woman; she was everything to us that a mother could be; she sacrificed herself right and left for us, and I tried to do for her what I could; it was n't much. Johnnie has been the most successful of any of them; he is a good, faithful son, and I love him as a brother. I am there at home; I am glad to see the change and the new house. I hope everything will be pleasant and happy, for father and mother deserve to have their last years on earth free from care, trouble or sorrow, and I hope nothing will come to darken their days. George Lyman."

Cornelia C. Crandall.

I come here with the express wish of sending a message of thanks to F. A. Ely and family for their great kindness to me in my last days on earth. I was too sick to appreciate what was done, and my mind was too much disturbed with all that had happened, and with all that I feared would happen, to think much about the present; but my friends in Deansville, N. Y., will remember me, I know. Although my body rests at Clinton, I never go there, as I never wish to see the spot where it is laid. It made me so much trouble that when I got rid of it I did n't wish to renew my association with it again.

Many dear ones who had gone before met me when I came away. It seemed as if there was a large gateway opened, and all of my friends, those whom I had not thought of for years, were standing there waiting for me. They extended their hands, and said: "Come; all is ready." I have enjoyed myself much, but I thought I'd come here and send a few words to an old and tried friend, who will receive it gladly, I am sure. Cornelia C. Crandall.

Dr. Stickney.

I wish to send a message to my family, particularly to my son. I am sorry I cannot take direct control myself, but I want to tell you in as few words as possible, that I have found this life as real to me as ever the earth-life was, with its unpleasant part left out.

I used to say, before I came away, that if ever as a spirit I should return, I would talk about practical things, what we had to eat, what we had to wear, and all the rest of it that goes to make up life. Well, now, I can't tell you all we have to eat, but we have what we need, and we have a sense of being clothed, just the same as you have now. Those of us who require food draw our sustenance from the food that you have here on earth; so when you sit down to table, Longfellow was right when he said "there are more guests than are invited"; but I am always invited, and I am always there.

I feel as if I should like to talk a week to you, but I can't; only tell your mother not to fret so much; she did everything that could be done, but the time had come for me to leave the earth. I have met the old friends, and everything is perfectly peaceful and happy.

Mrs. Bliss is right here beside me, and has helped me to say what I am saying. Very soon at home I shall be able to say more than I have to-day. Now, good-bye; don't trouble yourself about the hereafter, but get all the comfort you can every day you live; you 'll be sure of that, no matter what comes. Dr. Stickney, of Springfield.

Mrs. Minnie Livingston.

My name is Mrs. Minnie Livingston. I should like, if you please, to send a message to my husband, my mother and my child, who live in Newark, N. J. I come to you, my dear Will, because you have requested and desired it so much. I know how faithful you have tried to be to my memory, and how you have never allowed an opportunity to pass when you thought that you could possibly receive a word from me. Oh! I have appreciated it. It seems, when I come to you sometimes, as if I only spoke a word or two, and left unsaid the things that you would most wish to hear; but then, dear, you must trust the promptings of your heart, and when you think the things I would say are sweet and kind and true, will you just feel that I have said them in your heart and that is why you think of them; I have suggested them.

Our darling child—God bless her! Dear little Belle! how much you love her! how much I love her, heaven alone knows! Be all to her that you can—father and mother both in one, for, after all, we can never understand how lonely a child's life must be that has no mother's love in it; so you will try to make that up, I am sure.

Tell mother that Pierre is guided in all that he does, and that, as time goes by, the clouds will one by one roll away. Dear mother and husband and child, my love is around you, my hope and my prayers are for you, and although time shall pass by, and seem long, long indeed, when all is over we shall be united again, and until then I wait and hope on, knowing that, sad as our separation is, it has a purpose which in the end will be accomplished.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Jan. 26.—A Spirit of Light; J. B. Porter; William Stevens; Sadie Davis; Frances Roseer; Gertie Spratt; Winona, for Louisa and Belle Balcolm; Mrs. Thomas D. Lane; Ebenezer and Betsey Lord.

Verifications of Spirit-Messages.

ANDREW CRAM.—SAMUEL LUCE.—CYRUS E. LORD.

We cannot refrain from writing a line and acknowledging some of the late messages in your valuable paper. ANDREW CRAM, of Westbrook, Me., we knew well, and all the names he mentioned are correct. CAPT. SAMUEL LUCE, of Marion, Mass., our brother, has fully identified himself in his message, and our son, CYRUS E. LORD, has fully proven his identity. We could not ask for anything more conclusive.

CYRUS AND LYDIA LORD.

Boston, Jan. 23d, 1888.

SPIRIT OF LIGHT.

SPIRIT OF LIGHT gave a communication at your Circle-Room, published Jan. 14th, 1888, which is recognized. His cheering words we highly appreciate, and hope your BANNER will continue to give forth the knowledge to others it has given to us.

Very respectfully, MRS. MARY CRAIL.

1107 *Citron street, Philadelphia.*

She—"John, what is a coastwise steamer?" *He*—"One that knows how to keep off the rocks, darling."—*Puck.*

Something About Indians and Parkland.

To the Editor of the Banner of Light:

It is well known that North America was, years agone, the home of many Indian tribes, and it may be of more than ordinary interest to learn something of their character and doings, especially when we are directed to the scenes of their earthly career, so near our present homes in civilized society, where, centuries in the past, the Indian ruled the hour. The communications we propose to give, though crude and disjointed in detail, are to be credited as possible, nay, probable, by the Spiritualists who are the friends of Indian spirits.

We must premise, what is well known to all true Spiritualists, and especially to mediums, that the Indian races are very powerful and assiduous spirit-agents and workers in the dispensation of the science, philosophy and religion of Spiritualism, as well as great healers and grand and noble operators in serious cases of disease. Thus much, then, for the character of the Indian.

The following somewhat crude recital explains itself; but, in advance of what we shall give as spirit-communications, we must mention that what is here given was, with other mentionings, furnished to Mrs. Faust, a medium residing in Philadelphia, and was persistently communicated while she was at the 1887 Camp Meeting at Parkland.

And now of Parkland: A tract of thirty acres lying and being a part of a larger area of land in Bucks County, Pennsylvania, bordering on the Neshaminy Creek, which, under a lease for ninety-nine years from the "Neshaminy Park Association," is dedicated by "The First Association of Spiritualists of Philadelphia" to their yearly camp-meetings.

Perhaps already the foregoing is sufficient as a preface to what we now furnish as coming from the spirit-world. Previous to the communication the writer was promised, as well as could be obtained, something of the history of the tribe of Indians who inhabited the tract now known by the name of Parkland, and something of the one communicating. And thus we proceed to copy *verbatim:*

"*Dear Friends*—I have tried to collect some items about the Indians that inhabited Parkland and the country surrounding it. The first that comes to me is a chief. He tells me his name is Tamanee, and he says his body lies near the Creek, and where you hold your meetings, and where they held their council fires. He says they did not hold their land treaty in 1682, but in 1683, and they held a peace treaty in 1682. Chief Tamanee says that he was looked upon as the great brave, sent from the Great Father to guide this tribe, for they believed that they descended from Adam, and the other tribes from the negro race. He says you have done well to select the spot you did, for you will get much help from their tribe.

"There is a chief, Yellow Dog. He is a powerful Indian; his squaw, or wife, was a white woman. He says there was one brave, a Gilbert Wheeler, who was kind to him and taught him how to speak our language. He says that when the Great Spirit took him he was hurt by a bear, and passed away in consequence. His bones are where you raised your big flag.

"There is another that comes. He says his name is Neelowaway. He says he was cheated out of his land by the pale-faces. He says he fought much before the pale-faces showed him right from wrong. He says he is going to control one squaw, Jessie, and wants the pale-faces, the chiefs' at Parkland, to know that he will do what he can to help them. Next comes Big Wolf. He was not satisfied only when he was on the warpath. He says he never wanted an Indian squaw for his wife; he wanted a pale-face. He says he lived and passed to the Great Spirit from Parkland. He says he did not like his own tribe; he wanted to be among the pale-faces, to learn how they lived; but the big Chiefs would not let him go. There is hardly a spot on your camp-ground but there is a brave or a squaw to claim it as the resting-place for their bones. There is one more. He gives the name of Tedyusscung. He says he was the last Chief, and was burned in his home. After his spirit left the body it remained at Wissahickon. He built a house at Wyoming, and it was there he was burned. He is not an uneducated Indian, but one that has learned much since he has entered spirit-life. He claims that his spirit home is at Wissahickon, and is proud of the honor that is done him by putting an Indian on Indian Rock in his memory.

"I will now speak of myself. My name is Fanny Carlisle. I was born in Carlisle. My father's name was John Carlisle. Father and mother both passed to spirit-life when I was six years old. I was then adopted by Henry Marshall, living at Harris's Ferry. When I was eighteen I went on a visit to my adopted father's brother, Edward Marshall, living near Wrightstown, Bucks County. While there, it was not safe for any one to go outside of the door. The Indians did not like my uncle, because he won a race, and they did all they could to give him trouble. One day I did not feel well, and went out with some friends for a short walk, when four or five Indians got after us. The rest of my friends got away; I was the only one that was captured. Big Wolf was the one that got me. He took me to the camp-ground, where I found them all making baskets. They treated me kindly, but I wanted to get home.

"I escaped once, but was caught. After that they put some one to watch me. There was a young squaw who loved Big Wolf; she asked me if I wanted to marry him. I told her I did not. When they were away hunting she set me free, but I did not get far before they saw me; I jumped into the creek, and that is the last that I can remember until dear old David Rittenhouse came to me, and said now was my time to get light, as there would be mediums on the old camp ground that I could control, and perhaps reach some friends. They buried my body on the spot where they held their Council Fire. They gave me the name of White Wing.

"Dear friends, I have done the best I could, and the Lenni Lenape Tribe is the friend of the pale-faces of Parkland. Yours, with love,

FANNY CARLISLE."

Collateral and supplemental to the foregoing we put in several historical facts obtained from the celebrated book, "Watson's Annals." The *Lenni Lenape*, which means "the original people," were called by the white people "Delawares, or Little Delawares." The name of Tamanee is given in the message, and is introduced in "Watson" as follows: "On the Neshaminy there is the grave of the celebrated Chieftain Tamanee."

Gilbert Wheeler is mentioned, and is also historically noticed in "Watson," as having the first Orphans' Court held in his house on the 4th of January, 1693. The name of Edward Marshall is also given historically, living near Wrightstown, who, according to "Watson," was a walker for the poor Indians who were cheated out of their lands by the agents of the Penn Family at the time of the great walk. The great walk was apparently a great event, for it is stated to have marked fifty-five miles in eighteen hours. This we may comprehend as being the cheat, or considered a cheat. Could a smart walker go three miles an hour in direct line, perchance amid forest territory? Those acquainted with the Indian plan of measuring land on sale, will understand that the distance a walker can travel in a direct line in a given time is the measurement. There was a cheat in Marshall's walk, no doubt, and hence, as stated in "Watson," he aroused a spirit of revenge, and those offended by him sought to take his life. This Indian story seems, with the history in "Watson," to make a clear case of truthfulness, and puts the camp-ground of Parkland in the fore-front of all such spirit and spiritual resorts.

It may be pertinent to the purpose of this correspondence, to mention that several of the spirit-friends of the First Association have most kindly remembered Parkland, and two or three prominent ones we present: First, Edward S. Wheeler, who was a member and officially related to the First Association, says, "Good-morning, Mr. Wood. I am sorry that there was so much disagreement in the selection of a name for the camp-grounds. It will work itself clear, however, and all come right in the end." Bro. Wheeler in another communication to me says, "Well, my friend, it seems they have decided on a camp-ground. It looks to be a very feasible plan, and we have every reason to think it will prove successful. Of course there are many difficulties to overcome." Bro. E. V. Wilson hopefully expressed himself thus: "Mr. Wood, we are going to exert every faculty to make the Camp-Meeting a success. We know the grounds cannot be beautified this summer, but we hope to help get money enough to carry on the work in the fall." So much then of encouragement from spirit-workers.

Philadelphia, Pa.

A Card.

My heartfelt thanks are hereby expressed to those who have responded to my call—especially to Mrs. Carrie E. S. Twing, Dr. Henry Slade, Col. Rase, and others. Some one has said "A friend in need is a friend indeed."

After several years of battling for the cause that is closest to my heart, treating others in many localities, as one of old did, "without money and without price," earning my bread by hard labor, I take this opportunity to inform my friends that it will be impossible for me to send my healing forces longer to those afflicted ones, as formerly—"free gratis." Having been idle for over five months (the result of a fall from a building I was working on), the ways and means to get along are not at my command, hence I say all letters sent to me for magnetic assistance *must* contain enough to fee me for my work, to insure a satisfactory reply. STUART L. ROGERS, M. H.

Kingsville, O.

CHRISTENDOM'S PECULIAR PROPERTY.—"Death's heads, graves, knells, blacks and tombs" are the peculiar property of Christendom, being almost unknown to pagan antiquity. The elder Disraeli, in mentioning the fact that the skeleton, as a symbol of death, is an invention of the Middle Ages, says: "The ancient artists so rarely attempted to personify Death that we have not discovered a single revolting image of this nature in all the works of antiquity." This being so, the conception of death as an awful specter, and the wearing of gloomy black as a compulsory tribute to his grimness, can hardly be regarded as a mark of our superiority over our pagan predecessors.—*The Forum.*

EVOLUTION.—Tight boots make corns; corn makes whiskey; whiskey makes man tight in his boots.

Passed to Spirit-Life.

From his home, in Albion, Mich., Jan. 22d, 1888, Bradford Jones.

Mr. Jones was born in Brockport, N. Y., Feb. 15th, 1823. He became an orphan at the age of four years through the death of his mother, caused by an assassin's hand, and the supposed devouring, by wolves, of his father, who, soon after the tragedy, set out upon a journey through the then wilds of Western New York, and was never again heard from. Mr. Jones worked his own way to manhood. In 1847 he married Caroline Rix, of Holly; in 1850 moved to Michigan, and was a resident of Tecumseh until two years ago, when he came to Albion. His wife and five children survive him; three other children preceded him to the higher life. All his life he had "seen visions and dreamed dreams." When a child, he had a spiritual consciousness of his mother's presence, yet knew nothing of Spiritualism until about two years ago, when a cousin, Mr. G. A. Barnes (a strong Spiritualist, and prominent citizen of Olympia, Washington Territory), whom he had not seen for forty-seven years, came to visit him, bringing with him the BANNER OF LIGHT, *Golden Gate* and other Spiritualist publications, in which he found a living gospel of truth, and made bright his slow and painful journey down the shadowy valley. He was never formally connected with any church organization, but was respected by all as a man of exemplary character and warm and tender sympathies. Funeral services were held at his home Jan. 26th, the discourse being delivered by the writer at his special request. Mrs. Marion Todd was present, who also made some appropriate remarks. The guard of honor from the G. A. R. took charge of the casket, which was conveyed to Tecumseh for burial. AUGUSTA W. ANTHONY.

From Denton, Texas, on Friday, Jan. 6th, 1888, at 1:30 o'clock P.M., Mrs. Carrie E., wife of Mr. J. B. Sawyer, aged 72 years and 3 months.

The cause of Mrs. Sawyer's death was general debility, running over a long number of years. The interment was in the Odd Fellows' Cemetery. Her maiden name was Carrie Elvira Welch. She was born at Monmouth, Me., Oct. 6th, 1815, and came of an old Puritan family, her ancestors on her mother's side having come over in the Mayflower. Previous to the revolutionary war, her grandfather and his brother owned the land on which Monmouth is now situated, and were its first settlers. Their nearest neighbors at first were fifteen miles off. Her grandfather gave the town its present name in commemoration of the revolutionary battle of Monmouth, N. J., which had just been fought. Mrs. Sawyer was the oldest child of a family of six children—two boys and four girls. Mr. and Mrs. Sawyer were married in 1835 at Hyde Park, near Boston, Mass., and at once left for Houston, Texas, from whence they moved to Denton in 1869. Mrs. Sawyer will long be remembered by many who had the honor of her friendship and acquaintance as a devoted friend and noble woman.

From St. Charles, Mich., after a few days' illness from heart failure, Mrs. William Ashmun, aged 79 years.

Mrs. Ashmun was one of the pioneers of the place—she, with her husband, having located there when St. Charles was in its infancy. She was a lady of admirable character and pleasant disposition, always had a kind word for her neighbors, and a warm place in her heart for suffering humanity. She leaves a husband and four children to revere her memory.

D. C. Ashmun, editor of *The Merrill* (Mich.) *Post*, says: "Our mother is gone; no more can we go to her in our hours of sorrow and be comforted by her sweet sympathy; yet we are consoled by the knowledge that she was good—none were better—and she had nothing to fear for the future. Her life was devoted to the happiness of others. Her belief in the future amounted to a positive knowledge. She felt sure of meeting her dear loved ones who were 'waiting, waiting, waiting for her on the other shore.' She was a great investigator in Modern Spiritualism, and never did one take greater comfort in their religion than did she."

From her temporary home in Marshall, Mich., Dec. 13th, 1887, Mary C., wife of Dr. W. H. Nelson, in the 58th year of her earth-life.

Funeral at the Christian church, in Paw Paw, Dec. 15th, conducted by A. B. Spinney of Ypsilanti. A husband, two daughters and a step-daughter are left to mourn her presence in the form. She was fully conscious that the hour of separation was at hand, and gave the parting word to all present, with a special request that the obsequies be performed by Dr. Spinney. Her last hours were made cheerful by visions of the life beyond. She was a faithful wife, a devoted mother, ever at the post of duty, and will be sadly missed by the many friends whom she has left.

C. CLEVELAND.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

To all the Religious Bodies and Temperance Organizations in Massachusetts.

Greeting:

The Barnstable County Conference of Congregational Churches, at their session at Harwichport, Dec. 14th, 1887, passed unanimously the following preambles and resolutions:

"*Whereas*, We believe that the Christian church should be an aggressive force in the moral regeneration of society, and that a true Christian citizenship involves the guardianship of the purity of the State and the sanctity and safety of the home; and

"*Whereas*, We believe that in the great national struggle between the home and the saloon, the Christian voters of the country ought to unite in taking an immediate and decided stand for the home; therefore,

"*Resolved*, That we recommend to all the churches of this conference to circulate in their respective parishes the following pledge: 'We, legal voters of ——, hereby pledge ourselves that we will not knowingly vote for any candidate for any office—legislative, executive or judicial—who will not endeavor, both by vote and influence, to prohibit the manufacture and sale of intoxicating liquors as a beverage.'

"*Resolved*, That a copy of these resolutions be sent to all the conferences of our order, and, as far as practicable, to all the religious bodies within the limits of this Commonwealth, and to all temperance organizations, inviting them to cooperate with us in this movement.

"*Resolved*, That a committee of three be appointed by this Conference to further the objects of these resolutions; to secure united action thereon, by whatever methods may be by them deemed expedient, and to take all necessary steps to secure the presentation of the signatures to the aforesaid pledge before the State and National Conventions of the political parties."

The undersigned were then appointed the committee contemplated by the above resolutions. In pursuance of the duty assigned us, we address to you this letter, believing that you already realize the magnitude of the interests involved, and that you will appreciate, without any suggestion from us, the magnificent opportunity which this movement presents to the church for securing a grand advance of the Redeemer's kingdom.

We take pleasure in extending to you the fraternal invitation of our Conference to cooperate with us in obtaining signatures to the aforesaid pledge, and to secure unity of action, permit us respectfully to suggest: 1. That your organization appoint a committee similar to ours; 2. That the pledges, when signed, be returned to the chairman of said committee; 3. That you instruct said chairman to put himself in correspondence with our chairman, Rev. J. K. Aldrich, Hyannis, Mass.; 4. That you instruct your scribe to furnish us with the address of the chairman of said committee as soon as practicable after his appointment.

Fraternally yours,

J. K. ALDRICH,
JAMES B. KING,
GEO. WESLEY OSGOOD, } *Com.*

January, 1888.

☞ All religious and secular papers throughout the State please copy.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10½ and 7½. The best speakers and mediums are always engaged.

DETROIT, MICH.—Fraternity Hall, 75 State street, corner of Park Place. Lectures every Sunday morning and evening, at 10½ and 7½. Augustus Day, Manager.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davis, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. F. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

**SARATOGA SPRINGS, N.

February Magazines.

THE CENTURY.—James Russell Lowell contributes a very pleasing sketch of—including reminiscences of personal interviews with—Walter Savage Landor, supplementary to which are fourteen of his letters that, even more than the fine portrait which is the frontispiece of this number, convey to the reader correct ideas of his personality. "Pictorial Art on the Stage," by Evangeline W. and Edwin H. Blashfield—illustrations by the latter—reviews the advance made in artistic scenic illusion from the age of Elizabeth, when there was none, to the present time, when it is a prominent and indispensable adjunct to a good dramatic performance that seems to approach perfection. The Lincoln History covers a very critical period in the affairs of the Union and the seceded States, with the significant heading "Premier or President?" and portraits of the commissioners appointed by them to proceed to Washington and make the fourth effort to establish the rebellion by negotiation. Geo. Kennan continues his Russian narrative with an account of the fortress of Petropaviovsk, the prison in which all important and dangerous political offenders sooner or later are confined. The article, which is very full of detail and of intense interest, is illustrated with diagrams of the internal arrangements. Among the remaining contents are "Living in Paris," by J. D. Osborne; "Astrology, Divination and Coincidences," by Rev. Dr. J. M. Buckley; "Topics of the Times," "Open Letters," "Bric à Brac," etc. New York: The Century Co.; Boston: Damrell & Upham, 283 Washington street.

THE ATLANTIC MONTHLY opens its February store of good things with a poem, "At Gibraltar," by G. E. Woodberry, in which occurs the famous couplet now being universally copied or commented upon:

"Now westward, look, my country bids good-night—
Peace to the world, from ports without a gun!"

"Yone Santo: A Child of Japan," is interestingly continued by E. H. House; "The Second Son" reaches Chapter XLVIII; George Parsons Lathrop writes of "George Meredith"; Charles Egbert Craddock continues "The Despot of Broomsedge Cove"; James Russell Lowell contributes "Endymion" in classic vein; Paul Hewes describes in pathetic but polished lines "The Gifts of the Fates"; James Breck Perkins furnishes a highly readable sketch of "Madame Necker," the celebrated mother of the more celebrated Madame de Staël; Frank Gaylord Cook discourses on "The Marriage Celebration in Europe," and the statutes and customs which have surrounded it, and do so at present; there are other articles not here mentioned, and the usual Reviews, "Contributors' Club," etc. The contents of this number of the *Atlantic* are of the highest literary excellence. Houghton, Mifflin Co., Boston, Publishers.

MAGAZINE OF AMERICAN HISTORY.—This month's issue is aptly termed the "Washington Number," the entire body of its contents being in reference to the life of George Washington. The illustrations, which are numerous, consist of portraits of Washington by Stuart and Peale, and of Martha Washington by Robertson, etc. The editor, Mrs. Martha J. Lamb, leads the contents with a general review of the life and services of Washington. Following are a large number of his hitherto unpublished letters and those of others having reference to him. Minor articles include "Washington's Experiences at Cambridge in 1775," "Address to Washington by the Hebrew Congregation, Newport, R. I., 1790," His "Servants at New York," "Household Expenses for the Month of October, 1783," etc. New York: 743 Broadway.

THE WOMAN'S WORLD.—An excellently engraved frontispiece represents "The Princess of Wales in Her Academic Robes as a Doctor of Music." Introductory to the general contents is a poem, "Historic Women," by Lady Wilde—a very meritorious production. "Professions for Women" is the title of a series of papers, the initial number of which is "Medicine," by Mary A. Marshall, M. D. An interesting biographical sketch, illustrated with a portrait, etc., is given of Dinah Maria Mulock, author of "John Halifax," preceded by this verse from her own pen:

"And when I lie in the green kirkyard,
With the mold upon my breast,
Say not that she did well or ill,
Only, 'She did her best.'"

A finely illustrated descriptive article upon "Greek Plays at the Universities" is given, together with other papers, and notes on literature and fashion. New York: Cassell & Co.

ST. NICHOLAS.—A story of Russian life is given by Amelia E. Barr, under the title, "Michael and Feodosia." Mrs. Burnett concludes her "Sarah Crewe, or, What Happened at Miss Minchin's." In "The Story of an Old Bridge" Treadwell Walden describes the massive stone roadway across the river Thames, built in the times of Henry II., and many historical events with which it is associated. Numerous quaint-appearing pictures illustrate the text. A story with a fairylike flavor is supplied by Delia W. Lyman, "How Polly Saw the Aprons Grow," the illustrations of which will attract special attention. Of the remaining contents are, "Drill: A Story of School-Boy Life," "The Astrologer's Niece," and "How a Great Sioux Chief was Named." New York: The Century Co.; Boston: Damrell & Upham, 283 Washington street.

WIDE AWAKE.—A more than ordinarily interesting issue of this young folks' favorite appears this month; its stories, sketches, poems, etc., are of special interest, and the illustrations many and attractive. Mrs. Upton's second paper upon "The Children of the White House," treats of those of John Adams, and has eighteen illustrations, including *fac-similes* of pages of diaries kept by the embryotic statesman. "About Rosa Bonheur" exhibits the peculiar characteristics of that famous painter of animals, the illustrations including a nobly-appearing lion's head, with the title, "An Old Monarch." A six-page Border Ballad, from the pen of Paul H. Hayne, relates to incidents of an ambuscade, the proof of which was corrected a few days before the death of the well-known poet of the South; and very appropriately on subsequent pages Mrs. M. J. Preston tells the story of his childhood. The serial stories by Sidney Luska and Mrs. Sherwood are continued, and in the C. Y. F. R. U. Department is an article upon "The Parsees, or Fire-Worshipers," with three illustrations. Boston: D. Lothrop & Co.

BUCHANAN'S JOURNAL OF MAN.—"Human Immortality" is the subject of the opening article of this, the first number of the second volume. This is followed by one on "The Inspirational Faculties," in which the musical prodigy Josef Hofman, is remarked upon at some length, and others of similar remarkably early development of musical faculties referred to: Mozart, who exhibited musical talent at three years of age; Paganini, who played the violin at six, and composed a sonata at eight; Ole Bull, who was a violinist when but five years of age, and played passages his master could not at ten. Mendelssohn, Beethoven and Handel were similarly endowed in childhood. Interesting facts are given in every department in physical and mental science in numerous shorter articles. Boston: 6 James street.

HERALD OF HEALTH.—"Some Hints on Protection Against Cold" are seasonable and well worth knowing. The Department of "Woman and the Household," conducted by Helen Fletcher, as also that of "Mothers and the Nursery," by Mrs. F. C. Pressler, are filled with much instruction in their specialities. New York: Herald of Health Co., Box 2141.

THE QUIVER.—New chapters are given of the serial stories, "Not All in Vain," and "Wanted, A Governess," and "The Flying Skull." Short sketches consist of "A Strange Coincidence," "The Captain's Lesson," and "Christmas Eve in Montreal." Several humanitarian institutions are described, and their beneficial results enumerated. New York: Cassell & Co.

PHOTOGRAPHED ON THE SPOT, BY DR. TALMAGE.—"What a wife Job had! At a time when he was one great blotch of eruptions, and his property was destroyed by a tornado, and, more than all, bereavement had come, and the poor man needed all wise counsel, she advises him to go to cursing and swearing. *She wanted him to poultice his boils with blasphemy!* But he lived right on through his marital disadvantages, recovered his health and his fortune, and raised a splendid family."

A country where a man cannot speak the truth without flying in the face of the established order of things is unsound.—*Rev. A. A. Miner.*

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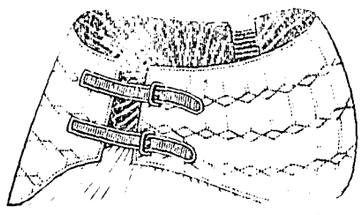

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ZÖLLNER.
AN OPEN LETTER
TO
PROFESSOR GEORGE S. FULLERTON,
Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.
BY C. C. MASSEY,
Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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BOSTON, SATURDAY, FEBRUARY 11, 1888.

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Banner of Light Circle-Room, No. 9 Bosworth street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7 P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunkiee, Treasurer.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P. M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P.M. Jackson Hall, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 8 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

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The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

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Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

College Hall, 34 Essex Street.—At the morning meeting Mr. Eben Cobb spoke very feelingly in memory of the late Charles Warren, M. D., of Wellesley Hills—prominent in the medical ranks in Massachusetts and New Hampshire—who was an earnest, whole-souled and deep-thinking Spiritualist, always present in our meetings. Only last Sunday when he came in he said to Mr. Cobb: "Well, I have come to your meeting, for I feel better here than anywhere else, and this may be my last visit." Little did we think it would prove true; yet we know that the summons did not find him unprepared or unwilling to pass over, because we have often heard him remark that he "had more friends on the other side than upon this, and was willing to meet them in that beautiful land." His genial, gentlemanly presence will be very much missed in College Hall.

Mrs. A. Forester gave a short address upon "The Reality of Spirit-Life," followed by readings and tests that were well recognized. Mrs. W. A. Rich gave an inspirational poem which added very much to the interest of the meeting. Mrs. B. F. Willard, under the control of "Sunlight," presented some remarkable readings and tests of spirit presence. Readings were also given by Mrs. J. D. Bruce, Miss A. Peabody and Miss Gertie Coffin.

Afternoon: Mr. Jacob Edson spoke very eloquently upon "The Absolute Necessity of Spiritual Spice in the Bread of Life," which was treated in his usual earnest and logical manner. Dr. W. S. Eldridge gave tests of spirit presence, and some very interesting exhibitions of mesmeric power. Miss Cullen gave readings of character from faces, which were very interesting. An excellent address was made by Mrs. A. E. King, followed by tests, and tests were also given by Peter McKenzie, Mrs. A. Peabody and Mrs. N. J. Thomas.

The evening session was opened with Prof. Longley's "City Just Over the Hill," very finely rendered by Mrs. Eudora Case. Mr. Cobb spoke of the great consolations which come from the spiritual revelation. Dr. H. B. Leighton gave interesting statistics of the annual cost to the people to sustain the churches of this country—some $290,000,000. Dr. H. B. Storer held human experience to be the best revelation of the Divine nature. The Doctor protested against paying any part of the $290 000 000 used to support a system founded on ignorance and superstition. Dr. W. S. Eldridge told some stories illustrating the importance of answering our own prayers by relieving the needy, etc. He made diagnoses of diseases which were pronounced correct. Miss Annie Curtis recited "Jennie McNeil's Ride," which was heartily applauded—closing a very interesting meeting, all retiring well satisfied that communion with the unseen world beyond is a reality. HEATH.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday, after congregational singing, Mrs. Lovering piano accompanist, an invocation by Mrs. R. S. Lillie and a song by Mr. Lillie, the guides of Mrs. Lillie spoke upon "The Law of the Spirit and the Spirit of the Law," referring to the order presented to the Legislature of this State on the 30th ult. for the prevention of fraudulent spirit materializations, the argument of the speaker being that any act of this kind that affects mediums affects the operators on the spirit side of life; that the order as offered is an admission that spirit materialization is a fact, and that there are genuine phenomena of the kind, since there could not otherwise be any fraudulent. It was claimed that Spiritualism is a power that can take care of itself, and such a law as the one proposed is unrequired and uncalled for.

At the evening meeting, questions from the audience were ably considered and answered to the manifest satisfaction of all. The service closed with an improvised poem.

Mrs. Lillie will speak at the same place next Sunday, at 10:30 A. M. and 7 P. M.

MARY F. LOVERING, *Cor. Sec'y.*

Spiritualistic Phenomena Association, 1031 Washington street.—Our platform was occupied last Sunday by Mrs. E. Clark-Kimball, of Lawrence, Mass. Our hall was full in the afternoon, and so much so at the evening séance all could not be admitted who desired to attend.

In the afternoon Mrs. Kimball gave fifty-six tests of spirit presence in forty minutes, most of which were recognized. Mrs. Kimball is a lady of culture and refinement, and a spirit medium of rare gifts. Our Association is fortunate in securing her services for several Sundays this season, her next engagement with us being Feb. 19th. The Association will celebrate the Fortieth Anniversary probably at Parker Memorial Hall. Dr. H. B. Storer, Mrs. E. C. Kimball, and other talent will participate in the exercises. Over one hundred people attended our last Thursday evening circle. The Sunday meetings are in charge of President Lewis; the Thursday evening circle is directed by Mr. J. Hall, Vice-President. The Association is in a flourishing condition; new members are joining at each meeting.

Next Sunday is Boston Mediums' Day. Mrs. Bruce, Mrs. Willard, Miss Peabody, Mrs. Loomis-Hall, Mrs. Dillingham, Dr. Paxson, Dr. Richardson, Mrs. Olmstead, and many others, are expected to be with us. Sunday services at 2:30 and 7:30. Thursday evening, circle; doors close at eight o'clock.

F. B. WOODBURY, *Sec'y.*

Eagle Hall, 616 Washington Street.—Sunday last was an unusually interesting day at this place of meeting.

The afternoon exercises were opened by a vigorous speech from Dr. J. L. Paxson, which was warmly received by the audience. He was followed by Miss Fogg, Mrs. M. A. Chandler, Dr. M. V. Thomas, and others with excellent remarks.

Clear tests and spirit-descriptions were given through the mediumship of Mr. McKenzie, Mrs. B. F. Willard, Dr. M. V. Thomas, Mrs. S. E. Rich and Mrs. Nellie S. Thomas, and Mrs. Willard and Mrs. Thomas gave psychometric readings which were pronounced correct, and Miss Cullen character-readings, all of which were declared to be true.

In the evening Miss Lillian Rich gave a fine recitation which was well received, and Dr. M. V. Thomas made remarks and gave clear tests which were recognized. Interesting remarks and clear tests were given by Mrs. M. W. Leslie; psychometric readings by Mrs. Bruce and Dr. Mathews, all of which were pronounced correct. * *

The Independent Club.—The regular meeting was held at 1031 Washington street on Monday evening last, in honor of the reception tendered Mr. and Mrs. Benj. P. Weaver, of the Boston Lyceum. After an address of welcome from Mr. J. W. Fletcher there was a song by Miss Gracie Scales. Mrs. Fletcher then followed with an appropriate address, and read a letter from the Hon. Warren Chase, expressing his regret at not being able to attend and the best of wishes to all present; also a very finely written letter from Mrs. Dyar-Clough was read—both of which were heartily applauded. Mr. Horace Fowle sang two beautiful songs. Miss Lucette Webster recited, with marked effect, "Maria in Heaven." The Clinton Quartette (colored) rendered a number of musical selections, to the great delight of the audience, winning merited applause. Miss Hattie Dodge and Lily Rich also recited extremely well. Mr. Weaver responded in a manly fashion to the honor tendered himself and wife, and expressed his great pleasure at the manifest kindness of his friends. Then followed dancing till a late hour.

MRS. J. W. FLETCHER, *Sec'y.*

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday we had a repetition of the "Service of Song" which gave so much satisfaction a few weeks since.

Mrs. Fisher-Wellington had charge of the vocal music, with a fine quartette choir, and Mr. R. E. Truette presided at the organ, and it goes without saying that the selections were therefore suitable and beautifully rendered.

Mrs. Hull read two poems—a new version of "Rock of Ages" (by Taylor) and "No Sect in Heaven," which were appreciated; and Dr. D. E. Caswell closed with benediction.

These services are devotional and elevating, and it is intended to continue them on the first Sunday of each month through the season.

There will be the usual service next Sunday at quarter to three P. M., when the guides of Mrs. Lizzie S. Manchester will speak. Also the usual sociable in the lower audience-room, at half-past seven P. M., on Wednesday. All cordially invited. W. H. R.

The First Spiritualists' Ladies' Aid Society.—Every seat was occupied at the regular gathering of this Society and its friends last Friday evening. Mrs. Ann E. Blinn presided, and the exercises comprised addresses by Thomas Dowling, Mr. and Mrs. Whitlock and Mr. Craig; vocal music by Miss Amanda Bailey and Miss Whittemore; instrumental music by Mr. Willis; reading by Miss Alice Cummings, and tests by Mrs. Boyden, at the close of which all joined in singing, under the direction of Dr. Sweeney, "The Old Oaken Bucket."

Mrs. Z. C. Howland of Charlestown presented the Society with ten dollars for the worthy poor.

The parlors occupied by the Society are to be thoroughly repaired, under the supervision of the Hall Committee, Mrs. Waterhouse, Chairman.

A large company will be present at these rooms Friday evening, Feb. 10th, to attend the Old Folks' Supper and Dance. REPORTER.

Children's Progressive Lyceum—Paine Hall. Last Sunday there were one hundred and thirty children in the March and a good attendance of adults.

Readings and recitations by Flossie Butler, Lottie Giles, Jessie Beeman, George Wilbur, Alice Cummings, Mabel Herrick, Mark Abrahams and Addie Hazeltine.

Mrs. Hazeltine, of Lynn, Mass., Lyceum, made a brief address and gave a reading. Good music was rendered by Milligan's Orchestra. Miss Lucette Webster is to have entire charge of elocution department of the Grand Union Anniversary at Tremont Temple, Saturday, March 31st.

FRANCIS B. WOODBURY, *Sec'y.*

1031 *Washington street.*

[Many people who are not Spiritualists attend this Lyceum, and go away delighted with the proceedings, we are gratified to know.—ED.]

The Ladies' Industrial Society.—On the evening of Jan. 31st the members and friends of this Society held a social meeting at Lyceum Hall, 1031 Washington street. After a half hour's pleasant converse a literary entertainment followed, Richard Holmes presiding. Mr. J. T. Lillie opened the exercises with a song, "Shadow Land." Following, the general exercises consisted of remarks by Jacob Edson, Mrs. R. S. Lillie (who also gave a poetical improvisation,) Dr. George Dutton, W. A. Dunklee, Dr. B. M. Lawrence, and Mrs. L. L. Whitlock; readings by Mrs. Elnora Mason, Prof. W. F. Peck, and Mrs. Pengilly; vocal and instrumental music by Willie Boyce, Maudie G. Banks, Mr. Lillie, Mrs. Lovering, and Dr. H. J. Sweney, all of which were interesting and instructive. Singing by the audience terminated one of the best of these always interesting occasions.

The next social meeting will be held Feb. 14th. All are invited. MARY F. LOVERING, *Sec'y.*

Mishawum Hall, City Square, Charlestown District.—The Echo Spiritualist Meetings were held at this place Sunday last, with good and interested audiences—W. A. Hale, Chairman. At 2:30 remarks by the Chairman (under control), David Brown and Mr. Fuller, and recognized tests and psychometric readings by Mrs. Shackley and the Chairman comprised the services. At 7:30 the exercises consisted of remarks by Chairman, a number of good tests given through Mrs. A. E. Cunningham, musical manifestations by Mrs. H. W. Cushman (listened to with deep interest), and tests by Mrs. Shackley, Mrs. Thomas and Miss Cullen. Music by Mrs. Mandell rendered the service very interesting. W. A. H.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P.M., in Macgregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York and Mr. Frank T. Ripley of Boston, Mass.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P. M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

First Society of Spiritualists.—In order to illustrate the wonderful capability of Mrs. Nellie J. T. Brigham under the inspiration of her guides to handle any subject, or as many subjects as may be presented for a single lecture, in language as perfect and profound as ever fell from mortal lips, I cite the questions of last Sunday morning: "Behold the man is become as one of us, to know good and evil; now, lest he put forth his hand and take also of the tree of life and eat and live forever. What is meant by the tree of life, and eat and live forever?" Gen. iii: 22.

"We are told that the higher teachings can reach us through the soul only, while 'impressions' through the brain may be imparted by both good and evil spirits. Please define 'inspiration' and 'impressions,' and how they are received by the medium." "The possibilities of mind." "Please give a concise definition of Spiritualism suitable for a new dictionary." "Please explain Theosophy." Subjects for poems, "Barred Out" and "The Sunshine on the Snow."

In the evening Mrs. Brigham spoke upon "The Wave of Progress." There were very fair audiences on both occasions.

The meeting for spirit-manifestations in the afternoon was large, and one of great interest. These meetings are infusing new life into Spiritualism in New York. They are very instructive, and should they continue to increase in the number of attendants as they have from the opening, the society will have to obtain a more commodious hall. The audience is composed of many of the refined and intelligent men and women of the city, and Mrs. Wells is receiving thousands of congratulations upon the success which her management has attained, and her remarkable development as a platform test medium is a surprise, even to her most ardent friends. In this phase of mediumship she will soon be as noted as she now is in that of materialization.

The meeting was opened by an invocation by Mr. Frank T. Ripley, of Boston. Mr. Henry J. Newton read a poem by John G. Whittier. Mr. Ripley delivered a short address that was apt, and well received, being his first appearance for his present engagement of this month. He also gave several tests. A large and beautiful bouquet was sent to him by friends. Such tokens Mr. R. always appreciates. Mrs. Wells gave eighteen tests, some of which were very remarkable. One to a gentleman, a stranger, describing a brother in spirit life who was drowned, and a sister who was known to the public before she passed over, giving their personal appearance when in life, and the names of both. As Mrs. Wells passed to her seat the spirit of the sister followed her, and insisted on her giving a message to her brother, thanking him for his kindness to her memory in getting the statuary for her monument, and saying that he wasted too much money on the same, and did not get what he expected from some one else. The spirit said the statuary came from over the water, and gave other details. The gentleman stated that in every particular what she had said was true, and that the test to him was remarkable. He was not a Spiritualist.

Mrs. Brigham will open the meeting for manifestations next Sunday afternoon at 2:45 o'clock, giving a lecture, and improvise a poem upon a subject to be selected by H. J. Newton. S.

☞ The prospects attending the work of the American Spiritualist Alliance are very encouraging at present, and earnest friends of the movement are bending their energies to the advancement of its interests. Miss Anderson and Della Sawyer—two of the youngest members of the Alliance—are arranging for a grand concert, we understand, to be given soon.

☞ We learn from a correspondent in New York that Mrs. M. E. Williams, of that city—the well-known medium for full-form materialization—will, at the earnest solicitation of many persons who are interested in the phenomena, and by the consent and advice of the spirit controls of her cabinet, give a public séance at Adelphi Hall, corner 52d street and 7th Avenue, on Saturday evening, Feb. 18th, at eight o'clock, her spirit controls having expressed the opinion that they will be able to produce full-form materializations before a public audience. At any rate they are willing to make the effort, and have determined to do so at the time and place above-named.

IN THE WEST.

Chicago, Ill.—In a recent issue of the BANNER OF LIGHT I observe some commendatory remarks relative to the mediumship of Mrs. Eleanor C. Martin, of Columbus, O., which reminds me of a duty too long delayed of adding my testimony relative to her excellence as a medium in answering sealed letters. This duty is made apparent by the seemingly willful misrepresentations made by the Seybert Commission in their Report of their so-called investigation.

I have had a number of sealed letters answered by Mrs. Martin's controls, and under such conditions that the perusal of contents by any human eye was impossible, the letters being returned to me intact, accompanied in each case by detailed answers, especially pertinent and applicable in every detail.

The charges of the Commission of clumsy efforts at deception by Mrs. Martin seem specially out of place to all who have the pleasure of enjoying a personal acquaintance with that most excellent lady and medium, who enjoys to the fullest extent the confidence and esteem of all who know her and have had the light shed upon the path of life through her heaven-sent gifts of the spirit. E. SPRAGUE.

Children's Lyceum.—You were so kind, Mr. Editor, as to publish the last account sent to you of the Children's Lyceum, and I take the liberty of forwarding another, believing that the public at large will be glad to hear of our progress.

The Children's Progressive Lyceum of Chicago was called to order at its session of Jan. 22d by the Conductor. The exercises opened with singing from the "Spiritual Wreath" and reading from "The Lyceum Instructor." After that came lessons in Groups and recitations by Lettie Bryan, Edna Halle, Grace Garner, Victoria Binnuise, Ethel Garner, Milton Openheimer, Lulu Pettycarfe, Joseph Smith, Eben Morton, Myron Parsons and Lucinda Walker. The *Lyceum Journal* was read by its editor, W. B. Sinn. The Banner March followed, after which the session closed with a song. There were sixty in attendance.

Jan. 29th the usual exercises were carried out, with recitations by Letty Bryan, Grace Garner, Edna Halle, Robert Page, Emma Ginn, Joseph Smith, Mrs. Downe, Harbucht, Louiza Zinn, Milton Openheimer, Albert Feidler and Gertrude Page. Song, by Lucinda Walker. After the March and Song the Lyceum closed, having had seventy in attendance. A penny collection is taken up each Sunday that averages from fifty cents to one dollar. C. A. PARSONS, *Sec'y.*

St. Louis, Mo.—In St. Louis we have probably twenty thousand people who believe that spirits can come back to earth after the period termed death, and, under certain conditions, can make themselves known to mortals; but the people who believe that are not known as Spiritualists, and their children are not taught that doctrine. The children of Spiritualists go to church and Sunday-school, and are as ignorant of Spiritualism as a carriage horse. The reason for this is, we are not organized into a solid society, and the children of Spiritualists have to associate with the children of church people as a consequence. If they should tell the children of the church people they were Spiritualists the church folks would make sport of them; so it often happens that a young man or young lady will hear of a séance, and come home expecting to tell their parents some very strange news, and are then informed for the first time that their parents were Spiritualists years ago.

Now if Spiritualists had temples designed for the use of mediums and spiritual lecturers, this would all be changed; the children of Spiritualists would find associations congenial in their own circle, and they could use an influence on their friends who are not Spiritualists to bring them around to the knowledge that is in Spiritualism. The Catholics are born in the Church, and that is why the Catholic Church is so strong. The children of Catholics never have to be converted; they are born Catholics. Now if Spiritualists would come together, form societies, build temples or halls where they and their families could congregate every day in the week, if they choose to do so, the children of Spiritualists would never have to be "converted" to Spiritualism; they would be born Spiritualists. Every Catholic child is educated to try and convert one Protestant. Every child of a Spiritualist should be taught to try and convert two Catholics or Protestants; then the BANNER OF LIGHT would go where it is not now known.

If Spiritualism is to be successful the Spiritualists must use more tact; they must do more work in the ranks of the church people. All Spiritualists must enter the ranks of the church people and scatter spiritual literature broadcast over the land. There are millions of people who never have seen a spiritual paper or book on Spiritualism, and who think Spiritualists are people who simply tell fortunes and locate stolen property and oliver mines. There is not one person in ten, in America, to-day, who has the slightest conception of what the BANNER OF LIGHT teaches, because the Spiritualists are too slow; they lack energy; they are afraid some one will poke fun at them, and that is why the West is largely ignorant of the Spiritual Philosophy. J. W. C.

Delphos, Kan.—In a December number of THE BANNER I read an article from the Philadelphia *Enquirer* upon the strange phenomenon of a photograph taken by W. Curtis Taylor. As considerable speculation has been advanced by professional and amateur artists without arriving at any definite conclusions, I beg permission to give a few conjectural ideas as regards physical, or perhaps more properly *magnetic photography*. It perhaps is a well-known fact among artists of photography that the negatives taken are but the magnetic or nerve aura emanating from the individual sitting for a picture, the camera being so adjusted as to focalize the nerve aura, or, in other words, it assimilates the aura upon the sensitized plate to that degree in which the sensitiveness of the plate will absorb the influence. Of course light and shading form their component parts in producing the requisite temperature in voluminity. Too much light will consume the basic principles, *i. e.*, nerve aura. Too much shading renders it too opaque, and the eliminating influence is resolved into negativity. All bodies, inanimate, animate and organic, have their atmospheric condition in which they move, and the higher up in conditions, the more subtile and transparent becomes their atmosphere. Now, in my opinion the atmospheric conditions of those ladies being the more ethereal and subtile than that of the chair and other appurtenances, renders the opaqueness of the chair, etc., visible and intact through the bodies of the ladies. In the materiality of things and substance, we perceive of the crude first. Its very principles precede and form impressions upon the sensitiveness of all life. I. N. RICHARDSON.

Kansas City, Mo.—Although Kansas City has made very rapid strides in some directions, it has not become as thoroughly spiritualized as might be expected. There are many Spiritualists here, but like some others, they are slow to disclose their ideas, at present, at least. Bro. Lyman C. Howe, the stanch advocate and defender of Spiritualism, has been engaged for nine months, speaking regularly every Sunday evening at the K. P. Hall, corner 11th and Main streets. The attendance is not large, but is composed of persons of both sexes, who prize truth and thirst for knowledge.

Bro. Howe is one of the finest speakers I have ever heard; his controls are high, and through his organism the truth proceeds with telling effect, and those who are so fortunate as to hear his scientific and philosophical gems of thought are amply compensated for their time, trouble, and nominal entrance fee. His lectures embrace questions of vital importance in every instance, but the last Sunday evening of every month is devoted to the answering of those proposed by members of the audience. The answers are highly satisfactory, and bear unmistakable evidence of superior intelligence. Mr. Howe's improvisations of poetry are beautiful and magnificent weavings of the theme into a splendid wreath of thought-flowers, teaching the glorious truths of immortality, and attracting the sweetest influences.

The "Georgia Evangelist," Sam Jones, and his colleague, Sam Small, are creating a great excitement in the religious circles, drawing audiences of two and three thousand; but it is merely a transitory wave, which sweeps over the country, and is gone, while Spiritualism is an undercurrent, that, though silent, is nevertheless making its way beneath the foundations of church creed and faith, consequently the seemingly small assemblages greeting Bro. Howe may ultimately exhibit great results, for there are quite a number attending his lectures whose minds have either been under the dark and gloomy clouds of materialism, or the threatening voice of "Old Theology," that are now by the powerful and logical arguments of our Spiritual Philosophy, becoming convinced that a voice can reach them from beyond the grave—a voice that does not threaten nor gloat over the destruction of human affection, but teaches that love is the controlling power of the universe. S. EDMUNDS.

Jan. 24th, 1888.

Morristown, Minn.—The Spiritualists and Liberalists of this portion of Minnesota have organized themselves into an Association under the name of the "Rice County, Scientific, Moral and Reformatory Association, the objects and purposes of which are, the investigation and development of the occult sciences and forces of nature; to do all it can to procure female suffrage; to prevent illiberal class-legislation; to promote the temperance cause; to work for the most equitable settlement of the terrible conflict between capital and labor, and a more equitable system of taxation.

The following officers have been elected: Mrs. S. J. Lenout, President; Mr. Charles Grant and Mrs. Hathaway, Vice Presidents; Mrs. Laura Grant, Secretary; Mr. J. C. Mathews, Treasurer; Messrs. G. Lenout, Charles Purinton and N. Travis, and the President and Secretary, Executive Committee; D. Birdsall, Corresponding Secretary and Finance Agent.

We have organized four good local circles, and will, without any doubt, in the very near future succeed in organizing our other three to complete our organization.

I hereby ask and solicit donations from all Spiritualists and Liberalists, who may have an accumulation of back numbers of the BANNER OF LIGHT or any other spiritual or liberal papers, pamphlets and other liberal literature, and on all packages of such literature I will remit the postage if the parties forwarding them will send me a postal card requesting me to do so. All such donations may be sent to my address.

D. BIRDSALL, *Cor. Sec'y.*

Mr. Baxter in New York State.

Rarely does J. Frank Baxter speak on Monday evenings, the need of rest from Sunday labors is so imperative. The demand, however, was so urgent that he lectured again in ALBANY, but to do so had to take Monday evening, Jan. 30th. He had a large audience, and offered an excellent lecture on "The Persistence of Truth," applying it to Spiritualism, which had come from logical necessity, and, further, had "come to stay." The séance which followed the lecture was very interesting, and several fine tests were given.

On Tuesday evening, Jan. 31st, Mr. Baxter lectured, sang and described spirits in GLENS FALLS, to an overflowing house. At 7:30, the hour of beginning, many were going away, for to get in was impossible. Mr. Baxter's lecture, defining his position and showing why he was so positive with reference to Modern Spiritualism, was listened to with great attention, and although a hundred stood yet the room was quiet and orderly. When Mr. Baxter gave his tests the upturned faces were soon the very picture of astonishment, and no wonder, for they were remarkable, and to a considerable extent this feature of mediumship was novel. Mr. Baxter lectured and delineated again there on Wednesday evening, Feb. 1st, accommodations having been made to seat all who were fortunate enough to get in. The audience was a large one, and the exercises memorable and influential, for the arguments were concise, pointed and numerous, and the descriptions vivid and correct to furthest detail.

Mrs. C. Fannie Allyn preceded Mr. Baxter on a number of Sundays, and will lecture there again on Sundays soon. The trustees of the Universalist Society desire to secure Mr. Baxter for future work, and it is possible that they, with the Spiritualists, will unite efforts in bringing about the result. COM.

WORCESTER, MASS.

J. Frank Baxter began his month's engagement in Worcester last Sunday, the 5th inst. The announcement that he would lecture brought out a full house in the afternoon, and the capacious Continental Hall seated an unusually large and intellectual audience in the evening. To say everybody was pleased is really not enough. The lecture of the afternoon was introductory yet outspoken, manly and timely, and, further, it brought many a stranger to Spiritualism into sympathy with Mr. Baxter and the cause

The evening lecture on "The Practical Value" of Spiritualism was most able—eliciting pronounced applause. Reporters from the *City Telegram* and *Spy* offices were present and freely expressed the lecturer's position and reflections.

Mr. Baxter exercised his mediumship to the delectation and education of all, continuing it till a late hour.

Next Sunday, 12th inst., Mr. Baxter, as per announcement, will have for his subject, in the afternoon, "The Width and Worth of the Spiritual Platform," and in the evening, "The Church and the Book in their Relations to Modern Spiritualism." All are anticipating a treat. AUDITOR.

Pittsburgh, Pa.

To the Editor of the Banner of Light:

Frank T. Ripley has closed his engagement of two months with the Pittsburgh Society of Spiritualists. His lectures and tests have given the greatest satisfaction to every one who has heard him; and our membership has been increased to the number of forty-six ladies and gentlemen joining our Society during his ministration.

A number of his friends showed appreciation of his good services by making him a present of a handsome diamond ring, which was given him at our Sunday morning service by our President, J. H. McElroy.

Mr. Ripley has also organized a Children's Lyceum, which will be directed by some of our best talent; his stay with us has been very successful, both to himself and the Society.

The people of Pittsburgh are very anxious to investigate the phenomena of Spiritualism, and in my opinion this would be a good field for a few first class slate-writing or materializing mediums. This feeling of inquiry has been awakened through Mr. Ripley's wonderful tests, of which he has given a large number every Sunday morning and evening.

We can recommend Mr. Ripley as a first class test medium to societies wishing to engage any one for that purpose.

We expect to engage Mr. Ripley again for the coming season of 1888. The best wishes of the Society and his many friends follow him on his journey.

Mrs. Helen Stuart-Richings speaks for us during the month of February. J. H. LOHMEYER.

Feb. 2d, 1888.

Providence, R. I.—Mrs. Juliette Yeaw addressed the Association Sunday, Feb. 5th, giving entire satisfaction to large and appreciative audiences. The regular morning service was omitted, that Mrs. Yeaw might officiate at the funeral of Mr. George W. King, which was observed in Blackstone Hall at 12:30 o'clock. Mr. King was a Spiritualist of many years, and his wife is a medium of rare powers. She feels assured that her husband has not gone from her, but is still with her in the home, caring for the loved ones with the tender solicitude that he manifested while in the earthly form. A large delegation of Odd Fellows, of which Order Mr. King was a member, attended the funeral.—Next Sunday Joseph D. Stiles will be with us. MARY E. A. WHITNEY.

Ladies' Aid Society—The meetings of the Ladies' Aid for the last three weeks have been very successfull—attendance good. The supper on Jan. 19th was a success, both financially and socially. The ladies are making arrangements for another entertainment in the near future. M. A. SCANNELL, *Cor. Sec'y.*

Newburyport, Mass.—Mrs. H. S. Lake occupied our platform for the first time on Sunday, and created a very pleasing impression from the start. Her afternoon subject: "Life and Death," was presented in a masterly manner, and the speaker was greeted with hearty applause at the close. In the evening a brief address of merit was followed by answering questions, together with psychometric readings. Mrs. Lake left our city with the assurance that her platform work was not only highly meritorious, but that it had been productive of excellent results.—The Ladies' Aid Society will celebrate its third anniversary on February 17th, with a "Mother Hubbard" party and supper. H.

Haverhill and Bradford.—Last Sunday was rendered an interesting one to the Spiritualist Association at Brittan Hall, by the presence of James V. Mansfield, who held the platform and gave narrative addresses afternoon and evening, embracing the relation of many remarkable incidents in his experience as a medium during the past thirty-seven years, together with a detailed history of his development as a writing medium. This was the first appearance of Dr. Mansfield before a Haverhill audience. The meetings were largely attended, both afternoon and evening.—Next Sunday the platform will be held by Mrs. E. Clarke Kimball, of Lawrence. E. P. H.

Salem, Mass.—Prof. W. F. Peck, of Boston, delivered two stirring addresses for our Society Feb. 5th, which were received with satisfaction by the large audiences afternoon and evening.—F. A. Wiggin, of Salem, is to speak for us next Sunday, Feb. 12th.

W. H. H. THYNG, *Cor. Sec'y.*

Cambridgeport.—The meeting of the Spiritual Society of Cambridgeport will be held at St. George's Hall, 603 Main street, next Sunday evening at 7:30, Feb. 12th. Lecture and tests by Mrs. Kate R. Stiles.

MRS. E. J. STEVENS, *Sec'y.*

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7½ P.M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

310 Livingston Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*

J. F. JEANERET, *Secretary,*
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OUTSIDE THE GATES:

AND

OTHER TALES AND SKETCHES.

BY A BAND OF SPIRIT INTELLIGENCES,

THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overfloweth with boundless mercies for all who enter therein.

This new volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise-Land"—developing in the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the BANNER OF LIGHT; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

CONTENTS.

PART I.

THOUGHTS FROM A SPIRIT'S STANDPOINT.
OUTSIDE THE GATES.
WHAT I FOUND IN SPIRIT-LIFE.

PART II.

MORNA'S STORY.
HERE AND BEYOND.
SLIPPERY PL

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, FEBRUARY 18, 1888. | $3,00 Per Annum, Postage Free. | NO. 23.

TABLE OF CONTENTS.

FIRST PAGE.—*Spiritual Phenomena:* In the Séance-Room; Reality of Dr. Slade's Mediumship.

SECOND PAGE.—*The Reviewer:* Hon. A. B. Richmond's New Book. *Poetry:* Life is in the World. Women's Rights *versus* the Bible. *The Rostrum:* "Psychometry, or the Elements of a New Science." *Free Thought:* A New Science.

THIRD PAGE.—*Banner Correspondence:* Letters from Massachusetts, New Hampshire, Vermont, Pennsylvania, Florida, New York, Kansas, Ohio, Connecticut, California, and Missouri.

FOURTH PAGE.—A Broader Life Demands a Broader Faith. The Blair Education Bill. Hanging for Heaven. Important Notice—Reöpening of the Friday Circles. That "Fresh Development," etc.

FIFTH PAGE.—Occult Telegraphy. All Sorts of Paragraphs. Movements of Mediums and Lecturers, New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Spirit Messages given through the Mediumship of John William Fletcher. Wayside Jottings. Observations and Experiences in New York. Verifications of Spirit-Messages. Spiritualist Meetings.

SEVENTH PAGE.—That Medical Conspiracy. February Magazines. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. J. Frank Baxter's Work in Worcester, Mass. Washington, D. C. Cleveland (O.) Notes, etc.

Spiritual Phenomena.

IN THE SEANCE-ROOM.

BY E. A. BRACKETT.

No. 4.

I have been criticised for stating that the resemblance or non-resemblance of these forms to the individuals they claim to have been while dwelling on this side of life, could not be taken as evidence for or against the identity of the spirit controlling them. I have given what appeared to me to be true, and if I am correct, it is important that we should understand it.

Many people enter the séance-room expecting that the forms that come to them will resemble their friends and relatives, and that this resemblance will be evidence of the truth of the phenomenon.

What occurred to one of my friends will illustrate the experience of many on their first visit to a séance-room. "Did anything come to you?" was asked. "Yes, a form that claimed to be my mother; but it was n't my mother, and I told her so. Only think of it! my mother was a large woman weighing over two hundred, and past eighty years of age when she died, and the form that came to me was that of a slim woman, apparently not over forty."

This person, like many others, went away feeling that she had been imposed upon. It was evident that she was looking for the shell and not the kernel; that she did not realize that it was the *spirit* she should have sought, and not the old form. I have seen excellent likenesses, and many that were by others supposed to be, but were not. If they can perceive from our minds, or by any other means, how they looked when in this life, they can appear to us nearly, if not quite, as they then did.

The claim that they are our friends is lost if we base it merely on their outward resemblance, for but few make any approximation to their former personal appearance. In my interviews with these spirits I have never found one who maintained that his or her appearance was identical with that of the earth-life; on the contrary, when attention was drawn to it they invariably stated that they came clothed as best they could, in the materials drawn from their surroundings, and that this is the reason why they cannot appear externally the same through different mediums.

A change in the audience will often have a marked influence on their make-up, and it is only when we have established close relations with them that they are able to sustain, with any degree of regularity, the individuality of their forms, and even then our mental and physical condition causes considerable variation. Every close student of this phenomenon understands this. During my acquaintance with Bertha as a spirit she has changed quite as much as any young girl would have done in the same time in this life.

Let us start right and thus avoid any regrets that may arise from having, in our ignorance, been led to deal unjustly with these beings.

Except in a very limited sense, Nature lays no claim to permanence of individual forms; they are constantly changing. It is not necessary that the telegraph machine should resemble the operator in order to convince us of his identity. Nor is it wise, because of disappointment, arising mainly from our false estimates as to what should or should not be, to follow the example of the savage who, angered by the reflection before him, smashed the mirror to get at the face behind it, for until our mental condition is adjusted to their sphere of action, we shall find ourselves more or less reflected in them.

Around every materializing medium there are a few individual types, and these, with slight variations, constitute the material part of the phenomena. Except as a medium of communication these bodies have little to do with the higher manifestations. Developed on a sensuous plane, they are capable of scientific demonstration, of absolute proof; but beyond this one point materialistic science cannot go.

The substance composing these bodies is intermediate between that of a spirit and the grosser forms of matter, and it makes no difference *from what source these particles are drawn*, they, and not the medium, constitute the true mediumistic element of the séance. It is these products of human life, these emanations which are constantly passing from us to the more refined organizations of matter, varying with different individuals both in quantity and quality, that connect the two worlds in such a way that certain, but imperfect, communication is established between them.

If we understand that these bodies are made up from particles drawn from living organisms, highly charged with vital forces, the difficulty met by the spirits in endeavoring to rise above their magnetic environments will be apparent. It is this which renders them so susceptible to thoughts and influences from the earth-plane, and shuts out the influx from the spiritual side, making their appearance in the public séance often precarious and unsatisfactory. Constantly subjected to new magnetisms, they struggle against adverse currents which prevent their advancing. It is only when they can draw from us sufficient strength to combat these influences that we obtain from them something more than the average tone of the séance, and our association with them becomes spiritually attractive.

It is this quality of susceptibility in our make-up which accounts for the widely different experiences with these beings. Two marked instances have come under my observation that will illustrate this: A well-known Professor, a member of the American Society of Psychical Research, expressed a strong desire to see something of materialization. I rendered him such assistance as I could, but the results were peculiarly unfortunate; for, out of more than twenty séances which he attended, nothing came to him personally. The experience of others, it mattered not what their character and standing might be, did not relieve him from the suspicion that it was all a fraud, and that the forms were confederates. He asked for an introduction to Bertha. As I always consult her in such cases, I was surprised to find that she shrank from it; but after hesitating a little she said, "Yes, I will do anything I can for you." The introduction took place in the most formal manner on both sides.

Subsequently while he was sitting near me on the right side of the room, she came up behind my chair, several feet from the cabinet. He was, at the time, looking at the place where she became visible, and under the impulse of the moment, he said, "That was very good. I was watching there when she came up. I have gained something by coming with you." Before he left the séance-room, however, he relapsed to his former position, saying that she might have crawled out there with a dark cloth over her, and become visible by throwing it off.

As I knew her to be free from deception, and had seen her come up in parts of the room where such tricks were impossible, I did not applaud his suggestion, but his remarks led me to understand why she shrank from the introduction, and why nothing came to him.

Knowing from friends who urged me to assist him, something of his generous nature and high social qualities, I confess I was not prepared for what followed; and yet I ought to have known that this is not an age of martyrs, and, from his own teachings, that a man at his time of life is not likely to change his habits or methods of thought. That he was thoroughly honest in his intentions, I have not a particle of doubt. He is intensely interested in hypnotism, and we may yet have from his able pen some interesting statements on this subject, and perhaps a theory explaining Spiritualism as nothing more than the automatic action of nerve-centres.

The other instance was that of the late Dr. James R. Nichols, who asked me to arrange, if possible, a private séance for him, as his health was such that he did not think he could remain through the ordinary public séance, and he did not feel that he had a right to disturb the audience by leaving before it closed. With the assistance of two of my friends arrangements were made, and the séance held under the mediumship of Miss Helen Berry. There were seven persons present—four gentlemen and three ladies. Everything was arranged to our entire satisfaction, and the audience was placed in a semi-circle, fifteen feet from the cabinet. Soon after the séance commenced a dim light was seen on each side of the room, about half-way between the cabinet and the audience. Slowly these lights grew brighter, spreading and rising until they reached the height of about four feet, when there sprang from these apparent columns of vapor two graceful forms bounding into the centre of the room at the same time. Had I been a Hindu I should have gone down before them, exclaiming, "*Om Mani Padme Hum!*" (Holy Jewels of the Lotus). The unusual strength of the control, largely due to the perfect harmony of the circle, enabled them to appear closely resembling their spiritual forms. They were marvelous embodiments of beauty. As the light was good and there were no chairs or other objects on either side of the room for them to crawl out from under or behind, the Professor's dark cloth was not needed.

We all rose to greet them, and for nearly a quarter of an hour they held complete sway over the audience, talking freely with all. One was Bertha, and as Dr. N. was anxious to meet her, I said to her, "I have a friend to whom I want to introduce you." Instantly she replied, "I need no introduction to him," and leaving me she glided to the Doctor, reached out both hands, and looking up playfully into his face said, "Whence, What, Where?" quoting the title of a book written by him. Then both engaged in a rapid conversation, but what the sum and substance of it was I do not know, nor do I think any one does, unless it be Dr. Alfred R. Wallace, to whom, I have since learned, he gave an account of this séance.

On a subsequent occasion Bertha said to me, "I had a pleasant interview with your friend, and what I told him he will never forget." Months afterward, Dr. Nichols, in speaking of that séance, said to me, "It was the most astounding thing I ever witnessed. I care nothing for the locked doors and barred windows, it was simply impossible for any human being to have filled the *rôle* of what came to me. I would not have missed it for anything, and have never entertained a particle of doubt as to its spiritual origin."

One remarkable phenomenon followed another to the close of the sitting. I have, in this brief sketch, intentionally avoided any allusion to private matters of friends and relatives who came to different members of the circle, all of whom were recognized, and were, in their way, quite as wonderful as anything I have attempted to describe. No language can convey any adequate idea of this séance, and those who took part in it will ever remember it as a radiant vision of life and light from an unseen world.

The experience of these two men is instructive, and goes a long way to explain some of the causes that engender a feeling of opposition to these manifestations. Both were honest, highly-educated, and trained to scientific methods of thought. One attended some twenty or more séances, and is not recognized by a single form. The other enters the séance-room for the first time, and is overwhelmed with attention from these beings. Neither the medium nor the manager was responsible for this. The manager was favorably disposed toward the Professor, while on the other hand I found it difficult to obtain permission from him for the Doctor to join our circle, he having refused to allow him to attend a former private séance composed of nearly the same parties. He did not know that our object was, if possible, to obtain for Dr. N. the privilege of witnessing these manifestations.

No two persons can have precisely the same experience with these beings. They will differ, in many particulars, as widely as the individualities of those whom they meet, and while the mental atmosphere remains as it is, there will be every possible degree, from failure to success; from those who grope in darkness to those whose unmistakable evidence in these things leads them to accept unreservedly the dawn of another life.

Whatever we may expect or receive, we cannot change the laws which govern these manifestations. If we accept them at all, it must be upon their own plane of development, and not upon our mistaken ideas of what they should be. That there are some things insisted upon as essential to the séance that have no vital bearing upon it, every experienced investigator knows.

Sympathizing with the honest skeptic who is earnestly striving to get at the truth, I have no words of commendation for that unwise disregard of public sentiment which retains the cabinet in a position open to the possibility of confederates. The inexperienced visitor cannot see the necessity of such arrangements, and very naturally attributes them to an unworthy motive; and the fact that he finds other cabinets where this objectional feature does not exist, tends to strengthen his suspicion of wrong. While I consider the charge of confederates the weakest that has been made against mediums, and know from my long experience that at séances where these cabinet restrictions are not regarded there are true manifestations often surpassingly beautiful, I also know that nothing worse can enter the séance-room than the feelings of doubt and distrust engendered by a suspicious location of the cabinet. It is as certain as the laws of gravitation, all else being equal, that mediums who place their cabinets above suspicion will draw to their séances the largest number of patrons. With my susceptibility to the influence of these beings, it makes no difference to me, personally, where the cabinet is placed. I fully understand that the condition of mind requiring such tests is not favorable to the higher manifestations, but mediums do not grade their séances to meet the wants of advanced investigators. The public séance is *primary*, and while it remains so, it is folly to drive away honest, sincere persons by any unsatisfactory arrangement.

The pecuniary success depends upon the increasing number of converts and the loyalty of manager and medium to those who are earnestly asking for light. To the experienced investigator the manifestations at a materializing séance carry with them a more convincing evidence of their truthfulness than can be obtained by ordinary tests, but to the novice who is rightly seeking first for evidence of the existence of the materialized forms, they are valueless. The present condition of materialization may be stated in a few words:

First, The production of organized human forms, capable of physical and mental action. If the testimony of thousands of unimpeachable witnesses is to be depended upon, no fact in science is more fully established.

Second, Owing to the promiscuous character of the audience, the public séance cannot advance beyond the production of these forms and the affectionate but imperfect reünion with friends who have passed to the other life.

Until there are a number of persons sufficiently interested in this subject to form circles into which no discordant element is admitted, and with ample funds to relieve the medium from the necessity of holding public séances, the more delicate phases of the manifestations will, with few exceptions, remain unexpressed.

Through a love of the sensational, there has been an almost *unconscious disposition* to linger on the threshold of a great phenomenon which claims nothing less than the sensuous embodiment of beings from another world. However marvelous this may seem to those who are not familiar with the facts, those who know it should not be contented to rest there. From their peculiar environments these materialized beings are easily dragged down to our own level, and we cannot be too careful in our association with them. To know how to meet them and draw from their side of life that spiritual influx which, under right conditions, they can pour into our hearts, should be the earnest desire of every one who waits their coming.

REALITY OF DR. SLADE'S MEDIUMSHIP.

BY PROF. HENRY KIDDLE.

To the Editor of the Banner of Light:

One of the principal points of the Seybert Commission, in their "Preliminary Report," was, evidently, to destroy the credit of Dr. Henry Slade as a medium for spirit-manifestations, and to prove him a charlatan and trickster. They were not willing to accredit him with any great skill as a prestidigitateur, for they reported that he "performed several little tricks which he imputed to spiritual agency, but which were almost puerile in the simplicity of their legerdemain." They assume to "describe the processes which we [they] distinctly saw this medium adopt." The ten Commissioners sign a statement which says, "every step in the process [of substitution] we have distinctly seen," though only three of the ten attended Dr. Slade's séances; and they all asseverate under their own signatures that the character of his manifestations before the Commission was "fraudulent throughout." This false statement—false certainly as to those who signed it without any personal knowledge of the subject—has been published to the world in the book which has been issued by the Commission, and in the approving comments of the newspaper press, the members of which, now that their attention has been called to this discreditable misstatement, refuse to notice it, thus making themselves parties to as mean a fraud as any charged upon a medium; for was it not a fraud to represent this investigation as having been made by ten persons when, in fact, only a small part of the number took any real part in it, or could know the facts which they alleged to be true, and to have been proved so by their own personal observation?

Slade's powers and the results of their exercise had been examined and endorsed by one of the most illustrious of living scientists; and the scientific record of that investigation was before the world in the well-known work entitled "Transcendental Physics," published by Prof. Zöllner in 1879. Hence, the design of the Commissioners, to extirpate Modern Spiritualism, could not be achieved without the destruction of Slade's reputation as a medium, and that of Zöllner as a person of sound mind. The one was deemed worth the expenditure of $300 (though this was pronounced to be "prohibitory" in the case of another noted medium); and the other seemed to warrant the taking of a journey to Germany in order to obtain testimony against Zöllner's sanity. Both, however, have failed most wretchedly; and these Commissioners stand before the public branded as false to the trust confided to them, which was to protect the truth, whatever it might be, not to enter into a "combine" to strangle it.

But my object in this communication is not to arraign this Commission anew, but to present a few additional evidences of the reality of Dr. Slade's mediumship. During 1886, this medium gave a series of sittings in Paris; and I have been privileged to see the album which contains, inscribed within it, the signatures and certificates of approval and satisfaction of many highly-cultured and eminent persons who witnessed his manifestations. The book contains at least one hundred and fifty signatures, and between sixty and seventy testimonials, all favorable to Dr. Slade as a genuine, honest medium, and expressing belief in the reality of the manifestations, particularly that of independent writing, which the Philadelphia *savants* brand as "simple legerdemain." I give below a translation of a few of these. Among the Parisian visitors there was the eminent prestidigitateur, Prof. Jacobs, who writes in the album:

"I affirm that the séance of M. Slade is true—truly spiritualistic and incomprehensible. This I assert anew."

Another visitor writes:

"I am somewhat of a prestidigitateur, and I declare that the phenomenon of writing obtained upon the slates is not, as far as I can see, explicable by any act of prestidigitation."

M. Bramann, Vice-President of the Paris Society for Psychical Research, and Professor of German in the University of Paris, writes a full and very significant testimonial, as follows:

"In my presence and that of M. de Rienzi, there have been produced, through the mediumship of Dr. Slade, certain phenomena called *spiritual*, exceedingly remarkable, especially the direct writing produced between two slates, seeming to exclude all supposition of fraud, and showing the existence of an intelligent force without any possible intervention on the part of the intermediary. I willingly give my testimony to Dr. Slade. I have no doubt of his good faith, and I certainly have brought no credulity to the séance, but have experimented with perfect coolness, though with sincerity."

J. Murray Templeton, of the Society for Psychical Research, thus writes:

"I am glad to testify to the remarkable powers of Dr. Slade—of all powers the most wonderful of this age."

Mr. H. Wedgewood, an ex-police-magistrate of London, writes:

"I have come from London in order to attend some séances with Dr. Slade, with whom I have already experimented several times. I have obtained writing in German and French (Mr. Slade does not know either), within two slates fastened together, wrapped in paper and bound with a cord. In one case I sat upon the package while the writing was going on, and in another the package rested on the table without being touched by Dr. Slade or by myself. I have seen violent movements of pieces of furniture, without having any connection with the medium. I am sure these movements could not have been fraudulently performed."

J. Delanne, "Engineer, Electrician, and Editor-in-chief of *Spiritism*," writes:

"I have assisted in experiments which seem to me to be absolutely demonstrative; for the conditions of control do not permit me to doubt the mediumistic power of M. Slade. The psychic influx acting upon the needle in the compass is particularly remarkable."

Three visitors from Brussels sign the following written attestation:

"After having taken all the necessary precautions to put ourselves, during the operation, in the proper condition of passivity—with a spirit of good-will toward the medium, a sincere desire to know the truth, etc., which our previous experiences have shown us to be indispensable in this kind of experimentation—we are able to affirm, *with strict conscientiousness*, that the writing between two slates is due to the manifest action of intelligences independent of the medium and those sitting with him. We obtained this phenomenon under the following conditions: (1) M. Cregnier sitting upon the slates, and the medium having his hands upon the table, and his legs well in view; (2) The slates (wrapped in a large newspaper and bound with twine) being placed under the left arm of M. Chonet, and in view; (3) A question, written out of the sight of the medium, was answered immediately in a pertinent manner."

These few specimens will suffice to show the general character of the testimonials recorded in this interesting private record, which prove the absolute falsity of the conclusion announced in the report of the Seybert Commission.

I add to this an additional evidence of Dr. Slade's gifts presented in the following sworn statement of a well-known and highly-respected resident of New Haven, Ct., who has been employed for many years as a conductor on one of the New England Railroads. It was made at my request, after his oral narration of the incident to me, and the facts alleged may be relied on implicitly:

"NEW HAVEN, CT., *Feb. 2d*, 1888.

MR. HENRY KIDDLE—*My Dear Sir:* In compliance with your request I proceed to give you a detailed statement of a sitting with Dr. Henry Slade some years ago; the exact date I am at present unable to state; and I will attest to the correctness of each detail before a notary.

Permit me to state that I had become interested in the published statements of investigators, and I determined to establish in my own mind, once for all, the truthfulness of the phenomenon known as *independent slate-writing*, if I could persuade the medium Slade to grant me my own conditions.

I accordingly purchased, at a store in Broadway, New York, a pair of slates attached to each other by two substantial hinges, washed them thoroughly with soap and water in the rear of the store, secured and sharpened a pencil, and proceeded to the residence of Dr. Slade. I found him disengaged about 11 o'clock A. M., on a most delightful day, and addressed him as follows: Doctor, I have with me a double slate, thoroughly cleaned, and my own pencil. I desire a sitting under conditions prescribed by myself, and am prepared to pay the fee regardless of results.

He instantly acquiesced, remarking that he could never guarantee complete satisfaction. In the back parlor of his residence, with the sunlight streaming in at two large windows, the medium and myself were seated at opposite sides of an ordinary table in the centre of the room. I then took my slates from under my left arm, removed the paper covering and opened the slates, remarking to him that he might see that they were perfectly clean, but that he must, under no circumstances, touch them. I then placed a small bit of pencil between the two inner surfaces of the slates, put them in my chair and sat down upon them, joined hands with Slade across the top of the table, and declared myself prepared for results. The medium was convulsed with laughter, and he assured me that, in all his experience, no sitter had ever required similar conditions.

Almost instantly was heard the scratching of the pencil, and I distinctly felt the vibration. Several times during the writing Slade would withdraw his hands from mine, and each time the writing would cease, to be resumed upon again joining hands. Soon three loud raps were heard upon the slates, when he withdrew and announced the sitting at an end. I then examined the slates, to find both the inner surfaces written over; the medium, passing behind me, from over my shoulder, without touching the slates, joined me in reading the following communication:

'MY DEAR BROTHER FRANK—I impressed you to come here to-day, that I might fulfill a promise made to Mary the night I passed away, which was, that if Spiritualism was true, and I had a conscious existence after death, and the power to return, I would make the effort, and through the medium, Dr. Slade, if possible, and let you know the truth. Grand was my transition. As you told me before you left for the last time, dear father was the first to meet me and take me to his arms. All that you said in such comforting tones at my bedside was more than realized. I did not choke to death, as I had feared, but it was just like falling into a peaceful slumber.'

Then followed instructions concerning affairs at home, of a private nature, sufficient to fill both surfaces, closely written, and the name in full of a loved sister signed thereto.

Of the independency of the writing on that slate there can be no possible shadow of doubt; and when you understand that my wife, whose name is Mary, made the above request to her dying sister, about three hours prior to what is termed *death*, that she kept her secret until the appearance of the above communication, that the promise or its exaction never abided in my mind, or in that of the medium, and, finally, the application of the matter written to the existing facts, you will draw your own conclusions. (Signed) FRANK A. HERMANCE.

Subscribed to, and sworn to, before me this first day of February, A. D. 1888; and I certify that the subscriber is personally known to me, and that his reputation is good.

JOSEPH D. PLUNKETT,
Justice of the Peace, New Haven, Ct."

The special importance of this case consists in (1) the perfect authenticity of the record and the unimpeachable veracity of the witness; (2) the completeness of the conditions of the experiment, leaving no possibility whatever for fraud on the part of the medium, or hallucination on that of the sitter, since the slates (which never left the possession of the latter) were preserved; (3) the establishment of an independent, invisible intelligence, the communication stating facts entirely unknown to both medium and sitter; and (4) the complete identi-

fication of that intelligence by the name, correctly written, the promise fulfilled, and the incidents referred to.

Even one such instance ought really to suffice to establish the great truth of spirit existence, direct writing, and identity, with all the important corollaries of these facts; whereas we have a record of very many cases almost, if not quite, as strong as this.

For this achievement on the part of the spirit, Dr. Slade was the instrument; while a Commission of learned men (learned only in their own special departments of study), after what they call an investigation, have reported that Dr. Slade is an arrant impostor, and that he *never* does anything at his séances but play tricks of "very simple legerdemain."

The Reviewer.

Hon. A. B. Richmond's New Book.

WHAT I SAW AT CASSADAGA LAKE: A Review of The Seybert Commissioners' Report. By A. B. Richmond, Esq. Cloth, pp. 244. Boston, Colby & Rich.

As we take up our pen to write our review of the above-named work, the busy clicking of the telegraph-sounder in our office seems to chime with the key-note of the book, and reenforce its arguments for the operation of mind upon mind by means of an invisible and subtle agency, controlled by human intelligence. And when we seriously consider the logic of the case, Mr. Richmond seems to have as good reason to believe that human intelligence lies back of the raps that are heard in the presence of the "medium," as we have to believe that a like intelligence is behind the clicking sounder, sending its thought in pulsing currents of electricity over miles of space.

And so we are fain to read his book with serious attention, and with no trace of prejudice either for or against the claims it seeks to substantiate.

The book is primarily a review of the report published by a Commission, composed of the Faculty of the University of Pennsylvania, whose alleged object was the investigation of the phenomena of Modern Spiritualism. In the course of his book Mr. Richmond criticises with keen analysis and cutting sarcasm the various theories offered by the Commission as explanations of the said phenomena. He brings an abundance of evidence to show that their investigation was but hasty and superficial, and he scores them roundly for their apparent neglect of the great trust reposed in them by Mr. Seybert, whose endowment of sixty thousand dollars was made on the express condition that it should be applied to "*a thorough and impartial investigation* of all systems of morals, religion or philosophy which assume to represent the truth, and *particularly of Modern Spiritualism.*" He cites evidence from the experience of well-known men, from the world's history, and particularly from the Bible, to show that phenomena similar to those of Modern Spiritualism have occurred in all ages and among all peoples. He does not claim that the spirit-origin of these phenomena is demonstrated, or yet demonstrable, but declares that no theory of fraud, or delusion, or mind-reading, or mesmerism, or legerdemain, can adequately account for the immense body of facts which he finds in the history of the past and the experience of the present. He finds the value of the Bible to consist largely in its evidence for the existence of a world of spirit and a future life for man. He says: "If the records of the Bible prove anything, ... it is the visits of spirits from the unknown world to this. The road from heaven to earth, as well as from earth to heaven, has been trodden by angel-feet ever since the world began, or sacred history is false and the records of the Bible untrue. He quotes Adam Clark, LL. D., the great Orthodox commentator, as saying of the class of people to whom the "Woman of Endor" belonged, that "they were those who had familiar spirits whom they could invoke when they pleased, and *receive answers from them* relative to futurity." He urges the Commission to purchase and read the Bible, and says: "Suppose you tear out every leaf on which you find an allusion either to spirit-manifestations or spirit-ministrations. Lay these leaves carefully aside, and then compare them with the nearly empty covers that remain, and I have no doubt that you will be surprised: what remains in the binding will be but the chaff left after the wheat is winnowed and separated therefrom."

In "The Story of Methodism," a book by A. B. Hyde, D. D., late Professor of Biblical Literature in Allegheny College, Mr. Richmond finds an account of the strange phenomena which took place in the house of John Wesley's father. The narrative reads very like an account of a modern "séance"; and Dr. Hyde says of the cause of these strange performances that "it was thought to be a spirit strayed beyond its home and clime, as an Arabian locust has been found in Hyde Park."

Mr. Richmond has embodied in his book a condensed statement of the report of the London Dialectical Society's committee of thirty-six learned men, appointed to investigate the phenomena of Modern Spiritualism. Their report is contrasted with the report of the Seybert Commission. It contains some remarkable statements, and as the experiments were conducted by cool-headed scientists, who were not prepossessed in favor of any particular theory, the results of their investigations lend much weight to the arguments of Mr. Richmond.

But our space is too limited to review all the evidence presented by the author of this volume. He has piled Ossa upon Pelion, and the mountainous bulk of evidence rests heavily on the Seybert Commission, or any who propose to account for the phenomena of so-called Spiritualism by theories of delusion or legerdemain. The author presents his evidence with the skill of the trained lawyer and with the wit and logic of a master. The sword of his sarcasm cuts deeply, and the wounds it makes seem fatal. But, added to the keen analysis and persistent argument of the lawyer, we find a touch of reverence that would do credit to the pulpit and is too seldom found at the bar. Mr. Richmond's interest in the phenomena of which he treats is philosophical and religious. He sees in Spiritualism the possible scientific basis of a truly religious faith. To him the phenomena are significant, because they point to the existence of a spiritual universe, where human life that here has been undeveloped or blasted in the bud may come to full and perfect blossom. He says in his closing chapter: "I believe that the poorest religion the world ever knew, if it acknowledged and taught the immortality of the soul, is better for the people than no religion at all or a disbelief in a future existence." And he declares again that "if the testimony given in the preceding pages of this little book is true, the immortality of the soul is proved by demonstrative evidence, and so far it strengthens the foundations of Christianity." From the eloquent and beautiful "Postscriptum" we would select many passages did space permit; but we must be content to refer the reader to the book itself. It can be found at the bookstores and should be widely read; not only for the interesting and important nature of its contents, but as a work by a Meadville author, of whom we should justly be proud, whether or not we agree with the sentiments of his book.—*Meadville [Pa.] Tribune Republican.*

New Publications.

CASSELL'S NATIONAL LIBRARY has for its recent additions: "A Voyage to Abyssinia," by Lobo; "Colloquies on Society," by Southey; "Winter's Tale," by Shakspeare; "Plutarch's Lives of Agesilaus, Pompey and Phocion"; "Poems," by John Dryden; "Diary of Samuel Pepys, from June to October, 1667"; an "Essay upon Projects," by Daniel Defoe; "Anecdotes of Samuel Johnson, LL.D.," by Hesther Lynch Piozzi; "Cricket on the Hearth, with Selections from 'Sketches by Boz,'" by Charles Dickens. These dime additions of standard works have become very popular, and deservedly so. New York: Cassell & Co.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

For the Banner of Light.

LIFE IS IN THE WORLD.

BY BELLE BUSH.

"Mother! angel mother!
Come and watch beside my bed;
Let me feel the gentle pressure
Of thy hand upon my head!
Come and fold thy arms about me,
As in the days of old;
For my heart is sad and fearful,
And the world is dark and cold.

"I am weary—oh! how weary!
And my spirit yearns for rest;
Come and fold thy arms about me,
Let me sleep upon thy breast.
Come and kiss me ere I slumber,
Oh! dearest mother, come,
And wake once more the vision
Of my childhood's happy home.

"Ah! well do I remember
That soft and sunny nest,
The cottage in the valley
Where I slept upon thy breast.
Ah me! there is no palace,
Or stately mansion old,
That was ever half so pleasant
As the cottage by the wold.

"There my childhood years flowed onward,
Beating time to joy and mirth,
Whose music waked no echo,
Save the harmonies of earth,
Till one day a sable banner
O'er our cottage was unfurled,
And I learned the mournful lesson
'That *Death* was in the world.'

"For I saw thee borne, dear mother,
In stillness from its door,
And heard it said in sadness,
'She will come to us no more.'
Then a great grief shook my spirit,
As winds the mountain pine,
And I murmured, in my anguish,
Oh! would thy grave were mine!

"Since then in grief I've wandered
O'er the fair and lovely earth,
Ever sighing for thy presence,
And thy music-tones of mirth.
Mother! angel mother!
'Mid the fading sunset gleams,
Come and whisper to me softly
Through the golden gate of dreams."

Thus prayed a lonely orphan
'Mid the stillness of the night,
When lo! a blissful vision
Dawned in beauty on her sight.
Through the open portals gliding,
Came a soft and silvery light,
And 'mid the wavering brightness
Stood her mother, robed in white!

On her brow were fairest garlands,
On her bosom glowed a star,
Whose love-light, warm and steady,
Through the chamber shone afar.
Then o'er the lonely orphan
A holy calmness stole,
And the dove of peace returning,
Found a nest within her soul.

While the angel-mother, bending
On her child a look of love,
Smiled fondly, and then pointed
To a land of light above.
"Mother! angel mother!"
The weary orphan cried,
Yet ere the words were spoken
The vision left her side.

Yet the memory of it, lingering
In her lonely heart, became
A star of hope, whose brightness
Beamed with a steady flame,
And lighted up the darkness
That gathered on her way,
And gave each cloud of sorrow
A soft and silvery ray.

Then peace above her spirit
Like a banner was unfurled,
And with joy her heart repeated,
"*Life, life* is in the world!
Life, life, not Death, is victor
When the spirit quits the clay!"
Thus sings the lonely orphan
In gladness every day.

Life, life divine is thrilling
All the pulses of the earth;
Lo! it changes but to brightness,
And *death* is but a *birth*—
A casting off of garments
Made to be thrown away—
A flitting from a dwelling
That's crumbling to decay.

'T is a rest, a joyous transit—
This change that we call death;
Then why should we seek to flee it,
Or fear its chilling breath?
'T is rising like the eagle
When it soars toward the sun;
'T is the spirit flitting homeward
When its earthly task is done.
Henceforth I 'll sing with gladness,
"Death was, but is no more!"
While my heart takes up the music
Of childhood's happy lore,
For life is all about me,
And Love, the deep and strong,
Holds me fast in her embraces
And soothes me with her song,
While with joy my heart is singing
'Neath the banner Love unfurled,
Lo! Death hath fled to darkness,
And Life is in the world.

Belvidere Seminary, New Jersey.

Women's Rights versus the Bible.

So long as ministers stand up and tell us that as Christ is the head of the Church, so is man the head of the woman, how are we to break the chains that have held women down through the ages? You Christian women can look at the Turkish, the Mormon, and the Hindu women, and wonder how they can be held in such bondage. Look to-day at what the women are doing for the churches! *The church rests on the shoulders of women.* Have we ever yet heard a man preach a sermon from Gen. i: 27, 28, which declares the full equality of the feminine and masculine element in the Godhead? I never heard such a thing in my life. They invariably shy over that first chapter. They always get up in their pulpits and read that second chapter. Now I ask you if our religion teaches us the dignity of woman? It teaches us that abominable idea of the sixth century—Augustine's idea—that motherhood is a curse, that woman is the author of sin, and is most corrupt. Can we ever cultivate any proper sense of self-respect as long as women take such sentiments from the mouths of the priesthood? Now what we demand is an expurgated edition of the Bible. Men have written it—translated it—revised it, and put in and taken out whatever suited their own ideas. What we now want is to call a council of women for an expurgated edition of the Bible that shall place us in our true position as equals on this Christian earth. I am not willing that our sons and daughters shall read the Bible as it stands today, and become poisoned with these ideas of woman's inferiority. I went into many a Catholic church in Europe, where no woman is allowed to sing in the choir. I asked the reason why. I knew; but I wanted to see what they would say. They said it was only because women were not allowed to enter the altar. Women were the authors of sin; we have been the sex that has been denounced from the fifth to the eighteenth century. History shows one continual persecution of woman. It was this that brought about the dark ages.—*Elizabeth Cady Stanton.*

"If this here is the College of Heraldry," said a Chicagoish gentleman, as he entered, "I want a crest with three feathers onto it, suthin' like that man Isaac Deane has on his trade-mark."—*Puck.*

The Rostrum.

"PSYCHOMETRY, OR THE ELEMENTS OF A NEW SCIENCE."

BY GEORGE A. BACON.

[The following abstract of a lecture on this subject before the Unity Club, of Washington, D. C., on the evening of Jan. 27th, was prepared for the Sunday *Gazette*, of that city, by a reporter of that paper, and a copy kindly furnished us for publication.—ED.]

The Unity Club of this city was treated last Friday evening to an unusually suggestive essay by Mr. George A. Bacon, of the Agricultural Department, on "Hidden Powers, or the Elements of a New Science," which proved to be a popular elaboration of the subject of Psychometry. The undivided attention of the company, many of whom were unfamiliar with the subject, attested the interest which it awakened.

The speaker's elucidation was clear and clever, and evinced no little knowledge of practical Psychology. He claimed that when in the presence of the fair goddess of Truth, he instinctively felt to doff his hat. He would woo and win and serve her, loyally and always. With all the aspiration of his nature he would worship at her shrine, for he knew of no higher religion than truth. In striving to outwork the social problems of the age, the betterment of social conditions, to get at a clearer comprehension of operating causes, he thought that human experience in the development of new yet practical truths, experiences that give a deeper insight into the springs of human action, and reveal more of the hitherto so-called mysteries of life than those that commonly prevail, are factors which should be respected and welcomed by every one who is positively interested in human advancement. Because a fact or experience is not familiar to another, it does not prove that it is not true. Because certain facts and their logical outcome, certain experiences arising from legitimate causes, chance to differ from or contravene those which another, with restricted opportunities and knowledge, might consider were non-conformable to the law governing such matters, it does not follow that these other facts of experience are necessarily erroneous. Their verity does not depend upon another's non-experience. As has been well said, the establishment of any branch of science depends not upon the views of the uninformed, generally accepted without investigation, and almost without question, and which are usually at variance with the demonstrated facts in relation to the subject, but upon the results of intelligent investigation.

Observers know that the world is not the same to all; that some see and hear and feel what others do not; that there *are* those who are capable of seeing, hearing and feeling immeasurably more than the vast majority; that as artists, poets, musicians, statesmen, warriors—gifted individuals in every department of thought and action, express exceptional excellence in their respective phase of development, so sensitives and psychic subjects express impressions which they alone are capable of experiencing and expressing. The principle of knowing is with possession; of not knowing with its converse. Without sensation, nothing is felt. How many of our commonly received conclusions are accepted without commensurate investigation?

What is the percentage of our automatic thinking?

When, covering a period of about two-score years, a class of experiences, extensive in number, varied in form, ample in scope and consistent in character, is pursued with intelligence and by scientific methods, controvert the mere opinions, views and preconceived notions of others who happen to experimentally know nothing of these experiences, there is but one thing to do—make them known. "Happy would it be," says Prof. Henry Reed, "if whenever a mystery is presented to our thoughts, we did not reject it because, transcending our little knowledge, it happens to be 'undreamt of in our philosophy'; happy would it be if we did not suffer doubts and suspicions, and the sophistries of a sensualized skepticism, to shut up the avenues of our souls, instead of opening the door wide to give the mystery a stranger's welcome."

The new science to which he invited attention was by him who first publicly unfolded its principles forty odd years ago, Dr. J. Rodes Buchanan, and who has since published much concerning it, and from whom, as well as others, the speaker had occasion to freely borrow, called Psychometry. The word comes from *psyche*, soul, and *metrom*, measure, literally signifying soul-measurer, being analogous to those words which signify special measurements, as barometer, thermometer, etc.

"As a science and philosophy, Psychometry shows the nature, the scope and the *modus operandi* of man's higher powers and the anatomical mechanism through which they are manifested; while as an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, physiology, biology, geology, etc."

We marvel, said the speaker, when some exploring navigator discovers a new harbor from ocean's desolating storms. We marvel when some exploring investigator discovers some hitherto unknown truth, which perchance lifts the world forward with its scientific lever; and we further marvel that these discoveries, so near to our doors, were not made long ago; for some of the grandest revealments in physical science that ever blessed the world have laid right within our reach from the very beginning, till, in fact, their presence actually intruded themselves upon our attention. It is all one and in keeping. Scientific and moral as well as spiritual teachers find crucifixion before their special glory becomes known.

Who are Psychometers? What is Psychometry capable of doing? What are its methods of manifestation?

All who exhibit in any marked degree a sensitiveness to influences, whether proceeding from objects, from localities or conditions, from other persons, or from psychical sources, are unquestionably Psychometers. Apparently there is no limit to the degree to which sensitiveness may not be extended, while many who naturally possess this power to a large degree have never thought to exercise or develop it, and hence really know but little about it. There are all grades of sensibility, physical as well as mental, etc., and this susceptibility can by judicious cultivation be largely increased.

Psychometers are confined to no particular faith, belong to both sexes, are of all ages, of every degree of mental unfoldment, and of all shades of religious belief.

Prof. Denton considered four women out of ten and one man out of ten to be good psychometric subjects. In the exercise of this power, says Dr. Buchanan, "the individual has the perfect use of all his faculties in his highest intellectual condition, and also generally in his best moral condition;... it is a dignified, independent and natural process, which tends, if rightly practiced, to the strengthening and ennoblement of character and mind.

"Psychometry shows how any impressible individual may recognize in any piece of writing, even an autograph, the mental and physical influence of the writer. As a means of determining the character of the living, psychometry has an accuracy and delicacy which phrenology or physiognomy cannot possibly obtain." It is the truest revelator of man's inner self. It penetrates to the centre of his being and becomes familiar with his secret thoughts and emotions. By its aid we resurrect the long-buried past. Pre-historic times and scenes are made to reappear in the presence of the passing hour. It has power, as Hudson Tuttle truly says, "to unlock the mysteries that lie in the domain beyond the ordinary senses." Through its power we are led to the very origin of things. Its utilitarian character and scientific value are seen in its application to every phase of human life, extending throughout all time.

How does psychometry register itself? what of the laws governing its manifestation? Considering these points, we rise "from comprehension in physics to apprehension in psychics." Agreeably with the law of impartation or impressibility, when any two objects are brought in contact, the more sensitive becomes more or less affected. There is a perpetual emanation of influences, it is said, by which each substance affects its environments, the theory being that every object, animate or inanimate, has an aura which varies in proportion to its molecular activity. Demonstrations of this law, that all material substances are affected by contact, are seen all around us. Pertinent illustrations might be quoted from Prof. Lewes, Prof. Draper, Prof. Hitchcock and many other recognized authorities. Even agricultural chemistry shows that every cloud which floats in the deep blue, retards the vital activity of every plant on which its shadows fall.

To the question how does Psychometry manifest itself? he answered, it manifests itself through sensation, which is defined to be "the perception by the mind of a change wrought in the body." There is objective, subjective and created independent of any present object. reflex sensation. The first requires the presence of an object. Subjective sensation involves a mental change, by which act a sensation is "It is through the instrumentality of the nervous system," says Chambers's Encyclopædia, "that the mind influences the bodily organs, as when volition or emotion excites them to action; and that conversely, impressions made upon the organs of the body affect the mind, and excite mental perceptions through the same channel." The application of the impressibility of mind to the delineation of character, then, evokes the real man. Thoughts and emotions become as an open book.

Though it may be difficult to believe that one's character can be correctly translated or delineated by another, from holding an unread, it may be a sealed letter, in the hand or to the forehead—that it can be, has been demonstrated a thousand times. While the potentiality of hand-writing, a lock of hair, a ring, or a bit of wearing apparel, as an embodiment of psychic influence may be difficult to accept—that it exists there is no question. It is through our senses that we cognize the world around us; and as the extent to which these senses may be cultivated is virtually limitless, the revelations they are capable of making, overwhelm the imagination. Persons with uncultivated senses have no conception of the experiences of a gifted or developed sensitive. The facts of experience referable to psychic ability are no less marvelous than they are voluminous.

Years ago, he moved into a suite of rooms concerning which he previously knew nothing. A member of his family, tired with the day's effort to settle, laid down upon the sofa to rest. Suddenly rising up, she exclaimed, What 's the matter? My head feels as though I was going crazy, and yet it 's not my own head. It 's in the room. Somebody must have been insane here and I sense the influence. The next day he learned from the landlady that the last occupant of the room was a woman who had become violently insane and who had but recently died there. He was led to ask, in view of many kindred experiences occurring in his own family, What do you propose to do with thousands of similar and yet more wonderful facts? facts clearly traceable to the same law, that of causation—the law of impartation and impressibility by contact or proximity, involving the nervous sensibility of the individual—facts not confined to any one section of the country, but multitudinously scattered throughout the civilized world? You should do what philosophic and scientific minds do with other facts in other departments, systematize, classify, verify them, for in these facts you have the basis or elements of a new science. The speaker claimed that he had a score of friends with whom he was more or less intimate, who are gifted with psychometric power to an extent that, in private or public, they can correctly delineate character from a handkerchief, a knife, a letter, etc., every day in the week. A good example of clothing psychometrized, is given by a well-known writer of New York, (W. Q. Judge, Esq.) He says: I received from a friend in the year 1882, a piece of the linen wrapping of an Egyptian ibis, found on the breast of a mummy. I handed it, wrapped up in tissue-paper, to a friend who did not know what, if anything, was in the paper. He put it to his forehead and soon began to describe Egyptian scenery; then an ancient city; from that he went on to describe a man in Egyptian clothes, sailing on a river; then that this man went ashore into a grove where he killed a bird; that the bird looked like pictures of the ibis, and ended by describing the man as returning with the bird to the city, the description of which tallied with the pictures and descriptions of ancient Egyptian cities. He also quoted some of the many marvelous examples given by Dr. Buchanan.

From a tertiary fossil obtained in Cuba, Mrs. Denton gave a minute description of its character, its formation, the surrounding country, and finally its locality. The whole account is one that overwhelms belief. From a piece marked "Modern Mosaic—Rome," she graphically described that country, the city, the buildings, the people, and the influences produced by the architecture, etc.; a piece of burnt brick from Pompeii reproduced some of the scenes through which it had passed; and a piece of marble from one of the famous baths of Italy pictured some of the events of its former days.

All realize that the domain of knowledge is ever widening, that subjects and branches of study are being considered to-day which a few years ago, if known at all, were ignored as unworthy of serious attention. But the more one studies the phenomena of nature in any direction, the more does he become convinced that she is ever full of the marvelous. To affirm, therefore, that this or that cannot be true without first fully investigating the subject, is merely to assert one's *ipse dixit*—to substitute ignorance for knowledge; for outside of mathematics, said Arago, nothing is impossible.

Wisely does Prof. Buchanan say: "The mind of man is so wonderful and mysterious in its action and in its existence—is so widely separated in its nature and in its phenomena from the ponderable material world, that he who brings to this subject the rigid, material spirit of chemistry and mechanical philosophy, will find himself unable either to perceive its phenomena or to detect their causes. Every moment of conscious thought presents a grandly beautiful mystery, for the explanation of which we must be utterly incompetent unless we can rise to the dignity of the subject, and deal familiarly with facts and laws as wonderful as the mystery which they solve."

HOW TO TEST AND DEVELOP ONE'S POWER OF PSYCHOMETRY.

Get some reliable friend who is interested in the subject with you, and who is willing to assist in the experiment, to obtain several lately written letters from various parties unknown to you, each letter being placed in a plain white envelop. Let this same friend also procure various articles, say of minerals, etc., each wrapped in a separate package with nothing on the outside to indicate its character. Agree upon some hour when you both will studiously devote yourselves to this matter. Sit in an easy-chair, your own, if possible, with the back of it high enough to support the head. Sit with closed if not bandaged eyes, to more favorably concentrate the mind. Have these letters and articles where you can conveniently take one at a time, and, when all is ready, place one of them to your forehead, remaining as passive and receptive as possible. Let this friend be duly prepared to faithfully record in writing whatever comes in the way of impression, and when through compare the record with the known character of the writer or the article sought to be read. Let nothing be done to distract attention while the experiment is going on. Do not sit too long at a time—not over thirty minutes. Discard metal ornaments during the experiments. Keep yourself in the best physical and mental condition, and be regular in your experiments.

If anything of a satisfactory character is the result, intelligent and consistent practice will surely develop whatever powers of psychometry you possess.

Free Thought.

A New Science.

To the Editor of the Banner of Light:

The discovery of a new planet is hailed by the scientific world as a valuable acquisition to the grand science of astronomy; how much more shall the discovery of a new science be hailed and heralded as an invaluable addition to our Encyclopædia. Spiritualism is such a new science.

If some object that Spiritualism is doubtful in its phenomenal facts, uncertain in its prophecies, or incoherent in its utterances, may we not reply by asking which of the planets passed not through its nebulous stages in the process of becoming a respectable world? and which of the sciences had any other origin? Alchemy was the child-state of chemistry. Star-gazers, waiting, watching shepherds, grew into astronomers. In its incipient stages, geology made Hugh Miller mad. Physiology is not yet out of its teens; its votaries do possibly let man's blood circulate, but they take advantage of the fact to inoculate thousands with possible horrible diseases to save them from becoming diseased.

For ages upon ages, the diurnal and annual revolutions of the earth were hidden from the eyes of those who were ignorant that they were whirling through space at the rate of one thousand miles an hour. History itself is but a record of men and women who believed that might made right, and, knowing that ideas are stronger than swords—that knowledge is power—kept the people in ignorance and embroiled them in perpetual wars, by which they destroyed their own power of progress, and passed their days in mutual slaughter, keeping the nations stationary, so that at this present moment not one nation allows its women to have a voice in its government, holds the land for the use of all its inhabitants, or knows that poverty is the cause of crime and fountain of war.

Do they not need a new science, like Spiritualism, to teach them by the operation of their physical senses that men and women are immortal beings? that when dead they can still be seen, felt and heard to speak? can rehearse the history of wrongs suffered in the body and punish the offenders? can recall kindnesses, down to the reception of a cup of cold water, returning the same with compound interest, proving beyond a doubt that the mighty men and women *of wickedness* will indeed be "mightily tormented" by the memory of those whom they have injured, and that justice-loving humanitarians will be like the stars, shining in garments of love and gratitude bestowed upon them by those whom they have benefited while upon earth?

Will not such a science be religion to mankind? And was it not meet that Shaker Communists should be its first pupils and stanchest witnesses—heralds of a coming millennium?

F. W. EVANS.

An Exalted Sentiment.

To do good, which is really good, a man must act from the love of good, and not with a view to reward here or hereafter.—*Swedenborg.*

Prof. John Fiske once expressed the same sublime sentiment more forcibly and felicitously in these words: "The highest virtue is that which takes no thought of future reward or punishment."—*Saratoga (N. Y.) Eagle.*

The proper thing to say in Volapük, when you meet a companion, is, "Liko stadols?" and if your friend is all right, he will answer, "Stadob benüno." If it is early in the morning and he looks hungry, you should say, "Li-vilols göledön koobs?" which is the melodious invitation Mr. Sohleyer, author of Volapük, extends to him he desires to see at his breakfast table. —*The Truth Seeker.*

Texas, it is said, has as much territory as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Ohio and Indiana combined.

TO PROMISE and to keep your word are two different things. We promise that Warner's Log Cabin Liver Pills afford a pleasant and immediate relief. Try them and see if the promise is not kept. Price 25 cents a bottle.

Banner Correspondence.

Massachusetts.

FITCHBURG.—It was our intention to explain the *modus operandi* of one Fred Briggs, who has paid us a visit and held three dark séances for independent slate-writing and other manifestations of spirit power; but the space in your paper we hold is too valuable; we deem it, however, a duty we owe to all Spiritualists and all true investigators to enter our protest against such deceivers—for such we believe him to be, and can prove him such—so that others may not fall into the same trap. We offer a description of him and add "Beware": He stands about five feet five inches; light complexion; full face; no beard; hair short; will weigh about one hundred and sixty pounds. One of the marks of distinction is that two of his front teeth are very prominent. According to his own story he has traveled and held séances in every city of the Union, from Maine to California.

To all believers and true investigators we say: "If you want to be deceived, go to his séance"; but, as we read in Mrs. Lillie's address in a recent BANNER, some will believe all they see or hear. We had rather take Paul's advice: "Prove all things, hold fast that which is good." So we must prove the spirits and the mediums through whom they work or manifest.

When Briggs was told that his manifestations were not satisfactory, he was willing and agreed, he said, to meet us next day and prove to us he was no fraud. So two o'clock was appointed, and he was offered two dollars an hour as long as he remained and as long as his manifestations were done in the daylight; but we waited till three o'clock, then sent for him, and were told he had gone to Boston. Thus endeth the first visit of that individual to this city. We deem it a duty to make this exposition; we are a new Society, and all such adventurers hurt our good cause.

JOHN W. BRIGGS.
J. L. CLARK.
JOHN H. JACKSON.

LOWELL.—Benjamin S. Freeman, Corresponding Secretary, (5 Brooks street,) writes: "Hon. Warren Chase lectured for our Society Sunday, Feb. 5th, and a good audience composed of our best citizens and intelligent people listened to his able address. We hope to continue our meetings, and be able to have our platform occupied by a class of speakers that will give to those who are interested in the phenomena of Spiritualism and its truths, a chance to investigate."

Vermont.

CANAAN.—S. P. Shaw writes: "We have just enjoyed the pleasure of meeting and listening to the speaking of that well and widely-known medium, Mrs. A. P. Brown of St. Johnsbury Centre, this State.

For the first time in many years Mrs. Brown gave us two lectures, on Sundays, Jan. 22d and 29th. On the first of those days, although the mercury was way down among the twenties, a good audience was present to listen to the words which came through her lips. In the afternoon quite a number of the resident church-members attended and gave close and earnest attention, and I hear that many of them speak very favorably of the discourses.

On the 29th again, after a terrible storm on the three previous days, a good number met at the hall and were well repaid for their trouble by a lecture from a spirit purporting to be that of Dr. Gardner (formerly of Boston), on the subject, 'The Battles of Life.' The Doctor seemed to be filled with all his usual fire and zeal. In the afternoon her guides gave us a clear, logical and scientific lecture on the subject of 'Materialization.' This discourse contained many thoughts which those who oppose the idea of materialization would do well to listen to.

We hope ere long to have Mrs. Brown with us again. This speaker, so long and so favorably known in New England, is at liberty for engagements anywhere within easy distances of her home, until about the time for the commencement of the Maine camp-meetings, in June or July next. Keep her at work, friends."

NORTH SPRINGFIELD.—Mrs. S. A. Jesmer-Downs writes: "It is now over one year since I became an invalid, and at this writing am able to do but little. I am glad to find the truths of our glorious faith are being investigated by the best thinkers on earth, who are willing to listen before crying fraud. The very welcome letters from those who have been my co-workers in the battle for Spiritualism, and the knowledge that the spirits of my dear departed ones have been near to care for me through all these weary weeks and months of extreme suffering, have been the means of keeping me on earth, hoping to be restored, or to pass to the higher life to meet those who have so tenderly and faithfully watched over me.

I have recently had a medical examination from our good brother, Dr. J. Neltz, which was correct. I can cheerfully recommend him to those in need of the services of a medium. May the angels hold him and all true mediums in their keeping, and give them strength to perform the mighty works they are commissioned to do."

New Hampshire.

HOLLIS.—R. C. Boutwell writes: "I noticed in THE BANNER some time since an extract copied from the *Eastern Star* (of Maine), wherein John Wesley Howlett, West Dedham, referred to "Sa-goy-e-wa-tha" or "Red Jacket," and what he had known concerning him as a spirit for the past nine years, and of his power to aid those yet in the mortal form. I wish to endorse all that Mr. Howlett affirms concerning this grand Indian spirit, who to my own personal and experimental knowledge is actively at work with his uplifting influence and magnetic power to alleviate distress, and lead the children of earth to the doing of good deeds."

PORTSMOUTH.—Miss S. Lizzie Ewer writes: "I am pleased to tell you that I have not been idle in the spiritual field through the winter or in the late fall months, and have been engaged alternate Sundays at Stratham, N. H., about nine miles from Portsmouth. I have enjoyed the good work there. A hall has been finished and furnished by Mrs. Severance—a lady very much interested in the cause of truth—which is devoted almost exclusively to Spiritualistic gatherings. The hall was dedicated during the fall, but it was my privilege to hold the first Sunday meeting in it, and since my first going there I have been regularly once in two weeks, on alternate Sundays, since last of November, 1887. There has been an increasing interest since the first meeting. There has existed a very strong local prejudice against Spiritualism in that town, and both Spiritualists and others of liberal and advanced thought congratulate themselves on the success of these meetings."

Pennsylvania.

PITTSBURGH.—Chas. P. Meskimen writes: "The manifest growth of our beautiful philosophy is, I believe, no more apparent anywhere than in this city. Frank T. Ripley completed a successful engagement of two months, and February ushered in that wonderfully talented lady, Mrs. Helen Stuart-Richings. We anticipated a falling off in attendance, owing to the fact that Mrs. Richings does not profess to be a test medium, but instead the hall was crowded by seven o'clock on Feb. 5th, the entryway filled, and hundreds came to the stairs, and seeing the condition of things turned away, unable to find entrance.

Mrs. Richings opened the exercises by singing a solo, with accompaniment on the organ, following with an invocation full of beauty and tenderness. After a poem she addressed the audience on 'The Phenomena and Philosophy of Spiritualism.' The subject was handled in her usual masterly manner, amid the most profound attention of her auditors—the only break being for subdued applause at times.

I consider Mrs. Richings's 'tests' as really satisfactory as those of many others who make them a specialty.

Friends, keep this lady employed, but always bear in mind that her address for three or four months of the year will be Pittsburgh, Pa.

The sterling work of Mr. A. B. Richmond is being introduced to our notice by Miss Evans, of Cochranton, Pa., a lady of most lovely character, and a thorough Spiritualist."

Florida.

PALATKA.—J. A. Hall, M. D., wishes that a first-class slate-writing medium could feel it advisable to visit "the land of flowers" "during these winter months when our State is full of visitors." He thinks the tour would prove remunerative.

New York.

NEW YORK CITY.—H. B., who says that though a firm believer in dreams he is not a Spiritualist, writes: "So many strange things happen that sometimes I wonder whether I am in the body or out of it. One night last week while walking near Bryant Park an aged man, with long silvery locks, approached me, and in trembling, but gentle voice, asked for a few pennies. Strange as it may seem, these beautiful lines came to my mind at that very moment:

'A poor wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer nay.
I had not power to ask his name,
Whither he went, nor whence he came.'

I handed some change to the old man, and turned around, as I believe is the usual custom, to see if he was importuning others; but he was gone in a second, and there was no corner for him to turn off, or crowd to mingle with.

Now I have been wondering if our Master does not sometimes come among us, and in the garb of a poor wayfaring man, ask aid; however, I am willing to believe it. How will some answer when He looks them in the face, and says, 'I was that poor wayfaring man whom you met at such a place'?

It seems to me that those who turn a deaf ear to the pleadings of the poor will find, at the last day, that they have seen their Lord before, the countenance will be very striking, and falling down before him they will exclaim, 'Lord, had I known it was thou, I would have given my all.'

Let us be charitable, and may we each learn and practice the prayer of Pope:

'Teach me to feel another's woe,
To hide the fault I see;
The mercy I to others show,
That mercy show to me.'"

TROY.—W. H. Vosburgh writes: "J. Frank Baxter closed his engagement before the Star Hall Society Sunday, Jan. 29th. I like the firm and positive manner of Mr. Baxter when he attacks the errors and false theories of Church and State. In my humble opinion it never is too early to tell the truth. Our planet has been shrouded in ignorance and gloom long enough, and as there is a greater demand to day than ever before in its history for light and knowledge concerning life, justice, and the duties and obligations we bear to each other, let us have the truth in as positive terms as the age demands. A rapid change is occurring in liberalizing public sentiment and thought everywhere among the people, regarding the philosophy of life here and beyond the tomb, and Mr. Baxter is one of a goodly number who are nobly aiding the grand work.

Miss Jennie B. Hagan occupied our platform Sundays, Feb. 5th and 12th.

The Children's Progressive Lyceum assembles in Star Hall each Sunday afternoon at 2:30 o'clock, and is progressing finely, adding to its numbers every session. The labors of our friend and brother, C. M. Austin, Conductor of our Lyceum, are fully appreciated; his soul is in the work, and we feel that he is the right man in the right place."

GREIGSVILLE.—F. Rice states that Carol Cocher, who is strongly mediumistic, became powerfully impressed with the idea that a deposit of salt was on his farm and land adjoining. For five years that idea was constantly on his mind; finally he was instrumental in having the matter tested by boring, and to his great satisfaction, at a depth of one thousand feet a solid stratum of salt was discovered. New York City capitalists are now working it, and take out thirty carloads per day, and it seems to be inexhaustible. It is some three hundred miles from the ocean. The salt is so solid that blasting is necessary for its removal; its quality is fine, and it is used for preserving meats and various other purposes. The result of that impression has been the financial assistance of himself and the whole township, as well as those who use the salt. 'What good is there in spirit-impressions?' can be satisfactorily answered with this one fact; for there was no other way in any reasonable probability by which knowledge of this rich deposit could have come to those who now enjoy its use."

Kansas.

FAIRMOUNT.—A. H. Nicholas writes: "I have been quiet for some time, simply because I had nothing of importance to say. I have no time to be lonely; the welcome BANNER makes its regular appearance to satisfy the yearnings of my spiritual nature and increase my stock of useful knowledge. I have had the opportunity of reading many papers which are good, but none of them fill the place of THE BANNER. It meets my ideal of what a spiritual journal ought to be in its general management and matter. We appreciate both the visible and invisible workers. If there were no phenomena to support Spiritualism, if there were no manifestations, no demonstrations of immortality, the nature and effect of its principles are of more importance to humanity than those of any other system, and the practice of its teachings yields a far greater degree of true happiness than those of any other. But, thanks to the powers of the spiritual realm, we have proofs of its truth and utility, without a doubt or shadow of doubt, and these proofs are as strong as facts can make them."

Ohio.

BUCYRUS.—A correspondent writes: "G. W. Kates and his wife have interested and instructed our people, at least those of them who were present at the Opera House on the evenings of Jan. 30th and 31st—the former with an excellent lecture on the phenomena, philosophy and ethics of Spiritualism, and the latter with psychometric readings that greatly surprised her auditors by their remarkable accordance with facts. The press gave good notices, remarking of Mrs. Kates that she is a very pleasing talker, and has a wonderfully magnetic presence, and in general terms of the meeting as follows: 'To those who are interested in metaphysics or mental science, these lectures and readings afford a great deal of pleasure, and tend to start a course of thought and investigation of facts which are the only things that will cause the materialist to abandon his views for the truth of a continued existence after what we call death.'"

Connecticut.

BRIDGEPORT.—A correspondent forwards this paragraph from the *Morning News* of a recent date, as an evidence of the satisfaction Mrs. Burnham afforded during her engagement, and an instance of the kindlier tone which is being more frequently used by the secular press in speaking of the New Dispensation and its advocates:

"Mrs. Abby N. Burnham delivered two very interesting lectures at Recreation Building. They treated on topics kindred to Spiritualism, in which Mrs. Burnham is an ardent believer, and, from that standpoint, were able, polished and convincing. Even those disagreeing with the earnest little lady found her remarks interesting. She also gave psychometric readings."

California.

YREKA.—Thomas Middlemist writes: "A lady friend, Mrs. A. B. F. Roberts of Candia, N. H., sent me a BANNER OF LIGHT of Sept. 8th, with a message published from 'Annie Pickering.' I am one of the friends she refers to: *Thomas M*——. It is the second message she has sent to friends on the Pacific Coast through the organism of Miss Shelhamer. She was a true child of Nature, a good medium; her memory will be always fresh and green to me. She passed on from Oakland, Cal., Nov. 26th, 1878. I have often felt the wish that I could see your medium. May good angels *in* and *out* of the form be ever near you."

Missouri.

KANSAS CITY.—T. C. Budington writes that his services were offered to the Seybert Commission in the winter of 1885-6, the only request being that his expenses be paid, the "results be reported as they should actually occur," and that *friendly* witnesses should be allowed to be present in self-defense; but that the correspondence between himself and that body developed nothing satisfactory, and the matter "fell through." Any statement, therefore, that these Commissioners received *no* offers of aid in their investigations from *unprofessional* mediums, he regards as being clearly refuted by his own experience.

Passed to Spirit-Life.

From Esperance, Schoharie Co., N. Y., Jan. 12th, 1888, Angelica L. Wood, wife of Henry Sherburne, aged 71 years and 8 months.

She was devoted to her husband and two daughters; their attachment was mutual. She enjoyed herself more in her own family circle than in outside life; yet she was very sociable, benevolent and kind-hearted to her friends, who highly esteemed and respected her, and deeply sympathize with the family in their affliction. She was a woman of strong mind and a great thinker, and was a believer in Spiritualism before the manifestations at Hydesville, having established her belief through mesmerism. The funeral was largely attended on the 17th. The address was by E. A. Tisdale, from the text, "In my Father's house are many mansions." He handled his subject in a masterly manner, giving a description of what he saw in vision. Nearly all of the audience (which was composed of all denominations in this section) listened for the first time to a spiritualistic discourse, but gave close attention to all that was said, and it set them to thinking. COM.

From New York City, Saturday, Feb. 4th, James B. Silkman, in the 69th year of his age.

He was a firm believer in Spiritualism, and was one of those men of purely nervous temperament, who was enthusiastically earnest in his expressions. His illness seemed but the weakening of bodily strength, and he passed quietly away. E. W. C.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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AND

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And Love shall wipe all tears from their eyes; and th, faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find, rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overfloweth with boundless mercies, for all who enter therein.

This new volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the BANNER OF LIGHT; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

CONTENTS.

PART I.
THOUGHTS FROM A SPIRIT'S STANDPOINT.
OUTSIDE THE GATES.
WHAT I FOUND IN SPIRIT-LIFE.
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☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 18, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY, 39 *and* 41 *Chambers Street, New York.*

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
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☞ Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

"Charity"

Was the theme ably treated by the controls of MRS. R. S. LILLIE, before the Boston Spiritual Temple Society, in Berkeley Hall, on Sunday A. M., Jan. 29th.

We shall print next week a *verbatim* report of this thoughtful discourse, prepared especially for the columns of the BANNER OF LIGHT.

A Broader Life Demands a Broader Faith.

The world of mind is frequently in the very *midst of a great movement without fully realizing* it, but simply being conscious that something is going on. In more than one sense it is best that it is so, for men might otherwise hinder more than help in consequence of the concentration of their attention when only their apparently unconscious action is required. It is afterward allowed us, time furnishing the perspective, to review the march of eventful circumstances and obtain a proper mental sketch of their significance. This is no doubt more or less, perhaps more rather than less, the case with the progress that is making in these times with regard to religious faith. We can most of us see that ecclesiasticism is engaged in shedding its skin and preparing for a renewal of it; that religion is passing from the legal to the spiritual conception; that the old and knotty problems of theology are being solved by simply being *dis*-solved; that faith is growing broader, more rational and inclusive; and that the letter is giving place to the life!

The stir is felt and is visible in all the churches, save the crystallized and encrusted Roman organization. Protestantism, wherever Christianity holds up its banner, is acknowledging more and more the fact of a spiritual impulse that is allied closely to the rational view. Religious faith is becoming more reasonable; and it is of the first importance that humanity should become religious on its reasoning, as well as on its consenting side. Christianity, by which is meant the body of pure principles inculcated by Christ, needs to be placed in such a position relatively to human nature that the latter can accept it readily and gladly. In short, what is wanted is that there shall be as thorough and complete an understanding as possible between Christianity and humanity, the latter being in its normal and healthy state. It is believed that we are steadily coming into that desirable condition. The state of the churches shows it, the fact being quite as well betrayed by their defensive efforts as by those which are more openly defiant and aggressive. There is no branch of the Protestant Church which is not now profoundly affected with this new movement.

This return to a healthier and more reasonable religious faith is secretly welcomed even where it is openly combated. Human nature, which is of larger scope than the human mind merely, works by ways which are all the more mysterious because on the surface they appear to be inconsistent and contradictory. But we need pay no attention to anything but tendency; if it is directed to the attainment of larger views and a deeper experience, we may be sure that that will be the goal finally reached. Messrs. Munger, Merriman, Gladden, Abbott, Smith and others (each in his own ecclesiastical order) are giving continual proofs of this larger outward and onward movement: the first-named is on record as saying that: "Every human being will have the fullest opportunity for attaining to the end of his creation as a child of God. Every human being will receive from the Spirit of God all the influence impelling to salvation that his nature can endure and retain its moral integrity. No human being will be given over to perish while there is a possibility of his salvation. These are the very truisms of the faith; its trend, its drift, its logic, its spirit, and its letter, when its letter is interpreted under the spirit. And they are equally the demand of the human reason."

The idea of commending any sort of conception regarding religion to reasonable beings for their acceptance, while insisting that they shall not use their reason in the process of that acceptance, but swallow what is offered by human hands as if it came from the divine, is too absurd to produce any effect but to provoke the ridicule and sarcasm of all people of ordinary intelligence. And the absurdity is beginning to be seen more and more, so that it acts medicinally on faith to purge it of its element of superstition. The idea of seeing without using the eyes is fast being abandoned.

Rev. Mr. Merriman rightly regards the scriptures as literature, like Mr. Heber Newton of New York; and that the Bible was made for man, and *not* man for the Bible. He announces his belief in the spirit of God as a continual force and power in the world; not as something which acted once and can never be expected to act again. The truth which has been revealed to man through Christ and *man's own consciousness* is to find a better and broader expression than it ever had before.

Despite the bombardment so persistently pushed, against the apostles of advance among the theologians, from the batteries of *The Congregationalist* and other supporters of the Phelps and Edwards sort, who would rather go back instead of forward, and crawfish rather than progress, the improved because wider and more reasonable views concerning this life and its results in the future state, continue to find adherents in ever-increasing numbers, and on every side. The fossilized servants and agents of Old Theology, who are happier with the Devil than without him, and think Hell necessary to the true glorification of God, may cling to "the law" and fight for "the testimony," leaving the spiritual, which is the living, part of faith to shift for itself, but theirs is surely a *losing* fight!

The present restlessness in the world of theological thought is due largely to the fact that the teachings of literature have prevailed over the teaching of systems of theology. One covers the breadth of human life; the others travel a dull round in a small world of their own creation. Humanity has outgrown Old Theology, and wants something besides its husks to feed upon for spiritual nourishment. But it cannot expect to assimilate what it cannot accept to begin with. The problem is, how to reconcile religion with life. Authority has kept them asunder too long, and the latter yearns for the termination of this unnatural separation. The priests and preachers refuse to distribute the Word unless it comes from a loaf of their own baking. If people will not believe as they tell them to, then the people must be damned eternally for their rebelliousness and lack of faith.

But human nature is waking up to see that it was never given to priests and preachers, nor to any other order of men, to limit the life of human faith or to say what constitutes rebellion to God.

And here we have the struggle going on all around us. It is not more a visible fact, challenging continual comment, among the Congregationalists than among the Episcopalians, the Baptists, and the Presbyterians. As the Sunday *Herald* of this city candidly confesses: "Hardly a week passes when the religious or secular press does not contain statements indicating that ministers and people are escaping from the thralldom of a dead theology, and entering upon a system of religious truth that 'seeks to replace an excessive individuality by a truer view of the solidarity of the race.'" The old house is not large enough to contain its tenants. A broader life in all directions necessitates a broader faith. Men are learning to respect the divine authority only as it operates within their own consciousness; they refuse to accept any merely human authority, whatever the pomps and shows of tradition and of circumstance that clothe it for a more imposing effect, as the divine authority which can be felt by them only in the channels that have been divinely appointed. And so the era of superstition in all its shades and forms is going out, and the era of a genuine and living faith is coming in: And the power of the New Dispensation of SPIRITUALISM is nowhere more clearly shown than in this stern demand which it puts (through its demonstrated revelations) in the mouth of general and universal humanity in this age, for a wider measure of liberty to apply unfettered reason to the consideration of the details of every department of present life and future destiny.

The Blair Education Bill.

The United States Senate does not manifest that alacrity of spirit it was expected to show in dealing with the above important measure, whose scope includes nothing less than the vital interests of the whole country. The measure is intended to give national aid to public schools. A thoroughly informed writer addresses the public through the Boston *Herald* to make a number of important statements in relation to its merits and claims. The educational situation of the country is practically this: Of our ten million voters two millions, or one fifth, are censused as illiterate. The writer quotes a North Carolina representative in Congress as saying: "The number of people in our State who do not know their alphabet is larger than the number of votes ever polled there for Governor or President." But for the missionary spirit and effort of a few men and women, the condition of the freedmen of the South today would be little better than that of the natives of Central Africa. The writer in the *Herald* arraigns those who for all these years have had control of the national finances for squandering millions in enterprises for enriching corporations and individuals, while leaving the whole care of our illiterate citizens to private charity.

To the objection offered that "federal aid for free public schools will pauperize States receiving it, and thus destroy the spirit of self-help," the writer pertinently replies with the inquiry: "Does the public school pauperize the districts or towns receiving such aid? Do the scholarships in colleges pauperize the students who share their benefits, and destroy the spirit of self-help among these struggling young men and women?"

Minnesota has a school fund of over six million dollars, the gift of the national government, in lands for school purposes, that nets an annual income of over three hundred thousand dollars, with which she supports her admirable school system, including a State University. In the theory of the objector, rightly reasons the writer referred to, Minnesota should have now a petty pauper spirit, instead of being the vigorous young State she is. And he pushes the argument to say that the erection of custom-houses and post-offices and the improvement of rivers and harbors in different States was never yet charged with destroying the spirit of self-help or pauperizing the State receiving it. The Blair bill, on the contrary, is calculated to stimulate the spirit of self-help. It expressly provides that no State shall receive more help from the treasury than it expends itself for free schools.

The Blair bill is only a temporary measure, its operation being limited to a term of eight years. If at the end of that term it shall be proved to be no further necessary, it may be discontinued. The amounts to be expended under it are graduated from seven millions the first year to fourteen millions the fourth year, and then to be gradually diminished again to the point of starting. The sums named in the bill are to be appropriated among the different States in the ratio of the illiteracy of their populations. Massachusetts, for an illustration, would be entitled for her share to over a million out of the seventy-seven million dollars proposed to be disbursed from the national treasury, because, according to the last general census, there were 92,080 persons within her borders, mostly foreigners, or descendants of foreigners, who can neither read nor write.

The Boston *Herald*, commenting on this communication in its own columns, chose to take exceptions to its statements and reasoning. It reminded the writer that he certainly would not ask the national government to interfere in aiding the illiteracy of New York and Boston if it were the only illiteracy of the country, because these two cities are able to take care of it themselves. He assumes, it adds, that the South is not able to do this, and the *Herald* takes issue on this point with him, asserting that the South *is* able to do it, that she is making a decidedly healthy improvement in her method of dealing with illiteracy, and that it would be a great pity to interfere with a system which is producing such good results. Men always appreciate that best which has cost them something. The healthy communities in education, in religion, in charitable enterprise, are the self-reliant communities. Our whole system of common schools is based on the support of the people among whom it exists.

The case of Minnesota, the *Herald* says, is not singular, all the other States having been treated as she has. She has not received any outside aid. Her school-fund comes entirely from within her own limits. The government gave her the millions of acres which she could not before tax, and this gift constitutes her school-fund. She owns it. But she owns it not from purchase, having paid nothing for it. Why is it not just as much government aid for education as if it were "doled out" to her from the treasury? The example of Connecticut is cited as directly discouraging any reliance on an outside fund for educational purposes.

Yet so distinguished a lawyer as Senator Evarts of New York has the rashness to support the bill in the face of the *Herald's* opinion. He remarked that it had received ample illustration and elucidation, full argument on the constitutional points, and full discussion of the topics of prudence and discretion. He said he was not able to see any difference between the Blair bill and the memorial of the trustees of the Peabody fund presented to Congress. Those, said Mr. Evarts, who looked at the situation of illiteracy in the States most to be affected by the bill felt that there was no time so good as the earliest time to deal with the mischiefs and dangers which it threatened. He confessed he did not look with complacency either on that political scheme or that personal or social feeling which treated the situation at the South as a situation of the South; it is a situation of the United States.

The people of this country, said Mr. Evarts, had made up their minds that there should be no ignorance where it was in the power of the State, and within proper limits of the United States, to prevent it. Mr. Marble, the Superintendent of Common Schools in Worcester, Mass., had written a letter on the subject which Mr. Evarts scathingly criticised, characterizing it as a "poisoned arrow in favor of ignorance." If, said he, education is not to dissipate the dark cloud of ignorance that rests over the South, that cloud would grow darker and descend lower. If ignorance could not be lifted from the low level where it now rested, it would not stay there, but would go lower and lower, and would become brutal, savage and hostile.

In his criticism of Superintendent Marble's letter, Senator Evarts made frequent quotations from its text. Mr. Marble says that the people of the South are waking up to the necessity of public education, and "it is only through this public active interest that a good system of schools can be either established or maintained." Agreed, says Mr. Evarts; but is not a little money to be used in this active pursuit of knowledge? Is it not necessary to provide a salary for even a Massachusetts school superintendent? And is it not desirable that there should be some *treasury* from which to make these influences of material aid correspond with an active service? That is the very bottom of the movement, in fact; yet we are told by Mr. Marble to leave the people to themselves in the matter. How long before that activity will fail utterly for lack of means to accomplish the result within this generation?

Then Mr. Marble says the people of the Southern States are as able to establish their own schools as any of the new Western States have been or are to-day, and as well able as any of the older States were at the beginning. And this, observed Mr. Evarts, is the reasoning on the similarity of the situation between the great population of the South under the social catastrophe that precipitated both poverty upon them and needs and burdens of education not proportioned to a growing community either early in New England or late in a frontier State. And Mr. Marble is afraid, besides, that such large distributions of money would be largely wasted in an eager scramble to see who would get the most. Mr. Evarts was willing to leave that to the representatives of the different States.

As to being frightened by the naming of such great sums, Mr. Evarts stated that the city of New York spends in education within its own city boundaries nearer four than three millions every year, and, burdened as it is with taxation, it never grumbles about its school-tax. Any efforts made to reduce the people's burdens never affect the school-tax. In the public opinion no question is ever raised in regard to the honesty and the intelligence of that distribution. When you have a condition of things, said Mr. Evarts, where a State is impoverished and has a burden abnormal, and is wholly unsettled by the ignorance that is thrown upon it, are we to be turned off by namby-pamby talk, such as "Why, you will get along just as well as they do in New England, and just as well as they do in the West." He characterized it as paltering with serious considerations to present these ideas.

The Worcester Superintendent of Schools brought up his final objection to the Blair bill, which he rested on the general principle that in this country it is the duty and the privilege of the individual to provide for himself and take care of himself, and it is not the duty of the government to act the fond parent toward the people of this country. To which Mr. Evarts replies by merely pointing to its absurdity. A New England school superintendent declaring that the principle upon which this country has grown is that a man shall take care of himself, and that parental education is the proper mode to secure free and equal representation in politics and government! Good heavens! he exclaims in his astonishment, what a fate, if we are to be crushed by paternal education through public schools! How have we ever managed to get along with this crushing weight of paternal education upon our shoulders for two hundred and fifty years?

Hanging for Heaven.

The Baptist clergyman who administered what they are pleased to call "spiritual consolation" to young Nowlin who was hanged at East Cambridge a little more than a couple of weeks ago, had the grace to assure some one with whom he afterward talked on the subject, that the executed criminal went to heaven at once. Since his taking off, the suspicion has almost become a conviction that Nowlin was the murderer of the poor Chinaman whom he might have seen counting up his little hoard which was to be an ample fortune for him in the native country to which he was all ready to return.

The Boston *Saturday Evening Gazette* is encouraged to express the hope that Nowlin certainly did go to heaven immediately after being strangled, and that it will find no fault with his clergyman on the momentous occasion if he will only acknowledge that the youthful criminal's victim, who was so suddenly sent to his account, found a safe harbor in the same good place. It thinks that too much sympathy is wasted on the murderer, and too little on the murdered, by a certain class of orthodox Christians. And that is our opinion too. It is not only unreasonable, but it is positively indecent.

The San Francisco *Argonaut* devotes a page of one of its recent racy issues to this subject, which really challenges public reprobation. The ministers are carrying matters with too high a hand. After describing the cruel and barbarous scenes that transpired at the execution of a citizen who would have none of the prayers or promises of these skin-of-the-teeth soul-savers, it reminds its readers that it was not dissimilar to scores that have preceded it. What is the most remarkable fact in so curious a condition of things, it observes, is that the more desperate the murderous act, the more notorious the criminal, the higher is the enthusiasm for his conversion and for the saving of his most precious soul. And it proceeds with a striking illustration:

"A good workingwoman, a decent person, a virtuous wife, had somehow aroused the passionate resentment of a worthless, brutal, drunken husband; and while she was eating a meal in a Merchant street chop-house he entered, and, coming behind her, seized a carving-knife, and killed her by cutting her throat. For the cowardly crime he was tried, convicted, and sentenced to death. Around him women hovered, priests prayed; and finally on the scaffold it was announced that he had 'experienced religion,' had 'found Jesus,' had 'made his peace with God,' and was about to die in the 'assurance of a happy immortality.' He mounted the gallows to make his dying speech, and with a face all aglow with the assurance of a happy future with angels in singing hosannas to the Lord, announced that his only sorrow and regret was that, in that state of bliss to which he was going, he could not expect to meet his poor murdered wife, who had been cut off in her sins with no opportunity for repentance, and who by reason thereof would be compelled to spend an eternity with lost spirits, in that place where there is weeping and wailing and gnashing of teeth, where the worm dieth not, and the fire is not quenched! And the wretch died with a smile on his hypocrite face, and his vile carcass was cared for by a Christian burial, with the ceremonials of a Christian church."

Can a grosser or more wicked travesty be pronounced on the popular profession of religion after the requirements of Orthodoxy than is contained in the foregoing recital? We do not see how it is possible. If religion can be reduced to such shocking contradiction to reason and justice as this, it can easily be made to serve any purpose whatever.

The Doctors, not the People, are the Complainants.

John Fox's celebrated "Book of Martyrs" records the lives and sufferings of certain religious reformers, and the cruelties practiced upon them by the Divinity doctors and magnates of their day. That the Allopathic doctors of the State of New York are furnishing materials for a history hereafter to be written, of the persecutions experienced at the present time, by reform physicians and healers at the instigation of the self-styled "Regulars," is evident from the following in the New York *Sun*:

"ALBANY, *Feb. 7th.*—The eighty-second annual meeting of the Medical Society of the State of New York began this morning at the City Hall. The President, Dr. Loomis, delivered his address. He said:

'The Medical Society of the State of New York has caused the arrest of eighty-five illegal practitioners, of whom sixty-five were convicted. Of these ten were sent to prison, while the others were fined in the aggregate almost $6,000.'"

This self-gratulation on the part of the proscriptive New York M.D.s foreshadows what *may* occur in Massachusetts should the Regulars here secure a legislative act giving to them a monopoly of medical practice. Friends of freedom in matters remedial in the Bay State will do well to remember that "eternal vigilance" in this case as in every other "is the price of liberty."

☞ There is a trance-medium in Charlestown who says he gives more sittings to people who belong to the Church than he does to professed Spiritualists, and that the former are not half as skeptical as the latter. So the theologians are slowly but surely coming into the knowledge of direct spirit-communion; and by-and-bye, we suppose, they will aver that they have always been Spiritualists. The seed that has been sown upon barren ground is rapidly taking root.

☞ The *South Jersey Republican* informs us that Mrs. Nancy Peebles, the mother of Dr. J. M. Peebles, passed to spirit-life from the doctor's home in Hammonton, January 7th, at the advanced age of nearly ninety years.

MRS. B. F. SMITH, 25 Whitman street, Lawrence, Mass., desires her patrons to remember that her engagement in Boston will for the present preclude her holding *any* trance sittings at her residence on *Fridays*.

☞ The publication of the reports of the regular Tuesday afternoon circles at this office will be resumed in next week's BANNER.

IMPORTANT NOTICE.

Re-opening of the Friday Circles.

As announced in previous issues of THE BANNER, the Friday séances which have (with but recent exception) been for so many years held at our Public Free Circle-Room, were resumed on the afternoon of February 10th.

The place of assembly was crowded. Lewis B. Wilson, the veteran chairman, presided over the exercises with tact and ability. Miss Emily Chace, the skillful disciple of tachygraphy, was present to transcribe the thoughts of the revenant spirits, and Mrs. Nellie M. Day officiated pleasingly, as usual, as organist and vocalist.

All present were filled with admiration at the manner in which the guides of the trance medium, MRS. B. F. SMITH, of Lawrence, Mass., conducted the details of the occasion. The messages given through her instrumentality were brief, direct and to the point, and the meeting was evidently much enjoyed by those on the spirit side of life as well as by the listening mortals.

The following spirit-intelligences personally enunciated messages through the mediumship of Mrs. Smith, in a period of but little over one hour's duration: William Cushman, Hannah Brown, Eben Manson, Helen Chapin, Charles Atkinson, Sarah Childs, Irving Card, Mary Noyes, Samuel Oliver, Caroline Hill, Cyrus K. Ford, Hannah Markham, Frankie Nichols, James Lucas, Nancy Burpee, John Frame, William Ashworth, Maria Whittaker, and Henry Wilson.

These séances will be continued at 3 o'clock on Friday afternoon of each week at the Banner of Light Free Circle-Room, the services of Mrs. Smith having been secured for the present as the medial instrument.

☞ Mr. and Mrs. W. S. Butler started for San Francisco, for a stay of six weeks, on Wednesday evening, Feb. 15th.

☞ Read the card of Mrs. Sarah J. Penoyer, East Saginaw, Mich., on our fifth page.

☞ The address of Anna M. Twiss, M. D., is Watkins, N. Y.

That "Fresh Development."

To the Editor of the Banner of Light:

Some weeks since you published an account, from the pen of our friend, E. A. Brackett, Esq., of a novel and remarkable phenomenon he had repeatedly witnessed at the Berry séances in Boston—namely, the formation of a living human body, or "materialization," outside the cabinet, in full view of the audience—commencing as a small, luminous cloud *above* the cabinet and gradually enlarging and descending until it reached the floor, when it proved to be the fully developed form of his excarnated niece, Bertha.

This account, I observe, was copied by your London contemporary, "*Light*," prefaced by the somewhat dubious remark that "if his [Mr. Brackett's] observation be correct," it "points to a fresh development in that department of investigation."

I am happy to be able to give testimony in corroboration of Mr. Brackett's observation. It was my privilege to be one of a company of about twenty persons, a few days since, at the same séance-room, before whom the same phenomenon was twice repeated, in (so far as I can judge) a most unmistakable manner. It was very curious as well as marvelous to watch the gradual but speedy development of these forms, with all our eyes fixed upon them. First appeared a dimly luminous object above the left-hand corner of the cabinet, which looked like a piece or roll of white gauze held by unseen hands; it grew larger, as if folds were being shaken out, elongating downward. Then, at about the ordinary height, a head, shoulders and arms came into view. Next the whole form, clothed with appropriate drapery, was visible, the feet standing upon the floor, when the gauze was dropped from above as a mantle or scarf upon the head and shoulders. Then the form started forth and bounded across the room eagerly to greet some friend in the audience. Both these forms appeared to be recognized and to hold affectionate interviews with their friends, who were strangers to me. Possibly(?) we were all victims of hallucination, but if so, how shall we ever know that we see anything when we think we do?

A curious fact in connection with these apparitions was that, in both instances, while these forms were developing, other forms emerged from the cabinet and tried to go to their friends, but seemed unable to advance more than a few steps—apparently because the force or material was being so largely used in the other direction. One of the forms last mentioned, finding, after several attempts, that she could not reach the person sought, retreated to the cabinet; but the other paused a short distance in front of it, and began to sink as if into the floor. In a few moments nothing visible was left of her but a little patch of white fabric on the carpet, which soon disappeared entirely.

Allow me to add that both Mr. and Mrs. Brackett were present, but neither of the forms so mysteriously appearing, in this instance, claimed to be their relative, Bertha; and I heard Mr. B. remark, toward the close of the séance, that probably Bertha would not appear. But soon after, I noticed a small white object upon the carpet near the wall, about midway between myself and the cabinet, perhaps four or five feet distant from both. It appeared to move, and as I watched it, it grew larger, rose up, and suddenly developed into the form of a young maiden! She rushed at once into the arms of the Bracketts, and was warmly greeted by them as "Bertha!" How she managed to crawl up through the floor, without a trap-door, I shall not attempt to explain.

I will not trouble you with further details of this remarkable séance. It was full of puzzling surprises to myself and apparently to others. Besides the two forms which seemed to descend from above, as described, no less than five others (one claiming to be a relative of mine, and giving her name), sprang into view in most mysterious ways, outside the cabinet, in different parts of the room, and some twenty-five or thirty emerged from behind the curtains of the cabinet—two and three (males and females) being often on the floor at once, and most of them appeared to be identified by friends present. Indeed, "the gates" seem to be "wide open" at 55 Rutland street.

Yours truly, A. E. NEWTON.

Arlington, Mass.

☞ Dr. G. W. Merrick, of Adrian, Mich., who has taken THE BANNER for twenty years past, sends us his photograph, accompanied by good wishes—for which he will please receive our thanks. Should he survive till next July (22d) the Doctor will have attained to eighty years of age.

Closed on the 22d.

Wednesday next being the one hundred and fifty-fifth anniversary of the birth of Washington, and hence observed as a national holiday, THE BANNER OF LIGHT ESTABLISHMENT will remain closed during that date.

Parties having advertisements which they desire to *renew* for the issue of Feb. 25th must have them at our Counting-Room by 2 o'clock on the afternoon of Friday, Feb. 17th.

Correspondents must see that their matter intended for THE BANNER of Feb. 25th is at this office early on Monday morning—as the last forms go to press that night, in order to gain the holiday at the press-room. Local Societies are *especially* notified.

"Four Bigots."

Rev. Dr. Talmage, who is giving a series of weekly "talks" in the lecture-room of the Brooklyn Tabernacle, created much amusement on the evening of the 10th inst., when he discussed the subject of "No Room in Heaven for Bigots." We have space for only a portion of the remarks of this eccentric preacher, but give enough to show the drift of his argument. He said:

A message by the "Union Terrestrial and Celestial Telegraph" has just come. It announces the startling news that there is great excitement in the Celestial City. It seems that in the "House of Many Mansions" there was a great banquet, and all the princes of heaven were present. In some burglarious way as yet not found out, there were four bigots that got through the shining gate—a Presbyterian bigot, a Methodist bigot, an Episcopal bigot and a Baptist bigot. They found their way to the banquet hall, and pushed in upon the guests. The music ceased, the grapes of Eschol dropped on the golden platter, and hands uplifted in shock of amazement. The Presbyterian bigot appeared with an armful of Westminster Catechisms, and proceeded to distribute them among the banqueters. "What is that?" cried one of the princes of heaven, who turned out to be Robert Hall, the immersionist. "Do n't you know what that is?" cried out the Presbyterian bigot. "Then I move Robert Hall be expelled!" "No, no!" cried a hundred voices; "that great soul has been here fifty-seven years, and brought up a great many with him from Bristol and Leicester." But the Presbyterian bigot said: "All this matters not if he does not adopt the 'Westminster Assembly Catechism.' I know from that he must have been elected to be damned. Out with him from the gates of heaven!" [But the matter ended by his *own* expulsion, as unfitted by his narrow nature for heavenly companionship.]

The speaker concluded his remarks by saying that he believed the time would come when union and tolerance would take the place of dissension in the theological ranks.

Mr. J. J. Morse's New Book.

In a volume bearing the title "Practical Occultism," the exceptionally fine inspirational lecturer, Mr. J. J. Morse, places before the public a course of seven lectures of great value not alone to Spiritualists but to all thinkers whose minds go forth in search of truths concerning this life and the one that follows it, and the mutual relations of the two worlds and their occupants. The method of treatment adopted by Mr. Morse, or the Intelligences controlling his utterances, is designed to be antithetical to the speculative theories that some are endeavoring to introduce. The opening lecture refers to the trance as the doorway to the occult. Two lectures are devoted to a full and explicit presentation of mediumship, and after other matters are dealt with in the intermediate lectures, the volume outlines the natural, spiritual and celestial planes of the Second State; the Soul-World: its hells, heavens and evolutions; life, development and transition to higher states in the spirit-world. A more extended notice of the book will be given in these columns at an early date.

☞ Samuel Coon in the *Golden Gate* says: "I know clairvoyance is a truth, for I have tested it. I have heard a person deliver a lecture or discourse whilst in a profound, magnetic sleep or trance, and I do not doubt that others have witnessed the manifestations claimed by Spiritualists to be facts." So do we and thousands of others know it to be a truth, demonstrating, as it does, that decarnated individualities can and do manifest to earth's people by and through clairvoyant subjects, thus demonstrating beyond the peradventure of a doubt the sublime fact of the immortality of the soul. Mrs. J. H. Conant, for twenty years upon our spiritual platform, was not only clairvoyant but clairaudient as well. She could see and converse with her spirit-friends at any time—hear what they had to say—and they would act as messenger spirits for her when she desired to have them do so. Yet a skeptical world continues to doubt this momentous truth—even those who should be the first to embrace it—and cast ridicule upon those who have been convinced, and who are earnestly endeavoring to impart this knowledge to their fellow-men.

☞ We print on our seventh page an editorial (or copious extracts therefrom) appearing in *Earnest Words*, issued by a company of the same name at 1308 Broadway, New York. The managers of this lively publication announce that they propose to "employ all the means at our [their] command for the repeal of that disgraceful doctors' bill surreptitiously squeezed through the last session of the New York Legislature," adding that "Despotism, whether in the disguise of morality or medicine, is doomed to short shrift in this State soon as the people detect its sinister designs."

We welcome this new apostle in a field of effort in which THE BANNER has been called in the past to do much, and we hope useful labor; and trust that the anti-medical monopolists of the Empire State will see to it—in a pecuniary sense—that our new ally's *Earnest Words* are not spoken in vain.

☞ A late Washington paper says: "We fear the Springfield *Republican* does not fully appreciate the Mergenthaler Printing Machine. In a notice of it that paper remarks: 'It will be many years, however, before a machine can meet the demand of a daily paper. The necessity of frequent changes to conform to the latest news, or the proof-reader's and editor's corrections, pushes this machine well into the future as an effective conspiracy against the old time-honored printing-case.'" This is about what we said, when we were sent for to go to New York by the inventors of a similar machine several years ago, in order to give our opinion of its practicability. From what we know of the new "printing machine," it is the old affair, improved somewhat, and will result, as the other did, in a failure. When the world arrives at perfection, that printing machine will succeed—not before, in our humble opinion.

Mrs. Clara A. Field will speak for the First Society of Spiritualists at St. Augustine, Fla., every Sunday afternoon and evening during the season, or until further notice. She will lecture week evenings within easy distance of that city. She can be addressed for such engagements at the Magnolia House, St. Augustine, Fla. Mrs. Field is an authorized agent of the BANNER OF LIGHT for the taking of subscriptions.

Occult Telegraphy.

To the Editor of the Banner of Light:

In your issue Feb. 4th I read with much interest—being his son-in-law—the message you received from George W. Morrill through Mr. Rowley's Occult Telegraph. Upon reading the letter I at once called on Mr. Rowley, telling him the letter in THE BANNER from Mr. Morrill, whom I had known, led me so to do, hoping thereby to receive something myself, and was much disappointed when told that they used the control for medical purposes, and that there was not one chance in a hundred of my getting anything else. I of course decided to sit for a diagnosis, and the following is in part the result. I would here say that both Mr. Rowley and Dr. Whitney were entire strangers to me.

Dr. Wells (the controlling spirit)—I wish you good-morning.

C. W. W.—Good-morning, doctor.

Dr. Wells—I do not feel as though you care particularly for a diagnosis, as you have no serious ailments; there are a few minor points, however, in your case that might be well to mention. We are glad you read the account from your father.

Mr. Rowley—I guess he is wrong.

C. W. W.—No, the Doctor is right.

Dr. Wells—He knows; he married his daughter.

C. W. W.—Yes, that is so.

Dr. Wells—It is; and there is another dear one you wish to hear from—a lady closely connected to both him and you; his daughter and your wife. I wish they would come and speak for themselves. She passed out not long after her father.

Mr. Rowley—I do not know what this means, but Dr. Wells says, "The bath was unfortunate for him."

C. W. W.—I then explained that Mr. Morrill was taken suddenly ill while bathing at the Adams House in Boston, passing out of the form almost immediately.

Dr. Wells—It was asthenia as regards the nerves of the heart and circulatory organs.

Mr. Rowley—The Doctor is trying to give me a name—Jut, or Jessie—but cannot quite get it.

C. W. W.—Is it not "Jettie"?

Dr. Wells—Jettie! Jettie! She is so pleased because you recognize her. You see, we hold this gentleman so closely to medical subjects, we form a magnetic circle around so strong, we can almost control it. Now wait a moment: see if your beloved wife, who now has her arms around you, cannot talk with you. If she gets control do not interrupt her to break the connection—the laws are so delicate that bind spirit and matter together.

Here followed a long and to me dear letter of an entirely personal nature, when her father took control:

My Dear Son—I will only say a word, for these gentlemen are too busy to take up their time now. Tell Mr. Colby I will explain about Dr. Kitredge when I get an opportunity again to manifest. Jettie is so happy that she can talk with you. Please remember me to everybody. It is all right, Charlie; I found it all right here; I am satisfied. I will come again sometime. My love for all my family is as true and deep as ever. May peace and prosperity and the guidance of all good spirits and their loving counsel be ever with you. Your father, GEORGE W. MORRILL.

If consistent with your usage, Mr. Editor, we who are most interested would be pleased to have you insert the above in your paper.

Yours truly, CHAS. W. WASON.

Cleveland, O., Feb. 6th, 1888.

ANOTHER REV. HEARD FROM.—In his sermon on "Hell in Home and Society," to his congregation in Masonic Temple, New York, last Sunday morning, Rev. Hugh O. Pentecost astonished his hearers by repudiating faith in the time-honored tenets of Christian belief that repented sins can be "washed away by the blood of the Saviour." The truth of the matter is, he said, that man must learn that human character can never be nobly developed by the inculcation of the absurd doctrine of reward and punishment and the remission of sins by somebody else's innocent suffering.

☞ One of our New York correspondents writes, under date of Feb. 10th, as follows: "I attended a séance given by Mrs. Effie Moss last evening, and am pleased to be able to inform the readers of THE BANNER that there has been a very marked advance in the manifestations produced through her mediumship since I saw her last July. She is an excellent medium for the full-form materialization phase, and I have no hesitancy in recommending all earnest and honest seekers for truth in this direction to visit her séances.

THE CO-OPERATIVE NEWS, having for its object an equitable division of the products of industry as a means of amicably and fairly adjusting the differences between the capitalist and working classes, is deserving of a wide circulation. Its presentation of coöperative principles, as advocated by the Sociologic Society, is clear and concise. The paper is published quarterly at twenty-five cents a year. Subscriptions may be sent to Mrs. L. B. Sayles, Killingly, Ct.

Our Mediums, against whom the darts of the enemy are constantly hurled, who frequently endure untold miseries in development, have given their strength, their very life in many instances, to serve the world that rejects them. Mediumship is the corner-stone of phenomenal Spiritualism, and it is phenomenal Spiritualism which has challenged attention, demonstrated continued existence, and rolled back the tide of materialism; hence every stab at mediums and mediumship by Spiritualists is really a desertion to the foe, a traitorous going over to the enemy.—*The Two Worlds* (*Eng.*).

☞ In our advertising columns will be found the prospectus of the BANNER OF LIGHT, which will define the scope and character of its teachings. THE BANNER is a clean, able and fearless exponent of the Spiritual Philosophy, and has a circulation that extends all over the habitable globe. It has a large corps of scholarly correspondents and scientific writers in all civilized countries. Specimen copies are sent free on application. — *Havre de Grace* (*Md.*) *Republican.*

Movements of Mediums & Lecturers.

[Notices under this heading must reach our office by *Monday's mail* to insure insertion the same week.]

Miss S. Lizzie Ewer, a successful test medium and lecturer, has held alternate Sunday lectures at Stratham, N. H., since November, and at Epping, N. H., Jan. 1st; at Portsmouth, N. H., Jan. 29th and Feb. 12th. Permanent address, Portsmouth, N. H.

Mrs. A. P. Brown of St. Johnsbury Centre, Vt., will accept calls to speak at points within practicable distance of her home, where she can be addressed for engagements.

J. Frank Baxter, the Sundays of the present month, is effectively working in Worcester, Mass. The first two Sundays of March he will fill engagements with the First Spiritual Society of New York City; and the last two in Norwich, Conn.

Mrs. Ida P. A. Whitlock will lecture in St. George's Hall, 603 Main street, Cambridge, Mass., Sunday, Feb. 19th, and at Fitchburg Feb. 26th. Would like to make engagements for March and April. She may be addressed at 143 Washington street, Dorchester, Mass.

Mrs. Lunt Parker has lectured and given tests for the People's Spiritual Progressive Union of Lansing, Mich., with good results, since its organization, and will continue until further notice. She can be engaged to lecture and give tests week evenings. Her address is: P. O. Box 343, Lansing, Mich.

Mr. J. W. Fletcher lectures and gives tests at the Grand Army Hall, Springfield, Mass., next Sunday afternoon and evening.

Mrs. H. S. Lake spoke at Brockton last Sunday, Feb. 12th, to one of the largest audiences of the season. She speaks there again next Sunday; subject: "The Industrial Problem from a Spiritual Standpoint." Address 566 Columbus Avenue, Boston, Mass.

Mrs. Mary A. Charter has been doing good work, we are informed, at Buffalo, N. Y. She can be addressed for engagements on her route to Michigan and Indiana, at 375 Michigan street, corner North Division street, Buffalo.

☞ The Berry Sisters continue to hold their séances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF.
(*In Six Stanzas.*)
STANZA ONE.

When the humid shadows hover
Over all the starry spheres,
And the melancholy darkness
Gently weeps in rainy tears,
What a bliss to press the pillow
Of a cottage chamber bed,
And listen to the patter
Of the soft rain overhead!

The Newburyport *News* of Feb. 7th says there is much scandal in Amesbury just now, in which a reverend gentleman there is involved. Send for parson Fulton: he will straighten it all out. There is altogether too much "free love" in the churches, both Protestant and Catholic, if the daily newspaper accounts are to be credited.

It does n't take much to puzzle children. Now one of them wants to know how the angels get their nightgowns on over their wings.—*Philadelphia Call.*

Buy Lizzie Doten's grand Poems of the Inner Life and Poems of Progress.

Some one has written that man was "cruelty itself, and hence could not be *refined*." Who was the author of that sentence?

Perhaps the hardest thing for the thoughtful man to understand regarding a rascal who tries to live both as a saint and as a sinner is that a man clever enough to carry on such a double existence for any length of time should not be wise enough to see that exposure and disgrace are sure to overtake him in the end. Hypocrisy may indeed be the homage which vice pays to virtue, but in the end vice receives additional punishment for rendering that homage; for while the world sometimes looks leniently upon a downright rascal, it never forgives a sneaking hypocrite.

Circulate extensively Prof. Henry Kiddle's grand pamphlet *in re* "The Seybert Commission."

The recent explosion of the powder mills at Wapwallopen, near Wilkesbarre, Pa., was a terrible affair. Besides the loss of life and the injuries to individuals the destruction of property has been great and will cause much suffering in that section. William Teets, one of the young men killed, had a presentiment that something terrible was going to happen. Before starting from home to go to work that morning he told his sister of his fear, and said he did not want to go to the mill.

Frank Granger, the brother of Maude Granger, has brought suit, through Milnor & Willis, 229 Broadway, New York, against the New York *Sun* for $25,000 for libel.

Mr. Parkhurst, the new editor of the *Zion's Herald*, has had a very varied experience, and brings to his new position such a wide knowledge of life that we expect to see that sectarian journal a much more interesting and readable sheet than it has ever been before.—*Boston Evening Record.*

This is true. But how dare you call the *Herald* an "interesting and readable *sheet*"? Does not our daily contemporary know that some hypercritical critic is liable to call it to account therefor?

TO WHOM IT MAY CONCERN.

Be as wise as a serpent,
And harmless as a dove,
If you would have a good place
When you go up above.

The Essex Merrimac chain-bridge, two miles above Newburyport, was built in 1792. The chains were forged by resident blacksmiths, from Swedish iron, and are said to be as strong to-day as when first manufactured. The New York and Brooklyn bridge was patterned after the Essex bridge.

Nothing is so grateful to the interviewer as scandal. He thrives in it like eels in mud. He revels and rolls in it until it covers him like a coating of slime, obscuring every vestige of the man.—*Jeannette L. Gilder.*

The new portrait of John G. Whittier is said to be a grand likeness of the poet. It was finished just as he had completed his eightieth year, and represents him, without regard to age, as all who are familiar with his writings have ideally pictured him. The poet and philanthropist, to be immortal in American literature, is expressed in every lineament, and totalus all of his facial indications of power and influence. The portrait is life-size. Issued by Messrs. Houghton, Mifflin & Co.

Captain Polly Bryan has been turned out of the Salvation Army because she would n't give up her bustle!

Mrs. Ella Wheeler Wilcox proposes an anti-gossip club. If she succeeds in founding one, we hope its projectors will make its membership extend to both sexes.—*Boston Record.*

The Atlanta *Constitution* says the Boston *Herald* is "mushy and slushy." Yes, it is, in so far as the Spiritual Philosophy is concerned.

Chicago people have eaten all the American potatoes obtainable, and are now importing thousands of sacks from Rotterdam. They are beginning to swear at the foreign vegetables already, and with apparent reason, for how can Rotterdam potatoes be sound?—*Boston Record.*

The good old Commonwealth of Massachusetts, notwithstanding its political idiosyncrasies, is one of the most prosperous States in the Union, otherwise its citizens would not at this time have on deposit the enormous sum of $302,948,624.08 in its savings banks. This goes conclusively to show that we are an industrious and frugal people, and that "the laborer is worthy of his hire." The women alone—458,376 of them—have on deposit in the 173 banks $131,779,298 73!

A PRINTER'S PROPHECY.

When the statesman Prince Bismarck shall die
All Europe will be "knocked into pi."

We recommend to correspondents to make their contributions as brief and pithy as possible consistent with the subject-matter under consideration.

There is a young lady in South Boston who positively declares that she is controlled by Henry Ward Beecher, although she admits she is not yet a "fully developed" medium.

A newspaper or an editor that people will not talk about are rather barren concerns. The editor who discharges his duties faithfully need not expect that all his readers will applaud his work—some will cuss him this week, and those who do not will cuss him next. His only course is to go ahead and say what he believes. He ought to be sure and believe something, for in this age people abhor men without opinion.—*The Star, Gatesville, Tex.*

If you want the best paper in the world, subscribe for the BANNER OF LIGHT and become possessed of a valuable premium at the same time.

Dr. Titus Coan, of New York, says that a man who sits with his back to a window faces a coffin. People who ride in the street-cars will take notice.—*Lynn Item.*

Mrs. Anna Colby, daughter of Mrs. Mary Hills of the Ocean View House, Salisbury Beach, died in this city on the 7th instant, at the age of 39 years.

The British Parliament convened on the 9th inst. The Queen's speech was very brief, as usual. Among other things, she avers that the government's policy in putting the Irish political leaders in prison "has proved eminently satisfactory." That remains to be seen.

The New Thought avers that A. J. Fishback, once a Spiritualist lecturer, has now entered the ranks of the preachers—of the "Disciples" variety.

New York dispatches, Feb. 14th, reported the falling of part of the Brooklyn Elevated Road upon a street car, on Broadway, near Sumner Avenue, whereby nine persons received injuries—four of whom were fatally injured.

A Chinese woman who kidnapped two married women at Shanghai, and took them to San Francisco, where they were sold, on returning to Shanghai was arrested, and broken on the wheel. After two days of fearful agony she died. The kidnapping created a great excitement in Shanghai.

A brakeman on a certain railway noted for its slowness lately told a passenger that he had been on the road for years. "Then," said the passenger, "this, I suppose, is your second trip."

THANKS TO MY FRIENDS who have sent me their names and subscriptions for my new book, a sketch of my forty years on the spiritual rostrum, and sequel to "The Life-Line of the Lone One." The work is now in press by Colby & Rich; it will be out early in March, and a copy will be mailed immediately to every one who has sent—or who *does* before Feb. 22d send—me one dollar and ten cents. When out, it will be for sale at the BANNER OF LIGHT Office, and duly advertised. It will be about the size of "The Life-Line," and better gotten up, with a fine frontis piece likeness, and I think my friends will say the chapter of poems is worth the price of the book; and I know many will say the one on what I have learned in the forty years is also worth it.

WARREN CHASE.

Special Notice.

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

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

"The Old Vegetable Pulmonary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*
J. F. JEANERET, *Secretary,*
41 *Maiden Lane, New York.*

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 15 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Chicago, Ill. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

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Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

John William Fletcher.

Report of Public Séance held Jan. 26th, 1888.

Spirit Invocation.

Infinite Spirit, Divine Essence, Life of all Life, Soul of all Soul, we would recognize the supremacy of thy power and wisdom in the glory of the marching worlds, in the changing of the seasons, in the ebbing and flowing of the tides, in the sunlight, in the shadow, in every experience that comes to man, but we would not seek to render homage unto thy name by any empty form, vain service or ceremonial, rather feeling within ourselves that, by the purity of our aspiration, by our devotion to truth and right, by our seeking to listen to the monitions of the voice that ever speaks within, we shall, in the attainment of higher things, render unto thee, our Father, the best and truest service.

We would at this hour that every earnest worker in the cause of humanity might feel descending upon him a power for the truth that knows no obstacle, that yields to no enemy; that, when opposition shall grow strongest around him, and friends fall, he might still, with his hand in those of the arisen teachers, with his heart beating responsive to their hearts, go forward to battle in the common cause and conquer in the end. May such workers never despair; may they see that trials come to test the strength that is within them; that opposition often seeks them out only to see that they are strong in the faith, and the truth to which they have given their thought and life.

May those earnest hearts who walk through the world, bearing a burden of human sorrow, who look downward instead of upward, who feel that their treasures have forever passed from human sight, see that after the night of sorrow comes the bright morning of fulfillment. May each and every one, whether called to battle in the world or living in the quiet circle of home, feel the influence of the spirit-world descend upon them, and receive from thee, our Father and our Mother, the assurance of thy presence and thy love until all life's work is done.

Unto thee, Infinite Spirit, and unto those who do thy will, do we commend the results of our work, asking that the blessing of peace may descend upon all, wherever they may be.

Light.

Mr. Chairman, it was my intention to have voiced my present thought through another organization, but opportunity has not well favored me, therefore I intrude myself upon your kindness for a few moments.

I have, in connection with other spirits who move along the outward pathways of earth-life, an important work to do, a great purpose to fulfill, and the difficulty is in finding those who are adapted to the work, who are sensitive enough on the one hand and positive enough on the other, so that they shall not be interfered with, either from the spirit or the earth side, in the performance of such duties as we spirits may place upon them.

The period to which I belonged, long since passed, holds slight connection with the present, save that what was then only known to the few, we are endeavoring to give to the world at large, that all mankind may see and understand.

In those earlier days it was much easier to accomplish our purpose than it is now, since those who were called by their desire and organization to work for the unseen world were able to come together in close association, either under the form of religion or of devotion to some law, and thereby excluded all external influences.

I am aware that you smile, at the present time, at the idea of a brotherhood, and that the monastery and the convent call forth severe criticism on your part. I shall agree with the spirit of what you say; and yet could the original purpose of these institutions have been preserved, you, who are students of occult law, could not fail to accept them, for this reason, that any person desirous of pursuing a branch of study needs to devote himself exclusively to that, to be removed from the excitements of society and the whirlpool of ambition, and in the quietness of his own nature, baptized by the influence of the unseen, gradually study the law, embody it within himself, and go forward toward the accomplishment of whatever purpose he may hold. The mind was not distracted then, as now; victory and failure, poverty and wealth, fame and renown were things of little importance, while to-day they stand first.

A teacher once said, in a pathetic way: "Seek ye first the kingdom of heaven," which is in reality the kingdom of the spirit, and then, "all things else shall be added unto you"; so, in the time in which I lived, the effort was to gain complete control of the realm of the spirit, and to try and compass the distance that separates the earthly from the spiritual life. To-day, however, in this age of civilization, as I think you call it, when everything is made to bend to the material purposes of men, and when art and science and education are only looked upon as valuable when they make a direct return in material things, the effort is being made to bring the knowledge of the spiritual condition to the same plane. Now that is a mistake. The cry of the present moment is to spirits: "Come to the earth and materialize; make yourselves material beings, that we on this plane may be able to comprehend your existence." The spirits are crying back again to mortals: "Do you spiritualize, and instead of asking us to come all the way from our sphere to yours, by your aspiration climb half the distance, and meet us on a common stamping-ground."

We shall never, sir, make a grand success—and when I use the word success I mean reach the highest result in any spiritual phenomena—until the spiritual idea is paramount, and until your workers shall be removed from any influence that jealousy or prejudice, envy or malice, may devise. The leaders of this great movement must be wise in the application of spiritual law. The phenomena are useful, not as the end, but rather as the beginning of truth; they are the stepping-stones that lead into the great temple. The workers in the cause, whoever they may be, who are possessed of occult and spiritual powers, need to be, to a certain degree at least, removed from the direct influence of the world. By that I am not advocating that they should live exclusive lives, that they should be shut out from the enjoyments and pleasures that the world may bring, but that in their avocation there should be some barrier between them and every shaft that may possibly be flying through the air, and the dignity of the subject, the glory of its truth, the mighty power that it will one day exercise, will only too plainly demonstrate how far away at the present time mortals are from apprehending its true genius.

There are some on earth whom I have visited in private, finding there a help and strength which I cannot find among the more promiscuous influences of the world. To those of that circle who may read my words with more than passing interest, I would say: Guard well the inner circle. The female element that you have introduced is highly essential for the accomplishment of the purpose in mind. Do not, I warn you, allow prejudice or any unkindly feeling to stand in the way of the work or the worker or our suggestions. You may have entertained them and felt that you were right in your judgment; but as there is one Spirit above, whom we are pleased to call our Father and Mother, remember also that all men and all women are his children and that each is related to the other by divine law; that no possible mistake can ever destroy.

Accept my kindest interest in all that you are doing, and if you but keep in mind these words they will accomplish the desired purpose and all will be well. Peace be with you till again we meet.

J. B. Porter.

I come from Orange, N. J. I would like to send this message to my wife Sylvia: My dear wife, I see how disappointed you are because I was not able to appear to you in the way that you thought I ought to; you could not recognize it as being your husband, since I did not look the same as when I went away. Well, I am sorry that you are disturbed, and when you give me another chance to come I will be there and try to look like my old self. I don't care to feel the way I did when I went away, but I will try to look the way I did, just for the sake of convincing you. Give my love to my daughter Ella. Tell her that my love is around her, and I think she has some power which, later on, will make it possible for me to come directly to her.

Tell D. M. that I walk and work with him, and shall, until we get the syndicate together to carry out our plan. It is hard work for him and for me to see what could be done and yet not be able to make people see it so they will take hold and help do it. They say time accomplishes all things, so we will have to trust in time, whether we want to or not, and keep the object right in view until we settle things into working order.

Now, Sylvia, don't think I am away in heaven or a thousand miles distant. I always loved to be with you when I was on earth. I loved my home and my family after my fashion; I love them still, and heaven is to me where they are; therefore I am at home. You never speak of me but what I hear you, and many times, when you go to bed, I am standing by you, trying as hard as ever a man could to make you see me. Good-bye for now, and God bless you all. J. B. Porter.

William Stevens.

William Stevens is my name. My old mother will be glad to hear from me; her name is Eunice Stevens, and she is a good, patient, kind-hearted mother, if ever there was one on the face of the earth. I wish I had known as much about that as I do now; I wish I had cared as much about it, for I am afraid I made my dear mother spend many unhappy hours on my account. I know she always said, "Well, it will be all right sometime." And when they used to say I was my own worst enemy, and talked to her about me—well, I won't say what—but she knows, she had a kind word always.

Now I have overcome that, and it do n't have any more effect upon me than as if I had never known what it was to be the slave to any habit; it is past, and I stand in the spirit, if I do say it, a son that she will be glad to meet and proud to own.

I come, mother, at this hour, because you need me. Louise has had a hard time of it; she suffers more than you know, but I can see, for I am by her side, and I know how much she endures, day after day and night after night, for you both; I send her my love. I am there, but I cannot make her know it. Jacob is here, and says: "I am not as homesick now as I was." My mother lives on James street, Boston.

Sadie Davis.

Oh! I must go. I must leave this world. I can only come back to the earth for a short time and then I must be away in the spirit. But it was hard to leave my mother and father, my sisters and brothers. Life was just before me, and when we look out on life from young eyes the world seems very beautiful indeed. I know that I must say "good-by." A kind friend soothed my last hours with her sweet and gentle presence, and I said to her, "If ever I come back I will give you a pass-word whereby you will recognize me." That was "God is Love," and I come back to repeat the same words now that were agreed upon then.

Dear mother! dear, kind hearted mother! although you have all the others here around you I can hear your heart call to me, and often in the evening, when you sit alone, you feel so sad and you wish so much that you could see my face again! I place my hand on your forehead and see you putting your hand up there, saying in your mind, "Sadie, is that you?" And then I touch you again and again, for I am there, happy to realize that you even think it may be me. Yes, it is I and as the hours pass by they are bringing us, dear friends at home, nearer together.

All the trouble with my lungs and throat has passed away, and I do not feel any earthly pain or care now, but sometimes when I see the tears in your eyes, it seems as if I must throw my arms around you and make you know that I live and love you, although my body is buried from sight. Wear sometimes for me a white flower; it will serve to make me know that you bear me in mind, and draw me nearer to you. Love to all, and bless you, until we meet. Sadie Davis.

Frances Roseer.

I have come here for weeks, trying to send a message, and nothing on earth shall move me till I do. My daughter, Celestia Mann, of Rochester, Mich., has been trying to convince herself that her mother lives, and I take this means as a test to come and answer the letter that she sent. I know how dark the clouds have been; how full of trouble, misgiving and uncertainty life has been, since I came to the spirit. Do not think, my child, that I am unmindful of it all, or that I would, if I could, allow a single shadow to fall upon your path, but it is best as it is, or at any rate, I am powerless to change what is sent. There are many present here that you know—many who love you.

B. often goes to Alfred; they are right about that.

Mother Mann, Mrs. Dexter and Hattie are all present; they join me in sending their love to you. Now, don't get discouraged; before we get through, I shall be able to make you know the reality of the life that I am in, but it is hard to find the way; the doors that are open are few, or if they are open they are so narrow I cannot get through them. It is not possible for me to come when *you* would have me, or when I *would*—I only come when I can. Best love to all; sweetest remembrances to you, my child, and when we meet there will be no parting. Frances Roseer.

Gertie Spratt.

My name is Gertie Spratt, and I want to send my love to my father and mother. They think it is strange I have not come before, but when they go anywhere I cannot speak to them, because the old trouble comes on in my throat. I died with diphtheria, and it makes the throat ache so bad.

I knew I was coming away, and I want them to know that I knew it, for my brother stood right there, with his hand reached out to me, and he said, "Gertie, be patient two or three minutes longer." I said, "I will if I can." He said, "Now it is all right," and it seemed as if he was on one side of the brook and I on the other, and I took hold of his hands, and all at once he seemed to draw me over the water to where he stood, and I could look back and see them, and knew just how bad they were all feeling, but I could n't say anything. So, if you please, just say that we are together, and not lost, but found, not on the earth with the winter and snow, the sickness and the pain, but in the bright home of the spirit, where the flowers bloom and the angels live, where all is peace and happiness.

Winona

Spoke for the following spirits:

Laura and Belle Balcomb.

Two very beautiful spirits come hand in hand from the home of the spirit, and give me the names of Laura and Belle Balcomb. They want to send a message to their father and mother, who live in Lynn, and say first to the mother that she must be patient, not to expect them to do impossibilities, because she knows that is unreasonable, but wait awhile, without expressing any opinion, until they shall be able to convince her as they have their father. Besides, the father has more chance to know about it, for he takes more interest in the subject generally, and goes oftener, which allows them to come. They wish to say that Anna has helped them to come to-day; indeed, it is largely through her influence that they were able to show themselves at all. They wish, besides sending their love to their father and mother, to send their love to Essie, and say that they will sometime be able to manifest themselves in the home.

Mrs. Thomas D. Lane.

Mrs. Thomas D. Lane, of Natick, would like to have her name registered. She wants to send her love and a message to her daughter Abbie. She is with her often, and wishes that she could sit alone, placing her mind upon her, in order to receive direct impressions from the spirit life. You may tell Mr. May that he need not laugh so much about Spiritualism, and think it such an absurd, ridiculous thing.

Love, my child, is the attribute of God; a mother's love will live forever, and I live, bearing in my heart always the love for you and yours. Trust your own impressions, take every opportunity you can to learn of the way of life, and you will find it, and your husband will find it, sooner than either of you think.

Ebenezer and Betsey Lord.

Ebenezer and Betsey Lord wish to send a message to Lydia and Cyrus, and to other friends in Corinth and Bangor, Me. They wish them to know that they were present at the celebration; the silver one went off a good while ago, and then was the golden one. Now there is only one more possible. They were present, and they say it is quite possible that may be reached. "We have just come to leave our names, because you will run your eyes over the paper many times hoping to see them."

Fidelity's Closing Remarks.

Kind friends, it would be expected, perhaps, that as I am one of the chief controls of the medium, I should make a few remarks that might take the form of a valedictory, since this is the last time, for the present at least, that we shall be able to speak through our medium in this place, that has already become hallowed by so many sweet and almost tender associations; but as the room, as we believe, is not to be longer occupied on Thursdays, we shall not say good-bye to our friends, because the work that we have begun will be carried forward in another way, taking with us about the same influences, and working largely upon the same line of thought.

There are so many spirits present, there assuredly ought to be other avenues through which they can express themselves, and while it would be our pleasure to be with you, under these present associations the lines do not always fall in the pleasantest places; yet wherever the duty is, it is our mission to take it up and carry it forward; therefore we shall not say good-bye in the sense of parting, or feeling that our work is at an end.

Every Thursday afternoon, at 1031 Washington street, we will give a circle like this, to which all friends will be cordially invited, as here. Without the least idea of carrying forward any work that will be other than for the mutual interest of all, on both sides of the line, whether in the earth or in the spirit, we shall endeavor to try and help those, unseen, who need help.

It remains to us to extend our warmest, kindest thanks for the courtesy we have ever received, for the decorum with which these meetings have been conducted, and the uniform kindness received by the manifesting spirits; and if, perchance, by-and-bye, as in the future is quite possible, we may come into closer relationship in the work, it will be with mutual pleasure to all concerned.

Now we shall leave you: and may you bear with you the benediction of loving spirits; may you feel it is not for persons that you have to work, but for the upbuilding of great, immortal principles; it is no matter who is working, if only the work is done. With the blessing of God upon you, with the communion of his holy spirits abiding with one and all, we shall say: God keep you. Amen.

Wayside Jottings.

To the Editor of the Banner of Light:

Dr. P. P. Quimby.—I recently met, professionally, with a lady from Maine, and was by her informed that the late Dr. P. P. Quimby had practical knowledge of and frequently exercised the gift of magnetic healing. She cited the case of a child afflicted with fits; Dr. Q., in ministering to this child, made passes over it, and finding that he stood in great danger of taking the disease upon himself, informed the parents that he could effect nothing for the sufferer, and gave up the case.

As there seems to be a marked determination at the present time on the part of the faith-curers, metaphysicians, etc., etc., to make out that Dr. Quimby was the first to advance the so-called "Christian science" nonsense as a theory, it will be well for all who hold to this claimed theory to investigate the truth of such assertions through the testimony of his old patients, instead of taking hearsay evidence upon faith and without question. As far as I can learn, Dr. Quimby did not know *how* he made the cure in certain cases, and trusted entirely to the results of the manipulations, in the same way as most magnetic physicians do: His back is *not* strong enough to sustain the weight of unreason which Mrs. Eddy's followers seek to place upon it.

Mental Tests of Spirit Identity.—As the physical phenomena in proof of the verity of spirit return are more generally written upon at present than the mental, permit me to take a backward glance at some of the evidence which has been afforded on the latter plane—the medium being the late Mrs. Mary M. Hardy, and my information being taken from a letter written by a reliable lady to her cousin—for the responsibility of both parties I can vouch: "I went," said the lady writer, "to see Mrs. Hardy. Little Frankie came and said a beautiful spirit was with him, who took the care of him; that it was his aunty; he also said another spirit was with him who had but just come to the spirit-world, and that it was his cousin; also that she met a man when she came to the spirit-world whom she did not know, but he told her he was her father. He also said: 'I want you to tell my mother that I come to see her every day.' I asked him how old he was; he replied, 'a little over twelve years'; he also said he had heard his mother say that Spiritualism was a 'humbug.' . . . I had many other good tests."

The lady who thus called upon Mrs. Hardy was an entire stranger to her, and resided out of the city. Every circumstance noted was true to the letter. The mother being a Baptist in belief, had often really made use of the word "humbug" in relation to Spiritualism. One of the other tests received was as follows: The medium said: "I see a large capital C, and it is for the spirit of a young man whom you know about." The lady could not think of any spirit who had "C" for the capital letter of his name, and so stated. The spirit then said: "My aunt resides near you, and you know her quite well." The spirit claimed that he was a son of a prominent man, and his aunt did reside, as he stated, near her residence, and the lady receiving these test messages wrote to her cousin, residing in Salem, Mass., and gave these facts as I have copied them from her letter. She entered life in the spirit spheres a few years since.

The Spiritual Kindergarten.—A friend writing me recently, expressed, as follows, a great truth, and one which the revelations of Modern Spiritualism fully endorse: "How futile are the lives of those who live only for money—if any such there be. Soon their little efforts at heaping up riches on the earth-plane must stop, and then they will of necessity have to go to the Spiritual Kindergarten in Summer-Land and begin the true education for a real valuable work of life. How great a benefit, then, is the life here of each medium for the manifestation of spirit-power and intelligence to this ignorant world—pointing out and revealing, as such instruments do with more or less distinctness, the *true* life of spiritual permanence in this dim night where matter engrosses and distracts the beings who must sooner or later rise to higher things."

Boston, Mass. A. S. HAYWARD.

OBSERVATIONS AND EXPERIENCES IN NEW YORK.

BY DR. DEAN CLARKE.

To the Editor of the Banner of Light:

My coming here was almost that of a stranger, for fifteen years had elapsed since last I had trodden the pavements of this metropolis, when on my way to the winter-green shores of far-off California, and never had I met the major part of the public and private workers, upon whom the mantle of the old pioneers has fallen, since my former brief visit. And now, though I have had a four weeks' sojourn, I have been about so little and met so few, that I shall not presume to add much to the light that has already radiated from here to the readers of THE BANNER. It is a difficult task to gain correct knowledge of the status of our cause in any of its great earthly centres, because its development is far more subjective, so to speak, than objective.

Doubtless its silent friends outnumber its outspoken ones, in all the great commercial hives of industry, ten to one, so that those who gain assurances of strength or comfort in persecutions from numbers in secret sympathy with them, might find solace in believing truly that Spiritualism is gaining ground and constantly making converts (such as they are,) in all circles—not the least among the nominal devotees to exotic religions. But I who value a census of the *faithful* only, ask myself if Spiritualism has any more loyal and stalwart adherents than a decade of years ago, here or anywhere near its cradle, and after looking carefully about, conclude to let others more sanguine answer.

It is not an easy task for anybody to fill the places of the heroic pioneers, like Drs. Gray, Hallock, Brittan, Judge Edmonds, Charles Partridge and others of their ilk, who gave power and position to the pristine movement, and left a large place vacant when they went to their great reward in the higher life.

Whether there are as many "bright and shining lights" where "Liberty" stands in statue with uplifted torch "enlightening the world," as in the days when those grand spiritual heroes were conspicuous, it might be invidious to attempt to say. Many devoted, sincere, self-sacrificing, active promulgators are associated with the Spiritual Alliance, and head the various small societies into which the workers aggregate according to their heterogeneous mental and spiritual affinities. Though, for one, I somewhat deplore the tendency to sectarian division among those who claim to have "no creed," I much more deplore the disloyalty of the many who join the various Christian sects with whose fundamental tenets no true Spiritualist can affinitize with fidelity to man and womanhood, and the teachings and principles of Spiritualism! The movement publicly is largely weakened, here and elsewhere, by the many "tories" who hunger after "the leeks and onions of the old Egypt," from which no spiritual Moses has yet been able to wean them. The artful coadjutors of the Church, whose emancipation from the flesh has not liberated them from servitude to its selfish interests and schemes for power, are now using their newest "device of Satan" to entrap our unscientific and unwary brethren with the "decoy duck" of "Christian science," which their earthly mediums attempt to disguise under the *aliases*, "Spiritual Science," "Metaphysical Healing," etc. Many of the weaker brethren who need a "*mind*-cure" to strengthen their reason are being seduced from loyalty to Spiritualism as a philosophy and a science of life, by the sophistry and claims to "higher methods" and "more progressed" means than spirit-magnetizers use.

No doubt the present Spiritual Dispensation is as badly troubled with "seducing spirits and doctrines of devils" as was the elder one in St. Paul's time, and "Christian Science"—Sciolism—is "chief among ten thousand"! Beware of its bizarre theories and seductive enchantments! I unqualifiedly challenge its champions to prove that God has ever given special spiritual power for healing or otherwise except through ministering spirits, or that they impart it through any other means than human magnetism, whether it be imparted by laying on of hands—Christ's usual method, and the means he taught—or whether it be imparted only through the magnetic sphere which emanates from and surrounds every person!

Returning to my leading topic, I may say that our cause here has the same obstacles, drawbacks and difficulties to overcome as elsewhere. The desire for leadership, the "dog-in-the-manger" disposition, the selfish apathy, and other manias which prevail elsewhere to the detriment of a healthy growth and a rapid progress, here somewhat retard the movement; but it is onward nevertheless, and there are several loyal and faithful advocates and defenders of the faith, and quite a large list of public and private mediums equal in gifts to any elsewhere. I have had the great pleasure of meeting several of the prominent workers whose names often appear in the BANNER OF LIGHT as contributors, and in reports of local meetings. To say the least, I am not ashamed of fellowship with them. Among old acquaintances I have met Dr. Dake, who is as enthusiastic and as successful in healing scientifically as ever; Dr. R. T. Flint, who is still successfully answering sealed letters; Mrs. Pennell, who is busy Sundays in a small hall, and through the week in her room, giving the much-sought-for tests; Prof. Kiddle, whose pen is mightier than the sword; and not the least of those coworkers of whom I am proud I have met in pleasant intercourse, Charles Dawbarn, whose profound and logical discourses are rapidly bringing him into notice and increasing fame. Bro. Dawbarn is doing our cause a great good by using his deep sub-soil plow in uprooting not only ancient superstitions, but their lingering relics sown in our spiritual field, among the good seed of our philosophy. Like myself, he is strenuously trying to inspire a greater love for the great truths and divine principles to which the fundamental facts of spirit intercourse ought to lead. With me he loves the phenomena—the symbol of an inner truth—not the less because he loves the higher truth and the more important moral and spiritual lessons the more. Do n't misunderstand me, I prize phenomena for all they are worth, but intellectual and spiritual development is to me the greater desideratum.

Among the efficient mediums of this city said Bro. Dawbarn introduced me to Mrs. L. F. Fosse, at 263 West 23d street, who, entranced, gave me a very interesting communication, encouraging for the present and prophetic of future good, which I hope may prove true. She gave me assurance of the presence of I. P. Greenleaf and Aunt Mary Stearns, formerly of Massachusetts, and brief words of sympathy and cheer from Eliza Farnum and Judge Edmonds. Mrs. Fosse is a lady of intelligence and refinement, and a most excellent medium. I have twice met Mrs. Parent, a lady of fine appearance and culture, and one of the best test mediums in the city. She does not use her gifts professionally, but for the benefit of the cause, of her friends, and the poor victims of 'vice in the public prisons, which, as an angel of mercy, she regularly visits. She is an honor to her sex and a messenger of light to fallen humanity. I called upon Mrs. Morrell, whose advertisement appears in THE BANNER, and while in general conversation she gave me one of the most accurate psychometric readings I ever had. Mrs. M. has a high spiritual development and is honest and reliable.

One of the best writing mediums I have ever seen is Mrs. M. M. Squier, 52 West 19th street. She is but little known, because of her recent development and modest estimate of herself; but from my experience and from all I hear I can commend her to public patronage as a first-class medium.

In the materialization department I have made no investigation save to attend one séance at Mrs. Williams's. That, I was told, was not as successful as usual, but I was satisfied that I saw forms and heard voices belonging to no mortal present.

Mrs. Wells is sitting exclusively for a private investigating circle, and under positively crucial tests has, I hear, completely demonstrated her genuineness. I have attended one of her dark circles, which was equal to those given by Maud E. Lord. Her public tests in Adelphi Hall are first-class, satisfying many hard-headed skeptics.

I have had my usual great pleasure of having a sitting with Dr. Slade for independent slate-writing, and in the presence of Dr. and Mrs. Dake I received, between closed slates that I had examined and *know* were clean, which Dr. S. and I held across my left forearm resting on top of the table, a very characteristic communication, signed Ed. Wheeler, in which our arisen co-worker expressed deep interest in my welfare, and assured me that in the higher life I should find ample compensation for services which have been so meagrely rewarded here. Several striking physical phenomena occurred at this séance, such as have been described by other correspondents. Dr. S. occasionally visits Societies, where he narrates his experiences abroad in a most graphic, amusing and highly entertaining manner. No investigator should leave New York without visiting him at 58 East 9th street. Whoever accuses Dr. Slade of fraud demonstrates his own stupidity.

A few words concerning my own labors, and I close. As THE BANNER readers are already aware, I have spoken each Sunday afternoon during January at Adelphi Hall, being engaged and almost exclusively paid by Mr. Sykes, a liberal gentleman from Arizona, who is spending the winter in New York, and is much interested in Mrs. Wells's séances and the meetings of the First Society.

That I have succeeded in interesting and in inspiring quite a degree of warmth in the hearts of people who have had a surfeit of good things, goes without saying as evidence of an exalting inspiration which has carried me through many trying ordeals, and which many mediums here assure me will reach still higher altitudes and increasing power. In connection with my work here, I have spoken the last two Sundays of the month for the principal Society in Brooklyn, where I have, I trust, won a place for greater usefulness in the future.

The weather has not been propitious much of the time, but I have had good audiences, and, as others have assured me, have succeeded in convincing them of the justness of my claims to better public patronage and support than has been accorded me since my return from California.

A prophecy made to me while in Philadelphia, by Mrs. Lawrence, an excellent medium, has been fulfilled in the great pleasure and success of my visit to Brooklyn and New York.

1327 *Broadway, Jan. 30th*, 1888.

Verifications of Spirit-Messages.

MAZIO.

I write to inform you of a very remarkable test to me (in the BANNER OF LIGHT of Feb. 11th) given through J. W. Fletcher, at your Free Circle-Rooms. It was a communication from my very much beloved control, MAZIO, an ancient spirit. He has been one of my controls for about two years, and all who have talked with him have been more than delighted with what he has had to say to them. I am very grateful to Mr. Fletcher, the instrument in the hands of the spirit-world, for the happiness the communication has given me.

It was correct in every particular, even the reference to my sickness Mazio alluded to. I am improving slowly, and I feel that he is one of the instruments aiding my restoration to perfect health. I am very grateful to the BANNER for being the courier through which the truth was brought to me.

Yours for truth here, and happiness in the life to come, DR. F. H. ROSCOE.

Providence, R. I., Feb. 9th, 1888.

WHITE FEATHER.

In the public séance of Jan. 12th, printed in the BANNER OF LIGHT, Feb. 11th, I recognize the name of one of my healers, WHITE FEATHER, according to promise. I had asked him to go and send me a message, and am very thankful for it. It was at the end of Lizzie Hatch's message. MRS. J. R. JOHNSON.

434 *West Washington street, Indianapolis, Ind.*

FAITHIE JUDSON.

We read with much pleasure and satisfaction the message in the BANNER OF LIGHT of Oct. 29th, purporting to have come, through Mr. Fletcher's mediumship, from our dear little daughter "FAITHIE," who passed to spirit-life nearly two years ago. Her grandma "Nancy," and her grandpa, to whom she referred, preceded her to the spirit-world. This message is the most recent but by no means the only evidence we have had that our child still lives, and that Spiritualism is a grand truth.

Truly yours,

MR. AND MRS. A. H. JUDSON.

Los Angeles, Cal., Nov. 8th, 1887.

HARRINGTON HINCKLEY.

In the BANNER OF LIGHT of Feb. 4th, 1888, is a message from HARRINGTON HINCKLEY, and it is all true, as he was an inmate of the Home, and passed on Sept. 21st, 1884, aged 80. The "Mother L." he refers to in his message was Miss Lincoln, and the "Doctor" he spoke of was Charles D. Homans, who passed on last year. Yours truly, F. A. KEMP.

133 *Springfield street, Boston.*

THE BEST WASHING COMPOUND of the day is undoubtedly JAMES PYLE'S PEARLINE. It cleanses the dirtiest and most elegant fabric without injury and with little labor. For sale by grocers.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.——Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A. M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P. M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P. M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P. M. Spiritualists' and Mediums' Meeting, 3 P. M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10½ and 7½. The best speakers and mediums are always engaged.

DETROIT, MICH.—Fraternity Hall, 75 State street, corner of Park Place. Lectures every Sunday morning and evening, at 10½ and 7½. Augustus Day, Manager.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P. M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

(From Earnest Words, (N. Y.) for January.)

That Medical Conspiracy.

There is as much dogma among M. D.'s as ever there was among D. D.'s. There is as much stickling for established systems, as much slavery to authority, as much intolerant narrow-mindedness in the medical world as ever there was in the theological.

The medical profession, like the clerical, is divided into Old Schools and New. The spirit of proscription is as rampant among the former to-day as it was among old-time religious "regulars." But modern ideas respecting the relation between might and right prevent its manifestation by the same means. Old School physicians seek to restrict the practice of medicine to their traditional system, the same as the ecclesastics once did the exercise of religion to their ritual. Not by whip and chain and rack; but by legal penalties.... They forbid that medicine be administered by any other method in New York while the Penal Code shall stand....

The Illinois Legislature, at its last session, passed a medical law that leaves no loophole for "irregular" practitioners. According to Section 10, "Any person shall be regarded as practicing medicine within the meaning of this act who shall treat, *operate on, or prescribe for any physical ailment of another.*" A law like this in Palestine 1800 years ago, with a County Medical Society to look after its strict enforcement, would have subjected to criminal indictment the Great Physician who restored sight to the blind and healed lepers by the laying on of hands.

In twenty-nine States none but "diploma" doctors are now allowed to practice, under severe penalties. It has thus been settled by the Legislatures of these several States that diseases cannot be cured without drugs, and that it is a misdemeanor to minister to the sick with drugs unless duly commissioned so to do.

People are thus obliged to take the pharmaceutical doses prescribed, or be left without relief. These State-licensed doctors can now say to the sick, "Swallow down our stuff or suffer. You shall not call in any other doctor, or be cured by any other medical means." This is decidedly a "wil ye nil ye" style of treatment.

The design of this political deal of a ring of despotic doctors, viz., to compel the community to receive their services, is sure to defeat itself. It is a virtual admission by them that they are no longer able to secure their share of practice by professional competition; so they league together to monopolize the whole by Penal-Code compulsion. It looks as though they were unwilling to longer trust to their medical merits for employment. They have stemmed the swelling tide of innovation till they see they will be swept away unless saved by the life-boats of legislation.

The following from "McMaster's History of the People of the United States," describes the condition of medical affairs at the close of the last century:

"Homeopathy, with its tasteless mixtures and diminutive doses, was unknown, and it is not too much to say that more medicine was taken any year by the well, than is now taken in the same space of time by the sick.

"Each spring the blood must be purified, the bowels must be purged, the kidneys must be excited, the bile must be moved, and large doses of senna and manna, and loathsome concoctions of rhubarb and molasses, were taken daily. In a thousand ways the practice of medicine has changed since that day, and changed for the better. Water was denied to the patient tormented with fever, and in its stead he was given small quantities of clam-juice. Mercurial compounds were taken till the lips turned blue and the gums fell away from the teeth. The damsel who fainted was bled profusely. Cupping and leeching were freely prescribed," etc.

The Father of His Country had just died, done to death by the doctors of that day, as truly as was Lincoln by the bullet of Booth. The night of Friday, 13th of December, 1799, after exposure to the rain during the day, he was attacked with chills, succeeded by laborious respiration. Though considered but a severe cold, he thought best to call in one of his servants, who did the "bleeding" on the plantation. That was the old-time preliminary for a "course of medicine," so-called. The "bleeder" took one pint of blood from his master's arm, thus depleting him that much of healthful life. Physicians came the next morning and repeated the bleeder's operation; and twice within four hours took two other pints of blood. And they kept right on with these copious bleedings, in the interim applying blisters, administering two doses of calomel and repeated doses of tartar emetic, amounting to five or six grains. The certificate of Drs. Craik and Dick, who treated the illustrious patient, states that:

"Blisters were applied to the extremities, together with a cataplasm of bran and vinegar to the throat. Speaking, which was painful from the beginning, now became almost impracticable. Respiration grew more and more contracted and imperfect until 11:30 o'clock on Saturday night, when, retaining the possession of his intellect, he expired without a struggle."

And after thus losing about all the blood in his body, his flesh burnt by enormous blisters, his stomach crammed with calomel and tartar emetic, the great Washington gave up the ghost!

Had these lately enacted doctors' laws been in vogue half a century ago, any advance in medical science would have been impossible. Homeopaths and Eclectics would have been prosecuted out of practice by State-established Allopaths. But, despite the most desperate endeavors of the latter to drive them from the professional field, the former steadily won their way into public confidence and favor. The old brigade of bleeders and blisterers were obliged to alter their aggressive attitude to one of tacit toleration. Forced from their foothold, step by step, before the advance of modern methods, they tardily adopted what they once denounced, and hoped to hold their ground by displaying a flag of truce. They formerly held that there was nothing so infallibly fatal to a fever patient as water. But after dare-devil doctors of the upstart schools had exploded the notion, the old fogies turned round and declared that water was the very best thing in the world for fever.

As times thus go, they need no prophet to foretell them their fate. And, aware that they can never recover the confidence of the community that they have forfeited, and that they have no hope but in heroic measures, they now complacently turn to these same Homeopaths and Eclectics they have so bitterly berated and sought to abolish, and say, "See here, we Regulars must join hands and hunt down these undiplomatized practitioners as criminals. The stupid people must be protected from such dangerous doctors."

February Magazines.

THE BIZARRE. NOTES AND QUERIES.—The February number is one of the most valuable that has been issued. The first eight pages contain a digest of a thesis by Dr. Ivan Slavonski, entitled "Periodicity—A Mathematical and Physical Proof of the Immortality of Man." Many years previous to his decease, Dr. S. was Professor of Pure Mathematics in the Imperial University of St. Petersburg, and recognized as one of the first Mathematicians of his day. He discovered the formula for the reduction of "the irreducible case," considered as difficult a problem as the "squaring of the circle." Other interesting contents are, "Sayings of Jesus not in the Canonical Gospels," quoted by the Early Christian Fathers, and a list of "Chemical Elements in order of their Discovery." Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

HOMILETIC REVIEW.—Dr. Stuckenberg, of Berlin, gives the third of his papers on "Psychology for Preachers," its special topic being "The Psychic Culture of the Preacher." The usual variety of sermonic literature and discussions on practical issues are given in this month's issue. New York: Funk & Wagnalls.

VICK'S ILLUSTRATED.—This indispensable visitor to the homes of all who would successfully grow the finest flowers, indicates in its present issue the near approach of spring by its contents, which are seasonable and instructive. A finely colored frontispiece exhibits a cluster of Zonal Pelargoniums. Rochester, N. Y.: James Vick.

THE MISSIONARY REVIEW.—In its various departments are included literary articles, accounts of organized work, correspondence and general intelligence. New York: Funk & Wagnalls.

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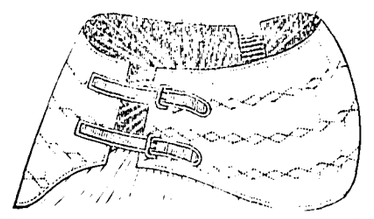

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ZÖLLNER.

AN OPEN LETTER
TO
PROFESSOR GEORGE S. FULLERTON,

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.

BY C. C. MASSEY,

Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2¾ P.M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7¼ P.M. Jackson Hall, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 8 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday, Feb. 12th, Mrs. R. S. Lillie occupied the platform. In the morning, after congregational singing, Miss Mintie Eakins, piano accompanist, an invocation by Mrs. R. S. Lillie, and a song by Mr. Lillie, Mrs. Lillie, under the influence of her guides, said: You ask: Why do Spiritualists not harmonize in action better than the sectarian church denominations? We reply: It is because all mankind do not see, act, or think alike. We look upon Spiritualists the same as upon church people. Character is the application of the principles we believe in, and if all Christendom practiced what is embodied in the "Sermon on the Mount," there would be more harmony in the world. The Apostles were Spiritualists and worked through spirit-power. Differences of opinion will occur, according to people's individuality, and until man has ripened into his true manhood. In answer to the question, "Which is the best for America, Free Trade or Tariff Protection?" the speaker said: As a spirit I adopt the principle embodied in the words of Thomas Paine: "The world is my country." When you say that it makes a free trader of you, I say it gives to every human being a free chance. Every radical change in human affairs requires suffering. Our late war, after it had taken the best blood of our households, liberated four million slaves from bondage, and slavery was abolished in a way man could not foresee. We belong to the nations of the earth by inheritance, and this nation ought to be charitable and extend the hand of fellowship to all. You have a right, as our forefathers had, to worship God according to the dictates of your own conscience. Broad humanitarianism answers: "The world is my country, and to do good my religion"; and our aim should be to adopt those measures that will result in the greatest good to the greatest number.

Evening.—After very acceptable singing by Mr. Lillie, and an invocation by Mrs. Lillie, her guides very ably considered questions from the audience, and held the close attention of all. The service closed with an improvised poem.

Mrs. Lillie will speak at the same place next Sunday, at 10:30 A. M. and 7 P. M.

MARY F. LOVERING, *Cor. Sec'y.*

The Ladies' Industrial Society connected with the Boston Spiritual Temple at Berkeley Hall, held its regular meeting Tuesday, Feb. 7th. At 6 o'clock supper was served to sixty people, a general feeling of harmony pervading the company. The exercises of the evening, the President, Mrs. C. N. Mellen, presiding, were opened by Mr. J. T. Lillie with a song, Miss Mintie Eakins, piano accompanist. Remarks were made by Dr. J. D. Moore, Dr. N. P. Smith, Mrs. Ida Whitlock, Prof. W. F. Peck, Captain Richard Holmes, Mr. Abbott Walker, Mrs. J. B. Hugho, Mrs. R. S. Lillie and Mrs. H. S. Lake (inspirational). Charles W. Sullivan rendered Prof. Longley's popular song, "Only a Thin Veil Between Us." Miss Mintie Eakins gave a recitation which elicited applause, and Miss Genie Bowen, the child pianist, a musical selection and some recitations, which were highly appreciated. After a piano solo by Master Willie Boyce, Miss E. F. Burnett closed the exercises with "Home, Sweet Home," variations. The attendance was the largest of the season.

The next regular meeting at which supper will be served at 6 o'clock will be held on the afternoon and evening of Feb. 21st. Come one, come all.

MARY F. LOVERING, *Sec'y.*

31 *White street, East Boston.*

First Spiritual Temple, corner Newbury and Exeter Streets.—The guides of Mrs. Lizzie S. Manchester gave a very pleasant and spiritual address on Sunday last, at the Temple, taking for their subject, "Give Us This Day Our Daily Bread." How many times this prayer has been uttered, and how few have realized all that the words imply. The body hungers and must have its daily nutriment, but no less the soul has its needs, and in the largest sense the prayer recognizes the spiritual as well as the material demands of human beings. The words preceding our text: "Thy kingdom come, thy will be done on earth as it is heaven," recognize the heavenly kingdom and the flowering out of man's highest nature, that could not be without the spiritual sustenance which the soul demands.

Many souls have their spiritual natures starved and dwarfed, scarcely recognizing the fact that they live a dual existence; they hunger and thirst, and in their ignorance they know not that it is the bread of heaven for which they crave. This restless, turbulent throng seeks to satisfy with chaff, with the follies and folbies of the world, the desire of the soul for God and heaven and all beautiful, sweet and spiritual things. Only the Father can give the true bread of life, and in no other way can perfect peace be found, that peace which the world knoweth not of, but which passeth all understanding, and which is the true equipoise of the spirit with all its demands satisfied.

Let us strive to understand aright our own natures, to realize that we are all sons and daughters of the heavenly Parent, and that only in our aspiration and trust toward him can the true bread of life be found.

Next Sunday Mrs. L. S. Manchester will again occupy the platform at the usual hour of 2:45 P. M.

There will also be the weekly sociable at 7:30 P. M., in the lower audience room, on Wednesday evening. All are cordially invited. W. H. R.

College Hall, 34 Essex Street.—This hall was crowded at the several meetings throughout the day. At the morning session Mr. Eben Cobb gave a very earnest address upon "The Resurrection and the Life." Dr. W. S. Eldridge spoke upon "Water, and its Relation to Spirit-Life." Dr. Paxson discoursed earnestly upon "The aid of spirit power in the affairs of earth-life." Tests and readings were given by Miss A. Peabody, Mrs. Jennie K. D. Conant and others.

In the afternoon eloquent remarks were made by Mr. Eben Cobb, Mrs. A. Forester [who also gave tests] and Mr. Augustus Hatch of Glenwood; acknowledged tests and readings were given by Mrs. Thomas; Mr. T. J. Gurney of Boston thoughtfully addressed the people; fine tests and readings were given by Mrs. J. D. Bruce and Peter McKenzie—the latter giving the name of "Peter Mason," who desired recognition.

The evening session opened with Longley's "Beautiful Home of the Soul," finely rendered by Mrs. Rudora Case. Mr. Cobb gave a short address upon the scientific line, showing that in the brain are grand poles that develop the character of the man. Tests and readings were given by "Winona" and Mrs. J. D. Bruce, which were well received and recognized. Dr. W. S. Eldridge said that a spirit came here and uttered these words: "It matters not what a man believes if he only believes it." The Doctor gave diagnoses of disease; and Mr. Cobb remarked in this connection that the late Dr. Warren once said that this one power, if possessed by the medical profession generally, would have saved the lives of thousands. Mrs. W. A. Rich spoke very earnestly, and gave some remarkable tests of spirit presence. Miss Annie Curtis gave: "What a little boy thought about things," which was heartily received. HEATH.

Eagle Hall, 616 Washington Street.—The meetings at this place on Sunday last were fully attended and much interest was manifested. In the afternoon Dr. P. C. Drisko [opened] the [meeting] with remarks under control of his guides. He was followed by Mrs. O. A. Robbins and Mrs. M. A. Chandler with remarks and tests. David Brown also gave tests; Mrs. Buck, Mrs. Annie Smith and Mrs. S. E. Rich, tests and spirit-communications.

In the evening Mrs. M. W. Leslie gave an address on "Compensation," which was listened to with marked attention and frequently applauded, closing with tests. Mrs. Dr. Waterhouse of Somerville, Mrs. Mina Olmstead and Dr. Burdett of Haverhill made remarks; Miss Cullen gave character and Dr. E. H. Mathews psychometric readings which were recognized as true.

First Spiritualists' Ladies' Aid Society.—The Old Folks' Supper and Dance on last Friday evening was a grand success—one hundred and ninety persons partaking of a New England supper, and then enjoying the dance in Lyceum Hall under the direction of Mr. Richard Laundry, assisted by F. B. Woodbury, Miss Bertie Kemp, Miss Whittemore and Mrs. Anderson—until the midnight hour.

Among the prettiest costumes worn were those of Mrs. A. E. Blinn, Mrs. H. O. Torrey, Mrs. Ada Simmons, Mrs. Amanda Butterfield, Mrs. Anderson, Mr. Richard Laundry, F. B. Woodbury, Mrs. Turner, Mr. Chas. Sullivan, Mrs. Daisley, Mrs. Albee.

We understand that the entertainment is to be repeated in April in a large hall.

The Anniversary Committee are hard at work upon their great task, and have already announced that the Union Anniversary Exercises of the Lyceum and this Society will be held in Tremont Temple, Saturday, March 31st—morning, afternoon and evening—and on Sunday, April 1st, in Paine Memorial Hall—morning, afternoon and evening. Saturday morning will be devoted largely to the Lyceum children. Edgar W. Emerson, Joseph D. Stiles, J. Frank Baxter, Sarah A. Byrnes, A. A. Wheelock and a host of other talent are to take part in the exercises. REPORTER.

Alice P. Torry, Sec'y. puts us in possession of the following connected with the Ladies' Aid Entertainment, etc.: "The members of the Committee were all attired in costumes of 'ye ancient day,' and made a most attractive contrast to those who were attired in modern dress. No pains had been spared on the part of those who had the entertainment in charge, and it proved a success both socially and financially.—On Thursday evening, Feb. 9th, about twenty-five of the members of the Ladies' Aid visited the pleasant home of Mr. J. Frank Baxter, giving his estimable wife and our loved sister member a genuine surprise party. Mr. Baxter and Mr. Sullivan rendered several songs, a collation was served, and at a late hour the party dispersed, after having spent a very pleasant evening."

Spiritualistic Phenomena Association—Ladies' Aid Parlor, 1031 Washington Street.—The hall was filled at both of our sessions last Sunday with intelligent audiences. Dr. A. H. Richardson opened the exercises with remarks; Miss A. Peabody gave tests of spirit-presence which were acknowledged to be correct. Mrs. J. D. Bruce, of Wakefield, gave a number of psychometric readings; Mrs. Loomis Hall gave readings and tests of spirit-presence; Mrs. Willard was warmly greeted and did acceptable service for the spirit-friends; Dr. Eldridge made a brief address, logical and interesting, and gave diagnoses. Dr. Paxson opened the exercises of the evening with an address; Mrs. J. F. Dillingham followed with tests of spirit-presence; Mrs. L. Boyden, formerly of New Haven, Conn., came among us a stranger, but by her mediumship gained for herself a host of friends. Mrs. Bruce and Mrs. Loomis Hall held the audience until almost ten o'clock interested in their fine psychometric readings. Our Boston Mediums' Day was a grand success. One or two Sundays in each month will be devoted to home talent, the money we usually pay to mediums from a distance to be equally divided among those who appear upon our platform. The seating capacity of our hall is severely tested at our Thursday evening gatherings. Anniversary exercises in Paine Memorial Hall the last Sunday afternoon and evening of the month of March.

F. B. WOODBURY, *Sec'y.*

Children's Progressive Lyceum—Paine Hall. The notes of the exercises at the last session were misplaced, so that the full report cannot be given. The fact that Mrs. W. S. Butler was to depart this week for a five weeks' trip to California *via* the Southern States was, much to our regret, forgotten by the Conductor and the writer, who take this occasion to say that she has the warmest thanks of all for her very successful endeavors to benefit the Lyceum, every member of which wishes her a pleasant visit and a happy return. FRANCIS B. WOODBURY, *Sec'y.*

1031 *Washington street.*

Mishawum Hall, City Square, Charlestown District.—The Echo Spiritualist Meetings were held at this place Sunday last. The afternoon services were unusually interesting, being participated in by the Chairman, J. Edson, Dr. Paxson, C. M. A. Twitchell, Prof. Milleson, Miss Cullen (character readings), Miss Nettie M. Holt (tests and readings).

The evening exercises consisted of a short address by the Chairman, followed by an interesting lecture and tests by Mrs. I. E. Hurd, of Lynn—Mrs. Nellie S. Thomas and Miss Nettie M. Holt giving clear readings and recognized tests; music and song by Mrs. Mandel. W. A. HALE, *Chairman.*

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7½ P.M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P.M., in Macgregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York and Mr. Frank T. Ripley of Boston, Mass.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 30th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The American Spiritualist Alliance held its regular meeting on the evening of Feb. 8th at the parlors of Mrs. M. E. Wallace, 219 West 42d street.

One of the pleasant features of the evening was the presentation to Mrs. Wallace of an elegantly illustrated and bound volume of Suder's "Birds of North America," as a testimonial of the appreciation by THE ALLIANCE of her kindness in placing her spacious parlors at its disposal for holding its meetings, and declining to accept any compensation therefor.

The Committee to report upon the best methods for scientifically investigating the spiritual phenomena, presented its report through its Chairman, Prof. Henry Kiddle. The report was, on motion, received and made the order of the evening for discussion. It very soon became evident that the question was one that would require considerable time for its elucidation, and that the result of the consideration by THE ALLIANCE might have the effect to change and modify it in many respects. In effect THE ALLIANCE is now acting as a Committee of the Whole upon the report, with the hope of producing a document that will correctly define the character or nature of the phenomena, give them a suitable designation, and point out the best methods for observing and studying them. When this labor shall have been accomplished, and THE ALLIANCE shall have decided upon the best method to be pursued, it will then enter upon the labor of investigation with the hope of accumulating data that will satisfy all sincere and earnest seekers after knowledge that the phenomena are demonstrated facts, and that they have a supermundane origin.

The next meeting of THE ALLIANCE will be held at 8 P.M. Feb. 22d, at 219 West 42d street, and a full attendance of all its members is earnestly desired. THE ALLIANCE also extends an earnest invitation to all persons who are seeking for more knowledge concerning the conditions of life that pertain above the mundane plane, and who are desirous of using such knowledge for the uplifting of themselves and others, to unite with us and assist in attaining this desirable object. JOHN FRANKLIN CLARK, *Cor. Sec'y.*

[All papers devoted to the Spiritual Philosophy are respectfully requested to copy the above.]

The First Society of Spiritualists.—Mrs. Nellie J. T. Brigham spoke in the morning of last Sunday upon "How Human and Animal Life First Came on this Earth." The lecture was able and logical. In the evening her subject was "The Lessons of Faith." There was a good attendance upon both occasions.

The afternoon meeting was of unusual interest. The Chairman, Mr. H. J. Newton, made some very apt remarks upon the evils of fraud-hunting and the consequences that might follow such a pursuit. Much applause followed his remarks, showing conclusively that the sentiment of the audience was with him. Mrs. H. J. Newton read Whittier's poem, "The Vision of St. Marks." Mrs. Nellie J. T. Brigham spoke upon the subject of the poem. Mr. Henry J. Newton gave a subject for a poem for the afternoon services, "The Mould and Decay of the Past is the Bloom and Beauty of To-Day." The inspiration of Mrs. Brigham, as shown in this poem, was favorably commented upon. Twenty tests were given by Mrs. Wells, every one recognized; all but four were given to entire strangers. Mr. Frank T. Ripley gave numerous tests.

Next Sunday evening Mrs. Brigham will speak upon "What would be the natural results upon the daily life of one who accepts the doctrine of Spiritualism as a religion?" The annual election for trustees of the Society was held after the morning service. The Society is incorporated and one of the oldest Societies of Spiritualists in the world. There are nine trustees, and three elected annually. Mr. Henry J. Newton's, Mr. Henry Van Gelder's and Mrs. Martha Jeffrey's term expires to-day. Mr. Newton and Mr. Van Gelder were reelected; Mrs. Milton Rathbun in place of Mrs. Martha Jeffrey, and Mr. Milton Rathbun to fill a vacancy in the board. S.

New York, Feb. 12th, 1888.

The People's Spiritual Meeting.—Last Sunday Mrs. H. M. Walton, of Brooklyn, read an inspirationally written essay on "Media, Ancient and Modern," an elaborate production that did great credit to the inspirers as well as the inspired, and gave entire satisfaction. Dr. Dean Clarke made a good impression by his utterances upon the topic dealt with by the first speaker, and gave encouraging ideas in regard to the future of our spiritual movement, contrasting the present with the past. Mrs. Laidlaw, of Brooklyn, followed with a brief trance speech. Mrs. T. J. Lewis and Mrs. Hamilton gave several proofs of spirit presences by descriptions of and messages from the same.

In the evening Mrs. T. J. Lewis made the opening remarks and gave a large number of tests, most of which were recognized. Mr. G. E. Whittlesey followed with items of experience. The meeting closed with remarks by the Conductor.

Hon. Warren Chase is expected to speak March 4th for the People's Meeting in Columbia Hall, 878 Sixth Avenue. F. W. JONES, *Conductor.*

230 *W. 36th street, New York, Feb. 11th, 1888.*

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7½ P.M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

310 Livingston Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

Conference.—It was the pleasure and spiritual profit of the patrons of the Brooklyn Progressive Spiritual Conference on Saturday evening, 4th inst., at their new place of meeting at Intermediate College, 310 Livingston street, to listen to addresses from Mr. George Sterling Wines, a student at Harvard College, and Dr. F. L. H. Willis; Mr. Wines's subject was "Agnosticism and Ethical Culture *versus* Intuitive Religion." The address was a forcible, clear and logical production, and gave entire satisfaction to an intelligent and good-sized audience. Dr. Willis then spoke for about ten minutes to great acceptance, when he was suddenly controlled and a poem of great merit improvised, delighting and uplifting the spiritual aspirations of his hearers. Mrs. J. S. Walton, M. D., described two spirits standing by Dr. Willis during the improvisation, purporting to be Wm. Cullen Bryant and Wm. Denton. Remarks by Wm. C. Bowen and Mrs. H. M. Walton closed one of the most pleasant and profitable sessions of the B. P. S. C.

Our move seems to be a good one, the new hall a gem, abounding with intellectual and spiritual inspiration. We have reason to expect increased interest in the conference, as the mediums seem to show a willingness to coöperate with the spirit-intelligences. Spiritual papers may always be had of Mr. Green, who takes interest in and leads the singing. We have a volunteer pianist, Miss Greta Patterson, who assists greatly in the musical portion of our sessions.

Saturday evening, 11th inst., Mrs. Ida E. Vittum read an inspirational essay on "What must we do to be Saved?" It was well written, contained much thought and gave satisfaction. Mrs. P. A. Bertine, under control, gave words of wisdom; Mr. G. S. Wines, J. La Fume, Louis Spitz, Mrs. Brown, Mrs. H. M. Walton, Mr. A. P. Dey and William R. Tice filled out the time with remarks. Mrs. Bertine will open the conference session next Saturday evening. F. W. JONES.

230 *West 36th street, New York, Feb. 12th, 1888.*

J. Frank Baxter's Work in Worcester, Mass.

Last Sunday, the 12th inst., opened bright and mild after the storm of the day and night preceding, so that few who desired were deprived the privilege of attending Mr. J. Frank Baxter's exercises in Continental Hall, Worcester. The man, the day and the occasion all conspired to bring out the largest audiences of the season, that of the evening completely filling the commodious hall, necessitating for a half hour after beginning the placing of extra seats and chairs. The janitor, ushers and aids are to be commended for the quietness and expeditiousness with which the emergency was met.

The afternoon lecture showed in clear and forcible manner the catholicity and value of the spiritual rostrum—its position, accomplishments and prophecies. The lecture was radical, but so irrefutable that opponents and critics were silenced in thought, and indifferents and apathetics aroused to consideration.

The evening lecture was a grand exposition of the Spiritualists' position, and a scathing and effective rebuke to theological inconsistency, ministerial thrusts and church prejudice. It is safe to say not one of that large audience heard the lecture without lasting benefit. That it was thoroughly appreciated was demonstrated by frequent applause.

Mr. Baxter's séance of an hour following the evening lecture was full of interest. He described his sensation during the time, saying that so powerful were the influences that he felt pressed from all sides, as though great eagerness to manifest on the part of spirits was the case, as men in the earnestness of debate often clamor and strive to obtain the chairman's attention. And it would seem so, as name after name, with brief description, was hurried into notice and mention, affording little time for recognition of the many well-known "departed." As it was, several could not withstand and would cry out "Recognized," "That's right," etc., even to the venture of an interruption.

Next Sunday, at 2 and 7 o'clock at the same place, Mr. Baxter will lecture again. AUDITOR.

Lowell, Mass.—In the absence of Dr. N. P. Smith, who was engaged to occupy our platform last Sunday, N. S. Greenleaf kindly offered his services and gave us a most able lecture, which was listened to with marked attention. Also A. B. Plympton made some fine remarks on the science of Spiritualism and progression through Spiritual Science, from which Mr. Greenleaf took his subject, which was handled by the invisibles in a masterly manner. The evening services were attended by a larger audience than usual to listen to Mr. G.'s control.—Next Sunday Mrs. S. Dick, of Boston, is to occupy our platform. B. S. FREEMAN, *Cor. Sec'y.*

No. 5 Brooks street.

Newburyport, Mass.—Mrs. A. E. Cunningham of Boston lectured and gave tests on Sunday afternoon and evening.—Mrs. H. S. Lake is to speak for us again the first Sunday in March.—The Ladies' Aid Society has presented the First Spiritualist Society with fifty dollars to help sustain the Sunday meetings.—Oscar Edgerly and his sister, Mrs. Grace Patten, are conducting séances at Amesbury every Sunday evening.—The Anniversary of the Advent of Modern Spiritualism will probably be observed here by literary exercises on Sunday, April 1st, to be followed by a *bal masque* on Easter Monday night. H.

Attleboro, Mass.—Dr. H. P. Fairfield of Rockland, Me., occupied our platform Saturday evening, Feb. 11th, and gave us two lectures on Sunday last, presenting a fine description of the spirit-world, its location and occupations, through his spirit control, "Sylvester Judd." All who attended his services were highly instructed and entertained. After the evening lecture he gave quite a number of tests, which were recognized by the audience. We are in hopes to hear more of his teachings in the near future.

WILLIAM S. WILBUR,
Lock Box 620. *Sec'y First Spiritual Society.*

Norwich, Conn.—Mr. Charles Dawbarn of New York City has occupied our platform two Sundays, Feb. 5th and 12th, and delivered four very important lectures on the Spiritual Philosophy, presenting many new ideas in a forcible and practical manner. In place of invocation or poem, he makes prefatory remarks, giving valuable suggestions in relation to the laws of mediumship and other important subjects.—Dr. George A. Fuller, editor of *Light on the Way*, will be our next speaker.

MRS. J. A. CHAPMAN, *Sec'y.*

New Bedford, Mass.—Mr. W. F. Peck delivered two profoundly interesting lectures Sunday afternoon and evening on the subjects: "Evolution *vs.* Creation," and "Where is the Spirit-World?" The facts presented in these discourses showed an intimate acquaintance with all the latest scientific discoveries and their bearing upon the questions of religion and immortality. Many of his hearers expressed themselves as having gathered a wealth of information from these lectures.—Next Sunday, Mrs. C. M. Nickerson will occupy the platform.

Providence, R. I.—Mr. Joseph D. Stiles was greeted by large audiences on Sunday, Feb. 12th. A great many tests were given with wonderful rapidity—more than one hundred being presented in the two sessions: "Swift Arrow" giving ample proof of his being rightly named. Nearly all of the names given were recognized.—Mr. Charles Dawbarn of New York will lecture before the Association the remaining Sundays of the month.

MARY E. A. WHITNEY, *Sec'y.*

Troy, N. Y.—W. H. Vosburgh informs us in a letter which will appear next week that Miss Jennie B. Hagan has just closed a very successful engagement with the Star Hall Society, and that matters in Troy have a cheerful look at present.

Washington, D. C.

To the Editor of the Banner of Light:

Just about one year ago I found myself in this, the capital of the nation, and as I always, in my wanderings, keep in view the cause of Spiritualism and never tire of learning new truths in regard to its phenomena, and as in the company of Spiritualists I find my highest enjoyment, it was but natural that I should wend my way to their hall and again renew the many pleasant aquaintances of last year. There I found, as the speaker, Mrs. Adeline M. Glading, whose soul-stirring lectures and inspired answers to questions from the audience last year gave so much soul-food for the tired and weary spirit. I found that her powers, guided and directed by the angel-world, had increased and expanded until to-day I doubt as to whether there is a more forcible or pleasing lecturer in the field than this modest but earnest little woman. Her controls do not hesitate to grapple with the most abstruse and difficult questions that are propounded to them, and the answers, while they are always full of instruction and new ideas, are also of that soul-edifying order that makes one feel kinder and more loving to humanity.

Mrs. Glading seems to have endeared herself to the Washington society in a remarkable way, so much so that very strenuous efforts are being made to have her devote six months of her labors to the society during the next lecture season; but as her time is so much engaged and sought after, I doubt as to whether she will consider it for the highest good of the many to refuse the calls for other cities where her presence is desired.

The Society here is in a flourishing condition, thanks to the untiring efforts of its efficient President, John B. Wolff, its Vice-President, Mr. Edson, and its Treasurer, Henry Steinberg, who never loses an opportunity to work for the good of the cause.

I was informed that two of the members of this Society, viz: Mr. J. C. Young and Mrs. M. A. French, the medium, had within the month of January passed over to the higher life. Mr. Young I had not the pleasure of knowing, but I learn that he was an earnest and consistent man, and passed through the change called death with the perfect trust of a Spiritualist that "it was well with his soul."

Mrs. M. A. French, the medium, was well and favorably known to both residents and sojourners here, and we feel that it will be a long time before her place as a resident medium will be filled. She has left a host of friends who remember her kindly.

The Association had a grand entertainment on the evening of Jan. 25th, thanks to the persistent and untiring efforts of Mrs. Glading, who has a happy faculty of conceiving and carrying to a successful issue these social gatherings. She was assisted by an efficient corps of cheerful workers. The entertainment consisted of a concert and social; the spacious hall was crowded with pleasure-seekers, and none seemed to be disappointed in their search after happiness. We wish we could mention at length the merits and earnest work of each and every one who contributed to the success of the *fête*, but we can only briefly mention some, asking pardon for any unintentional omission:

Mrs. Crandell, Conductress of Programme; Mrs. Hort, in humorous recitations; Prof. Bub, zither; Miss Thompson, who contributed two grand readings; Julius Burnham, the child violin soloist; Dr. R. R. Robert, comic recitation; the efficient Quartette of the Society in musical selections; Dr. Frank White, comic readings; Bessie Swinson, Bessie Driver and Stella Steinberg—three interesting children—in songs and recitations.

At the termination of the concert refreshments were partaken of, after which the floor was cleared for dancing, which was heartily indulged in. Misses Annie and Daisy Held were the lady floor managers.

All seemed to work with a will to make the event pleasant and profitable, and that they succeeded the results amply testify.

Mrs. Glading has had the pleasure of turning a neat little sum of money over to Treasurer Steinberg as the result of her indefatigable labor.

Mrs. Riddle has presented a beautful silk quilt, her own handiwork, to the association, which when it is disposed of will add at least fifty dollars to the funds, and this with the profits of the entertainment will leave in the hands of the treasurer quite a handsome balance.

Mrs. Glading returns here again in March. May the cause prosper and man's happiness increase, is the wish of your CORRESPONDENT.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

Mrs. F. O. Hyzer.—It gives me much pleasure to report the commencement of a course of lectures in this city on Spiritualism by this distinguished inspirational speaker. The initiatory lecture took place Sunday, Feb. 12th, in G. A. R. Hall, under the auspices of the Lyceum; the other dates so far arranged are Feb. 19th, 26th, and March 11th. There is no doubt but these lectures will prove an excellent supplementary treat to those already given this winter at the Columbia Theatre.

Helen Stuart-Richings.—This talented speaker, psychometrist and elocutionist, has kindly and gratuitously offered, while *en route* from Pittsburgh to Detroit, to give an evening (illustrating her versatile gifts) for the benefit of the Children's Progressive Lyceum. The date selected is Sunday, March 4th, and the place G. A. R. Hall; thus the friends have an opportunity of showing their appreciation to Mrs. Richings and the cause of our children at the same time.

Passed to Spirit-Life.—Mrs. Dehlia Archer, a well-known Spiritualist and constant attendant at our meetings until prevented by the insidious enemy cancer, after a painful siege of five years, physically succumbed, her true (spirit) self passing on to rejoice her son "*Bela*," who preceded her some seven years since.

Still Another.—Mrs. M. J. Pendleton, who, though little known to the Spiritualists of this city, was a firm believer in our glorious philosophy, has also gone. To the credit of those left in bereavement, nearly all of whom are Orthodox, her wishes for spiritualistic services were strictly complied with, your reporter—at her own request—officiating, as he also did at the obsequies of Mrs. Archer.

Preparations for the Anniversary.—As customary for the past twenty years, the Spiritualists of this city and surrounding towns will celebrate the anniversary of the advent of Modern Spiritualism. As to Cleveland the credit belongs of first suggesting the observance of this annual festivity (through the mediumship of Father James Lawrence), the event has always been faithfully and successfully celebrated since its inception. Details of the programme will be sent later; in all probability it will be a two days' meeting—Saturday, March 31st, and Sunday, April 1st.

Mrs. Josephine Ammon, unpurged from "contempt of court," still remains in jail; but as the new Probate Judge is now installed into office a speedy trial of the Josephine Blann case is expected, and a turn in the affair will probably be taken. THOS. LEES.

Cincinnati, O.—It is reported that at the Anniversary celebration in Cincinnati on the 31st of March, an organization is to be formed under the name of THE OHIO VALLEY ASSOCIATION OF SPIRITUALISTS, from adherents of the cause and others who may be disposed to join, in Ohio, Indiana, Kentucky and Pennsylvania. In order that a full representation of the Spiritualists of that section may be had, "every Society and every community," says *The Better Way*, "in the territory mentioned should send delegates to this anniversary occasion, and from such material that a strong organization may be secured."

Edgar W. Emerson has given the utmost degree of satisfaction to his Cincinnati audiences. We are told that so full of detail and so true to fact have been many of his tests that skeptics are astonished, and not a few have adopted the truth thus brought home to their comprehension. Says *The Better Way*: "No sane man can close his eyes against proofs so conclusive and satisfactory."

The Chicago Young People's Progressive Society.—During the present month Mrs. Belle F. Hamilton and Prof. Barnes of Cincinnati, two excellent test-mediums, will appear before the above society. They have acquired an enviable reputation here and elsewhere, and good audiences are expected. A private class of twenty-five, for the study of the Philosophy, will be conducted by Judge Tiffany, on Sunday afternoons, under the auspices of the Society. A course of ten lessons is to cost but one dollar. In addition to this course private circles for development will soon be formed. Mrs. Ada Foye has been unable to appear in public as yet, the severe weather having been very injurious to her throat and lungs. The Society will give an Anniversary Ball and Entertainment, Friday evening, March 30th, the proceeds of which are to constitute a Library Fund. OELIA.

Avenue Hall, 159 22d street.

Haverhill, Mass.—Music Hall.—The First Spiritualist Society of this city has resumed services in Music Hall—the effects of the fire having been repaired. The Society has also added materially to its attractions so far as the musical exercises are concerned, (which by no means constitute a small feature in religious meetings at the present day,) having secured the services of the Bradford Home Orchestra, consisting of five pieces: four violins with piano accompaniment—Miss Jessie M. Little, Precentor—furnishing fine selections at every evening service. This new departure is meeting with a grand approval by the music-loving audiences that greet them.—The platform for the Sundays of February 5th and 12th was occupied by Mr. Fletcher.—On next Sunday, Feb. 19th, Joseph D. Stiles is expected to occupy the same platform. W. W. CURRIER.

Haverhill and Bradford.—Mrs. E. Clarke Kimball, of Lawrence, was the speaker in Brittan Hall last Sunday, giving interesting addresses followed by numerous descriptive tests, both afternoon and evening—a large number of which were fully recognized. The influence controlling in the evening for a brief address made the pleasant and sensible suggestions that Spiritualism takes away no altars or shrines; it is a living voice; it is a knowledge and not a belief, a strength and not a weakness.—Next Sunday Mr. Oscar A. Edgerly, of Newburyport, will occupy the platform. E. P. H.

Fitchburg, Mass.—Miss M. T. Shelhamer lectured for the First Spiritualists' Association to very appreciative audiences, last Sunday. Several subjects were placed upon the table, which her guides explained to the gratification of all.—We have two lectures every alternate Sabbath at 2 and 7 P. M.—The 26th of Feb. Mrs. Ida P. A. Whitlock will again address this Society. MRS. E. S. LORING, *Sec'y.*

Salem, Mass.—Mr. W. A. Wiggin, of Salem, occupied our platform Sunday, Feb. 12th—the services being appreciated by all present.—Mrs. Kate R. Stiles, of Boston, is to be with us next Sunday, Feb. 19th. W. H. H. THYNG, *Cor. Sec'y.*

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BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

VOL. LXII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, FEBRUARY 25, 1888. | $3,00 Per Annum, Postage Free. | NO. 24.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Charity. New York Medical Law.

SECOND PAGE.—*Poetry:* Their Angels. *Banner Correspondence:* Letters from New York, Ohio, Missouri, Connecticut, New Jersey, and Texas. *Original Essay:* A Christian Championing Mohammedanism. February Magazines. Verifications of Spirit-Messages. Spiritualist Lecturers.

THIRD PAGE.—Sunday Recreation. Future Probation—Gradual Unfolding. *Spiritual Phenomena:* Communion with the Angels; Amboy Centre, N.Y. Spiritualist Meetings, etc.

FOURTH PAGE.—Satan, Once More! The New Church Doctrines. War on Monopoly. Heredity to the End. The Andover Controversy, etc.

FIFTH PAGE.—Explanation from A. B. Richmond. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—*Free Thought:* American Spiritualist Alliance, Obituary Notices, Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. A Rich Indian Agent. In the West. Letter from Alexander Wilder, etc.

The Spiritual Rostrum.

CHARITY.

A Discourse delivered through the Trance Mediumship of

MRS. R. S. LILLIE,

Before the Boston Spiritual Temple Society, in Berkeley Hall, Boston, Mass., Sunday Morning, Jan. 29th, 1888.

[Reported for Banner of Light by Miss Ida L. Spalding.]

INVOCATION.

We ask your presence, oh! spiritual beings, that through your ministrations we may be enabled to apprehend more fully the truth, and receive those thoughts which cannot come to us without your assistance. As we here assemble, looking toward you for instruction, may truth's divine rays touch our souls, illumine our understandings, and lead us into paths of knowledge and wisdom; and may the thoughts given us for consideration bring rest to the weary, strength to the weak, courage to the discouraged, and light to the spirit wandering in the darkness of ignorance and superstition. Lead us and guide us, and our glad songs of thanksgiving and words of praise will ascend to you now and evermore. Amen.

DISCOURSE.

We take for our subject this morning "Charity." We know it is an old theme. We may go to the Bible and read the texts that have been used in its elucidation by the ministry since the dawn of Christianity; we may say as they have said, "Charity suffereth long and is kind," "Charity covereth a multitude of sins"; but in taking up the various thoughts of that book, in watching the carrying out—so far as it is possible for mortals to do—of this principle, which we believe is in itself a sufficient creed for any body of religionists, embracing as it does all that is good in any religious belief, we find that various interpretations of it have been given, and that men's ideas of it differ as their ideas of God and many other subjects necessarily do and must.

As Spiritualists we are in need, first, of systematization or organization, with a view to establishing systematized charities as a means of doing a work that must be carried out upon the love-principle, in order that justice may be done upon the earthly plane among ourselves at least. There are organized charities among the different churches, denominations and religious systems; but we, as a body of thinkers, find ourselves outside of these organizations, the tenor of our thought making a division wall between us and them. Consequently, when one of our number appeals for aid to one of these institutions, the first question asked is: "What is your religious belief? to what religious body do you belong?" Thus as these lines of demarcation, which have always separated and made divisions in the ranks of mankind, are still being drawn, it becomes necessary for us, as believers in a peculiar system of thought, to organize in such a way as to enable us at least to care for our own in a systematic manner.

We know it will require patience and persistent endeavor for a long period to accomplish this result, but we think it is time that more was done in this direction among professed Spiritualists. There has already been a great deal of talk, but much of it has risen like smoke and disappeared, and but little has been carried out practically. Homes, which should be made homes in the real and true sense of the word, should be founded for the aged of both sexes. We would like to see your "Ladies' Aid Societies" and your "Industrial Unions," for instance, take, not only rooms where lectures should be delivered, social gatherings held and suppers given once a week, but a house which should be made a home for those whose necessities make them dependent upon the kindness, love and charity of others.

It is a hard, cold world when we come to depend upon what is called charity on this plane of being. In some way it has come to be considered a disgrace to arrive at a condition where it becomes necessary to ask for assistance; but what, I pray you, is every one of us, in the beginning, but an object of charity? We come upon this stage of life unable to put even a mouthful of food to our lips, and so dependent upon others that, left to ourselves, death would ensue in a few hours. Man is the most helpless of all animals. Nearly every form of life beneath him has an independence of livelihood that makes us almost question, at times, the wisdom of the Infinite. So, I say, as helpless dependents we start out in life, let our surroundings be what they may. Some of us, it is true, have advantages over others, and the best of these, the one for which we should be most thankful, and the possession of which should make us charitably disposed toward those born without it, is a bodily organization that makes us capable of becoming independent. I affirm that in the organization of the individual is the *all* that settles the question at birth as to whether that being is to be dependent or independent. The pre-natal conditions, influences, etc., at work even among our ancestry, the very incidents and accidents that may befall our mother in the sensitive weeks and months prior to our advent upon the mundane sphere, may wreck or injure our organization to such an extent that we may literally be cast upon the shores of time helpless and dependent. Not only this, but even some little circumstance that may arise, making a mother at that time feel *her* dependence, as the present condition of society is likely to do, may actually disqualify her unborn babe for a man or woman of business. Some deed, incident, or event, little as you think, may be the turning-point that shall decide whether or not your child shall be born with an inheritance that will give it anything like its rights in this material world.

When the conditions surrounding birth are known to have so much influence upon the expression of our better selves here in this journey of life, we ought to exercise the broadest charity in our dealings with those who are so constituted that all the preaching, teaching and arguing possible cannot aid them in acquiring independence, for it is impossible for them to grasp and make use of these ideas. We see the necessity, then, which the spirit-world has constantly pointed out, of a form or system of society that shall permit a growth into that oneness of interests that will make the entire race one large family. We are aware that many objections have been and will be raised to any mode of life such as that of Communism; yet we hold that man must ultimately grow into a condition where all who are unable to gain a livelihood will be cared for as considerately and tenderly as are our insane and our weak in body. Those who are deficient in the faculties whose development and exercise are necessary for the acquirement of the comforts of life will, in the future of man's development, be surrounded by conditions conducive to the unfoldment of their moral, intellectual and physical nature. These ideas will be regarded as impracticable and visionary by some, but many of the greatest improvements that we now enjoy were called visionary in the past, and all the wonderful inventions were, in the first place, called fanatics' or fools' ideas. I believe society can grow to this condition, and when it does, we shall have taken the most important step toward overcoming crime and sin of every character. Want, and his untrained, undeveloped, undisciplined nature, drive man, in many instances, to the commission of crime of which he would not otherwise be guilty. We most earnestly beseech all Spiritualists to take into consideration these thoughts, and let brotherly love and charity govern all. Again, circumstances over which the individual has no control many times, leave him at last in a condition where, unless kindly assisted by a stronger hand, he would certainly suffer.

We, as a people, have a sensitive class, unknown outside the ranks of Spiritualism, that cannot be cared for as they should by those who are not familiar with their susceptible condition. When it is found that by the use of their mediumistic powers they cannot earn sufficient for their support, or that, in the exercise of their spiritual gifts, they have been wrecked—physically speaking—our public mediums should be given a home such as this of which I have spoken. I could name two or three now, yes, more than that number right here in Boston, who need and deserve such care and attention; and I do not think I shall be doing wrong if I call the name of our gifted and faithful servant, Mrs. Cushman, who, during a cold, bleak, stormy, hard winter like this, gets but a pittance at best. When, in such a case, one comes to the necessity of appealing for aid, we should take her and care for her tenderly and lovingly, and she should be made to feel no more dependent than our grandmother, our father or mother would in our family circle, when he or she is no longer able to sustain the burdens of life.

In the exercise of mediumistic powers, the vital magnetism, which is the spiritual force of the organism, is largely drawn upon, thus devitalizing the body. "But why do the spirits," you ask, "allow their mediums to use this force, or power, until it is exhausted?" Because, as we said once before, having undertaken this work, it is impossible to give it up. All the bodily, as well as mental powers and forces of the individual, have been turned into different channels during the process of development, and it is beyond the power of spirit to turn back the tide from its natural course.

We can only touch lightly upon the subject at this point, the time at our disposal not permitting us to take it up and explain it as we would like. After one is worn out in the service, it is no longer a question of why did n't you stop before you fell down? It is better to work in the harness until the work is done, and then if the old body does not break down and let the spirit go free, we, as Spiritualists, should take it and care for it as tenderly as though it were a treasure committed to our keeping—as it really is, if we look at the matter aright. If the cold, hard winter that is upon us, together with the high price of fuel, makes those of you in moderate circumstances feel that life's battle is hard, what must it be to those who have much less or none at all, and especially to those who are so sensitive that they will nearly perish ere they ask for aid from mortals to help keep soul and body together?

So we say, our first duty is not longer to talk, but to go to work upon a practical basis; then, when wealthy Spiritualists see that there is organization, system and purpose underlying this movement, we believe they will take hold with you and labor for mankind. We would impress upon the minds of all Spiritualists of means the necessity of working while it is day. You may hold on to your wealth while you live, and in your will be very generous; but the world is not generous, your heirs are not generous, and nine chances to one it will be contested and set aside on the ground that you were a Spiritualist, and therefore not of sound mind. Hence, I repeat, care for those who need assistance, build homes for the homeless and aged, and do the work while it is yours to do, while the day of earthly life is upon you.

While we have spoken of lines and divisions in the ranks of mankind that must necessarily be considered by us in our work, still we are looking forward to the time when these barriers will be swept away, and we desire you as Spiritualists to set the example in this direction. I hope there will be that breadth of liberality in the distribution of your charities that when you have succored your *own*, to learn that human beings are in distress will be all that you require to know of them.

We know that we shall meet with opposition upon this point from those upon our own plane of thought, who call themselves practical men and women. "We must be practical," they say; "therefore it is necessary for us to ask first concerning those who apply for aid, if they are worthy?" In the distribution of charities that question cuts us the worst of all things, for we feel that the fact that a human being is cold, hungry, or in distress, makes him worthy of help. He may have been in the lowest paths of life, the reason for which you might perhaps find in the inherited consequences and results just spoken of; but while you were making your investigations, the man might starve. It is better to help those in need first, and find out their shortcomings afterward, if you have time enough. They may have done wrong, but they never will do much better until they are warmed up, their hunger satisfied, and their surroundings made favorable for the development of their nobler and better selves. If the applicant for assistance be a woman, the examination is especially rigorous in all institutions. It must be found out who she is, what she is, where she came from, and what she has been doing.

The best means to employ in seeking to lead those whose faults and shortcomings are many, out upon the highway by which higher planes of life may be reached, is charity clothed in the garment of love. According to the new definition, charity *is* love, and if it does not succeed in making them better and nobler, then the best of God's remedies has failed on earth. Apply it long enough, however, and I have the utmost faith in its efficacy as a cure for all the ills that man is heir to, morally speaking. Some one who has made a few applications of it upon a certain individual unsuccessfully, and then in despair has turned the cold shoulder upon the erring one, says: "I have tried that person over and over again, and it is of no use." Try him seventy times seven, as said one of old, and then seven hundred times that, if necessary, we add, for a human soul lifted out of the mire and brought out of darkness into light will pay you for the seven hundred times trying, as well as for the seven or seventy. We have those in our ranks who have but little backbone; but while wishing that they had more stamina let us have charity for them. There are those in the Church, also, it appears, who have no backbone at all; and, while we regret it, let us have charity for them as well.

Ought a man who is convinced of the truthfulness of Spiritualism to come out of the Church? an interrogator asks. It seems to us that he ought, but we cannot stand in his place. We should say that "honesty is the best policy," but we understand that all are not capable of acting up to a high standard of integrity. Such as these need to remain in slavery to others, as they really are, until they grow a little more and can bear the light, whose warm, effulgent rays will strengthen and develop their spiritual nature. We find that one of the greatest needs in this direction is a love of the truth, and we urgently appeal to all to cultivate the very best within them. So we say to all in the Church who believe in Spiritualism: Come out from among them and be ye separate. Do not skulk behind the church pews, the church creed or faith, if you do not longer believe it. If every man and woman were to come out of the churches to-day who does not accept literally the creed as it is, with all of its articles of faith, how many do you think would be left? Very few indeed. You will find very few church-members who can give you an intelligent answer when you ask about the articles of faith of their particular denomination. They have subscribed to them without much thought, and they cannot tell you the doctrinal points at the foundation of them. We pass these by and take up the class of men whose views have grown broader than their creed, but who still remain in the Church. Beecher, during the latter years of his ministry, was one of these. To our way of thinking, the man who does not live up to his convictions is not strictly honest; but until we are able to place ourselves in the position of another it is unwise to say what we would do under like circumstances. It is easier for one to step out of the old rut than for another; it is easier for some to break the shell of their former environments than for others; therefore let us have charity for those who do not see their duty as we do. Though we should say, Come out, be honest, be upright, still it is our belief that just at the point where they have developed enough spiritually to be of any particular use to the cause of truth they will and do come out and we find them in our midst. Spiritualism is truth to you to-day. It was not a few years ago, because your perceptions were not sufficiently developed to enable you to grasp the philosophy or the facts. Later experiences made it impossible for you longer to reject it. The greatest spiritual light that has ever penetrated the darkness of human life with its divine rays touched you, and you became enthusiastic. You could no longer remain in the churchfold, even with the hope of winning others to your way of thinking, but must be outspoken. Nothing wins like truth, or carries such conviction as candor and sincerity.

Coming back to our subject, "Charity," we hope we shall be forgiven when we say that a great many Spiritualists are apathetic and unmindful of duty in this direction. They need awakening. They do not realize the necessity of even contributing to the support of the cause in a general way, to say nothing of associated charities. Perhaps it is the result of circumstances. Former beliefs leave their impress upon the mind and spirit of the individual, and when discarded there is a corresponding reaction. The fear of future punishment or conditions has been the spur that has forced them to a performance of their religious duties, but when Spiritualism teaches them that there is no place of eternal torment, no avenging and angry Deity, they swing, as it were, out on the other side and become careless. We also find truly good men and women in the spiritualistic ranks, with warm, tender hearts, but, owing in a great measure to the lack of organization on the part of Spiritualists as a whole, they forget the responsibilities that rest upon them, the duty they owe society and their fellow-mortals, and settle down into a state of lethargy. Upon the minds of all such we would most earnestly impress the fact that while there is no death, hell or judgment to fear, still there is wrong to dread, and a nobility of character to develop which should be an incentive to right acting and the living of higher and better lives. There is much for us to do upon the earthly plane. There is not a sorrow that comes to the heart of a mortal that is not felt by all. Some, we know, will say that this is all nonsense, but we affirm that just so surely as the sun and moon influence this planet, and *vice versa*, that which affects the life of one individual also affects, in a degree, the lives of all others. As parts of one great whole we cannot afford to have any portion of the great body universal diseased; we cannot afford to have wrong, sorrow and want abide where any one of us can do aught to prevent it. If we fail in the little that we can do, if we fall short in charity, love and kindness, and in the living out of these principles, then we fail in all that constitutes true religion, and the injury we do ourselves affects all others in a measure.

Leaving the thought of associated charities, let us consider the true attitude of man toward the evil-doer, and as before we will look within our own ranks. We will not pass this point without speaking of that which is of such vast importance to us, namely, our phenomena. Sometimes we feel that we cannot be too severe in our denunciation of those who have been found guilty of deception; who willingly and willfully trifle at the altar of the holiest of holies, where the angels come to let in the light upon mankind. There is, however, much to be considered here. While we find individuals who give fraudulent communications or manifestations, there are also conditions existing which make it necessary for us to be wise and discreet in meting out our justice. There is such a wide difference in the experiences of different individuals with the same medium, that our advice to each one is to use your own judgment and reason in settling the question for yourself in every individual case. If you desire to know whether spirits can clothe themselves again in matter, it is your privilege, while conducting your investigations earnestly and sincerely, to use your own judgment, and when you find an open, flagrant imposition, to denounce it.

Our Spiritualism rests, in a great measure, upon the solid rock of facts, a part of which are physical manifestations, and if not dealt wisely with they will strike a terrible blow at the very foundation of the cause. As a religion, Spiritualism carries weight where no other religious system ever has, for it gives positive proof and assurance. So, while we have good and evil, false and true, genuine and counterfeit, we must exercise our charity at the same time that we mete out justice. It rouses all our righteous indignation to be imposed upon in the investigation of truth; but it is better to bear imposition a few times, at least, than to be guilty of touching rudely one of those whose necessities and requirements are such that if too harshly dealt with the work of preparation that may have been accomplished by the spirits for the individual, whom in time they hope to elevate and make a useful instrument, will be retarded or entirely undone. "Are you advocating charity in a case of obvious deception?" some listener asks. Yes; charity that softens our dealings until we know of a certainty what we are doing.

Before we close we desire to speak a few words for womankind, to awaken within our sister woman charitable feelings toward her sisters in all conditions. We believe most of you present do not need this particular argument, for there is no lesson that has been taught with so much earnestness and so oft-repeated by the angels as this. We would not foster wrong, or sin, or evil doing, but we would that every woman was as true to every other woman as man is to man. "You would not be true to a false woman?" questions one. Why, certainly; true to the woman, not to the deed she has done; true to the woman, that we may uplift her; true to the woman, that we may lead her to nobler womanhood, and make of her what was born within her but what has not been expressed. Many times she has been driven from bad to worse, from worse to desperation, from desperation to death, beyond whose gates is the only place where a woman who has done wrong and been wronged finds as yet anything like the conditions that will help her out of the slough in which she is struggling. We know that efforts have been made for the uplifting and redemption of degraded women, but not in the spirit that they should be. We say to women, It is your work! The fallen of your sex will never be uplifted, saved, redeemed or elevated to a high condition of womanhood until you stand by their side and do your duty without regard to public opinion. When you feel the necessity of expressing a certain opinion, of taking a particular position, of clasping the hand of a sister to help her, do it, no matter what color the face of your neighbor may turn, and by-and-bye such deeds will leave an impress upon your very souls, and stamp even your outward bearing with a power that will defeat the purpose of the evil-disposed, for they will not dare say aught against the women that have been true, upright, honest and steadfast in defense of every other woman, until they have helped to make their sisters what they themselves aspire to be.

Oh! white-winged angel, Charity,
Return to earth to-day,
And make us feel the brotherhood
Of all humanity.

One mortal has his weaknesses,
Another has his sin,
And, while we see our brother's faults,
We fail to look within.

Some one, in future ages,
Will turn the pages o'er,
Showing what we have tried to hide,
Or did not know before.

'T is well for us, at times at least,
To take reflection's glass,
And look upon our words and deeds
Before we let them pass.

And we may find for Charity
Enough to do at home,
Before 't is best for us, perhaps,
In other fields to roam.

The justice which we then will mete
Unto our erring brother,
We 'll temper with that charity
We should give one another.

Oh! white-winged angel, Charity,
Come to the earth again;
Walk ye through all its crowded ways,
And touch the souls of men.

Inspire within them noble thoughts,
And noble deeds as well;
Lift them to manhood's high estate,
Where henceforth they may dwell.

Then touch our sister, woman,
With thy white angel hand—
Bid her by her convictions
Ever to firmly stand;

To aid her sister woman
Who lives in sin below,
Uplift her soul, give her the truth,
That she may wiser grow.

Lead us at last, oh! angel,
One family to be,
United by the twofold bond
Of Love and Charity.

New York Medical Law.

To the Editor of the Banner of Light:

I have been watching your paper ever since the Senate and Assembly met at Albany this season, with the expectation that a petition would be found therein from the people, asking that the medical law enacted last year be repealed, and in its place a new one, similar to that of 1844, be enacted: This commendable statute, be it remembered, allowed equal rights before the law for all citizens to employ any mode of treatment or any practitioner that they preferred and had confidence in when afflicted by disease—doing so on the ground that there is *no* fixed mode of eradicating disease or which cures *all* cases and *all* persons. The citizens of the United States—who are also citizens of New York—should, under its constitution, assert their rights as to whom they will employ in case of sickness, and not be confined to one system of treatment by statutory law.

Your paper has accomplished glorious work for the past two years in educating the people of New York (and elsewhere) up to a condition to see the needs of the hour as to medical freedom and its preservation—also in printing petitions, etc., in the same direction; and your readers have seconded it by circulating these documents for signatures and presenting them to the Senate and Assembly for consideration.

I am glad to note by your latest issue that *Earnest Words*, of New York City, has also put on the armor for this encounter, and proposes to support you in your defense of the rights of the people.

All citizens of the State who have the cause of medical freedom and progress at heart *should be up and doing!* and appeal to the men they have sent to Albany to repeal the obnoxious restrictive medical law which now disgraces its statute books.

Where are the men to make the move? and where are the local papers that will aid in the good work and print petitions in support of this just demand? *Now* is the time to move in live earnest and redeem the State from its "medical monopoly" law by compassing its repeal. ANTI-MONOPOLIST.

An English correspondent gives as a reason for possibility that the English language will become the "world-speech," the mental slowness of the Anglo-Saxon race in learning two languages. They traverse the globe unaffected and undismayed by its eccentricities of speech. The English-speaking countries have an area of more than one-fifth of the whole habitable globe. English is the language of the high seas, and is spoken in every maritime port. What demand can there be for Volupuk?

THEIR ANGELS.

My heart is lonely as heart can be,
And the cry of Rachel goes up from me,
For the tender faces unforgot
Of the little children that are not;
Although, I know,
They are all in the land where I shall go.

I want them close, in the dear old way;
But life goes forward, and will not stay;
And He who made it has made it right;
Yet I miss my darlings out of my sight,
Although, I know,
They are all in the land where I shall go.

Only one has died. There is one small mound,
Violet-heaped, in the sweet grave-ground.
Twenty years they have bloomed and spread
Over the little baby head;
And oh! I know,
She is safe in the land where I shall go.

Not dead; only grown and gone away;
The hair of my darling is turning gray,
That was golden once, in the days so dear,
Over for many and many a year.
Yet I know—I know—
She's a child in the land where I shall go.

My bright, brave boy is a grave-eyed man,
Facing the world as a worker can;
But I think of him now as I had him then,
And I lay his cheek to my heart again;
And so, I know,
I shall have him there where we both shall go.

Given back—with the gain! The secret this
Of the blessed Kingdom of Children is:
My mother's arms are waiting for me;
I shall lay my head on my father's knee;
For so, I know,
I'm a child myself where I shall go.

The world is troublous and hard and cold,
And men and women grow gray and old;
But behind the world is an inner place,
Where yet their angels behold God's face,
And lo! we know
That only the children can see Him so.

—*Mrs. A. D. T. Whitney.*

Banner Correspondence.

New York.

TROY.—W. H. Vosburgh writes: "Miss Jennie B. Hagan has just closed a successful engagement before the Star Hall Society. Her gift of poesy is certainly most remarkable, and awakens the deepest interest in her auditory. The answers given to questions submitted by the audience were logical and able in every instance, and seemed to please all assembled. A reception was tendered Miss Hagan by Mr. William W. Lee and lady at their residence, 14 George street, Green Island, Wednesday evening, Feb. 8th. The large parlors were filled with an interested company of ladies and gentlemen. The occasion was a very enjoyable one, and was interspersed with music, recitations, etc.

Miss Etta Taylor, presiding at the piano, was assisted by Mr. Charles A. Lee and Mr. Arthur Vanleuvan, very fine vocalists, who rendered some excellent music that was highly appreciated by the company.

Miss Hagan, in her usual easy and happy mood, gave two or three interesting poems and recitations that were very amusing to all.

Mr. William Gardner, President of the Association, addressed the meeting briefly and profitably, after which a vote of thanks was moved by Mr. Lee to all who had taken part in making the occasion one of interest and pleasure."

BROOKLYN.—Samuel D. Greene writes: "The present month the meetings at Conservatory Hall are being addressed by Mrs. A. M. Glading, the well-known lecturer and medium, whose cheering presence, aided by her inspiring and truly eloquent spirit controls, elicits the ever-increasing interest of large and delighted audiences. The morning discourses are chosen by her invisible friends, while she, in her unconscious condition, becomes the instrument for proclaiming their highest spiritual culture. Questions given by the audience in the evening are answered very cogently and aptly, and prove indeed a 'feast of reason and flow of soul.'

The tests and spiritual readings rendered at the close of lectures prove undeniably, by the hearty attestations and affirmations, the presence of the unseen dear ones, who thereby establish the truth of spirit nearness and proclaim the joyful tidings of immortality. During her mission of ministering to many in the West, to which she is called after leaving us, we shall feel her absence, but not without sunny hopes of a thrice welcome return in the near future."

NEW YORK CITY.—A correspondent, over the initials W. A. S., writes: "Years ago, in old Boston, I attended many a meeting and circle as a seeker, and in 1855 gave up and firmly believed that everything pertaining to Spiritualism was a humbug, and that mediums were frauds. But, now, what a change. Last October I came to New York, and three weeks ago, with my wife, I attended an evening circle at 52 Union Square, where I received a most remarkable test from 'Prairie Flower'—something that happened in 1862, when we were battling near Richmond to save this great Union. Not a living soul on earth ever knew of this; and it was brought home to me so vividly—that of the little drummer-boy who died in my arms after I had given him a drink of water—that the tears would come in spite of all efforts to restrain them. Since then, the tests that have been given me, and even with the right names, have been such that I have been astonished as well as the large audience present. I now *know* that there are spirits of departed loved ones hovering around me night and day, and they have an influence over me that is lasting.

Mrs. A. L. Pennell is a stranger to me; but I can truly say that she is doing a great and good work. She wants and must have a larger hall, so that no one will be obliged to go away, for she is—or the control, 'Prairie Flower'—drawing all that come within her influence up to a better and higher life here and for the future.

How sweet and satisfactory it is to have dear ones return to you even in spirit just for one moment. It causes one to aspire to better thoughts and higher deeds of good to those around him in every-day life, and utter gentle words.

> 'Each gentle word is a thought of love,
> That finds its way through the blue above,
> To light beyond on the pearly strand,
> And give thee joy in the better land.'"

GLENS FALLS.—A correspondent writes: "The Ladies' Helping Hand was the first Spiritualist society ever organized in this place. It was brought into being less than a year ago, and our efforts have been crowned with better success than we anticipated. The society of the Universalist church has had Spiritualist lectures from time to time for years, provided for by a fund belonging to the church. Mrs. Nellie J. T. Brigham speaks eloquently for that society one evening in a month regularly; but we were not all content with that arrangement, so organized a society of our own, to which each and every earnest soul searching for truth and light is welcome.

The *Morning Star*, of this place, speaks as follows, in its issue of Jan 26th, concerning our meeting for election of officers, etc.:

'The Ladies' Helping Hand (Spiritualist) held a business meeting last evening at No. 8 May street, when the following officers were elected: President, Mrs. M. G. Rosa; Vice President, Mrs. E. A. Newton; Secretary, P. J. Savage; Treasurer, M. B. Little. The name of the Association was changed to the First Spiritualists' Society of Glens Falls. A committee was appointed to arrange for an entertainment of a spiritualistic and literary character, to be held in the near future.... After the meeting a soap-bubble contest for prizes took place; refreshments were served, and for an hour or more the company was well entertained by Mesdames Rosa, Winters and Allyn.'

The last two Sundays of January C. Fannie Allyn occupied our platform, giving us four highly intellectual and practical discourses that could not fail to interest any thinking person; they were very attentively listened to by good audiences.

Jan. 31st and Feb. 1st we had J. Frank Baxter, who is too well known to need any comments or praise from me. Suffice it to say, we were more than pleased with him and the success he brought us; his lectures, music and tests were all received with marked interest by large audiences—the hall being packed each time. We hope to have Bro. B. with us again in the near future.

Mrs. Allyn will speak for us the 26th of this present month, and cannot fail to reach some who have hitherto been in the dark.

On the whole, we feel that our labors are being fully repaid; and knowing that we have the assistance of the angel world, and the hearty coöperation of the dear BANNER to aid us in spreading the truth, I trust we shall reap an abundant harvest in time."

BROOKLYN.—Charles R. Miller writes: "In six weeks I have attended the materializing séances, two each week, of Dr. A. W. S. Rothermel in this city. I have been acquainted with Dr. R. for ten years, covering the whole period of his remarkable mediumship. As a man, citizen and medium, he is held in high esteem by a large circle of friends and acquaintances. Mrs. Rothermel, like her husband, is richly endowed with spiritual gifts, and within the last twelve months she has been developed as a materializing medium.

On Wednesday evening, Dec. 20th, I was one of the sitters at the Rothermel séance. There were sixteen sitters. Those with whom I was acquainted were Mr. and Mrs. Reid, Dr. Tryon, Miss Belle Lewis, Mr. and Mrs. Cross, Mr. Cox, Mr. and Mrs. Covell, Mrs. Reardon, Mr. Drake, Mrs. Rothermel, Mr. Rodgers and Mr. Weise.

Carrie Miller is the controlling spirit of the Wednesday evening séances, and—as she explains to us—she, with a band of selected spirits, has come to the Rothermel séance, supplementing the powers of the regular band; and all for the purpose of educating and developing spirits who have the requisite adaptability for the materializing manifestations. We were told in advance that this Wednesday evening séance was to be a strictly test séance, the first step in the programme being a request from the guides of the medium to Mr. and Mrs. Reed, Mr. Cox, Mr. Cross and Mrs. Reardon, to go into the rear room and sit facing the rear of the cabinet. This request was complied with, and for the first half of the séance the rear room, which was fully lighted, was protected from any possible approach of mortals. Thus guarded from all possible intrusion, except from our spirit visitants, Dr. Rothermel went into the cabinet.

Without going into a full or minutely detailed report of this splendid séance, which lasted two hours and a quarter, I will give only the most striking incidents. During all that time our spirit friends came out singly, came out in pairs, and frequently three at a time. At one time the entranced medium was brought out by a single spirit form. At another time the medium was brought out into the séance-room supported by attendant spirits on either side of him. Again, a form came out of the cabinet, lifted the curtain, or held it one side, so that we could see the medium and two forms standing by his side. A majority of the manifesting spirits were strong and demonstrative, staying out two or three minutes, and in several instances double that length of time. At frequent intervals three and four spirits were out at the same time, standing and talking to their mortal friends. Carrie Miller was present, out and in the séance-room during nearly the whole time the séance lasted. Emma Hurst was out several times, and stayed out in the séance-room, talking fluently with a marked degree of intelligence and wit, for comparatively long periods. I may say the same thing of another bright and beautiful spirit, Carrie Pettis.

I desire it to be understood that I am making this report for THE BANNER at the repeated and urgent request of one of the manifesting spirits. On the Wednesday night preceding I was requested to report the test séance, but neglecting to do so, I was reminded of my promise and urgently requested to make it good without further delay.

We sat in a subdued light, but sufficient to see countenances, while the forms were as distinctly seen by all the sitters as though there had been a flood of light in the séance-room. Besides, the light was toned, brighter or darker, as the strength of the different spirits required.

The female spirits wore a profusion of white drapery, and, with few exceptions, their faces were veiled. Some of the male forms wore white and flowing garments, while others wore dark clothes. All of the male spirits came to us with uncovered faces. An Indian brave came out wearing a profusion of ornaments. He wore an elaborately woven head-dress, made of a long string of feathers, reaching from the crown of the head a long way down his back. There were pendants on his breast, and he was evidently much pleased with the close inspection some of us gave him. He was quite determined that we should all know he wore moccasins, as he took them from his feet and presented them to one and another to handle.

Dr. Rothermel is small of stature, while our friendly and much-admired Indian visitor was a tall and stout form of nearly or quite double the bulk of the medium. At one stage of the manifestations we saw a white spot on the carpet, at first looking like a cloudy substance. This gradually grew into a fleecy substance of greater dimensions, and when it had gained a height of two or three feet, there quickly emerged a female form, vitalized with life and power, and clothed with a profusion of white drapery. When the materialization of the spirit form was fully completed the spirit moved rapidly around the room, shaking hands and saluting several of the sitters. This materializing process, which every sitter saw, took place outside and in front of the cabinet, the distance being full three feet from the curtains. All these and many other manifestations took place while our divided circle sat facing the front (open) and the rear (enclosed) portions of the cabinet.

Illuminated manifestations occurred twice during the evening. 'Bright Star,' a frequent visitor at the Rothermel séances and the spirit-guide of Mr. Cox—one of the sitters in the rear room—came with a large and brilliant star on her forehead. 'Bright Star' was accompanied by another female spirit, who wore an illuminated band or shield on her forehead. Following this manifestation, and after a brief interval, the forms came out and held the curtains wide open, presenting to our view two illuminated shapes standing erect, and the entranced medium sitting in his chair. The illumination of the forms was complete, covering the whole person of each of the manifesting spirits, and casting a radiance and brightness all around the interior of the open cabinet. This was a beautiful sight, and was pronounced the crowning manifestation of the evening. Here were four spirit forms, two of them illuminated, and the true and faithful medium giving off and giving out of his life-forces to the occasion, all testifying to the reality of life beyond the grave, and to the fact of spirit-intercourse and return.

Again came Emma Hurst into the séance-room, and after dancing or floating around the open space formed by the horseshoe circle of sitters, called for the zither, an instrument on which she plays admirably, allowing the sitters to select the tune she is to play. Emma is a great favorite with all who attend the Rothermel séances, and is very ready and obliging in responding to requests for music on her favorite instrument. She took the zither in her hand, and kneeling down on the floor played a tune. Then rising and going over to Mr. Reid, giving out some pleasantry, she returned to my side of the séance-room, and seating herself in a vacant chair, played several tunes, giving off strains of music so delicate and thrilling that all were enthusiastic in commendation. This spirit was out in the séance-room full ten minutes in the performance of her interesting exercises.

Following Emma Hurst and her musical performances, four female spirits, one after another in quick succession, came into and remained in the séance-room. They were clothed with a profusion of white drapery, first standing in a line, and then grouped together. At this stage of this most significant and impressive manifestation, Carrie Miller came out of the cabinet, and standing a short distance from her sister spirits, raised her right arm, and in a voice audible to all of us, said, 'Triumphant, triumphant! victorious, victorious!'"

Additional to the above we have received the following from Chas. P. Cocks, of 60 Liberty street, New York:

"Permit me to say a word by way of adding my testimony to the very high character of the instructive course of séances which has been held this winter through the mediumship of Dr. A. W. S. Rothermel, Brooklyn, an account of which has been furnished you by Chas. R. Miller, who has been a constant attendant.

It would be impossible to give more than an outline sketch of the many beautiful and instructive manifestations of spirit power which it has been our privilege to witness at these sittings in a single article. One rare incident I may mention which has occurred since he wrote his report. This was witnessed by all present, and a similar manifestation was recorded in THE BANNER in December, from the pen of E. A. Brackett, referring to the form of his niece, Bertha, at the Berry séances, descending slowly from near the ceiling as ethereal, and gradually materializing a solid form as she neared the carpet. This likewise was seen first as a faint, white light at the upper part of and outside of the curtains of the cabinet, and then slowly increased and developed into a beautiful piece of white lace, and then, floating down slowly, gradually assumed an ethereal human form, and finally, as she touched the carpet, the solid, materialized form of the spirit Carrie Miller, the lovely daughter of the Mr. Miller present. As she touched the floor about eight feet from the cabinet and quite near to where I was sitting, I could observe the phenomenon minutely, and she exclaimed 'Victorious!' as she extended her arms upward.

On a previous occasion, this interesting spirit, whose wonderful power and intelligence have been witnessed far and wide, emerged from the cabinet, and, after a loving greeting to her father, retired to the cabinet, after which she immediately returned, apparently as solid as any mortal in the room, and approaching a point opposite to where I was sitting, and within a foot of me, she spoke an audible word, and while I was looking steadfastly at her, she instantly flashed out of form; she simply stooped over and became invisible in a second; and the room was sufficiently light to see distinctly every one present.

I desire to add this testimony to the truth which is enlightening the world."

Ohio.

DAYTON.—W. A. Lewis writes that the Report of the Seybert Commission or any other against the truths of Spiritualism can have no influence to lessen the confidence of any one who has honestly studied the phenomena upon which it rests its claims, and experienced the benefits it extends to all who recognize it as a living truth. Proceeding, he relates one of his own experiences as follows:

"About eighteen years ago I went to visit a brother in Shelby County, Ind. On my return I came by wagon road to Rushville, intending to take cars there for Richmond, Ind. Arriving at Rushville about noon, and learning there would be no train until six o'clock, I concluded to walk to a small station about six miles distant, and did so. Upon getting to the station I learned the train had jumped the track and would not be there until next morning. There was no hotel or dwelling-place at this little wood-station, so I was compelled to walk on and seek shelter in some farmhouse within reach of my vision, but I failed to find one, and night overtaking me, I had only two alternatives left—to walk on to Cambridge, which I believe was ten miles, and almost all the way through a very heavy timbered, unsettled country, or lay down by the road-side and wait the coming of morning. It being quite cold, and having no way to make a fire, I concluded to walk. The railroad track was much the best course, but it was so dark I could not see to step from one tie to another, but I concluded to make the attempt and started on my way through almost total darkness; when, to my great joy and surprise, I found my path illuminated by two beautiful lights, one on my left, the other one on my right, each apparently about two feet from my shoulder.

Now I wish to say that, if I had up to this time kept my eyes closed to the beautiful teachings of Modern Spiritualism, at the approach of or the appearance of these divine lights, I should have taken fright; but thank God I knew what it meant, and was well aware that these two grand and beautiful illuminators appearing as they did in a time of great need, were my father and mother, who came to light me through the dense darkness, for they said, 'Come, dear child, we will give you light;' and so they did, for those two lights remained with me until I reached the city of Cambridge, when they disappeared.

It is not what this Commission has investigated and reported that proves the truthfulness or untruthfulness of Modern Spiritualism, but what each individual receives from the spiritual side of man's existence that furnishes the convincing proofs."

Missouri.

ST. LOUIS.—J. W. C. writes that, in his opinion, the number of Spiritualists would be greatly increased if thoroughly educated speakers could be equipped for the work and sent into the field, to convince, by sound argument, their auditors of the truth of the Spiritual Philosophy. He thinks Spiritualists might learn of the churches and advantageously follow their lead in this respect.

KIRKSVILLE.—F. A. Grove writes: "You will perhaps remember I had a communication published some time since from 'Grace.' I have been vainly endeavoring to find who 'Grace' is until now—or rather very recently.

While in the South I was impressed on several occasions to write to a medium advertising 'answers to sealed letters,' Mrs. Dr. Eleanor Martin, 73 Lane Avenue, Columbus, O.

On returning home I finally heeded this impression and put the printed message I clipped from THE BANNER, together with a letter addressed to 'Grace,' in a sealed envelope, first writing my monogram on the inside of the envelope, then sealed and let it thoroughly dry; after which I marked all round the edges of the envelope, also over the sealed part, where it folds, with an analine pencil—one which, at the slightest moisture being applied, produces a stain. I also put other private marks on the envelope; I then enclosed that envelope containing my sealed letter inside of another and sealed it, leaving it without any address, and wrote a short letter to the medium requesting a reply to the sealed package.

The answer came in due time; although not replying in detail, yet it was very satisfactory. In my next I made inquiry: 'Who are you? What was your name in earth-life?' I also asked a question in reference to a party yet in the mortal. To the first the spirit replied: 'I am the sister of this medium,' and that Grace was the name given her on her entrance into spirit-life; to the second: 'An old lady, who calls you her dear son *Fullerton*, and gives her name as Mary Grove, comes to me and takes me to the person,' etc. This was *correct*. I asked in my next if my mother's middle name could be given, and the answer was: 'Two persons come; one Mary Ann Grove [my mother] and Mary J.' (a cousin.)

In the course of my correspondence with her (G.) a number of such tests occurred. In one instance I wrote two questions and placed them in my desk in the office, and asked Grace to write what they were; one was written *verbatim*, the other not attempted. I purposely avoided letter-heads or envelopes that would lead the medium to know anything about my being a physician, but my second letter received addressed me as 'F. A. Grove, M. D.'; in my next I said to the medium: 'I am curious to know why you addressed me as Doctor.' She replied: 'Grace tells me you *are* a physician.'"

Connecticut.

BRIDGEPORT.—Isaac F. Moore, Secretary of the Spiritualist Society, writes: "I desire, through the medium of your popular paper, to say a word in favor of Mrs. Jennie K. D. Conant, who has just completed an engagement with our society. As a test-medium she is very successful, as many here in Bridgeport can testify. One test in particular created quite a sensation at her last meeting. Among other articles placed upon her desk was something wrapped in a large piece of newspaper. This package (without opening) she proceeded to describe as containing three Indian arrow-tips and a piece of an Indian's skull, about an inch square, also describing correctly the locality in which each piece was found. I know positively that she had no means of knowing, in the ordinary way, what that package contained."

New Jersey.

NEWARK.—Mrs. E. Cutler writes: "Having just returned from my Eastern trip among the spiritual societies, I wish to return my thanks to them through the BANNER OF LIGHT for their kindness to me. I found many societies that need help. If mediums and speakers would go among them, they would be doing much good.

A word in favor of Mrs. Abbie Story of Pigeon Cove. There is no society there, but she is working for the cause without help. She has a Lyceum in her parlor, and is in need of books for the children. If any kind person would send her old or new books, they would be thankfully received. Her address is Pigeon Cove, Mass., Fears' & Bray's Express."

Texas.

ENNIS.—Mrs. Mary V. Hogan, of Ennis, Texas, hands us an appeal for help to build the "White Cross Home," of the Woman's Christian Temperance Unions, of Texas. She says the Home is to be built at Garrett, on the H. & T. C. R. R., thirty-one miles south of Dallas. Land is bought and paid for, and some lumber and shingles donated, and some money paid in; but more is needed at once. The Home is for the fallen women anywhere in Texas who desire to lead a better life and be separated from old associates.

She appeals to all for help, and says send along your money by postal note, registered letter, money order or bank check, or send due-bill for lumber, shingles, furniture, etc., to Ennis, Texas. One dollar donations will be gratefully received and acknowledged by Mrs. Hogan. Any who desire to know more of the work can correspond with her as above.

Original Essay.

A CHRISTIAN CHAMPIONING MOHAMMEDANISM.

A Canon of the English Church, which, as all know, is supported by the State, read a paper before a recent Church Congress on Mohammedanism. Not only so, but his paper was in open and undisguised praise of the Mohammedan system of morals and religion. Naturally, the reading occasioned a lively time in the meeting. It was received with the English "Oh! oh!" exclamations, as is customary in the House of Commons. This is a distinct sign of enlightenment, remarks *London Truth*, for it is about time that people tried to value the various religious systems by their results rather than by their teaching. And so far as mere results are concerned, further remarks that journal with genuine courage, there is no doubt at all that the Christians are very far behind the Moslems.

Said Canon Taylor, in the course of his paper on the subject: "Islam has done more for civilization than Christianity." Think of so bold a statement as that in a church congress of the British Church! "When Mohammedism is embraced by a negro tribe, devil-worship, fetichism, cannibalism, human sacrifice, infanticide, witchcraft, at once disappear. Islam has abolished drunkenness, gambling, and prostitution, the three curses of Christian lands." *Truth* thereupon quotes Gibbon, the historian, who wrote thus of Mohammedanism: "More pure than the system of Zoroaster, more liberal than the law of Moses, the religion of Mahomet might seem less inconsistent with reason than the creed of mystery and superstition which, in the seventh century, disgraced the simplicity of the gospel." That was written over a hundred years ago; but even now, in the nineteenth century, says *Truth*, when there is certainly much less of mystery and superstition than there was in the seventh century, according to Canon Taylor, "Christian converts are reckoned by thousands, Moslem converts by millions." Which forces *Truth* to observe that there certainly seems to be something wrong, either with our religion or with our manner of propagating it.

The account states that the disapprobation manifested was so strong that this church champion of Islamism was greeted with a tumultuous variety of cries of dissent, among which was to be heard the highly unclerical exclamation—"rot!" Says the writer who reported the proceedings for the columns of *Truth*: "Some of the 'rot' strikes me as containing a collection of the most wholesome truths which are ever likely to be addressed to an assembly of churchmen, notably his strictures on the 'Christianity' of a prelate with fifteen thousand pounds ($75,000) a year and two palaces, who talks of the lot of the poor at the East End (of London) being 'alleviated by spiritual consolation'."

There is nothing so fresh and wholesome as plain truth on a subject (as stated in this case) after all. Men may disguise it, compress it, cripple it, distort it in all ways, to suit prejudices preconceived, beliefs limited to small conceptions and narrow personal ambitions, but it refuses to abide in the tenement they have built for it to occupy, and will even jump out of a window for the sake of freedom from false restraints.

PALIMPSEST.

February Magazines.

THE COSMOPOLITAN.—The opening article by Theodor Child treats upon "The Ballet of Paris," describing the methods of instruction by which proficiency is attained, and illustrated with many engravings, plain and colored, including a frontispiece, "The Ballet School," from a painting by V. Palmaroli. Frederick Schwatka continues his sketches of arctic life, treating this month upon "Wintering in the White Zone." With its fine illustrations of the people and their snow-houses, or *igloos*, as the natives call them, it will find thousands of deeply interested readers. Hjalmar Hjorth Boyesen contributes a very readable paper on "The Crown Prince of Germany," and Octave Feuillet a brief drama, "Scylla and Charybdis; A Lesson for Husbands." Of the remaining contents are "A Tartar Tea-Party in the Desert," "Mountain Life in Tennessee," and "The Campaign of Potiphar McCray and Others." New York: Schlight & Field Co.

THE VACCINATION INQUIRER quotes the *News* as saying in reference to the smallpox epidemic in Sheffield: "Many of the inhabitants have lost reliance alike in medical skill and sanitary science. Smallpox is increasing, though the people have rushed, like a flock of sheep, to be vaccinated." Our Massachusetts legislators and those of other States should bear in mind that this condition exists in a city of whose inhabitants ninety-five per cent. were vaccinated, and so few were the number of anti-vaccinators that it might be said vaccination met with no opposition. Notwithstanding this, from March to December of last year there were two thousand seven hundred and twenty-eight cases of smallpox in Sheffield, and it is still on the increase. Vaccination has proved itself a perfect failure, and in the opinion of many has served to increase rather than diminish the number of cases. London: E. W. Allen.

THE PHRENOLOGICAL JOURNAL.—A portrait of Dinah Mulock Craik and a brief sketch of her finely developed character introduce its instructive contents. In "Notable People" portraits and mention are given of Carnot, Sardou and others. A short, comprehensive article upon "Evidences of a Spiritual Body" is supplied by W. H. Gardner, and a portrait and some account given of a woman in France one hundred and twenty-seven years old. New York: Fowler & Wells Company.

THE SIDEREAL MESSENGER contains an article by Prof. E. S. Holden, presenting the history of the Lick Observatory, with interesting details of its buildings and the instruments gathered in them. The remaining contents include much that is valuable to teachers and students. Northfield, Minn.: W. W. Payne.

THE ELECTRICAL ENGINEER reviews editorially Mr. Edison's views of patent protection and remarks upon Post-office Telegraphy, the discussion of which in Congress seems to have had the effect of greatly reducing the Western Union's rates. New York: Elec. Pub. Co.

Verifications of Spirit-Messages.

ANNIE PICKERING.

In the BANNER for Feb. 18th, Thomas Middlemist of Yreka, Cal., speaks favorably (in "Correspondence Department") of the message of the spirit above named. We have since received from him the following additional particulars:

"In the BANNER OF LIGHT for Sept. 3d, 1887, I noticed a message from ANNIE PICKERING. I recognized that message as coming from Annie. I am the friend, Thomas M——, she refers to. I also know the couple she speaks of in San Francisco, 'Mr. and Mrs. Mayo.' They were friends of hers, and they fully recognize the message as coming from her; they are both mediumistic as well as progressive people. Their present address is Wowano, Mariposa Co., (*Pine City*) Cal. Annie Pickering passed over from Oakland, Nov. 26th, 1878. She was a resident of San Francisco; she was a good test-medium, and had many friends there. She formerly resided at No. 28 Winter street, Boston."

GEORGE D. EMMONS.

In the issue of the BANNER OF LIGHT for Jan. 28th is a message, through Mr. Fletcher, purporting to be from GEORGE D. EMMONS, a brother of mine, whose body *was* cremated at Lancaster, Pa. The message was characteristic of him, and is correct in every particular with the exception of the *place* where he was cremated, it being *Lancaster* instead of Harrisburg, as given in the message. Yours very truly,

Mendon, Mich., Feb. 12th, 1888. S. B. EMMONS.

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C. FANNIE ALLYN, Stoneham, Mass.
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MRS. E. H. BRITTEN, Cheetham Hill, Manchester, Eng.
MRS. R. W. SCOTT BRIGGS, 18 Aiken street, Utica, N. Y.
BISHOP A. BEALS, Jamestown, Chautauqua Co., N. Y.
ADDIE L. BALLOU, 759 Market st., San Francisco, Cal.*
DR. JAS. R. BAILEY, P. O. Box 123, Scranton, Pa.
G. H. BROOKS, 802 Hyt street, East Saginaw, Mich.
J. R. BUELL and MRS. DR. BUELL, Indianapolis, Ind.
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MISS LIZZIE D. BAILEY, Louisville, Ky.
MISS L. BARNICOAT, 175 Tremont st., Boston, Mass.*
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MRS. HETTIE CLARK, Onset Bay, Mass.
GEORGE W. CARPENTER, Kendallville, Ind.
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MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.
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MISS CARRIE E. DOWNER, Baldwinsville, N. Y.*
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J. FRANCIS, Sackett's Harbor, N. Y.
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N. S. GREENLEAF, Lowell, Mass.
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MRS. BELL IRELAND, 365 Elm street, Cincinnati, O.
SUSIE M. JOHNSON, Los Angeles, Cal.
DR. W. R. JOSCELYN, Santa Cruz, Cal.
MRS. DR. J. A. JOSCELYN, Santa Cruz, Cal.
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MRS. M. W. LESLIE, 35 Common street, Boston, Mass.
THOS. LEES, 105 Cross st., Cleveland, O.*
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MRS. S. M. MACE, 28 Dartmouth street, Boston, Mass.
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MRS. H. T. STEARNS, Cassadaga, N. Y.
MISS HATTIE

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1888.

Sunday Recreation.

A highly sensible address on the meaning and use of Sunday, commonly called the Christian Sabbath, was recently delivered by Rev. Dr. Pullman, of Lynn, before the Universalist Sunday-school teachers, in Wesleyan Hall in this city. He made light of the growing uneasiness, amounting to alarm, in certain quarters respecting the alleged desecration of Sunday, which he said was not justified by the facts. We all have a Pharisee inside us, said the Doctor, and that Pharisee is pretty sure to think that if Sunday is not being observed in his particular way it is not being observed at all. But the Sabbath was not founded by Pharisees, and will not be preserved by Pharisaism. It was instituted, he reminded his hearers, to secure justice among men, and to prevent the powerful and selfish from oppressing the weak by binding them to hopeless and unintermittent labor.

This is practically the proclamation which the Sabbath makes to rulers and governors everywhere: "I am freedom-day. On this day all your tired workers shall rest. They shall be free to enjoy their families, to meet and worship God in their churches, to taste the pleasures of social intercourse, to delight in nature or in books, to build up their nobler life." And the speaker proceeded to say, out of the fullness of his historic knowledge of his subject, that the Sabbath had been for ages a bulwark against oppression, an educator of men to law, liberty and self-government. Its impregnable foundations are in reason and common-sense. He admitted the great and rapid social and economic changes which have caused unavoidable changes in Sabbath customs, and have unquestionably led to perversions and abuses of the day which are sure to be corrected. He thought there were some new Sunday customs which had not come to stay; such, for example, as seven days' work for six days' pay. The man, said he, who avails himself of the Sunday labor of his fellow-men will have to provide their recompense for those who give up their Sunday rights for his convenience.

Referring to the heated attacks made every now and then upon the Sunday press, he defended this class of newspapers, as being but a mirror held up to the human nature of the nineteenth century; and those who did not enjoy the picture they presented regarding the social, religious or political state, were invited to put forth extra individual exertions for the bettering of the conditions they deprecated. The Pharisaic way, he said, is to stop the nose and avert the gaze, but that never yet cured an evil and never will. Whether we like it or not, we are on the road to the experiment of living in publicity, and of dealing with evil as it lies festering in the sunlight. The newspaper of the future, in his opinion, would contain a record of what is good as well as what is evil, and will then hold a true mirror up to life. The higher grade Sunday newspaper, he thought, may yet fulfill an important educational purpose, whose true method has not yet been reached. The Sabbath, as a safeguard of home, religion, charity and brotherhood, will not be disestablished till the sun of human progress goes down.

Future Probation—Gradual Unfolding.

What Gail Hamilton wrote in the *North American Review, apropos* to the dispute then raging at Andover Seminary over the question of future probation, is well worth quoting from again, in the stronger light of added experience and observation in the world of theology. It is probable, said she, that in the world as it is we see the world as it has been, even in the geologic ages. We are sure, at least, of the world as it is. The present moment is a cross section of eternity. We find man now very little higher than the beasts. The discussion of evolution is not necessary in order to determine whether man is a developed animal or an undeveloped angel. We know that there are now on earth tribes of men who are savages, uncouth, horrible; in their mode of life more unlike the highest man than they are unlike the highest beasts. Yet we also know that there is something in them which differentiates them even from the highest beasts—a cultivatable spiritual quality which in the beast is largely wanting.

Through every grade we mount upward to the highest peaks of humanity—men and women of pure heart, clear head and unselfish life. Why is it not the simplest, the most reasonable, the natural belief, that this great human host was put on the earth for education, not for probation? that the world was made for man? that all the ages of preparation through which the earth was shaping itself from a void and formless, a seething and roaring mass, into a stable and habitable home, it was shaping itself under fatherly guidance for the dwelling-place of that most finely organized animal which was to receive the breath of divine life and become of all created beings upon this earth the only spiritual beings—sons of God?

It would be quite in the nature of all other things, she continues, that man should begin low down, just above the beasts, and end high up, just below the angels. Wholly why, we do not know. We cannot comprehend the eternal Creator. But we easily do know that creation must be the one or the other—instantaneous or not instantaneous. If it were instantaneous, everything must begin in the middle. The record of the rocks, the record of Genesis, and the record of our own eyes unite to testify that everything begins at a beginning. We are in a system of gradual and orderly unfolding. The tree ripens from seed. The man grows up from the child. History is born of history. We cannot trace the original beginnings, but resultant beginnings are the regular order. The Bible equally narrates a gradual succession, a systematic advance. This is as near a fixed fact as we shall ever find to stand on.

This fact being once fully accepted as a fact of the universe, she says, what the need of this theological fuss over the question of future probation for the so-called heathen, when it is established that life is at every stage and in every condition a probation for all of us? It is a constant development, a never-ending unfolding. This state of existence is no more a state of probation than the next one will be, all states of existence being probationary alike.

For our own part we feel to say: How childish appear these theological problems, thought to be so profound, in the light of what we now possess as actual knowledge!

☞ "Howard" says Brooklyn once fairly claimed its title of "The City of Churches," but to-day it has passed beyond that, and will soon be known, not as a city of material prosperity alone, but as a city of homes, as a city of wealth, as a city of manufacturing interests as well. Brooklyn has had all the desiderata of a great city. It had an ample illustration of necessary thieving and cheating in its early days. It has been visited by the great of the earth, including Washington, Lafayette, Henry Clay, Webster, Calhoun, Grant, Sherman, Sheridan, and, greatest of all in his line, Abraham Lincoln: "I recall the visits of Clay, when everybody turned out to do him honor; of Webster, whose grand speech was the first of its kind Brooklyn ever knew of; of Lincoln, when he sat morning and evening in Horace B. Claflin's pew in Plymouth Church; of Louis Kossuth, when he spoke in Plymouth Church, and subsequently attended a reception in Brother Bowen's house on Willow street; of Wendell Phillips, when every hall and lecture-room in the city was closed against him, and the police even advised Mr. Beecher that it was too dangerous, too great a risk to permit him to speak, and Beecher said that 'if every brick in Plymouth Church were to fall and be scattered to the winds, it should never be said that Wendell Phillips could find no place to speak in in the City of Brooklyn.'"

☞ Rev. Mr. Savage says:

"The church of the future will be a universal church, a unified congregation expressive of the highest truths of life. It will be natural because it will be the embodiment of nature itself. It will be a gathering free to all, whose creed will not be a bar across the entrance, but a guiding word over the pulpit. It will be a place where all men may come together once a week, upon a common level of higher thought, where the absurd conditions of life, the petty troubles and difficulties, may be forgotten for awhile, and where the influence of restful and recreative communion in noblest thoughts may be felt. It will be a divine church because it will contain the highest and best of life."

We cordially endorse every word of the above. Such a time will surely come on earth, and the advent of Modern Spiritualism is the Star in the West (not East) that will bring about the epoch so much and so earnestly desired by the denizens of the spirit-world and those of the mundane sphere of life.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—*Publishers B. of L.*

COMMUNION WITH THE ANGELS.

To the Editor of the Banner of Light:

On Thursday afternoon, Jan. 5th, a number of us convened at the residence of Mrs. H. B. Fay, for the purpose of sharing the pleasures of a materializing séance, which proved eminently convincing and satisfactory.

Previous to entering the cabinet, Mrs. Fay drew the curtain aside and invited all who wished to examine it to do so, which was readily responded to; and after the people had satisfied themselves that there were no confederates in or about it, and had returned to their seats, while the medium was yet outside, almost simultaneously a beautiful female form, and another, being that of a child, came out and stood one each side of her before the eyes of us all. During the séance many forms, in male and female attire, came out, giving their names and greeting their friends most cordially, while some materialized and dematerialized in the room, where every one of us could see them—thus proving unmistakably the truth of spirit materialization.

For years I have attended séances held in various parts of the city, and while I would not cast reflections upon any one, I regard Mrs. Fay as one of the best and most reliable of mediums.

Yours for truth and justice,
Boston, Mass. S. W. TUCKER.

AMBOY CENTRE, N. Y.

A. Clarence Armstrong writes: "We began holding séances last August without any medium. We now have five that have given many convincing tests. At one séance a band of yellow light, about eighteen inches wide and ten feet in length, appeared on the wall of the room. In this light there seemed to float representations of trees, fences, houses, etc. At our request it came four times and was seen by all, lasting a little over a minute each time, when it slowly faded from view. At the time a parlor fire was burning brightly.

At another séance a new medium saw clairvoyantly two keys, attached to a string, descend from the ceiling. Cold currents seemed to pass through the room, though windows and doors were all closed. The fire was increased, but as it increased the cold became so unpleasant we had to leave the room.

The guides said the cold was caused by their efforts to charge the room with electricity. Séances held there since have been very successful, but closed unpleasantly cold. At one a young man seeing a medium influenced to write, several times remarked, 'If it is spirits, why do n't they move my hands?' He has since been developed as a medium, and given very convincing tests, at our last giving names and information regarding the earth-life of the communicating spirits, eight of them being fully recognized by those present as departed friends who had passed to spirit-life before the medium was born."

Annual Meeting.

The Spiritualists of the State of Michigan will hold their Annual Meeting in Royal Templars' Hall, on Waterloo street, in Grand Rapids, Feb. 24th, 25th and 26th, 1888.

The services will consist of lectures, recitations, tests, music, election of officers and such other business as comes before the meeting.

Speakers Engaged—L. V. Moulton, Grand Rapids, Mich.; Mrs. L. A. Pearsall, Disco, Mich.; Wm. H. Blair, Chicago, Ill.; Mrs. Sarah Graves, Grand Rapids; Augustus Day, Detroit, Mich.

O. P. Kellogg, of East Trumbull, Ohio, is expected to be here.

There will be present many good mediums of different phases of mediumship.

Those coming from a distance will be cared for as far as possible. *By Order of Board of Trustees.*

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.——Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 317 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 7½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 150 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10½ and 7½. The best speakers and mediums are always engaged.

DETROIT, MICH.—Fraternity Hall, 75 State street, corner of Park Place. Lectures every Sunday morning and evening, at 10½ and 7½. Augustus Day, Manager.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Pregressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. RICHMOND.

No. 1.—GENERATION AND REGENERATION.
No. 2.—THE LESSON OF THE HOUR.
No. 3.—THE SPIRITUAL BASIS OF LIFE.
No. 4.—MY RELIGION, by Spirit Thomas Paine.
No. 5.—THE DEATH OF MOLOCH AND THE DAWN OF PEACE.
No. 6.—RELIGION, MORALS AND LAW—WHICH SHALL PREVAIL?
No. 7.—THE KINGDOM OF HEAVEN OF ALL NATIONS IN THE LIGHT OF SPIRITUALISM.
No. 8.—THE ORIGINAL MEANING OF EASTER.
No. 9.—SPIRITUALISM AS A PREVENTIVE OF CRIME.
No. 10.—THE ANGEL OF THE NEW DISPENSATION.
No. 11.—CAIN, WHERE IS THY BROTHER?
No. 12.—THE SPIRITUAL NEMESIS.
No. 13.—HOW I GAINED THE CELESTIAL CITY.
No. 14.—THE KING OF LIFE AND THE KING OF DEATH—WHERE DO THEY REIGN?
No. 15.—THE TEMPLE OF HUMAN CHARITY.
No. 16.—MR. GLADSTONE AND HOME RULE.
No. 17.—SOME OF THE MODERN ORACLES AND MYTHS.
No. 18.—HOW DOES SPIRITUALISM TREAT CHURCH, STATE AND OTHER INSTITUTIONS AND PROFESSIONS THAT DENY IT?
No. 19.—THE SPIRITUAL REPUBLIC.
No. 20.—HEAVEN IS MY HOME.
No. 21.—WHAT IS THE ETHICS OF SPIRITUALISM.
No. 22.—WHAT AM I? WHENCE AM I? AND WHITHER AM I GOING?
No. 23.—THE DEVIL—HIS ORIGIN, MISSION ON EARTH AND FINAL DESTINY.
No. 24.—THE ADVENT OF SPIRITUAL TRUTH.
No. 25.—THE BIBLE AS A FACTOR IN CIVILIZATION: PRESENT AND FUTURE.
No. 26.—FAMINE AND FOOD—MATERIAL AND SPIRITUAL.
No. 27.—THE SUMMER OF THE SOUL.
No. 28.—THE SPIRITUAL WORK, AND WHAT IT NOW PROMISES.
No. 29.—SPIRITUAL HEALING; OR, THE GIFT OF HEALING.
No. 30.—THE GIFT OF HEALING (continued).
No. 31.—THE GIFT OF HEALING (concluded).
No. 32.—SPIRITUAL GIFTS; ESPECIALLY THE GIFT OF PROPHECY.
No. 33.—THE HANDWRITING ON THE WALL.
No. 34.—THE THREE SPIRITUAL GRACES.
No. 35.—THE SPIRITUAL INTERPRETATION OF THE SERMON ON THE MOUNT.
No. 36.—THE CASTING OUT OF DEVILS.
No. 37.—THE BOOK OF REVELATION.
No. 38.—IMMORTALITY AND ETERNAL LIFE: ARE THE TWO SYNONYMOUS?
No. 39.—THE COMING CHRIST.
No. 40.—THE SPIRITUAL MEANING OF SALVATION.
No. 41.—A PLAIN TALK WITH THE CLERGY.
No. 42.—THE BAPTISM OF WATER, THE BAPTISM OF FIRE AND THE BAPTISM OF THE HOLY SPIRIT.
No. 43.—THE OLD AND NEW DISPENSATIONS CONTRASTED AND COMPARED.
No. 44.—THE NEW YEAR OF SPIRITUAL TRUTH UPON THE EARTH.
No. 45.—THE PATHWAY OF FAITH AND THE PATHWAY OF REASON.
No. 46.—ARE WE JOURNEYING TOWARD THE POLAR STAR OF TRUTH?
No. 47.—HOW TO MAKE SPIRITUALISM USEFUL.
No. 48.—MAN'S MORAL RESPONSIBILITY.
No. 49.—DOES SPIRITUALISM DENY GOD, CHRIST, THE BIBLE, SATAN, AND HELL?
No. 50.—THE NEW RELIGIOUS, SOCIAL AND POLITICAL LECTURES.
No. 51.—THE STUPIDITY OF IGNORANCE.
No. 52.—SPIRITUAL ATTITUDES.

VOLUME II.

No. 1.—THE UNKNOWN AND SACRED NAME OF JEHOVAH.
No. 2.—IS THERE A GOD IN ISRAEL?
No. 3.—"THE SHADOW OF A GREAT ROCK IN A WEARY LAND."
No. 4.—THE LIVING ISSUES OF THE DAY.
No. 5.—THE RECOIL OF THE PERIHELION; OR, THE INFLUENCES OF THE PLANETS.
No. 6.—THE LESSON OF SORROW.
No. 7.—THE SPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR SYSTEM.
No. 8.—THE SPIRITUAL AND MATERIAL CONDITIONS OF THE PLANETS OF THE SOLAR SYSTEM. (Concluded.)
No. 9.—SOME SMALL THINGS WORTH REMEMBERING.
No. 10.—THE TEMPEST THAT PRECEDES THE STORM.
No. 11.—SPIRITUALISM: HAS IT ANY RELATION TO METAPHYSICS, CHRISTIAN SCIENCE, MIND-CURE AND KINDRED SUBJECTS?
No. 12.—PREJUDICE *VERSUS* INTELLIGENCE, AS APPLIED TO THE POPULAR CONCEPTION OF SPIRITUALISM.
No. 13.—THE INTERSTELLAR SPACES; HAVE THEY ANY RELATION TO THE SPIRITUAL HEAVENS?
No. 14.—DESTINY.
No. 15.—DESTINY; THE INFLUENCE OF INDIVIDUALS, SPIRITS AND ANGELS, OVER HUMAN DESTINIES.
No. 16.—THE SUPREME CLIMAX OF HUMAN THOUGHT.
No. 17.—SPIRITUAL DUTIES AND RESPONSIBILITIES; HOW THEY ARE KNOWN AND ATTAINED.
No. 18.—THE DAY OF GRACE.
No. 19.—THE PHILOSOPHY OF PLATO, CONTRASTED AND COMPARED WITH MORE MODERN PHILOSOPHERS.
No. 20.—THE BIBLE.
No. 21.—THE DIVINE MIND: HOW RECEIVED AND REFLECTED BY INDIVIDUALS.
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No. 23.—GENUINE RELIGION.
No. 24.—THE DAY AND THE HOUR.
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No. 34.—THE LIGHT BEYOND THE MOUNTAINS.
No. 35.—THE PULPIT AND THE PRESS: THEIR RESPONSIBILITY IN THE LIGHT OF CHRISTIAN CIVILIZATION.
No. 36.—LINES OF LIGHT AND LINES OF DARKNESS.
No. 37.—SPIRITUALISM AND CHRISTIANITY: ARE THEY THE SAME?
No. 38.—A SPIRITUAL HYPOTHESIS BY PHŒNIX.
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No. 40.—SPIRITUALISM AS THE REFORM POWER OF THE WORLD.
No. 41.—A FEW PRACTICAL STATEMENTS CONCERNING IMMEDIATE REFORM.
No. 42.—THE MARVELOUS ROAD THAT LED TO ROME.
No. 43.—THE DEAD CHRIST AND THE LIVING CHRIST.
No. 44.—THE NEW YEAR OF SPIRITUAL TRUTH: ITS PROMISE TO THE WORLD.
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Editress and Manager.

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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

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A New Story by Eben Cobb.

In our next issue we shall publish the first installment of a fine Story, written expressly for the BANNER OF LIGHT by EBEN COBB, ESQ., brother of the late well-known writer, Sylvanus Cobb, Jr. It will occupy two numbers of THE BANNER. We say, without flattery, that it is one of the best productions of its character we have ever read. Mr. Cobb is one of a large family, most of whom have for years been before the public with voice and pen; but he is the only son who has had the boldness to espouse and proclaim to the world the glorious truth of spirit-return, which was a living joy and consolation to his talented and much loved mother, Mrs. E. H. Cobb. By his earnest efforts hundreds have been brought to the light of our soul-exalting philosophy.

Satan, Once More!

The old-time devil of Orthodoxy seems to be rampant on earth in this modern day, if the wailings of the bigoted class among the clergy are to be taken at their full value. Every now and then some minister starts up and vigorously pounds his pulpit-cushion and grows red in the face while he ex-pounds to his awe-stricken hearers, *à la* the late Elder Knapp, the evidence going to show to his narrow and cramped conception that the "arch-fiend" is the father and prime mover of Modern Spiritualism—a new revelation which really seeks to *demonstrate* to mankind the surety of immortal life——which the church *cannot* do. If this class of ministers are stating facts, Satan is certainly doing a good work, and ought to be recognized by them as a powerful ally rather than a foe!

As a repeater of this "satanic origin" theory, etc., we here introduce one Rev. W. H. Clagett; not that the statements which he makes are specially new, or that his discourse now referred to is specially recent as to the time of its delivery—neither being the case—but as an instance in point showing the singular conception which is confidently entertained by some minds regarding the power of bitter denunciation as an agency in the direction of overthrowing the Truth.

We may remark, parenthetically, that if this Rev. Clagett ever was either a Spiritualist or a medium, the fact has, to say the least, escaped our recollection. Be that as it may, the reverend Goliah makes quite a desperate rush forward, as if apprehensive that even *his* towering presence among the multitude of the creedal defamers of Modern Spiritualism will else be lost sight of altogether.

Mr. Clagett is described as a home missionary of the Presbyterian Church, and as having spoken by request. Also, as "an able clergyman who once believed in its (Spiritualism's) teachings." He entitled his pulpit harangue: "Spiritualism; What the Bible says about it"; and we find it reported in the Cleveland (O.) *Leader*. Now it would not be possible for us to think as much about the Clagett discourse as he evidently thinks of it. He is of interest only as he is announced as one who once believed in the teachings of Spiritualism. We undertake to say, at the start, that if he ever believed in the teachings of Spiritualism, he could never after forget them so far as to turn and denounce them and the human agencies through which they are manifested. Mr. Clagett did not speak, however, to confirmed Spiritualists, but for a large class which he described as having seen something of Spiritualism, and are not able to understand it, but are perplexed and unsatisfied.

"I once believed in Spiritualism," said he, "and was a medium. Those not inside (*sic*) have no knowledge of its extent." It was to such that he addressed what he styled timely words of warning. He did not presume to deny the statement that it had at least ten millions of believers in this country. Hence he asserted that "it is one of the greatest powers for evil that exists." It is a pity to hear such a man say so, nor will he be believed half as soon as if he spoke in more measured phrase. People will be very apt to say he is overdoing his home missionary work for the Presbyterian Church.

One would suppose that a person situated as he is, formerly a medium (and why not still a medium?), could very easily tell everybody what Spiritualism is. What does he actually say about it? "There is a great deal of that which is fraudulent in Spiritualism," he says, "but I have seen things that cannot be explained on the hypothesis of trickery. I am not ready to disbelieve that there is any communication between spirits and the inhabitants of this world." Very well; but he resorts to the childish refuge of a personal Satan, who goes up and down the earth, roaring and seeking and devouring. He says "it is ridiculous not to believe in the devil as an individual being." And wiser and holier men than he say it is still more ridiculous *to* believe in it. He regards ridicule as a religious element.

He said he wished to show his hearers "the footprints of the devil in Spiritualism." To begin with, he is obliged to admit that it appeals to the tenderest feelings of the soul. But he explains that "when a man stands by the grave of his loved one, Satan comes and whispers: 'I will bring her to you; you may hear her voice, see her face, and she will speak to you.' And unless sustained by strong faith in God's goodness and wisdom, he is apt to succumb. Satan comes, then, not as a friend of darkness but as an angel of light, and gives you a new religion." Now this is nothing more than the baldest assertion, the whole of it. Mr. Clagett expects us to believe him when he says Satan whispers to us at the grave; but he utterly refuses to believe us when we tell him we hear the voices of our departed friends! We had far rather trust the evidence of our own senses than take his bare assertion as a home missionary hired to make it. He calls our departed friends by the convenient terms "familiar spirits" and "unclean spirits." And he plunges into a perfect foam of Scriptural quotations to impress his hearers with the fact of his knowing all about it right from the Bible itself.

Emerging from these, he comes out with the following statement, which he seems to think is death to Spiritualism instead of simply meaning death to the church: "I have yet to meet a modern Spiritualist who is not a renegade church-member, or who was not at one time in trouble concerning the welfare of his soul." But how often does he hear of a church-member who is a renegade Spiritualist?—though, in point of fact, he confesses himself to be one. Having once been a medium, he expects his hearers to believe him when he says that many of the messages are "profane and even filthy." He surely must have drawn to himself an unfortunate class of spirits in his mediumistic experience. Speaking of the Bible spirits, he is constrained to admit that "the Bible does say that the angels of God take an interest in earthly affairs." That is enough, then. But he says "angels are not the spirits of departed men." Who and what are they, then? "They are a different class of beings," he says. Still, with the inconsistency of ignorance, he allows that Moses and Elias visited Christ, and all the saints arose with him at his resurrection.

But in all other instances, he says, "angels were the visitants." The word angel simply means messenger, and would messengers be likely to be sent on divine errands to places with which they are not familiar and to people whom they before knew nothing about? In his eagerness to destroy even the probabilities of Spiritualism, Mr. Clagett resorts to far greater improbabilities still. We warn him again that he is asking people to take a good deal more for granted from him than he is himself willing to take from Spiritualists, who testify only of that which they know and have seen. Of course he threshes over again the woman of Endor old straw, and reasons from it that, in order to be genuine, it should have been a very different apparition from what it was. *He knows.* He says "it was Satan who appeared," and he traces "the slime of the serpent" over the whole transaction. Give us an expert like Clagett to identify Satan and trace serpent slime. He is quite sure he knows both when he sees them.

But the closing Clagett argument against Spiritualism is that those who consult mediums do not receive them into their own society. Possibly this might be thought a matter of taste quite as much as of spiritual reality or unreality. Such a frivolous argument, we submit, is the last resource of a frivolous mind driven to extremity. When he quotes Job as saying that the dead cannot come back, will he please inform us who Job was, when he lived, and all about him? Unless he can do this, let him cease to quote him. In Job he enters for his present purpose a realm of darkness. And then he winds up with a whoop and hurrah against Spiritualism for its darkness, its wickedness, and all the other associated evils his wits can think of. He ends in a windy and frothy tirade, and fancies that is the end of Spiritualism, when it is only the end of Clagett.

The Life of the Sexes.

The *Popular Science News* asserts that the Hebrew women are the longest lived, and the colored men the shortest lived. Statistics gathered from all parts of the world make it appear that women have a greater tenacity of life than men. Nature worships the female in all its varieties. The male insect perishes at an earlier period than the female. The seminate blossoms in plants die earliest and are produced in the weaker limbs. Female quadrupeds possess more endurance than males. In the human race, the woman endures longest, in spite of the intellectual and physical strength of the man, and will bear pain to which he succumbs. More male children die than female. The proportion of people who die suddenly is about 100 women to 700 men. In 1870 there were 1080 male suicides in the United States to 585 female. Intemperance, apoplexy, gout, hydrocephalus, affections of the heart or liver, scrofular, paralysis, are all far more fatal to males than to females. But pulmonary consumption is more deadly to the latter. Females in cities are more prone to consumption than in the country. In all old countries not disturbed by emigration the females are a majority of the population. The Hebrew woman is exceptionally long lived, and especially so in the married state for all women.

Our Public Circles

Are fully attended *Tuesdays*, with Miss Shelhamer as the medium for the answering of questions, etc.; while Mrs. Smith, of Lawrence, on *Fridays* gives very satisfactory tests of returning spirits. Mrs. Smith's séance on Friday, the 17th, was crowded. Many had to go away disappointed, as every seat, and the standing-space, was occupied at an early hour.

The New Church Doctrines.

A series of lectures by Rev. John Worcester, a distinguished member of the Swedenborgian ministry, has been collected in book form and issued by the Massachusetts New Church Union. They are professedly intended to present in the language of modern thought a sketch of Swedenborg's teachings upon the subjects of which they treat. They give the outlines of doctrines which are satisfying to the New Church and which she feels it to be her duty to explain to the world. There are half a dozen lectures included in the collection, and all are clear and simple in style and of weighty import to the reflective mind. On the subject of The Future Life the speaker expounds in a highly interesting manner. The soul of man is pronounced to be in full form human, living in every part of the body, and being the spiritual essence of the whole and every part of the body. "So necessary is this natural basis (the body) to its permanent existence and character that the purest elements of the natural body, which are in a sense common to both worlds, remain as an essential part of the immortal spirit, by which it preserves forever the power of resisting and reacting to the Divine, which is essential to its free coöperation with the Divine."

And this is the reason given why angels are not created in heaven, but are rather of the spirits of men from the earth. It is further given as the reason why the permanent characters of men are formed, as to their basis, in this world. As the lecturer states it: "Here they take on that which is fixed, resisting and permanent; and that which can be added hereafter is only the wine within this cup." But for all this resting of the soul upon the body, and its being built up by means of the body, there exists a certain degree of separateness between them. For while the more unyielding elements in the body are very little changed from whatever cause, the soul can choose whether it will receive good or evil, can cherish, repress, or greatly modify the affections that are natural to it, and can greatly change the inner forms that belong to it while it continues to tenant the body. It is likewise held that the inner and purer organism of soul and body may retain all its freshness and elasticity, while the coarser tissues are becoming clogged and stiff, so that the soul is young while the body is old. This furnishes a felicitous explanation of the doctrine known as immortal youth—a doctrine to which the human spirit instinctively clings.

The doctrine above laid down is illustrated by the formation of a seed, or a nut; the inner substance of the seed, the shell, and even the outer case being so closely interwoven as to seem inseparable: but as the inner parts absorb the nourishment contributed by the outer, the latter grow dried and become easily separable from the inner, which is still living and has all the life. It is likewise illustrated by the formation of jewels and crystals of precious metals in the rocks, whose substance is first dispersed in the pores of the rock, and then gradually collected and deposited in the jewel or crystal, which then becomes easily separable. Also, by the formation of the butterfly in the caterpillar, the tissues of both appearing to be inseparable, until when maturity is reached the life withdraws itself into the finer creature within, and the rougher, coarser skin is cast off. Most persons are conscious of this incongruity, or growing want of correspondence between the soul and the body as they grow old. But those who love truth and their fellowmen are nevertheless strong and young in their spirits, however weak and infirm their outer case may become.

When the sleep of death overtakes us, the breathing and the pulsation having ceased, a look of peace steals over the face, more often than not expressing the patience, the trustfulness, the hope that never appeared together there before. Sometimes—says the lecturer—the look contains a bright joy not to be translated into speech; the brightest look comes upon the faces of those who have patiently lived the life that leads to heaven. Sometimes it appears like a flash, even before the breathing ceases, or at the moment it ceases; sometimes it comes more slowly, increasing gradually for two, three or four days. Usually it vanishes on the third day. This sweet look is by no means merely the first effect of decomposition. Not unfrequently the brightening look is not delayed until the breath has ceased; but the eyes open, and *angel friends are seen, with visions of heavenly things, while yet our friend may tell us what he sees.* The spirit has been formed in the natural body, has lived in every part of it—in its organs of sense and of motion as well as in the thinking brain; hence it is in full human form, enjoying every sense and activity it enjoyed in the world. The spiritual form is like the natural.

There must be changes in appearance, which are needed to express the real character of the spirit; yet we may expect to see, through whatever changes may take place, familiar expressions of thought and feeling in the face and the actions. And not only must the human form—says the New Church—be similar in the other world, but other creations, which are forms of love and wisdom from God, must also be similar. What would heaven be, it asks, without flowers, and fruits, and gentle animals, and all things necessary to full human delight? If they exist here from God, why not there? Only they must of course be there of spiritual and not of material substance. Creations, in the spiritual world, are in agreement with our own natures, and expressive of them; a selfish, wicked person is not surrounded with gentle, friendly animals and generous fruitfulness, neither would a kind and charitable person be surrounded by fierce and hurtful plants. Each is encompassed with things that express his own nature, being indeed created by means of his own affections and character. And if the occupations of the natural world are not literally continued in the spiritual world, the loves of usefulness acquired here are continued, and there find more exquisite gratification in nobler usefulness.

One cannot but be struck with the close resemblance between the actual spiritual phenomena of the present time, attested as they are by a great multitude of living witnesses, and the doctrines of the New Church as they are set forth in relation to spirit-life and the spirit-world. Materialization, as it is called, is but another convincing proof of what was the vision of Swedenborg. The reality of the spirit-world is proven by evidences innumerable. The nearness of it to our own world could not be made more impressive. Life here and there are in the closest correspondence. Angels are first the people of earth. Soul and body are to appearance inseparably blended, but the body is cast off at its maturity and the spirit alone lives and grows young forever. Life is a mysterious gift, both here and there. The spirit form is similar to the human form, and each one's environments are the creation of his own affections and character. What is there in it all to warrant old theology in anathematizing those who thus believe and live enjoying their belief as they can enjoy no other?

War on Monopoly.

The movement has finally been made in Congress, and not a day too soon, either, that is to open decisive war on the prevailing spirit of monopoly which is forming "trusts" for the control of all branches of industry by tying up their products in a pool and forcing the great body of consumers to pay such prices as may suit the greed of the avaricious managers.

Representative Rayner, of Maryland, appeared before the House committee on manufactures and made an impressive argument in favor of his bill to [illegible] the monopolizing power of the new "trusts" system which is springing up on all sides. He told the committee that there was no danger of wasting time in going through the [illegible] of any investigations, but that immediate action was urgent in order to prevent and break up these wicked and soulless combinations. He has prepared the bill with great care, having given the subject much serious thought. He has drafted the bill in accordance with the principles laid down by all the authorities, and it comes within the constitutional power of Congress to regulate commerce between the States.

The committee were assured of the propriety of the passage of a law of this character, and of the necessity of prompt and decisive action. The author of the bill told them there ought not to be a moment's delay on it, in view of what could but be well known to the committee itself on the subject of these infamous combinations to bankrupt private enterprise, to depredate upon the business interests and to plunder the people of this country. Not a day passes that does not see some iniquitous "trust" springing into existence. There is no necessity for ordering any investigation. Every newspaper in the land, he said, teems with proof that these combinations bribe, corrupt, and conspire to pilfer and oppress.

He charged openly that they have never hesitated to buy legislatures and courts whenever occasion and opportunity presented.

Scores of such organizations, he said, were being pushed to completion with all possible speed in order to anticipate any action of Congress in the premises. It is reported that the committee were deeply impressed with the argument of Mr. Rayner, and it is confidently given out that early and favorable action will be had on the bill. How it will fare in the House when it comes up is another question.

Of the urgent necessity of some sort of legislative action for overcoming at once the growing tendency to "corner" the products of human industry in all its departments, thus forcing the great body of consumers to pay prices for their daily commodities which are utterly disproportioned to their actual cost, there is nothing to say but what will only emphasize it the more. If the whole community is to stand in an attitude of helplessness and be robbed without the least show of resistance, a more effective way of doing it could scarcely be invented than that which goes by the newly invented name of "trusts." It is only another word for monopoly, and the first duty of the people is to crush that spirit before it crushes by enslaving them.

Heredity to the End.

The modern world is seeing more and more distinctly the irrepressible truths that are contained in the scientific doctrine of heredity. We can none of us escape the consequences of what has gone before us, and with which we had nothing to do. Parents consciously or unconsciously transmit their characteristics to their offspring, and their traits in endless and mysterious combinations go down to late generations. Unbelievers are at fault in demanding to see certain fixed results from given combinations; but they do not take into account the governing consideration that such desired results are not to be had if even a single factor is wanting to make the combination perfect.

A recent writer in the *Chicago Times* has stated the case with remarkable precision when he says that the place to study the laws of heredity is not on the highest plane of intellectual greatness, but on the medium and lowest planes. There is a wider field for observation here, with a vastly larger number of specimens. This writer cites the case of a woman who had been deserted by her husband, and who replied to the question of why he did so, that "It runs in the family; four of his brothers did the same thing." It would be interesting, he remarks, to know if the father of these five deserting husbands did the same thing, and if his father was guilty of it before him. There certainly appears to be room enough for the heredity theory to work in this case.

The same writer instances the cases of three women—grandmother, mother and daughter—who had each been divorced from her husband for the same alleged cause, and at almost the same period of her life. It certainly seems as if heredity had something to do with it. To illustrate the necessity of studying the operation of the law among the more numerous classes of society rather than among a selected few, he rightly states, what will occur to any one, that the ability to acquire money runs in some families, while the ability to write great books and poems does not. And so does the propensity to steal, the love of display, the tendency to boastfulness, and the dislike of work. Some families seem to be born to hold public office, from generation to generation, not from superior qualifications so much as from a natural habit of seeking for it and doing little or nothing else.

Mysterious as this law of heredity seems, and it really is mysterious in the manifold combinations of its working, it is nevertheless a plain one practically, and it abounds with hints for us to note and obey. It is far more satisfactory to live intelligently than blindly. We advance nothing by guessing when we might go about affairs knowing more or less of beginning and end. But the greatest benefit that is to come from a knowledge of the law is from its ability to help us to avoid serious errors and to produce the most desirable results. It can elevate and bless where it now depresses and degrades.

☞ James Vincent, sr., a veteran Spiritualist and impressional writer, sends us from his home in Tabor, Ia., an extract from the advance sheets of a book which he purposes having in press before long—the subject being "Immortality," and the matter, as far as one may decide from the excerpt, of interest to inquirers concerning this vital theme. Those wishing to know more concerning it can address him as above.

The Andover Controversy.

The tables promise to be turned, in the Andover Seminary affair. The trustees of Phillips Academy have filed a bill in equity in the Supreme Court of Massachusetts against the attorney-general of the State, the visitors of the theological institution in Phillips Academy, and the five professors whose cases were investigated by the board of visitors upon accusations preferred by Messrs. Wellman, Dexter, and others. This action is the result of a reference of all the matters involved by the board of trustees to a committee, who made a report recommending that such a bill be filed. The bill relates the history of the Andover cases from the beginning, and tells the story of the trial of the five professors for heresy, in which Prof. Smyth was convicted and the remaining four were acquitted.

The bill charges as follows: That the statutes constituting the board of visitors are unconstitutional; that the jurisdiction of the visitors is not original and concurrent, but appellate, and therefore they could not act on a matter already pending before the trustees; that the visitatorial power of the board of visitors could only be exercised at the annual visitation in June, and their action in the matter of the professors not being taken at that time, is void; that in the case against the professors the trustees were not summoned as parties and were not allowed to appear, whereas they were necessary parties; and that William T. Eustis, one of the visitors, was during the course of the proceedings against the professors subjected to undue influence, and prejudged the case, having formed and repeatedly expressed to many persons an opinion upon the case of the defendant Professor Smyth before hearing the same, which rendered him incapable of sitting in judgment upon Professor Smyth.

The bill concludes with the suggestion of the trustees that, in view of the foregoing allegations, they are in doubt whether the decree of the Visitors against Professor Smyth is valid or void, and whether they ought to pay him his salary or not, and ask for the instructions of the Court. The trustees, without regard to the appeal taken by Professor Smyth, consider that his case offers a good opportunity to obtain the instructions of the Supreme Court on the relations of the trustees to the board of visitors. They ask the Court to draw the line between the functions of the board of visitors as an inquisitorial and a judicial body, which has not hitherto been very clearly drawn in practice.

Thus it will be seen, in case the Supreme Court gives its opinion that the board of visitors is a court of appeal, and not an original and concurrent authority, that they will have shown themselves usurpers and overriders, to whom the trustees stand in relations which even they cannot legally, much less morally, disregard. The question is a vital one in this interesting case.

The Blair Bill.

Since THE BANNER last went to press the Blair Educational Bill has passed the United States Senate by a vote of thirty-nine for to twenty-nine against. It was supported by twenty-three Republicans and sixteen Democrats, while twelve Republicans and seventeen Democrats voted against it. In closing his argument in advocacy of the bill, Mr. Blair took occasion to openly declare his convictions that the Jesuit element of the Catholic Church had organized and was working assiduously against his bill and the progress of education throughout this country.

The Berry Sisters.

Mr. Andrew Story (of Minnesota) informs us that he came fourteen hundred miles to attend a materializing circle, and was fully convinced of the fact of materialization of spirit-forms, as his wife and daughter made their appearance at 55 Rutland street, this city, on Sunday evening last, *and were unmistakably identified.* The spirit-wife, he says, did not come from the cabinet at all, but rose up, as if from the floor, by his side. After a brief conversation, the spirit took him by the hand, and led him across the room, where stood his daughter, who affectionately embraced him.

☞ A Mrs. Cooper is writing up and having printed in the California papers "How to Solve the Problem of Hoodlumism"—*i. e.*, how to lift the street Arabs from the unfortunate condition which they are in to-day. Industrial education is her plan. Put them to school—not into a theological institution, but into an industrial one, she says, where they can learn trades, and eventually become respectable men: Put the child in possession of his powers; develop his faculties; unfold his moral nature; cultivate mechanical skill in the use of the hands; give him a sense of symmetry and harmony; a quick judgment of number, measure and size; stimulate his inventive faculties; make him familiar with the customs and usages of well-ordered lives; teach him to be kind, courteous, helpful, and unselfish; inspire him to love whatsoever things are true, and pure, and right, and kind, and noble; and thus equipped physically, mentally and morally, send him forth to the wider range of study, which should include within its scope some sort of industrial training; that is, the putting of the boy or girl into the possession of the tools for technical employment, or for the cultivation of the arts of drawing and kindred employments; and still further on the boy and girl should have a completed trade. Thus will they be prepared to solve the rugged problem of existence by earning their own living through honest, faithful work." All which is grand in theory, but hard to put in practice.

☞ The Crown Prince of Germany is likely to die under the ignorant hands of his physicians, the same as Gen. Grant did. It is only a matter of time. Under these circumstances no wonder the New York *World* observes with much truth: "Medicine and surgery have made great progress of late years, *but sometimes the public is shocked to see* HOW MUCH REMAINS TO BE DONE *in these* ANCIENT BRANCHES OF SCIENCE." There are healing mediums in this city who could have cured the Prince long ago, without medicine or knife, and perhaps it is not too late now to employ one of them. If you do n't believe us, ask Mr. Blaine, who is well posted in regard to the *massage* treatment in this country.

☞ All those who are interested in making their arrangements to attend Lake Pleasant and Burlington Camp-Meetings the coming summer had better see Dr. E. A. Smith at the Crawford House, Boston, March 6th or April 3d, as he has some very cheap excursion rates to offer.

☞ Read the card of Annie Lord Chamberlain, to be found on our fifth page.

Explanation from A. B. Richmond.

To the Editor of the Banner of Light:

Will you kindly permit me to correct an error of the reviewer of my book, in a recent number of your paper, wherein he says that I intimate that the members of the Seybert Commission have received pay from the Seybert Fund for services not rendered, which I characterize virtually as "embezzlement." While your reviewer has been very kind to me, yet he has mistaken my meaning—and perhaps the public has also; therefore I explain:

On page 37, in speaking of the *secrets* purchased by the Commissioners which they refuse to divulge, I say:

"So one of your number 'knows how it is all done'; he paid a consideration for the knowledge. Is it not his duty, then, to publish it to the world? Are you paid from Henry Seybert's money to discover the secrets of spiritualistic communications, and then place the seal of silence on your own lips? In the name of common sense what good will the world derive from your investigations? You might possibly die, and then the profound secret would be lost, and spiritualistic mediums would continue to deceive the multitude of believers, who, like Henry Seybert in his lifetime, are ardent and honest in the faith. *Gentlemen, in my humble opinion that secret does not belong to you; it is the property of the world, paid for out of the bequest of Mr. Seybert, and you are converting it to your own use—or, to speak in legal phraseology, you are embezzling it. I beg your pardon, gentlemen, but that is what the criminal codes of all the States in our Union call the offence.*"

No! no! Mr. Editor, I did not intend to accuse the Seybert Commissioners of embezzling money—surely not; for as Marc Antony said of the murderers of Cæsar:

"So are they all, all honorable men."

But the wonderful *secrets* of jugglery they purchased. I did think that in their public capacity as *paid* investigators under the bequest of Henry Seybert, when they discovered how the independent slate-writing and other mediumistic feats were performed by magicians, that the *secrets* belonged to the public, and that the appropriation of them to their own use by the Commissioners was *very like* embezzlement:

"Only this, and nothing more."

It occurred to me that if those members of the Seybert Commission who own these valuable secrets by purchase and assignment should die—as all good men must in time—that the secrets would be numbered among the "*lost arts*," or at least would only be known to spirit mediums, who would continue to deceive the unsuspecting with them, as Henry Seybert had been deceived in his lifetime. I thought the primary object of Mr. Seybert's bequest was to inform *the world, not* the Commissioners alone. Perhaps this is a narrow and selfish view of the case; if so, my remarks may have been unwarranted, and therefore if I have said anything in relation thereto that I shall regret in the future, I am sorry for it, and tender this humble apology to all who may feel aggrieved thereby. Nevertheless I would like to know these secrets, and if the Seybert Commissioners will sell them at a reasonable profit I will gladly purchase them if the price is not above my means. Respectfully yours,

A. B. Richmond.

Doing the Dirty Work.

Now and then somebody will make a foolish remark like this, viz.: What we need in this country is a class of cheap, ignorant laborers to do the "dirty work." When such a person is asked how he would like to feel that he is rearing his own children in ignorance just to do the dirty work for our children in after years, he is pretty sure to see the matter in an entirely new light. He will not hesitate to declare that he has no idea of doing any such thing, and that he does n't know anybody who has. As the *Labor Advocate* of Lewiston (Me.) well remarks—"We do not believe in rearing one class of human beings to do the dirty work and become the slaves of another. Let each one do his own dirty work, and there won't be so much dirty work done. We would like to see every laborer lifted up to the highest level, and educated so that he could fittingly fill the presidential chair if called to do so. We want to see the time come when our legislative halls shall be filled with intelligent farmers and mechanics; when an ignorant laborer will be as hard to find as an honest politician is now." But it is education alone that can bring it about. Pass the Blair bill.

Woman Suffrage.—The Sixty-Fourth Woman Suffrage League of the State of Massachusetts was organized by Miss Cora Scott Pond at Bedford, on Friday, Feb. 10th. The officers elected are: President, Mrs. A. T. Bacon; Vice-Presidents, Mrs. C. F. Smith, Dr. S. A. Wood, Miss Lucinda Hosmer, Jerome Bacon; Secretary, Miss Eliza H. Lunt; Treasurer, Miss C. L. Flint; Executive Committee, Mrs. S. C. Sampson, A. E. Brown, Mrs. Levi Webber, Mrs. S. J. F. Brown, Mrs. Clara D. Smith.

"The Editing Business."

Under the above heading Bro. Horace Seaver, in a recent number of his sturdy paper, *The Boston Investigator*, sets forth "man-fashion" and to the point, divers of the vexatious and trying annoyances which crowd the path and consume the hours of journalistic life:

"We have known a very learned gentleman bring us a contribution with the remark, that as we were continually occupied, it must doubtless be an accommodation to receive a good article once in a while—and on examining the 'good' article in question, have found three gross grammatical errors, divers sins of awkwardness, and two words misspelled in the first and second sentences.

A lecture which will bear printing as delivered is an exception; and, in a word, there are very few men, who have not served a regular apprenticeship to the types, who can sit down, and, without 'halt or let,' express their thoughts readily and fluently in writing. Yet, with all this, we daily meet with gentlemen who, because they have made an occasional *hit* in a letter to a friend, or have elaborated a drawling story or poem in some incautious paper, talk daringly and dashingly of journalism, and graciously inform us how *they* would make things fly round, if they were only editors!

Singular—every man, no matter how stupid he is, always seems to be morally convinced that if everything else fails, he can either manage a small farm, run a hotel, or edit a newspaper—and experience shows that where there are a hundred educated young men capable of successfully practicing a profession, there is really not more than one or two who is really enough of a genius, a scholar, and a man of practical sense, to make a good editor. In fact, though all the world reads papers, there are very few out of the business who have ever taken the pains to acquire much information relative to it—and the natural consequence is, that its difficulties are unappreciated."

☞ Under the caption "News from the Spirit-World," *The Saratoga Eagle* for February 18th says:

"The Boston Banner of Light, the leading Spiritualist journal, devotes a page to communications purporting to have been received through a medium from departed spirits. Among the Saratogians who have lately sent messages in this way are Frank H. Walworth and Mrs. C. F. Rich. In last week's Banner, George Lyman, son of Mr. and Mrs. Harvey Lyman of this village, and who died suddenly in Springfield a few years ago, has the following:" [The message being copied *verbatim*.]

A Worthy Cause.—Attention is directed to the statements of Mrs. Hogan, of Ennis, Tex., in Banner Correspondence department.

ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF.
(*In Six Stanzas.*)
STANZA TWO.

Every tinkle on the shingles
Has an echo in my heart;
And a thousand dreamy fancies
Into busy being start,
And a thousand recollections
Weave their air threads into woof,
As I listen to the patter
Of the rain upon the roof.

The State of Europe.—Prince Bismarck, who says the Germans fear God and fear nothing else, has just asked for and obtained seven hundred thousand more men to preserve the conditions of fearlessness.—Italy says "officially" that she will not fight unless attacked.—Russia is moving vast masses of men along disputed lines. Is she meditating a spring campaign?—Switzerland will remain neutral.—Belgium and Holland have entered into a defensive alliance with Germany.

Nothing suggests the arrival of the millennium more forcibly than the sight of an old tom cat sleeping peacefully by the fireplace with his head resting on a bootjack.

A robber got into a farmhouse, in Iowa, without disturbing the sleeping people, but a big dog tackled him and tore his throat so that he bled to death. He was identified as a justice of the peace.

"What did you do the first time you got into battle?" said a young lady to an old soldier. "Of course you did n't run?" "Oh! no, I did n't run, miss, not at all; but if I had been going for a doctor and you had seen me you would have thought somebody was awfully sick."

Shanghai, *Feb. 19th*, 1888.—A terrific earthquake has occurred in the province of Yunnan. Two thousand lives are reported to have been lost.

Light on the Way, published at Dover, Mass., by George A. Fuller, M. D., concluded its first volume with its February issue.

[An Editorial Wail to Some Purpose.]—*Wanted*—About fifty men to come and sit around the stove in *The Age* office. We keep good fires and easy chairs. It is an excellent place to discuss politics, religion and family matters. Those who can bring their dinners with them and sit all day preferred. If the chairs are not soft enough, we will have them cushioned.—*Progressive Age, Big Stone Gap, Va.*

The town of Mt. Vernon, Ill., was demolished on the afternoon of Feb. 19th by a cyclone; over forty persons were killed, and many badly injured; and a property loss occasioned variously estimated at from $1,000,000 to $1,500,000.

The *Globe* of Monday last, in chronicling the wealthy residents of Hyde Park, places the name of A. E. Giles, Esq., in the list.

Mr. Herbert Welsh, of Philadelphia, the Secretary of the Indian Rights Association, risked $3300 out of his own pocket in the form of a bond, which was required by a California court pending the appeal to a higher court entered by counsel of a band of the Mission Indians, who were about to be ejected from their homes on a decision in an action brought by land-grabbers. That decision has now been reversed by the Supreme Court, the Indians save their lands, and Mr. Welsh has been notified that his money will be refunded in thirty days.—*Ex.*

A Miss-nomer.—The young ladies at Cornell University are called "*freshmen!*"

The fishery treaty document has been duly signed by the British-American Commissioners, and now goes to the U. S. Senate for ratification. It is said that under the terms of the treaty the privileges enjoyed by American and Canadian fishermen will be entirely reciprocal.

The Saco bank has got its stolen bonds back, and is now laughing at both ends of its mouth.

The pipes may burst, the gas may escape
And vanish in noise and flame;
But the meter's hands, in its quiet way,
Goes traveling onward day by day,
And gets there just the same.
—*Electrical Review.*

The man who rested his head upon the lap of earth was a tramp.

"Do you know," said M. Fell, "why man is the most suffering of creatures? It is because he has one foot in the finite, the other in the infinite, and thus is torn asunder, not by four horses, as in the barbarous ages, but by two worlds."

Kansas City Physician (in upper window)—Who 's that? I can't go out in the middle of a night like this, even to save life. *Stranger*—I hear you've got a corner lot for sale, and I want to see it. *Physician*—Stay right where you are. I 'll be down in a minute.

If you drop your collar button there is one sure method of finding it. After you have hauled the bureau across the room to look under it, then replace the furniture and put on a pair of heavy shoes; start to walk across the room, and before you have taken three steps you will step on the collar button and smash it all to pieces.

At Waldeck, Germany, a person addicted to intemperance cannot obtain a license to marry, the law forbidding it.

THE INFINITE MOTHER.

All creatures conceived at the Fountain of Cause
Are born of my travail, controlled by my laws;
I throb in their veins and I breathe in their breath,
Combine them for effort, disperse them in death;
No form is too great or minute for my care,
No place so remote but my presence is there.
I bend in the grasses that whisper of spring,
I lean o'er the spaces to hear the stars sing,
I laugh with the infant, I roar with the sea,
I roll in the thunder, I hum with the bee;
From the centre of suns to the flowers of the sod
I am shuttle and loom in the purpose of God—
The ladder of action all spirit must climb
To the clear heights of Love from the lowlands of Time.
—*James G. Clark.*

A deeply interesting Roman discovery has been made in a garden at Salisbury, Eng. In the course of excavations for a cellar, a large mosaic pavement of elaborate and beautiful execution, depicting a battle between Alexander and Darius, was found, bearing fine portraits of many figures.

A French authority says that carrot soup eaten with brown bread is a specific for the complexion. Try it, ladies, even if carrots with brown bread are less toothsome than brown bread and beans.

John G. Whittier's verse to be placed upon the Milton window presented to St. Margaret's Church, Westminster, Eng., by George W. Childs, runs as follows:

"The New World honors him whose lofty plea
For England's freedom made her own more sure;
Whose song, immortal as its theme, shall be
Their common freehold while both worlds endure."

Madrid, *Feb. 13th*, 1888.—Two Protestant citizens have been condemned to six months' imprisonment for refusing to kneel before the viaticum. The liberal newspapers are indignant at this display of intolerance. Well they might be.

Pen-Portrait of Senator Blair.—An exchange thus describes this indefatigable and energetic advocate of universal education, whose commendable "Bill" passed the United States Senate some days since:

"Blair is a curious fellow. Straight, tall and brown-haired, he has a strawberry blonde complexion, with a sandy beard and blue eyes. He is not a great speaker, *but he always deals with great questions.* He is noted as a temperance advocate, a great friend of the Indians, and as being in favor of 'woman's rights.'"

One of our exchanges says:

"What the ordinary newspaper editor needs, even more than a good five-cent cigar, is an office cat with an always unsatisfied appetite for original articles cut bias, and for such communications as are illustrated with views in which personal pecuniary interest is conspicuous."

There is a good deal of truth in the above quotation. But the writer would sing quite another tune were he editor of a Spiritualist journal, who is expected to cater not only to the "personal pecuniary interest" of people who never lift a finger to aid him, but who, on the contrary, after being accommodated time and again, repudiate him the moment their self-interest prompts them to do so. We have encountered many such of late years, we are sorry to say; but that is not all: Those whom we have in the years agone aided pecuniarily—without expecting any return for favors rendered—are now the worst enemies we have to contend with. Their slanderous tongues and venomous pens are constantly wagging, while they profess to "deal justly with all men." Yet they can do us no lasting harm, for a discriminating public soon sees through the flimsy veil that hides for a time their selfish motives.

Ashes to ashes, dust to dust; some to live happy, some to be cussed.—*Andover Catechism.*

"All-Wool" Items.—The Australians own over seventy-six million sheep and sell seventy-five million dollars' worth of wool product yearly.—Fast spinners always prefer American fleece wool to Australian, or any other sort, because it is more easily spun, being of strong fibre, less liable to breakages and more free from burrs and shieves.—The wool dealers and wool-growers in this country represent a capital of five hundred million dollars.

Those who have finished by making all others think with them, have usually been those who began by daring to think with themselves.—*Colton.*

We find it recorded in the *Canadian Advance*, Toronto, that building is now going on extensively in Beyrout, Jaffa and Jerusalem, at very moderate cost, stone being chiefly used, which is in abundance: "Tiles for roofing are being imported from Marseilles, France, and used extensively, but many of the buildings are entirely of stone, with arched tops cemented over. *The bone ashes of the old Jewish sacrifices are now being used in this cement, and also as a fertilizer.*"

Serious railway accidents, on an average one a day, have taken place the last six months in this country, in several cases with serious loss of life.

Miss Fanny C. Sparhawk, formerly of Amesbury, Mass., has become associate editor of *The Red Man*, a paper devoted to the welfare of the Indians, published at Carlisle, Pa.

[An ancient allopath.]

No, blame not the doctor! no physic he gave me,
He ne'er felt my pulse, never reached my bedside;
But, as I lay sick, my friends, anxious to save me,
In my hearing *just mentioned his name*—and I died.
—*Nicarchus, A. D. 100.*

An aggravating feature with regard to these odious combinations ["Trusts"] is that they require no remarkable degree of intelligence for their organization or maintenance. The methods of a trust are of the brute brutish.—*Philadelphia Record.*

The Cobden Club, about which one hears every now and then in the discussion of politics in America, is an association of Englishmen in England to uphold and defend in Great Britain the free-trade system which Cobden advocated and expounded. There is a protection party in England which wants to reënact the corn laws and other duties in whole or in part, and the Cobden Club continually combats that party.—*Chicago Tribune.*

The Self-Sufficiency of Stupidity.—The most frightful exhibitions of stupidity occur when men, not by any means stupid or illiterate, are called to judge of work which lies quite outside their experience and capacity.—*The [Hammonton, N. J.] Republican.*

Quite right, brother; especially is this the case when stilted College professors, bigoted M. D.s and "truly good" D. D.s undertake to pronounce on Spiritualism and its verity.

Mr. Holcomb, lately Secretary of the American Legation at Pekin, says that out of the 400,000,000 inhabitants of the Chinese Empire, fully 300,000,000 spend less than $1,50 a month for food.

"Of Man's First Disobedience."—(*Scene—Sunday School*)—*Teacher* (examining on the "Fall"): "Now, can anyone tell me which of the Commandments our first parents broke in eating the forbidden fruit?" *Thoughtful Boy*: "Please, sir, they didna break any o' them; the Commandments wisna gi'en oot tae the time o' Moses." (Teacher is non-plussed.)

Our Agent in the South.

Mrs. Clara A. Field will speak for the First Society of Spiritualists at St. Augustine, Fla., every Sunday afternoon and evening during the season, or until further notice. She will lecture week evenings within easy distance of that city, and can be addressed for such engagements at the Magnolia House, St. Augustine, Fla. Mrs. Field is an authorized agent of the Banner of Light for the taking of subscriptions.

☞ Dr. J. C. Street, author of "The Hidden Way Across the Threshold," has returned from Chicago, Ill., and can be found at his old address, 78 Montgomery street, Boston. On his leaving for his homeward journey, *The* (Chicago) *Times* gave him a favorable notice, in the course of which occurred the subjoined passages. [The *Inter Ocean* also referred to him in like commendatory fashion]:

"Dr. J. C. Street, of Boston, Mass., closed his course of class instruction on Thursday last, and a few hours later left on an eastward-bound train for Pittsburgh to deliver a public lecture, *en route* to the 'Hub.'

His large private class in this city were enthusiastic over the instructions received, and at the concluding lecture tendered him a vote of gratitude which left no doubt of its genuineness, and must have given pleasing assurance to their teacher of a cultivated appreciation.

The class have expressed an earnest desire to listen to further instructions from Dr. Street in the not distant future."

The Social Reform Convention meets in Boston Hall, 176 Tremont street, Boston, Sunday, Feb. 26th, at 10:30 A. M., 2:30 and 7:30 P. M. Rev. J. M. L. Babcock, Josephine R. Stone, A. D. Wheeler, E. H. Heywood, and other speakers are expected.

Movements of Mediums & Lecturers.

[Notices under this heading must reach our office by *Monday's mail* to insure insertion the same week.]

C. Fannie Allyn addressed the First Spiritualists' Society of Glens Falls, N. Y., Sunday, Feb. 19th; she will speak there again on Sunday, 26th inst.

J. Frank Baxter still keeps up the aroused interest in Spiritualism in Worcester, Mass.; next Sunday, 26th inst., however, he will close his present engagement there. Friday evening, 24th, he will benefit the Association with a gratuitous entertainment. He expects to lecture two or three evenings in Gardner, *previous* to his appointments in New York City, where he opens Sunday, March 4th, before the First Association of Spiritualists.

Dr. W. B. Mills gave platform tests to a large audience in Albany, N. Y., on a recent Sunday night. He has invitations to go to Montreal, Amesbury, Boston and other points.

We learn from our esteemed contemporary, *The Eagle*, that Prof. J. W. Cadwell, the veteran and distinguished mesmerist, was recently in Saratoga, and delivered lectures for the Spiritualists at the Court of Appeals Room. He was also to give instructive and amusing exhibitions and explanations of mesmerism during week evenings at the same place. *The Eagle* says of him: "Prof. Cadwell's reputation gives [wherever he may be] assurance of an opportunity not often enjoyed of studying the subject and observing the phenomena of mesmerism."

Warren Chase lectures in Lynn, Mass., Feb. 26th; in Albany, N. Y., March 2d; in New York City, Columbia Hall, 873 6th Avenue, March 4th; in Geneva, O., March 11th; in Clyde, O., March 18th; in Evansville, Ind., five Sundays of April.

Abby N. Burnham lectured in Newburyport, Jan. 15th; Peterboro, Jan. 21st and 22d; Brockton, Jan. 29th; in Trenton, N. J., Feb. 5th, 12th and 19th, to crowded houses—many having to leave for want of standing-room, even; she speaks there again on the 26th.

On Sunday morning, Feb. 12th, G. H. Brooks had the pleasure of organizing a Children's Lyceum in Washington, D. C.; it was well attended, though the weather was very stormy. The new school will, no doubt, be a grand success. The meetings of the adult Society, we are informed, are largely attended, and the work is going on remarkably well. Mr. Brooks is open for engagements at any time. His address while in Washington is 423 Third street, N. E.

☞ Mrs. J. F. Dillingham, the well known test, medical and business medium, is now located at 12 Bond street, Boston. She enjoyed a most successful season at Lake Pleasant, after which she gave séances and private sittings in Worcester, Lynn and other places, giving everywhere the best of satisfaction. We know that Mrs. Dillingham is an excellent medium and a woman deserving patronage.—*Light on the Way.*

☞ Writing Planchettes for sale by Colby & Rich. Price 60 cents.

Grand Union Celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism.

March 31st, Tremont Temple:
April 1st, Paine Memorial Hall.

Under the auspices of First Spiritualist Ladies' Aid Society and Children's Lyceum No. 1, of Boston, morning, afternoon and evening, each day.

Speakers: Mrs. Sarah A. Byrnes, Mr. J. Frank Baxter, Mr. A. A. Wheelock, and others to be announced.

Test Mediums: Joseph D. Stiles, Edgar W. Emerson, J. Frank Baxter.

Elocutionist: Miss Lucette Webster.

Music: Apollo Male Quartette.

Saturday morning, March 31st, Grand Entertainment by Lyceum Children, under direction of Miss Lucette Webster. F. B. Woodbury, *Sec'y Com.*

☞ **Our Mediums**, against whom the darts of the enemy are constantly hurled, who frequently endure untold miseries in development, have given their strength, their very life in many instances, to serve the world that rejects them. Mediumship is the corner-stone of phenomenal Spiritualism, and it is phenomenal Spiritualism which has challenged attention, demonstrated continued existence, and rolled back the tide of materialism; hence every stab at mediums and mediumship by Spiritualists is really a desertion to the foe, a traitorous going over to the enemy.—*Emma Hardinge Britten in The Two Worlds (Eng.)*

Special Notice.

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

☞ Back numbers of The Banner for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

Mrs. B. F. Smith, 25 Whitman street, Lawrence, Mass., desires her patrons to remember that her engagement in Boston will for the present preclude her holding *any* trance sittings at her residence on *Fridays.*

For coughs, colds and consumption use the old Vegetable Pulmonary Balsam. Cutler Bros. & Co.

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The Two Worlds: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

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Buchanan's Journal of Man. Monthly. Published at Boston. Single copies, 10 cents.

The Soul. Monthly. Published in Boston. Single copy, 15 cents.

The Carrier Dove. Illustrated. Published weekly in San Francisco, Cal. Single copy, 5 cents.

The Bizarre. Notes and Queries, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

The Olive Branch: Utica, N. Y. A monthly. Price 10 cents.

Religio-Philosophical Journal. Published weekly at Chicago, Ill. Single copy, 5 cents.

The New Thought. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

The Watchman. Published monthly at Chicago, Ill. Single copies, 10 cents.

The Truth-Seeker. Published weekly in New York. Single copy, 5 cents.

The Mind-Cure and Science of Life. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

The Herald of Health and Journal of Physical Culture. Published monthly in New York. Price 10 cents.

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The Golden Gate. Published weekly in San Francisco, Cal. Single copy, 10 cents.

The Better Way. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

The Eastern Star. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

The Path. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

The Esoteric. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

Mental Healing. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The Banner of Light cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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Respectfully,
T. A. Slocum, M.C., 181 Pearl St., New York.
N12 13teow

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Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ja7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf F11

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the Banner of Light and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the Banner of Light is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

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II.—Mediumship: Its Physical, Mental and Spiritual Conditions.
III.—Mediumship (continued): Its Foundation, Development, Dangers and Advantages.
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Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Dec. 27th, 1887.

Spirit Invocation.

The heavens declare thy glory, Lord,
Through flashing sun and star;
They mark the progress of thy word,
That streameth from afar!
Through changeless law, in every hour,
They breathe intelligence and power.

The earth repeats the mystic tale
Of rare design and skill,
Through forest vast and snow-crowned vale
The story of thy will.
And deeps and seas again rehearse
The wonders of thy universe.

Oh! our Father God, we, thy human children, would take up the strain which is sent forth by seas and mountains, by earth and heaven, and repeat unto thee our acknowledgments of thy wisdom and skill; we would send unto thy throne all the deep aspirations and grateful thanks of our souls in recognition of thy law and thy eternal love. Accept the praises of our heart for the year that has fled, with its experiences, its crown of joy and its deep dispensation of sorrow to human hearts. Each part of thy discipline has been designed for some grand purpose, and each human heart that has come under thy law, as every one of thy children must have done, has received its own burden and its own crown for its future welfare and peace.

We praise thee for all that has been; we bless thee that we are thy children and that we may acknowledge thee as our parent, the tender father and mother, who giveth only good and merciful blessings to thy children.

At this season of the year, when peace and good will ring forth on every hand, may we not forget to look upward to thee and thy angel hosts for guidance, for strength and for assistance, and may we remember that, as we are thy children, thou hast designed our pathway and opened up the road of progress for us in thy own good and wise way; and that as we follow thee and the teachings of thy angel ones, we shall be uplifted and strengthened in spirit from day to day.

We ask thy benediction to rest upon each one, and we would send forth unto thee and thy ministering spirits such blessings of peace and of thanksgiving as our hearts have to bestow. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By a subscriber.] Please define the terms "scientific truth" and "abstract truth."

ANS.—Man recognizes that the natural world—the physical universe and its objects—is based upon natural law, and this law he defines to himself as a grand, underlying truth and principle, as well as an operating power which governs all things, time and sense, which he beholds around him; and this recognition may be that which is called "abstract truth," or truth in the abstract—not being especially interpreted by any direct sign or symbol.

"Scientific truth" is that line of truth which is clearly explained and revealed to human comprehension; science being the revealer of law, of the source and foundation of things, of those powers and forces which govern and operate upon the various departments of life in the universe. This is science, or this is scientific truth, science being the revealer of truth or of actual law. One mind becomes directed into a certain channel; it desires to seek a solution of the law operating in a certain line; and not only seeks, but experiments and tries to discover the operations of that law, and to make it so clear to himself that he can also explain and discover it to other minds. By-and-bye the scientist discovers the bent or the direction of that law—with the operations of which he desires to become familiar—and he studies this direction closely until he feels that he has come into an understanding of the law, its operations and its results; and he becomes not only a student but a teacher, revealing to the world that knowledge which he has himself received. That which he has to reveal—if it be based upon sure and close calculations, if it be verified by not only his calculations but by his experiments and researches—becomes then a revelation of scientific truth; and the man who receives this revelation comes into an understanding, at least in that especial department, of that truth which is known to the world as scientific truth. We look upon *abstract* truth as the acceptance or definition of the term truth, as it relates to all things; the law of life in the universe not being formulated or confined to any special department or any special revelation. All *scientific* truth is a revelation of truth and actuality which belongs to special departments; which gives to the human mind an understanding of truth as it is contained within any definite department, object, thing or channel.

Q.—Can a person live in the spirit-world while not yet free from the physical body? For instance, a spirit communicated through a medium, claiming to be a dweller in the spirit-world, while the facts proved that person to be still on earth, and, although very ill at the time of making the communication, he still remained in the body for two months. Please explain.

A.—It is possible for a spirit, under certain conditions, to so far disconnect itself from its physical body as to be virtually an inhabitant of the spiritual world, even though the magnetic cord between itself and the physical form has not become altogether severed. For instance, take the case of which the question speaks: The individual was very ill at the time when he, as a spirit, manifested at a distant place, claiming to be a dweller in the spirit-world. Probably the vital forces connected with his body were at a very low ebb; the organs did not perform their regular duties, and the physical body was only for a time held partially by the spirit. Undoubtedly the spirit could not clearly communicate through its physical body, and the outer form may have seemed to be in an unconscious or semi-unconscious condition, but the physical powers were held in abeyance, and the spirit had, to an extent, withdrawn itself from that casket of flesh; yet because the physical power, the vital forces had not become fully subdued, the magnetic elements belonging to the spirit-body had not entirely become dissevered from the material form—the spirit had not altogether disconnected itself from the outward habiliments; therefore it was partially confined to the material condition. But such a spirit, having in a great measure overcome the conditions of time and of sense, may have withdrawn so fully from the material side as to really come *en rapport* with the spiritual life and its surroundings, and may have felt the magnetic cord lengthening, and been able to pass away from the locality where the physical form was confined, out into the atmosphere, even into the spiritual world. Having passed out from that locality, and coming in contact with those who attracted it, the spirit may have made a connection with some mediumistic person for the purpose of announcing himself, and so it was thought he was really an inhabitant of the spirit-world, his friends believing he had passed *entirely* away from the physical body.

These seeming discrepancies may easily be reconciled, when you remember that you are all spirits, dwelling even now in a spiritual atmosphere, even though environed by the physical limitations of this material universe; and so, if a spirit has overcome the conditions of the material and has so far withdrawn itself from the physical body as to no longer need it as an instrument, it may come in contact with a medium and declare itself to be an excarnated spirit, even though the magnetic cord has not been altogether severed between the physical and the spiritual.

We know that it is possible for a spirit to withdraw itself almost entirely from the physical form, and to operate on that form only as an operator works with a machine in mechanical life. This is not the usual mode of operation through physical forms, because the soul or the life-principle permeates every part and portion of a human being—thus you work *with* as well as *through* the physical body. But a spirit may have become free from its physical form, and been afforded all the power possible, yet the machine having not become thoroughly disorganized, may continue to feebly work, until all the magnetic qualities are fully withdrawn. All the time the spirit which has governed it may stand distinctly apart from the body, holding only a slight interest in its workings. When the magnetic cord is entirely severed, and the elements belonging to the spirit have been fully withdrawn, then the physical body passes into a state of dissolution, which you are pleased to call by the name of death.

Q.—Is there a difference between soul and spirit? If so, what? and can one exist without the other?

A.—We have considered the terms "soul and spirit" on other occasions, but we find a confusion existing in the minds of many inquirers in relation to those terms, and we also find that spirits, as well as speakers, are apt to make use of the terms interchangeably, giving the same definition to both. But there is a difference between the two words.

To our mind, the soul is really the man, as it is the life-principle, springing from the great fountain-source of all life, power, intelligence or being. This life-principle, the motor power which sets in operation all that it comes in contact with, we do not consider in the abstract, because in its connection with human life we find it individualized; and yet it is a principle, an active power operating upon and throughout the human structure. To us the soul is a part of infinitude, that which is in the likeness of God, the Great Creator of all Life and Law.

What, then, is spirit? Spirit to us is the structure operated upon by the soul, or life-principle. This spiritual being has its parts and its functions, every one of which is permeated and infilled by the great electrical life-principle which we call the soul.

Can the spirit exist without the soul? To our mind, no; because without that great moving, animating power or principle the spirit would fall into disuse, and would be as senseless and cold as inanimate matter could possibly be; but when infilled and acted upon by this great electrical power and individualized force, it becomes sentient, conscious, active, full of vitality.

Can the soul exist without the spiritual structure? Only in the abstract, because there must be a manifestation of all law, all power, all activity—else this law, power and activity would be diffused throughout the atmosphere or the universe, and be unable to perform its work; but when it can create and devise means for its manifestation in useful ways, then it shows a purpose for its existence; and this is what we find in regard to the soul as connected with the spirit; and this is what we find in regard to the soul and spirit as connected with matter, the one and the other devising ways and means and manifestations for the expression of their great force, power and consciousness. All that shows intelligence, intellectuality, power of being or of development, belongs to the soul, and yet all this is manifested throughout the spirit of man, and made to create as well as to sustain forms of order, even laws and systems.

We believe that man is ever a dual being, but in connection with physical life a triune being, inasmuch as when endowed with the outward form of flesh there is not only the soul-principle, the great moving, electrical force which sets the entire machine, the entire universe in motion, but there is a grand structure filled with magnetic and electric power, which we may properly call the spirit of man. We have also the physical form, acted upon by this dual force of magnetism and electricity which makes up the soul and spirit, the positive and negative principles of life and being, of which we must believe the Great Father of all is composed.

Q.—Is a man of high reputation in the world necessarily one of good character?

A.—No. A man may possess a character which is strong and enduring, and have the power to resist and overcome temptation; he may resist evil in every form, and be pure-minded and aspirational by nature, seeking to bless and benefit others, even at the sacrifice of self. Such a man is of sterling character, but he may be almost unknown to the world and not bear an especially high reputation; may even be misunderstood and frowned upon by some with whom he comes in contact, and may even encounter the sneers and scoffs of the world, and be made to feel that he is of little moment in any department of life. This man is misrepresented and miscomprehended, yet he has a strong, clear and beautiful character, which he will retain through life, and it will be of especial value to him in the world beyond.

Another man may be very influential and possess the esteem of his fellow-men, and move along in society as one who is of great usefulness to mankind. His reputation may stand very high, and he may be looked upon as the incarnation of all that is good and beautiful; and yet, secretly, he may be a great schemer, a designing man, who pretends to possess that which does not belong to him. Perhaps, for purposes of his own, he is benevolent in public works, and gives with a lavish hand to charities where his name and his deeds may be blazoned forth to the world. Perhaps he bears with him those marks of public approval which are freely bestowed upon those in power, or who have influence, or who in some way make it known that they are doing good works; but he may not be of spotless character, even though his reputation is rated so high. In his private life he may be a designing individual and overreach others; take advantage of the weak and lowly; be selfish by nature and grasping in propensity. This man has not builded up a strong and good character, which the angels may gaze upon with joy. On the contrary, his character is dark and unwholesome, and sends forth through his personal atmosphere emanations of an unlovely appearance. When he passes to the spirit-world he will be known for just what he is: a man weak in character, and in need of soul-development, spiritual culture and growth.

Q.—As Spiritualism has, in the world's advance, succeeded other religious forms and beliefs, what do you consider will follow Spiritualism?

A.—Spiritualism, as the question states, seems to have been the outgrowth of all religious forms and beliefs. Spiritualism, as it appears in the nineteenth century, could not possibly have made its appearance in earlier ages, because the world was not ready to receive and understand it. There have been times in the world's history when intelligent manifestations of human life have mysteriously appeared on earth, which have proven to man, in many instances, that there is a power, an intelligence, independent of the material body or the physical universe, which can manifest itself under certain conditions; but Spiritualism, with its vast teachings, its grand revealments, its far-reaching claims and movements, could not possibly have been received by man prior to this nineteenth century. The world had need of education; it had to be instructed by slow degrees and painful steps before this evangel of light could appear to it, and so we think that every system of religious teaching and observance that has been given to mankind, from the remote ages of antiquity to the present, has been necessary in human development, consequently Spiritualism is the outgrowth of all that has gone before it.

If it comes to free you from superstition, it is because it realizes that superstition has now no place in the heart or the life of advancing humanity; but superstition was only the natural outgrowth of man's ignorance and of his groping, struggling condition with physical forces and limitations in the past, and so Spiritualism, while it desires and intends to sweep aside superstition, bigotry and all the concomitants of ignorance and error, still realizes that these things have had their place, and have *had to be*, as the natural result of a limited state of society or of humanity.

"What is to follow Spiritualism?" If man becomes spiritualized in every part and portion of his nature and being, as he must before he accepts Spiritualism and understands it in its every department, then it will be a long time before any system of religion will follow this or take the place of it.

We affirm first that man is to be spiritualized through every portion of his nature—elevated, and come into an understanding not only of himself on the plane of matter but of his interior being; on the spiritual plane he is to understand that every man, in whatever condition he may be, is his brother and every woman his sister; that all are linked together by one magnetic chain which binds them in one fraternity, and that when a brother or a sister suffers he must do his best to lessen that suffering; he should feel as though he was the sufferer himself, and try every method to alleviate the pain. In time justice will overrule the earth, because man will desire that all shall be dealt justly by, and so he will not try to overreach his neighbor, but will do his best to give his brother and his sister the opportunities and advantages which are for their highest interest; and when justice takes its place on earth love will be the overruling element stirring the hearts of mankind, calling them out in grateful and beautiful expression toward each other; and when love and justice rule the earth, then may we begin to see mankind studying the laws of life and nature, seeking to gain that knowledge which is power, and to so govern and make use of that knowledge as to grow wise in thought, in effort and in achievement.

This is what Spiritualism has to do for the world, to teach and to elevate mankind to such a position; and when this is accomplished humanity will have truly arisen beyond the animal plane to that of spirituality, refined and purified, and the natural outgrowth of this will be a religion of humanity, which is adapted to every human being in existence, which recognizes the law of justice and comes under its sway, which bows down before the element of love, accepting its beautiful teachings and attributes and freely dispensing them unto all the world; therefore we say the natural outgrowth of Spiritualism is a religion divine, beautiful and uplifting, a religion of humanity.

Q.—From whence do *ideas* come?

A.—Lexicographers would say that ideas are the subject of thought, of the operations of the mind, but after all such a definition seems to be incomplete, and to lack clearness of expression; yet who shall define the sea from which ideas flow, who shall begin to explain that great master-field of all thought from whence intelligence springs? Without intelligence we should have no ideas; without intelligence there would be no thought, and therefore we say trace back the sea of ideas, the flow of thought, to the great fountain-source of all intelligence, all wisdom and design.

But your questioner would say: "Yes, you go back to infinitude, and say that ideas spring from the sea of infinitude; but we cannot grasp that thought, nor make it a part of our own minds; we would like to know if ideas are the natural operation of the human brain, as it is confined in these material structures or organisms of ours, or if ideas are brought to us from some unknown sea or unknown fount of inspiration, and are conveyed through our minds or brains as water is conveyed through a pipe?" And we may say that so far as our observation goes, we gain knowledge from a great sea of inspiration, and this itself, to our minds, is a spiritual universe, permeated and infilled by the great supreme thought of all life and intelligence. This quickening power is brought to our individualized soul, and becomes a part of ourselves; by its aid our spiritual organisms are operated upon, and this abstract thought or abstract inspiration, in its primary condition, becomes, through its workings in our human minds, in our spiritual structures, condensed thought, distinct ideas, and finds expression or manifestation in outward life and outward works; therefore ideas primarily, in the abstract, must flow from the great fountain-head of all thought and intelligence, but as condensed, and made distinct in expression, in the formation of thought and intelligence, as understood by ourselves and by each other, they are set in operation and brought out through the workings of our human, individualized minds or souls.

Lotela, an Indian Maiden.

Wilson brave, Lotela going to talk a little bit. Lotela come to wish you all a Happy New Year; hope you 'll have a real good year all through the twelve moons, and when it closes up you 'll just say to yourselves it was the best year of your whole lives. That 's Lotela's speech; that 's about as long as Lotela ever makes.

Lotela then spoke for the following named spirits:

Reuben Hall.

There 's a brave here, quite a large man, who seems to be disturbed about some affairs of his people. He 's got a boy here in the earth-life he wants to help along. This son of his is concerned about some machinery—he works with machinery, and is with it a good deal. He has been using his brain until his father in the spirit-world is afraid he will injure himself, be sick or pass away, so he feels very anxious, and wants to try if he can get a few words to his family and friends, especially to his son. He says he is all right, and has pleasant companionships, and desires an opportunity of talking privately with the friends he left on earth, especially his family—for he has many things to say to them. He says he do n't know that they will accept this. He thought it would do no harm to send them his greeting and affectionate regards, and to tell them that he still maintains an interest in and is anxious to have a talk with them, if they can find a way for him to do so. His name is Reuben Hall. He has people in Buffalo, N. Y. There is some one very near to him—I should n't wonder if it was his son—in Brooklyn, N. Y.

Charles Page.

I see the spirit of a younger man, who was somewhere between thirty and thirty-eight years of age when he was here. He gives the name of Charles Page. He claims to have people in Cambridge, and sends his love to them. He 's got something now, I see, on his face; it looks like a red mark, as though he sometime had been hurt there. He wants to say that it has disappeared; he has n't it in the spirit-world, because some one very close to him always felt bad because he had that mark, more than he did himself—he had got used to it and did n't care. He comes to say they need n't think of it any more. This one would like to have a talk with his people. He never has talked through a medium, and he says he has been experimenting with them, and thinks he has got enough used to them to give a communication privately, if he can only get his people where there is one. He feels so much better to think he can send his love to them, anyway.

Lizzie Marsh.

Lotela want to tell you about a little pappoose that is real anxious to come back. She says she 's got an aunt, and calls her Aunt Maria Belton, in Springfield. The little one's name is Lizzie Marsh. She comes back with what looks like a basket; it seems to be of bright paper, made on wire and of different colors. The basket is full of flowers. She says she brings it to her auntie, who made her a basket like that one time, and filled it with sweet things; now she comes back with it filled with sweet, bright flowers for her as a Christmas offering. She sends love, and says she has found her own mamma in the spirit-world and lives with her, and a great many others who are very kind to her.

Henry Rogers.

A brave is here who knows somebody in this room. He gives the name of Henry Rogers. He has been gone out for several years. He is tall and has dark hair. He wants to send his greetings to his people, and to tell every one how glad he is that he has passed from the earth and its conditions. He did n't understand much about the other life, and found things strange to him in a good many ways. He says it took him some time to get used to them. Now he has got a good hold of things over there, he understands himself better than he ever did before. Somehow or other, many times on earth he did n't know what to make of himself, and he has been trying to learn since he went over, and has come to an understanding, better than he ever could seem to do while he was here.

Rosa Clark.

A young lady calls herself Rosa Clark. She says: "I have many times thought it would be a great privilege if I could speak once more to my friends on earth. I know they have sorrowed because I passed from the body so early in life, and I have sometimes felt that I could not bear to see them grieve over those whom they mourned as lost. I have come to my home, and placed my hand on my dear sister's head in moments when she has felt depressed, and I have been pleased to think she sensed my influence, although she did not understand its source, for it brought her peace and consolation. Still, this has been only a partial gratification, because I have longed to give the tangible touch, or to speak the conscious word that would be received and understood by all those I have loved. If you will please to take my message, and say it is filled with affection, with soul-sympathy, with good wishes, and all that can pass from one heart to those whom it loves, I will feel indeed that I am blessed. If ever the time comes when I can reach my friends in private, giving to them those tokens of my identity and expressions of esteem which I desire very much to do, I shall feel indeed that my cup is running over with joy; but if it does not come to me, I shall await the time with patience until my dear ones join me in the bright home that I have found."

This spirit was interested in music when she was here, and had what you would call a musical atmosphere around her. I get from her that she is in that atmosphere in the spirit-world, trying to develop her powers and to bring out that which she always felt was within, but which she could not give expression to as she wished when on earth.

Mary Franklin.

One comes now way from Chicago, who gives the name of Mary Franklin. She is very anxious to reach her children, because they seem to be bound up in—well, not exactly in material things, but partly in them and partly in church matters—and she can't get near to them at all. The spirit has been in the other world a good while. She says she did n't understand this return when she passed out, and it took her a long while to realize it was true.

She cannot blame her children for not accepting it, because they do n't see into it any clearer than she did herself; at the same time she is anxious they should learn of it, and realize something of the spirit-world before they are called to pass over to it.

She says her husband is with her, and he also sends greeting to family and friends, and wishes them to know he has outgrown his condition of suffering. It seems as though he had to bear a good deal, when he was here, for quite a long while. It is all passed away now, and he is trying to understand life in the spirit-world; it seems more beautiful to him than it ever did before. He did n't know anything about spirits coming back, either. It looks to Lotela as though he had something to do with the church people, and was expecting to find things very different from what he did when he went over the big waters. He has changed his mind now, and feels that everything is all right in this line; he wants his people to study it up and learn for themselves.

Lotela say, Good moon to you; hope you 'll all have a nice New Year.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Feb. 10th, 1888.

William Cushman.

My name is William Cushman, and my home was in Belfast, Me. Hattie and Sarah are here with me. I feel glad that I can control. I have tried to several times before but have failed.

As we have left our beautiful spirit homes and come into the earth-life, as it is commonly called, we feel that we have much we would like to say. Father and mother and all send greeting, but Hannah closes the door so tightly we can hardly look in or be heard. We thank the great God that in his own good time the scales will be dropped from her eyes and she will see more clearly. I have often felt on coming to earth that it is but a step from our homes beyond; only a thin veil separates us from you. When I lived on earth I heard it talked of that the spirit could return, but I gave it little thought. When I felt that the angel usher was coming for me I said to myself, if one returns, another will; if another does, William Cushman will. I found the spirit-life more beautiful than I can express to you mortals. To-day I am happy, hoping that some word will reach my loved ones in Belfast and in Portland, for I have many friends in each place. All have not crossed over, but many have.

I would say to each mortal: You may think many things in regard to spirit return, but be careful what is spoken. We hear, we see and we feel much more than we could while we dwelt in the mortal.

Hannah Brown.

My name is Hannah Brown, and I come from Portland, Me., where I still have some friends. I have tried many times to make myself known but have always made a failure of it. I have one friend in your city whom I stood by a little while ago, and I thought, oh! if I could only just let you know, Clara, that I am here, I should be much happier. The days we were together were very pleasant, and I am looking forward to the time when we shall again clasp hands in the beautiful and bright beyond, where no partings come.

I did not understand, while I was here enjoying life so much, that there was really such a change to come to me. Mother would say: "Hannah, why are you so giddy and light-hearted?" I felt it was my nature to be so; and I feel the same to-day. I would not be anybody else but Hannah Brown if I could.

I feel happy in my soul just to give my name and say a few words to my dear friend Clara: Dark days have come to you, but there will be many light ones; and these will be the brighter in the future because of the clouds that have come. I am often near you, for I can step into your home, see and hear what is going on, and walk around with you; and I feel that you must know we are not far away from you.

Eben Manson.

I have been trying for three or four years to make my voice heard in this meeting. I have felt that if I could only just make the children and mother (as I usually called her) know I have been here, and that my name will be placed in the paper, I shall be happy. I have seen them look for it many times, and then turn away and say: "I do n't understand why it is that this one and that one can communicate to their friends, but father never comes."

Mary has some of the power herself, but is cramped in the use of it. I would say to that dear daughter: Go on and do the angels' work. Having been given this power from birth, she has a great deal to give out to mortals—if not held back by another.

I would like to say a word to the Doctor. He doubts, because of some things wrong that were connected with materialization. It do n't alter the fact that materialization is true, Doctor, let me tell you. Just for one moment use the reason God has given you: sift it, throw out the chaff and hold on to the wheat.

Many times we talked over these matters, and he said to me: "If there is any truth in the spirit's returning to the earth, will you come and give me some test after you pass out?" I looked at him earnestly and said: "Doctor, I'll try to do it." "Well," he said, "what shall that test be?" I answered: "I will not tell you that, because mortals will say I read it out of your mind."

After a while there was an instrument I could speak through, and I gave him good proof, as I thought, and as he acknowledged. I was right beside him. I stretched my arm out and I said: "Doctor, there is n't room for one more puncture!"

He had filled my arm with morphine to deaden the pain. He was good as gold. At any time in the night when he felt I needed him he was ready to come.

I would like to say a few words to Augustus and Annie: Learn all you can, children. You won't learn any too much in earth-life, for as that life is a life of advancement, so ours in the spiritual world is one of progression and improvement.

There are many who will remember Eben Manson, and be glad to hear I have been able to get control of this medium. I was a ship-carpenter. I thank the Great Giver of all good and perfect gifts, that he in his wisdom knew how to make wise provision for the return of his children who can never die. My home was in Newburyport, Mass.

Helen Chapin.

I know my mamma and my papa will be glad to have me send them a letter. They live in Hyde Park, Mass. My name is Helen Chapin. I want them to know that Grandpa Chapin is here too, and Uncle Charlie.

I am all well now, mamma; nothing is the matter with me, and I am so happy with Uncle Kirk and Grandpa and Uncle Charlie! and it is so nice here; we have so many beautiful flowers and such sweet music! A pretty lady came and took me away. Oh! mamma, do n't cry for me. I am growing; I am larger now than I was when I left you. Sometimes you sit and think, and wonder if Auntie Gussie is with me. Yes, we are all together. We wonder how it is that Grandpa lasts so long. The angels will come for him sometime.

I have come often and stood by the side of Aunt Betsey, since she has been having trouble, and dear little sister Florence. I do come a good many times, and you feel I am there sometimes.

Charles Atkinson.

I feel a chill running over me, because I passed out through the water. I would like to send a few words to some loved ones of mine in different surroundings. I know how they felt when I passed away; they hardly knew how it would be with me; but I found as good a home as any millionaire could have. That do n't depend upon whether you place your name on the list in the churches or whether you have money; but it does depend upon the life you live here, for you are building your homes every day.

I would like to send greetings to Annie, also to the children—Mabel, Howard and Bertie. I wish them to remember that father is not dead; he has only passed out of the mortal into the immortal. It seems to me nothing more than changing one's coat. I've got a perfect one now; there are no rents in it. I feel, when I look at myself, to be in a perfect body, and pass around among them often; but how little they understand we are there.

I will say to Mabel, do let the angels come nearer and nearer to you, and then you will not be quite so restless as you have been. Mother says, "Mabel, why do n't you give way and let the spirits come?" and you answer, "Oh! I do n't know but what it is myself; I won't bother with them." Let me say to you, dear one, try, try to forget yourself, and let the spirits do the work. I know, dear child, that you have powers which were given you at birth, by the Great Father above, to be used by the angels for the good of the world. You have tried several different kinds of occupation, but without satisfactory results, and a good deal of the time it is because the spirits are often around you, trying to use your organism. If you will only give way and let them control you, then you will feel more satisfied, more quiet, and more at ease.

I would say to Benjamin that Harriet is with me—not all the time—we are separated and divided just as we used to be here. My name is Charles Atkinson, of Charles City, Ia.

Sarah Childs.

My home was in New Haven, Conn. I have friends in Hartford, and some in New York City, and also in Salem, Mass. I feel that if my letter goes out from *this* postoffice, perhaps they may see it accidentally. I know what they will say: I do n't believe Sarah can come back here. If so, she must be very unhappy to see how many troubles we have had since she went out. I want them to know that Sarah Childs has not been unhappy in spirit. She feels these troubles; when she comes to earth, she comes into sympathy with them. I am sorry that there are wrongs.

I did n't know, when I passed out, that I could come back and talk. I always felt that the loved ones were not far away from us, that the guardian spirits watched over us; I did n't understand that one could communicate through another. I often said: "If they can come back and report, why do n't they come direct to us, and not through a stranger?" I was trying to dictate to them. They understood their business, and I did n't. I know now they must have an instrument to use.

Irving Card.

I am Irving Card, of Mason City, Iowa. I thought, while dwelling in the mortal form, that this was all moonshine; that they went over into the graveyards and got names. I understand now that was my ignorance; I did n't know half as much as I thought I did.

To-day Jane is in pretty near the same pew that I was in. Martha is a little more liberal. I would like them to know I do come. They are in New York City. I would like them to know, also, that Irving Card is able to give his name without going to the graveyard or anywhere else. If Jane do n't wish to know anything while she 's on this side, let her look her doors and put the key in her pocket, but when she comes to our side she 's going to know, and she 'll be the first one that will want to come back and make herself known. I have tested it for myself, therefore I speak from experience.

Mary Noyes.

My name is Mary Noyes, from Scotland Hill, West Parish, Haverhill, Mass. I would like to say a few words, for the loved are waiting, looking over your paper from week to week to know if there will be something from me. I would like Charles to realize that I am around him, and Miranda and little Charlie and Gracie, too. I come often into the home. I feel sometimes as though they could sense me sitting in the old arm-chair—where I used to sit.

When the summons came to me so hastily I had no time to say good-bye. It was said that I went out of heart-disease. I find they know just as much about that as I did.

I want to say to Charles (father, as I used to call him) that I would like him to know I am so happy in my spirit-home. How many times we drift around him in the old accustomed places. Amy is with me sometimes, and I see Cyrus Porter, but not very often. We do n't come in contact as frequently as some others. Father and mother wish to be remembered to the loved ones. We all feel, in writing a letter, as if we might put in something for the rest of them.

I would like to have him know more about this, although he has tested a good deal. But he may say to me: "Mary, you need n't say anything to me. I firmly believe the spirit returns and has the power to come into communication with us." I thought I knew a great deal about it before I left, but I found I did n't know anything comparatively. I went out suddenly, and it did n't seem but a few moments before I knew I was back on the earth again, and I heard Charles, with the tears streaming down his cheeks, say: "Oh! Mary, I can't let you go." The angels called me to the other shore. I only went back of the veil, and that is all that separates me from him.

I want to tell Gracie to be careful and take care of herself, because she is not strong. And also to tell Miranda that I am satisfied with what she has done since she came into the

home. I feel that she tries to make it pleasant for the children and for Charles.

SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.

Feb. 10.—Samuel Oliver; Caroline Hill; Hannah Markham; Frankie Nichols; James Lucas; Cyrus K. Ford; Nancy Burpee; John Franci; William Ashworth; Maria Whitaker; Henry Wilson.

Free Thought.

American Spiritualist Alliance.

To the Editor of the Banner of Light:

This organization has done a good work in the issue of the review—a very able and scathing review—of the Seybert Commission prepared by the able and critical pen of Henry Kiddle, whose knowledge of the subject far exceeds that of the Commission, and whose judgment and ability are certainly equal to theirs, and who had net salary and personal interest at stake in slighting and misrepresenting the subject as they had. Any disinterested person who reads their Report could not fail to see the unfair and cavalier way in which they treated the subject, plainly showing that they had some motive in misrepresenting its facts and importance to the public. The Report was not as candid nor as well gotten up as the one of the once celebrated (in the same manner) Report of the Buffalo doctors, who proved conclusively, to their own satisfaction, that the rappings were produced by the snapping of toe-joints and knee-joints. That silly nonsense, which fell stillborn into the public hands, relegated its authors to oblivion, and in time this one will do the same for its authors, while the spirit-intercourse will go on as it has since the rappings commenced. Such reports do as much toward stopping it as a bucket of water thrown at the sun would in stopping it from shining—but it might fall back on the silly wiseacre who threw it, and that is all those arrogant and self-sufficient *savants* get from their effort to delude the public and defy the spirits.

Of another effort of The Alliance I do not feel so sure of success: In the effort to fit up a system to investigate scientifically the work of spirits in communicating and in manifesting themselves among us. To me this seems to be the work of spirits and not of us, as they are the objective force, and the phenomena to them subjective, and we the recipients. We hold the vessels and catch the falling drops of rain, hail or snow, or in as great variety the intelligence; and I think our duty is to catch and utilize all we can, leaving to them the work of presenting it as they can. I have never been able to fix any rules by which they should reach me, scientifically or otherwise, but I have traced hundreds of phenomena—largely mental—to them, that were not originated in this mental sphere where I live, and which bear no evidence of God or Devil but of finite intelligence; and I can fix no rules by which it shall come to be scientific or otherwise. I do not ask for perfection, nor even honesty or morality by any standard society has set up, in the instrument my spirit friends find that they can use to reach me, as I judge of the matter sent or presented by its own merits. I have chopped with a dull axe and sawed with a poor saw, but the wood made as good fire, and I could tell if it was good wood—but not by the axe or saw. Some of the best things that have come to us from spirits have come through persons who were dissipated, and in a normal condition were of themselves utterly unreliable and dishonest; and much silly and worthless trash has come through honest, and by our standard, moral persons. I have long since learned that it is not the moral or intellectual status that makes a medium through which our spirit friends can reach us. I would let them select their own committees and their subjects, and fix the scientific standard as they choose and give us what they can, and for one I am ready to take it and use what I can of it, and let the rest pass by as useless to me—as I do much of what I call theological nonsense or visionary speculation. WARREN CHASE.

Worcester, Mass., Feb. 8th, 1888.

An Illinois editor writes: "Never judge by appearances. A shabby coat may contain an editor, while a man wearing a high-toned plug hat and sporting a dude cane may be a delinquent subscriber."

Passed to Spirit-Life,

From Cleveland, O., Saturday, Feb. 4th, 1:30 A.M., of cancer, Mrs. Dehila Archer, aged 68 years and 3 months.

Mrs. A. first became aware of the approach of the fell disease that finally carried her off about five years ago, and suffered more or less during all that time, the pain gradually intensifying as she approached the change called death. The sufferer patiently and calmly awaited her transition, bearing up heroically to the last, retaining her consciousness until a few hours before passing away. She was buoyed up by her consciousness of the truth of the Spiritual Philosophy, she having been an ardent Spiritualist for many years. She was a good friend to mediums and the cause, outspoken at all times, possessing a strong will and a kind heart. She leaves a husband and son, who sadly mourn her departure, and a host of friends, who will miss her from the home circle and the Spiritual Meetings. The funeral services took place Feb. 6th from her late residence, 40 Scoville Avenue, and were conducted by Mr. Thos. Lees. The Lyceum choir, assisted by Mrs. Lizzie Emerson, greatly enhanced the spirituality of the service by their fine singing. The pall-bearers (all old friends) were Messrs. Samuel Curtis, Samuel Russell, Jno. Madden, Wm. Bread, N. J. Benedict and Chas. W. Palmer. The remains were interred in the family lot in Woodland Cemetery. A FRIEND.

From Cleveland, O., Sunday, Feb. 5th, 1888, of pneumonia, Mrs. M. J. Pendleton, aged 60 years.

Sister Pendleton was a stanch Spiritualist, though but little known to the friends in Cleveland, as she stood in her family almost alone in her belief—the exception being her daughter-in-law, Mrs. Libbie Pendleton, of Randall, O. To the credit of the bereaved family she has left, be it said, they faithfully carried out the wishes of the deceased as to having fitting obsequies held. Mr. Thos. Lees being called to officiate, he gave a short but clear exposition of the philosophy of death from the spiritualistic standpoint. The address, novel to most all, was closely followed by those present. Her remains now rest in "the Elwell vault," in Erie-street Cemetery, subject to future disposition. A FRIEND.

From Spencer, Mass., Feb. 4th, Sylvester Luther, at the age of nearly 77 years.

Mr. Luther was honorable in all his dealings with his fellow-man; was respected by his townsmen, and was an indulgent husband and kind father. He was afflicted with shaking palsy for several years, but his exit terminated with a complication of diseases. He has been a Spiritualist for thirty years, and was a constant subscriber to the BANNER OF LIGHT. He leaves a devoted widow (who was his companion in married life for fifty years) and one son. They will not mourn him as lost, for he has gone to a better sphere of existence, where sickness is not known. He saw his twin sister on several occasions before he passed on, and when those with him who embraced the Sectarian faith heard him express himself concerning his spiritual sight, they could not doubt his statements. He and the sister conversed together about his exchange of spheres the same as two persons would in earth-life, and the result proved what he told his wife at the time of the conversation. He was anxious to go home, knowing that he was past cure, and was a great source of care. The funeral services were held in the Universalist Church, the pastor, Rev. Mr. Bartholomew, officiating, a large number of friends and neighbors attending. COM.

From the residence of his daughter, Mrs. Hill, Monroe street, Springfield, Ill., Jan. 12th, Charles Edmands, in his 80th year.

Mr. E. was a native of Charlestown, Mass., but resided in Illinois over forty-five years. He was a good, true, noble and pure man; was not an avowed Spiritualist, yet had received many sweet, cheering messages from one of his daughters, Mrs. Katie F., who preceded him to the Summer-Land, and in whose society he has now been for over a month. COM.

From his home on North Clark street, Chicago, Ill., Feb. 2d, 1888, Dr. W. B. Farnum, aged 73 years.

He was for upward of twenty-three years a dentist, with a lucrative practice in that city. His presence was familiar to the writer at lectures and circles for many years. He was an earnest, devoted Spiritualist, as well as a genial, companionable citizen, devoted husband and honorable, temperate man. VERITAS.

Sing Sing, N. Y.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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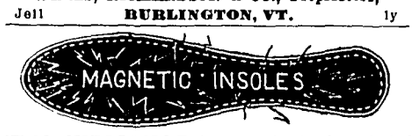

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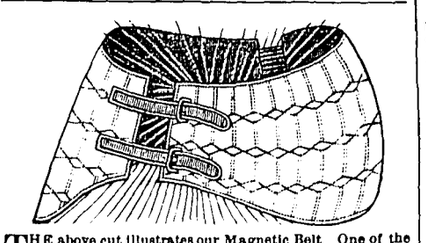

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ZÖLLNER.
AN OPEN LETTER
TO
PROFESSOR GEORGE S. FULLERTON,
Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.
BY C. C. MASSEY,
Of Lincoln's Inn, London, Eng.
Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. *Mr. Massey's Letter should be widely circulated*, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.
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CONTENTS.

Sixty-Eighth Annual Address.
Monthly Calendar and Weather Guide.
The Voice of the Heavens.
Raphael's Every-day Guide.
The Farmer's Breeding-Table.
Astro-Meteorologic Table.
Table of the Moon's Signs in 1888.
Symbols, Planets, Moons, Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Covent Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Income Tables.
Manure and Weather Tables.
A Calendar for 200 years.
T

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7 P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee, Treasurer.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P.M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association. Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P.M. Social meetings Thursdays at 7½ P.M. Jackson Hall, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 8 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P.M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday, Feb. 19th, the morning exercises were opened with a vocal duet, "Over There," by Mr. and Mrs. Lillie. Miss Mintie Eakins, accompanist. After an invocation and another song Mrs. Lillie spoke in reply to the question: "When a person, from old age or disease, has lost his mind, what is the condition of the spirit?" Man, said the controlling intelligence, never loses his mind; it may lose control of his body, for the body is the instrument upon and through which the soul operates. Sometimes the two may not blend harmoniously. When in such cases the spirit loses hold of the body, it rises into lofty heights and gathers in recollections of the past, never losing its identity. The next question considered was in reference to family relations in spirit-life, and whether there, as here, mistaken unions occur, the speaker remarking that one of the greatest causes of criminality on earth to-day is the inharmony of homes; when man has attained to true manhood he will not trifle at the altar of life. When true knowledge comes through growth, then mistakes will not take place. No soul is a unit; dual forces are seen in the animal and vegetable kingdoms; the laws of attraction call together affiliating powers. If judgment was perfect and reason enthroned, mistakes would never occur, and these prevail in spirit-life, where masks are thrown off and we know as we are known.

The next question had reference to the probable result of the present agitation of thought in the Roman Church, and was answered in an able manner and evidently to the satisfaction of a very attentive auditory. After congregational singing Mrs. Lillie improvised a poem.

Evening.—The preliminary exercises consisted of a vocal selection by Dr. C. T. Buffum; recitation by Miss Lucette Webster, and a harmonica solo by Prof. Wallach. Several questions from the audience were ably considered by Mrs. Lillie's guides, to the manifest satisfaction of the large and appreciative audience. Mr. Lillie then closed the service with a song, and it was announced that she would occupy the platform for the last time until the first of April, next Sunday, morning and evening, at 10:30 and 7.

MARY F. LOVERING, *Cor. Sec'y.*

The Ladies' Industrial Society.—On the evening of Feb. 14th the members and friends of this Society held a social meeting at Lyceum Hall, 1031 Washington street. After a half hour's pleasant converse a literary and musical entertainment followed, Richard Holmes presiding. Miss E. F. Burnett opened the exercises with a piano solo. Following, the general exercises consisted of remarks by Jacob Edson, Capt. Holmes, Dr. J. L. Paxson, Dr. H. J. Sweney, Dr. J. D. Moore. Musical selection by Miss Maudle G. Banks. Song by Mrs. Hattie C. Mason, who also, under control of "Sunshine," made a pleasing address and gave personal tests, closing with an original poem. Song by Dr. H. J. Sweney. Miss Lucy Barnicoat (inspirational) made an address which was listened to with much interest. After singing by all present the audience dispersed.

The next social meeting will be held Feb. 28th. A cordial invitation is extended to all Spiritualists and friends of the cause to be present.

MARY F. LOVERING, *Sec'y.*
81 *White street, East Boston.*

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday the guides of Mrs. Lizzie S. Manchester again spoke at the Temple, prefacing their remarks with the beautiful quotation from the Psalms: "Lift up your heads, oh! ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." She spoke of the duality of all nature, of the eminence of God in all his works, and the duty of man to seek for him and find him; remarking that his laws are writ throughout the vast temple of creation, which is his abiding place, and in him is perfect sweetness, loveliness and peace: That of old one from his prison cell had said the word of God cannot be bound. All books might contain some portion of truth, but nature being his handiwork is its interpreter.

Next Sunday, Dr. D. E. Caswell's guides will speak upon "The Dangers Threatening Modern Spiritualism," at 2:45 P. M. There will also be the usual sociable at 7:30 P. M. on Wednesday evening. These occasions have been of considerable interest of late. Many tests have been given, and the discussions have elicited marked attention. All are cordially invited.

W. H. R.

Children's Progressive Lyceum, Paine Hall.—A large number of people—both children and adults—attended the last session of the Lyceum, every seat being occupied. Our orchestra, led by Prof. Milligan, rendered exquisite music for the occasion; readings and recitations were given by Allie Cummings, Amelia Geishavener, Lillian Rich, Jennie Porcelain, Mark Abrams; a fine musical programme was rendered by Jessie Judkins, Annie Price, Grace Scales, Florence Lichenstein, Master Bertie Newton. Every part of the exercises reflected great credit upon those who participated. The session was a progressive, harmonious one throughout. Come and enjoy our gatherings with us.

F. B. W.

A Grand Reception was tendered, Sunday, Feb. 12th, to Benjamin P. Weaver and wife, by the Adonis Club, at Lyceum Hall, 1031 Washington street. The platform was occupied by some twenty-five members of the Club, who are also connected with the Children's Lyceum. The Adonis Orchestra, of seven pieces, discoursed exquisite music under the direction of Mr. Louis Poole. The large audience, which completely filled the hall, was very enthusiastic over the music rendered. The literary part of the programme consisted of readings by Miss Emma Ware, Miss Nettie Morris, Miss Rosa Wilbur, Miss Hattie Dodge; vocal music by Mr. Emery Mathews and Miss Annie Setchell; a fine piano solo was rendered by Miss May Waters; Mr. Charles Fearing made a fine speech appropriate to the occasion, as did also Mrs. Ida Whitlock and Dr. A. H. Richardson; F. B. Woodbury was used by his spirit guide for the first time before the public, to the general edification of all present. Mr. Woodbury also, in behalf of the members of the Club, presented to Mr. and Mrs. Weaver a beautiful French clock, value $45. Mr. Weaver was taken completely by surprise, but made an excellent speech of thanks.

The affair was a great success throughout, and the gentlemanly young orator of the Club deserves especial praise for his management of all the arrangements.

REPORTER.

Spiritualistic Phenomena Association—Ladies' Aid Parlor, 1031 Washington Street.—Our hall was filled at both sessions last Sunday, Mrs. E. Clark Kimball of Lawrence conducting the services. She gave a brief lecture before the test-séances, afternoon and evening. Nearly one hundred spirits gave their names at the afternoon séance, many being recognized; while a large number reported through her organism in the evening.

Mrs. Kimball has made many warm friends among our people, and she will always receive a cordial welcome whenever she can be secured by our committee. Coming before our society, a stranger only a few weeks ago, she may well feel proud of the large audience of Sunday last.

Prof. W. Milligan and Mrs. Nickerson were appreciated in their musical contributions to the exercises; Mrs. Nellie M. Day, accompanied by Mr. Adolf Lowinsky, violinist (a talented graduate from the Leipsic Conservatory, Germany), made conditions at the evening meeting most harmonious by rendering some choice spiritual melodies.

Dr. Smith, of "Queen City Park" fame, made a brief speech, closing the evening exercises.

A beautiful floral offering ornamented our desk, the gift of Mrs. Ida Whitlock to Mrs. Kimball.

Next Sunday we expect large audiences to listen to Dr. H. B. Storer and Mr. Joseph D. Stiles, who will occupy our platform.

One hundred and ten people attended our Thursday evening circle last week. F. B. WOODBURY, *Sec'y.*
1031 *Washington street.*

First Spiritualists' Ladies' Aid Society.—The Friday evening meeting of this Society was largely attended, and one of great interest. Entertaining and instructive remarks were made by Dr. A. H. Richardson, Mrs. Kate R. Stiles and Dr. E. H. Mathews. Miss Bailey and Miss Wakefield sang several duets. Mrs. Whittemore sang under spirit control, the beautiful manifestation giving much pleasure to all who listened.

ALICE P. TORREY, *Sec'y.*

IN THE WEST.

Topeka, Kan.—The earnestly looked for BANNER OF LIGHT reached our good Methodist sister, Mrs. S. Dunbar, with back number, and is a welcome visitor. The cause of Spiritualism has been given a new impetus of late in our city under the efficient management of Rev. Mr. Woodburn, who, about one year ago, was a Methodist minister at South Cedar, Jackson County, Kan. Mr. W. is highly inspirational, whether he knows it or not, as the tone of his voice carries with it the living inspiration of his soul, and his lectures are replete with spirituality.

Mr. W. found several of his contemporaries connected with the First Spiritualist Society in Topeka. Mr. Markeley, the President, one of Samuel Watson's converts, a Methodist class-leader for nearly thirty-five years, stated publicly last Sabbath that he had learned more truth during the last four years than he had acquired during the whole thirty-five years he was a Methodist. Mr. Norton, a real estate dealer, stated he had been a Methodist nearly fifty years, and had so conducted himself that not a charge was brought against him. A few years ago his son passed from this life, and notwithstanding his (the father's) long and faithful experience in the Methodist Church, blind faith, vain hope and uncertain belief did not satisfy his anxious and almost broken heart. So he and his bereaved wife journeyed to Terre Haute, Ind., and Memphis, Mo., to investigate Spiritualism through materialization, and returned home with their wounds all healed, as they had seen, recognized and talked with their dear son.

Among other old-time Methodists are Mr. Clemonson, Mr. Nones, good old Father Stone, seventy-five years old, all of whom have added to their faith knowledge through Spiritualism.

We have several materializing mediums in process of development in Topeka, prominent among them being W. W. Aber. It was through him that the Rev. Mr. Woodburn became convinced of the truth.

DR. T. J. GILE.

Chicago, Ill.—On Feb. 5th the Children's Lyceum met, with eighty in attendance. After the usual exercises the recitations were given by Mamie Phelps, Grace Garner, Edna Halle, Lettie Bryan, Ethel Garner, Victoria Binnuwise, Edith Worger, Milton Openheimer, Mrs. Doaus, Alfred Worger, Ada Phelps, Willie Pinkham, Joshua Openheimer, Willie Habricter, Joseph Smythe, Sidney Openheimer and Stella Openheimer. The *Lyceum Journal*, edited by W. B. Sinn, was read by Evan Morton.—Feb. 12th there were sixty-three in attendance, and recitations were given by Lettie Bryan, Lucinda Walker, Luella Crawford and Eldora Parsons, [and the other members above mentioned.]

C. A. PARSONS, *Sec'y.*

Worcester, Mass.

To the Editor of the Banner of Light:

J. Frank Baxter continued his highly interesting and attractive course of lectures on Sunday last, 19th inst., in Continental Hall, to very large and appreciative audiences—a crowded house being the order of the evening.

A very suggestive lecture was given in the afternoon to Spiritualists and Free Thinkers. Several debaters and marked controversialists were present and several members of the Liberal Union were noted. The attention, applause and favorable comments from all sides well attested to the merits of Mr. Baxter's efforts. His subject was "The Ethics of Virtue."

The evening lecture was, as usual, confined to a consideration of Spiritualism, a subject in which all are interested. By the way, is it not true, as Mr. Baxter said in opening, that "Spiritualism is the only 'ism,' the only religion, if you please, that is not sought for its *doctrine*"? Do not the comparatively large audiences of the evening attest this, and especially the larger audiences still that eagerly congregate whenever it is announced that any exercise of mediumship will be presented? Every one knows that "facts outweigh all reasoning and argument."

And last Sunday evening, the "facts" were numerous in the line of descriptions given through Mr. Baxter's instrumentality, and many of the spirit-delineations not far short of the wonderful. The evening lecture closed at 8:45 o'clock, and from then till 9:45, Mr. Baxter gave an impressive exercise in mediumistic clairvoyance and clairaudience.

On Friday evening, Feb. 24th, Mr. Baxter, with the Association's fine quartette and pianist, tender a benefit concert, to aid the exchequer of the Society. Tickets and programmes are now out, and judging from present indications a grand attendance seems assured.

AUDITOR.

Revere, Mass.—The spiritual meetings that have opened at this place are mainly carried on through the energy and indefatigable interest of L. L. Bullard, assisted by that earnest advocate of free thought, the ex clergyman L. K. Washburn. Ex-Mayor Stone, of Charlestown, also shows an active interest in these Sunday evening meetings held in the Town Hall of Revere, and is seen in the audience at each service.

On Sunday evening, Feb. 5th, Mrs. N. J. Willis, of Cambridge, opened the series at this place with an able lecture, followed, on the evening of Feb. 12th, by Dr. H. B. Storer, of Boston, whose instructive discourse held the attention of his audience to the end.

Sunday evening, Feb. 19th, a party of Spiritualists from Boston, including Mr. and Mrs. J. B. Hatch, sr., F. A. Rand and wife, Mr. and Mrs. J. B. Hatch, jr., Prof. C. P. Longley and Miss M. T. Shelhamer, visited the Revere meeting, the latter mentioned lady having been engaged to conduct the services on that occasion. The discourse delivered by the guides of Miss Shelhamer consisted of a practical talk upon "Spiritualism—its aims and purposes," and was closely followed by the quiet and deeply attentive assembly.

The service on this occasion was enriched by the musical selections rendered in a highly satisfactory manner by Prof. Longley—assisted by Mr. and Mrs. J. B. Hatch, jr.—each number of which was the work of that talented composer.

It is to be hoped that these meetings will be continued, and that the Spiritualists and liberalists of Revere and vicinity will afford the gentlemen engaged in conducting them such substantial assistance as is required and deserved.

Trenton, N. J.—Milton Baker writes: "We are having very fine meetings of the Association at present. For two months past our hall in Taylor Opera House has been crowded; at present, under the administration of Mrs. Abbie N. Burnham, of Boston, we cannot seat all who come to hear her lectures and to receive her tests. Mrs. Burnham has been here three times before, and has always left a beautiful influence in favor of Spiritualism when she has gone out from among us. No one who hears her ever finds a word of fault, but all unite in saying: 'If that is Spiritualism I like it.' Mrs. B. is with us all this month, and we shall be sorry to part with her when the time comes to leave. The leaven of liberal thought is doing its work in Trenton, as well as elsewhere."

Bridgeport, Ct.—The Morning News records that the Spiritualist Society had a pleasant time at its hall on the evening of Feb. 13th: "After a good supper, Mrs. Jennie K. D. Conant devoted an hour or two to psychometric readings.... So far as could be seen they were very correct in all essential details. Two or three tests were unmistakably fine. Three Indian arrow heads wrapped in a paper were described correctly, and the statement made that they were found in different localities. The localities were then accurately described. A piece of bone in another package was also described correctly. This is a sample of several readings that were wonderfully close to the facts."

Haverhill, Mass.—Music Hall.—The First Spiritualist Society of this city met at 2 P. M. in Music Hall, Sunday, the 19th instant, to listen to that wonderful test medium, Mr. Joseph D. Stiles, but from some unexplained cause he did not put in an appearance. Consequently, they were sadly disappointed, many coming from the suburban towns to hear him. A season of social intercourse was held, after which President Sturgis announced that Mrs. Hattie C. Mason of Boston would occupy our platform next Sunday, the 26th, and the audience dispersed.

W. W. CURRIER.

Seabrook.—The Newburyport (Mass.) *Herald* states that Charles W. Hidden was to give an entertainment in magic at the Town Hall, under the auspices of John A. Logan Post, G. A. R., on the evening of Feb. 22d, and adds: "Mr. Hidden gave an entertainment a short time ago under the auspices of the Women's Relief Corps, and created an excellent impression."

A Rich Indian Agent.

Here is what a Washington correspondent of the New York *World* telegraphs to that paper under date of Feb. 11th. If true, it is a shocking comment upon the administration of our Indian affairs by the general government:

"In regard to the recent attempts at vindication on the part of Indian Agent McGillicuddy, Dr. T. A. Bland, Secretary of the National Indian Defense Association, says: 'A Black Hills correspondent of the Omaha *Republican* avers that ex-Indian Agent McGillicuddy owns and occupies one of the most elegant residences in Rapid City, Dak.; that he dispenses hospitality with a lavish hand; that he is a large stockholder in and Vice-President of the Black Hills National Bank, and in every way one of the most prominent magnates of the city. To those who know that nine years ago, when he was appointed agent at Pine Ridge, Dak., McGillicuddy was a very poor man, this statement is full of significance. His salary as agent was $2,200 a year. He served seven years. All he could honestly get out of his office was $15,400. Out of this he had to support himself and family.

'How did he get so rich? Chief Red Cloud and his people charged that he robbed them of at least half of their rations and annuities. McGillicuddy's immediate successor as agent, Capt. Bell, U. S. A., reported to the Commissioner of Indian Affairs in 1886 that McGillicuddy had been drawing rations and annuities for two thousand and six hundred Indians more than there were at that agency. The Indian Office estimated this "steal," or whatever one chooses to call it, at $157,000 a year, and on this and other grounds the Indian Office suspended his accounts to very large sums. Second Comptroller of the Treasury Butler told me last fall that McGillicuddy was before the Treasury as a defaulter in a very large sum. I asked if it would reach a million, and he replied: "I don't think I ought to give you the exact figures, but the total is very large."

'A few weeks later the announcement was sent out to the press that McGillicuddy had been vindicated from the charges made by the Indians, by Inspectors Pollock and Pearsons, Capt. Bell, Dr. Bland and others, as his accounts had been pronounced correct by the Second Comptroller and the books balanced. I was ill at the time, but later I called upon Second Comptroller Butler and asked if he was willing to tell me how McGillicuddy had got his accounts with the Government adjusted. He did not seem disposed to make any statement. I then asked how he explained the charge made by Capt. Bell that he had been drawing rations, etc., for two thousand and six hundred Indians who had no existence except on his rolls.

'Mr. Butler rang a bell and Chief Clerk Terrell appeared. "Mr. Terrell, Dr. Bland asks for an explanation," said Mr. Butler, stating the point. Mr. Terrell seemed quite embarrassed, but recovering his composure, said: "That is a property account, and as such went to the Second Auditor." "Then this office had nothing to do with it, but simply to accept the statement of the Auditor?" said I. "Yes, it was a question for the Auditor to decide." I did not ask further questions, but I think Terrell suspected that he had failed to deceive me; that I know, as he does, that while it is the duty of the Second Auditor of the Treasury to audit all accounts of Indian agents, yet the Second Comptroller has full power to review and to suspend any item he finds not satisfactorily explained.

'I desire to say on behalf of Comptroller Butler that I am convinced that he knows very little about the case. Terrell is the real Comptroller, so far as Indian matters are concerned, and during the ten years I have been interested in Indian affairs I have not known of a case where a dishonest agent has had much trouble in getting his accounts settled, nor an honest agent who failed to find in Terrell an unrelenting foe.'"

Letter from Alexander Wilder.

To the Editor of the Banner of Light:

Glancing over your paper on the afternoon of Feb. 10th, I noticed a "message" from CORNELIA C. CRANDAL, of Deansville, Oneida County, N. Y. I remember her very well. She was married to William L. Crandal, at Plymouth Church, Brooklyn, in the winter of 1854. Mr. Crandal (one *l*) was a character in his way. He lived many years at Syracuse, N. Y., and was somewhat noted for advocacy of free schools, and advanced Anti-Slavery sentiments. On the occasion of the arrest of "Jerry" under the Fugitive Slave Act, Oct. 1st, 1851, Mr. Crandal hastened to the First Presbyterian Church and rang the alarm bell. The County Fair was then holding, and there was a State Convention of the Liberty Party then in session. Both places were deserted, and for the residue of the day the office of the Federal Commissioner, Joseph Sabine, was besieged. The leading Abolitionists, Rev. Samuel J. May, Gerrit Smith and others, countenanced submission; but T. G. White, Crandal and others took advantage of the night to release the man and send him to Canada.

Mr. Crandal removed to Albany in 1853. There he prepared a report to the Legislature on *Three Hours' School a Day*, etc. His marriage took place the ensuing season. He was then in a low state of health. I prescribed for him several times. The ensuing winter he was prostrated by pneumonia, and I watched with him five weeks, being his principal acquaintance. Mrs. C. was with him the latter part of the time. I had lost sight of her; she returned to Waterville, and lived one or two years in Iowa. I knew no more about her, till I saw the mention in THE BANNER. She was a gentle, painstaking, affectionate woman. Her sister-in-law told me, I remember, in 1856, that she had conversations with her husband, who called many matters to her attention.

There is a smallpox epidemic in New York and Brooklyn now. The vaccinators are abroad, and the usual pains taken to create alarm. In this connection I would mention that the late Dr. L. H. Borden once declared that epidemics of smallpox and Asiatic cholera frequently succeed each other. This may be worth noting now; one is superficial, the other intestinal.

Yours truly,
A. WILDER.
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AND

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THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overflowith with boundless mercies, for all who enter therein.

This new volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

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CONTENTS.

PART I.
THOUGHTS FROM A SPIRIT'S STANDPOINT.
OUTSIDE THE GATES.
WHAT I FOUND IN SPIRIT-LIFE.

PART II.
MORNA'S STORY.
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A REVIEW

OF THE

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ON,

WHAT I SAW AT CASSADAGA LAKE.

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A. B. RICHMOND, Esq.,

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This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

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MAR 1 1888

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

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TABLE OF CONTENTS.

FIRST PAGE.—*Spiritual Phenomena:* Instantaneous Writing, etc. *Free Thought:* "Test Conditions"; Concurrent Testimony. Secular Press View—Church within a Church. *Literary Department:* Strange: Isn't It?

SECOND PAGE.—*Poetry:* The Mould and Decay of the Past is the Beauty and Fragrance of To-Day. Practical Benevolence and Progress. In Memoriam.

THIRD PAGE.—*Banner Correspondence:* Letters from Massachusetts, New York, Illinois, Kansas, Province of Quebec, Rhode Island, and Connecticut. A Painful Accident to a Christian Scientist at Another Man's Funeral, etc.

FOURTH PAGE.—Confession Indeed—Dr. Lyman Abbott. What is the Mohammedan Doctrine? Prof. Smyth's Case. Bigotry Takes a Back Seat. Fortieth Anniversary of the Advent of Modern Spiritualism. Another Georgia Wonder Woman, etc.

FIFTH PAGE.—A Memorial to Wendell Phillips. A Pulpit Wonder. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages. Spiritualist Meetings.

SEVENTH PAGE.—*Poetry:* Europa. Late February Magazines. Obituary Notices. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Angel Visitants. Spiritualist Meetings in Boston, New York, and Elsewhere. Worcester, Mass., etc.

Spiritual Phenomena.

INSTANTANEOUS WRITING, ETC.

To the Editor of the Banner of Light:

Mr. C. E. Watkins, who is located at 109 Falmouth street, in this city, is, beyond question, a marvel among slate-writing mediums. His mediumship not only includes the wonderful phenomenon of independent slate-writing, but also comprises instantaneous writing between closed slates, clairaudience, the appearance of initials and names raised upon the arms, and in some cases materialization of spirit hands and faces.

Mr. Watkins has the honor of being the medium who first interested Hon. A. B. Richmond in the spiritual phenomena, and gave him such proof of their genuineness that he was led to write his able and searching Review of the Seybert Commissioners' Report.

Prof. Esty—Professor of Mathematics at Amherst—had a séance with Mr. Watkins, and testified to the genuineness of the phenomena, and said that if the spiritual theory would not account for them, nothing would. He told President Beals, of Lake Pleasant, that after sitting with Mr. Watkins he considered the Report of the Seybert Commission, in regard to slate-writing mediums, misleading in every particular; and he gave him a card, unasked, certifying to the genuineness of the phenomena which he had witnessed.

It was my privilege to have a very satisfactory séance with Mr. Watkins not long since. After placing several slips of paper before me he left the room and I wrote a question on each, addressed to spirit-friends, and folded the slips, as previously instructed by him, in a way to completely hide the writing. Without entering into details—as the questions and answers were of a personal nature—I will merely say that every name, with one exception, was both uttered and written by the medium *in full:* the initials of that name and the given or Christian name only being given; and every question but one (and that one of a general nature) was plainly and fully answered.

Some of the messages were received clairaudiently by Mr. Watkins, and were given to me either orally, or in writing by his own hand; others were written on the inner surfaces of slates held together in my hands and his in the bright light of the gas. Two of these messages were written at the same time. Two slates were held together in his left and my right hand, and two others were held together in his right and my left hand, a bit of slate pencil between each two; and two messages, which are still in my possession, were written on the inner surface of one of the slates in each hand—proving the existence of two unseen, controlling intelligences—and he and I busily talking all the while.

But the most wonderful phenomenon of the evening was that of instantaneous writing on the inner surfaces of closed slates.

Opening two slates which were joined by hinges, Mr. Watkins laid his hands upon their inner surfaces, magnetizing them for a few minutes, then closing them, asked me to hand him a piece of wrapping paper near me, which he put loosely around them. He then requested me to lay my hand beside his on the paper; a momentary shiver on his part, and he threw open the slates, the inner surfaces of which were covered with the following words:

"This is the new phase of psychography. I believe we can write in this way in time in the light. I shall try and see what can be done. We make our pencils. I sometimes think I can write through this medium without pencil, in broad daylight on the side of houses. I am going to try some day. WM. DENTON."

The slates were entirely blank and clean when they were closed; no bit of pencil was placed between them; and in less than six seconds after our hands were laid upon them the slates were filled with writing. Prof. Denton says that the material for the writing is drawn from the slates; and he believes that in time he will be able to produce this instantaneous writing, not only in the darkness of the inner surfaces of slates placed together, but on the walls of the room, even like that which surprised and astounded the revellers at Belshazzar's feast.

I earnestly advise all who are investigating the phenomena of Spiritualism, especially those who believe them to be produced by fraud or legerdemain, to visit Mr. Watkins at his residence in this city, and scrutinize him as closely as they please. They will find him a frank, genial gentleman, who will give them every opportunity for investigation; and they will see upon his table a copy of the Report of the Seybert Commission, which he allows skeptics to read carefully, that they may be enlightened as to the process of producing these phenomena as claimed by that honorable body.

Boston, Mass. GRACE LELAND.

Free Thought.

"TEST CONDITIONS."

To the Editor of the Banner of Light:

There seems to prevail among some of the Spiritualists and undeveloped mediums a feeling that test conditions in mediumship are very detrimental to the growth and spread of Spiritualism; fortunately my experience has been otherwise, and I am confident that at least ninety per cent. of those who thoroughly believe in Spiritualism are of the same opinion as myself in that respect: while the ten per cent. are the knowing ones who are ever ready to accept anything in the way of phenomena—falling back on their long experience and great knowledge of spirit return, and always ready and zealous, while their eyes and senses are so blinded that they are ever ready to accept any message coming from mediums in all stages of development, without for once thinking that there could be any mistake about the genuineness of such manifestations

Now this may be all well enough from their standpoint—and I am not in the least doubting their honesty of purpose, but on the contrary rather admire their zeal and fidelity to the cause—but I am looking further ahead for good results, and it must be borne in mind that this particular class of Spiritualists are but a *very small portion of the world's population;* and if, for the purpose of calculation on a very liberal basis, we say that one in every thousand might be ready to accept these phenomena coming through any source or condition, what consolation can we expect the other nine hundred and ninety-nine are to receive when their convictions are entirely the reverse? It certainly cannot be expected, particularly in the phase of materialization and other physical phenomena, that if conditions surrounding the medium have a suspicious look, (that confederates might be easily substituted for genuine manifestations,) the witnesses thereof can leave the séance-room without a feeling that they may have been deceived, even while the manifestations may all be genuine. Now, with such a doubt upon the mind of the sitter, it takes a long time to convince, while if there had been *test* conditions, the result would have been different and always remained so—as first impressions are lasting.

I am a firm believer in the phenomena of Spiritualism, and have had much experience through investigation, and consider myself competent to judge whether manifestations are genuine or not—whether under test conditions or otherwise; and if a medium is honest, and a true medium, test conditions, in my opinion, will prove no detriment to perfect and genuine manifestations. A long and continued experience has taught me this, and I consider it the sheerest nonsense to talk or reason otherwise. I should discourage any medium sitting for the public until he (or she) is sufficiently developed to sit under conditions where there can be no suspicions of doubt as to the genuineness of the manifestations.

If this position be occupied, Spiritualism will take a broad stand that will command respect, and not before; if I were a medium sitting for the public, I should demand conditions that were above suspicion, if I did not get more than a single manifestation at a sitting, or one a week, and in this way command that respect which all genuine mediums are entitled to. Such a course on their part will carry conviction to every soul that comes in contact with them.

When I attend a meeting or séance, as a stranger, where there are several mediums, and those mediums unknown to me, and some one of them describes the spirit of my father, mother, wife, brother, sister, or a dear friend—describing the conditions under which they pass out, giving a loving message that I know is characteristic of them—I at once decide that the medium, whoever he (or she) may be, is well developed and a genuine one; but when a medium says to me that some other (prominent) spirit, ancient or modern, whom I never knew, is taking a manifest interest in my welfare, and condescends to come to me and is giving words of wisdom, comfort and advice, I think the medium is not "fully developed," and had better remain for a short time from before the public, and wait until his (or her) development will reach a degree of perfection that can more fully reach the comprehension of the average investigator; by so doing there would be less cause for ridicule, and Spiritualism would receive more favor and support from an intelligent public. PATTERSON.

New York, February, 1888.

CONCURRENT TESTIMONY.

To the Editor of the Banner of Light:

If the alleged revelations of Spiritualism be considered objectively—that is to say, if we concentrate our attention exclusively on the primary teachings or doctrines obtained through mediums—we find a very remarkable agreement among the leading mediums regarding the great question of future retribution or rewards and punishments, the consensus being that there is no *fixed day of judgment at some future time,* but that the natural law of cause and effect is operative now and hereafter; and that every human being will reap what it sows, without confronting a Supreme Judge at all. The other great point, in which all the principal mediums agree, is their rejection of the dogma of *exclusive salvation,* as depending on the belief in the atonement or vicarious virtue of Christ.

The surprising fact of the agreement of mediums as to these central doctrines of Orthodox Christianity is the more striking when we consider that these very mediums have generally been brought up in the Christian religion. To the writer's knowledge, there is not one prominent medium who clings to the old dogma of the fall of man, to the saving power of the blood of Christ, and to the vexed question of eternal perdition or damnation.

That the views of Spiritualists regarding these problems are more scientific and analogous to the course of nature, is obvious to all candid minds unbiased by theological preconceptions. The present writer is simply an investigator, and as such he, of course, like others, studies the subject of modern materialism as a skeptic, or at least as an impartial student in view of the *à priori* difficulties involved. But it seems to him that a study of the subject *à posteriori* will disclose presumptions favorable to the claims of Spiritualism.

In conclusion, I might mention one more powerful *à posteriori* argument: The unanimous teaching of Spiritualists as to the condition or moral state of the departed is conformable to the great modern theory of evolution or gradual development as diametrically opposed to the Orthodox Christian dogma of salvation or damnation respectively, and which always raises for the Christian the Shaksperian question:

"To be, or not to be?"

Bradford, Pa., Feb. 20th, 1888. S. WEIL.

SECULAR PRESS VIEW.

CHURCH WITHIN A CHURCH.

BY DUNCAN MCLEAN.

Only those who mingle much with mankind, and have the happy faculty of asking questions without giving offense, can form an idea of the wide-spread belief in Spiritualism. The legends of the Roman Catholic Church about angels are numerous, and the beautiful and consoling doctrine of guardian angels is one of its dogmas. In addition to this, its cathedrals and many of its other places of worship are more or less ornamented with angelic emblems. From these facts it will be readily inferred that those brought up in this church have no prejudices against angelic communications. The various Protestant sects, particularly the Universalists and Unitarians, have many Spiritualists among them. Even infidels and agnostics may be seen at spiritual séances. The effect of this belief is manifest at the meetings of professed Spiritualists, of those who have left the churches and have banded themselves together for the purpose of spreading their doctrines. Although the Swedenborgian system is based upon Spiritualism, pure and simple, yet those who profess this faith are least inclined to have intercourse with Spiritualists, because Swedenborg in his revelations has pointed out the danger of the living seeking intercourse with the souls of the departed. He asserted that all his revelations were received from the Lord alone, with whom he had intimate personal relations for twenty-eight years.

Notwithstanding this, Swedenborgians, as well as others, take an interest in Modern Spiritualism. Owing to the numerous exposures of disreputable mediums, ministers of all denominations have but little to say on this subject, though the Scriptures are full of it. Take for example, the creation of the world as described in the first chapter of Genesis. It must have been a revelation to Moses, for no man was then in existence to see it. The numerous cases of angelic interference in the affairs of this world seem to confirm the assumptions of Modern Spiritualism. Strike out of the Bible Spiritualism, and the rest would be utterly incoherent. This, such scholars as Hume and Renan have attempted, and have been laughed at by the Christian world. But whether Spiritualism be true, or a mixture of truth and error, it is extensively believed by people of all creeds, and no creed.

Those who have lost dear ones are anxious to hear from them, whether they are Roman Catholics or Protestants; others who feel anxious about the future, seek information how they can escape threatened danger, and still others, prompted more by curiosity than by anything else—all may be met at almost every public or private séance.

There are many persons in all stations of life who have had individual experiences, which they communicate to one another, and this also tends to spread the belief in Spiritualism. A lady recently published a little book of spiritual experiences, remarkable for its earnest piety and its accord with the statements of Scripture. Rev. James Freeman Clarke, who knows the author, in a few lines bears testimony to her exemplary life. She wrote this independently of all Modern Spiritualism, and yet it harmonizes with it, and has doubtless been extensively read. Many able men have also written on it, so that it is well known throughout Christendom. In addition to this, it is said that in every family of six persons, two are mediums, and in many families it is recognized and practiced. Most of the scientists and old church-members denounce it as a delusion and a snare, the effect of magnetism or the work of the devil; and although many of the books published on it are mere drivel, this does not retard its spread. Many of the would-be leaders have attempted to organize it into a coherent body, but have utterly failed, because the believers in the churches will not leave them. They regard it more in the light of a new revelation confirming the truth of Christianity than as a substitute for it. Without expressing an opinion on it one way or the other, I do not hesitate to state that it is extensively believed in all the churches, and is already a church within the church. Although it has been denounced and exposed again and again, and held up to ridicule, it keeps spreading far and near throughout the civilized world. —*East Boston Argus-Advocate.*

DEDICATED TO THE ADMIRERS OF CAPITAL PUNISHMENT.—Speaking of the "horrible and sickening legal murder" recently committed in Oakland, Cal.—with the revolting details of which the people of the country have been already made familiar through the daily press—W. W. Judson, in *The Olive Branch* (Utica, N. Y.) for February, sums up the matter as follows:

"It was crude ignorance which caused a neighbor to herd his cattle on Sutton's land; and it was educated ignorance which caused Sutton to shoot his neighbor; and it was epidemic ignorance which caused a jury to convict when they knew that death was the penalty; that caused the judge to charge the jury as he did; that caused the Governor to refuse a commutation of sentence; that caused the Sheriff to hold an office which compromised his manhood by compelling him to destroy the life of a fellow-being! This public murder exhibition rather overtopped orthodox expectation, for the preärranged rope, either by God or his proxies, cut the victim's throat, and that congregation witnessed a veritable fountain filled with blood, set to the music of air from his lungs gurgling through his gore. When can we reform Christians so they will abolish at least that part of their barbarism which destroys human life?"

Man can make murder legal, but he cannot make it right. Man is responsible for the criminals that exist. His love of gold is so intense that he has not time to look after his weaker brother.

Literary Department.

STRANGE: ISN'T IT?

Written Expressly for the Banner of Light

BY EBEN COBB.

PART I.

In the early part of a hot, sultry July day, I sat in my studio trying to give the last touches to a landscape upon which I had spent more than my usual amount of labor. I say "trying," for on this occasion, as had often happened before, I felt that all my inspiration—as we artists used to call it—had left me. If I essayed to direct my brush to madder-lake upon my pallet, it was sure to come in contact with ivory-black; and whether my last idea was to lighten up a fleecy cloud, or sober down a clump of bushes in the middle distance, I could not tell. I placed my ill-fated brush with its brothers in my left hand, drew out my handkerchief and wiped the big drops of perspiration from my brow; then I gave one Herculean stretch of resolution, which extended from the end of my toes to the crown of my head, saying to myself, with that assuring inner voice which one summons when he will rise superior to the enervating environments, *I will do it!* I held my pallet, with oil-cups attached, my maul-stick and a group of brushes, in my left hand. My left arm flew out; its hand relaxed, and pallet, oil-cups and brushes went flying across the floor. I write of what took place years ago: *now* I understand it: *then* it was to me an unsolved mystery.

"It is of no use to try now, the fit is upon me," I said aloud, as I gathered up the spilled paraphernalia of my craft; but what this fit was—for such I had accustomed myself to call the strange phenomenon—that came upon me as though some will-power outside of my own had ingratiated itself into my organism and usurped control, I could not tell. One thing that surprised me was, that at worst, even though, as in this case, the pallet went paint-side down upon the floor, and the oil was thrown out of the cups with dire effect, I felt no sense of irritation nor umbrage toward the "fit." A happy feeling of reckless relief came over me, as though in an instant I had been transformed into an entirely different ego, and, as a disinterested party, would smile at my own defeats. On this occasion I distinctly heard an articulation somewhere inside my sensorium say: "Don't overwork your brain!"

I had read of Socrates's demon, and I often wondered, in trying to unravel my mystery, if I had watching genii about me. I tried to broach the subject, in an indirect way, to such as I thought the most logical of my brother artists; but here another inexplicable phenomenon presented itself. At such times I seemed gifted with the power to divine their very thoughts; and, let them reply as they might, "softening of the brain," "insanity," "the mad-house," "poor fellow!" flowed out from their mind-force to my apprehension through their queerish glances and insincere expression of lips. I kept my "demon," or whatsoever else it might be, finally all to myself.

I gathered up my scattered utensils, turned my canvas to the wall, and donned my out-of-door suit. As the heated breath of the brick and stone came pouring in at my window I instinctively thought of the country, with its cooler shades, and more heart-refreshing scenes. Where should I go? A happy thought! Paul Hazleton had often importuned me to pay him a visit at his new out-of-town home. My friend Hazleton planned his house, and had it built under his own supervision, and I well knew he was anxious that I should see the result of his architectural genius.

I took my loaded revolver from its case, and placed it in my hip-pocket, having in view a little field-sport during my visit. I then strapped a satchel, containing my sketching kit, over my shoulder, and started for the dépôt.

In two hours I had reached my destination. Paul really had a beautiful place, both without and within. He had made a miniature palace of his building, and the hearty encomiums he received from me appeared to give both himself and wife great satisfaction, for it seemed a matter of contention between them which should contribute most toward my comfort and pleasure.

"Now what would suit your inclinations best?" questioned my kind host, after we had finished a sumptuous dinner.

I glanced out of the open bay-window upon the stretch of field and woodland without, and Paul surmised my desire at once. Mrs. Hazleton thoughtfully prepared a luncheon, which we placed in our satchels, and we started for our tramp.

"Which way do you propose to go?" asked the good wife, as we stepped from the veranda.

"I hardly have made up my mind," responded the husband.

"I have," I answered, taking the question to myself.

"Ah! then you have been out here before?" remarked Paul in a questioning tone.

"No, friend of mine; but do you see that hazy pile looming up over the trees yonder?"

"Yes, that is Hickory Mountain."

"Must be a splendid view from the top. How far is it from here?"

I was informed it was about five miles; and for that point we started. The village was soon behind us, and after a pleasant stroll over field and through thicket, resting occasionally in the shade of a friendly oak, we reached the coveted summit.

There was a slight difference between our two temperaments. My companion was the essence of good-heartedness, and perhaps would say yes too often for his own good; but as he repeated his willing "yes" to my enthusiastic exclamations, I was well aware that his more phlegmatic nature did not trouble itself to go into the details of my inspired utterances. So I could say but little to him about the heaven's blue arch above, and the broad expanse of misty gray stretching off in the far distance, leading the soul away beyond the vale, etc. I had to think that all to myself. He was devouring his lunch with a will that indicated a fast of at least eight-and-forty hours; and while he was feasting upon the solid things of the material world, I enjoyed a glorious banquet of the ideal.

We started on our return. After we had reached the foot of the mountain, in order to enhance the pleasure of the occasion, my friend proposed we should take a different route from that traveled in coming. The idea pleased me, and as I followed my guide, our conversation gradually came to a lull. The view from the mountain had awakened a train of thoughts in my own mind such as I could best enjoy to myself; and I well knew my silence would not offend my companion, as he already showed signs of lingual exhaustion. I walked along absorbed in the oblivion of my own fancy-picturing, when I was startled by a touch as of a hand gently placed upon my shoulder. I turned instantly—but no one was there!

"Another of those freaks of my imagination," I thought to myself; but imagination or not, it directed my attention to something that started my train of reflections in an entirely different channel from the one the phantom touch aroused me from.

"Gracious heavens!" I exclaimed, at the same time waking Paul from what seemed to be a walking sleep; "how far are we from home?"

My friend turned around with an inquiring look and answered: "A full three miles."

"Where is the nearest place we can get shelter?" I asked.

"Shelter from what? a black snake, or a ghost?" returned Paul, at the same time peering amid the bushes about us.

"Neither, my man; don't you see—

> All Nature seems in silent prayer;
> How still the leaf, how hushed the air;
> While yonder in the darkening west,
> Beyond yon mountain's looming crest,
> Onward the ——"

"Hold on," interrupted Paul, grasping me by the arm; "is anything *really* the matter?"

Here again was a puzzle to me. I had never heard those lines before; to me they were new; and how they came to run out from my tongue, as though they were a forgotten memory revived, was beyond my power of solving. It pained me that my unpoetic friend so abruptly broke them off.

I pointed back in the west to a large mass of dark clouds that were rolling up, showing their sharp silver crests against the clear sky.

"Sure enough! It is coming with a vengeance!" cried Paul; "but if we take a quick pace we shall have plenty of time to reach the old shed before the storm can overtake us. It is not more than half a mile from the knoll at our right."

A short season of hurried travel brought us to the desired refuge. It was a dilapidated structure, and looked as though it might have been contemporary with the abodes of the Pilgrim Fathers. The front was entirely open, and the boards upon its sides were fast yielding up to time all they ever contained of solidity. The old wrought-headed nails had nearly rusted in twain, and the heavy oak timbers, which formed its frame, were eaten into a perfect net-work by the hungry borers. The roof had the appearance of having been re-shingled sometime within the past century, and it was evident that even then it might afford some protection from a pelting rain.

"This is grand!" I said—more to myself than to my friend—as I stood and surveyed the antique wreck.

"Grand! What under heavens do you see grand about this old pile of rot?" he inquired, with a tone of surprise.

I made no answer. The storm seemed nigh upon us, and we both entered the ancient shed. My companion seated himself upon a pile of straw and lolled back restfully against the old boards. I drew up a feed-box to near the open front and seated myself for quiet meditation. Only one sound now broke upon the awful soul-hush that rested upon all of life about me; that sound was the deep, quiet breathing of Paul Hazelton; he was sound asleep.

Out of that—then to me unexplained—abyss of mystery that was continually impinging its occult spells upon my normal state, there now came the working of one that at times completely transformed me from myself into the life-experiences of individuals of an entirely di

ferent personality from my own. When under the effect of this psychological entrancement, vague, concatenated events would marshal themselves before my seeming inner vision with such impressive realness that I could not at times but believe that they were the resurrected realities of the past. As I sat there in the solemn atmosphere of happy self-solitude, a feeling came upon me as though I were sinking out of myself and becoming a part of the old ruin around me.

I was yielding to the revelations of my dreamy visitation when I again felt a touch upon my shoulder, as though a hand had been gently placed there. I slowly raised my head, wondering if this would prove to be a phantom salute, or contact of real, tangible substance. To my surprise, instead of the expected unreality I saw a female of marvelous beauty standing before me. She could not have seen more than seventeen summers, or eighteen at the most; and a sweeter face I never looked upon. I had essayed, in times before, in my art-practice, to paint an angel; but since gazing upon that celestial being I have never tried my hand in that line of art again. Rich masses of dark brown hair were gathered with a bewitching carelessness about her faultless head and flowed gracefully upon her shoulders. The style of the quaint-figured dress she wore plainly showed a form of exquisite symmetry; and, as a creature of nature, entirely unadorned by art, she was perfection itself.

She gazed earnestly upon me with a pair of big blue eyes, that seemed to well up light from her very soul. But oh! what an agony there was in that look! an entreating, imploring supplication! What could it mean—this wonderful presentation of nature's handiwork, so full in every line of beauty, and yet so marked with woe? Those plump cheeks should have been rosy red; but they were ashy pale; and what could have stolen away the coral hue that should have tinted her matchless lips? I was bewildered. I at first thought it was the fear of the coming storm, that threatened at any moment to burst upon us, that caused her alarm; but I wondered how even the approaching tumult of nature could so appal one who appeared so much to nature born. I determined to give her assurance of safety, and was about to address her, but I hesitated. I was astray in my decision. Without speaking, she took me by the hand, and as one from heaven might look praying for the lost of earth, so looked the being who stood before me.

"Come," she said, at the same time drawing me from the shed: "I pray you come with me!"

That voice had more of music in it than I had ever heard in human utterance before. I never considered myself a brave man, but at such a bidding I felt that I would have gone to the world's end, and faced even death itself.

"Where? and for what purpose, my pretty one?" I asked in as gentle a tone as I could command.

She dropped my hand, and clasped her own upon her breast; and again those eyes poured out their flood of earnest imploration.

"Lead the way and I will follow," I said, in an assuring tone.

The first thing I did before starting was to feel for my pistol, that I might be sure of its right position in my hip-pocket. The next movement was to remove my satchel from over my shoulder, as it might prove an incumbrance to me in my mysterious expedition. I raised my arm to the strap, and was in the act of lifting it over my head, when my fair visitor extended her hands, and earnestly restrained me. I let it remain, for, as I read her movement, I thought it an indication that the presence of my satchel at my side would in no way interfere with the duty I had assumed.

My guide started on with a light, graceful step, and I accompanied, close by her side. After going a short distance she turned to the left, and crossing a little patch of cleared ground, we entered a path that led into a seemingly thick forest. The heavy branches entirely closed over our heads, forming a lofty arch above us. Here I was obliged to follow, as the path would not permit our walking side by side. We had not proceeded far in the wooded track when my ear caught the sound of running water but a short distance in advance of my fair guide. I saw her step over the small streamlet, and a few seconds brought me to what I judged to be a briskly flowing outlet of sparkling spring-water. It struck me as rather strange that in such an extreme drought as then prevailed this one spring should be so brisk in its play, while all others about were either entirely dry, or at best gave but a meagre dribble. I stopped a moment to ponder upon the problem, but I felt those blue orbs of mysterious magnetism upon me, and I hurried on to their owner.

How long we continued in that path I cannot determinedly say, for my thoughts were so intent upon the marvelous features of the occasion that I took but little note of time. We left the woods and stepped out upon a narrow lane that had the appearance of leading from some traveled main road. It was lined on one side by the forest we had just left, and upon the other by a large and evidently newly-cleared field, well planted with garden product and grain.

Again my guide took me to the left, and a few minutes' walk brought to my view a scene that struck me at the time as being remarkably peculiar in feature for the then present age. Not far before me, coming into full view upon my right, was a rudely built farmhouse, of such a type of architecture that, had it not been for the entire newness of the house, as well as outbuildings and accessories, I should have relegated to the time of Miles Standish and his associates. Just beyond the house my eyes were gladdened by the sight of a well-curb, with its long sweep poised above, from which hung the familiar bucket, plain in view above the top of the curb frame. There was no suggestion of the dear old "moss-covered bucket" about it, for curb, bucket, sweep and upright support, all bore the same impress of freshness of construction as did the other points of handiwork before me.

It was only for a moment that I could pause for my accustomed eye to take in the details of the unique picture. The clouds rolled in fierce, black masses overhead, while the whole heavens were enshrouded in an awe-inspiring pall of angry, surging billows. I have said that I never vaunted myself of bravery; but at this epoch of my adventure what little innate courage I possess was more sorely tried than ever before or since. I can only express it by saying that a palpable, objective horror seemed to force itself against me with such demoniacal power that every fibre of nerve within my frame trembled with abject fear. Paradoxical as may be the expression, it was appalling in its utter incoherence, and hideous in its ghastly realness. As often happens when the mind is paisied with frigid fear—so I reasoned at that time—I heard a harsh, threatening voice by my ear hiss out, "*Go back, you fool!*" I felt the palpable pressure of two great hands upon me, and I was actually forced back upon the lane. I know I was about to retreat from the scene in utter consternation. A very hell was around me, and she that had gained so much of my confidence as well as admiration, I suspected as a fiend in angel's garb, luring me to a pit of destruction.

I had turned with the fixed determination of hurrying back to my friend at the old shed, when that same magical hand grasped my arm. Language fails me now. There are experiences—I know that I have had them—that require the knowledge of some sphere beyond the mundane for their portrayal. I can only say that as I gazed upon that upturned face the very essence of heaven's assurance thrilled me to my heart's core. Within my soul I swore an oath of resolute determination to go on, let the end be what it might. I made one mighty effort to regain my demoralized will. I returned my steps, and as I started defiantly forward I felt that the assailing horror that had so overwhelmed me was yielding to a feeling of triumphant conquest. As we approached nearer the house, I saw a man, of rather large stature, round-shouldered and tawny-armed, engaged in setting a large flagstone in its place before the front door of the farmhouse. He was plying lustily at it with a heavy iron bar, and it was evident to me that he was forcing it up to its final resting-place. He had crowded it up close to the threshold, and was then in the act of placing a block of wood under the front of the stone with his right hand, while he held his lifting purchase with his left hand and shoulder. It may appear to be trivial detailing for me to mention here, but the sequel requires it—that the reason of his placing the long, stout block endwise under the stone was that he might easily extricate the bar without drawing the flag out from the house. The bar out, he could easily knock away the prop and the stone would drop in the desired position. I could not then tell why it was that out toward that ungainly looking man went from me a tremendous feeling of pent-up hatred, as though he were the ugly magician that had hurled that avalanche of demoniacal assault upon me.

This man, it was evident, my guide meant to avoid; for she drew close up to the side of the wall at our right, so that, as we drew near, the house might shield us from his view. She raised her hand as though to warn me of her desire of avoidance, and then, turning quickly, she entered a small outbuilding which adjoined the back part of the house, at the same time beckoning me to follow.

I was now surprised at my own reckless daring. I felt not even a tinge of fear, although there came upon me a most convincing impression that the fair being who had sought my aid was about to enter a field of most imminent peril. With a precautionary impulse I placed my hand upon my well-loaded pistol, to be sure that its position was right for hasty use should circumstances require it.

We had entered the outbuilding. My directress passed up two steps and cautiously opened a door that evidently led into the main body of the house. There for a moment I paused. "Should I wear my satchel further?" I questioned myself. I remembered the sinister-looking man I had seen before entering, and a natural propensity I have for being on my guard reminded me that my satchel would interfere with the free use of my arms in case I should be called upon to measure strength with a desperate foe. I lifted the incumbrance from my shoulder and hastily looked about for a safe place to lay it. As I turned around, I faced the door where stood that strange, ecstatic woman. She now appeared more like one from the empyreal realms than an inhabitant of earth.

At that moment a vivid flash of lightning darted forth from the clouds that seemed to prolong its terrifying glare the longer to illume the marvelous scene before me. Then followed the deep reverberations of the awful thunder, rolling through the corridors of the sky as though the demons of wrath had been let loose above.

My thought was not now to protect my beauteous charge from harm that might come from human force; but to give to her, as I supposed, affrighted soul all the confidence I could of safety from the contending elements that raged with such fierce tumult about us.

I stood transfixed with wonder! Still more awful and sublimely incomprehensible was the attitude and bearing of the one I had thought to shield from fear with my own stronger, masculine nature. She stood like a Goddess of Trust, and the serene smile which rested upon her face as she looked upon me seemed radiant with a glory such as only celestial beings bear. She raised her small white hand and pointed to a beam above my head.

"Hang your satchel there," she said in a tone of earnest import.

I looked up as directed, and saw that to the beam had been nailed an old horseshoe, so positioned that one-half of it, by being bent forward away from the side of the beam, answered the purpose of a hook. I reached up, passed the strap over the horseshoe hook, and my satchel hung suspended from the oaken beam. No sooner had I done it than she who had directed the act clapped her little hands together, and such a look of unaccountable joy overspread her pale features that for a moment I thought a faint color tinged her cheeks. What that earnest expression of joy meant, bestowed upon seemingly so trifling an incident, I had no time to question, for she had stepped into the doorway, at the same time bidding me to come. I followed her through a small back room, evidently a kitchen, then along a narrow hallway, and, turning to the right, my guide ushered me into an apartment situated in the front part of the house.

"Please stand with me at this window; he will not see you," she said, addressing me in a soft, hushed tone scarcely above a whisper.

I stepped to the window, as she desired, and reached it just in time to see the storm-clouds pour down their heavy torrents upon the scene without. A mighty tornado burst forth with the coming of the rain. The floor upon which we stood trembled beneath our feet, and the timbers above creaked and groaned under the might of the driving blast. A towering oak that stood like a giant sentinel before the house, swayed as though it were a fragile reed, and, like a conquered hero, bent its head submissively to the storm.

"Ah! see! he has come!" and she grasped my arm with a spasmodic effort that actually gave me pain.

I immediately sought my pistol, for the expression upon her angel-face was not alarm, it was absolute terror.

But what was there to fear from him? surely nothing, thought I; for at that moment a young man, who could not have been more than twenty years of age, rode up from the lane horseback, at a quick pace, and reining up with a powerful hand, he alighted under the tree before us. A double-barrelled fowling-piece hung by his side, the lock of which was covered with a cap of painted cloth, to protect it from the rain. At his saddle-back was a bag apparently well filled with game. He leaned his fowling-piece against the trunk of the oak, and fastened his horse's bridle to a large iron staple which had been driven for that purpose into the gnarled side of the giant tree.

"Do you fear him?" I asked, with some show of surprise.

"Fear *him!* Oh, *no!* by all that is sacred I love him as I do my very life!" and her hand upon my arm trembled as though there was a wild turmoil going on within her own soul, as much more fierce than were the tempest's throes, as had been her bearing at the outhouse door more tranquil.

Well might she have loved him, for he was just such a man as any woman could have loved. Naught but thoughts of the purest stamp could have moved the actions of him who stood before us. Every feature of his finely chiseled face gave proof of a true and manly spirit. His tall form was clothed in what seemed to me to be garments made from homespun cloth, and it was evident that his greatest wealth had been bestowed by nature. I wondered why my aid or attendance had been sought. If she feared harm, what better protector could she have than the stalwart youth who had just come upon the stage of the strange play in which I was acting so ambiguous a part.

After securing his horse, the new comer turned, as though to approach the house, but the man I had seen at work before the door now came upon the scene, and confronting the younger one, seemingly opposed his further advance in that direction.

A sinister-looking man this last comer truly was. What of his face was not hid by his grizzly beard was wrinkled and ugly in its every feature. Words passed between them; words of anger on the part of the last comer, I knew, for his gesticulations were violent, and the expression of his hideous face was truly devilish. The young man was calm, but there was an earnestness in his manner that showed plainly the subject matter of their conversation greatly moved him.

The howling of the storm, the beating of the rain, and the wild lashing of the heavy branches above their heads, completely drowned the words of the two contestants; so that to me all that passed between them was a mere pantomime.

Suddenly the violence of the older one's gestures ceased, and he stood as if waiting for something to be done on the part of the one he opposed.

He who came upon the horse drew from beneath the breast of his dripping frock a folded parchment, which he handed to the villainous-looking man. He seized it with a nervous grasp, and opening it began to eagerly peruse its contents.

What the purport of the instrument was I could not judge; but I plainly saw three large red seals at the bottom of the parchment, and above them there was much writing. The young man turned, after handing the parchment, and taking up a heavy bucket that stood near the tree, started for the well, which was but a few rods away from where they stood; evidently to draw water for his horse.

So engaged had I been in watching what was passing without, I had not noticed the effect that had been wrought upon the young maiden by my side. I was in a maze of bewilderment. What part was I expected to play in the weird drama that was being enacted before me? I was resolved to break the mysterious spell that like that of a magic flute had rested upon my tongue from my first starting upon the adventure, and force by gentle, but positive speech, a full explanation of the situation from my fair *protégé*. With a strong summons of nerve to resolutely carry out my determination, I turned toward her.

Vain effort! I did not speak. Wonder grew upon wonder! Her face was whiter than I had seen it before; her lips were parted as in the agony of despair, and her blue eyes looked strangely wild, and seemed as if they would start from their sockets.

"*Look! oh, look!*" she cried; and she pointed spasmodically toward the tree.

He who had been reading the parchment had taken the fowling-piece from where the young man had placed it; he had removed the painted cloth from the lock, and was taking a deliberate aim toward the well. Quick as thought I turned my eyes in the direction of his aim, and at that instant the sharp crack of the gun's double report sounded in my ears—a terrible accompaniment to the tempestuous din of the maddened storm.

The villain's aim was sure. His unsuspecting victim staggered, and, pitching forward, fell directly into the well from which he was in the act of drawing water.

Up flew the sash before me, and the heart-broken one by my side darted forth so suddenly that, before I could devise her intent, she was beyond my power of restraining. I leaped from the window and sprang after her, but I was too late. An insane frenzy gave to the flying form the speed of the tempest waves that lashed about her. With one wild, piercing shriek, she threw up her hands and plunged down into the watery grave that held her murdered lover.

It is an easy thing to sit in the serene atmosphere of tranquility and discuss the advantage to be gained from acts directed by that mental activity called "presence of mind"; but there are times when it seems as though the mind itself was deluged in the dire wreck of law and order about it. I know it was so with me in this instance. Never shall I forget that terrible ordeal. The howling babel of Nature's discord poured in upon my senses with affrighting force, and I was sure that, mingled with the tempest's roar, came sounds as though a host of unchained furies were hissing their infernal wrath into my ears. I had been nearly conquered in the lane by these same weird demons of dread; should I yield to them again? One mighty struggle to regain control of my deranged senses and I quickly decided my course. My first impulse was to fly to the rescue of the fair one who had led me into that scene of strife; but an instant's reflection assured me that by so doing I should thwart the object in view, for to reach her I must descend the well, thereby putting myself completely in the power of the fiend from whom I would protect her. I drew my pistol, determined to compel the villain to hasten to her aid, at peril of instant death should he show a moment's hesitation.

I turned upon the murderer just in time to see him in the act of concealing the parchment and the weapon with which he had committed the foul deed to gain it. He had placed the gun and parchment under the flagstone that I had seen him adjusting when I approached the house. He held the heavy iron bar in his raised hands, and with one powerful blow he knocked the wooden prop away. The stone fell to its intended place upon the softened earth with a heavy thud, entombing beneath it those evidences of guilt.

I leveled my pistol—but no human power was to avenge that double murder! A vivid flash, and every branch, every fibre of that swaying oak, was lit up by an electric fire, and at the next instant its leaves hung seared and dead, as though a furnace-breath had blasted them!

Down fell the murderer in his guilt, smitten by an avenging stroke from heaven. His blackened face was turned up, but his eyes saw not the messenger that did the work. In less than a second of time I had seen all this, for beyond that I could not see. The bright glare nearly blinded me, and I had not escaped the effects of the electric bolt. Covering my eyes with my hands, I sank down upon the wet turf, prostrated by absolute nervous exhaustion.

[*To be concluded in our next.*]

THE MOULD AND DECAY OF THE PAST IS THE BEAUTY AND FRAGRANCE OF TO-DAY.

Impromptu Poem by Mrs. Nellie J. T. Brigham, at Adelphi Hall, New York, Feb. 12th, 1888; the Subject Presented by Henry J. Newton, Esq.

REPORTED BY J. F. SNIPES.

Out of the past, with its gloom and decay,
Cometh the beauty and growth of to-day;
Out of the shadows of night and the showers
Cometh the beauty and bloom of the flowers.
Come, go with us, friends, from the city here,
Away where the waves of the sea are clear,
Where murmuring sounds shall fall on the ear;
Down in the darkness of numberless graves,
Down in the depths of the great ocean caves,
There are forms of life, through mould and decay,
That grow into brightness day after day.
And mark how the sea-shell is growing there,
In those ocean caves as dark as despair,
Growing from the gloom, and growing more bright,
Until the sea-waves have brought it to sight.
Take into your hand the rosy-lipped shell,
And list to the story it has to tell.
Out of the darkness and out of the grave,
Out of the slime and the deep ocean wave,
Out of the strength of decay and of time,
Cometh the shell that is fair and sublime,
Developed by change and made to disclose
A story of life that nobody knows.
So go we away from the mighty sea
To the beautiful land so broad and free,
'Neath the sunbeams bright, through the changeful hours,
We watch the growth of the beautiful flowers;
First comes the seed that is lost in the mould,
Away from the light and the sunshine's gold;
It lies in the chill and night of the tomb,
And yet in the seed is the secret of bloom.
Slowly it grows, and it slowly expands,
With prayer for the light and with outstretched hands,
Until it is born out of mud and mould,
And rises aloft in beauty untold.
The little green leaf from shadow of night
Looks up in the light, grows fair to our sight;
It climbs and expands with outreaching hands,
Like a spirit in prayer for blessing rare,
To lift us and bear us from earthly care.
Thus through mould and growth, through shadow and strife,
Through sunbeams and sorrows, we rise to life,
Like the growing leaf and plants more fair,
That uplift their heads in the fragrant air.
If it be the rose that we would disclose,
Or the yellow bloom with breath of perfume,
Or the ruddy red that lifts up its head,
Remember the words we have just now said:
Out from the forms of the past cometh life,
Which grows in brightness through shadows and strife.
'Tis out of the mould, 't is out of decay,
That spirits behold the light of the day;
They arise and shine, with glorious mind,
Beyond present time, are nevermore blind.
So come the buddings, the beauties unnumbered,
The fair prophecy that lately has slumbered.
And so with these flowers; their story is told
To-day in purple and crimson and gold.
The pure and the true shall live like these flowers,
In life and in light, through unnumbered hours.
So, friends, without wings you shall rise and fly
To a fairer life developed on high,
Away from the earth and its changing mould,
Away from the grave with its chill and cold,
From the errors that lie beneath the sky
You shall upward mount and nevermore die.
So there 's joy and life in this blessed right;
In this is true hope and purest delight.
Be not discouraged, though shadows may fall,
Be not discouraged, though grief may appal;
Be not discouraged, though the tomb and mould
May press down to earth the blossoms of gold.
Wait, wait in patience, a little while longer,
Till the light of the sun is higher and stronger;
Wait, wait a little, till this month shall die,
Till the March winds sigh and the shadows fly,
Till the pansies come with violet eyes,
And open in smiles in the light of the skies;
Then soón shall they usher the golden day,
And the youth of spring and blossoms of May.
So here lies a truth in this message bright—
The power that nature has over the night.
So cometh the truth; then have no more terror,
And doubt not in time your growth out of error;
For error shall die, and in deathless youth
The shadows shall fly; hold fast to the truth.

PRACTICAL BENEVOLENCE AND PROGRESS.

Religious and spiritual associations and their orators have a great deal to say about love and benevolence, in proportion to the amount of what is actually done. The champions of Orthodoxy enjoy splendid salaries, while those who might with equal or greater power diffuse the higher Spiritual Philosophy are but poorly sustained—so poorly, indeed, that much of the ability in the spiritual ranks shuns the unprofitable task.

But our shortcomings are not so marked in reference to the spiritual rostrum as in reference to practical work. We claim the most enlightened and beneficent system of healing that has ever been known, but what are we doing to establish it in successful operation? The friends of orthodox medicine sustain it handsomely: colleges are erected and hospitals generously endowed to diffuse the blessings (if such they be) of allopathy and homeopathy. Where is either the college or the hospital to represent Spiritualism in the healing art?

Mesmerism has its healing institution in England. Hydropathy has innumerable representatives, but the practical representatives of Spiritualism struggle along as individuals against a powerful opposition, without the moral or financial coöperation of societies.

If our claims are not visionary, they ought to be illustrated in every large city by a hospital or sanitarium, in which the public might realize the vast superiority of the new ideas over the old. But as yet we look in vain for any such movement as might easily be made by the coöperation of a few of the many wealthy individuals who recognize the Spiritual Philosophy.

In the apparent absence of public spirit, we must rely upon individual action if there are any individuals in the progressive class who have the ability and the will to undertake this noble work. The writer knows of no one conspicuous in the ranks of progress who has the liberality, the energy, and the financial ability that would fit him for such a task but DR. R. C. FLOWER, of Boston, who has so rapidly risen to the highest rank of professional success. His recent purchase of the grand building at the corner of Columbus Avenue and Holyoke street is said to have been made for the establishment of a Sanitarium, to be conducted according to the most advanced ideas of the progressive party in science.

When this grand sanitarium shall be in operation, and a new college, in which the authorities and teachers shall be men who turn their backs upon the past and look to the advancing sciences of the future, there will be something to which we can point with satisfaction and which will command the respect of scientists throughout the world.

The writer trusts he is not too sanguine in anticipating for Boston the establishment of such institutions, which will do more to vindicate her reputation as the modern Athens than anything which has ever yet been done.

OBSERVER.

IN MEMORIAM.

DR. SIMON C. HEWETT passed on to the spirit spheres from Boston, Feb. 15th, at the advanced age of eighty-four years.

Dr. Hewett was one of the oldest physicians in the city, and when in active practice was renowned as the "natural bone-setter." He made a specialty of old, chronic diseases, such as the regular physicians had given up or considered incurable by their mode of treatment. He inherited a strong constitution and a positive, determined will-power, together with personal magnetism, but for the past ten years or more he gradually failed in health, finally losing his vitality, through advanced age and bodily infirmities, to such an extent as to cause him to retire from active practice.

He was greatly interested in preserving medical freedom, and was enthusiastic in remonstrating against the restrictive medical measures suggested to the General Court for enactment from year to year, even after he had retired from practice.

Some ten years ago, knowing the efficacy of adapted magnetism, that he possessed in his own organism, at times with his patients, he personally employed such treatment in his own case, and claimed to have been benefited thereby. Dr. Hewett at one time said to the writer that in religious belief, in regard to a future state and the destiny of the soul, he was a Baptist. I had some pleasant conversation with him in relation to his experiences in his medical practice, and also in regard to the spiritualistic view of life in earth and spirit spheres. He cited many instances which, to my mind, proved conclusive evidence that he was moved upon by an invisible, intelligent force, or power, that was beyond that of his own will, and this may account in a measure for his success in making cures; also various acts in his earth-life that were not understood by the medical profession, seem to the writer to be largely the result of inheritance combined with what are termed mediumistic gifts.

The last time the writer saw him at a place of worship was at the Berkeley Hall Spiritual meetings at the time W. J. Colville was speaking there. He considered Mr. C. a great wonder, and thought it remarkable that he could speak with such ease, without notes or preparation, upon the intricate subjects presented from time to time by his hearers.

His funeral took place on Sunday, the 19th, at his late residence, his son, Dr. J. D. Hewett, superintending the exercises. Dr. Hewett was decidedly opposed to flowers on such occasions, and hence the relatives placed a few about the room, while on the broadcloth covered casket were arranged two small neat bundles of wheat as a symbol of his age, and to take the place of the floral emblems which they would have placed there had they not desired to carry out his wish.

Rev. Phillips Brooks, Episcopalian, officiated at the funeral, which was conducted under the usual custom or ritual of that denomination.

His body was taken to Forest Hills Cemetery, and deposited temporarily in the receiving tomb. COM.

MR. GALEN ALLEN passed from his home to the higher life on Saturday morning, Feb. 11th.

He was eighty-six years of age on the 24th of January. He deceased in the same room where he was born, and the room in which his father was born, and rose into the beyond.

Mr. Allen in his younger days was a member of the Orthodox Congregational church in South Abington, now Whitman. He afterward became impressed that Universalism was nearer right in its claims upon the human mind, and later embraced Spiritualism, to which he adhered with tenacity, feeling that he was right, and that the knowledge of the truth had reached his heart. His wife, who survives him, at the advanced age of eighty-two years, was in full sympathy with him, and their home has for many years been a place where an honest, earnest Spiritualist might find a cordial welcome.

It has been the practice for many years for a few to gather on Sunday evenings in this home to receive communications from the loved who have gone before, and listen to the teachings that came from the other side of life. So earnest was this family in the work that as a term of derision the people outside named the hill on which they lived "Spirit Hill," which has been accepted by them and their sympathizers as an honor.

Firm, true, undaunted, he passed away as he had lived, grounded in the principles which Spiritualism teaches. Though often suffering from the wrong-doing of others, he always allowed the mantle of charity to fall and cover their faults.

The funeral was held on Monday, Feb. 20th, Dr. H. B. Storer, of Boston, conducting the services, which were of a very interesting character, showing clearly the view held by the Spiritualists of death and the future life.

At the close, by request of the friends, a few appropriate remarks were made by G. E. Pratt in the same direction.

There was singing by a quartette living in the immediate neighborhood.

Five children survive him, nearly all of whom are either strong in the faith, or sympathizers with the tenets of spiritualistic truth.

Loved, but not lost, gone before only a little while, the knowledge that though unseen he is with them still is a precious boon to this widow and the children who survive him, and with loving hearts will they gather for their little meetings, knowing that the place by their side is still occupied by the risen husband and father.

He was for many years a constant reader of THE BANNER, and found great comfort in perusing its pages. G. E. PRATT.

East Bridgewater, Mass., Feb. 18th, 1888.

MRS. SARAH SCHWAB, eighty years of age, passed to spirit-life on Jan. 20th, under somewhat remarkable and consoling circumstances.

The aged lady had a very bright intellect, and was fully instructed about the Spiritual Philosophy by her son-in-law, Mr. Lewis J. Kohn, of this city.

Early in the morning, about eight hours before her departure, she told Mr. Kohn that she should pass on at twelve o'clock; that she preferred and wanted to be buried in the simplest possible manner, without show or display of any kind, as to coffin, flowers, etc. After having also given some directions as to business and family matters, she remarked that she was looking for her near departure with a pleasant and expectant feeling; the only fear she had was of the pain of the last struggle.

Mr. Kohn explained to her that with the many good deeds behind her and with her bright mind and other favorable circumstances, she could rely on an easy "second birth." The old lady replied that she had full confidence in her son's explanation, and as she felt sure that her time of departure had come she wished to see before twelve o'clock her dear friends, Mr. M—— and his wife, E——, with whom she had been acquainted for over thirty-three years. As soon as these friends had arrived Mrs. Schwab had a pleasant conversation with them, and assured all present (children and grandchildren, after having given wise instruction to the latter,) that they might expect to receive a communication from her, in due time, about her new life in another sphere. In the meantime the clock struck half-past eleven, and a visible change was seen to come over her. As soon as the clock struck twelve she passed easily away into spirit-life.

Cleveland, O. J. A. HEINSOHN.

☞ To talk of mediums working for nothing as long as they are able, and when they are not able to dole out to them gifts on which to subsist, is the shallowest nonsense. This is what I call cutting down the bridge and trusting to the depth and current of the stream to ford it. I venture to predict that when all who "profess and call themselves Spiritualists" understand what is comprised in a "medium," they will both pay them and respect them for taking the payment, so long as that is no more than is adequate to the amount of service given.—*Peter Lee, Rochdale, in The Two Worlds.*

It is well to teach a child to sing "I want to be an angel," but it is something better to teach him to sing "I want to be a *man*."—*The Voice (Funk & Wagnalls).*

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Banner Correspondence.

Massachusetts.

FALL RIVER.—James M. Rogers writes as follows upon "The Negation Argument"; "I find quite a large class, perhaps not professedly Christians, who still hold the opinion that a belief in Christianity (whether its doctrines be true or false) is of immediate advantage here, and tends to untold advancement hereafter. To illustrate my meaning I give part of a conversation as it actually occurred. A man of advanced age, whose ripened years should have insured clear convictions of truth and unhesitating declaration of its logic, stated that 'If Christianity is true, Christians are the best off of any in the future; if it is false, they have an equal chance with others'! The fallacy of such reasoning ought to be apparent to all. An argument based upon an 'if' is a lost argument to begin with. Because with 'the past unsighed for, and the future *sure*,' no one would admit of the most remote possibility of being wrong. Such a man *knows* he is right; the other acknowledges he may be in error, because he stands upon a doubt and cannot prove his convictions, so takes refuge in negatives. But the eternal welfare of immortal man cannot for one moment rest upon so changeful a foundation. He must, by his very nature, be wholly, irrevocably right when he enters that existence which has no conclusion, or every successive step will carry him further and further along the road of error. We may not safely trust to the logic of 'it may be so, or it may not be so,' and still be the gainer in either contingency. St. Paul, evidently, did not so think: 'If Christ be not risen, we are of all men most miserable.' Yet, strangely enough, he opens the momentous subject with an *If!*

But to return: all beliefs, arguments or religious creeds not true must be false, for the reason that falsehood is ever the reverse of truth, and no moral precept or spiritual conception is at one and the same time both true and false. There is not in all the boundless thought-world of God such a monstrous contradiction. Truth radiates in direct lines from the Giver of all thoughts; man alone, by his imperfect spiritual vision, distorts the rays. Christianity must stand or fall by the inexorable logic of *proven* facts. The eternal progression or constant retrogression of unnumbered millions is too high a stake to place upon any supposition, however speciously presented. In the broad light of to-day Christianity is compelled to assume the offensive to hold its ground, and a defensive policy yields one line of its works to the enemy.

Look at the glaring inconsistency of such a claim! A page of history, an arithmetical problem, a maxim in law, is declared true or false—none so hardy as to allow them to be possessed of both qualities. Yet thousands otherwise intelligent thinkers are perfectly satisfied to pin their hope of everlasting soul-illumination, or risk spiritual darkness forever, upon so small a point as this!"

WEST HANOVER.—A correspondent writes: "Helen Keith of this place is rapidly becoming a fine medium for the exercise of spirit-power in the mental phase. She improvises poems, and also sings under influence. The writer saw her controlled in the above named directions recently, and considers her a good instrument, and one destined to do a glorious work for the cause of Spiritualism.

She gives private séances, and her guides are anxious to have her enter the field as a lecturer. Though small in stature, when under control she is a power in voice and strength, and no one would doubt that she has spirit assistance of pronounced value. I am confident that any Spiritualist society securing her services will not feel dissatisfied with what her guides have to offer."

CAMBRIDGE.—"C." writes, endorsing the powers of "one of the many magnetic healers of Boston, Miss L. Barnicoat, of 175 Tremont street." A virulent affliction, inherited from birth, and intensified by vaccination, so depleted his system that his days on earth seemed to be numbered, when, through the faithful treatment of Miss Barnicoat and her prescriptions (continued for the past two or three years), he finds the disease nearly gone, and his health generally improved: for which he adds, in conclusion: "I am indebted to her and her spirit guide, Dr. Wallace."

BOSTON.—A correspondent writes. "The permeative influence of Spiritualism is nowhere demonstrated more plainly than in the changed views now instinctively held by many people outside the ranks of its believers, regarding death and the future state. It is not long since I received a letter from a gentleman who is in no way identified with the New Dispensation, in which the following sentences occurred:

'I must tell you that the trouble is all over for one of our friends. Mrs. —— left the earthly life since I wrote you last. She closed the acts of mortality in peace and quiet at last—merely dropping off like ripened fruit. She is much missed, and had a glorious life of usefulness and kindness. *To me* her brightest life is now begun. *You* believe so, too. What a blessing to feel such things possible!'

This is an evidence of the work now going on. Who can doubt that if all the human family—'converted and unconverted'—could be cheered while in the body, and leave the earth-life with such bright views of future destiny, a great and grand revolution would be wrought in every department of human existence, and the power of sectarian bigotry be banished forever?"

New York.

ALBANY.—John Chism, Jr., Secretary of the First Spiritual Society, writes, Feb. 20th: "Prof. J. W. Cadwell has just closed a very interesting and profitable engagement with us, and not only added a neat sum to our Treasury, but by calling out large audiences to see and hear his mesmeric entertainments, has been the means of making our Society and hall known to hundreds of people who otherwise would scarcely have learned that such an organization existed in their midst. He is quite radical in his views, and bold in expressing them, yet notwithstanding this we have had a steady increase in attendance and receipts.

Miss Jennie B. Hagan lectured and improvised poems upon subjects proposed by the audience, Feb. 9th and 10th. The attendance was large, and every person listened with close attention to the logical reasoning and beautiful language that fell from her lips. This was Miss Hagan's first appearance before an Albany audience, but it will not be the last, if she will consent to make an engagement.

Mrs. Carrie E. S. Twing is with us during February, and is meeting with grand success in her efforts to place Spiritualism before the people. Her 'talks,' as she calls them, are instructive and pleasing, and the tests 'Ikabod' gives in many cases remarkable. A case in point: To a well-known gentleman she foretold the sickness and death of his nephew, who, at the time, was in full health, and entirely unknown to Mrs. Twing, as was also his entire family, and Mr. M., to whom she gave the communication. She had no possible way of knowing there was such a person as the nephew in existence. However, the prediction proved correct, for the nephew was taken sick and died within the time stated. This test was given in the presence of over two hundred persons, on her first visit to this city last fall. Many other nearly as remarkable tests have been given by her control.

Mrs. Nellie J. T. Brigham lectured and gave poems in her delightful manner Feb. 17th. On the platform was Mrs. Newton Reynolds, of Troy, who opened the services with an invocation, and Mrs. Twing, who followed Mrs. Brigham's lecture with communications from 'Ikabod.' Before the services began Artist MacDonald, in a neat speech, presented to the Society a magnificently-framed and finely-executed pastel drawing of Mrs. Brigham, by Artist S. G. Payn, Jr., and an equally fine crayon drawing of our President, D. M. S. Fero, was presented by Mr. MacDonald himself. Mr. Fero responded for the Society, thanking the artists in the name of the Society, and for himself personally. These pictures are life size, beautifully framed, and a fine addition to those with which our walls are already adorned. We endeavor to make our hall as attractive and comfortable as possible, so that those who come out of curiosity may discover that Spiritualists are not ornamented with horns and cloven feet, but human beings like themselves. This is a point I would like to make as emphatic as possible, *i. e.*, treat all strangers, no matter how unkind they may speak, with respect, and do not permit yourself to arouse antagonism by argument, but make them feel at home, and they will soon awaken to the fact that we have something worthy of investigation.

Warren Chase will lecture March 2d, and following the lecture a social and reception will be given by the Ladies' Aid in honor of Mr. Chase's long service in the ranks of Spiritualism.

Bishop A. Beals is booked for March, and will assist us in the celebration of the Fortieth Anniversary of Spiritualism, which we will hold on Friday, March 30th.

Mrs. H. S. Lake is booked for the month of June. We have as yet no one engaged for April and May, and desire a lecturer who can also give tests, and is able to build up Spiritualism on its own merits, and not by tearing to pieces the religion of others."

NEW YORK CITY.—A correspondent writes that in the course of recent remarks made by Dr. Henry Slade at the People's Meeting on the gift of healing, he alluded to the successful treatments he received, when paralyzed, from Dr. D. C. Dake, after all other means had failed to relieve him.

Illinois.

CHICAGO.—A correspondent writes: "The Young People's Progressive Society (South Side) recently gave one of its semi-monthly balls at its hall, No. 159 Twenty-Second street. It was a masquerade ball. One of our local papers refers to the occasion as follows: 'Aside from the purely social phase of the organization, it directs its energies toward a general advancement of the young people, but is more widely known for its active participancy in the line of so-called Spiritualism.... It was a fanciful scene one watched; the gay cavalier sporting his handsome costume beside the fair Nerissa, the Chinese Mandarin gliding with measured steps with a rustic maid on his arm, and monks, clowns, matadors, jockeys, tramps and lawn-tennis dudes striving for favors from masked gipseys, nuns, Portias, ladies of high and low degree, and of every conceivable style of beauty. A stringed orchestra, supported by a piano accompanist, supplied such music as was needed for the schottische, waltz, quadrille or polka mazurka. Early morning found the majority of the revelers still untired, but anxious to maintain peace relations with their relatives, so homeward was the word. Among those noticed were:

•Joseph Auglan, •Henry Coverdale, •Harvey Henry, •A. M. West, •Stephen Danforth, •Joseph Langel, •Mr. Otis, Mrs. Mary Johnson, Mrs. M. Daly, Mrs. Olive Coverdale, Miss Leo Armstrong, Miss Bertie Booth, Mrs. Bradford, the Misses Bliss, Miss Julia Rothschild, •Fred Fellows, A. L. Coverdale, R. G. Hourtney, Zeph. Davis, George Henry, F. K. Smith, Mr. Otis, jr., Mrs. Francis Johnson, Mrs. Roe, Miss M. Armstrong, Miss Ida Woodberry, Miss Luella Langel, Miss G. Searles, Miss Ollie Langel, Miss Jessie Rothschild. [•Accompanied by their wives.]'"

Kansas.

FAIRMOUNT.—A. H. Nicholas writes: "We have with us, at the Deuel Farm, Cora Carpenter and her mother, E. F. Porter, mediums, who have been through parts of Kansas lecturing. Cora, a girl of fourteen years of age, through her guides, lectures on subjects presented to her at the time, and answers questions, while 'Lotus,' a control of Mrs. Porter, gives tests. The other day Cora's hand was controlled to write the following message in a handwriting not her own, and signed by a name unknown to any of us: 'In my own mind nothing can go beyond spirit: nothing is higher than spirit. It is man—the person. We only inhabit this shell of clay and live on the earth-plane to prepare for our future state of life, and by our life here are building our home in the spirit-world. Our minds teach us there is something beyond this life. The few years we spend here serve to develop our spiritual natures to such a degree, that in the other world our time may be spent in returning to mortals and doing good. If we live true to the impressions for good and let our minds run in the spiritual channel, we will ever overcome the temptations which are placed before us to test our strength and courage to resist evil. Unbelievers in the spiritual work think that only evil can come from the spirit-world; but this is not the case; many times the dear ones who are in the other life return and shield us from the sinful ways of this world when we think them far away. Oh! what a pleasure it should be to each and every one to know for a positive fact that there is no such thing as death. Then let us be brave in the walk of life and be sure our spirits are pure and bright.—SAM. J. WHITING.'"

WICHITA.—A correspondent writes: "The spirit of progress—intellectual, moral, social and civil—is spreading its influence over the whole world. To its cheering presence all instinctively draw nigh; the Christian, the Pagan, the Free Thinker are bending their energies to better purpose than in the past toward the consideration of the grand problems of human life and destiny; and it behooves all whom the knowledge of the truth revealed by Spiritualism has made free, to do what lies in their power to afford assistance to those who for any reason are not yet awakened to a comprehension of the true solution."

Province of Quebec.

BEDFORD.—Writing for a copy of Warren Chase's forthcoming book, "Forty Years on the Spiritual Rostrum," Mrs. C. A. Rice says: "I was at Onset last summer, and had the pleasure of listening to the lectures of Hon. Warren Chase, also of attending quite a number of séances. My husband and myself witnessed some very beautiful, convincing things, and many of our spirit-friends came to us. As we had never seen or heard anything of Spiritualism before, and with the rest of the ignorant pronounced it a fraud, you may judge of our pleasure and surprise at the phenomena we beheld. We have seen enough of spirit-phenomena to want to see more, and investigate further, but cannot do so without the help of a medium. If a good materializing medium, whose terms are within our means, would come here, I will insure their expenses, entertainment and price of séances while here. We have a large field ready for the good work."

Rhode Island.

NEWPORT.—John C. Peckham writes: "I have passed the line of eighty years and taken up my eighty-first, and hope to make it the best of my life. I have hitherto been called a very plain preacher, yet my desire is to be in the year to come plainer of speech than ever, and to utter with greater boldness the truth. I predict a mighty revolution of thought—an outgo of belief and an inflow of knowledge. When it is over, people will no longer bow to creeds and dogmas of the past, but have for their religion an every-day and every-hour religion of reason and common sense."

Connecticut.

NEW HAVEN.—E. P. Goodsell gives it as his opinion that behind, as the grand inciters of the Prohibition movement, are the priests and the churches, who adopt it as a means of taking the first step toward the enslavement of "a nation of freedom-loving men and women."

Hard at Work.

To the Editor of the Banner of Light:

During the month of February Miss Jennie B. Hagan has filled the following engagements with good and appreciative audiences: Sundays of Feb. 5th and 12th lectured for the Spiritualists at Troy, N. Y.; 7th gave an entertainment, and on the 8th was tendered a reception at the residence of Mr. and Mrs. Wm. Lee, 14 George street, Green Island—friends gathering in from Troy, Albany and Saratoga, N. Y.

On the evenings of the 9th and 10th she lectured in Albany, N. Y., to good audiences. On the Sundays of the 19th and 26th she lectured in Portland, Me.; evening of the 20th held a parlor meeting in Portland; 21st a parlor meeting in Bath, Me.; 22d gave an entertainment in Portland; evenings of the 23d and 24th lectured in Bangor, Me.; and on Saturday, the 25th, was tendered a reception at the residence of the venerable Mr. Thomas Beals, of Portland.

On the evening of March 1st she will lecture in Saratoga, N. Y. The Sundays of March she will be in Cincinnati, O.

Miss Hagan's Camp-Meeting engagements for the coming season are: Burlington, Vt.; Etna, Me.; Harwich, Mass.; Sunapee Lake, N. H.; and Parkland, Pa.

A Painful Accident to a Christian Scientist at Another Man's Funeral.

I attended a funeral at the home of a Christian science family the other day, [said a gentleman of a severely materialistic turn of mind.] Of course it was a Christian scientist who preached the funeral sermon. The burden of his remarks was that there is no pain, no death, no grief in this world save that which we imagine. It is all in our minds, do n't you know. It seemed to me that he bore unnecessarily on this point, for he repeated it a dozen times in the course of his half-hour talk—no pain, no death, no suffering, no grief. When the service was over, the pall-bearers carried the coffin down the slippery steps from the door to the walk below, and the minister followed. As he set his foot on the first step his heels flew from under him, his legs went up into the air, and he came on the middle of his back, striking very heavily about five steps down. It must have all but broken his spinal column. He was helped to his feet, and with his hand on his back he limped around a little circle and groaned in a most piteous manner. He was a very badly hurt man, but if he had been my own brother and had been killed I should have had to laugh when one of the young persons who came down the steps with me afterwards gravely but softly said: "No pain, no suffering, no grief."—*Chicago Times.*

PAMPHLETS RECEIVED.—*Practical Instructions for Health and Healing.* By W. J. Colville. pp. 16. Hartford, Conn.: Patterson & Sheldon.

The Popular Craze—Christian Science. By Ursula N. Gesterfeld. pp. 29. Chicago, Ill.: The Author.

The Analogy Between Sound and Color, and the Art of the Future. By G. G. Finn. pp. 22.

The Idea of God; and, The Religious Aspects of Spiritualism. By J. Whittemore, M. D. pp. 46. Hannibal, Mo.: Echoes Publishing Co.

The White Cross: Its Origin and Progress. By B. F. DeCosta, D. D. pp. 23. Chicago: Sanitary Publishing Co.

Thus Saith the Lord. An Unconventional Inquiry into the Origin, Structure, Contents and Authority of the Old Testament. Seven Lectures. By John Page Hopps. pp. 37. London, Eng.: Williams & Norgate.

Christian Absurdities. By John Peck. pp. 30. New York: The Truth Seeker Co.

Miracles and Miracle Workers. By John Peck. pp. 34. New York: The Truth Seeker Co.

The True Science of the Working of the Laws of Nature. By William Peckham. pp. 16. Middleton, R. I.: The Author.

A Truly Catholic Church: Being a Short Treatise on the Adaptability of Christianity in its Purity to the Wants of All Men. By H. Miles. Fort Worth, Texas: The Author.

Regulus' Brief Ephemeris. Showing the Longitudes and Declinations of the Four Principal Superior Planets on the First Day of Each Month in the Year, from 1791 to 1897, and the same approximately from 1884 to 1918, all inclusive. pp. 16. Boston: Grant & Co.

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This new volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the BANNER OF LIGHT; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

CONTENTS.

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OUTSIDE THE GATES.
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BOSTON, SATURDAY, MARCH 3, 1888.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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The transfiguration scene described in Matthew's gospel was not, says Dr. Abbott, the story of a dream, for it was witnessed by three different persons. Nor can it be interpreted by accepting the common view of the spirit-world as held by the churches. That common view, well says Dr. Abbott, is "nebulous at best." It may be stated thus: "Death is a sleep; at death the soul goes into a semi-conscious condition, and lives in some far-off lotus land of dreams; the body waits in the grave the summons of the last trump; in a thousand years, or a thousand centuries, whenever time shall have finished its cycle and the end shall have come, the body will rise from its resting-place and become that soul's future habitation; the scattered portions of human bodies taken up by grass and grain, and incorporated in infinite forms of vegetable and animal life, will be brought together by the command of God—for nothing is too difficult for the Almighty—and then the long broken current of life will begin again."

If we accept this notion of death and the resurrection, then Dr. Abbott thinks Moses and Elias were wakened from their long sleep in death for this special interview. What afterwards became of them he leaves those to guess who adopt a hypothesis so crowded with difficulties. Yet—let us ask the Doctor—why are not other ecclesiastical dogmas which have ruled the human mind so long equally crowded with them, and equally sure of being set aside as human views become enlarged and illuminated? Dr. Abbott, for himself, refuses to believe that there is any break in the continuity of life. This physical integument he compares to the soldier's tent, the campaign being over at death, the former occupant being at home, and the sooner it is made over into some new and valuable thing the better. "It is the emigrant's wagon," again he illustrates; "he has reached his destination; the wagon has served its purpose, but its journeys have come to an end. Knock it to pieces, and turn its material to good account."

He finds no account in the Bible of the resurrection of the body. He does not know about a spiritual body, as described by Swedenborg; the spiritual body believed in by Spiritualists he does not condescend to allude to; but he confesses his faith in a resurrection at the moment of ending the earth-life, the soul and the breath leaving the body together. The heavenly Jerusalem he believes to be "a holy city let down to earth." Heaven is at hand, not far away. If it has any geographical limits, earth is not beyond them: "The stars may be other continents whither the emancipated wander, as here we travel through foreign countries, carrying our bodies like heavy and cumbersome baggage. But whatever other lands may be opened to the winged spirits, the earth is not closed to them. Whatever other companionship may be theirs, the companionship of earth is not denied them. They are all ministering spirits; we live and walk in the midst of them."

That is enough. No more confession is needed. Dr. Abbott holds that all the teaching of the Bible on the subject is pictorial; that it all speaks of that which is to us incomprehensible; that any clear, definite and accurate conception of the spirit-world is impossible. "But," says he, "the picture of a long rest, a soul living unclad or asleep, or waiting in some reception-room of heaven for its habiliments, presents far more difficulties to the reverent student of Scripture than the view which holds that the judgment day has already dawned; that the dead are passing in a continuous procession from earth to God's judgment bar; that death and resurrection are simultaneous; that the separation between earth and heaven is a narrow partition, and death is but the swinging of the door; and that the dead are living, more truly living than we, and living often close at hand, so close that we are surrounded by them as by a cloud of witnesses.... So close, too, that mothers still keep watch and ward over their children, and the friend still serves by subtle influences as guide and inspiration of his friend." And he asks the mother who has gone into the spirit-world and left her children behind, "who has ever told you that you are to be separated from them?"

He bases this belief "partly on intimations and suggestions of Scripture, and partly on the *all but universal belief of the world in spirits and spirit-communications.*" Granting that much of this may be superstition, and more be fraud, neither superstitions nor frauds grow without root out of nothing; their universality and success themselves illustrate the reality on which the one feeds and the other simulates. Now accepting this conception of the spirit-world, "as a world all about us, as a world in which we live, as a world from which we are separated only by our own dullness of sense and heaviness of vision," he regards the story of the Transfiguration as no longer a strange episode and a breaking in upon the order of nature and the supernatural. And in view of it, he considers it rather strange that more Christian professors have not known a like experience of communion with the sainted and risen dead.

This is all large, liberal, and packed with living truth. The statement that the invisible world is all around us continually—that the earth cannot, if it would, lie beyond the limits of its geography—the assertion that decarnated spirits continue to feel a close interest in the affairs of the world and of those whom they loved and left—the belief in the instantaneous resurrection of the spirit on leaving the useless body it has tenanted—these are all the doctrines, resting on positive knowledge, which Spiritualists hold, and so far constitute the body of their elevating and inspiring belief. But all things are not of course to be expected at once. It is to be accepted as a most favorable symptom when a professed theologian like Dr. Lyman Abbott is ready openly to admit as much as what has been given above.

In order to maintain his position where he is and operate his present influence, he naturally must pause somewhere in order to be sure of carrying his flock along with him. So he refuses to credit the fact that mortals can have communication with the spirits, however close a communion with them may be possible. This just saves him from being called a Spiritualist, and that—we say it in perfect kindness—is all he wants. That we may not convey a wrong impression, we quote his own words:

"If, however, this incident, thus interpreted"—referring to the transfiguration—"affords us a new sense of the reality and the presence of the spirit-world, it also guards us against going out of the activities of an earthly existence to indulge in reveries and dreams concerning the invisible. Their presence may well serve as an inspiration; their ministry may be real and helpful; but we may not turn aside from present duty for converse with them. If ever any of us are inclined to listen to the voices of the voiceless dead, the one voice that speaks to us out of the cloud, and the only voice, is, 'This is my beloved son, in whom I am well pleased; hear ye *him*.'"

He would have us understand that it was only a *glimpse* of Moses and Elias that the disciples had, and that when their eyes were opened they saw no one save *Jesus only*. He warns his readers against abiding on the mount of vision and substituting "spiritual ecstasy for practical duty." And he suggests that the hours of inspiration are meant only to equip us with a larger sympathy, a broader human love, and a profounder curative and healing faith, to help us in "casting the devil out of those who abide in the valley."

We would not venture to ask any one to be consistent with himself if he prefers otherwise; but we confess we are unable to understand, all the same, how any one can feel compelled to make such sweeping and embracing admissions as Dr. Abbott freely makes, and still claims the privilege of contradicting their effect where it comes in conflict with the dogmatic theology he is interested in maintaining. If he concedes one point in this matter he necessarily concedes all. It is not an affair of choice, it is something he cannot resist. If spirits are, as he readily admits, all about us continually, and can guide and direct us and impress us with their thoughts and views, what is the difficulty in believing that we may become conscious of their presence, and of recognizing them and receiving their messages and exchanging messages of our own? Theology is lame indeed when it sets up such a pretext for refusing to acknowledge what is positively known to so many persons living, and what is demonstrated freshly to so many more every day. The fact of the power of spirits to communicate to mortals is just as well established as the fact of their ability to work with us and for us as we advance along our way.

What is the Mohammedan Doctrine?

Nothing is more effectual for clearing away existing prejudices than a flood of pellucid information, and there are thousands of people who profess and call themselves Christians, who regard the Moslem faith with feelings of disfavor, if not worse, yet do not consider it their duty at all to possess any knowledge of what they condemn. For such a recent letter from the chief authority of the Moslem Church, written in the utmost frankness to a German convert, ought to supply the most grateful information. It has been translated from the Turkish by President Washburn of Robert College, near Constantinople. From it we select the salient points.

It seems that the German convert in question had made a written request to be received into the heart of the Mussulman religion, and this letter of Ahmed Esaad, the Sheik-ul-Islam, is the explanatory reply. We do not remember ever to have met with a description of Islamism that is at once so brief and so clear. The Sheik reminds the new convert that nobody's consent or approval has anything to do with his conversion, as that stands entirely by itself and alone. Islamism, he says, does not admit of any intermediary, like the clergy, between God and his servants. The whole duty of the latter consists in teaching the people religious truths. Therefore conversion to Islamism "demands no religious formality and depends upon the authorization of no one. It is sufficient to believe and to proclaim one's belief."

The basis of Islamism is faith in the unity of God and in the mission of his "dearest servant Mohammed." In other words, that "there is only one God, and Mohammed is his prophet." He who makes this brief confession of faith needs not the consent or approbation of any one. Man was created to adore his Creator; and that is done by honoring the commands of God and sympathizing with his creatures.

Of course the Koran is held up as the book of God. Adam was the first of the prophets, and Mohammed was the last. After him came, in the order of their greatness, Jesus, Moses, Abraham, Noah and Adam, besides many more. All good and all evil are attributed to the providence of God, whose will is the source of all good and evil. If a believer, says the Sheik, does not conform to the laws of God, and does not avoid what He forbids, he is considered a wandering believer, and will merit a temporary punishment in the other world.

A sinner who repents and in person (not through another) asks God's forgiveness, obtains pardon. The rights of an oppressed neighbor are the only exception to this rule. If not vindicated here they will surely be hereafter. In no case is there any need of a spiritual director. In the Mussulman religion there is no clergy. When a Christian child is born, to make part of society he must be baptized by a priest. When he has grown up he needs a priest to marry him. If he would pray, he must go to a church and find a priest. To obtain forgiveness of his sins he must confess them to a priest, and he must have a priest to bury him. In the Mussulman religion such things are not necessary. The Mussulman father of an infant gives his child its name. A man and woman make a marriage contract in the presence of two witnesses; the contracting parties are the only ones interested, and others cannot take a part.

A Mussulman prays all alone, in any place that suits his convenience, and he goes directly to God to obtain the remission of his sins. He neither confesses them to others nor ought he to do so. When he dies, the Mussulman inhabitants of the town are obliged to bury him. Any Mussulman can do this. The presence of a religious chief is not necessary. In all religious acts, there is no intermediary between God and his servants. It is necessary to learn the will of God, "revealed by the Prophet," and to act in conformity with it.

As to religious ceremonies among Mohammedans, the prayers on Friday and at Beiram, they are subordinated to the will of the Caliph, of the Prophet, and the Sultan of Mussulmans, the arrangement of ceremonies for Islamism being one of the Sultan's sacred attributes. Obedience to his orders is one of the most important religious duties. The Sheik's mission is to administer, in his name, the religious affairs he confides to him. But, concludes the Sheik, Ahmed Esaad, "one of the things to which every Mussulman ought to be very attentive, is *righteousness in character*. Vices, such as pride, presumption, egotism, and obstinacy, do not become a Mussulman. To revere the great and to compassionate the insignificant, are precepts of Islamism."

Now, aside from points of faith alone, and perhaps from some of outward service also, what is there in such a statement of Mohammedan religious views that does not commend itself to the reason and promise continual improvement and elevation for the life? What more does the Christian religion inculcate than the Mohammedan in respect to righteousness of character? Nay, does it not even permit, if it does not positively teach, its devotees to regard conduct as practically secondary to faith, or belief? But it is the permanent glory of Islamism that it introduces no such order of men as the sacerdotal order between the individual and his God; does not require the interposition of any human agency to help establish relations between the human spirit and its Creator, to the positive injury of those relations, if not to their destruction. The Moslem goes to God at all times, when he feels the sustaining need. Old theology (of the Christian dispensation) sets up its attorneys and advocates, without whom it will let us know no God at all.

Prof. Smyth's Case.

The same Board of Visitors who constituted themselves judges to try Prof. Smyth, of Andover Seminary, and who dealt out their condemnation upon him for alleged erroneous views on matters of doctrine, now find themselves defendants before a higher tribunal than they were; and the same counsel which presented the case of the prosecution is now in court to defend those arbitrary judges, and are compelled to turn things over and look at them on the other side. Prof. Smyth appeals to the Supreme Court of Massachusetts for a correction of the record taken before the Board of Visitors at the time of his trial by them.

The object of the hearing was to put the case in a correct and legal form for the final decision by the full bench of the Supreme Court. Prof. Smyth claimed that a part of the record and evidence essential to the proper understanding of his case was left out and suppressed, and he simply desired that such omitted portions should appear before the full court. In presenting his case as defendant before the Board of Visitors, he made an extended address, consisting of argument and statement of facts; and so much of it as consisted of argument was excluded from the record, which he insists shall be admitted in evidence before the court. And his counsel further maintain that the Board of Visitors had no judicial authority, such as they presumed to exercise, to pass upon the question of what was legal evidence, or what should be admitted or excluded from the record.

In the course of the arguments of counsel in the case, Gov. Gaston, for Prof. Smyth, said all they wanted was to get a record of all things that took place at the hearing; they only wanted the facts, and they wanted the record to state them. Prof. Dwight, counsel for same, said there had been an element of partiality throughout the whole proceedings. Why, he asked, did the Board of Visitors grasp at this jurisdiction, which was original jurisdiction in itself? Theirs was only appellate jurisdiction. It showed partiality, he said, to attempt to turn a joint complaint into a several one. It showed partiality for one of the Board of Visitors to be absent from the hearing of the other professors, which resulted in the acquittal of four of them, and the conviction of one.

He further stated that the counsel for the Board of Visitors did not seem to comprehend the distinction between belief and teaching. Having admitted, as they did, that a man might teach what he did not believe, why could he not believe without teaching?

The counsel for the Visitors at this stage of the proceedings offered an affidavit from them containing certain amendments of facts to be added to the record, which the counsel for Prof. Smyth had asked for, which the judge peremptorily refused to admit as a proper part of the proceedings to go on file. The judge will make his report to the full bench, and the final trial will not be reached till November.

Bigotry Takes a Back Seat.

Certain religious (?) bigots in this State have been endeavoring for several years to crush out Modern Spiritualism in various ways. Their *modus operandi*, which we have closely watched, has much resembled the methods ascribed to the Heathen Chinee, viz., "Ways that are dark and tricks that are vain."

In the first place they got hold of a superannuated play-actor named Waite, and secured his services to go into Tremont Temple, Boston, and harangue against our Cause, giving him to understand they would see that he was fully remunerated financially—and he was, as he pocketed about $700 by the operation. The said Waite subsequently brought woe to the hearts of his creedal abettors by going to Lynn, where he won the good opinion of the brethren and sisters of that enterprising village, and secured a large tent for "divine services," and where everything went on swimmingly for a time, until the said pious (?) individual eloped with a deacon's daughter! The true nature of this operator against Spiritualism was thus made fully manifest, and the "*exposé*" presented was certainly on the wrong side of the house!

But our worthy bigots were not to be deterred from their fixed purpose to "crush out Spiritualism," as they expressed it, and so they prevailed on Rev. "Flavius" Cook to "fill a long-felt want" by descanting upon "Spiritualism with an *If*." Well, as he had had a sitting with the independent slate-writer Watkins at Mr. Epes Sargent's house previously, and had signed an affidavit endorsing this phenomenon, his speech on the latter occasion fell flat.

Then the mind-reader Bishop was picked up to "expose Spiritualism," whom these bigots patronized lavishly, he promising to give the proceeds of the meeting in the Temple in aid of the Old South Church, after deducting his personal expenses. That enterprise also proved an unremunerative venture to them.

After this, "order reigned in Warsaw" for a time, but for a time only: A new mode of action was resorted to, namely, a number of "highly respectable" individuals banded themselves together to assault, by brute force, the physical mediums, taking the law into their own hands to effect their purpose. They kept up this mode of warfare for several years, and made much trouble for themselves and for the mediums whom they assailed; until finally a case was carried into court—only to be *nol pros'd*.

As a last resource these same zealous bigots a short time since petitioned the General Court of Massachusetts to pass a law to suppress mediumship—their appeal being so cautiously worded that of necessity any legislation based upon it could be stretched if need be so as to reach all genuine mediums, while intimating that it was aimed only at bogus ones. Well, the petition was duly received, and referred to the Judiciary Committee, while a remonstrance also went in. A hearing was had before said Committee on Wednesday, Feb. 23d, which resulted in a report to the House that "it is inexpedient to legislate to prevent the fraudulent impersonation of spirits or deceased persons at any séance or religious meeting."

At this hearing a strong delegation was present at the State House in support of the raiders and their brute-force doctrines; while the Spiritualists were represented by Alfred E. Giles, Esq., of Hyde Park, Mass. The line of procedure to be logically expected of those who support the anti-medium side of the argument was closely followed—but without avail, it seems, by reason of the intelligence and liberality of the gentlemen composing the Committee, and the cogent reasoning of Mr. Giles. While this gentleman declared himself the enemy of fraud wherever found, and in whatsoever department of life, he was of opinion that the proposed statute trenched on dangerous ground, and would be provocative of more evil than good if it became a law. He thought the general statutes would reach and sufficiently punish fraudulent acts where money was involved; and this being the fact, the petitioners were evidently directing their appeal to the Legislature to protect the *feelings* of the community regarding "the loved and lost." But since *when* had the popular systems of religion proved so careful of the feelings of bereaved men and women in this regard? While the false was to a certain extent blended with the true among medial phenomena, he would much rather say (as did one of old) to those who were counseling the course now proposed: "Nay; lest while ye gather up the tares, ye root up also the wheat with them: Let both grow together until the harvest," confident that in the end the true would be vindicated by discriminating patrons, while the pretenders would pass out of sight entirely through want of support. He protested against such a delicate subject as was here involved being taken from the realm of occult forces, and relegated to the decision of brutal policemen and uninformed judges—uninformed because inexperienced in this direction. He had no desire to see the old Salem witchcraft days revived in Massachusetts: And the Judiciary Committee of the Legislature for 1888 proved by their report some days later that they had not, either.

Mediumship of Mrs. Wells.

We have repeatedly placed the BANNER OF LIGHT on record as an unflinching endorser of the genuine character of the development of Mrs. E. A. Wells as a medium for the presentation of the materializing and other phases of the spiritual phenomena.

While we were temporarily sojourning in New York City some months since, we were privileged to receive on several occasions at her séances indubitable and personal evidence of her reliability, and so stated in these columns at the time.

What we then said we take occasion to repeat with emphasis at the present hour.

The 31st of March.

As notices are coming in for publication regarding the Fortieth Anniversary of the Advent of Modern Spiritualism, from various sections of the country, THE BANNER desires the friends to send reports to it for publication, and have them prepared as briefly as is consistent with the matter given.

Fortieth Anniversary of the Advent of Modern Spiritualism.

Berkeley Hall, Boston.

The Fortieth Anniversary will be celebrated in Berkeley Hall, corner of Tremont and Berkeley streets, on Saturday and Sunday, March 31st and April 1st, 1888, under the auspices of

THE BOSTON SPIRITUAL TEMPLE SOCIETY.

Mrs. R. S. Lillie, Mrs. A. H. Colby-Luther, Mr. J. Wm. Fletcher, Dr. J. C. Street and other talented speakers will participate in the exercises. Superior musical and literary talent, also reliable test-mediums, have been engaged, thereby rendering the attractions of the entertainment second to none.

On Saturday, as one feature of the entertainment, Mr. Fletcher will give his popular lecture, illustrated with dissolving views.

Tremont Temple and Paine Memorial Hall.

A grand Union Celebration of the Fortieth Anniversary will take place on March 31st and A ril 1st, under the auspices of the

FIRST SPIRITUALIST LADIES' AID SOCIETY AND CHILDREN'S LYCEUM NO. I. OF BOSTON,

The official notice of which appears on our fifth page.

Cincinnati, O.

On our fifth page will be found the statement made by the Committee of Invitation, in the name of the Spiritualists of Cincinnati, regarding the convocations to be held in that city Sunday, April 1st, to Thursday, April 5th, and the important character of the work sought to be inaugurated thereat.

Another Georgia Wonder Woman.

Very little idea of the mystery which surrounds Mrs. Dixie Jarrett Haygood, says a late number of the *Savannah News*, who will soon start out on a tour over the world, can be obtained until she is seen in her marvelous performances:

In electric feats she does even more than did Miss Lula Hurst: For instance, a person is blindfolded. An article is hidden, and then she places her hand lightly on the shoulder of the blindfolded person, who goes, without knowing why, directly to the hidden article. Very recently this feature of her performance was given a severe test. A pin was driven into the wall as high as the hand could reach. A lady had been blindfolded, and was to find what was hidden, and the locality. The instant Mrs. Haygood's hand was placed upon the lady's shoulder she walked direct to the wall and took the pin from the wall.

The slate-writing of other claimants is feeble when compared with that of Mrs. Haygood. A small pencil is laid upon a slate and the slate is then placed where seemingly writing could not be done—under a wardrobe, for instance. Answers to questions were made, and each time the answer was satisfactory to the asker. She has received hundreds of dollars in money and valuables by being thus able to obtain from somewhere proper answers to questions. But she is averse to this feature, and will not show it on every occasion. She does not know where the power comes from, and offers no explanation. [No doubt she is a spirit medium, and the manifestations witnessed are executed by decarnated individuals who draw their power—nerve aura—from the body of Mrs. Haygood.—ED. B. OF L.]

In her early days, when but a child, and before she had learned to write, she could cause messages to be written on slates. Among the many instances is this: Whenever the slate would be written on she would become frightened, and was of the opinion that it was done by some other person. One day she decided to test it herself. She thought of a verse in the Bible, "God is Love," and placed the slate where she knew it could not be touched. When a sufficient time had elapsed she examined the slate, and the words, "God is Love," were written there in large letters. An Episcopal minister doubted her ability to do such things, and resolved to put her to a test. He wrote a question on a piece of paper, tore off a piece, and rolling up the fragment upon which the question was written, placed and kept it in his mouth. The other portion of the paper was placed upon a table, and Mrs. Haygood was called upon to give a reply. This was done. The answer was correct; the two pieces of paper were compared, and the minister was so confounded with the fact that he left the house at once.

The Massachusetts Savings Banks.

A Brockton correspondent of the Milford *Journal* says; "Of all the ideas emanating from the brain of our Governor, his plan for the revision annually of the Savings Banks by their trustees is the most inane. As I understand it, the scheme of our government is a system of checks and counter-checks, to protect the liberties as well as the savings of the people. The Governor's idea is to let the whole matter rest with, and be managed by, the trustees of each bank. If Mr. Ames was a statesman, he would suggest something like this: 'No trustee or officer of any Savings Bank in this Commonwealth shall be a trustee, director, or hold any official position in any other banking institution in the State.' Thousands of dollars have been lost to depositors, and nearly $30,000 in this city, because such a law as the above was not in force."

☞ The non-sectarian status of our public schools is an absolute necessity, if the liberties of this country are to be preserved, and the sooner our people take action in this important matter the better it will be for all concerned. These schools are open alike to Protestant and Catholic, Jew and Gentile. We fully agree with the San Francisco *Argonaut*, wherein it says that the religious training of children should be left to the parents themselves School attendance is compulsory by law, and good order, good morals, good habits and the rudiments of learning are legitimate subjects for public education, while creeds and catechisms, faiths and beliefs, doctrines and dogmas, are questions of personal preference only, and, as such, pertain to the household alone. This is a free country, so free that each man may worship the God of his choice without le or hindrance, and no church organization sha be permitted to proselyte children at the public cost, and under cover of the laws which compe education.

MRS. ADA HOYT FOYE.—A. L. Coverdale writes us that this excellent platform test medium has been obliged, through ill health, to return once more to her home in California, after having made a second attempt to withstand the rigorous climate in Chicago. Her departure, he says, proves a severe disappointment to the Spiritualists of that city.

☞ Be sure and peruse the answers to questions and the spirit-messages on our sixth page.

A Memorial to Wendell Phillips.

A movement has been started in this city to erect a Memorial Hall to the memory of Wendell Phillips, the great champion of right against wrong, whose voice, strength and purse were ever devoted to the service of suffering humanity. The movement was inaugurated by two meetings in Tremont Temple under the auspices of the Wendell Phillips Hall Association, incorporated under the laws of Massachusetts, with the following Board of Officers: President, Nathaniel E. Chase; Directors, Benjamin F. Butler, Alonzo A. Miner, Mary A. Livermore, John Boyle O'Reilly, William H. Dupree and Edwin M. Chamberlain. The first meeting was attended by delegates from labor organizations, who formed a society for raising funds. The evening meeting was largely attended, and was addressed by Gen. Butler, Lieut.-Gov. Brackett, Rev. A. A. Miner, Rev. Edward McGlynn, and others. Gen. Butler made the speech of the evening. He eulogized Phillips, and claimed that the war of the Rebellion was principally sustained and governed by Massachusetts, which was inspired by the voice and pen of Phillips.

The meeting was a great success, and will, it is believed, greatly promote the fund for the Memorial Building, which is to be consecrated to the needs of the public, where any labor or reform organization can obtain hall room at a mere nominal rental. Put us down for $25,00.

Woman Suffrage Meeting.

An executive meeting of the National Woman Suffrage Association of Massachusetts was held at No. 5 Park street, Feb. 24th. The chief events of the past month have been the adverse decision of the Wisconsin Supreme Court on the school suffrage law, so far as that law relates to other officers than school committees, and the defeat by a tie vote in the Massachusetts Senate of the bill to give women the right to vote on the license question, this same measure having been passed by the House last year and debated in the Senate. The Boston political class continues to hold fortnightly meetings, and is increasing in interest.

☞ Some two years ago there was a call by the *Boston Index* Association for funds to be expended in keeping Theodore Parker's tomb in Italy in good condition. According to the printed account at the time, a considerable amount was raised for the purpose; and as we contributed $10, we wish to know if the funds so raised have been expended for the purpose designed. The reason we ask is because we have received no information upon the subject since sending the money to the editor of *The Index*. Still, a report may have been made, and escaped our attention. We only ask for information.

☞ The New York Sorosis holds its annual dinner on March 20th, and the invitations to guests have been sent out already. It is the intention of the Club to have a brilliant array of guests and to make the event a memorable one. Covers will be laid for several hundred persons, and the entertainment promises to surpass all previous efforts in the way of annual feasts. Lita will probably preside.

☞ An esteemed correspondent, writing from New York City under date of Feb. 25th, says: "Spiritualism in this city was never more prosperous. Notwithstanding the dreadful clouds that some of our would-be friends bring over the cause, the minds of our best people are deeply interested in the subject, and they are investigating without fear or favor."

☞ Contents of the *Rèvue Spirite* for February: Le familistère, désincarnation de M. Godin, Le spiritisme et la science, Enterrement spirite à Poulseur, Correspondance Lamennais, et définition, De la prière, par Mme. Butler, Les Druides à Londres (Hyde Park), Souvenirs du groupe girondin, Centenaire de l'émancipation des Juifs, Electricité, Bibliographie.

☞ This week's BANNER is a grand one. There are so many good things on every page that it is unnecessary to designate any one article: all are excellent.

☞ The *St. Augustine* (Fla.) *Press* of Feb. 18th contains this editorial tribute to a worthy worker for the cause:

SPIRITUALISM.—Mrs. Clara A. Field, who has lectured before the Spiritualistic Society during the past month, will speak on Sunday at the Society's Rooms, Vaill Block, at 2 P. M. and 7 P. M. The subject for the afternoon will be "What Shall I Do to be Saved?" In the evening the subject will be selected by the audience. Mrs. Field's lectures have been largely attended, and have created a favorable impression among those who have been present. Mrs. Field claims that she speaks from inspiration and not from her own individuality or responsibility. However this may be, the fact cannot be questioned that the lectures by Mrs. Field, or some irresistible source, bear evidence of coming from one who is greatly gifted with intellectual ability, power and force of logical reasoning which would do credit to any theologian in the country.

☞ Dr. Geo. A. Dutton and others approached the Massachusetts Legislature the present session with an appeal for the repeal of the compulsory vaccination statute in this State; but the Committee on Public Health decided that the petitioners "have leave to withdraw." The Bay State will therefore continue to enforce the cruel and disgusting, but medico-endorsed and legally entrenched, rite of vaccination upon its citizens for another year.

☞ In "Banner Correspondence" this week will be found a notice of the Young People's Spiritual Society, Chicago. The paper therein referred to is the *Inter-Ocean*.

Illinois Medical Law.

To the Editor of the Banner of Light:

Perhaps many of your readers may have forgotten the text of the Illinois medical law, and to refresh the memories of those who have, I quote from the *Chicago Sentinel* of Feb. 23d the following provisions of that singular statute:

"Any person shall be regarded as practicing medicine within the meaning of this act, who shall treat, operate on, or prescribe for the sick or afflicted. Itinerant venders of any drug, nostrum, ointment or appliance of any kind intended for the treatment of disease, or who shall by writing or printing, or any other method, profess to cure or treat disease or deformity by any drug, nostrum, manipulation, or other expedient, shall pay a license of $100 a month into the treasury of the Board."

It is wonderful to my mind that a law of such a nature should be allowed to remain upon the statute-books of Illinois for so many years, and no effort be made for its repeal! And equally remarkable is the companion fact that the State law is willing to *compound* the alleged incapacity of any irregular practitioner, providing he or she will only pay $1,200 per year as a license for the privilege, into the treasury of the Board.

Does a man who is so very dangerous to the general community that a law must be passed to keep him from practicing, become *less* dangerous because he pays the "Regular" authorities $100 per month for the privilege! Is it not made clear by this very point that the law is really meant to protect the Allopathic pocket, and not (as alleged) the public health?

ANTI-MONOPOLIST.

"The horse," said Napoleon, "is the link between the animal and God. How do we know that the animals have not a language of their own? I think it very rash to deny it simply because we do not understand it."

ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF.
[*In Six Stanzas.*]
STANZA THREE.

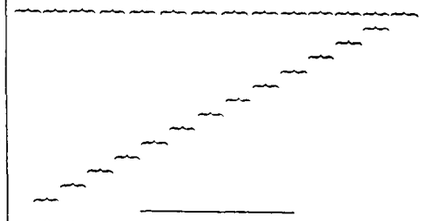
Now in mem'ry comes my mother,
As she used in years agone,
To regard the darling dreamers
Ere she left them till the dawn;
Oh! I feel her fond look on me
As I list to this refrain
Which is played upon the shingles
By the patter of the rain.

The shipment of Florida oranges to Europe, which was attempted for the first time this winter, has resulted most satisfactorily. About one thousand six hundred boxes of the fruit were sent over during November and December, when the markets of England and Scotland were almost entirely without oranges—as the Spanish and Italian fruit was not then ripe—and the net results on the investment were encouraging.

The gravest beast is an ass, the gravest bird is an owl, the gravest fish is an oyster, and the gravest man is a fool!—*Joe Miller.*

Friends, see Charley Sullivan's card in another column, and keep him at work, as he is a royal good fellow.

AN EARLY SPRING is prophesied by some, but *The* (Worthington, Minn.) *Advance* has decided to take no chances in the way of anticipation. "When we see," says its sapient editor, "a flock like the 'undersigned' with the small end pointing north, we can then go out and shout 'Spring!'":



Alluding to the doctrine of the future punishment of the wicked, the Rev. Dr. Parker said while in America, that while the Bible doubtless teaches a posthumous retribution, he does not believe that a single Congregational minister in England to-day preaches the doctrine of a conscious eternal suffering of the wicked.

It is better, by agreeing with Truth, to conquer Opinion, than by agreeing with Opinion to conquer Truth.—*Epictetus, A. D.* 90.

The *New Thought* is swift to print personal letters from this section without first ascertaining the *animus* that prompted the writers. Is that just, Bro. Moses?

A bushel of corn distilled will make four gallons of whiskey. The whiskey, made ripe and old by the the new Jay-eye-see rapid process, sells for $4 per gallon, making $16 for four gallons. Of this $16 the farmer gets twenty-five cents, the government gets $3,60; the railroad gets $2; the manufacturer gets $4; the vender gets $6,25; the user gets the devil; while the producer and tax-payer foot the bill.—*The Sedgwick* (*Kan.*) *Pantagraph.*

When a Spiritualist poses as a *Mikado* he gets summarily left, as he should.

Oh! what were life, if fading life were all?
Tears blind thy mourning eyes, or thou wouldst see
Thy treasures wait thee in the smiling skies,
And Death, thy friend, will give them all to thee!

The Scollay Square nuisances, on Saturday nights especially, should be abated by the authorities. It is a perfect bedlam there all night long—so much so that respectable people in the vicinity cannot sleep. We allude to the *Jehus* who have an *all-night* heroic stand on the Square, principally for the accommodation of drunken carousers. Besides, after midnight, frequently, several of the surface railroad employés are at work repairing the track—and are about as loud-mouthed as the Jehus.

EPITAPHS.

He scraped away the mossy spread,
And scratched amid the lichen green,
Until he read: "Kate Kelly, dead,
Age twenty-seven; kerosene."

He sauntered on a rod or two,
And there he found another one:
"Moses Melchizidek McGlue
Here lies below. Blew in his gun."

He turned the corner with a moan,
By thirst for knowledge goaded,
And found upon another stone:
"Did n't know 't was loaded!"
—*San Francisco Post.*

The question whether a marriage in Africa between an Englishman and a woman of an African tribe was valid has just been legally settled. The woman was of the Baralong tribe, which allows more than one wife, and the native ceremonies were used. The court decides that the marriage was not valid, on the ground that it was not formed in accordance with the universal law of Christendom, namely, that marriage should be "the voluntary union for life of one man and one woman, to the exclusion of all others."

Pomologists take on grand airs at the feat of developing a sour crab into a sweet, juicy apple. But what is this in comparison with developing a crab of a woman or of a man into something rich, succulent and appetizing? And yet how many a devoted husband has done it, how many a devoted wife. It is cheap work in comparison, going to a divorce-court for leave to try to find another "ready-made angel."—*Boston Herald.*

JOSEF HOFMANN.—It is enough to upset a sensitive child's nervous system to find himself overhauled and discussed by a dozen strange doctors. Any imaginative child would be made ill by that, if he was not so in the beginning, says the *Boston Record*. Yes, indeed! But when it becomes known that the youngster is a spirit-medium, as is the fact, it is doubly damaging that he should be treated as he is at present. His immediate spirit friends can take full care of the health of their instrument if he is dealt with understandingly by mortals. At any rate, his father should keep him away from the doctors(?), that's certain.

JACKSON, MISS., *Feb. 25th*, 1888.—The House to-day adopted a joint resolution as follows: "In the name of the people of Mississippi, we contemplate the contest for home rule for Ireland with that commendation and sympathy which go out from the hearts of a free people to those who are struggling for that liberty which is an everlasting human right coeval with civilized society."

It is said that cheese contains more nutrition than beef.

The settled mind is free from fortune's power;
They need not fear who look not up aloft;
But they that climb are careful every hour,
For, when they fall, they light not very soft.
—*Thomas Churchyard.*

The building for the Ramona Indian Girls' School, at Santa Fé, N. M., commemorating Helen Hunt Jackson, will cost thirty thousand dollars, being arranged to accommodate one hundred and fifty pupils.

At a late meeting of the Woman's Industrial League, 1239 Washington street, Boston, that organization passed a resolution commending United States Senator Blair for his services on behalf of workingwomen, and congratulated him on his success in accomplishing the passage of the Blair educational bill in the Senate.

He who has a thousand friends has not a friend to spare,
And he who has one enemy shall meet him everywhere.
—*Ali Ben Abu Taleb.*

D. R. Locke ("Petroleum V. Nasby,") proprietor of the *Toledo Blade*, died in Toledo, O., Wednesday, Feb. 16th, aged fifty-five.

☞ J. J. Morse has sent us his new book, fresh from the press of the *Carrier Dove* Publishing House, called "Practical Occultism," with a preface by Wm. Emmette Coleman. It is a course of lectures, and from a hasty perusal we pronounce it deep, rational, scientific, philosophical, logical and spiritual. It is printed on fine linen paper and nicely bound, 159 pages. Orders through this office at $1,00 per copy, postage five cents, will be promptly forwarded to the publisher. It is the cap-sheaf of Mr. Morse's labors, and worth many times its cost to all.—*The Eastern Star, Bangor, Me.*

A Pulpit Wonder.

Pascal Porter is only Eleven Years Old, but a Phenomenal Preacher.

(Williamstown, Ky., Dispatch to Cincinnati Enquirer.)

Great and unflagging interest has been manifested nightly for the past week in the eloquent and wonderful ministrations of the boy preacher, Rev. Pascal Porter, who lives near Madison, Ind., and is only eleven years old. Ministers in the prime of their ministry, ministers grown gray in the service of their Master, hung with rapture upon the words that fell with burning eloquence from his youthful lips.

Never in the history of this place have such crowds assembled to hear the preaching of one person. People of every creed and denomination, and without a creed, and men who had not entered a church for fifteen years attended nightly and were thrilled with interest and filled with wonder. He is a handsome boy, with a bright brown eye and a well-shaped head. Out of the pulpit there is nothing in his manner or speech to indicate his wonderful gift, but in the pulpit he is a veritable giant. He possesses a most wonderful memory and great gift of language, and his sermons were logical, doctrinal and deep, and on each night he spoke on an entirely different subject. While all here proclaim that his preaching is wonderful and interesting, the community are about equally divided as to whether his sermons are original or whether he has committed to memory the sermons of another; but all admit, whether they are original or not, that the boy preacher is a wonder and a prodigy.

He is never at a loss for the right word in the right place, and so thoroughly does he seem to understand and appreciate his subject that if he were not a boy the originality of his discourses would never be questioned. The interest in them is not by any means confined to the fact that they are delivered by a boy. If they were delivered by a minister of mature years and with the same degree of eloquence all would be no less deeply interested.

He was born near Madison, Ind., Nov. 6th, 1876, and is the youngest of a family of seven children—three boys and four girls. As soon as he was old enough to talk he manifested a desire to preach the gospel and make the world better, but was not permitted to enter the ministry until he was nine years of age. His education is limited, only having advanced as far as the fourth grade in the public schools. [He is undoubtedly a spiritual medium—nothing more, nothing less.—ED. B. OF L.]

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*
J. F. JEANERET, *Secretary,*
44 *Maiden Lane, New York.*

The Alliance held its regular meeting at 219 West 46th street, on Wednesday evening, Feb. 22d. The attendance was very full, the large double parlors being taxed to the utmost capacity to accommodate those present.

The report of the Committee upon the best method for scientifically investigating the phenomena was referred to the Committee of the Whole, for the purpose of considering and acting upon it in detail. The subject was discussed by a number of the members, each presenting their views upon some point, until the time for adjournment arrived, when the committee arose, reported progress, and asked for further time for consideration.

The next meeting will be held at same place, at eight P. M., Wednesday, March 7th.

JOHN FRANKLIN CLARK, *Cor. Sec'y.*

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Helen Stuart Richings entertained the inmates of the Dixmont, Pa., Insane Asylum on the evening of the 10th ult. On the 23d ult. she gave a benefit entertainment to the Pittsburgh, Pa., Society of Spiritualists; on the 29th lectured in the Opera House at Irwin Station, Pa.; March 4th she speaks in Cleveland, O., for the benefit of the Children's Lyceum; spends the remainder of March visiting friends in Detroit, Mich., where her address will be 281 Warren Avenue. She speaks at the Cincinnati, O., Anniversary, to be held from April 1st to 5th, and in Norwich, Conn., April 22d and 29th; is not engaged for the month of May; also wishes it understood that Northern societies desiring her services next season must arrange for the Fall and Spring months, as she will pass the mid-winter with her husband in Florida—and respectfully calls the attention of Floridian societies to this fact, as she will accept engagements in that State.

During February Miss M. T. Shelhamer lectured and answered questions at Attleboro', Fitchburg and Revere. During March she will speak in Attleboro', Haverhill, Lowell and other places. Societies wishing to secure the services of Miss S. for platform work the latter part of the season may address her in care of this office.

Warren Chase lectures in Albany, N. Y., March 2d; in New York City, at People's Meeting, March 4th; in Geneva, O., March 11th; in Clyde, O., March 18th; March 25th he will be in Ann Arbor, Mich., with his three grandchildren, who are at school near there. He lectures in Evansville, Ind., the five Sundays of April; and during May and June his address will be Cobden, Ill. Letters will reach him at 402 Adams street, Toledo, O., till March 24th; April, Evansville, Ind.

Mrs. A. H. Colby-Luther speaks the Sundays of March for the Spiritual Temple Society holding meetings in Berkeley Hall, Boston. Her address for the time will be 666 Dudley street, care Mrs. George Smith. She speaks in Providence, R. I., the first two Sundays of April—address, 18 East Avenue; in Brockton, Mass., the third Sunday, and will engage the remaining Sundays of the month should an opportunity present itself.

Carrie Van Duzee, who has of late been speaking in Syracuse and Watertown, N. Y., is now at her home in Geneva, O., where she can be addressed for engagements.

Mr. F. A. Wiggin, of Salem, Mass., has spoken during the month of February for the Societies at Salem and Rockport, and last Sunday under the auspices of the Ladies' Aid Society of Brockton. He would like engagements for March and April. Terms moderate.

Frank T. Ripley's time for summer, fall and winter months is, we are informed, filling up, and but a few dates remain. Societies desiring his services can address, for three weeks only, at 323 West 34th street, New York; after that in care of this office.

Geo. A. Fuller, M. D., of Dover, Mass., has just completed a most successful engagement of two Sundays at Norwich, Conn., and will lecture as follows: Brockton, Mass., March 4th; Manchester, N. H., the 11th and 25th; Clinton, Mass., the 18th; Portland, Me., April 1st and 8th. Would like engagements for the remainder of April and all of May in the vicinity of Rutland, Vt. Address for the present, Dover, Mass.

Dr. F. H. Roscoe, of Providence, R. I., can be engaged to conduct Anniversary exercises for the 30th or 31st of March. He is young and talented, and considered one of the most brilliant expounders of the Spiritual Philosophy now before the public.

J. W. Fletcher lectured in Springfield on Sunday, to an audience that crowded Grand Army Hall. He will speak there next Sunday, which closes his present engagement.

Mrs. Jennie K. D. Conant, of Boston, occupied the platform of the First Spiritualists' Society at Attleboro, Mass., Feb. 19th. She announces that she has closed her Boston office for the season; will be in Rockland, Me., during March; will occupy the platform of the Fitchburg Spiritualist Society, Sunday, April 8th; would like to make engagements for April and May. Address Rockland, Me.

W. F. Peck speaks March 4th at Willimantic, Conn.; at Lynn, Mass., March 11th and 18th; at Brockton, March 25th, 28th and April 1st; at Haverhill, April 8th, 15th and 22d; at Fitchburg, April 29th; at Worcester, May 6th, 20th and 27th. His only open dates are May 13th and the Sundays of June. Societies desiring his services must apply soon. Address 566 Columbus Avenue, Boston.

Mrs. H. S. Lake speaks at Newburyport, Mass., next Sunday, March 4th; at Amesbury, Mass., March 11th; at 1031 Washington street, Boston, March 18th; the Sundays of April at Philadelphia, Pa.; the Sundays of June at Albany, N. Y. Address, 566 Columbus Avenue, Boston, Mass.

Dr. Dean Clarke has returned to Boston and awaits calls for his services from any source where they are needed. He desires at once an engagement for Anniversary, for which he has a special preparation. He has recently won very high appreciation in New York, as may be seen from the reports of the First Society meetings. Keep him employed.

P. C. Mills has been lecturing in several counties in Kansas since last September. He has now gone to Arkansas, to make it his home. He will fill engagements to speak anywhere in that State, Tennessee and Kansas, or at the camp-meetings of the South and West. Address him at Fairmount, Prairie County, Ark.

Miss Jennie B. Hagan (as announced in connection with other matters concerning her work on our third page) will be in Cincinnati, O., during March.

Prof. J. M. Allen has closed his labors further West for the present, and returned to St. Louis, where he will lecture during March. Address 1217 Washington Avenue, St. Louis, Mo., till April. Will make further engagements for months beyond, and for the summer camp-meetings East and West.

J. Frank Baxter has just completed a successful work in Worcester. The evenings anticipated in Gardner this week are necessarily postponed. He will lecture the next two Sundays, March 4th and 11th, in New York City, under the auspices of the First Society of Spiritualists. The last two Sundays he will lecture in Norwich, Conn.

Mrs. Lunt Parker was to speak before the K. of L. Society on Wednesday evening, Feb. 29th; and for the Spiritualists Thursday evening, March 1st, at Grand Ledge, Eaton County, Mich. She would like to make engagements to speak week evenings. Address her, P. O. Box 343, Lansing, Mich.

The Fortieth Anniversary of Modern Spiritualism

Will be celebrated at Cincinnati, O., beginning on Easter Sunday, April 1st, 1888, and ending Thursday evening, April 5th.

The opening services on Easter day and evening, and the services of the day and evening following, will be held at Grand Army Hall, No. 115 West 6th street, and the services on Tuesday, Wednesday and Thursday will occur at Greenwood Hall, 6th and Vine streets.

Some of the best speakers and mediums now in the public work of Spiritualism have been secured for this occasion, and other engagements will be made, sufficient to insure an array of talent rarely enjoyed by Spiritualists anywhere.

In addition to the Anniversary Exercises, it is decided to make this occasion memorable by the formation of THE OHIO VALLEY ASSOCIATION OF SPIRITUALISTS, the object of which will be the systematization of Spiritualistic work in Ohio, Indiana and Kentucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the intention to make this organization the nucleus for thorough and widely-extended labor in the vineyard of humanity. Societies and neighborhoods are respectfully urged to send good delegates to unite in this prime movement for a better defined advancement, and to actively assist in its successful inauguration.

Now is the time for earnest work!

Ample hotel accommodations will be provided at reduced rates; and good boarding houses will entertain visitors at reasonable charges.

Information upon all points involved in this demonstration may be obtained by addressing any member of the undersigned Committee, in care of *The Better Way.*

Fraternally,
E. O. HARE, *President,*
C. C. STOWELL, *Secretary,* } *Committee on Invitation.*
MRS. I. S. MCCRACKEN,
M. G. YOUMANS,
L. BARNEY,

Grand Union Celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism.

March 31st, Tremont Temple:
April 1st, Paine Memorial Hall.

Under the auspices of First Spiritualist Ladies' Aid Society and Children's Lyceum No. 1, of Boston, morning, afternoon and evening, each day.

Speakers: Mrs. Sarah A. Byrnes, Mr. J. Frank Baxter, Mr. A. A. Wheelock, and others to be announced.
Test Mediums: Joseph D. Stiles, Edgar W. Emerson, J. Frank Baxter.
Elocutionist: Miss Lucette Webster.
Music: Apollo Male Quartette.

Saturday morning, March 31st, Grand Entertainment by Lyceum Children, under direction of Miss Lucette Webster. F. B. WOODBURY, *Sec'y Com.*

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

W. F. P., WILLIMANTIC, CT.—THE BANNER forms went to press on *Monday* of last week instead of Tuesday, on account of the holiday (Feb. 22d). We inserted (as usual in all such cases) a DOUBLE-LEADED notice in the paper of the week previous that such would be the case. Your matter came to hand, however, as usual, on Tuesday, after the paper had gone to press. Sorry, brother, but there was no helping the matter.—Friends in some eight or ten other localities in various parts of the country are informed that the same explanation will suffice in their cases as to what became of *their* notices.

"The Old Vegetable Pulmonary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

RATES OF ADVERTISING.

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

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**
Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms $3, and 10c. postage. 4w* F25

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ja7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf F11

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

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IF you wish to know the complete condition of your life, what it will be, your *lucky years, months and days*, and also when to *commence business to make it a success*, and your lucky and unlucky days for traveling, and how to *avoid danger*, give the year of birth, month and date, on the receipt of $1,00 and three 2-ct. stamps. MRS. DR. R. S. SHERMAN, 411 Milwaukee Avenue, Chicago, Ill.
P. S.—Send money in well sealed letter or postal order. Mh3

CHAS. W. SULLIVAN

IS prepared to furnish entertainment, consisting of *Readings, Impersonations, Songs, etc.* Special attention given to supplying Costumes for old folks' concerts, and assisting in same. Letter address for terms and engagements, care BANNER OF LIGHT, Boston. Mh3

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78 Montgomery street, Boston, Mass.
Mh3

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MISS BOICE, Electric and Magnetic Physician, Hotel Ideal, Suite 2, Waterford street, Boston. Mh3 2w*

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Clairvoyant
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Trance Medium,
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SEND the year, month, date of birth, and color of hair, and the leading symptom of disease. You will receive a complete diagnosis through spirit power on receipt of three 2-ct. stamps. Address MRS. DR. R. S. SHERMAN, 411 Milwaukee Avenue, Chicago, Ill. Mh3

MRS. LUNT PARKER,

NATURAL HEALER. Send stamp and lock of hair, sex and age, I will give a Clairvoyant Diagnosis and answer Six Questions for $1,00. Medium Powers described and Counsel for Development. P. O. Box 343, Lansing, Michigan. 1w* Mh3

CHILD MEDIUM,

LITTLE LULU, 13 years of age, will answer by mail six questions. Enclose stamp and one dollar. 316 West 35th street, New York City. 1w* Mh3

SEALED LETTERS.

ELEANOR MARTIN now makes *specialty* of business, $5,00. *Full* Spiritual Message, $2,00. 73 Lane Avenue, Columbus, Ohio. 8w* Mh3

MRS. C. H. LOOMIS-HALL, Test and Healing Medium. Answers six questions on business by mail, 50 cents; brief diagnosis from lock of hair and sex, 25 cents. 128 West Brookline street, Suite 2, Boston. Mh3 1w*

JUST ISSUED.
A REVIEW
OF THE
Seybert Commissioners' Report
OR,
WHAT I SAW AT CASSADAGA LAKE.
BY
A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read: it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerileness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisite touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day.

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☞ These Lessons have never before been published.

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WITH A PREFACE BY WILLIAM EMMETTE COLEMAN.

TABLE OF CONTENTS.

PROLEGOMENA.
I.—The Trance as the Doorway to the Occult. Its Magnetic, Natural and Spiritual Forms of Induction.
II.—Mediumship: Its Physical, Mental and Spiritual Conditions.
III.—Mediumship (continued): Its Foundation, Development, Dangers and Advantages.
IV.—Magic, Sorcery and Witchcraft.
V.—The Natural, Spiritual and Celestial Planes of the Second State.
VI.—The Soul-World: Its Hells, Heavens and Evolutions.
VII.—Life, Development and Death in Spirit-Land.
APPENDIX.—Answers to Questions.

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Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides *such questions as may be introduced for consideration.*

On *Friday afternoon* MRS. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Jan. 3d, 1888.

Spirit Invocation.

Oh! Holy Spirit, oh! Sacred Presence, whose divine flame of life and being kindleth every heart and every existence throughout creation; oh! most Supreme Intelligence, thou who art the centre and the source of all truth, all light, we approach thee with love in our hearts; we uplift our souls to thee, bearing our aspiration, trusting that it will be acceptable in thy sight. As the odor of the flowers springs forth, making the atmosphere rich and beautiful with the sweet incense, so would the perfume of the human heart ascend to thee, oh! our Father God. May it enrich the atmosphere of each life; may it sweeten the presence of every one; may it indeed be grateful unto thee and thy angel hosts.

We would, oh! our Father, receive from the fountain of divine truth such drops as will indeed refresh our spirits and make our minds more receptive to thy wisdom and words of love. We would, at this time, come into holy and sweet communion with the angels of the higher life. May we receive from them such stimulation as will inspire our lives to new effort and new unfoldment; may they be privileged to bestow upon us such influences as will create peace and harmony in our hearts; and may we all, our Father, be privileged in turn to receive these blessings, and to know within ourselves that there is a better and a brighter condition of being, where the loved ones who have left the earthly form reside, and from whence they may come and minister to our lives.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By A. Anrys.] When a spirit goes through the change called "death," does it suffer much, if any, and does it remain conscious all the while?

ANS.—There is a difference of sensation, and degrees of consciousness, at the moment when the spirit loosens its hold upon the physical body, with different people. One person may be entirely oblivious to external things, so much so as to take no cognizance of what is being done around him in his material environments. In such a condition you are pleased to pronounce the individual unconscious, and yet the spirit may be alive and on the alert to catch whatever is passing around it in the spiritual atmosphere. Such a person suffers little at the moment of dissolution, and through all that period of time in which the stage of unconsciousness remains, because the spirit has gained the ascendency over matter. It does not trouble itself with material things; it is oblivious to any attack of pain throughout the system, and does not even consciously realize when the final struggle takes place; there is a sudden or gradual loosening of the physical hold upon the spirit, as the case may be, and presently the spiritual man emerges from the temple of clay, parts with it quietly and without effort, even though there may seem to be a muscular contortion of the physical form.

Another spirit does not part with his physical form in like manner; he may be partially conscious, realizing within the sensorium of his brain what is taking place around him, and yet not be able to make known to his friends his conscious condition. Perhaps there is still nervous pain and exhaustion throughout the physical form, and the spirit senses this to an extent; therefore he is somewhat discomfited, does not feel so thoroughly at ease as did the first spirit alluded to; yet the pain may not be so intense as it seems to the beholders, although there are muscular contractions and spasmodic movements of the various parts of the body because of the effort made by the spirit to free itself from the physical form, and not the result of any especial pain. It would take a longer time than we have at our command to enumerate all the various conditions and sensations of a multitude of spirits in freeing themselves from the mortal form; each one has that experience peculiar to his own being and surrounding conditions. Many are conscious of the change at the moment when it takes place; they know they are stepping from one condition to another, as a person passes from a room into one more brilliantly lighted; others, again, do not realize the condition at first—do not even know they are parting with the mortal tenement—and for a time remain in a semi-magnetic slumber, from which they gradually awaken, at which time they come to a realization of their conditions and of their change of state.

When the spirit entirely severs itself from the body there is not usually much of pain or uneasiness experienced by the man himself; there is not usually at the last moment even a sensation of fear or trembling. Every spirit, no matter how liberal he may be in his ideas, how sure he may feel concerning the state he is about to enter, or how well satisfied with the change coming to him, must at some moment feel a shrinking from the step which is about to take place. This may not be because of any special fear or dread, but it is a natural condition, innate in the physical body, a shrinking of the vital forces of life, which creates uneasiness throughout the entire being. Those who are uncertain concerning the future, who fear that which is to come to them, have, in addition to the natural or physical shrinking, their own weight of fears and dread; but at the last moment, when the vital forces have run low and the body is about to yield up the spirit within, with all its powers, activities and forces, all the shrinking has ceased, the dread has disappeared, and usually, unless death comes by some accident, suddenly and without warning, creating pain and agony throughout the physical system for a few moments, the last change brings but little pain, little suffering of any kind.

Q.—When a person's body is blown to fragments does the spirit suffer much in consequence of the accident?

A.—In such a calamity the spirit usually feels very much startled, as you would feel were you to receive a very powerful shock from a galvanic battery; the dismemberment of the body, the disruption which comes to the entire physical form, tearing it apart and creating disturbance throughout all its elements, reacts, for a moment or two, upon the spirit, and it takes a few moments for the spirit to collect to itself all those magnetic emanations and elements which it requires for the full completion of its spiritual body; and until these are gathered to itself the spirit may feel disturbed and perhaps unhappy; but it is more as though one had received a powerful electric shock, than any other sensation, which comes to a spirit at such a time as mentioned in the question. It has to do with the spirit whether the disturbance and uneasiness remain long with it or not. If, after receiving those elements and emanations which it requires, the spirit continues to be dissatisfied, is unhappy because of the shock or change, then it will continue uneasy, and will not be in a comfortable condition, and it may be a long time before it adjusts itself to its new surroundings and grows into harmony with the new life it has entered upon. But a spirit who comes to look upon this change as for the best, or at least as one with which it must be satisfied and reconciled, speedily rises above its discomfort, and may feel as happy as any spirit who has passed out from the body under other circumstances.

Q.—Will you give a description of the sensations a spirit experiences in making the change called death?

A.—It would be impossible to give a description of the sensations experienced by spirits in passing from the body, because, as we have said in replying to the previous questions, the sensations of different individuals are as varied as are the different people in human life. One experiences a sensation of quiet passivity in withdrawing from the body in a harmonious, peaceful state of mind, and feels as though it was slowly drifting away upon a calm and quiet sea; there is no pain, no disturbance, no anxiety in its mind; the spirit has overcome the limitations of matter, and is now just floating quietly away to its new life and its new associations.

Another spirit, more positive and active, and perhaps anxious to retain its hold on physical life, feels as though tossed about here and there, because the condition of the man himself is turbulent within, and not quiet and drifting or floating away. The spirit is tossed, bandied about, and feels as though it was pulled on the material side by the physical conditions of life, and again drawn by the spiritual conditions of another existence, and is tossed here and there, feeling disturbed and inharmonious. The reason for this experience lays within: the spirit is unreconciled to the change, and desires to cling to material things, and the physical forces of the body will not supply the needed strength and activity, so it is bandied about between the two conditions, until its hold upon the body is broken, and it feels apart, at least to an extent, from material life. Between these two states of experience souls find many conditions and varied experiences; but at the last moment, when the final hold is broken, the spirit becomes passive and enters into the eternal state—if not reconciled at least—in a quiet, subdued condition.

Q.—[By C. A. Whitaker.] It is very difficult for me to see how a man can retain his consciousness after the disorganization of the material body. As our spirit-friends have passed from the natural to the spiritual, will they please explain the philosophy of this change?

A.—We must always remember that the mortal form serves only as a vehicle for the innate indwelling spirit, and that when this vehicle has served its uses, and supplied the spirit with all the material that it possibly can for its expression, then disorganization sets in, the vehicle has become useless, and can no longer be handled by the thinking, immortal principle of the man, or the soul itself; but if we endow the mortal form with all the attributes of a reasoning, conscious, active man, ignoring any other principle or agency, then we become a materialist, and we cannot possibly understand how consciousness and activity exist independent of the material form. We have first to concede that man is a spirit, and not only a spirit, but also a soul, a life-principle of intelligence and activity, which actuates the spirit, and which, in turn, operates upon the material machine. Conceding this—and we think there is very good evidence of this in the universe, even apart from the claims, the teachings and indubitable demonstrations of Spiritualism, when fully understood—then we shall come to realize that being deprived of the physical body the spirit is not of necessity extinguished, has not lost its consciousness, memory, activity and vital energy; all these may remain with the spirit, and under proper conditions be expressed in even greater ways and with grander power than they were through the limited physical body.

We look abroad in the universe, and behold wonderful manifestations of activity on every hand; above our heads the rolling spheres maintain their march, remaining ever true to their orbits, and forever pursuing their way with ceaseless regularity. Beneath our feet we behold the grains of sand maintaining their position, doing their work, and forever building up around us huge monuments of stone, which speak of the wonderful energy and vitality stamped throughout the universe. The very ocean waves beat in rhythmic regularity from shore to shore, maintaining their place and doing their work with wonderful precision and skill. We gaze upon the physical universe, and realize how the world of nature is performing its work from season to season, and we must, if we reason upon these things closely and analytically, come to believe that there is intelligence displayed throughout all creation, that there are evidences of design, of skill, and universal order, all of which belong to mind; and if mind is extant throughout this physical universe, and if we can see it displayed independent of the organic structure of a human body, then we must believe that intelligence, consciousness, activity and vital energy are in existence, and can express themselves apart from the human form.

Believing this on general grounds, it may not be so difficult for us to take up the supposition which we come to apply to humanity; and so we come back to the first principle of the question, and affirm that mind does exist, with all its attributes and faculties, independent of these organic and material forms. If this be a truth, why is it not possible that the spirit of the individual man may exist, exercising its mind, expressing its thought and activity, even though the physical body has become useless to him and he has been obliged to part with it? But we maintain that while the physical bodies are doing their work, serving as vehicles of expression for the mind, they are, in connection with the mental parts of their natures, building up spiritual bodies that may, under certain circumstances, be as tangible, real and substantial as are their outside forms, and may serve the purposes of consciousness, of mental activity, of the operations of memory as well and perhaps better than do the physical bodies.

There are many subtle forces and gases in the atmosphere, and under the ministrations or revealments of science what wonderful results they may achieve for man when properly applied in external life. These forces and gases may become so resolved in the atmosphere that you cannot handle nor weigh them, yet they exist, because science affirms and demonstrates that they may be gathered and utilized again for practical purposes. You cannot handle, weigh or perceive these elements, yet you are not altogether unfamiliar with them. You may not be able to handle or weigh the spirit of man, yet in demonstration it may be proved that such spiritual existence maintains throughout the universe, and one is as practicable of demonstration as the other.

We believe the time is not far distant when science will take up this question, study it, and investigate the occult laws of being, seeking to know something of the nature of man independent of his material body, and come to analyze more closely the operations of his mind, and seek to discover just how this may work outside the organic brain structure.

We believe when that day arrives much of truth will be revealed, much of the philosophy of the spiritual existence of man; how continuity of memory, of vital energy, of consciousness remains and may be forever revealed to the thinking mind that studies closely the relationship of man to the universe.

He who can find evidences of design, intelligence and order in the outside world need only within himself question, "What of these evidences, and what of these operations within?" He may gaze upon the physical body that is laid low, and remember that *there* is certainly not the friend who has spoken to him, loved him, in times past; and he may ask, "Where is the *consciousness, the memory, the vital activity* of that friend?" And he may believe, as he reasons upon the problem, that those forces still remain in existence, for in nature nothing is lost; forms may be resolved back into their natural elements, but the power remains and may be utilized again in other forms and manifestations. If this be so, mental powers and forces, consciousness and memory must also remain intact and insoluble; and if this be so they must be provided with forms for their manifestation and individualized expression.

Q.—[By the same.] Between the sunset of the natural life and the sunrise of the spiritual, is there a period of unconsciousness corresponding to night in the natural world?

A.—With some people, yes; with others, no. Between the sunrise and the sunset there may be, for a spirit, a period of partial or perhaps complete unconsciousness, during which time the spirit is gathering new power, magnetic strength and vital energy for continued existence. Perhaps man has become exhausted through his struggles with material life and physical suffering, and he may have parted with much of his magnetism, and may be in need of restoration; perhaps his nervous forces have been heavily taxed, and he has passed through a period of much suffering, pain and anxiety. If this be so, he will be in need of magnetic recuperation, and pass into a state of slumber or partial unconsciousness, through which he may gather the forces which he most requires; and then the condition will gradually and pleasantly pass away, and the man will arise with new energy, new individual life and vitality, and feel refreshed in every portion of his being.

Another person may pass away from earth and realize that there has been no sunset, and may see only a deepening or gathering of the lights around him, and as he steps from the mortal form, behold a burst of sunlight, and realize that he has only just passed from a darkened road, into a clear and open field that is flooded with sunshine and warmth.

This spirit has not been in need of such recuperation as the first, and he feels his vital energies all alive and active, and an exhilaration takes place throughout his entire being, and he realizes that he is being endowed with new life and power. As he breathes in the atmosphere around him, takes the warmth and sunlight into his life, it is as though an invigorating cordial is coursing through his frame, and he realizes that he has been strengthened immeasurably through the step he has taken. As human life and its experiences are varied, according to habit, constitution, tendency, and surroundings, so the experiences and discipline of the spiritual world as they open upon an ascending soul may be equally varied, and no one individual case represents another in every particular.

Q.—[By Joseph White, Chagrin Falls, O.] What will take the sulphur out of (burning) carbon oil? The oil, you know, has a strong affinity for the sulphur.

A.—So far as we have learned anything upon this question, we should be unwilling to give any definite answer, because we know of nothing that will entirely free the oil from the sulphur; and yet undoubtedly there exists in the universe an agency which will perform this especial work, because we believe that the universe contains within itself all things necessary for the combination and recombination, or disintegration, of all things and substances. Although there is an affinity between the carbon oil and sulphur, it seems to us that there must of necessity also be an element or agent which will dissever these two and separate them. What that is, we confess we do not know, and therefore our answer can be of no service to the friend who submits the question to us.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Feb. 10th, 1888—Continued from last issue.

Samuel Oliver.

I suppose if others can speak, I can. [Aside he said to a spirit], Wait, wait, dear. [Then he said]: I have a child here with me. I suppose I can speak for the child, because it don't just understand writing letters. I have many friends yet left on earth; and I would say that I come from Rouse's Point, N. Y. When I was in the earth-life, if I do say it, they thought Uncle Sam knew a little something, and as long as I've got in, I'm going to talk for myself. I always thought if I had anything to say it was worth a great deal more if I said it myself.

I'd like what I say to reach my daughter Mary, my son Frank, and the rest of the children. I'd like them to know that it aint all moonshine, as Frank has said. I think when he comes to understand a little further, he will find that as long as he stays in the mortal he can still be learning something more.

[He then turned to a spirit and said]: Ollie, wait a minute, dear; grandpa will talk for you.

I have promised myself I would send a letter as quick as I could to LaForrest. Ollie is a beautiful spirit, an angel spirit. Gran'ma is with him, also Arey.

I am happy and satisfied with the home I have got. I did n't know that it would ever be possible for a spirit to come and say anything after he was laid away; and I did n't believe in "the sleep of the dead," by any means. I thought likely that spirits could come around us from the higher life, but I did n't understand they could control another, and speak through them.

I hope if you send this letter right along that they 'll get it, so as to know it is from Samuel Oliver.

Ollie, the darling child that has just, as you might say, been transplanted into heaven, is beside me; he is my grandchild.

Caroline Hill.

I come from Lynn, Mass. I would like to say to Sarah, and also to Mary and Hannah, who can't get out of the way of thinking "it is all humbug that spirits can return and communicate with mortals," that many times while in the earth-life I felt as if spirits came so near *they really touched me, but I had to lock it up* in my own bosom, for fear of being scorned and laughed at.

Parsons has said to me, "Well, Caroline, we find now that it would have been better if we had spoken the feelings that came to us, yet we did n't see it in that light. Since we have left the mortal we see more clearly, for then it was looking through a glass, darkly."

Sarah used sometimes to worry for fear I might be lost, because I was a Universalist; but I find I've got just as good a home as she has. It is the life you are living that is building your homes every day. I see I have some friends not far away from here. I have some in Lynn, some in Boston, and also in Lowell. My name is Caroline Hill.

Hannah Markham.

You can set me down as from Easthampton, Conn. I have some friends there yet, but I suppose they won't be thinking of hearing from me. I've seen them look over the paper a good many times, and say, "This one and that one comes, and why don't she? Is she so far away that she don't come to earth, or don't she know how?" In one point it has been because I did n't know how to get control of the instrument; then again I was a little too slow, and before I could get here somebody else got in before me, and I had to stay back awhile longer.

I have thought a good many times of the children. And poor Julia! how much she suffers through the trouble with her eyes. I 'd like to assure her that she will have good eyes when she comes to our side; and she will feel then that she is repaid for all her sufferings on earth. She has suffered a good deal in mind, and in the physical body. She has often wondered if Grandmother ever came near. She thinks that I got into communication with her at one time, and since then she has felt different, although her pathway has been rather hard. Sometimes she has thought: "When I go to the other side will I there have good eyesight?" Yes, I assure her. Hannah Markham.

Frankie Nichols.

Will you let me say a word? Mother says I 'm dead! But I 'm not dead. I aint seen any dead people since I went away. Grandsire knows better. Mother 's afraid she 'll do something wrong—so she won't speak to me. When I come they say: "No, no, no! Frankie is dead." What sense is there in being dead? I can see them feeling unhappy and saying I am *dead!*

Grandmother says: "Don't trouble, dear boy; your mother will wake up as soon as she feels she can communicate with you, and feel a great deal happier after she does, too." That 's Gran'ma Nichols. Grandsire knows pretty well that I can come back and talk.

I see a good many people when I come back to earth. They think you are far off, because they can't see you. It is only a veil that comes between us, Grandma says; only a shadowy form by your side, saying, "Dear ones, we have not died; we have only crossed the boundary, which you all must do."

I am Frankie Nichols. I went out from Chaddock's Pond. I guess there was going to be a picnic that day, but I don't think they had any.

James Lucas.

I'd like you to say, please, that I am James Lucas, from Thetford, Vt. I can now see that while dwelling in the flesh I had a little power running in this direction, but I did n't fully comprehend it. I used to think I got nervous a good many times; I know it was spiritual forces around me working through me, or trying to. It is the same with other instruments to-day, before the development is what you might really call "brought out." I used to speak of it to Maria, and she 'd say, "Well, I would n't get nervous." She did n't understand any more than I did about it. I used to say that it seemed just as though father was but a little way from me. Then she would say, "Well, perhaps he is near you; but I hope he is in heaven." Where is heaven? Only a step—just beyond the veil that separates the mortal from the immortal.

I have once—yes, twice—come into communication with Annie, and have told her that I could see her as plain as I ever saw her in the mortal. Then she said, "Why can't I see you?" I answered, "You are looking at me with the mortal eye, and I look at you with the spiritual eye; that is all the difference." She thought it was enough, and so it was.

I would like to send greeting to my friends in Thetford, also at South Royalton. One friend, Brother Metcalf, will recognize me when he sees this note from me in the paper, because we were fast friends. I have sometimes felt as if people here forgot us—placing us away as spirits—thinking we don't amount to much; but let me tell you we don't require space as much as you do; but we must have a little space, and we feel as if we were people, fully more so than we did in the mortal.

I 'd like you to add, also, that I am happy. But I find it very different from the early teachings of Orthodoxy, which certainly did n't send everybody to heaven. I find that they knew just as much about it as I did. But what one do n't learn here he must learn on the spirit side.

Cyrus K. Ford.

I suppose soldiers are as welcome as others. I went out, as near as I can reckon your time, in 1863, at Jackson, La., in a skirmish, as they call it. There was a terrific scene at that time, when the bombardment commenced; many, many dear ones mourned that day, and I stayed just long enough to send a message to my wife and five children. I thought then that those dear children would never know a father—the younger ones especially. And, as near as I can reckon up the time, I should say 't was more than twenty-four years ago. I can't just reckon your time, because we are not compelled to in spirit-life; but I know it does seem a long time to them. Some are left, some are scattered, and some have crossed the boundary line of life.

As one comrade and another fell beside me, I said: "Great God! is it possible we are never to look on the old homes again?" And the answer came back: "Yes." And before my breath ceased it seemed as if everything came before me at once. And as at that moment we were doing our duty for the country's sake, so to-day I feel to say that the "boys in blue" and the "boys in grey" have shaken hands together. There is no fighting there now and no ill feeling growing up.

I am much obliged to you for giving me a few moments, and I leave my name—Cyrus K. Ford, of East Boston, Mass.

Nancy Burpee.

My name is Nancy Burpee, and I come from Plainfield, Vt. My friends have often wondered, if such and such a spirit could come and send a little crumb of comfort home, why I could n't. I did n't seem to understand how others could do it, but I see now that I have stood away just a little too far.

I have felt a great many times as though I was entirely forgotten by my earthly friends, but I find, as I come around, that it is not so. People do n't understand how near we come to them. I used to think and question much about the spirit: where was it after it left the body? I could n't believe it went down into the grave; still I felt as if it was so far away it could n't know anything about us here.

I wish to tell all dear friends that I am not so far away but what we can enter the earth-life again and come into communication with mortals, if they provide an instrument for us. I know what will be said by many: "If Nancy was coming back she would come direct to me; it is n't her way to go into a strange place and talk through another."

I do n't bring any secrets that would make trouble. I find I must come where the channel is open. When we look around and see so many anxious for one word of comfort given out from your meetings here, we feel pressed to do it, and we gain some happiness in just making ourselves known.

George is with me and Aleck. I have felt a good many times as I came, that I should perhaps get in somebody's way if I tried to make the attempt. If I have, you must pardon me. I do n't mean to intrude. I never felt, while I was in the mortal, as if I would intrude on any one's rights.

John Frame.

I hardly know just how I got here, but I am here, and Joseph Wood is not far away from me. We have talked the matter over a great deal, and he says: If one can come and give his name, another may do the same. If we never make the attempt, we shan't be able to let mortals know we are living.

I would like to say to my friends that I was cognizant of all the transactions after I passed out. I even attended the funeral. I do n't like the word *funeral.* They were a pretty good while getting started. I had n't been asleep, as we reckon it, but a few hours—it might have been longer, because we do n't know just how to talk of time—before I knew all about it, and could see every one of them. I know they had n't carried the body off, anyway. I understood all the proceedings, all that was being done, but I had n't the power to make them hear me. I kept speaking, but they did n't take any notice of me. I suppose they did n't know I was there! I saw one and another of Mr. Wood's people coming, and they came from across the street, and I kept talking louder and louder, but they did n't pay any attention. I am John Frame, of Hyde Park, Mass.

William Ashworth.

I'd like to speak a word or two. I lived in Bradford, Eng., but I feel as if I would be as welcome here as if I had lived on this side of the water. When that gentleman stopped talking, I stepped in as quick as ever I could.

I have friends in Lowell. I can see them all the time, and I know they 'd like to hear from me. They do n't know where to place me. I have tried two or three different times before to control, but could n't seem to get hold of the medium. My name is William Ashworth.

Maria Whittaker.

I've often heard it said, "Why don't our friends come? We read your papers, but we never see William's name." And often in the same breath they say: "Nor mother's neither. Why do they not come and make themselves known, as well as others?"

I 'd like you to locate me in what I call the town of Montpelier, Vt. My name is Maria Whittaker. I feel the chills come over me, and I want to get strength enough to speak. I passed away with a good deal of trouble on me; during the last few days I was hardly able to speak to any one; therefore I now partake a little of the old feelings that came to me while I now try to say a few words.

I would like to have them know that John is with me, also Hannah and mother. We are all happy together; but we feel, as we come to earth, that they place us too far away. A silver mist that comes between the spirit and the mortal is all that separates you from us; and when we are so near I often hear them say: "What is it I hear? it sounds many times up in my room. I hear clicking sounds on the chair. I do n't understand what it means." They little know it is the touch of a spirit-hand which brings the vibrations—only little sounds—but every sound means something, as much as the click of the telegraph wire. I do n't think I can talk now, I feel so much of the old sensation which I felt in passing out.

Henry Wilson.

You may place me in South Natick, Mass. I have a kind word for those that are left. I went out rather suddenly. My name is Henry Wilson. I have never controlled a medium before. I did once try to get into communication with Hiram, but I made a poor piece of work of it, therefore it rather discouraged me. I have often been in South Framingham, and felt, as I came into the stores, they must know that Henry was there by the feeling that would creep over some of the old town's-people. But spirits often get disappointed, thinking that mortals understand them, because we hear sounds and think you mortals do. The greatest disappointments that we spirits meet are when we come to earth and find your doors closed and locked against us.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 17.—Hannah Bentley; Jeremiah Crowley; Ella Colamore; Ira Woodman; Zebedee Jackson; Handel Blake; Harvey Merrill; Joseph B. Hall; Carrie Niles; George Thompson; Alexander Bailey; Harry Powers; Eliza Hartshorn; Isaac Roup; Henry Tudor; Ella Clark; Charles Heywood.

Verifications of Spirit-Messages.

GRACE AND MYRA MC'F.

You will perhaps remember a communication I received through the Banner Public Circle from a spirit calling herself GRACE; the message was printed Dec. 25th, 1886, and forwarded to me at Altoona, Florida. I wrote you from there that I did not recognize Grace.

Whilst I remained South, and several times since I returned here, I was impressed to write to Grace through the mediumship of Eleanor Martin, 73 Lane Avenue, Columbus, O., who advertises through THE BANNER to answer sealed letters.

I finally wrote her (Grace), placing the sealed letters under absolutely test conditions. During the correspondence she (G.) gave me her full name in earth-life; and, in order to further test her identity, I requested her to again go to the Public Circle and send me a message, specially stipulating she should be known only by the name of Myra McF.

In THE BANNER of Feb. 11th, 1888, I am delighted to find that message, promised me several months since. I fully recognized every name given save one, which I believe will be made known later. The message throughout is interwoven with subjects spoken of in the sealed letters. I have no doubt but that Grace and Myra McF. are identical.

I wish I could express to the readers of the dear BANNER the thorough and complete feeling of restful happiness coming to me through the messages. The hopeful, earnest words of encouragement and consolation, the precious promise of future help and guidance, bring me encouragement that could come from no other source but the angel world, coming as they have to me.

I trust the way through which these messages came *to me (and hundreds of others) may always be kept* open, to give an opportunity for the loved ones from the other side to bring to all positive evidences of a continued life in the hereafter.

Very truly yours, F. A. GROVE.

Kirksville, Mo., Feb. 17th, 1888.

SADIE DAVIS.

In your paper of Feb. 18th appeared a message from SADIE DAVIS. She speaks of "a kind friend who soothed her last hours with her presence," etc., and says: "I come back to give you the password, which you will recognize; that was, 'God is love'." The friend she refers to was the wife of the one who sends this communication. A few days before her spirit left she promised (if possible) to return and give these words: "God is love." The arrangement was made when they were alone, and no one knew the conversation until it appeared in THE BANNER.

She speaks of her throat and lungs. Last June she came home from Massachusetts to Davis Island, in Maine, with that dreadful disease, consumption, fastened upon her. She passed away Sept. 6th, 1887.

Those of us who believe our spirit friends can make themselves known find comfort and consolation in reading this message. R. I. H.

WORCESTER SMITH.

In the BANNER OF LIGHT of Jan. 7th is a communication through J. W. Fletcher, which I recognize as coming from my husband, WORCESTER SMITH.

Yes, I have looked many, many times for his name, and, as he says, wondered why he could not come.

There are many hearts made happy by receiving messages through the BANNER OF LIGHT.

Lawrence, Mass. MRS. S. W. SMITH.

FOR THE LAUNDRY, JAMES PYLE'S PEARLINE is invaluable. It cleanses the most delicate fabric without injuring it, and saves a vast amount of wearisome labor. For sale by grocers.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 110 State street.——Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are *cordially invited to attend. Admission 5 cents to each meeting.* Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10¾ and 7¾. The best speakers and mediums are always engaged.

DETROIT, MICH.—Fraternity Hall, 75 State street, corner of Park Place. Lectures every Sunday morning and evening, at 10½ and 7½. Augustus Day, Manager.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davis, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P.M., at the hall, 810 Spring Garden street. Joseph Wood President, B. F. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 813 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

[From the Christian Union.]

EUROPA.

BY STEPHEN HENRY THAYER.

Great Sovereign of the earth and sea,
Whose sceptre shall forever be
The reign supreme of Liberty,
Draw thou the veil that dims our sight, light thou our eyes,
That we may see!

Beyond the waters, east and west,
Six giant legions ominous rest,
Equipped and armed from sole to crest;
The burdened nations groan and reel, and listen for
The dread behest.

The Ottoman by the Ægean tide
Is bonded; there the navies ride
And train their armaments to bide
The menace from the eagles north, or who will dare
The kings allied.

The cringing Sultan can but wait
The will of other crowns; his fate
Is graven in the hearts that hate
And tremble at his wasting power—the curse of men—
So weak, so great.

. . . . . .

I hear the Empires muttering now—
The northern Cæsar keeps his vow.
And waits and wills both where and how
His sheathless sword shall smite at last; he waits and knits
His iron brow.

I see the Austrians mustering where
The Adriatic's waters glare,
Or by the Danube; and they swear
Eternal vigilance against the Cossack hordes'
So sleepless there.

The crafty Chancellor, outworn,
Who guards the German State, in scorn
Watches the French frontier—his thorn;
Looks north to the Crimean gates, and eastward to
The Golden Horn.

Europa waits the signal, swells
Imperial armies, still compels,
From Britain to the Dardanelles,
Fresh millions to her warrior camps, and millions more,
For ships and shells.

Till on her mighty, martial field
The greatest products she can yield
Are armèd men and sword and shield:
Whole nations bent and strung for what? Oh! Lord, thy thought
Is still concealed!

Great Sovereign of the earth and sea,
Whose sceptre shall forever be
The reign supreme of Liberty,
Draw thou the veil that dims our sight, light thou our eyes
That we may see!

Sleepy Hollow, N. Y.

Late February Magazines.

THE NEW ENGLAND MAGAZINE.—To the series of papers under the name "Isms," Dr. J. R. Buchanan contributes one on "The New Anthropology." "Block Island" is the subject of the nineteenth number of descriptive sketches of New England cities and towns, illustrated with portraits and views of prominent points of interest. A portrait of the postmaster of Boston, Gen. J. M. Corse, is the frontispiece, of whom Charles E. Hurd gives some account, mainly of his war record. "The Bride of Newburyport," by Florence E. Weld, and "Grandpa West's Story," by Lizzie M. Whittlesey, are given complete. Several poems and historical records are among the remaining contents. Boston: 36 Bromfield street.

HORTICULTURAL ART JOURNAL.—Two popular fruits and two well-known garden flowers are shown in finely colored lithographs. Valuable hints and suggestions are also given for those engaged in horticultural pursuits. Rochester, N. Y.: Stecher Lithograph Company.

JOURNAL OF THE AMERICAN AKADEME.—The leading paper of this month has for its subject, "Philosophy and History," read by Mrs. Lizzie Jones at the meeting of Jan. 17th, with the conversation that followed, treating largely upon the hypothesis of Evolution in History, with allusions to chronicled events. A thoughtful article relates to "The World that Has Been," and in addition are given "Pythagorean Maxims," "Selected Aphorisms," and a Sonnet, "Atheistic Scientists," by Prof. John Stuart Blackie. Alexander Wilder, editor, Newark, N. J.

THE INDEPENDENT PULPIT.—"The Stage and the Pulpit," is the title of the opening article, in which Col. Ingersoll gives his opinion of the comparative merits of the two leading instructors of the public, the conclusion he reaches being that "the stage lightens the cares of life; the pulpit increases the tears and groans of man." Following this are articles upon "Piety Meddling with the Public Schools," "The Sunday Question," "Phantoms of Faith," "The Church and the Word of God," etc. Waco, Texas: J. D. Shaw.

THE INTERSTATE MONTHLIES.—These comprise *Grammar School*, containing instructive reading for the young; *Primary Monthly*; *Intermediate Monthly* and *Monthly Primer*—all properly illustrated. Chicago and Boston: The Interstate Publishing Company.

THE SEWING MACHINE NEWS (New York City) for this month contains an appreciative notice of William E. Baker, whose recent decease has withdrawn from our community one whose generous liberality will long be held in remembrance by the public.

Passed to Spirit-Life,

From Philadelphia, Pa., recently, Mrs. John Harvey Humphrey.

Mrs. Humphrey had not been in good health for some years. She formerly resided in Athol, Mass., where, in the early days of Spiritualism, she, together with her late husband, investigated Spiritualism, both becoming convinced of its truthfulness, and remained stanch adherents to the same until their departure to the spirit-world. She also resided in Boston several years, and will be remembered by some Spiritualists. She was one of the oldest subscribers to the BANNER OF LIGHT, taking great pleasure in its perusal. Mrs. Humphrey was beloved and respected by all who knew her, and was a lady in every sense of the word. A son and daughter survive her, who will miss her earthly presence, advice and counsel, but realize that she has simply gone before. She had many other relatives and friends, who will miss her genial society and friendship.

From her home, in Hancock, Vt., Feb. 10th, 1888, Eliza B. Perry, in the 48th year of her earth-life.

Hers was one of those bright and winning natures that drew both old and young to her, whether Spiritualists or church people. She was sick something like a year and a half, and well knew the fatality of her disease. But a braver spirit never awaited the summons to "come up higher" than was hers. She made all the arrangements for her funeral, and requested that the songs be sung that she had selected for the funeral, that she might hear them. Tender and loving hands robed the form of our loved sister for the casket, and laid it away Feb. 14th in its last resting-place. Mrs. Pratt, of East Granville, conducted the funeral services, her remarks being listened to by a large audience.
F. A. E.

From Orchard Park, N. Y., Feb. 13th, 1888, William Hambleton, in his 89th year.

He early accepted the Spiritual Philosophy, and was ever ready to give a reason for his belief. He had taken the BANNER OF LIGHT for many years, and its pleasant columns to him formed the gateway between the two worlds. Offices of responsibility and trust had been confided to him in years past by his townsmen, and he was held in high esteem for his intelligence and manly virtues. Mr. Hambleton leaves a number of sons and daughters to share the neighborhood memories of their worthy sire. The funeral services were conducted by the writer in the Friends' Meeting-house, and were well attended. The sweet and hopeful music discoursed by the choir was at once a comfort and a solace.
GEO. W. TAYLOR.

From Plymouth, Mass., Feb. 20th, after a very painful illness of two weeks, James Emery Dodge, aged 59 years.

He has been for thirty years an undoubting Spiritualist, and for twenty years a subscriber to the BANNER OF LIGHT, which was to him a herald of "glad tidings of great joy"; his faith was undimmed to the last. He has always been a strong and helpful friend to the poor. He leaves a tender and devoted wife and five children, who, though sustained by a knowledge of truths which were to him an ever-present help, yet mourn his absence in the body, which had become so dear to them as the temple of his loving spirit.

A large circle of relatives and hosts of grateful friends are saddened by his early removal from physical life. L.

From her home in Putnam, Conn., Feb. 9th, Mrs. Rebecca Smith, aged 85 years and 11 months.

She was a firm believer in Spiritualism, and not only believed, but *lived* it as well. Her life was a natural and practical one, and though a woman of but few words, her deeds of kindness were many.

As the fruit ripens and falls from the tree, so her spirit, through all these long years, had been maturing, and was fully prepared for the change. She fell asleep at the close of a long life's day—fell asleep to awake in the morning of eternity. We all loved her; we shall all miss her; but we know that "our loss is her gain."

The funeral services were conducted by Mrs. S. A. Byrnes, who spoke eloquent and fitting words. Good-bye, sister and friend, we shall meet you again in the land of the immortals.
E. R. D.

From the residence of her son-in-law, Chas. A. Homenway, in Framingham, Mass., Feb. 6th, 1888, Mrs. Jane T. Adams, aged 84 years 11 months and 27 days.

She was one of the first subscribers to the BANNER OF LIGHT, and her faith was strong, sustaining her to the end. She was very mediumistic, and often held communion with those who had gone before. She had seen many loved ones laid away. Funeral services Feb. 9th.
COM.

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The Aged.

Medical and scientific skill has at last solved the problem of the long needed medicine for the nervous, debilitated, and the aged, by combining the best nerve tonics, Celery and Coca, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

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F4 5w*

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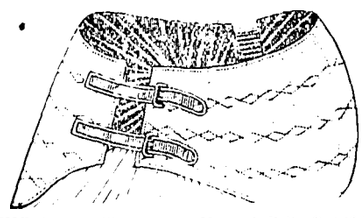

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REMINISCENCES
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A Preacher.

A Radical Romance, by WILLIAM McDONNELL, Author of "Exeter Hall," "

Banner of Light.

BOSTON, SATURDAY, MARCH 3, 1888.

[From the N. Y. Sunday Mercury, Feb. 19th, 1888.]

Angel Visitants.

Materializing for the First Time in a Public Hall; Daring, but Successful Experiment; Spirits Recognized and Interviewed by Friends in the Flesh.

An entertainment, very novel in its character and absorbing in the intensity of its interest, was given last evening in Adelphi Hall, Broadway and 52d street. This was a spiritualistic séance of the materialistic class, and the manner in which the substantial ghosts trooped out of an improvised cabinet, and walked around, talked and shook hands with friends and acquaintances still in the flesh, and among the audience, was surprising to witness. It was the first time that a genuine materializing séance was ever attempted on the stage of a public hall, and nearly all of the leading Spiritualists of the city were present. Before eight o'clock every seat in the hall was occupied with a decidedly intelligent and refined audience. The men all looked professional or business men in good earthly condition and circumstances, and the ladies would compare favorably with those to be found in any audience.

The cabinet was a light frame hung with thick curtains of a deep maroon color. The cabinet was placed up against one of the windows looking out on the street, so that there could have been no closet or cubby-hole behind. Up to the beginning of the séance the curtains were up, showing the inside of the cabinet, and leaving it free for examination by any person who desired to make sure that everything was fair and square, and above-board. A few minutes after eight o'clock Mrs. M. E. Williams, of West 46th street, the medium who was to undertake this bold and advanced step in the substantial production of spiritual phenomena, emerged from a side-room and quietly took a seat beside a stout and pleasant-looking lady between the cabinet and the organ that stood to one side. She was recognized by some of the people in the audience, and was well received. A few minutes later Mr. J. Wilson McDonald, the well-known sculptor, walked into the hall, and, laying his military-looking cloak aside, stepped in front of the cabinet, and proceeded to address the audience. He supposed that it was because he had for thirty-five years been a close and critical student of spiritual phenomena that he had been chosen to introduce the first medium who had ever ventured on a public stage before an indiscriminate audience of the general public. He reminded those present that, being the first attempt of the kind, it was necessarily experimental, and was done to test the question whether the same spiritual manifestations would show in a public hall as in the private homes of the mediums.

This was a great and important step taken by this courageous and wonderful medium. There are, he said, more things in creation that are not seen than what are seen, and there was no reason why there should not be laws governing the unseen matter, as we know there are laws governing what can be seen. These laws were of course beyond the understanding. The phenomenon of materialization has only met with the same opposition as all great truths and discoveries have encountered. He illustrated his remarks on this point by reference to the wonderful powers of the microscope and telescope. Some people would believe only what they saw with the naked eye, but the microscope and telescope showed how very short-sighted such people are.

Mrs. Morrison then took a seat at the organ and played "Nearer, My God, to Thee," the audience joining in singing the words. At the close Mrs. Williams walked up to a little table in front of the cabinet and made a neat little speech in a sweet and sympathetic voice. She told the audience that much of the success of the séance would depend upon them and the conditions they would give out. She then entered the cabinet and the curtains were let down. There was some more singing, and the voice of little Bright Eyes, the spirit-child that always attends Mrs. Williams's cabinet, was heard bidding all good evening.

She mentioned the names of several persons in the audience, who answered to their names. While Bright Eyes was still talking, the manly figure of Frank Cushman put the curtains aside and appeared at the cabinet door, speaking in his strong, deep-volumed voice. He said there were a great many spirits around, many of whom were new to Mrs. Williams's cabinet, and he would not himself take up time, but generously give the strangers a show.

"Papa Holland," the spirit-control and director of the séance, stated that there were very many spirits around. Several spirits now appeared at the door of the cabinet in quick succession and called for relatives in the audience. In every case they were recognized by friends who answered to the names called.

Already a remarkable feature of the séance developed itself in the great variety in appearance, size, age, sex and dress of the spirits who kept trooping out. Then a very handsome young woman came out of the cabinet and said she was Fanny Hazard, the daughter of Thomas R. Hazard, of Vaucluse, R. I. This spirit was very beautiful, very distinct, and won the admiration of all present.

Next a tall, motherly-looking spirit appeared. She said she was Martha, and asked if her son, a Mr. Kidd, was in the audience. Mr. Kidd responded, when she told him she had Annie with her. Mr. Kidd also recognized Annie. He had a talk with them at the cabinet, and the two spirits dematerialized in sight of the audience. It was a remarkable exhibition.

A genteel, slightly proportioned spirit was announced by "Papa" Holland as Mary Cunningham, and called for her mother. The latter, a lady dressed in mourning, recognized the spirit, and had a most affecting interview with her in front of the cabinet. Mother and daughter, between whom a very deep affection seemed to exist, were strongly affected.

A spirit then asked for a Mr. Florentine, and a gentleman about the middle of the audience answered to the name. The spirit said he was his brother, and Mr. Florentine remarked, "That is right." But the spirit said he could not materialize just then—was not strong enough, but hoped to be soon.

"Mary Moss," said Guide Holland, "is the name a spirit gives, and she says she desires to see her mother." A middle-aged lady in the audience recognized the spirit as her daughter, and had a seemingly satisfactory interview with her. She had with her a lady named Beach, whom Mrs. Moss recognized as a friend who had passed over the bourne whence no traveler was said to return, but that is apparently the case no longer. Two distinct forms of young women then appeared at the door of the cabinet, and while the curtains were held aside by spirit-hands, they dematerialized in view of the audience.

The rehabilitated spirit, William Rednock, next appeared to a female friend in the hall, and she recognized him and held quite a conversation with him, which appeared to make the lady happy.

The spirit of Mary Graff walked around with her mother, and then a brace of spirits announced themselves as S. B. Brittan and Dr. Dio Lewis, after which came the spirits of Frank Newton and Gerald Stanley. A tall lady in the audience, with an abundance of gray hair, but a fresh and young-looking face, recognized her son in the next spirit. The mother was greatly overjoyed, and invited the audience up to see her boy. Then came Judge George Barnard, who was recognized by a lady friend in the audience, and also by a gentleman, both of whom assured the *Mercury* representative afterward that there could be no doubt whatever of its being the veritable Judge Barnard. Alice and Phœbe Cary came next, and a young man named Dyer put on material form and came out to look for his mother.

Some twenty more spirits followed, and the séance, after lasting nearly two hours, came to a close.

A correspondent writing us concerning the above described séance, gives the following additional items of interest:

"The gas-jets were lowered to a dim light, sufficient, however, to discern objects in all parts of the hall, and after some singing, in which the audience joined, such manifestations as generally take place at Mrs. Williams's séances began to occur. Among other occurrences was the appearance of two forms at the same time, claiming to be Fannie and Esther Hazard, both endowed with power of motion and speech. A boy, apparently ten years of age, called his uncle from the audience, and, taking his hand, walked some distance from the cabinet, approaching so near the writer that the grey color of the boy's clothing was easily discernible. The massive form of one calling himself "Amarona," as he slowly dematerialized between the curtains, in full view of all, attracted close attention.

The audience was deeply interested and its deportment perfect. No levity or disorder of any kind was even hinted at. On the whole this first public séance was a great success, and was so pronounced by all who subsequently conversed with the writer.

It is to be hoped this success will encourage Mrs. Williams to give a series of these séances.

H. J. C.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President: O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee, Treasurer.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2¾ P. M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. Jackson Hall, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 8 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday, Feb. 26th, the morning exercises were opened with a vocal duet by Mr. J. T. Lillie and Dr. C. T. Buffum. Miss Mintie Eakins accompanist. After an invocation the guides of Mrs. Lillie spoke in reply to the question: "Cannot a new name be given to Modern Spiritualism to make it acceptable to the Christian Church?" I look back for a moment; on what foundation rests all that man has of hope or knowledge of his being? It is Spiritualism. When men ask for a new name it is because they prefer to worship and cleave to their idols rather than be searchers for the truth. Truth needs no new name, no new baptism; it is recognizable wherever found. When we look over the Bible history of the past we find that every extermination of forms and ceremonies has been an expression of truth. The last demonstration of this kind is named Modern Spiritualism. You ask, If it is true why did God not give it long ago? We answer, as God is spirit, it is as old as God; it has been given in past ages, though not accepted, because man did not interpret the Bible history aright. We find it necessary to use intelligence, and doing so we become revisers of past beliefs and are condemned.

The primitive Christians were endowed with spiritual gifts; they were Spiritualists and held circles; tongues of fire rested upon them on the day of Pentecost. That was a glorious séance; that was ancient Spiritualism. The Spiritualism of to-day is another insweeping of that power; it has awakened people to a perception of the spirit side of life. The Pagan and the Christian are turning their attention to it. Wherever you find spirit, there you find God, the universal spirit of life, the infinite expression and embodiment of wisdom, light and love. The time is coming when our earth will evolve men and women who will conquer themselves and stand victors over the physical. They will show no anger; they will rise higher and higher spiritually on this plane of being. What is the reason the world is not ready to receive Spiritualism? It is because men have not outgrown their weaknesses; they are undeveloped spiritually. We enter another chamber in the temple of God when we find the spiritual part of our being reaching outward and beyond. After congregational singing Mrs. Lillie improvised a poem.

Evening.—After singing and an invocation Mrs. Lillie's guides spoke upon "God as a thinking being, and what may be regarded as the brain of God." The brain, she said, is the machinery through which thought is given. If I believed in a personal God I should say his body is as large as the universe, and we parts of that body. All there is of intelligence is God made manifest in the flesh. We have had imperfect conceptions of God. Spiritualism makes plain the way, unravels many of the mysteries of the past, and interprets God as spirit, the moving power of the great whole.

Mrs. Lillie held the close attention of the large and appreciative audience with her eloquence until the close of the service. After congregational singing she improvised a poem. The President, Capt. Richard Holmes, announced that Mrs. A. H. Colby Luther would occupy the platform next Sunday morning and evening, at 10:30 and 7:30.

MARY F. LOVERING, *Cor. Sec'y.*

The Ladies' Industrial Society.—The Ladies' Industrial Society connected with the Boston Spiritual Temple at Berkeley Hall, held its regular meeting Tuesday, Feb. 21st. In the afternoon a circle was formed, and Mrs. H. W. Cushman, the well-known musical medium, under control, gave many personal tests. At 6 o'clock supper was served to a large company. The exercises of the evening, Mrs. C. N. Mellen presiding, were opened with a trio by Mr. J. T. Lillie, Mr. Charles W. Sullivan and Dr. C. T. Buffum, which was highly applauded. Opening address by Dr. J. L. Paxson. Dr. J. C. Street narrated experiences in his late Western trip, and closed with an original poem. Song by Charles W. Sullivan. Interesting remarks by Mrs. A. E. King, who also gave proof of spirit presence. Piano solos by Willie Boyce and Maudie G. Banks. Mrs. Hattie C. Mason, under control of "Sunshine," made pleasing remarks, as also did Mrs. J. F. Dillingham under control of "Chinnewanna." Both gave tests of spirit presence. Song by Dr. C. T. Buffum, which elicited applause. Remarks by Capt. Richard Holmes and Mrs. Elnora Mason. Mrs. R. S. Lillie made the closing remarks, and was listened to with interest.

Twenty names were added to the list of members, making a total of one hundred and fifteen. The next regular meeting, at which supper will be served at 6 o'clock, will be held on the afternoon and evening of March 6th. All are cordially invited.

MARY F. LOVERING, *Sec'y.*

81 *White street, East Boston.*

First Spiritual Temple, corner Newbury and Exeter Streets.—The control of Dr. D. E. Caswell spoke last Sunday on "The Danger to Modern Spiritualism." He said, substantially: It might be supposed that the danger to be apprehended was from some outside power, some church or class that perhaps antagonized our belief and the integrity of our phenomena; but *No*, the danger is not from without, but from within. Jealousy is the great and damning sin that threatens to overturn the work of the angels. If the columns of a newspaper are filled with accounts of the supposed exposure of some mediums, who are the ones first to accept and condemn? chiefly the outside world? *No!* but Spiritualists; those who should know how subtle are the laws governing these phenomena, and who ought to sustain and uphold the assailed, at least until fully proven to be false. Mediums themselves are not exempt from this grave fault, but jealous of some other one who perchance has greater success, are ofttimes loud in denunciation, forgetting that they too may not be invulnerable. The spirit-world has been criticised, and made responsible for all failures; but it is time the tables were turned, and mortals investigated. When those who comprise the circles are pure and honest, then will we get honest results; but if filled with baseness and impurity, it cannot be expected that pure and well-meaning spirits will manifest, and the poor mediums, at the mercy of low, undeveloped spirits, may be led to do that which in their normal state they would not do. The members of a circle bring their own conditions, and if dishonesty occurs, it is usually the reflection of themselves, which the higher spirits are powerless to prevent. He exhorted all to live pure and perfect lives.

....

The temple was builded, said the speaker, for the promulgation of advanced spiritual and scientific thought, and for all mediums, of every phase of manifestation. Inspirational or physical, all would be welcomed who came with desire for good, no matter what their past had been. The lower library-room was designed for the education of children, and it is expected soon to commence a work with the little ones. If Spiritualism is good for the old, it is equally good for the young, and it is hoped that soon the walls will echo with childish voices.

....

Next Sunday, at 2:45 P. M., there will be another Service of Song, and a fine selection of music has been arranged for the occasion. On Wednesday will be the usual Sociable at 7:30 P. M., in the lower audience room. All are cordially invited.

W. H. R.

Spiritualistic Phenomena Association—Ladies' Aid Parlor, 1031 Washington Street.—A large number of people failed, for want of room, to obtain admission to our meeting last Sunday afternoon, even all standing-room being occupied. Dr. A. H. Richardson opened the exercises with a fine speech. Dr. H. B. Storer, who came from attending the funeral of the mother of our beloved sister, Sarah A. Byrnes, said: "I am glad that on occasions like the one from which I have just come I can stand by a lifeless form and *speak the truth*. How little comfort there is in a theological religion for those who are called upon to part with loved ones." He with much force briefly replied to the pastor of the Methodist Church at Wakefield, who recently devoted a whole sermon to Spiritualism and Spiritualists. Mr. Joseph D. Stiles gave a test-séance satisfactory to all, about fifty spirits giving their names for recognition.

The hall was again filled at the evening service. Dr. Storer read a poem entitled "Sitting Alone with Conscience," the subject of the evening discourse being "The Judgment of a Soul from the Standpoint of the Evangelical Religion and Spiritualistic." The discourse was listened to with marked attention, and at its close was heartily applauded.

The music of the day was especially fine, consisting of vocal selections by Mrs. Nellie M. Day and exquisite violin solos by Mr. Adolf Lowinsky, a talented graduate of the Conservatory at Leipsic, Germany.

On Friday evening last about fifty of the intimate friends of President Lewis assembled at his home in this city and gave him and his respected wife a surprise party. All enjoyed themselves, and about nine o'clock adjourned to the Ladies' Aid Parlor, where tables were spread with a bountiful collation. After some fine music by Prof. Milligan and Mr. Louis Poole, Mr. A. A. Wheelock, in a witty speech, presented, in behalf of his many friends, Mr. Lewis with an elegant easy-chair. Mrs. Loomis-Hall, in behalf of the spirit-friends, placed upon the chair a very handsome tidy. Mr. Lewis, in a voice trembling with emotion, thanked all present for their gift, and assured them that in the future, as in the past, he should do all in his power for the cause in which he had such a deep interest. Dr. Richardson made one of his characteristic good speeches, and all assembled around the table and passed a pleasant hour. Miss Flossie Waitt entertained all with fancy dances. After a cotillion and one contra dance the company bade host and hostess good-night, and happily wended their way homeward. Next Sunday Dr. Storer, Dr. Richardson, and Mr. Joseph D. Stiles are expected to be present.

F. B. WOODBURY.

Children's Progressive Lyceum, Paine Hall.—Last Sunday the attendance was large, the exercises excellent, Mr. Louis Poole, the talented violinist, recently volunteering his services in connection with our fine orchestra, the whole being under the direction of Prof. Willis Milligan. After the Responsive Readings and Lessons of the Day, readings and recitations were acceptably given by Lottie Giles, Le Roy Thorpe, Addie Hazeltine, Allie Cummings, Rebecca Axe, Millie Geishavener, Jennie Porcelain, and Mrs. Francis. Master Carlton James rendered a fine violin solo and received a deserved *encore*. Grace Scales always is obliged to come to the platform twice. Jessie Judkins, Rachel Axe and Bertha Eigler were successful as vocalists.

Mr. John Wetherbee made the speech of the morning. Mr. and Mrs. W. S. Butler and family arrived safely at New Orleans, and before this time have reached California. All wish them a pleasant sojourn beneath sunny skies and a safe return. The Adonis Club will present "Among the Breakers" at Wells Hall on the evening of March 15th, with an orchestra of twelve pieces under the direction of Prof. Poole.

The following named children will take part in the exercises at Tremont Temple at the Union Anniversary, Saturday morning, March 31st, under the direction of Miss Lucette Webster: Readers, Hattie Dodge, Louise Irvine, Flossie Butler, Addie Hazeltine, Fred Stevens, Isaac Abrams. Vocalists, Jessie Judkins, Grace Scales, Eva Morrison, Annie Barlow. Piano soloist, Master Bertie Newton. Violin soloist, Master Carlton James, making in all one of the finest programmes ever presented to an Anniversary audience. All Lyceum members sympathize with our loved sister, Sarah A. Byrnes, in this hour of her bereavement.

F. B. WOODBURY, *Sec'y.*

College Hall, 34 Essex Street.—Large audiences assemble regularly at this well-known spiritual resort on Sundays. We often hear it asked: "Why does not Mr. Cobb take a larger hall?" but perhaps that gentleman better understands the situation than those who ask the question. A large array of well-known talent is present at each meeting, and an intellectual treat is afforded that amply compensates for any personal discomfort. Sunday, Feb. 19th, Mr. Cobb was the first speaker; he took for his subject: "The Christs of the Ancients," comparing their teachings with the Christians' Christ of to-day. The theme was ably treated by him. Dr. H. B. Storer followed with an address that warmed the souls of his hearers. Mrs. A. E. King, who spoke under control, is fast becoming a bright star in the constellation of speakers. Our blind friend, Bro. Stratton, gave a short address that was highly appreciated. Mr. Hatch of Somerville made one of his rare speeches which the people are always willing to listen to. Mrs. C. W. Odiorne offered some remarks, and gave tests all of which were recognized. Miss Cullen gave some fine facial readings. Dr. Eldredge gave tests and diagnosed several strangers from the audience, who were physically disabled. Miss Peabody, Mrs. Bruce, Mrs. Hattie Young, Mrs. Forester, Mrs. Willard and Miss Coffin are doing grand service from week to week, working in harmony from this rostrum to help along the car of spiritual progress.

COM.

The Echo Spiritualist Meetings were held in Mishawum Hall, City Square, Charlestown, Sunday, Feb. 26th; there was a full attendance, and the services were unusually interesting—the Chairman, W. A. Hale, Prof. Milleson, C. M. A. Twitchell, Mrs. Shackley, Miss Nettie M. Holt, Mrs. Thomas, Miss Knox and Dr. C. H. Harding participating.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P. M., in Macgregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P. M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The First Society of Spiritualists.—Mrs. Nellie J. T. Brigham spoke very ably upon ten subjects submitted by the audience last Sunday morning, speaking for nearly one hour, and in the evening upon "Why not judge of yourself of that which is right?" a subject selected by the influences speaking through Mrs. Brigham. The first two Sundays in March Mrs. Brigham will speak, first in Berlin, Conn., and second in Saratoga, N. Y. J. Frank Baxter will occupy the platform of the First Society the first and second Sundays in March, promptly at 11 A. M. and 7:30 P. M.

At the Meeting for Manifestations in the afternoon of last Sunday there was a large and appreciative audience. Dr. Dean Clarke opened the meeting by reading an original poem on the advent of Modern Spiritualism, and delivered a lecture that was logical, grand and beautiful from the inspiration that came from singing "The Shining Shore." Dr. Dean Clarke has, in his short stay in New York, won many fast friends, and is regarded as one of our best inspirational speakers. Societies without speakers and wishing to make engagements would do well in giving him a trial. Mrs. E. A. Wells gave twenty-seven recognized tests. She continues to improve in her public platform tests.

S.

New York, Feb. 26th, 1888.

The People's Spiritual Meeting.—Sunday, Feb. 19th, the afternoon session was opened by Mr. James Chartres and Miss Delpha Sawyer with readings, Mr. C. also giving a recitation. Mrs. H. M. Walton, of Brooklyn, read an inspirational address of much merit. Mr. Stone, Dr. Paul H. Collins, and others, followed with remarks. In the evening Mrs. Walton delivered another address, after which Mrs. T. J. Lewis, of Brooklyn, gave tests of spirit presence.

Feb. 26th Mrs. A. S. Cochrane read an inspirational poem on "Spiritual Growth." Mrs. Lewis, Mrs. Hamilton and Mr. Goodspeed gave tests, and Dr. Dean Clark made the closing address of the afternoon. The evening session was well provided for in short addresses by Dr. Sarah E. Hervey, Mrs. M. C. Morrell, Mr. Whittlesey, and tests by Mrs. T. J. Lewis.

Hon. Warren Chase will minister to us next Sunday afternoon and evening.

A Conference Meeting will be inaugurated by Mrs. M. C. Morrell at her parlors, 230 West 36th street, Monday evening, March 5th. Short addresses, experiences, and the exercise of "spiritual gifts" the order of exercises. Public cordially welcomed.

F. W. JONES.

230 W. 36th street, New York, Feb. 27th, 1888.

A MUSICAL AND LITERARY ENTERTAINMENT was given by Miss Delpha Sawyer and Miss Hilda Anderson, (assisted by volunteer talent) at No. 323 West 34th street, on Thursday, Feb. 23d, which was attended by many prominent Spiritualists. Miss Anderson is a fine trance medium, and Miss Sawyer is the daughter of Mrs. Carrie M. Sawyer, the noted materializing medium. The parlors were literally crowded, the programme was well rendered, and the patrons highly pleased, so much so that they called for a repetition of the pieces. The "Whistling Solo" was so charmingly rendered that had the young lady, Miss Mamie Horton, who executed it, been concealed from view, all present would have declared at times that it was the singing of a bird. A repetition is in order.

D. ELLSWORTH, Conductor, writes: "The interest in the meetings at 52 Union Square seems to be on the increase, if one can judge by the new faces and the number in attendance. Mrs. Pennell's control, 'Prairie Flower,' gives remarkable tests, both afternoon and evening; Frank T. Ripley has been with us the last two Sunday evenings, and has given some fine tests and interesting talks."

MRS. E. A. WELLS holds a public circle every Tuesday evening—the other evenings being engaged to the private committee. She also gives private sittings daily.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A. M. and 7½ P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

310 Livingston Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

Brooklyn Conference.—Feb. 18th Mrs. P. A. Bertine opened the meeting by reading an original poem written while she was a member of an Orthodox Church. She then spoke under control. Remarks were subsequently made by Mrs. H. M. Walton, Messrs. La Fume, Bowen, Harris, Tice and others. Saturday evening, Feb. 25th, Mrs. Walton read an able paper, written under inspiration, upon "Media, Ancient and Modern." Mr. C. L. Harris, Mrs. Slocum, Mrs. Peaslee, Mrs. Brown, Mrs. Ruggles, Mr. J. La Fume, W. C. Bowen and others addressed the meeting. Next Saturday evening, March 2d, Mrs. Walton will read a paper upon "Bible Mediums." Although advanced in years, Mrs. Walton's inspirational powers are strong and of a high order.

FRANK W. JONES, *Chairman.*

Worcester, Mass.

To the Editor of the Banner of Light:

Sunday, Feb. 26th, was the last day for the present season of Mr. J. Frank Baxter's engagement with the Spiritualists' Association of Worcester. Large audiences assembled and listened intently to his utterances.

In the afternoon he took for his subject "The Genius and Geniuses of Evolution," in which he showed "the genius" by the uprising and demanding conscience always proving, eventually, a prophecy to fulfillment in justice and need, illustrated in the uprising of labor and the demands of oppressed Ireland. When each of these demands comes, some one from somewhere of power, eloquence and ability comes to the front. Such a one he designated as "the genius" raised for the occasion, as illustrated in a Powderly, and particularly in a Gladstone. The lecture was wholly secular, yet none the less acceptable and needed. Applause was generous and well earned.

In the evening Mr. Baxter gave an interesting and strange lecture on "The Emancipation of the Soul"—strange, because in a realm of discovery and study which was entirely new to most of the hearers. It was entertaining because novel, and it was instructive because by a line of argument, illustrated by facts, he built his platform plausibly up to his conclusions and then showed how corroborated they were by the revealments of clairvoyance and mediumship.

The séance of the evening was very successful, replete in detail of description, readiness of delineation and individual recognition of spirits manifesting, by friends in the audience.

On Friday evening, Feb. 24th, Mr. Baxter benefited the Association with a gratuitous service in recitation and song, surprising all by his great versatility of talents and his aptness to entertain. The Association received from this effort alone some $75, and expressed its thanks therefor on Sunday evening last through its President.

Mr. Baxter's engagement has been a decided success spiritually, financially and socially. The Association engaged Mr. Baxter for the Sundays of the first two months he was at liberty, which, by the way, are not until March and April of 1889. This one fact shows the estimation in which Mr. Baxter is held as a laborer in the cause of Spiritualism.

AUDITOR.

Attleboro, Mass.—On Feb. 19th, Mrs. Jennie K. D. Conant, of Boston, lectured for us afternoon and evening; after each lecture the lady gave a number of psychometric readings which were pronounced correct by the majority of the people.—Feb. 26th, Mrs. Kate R. Stiles lectured for us afternoon and evening to large audiences. After the evening lecture tests and readings were given, most of which were recognized. To say that we were pleased with Mrs. Stiles would not half express our feelings: We were baptized with inspiration from on high. We hope to have her with us again at an early date.

MRS. BENJ. F. BOOMER.

Norwich, Conn.—Mrs. J. A. Chapman, Secretary, writes: "The First Spiritual Union of this city has been favored the last two Sundays with four excellent lectures by Geo. A. Fuller, M. D., of Dover, Mass. The lecture upon 'The Utility of Religion' was especially fine; also the closing lecture upon Spiritualism; 'Within the Gate'—the speaker presenting a view of the future state of existence from a theological standpoint and comparing it with the teachings of Modern Spiritualism.—Mr. and Mrs. J. T. Lillie will occupy our platform March 4th and 11th."

Springfield, Mass.—James Lewis writes: "The Spiritualists here have had the pleasure of listening to the popular speaker and medium, J. Wm. Fletcher of Boston, Feb. 19th and 26th. He was greeted by unusually large audiences. Grand Army Hall was too small to hold the people who came miles in sleighs and other conveyances—many out of Connecticut—to hear the speaker, who was frequently interrupted by the applause of his hearers. The tests given after each lecture were highly gratifying, as nearly the whole of them were quickly recognized."

Portsmouth, N. H.—Dr. William Critchley writes: "Sunday, Feb. 26th, we had with us Mrs. E. Clark Kimball of Lawrence, Mass.; this lady and her controls gave us some of the best tests and discourses we ever heard. She is truly a wonderful medium. She gave over a hundred tests at the afternoon and evening séances—nearly all being recognized. She has *certainly* awakened a profound interest here, and we shall engage her again at the first opportunity. Accept our best wishes for the future success of the dear BANNER."

Fitchburg, Mass.—E. S. Loring, Secretary, writes: "In the absence of Mrs. I. P. A. Whitlock, on account of severe illness, Dr. Mark Smith occupied the platform of the First Spiritualists' Association, on Sunday, Feb. 26th; at 2 P. M. he gave a short lecture, with readings and tests; at 7 P. M., lecture and tests through the audience—also answered sealed letters in presence of the audience very satisfactorily. While there seems to be a marked desire for the phenomenal side of Spiritualism, yet a good, solid lecture is understood and appreciated here."

Salem, Mass.—W. H. H. Thyng, Corresponding Secretary, writes: "Mrs. N. J. Willis occupied our platform Sunday, Feb. 26th. The audiences listened with intense interest to her eloquent and logical remarks on subjects presented by the people. Any society desiring a first-class speaker should give Mrs. Willis a call. She is to be with us again Sunday, March 4th.

Providence, R. I.—Charles Dawbarn gave profound and interesting lectures Feb. 19th and 26th. His subjects were: "Our Responsibility to the Nineteenth Century," "The Future of Modern Spiritualism," "God," and "Universal Progress." Mrs. Juliette Yeaw will be our speaker Sunday, March 4th.

MARY E. A. WHITNEY.

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Re-united.

Passed to spirit-life, Feb. 4th, after a few days' illness, William H. Livingston, aged forty-six years.

We wish to thank you, Mr. Editor, for publishing the message from my daughter, MRS. MINNIE LIVINGSTON. It has been recognized by her many friends who knew her in life. She was anxious to gratify her husband, if possible, by a message through THE BANNER. Dear Mr. Holland aided her to do so, but before the message arrived her husband had joined her in spirit-life.

He did not require this last test of the many which she was able to give—through the noble band of workers at Mrs. Williams's cabinet—to enable him to pass away peacefully; he recognized his wife and children in his last hour, and has sent thanks to those loved friends who have so patiently helped him in his investigations.

Again we thank you, dear BANNER, and wish that the angels may shower their choicest blessings on you for the comfort you afford to sorrowing hearts.

Gratefully yours,

MRS. M. C. WILLIAMS.

27 *Wakeman Avenue, Newark, N. J., Feb. 22d.*

Amesbury, Mass.—Oscar A. Edgerly and Mrs. Grace D. Patten, of Newburyport, have held public test circles here three successive Sunday evenings, with very satisfactory results. On the afternoon of Sunday, Feb. 19th, we had the pleasure of greeting upon our platform Mrs. Hattie C. Mason, of Boston, whose beautiful singing and good, common sense discourses won the hearts of all when here last season. When she commenced speaking we were doubly gratified to learn that she was under the control of our beloved friend and townsman, the late George W. Morrill, who said he rejoiced to be able, through this instrument, to greet his old friends, and to assure them of his remembrance and kindly feelings toward them. He said the veil that separated us from him was so thin he felt that he could almost grasp them by the hand and say "God bless you all. Go on with the good work in which you are now engaged, and in which I was so much interested before I passed on." He continued by saying, "My work is not yet done, and I shall be with and aid you all in my power." He spoke upward of half an hour, urging his hearers to become not only believers in spirit return, but workers, striving to uplift humanity to a higher and more ennobling condition. "Sunshine" next took possession, giving a number of tests that were readily recognized. The evening service consisted almost entirely of tests. A good audience was in attendance, and apparently highly gratified with the communications received.

Mrs. Mason will be with us again March 18th. Mrs. H. S. Lake will speak here March 11th.

Feb 21st, 1888. T. E. BOUTELLE.

Newburyport, Mass.—Mrs. M. P. Wentworth, of Knox, Me., lectured on Sunday afternoon and evening.—Mrs. H. S. Lake will make her second appearance this season on Sunday next.—Mrs. Julia M. Carpenter, of Boston, clairvoyant physician, is meeting with great success here in Newburyport.—The third anniversary supper and dance of the

BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, MARCH 10, 1888. | $3,00 Per Annum, Postage Free. | NO. 26.

MAR 9 1888

TABLE OF CONTENTS.

FIRST PAGE.—*Free Thought:* The New Theology—Its Essential Christ Our Saviour. *Literary Department:* Strange: Isn't It?

SECOND PAGE.—*Poetry:* Deeds—Not Words. *The Reviewer:* Practical Occultism. March Magazines.

THIRD PAGE.—*Poetry:* The Sea for the Fishes. *Banner Correspondence:* Letters from New York, Illinois, Tennessee, Massachusetts, Florida, Maine, Connecticut, and New Jersey, etc.

FOURTH PAGE.—The Clergy and War. How to Take Human Life. An Industrial Oligarchy. Another Bagpipe Droning. The Vaccination Humbug Exposed, etc.

FIFTH PAGE.—Fortieth Anniversary of the Advent of Modern Spiritualism. Spiritualism in the East. Chinese Immigration. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Spiritualist Meetings.

SEVENTH PAGE.—Verifications of Spirit-Messages. Planchette. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. Michigan State Convention, etc.

Free Thought.

THE NEW THEOLOGY—ITS ESSENTIAL CHRIST OUR SAVIOUR.

BY JACOB EDSON.

The age demands a new theology, a system of religion that shall be simple, comprehensive, explicit and effective; that shall include, comprehend and demonstrate all the truths that have sought expression in the systems of the past in such a manner as to unfold, harmonize and bless the race. Believing that such a system of religion exists in the divine mind and is about to be made known, we feel it to be our privilege as well as duty to do what little we can to prepare the way for its unfoldment. With this object, this aim in view, this paper has been prepared.

Is not the essential Christ, the spiritual manifestation of the divine principle of love, implanted in the human soul? Does it not involve the knowledge of good and evil, its flaming swords, temptation, sorrow and persistent endeavor to unfold, and finally to attain unto and enjoy eternal life? Does not true religion, as distinguished from old theology, consist in goodness, wholeness, real piety, and Christ-like brotherly love in every day business life? Is it not virtue and morality demonstrated as the soul of substance, the unfolding principle of divine life? Is there not now dawning within us the so-called new theology, which so embodies the elements of true religion that it cannot be bound by any church creed, canonical or so-called literal word of God? Does it not bespeak perfection, around which all the exact sciences may revolve as one harmonious body, with it, the new theology, its essential Christ, as their uncreated soul?

Is not this new theology, which we are pleased to call the soul of science, involved in the perfect cause of all causation that is implanted within us, and is seeking through spiritual evolution to evolve and express itself, its infinite love, will and wisdom; and in proportion as it obtains, is it not our Saviour and the Saviour of the race?

From what is it desirable we should be saved? Is it from temptation—being tempted? Is it from sin—the transgression of the law? Or is it from the pain—the penalty that follows transgression? Is it not rather from our external animal, selfish self, we should desire to be saved? Consider the matter for one moment; does it not require three things to constitute a temptation? namely: some knowledge, in conjunction with desire, and opportunity to gratify it? Is it not by and through soul-growth, enlargement of capacity, and progressive improvement in motive, purity of life and deputed spiritual power, to enforce and control, that we are saved from ignorance, the occasion of sin, sorrow and discord, and enabled through persistent repentance and soul-growth to attain eternal life?

Our infinite Father, the perfect Cause, cannot be tempted. He is perfect in knowledge; has no occasion for temptation; there is nothing unpossessed to tempt Him with. We, finite outbirths of the Infinite, with inhering spiritual capacity not yet awakened into consciousness, afford through our animal nature sufficient knowledge to constitute a need, an occasion for temptation. *If we had not been tempted*, we should not have gone astray, and our spiritual nature might not have obtained a conscious individual entity. Was it not better that we were tempted and fell, if fall it could be called, into a spiritual consciousness of sin and its effects, than to have lived on and on as embryotic substance in the unconscious consciousness of the uncreated Cause, unindividualized particles in the ocean of all good? Is it not better to go to hades (heartrending discord) through the execution of infinite law with its compensating effects, and sometime *be somebody* that will be of some use to others, than not to go anywhere nor be anything?

The sentiment of the Lord's Prayer is, *leave* us not in temptation, but deliver us from its evil. Was not the so-called fall the essential feature, the basis of spiritual evolution? Was not the so-called death the change which was made in the Adamic man, when he, in obedience to the lower law, the law of his animal nature, discovered through transgression the higher law, the law of his spiritual nature? Was not the act good, glorious and divine in its effect? Did it not unfold the basic principle through which our Father, the perfect Cause, rests his personality, and proceeds through the execution of law to evolve the same, in his offspring through temptation, sin and sorrow, persistent repentance and soul-growth, that must ultimate through regenerative transformation of the so-called fallen man from the animal through the human into the divine department of spiritual life? Is not temptation required all along the spiral stairway of soul-growth? Are there not discrete degrees of good in use, all along through the unfolding sonship of God in man, in which progressive souls are receptive instrumentalities, in the hands of Providence, to be inspired from the Infinite to do his will, in their especial spheres of spiritual activity? And is it not because of these finite instrumentalities that the Infinite is rendered omnipotent and all-controlling? Is not each individual agent or entity, from the lowest up to the so progressed in soul-growth that naught remains unknown to tempt, or nothing unattained to tempt with, liable to temptation? How is it with the poor unfortunate soul that was damned before he was born, as far as damnation was possible through heredity in the mother who bore him? Is there no compensation for his apparently unmitigated ignorance and depravity? Has he no friend in whom the essential Christ has obtained, to meet and uplift him, if he will be uplifted, either in this world or in the next? Has not the essential Christ that obtained in the humble Nazarene, obtained in other conscious entities, and may not some among all these differentiated Christs be enabled to reach and bring the desponding unfortunate to a knowledge of the truth, that not only the Christ of God, but God himself, is within him, waiting to be awakened, and to come forth? Because the Christ of history, literally preached by professionals whose teachings and practices are as different from the teachings and practice of the Christ, as daylight is different from darkness, has not reached the soul in this life, is it quite right to conclude that there is no Christ among all the differentiated, to enlighten and bring him forth as a brand rescued from the burning?

Possibly some devout Christian may feel that we would degrade and dethrone, if possible, their Lord and Master by supposing there may be other Christs among the differentiated sons of God, possibly better adapted as Saviours, in some special cases and conditions of humanity, than the Jesus Christ, or God-man of Judea. We would not impugn the motive or honest belief of any one, or degrade their ideal Saviour. We would endeavor to render their salvation more effective; we would honor and respect, but not worship or adore, their Jesus. It is the spiritual truth he taught, rather than the individual teacher who taught it, that is our master. It is the higher law, its law giver, that we accept as master and would obey, worship and adore, believing that by so doing the sonship of God, its Christ our Saviour, may obtain in ourselves, and that the kingdom of heaven, with its King enthroned, may be evolved within us.

We believe in the Jesus Christ of Nazareth, in the statement made, that to as many as believed on (in) him, the Christ, to them gave he power to become the sons of God. But if the power given is not utilized, if the law by and through which the gift was obtained is not further unfolded, the sonship of God in the believer is not evolved; consequently the believer remains unprogressed in soul-growth, which soul growth necessarily ultimates through the perfection of the sonship of God in man, in the acquisition and exercise of the spirituality and attributes of God himself. Such a literal belief as may remain unprogressed, partakes of the intellectual rather than of the affectional nature; it may be brutal on the animal plane, rather than spiritual on the divine. The ignorance that is to be deplored is not the ignorance of the head, the intellectual nature that gives the animal man capacity to dominate and control his brother in a cruel or unfriendly manner, but the *ignorance of the heart*, the affectional nature, in which, through spiritual illumination, is to be opened up the kingdom of heaven.

We believe in the essential Christ as our Saviour, not alone because it obtained in the humble Nazarene, but because it is the embodiment of an eternal principle that inheres in the spiritual fitness of things, and has sought to evolve, express and perfect itself in all the religions that have ever obtained on earth. The Christ of Christianity, considered separate and distinct from the doctrines, creeds, isms, and theological patchworks that have been made and still cling to and enshroud it, is in harmony with itself, its uncreated Cause and all things known. The new theology, with its essential Christ as the soul of substance, challenges investigation. It requires no special pleading, no supercilious priest, no professionals, because it is written in every human soul, so that all may read and apprehend.

Our literal Christians, who are endeavoring to convert the world to their peculiar ideas of God, man and the devil, tell us we must accept salvation as it is in Jesus Christ; that we must believe in him as they teach him, or be damned; no probation hereafter, no matter how moral and upright our lives have been, how much we have sought to benefit and bless others; they tell us Jesus Christ died for the sins of the world; that he made atonement for our sins, paid the debt, paid it all; salvation is free! Come to Jesus and be saved!

Some years since, an eminent divine said in Park-street Church, in our presence, speaking of the Bible: "It is a pictorial, a panoramic expression of truth; if we read it as poetry it is beautifully expressive, adapted to all conceivable conditions of life the human soul can be placed in; but if we read it as prose we materially injure or entirely destroy its meaning." So also in regard to the Christian religion; its Christ, spiritually considered, pure and simple, free from dogma, is the most beautiful, soul-inspiring expression of eternal truth—its uncreated principle of life—that can be conceived; it is adapted to all religions, countries, states and conditions of life in which human souls can be found; all that is needed is to eliminate literalisms and creeds, and evolve in the stead thereof the new theology, its perfect Cause through spiritual evolution.

From a spiritual standpoint the purity of Mary, the so called mother of God, the child's conceptive begetment, its spiritual gestation, travail, birth, growth, life, betrayal and cruel crucifixion between thieves at the behest of the literal church, constitutes the most profound tragedy ever enacted in heaven, earth or hell, and the crowning glory of it all is his, the Christ's, personal resurrection from death and descent into hell to preach to the spirits in prison, that they, through spiritual illumination, might be enabled to break the bonds that bound them and evolve eternal life.

Viewed from the spiritual standpoint, there is no feature in this tragedy which is unreasonable—miraculous in the sense of being opposed to law—not in conformity to a higher law; some incidents may seem to the more literal believers to impinge upon what is called in "Transcendental Physics" the fourth dimension of space—spiritual height and depth—its all in all of law, including the presence and deputed power of the giver. Mary may have been so approached by angelic ministrations—or overshadowed by perfected spirits, holy ghosts—so conditioned by environments that the Infinite obtained preëminently a spiritual beget ment in the finite conception of the harmonious child, in a sense that spiritual evolution could proceed without going through the ordinary process of *conviction, conversion and regenerative* transformation, that would have otherwise been required to constitute him a differentiated Christ in the sonship of God. The child Jesus may have been so intuitive as well as spiritual in his nature and perception that though the animal department may have had desires and opportunity to gratify them, and consequently have been tempted like as we are, he may not have transgressed the higher law. Be that as it may, we read and believe that he was perfected as the rest of us are, or expect to be, through suffering.

Truth is authority; perceived truth is authoritative, rather than the book or orator that expresses it. If our professional Christian needs a literal instead of a pictorial or symbolic expression of the living word, let him revise his last revision of the so-called word of God, and make it read in accordance with *perceived truth which is now known to be true*, so that it may express and reflect the truth, its essential Christ, in contradistinction to what was believed to be true in semi-barbarous times. To illustrate: have the text read, "love-shed" instead of "blood-shed"; the former is spiritual, Godlike, divine; the latter is crude, animal, brutal, unchristian and degrading in its effects.

The name in Bible-making times stood for and was meant to express quality, state, substance, and conditions of the party named—what they were, would do, or be. If we would be true to the literal truth perceived, our revised text should read: "There is no other quality of motive, love or affection, but the quality of love, motive and affection possessed by the humble Nazarene, whereby or through which we may be saved." It saved Jesus from the domination of his Adamic nature, his selfish self, and in accordance with inexorable law evolved in him, the essential Christ, the first fruit of the spirit; if not first in time and space, the first in quality of love and affection; and thus demonstrated by precept and example "the way, the truth, and the life." Was he not human as well as divine? Are we not human with some divinity inhering within us? Is not this divinity the Christ in an embryotic state, waiting for awakement to come forth and differentiate itself in the sonship of God?

If, then, there be an essential Christ, an unawakened expectancy, that is uncreated and eternal within us, is it not the pearl of great price, and ought it not to be conceived, gestated and born—projected into objective life—pure and simple, free as far as possible from dogma or creed?

Is not this new theology the soul of substance? Is it not the gospel of all good? Are not pains penal and prophetic? Who is there (if unprejudiced) among the millions on earth that would not believe in and seek to obtain this pearl if it were properly presented to them? Does not belief commence at the point of hearing or conceiving, and end in the condition that knows it to be or not to be, which investigation will decide through the elimination of error, ignorance, superstition and bigotry? Is belief a virtue, or disbelief a crime? Is not an honest doubt in its nature and tendency divine, the basis of infinite evolution? Why, then, teach such creeds, such dogmas or doctrines as "believe or be damned"?

Zoölogists tell us that the chambered nautilus while growing vacates successively the lower apartments of its shell. It has been said that "creeds are but the skins of truth, stuffed and set up," shells to be outgrown. So would we say in the language of the poet:

> "Build thee more stately mansions, oh! my soul,
> As the swift seasons roll;
> Leave thy low vaulted past!
> Let each new temple, nobler than the last
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,
> Leaving thine outgrown shell
> By life's unresting sea."

The history of civilization and philosophy, as well as the history of science and religion, is a gradual and self-disclosing revelation of the absolute, the perfect cause and providence which we believe in, worship, and call God. No religious belief ever obtained among honest men that had not in it some genuine sustaining element. Every belief which has been earnestly held, has been the result of an effort toward truth. It has attained something, but has come short of much. The way to remedy this deficiency is to give higher truth upon the same line. Instead of wrenching from men's grasp the imperfect belief they hold, we should offer them a nobler; we should not violently uproot error, but plant truth so vital so divine, that it will absorb all feebler expressions unto itself, and thus causatively lift receptive inquirers into higher life.

Whoever would bring men into clearer light must not content himself with a protest against old error; he must get hold of the spiritual truth which gave the error its stronghold, and by getting deeper into the same supersede the partial truth by eliminating the ignorance that allowed the error to obtain. The correction of any system of theology or religion lies not so much in the *denial of the principle involved*, as it does in the further unfoldment and harmonious elucidation of the same, its corollaries, and all states and conditions pertaining thereto.

The new theology, its essential Christ, will of necessity be received when properly presented, because of the principle involved in its practical adaptation to all conditions of the human race. In a word, the essential Christ is the divinity inhering within us "that shapes our ends, rough hew them how we will." In the spirit of the new theology, "hew to the line, let the chips fall where they will."

The religion of the future will not ignore or depreciate any principle involved in the religions of the past; it will not ignore modern or ancient spirit-phenomena, but recognizing them as fundamentally essential, worthy of profound consideration, its promoters, standing upon demonstrated facts, will especially emphasize the nobility of our spiritual nature, its divine origin and destiny, the eternality of law, the perfection of its cause, and our relation to each other as children of the common parent. And while we would not dispute in a dogmatic sense with combative defenders of the literal faith, we would, as best we may, voice the living word, its essential Christ, and receptively seek to apprehend and embody its truth, the substance of all religions; recognizing in each an especial mission as means to an end in opening up and unfolding the divine in the human, so that ultimately all may blend as distinctive colors in the bow of promise (attained at-one-ment,) within and through which all shall know through a blessed experience that the perfect Cause, our Father, is, and always has been, at the helm; that his law is being written within us, and that it is our privilege as well as duty to read, be receptive, truthful and diligent, and thus work out our own salvation in harmony with the Infinite that worketh within us, uplifting and saving us as we uplift and bless the race.

The good, the better, and the best, bespeak the perfect. As we may not divide the year into days, or bring a piano into perfect at-tunement without an occasional leap, a residue unused, so in our idea of the perfect Cause it can never be expressed. No matter what our attainments may be, there can never come to the finite soul a state, a condition, in which there will not be a divine energy, a residue, seeking to further unfold and express itself.

[*To be concluded in our next.*]

The Model Commonwealth (Port Angeles, Wash. Ter.,) announces that the queen of the Cowlitz tribe of Indians died near Freeport recently, and was buried with appropriate aboriginal rites. She was over one hundred years old. *The Commonwealth* adds: "This is the remnant of what was once a powerful tribe of Indians. There are now only a few left. Some of them are very old."

Literary Department.

STRANGE: ISN'T IT?

Written Expressly for the Banner of Light

BY EBEN COBB.

PART II.

A thundering peal, that seemed to shake the earth to its very centre, started me again to my feet. I opened my eyes.

"Good gracious!" cried Paul Hazleton, who at the same instant sprang up with a livid pallor upon his face. "That must have struck somewhere near us! I never heard such a clap; and I am sure I feel the effects of the lightning stroke. But what is the matter?" he inquired, looking anxiously into my face; "you look so wild about the eyes—are you hurt? If you are not, and it is only fear that so moves you, entertain it no further, for we shall have no such shock again at this time. The clouds are now breaking away above us."

I assured my friend that I had sustained no serious injury, although I admitted that I, like himself, felt the effects of the electric fluid upon my nerves.

"Zounds!" exclaimed Paul, as he consulted his watch, "we have been sleeping here for full half an hour; for my part I feel much refreshed. We can now the better enjoy our walk home. Tell me, what *is* the trouble with you?" he questioned, laying his hand solicitously upon my shoulder. "Something surely is wrong. Speak, for I know you are restraining evidence of pain for fear of alarming me."

"It was nothing but a dream," I answered. "Ask me nothing about it now; I shall be better when we start upon our walk. I will relate it to you then."

I know my answer did not satisfy my friend, but his keen sense of etiquette forbade his *questioning further*. I stepped out *from* the shed, and my companion followed me. The clouds over our heads were clearing away, while the dark masses, with their distant intonations of thunder, could be seen spending their force far off to the north. I walked to the left, as I had been led by my strange visitant. There was no forest there, and what I saw of buildings in the middle distance were large, stately houses of opulent farmers. Where I had been conducted through the woods by that angel guide, I saw a broad, level field of waving corn; and on either side the land was clean, and nothing but grass and grain met my view.

My answer to my friend had been, "nothing but a dream," but to me the experience from which I seemed to awake savored of no such nature. There are many realities in life that *leave no lasting impression upon the mind*, and memory would try in vain in after-time to marshal their details. Dreams, too, those phantom freaks of an unguided mentality, leave behind only a vague but sure impression of their unrealness. But to me every detail of the adventure I had just passed through was *more* than a reality—if such a thing can be possible: a new sense, an innate, latent power of soul had been roused in conjunction with the working of my ordinary faculties; so that the intensity of mental assurance left behind as a part of memory's store was tenfold, in this case, to the ordinary occurrences of every-day life. I know, as I stood there in a maze of bewilderment, I did not doubt the truthfulness of Nature's laws, nor did I question but what I should sometime know more of the marvelous universe of psychic wonders in which we have our *being than I was then informed of*.

"Rich farms about here," I remarked carelessly, to my non-metaphysical companion, in order to throw him from the line of my reflection.

"Yes; and rich farmers too; they have held these lands from generation to generation, and they are loth to sell even one acre to our company for building purposes."

This was Paul's utilitarian answer, and I now felt that we were on a sure matter-of-fact footing again. We started upon our return, and I took one longing, farewell look as we left the spot. Not far had we proceeded, when Hazleton, who was a few steps behind me, cried suddenly:

"Halt!"

I obeyed the command, for it was given in true military style, and I was used to its delivery.

"Right-about-face!" came with the same ring of authority.

I did right-about-face, in correct movement, and stood wondering what Paul's jesting freak of mind would concoct for the next order.

"Shoulder satchels!" came with a prompt and forcible utterance, accompanied by a meaning smile.

I placed my hand quickly to my side to feel for the designated equipment. It was not there! I was sure it was there when I sat down in the old shed, for the last thing I remembered of doing before—before what? well, I will say—that lovely being lured me from my seat, was to clasp its fold, which I had opened to take out a bit of lunch. We returned to the shed. I was searching for the missing equipment among the rubbish upon the floor near where I had rested, being more and more convinced that I had simply slept, and that, during my somnolence, some passing straggler had deftly purloined the stray article, when I heard a significant laugh break from Paul's lips.

"Look up!" and he pointed above my head.

I did look up, and there hung my satchel just above where I had been resting. But the manner in which it was held there, for the moment, it so appeared to me, caused my heart to cease its beating. *It was suspended to a horseshoe that had been nailed to the beam, and then bent out so as to form a hook!*

I seemed to hear again the clap of those earnest hands, and the joyous glow of delight that lit up the face of the beauteous creature of my mysterious service again came before me.

There appeared to be the identical beam: then it was newly hewn; now it was rotten with age, and what had held the old, rust eaten horseshoe in its place was the fact that the nails that held it had been driven into a knotty piece of growth which had better withstood the ravages of time. I glanced scrutinizingly to the side of the shed, and there I saw plainly where an opening, in the form of a doorway, had been boarded up. I measured with my eyes' judgment the height of its bottom from the floor of the shed, and decided it to be just two fair steps. Could that be the doorway in which stood that seraphic form? Did I enter that same passage way in my wild and trying experience? I trembled like an aspen leaf, and big drops of perspiration rolled down my face. I grasped Paul Hazelton by the arm and spoke in a tone of heartfelt solemnity:

"Now, my friend, do not deceive me! Do you know how that satchel came to be hung where we now see it?"

He assured me, upon his honor, he did not. One more piece of information I sought, and that was if my friend knew of the spot, or its locality, where the old structure we were in had originally stood. He informed me that there was the remnant of an old cellar but a short distance away, and he had been told by field-hands whom he had met in that vicinity, that the old shed was formerly attached to a primitive farm-house that once stood upon that cellar.

"Enough!" I cried, clapping my hands with rapture, as had my mystic attendant clapped hers. "Come with me at once and show me the cellar, and question me not until I see fit to unfold to you the theme that is now working in my mind."

I have noticed, in my later study of man, that those who are most ready to curl the lip in derision at mention of the occult and recondite, who scoff with the greatest alacrity at the mere hint that there are some hidden forces yet to be learned of in the so-called immaterial realm of mental nature; that those who are foremost in denouncing as dreamers, fools, idiots and lunatics, all who venture to investigate outside of their "thus saith the Lord," with Quixotic heroism sound their trumpet loudest when there is no real danger near. Let that peculiar deviation in the ordinary current of events, called the supernatural, come directly to their apprehension, and they shrink before its approach in abject fear. In this position my friend Hazelton now found himself. He sensed something in the air not born of cubes and squares, and the meek willingness with which he bent to my will showed that he dreaded the approach of what he would have stoutly declared could not exist.

We left the shed to seek the old cellar, and my companion now pointed, rather than led, the way. He managed to keep in the rear, and, by verbal direction, guide me to the desired spot. As we turned by the corner of a stone wall, along the side of which we had been walking, my friend pointed out a slight elevation of the ground a short distance ahead, and informed me that there was the site of the old cellar. I was about to change my course in the direction indicated, when I observed a man approaching us from toward the location where I had seen the stately farmhouses. The new-comer was walking upon a narrow lane which appeared to end at the spot where we stood. His hair was silver-white, and his bent form and tottering step told that time was fast taking away the life-vigor of his once powerful frame.

"A fine shower we have had," I said, saluting*ly, to the old man, at the same time going to*ward him.

"Very, very," he replied, "and mighty fortunate it was, too. My boy has been thinking as that 'ere field of corn would be a goner, sure. Bless my soul! what a mighty blast of lightning that was, though. I was looking this way when it came down. That's what I came out here for," he continued, "to see where it struck. It made right down for that big old oak stump. I've an idee that it is hit for sure. See! the old chap is smoking now."

As he spoke he pointed with his cane to the remains of the trunk of a tree which had evidently never been felled by the axe, for its topmost part, which was full twelve feet from the ground, had that irregular appearance shown only by the slow operation of decay. That it must have been a monster in its life was evident from the massiveness of its ruins. We drew near to it, and, running down, upon its side was a trail of smouldering fire, making its way through the punky material of the wood.

"Yes, yes," soliloquized the old man, "I

thought this 'ere stump was the mark. Well, I guess she's finished now. When I was a boy there was lots of her lower limbs left, but one arter another they've dropped off. We never none of us could make out what on airth blasted that tree. It ought'er lived a thousand years in this soil, with such mighty roots."

I turned and looked toward the old cellar. Just the distance! With my imagination I pictured the house in its place, as I had seen it; its windows in their position; and then I located the one from which I looked. I measured the angle of observation from that window and then turned to the old stump.

"It must have been here that he hitched his horse!" I said to myself, closely examining the wood where I had directed my finger; and there I found what I sought. The bark had long since dropped away, but from the hard, tenacious crust of the old trunk, still holding its own against the ravages of time, protruded the end of what had been a stout piece of iron driven firmly into the tree. It was nearly eaten through by rust, and the outer part, which had in former times made it a thing of utility, had disappeared, but enough remained to bear witness in the awful problem I sought to solve.

"You spoke of the field of corn, my good father, as belonging to your son?" I said questioningly.

"Well, kinder that way. He has the charge on't, though I s'pose I hold the owning on't yet."

"How long have you owned it?" I asked.

"Ever since my good old father died; going on these forty years; and his father gave it to him fifty years back of that. And that was n't the first of our getting on't. I tell you, we Newcombs are one of the oldest families here-a-bouts."

"Then your ancestors have held these lands for many generations back?"

"Yes; ever since the clearing on't. I can't tell you just 'zactly how long 't is; the old Bible has got it all in."

"Is there, or was there ever, a running spring in that cornfield?" I asked; and I paused with eager interest for his reply.

"There was one once upon a time, but that was afore your father or my father was born. I never should thought on't again, but I do remember hearin' tell that it was dry when the woods was cleared around it. The story goes that it spouted out near this big oak, and the spring died when the tree died."

"Most marvelous!" I exclaimed, for the first time giving way to the expression of my inward thoughts—a resolve I had made to myself not to be guilty of during my then present investigation; but the reflection that my ears had heard the limpid flow of that same spring, and my feet had been guided through the quiet depths of that long-ago forest, forced the exclamation from my lips.

"What is marvelous?" asked both my companions at the same time; moved to earnest curiosity by my strange manner of speaking.

"That a spring, overshadowed by a large tree, should always give out when the tree dies," I answered, evasively.

"Do you know anything of the inhabitants of the house that formerly stood there?" I continued, at the same time pointing to the old cellar.

"No; nor nobody else, as I knows on. The old place ha'n't got much hist'ry anyhow. All that I know about it is, that there is a gravestone over in the old burying-ground that tells how the chap who was put under it was killed by lightning. I remember how it reads now: 'Here lies buried ye body of Goshem Scriler, killed by lightning ye thirty-first of July sixteen hundred and sixty-eight.' The story used to go that he was the man that cleared up and started the place. Let 's see," added the old farmer, after reflecting a few moments, "it 's just two hundred years ago this very day that the lightning struck him down; that 's mighty curious."

"More than that," thought I, for I was then standing upon the very spot where I had every reason to believe he fell.

"Did you ever hear any old people about here in your younger days speak of two persons, a young lady and her lover, who had long before this time suddenly disappeared from this same place?"

I tried to be calm, but I know I turned deadly pale when the old man opened wide his deep-sunken hazel eyes, and bent upon me a look full of wonder and astonishment.

"I am now hard on to ninety," he spoke in a slow, thoughtful tone, "and I have a keener memory by far than any around here; and yet it 's like a dream to me; but I have it now."

He worked his wrinkled hands for a short time through his sparse white locks, and then proceeded:

"I heard my good old grandmother tell the story when I was but a little chick: bless me! how we do remember the things of those young days. This very Goshem Scriler lived here with a young gal, and a tarnal handsome young gal she was, too—so the story goes. Whether or no she was any related to him nobody knowed; but he tried desperate hard to have her marry him. But there was a real comely young fellow that the lass loved, and she was determined to have him. The young chap loved the girl terribly, but the man Scriler shut her up in the house and forbid the lover coming near the place. Now a brother of this Goshem Scriler, who lived not far away, had kind o' adopted this same young man when the boy was a little youngster, for he never had any children himself, and his wife had been dead for many years. About this time the brother died, and Goshem laid claim to all his brother's property. But one day the young lover gave out that he had come across a will made in his favor by his foster-father, giving to the adopted son the property claimed by Goshem. Whether he did or no, nobody never knew, for he never showed himself to claim a cent of it. He stole the young girl away from the hard-hearted old chap, and not a soul ever knew where they made off to. Some said they went one way and some another; but nobody ever knew for sartin."

When the old man ended his story I stood with folded arms, and my eyes were searching amid the brush and bramble that was growing wildly along the front brow of the old cellar. I stepped quickly over to where I had been glancing, and pushing away the brush with my feet I closely examined the ground beneath. Although mostly overgrown with an accumulation of turf and brier, still, to my great joy, it was there—the very slab, in its place, that had served in years agone as a stepping-stone to the front door of the house. The forward edge was plainly visible nearly its entire length.

"That 's the old doorstep, I guess," remarked the aged farmer; "but 't aint been crossed this many a day. What you looking for there, my young man? some piece of old crockery or the like? You city chaps are allers trying to find some piece of stuff as belonged to the folks of old."

"You are right," I said, glad to avail myself of the bent of the old man's mind; "and do you know that under that stone is just the place I should expect to find what I seek."

"Be mightily disappointed, my boy, if you expect to find anything there. They puts things under the corner-stones of meeting-houses and the like, but we old farmers never trouble ourselves with burying nick-nacks under our door-steps."

"Whose land does this stone lay on?" I pointedly asked.

"Mine for sure," returned the old man.

"Will you give or sell me the privilege of turning it up out of its resting-place?"

"Why, yes; but, for conscience sake—say, you are sober, aint you, my young friend?" and the aged questioner peered into my eyes as though to assure himself that I was neither intoxicated nor insane.

I went to a cart-opening in the wall near by, and, taking out two of the stout bar-rails, I returned. With the help of Paul and the old man the stone was lifted from its long resting-place. Paul and the owner of the stone stood there like statues and gazed down upon the picture that was opened up to view. How clean-cut and plain it was to read! There upon a background of dark red sandy loam appeared frescoed an ancient fowling-piece. The flint-lock was sprung, as though it was intended by the artist to represent the gun as having been fired just previous to its transferment to the earthy canvas. By the side of the gun was a light-colored, oblong form, as though the artist had meant to represent an old, time-stained document. A visible crease ran through its centre, indicating where the parchment—for such the material seemed to be—had been folded. There were three red seals upon the open document, and so clear was their material that the red wax glistened from the illumination of the declining sun.

The old man was the first to speak. "What is this? what does it mean?" he questioned, as though he asked of the winds.

"I will tell you if you will help me through to the end," I answered in a tone of absolute confidence.

"By mighty! *Strange, is n't it?* I will help you through if it takes my last breath!" and as he spoke the veteran straightened up his form like a newly-awakened Hercules.

I knew well that the picture before us would lose its harmony the moment we disturbed the pigments with which it was formed. At our touch the distinct wood-work of the gun blended off with the corroding earth about it. The lock and barrel were but little more than so much of the soil in which they were buried. One portion of the deposit was as perfect as when it was hid away for its long secretion, and that was the three wax seals. The light-colored environment—the parchment substance of the document—was kindred to the dust about it, and dissolved at touch into a thing of air. I lifted what was still coherent of the fowling-piece, and for a moment held it before me, a mere flimsy skeleton of a former stability. My hand went involuntarily to my hip-pocket, and I felt my pistol. It seemed a strange continuity of memory's association that I fancied I had grasped my own deadly instrument to avenge the last fatal shot from the thing of rust and decay then held in my hand.

"One search more," I said, throwing down the rusty relic.

"What now?" responded the old man.

"*The well!*"

"No! No! don't go near there!" was my hoary assistant's rejoinder.

"There is no well about here," ventured my friend Paul.

"Yes, there *is* a well; but I dread to speak of it," said the farmer correctingly. "I have never known a person to speak of it for the past fifty years. Anything else, my young friend, but do n't go near that well! They used to say that every living thing that drank from it was sure to die soon after. There are lizards and all sorts of venomous snakes about it. Its water is a rank poison; and ivy and dogwood grow thick about the spot."

"I shall go to it," I answered firmly; "and I am going to hold you to your word. You promised that you would help me through if it took your last breath; and I know there is no coward blood flowing in those sturdy veins of yours. Neither ivy nor dogwood ever poison me, nor do I care to drink the water of the well; but I must do my best to reach its bottom. Will you assist me?"

The old man said he would.

I asked no question regarding the location of the dreaded spot, for the eyes of the old man glanced in the direction of mine the moment I spoke of it. There I discovered a wild collection of unpruned growth, as though the ages had been allowed to bestow unmolested their contributions of floral discord and entanglement to entirely hedge away from scrutinizing humanity the least indication of there being anything in their weird embrace worth the seeking. By the now already enthused veteran's directions I proceeded to one of the farm-houses that had drawn my attention as I stepped out from the old shed, and procured such paraphernalia as I deemed would be wanted in the last intensely absorbing exploration. I returned with a long rope, a large basket, such as farmers use in gathering their harvest, and a strong, well-sharpened hatchet.

I soon cleared away an entrance to the well. I got upon my hands and knees, and looked down. At first all was dark, but as my eyes become more adjusted to the change, I could see more distinctly. The well was dry, but there was not light enough at the bottom for me to distinguish any object that might have been there, save I could see that the moss and accumulated dirt that lay there presented an uneven, corrugated surface.

"Can you see the water?" asked the old man.

I answered that the well appeared to be dry, and at the same time I dropped a stone above it. The missive struck the bottom with a dead, sluggish sound, plainly showing that it had found nothing to impede its progress except the waterless sediment below.

"'T is n't once in fifty years, my young friend, that you could have found this well dry," remarked the farmer; "this drought has played the deuce with the whole of us on wells."

I removed my shoes, and, bidding my attendants lower the basket at my call, I slowly began to descend. The orb of the well was not large, and I found no difficulty in finding easy footholds upon its rocky sides. I cannot describe my feelings as I was cautiously making my way down. I prayed that I might not find what I sought, and still I felt in my inmost soul that my prayer was a vain one. My feet soon rested upon the bottom, and they sunk above the ankles in the soft ooze. I stooped down, and pushing aside the damp, dead leaves and moss, I drew forth a human skull! In an instant all the tremor of my nerves had ceased. I seemed to receive from an unseen power a new strength; and instead of abhorrence I felt an unspeakable joy at my discovery. The skull was small and finely shaped. I could not resist drawing my handkerchief and wiping the dirt cleanly away from the teeth. I had never seen but one such cluster of pearly beauty before, and that was when gems like those then before me glistened through that radiant smile of thankfulness that beamed upon me in the out-building, as I suspended my satchel upon the horseshoe hook at this fair owner's bidding.

I called for the basket to be lowered, and when it had descended so that I could easily reach it above my head, I bade my friends hold it poised there until I had finished my task. I worked diligently, and wonderful it was to me then—a fact I could not explain—I was directed more by what I then called intuition than by the direction of my own normal will in the guidance of my muscle force. My hands appeared, as it were, controlled by an intelligence other than my own; and relic after relic found its way in quick succession to the basket without so much as a single thought-direction of mine.

The strange influence left me, and I knew my task was completed. The large basket was full, and I gave my companions word to carefully draw it up. I followed slowly after the charge, and was soon safe above ground. We bore the basket to the old shed, and one after another of the pieces that made up its contents I laid out carefully upon the floor. I was well schooled in anatomy, it being one of the main branches of study I had mastered in my lessons pertaining to the human form. When the last bone was in place, I had two complete human skeletons upon the shed floor. One was slight and delicately molded; its anatomy told that its once indwelling soul must have been a female of tender years. The other was that of a male, and its structure indicated that it had moved in a form of manly strength and beauty. When I had placed them all together, so thorough had been my search, not one bone was missing, and they were all perfect, except that in the back of the male skull there was a round hole; and as I turned it to lay it in its place a leaden bullet dropped out and rolled down through a large crack in the floor.

We sat down, and I told my friends the story of my dream—"dream" I called it to them, but to myself I knew it to be a living reality.

The setting sun was casting its last evening rays into the shed as I finished my recital; and as I was resolved to stay there and keep vigil over those bones through the coming night, I prevailed upon my friend Paul to return without me and excuse my absence to his good wife.

The old farmer left, and in a short time returned, riding up to the shed in a light wagon. Good old soul! he appeared to take as much interest in the matter as I did myself. He had brought a mattress, quilts and pillow, and a good supply of tea and eatables. As he left he promised to be with me in the morning to give all needed assistance.

Morning came; and the good old farmer was there with his horse and wagon. More than that: he had procured two neat coffins, which he had brought with him. We placed the two skeletons in their respective caskets, and by the old man's guidance the sexton of the graveyard was soon one of our party.

Two graves were dug in a retired spot, beneath the shade of a weeping-willow. At the close of the day a goodly group stood within the precincts of that ancient resting place of the dead, listening to the utterances of a benign and warm-hearted minister as he spoke words of true inspiration over two newly-made graves.

The old farmer, the sexton and myself were the last left upon the spot. I lingered for a moment over the shorter grave. I know I dropped a tear upon it; but I quickly brushed the gathering drops from my cheeks.

The sun was again low in the west. A solemn, subdued light relieved the thick, embowering shrubbery about the spot with a mellowness of shade such as Claude might summons from his pallet to delineate the land of holy rest.

I turned away reluctantly, nor had I more than turned when I felt that same soft hand laid gently but restrainingly upon my shoulder. I yielded to the delicate touch, and again my attitude was before the shorter grave. I will not strive with the poor, meagre force of earth's gross language to describe the scene that was unfolded before me. There may be, deep down in the hidden mine of every soul, a germ that has the latent power to grasp the fullness of its comprehension; but, be the germ there, some other breath, else than that known of the Infinite here below, must fan it to its awakening. That same face was there before me! not now pale and terror-stricken, but illuminated with a heavenly light. Those eyes again, zones of ether blue, flooded me with their rays; and the lips, now coral-red, breathed an earnest blessing upon me. Those two rows of pearly beauty beneath them sent forth a language of their own, as though to tell me that every atom in the universe hath a thankfulness of its own. An angelic form, clothed in transparent white, and of a texture so fine that it seemed as though the absolute silence of earth might mar it! The two hands took mine, and those warm lips met mine with a kiss—a kiss such as a sister, all pure of heart, might bestow upon a loving brother. Those hands were not withdrawn from mine; they melted away in my gentle hold, and the whole seraphic presence mingled with the evening sweetness of the dewy air.

I stood alone!

The soft tones of the winged choristers stole over the serene atmosphere of the embosomed spot. Blended in balmy unison with the perfume from bush and vine, rose the incense of the humble herbage at my feet—fit orison to the soul that had seemed to draw its radiant form from their own loveliness.

"What inscription shall I have chiseled upon their headstones?" asked the sexton, as we were about to part company.

I wrote on a slip of paper, and handed to him:

"DIED JULY 31ST, 1668.
THE SPIRIT NOW HATH REST."

"On both?"

"Yes; the same on both."

☞ We have received from Colby & Rich, of the BANNER OF LIGHT, a few copies of Richmond's admirable "Review of the Seybert Commissioners' Report," just out, a book of 244 pages. Price, $1,25. We can heartily commend this book to all who know how to enjoy a good thing.—*Golden Gate.*

Written for the Banner of Light.

DEEDS—NOT WORDS.

BY JAMES M. ROGERS.

Not martyr cross nor saintly crown
Can reach divinest heights of bliss,
Or draw celestial glory down
To harmonize a world like this;

But perfumes of each day well spent,
The music of each hour sublime,
Will sweeten all a life thus lent,
And fill with song all after-time.

The angel ones are ever near
To those who listen to their prayer;
And he who seeks his duties here,
Will find immortal guerdon there.

Not empty words, but fitting deeds,
The aid to all its being nears,
Will give the soul the help it needs
To round its angles into spheres.

The hermit's cell, the bigot's fire,
Lead to a land of barren thorns—
The flowery clime our hopes desire
The path of kindly love adorns.

Love wins where hate forever fails,
To those who give still more is given;
And he who lists when sorrow calls,
Begins on earth the life of heaven!

Fall River, Mass.

The Reviewer.

PRACTICAL OCCULTISM: A Course of Lectures through the Trance Mediumship of J. J. Morse. With a Preface by William Emmette Coleman. San Francisco, Cal.: "*Carrier Dove*" Publishing House. For sale by Colby & Rich.

Mr. Morse, the medium author of this work, is well known throughout this country and England as an able and generally acceptable exponent of Modern Spiritualism. The title, "Practical Occultism," appears to be employed as the equivalent of Spiritualism, probably in accommodation to a somewhat popular fancy which seems to desire some new or different term by which to designate the unfolding Spiritual Philosophy of the present age. And the term "*Practical* Occultism" appears furthermore to be used in antithesis to the *mystical* or *speculative* Occultism, imported mainly from Oriental and ancient sources, which is captivating so many minds at the present time.

Parenthetically, it seems to us that this substitution of the word "Occult" and its derivatives for *Spiritual* and *Spiritualism*, is being pushed to the verge of absurdity in some quarters. "Occult" means, to quote the dictionaries, "secret, hidden, concealed, unknown, latent, abstruse;" "undiscovered, undetected." Yet we have "Occult Societies," and "Occult Publishing Houses," which terms properly mean societies and publishing houses that are either secret, or for the promotion of secrecy, concealment, darkness. And we have "Occultists," who should be believers in concealment, or obscurity; and "Occultism," which really is obscurity itself. Is not the only rational purpose of associated investigation to obtain *light*, and that of publication to diffuse *light*, and not darkness? If so, are not the above designations palpable misnomers? That which is occult, when explained, ceases to be Occultism.

At all events, Mr. Morse's lectures are in fact, as strongly stated in the preface, expositions of "a common-sense, scientific, non-mystical Spiritualism—free at all times from the extravagances and perversions, the metaphysical idealisms, and the rhapsodical moonshine with which in some quarters the Spiritual Philosophy has been heavily burdened, to its sore detriment and disgrace."

The topic first discussed is "The Trance as the Doorway to the Occult"—meaning that through the condition called trance (from the Latin *trans*, over) there is or may be an actual *passing over* of the spirit or the real personality into the domain of the spiritual, which is the occult, or that which is hidden from outward consciousness. This passing over is as real as in the case of death, only the separation from the body is not completed as in that case; and through its means something can be learned of that world or state into which death will sometime introduce us.

It hardly needs be said that by trance the author here means something different from what is popularly understood by that term—namely, a condition of unconsciousness in which one is controlled to speak or write as from a disembodied spirit. This sort of trance is often merely a closing of the external senses without any corresponding opening of the internal perceptions; and consequently there is no conscious *passing over* into another or higher state, and nothing is apparently learned of such a state by the subject. This distinction is hardly made as clear as desirable by our author; nevertheless it is implied in his delineation.

He proceeds to point out the three ways by which the trance may be induced—first, by self-induction, which is called the "natural" method; second, by magnetic or mesmeric processes; third, by spiritual influence. Whether either of these is available in any particular case depends upon certain constitutional aptitudes in the individual. The physiology of the process is described at some length, and the proper prerequisites for entering upon it, to useful ends, are pointed out—namely, health, harmony and cleanliness of body, accompanied equally by mental, moral and spiritual cleanliness in the individual subject. The counter theory that the mental and moral character of a trance-subject has nothing to do with the phenomena presented through that subject is rightly pronounced "a most dangerous and damaging doctrine, which hinders all psychical progress or spiritual development."

While the trance, induced under proper conditions and for useful ends, is presented as a most valuable means of obtaining knowledge, yet proper cautions are given against its unwise induction or indulgence. The use of narcotics to induce the state is always dangerous. Reliance upon mesmerization leads to dependence on the will of others which is unfavorable to the best growth; while a too frequent or continued exercise of the subjective powers in the trance leads to a debilitation of the external faculties which is not desirable.

In the second lecture the subject of "Mediumship—its Physical, Mental and Spiritual Conditions," is lucidly and sensibly considered. The author does not regard mediumship as an undisguised blessing, to be sought for by all individuals and to be cultivated by hot-house processes; but on the contrary it is of very questionable benefit, if not a positive injury, to many, depending on natural aptitude, physical health, and the uses to which it is applied. The sound opinion is expressed that "When mediumship comes or expresses itself spontaneously, manifesting itself of its own inherent power, then there can be no question that, rightly used and within proper, rational limits, the exercise of mediumship can be made a means of great blessing to the individual; not only to the individual but to the community as well. . . . But the persistent effort to cultivate mediumship, or to force it into activity, should always be discouraged and discountenanced."

The physiological effects of different forms of mediumship are delineated, and the opinion given that, properly exercised, mediumship should always be conducive to physical as well as mental and moral health, and where it is not so it should be discontinued. The mental and spiritual results of a proper cultivation of mediumship are declared to be the development of one's own spiritual powers, so that they may be exercised independently of control. This is real "adeptship." "Where the individual is always the subject of a dominant and controlling power, the day of tutelage is indefinitely prolonged, and no real advantage to the individual accrues."

The third lecture discusses the foundation, development, dangers and advantages of mediumship. It is regarded as the indication of superior powers latent in humanity while living in this world, and has nothing miraculous or special about it, but is a legitimate unfoldment of innate possibilities. But these possibilities should not be cultivated to the neglect of duties due to this world, which has the primary claim on all. Some of the methods in vogue for developing mediumship—such as sitting in circles where all sorts of psychological influences are absorbed, until one becomes so filled with contending forces as to be in a state of psychological fever all the time, or so exhausted as to become limp and useless: these methods are strongly disapproved. Mediumship which comes spontaneously is likely to be most satisfactory, and when it so comes, its unseen directors can generally be depended upon to give needful instruction for its development. "Personal moral responsibility must enter into the development of all forms of mediumship." It should be the development of the body, mind and soul of the individual, with due and proper attention to every law of health, of mental culture, and of spiritual unfoldment.

The dangers of mediumship are strongly set forth, namely, that of "being imposed upon by spiritual vagrants, who may come just for the purpose of amusing themselves and bewildering you;" also, dangers to the health, to the mind, and to the nervous system, arising from the inordinate practice of mediumship, which causes a drain upon the most refined forces of the system, and may result in muscular and nervous paralysis—in "a drying up of the vital juices of the being, causing premature age, and destroying health of body and vigor of mind." What is urged under this head may be profitably studied by all who have any inclination to cultivate mediumship as a source of amusement, or of pecuniary gain, or from love of notoriety. On the other hand, the advantages and blessings of mediumship, when rightly and orderly developed for its nobler uses, are justly portrayed as indeed great.

The fourth lecture deals with Magic, Sorcery and Witchcraft, in which it is claimed that the alleged extraordinary marvels of Oriental magic, sorcery, etc., have been very much exaggerated, and that all that is really valuable or potential in the arts of magicians, adepts, etc., is involved in the psychological and spiritual laws which Modern Spiritualism has brought to our knowledge. This knowledge, instead of being wrapped in mystery, veiled under symbols, and reserved to a privileged few, is to be usefully applied for the benefit of our fellows, and the cultivation of our own natures.

The remaining three lectures treat of the Three Planes of the Second State, the Natural, Spiritual and Celestial; the Soul-World, its Hells, Heavens and Evolutions; and Life, Development and Death in Spirit-Land. We have not space for an analysis of what is presented on these interesting topics, but can say that the views presented, or rather descriptions given (for the spirit-lecturer appears to portray what he has actually witnessed), of the after-life, though somewhat novel at least in their form of statement, are eminently rational and intrinsically probable, as well as highly practical in tendency—albeit they differ widely alike from the popular conceptions of Christendom and the vaticinations of Oriental Theosophy, or Speculative Occultism.

The work, as a whole, despite the occultness of its title, is a very valuable contribution to the literature of Modern Spiritualism, and deserves the careful study of all who would master the underlying principles of this great movement of the age, or understand its true practical bearing on the present life.

A. E. N.

March Magazines.

THE MAGAZINE OF ART.—The finely executed photogravure that forms the frontispiece has for its subject the lofty ideal of love and purity embodied in the story of Paul and Virginia, the scene being the lifeless body of Virginia, as it was found upon the beach after the wrecking of the ship upon which she had embarked. In it the artist, James Bertrand, brings to our realization the spirit of the storm, the engrossing interest of the situation, and the purity and beauty of the sentiment the story involves. The pages of "Current Art" are illustrated with engravings of "Your Little Bill, Sir," "A Priestess of Bacchus" (full page), etc. In "Some Plain Words on American Taste in Art," the text does not belie the title, especially not when the writer, after saying that in this country a rabid taste for French paintings is in the ascendant, remarks that until coming to America he "never knew where the sweepings of Parisian studios eventually congregated." He seems not to have had sufficient opportunity to point to a painting and say, "It 's English, you know." Three very pleasing pictures are given in illustration of "Irish Types and Traits"; "Matchmaking"; "A Present for his Reverence" (full page), and "The Young Squireen," all by Helmick. A charming piece of scenery is "Alone by the Broad" (full page), by Parsons. The entire contents of this number are highly meritorious. New York: Cassell & Co.

THE ATLANTIC MONTHLY introduces its table of contents for March with a pathetic sketch of New England Life: "Miss Tempy's Watchers," by Sarah Orne Jewett; "The Aspen Papers," by Henry James, are commenced; James B. Thayer treats of "The Dawes Bill and the Indians," in the course of his article giving the reader cause to believe that while he considers it a necessity, he feels that it fails to meet the just and full requirements of the case as far as the Indians themselves are concerned; and Oliver Wendell Holmes begins in "Over the Tea Cups" a series of supper "Autocratics" to match those of the whilom "breakfast table" stamp. The present installment of "Yone Santo" is a prose-poem in itself, replete with the sublime beauty of womanly innocence; Frank Gaylord Cook writes of "The Marriage Celebration in the Colonies"; "Virginia's Wooing," by Olive Thorne Miller, is a charming story of bird life; the continuation of "The Despot," etc., by Charles Egbert Craddock, is full of interest; "The Law of Fashion," by N. S. Shaler, will find many perusers; the "Beginnings of the American Revolution" is a finished and thoughtful paper—as are all which proceed from the scholarly pen of John Fiske. The usual departments will be found this month of marked attractiveness. Houghton, Mifflin & Co., publishers, Boston.

ST. NICHOLAS.—"An Ancient Haunt of Pirates" is the title of the very interesting opening article, in which Mr. E. V. Smalley recounts the experiences of a week's cruise on the Louisiana coast, among bays, islands and bayous that nearly a century ago were the haunts of the two pirate brothers, Pierre and Jean Lafitte. Thirteen engravings illustrate it. Very entertaining and instructive is Ernest E. Thompson's "Tracks in the Snow," in which the wonderful feats common to hunting and woodcraft life, of tracking and trailing, and the still more marvelous powers of that kind in the dog and fox, are considered and illustrated with engravings. Frank R. Stockton, with the aid of the artist, describes "The People We Meet" in foreign travel. Roy McTavish commences a story, "Edward Athoy," that promises to give an insight of mining life in the Lehigh regions. Helen Campbell contributes a short story, complete, "The Hobart Treasure," and Marion Douglas a poem, "The Bronzed Kid Shoes." Many other stories, sketches and poems, fine engravings and the ever-welcome "Jack-in-the-Pulpit" serve to make an attractive number. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

WIDE AWAKE.—Young readers who delight in descriptions of far-away places will find much to interest them in "A Coaching Party in Java," one of Olive R. Seward's "Around the World Stories." Harriet Taylor Upton continues her "Children of the White House," in an interesting narrative of "The Family of Thomas Jefferson," with fifteen illustrations. In "A Boston Experiment" is given some account of the Children's Prize Flower Exhibition, instituted by the Massachusetts Horticultural Society. "An Indian Letter" of the Piegans, a roving tribe in Montana, is shown in an engraving, and a description of it given by B. T. Newman. The several serial stories are continued, and much else of interest, instruction and amusement supplied. Boston: D. Lothrop & Co.

CASSELL'S FAMILY MAGAZINE.—In addition to new installments of the serials "Monica" and "By Misadventure," this number contains a short, complete story, "Mysterious Miss Alister," by the author of "A Willful Young Woman," and new chapters of the story of adventure, "What the Coral Reefs Gave Me." Of "A Family of Boys, and How They Were Started in Life," we are given the first paper. A variety of other matter, including practical advice on daily home life, constitute the remaining contents. New York: Cassell & Co.

THE SEA FOR THE FISHES.

A Ballad from the Briny Deep.

Quoth the shark to the whale, "Let's be lords of the sea—
Methinks 't is a capital notion;
We have only to make up our minds and agree
To place a big tax on the ocean.
We will claim it is *ours*, from equator to pole
(As the big men on earth claim the land);
Every fish that can swim shall first pay to us toll—
By jingo, our life will be grand!"

So the whale started out to rent out the north zone,
The shark for the Mediterranean,
And he tied up the ocean and leased off alone
The sea, from Gibraltar to Canaan.
"Ho! ho!" laughed the shark in his ravenous glee,
As the whale spouted high in his joy;
"Daddy Neptune 's a fool, sir, to you and to me;
Now we 'll gorge on the masses, my boy!"

Then Old Neptune arose, and he cried in loud wrath,
"How dare they thus treat my domain!"
And he shouted these words from the south to the north,
Till the echo rang loudly again—
"Know once and forever, ye fish of the sea,
From the whale to the minnow so small,
That none can oppress, for the oceans are free;
The sea was created for all!"

—*Henry Anckettill.*

Banner Correspondence.

New York.

NEW YORK CITY.—A correspondent, "K.", writes: "As a native of dear old Boston, and a constant reader of THE BANNER for many years, I would like to say a few words in praise of a well known medium of your city, who has been in our midst two different terms during the present season. I allude to Mr. Frank T. Ripley. I consider him a most remarkable test medium, possessing the power of clearly delineating not only the characteristics of the spirit, but giving full names, many times the three of the individual spirit present. Meeting him an entire stranger, he brought to me unmistakably many of the dear ones from over the river, one in particular who had never been able to reach me before."

TROY.—W. H. Vosburgh writes: "The Star Hall Society of our city has enjoyed the pleasure of listening to very able and profound spirit-teaching, the last two weeks, through our brother, A. E. Tisdale, the blind medium. The intelligence exhibited through his organism by his guides in the citation of events and dates in ancient and biblical history is wonderful, when taken into consideration that he makes no preparation before being led to the platform. His visit has been productive of great good. The audiences were large, and the deepest interest was manifest. The society has re-engaged him for two weeks in December next. Mrs. C. Fannie Allyn will occupy the platform the four Sundays of March. We are about making ready for the Anniversary, and expect to celebrate the day commendably."

NEW YORK CITY.—Thomas J. Marquin of Paris, France, now in New York, writes as follows: "In 1885, having heard much of Modern Spiritualism, I investigated its phenomena, continuing to do so until June, 1887, without success as far as my own spirit-friends' identity. I was on the eve of giving up in despair when I heard, as distinctly as a telephone, these words: '*Scott, medium!*' Somewhat astounded by this strange manifestation, I made a memorandum and put it in my pocket. The incident left my mind entirely for a few days. On the same paper I had a memorandum of financial business to transact for a lady on Fifth Avenue, after attending to which I went to the lady. In course of our conversation she related to me a wonderful experience she had had with a trance test-medium, a Mrs. Scott. Upon hearing the word 'Scott' I was affected as by an electric shock, and my telephone message at once came to my mind. At my request the lady gave me Mrs. Scott's address. I closed my visit as soon as practicable, and proceeded to Mrs. Scott's and had a test sitting, giving no pointers to work on. I got the identity, as far as practicable, of five different spirits, with accounts of incidents that had happened to myself and them. At the same sitting a financier came to me with whom I transacted business, and gave me advice which afterward saved me upward of five thousand dollars. I was so greatly overjoyed at this remarkable incident that I sought to convince, free of charge, six of my most intimate friends, Liberalists. I engaged a series of test-circles for the demonstration, to them, of spirit-facts. I made the six pledge themselves to investigate with me in a spirit of truth and for no other purpose. At the first of the series two got positively convinced; at the next two more, and at the last two circles the balance. Among these are bankers, lawyers and brokers—men who move in the highest society, whose names for obvious reasons I here omit; but if their enthusiasm continues, New York City may witness a beautiful spirit-temple as a donation to the cause of truth.

A word for the medium: Mrs. Scott is a woman whose labors for the spirit-world are unceasing. Upon personal investigation I have found she has made deep inroads among some of the most aristocratic circles in New York City. Her son in spirit life being one of the attending spirits, delighted us with convincing proofs of spirit identity and sang for us some songs which he used to sing in earth-life, while his mortal brother, who is a fine musician, accompanied him. I close this worthy tribute to the truth and to a worthy medium, with a tender of thanks and good wishes to Mrs. Scott and her guides."

BROOKLYN.—Samuel D. Greene writes, Feb. 27th: "At Conservatory Hall, Brooklyn, the last two Sunday mornings the audiences have been highly edified by a new control of Mrs. A. M. Glading, whose deeply scientific lore and progressed spiritual attainments have riveted the attention and called forth delighted approbation. The remarks treated of spirit geology, the hidden forces that permeate the universe, etc.—growing out of a question propounded whether spirit vision could see through the icy environments of the North Pole.

In speaking of the many upheavals of land and the submersion of other parts of the globe by water, particularly 'Atlantis, the long lost,' the control said matter everywhere presented no obstacles to spirit vision and thought elimination. When we remember the medium's (Mrs. Glading's) limited advantages of education, she having had, according to her own statement, but eighteen months' schooling for intellectual attainments, we may well be surprised by the wide range of knowledge given through her organism.

The first two Sundays in March we are to have the eloquent ministrations of Mr. J. Clegg Wright. The last two Sundays the inspiring and very interesting discourses of Mrs. J. T. Lillie."

Illinois.

CHICAGO.—Mary E. Sumner Foster writes: "In the BANNER OF LIGHT of Feb. 18th I notice in 'Wayside Jottings,' an article from the pen of A. S. Hayward, in defense of the late Dr. P. P. Quimby, and I am glad to see those who know, write in his favor. I have known Dr. Q. as long ago as I can remember; my earliest recollections are of him; he was my parent's family physician, and I have heard my mother tell time and again of the wonderful cures performed by him—one for myself: between the ages of six and seven something began to grow in my left nostril, which nearly obstructed the passage (a polypus); my mother took me to the Doctor at his office, and I remember the room well (with its piles of crutches and sticks). He there treated me *with his hands* and cold water; in the course of two or three treatments I was cured. Other similar cases I could quote in my own family and others.

I *know* that Dr. Quimby did not (as Mrs. Eddy does) claim that his power was direct from *God*, but used to say: 'I have the power to perform these cures, but I cannot say whence it comes. I only know I *can* cure certain cases'; and he certainly did perform some wonderful cures in his day.

Does this look as if he was 'the first to advance the so-called Christian Science theory,' if the faith curers, metaphysicians, etc., etc., do claim he did? The Doctor may yet come to the front, and express his views on the subject. Dr. Q. is one of my controls, and his opinions do not mix with Mrs. Eddy's any more than oil and water; this *I* know.

I was born in Belfast, Me., where Dr. Quimby lived, and I know that he must have built a beautiful spirit home by the acts of kindness and deeds of charity he performed on this earth, which will always gratefully be remembered by those whose sufferings he alleviated while here."

CHICAGO.—F. B. F. writes: "The Young People's Progressive Society has been in existence only eight or nine months, but from the first has placed on its platform the best speakers and mediums that could be had. Its members mean to show the people the bright side of Spiritualism, take them by the hand and lead them forward, that they may share the beautiful truths with them. They meet every Sunday evening at 159 22d street, and give semi-monthly socials the first and third Fridays, to which all are welcomed."

CHICAGO.—A correspondent sends us the following preamble and resolutions adopted by the Chicago Association of Progressive Spiritualists, Feb. 12th:

"*Whereas*, We have learned, to our sorrow, of the death of our sister, Sarah LaGrange; therefore be it

Resolved, That while our faith prevents us from mourning for our sister as of one who has passed forever from us, we at the same time realize that the veil of death does in great measure not only hide from view, but changes the pleasant human relationship that has heretofore existed; and realizing this, we as a body extend our hearty sympathies to the family of our sister in this hour of their bereavement.

Resolved, That our next Sunday evening service in this hall be a memorial service for our sister, and that a copy of these resolutions be recorded in our Minutes, and a copy thereof sent to the family of our Sister LaGrange, signed by our President and Secretary.

Be it also

Resolved, That as this Society has lost from its human fellowship several others of our numbers, who, like Sister LaGrange, have passed beyond the veil, namely, Dr. Samuel Tupper, Mrs. Dr. Fullerton, Dr. William Reynolds, G. W. Clark, Dr. David Balster, Mrs. Dr. Sweatland, Mrs. Dr. Harrison, and Mrs. Emma Sarah Margaret Donnell, youngest daughter of our President, Dr. Norman MacLeod, we also inscribe their names on our roll of honored dead."

Pennsylvania.

PHILADELPHIA.—Charles F. Peterson writes: "The Japanese wedding and dance given under the auspices of the Ladies' Aid and Lyceum, Feb. 23d, was a grand success. Over one thousand people were present. The hall was finely decorated. The wedding ceremonies were well performed, and a credit to those taking part. Mrs. M. Perry acted as the principal performer. Then followed a dialogue between Miss Jessie Benner and Masters Jennings and Berkhemer. Prof. Charles Wedic of the Philadelphia Zither Club gave us some fine music; he is one of the best zither players in this country. Next we had plantation songs and dances by Sanford, Hughes and Kennedy. Dancing was engaged in until 2 o'clock, Prof. DeBarth's Orchestra of eight pieces kindly furnishing the music. Robert M. Coffman was manager, assisted by Harry Huber and Mrs. Shumway. The Ladies' Aid Committee, Miss Julia Gallaway, Miss Hattie Bailey, Mrs. Shuster, Mrs. McCann, Mrs. Rodgers, Mrs. Annie Benner, Mrs. Sarah Benner, Mrs. Faust, Mrs. Dubois, Mrs. Stuffer, Miss Hirsh, Miss Mary Gallaway, Mrs. Pharo, Mrs. Hewer, Mrs. Peterson and Mrs. Yorkstone, were kept busy all the evening furnishing refreshments. The hall was decorated by Messrs. Hirsh and Peterson.

The Children's Lyceum of the First Association is now one of the best. We have with us Miss Fay, recently the Leader of the Vineland Lyceum. We are now making preparations for a Fair to be held the last week in March, the proceeds of which will be used to build a Lyceum Cottage on our Camp-Ground at Parkland, to which donations will be received with thanks."

Massachusetts.

LOWELL.—B. S. Freeman, Corresponding Secretary, (5 Brooks street,) writes: "The First Spiritualist Society is having very good attendance at its meetings, and there seems to be an interest taken to have the services continued; but to successfully carry on the good work which has been started here for any length of time, requires continued and prompt financial aid. Our speakers are very liberal, and we appreciate them for their generosity. Mrs. S. Dick and Mrs. Lizzie S. Manchester have occupied our platform of late with good results."

BROCKTON.—Under date of Feb. 27th, Mrs. H. N. Keith writes: "Last evening the hall of the Ladies' Aid Society was well filled with a highly intelligent audience to listen to a lecture by Mr. F. A. Wiggin of Salem. In opening the meeting, Mr. Wiggin, by way of a prelude to his lecture, made a brief review of a lecture of the late Wm. Denton upon the subject, 'Who are Christians?' The lecture was upon 'The Influence of the Love of Power,' and was listened to with great interest. It was one which an audience would be compelled to carefully follow, and showed the result of much careful study. Mr. Wiggin is a young man, having been engaged in this line of work for only a short time. The lecture was enjoyed by all. The Gurney Club contributed excellent music for the occasion, under the leadership of Mr. Gurney. The Society is now in a very prosperous condition."

Florida.

PALATKA.—J. A. Hall, M. D., (Lock Box 350) writes: "The First Spiritual Society of this city is doing what may be accomplished to awaken an interest in the cause of Spiritualism. Since Bro. Colby was here the subject has been one of the principal topics of conversation. We now have Mrs. Clara A. Field located at 'the ancient city' (St. Augustine). While in Palatka she gave some very satisfactory psychometric readings.

We now wish to establish a winter camp meeting. Just west of and adjoining the city is a high elevation of country that gives a beautiful view, with plenty of pure water, and everything necessary to make a good camping ground; and we hope (by the help of friends) to have a large gathering here next winter. This is one of the finest winter resorts in the world. I hope our friends will give the matter their careful thought.

Slate-writing mediums would be specially acceptable to us at this time."

Maine.

NAPLES.—Miss Annie R. Gammon writes: "In THE BANNER I notice the advertisement of Dr. T. W. Shapleigh. Last spring, while in Boston, I was induced to have him treat my knee, which had pained me for a number of years. I had been at the Massachusetts General Hospital, and been told by physicians there it could never be cured—it must always trouble me. I was subsequently induced to try the powers of Dr. Shapleigh, and I am happy to state that three treatments effected a cure. This was nearly one year ago, and I have not been troubled with it since."

Connecticut.

WILLIMANTIC.—J. C. Robinson, Secretary, writes that W. F. Peck has, during his present engagement in this place, proved himself an earnest worker, a good lecturer, and one possessing the gifts of logic and eloquence in a remarkable degree.

New Jersey.

VINELAND.—Bro. A. C. Cotton desires any good medium for independent slate-writing, who may be contemplating a trip southward, to correspond with him for engagements in Vineland.

THE ORIGIN OF "MR." AND "MRS."—The history of Mr. and Mrs., which are now common property, is not without interest. When as yet there were no "Misters" in the land, some "John Smith" accumulated more wealth than the bulk of his fellows—became, perhaps, a landed proprietor, or an employer of hired labor. Then he began to be called in the Norman-French of the day the "Maistre" of this place or of that, of these workmen or of those. In time the "Maistre" or "Maister," as it soon became, got tacked on before his name, and he became Maister Smith, and his wife was Maistress Smith. But gradually the sense of possession was lost sight of, and the title was conferred upon any man who had attained social distinction of any kind, whether by mere possession of wealth, or by holding some position of more or less consideration and importance. It is only within comparatively modern times that the term came to be considered an almost indispensable adjunct to every one's name when mentioned in ordinary conversation or writing. Maistress Smith soon became Mistress Smith. Exactly how and when the term got corrupted cannot be said. Maister Smith, however, remained Maister Smith long after his wife became Mistress Smith.—*Oldham Chronicle.*

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No. 30.—THE GIFT OF HEALING (continued).
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No. 39.—THE COMING CHRIST.
No. 40.—THE SPIRITUAL MEANING OF SALVATION.
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No. 42.—THE BAPTISM OF WATER, THE BAPTISM OF FIRE AND THE BAPTISM OF THE HOLY SPIRIT.
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Banner of Light.

BOSTON, SATURDAY, MARCH 10, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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The Clergy and War.

Despite the influence alleged to be exerted in their public work by the clergy of all so-called Christian denominations against the war spirit and its manifestation, the sword has not yet been "beaten into a plowshare," and the spear still stubbornly refuses to become a pruning-hook; while the study of war, on the part of mankind, instead of ceasing, has yearly increased and borne bitter and disastrous fruit in the deadly character of its devices—the multiplication of pitiless explosives, and the wholesale sweep of preärranged slaughter.

Despite all their efforts—we have said, taking the clergy at their word, but *not* despite, after all, if the counter testimony of the pages of history and the examples afforded in modern every-day life possess any claim to be considered in the premises—we are forced each spring, when the weather will at last allow the hope of successful military movements, to behold the spectacle of all Europe bristling with armed bands, and the whole Old World atmosphere of political, social and commercial life forced into unnatural tremor (as if in the presence of a moral earthquake) through fear of a great struggle between the nations, which all the peoples feel to be coming sometime, and which they are sufficiently encouraged if they can only temporarily postpone: joining with a feeling of relief in Bismarck's sententious phrase uttered last year: "There will be no war *this* summer." Surely, in the face of this tremendous exhibition of brute force trembling to be let loose in the very heart of the oldest civilizations, the disciples of the Prince of Peace have but a poor showing to offer in this nineteenth century of the Christian dispensation!

In his "History of European Morals," Mr. Lecky, speaking of the wars which have been waged by priestly power in the name of Christianity, goes on to remark that "it had been boldly predicted by some of the early Christians that the conversion of the world would lead to a cessation of all war. In looking back, with our present experience, we are driven to the melancholy conclusion that not only has ecclesiastical influence had no appreciable effect in diminishing the number of wars, but that it has actually and very seriously increased it. We may look in vain for any period since Constantine, in which the clergy as a body exerted themselves to repress the military spirit, or to prevent or abridge a particular war, with an energy or a success the least comparable to what they displayed during several centuries in stimulating the fanaticism of the crusaders, in producing the atrocious massacre of the Albigenses, in embittering the religious wars that followed the Reformation. Private wars were, no doubt, in some degree repressed by their influence; for the institution of the 'Truce of God' was for a time of much value, and when, toward the close of the middle ages, the custom of duels arose, it was strenuously condemned by the clergy; but we shall probably not place any great value on their exertions in this field, when we remember that duels were almost or altogether unknown to the Pagan world; that, having arisen in a period of great superstition, the anathemas of the Church were almost impotent to discourage them; and that in our own country they are rapidly disappearing before the simple censure of an industrial society.

"Religious fanaticism was a main cause of the earlier wars, and an important ingredient in the later ones. The peace principles, that were so common before Constantine, have found scarcely any echo except from Erasmus, the Quakers, and the Anabaptists; and although some very important pacific agencies have arisen out of the industrial progress of modern times, these have been, for the most part, wholly unconnected with, and have in some cases been directly opposed to, theological interests."

The priests have truly (as the above-cited writer intimates) made Christ mean contradictory things to suit their own pleasure. Christ is the Prince of Peace, and he came to bring a sword with which families and nations should be divided! The attitude of the English Bishops, for instance, toward Egypt and the late war in that country is a most singular one for those who profess and preach the doctrine of peace among men and good-will toward all. When the Egyptian war terminated in favor of the English arms, the English Archbishops and Bishops formulated a series of utterances and thanksgivings that expressed all but unbounded admiration of the troops and their commanders. The cause of the war, or its justice, was not alluded to, except, perhaps, to intimate that the true way to Christianize and civilize the world is by British guns and sabres. These "fathers in God" went into holy ecstasies over the achievement of the troops in helpless Egypt; but in their laudations and thanksgivings not a word was said of the sufferings of the vanquished, or of the profligacy which is inseparable from armies and war. Nor did they make the least allusion to the divine image in the heart of man, as if the Egyptian, the Arab, the Zulu and the Afghan were destitute of souls, and were only fit to be cut down with grape, shells and cavalry sabres. Humanity, in the sight of these pious prelates, is not universal, but particular. England has got an immense store of it; therefore she goes forth with deadly weapons and missiles to destroy those who in her opinion have none of it; although "teach us to see *Thy* hand hath done it," was the solution sought for in his public prayer by the Bishop of York.

We have cited these utterances of the English church militant *not* because they embody a special enormity peculiar to themselves, but as a specimen of what the main body of the clergy of all the varied schools of theologic thought are doing, on occasion, the wide world over. Few, indeed, if any, are the cases in which these clerical gentlemen everywhere have not been ready to echo the ferocious words of the predaceous David: "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight."

How to Take Human Life.

We are very far from assenting to the practice of taking the life of another on any ground but the utterly desperate one of self-defense; yet so long as our penal statutes continue to authorize hanging for convicted murderers, and while we are still engaged in efforts to abolish so cruel and revengeful a system altogether, we are desirous of depriving legal executions of all possible objections on the score of cruelty, and of making them as quick and painless to the condemned person as the most recent discoveries of science will warrant.

The whole subject has of late been diverted from its accustomed channel of discussion by the proposal made in many influential quarters to substitute electricity for the rope in carrying out the dread requirements of the law. The New York Legislature has recently led off in the movement, in a practical way, by appointing a commission of three to make a thorough investigation of the matter, and report. The commission accordingly sent out two hundred circulars to judges, district attorneys, sheriffs, and other officers of the law, soliciting an expression of their views on the subject of a more humane method of administering the death penalty. Of this number eighty expressed themselves in favor of hanging, eight favored the substitution of electricity, and the remainder favored a change of some sort. The commission itself advocated the application of electricity.

In the Massachusetts Legislature an order has been placed in the hands of the judiciary committee to investigate the matter, and it is expected to be brought before the entire body at an early day. Desirous of learning the views of a number of well-known citizens on the subject pending its final disposition by the Legislature, the Boston *Herald* sent a representative to hold interviews with them, with the following result:

Gen. Benjamin F. Butler considers the device of hanging a very clumsy expedient, oftentimes accompanied with great torture. After reference to the different methods of execution practiced by various nations, he speaks of electricity as an instantaneous means of death, and a painless one, and one that can be entirely private. And all public description of death could likewise be prevented without any of the adjuncts of glorification to the criminal. He thinks, on the whole, the execution should be done by electricity. [Gen. Butler considers no crime known to be more heinous than that of wrecking, or attempting to wreck, a railroad train.]

Mayor O'Brien thinks that death by electricity would be in accordance with the advanced ideas of the present time. He regards hanging for crime as a barbarity, and would employ electricity. But he says he is not, and for years has not been in favor of capital punishment at all. He thinks the law should be expunged from the statute book. And public executions ought to be suppressed.

Gen. Francis A. Walker, of the Massachusetts Institute of Technology, thinks the present mode of executing condemned criminals is clumsy at best, and often gives rise to the most hideous and revolting spectacles. Expert testimony seems to establish it that electricity may be applied with absolute certainty to produce instantaneous and painless death. So far, the arguments for the substitution must appear overwhelming. But he is unwilling to rest the question on the ground solely of the mechanical advantages of one method of extinguishing life over another. Very grave moral, social and even political considerations are often connected with it. The guillotine, though a much more efficient, speedy and merciful instrument of execution than that which preceded it, proved to be much more than a mere agent of atrocities during the French Revolution. It became itself the cause of atrocities, arousing in the people a fiendish thirst for blood, to which was due much that was hideous in the reign of terror. Yet he would not presume to say that the substitution of electricity for hanging would produce moral or social mischief. The case of the guillotine only shows that such a question is not to be decided purely on the ground of mechanical advantages.

Gen. Walker regards the issue presented as much the same as that which is involved in the controversy over methods of disposing of the dead. While he confesses himself to be strongly disposed to be a cremationist, incineration unquestionably possessing enormous advantages over inhumation, sanitary and other, he insists that no man knows much of human history or human nature who deems this merely a question between two methods of disposing of a decaying body. A sudden change of this character might result in a shock to the ideas, sentiments and tastes of the people, sufficient to produce grave, far-reaching and long-enduring evil. He does not say this would be so, but it might be so; and the man is a fanatic, and not a reformer, who would force such a question to an issue without due consideration of these elements of the case.

Ex-Governor Claflin would abolish hanging as barbarous, and favors death by electricity. Rev. Mr. Savage declines to take any position on the necessity for capital punishment, which he thinks is to be determined by circumstances. If an individual has a right to take life in self-defense, he finds it difficult to deny the same right to society. But if capital punishment is to be retained, he believes that hanging is barbaric and ought to be abolished. Rev. Dr. Miner thinks that capital punishment, so long as it continues to be inflicted, should be in methods the least brutal and least observable possible. Therefore he considers electricity preferable, and as much superior to the gallows as the gallows is to the guillotine. Dr. Bartol considers public executions a disgrace to Christianity and our civilization, and common humanity demands that the private execution should, as far as possible, be without pain. Joseph Cook answered, of course, with a firstly, secondly and thirdly, and would not wholly do away with the gallows because of the public ignominy attached to it, which he thinks would diminish the power of such punishment as a public example. A secret, painless and unexpected death by electricity he fears would have less power to induce penitence in the criminal than when death is public and foreseen. But he would not hesitate to put female criminals to death by electricity, when condemned to die by the law.

Warden Russell, of the Charlestown State Prison, says the present method of executing condemned criminals is all right if only conducted with secrecy. He would allow only the hangman and surgeon to be present at executions. If electricity, as claimed, produces a painless death, the punishment, in his opinion, is correspondingly lighter for the crime committed. If murderers knew they were to pass out by that method they would not be so much deterred from murdering. Sheriff O'Brien of Suffolk County would go with the majority of public opinion on this subject. As for the torturing of criminals on the gallows, he says that his own past experience convinced him that death was usually painless.

Dr. Bowditch favors putting criminals to death by electricity in place of the rope. He would have the whole matter as quiet and secret as possible. Rev. Dr. Foote, of King's Chapel, regards the great argument against the present mode of execution to be that punishment does not follow swiftly enough on crime. Mr. Edwin D. Meade would substitute electricity, the guillotine, the axe, the musket, anything for the gallows, which he thinks precisely the worst instrument now extant among half-civilized men. Rev. Dr. Herrick, of Mt. Vernon-street Church, believes capital punishment anyway to be a confession on the part of the community of its inability to deal with criminals. Gen. Corse, post-master of Boston, thinks too much sympathy is shown for the man who takes the life of another, and not enough shown for the victim. Ex-Gov. Rice is not in favor of abolishing capital punishment, but would have it executed in the most humane way. Still, he does not know that electricity is that way. Mr. De Lockwood, a well-known Boston electrician, would not degrade electricity to the place of a public executioner. But he would not like to see capital punishment abolished. He fails to see what claims a convicted murderer has for a painless death. Yet if it be conceded to him, let him, he suggests, inhale to its fullest extent some potent anæsthetic. Mr. Carrigan, of the State Board of Education, would have no death-penalty inflicted for crime at all.

An Industrial Oligarchy.

It has been well said that our industries are being made to rest more and more on old-world, or monarchical, principles rather than on new-world, or democratic principles. It is without doubt for this reason that so general a complaint is raised by the industrial classes against the employing class. The fault is to be found in the system of organization, which of course establishes the relations of labor to capital. It has newly manifested itself in the great strike of the railroad engineers at the West, following close upon the strike of the miners in the Pennsylvania coal regions. There are the mountains, with their bowels of coal seams, awaiting only the harmonious coöperation of labor and capital for the extraction of the wealth which millions of people are ready to consume. A variety of industries and the comfort of unnumbered homes depend on the uninterrupted mining of this coal. Capital, on the one side, has been represented by a single man, while scores of industries, thousands of workingmen, and tens of thousands of homes are set over against him on the other. And the number of persons unfavorably affected by the suspension of mining operations is many times that of the laborers and owners together.

The one man was repeatedly waited upon and asked to arbitrate the question at issue between the miners and himself, reminding one of the French people petitioning a Bourbon king for relief from their sufferings and wrongs, or of the Russian people petitioning the Czar to interpose his edict for the remedy of their abuses. Practically it is the same thing here that it was in France and is in Russia. The people are dependent on the autocratic decision of one man. It is for him to decide what they shall pay for the coal they consume, or whether they shall have any coal at all. If this is not placing our industrial interests on a monarchical basis, what is? If there is not a real monarch in the Schuylkill region, where is there one to be found? True, it may not just yet be a tyranny, but how can any one say that it is not liable to become that, whenever circumstances combine to favor it? As an intelligent contemporary remarks, it is a very serious grievance that, in a free State, thousands of citizens who are suffering from a coal famine should have no recourse but to petition one man, who possesses absolute power over the coal field, for permission to get out the coal which is needed for homes and for industries.

The first step out of the dilemma is a resort to arbitration to settle the difficulty. That would be a step from industrial monarchy to industrial democracy, and of course in the right direction. It should no longer be left to the people to petition for their right to exist to any man or set of men, but their natural privilege to decide it for themselves. Being a question of wages, on the adjustment of which so many depend for the comforts and even the necessities of life, it ought not to lie open, and at the disposal of one man, while the community is not only incommoded but put to suffering in consequence of his indifference to everything but the profits to be wrung from wages.

And what has been said of this standing dispute over the vital question of wages is likewise true in respect to the newly invented system of robbing the people and crushing all healthy competition which is named "trusts." These perfect monopolies are springing up on every side of us. They embrace all forms of industry and every description of industrial product. A more grinding apparatus in respect to the needs and demands of the great mass of consumers it would be difficult to invent. It seems like the culmination of the schemes which an unsatisfied greed is resolved to execute. There are now sugar trusts, rubber trusts, oil trusts, cotton seed oil trusts, express trusts, and any number of other trusts, forming and formed, that are organized for no other purpose than to force products of whatever name and kind into the control and possession of a few men, with a view to fixing the prices for them at such figures as they will, always keeping them as high as the people who consume them can possibly bear, and crushing every symptom of competition, that natural regulator of values, on its first appearance.

The effect of these modern combinations of capital to control both labor and the product of labor is of course only a monopoly in the hands of a few greedy men. In a few words, it is an industrial oligarchy. How soon and by how few steps an oligarchy of such a character would become a political oligarchy, obtaining supreme control of the government and bending all things to its absolute will, is a matter of conjecture only. Of the certainty that it would soon become that, there can be no question. As we are now proceeding with these oligarchical trusts springing up like mushrooms all around us and threatening to consume the substance of industry and impoverish those dependent on its wages, it will not be long before we shall have the old Roman decemvir system upon us in its worst form, greed always constituting, next to ecclesiastical power, the worst and most unendurable tyranny! Besides this, such combinations utterly kill out the spirit of enterprise in the coming generation, by warning it to engage in any industry on its own independent account at its peril. And the great body of consumers are rendered abjectly dependent on them, getting only what they choose to offer at their own prices, and permitted to exist only by the will of a few masters. Are we all of us ready to face the issue?

Another Bagpipe Droning.

The Rev. Dr. Coles, of the Methodist Episcopal Church in Wakefield, has just stepped forward and had his thrust at Spiritualism. He appeared to be short of the required time, and so abbreviated the word into "Spiritism" without the slightest apology or regret. He professed to be making an investigation, to find out whether it was of God, man or the devil. And not to be outdone in originality, instead of ascribing the phenomena to God or the devil, he ascribes them almost wholly to man. In order to carry out such a snap theory, however, he must needs be equipped with proofs such as no one has ever been put in possession of before him.

It may, and again it may not, be of interest for those who were not able to listen to his words, to be told that he wholly and heartily believes in the devil. There are unfortunately a great many others who do. "There is no question in my mind," he exclaims with every symptom of satisfaction, "but that there is a personal devil." His "but" is as superfluous as his devil is. The doctor makes him out of that well-worn "fallen angel." The poor unfortunate appears to have made a worse fall of it than Adam did. Nevertheless, the accident was the making of Old Theology.

Dr. Coles finds that "Spiritism existed under the old dispensation as well as under the new." He asserts that the mediums of to-day "were known as witches, wizards, in those days." He is perfectly confident that "Spiritism to-day is the same in kind as that condemned by God so strongly in that long-ago time." And he piles up texts from everywhere and nowhere to make the assertion good.

But is Spiritism of *man?* queried this red-hot pulpit investigator. After stopping to pay a cheap wordy tribute to the native character of man, he broke out like a fresh fire in a conflagration, and exclaimed at the top of his wave of feeling: "It seems at times as if men are possessed with the very spirit of hell!" Now to a mind that regards its fellows in an unfavorable light like that charity must needs be like sounding brass and a tinkling cymbal. It is unhappy to the verge of madness. But it is Old Theology that does it, and for such works it deserves to be cast out. The Wakefield doctor of divinity says he knows God speaks the truth when he says that the heart of man is desperately wicked and loves darkness rather than light. Reaching the culmination of his fuming discourse, he bounced out the naked assertion: "I am certain beyond the shadow of a doubt that the major part of these so-called spirit-phenomena is of Man!"

To *know* that now, is to know a vast deal more than all other people do; and it has been said with truth that no one man knows more than all men know. Dr. Coles is lucky, to say no more. But how comes he to *know* so much about the human origin of the spiritual phenomena? Why, he tells us that he has been reading up the "grabbing" exposures of the materializing mediums. That is evidence enough for *him*. From such reading he is satisfied that all persons attending séances are dupes, who would believe that "the moon is made of green cheese." But he is willing to give the devil credit for having something to do with the phenomena. After all, he cannot but have a friendly feeling for his satanic majesty, and would not see him defrauded. The sum and substance of his advice, however, is to keep away from the mediums and stick to the priests.

DECEASE OF JONATHAN M. ROBERTS.—New York dispatches state that Mr. Roberts—formerly editor and publisher of *Mind and Matter* in Philadelphia—passed to spirit-life at a ripe age from Burlington, N. J., on Tuesday, Feb. 28th. Mr. Roberts was in early life a lawyer, and later a manufacturer. He was best known, however, to the public through his journalistic work. The interment occurred in the family ground near Norristown, Pa., March 3d.

☞ As will be seen by his card, Dr. J. R. Cocke is now located at 1581 Washington street, Boston.

The Vaccination Humbug Exposed!

According to last Sunday's New York *World*, there has been a terrible case of blood-poisoning by vaccination at a public school there, of a little girl, by a Board of Health physician! while one of her school-mates is similarly affected. We have been telling the people many years the fact that the smallpox *virus* was more dangerous to human health than the smallpox itself. But read *The World's* account of the sad effects of *educated ignorance* that has been grafted on the body politic for so many years:

There is a stir of mingled wrath and terror among the parents of pupils attending Public School 59 at No. 228 East Fifty-seventh street, over the report of poisonous results of the recent wholesale vaccinating by the Health Department. About the middle of January, the primary department was visited by doctors of the department, and all children whose scars or absence of scars, in the estimation of the medical examiners, called for a scratch and a touch of virus got it, some of them twice over. Since then there have been various vague rumors of blood-poisoning by impure virus, and parents have watched their little ones with intense solicitude.

One of the brightest little girls in the department was Maggie Lavery, aged seven. Her parents, poor, but worthy people, live in a neat little second story tenement at No. 340 East Sixtieth street. They are members of St. Thomas Chapel, a missionary branch of big St. Thomas Church, at Fifth avenue and Fifty-third street, and the mother, who is a remarkably bright, intelligent woman, does a good deal of work cutting and sewing in the Mission Society. They have three children besides Maggie; fat, strong, clear-eyed, wholesome-looking infants, whose appearance shows good blood, and Mr. and Mrs. Lavery say that Maggie, the eldest, never had any signs of skin disease before the present trouble. Last winter she caught chicken-pox and diphtheria in the same ill-fated school, but came through them without a blemish.

Tuesday, Jan. 17th, according to Maggie's story, Dr. Livermore, of the Board of Health, came into Miss Van Arsdale's class, of which she was a member, and vaccinated a large number of the little girls, herself included, in spite of her statement that she had been successfully vaccinated when a baby, and her mother had a certificate to that effect. According to her description all he had with which to cleanse his lancet was a little cup of water, and there is something more than a bare possibility of carelessness in the matter of cleaning his little instrument. At any rate, Maggie got her arm scratched, and went home. The following Friday Dr. Livermore again put in an appearance, and examined the arms of the children. Not satisfied with the indications of the first wound, the doctor vaccinated Maggie a second time. In a few days both arms grew sore, and then swelled in an alarming manner.

The inflammation attacked the other arm, spread to legs and feet, thence to ears and face; then to the eyes, and yesterday the blisters were beginning to appear on the body. The poor little child suffers intensely from the itching, smarting eruption, which is not unlikely to destroy her eyesight, and perhaps even her life.

Some days ago Mrs. Lavery took Maggie to the Northeastern Dispensary, on East 59th street. Dr. Lyons examined her, listened to the circumstances, and said that the case looked like one of impure virus or else irritation from a lancet which contained the impure blood of another person. He advised sending the child to a hospital, and she was transferred to St. Luke's. The examining physician, Dr. Davis, also laid the trouble to the vaccination, and said a similar case had not come under his observation for fifteen years; that it was very rare. Since then little Maggie has been under the best of care at St. Luke's.

Her case has excited much interest among the consulting physicians, who are not inclined to ascribe her trouble to impure vaccinating, except for one startling fact: Little Emma Finck, the pupil of the Fifty-Seventh-street school, who was vaccinated at the same time, has likewise been brought to the hospital suffering from an eruption which broke out shortly after. Her case, however, was not a serious one, like Maggie Lavery's, and she has only required "outdoor treatment," which has been furnished at the expense of St. Thomas's Chapel.

A *World* reporter called at St. Luke's yesterday and found the medical authorities loth to connect Maggie's eruption with the vaccination, and yet they did not deny that it might have brought it on.

Little Maggie's parents are heart-broken over her condition. They are very bitter against the Board of Health, and Mr. Lavery says that if one of their officers ever brings a lancet into his house again he will kick him down stairs. The Board of Health has a terrible reputation among the tenements, and the case of little Maggie Lavery is not going to help it, whether the Board is or is not at fault.

Lunatics in Chicago.

An international question has of late arisen in Chicago—which has stirred up vigorously County Judge Prendergast. It seems that from the number of insane paupers, subjects of European powers, who have come before him while holding the court of insane inquiry, the Judge has long been of the opinion that the foreign Governments are simply dumping their undesirable inhabitants into the United States; consequently he decided, as the best means of forcing the subject to legislative attention, to order two Canadian lunatic paupers sent to the British Consul, one German to the German Consul, and a Hungarian to the Austrian Consul. Before they were sent an officer of the court was dispatched to the Consuls with a note from the Judge, explaining that as the paupers had been allowed to come here insane to be a burden on Cook County, the Consuls ought to take charge of and ship them. The Judge was *morally* right in his action if not legally right. This is a matter that every city in the United States should look into and take action upon, to the end that Congress pass a stringent law instructing the federal courts to send back all foreign lunatics.

W. A. DUNKLEE, ESQ., treasurer (and for years a very prominent member) of the Boston Spiritual Temple Society meeting at Berkeley Hall—who was well and widely known among the friends of the New Dispensation in this and other localities—passed to the reward of his years of well-doing for the cause on Sunday evening, March 4th, after an illness of some three weeks from Bright's disease. Mr. Dunklee was a member of the firm of G. C. Dunklee & Co., 113 Blackstone street, furnace manufacturers. He was nearly seventy-one years old, and had been in business in this city on Blackstone street for thirteen years, having been born in Brattleboro, Vt. His funeral took place at Berkeley Hall at 10:30 A. M. on the morning of March 7th. An earnest worker for the Children's Lyceum movement, and the advancement of the Spiritualist meetings for adults in this city, has thus been promoted to celebrate among the immortals the fortieth anniversary of the advent on earth of the cause he loved.

☞ The power of silence has been acknowledged by the greatest minds that ever existed, yet how few there are who are willing to acknowledge this obvious fact. Even those who loudly proclaim this cardinal truth do not practice it. Those who cannot control their lips cannot control their acts, and consequently stumble by the way. The proverb is as true to-day as ever, "that no man was ever written down except by himself." One of David Hume's rules of conduct, which he inflexibly maintained, and which might be imitated with advantage by some writers and speakers of the present day, was never to reply to anybody. By adhering to this policy they would inevitably escape much annoyance and unhappiness.

☞ The Boston *Herald* says, and with much truth, that what we want in our public schools is the wholesomeness which readily affiliates with all that is noble and right in one's instincts. There is no ecclesiastical taint about such training. The public ought to be satisfied with a good working principle under which our children can be educated in all that prepares them for the duties of citizenship, without touching our religious differences.

☞ The Berry Sisters' séances in this city are well attended, and very satisfactory to the sitters, we understand.

Fortieth Anniversary of the Advent of Modern Spiritualism.

Berkeley Hall, Boston.

The Fortieth Anniversary will be celebrated in Berkeley Hall, corner of Tremont and Berkeley streets, on Saturday and Sunday, March 31st and April 1st, 1888, under the auspices of

THE BOSTON SPIRITUAL TEMPLE SOCIETY.

Mrs. R. S. Lillie, Mrs. A. H. Colby-Luther, Mr. J. Wm. Fletcher, Dr. J. C. Street and other talented speakers will participate in the exercises. Superior musical and literary talent, also reliable test-mediums, have been engaged, thereby rendering the attractions of the entertainment second to none.

On Saturday, as one feature of the entertainment, Mr. Fletcher will give his popular lecture, illustrated with dissolving views.

Tremont Temple and Paine Memorial Hall.

A grand Union Celebration of the Fortieth Anniversary will take place on March 31st and April 1st, under the auspices of the

FIRST SPIRITUALIST LADIES' AID SOCIETY AND CHILDREN'S LYCEUM NO. I. OF BOSTON,

The official notice of which appears on our eighth page.

Paine Hall.

A grand celebration of the Fortieth Anniversary will be held March 25th, afternoon and evening, at this place, under the auspices of the Spiritual Phenomena Association. See notice on eighth page.

Cincinnati, O.

On our eighth page will be found the statement made by the Committee of Invitation, in the name of the Spiritualists of Cincinnati, regarding the convocations to be held in that city Sunday, April 1st, to Thursday, April 5th, and the important character of the work sought to be inaugurated thereat.

Hartford, Ct.

By reference to our eighth page it will be seen that the Spiritualists of Connecticut will remember the Fortieth Anniversary by a mass convention at Unity Hall, in the capital of the State.

Moline, Ill.

See eighth page for an announcement of Anniversary services to be held March 30th, 31st and April 1st, at Library Hall, under the auspices of the Mount Pleasant Park and Mississippi Valley Associations.

Spirit Art.

A fine picture was brought to THE BANNER office on Monday last for our inspection by the mother of the celebrated medium artist Dr. Henry Rogers, who is now in San Diego, Cal., with his wife.

This limning in oil is delicate in execution, and beautiful in that which is portrayed, and was executed in their usual manner by the invisible artists in presence of Dr. and Mrs. Rogers in the surprisingly brief period of one *hour*—the picture having been forwarded to his mother some four weeks since from San Francisco by Dr. R., through the mail.

It represents a young lady with chestnut hair and blue eyes, whose look is bent calmly on a white star which shines in the air before her. She is recognized by the mother as being her only daughter, who passed to spirit-life fifteen years ago at the age of twenty-five—a recognition which is shared by others; while many non-Spiritualists have already expressed wonder at the excellence of the work when the short time devoted to its production is considered.

Informed by Spirits.

A Manchester (Eng.) secular paper of recent date contains the following:

"Catherine Gibbons, a servant girl, who appeared before the county stipendiary at Manchester last Saturday on a charge of having stolen £16, the property of a guest staying in the house in which she lived as servant, will, in future, have a lively horror of Spiritualism. Professional eyes soon discovered that the robbery had been committed by some one inside the house. The girl, however, firmly adhered to her story of denial, till one of her fellow-servants, a believer in Spiritualism, told her that it was useless to deny taking the money, as 'he had been informed by the spirits that she had done so, and had hidden it.' The girl was so completely thunderstruck by this remark that she immediately made a full confession of the theft. It appeared that she had gained possession of the money when she heard a footstep on the stairs, and, knowing that her presence in the room would lead to her being suspected, she hastily disarranged the room, threw open the window, and concocted a burglar story. Spiritualism has to be thanked for having been the principal agent by which an improvised mystery was quickly elucidated."

The 31st of March.

As notices are coming in for publication regarding the Fortieth Anniversary of the Advent of Modern Spiritualism, from various sections of the country, THE BANNER desires the friends to send reports to it for publication, and have them prepared as briefly as is consistent with the matter given.

☞ We regret to learn that our old friend, Mr. Robert Cooper, of Eastbourne, Eng., is in needy circumstances. He has been a consistent Spiritualist for many years, and is unquestionably deserving the pecuniary aid his friends in this country—where he labored in behalf of the Cause—may contribute. An Appeal in his behalf appears in the last number of London *Medium and Daybreak*, with a request that THE BANNER copy it, which we shall do in our next issue. We met Bro. Cooper in New York, we remember, when he was homeward bound, and handed him twenty dollars, for which he was very thankful. He did not forget the favor rendered, as sometime afterward he wrote to us that he should keep that gold piece as a reminder of our kindness in many ways, until absolute necessity compelled him to part with it.

☞ Wanted, a copy each of Crookes's "Researches in the Phenomena of Spiritualism," "Art Magic" and "Ghost Land," the last named work either in paper or cloth covers. Address, stating price for either one or all of them, F. G. T., care BANNER OF LIGHT.

Chinese Immigration.

O. K. Reed, President of the Laundrymen's National Association, and B. W. Eccleston, its Secretary, both of Philadelphia, were at Washington, Feb. 24th, urging senators and representatives, especially the committees on foreign relations and on foreign affairs, to pass Senator Mitchell's bill absolutely prohibiting Chinese immigration. They did this under instructions from their association, which, in a memorial to Congress, signed by President Reed and Secretary Eccleston, together with C. N. Carr, Philadelphia, J. A. Bowden, Columbus, C. H. Jewett, Salem, Mass., C. A. Royce, Springfield, Mass., the executive committee, urges the passage of Mr. Mitchell's bill. In it they say:

"Our own fellow-craftsmen are the more solicitous that Chinese immigrants should be entirely excluded because so large a proportion of them gravitate naturally into the laundry business. Of the two hundred and fifty thousand among us ninety-eight thousand and five hundred are laundrymen, and their laundries number twelve thousand nine hundred and seventy-three—nearly double the number of those conducted by Americans. They, of course, employ no American help, and three-fourths of them are controlled by the Chinese syndicate, known as the Six Companies, whose agents are in every Chinese hamlet in the land making weekly collections from each laundry, and reminding this Pagan people wherever they go that they are still the slaves of the Chinese government, as they are of the hideous vices with which that country's effete society is reeking. Of the $26,983,840 which they draw annually from this country, giving back no return in taxes or any form of loyalty, many millions are expended in China for the means to indulge their national vices, and to hire what is really slave labor to compete with American laborers. The meagreness of their business expenditures, from which this country could alone realize any benefit in their presence, is indicated by the estimate that their total laundry outfit costs less than $325,000, while many of their laundries are opium dens of the lowest type. The sixty thousand wage-women now employed in American laundries might have their number more than quadrupled if these Chinese seed-beds of leprosy could be closed. But all the arguments against Chinese immigration, drawn from economic or other physical considerations, are really trifling compared with the gross immoralities which everywhere attend them, and the Pagan rites with which they continually insult and tend to debauch every Christian sentiment."

Unanswerable Logic.

The grand book, bearing the above title, by THOMAS GALES FORSTER, late of Washington, D. C., and sold by Colby & Rich, should be in the hands of every true Spiritualist in the land. Here is what the poet, Mr. Warren Sumner Barlow, of New York, says in regard to it:

"I find that the grand lectures of Bro. Forster in the volume before me have the old time ring of those I had the pleasure of hearing delivered by the author. I have often felt the need of such a book, to prove to skeptics that we have a literature worth hearing and reading, and this just meets that important demand, besides giving me the great pleasure of reading them myself. The book ought to be in every library in the land, and especially those of all liberal thinkers. Its logic is unanswerable and convincing, with subjects so varied that it is a fountain of living thought that should flow broadcast throughout the land. I hope it may meet the success it justly deserves."

☞ Mrs. J. M. Carpenter, clairvoyant physician of this city, is one of the oldest and most reliable of our trance mediums. We are in receipt of a private note from our veteran friend, and a sterling Spiritualist, Wm. Foster, jr., of Providence, R. I., in which he informs us that he has had a sitting with Mrs. Carpenter recently, when Spirits Henry C. Wright, Achsa W. Sprague and Epes Sargent manifested, giving palpable evidence of their individual presence. Mr. Sargent said: "I wish you to send a message to Bro. Colby. Tell him I shall stand by him and the BANNER OF LIGHT with all the power I possess." We cordially thank Bro. Sargent, not only for his willingness but his determination to stand by us in the great fight now going on between "Gog and Magog," which seems to have permeated about the whole human race—not excepting Spiritualists, who, of all others, with the grand *knowledge* they possess of things mundane and supermundane, should be the most harmonious people on the earth. But we suppose the great law of heredity comes in to explain why so many of our people are at times subject to angularity. Therefore we should have great charity for their idiosyncrasies, believing that the time is not far distant when a great influx of spirit-power will cleanse them of their irascibility, and that all will join hands and hearts and purses in promulgating the great truths so recently vouchsafed them from the world of spirits.

MR. CHAS. D. COWAN, whose wife is well-known as a finely developed medium for full-form materialization, has recently, we are informed, given very satisfactory private sittings for independent slate-writing. This phase of mediumship in Mr. C., that has for several years been maturing, has attained a point that warrants him in offering his services to the public in that capacity with every assurance of success.

Richmond's Review of the Seybert Commissioners' Report.

The demand for the trenchant Review of the Seybert Commissioners' Report, written by A. B. Richmond, of Meadville, Pa., rapidly exhausted the first edition, and a second is now before the public with a prospect of being taken from the publishers' shelves within a very short time. This demand was not wholly unlooked for; it scarcely could fail to arise for a work so entertainingly written, so clear and concise, and as cutting as a Damascus blade in its thrusts at the inconsistencies, incongruities and weakness of the futile attempt of the Commission to prove millions of their fellow-men dupes.

"The Soul."

The recently published volume, bearing the above title, the contents of which were given in a series of lessons by the guides of Mrs. Cora L. V. Richmond, is attracting a considerable degree of attention among advanced thinkers, and unquestionably will that of still larger numbers as the development of thought in the direction of the occult enlarges. No one can read it without increasing his stock of wisdom and attaining to elevated spirituality. For details respecting the book see advertisement on fifth page.

BUCHANAN'S JOURNAL OF MAN in its current number reprints from Mr. Gurney's recently published book, "Phantasms of the Living," several narratives of much interest. The truth of Psychometry is corroborated by instances related of experiments with Mrs. Buchanan, who has long held the reputation of being one of the best psychometrists living. Among these is one suggested by a prediction made respecting Ireland that was fulfilled. A slip of paper bearing the words, "Ireland in 1889," was placed in her hands. After stating what she was impressed to say, Dr. Buchanan remarks that from it he is led to anticipate a "consummation of political relief (following agitation) in the latter part of 1889, and beginning of prosperity in 1891." The remaining contents include "The Great American Pyramid and Ruined Cities of Arizona and New Mexico." Boston: 6 James street.

ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF.
[*In Six Stanzas.*]
STANZA FOUR.

Then my darling sister,
With beauteous wavy hair,
And her star-eyed cherub brother—
A serene, angelic pair—
Glide around my wakeful pillow,
With their praise or mild reproof,
As I listen to the murmur
Of the soft rain on the roof.

What we want most is rapid train-sit—as we, "the people," have been *crowded* quite enough and half frozen by the surface horse-railroad monopoly. Push this matter to a final success as rapidly as possible—you who have the funds to do it with—and posterity will rise up and call you blessed!

The Sun shines over *The World*, notwithstanding that the former has libeled us once or twice.

J. Rollin M. Squire, whom we met on Broadway, just after his arrival last fall from Europe, asseverated that they could prove nothing against him while holding the position of Commissioner of Public Works in New York City. This has proved to be a true statement, as the Court has just decided in his favor.

If some one who knows would explain why there is so much more coughing to the square inch in a church congregation than in a theatre audience he would solve a much-vexed question of the hour.—*Commonwealth.*

The liberties of the people are in danger. When Spiritualists cannot worship God in their own way, without self-appointed censors making raids upon them contrary to law, the same as the Quakers were assaulted in the olden time, and imprisoned, simply because they *were* Quakers: and when the ancient town of Beverly is attempted to be divided for the benefit of a few Boston financial aristocrats, who want the seashore of the town for their exclusive use, is it not time for the people to protest with all the energy belonging to a liberty-loving race? We should say so. We fully agree with the Boston *Journal* to the effect that "it will be a sorry day for the State when such a scheme receives the sanction of a Massachusetts Legislature."

And now it is Lent,
And we're bound to repent,
So we go to the bishop,
And he takes our last cent.

CATHOLIC.

An acquaintance died mysteriously some months ago, after intense suffering. A *post mortem* examination revealed a cherry stone lodged in his intestines as the cause; a mental scientist would have found an "error in his mortal mind."——Two cases have occurred very lately in this city where parties blew their gas out on retiring, and nothing but their opportune discovery prevented death. Of course, the Christian or Spiritual Scientist would have been uninjured and woke up bright and hearty next morning.—*C. Severance, in the Des Moines, Ia., New Thought.*

Sheet iron is hard to lay on.

A friend of ours is down on Lent, he says, as he *lent* his overcoat last week to a visitor at his house who "keeps lent," and has n't seen it since.

The venerable Amos Bronson Alcott, philosopher, reformer and author, died at the residence of his daughter, Miss Ellen Alcott, No. 10 Louisburg Square, Boston, at 11:30, on the morning of March 4th. He was conscious to the last. The cause of his death was a shock of paralysis, received Oct. 24th, 1882, from the effects of which he never recovered. Mr. Alcott was born at Wolcott, Ct., Nov. 29th, 1799. ——His daughter, Louisa M. Alcott, the talented author of "Little Women," etc., deceased in Roxbury on the morning of March 6th.

THE "BEAR STORY"
With Modern Trimmings.

Oh! de she b'ars come w'en old 'Ligy blow'd his ho'n,
Doan yer laugh at de sarvent o' de Lawd,
An' da grabbed up de chillun like er hawg eatin' co'n,
Doan yer laugh at de sarvent o' de Lawd.
Go up, old baldy, 'lowed the freckle face chile,
Doan yer laugh at de sarvent o' de Lawd.
An' dem er b'ars grabbed him wid er mighty broad smile,
Doan yer laugh at de sarvent o' de Lawd.
De po' chile hollered an' tried to get loose,
Doan yer laugh at de sarvent o' de Lawd,
But de b'ars drug him off like er varmint wid a goose,
Doan yer laugh at de sarvent o' de Lawd.

An elephant lives 400 years; a whale, 300; a tortoise, 100; a camel, 40; a horse, 25; a bear, 20; a lion, 20; an ox, 25; a cat, 15; a dog, 14; a sheep, 10; a squirrel, 8; a guinea pig, 7.

Irate Student—Do n't you ever sweep under the bed, I'd like to know? *Calm Chambermaid*—I always do; I prefer it to a dustpan.—*Harvard Lampoon.*

Said the martyr Anne du Bourg, when brought to her execution, "Six feet of earth for my body and an infinite heaven for my soul are what I shall soon have." Death gives liberty and room for more effective living. Mahomet, dying with his head resting upon the bosom of his beloved wife, opened his eyes and looked upward, then smiling said, "*I come among you, fellow-citizens on high.*"

Senator *Vest pants* for a contest with Senator Gorman. We think he had better button-up, or he will get Gormandized before he is aware of the fact. *Later:* Vest has been digested.

It is comforting to find that the boiling-point of "allylenedichlordibromide" is one hundred and ninety, while that of "methylchlordibrompropylcarbinylchloride" is something between one hundred and forty and one hundred and forty-five.

[THE BANEFUL WIGGLE.]—When a doctor prescribes a dose of morphine, it is a matter of life or death whether his pen makes two wiggles or three. More than one person has succumbed to the baneful effect of a mis-wiggle.—*Springfield Union.*

A sentence in an American novel, "He alighted and tied his horse to a large locust in front of the house," was rendered in a French translation, "He fastened his horse to a huge grasshopper."

Patron—"Give me a piece of pie and a glass of milk." *Waiter* (*vehemently*)—"One clock weight and a chalk quarry!"—*Nebraska State Journal.*

A lock that can be easily picked at the divorce court—wedlock.

March 1st, 1888, John W. Dawson, a prominent farmer of Indiana, was married to Miss Emma Messersmith, who becomes his seventh wife. Mr. Dawson is now in his 76th year.

Dr. William A. Hammond claims that it is not a physical necessity that men should die. It is a bad habit that men have got into, however, and a very hard one to overcome, especially when they are so ably assisted by the doctors!

The Christian Science craze had a powerful but brief run in Gratiot County, Mich. One woman, who had used spectacles for fifteen years, had discontinued the use of them after a short course of treatment; but when she was asked why she did not discard her false teeth on the same faith, the "science" took a backward turn.

F. B. Woodbury has purchased the pharmacy located at the corner of Old Heath and Pynchon streets, Roxbury, Mass.

A New England newspaper man has become insane. It is thought he went crazy trying to run his paper in conformity with the suggestions of outsiders.—*Norwich Bulletin.*

The successful completion of a wonderful enterprise was witnessed in California a short time ago. It was only a canal, but it was one of the greatest engineering feats of the decade. It is twenty-seven miles long, one hundred feet wide, and it passes through a tunnel forty-four hundred feet in length. Its source of water supply is primarily the eternal snows of the Sierras. It irrigates three hundred thousand acres of land, and villages and towns are already springing up on its banks.

GOOD CITIZENS.—The yearly immigration of Jews to this country is about 27,000.

The proposed Longfellow statue at Portland, Me., will cost $10,000. The pedestal will be of New Hampshire granite, twelve feet high.

Spiritualism in the East.

We are advised by dispatches from our Eastern correspondents that Spiritualism was never more popular and useful in that section of the country than it is at the present time. Throughout the New England States our Cause not only holds its ground, but is steadily gaining in recognition and power. We hear of private circles in every quarter; and the number of home mediums who are steadily serving as teachers of immortality and of the new dispensation of truth are far beyond what the world deems possible.

In good old Massachusetts, Spiritualism holds its vantage ground, and there its footing is as solid as the eternal rocks of the soil. Boston presents to the world its numerous meetings, its numberless circles, its army of mediumistic workers, its works and journals from the spiritual press, with unceasing regularity; and in that stronghold of spiritual progress any thinking, candid mind that wishes to investigate the claims of Spiritualism, impartially and fairly, finds ample opportunity for so doing.

Occasionally, with the good reports of what our Eastern contemporaries and workers are doing, comes a wave of accusation against some so-called medium, or a report of some one of the advocates of Spiritualism; but the wave soon passes, and the report dies out, while the *Cause* stands even more erect and firmly, if possible, than before, as if to show the world that it is so securely founded upon the rock of faith that no tidal wave nor sweeping gale can hurl it from its base.

We are satisfied by the accounts that reach our sanctum, and by the unimpeachable evidence of intelligent minds which we receive not only from the East but from elsewhere, that for every seeming exposer of fraud in Spiritualism, and for every uncertain manifestation which occurs in the presence of mediums, there are one hundred cases of direct and unmistakable communication between mortals and their spirit friends, and any quantity of strong and useful manifestations of spirit power through the agency of mediumship.

Taking all these facts in the case into consideration, we are safe in the conclusion that Spiritualism has come to stay as a fixture in the life of humanity. Its work and its purpose cannot be overthrown by priest, demagogue or bigot of any school. Its religion is one of love and tolerance toward mankind; its purpose, to call men out to better effort and nobler living; its object, to relieve the world of its weight of superstition and ignorance; consequently its work must and will result in blessing to the human race.—*The Better Way, Cincinnati.*

THE THEOSOPHIST for February continues its "Travestied Teachings" and "Nature's Finer Forces." A lengthy paper on "Sanskrit Literature" is entertaining and instructive. An account is given of extraordinary feats performed by Pundit Narauyan Martand Sukhatine, who has been giving exhibitions of remarkable intellectual skill in various parts of India. At the exhibition reported fifteen abstruse questions and intricate problems were read to him. He then engaged in a game of cards with one of the company. While playing he conversed with several persons, and without hesitation answered various questions involving operations in addition, subtraction, etc. The card-playing was over in half an hour, the Pundit winning the game, as he invariably does. He then gave in consecutive order correct answers to fourteen of the fifteen questions read to him before the playing commenced, and selected from a pack of fifty cards one mentally designated by the writer of the account. The questions and answers are given in the *Theosophist*. Madras, India. Boston: Colby & Rich.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

A correspondent writes: "Mrs. Lovette Boyden, test medium of Boston, Mass., will occupy the platform at New Haven, Conn., the first two Sundays of March, for the Spiritual Philosophical Society."

Mrs. Emma J. Nickerson will accept calls to lecture at any point within fifty miles of Boston. Address her at 566 Columbus Avenue.

Dr. H. F. Merrill's appointments for March are as follows: Tribue Center and Oxford, from the 7th to the 12th; Houlton, Me., and Presque Isle the remainder of the month. Address, Bucksport, Me.

Dr. H. B. Storer is to speak at the Anniversary Exercises at Paine Hall April 1st, afternoon and evening.

Dr. Dean Clarke will speak in Quincy, Mass., next Sunday, and is open for engagements for the rest of the month, and for April. Terms reasonable. Address BANNER OF LIGHT office.

Mr. J. Frank Baxter is lecturing at present, Sundays, in New York City. The last two Sundays of this month he will lecture in Norwich, Conn.; and on Tuesday and Wednesday evenings, March 13th and 14th, in Milford, Mass.

Mr. J. W. Fletcher's lectures crowded Grand Army Hall, Springfield, afternoon and evening, on Sunday last. He will lecture in Providence, R. I., the remaining Sundays of March. Next Wednesday evening, the 14th, he will lecture at the Boston Spiritual Temple (Newbury street) on "Egypt." March 31st he will deliver in Berkeley Hall "Spiritualism Illustrated," with the dissolving views.

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Business Cards thirty cents per line, Agate, each insertion.

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

☞ Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

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The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

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Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ja7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf F11

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

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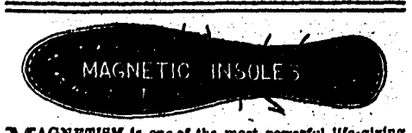

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II.—Mediumship: Its Physical, Mental and Spiritual Conditions.
III.—Mediumship (continued): Its Foundation, Development, Dangers and Advantages.
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Message Department.

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Are held at the BANNER OF LIGHT OFFICE, 9 Hosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Jan. 10th, 1888.

Spirit Invocation.

Oh! Holy Spirit! Thou soul of all truth! thy eternal harmonies vibrate throughout the universe, creating light and order and law on every hand; thy supreme presence quickeneth every form with animation and consciousness; thy divine power manifests through all nature, and in every department of being thy children recognize thy parenthood. Oh! our Father God, we would be fed with crumbs of wisdom, and be illuminated by endless light, which streams from thy realms afar. May we, at this time and in every hour of experience, draw near unto thee and come into association with thy angel ones who do thy will. We would be quickened in sympathy, in kindly feeling, in love, and in all things that bless the soul and purify the heart. May we, oh! our Father, learn to know our fellows as brothers and sisters, and extend to each one that golden chain which shall link every heart together and bind them all to thee and thy holy ones forevermore. Amen!

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By A. Aurys.] When the spirit of a degraded person leaves its body does it meet its spirit-friends immediately after death?

ANS.—Not necessarily; although the spirit-friends who occupy a higher plane of purity and peace than the turbulent soul does may exercise a watchfulness over that spirit for its future good. A person may live a degraded life, cultivate viciousness of spirit, exult in such conditions as are debasing, and not encouraging tendencies of an aspirational nature; and if this be so, and he does not struggle against temptation, it will overwhelm him and he will throw out constantly magnetic emanations which are dark and heavy in quality and appearance; and these determine the condition of the spirit immediately after it passes from the mortal form. Emanations that are dark and dense in character throw around the spirit a covering which he cannot penetrate, and which prevent him from beholding the sunlight of heaven; but pure spirits with their calm gaze may penetrate this covering and behold the spirit as it stands with all its moral deformity, and exercise a watchfulness over it from their tender sympathy for its welfare; but at first they cannot draw its thought to higher things than have possessed it. If it does not see those spirits it may not realize their presence. But there are tender spirit-souls who constantly seek out such unfortunate beings, striving to assist and to enlighten them. These benevolent spirits are powerful in magnetic strength, which they exert upon the unfortunate one unceasingly, until it begins to have an effect, not by elevating the man in spite of his desire or tendency of will, but by awakening in his mind a consciousness of his true position and a desire to rise above it, to become cleansed and purified in spirit by throwing out, so to speak, the frost that has encrusted his finer propensities, and melting it away beneath the sunlight of spiritual love. When this work has been done the man feels a new emotion struggling in his soul, with higher impulses in his heart for right living, and begins to shudder at the sight of those unpleasant conditions and events which have mingled with his life, and puts forth the first clinging desire for help, for something better, for a nobler life. Such aspirations stir within him at first only as the tender green leaves stir within the bosom of the seedling; but by-and-bye they gather strength, until they can rise above the depressing conditions and force away that which is heavy and unsightly, and, springing forth feebly, grow up into the light.

Spirits whom you call depraved must of necessity grow strong in the desire to be good, to do better, before they can bear the light of goodness and its associations. They may have had tender friends in former years, for whom they have cared, and who have loved them. Those friends are not lost. Souls who advance in spiritual attainment do not selfishly look forward to their own advancement and their own happiness by ignoring the welfare of those less fortunate; rather as they progress, love, sympathy and tender feeling strengthen in their hearts, so that they have more compassion, more of pity and kindliness for those who have been debased than they might have had when on earth, consequently they will not leave these degraded ones to their unhappy conditions, but will do their best to assist them to a higher state of unfoldment and growth.

Q.—[By the same.] What are the best means of developing the healing gift?

A.—If one is assured that he possesses within his organism those magnetic supplies which may be dispensed to others, in soothing away pain, giving strength to the weary and healing the wounded, it is most assuredly his duty to inform himself how to make use of those supplies for the best interests of his fellowmen. It is wise for him to seek harmonious associations, to live in accordance with natural law, to eschew that which is unhealthy for his organic system, as well as to avoid such associations as are unhealthy, morally speaking, for his spiritual nature.

By living in accord with natural law, paying attention to diet, exercise, inhalation of fresh air, and clear sunlight, a man builds up for himself a reservoir wherein may be stored strong relays of magnetic force that can be utilized by attendant spirits in dispensing to the weak and suffering. He should move only amid such associations as can supply him with sympathy and kindly feeling. It may not be necessary for him to devote any especial hour to private sittings for development; rather should he devote what spare time is his when he feels strong in the physical and happy in the mental, in seeking to allay the pain of some suffering fellow creature. This will not only give his magnetic forces an opportunity for beneficial results, but practice, developing his powers, and bringing to a grand utilization those qualities or forces which may be stored within; at the same time it will open an avenue for the approach of spiritual attendants who are benevolent by nature, and who understand how to apply the forces of his being for the best practical results.

Q.—[By the same.] Is the writing planchette a good medium of communication between spirits and mortals?

A.—The writing planchette will prove to be a fine little instrument of communication between spirits and mortals, provided it comes within the atmosphere or presence, or perhaps the touch of a human medium; not otherwise. It is used by the spirit-world in their manipulations precisely as is the table when moved about or rapped upon by invisible intelligences; it is merely a physical instrumentality for their use. But we know not how it can possibly be utilized unless there come to it the human magnetic emanations from a living medium, which are necessary to the spirit-world in its intelligent communication with the earth.

A planchette will not move about, tracing characters and lines upon a paper beneath it, unless some human being is in contact, however slight the touch may be, with the little machine or in proximity to it—the spirits using the magnetism of that human being in applying their power to the machine. One person may seek to use the planchette as a writing instrument for receiving communications from an unseen world without the slightest success; another may readily receive written communications through its instrumentality, and yet another may sit for a long time, day after day, experimenting with the little machine, and, beginning to feel impatient, think it is useless to continue further, but at last receive intimations of success, because all this time the spirits have not been experimenting with the instrument as much as they have been operating upon the human being present with it—utilizing his forces and bringing them into subjection to their will—and at the last moment the planchette begins to move, its pencil traces lines upon the paper, and a written communication is the result. A planchette sometimes proves accessory to a medium and the spirits in the development of power, and may be used as a table is used by a physical medium, or as a pencil is used in the hands of a mechanical writing medium.

Q.—Will you please state if you have seen God and Christ and the Holy Ghost? If so, what are they like? And is the Virgin Mary held in esteem above other spirits?

A.—Every loving, tender mother who has abnegated herself and her happiness for the welfare of her children, holds in the spiritual world as high a position and as grand an influence as does that spirit who is sometimes called the Virgin Mary. Every woman who has devoted her life to the dissemination of truth, lived a life of self-sacrifice and gone about doing good, will find in the higher life as grand a glorification, as high an honor, as noble an influence as possibly can that spirit spoken of, or any other in God's universe. The questioner wishes to know if we have seen the "Holy Ghost". We do not consider that the term Holy Ghost applies to any one spirit or any one individual. To us it is the universal spirit of all love, animating life, permeating all things, therefore it cannot be seen with the natural eye; it may be sensed and taken up within the heart, reverenced and obeyed, because the inspiration of this Holy Ghost, Holy Spirit or Divine Breath, as it may be called, in its true significance, is that which indeed endows every human being and all life with the power of existence, not only with the breath that is drawn but with the force of mentality, of intelligence itself; therefore we cannot say that we have seen the Holy Ghost, the Divine Breath, but we have taken it up into our lives, so far as we could, and have tried to make it a part of ourselves, and follow its leading into such avenues and works as might call forth our efforts in doing God's will.

We shall perhaps startle some of our hearers and a portion of the world when we decidedly say we have seen Jesus Christ; that he is a spirit, a humble and gentle, loving soul, making no pretensions to worth or to ability, moving about in the higher states of spiritual life, dispensing comfort and cheer and strengthening magnetism to those who require such aid; sending down from his pure state relays of magnetic strength to the weary and sad, visiting the abodes where degradation, pain and sorrow exist, and taking up within his own love and within his own touch the very lowest and humblest, to do them good. A teacher of moral philosophy, a healer with divine magnetism—divine inasmuch as it is elevating and purifying—is this spirit who was once known on earth as Jesus the Christ, not a son of God in any other sense than every man who is trying to do his duty and to help the world is a son of God, but a true brother, who loves humanity and tries to help all over the pitfalls and snares of life.

Have we seen God in a personal image? No; nor do we understand that any eye has gazed upon the Deity in such likeness. Do we see God in the beautiful flowers before us? Yes. Do we feel him in the atmosphere and the sunshine that plays around our heads? At all times. We behold his smile in the very star-beams that fall upon you, and we know that God is manifested everywhere, as supreme intelligence, infinite love, divine power, that which makes a trinity, and which forms the most perfect wisdom of the universe. To our mind such is God. We cannot narrow him down to a human image, however colossal it might be; we are glad to believe that his power and his love expand infinitely, filling not only this earth, but all worlds and all systems of worlds, grander than light itself, ever beautiful, ever holy and uplifting.

Q.—Is it true, as some astronomers predict, that the world is to come to an end within seventeen years?

A.—We make no such calculations from the spiritual side of life. So far as we are informed on this subject, this planet will maintain its position in space, affording conditions for human growth and development, for ages to come. The astronomical knowledge that would reveal to you the suspension of this planet in space and its extinguishment in less than a score of years, must indeed be very faulty, and needs to be revised before it is given to mankind. To our understanding, the world is young; it has not yet reached the height of its unfoldment, much less has it passed into the period of decay; it is now gaining a position whence it may afford better conditions for life and advancement to its creatures than it has been able to do before; consequently, reasoning from these things, we may safely conclude that for many, many centuries the world will perform its accustomed work, and humanity will live and grow and pass away upon its surface.

Q.—What is cramp? and what the remedy?

A.—That which is called cramp is muscular contraction, caused by a sudden chilling of the parts by the withdrawal of the blood from the surface, or by some kindred disturbance. The remedy is to see that the circulation is improved at once, through friction, and if necessary, artificial heat may also be applied, in connection with that which is gained through the process of friction. Cramp signifies coldness; coldness, in many cases, precedes death. Heat means life, activity, circulation, and therefore you may readily trace the remedy, when considering the cause of the disease.

We may add, in this connection, that it is wiser to use an ounce of prevention than to apply a pound of cure; therefore, if one addicted to these muscular contractions will be particular to keep the vital fluid in circulation, day after day—and this may be done by living strictly in accordance with the laws of health, partaking of no unhealthy food, or that which is indigestible, maintaining exercise freely, making good use of water and sunshine in daily life, while, if necessary, rubbing the surface of the limbs daily with a brush, or something of rough texture—then he will find his tendency to cramp or contraction lessening, until it ceases altogether.

Father Henry Fitz James.

Once more I am gratified at taking my place on your platform, Mr. Chairman, and presenting myself to the world. I wish to thank the kind friend who caused these blossoms to be placed upon your table. I recognize them as a gift from himself to the spirit-world, and am almost tempted to appropriate them to my own uses, as a gift from him, for I owe him a debt of obligation which I seek to repay, in sending out my influence to him in hours of perplexity and trial. These blossoms speak to me of the kindness and the assistance which he dispensed when I first came, in my groping, uncertain way, seeking light and understanding of these laws of the spirit, and finding that which I sought from the friend whom I approached. I refer to the editor of the BANNER OF LIGHT, and to him I send greeting, and the assurance that I have not forgotten my promise to assist him when he felt the need. Although my voice is silent, yet my influence is not, and I believe it has been exercised for him and with him, in times when he understood it not.

I am not here, Mr. Chairman, especially to speak concerning the friends in this office, to whom I feel attached, but I come as the guide to a spirit who is seeking light—one who, when on earth, was benevolent, and who desired only to bless his fellow-men. He has not long dwelt in the spiritual realm, and he feels his mind disturbed because of the many conditions which are pressing upon him, so different from what he anticipated ere he passed from earth. It is true that he, like myself, was a member of the Catholic Church; it is also true he was a worker in the field of Catholicism, who, like myself, was ready to spend his time and his influence in its behalf; but it does not follow that a spirit, or a man, if you will, who is earnest for the truth, who desires light and knowledge, and to be guided according to the ways of God, must necessarily cling to the old superstitions or false ideas which burdened his mind when on earth, after he passes from the body. If he cares more for ceremonial; if he pays more attention to outward observance than to the spirit of religious thought; if he craves for homage, and to be lauded above his fellow-men; if he cares not for the ignorance that assails his people, if through that ignorance he be lifted up in their contemplation, and regarded as a deified being, then will he still continue in the ruts that he himself has worn around him; then will he be a long time in freeing himself from the chains and trammels which his own life has forged about his spirit-form. But, as I said, if he be earnest and sincere in his desire to know the truth, he will find ways and means for reaching a grand and open roadway which will be of benefit to his soul.

I speak thus of the man whom I shall present to you, because I feel that he has been a benevolent spirit, doing his work with gentle kindness, like a father rather than an autocrat, leading those who looked up to him for guidance through such ways as he himself desired to travel, and consequently, though he finds spiritual life very different from what he had supposed, he is reaching out for knowledge, and coming into an understanding of the laws that surround and govern him and all other souls. I have invited him to be present here and to say a few words, because I believe it will be a grand experience to his spirit.

When I came back, groping for the light, seeking knowledge, wishing even to disseminate those ideas which had clung to me on earth, which I had not learned were false, I was received and instructed with knowledge and an understanding how to proceed in the higher paths, and so I have felt it my duty to try and assist whoever should seek for knowledge and grasp for truth. Father Henry Fitz James.

John Joseph Riordan.

I am informed, Mr. Chairman, that here you have an open avenue for all who desire to enter and to tread these paths, and I am invited to gain an experience in this line which I trust will indeed prove a benefit to my soul. I have arisen from the bondage of the flesh, and feel that I can see more clearly than when under its dominion; yet I have a kindly feeling of love and sympathy flowing out from my soul to those whom I left, and who mourn me as departed from their midst. It is not so; I am privileged still to work among them, and to give them my blessing, but I trust it will be of greater helpfulness than in the past, because now, as I move and touch those who would have come to me, I feel it with a spiritual influence, and that I must exert this to free the soul from error and from the bondage of superstition.

I am happy to come and send my greetings and love to all friends, and to ask them not to revere my memory by bowing down in worship before the picture or image, or to the sacred memento which I have left, but rather to show their love and reverence in kindly deed and noble effort toward the welfare of their fellowmen.

I would like each one whom I have ever reached to know of this spiritual communion, to partake of it, to feast upon it with their own souls, that they may be strengthened as with the wine of life. I would that its truth illuminate each heart; that they may be uplifted beneath the sun of eternal wisdom; and I shall do my best at all times to use such influence as is mine, to make this blessed truth known to men.

[To the Chairman:] My son, you will pardon me if I intrude, but I feel that I shall indeed profit by the experience. The thought that I can send a word of love and greeting to those hearts that have recognized me in the past, is a grateful one. I may not be received as a returning spirit, but I shall waft my thought and my affection to the places where I have been known, and I believe, in time, its influence will be felt and understood. I am John Joseph Riordan, from New York.

Dick, to C. M.

Mr. Pierpont said I might say a few words this afternoon, and I gratefully avail myself of the privilege. I wish to say to my dear companion: I was fully aware of the writing you received, concerning what purported to be a warning from me, and I sought to impress your mind so that you would not take alarm, nor feel exercised in relation to it. I did not bring such admonition, nor did I approach the person who seems to think that I did. I have not foreseen any especial danger; only those whom we love, we seek to guard and to guide, and I am doing that, as often as is permitted me. I know that when one on earth travels far and near, at all times he is subjected to more or less danger, but I think we shall be able to take care of you, and help you over the pathway of life. I am told by wise spirits who seem to know, that your discipline on earth is not finished, that you have many experiences yet to reach and to understand, before you leave the mortal form, and so I feel that all is in the hands of a wise power; and if I should, at any time see, or know of danger lurking near that can be avoided, I think the opportunity will be given me to make it known.

Our dear child sends his love; he, too, is often by your side, seeking to help you, and at the same time gaining an experience for himself in connection with worldly things. Ever remember that the purer your own life, the higher elevation you seek for your own spirit, the grander cultivation you give your own nature, the purer, sweeter and grander will be the knowledge and the experience of earth which comes to your spirit son, for he is often attracted to your side, and partakes with you of those conditions which surround your life. We know there is much of the earth earthly that you cannot avoid, that may not be taken into his life; but the more beautiful and pure one on earth makes his conditions and his aspirations, the more lovely and sweet will be the knowledge and the discipline coming to his spirit friends in their approach to his life.

We bring our best love to you and to our dear ones. We are sending them our influence, guarding them from certain conditions which otherwise might make a strong impression on their lives. We believe we shall be assisted in this good work, and so free our loved ones from those depressing ideas which should have no part in their education or in their experience.

I thank you, Mr. Chairman. My message will be understood if you simply say it is from Dick, to C. M.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Feb. 17th, 1888.

Hannah Bentley.

My home was in Burlington, Vt. While dwelling in the flesh I used often to feel the influence of the dear ones from beyond, around me; yet I could hardly believe they could come near enough for us to converse with them. A lady one day asked, "Do you ever feel that the loved ones who have passed through what you term death, have come to you in your home?" I made reply with a shiver, "Hardly can I believe they come near enough to make us know they are there; but still I have felt, in the night time, as if John was in the room with me."

In a little while, again, the conversation came up, naturally, as it will, with neighbors, and I said to her, "It must be there is a power given those who have gone to spirit-life which enables them to come back to us, or else from whence is this sensation that runs over us when we feel and think they are around us? I often feel the influence so strong that I look around thinking some one is there. Then the little child that was laid away so tenderly years ago! I can't keep that angel child out of my mind." She asked me if I did n't think the child was able to come. I answered, "If John could come the child could." But I could not understand why, if these dear ones were coming to us, some power was not given in a manner we could sense for ourselves.

In time I crossed the boundary, and found that it was true that they came to me in those hours. Now nearly every dear close connection has passed over. My name is Hannah Bentley.

Jeremiah Crowley.

I come from Brooklyn, N. Y. The boys used to say occasionally: "Well, Jerry, what do you think of it? Have the spirits got back here, or are they ghosts?" Well, says I, "Boys, you do n't know but they may be spirits. I guess I would n't speak in that way, because there 's one thing certain, we 've all got to try it on for ourselves finally." I checked the boys a little. I did n't like to hear them speak about the matter so lightly, but still I know they would say that, occasionally, as we 'd take a moonlight stroll.

One evening we were out, and we had to cross near a ferry, when all at once there came up in front of us what the boys called a "spook." I said, "Do n't say that; you do n't know what that is." Well, we thought we 'd give chase, but, as further on we went, the distance was still between us, and we found, as we thought we were nearing it, that it was many miles away from us. I 've learned, since I passed out, that it was the spirit of my own father.

And now I would say to every mortal that do n't just understand what these things are, "Do n't make light of them." We hear, we feel and see more than you in the mortal can realize.

I am feeling tip-top, as we used to say among the boys. I 'd like to let Joe Dame know that I 've found out what that was. I suppose you aint acquainted with him. You can give my name as Jeremiah Crowley.

Ella Collamore.

I have tried a number of times to speak in these assemblies, since the little angel-child has been able to deliver a message. She says: "Aunt Ella, can't you write a letter now as well as me?" I felt a little condemned, thinking this child looked up to me and had been able to send a little message to father and mother and Aunt Betsey. She said: "I am happy in my spirit-home, but I often come to earth; there are attractions that draw me back." Sometimes I am saddened a little, but I look up and say: "Blessed angels, brush away the clouds, that mother may have a little peace and happiness here." I would say to the dearest of friends, whom I ought to term sister Marion: "Never, never can you be repaid on earth, but in heaven the angels will repay you."

Many times I have stood near you, and leaned my arm upon your shoulder, and the dear little angel-child on the other side of me, as your anxiety had gone out for the one yet left in the body, and also for those you have been a ministering angel in the flesh to. No, never, dearest friend, can you be repaid here, but in heaven you will look back, and think you did what you thought was right. Not only anxious feelings for your own, but for mine, and as I see how things are moving at present, I feel that mother may help to lessen the burden a little from your shoulders while auntie stays.

Oh! how many times have you thought, as you have been sitting together, apparently alone: "If I could only converse with her as I would like to, on spirit-return, the hours would not be so lonely and sad." I feel often, as I come to you, that there is my home. Angels bless you, dearest ones. Ella Collamore, of Boston.

Ira Woodman.

I, too, come from what is termed the spirit-world. My home on earth was in Groveland, Mass. I am very anxious to leave a few words, for I have been here a good many times; but whether it was my fault or any fault, I did n't get power enough to control the instrument. For years I have been working to come into communication with those that are left. I would say to Henry, that since Georgie went out, he has felt like what he terms making a little investigation, and he has once or twice stood beside Henry when you said: "Well, yes, it seems like Georgie, but it was n't quite lively enough." Now, let me say to you that we have to learn to get control of an instrument, and we can't be just ourselves at the first start.

Georgie says, "Grandpa says father thought I ought to come in and say 'Hello, father!' but I could n't do it the first time."

Mary Jane is with me at times; we are not confined together constantly, any more than you are in the mortal. I will say to Etta: Be careful, and don't be looking wholly from the old stitching-machine. I have been in the home a good many times, and I know there are some burdens of life that are heavy that do n't belong to you; but coming into sympathy with relatives you take a pretty good share on your own shoulders. Now you know, Etta, that you can't change anything; he 's going to do just about the same way, and all you can do, or William either, is to give the best advice you know how. I know Alvan has many things to contend with, but in God's own good time the burden of life will be lightened. I will say to William that Nellie stands close beside me, and says that sometime she will send a letter through this post-office.

My name is Ira Woodman.

Zebedee Jackson.

I suppose we all come in our own time and take turns here. I used to carry the key, tell Brother Parker, when here, but you can't carry the key to the spirit-door. I 'd like to say to Clara that I have been stepping into her home, but I don't want to rent any rooms; I 've got room enough where I am.

I wish the children could understand that there aint any "dead people." I have n't seen a dead man since I went away; but I did see a good many when I was in the city of Boston before I went away. I just want to make my voice known. Say to them that I am happy. But it is just like a school; and if you do n't learn a little something of the spirit-side here, you 've got to begin down with 'the children and learn it there.

Joseph and the children think that sometime they may send a letter to Sarah. My name is Zebedee Jackson.

Handel Blake.

I would like to add a few words, if I can have the privilege. You may place me in Walpole, Mass. I often felt, when in the flesh, that there must be something back of this story people were telling about spirits coming to earth.

Ada, learn all you can of this life here, because if you do you will be much more advanced when you cross the portal. The children—I know you carry 'em heavy in your own soul, and wonder sometimes if I am able to come to you. Yes: more times than you can think. The boys, I feel, are drifting into the right channel—only they must be boys before they are men. And the darling little angel daughter—God bless her.

I feel, Ada, that you have had a good many clouds to encounter since they said I was dead. Cruel word is "death." But I find it is only a change. I looked on my mortal form as clearly as you could, but the love and affection for it was gone to the new body. Grandsire says it is like looking back into the old woods and seeing the snake's skin, from which the old snake has crawled out and gone on. We look on the body and know it is the tenement we moved from, and have no desire to return into it.

I am happy; but when I come to earth and find you laboring under heavy burdens, I come into sympathy with you just while I am here; but, thank the great God, we can't take away earthly affairs; if we did, there would be no heaven any more than you have here. Handel Blake.

Harvey Merrill.

Is this a post-office? [Not exactly.] Well, if I drop a letter here will it reach my friends? [Yes, some of them.] I come from Wells River, Vt.—not now, but that *was* my home. I want to say that Harvey Merrill aint dead, and I 'm going to stick to it. Wells River aint Bath, nor it aint Landaff, either. I want Henry to know it. I can't just tell how I went away, because I went so quickly. There was some trouble with my head. I can't remember anything, only seeing a field and that pair of bars—and, as Flavie says, they found me there. I guess I thought I was going to bed. I don't know. I would like this letter to reach Henry and Thornton and George—all of them—if possible.

I don't want to enter into details, for it do n't make me feel very good. I would like to just say that I am gaining a good deal; and they said if I would just come and speak a few words I should feel a good deal better, and progress faster.

Just put down that Harvey Merrill is here, with Flavie and Nancy and Lucy.

Joseph B. Hall.

I come from Dunkirk, N. Y. I understood a great deal of your philosophy, as it is termed, which I hardly think very appropriate. I was one of what they call the old pioneers. God bless the old BANNER; long may it be unfurled to the world. From its birth I cherished it; and while in the flesh I looked for its coming more than for my food, for it was spiritual food to me, and more satisfying than the material could be.

I love the children, and on this side we are surrounded by the angel darlings in their happy glee. We love the children, for we were all children at first.

I am happy in my spirit-home. The loved companion welcomed me, and mother, with outstretched hands, greeted me, saying, "Come up higher, Joseph, all things are ready."

I would send a word to each one of the children—Samuel and Luther especially. Some are yet in Dunkirk, and some in Buffalo, and some are scattered even to California. I can reach them there.

Oh! how many times I have been a silent listener in *this* room since I left the mortal form. I thank the Great Giver that in his wisdom he made the wise provision that mortals and spirits should commune together.

I would just leave one word for Bro. Cobb and Bro. Taylor, who officiated when they laid me away. Joseph B. Hall.

Carrie Niles.

My home was in Orford, N. H. I have felt a good many times, as I have come into these surroundings, why could I not send one word to the loved ones, as well as others; but I well understand now that if we do not take the moment offered us we lose that moment, and others take it instead.

I wish to say that I am happy in my spirit-home. I suffered much with that dread disease, consumption, and I felt almost to the last that I should rally and stay a little longer.

Oh! Flora, how happy I was just to have a few moments with you before the "death angel" (as it is termed, but I think we should use instead the term "angel-usher") came to welcome me; but George and the children saddened, with tears streaming down their faces, and I heard the words, "Oh! Carrie, we cannot let you go!" while the angels beckoned me up higher. I felt it was hard to loose myself from earth, for they held me with their sorrow. Dear ones, when you find an angel-usher has come for a loved one, try to be as calm as possible, for your grief holds us to earth when the spirit would take its flight and soar onward and upward.

Oh! Flora and George, learn all you can. Lorainie is here to-day, not quite able to send a message just yet, but in time may be able to do as well as I have. I have tried many times before, but have failed; but to-day I stood so close that as one stepped out I came in. Carrie Niles, of Orford, N. H.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 17.—George Thompson; Alexander Bailey; Harry Powers; Eliza Hartshorn; Isaac Roup; Henry Tudor; Ella Clark; Charles Hayward.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

Feb. 24.—William Cutts; Sarah Hodgman; Sarah Gould; Eustis Jackson; Ellen Clark Sherman; Flossie Smith; Frank Butman; George Wiley; Clara Barton; Leona E. Dexter Chandler; Martha Hodges Kittredge; Henry Ingalls; Clara Welch Holland; William Emerson.

PAMPHLETS RECEIVED.—*Mansfill's Almanac of Planetary Meteorology.* Almanac Makers' and Weather Forecasters' Guide for 1888. By Richard Mansfill. pp. 52. Rock Island, Ill.: The Author.

Seven Hundred Album Verses. Compiled by J. S. Ogilvie. pp. 128. New York: Ogilvie & Co.

Stories for Little Readers. By Emile Poulsson. pp. 48. Chicago and Boston: Interstate Publishing Co.

Coöperative Homestead Society of San Francisco: Preamble and Constitution; also, A Brief Outline of a Proposed National Coöperative Homestead Law. A Practical and Peaceful Solution of the Capital and Labor Problem. pp. 19. San Francisco, Cal.: M. Thomson.

Youth: Its Importance, Perils and Opportunities. By Rev. W. C. Roberts. pp. 18. Chicago: Hazlitt & Co.

The Undeveloped South: Its Resources, and the Importance of their Development as a Factor in Determining the Future Prosperity and Growth of Wealth in the United States. By G. B. Cowlam. pp. 31. Louisville, Ky.: The Author.

Wichita Journal of Commerce. Published by the Board of Trade, Wichita, Kansas. Quarto, illustrated. pp. 102.

The National Sin of Literary Piracy. By Henry Van Dyke, D. D. pp. 23. New York: Chas. Scribner & Sons.

The Voice of Truth Against Poison as Food or Medicine. By Dr. Z. J. Brown. pp. 50. Myers, Fla.: The Author.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A. M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P. M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P. M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P. M. Spiritualists' and Mediums' Meeting, 3 P. M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10½ and 7½. The best speakers and mediums are always engaged.

DETROIT, MICH.—Fraternity Hall, 75 State street, corner of Park Place. Lectures every Sunday morning and evening, at 10½ and 7½. Augustus Day, Manager.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. All are invited. W. B. Mills, President; E. J. Ruling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P. M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 813 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

Verifications of Spirit-Messages.

LAURA AND BELLA BALCOM.

I notice in the BANNER OF LIGHT of Feb. 18th a message given by "Winona," through the mediumship of Mr. Fletcher, for my daughters, LAURA and BELLA BALCOM, who passed to the higher life—one twenty months ago and the other nine years ago. They have materialized to me at the Berry Sisters' and Mrs. Cowan's a number of times, convincing me beyond a doubt of a continued life beyond the grave.

Yours respectfully, JONAS BALCOM.

Lynn, Mass., Feb. 27th, 1888.

MRS. HATTIE TRUE.

In the BANNER OF LIGHT of Feb. 11th, 1888, is a message from MRS. HATTIE TRUE, whose home formerly was in Ionia. She was loved by all who knew her. Her many friends who have read the message say that it is very much like her style of speaking, and I recognize it clearly. MRS. J. H. DUNHAM.

Ionia, Mich.

FRANCES ROSIER.

In the BANNER OF LIGHT of Feb. 18th we find a communication from my wife's mother, FRANCES ROSIER, which we acknowledge as coming from her. She gives my wife's name correctly and also our boy's name. Mother Mann, whom she speaks of as being with her, is my mother. She has been in spirit-life nearly six years. We feel very grateful to hear from them; and also Mrs. Dexter and Hattie, whom she speaks of, were very intimate friends of ours. There are many of Mother Rosier's old friends that acknowledge her communication, and also the communication from Mrs. Hattie True, in THE BANNER of the 11th, to her husband, Frank A. True, of Evart, Mich.

Yours respectfully, MELVIN E. MANN.
CELESTIA H. MANN.

Rochester, Mich., Feb. 23d, 1888.

J. B. PORTER.

The message in the BANNER OF LIGHT of Feb. 18th from J. B. PORTER, Orange, N. J., is correct in every particular, and it is most convincing proof of the continued life and love of our father, who passed to the spirit-world one year ago last September, the 22d. He was a firm believer in the truths of the Spiritual Philosophy for the past thirty years. We feel grateful to Mr. Fletcher for the happiness this communication has brought to us. Yours sincerely,

ELLA F. PORTER,
211 West 38th street, New York.
MRS. J. B. PORTER,
19 Elm street, Orange, N. J.

DR. STICKNEY.

The communication from DR. STICKNEY of this city, through the mediumship of J. Wm. Fletcher, in your paper of Feb. 11th, 1888, is fully recognized as being very characteristic of my father. In fact the statements contained therein are similar to those he often expressed only a few weeks previous to his passing away. All interested return many thanks to him for his message, also to Mrs. Bliss and "Winona" for assisting him. Very truly yours,

E. R. STICKNEY.

Springfield, Mass., Feb. 25th, 1888.

Planchette.

To the Editor of the Banner of Light:

Recently a gathering of people was held in Boston, in which Prof. James, of Harvard College, spoke of the efforts which the "Psychical Research Society" had made toward investigating the varied phenomena connected with Modern Spiritualism, and declared that the planchette excitement of the past was being revived; he advised each hearer to procure a planchette, and discover what results might follow its use, etc., etc.

Recently a lady in Concord, Mass., has become quite proficient as a planchette writer, and good truthful results have followed the investigation.

Lately some of the visitors at a hotel in New Hampshire became interested in planchette, and the lady who could work one sat down, and the company asked personal questions concerning those sitting near, or those walking by them; what the planchette wrote in answer proved true to the letter. One of the parties disliked at first to own up to the truthfulness of the answers, but came next morning and said that what was written was true, but it was a secret except to themselves. They then asked what intelligence it was that gave the information, and it was sportively written, "the divil." This answer was sufficient, and they wanted nothing more to do with planchette! The query naturally arises, why should *the truth* not be received from Satan himself, if there be such, which, of course, no sensible, thinking person believes—the idea of such an incarnation of evil being only a relic of a barbarous age, a myth of the past.

Boston, March 1st. A. S. HAYWARD.

Miss Jennie B. Hagan in Maine.

To the Editor of the Banner of Light:

Miss Jennie B. Hagan has recently occupied for two Sundays the Spiritualists' platform at Good Templars' Hall. It has been some nine years since she has lectured here, and we notice a marked improvement in her discourses and poems. Excellent audiences greeted her, and were much pleased with the able manner in which she handled the subjects presented to her.

Sunday, Feb. 19th, she treated twenty-seven subjects, giving us two good lectures and several poems.

Monday evening, Feb. 20th, she held a circle at the residence of Mr. Stansfield, 284 Brackett street. Those who were present were well pleased with the evening's entertainment.

Tuesday, the 21st, she went to Bath, and held a circle there in the evening.

Wednesday she was again in Portland, and assisted in the entertainment given by the Spiritualists in their hall. The entertainment consisted of recitations by Miss Hagan and Mr. T. P. Beals; instrumental music by Miss Eva Morrison, Prof. Smart and Mr. Heard; and songs by Mr. Otis Winslow and Miss Nettie Morrison; at the close of the entertainment the floor was cleared and dancing was the order until a late hour.

Thursday and Friday nights Miss Hagan lectured to good audiences in Bangor. On Saturday she came back once more to Portland, and closed her engagement with the Society here Sunday, Feb. 26th.

We wish Miss Hagan all success in her chosen work, and trust that sometime in the near future we shall have the pleasure of listening to her again.

70 *Lincoln street, Portland, Me.* H. C. BERRY.

ATHEISTIC SCIENTISTS.

There is a set of men whose faith is all
In their five fingers, and what flagering brings,
With all beyond of wondrous great and small,
Unnamed, uncounted in their tale of things:
A race of blinkards, who peruse the case
And shell of life, but feel no soul behind,
And in the marshalled world can find a place
For all things—only not the marshalling Mind.
'T is strange, 't is sad; and yet why blame the mole
For channelling earth?—such earthy things are they;
E'en let them muster forth in black array,
Frames with no pictures, pictures with no soul.
I, while this dædal dome o'erspans the sod,
Will own the builder's hand, and worship God.
—*John Stuart Blackie.*

Passed to Spirit-Life,

From Chicago, Ill., Feb. 10th, 1888, Dr. Sidney C. McAllister, who was a citizen of Chicago for over twenty years.

Dr. McAllister was born at Whiting, Vt., fifty-four years ago. He adopted the profession of a physician, and when still a young man decided to seek his fortune in the new west. He settled in Champaign, Ill., where he practiced his profession for a number of years, but finally dropped it to engage in more congenial pursuits. He came to Chicago in 1867, and soon afterward built up a successful business in contract teaming. It was not until about eight years ago that he resumed the practice of his profession, and then instead of returning to the old school of practice, he advertised himself as a magnetic healer. It is claimed by his friends that he was wonderfully successful in his new line of treatment. He was generally known as a kind-hearted, charitable man, who would divide his last dollar with any one in distress.

From Cummington, Mass., Feb. 9th, 1888, Mr. Noah Gloyd, aged 67 years.

Bro. Gloyd was much esteemed by all the community for his kind and social qualities. He was for many years a devoted and consistent Spiritualist, always ready to advocate and defend its teachings. Though never a public speaker, being of a retiring and diffident disposition, yet he was finely gifted as an inspirational speaker in private circles.

His end came suddenly; falling back in his sleigh, he expired immediately. Bro. Lorenzo Tower spoke comforting words at the funeral; Mrs. S. E. Hawley read a sweet poem written for the occasion, and singing was finely rendered by Prof. Snow and wife, assisted by Miss Susie Tirrell of West Cummington. WILLIAM ALCOTT.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Advertisements.

Paine's Celery Compound

For The Nervous,
The Debilitated,
The Aged,

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

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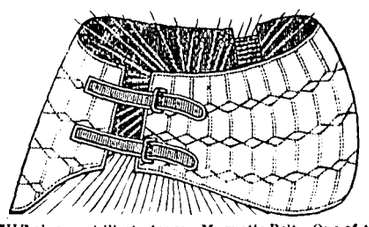

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Banner of Light.

BOSTON, SATURDAY, MARCH 10, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 43 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2¾ P.M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P.M. Social meetings Thursdays at 7½ P.M. J. H. Lewis, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 8 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P.M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday, March 4th, Mrs. A. H. Colby-Luther occupied the platform. Her appearance was greeted with applause. In the morning, after singing by the audience, Mrs. Lovering piano accompanist, and the popular song of Prof. Longley's, "Only a Thin Veil Between Us," by Charles W. Sullivan, Mrs. Luther, under the influence of her guides, spoke upon the interrogatories, "What is life, that man clings to it with such tenacity? What is death, that he resists it with such force?" Pertinent and forcible remarks were made in their consideration, leading the minds of her auditors to just and reasonable views of the economies of life, the event termed "death" being held to be simply a change of life, not its termination. In the course of the lecture a feeling allusion was made to the nearness of the Society's Treasurer, Mr. W. A. Dunklee, to the world of spiritual existence. Following the lecture, the President, Capt. Holmes, addressed the meeting, after which a hymn by the audience, "We are Waiting by the River," closed the exercises.

Evening.—After congregational singing Capt. Richard Holmes announced the death of Mr. W. A. Dunklee, at six o'clock P. M., and that funeral services would be held at half past ten o'clock, in Berkeley Hall, Wednesday, March 7th. The guide of Mrs. A. H. Colby-Luther continued the subject of the morning lecture, and held the attention of the large and appreciative audience. Her guide paid a glowing tribute to the memory of the departed, and improvised a poem. The audience joined in the hymn, "Nearer, My God, to Thee." Mrs. Luther closed the service with an invocation.

Mrs. A. H. Colby Luther will occupy the platform next Sunday morning and evening, at 10:30 and 7:30.

MARY F. LOVERING, *Cor. Sec'y.*

The Ladies' Industrial Society.—On the evening of Feb. 28th the members and friends of this Society held a social meeting at Lyceum Hall, 1031 Washington street. Capt. Richard Holmes presided. The exercises were opened with congregational singing. Mr. Jacob Edson and Dr. N. P. Smith made addresses. Dr. E. H. Mathews spoke, and gave delineations of character from articles placed in his hands. After a piano solo by Mrs. Lovering, Mrs. L. W. Litch made an address, and gave tests of spirit presence. Capt. Holmes spoke with deep feeling and earnestness. Dr. Eames made the closing remarks, stating the pleasure it gave him once again to appear among the friends of the Society. A season of social converse and a hymn closed the exercises.

The next social meeting will be held March 13th. All are cordially invited.

MARY F. LOVERING, *Sec'y.*

81 *White street, East Boston.*

College Hall, 34 Essex Street.—Full and attentive audiences were present at the sessions on Sunday last. Eben Cobb delivered two excellent discourses upon the subjects: "What will come after Spiritualism?" and "True Religion a Growth of the Human Soul." He said: "Religion is nothing that can be taught. Man may learn truth after truth, precept after precept; he may grasp with the mind higher and still higher unfoldments of knowledge, until, in the ecstasy of reverential fervor, he imagines his arms to be folded about the holy of holies, and yet possess no store of true religion; *it* is a sweet distillation exuded from the fruitage of the whole sum of acquired knowledge, and the process can only obtain for the *self* in the laboratory of the *self's own soul.*" Dr. J. L. Paxson was warmly received and gave instructive lessons in Spirit Philosophy. Mrs. C. F. Odiorne entertained us with fine remarks and spirit-communications. The dramatic controls of Dr. Hatch received marked attention. Dr. W. S. Eldridge spoke, and made several correct examinations of disease from the platform. Excellent tests and readings were given by Miss A. Peabody, Mrs. J. D. Bruce, Mrs. E. Shackley, Mrs. N. S. Thomas, Miss Cullen, Mr. P. McKenzie, Miss Gertie Coffin and Mr. Page. VINDEX.

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday afternoon we had a most beautiful "service of song." The sweet and inspiring harmonies seemed to lift up the soul above the petty cares and annoyances of daily life, and make all better who were privileged to listen. Mrs. Fisher-Wellington, with an excellent quartette choir, and Mr. Truette upon the organ, were at their best. Words are but the conveyance of a subtle spiritual magnetism, and if inspiration be lacking, however well chosen, have little vitalizing power. I doubt not that this music, so perfectly expressed, so filled with inspiration, was truly a vehicle for angels to send their loving, harmonious influence into each listener's heart, and that these occasions bless in ways we scarcely comprehend.

Next Sunday Mrs. Kates R. Stiles's guide will speak at the usual hour of 2:45 P. M.

There will be the regular Wednesday evening sociable at 7:30 P. M., in the lower audience room. On Wednesday, the 14th inst., it is expected that Mr. J. Wm. Fletcher will give an address on "Egypt—Its Ancient Ruins," etc., probably with stereopticon views. All are cordially invited. W. H. R.

The First Spiritualists' Ladies' Aid Society's parlors were filled to their utmost capacity on Friday evening, March 2d. The musical part of the programme was one of great interest; it was participated in by Miss Amanda Bailey, Miss Jessie Judkins, the charming child vocalist, and Mrs. Whittemore, who sings so sweetly under spirit-control. Addresses were made by Mr. J. Edson, Mr. Haskell, Mr. L. L. Whitlock and Dr. Paxson.

For next Friday evening a programme of unusual interest has been prepared.

Arrangements are nearly completed for the coming Anniversary services which will be held under the joint auspices of the two oldest chartered societies of Spiritualists in Boston, the First Spiritualists' Ladies' Aid Society and the Children's Progressive Lyceum No. 1. The services are to be held on Saturday in Tremont Temple, and on Sunday in Paine Memorial Hall.

ALICE P. TORREY, *Sec'y.*

Spiritualistic Phenomena Association.—A large audience greeted the return of Dr. H. B. Storer and J. D. Stiles to our platform last Sunday. Dr. Storer spoke with his usual eloquence. That he fills a large place in the hearts of all true Spiritualists is very evident. At the close of his remarks Mr. Stiles rapidly described the many spirits that presented themselves before him, nearly all of whom were fully recognized.

Prof. W. Milligan presided at the piano; and Mrs. Nickerson and Miss Snow gave artistic rendition to several pieces of vocal music.

Next Sunday A. A. Wheelock and Jacob Edson will make short speeches, and be followed by many Boston mediums in the exercise of their spiritual gifts. It will be Mediums' Day.

The Thursday evening circles are largely attended. REPORTER.

The First Independent Club.—At our last business meeting it was voted to inaugurate a series of general programmes for the successive Monday evenings of each month. This Monday evening was mainly devoted to dancing, but such an interesting programme was presented as the prelude that the good things got beyond control, and somewhat encroached upon the allotted time for dancing.

In the absence of the Grand Master, Mr. Fletcher, the meeting was happily conducted by Mrs. Rich. After our usual brief period of silent concentration, which was eloquently prefaced by apposite remarks by Mrs. Fletcher, the Club was favored by one of Dr. Street's practical and characteristic speeches, in which the value of silent, oblivious composure was set forth, and which also dealt with the secret of metaphysical healing, which Christian Scientists have dressed in such a mysterious three-hundred dollar garb. Petite Gracie Scales then sang in her inimitable fashion, and scored many admirers. Dr. J. V. Mansfield recounted an experience, from among his innumerable collection, of a case of spirit-materialization in a private home circle, which occurred years ago, and created an unexpected *denouement* at the end by referring to our Vice Grand Matron as the medium for such a wonderful manifestation. This narrative—as also a description of some spirit-friends present given to a member in the audience—was listened to with the closest attention.

The remainder of the evening was devoted to dancing, in which many joined, and to small social knots, which all seemed to enjoy.

On next Monday evening a literary entertainment may be expected, and all who may read these lines are cordially invited to be present.

F. V. FULLER, *Rec. Sec'y.*

Children's Progressive Lyceum, Paine Hall.—The usual large audience was in attendance upon our session last Sunday. A fine literary programme was rendered as follows by our young people: Lottie Giles, LeRoy Thorpe, Howard Hoffman, Allie Cummings, Maude Judkins, Flora Frazier, Flossie Sargent, Jennie Porcelain, Herbert Johnson, Miss Nettie Morris. The audience heartily enjoyed the musical programme, which consisted of fine vocal selections by Dr. Sweeney, Jessie Judkins, Edith Bartlett, Miss Grace Scales.

Friends should not forget the Wednesday evening socials at our hall, 1031 Washington street. A social, good time for everybody.—The sale of tickets to the Adonis Club Entertainment at Wells Hall, March 13th, has already been large. Every one who enjoys a fine dramatic presentation will be there.—Mr. and Mrs. Scales recently entertained a large company of the children, and the little ones were delighted with their reception at the home of these two Lyceum workers at the Highlands.—Miss Lucette Webster is hard at work arranging a fine programme of talent for March 31st, at Tremont Temple.

F. B. WOODBURY, *Sec'y.*

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7¾ P.M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2¾ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P.M., in Macgregor Hall, Madison Avenue-South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2¾ P.M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P.M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The First Society of Spiritualists.—J. Frank Baxter spoke in the morning to a large and appreciative audience upon the subject "Thoughts and Hints in View of the Rapid Progress of Modern Spiritualism." The lecture was replete with good logic and delivered in an able and interesting manner. In the evening he spoke upon the subject: "The Church, the Book, and their Relations to Modern Spiritualism." The lecture was well received and frequently interrupted by applause. The afternoon service was opened by J. Frank Baxter reading a poem. Mr. E. H. Benn made a suitable and able address on "Spiritualism, both Ancient and Modern," plainly showing and illustrating the benefit to be derived from its teachings, and its vast superiority over that of the belief preached in the churches. There was a great deal of interest taken in Mr. Benn's address, as it is not frequently the case that so learned and prominent a lawyer has the courage to stand on a spiritualistic platform and express the honest conviction of his soul, for fear that his business might suffer. I feel thankful that we have some men of moral courage. Mr. Henry J. Newton made some pertinent remarks upon the frailty of mankind, and promised that at some future time he would say more upon that subject. Mrs. E. A. Wells gave twenty-three tests, all but three fully recognized. Mr. Baxter will occupy the platform at all three sessions next Sunday. S.

New York, March 4th, 1888.

[Mr. Baxter is tendered a reception, to be given at the residence of Mrs. Leah Fox Underhill—one of the original "Fox Sisters"—on Saturday evening next.]

Arcanum Hall.—The meetings at this hall have been largely attended, and good, healthy spiritual food has been given out in abundance. Last Sunday evening we had a fine inspirational essay entitled "Soul Growth," by Mrs. A. S. Cochrane, a newly developed inspirational writing medium. The audience gave her a vote of thanks for her brilliant effort. We also had good advice from Mrs. Laidlaw, a medium from Brooklyn; also some excellent tests from Prof. Van Horn, the manager of the meeting.

MISS NELLIE BETTS.

A CONFERENCE and experience meeting was held at 230 West 36th street, on Monday evening last—being the first of a series of meetings to be convened at the same place Monday evening of each week, at 8 o'clock sharp.

Albany, N. Y.—Mrs. Carrie E. S. Twing has finished her February engagement with our society; it has been very successful, both spiritually and financially. The attendance has largely increased since her first lecture, and every one has been delighted with her ability as a speaker and test-medium.

Mr. Warren Chase was with us March 2d. The Ladies' Aid gave a Social and Reception in honor of his lifelong work in the cause of Spiritualism. The exercises consisted of remarks by Mrs. Twing, and a prayer by her spirit-control "Ikabod," two solos by Bishop A. Beals, remarks by our President, Mr. Fero, in which he presented complimentary resolutions to Warren Chase and Mrs. Twing, and a basket of flowers to each. Mr. Chase then delivered an excellent lecture on Spiritualism; seldom have we heard its equal, and without a doubt it has caused many persons to begin to think for themselves. After the lecture the floor was cleared and dancing began, to the sweet strains of a well-trained orchestra. About three hundred people were present, and our hall was taxed to its utmost to accommodate the numbers who joined in the grand march. Every one present spoke in terms of praise of the whole management, and gave due credit thereof to the "Ladies' Aid."

Our Anniversary will be celebrated on the 30th by a Musical and Literary Entertainment, to be followed by dancing, and we anticipate a grand success. We find that these entertainments are beneficial to our cause, in bringing large numbers to our hall who would not otherwise come, and attracting their interest by making them familiar with Spiritualists and their ways and views.

Bishop A. Beals, who will be with us during this month, delivered two fine lectures recently, and gave psychometric readings. We have every Sunday now filled until July 1st. J. N. CHISM, JR., *Sec'y.*

Chicago, Ill.—The Young People's Progressive Society, which has long held its meetings and socials in Avenue Hall, will, on the coming Sunday, make another step upon its road of progress by moving into the elegant hall of Mr. Martine, on the corner of Indiana Avenue and 22d street. This is one of the best situated and most elegant halls on the South Side. On Thursday evening, 15th inst., the members will give an opening reception, to which they cordially invite all their friends. The 29th will be the Anniversary, and the following Sunday will be devoted to lectures, etc., appropriate to the occasion. The friends are all cordially requested to come forward and give their assistance to the advancement of the object of the Society, and aid in its progress and development. CELIA.

Saratoga, N. Y.—The Eagle for March 3d states that "Jennie B. Hagan, inspirational and poetical speaker, lectured for the Spiritualists Thursday evening. She gave excellent satisfaction, and thoroughly demonstrated her wonderful gift of impromptu versification. Later Dr. Mills gave a few clairvoyant descriptions." On Sunday evening, 4th inst., A. S. Pease, the recent editor of the *Union*, was to deliver the address.—Mrs. Nellie J. T. Brigham will hereafter speak regularly for the Spiritualists the second Sunday of each month.—The recent work of Prof. J. W. Cadwell (as a mesmerist) at the Court of Appeals Room, is also spoken of approvingly by the above-named able and independent paper.

Providence, R. I.—E. H. Whitney, President, informs us that Mrs. Colby-Luther, who addressed the Spiritualists of that city the last three Sundays of December to the greatest satisfaction of her hearers—her discourses being of a high order, and very fine as literary efforts—is to speak there again on the first and second Sundays of April.

Michigan State Convention.

To the Editor of the Banner of Light:

The Sixth Annual Convention of the State Spiritualist Association of Michigan was held in the city of Grand Rapids on the 24th, 25th and 26th of February.

We have, to the surprise of almost every one who attended the Convention, found among our own mediums all of the elements necessary to make a success of such a meeting. Among the prominent mediums who led in the speaking were Mrs. L. A. Pearsall of Disco, Mrs. Sarah Graves, Mrs. Joslyn, Mrs. Bible, Mrs. J. P. Hinkley, Mr. L. V. Moulton, Dr. Charles Andrews, Dr. F. Schermerhorn, all of Grand Rapids, and Mr. Smith of Spring Lake, all inspirational speakers, and some of them surprised those who knew them best by the depth and beauty of the thoughts they presented. Mrs. Hinkley and Dr. Andrews were especially noticeable for the poems given by them.

Besides those whom I have mentioned are Mr. and Mrs. John Lindsey, Mrs. Lawson, Mrs. Winch, and others are very efficient workers in our regular meetings that are held every Thursday and Sunday evening, and are making Spiritualism boom in the Valley City.

On Friday afternoon L. V. Moulton spoke for half-an-hour, subject, "Tricks," showing that all religious beliefs in the past had been founded upon *faith* instead of reason and knowledge; the teachers of these beliefs, whether knowingly or not, had been deceiving the people and had been performing *tricks.* He was followed by Mrs. Sarah Graves of this city, who is well known and always interesting. Dr. J. B. Sullivan of Stanton and Giles B. Stebbins of Detroit related some experiences. Dr. Charles Andrews's subject was: "What We Believe and What We Know."

Friday evening Mrs. L. A. Pearsall spoke for an hour upon "The General Laws of Our Being," followed by Giles B. Stebbins. Saturday morning Mrs. Graves gave a poem on "The Memories of a Past Life." In her remarks that followed she compared Spiritualism to a fraternal love that binds this world to the unseen. Mrs. Joselyn's subject was "The Beauties of Spiritualism." She advised showing the truths of Spiritualism in our lives as well as talking it. Mr. Augustus Day of Detroit answered questions presented by the audience.

Saturday afternoon the election of officers for the ensuing year resulted as follows: President, Dr. W. O. Knowls, Grand Rapids; Vice President, Augustus Day, of Detroit; Secretary, C. M. Potter, Grand Rapids; Treasurer, Mrs. E. J. Winch, Grand Rapids; Trustees, Dr. J. B. Sullivan of Stanton, Mrs. Sarah Graves and L. H. Austin, Grand Rapids. Mr. Giles B. Stebbins then spoke upon "The Spiritual Idea of a Future Life."

Saturday evening, L. V. Moulton's subject was "Despise Not the Age of Small Things"; Mrs. J. P. Hinkley gave an inspirational poem so suitable to the occasion that, in connection with what followed, it seemed a higher power was controlling all that was done. Dr. Schermerhorn's subject, "What Shall the Harvest Be?" was pronounced by veterans in the service "wonderful," while Mrs. Lena Bible's controls followed the same line of thought and seemed to blend so harmoniously with what preceded as to be the crowning sheaf.

Sunday morning the Convention, as a body, attended service at the Universalist Church. Sunday afternoon L. V. Moulton answered questions proposed by the audience.

By request the Rev. Charles Fluhrer, "Universalist," addressed the Convention: "Am I to live forever? then the bad that is in me is ever confronting me until it is eliminated from me, or the good that is in me is substantial investment, and I shall reap the benefit of it here and hereafter."

Sunday evening Mrs. L. A. Pearsall spoke for an hour. She said, "The Golden Rule of Confucius is just as good as the Golden Rule of Jesus Christ."

"Tax the church, and not the poor widow's cottage."

"Uncle Sam has run in single blessedness long enough, and needs a helpmeet."

Mrs. J. P. Hinkley's inspirational poem had for its theme, "Spiritualism as Seen from Two Opposite Standpoints."

The following resolution, drafted by Giles B. Stebbins, of Detroit, was read and adopted:

Resolved, That while we need not repeat at length our past testimonies, we would say that our faith, to which is added knowledge of the life beyond, and of spirit presence, is clear and steadfast, and that this confidence in our continued and immortal existence, and in the law of progress and the Eternal Goodness, gives hope and dignity to daily life, and inspiration to the right doing of daily duty; that temperance, and the law of self-control, purity of bodily health, the supremacy of soul over the senses, and the equal rights of women, are indispensable for the best good of the home and family, and of State and Church, and for that true freedom which we all desire; and that to those great reforms, and to all kindred movements which tend to justice and progress, we give our cordial sympathy and fearless support.

CHARLES M. POTTER, *Secretary.*

15 *Spring street, Grand Rapids, Mich.*

ORE

A Children's Progressive Lyceum

Was organized at Portland, Ore., Dec. 18th. The following officers were elected: Conductor, J. F. M. Brown; Guardian, Mrs. Louisa Minen; Musical Director, Mrs. Emma Anderson; Guards, A. Thayer and J. H. Anderson; Leaders, Miss May Harris, Miss May Anderson, Mr. D. N. Hendee, Mrs. Minen, Mr. Smith; Treasurer, Mr. Smith; Secretary, A. Thayer; Leader of Adult Class, Col. Reed.

At the meeting of Jan. 8th it was voted that a series of Sociables be held at the houses of different members, and a small fee be charged to the gentlemen, for the purpose of raising a fund for the benefit of the Lyceum. We have had two thus far, which proved to be very enjoyable affairs, and all long for the next one. Our Lyceum is progressing finely, with an increased interest at every meeting. A. THAYER, *Sec'y.*

Haverhill, Mass.—Music Hall.—Sunday, Feb. 26th, Mrs. Hattie C. Mason occupied the platform of the First Spiritualist Society of this city at 2 and 7 P. M., entertaining the audiences in her very pleasing manner so far as singing is concerned—many persons coming to listen to her rendering of the spiritual songs.

Sunday, March 4th, Mrs. Celia M. Nickerson of Wellfleet, Mass., was the speaker; she chose for the subject of her 2 P. M. lecture: "Lead us not into temptation, but deliver us from evil." The words were suggested by the choir chanting the Lord's prayer.

The speaker dwelt at length upon individual effort and self-culture in all things, believing that only through personal experience could real soul-growth and spiritual development be attained.

The Home Orchestra, under the leadership of Miss Jessie M. Little, is proving itself to be one of our strongest attractions at our evening services.

On next Sunday, March 11th, we are anticipating a harvest of spiritual thought from the world-renowned medium, Miss M. T. Shelhamer.

We are also to have the pleasure of listening to Mrs. R. S. Lillie of Boston the four Wednesday evenings of April next, in Music Hall, this city.

W. W. CURRIER.

Newburyport, Mass.—Mrs. H. S. Lake occupied our platform again on Sunday afternoon and evening, delivering two of the finest addresses ever given here. Mrs. Lake has been engaged for the last Sunday in March, and the numerous friends she has made here will once more crowd the hall upon her return.—The dance of the First Spiritualist Society last Friday evening was well attended, and proved one of the most enjoyable of the winter season.—Dean Clarke will doubtless be our speaker on Anniversary Day. He made many warm friends when here two years ago.—Mrs. Etta M. Porter has been presented with a well filled purse by her spiritualistic friends, as a token of appreciation for her works in behalf of both societies.—Mrs. S. Dick will speak and give tests next Sunday, and the week following Joseph D. Stiles will be here.—An Independent Spiritualist club is about to be organized here. It will be a chartered club, and its objects the dissemination of spiritualistic principles by the development of mediums, holding of public meetings, etc. H.

Haverhill and Bradford.—Last Sunday the Britan Hall Spiritualists were addressed by Mrs. M. J. Wentworth of East Knox, Me., who highly entertained her audiences. Her inspiration is given fluent and forcible utterance, and abounds in an intelligent presentation of the underlying principles of the Spiritualistic Philosophy. The theme of the afternoon was that of religious evolution and development; and in connection illustrated how phrenology and mesmerism were, in some sense, the forerunners of the advent of Spiritualism. In the evening the subject had its natural continuation in speaking upon and explaining the religion of Spiritualism. Mrs. Wentworth has been in the lecture field for many years, yet has not often spoken in Massachusetts, but will be likely to be heard here more frequently in the future. She will speak here again next Sunday. E. P. H.

Willimantic, Conn.—W. F. Peck closed his present engagement last Sunday with large audiences. His subjects were: "Evolution *vs.* Creation," and "Where is the Spirit-World?" We have had in the past many of the ablest speakers on our platform, but the universal verdict is that no lectures have done more to place Spiritualism on a sound and permanent basis than those of Mr. Peck. As he does not give platform tests, the large audiences were drawn solely by the able and interesting character of his lectures. Our Lyceum has also felt the impetus of his efforts, and has increased largely in numbers and enthusiasm. We have engaged his services for June, and look forward with pleasure to his return among us.—Mrs. H. S. Lake speaks for us the last Sunday in March.

J. C. B.

Lowell, Mass.—We started our meetings last November, and the result has been an awakened interest and a desire to continue on in the good work. Mrs. Lizzie S. Manchester spoke for our society Sunday, March 4th, and a good audience listened to her eloquent addresses, both afternoon and evening. Next Sunday, March 11th, Mrs. E. C. Kimball will occupy our platform, and Mrs. Manchester will be with us again on the 25th. B. S. FREEMAN,

No. 5 Brooks street.

The Fortieth Anniversary of Modern Spiritualism!

Semi-Annual Meeting of The Mount Pleasant Park and Mississippi Valley Spiritualists' Associations.

By authority in me vested, I hereby call the regular semi-annual meeting of the Mississippi Valley Spiritualists' Association, to meet in Library Hall, Moline, Ill., March 30th, at 2 o'clock P. M., and to continue until Sunday evening, April 1st, 1888, to transact such business as may properly come before it: Also for such business sessions as may be deemed necessary of the Mount Pleasant Park Stock Company, the auxiliary organization in charge of the camp at Clinton, Ia., to hear such reports from committees, and attend to such other matters as pertain to the Camp Meeting season of 1888.

The friends of the cause in Moline will entertain all they can. Good hotel accommodations can be had at $1.50 per day, and at good private boarding houses for less. Friends intending to attend can engage accommodations in advance by addressing L. P. Wheelock, Moline, Ill., Box 2273.

All officers, members and others who desire to attend the meeting can do so by the payment of one and one-third fares from all points on the following lines: Chicago, Burlington and Quincy; Chicago, Milwaukee and St. Paul; Chicago, Rock Island and Pacific; Chicago and Northwestern; Illinois Central, and the Chicago, Santa Fé and California. To secure the benefit of the reduced rate friends attending the Moline meeting will pay full fare from the station at which they start, and take a receipt from the station agent. If any one passes over two or more roads and cannot get a through ticket, let such party take a receipt from each road for the distance traveled and amount paid; on presentation of these to the Secretary of the Association he (or she) will be returned for one-third fare.

We expect other railroads will give us the same rate, but the main lines are all we can announce at this time.

Now, friends of the glorious gospel of Spiritualism all over the Western States, get ready and come to Moline and have a good time.

Let us have a grand jubilee, as we will, of song, of speech and tests, in proof of the divine nature of all life. PROF. J. S. LOVELAND, *President.*

DR. J. H. RANDALL, *Secretary M. V. S. Asso'n.*

The Fortieth Anniversary of Modern Spiritualism

Will be celebrated at Cincinnati, O., beginning on Easter Sunday, April 1st, 1888, and ending Thursday evening, April 5th.

The opening services on Easter day and evening, and the services of the day and evening following, will be held at Grand Army Hall, No. 115 West 6th street, and the services on Tuesday, Wednesday and Thursday will occur at Greenwood Hall, 6th and Vine streets.

Some of the best speakers and mediums now in the public work of Spiritualism have been secured for this occasion, and other engagements will be made, sufficient to insure an array of talent rarely enjoyed by Spiritualists anywhere.

In addition to the Anniversary Exercises, it is decided to make this occasion memorable by the formation of THE OHIO VALLEY ASSOCIATION OF SPIRITUALISTS, the object of which will be the systematization of Spiritualistic work in Ohio, Indiana and Kentucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the intention to make this organization the nucleus for thorough and widely-extended labor in the vineyard of humanity. Societies and neighborhoods are respectfully urged to send good delegates to unite in this prime movement for a better defined advancement, and to actively assist in its successful inauguration.

Now is the time for earnest work!

Ample hotel accommodations will be provided at reduced rates; and good boarding-houses will entertain visitors at reasonable charges.

Information upon all points involved in this demonstration may be obtained by addressing any member of the undersigned Committee, in care of *The Better Way.*

Fraternally,

E. O. HARE, *President,*
C. C. STOWELL, *Secretary,*
MRS. I. S. MCCRACKEN,
M. G. YOUMANS,
L. BARNEY,
Committee on Invitation.

Anniversary in Connecticut.

The Fortieth Anniversary of the Advent of Modern Spiritualism will be celebrated at Unity Hall, in Hartford, Friday and Saturday, March 30th and 31st. The friends of our cause are cordially invited, and no doubt will feel it a duty and pleasure to be present on this occasion.

Let us show by our presence that we are in earnest in the work we have begun, viz., to supply the great demand of humanity for an answer to the world's query, "If a man die, shall he live again?" A part of the great mission of Spiritualism is to solve this problem. While it has been done to the satisfaction of millions, let us still pursue the theme, until all mankind shall know its truth, which alone can give relief and restore confidence to the bereaved, that those who have passed from our sight "still live." Let us rejoice in this work, and not tire in any of its duties, and step to the front with the Banner of Liberty in one hand and with the other give that financial aid which an honest conscience cannot refuse.

J. Frank Baxter and Charles Dawbarn have been engaged for the occasion. Other speakers are expected. Turn out and fill Unity Hall, which is commodious, and one of the best.

The N. Y. and N. E. Railroad will furnish a limited number of return tickets for one cent a mile for those who have paid full fare one way in going to attend the convention.

[Signed.] President, G. W. Burnham, Willimantic, Ct.; Vice-Presidents and Acting Committee, A. H. Bill, Hartford; E. B. Whiting, New Haven; F. A. H. Loomis, Meriden; M. A. Dwight, Stafford; Harriet Johnson, Waterbury; Mr. Winslow, Bristol; Carrie Holey, do.; W. W. Woodruff, New Britain; Flavia Thrall, Poquonock; Mrs. E. R. Davis, Putnam; Mrs. S. A. Chapman, Norwich; James Wilson, Bridgeport; Claudius Harvey, Rockville.

Willimantic. J. C. ROBINSON, *Sec'y.*

Grand Celebration of the Advent of Modern Spiritualism,

Sunday afternoon and evening, March 25th, *Paine Memorial Hall,*

Under the auspices of the Spiritualistic Phenomena Association.

Eloquent speakers, noted mediums and excellent music.

Speaking by Dr. H. B. Storer, Prof. W. F. Peck, and others.

Mediums: Joseph D. Stiles, Mrs. M. C. Bagley and Mrs. E. Clark Kimball.

Music—vocalists: Mrs. Nickerson, Mrs. Nellie M. Day and Miss Anna Benord Gomer; also a male quartette.

Instrumental Music: Miss Nellie Miles, xylophone, musical bowls and staff of bells; Mr. Vale, flute soloist.

Miss Lizzie Thompson, elocutionist.

Miss Flossie Waitt, reader.

F. D. EDMONDS, *Assistant Secretary.*

Grand Union Celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism.

March 31st, Tremont Temple:

April 1st, Paine Memorial Hall.

Under the auspices of First Spiritualist Ladies' Aid Society and Children's Lyceum No. 1, of Boston, morning, afternoon and evening, each day.

Speakers: Mrs. Sarah A. Byrnes, Mr. J. Frank Baxter, Mr. A. A. Wheelock, and others to be announced.

Test Mediums: Joseph D. Stiles, Edgar W. Emerson, J. Frank Baxter.

Elocutionist: Miss Lucette Webster.

Music: Apollo Male Quartette.

Saturday morning, March 31st, Grand Entertainment by Lyceum Children, under direction of Miss Lucette Webster. F. B. WOODBURY, *Sec'y Com.*

Passed to Spirit-Life,

From her late residence in Dorchester, Mass., Feb. 23d, Mrs. Ann B. Gibson, in her 75th year.

Mrs. Gibson, formerly Mrs. Magoun, will always be associated in the minds of the Spiritualists of this vicinity with her daughter, Mrs. Sarah A. Byrnes, the well-known medium and lecturer. The unbroken companionship of mother and daughter in the home-life for so many years, has rather been that of sisters, whose sympathies held the friendship of a very large circle of acquaintances. In the beneficent work of angel-ministry to which the daughter was called many years ago, and to which her life has been consecrated, the mother's faith and unvarying confidence has supplied conditions of strength and sympathy, such as mediumistic sensitiveness can only fully appreciate. Mrs. Gibson's Spiritualism was eminently practical, her mind clearly apprehending its philosophy, and her affections resting in the revealed truth of eternal union with loved ones in the immortal life.

Although the funeral was private, a very large number of personal friends and relatives were present at the house to take a last view of the familiar features, now touched and beautified by the holy sleep of death. The floral tributes upon the casket were beautifully appropriate, and the entire order of the service symbolized the tenderest human affection, with triumphant confidence in the reunion of the family and social circle in the spiritual world.

Dr. H. B. Storer, the well-known lecturer, and a personal friend of the family for many years, uttered inspired words of consolation and sympathy, which seemed to voice the thoughts and emotions of all present. Appropriate songs were rendered by the Schubert Quartette of ladies. ***

Hester Morris, of Wyoming Territory, was the first woman in the United States appointed Justice of the Peace. She was a tall woman, with a profile closely resembling the portraits of Queen Elizabeth. While she was in office she was a terror to evil-doers.

A New Book!

Forty Years on the Spiritual Rostrum. A Sequel to "The Life-Line of the Lone One."

This book, of three hundred and twenty-four pages, is now in press, and will be out and on the counters at the Banner of Light Bookstore about the 20th of March (of which due notice will be given), and the copies mailed to my friends who have so kindly sent me their subscriptions—for which I return my thanks, and trust the book will be satisfactory to them.

My address and home will, after this date, be in the West, but duly advertised in the BANNER OF LIGHT. Copies of "Forty Years on the Spiritual Rostrum," and my other books, will be mailed as ordered at the BANNER OF LIGHT office in Boston, and also by me at any time on receipt of price, as before stated, $1.10 for the above, or $3.00 for my four books—two in paper and two in cloth—sent by mail, postage paid. Persons in the West may also pay me their subscriptions to the BANNER OF LIGHT, and the price of any book published by Colby & Rich, and receive the same by mail. WARREN CHASE.

Dr. Swarts says he was an investigator of Spiritualism till he was instructed by Mrs. Eddy, some two years ago, in the new system, and then he turned from it. It is perhaps as well for Spiritualism that he did, for it is heavily weighted with theorists and cranks who impede its progress far more than downright oppositionists. Men with well balanced brains, capable of grasping and harmonizing the spiritual and physical sides of things, are the sort to help forward Spiritualism by attracting both the religious and scientific to their standard.—*Harbinger of Light, Melbourne, Australia.*

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants, and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, MARCH 17, 1888. | $3,00 Per Annum, Postage Free. | NO. 1.

TABLE OF CONTENTS.

FIRST PAGE.—*Spiritual Phenomena:* Independent Slate-Writing; "Telegraphic" Communication; Spiritual Interviews. *Literary Department:* O'er Sea and Land.

SECOND PAGE.—*Free Thought:* The New Theology—Its Essential Christ Our Saviour. *Poetry:* Battle Fields. The Anniversary, etc.

THIRD PAGE.—*Poetry:* The Risen Soul. *Banner Correspondence:* Letters from Massachusetts, Maryland, Oregon, New York, Ohio, and Maine. March Magazines. Spiritualist Meetings, etc.

FOURTH PAGE.—Another Volume. An Important Meeting. Decease of W. A. Dunklee, Esq. Fortieth Anniversary of the Advent of Modern Spiritualism, etc.

FIFTH PAGE.—Successful Materialization Séance. Spirit Prophecy. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages.

SEVENTH PAGE.—*The Reviewer:* What I Saw at Cassadaga Lake. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, and Elsewhere. Washington, D. C. Cleveland (O.) Notes. The Funereal Month of March, etc.

Spiritual Phenomena.

Independent Slate-Writing.

To the Editor of the Banner of Light:

It is unquestionably true, as claimed by many, that of all the various phenomena of Modern Spiritualism, that known by the above name is the most convincing, and with full-form materialization occupies the front rank of the demonstrative proof this new revelation gives of a future life. My own experience in independent slate-writing with Mr. Charles D. Cowan of 219A Tremont street, this city, has been of so interesting and satisfactory a nature, I have thought it not only due to him as an excellent and reliable medium, but to all who seek for the best evidence of the existence of their departed friends, so-called, and of their ability to communicate with them, that brief mention be made of it in the columns of the BANNER OF LIGHT.

Mr. Cowan, who has for several years been undergoing a course of development for this phase, was gratified about the middle of last month by the announcement of his spirit-guide that he was qualified to give sittings. I was one of the first to avail myself of his services. I seated myself in a brilliantly lighted room, at a table upon which were two slates, paper and a few bits of pencil. After instructing me how to proceed, Mr. Cowan left the room. During his absence I wrote on each of six slips of paper the name of one of my friends who had left this life, together with a question, and folded the slip in as small and compact a form as possible. These I placed on the table, and shuffled them so thoroughly that it was impossible for any one to know there was writing upon them, or for me to say which pellet contained any specified one of the names I had written. I then called Mr. Cowan. At his request I pointed with a pencil to each pellet in consecutive order, or indiscriminately, as I chose, until he told me to take in my hand the one to which at the moment the pencil was directed. Shortly after he requested me to put it in my pocket, which I did.

The slates, which were as clean as it was possible to make them, were then washed on both sides, and, with a grain of pencil enclosed between them, placed one upon the other. Mr. Cowan grasped one end of these slates, both of my hands were at the other, and, thus held, they were placed upon my shoulder, which they had scarcely touched before I heard the sound of writing within them and felt the slight pressure of the bearing of the pencil in motion. In a few moments the writing ceased. Opening the slates, I found upon one a message in answer to a question I had addressed to a cousin of mine, commencing "Dear Will," signed by his name in full—the writing being in the same hand as his when in this life. Mr. Cowan requested me to take the pellet from my pocket and examine it. *I did so, and found it was the one on which* I had written the name of the cousin who had given his name on the slate, and the question he had satisfactorily answered.

The process of pointing at the pellets was then resumed, and to one after another of the remaining five answers were given automatically by Mr. Cowan, under control of his guide, the name signed in full to each corresponding to the one on the pellet in my hand, with an appropriate reply to the question.

Mr. Cowan's success thus far has been complete—the result probably of his strictly following the advice of his guides and not giving séances until assured by them that he could do so satisfactorily to his patrons.

WILLIAM H. PEASLEE.

39 *Gray street, Boston, March 10th*, 1888.

"Telegraphic" Communication.

To the Editor of the Banner of Light:

The fact that you have recently given space to accounts of spiritual phenomena known as "telegraphic," leads me to present a portion of my own experience, with the hope that it will prove somewhat interesting to your many readers.

Some years before the telephone was introduced, I connected my house and office by wire, and by means of the ordinary instruments used by telegraph companies, could communicate with my wife when I was at my office, and with persons at my office when I was at my home.

My wife and myself learned the "Morse alphabet," used by the Western Union Telegraph Company, consisting of dots and dashes if impressed on paper, or short and long *sounds* where no paper is used. To give notice to each other that one wished to send a message, each had a certain letter as a signal, or "call," as it is commonly named.

The wire also ran through the houses of several of our relatives, and each also had his private "call."

My wife passed to spirit-life early in 1885. In the autumn of that year I met Mr. Will A. Mansfield, then of Grand Rapids, Mich., who was said to be a fine medium for "independent slate-writing" and for physical phenomena in dark séances.

After holding a few circles, in which we had manifestations of lights, touches by hands, raps, movements of objects, etc., it somehow occurred to me that if I should have a telegraphic "sounder"—an instrument by means of which the short and long sounds are given—in the circle, I might test the identity of the force purporting to be that of the spirit of my wife.

An evening was appointed for a circle at my home. The medium came alone, and at no time were any persons present but members of my own family. I had managed to keep my intentions concerning the instrument unknown by the medium, and after the circle was formed and light turned out, I held the instrument in my right hand, my right-hand neighbor holding my right wrist.

The medium formed part of the circle, his left hand being held by my mother, his right hand by my left hand, so that my right hand was beyond his reach. I took care that his feet, and all parts of his body, could by no possibility pass in front of me, and get near the instrument. While I had confidence in the medium, I took all these precautions that the test might be as nearly perfect as possible, and thus exclude all presumption of "sleight-of hand."

After certain manifestations I called my wife by name, and asked that, if possible, she would give on the instrument my old "call," or the signal by which she called me on our "earth-line." I felt fingers like those of a woman touching my right hand, and attempting to work the instrument by pressing the lever. After some effort, this was done, and the signal desired was clearly given. I then asked her to give her own "call," which was done. We were shortly given to understand that this was all that could be done that evening, for want of strength.

I ought to say here that no person beside myself in the circle could telegraph or read telegraphy, and even if this were otherwise no one but myself could have known these "calls."

After this, circles were held weekly for some time, and they showed gradual increase of force, until at length I was able to hold long conversations with my wife over this new line. So far was this method improved that she was able, in proof of the fact that she was often with me, to tell me in the circle what I had been about at certain hours of the day when I was alone. She also gave the private signals of friends through whose houses our office line ran.

At times persons who understood telegraphy were admitted to the circle, and they were "called" on the sounder by a force purporting to be that of the spirit of some deceased friend, which would give a name and a private signal, and would satisfactorily identify itself as the spirit of some former telegraph-operator who had passed from earth-life.

These demonstrations show that telegraphic communications are possible when the medium knows nothing of telegraphy, so long as some person in the circle can read the sounds.

Mr. Mansfield avers that he is totally ignorant of telegraphy; but, even if this were not so, the arrangements of the circle were such that by no artifice could he have touched the sounder held in my hand; besides, he could not have known those "calls."

The sounder was worked without connection with a battery, so there was no *electricity* about the affair: The lever of the sounder was moved directly by what seemed to be fingers, but those fingers were not connected with any earthly body.

Mr. Mansfield stated that this was his first experience with telegraphy in his circles, his mediumship having been confined to other phases. I have had ample opportunity to know that his quality of psychical force, or mediumship, as it is usually termed, is of the highest order, and that the phenomena of his "automatic slate-writing" and dark séances have given the liveliest satisfaction. It gives me pleasure to add that during an acquaintance with him of nearly three years I have found him honorable and conscientious to a fault.

I can heartily recommend him to all desiring honestly to investigate with the aid of a reliable medium. His present address is: Will A. Mansfield, 96 West Newton street, Boston, Mass. Very truly yours,

Buffalo, N. Y. FRANK H. RANSOM.

Spiritual Interviews.

MESSAGES FROM ILLUSTRIOUS SOURCES.

To the Editor of the Banner of Light:

It would seem to an intelligent observer a pedantic folly for literati and clergymen either to deny that we know anything of the future life, or to rehash in profitless discussion the stale and inconclusive arguments that were used before the future life had been demonstrated by the inhabitants of the spirit-world. It is easy to communicate with that world when a satisfactory mediumship exists, and learn its conditions of existence. But old systems of erroneous faith naturally dread this ordeal as a culprit dreads his trial; and the Orthodox minister is unwilling to hear the confession of his predecessor that their theology is mistaken and is of no value in the better world.

We have in Boston at present a most admirable opportunity for spiritual communication, but the Rev. Joseph Cook and his followers have no desire to be enlightened through so reliable a medium as Mr. Charles E. Watkins (109 Falmouth street), through whom the departed are ready to enlighten their surviving friends, and to confess their own errors in mortal life.

A visit to Mr. Watkins a few evenings since enabled me to realize the wonderful range of his spiritual faculties, by which he gains access to the vast realm of our predecessors now in spirit-life. In his presence Psychography (spirit-writing) is always practicable, and frequently the handwriting gives evidence of its source by its strict analogy to the writing of the deceased. This method is so much of a tax on his nervous energies that I take equal pleasure in his clairaudient communications, in which he hears the words of the spirit and speaks them, or in his own slate-writings under spiritual impression. These are to me quite satisfactory, because they are evidently spiritual, as Mr. Watkins has nothing to guide him but the impression from a spirit whose name has been written and folded up in a pellet unseen by him, which the spirit designates to let the observer know his name.

In my first interview I wrote ten names in the absence of Mr. Watkins upon ten little strips, which were folded as small as possible and laid promiscuously on the table. From all of these he gave some sort of communication and mentioned the name of the spirit. For the benefit of the reader I give copies of those communications which are of general interest.

The first pellet that was touched gave him an unusual, reverential feeling, and, standing by the table, he spoke as follows to myself and a lady who was present:

"I feel a beautiful, quiet, soothing, pleasing influence:

"*Sister and Brother*—It is always proper, or was so considered when I lived on earth, to open all such gatherings as these with prayer.

"My experience has taught me much that I did not understand, still we feel that prayer develops man's spiritual being and draws him near the great life-giver, God, over all, as necessary for the soul as work for the physical body. Now, instead of praying to the unknown God, we would but say we are all with you, and if your spiritual senses were opened you could see and hear all who have gone on before.

"May the help of all good, noble souls be with you in this work. Even as I followed my master, so art thou following the truth. Great good shall be accomplished. May Heaven be with you. ST. JOHN."

I was not surprised when the name of St. John was announced, as he had on three previous occasions, once in public, addressed me in the most interesting and encouraging manner. In the first instance, about eight years ago, I unexpectedly received a spirit-written message upon a sheet of paper laid under the table, signed by St. John. Many of the best psychometers have described this psychography by touch and told the nature of the communication, as well as given the name of the writer, St. John. To me it is indeed a precious relic, which I have cherished in private.

The name of Dr. J. G. Spurzheim (the associate of Gall) was upon a pellet which prompted Mr. W. to a clairaudient communication, as follows:

"*My Dear Friend*—I have only one regret, and that is that we cannot be in spirit-life and on earth too. If I could with the knowledge that I have derived here return and remain, I think perhaps my followers would still follow me—still perhaps not.

"I know that you have the coöperation and sympathy of us all in your endeavors to benefit humanity—to help men to know themselves better, and to uplift the school of medicine. In fact we all desire very much to have you know that we are ever ready to assist you."

[Is Dr. Spurzheim (said I) familiar with my investigations of the brain?]

"I have become familiar on this side, and would say that I have tried to be of assistance to you."

[Do you recollect your communications at Covington long ago?]

"Through the woman? Yes."

These communications, about thirty-four years ago, were through a lady medium by means of the alphabet, and though not extensive were in some respects very remarkable, especially one made in abridged Latin.

The pellet enclosing the name of Dr. F. J. Gall produced the following communication:

"These physical laws are controlled a great deal in the same manner as if we were really back on earth again. For instance, the independent writing we have many ways of accomplishing. One is, we draw the matter from the slate itself. In this case you cannot hear us writing. In another way we absolutely move the pencil; as you know matter is no obstruction to spirit, our spirit finger penetrates the upper slate, and moves through the upper slate, guiding through magnetism the bit of pencil. In this case you frequently recognize our handwriting, and then you see similarities which otherwise you would not.

F. J. GALL."

[Question—Is Dr. Gall acquainted with my investigations?]

"Of course I am, and have taken great interest with you in this subject."

The following communication was written spontaneously by spirit power on the closed slates, as I had not called for or expected it:

"*My Dear Friend*—Sometimes even we who are on the spirit-side of life do not know just how to proceed in order to give our friends who are still on earth the best proof of spirit-life. Still we know that in time the fact of spirit-return will be accepted as a truth. Our greatest desire is to elevate man, and have him learn how to control himself. You have a truth in the science of Sarcognomy, for it is the anatomy of life; it combines all of Physiology, and should be thoughly understood by all who desire to benefit man's health. We find in this instrument we are now using wonderful healing powers. Still they are to him now worthless. With a thorough understanding of laws of disease, he would be a second Newton. I greet you to-day, and trust that your new School of Health may be a reality in the near future.

I am, sir, one who is your friend, BENJ. RUSH."

I agree with Dr. Rush in his estimate of Mr. Watkins, and his anticipations of a liberal school, for which the signs are auspicious.

The name of William Denton on one of the pellets produced the following message, written on the slate like the preceding by spirit power, as the closed slates lay on the table before us:

"*My Dear Friend*—I know that you are ever striving for truth. I am much pleased to see you to-night. I only hope that you may remain on earth for some time yet. Doctor, there is perhaps no other man that can do your work, and so if you will live up to the common laws of life as you are, you will remain on earth for some time to come, in fact, until you give to the world the new school. I send you greetings. WM. DENTON.

This, I think, was hastily written, and the word living or doing, after the word are, would improve it. Messages may be somewhat limited by the capacity of a medium, but there is great truthfulness in whatever comes through Mr. Watkins.

Interesting messages were received from relatives not necessary to mention here.

Desiring a fuller expression from Drs. Gall and Spurzheim, whom I regard as the greatest pioneers of scientific investigation, I had another sitting, in which, instead of their names, I used a brief note, folded in the same manner. The following was addressed

"*To Dr. F. J. Gall*—I have endeavored to vindicate your discoveries and give you your deserved honor as the *Father of True Philosophy*, whose footsteps I have followed, and whose name should be immortal on earth, though now neglected by the medical profession. But for you I might have done no great work for progress. May I ask how you regard the science of Sarcognomy?"

The following was written on the slates in reply, under control:

"*Dear Doctor*—It is true, as you say, that I was, perhaps, the originator of the system of philosophy that you advocate—to all appearances; but still I did not get all of my theories from myself, no more than do you now. It is given us by those who are still in advance of us; and then, besides, you are far ahead of me—that is, I mean as I was then.

"I am certain the old school will accept, or wish to accept, its truth; but I hope you may live to see your work acknowledged as being the correct one—a philosophy that makes a great many mysteries plain, outside of medicine and man's own constitution, as you have already discovered.

"Yes, Doctor, I am satisfied that the hour of triumph has very nearly come. More anon.

Yours in the truth, F. J. GALL."

In reference to spiritual assistance, I would remark that the head of Dr. Gall was more favorably organized for the reception of spiritual impressions than my own, I do not doubt that all who cultivate the higher sentiments receive an influx from the spirit-world which strengthens, brightens and sustains their lives; but as for the reception of any distinct ideas, I have never been conscious of it, though I have ever been eager to receive enlightenment from any source. Continually for half a century I have been mentally in contact with the profoundest problems in philosophy and science, but they have never been solved for me until I had gathered the necessary scientific facts, from which deductions could be rationally made. Of sudden revelations I know nothing.

The following was written and submitted in the usual manner—folded up small, carefully, and laid on the table with no indication of its character:

"*Dr. J. G. Spurzheim*—I would be much pleased to receive your candid opinion of my psychic system and its organology, as well as my presentation of Pathognomy, Sarcognomy and Psychometry. I am assured by St. John that the intellectual work I am doing is the most important ever done on earth."

The clairaudient response to this was not as prompt as to some others which I observed, when he began:

"I have only been assisting the others, my friend. I have not gone.

"I would say that St. John was perfectly right in what he wrote and said. Doctor, it is one thing to believe, and entirely another to acknowledge and to give up your life for a truth; and yet how foolish it is for any one to be afraid to follow truth. Ah! well, lives cannot be lived over again. If they could I would have worked so much harder. Things which I believed and realized then I have found out since to be true; but I was all alone, and no one to stand with me, and I failed where you have or will succeed. I want you to come again. The other night and this evening we have become acquainted with this young man's control and his mediumship. Very shortly we shall be able to speak to you more fully."

Another interesting and generous message was received from St. John upon the slate, which I take the liberty of reserving, merely remarking that, to me, the existence of such beings as ST. JOHN and JESUS and their exalted character is an established fact, for which I do not rely upon history or tradition. If all history were blotted out, eternal truths in heaven are still within our reach; and they have very poor conceptions of spiritual science who waste their time in obscure historical researches and discussions on this subject.

Finally I thought it quite probable that the learned Prof. Carpenter, whose intense bigotry and hostility to the higher sciences I had sharply criticised in "The Psycho-Physiological Sciences and their Assailants," might have had time enough to become thoroughly enlightened since his decease. I submitted for response, in the usual cautious manner, the following question:

"*To Prof. Wm. B. Carpenter:* In life you would not tolerate such views as mine; how do you now regard my discoveries?"

When this paper was taken up the response did not come very promptly, and I remarked that I supposed the person questioned would require to exercise some deliberation, to which the reply promptly came: "So would you if you were here and had to come back and acknowledge your mistake." The answer was then written on the slate:

"*Professor*—One is liable to make mistakes as long as one is in the body. I regard it as the grandest thing yet, and so easily understand your new science of which you are the representative. I also come back willingly and acknowledge that I was wrong. It is a very strange feeling—the coming back here in this manner.

WM. B. CARPENTER."

I have no doubt the feeling was very strange to one who, like Prof. Carpenter, in life cherished so dogmatic a confidence in his own correctness. Mr. W. remarked that he had some doubt of the entire willingness which was expressed. But he has done his duty, and his reply shows that he has been a careful observer since his transition. Since Dr. Carpenter, like the Harvard Professors, has made his recantation, it may become very instructive to mankind to hear from the authors of many false philosophies and theologies such a recantation as would enlighten their deluded followers. JOS. RODES BUCHANAN.

Literary Department.

O'ER SEA AND LAND.

(FOUNDED UPON FACT.)

Written Expressly for the Banner of Light

BY J. J. MORSE,

Author of "Righted by the Dead," "Wilbram's Wealth," "Cursed by the Angels," "Two Lives and their Work," Etc.

CHAPTER I.

O'ER SEA.

The tide of commercial depression that commenced to flow through the United Kingdom in 1878, reached at last the manufacturing town of B——, in Blankshire, causing the B—— town mills to run upon half time. This meant privation for the thriftless, and extra carefulness even for the thrifty. This reduction of working hours had now been in effect for a month, and at the time this story opens the operatives were earnestly speculating as to when full time would be resumed. The usual reports of the condition of trade gave but little comfort to those who read them, and as the year was well advanced through the month of October an uncomfortable feeling began to spread amongst the workers that a bitter winter of struggle and distress was right before them.

B—— town was an ordinary sort of a place; it was celebrated merely for its iron mills, and to that extent was of importance "on 'change," and in commercial *Gazettes* and *Journals* and such like uninteresting literature to the general reader. It had its Mechanics' Institute, a public library, its parish church, and the usual dissenting congregations. Its inhabitants were neither better nor worse than the average of such people. Here and there was one family noticeably bad, while here and there were others noticeably intelligent and decent. Ministerial teaching was, as usual, confined to assisting its recipients to live hereafter; and having none to direct them how to best live life here, it must be confessed that most all B—— town's hardy toilers made not too great a success from their advantages and possessions.

There was one home, though, the one that most concerns us, wherein commendable efforts had always been made to maintain comfort and happiness as the results of intelligence and thrift. It was always clean and neat without and within. Flowers were in the trim beds of the front garden and at the windows of the house. The voice of song from a family of canaries rang out blithely upon the summer air, while, basking in the sunshine, a pretty, tortoise-shell cat and a mild-eyed collie dog gave an air of content to the appearance of the home that was in singular contrast to many others thereabouts. The owner of this happy little home was Ralph Masters, and every day, on his return from the mills, his loving helpmeet, Jennie, and their little daughter, Amy, gave him a greeting that made him forget the labors and fatigues of his daily toil.

On the evening we first meet Ralph, he returns home with a sad face, for he has bad news—bad for him, but worse than bad for many others. His wife, with a woman's intuition, divines there is something amiss, but, wise tactician as she is, makes no allusion to her fears, but, instead, nimbly prepares the evening meal, and in the many little ways that mean so much in making up life's happiness, busies herself about her husband's needs.

The evening meal was at last disposed of, and, pushing his chair back from the table, Ralph said:

"It's no use, Jennie. Work is going to be almost impossible for the winter. They have posted a notice that from Monday next the mills will only run until the jobs on hand are done."

"That is sad news indeed for us all."

"Yes, my girl, it is sad news. But the worst of it is that there's no chance of getting aught to do anywhere else, for our trade is dull all over. It looks very black at all sides. I don't think the mills will start again for many a month to come."

"Well, Ralph, what is to become of the poor families that depend upon the mills? If your fears turn out correct it will mean the workhouse for many a one!"

"Your're right, Jennie, it will that; but we, too, must be a-thinking of what's best for us. You know what I've often said about crossing the sea——"

"Oh! Ralph, do n't talk of that!"

"Nay, old lady, do n't you be alarmed at it; but just you listen to me a bit. Something must be done, you know, if we are to keep our heads above water. You know Bob Borden is in the mills at W—— city, in America. Well, you know, too, that Bob always said to me: 'Ralph, if ever you think you would like to come over to us, come, and I'll do all I can to help you on.' Now, you know Bob is 'master mechanic,' as they call it over there, and I am determined, Jennie, to go over, as soon as our mills close, and get a place with him. I am told that workingmen are thought better of in the 'States,' and can even live better than we can here."

"Well, that may be, Ralph, but it will be very hard to break up our happy little home here."

"Yes, it will be hard, but it would be harder to stay here and starve, and that's the only thing before us."

Two weeks after the foregoing conversation the B—— town mills "shut down," and so remained for the ensuing four years, at the end of which time three parts of the population had deserted its smoky sheds, never to return again.

When the works closed, Ralph and his stout-hearted little wife again discussed the American plan, and at last Jennie gave a reluctant assent. The bulk of the cosy little home was sold, and Jennie, with little Amy, went to her father's home in one of the quiet little agricultural villages of the South of England; while full of earnestness and determination Ralph set out for the New World as a passenger on a big Cunarder bound for Boston.

CHAPTER II.

O'ER LAND.

In due season Ralph's uneventful voyage terminated and he was ashore in the new country. The town—or city—of W—— is, as every American knows, just some forty miles from the metropolis of New England, and thitherward Ralph Masters soon directed his steps. It was evening when the train deposited the stranger at his journey's end, and his first thought was how to make his way to Robert Borden's home. This he found was on the outskirts of the town. With anticipations of a pleasant reception from his old-time chum, he set out to walk the distance before him, indulging in many a pleasant fancy as he walked onward. Already he saw himself at work, receiving good wages and full of hope, laying by a sum each week until enough was obtained to send over to bring his loved ones to him. He, too, began to have great thoughts of political equality and independence; saw himself rising in the social scale and becoming an honored citizen in the land of the free. After some half hour's walk he made inquiries for his friend's house, and being set into the right direction before long he found it. Gayly approaching he eagerly knocked at the door, which was opened by a little girl, whose tear-stained face bespoke some great distress. Ralph asked:

"Is this Mr. Borden's house?"

"Yes, sir," answered the child.

"Can I see him?"

"No, sir, for papa's dead!"

Poor Ralph was dumfounded at this statement, and Mrs. Borden being summoned, explained, amid much distress, that her husband had passed from the trials of mortal life in the early dawn of that very day.

Robert Borden had met and married his wife after his arrival in the city of W——, some six years before this narrative commences. Of course Ralph could not remain in the house under prevailing circumstances, so, after taking a look at the mortal remains of his old friend, and promising to attend the funeral, he set out to find a lodging, where, after partaking of some food, he retired to his couch feeling very miserable indeed.

After the funeral of his friend's remains Ralph looked about him for employment, first essaying to obtain it at the W—— City Iron Works, but having no "friend at court," now his old companion was gone, he was met with the stereotyped reply, "No vacancies," at each attempt.

Several weeks rolled past, and the obtaining of employment seemed as far off as ever, so that it soon became a serious question of how food and shelter could be obtained. Needless to say that the hitherto cheerful Ralph became increasingly despondent, being, as he was, alone and in a strange country. He at last determined upon selling all his possessions that were not absolutely necessary, and with the money thus obtained in his pocket, set out to seek work in the iron districts further south. Weeks and weeks rolled past, and at their close he found himself in the ever smoky city of P——, but ill-fortune still pursued him, and he could obtain no labor, while, being now penniless and almost in rags, he was reduced to the very verge of despair. It was by this time nearly eight months since he had bidden farewell to his trustful wife, and up to now he had not written to her. For this, undoubtedly, he was blameworthy. But as she was safely housed beneath her father's roof, and he had left her enough to maintain herself and Amy for at least a year, he could not muster courage to tell her of his failures, disappointments and distress. He hoped yet ere the year was out to be able to tell her all was well.

One evening there was quite a commotion outside one of the large hotels in the main street of P——, for a ruffianly-looking fellow had made a desperate attack upon a man who was about entering the house. Luckily, Ralph, who was passing at the time, observed the attack, grappled with the gentleman's assailant, overpowering and bearing him to the ground. The object of the attack was robbery, and the

thief had narrowly avoided adding murder to the crime, for which he was ultimately imprisoned for a year. This little incident was the turning point of Ralph's fortunes, for the man whom he had so fortunately assisted offered him in return a position in the lumber-mills he owned, in the State of Colorado, defraying his expenses thereto, and making him a present of a handsome sum wherewith to replenish his wardrobe.

Ralph Masters duly arrived at his new sphere of labor, and at once wrote off to tell his wife all that had befallen him, urging her to wait a little longer, and he would then send her all that was needful to bring her to him. In the meantime he proved himself so able a mechanic, and excellent a man, that his strangely-made friend resolved upon taking him into partnership, feeling he would prove a valuable supervisor of the mechanical part of the undertaking—consequently the old sign at the mills was painted out, and the new one bore the names of "Lobody & Masters" when it was finished.

CHAPTER III.

O'ER SEA AND LAND.

We must return to the city of W—— for a season now. Mrs. Borden and her family have left for her own home down in Maine, where, after remaining a widow a brief season, she married the captain of a schooner, bore him some children, and ended her days in peace.

But to return. In one of the quiet side streets of W—— a rather singular lady had rooms in a modest and unpretentious kind of house. This lady was chiefly remarkable for what seemed to be a dreamy, far-away sort of expression upon her features, which gave her a species of delicacy that, apparently, unfitted her to battle with the trials of our common lot. Yet the amount of endurance she manifested in nursing the sick, seeking out the distressed, and accomplishing acts of benevolence, would have made many of her sturdier sisters feel ashamed as they compared their own efforts with hers. She was a widow; her husband had fallen upon the awful field of Gettysburg, in the hour of the nation's trial. Her pension, some modest aid from family sources, and a little derived from her profession, sufficed to maintain her in comparative comfort. Yes, she had a profession, the nature of which was variously described as that of a witch, fortune-teller, impostor, seer and medium. In simple fact, she was the possessor of that organic quality or gift that enabled her to be used as an open doorway between our world and the realms where are our dead. Marvelous tales were told concerning her, but not one whisper was ever raised against her own life and character. Such were above reproach. She had practiced in W—— for several years, and, as is often the case, was "patronized" by many of the "leading" people of the place, "under the rose," of course.

It was a bright and beautiful morning in June, and as Mrs. Clarkeston—the lady just described—stood looking from out her window the voice of an unseen friend whom she had long known and trusted—her departed husband—whispered to her inner ear: *"Go—to the—dépôt—at once. I will—show—you—her. Bring—her—home—here. It—is—well."*

Donning her walking garments, Mrs. Clarkeston at once departed, reaching the dépôt just as a train arrived. The travelers all dispersed, and she was about thinking she had arrived too early, when, suddenly, she saw her husband standing by the side of a strange lady and child. She immediately hurried to them, and the stranger addressed her thus:

"Can you, ma'am, tell me where I can find a Mr. Robert Borden?"

"Mr. Borden has been dead for some time now, and his widow has also left the town," answered Mrs. Clarkeston. Seeing a look of mingled pain and anxiety pass over the stranger's countenance, Mrs. Clarkeston continued: "I see you are a stranger here; will you come to my rooms—they are near here—and perhaps I may be of some help to you?"

The trio then repaired to Mrs. Clarkeston's residence, and after being rested and refreshed, the stranger—who, with her child, was no other than Jennie Masters and Amy—narrated how she had crossed the ocean to find her husband, who had left England for this city, to find their old friend, whom she now, for the first time, learned was dead. She had waited and waited in hope of hearing from him, but month after month passed, and no tidings came. Her mother had sickened and died, and it then seemed that her husband's absence and silence became unsupportable, and at last she had crossed the waters only to fall at the very outset in discovering the slightest trace of him she sought, for Mrs. Clarkeston had never even heard of Ralph's visit to W—— at the time of Robert Borden's death. All unknown to her, Ralph's letter was quietly resting in her old home, three thousand miles away, having arrived there but three days after her departure!

Then Mrs. Clarkeston told her that perhaps, after all, her husband could be found, that her mother, even, whom she mourned the loss of deeply, might also be recovered, and in response to Jennie's looks of wonderment she explained to her how sometimes the seeming dead came to her, brushing aside the clouds of grief from the lives of despairing and sorrow-stricken ones, who had been bereft by death of the dearest treasures. And as she talked thus a deathly pallor spread over her features, her hands became icy cold, and with a long-drawn sigh she fell back in her chair, in what looked like a deathly swoon. To Jennie's wonderment, her new-found friend presently sat upright in her seat, and extending her arms toward her, said, in strangely altered voice:

"Jennie! Jennie! my child. It is I. Do you know me? Your mother dear, your mother. I have come with you all the way from Thornbury. Your father is there, Jennie, my dear, good, faithful husband. God bless you, Alfred dear. I brought you here, dear. For I have found Ralph. No, he is not here. He is miles, many, many miles from here; Weeping Hollow, Colorado, is the place. Write it down, Jennie, write it down, dear child. I am your mother, dear, Hannah Hingham. You thought I was lost; no, no, child, I am not lost; they did not bury me in the graveyard of St. James's. Bless you, dear." Then, piece by piece, to Jennie's utter astonishment again, the events that had befallen her husband were narrated, down even to the letter that had arrived just after her departure. For two hours the medial instrument continued the channel for this wonderful communication, and deep and earnest was the conversation between the two women after the controlling power departed. The result was, that having every faith in the communication made through her, Mrs. Clarkeston advised Jennie to write a brief letter to the address given to her, and abide with her until an answer could be received. The letter was written and despatched, taking in due course four days to complete its journey. There could not be an answer returned under ten days at the soonest, so the anxious wife schooled herself to wait as patiently as she could. To their surprise, on the morning of the fifth day a telegraphic dispatch from Denver, Colorado, was received, bidding her stay where she was until her husband could arrive. On the fourth day after the receipt of the dispatch, Jennie was clasped in her husband's arms again.

There is but little to add. Ralph explained all; was overwhelmed with surprise at Jennie's strange experiences, and from what he saw with Mrs. Clarkeston during his stay in W——, he is now a full believer in the truth that our dead are not so in truth, but are living still, and they can, as they did for him, trace out the parted and reünite them, though their wanderings be never so devious,

O'ER SEA AND LAND.

Free Thought.

THE NEW THEOLOGY—ITS ESSENTIAL CHRIST OUR SAVIOUR.

BY JACOB EDSON.

[Concluded.]

The problem of evil that has given old theology so much trouble, does not disconcert the advanced student in the doctrine of theistic evolution. He sees that "the existence of highly complicated organisms is the result of an infinitely diversified aggregate of circumstances, and that the entire series in each and every one of its incidents is an immediate manifestation of the creative activity of the all-pervading principle of life," which we believe in and call God. He also sees that though the Infinite Father is perfect in every conceivable attribute, his finite outbirths necessarily partake of the states and conditions through which they have been evolved, and consequently express, in a more or less aggravated form, the animality that still adheres; these animalities, spiritual illumination must eliminate, and eventually expose fully-grown, perfected sons of God, differentiated Christs in human form. According to Prof. Fisk in his late work: "God is the power which is always everywhere manifest in phenomena. The source of what we see, and hear, and touch, is the source of what we call matter, but it cannot itself be material." All that we really know is mind and its attributes; once really adopt the conception of an ever-present perfect Cause, without whom "not a sparrow falls to the ground," and it becomes self-evident that the law of gravitation is but an expression of a particular mode of divine action; and what is thus true of one law is true of all laws.

There is a principle in music, by which, if certain notes are struck in their proper relations, other notes will respond. Seven has been considered a sacred number; there are seven notes in music; it is by diversified arrangement of these seven notes that composers endeavor to express their idea, their conception of good, the God-like and divine, the differentiated shadows of substance in the songs and psalmody of life. It is impossible to study nature in any of its departments, with a pure desire to unfold the purest use, the divinest beauty, without opening up within us the supreme personage, the God-like and divine—the living word, its essential Christ.

The writer, as a mechanic, with large experience in the conception and construction of different mechanisms, knows full well the necessity of education on the part of the artisans in the specialties they are expected to manufacture. In order to produce the best results it is not only necessary that they should understand and comprehend the design and specification, but also that they should comprehend the principle involved, the why and the wherefore this and that are thus—the essential function to be performed—so as to distinguish the important from the unimportant part, that they may exercise liberty, great freedom, artistic grace, and be deputed, because of their knowledge, to execute in the most perfect manner such parts as require the best perception and doing that can possibly be done.

It is further required, in order to obtain the very best product, that the producer should be in the love of "the good and use" of life, especially his department of the same; the machine he is to make, and to make well; to put himself into it; not for the pay he may receive for doing it, but for the love of the thing and the growth he will obtain by so doing.

As in music and mechanics so in morals and religion. There is a central truth; it has an exact pitch; all in harmony therewith respond in universal concordance. How is it with literal Christians, who are trying to get God into the Constitution of the United States; to force statements into that document that are not in accordance with its secular use, and thus subvert through constitutional amendments the God-given liberty of being and doing what was designed and expressed in the constitution of things, and is of necessity being evolved?

The untutored Indian, uncontaminated by sectarian bigotry and the so-called Christian civilization, tells us "it is the wigwam, and not the Indian, that is lost." It is said that crooked sticks and small stones can be successfully utilized where straighter wood and larger material cannot be used. Some years since the writer had occasion to have some work done away from home; in having it done he was obliged to tell the foreman that the man who was trying hard to do the job, if allowed to continue would spoil the stock. It was not the workman's fault—his education had been neglected; he did not comprehend the principle involved, and consequently could not successfully apply himself to the doing of what was to be done. The mechanic was a seven-by-nine man; the job required an eighteen-by-twenty man. The "boss" found fault with him; it was like finding fault with a small glass because it could not give or reflect as much light as a larger one. As with the uneducated mechanic, so also with the uneducated or misinformed missionary, with his erroneous doctrine, misinterpreted book and dogmatic creed. What is needed is not so much intellectual book-knowledge pertaining to beliefs, forms and ceremonies, as it is spiritual insight, humane conception and divine love. It should be his spiritual experience, his *"know so,"* rather than his *belief*, his hope or fear that he is capacitated and ready to elucidate, expound and demonstrate to the comprehension of all it may be his privilege to teach.

If there were not a perfect Cause and Providence controlling all things, through law, the misinformed missionary might spoil the stock; but believing as we do in the perfect Cause that is omnipresent and omnipotent, because of its differentiated agents in every conceivable condition, to inspire, guide and control—so that even the devil in hell, as well as the missionary at his post, subserve the infinite will—everything that is, is well.

Religion is not a material matter. The spiritual heaven consists of states and conditions in soul-growth. It is not to be gained or conquered by strife; it is not necessarily the habitation of the strong. It is within us; it may, it must, it will be evolved. Its substance is, and is to be, the universal religion; truth is to be supreme, and will permit no man to continue to be a slave.

The salvation of the soul is not a literal matter; religion is not an insurance policy to be held prudentially against fire. The wigwam, the pearl, the essential Christ, is within us; it bespeaks a spiritual kingdom. Victory is not in this matter always obtained by the heaviest artillery. The pen may be more effective than the sword, but it is spiritual truth tempered with mercy, divinely expressed, that obtains the prize. It inheres within us, and will be evolved. Some years since the writer had occasion to hire an extra blacksmith. The party that responded to the call was such a one as the Puritan father wanted when he advertised for a "man that feared God and could lift five hundred pounds." The man possessed a splendid physique; he came to work with a will; the way he hauled and handled the iron, bent, burned and pounded it—hot or cold—was a caution to intelligent observers who did not want to be hit, and when told that his services would not be longer required, responded powerfully; Was he not a strong, able-bodied man? had he not been faithful and industrious? had he not done a great deal of hard work? Verily he had. The stock he used, refined iron, was worth five cents a pound; the product, old junk, was worth one and one-half cents. Truth is effective; it is the lightning, and not the thunder, that kills. It is brains, intelligence, skilled in the arts, that is needed. It is spirituality, soul-growth, deputed power to construct, beautify and bless, that is God-like and divine. Zeal without knowledge in the mechanic or the missionary is seldom but little better than brute force, imprudently applied. There are two kinds of service or servants, earnest workers and patient waiters. From a finite standpoint much that is done in the name of reform in politics, morals and religion, is worse than useless. But from the infinite, the omnipresent, the all-controlling, everything that is, is in divine economy, as means to the end—spiritual evolution, all right. How else but through temptation, mistakes, sins, sorrows and innumerable kinds of affliction, is the divine personage, or essential Christ, to be awakened and brought forth from within us? Is there any other way known among men, or given by God, whereby or through which we may be saved here or hereafter?

There are a good many mechanical phases of religious work. "We have mechanical sermons, mechanical prayers, mechanical Sunday schools, mechanical funerals, and even mechanical weddings. Routine, conventionalism, might, were it not for the new theology, its dawning dispensation, convert life into mechanism. There are some things better for being mechanical, but religious services are not among them. We have heard liturgies which were not oiled with one particle of unction, and which fairly creaked in delivery. And we have heard extemporaneous prayers which were just as mechanical as the performance of any heathen prayer-wheel that ever turned." The truly religious soul that worships in spirit and in truth knows by observation, as well as by experience, that the truest insight, the deepest thought, the purest motive, require time, contemplation and spiritual environments to form and express themselves. The patient waiter may through study and spiritual contemplation be enabled to conceive, project and control hidden energy to do what otherwise could not be done. As leaven in meal requires time to operate, so also conceived truth—begotten good—requires time to evolve. Let patience do its perfect work; give the impregnating ray of spiritual illumination, its purest love, its deepest thought, its truest motive, time to come forth, as you would give cream in milk time to rise and be ready for use.

Nature is God's mode of operation, law is a statement of conditions, a mode of divine action, an exhibition of exhaustless energy, seeking to evolve and express itself. The practical student in vegetable life may, by conforming to law, with proper environments produce almost any kind of vegetable, flower or fruit he wants. What is thus true in vegetable life is also true in animal life, especially in its humane department, in which the divine, its Christ, is, or is to be, opened up as the King enthroned. There is in the spiritual department of religious life what has been symbolized as the husbandman, the vine, and the branches from which all fruit fit for seed is of the new growth. To illustrate: The potato vine is the product of the potato, which buds and blossoms in the air and light, but coöperatively yields its product in the soil from its roots below. The potato, by continuing to plant it year after year in the same soil, gradually degenerates, until it may become worse than useless as seed. "The farming man" may continue to plant his degenerate potato year after year, but "the *man* farming" goes back to Mother Nature for seedlings. He plants the potato balls that grow on the vine in the air and light. The product at first may seem insignificant, but by proper culture and good environment for two or three successive years, the persevering seeker will find many different varieties from which he can select the best. The seedlings of the "Chenango," the "peach-blossom," the "snow-flake," and many other good varieties, were thus produced. As with the potato, so with the truth. The newest of the new theologies does not necessarily antagonize the old, the comparatively dead or dying. The newest theology is, so to speak, the latest seedling from out the womb of Mother Nature. It is a new standpoint reached in spiritual evolution, from which is reflected the newest view of the Eternal, it is the latest speech of the Living Word. It comes not to contend with, or destroy the old, but to fulfill, harmonize and perfect all that preceded it. Its recipients, grateful for what they have obtained, push forward in an inquiring spirit for the latest expression of the Eternal. Literal creeds are old phases of eternal truth bottled up, in most cases corked and sealed. These bottles, the new theology, the spiritual phase of the new view is sure to break. If we would have the highest order of spiritual truth, the living thing, we must go back through Mother Nature to Father God: to his Living Word, the essential Christ or *Vine*, and if the product degenerates through church association into crystallized creeds and lifeless dogmas, we must go back again, and still again, until we open up or evolve the infinite Husbandman, his perfect personality, in ourselves, and become, so to speak, sons and daughters of the living God.

Is there any propriety in finding fault with small plates of glass because they will not admit or reflect so much light as the larger? How is it with literal religionists? Take a single department of the so-called Christian enterprise, the Home and Foreign Missions, to illustrate; are all our higher dignitaries that officer and direct these movements, large-souled men, above the thinking or doing of a mean thing? Is there no pipe-laying or log-rolling? Is there no "postal-card theology"? Do they always at all times comprehend and express salvation in its very best sense? Are they beyond the possibility of a doubt saved from their own selfish selves? Are there many fully-grown sons and daughters of God still remaining in the literal church? Are the so-called Christian nations preëminently unselfish and peaceful? Does the fruit of the spirit—"love, joy and peace," charity, that quality of love and affection which we call the essential Christ—abound?

How is it with the servants, the missionaries of these societies, in regard to mental, moral and especially spiritual culture, soul-growth, the comprehension and love of the thing that ought to be done? Are they not often stupidly indifferent, if not criminally at fault? In regard to the belief, doctrine and capacity of the so-called heathen they are sent to convert, have they studied, with any considerable degree of success, the principle of salvation, the what it is, the best mode to so inculcate its truth that it may be successfully applied in the salvation of the human race? Do not our missionaries misrepresent and abuse the so-called heathen? and continue to do so knowingly year after year? For a more extended exhibit of facts and philosophy in this regard, we would commend to your careful consideration a very able article by the Rev. Thomas P. Hughes, B. D. M. R. A. S., on "Missions to Muslims," in the January number of the *Andover Review*, particularly page eleven of that article, in which our Evangelical friend is very explicit and comprehensive. Surely as there is a God in Israel, these spiritually ignorant and supercilious bigots, with their imputed righteousness, have yet to learn that ethics tell, and are as important in religion as blood is important and tells in animal life.

There is a love, a light, a life,
The bigot yet may know;
'Tis charity, the perfect good
The Christ alone can show.

Let us skim, as best we may, cream from off the milk of human kindness and boil it down within ourselves at the fire of love—love to God and love to man—trusting that its effect will serve as oil when the cry is made, "The bridegroom cometh."

In the language of another:

"Day by day the spirit dies out of book and creed; the burning enthusiasm, the quenchless zeal of the literal church have gone, never, never to return. The ceremonies remain, but the ancient faith is fading out of the human heart. The worn-out arguments fail to convince, and denunciations that once blanched the face of a race excite now only derision and disgust. The evidences our fathers thought conclusive, utterly fail to satisfy us. There is an irrepressible conflict between what is called religion and science. Christianity must come forth upon a higher and more spiritual plane or cease to be. While utterly discarding all creeds, and denying the truth of all man-made theology, there is neither in our heart nor upon our lip a sneer for the honest seeker—for the hopeful, tender, and loving souls, uncultured though they may be, who believe that from all this discord will result a perfect harmony; that every evil will in some mysterious way become a good, and that above and over all there is a Being who in some way will reclaim and glorify all the children of men. But for the creeds of those who glibly prove that salvation is almost impossible, that damnation is almost certain, that the highway of the universe leads to hell, who fill life with fear and death with horror, who curse the cradle and mock the tomb, it is impossible to entertain feelings other than those of pity, contempt and scorn."

We do not doubt the depravity of unregenerated men when we consider our heredity; being evolved, as we are, through the animal kingdom, with animalities adhering, depravity is to be expected, and must be eliminated through spiritual enlightenment. If our literal believers in total depravity believe there is nothing good in the unregenerated man, that all is totally bad through and through, in the sense of no spiritual capacity to be awakened, no divine principle, no germ of divine life awaiting awakement, to come forth as Jonah from the great fish, Lazarus from the sepulchre, or the historic Christ from the new tomb, what is the use of preaching? Why did Jesus after his resurrection go down into hell to preach to unregenerated men, spirits in prison? If, on the other hand, our literal believers mean only that the external animal man, the living soul in the sense that brute beasts are souls, is depraved, not including inhering divinity, that is to shape its end, then in spirit we are agreed, the old and new theology conjoin in the essential Christ, and all believers ought to coöperate in all practical ways to render the new phase of the old, the eternal truth, universal and all controlling.

The first coming of the essential Christ came in the love-element of the affectional nature in the historic Jesus. It has obtained an intellectual acceptance in religious minds. It came to bring "Peace and good-will to men." Rivers of blood, contention and strife have contributed their quota in its selfish demoralization. Literal Christianity with its historic Christ has crystallized into creeds. The so-called Christian church, with its dogmatic clergy, is a misnomer and a disgrace to the semi-barbarous age in which we live. The essential Christ now comes through the will and the understanding, in the love-element of humane souls, so environed in spiritual surroundings as to spiritually perceive and clearly bespeak its mission, the gospel of All good, the soul of all science, the evolution of our essential Christ, the Saviour of the world. Its mission is justice, mercy and truth, its fruit love, joy and peace.

To religious men on the animal plane, fighting for the truth is a pleasant occupation; "serving with the truth is a different matter. The highest gifts of knowledge, the prophet's inspiration, the hero's courage, find their right place only when they are used in the service of love."

Well may our friend, the Rev. William Frederick Faber of Westfield, N. Y., ask in his article in the February number of the *Andover Review* what he calls the real question, "Why have we a church?" In other words: What right has the literal church to be? What is it doing? What can it do? Has it not passed its usefulness, and ought not all spiritually-minded souls in whom the essential Christ has obtained, to leave this dead institution to bury itself, and go on and on in soul-growth, regardless of creeds and literalisms, as they may be guided by the spirit into higher and still higher life?

In conclusion, is not selfishness the cause of all inhumanity to man? Is not salvation from our own selfish self the great desideratum of the age? Is it not necessary, in order to unfold the kingdom of heaven on earth, that we should do more and better for others who are less enlightened or spiritual, than we would want or allow them to do by or for us? When the kingdom of heaven is opened up in the heart and conscience of the race, may it not be seen and known that self-denial or sacrifice may consist more in not doing, in not suffering for others, than it does in going without what we really need for ourselves?

Is not truth, its essential Christ, our Saviour, involved in the basic element of all religion? Are not all speculative religions expressions of it, and does it not appear to professors of science, as well as to professors of religion, "that the earlier stages of human progress have been characterized by a struggle for existence like that through which all lower forms of life have been developed"; and that "the action of natural selection upon man is coming to an end, and that his future development will be accomplished through the direct adaptation of his wonderfully plastic intelligence to the circumstances in which he is placed"? "That war and all forms of strife, having ceased to discharge their normal function, and having thus become unnecessary, will slowly die out"? "That the feelings and habits adapted to ages of strife will ultimately perish from disuse"; "and that a stage of civilization will be reached in which the human sympathy shall be all in all, and the spirit of Christ shall reign supreme throughout the length and breadth of the earth"?

There is a hope, a cheering hope,
The anchor to the soul;
It holds our hearts in love to God,
As magnets to the pole.

Theology, the soul of science, is a gladsome, joyous study; it has to do with our affectional nature, the receptivities of the soul; it unfolds the subjective world, and demonstrates the personal existence and all-controlling power of God in the transformation of the race.

It is believed that in the light of the New Dispensation, its inhering divinity, the essential Christ, our Saviour, will so obtain in the love, will and wisdom of the race, that depravity, with ignorance its occasion, will be dispelled as mist before the rising sun; and children become by their spiritual heredity and environments be born preëminently divine, God-like in their nature and tendencies. Then, and not till then, will the essential Christ of Christianity be seen and known to be the uncreated and indwelling Saviour of the race.

Awake! glad morning dawneth,
Its light comes on apace;
Be up! reflect its glory,
Inspire the human race.
It is no time to slumber,
To idle in the way,
For God, good men and angels
Bespeak the coming day.

BATTLE FIELDS.

The fiercest battles of the soul
Are fought upon the unseen ground,
Where shriek of shell and cannon's roll
Are heard not, nor the dying found;

Where nerve and flesh and throbbing blood
Are charged with more than deadly fire;
Where life lives on through flame and flood
Of anguish that cannot expire;

Where bleeding feet o'er ruins move,
Of shrines and idols widely crushed,
While every tone of hope and love
And pleasure seems forever hushed.

But he who calmly lifts the cross
And bears it up the steps of time,
Counting no discipline as loss,
Will win the crown of peace divine.

Borne up by the eternal power
Of principles and truths of God,
He groweth stronger every hour
To part the sea and break the rod.

For having conquered in the soul
All that disputes the heavenward way,
He findeth in true self-control,
How Love's commandments to obey—

The love that casteth out all fear,
That followeth wisdom where it leads,
Bearing to every plane and sphere
The healing to each heart that bleeds.

MRS. F. O. HYZER.

He stepped into a restaurant for dinner and a waiter spread before him the printed bill of fare. The eyes of the novice opened wide as he quickly added the figures at the right of the page, indicating prices; then, springing to his feet, he indignantly cried: "What! all this to pay, and I hain't eat a mouthful yet?" The outcome we are not told, but on a subsequent visit the gentleman carried a pail of victuals with him from home.—*Lewiston Journal.*

The United States has $240,000,000 invested in Mexico in mines, railroads, and ranches, and England has $80,000,000.

THE ANNIVERSARY.

The Fortieth Anniversary of Modern Spiritualism!

Semi-Annual Meeting of The Mount Pleasant Park and Mississippi Valley Spiritualists' Associations.

By authority in me vested, I hereby call the regular semi-annual meeting of the Mississippi Valley Spiritualists' Association, to meet in Library Hall, Moline, Ill., March 30th, at 2 o'clock P. M., and to continue until Sunday evening, April 1st, 1888, to transact such business as may properly come before it; Also for such business sessions as may be deemed necessary of the Mount Pleasant Park Stock Company, the auxiliary organization in charge of the camp at Clinton, Ia., to hear such reports from committees, and attend to such other matters as pertain to the Camp-Meeting season of 1888.

The friends of the cause in Moline will entertain all they can. Good hotel accommodations can be had at $1,50 per day, and at good private boarding houses for less. Friends intending to attend can engage accommodations in advance by addressing L. P. Wheelock, Moline, Ill., Box 2273.

All officers, members and others who desire to attend the meeting can do so by the payment of one and one-third fares from all points on the following lines: Chicago, Burlington and Quincy; Chicago, Milwaukee and St. Paul; Chicago, Rock Island and Pacific; Chicago and Northwestern; Illinois Central, and the Chicago, Santa Fé and California. To secure the benefit of the reduced rate friends attending the Moline meeting will pay full fare from the station at which they start, and take a receipt from the station agent. If any one passes over two or more roads and cannot get a through ticket, let such party take a receipt from each road for the distance traveled and amount paid; on presentation of these to the Secretary of the Association he (or she) will be returned for one-third fare.

We expect other railroads will give us the same rate, but the main lines are all we can announce at this time.

Now, friends of the glorious gospel of Spiritualism all over the Western States, get ready and come to Moline and have a good time.

Let us have a grand jubilee, as we will, of song, of speech and tests, in proof of the divine nature of all life. PROF. J. S. LOVELAND, *President.*

DR. J. H. RANDALL, *Secretary M. V. S. Ass'n.*

The Fortieth Anniversary of Modern Spiritualism

Will be celebrated at Cincinnati, O., beginning on Easter Sunday, April 1st, 1888, and ending Thursday evening, April 5th.

The opening services on Easter day and evening, and the services of the day and evening following, will be held at Grand Army Hall, No. 115 West 6th street, and the services on Tuesday, Wednesday and Thursday will occur at Greenwood Hall, 6th and Vine streets.

Some of the best speakers and mediums now in the public work of Spiritualism have been secured for this occasion, and other engagements will be made, sufficient to insure an array of talent rarely enjoyed by Spiritualists anywhere.

In addition to the Anniversary Exercises, it is decided to make this occasion memorable by the formation of THE OHIO VALLEY ASSOCIATION OF SPIRITUALISTS, the object of which will be the systematization of Spiritualistic work in Ohio, Indiana and Kentucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the intention to make this organization the nucleus for thorough and widely-extended labor in the vineyard of humanity. Societies and neighborhoods are respectfully urged to send good delegates to unite in this prime movement for a better defined advancement, and to actively assist in its successful inauguration.

Now is the time for earnest work!

Ample hotel accommodations will be provided at reduced rates; and good boarding-houses will entertain visitors at reasonable charges.

Information upon all points involved in this demonstration may be obtained by addressing any member of the undersigned Committee, in care of *The Better Way.* Fraternally,

E. O. HARE, *President,*
C. C. STOWELL, *Secretary,*
MRS. I. S. MCCRACKEN,
M. G. YOUMANS,
L. BARNEY,
Committee on Invitation.

Anniversary in Connecticut.

The Fortieth Anniversary of the Advent of Modern Spiritualism will be celebrated at Unity Hall, in Hartford, Friday and Saturday, March 30th and 31st. The friends of our cause are cordially invited, and no doubt will feel it a duty and pleasure to be present on this occasion.

Let us show by our presence that we are in earnest in the work we have begun, viz., to supply the great demand of humanity for an answer to the world's query, "If a man die, shall he live again?" A part of the great mission of Spiritualism is to solve this problem. While it has been done to the satisfaction of millions, let us still pursue the theme, until all mankind shall know its truth, which alone can give relief and restore confidence to the bereaved, that those who have passed from our sight "still live." Let us rejoice in this work, and not tire in any of its duties, and step to the front with the Banner of Liberty in one hand and with the other give that financial aid which an honest conscience cannot refuse.

J. Frank Baxter and Charles Dawbarn have been engaged for the occasion. Other speakers are expected. Turn out and fill Unity Hall, which is commodious, and one of the best.

The N. Y. and N. E. Railroad will furnish a limited number of return tickets for one cent a mile for those who have paid full fare one way in going to attend the convention.

[Signed.] President, G. W. Burnham, Willimantic, Ct.; Vice-Presidents and Acting Committee, A. H. Bill, Hartford; E. B. Whiting, New Haven; F. A. H. Loomis, Meriden; M. A. Dwight, Stafford; Harriet Johnson, Waterbury; Mr. Winslow, Bristol; Carrie Holey, do.; W. W. Woodruff, New Britain; Flavia Thrall, Poquonock; Mrs. E. R. Davis, Putnam; Mrs. S. A. Chapman, Norwich; James Wilson, Bridgeport; Claudius Harvey, Rockville.

Willimantic. J. C. ROBINSON, *Sec'y.*

Grand Celebration of the Advent of Modern Spiritualism,

Sunday afternoon and evening, March 25th, *Paine Memorial Hall,*

Under the auspices of the Spiritualistic Phenomena Association.

Eloquent speakers, noted mediums and excellent music.

Speaking by Dr. H. B. Storer, Prof. W. F. Peck, and others.

Mediums: Joseph D. Stiles, Mrs. M. C. Bagley and Mrs. E. Clark Kimball.

Music—vocalists: Mrs. Nickerson, Mrs. Nellie M. Day and Miss Anna Benord Gomer; also a male quartette.

Instrumental Music: Miss Nellie Miles, xylophone, musical bowls and staff of bells; Mr. Vale, flute soloist.

Miss Lizzie Thompson, elocutionist.

Miss Flossie Waitt, reader.

F. D. EDMONDS, *Assistant Secretary.*

Grand Union Celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism.

March 31st, Tremont Temple:

April 1st, Paine Memorial Hall.

Under the auspices of First Spiritualist Ladies' Aid Society and Children's Lyceum No. 1, of Boston, morning, afternoon and evening, each day.

Speakers: Mrs. Sarah A. Byrnes, Mr. J. Frank Baxter, Mr. A. A. Wheelock, and others to be announced.

Test Mediums: Joseph D. Stiles, Edgar W. Emerson, J. Frank Baxter.

Elocutionist: Miss Lucette Webster.

Music: Apollo Male Quartette.

Saturday morning, March 31st, Grand Entertainment by Lyceum Children, under direction of Miss Lucette Webster. F. B. WOODBURY, *Sec'y Com.*

New Publication.

BRITONS AND MUSCOVITES; or, Two Traits of Two Empires. By Curtis Guild. 12mo, cloth, pp. 230. Boston: Lee & Shepard.

Nothing more readable in the way of a narrative of experiences and observations in foreign lands has been placed before the public than this volume, the third of the sharp-sighted and quick-witted editor of the *Commercial Bulletin*, in which he has shown a ready appreciation of what the stay-at-home portion of the American people will be most interested in. While avoiding everything of a guide-book feature, the author has given much regarding every point of interest that will be of service to tourists, especially to those who for the first time are abroad. Much space is given to a consideration of English hotel management, and the annoyances and disappointments likely to be encountered by those who, even in hotels claimed to be "conducted on the American plan," look for the comforts and conveniences of home.

☞ Why shouldst thou, oh! searcher after truth, allow the wranglings and jarring discords among Spiritualists to disturb the serenity of thy soul? Know you not that believers in our facts comprise all classes of people?... It is only upon the lower or brute levels of life that the undeveloped spirit can find time and inclination to decry its fellows. Press on in thy high calling. There is light and love for thee. Though clouds and darkness encompass thy feet, the sun shines brightly above thy head.—*Golden Gate.*

Written for the Banner of Light.

THE RISEN SOUL.

Naked and bare the soul shall leave its clay;
Naked and bare beyond the vail arise—
With empty hands—its treasures dropped fore'er:
Gold, pleasures, place, and dazzling rod of power!
Vanished terrestrial burdens, cares and toils;
But not the stains of unrepented sin,
Oh! erring man—of wrong to fellow done,
And lust, and greed, which dwarf thy being all,
And send thee cowering hence, in shade to dwell!

Yet spirit-robes shall quick the soul array,
Robes which in looms of justice woven lie;
With touch of love by angel fingers smoothed,
Or light or dark, as *truth* hath given the hue.
Dives the garb of poverty must take,
Though passing fair his rich possessions here;
The tyrant clank the fetters of the slave;
And blackest robes (which yet the lie reveal)
Trail 'round the hypocrite—rebuked below!

But the pure soul, free from deception's blight,
Truth, honesty and virtue in her glance,
With tender hands that ministered unsought
To others' needs, in sacrifice and love,
Regal shall be *her* entrance to the heavens,
Fearless her step, and full of joy her song;
Her robes of light, how beauteous and fair!
For justice, grand, eternal and divine,
The true requital yields, at length, to all.

Yet not forever shall the *unrighteous* soul
What its own hands have wrought, in sadness wear,
Nor eat the fruitage of its erring deeds
In lasting shade, while God is hope and love!
Light streams apace, and 'neath the tender glow
The heavenly path of progress opens wide;
The vision clears, and high resolve and pure
Quickens the spirit, brightens its array,
And sends it upward on the way to God. —[M.

Banner Correspondence.

Massachusetts.

WORCESTER.—Mrs. Julia A. Spaulding writes: "Having just returned from a flying trip to California, I will give your many readers a few points concerning the same. We journeyed by the far-famed Sunset route, through beautiful as well as historic country—Lexington, High Bridge and the Kentucky river, Chattanooga, Lookout Mountain and New Orleans. San Antonio, with its Alamo and old mission churches, etc.

We watched the old year out and the new one in, passing through the grand cañon of the Rio Grande, its limestone walls glistening like jewels in the moon's silvery light.

Unfortunately for us, we found Los Angeles swamped in mud. However, it possessed some charming scenery, with its snow-capped mountains, and orange groves laden with golden fruit the year round. Notwithstanding its irregular, helter-skelter make-up, the people are social, generous and kindly disposed, making strangers feel quite at home. I attended the Spiritual church; Mr. John Slater, of Brooklyn, N. Y., was laboring there.

Whilst at San Francisco I called on some of the noted mediums; found them all whole-hearted, with the right hand of fellowship warmly extended, including the genial editor of the *Golden Gate*. Listened to W. J. Colville once, attended a meeting and circle on Larkin street, where I spoke a few words for the cause. The tests were clear and well rendered by several mediums.

In Oakland I found the same warm, soul-inspiring principle prevailing. The three societies there are in earnest. By invitation I made some remarks concerning the spiritual standpoint at home as well as there, which were well received. Though surrounded by millionaires, the Society is not as financially strong as I could wish.

I returned by the Santa Fé route, through many large towns and thriving cities and mountain scenery. The grand piece of engineering, the Loop, is the great attraction on this line, and which once seen will never be forgotten."

GREENFIELD.—Dr. W. L. Jack writes: "A few lines only, and from this paradise of a town in Franklin County: One cannot help but be well in such a place as this. Its grand, noble trees, magnificent avenues, elegant residences, pure water and healthy surroundings make it a choice place for many. I found here an excellent society of spiritual kindred, amongst whom was Dr. Joseph Beals, who presides with his usual dignity of soul and grace over the Society here. He extended a genuine welcome to me, as he does to his many friends, who speak in highest terms of his manliness and advocacy of the grand truth of Spiritualism. I tender my thanks to Dr. Beals, and to the members of the Society at Greenfield for their generous hospitality.

At this Society Mr. Butler presides as organist with excellent acceptance and adaptation. He is an old-time Spiritualist.

In a late number of the BANNER OF LIGHT I saw a communication from George Lyman, whom I knew. He was the son of Father and Mother Lyman, and passed away suddenly, as he said.

I have had more calls for private sittings than I possibly can attend to, and those of my applicants not yet attended to will please cultivate patience until health and time will admit of my giving them my attention."

Maryland.

BALTIMORE.—T. S. Frisbie writes: "The Message Department page of your March 3d paper is so exceedingly good I feel like sending you a few words regarding it. I often hear this remark from unbelievers and doubters of the Spiritual Philosophy: 'Why cannot my friends who have passed away come back and communicate with me the same as they do with others?' or as others say they often do. It would be just as reasonable for them to ask why they cannot receive a telegraphic message in a grocery store as well as at a telegraph office. They overlook the fact that, while every person may be more or less mediumistic, they are not sufficiently developed to receive communications from their departed friends, and in order to get communications they must call on a person who, like a telegraph instrument, can receive and transmit to them from their departed friends the information they are anxious to obtain. Page six of your March 3d BANNER answers all such questions. That page ought to be read by all who doubt and disbelieve the Spiritual Philosophy; if it was, they would never need ask such questions again, for they are fully answered. The paper, to me, is like a dear friend I would not care to lose sight of while here; I am sorry there are not more avenues or public séances where those so disposed could often meet and receive from their departed friends all they desire, for it would surely be a blessing to all humanity, and would greatly assist those who have passed beyond the veil and wish to return and bring joy and light to their friends still struggling with the ignorant masses on earth. Many would, no doubt, join hands and gladly attend meetings where the best spiritual lecturers can often be heard, were it not for the finger of scorn being pointed at them. But why be afraid of your friends or your neighbors? are they any better than you? Does not the sun shine as brightly, do not the birds sing as sweetly for you as for them? Why not assert your manhood or womanhood, and be no longer a slave to fear, whereby you lose the sight of many a bright gem you might otherwise behold? Clouds of fear prevent the sunlight of truth from shining into the minds of many who are anxious to know more of the spiritual phenomena; and it only remains with the individual to say whether those clouds shall continue to obscure their vision or not. To all such I say as a friend: Throw off those shackles of fear; obtain your freedom at once, and enjoy all that you are privileged to obtain through the organs of seeing and hearing, ere the veil shall be drawn between you and the last sunset of life."

Oregon.

PORTLAND.—A. Thayer, Secretary, informs us that "There was quite an enjoyable meeting held at the Red Men's Hall on Sunday evening, Feb. 12th, by the resident Spiritualists, for the benefit of the Children's Progressive Lyceum, which meets there. The exercises were of a literary character and were given in excellent style. The recitation of O. S. Hendee, 'The Polish Boy,' and 'The Soldier' by Charles Bryant, was excellent, and Maud Miller recited in character 'Nobody's Child,' which was realistic. Mrs. C. A. Reed rendered 'I've Found a Place at Last,' one of O. P. Mason's best poems, in a beautiful style, and fairly enchanted the audience. The programme was an excellent one, and the audience, which was large, went home well-pleased with the entertainment."

New York.

BELMONT.—Wilkes Angel writes: "I was at the Cassadaga Camp last summer, at the time A. B. Richmond, Esq., was there, and while his experiences were remarkable, those of others were equally so, including my own. I accompanied a lady member of my family to Mr. Watkins's cottage. She carried her own slates; both of us wrote questions, folded them into pellets, Mr. Watkins sitting at the time on the porch outside. The pellets were mixed promiscuously and laid on the table in front of us. One, written by me, was addressed to a living person. When Mr. Watkins came into the room he took a seat upon the opposite side of the table and directed me to take up one of my pellets. I did so, not knowing to whom it was addressed. Mr. Watkins hesitated a moment and said: 'I think this person is not in spirit-life; they say they cannot find him on that side.' On opening the pellet I found it to be the one I had addressed to a living person. He then directed the lady to take up one of the pellets written by her. She did so, when Mr. Watkins exclaimed: 'You can do this yourself; take the slates and hold them up.' She took her slates and held them up at arm's length, and in an instant was told by Watkins to look at them. She did so, and found written thereon, in a bold hand, an answer to the question on the pellet held in her hand, signed by a German philosopher of the seventeenth century, to whom she had directed an inquiry. In this case there was no pencil between the slates. Mr. Watkins was at no time within reaching distance of the slates or pellets, and could not and did not touch either.

We received many other slate-writings at this sitting from departed friends to whom we had addressed questions on the written pellets."

TROY.—Of Mr. A. E. Tisdale's lecture in this place, "Silex" writes: "He chose for his theme 'Materialism and Agnosticism *vs.* Spiritualism.' Having announced his subject, Mr. Tisdale at once struck out into its very depths, and delivered a lecture in defense of the spiritual phenomena, etc., which, for profound, scientific reasoning, has seldom, if ever, been excelled. The audience marveled at his eloquence, his logic and power."

Ohio.

TOLEDO.—A correspondent writes: "Mrs. Mary C. Knight, of Fulton, N. Y., has lectured the past winter nine Sabbaths for our Society, and will remain through March and the first Sunday in April.

We are preparing with due consideration for an observance of the Fortieth Anniversary. Our cause is advancing as well as can be hoped for. Harmony prevails among the leaders of our movement. The future looks bright, with tokens of success."

Maine.

ROCKLAND.—A correspondent writes that "Mrs. Jennie K. D. Conant, of Boston, held spiritual services in the City Hall, Sunday, March 4th, afternoon and evening, giving short lectures on subjects furnished by the audience, and psychometric readings, which were especially interesting to the people here. We have engaged her for another Sunday, and perhaps for the remaining Sundays of the month."

March Magazines.

THE CENTURY.—The prominent features of this issue are articles upon "Some Pupils of Liszt," with portraits of them and of their distinguished teacher; "Franklin's Home and Host in France," the host being M. de Chaumont, of whom and of Franklin there are portraits, and a drawing by Victor Hugo of the house occupied by Franklin. A narrative of thrilling interest is given by Capt. Frank E. Moran, describing the plan, mishaps and finally successful execution of Col. Rose's Tunnel at Libby Prison, through which, on the 9th of February, 1861, one hundred and nine Union officers escaped, the writer included. The article is fully illustrated. Mr. Kennan continues his revelations of Russian prisons, including a celebration in one of them of the Centennial Fourth of July. The Lincoln History deals with "The Call to Arms," the story of Sumter being told from material before unpublished. Mr. Cable gives the conclusion of "Au Large," and in a new portion of "The Graysons" Pres. Lincoln is one of the characters. In poetry some excellent productions are given; in supplementary departments are papers on "The Growing Independence of American Journalism," "The Public School Problem," and a *fac-simile* of a letter by Longfellow on international copyright law. New York: The Century Company. Boston: Damrell & Upham, 283 Washington street.

MAGAZINE OF AMERICAN HISTORY.—The opening paper, under the title, "Historic Cannon Balls, and Homes," gives a graphic and minutely detailed account of the British invasion of Connecticut in 1777," several photographic illustrations accompanying it. In view of the interest recently manifested in the question of the discovery of America by the Northmen and the unveiling of a statue of Leif Erikson in this city, Mrs. Ole Bull gives the proofs upon which the affirmative view rests, mainly from Icelandic history and literature. Other of the contents are, "New York and Ohio Centennial," "Central Ohio Seventy Years Ago," "Methods of Teaching History," etc. Among the hitherto unpublished documents are two letters of George Washington. In "Notes" appears the following from a *Maryland Gazette* of 1746: "On Saturday, May 26th, 1746, two men of repute, fishing off Kent Island, about four o'clock in the afternoon, the weather clear and calm, they saw, to their great surprise, at a small distance, a man about five feet high, walking by them on the water, as if on dry ground. He crossed over from Kent Island to Talbot County, about the distance of four miles." New York: 743 Broadway.

THE QUIVER.—New chapters are given of the two serials, "Not All in Vain" and "Wanted, A Governess." "Some Remarkable Church Towers," five illustrations, will be read with interest. "After Long Years" is a short complete story. "Plato" is the subject of this number of the series of brief biographies of "The Sages of All Ages." Poems, short sketches and reports of humanitarian efforts, etc., fill the remaining portions. New York: Cassell & Co.

THE PHRENOLOGICAL JOURNAL.—"Notable Characters of the Day" is illustrated with portraits of Henry Drummond, "Chas. Egbert Craddock" (Miss Mary Murfree), Comte de Paris, and President Payne of Nashville University. Of other articles are "Occultism," "Genealogy" and "Agassiz as a Mesmeric Subject." New York: Fowler & Wells Co.

HERALD OF HEALTH.—In a paper upon "The Cheap Cigar," the "abomination" of that article is clearly set forth; even of the good ones it is stated, on the authority of "a dealer of many years' standing," that "not more than one cigar in fifty is pure." Good, practical instruction is given in "Women and the Household," "Mothers and the Nursery," and "Questions and Answers." New York: 45 Liberty street.

OUR LITTLE ONES.—Some of the annoyances and many of the pleasures of the month of March are recited in musical verses by Sydney Dayre, a fine illustration accompanying them as a frontispiece. The reader is then told "What Happened to Lloyd's Toad," and of "The Pop Family" and other matters. Boston: Russell Pub. Co.

Passed to Spirit-Life,

From Woburn, Mass., Saturday, March 3d, 7 A.M., of consumption, William R. Mann, aged 21 years.

Willie was the son of John and Elizabeth F. Mann, and the only child left of three; now his fond and loving parents have been called to part with him, but not as those who sorrow without hope, for Willie was gifted with true mediumship, and when in health, with life's prospects fair before him, he predicted his own early death—and singular as it was, the writer can testify to the fact with others that it was verified in the period of time he had stated.

His life was such that all who knew him loved him. During his illness, as he was nearing the close of earth-life, a young man devoted to church creeds called to inquire if his "soul was saved," and advised him to have a minister. Willie's answer was true and beautiful: "My *mother* is my minister; I need no other." Would that all could say that. His mother, Mrs. Mann, is a very fine medium, and Willie was truly favored by her spiritual gifts added to his own. He is now with his brothers in the home of the angels, and will come to bless his kind and loving parents till they, too, are called to their higher home.

Funeral services were conducted by the writer, on Monday P.M., March 5th. MRS. S. DICK.

From Woodstock, Vt., Jan. 24th, 1888, Nathaniel Randall, M. D.

To speak of him just as he was, he and myself entered the field together to investigate Spiritualism thirty-eight years ago, and we have worked from that time to the date of his demise. As he had many acquaintances, please insert this notice in the BANNER OF LIGHT, to inform them of his departure to the higher life. JOHN D. POWERS.

Woodstock, Vt., March 5th, 1888.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.——Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street. Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

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PHILADELPHIA, PA.—The First Association of Spiritualists lectures every Sunday morning and evening. Children's Lyceum, 2 P.M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P.M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

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BOSTON, SATURDAY, MARCH 17, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

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☞ Dr. James G. Hyndman, the throat specialist of the Ohio Medical College, tells how the only Catholic priest in America who wears a beard came to let his whiskers grow. The priest, whose pastoral duties are performed in Cincinnati, O., is subject to throat troubles. On the advice of Dr. Hyndman he let his beard grow, and had no further inflammation in his throat. His superiors, however, objected to the innovation, and the priest was obliged to go to Rome to obtain permission to wear whiskers. He took with him a full account of his case from Dr. Hyndman's pen, and the Church authorities there at once granted him the permission desired. What an idea! Can it be possible that a resident of "free America" is obliged to go to Rome to get permission as to whether he can wear whiskers or not? and that, too, "in this enlightened (?) nineteenth century"?

☞ We regret to learn that Mr. William Morrill, late editor and proprietor of the *Exeter News-Letter*, died very suddenly of heart disease on the evening of March 4th. He was born in Amesbury, Mass., but removed to Exeter several years ago. In 1879 he purchased a half interest in the *News-Letter*, and a few years later became sole owner and proprietor. [Chronicling the demise of Bro. Morrill reminds us of the fact that we set up the first types on which the first number of the *News-Letter* was printed, in conjunction with Bartlett Clark and another apprentice. The paper was established by Capt. John S. Sleeper, who afterward took charge of the *Lowell Journal*, and subsequently became the editor-in-chief and part owner of the *Boston Daily Journal*.]

An Important Meeting.

A meeting of the Boston Chamber of Commerce, in regard to our shipping interests, was held March 8th, Vice President Henman in the chair. In opening the meeting he briefly traced the decline of American shipping, and urged upon all the necessity of the Chamber taking some decisive action in regard to building it up. Mr. C. E. Moody was then called upon to read the resolutions which had been prepared. Previous to the reading, however, Mr. Moody, as an illustrative fact, stated that in 1850, seventy-five per cent. of American productions were shipped in American vessels, while during the last year but thirteen per cent. had been so shipped! Mr. Moody then offered resolutions to the effect that the Chamber of Commerce urge upon Congress the adoption of proper measures for reviving and extending the merchant marine, and that among such measures the Chamber recognize as timely and effective the bill known as the "tonnage bill," which provides that every vessel, sail or steam, built and owned in the United States and trading with foreign ports, shall be allowed thirty cents per ton for each thousand miles sailed or steamed for a period of twenty years; one-third reduction of said rate to be made at the end of the first ten years from the date the act of Congress shall take effect; that the United States mails ought to be carried in American ships as soon as practically consistent with safe service, and that for such service the Government ought to pay just and adequate compensation, regardless of the price at which other nations are willing to carry them for. It is high time that the General Government should take action in this matter; and it gives us great pleasure to be able to put on record the doings thus far of the Boston Chamber of Commerce.

The Emperor of Germany

Has joined the great majority. He passed away March 9th, at the advanced of ninety-one years. His career was an eventful one, as the following brief synopsis will plainly show:

Frederic William Louis, Emperor William II., of Germany, was born in Berlin, March 22d, 1797. He was the second son of Frederic William III., King of Prussia. His mother was Queen Louise. He was of feeble health till the age of sixteen, when he was put into military training, and instantly gained vigor. In 1813 he received his captain's commission, and took part in the operations culminating at Waterloo. From this time on his life was devoted to warfare. In 1850 Frederic William IV., being childless, decreed that Prince William should be called Prince of Prussia, and be heir to the throne. In less than ten years the prince became monarch of a powerful nation, despite the grumblings of Europe. In the final conflict for supremacy between Austria and Prussia, King William took an active part and proved himself an iron soldier. When the war of 1870 was finished, he rode in triumph through Paris for the third time, and upon his return to Berlin, in June, 1871, he was no longer King of Prussia, but Emperor of United Germany. In 1829 William married Augusta, eldest daughter of the Duke of Weimar. His domestic life has always been such as to endear himself to the German people.

☞ Rev. M. J. Savage delivered an eloquent discourse at the Church of the Unity in this city last Sunday morning. Subject: "Loss and Gain in Religious Reconstruction." He said:

"Every change means the necessary giving up of something and taking something in its stead, the natural expectation being that the gain is to be greater than the loss. Now that we are in the midst of a great religious change, we find ourselves face to face with the fact that there are two distinct classes affected by this change. One class has come to feel that they have practically given up their religion, that the world has become secularized, and there is no further use of religion. That is not true. A grander religion than the world has ever known is to take the place of that which is passing away.

The second class has not gone far enough along to derive the comfort and strength which they should from the new faith. By the new system we give up the doctrine of total depravity, which is the foundation of the old religion; also the old doctrines of hell and heaven, for we have no logical right to believe any part of a system unless we believe all. But in place of these we shall see what infinitely transcends either of them—a complete religion to match and satisfy without contradicting the intellect of man. No conception which does not cheer and comfort man can be complete; and it must have a hope for the future to match the eternal preparation of the past which has brought us up to the advanced state of the present. We can abolish poverty; we can control and prevent everything but death, and that we do not wish to prevent, for it is the gateway to everlasting life. So our new religion leads us to lift the load of sorrow from all mankind, and to deliver finally the soul of every man. It keeps all that was good, and repudiates all that was bad in the old. It gives us a nobler and grander God, universe, man and home, than the world has ever known."

This is just what Modern Spiritualism teaches, and which has been inculcated upon the spiritual rostrum and in the spiritual press for many years.

☞ The beautiful choice flowers that are placed upon our Free Circle-Room table at each session, we know have a most gratifying effect on the spirits who assemble for the purpose of sending words to their earthly friends. As an illustration of this fact, we were strongly impressed Jan. 10th to purchase a bouquet of flowers, and place them upon the table prior to the séance to be held that day, neither the medium, the Chairman, nor any one else knowing why. On turning to the sixth page of last week's BANNER the reader will find a spirit message from a very particular friend of ours—Father Henry Fitz James—who passed to the higher life many years ago. We once rendered this spirit a signal service, for which he feels very grateful, and he says, in his message, that the flowers, which were for him, aided him in securing control of the medium for the time-being.—We tender sincere thanks to many thoughtful seekers after truth who have of late in like manner furnished tokens of attraction to the invisible ones.

☞ We learn that Capt. Holmes, President of the Boston Spiritual Temple, last Sunday morning spoke of an appreciative letter that he had received from B. W. Dunklee on account of the sympathetic action bestowed by those who were present at the funeral, or who had assisted in the funeral exercises over the body of his brother, W. A. Dunklee, last Wednesday, etc. This letter, coming as it did from a Baptist deacon of long standing, speaks well for Spiritualism and Spiritualists. Spiritualism, when properly understood, will be more and more appreciated by those who have heretofore looked upon it as a myth.

☞ One of our most respectable citizens who was present informs us that at Mrs. Cowan's séance last Sunday afternoon *two* female spirits stood by the organ and sang the familiar hymn, "What Shall the Harvest Be?" every note being clearly and distinctly enunciated; and in response to an *encore*, after they had disappeared, reappeared and repeated their performance.

Decease of W. A. Dunklee, Esq.; Short Sketch of a Worthy Life; Funeral Services at Berkeley Hall, Boston; Remarks by Mrs. R. S. Lillie, Mrs. Colby-Luther, and Capt. Richard Holmes.

As announced in THE BANNER last week, this veteran Spiritualist and earnest worker for the New Dispensation passed to spirit-life, after an illness of a few weeks, from his residence, 426 Tremont street, Boston, on the evening of Sunday, March 4th, being in the seventy-first year of his age.

The deceased was born in Brattleboro', Vt., July 12th, 1817, being the fourth son of Benjamin and Ruth Dunklee. Early in life he left home, with the laudable desire of doing something for himself. For more than fifty years he has been engaged in business in Boston, forty years of which was in the drug business for Henshaw, Ward & Co., Seth W. Fowle & Co., and M. S. Burr & Co., and was well known in that connection. Some twelve years since he united with the firm of G. C. Dunklee & Co., furnace manufacturers, of Blackstone street, of which he was a member when he died. He held many responsible positions in various organizations of which he was a member.

Mr. Dunklee was known, in the early days of its existence, as a firm friend of and zealous officer in the ranks of Children's Progressive Lyceum No. 1, of this city; and devoted time and means to the benefit of that worthy institution. Of late years he has been a prominent member, and lately the Treasurer, of the Spiritual Temple Society, meeting in Berkeley Hall.

For the past few months his health had been below its usual standard, but at the time of Mrs. Lillie's reception—a month ago—he was seemingly in good spirits, and heartily enjoyed the happy occasion.

As one of the officials appointed to settle the estate of the late Moses Hunt, Mr. Dunklee took part in examining the former residence of Mr. H., and the building not having been heated, it is supposed he took a severe cold, which at his advanced age proved fatal, terminating in a general disturbance of the entire system, the checking of the vital forces, the appearance of dropsical symptoms, and a gradual depletion of energy, resulting at last in the exit of the spirit from a form which it could no more utilize.

In the early days of Spiritualism Mr. Dunklee investigated the phenomena, and becoming convinced of their truthfulness, and the reasonable character of the claims made by the philosophy taught by the returning intelligences, he devoted his energies freely, by pen, word and pecuniary means, to the advancement of a knowledge thereof among men.

Mr. Dunklee at one time exercised as a profession the gift of healing the sick by laying on of hands (a power which his widow also possesses in a remarkable degree), and hence gained the title of "Doctor," by which he was known to quite a large number of his acquaintances. He was an intimate friend of the late Judge J. S. Ladd, of Cambridge, Mass., and they were often closely associated in their investigations of spiritual matters.

When the end of his mortal pilgrimage drew nigh the deceased arranged his affairs—even to the details of his own funeral—with calmness; and though the latter portion of his sickness brought great suffering in its train, he bore all with fortitude and a sure conviction of coming rest and peace; satisfied with all that had been done—and it is certain that all *was* done which loving friendship or medical skill could avail—to bring about his recovery, he accepted the result with the bright resignation of one whose spiritual vision, opened on the bed of death, (as was the case,) showed the mountains of pain and physical dissolution which heaved up around him to be covered with the bright forms of angel loved ones who waited to bear him home.

The funeral exercises were conducted on Wednesday morning—10:30 o' clock—March 7th, in Berkeley Hall, under the auspices of the Spiritual Temple Society. The place of assembly was filled to overflowing. Among the sympathetic audience convened with the relatives to bear witness by their presence to the worth of him who had passed on were many of the veterans among the local Spiritualists, social friends, numbers of business acquaintances, who knew the sterling character of the deceased in the every-day walks of life, and the employés of the firm with which he had been connected (who attended in a body).

We learn that Mr. Dunklee, in arranging for the funeral—remembering that he had many relatives and friends who would be present who had not embraced the Spiritual Philosophy, and thoughtful in this regard—remarked to his son, who worships in Tremont Temple (of the Baptist denomination): "You can, if you desire, invite your pastor to attend the services and make such remarks as seem best to him," but for some reason the minister was not present.

The body was enclosed in a black, cloth-covered casket, and on being brought from the late residence was placed on the platform of the hall, an open book, composed of flowers, over which was a large arch of varicolored hybrid roses, being in the rear. At the head of the casket was a cushion of flowers, with centre motto "At Rest," these two designs being contributed by the Spiritual Temple members, while at the foot was a beautiful standing floral anchor from the Ladies' Industrial Society of the Temple. Beside these, and on the platform and casket, were several bouquets, a sheaf of wheat and a floral pillow from other friends of the deceased. His employés presented a large and elaborate design, "Gates Ajar."

Capt. Richard Holmes, President of the Boston Spiritual Temple Society, occupied the chair.

After an appropriate vocal selection by Mr. and Mrs. Lillie, that lady offered a soulful invocation, and followed the petition with a brief and eloquent address upon death and its mission—illumining the minds of all present with the cheering radiance which Spiritualism bestows in the hour of physical bereavement. Her tribute to the worth of Mr. Dunklee was touching in pathos, and rich with the memory of a well-spent life. Reading extracts from views regarding the future life said to have been expressed by Socrates on his approach to death, the speaker compared them with similar ones voiced by Mr. Dunklee just previous to his passing from the form; she described his victory over the change called death, but preferred to state that death had no existence in the universe—change being but the birth of all things to higher conditions in the dominion of life.

Mrs. A. H. Colby-Luther was the next speaker. She pursued the same (spiritual) line of thought regarding death and its office for humanity. She also paid a glowing tribute to the memory of the deceased as a man of true worth, noble instincts and practical value in the society and among the general community.

Capt. Holmes improved the occasion to express his high appreciation of his brother and associate in office whose mortal form would be known no more in the places of trust and honor which of late knew him so well. While this earnest laborer on the plane of physical activity would be sadly missed by the society, its members were sure that the kindly interest he had cherished in its welfare would still be felt by him on the spirit shore. The speaker closed his remarks with an original memorial poem.

The speaking closed with a few words, setting forth her own experience, by Mrs. Lillie.

The remarks of the speakers were interspersed with appropriate vocal selections by Mr. J. T. Lillie and Charles W. Sullivan—the latter gentleman closing the exercises with a song beginning: "I feel that the old world is fading from my view."

Capt. Holmes then announced that all who desired might take a farewell view of their deceased comrade and friend—a privilege which the larger portion of the people present availed themselves of.

At the conclusion of the exercises the body was taken to Woodlawn Cemetery for interment in the family lot—Messrs. Enos Ricker, Henry P. Trask, G. C. Paine and Dr. Moore acting as pall-bearers.

Mr. Dunklee was a man of upright character and unswerving integrity. He leaves behind him in mortal life a devoted widow and two sons, also three brothers and a sister, and a large circle of relatives and friends. His obsequies were attended by many who had never before heard Spiritualism's message on a funeral occasion, and the impression produced on them must have been deep, and will be abiding; and thus through this after result of his mortuary ceremony our arisen brother, though "dead" in the parlance of the unthinking world, "yet speaketh" to the children of men!

Anti-Vaccination Matters.

William Tebb, Esq.—who has devoted so much time and labor to combating the popular fallacy of vaccination and opposing the enforcement of the absurd laws framed in behalf of this disgusting and dangerous process—writes us from London recently:

"I cannot express the gratitude I feel to the BANNER OF LIGHT for its constant and able advocacy of our cause year after year, and its successful and crushing exposures of the tyrannical devices of the medical monopolists.—The annual meeting of the London Society for the Abolition of Compulsory Vaccination will be held next month (April) in London, and the Fifth International Anti-Vaccination Congress is announced for next September, at Paris. The executive committee are most anxious that delegates from the United States and Canada should be present to take part in the proceedings of both these important gatherings."

W. J. Colville's Movements.

From the *Golden Gate* we learn that Mr. Colville, whose lectures in San Francisco have given much satisfaction to large and intelligent audiences, left that city, accompanied by C. H. Heath, for Los Angeles, Feb. 29th. He is expected to labor three months in Southern California, at the end of which time he will return to San Francisco, and attend the Oakland Camp-Meeting in June, on his way to Chicago.

MRS. CLARA A. FIELD, of Boston, (THE BANNER'S subscription agent in the South,) delivered three lectures on psychometry and its significance, at Fry's Opera House, Palatka, Fla., on the evenings of Feb. 29th, March 1st and 2d—illustrating her remarks on each occasion with practical demonstrations of her own wonderful powers in the way of reading the characters of strangers selected by the audience: often giving marked data regarding their lives by simply holding in her hand some article belonging to the person to be examined. Her addresses were well spoken of by *The Daily News* of that place.

DUMONT C. DAKE, M. D., of New York City, is having remarkable success, we are assured—some of the wealthiest and most fashionable people in Gotham holding themselves in readiness, as patients, to receive benefit at his hands. We wish professional etiquette could be so far "stretched" in Germany as to allow Dr. Dake to try his remedial powers in the unfortunate case of Frederick III.!

☞ It will be seen by the notice elsewhere that the First Spiritual Temple Society in this city will on Easter Sunday inaugurate a Fraternity School for the Young. An excellent move in the right direction, and we hope and trust that it will prove to be a successful affair in every particular.

☞ A. S. Hayward, healer, of this city, is doing a great work for humanity by his successful magnetic treatment of invalids. His methods are manifestly far superior to all the theories of the so-called mind-curers extant. We have tested his powers, and know whereof we speak.

☞ We invariably endeavor to accommodate our numerous correspondents; but at the same time we desire it to be distinctly understood that we decline to give up, under any circumstances, our prerogative as editor.

☞ We are gratified to learn, as we do from our active co-worker, Mr. Thomas Lees of Cleveland, Ohio, that Modern Spiritualism was never so rife in that city as at the present time. "Truth is mighty, and will prevail."

☞ By the notice in another column it will be seen that the well-known medium for the physical manifestations, Mrs. H. B. Fay, owing to continued illness, has given up her sittings for an indefinite period.

☞ We are informed that Rowley's Occult Telegraph—under the skillful supervision of Spirit Dr. Wells—is doing full and efficient service as a remedial agent, at 89 Euclid Avenue, Cleveland, O.

☞ The Berry Sisters continue to hold their séances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

☞ Read the card of Mrs. Stoddard Gray, on our fifth page.

Claim of Spiritualists.

Just before the meeting of the City Council of Evansville, Ind., March 8th, a committee of six well-known and prominent Spiritualists waited upon that body and asked for a private hearing, which was accorded them. Their mission was a startling one, says the writer, and if true will shake Evansville from center to circumference: They asked for a permit to exhume the remains of Robert Barnes, one of the wealthiest men in the city, who died in February, 1871, as they had reason to believe, from a communication they had received from an unknown source, that the last will signed by Barnes was in the coffin. This will was a famous one, involving an estate valued at about half a million dollars, and was made by Barnes before his last illness. In it he made a liberal provision for the founding of a college which was to be controlled by the Spiritualists of Indiana. After his death the will could not be found, and suit was brought against the heirs by the State Spiritualist Association to recover the amount bequeathed. In proof of their claims a duplicate copy of the alleged will was produced, but the jury did not deem it sufficient and rendered an adverse verdict and the property was divided among the heirs. In January, 1875, the Spiritualists swore out an affidavit, charging Alfred Ribsel, A. S. Hurst and Charles A. Hurst with abstracting the will from its hiding-place under Barnes's head. On the day set for trial the plaintiff's attorney asked that the case be *nol. pros'd*, which was done. Subsequently revelations from Barnes were afterward made public through the Spiritualists and said to have been secured at their séances. Another account says the present revelation comes from an earthly source, and that sensational developments will follow. The Council, after deliberation, instructed the committee to apply to Circuit Judge Parrett for the necessary order.

Delayed Mails,

(Late on account of the severe storm of March 12th and 13th,) have caused the non-appearance of much matter of interest in these columns this week. We trust our correspondents in various parts of the country, who have consequently failed to be heard, will be forgiving under a vexatious condition which we were of course wholly unable to remedy.

FAST DAY.—The Governor and Council have designated April 5th as a day for fasting and prayer.

Fortieth Anniversary of the Advent of Modern Spiritualism.

Berkeley Hall, Boston.

The Fortieth Anniversary will be celebrated in Berkeley Hall, corner of Tremont and Berkeley streets, on Saturday and Sunday, March 31st and April 1st, 1888, under the auspices of

THE BOSTON SPIRITUAL TEMPLE SOCIETY.

Mrs. R. S. Lillie, Mrs. A. H. Colby-Luther, Mr. J. Wm. Fletcher, Dr. J. C. Street and other talented speakers will participate in the exercises. Superior musical and literary talent, also reliable test-mediums, have been engaged, thereby rendering the attractions of the entertainment second to none.

On Saturday, as one feature of the entertainment, Mr. Fletcher will give his popular lecture, illustrated with dissolving views.

Tremont Temple and Paine Memorial Hall.

A grand Union Celebration of the Fortieth Anniversary will take place on March 31st and April 1st, under the auspices of the

FIRST SPIRITUALIST LADIES' AID SOCIETY AND CHILDREN'S LYCEUM NO. I. OF BOSTON,

The official notice of which appears on our second page.

Paine Hall.

A grand celebration of the Fortieth Anniversary will be held March 25th, afternoon and evening, at this place, under the auspices of the Spiritual Phenomena Association. See notice on second page.

Cincinnati, O.

On the second page will be found the statement made by the Committee of Invitation, in the name of the Spiritualists of Cincinnati, regarding the convocations to be held in that city Sunday, April 1st, to Thursday, April 5th, and the important character of the work sought to be inaugurated thereat.

Hartford, Ct.

By reference to our second page it will be seen that the Spiritualists of Connecticut will remember the Fortieth Anniversary by a mass convention at Unity Hall, in the capital of the State.

Moline, Ill.

See second page for an announcement of Anniversary services to be held March 30th, 31st and April 1st, at Library Hall, under the auspices of the Mount Pleasant Park and Mississippi Valley Associations.

New York City.

Mrs. Mary A. Newton writes that "The First Society of Spiritualists of New York will celebrate the Fortieth Anniversary at Adelphi Hall, 52d street and 7th avenue, on Sunday P. M., March 25th.

The speakers will be Mr. W. C. Bowen, Hon. A. H. Dailey, Henry J. Newton, Mrs. Amanda M. Spence, Mrs. R. S. Lillie, Mrs. Nellie J. T. Brigham.

Music will be furnished by Señor Aurelio Ceruelos, Mrs. J. O. Goodwin, Miss Lily Runals; and a reading by Miss Sawyer."

Attleboro, Mass.

The 31st of March will be observed with appropriate exercises. The ladies of the Spiritual Society are arranging for a grand entertainment with unique features for the evening of that date, and on Sunday, April 1st, afternoon and evening, the guides of Miss M. T. Shelhamer will address the people on subjects commemorative of the Advent of Modern Spiritualism.

Other Points.

Information reaches us (as per notices elsewhere) that the Anniversary will be observed at NEWBURYPORT, HAVERHILL and SALEM, MASS.; TROY, N. Y.; CHICAGO, ILL.; TOLEDO and CLEVELAND, O.; PHILADELPHIA, PA.; PROVIDENCE, R. I., and elsewhere.

The 31st of March.

As notices are coming in for publication regarding the Fortieth Anniversary of the Advent of Modern Spiritualism, from various sections of the country, THE BANNER desires the friends to send reports to it for publication, and have them prepared as briefly as is consistent with the matter given.

☞ Wanted, a copy each of Crookes's "Researches in the Phenomena of Spiritualism," "Art Magic" and "Ghost Land," the last named work either in paper or cloth covers. Address, stating price for either one or all of them, F. G. T., care BANNER OF LIGHT.

English Notes.

Robert Cooper gives in London *Light* of March 3d an interesting narrative of his experience with the well-known medium Henry Allen, at the home of Dr. Beals in Greenfield, Mass., in 1875.

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Light transfers to its columns from THE BANNER of June 27th, 1868, remarks made by Dr. Willis on some points suggested by a narrative previously written by him, introducing them by saying, "It is significant that these twenty years old papers contain as much philosophy as most of us could put into the discussion of to-day." Our English contemporary will bear in mind that *truth* is ever new.

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Ghosts are in full season at Redruth, according to accounts in the *Cornubian*. A lady on returning on Wednesday evening from chapel, where she heard a lecture on "ministering angels and guardian spirits," while standing at her neighbor's door, saw a ladylike person twelve yards in front of her on the path. It gradually faded away. She recognized it as resembling a friend recently deceased.—*Medium and Daybreak, London, March 2d.*

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Children's Lyceums.—From reports in Mrs. Emma Hardinge Britten's *Two Worlds*, quite a number of Children's Progressive Lyceums appear to be in successful operation in England. At their sessions, in addition to the usual exercises, consisting of marches, recitations, singing and calisthenics, instructive lectures and discussions take place. At four Lyceums the following subjects were respectively under consideration: "Heat," "Phrenology," "Astronomy and Physiology," and "The Philosophy of Death."

Successful Materialization Seance

At Adelphi Hall, New York City.

It gives us great pleasure to present our readers with the following unbiased report of the second of the series of public materialization séances held in Adelphi Hall, New York City, through the instrumentality of Mrs. M. E. Williams, on Friday evening last, which we copy entire from the *New York Mercury* of March 11th, 1888:

A large audience, both spiritual and mortal, attended the second public séance of Mrs. M. E. Williams at Adelphi Hall, Fifty-Second street and Broadway, last Friday evening, and the denizens of both the Here and the Hereafter seemed equally well pleased at how things turned out. The first materialization séance three weeks ago was given in a side hall, but the one last Friday night was in the large hall on the second floor where dramatic entertainments are held. The cabinet was erected on the stage, which rose several feet above the level of the floor, so that those in the rear of the mortal audience had a good and full view of the spirit audience that glided along the stage and talked and called for their friends still in the flesh during the séance. Mr. John Franklin Clark presided, and before the opening of the materializations he made an address. He read from a copy of the New York *Catholic News* of last Sunday a report of how

TWO LITTLE GIRLS HAD APPEARED

to a Father Walters, pastor of St. Patrick's Catholic Church in Washington, D. C., while he was working in his study and told him their father was dying and needed the spiritual ministration of the church usual on such occasions. The priest went to the place indicated, and there found a man lying on a bed of straw in a dying condition. "Why did you not send for me sooner?" asked the priest. "Because I had no one to send," the dying man replied. The priest then explained how two little girls had called upon him, and the man recognized them as his two children who had been dead some time.

"I DO NOT KNOW,"

said Mr. Clark, "whether or not the Catholic Church wishes its followers to believe in the materialization of spirits, but that this story should be published in a New York Catholic newspaper is a significant fact and shows the progress which materialization is making." Mr. Clark then appointed a committee to investigate the cabinet and lock and seal the doors leading from the wings of the stage. Mr. Tice, the well-known investigator and exposer of fraudulent mediums, was chairman of the committee. They closely examined the cabinet, the stage and the exits from it, and locked the doors and sealed them. Coming to the front of the platform, Mr. Tice said:

"We have examined everything, and I am convinced

THERE ARE NO CONFEDERATES HERE."

"Did you examine the floor of the stage?" asked a voice in the audience. "Have you seen that there is no trap door?" Mr. Tice said as the audience could see the stage floor during the séance they could easily detect any confederate who might make his or her way up head foremost. Mrs. Williams then paid her respects to the audience, and entered the cabinet framework, around which the curtains were let fall down. In a few minutes Father Holland, the spirit-guide of Mrs. Williams's cabinet, asked that the hymn "Nearer, my God, to Thee," be rendered by the lady at the piano, and sung by the audience. This produced a fervent religious and harmonic condition in the audience, and soon the spirits began to make their presence known.

FRANK CUSHMAN'S REHABILITATED GHOST

came out, and bid all good evening, and expressed the belief that the séance would be a success. Little "Bright Eyes" begun her childish talk, and said very many smart and witty things of the childish order. The deep voice of Father Holland again issued from the cabinet, telling the sitters to concentrate their thoughts on some decarnated friends whom they desired to see. This, he said, would help the spirits materialize and appear to them.

Priscilla, an ancient and very beautiful spirit, then appeared and crossed the stage, in luminous white drapery, like a dream of beauty. The spirit of Julia Hurst, bringing with her a boy named Edgar, appeared and asked for her father, Capt. Hurst. A timid, but fair spirit, named Carrie, came out, and asked for Mrs. Harriet Beach. This lady, who was present, went up on the stage, and said she recognized Carrie as a friend who had been coming to her for five years past. Several spirits then came, among them Carrie and Theodora Wray, but there was no one present to recognize them.

Then Dr. Dio Lewis and Stephen Pearl Andrews, both dressed as in life, came out and said they recognized some old friends in the audience. A spirit, saying she was a Mrs. Curtis, who had lately passed to the spirit-world, came out and was acknowledged by a gentleman from the West. A spirit, announced as Alice, came out in vain, for there was no one present to acknowledge her, and she sadly and silently dematerialized outside the curtains of the cabinet. Sarah Douglass, with a spirit-friend named Emma, was recognized by an old lady sitting near the stage. The rehabilitated ghosts of the late Messrs. Foster and Roberts came out and stated the palpable fact that they still lived. The tall and dignified spirit of Margaret Fuller made a fine appearance, and walked out to the edge of the stage. She dematerialized in full view of all. A spirit named Emily called for Charles, and a gentleman responded, and went on the stage. When he had got through with a satisfactory interview, he announced to the audience that the spirit was that of his dearly beloved wife, who had passed away two years ago in a Western city.

THE FINE PHYSIQUE AND COMMANDING FORM

of Charlotte Cushman, the great tragedienne, as she materialized and walked out in front of the audience, was received with murmurs of pleasant surprise and subdued applause. She was greatly admired, and remained out some time, dematerializing at the aperture of the cabinet curtain. The spirit of Dr. Ewer asked for Mr. Clute, and the gentleman, well known around Park row, went on the stage and had an interview with his old friend. A handsome, tall and graceful spirit asked for her brother, who, however, was not present, and dematerialized at the side of the cabinet. Two male figures came out of the cabinet together and took a stroll along the stage, and seemed to enjoy it as if out for an airing. No one recognized them, and they spoke to no person. Miss Roberts, a very distinguished-looking young lady, came out in the resurrected form, and it was announced by Father Holland, at the request of the lady spirit, that she was the daughter of Jonathan M. Roberts.

ALICE CARY, THE FAIR POETESS,

made her *début* on the stage, and was well received. She looked very poetic, and there was a glimmer of moonshine in her graceful drapery that cast a most pleasing glamour over the eyes of the beholders. Helen and Lucille Western came out together, and asked for Mrs. Anderson, the spiritualistic leader, patron and author. Mrs. Anderson went on the stage, and told the audience that she recognized Lucille as when she knew her in life.

Here the rustle of paper was heard at the little table in front of the cabinet, where paper had been left for spirits to write messages upon. The spirit said it was that of Victor Hugo. He regretted that he could not yet come in illuminated form, so as to be visible to all, but he hoped to be able to do so soon. In the meantime he would write a message. He left a written message behind him, and returned to the transparent condition of spirituality.

Spirits calling themselves Captain Cosgrove, Esther, Ellen, Arthur Burt and Emma Romer, followed Victor Hugo in rapid succession, while little Bright Eyes kept up her childish prattle, and had some set-tos with Father Holland as to keeping still and not talking so much.

The Rev. Dr. Weston came in spirit to Mr. O'Sullivan, an ex-United States Consul. He called upon Mr. O'Sullivan to bear witness that he was a confirmed Spiritualist before he left this life. He hoped the people of St. John's Church would progress. That was his old church.

The spirit of Willie Blanchard was an interesting boy, and he was followed by the spirit of a girl which came to Dr. Cetlinski.

E. V. Wilson put in a good appearance, and said that, although he had passed away, he still lived. Lizzie and Henry Revett were recognized by their father, who had a good time with them on the stage.

A VERY REMARKABLE SPIRIT

was that of Dr. Martinez, the spirit chemist of the cabinet, who stood over six feet in height, and told the audience to cultivate the subject of materialization and to do so in their own homes, free from suspicion and all unkindness.

James B. Stinson appeared and stated that while a denizen of earth he did not believe in spirit-life, but now he came there to testify to its being a truth.

The old Spiritualists present declared the séance a great success. Mrs. Williams certainly had a good congregation, both in spirits and in people still in their own natural flesh. Two police officers were in the rear of the hall, but whether they were there in their official capacity or as investigators did not materialize, as there was no police duty to be performed, everything passing off with religious decorum and even reverence.

Spirit Prophecy Fulfilled.

To the Editor of the Banner of Light:

Many times has the question been asked, "Do prophecies made by spirits ever come true?" I answer yes, a thousand times yes. More than twenty years ago I heard the guides of Mrs. J. H. Conant say that the time would come when the spirits would be able to materialize, standing beside their medium on the public rostrum—being seen and heard by all present. Only a few years before his demise I heard Mr. E. V. Wilson's control make a similar assertion.

On Friday evening, March 9th, by special invitation of Mrs. M. E. Williams of this city, I attended her second séance, given in Adelphi Hall. The cabinet was placed upon the stage; a committee, chosen from the audience, made a critical examination of the cabinet and surroundings, sealing the doors, etc. After some remarks by Mr. Clark, Mrs. Williams took her seat behind the curtain, while the audience joined in singing, when spirit-forms began to appear, recognizing friends, calling them upon the stage, greeting their loved ones with the same expressions of affection as are manifested in this life when long separated friends meet.

Many spirits came during the séance—men, women and children—of all ages and sizes, giving their names and the names of those they came to see.

E. V. Wilson came and reminded us that "this séance, held in a public hall, where he and other spirits could be seen and heard, was what he predicted while in the form."

I have attended a great many private materialization séances, with a select company, where not as satisfactory manifestations were given as on this occasion. Here was a séance held in a hall, with stage and scenery used for other purposes; the cabinet in the midst of all these surroundings; an audience of nearly two hundred people; a brighter light than is usual at private séances, yet about forty spirits appeared—and all, with one or two exceptions, were recognized—and during the whole séance the most perfect order and quiet prevailed; not one disturbing or annoying movement or remark was made. No service in any church could have been more dignified or respectful than was this séance for spirit communion. If this much could be done under such environments, what might not be demonstrated in a church or hall built for and dedicated entirely to the spirits' work, and our mediums surrounded by all the comforts that are provided for ministers and professional teachers of all kinds?

***

By special invitation of Mrs. Williams, I attended the Saturday afternoon séance at her beautiful home on 46th street. Twenty-eight persons were present, all very intelligent, refined people. Many of them were not only strangers to the medium, but strangers in the city and to spirit séances, yet friends came to them, and dear little "Bright Eyes" gave them many tests, telling them they came from the West, etc. The controlling cabinet spirit, Mr. Holland, gave most excellent advice to all present. DR. ABBIE E. CUTTER.

New York, March 11th, 1888.

[From the Medium and Daybreak, London, Eng.]

An Appeal for Mr. Robert Cooper, of Eastbourne, Sussex.

Among the pioneers and active workers in the Movement of Modern Spiritualism, an honorable and foremost place is due to Mr. Robert Cooper, of Eastbourne, Eng.

When, a quarter of a century ago, he became convinced that Spiritualism was a great and important truth, he devoted his time and means unsparingly to its diffusion, first in his immediate neighborhood by public lectures and letters in the local press, and subsequently in a wider sphere among the community at large.

In 1863 he founded, and for four years sustained at his sole charge, the Spiritual Lyceum, Newman street, Oxford street, the first institution of the kind in the metropolis, and where an active propaganda was maintained by the regular delivery of public lectures, the holding of séances and public meetings, the loan and sale of books and publications, and the issue and circulation of tracts. About the same time he established the *Spiritual Times*, the first weekly London journal exclusively devoted to the advocacy of Spiritualism, and from 1863 to 1867 he bore all the expense of its editing, printing and publication.

In 1865 the Davenport Brothers, accompanied by Dr. Ferguson, visited England, and made a great impression by the remarkable manifestations of spirit-power presented through their mediumship. When Dr. Ferguson returned to America, his place was supplied by Mr. Cooper, who traveled with the brothers in England and Ireland, introducing them to public audiences by appropriate lectures and addresses. While thus engaged, and through his connection with Spiritualism, Mr. Cooper was made the subject of a vexatious prosecution, and was nearly involved in very serious consequences arising out of it.

By reason of the losses and misfortunes in business, he now left England for America, where, as in England, he was an untiring and zealous advocate of the cause he had dearly at heart, and where his single-minded earnestness gained for him the esteem and respect of all who knew him.

Returning to England, worldly troubles gathered close and fast around him, until now, in his sixty-seventh year, with blindness and failing health, immediate steps are necessary to save him from utter ruin. It would be a disgrace to Spiritualists as a body, if one who has so strong a hold upon them were suffered to fall into destitution, so a few friends have determined to make an effort, by means of an annual subscription, to provide him an amount sufficient at least, it is hoped, for his moderate wants, and to enable him to pass the remainder of his days in comfort and content.

Will some of the readers of the *Medium* cooperate in this good work, by placing their names against an annual subscription for this purpose, which may be sent to Mrs. Tebb, 7 Albert Road, Regent Park, London?

The BANNER OF LIGHT and other American Spiritualist journals are respectfully requested to copy this notice.

The following annual subscriptions are already promised:

	£ s. d.
Lady Caithness	5 0 0
Thomas Grant	5 0 0
William Tebb	5 0 0
Thomas Shorter	1 0 0
Emma Shorter	1 0 0
W. C. Swinton	1 1 0
Hon. Percy Wyndham	1 0 0
Dr. S. Spear	1 1 0
DONATION.	
Sir Chas. Isham, Bart	1 0 0

***

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

From THE BANNER'S God's Poor Fund	$10,00
L. Colby	$10,00

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President*.

J. F. JEANERET, *Secretary*,
44 *Maiden Lane, New York*.

The Alliance held its regular meeting at 219 West 42d street, New York, Wednesday evening, the 7th inst., and after the regular order of business had been disposed of, resolved itself into a Committee of the Whole, and continued the consideration of the question as to the best scientific method for studying the so-called "spiritual phenomena" and the objects to be attained by such study. The matter was discussed until after ten o'clock, when the Committee arose, reported progress, and The Alliance adjourned for the purpose of holding the usual séance, to enable the mediums present to announce the presence of such spirits as should make themselves known, and voice the messages they wished to convey.

The next meeting will be held at same place on Wednesday evening, March 21st.

JOHN FRANKLIN CLARK, *Cor. Sec'y*.

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF.
[*In Six Stanzas.*]
STANZA FIVE.

And another comes to thrill me
With her eyes delicious blue;
And I mind not musing on her,
That her heart was all untrue;
I remember but to love her
With a passion kin to pain,
And my heart's quick pulses quiver
To the patter of the rain.

THE SULTAN AROUSED.—The great sovereign of Turkey has ordered 500,000 rifles, but has yet obtained only *two hundred* of them, from lack of ability to pay!

SUSTAINING THE INDIANS.—Acting-Commissioner Stockslager has rejected the application of George Harris and others, to enter, under the homestead laws, lands within the Puyallup Indian reservation, in Washington Territory. The claim is made by the applicants that President Pierce, in creating this reservation, exceeded his power under the statute, in consequence of which his order is null and void, and the reservation should be subject to entry. The Acting-Commissioner holds that the Secretary recognized the legality of the order creating the reservation by granting patents to the Indians, and, as the general land office has no authority to overrule or disturb his decisions, applications are dismissed.—*Washington, D. C., National Republican.*

There were "Seybert Commissioners," evidently, in the days of Socrates; for did he not say, B.C. 470, that "Mistakes in life and practice are also to be attributed to that ignorance which has conceit of knowledge"?

A medium who five years ago predicted that Oliver Ames would be Governor, now foretells that the Governor will occupy the presidential chair.—*Boston Evening Traveller, March 7th*, 1888.

A medium in Washington also predicted, two years before he was elected Governor, that Gen. B. F. Butler would surely be elected chief magistrate of this Commonwealth—and he was at the time foretold by the medium.

The Springfield (Mass.) *Union* was driven from its new home, on the afternoon of March 7th, by a conflagration which cost seven of its people their lives; while others were injured severely. Cause—no fire-escapes—at least none of any *practical* use.

You may notch it on de palin's,
You may mark it on de wall,
Dat de higher up a toad frog jumps
De harder he will fall.
And de crow dat fly de swifes'
Am de soones' in de corn,
And de fly dat am de meanes'
Gets up earlies' in de morn.
De brook dat am de shallo'es'
Chatters mos' upon de way,
And de folks dat am de sillies'
Ar de ones hab mos' ter say.

—*By Uncle Zeke.*

The worst storm of mingled hail, snow, rain and wind (51 miles velocity,) known for twenty years, prevailed in the eastern and northern section of the United States, March 12th, creating a general demoralization of railroad trains, and leveling the telegraph lines on all sides from Washington, D. C., to Bangor, Me. At time of going to press (13th inst.) Boston has no telegraphic communication with "the outside world."

SUGAR (TRUST) PLUMS from our exchanges:

The advances in the price of sugar will net the members of the sugar trust $6,800,000 this year. This sum represents the added cost of sugar to the public. There has been no increase in wages, nor in the cost of refining sugar.—*The (Worthington, Minn.) Advance.*

The people paid fifty millions tax to have the sugar interests protected, and in turn the latter formed a "trust" and taxed the people forty millions more for being such fools.—*Kansas Banner.*

Faith won't enable a man to lift a ton all at once, but it will, ten pounds at a time.

The Boston *Record* tells a good story in regard to a "Christian Science" or "Mind Cure" episode which occurred in this city recently:

A lady who is a firm believer in the cure of everything by the mind, or rather in the non-existence of all pains and maladies, has a little boy who complained of a terrible toothache. She took him to a scientist to be cured, and remarked to that lady as soon as she had entered the room:

"My boy thinks he has a terrible toothache, Mrs. Scientist, and I have brought him to you to be cured of it."

Having brought her attention to the case, Mrs. Scientist said:

"Now, my little boy, you must look me right in the eye. [A pause.] Now you haven't any toothache."

"Yes, I have, too!" shouted the boy.

The Scientist smiled patiently and tried it over again.

"You must look me right in the eyes and try to forget your toothache," she said. Then there was another steadfast pause. "Ah! *now* you have n't any toothache!"

"Yes, I have, too!" screamed the boy again.

The practitioner went through the process once more, with fresh persuasion. The boy seemed inclined to be silent this time.

"Well, I guess you have n't any toothache *now*, my boy," said she.

"You lie!" said the boy quietly.

He was taken away, toothache and all.

HALL'S JOURNAL OF HEALTH for March gives an article favoring cremation as a method of disposing of human remains, in which many important facts are stated and opinions cited. Under the caption, "What's in a Name?" the editor gives quotations and comments on that thoroughly spiritualistic book, "The Hidden Way," remarking that though no religious society would submit to being denominated *un*spiritual, they all avoid the terms "Spiritualist" and "Spiritualism" as descriptive of something quite inconsistent with the manners of their lives and professions, even the Rev. James Freeman Clarke, in his introduction to this book, asserting "as if it were a matter of congratulation, that the author 'had had no connection with so called Spiritualism, and is unacquainted with any of the professional mediums,' but neglects to state that she is herself not only a Spiritualist, but a medium, and that her book is, in fact, a very clear and concise exposition of the spiritual philosophy and religion." Several instances of beneficial results following information received in dreams are recorded, and instructions of vital importance regarding health and diet given. New York: 206 Broadway. Boston: For sale by Colby & Rich.

"THE SOUL."—In the March number Prof. Henry Kiddle gives his views of spiritual progression and its requirements in each individual, remarking that among all the truths brought to our attention through spirit intercourse "there is none more positively confirmed, more fully coincident with our rational convictions, or of more vital interest to us, than the ability of the spirit after quitting its tenement of clay to rise to better and higher conditions, no matter how low and depraved it may have become while passing through material life."—A possible *modus operandi* of some spiritual phenomena is suggested by an article under the heading, "Was it a Clairvoyant Vision or Materialization?" the writer, who was the subject of the phenomenon described, evidently being a medium whose gift would become more fully developed under required conditions.—The remaining contents are, "What is Soul?" by A. F. Melchers, of Charleston, S. C., "Psychometry," by Mr. O. P. Gifford, and "Some Thoughts of the Unknown." Facts Publishing Company, Boston. For sale by Colby & Rich, 9 Bosworth street.

☞ The details of a curious burial which took place in Yantic Cemetery, Conn., recently, have just become public. It seems that Capt. John A. Robinson, a wealthy gentleman, a resident of the "Plains," who had made a tour of the world, and had resided in Paris many years, contracted a fear of being buried alive during the commune in that city. It grew so steadily upon him that he had provisions made in his will directing that his remains should be kept for three days before they were placed in the grave, where the lid to the coffin was to be removed, and the grave so closed that a person could readily get out. It also provided that food and water be placed in the coffin. A hammer, too, was to lie near his right hand, while a lamp was to burn in his sepulchre for three days and three nights. Every one of the provisions was rigidly enforced. Capt. Robinson was manager of the *Tiger Lily* and *Water Lily* of the old Norwich and Watch Hill Steamboat Company, and was responsibly connected with three banks.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Edgar W. Emerson has engagements as follows for March: March 18th and 25th, Portland, Me.; March 28th, Brockton, Mass.; March 31st, Tremont Temple, Boston, Mass. He was in Pittsburgh, Pa., March 4th.

Mrs. S. Dick has been busy of late lecturing and giving tests in Quincy, Clinton, Lowell, Portsmouth, Newburyport and other localities. She will be in Portsmouth again March 18th. All parties wishing to secure her services for platform work will please address her Hotel Columbus, 415 Columbus Avenue, Suite 4, Boston, Mass.

Mrs. Nellie J. T. Brigham will be in Cincinnati for the month of April.

J. V. Mansfield, the writing medium, is, we understand, about to leave Boston for California.

A. E. Tisdale lectured in Springfield, Mass., Feb. 5th and 12th; in Troy, N. Y., Feb. 19th and 26th; in Bridgeport, Ct., March 4th and 11th; he is to speak in East Dennis, Mass., March 18th; in Fitchburg, March 25th; in Lowell, April 1st; in the New Spiritual Temple, Boston, April 8th, 15th and 22d; in Brockton, April 29th; and in Providence, R. I., during the month of May.

W. L. Jack, M. D., of Haverhill, writes us that he cannot be in Philadelphia, Pa., at the Anniversary, as he wishes to visit Boston on that occasion, where he hopes to meet his friends at Tremont Temple and the Temple Society meeting in Berkeley Hall.

Mr. J. W. Fletcher lectured in Providence, R. I., on Sunday. He will be there two Sundays more; the 31st of March, Berkeley Hall; April 1st, in Norwich, Conn.; April 7th, in Haverhill, Mass.

Mrs. Jennie K. D. Conant of Boston, inspirational and trance speaker, and psychometrist, lectured before the Rockland (Me.) Spiritualists on Sundays, afternoon and evening, March 4th and 11th; she speaks there on Sundays 18th and 25th; at Fitchburg, April 8th; would like to make engagements for the last three Sundays in April. All communications should be sent to her address, Rockland, Me.

Mrs. J. J. Whitney, well known in California as a very successful platform lecturer and test-medium, is arranging to be present at the camp-meetings in this section the coming summer.

Dr. Dean Clarke was well received and generally congratulated for his instructive lectures in Quincy last Sunday. Next Sunday he speaks for the Ingersoll Society, at Paine Memorial Hall, at 2:45 P. M., on "Republicanism *vs.* Romanism"; March 25th is open; April 1st he officiates at the Anniversary in Newburyport, Mass. No speaker in the field is better capacitated than he to teach our philosophy or the science of spirit intercourse. Both new and old Societies should have the benefit of his inspiration and scholarship. Address him for engagements in care of this office.

Helen Stuart-Richings lectured in Memorial Hall, Cleveland, O., Sunday evening, March 4th, before a crowded house; has been re-engaged for the month of May by the Pittsburgh Society, and is open to engagements for the Sundays of June. The months of the coming season for which she can be engaged in the North are September and October, 1888, and March, April, May and June, 1889. November, December, January and February she will spend with her husband in Florida, and will lecture and give tests for societies desiring her services in that State. Address during March 281 Warren Avenue, Detroit, Mich.

Hon. Warren Chase lectures in Clyde, O., March 18th; March 25th he spends with three of his grandchildren at the State Normal School, Ypsilanti, Mich.; the five Sundays of April he speaks in Evansville, Ind., and may be addressed there during April; May and June he will be in Cobden, Ill. He will act as agent for THE BANNER and all the publications of Colby & Rich. His own books may be ordered from him, direct, or from this office.

J. Frank Baxter, on last Sunday evening, closed his engagement in New York City with a largely attended and enthusiastic meeting. On Tuesday and Wednesday evenings, the 13th and 14th insts., he lectured in Milford, Mass. On Sundays, March 18th and 25th, he will fill appointments in Norwich, Conn.

Other Victims!

A prominent citizen of San José met his death from vaccination a few days ago. His arm became greatly inflamed from the introduction of the virus, and erysipelas set in and finished the work by blood-poisoning. There have been in this city and East Portland within the past two months several very severe, if not dangerous, cases resulting from vaccination. Physicians cannot be too careful in the introduction of virus into the system, and parents *should keep cool* and not subject their children unnecessarily to a process that may involve consequences even more serious than those from which they would screen them.—*Evening Telegram, Portland, Or.*

Special Notice.

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

"The Old Vegetable Pulmonary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

RATES OF ADVERTISING.

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

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**
Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Consumption Surely Cured.

TO THE EDITOR—

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M.C., 181 Pearl St., New York.
N12 13teow

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms $3, and 10c. postage. 4w* F25

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ja7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf F11

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union*.

ADVERTISEMENTS.

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☞ AS THE BANNER is sold at nearly all the Periodical Dépôts in the United States, and has a wide circulation in foreign countries, it is a capital avenue through which merchants and others can reach customers. **REMEMBER THIS FACT!**

J. W. FLETCHER,

Clairvoyant

AND

Trance Medium,

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TREATS all forms of disease. Special success in Lung and Rheumatic troubles.

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A MONTHLY JOURNAL, DEVOTED TO THE THEORIES AND PHENOMENA OF SOUL, MIND AND INTELLIGENCE.

Published by the FACTS PUBLISHING COMPANY, P.O. Drawer 5323, Boston, Mass.

L. L. WHITLOCK, Editor.

Single copies, 15 cents.....$1,50 per year.

CONTENTS.

What is Soul? Mr. A. F. Melchers; Psychometry, Rev. O. P. Gifford; Spiritual Progression, Prof. Henry Kiddle; Some Thoughts on the Unknown; What is Mental Science? Rev. A. J. Swarts; Spiritualism and Mind-Cure, Dr. W. F. Evans; What is the Power? Was it a Clairvoyant Vision or Materialization? Mr. Eleazer C. Bennett; Thought Flashes; Ever Faithful, Poem, Mrs. Eliza Martine; The Healer's Birthright, Miss Susie E. Clarke. Mh17

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Magnetic Treatments. Hours 2 to 7 P. M. 705 Tremont st. Mh17 3w*

TURKEY RED DYES for cotton, 10c. per package, by mail. PERFECTION DYES, 40 colors. Agents wanted. W. Cushing & Co., Foxcroft, Me. Mh17 8w

DR. J. C. STREET,

78 Montgomery street, Boston, Mass.
Mh3 tf

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AND

GIRARD COLLEGE THEOLOGY.

BY RICHARD B. WESTBROOK, D. D., LL.D.,
Author of "Marriage and Divorce," "The Bible—Whence and What," "Man—Whence and Whither," etc.

The author in his preface says: "The publication of this book is a matter of *conscience*. The author, as a theologist and lawyer, thoroughly believes that the present system of religious instruction in Girard College is in palpable violation of the conditions of the Will of the Founder, and not well adapted to promote 'the purest principles of morality.'"

The chapters which make up this book were originally delivered, in substance, as popular lectures in the last spring course of *The Westbrook Free Lectureship* in the hall of our City Institute, and attracted considerable public attention at that time. The lectures were delivered before different audiences, and hence certain points were purposely repeated."

12mo, pp. 183. Price $1,00.
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The Philosophy of Spirit

AND ITS EMBODIMENTS;

Being an Inspirational Discourse delivered through the mediumship of W. J. COLVILLE in answer to inquiries concerning the relation of Modern Spiritualism to Oriental Theosophy; also an impromptu Poem, Planetary Angels.

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Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* Miss M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Jan. 17th, 1888.

Spirit Invocation.

Oh! thou Eternal Spirit of Truth, we would draw the breath of divine wisdom within our souls and become inspired and quickened by its force and power. We would breathe in an understanding of thy laws, that we may comprehend more of life and its duties, more of that eternal and supreme law which controls the universe and operates throughout all the worlds of space.

Our Father God, we would return to thee our thankful praise for the existence which is ours, for the mere thought that we live and breathe in thee, that our ways are quickened by thy power, that our souls are called forth into understanding by thy great law.

The tender love which thou dost bestow upon humanity speaks to us through the tiny flower of the forest and thunders forth in the echo of the ocean waves, and appeals to our inmost souls in the light that gleameth from the stars, or in that most beautiful, grand light which ever shineth into human souls from realms afar. Oh! may this spiritual love baptize our hearts anew; may we become uplifted by its influence, and may the inner and diviner attributes of our beings be called forth by its power, that we may come into sympathy with each other, that we may develop kindly feelings and tender affection for our kindred, that we may press forward in life, seeking to do thy will in helpful service to humanity. May we send forth to thy angels that which shall be as perfume to their hearts, that which shall be grateful to their lives, and an aspiration for truth, holiness and peace.

We ask thy blessing to rest upon all at this time. We ask the coöperation and ministry of the angels; may we walk and talk with them face to face, realizing their presence, recognizing their power, and giving unto them such sympathy and assistance as they may desire and need in their work and mission for humanity. Amen.

S. B. Brittan.

Once more, Mr. Chairman, my friend Pierpont has invited me to preside at your circle, that I may consider, from my spiritual standpoint, such questions as you may present to the thought of the unseen world.

Before presenting your questions allow me to give greeting to my friends on earth, with assurances of my continued coöperation with all friends and laborers in the spiritual vineyard, as well as my continued interest in their work, and indeed in all that pertains to human welfare. I have perhaps no special word to give at this time, because I feel that the great work is growing; the truth is making its way from home to home; it is finding acceptance in human hearts and in all quarters—only that which is encouraging appears before my spirit sight at this hour.

True, there is still much of friction, and undoubtedly this turmoil will exist, even within our own ranks, for years to come. Humanity is growing; there is a pressure upon it which it needs must feel and struggle against. Old errors die hard; superstitions cling with all the tenacity of unruly force; yet they must loosen their hold upon the human mind; they must fall back and be relegated to oblivion.

This means, friends, that you will see and hear and come into the midst of turmoil and confusion; the din of battle and its smoke and heat may rise around you, but truth maintains her hold in the universe and will be heard; she must be felt, and she will win the victory over every foe. Therefore, Mr. Chairman, when I behold the smoke of conflict arising in the mental atmosphere, I know that it denotes action, and action is far better than stagnation in any department of life, because action tells of vital life itself; stagnation speaks of death, inactivity, senselessness. Even the smoke and confusion tell the thinking mind that eventually the atmosphere will become clear, the turmoil will subside. When we look forth over the field of battle, counting our losses and our gains, enumerating the slain and those who survive, allow me to predict that among the slain will be a number of old errors and false superstitions, fallacies that have now no place in the world, ignorance and follies that must be swept away, and that which survives will be truth itself—knowledge within the heart of man concerning himself, spiritually, morally, mentally and physically speaking. Wisdom may also take his place and demand a recognition for having received truth and come into an understanding of its laws. Having gained knowledge of himself in each department of existence, man will be ready to wisely make use of that knowledge, applying it to his daily conduct; wisdom and justice will crown his life with blessings, while love universal may shed a halo of peace and beauty over all.

This is my idea of the result that will spring forth out of this conflict and confusion which we behold about us on every hand. True, every circle is enveloped in the smoke and surrounded by the din. Neither political life, religious or social circles, are free from this; but the world moves, justice eternal reigns, and by-and-bye we shall find humanity stepping out upon a broader plane, a higher altitude, from whence it may gaze down over the past, realizing its struggles, its mistakes and failures, while also recognizing its achievements and its triumphs.

But, Mr. Chairman, I must attend to the duty invested in me this afternoon by your Spirit President, and therefore you may now present your questions to S. B. Brittan, who brings his regards to his friends, and extends toward them his most helpful love and sympathy.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—Several years ago Dr. S. B. Brittan questioned the composer of the song entitled "Over the River," as to the way the music was received by him, but as no satisfactory answer could be given, Dr. B. published in his *Quarterly Journal* at that time his opinion regarding it. Has Dr. Brittan gained any new light since passing to spirit-life, and can he give any additional information as to the transmission of *thought* or *music* to inspirational speakers or musicians?

ANS.—I am highly gratified to learn that my friend Longley, who I am pleased to see is present, still sends out his thought to me—although I am a spirit—in relation to this subject, which exercised our minds in times past, and which is of sufficient importance to be entertained by any thoughtful mind.

Since passing to the spirit-life, and freeing myself from those physical limitations which bound my inner powers, I have endeavored to study into this law of inspiration, more especially as it affects the artist, in any department of artistic life. It has been my privilege to watch the transmission, so to speak, of an inspirational influence, from the brain of a highly exalted spirit, to that of a sensitive medium upon the earth-plane, and the study has been one of great interest to me, inasmuch as it proves to my mind that the sensitive must be caught up, so to speak, into a highly spiritualized atmosphere, ere he can properly voice or reflect the inspirations which are brought to him from the world of music, or the world of art in general. Thus I find that when my friend Longley, for example, comes within this atmosphere, he is, to all intents and purposes, dead to the outside world, or at least he is deaf to external sounds, cannot take up an understanding of things passing by his side, although those objects and circumstances might appeal most forcibly to his mind were he not in this, what I may call, superior condition. When caught up into this spiritualized atmosphere such a sensitive will not only reflect and echo the inspirations of the musical sphere, or the artistic world of spirits, but he will also feel his own spirit bathed in a sea of light and beauty; indescribable sensations will appeal to his soul; he cannot give utterance to the thought within him; but let a sound break upon his ear, in external life, and it seems harsh and discordant; let a touch appeal to him in his physical surroundings, and it is crude and unpleasant. And why? Because the spirit is partially withdrawn from the body; it has loosened its hold upon the physical universe, and has come *en rapport* with the spiritual world and its conditions.

I have beheld an artist seated in his studio, wrapped in what seemed to be profound meditation; those who entered his apartment in mortal form could not gain his attention, his spirit had become absorbed in a contemplation of diviner things than earth affords, and consequently it had lessened its hold in a measure upon the earthly condition, and soared aloft into spiritual space. I have beheld that artist, not under the direct ministration of an individual spirit, but under the concentrated power, so to speak, of a number of minds in spirit-life, all of whom were in congenial association, each exerting his special power, but combining the whole into one magnetic force, which, being poured down upon the sensitive artist-soul, became absorbed, so to speak, within his own life. By-and-bye he awoke from his entranced condition, and seizing the brush and palette, began to work hastily, and without ceasing, until a wonderful landscape appeared on the canvas, more beautiful than tongue can express.

I have seen the same artist, at another time, working away on his canvas, tracing the lineaments of a human face and form, and still he was assisted by the inspiring powers of unseen intelligences; but in this latter case I beheld an individual standing by his side, a man of noble mien and lofty brow, evidently an artist when on earth, and by touching lightly the brow of his sensitive instrument, making magnetic passes over the brain and person, the mediumistic instrument caught the inspiration of beauty and ideality from the attendant spirit, and expressed it in the painted face upon the canvas.

These are two forms of received inspiration and spiritual assistance by one and the same sensitive instrument; and so I may say that inspiration is sometimes caught by the susceptible soul, and given expression in outward life, as from a grand sea of power or magnetic influence, which emanates from countless minds, exalted, wise and noble, in aspiration and altitude; and again, inspiration may be received by the direct contact and presence of one or more individual spirits, who take an interest in their instrument and his work, and who desire to send it forth to the world.

This one subject under consideration concerning that beautiful song, entitled "Over the River," is of interest to my mind, because I behold within its cadences internal evidence of its spiritual origin. I believe that the lines, as given by the gifted poetess, were inspired by angel-helpers, who desired to bring a knowledge of immortal life to man, and found their best means of appealing to the human heart through simple lines and glowing language; and I believe that my friend Longley came under the direct ministration of helpful spirits, who sang these words into his heart, caused their melody to flow through his brain, until he caught them up and gave them external expression, for the helpfulness and joy of mortals.

I might, Mr. Chairman, discourse upon this subject for an hour, but in doing so I should deprive others of their right of propounding questions for our elucidation; but sometime I may have the privilege of communicating with my musical friend in private, through this or some other instrumentality, and discussing this and kindred topics to our satisfaction.

Q.—[By B. F. Randall.] In answer to the question "From whence comes the spirit?" I have been told "From the world of causes," and to the question, "Where does the spirit go?" "Upward and onward through the heavenly spheres." Can the control tell me why it came? Why does it go? and what is it all ultimately for?

A.—I am pleased with the definition recently given of the term "spirit" and the term "soul" by our friend, Mr. Pierpont. He considers the soul of man to be the life-principle or electric force which animates and in every way governs the man himself. This electrical force or life-principle, he claims, springs from the great source of all life, the great fatherhood of intelligence and wisdom; that it is like a divine breath of fire, kindling the spirit into action and vitality. His definition of the term spirit is, that of an instrument for the soul-principle, an instrument endowed with parts, each of which is adapted to the use of the soul, and to the end that humanity may be developed into a grand and active whole.

Now, then, I should say to the questioner, that soul, coming from the world of causes, undoubtedly springs primarily from the great sun of all intelligence and wisdom. We may compare that sun, if we will, to a great sphere of light, vibrating with warmth and power and splendor. The soul is a part of that great sphere of light; it is itself a centralizing force, inasmuch as it becomes the centre and the power of the individual whom it animates and controls. This soul comes into active operation by finding for its use a spirit adapted to its purpose, fashioned in such manner that it may control and vivify it into animation. The spirit and soul become so wedded together that they may be called one, each performing its part in a glorious and complete manner. This being, then, comes in contact with the earth, takes upon itself physical form, and gains experience through contact with material things.

The questioner wishes to know why and wherefore all this may be—what is the end and purpose of it. The soul and spirit gain experience and discipline here, slough off the mortal coil, pass onward into spiritual realms, to take up new experiences and undergo a new discipline; so it may speed on, from sphere to sphere of light, from world to world of experience. It expands in power, develops in knowledge, gains immeasurably in wisdom and in thought. As this human being speeds on, passing through new developments, unfolding new possibilities of its own, it finds a new energy, an exhilaration, a power to investigate and to learn of laws and systems of worlds and universes.

To-day we take up within ourselves a small compendium of knowledge, and we think our minds are vast and far-reaching; but in the eternities that are to be, this small volume of knowledge that we possess will seem but the merest atom, the slightest word, for our capacity will so expand as to enable us to take in a wonderful knowledge of planets and planetary law, of systems upon systems of worlds, and not only concerning worlds, but their various departments, laws and regulations, so that we may, as human beings, grow in power, come into an understanding of life, that will enable us not only to create forms and objects for our own convenience, but to assist in evolving worlds themselves, and sending them forth into life and action.

Is not this a grand thought? I would ask of the questioner: Can you measure its possibility, can you limit the expansion of mind? No; for mind works throughout the universe; intelligence displays itself on every hand, in the formation of a rock, the building up of a star or a planet. Therefore, when you remember that this is mind, intelligence, design, wisdom, and that as a part of this great, wonderful scheme of life, we may also develop in likeness to the Creator, you may feel that we shall need an eternity in which to grow, and worlds upon worlds through which to advance, in order to unfold and express all that lies within us.

Q.—[By the same.] If the final object of the spirit's existence is perfection, what does it do then? what becomes of it?

A.—It were impossible, so far as my knowledge extends, for me to explain, Mr. Chairman, what would follow in spiritual experience when perfection comes; but to my mind we shall be obliged to pass through almost an eternity before we attain that perfection, for the simple reason that, one after another, there will open before our vision greater glories to be attained, higher virtues to be adopted, grander principles for us to understand and incorporate into our lives, for there must be ever an ascending scale, over which the soul must reach toward the heights of progress and perfection; consequently I have known of no spirit who has gained the utmost height of perfection, and who can look back upon its past and recount all that it has gained. We may dream of perfected souls, but when we ourselves come to the altitude of those whom we have thought perfection, we find that they still have something to strive for, something to reach upward for, by way of knowledge, of internal unfoldment, or of spiritual aspiration; and so the spirit marches on, ever seeking, ever gaining, and yet forever, so far as we understand this upward law, learning of something new, more grand and glorious, which lies just beyond.

Q.—[By "Inquirer."] In answer to a question from your platform, the Controlling Intelligence has said that the best way for the development of clairvoyance, or other high phase of mediumship, is to live in strict accordance with natural law regarding physical health, and in cultivating the spiritual graces of love and peace to all. Have our most gifted mediums gained their power by such a course?

A.—For one to gain and cultivate all the graces of sweetness and purity, and the holier virtues in life, is to reach almost a state of perfection, and we do not look for that state, even of imperfect perfection, as viewed from an exalted spirit standpoint, to maintain on earth, therefore we do not anticipate for mediumship the unfoldment of these glorious attributes in the fullness of their beauty and power; yet we know there are mediums on earth to day who are striving to reach the light, who seek to do their duty to their fellow-men—to love their neighbors as themselves, and in other ways to follow the golden rule. Undoubtedly the aspiration and the desire after these gifts of the spirit are helpful in the exercise of their mediumship; undoubtedly this course of life brings to those mediums high and helpful influences who do their best in the dissemination of truth and in teaching the spiritual lessons of life and love through their mediumistic instrumentalities. Possibly, and very probably, these mediums of whom I speak sometimes fall short in reaching their standard of truth and of holiness; undoubtedly they sometimes falter and fall by the way, making mistakes and not gaining that strength of spirit they most desire; but the aspiration is helpful, the desire and effort are strengthening to the soul and its forces, and also of great assistance to those spirit attendants who approach.

I agree with your Spirit President in his statement that, for the best unfoldment of clairvoyance, or other mediumistic qualities, one should try to live in accordance with natural law, and build up a strong physical temple that may endure the storms and tempests of life, and feed his material structure with only that fuel which would give forth the best degree of heat and comfort to himself, with the smallest possible waste or expenditure of force; also in the cultivation of the spiritual graces, such as purity of thought and deed, loveliness of mind that expresses sympathy and affection for mankind, and a strong and earnest desire always for the truth, and the truth alone. If these are cultivated, these rules enforced by him who desires to unfold mediumistic qualities, he may be certain that whatever of mediumship may express itself will come purely and truly from the spirit-world, that it will be useful, even if not always as popular as some other phases may be, or if not exercised to such a large degree as is the mediumship of some other individuals. Seek always for the best, and aim as high as possible in every development of life; then we need not fear failure even though we do not attain that which we most desire.

Q.—[By H. C. R.] Is the spiritual body subject to mutilation, like the mortal body?

A.—The spirit body, so far as I have learned, Mr. Chairman, in my experience and observation, since passing to the spirit-world, is not subjected to the law of accident that the physical body sometimes comes under here on earth. And yet I have seen a deformed body in the spirit-world. Allow me to define my position: I have never seen a spirit body mutilated in the other life; but I have seen a spirit passing from its physical form, and the elements of its new spirit-body coming into juxtaposition with each other, and creating a form for the occupancy of that individual, and noticed a stunted, abnormal appearance. In one case, I observed a spirit whose physical body was straight and symmetrical in proportion possessing a spirit form dwarfed and out of proportion; it seemed as though it had been stunted in its growth, and on investigation I discovered this to be the fact. It was a male form, and I found that the man on earth had been very material-minded, and paid no attention to spiritual things, did not believe really that he possessed an immortal soul. He said to himself, and to others, "One world is enough for me; one life is all I can understand; I shall live to enjoy this world as far as possible. I will take up all the good that it brings to me, and I mean to possess all the luxuries that I can possibly gain." And the man lived true to his word; he developed selfishness, cared more for the luxuries of this life than for any religious teaching or spiritual exercise of thought, and consequently his life did not give out those powerful spiritual emanations which assist in developing the spiritual body into symmetrical form and beautiful feature. And I tell you truly, the man was deformed in his spirit-body, although straight and well-proportioned on earth.

This may serve as an example of what I mean when I say there are deformed spirits who are obliged to pass through experiences that will develop their moral and spiritual natures. You see a deformed child on earth, and there is a possibility of the little form becoming straightened under the judicious care and attention of a surgeon; the child is taken into a hospital and submitted to a surgical treatment, its little limbs are encased with instruments, and daily an application of force is made to stretch the limbs and bring them gradually into better shape. This may serve as an illustration of my theme when I say a man may be deformed in spirit because he has not attained truly spiritual growth and development, and he must pass through an operation, purely mental, but none the less severe and surgical in its treatment and methods. The mind will, after awhile, begin to act; it will send forth a powerful magnetism throughout the entire frame; and by-and-bye, when this magnetic force has operated in constant endeavors to reach up to the light, to grow strong, the deformed body begins to change; it throws off certain particles that belong to the earth and gathers up new stimulants from the spirit-life; the deformity lessens after a while, and the man may become beautiful in feature and symmetrical in form.

The spirit-form, however, that is developed, never becomes mutilated; it may change, grow more beautiful and ethereal in appearance, gaining new emanations from the spirit-life and casting off those which are crude and belong to the sphere below it; but no child is mutilated or injured by any accident in the spiritual world beyond this planet earth.

Q.—[By Inquirer.] Can you explain what makes the uneasiness of animals in a vicinity where a death is about to occur? Or, especially, why dogs—as it is said—howl and whine before a house or in the locality where a person is about to pass away?

A.—I should perhaps give a double explanation to such a question. First, I believe that animals, especially the canine animals, are strongly endowed with mediumistic qualities; that they are not only clairvoyant, beholding scenes and forms which the eye of man cannot perceive, but also clairaudient, detecting sounds which the ear of a mortal cannot hear. They have a keen vision, are strongly endowed with a magnetic force which brings them into sympathy with the invisible powers of the universe, and, consequently, a dog, in the vicinity of one who is approaching the physical change called *death*, may behold passing scenes and forms, may hear sounds undetected by those human beings who are present.

It is, I believe, generally the case, at least so far as my experience goes, that whenever a soul steps from earth to its home in the spirit-world, there are attracted to its side many spirits who desire, in some way, to be of service to the passing spirit. To the clairvoyant eye, whether of man or beast, there are no limitations, no walls to obscure the vision; therefore a dog that possesses this clairvoyant vision and keen sense of hearing, that may be in the vicinity of a home within which a soul is passing from the body, is not obstructed by the walls of the house, but he may behold the *scene* and the invisible spirits, and, coming into sympathy with the same, may seek to express himself in a way that is generally known. There is no reason to doubt such a conclusion.

I do believe that little is known of the ability and the intelligence of the animal race. As man begins to study, to understand his own limitations and imperfections, and to acquire knowledge concerning himself, he may perhaps come also to learn more of animal life, its possibilities and its powers.

And also, it seems to me, Mr. Chairman, this strange thing may be accounted for when we consider how keen is the scent of an animal. Any magnetic force passing from a human being communicating itself to the ground which he treads, or to any object which he has possessed, may be distinctly recognized by an animal who is called in the same direction; and so a dog will scent out his master who has gone abroad because of that same magnetic emanation, and will seek lost articles because they hold within themselves something of these emanations which belong to their possessor, and which the animal will distinctly discern.

At the period of dissolution the magnetic emanations go forth rapidly from the physical body; the vibrations are constant; and an animal passing in the vicinity of the house where such a change is taking place more freely scents these emanations and recognizes their source and power, although he cannot intelligently convey to you his understanding, and so he may do his best to express himself in whining, howling, or giving some other disturbing sound. We know, friends, that earth itself contains many deep studies to engage our thought. Animal life, the vegetable kingdom, the human department of existence, all contain vast stores of knowledge which future generations may explore and seek to understand for their own unfoldment.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Feb. 17th, 1888—Continued from last issue.

George Thompson.

I come from what they term the spirit-world; I should call it the bright and beautiful Summer-Land, for all things are so beautiful there; and sometimes, as I have come to earth, I have heard them say: "I wonder where George is; and if he is able to make himself known in the same way they talk about spirits coming to earth." I will say that George hears your words, so be careful, mortals, how lightly you speak of us.

My home was in Dedham, and I often feel, as I walk the streets, and even take strolls out one way and another, how little do mortals know we are walking close beside them! I work hard and speak loud, but still they go hurrying to and fro, as if *this* life was all.

I have had but very few privileges of coming into communication with mortals since I passed out, and I felt that if I did n't make an effort I should never be able to give my name. It is George Thompson. I am satisfied with the home I have, and I find that by the life you live here, you are building your home in the spirit every day; so take care and build well, if you do n't want it to tumble down.

Alexander Bailey.

I hardly know whether I had better say anything or not; if I do, I've got to acknowledge some things, but I do n't want to. Walter says, "Yes; you 'll be happier." You may put me down from East Hampton, Conn. I went out of this life, as they call it, pretty suddenly; it seemed to be in a moment I went up; but I do n't know anything about coming down. I have been restless ever since I passed into the spirit-life, and they tell me if I will only acknowledge one thing, I shall lose that restlessness and be happy. God knows I want to be rid of it.

I used to say, when in the mortal, it was all a —— I won't put the adjective there—foolish piece of business—and that if brother had n't been an old Spiritualist he would n't have died. You may know that 's a pretty good bar for me to get over, to say this. It has been a good while since I went out, and I have been restless because I felt I must acknowledge I was ignorant and foolish. I could n't be happy. I feel a little better now. I could n't be happy until I made some acknowledgment. I know East Hampton folks will say that they would n't suppose Alexander Bailey would do that. And he would n't if he had been in the old form. You understand I am a little selfish in the matter, because I want to be happier.

Oh! Mary, as sure as there is an angel in heaven, Walter tells me you have forgiven me, and looked over all my foolish ignorance. If you think a thing it had better not be spoken. I have found it so since I threw off the old mortal. I have found that others have said the same thing. They spoke lightly. It was n't lightly that I spoke, but harshly, and pretty hard, too.

I was one of that kind, Mr. Chairman, that thought I knew it all, and that others were the foolish people. Now I see differently; and what I did here I would n't have been the one to acknowledge.

Father and mother and Walter are here. Say to Mary that Jason is on the other side of me, trying to help me a little by rendering good for evil. Lawton is here. They ask me to say that in time they think they may be able to speak for themselves, but they wanted me to make this acknowledgment first, thinking it would be a benefit to me. Oh! I suffered as I made the attempt to enter the earth again. Alexander Bailey.

Harry Powers.

I will try and not say anything out of the way, but I must defend myself. My home was in Nashua, N. H. I went out suddenly, near Worcester—I think they call it Oakdale—some way by the cars.

I want to say that materialization is true, and there is some fraud. Now I guess I 'll fix it right; if I don't you can help me a little. They said I materialized into a form more than once. But there was a little too much mortal there! I said to a friend, not long ago, through an instrument, that I never materialized to her in a full form, never. I don't like it. Perhaps I 'm a little excited, but I 'm agoing to defend myself, if I can. I never materialized into a *full* form; and I want the friend that I am speaking about to know I did not.

I can materialize into a full form if they will give me the right conditions. But if they mix things up, they do n't mix worth a cent, no more than oil and water can.

Mother is with me, and I wish the relatives, of which I have some in Nashua, some in Worcester, and one in New York City, to know I have n't called any names to make any fuss.

Eliza Hartshorn.

I come from Shirley, Mass. My name is Eliza Hartshorn, and I am very glad to see the young man defend himself, for it was my sister they were deceiving, and I 'll stand up and say before the angels of heaven, we *can* materialize, but it is n't *all* materialization that seems to be. I am sorry to say it.

Oh! mortals, you may cover up your deeds from mortals, but from the angels *never*. There will be a day when you must meet us, and then these things will be spoken. We shall stand for our rights, because we are alive to-day, as much and more so than you are in the flesh.

I have been saddened, poor darling one, because you feel you stand alone and because many clouds have been in your pathway; when you have reached for roses you have grasped thorns, in your earlier days, and to-day you feel almost without a friend.

Oh! Sister Tunie, we do not leave you, we come often. In the stilly hours of the night we place our hands gently upon your forehead with this thought: "Blessed angels keep your vigils, watch over the loved one here." I thank the Father that he has given us power to visit the loved ones. I know when I passed out they said I was dead. How cruel is the word *death*! it brings sadness and sorrow to the aching heart, and if only called the beginning of life it would bring so much comfort and happiness to those who are left. Only a veil that comes between, only one step and you are with us.

The children are taught to know the way to the earth, and never to forget the loved ones here, and how wise the provision that there should be dear ones appointed to care for the little ones transplanted into heaven.

Sister is part of the time in Boston, part in connecting towns, for she feels often that she has no home or abiding-place; but, sister, when the loneliness is thrown upon you, and you feel saddened, look a little higher to mother, father and sister.

Isaac Roupe.

I would like to have you, Mr. Chairman, say that I am from South Boston. I would like to say a few words, for I know the paper has been scanned many times. A feeling has also come from Angie, wondering why I don't manifest at the Banner of Light Circle. I have been here often, but did n't get power enough to make myself known. To-day, seemingly, the avenues are open.

I would like the dear ones at home to sit down quietly by themselves as often as they can, and see if we can't give some little manifestations to let them know of a power that comes from beyond the mortal life. I have seen them sometimes sitting by the table, and I think they have received some proof that we were there. My dear one I have met; we are dwelling in one family.

Lyman is here, dear wife, and Hattie, also Margaret and Sarah; and as I turn to the other side Lucian says: "I am here also"; he has a square in his hand, saying that Alonzo will understand what the square means. He usually had one when in the mortal. Say to Alonzo—as he tells me he will not be able to send a letter to-day—that he do n't leave him, but he often walks by his side, the same as Charlie and Arthur. The reason why we do n't make ourselves known is not because of any loss of love we have for you. Now remember, also, to speak of me to Mr. Russell's folks. Isaac Roupe.

Henry Tudor.

I come from St. Joseph, Mich. I have been trying, I guess, nigh on to a dozen years, but I can't just reckon up your time, to get into communication with somebody. I have a nephew, George Gleason. I have been around him, but did n't make out to speak, and my son Henry also says he has spoken a few times, but not much business was done.

I am feeling quite reconciled now as I come to earth, but at first rather a rebellious feeling would come over me. Old associations draw me to earth, making me feel that a part belongs to me here, for many of them were very pleasant to me. At first I felt the bonds that bound me were broken, but when I came to look about, it wan't so bad after all, for the bonds did n't amount to much of anything. I feel I have been outgrowing those old ideas I held when here. I used to think there was but one way of getting into heaven; you could n't get in the back door, nor climb up a ladder. I find now that *one* way is to just open the door yourself while you remain here; if you do not, it takes you longer to get it open so you can come into communication with your friends.

Just please say it is Henry Tudor; and Henry Tudor, my son, who lost his life on the plains from thirst, is with me.

Ella Clark.

I am Ella Clark, from Landaff, N. H. Mother is here, and father feels very lonely when he thinks I am gone, and Frankie too. Mother went away, as near as we can reckon, hardly one year ago. But I was a little child, and so was Frankie, when we left our home. Father often says, as he sits weaving the strands in the basket: "If Julia Ann was here, my happiness would be complete." But, oh! father, you do n't know how near mother is to you. Speak to Uncle Henry: he has allowed me to talk to him several times, and I feel much happier for just saying a few words; so I said to Uncle Henry: "I will send a little letter to father, and say that mother is with him too, and in a little while we 'll all be together, where there is no parting."

Charles Hayward.

You may place me in Attleboro, Mass. I would like to send a few words there. I have but one channel I can speak through, and thank the Great Giver of all good, that that channel has been opened. I will say: Charlie, the thing is progressing in a business way, and only a day or two before it will be settled.

Just a little while since (I would give you, perhaps, two or three hours, at the longest,) the lady tried to come into communication with a male spirit—you will understand what I refer to—so he says to me, thinking it would be better that he did n't direct a letter to you to-day: "I am glad in my soul that it is a truth, a truth beyond all doubts, that we live and have the power given us of coming into communication with you in the mortal, that we enjoy coming to you as much as you can a visit from us."

Charlie, go on; the darling child, Helen, stands beside me. I would not have spoken to-day, only a little blindly in business, and I think, as the lady comes into communication with the gentleman, things will be adjusted. Then please to give my name as Charles Hayward.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 24.—William Cutts; Sarah Hodgman; Sarah Gould; Eustis Jackson; Ellen Clark Sherman; Flossie Smith; Frank Butman; George Wiley; Clara Barton; Leona E. Dexter Chandler; Martha Hodges Kittredge; Henry Ingalls; Clara Welch Holland; William Emerson.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

March 1.—Susan E. Marsh; Nancy Houghton; Harry Crummet; Harrison Fuller; Capt. Isaac Hamilton; Abbie Emerson Goodale; Mahala Whitney; Silas Ryerson; Samuel Holt; Robert Alexander; Polly Jordan; Joseph Lane; Frank Downes; Kirk Smith; Annie Newell Peck.

Verifications of Spirit-Messages.

REBECCA BARTLETT.

In the BANNER OF LIGHT of Jan. 14th, 1888, we printed a spirit-message received through Mr. Fletcher's mediumship, Dec. 22d, from MRS. REBECCA BARTLETT, late of Plymouth, Mass. A few days ago her daughter, Miss P. S. Bartlett, called at this office and informed us that she had read the message and found it correct, except in one particular: the middle letter—W.—in her name was left out; but with that exception it was very gratifying and satisfactory.

FRANCES ROSIER.

IN THE BANNER of Feb. 18th I saw the message from MRS. FRANCES ROSIER, of Rochester, Michigan. Myself and wife became acquainted with her about the year 1857, and were much pleased to see the message from her, and as being very characteristic of her—her daughter, Mrs. Celestia Mann, being our neighbor. Yours, C. S. BEMIS.

Rochester, Mich., Feb. 18th, 1888.

MRS. H. H. SMILEY.

In a copy of the BANNER OF LIGHT of March 3d, 1888, I read a communication purporting to come from Spirit MRS. H. H. SMILEY, of Piqua, O. The communication was correct in every particular. Her husband, Dr. H. H. Smiley, is still living in this place.

I waited for others who had read the communication to acknowledge the same, but have not seen any acknowledgment.

I think it due the medium, Miss Shelhamer, to make this statement, if it *is* late. Dr. H. H. Smiley corroborated every statement made in the communication to the writer of these lines.

I have resolved never to let such a thing pass unnoticed again.

May God and the angel world protect and care for your public medium, is the wish of the writer.

Most respectfully, MRS. CHAS. STEWART.

Piqua, Miama Co., Ohio, March 6th, 1888.

The Reviewer.

WHAT I SAW AT CASSADAGA LAKE. A Review of the Seybert Commissioners' Report. By A. B. Richmond. Boston: Colby & Rich, 1888. pp. 244. 12mo, muslin. Price, $1.25.

We announced last week that the above-named sterling work had created such a profound impression on the reading public that the first edition had already been exhausted, and that a second edition was now on the counters of the Banner of Light Bookstore. Wherever this book has gone among thinking men, it has called out words of commendation by and through the practical value of its contents and the peculiarly attractive manner adopted in its pages in treating the matter in hand.

In addition to what we have already published in commendation of this remarkable work, we are in receipt (from other periodicals) of several reviews in the same direction, excerpts from which we shall transfer to our columns as occasion offers: Being content the present week with giving the subjoined extracts from a lengthy review by HUDSON TUTTLE, in the *Religio-Philosophical Journal* of Chicago:

"A. B. Richmond is one of the most able lawyers in the State of Pennsylvania, and especially has he achieved fame in criminal cases. He has thus been trained by long practice to distinguish the essential points of evidence, and to weigh the motives which actuate men in their relations with each other. His style is that of a lawyer pleading his cause, eminently interesting, lucid, convincing, but diffuse, personal, and aggressive. He was induced to visit the Spiritual Camp-Meeting at Cassadaga by curiosity, expecting to find a set of deluded fanatics. He was 'surprised at the class of visitors'—'judges of our courts, doctors, lawyers, and learned men, in every condition in life.' His skepticism was baffled by the manifestations he received, and he inadvertently, or rather fortunately, published an account of what he saw. The reporters so misstated his position that he was induced to go over the whole ground at length, making his narrative a virtual reply to the Seybert Commission. This course seems to have been taken through the influence of a communication received from Seybert through independent slate-writing, as follows:

'*Dear Sir:* Do all you can to combat the error into which my Commissioners have fallen. They were unworthy and unfaithful.'

The Report of the Commission is written in a style unworthy of the subject discussed, and disgraceful to the authors. Mr. Richmond seizes on this most available point, and destroys by ridicule the position ridicule has attained, quoting in full the acting Chairman's account of his efforts to become a medium. Well does Mr. Richmond ask: 'Are you not ashamed of the foregoing pages copied *verbatim* from your Report?' and continues: 'When we take into consideration the munificence of the gift of Henry Seybert, and the high character of the institution to which it was given, can any one for a moment suppose that the donor intended that a portion of his money should be expended in employing a troop of comedians to enact a comic opera before the public, or exhibit a harlequin or pantaloon for the amusement of sc offers and the thoughtless? According to his own words, the acting Chairman, Horace Howard Furness, sat for six months with 'Caffray's magnetized paper' on his head, holding the slates in his hand, expecting to become a medium! and yet he received no communication!...

It would be a libel on Mr. Furness to believe this story he tells on himself, for he is not a fool. He concludes it with a receipt from *Punch* for 'Gooseberry Fool,' which he applies to Spiritualists in their vain search:

'Carefully skin your gooseberries, extract the seeds and wash the pulp in three waters for six hours each. Having done this with the gooseberries, the Fool is perfect.' This might be written:

'Take a college professor, put a sheet of Caffray's magnetic paper on his head and a slate in his hand, sit him in the dark, and after six months your fool will be perfect.'

Mr. Richmond takes the Bible and searches its pages for evidence of Spiritualism. His task is easy, for on every page he finds brilliant gems, and gathering all together he hurls the mass at the Commission. The biblical evidence ought to awaken the interest of all Christians, for from their standpoint it is incontrovertible. The Report is unusually prolix on what is termed 'the Slade-Zöllner Investigation.' This portion is the work of Prof. Geo. S. Fullerton, who by interviewing Zöllner's friends came to the conclusion that he was entirely untrustworthy.

In reply, the 'Open Letter' of C. C. Massey is introduced, which completely covers the ground and demolishes every statement of Prof. Fullerton, showing him to be unreliable, to use the softest term to cover the reckless perversion of facts and their adroit misinterpretation.

The personal reminiscence of the introduction of Spiritualism before the American Association for the Advancement of Science, is intensely interesting. It was in 1854, and Mr. Richmond had at that meeting become a member. An announcement of a spiritual meeting was laid on the President's table, which he read because unaware of its contents, and apologized for so doing. The learned members smiled, as though they had been invited to a Punch and Judy show.

At length Robert Hare arose, and in a dignified manner requested permission to say a few words, as a committee had just retired and there was nothing before the house. Of course his request was granted. The dignified and noble-looking old man paused a moment as he looked over the assembly—many of whom had received their scientific education from his books—then said: 'Mr. President, as a body of learned and scientific men, met together to consider all natural phenomena, would it not be more becoming for us to investigate a subject before we condemn and deride it?' He then briefly gave an account of his experiments and the marvelous results he had received.

At the reception given at the residence of Jeff. Davis that evening to the Association, the scientists 'shook their sage heads, and I heard them frequently remark, "the old doctor is becoming crazy on that subject." Poor old man, how I pitied him; and yet the next day, when I heard him most eloquently and learnedly discuss one of the abstruse scientific questions before the Association, and observed with what profound attention he was listened to, and saw how clearly he demonstrated his views on the matter under discussion, I thought I had never before seen such brilliant and intellectual symptoms of mental aberration, and after all the dreaded disease of insanity was not so terrible a calamity as I had supposed.'

In these memories of early days of the cause the author is delightful.

After rapidly glancing at the facts furnished by rappings, slate-writing, etc., the author reaches his conclusions. He says: 'Let the alleged facts of Spiritualism once be fully established, and the dark cloud of infidelity now overshadowing the earth would be dissipated as the mist of the morning vanishes before the light of the sun. It would open heaven to the sight of the skeptic, and teach him the paths that lead to its infinite happiness.'...

Mr. Richmond has written a most complete and exhaustive review, leaving not a single shred of the evidence or the conclusions produced in the Report."

[From our Dumb Animals, Boston.]

He Telephoned Her.

My father owns a very fine spaniel dog. Her name is Curley. She generally stays at my father's office. The other day I was at home, sick, and telephoned to the office to know if Curley was there, and one of the men said she was. I asked him to hold her up to the telephone, and whistled. She pricked up her ears and turned her head and acted as though she knew my voice. I told her I wanted her to come home. The man put her on the floor and opened the door, and without his saying a word she started at once and came to the house.

EDWARD E. FLAGG.

North Adams, Mass., Jan. 16th, 1888.

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Ja7 13w*

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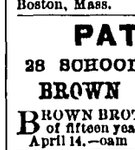

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Banner of Light.

BOSTON, SATURDAY, MARCH 17, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2¾ P. M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. J. H Lewis, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 8 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday the morning exercises opened with music by Miss Maudie G. Banks, followed by congregational singing, remarks by the President, and a vocal selection by Mrs. Lovering, as a tribute to the memory of Mr. W. A. Dunklee. Mrs. Colby-Luther, under the inspiration of her guides, spoke upon "The Origin of Nobility and Aristocracy." The lecture was a radical presentation of truths of vital interest to mankind in the present age. Reference was made to the government of Great Britain as having been originally established by the most aggressive classes, nothing less than banditti, who, lawless themselves, undertook and succeeded in making laws for others, and compelled them to bow to their imperious will. The principle they acted upon exists and is acted upon today, though under a softer and more pleasing name. The relations of capital and labor were considered at some length, and it was said that the situation of the American people to-day in regard to them has called into active service Washington and Jefferson and millions of other spirits, to do what they can to stay the growth of what might culminate in an evil that no power could control, and to assist in an amicable adjustment of human rights and wrongs. Singing by the congregation closed a service that throughout had been of deep interest to all present.

Evening.—After the singing of a song, "At Rest," by Mr. Charles W. Sullivan, remarks by the President, and a vocal duet, "Whispering Hope," by Mrs. Lizzie C. Clapp and Miss M. E. Pierce, which elicted well-merited applause, the guide of Mrs. Luther very ably and eloquently spoke upon "The Duty of Spiritualist to Meet the Impending Revolution." Mr. Charles W. Sullivan sang the closing hymn.

Mrs. A. H. Colby-Luther will occupy the platform next Sunday morning and evening, at 10:30 and 7:30.

MARY F. LOVERING, *Cor. Sec'y.*

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, held its regular meeting on the afternoon and evening of March 6th. After the business meeting Mrs. H. W. Cushman gave personal tests of spirit presence. At 6 o'clock supper was served to over fifty. In the evening the President, Mrs. C. N. Mellen, presided. Master Willie Boyce opened the exercises with a piano solo. Mrs. Ida Whitlock read one of Jacob Edson's essays entitled "The New Theology." Song by Mrs. Hattie C. Mason. Inspirational address by Mrs. A. H. Colby-Luther, which was very able and well received. Mr. Eben Cobb paid a well deserved tribute to the life and memory of Mr. W. A. Dunklee, feelingly alluding to his faithful labors and remarking that we emulate his worthy example. He still lived in the hearts of the people, and those who knew him best loved him the most. His dear companion should be remembered in her hour of sorrow and bereavement, and needed sympathy extended to her by all. The audience joined in the hymn "Nearer, My God, to Thee." Mrs. Ida Whitlock, under control, made a brief address, Mr. Whitlock following with suitable remarks. Capt. Richard Holmes closed the meeting with an address in which he alluded to the departed in a very feeling manner. After singing the audience dispersed.

The next regular meeting, at which supper will be served at 6 o'clock, will be held on the afternoon and evening of March 20th. A cordial invitation is extended to all Spiritualists and friends of the cause to be present. MARY F. LOVERING, *Sec'y.*

81 *White street, East Boston.*

First Spiritual Temple, corner Newbury and Exeter Streets.—Mrs. Kate R. Stiles's guides gave a pleasant discourse last Sunday at the Temple. They quoted the words from scripture, "Come, let us reason together," not as a text, but as indicating the drift of their remarks, and proceeded to speak of Spiritualism as not being the thing it was estimated to be in the popular mind—nor what many believers in its phenomena thought it—but something far more, for it covered all science and all life, being more than a creed, a religion, or even a philosophy. Within its folds it embraced all these, and the whole of truth and life here and hereafter. No true science or religion could conflict with it, for it dealt with the absolute facts of man's existence, and the province of its believers was to make clear these facts, so that the superstitions and dogmas of the past might be expunged.

All forms of manifestation were valuable, the physical as well as the mental, but it was a fact not to be lost sight of that "spiritual things must be spiritually discerned," and the phenomena were but the stepping-stones to the spiritual truth that lay behind.

Next Sunday Mr. John Wetherbee will relate some of his experiences in materialization, which will doubtless be very interesting to many who have not been as favored as he with opportunities to investigate this great phase of spiritual phenomena.

Services will be held as usual at 2:45 P. M. There will also be the regular Wednesday evening sociable at 7:30 o'clock. All are cordially invited.

On Easter Sunday we shall inaugurate our Temple Fraternity School for the young. A cordial invitation is extended to all who are interested to bring their own or others' children; and it is hoped we shall have the sympathy and assistance of those who desire the education and development of the little ones in advanced spiritual thought. W. H. R.

The Independent Club.—Considering the fearful storm, there was a goodly attendance at the Rooms on Monday evening, 12th inst. Mr. William Falls presided, and after a few remarks introduced Dr. Paxson, of Philadelphia, who proceeded to deliver an eloquent and scholarly address on "The Independent Club and Its Principles," which was listened to with marked interest and attention. He particularly enunciated the idea of individual sovereignty, and the necessity for a better understanding of spiritual laws.

Miss Gracie Scales sang a sweet little ballad in her charming way. Miss Amy Peters recited the "Sailor's Story" with true dramatic ability. By general request Mr. Fletcher recited several selections from the "Poems of Progress," and after social converse the session was brought to a close.

On Thursday evening the regular business meeting will be held.——Next Monday night will be a "musical evening." REX.

Eagle Hall, 616 Washington Street.—The meeting at this place on Sunday last was largely attended and deeply interesting.

The afternoon exercises were opened with a short address by Mrs. Mina Olmstead, under control of her guides. She was followed by Mrs. M. A. Chandler, Mrs. M. W. Leslie, and Dr. M. V. Thomas, all of whom made interesting remarks. Clear tests were given through the mediumship of Mrs. Chandler, Mrs. Leslie, Dr. Thomas and Mr. McKenzie; psychometric readings by Mrs. Nellie S. Thomas, and facial readings by Miss Cullen, which were pronounced correct.

In the evening Dr. P. C. Drisko delivered an excellent address, embodying many original ideas. His remarks were listened to with unusual attention. He was followed by appropriate remarks and recognized tests by Mrs. M. W. Leslie; excellent tests, spirit descriptions and psychometric readings were given by Mrs. Nellie S. Thomas, and a few clear tests by Mr. McKenzie.

Children's Progressive Lyceum, Paine Hall.—Attendance good as usual. A fine programme of readings, recitations and music was presented in connection with the usual marches, calisthenics, etc.—all under the direction of our efficient Conductor, Benjamin P. Weaver. The names of those who participated in the exercises were: Recitations, Grace Scales, Lottie Giles, Jessie Benner, Allie Cummings, Sadie Peters, Miss Gertie Coffin, Rebecca Axe.

The address of the day was delivered by Mrs. J. F. Dillingham, whose labors in our behalf in the past and to-day are highly appreciated.

Mr. W. A. Dunklee, who recently passed to spirit-life, was for a long time connected with our Lyceum, and one of its best officers. A man of moral integrity and noble character, his presence in the form will be greatly missed by the Spiritualists of this city.

All should attend the great Anniversary meetings.

F. B. WOODBURY, *Sec'y.*

Mishawum Hall, City Square, Charlestown District.—The Echo Spiritualists' meeting was held at this hall on Sunday last. The afternoon session comprised singing, an address by the Chairman, tests and spirit-descriptions by Miss Nettie M. Holt, Mrs. J. E. Davis, and Mrs. Shackley. Evening session: the hall was filled with earnest listeners to the lecture by Miss Emma Ireland; tests were given by Miss Nettie M. Holt, also by Mrs. Shackley; meeting closed by singing. W. A. HALE, *Chairman.*

Washington, D. C.

To the Editor of the Banner of Light:

We are moving onward and upward with a steady pace, not equal to Boston or San Francisco, where they do things on a grand scale, but still doing well with our conditions.

We have just closed a successful month with G. H. Brooks, a Western man, who is destined to make his influence felt on the world of skeptics. With the way wide open for a career in the church, he yielded to the demand of the angel-world, and has dedicated himself to the work of propagating the facts and truths of Spiritualism.

Coming among us as a stranger, he gradually won upon our people, so that at the close of his last lecture they endorsed him in a series of well-worded resolutions expressing confidence in his ability, thanks for his services in inaugurating anew the Lyceum work, for which he is eminently adapted, and an invitation to come again.

At the sociable on Tuesday night he was surprised with a beautiful ring, given him in token of our appreciation of his Lyceum work.

We have Thursday evening sociables—sometimes fact-meetings, at others "picnics"—the net proceeds of which go to the Lyceum work.

We have had few outside mediums of note the present season. Mrs. Lease (803 4th street, N. W.) is doing a good work. Miss Simmons, one of our choir, has joined Mrs. L. in her Friday nights, and will widen her field.

The spirit of inquiry and investigation is manifest, thus showing an increasing interest and growth. Numerous private circles, occasional and regular, are being held by outsiders with now and then an outcropping of manifestations in unusual places.

A recent issue of *The Star* contains an account of a peculiar experience of a Catholic priest in this city, to wit:

Two spirit children called at his door, knocked, were admitted, stated that the father was dying, described the place and begged him to go and see the father. The father was found and received the last rites of the church. Inquiry evolved that these same children had been dead three years; and the Priest was puzzled.

There is also a Lutheran preacher here, who, I am told, has the return of his first wife, who comes to communicate with and look after her own children. He suppresses the truth, on the plea that his "people are not ready."

Mrs. Glading opened her third month under favorable conditions, being greeted with a full house in sympathy, which resulted in a good lecture, numerous tests and great satisfaction. The Society is preparing for a more perfect organization under a regular charter. I long for the time when Washington will have a strong society, a good hall with all the needed appointments, and become as a great city set upon a mountain for the light of the whole country.

428 *B street, N. E.* HENRY STEINBERG.

Another correspondent writes us as follows regarding the entertainment mentioned above, whereat a ring was presented to Mr. Brooks:

"On Tuesday evening, February 28th, an entertainment was given at the G. A. R. Hall by the local Spiritualists for the benefit of the Children's Lyceum which was founded by our speaker for February, Mr. G. H. Brooks. The exercises consisted of music and recitations, at the close of which Mr. Brooks was presented with a handsome seal ring, as a slight token of the esteem in which he is held here. The presentation was made by the Guardian of the Lyceum. At ten o'clock a lunch was served, and the young people enjoyed dancing until midnight. The financial aspect was very gratifying and the proceeds will go into the Lyceum treasury."

Haverhill and Bradford.—Last Sunday was a most interesting one at Brittan Hall, the platform being occupied a second time by Mrs. M. J. Wentworth an inspirational speaker, of East Knox, Me. Her afternoon theme was, "How are the dead raised up, and with what body do they come?" In the discussion of that question, life physical and life spiritual were considered in a most interesting and instructive manner.

In the evening, the subject of inspirational thought was suggested by the expression of the opening hymn, "Resting in the Shadows," and most effectually illustrated the depth and force of the speaker's inspirational gift. Following this came the answering of questions from the audience, and several character readings, with descriptions of spirits purporting to be present—giving evidence of the possession of varied and most interesting spiritualistic powers.

The Steele children—Masters Henry, thirteen years old, Charles, eleven years, violinists, and Louise, nine years, piano accompanist—furnished much-admired orchestral music. Most excellent vocal and instrumental music was also executed by the Bendens.

After the services, the Association chose its committees to prepare for the Anniversary celebration, which it was decided to hold in part on Friday evening, the 30th, when a supper and other exercises will be combined; to be followed on Sunday, April 1st, with an appropriate recognition of the event, connected with the regular services, to be supplied on that day by Mrs. Lizzie S. Manchester of West Randolph, Vt.——Next Sunday the platform will be occupied by Mrs. E. Clarke Kimball, inspirational and platform test medium, of Lawrence, Mass. E. P. H.

Baltimore, Md.—The Third Spiritualist Society of Baltimore have held regular meetings for upward of five years. Our principal medium, Mrs. Minnie Brown, who gave us her services the last three years, having left to make her home in Philadelphia, where she is now working with love and earnestness for our glorious cause, her place is filled by Mr. Samuel Wheeler, of Philadelphia, who, though not much known outside of his own city, is destined to make his mark in the lecture-field. He is very logical, has a pleasing address, and is an earnest worker. He has been identified with the spiritual movement in Philadelphia many years. He organized the Temple Association of that city, and is still its President. He has been with us during the month of February, and given great satisfaction. He will speak in the city of Washington the month of April, and has calls for other cities. He is winning his way on the merit of earnest love for the cause, and truthfulness which characterizes all his efforts. Our Society tender him sincere thanks for the great good he has done in our midst, and invoke blessings upon him and our cause.

Miss Maggie Gaul, our talented test medium, is giving grand evidence of the nearness of our departed friends. She holds public circles in our hall once a week, and the large audiences prove that she is loved and appreciated.

Mrs. A. M. Glading is with us every Friday this month, after which she will lecture in Pittsburgh and other cities. GEO. KOCH, *Sec'y.*

Lowell, Mass.—A correspondent writes: "At the annual meeting of the First Spiritualist Society, held Monday evening, March 5th, the following officers were elected: Moderator, M. H. Fletcher; Clerk, Benjamin S. Freeman; Treasurer, Amos Green; Assessors, John D. Dow and Miss Mary E. Hyde; Prudential Committee, James Coffin, Mrs. Sarah J. Freeman and Mrs. Hattie Fosdick. Interest in marked degree was manifested to continue the meetings that are now being carried on in G. A. R. Hall. Mrs. E. Clark Kimball, of Lawrence, occupied our platform March 11th, and an audience composed of some of the most intelligent class of our citizens listened to her wonderful tests both afternoon and evening. Most of the tests were recognized, and as she came here a stranger to us all, these proofs were the better appreciated by many.——Next Sunday Miss M. T. Shelhamer will occupy our platform.——March 25th Mrs. Manchester will be with us again. The morning *Times* of this city has noticed us quite favorably."

Los Angeles, Cal.—A correspondent writes: "Spiritualism in this place has made great advance of late, through the activity of those who having long known its truth have labored to make it known to others. Meetings are held in Odd Fellows Hall, Miss Susie Johnson being the regular speaker, having been employed as such about three months. Previous to this engagement she spoke in private houses and wherever an opportunity was given for her to enlighten the people. Her course has from the first been self-sacrificing, earnest and faithful."

Providence, R. I.—Mary E. A. Whitney writes: "Mr. J. Wm. Fletcher gave two fine and interesting lectures, Sunday, March 11th, to large and appreciative audiences. Mr. Fletcher will occupy the platform at Blackstone Hall the remaining Sundays of the month.——There will be an entertainment given on the evening of Anniversary Day in Blackstone Hall. Mr. F. H. Pope, Dr. C. T. Buffum and others are expected to be present and participate."

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

Mrs. F. O. Hyzer of Ravenna, O., (lately of Baltimore, Md.,) the distinguished inspirational speaker, who has been delivering a course of lectures in this city under the auspices of the Lyceum, was recently asked whether she would take a question for her lecture from the audience and treat it in a poem. On saying she was willing, if the inspiration came that way to do so, although she had never attempted it before, a committee of skeptics was chosen from the audience and presented the following subject: "Of all the Religious Faiths on this Earth, which is the True One?" In speaking of this improvisation, the *Cleveland Plain-Dealer* said: "Mrs. Hyzer treated the subject in poetic verse, in the most easy and graceful manner, without a single trip or hesitation of a word, in an address of one hour and ten minutes, at times rising to the very sublime." It was a poem that will never be forgotten by those present, and regarded as a wonderful test of spiritual inspiration.

Helen Stuart-Richings.—This accomplished elocutionist, lecturer and psychometrist, addressed the largest audience of the season at G. A. R. Hall, Sunday, March 4th, to the edification and pleasure of all. Her address on "Spiritualism and Its Uses," was replete with pungent truths, and should serve to arouse Spiritualists from the apathy they relapse into when convinced of the truth of phenomenal Spiritualism. Her readings were faultless as elocutionary efforts; her spirit tests were nearly all recognized, but her psychometrizings of different articles sent up to her were not considered equal to her usual standard, owing to the misunderstanding of those who sent them up. Mrs. Richings has placed the Cleveland Children's Progressive Lyceum under great obligations to her, for the very kind and gratuitous services rendered it by this talented lady and medium.

Anniversary Exercises.—The Spiritualists of Cleveland and vicinity intend celebrating the birthday of Modern Spiritualism, by a two days' meeting (Saturday, March 31st and Sunday, April 1st.) Mr. J. Clegg Wright and Mrs. Carrie E. S. Twing as speakers, besides local talent. A right royal good time is anticipated, and everybody is invited to the spiritual feast—(see notice elsewhere.)

The Growth of Spiritualism.—There never was a time (in this city at least) when investigation of spiritual phenomena and philosophy was so rife as now. Of course very much of it is done privately, but the undercurrent is visible to all who are watching the movement, and an abundant harvest will in the near future rejoice the hearts of those who helped in seed-time.

Hoping that the forthcoming Anniversary will be celebrated wherever a score of Spiritualists can be assembled, and that the cause may be honored by its general observance, is the wish of

Yours truly, THOS. LEES.

Haverhill, Mass.—Music Hall.—Miss M. T. Shelhamer spoke for the First Spiritualist Society of this city, Sunday, March 11th, before large and appreciative audiences.

At the afternoon service Miss Shelhamer took as her subject: "The Ethics of Spiritualism." The speaker contended that Spiritualism was grounded upon and largely allied to its phenomena as set forth at the present day; also that it entered into every department of the life and life-work of humanity. The full hour was devoted to a thorough analysis of Spiritualism and its mission to humanity.

The evening service was devoted to answering questions—which was done in a manner that secured the closest attention of the whole audience. Among the questions answered were the following:

1. The Christ-principle in Spiritualism, and the Christ-principle in theology—what the difference? 2. Charity for the erring 3. Would not a commonsense, practical, every-day religion, that would enter into the home and work-shop, be a step in advance of the religious formalities of the church—and why? 4. Was Jesus a great medium? and were his teachings in harmony with the Spiritual Philosophy? 5. (Personal.) "Please state if my husband is happy in the society of his three children and friends who passed on before him? and does he recognize his family here on earth?"

A partial report of the answers would not do the speaker justice; suffice it to say: Hear Miss Shelhamer whenever you can.

Next Sunday, the 18th, Dr. H. B. Storer of Boston will occupy the same platform.

The Fortieth Anniversary of Modern Spiritualism will be appropriately observed by the First Spiritualist Society, in conjunction with the Ladies' Aid, on the 30th. W. W. CURRIER.

Newburyport, Mass.—Mrs. S. Dick lectured and gave tests last Sunday.——Joseph D. Stiles, the noted test medium, comes next Sunday.——A party went from this city to Amesbury on Sunday to hear Mrs. Lake.——Dean Clarke has been engaged to deliver the Anniversary address, and we expect a mental treat.——The Ladies' Aid Society has disbanded, and the money and property has been divided. A Society which promised much has thus become a thing of the past.——The new Society which is to be known as the "Newburyport First Spiritualist Independent Club," has already held a preliminary meeting. It is to be an incorporated body, and will number among its members nearly all the prominent local workers in the cause. H.

Norwich, Conn.—Mrs. J. A. Chapman, Secretary, writes: "Mr. and Mrs. J. T. Lillie have completed their engagement with our Society for this season. The fine, intelligent audiences which have greeted them show in part the esteem the people hold for the eloquent ministrations of the guides of Mrs. Lillie, and the soul-inspiring music rendered by Mr. Lillie.——The two remaining Sundays of March Mr. J. Frank Baxter will occupy our platform."

Salem, Mass.—W. H. H. Thyng, Corresponding Secretary, writes: "Joseph D. Stiles lectured and gave tests for our Society Sunday, March 11th, afternoon and evening; over fifty names were given, of which all were recognized but three.——Next Sunday we are to have our anniversary, under direction of Miss Amanda Bailey."

Saratoga, N. Y.—*The Eagle* of the 10th inst. announced as the Spiritualist speaker, in the Court of Appeals Room, next day, Mrs. Nellie J. T. Brigham; J. Clegg Wright was to speak in the same place March 13th, 14th and 15th.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 53d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P. M., in Macgregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2¾ P. M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 38th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P. M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

☞ Dr. Abbie E. Cutter, the noted medical lecturer, intends giving an address on physiology soon, to ladies only, at Adelphi Hall, under direction of her spirit guide, Dr. J. C. Warren: "All women desirous of learning how to properly take care of their physical systems, and those," she says, "whom God has placed under their care," should attend. But our informant omits to say at what date the lecture will take place.

RECEPTION TO MISS FIELD.—Villa Montezuma was the scene on Tuesday evening of a brilliant reception to the distinguished authoress, Miss Kate Field, which was largely attended by representatives of the wealth, beauty and culture of San Diego. The beautiful mansion was, as usual on such occasions, profusely decorated with rare exotics, and brilliantly illuminated throughout, displaying to the utmost advantage the Oriental magnificence of its decorations. The early part of the evening was spent in social conversation, and the viewing of the exquisite miniature palace; and shortly before ten the company gathered in the music-room, which was lighted with colored candles, where the gifted musician and host, Mr. Jesse Shepard, entertained them with a number of selections, both vocal and instrumental, which were rendered in his usual unapproachable style, exhibiting his phenomenal gifts in all their marvelous power.—*The Coronado, San Diego, Feb. 18th, 1888.*

[HYDRAULICS EXTRAORDINARY.]—"Talk about filtering," said a Dallas man the other day when enjoying our pure artesian water. "Just drink a pint of Dallas water, stand in the sun for five minutes, and the water will come out of your pores beautifully filtered, while your stomach becomes converted into a sand bag."—*The Colonel.*

The Funereal Month of March.

An observant metropolitan barber says that he can tell one's physical condition by the state of the hair!

The Bible tells us that with his hair gone Samson lost his strength. The Romans considered baldness a serious affliction, and Julius Cæsar was never quite satisfied with himself because his poll was bare.

The face, however, is the open book, and one can readily trace in its various expressions, lines, changes and complexion the state of the system.

The eye that is unusually bright and yet has a pallid brightness, the face upon whose cheeks nature paints a rose of singular beauty and flush, more marked in contrast with the alabaster appearance of the forehead and nose and lower part of the face, is one of those whom the skilled physician will tell you will some day dread the funereal month of March, because it is then that consumption reaps its richest harvest. Consumption, they tell us, is caused by this, that and the other thing, by microbes in the air, by micro-organisms in the blood, by deficient nutrition, by a thousand and one things; but, whatever the cause, decay begins with a cough, and the remedy that will effectually stop the cause of that cough cures the disease of the lungs.

That is all there is of it.

The cough is an evidence of a wasting. To stop it effectually a remedy must be used that will search out the cause, remove that, and then heal the lungs and do away with the cough. This is the power, special to itself, possessed alone by Warner's Log Cabin Cough and Consumption remedy. This is no new-fangled notion of narcotics and poisons, but an old-fashioned preparation of balsams, roots and herbs, such as was used by our ancestors many years ago, the formula of which has been secured exclusively by the present manufacturers at great trouble and expense. It is not a mere cold-dryer. It is a system-searcher and upbuilder, and a consumption-expellant. Where others fail it wins, because it gets at the constitutional cause and removes it from the system.

J. W. Hensaw of Greensboro, Pa., on Jan. 15th, 1888, reported that "he had derived more real benefit for the length of time, from Warner's Log Cabin Cough and Consumption remedy than he had for years from the best State physicians."

If you have a cough, night-sweats, "positive assurance in your own mind that you—oh! you have no consumption," and yet lose flesh, appetite, courage, as your lungs waste away, you may know that soon the funereal month of March will claim you, unless promptly and faithfully you use the article named. If other remedies have failed, try this one thoroughly. If others are offered, insist the more on trying this unequalled preparation.

Some persons are prone to consumption and they should never allow the disease to become seated.

Programme of the Grand Union Celebration of the Fortieth Anniversary of Modern Spiritualism at Tremont Temple, March 31st, and Paine Hall, April 1st, 1888,

Under the Auspices of the First Spiritualist Ladies' Aid Society and Children's Progressive Lyceum No. 1.

Saturday Morning, March 31st.—Piano Solo, Prof. Willis Milligan; Invocation, Mrs. Sarah A. Byrnes; Address, Benjamin P. Weaver, Conductor of Lyceum; Reading, Miss Amy Peters; Violin Solo, Master Carlton James; Recitation, Miss Hattie Dodge; Song, Eva Blanche Morrison; Dialogue, Annie Hazeltine, Fred Stevens and Mark Abrams; Song, Jessie Judkins; Recitation, Flossie Butler; Song, Annie Barlow; Reading, Louise Irvine; Piano Solo, Bertie Newton; Song, Grace Scales; Grand Test Séance, Mr. Edgar W. Emerson.

Saturday Afternoon.—Apollo Quartette; Reading by Miss Lucette Webster; Anniversary Address and Song by J. Frank Baxter; Test Séance, J. Frank Baxter; Reading, Miss Nettie Morris; Apollo Quartette.

Saturday Evening.—Apollo Quartette; Address, Mrs. Sarah A. Byrnes; Reading, Miss Maria Falls; Apollo Quartette; Reading, Miss Lucette Webster; Test Séance, Mr. Edgar W. Emerson; Apollo Quartette; Test Séance, Mr. Joseph D. Stiles.

PAINE HALL.

Sunday Morning, April 1st.—Grand Anniversary Session of the Children's Progressive Lyceum: Readings, Recitations, Addresses, Vocal and Instrumental Music.

Afternoon.—Musical Selections, Mrs. Whittemore and daughter; Address, Dr. H. B. Storer; Reading by Miss Lucette Webster; Test Séance, Mr. Joseph D. Stiles.

Evening.—Addresses by Dr. H. B. Storer, Jacob Edson, Thomas Dowling, Dr. A. H. Richardson, Mrs. Sarah A. Byrnes, and a host of others; Test Séance, Joseph D. Stiles; Readings by Miss Lucette Webster; Music by Mrs. Whittemore and daughter, and others.

F. B. WOODBURY, *Secretary Committee.*

Anniversary Exercises in Cleveland, O., March 31st and April 1st.

The Fortieth Anniversary of the Advent of Modern Spiritualism will be celebrated by the Spiritualists of Cleveland and neighboring towns by a two days' meeting in Memorial (G. A. R.) Hall, 170 Superior street, Cleveland, Saturday and Sunday, March 31st and April 1st.

Speakers, Mr. J. Clegg Wright, Mrs. Carrie E. S. Twing, and others.

Friends in and out of the city will meet with a warm welcome.

N. B.—Refreshments a few feet from the hall at reasonable rates.

Come and help us make a good and profitable time.

R. CARLETON, *Chairman of Committee.*

Anniversary in Chicago.

The Young People's Progressive Society will celebrate the Fortieth Anniversary of the advent of Modern Spiritualism on Thursday evening, March 29th, when a musical, literary entertainment, ball and supper will be given in its new hall, Martine's Dancing Academy, corner Indiana Avenue and 22d street.

Anniversary services will be held April 1st, afternoon and evening. Several leading speakers are engaged for the occasion.

The proceeds from the entertainment will constitute a library fund for the benefit of Spiritualists and those investigating the phenomena and philosophy. The friends are kindly asked to aid us in making this Anniversary occasion a grand success, both financially and otherwise. A. L. C.

A New Book:

Forty Years on the Spiritual Rostrum. A Sequel to "The Life-Line of the Lone One."

This book, of three hundred and twenty-four pages, is now in press, and will be out and on the counters at the Banner of Light Bookstore about the 20th of March (of which due notice will be given), and the copies mailed to my friends who have so kindly sent me their subscriptions—for which I return my thanks, and trust the book will be satisfactory to them.

My address and home will, after this date, be in the West, but duly advertised in the BANNER OF LIGHT. Copies of "Forty Years on the Spiritual Rostrum," and my other books, will be mailed as ordered at the BANNER OF LIGHT office in Boston, and also by me at any time on receipt of price, as before stated, $1,10 for the above, or $3,00 for my four books—two in paper and two in cloth—sent by mail, postage paid. Persons in the West may also pay me their subscriptions to the BANNER OF LIGHT, and the price of any book published by Colby & Rich, and receive the same by mail. WARREN CHASE.

Special Notice.

To the Editor of the Banner of Light:

Ever since last November our family physician has treated my wife for nervous prostration. He now urges her to give up entirely her profession in order to regain her usual health. Yours truly,

Boston, Mass., March 10th, 1888. H. FAY.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A. M. and 7½ P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

210 Livingston Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN AND scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c. Ja21

BAKER'S BREAKFAST COCOA.

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COLD MEDAL, PARIS, 1878.

Warranted **absolutely pure Cocoa,** from which the excess of Oil has been removed. It has *three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, *costing less than one cent a cup.* It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Ja7 eow

SECOND EDITION.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission,* a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close

MAR 231888

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, MARCH 24, 1888. | $3,00 Per Annum, Postage Free. | NO. 2.

TABLE OF CONTENTS.

FIRST PAGE.—*Free Thought:* Reasons for Organized Co-operation. *Spiritual Phenomena:* A Spirit Statement Confirmed.

SECOND PAGE.—Séance with C. H. Bridge. March Magazines. *Poetry:* Unrest—Rest. Prof. Alfred R. Wallace on Evolution. Christian Missions in India. Light from the Pulpit. "Science on the Other Foot." The Anniversary.

THIRD PAGE.—*Poetry:* Death and the Emperor. *Banner Correspondence:* Letters from Massachusetts, Pennsylvania, Florida, New York, Kentucky, and Vermont. Demise of a Noble Woman. Verifications of Spirit-Messages. Spiritualist Meetings, etc.

FOURTH PAGE.—Timely Thoughts after Forty Years. American Judaism. One "Trust" Not Yet Tried. Professor S. B. Brittan. Our Massachusetts Dogs. Fortieth Anniversary of the Advent of Modern Spiritualism, etc.

FIFTH PAGE.—Practical Advice. Over the Hills to the Westward. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—*Tribute to the Workers:* Reception to J. Frank Baxter; Hon. Warren Chase. New Publications. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York and Elsewhere. Los Angeles, Cal. J. Frank Baxter in Milford. "Nasal Voices, Catarrh and False Teeth," etc.

Free Thought.

REASONS FOR ORGANIZED CO-OPERATION.

To the Editor of the Banner of Light:

The inspirational discourse on "Harmony in Diversity," by W. J. Colville, printed in your issue for Jan. 7th, presents, as is usual with Mr. Colville's discourses, many valuable thoughts, felicitously expressed, and well worthy the attention of thoughtful Spiritualists. He has plainly shown the unwisdom of such schemes for general or national organization by Spiritualists as have frequently been proposed. Yet there is one aspect of the organization question which he has scarcely touched upon, and which should be seriously considered by all who desire the elevation and improvement of humanity through the prevalence of spiritual truth.

Let me premise that I wholly agree with Mr. Colville and his inspirers as to the undesirableness of organization among Spiritualists for the mere sake of organization; or for the purpose of securing *uniformity of belief* by the adoption of a creed, or for exercising the least constraint over the opinions or the liberty of action of individuals; or even for the purpose of presenting an united and imposing front to the enemies of spiritual truth, in order to secure a greater respect for its claims. The only proper way to seek respectability for Spiritualism is to show that it embodies truths and prompts to actions that are worthy of respect. Nor should any form of organization be adopted which permits an individual or any limited number of individuals to think or act or legislate for others, in any way to interfere with personal liberty or responsibility. If Spiritualists cannot devise a mode of organized action which avoids all these evils and unworthy aims, then it is doubtless best that they should abstain from anything of the kind.

But it hardly needs be said that the only rational and justifiable object of coöperation is to promote certain *useful* and *important* ends which those who coöperate *are agreed in regarding as desirable*, and to accomplish which individual action is inadequate, or which can be better accomplished by the union of numbers. Of course, any participation in it should be entirely voluntary, and from individual conviction of its desirableness.

Organization is merely the common-sense method of facilitating coöperation. An unorganized body of people is but a mob, which can do little except destroy; or it is like a jelly-fish, that can only absorb and float. A human body without organs would be a useless thing. A body of people who would accomplish any useful work must have its *head* to plan and direct, its *hands* to execute—in short, its special organ for every function it proposes to fulfill; and all these should work together for the common end. There should be no useless members—mere dead weight for others to carry. Persons should join it for what they can *do*—not for what they can *get*. This is organized coöperation.

The proper use in such an organization of a statement of principles and objects—or a "creed," if any so please to term it—is not to set up a standard of belief for Spiritualists at large, to which all must assent or be regarded as heretics and excluded from sympathy; but, rather, it is simply to furnish a necessary basis of agreement on which the members of a particular society can coöperate; since they cannot be expected to work together intelligently, harmoniously and successfully unless they are agreed both as to the principles or truths they wish to advance and the methods by which it shall be done.

Mr. Colville refers in very complimentary terms to a statement drawn up by myself some years since—he says, "as a sort of creed for Spiritualists." He would have been more correct had he said it was suggested merely as a basis for local societies of such Spiritualists as wished to engage in ethical and spiritual culture and philanthropic work—for I did not presume to think I could propose a creed that would suit *all* Spiritualists in their varied conditions of growth and enlightenment. He does me the credit to say that such suggestive "creed-making" as I attempted "is innocent"—for which opinion I am duly grateful; but I could not justify myself in proposing anything of the kind that should be merely "innocent." I should wish it to be *useful*, helpful, conducive to important ends. Yet no creed should be made of *cast-iron:* it should be readily modifiable, as increasing knowledge and growth may demand. I think I could now decidedly improve on the statement of a few years since.

And are there not useful and important objects for which intelligent and philanthropic Spiritualists may and should combine their efforts in organized coöperation?

I am not sure that the spread of the mere knowledge or belief of spirit-return and intercourse requires combined action. It surely has thus far extended very rapidly throughout the civilized world, mainly through the force of individual impulse and curiosity; and from the very nature of the case it may be expected that all who are prepared by internal growth to *profit* by this knowledge will be drawn to it by inward attraction. For it must be obvious to thoughtful observers, not only that its bitter and prejudiced opponents lack the spiritual development which would open their eyes to its truth and value, but that numbers who have been in a sense compelled to accept it by force of irresistible sensuous demonstrations, lack the *spirituality* of mind and heart which alone makes it an incentive to personal improvement and humane effort. Those who are thus brought by external demonstrations prematurely to an intellectual belief in spirit-return, are wont to manifest their interest chiefly in a perpetual craving for new and more wonderful phenomena, or in profitless inquiries and controversies about novel theories and strange doctrines, with little concern for either personal or humanitary emendation. I have nothing to urge, therefore, in favor of organized efforts for proselytism to a mere belief in spirit-intercourse—knowing that mere proselytes, without spiritual growth, like some we read of in old times, are apt to become "two-fold more the children of hades" than those who compass sea and land to gain them.

But an intelligent application of the truths of Spiritualism to the needs of humanity—to the improvement of individual character and the melioration of society—*does* call for earnest coöperation on the part of those who have been enlightened by these truths, and who have any desire for the welfare of their kind. The practical bearings of spiritual truth on life and on the customs and institutions of human society need to be studied and expounded by competent teachers; places of assembly, with the necessary conveniences and appliances of instruction, need to be provided for both adults and the young; the agency of the press needs to be employed for popular enlightenment; judicious aid to the poor and unfortunate needs to be provided, and measures need to be taken to sustain and protect approved instruments for inspirational teaching and for demonstrating to inquirers the reality of spirit-existence, instead of leaving all such to struggle alone with the difficulties, temptations, and often bitter hostilities which their work encounters.

Much can be and has been done, it is true, in all these directions, by individual effort, enterprise and devotion. But much more may be accomplished, and in a vastly more efficient way, by the combined efforts of numbers who see eye to eye as to what needs to be done, and who can work in organic harmony for its accomplishment. Much, indeed, has been done, in some localities, by organized societies for maintaining public lectures in exposition of what is vaguely termed Spiritualism, or the Spiritual Philosophy—which lectures, coming from various planes of thought or inspiration, are often incongruous if not flatly contradictory in their theories and affirmations, and serve only to bewilder the hearers and paralyze any action in the direction of moral culture or societary reform.

Of course those only who are sufficiently advanced in the knowledge of spiritual truth, and in interior spiritual growth, to have some clear convictions as to what is good and what is evil in human practice—what will elevate and what degrade human character—can be expected to engage in such constructive work. Mere investigators or inquirers, who have reached no settled convictions on ethical and spiritual questions (which seems to be the condition of many who are known as Spiritualists), as well as merely selfish persons who seek chiefly their own gratification or entertainment in spirit-intercourse, and care little or nothing for personal improvement or the welfare of their race, cannot be looked to to enter upon coöperative effort for the purposes named.

But how can they whose minds have been at all illuminated by the heavenly wisdom; who have any realization of the heavy burdens under which humanity is groping and groaning in its ignorance and blindness—burdens which might be lifted or lightened by a practical acceptance of the truths involved in Spiritualism (such truths, for example, as Human Brotherhood, with all that it implies; the uplifting power of service for others; the nearness of angelic aid for those who seek it rightly, etc.)—how can they who have at all apprehended these grand truths refrain from desiring to unite their efforts for the benefaction of their fellow-creatures and the redemption of the world? How can they be satisfied with the mere personal enjoyment of communion with spirit-friends or the witnessing of marvelous phenomena, or with listening to wordy expositions of "our beautiful philosophy" which end only in words?

But, as already stated, those who would work together must be of one mind, both as to the grand principles which underlie and guide their work, and the methods they will pursue. And to this end a clearly-defined platform is requisite—not in any sense as a limit to individual thought or action, but simply as marking out the common ground on which they propose to work unitedly. Individuals may have beliefs or convictions reaching far beyond the statements of this common platform, and yet not incongruous with it; and they may desire to engage in other work not contemplated in it. No restriction should be placed upon such, nor should there be the least obstacle to withdrawals from membership in case any one experiences a change of opinion regarding any principle avowed or any mode of effort proposed. And the statement of principles and objects adopted should ever be open to amendment, whenever a higher perception of truth, or a clearer statement of it, or a wiser mode of action, shall be discovered. In this way the limiting tendency of a "creed" may be wholly avoided.

For the above purpose it is plain that a platform or creed should express only truths of cardinal importance—such alone as are deemed essential to a true and worthy life and to working harmony in association. All mere theories or speculative opinions of no practical utility may be left out. Doubtless many different formulas, of more or less value, may be proposed and adopted by different societies; but it may be expected that in the long run *the fittest will survive.*

Mr. Colville portrays a sort of organization or society which he regards as natural, healthy, and wholly unobjectionable, in the following words:

> "Certain persons meet, and feel attracted mutually; they enjoy and profit by one another's society; they are happier when together than when apart; they feel themselves in a manner necessary to each other's happiness and welfare. A mutual interchange of ideas is profitable; they agree to form a harmonious band of spiritual communists, or at least coöperationists; in no way interfering with the work of others; in no sense objecting to individual independence and even solitary effort. They, feeling isolation to be foreign to their needs, coöperate so as to form, if possible, a natural spiritual household. They in this way constitute a sphere or society of kindred minds, and when harmony prevails, unity, not uniformity, is certainly a source of strength."

This, surely, is very proper, and very desirable, so far as it goes. But it seems to contemplate only the pleasure, the happiness, the welfare, of the associated members. It mentions no philanthropic, humanitarian purpose—no design of working for the general good. It would thus appear to be purely selfish in its objects, although its selfishness may be of a very refined and spiritual sort. But what the world needs, at the present juncture, is not associations of recluses, seeking merely their own enjoyment, physical or mental, or their own culture, ethical or spiritual; it needs combinations of strong men and noble women who can not only provide means for the best ethical and spiritual culture of young and old, but can extend the helping hand to the wretched victims of our present imperfect social and industrial systems, and lead the way to something better—who shrink not from grappling even with the giant problem of the true adjustment of Capital and Labor, and seeking its solution on the basis of Brotherhood—in short, who are willing to assume in the coming civilization the grand function which the Church of the past and present has so signally failed to fulfill—that of spiritual guide to the masses on the advance from Barbarism to Brotherhood.

Nothing less than this will meet the demands of the time; and if Spiritualists are incompetent to the work, they must inevitably stand aside for those who will attempt and achieve it.

If societies now existing, or those which may hereafter be formed, feel that this question of social and industrial reconstruction is too large and too difficult for them to practically grapple with at present, they can at least appoint special committees whose duty it shall be to consider and devise what may and should be done through their agency for the instruction of their own membership, and for popular enlightenment on the subject—what measures of relief to unfortunate sufferers under the present system are wise and within their power—and what steps may be practicable toward the attainment by their members, through coöperation, of more fraternal and spiritually helpful conditions of living. Here is a grand and noble field of work for the best and ablest minds. And, when it is desired, it will be found that ample helps for the study of these problems are at hand; yea, that treasures of inspiration from higher realms await our call. (For a proof of this, see a remarkable Inspirational Discourse through Mrs. Richmond, at Cassadaga Lake, in answer to the question "What Can we Do?" printed in the BANNER OF LIGHT of Sept. 24th last.)

As to making a proper care and provision for worthy and useful mediums one of the objects of organized coöperation, the following plea was put forth in a recent inspirational address through Mrs. Lillie (printed in THE BANNER of Feb. 4th):

> "Spiritualism should be so organized as to control its phenomena by holding mediums above the power of temptation; and spirit-manifestation will not be based upon the solid foundation that it should be until such time as you hold it so sacred that you will raise a fund and prepare a place for the carrying on of the work under holy and pure conditions. Your mediums who publicly represent Spiritualism should be cared for beyond 'the dollar limit,' as far as they individually are concerned. When that time arrives, the earnest, investigating public can come to you as an organization or society, to recommend to them a medium for the particular phase they desire to witness, as they would come to you for a minister.... If the money that is thrown promiscuously about to-day, a dollar at a time, so many times a week or month, in places that you have doubt concerning, was gathered in an organized way, and systematized, it would be enough to present the phenomena of Spiritualism to a skeptical world under conditions that could not be gainsaid. Such mediums, then, as valued the truth for its own sake and prized their high and holy gift, would willingly place themselves in a position to be cared for by an organized body that would see them protected, cared for and supported in a way that the needs at least of the body should not lead them into temptations of a pecuniary order."

It would seem that nothing further need be said to reasonable minds on this point. And in regard to coöperation for charitable or eleemosynary objects and for general social reconstruction, the same inspirational speaker, in a later discourse on "Charity" (see BANNER of Feb. 25th), urges that "As Spiritualists we are in need, first, of systemization or organization, with a view to establishing charities as a means of doing a work that must be carried out upon the love-principle, in order that justice may be done upon the earthly plane, among ourselves at least." And she proceeds to point out the need of providing charitable homes for worn-out mediums, and for those whose necessities make them dependent on the kindness and charity of others; and urges "the necessity, which the spirit-world has constantly pointed out, of a form or system of society that shall permit a growth into that oneness of interests that will make the entire race one large family."

Such a system of society, of course, is that system wherein Brotherhood and mutual helpfulness shall prevail, in place of the antagonistic competition which characterizes the present selfish civilization. To introduce that better system, which will be "the kingdom of heaven" on earth, is no doubt the ultimate purpose of the grand spiritual movement of to-day. That few of the human race—few even of the most enlightened nations on earth, few, indeed, of those who call themselves Spiritualists—are as yet ready to enter upon and realize this higher form of social life, is no doubt true. But it is also true that they are becoming fitted for it in proportion as spiritual truth acquires power over them, or as they advance in true spirituality. Their unfitness, then, is all the stronger reason why they should unite for the study of the principles of Brotherhood, that they may learn to apply them as rapidly and fully as practicable in the affairs of daily life.

It is thus apparent that not only the needs of the time, but the drift of the great current of progress, and the wishes and designs of the celestial intelligences who are guiding it, call for earnest coöperative effort, not merely to *proclaim* the heavenly truths of the opening era, but to practically *embody* them, or at least approximate to their embodiment, in the customs and institutions of the new social state which is now evolving. The first steps in this work are necessarily educational. And it is none too soon to begin an earnest study of what is required of us, as individuals and as a people, by the grand spiritual principle of universal Brotherhood.

A. E. NEWTON.

Arlington, Mass.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—*Publishers B. of L.*

A Spirit Statement Confirmed.

To the Editor of the Banner of Light:

I had been disappointed at a séance at the Berry Sisters' in the failure of Alice to meet me, but I went there a week after, when not only Alice but Fred, Florence, Gracie and Flossie all came to me. Gracie came first, and alone, giving to Mr. Albro her full name, which I had never heard spoken there before; but so large and tall I could hardly believe her to be Gracie, until she had greeted me in her old loving way. "Oh! papa," she said, "we were so sorry aunty had to disappoint you before. You know we told you she was here, but she had spirit-work that called her away, and she had to go, and we were all so sorry."

No one else came till Gracie was gone, but before I could return to my chair another followed me, with outstretched arms, and turning back, I met Florence, in form so like Gracie that I thought it was her come again. When I found it was Florence I mentioned this, whereupon she explained that, when "making up," as she called it, they sometimes took almost the same form that was out last. Alice also once told me substantially the same, and has often said, "You should not judge us by our forms."

After Florence, but somewhat later, came Fred, and he had been with me but a moment when Gracie also came out. Both Gracie and Fred have at times changed their height while with me, and while I have had an arm clasped about them. Fred's height once increased nearly a foot, and Gracie's diminished as much. She sometimes comes too large and too tall, and in several such instances has changed to a more natural size, and to a height that would indicate some fourteen or fifteen years of age. At one séance she came twice, each time too tall, and each time, while I had an arm about her, she changed to her usual height. The form in which she now usually comes is very slender—so slight as to almost preclude the possibility of its being human, her head proportionately small, but thickly covered with fine, soft hair, which falls loosely over her shoulders to her waist. The first thing she now said was, "Florence told me, papa, that you thought I did n't seem like myself—that you was n't quite satisfied, so I have come again."

"You *are* more like yourself now, Gracie," I replied; "but I wish I could see you once just as you were when you ran to meet me as I was coming home."

The gratification I sought in this particular was promised to be given me sometime, and the possibility of doing so seemed to give as much happiness to Fred and Gracie as its accomplishment will to me.

Fred held his form full five minutes. "I am not going to say good-bye, for I am coming again," he said as he began to sink at my feet. I held his hand till I could no longer retain it without stooping, when I let it go, and in an instant he vanished.

"*You* are not going yet, are you, Gracie?" I then said. "No, papa," she answered, "I am going to stay just as long as I can!" and, clinging to me still more closely, she told of some of the beauties of her spirit-home—of the birds, the flowers, the music; "but," she added, "you cannot realize how beautiful it is from any description I can give." She had before told me that when I come to that beautiful home she will run to meet me just as she used to here on earth.

If such is to be my heaven—a heaven of which I feel all too unworthy—I can well afford to let my good Orthodox friends enjoy theirs, and all their hope of getting to it. I am quite willing they should; and yet I would like to have them see the beauties of mine, and have them know, too, that the latch-string is always out; they can come in; but they must be willing to be led—willing to have it made known to them that spiritual ways are not mortal ways—that spirits are not governed by mortal laws; for, even as Jesus said, unless they become as little children they cannot enter in.

After Gracie had left me, but not till near the close of the séance, Alice came, from above and in front of the cabinet, as I have before described, this being the third time she had materialized in that way. After the first words of greeting she said: "I was very sorry, brother, that I had to disappoint you the last time you were here; but there was spirit-work that called me away, and when we have work to do every moment is precious. I was sorry to disappoint you, but I had to go. You are not feeling quite well to-day, brother?"

"It is only a headache," I said; "I am well other ways."

"Yes, I knew it was your head—I take it from you; you have been working too hard."

"Perhaps so. I was up last night writing an account of some of my experiences here for the BANNER OF LIGHT; did you know that?"

"No, I did not; I am often with you, but not always. I wish you would read what you wrote—I would like to hear it. I wish you would read it aloud."

I did read aloud that night, when in my room alone, the greater part of what I had up to that time written regarding her manifestations, and the next time we met I asked if she had heard me. She and Gracie were together, both having materialized *at the same time outside of the cabinet.*

"Yes, oh, yes," she answered; "and Gracie heard it, too. We did n't know before that our manifestations were so interesting. I had no idea that my coming from over the cabinet was so beautiful. I told Charlie (the medium's control) I would like to materialize and go out into the circle and see such a manifestation myself. I shall try to give you all the facts I can."

But—returning to the séance in which she asked me to read—as soon as I could I changed the subject of our conversation to her children's names. "The last time you were here, Alice," I said, "you gave me the names of your children who are with you in spirit-life; can you give me the names of any of the others now, and tell me where they are?"

After a moment's hesitation she said: "I can't find them all. You know, brother, I am not *all* Alice—I can't always remember things that have not been impressed upon my mind before materializing. (My father had before this told me the same at Mrs. Cowan's.) It is difficult to remember what has not been upon my mind. Sometimes I take what I tell you from *your own* mind—in part, at least—and of course I am influenced by the medium and her control, as well as, to some extent, by all who are in the circle. You must understand that I can't always remember."

Then, after a moment's reflection, she said: "One of my daughters was named Alice; she was named for me"; and besides Alice she gave three other names, all of daughters, Frances being the only one of the three that I can be quite sure of; then, after another brief pause, she said: "I wish I could find Alice. I thought I could, but it is all going from me."

"You said you had a little one with you," I suggested.

"Yes, but he was only a babe a few weeks old when he passed out."

What she said in this connection seemed to me to be somewhat inconsistent with what I supposed to be the truth. Of course my faith in spirit-communication was somewhat shaken. I did not doubt that Alice was a spirit, but was she really my sister, as she claimed to be? Notwithstanding the many proofs she had before given me, and what she had now said about the difficulty of remembering—that she was not all Alice—I could not feel sure. Yet inquiries subsequently made by me substantiated in my own mind the correctness of statements made by her, that at the time of her making them I questioned the truth of, and reassured me of her personal identity.

The result of my inquiries has therefore given me still further proof that Alice is the sister she claims to be, while it also gives additional emphasis, as it were, to what both she and my father had before told me—that they cannot, when in their materialized forms, recall their earthly experiences so clearly as to give any very reliable information regarding them. It would seem that they simply do the best they can, and that I ought not to expect too much of them.

The explanation, as given by Alice, seems a

very reasonable one, that she *is not all* Alice when in these strange forms—as strange to her, she once told me, as they are to me—and understanding this, it is rather a matter of wonder than of doubt that she has so clearly proved her identity, and that these last statements of hers were so nearly correct as I have found them to be. At all events, I have learned from her and my other spirit-friends that which enables me to truly say that unto me, though one of the least, the "hidden way" has been revealed.

And yet, to try to impress this upon some of the unbelieving ones would indeed be "like casting pearls before swine"—they would give only scoffs and sneers in return. Hereditary prejudices are hard to overcome, but facts are even more stubborn things, and unless I am myself a phantom, and all my life has been a dream, these which I have seen, and felt, and heard, are *facts*, and as facts they will forever stand. W.

Seance with C. H. Bridge.

To the Editor of the Banner of Light:

On the evening of March 13th I was present at a séance, Mr. C. H. Bridge of 46 Chandler street, Boston, being the medium, at Mr. Kinney's house, No. 130 Austin street, Cambridgeport. There were about twenty-five persons present. Mr. Kinney built the cabinet himself in one corner of the room. Mr. Bridge arrived about fifteen minutes of eight, never having been in the house before. Mr. Bridge sat in front of the cabinet under strict test conditions. In a bright light, hands of spirit-friends were seen, six and seven at a time; instruments inside of the cabinet were played; flowers were given to every person in the room, fresh with moisture; messages were written and signed—every one fully recognized.

After the above, Mr. Bridge sat behind the curtain of the cabinet, the light being extinguished. Forms appeared, two or three at a time, giving names and circumstances understood by those to whom they came. About fifteen forms appeared, so ethereal that all could see through them. Mr. Bridge took three or four of the company in the cabinet, and the phenomena took place and messages with full names signed were written.

As Mr. Bridge was an entire stranger to all present, it was an impossibility for there to have been any collusion, as he knew not who were going to be there.

The party had formed and expected Mr. Bridge at six o'clock, and as he did not come until late, it was thought doubtful about his getting such manifestations away from his own house; but he convinced many who were before skeptical that there is something to spiritual phenomena. Those in doubt of the fact of there being spiritual phenomena should have a séance with Mr. Bridge. I freely recommend him to all earnest investigators. E. T.

March Magazines.

THE AMERICAN MAGAZINE.—The month brings us an exceptionally fine issue of this magazine, every page of which will entertain or instruct its readers, who appear to be constantly on the increase. The opening paper, "Michimackinack," by Charles Ellis, is a descriptive sketch, fully illustrated, of Mackinac Island, a rock-walled piece of land in Lake Huron, whereon, according to an ancient Indian legend of creation, the Great Spirit (Michi Manitou) placed Adam and Eve, the modern meaning of its Indian name being "the place of dancing spirits." Following this is an account of a venerable woman, "Minnicuccia," who for more than half a century has been a famous model for artists in Rome. Her personal character has been and is of the highest type. "Charity exhaled from her as naturally as does the odor from a flower." She is kindness and goodness personified, occasionally posing as a model where the type of gentle old age is needed. "At others," continues the writer, "she sits at her window, which looks out over the Campagna toward the blue of the Alban Mountains, folding her almost shapeless hands in her lap, in silent hope for the day of departure to a land and crown that await none more deservedly than her." We have space to give the names only of a few of the remaining articles: "A Jam on the Me-quam-e-cum," "Among Moravian Ghosts," "The Last Wampum Coinage," "An American Palace of Delight," "The Harmonite Community"—all finely illustrated. New York: The American Magazine Company.

THE VACCINATION INQUIRER informs its readers that the Bill presented by Mr. Picton for the repeal of the compulsory clauses of the Vaccination Acts is to receive its second reading March 27th, and that Mr. Bradlaugh intends to move for the appointment of a Royal Commission of Inquiry. A correspondent writes that a dearly-loved child, who had "never ailed from his birth," was vaccinated Feb. 3d and died Feb. 13th. "The cause of death was stated to be convulsions, but," continue the parents, "the doctor knows as well as we do that vaccination was the cause of the convulsions." To meet the rapidly growing and already large demand for information regarding the anti-vaccination movement, it is proposed to issue the *Inquirer* weekly instead of monthly as now. We trust the effort to do so will succeed. London: E. W. Allen, 4 Ave Maria-lane.

THE ELECTRICAL ENGINEER.—"Electric Railways for City Traffic" are editorially treated upon, followed by remarks upon "Disastrous Economy," resulting in a deterioration of the quality of telegraphic service; an "economy" that places important business in the hands of inexperienced young operators being deemed an expensive one, the disastrous feature of such a course showing itself chiefly in railroad service, three hundred and nine collisions having been traced to this cause, in 1887, against one hundred and twenty in 1885. New York: Elec. Pub. Co.

THE HOMILETIC REVIEW.—Seven subjects are dealt with in the "Review Section," among them "Harmful Books"; all not in harmony with the doctrines of the Church being, of course, classed as such; and "Was Adam the First Man?" the conclusion of the writer being that he was the first that bore *that* name! From that point of view there have been a great many "*first*" men. "Higher! Higher!" is the subject of a sermon by Rev. Dr. Lyman Abbott, in which he claims continuous growth in spiritual attainment, and advocates a breaking away from old theologic moorings and an advance to higher planes. New York: Funk & Wagnalls.

SIGNS OF THE TIMES, issued by Grant & Co., Boston, Mass., is filled with matter of interest to inquirers regarding Astro-Meteorology, Celestial Astrology, and kindred themes.

THE SIDEREAL MESSENGER contains its usual quantity and variety of instructions for students of astronomical science. Northfield, Minn.: W. W. Payne.

Co-operation the Law of the New Civilization.

WHAT THE SOCIOLOGIC SOCIETY TEACHES.

That law governs everything in life.
That society is an organism, and, like all organisms, is subject to the law of growth.
That, inasmuch as the social organism is composed of individual units, and these units are forever changing—old ones dropping off and new and better ones taking their places—the growth of society is always toward a higher, finer and more complete expression of life.
That all development is by differentiation, variation, and the introduction of new types and orders, and is toward stable equilibrium.
That this is sociologic as well as biologic law.
That society has reached a stage in which the transition from a lower to a higher industrial system must occur, and that this transition involves danger to the extent of the non-adjustment of social forces to the requirements of a new civilization.

IMOGENE C. FALES, *Pres.*,
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UNREST.

The farther you journey and wander
From the sweet, simple faith of your youth,
The more you peer into the yonder
And search for the root of all truth,
No matter what secrets uncover
Their veiled, mystic brows in your quest,
Or close on your astral sight hover,
Still, still shall you walk with unrest.

If you seek for strange things you shall find them,
But the finding shall bring you to grief;
The dead lock the portals behind them,
And he who breaks through is a thief.
The soul, with such ill-gotten plunder,
With its premature knowledge oppressed,
Shall grope in unsatisfied wonder
Alway by the shores of unrest.

Though bold hands lift up the thin curtain
That hides the unknown from our sight;
Though a shadowy faith becomes certain
Of the new life that follows death's night;
Though miracles past comprehending
Shall startle the heart in your breast,
Still, still will your thirst be unending,
And your soul will be sad with unrest.

There are truths too sublime and too holy
To grasp with a mortal mind's touch.
We are happier far to be lowly;
Content means not knowing too much.
Peace dwells not with hearts that are yearning
To fathom all labyrinths unguessed,
And the soul that is bent on vast learning
Shall find with its knowledge—unrest.

—*Ella Wheeler Wilcox, in Lippincott's Magazine.*

Written for the Banner of Light.

REST.

BY R. SHEPARD LILLIE.

[*In reply to "Unrest," by Ella Wheeler Wilcox.*]

Is rest, then, so wondrous a blessing
That wisdom's pursuit we 'll forego,
Lest we find that unrest in possessing
Which keeps us still wanting to know?
And of so little value is truth
That we then should give up the quest?
Clinging still to the faith of our youth
For fear we shall walk with unrest?

Are you *sure* that "the dead lock the portals"?
That "he who breaks through is a thief"?
That such knowledge if found by us mortals
The finding would bring us to grief?
Might not the same hand then, I wonder,
That closed the door, open it wide?
And we have no "ill-gotten plunder"
In a view from the fair "other side"?

Would the eagle be "happier lowly",
Content with not soaring too much?
Or find the clear air of high heaven
Too pure for his bright wings to touch?
Would ocean still be the old ocean
If no wave ever rippled its breast?
Or hushed were its music and motion
Instead of its ceaseless *Unrest?*

There is joy beyond all comprehension—
Contentment, in truth, must increase—
In fulfilling the soul's high intention!
There rolls the deep river of peace:
There 's rest comes of active endeavor,
By this are all earnest ones blest—
It comes to the sluggard soul never;
That always is sighing for rest!

Prof. Alfred R. Wallace on Evolution,

At Newcastle-on-Tyne, Sunday evening, Feb. 19th.

The above-named eminent naturalist, author and Spiritualist, delivered a lecture on "Evolution," of which the following report gives a fair summary:

Prof. Wallace began by referring to the popular notion current when Darwin wrote the "Origin of Species," that species were absolutely fixed, and that each was due to some mysterious and wholly unimaginable act of creative power. Charles Darwin, the most modest of men, after prolonged study, rejected this idea of independent creation, told the world his reasons, and placed natural selection in the forefront of the important means that had molded, as it were, the animal and vegetable kingdoms into their present wondrous forms. Upon two simple well ascertained facts did the Darwinian conception rest, viz., the enormous multiplication in geometrical progression of all living things, and the individual variation of offspring from parents within the limits of ascertained species. One sparrow is not at all like another sparrow, one lizard not at all like another lizard, one plant not at all like another plant; when closely examined and compared, the amount of variation is enormous, and the variations extend not only to separate parts but to the general size and form. Careful measurements of common wood snails, of many lizards of an identical species, of common birds of the same species, age, apparent size, country, and caught at the same time, all showed great variability. In the birds, for instance, in such important particulars as the length of the bill, the total length of the tail and the wing, the variations amounted to fifteen and twenty per cent. of the average specimen. What was true of the reptile and bird kingdom was true of the mammalia. Soft internal parts too, the gall bladder, intestines, number and size of ribs, the arrangement of muscles, all varied in different, but apparently identical, members of the same species.

In the vegetable kingdom the same variability in the same species existed. To give an idea of the extent of these variations, Mr. Wallace mentioned that of a common description of bramble one eminent botanist instanced five species, and another forty-five, while of the familiar hawkweed one gave seven species, and another thirty-two. Everywhere it was the same; there was no fixity of type, but constant and enormous variation. Coming to the domestic plants and animals, the lecturer pointed out that whenever man wanted a particular plant or animal to vary in any particular way it invariably did so, while still retaining its other characteristics practically unchanged. He instanced the potato and the root tribe, all varying little in leaf and flower, but immensely in the tuber, giving us all the varieties of potatoes and turnips. We had the lettuce and the cabbage, varying greatly in the leaf, not so much in other respects. The same with fruits, flowers, animals, the wool of sheep, the milk udder of the cow, the varying breeds of dogs, horses and pigeons. Man, by artificially selecting those that varied in the right direction, and using them to perpetuate the species, brought out at last the apple from the wild crab, the peach from the wild almond, the racehorse, the carrier pigeon and the pointer. Having established the variety in species held to be fixed, Mr. Wallace proceeded to illustrate the enormous struggle for existence going on on every square inch of the earth's surface, and the changes in all species that this involved. Taking vegetation, he showed how one tree will supplant another—evict it, in fact, from the country, as the beech in Denmark is evicting the fir and the oak, for which latter Denmark was famous in the days of the Romans. In plants, too, the fight wages most fiercely, and only the fittest survive; only those best fitted, that is to say, to withstand the risks and dangers to which they are exposed, those best fitted in every way to the particular spot whereon they grow. As vegetation changes so do the insects change, and the balance sways to and fro throughout nature.

If one pair of partridges, laying eighteen eggs in the first year, lived for sixteen years, and all their progeny from the start carried the process on, at the end of sixteen years there would be twenty thousand million millions of partridges, sufficient, allowing each bird half a square foot, to cover the surface of the globe! The same rate of increase prevailed throughout the realm of Nature, and tremendously repressive powers were thus needed to keep the population of the globe within bounds. Tremendous powers did exist, for of the vast numbers born momentarily into the world, almost all died as rapidly, and of the countless thousands coming into the world annually, almost all died within the year. Which lived, then? Those best fitted to survive in the circumstances in which they were placed, not the strongest necessarily, but, in animals, those who could conceal themselves best, the swiftest, those who could stand cold or heat best, and so on. It was this natural selection, as it was called, which had given to all we saw in Nature the wonderful harmony between life and its surroundings. An alteration in climate, the introduction of a fresh animal from a neighboring country, will soon result in corresponding changes; emphasising variations, that would, in prolonged series of years, give us fresh forms and new species. Answering the objection that there was no explanation of the beginning of important organs, such, for instance, as the eye, Mr. Wallace said this was appealing from our knowledge to our ignorance. They could deal with what was before them palpably in Nature, not with what happened thousands and millions of years ago. Darwin had pointed out some suggestive indications of changes as to how the mammary glands, for instance, had arisen.

Having demolished the idea of the fixity of species, Mr. Wallace proceeded, in conclusion, amid evidently an accession of interest, to deal with the "descent of man" question, contenting himself, however, with referring readers to Darwin's book on the subject, and with the recapitulation of what Darwin had striven to do in that book. He had shown, he said, that in man's bony structure, in his muscles and important organs, he was closely related to the higher apes; that in man to this day variations occurred in individual members which brought them nearer to the animals than we now were; that there were rudiments of organs and muscles in man of no use to us, but of prime service to animals wherein the same organs existed in full power. It was impossible to explain these on any other hypothesis than that man, so far as his physical structure was concerned, was of animal origin. Accepting the conception that all the beautiful gradations of animal form around us had been produced by the operation, through countless ages, of natural laws, was it not improbable that the small gap between the higher ape and man was filled up in some totally different and unusual way? He held it as incontrovertible that man had an animal origin, so far as his bodily structure was concerned.

But man had a mind, a soul. Natural selection could only act for the benefit of a creature for the time being, but there were faculties in man which must have been latent in him from the first, which could not be affected by this law. The mathematical faculty, as in Euclid and Newton; the musical faculty in a Beethoven and Mozart, the sense of ideal perfection, the realization of an immortal destiny, and kindred conceptions that had no relation to man's well-being here, were attributes that could not be created by laws known to us, and must have been latent in man from the beginning—all these told of something higher. The real man was the soul within, the spirit temporarily sojourning in the body, and this conception of the body man himself derived, would help us to understand a little of the purpose of the creation we were permitted to see around us, something of the nature of the struggle by which man's mental and spiritual nature was perfected, something of the nature of evil—in short, Darwinism, rightly understood, and the spiritual conception of man's nature, were not antagonistic. Here we were but as seed, to blossom in higher spheres beyond.

Such is a very imperfect sketch of the lecture from rough notes. Why is it written? Because if it is right that it should be given to hundreds of Tynesiders on a Sunday evening, it is right that outsiders should have the opportunity of hearing what it was all about. Mr. Wallace's reputation is known; his opinions upon any matter are worthy a patient hearing, however much we may differ from his conclusions.—*Durham (Eng.) Chronicle.*

Christian Missions in India.

To the Editor of the Banner of Light:

Proselyters, ancient and modern, are alike zealous and wide-planning in their work. In the lifetime of Jesus they compassed sea and land to make one convert. In our days they assail every continent, all nations, and the islands of the sea, with their schemes and forces. Jesus denounced the missionary Scribes and Pharisees as hypocrites. Modern missionaries are not unfrequently alluded to or described as "narrow-minded," "impertinent" and "mischievous" "intermeddlers," and that, too, not only by the more intelligent of the people among whom they work, but by disinterested observers of their own nation and kindred. But are they successful in their labors? Jesus declared that the proselyte of his day was twofold more a son of hell, than were his converters; whether better results, upon the whole, follow the labors of modern missionaries in India may be inferred from the following cutting from the *Tablet*, the leading English Roman Catholic organ. It is very suggestive, and might be reprinted with advantage in all missionary reports:

"The official statement as to the moral and material progress of India, which has recently been published, supplies a very interesting contribution to the controversy on the missionary question. It appears from these figures that while we effect a very marked moral deterioration in the natives by converting them to our creed, their natural standard of morality is so high that, however much we christianize them, we cannot succeed in making them altogether as bad as ourselves. The figures representing the proportions of criminality in the several classes are as follows: Europeans, 1 in 274; Eurasians, 1 in 509; Native Christians, 1 in 799; Mahometans, 1 in 856; Hindus, 1 in 1,361; and Buddhists, 1 in 3,787. The last item is a magnificent tribute to the exalted purity of Buddhism, but the statistics are instructive throughout, and enforce with resistless power the conclusion that, as a mere matter of social polity, we should do much better if we devoted our superfluous cash and zeal, for a generation or two, to the ethical improvement of our own countrymen, instead of trying to upset the morality, together with the theology, of people who might reasonably send out missions to convert us."

As pertinent to the subject and confirmatory of the foregoing, are the opinions of Canon Isaac Taylor, expressed at the recent Church Congress in Wolverhampton, England. Having previously traveled in Africa and elsewhere, he declared that Mohammedanism was more effective than Christianity, in converting the people, and that its influences were not only moral, but were more certain and enduring for good, than were the labors of Christian missionaries.

Recent preferences by the American Congregational Board for preachers of damnation as missionaries to the heathen, in lieu of messengers of good tidings and salvation, tend to draw special attention to the hideous nature of the theology it would promulgate. Rev. Prof. T. T. Sawyer, D. D., in his recent published letter to the editor of *The Independent*, earnestly remonstrates with the Missionary Board, for professing to believe (it is the logical result of their theology,) that God creates and damns one Pagan soul every second of time; and designates such theology as bold blasphemy. But the Scribe of the Congregational Board, it is said, fears that the proclamation among the heathen of a more gracious gospel, may cut the nerve of missions, and therefore prefers terrorizing messengers to act as missionaries. Yet the special text of Scripture, the great commission which Jesus is supposed to have given to his disciples (Mark xvi.: 5, 6) to go into all the world and preach the gospel, is now discredited by modern scholars as an interpolation, and is marked and set apart in the Revised Version, as not found in the earlier manuscripts.

To rescue the holy sepulchre from the Moslems, was a work carried on for centuries, by Christian crusaders, at immense loss of human lives and treasure; but the sepulchre to this day continues under Moslem rule. Probably not less futile will be the efforts of Mission Boards to supplant the religions of the Orient. What the Eastern nations need, and what they ask for, are not teachers of Christian superstitions and dogmas, but missionaries of science, and knowledge of human rights and liberties.

"What security," once asked Bishop Butler, author of "The Analogy," "is there against the insanity of individuals?—the physician knows of none"—and then, after a pause—"why may not whole communities be seized with fits of insanity as individuals? Nothing but this can account for a great part of what we read in history." Could Bishop Butler have had then in mind the unjust and useless wars of the Crusaders, or certain other blood-stained annals of the Church?

In the meanwhile, let it not escape notice that in Boston, the home and official place of business of several Boards of Foreign Missions, Spiritualism publicly manifests in many phases, essential and phenomenal, and the common people receive it gladly; yet the missionary Scribes and Doctors of Divinity see it not. Was it not Solomon who wrote (Proverbs xvii.: 24—new version)—and what did he mean by it?—"Wisdom is before the face of him who hath understanding; but the eyes of a fool are in the ends of the earth." A. E. G.

Hyde Park.

LIGHT FROM THE PULPIT.

Rev. Mr. Gilbert, in a recent statement of a year's experience outside of Orthodoxy, in the Unitarian Church at Vineland, N. J., gives his reasons for leaving the Methodist pulpit, the chief of which was disbelief in the alleged infallibility of the Bible. He said that Orthodoxy demanded that the pulpit should speak out in favor of all the dogmas of the Church. He feels free from its shackles forever. He stated from his own knowledge that many an Orthodox minister would be ashamed to let his people, or even his family, know what he read and investigated outside of the rules prescribed. Mr. Gilbert joyfully confessed himself free from anxiety as to what he should believe in the future. A great change, he observed, is going on within the Church. Dr. Curry, one of the ablest theologians of the Methodist Church, who has been revising Clarke's Commentaries, said in the columns of the *Christian Register* that there are "ten thousand old wives' fables in the Bible," and the whole needed revision. The speaker said he had given up trying to reconcile the contradictions of the Bible. He now has the universe to draw from. Poverty of thought is the worst form of poverty. He said his belief in immortality had grown. He did not pretend to know by what name the church organization of the future would be called, but he felt very sure that the face of the Liberal was turned in the right direction.

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Rev. Mr. Malcolm recently delivered a discourse, which was pronounced by the press very interesting, in the Park Congregational Church, Brooklyn, N. Y., on "Spiritualism and Christianity, as related to the Other World," in the course of which he said that although this subject is handled with gloves by the clergy, yet it is so closely linked with our Christian piety that it appeals to the reason of all thinking people. It is no reason for saying that we will not believe a word of it because it is not yet thoroughly understood. The preacher thought that men and women should be classed in the category of little people who lift their eyes to heaven and say there is no truth in it because its precepts do not happen to meet their views.

After the body dies, the speaker believed the spirit continued to live. He asserted that Christ even taught Spiritualism in saying that the spirits of the departed good came back to their loved ones, when the time was right to receive them. He further declared that the prophetic teachings of the Old Testament were *forms of Spiritualism*, and he read a number of passages from the Bible to substantiate it. And he recited evidences of the action of the spirits of the departed to be found in the histories of the lives of Swedenborg and John Wesley. Finally, he freely admitted that premonitions are the direct influence of the sympathies of spirits.

"Science on the Other Foot."

A Christian scientist, whose time was fully occupied in thinking about the unreality of disease, at two dollars per think, once treated a highly unappreciative man for chronic nervous affection of a very painful character. Under the glowing promises of a speedy recovery which the healer made, the man came every day to get his two dollars' worth of thought on the non-existence of his complaint, and all went well for several weeks. At the end of that time, the pain continuing with a cheerful assiduity that could not be disregarded, the patient grew restive and intimated that, although he had paid out forty dollars, there was not a cent's less pain than before. He also respectfully submitted that a clear statement of just about when the amelioration was expected would be highly satisfactory to him and his family, who were cramped by the daily depletion of their funds. Then the Christian scientist waxed worth and said: "Oh! you of little faith! know that you would already have been cured if you had believed me when I told you that your pain was not real. Pain and suffering do not exist; they are merely fantasms of the brain. There is no such thing as matter," continued he with so much emphasis that it rattled some silver dollars in his pocket, "none whatever; the only real thing is thought. All this is too subtle for your commonplace mind, and hence I can do nothing more for you; you had better go and fill your coarse, unappreciative system with drugs." Then a vision of forty dollars that had vanished and of pain that had vanished not came before the mind of that long-suffering man, and he arose and he took the Christian scientist, and he smote him sore upon the head and back, so that when he was through, congestions, abrasions, contusions, incipient ecchymoses and epistaxis were among the phenomena presented by his Christian countenance. "There is no real suffering," said the Unappreciative Man with withering scorn. "The bruises on your alleged head are entirely hypothetical; the choking I gave you was simply an idea of mine, and a good idea, too; the pain which you feel is merely an intellectual fantasy, and your nose-bleed is only one of the ideal conceptions of the cerebral mass. Believe these things not to exist and they vanish. Good day, sir." And the patient departed.—*The Medical Visitor.*

THE ANNIVERSARY.

The Fortieth Anniversary of Modern Spiritualism

Will be celebrated at Cincinnati, O., beginning on Easter Sunday, April 1st, 1888, and ending Thursday evening, April 5th.

The opening services on Easter day and evening, and the services of the day and evening following, will be held at Grand Army Hall, No. 115 West 6th street, and the services on Tuesday, Wednesday and Thursday will occur at Greenwood Hall, 6th and Vine streets.

Some of the best speakers and mediums now in the public work of Spiritualism have been secured for this occasion, and other engagements will be made, sufficient to insure an array of talent rarely enjoyed by Spiritualists anywhere.

In addition to the Anniversary Exercises, it is decided to make this occasion memorable by the formation of THE OHIO VALLEY ASSOCIATION OF SPIRITUALISTS, the object of which will be the systematization of Spiritualistic work in Ohio, Indiana and Kentucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the intention to make this organization the nucleus for thorough and widely-extended labor in the vineyard of humanity. Societies and neighborhoods are respectfully urged to send good delegates to unite in this prime movement for a better defined advancement, and to actively assist in its successful inauguration.

Now is the time for earnest work!

Ample hotel accommodations will be provided at reduced rates; and good boarding-houses will entertain visitors at reasonable charges.

Information upon all points involved in this demonstration may be obtained by addressing any member of the undersigned Committee, in care of *The Better Way*.

Fraternally,
E. O. HARE, *President*,
C. C. STOWELL, *Secretary*,
MRS. I. S. MCCRACKEN,
M. G. YOUMANS,
L. BARNEY,
Committee on Invitation.

Programme of the Grand Union Celebration of the Fortieth Anniversary of Modern Spiritualism at Tremont Temple, March 31st, and Paine Hall, April 1st, 1888,

Under the Auspices of the First Spiritualist Ladies' Aid Society and Children's Progressive Lyceum No. 1.

Saturday Morning, March 31st.—Piano Solo, Prof. Willis Milligan; Invocation, Mrs. Sarah A. Byrnes; Address, Benjamin P. Weaver, Conductor of Lyceum; Reading, Miss Amy Peters; Violin Solo, Master Carlton James; Recitation, Miss Hattie Dodge; Song, Eva Blanche Morrison; Dialogue, Annie Hazeltine, Fred Stevens and Mark Abrams; Song, Jessie Judkins; Recitation, Flossie Butler; Song, Annie Barlow; Reading, Louise Irvine; Piano Solo, Bertie Newton; Song, Grace Scales; Grand Test Séance, Mr. Edgar W. Emerson.

Saturday Afternoon.—Apollo Quartette; Reading by Miss Lucette Webster; Anniversary Address and Song by J. Frank Baxter; Test Séance, J. Frank Baxter; Reading, Miss Nettie Morris; Apollo Quartette.

Saturday Evening.—Apollo Quartette; Address, Mrs. Sarah A. Byrnes; Reading, Miss Maria Falls; Apollo Quartette; Reading, Miss Lucette Webster; Test Séance, Mr. Edgar W. Emerson; Apollo Quartette; Test Séance, Mr. Joseph D. Stiles.

PAINE HALL.

Sunday Morning, April 1st.—Grand Anniversary Session of the Children's Progressive Lyceum: Readings, Recitations, Addresses, Vocal and Instrumental Music.

Afternoon.—Musical Selections, Mrs. Whittemore and daughter; Address, Dr. H. B. Storer; Reading by Miss Lucette Webster; Test Séance, Mr. Joseph D. Stiles.

Evening.—Addresses by Dr. H. B. Storer, Jacob Edson, Thomas Dowling, Dr. A. H. Richardson, Mrs. Sarah A. Byrnes, and a host of others; Test Séance, Joseph D. Stiles; Readings by Miss Lucette Webster; Music by Mrs. Whittemore and daughter, and others.

F. B. WOODBURY, *Secretary Committee.*

The Fortieth Anniversary of Modern Spiritualism:

Semi-Annual Meeting of The Mount Pleasant Park and Mississippi Valley Spiritualists' Associations.

By authority in me vested, I hereby call the regular semi-annual meeting of the Mississippi Valley Spiritualists' Association, to meet in Library Hall, Moline, Ill., March 30th, at 2 o'clock P. M., and to continue until Sunday evening, April 1st, 1888, to transact such business as may properly come before it: Also for such business sessions as may be deemed necessary of the Mount Pleasant Park Stock Company, the auxiliary organization in charge of the camp at Clinton, Ia., to hear such reports from committees, and attend to such other matters as pertain to the Camp Meeting season of 1888.

The friends of the cause in Moline will entertain all they can. Good hotel accommodations can be had at $1.50 per day, and at good private boarding houses for less. Friends intending to attend can engage accommodations in advance by addressing L. P. Wheelock, Moline, Ill., Box 2273.

All officers, members and others who desire to attend the meeting can do so by the payment of one and one-third fares from all points on the following lines: Chicago, Burlington and Quincy; Chicago, Milwaukee and St. Paul; Chicago, Rock Island and Pacific; Chicago and Northwestern; Illinois Central, and the Chicago, Santa Fé and California. To secure the benefit of the reduced rate friends attending the Moline meeting will pay full fare from the station at which they start, and take a receipt from the station agent. If any one passes over two or more roads and cannot get a through ticket, let such party take a receipt from each road for the distance traveled and amount paid; on presentation of these to the Secretary of the Association he (or she) will be returned for one-third fare.

We expect other railroads will give us the same rate, but the main lines are all we can announce at this time.

Now, friends of the glorious gospel of Spiritualism all over the Western States, get ready and come to Moline and have a good time.

Let us have a grand jubilee, as we will, of song, of speech and tests, in proof of the divine nature of all life. PROF. J. S. LOVELAND, *President.*

DR. J. H. RANDALL, *Secretary M. V. S. Asso'n.*

Anniversary in Connecticut.

The Fortieth Anniversary of the Advent of Modern Spiritualism will be celebrated at Unity Hall, in Hartford, Friday and Saturday, March 30th and 31st. The friends of our cause are cordially invited, and no doubt will feel it a duty and pleasure to be present on this occasion.

Let us show by our presence that we are in earnest in the work we have begun, viz., to supply the great demand of humanity for an answer to the world's query, "If a man die, shall he live again?" A part of the great mission of Spiritualism is to solve this problem. While it has been done to the satisfaction of millions, let us still pursue the theme, until all mankind shall know its truth, which alone can give relief and restore confidence to the bereaved, that those who have passed from our sight "still live." Let us rejoice in this work, and not tire in any of its duties, and step to the front with the Banner of Liberty in one hand and with the other give that financial aid which an honest conscience cannot refuse.

J. Frank Baxter and Charles Dawbarn have been engaged for the occasion. Other speakers are expected. Turn out and fill Unity Hall, which is commodious, and one of the best.

The N. Y. and N. E. Railroad will furnish a limited number of return tickets for one cent a mile for those who have paid full fare one way in going to attend the convention.

[Signed.] President, G. W. Burnham, Willimantic, Ct.; Vice-Presidents and Acting Committee, A. H. Bill, Hartford; E. B. Whiting, New Haven; F. A. H. Loomis, Meriden; M. A. Dwight, Stafford; Harriet Johnson, Waterbury; Mr. Winslow, Bristol; Carrie Holey, do.; W. W. Woodruff, New Britain; Flavia Thrall, Poquonock; Mrs. E. R. Davis, Putnam; Mrs. S. A. Chapman, Norwich; James Wilson, Bridgeport; Claudius Harvey, Rockville.

Willimantic. J. C. ROBINSON, *Sec'y.*

Grand Celebration of the Advent of Modern Spiritualism,

Sunday afternoon and evening, March 25th, *Paine Memorial Hall,*

Under the auspices of the Spiritualistic Phenomena Association.

Eloquent speakers, noted mediums and excellent music.

Speaking by Dr. H. B. Storer, Prof. W. F. Peck, and others.

Mediums: Joseph D. Stiles, Mrs. M. C. Bagley and Mrs. E. Clark Kimball.

Music—vocalists: Mrs. Nickerson, Mrs. Nellie M. Day and Miss Anna Benord Gomer; also a male quartette.

Instrumental Music: Miss Nellie Miles, xylophone, musical bowls and staff of bells; Mr. Vale, flute soloist.

Miss Lizzie Thompson, elocutionist.

Miss Flossie Waitt, reader.

F. D. EDMONDS, *Assistant Secretary.*

Anniversary Exercises in Cleveland, O., March 31st and April 1st.

The Fortieth Anniversary of the Advent of Modern Spiritualism will be celebrated by the Spiritualists of Cleveland and neighboring towns by a two days' meeting in Memorial (G. A. R.) Hall, 170 Superior street, Cleveland, Saturday and Sunday, March 31st and April 1st.

Speakers, Mr. J. Clegg Wright, Mrs. Carrie E. S. Twing, and others.

Friends in and out of the city will meet with a warm welcome.

N. B.—Refreshments a few feet from the hall at reasonable rates.

Come and help us make a good and profitable time.

R. CARLETON, *Chairman of Committee.*

Anniversary in Chicago.

The Young People's Progressive Society will celebrate the Fortieth Anniversary of the advent of Modern Spiritualism on Thursday evening, March 29th, when a musical, literary entertainment, ball and supper will be given in its new hall, Martine's Dancing Academy, corner Indiana Avenue and 22d street.

Anniversary services will be held April 1st, afternoon and evening. Several leading speakers are engaged for the occasion.

The proceeds from the entertainment will constitute a library fund for the benefit of Spiritualists and those investigating the phenomena and philosophy. The friends are kindly asked to aid us in making this Anniversary occasion a grand success, both financially and otherwise. A. L. C.

DEATH AND THE EMPEROR.

[Translated by Henry Greenbaum for the Chicago Inter-Ocean.]*

The Emperor.

(After looking for some time at the picture in silent contemplation speaks at it pleasantly):

My friend, I greet you. I should dread thee,
Thee, whom mine eye has seen in hundred battles,
Who, sent by assassin's hands,
Considerately has fled my path.
How strange indeed my picture
In a courtier's brain is painted.
Thee should I fear whom
Daily submissively I think of,
For whom I ready stand, since my head,
Through weight of years, to silver turned.
'T is long ago. Long since, I reach
From generations dead and gone, alone
Into this world which I regenerated,
And whose thanks my age make green—
Wouldst have me, Death, to-day? Behold,
Here I am.

Death.

(Begins to move and motions negatively with his hands.)

The Emperor.

A further term is given me?
When *will* you come?

Death (Speaks).

I had come. Ofttimes I have
Slowly moved around thy simple couch.
Then murmurs all around arose, and supplications
Thousand-voiced from out the air,
From the depths of earth—these took the hand
That was to grasp thee feebly down.
Thy people's love had prayed for thee—
My strength was gone—but *when some day,*
Wayworn, thou wouldst lie at rest,
And from me wilt ask for final peace—
Be certain I with gentle breath
Thy lids will softly kiss. And thus I 'll end
In smiles thy life's great course.

The Emperor.

(Folding his hands)—
I am a man who has his duty done.

EDWARD RAAB, *in Berlin Journal.*

* Some two years since these lines regarding the now deceased Emperor of Germany were republished in several of the secular dailies: The language which the poet then placed in the mouth of the "Angel of Change" proved eminently prophetic of the peaceful manner in which that veteran ruler lapsed at last into the beyond.—ED. B. OF L.

Banner Correspondence.

Massachusetts.

NEW BEDFORD.—George Y. Nickerson writes: "Mrs. C. B. Bliss held a séance at No. 70 Hillman street, on Sunday evening, March 4th. There were thirteen persons present. After about fifteen minutes the curtains of the cabinet parted, and before us stood our old friend and worker for the good cause, Mr. J. M. Roberts, editor of *Mind and Matter;* he was recognized by those who knew him. Other spirit-friends came, to the number of thirty or forty, and to the surprise of us all Mr. Joseph Edmund Gillett, of this city, who passed to spirit-life on March 1st. His funeral was on Sunday, March 4th, at one o'clock, and his remains were at the time at his former home. He took me by the hand, gave me his name, and said, 'Tell father that grandfather was the first one to meet me, and that grandfather passed to spirit-life about three weeks ago.' This proves that the veil between this and the future life is easily parted for those who desire to return and make their presence known."

BOSTON.—"Franklin" writes: "There is in every human being, even before death, a spirit which is neither the mind nor the body of that being, though inseparable in life from the body and mind. There is great need of a proper recognition of spirit here in mortal life. Till people know about spirit as a distinct conception, there is little use in attempting to teach them arts, morality, or the fundamental conceptions of social science, for the simple reason that without knowledge of spirit these other conceptions become vague and meaningless. Education of the mind, now so vigorously pursued in this country, and education of the senses, and bodily culture, now being generally introduced, can never, without education or development of the spiritual nature, produce good citizens, or human beings harmonized in their own nature and properly related to their surroundings and their fellow-beings. The Roman Church, though preaching much that I oppose, and denying much that I believe, still has an idea of the needs of this spiritual culture which urges those in its communion much more seriously and persistently than many other bodies of people to promote spiritual cultivation among the masses. Their methods of doing this I object to, yet there is much need of the cultivation of the spirit in a proper manner."

FALL RIVER.—James M. Rogers writes: "There is one feature in the Monday's issue of some of the leading dailies that is to me objectionable from every point of view—the absorbing of so much space in printing Sunday sermons. A newspaper is for news—foreign and domestic—the details of business transactions, for advertisements and matter of like character. Men subscribe for or buy those papers for such information, and so much of the regular matter is crowded out as the length of the sermon requires. Who request this? Has a majority of the readers of any one of the great dailies desired this? I do not believe so. I think a majority is entitled to consideration. Through these channels the sensational utterances of men—often wanting in clear logic—are flung broadcast over the land.

Through them false opinions and distorted conceptions of the Deity and of the future of man are disseminated. There is too much, already, of the cheap sensational injected into daily life. One cause of crime is the lack of self-poise and the want of a firmer spiritual nature. Such articles increase the evil. This comes, too, with a remarkably ill grace from the gentry who would stop the circulation of the same papers on Sunday. They preached the sermons *on Sunday,* they are *reported on Sunday,* yet one must not read legitimate matter on Sunday! The jewel of consistency is very bright at times! Now there are plenty of religious papers published each week, devoted to the propagation of their multitudinous creeds; let those who hunger for such mental food obtain it in such papers, they being its proper source of supply."

Pennsylvania.

PITTSBURGH.—C. E. Meskimen writes: "This region has been favored with so much spiritual *manna* of late that we scarcely know ourselves. Succeeding Mrs. Helen Stuart-Richings came Mr. and Mrs. G. W. Kates—the latter a fine psychometrist and trance speaker, and the gentleman an able exponent of the harmonial philosophy. In addition to their Sunday work they give Monday and Friday afternoon receptions at our hall, that are well attended, and productive of much good in the fact that Mrs. Kates's guides give tests of spirit identity that are very positive and convincing. Following the arrival of the foregoing came Edgar W. Emerson, who kindly stopped over *en route* from Cincinnati to the hills of the old Granite State, to greet some acquaintances he had made in the past, and by request stayed over with us a week, during which time we were favored with two of his grand séances. Our little hall, which is pronounced a gem, and is exclusively ours, was taxed to its utmost capacity to hear this famed test medium. Thirty-five recognitions of spirits were made the first night, the details attending the descriptions being so satisfactory and minute as to carry conviction to many hard skeptics, and I have heard of a number of converts who date as such from hearing Mr. Emerson. I have been greatly edified by mingling with the audience, and hearing the confessions, one to another (ladies), such as, 'I feel more at home in these meetings than in our church,' and, 'I went to church this morning, but had my own way to-night, so came here.' Said one lady to me, 'You Spiritualists appear cheerful, and look on the bright side of life,' to which I readily assented, assuring her there was no reason, human or divine, why we should n't.

Truly we are progressing into the broad light of eternal liberty and freedom.

Mrs. Ada M. Glading is our speaker for April. The glorious BANNER OF LIGHT is eagerly obtained each Sunday morning from the young brother who has the copies in charge; long may it wave."

Florida.

JACKSONVILLE.—Mrs. F. A. Warner writes: "We are here for a visit in the summer-land State—Florida; the climate is delightful. The tropic and evergreen scenery is very beautiful. The lovely, long, gray Florida moss is here in great abundance. It grows in the tree-tops and hangs from the branches in graceful festoons, yards in length. In the twilight it presents rather a lonely, weird appearance, silently swinging to-and-fro with the breeze. Any one who would like a package of the moss for decorating may have it and welcome by sending me one-half dozen stamps to pay the postage."

New York.

NEW YORK CITY.—Mrs. M. C. Morrell writes: "The Soul Communion Meetings which have been held every week since the 27th of September, are well attended, and seem destined to do a good work by way of developing mediumship. The quietude of thirty minutes tends to spiritually harmonize and concentrate the minds of the people and bring them in closer sympathy with the loved ones who have crossed the threshold and become the residents of the Summer-Land. One lady at her first attendance saw and described several spirits so clearly that they were recognized by friends. We supposed the lady to be an old medium, but to our astonishment found it was the first time she had known anything of mediumship.

Several others have seen spirits who had never before attended a spiritual meeting or known anything of Spiritualism.

One who commenced attending the meetings about six weeks since, and who had sat two or three times only with a well known medium, is now giving communications, and commencing to speak from the platform.

A gentleman of prominence, well known all over the country, attended this week for the first time. He told the audience he had been an investigator of Spiritualism twenty-five years—attending circles, meetings and séances—but for the first time in his life he was *conscious* of the presence of a spirit. This gentleman has had circles at his own house, in Washington, D. C.

So you see the work goes on, and the quiet, silent sitting at these weekly meetings brings *just the conditions necessary for development;* it opens the door between the mortal and the immortal spheres. It says to the immortal: 'We welcome you in our midst; let us coöperate—work hand in hand; in unity there is strength.'"

Kentucky.

HARRODSBURG.—O. S. Poston writes: "Many years ago I had the pleasure of hearing lectures on Psychometry, by Dr. Joseph R. Buchanan, the discoverer of that capacity of the human mind. I have tested a number of psychometric readers within the past twenty years, but I have found none more satisfactory than Mrs. A. B. Severance. Her prescriptions for disease are purely hygienic, and based on the idea that the cure of disorders in the human body are made by the inherent vital powers properly husbanded and directed. In addition to all I have stated I can testify that she possesses a prophetic gift as regards future events of one's life I have seldom found in others. I have no acquaintance with her except as a correspondent availing myself of her spiritual gifts."

Vermont.

SOUTH ROYALTON.—H. J. Severance writes: "We are doing all we can to scatter the seeds of progress and a knowledge of the new dispensation in this vicinity. The copies of the BANNER OF LIGHT received by us are sent off as silent but effective missionaries, soon as read. They grow better every week."

Demise of a Noble Woman.

The death of Mrs. Anna Kingsford, M. D., of London, occurred Feb. 21st. She was for some time President of the London Theosophical Society, and more recently of the Hermetic Society. In a mention of her decease, "M. A. (Oxon)" says:

"She was a clear and polished writer; a persuasive and eloquent speaker. Outside of the occult, with which she chiefly concerned herself, her energies were mostly directed against vivisection, of which she had a horror. Others who knew her more closely will speak with more fullness of her life. I desire only to add my tribute to a singularly worthy and self-denying life, chastened by much suffering, and to exceptional intellectual endowments never unworthily used."

The *Pall Mall Gazette* alludes to her departure as leaving "a blank which will not easily be filled, even at this period so rich in women of intellect and energy." "Deeply imbued," it says, "with the spirit of the poet's maxim: 'Never to link our pleasure or our pride with suffering of the meanest thing that lives,' Mrs. Kingsford wore neither fur nor feathers; and recently during the time she was lying ill, she wrote a letter to the Press, pleading with tenderness and power the cause of the seal and other helpless creatures who are slaughtered each year for the sake of their fur. She was greatly beloved and admired by a large circle of friends, both on account of her intellectual endowments and her unwearied labors in the cause of the helpless, to which the works she has written remain as a lasting testimony."

Verifications of Spirit-Messages.

MRS. METLER.

In the BANNER OF LIGHT of Feb. 4th we noticed a communication from Spirit MRS. METLER. We have waited, thinking some one better acquainted with her than ourself would verify it; but as no one has, to our knowledge, we will say that she is remembered by many of the older ones as one of the pioneer spiritual speakers in this locality some thirty or more years ago, and we hear she labored long and well and with good effect for the cause. We are glad she still recognizes her Connecticut friends, and we trust will assist us to gain new light in the future as in the past. DUMONT KINGSLEY.

Willimantic, Conn.

JOSEPH HALL.

I recognize the name of JOSEPH HALL in the BANNER OF LIGHT of March 10th as a spirit that manifested at the Banner Circle-Room through Mrs. B. F. Smith. Joseph Hall was a resident of Dunkirk, N. Y., and was known in his lifetime on earth as an earnest and honest Spiritualist. He attended Cassadaga Camp-Meeting for the last time in 1886, and left the camp before it closed to go home and make the change from earth to spirit-life. I shook hands at the parting, but shall meet him again—as I have many times since he left the body. Yours,

Buffalo, N. Y. J. W. DENNIS.

[From the Open Court.]

An Argument for Woman Suffrage.

To the Editors:

The movement is based on the fact that women are not sufficiently represented by men. If they were, there would be no agitation. And men are even less unfit for representing children than for representing women. The child and the man differ much more than the child and the woman, in character, in average state of opinion (for instance about religion) and in amount of home life. Most children have much more to do with the mother than the father, as well as much more in common. The women who are not mothers usually have something to do with children as aunts, sisters or teachers. The fact that the female bird and the young are alike in plumage is not without a parallel in our race; and neither is the fact that it is the female who stays by the nest. When we consider how much children gain by a government good enough to make the schools what they should be, and how much they lose by a government bad enough to let civil war, famine or pestilence break out, we must admit that their interests need as full a representation as possible. And this cannot be given unless women vote. F. M. HOLLAND.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 8th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 317 West Madison street, every Sunday, permanently, at 2½ and 7½ P. M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 115 and 118 Fifth Avenue, every Sunday at 2½ P. M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 150 22d street, Children's Lyceum, Sunday, at 1½ P. M. Spiritualists' and Mediums' Meeting, 3 P. M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. F. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P. M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, MARCH 24, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY, 39 *and* 41 *Chambers Street, New York.*

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Timely Thoughts after Forty Years.

The one true Anniversary for Spiritualists all over the world is now close at hand, and its approach should excite only thoughts of the highest significance in all minds that are self-conscious of genuine emancipation. There will be things said everywhere by assembled Spiritualists which it is not for us to anticipate. The emotions that will overpower millions of human hearts in the public celebration of the event cannot be portrayed in advance of their demonstration. It will be the FORTIETH ANNIVERSARY OF THE BIRTH OF MODERN SPIRITUALISM! In the term of two score years, at this age of the world, vast changes have taken place, spiritually as well as materially. It would call for the pen of a ready writer to begin to enumerate and describe them. The marvels of discovery and invention which have been recorded in that period are as toys in comparison with the great marvels of truths which have been brought home to the knowledge of mortals in the same lapse of years.

Others will properly rehearse the wonders of the modern development of Spiritualism to listeners who never weary of the story. Our present purpose, in view of the nearness of the Anniversary, is to ask Spiritualists everywhere to pause for a little while and reckon up, not the visible and outward achievements of Modern Spiritualism, such as the conversion of a certain number of persons to its belief, but the absolute advance it can claim to have made as a moving, inspiring and guiding power in the lives of its acknowledged believers. It is by this test that it will be tried at last, and it is wise to apply it here and now. Many times has the question been asked: What good has Spiritualism done? The answer sought is always a material one. Rather let Spiritualists honestly set about giving a spiritual one. How does this positive knowledge of continuous life, and of the presence and communicating power of the departed, affect the conduct and profit the lives of those to whom it has been imparted in its convincing completeness? This is the vital question in the case. If Spiritualism has indeed made the circuit of the globe in these forty years past, with what kind of power over human hearts has it impressed itself as the great final revelation so long waited for? Has it mainly aroused the curiosity and excited the emotions of men, or has it directed their thoughts into new channels, and lifted their lives up to a higher level, and inspired their mutual conduct with purer aspirations and larger purposes?

Experience is the best witness that can be summoned to give testimony in the case. The clearest proof of the character of the New Revelation is its operative influence on believers. It is all well enough to repeat the statements which are become familiar respecting the spread of the knowledge of this grand revelation from the world invisible; the vital thing, however, is to know of a certainty what effect it has had and continues to have upon those who have accepted it with such joyful enthusiasm. Unless it can be shown to be performing active and lasting work in the world, it has come as a mere pageant, and its character is transitory. Have Spiritualists stopped to soberly think that it is to this single test that their belief must be submitted? that they are as surely to be known by their fruits as are men and women of other professed beliefs? If Spiritualism comes to dissolve in viewless nothingness the impediments of creeds, to remove the barriers of tradition and dogma, and drive back all burdensome superstitions into the darkness in which they had their origin, then it is bound to vindicate its claims as a welcome emancipator by producing satisfactory evidence of the superior work of which it is capable.

The necessity is rather for the believer to look within, to search the motives of his conduct, and to see if this wondrous revelation has done for him the good which was contained in its original promises; if it is indeed a blessing to human lives by the thorough renovation of human character; if it has disciplined men into gentleness of temper, and inculcated the spirit of charity, and exalted their estimate of existence, and made them modest, forbearing, forgiving and humble. These are the real fruits of the spirit, if there are any. The Spiritualism that is truly spiritual, and far more than a new specimen of nomenclature, must bear such fruits as these, or it is little more than a name.

How could the approaching Anniversary be so suitably observed as by bringing it as a revelation to this approving test and seeking to apply it to this real and enduring standard? It could be done in no way that would be so strictly appropriate, or one on which the invisibles that are looking on with such living interest would pour out their silent benedictions more earnestly.

American Judaism.

Rabbi Solomon Schindler, of Boston, to whose most intelligent and liberal public utterances we have frequently directed much approving commentary, delivered last week at the Temple Adath Israel a lecture on "Modern American Judaism," which deserved to be listened to by all persons who would get a just apprehension of the actual status of Judaism in this country. Short as is the history of American Judaism, he said, it is full of momentous events. The earliest Jewish comers to this country were of Spanish, Dutch and English descent. As soon as we had won a national independence, and had offered this country as an asylum to the oppressed of all nations, the germs of a congregational life began to spring up among the Jews of America. As they took their first free steps, and timidly began to bring order out of their chaos, and to introduce reform, they were almost frightened at their own audacity. It was in Charleston, S. C., that an English hymn was chanted for the first time in a Jewish synagogue, and this was about the year 1830. Congregations in Baltimore and New York followed suit.

The German contingent was the one that was pushing forward, the leaders of the reform movement being mostly of German descent. Dr. Isaac M. Wise has been the supreme one of them, having identified himself with that portion of the Jewish population which was born on American soil and trained in American schools, and had learned to value American institutions far beyond the estimate placed upon them by their foreign-born parents. Dr. Wise found American Judaism a chaos. He studied the laws of the land, and found them to be the most liberal of any under which Israelites had ever lived. He at once adopted this as his country, and came to love it with the same love that he gave to the land of his nativity. He saw in it the promised land which had been the dream of Israel for centuries. If Canaan was to be found anywhere, it was to be found *here*. If Judaism had ever been destined to live, to grow, and to win for itself a respected position among the nations of the earth, here was the place where these hopes could be realized. And his first idea was that all national distinctions among the Jews of America should be abolished. They must cease to be German, Polish, Russian, or English Jews; must not be split up into so many congregations; must become American Israelites, if healthier conditions were to be established.

Dr. Schindler explained further that the reform idea of Dr. Wise consisted *in making all Israelites into American citizens in the widest and truest sense;* in making a common ritual suffice for them all, which in turn should correspond with the demands of the time; in governing this uniform religious body, neither by a pope nor by one or many rabbis, and *surely not* by the rabinical *authorities of Europe*, but by a synod that should decide in all matters of religion and be the expression of the popular will; and that the leaders of American Judaism should be Americans and not foreigners, who, nine times out of ten, are utterly incompetent to grasp the spirit of American institutions. Dr. Wise has worked strenuously to break up the absurd race prejudice. He has at all times insisted that the English language, being the language of the land, should be the language of the synagogue, and that the Israelites should learn to look upon themselves as members of a large body, of a nation so large as the American. He would have the prayers of Israelites express gratitude to God for the large, prosperous and free country that has been given to them, and cease to whine for a restoration of Israel upon Asiatic ground—a wish which nobody harbored and nobody would help to realize!

With the abandonment of the Messianic expectations, said Rabbi Schindler, with the substitution for these antiquated hopes of the modern idea that it was the mission of Judaism to help, in union with other creeds, to raise men to a still higher plane of civilization, and with the full reïntroduction of the Israelite into society, it became absolutely necessary to remove all those laws and prescriptions which had made him a stranger in the world. The old table laws had become utterly untenable, and it was high time that the religion of a man should not be measured any more by what he ate or refused to eat, but by the way he conducted himself as a man and a citizen. It was high time, said he, that the seat of religion should be removed from the stomach to the heart. Modern researches and modern Bible criticism had undermined the infallibility of the Bible. Its divine authorship was denied *in toto*. Miracles were discredited, and truth was sifted from fiction.

The difficulty of finding such an authority, to which all American Jews should reverently bow, is an obvious one. As Dr. Schindler wisely observes, the unsolved question of the time is by what authority one law is abolished while another is upheld, or by what authority any religious obligation could be imposed upon a member of the community. For that authority modern Jewish theology had been driven back to the Sinaitic revelation; but Dr. Schindler is obliged to confess that this chapter of the Bible needed, in a time of skepticism and disbelief, as much the support of indisputable evidence as did the most insignificant of the ordinances contained in the Bible. The proof of infallibility is wanting for the whole Scripture. After making a rapid review of the results of the nobly intended work of Dr. Wise, we are frankly told by Dr. Schindler that, after all, it is a question still awaiting an answer whether an authority is actually *needed* by the Israelites to guide their religious life.

The Jewish rabbi, according to Dr. Schindler, has never been the steward of God on earth. His office was simply that of a teacher. The platform, and not the pulpit, belongs to the outfit of a Jewish synagogue, and the lecture, not the sermon, is essential to Judaism. The sermon, in which the preacher felt at liberty to abuse his hearers by an effusion of undeserved vituperations, has now fallen into desuetude, and the lecture has risen in favor, in which the rabbi as a teacher attempts to enlighten his hearers on all such subjects as he thinks will make them wiser and better. And this he credited to the good judgment and discrimination of Dr. Wise.

Thus we are informed, by one of the brightest and most liberal minds in American Judaism, of its persistent struggles to slough off the Old-World conservatism and to become thoroughly American in spirit; of its desire to place itself in as full harmony as may be with American laws, and to be governed, if governed at all, by those born on American soil, who are in complete sympathy with the spirit of the life of the New World and its progressive aspirations and tendencies. Dr. Schindler courteously abstains from any open reference to Romanism in this country, the outline of his discourse being mainly biographical; yet he none the less to our mind sharply arraigns—while making no mention of—the working methods of the Roman hierarchy, that too plainly aims to govern its subjects in America from Italian ground, and further seeks—as in its open effort to break down our common school system—to antagonize the spirit of republican freedom.

Dr. Schindler shows that the Jews in this country are pursuing the right course and have taken the true position, while the Pope of Rome and his obedient followers here are utterly and fatally wrong. The latter would make wreck of this blessed heritage of freedom, rather than forego the opportunity to extend its power through the present enjoyment of that freedom. It is particularly to be noted, as Dr. Schindler states it, that the Jewish rabbi in this country is only a teacher, not God's vicegerent; that the Bible is very far from being infallible authority; and that religion with the modern American Israelite is to be made apparent in the man and the citizen rather than the creed and ritual.

How do Orthodox Protestants regard such a frank admission as this from a learned Jewish rabbi that the Genesaic record is anything but an infallible authority? It ought to open their eyes widely to the progress which truth is making. And with what grace or decency can such an organization as the Young Men's Christian Association continue its meddlesome and self-righteous efforts to capture our politics, for which they are quite as ready to assail the Catholics as any other religious believers? Or how can professing Protestants of any denomination persist in their Quixotic plans to change the spirit and structure of our common governmental Constitution, the fundamental law of the land, by making it bend to their conceits respecting God's presence, as if he could really be OUTSIDE of anything in his wide universe? The American Jews teach them a timely lesson here, which they would do well to heed. As the policy of the Jews now stands outlined, they promise to become examples for even Americans themselves to emulate.

One "Trust" Not Yet Tried.

There is one trust in the list of trusts of which we hear so much now, that has not been generally mentioned, even if it has been thought of. It is a farmer's trust. If the oil men can form a trust, and the cotton seed oil men, the sugar men, the rubber men, the express men, and all the rest of them, why, it may fairly be asked, should not the farmers, who are the bottom producers of the country, on whose yearly products we all depend for our continued existence, likewise take advantage of the contagion, and see how they can secure a big profit for themselves at the cost of everybody?

We find this rather dangerous suggestion worked out with fine effect by the Chicago *Tribune*, which runs out the proposition to its furthest consequences. What, says that paper, if the farmers of the Northwest should form a trust and appoint a Board of Trustees to limit production, fix prices, and regulate the sale of all food products. It might be called a trust, but it would better be called a defensive alliance. It could not be called a conspiracy, and would not be illegal. It would be in violation of no known law for them to agree among themselves how much they should produce and what they would sell it for. If it be suggested that they could not very well form the combination required, the Granger organization of 1872–74 is pointed to in answer, which shows a remarkable capacity for concerted action by the agricultural class, on short notice and with hastily devised machinery. The Chicago *Tribune* does not hesitate to say that if the farmers should get together in the same spirit again, and organize a food trust, they would soon bring other people to their knees, and make many mouths water and stomachs hunger.

What would be their plan of operation? Following out the "trust" idea, the farmers would select trustees to take charge of all produce and of putting it upon the market so as to benefit them all. The produce would be put into warehouses; prices would at once be doubled; and grain, breadstuffs and meat would be doled out so as to hold up the market. Territory would then be parcelled out, and the farmers ordered to raise one-half less the next year. Then prices could be advanced again; and while the farmers would be doing half the work they now do, they would receive double the pay. Should the manufacturing trusts then attempt a new levy on agriculture, the farmers' trust could retaliate by squeezing the former still harder. Food could be put up to famine prices, and the population of the cities would be starved out while the farmers would take things easy. They would have enough to eat themselves, while other people were suffering from the lack of necessary food.

It is true that in order to carry out such a scheme to perfect success it would be necessary to look after importations of meats and breadstuffs from abroad, on which there is at present a nominal duty as agricultural produce. These would have a decided tendency to flow in over the duty imposed, to relieve the scarcity created by this new agricultural trust. But the easy remedy for that would be to put up the duties on farm products to still higher figures, making them equal to the rates imposed on foreign manufactured articles. The farmers could easily do this, for they have votes as well as the manufacturers, and a great many more of them. And in such a contest they would all vote, and all concentrate their ballots on a single purpose. Then the farmers, having first raised the tariff for themselves to the top notch, could charge up to the same level, and have no fear whatever of competition from abroad.

Would all classes but farmers be made to suffer from the operation of such a plan? Of course they would. But have they not been made to suffer from the plans operated by the oil and sugar and rubber and other men? And why should not the hard-working farmers enjoy as good an opportunity to drag profits out of the pockets of consumers as any other class of their fellow-citizens, manufacturing, commercial or mining?

Professor S. B. Brittan.

The grand spiritual medium, PROF. S. B. BRITTAN, as is well known by the readers of this paper, contributed, while in the earthly life, a vast amount of literary matter in advocacy of Modern Spiritualism. His great book, "MAN AND HIS RELATIONS," had an extensive sale, the matter having first appeared in the BANNER OF LIGHT columns. He was one of nature's noblemen; he made a history that will live through all the ages, which, when the mists engendered by theological dogmas shall have disappeared from the earth, as they surely will, will cause his name to be emblazoned upon the scroll of intellect as that of one of the grandest lights of the nineteenth century. *He still lives!* and by and through medial instruments can speak as of old to the children of earth.

Fully appreciating the fine intellect of this man years ago, we were drawn toward him as a brother, and aided him in many ways. Our friendship was mutual; and as the grand law of compensation is immortal, continuing on from the earthly life into the supermundane existence, our beloved brother now sends us greetings from his spiritual abode, bidding us to remain faithful to the Cause we espoused so many years ago, assuring us that our labors in the spiritual vineyard are bearing fruit that will compensate us a hundred fold when our earthly labors cease. He assures us that when we sometimes faint by the way a host of guardian spirits come to the rescue to sustain us. Of this fact we are fully aware, knowing, as we do, that the world of Causes is superior to the world of Effects—that a Divine Intelligence governs all things.

We are led to make the above remarks at this time, in consequence of perusing Bro. Brittan's message, given through the lips of our angel-medium, Miss Shelhamer, at our Public Circle on the afternoon of January 17th, and published in last week's issue of THE BANNER. He was requested by Father Pierpont, the President of the Circle, to preside on the date above named, and gave such strong evidence of his identity that none who ever knew him could, we think, doubt his identity. He gave assurances of his continued coöperation with all the friends and laborers in the spiritual vineyard, assuring them of his deep interest still in their work, and indeed all that pertains to human welfare. He spoke of the friction existing in our ranks, and said that it would continue until the turmoil incident to human life should give way to a better state of things; still, he said, the outlook was encouraging as it appeared before his spiritual vision at the present time. Those, therefore, who may have omitted to peruse Prof. Brittan's remarks and cogent answers to questions propounded, should turn to the sixth page of THE BANNER for March 17th, and carefully peruse them.

Our Massachusetts Dogs.

The dog has been, from the remotest period of human history, the friend, companion and protector of man, often the best, and in some instances the only friend a poor man has had. The intelligence it has manifested, the affection it has displayed, the sacrifices it has undergone for the individual to whom it had become attached have been unsurpassed; and though probably not less than a million of our Massachusetts people, including the children, love dogs, we have had at periods more or less frequent, attempts to obtain laws which would compel the killing of nearly every poor man's dog in the State.

We now learn from *Our Dumb Animals* that the present Legislature of this State is to be asked to enact a law taxing all male dogs at a valuation of $300, and all female dogs at a valuation of $600, and that every dog even when so taxed, if found anywhere without its owner or keeper, may be summarily shot, clubbed, stoned or poisoned. And this, too—remarks that watchful protector of such as have not the means of protecting themselves against the cruelties of those who claim to be their superiors—despite the well-known facts that burglaries, fires, losses of life and property by the vigilance and alertness of dogs are almost daily reported. One of these reports is that of a dog a few weeks since saving the lives of seven men whose boat became lodged on one of the reefs of Great Spoon Island, in Penobscot Bay, Maine. The men had hoisted signals of distress, and were in momentary danger of being swept away. Tremendous waves were running, and the excited fishermen on the shore knew that it would be fatal for them to attempt a rescue, as no boat could withstand the heavy sea. The account states that Mr. A. C. Buell, a Washington journalist, had left his dog in the neighborhood to be cared for until the next hunting season, a very fine-bred Irish retriever. Suddenly it occurred to his keeper that the dog might do what no man could. Calling him, a long line was attached to a piece of lath, and flung as far as possible into the water. The dog promptly sprang in, swam to it, and brought it to the shore. Several times he repeated this. The fishermen were in despair. The waves were so high that they could not direct the dog's attention to the men on the reef.

Finally the dog seemed to comprehend that there was something serious on hand. He raised his head and looked intently over the water. His eye caught sight of the boat with its signals of distress, and the waves dashing over it. When the lath with the line attached was again thrown, he sprang after it, took it in his teeth, and, instead of turning to the shore, struck out through the roaring surf to the reef. Many times he was buried under the waves, but after a few minutes of intense suspense he was seen from the shore clambering up the side of the reef, and a great shout went up as the imperilled sailors took hold of him and lifted him into the boat in an almost exhausted condition.

In a brief time a strong rope was attached to the line. The men on shore were signalled to haul, the rope was made fast to the reef and the shore, and one by one the men passed over it from their place of danger, the brave dog following as soon as he had slightly recovered from his great exhaustion.

It is urged as a reason why the proposed law should be adopted that dogs destroy sheep; but it should be borne in mind that in all sheep-raising countries dogs abound—that in former times, when sheep were far more abundant in Massachusetts than at present, dogs were more plentiful than now, and that the Ettrick Shepherd, whose experience entitled his words to consideration, has said that "the whole mountain-one country of Scotland would be worth hardly a sixpence but for the dogs that watch the sheep." Even admitting that loss results to a few sheep-raising communities from dogs, there are better means of averting the evil than a law that would result in the slaughter of a thousand innocent as a punishment of one that is guilty. The practicability of employing shepherd dogs, bells, goats, wire-fences and other protective agencies has many times been conclusively proven.

Another, and with many the most serious charge, is what is thought to be the liability of dogs to hydrophobia. On this the journal we have quoted says: "We have had occasion to prove that in the large city of Boston, during about forty years since the records of deaths have been kept, only two deaths from this cause have been reported, both of which were doubtful cases; and that actual deaths from this disease have been so rare as to lead various of our most eminent physicians to doubt whether hydrophobia is anything more than a disease of the imagination."

What with the attempt to make it a crime punishable with fine or imprisonment, or both, for a mother to administer relief to her sick and suffering child; to graft upon the liberty tree of our nation a scion of sectarian religious belief; to propose a law which might be so construed that not one spirit medium could exercise his God-given gift without being rendered liable to be thrust into a felon's cell, and *this* new scheme—which in the large cities and towns of this Commonwealth would, if it became a law, amount to a measure really passed for the assistance of burglars and "crooks" in the plying of their nefarious trade by suppressing the watchful canine servitors, which these lawless midnight operators fear far worse than the police, and would compel every poor man to kill the dumb friends of ours whom *Cuvier*, the greatest naturalist of the world, has declared to be "*the most useful conquest ever made by man*"—it would seem that legislative bodies are thought by some to be crushing machines, established for the purpose of destroying the rights of the people to "life, liberty and the pursuit of happiness."

We cannot suppose that the legislators of this State will give heed to the petition of a small minority, so far as to enact a law that will so seriously affect not only the best interests of the dogs but in diminishing the happiness and protection of all ages and classes of people, the best interests of this Commonwealth.

The Parker Tomb Fund.

Our readers are aware that a plan to restore and beautify the resting-place at Florence, Italy, of the remains of that great apostle of religious advance, Rev. Theodore Parker, was set on foot by *The Index* some time since, and was favorably adverted to in these columns. A note from B. F. Underwood, Esq., at that time editor of *The Index*, informs us, under date of the 13th inst., that all the remittances to "The Parker Tomb Fund" received at that office—together with others coming to hand since his (Mr. U.'s) residence in the West—have been handed over in due course to Mr. John C. Haynes, Treasurer of the Index Association.

The Spiritualist Press.

There are one hundred and twenty-two papers and periodicals published specially devoted to Spiritualism, and probably more than twice that number which favor it, and occasionally place in their columns evidences of its truth. Of the former, twenty-four are published in this country, and ninety-eight in foreign countries.

Fortieth Anniversary of the Advent of Modern Spiritualism.

Berkeley Hall, Boston.

The Fortieth Anniversary will be celebrated in Berkeley Hall, corner of Tremont and Berkeley streets, on Saturday and Sunday, March 31st and April 1st, 1888, under the auspices of

THE BOSTON SPIRITUAL TEMPLE SOCIETY.

Mrs. R. S. Lillie, Mrs. A. H. Colby-Luther, Mr. J. Wm. Fletcher, Dr. J. C. Street and other talented speakers will participate in the exercises. Superior musical and literary talent, also reliable test-mediums, have been engaged, thereby rendering the attractions of the entertainment second to none.

On Saturday, as one feature of the entertainment, Mr. Fletcher will give his popular lecture, illustrated with dissolving views.

Tremont Temple and Paine Memorial Hall.

A grand Union Celebration of the Fortieth Anniversary will take place on March 31st and April 1st, under the auspices of the

FIRST SPIRITUALIST LADIES' AID SOCIETY AND CHILDREN'S LYCEUM NO. I. OF BOSTON,

The official notice of which appears on our second page.

Paine Hall.

A grand celebration of the Fortieth Anniversary will be held March 25th, afternoon and evening, at this place, under the auspices of the Spiritual Phenomena Association. See notice on second page.

New York City.

Mrs. Mary A. Newton writes that "The First Society of Spiritualists of New York will celebrate the Fortieth Anniversary at Adelphi Hall, 52d street and 7th avenue, on Sunday P. M., March 25th.

The speakers will be Mr. W. C. Bowen, Hon. A. H. Dailey, Henry J. Newton, Mrs. Amanda M. Spence, Mrs. R. S. Lillie, Mrs. Nellie J. T. Brigham.

Music will be furnished by Señor Aurelio Ceruelos, Mrs. J. O. Goodwin, Miss Lily Runals; and a reading by Miss Sawyer."

Attleboro, Mass.

The 31st of March will be observed with appropriate exercises. The ladies of the Spiritual Society are arranging for a grand entertainment with unique features for the evening of that date, and on Sunday, April 1st, afternoon and evening, the guides of Miss M. T. Shelhamer will address the people on subjects commemorative of the Advent of Modern Spiritualism.

Other Points.

As will be seen by notices elsewhere, the Anniversary will be observed at NEWBURYPORT and HAVERHILL, MASS.; SARATOGA SPRINGS, N. Y.; CHICAGO, ILL.; CINCINNATI, TOLEDO and CLEVELAND, O.; HARTFORD, CT.; PROVIDENCE, R. I.; and MOLINE, ILL. The occasion will also be remembered in PHILADELPHIA, PA., BROOKLYN and TROY, N. Y., and elsewhere.

Practical Advice.

In our issue of March 17th we gave to the reader the report of Mrs. M. E. Williams's second public séance for form manifestations at Adelphi Hall, as contained in the *New York Mercury*. An original report, it seems, was *en route* for our own use, but the recent severe storm prevented its arrival in time for publication. We, however, regard the prefatory remarks made by the Chairman, J. Franklin Clark, on that occasion (and forwarded with the document in question), to be so full of practical value that we here present them:

Because of the fact that I have given earnest attention and study for many years to the spiritual phenomena, in an honest endeavor, and with an unbiased mind striving to become familiar with its facts, and to the deduction of the philosophy to be drawn from them, I have been requested by Mrs. M. E. Williams, who is to appear before you this evening in her character as a medium for full-form materializations, to say to you a few words upon the subject, calling your attention particularly to the differences that exist between the two classes of phenomena known as natural and spiritual.

The phenomena of Modern Spiritualism have now been before the world for forty years, and the 31st of the present month will be the fortieth anniversary since the raps that demonstrated that they were produced by a conscious intelligence first broke the silence in that humble home at Hydesville in the western part of this State.

But while Modern Spiritualism counts but forty years since its advent among men, it has opened the doors between the mundane and supermundane planes of human life so widely that we now know that spiritual phenomena date back to the so-called death of the first human being, for the facts of Modern Spiritualism have fully demonstrated the truth that death is but another name for birth into higher conditions.

As one of our gifted poets has beautifully and truthfully said,

"There is no death; what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian
Whose portal we call death."

And, friends, we trust and hope that before the evening shall have passed, some of those who have experienced that second birth will present themselves before you, encased in material elements that will make them visible to your sight, and palpable to the touch of their friends.

The great and fundamental difference between natural and spiritual phenomena is found to be that the operative cause, whatever that may be, that produces natural phenomena, gives no indication of possessing either consciousness or the power of volition; hence like conditions always produce like results; while, on the other hand, the operative cause, whatever that may be, that produces spiritual phenomena, always shows that it possesses both consciousness and the power of voluntary action, and that the particular manner in which the phenomena shall be expressed is determined by the *will* of the producing cause, hence like conditions do not always produce like effects.

Having this well-established fact before us, we can readily perceive that no medium for spiritual phenomena can ever say in advance what phenomena or whether any phenomena will be produced at any séance, for the very obvious reason that the medium is not the operative cause, but only an instrument used by an operative cause that acts or declines to act as its own desires prompt it.

Mediums can no more assure you, when they enter a cabinet, what spiritual phenomena will be presented, than a piano could tell you what music it was to be made to express, or whether it would be used to give expression to any music. That question lies in the determination of the performer, wholly independent of the piano. All he asks of the piano is that it shall be a good instrument, in perfect tune; and all that the spirit-operators ask at a séance is that their instrument shall be a good one, and in perfect condition. It is their part to produce the phenomena, as it is the part of the musician to produce the music.

But—to carry our illustration further—suppose the piano were to be placed in a steam-boiler factory, where a hundred men were all actively engaged riveting boilers, how much of the music evoked from a piano so placed would reach and charm an audience there assembled?

You would all say that the performer had not been given a fair chance to prove his ability as a musician. The conditions were all wrong. Just so, my friends. Even a piano, be it ever so good and in perfect tune, must be properly placed before the performer can do himself justice in using it. But suppose it properly placed and in perfect tune, and while the musician is seated before it some one should strike it a heavy blow that would jar loose many of its tuning pins and throw it hopelessly out of tune; would you still expect the musician to give you good music full of sweet harmony?

Well, now, consider that what the piano is to the musician, the medium is to the spirits; and that a wrangling, inharmonious audience would compare very favorably with the boiler factory, and that one or more persons in the audience who were constantly saying to others or to themselves, "That is a fraud, I know it is," would have much the same effect as striking the piano with a hammer. It might put it out of tune, and it might not; and so such thought-waves reaching the medium might or might not destroy the harmonious conditions in the medium which are essential in order to make her serviceable for the use of the spirits.

In all cases the persons who are assembled in the presence of a medium sitting for spiritual phenomena help to make up the prevailing conditions; therefore they have a great influence in determining the *reality* of the manifestations. They are one of the elements that enter into the combination that constitutes the conditions.

My experience has taught me that the best way to study and investigate spirit-phenomena is, first, to completely divest yourselves of all prejudice and bias, either for or against, and determine to examine them wholly on their merits as to the facts they may present, if they have any, making yourself wholly and absolutely indifferent to the consideration as to any effect such facts may have upon your beliefs or hopes. Second, that you will take nothing for granted, but require demonstration every time. When you have succeeded in getting yourself into such a condition you will be ready to begin an investigation that will enable you to grasp the truth in regard to this matter, and with a series of well-established and demonstrated facts at your command, you will be able to determine what the facts signify and to utilize them for your own advantage.

There is nothing about the spiritual phenomena supernatural. They are supermundane. That is, they are produced by men, women and children who were born on the mundane plane of this or some other planet, who have passed through the change called death, and who now have their place of abode in the supermundane spheres of this world, and who can and do return to the mundane plane and through a medial instrument, a sensitive, hold intelligent intercourse with the inhabitants here.

The term supermundane phenomena is much more appropriate and descriptive than is spirit-phenomena, and "supermundane planes" is also more appropriate and descriptive of their place of abode than is the term "spirit-world." All supermundane phenomena are produced in strict conformity with natural law, brought into operation by the intelligent action of the inhabitants of the supermundane planes, just as, for example, telegraphy or photography is done by the intelligent control of natural law.

Mrs. Williams has been an instrument for the spirits for the manifestation of supermundane phenomena for over ten years, and during all that time has, when in the city, (except in very warm weather,) given two public séances a week at her home, besides many private séances each week, and is still doing so.

During all these years the work done through her and hundreds of other mediums has gradually been opening the eyes of the people to the facts of the phenomena, until at last there arose a pressing demand that she should try and give the same phenomena in a public hall that had for so long been obtained at her own home. Yielding to this demand, which was more urgent from the supermundane than from the mundane side of life, she consented, and some three weeks ago gave her first séance for full form materialization to a large audience in a public hall.

This matter is wholly under the direction of her spirit controls. What they hope to accomplish, or how long they will be continued, she does not know, further than that they desire to bring the fact of spirit return to the knowledge of those who otherwise might long remain in doubt.

While they do continue they will be conducted as spiritual services, wherein levity of action will not be tolerated, but an earnest spirit of inquiry for the truth will be invoked. That those unacquainted with the facts of spirit-return should be skeptical is expected. We do not see how they can easily be otherwise, and we only ask all simply to not deny the possibility of its being a fact, but to candidly and honestly, without preconceived bias or prejudice, weigh the evidence, and let that, and that alone, determine the issue.

As I have already pointed out to you, the medium cannot, from the very nature of the phenomena, promise that anything will occur. That rests wholly with the spirits who may use her, and they may find the conditions produced by the people present such as to render them unable to accomplish their wishes.

I therefore, by the request of the medium, now say to any and all present, that if, after hearing this statement, you do not wish to remain, you can retire, and receive at the door the money paid for entering. If you do not now retire you will not be permitted to do so until the close of the séance, as any movement disturbs the conditions. Therefore after the medium enters the cabinet no one will be permitted to enter or leave the hall. We cannot state how long it will be, but probably about an hour and a half. That will be determined by Spirit Holland, the medium's chief control.

MRS. M. E. WILLIAMS, materializing medium, of New York City, will hold a séance in Conservatory Hall, Brooklyn, Wednesday evening, March 28th.

When you please the stomach through the imagination you are sure to get the dyspepsia.

☞ A frequenter of Mrs. M. E. Williams's séances writes: "Since her public séances at Adelphi Hall I observe a great many new faces at the séances given at her residence. Her seance-room is filled to overflowing, and a deep interest is manifested, and Spirits Holland and Cushman avail themselves of the presence of the seekers after light to speak many words of kindly advice and encouragement. The public séances have done effective work already in awakening a deeper interest in the community at large, and Mrs. W. is entitled to much credit for the work she has accomplished in the right direction thus far.

☞ The Berry Sisters—so we are informed by their gentlemanly manager, George T. Albro—are now holding their concluding séances for the season; only a few weeks more and they will leave Boston for the camp-meeting grounds, and, later, for work in other parts of the country which have not yet been fully determined upon, though it is definitely certain that it will be a long while ere the Spiritualists of New England will have an opportunity of witnessing the manifestations occurring in their presence: A fact which should be borne in mind by believers and investigators in this vicinity.

☞ We are informed that C. E. Watkins—now at 109 Falmouth street, Boston—is having excellent success in diagnosing disease by independent slate-writing.

MR. WILLARD WHEELER passed to spirit-life recently (after an illness of but five hours) from Sudbury, Mass., at the advanced age of eighty-three years. He was formerly a business man in Boston, where he met with good success, and was known as a man of fixed principles in all the concerns of life. He was the first person who sat in the early message séances of the BANNER OF LIGHT, then conducted by our late partner, William Berry. At the opening of those séances it was thought that the presence of the medium, Mrs. J. H. Conant, and Mr. Berry as reporter, was all that could be allowed at the obtaining of the messages, but Mr. Wheeler, being permitted to attend once, as an experiment, became so interested that he made it his custom to be present regularly thereafter for a long time—becoming thereby perfectly satisfied of the fact of spirit-return and communion.

ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF.
[*In Six Stanzas.*]
STANZA SIX.

Art hath no tone or cadence
That can work with such a spell
In the soul's mysterious fountains,
Whence the tears of rapture well,
And joy with sadness mingles,
As the sad, subduing strain,
That is played upon the shingles
By the patter of the rain.
—*Coates Kenney.*

There is an "Anti-Poverty Society" in New York City, but we have failed to see any account of its doings in regard to the feeding of the half-starved bipeds of the great metropolis.

A PUZZLER.—A so-called "Christian Scientist" was asked "if it was known whether the recent cold-snow blizzard that has done so much damage was a reality or simply a "*mortal error*," and whether it was all spirit, or some matter? This was a sticker for the scientist to solve, therefore it was given up—to be settled by those *further* advanced in the science! It is thought that a portion of the question could be solved by the railroad and telegraph wire men—as far as the work on the material is concerned.

We should think Prof. Longley, the musical composer of this city, would be delighted with Spirit Dr. Brittan's eulogy of him. Well, Bro. Longley *is* a talented composer of music without doubt.

As the result of revival meetings at Fostoria, Ohio, Mrs. William Stahl, wife of a prominent man, has become a raving maniac, and a violent and dangerous person. Adam Saur, once an inmate of an asylum, but discharged as cured, has relapsed into insanity under the religious strain.—*Boston Journal, March 15th.*

A full column report would have expressed the above, with large head-lines, doubtless, if the parties had been Spiritualists. It is a great wonder that there are not more cases of this kind, when the subjects or victims actually believe that a "burning hell" awaits them and their relatives and friends if they do not accept the essential dogmas and creeds of the Protestant and Roman Catholic churches. An antidote is *rational Spiritualism* in all such cases.

A fellow in Paris has been engaged as cook for a wealthy party in New York at a salary of "$10,000 a year." Such is life—shoddy life!

For the last three weeks there have been three railroad accidents a day, with loss of life in some cases, in different parts of the country.

Henry Bergh, the founder and President of the Society for the Prevention of Cruelty to Animals, died in New York City on the 13th inst. He was a genuine philanthropist, and his labors have accomplished much good throughout the world, wherever these grand Societies have extended their beneficent influence.

GOTHAM:
The great city of sin
Got fully snowed in,
And came near being starved out!

The dead Emperor has been buried at Berlin with solemnities and display wonderful to the eyes even of aristocratic Europe; and now, as we go to press, all eyes are turned on the critical condition of the new German ruler; there are indications that his disease has reached a malignant stage; another operation has been decided upon, which, if unsuccessful, will probably prove his end. Berlin is wild with excitement.

"Professor John L. Sullivan, the Boston *sluggerateur*," as the Washington *Critic* terms him, met with a hard set-back in his Franco-English campaign, recently.

DESPICABLE CHARACTERS.
There are scandal mosquitoes
Abroad in the land,
Who are smooth-tongued, but slippery,
While remarkably bland.
They preach, but do n't practice,
As every one knows,
While crying "Caw, caw,"
Like a flock of black crows!
They condemn all their fellows,
Whenever 't will pay,
Forgetting, alas!
There 's a reckoning day,
But, sooner or later,
'T is surely to come,
For God 's compensation
Foots up the right sum!

It is a curious and significant fact that the Paris Exposition Universal of 1889 has been officially recognized by only two foreign governments—the United States and Switzerland—the European monarchies evidently being afraid they may somehow encourage the republican idea by taking cognizance of France's celebration of the one hundredth anniversary of the fall of the Bastile.

We understand that at a late meeting of railroad managers in Boston it was voted to place the price of fare from Boston to Onset and return, from May 1st, 1888, at $2,15; to Lake Pleasant from Boston and return, from July 15th to Sept. 15th, at $3,75.

Decaying and moribund religions are, as in this vile persecution of the Jews in Russia and Germany, betaking themselves to their last resources; they have lost everything but their myths, once the illusion of the childhood of humanity, but now the scorn of its maturity; once accepted by ignorance, but now contradicted by science; leaving to the clinging believer, whose eyes are closed and ears stopped, no other refuge than the frightful and absurd creed, *Credo quia absurdum* (I believe because it is absurd).—*Victor Hugo.*

Appeal in Behalf of Robert Cooper.

In our issue for March 17th we transferred to our columns from those of the London *Medium and Daybreak* an earnest appeal in behalf of the Spiritualistic veteran, ROBERT COOPER, Esq., of Eastbourne, Sussex, Eng., who has for over a quarter of a century been a prominent advocate in that country and America—his services embracing Lyceum work, journalistic publication, platform speaking, etc., etc., besides which he has written several choice spiritual songs. He was at one time manager of the far-famed Davenport Boys.

Worldly troubles have gathered around him in his latter days, and he who unstintedly devoted time and money to sustain the cause in its early stages, now finds himself, in his sixty-seventh year, smitten with blindness and failing health. In this emergency the English Spiritualists are taking steps to save him from utter ruin and want. The subjoined figures are here submitted as evidence of how strongly the appeals of the *Medium* have worked upon the friends in England.

The following annual subscriptions are already promised:

	£ s.d.
Lady Caithness	5 0 0
Thomas Grant	5 0 0
William Tebb	5 0 0
Thomas Shorter	1 0 0
Emma Shorter	1 0 0
W. C. Swinton	1 1 0
Hon. Percy Wyndham	1 0 0
Dr. S. Spear	1 1 0
Dr. G. Wyld (for three years)	1 0 0
DONATION.	
Sir Chas. Isham, Bart	1 0 0

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

From THE BANNER'S God's Poor Fund	$10,00
L. Colby	10,00
A. E. G.	5,00
J. P. H.	25,00

☞ We trust the managers of the Spiritualist societies throughout the country will personally call the attention of their various organizations to the case of Mr. Cooper, that all may do what is possible to them for the assistance of this worthy brother.

Over the Hills to the Westward.

To the Editor of the Banner of Light:

Having filled my engagements in Eastern cities, closing with excellent audiences and success in New York March 4th, I was soon on my way to the Mississippi valley, where I expect to make my voice heard in defense of the facts, philosophy and truths of spirit-life and intercourse. During my forty years of itinerant labors in the cause, I have never missed an engagement or an appointment from sickness, personal accident, or other cause; and only a few times when the conveyances could not carry me to the place. I have missed but few Sundays, and those were more than trebled by week evening gatherings. I can safely say I have lectured more times, more years and in more places than any person on this subject, yet I do not feel that my work is done, although my forty years' travels in the sequel to the "Life-Line" is filled out for the readers of our literature.

Since my return from California I have spent most of my time in New England—home of my unhappy childhood, and yet dear to me from the many kindred souls it contains, and the many pleasant homes that have sheltered and rested me, and which are always open and dear to me; and as the inmates read this, they will know each is included. It may be my lot to visit some of them again, but not many, as my closing few years will be spent among my dear and loving descendants, whose homes are in the West. March and April will be spent in Ohio and Indiana, and all the time occupied; but May and June I have reserved for rest at the home of my daughter and son-in-law in Cobden, Ill., where berries and other fruits are abundant. I shall be glad to get letters from my many Eastern friends at my Cobden home in May and June, or at Evansville, Ind., in April. The books will all be mailed as ordered from the BANNER OF LIGHT bookstore soon as out of press, and I trust my many friends will be pleased with them. WARREN CHASE.

Geneva, O., March 10th, 1888.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

J. Frank Baxter last Sunday, 18th inst., appeared before interested audiences in Norwich, Conn., and will again lecture there next Sunday, 25th inst. His lectures on the occasion of the Fortieth Anniversary of Modern Spiritualism are fixed for Meriden, Conn. (probably), Thursday evening, March 29th; Hartford, Conn., on Friday, March 30th; Tremont Temple, Boston, Saturday afternoon, March 31st, and Haverhill, Brittan Hall, Sunday, April 1st. He will also lecture in Haverhill, Sunday, April 8th, and in Providence, R. I., the three remaining Sundays of the month.

Mrs. S. R. Stevens has returned to Boston and is now located at 96 West Newton street, where she may be addressed for lecture engagements.

Dr. Dean Clarke, who gave great satisfaction to the Ingersoll Society last Sunday, speaks at Springfield, Mass., March 25th, and at Newburyport, April 1st—Anniversary. Is open for the rest of April and May. Address him in care of this office.

W. F. Peck finished a very successful two weeks' engagement last Sunday, at Lynn. The audiences increased from the start. He will speak at Brockton, March 25th, 28th and April 1st; at Haverhill, April 15th and 22d; at Fitchburg, April 29th. Will be in Worcester the greater part of May, and in Willimantic, Conn., during June. He will have charge of the vocal music at Cassadaga Camp-Meeting. His time, with the exception of one or two Sundays, is all engaged until September. Societies desiring his services for next season would do well to apply soon. "First come, first served." Address 566 Columbus Avenue, Boston.

Mrs. Abby N. Burnham lectured during the month of February in Trenton, N. J., to increasing audiences, the *Daily Emporium* and *The Times* of that city speaking appreciatively concerning her addresses. She spoke in Philadelphia, Pa., March 1st; Pigeon Cove, Mass., March 4th. She can be addressed at 304 Shawmut Avenue, Boston, Mass.

J. W. Fletcher lectured to excellent audiences in Providence on Sunday, giving a large number of tests. He will speak there for the last time next Sunday. Mr. Fletcher will deliver "A Ramble over Europe" at the Unitarian Church, Milton, Mass., on Friday evening—illustrated by many dissolving views.

Mrs. Clara A. Field, THE BANNER'S Southern agent, has closed her engagement with the Spiritualist Society of St. Augustine, and gone to Palatka and the southern section of Florida. *The Press* of St. Augustine makes editorial reference to her departure from that city in a kindly and appreciative vein; we shall copy its remarks next week.

Mrs. H. S. Lake speaks at Newburyport, Mass., Sunday, March 25th; the Sundays of April she will be in Philadelphia.

Dr. Dean Clarke before the Ingersoll Society.

To the Editor of the Banner of Light:

Dr. Dean Clarke addressed the Free-Thinkers at Paine Memorial Hall last Sunday afternoon on "Republicanism *vs.* Romanism." A large and enthusiastic audience was in attendance, and listened to his stirring portrayal of the dangers threatening our Republic from the insidious machinations of the arch foe of civil and religious liberty. The audience was in hearty accord with this able speaker, frequently interrupting him with applause, and at the close of his most eloquent peroration their applause continued for some time.

Doubtless Dr. Clarke will have another call to quicken the souls of those who so highly appreciated his grand effort. J. C. S.

A New Book:

Forty Years on the Spiritual Rostrum. A Sequel to "The Life-Line of the Lone One."

This book, of three hundred and twenty-four pages, is now in press, and will be for sale at the Banner of Light Bookstore in a few days, and the copies mailed to my friends who have so kindly sent me their subscriptions—for which I return my thanks, and trust the book will be satisfactory to them.

My address and home will, after this date, be in the West, but duly advertised in the BANNER OF LIGHT. Copies of "Forty Years on the Spiritual Rostrum," and my other books, will be mailed as ordered at the BANNER OF LIGHT office in Boston, and also by me at any time on receipt of price, as before stated, $1,10 for the above, or $3,00 for my four books—two in paper and two in cloth—sent by mail, postage paid. Persons in the West may also pay me their subscriptions to the BANNER OF LIGHT, and the price of any book published by Colby & Rich, and receive the same by mail. WARREN CHASE.

The 31st of March.

As notices are coming in for publication regarding the Fortieth Anniversary of the Advent of Modern Spiritualism, from various sections of the country, THE BANNER desires the friends to send reports to it for publication, and have them prepared as briefly as is consistent with the matter given.

Lynn, Mass.—S. H. Holbrook writes: "W. F. Peck lectured before the First Progressive Society of Spiritualists of Lynn on the 11th and 18th insts., to good audiences. The eloquent utterances of the speaker, and the forcible manner in which he presented them, together with the masterly handling of his subjects and the fine rendering of his vocal selections, held the attention of an appreciative audience to the close.—On the 25th inst., Frank T. Ripley, the test medium, will occupy the platform."

The Children's Lyceum.—Mrs. E. B. Merrill, Secretary, (53 Lowell street, Lynn,) writes: "At our session March 18th, we had an attendance of fifty-two members, with every officer and leader present. Recitations were given by Gracie Barrett, Jessie Hutchins, Jessie Watson, Stanley Balcom, Ethel Herrick and Lilla Hurd; Mr. Bartlett sang, and readings were given by Miss Estes, Mrs. Barrett, Mr. Emerson and Mrs. Williams. Mrs. Smith of the Boston Lyceum was present and favored us with a few remarks.—We had an entertainment concluding with a dance on the evening of Wednesday, March 7th. The comedy of "The Only Young Man in Town" was given by members of the Lyceum, and was a success both in detail and financially.—We meet at Cadet Hall every Sunday at twelve. Would be happy to see friends of the cause at any time."

Newburyport, Mass.—Joseph D. Stiles, the well-known medium, lectured and gave tests on Sunday, affording great satisfaction.—Mrs. H. S. Lake comes again next Sunday, for the third time this season.—Mr. and Mrs. Rufus E. Brawn, who leave this week for Kingman, Arizona, were tendered a farewell reception on Saturday evening last, at the home of Mr. and Mrs. E. P. Pride.—The Independent Club, which has been duly incorporated under the laws of the State, has completed its organization by electing Albert K. Patten, Grand Master; Mrs. N. A. Easson, Grand Matron; Frank H. Fuller, Scribe; Mrs. Louise V. Hidden, Treasurer; and the following Board of Directors: Mr. and Mrs. William Jameson, Mr. and Mrs. William P. Holt, Mr. and Mrs. Charles E. Ash, Mrs. Dr. M. A. Green, Mrs. Annie B. Varina, Oscar A. Edgerley, Mrs. Catharine Poor, Mrs. Jennie Thomas and the Board of Officers. H.

Portsmouth, N. H.—Dr. Wm. Critchley writes: "March 4th Mrs. S. Dick gave general satisfaction in this place. On the 11th we had the great pleasure of listening to Mrs. Ida P. A. Whitlock. On the 18th Mrs. S. Dick again addressed us under influence of Bro. Charles W. Gardner, and gave a number of readings and tests; she will be with us again April 22d and 29th."

Fitchburg, Mass.—Mrs. E. S. Loring, Secretary, writes: "Mrs. Sarah A. Byrnes addressed this Society March 11th, in Knights of Labor Hall, at 2 and 7 P. M., upon Spiritualism, Science and Progression, Past and Present—two very eloquent and instructive lectures, which were closely listened to.—The 25th of the present month Mr. A. E. Tisdale will occupy the platform."

Providence, R. I.—Mary E. A. Whitney writes: "J. William Fletcher addressed two large audiences in Blackstone Hall, on Sunday, March 18th. He will be with us again Sunday, the 25th.—We expect to have a very enjoyable time at the entertainment to be given on the evening of Anniversary day. We hope for a good attendance to celebrate our Easter."

Special Notice.

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

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

For coughs, colds and consumption use the old Vegetable Pulmonary Balsam. Cutler Bros. & Co.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*
J. F. JEANERET, *Secretary,*
44 *Maiden Lane, New York.*

RATES OF ADVERTISING.

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

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

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Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Jan. 24th, 1888.

Spirit Invocation.

Oh! thou Most Holy and Divine Spirit! thou Great Sustaining Power which doth give animation and force to every form of existence! thou Supreme Breath, permeating the entire universe with force and activity, we acknowledge thee as our Father God. We bow before thee in recognition of wisdom and almighty truth. We would breathe in something of thy tenderness and love; we would receive in our souls some new measure of thy priceless truth that will uplift and illuminate our hearts, and make our minds more and more receptive to knowledge and understanding. We accord to thee all praise for the blessings of life; for we realize that from thee we gather all that is ours by way of experience, of discipline, of effort and achievement. Oh! our Father God, we would become so thoroughly imbued with thy divine spirit of peace and harmony as to feel our souls awakened into new life, and into new sympathy with our brothers and our sisters.

We ask that this day we may receive from angelic sources pearls of truth and wisdom that will be as a crown of joy to our inquiring spirits. We ask to receive the sympathy and assistance of angel ones who dwell in worlds beyond, that their sweet, uplifting influence may fall upon our lives, creating a sustaining atmosphere around each one that will benefit and bless us. As we cry, oh! our Father God, for such helpfulness from the angels above, may we each one be ready to accord to them something of welcome, of sympathy and kindly feeling that will bless and uplift their own efforts in seeking to befriend humanity.

We ask thy benediction to rest upon all mankind, especially upon the lowly and the weak, who need it so much. May they be blessed and uplifted, strengthened and consoled in the hour of woe, until they shall realize and acknowledge thy power and presence, and the love of thy angels forevermore.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By L. R. S.] From the Message Department of the BANNER of Jan. 7th I take this extract: "Should the magnetic attachment between the spirit seeking expression and birth in mortal life, and the prospective mother, become severed and the spirit be obliged to pass out of her atmosphere and be unable to re-connect itself with her form and with the fœtus within," etc. Please tell us where the spirit, in such a case, will keep itself until another body is ready for it?

ANS.—A spirit of this class would, if enabled to express himself to your understanding, call himself an unfortunate individual or entity, because he had not secured that lodgment within, or attachment to, the physical form which he desired to possess and to operate for his own use. Such a spirit will not be impelled back into that realm of space from which he came, seeking contact with material things, but he will find a habitation within the spiritual atmosphere and environments of this earth. Possibly he may find an opportunity of coming into direct contact with another physical form, within a comparatively brief space of time, and perhaps not; it depends very much upon the operation of this law of which we speak.

Possibly this spirit may, for many, many years, reaching into centuries, not find favorable conditions for expression through a material form; and if this be so he will be surrounded by a spiritual atmosphere which will buoy him up, give him, to a certain degree at least, an experience that will be of use to him in time to come.

We know that this touches upon another question, and one which has been canvassed between spirits and mortals during the revelations of Spiritualism to mankind—the question of the existence of those beings who never found an experience in contact with vital matter. Spiritualists, or many of them, believe that those members of their family, so-called, who did not receive any active experience on earth, but loosened their hold upon matter, even at the hour of birth, or perhaps had never gained a direct hold upon the physical life, but had anticipated so doing, in watching the formation of a physical form and coming into the direct atmosphere of a prospective mother, live and hold a relationship in other worlds to those parents whom they would have claimed had they been born under the direct law of birth, in accordance with natural events; and this is true, even though it may not seem to harmonize with the statement we have made concerning the birth, or the lack of generation and birth, of those spirits of whom we speak.

For example: take a case of the birth of a physical form where no life is manifested. You have only a clay-cold body, senseless to the touch, giving no response to the care of those who receive it, and, you say: "This is a still-born child," and ask: "Where is the spirit which should have animated the form?" And we distinctly declare that the spirit has either never completely attached itself to that tiny form, or, if it has done so previous to the birth of the physical form into the outward life, the attachment has been broken, the spirit has loosened its hold and been propelled outward, beyond the atmosphere of the mother and the environment of the home. Does it mean, then, that the spirit is to be forever deprived of an experience with material things in outward life upon this planet? Decidedly no. It may be that the spirit feels a kinship between itself and those who would have proved to be its natural protectors had it gained a footing on the earth, for spiritual kinship is what really forms a true relationship between souls, and those who would have been its earthly parents may claim the spirit as of their own kind, belonging to their own family, and give and receive care and sympathy in the ages to come. Nevertheless, sometime in the years before it, that spirit may and undoubtedly will find an opportunity of expressing its activity and its individuality through a material existence; it will, under the great law, come again sometime within the atmosphere of a prospective mother.

Possibly there may not be the same degree of sympathy and affection existing between the two spirits, and yet conditions may be provided by which that soul may attach itself to a physical organism, pass through the experiances of birth, growth and physical decay, gaining discipline and opportunity for developing its interior powers and perceptions in contact with physical objects and material laws, which must be of untold benefit to its soul in time to come. Perhaps ages may pass before the spirit finds this opportunity of which we speak, but it will be environed by an atmosphere tending toward its soul-unfoldment, and possibly may come in contact with physical life in a sufficient degree to watch the evolutions of material law, and when the time comes take advantage of them.

Q.—Which is best for a person's health, the sleeping late in the morning or rising early?

A.—That depends very much upon the constitution, temperament and general condition of the individual. One rule will not apply to all cases. We have seen persons who have been greatly benefited in health by rising at a very early hour and inhaling the morning atmosphere, while we have known other persons who have been depleted of physical vitality by pursuing a like course. One whose nervous energies are very strongly acted upon during the day, and who has duties devolving upon his attention to a late hour in the evening, will perhaps find it impossible to recuperate his vital forces during the early hours of night, and may be obliged to remain upon the couch until what would seem a late hour to another person filled with vital force, whose occupations and duties are such as do not wear upon his nervous system and tax his vital energy; therefore this is a question which each individual must answer for himself.

It is well for each one to experiment according to his own light in this direction. If one can continue his repose until a later hour than perhaps another can do, and finds that it only invigorates his system and gives his mental nature strength, he is justified in so doing; but if he discovers that he feels generally better in mind and body by rising at an early hour, then it is his duty to pursue that course.

Q.—[By R. G. Dowson.] Did man at any time exist on this planet with a different anatomical structure from that which he has to-day?

A.—In gazing back over the history of mankind, we may trace the ascent of man from the lower kingdoms, although this tracing back can be pursued only by ideas, because there are links in the chain that are broken, and even lost, and so we cannot prove conclusively by physical testimony that man has thus ascended. We believe, from the history of this planet, that ages upon ages have elapsed since this world came into existence; but we can understand that in its earlier stages the earth's surface could most certainly not have produced man—the human being—as he is to-day, or as he has been in the centuries past. From a stage of wild chaos to one of partial order, must have taken a long series of centuries and a long process of development.

We are told that the primeval years could show only a state of wild disorder, not only of vegetable growth but also in animal life; strong, uncouth, coarse forms appearing in both these departments of existence. But as the ages rolled on, and the development of the planet increased, we discover that higher types of vegetable growth, more symmetrical forms of animal life made their appearance in various quarters of the globe; and so the years rolled on, until by-and-bye that appeared which, while it resembled in some respects the forms of animal life which had lived and passed on, still bore a more symmetrical form, a grander proportion of stature and general feature, and we find that this strange being, scarcely animal, certainly not human, as we gaze upon humanity to-day, was endowed with a degree of intelligence that manifested itself in calculation, in forethought, in the exercise of superior sight that, as it planned and adapted means to end, may have been the progenitor of the human race as it stands in the present time.

Anatomically considered, there has been a close relationship between the earliest man of the world and the highest type of manhood of this age, and we may even discover a relationship between humanity and the animal kingdom, anatomically considered, because as we study the foot of that most ponderous animal, the elephant, and continuing our investigations, study the feet of various animals until we come down to those of our domestic life, we find a relationship, an analogy between them. Then we take the hand and foot of the human being and study them closely, still defining the relationship between these and those members that belong to the animal form.

We believe that the highest type of anatomical structure is presented to earth in our present form of humanity, and yet to our mind this present form will, through the ages to come, so symmetrically develop, become so refined in feature and in general appearance as to bear but a slight resemblance to those forms which are yours at the present time.

Q.—If man, in the beginning of his life on earth, was a special creation, was a single pair only created, or were there innumerable pairs?

A.—Believing, as we most profoundly do, that man was not a special creation, but that he has ascended rather than descended from those forms of life and activity which appeared below and before him, upon this planet, we certainly cannot believe the theory and affirmation that one pair of human creatures first appeared upon this planet, and that from that one pair have descended all the human beings who have dwelt upon this plane during the thousands of years that have gone. To our mind life is ever in evolution, developing possibilities from within, of external growth and manifestation, and as we do most sincerely believe that the earlier ages produced only animal life upon this planet, because the earth had not become prepared for the habitation of man, and that from these higher, more fully developed forms of animal life, the human form has evolved, until it has grown up to its present condition, we must believe that there has come down through the ages one grand symmetrical law, from which there has been no appeal, the law of development and growth, of evolution, if you will, and that, through the operations of this law have come forth the grandest types, not only of matter, but also of intellectual growth, which exist among you at the present day.

You may ask, in connection with this question: If this be so, when has mind or spirit come in contact with matter, and taken possession of the human form, to express itself in mental and in spiritual ways? And we reply: To our understanding, all forms of life have forever been endowed with and permeated by the great soul-principle of life, and this soul-principle or spiritual power has been making its way forever, throughout the various departments of existence, upon this plane of planetary life. Therefore we do not deny a soul-force, a spiritual power, to even the forms of animal life that we see around and beneath us.

We believe that the same soul-force, in higher development, in grander power, has forever vitalized and electrified all forms of human life; that the first rude races of humanity which sprung forth in savage guise scarcely higher in form and appearance than the higher types of animal life, must have been endowed with the same spiritual principle and soul-power. Through the operations of this principle, ever making its way, have come forth the intellectual thought and mental activity which to-day surprise and delight the world.

What does it portend? It speaks of the possibility within mankind, of the grand reservoir of mental and spiritual force stored up within humanity, which may some day be revealed and expanded, in grand, utilitarian ways, for the benefit of the race, and we may learn from this the lesson that as man utilizes his energy, puts forth his mental power into active operation and external expression, he only develops more and more of that vital force, enables the possibilities of his nature to work out and express themselves in large measure and grander results for himself and his race.

QUES.—[By V. S. P.] When happiness, either in the pursuit of knowledge by interchange of thought with those whose conditions are such that a reciprocity of feeling exists, or the deeper feeling induced by a condition of friendship, or of love, cannot be manifested without causing pain and sorrow to those who have been accustomed to "look up" to us for aid, counsel, protection, etc., is it not the *nobler part* to forbear from such happiness, and from a sense of "duty" hold in abeyance such conditions of happiness, trusting in the future ("that panacea for all ills") for all the rights, privileges, blessings, necessities, etc., that our soul-being may require?

A.—This question brings us into the realm of self-abnegation, and those who dwell within that atmosphere do indeed occupy a high moral and spiritual plane of being. One who can suppress his natural desire for the reception of that love and sympathy which he feels must overflow the hearts of friends whom he admires, because he feels that by the cultivation and the expression of that love and sympathy he may perhaps cause pain to another, or in some way affect the peace of mind of those whom he desires to bless, comes into this realm of self-abnegation, and places his desires, his hopes and his happiness beneath his feet, and must, of necessity, think more closely of the welfare of his fellows than of his own pleasure.

Certainly one who practices self-denial in this or in any other respect, grows in spirituality, and comes to find a comfort and consolation in things above the merely sensual plane of existence, grows into harmony with the spiritual forces of life to such a degree that he is not dependent altogether upon the exercise of his physical sensations for pleasure and for happiness. One who puts himself aside, so to speak, thinking only of the good and the delight that may be brought to others by his so doing, gains immeasurably, after a time, in that spiritual compensation which flows into his soul from the higher life.

At first his experience may be a very trying one, his struggles with self keen and severe; he may be obliged to put his hopes and desires under subjection, time and time again, before he gains a self-mastery; but every effort he makes only increases his mental strength, his spiritual power, and builds up the activity of a good, clear character, and helps him in overcoming self and the adversities of the world.

But one would say: "How can we do this when all things seem to call us out into an opposite direction? The allurements are such as to make us again and again gratify our own personal desires, even if it be at the expense of another's happiness." And we reply that it is only by making the effort. At first you may be weak, because of the blinding glare of these external things; but as you endeavor to forget self in the thought of your friends and those who are near to you, you will grow stronger until the perfect day when all selfishness may be overcome. Such a soul finds and must forever find compensation for its denial and sacrifice in the world beyond. There all mysteries will in time be explained, for the spirit has the opportunity of investigating every realm of seeming mystery that obscures his sight; he finds his mind expanding, becoming enlarged so as to take up new studies and new lines of thought, which bring an elucidation of these puzzling things. As he goes on the misunderstandings of life are swept away, the problems explained, and he begins to grow into the perfect harmony of soul-life, so that he will blend with those spiritual beings, whether they are on earth or in higher worlds, who are in kinship with his life, his own line of conduct, his own aspirations, and growing into harmony with these, he will gain that supply for his affectional nature, of love, of sympathy, of kindly feeling, which will more than repay him for any sacrifice he has made in the past or for any hope which he has been denied.

Spirit Violet.

I always feel that I am one of the large band of spirits who are interested in this circle-room and its good work, and I have always felt at home on this platform, whether I have attempted to voice a few words of love to dear ones, or whether I have remained a silent watcher of the work attempted by other spirits.

To-day I am privileged to appear principally to assist a good spirit to make himself known to his friends. He has been somewhat cramped and limited in his spirit-life because of untoward circumstances attendant upon his departure from the body. He met with a severe accident, and there still remains with him a memory, or rather something connected with the law of association, that disturbs him in his efforts to understand more of spirit-life, to take a practical hold upon its events and experiences. I have advised him to come here and make himself known, thus perhaps partially freeing himself from those unpleasant conditions, and at the same time coming into communication with his friends on earth, and I am pleased to make way for that spirit. He was a good man, and is still; a foreigner by birth, and perhaps one not always understood; but in spirit-life these things count for nothing; the man or the woman, in whatever guise presented, is considered there as operated upon by motive, by thought and aspiration.

While here, I would send my greeting to my dear friends, and especially to my beloved father. Less than a week has passed since he again rounded out one of his earthly years. I was with him, and sought to make myself felt and understood by my spiritual greeting and congratulation on the return of the anniversary of his birth. I know that he felt a peaceful influence, that he understood my presence, and that of other dear ones, which gave me satisfaction; and to-day I bring him the greeting and love of brothers and sisters, and of my dear mother, from the angel-world, and also many remembrances and words of cheer. If I could only utter each one, I know he would feel that he was indeed truly blessed, by such pleasant memories and happy tokens, flowing out to him from the spiritual world. I would also like my brothers and sisters on earth to know how dearly I remember them, and how I am, at times, privileged to watch over their lives, and to bring a peaceful influence to their hearts.

I have, in my beautiful home, the sweet little blossom that faded in the household of my sister, only to bloom in brighter beauty on the other shore. Mother is watching over her, and in our pleasant home the little bud finds happiness, peace, and everything that is beautiful, to assist in her development and spiritual growth.

I would like, also, to give my greetings to Mr. Barney, and to thank him for all his kindness, not only as exercised in sympathy toward me, but also toward many spirits who are seeking communion with their friends on earth. I am interested in his good work, and I know that he will prosper and succeed, not so fully, perhaps, in material ways as one might wish, but in many spiritual directions; and I realize that a harvest will by-and-bye come to his life, which will prove the fruition of his works and efforts to assist mankind. I have seen the shadows pressing down upon his heart, and known that he has been misunderstood by those who should have understood and appreciated his efforts; but I would say to that dear friend that every shadow must be swallowed up in the clear sunlight of truth, which is even now streaming down upon your way.

By-and-bye all misunderstandings and bitter feelings will subside, because they will have no room for growth or for development.

I wish also to say to a dear friend of mine: Allie and Estelle send their greetings and their best love: they are watching over their dear mother, and are doing their best to bring to her that encouragement and instruction which she most desires at this time. They will do their best to guide the dear brother into the right path, which is for his happiness and prosperity, but they wish him to be cautious, and to move slowly, because sometimes there seems a shadow of doubt falling over the way which he would like to tread; it may prove a more bitter experience than in his aspirations he looks forward to.

I will now close. You may announce me as Spirit Violet, to her Cincinnati friends, and I think I will be understood. I would like to say, also, to many friends who are sending out their thought to me, in the spirit-world, I understand and appreciate their thought, and I would respond to all in tangible ways, if possible, but I always do respond in loving sympathy and spiritual attention to those who reach out to me for something of assistance and influence from the world beyond.

John Shobe.

Mr. Chairman, I knew well about this spirit-return, but I have not made use of it as I would like, and as I hope to sometime. This light from the spirit-world streamed across my way, and gave me strength, and many times when I felt the illuminations from beyond, and knew that the good spirits were about me, helping me in my work, it seemed that I was blessed beyond all others. The good spirits brought me power to move my pencil, so that I could make the pictures they wished to show to mortals. I could see the representations within my own soul, and I tried to give them expression, but while I did the best my poor hand and brain could do, they never quite came up to my thought, and so, sir, I was never entirely satisfied with the production. Now I am trying to get into this work in other ways on the spirit side.

Sometimes I feel as though I could grasp the conception clearly, then again a shadow comes before my vision and I lose hold of that which I want to get; so I have thought of coming here, and the sweet spirit who has spoken to you, and for whose work I had the great privilege of outlining the illustrations before I went from the body, has assisted me to-day. I feel that it was one of my best works; it gives me more satisfaction than many others have done. I knew I was assisted by the spirit-world; I felt its power all through my being as I worked for the angels.

Now, sir, I would like to give my greeting to my friends. I have tried to manifest to them, and have, in certain instances, given a little knowledge of my presence, but I have not come here, and I have not made myself known as I want to. I would have them know I am alive and trying to be busy. I find circumstances more favorable to me now than I did here, and, take all things together, I am pleased with the change. I would not have gone out quite so suddenly and in such a lonely place, if I could have had a choice, but we are not asked our will in this matter, and must go as we are summoned.

I wish to thank my friends for all their kindness to me, especially the father of the spirit who has just spoken; and tell them, sir, that I shall try to repay every kindness, to return in some way the benefits that have been showered upon me. You will excuse me for coming. I am John Shobe, of Cincinnati.

Lizzie Hall.

I have only a few words to say, Mr. Chairman, but I feel if I do not take the opportunity now I may never find it again. I am assisted, magnetically speaking, to approach by one who is present in the audience who has known of me, and who perhaps will not feel sad that I have come. I wish to send my love to my friends, and to have them realize in its fullness the grand truth of spirit return. It seems to me something of vast importance to know that those who die are not really dead nor lost, but that they live in pleasant homes, and have the power of making their homes as pleasant and beautiful as they can wish.

I would like my near friends and relatives to give me an opportunity of coming to them personally, as I have many things to say. There are several little matters connected with material life, my own past, that I would like to discuss, but I cannot speak of them in a public way. If my friends will visit a medium somewhere, and really desire me to come, I will do my best to answer that desire. I have in my possession such knowledge concerning these papers that are now coming up for consideration as I think would be of benefit if I could give it. This may not be understood by any but those bound to me nearest by family ties, but it will be understood by them, I think, and if they care to know what information I have I hope they will do their part in seeking for it. I send my love, and other friends with me do the same.

Samuel desires me to mention him, as he never has had an opportunity to come for himself, and does not know that he will have one. He wishes his friends to know he is alive, active and doing well in another life.

My friends live in Cambridge, and I am Lizzie Hall.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Feb. 24th, 1888.

William Cutts.

I lived in Kittery, Me., when I was in the mortal form. You may take my name as William Cutts. I would like to get into communication with Mabel, if possible. Perhaps she may see my letter, read it, and say: "I know that is, after all, grandfather's writing." Sarah is with me, also the little one whom years ago we considered "dead." There is no death, only changing from one form to the other. "These little children taken out of their homes! where, oh! where have they gone?" has been the question often asked by the mother. Only gone to bloom in heaven. And then, again, they ask: "Why, oh! why do they take them away when just starting out in the bud?" The echo comes back again, Why? We look down the ages past and find it is the same to-day as it has been.

I will say, as near as I can reckon, it is not far from twenty-five years since they said William Cutts was *dead*. I think some of the old town's-people will remember me (for I hope I am not forgotten by them), and also some few loved ones that yet remain on the earth side.

Sarah Hodgman.

I, too, would like to say a few words. We all come asking for the privilege which we know the angel world gives out to us.

I belonged in Manchester, N. H. You may write my name as Sarah Hodgman. I would like to get into communication with my children, Chandler and Henry. Chandler has often tried to receive a message from me. He said, but a little while since, "Why, Clark! why is it? I have been to mediums, but I never can get anything from mother. Is it because there is not power enough? or is it because she cannot get control of the medium's organism?" Chandler, try again.

Father is with me, and Solomon Hodgman; also grandfather, grandmother, your Aunt Mary, and Uncle Robert. We often come together, but we are not together all the time any more than you are in the mortal. You know, since you made a little change in your business, Chandler, that you and Henry are not together all the time; therefore it proves to you also that we *do* come together at times, but not all the time, any more than you do here.

Chandler, try again, and I feel I may be able to control some one in the mortal so clearly that you will say: "Oh! mother! mother! you do live and are watching over me." Yes; my children, not a day passes but I come to you. Sometimes I flit away quickly; at other times there is an attraction that holds me longer by you.

Many years since they said that "Mother is dead." Not a great while since they said, "Father is dead." But, Chandler, I'd like you to try again; do n't be discouraged, for we can't control *every* organism. I find that so, but I will do the best I can.

Be patient, dear children. But a little while at the longest, and you will be able to lift the veil, as we do. You say, "Oh! mother, why did you leave us when we needed you so much?" The Father in heaven knew best, dear children.

Sarah Gould.

I know very well what they will say if I speak, but the gentleman says do n't stop to think what they are going to say. I lived in Boston. My name is Sarah Gould. I know—and I aint going to deny it—I was what they call a rank Methodist. What of it? It did n't hurt me any. But I find now I might have learned a little while I was here. I think, when I come to look back, it was rather a hindrance. I *might* have learned a little here. Now I must commence again and go to school.

I was just as honest and sincere in my belief as I am to-day in the knowledge of spirit-return. All we can do is to acknowledge we were in the dark. Hannah is here, and she says to me: "You may acknowledge; I'm not a-going to." Well, it makes no difference. I am merely speaking for myself.

I would like to say to you, Mr. Chairman, that I see one in your meeting who will know who Corbin Gould's wife was. Corbin Gould lived up on Myrtle street.

Harrison is here, and wants to leave a letter also; but Hannah and Mary will not just yet. Here there is no sect or creed! we are all reaching for one place—that is heaven. I am willing to make the acknowledgment; as Corbin has said before, it is all we can do.

Helen, remember that the trials you have here will only be so many stars added to your crown in heaven. Do as near right as your spirit tells you, and you will at last reach the home beyond, where no trials enter and no ill words are spoken, no harsh looks come; but I would advise you, as you know Aunt Sarah would, to stay by the children; do right, and you will build your home more beautiful.

Eustis Jackson.

I am not going to tell where I went out. I lived once in Boston Highlands. My name is Eustis Jackson. It is no matter about the hospital: need n't say anything about that. They do n't care where I was.

My dear old mother yet stays in the mortal, away down in Maine. I often hear you say: "If I only knew my boy could come to me, how much it would lift the burden of life!" Oh! may the great angel host come nearer and nearer to you, mother, that you may fully realize that your boy lives, and not only lives, but is able, through the channel opened for him, to come and tell you, mother, that I am with you every day, and whenever there is an opportunity for you to come into communication with me privately, I will tell you many things that I would not like to speak publicly.

I know this letter will be sent to you by Laura, for she told me she would buy the paper every week and see if I could send a letter; and then she will send one to your own dear mother. God bless her efforts!

Zeke, as I call him—but I suppose I had better say Ezekiel—it was all right that you did n't go into that little scheme you were thinking of a few months ago. Too much money there! It will all come right eventually, but do n't think of getting too many irons in the fire at once; if you do, as sure as you live, some of them will get scorched.

I wish to say a few words to Helen and Laura; they will be a little surprised when they find I can write a good long letter; and I know also that they will understand the meaning of what I have said. Helen, do n't lose your courage; the angels will come and help you every day. Sometimes I find Zilpha by your side, and she tells me that as soon as possible she will send a message through the same post-office. I know she will, for she would n't have told me so if she had n't intended to do it. I am glad, Laura, that you are drifting into something that will give you a little more happiness this side, for you often feel lonely. Betsey tells me that she will send a letter too, so I think you will need to have a postman of your own.

They called me "Jacky" sometimes.

Ellen Clark Sherman.

I would like to send a word, but the team aint coming, is it? There was a team coming—that was all I knew about it.

You may place me at Tilton, N. H. Ellen Clark Sherman.

That team is all I can remember. I guess it had something to do with my going out. Father says so. I would like to say that father is with me, and mother too.

I am going to talk to you, Henry, for a few minutes. You will understand more fully why I thought the team was here. I did n't suffer any; had no realization of passing out, and the first I knew I saw one and another coming around me—Flavie and Harvey and Grandmother Clark all were coming. But I had left the mortal form. That is why I partook a little of the sensation that I had when I went away.

My home is beautiful, oh! beautiful beyond description, though so different from what I had ever outlined. Father said he could not have believed that it could possibly have been so beautiful, in conversation with Henry. He says that sometime he will send a communication direct.

My father is Moses Clark. Henry Clark is a cousin, and therefore is the nearest one we can reach. Many loved ones are also here, all anxiously thinking perhaps that they may some day be able to send a message.

Flossie Smith.

A gentleman said I could speak jess a word. I want my mamma and my papa to know I aint dead. I's only gone with a pretty lady. I is Flossie Smith. I lived here in the big city, way up in a high building. Gran'ma said I must n't talk much in meetin'. I want to thank Addie for the dolly; oh! big, big dolly! Flossie Smith.

Frank Butman.

I am Frank Butman, of Newburyport, Mass. I suppose by the movement of things they think I have got so far away that I do n't come home, but they are greatly mistaken. If I have tried once I have tried a dozen times to get control in your meetings here, but I did n't succeed. To day I feel as if I 'd got the floor.

I would like Nellie to know that Frank do n't get so far away but he can make his voice heard—and I will make my voice heard in old Newburyport. I have often been into their meetings where were one or more mediums, and still not a word would they say about Frank being there. Well, I've got to pardon them, I suppose.

Now, Ed Lunt, I would like you to know, and Ellen and Nellie and Pride, and every one of you (it would take me about three weeks to mention you all), that when I found Eben Manson had sent a letter it rather started me up a little, and I thought if I had had the power to materialize into perfect form with my blue suit on, then I ought to make one great, grand effort to send a letter.

Many changes have been made since they said that Frank Butman was dead. Never was there a greater mistake. I have gained a good deal of strength from one and another who are near me; when I first made the attempt to speak in some of their little circles hardly could they understand all I said. This was because of my passing out with the old dread disease, flattering and flattering on until the angel usher came for me.

I am happy, and to-day I would not exchange places with one here, not even if they 'd give me *all* old Newburyport contains, and they might add Plum Island.

George Wiley.

I would like to say a few words, if I can get my head just right. I had a good deal of trouble with my head or brain, when I went away. You may call my name George Wiley, from Wellfleet, Mass. I have tried so many times to get enough control in your meetings, sir, to send a few lines to my dear, dear old mother, who is looking for and waiting anxiously for a few words from George. Often she is worried, and feels so troubled on account of the way I went out—for I am not ashamed to say it was from the Danvers Asylum—the way I left the old mortal, that I was alone in my room when the death-angel as you call it, came and said, "Come up higher." Poor mother, to-day, cannot be reconciled to my going away.

Cousin John is with me, but for certain reasons I shall not speak much of him. He says those that were so closely connected with him in life, close the door and lock it closely. But there is a power that will unlock every door.

Mother! dear mother! your George lives to-day, and not only lives, but is awaiting the time when you, dear mother, shall come to meet me at my heavenly home. Father is with me, and uncle and Aunt Zuba. We are not together all the time, but at intervals. Another has just joined our happy number; and another in God's own good time will soon be added.

I have often stood by your side, Matilda, through the trials that have been placed on your shoulders. The burdens have been heavy, but there is a home beyond the veil, where no wrongs, no worriments come; no sickness finds us there; we do not need asylums or doctors, or attendants.

Mother, be patient; a few more rising and setting suns, and you will be with us.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Feb. 24.—Clara Barton; Leora E. Dexter Chandler; Martha Hodges Kittredge; Henry Ingalls; Clara Welch Holland; William Emerson.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

March 9.—Jonathan P. Barker; Ianthus Turner; Addison Gage; Imogene, to Ike and Ada; Hector Coffin; Leonard Jackson; Frederick Kimball; Watson Hastings; Rachel Burns Martin; Charles Armitage; Sarah Emma Davis; Old Doctor Brown; Henry Lovejoy; Bernice Hunt; Willie Tilley; Daniel Knapp.

To the Liberal-Minded.

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

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

Tributes to the Workers.

Reception to J. Frank Baxter.

To the Editor of the Banner of Light:

At the residence of Mr. and Mrs. D. J. Underhill, 232 West 37th street, on Saturday evening, March 10th, a reception was tendered to Mr. J. Frank Baxter, who is occupying the platform of the First Society of Spiritualists during Mrs. Brigham's temporary absence. Mr. Underhill is at the Hot Springs in Arkansas for the benefit of his health. Mrs. Underhill received the guests in her affable and cordial manner, well known to all who have had the privilege of an evening at her pleasant home. An hour was spent in a social manner, and then Mr. Baxter remarked that he had been requested to say a word. He said that he was not an impromptu speaker; he wished, however, to say that he appreciated the gathering there that evening, and was glad to meet one and all; he wished he could remember every single face, and the name that belonged to the face; he begged to be excused from any extended remarks, because it was entirely out of his line to speak extemporaneously; those who had heard him lecture knew that he was not an inspirational speaker; he prepared all his lectures, writing them out in full.

Mr. Baxter's manner is easy and unassuming. He favored the company with singing "Beautiful Gates Ajar" in a soulful manner, every word being distinctly articulated, and therefore easily understood.

During the evening Miss Della Sawyer recited, with dramatic effect, "Discharged Again," and also a selection from "Romeo and Juliet."

Miss Edith Mason, a favorite wherever she may be, sang, "Tell Us Where Art Thou," "Welcome, Little Primrose Flower," and "Polly, the Cows are in the Corn."

A number of questions were asked, to which answers were given through Mrs. Underhill by means of raps. It was requested that raps might be given as though they were upon the piano. Mrs. Underhill said she never directed the spirits. She remarked that raps were not adapted to a large company; that they were more potent when there were but a few persons present; she was not as strong a rapping medium as she was twenty years ago, but was just as firm in her belief in Spiritualism as she was then; she could not control the raps twenty years ago, and she could not control them now. She often thought of her friends, Mr. and Mrs. H. J. Newton, how much they had sacrificed for the cause of Spiritualism, and sometimes felt she did not do enough for the cause herself.

Among those present were Mr. and Mrs. LaForest, Mr. Benn, Mrs. Mason, Dr. Utley, Miss Kelsey, Mrs. Manchester, Mr. T. Merritt, Mr. and Mrs. Clark, Mr. and Mrs. Mellish, Mr. and Mrs. H. J. Newton, Mr. and Mrs. Chase, Mrs. De Boise, Mrs. Morrow, Mrs. Thompson, Mrs. Sawyer, and Mr. Sykes.

New York, March 12th, 1888. HERBERTUS.

Hon. Warren Chase.

Previous to the lecture of Hon. Warren Chase before the First Spiritual Society of Albany, N. Y., Friday evening, March 2d, the following preambles and resolutions were read and adopted:

Whereas, Our brother and fellow worker, the Hon. Warren Chase, is to lecture for us this evening, and is *en route* to the West, in compliance with calls made by Spiritualists of that section; and

Whereas, We realize that nothing but an unselfish interest in the cause he loves could at his ripe age prompt him to enter a broader field and make further sacrifices; therefore,

Resolved, That the forty years or more of faithful service rendered by him to the cause of Spiritualism have been greatly blessed in freeing humanity from theological bondage and mental servitude, and making known the brotherhood of man and the fatherhood of God.

Resolved, That for his earnest ministrations to the spiritual needs—for the solicitude and sympathy which have always brought him near the hearts of the people—for his exertions to ameliorate the conditions of suffering humanity; for his undaunted courage in battling against the popular error of salvation through the blood of an innocent person—the members of this and all spiritual societies owe him a debt of gratitude which we nor they can ever fully pay.

Resolved, That when he leaves here for his labors in the West, our kindest wishes will attend him, and he will always have our full confidence and highest esteem.

New Publications.

PHYSICAL CULTURE FOR HOME AND SCHOOL, Scientific and Practical. By Prof. D. L. Dowd. With 80 Illustrations. 12mo, cloth, pp. 300. New York: Fowler & Wells Co.

The author, who states that he has long realized that there existed a demand for an intelligent and practical system of teaching physical culture, one that would "not only develop muscle for muscle's sake, but for health's sake, and for the sake of intellect, morality and beauty," has written this book to meet it, and it will be found admirably adapted to the end in view. It embraces physical culture in its entirety, not excluding the vocal organs and the muscles of the face, numerous engravings greatly assisting to a clear comprehension of the instructions. The exercises it prescribes are such as can be performed by any one in his own house.

WHO CARES? Episodes in the life of Mary Campbell. Facts, not Fancies. By Mrs. Harriet N. K. Goff, with an Introduction by Rev. Dr. T. L. Cuyler. Sq. 12mo, cloth, pp. 212. Philadelphia: T. B. Peterson & Bros.

The leading character of this is one driven by the falsities of society life into evil ways. Her course through vice to virtue and her subsequent efforts in behalf of her fallen sisters are vividly depicted. Dr. Cuyler says in his introduction that the book is written by a benevolent lady who has devoted many years to unselfish philanthropic labors. Its purpose is to warn the unsuspecting, lift up the fallen and incite to efficient action in a much needed reform.

LITTLE POEMS FOR LITTLE CHILDREN. Suitable for Memorizing and for Recitation at School and at Home. Compiled by Valeria J. Campbell. 16mo, cloth, pp. 203. Boston and Chicago: Interstate Pub. Co.

Excellent good judgment and an appreciation of the tastes and requirements of young children is displayed in this volume of favorite poems, proverbs and maxims, compiled with the fact in view that lessons in rhyme, thoroughly learned, are seldom forgotten. The children will like it.

THE PEOPLE'S BIBLE; Discourses Upon Holy Scripture. By Joseph Parker, D. D., Minister of the City Temple, Holborn Viaduct, London. 8vo, cloth, pp. 358. New York: Funk & Wagnalls. For sale by De Wolfe, Fisk & Co., Boston.

This is the seventh volume of a work previously noticed by us, and treats upon topics of the Old Testament from I. Sam. xviii. to I. Kings xiii. The reputation of the author will commend it to those of his way of thinking.

MINON. A Tale of Love and Intrigue. By Frederick W. Pearson. 16mo, paper, pp. 135. New York: The Wells Pub. Co.

A story founded on a Canadian mystery, pathetic and tragic in tone; the first volume of the "Elite Library."

SNATCHED FROM THE POOR-HOUSE. A Young Girl's History. By J. N. Clodfelter. 12mo, paper, pp. 272. Philadelphia: T. B. Peterson & Bros.

A realistic novel, of strength, originality and interest.

Men who deny to others the right of speech are not fit to live with honest men.—*Ingersoll.*

Passed to Spirit-Life,

From his home, in Pomfret, Conn., March 2d, 1888, Hon. William Osgood, aged 82 years and 1 month.

Mr. Osgood was a man beloved and respected by all who knew him; a genial friend, a whole-souled reformer, and consistent Spiritualist. He was a constant and devoted reader of the BANNER OF LIGHT, which he prized above all other papers. He was for many years a worthy deacon of the Abbington Society Congregational Church of Pomfret. He represented his town in the Connecticut Legislature two years with credit to himself and his constituents. He was one of nature's noblemen; was strictly honest in his dealings with his fellow-men, and will be greatly missed by a large circle of friends, who were cheered by his kind words and deeds of charity. LUCIAN CARPENTER.

78 Cranston street, Providence, R. I., March 12th, 1888.

From Walden, Vt., March 2d, 1888, Matthias Stone, aged 85 years.

He was a firm believer in Spiritualism many years. He had such evidence of the fact of spirit return and communicating with mortals that he could not doubt. Blessed spirit! now may you enjoy the full fruition of all your hopes.

South Royalton, Vt. H. J. S.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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Ja7 13w*

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Banner of Light.

BOSTON, SATURDAY, MARCH 24, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P. M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. J. H. Lewis, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 8 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday morning, after congregational singing and a vocal duet by Mrs. Lovering and Charles W. Sullivan, Mrs. Luther announced as the theme of discourse, "The Wages of Sin is Death," and said: What is sin? It is the offspring of ignorance. If you transgress a law of your spiritual nature, the law is the master, and you become subject to the penalty attached to its transgression. If law is God, you sin against God. If the transgressed law is death, you must die. A selfhood belongs to every individual. Those who are not wise make mistakes, as with them ignorance is the prevailing power. Spiritualism has come to demonstrate a fact; it stands as the philosopher of life, and has wrapped itself in a mantle of hope. It has gathered together the giant minds of the present age, and numbers millions of truthseekers among its adherents, and the duty of every one of them to day is to protect mediumship, for it furnishes the foundation upon which Spiritualism rests. A large audience listened very attentively to the interesting and eloquent address. The President, Capt. Richard Holmes, announced that the Fortieth Anniversary would be celebrated by this Society in Berkeley Hall on Saturday, March 31st, and Sunday, April 1st—three sessions each day. Able lecturers, test mediums and musical talent have been secured for the occasion, and a very enjoyable time is anticipated. After a song by Charles W. Sullivan, Mrs. Luther closed with an invocation.

Evening.—After congregational singing, remarks by the President, and a song by Mrs. Lovering, the guide of Mrs. Luther very ably and eloquently spoke upon "American Liberty vs. Romanism." The same speaker will occupy the platform next Sunday morning and evening, at 10:30 and 7:30.

MARY F. LOVERING, *Cor. Sec'y.*

The Ladies' Industrial Society.—On the evening of March 13th, the members and friends of this Society held a social meeting at Lyceum Hall, 1031 Washington street. After a half hour's pleasant converse, a spiritual entertainment followed, Jacob Edson presiding. Mrs. Lovering opened the exercises with a pi ano solo and song, and read spirit-communications from her guides. Jacob Edson made a characteristic speech, which elicited applause. Dr. N. P. Smith and Mrs. Ida Whitlock made addresses, which commanded the closest attention of all. Mr. L. L. Whitlock spoke, and Mrs. Whitlock closed the exercises with a musical selection.

The next social meeting will be held March 27th. All are invited. MARY F. LOVERING, *Sec'y.*
81 *White street, East Boston.*

The Spiritualists' Ladies' Aid Society held a very enjoyable meeting in their rooms, 1031 Washington street, March 16th. A short but interesting address was made by Mr. Jacob Edson. Dr. Charles Harding gave a few character readings, and to Miss Amanda Bailey several very remarkable tests which she recognized as such. Mrs. M. E. Whittemore sang selections that were highly appreciated. Miss Lillian Rich read a selection with great ability, and Miss Bailey rendered several songs. The interest in this Society continues unabated, as the following announcements of its movements will show: On Friday evening, March 30th, the "Ladies' Aid" will tender the well-known test-medium, Mr. Joseph D. Stiles, a reception; Friday evening, April 6th, Mr. Charles Dawbarn will be given a reception by this Society; on the evening of Friday, April 13th, Miss Lucette Webster, assisted by her pupils, will give her thirteenth annual literary and musical entertainment, complimentary to the Ladies' Aid Society. The work is being rapidly pushed forward toward holding a fair in our hall during the third week in April, and we earnestly hope all who are interested in the Society will be generous in their donations of articles for sale, as well as honor us with their presence on all of these occasions.

ALICE P. TORREY, *Sec'y.*

Spiritualistic Phenomena Association, 1031 Washington Street.—The guides of Mrs. H. S. Lake spoke for this Association on Sunday afternoon and evening, March 18th. The audiences were intelligent and appreciative. The afternoon lecture was upon the "Phenomena and Philosophy of Spiritualism," and was an able exposition of the same. It was followed by many excellent and convincing psychometric tests, given through the mediumship of Mrs. Loomis-Hall.

The subject of the evening lecture was: "The Problem of Life, or What Shall we Do with Ourselves?" and was presented in a strong and effective manner, illustrating the necessity of the exercise of the spiritual faculties as by their activity alone is it possible to arrive at any satisfactory reason for the phenomena of human life. The lecture produced a profound impression, and was heartily applauded.

At its close Mrs. Lake's Indian guide, "Prairie Flower," took possession of her, and greatly amused the people with witty and queerly-expressed instructive remarks. She gave, also, a number of peculiar and satisfactory psychometric readings, expressing very markedly her own individuality in all that she did.

Mrs. Nickerson gave excellent music, and Prof. W. Milligan presided at the piano.

The Chairman pronounced the service "an Ideal Meeting," whereupon the audience enthusiastically responded. E. P. M.

Eagle Hall, 616 Washington Street.—At this place of meeting, on Sunday last, the exercises were opened with well chosen remarks by Dr. J. L. Paxson. He was followed by Mrs. S. E. Buck, Mrs. M. A. Chandler, David Brown and Dr. P. C. Drisko, each of whom made excellent remarks which were well received and highly appreciated by the large audience present. Miss Cullen gave a few facial readings which were pronounced correct. David Brown, Mrs. Chandler and Peter McKenzie gave tests and spirit-delineations which were promptly recognized.

In the evening Mrs. M. W. Leslie delivered a short address couched in appropriate language. The speaker closed with several tests and descriptions of spirit-friends, which were recognized as correct. She was followed by Mrs. Jane Hugo, who read a beautiful and appropriate essay which was well received by the audience. Mrs. M. E. Johnson gave psychometric readings which were recognized as correct, and Mr. F. W. Mathews clearly recognized tests with psychometric readings.

First Spiritual Temple, corner Newbury and Exeter Streets.—There was a good-sized audience present last Sunday afternoon to listen to the remarks of Mr. John Wetherbee, who related many of his experiences in witnessing and investigating full-form spirit materialization. He opened his address with "Are you sure you are not mistaken?" This was a question, he said, which was asked him by a friend to whom he had related some facts concerning spirit-materializations which he had witnessed. He then proceeded to relate many of his experiences in the investigation of this phase of spirit phenomena, showing very conclusively that he had exercised good judgment in his investigations, and proving that he had not been mistaken.

The audience listened for an hour and a quarter with the closest attention, which showed how deeply they were interested in what he said, and in the subject.

Next Sunday afternoon at the usual hour (a quarter before three o'clock) Mr. D. E. Caswell will occupy the platform, and speak under control of Temple Spirit (so-called), notice being taken of the Fortieth Anniversary of the Advent of Modern Spiritualism. Other talent will also be present.

On Wednesday evening will be held the usual Social at 7:30 o'clock, in the lower hall of the Temple. All are invited to attend.

On Easter Sunday morning the Temple Fraternity School for children will be inaugurated. "Bring your little ones."

The First Independent Club.—At our recent business meeting twenty-six accessions were made to the membership roll. Our members are by no means confined to Boston and suburbs, but include fifteen other cities in eight different States. One member may even be found in far-away India. Many non-resident members sit by themselves at the hour of the Club meeting with their mentality centred upon the Club, and several letters have been received enumerating instances in which marked beneficial results have been perceived in cases of mental and physical infirmity. On Monday evening, following our period of silent concentration, the Grand Master read a number of answers to queries propounded at the Thursday afternoon circle.

Those interested in spiritual literature are advised to peruse these answers with consideration, for seldom are thoughts upon these subjects expressed with more force and aptness and yet withal in such simplicity.

By request Mrs. H. P. Griffin recited with touching effect the poem of "Ostler Joe," and responded to an *encore* with another well-received selection. Miss Annie Dunlap favored us with two brilliant executions upon the piano, and Mrs. Nettie Wentworth sang in her usually acceptable fashion. Mrs. J. W. Fletcher brought the exercises to a close by giving her usual "notes" concerning the Club doings, and related an interesting anecdote from her experience.

Next Monday is "Mediums' Evening," and Mrs. Colby-Luther will open the exercises.

About fifty more can be accommodated, and *you*, reader, are one of the elect.

F. V. FULLER, *Rec. Sec'y.*

Lyceum Hall.—On Wednesday evening, March 28th, at this hall, 1031 Washington street, the children connected with Lyceum No. 1, also with Mrs. Wm. S. Butler's Sewing Circle, will present an unusually attractive programme, under the personal direction of Miss Lucette Webster. All who feel interested in the advancement of spiritual truths in the minds of the children will fully appreciate the effort that is being made in this direction, and encourage and stimulate not only the children, but the workers engaged in this movement, by their presence on this occasion.

A. P. T.

Mishawum Hall, City Square, Charlestown District.—The Echo Spiritualist meeting was held at this hall, on Sunday last; there was a full attendance and an unusual interest was manifest day and evening. The Chairman, Mrs. Mina Olmstead, Mrs. Shackley, Mrs. Nettie M. Holt, Mrs. J. E. Davis, Mr. Johnson and Dr. W. A. Hale participated—the lecture by the last-named gentleman being regarded as specially interesting and instructive.

Children's Progressive Lyceum, Paine Hall, Appleton Street.—A report of the Lyceum services is received, but too late for use. The meeting was of interest and the programme varied and entertaining. The other matters touched on by Secretary Woodbury will be utilized in our next week's issue.

A Pleasant Surprise Party.—"M." writes: "The friends of Mr. and Mrs. J. E. Hall gave them a genuine surprise on Friday evening, March 16th, at their residence, 128 West Brookline street, Boston. The evening was spent in social and musical enjoyment. A bountiful collation was served by Mrs. Hall, after which brief speeches were made by Mrs. Abbie N. Burnham, Dr. Moore and Mrs. Hall. At a late hour the company separated, highly pleased with the evening's entertainment, and feeling that they had paid a deserved compliment to those veteran workers in our cause—Mr. and Mrs. H."

Tenth Anniversary.—Mr. and Mrs. B. F. Willard celebrated, at their residence in Chelsea, on the evening of March 13th, the tenth anniversary of their marriage—the exercises taking on the form of a general and pleasing entertainment, comprising eloquent remarks by Eben Cobb and others, readings, music and dancing. Many presents, to host and hostess—among them a French clock, and various articles of silver ware—testified the appreciation of the friends present.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. H. Stryker, pastor, will hold services every Sunday at 2½ P. M., in Macgregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P. M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The First Society of Spiritualists.—J. Frank Baxter spoke in the morning of March 10th upon the subject, "The Position and Tendency of Modern Thought," showing how superstition takes to itself wings, and how all ideas of the supernatural and the miraculous vanish in the light of modern research and development. Particularly was it shown how thoroughly instrumental in the work was Modern Spiritualism, not alone in its open work, but in its silent force. The tendency everywhere was toward a natural religion, while Spiritualism was not considered a finality, yet it was believed to be the very climax of religious consideration to day. Mr. Baxter spoke for over an hour, and was frequently interrupted with the applause of the audience.

The evening discourse was on "The Persistence, Permanence and Purpose of Spiritualism," demonstrating it to be as old as death itself, its path marked by revivals and periods all the way along to the present manifestations, and showing its permanence in the fixed and lasting work accomplished and projected; proclaimed its mission to be to correct materialism and reclaim the materialist, to redeem declining spirituality and save the church, to rationalize religion by creating its theology, to fraternize the thoughts and actions of men, and *to assure* the world that death is but the doorway to life eternal.

In the afternoon, as a preface to Mrs. Wells's tests, Mr. Baxter considered "The Positiveness of Spirit-Demonstrations," prefacing and concluding his remarks with appropriate poems. Mrs. Wells gave eighteen recognized tests, some of them very remarkable.

On Saturday evening, (9th) a reception was given Mr. Baxter at the residence of Mr. Underhill, 232 West 37th street. There was a large attendance of the leading Spiritualists of the city, who called to give honor to one of nature's noblemen, as well as one of the brightest speakers in our land.

Mr. Baxter will speak in Norwich, Conn., the fourth Sunday in March.

Mrs. Nellie J. T. Brigham, after an absence, was joyfully welcomed. She spoke in the morning of Sunday, the 18th, in her usual convincing way, her principal subject being "Spiritual Growth," closing with an impromptu poem. In the evening she spoke upon "The Prodigal Son," a subject selected by her guides. Next Sunday evening the subject will be "Spiritualism as an Infant."

The meeting for manifestations in the afternoon, after singing, was opened by the reading of an inspirational poem by Mrs. A. S. Cochrane, who also read an essay entitled "Scientific and Scriptural Proofs of Spiritualism." It was listened to with profound attention. Mr. H. J. Newton made remarks on "Facts," promising more detailed statements in the near future. Mrs. E. A. Wells gave twenty tests, and all fully recognized.

Next Sunday the Fortieth Anniversary will be celebrated under the auspices of the First Society at Adelphi Hall at 2 o'clock P. M. An interesting programme has been arranged. S.

New York, March 18th, 1888.

The People's Meeting.—Warren Chase attracted large audiences on the afternoon and evening of March 4th. His theme in the afternoon was "Three Grand Discoveries: Astronomy, Geology and Spiritualism"; that of the evening, "Whence Come We? Why Are We Here? and Whither Are We Going?" His hearers listened throughout with rapt attention.

March 11th the exercises were principally conducted by Mrs. Whittier of Onset, Mass., Mr. Goodspeed and Mrs. T. J. Lewis. Tests of spirit-presence were given, with which the friends seemed well satisfied. In the evening Mrs. Abby S. Cochrane read an essay and a poem; Mrs. Webber of Boston followed with remarks and tests, and remarks were also made by Mrs. V. M. George.

The reading of one of Emma Train's poems, and an invocation, remarks and spirit descriptions by Mr. Goodspeed, opened the exercises of the afternoon of last Sunday. Mrs. Mary C. Morrell offered remarks, purporting to come from Spirit Jonathan M. Roberts, the language and ideas being characteristic of him. Proofs of the presence of spirit friends were given by Mrs. Morrell to a stranger who was exceedingly well pleased, and acknowledged publicly their correctness.

In the evening the session was opened with remarks by Mr. Stone, followed by Mrs. Morrell, Mr. Cooley and Mr. Craig.

Sunday, April 1st, will be the day we celebrate the Fortieth Anniversary, and it is decided to have a Mediums' Meeting afternoon and evening, the afternoon being principally devoted to the pioneers, and the evening to all. An invitation is extended to all mediums in New York City and vicinity to come and take part with us on that occasion, and the Conductor of the meeting respectfully invites all who will feel it a pleasure to participate in these Anniversary exercises to notify him by mail before that day.

Do not forget our place of meeting is Columbia Hall, 878 6th Avenue, between 49th and 50th streets.

F. W. JONES.

230 *W. 36th street, New York, March 19th, 1888.*

☞ A correspondent assures us that Mrs. Effie Moss is meeting with marked success in her mediumship for full-form materializations. She is giving four public séances each week at her rooms at 52 West 15th street, New York, which are well attended, and all who go there seem satisfied. Some of the cabinet spirits so manifest that it carries conviction to the minds of the sitters that the manifestations are just what they purport to be.

The familiar control, Lillie, who comes as a little child, of late has opened the séance by presenting herself at the front of the cabinet, asking some one from the circle to come and kiss her, and as they essay the pleasant task she vanishes, at the same time drawing back the curtain and revealing the medium sitting in her chair, fully entranced. Granny Brooks also so comes out and takes the hand and salutes each one in the circle, and then dematerializes in their sight while singing her favorite hymn, until only the head remains resting on the floor, that she carries conviction to every heart.

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☞ We much regret to learn that Mrs. M. E. Wallace, who has been conducting a series of spiritual meetings on Sunday evenings at her residence, 219 W. 42d street, New York, is seriously ill; has been confined to her bed since early in the present month. On the 11th inst., the meeting which had been advertised was held, and addressed by Mr. Bowen of Brooklyn, Mrs. Wallace declining to disappoint the people, though unable herself to leave her bed. Notice was then given that the meetings would have to be discontinued, at least for a time. We understand that she will visit Florida, if within a short time she recuperates sufficiently to enable her to make the journey.

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☞ We learn that Mrs. Carrie Sawyer's séances are well attended, and that her chief control, Elan, is striving to perfect conditions that will enable him to impart to the sitters a fuller knowledge of the *modus operandi* by which the phenomena are produced than they now possess. For this purpose he is trying to secure a number of ladies and gentlemen for a series of strictly private séances, and from these much is hoped for. This is a move in the right direction. Let us learn not only the facts of the phenomena, but *how* the phenomena are produced, and the principles that underlie and govern them.

***

MRS. PENNELL, D. Ellsworth informs us, is still calling together large audiences at 52 Union Square, giving many remarkable tests and inspirational thoughts through her little control "Prairie Flower," also in her normal condition. A new development and stronger forces, it is stated, seem to be coming to her. She is (our correspondent is sure) doing a noble work in this city.

Los Angeles, Cal.

On Sunday, March 4th, W. J. Colville commenced his work in Los Angeles, Cal., under favorable auspices.

Two meetings were held; the first was in Odd Fellows Hall, Spring street, at 2:30 P. M., where there was a large and representative audience. Los Angeles is famous as a place for meeting people from all parts of the world: In Mr. Colville's audience on Sunday were several friends who first made his acquaintance in England, beside a number from the Eastern States of America; among these friends from the eastward Mrs. Maggie Folsom-Butler was particularly observed. Mrs. Butler is one of the most active and generous Spiritualists in the world—and is always on the alert to assist in every worthy charitable as well as spiritualistic undertaking.

The exercises of the meeting were opened with a piano solo, followed by a congregational hymn, after which Mr. Alfred R. Street introduced the speaker to the audience in a few kindly and appropriate words. After singing a sacred solo, "Sweet Spirit, Hear My Prayer," and delivering an impressive invocation, the lecturer proceeded directly with his address, which was prefaced with a quotation from a speech delivered by Socrates to his friends concerning the relations of soul and body.

Spiritual science, said the speaker, is expressive of knowledge concerning spiritual things; it is, correctly speaking, true anthropology, for man must be considered as a spiritual being to be correctly understood at all. How can we conceive of ourselves as compounds of earth and spirit, and then maintain that when our mortal bodies sleep in dust we shall enjoy a higher and fuller life in the immortal world than we ever did below? How can man rise to his highest dignity, if something of him is lacking, as it must necessarily be in spirit life, if flesh is any part of man?

We may employ all the natural and artistic similitudes we please, such as the egg, the chrysalis, tools, garments, etc., when describing the relation of the mortal robe to the immortal spirit; we may acknowledge the outward body and its manifold temporal uses as much as we please, provided only we can always exclaim: "It was mine; it was not I." Between spiritual and physical science there is and can be no conflict, though Materialism and Spiritualism, as systems of philosophy, are of necessity antithetical. The most "extravagant" claims made by many spiritually-minded philosophers should be regarded as prophetic of man's capabilities, so far as their actual fulfillment in externals is concerned—but our ideals can never be too high; our misfortune is that they are constantly far too low. To know ourselves is to know the universe; yea, it is to know the nature of the Infinite!

We must believe in man as well as in God. Many Theists are positively atheistic where human nature is concerned, while they stoutly defend the doctrine of an Infinite Spirit pervading the universe.

Anthropology is unsound unless it be spiritual; true spiritual science is the science of life, and embraces physics as well as metaphysics in its all-comprehending grasp.

After the lecture a practical improvisation was given, which greatly pleased the audience.

In the evening, notwithstanding a violent rain-storm, a good and appreciative audience greeted Mr. Colville at the same hall. His theme was on Spiritualism in its varied phases, every one of which was highly commended by the influences directing the speaker's utterance, while the kindest mention was made of Mrs. Whitney, Dr. Stansbury, and other mediums who were presenting phenomenal evidences of spiritual existence at the same hour in other parts of the city.

Classes in Spiritual Science were opened March 5th at 7:30 P. M., in Bartlett's Hall, and on Tuesday, March 6th, at 2:30 P. M., in Odd Fellows Hall; the students were numerous, and were pleased with the exercises.

Mr. Colville remains in Los Angeles over Sunday, April 1st, and commences a term of work in San Diego Sunday, April 8th. All letters for him may be addressed in care of the *Golden Gate*, 734 Montgomery street, San Francisco—from the office of which paper they will always be promptly forwarded.

Spiritualism in Los Angeles is permanently represented by an efficient and harmonious society, to which that excellent speaker and most amiable lady, Miss Susie M. Johnson, frequently ministers. Efforts, we are informed, are being made by a gentleman of some means and abundant good will to erect a substantial edifice to be dedicated to spiritual work in perpetuity. Judging from present indications the field in the City of the Angels is very ripe for a rich spiritual harvest. The Unitarian minister, Dr. Eli Fay, is a very liberal man; many of his congregation are investigating Spiritualism with most satisfactory results, and a spirit of earnest inquiry pervades the minds of the truly cosmopolitan and hospitable population.

Salem, Mass.—The First Society of Spiritualists celebrated the Fortieth Anniversary of the Advent of Modern Spiritualism, in Cate's Hall, Sunday, March 18th. The exercises consisted of an invocation by Mrs. Hattie Eastland of Marblehead; remarks by Mrs. Lincoln of Boston, Mrs. Ricker of Chelsea, and Mr. Moreland and Mr. Webb of Salem; readings by Mrs. Moreland of Boston and Mrs. Fuller of Peabody; poem by Dr. N. P. Allen of Beverly Farms; psychometric readings by Mrs. Kimball of Peabody; singing by Miss Bailey, Mrs. Hall, Mrs. Bill, Mr. Heathcott, Messrs. Legrand, Kenney, Young and Glazier of Salem. It was a first-class entertainment, in every particular, and one long to be remembered by all present. Next Sunday, March 25th, Mrs. Sarah A Brynes of Dorchester will occupy our platform.

W. H. H. TYNG, *Cor. Sec'y.*

San Diego, Cal.—R. H. Allen writes: "Among Spiritualists of San Diego there is a forward movement. A society is about being formed and incorporated of Spiritualists and Liberalists to support regular meetings for mutual helpfulness in spiritual growth."

"Nasal Voices, Catarrh and False Teeth."

A prominent English woman says the American women all have high, shrill, nasal voices and false teeth.

Americans don't like the constant twitting they get about this nasal twang, and yet it is a fact caused by our dry, stimulating atmosphere and the universal presence of catarrhal difficulties.

But why should so many of our women have false teeth?

That is more of a poser to the English. It is quite impossible to account for it except on the theory of deranged stomach action caused by imprudence in eating and by want of regular exercise.

Both conditions are unnatural.

Catarrhal troubles everywhere prevail and end in cough and consumption, which are promoted by mal-nutrition induced by deranged stomach action. The condition is a modern one, one unknown to our ancestors, who prevented the catarrh, cold, cough and consumption by abundant and regular use of what is now known as Warner's Log Cabin Cough and Consumption Remedy and Log Cabin Sarsaparilla, two old-fashioned, standard remedies handed down from our ancestors, and now exclusively put forth under the strongest guarantees of purity and efficacy by the world-famed makers of Warner's Safe Cure. These two remedies, plentifully used as the spring and summer seasons advance, give a positive assurance of freedom, both from catarrh and those dreadful and, if neglected, inevitable consequences, pneumonia, lung troubles and consumption, which so generally and fatally prevail among our people.

Comrade Eli Fisher, of Salem, Henry Co., Iowa, served four years in the late war and contracted a disease called consumption by the doctors. He had frequent hemorrhages. After using Warner's Log Cabin Cough and Consumption Remedy, he says, under date of Jan. 19th, 1888: "I do not bleed at the lungs any more, my cough does not bother me, and I do not have any more smothering spells." Warner's Log Cabin Rose Cream cured his wife of catarrh, and she is "sound and well."

Of course we do not like to have our women called nose talkers and false teeth owners, but these conditions can be readily overcome in the manner indicated.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A. M. and 7½ P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

310 Livingston Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

Brooklyn Conference.—Saturday evening, March 3d, Mrs. H. M. Walton spoke upon "Bible Mediums," and Saturday, March 10th, Mrs. H. F. Holmes upon "Work and Workers." On the 17th Mrs. E. C. Aldrich Hall spoke, her address being mostly of a metaphysical turn. Each of the above speakers was listened to with profound interest and all seemed edified and instructed. Next Saturday evening, 24th, Mr. A. E. Lawrene, of the E. D. Conference, will give his third lecture upon "Mediumship."

We shall celebrate the Fortieth Anniversary Saturday evening, 31st. Addresses may be expected from Mrs. H. M. Walton, Mrs. Stringham, Mrs. F. M. Holmes, Mrs. Brown, Mrs. Hall, Mrs. Slocum, Mrs. Vittum, Mrs. Bertine, Wm. C. Bowen, Capt. Dey, Mr. Harris and others. The ladies have decided to furnish refreshments, and a spiritual and material feast is sure to be enjoyed. The exercises will commence precisely at half past seven o'clock. Meetings held at Intermediate College Hall, 310 Livingston street, near Hamden Place. F. W. JONES, *Conductor.*

J. Frank Baxter in Milford.

To the Editor of the Banner of Light:

The great storm came near seriously interfering with Mr. Baxter's appointments, but fortunately he left New York after his lecture on the night of Sunday the 11th, and was able to address the people of Milford Tuesday evening, March 13th.

On Wednesday the storm continued, but to the surprise of all an audience of nearly two hundred convened, notwithstanding the difficult passing, the still threatening weather and a necessitated door-fee.

The Milford *Journal* and *Daily News* spoke well of Mr. Baxter, and the Spiritualists, and their meeting. Of that of Wednesday evening the *Daily News* among other things said:

"Mr. Baxter appeared alone on the platform, save an organ to accompany his singing, and which he played himself. The speaker commenced by reciting a poem, and then singing a beautiful song, which was rendered in a sweet and clear tenor voice, seldom if ever surpassed in Milford. Mr. Baxter then delivered a lecture in eloquent style explaining why Spiritualism was a truer, better and more humane doctrine than the Christian religion. He was listened to with deep interest, and the elocutionary and dramatic powers displayed were very good indeed, and plainly showed that Mr. Baxter possessed a combination of talents enjoyed by few speakers of the present day. The lecture having ended, the audience were again favored, by request, with a song, the rendition of which was exceedingly fine. Mr. Baxter then proceeded to call from the spirit-land persons who had been deceased from three months to thirty years, and was apparently very successful, as at once began conversation with persons familiar to his hearers, calling their names, describing their forms and features, and telling their exact ages, sizes, manners whilst living, and the exact time they had been in the spirit-land. He seemed to make no failures, and as he called the departed spirits, and described them and their past lives, he would ask the audience if there was not some one present who recognized them. Every spirit was identified by some one present, however, mostly all of whom were Spiritualists themselves. He named at least twenty-five men, women and children, after which one of the most successful spiritualistic meetings ever held in Milford was brought to a close."

I quote this editorial, in part, for report, as it was so fair and so unexpected from an outside secular source, and because from a local daily which deemed the meeting and matter worthy of more than a mere mention.

It is expected Mr. Baxter will soon visit us again. The meetings were held under the auspices of a Ladies' Sewing Union of Spiritualists.

INQUIRER.

Haverhill and Bradford.—Last Sunday was one of much interest with the Brittan Hall Spiritualists, the day being clear and bright, which was favorable to the assembling of unusually large audiences, whose deep interest was expressed in the addresses and platform descriptions given by Mrs. E. Clarke Kimball of Lawrence. About one hundred descriptions were given of spirits present, together with several messages of interest. The Brittan Hall Association, united and strong in purpose, is completing arrangements for the celebration of the Fortieth Anniversary by a supper and entertainment on Advent Eve, March 30th. Three platform mediums, Mrs. E. C. Kimball of Lawrence, Mass., Mrs. Lizzie S. Manchester of West Randolph, Vt., and Mrs. M. F. Cross of Hampstead, N. H., will be present, together with several private ones. On the following Sunday, April 1st, there will be a continuation of Anniversary exercises, joined with the usual services, which are to be supplied by Mrs. Lizzie S. Manchester. Next Sunday Mrs. M. F. Cross of Hampstead, N. H., will occupy the platform.

E. P. H.

Haverhill, Mass.—Music Hall.—The First Spiritualist Society held services Sunday, March 18th, in small Music Hall. Dr. H. B. Storer of Boston occupied the platform at 2 P. M., his subject of discourse being "Some of the Obligations We Owe to Spiritualism." He divided his remarks into three parts, speaking at length upon the Phenomenal, the Philosophical and the Emotional.

At the evening service, after singing by the choir and the beautiful rendering of several choice selections by Miss Jessie M. Little's Home Orchestra, Dr. Storer took for his subject "The Book of Life." He was in one of his best moods, and the lecture met with a hearty response from the audience.

W. W. CURRIER.

Chicago, Ill.—The Children's Lyceum opened March 11th, with seventy-five in attendance. The usual exercises of singing, reading and lessons in groups were carried out, after which recitations were given by Freddie Parker, Laura Mousure, Ada Phelps, Gertie Mullen, Ethel Garner, Mamie Phelps, Milton Openheimer, Willie Haberlehter, Josiah Openheimer and Joseph Flinterbald. Song by Edith Worger and Rose Barton. Instrumental solo, Mrs. Zimmer. *Lyceum Journal*, edited by W. B. Sinn, read by Evan Morton. The session closed with the Banner March and a song. O. A. PARSONS, *Sec'y.*

Attleboro, Mass.—Mrs. Benj. F. Boomer writes: "On Sunday, March 11th, Mr. E. B. Fairchild, of Stoneham, occupied our platform, giving in the afternoon a profound discourse on the subject, "What is Spiritualism?" In the evening his subject was, "Why I Became a Spiritualist."—On Sunday, March 18th, Mrs. Ida P. A. Whitlock, of Boston, lectured for us afternoon and evening, and gave psychometric readings after the evening lecture. Her lectures were of a high order. We expect her again the 8th of April.—Next Sunday Mrs. K. R. Stiles, of Boston, will speak for us."

MANLY PURITY AND BEAUTY

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Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. Ja28

SECOND EDITION.

A REVIEW OF THE Seybert Commissioners' Report OR, WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, MARCH 31, 1888. | $3,00 Per Annum, Postage Free. | NO. 3.

TABLE OF CONTENTS.

FIRST PAGE.—*Poetry:* The Inner Mystery. *Free Thought:* Some Psychical Research Facts. Labor—Thought.

SECOND PAGE.—Protest Against Land-in-Severalty. Letter from W. J. Colville. Spiritual Echoes from the Secular Press. Late March Magazines.

THIRD PAGE.—*Banner Correspondence:* Letters from Pennsylvania, Massachusetts, Indiana, California, Vermont, Minnesota, Colorado, Maine, and New York, etc.

FOURTH PAGE.—The Work Spiritualism is Doing. The Twentieth Anniversary. All Sorts of Paragraphs, etc.

FIFTH PAGE.—*The Fortieth Anniversary:* Celebration of the Event by the Spiritualistic Phenomena Association. *Movements of Mediums and Lecturers.* New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages. Spiritualist Meetings.

SEVENTH PAGE.—An Attempt to Father the So-Called Christian Science Craze Upon Maine. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York and Elsewhere. Norwich, Conn. The Lessons of "Unser Fritz" Case. *Fortieth Anniversary of the Advent of Modern Spiritualism.*

THE INNER MYSTERY.

This Poem was delivered by Miss Lizzie Doten, at a Festival commemorative of the Twentieth Anniversary of the Advent of Modern Spiritualism, held in Music Hall, Boston, March 31st, 1868. Reported by H. F. Gardner, M. D.

In the valley,
Where the darkness dropped its poisonous vapors on my head;
Where the night-winds
Moaned and murmured, like the voices of the troubled dead,—
Groping, stumbling, weary, and alone,
Did I make the earth my bed;
And my pillow was a stone.
Oh that slumber! It was long and dark and deep;
Till a voice cried, "Come up hither!"
(And I started from my sleep.)
"Whither?" cried I.
And it answered, "Come up hither! for the day is dawning:
Through the gates of amethyst and amber
Shines the kindling glory of the morning."

Then I looked, and saw the blest assurance of the coming day.
Hopeful-hearted,
O'er the mountain-path I took my upward way.
'Mid the slumbering pines I heard Life's drowsy pulses start,
Swinging, singing,
Making mournful music;
Thrilling, filling
All the lonely places of my heart.
Then the embers of the morning,
Smouldering on night's funeral-pyre,
Kindling into sudden brightness,
Lit the mountain-peaks with fire;
And the quickened heart of Nature
Thrilled responsive from her Memnon lyre.
Eager, earnest, still ascending
Toward the glory of the perfect day,
I could hear that voice my steps attending,
With the matin-hymn of Nature blending,
Ever crying, "Come up hither! come up hither!"
And I followed in the way.

Bright the sky glowed
With celestial splendor,
Like the light of love from God's own eyes;
And the lofty mountains
Seemed to tender
Back their crowns of glory to the loftier skies.
Far above me,
In the heights so terrible and grand,
I could see the glaciers gleaming
In the hollow of the mountain's hand.
Flashing, dashing,
From the steeps the foaming cataract poured
Over pathways
Which the mighty avalanche had scored;
Dim and ghostly
Rose the clouds of wreathèd spray,
Rainbow-mantled,
Vanishing in air away.
Elfin shadows
O'er my pathway leapt and played,
As the pines their murmuring branches swayed.
All the air seemed filled with voices
Which I ne'er had thought to hear again;
And I fled, to leave behind me
Sound of pleasure close allied to pain:
Upward, onward, did I speed my way,
Nearer to the *perfect source of day.*
Awed by beauty and by terror,
Tearful, prayerful, did I sink,
Where the tender, blue-eyed gentian
Bloomed upon the glacier's brink.
"Save me! save me! O thou loving Lord!" I cried,
"From the unforeseen intrusion
Of this sad, but sweet delusion,—
From this cruel semblance to the love that long since died."
"Come up hither!"
Cried my unknown guide who went before;
And I followed in the way once more,—
Onward, upward, where the tempests gathered;
Where the lightnings crouched within their secret lair;
Where the mighty God of thunder
With his hammer smote the shuddering air;
Where the tall cliffs, battle-splintered,
Reared their lofty summits bleak and bare;
Higher yet, where all my life-tide
With the breath of heaven grew chill;
And I felt my pulses quickened
With a strange, electric thrill.
Not one blossom brightened in my pathway,
Not one lichen dared that wintry breath;
But above me and around me
Brooded awful silence as of death:
And I walked where ragged precipices,
Overhanging wild abysses,
Frowned upon the dizzy depths below;
Where the yawning chasms,
Rent by earthquake spasms,
Strove to fill their hungry throats with snow.
Burdened with a sense of solemn grandeur,
Reverent and adoringly I trod
'Mid those awful and majestic altars
Of the Unknown God.

Musing deeply,
As I turned an angle of the rocky wall,
Lo! before me
Stood a figure, ghostly, gaunt, and tall;
Like the famous fabled image, falling
From Dardanian skies;
Wrapped in white, marmoreal silence,
Did he greet my wondering eyes.
Straight upon the narrow pathway,
Fixed as fate he seemed to stand,
With a widely yawning chasm,
And a wall of rock on either hand.
"Come up hither! come up hither!"
Cried the voice that went before;
And my spirit leapt impatient
To obey the call once more.
"Let me pass, I pray thee,"
Said I in a calm and courteous tone;
But he only gazed upon me
With a face as fixed and passionless as stone.
"Prithee, stand aside!" I said more firmly;
"For I may not stay:
I must reach the mountain-heights above me
Ere the close of day."
But he stirred not, spoke not, breathed not;
Only turned his cold and stony eyes
Downward—to the yawning chasm:
Upward—to the distant skies.
"Wherefore," said I,
With a slowly-kindling wrath,
"Do you seek to stay my progress,—
Do you stand across my path?
What have I to do with thee,
Or thou with me?
Stand aside; or, prithee,
Which is *strongest we shall shortly see.*"

Like a statue did he stand immovable,—the same.
Then my wrath waxed hotter,
"Demon! speak thy name,
And tell thine errand!" cried I with a ringing shout;
And his cold lips parted, as he answered,
"I am DOUBT.
Go no farther,
For it is a phantom that hath lured thee on thy way:
Upward striving
Will not bring thee nearer to the perfect source of day.
In the valley,
All is warmth and rest and kindly cheer:
Go no farther,—
It is *lone* and *very cold up here.*
Trust to prudence and to reason
All your aspirations to control:
Man grows ripe before the season
When he listens to the promptings of the soul."

"Come up hither! come up hither!"
Cried the sweet and tuneful voice again:
"Doubt should never counsel Duty when the way of truth is plain."

"Stay!" replied the watchful demon;
"Thou *shalt* lend a listening ear to Doubt;
For, by Heaven! thou shalt not pass me
Until thou hast heard me out.
Thou art cursed from the beginning;
All your nature is corrupt with sinning;
God refuses you his gifts of grace to-day;
Christ alone his righteous wrath can stay.
All your prayerful aspiration
But retards your soul's salvation,
All the efforts of your godless will
Make your deep damnation deeper still.
O thou self-deluded dreamer!
O thou transcendental schemer!
Leave your idle speculations,
Trances, visions, exaltations,
And your toilsome upward progress stay.
By your fallen, lost condition,
By the depths of your perdition,
I have promised,
Yea, have *sworn*, to turn you backward in the way."

"Come up hither! come up hither!"
Cried the voice persuasive from above.
Then I looked; and, bending o'er me,
I beheld my long-lost angel-love.

"Back!" I shouted to the demon.
"Never," in a measured tone he said,
"Till the final resurrection,—
Till the earth and sea give up their dead."

Then I smote him,—
Smote him in the forehead and the eyes;
And I shouted,
"I will not be cozened with your lies!
Go to brainless cowards
With your Hebrew husks and pious pelf;
For MY SOUL IS OLDER THAN THE TRUTH,—
ONE WITH GOD HIMSELF."

Then my blows fell faster, fiercer, harder, hotter,
Till he yielded like the vessel of a potter;
And I crashed into his brainless skull;
Smote his stony eyes out, cold and dull;
Into shards amorphous dashed his lips profane;
And, as brittle as a bubble, clove his shattered trunk in twain.
Then, as if God's millstones surely
Had been given me in trust,
On the rock I stood securely,
And those scattered fragments ground to dust.
But, O God! what wondrous transformation
Seized me in its mighty grasp of power,
As a bud, by Nature's potent magic,
Bursts at once into a perfect flower!
Like the record of a wise historian,
Lay unsealed the wondrous Book of Life;
Swelling grandly, like a chant Gregorian,
Perfect unison arose from strife:
And I knew then that this grim, defiant elf,
That this clay-born image, was my weaker self;
That this demon Doubt, with which I held such strife,
Was the sense's logic,—the phenomena of life;
And, as Perseus slew the Gorgon,
Must this mocking fiend be slain,
That transfixed in stony silence
Faith and hope might not remain.
Only when the soul asserted
What the flesh and sense concealed,—
GOD WITHIN, ONE WITH THE HUMAN,—
Did the INNER MYSTERY stand revealed.
Oh, what glorious consummation to my strife!
Death of Death! and Life unto Eternal Life!
All around, the grand and awful mountains
Hushed in silent reverence seemed to stand,
White and shining,
Like the pearly portals of the better land.
Then I heard the angels singing,
Soft and clear the sweet notes ringing,
Dropping gently, like a golden rain,
From the treasured wealth of day;
And I caught these words of blessing
Floating down the heavenly way:—

"Oh! what is the life of the soul
But the life of the Infinite Whole?
For God and his creatures are One,
As the tide from the ocean of light,
Which sets through the day and the night,
Is the same in the star-beam or sun.

"He hath laid out the sea and the land;
He hath balanced the heavens in his hand;
And the Earth, in that order sublime,
How greatly and grandly she rolls,
And casts off her harvests of souls,
In the boundless fruition of Time!

"We ask not his face to behold;
Of his glory we need not be told;
For the Word of his witness is near.
His Life is the Infinite Light,
Which quickens our blindness to sight;
And he speaks that his children may hear.

"He suffers and sins with them all;
He stands, or he falls when they fall;
For he is both substance and breath.
Their strength from his greatness they draw;
His wisdom and will are their law;
And he is their Saviour in death.

"When the depths of all hearts are unsealed
Shall the word of his truth be revealed,
That MAN is by NATURE DIVINE;
And faith in God's presence within
Shall strengthen the spirit to win
A peace which no tongue can define."

Then the music floated upward,
Where the light of parting day,
With its gold and crimson glory,
On the mountain summits lay;
And it left me longing, praying,
And with quickened steps essaying
Swift the nearest heights to gain,
That my captivated being
Might unto a clearer seeing
Of those fading forms attain.
And ere long, with hands uplifted,
Kneeling on the mountain high,
Out into the listening silence
Did I send my pleading cry:—
"O thou beauteous land of Beulah,
Just beyond my longing sight!
O ye bright ones, loved and lovely,
Dwelling in celestial light!
Leave, oh! leave me not behind you
With the darkness and the night!"
In the sunshine and the shadow,
Then I saw an open door;
And a voice cried, "Come up hither!
Life is yours forevermore."
Gales of Araby around me
Seemed to wave their fragrant wings;
Strains of music, low and tender,
Thrilled along celestial strings.
Like a spotless lily, blending
Matchless bloom and breath divine,
Did my lost one, long lamented,
Lay her soft white hand in mine;
And uplifted,
Strangely gifted,
With a power unknown before,
Did my love and I together enter at the open door.

Lo! again those bright immortals, as their fadeless flowers they wreathe,
Words of greeting
Oft repeating,
Celebrate this festive eve.
Listen to their tuneful message for the hearts that joy or grieve:—

"Truth's heralds bright,
With feet of light,
Upon Life's mountains stand;
Sent to proclaim,
In God's high name,
Glad tidings to the land.
With smiles of love
They wait above,
And 'Come up hither!' cry.
When souls shall climb
Life's heights sublime,
Then Death itself shall die.

"The little child,
Whose bright eyes smiled,
Whom angel-hands upbore,
The good, the kind,
The pure in mind,
Glide through Life's open door.
With voices sweet,
Their lips repeat
The chorus of the sky:—
'All souls shall be
From doubt made free,
And Death itself shall die.'

"Joy crowns with flowers
Life's summer-hours,
When storms of sorrow cease;
And winter-snows,
And calm repose,
Bring thoughts of holy peace.
Thus pales or burns
Life's star by turns,
As swift the moments fly;
But winter's blight,
And sorrow's night,
And Death itself, shall die.

"From Death's abyss
To heights of bliss
Must souls immortal strive;
While loss and gain,
And peace and pain,
Shall keep their faith alive.
But higher still,
With tireless will,
Their course shall upward lie,
Till palms shall wave
Above the grave,
And Death itself shall die."

Free Thought.

SOME PSYCHICAL RESEARCH FACTS.

To the Editor of the Banner of Light:

The Boston *Globe* of a recent date devotes several columns to the results of an interview with Richard Hodgson, LL.D., Secretary of the American Society for Psychical Research, a body of gentlemen mostly bearing ponderous titles in the learned professions, and who have their headquarters in the city of Boston. Dr. Hodgson is described as "an Englishman, about thirty-seven years old, a graduate of Cambridge University, a profoundly learned scholar, and a level-headed man of much sound common sense." He is understood to have been imported into this country for the special service of the Society above named, whose ostensible object is to search for and verify facts of a spiritual or psychic nature—though some of its out-givings, or those of its *leading members, together* with certain antecedent performances of Dr. H. in connection with a British Society of similar name and pretensions, have given rise to the belief in many minds that the *real* object is to discredit or explain away all facts of this nature.

However this may be, it appears from this interview that Dr. Hodgson—this "profoundly learned scholar" and "level-headed man of much sound common sense," who has come all the way from England to teach us, credulous *Americans*, what we ought to believe, and what not, on spiritual and psychical matters—claims to be himself a Spiritualist! So, at least, he is represented by the *Globe* reporter. Being asked as to his personal belief, the Doctor is reported to have said:

"Well, I suppose I should be probably called a Spiritualist. A number of years ago, when I was a student in Cambridge, Eng., I met a man, an utter stranger to me. I have sufficient cause for believing that he knew nothing whatever about me or my past life. And yet this man told me, with such minuteness of detail, circumstances and events of my life, which I knew every one but myself to be ignorant of, that I was forced to confess his miraculous insight.

"This man, whom I met almost by accident, described to me with absolute fidelity to truth the peculiar manner of my cousin's death in Australia twelve years previous, where I was then living. He said he saw my cousin present with us in the room, where he and I were sitting alone, talking just as you and I are talking now. He told me of our boyish pranks together, and of little childish secrets that my cousin and I had between ourselves. He described with *perfect truth many insignificant and yet enduring impressions* received when I was a youth. In fact my whole past life lay before him like an open book. He read my inmost soul. I was at the time, as a sort of recreation, investigating Spiritualism, and from the number of frauds I had come across you may imagine how hard I was to convince. But this experience was sufficient to overcome my skepticism.

"Another incident, of a different character, however, which came within my personal knowledge, served to confirm my belief that mind acts upon mind independently of matter or of time and space. An English lady of my acquaintance, living in London, saw suddenly before her one afternoon the figure of her sister, clad in a shroud, and with her hair cut close to her head. This sister was at the time on the voyage home from India. It afterward proved that on the very day and at the very hour when my lady friend saw the apparition her sister died on board the vessel. She had had her hair cut off to send to her friends at home as a souvenir."

Thus he distinctly avows himself convinced of the truth of Spiritualism, by proofs which appealed to his own intelligence and consciousness, and overcame his skepticism. How the *Globe* can continue to regard him as a "level-headed man of much sound common-sense" after this avowal, and after its long-continued and persistent efforts to cast ridicule and contempt upon Spiritualism and its believers, is one of the mysteries of modern journalism.

It might reasonably be supposed that the learned and level-headed Secretary of the Psychical Research Society, having been thus himself convinced by indisputable facts, would be ready to concede that other people may have equally good reasons for their belief in the same truth. But it would appear that he thinks all testimony from other sources needs to be not only largely cumulative, but to undergo the scrutiny of committees of the Psychical Research Society, before it is worthy of credence, or fit to be submitted to the public. As if the statement of an intelligent and reputable person would be any more or any less true for such scrutiny! He claims that the Society has collected a vast amount of evidence bearing on the subjects of inquiry; but it "guards its gathered materials with great secrecy," and will not publish them "until they have been passed upon, and thoroughly examined by the various committees." Yet the Doctor graciously condescended to impart some of these carefully-guarded facts to the interviewer, who *pronounces them "astounding," and proceeds* to lay them before the readers of the *Globe*.

We do not, however, find the facts reported to be in any respect more remarkable, significant, or well-authenticated, than those with which every well-informed Spiritualist is familiar, either in his own experience, or in the abundant literature of the movement. Similar facts have been occurring with especial frequency for the last forty years; they have been testified to by multitudes of unimpeachable witnesses *in all parts of the world*, and have been put on record in multitudinous books and publications. The only "astounding" thing about the matter is that a journalist who pretends to be wide awake as to what is going on in the world should at this late day regard these occurrences as in any way "astounding," or that a society of intelligent men, under the lead of "a profoundly learned scholar," from one of the oldest universities in the world, should deem it necessary to enter upon an elaborate "research" for such facts, advertising for them in the public prints, and deliberating over them in "great secrecy" before allowing them to be published to the world!

However, the work of these plodders, should it ever be brought to an affirmative issue—of which there is much doubt, considering the materialistic tendencies apparently dominant among professional "Psychical Researchers"—may doubtless be useful to a certain class of people: that class whose belief in anything depends on the dictum of some "profoundly learned scholar" or some titled dignitary.

The instances given in the *Globe* of direct mental communication between friends wide apart, of distant apparition at the moment of death, of ghostly appearances in haunted houses, etc., will seem but commonplace to the readers of a Spiritualist journal; yet two or three are here appended as specimens of the work of this Society:

"An old gentleman living at Albany had been ill for months. His married daughter resided at Worcester. One evening last summer she suddenly laid down the book she was reading and said to her husband: 'I believe father is dying.' She was strangely overcome by the impression, as there had been nothing whatever in the conversation or in her own thoughts to lead to the subject of her father's health. All that evening and the next morning the feeling haunted her until a dispatch came saying that her father had died the evening before.

"A Lowell physician was called to see a patient about ten o'clock one night. It was extremely dark, and in alighting from his conveyance he made a misstep and sprained his ankle severely. His wife, who was at home in bed asleep, suddenly awoke with the vivid impression that an accident had occurred to her husband. She arose, awakened the servant and communicated her fears to her. Nothing could induce her to return to bed. At one o'clock the doctor returned, and it was found *that the moment of his accident* and of his wife's awaking were simultaneous. He was three miles away from home at the time.

"A young lady of Boston was visiting her uncle at Montpelier, Vt. He had but recently moved there, and she had never been in the Green Mountain State before. The day after her arrival he took her to a jeweller's to see a curious timepiece which had been mentioned in a local newspaper. This jeweler was a perfect stranger to both uncle and niece, neither having even heard of him before. The gentleman introduced himself, made known his errand, and presented his niece. The jeweler, a very courteous, affable man, stretched out his hand to the young lady. Her eye caught sight of it, she turned pale, began to tremble, and did not take the proffered hand. On leaving the store she said to her uncle: 'I could not shake hands with that man; there was blood on his fingers; he is a murderer.' Her uncle ridiculed the idea, but it was afterward learned that, thirteen years before, the jeweler had been indicted for murder, although, owing to the breaking down of a witness, who at the first examination had told a straightforward story, he had escaped conviction."

LABOR.

Labor clears the forest and drains the morass. It drives the plow and scatters the seed. It reaps the harvest and converts it into the staff of life. Labor drives into the earth and brings up the hidden store of coal, iron, lead, gold, silver, etc. Labor smelts the iron and converts it into a thousand useful purposes, from the tiny needle to the ponderous engine. Labor builds the cities and supplies them with food and raiment. Labor builds the railroads and constructs and builds the cars and engines. Labor takes the timbers out of the forests, and erects ships to traverse the ocean. Labor builds the printing-press and makes the type and the paper, and sets up the form to print the books and newspapers that fill the world with intelligence. Labor erects the telegraph and sends forth the news on wings of lightning. Labor is the mother, and hence the true source of all wealth. Without labor, there could be no capital. Labor creates capital.

THOUGHT.

It is thought that gives shape to the axe, the saw, the hoisting screw of the log cart, and marks the level of the drain. It conceives the ingenious harvester, and masters the mighty power that whirls the roller-mills. Thought applies the scientific laws that separate the precious from the coarser earth and directs their shaping for their thousand uses. Thought directs the workmen who build the city, the railroad, and skillfully shape the cars and engine; it controls the power of steam that whirls the cars a thousand miles a day, and over the sea bears the treasure-laden ship from land to land. Thought shapes the very power of its own dissemination from mind to mind by the type, the printing-press, the book, the paper—yea, it hath chained the lightning to its use and the electric current obeys its wish. Thought is the mother of invention, the true source of all wealth. Thought lifts the mind from earth and prepares the soul for a higher and grander existence. So, teach the children to think; for the true mastery is of the mind.

Banner of Light.

BOSTON, SATURDAY, MARCH 31, 1888.

Protest Against Land-in-Severalty.

"I MYSELF COUNTED IT THE ONLY PROPER POLICY UNTIL I WAS SHOWN THE INDIAN SIDE OF IT BY THE INDIANS THEMSELVES."
—*Gail Hamilton.*

The North American Review (Now York City), so ably edited by Allen Thorndike Rice, has never given to the public a more cogent and comprehensive appeal for justice in any department of social, theologic or governmental affairs than is contained in the pages of its March number, in an article from the pen of Gail Hamilton entitled: "The Lion's Side of the Lion Question," in which due protest is entered, in the name of infant civilization among the red men, against the "land-in-severalty" project.

Starting out with the potent facts that "the Indian question in our politics is not a question of choice," but that it is inexorable and pressing—and that money and human lives have been freely paid in the past for errors and crimes multitudinously committed in our treatment of it as a nation: and further that the better elements of the Indian and Caucasian races, now face to face on this continent, meet and mingle to mutual advantage, while the worst elements of both races meet and cheat with the inevitable result that the blood of the bravest and best is shed in atonement, this clear-headed writer proceeds to a consideration of the question of the best solution of the points in dispute. She is of opinion, as are thinking people in both races, that the barbaric type of Indian must eventually yield before the steady pressure of Anglo-Saxon civilization now existing around him, giving place to a progress-loving people who, while proud of their Indian parentage and race, yet set their faces sunward to achieve triumphs which the mere warrior never knows; but she evidently sees no reason to hope that this important step is to be achieved by destroying the present tribal relations at a blow, and leaving the disintegrated fragments of the aboriginal peoples to fight the battle each single-handed and alone with the same powers that even when under the full protection of the United States are found so hard to withstand.

It is useless, she says, for any optimist to expect that the question may be settled by the Indian dying out before the white man. The two races have already been in contact for two hundred years and neither is yet moribund:

"The question [she continues] is not whether the Indian is civilizable. He is already civilized in large sections."

In this connection she would have all classes remember that the divine gravitation leads to right-doing; and if the nation would put itself in the right in this matter it should place itself in harmony with honesty, which is the best principle as well as the best policy. The murder of Indians under the idea that "the only good Indian is the dead Indian" is alike bad morals, and, judged by its fearful cost in retaliation, bad administration.

She is willing to bear witness that "great efforts have been made to protect and sustain them [the Indians] and not without success" by the U. S. Government—though failures in this respect were inevitable, too, because "the problems are so complicated, the conditions so varying, the instruments so human." She is willing also to believe that among the disciples of the movement for "the distribution of lands in severalty, involving the destruction of the reservation system," there are many who act through benevolence, and not from greed—*but* she has evidently reached other conclusions as to the correct method to be employed in "bringing the Indian out of the individualism of barbarism to the organization of citizenship and civilization." How truly in the subjoined paragraph does she set forth the *present* status of affairs:

"In this country it should be a truism to say that whatever is done for the Indian should be done by the Indian, by his assistance if not wholly through his agency. He understands his race as another race cannot. If Indian affairs were, as far as possible, in the hands of Indians; if the Indian Department were, as far as practicable, composed of Indians, we should have fewer Indian massacres, Indian uprisings, Indian scares. The civilized Indian, backed by the whole power of the United States Government, would be a mighty force, a potent object lesson to the wild Indian. Proof of this is found in the beneficial effects of the employment of Indians by Government as Reservation police officers, United States Indian police, and Indian scouts. *I have the greatest mistrust as to the existence of Indian uprisings.* The Indians are perfectly aware of the might of the United States. *There is no reasonable doubt they want peace.* They fear war more than we do. I believe that these Indian troubles are very largely fomented by the greed of the white race in its lower circles—deliberately designing trouble in order to possess themselves of Naboth's vineyard. When Poor Buffalo informs Bishop Whipple that he is known by almost every Western tribe, and that he is now no more a warrior, but is trying to keep the peace among all his tribes, he is to be believed and he ought to be used as a medium of peace and good will. One such 'uprising' as that among the Utes, quickly as it was seen through and put to shame, cost the government more than would the salary of a commission for twenty years. The Creeks, the Choctaws, the Five Nations, have so strong an element of civilization that they could be brought to bear upon the wilder tribes with the greatest economy... Peace seems now to be restored, but *is any sufficient restitution made to the Indians who have suffered?* Is any punishment meted out to the miscreants who, in the name of law and under color of law, degraded the law of the land in the eyes of the Utes? Is anything done to deter other miscreants in other places from involving the Government in similar shame and loss? It ought to be understood that any person who brings the word of the Government into disrepute among the Indians is doing the greatest possible harm, is helping to shed blood. *The lives of United States soldiers are as sacred as those of any other United States citizen, and to imperil their lives that lawless citizens may get lawless possession of the fair Indian lands is murder in the first degree.*"

Concerning the capability of the Indian for civilization she speaks as follows:

"The Five Nations in the Indian Territory have adopted the arts and the sciences, the manners and the religion of civilization. The first considerable town which the traveler approaches from the East is Vinita, and it is externally undistinguishable from any Missouri town. From the railroad station it is wide and shabby and dusty—but the vicinity of a railroad station is seldom attractive as a residence to Caucasians. Vinita has broad streets, frame, brick and stone houses and stores. It has all the machinery of a Caucasian town—mayor and council, town clerk and treasurer, taxes and municipal regulations, and courts of law, four churches, a high-school, and *a large public school-house—till a United States citizen set fire to it.* The Indian residents subscribe for the daily papers and the magazines. The Cherokee government is on the general model of the United States Government. The treaties with the United States are the supreme law of the land, and there is a written constitution.

The principal chief is the President or Governor of the Cherokee Nation. At present it is Chief Bushyhead. He has four secretaries, educated at Princeton. There is a treasurer who is under a $75,000 bond, and who has also a secretary and an auditor. There is a National Council and an Executive Council. The latter is the Cabinet and the former the Congress. It is composed of Senate and House of Representatives, and is controlled by the usual Parliamentary rules. The language employed is both English and Cherokee. A majority speak English, nearly all understand it, and an interpreter serves those who do not....

Their judicial system is furnished with district courts, circuit courts, supreme court, juries and grand juries, and all the engineery of appeal and delay.

At the capital, Tahlequah, the government building is of brick, stone-capped, with cupola and committee rooms, court rooms and abundant offices. The nation supports printing-office, newspapers, a prison, seminaries, orphan asylums, blind and indigent asylums, male seminaries and female seminaries.

It is a nation within a nation. It is a civilized nation within a civilized nation. Seventy years ago the Five Nations wore the blanket. When a people has thus organized itself, it is idle to discuss whether it is capable of becoming civilized. It *is* civilized."

This work TIME has accomplished in the above regard, and the writer of this able Protest evidently wishes time to be given for other tribes to become gradually permeated with this worthy sentiment, and led into a laudable imitation of this grand example. She does not believe that any unseemly readiness on the part of the whites to hasten the process will prove a promising factor in the solution of the problem: She crystallizes her thought in the subjoined sentences, which deserve to be read throughout the United States:

"The 'burning question' in Indian politics at present is the land-in-severalty question. Some of the best of our statesmen and citizens are urgent advocates of this policy. *It will not, perhaps, be entirely insignificant to say that I myself counted it the only proper policy until I was shown the Indian side of it by the Indians themselves. All the best, the most advanced Indians that I saw—as well as those less remote from the wilderness—view the new policy with the gravest apprehension.* They look forward to attaining citizenship in the future. They hope and aim one day to become a State, or a group of States, inherent and equal parts of the nation, but premature citizenship precipitated upon an unprepared community seems to them not only disastrous, but fatal."

The status of the Indians and their land title at present is clearly set forth by her as follows:

"Their present tenure is peculiar, but *is guaranteed by solemn treaty*—as sacred a compact as a government can make. Under this compact the Indian may own, occupy, cultivate, bequeath all such land in the Indian territories as he chooses to fence in and cultivate, but he may not sell it, nor own it as an absentee, or bequeath it to an absentee. It goes in direct line to his children, but only while they occupy it. If he leaves it, if he ceases to live on it, or utilize it, it reverts to the community. While he is on it his right is inalienable. If he abandons it all his ownership lapses. No one can take up land in the Indian Territory unless he is Indian or married to an Indian. The white husband of an Indian wife or the white wife of an Indian husband enters into all the privileges of a full-blooded Indian. Otherwise the white man is forbidden....

Practically, it will be seen, therefore, that all the Indians who are in any degree fit for land ownership already own the land. Those who do not see clearly enough the value of property in land to make the small effort requisite to ownership, would not be benefited by having ownership thrust upon them, and the nation would be destroyed. *Many of them would fall a prey to the scheming whites who would pounce upon them.* They would sell their lands for whiskey, and would then be turned adrift without resource to be the pest and terror of communities. *From becoming an outcast to becoming an outlaw would be but a single step.*

To make the title inalienable for a period of years will not prevent giving bond for title and present occupancy. Law can hardly deny the right of contract to the new citizen, and if it did it would be easily evaded and amended by the appeal to Congress of the very people its terms were intended to protect. Where titles have been made inalienable for a period of years, the ignorant allottees have been ingeniously aroused, by interested speculators, to indignation at the limitation of their right, and urged to petition Congress, declaring their ability to manage their own affairs, and asking removal of this injurious(?) restriction.

With the Indian title in the nation or community the individual is comparatively safe. He cannot dispose of an acre, and hence is not subjected to temptation. His nation educates him, gives him all the land he cares to cultivate, and if he is not sufficiently educated to realize the value of land, he is yet safe from vagabondage, and may make an humble home, secure against ejectment or the vagrancy that would be the lot of his ignorant helplessness in the States. If he is sufficiently educated, his nation gives him ample opportunity to use the land, gratify his ambition, and stimulate his weaker brother by his example.

In the Cherokee Nation, there is said to be no Indian pauper, except where physically disabled, and certainly there is no need to be, for while monopoly is controlled, every man willing to work can make a decent living."

The possession of this land was sacredly pledged to the Indians by the solemn faith of our government "as long as grass grows or water runs"; and to disturb existing relations by the new policy of lands in severalty, while it violates the treaty "takes wholly away from the *Indian Nation* the land allotted to it by treaty forever. It destroys all national and patriotic feeling and ambition. For the influence of the civilized Indian upon the wild Indian, it substitutes the influence of the most unscrupulous of the whites, whose one aim is to possess themselves of the land which the barbaric Indian too little values, and which he is only too ready to barter."

As evidences of what the Indians themselves think of the new project, and the manner in which those are treated who protest against the measure, she gives the following:

"The Caddo Chief, Jake, narrates through an interpreter his experience: 'I took the trip to Washington to protest before the Commissioner against the sectionalizing of the lands of my people. I told him my people were alarmed in consequence of the law enacted to divide our lands in severalty. I told the Commissioner that I had seen other Indians whose lands had been sectionalized and they said it was bad for them to have their lands divided, and as it was bad for them it must be bad for my people and other Indians, and it would bring misery and ruin upon my people. In former times and up to the present time, he and all his people had advised us and all the Indians to learn to labor and to gain education, and now when my people are just beginning to realize and accept the benefits of knowing how to work, you are attempting to change our customs and entail ruin on my people. When I spoke thus the Commissioner grew angry, and pointing his finger in my face said I was not telling him what was my own mind, but only what the white men who had inter-married had told me, and what the half-breed Indians told me, and the educated Indians who had instructed me to go on there and talk as I did. But I told him I was telling him the truth and giving him the views of myself and my people.'...

So great is the feeling among them against this alienation of land from the nation, so jealous are they of their tenure, that a considerable portion of the time of their last International Council at Eufala was devoted not so much to discussing as to deprecating it. The existence of such a council is worthy of notice by those of us who think the only good Indian is a dead Indian. The Council is the natural offspring of that which was established or authorized by treaty of 1866, and let it always be remembered that the United States treaties are the supreme law, the constitution, the very basis of organized society in the Indian Territory. The Council is composed of delegates from the five civilized nations and all the wild tribes of the plains. As an instrument of civilization its importance cannot be over-estimated. Delegates from fourteen of the wild tribes were present at the last Council, and a Cherokee informed me that but for the unwarranted interference of the United States agent he believed that the deadly Apaches and many other tribes would have come....

This Council prepared, and by unanimous consent adopted, a memorial to the President of the United States which, in its complete insight, its absolute helplessness, and its pathetic loyalty, seems to me worthy of remembrance."

From this remarkable document we have space for but one quotation, replete with perspicuous thought—prefacing its presentation with the statement that the other two sections preceding it set forth that the memorialists do not desire to antagonize or obstruct the operation of any effective policy of the United States, but trust that those conditions will be afforded the Indians which will enable them effectively "to adapt themselves to the requirements of civilized life in the least possible time":

"For attempting to present this view of our brothers to the President we will be pardoned when it is remembered that we are alike opposed to its provisions [land-in-severalty bill]; regarding them merely as a departure from the policy under which we have prospered, to one which will, in the near future, *engulf all of the nations and tribes of the Territory in one common catastrophe*, to the enrichment of land monopolists, before whom even your own citizens, with all the civilized machinery of justice, seem powerless to secure their rights. We deprecate any measure or law which will, in our judgment, lead to placing any of the Indians of the Territory as party to so unequal a contest. Like other people, the Indian needs at least the *germ of political identity*, some governmental organization of his own, however crude, to which his pride and manhood may cling and claim allegiance, in order to make true progress in the affairs of life. *This peculiarity in the Indian character is elsewhere called patriotism*, and the wise and patient fashioning and guidance of which alone will successfully solve the question of civilization. Preclude him from this and he has little else to live for.

"Your memorialists, especially of the five tribes, have undergone sad experience in transactions with the United States of an identical nature in 1830 and 1832, and shudder at the thought of the misfortunes that must surely come to the tribes of the further West if the provisions of this law are enforced. The tribes earnestly desire and ask that the President stay the operation of the law until they shall be in a condition to be benefited by it; and the five civilized tribes also join in an earnest and respectful request that the President do not put in force the land-in-severalty act upon a powerless and protesting people until they may at least have the opportunity of testing the validity of their rights before the judiciary of the United States."

Yet, she says, with all the wisdom, the moderation, and the submission exhibited in this Council, it was denounced in a high political office under our government as an attempt of the Five Tribes "to make trouble where they have no interest and no business to interfere."

It would seem difficult for political darkness to be deeper. Even should their position be wrong, their deepest interest is in their less civilized brethren, and their noblest business is to assist, advise and sustain them.

"If [she continues] the Indians were making no efforts to civilize themselves we might have some pretext for breaking our treaties in the impossibility of keeping them. But the Indians are painfully striving for improvement. Undoubtedly hosts of them will fall by the way, will die in the blanket. Many more will die in the full communion of civilized vice. But a remnant will remain. If we keep faith with them, the remnant may be a compelling majority, and presently be incorporated as a constituent part of the Great Republic. At any cost, we should keep faith....

To say... that the Indians are hopelessly welded to barbarism is an absurdity. To look at their worst and to judge thence of the whole, is as unreasonable as it would be to look into the purlieus of a great New York and judge thence that Americans are incapable of civilization. The white man, adventurous, restless, eager, looks over the acres, fair and wide, but the mere remnant of a continent in past possession, now the last award, refuge and resource of the Indians, and greedily prates of the impracticability of reserving this to barbarism; but of many remarks which might be made, one is that, barbarous as it is, it is hardly more barbarous than many tracts in the surrounding States.

With all its barbarism, it is very certain that the Indians are doing more to civilize their tribes than are the white Christians who cheat and steal and foment Indian disturbances, and raise Indian wars, under the horror and dread of which public sentiment may be inflamed against them to the violation of our treaties, the occupation of their land, the destruction of their autonomy, and the gratification of their greedy foes."...

Letter from W. J. Colville.

To the Editor of the Banner of Light:

As it is quite a long time since I have written anything for your hospitable columns, and especially as my many friends in the East do not forget me, but are so kind as to send me gracious epistles, which I am most thankful to receive but have no time to answer, I must request you to allow me space in which to state a few facts of general interest concerning our work in California. At time of writing, Mr. Heath and myself are spending a delightful month in Los Angeles, which I think is rightly named, for not only is the city beautifully situated and in possession of a charming climate, but its inhabitants are among the kindest, most liberal and hospitable people I have ever met. Never in all my travels have I been more cordially welcomed than here, and one particularly charming feature of society in this place is that it is made up of delightful people from all parts of the world.

Our farewell in San Francisco was the scene of an immense amount of kindly and earnest expression of sincere good feeling. It is utterly impossible to adequately describe a pleasant gathering anywhere, under any circumstances, as so much depends upon that silent, subtle, all-pervasive something we may, perhaps, for want of a better or more explicit phrase, call *mental atmosphere.*

I hear glowing accounts of the good work being carried on in San Francisco in various directions. The *Golden Gate* is just as fearless and interesting as ever. Mr. and Mrs. Owen are simply indefatigable in their exertions to spread whatever they know or feel to be the truth: and with all their earnestness they are always temperate and sunny. They are ably assisted by a noble corps of helpers, and I am glad to say the circulation of the paper is rapidly increasing. We take new subscriptions for it at our meetings almost daily, and it invariably meets with the most cordial appreciation.

Mr. and Mrs. Chainey have returned from Australia and New Zealand, and are now conducting successful meetings in Room 7, Odd Fellows Building, the place we formerly occupied. The *Gnostic*, a monthly of which I am now associate editor, is published with a view to present the teachings of theosophy in a popular and intelligible form to the general reader; it is meeting with success; I have a corner in it for the purpose of answering the questions of inquirers into spiritual science. A number of my best and staunchest friends have opened a hall for permanent occupancy at 106 McAllister street. During my absence Mrs. Sara Harris, Mrs. J. K. Wilson, Mrs. Helen Moore, Dr. McKaig and many others are entertaining and instructing large audiences. Dr. McKaig is a singularly gifted speaker, eloquent and scholarly. Mrs. Harris is intensely practical and profound. Mrs. Wilson is always earnest, bright and cheery, and so is Mrs. Shepard, who is now engaged in spiritual healing. Mrs. Moore is one of the best disseminators of progressive literature I have ever encountered. Miss Young is busy as ever, helping people all round; under her auspices I had a very successful class in Alameda during February. Dr. Morton, owing to press of business, has given up the management of spiritual meetings temporarily. He and I are still the best of friends, and as to Mrs. Morton, I can only repeat what I have said on previous occasions, both as a medium and a woman she has few equals and no superior.

The Society of Progressive Spiritualists is flourishing; some very able people are connected with it, and with its free platform and large circulating library it is assuredly doing an immense amount of good. I should have gladly spoken under its auspices while in San Francisco, in response to most kindly invitations, had not the press of other duties rendered my doing so impossible.

Here in Los Angeles the Spiritualists use a beautiful hall on Spring street, in the very centre of the city. The Society contains a large number of able and progressive men and women. Miss Susie Johnson, who lives at Long Beach, twenty-five miles away, is an eloquent speaker, and her utterances are highly appreciated. She strikes me as being a very kind and active woman. The only fault we have had to find with anything has been the paucity of chairs on Sundays; the people here literally rushed to the lectures; they came in droves. On Sunday evening, March 11th, every seat was occupied, and every inch of standing-room taken.

Mrs. Maggie Folsom-Butler, Mrs. O. K. Smith and many other Boston people are here; all look smiling and happy, and say they are doing well. Mrs. Maud E. Lord is a resident here, and has a host of friends as usual. Mrs. Whitney and Dr. Stansbury, from San Francisco, have been giving public séances and private sittings here to multitudes; they are both remarkable mediums, and are doing a vast amount of good. Dr. Eli Fay, the Unitarian minister, formerly of Sheffield, Eng., is a noble man beside being an excellent preacher. I am happy to know him personally, and find him one of the broadest, kindliest spirits I have ever met; he is a universal favorite.

In this part of the country liberal-minded people are wonderfully united. Progressive Jews and Unitarians exchange pulpits, and many of the so-called Evangelical Churches are broadening out wonderfully.

In San Francisco, during the building of the new Unitarian Church (Starr King's church has been taken down and the site used for commercial buildings), Dr. Stebbins preaches twice every Sunday in Temple Emanu-El, on Sutter street, the largest Jewish Temple on the Pacific coast; and the Unitarian Sunday School meets in the vestry of the First Congregational Church. Thus Trinitarians, Unitarians and Jews have so far outlived their differences and overcome their prejudices as to meet in each other's houses of worship as children of the one Infinite Spirit, and fellow-workers for the elevation of our common humanity.

In Los Angeles, on Sunday, March 11th, Mr. Levy, the talented and scholarly Rabbi of Oakland, preached for Dr. Fay at the regular morning service; I am sure the day is not far distant when all truly progressive minds will cease their apparent strivings and meet outwardly as one, as they are already one in spirit. The Theosophists in this lovely city have indeed reason to be proud of their gifted Secretary, Miss Louise Off. She and her mother have arranged a series of sociable reunions at their residence, where liberal-minded people of all shades of opinion gather to exchange thoughts amicably on topics of paramount importance to mankind. These gatherings are intensely interesting, and productive of more good than words can express. I know at least one hundred avowed Theosophists in California alone, and not one of them in my hearing has ever expressed an opinion hostile to Spiritualism, or in denunciation of any phase of honest mediumship, while the metaphysical teachers and healers here attend spiritualistic meetings frequently, and are all prepared to endorse as much of Spiritualism as they can individually discover to be true.

Among the new books which I have seen, there is one which I am glad to see you advertise. It is, in my opinion, calculated to remove more prejudice and enlighten more minds than perhaps any other work before the public. I allude to that marvelous gem of spiritual thought, "The Soul, and its Embodiments in Human Form," by the guides of Mrs. Cora L. V. Richmond. I have never seen anything on that subject to compare with it; Allan Kardec's works are truly excellent, and we have had many profound discourses on the theme from many speakers, but never anything to equal this stupendous revelation—for it is nothing less. Whenever any one broaches the subject of reembodiment in my hearing now, I say, send for a copy of Mrs. Richmond's latest publication, and then discuss it. I am happy to say I have already sold fifty copies in my classes, and hope to sell several hundred. When last I wrote to you, I mentioned the pleasure I had experienced in reading Thomas Gales Forster's discourses under the title, "Unanswerable Logic." My simple mention of this fact brought me one of the finest letters I have ever received from any one, from Mrs. Carrie Grimes Forster, in which she gives me a fuller insight than I ever had before of the lovely character both of herself and her arisen husband. There are truly a number of delightful people in the world, and it is not difficult to take a happy view of life when one associates with them through their writings, if face-to-face communion is impracticable.

As I am often written to by parties from the Eastern States, and even from across the ocean, as to the prospects of success awaiting those who take a trip to California, allow me to say frankly to all who may peruse these lines, that I have plainly discovered two distinct and widely opposite phases of California life. I believe every one with talent and energy, no matter in what direction his or her abilities may lie, can succeed in California, but only by dint of honest and continuous exertion. This land of boundless resources and unceasing effort is no place for idlers, or even for romantic dreamers, unless they have the wherewithal to live without exertion. Wealth can be *earned* here, and that without many of the serious drawbacks incidental to inhospitable climates. In the second place, extortionate remuneration will not be long afforded; prices for everything are beginning to find a reasonable level; those whose expectations are unreasonably bright, if they come out here will meet with many bitter disapointments; but, on the other hand, those who are desirous of giving a full equivalent for value received, and whose motto is "The workers win," will doubtless realize a fulfillment of their most sanguine expectations. To lecturers and mediums I would say: If you have ability and are moderate in your demands you will undoubtedly succeed. You will find many warm friends ready to extend to you most lovingly the right hand of fraternal fellowship; but if you expect fancy prices for your services—say five dollars for a private sitting or one dollar for admission to a lecture—then stay where you are, for you will not get it, at all events for any length of time, on the Pacific Coast. People here, for the most part, are not fabulously rich, neither are they prodigal in their expenditure. They are, as a rule, both generous and just; a few are wealthy, a large percentage are comfortably well off, but many are struggling. The natural resources of the country are practically limitless, and influences unseen, as well as the most sagacious minds expressed in mortal form, unite in assuring me and many others that ere long there will be harvests here, both material and spiritual, far surpassing any of the ingatherings of the past.

I could expatiate at great length, had I the time and you the space to spare, on the gorgeous and diversified scenery of Southern California, the paradise of fruits and flowers; but as many of your readers are doubtless familiar with more than I could describe I will draw this letter to a close by simply remarking that a prolonged residence in California only endears the country and its inhabitants ever more and more to the appreciative mind; this is the testimony of thousands. As to my future engagements, I will say that we commence a term of work in San Diego April 8th. Then we expect to return here for two or three weeks, on our way back to San Francisco. I am expecting to speak at the Oakland Camp-Meeting during June. Probably I shall be in Chicago and at Cassadaga during August and September, and then will it be San Francisco again, or where? Let those who know, answer; I am in ignorance.

With kindest regards to friends innumerable, believe me, as ever, your sincere friend,

W. J. COLVILLE.

Los Angeles, Cal., March 8th, 1888.

Genius invents, talent applies.

SPIRITUAL ECHOES FROM THE SECULAR PRESS.

"What Is It Worth?"

The *Cleveland* (O.) *Plain Dealer* of the 5th inst. contains a hearty commendation of a discourse by Mrs. Helen Stuart-Richings, delivered the night before in Memorial Hall, that city, from which we make the subjoined extracts:

"The questions, she said, that she proposed to discuss were, 'What shall we do with our Spiritualism? What is its practical value to the world? Granting it to be true, what good does it do the world?' It may be said that Spiritualists know Spiritualism to be the truth, and what is true must be good, but that answer will not do for those who do not know what Spiritualism is. To them we can only say: Get rid of your prejudices and preconceived opinions, and investigate, and you will soon find out that there is truth in Spiritualism, and good in it, as millions of people are ready to attest.

Christianity had to be before Spiritualism could be, and if there had been no Christianity there had been no Spiritualism. Christianity has been of use to the world, and never was there a nobler gospel or a more spiritual and elevating religion taught than that of Jesus Christ. True Spiritualism is evolved from Christianity, and Spiritualists should understand Christianity better, as Christians should know Spiritualism better. We cannot know anything from the outside. We must get into the spirit of it. The real matter of complaint against Christianity is not in its teachings, but in the fact that its professors do n't live up to them. If Jesus were to walk the earth to-day he would not recognize many of those who call upon his name.

Now Spiritualists must take care that the same thing is not said of them. It is not enough to know that a thing is true; you must be what you believe. Spiritualism should lead us to live better lives, to grow in spirituality, to cast out scandal-mongering, uncharitableness and selfishness.

[To those who approach spiritual investigations with improper motives she said:] No deception will serve. The mask of your face will not serve to hide the evil in your heart, and that which you attract in the séance-room or circle will come to you. When you get rubbish or lies from a medium, the chances are that you are receiving nothing but the reflections from the evil in your own heart. The first thing, then, is to purify your own heart and life, and then, and only then, are you fit to open the door into the angel-world, and receive the messages that go and come. But until you do this beware how you tamper with the spirit-world."

"Spiritualism Not Satanic."

A San Francisco daily of a recent date states that J. J. Morse gave at Metropolitan Temple, not long since, a discourse titled as above, in reply to an attack made by Rev. W. N. Meserve, in his address before the Congregational Club.

"The reverend gentleman," said Mr. Morse, as he arose with his eyes tightly closed and waved his hand in the direction of his audience, "out of the goodness of his heart took occasion to say: 'Spiritualism is a bad thing, satanic in origin, demoralizing and degrading in its results.' It is the duty of Rev. Mr. Meserve to demonstrate his own proposition. We ask the reverend gentleman what proof he has that Satan exists and that there is such a place as hell? Ignorance is probably his best excuse. There are two theories as to the origin of the Devil. We will deal with the Mosaic theory, which is that Satan was a prince in heaven, and that he was expelled. Everything was lovely when this happened. Adam and Eve were enjoying themselves, when he sneaked into the Garden of Eden as a snake, and caused their expulsion by causing them to taste the forbidden fruit. Singular to say that after his Satanic Majesty had accomplished his dire results we hear no more of him for four thousand years. There is no evidence that the Devil appeared during that time. The first evidence of his reappearance was before Jesus of Nazareth. There had been no religion advocated in the meantime, and consequently no work for the alleged Devil. In the Old Testament will be found a record of spiritual manifestations. Does the Rev. Mr. Meserve know more than the old Jewish prophets? If so, we ought to bow down our heads and say 'Here is a man greater than Moses and the prophets.' What is that which comes from the Devil? What is Spiritualism? What do mediums do? *Call up the spirits of the dead? There never was one called up. The spirits are intelligent men and women* who want to communicate with their friends and prove that there is no everlasting death.

It is easy enough to throw stones and hurl mud, but when a minister, reckless of facts, says that Spiritualism is degrading, it is time that Spiritualists should stand up and ask him to prove the fact that shall substantiate his own position. Whosoever opposes Spiritualism as demoralizing should have the assertion hurled back in his teeth."

Late March Magazines.

THE WOMAN'S WORLD.—The frontispiece illustration is a portrait of Christina Rossetti, from a crayon drawing by Dante Gabriel Rossetti, accompanied by an appreciative article upon "The Poetry of Christina Rossetti by Miss Amy Levy. Other subjects and contributors are "The Women of Turkey," illustrated, by Miss Gannett. "The Hermitage; An Episode in the Life of Jean Jacques Rousseau," by Mrs. MacDonald, illustrated. "Our Girl Workers," by Theresa, Countess of Shrewsbury. "Legend of the Blush Roses," a poem by Beatrice Crane. Literary and Other Notes by the Editor, Oscar Wilde, etc. New York: Cassell & Co.

THE INDEPENDENT PULPIT.—The opening paper is by D. R. Wallace, M. D., treating upon "George Eliot's Evangelical Picture Gallery;" the picture made most prominent in this section being one of Dr. John Cumming, a clear-cut, incisive one that leaves nothing for imagination to portray, and which sets forth with distinctness the characteristics of some of our present-day pulpit occupants. "Immortality" is the topic of an eloquent article, and with others treating upon liberal themes constitute an excellent number for the first of a new volume. Referring to its entrance upon the sixth year, the editor says: "There will be no change either in the style or price of *The Pulpit*, and unless we can make it a little better, there will, we hope, be no change in its moral and intellectual tone. Our motto is 'upward and onward' in the direction of the truest and the best; socially, morally and intellectually." Waco, Tex.: J. D. Shaw.

THE BIZARRE.—NOTES AND QUERIES gives the dates of the first publication of the "Letters of Junius," and the names of various persons—fifty in all—to whom their authorship has been attributed. The proposed universal language, "Volapük," to take the place of the eight hundred said to be in use at the present time, is described. It is said that it can be learned in a very short time, a month's study and practice qualifying one to write and speak it fluently, and that there are now a dozen or more periodicals published in Volapük. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

HORTICULTURAL ART JOURNAL.—Four page-size colored lithographs of fruits and flowers and instructive articles upon their choice and culture, comprise the contents of this month's issue. Rochester, N. Y.: Stecher Lith. Co.

THE GRAMMAR SCHOOL.—Stories and Sketches, including a system of "Talking by Signals; For Boys"; "The Fun and Frolic Art School," are given, and, in the supplement, biographical, scientific, mechanical and other subjects for young folks are instructively and entertainingly treated. From the same office we have current numbers of *Primary* and *Monthly Primers* and *Intermediate Monthly* for Boys and Girls. Boston and Chicago: Interstate Pub. Co.

THOUGHT OF THE TIMES.—New. "Devoted to Stirring Topics of To-Day." New York: S. H. Preston, Editor.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Banner Correspondence.

Pennsylvania.

CORRY.—G. F. Lewis writes: "The last words of Charles Hall, who recently passed to the higher life, were: 'See, the change that I have so long dreaded is coming, and I am so glad!' The 'dread' had been dissipated by the glimpse he had caught of the new light that dawned upon him from the spiritual realms. To me the evidence of a future and better existence given by such words from those whose feet touch the threshold of another life, call forth grateful feelings that, after a long night of superstitious darkness, we are coming to know that death, so long styled 'the grim monster,' is not our enemy—is in no sense a punishment, but a development, or birth, into a higher life, like the birth of a worm into a butterfly, or an egg into a chicken. The divine law of evolution, or continued progression, is beginning to be understood. After a cold winter we are approaching a warmer atmosphere, when the birds will sing their sweet songs in all places where not repulsed, and roses will bloom wherever they have been cultivated. Still more joyous is the warm spiritual wave of love and wisdom coming into the souls of millions. What we now have are only the early household plants—hyacinths and lilies—cultivated in refined homes. Ere long the whole planet will blossom with flowers that bloom eternally.

A dear friend of mine has lately joined her friends in the higher life. She, too, saw clearly, and said, shortly before her departure:

'I have enjoyed the spring of life; I have passed the glories of summer; have culled the fruits of autumn; am now passing through the rigors of winter. I see at no great distance the dawn of a new day, the fruit of a spring that shall be eternal. It is approaching to meet me. I haste to embrace it. Welcome! welcome! eternal spring!'

The Hon. A. B. Richmond in his new book, 'What I Saw at Cassadaga,' describes the death of his sister as follows: 'She was a matured woman, a victim of the remorseless consumption, yet a fragile girl with an exceedingly acute nervous organization. I stood by her bedside a few moments before her death, when, suddenly opening her eyes, she looked upward with a gaze of ecstasy, and clapping her feeble hands she exclaimed, in a voice much more distinct than she had uttered for many days: "Oh! mother! see! see! There is father, and Mary, and Almira, come to welcome me home. Oh! I am so happy! so happy!" and her lips were silent forever.'"

PITTSBURGH.—A correspondent writes under date of March 19th: "Next Sunday will close the engagement of Mr. and Mrs. Kates for the present. Yesterday (18th), Mr. Kates delivered one of the best lectures ever heard here.

In the evening Mrs. Kates lectured upon a subject taken from the audience; she also sang and improvised a song, the subject being given her from the same source. She then gave tests, which consisted of spirit-descriptions and names of those described. Mrs. Kates is undoubtedly the best medium that has occupied our platform, giving character-readings, and descriptions with names, with correctness, improvising songs, etc."

BRADFORD.—Rev. S. Weil, Rabbi of the Reform Temple, writes: "The eminent German philosopher, Eduard von Hartmann, author of the famous 'Philosophy of the Unconscious,' has written a treatise entitled '*Der Spiritismus.*' The first chapter treats the question in general; its present aspects. The author recognizes the reality and genuineness of the spiritual phenomena, after eliminating what he conceives to be spurious. Then he enumerates the principal works, scientific and empirical, that comprise the literature on the subject. He sharply criticises the attitude of the majority of scientists, who disdain to investigate what seems to transcend their very limited scientific horizon. This attitude he stigmatizes as unscientific. The next chapter discusses the physical phenomena, which he ascribes to what he calls *masked somnambulism.* This theory of somnambulism he seeks to confirm in the third chapter, by considering the nature and scope of the mediumistic revelations, calling to his aid the gift of mind-reading, second-sight and clairvoyance. Next, the materializing phenomena are discussed from the same standpoint. He is candid enough, however, to admit that there are manifestations which cannot be explained by his theory. This residue he relegates to the realm of the *unconscious*, or the *absolute;* that is, to pure being, or to what Sir William Hamilton calls the *unconditioned*, untrammeled by space and time. Of the hypothesis of the agency of decarnated spirits he speaks last, disavowing his belief in such an agency. Von Hartmann declares in his introduction that he himself has never had personal experience in the matter, having never attended a séance(!); and he claims that this very freedom from the spell which he assumes mediums cast over persons in séances enables a philosopher to judge without bias the whole subject. The writer of this is not aware of the existence of any English translation of this remarkable little book, which is published by Wilhelm Friedrich, Leipzig and Berlin, 1885.

The desideratum would be to confute Hartmann's central idea of Somnambulism, and to show that spiritual phenomena are not subjective products of the minds of mediums. It is to be regretted that no English translation is extant. The reader is apprised of the treatises of Wallace, Crookes, Zöllner, and of all the leading scientific writers on Spiritualism."

Massachusetts.

AMESBURY.—T. E. Boutelle writes: "Sunday, March 11th, Mrs. H. S. Lake occupied the platform of the new hall in the Opera House. Her afternoon subject was 'The Distinctive Features of Spiritualism.' At the evening service subjects were received from the audience, all of which were elucidated in a logical, clear and impressive manner.

The 18th, Mrs. Hattie C. Mason was with us again, but by reason of physical disability her lectures were brief. 'Sunshine' filled in the time, giving many tests that were recognized, some of them being to those present at a spiritual meeting for the first time, all receiving unmistakable evidence of the presence of their loved ones who had passed on through that change miscalled death.

Mrs. Lake speaks here again April 1st, on which date our meetings will probably close for this season."

BROCKTON.—The following card furnishes its own explanation:

To the Editor of the Banner of Light:

In THE BANNER of March 10th I saw a communication purporting to come from me in regard to a lecture given by F. A. Wiggin, of Salem, in Brockton, Feb. 26th.

I wish that statement to be corrected, as I have not written or given any one authority to use my name in regard to *that* lecture in any way or manner.

Fraternally, MRS. H. N. KEITH,
Sec. of the First Spiritualist Ladies' Aid Society.
Brockton, Mass., March 12th.

Indiana.

INDIANAPOLIS.—Cortland Ball writes: "Spiritualism is spreading daily in this city, and that very fast, too, but the growth and development are due wholly to our local mediums. We have some who are very good, who are constantly making new converts to the spiritual cause, and prominent among the number may be named Mrs. M. C. Jacob, residing at 320 North Mississippi street. Her gifts of mediumship are independent voices and slate-writing. Through the instrumentality of this medium hundreds have had all doubts of immortality removed, and the light of a future life has dawned upon them with more resplendency and beauty than they had ever dreamed of. Investigators and honest skeptics will never regret visiting Mrs. Jacob, if they wish to obtain evidence that cannot be gainsayed, that their spirit-friends can and do return to them from that bourne from which some believe 'no traveler returns.'

Mrs. A. M. Rankin, residing at 468 North East street, is undoubtedly one of the very best trance and clairvoyant mediums that can be found anywhere. Through her delicate and sensitive organism many wonderful and startling facts have been given to skeptics and investigators, convincing them, beyond all doubt, that the change we call death does not end all.

Owing to the conditions by which some of our best mediums are almost constantly surrounded, I often wonder how the spirit-world can use them at all. Mediums, above all others, should be surrounded by as perfectly harmonious and pleasant conditions as it is possible to attain, but it is a lamentable fact that the reverse of this is too often the case.

Quite a number from this city and vicinity are making preparations to visit Cincinnati the coming Anniversary.

I hear nothing but kind words spoken for THE BANNER and its management. *In the future as in the past may it ever be the true standard banner of the Spiritual Philosophy.*"

California.

SAN FRANCISCO.—Wm. Emmette Coleman, Corresponding Secretary, writes: "The second annual meeting of the Golden Gate Religious and Philosophical Society, for which Mrs. E. L. Watson is the regular speaker, and to which Mr. J. J. Morse has been successfully ministering since last September, owing to the ill health of Mrs. Watson, was held in Metropolitan Temple, Sunday, March 11th. Mr. F. H. Woods, the efficient and zealous President for two years past, announced his intention to retire from that position, owing to ill health. During the past year of our Society it established a Ladies' Aid Society, still in successful operation, and assumed charge of the Jessie-street Kindergarten, yet under our control. Our doors were also thrown open free to the public, as they now remain. When Mrs. Watson's illness compelled her absence from our platform, Providence favored us with the very man, of all others in the country, that we needed to supply her place, Mr. J. J. Morse. He has done a noble work here, and we all love him. When he shall have closed his labors with us next May, we shall have finished six years of the presentation of the purest and best Spiritualism in the world.

Mrs. H. E. Robinson submitted the reports of the Kindergarten and the Ladies' Aid Society. There was an average attendance of fifty in the school, and a balance of twenty-eight dollars, Kindergarten funds, on hand. The Ladies' Aid Society had distributed during the year two hundred and fifty garments, and had received one hundred dollars in money, of which a small balance was unexpended.

The following Board of Trustees for the ensuing year was then unanimously elected: F. H. Woods, M. B. Dodge, Mrs. H. E. Robinson, Adolph Weske, J. B. Chase, Abijah Baker, C. H. Wadsworth, J. H. Moore, Wm. Emmette Coleman and G. H. Hawes. The Trustees met immediately after adjournment of the Society and elected the following officers for the current year: President, Wm. Emmette Coleman; Vice-President, Mrs. H. E. Robinson; Secretary, G. H. Hawes; Corresponding Secretary, Wm. Emmette Coleman; Business Manager and Treasurer, M. B. Dodge. Mrs. H. E. Robinson was continued as Manager of the Kindergarten."

Vermont.

WEST RANDOLPH.—Dr. S. N. Gould informs us that the Convention at Waterbury was successful in the spirit of all attending, but was sadly interfered with by the stormy weather. Judge Crossett and Mrs. Crossett, the President, (who reside three miles out of W.) arrived after great difficulty; all who reached the Convention outside of Waterbury were: C. B. Clement, of Barnet; Mr. Summers, of New Hampshire; L. Webb, of East Granville; Dr. Gould, of West Randolph, and two ladies of Montpelier. Most of these were two days on the way.

The time was occupied with conferences and regular addresses—spirit communion being participated in also by séances. Mrs. Crossett, L. Webb (Vice-President), Dr. Gould, C. B. Clement, Mr. Corse, L. C. Turner, Mrs. Ambler, and others, participated in the speaking, etc.

Mrs. Lilla Turner, Albert Turner, and the Duxbury Glee Club furnished the music, which was very highly appreciated. Prof. Elmore and wife, with violin and harp, were heard from with great pleasure.

Among the closing exercises the following preamble and resolution were unanimously passed:

Whereas, We have assembled in the beautiful village of Waterbury to hold a Quarterly Convention for the purpose of promulgating the true principles of the Spiritualistic Philosophy; therefore be it

Resolved, That we tender a vote of thanks to the proprietors of the Waterbury Hotel and their assistants for their well-spread tables and the many kindnesses granted, and for the use of the parlor for the Convention; also to the singers for their sweet and soul-inspiring music; and especially to Mrs. Crossett for the fine addresses given; also to the different railroads for courtesies extended; and to all who have assisted to make the Convention a pleasant gathering.

It may be expected that the June or October Convention will be held at Waterbury.

Minnesota.

MORRISTOWN.—D. Birdsall, Cor. Sec'y, writes: "Our Rice Co. S. M. R. Association is doing a good work, and I would earnestly commend our system of organization to all other counties in our State and other States, as an efficient and successful means of developing liberal ideas; that is, by organizing local circles or clubs to meet weekly and to hold monthly meetings. We are developing home talent rapidly. We started by employing an agent, at thirty dollars per month salary, who visits each club weekly. He has no hotel expenses, and consequently can do very well on a small salary. Our call for liberal literature has been so generously responded to that we have received more than our agent can circulate, and, as it is necessary to support our liberal press, we believe it will be better for our members to subscribe for papers than to be supplied by free gifts, hence we do not require any more donated."

Colorado.

LEADVILLE.—Moses Hull writes March 19th: "We leave the City of the Clouds for our home among the Hawkeyes to morrow morning. We have spent ten weeks here very pleasantly. Never before have we breathed such pure air or drank such pure water. The people are intelligent and generous, and many of them finely developed spiritually. A society has been organized and a hall procured, and an effort will be made to keep up regular meetings. Mrs. F. A. Logan is now here, and hopes to take up the work where we lay it down. We have been repeatedly urged to spend another month or two here, but duty calls in other directions. We have spoken nearly every day for ten weeks, and the interest has increased from first to last. Speakers and mediums desiring to come this way would do well to correspond with L. Agnese Moulton of this city."

Maine.

ROCKLAND.—F. W. S. writes: "Mrs. Jennie K. D. Conant was with us March 4th and 11th, and our people were much interested in her psychometric readings, in which she excels. This phase of public mediumship is comparatively new in this place, and creates considerable interest, calling out good-sized audiences.

Our community is becoming more and more permeated with the ideas promulgated by our mediums, and the cause is getting a foothold here that will soon enable us to have an organized society and regular meetings."

New York.

SARATOGA SPRINGS.—E. J. Huling writes that much interest is felt in preparations for the observance of the forthcoming Anniversary. "The Ladies' Aid Society," he writes, "met Monday evening, March 19th, to see to the arrangements. During the past winter the Society has enjoyed lectures from Mrs. C. Fannie Allyn, Mrs. Caroline E. S. Twing, Mrs. Nellie J. T. Brigham, and others."

☞ In a country like this, says the *New York Sun*, where there is no State Church, and where not even Christianity is recognized as a State religion, it seems to be impossible to logically and justly enforce any sort of religious teaching in schools supported by general taxation. If, therefore, the different churches regard such teaching as an imperative necessity, apparently the only course for them to take is to set up schools of their own. But then would come up among Protestants also the question which has been raised by the Catholics, as to whether the State can rightly compel people to contribute to the support of schools of whose instruction they disapprove; and the permanence of the whole public school system would be endangered.

Passed to Spirit-Life,

From Paoli, Pa., March 12th, 1888, James Ogdin, First Assistant Engineer U. S. Rev. M.

He was a man in the fullest meaning of the word, noble-minded and helping whenever opportunity offered; consequently he was loved and honored everywhere, especially among Spiritualists as one of the best workers in their ranks. He will live in the memory of many friends here, as well as in other cities, where, through his station in earth-life, he had made acquaintances. We are all anxious to be favored with a communication from his spirit. Whilst in the form he possessed the gift of a rapping medium. His material remains were returned to mother earth on the 17th at Paoli, Pa.

GEO. KOCH,
Sec'y Third Spiritualist Society, Baltimore, Md.

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Mr. Putnam has with skillful hand arranged in this volume, in comprehensive fashion, many living gems of thought, which are clothed in eloquence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages the doubter of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pilgrim in life's highway. The sick in soul may from its demonstrations of the divine possibilities within, drink of the waters of spiritual healing and rejoice; and the desolate mourner can compass, through its unvailment of the certainty of reunion with the departed, a consolation which nothing earthly can take away.

Cloth, pp. 256.

A Romance of Caucasian Captivity; or, The Federati of Italy.

By G. L. Ditson, M. D. This is a romance of the most exciting character, and full of stirring incidents. The *Federati* were a band or association of individuals in Sardinia when it was still an independent kingdom, who were pledged to undying hostility to ultramontanism, and therefore were friends of a constitutional system.

It is skillfully conceived and constructed, its wide variety of characters affords constant excitement and pleasure, and its progress among a train of pleasurable incidents is almost like a poetic vision of the tripping of the rosy hours. It will provoke a favorable comparison with some of the most praised romances of the times.

Visions of the Beyond,

By a Seer of To-Day; or, Symbolic Teachings from the Higher Life.

Edited by Herman Snow. This work is of exceeding interest and value, the Seer being a person of elevated spiritual aspirations, and of great clearness of perception, but hitherto unknown to the public. The special value of this work consists in a very graphic presentation of the truths of Spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the spirit-world and the vital relations between the present and future as affecting human character and destiny in the hereafter. Bound in cloth, pp. 186.

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☞ In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, MARCH 31, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE,
9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY,
39 *and* 41 *Chambers Street, New York.*

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
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☞ Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Closed for Fast Day.

April 5th having been appointed by the Governor as the season of the annual Fast, the BANNER OF LIGHT Establishment will remain closed on that date.

All renewed advertisements *must* be at this office on Friday, March 30th, and all new advertisements or notices must reach the office early on Monday, April 2d, to insure their appearance that week, as our last forms go to press one day earlier than usual.

The Work Spiritualism is Doing.

At this interesting stage of the progress made by Spiritualism, it becomes all those who accept its truths and try to live according to its doctrines to pause and review the extent and character of its work, to examine anew the extent of its claims as a later revelation to the human race, and to establish in the heart such an appreciation of its blessed worth as will give a new depth and richness to the entire life. Viewed in this manner, one is better enabled to understand what a reform power Spiritualism really is in the world. And that we may illustrate the subject with all possible clearness and impressiveness, we refer to a recent discourse on this very theme uttered through Mrs. Richmond at Chicago.

She remarked at the start that, as spirit formed all things, all reformation must in consequence proceed from the spirit. The law of growth is to unfold that which is within; the new growth is from within the new life. It is with the spiritual as it is with the physical birth. When truth is ready to appear, and the new form of truth is ready to be expressed, all things coöperate to assist the wonderful birth. The spirit of man is the source of all reform in man. Do as you will with external laws, make them or unmake them, still the man who is a slave will forge new gyves to keep himself in bondage; but if he is free, there is no bond on earth that can hold him. And so with reform: from within the church and within politics the lives that are ordained come forth, by their growth to speak it, to herald it, to work for it. Even thus man's spirit builds for future generations. The tributes which the world pays to Dante to-day, to the genius of his song, the wonder of his inspiration, are tributes to the inspiration of the skies.

There are those who think it possible successfully to carry forward reform without a spirit. Many have been driven out of the church into materialism, who expect, upon the foundation of science, by physical laws, to reconstruct the world, who expect, upon the foundation of political economy alone, to reconstruct the nation. But they do not remember that it was the religious impulse of the Puritan fathers that brought them across the ocean to found a new republic in this western land; that it was the spirit of prayer that forbade the Father of his Country to accept a crown and kingdom, though laid at his feet after he had won victory for the land; that the spirit of that prayer, of that reform, however much it may have been abused, has been carried forward in such light as the nation has had. And the further it has been carried from the true spirit of freedom, the more it has parted with its religious light.

We shall have reforms in government, not when the laws are taken to pieces for the sake of supplanting them with laws equally objectionable—not when legislators tear down what has been done to build up other things not less monstrous and wrong; but when the spirit of man's life shall fashion laws in accordance with that spirit—when the highest that is in man shall be typified in the laws, instead of what is lowest in him. The standards of humanity are so low because of the materialism of Church and State and the loss of spiritual inspiration in both. This is the reason why so many methods are devised for the mitigation of human wrongs and human suffering, while the keynote is not yet struck. Harmony cannot be evoked until the right note is found. There is not so much need that the body of man be rebuilt as that the spirit shall assert its power. It is not that man physically needs patching up; rather should we all strive especially to be free from the physicians.

The present state of the world conclusively shows that man's teaching always has been that the two existences are separate here, even if the spirit exists at all; that while man is in the body he must attend to the conditions of the body, and that if he prays for salvation it must be the salvation that comes after death, not for salvation here—since the body claims him, and mammon is the thing for him to pursue. While materialism boastfully asserts that there is no other life, no other world, that matter claims the entire service of humanity, there is a still voice in the world that denies this to-day. And this is why Spiritualism must constitute the basis of any and all real reform; the Spiritualism that in every age has interposed between man and the mere shadow of religion and of liberty, and has shown him the better way. It is the spirit in the world to-day that declares it to be impossible to have a perfect State or a perfect church until the individuals composing each are more perfect. It declares that if society is to be reconstructed, it is not to be reconstructed from without but from within.

Punish willful boys by confining them with criminals, and they will not fail to harden into criminals. Under a different influence they will make good citizens. This simply signifies that the State must be pervaded with the influence of the best lives, the best that the community can afford; otherwise we sow the seeds of crime, nurture them in hot-houses set apart expressly to receive them, and complain after they are ravaging the world around us. Spiritualism says that every individual spirit is of equal value in the light of its Creator as every other spirit. It says that neither hanging nor any other kind of violence can put a spirit out of existence. It declares that the spirit-world is peopled with just such human beings as are daily being sent from our midst. If, then, the message we receive from our loved ones is such that no thought nor deed can perish, that not one of our aspirations or errors can escape chronicling by our own spirits, what is the value of such knowledge to the world? Only of such value as the individual himself makes of it. It is a meaning voice, a warning note, the only enlivening and animating power to-day. It encourages us to the best; it assures us that the worst shall be forgotten; it bids us feed and strengthen the highest, telling us that that which is lowest shall have no existence.

Spiritualism announces that the individual wrong must be righted, that each individual spirit must overcome evil with its own strength. It instructs us, therefore, to believe in the strength of right and goodness, in the law of truth and love, in the dominant power of man's excellence when it shall be fairly and sincerely tried. In its renovating power, it means to see to it that human lives shall so conquer their individual weaknesses and follies that they can bear the test of self-examination; that they can afford even to mingle with the downtrodden and lowly and the outcast, and have no fear of contamination. If the terror with which theology surrounded death has been dissipated, can there be any shadow in the earthly night so dark, or any human terror so dreadful, that the same light which has scattered the one will not likewise scatter the other? Every human being is to be made to understand that he or she stands for something distinct in the light of humanity and eternity. None are to be permitted to feel that they are perpetual outcasts from the kingdom of God. Every one is to be helped to overcome his shadow.

As the watchful and waiting mother sets the lighted lamp in the window when her son is abroad that it may light him on his way home, so should we set the lamp in the dwelling of the Father's kingdom who have the light ourselves. If instead of judging us harshly our angel ministrants have bidden us to come this way, the way of the light, and led us gently and kindly and tenderly toward that light; if the burden of our grief has been lifted and the stone rolled away from the sepulchre of human life; if poverty has been mitigated by the riches of the skies; if though hungry in the body we have been fed in the spirit; then should we set the light in the window of our dwelling for others, that shall tell them that by this path we have found peace, in this way found rest, and the light of the spirit has lifted the pall of its gloom, and banished sorrow and sadness from the heart.

It is not in the outside vestibule, in the external adornment of the temple of humanity, that the angels and ministering spirits are working, but in the innermost heart, in the secret life, in the places of conscience; and when the whole shall be fashioned into the fabric there will not be a single spirit left out, not a soul that will not be included in that divine kingdom, not a place in that temple that is too good to receive any child of God. As in the heavens and on the earth there is no soul that can be shut out from the love of God, so in the kingdom of the new life, in the reformation that is being wrought and is to be wrought on the earth, none are so lowly, so ignoble, though placed upon the highest seats of power, that the spirits do not well know that the light of the skies will one day reach them.

The particular anniversary which Spiritualists are at this time celebrating with festivity and rejoicing, fitly requires of them that they should pause, and seriously consider how far they are aiding in the promotion of its chosen work, and whether either in their lives or their words they are obstructing its clear advancement. No rejoicings are sincere that cannot be verified with a show of a consistent, sustaining example. If we believe and know what we openly profess, nothing should be more natural than to demonstrate the reality of that knowledge and belief in our life and character. The peculiar work to which Spiritualism has clearly been appointed it will surely perform. If we are sincerely desirous of sharing in it, our rejoicings at this anniversary season ought to be accompanied with the actual proofs of the absorption of our new and larger belief into our daily life and conversation.

ON THIS FORTIETH ANNIVERSARY OF ITS ADVENT WE MOST EMPHATICALLY PROCLAIM THAT THE REFORM WHICH MODERN SPIRITUALISM IS WORKING IN HUMAN CONCEPTIONS IN EVERY DEPARTMENT OF LIFE, WHETHER HERE OR HEREAFTER, IS IN BIDDING MEN TO FOLLOW THE LIGHT THAT WILL LEAD THEM FROM THE MIDNIGHT DARKNESS OF IGNORANCE TO THE MORNING LAND OF KNOWLEDGE!

☞ The present week being the Fortieth Anniversary of the Advent of Modern Spiritualism, we are grieved to see so much inharmony in our ranks in certain quarters. "Let us have peace."

The Twentieth Anniversary.

The recurrence of the Anniversary of the Advent of Modern Spiritualism naturally leads to a retrospection of the past and of former observances of the day, of which, to Spiritualists of this city and vicinity, none will be remembered with greater satisfaction than that of twenty years ago to-day. It was arranged and conducted under the energetic and efficient management of Dr. Henry F. Gardner, with Mr. M. T. Dole as Secretary, both of whom labored most assiduously to make it the remarkable success that it proved to be.

The exercises were held in Boston Music Hall. The afternoon was devoted to the various Children's Lyceums of the city and adjoining towns, seven hundred of whose members were marshalled in order, and, accompanied by a full band of music, marched with banners, waving flags and happy faces from the Tremont street entrance of the hall to the Common, through the Park and Beacon street malls, thence across to Winter street on their return to the hall. Crowds of interested spectators were along the whole line of the march. The indoor exercises, led by Mr. and Mrs. A. J. Davis, were greatly admired, and consisted of addresses, recitations, marches, gymnastics, singing, etc. W. H. Doolittle recited an original poem, "The Spirit's Greeting," composed in spirit-life and given through the mediumship of Mrs. J. H. Conant, by Anna Cora Wilson. At the close of the afternoon an excellent collation was served to the children in an adjoining hall. The Lyceums that took part in the exercises were the Boston, John W. McGuire, Conductor; the Charlestown, A. H. Richardson, Conductor; the Chelsea, Leander Dustin, Conductor; the East Boston, John T. Freeman, Conductor; and the Cambridgeport, Martin Barri, Conductor.

In the evening an audience of three thousand filled the seats, aisles and platform of Music Hall. Dr. Gardner called the meeting to order at 7:30, and introduced the services with an address congratulatory of the glorious success that was attending the celebration, as evinced by the afternoon assembly, and emphasized by the throngs that were before him. The speaking was continued several hours, and was participated in by Mrs. Emma F. Jay Bullene, Selden J. Finney, Prof. William Denton, and Mrs. Mary F. Davis. The Providence press was represented by William Foster, Jr., that of Montreal by Henry Lacroix, and the Boston journals by their reportorial attaches. During the exercises telegrams were received from similar gatherings in various cities, and responses transmitted, that to Chicago being: "The East sends greeting to the West. Three thousand assembled in Music Hall: One with you in Principle—One in Action—One in Destiny."

At ten o'clock the floors were made ready for dancing, and under the skillful management of Mr. J. H. Conant, the exhilarating exercise was participated in until one o'clock, when the twentieth anniversary observances closed.

Several poems additional to the one above mentioned, written for the occasion, were read, recited or sung during the evening, the principal being a lengthy and masterly one, "THE INNER MYSTERY," subsequently published in book form, and which, by the kind permission of its mediumistic author, Miss Lizzie Doten—who then delivered it—we place before our readers on another page of this Fortieth Anniversary issue of the BANNER OF LIGHT. Another one, composed in spirit-life by John Pierpont, and given through Miss Doten, bore the title, "Grand Halleluiah Chorus," the first verses of which are as follows:

"We have come unto the mountain, and the city of our God,
To the ways of truth and beauty by the souls perfected trod,
And the resurrection trumpet shall not wake us from the sod,
As we go marching on.

Break the bread of consolation to the souls oppressed with care,
For in our Father's mansions there is bread enough to spare,
And none need faint with hunger, while we have such blessed fare,
As we go marching on."

This was sung by a quartette, the immense audience joining enthusiastically in the chorus. Belle Bush contributed two lengthy poems, one of them entitled "The New Evangel." Achsa W. Sprague also transmitted one from her spirit-home, through the agency of Miss Doten, which has since become familiar to all spiritual circles, commencing with the lines,

"The world hath felt a quickening breath
From heaven's eternal shore."

The exercises were favorably remarked upon by the local press, the *Post* saying: "The vast and beautiful hall presented a most animated appearance, thronged as it was with one of the most brilliant audiences that ever assembled within its walls."

☞ The *Boston Investigator*, for March 21st, notices the fact that on the 18th inst. the Ingersoll Secular Society meeting in Paine Memorial Building was addressed by "Dr. Dean Clarke, a well-known and able Spiritualist teacher. Subject—'Republicanism *versus* Romanism—the Irrepressible Conflict.'" Bro. Seaver then shows his liberality of sentiment by giving Dr. Clarke a good abstract report, speaking appreciatively of his effort, and concluding as follows: "As the lecturer sat down he was complimented with several rounds of the heartiest applause. Dr. Clark's lecture was able and instructive, and the rapturous commendation he received for the many good points which he made, showed that he gave great satisfaction to his attentive and intelligent hearers."

We are glad to note this kindly act on the part of *The Investigator*, and trust that Spiritualists themselves will show a like appreciation of Dr. Clarke's good talents by keeping him fully employed.

PATERSON, N. J.—The state of the cause in this city is reported as very encouraging by Secretary J. A. Roney, whose article, put in type for this week, is unavoidably deferred to the next. A note from WARREN SUMNER BARLOW, Esq., is received to the same effect, closing with the following:

"We hope to establish permanent meetings, and to this end are confident that first-class speakers will find a field that can be cultivated and bring forth rich results in the development of our growing, glorious philosophy."

☞ Copies of the neatly-executed *brochure* containing Miss Lizzie Doten's sterling poem: "THE INNER MYSTERY"—to the republication of which we devote our first page the present week—can be found on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

☞ Read the tribute of the *St. Augustine* (Fla.) *Press* (on sixth page) to the value of Mrs. Clara A. Field's work in that city.

A Council of Women at Washington, D. C.

An International Council of Women—assembled by the National Woman Suffrage Association of the United States, to celebrate the Fortieth Anniversary of the First Woman's Rights Convention—began its sessions in Albaugh's Opera House, Washington, D. C., last Sunday, and continued them during the current week, closing to-morrow, April 1st, with a Religious Symposium at 2:30 and concluding services at 7:45 P. M. Religious service on Sunday, March 25th, introduced the work of the Council, the sessions that followed being devoted to the consideration of the following topics: Education, Philanthropies, Temperance, Industries, Professions, Organization, Legal Conditions, Social Purity, Pioneers' Conference, and Political Conditions.

On Saturday, the 24th, a public reception in honor of the delegates and visitors was given at the Riggs House. Among the Pioneers who occupied seats on the platform during their "Conference" day was Mrs. Amy Post, the friend and protector of the "Fox Girls" upon their early visits to Rochester to demonstrate the reality of spirit phenomena. The meetings throughout were largely attended, and an elaborate programme carried out with satisfaction to all.

The Anniversary in London.

The London *Medium and Daybreak* is to be commended for the interest it is taking in the movement to pecuniarily aid our friend, Mr. Robert Cooper, who, by the way, has consented to contribute some account of his early experiences to that paper. An effort is now being made to celebrate the Fortieth Anniversary in London, by a reünion of Spiritualists, at which Mr. Cooper will be present, and for whom a moneyed testimonial is to be provided and given him, as a token that the beneficiaries of spiritual truths hold in kind remembrance the pioneers of the cause. We trust that the proposed meeting will be held, and that the testimonial will be befitting the man and the occasion.

☞ We trust the managers of the Spiritualist societies throughout America will personally call the attention of their various organizations to the case of Mr. Cooper, that all may do what is possible to them for the assistance of this worthy brother.

Attleboro, Mass.

The 31st of March will be observed with appropriate exercises. The ladies of the Spiritual Society are arranging for a grand entertainment with unique features for the evening of that date, and on Sunday, April 1st, afternoon and evening, the guides of Miss M. T. Shelhamer will address the people on subjects commemorative of the Advent of Modern Spiritualism.

The 31st of March.

As notices are coming in for publication regarding the Fortieth Anniversary of the Advent of Modern Spiritualism, from various sections of the country, THE BANNER desires the friends to send reports to it for publication, and have them prepared as briefly as is consistent with the matter given.

☞ One of the most important hearings that came before the Massachusetts Legislative Committee on Education, on that portion of the joint special committee on child labor, relating to the schooling of children, and especially to private schools, is perfectly well understood to mean parochial schools. When this matter does reach the House or Senate, there will undoubtedly be a hot debate. The bill is meeting with considerable opposition from prominent educators who have no love for parochial schools, but who think that some of its provisions, particularly that requiring the supervision of private schools by public authorities, are unwise.

☞ A correspondent furnishes the *Philadelphia Press* with an account, the truth of which is well authenticated, of a vision experienced by a lady of New York, in which the details of a disaster, resulting as foreshadowed in the death of a gentleman, were vividly presented. The vision that shortly after became a fearful reality came to the lady on three consecutive nights. On the morning following the first she awoke with it clearly photographed on her mind, and related it to members of her household. A long period of illness from nervous prostration followed its fulfillment in a fatality from which she herself barely escaped.

☞ The *Société Magnetique de France* has just been constituted. Its seat is at the office of the *Journal du Magnetisme*, 5 boulevard du Temple, Paris. Among its members we notice the "Doctors Ochorowicz, H. Vigouroux, Moricourt, Reignier, Luce, Denlau, à Paris; Liébeault, Fontan, Perronnet, Alliot, Bonnefoy, Cornilleau, David, Dupouy, Mora, Ripault, Anfossi, Babbitt, Bourada, de Das, Letoquart, etc., etc., correspondents; the savants ou littérateurs W. Crookes, Eug. Nus, Eug. de Bonnemère, Delbœuf, Pèladan, E. Yung, Stainton Moses, Durville, Papus, Fauvety, Mme. Blavatsky," etc., etc.

☞ We are pleased to learn that Sherman F. Denton (son of our late lamented friend, whose name is revered in every household where free thought is encouraged,) has been induced to write a series of articles on New Guinea especially for young people. They will appear in the columns of the new magazine entitled *The Growing Youth*, an advertisement of which will be found on our fifth page.

☞ A beautifully engraved portrait of Wm. Tebb, Esq., appears in *L'Encyclopede Contemporaine*, published in Paris. Accompanying it is a long sketch, in which his labors for humanity are presented, the Anti-vaccination question occupying the greater portion of the space, though the Spiritual is alluded to at the close.

THE CHILDREN'S PROGRESSIVE LYCEUMS in Great Britain appear to be in a prosperous condition. Meetings of six of them are reported in *The* (London) *Medium and Daybreak* of March 16th, and an announcement made that the Association of Spiritualists in Glasgow was to reëstablish one in that city.

☞ The Message Department of the BANNER OF LIGHT finds appreciative recognition in London *Light*, by its reprint, in its issue of March 17th, of the verification reported by Alexander Wilder of the message from Cornelia C. Crandal, published by us a few weeks since.

☞ Articles of interest from Franz Melchers, Esq., Charleston, S. C., and Thos. P. Beals, Portland, Me., were put in type for this number, but, space failing for their insertion, will be printed next week.

☞ See anneuncement regarding Hon. Warren Chase's new work—on fifth page.

The Jewish Passover festival began last Monday night—continuing ten days.

ALL SORTS OF PARAGRAPHS.

RELEASED.

If one had watched a prisoner many a year,
Standing behind a barred window pane,
Fettered with heavy handcuff and with chain,
And gazing on the blue sky, far and clear;
And suddenly some morning he should hear
The man had in the night contrived to gain
His freedom, and was safe, would this bring pain?
Ah! would it not to dullest heart appear
Good tidings?

Yesterday I looked on one
Who lay as if asleep in perfect peace.
His long imprisonment for life was done,
Eternity's great freedom his release
Had brought. Yet they who loved him called him dead,
And wept, refusing to be comforted.

—*From the Poems of Helen Jackson.*

The body of Chief Justice Waite has been embalmed, and Saturday morning a plaster cast was taken of the face. The features are perfect and peaceful. The casket is of red cedar, covered with English broadcloth. It is finished with oxidized silver extension handles, and the only polished portion is a plain silver plate, bearing the following inscription: "Morrison Remick Waite, Chief Justice of the United States: born Nov. 29th, 1818; died March 23d, 1888." Inside the casket is a copper case, air tight, lined throughout with tufted cream satin, and over the face is a heavy plate glass.

The oldest inhabitant of New York has to keep still now. The youngest inhabitant who could get out doors last week knows just as much about snow-storms in this city as he does.—*The Truth Seeker.*

HOLLIS STREET THEATRE.—Mme. Helene Modjeska commenced a two-weeks' engagement at this popular resort on Monday evening, March 26th—being received by appreciative Bostonians with a perfect ovation. The play on the evening in question was Shakspeare's "Much Ado About Nothing," with Mme. Modjeska as Beatrice. Thursday evening, March 29th, and Saturday evening, March 31st, "Cymbeline" will be the attraction; Friday evening, "Much Ado About Nothing"; on Thursday afternoon, by special request, Mme. Modjeska will appear in the title *rôle* of "Dona Diana," this being the only time this play will be performed during her engagement; Saturday matinee: "As You Like It."

There has been a tremendous land slide in Kansas City, owing to the heavy storm which prevailed there last Saturday and Sunday. Also it is stated that Ninnescah, Kan., was almost wholly destroyed by a tornado on Saturday evening last.

Good Minister—"What! weeping? I have come just in time. You are experiencing a change of heart." *Unregenerate Girl*—"N-o, my heart has n't changed, but—boo, boo! his has.—*Omaha World.*

Gloucester fishermen in luck. The schooner John G. Whittier, from Grand Banks March 26th, weighed off 65,000 pounds of halibut, stocking $4280. The crew share $146 each. The schooner was absent three weeks.

March 19th a bill was introduced into the U. S. Congress appropriating fifteen thousand dollars for a monument in memory of Robert Dale Owen, to be placed in the grounds of the Smithsonian Institute.

Those people in Gotham, and elsewhere, who think they have had a very hard winter, are referred, as an offset, to the following paragraph setting forth what the "Storm King" accomplished "away down in Maine" some two years since:

"*A Tunnel in Dixmont.*—During the late notable storm some huge snow-drifts were piled up in Dixmont. A drift was formed in one of the principal streets in the village one hundred and eighty feet long and fifteen feet high, filling the whole width of the street, and packed so firm that horses could be trotted over it with safety. The young men and boys conceived the idea of tunneling the barricade. As the matter was talked up all became very enthusiastic, and many volunteered from other districts to assist. Wednesday they organized and commenced operations. They sunk a shaft in the center, and commenced on each end. For two days it was a busy place. Friday they completed a tunnel one hundred and seventy-five feet long, seven feet high and eight feet wide, and had a gala time. The west end of the tunnel is about seventy-five feet from the post-office, and one hundred and twenty five feet from the hotel. The east end is near the junction of the Monroe road. The mail from Bangor to Unity passes through the tunnel daily."

The *C*-ursed *B*-lunder and *Q*-uestionable strike of the engineers has resulted thus far in a loss *to them*—to say nothing of that to which many others have been subjected—of $1,400,000!

The English can talk liberty equal to any people in the world, and wax fierce in support of it when it is being threatened in any other quarter of the globe, but when it rises up at home as a spectre to confront class interests Englishmen quail before it. They cannot trust their own people to deal fairly with them.

[AND SUCH A MONUMENT!]—Peter Herdic, the inventor of the Herdic coach, who died recently, began life a poor boy, and ten years ago was able to fall for $2,000,000. His monument is on wheels.—*Burlington Free Press.*

Mr. Wm. Emmette Coleman, President of the Spiritual Society holding Sunday services in Metropolitan Temple, San Francisco, Cal., was elected a member of the Royal Asiatic Society of Great Britain and Ireland at its last meeting, Feb. 20th. The London *Athenæum* of Feb. 25th so states.

I feel in myself the future life. Winter is on my head, and eternal spring is in my heart. The nearer I approach the end the plainer I hear the immortal symphonies of the worlds which invite me. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight, to open in the dawn. The thirst for the infinite proves infinity.—*Victor Hugo.*

In 1807 Napoleon, speaking of the Sunday labor of Jews, said: "The Jew has his necessities on Sunday as well as on the week days. The government could not pass a law compelling him to be idle on Sunday unless it could give bread to those who have none!" This remark is an answer to the Sabbatarians of our day.

THE BANNER OF LIGHT, a journal devoted to Spiritualism, published in Boston, Mass., is a very interesting paper and is filled with entertaining matter concerning that subject. Send for a sample copy.—*Roscommon* (*Mich.*) *News.*

IRELAND.

Fight on, brave Ireland,
And get your rights,
If you have to fight
A thousand fights!
The God of Justice is on your side,
(Remember what we say,)
And with you he will sure abide
Until you 've won the day.

QUAD.

You will gain a good reputation if you endeavor to be what you desire to appear.—*Socrates, B. C.* 470.

April 19th, the present year, is the sixty-fourth anniversary of the death of Lord Byron.

The gossip of a single sewing society in Ohio has broken up four families, and caused a suicide, and yet the good work for the heathen goes on.—*Cape Ann Advertiser.*

Just as we are becoming delighted with electricity a new light called "lucigen" is introduced. It is formed of oil of creosote, is cheap, throws out six times as much light as an arc light and presents a luminous surface three hundred and fifty times greater.

Much of the so-called ivory now in use is simply potato. A good, sound potato washed in diluted sulphuric acid, then boiled in the same solution, and then slowly dried, is all ready to be turned into buttons, poker chips, and innumerable other things that ivory was used for once upon a time.

The man who runs all about for advice
When in a dilemma he 's thrown,
Is tolerably sure to go back out of breath,
And eventually follow his own.

—*Tid-Bits.*

Many persons use the phrase "in a trice," who have no conception of its meaning. A trice is the sixtieth part of a second of time. The hour is divided into sixty minutes, the minutes into sixty seconds, and the seconds into sixty trices or thirds.

[AN EDITOR'S APPEAL.]—An editor, however wise, can't know everything, and no editor is omnipresent. Many things occur here every week that we have no earthly means of knowing about.—*Winthrop* (*Me.*) *Budget.*

The Fortieth Anniversary.

Celebration of the Event by the Spiritualistic Phenomena Association, of Boston; Addresses by Dr. H. B. Storer and Prof. W. F. Peck; An Attractive Literary and Musical Programme, etc.

The Spiritualistic Phenomena Association held highly interesting Anniversary exercises on Sunday, March 25th, afternoon and evening.

Paine Hall, the place of assembly, was thronged on both occasions by representative audiences, and the details were skillfully conducted under the chairmanship of the Association's efficient President, James H. Lewis. Great credit is also due Mr. and Mrs. J. E. Hall (among others) for their earnest efforts in preparing the way for the successful issue which characterized each session.

At 2:30 P. M. the meeting was called to order by President Lewis—a choice selection (piano) by Prof. Willis Milligan adding to the harmony of the opening service. Mrs. Nickerson (vocalist), Mr. Adolf Lowinsky (violin) and Mrs. Nellie M. Day (piano) then joined in a well-executed selection, after which Prof. W. F. Peck proceeded to deliver the address of the afternoon.

REMARKS BY W. F. PECK.

It is advisable to review the past occasionally, said the speaker, in order to ascertain the progress we have made as an encouragement to future efforts. The years of Spiritualism have been few but eventful. Only forty years have elapsed since occurred those tiny raps that heralded the dawn of a new era—an era of knowledge instead of faith, of hope instead of despair; which opened wide the door between this and the world of souls!

Although it is the custom to date the Anniversary of Spiritualism from the manifestations at Hydesville, yet for some years previous strange happenings indicated that the spiritual waters were troubled. The writings of A. J. Davis did much to prepare the minds of the people for the physical phenomena that followed.

All classes were interested in the early phenomena; even the ministers did not oppose them until it was found that the spirits were not "Orthodox"; then they hurled against them the thunders of Sinai. Had the spirits confirmed the teachings of the Church it would have held circles as regularly as prayer-meetings, and would have regarded the teachings of the invisible intelligences as of as much authority as the Bible.

The speaker related several amusing incidents connected with the early movement.

Many profound thinkers, ripe scholars, and able men and women embraced the new gospel. The writings of A. J. Davis, Dr. S. B. Brittan, Judge Edmonds, Robert Dale Owen, Prof. Hare, Epes Sargent, and many others had great influence on the growth of Spiritualism.

Soon after their advent in America the phenomena made their appearance in Europe, and spread rapidly, until now by their means the New Dispensation is known among all peoples in every quarter of the globe. Mediums and speakers are numbered by tens of thousands, and believers by millions. History nowhere presents such a record of the growth of a religious body as that presented by Spiritualism. A moderate estimate places the number of believers at about eleven millions; at that rate it will require less than three hundred years to convert the whole human race. Christianity is nearly two thousand years old, yet less than one-fourth of the population of the globe are even nominal Christians.

The United States is still the stronghold of Spiritualism. Every State contains thousands of believers. Periodicals devoted to a dissemination of its truths are numerous and largely circulated. The BANNER OF LIGHT has a larger circulation than any religious paper in the country, and other spiritual papers are not far behind.

A most striking characteristic of the growth of Spiritualism is the progress that has been made in the arts, sciences, inventions and reforms during the same period. This remarkable progress begun with the advent of Spiritualism, and has kept pace with its growth, indicating that there is a practical union between the two—a fact which is further proven by the admission of inventors that they are indebted to the spirits for their discoveries.

The emancipation of men and women from the anticipated horrors of an Orthodox hell and an angry God is one of the results of this New Dispensation.

Spiritualism has done more to elevate woman to an equality with man than all other causes combined.

The speaker gave a graphic description of the striking off the fetters of the slave by Abraham Lincoln in obedience to the advice of spirit-intelligences.

The past of Spiritualism has been glorious, but the future promises to be even grander. The signs of the times, the agitation of thought, all point to the fact that we are in the midst of a spiritual revival such as the world has never before seen. All classes of society are being moved by the undercurrent of spiritual forces, and the time is not far distant when Spiritualism will be in the ascendant, and, as in the case of the abolition movement, many will try to forget that they ever opposed it. The scientists are falling into line, and the clergy, too, are trimming their sails to catch the breeze. Some of them, like Mr. Talmage, are even now "stealing our thunder," and preaching the Spiritual Philosophy without having the moral courage to admit it.

When man places himself under the influence of the higher spirit-spheres, then the millennium will dawn, and white-robed peace will reign over all the earth.

The audience was then favored with a flute solo by J. M. Vail; and by Mrs. Nickerson with a finely rendered song; after which Mrs. M. C. Bagley, platform test medium, gave clear evidence of her remarkable powers in this direction.

Mr. Adolf Lowinsky came next with a violin solo, rendered in the highest style of the art, in which pleasing service he was skillfully supported by Mrs. Nellie M. Day as accompanist. *Encored*, he executed "The Flower Song." This young gentleman (from the Leipsic Conservatory) has before him a brilliant future in his chosen profession——or the writer of these lines has no gift of prophecy.

Mrs. N. M. Day (of the New England Conservatory) followed with a vocal selection, "The Angels' Serenade" (violin obligato by Mr. Lowinsky), which added greatly to the excellent reputation she has already achieved as a soloist and musician.

Mrs. E. C. Kimball then interested the audience with many recognized tests of spirit presence; after which Miss Nellie Miles showed the wonderful dexterity combined with delicacy of conception which she had attained as a xylophonist; and Miss Lizzie Thompson (once of the Boston Lyceum, now of Lynn) awoke old memories by her familiar voice and admirable work as an elocutionist. Congregational singing then closed the pleasant session.

Evening.—At 7:30 a piano selection opened the meeting—a choice rendition of "Marguerite," by Mrs. A. B. Gomez, following next in order. Dr. H. B. Storer, of Boston, was then introduced as the regular speaker of the evening. The following is but a brief digest of

DR. STORER'S ADDRESS.

The speaker said that after the concise and graphic picture of the rise and progress of the great spiritual movement of the nineteenth century presented by Prof. Peck, it would not be necessary for him to dwell upon its external history. That event at Hydesville, which we commemorate to-day, was as obscure and lowly in its conditions as the birth of Jesus in the manger of Bethlehem—but like that was destined to influence the world's thought through all coming time. Historical events are the symbols and expression of forces that like confluent streams unite to deepen and broaden the river of human life as it flows on toward its resistless destiny.

Spiritualism is nothing new under the sun. In varied forms of expression it is as universal as mankind. All the great religions are based upon it—it is, primarily, that sense of the great mystery which environs human life, origin and destiny—the consciousness of a power other than our own that directs our lives, and to which we involuntarily though blindly turn for help in the great emergencies of life.

The nature of this power had always been a subject of human speculation. Theologies were men's guesses at this problem. Prayers, sacrifices, ceremonial observances of all kinds, divination and the consulting of oracles, were efforts to reach and obtain help from this mysterious power. The Christian who pronounces the word "*God*," has no clearer conception of what he means, than the aboriginal Indian who calls upon "the Great Spirit." Spiritualism, like human nature, takes on the conditions of the age in which it appears. In our time, its presence (announced by the phenomenal manifestations at Hydesville, and which have since increased in variety and power in every civilized land,) assumes a scientific character, and we are invited to investigate *spirit* by the scientific method, instead of the theological—no longer basing our belief as to the nature of man as a spiritual being, his origin and destiny, upon so-called divine authoritative revelations, or upon the speculations of other men equally ignorant with ourselves, but upon the observation of phenomena, the analysis of facts, and the comprehension of forces which affect us.

Thus far, this is the chief service which Modern Spiritualism has conferred. It is rapidly changing *the attitude* of the public mind toward spiritual subjects, and in harmony with the spirit of the age turning men's thoughts toward Nature as her own revelator, adjusting the faculties of the human mind to the interpretation of her manifestations in every department of life.

Alluding to the charge that Spiritualism was opposed to Christianity, the speaker said that Christianity had no authorized exponent of what it really is, whose definition would be accepted by all the warring sects. So far as the noblest attributes of human nature were manifested in the character and teachings of Jesus, we appreciate and sympathize with his essential spirit. So far as his belief in and practical communion with attendant spirit friends who antedated him in their earthly life, we recognize him as our elder brother in Spiritualism and one of the great mediums of his time. So far as the dogmas of sectarians are concerned, we have no sympathy with forms of belief that are inconsistent with the principles of nature as revealed by the experience of mankind.

And now having, like the children of Israel, wandered forty years in the wilderness of experience since we were first summoned to leave the land of Egyptian theological darkness and ignorance for the promised land of light and knowledge, we may well ask the question: What have we attained?

After encountering the Hivites and the Hittites and the Amorites and the Jebusites, and all the other *ites* that represent the various sects that have possessed the land of spiritual thought for so long a time, and the scattering band of marauders who affirm that there is neither spirit nor a spiritual world, we can at least say that we have never yet been worsted in any encounter, whether of argument or fact.

In the phenomenal department every phase of manifestation—from the initial raps at Hydesville to the full form materializations of the cabinet séance—has been abundantly demonstrated to the most competent and intelligent witnesses. Our philosophy is in harmony with the philosophy of Nature, as illustrated by modern scientific discoveries and the experience of mankind, and our religion binds us to the practice of all the virtues which are involved in human relationship—the daily life of love and happiness, which, with charity to all and malice toward none, enables us to walk together in mutual helpfulness, sharing the progress which all souls in earth-life and in spirit-life are inevitably aiding.

The speaker then traced the influence of Spiritualism upon the personal lives of those who had adopted it as an aid to intellectual and moral development, and whose beneficent influence, as a divine energy in the unfolding of a higher life and nobler type of being, would become recognized as the most perfect *test* of its truth and value.

Marion M. Ogden then favored the people with a violin solo, which called out applause amounting to a demand for a re-hearing; Little Flossie Waitt gave a highly appreciated recitation; Mrs. Nickerson sang "The New Kingdom" with soulful earnestness; and Joseph D. Stiles gave one of his unique séances (which must be attended to be fully comprehended), with "Swift Arrow" as the amusing transmitter from the unseen side of being. Mrs. Nellie M. Day effectively sang "The Spring Song" (by Reinecke), (violin obligato by Mr. Lowinsky); Miss Nickerson gave a reading; Mr. Lowinsky executed the ninth concerto by De Beriot, in a style which called out the enthusiastic applause of his auditors, and Mrs. E. C. Kimball afforded direct demonstration of the presence of spirit friends. The service closed with a recitation by Miss Thompson, a selection on staff bells by Miss Miles, and congregational singing.

The services from first to last were alike an honor to the Spiritualistic Phenomena Association, and to the Anniversary for whose loving commemoration they were presented.

The First Society of Spiritualists, New York City,

Celebrated the day at Adelphi Hall, March 25th. There was a large attendance, and a very interesting programme. A full report will be furnished for the BANNER OF LIGHT.

In the evening Mrs. Nellie J. T. Brigham spoke, taking for a subject "Spiritualism as an Infant." S.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Mrs. Jennie K. D. Conant, of Boston, has recently addressed large audiences in Rockland, Me.—her subjects being chosen by the people; large numbers of psychometric readings have been afforded by her, also improvised poems. Mrs. C. will conduct services there April 1st, at 2 and 7 o'clock P. M. She, with others interested in the cause, will hold services commemorative of the Fortieth Anniversary of the Advent of Modern Spiritualism, in Armory Hall, Rockland, March 31st, at 2 and 7 o'clock P. M. All are invited. Her present address is Rockland, Me.

Miss Jennie B. Hagan's address until April 5th will be at Walnut Street House, Cincinnati. Her journey to Ohio has proved a very pleasant and spiritually profitable one; and her ministrations have called out the highest encomiums from constantly increasing audiences.

Dr. Fred L. H. Willis speaks in Bridgeport, Ct., the first two Sundays of April.

Mr. Elison Ellwood, author of "An American Iconoclast," is preparing to give readings from that work. See advertisement.

Dr. Abbie E. Cutter is delivering a series of lectures to ladies only in the parlors of Mrs. M. E. Williams, 232 West 46th street, at 3 P. M., Mondays, Wednesdays and Fridays, until further notice. Mrs. Williams will spend the summer at Mrs. Cutter's home at Wickett's Island.

Bishop A. Beals closed a month's engagement at Albany, N. Y., on Sunday, March 25th; he speaks in Saratoga Springs, Sunday, April 1st.

J. Frank Baxter gives addresses with accompanying spirit-delineations this week at Meriden, Conn., Thursday evening, March 29th; in Unity Hall, Hartford, Conn., on Friday afternoon and evening, March 30th, in connection with Mr. Charles Dawbarn; in Tremont Temple, Boston, Saturday afternoon, March 31st; and in Brittan Hall, Haverhill, day and evening, Sunday, April 1st. On Friday evening, April 6th, with Charles W. Sullivan, he will give an entertainment under the auspices of the Odd Fellows' Lodge of Clinton, in that town.

Frank T. Ripley has returned to Boston from successful engagements in New York, New Jersey, Pittsburgh, Pa., and other places; he will remain in this city for two months. He would like engagements near Boston to lecture and give platform tests. Letters can be addressed in care BANNER OF LIGHT.

Mrs. A. E. Cunningham spoke and gave tests in Quincy, Mass., March 18th and 25th. Will be in Fitchburg, April 1st, and the week following.

Dr. and Mrs. Roscoe of Providence will be in attendance at the Anniversary exercises at Berkeley Hall and the Temple the present week.

Prof. J. M. Allen, having closed his six weeks' labors in St. Louis, Mo., goes next to Peoria, Ill., to fill an engagement with the Spiritualist Society of that place, commencing on the 31st of March with Anniversary exercises. Would like to make a few more engagements for summer and fall months. Address Peoria, Ill.

Mr. J. W. Fletcher delivers his "Spiritualism Illustrated," with the two hundred dissolving views, at Berkeley Hall, Saturday afternoon at 2 o'clock. He will also hold a test séance in the morning, after Mrs. Colby's lecture. On Sunday he speaks in Norwich, Conn.; Monday evening at New London; Sunday, April 7th, in Music Hall, Haverhill, Mass.

Edgar W. Emerson's engagements for April are as follows: April 1st, Music Hall, Haverhill, Mass.; April 4th, Manchester, N. H.; April 8th and 15th, Norwich, Conn.; April 22d, Brittan Hall, Haverhill, Mass.; April 29th, Spiritualistic Phenomena Association, Boston.

Mrs. E. Cutler, trance medium of Philadelphia, will speak in Rochester, N. Y., during April. Address 373 State street, that city.

G. W. Kates and wife closed a month's engagement at Pittsburgh, Pa., March 25th; then held meetings at Washington, D. C., March 27th; Baltimore, Md., March 28th. They are to speak in Brooklyn, N. Y., during April.

Mrs. J. Wm. Fletcher will deliver an address at Berkeley Hall, Sunday afternoon, in connection with the Anniversary exercises.

JOURNAL OF THE AMERICAN AKADEME.—Prof. Van Laer's paper on "The Relation of the Painter to the Public," read at the February meeting, led the Akadémé into new paths, parallel, however, to those of its stated deliberations. Its full text, together with a report of the conversation which followed, and a few minor articles, constitute the contents of this month's *Journal*. Editorial mention is made of the decease of A. B. Alcott and his daughter, Dr. Hitchcock, of Liverpool and Dr. Anna Kingsford. Of the latter it is said, "She would not make use of animals, either for food or dress. Even her boots were made of vegetable leather. She left a legacy to Madame Hust, who is more ardent, if possible, in the cause of animals than Mrs. Kingsford was." Newark, N. J.

WITH THE enterprising house of J. H. Pray, Sons & Co. may always be found the latest and most artistic effects in carpet and upholstery fabrics. Their buyers are always on the alert for the latest novelties in both the foreign and domestic markets.

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"The Old Vegetable Pulmonary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P. M. Trance speakers, and especially *test* mediums, requested to communicate with John A. Roney, Cor. Sec'y, 65 Halsman street.

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

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☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**
Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms $3, and 10c. postage. 4w* Mh24

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ja7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf F11

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union*.

ADVERTISEMENTS.

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Opens June 1st, 1888.

PARTIES desirous of spending the summer in a very healthy, quiet, spiritual place, with no inharmonious influences around them, should secure rooms at once. Mrs. M. E. Williams, the celebrated materializing medium, of New York, will spend the season at this place, and her guides will take an active part in coöperation with the Island band as Teachers for the higher unfoldment of physical and spiritual life. For terms and descriptive circular, enclose stamp. Address **DR. ABBIE E. CUTTER, Onset, Mass.** Mh31

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CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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In the event of the world saying that I claim too much for the Psychology of Mediumship, I would refer to an account of a portion of my work in South Africa written by the Spiritualists of Cape Town, together with the address that I received on the eve of my departure for South America, both of which were printed in the *Medium and Daybreak*, April 24th, 1885.

I feel impressed to give these facts to the world at large, with the view of demonstrating them, wherever I am called upon to do so. Business matters will detain me here in Rosario until next June, after which time, if the people of the United States think sufficient of my Science to invite me to their shores, I can readily prove all that is herein stated. If societies or communities wish to write to me, my address is C. M. COGIN, F. C. C. A., Rosario de Santa Fé, Republica Argentina, South America. O22 eow

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CONTENTS.

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On *Friday afternoon* MRS. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

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☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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Report of Public Séance held Jan. 31st, 1888.

Spirit Invocation.

Infinite Spirit, Lord of Life and of Perfect Truth, we behold thy smile in the sunshine; we feel thy blessing in the passing air; we listen to thy voice and words, ringing through human hearts, and manifesting in human speech from age to age. In the solitude of the mountain fastnesses, and by the side of the roaring sea, may the thinking soul still listen to thy voice, and come to know of thy law and thy majestic work.

Oh! our Father God, we believe that thou art the Supreme Spirit of all Intelligence, of all Wisdom, and of all Love; and it is our privilege to understand, in a measure, that thou doth express thy divine presence throughout every object of life, in whatever kingdom it may be found.

We worship thee in spirit and in truth, we worship thee in the sunbeam and the shadow, in the flower that nods and bends, and scents the air with its fragrance, and in the grain of sand that taketh its place upon the seashore. We worship thee in the human heart, as expressed in intelligent speech and outward deed. And oh! our Father God, we would that every heart should send forth its hymn of praise and its prayer of gratitude to thee, who art the all in all, the sum total of entire existence. We would feel thy benediction at this hour; we would receive it into our souls like the sunshine and the breath of heaven, that we may become inspired anew to lift up our hearts in good thoughts, and our efforts in more perfect deeds, now and forevermore.

Questions and Answers.

CONTROLLING SPIRIT.—You may now proceed with your questions, Mr. Chairman.

QUES.—[By R. G. Dowson.] If we are the result of evolutionary changes, what will be the ultimate condition and form of man?

ANS.—To our mind, manhood is the height of all creation, therefore the process of evolution only brings forth from the crude form—from the crude animal form perchance—a diviner expression of not only objective life, but of spiritualized existence. We know of no type of creation that surmounts and surpasses the human form, and yet that highest type of humanity with which we are familiar, in the higher circles of heavenly life, far surmounts and surpasses those lower types of the human form which are so generally known in many portions of the earth as to almost seem a distinct creation and separate from them. As the soul of man gains power over material things to express itself, and the spirit gains in energy and activity to surmount the limitations of time and space, and to subject natural law to its will, man becomes more beautiful in appearance, more refined, more spiritualized in every way; he loses that expression which seems to link him with the earth or to connect him with animal existence; and as he goes forward, age after age, reaping new experience, unfolding new powers, developing the grander possibilities of his being that may become manifested in his works and life, his form comes into harmony with the growth of his thought, the development of his spirit, and thus, while it retains the human semblance, bears a very slight resemblance to the more physical bodies belonging to the earth.

Q.—[By the same.] If the law of evolution has not prevailed in the spirit-world, why may we not get information regarding the progenitors of man?

A.—Investigators into Spiritualism have, in many cases and in different ways, exercised their thought and spirit of inquiry in this and other departments of research and knowledge, but we have yet to learn of any case where advanced intelligences from the spirit-world have returned into communion with mortals to describe, explain and delineate the conditions of the progenitors of mankind. Many have come from the other world declaring their belief in the development theory, claiming that they are satisfied—as we do personally at this time—that man has ascended from a lower condition of being gradually, naturally and in accordance with all the laws of life, and that he has arrived at his present stage of progress not only through the evolutions of time, but because of the struggles he has made with the limitations of physical life. We claim, in spite of this fact, that man must have been obliged to reach his present height of unfoldment and discipline through a gradual ascent from the lower kingdoms in nature; yet to our mind there is distinct evidence that intelligence *per se* has always existed and ever will exist; that the spirit of man lived as an entity before it entered the physical body and took its place amid the things of time on earth. How, then, you will ask, can you reconcile what seem to be conflicting statements, that man has become evolved from a condition of animal life on the one hand, and on the other that he has always existed, as he ever will, as a spiritual entity, filled with the power of intelligence, even though he had not the means of expressing that intelligence and innate activity in outward ways? And we reply: There seems to be no conflict of statement between the two assertions; for physically we believe that it must have been for man to develop his bodily functions, the organic form and its outward semblance, through the gradual changes taking place in the lower departments of life. Not only do we affirm that it was not possible for man to exist as a human being on this planet, in the earlier years of its formation and development, and that it was absolutely necessary that animal life should take its place here, gain its experience and prepare the way for higher types of created being, but we also think that we are justified in declaring that as development has always proceeded from the earliest dawn of the ages, cycle after cycle of time bringing forth a grander unfoldment, a more symmetrical form of beauty and of utility, both in the vegetable and animal kingdoms, so may we believe that as the ages proceed in their outward march, the animal, or that development of existence which could only at the time support the animal form and function developed from the innate powers and potentialities belonging to it, this higher, grander form that was adapted to the spirit of man, which provided means and ways for the manifestation of that intelligence which belongs especially to the spirit, which had been waiting opportunities of manifestation through these external forms of being. And so man passes on. After gaining his experience on earth he finds that he has done with material things—that is, as material things are manifested to you on this plane—and he steps forward into a new condition, finding himself still a human being, still possessing faculties, functions, organs, and all that is necessary for his use and convenience; but he may also find, if he desires and seeks for it, such a grand opportunity for the further development of that which he feels is within, as to give him an impetus to press forward, to reach out for diviner understanding, and to learn of grander laws in the universe than he has ever conceived of in the past.

Q.—Do the lower animals live hereafter? If so, for what purpose?

A.—We may reiterate the statement which has before been made from this platform that, in certain departments of spirit-life adjacent to this planetary condition of yours, we have seen forms of animal life, displaying a degree of intelligence which one might suppose could not be expressed through such seemingly organic forms, yet there have existed on earth certain types of animal life which we know nothing of in the spirit-world, and we are taught as the planet has progressed, developing its powers and activites, certain crude and ponderous forms of animal life which came into being, having served their time, have given up their life-principle, preparing the way for higher, more symmetrical forms to appear, and that the life principle which once animated those cruder, coarser forms of animal life, remained, for a time, within a spiritual atmosphere, if you so desire to call it, that mingled with this atmosphere of your earth; but by-and-bye, after the advance of many years, or perhaps ages, this same flow of life-principle was again caught up on this planet, into contact with other organic forms, and made itself manifest through higher developments of the animal kingdom.

And you will say: What is this but the old theory of reincarnation, adapted to animal life? We reply: That is simply what it is, and nothing more.

Those forms of animal life which one may behold in certain departments of the unseen world, bear a close relationship and resemblance to many forms of animal life that now exist on earth, and are to be found near the earth and its physical limitations. They are conscious, active and intelligent; serving the purpose of companionship to many human beings who delight in animal life, and who have not yet advanced beyond the plane of taking pleasure in the animal unfoldment of existence, and who may be long doing so.

Do we deplore this fact? No. One of the noblest attributes of mankind may be exercised in its fidelity to the higher forms of animal life, and we may find in many an animal form such a degree of affection, intelligence and noble characteristics as to teach us a wise and useful lesson.

We believe that every form which comes into being is brought forward for a special work and purpose, that the Great Creator of all Life understands his work, and that in his own good time we may come to understand and appreciate it also.

Q.—[By L. O. Weeks, Proctorsville, Vt.] Can you explain the phenomenon of human bodies turning to stone, so to speak? One near here recently so changed, in being moved some twelve miles. It had been buried thirteen years, and was not of unusual weight when taken from the ground, but upon moving it, to again put into the grave, was thought to weigh seven hundred pounds.

A.—Another body, treated in exactly the same manner as the one spoken of, might not show any difference of weight or appearance; yet undoubtedly the action of the soil or certain chemical elements in the soil, or in the atmosphere, must have had an effect in changing the various component parts of the organic form brought under their control, and thus have communicated a specific gravity to every particle within the human form at the time of which your correspondent speaks. This is a matter worthy of scientific observation and study, and we are surprised that your scientists, who devote so much of their time to an analysis of the different elements of the earth and the atmosphere, do not undertake a study of this especial description, for we believe it would yield satisfactory results; and doubtless the time will come when it will be taken up and carefully followed.

Q.—[By Inquirer.] On the first page of THE BANNER of Dec. 31st appears what seems to be a well authenticated account of a *person's double* being seen by himself. A professional gentleman approaching his house—which he had left untenanted at an early hour—late at night, finds it brilliantly lighted, and through the window discovers and recognizes *himself* at literary work within. Astonished and perplexed, he decides not to enter his home, but craves shelter with a friend who lives opposite, and is assigned a room from which he can gaze upon his own apartments and watch the doings of his double, etc. In the morning the doctor seeks his home, finding all things undisturbed until he enters his bed-chamber, where he discovers the bed covered with the *débris of a fallen wall*, which would have killed him had he been the occupant of the bed the night before. Admitting the truth of this story, can you tell us if it was really the *double* of the man that was seen?

A.—We have no doubt of the possibility of the spirit of a human being so far separating from its material form as to project itself at a distance, at which time this spirit-form, bearing a close resemblance to its material body, might be seen and recognized by those who were familiar with the outward man. In this case, however, we should not suppose that the double of the man had projected itself from the material casement, entered its own home and revealed itself in this singular manner to the external eye of its double, for the simple reason that we should hardly believe the spirit of the man had the full knowledge of what might occur during the night, or possessed the power to warn his outward self of the circumstance.

True, in the manner mentioned, sometimes the spirit, even while tenanting the mortal form, may have a prevision of coming events, sense circumstances that are to arise, so to speak, in the air, vaguely feel and understand their coming and their source, even though the external form does not realize their approach. In this case, however, we should judge that some spiritual attendant of the man in question, knowing the danger that was imminent, made its appearance in the apartments, revealing itself in this way, in order to frighten away the friend who might otherwise be injured beneath the catastrophe. The spiritual attendant, whoever he might be, must have known that his earthly friend would be alarmed, and that seeing the manifestation of himself from the pavement, through the lighted windows of his room, he would not have the courage to take up his abiding place during the night in that haunted locality, and that he would seek refuge elsewhere. Knowing this, undoubtedly the spiritual guide thought best to manifest himself in the guise and semblance of his mortal friend, to make the warning and even the fright more complete; this perhaps being the only way possible for the spirit to keep his friend apart from the dangerous locality.

Spirits, in their approach to mankind, and their efforts to influence the lives of their friends, adopt many strange ways and methods, not only in making their presence known, but in shielding their friends from impending calamities; and if one can do this by adopting the guise and semblance of another more effectually than he could otherwise, then he would be justified in thus working. Undoubtedly, the accounts given from age to age of strange appearances of mystical beings in animal or in human form, have had their foundation in truth, and if their source was sought for with careful scrutiny and investigation, we have no fear but there would be revealed evidences of intelligent and immortal guardianship over the lives of men.

Q.—[By J. G. A.] Which is the divine spark, soul or spirit?

A.—To our understanding (and the thought grows upon us more and more clearly as we continue to enter into communion with the angel world and its surroundings) the divine spark, so to speak, is that life-principle and electrical force which is commonly called soul. We know there has been a confounding of the terms soul and spirit, and it seems, to our best judgment, that the word soul should be confined to the delineation of that great vital and electrical force which fills the spirit of man, brings it into animate power, gives it activity, and causes it to become really a useful, individualized, active being. Soul, then, we do not judge to be really a personal entity, an individualized being, only that divine and potential force which animates and governs the created and personal entity; spirit we look upon as the individual, made up of many component parts, acted upon by intelligence or soul-life—the two, soul and spirit, completing the human being, the personal entity; these, wedded to the outward form, the instrumentality of expression, make up the triune being, which might properly be called matter, spirit and soul.

Samuel Sage.

I am highly gratified, Mr. Chairman, at this opportunity of announcing myself to a particular friend of mine who resides in Pittsburgh, Pa. He has occasionally looked for my coming—hardly, I think, with a positive feeling that I would respond to his wish, for he is not yet entirely satisfied with regard to the question and the claims of Spiritualism.

In former days, when we were associated in business ways, I had many talks with my friend, and occasionally there came up in our conversation thoughts and expressions concerning the spiritual life of man, and we wondered if there was really a continuous existence for a human being.

We did not exactly, sir, enter into a compact that whichever one should pass from the body first would return to the other, but we did speak of how privileged we would feel were it possible for the one who went first to communicate with the one who survived on earth, and I have many times thought I would like to have the privilege of speaking to my friend in such a way that he could not misunderstand.

This is especially true at this time, because during ten months back I have seen my friend plunging into some shadowy ways. True, these shadows have been connected with his material prospects only, but I would like to stretch out my hand and snatch him from them. I feel that it is not well for him to thus be troubled, because he is a good man, and certainly worthy of all consideration.

I will say to my friend: Yes, Joseph, it is true that the dead live and can return and communicate. It has been said that "dead men tell no tales," but, from my own experience, I am satisfied that the dead can tell many a tale that may be proven as undoubted fact, and that if our friends would give us the opportunity we might reveal to them secrets and mysteries which have been puzzling them from year to year.

In relation to your own affairs, my friend, I will say that if I were in your place I do not think I should continue in the business connection which has held you during the last two years, and if terminated it would be very much for your advantage; but if continued I only see disaster ahead. Not that I claim to be a prophet, or a son of a prophet; but when I can see things that are hidden from the external eye, I really know the motives and workings of certain individuals who are trying to keep these workings and motives from the world. I can reason from cause to effect, and understand that if a certain line is followed in a way that has been mapped out, only certain, sure results in a particular line will follow; consequently I tell my friend that if that affair is continued only injury to himself will arise; and if broken, he may launch out into new lines and come under brighter prospects.

I have an instinctive feeling that my friend will know of my return here, read my message, and I hope take advantage of it. I bring him my regards, and I will say that should he come in contact with any of my near and dear ones, please give them my love and blessing, and assure them that I do not forget, even though I may not return and communicate. They will not, perhaps, understand and acknowledge this spiritual truth while on earth, but when they pass from the body they will most certainly come to know and comprehend it, because then will their eyes be opened, and the cramping conditions of belief which have clung around them fall to the ground.

You may call me Samuel Sage.

Henry Coburn.

I make haste to enter, fearing the way may be closed if I do not. When one has visited a place like this many times, he comes to take advantage of whatever little ways may be opened to him, and so I step forward in haste, and beg your pardon if I intrude.

I would like to say that I come from Cleveland, O. That may not be strictly true if I think only of my spiritual habitation, and the experiences that have been mine since I left the body; but it is true when I think of my friends on earth, and of the familiar places I have known, and I believe I may make that assertion. I bring my friends every true regard which held me to them in the past; they are still dear to me, more so, perhaps, or I understand and appreciate them more, because the little glimmering clouds that arise in one's association with his fellows on earth have somehow been swept away, and I see only the brightness of their lives, and know that my friends have been trying to do that which they thought best.

I would be happy to have them know that there are homes for them to find after leaving the earth, that reünions are formed, and that old associations are reëstablished between kindred hearts. This seems sufficient to me, but I remember also that mortals must have evidence of spirit-return; that they ask their returning friends for facts and identifications by which they may be known. I am willing to afford all that I can in this way, if my friends will seek an avenue in their own city where I may reach them by speech or pen, for it seems to me there is much to be said on both sides.

Little Johnnie is with me in the spirit world, not now feeble and undeveloped in physique or mentality, but a growing youth, strong and vigorous, in hearty accord with all bright and spiritualizing things, and I feel that it was only in infinite wisdom that he was removed from the earth and its conditions. He joins me in love to friends.

I thank you for permitting me to come in this way. I am Henry Coburn.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Feb. 24th, 1888—Continued from last issue.

Clara Barton.

I came from East Hampton, Conn. I was but a little child when I passed out; I have been an inhabitant of the spirit-world for more than half a century of mortal time. My name is Clara Barton. I have many loved ones left in earth-life: a sister, Adeline, in Philadelphia, sisters and brothers in East Hampton, also one dear, loving sister in the city of Lawrence, Mass. I have many relatives in Lowell and different places.

To-day I wish to send a message to the darling ones, for I have never known earthly life, only as I have been permitted to visit earth. Dear sisters and brothers, remember that although I have been gone so long, as *you* term it, I am only a step from you. Our own dear mother—angel mother she is to-day—has crossed the portal which you all must, and father is with me. Grandma Clark is with me, and brother Jason also; but the dear Father God has given him a perfect body—the arm is not missing to-day that he lost for his country's sake. Brother Lawton is here, too, and we all send greetings, for we are only too glad to be able to say we live, and it is true that through channels which may be provided for us we can come into sweet communion with the loved ones here.

Brother Elijah often says that he fears it will interfere with the old theory that was so firmly established years ago. Dear brother, if spirits returned eighteen hundred years ago they do to-day. God's law cannot be changed or broken. Spirits always did return and always will. There was no beginning and there will be no ending.

Live a good life here in the mortal; do right as near as you know the spirit dictates, and a beautiful home yonder will be built. Earth-life is a life of parting; spirit-life is one of reünions. How oft I hear the good-byes spoken I many times with a smile, at others with anguish that grieves the soul. Little children lisp them, and old age answers back "Good-bye." No good-byes in heaven; it is a welcome in the air, a welcome at the gate, a welcome at the mansion the dear Father God has given to his children.

Leora E. Dexter Chandler.

I asked permission of the controlling spirit to speak a few words to-day, because I have been here a number of times, and they always said, "Not just yet."

I came from Lawrence, Mass.; my name is Leora E. Dexter Chandler. It is but a little while since I passed away. God bless grandma and grandpa; they are sad without me. I feel I am more *their* child than mamma's or papa's, for I have lived with them as nearly as long as I can remember.

I felt, for some months before I passed away, that the angels came to me. I was in one meeting of an evening, and oh! I did enjoy so much hearing the spirits talk. I said to grandma: "Will you talk with me if I should die?" She looked at me wonderfully strange, and said: "Darling, you are not going to die;" but from that time I felt that I communed with the angels, and I would go to my own little room, where they seemed to be close around me.

Grandma has seen me once, and she is looking anxiously to see me again. As I stood beside the bed, she said to grandpa: "George, look! look quick! Leora is here." Oh! grandma, grandpa did n't have the same eyes, and he could n't see me as well.

I am so happy in my spirit-home. Mother! oh, mother! do n't say that I am *dead!* Mother, do n't say there is no returning of the spirit! I feel that father would listen and believe a little more than you do. I come home, mother, but I do go to grandma's a little more, because it seems more like my home.

I would like to thank Gertie and Ida Arundel. I would also like to thank my Sabbath school teacher for all the kind words and good advice she has given me. She used to say to us, when we passed out of this life, that we should go to heaven if we were good. I find that she did n't understand how or where heaven was. It's only a step. Before the breath ceased, I caught a glimpse of the beautiful beyond, that I cannot find words to explain. I wish to thank them all for the flowers that were so beautiful.

The flowers here on earth are not to be compared with ours in heaven, which seem more real and tangible than yours can be. I *thank* you all the same, for it shows your loving kindness for me. I well read the flowers' meaning, as they were placed on the pillow, "*Classmate.*" I understood, dear classmates, the goodness and kindness of your hearts, which opened the door so wide in bringing the flowers for me; I was able to know and see all that was passing, and also able to see a little trouble at the time of the funeral; and I asked grandma what was the matter with one of the horses, as it would not go, and the other did. "Why," she said, "did you see it?" Most assuredly I saw it and knew it all. The minister did n't say anything harsh of me. Oh! no, no; but he spoke well, and placed me in heaven.

I thank you, Mr. Chairman, for the privilege of speaking.

Martha Hodges Kittredge.

My name is Martha Hodges Kittredge, and my home was in Reading, Mass. I have loved ones there, and also in Andover. I have dear loved ones in Methuen, and some dear friends in other surroundings.

I promised myself and the angels that, if possible, I would send a message to mother, my darling mother. Father is with me, and grandfather Kittredge is present, also grandma Sargent and aunt Hannah. I am happy, for I do love to come to earth often, although the doors are partially closed.

Oh! dear mother, God bless you for what you do for mine. God bless you for listening to us as we have tried to come *en rapport* with your spirit. The dear name of mother is sweet to repeat. Going out suddenly, as I did, dear mother could never fully be reconciled to it. I thank the angels that there is a channel that we can work through.

Henry would not open the door, for fear it was all fraud; but let me say, dear Henry, that if there is no more fraud than listening to the voice of the loved ones, you will never do many wrong things. Dear Alice, learn the lesson from grandma. Tommie, remember your angel mother watches over her children. Oh! how many times in the stilly hours of the night do I glide in softly and gently, and touch them each one, and ask, from the depths of my soul, that the angel will take care of them. How many times have I said, as I have come to earth, oh! mortals, do not express the thoughts that may grate harshly on our ears, and be more sensitive if possible than yours can be in the mortal form.

I know, mother, that father saw me before his spirit took its flight, and then he reached out to me, saying, "Martha, Martha." I was welcomed by father. Oh! mother, it was a trying moment for you. Only remember it is but a step from you to us, and in a little time you will come to join the happy number. I have but two brothers, and I send greetings to each one.

Henry Ingalls.

My home was in Salem, Mass. I am Henry Ingalls. I have many loved ones yet waiting to join the happy number. It is no new theory with Lydia or with Edmund, and no new theory with many who are still left, but I would like to say that they think they understand a great deal of spirit-return, which most certainly they do; but when the time comes that they throw off the old mortal and put on the immortal, they will say that we never told them half. But we cannot find words to express the beauties of spirit-life.

Lydia, remember I come to you often. I often find Elmira there, and some of the children—all of whom are with me to-day, not one, not even one was left for you—but I promise you that we shall all be together, and the family will be made whole, not one link will be left out of the chain.

Our children are not the little ones that were laid away so tenderly; they have grown in the spirit-life; but there the tie of affection is never broken, therefore we shall all come together, and you will know the children as really as if they had grown up in the mortal.

Frank is here, but cannot communicate to-day. Annie is here, and little Annie, also. Many would send greetings, but cannot all communicate at one meeting.

Clara Welch Holland.

I am Clara Welch Holland, of Haverhill, Mass. Eddie is looking for a word from me. Say to him that father is with me, and sister Emma. Oh! Fannie, do n't say those things. You love the children, I know; but, Fannie, do n't *speak* it if you think it, it hurts us so much.

I am glad I found *life*, and not *death*. Eddie, I often see your father, Mansfield, and sister Carrie. We are not together all the time, but occasionally meet. He often says that he is trying hard to hold Eddie, so they won't turn his head the other way. Father says that Eddie used to scorn and laugh whenever he said anything to him of spirit return. Father was a medium himself, therefore Eddie used to laugh, but after Clara was taken out of the home it led him to look and see if it was possible that we could come and converse with them. At the first attempt I did the best I could, but it was n't perfect.

I send love to Ida, Fannie, mother, the children and Eddie—each one.

Eddie, learn all you can; I know it will help you when you come to join us; but when you go to the mound, oh! do n't think I am *there.* I am standing close by the side of *you*, and so near that I place my hand on your shoulder. I know you sense and feel me by you in the room.

Oh! take care of the darling boys, and I will pray the angels to watch over them. Dear mother, I often visit you, and so does father, and am looking forward to the time when she will come and join the happy number.

William Emerson.

I come from Manchester, N. H., and my name is William Emerson. Many long and weary years they called me sick, but I got well pretty quick when I got out of that old shell.

I'd like to thank Amber—that is my angel wife—for all her watchfulness over me, the weary hours she spent over me. Sometimes I 'd look at her really to see if she had any feet, for she had to take many steps for me; but I've got now where I can take my own.

I am only too glad to send word back to Manchester. I have sometimes stood close beside Edgar Emerson (no relation), yet I never could make him say that I was there. But then I aint going to blame anybody. I would ask Amber to communicate with William whenever she can; if she sees there's a channel open, grasp it, and hold it till she can get hold of his hands, and then he 'll talk to her.

I do n't know but what I've talked too much now; but I've stood here, I venture to say, about an hour and a half, waiting to see if I could control. That gentleman said to me: "You 'll learn, after awhile, that in spirit-life the present is the accepted time, and not to wait for somebody else." I got a little tired waiting, but, as he tells me, it was my own fault. I am much obliged to you for this privilege of speaking.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 1.—Susan E. Marsh; Nancy Houghton; Harry Crummet; Harrison Fuller; Capt. Isaac Hamilton; Abbie Emerson Goodale; Mahala Whitney; Silas Ryerson; Samuel Holt; Robert Alexander; Polly Jordan; Joseph Lane; Frank Downes; Kirk Smith; Annie Newell Peck.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

March 16.—William Burgess; George Ashworth; Enos Wheeler; John Tarbox; Adam Coggswell; Augustus Smith; Isabel Matoon; Robert Withers; Enos Foster; Isaac Rich; Emory Page; Betsey Stone; Carrie Winkley; Helen Bartlett.

Verifications of Spirit-Messages.

GEORGE E. LYMAN.

The communication in the BANNER OF LIGHT of Feb. 11th from our beloved son, GEORGE E. LYMAN, is a clear-cut test that our loved ones can and do return and talk to us through the avenue that you, Mr. Editor, so generously provide for them. As he says, we have wondered why he had never communicated through the Banner Circle, as he knew of it, and was a believer in our glorious philosophy before he passed away. He retired feeling pretty well, and expected to go to his office in the morning. But his brother Charles, who slept with him, on rising and speaking to him, found he had passed away. We were all living in Springfield, Mass., at the time. The same Dr. Stickney who follows him in your "Message Department," was the first doctor that was called in to see him, and on examining him said he had ruptured a blood vessel between the head and heart. I believe he did not awake to consciousness till he heard us calling him, and trying to awake him by every means we could think of. I have no doubt he shed tears when he found he could not take possession of his body again, for he loved to be with his friends about the new house his brother "Johnnie," as he called him, had built, and where we live. The whole message is very correct, and characteristic of our precious son, and we feel very thankful to the Spirit *Winona*, and Mr. Fletcher, and to you all, who have made it possible for our loved ones to return, and prove that they still live. Yours fraternally,

MRS. M. A. LYMAN.
HARVEY LYMAN.

20 Clinton street, Saratoga, N. Y.

CORNELIA C. CRANDALL.

In the BANNER OF LIGHT of Feb. 11th, 1888, is a message from MRS. C. C. CRANDALL, of Deansville, Oneida County, N. Y. Mrs. C. was a firm and outspoken Spiritualist for thirty-five years or more. She came to live in my father's family about thirty-five years ago, and has been a close reader of THE BANNER for many years. She came and reproved me sharply for not taking any notice of her message, and said she did not wish me to think that the message in THE BANNER was entirely for myself and family, but that it was for all her friends and acquaintances. The message is good, and so admitted by all.

Respectfully yours, F. A. ELY.

Deansville, N. Y., March 13th, 1888.

HARRY POWERS—ELIZA HARTSHORN.

In the BANNER OF LIGHT of March 17th I have read a spirit message through Mrs. B. F. Smith, at your Circle, from HARRY POWERS, and recognize everything he says as correct.

Also in the same paper is a message from ELIZA HARTSHORN, a dear friend of mine, which I recognize as from her, through Mrs. Smith's mediumship. She was a member of the Baptist Church for a number of years before she passed away.

MRS. S. TUNIE KENDALL.

150 Hampshire street, Lawrence, Mass.

(From the St. Augustine (Fla.) Press, March 10th.)

Spiritualism.

Mrs. Clara A. Field closed her engagement with the Spiritualistic Society of this city last Sunday, and left for Palatka and the southern section of the State. During Mrs. Field's stay in St. Augustine she made many warm friends, and her departure was much regretted. Her lectures here were well attended and highly appreciated, and were the means of awakening great interest in the mysterious phenomena which Spiritualism has introduced. We attended several of her lectures, and though we have never witnessed or investigated the subject, we are forced to the conclusion that there is more truth than fiction in the philosophy which she so eloquently and logically demonstrated; and while we cannot admit the absolute truth of what the Spiritualist claims, we most sincerely and hopefully wish that the actual fact of communication between this world and the departed is as claimed. The very thought of such a condition fills the mind with a thrill of joy and pleasure which cannot be described. We can readily understand why those who believe in Spiritualism look forward with joy instead of sorrow to the approach of death. They seem to fully realize the words of the prophet: "Oh! death, where is thy sting? Oh! grave, where is thy victory?"

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 317 West Madison street, every Sunday, permanently, at 2½ and 7½ P. M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists. lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. F. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman, Fourth Association meets Sunday evening, Ninth and Callowhill streets.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 312 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

An Attempt to Father the So-Called Christian Science Craze Upon Maine.

To the Editor of the Banner of Light:

A letter appeared in the BANNER OF LIGHT for March 10th (written by a lady in Chicago) with the perusal of which I was delighted, as it spoke volumes for Spiritualism and its philosophy; also made manifest the absurdity of the so-called "Christian Science" theories, which are proclaimed under various names for one and the same thing—the only difference being that historic division which is supposed to exist between "tweedledum and tweedledee"! "All is *spirit*" or "there is no *matter*"; you can take your choice; one rendering may cost you three hundred dollars—the other three dollars and upward.

I hope the spirit of Dr. Quimby will come to the front, and give his views by and through the Chicago medium, and settle the controversy; he must know more about his views as held by him when on earth than mere strangers to him can or do.

Rev. Dr. A. J. Swarts, publisher of *Mental Science Magazine* of Chicago, has recently been in Maine, looking up the record of Mrs. Eddy and Dr. Quimby, also Dr. Evans, the author of the mental cure treatise, and doubtless he will soon announce to the world that the origin of the so-called "mind cure" craze is to be traced to that State, and not in Massachusetts, and then what a relief the latter State will experience! But the world's inhabitants will still continue to be sick and get well, and pass on to the spirit-world as they always have done.

From what I can gather from Portland papers the great object Mr. Swarts has in view at this time is to establish the origin of the craze with Dr. Quimby, and soon, doubtless, the public will have a new treatise which will contain the views of the doctor while in practice twenty-five years ago—never before printed. Mr. Swarts and Mrs. Eddy were once sworn friends, now the contrary. And why Mr. Swarts desires to reflect on the memory of Dr. Quimby by making him the father of the "Christian Science" fallacy, is more than I can comprehend, unless he has a pecuniary interest in anticipation.

He seems to be in a muddle as to which of the two individuals, Dr. Evans or Dr. Quimby, were the first to put forth the mental healing process. I would not like to accuse so unjustly the now living Dr. Evans,* or the so-called dead Dr. Quimby, with originating such singular views as have been advanced by Mrs. Eddy in her books and teachings.

Mr. Swarts seems to be laboring hard also to make the public believe that all of the different mental healers, under a thousand and one different names, (including himself) *do not recognize excarnated spirits in their teachings, or as assisting in their mode of healing.* Mr. Swarts, in the Portland *Sunday Times* of recent date, says: "*We do not hold to spirits so-called,*" etc. He should have remained with Mrs. Eddy until he had fully outgrown such sentiments, as he is now patterning after her in this regard.

A lady in the year 1885 wrote to me that she was a patient of Dr. Quimby, and became frightened when she called upon him, and he said he had a medium—that the spirits would rap out what her disease was, also the prospect of cure; she tried to get as near the door as possible, as it was the first time she ever heard such things, she being a Baptist in belief. The raps, however, came, and proved correct in the information given concerning her case.

If human testimony is to be relied upon, Dr. Quimby was nothing more, nothing less, than a psychologist, or magnetic physician or healer; I have written to some of his old patients and have talked with others in various portions of Maine, and this is the universal opinion, with but few exceptions, and these wish to make out that he was in his treatment *new*, or outside of anything that was ever known or practiced before his day and by himself. Mr. Swarts presents but a poor showing when he tries to make Dr. Quimby father such *nonsense* as Mrs. Eddy advances in her books and writings; in proof of his position he brings up Mrs. Eddy's writing to the secular papers at the time she was under his (Dr. Q.'s) treatment in proof that she thought he was the father of the new discovery.(?) In the Portland *Advertiser* of recent date, Mr. Swarts says Mrs. Eddy, while with the Doctor, wrote an article in the Portland *Evening Courier*, in which she commends his power to cure:

In it she described her own cure by Dr. Quimby—which I will not quote at this time—but she said that he (Dr. Q.) denied that his power *to heal the sick was borrowed from the spirits of this or another world*, and also declared that: "The truth which he established in the patient cures him." The next day after this appeared, the Portland *Advertiser* criticised her article; she then wrote a second article in reply, in which she said: "P. P. Quimby rolls away the stone from the sepulchre of error, and health is the resurrection." She also said: "He speaks as never man before spake, and heals as never man healed since Christ." . . . . "Is he not identified with truth? and is not this the Christ which is in him?"

Is it anything strange or new for a sensitive woman, who has had sectarian Orthodox views concerning a future life, to make such remarks when cured of disease? Thousands before her and since have done the same thing, but the sentiments do not show anything but gratitude and religious excitement, and ignorance of the laws of life and the universe, and doubtless from this excitement grew, in a great measure, the teachings of the *no-disease theory*, and that "all that exists is spirit," and "there is no matter," which is an entirely different doctrine from that inculcated by Dr. Quimby twenty-five years ago, when he cured Mrs. Eddy, as she claimed.

What Mr. Swarts said (as here subjoined) in the Portland *Advertiser* of a recent date concerning Dr. Evans and his book, which was printed in 1869, four years before Dr. Quimby cured Mrs. Eddy, is doubtless true, to wit:

"Dr. W. F. Evans, the first and able author in mental healing, was for over twenty years a clergyman in the Methodist Episcopal Church, and subsequently became a minister of the Swedenborg faith. In 1869 he put out a large able book called 'Mental Cure.' He resides in Massachusetts. Some of his books in the science have been translated into several languages. He told me recently that he was passing through Portland over twenty-five years ago; that he called upon Dr. Quimby in the United States Hotel to ascertain his methods of treatment, and that he found them to be like those he had employed for some years, which was a mental process of changing the patient's way of thinking about disease. He said that Dr. Quimby would manipulate the head sometimes.

A merchant's wife in Portland told me this week that she knew of Dr. Evans curing mentally over twenty five years ago. The statements made to me by citizens of this place confirm the claim held by thousands that the system, in its modern development, originated with these two men, and that it is difficult to say which practiced it first."

In the above remarks I do not desire to misrepresent or mystify, but on the contrary to show up the so-called "craze" that is going over the country to-day as not being healthful, practical or desirable, and that it is foolish and unnecessary for any one to purchase a diploma from any college for the right to exercise the power of "mind over mind and disease," for that right is an inheritance, the same as is the air we breathe; *no* individual has the right to grant it or withhold it from mortals, neither should such teachings be encouraged or made use of in this nineteenth century to establish sectarian church views that have been outgrown by thinking minds years ago—such as infant baptism, and other dogmas—that go to establish sectarian church organizations with settled "pastors," and directly or indirectly ignore the modern spiritualistic philosophy, which includes in its teachings the *gift of healing by invisible forces of every form and nature!*

When any assumed public teachers attempt to ignore excarnated spirits and their near relations to mortals, to benefit and bless, rest assured that their doctrines have no foundation in fact.

We cannot consistently, in the art of healing the sick, separate the spirit-world from the earth-sphere of existence; hence, when we hear an individual ignoring the denizens of the spirit-world, we come to the conclusion that the instructor, so-called, needs a little more instruction before setting him (or her) self up as a reformer.

A. B. HAYWARD,
Boston, March 8th, 1888. *Magnetic Physician.*

*On the contrary, Dr. Evans is the furthest removed from such ideas, as, in writing to *The Soul* (Boston), for March, from Salisbury, Mass., he says:

"*Honest, unbiased investigation of Spiritualism is what is needed.* I fully believe in the possibility of communicating with the spiritual world in perfect harmony with the laws of mind. I cannot see why so many persons who practice the so-called Mind Cure should ignore this truth. The genuine principles of mental healing, instead of being in conflict with the natural claims of Spiritualism, go far toward laying a scientific foundation for those claims."

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This discourse, including poem (and all similar ones) was delivered impromptu, without notes, or previous preparation of any kind on the part of the speaker, or medium, whose name is attached thereto. The medium is the instrument or atmosphere

Banner of Light.

BOSTON, SATURDAY, MARCH 31, 1888.

Spiritualistic Meetings in Boston.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday morning, March 25th, after congregational singing and a vocal duet by Mrs. Lovering and Charles W. Sullivan, Mrs. A. H. Colby-Luther announced as the theme of discourse, "The Necessitated Value of Spiritualism." It is a known fact, said the speaker, that there was an age when the human family were in an undeveloped state, and it should be equally well known that underlying all crude conditions there exists a law of universal unfoldment. Truth is grander than all dogmatism, the power of truth levels all things. A few years ago truth and justice demanded the unlocking of the shackles of the slaves in this country; the demand was met, but it cost the lives of three hundred thousand men; this was a fearful sacrifice, but justice demanded it, and to-day it demands that the chains of religious bigotry and superstition be loosened, broken and cast aside. Modern Spiritualism came to us forty years ago, and is now established upon a firm basis. It is an engine of truth on the track of progress, and the church of old theology can by no possibility impede its progress; if it builds upon its track it will be swept away by its power.

At the close of the lecture Dr. C. T. Buffum sang with great acceptance, and it was announced that the Fortieth Anniversary would be celebrated by the Society in Berkeley Hall on Saturday, March 31st and Sunday, April 1st, three sessions each day; Mrs. Luther would occupy the platform Saturday forenoon.

Mr. George C. Paine presented a resolution of thanks from the Society to Mrs. Luther for her very instructive and eloquent discourses the past month. The resolution was adopted by a unanimous vote. Mrs. Luther feelingly responded in her normal condition, narrating in a brief outline her platform work during the past thirty years.

Evening.—After congregational singing and a song by Mrs. Lovering, Mrs. Luther, under control of Thomas Paine, spoke very ably and eloquently upon "The Destiny of the American Mother's Boy," and held the close attention of the large audience over one hour. Dr. C. T. Buffum sang as a closing song, "Out in the Cold," which elicited applause.

Mrs. R. S. Lillie will occupy the platform next Sunday morning and evening, at 10:30 and 7 o'clock.

MARY F. LOVERING, *Sec'y.*

The Ladies' Industrial Society.—The Ladies' Industrial Society connected with the Boston Spiritual Temple at Berkeley Hall, held its regular meeting on the afternoon and evening of March 20th. At six o'clock supper was served to a large company. In the evening, Capt. Richard Holmes presiding, Master Willie Boyce opened the exercises with a piano solo. Dr. Eames spoke with deep feeling and earnestness in regard to the future work of Spiritualism. He was followed by Mrs. Hattie C. Mason in a song, "We are Building for Eternity." Mr. L. L. Whitlock reviewed the past religious trainings, the present agitation of thought and the advanced light of the future. Mrs. A. H. Colby-Luther, under control, made a very instructive and characteristic address, which was listened to with deep interest by the large audience. Song by Mrs. Mason, who at its close related some recent experiences in her spiritual work, stating a Baptist minister and wife had become converted to the truth as found in Spiritualism. Capt. Holmes made the closing remarks. The audience joined in a hymn and then dispersed, feeling assured that those they term the departed are often with us to instruct and comfort.

The next regular meeting, at which supper will be served at six o'clock, will be held on the afternoon and evening of April 3d. A full attendance of members and friends is desired.

MARY F. LOVERING, *Sec'y.*

81 White street, East Boston.

First Spiritual Temple, corner Newbury and Exeter Streets.—The service last Sunday was unusually impressive, the music extremely satisfying, and an atmosphere of peace seemed to rest on all present. A short poem by the guides of Mrs. W. H. Churchill was read, being a farewell to the "Temple Spirit," who subsequently addressed the audience through the mediumship of Dr. Caswell. His farewell to his work as one of the "Temple Band" was affecting, as he was about to cast off the physical body and environment that had surrounded him, and henceforth would operate on a more spiritual plane and not directly through any materialized form or medium. He paid a glowing tribute to the Temple builder for his faithfulness, and also to the absent one who has given so much of her strength to the cause, and whose illness made it necessary to seek health under the warmer skies of a Southern sun. He spoke of the Fortieth Anniversary, now so near, of the tiny rap that first attracted the attention of the world and awakened the knowledge of *modern* Spiritualism.

No religion of any past time had made such strides in so short a period. He alluded to the new Temple Fraternity School about to be instituted for the young, who would soon fill the places of the present workers, and bear the banner of truth aloft, and bespoke for it the interest of all to see to it that these little ones were truly educated into our beautiful religion and philosophy, and made worthy to act their parts when their time should come; and closing, invoked a benediction on all, especially those who had helped to carry on this great work of giving a true knowledge of the continuity of life here and in spirit spheres.

At 10:30 A. M. on Sunday next, the First Temple Fraternity School will be opened, and it is earnestly hoped that all Spiritualists, and those interested, will bring children, and that we may start off with a good attendance.

The usual weekly Sociable at 7:30 P. M. will be held on Wednesday in the lower audience-room. All are cordially invited.

A Service of Song will be held on next (Easter) Sunday at 2:45 P. M., comprising the following numbers: Organ prelude, (*a*, March in E-Flat, Wely, *b*, Offertoire on two hymns) Guilmant; quartette, Easter anthem, Mozart; congregation; invocation; trio, "Bright Paradise," Leslie; organ solo, Communion, Batiste; solo and quartette for Easter, from "St. Cecilia," Gounod; congregation; invocation; recitative and aria, "With Verdure Clad," Haydn; organ solo, Pastoral (Opus 163), Merkel; Easter song, "Immortality," Holden; quartette, "Praise the Lord," Mason; congregation; organ postlude, Finale from Sonata in G Minor, Truette.

W. H. R.

College Hall, 34 Essex Street.—Never has the interest in these meetings been more marked than at the present time. On Sunday last Eben Cobb answered a number of questions handed in by parties seeking spirit-information, and spoke upon "The City just over the Hill." Following Mr. Cobb, entertaining and instructive remarks were made by Dr. J. L. Paxson, Mrs. A. E. King, Mrs. C. W. Odiorne, Mr. Stratton, Dr. Leighton and Dr. A. Hatch. Dr. C. H. Harding spoke and gave many fine psychometric readings. Mrs. Ricker of Chelsea gave a recital of her mediumistic experiences. Tests and readings were given by Miss A. Peabody, Dr. W. S. Eldridge, Mrs. Nellie S. Thomas, Mrs. J. D. Bruce, Mrs. Hattie Young, Miss Cullen, Mrs. A. Forrester, Arthur McKenna, Mrs. A. F. Moor, Mrs. B. F. Willard, Miss Gertie Coffin and Mr. McKenzie. As usual, the evening audience was favored with a recitation by Miss Annie Curtiss.

College Hall will celebrate the coming Anniversary Sunday next, on which occasion some of the best local speakers and mediums will be present; those from abroad are cordially invited to take part in the exercises; such as are disposed to do so will please hand their names at the door upon entering.

VINDEX.

Children's Progressive Lyceum, Paine Hall.—The exercises were interesting as usual at the last session. A large company of the friends of the school were present.——The fine programme to be presented at Tremont Temple, Saturday morning, March 31st, will certainly be appreciated by a large audience. Go in good season and secure a good seat.——More than one hundred children will be upon Tremont Temple platform and participate in the exercises.——Tickets for the *three* sessions are only twenty-five cents.

F. B. W.

Mishawum Hall, City Square, Charlestown District.—The Echo Spiritualists' meetings were held here last Sunday, W. A. Hale, Chairman, with large audiences. Remarks by the Chairman, Mrs. I. E. Hurd of Lynn, Miss Nettie M. Holt, and Dr. Paxson were especially interesting. Tests and life-readings given through the organisms of Mrs. Hurd, Mrs. J. E. Davis, Miss Nettie M. Holt, Mrs. Shackley, Dr. Paxson and Mrs. Johnson, were unusually clear, and duly recognized.

DR. W. A. HALE.

The First Independent Club.—The circle of Thursday afternoon, held under the auspices of this club, was favored with a large attendance, and many answers to questions were given by the Guardian with the usual clearness of thought and terseness of expression. After individual messages have been recorded a feature of interest is the prophetic reading, which in turn will be given to each member of the outer circle.

On Monday afternoon the sewing circle held a busy and useful session.

In the evening the Vice Grand Master, Mr. Falls, presided, and began the exercises by introducing Mrs. Colby-Luther. Mrs. Luther referred to the commands of Buddha, the prayer of Socrates, in a vivid and glowing manner, and said if those truths and ideas were taught and had always been taught, no such motto as ours would to-day be necessary. Her address was soul-stirring and eloquent, and frequent bursts of applause greeted her well-rounded sentences. The central ideas of her discourse were Liberty and Freedom, and her pertinent allusions to those champions, Thomas Paine, Lincoln, Washington and Wendell Phillips, and to the fact that they all still lived, reasoned and sought to impress mankind, were very powerfully and positively wrought out. She reviewed the aims of the Club, lauded its objects, and desired to become better acquainted with it in future.

Our *petite* singer, Gracie Scales, and Dr. Henry J. Sweeney, contributed melody and song for the occasion. Mr. Falls alluded to the sudden transition of one who had on many occasions assisted at the teas served in the hall—Uncle Johnson, born a slave in a Southern State, with no chance to acquire the most ordinary education of now-a-days, yet he lived that kindly, helpful, unselfish life, which is the true test of soul growth. May peace come to his spirit. Felicitous remarks were made by Capt. Richard Holmes. Mr. Fletcher made a number of telling points concerning Theosophy and Christian Science, showing that their parentage was found in the Spiritual Philosophy, and so they should join in the Anniversary exercises soon to be celebrated. Mrs. M. A. Chandler told of some spirits present, and made an effective and fitting address, soon after which the exercises were closed. Despite a beating storm the attendance was very good indeed.

F. V. FULLER, *Rec. Sec'y.*

Spiritualist Meetings in New York.

People's Spiritual Meeting.—The sessions at Columbia Hall, 878 Sixth Avenue, this city, yesterday, were not without their usual interest. The representatives of the spirit intelligences in the afternoon were Mrs. Whittier (of Onset, Mass.), Dr. Sara E. Hervey, Mrs. Mary C. Morrell, Mrs. Fox and Mrs. Hamilton; and in the evening Mr. S. A. F. Goodspeed, Mr. Whittlessey, Mrs. Fox and others.

Sunday, April 1st, the pioneer mediums will celebrate the Fortieth Anniversary in the afternoon at our beautiful little hall; and the younger mediums in the field will celebrate in the evening. A truly inspirational occasion may be expected. Among those who will take part in the afternoon session are Mrs. Leah Fox Underhill, Mrs. M. C. Morrell, of this city, and Mrs. H. M. Walton, of Brooklyn.

No extra admission fee will be taken.

F. W. JONES, *Conductor.*

New York, March 26th, 1888.

Adelphi Hall.—George Weber (320 West 36th street) writes: "Mrs. Aby S. Cochrane, a newly developed medium for inspirational writing, read on the afternoon of March 18th an essay entitled 'Scientific and Scriptural Proofs of Spiritualism,' also a poem on 'Angel Visitation'—both of which papers were much enjoyed by a large audience assembled in this hall, under the auspices of Mrs. E. A. Wells, the celebrated materializing medium. We predict great things for Mrs. Cochrane in the field, as her essays are truly cultured and scientific; and we also understand that she knew nothing of Spiritualism until last summer—which shows how rapid has been her development."

☞ Mrs. Gray, No. 323 West 34th street, will give a reception to Mrs. Pennell, Saturday evening, April 7th, at 8 o'clock, as a "God speed" to this gifted medium before her departure for New Orleans, where her gudes wish her to go (in April) for her health. Mediums and friends of the cause are invited to be present on that occasion.

Spiritualist Meetings in Brooklyn.

Spiritual Conference.—A. E. Lawrene, Chairman of the Eastern District Conference, delivered a highly instructive address before the Brooklyn Progressive Spiritual Conference last Saturday evening upon "Mediumship and Psychology," which was listened to with profound interest. A. P. Dey, C. L. Harris, Mr. Earle and Mrs. Slocum, ably supported the lecture by remarks.

Our removal to our present location in Intermediate College, 310 Livingston street, seems to have been a fortunate one; the interest in the meetings has increased during the two months we have occupied the place, and there we shall celebrate the Fortieth Anniversary Saturday evening, 31st inst. We will cordially welcome all who wish to participate with us on that occasion.

F. W. JONES, *Conductor.*

North Scituate, Mass.—D. J. Bates, Conductor, writes: "At the regular session of the North Scituate Children's Progressive Lyceum, held at Gannett Hall, on Sunday, March 25th, the following officers were chosen for the ensuing year: Albert F. Damon, Conductor; Mrs. Georgietta Turner, Guardian; Mrs. M. C. Morris, Secretary; Alba P. Smith, Treasurer; John Nott and D. J. Bates, Guards; Mrs. Angie Damon, Librarian; Miss Abbie A. T. Morris, Musical Director; Mrs. M. C. Morris, A. A. Seaverns, Mrs. Sarah Marsh, Miss Millie Veale, Miss Etta Litchfield, Miss Jessie Merritt, Miss Lottie Carter, Miss Eunice Gammons, Leaders of Groups.

The report of the Treasurer declared the finances of the Lyceum as remaining in the same prosperous condition as at the last yearly report of cash on hand. The Secretary reported an enrollment of one hundred and fifteen members, with an average attendance of about forty.

The Fortieth Anniversary of Modern Spiritualism will be celebrated by the Children's Lyceum by a supper, entertainment and dance until 10:30 on the 31st.

The installation of officers will take place on Sunday, April 1st."

Haverhill and Bradford.—Last Sunday the Spiritualists of Haverhill and Bradford were addressed by Mrs. M. F. Cross of Hampstead, N. H., in the afternoon her control speaking of "Pre-Historic Man," and in the evening upon "The Religion of Nature."——The coming Fortieth Anniversary of the Advent of Modern Spiritualism is to be variously celebrated by the Brittan Hall Spiritualists. On Friday evening, 30th, which is Advent Eve, a supper and entertainment will be given, composed of orchestral music by the Bendens; singing by the Alpine Quartette; violin duets and solos with piano accompaniment by the Steele children; juvenile instrumental duets; also exercises in mediumship by Mrs. E. Clarke Kimball of Lawrence. Mrs. Manchester and Mrs. Cross, with other mediums, will be present. The Anniversary observance will be continued by extra addresses on Saturday evening and Sunday forenoon, by Mrs. Lizzie S. Manchester of West Randolph, Vt., followed on Sunday afternoon and evening by the regular Sunday services by J. Frank Baxter.

E. P. H.

Haverhill, Mass.—Music Hall.—W. W. Currier states that Mrs. S. R. Stevens, 96 West Newton street, Boston, spoke for the First Spiritualist Society of this city Sunday, March 25th. At the 2 P. M. service her subject was "Obsession." The subject of the 7 P. M. lecture was "We Reap What We Sow." Both lectures are spoken of as replete with sound sense, and as being listened to with marked attention. Mrs. R.'s control "Starlight" gave a séance at the close of each lecture, answering questions—the friends fully availing themselves of the opportunity.——Mrs. Stevens will be with the friends in Music Hall next Saturday and Sunday, also Mr. Edgar W. Emerson, on the occasion of the Fortieth Anniversary of the Advent of Modern Spiritualism.

Newburyport, Mass.—Mrs. H. S. Lake lectured again on Sunday, for the third time this season. She has become a prime favorite here.——The Independent Club held a "house warming" at their new rooms Tuesday evening, and had a pleasant time.——The Ladies' Aid Society has reorganized, with Mrs. T. H. Goodwin as President; Mrs. Esther M. Porter, Vice-President; Mrs. John Pike, Secretary; and Mrs. Ida M. Jaques as Treasurer.——Dr. Dean Clarke will deliver the Anniversary address here next Sunday, and on Monday evening a fancy dress ball will be held in Fraternity Hall. A large attendance on both occasions is assured.

H.

Fitchburg, Mass.—Mrs. E. S. Loring, Secretary First Spiritualist Association, writes that A. E. Tisdale, the blind medium and speaker (of Merrick, Mass.,) effectively addressed that organization on Sunday last, morning and evening, interspersing his remarks with inspirational poems and good singing. The friends hope to hear from him again ere long.——Next Sunday evening Mrs. A. E. Cunningham will give platform tests for this Society.

Providence, R. I.—Mary E. A. Whitney writes: J. Wm. Fletcher closed his engagement Sunday, March 25th, with two fine lectures, giving entire satisfaction to large audiences. Many tests were given and recognized.——Next Sunday morning Mrs. A. H. Colby Luther is to lecture. In the evening the platform will be occupied by Mr. Fred A. Hinckley of the Free Religious Society.——The entertainment of Saturday evening promises to be a success.

Portsmouth, N. H.—Dr. Wm. Critchley writes: "The young medium and lecturer, Oscar A. Edgerly, of Newburyport, gave us two grand lectures last Sunday, followed by very satisfactory tests. He should be kept busy, friends."

Norwich, Conn.

To the Editor of the Banner of Light:

Very effective and thorough has been the work accomplished by J. Frank Baxter in and for the city of Norwich, Conn., on the last two Sundays. The city has had an opportunity, with the violent storms and the united efforts of the churches in revivalism, to see what a hold Spiritualism has among its people. Thousands of dollars were spent, elaborate and "catchy" music was sung by a chorus of a hundred, tracts were distributed, church members were recruiting, and papers "boomed" the affair, while the crowds rushed and added to the excitement. Many thought the Spiritualists' meetings would suffer; that aside from the Spiritualists themselves a "corporal's guard" would not come together; but large and interested have been the audiences, and the Society takes fresh courage. It must be said, however, that no better off-setting workers could the Society have had than Mr. and Mrs. Lillie and J. Frank Baxter, with their versatile gifts, who for the past month have ministered in the city.

Mr. Baxter's power as a speaker lies in his aptness to feel and meet the demands and criticisms of his hearers; and the lecture on Sunday evening, March 18th, wherein the questions pertaining to the independent position of Spiritualism, and the decided assurance of mediums and lecturers, was weighty with convincing arguments. Not less so were the lectures of last Sunday, the 25th inst., on "Spiritualism as a Humanitarian Philanthropy," and "The Revivals of Spiritualism," the former considering the moral, elevating and religious influences of the spiritual philosophy, and the latter being historical in its nature and fraught with lessons drawn and applications made.

Mr. Baxter's test séances have been excellent, and although he has given hundreds of delineations in Norwich, no séance, as a whole, has ever equalled that which followed his last lecture. Complete in detail, finished in manner, and conveying an insight of the *modus operandi* of spirits and law, Mr. Baxter's mediumship, aside from being convincing, is an open book for every listener to understandingly read.

Mr. Baxter's worth and work are highly appreciated everywhere, doubtless, but in no place more so than in Norwich. With Sunday, March 25th, his labors in this city closed for the present, but in November next he will be here again through the entire month.

As the Connecticut State Association will observe the coming Fortieth Anniversary at Hartford, on Friday and Saturday, March 30th and 31st, (Mr. Baxter, by the way, being one of the speakers for Friday,) the Norwich Society will defer its celebration from the 31st inst. to Sunday, April 1st, when, with floral decorations, special music, and Mr. J. Wm. Fletcher as orator, the event will be appropriately observed.

UNCAS.

Lowell, Mass.—B. S. Freeman, Corresponding Secretary, writes: "Our Society was favored, afternoon and evening, with most interesting lectures on the 25th of March, by Mrs. Lizzie S. Manchester. At the close of the evening lecture Mrs. M. improvised music from subjects given by the audience.——Next Sunday, April 1st, we have with us A. E. Tisdale, and as it is the Anniversary of the advent of Modern Spiritualism, we have made arrangements to recognize the event by holding a meeting in the forenoon, at 10:30 A. M., whereat our mediums are invited to assemble and give us the truths and illustrate the phases of forty years' progress in Spiritualism."

Lynn, Mass.—A correspondent writes: "Frank T. Ripley occupied our platform March 24th; in the afternoon answering questions from the audience—in the evening treating the subject, "The Gods of the Past and the Future:" giving a number of recognized tests after each lecture.——Next two Sundays we shall have Charles Dawbarn of New York with us."

Boston Lyceum Matters, Etc.

To the Editor of the Banner of Light:

On account of business engagements I shall be obliged to resign at Anniversary time the positions of Assistant Conductor and Corresponding Secretary, which I have endeavored in my humble way to fill during the past four years. Not without regrets, for I remember the many, many kind friends whose friendship I shall always cherish as something which has been a constant source of helpfulness and strength. Every child of the Lyceum, in future as well as now, I shall watch, and every success which shall crown their efforts I shall rejoice at as much as if the success was my own, knowing that the work will still go on, until at some future day I may be privileged to again "put on the harness" and labor in this branch of the spiritual vineyard, where so much can be done for the cause of truth.

The Adonis Club presented "Among the Breakers" at Wells Hall on Thursday evening, March 15th, before an audience of three hundred. Benj. P. Weaver, having a fine conception of his part, acted well, and was highly appreciated. Mr. Charles Fearing presented the part of the Light-Keeper as few amateurs are able to do. Miss Nettie Morris gave a fine presentation of the Fortune Teller, Miss Setchell and Miss Grant were excellent in their respective parts, while Mr. E. R. Fearing, Mr. H. Bradford, Miss Wilbur and Mr. Setchell ably seconded the others, and by their admirable support made the affair a great success. The audience, by their hearty applause, called the whole company before the footlights at the close of the entertainment, thus showing their appreciation of their efforts.

The Adonis Orchestra, twelve pieces, under the direction of Mr. Louis Poole, rendered exquisite and appropriate music for the occasion.

F. B. WOODBURY, *Sec'y.*

Cincinnati, Ohio.

The New Spiritual Church—Rev. James A. Bliss, pastor—meeting in Murch's Hall, 278 West 6th street, will observe the Fortieth Anniversary on Saturday evening, Sunday afternoon and evening, and Monday evening, March 31st, April 1st and 2d, by appropriate exercises, consisting of instrumental music, vocal selections, lectures, addresses, psychometric readings, spirit-tests, a concert by its Sabbath school, etc.—all the participants being announced as home talent. The celebration will find a pleasant termination by a grand banquet on Monday evening.

The preparations are under the direction of a committee consisting of Andrew Riedel, Mrs. Kate M. Warden and Martin Metzger. The hall will be decorated with flowers, and the committee request that all members of the church and others who purpose to send flowers or donations to purchase them will have their offerings at the hall by twelve noon, Sunday, April 1st.

Correction.

To the Editor of the Banner of Light:

There were two mishaps in regard to the article signed Henry Steinberg. It was not intended to omit mention of Mr. P. L. O. A. Keeler, who has been eminently successful during the past season, giving special satisfaction in his séances and slate-writing, besides having given public tests at our hall gratuitously for one month; or Mrs. Leslie of your city, who also lectured here with great acceptability. The fault is all mine, and THE BANNER readers may set me down as the author of the mistakes, as well as the whole article.

New developments are taking place; many new converts are being made; we had a successful flower séance last night—Mrs. Lease the medium.

JOHN B. WOLFF.

Washington, D. C., March 26th, 1888.

☞ In Boston, the seat of intelligence and the city of liberal ideas, for over a generation there has appeared a paper called the BANNER OF LIGHT, which has just entered upon a new volume. This light-dispenser has in all this long time presented such a mass of proof that if a man die he shall live again, that it is truly a wonder that this truth has not enveloped the entire world. But man is such a peculiar creature that he will not always accept the best gift of the higher powers, and his circumscribed understanding opposes a truth which is as old as humanity, and yet is ever new to each one. "Seek, and ye shall find," and the "truth shall make you free."—*Deutsche Zeitung, Charleston, S. C., March 22d, 1888.*

BUFFALO, N. Y.—J. W. Dennis writes: "Walter Howell, the noted lecturer, is with us for March and April. He fills our hall to overflowing. He is 'a host in himself,' and is well liked by all."

EASTER CAROLS.—Louisa Parsons Hopkins has prepared a very choice collection of musical lyrics appropriate to the coming festival of Easter, and those enterprising publishers of this city, Messrs. Lee & Shepard, 10 Milk street, have issued them in a very tasty and appropriate, gilt edge, ribbon-tied form. As a *souvenir* of the day for one's own delectation, or to hand to a friend, nothing can be more in keeping with the occasion, or more acceptable

The Lessons of "Unser Fritz" Case.

The greatest doctors in Europe don't seem to know what ails "Unser Fritz."

Thus are the Garfield and Grant episodes repeated, and public confidence in "expert" medical knowledge is again shaken.

The effect is a revulsion.

Since the fatal days of 1880, many of the doctrines of the schoolmen concerning extensive medication have been abandoned, and all schools of practice are more and more relying upon old-fashioned simple root and herb preparations and careful nursing—the only reliances known to our ancestors.

These methods and reliances are illustrated to-day in a series of old-fashioned roots and herbs preparations recently given to the world by the well-known proprietors of Warner's safe cure—preparations made from formulæ possessed by many of our oldest families and rescued for popular use, and issued under the happy designation of Warner's Log Cabin Remedies.

"My son," exclaimed a venerable woman to the writer when he was a boy, "my son, you're yeller and pale and weak like lookin'; you're needin' a good shaking up with some sas'pa-ril'."

A jug of spring sarsaparilla was just as necessary in the "winter supplies" of fifty years ago as was a barrel of pork, and a famous medical authority says that the very general prevalence of the use of such a preparation as Log Cabin Sarsaparilla explains the rugged health of our ancestors.

While Warner's Log Cabin Sarsaparilla is an excellent remedy for all seasons of the year, it is particularly valuable in the spring, when the system is full of sluggish blood and requires a natural constitutional tonic and invigorator to resist colds and pneumonia, and the effects of a long winter. Philo M. Parsons, clerk of the City Hotel of Hartford, Conn., was prostrated with a cold which, he says, "seemed to settle through my body. I neglected it, and the result was my blood became impoverished and poisoned, indicated by inflamed eyes. I was treated, but my eyes grew worse. I was obliged to wear a shade over them. I feared that I would be obliged to give up work."

"Under the operation of Warner's Log Cabin Sarsaparilla and Liver Pills," he says, "the sore and inflamed eyes disappeared. My blood, I know, is in a healthier condition than it has been for years. I have a much better appetite. I shall take several more bottles for safety's sake. Warner's Log Cabin Sarsaparilla is a great blood purifier, and I most heartily recommend it."

A few bottles of Warner's Log Cabin Sarsaparilla used in the family now will save many a week of sickness and many a dollar of bills. Use no other. This is the oldest, most thoroughly tested, and the best, is put up in the largest sarsaparilla bottle on the market, containing 120 doses. There is no other preparation of similar name that can equal it. The name of its manufacturers is a guarantee of its superior worth.

While the great doctors wrangle over the technicalities of an advanced medical science that cannot cure disease, such simple preparations yearly snatch millions from untimely graves.

Fortieth Anniversary of the Advent of Modern Spiritualism.

Programme of the Grand Union Celebration of the Fortieth Anniversary of Modern Spiritualism at Tremont Temple, March 31st, and Paine Hall, April 1st, 1888,

Under the Auspices of the First Spiritualist Ladies' Aid Society and Children's Progressive Lyceum No. 1.

Saturday Morning, March 31st.—Piano Solo, Prof. Willis Milligan; Invocation, Mrs. Sarah A. Byrnes; Address, Benjamin P. Weaver, Conductor of Lyceum; Reading, Miss Amy Peters; Violin Solo, Master Carlton James; Recitation, Miss Hattie Dodge; Song, Eva Blanche Morrison; Dialogue, Annie Hazeltine, Fred Stevens and Mark Abrams; Song, Jessie Judkins; Recitation, Flossie Butler; Song, Annie Barlow; Reading, Louise Irvine; Piano Solo, Bertie Newton; Song, Grace Scales; Grand Test Séance, Mr. Edgar W. Emerson.

Saturday Afternoon.—Apollo Quartette; Reading by Miss Lucette Webster; Anniversary Address and Song by J. Frank Baxter; Test Séance, J. Frank Baxter; Reading, Miss Nettie Morris; Apollo Quartette.

Saturday Evening.—Apollo Quartette; Address, Mrs. Sarah A. Byrnes; Reading, Miss Maria Falls; Apollo Quartette; Reading, Miss Lucette Webster; Test Séance, Mr. Edgar W. Emerson; Apollo Quartette; Test Séance, Mr. Joseph D. Stiles.

PAINE HALL.

Sunday Morning, April 1st.—Grand Anniversary Session of the Children's Progressive Lyceum: Readings, Recitations, Addresses, Vocal and Instrumental Music.

Afternoon.—Musical Selections, Mrs. Whittemore and daughter; Address, Dr. H. B. Storer; Reading by Miss Lucette Webster; Test Séance, Mr. Joseph D. Stiles.

Evening.—Addresses by Dr. H. B. Storer, Jacob Edson, Thomas Dowling, Dr. A. H. Richardson, Mrs. Sarah A. Byrnes, and a host of others; Test Séance, Joseph D. Stiles; Readings by Miss Lucette Webster; Music by Mrs. Whittemore and daughter, and others.

F. B. WOODBURY, *Secretary Committee.*

Celebration of the Fortieth Anniversary of Modern Spiritualism at Berkeley Hall, Corner of Tremont and Berkeley Streets, March 31st and April 1st, 1888, Under the Auspices of the Boston Spiritual Temple.

Saturday morning, March 31st, principal address by Mrs. A. H. Colby-Luther. Mrs. Luther's lecture will be followed by tests by Mr. J. W. Fletcher.

Saturday afternoon, Mr. J. Wm. Fletcher will give his popular lecture, illustrated with dissolving views.

Saturday evening, addresses by Mrs. R. S. Lillie, Dr. J. C. Street (with original poem), Mrs. Ida M. Whitlock, Mr. Eben Cobb and others.

The exercises of the day will be interspersed with short speeches from eloquent speakers. Tests, songs and recitations by talented artists. Improvised and original poems by Mrs. R. S. Lillie, Dr. J. C. Street and others.

The services will commence at 10 A. M., 2 and 7 P. M.

Sunday morning, address and improvised poem by Mrs. R. S. Lillie. Original poem by John W. Day.

Sunday afternoon, addresses by Mrs. Susie Willis Fletcher, L. L. Whitlock, J. B. Hatch, Mrs. Ida M. Whitlock, John Wetherbee, Dr. Eames.

Sunday evening, address and improvised poem by Mrs. R. S. Lillie; addresses by Mrs. S. Dick and Dr. Paxson.

As on Saturday the exercises of the entire day will be interspersed with tests, also songs and recitations by talented artists.

Connecticut Spiritualist Anniversary Association—Unity Hall, Hartford.

Friday, March 30th, business meeting at 11 o'clock, A. M., to hear report of committees and elect officers for ensuing year.

2 P. M., address by J. Frank Baxter.

7:45, evening, address by Charles Dawbarn, New York, followed by a public test-séance by Mr. Baxter (conditions favorable).

Saturday, 31st, morning, programme announced from platform; 2 P. M., address by Charles Dawbarn.

Music on Friday afternoon and evening by Mr. Baxter.

J. C. ROBINSON, *Sec'y.*

Willimantic, Ct.

The Fortieth Anniversary of Modern Spiritualism

Will be celebrated at Cincinnati, O., beginning on Easter Sunday, April 1st, 1888, and ending Thursday evening, April 5th.

The opening services on Easter day and evening, and the services of the day and evening following, will be held at Grand Army Hall, No. 115 West 6th street, and the services on Tuesday, Wednesday and Thursday will occur at Greenwood Hall, 6th and Vine streets.

Some of the best speakers and mediums now in the public work of Spiritualism have been secured for this occasion, and other engagements will be made, sufficient to insure an array of talent rarely enjoyed by Spiritualists anywhere.

In addition to the Anniversary Exercises, it is decided to make this occasion memorable by the formation of THE OHIO VALLEY ASSOCIATION OF SPIRITUALISTS, the object of which will be the systematization of Spiritualistic work in Ohio, Indiana and Kentucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the intention to make this organization the nucleus for thorough and widely-extended labor in the vineyard of humanity. Societies and neighborhoods are respectfully urged to send good delegates to unite in this prime movement for a better defined advancement, and to actively assist in its successful inauguration.

Now is the time for earnest work!

Ample hotel accommodations will be provided at reduced rates; and good boarding-houses will entertain visitors at reasonable charges.

Information upon all points involved in this demonstration may be obtained by addressing any member of the undersigned Committee, in care of *The Better Way.*

Fraternally,

E. O. HAIN, *President,*
C. C. STOWELL, *Secretary,*
MRS. I. S. MCCRACKEN,
M. G. YOUMANS,
L. BARNEY,
} *Committee on Invitation.*

The Fortieth Anniversary of Modern Spiritualism:

Semi-Annual Meeting of The Mount Pleasant Park and Mississippi Valley Spiritualists' Associations.

By authority in me vested, I hereby call the regular semi-annual meeting of the Mississippi Valley Spiritualists' Association, to meet in Library Hall, Moline, Ill., March 30th, at 2 o'clock P. M., and to continue until Sunday evening, April 1st, 1888, to transact such business as may properly come before it; Also for such business sessions as may be deemed necessary of the Mount Pleasant Park Stock Company, the auxiliary organization in charge of the camp at Clinton, Ia., to hear such reports from committees, and attend to such other matters as pertain to the Camp-Meeting season of 1888.

The friends of the cause in Moline will entertain all they can. Good hotel accommodations can be had at $1.50 per day, and at good private boarding houses for less. Friends intending to attend can engage accommodations in advance by addressing L. P. Wheelock, Moline, Ill., Box 2273.

All officers, members and others who desire to attend the meeting can do so by the payment of one and one-third fares from all points on the following lines: Chicago, Burlington and Quincy; Chicago, Milwaukee and St. Paul; Chicago, Rock Island and Pacific; Chicago and Northwestern; Illinois Central, and the Chicago, Santa Fé and California. To secure the benefit of the reduced rate friends attending the Moline meeting will pay full fare from the station at which they start, and take a receipt from the station agent. If any one passes over two or more roads and cannot get a through ticket, let such party take a receipt from each road for the distance traveled and amount paid; on presentation of these to the Secretary of the Association he (or she) will be returned for one-third fare.

We expect other railroads will give us the same rate, but the main lines are all we can announce at this time.

Now, friends of the glorious gospel of Spiritualism all over the Western States, get ready and come to Moline and have a good time.

Let us have a grand jubilee, as we will, of song, of speech and tests, in proof of the divine nature of all life.

PROF. J. S. LOVELAND, *President.*
DR. J. H. RANDALL, *Secretary M. V. S. Asso'n.*

The Anniversary at Toledo, O.

The First Alliance of Progressive Thought (Spiritual Society), of Toledo, O., will celebrate the Fortieth Anniversary of Modern Spiritualism at its usual place of meeting, Clarke's Hall, Cherry street, on Saturday evening, March 31st, and Sunday, April 1st.

The exercises on Saturday evening will consist of a literary and musical entertainment, to conclude with a cabinet séance by Mr. J. B. Jonson.

On Sunday, April 1st, there will be speaking, day and evening, by good speakers.

A cordial invitation is extended to the friends in Northeastern Ohio and Southern Michigan to unite with us in celebrating this Anniversary.

Friends wishing to attend, by forwarding their names to the Secretary will have quarters assigned them.

W. M. SMITH, *Sec'y.*

438 *Erie street.*

Anniversary Exercises in Cleveland, O., March 31st and April 1st.

The Fortieth Anniversary of the Advent of Modern Spiritualism will be celebrated by the Spiritualists of Cleveland and neighboring towns by a two days' meeting in Memorial (G. A. R.) Hall, 170 Superior street, Cleveland, Saturday and Sunday, March 31st and April 1st.

Speakers, Mr. J. Clegg Wright, Mrs. Carrie E. S. Twing, and others.

Friends in and out of the city will meet with a warm welcome.

N. B.—Refreshments a few feet from the hall at reasonable rates.

Come and help us make a good and profitable time.

R. CARLETON, *Chairman of Committee.*

The Anniversary at Milwaukee.

The Fortieth Anniversary of the advent of Modern Spiritualism will be celebrated Saturday evening, March 31st, and Sunday, April 1st, 1888, at Fraternity Hall, No. 216 Grand Avenue, Milwaukee, Wis.

The exercises Saturday evening will consist of social, recitations, music, etc.

On Sunday, at 10:30 o'clock A. M., a discourse by Prof. W. M. Lockwood, of Ripon, Wis.: subject, "Savagery in Civil and Social Ethics." At 2:30 P. M., a conference, to which the public is especially invited. At 8 P. M., a discourse by Mrs. DeWolf, of Chicago: subject, "The Harvest and the Gleaming." Mrs. DeWolf is a popular seer and test medium, and can be consulted during her stay in the city.

Spiritualists and progressive thinkers are cordially invited.

MARY E. VAN HORN, *Chairman Com.*

Anniversary in Chicago.

The Young People's Progressive Society will celebrate the Fortieth Anniversary of the advent of Modern Spiritualism on Thursday evening, March 29th, when a musical, literary entertainment, ball and supper will be given in its new hall, Martine's Dancing Academy, corner Indiana Avenue and 22d street.

Anniversary services will be held April 1st, afternoon and evening. Several leading speakers are engaged for the occasion.

The proceeds from the entertainment will constitute a library fund for the benefit of Spiritualists and those investigating the phenomena and philosophy. The friends are kindly asked to aid us in making this Anniversary occasion a grand success, both financially and otherwise.

A. L. C.

Grand Celebration at Saratoga Springs, N. Y.

The Fortieth Anniversary of the Advent of Modern Spiritualism will be appropriately observed by the First Society, Dr. W. B. Mills, President, at Town Hall, Sunday, April 1st; three sessions: 10:30 A. M., 2:30 P. M., and 7:30 P. M.

Speakers Engaged: Mrs. Emma L. Paul of Vermont; Bishop A. Beals; Gen. E. F. Bullard, A. S. Pease, Peter Thompson and others.

Platform Test-Mediums: Dr. W. B. Mills and others.

Fine music will be a very interesting part of the service.

Per Order Com.

Rockland, Me.

The Spiritualists of Rockland, Me., will celebrate the Fortieth Anniversary of the adv

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, APRIL 7, 1888. | $3,00 Per Annum, Postage Free. | NO. 4.

TABLE OF CONTENTS.

FIRST PAGE.—*Spiritual Phenomena:* Cromwell F. Varley's Scientific Demonstrations of the Verity of Spiritual Phenomena; Unexpected Materializations; Materialization at the South. *Free Thought:* Test Conditions.

SECOND PAGE.—*Poetry:* Song. *Banner Correspondence:* Letters from Kansas, Massachusetts, Iowa, Ohio, Virginia, and Pennsylvania. *The Reviewer:* Voices from Many Hill-Tops; Outside the Gates. Vital or Spirit Magnetic Healing. Woman. Paterson, N. J. The Anniversary at Troy, N. Y.

THIRD PAGE.—*Poetry:* The Roaring of the Sea. Tributes to the Workers. New Publications. A. B. French and his Home at Clyde. Spiritualist Meetings, etc.

FOURTH PAGE.—A Parliament of Peace. Where is Hell? The Council of Women at Washington. Decease of Prof. Gunning, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—April Magazines. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—*The Fortieth Anniversary:* Reports of Anniversary proceedings in New York, Boston and San Francisco. Spiritualist Meetings in Boston. "Did n't Know it was Loaded." Baxter and the Blue-Laws of Connecticut, etc.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—*Publishers B. of L.*

Cromwell F. Varley's Scientific Demonstrations of the Verity of Spiritual Phenomena.

In 1869 a discussion was engaged in in the *Pall Mall Gazette*, London, regarding spirit-phenomena, more particularly those occurring through the mediumship of Mr. D. D. Home, in the course of which Prof. Tyndall requested that "men with scientific appendages to their names" should give him some facts. The well-known and since departed electrician, Cromwell Fleetwood Varley, responded with the following letter, (which appeared in the first number of *Daybreak*, April 1st, 1869,) which, though treating upon what is at this day generally admitted to be true, is of interest showing the quality of evidence one scientist placed before another nearly thirty years ago:

MY DEAR SIR—Mr. Wallace has forwarded me your letter to him, dated 7th inst.

In compliance with your desire, I will endeavor to describe briefly some of the "physical phenomena" I saw on two occasions, in the presence of Mr. Home, together with the precautions I adopted to guard against trickery. To facilitate the explanation, permit me to premise that the object of the séance was to demonstrate to me that the "physical manifestations" were not the result of trickery, and that there was some other intelligence at work besides Mr. Home and the observers. I had repeatedly heard from well informed people of extraordinary manifestations occurring in the presence of this much-abused gentleman, and became very anxious to ascertain for myself the nature of them.

Having no introduction, I called one Tuesday *morning* in the spring of 1860 at his residence, 134 Sloane street, and told him that I was Electrician of the Electric and International and Atlantic Telegraph Companies, that I was well acquainted with electricity, magnetism, and other physical forces, that I had heard of extraordinary phenomena occurring in his presence, and was desirous of seeing them, and of investigating their cause. I asked him if he would permit me to witness them. His answer was, he would "be *delighted to do so.*" At the same time he warned me that he could not promise that any manifestations would take place, that the phenomena were of a delicate character, and that it generally required several sittings before the necessary *rapport* was established to permit of anything decisive.

The next day I received a formal invitation for myself and Mrs. Varley, for Thursday evening, between seven and eight o'clock. Mr. Home was residing in furnished apartments, and the drawing-room into which I was introduced on the Tuesday, and in which the phenomena occurred on the Thursday, was over a chemist's shop.

On each of those occasions I examined the staircase to see if the floor was of unusual thickness or not, so as to permit of the introduction of machinery, and I also went into the shop underneath and examined the ceiling under the drawing-room, but there was nothing unusual. The room was rather scantily furnished; there was a couch, about a dozen chairs, and nothing else capable of concealing any quantity of apparatus.

Eight of us sat down at a large, heavy, circular table. I had previously arranged with Mrs. Varley to observe very closely, to look out keenly for anything resembling trickery, to observe the room, the furniture and those present for anything that might appear suspicious, and if anything unusual happened to note it carefully, and fix it in her memory, so that we might collate our observations. On a slip accompanying this I give you in confidence the names of those who were present, all excepting one whose name I do not recollect, and their positions around the table. Finding so many ladies I felt some disappointment, fearing it would prevent a rigid scrutiny.

The lady who sat on Mr. Home's left, *i. e.*, between me and him (and whom I will call Mrs. A.), and who had devoted considerable attention to the subject, entreated me, as did Mr. Home, to use my utmost endeavors to satisfy myself with regard to the phenomena, and he again urged me on no account of etiquette or otherwise to hesitate to make a complete scrutiny.

I availed myself of this. After sitting at the table for twenty minutes the first phenomenon occurred. We heard a number of sounds or raps, as they are frequently termed. I examined the table underneath, while Mrs. Varley observed above. There were four full-sized gas burners in the room, burning brightly, all hands were on the table, all feet, as previously desired by Mr. Home, were turned back under the chairs.

The following simple telegraphic alphabet was then explained to me:

1 sound or movement, or action of any kind, *No.*

3 sounds or movements, or action of any kind, *Yes.*

2 sounds or movements, or actions of any kind, *Doubtful, i. e.*, that neither *No* nor *Yes* would answer the question.

5 sounds or movements, etc., of any kind, the *Alphabet, i. e.*, that the *alphabet* was to be run over, or repeated aloud, and on the right letter being reached the fact was indicated by three sounds. In this manner words could be telegraphed easily, though slowly, by any one capable of producing the signals in question.

Mrs. A. audibly expressed a wish that I should be touched—immediately five sounds were heard and telegraphing commenced. We were informed by this means that the communicator was afraid to approach me. I made no remark, but simply kept a sharp look-out, and endeavored to find whence the sounds proceeded. Shortly after, the table tipped up, first on one side and then on the other, remaining sometimes for many seconds in the inclined position, having described an arc of about 30°. I examined under and over the table—all hands were resting gently on it, and I could see no indication whatever of any exertion of muscular force on the part of any of us. About this time the sounds became louder, and there were two distinct kinds of raps—the one being a lower, but louder note than the other. The lighter and higher sound communicated that it had *now lost its dread of me, and would move* my coat. It was pulled or jerked three times—about half a second of time elapsing between each pull. As these jerks were given to my coat, low down on the right-hand side, between my chair and that of Mrs. A., the thought flashed through my mind that this could not be accepted as evidence; but that, if my coat were pulled above the table, so that I could see it, it would be far more satisfactory. The instant this thought had passed through my mind, the flap of my coat, on the right-hand side, within a foot of my face, was turned up three times. Immediately, and in order to test it carefully, I *mentally* wished the left-hand collar to be moved in a similar manner. Before the thought had been put into words in my own mind, the left-hand flap moved three times, as requested.

Very shortly afterward information was signalled that I should be touched on the knee; without moving I again inaudibly desired that my right knee should be touched three times, and instantly I felt three distinct pressures. I mentally said, "Left knee," and it was touched three times without waiting a second. I mentally said, "Right shoulder," and it was instantly touched, but I could see nothing. I then mentally said, "Left shoulder," and finally, "Top of my head," and was touched accordingly three times at each place—the whole occupying not more than ten seconds. As I did not speak or move, or make any gesture, no one was aware of what had taken place until I described it to them. The table was tilted about a great many times, and by means of the signals we were instructed to stand up, which we did, resting our hands lightly on the table: the latter, after rocking about for a little while, suddenly rose up bodily off the floor fourteen or fifteen inches, moved about, and then descended. I examined underneath during this phenomenon, but there was nothing visible. The hands were well over the table, and it certainly was not supported by them. It then occurred to me, as my *unuttered* thoughts had been responded to in the early phenomena, that if the table rose off the floor again, I would wish it to be moved in various directions; after waiting *three or four minutes*, the table rose again into the air about twelve or fifteen inches, and remained up fully half a minute, I think more nearly a minute. I mentally wished it to move in various directions, and it did so, before those thoughts had assumed the shape of words in my own mind.

During a portion of the séance, as many as four distinct kinds of raps were heard at the same time, and as many people were putting questions and receiving answers at the same moment. When requested, the raps were produced on the walls, on the ceiling, on our chairs, which latter were distinctly shaken by them; and on several occasions the whole vibrated sufficiently to simultaneously attract the attention of every one.

Several of us, while seated in our chairs, were suddenly twisted round; and subsequent experiment showed that it required a good vigorous effort to perform a like operation by the hands. These twistings occurred to those who were far from as well as those who were near to Mr. Home. The séance continued till about eleven o'clock; Mr. and Mrs. Home, as well as Mrs. A., pronounced it unusually successful, and expressed surprise at such a display of force at my *first* investigation.

On returning home, Mrs. Varley and I compared notes. I found that she had put a great many questions mentally and received answers as rapidly as I had.

It was between twelve and one o'clock when we reached our dwelling at the other end of London, five or six miles from Sloane street. Before retiring, I requested Mrs. Varley to sit with me in the drawing-room, and once more think over carefully what we had seen, together with the tests we had employed to guard against delusions; while so engaged, although five miles away from the medium, the sounds or raps commenced upon the walls of our own house.

The next evening I received a letter from Mr. Home, in which he informed us of the fact that we had heard these sounds in our own house.

I saw him shortly afterward and asked him how he knew this, and he said that the same power which had produced the phenomena at his house had produced the sounds in my own room, and had informed him of the fact and instructed him to write to me as an additional evidence.

Second séance at my own house, at Beckenham, Kent.

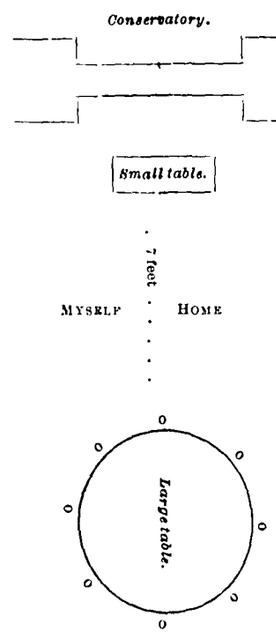
Present: D. D. Home, a lady, a city accountant, a merchant, a gentleman, the first officer of a ship, Mrs. Varley and myself.

I purchased this house in the latter part of 1863, while it was in course of erection, and before any of the flooring was laid; I am, therefore, well acquainted with its internal structure.

In the summer of 1864 I requested Mr. Home to keep his promise of giving me a séance at my own house, and I invited the people to meet him. He had never been in the house before.

We had a great many phenomena similar to those already described; there were some, however, different from those we had seen in his house. During the course of the evening he became apparently nervous, and requested me to hold his hands, and said, "Oh! look behind you," and became somewhat alarmed.

He then put both his legs over my left knee, and at his request I held both his legs between my legs, and grasped both his hands in my own. We all of us looked in the direction which he indicated. There was a small side-table close to the conservatory window, seven feet behind Mr. Home's back, Mr. Home and I being the nearest to it. We were seated thus:



Shortly afterward the side-table began to move. This table is mounted on castors, and it was driven up to me by some invisible means, no one being near it, and while I had hold of both Mr. Home's hands and legs. A large ottoman, capable of seating eight persons, was moved all over the room, and we were all driven by it up to the pianoforte.

Imposture was impossible. Phenomena of this kind were abundant this evening. As many of them occurred in the dusk of the evening they hardly come within the scope of your demand, viz., under a "bright light." I have witnessed the "physical phenomena" more than twenty times; but the higher psychical phenomena, which convey better proof to those who actuallly witness them than do the physical, have been witnessed by me more than a hundred times both in England and America.

You may ask why I have not published this before. The answer is simple—you yourself know how all new things are received in this world of contention.

I have endeavored, whenever opportunity, health and business would permit, to ascertain the nature of the force by which these phenomena are produced, but I have not progressed much further at present than to find out the source whence the physical power is abstracted, viz., from the vital systems of those who are present, and especially from the medium. The part of the subject under discussion, therefore, is not yet ripe for publication.

As to the phenomena themselves, there are numerous accounts on record—some excellently authenticated, both in this and the previous century. We are only now re-studying what has been investigated by the philosophers who lived two thousand years ago; and when some good Greek or Latin scholar, who has made himself acquainted with the character of the phenomena which have been presenting themselves so numerously since the year 1848, will properly translate the writings of those great men, the world will find out that what is happening at the present time is only a new edition of an old page of history, studied by keen intelligences to an extent that will redound greatly to the credit of those good and clear-headed old sages, who seem to have risen far above the narrow-minded prejudices of their age, and to have investigated the matter under discussion to an extent in some respects transcending our present knowledge.

I am, my dear sir, very truly yours,
(Signed) CROMWELL F. VARLEY.
J. Tyndall, Esq., F. R. S.

Unexpected Materializations.

To the Editor of the Banner of Light:

Because there had been no arrangements made for holding a séance, and nothing of the kind had been expected, the phenomenon related below is of especial value as bearing upon the *fact of full-form materialization.*

Last evening Mrs. Effie Moss called, socially, upon Mrs. Clark and myself at our apartments, arriving about 7:45 P. M. Seated in our chamber, a general conversation was carried on for about a half hour, when Mrs. Moss was fully entranced by her chief cabinet control, "Jack," who, after greeting us, began using his medium to manipulate Mrs. Clark's hands and arms, desiring, as he said, to try and impart to her some strength, Mrs. Clark being an invalid.

After about twenty minutes "Ben" took control and had a talk with us, and then her familiar child control, "Lillie," came and gave us greeting. Lillie said our children were very anxious to come in the form and greet us, and wanted to get the medium in the closet, and she was going to take her there.

Now off our chamber is a dressing-room, about ten by eight feet in size, and at the far end of this room a closet, six by three feet, has been made by setting up a frame and covering it with cretonne. In this curtain-made closet I placed a chair, and Lillie took her medium and seated her therein, and Jack told us to take seats just in front of the door. The gas was turned off, but the grate was full of glowing coals and gave a strong light.

In a few moments our son Eddie came to the front of what we will now designate as the cabinet; but, after trying several times, was unable to approach us. Jack said Eddie, with others, had been out to a florist's, and had some flowers for his mother, which he had hoped to bring out to her, but was unable to do so, and said if she would come up to the cabinet Eddie would place them in her hand. She went up and received a handful of out flowers—roses, pinks, ferns, geraniums and heliotrope, all fresh and sprinkled with water.

Then Lucille Western came, called us both up, and taking a hand of each walked with us through the dressing-room and out into the chamber before the bright grate fire, and said she had come to redeem the promise she had made to appear before us in our own home. She appeared to be about five feet five inches in height. Then our daughter Fannie came, about five feet one inch in height, estimating these by my own height. She also walked out before the grate, and stayed and talked with us for fully ten minutes.

Then the little Indian maiden, "Spring Water," the familiar control of Miss Anderson, came, full of glee, and asked for music. Mrs. Clark went to the piano and began playing, and Spring Water, with bare feet, danced gracefully for several minutes in the dressing-room, and calling me to her, placed her arms around me and stood me on my feet on top of a large trunk, and then called Mrs. C. to see where she had placed me. Spring Water came less than five feet in height and very slight in figure.

Then "Giptia," the spirit sister of the medium, came and took our hands and conversed with us. Mrs. Clark returned to the piano and began playing a waltz, when a beautiful spirit, slight and graceful in figure, announced as the aunt of Spring Water's medium, appeared robed in lace, belted in at the waist with a broad, lilac-colored ribbon, and, advancing through the dressing-room into the chamber, executed a most graceful waltz.

Then our son Eddie succeeded in taking on a form, and, taking a hand of each of us, conversed with us for some time. Then Cornelia, a dear friend of us both, came, and taking a hand of each walked out before the grate fire and showed us her features, then returned; and Mrs. Clark having leaned up against a trunk, Cornelia climbed to a seat upon it, and, laying her head fondly upon Mrs. Clark's shoulder, conversed with her of the time when she was with us before passing over. She remained for a long time, returning to the medium to renew her strength and again coming out to us.

Many spirits greeted us from the cabinet who did not take on a material form; but little Lillie materialized and gave us a loving greeting ere they all bade us good-night.

Here, Mr. Editor, *in our own home, where no preparation of any kind had been made for a séance*, where confederates were out of the question, and with a light sufficient to enable us to distinctly recognize the expressions of the countenance, even at the cabinet, our friends came to us, walked out into our chamber, and conversed as familiarly and naturally with us as when they had their home on the mundane plane. They fully identified themselves, all appearing in their own proper shape and size.

WHAT MORE CONVINCING EVIDENCE OF THE FACT OF SPIRIT RETURN IN MATERIALIZED FORMS CAN BE ASKED FOR THAN WAS GIVEN TO MY WIFE AND SELF?

JOHN FRANKLIN CLARK.

New York, March 24th, 1888.

Materialization at the South.

To the Editor of the Banner of Light:

At last Charleston has what our most ardent Spiritualists have for a long time wished—a materializing medium. Mrs. Smith, a lady from Sumter, S. C., was here a few years ago and gave dark séances, but they were not convincing for skeptics. A short time since she returned and sat for materialization at the solicitation of a few chosen friends; and yesterday she gave her first public séance.

With about twenty-five gentlemen and ladies I had the good fortune to be present. The séance was held in the parlor of a private house, a black curtain across a corner of the room forming the cabinet. Several gentlemen examined it before the séance, and found that it was totally impossible that any one could get in there, except in front, through the opening of the curtains, in presence of the sitters.

The medium, dressed in black, sat on a common cane-seat chair; the light was lowered and the curtain closed. After a little singing, in a few minutes the curtain opened and a little child, apparently about two years old, came out and called for her mamma in a tiny voice. The child was not recognized. Presently another child came, of about the same age, and called her name, "Mimi," which was recognized by her grandmother in the audience. Then a tall spirit, dressed in white, appeared; but she could not speak, and nobody recognized her. Afterward (as her name was called by the control) a gentleman in the audience recognized her as his mother. One beautiful spirit materialized just inside the curtain (at the opening), and dematerialized the same way, so that all could see the form. In all about nine spirits appeared; but no others were recognized, owing perhaps to the yet undeveloped state of the medium.

Among the spirits appearing was one with a baby in her arms. She showed herself twice, and afterward the control, a Mr. Owen, requested the writer to take down the message of this spirit and send it to the BANNER OF LIGHT, as her friends would see it therein. The message is as follows:

"My name is Mrs. Florence Wilson; my maiden name, De Young; and I am from Houston, Texas. My brother George is with me, also my friend, Mrs. Betty Hampton. Her maiden name was Betty Thompson, and she is with her brothers, George and Charley. I desire my mother to know that I am alive, and tell her that my life now is the real life, and hers is but the shadow.

After the materialization several spirits performed on some musical instruments in the cabinet. We could distinctly hear three instruments at the same time. Then a spirit was heard to moan terribly, and said: "The Lord have mercy upon the guilty!" and after a while she said: "L. A. N. is guilty." A lady in the audience recognized the spirit. Another spirit called the name of George. A gentleman responded, and the spirit made himself known as a friend who died in the up-country, of which the medium could not have known anything. A voice was then heard saying very quickly: "*Wie gehts?*" in German, when presently a terrible noise was heard behind the curtain. Bricks and mortar seemed to fall, and all the noises of an earthquake were represented. A gentleman and his wife present stated that the spirit *had been their servant girl, that she lost her life during the earthquake by falling bricks*, and that the noise was identically the same as on the night of the 31st of August, 1886, in their home, as the poor girl was running out of the house and got killed by the falling bricks of the chimney.

Several other spirits manifested, but they were of minor importance, and I will not occupy the space of your widely circulated journal with the recital. Suffice it to say that we know *there is a conscious life here after, and that the spirits of the (so-called) dead can and do communicate with the people of earth when the proper conditions are given them to do so.*

Respectfully, FRANZ MELCHERS.
Charleston, S. C., March 14th, 1888.

Free Thought.

TEST CONDITIONS.

To the Editor of the Banner of Light:

I have bought the good BANNER OF LIGHT in almost every town in the United States and Canada within the last ten years, and at last I have found "Patterson," who wants mediums to *always* sit under "test conditions," so as to satisfy and convince every one that they are not *frauds*. Well, Mr. Editor, *I* am a *medium*, but do not sit as a public medium. "Patterson" says that ninety per cent. of those who thoroughly believe in Spiritualism are of his opinion, while the ten per cent. remaining are "knowing ones who are ever ready to accept anything." Now, Mr. Editor, I will admit right here that ninety per cent. of all old Spiritualists seem to desire that a medium be used like a dishonest dog, and chained up—or down rather—every time that he or she may sit for manifestations. These "thirty-year old" Spiritualists are the hardest people in the world to convince of spiritual truths. They need, on each occasion, a manifestation that will knock a bullock down, or else they are not satisfied. I have seen representatives of this order of Spiritualists *try to corner* Charles E. Watkins, on Cassadaga Camp-Ground, until a combination of three or four of them, if allowed full swing, would wear the life out of him in a day; while at the same time Mr. Watkins was giving, hourly, tests that would convince anything short of a solid rock. I for one did not blame him when he at last rebelled against such stupid, inhuman badgering.

"Patterson" says that he admires the zeal of the ten per cent. among *Spiritualists who* accept manifestations without test conditions. So do I admire their zeal, Mr. Editor, but I admire their *brains* and common sense more!

What a shameful, humiliating and disgraceful sight it must be to the spirit-world to see its mediums bound like felons, hand and foot, to the floor; what a nice condition of things, when a sitter comes to a medium to communicate with the dear loved ones! I have had my blood boil to see a man who called himself a human being bind a slight built man, or woman, as one would bind an ox, until the medium would beg for a little mercy, and then have the imputation of fraud thrown out—all because they were flesh and blood, and could not stand such rough usage. I have seen Mrs. Sawyer, the materializing medium, tied to a heavy chair, with her body bent down so that both her hands could be (and were) tied to the lower round of the chair, and, after the séance was over, three-fourths of the audience, even then, did not believe but that she (the medium) had produced all these manifestations herself. I examined her wrists afterward and found that I could lay my finger in the grooves and indentations made by the cords. And Mr. "*Patterson*" likes this kind of usage toward humanity—does he? What is his gauge for test conditions, pray? Mine would be to test and gauge the obtuseness of the sitters' brain, and in accordance with that proof would I put the *sitter* and medium under test-conditions, if either's life could stand the pressure.

It is time that we talked and argued somewhat in favor of our mediums. Test conditions, forsooth? Yes, I say test conditions for the suspicious church-goer who sneaks slyly in to see how much fraud he can find in a Spiritualist circle; *I say test conditions for the* "thirty-year-old Spiritualist" who *dares* not trust to his thirty years of "fraud-hunting," and who at the end of thirty years wishes to insult the spirit-world by binding like thieves those who have been chosen by it to bear the cross of mediumship.

"Patterson" says that a long experience has taught him that you must always have "test conditions"; which convinces me that "Patterson" is *nearing the "thirty-year" limit*, and is really in danger of becoming an "old fogy."

"Patterson" says also that if all Spiritualists—or if Spiritualism—would take the *broad* stand which *he* recommends, the cause will command respect. If that be true, then why not bind up J. C. Street, the Keelers, Watkins, Mansfield, the Fletchers, and all of our medium speakers, box them up and send them on in cattle cars, or as freight, to Cassadaga in August next, so as to command the respect of the world? I will guarantee that there will be people enough on the grounds with prejudices as thick as their craniums, who would desire, were it possible, to keep them under lock, and boxed, for the whole term of the meeting.

Putting mediums under "test conditions," "Patterson" says, would *convince* all and every one who came in contact with them. Does he know what he is talking about? *I* know of hundreds of fossilized specimens of humanity whom you could not change from their orthodox faith unless you change the condition of their skulls by putting something inside which may prove as a medium for the reception and comprehension of knowledge and common sense.

"Patterson" is unfortunate in his statement that when a medium gives him a certain order or class of communications, that medium is not fully developed; since there are those who, hearing both sides, will undoubtedly arrive at the conclusion that the development necessary for appreciating such messages may be lacking in his own mental make-up. The fact is that mediums are as a class *better developed* to give a test *without* test conditions than ninety-nine out of a hundred sitters are to receive a test; for but very few know when they get a test anyway.

"Patterson" further says that the peculiar one-tenth of the Spiritualists who accept spirit manifestations without test conditions, form a very small part of the world's population. In return let me assure him that the number of "Pattersons" on earth would not make a corporal's guard as compared to the noble souls who have sense enough to *know when they get a message from the spirit side of life*—and who do not wish to put all mediums under strict test conditions to find it out, either.

Once upon a time Mrs. Cora L. V. Richmond was speaking in Chicago, Ill., when a pompous lawyer proceeded to ask several questions which were to him, and the little knot of people who were with him, of great importance. After he had propounded the questions in a very grandiloquent style, he added: "Mrs. Richmond, we would now like to know whether you can answer those questions so that we can understand them?" Mrs. Richmond, being under control, very meekly and politely said: "Oh! yes; I can answer all those questions, but *I cannot* find you all brains with which to understand the answers." So with most of the mediums: they can give *good tests*, but, Mr. Editor, can they furnish people with brains to know when they get a test?

Yours for truth, honesty in sitters, fair play toward mediums, kindness toward all.

Buffalo, N. Y. J. W. DENNIS.

Written for the Banner of Light.

SONG

Dedicated to Spirit-Controls and Cabinet-Workers.

BY JOHN FRANKLIN CLARK.

Air: "The Watch on the Rhine."

To you who come to teach us truth,
And guide us on our upward way;
Who draw aside the shimmering veil
That shuts from us the light of day;
Who prove to us there is no death,
Within the scope of spirit ken;
To you, who come to teach us how to live,
We greet and thank you, fellow-men.

You who have trod the paths we tread,
You who were numbered with the dead;
You who return from out the vale,
And throw your banners to the gale;
Leading the hosts who've gone before,
And op'ning wide for us the door;
To you, our fellows from a higher plane,
We give our thanks, for this our gain.

When darkness shrouded all the land,
And error's chains bound every hand;
When no voice came from out the gloom,
That veiled the portals of the tomb;
Then you, who long had gone before,
Threw open wide the long closed door;
And through it from the other side there came
Loved ones we welcomed with acclaim.

Our thanks to you, most noble band,
That ofttimes here before us stand;
Who come as teachers, friends, nay more,
As brothers, sisters gone before.
One glorious host are all mankind,
A band of brothers, hearts entwined;
Oh! let all learn the universal Truth:
Man's destiny? Eternal youth.

Banner Correspondence.

Kansas.

WICHITA.—A correspondent writes: "The windows of heaven have been opened, and a mighty flood of the waters of Truth is fast washing away the bulwarks of false Theology. The frantic expounders of olden tradition have climbed from rock to rock, abandoning each foothold as the whelming waters rose about them, until now they stand upon the topmost peak, calling upon heaven in their dire distress. No ark of safety appears to rescue them from the wave of science, and soon their last despairing wail will be drowned by its rising flood.

I realize the fact that there are many Christians who are dissatisfied with the present system of theology, but yet cling to it for the lack of something better. They do not understand the spirit of the New Dispensation, and are suspicious of any change in their old beliefs. They say: 'If you take away our system, what will you give us in the place of it? If you take away vicarious atonement, how shall we be saved from the consequences of our sins?' I reply: God's word is written in the book of Nature, and all who will may read. The modest flower that blooms by the bubbling spring and casts its sweet perfume upon the air is a revelation of God. The song of birds in the bending branches of the trees; the whispering breeze that rustles through the waving boughs; the glad sunshine, pouring in a golden spray through drooping vines; the soft murmur of the brook and the wild roar of the angry sea—all these are sentences in that divine book, and the humblest child may read as well as the learned sage. As to salvation from our sins, our only saviour is virtue and knowledge. Science tells us that all phenomena in the Infinite Universe are governed by eternal and immutable laws. In our ignorance we often suffer from the violation of some law of nature, but knowledge enables us to turn these laws to account in our every-day life. All the benefits of civilized life to-day have been gained simply by utilizing natural laws; and all the misery and wretchedness result from the infraction of these eternal statutes of nature. So to know and to obey these laws of nature is the only saviour of the human race. Mankind are beginning to study these laws, and the day is fast approaching when they will read the book of nature, and look for revelations in that eternal volume, instead of in a musty scroll handed down by the past; when they will obey a natural law instead of a so-called divine command; when they will see that the true religion is a natural necessity, not a divine infliction; when they will see that holiness consists in obeying, and sin in disobeying these eternal laws of nature; that happiness is a state of harmony with existing conditions, and hell-punishment simply discord with another name; that since every cause must have an effect, and every law produce the end for which it exists, happiness inevitably follows a pure life, and misery an impure one; that no creed or expression of faith can change a single law of nature, and that no being can interpose his body to ward off the consequence of a broken law.

The light of truth is dawning upon the world, and blessed are they who open the windows of the soul to let the glorious rays shine in. The owl may sit upon the dead and hollow limb, and hoot when he sees the dawning day; but the lark will rise from the bending grass, and as she sees the beams of the morning sun will soar to the heavens on gladsome wing, and pour forth her song in a glad anthem of joy and praise."

MORSE.—Mrs. Dr. M. Henderson writes: "I wish to inform such of our Spiritualist friends as would like to better their condition by coming West and settling near each other, that there is now a rare chance offered in Aubrey Township, Johnson Co., Kan., where they can buy at small cost lots of ten acres, or less, and form a rural neighborhood in easy railroad communication with Olathe ten miles, and Kansas City only twenty-five miles distant. The location is beautiful; the soil rich and fertile, well adapted to gardening and small fruit culture. By coöperating in buying and selling, financial advantages can be attained that will be a blessing to all.

A healing institution, with hotel accomodations for the public, would do a good work by sustaining mediumship for healing and demonstrating the truths of our glorious cause. We invite mediums to come here and make their homes in this delightful country, joining with us, so that while we sustain them by material things and our spiritual elements, they may give to us a means of communication with those of our friends who have entered upon the life beyond. Were there such an institution here hundreds of persons would make it a resort for rest and to learn something of the after-life, away from the turmoil and excitement of the throng who know nothing and care nothing for that which alone has real value.

By an action of Congress the past winter opportunities of rare excellence are now presented to those who would like to purchase farming lands in this vicinity, and it is hoped many Spiritualists will avail themselves of them. Further information will be cheerfully given by me to any one who will address me, with stamp, at Morse, Johnson Co., Kansas."

Massachusetts.

FRANKLIN.—E. E. Phillio writes: "Some years since I occupied a seat at the side of a lady in a car. As I did so at her request, no other being vacant, we entered into conversation in a general way—perhaps for an hour—when, without any apparent change from my normal state, I saw rise over the seat in front of us the form of a little boy some eight years old. I at once described the little fellow, for he appeared so beautiful I could not resist giving a minute account of him. I noticed his dress was of broadcloth—the coat being cut in the 'round-about' style, common some years ago for boys of his age. As I related to the lady what I saw, tears came to her eyes. She told me the form was that of her little brother, who was drowned not long before. She said they had made him clothes like those I described only a few days before he died. The form soon faded away, and in its place came one resembling the lady. I described the form minutely, adding that I heard a voice say, 'We were always together.' The tears coursed down my companion's cheeks again as she said, 'That is my sister who died.' This form vanished, and what seemed a hand on each side of my face turned my head to the left, where I saw standing in a dignified manner a man, whom I described; whereupon the lady exclaimed, 'That is my stepfather, who died many, many years ago.' She said the description was perfect.

As this form passed from my view, instantly the rush and noise of the train—that I had not before recognized—burst upon my ear. I also saw the passengers sitting ahead of me. I had not realized their presence before; yet I recollected being able to see the back of the seat immediately in front of us, likewise the lady occupying the seat with me, also hearing our conversation and description of the forms. I should be pleased to have some one make clear to my mind what state I was in, and why I could not hear the noise of the train and see the passengers, though I could see and describe the deceased friends of the lady, and our own persons. I shall feel grateful for a satisfactory explanation."

Iowa.

CLAY.—J. Reinhard Alter writes: "About the time of the advent of Modern Spiritualism there came to my knowledge some interesting facts in regard to a woman in Eastern Ohio, whose name was Mrs. Birney. I did not take much interest in the spiritual philosophy at that time, 1850, and I presume not one in a thousand knew the cause of the influence acting upon or through her organism. That her condition at such times was not normal, scarcely any one doubted.

Mrs. Birney was a woman of good character, a Presbyterian, lived on a farm, and had a family of children. At what year the influence began I cannot say—I lived some fifteen miles from there—but as near as I can remember she had been influenced to preach for about twenty years at the time I became acquainted with her. When I knew her she preached regularly on alternate Sundays at 11 A. M. She would become unconscious, when her friends would prop her up in bed with pillows, etc. She would take a text and deliver something of an Orthodox discourse, mostly of a practical nature. I remember that at one time her text was, 'Almost thou persuadest me to be a Christian.' In summer-time the farmhouse would be crowded with visitors. For years the farmhouse on the hill was the resort of young people, and many older ones. I remember that 'wise men,' or those who would be so, visited her and thought they could fathom the mystery.

One thing was certain: her sermons were far above her capabilities in her normal state. I write this sketch in hopes that it will meet the eyes of some one who was familiar with all of the circumstances, and, if possible, write a full account of them, and thus preserve one of the oldest landmarks of Modern Spiritualism.

I think Mrs. Birney was influenced thus several years before the rappings began at Rochester, and that she spoke under spirit-influence I now have not the least doubt. Possibly her biography may be obtained by writing to some one at Tippecanoe, Ohio, near which place Mrs. Birney lived. I hope Eastern spiritual papers will copy this, and thus aid us in the laudable work."

Ohio.

SHERWOOD.—J. P. Mothersbough writes: "The people of Sherwood for the week ending March 10th listened to the inspirational teachings of F. D. Dunakin, of Cecil, O., on 'Spiritualism and General Reform.' One of the subjects on which he spoke was 'Joan d'Arc.' The discourse was above the average, and made a deep impression on the audience. The concluding lecture was 'Spiritualism Viewed from a Scientific Basis.' His aim was to show that Spiritualism is not only a religion, but a scientific fact demonstrated upon philosophical principles, and that what is termed matter is only a mask or covering that conceals the divine essence or soul from the material senses; that man being a God in miniature, he possesses all the attributes of deity. He claimed that the idea of a personal God, as described by popular theology, is a fiction, a relic of the dark ages; but he believed in a Divine Spirit, which permeates and gives life to the whole universe; as the poet says, 'Lives through all life, extends through all extent.' The musical selections throughout the whole were good, and added to the harmony of the meetings. Prof. Harry Rock, his amiable wife and several others constituted the choir. The seed sown has fallen on good ground, and will bring forth a bountiful harvest."

CARDINGTON.—Mrs. M. B. Pollard writes that she sent for a friend of hers a sealed letter to Mrs. Eleanor Martin, Columbus, O., addressed to the husband of that friend, who passed to spirit-life in 1871. The letter was securely stitched on a sewing-machine, and returned in precisely the same condition. Very satisfactory answers were given to the several questions it contained. From this experience and those of others she expresses the utmost degree of confidence in Mrs. Martin as a reliable medium for answering sealed letters, and recommends her to the public.

Virginia.

BIG STONE GAP.—J. B. Adams writes: "Down among the mountains of South-West Virginia I find an occasional Spiritualist, but in a crude form. Still the shell of old theology is being pricked, and when it is once broken open the new gospel will enter. I am a missionary, and with the aid of the BANNER OF LIGHT have sown some seeds that have taken root, and will in time produce fruit.

The South is in an undeveloped condition. The old leaven of slavocracy and progress are contesting. In religion, in politics, and in social relations these elements are striving for the mastery. The fight against prejudice and intolerance is a severe one, but the victory is certain. Hundreds of intelligent citizens with whom I have conversed are Spiritualists, but do not know it, and would not even admit the fact. Still they are thinkers and doubters, an essential step necessary for throwing off the chains and dogmas of the so-called religious creeds. They are entertaining angels, and in time, with the aid of spiritual friends, will see things as they are to day, and not as they have been taught from their infancies.

I read the BANNER OF LIGHT weekly, and each reading I grow in spiritual knowledge, and gain new aspirations, more enlarged views, and a better insight of my duty to myself and my neighbor."

Pennsylvania.

PITTSBURGH.—C. E. Meskmien writes: "Sunday, March 25th, closed the engagement of Mr. and Mrs. Kates, for the time being. I am pleased to write that that they have been reëngaged for next fall. Mr. Kates furnished about the best lecture heard here last Sunday night, and I can truthfully say that Mrs. Kates is the best medium on the platform that has visited this city.

I am sorry to have to state that one of the pioneers of Spiritualism, Mr. Hays, and family, are about to move to Ohio. They have been true, earnest workers for the Society since it first started, and I can safely say the loss is deeply regretted by all. The wish here is that success may attend them wherever they go.

Mrs. Glading has been engaged for April. She has never been here, but has been so highly recommended by previous lecturers and the press, that I know she will be liked."

WALNUT BEND.—Isaac Baker, upon remitting his yearly subscription, writes in eulogistic terms of the BANNER OF LIGHT and of the hearty welcome he gives it upon its weekly appearance.

NO LANDLORDS YET ON THE RIVERS.—The laborers of Burlington, and the merchants and citizens and other parties whom these laborers patronize, have reason to be thankful that the "trusts" have not yet secured from Congress or some other usurping authority the exclusive ownership of the Mississippi, otherwise the surface of that stream would be like that of the earth, private property, whose owners would neither cut ice nor permit others to do so without paying rent for the privilege. While the river is free to all, a man can work for himself or for some one else, as he chooses. But were the river owned, the owners would demand all they could get as rent, the ice men would cut down wages, the men would compete for employment, and both sides would combine—no, the employers would combine and the laborers conspire; strikes and lock-outs would take place on the river, and the ice lords, water lords, untaxed or lightly taxed, would draw their rents regularly and enjoy the conflicts between capital and labor, as the landlords do under the present tax system.—*Burlington, Ia., Justice.*

The Reviewer.

VOICES FROM MANY HILL-TOPS, Echoes from Many Valleys; or, The Experiences of Spirits Eon and Eonè, in Earth-Life and Spirit-Spheres, in Ages Past, in the Long, Long Ago; and Their Many Incarnations in Earth-Life, and On Other Worlds. Given Through the Sun Angels' Order of Light. 8vo, cloth, pp. 650. Oswego, N. Y.: J. B. Fayette.

One need have an abundance of leisure and a condition of great passivity to read, comprehend in part even, and fully appreciate, the contents of this remarkable volume. As it treats of what Earth's inhabitants know nothing from their own experience, its subjects and the statements concerning them will be by many looked upon as imaginative; but, what imagination is, how it can, be it what it may, conceive of and describe persons, scenes and events that do not exist, is a problem we leave for those wiser than ourself to solve.

The work professes to give an account of the life of two mated spirits, beginning on earth in a prehistoric age. Then, we are told, their home was in the land where the blue skies whispered ever of summer; their cottage roof the palm trees' kindly shade; their cups shells, their knives the bones of animals made shapely by various devices; their table a stone, their boats limbs of trees bound together with branches. In that remote period of their lives, they worshiped the spirit of nature and received instructions from higher beings of superior intelligence. From the account they give, the reader is led to consider whether the state they describe may not have been the foundation upon which the story of the Garden of Eden was constructed, more or less recognized in every form of religion.

After a long period of existence in this sphere, Eon and Eonè suddenly became, through a strange convulsion of earth, inhabitants of a land where the bodily form they had been accustomed to was unknown. An account is given of their experience in this new state and the means by which they advanced in knowledge and wisdom. Succeeding states are described with great minuteness, and made as comprehensible to mortals as the limitation of human language will allow, and to a point where human perception utterly fails to conceive of what is beyond. Referring to what they learned of conditions of spirit-life it is said:

"Whatever is won is worn, and the robes of immortals tell of the soul's wealth, as the houses, lands and costly wrappings indicate the purses of earth-dwellers. They who are rich on earth shores are often destitute in the better land, for gold is at a discount among the heaven-born; besides, there are in the summer-lands no banks that deal in the world's trash, termed thus because earth-dwellers make of it hedge-rows bearing sharp thorns, that keep out the great good that only awaits their bidding. Many men and women in whose purses the gold of earth glitters while they turn deaf ears to the known wants of earth's less favored children, will find on their entrance to the other life their destitution appalling, and will seek in their shame to hide themselves from the eyes of the passers-by. Such have to learn the lesson that they have impoverished their own souls through their intense greed for gold, that in turn curses them with a curse that they have to outlive and outwork before they can be anything but paupers on the borders of the beautiful land that seems to know them not."

The work is too voluminous for us to attempt to place before our readers a just idea of the vast field it covers, or the extent and beauty of its unfoldments—its revelations of life and scenes in worlds beyond. The narrations it gives of transitions from one to another sphere are poetical and entrancingly beautiful at times. After mentioning previous incidents, the approach to the fifth sphere is described as follows:

"We were nearing the fifth sphere, from whence waves of harmony floated outward like the breathings of Deity. Already we breathed the air thereof, laden with the odor of spices and balms. Already the spires and domes from the city of light touched with the sheen of silver the fleecy clouds that floated above them. Already in our united hearts brooded the white-winged dove of peace, while we felt the welcome wafted to us on every breeze, and the tender home-feeling creeping into our hearts as an abiding guest. The cloud-wrapped isle [this had been before described as a means of transit] floated on, the music filled with soft undulations every breeze that passed us, and we wondered that we had never caught the echoes thereof in our other home. We passed over the city until we came directly over the Temple of Wisdom, from which radiated a light so intense that seen elsewhere it would have terrified us, but not here. We were in the realms of peace, and the great light thereof but served to increase the peace that was enshrouded in our souls."

The book contains sixty-seven chapters; is handsomely printed, durably bound, and will afford instruction and satisfaction to its readers; all of whom, whether accepting it as a revelation of truth or not, will find pleasurable entertainment in its perusal. Mr. Eglinton, the well-known English medium, pronounces it "one of the most valuable books ever published"; it certainly is to a Spiritualist one of the most interesting.

OUTSIDE THE GATES, by a band of Spirit Intelligences, through the mediumship of Miss M. T. Shelhamer. Colby & Rich, Boston, Mass. Price $1,25; postage free.

In the course of a review of this choice work by a gifted medium, J. J. Morse uses the following language in *The Carrier Dove*, San Francisco, Cal.:

"As concerns 'Outside the Gates,' Miss Shelhamer is but the medial instrument through whom the matter contained in these instructive and pleasing pages has been communicated. The narratives are presented by the intelligences concerned, and are in all cases clear, distinct, practical statements of actual *post mortem* biography. The story of 'Outside the Gates' is the career of a woman in spirit-life, telling of her death, describing her entrance into the next state, her encounters with a penitent, and with spirits in darkness; her observations in the Children's Valley, her entrance 'within the gates,' and her beautiful home in the Sunrise Land, and a more interesting and instructive narrative it would be difficult to find.

The lessons inculcated in the volume are many, but all tend to one end—the propriety of living truthfully and virtuously while on earth. They point to the fact that little wrongs, as well as large ones, inflict their pains and penalties upon us. The lessons also impress upon the reader that ultimate peace and joy are not attained immediately upon entrance into spirit-life, but, instead, they depend upon our purification from the results of evil and wrong done while here, while true soul-growth alone ensures fitness for entrance beyond the gates.

There is a naturalness about the book that brings all it tells into the region of common sense.

Want of space precludes more than the present brief notice, which does but scant justice to an in every way acceptable contribution to our distinctly mediumistic literature. But it may be truly added to by saying that Miss Shelhamer's mediumship thus receives another well merited laurel, and Colby & Rich have added another valuable work to their extensive catalogue of spiritual literature.

In closing, let me append the words of an old and able contributor to our literature, A. E. Newton, who says in a recent notice of the book before me: 'It should be read by parents and teachers, who will find in it many hints of improved methods for training the young; it should be read by children, who will derive from it just and noble views of true living for this world and the next; it should be read especially by mediums of all classes, who may learn from it how to avoid many dangers, and to use their gifts for the worthiest ends; it should be read by clergymen and religious teachers of all persuasions, for they can hardly fail to derive from it some important suggestions of what *may* be true regarding the life to come, and far worthier views than most of them are wont to teach; and, lastly, it should be read by *all* who would obtain just and rational conceptions of spirit-life, the relations of the present to the future, and the true means of spiritual progress here and hereafter.'"

An Ohio girl who tired of hearing the farmers growl about wheat-growing not paying, decided she'd see about it. She rented five and three-quarters acres of land, kept strict account of every dollar expended in raising the crop, got an average yield of thirty-five bushels to the acre, and sold it for $142,10. The cost of production was $98,12, including $31,50 for fertilizers, and the gain on the investment was 44 per cent.

Vital or Spirit Magnetic Healing, vs. Christian Science.

To the Editor of the Banner of Light:

I often see accounts of alleged cures made by the Christian Science method, going the rounds of the *secular* papers, but seldom see anything recorded concerning those made by the practitioners of the vital or spirit magnetic system. Doubtless the editors of such papers associate the magnetic treatment with Spiritualism and the Christian Science process with the church—and this may account for the partiality shown, as there can be, beyond question, two cures cited as made by magnetism to one made by the Christian Scientists and practitioners claiming kindred names.

From my observation the operators, also teachers of Christian Science or Metaphysics, make the cures accredited to them by the same universal law under which *all* cures are made which *are* made by invisible forces; the great object and aim of the Christian Scientists, however, seems to be to teach more than to practice, and doubtless this affords a better opportunity for winning the "almighty dollar."

In the Christian Science mode of treatment there seems to be but little physical exertion displayed, but where the operator (calling him or herself such scientist) generates in his or her organism a superabundance of vital or spirit magnetism or life force, he or she is successful, just in the same manner as are the magnetic healers—nothing more and nothing less, and there is nothing new in the operation shown.

Recently I was conversing with an individual who has great faith in the power of vital magnetic treatment to restore health; this person said, in the course of our talk:

"I have just had a word with one of the instructors in massage treatment, and I asked the question as to what causes the great difference between the operators—*i. e.*, in benefiting the sick with massage treatment—and the only reason that could be given was that of the peculiar shaped hand they possessed; the teacher remarking that not more than one out of four who attempted to make a profession of massage treatment succeed to any extent worthy of note."

The natural power that goes with the mechanical operation was not even alluded to as being beneficial or essential with one person more than another. If such teachers would give more attention to the latent invisible powers in the universe and human beings, they would be more able to give a rational solution of the cause that originates the difference between the effect produced by the various operators which makes one person successful in healing while another fails to even benefit the patient, while *both* are equally as reliable as individuals.

Desire to heal, education, or various religious views, have but little or nothing to do with healing by invisible forces; *that* depends entirely upon inheritance, adapted organisms, etc., and also in having adapted *forces* to meet the person afflicted with disease—either with or without human contact.

The so-called mind-craze to-day seems to be running wild over the country, and has gained the attention of many sincere individuals, and any one would surely suppose, upon hearing the new converts talk and the old ones repeat, that there is now no need of sickness, neither is there any reason why any mortal should cross the river of change. The philosophy advanced seems to grow more and more "India rubber"-like daily, and some of the operators go so far as to say that they can teach classes in any part of the country, and can also heal, sitting in their room, and give treatments to all, in any portion of the world, who have confidence in them sufficient to send their name and address with the required fee for services.

Doubtless there are many individuals suffering with disease in all portions of the United States, sitting at their homes patiently, with faith stretched to its utmost capacity, waiting for the Divine Mind to come to them and heal them, while the Christian Scientist receives the fee for the work thus done or undone.

The most absurd thing in their mode of treatment is that the sick are required to abstain from all external applications, also the use of efficacious, harmless remedies; if the sick, in some cases, are with parched lips thirsting for a drop of cold water, and it is taken or made use of, and death follows, the scientists claim that the fault is solely with the individual and not at all with the science itself—the trouble being in the patient not having sufficient faith in the philosophy to allow the process to work favorably.

A well, healthy person would sicken under such a discipline; and it seems to me that a weak, sickly individual needs great care and sufficient nourishing articles to strengthen, allay and soothe—thus assisting nature to restore the system to health—instead of being so dogmatically assured that he (or she) is not sick—that what he (or she) thinks is weakness and sickness is imagination or "mortal error," etc.

When the reaction in these teachings comes, as it surely will (they not being based on sound philosophy), the public will wonder that the so-called "craze" ever found lodgment in the brain of people who are fully sensible in other issues of life. The great trouble to-day is that few of those who embrace the Christian Science theory know anything about the Spiritualistic Philosophy or the different qualities of invisible forces about and around them and in the universe, which are developed in their own organism; and when they are spoken to about being overcharged with either magnetism or electricity, they cannot understand what it means. Without question a large per cent. of disease originates from the unbalancing of the electric and magnetic forces that generate in the system—caused often by overwork, both mentally and physically, and by the climate where the patient resides, and which has nothing especially to do with the mind, any further than that no one can live in a body, earthly or spiritual, without mind; though will-power and mind will *not* change the condition of the sick, in many cases the application of adapted force or power imparted to the sick often chemically changes the system, and the individual is restored to health. The mind of the patient should be directed aright to act in harmony with this view of healing and to a comprehension that both of these elements or powers are highly essential to the work of restoration—it being unreasonable and unscientific alike to ignore either of them.

Why do people not stop and consider life and its subtle laws before blindly accepting speculative theories that will not bear the close investigation of reason and common sense? Electricity, magnetism and spirit-power have no intelligence in their composition—but intelligence could not exist or be made manifest without them; and it should be the great study of this age to know how they are related and blended and can be of assistance to each other. It is just as necessary for the patient to be well informed upon these subjects as it is the operator or healer whom they employ, that they may not sit quietly and let the spirit leave the body, or suffer physical pain when a remedy—vital magnetism—is often within their reach, and that, too, in nearly every family in the land.

AUTHOR OF VITAL MAGNETIC CURE BOOK.
Boston, Mass.

☞ Referring to the advance points it has received of the forthcoming report of the Board of Indian Commissioners, *The Christian Union* of March 22d has the following:

"This report justifies fully the accounts we gave at the time of the outrages perpetrated on the Apaches by the Colorado cowboy militia, and on Estermizin and his peaceful community by cowboys who were not militia. This report is founded on official reports, and makes it unnecessary to retract a word which we said at the time in depicting these outrages and in expression of indignation at them. It is the duty of Congress to afford what little reparation it can, and to make some provision against their recurrence.

The table presented in this report gives encouraging evidence of Indian progress in education and civilization. But it also confirms what we have heretofore said as to the bad faith of our National Government toward the Indians. The money which we promised in solemn treaty to furnish in educational facilities for the Indians we have refused, or at least neglected, to furnish. The United States Government cannot be sued; so the wronged and cheated Indian is without remedy. He has a *legal* right to this money, but no means of enforcing his legal rights. . . . In plain Anglo-Saxon we [the Government] are convicted by this report of being a great National liar to the Indians."

WOMAN.

New York State Convention of Woman Suffragists.

The annual convention of the New York State Woman Suffrage Association was held in New York City March 22d. At the morning session officers for the ensuing year were chosen, and resolutions adopted emphasizing the need of woman's influence in politics as the "best regenerator" thereof; asking the Legislature to pass the municipal suffrage bill, expressing sympathy for working-women, demanding for the wives of this State some adequate legal protection in their share of the joint earnings of the marriage copartnership, and the immediate repeal of the law giving the father absolute disposal of his children by deed or will is demanded, so that the mother may have an equal power.

In the afternoon Mrs. Blake presided, and opened the session by reviewing women's forty year war in this country for the right of the ballot. Mrs. Z. B. Gustafson, of London, said she could understand how women might be denied the ballot in old countries, where feudalism had held sway for centuries; but she could n't see why women were just as unfortunate in a young and vigorous country like America. Mme. Bogolot, of Paris, spoke of the good work accomplished by the St. Lazare Society, of Paris, and Baroness Alexandra Gripenburg, of Finland, reviewed the progress of the women's efforts for independence in her country. The exercises concluded with a reply by Mrs. Blake to Rev. Dr. Dix's recent arraignment of society women.

At the evening and closing session, Mrs. Scatcherd, of England, advised women not to pay taxes until granted suffrage. Mrs. Ashton Dilke spoke of great reformers, and said that while some lost their vigor with age, others, notably Mrs. Gladstone, Mrs. Elizabeth Stanton and most woman suffragists never abandoned their cause. Mrs. Clara Neyman, of Germany, declared America to be the proper field for woman's purifying influence upon the ballot. Miss Bessie Starkeefer, of the *Toronto Globe*, spoke of woman's superiority over man.

The Mother of Dickens.

The childhood of Dickens was so shadowed by poverty, and his sensitive and imaginative mind was so keenly alive to his position, that it is hardly possible he could draw an absolutely impartial picture of his parents. His mother had a keen appreciation of the droll and of the pathetic, and likewise considerable dramatic talent. She was a comely little woman, with handsome, bright eyes, and a genial, agreeable person. From her Dickens undoubtedly inherited his temperament and intellectual gifts. She possessed an extraordinary sense of the ludicrous, and her power of imitation was something astonishing. Her perception was quick, and she unconsciously noted everything that came under her observation. In describing ridiculous occurrences her tone and gesture would be inimitable, while her manner was of the quaintest. Dickens declares that to her he owed his first desire for knowledge, and that his earliest passion for reading was awakened by his mother, who taught him not only the first rudiments of English, but also a little of Latin. Poverty saddened and darkened many years of her life, and her children were early compelled to leave her and earn their own living, but they all honored and loved her as she deserved.—*Woman's Argosy.*

Paterson, N. J.—John A. Roney, Corresponding Secretary, writes: "In this industrial centre of locomotives and silks, proudly and justly claiming the title of 'the Lyons of America,' there has been formed 'The First Spiritual Society,' and the dematerialization of Orthodoxy has commenced. The handwriting is already on the slates if not the walls.

With the beginning of the New Year began a new era in spiritual things. A number of pioneers in the cause, Mr. Henry Doherty, Mr. J. B. Clark, Mr. Rose and colaborers, rented the light and cheerful 'Fidelity Hall,' centrally located on Market street, and, with the aid of the author of 'Celestial Sonnets,' Dr. B. M. Lawrence, as an organizer, an efficient Chairman in the person of Mr. Saunderson, and the indefatigable Thomas A. Tuffnell as Secretary, the circle was instantly developed into working order and the manifestations began.

In justice to the interesting speakers we have had I may say that the knowledge of Spiritualism is rapidly growing in this city. After Dr. Lawrence, Dr. Henry Slade gave us a vivid recital of his eventful life—his travels, persecutions and victories—to which his audience listened with rapt attention.

Feb. 28th, Mrs. E. Cutler occupied the platform and drew a large audience. Then came Frank T. Ripley, whose guides lectured and gave tests three Sundays, ending with March 18th, awakening the slumberers out of their sleep and impelling them to put their armor on. Mr. Ripley is a whole corps (not corpse) in himself. His guides possess and impart a deep and thorough knowledge of physical, moral and spiritual law; radical to many sentimental Spiritualists and combative to Orthodox Christians. Few will forget his appeal to young and old to remember that if we could feel that the spirits of those who respected and loved us here knew all we say and do, we would stop and shrink from doing wrong. The earnest, intelligent guides of Mr. Ripley have a worthy instrument, and know well how to smooth the bristling feathers of aggression with the oil of gladness, for what before the benediction seemed to be thorns are all roses, and there are more hopeful and fewer heavy hearts when his work is done. His tests are convincing to the skeptical; his lectures thunder with truth, yet are tender with love as a mother's lullaby.

We believe our society has come to stay, and there is a determination to give materialists as well as Christians an opportunity of judging for themselves whether there is or is not any truth in Spiritualism. Materialistic friends, halt no longer between two opinions. Who among you is greater than the valiant, honest Ingersoll? He is a mightier man than you conceive him to be, and has more faith in the continuity of life than you think he has. When or where has he denounced a spiritual existence? He said to Rev. Mr. Field, in his last letter to him: 'The jury of the entire human race has given the verdict of a future life beyond the tomb, and so long as hope and love linger in the human breast so long will they believe in it.'

Investigate for yourselves and know and grow, and secure a comfort and consolation which passes understanding; then will *to-morrow* be a sufficient *hereafter*, and angel-homes in the Summer-Land be less a fond dream than a reality."

The Anniversary at Troy, N. Y.

To the Editor of the Banner of Light:

The celebration of the Fortieth Anniversary of the advent of Modern Spiritualism opened Sunday evening, March 25th, before the Star Hall Society, with an address by Mrs. C. Fannie Allyn. Her lecture was based on subjects given her from the audience, and was a very logical and powerful defense of the movement from its introduction at Hydesville, N. Y., in 1848, to the present date.

The exercises were interspersed with music, and an original chorus recitation—by a group of the Lyceum children—written by Mrs. Allyn, which was in rhyme, and had reference to the rise, opposition to and progress made by the cause in the past forty years.

The large audience assembled seemed deeply interested and pleased.

The ladies are to be commended for the very elaborate taste displayed in the decorations of the hall for the occasion. Our bright ensign, the stars and stripes, together with fine pictures and beautiful flowers, everywhere greeted the eye.

The Children's Lyceum exercises in the afternoon at 2:30 o'clock, were commemorative of the event also, and the assemblage convened were pleasurably entertained.

The greatest event, however, in connection with our celebration here occurred on Tuesday evening, March 27th, in Star Hall: It was a brilliant affair; the programme consisted of recitations, tableaux, music, etc., closing with a grand supper. The hall was filled with young and old who came for a general good time; and I think from the feeling manifest every one enjoyed it hugely. A marked feature of our Tuesday evening's entertainment was the presentation of a beautiful floral emblem to Mrs. C. Fannie Allyn by Charles M. Austin, the worthy Conductor of the Children's Lyceum.

Our Society desires to return thanks to Mrs. Allyn through the columns of THE BANNER for the very able and efficient manner in which she labored among us, and sincerely hope that her work may be crowned with like success wherever her footsteps may be guided.

W. H. VOSBURGH.

According to an old superstition of the mediæval church, whenever a cock crows a lie is being told. The reason that cocks crow so persistently in the early morning hours is because the morning papers are being set up.—*Life.*

THE ROARING OF THE SEA.

BY CHARLES MACKAY.

I had a dream, a noontide dream,
Thrice it came and thrice it went,
And thrice it left a light and gleam,
As of a purpose why 't was sent.
A dream of mist and blinding haze,
Whereout there issued a drowsy sound,
As of the hum from crowded ways,
Where streams of life go eddying round.
The church-bells muffled in fogs and glooms,
Faintly peal'd over wold and lea,
But clear 'mid the pauses of the booms
I heard the roaring of the Sea.

Sadly the people to and fro
Rock'd and sway'd, they knew not why:
I could scarcely see them come or go,
So thick the vapors draped the sky;
They look'd half form'd, gigantic, vague,
Things of the cloud, but not of the Sun,
As of a City of the Plague,
Where Hope and Healing there were none.
Some were lawyers with wigs and gowns,
Some were priests—or seem'd to be,
And some were kings with tottering crowns—
And they heard the roaring of the Sea.

"Why dost thou linger in the mist?"
I ask'd a sage of snow-white head.
"Not those emerge from it who list;
I cannot see my way," he said.
"All things are out of gear and line,
Men worship money, their only god;
Each thinks himself alone divine,
And tramples his neighbor to the sod.
Ever the weakest goes to the wall,
None of us know what the end shall be,
Except that misery must befall—
We hear the roaring of the Sea."

I mingled in the priestly throng,
And asked of one who seem'd the chief,
"If in the mist he 'd lingered long?"
"Ay, long!" he said, "without relief!—
We know not whether we sit or stand,
Or whether we wander in or out;
We find nor comfort, nor guiding hand,
Nor any glimmering but of doubt.
We feel a quiver of earthquake shocks—
We would be bond, and yet be free,
We tread on the edge of perilous rocks—
We hear the roaring of the Sea."

* * * * * * *

I question'd one, that seem'd a king,
From the vapory, misty crown he wore,
Why to the shadows he seem'd to cling,
Shadows behind and shadows before—
He answer'd sadly, "Ask me not!
I strive to follow my father's trade.
I walk as I may—or can—God wot—
Stumbling and halting, and afraid!
The time is pass'd for Right Divine,
The people have ceased to bend the knee,
The end is coming for me and mine—
I hear the roaring of the Sea."

Down there came like a river in flood
A crowd of people haggard and worn;
And they roar'd and yell'd and clamore'd for blood.
Frantic and furious, and forlorn.
"What do you want?" I ask'd of one;
He answer'd, "The Earth for its children dear,
Farms as free as the light of the Sun,
And fair partition of life's good cheer,
Of corn and wine, and sheep and beeves;
All that the Earth produces free,
Why should we starve mid the bursting sheaves?
We've heard the roaring of the Sea."

The billowy, rising, roaring sea—
The stifling, swathing, blinding mist;
A Chaos big with a new To Be,
And a ruddy sunshine not uprist.
Hear it, ye preachers of the creeds!
Take heed, ye wise, without a plan,
There 's something better than sordid needs—
There 's a futurity for man!
"Each for himself" is a gospel of lies,
That never was issued by God's decree—
There 's fresh fair light on the morning skies—
There 's health in the roaring of the Sea.

TRIBUTES TO THE WORKERS.

Testimonial to Miss Hagan.

The Sunday services held on the 25th ult. at Grand Army Hall closed the engagement of Miss Jennie B. Hagan with the Union Society, although she remained through the Anniversary services, at which she spoke and improvised poems. The following testimonial to her merits was unanimously adopted by the Union Society at the close of her address on Sunday evening:

CINCINNATI, O., *March 25th*, 1888.

The Society of Union Spiritualists, of Cincinnati, desire to testify to the benefits they have received from services upon their rostrum by Miss Jennie B. Hagan, on the Sundays of March, and to their gratification at her successful labors wherever she is called to minister in the active work of Spiritualism. Those who have listened to her inspired utterances in this city, in prose and verse, will unite with us in the declaration that her exposition of "the word," as Spiritualists use the term, is clear, concise and exhaustive; that her eloquence is persuasive, her poetry brilliant and soothing, and her logic convincing to the apprehension of all unprejudiced minds. Since last she ministered unto this people, one year ago, her good controls have grown stronger in their comprehension of human needs, and they come to us with soul-food which is wholesome to our minds and cheering to the hearts of all who receive it in wisdom. We have been blessed in its receipt and assimilation, and it is hoped we are wise enough to make the most of its grand and noble signification.

We sincerely thank this minister of the better revelation for all she has done for us and for the cause of Spiritualism here and elsewhere; and especially do we thank her for the kindness of heart which has prompted her to give her valuable services to the celebration in this city of the Fortieth Anniversary of Spiritualism—services of great value, as we well know from experience, and services which should be appreciated all the more on account of the liberal spirit in which they are proffered.

To spiritual societies and congregations in all parts of the world, we wish to say that Miss Hagan's services are especially valuable and effective upon the platform, and that their value is largely enhanced by a personal presence which is dignified, modest, gentle, and replete with those silent appeals of truth and goodness which are more eloquent than any language.

Mrs. Amelia H. Colby-Luther.

As noted in THE BANNER last week, this talented speaker concluded, March 26th, a month's successful engagement in Boston with the Spiritual Temple Society meeting in Berkeley Hall. At the close of the morning address, George C. Paine offered the following preamble and resolution, which were unanimously and enthusiastically adopted by the audience, and feelingly responded to by Mrs. Luther:

Whereas, The present is the last Sunday of Mrs. Colby-Luther's engagement, and as it is probable that circumstances may not admit of her accepting another in Boston, it is but just that some expression of the highly appreciative sentiments of her Berkeley Hall hearers should be officially made; therefore be it

Resolved, That the thanks of this audience are hereby presented to Mrs. Colby-Luther and her guides for the able, interesting, instructive and outspoken thoughts to which we have been privileged to listen during this and her previous engagements. We cherish the hope that we may at some future time enjoy a renewal of the privilege.

New Publications.

A KISS FOR A BLOW: A Collection of Stories for Children, Inculcating the Principles of Peace. By Henry C. Wright. Ten Illustrations. 16mo, cloth, pp. 204. Boston: Lee & Shepard.

A book that will never grow old. Though first published many years ago, its lessons are as much needed and as truthful, and its interest as deep now as then. During fifteen years of his life Mr. Wright addressed over fifty thousand children for the purpose of impressing them with a peaceful disposition and the duty of returning good for evil. The origin of the book's name was in this wise: One day Mr. Wright addressed a number of children in Philadelphia, and mentioned that he was soon to publish a book for children, on the subject of peace, and related several stories he intended to put in it. He describes the sequel as follows: "After I had finished several came running to me: 'What name are you going to give to your little book?' they all inquired. 'I hardly know what to call it,' said I. 'Suppose I should call it "A Kiss for a Blow"; how would that do?' 'That is first rate,' said they all. From that moment my mind was decided to give it this title."

REMINISCENCES OF A PREACHER. A Theological Romance by William McDonnell. 16mo, cloth, pp. 232. Boston: J. P. Mendum.

No one who has read the author's previous works, "Exeter Hall," "The Heathens of the Heath," etc., will fail to greet this as a powerful means of loosening the chain and breaking the fetters of creed bound mortals. It partakes of all the strong features of Mr. McDonnell's other writings. It abounds with many pathetic passages of deep feeling; but when error is taught for truth and darkness set forth as light, the author places no obstacle in the way of the torrent of denunciation that flows from his pen against such examples of "man's inhumanity to man."

CASSELL'S NATIONAL LIBRARY.—The latest numbers of this excellent series of standard works, for a dime each, are "A Voyage to Lisbon," by Henry Fielding; "Plutarch's Lives of Solon, Publicola, Philopœmen, Titus Quinctius Flamininus, and Caius Marius," "Prometheus Unbound, with Adonais, The Cloud, Hymn to Intellectual Beauty, and an Exhortation," by Shelley; "The Republic of the Future; or Socialism in the Future; Letters from a Nobleman in the Twenty-First Century," by Anna Bowman Dowd; "King Lear," by Shakespeare; "Seven Discourses on Art," by Joshua Reynolds; "History of the Early Part of the Reign of James II., by Charles James Fox; "Diary of Samuel Pepys from October 1667, to March 1668." Each paper, pp. 102. New York: Cassell & Co.

A. B. FRENCH AND HIS HOME AT CLYDE.

BY WARREN CHASE.

The many friends of Bro. French in the East, and all readers of THE BANNER who have listened in times past to the eloquence that has so inspiringly issued from his lips, will no doubt be glad to learn from one who knows the reason of his partial withdrawal from the platform work he so ably performed for several years.

I had often heard regrets, and sometimes accusations, as if he had deserted us and our cause; and I am glad to be able to assure all that he has in no sense deserted us, but is as much a Spiritualist as he ever was, and as ready and able to defend his views.

First, a large and valuable local business which he had carried on for years, for reasons I need not mention, required his time and presence at home, and no one, knowing the circumstances as I do, could blame him for attending to his business, though it called him from the rostrum as an itinerant speaker.

Second, his anxiety, and that of other friends in Clyde, to have a place for liberal and spiritual lectures, induced them to join with a remnant of a Universalist Society — which was really first organized by and preached to by an old friend of mine, who had often welcomed me to his house and his church, where I have often spoken; this Society had become too poor to keep up preaching or to repair the church, and by joining with them they have raised a sufficient sum to reseat, paint and fit up the commodious and really valuable building (in which I lectured March 18th), and now they have such place and have engaged a speaker (Universalist) for each alternate Sunday, who told me himself that he was a Spiritualist, and wrote his sermons by spirit influence—and the one I heard, proved it to me.

The truth is, Spiritualism has taken no back step in Clyde, O.

March 27th, 1888.

The White Lady.

The death of William I, Emperor of Germany, and the precarious health of his son and successor, recall to mind the traditional apparitions of Berchta von Rosenberg, the "white lady." Baldinus has written her history. She lived in the fifteenth century, and was the daughter of Ulrich, Governor of Bohemia, and Commander of the Roman Catholic troops against the Hussites. Her husband, Baron Johann von Lichtenstein, was very unkind to her. Her descendants married into the houses of Brandenburg, Baden and Darmstadt; and she is said to have appeared to members of those families from time to time in case of impending misfortune or an approaching death. She was seen, it is affirmed, in the Royal Castle in Berlin in 1840, a few weeks before the death of the Prussian King. Emperor William forbade all mention of her, yet her appearance in January, 1884, is positively asserted. Several times she has spoken. At her appearance in Berlin, in 1628, she uttered these words: "*Veni, judica vivos et mortuos; judicium mihi adhuc superest!*" "Come, judge the living and the dead; the judgment still continues for me."

From Our Dumb Animals.

Is There any Future Life for Animals?

We answer, John Wesley, the founder of Methodism, thought there was. So did those eminent Christian bishops, Jeremy Taylor and Bishop Butler. Coleridge advocated it in England, Lamartine in France, and Agassiz in America. Agassiz, the greatest scientist we ever had on this continent, and a man of profound religious convictions, was a firm believer in some future life for the lower animals. A professor of Harvard University has compiled a list of one hundred and eighty-five European authors who have written on the subject. Among the leading clergy of Boston who have publicly expressed their belief in a future life for animals, are Joseph Cook, Trinitarian, and James Freeman Clarke, Unitarian. Some ten years ago a man left by will to Mr. Bergh's New York Society about a hundred and fifty thousand dollars. Relatives contested the will on the ground that he was insane because he believed in a future life for animals. The judge, in sustaining the will, said he found *that more than half the human race believed the same thing.*

GEO. T. ANGELL.

If the fact that twenty six persons were last year killed by the cars at the grade crossings of three roads only in Chicago, forty-one in Philadelphia in 1887, and thirty-eight in the same city in 1886, not to cite the same kind of fatalities in other places, carries any argument, it is in favor of a change of the system without any further delay. Railroads should enter any city on a level of their own. That is a "reform" which must some day come.—*The Advance, Worthington, Minn.*

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.——Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A. M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P. M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P. M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P. M. Spiritualists' and Mediums' Meeting, 3 P. M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P. M. Trance speakers, and especially *test* mediums, requested to communicate with John A. Roney, Cor. Sec'y, 65 Halsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

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OF THE

Seybert Commissioners' Report

OR,

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BOSTON, SATURDAY, APRIL 7, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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A Parliament of Peace.

The dream of the world, as it is fast taking shape, is of its ultimate peaceful federation. The idea received a fresh start, kindling the emotions of all those who aspire to a higher condition of the nations, when the President of the United States last fall received the delegation from England, sent across the Atlantic by the first men and women of that country to propose that we should unite with England in establishing a high court of arbitration. Its purpose was to be, to refer all questions which might hereafter arise between America and Europe to a select body of statesmen and jurists for their investigation and final adjustment, each nation pledging itself to abide by the decision. The recollection of the pleasure this movement excited in the public mind is as fresh as it is grateful. The large meetings held in the cities of the country to express their cordial approbation bore the best possible testimony to the fact that the right chord had at length been struck in the popular heart. Such a proposal was the more welcome because it was wholly practical.

In his last Thanksgiving Day discourse, Dr. Edward Everett Hale referred to what was in its day called The Great Design of Henry IV., King of France, and regarded historically as the greatest of the entire line of the Kings of France. In all the successful years of his reign he held "the great design" steadily in view. And what was this great design? It was a proposal to form an union of the fifteen most important powers of Europe, with but a single army and navy, for operations against Mussulmans and Russians. Eleven monarchies and four republics were to be united in this league, and the assent of twelve out of the proposed fifteen had been obtained at the time of King Henry's assassination. A Senate, that should be in continuous session, was to determine the regulations of all mutual interests, and the Emperor of Germany was to be the executive to carry out the decisions of the Senate. This was nearly three centuries ago. The plan of course implied the disarmament of all the powers belonging to the union; and that was its weak point, since the jealousy of the smaller powers was naturally excited. It was the same jealousy that our own smaller States felt of the larger ones before they finally consented to come into the Union.

The United States of America are themselves a peace society, said Dr. Hale, and this is the most important thing about it. As such it should be first regarded, and always remembered. The Constitution united in peace thirteen republics, which but for this Constitution would have often been at war. It appointed a high court of arbitration to judge between them in their differences. It created a military force and an executive to carry out the decisions of this tribunal, and from the first took measures to prevent any one of these States of the Union from having any considerable force in hand with which to resist that national power. And the national power could organize itself and act independently of the States out of which it was composed, and over which, for certain specific purposes, it had control. And this new experiment in human government, a peace society in any comprehensive view we may take of it, has had a successful trial for just a century.

This illustration of our Union of States was employed by Dr. Hale to show that it furnishes the only successful instance of the establishment of a court of arbitration, with a permanent executive possessing force enough to maintain the authority of the court. Two nations may unquestionably bind themselves to leave the decision of a single difficulty to the arbitration of a particular tribunal; but an agreement to bind the future must provide guarantees, and then must give somebody the power to carry out any decision which may be made, in the face of any opposition. The fatal fault in courts of arbitration established thus far is, that they fail to provide, as the Constitution of the United States does provide, for this ultimate enforcing power. Dr. Hale thought such a court of arbitration would be more certain of ultimate success if it were established by three nations than between two, and still more certain if by four than by three. Quoting Renan: "Justice between two contesting parties has no chance of triumphing. But where there are three contending parties justice has the away, for justice alone can offer them a common ground."

It is clear enough, thinks Dr. Hale, that if any plan of international arbitration could be accompanied with an agreement by the States that become parties to it to unite in a disarmament, the plan would stand still better chances of success. If, for instance, in accepting a central tribunal, they would agree to reduce their standing armies to one-fifth their present size, the plan of arbitration would have five chances of success to one chance otherwise. It is the people, the world over, who want peace. The peculiar good fortune of the current peace movement is that the kings happen to want it likewise. Hence it is the people's duty, as it is also their privilege, to improve the present opportunity, and when the kings again want to play at the game of war they will find that they are not able to.

The proposition offered by Dr. Hale is that the three States of the European continent and the two English-speaking countries of the world should form a court of arbitration for the five. It should be made up of the most experienced statesmen and the jurists of noblest purposes of our time. And it should assemble every season, and with such accompaniments of ceremony as would give it dignity. Even if there were no dispute it should meet, and its members should be scrupulous to magnify their office. And they should supply themselves, privately and publicly, with all the prestige of their great position in procuring the disarmament of the nations composing the alliance.

They would naturally urge and argue, side by side with their prescribed duties, that this world of ours needs no separate armies, but simply one central force large enough to overawe nations, to disarm piracy and rebellion, and in the end to remand public war to the disgrace in which private war, burglary, piracy, and all forms of robbery now belong. The men now trained to arms would gradually take other places of command—in adventure, discovery and invention, and the accoutrement of battle would be prepared far less frequently. The passions of nations would no longer be aroused for a great display of force which ends in the death of one-half of their harvest and the maiming and undermining of the other half. The wealth and zeal now wasted in the destructive work of war and its affiliated arts would be expended in the improvement of man's condition. The union of Europe under the reign of peace, the coöperation of this Western world, and the establishment of perpetual harmony among all nations, is a consummation not more devoutly wished than sure to come, when the law of heaven will control the passions of the earth.

We have been led to revert to the eloquent and practical Thanksgiving sermon of Rev. Dr. Hale, through noticing recently several plans on foot in various parts of this country and Europe looking toward the bringing in of universal peace among the multitudes making up the grand family of man. The latest which has fallen under our notice is an Appeal for the Foundation of a Permanent International Council of Education, which reaches us from Bonn, and which has been issued in seven languages by a Provisional Committee, of which Herm. Molkenboer of that city is Secretary.

This Committee—whose members proclaim in advance that they are not partisans of any particular religious, political or philosophical party—announces as the foundation of the proposed operations of the new Council: "International Unity in Educational Principles"; an effort will be made by this Council, according as its scope and power will allow, "to make the various races and nations acquainted with one another in a spirit of peaceful international approach." The following extract from the document has the true humanitarian ring:

"The most palpable proof of the want of international unity in educational principles is afforded by the 'war-evil,' the masses which kill the masses.

That patriotic disposition which everywhere increases our war-budgets to enormous heights, ought no longer to be used as the highest aim in the education of the young.

It is that patriotic disposition, which up to the present worships brute force, which suppresses really patriotic peaceful principles of education. Many, many schoolbooks (*e. g.*, history), many, many teachers hold fast by the old routine and prefer *to nurse the differences between races and nations* and the corresponding warlike spirit.

As matters now stand it is not right they should remain a moment longer.

No longer should war-implements be the last resource of the nations!"

Those in America who wish to know more concerning this new enterprise, which seeks by unity of education to do away with the war-spirit, can address Hon. Thomas W. Bicknell, A. M., L.L. D., editor and publisher *Journal of Education*, Boston, or Rev. Henry S. Clubb, Vice-President Universal Peace Union, 2915 Fairhill street, Philadelphia.

We refer to this novel effort merely as an example of the feeling which is daily spreading among the people, whatever the kings and titled nobles in the Old World, or the ultra conservatives of the New, may think to the contrary; the present venture is but one means toward the great end the importance of which is, under the liberalizing influence of the new condition of things induced since the advent of Modern Spiritualism, forcing itself more and more clearly upon the comprehension of the masses.

What more noble theme can engage the attention of civilized men, and especially when the echoes of Easter (the anniversary of the resurrection day of the Great Prince of Peace) have hardly ceased to reverberate through the lands whose people profess to worship in his name? Why should not such projects as those of Dr. Hale and that of the Council of Bonn, together with others now before the world, receive the hearty coöperation and good wishes of all—especially of those who, as Spiritualists, have read, in a scroll which angel hands have palpably unrolled before this nineteenth century, the grand gospel of the Fatherhood of God and the Brotherhood of Man!

☞ It is recorded that eleven of the disciples of the humble Nazarene stood looking up into the sky as if their Master were there. But he appeared, and said, Why stand ye looking up into heaven? I will return to you in your hearts, I will return to you in memory, *I will return to you in life.* This is the lesson he taught; and when he does return, in life, as multitudes of other spirits do, the theologians of to-day deny this momentous fact.

☞ Attention is called to the announcement made on our 5th page by L. L. Whitlock, regarding the renewal of the Facts Socials in Boston.

Where is Hell?

If we knew, we should not be backward in telling; but neither do we nor does any one know more of its location than of its existence. It is very singular that there are persons so completely infatuated with the conceit of their exact and exclusive knowledge on the subject as to think it their duty to go about haranguing those who will lend them their ears, and assuring them not only of its reality but just where it is situated. We happen to have one such under our notice at this very moment—the Rev. Mr. Peters of Philadelphia, who has gone as far away from home as San Francisco, to tell the inhabitants what Hell is, "considered in the light of common sense." Considered in that light, we should incline to say—what Hell is *not*, for common sense at once puts it out of the pale of all conceivable possibilities. If Mr. Peters really wants common sense applied to the matter, he will have to let go his hold on what appears to be his darling dogma.

He felt compelled to admit that the subject was not a very pleasant one, nor yet an easy one to accept. He based the necessity for such a place, however, on the fact that mankind has such an ineradicable liking for forbidden things. Very well, say we; shall the Creator of this natural tendency cruelly amuse himself with punishing mankind for merely being the helpless recipients of his own gift? Why should they undergo a penalty that is alleged to have no end for being just what they were made, with no choice about it?

The speaker, however, was willing to concede that the whole subject of hell was presented injudiciously, that is, too vehemently. With that statement we cannot at all agree; for if there *is* a hell, and it is such a dreadful place as it is depicted, and the human race needs to be scared into goodness by holding its horrors up before them, and the great majority of men are sure to go there in spite of all warnings, in any event—we do not think it possible to present it earnestly enough.

Our Philadelphia minister has a free-and-easy way of arguing his case, especially a case of such immeasurable and inconceivable importance. He would have people accept the hell dogma simply on the ground that the idea of future retribution is a universal one, an affair of tradition among all kinds of people. It is on pretty much the same ground that we are asked to accept the myth of an ancient flood, in which the world was once drowned. When the preachers abandon their direct revelation claim for the existence of a place like hell, they might as well give it up altogether. Revelation is their strong hold. Universal tradition is a game that all sides can play at. The thing must be a revealed fact, or common sense rejects it.

"Where *is* hell?" asks this clergyman of his San Francisco hearers. And he answers himself, "Anywhere outside of heaven." Easier said than explained. But the one who is so sure that hell does exist somewhere, is of all others the one who ought to locate it with something like precision. To say in a loose way that it is anywhere outside of heaven is to give no information at all on the subject. If God is everywhere, as they are forced to admit, then he is in hell with the rest. It is an evasion to dismiss the question of locality, and go over to the ground of condition, as those persons do who assume that hell is in the breast, and need not be sought for outside of it. Theology must be held strictly to its own dogmas, that have wrought such dire misery for the human race. It has undertaken to create a place of endless torment to which it has given the dread name of hell, and now it is simply asked to tell just where such a place is. "Common sense" people are not willing to let it off so easily as to permit it to skip, when pressed and cornered, from its original base over to the more convenient and easy one of a state of feeling. They will continue to insist on having a full explanation of the old Jonathan Edwards doctrine of a literal, located place of punishment; after which they may go a step further and demand proof that that punishment is to be without end. Next they may call on theology to show how such punishment, under the circumstances, is consistent with boundless love.

Lord Byron, in "Childe Harold," speaks of

"The zealot's ready Hell,
Which answers to all doubts so eloquently well."

He well knew how convenient the term was for shutting up questioners who held theological dogmas in too little reverence.

In his Life of Sterling, Carlyle fairly cries out against the continued sovereignty of superstition, this dogma of hell being the yawning chasm of them all: "Speedy end to Superstition—a gentle one if you can continue it, but an end. What can it profit any mortal to adopt locations and imaginations which do *not* correspond to fact; which no sane mortal can deliberately adopt in his soul as true; which the most orthodox of mortals can only—and this after infinite essentially *impious* effort to put out the eyes of his mind—persuade himself to believe that he believes? Away with it; in the name of God, come out of it, all true men!"

Happily for us all, the time is gone by, and let us hope forever, for paying even the slightest tribute of respect to these ancient myths of the older race of men which for centuries have done service as ecclesiastical dogmas transplanted from pagan fields. And if we truly rejoice at the welcome change, we cannot more effectually testify that joy than by doing all we can to spread the light and freedom we possess.

Warren Chase's New Book.

In "*Forty Years on the Spiritual Rostrum*," Mr. Chase gives a very clear and distinct outline of the rise and progress of Modern Spiritualism, with which he has been familiar from the start. It is a book that will be of great use to the future historian of a movement that, in the face of the most bitter opposition, has encircled the globe, and is hourly adding to its millions of adherents, their conviction of its truth being based on an experience that results in a knowledge rather than on faith that is liable to become subject to doubts and misgivings. We shall have more to say of this interesting and instructive volume in an early issue; in the meantime we advise all who would know through what trials and strange vicissitudes one of the early workers of the New Dispensation passed, to secure a copy.

☞ In a report of the meeting of the Progressive Spiritualists in San Francisco, Sunday, March 18th, the *Golden Gate* says: "Mrs. Maggie Folsom-Butler of Boston was present, and, upon being introduced, spoke of the work and beauties of the Children's Progressive Lyceum in Boston, and earnestly advised action in the same line by every Spiritualist in the land. We agree with her, and think she has struck the key-note to spiritual knowledge."

The Council of Women at Washington.

The much commented on international council of women was in session during nearly the whole of last week in Washington, having finally adjourned at the close of the day on Saturday, the last day of March. A wide variety of topics, political and social, received the consideration of the convention during its continuous sessions, in the form of papers, addresses and speeches. Among the rest, the social evil was discussed, and the remissness of women was justly complained of in not confiding to their children the great secrets and truths of life, in place of suffering them to obtain what knowledge they do obtain from other equally ignorant children and servants. The speaker declared that sons and daughters alike should be taught the awful power of sex, since the construction of the character begins in the very hour of conception.

In answer to the very frequently asked question—what has woman to do with politics? one speaker said that its very discussion had been a splendid education for women. In reference to progeny, it was maintained that a woman should decide when and how often children should be born to her, as she is the molder of their minds and souls as well as of their bodily frames. Men and women are equally responsible for the commission of sexual sin. The dressing for children ought no less to be a moral than a physical covering. One speaker insisted that a wrong done to one was a wrong to all, and that no woman had a right to forgive a man who had done a wrong to another woman. She declared marriage to be, not a mere contract, but an institution of God. A petition was read, to be signed by the women of the Council, urging Congress to pass a bill to raise the age of consent to eighteen years wherever it has absolute control. The Arabs call a pure man "a brother of girls," to typify their best idea of purity. The new day will dawn when woman is not a doll or toy, but is crowned with a heart of love and a brain of fire. The professors in the German universities impress upon the young men the necessity of chastity, if they wish to have a magnificent brain.

Mrs. Isabella Beecher Hooker spoke on the right of women to vote, under the national constitution, and asserted that the words "the people" showed plainly enough that its framers intended to place women on a perfect equality with men. J. Ellen Foster declared woman to be already in politics, and that the only thing now awaiting a determination was whether she should continue to exert influence in every way *except* through the ballot-box. The denial of woman's right to vote was declared to be a defiance of the civilization of the nineteenth century. And the assertion was broadly and emphatically made, that the saloon would never go out of the country, to stay out, until women enjoyed the electoral franchise.

Mrs. Everett, representing the Massachusetts School Suffrage Association, said that the Bay State law allowing women to vote on school matters had visibly had a beneficial effect, but that fuller privileges were wanted. Laura M. Johns of Kansas declared that the influence of women on local elections in that State had been only beneficial, and that where women took part in municipal elections the liquor laws were stringently enforced. Mrs. Marble of Minneapolis said she was a suffragist because she wanted better things for her son and daughter than his father and her mother had possessed.

A conference of the pioneers of the cause of woman suffrage was held on the last day, when baskets of flowers, with an eloquent address, were presented to them. And Miss Anthony subsequently included in their number the women pioneers in medicine, theology, temperance, and all movements for woman's advancement. A great many messages of sympathy were sent to the Council. A subsequent meeting adopted a constitution and elected officers for the permanent organization of a national council of women. Frances E. Willard was chosen President. A permanent organization for an international council was likewise agreed upon. A religious symposium was held on Sunday afternoon, and the Council was closed in the evening with an address by Mrs. Elizabeth Cady Stanton.

Decease of Prof. Gunning.

This talented and erudite lecturer and writer on scientific themes passed to spirit-life from Greeley, Col., March 8th, whither he had gone with the hope of obtaining relief from consumption.

Prof. W. D. Gunning was born in Bloomingburg, O., in 1830, and was a graduate of Oberlin, adding to the gifts of his *alma mater* by courses in comparative anatomy in the New York College, and biology under Prof. Agassiz at Harvard University. His services as a lecturer were of recognized value, and his name was a familiar one among the writers on liberal thought as applied to ethnologic, geologic and other topics.

To Prof. Gunning THE BANNER is indebted for one of the most pointed and irrefutable verifications of the spirit messages published regularly on its sixth page, which has ever yet fallen under its notice—the nature of which is here related: Some time previous to the year of the great fire (1872) which consumed so valuable a portion of Boston, and spared not our office (then at 158 Washington street) in the general wreck, Prof. Gunning called on us, and expressed at one and the same time his marked interest in the subject of the possible intercommunication between the seen and the invisible states of being, and his grave doubts as to the personality behind the words sent out weekly in our columns under the heading of the "Message Department." He wished to obtain personal assurance from us that we *really* felt convinced that the matter in question was veracious and reliable. We assured him that the subject he treated was not a matter of *belief* to us, but one of knowledge born of long and repeated experience in the way of testimony received by us from parties yet in the mortal who saw and recognized the words of their returning loved ones; we also narrated to him other facts of spirit communion in the same direction which appealed particularly to our own case individually.

He was evidently much impressed by the conversation, and as he prepared to go, he said, (in effect): "In this number of your paper you print a message from a spirit who claims residence in a certain locality in Scotland, and gives his name, and the street and number, as additional evidence in proof of his personality. I am about going to London; I will cut out this message, and carry it with me; I shall make it a point to call at the address which that spirit gives, and shall make all the inquiries possible with a view of obtaining the truth. If I find the message correct I will so inform you; but if, on the contrary, it proves false, I shall not fail to denounce it, and also the practice of putting such matter before the reading public."

We replied that we had no fears of the result; and the outcome proved that our confidence was (as we well knew it would be) well founded; for on his return to America Prof. Gunning called on us again, stating that he found the address given, and, on the door being opened by a middle-aged lady, he asked for the name claimed by the spirit. The lady said that such a person *once* lived there, adding, "But he is now *dead*, and I am his widow." Prof. Gunning then asked her to read the slip which he had brought, upon doing which she expressed much surprise, and asked where he had obtained it. "From the BANNER OF LIGHT, a Spiritualist paper published in America," he replied. She remarked that she could not account for its production (she being a Roman Catholic in belief), but that the communication so strongly resembled—in language and expression—her husband's usual manner of conveying his ideas, that if he were *alive* she should certainly think he had written it himself. Prof. Gunning at once proceeded to submit her, for his own personal conviction, to a rigid cross-examination as to whether herself or her husband had relatives or friends in America, whether she was in correspondence with any one there, or whether she thought it possible that some one else in the place might have written to the parties who published the message in Boston; to all which queries she returned a decided negative. Prof. Gunning retired from her presence feeling that he had received proof, of no common order, of the verity of spirit communion; and assured us that since that time he had been a silent investigator, and was convinced beyond question of the power of decarnated spirits to demonstrate to mortals, under proper conditions, the continuity of conscious life for humanity beyond the change (mis)called death.

The Fortieth Anniversary

Of the Advent of Modern Spiritualism has been worthily welcomed in many portions of America and Europe, and the BANNER OF LIGHT will, as has been its wont in years past, devote a large portion of its space for several weeks to come in making its many readers conversant with what was said and done on this momentous occasion by good friends of the movement who, while assembling in widely separated localities, were instinct with the same feeling of grateful love to the angels for the gift so kindly bestowed by them upon a world of yearning hearts two score years ago.

By reference to our eighth page reports will be found of meetings held in BOSTON, NEW YORK CITY, and SAN FRANCISCO, CAL.

To the meeting in CLEVELAND, O., Messrs. Colby & Rich sent the following telegram—which received the reply appended:

To Thomas Lees, Memorial Hall, 170 Superior street, Cleveland, Ohio:
The BANNER OF LIGHT sends greeting to the Spiritualists of the West. Our halls are crowded, and much enthusiasm is manifest on this the Fortieth Anniversary of Modern Spiritualism. COLBY & RICH.
Boston, Mass.

REPLY DISPATCH.
CLEVELAND, O., *March 31st*, 1888.
To Colby & Rich, Boston:
Spiritualists return greeting. Glorious time here. Long may THE BANNER wave. R. CARLTON,
Chairman of Committee.

The Present Condition

Of Miss Mollie Fancher, of Brooklyn, N. Y.—the stricken but gifted invalid whose singular experiences, psychic and otherwise, have often been adverted to in THE BANNER columns—is thus graphically set forth by "Eleanor Kirk" in a recent letter to the *Cape Ann Advertiser:*

"To see this beautiful woman, as she reclined upon her pillow, her blonde hair curled all over her shapely head, her complexion as fair as an infant's, and like an infant's just touched with pinkiness, no one would suppose her ill. Her eyes are closed, and she is blind, but she can read and write and embroider, and match the most trying shades with an exactitude unknown to physical sight. But to tell of her remarkable clairvoyance would take more space than I have allotted me. Miss Fancher is bright and witty, and between her paroxyms of pain is always cheerful and considerate. Since the accident, which occurred a year ago, when, having a head-rest or some mechanical device arranged for her comfort, she fell from her couch, the invalid has been again subject to trances. In these she rests, but I believe that natural sleep is entirely denied her. And so she waits and prays for deliverance."

☞ London *Light* of March 10th contains the following paragraph:

"Our friend, Mr. A. E. Newton, takes some exception to an editorial remark, prefacing a citation from the BANNER OF LIGHT of Mr. Brackett's experience in materialization with the Berry Sisters. We made what Mr. Newton calls a 'somewhat dubious remark,' on this wise: 'If his observation be correct it points to a new development.' Now we have striven always to give our readers the benefit of Mr. Brackett's excellent testimony to his observation of materialization, and we should not have done that if we judged it faulty. We intended in what we said nothing beyond this—a phenomenon so new and rare should be observed more than once before we are to assume that the observation is precise. Mr. Newton confirms Mr. Brackett, and adds that the séance 'was full of puzzling surprises to myself and apparently to others.' Now, Mr. Newton, is it not you who are 'somewhat dubious'?"

We may add for the information of our English contemporary and others, that the séance alluded to by Mr. Newton was not the one at which the phenomenon described by Mr. Brackett took place, but one held several weeks subsequent, and at which Mr. Brackett was also present. Further, that a friend of ours, who has attended a number of séances of the Berry Sisters of late, says that at each of them the same phenomenon—that of a spirit slowly assuming visible form at the top and in front of the cabinet—has occurred. It is, therefore, right not only "to *assume* that the observation is precise," but to claim, so far as human observation can be, that it is so.

☞ Out of the rubbish heap of topics which Mr. Joseph Cook disposes of every Monday with such flippant profundity and patronizing wisdom, we pull that of the Sunday newspaper, which he discusses before his hearers in his usual manner. He asserts that behind the Sunday papers stand the drinking saloon, the gambling den and the brothel; while he charges those who publish them with holding down the noses of printers to the grindstone by their grasping avarice. He should be the last one to complain if not the Sunday press alone but the entire press came forward and knouted his bare back until he took back the vile insinuation. If it is "Sunday work" that affects him in this manner, let him deliver his curses at the papers issued on Monday morning, the (to him) sacred day of his nondescript lectures.

☞ An exchange gets at a popular weakness in this manner: "Think twice before you believe every evil story that you hear, and think twenty times before you repeat it, especially if it is about a woman."

"THE SOUL."—Prof. Henry Kiddle contributes the principal paper, its subject being "The Spiritual Movement." In it he alludes to its inception, to facts all along the path of previous history, foreshadowing its coming, and remarks that to cause it to be of practical benefit to mankind it should become dispossessed of selfishness, a love of the marvelous, dogmatism, arrogance, unreasonable skepticism, and a self-opinionated intellectualism. Dr. Wellington relates a very interesting experience with Charles H. Foster, resulting in a conviction of immortality in one who had reached the age of seventy-two and had "never believed in God or a future life." Mrs. Ida P. A. Whitlock, Dr. George Dutton, and "Kit Clover" furnish instructive articles, and a translation from the German by Mrs. Dawley supplies "A Well-Authenticated Example of Telepathy."

BUCHANAN'S JOURNAL OF MAN. — The opening article is a consideration of the interrogatory, "Are we in the sunlight of a new day, or is it the early dawn?" experiences with psychography being given to aid in a solution of the problem. A characteristic letter is given from Luther R. Marsh, Esq., of New York, describing seventy-five paintings in oil received by him, most of which were produced in his presence without human touch; introducing which Dr. Buchanan relates similar experiences, including a painting upon a card placed between two slates held in his own hands, the medium being six feet distant. The time occupied did not exceed one minute, and it required a month for the oil to dry. Under the headings "Progress of the Marvelous," "Progress of Women," etc., many interesting items of intelligence are given. Boston: 6 James street.

☞ A court of justice in St. Louis, Mo., on a recent occasion, as it appears from accounts given in the papers of that city, resolved itself for the time being into a council of religious inquisition. The case on trial was one in which it was to be decided whether the custody of children should be assigned to the wife or husband. Mary Duff being on the witness stand, the opposing counsel endeavored to impeach her credibility after ascertaining that she *was a Spiritualist!* The witness was finally allowed, however, to testify. The most singular part of these proceedings was that such interrogations were in total violation of the constitution of the State, yet were permitted by the Court.

☞ Mrs. Emma Hardinge-Britten was to deliver an address Sunday, April 1st, at the Holborn Town Hall, London, on "The Origin and Spirit of Easter (and) The 31st of March, 1848, a new era in Human History."

ALL SORTS OF PARAGRAPHS.

JACQUEMINOT.

Who is there now knows aught of his story?
What is left of him but a name?—
Of him who shared in Napoleon's glory,
And dreamed that his sword had won him his fame!

Ah! the fate of a man is past discerning!
Little did Jacqueminot suppose,
At Austerlitz or at Moscow's burning,
That his fame would rest in the heart of a rose!
—*Bessie Chandler, in the American Magazine.*

The remark made by one of the fair speakers at the Woman's Convention, Washington, that editors are the nicest men on the face of the earth, is one upon which it may not seem good taste to comment. But it may do no harm to suggest, for the benefit of women who consider editors unnecessarily harsh, that the gentle orator has never been in the habit of invading newspaper offices with unprintable manuscripts in hand. Editors are, as a class, nice enough when they are not annoyed by bores.—*N. Y. World.*

Yes, indeed. And the "bores" thus so pointedly alluded to are unreliable daily newspaper reporters.

The damage by the late extensive flood in Germany amounts to $50,000,000!

"MINUTE MAN BRIDGE" was swept away in the Concord (Mass.) flood of the 22d ult. The neat structure spanned the river at the "Battle-Ground." It was built about thirteen years ago, to take the place of the "Old North Bridge," made famous by Emerson's battle hymn commencing "By the rude bridge that arched the flood." The structure which has just been swept away has been more commonly known as the "Minute Man" bridge, from the fact that just beyond it is French's famous bronze statue of the minute man.

The Boston Christian "scientists" are engaged in a wordy war over their competency and incompetency to heal by that method. The best thing that could happen to the community would be to have them engage in a Kilkenny cat contest. Then they would n't kill any but their own kind.—*Worcester Daily Telegram, March 19th.*

We feel sorry for the man who exhibits his infirmities in public, and is not sensible of his misfortune.

THE BIGOT PAR EXCELLENCE.

And so every day he gave the Almighty
Advice which he deemed of great worth;
And his wife took in sewing
To keep things a going
While he superintended the earth.

The *cacoëthes loquendi* appears to be contagious in this city and New York just now. It is a very troublesome complaint.

Those who are gone you have. Those who departed loving you love you still, and you love them always. They are not really gone—those dear hearts and true: they are only gone into the next room. And you will presently get up and follow them.—*Thackeray.*

Rev. Heber Newton in predicting the use that woman will make of her coming citizenship thinks that she will extinguish "that crowning barbarism, war," and that she will preserve morals and "compel the State to a higher function than that of policing property—she will police manhood and womanhood."

AN ACKNOWLEDGMENT of impressional mediumship is made—to all intents and purposes—by George Eliot, when she says in "Daniel Deronda": "Some *feelings* are like our hearing: they come as sounds do, before we know their reason."

An explosion occurred at Rich Hill, Mo., on March 29th, in which one hundred miners were buried, and forty dead bodies were taken out.

The London (Eng.) Corporation opened its sleepy eyes long enough, recently, to *reject* proposals for the electric lighting of the streets of that city, and then went to sleep again, not having discovered that any improvement upon the old system of out-of-door illumination had been made since its last nap.

A secret enemy, pretending to be a friend purely for policy and pelf, is base and detestable, says the *N. Y. World.*

Storms have been the order of the season for the past ten days. Minnesota's railroads have been blocked with snow; Wales and Scotland have experienced the heaviest snow storm of the winter; and swollen rivers have wrought great damage in Alabama and Tennessee.

SPRIG, GEDTLE SPRIG.

'Tis the first day of Sprig,
Ad all the birds sig
Their sweet tedder sogs to the roses;
The illies wid bloob
Od code Widter's toob—
Buch a tibe we're havig, oh, Boses!
—*The Washington Critic.*

The French have evacuated the New Hebrides.

Miss Mollie Fancher, of Brooklyn, is a believer in cremation, and a member of the New York Society.

CURE FOR A SPRING COLD.—An exchange remarks that a hornet's nest applied externally is recommended as a cure for sore throat. It is suggested that the hornets be first removed before making the application.

If the "Greek Calendar" for '88 is to be believed M. Aurelius Antoninus, A. D. 150, should be entitled to *his* share of pioneer work in establishing the "Faith Cure," (?) for is he not credited with saying: "Take away thy opinion, and then there is taken away the complaint, 'I have been harmed.' Take away the complaint, 'I have been harmed,' and the harm is taken away"?

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Joseph D. Stiles's engagements for the current month are: April 8th, Clinton; April 15th, Lynn; April 22d and 29th, Portland, Me.

Geo. P. Colby has been lecturing at Grenada, Miss. He was listened to by large audiences and created great interest.—*Religio-Philosophical Journal.*

Charles Dawbarn speaks during April two Sundays in Lynn, Mass., and three in Bridgeport, Ct., with week-day addresses at Hartford and Boston. During May he lectures to the First Society in Philadelphia.

J. Clegg Wright is to address the friends in Troy, N. Y., Sunday, April 8th, morning and evening.

Bishop A. Beals speaks in Glens Falls, N. Y., April 8th; April 15th, 22d and 29th he will be in Troy, N. Y. Would like engagements for May.

Mrs. Mary C. Knight can be addressed at Fulton, Oswego Co., N. Y. She has just filled a successful engagement with the friends at Toledo, O. The second Sunday of April she will lecture in Lorraine, O., on her way homeward.

J. Frank Baxter last Sunday, April 1st, gave addresses and delineations in Brittan Hall, Haverhill, and will lecture and describe there again on next Sunday, April 8th. Friday evening, April 6th, he, with C. W. Sullivan, will give an entertainment for the Odd Fellows of Clinton. The last three Sundays of April he will labor in Providence, R. I.

Dr. H. F. Merrill will give messages and tests in Salem, Mass., Sunday, April 8th, and probably April 15th. Will be in Boston during a portion of the week. Those desiring to correspond with him for engagements in Massachusetts can address care BANNER OF LIGHT.

Charles E. Watkins, medium for independent slate-writing, is engaged to lecture and give tests at the Lake Pleasant Camp-Meeting the coming season. He has purchased a beautiful cottage, which he will occupy with his family during the camp-meeting season.

Mary L. French has been lecturing in various towns in Massachusetts and New Hampshire during the winter; was in Lynn in March; will be in Albany, N. Y., during April.

Mr. J. T. Lillie, vocalist, with Mrs. R. Shepard Lillie, inspirational speaker, and Mr. Edgar W. Emerson, the well-known test medium, will start for California May 21st to attend the June Camp-Meeting at Oakland, returning in the month of July. They can be engaged for the last Sunday of May by friends of the cause at Kansas City or Denver. Those wishing their services for that Sunday, and perhaps one or two week-day evenings, will communicate with Mr. and Mrs. Lillie, addressing them at Melrose, Mass., Box 37. Mr. Emerson will return directly to the Eastern Camp-Meetings, but Mr. and Mrs. Lillie can be engaged for two Sundays of July on their way Eastward.

Mrs. A. E. King is to speak in Quincy, Mass., Sunday, April 8th, afternoon and evening.

Lake Pleasant.

The fifteenth annual convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, 1888, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th.

Onset Bay Grove Association.

The Camp-Meeting of this Association for 1888 will commence at Onset July 15th, and close Aug. 12th. Able speakers and mediums have been engaged, and a successful season is anticipated.

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THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*

J. F. JEANERET, *Secretary,*
44 *Maiden Lane, New York.*

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Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

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T. A. SLOCUM, M.C., 181 Pearl St., New York.
N12 13teow

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ja7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf F11

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

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ON THE
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No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

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There is no doubt that the medical fraternity are amply justified in deprecating and opposing the indiscriminate use of proprietary medicines, or, indeed, of any unscientific method of treating disease. But it must be admitted that there are remedies that are of necessity classed under this head, which, by their intrinsic value, have compelled the adhesion of scientific men, and through years of success have established a public favor. Some of them are the result of many years of experiment and study by eminent physicians, and are placed in the hands of chemists to manufacture, as they could not be produced on a scale large enough to reach the general public except by this means.

Twenty-five years ago an eminent London physician, possessing a wide practice, alike among titled nobility and in the homes of the humbler classes, was startled by the alarming prevalence and growth of those annoying and dangerous maladies—Dyspepsia and Indigestion. These diseases yielding only temporarily to the best-known remedies, he was led, after careful research and investigation, to a long series of experiments, which, after many failures, rewarded his patience and skill with the discovery of a stomachic which not only relieved but CURED these distressing derangements of the digestive organs.

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SPEAKER'S ROOM, STATE HOUSE, BOSTON, MASS.

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Gentlemen—The Peptonix kindly furnished me by a friend have been thoroughly tested, and I have experienced such **delightful relief** by their use from the dyspepsia which has long afflicted me that I write to commend them to any with a like trouble. **I have not known them to fail in a single instance of affording immediate relief,** and I carry them constantly with me to use in case of need. Besides, they are **very pleasant to the taste.** I should cordially recommend them to all persons who are suffering from indigestion in its temporary or more permanent form.

With high esteem, I am sincerely,
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A SURE CURE FOR

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Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Feb. 7th, 1888.

Spirit Invocation.

Oh! most tender and loving Father, we offer gratitude and praise to thee for all thy gifts of beautiful life. We acknowledge thy power, and bow down before the justice of thy law. We pray that the time be not far distant when thy human children will understand more clearly thy law, and strive to work in accordance with the same. May each one be illumined by some divine power that will quicken the spirit within, that we may more clearly see and understand lessons of thy laws. We offer thee the gratitude of our souls, recognizing that without thee we are as nothing, even less than the grains of sand.

Oh! our God, may we know and realize our responsibility to ourselves and to each other, and our relationship to thee. May we advance higher and higher in aspiration, in thought, in noble effort, until we shall be deemed worthy to mingle with the angels of heaven, fulfilling thy law, and helping to bring peace on earth and good will unto every heart.

Father Cleveland.

Mr. Chairman, I have been respectfully and cordially invited to do the work here of the hour, by your Spirit-President. I come not for the gratification of any personal wish, or, indeed, to partake of this feast of spiritual influence and magnetic sympathy which I find spread before me, but to assist, if possible, such spirits as I have brought hither, in gaining an understanding of their own spiritual natures and of the new life which they have entered upon.

In times past, my friend, I have had the privilege and pleasure of addressing you through this instrument, in the line of my chosen and especial work; and at such times I have presented to you various spirits whom I brought here seeking enlightenment. Such souls have come, repeating their story, leaving their burden of woe with you, and gaining a new impetus, through their experience, to rise somewhat in the scale of moral or spiritual life in the other world.

To-day I have brought a little band of such spirits, but I do not find it necessary for them to take separate control of this instrument and make themselves known to the world. I find here to-day favorable conditions for their helpfulness, because there is going out from the band of spirits centred on this platform, and also from the harmonious assembly of mortals before me, a magnetic atmosphere of sympathy and kind feeling which I discover is just what is needed by these poor, forlorn spirits of whom I speak. They are here at this moment, bathing in that atmosphere and receiving its soothing influence into their lives. It will assist them especially, as I find several parties in the audience who are strongly mediumistic and at this time serve as a battery of strength to one or more of those spirits.

I look upon this place as something more than an avenue of communication between the two worlds. I have considered it for many years to be something of a school of reform, or of especial enlightenment for such unhappy spirits as are in need of strength, assistance or magnetic support. And while I have been more than pleased at the grand work your various mediums and others have performed in this establishment in sending forth intelligent communications to the world at large, I have also been highly gratified at the results I have noticed on the spiritual side of life, unseen and unknown by mortals, to those unhappy or undeveloped spirits who have been brought to this place seeking enlightenment, magnetic strength, or some other healthful support.

These spirits have learned their lessons. Some of them have been brought, month in and month out, to watch the proceedings at this place, not only of those spirits who attempt to communicate, but of the band of beneficent spirits who are here for wise and good purposes. They have been obliged to mingle with the atmosphere of your office from time to time, and as they could take in and assimilate with their lives something of its elements, they found it necessary to part with elements more crude and less spiritualizing which had possessed them; and so they have in turn learned their lessons, gained their experience, and passed outward, while their places have been taken by others.

Thus, Mr. Chairman, I feel that a work of great importance, unconsidered by the public—and indeed perhaps it is no concern of theirs—has been taking place here from year to year, as well as in other places, where we find harmonious conditions and an earnest desire to do good. I am ready always to raise my voice in hearty sympathy with this work; and in returning to day I not only bring my blessing to all who remember me, but I feel as though a benediction of love passed out from my heart unto all mankind. I bring a word of cheer to the hopeless, one of encouragement to the sad. Especially to every soul that is trying to do its best do I say: Keep on, falter not; although the way may seem rugged and the clouds heavy you are sustained and will be protected by a mighty, a divine power. Beyond the shadows the sunlight forever streams; beyond the rugged pathway is a smooth one, lined with pleasant flowers, and leading to still waters of peace and consolation.

Mr. Chairman, I am your old friend Father Cleveland—Charles Cleveland—of this city, and I will listen to whatever questions you have to offer.

Questions and Answers.

QUES.—[By S. W. K.] Is it wrong for one to exclude himself from general society if from that to which he has access he derives neither pleasure nor benefit?

ANS.—Certainly not. This is a question that every mind should answer for itself—at least we should desire to form our own judgment, and regulate our own conduct in such a matter; but the party who thus desires to exclude himself from society because he may not derive any personal benefit or pleasure by mingling with the outside world, should ask of himself is he pursuing the right course by so excluding himself? Is there not something higher for him to consider than his own personal gratification and benefit? May he not, by mingling with the outside world, impart something of information, comfort or pleasure to some other human soul who moves in the world's circles? And if he can do this, then it is simply his duty to put aside the thought of self alone, and at times, at least, to mingle with the world for the world's benefit. But if the man is so very deficient in mental knowledge, or in that which may be imparted in pleasant ways to his fellows, that he cannot possibly add anything to the enjoyment of his neighbors or associates, and if he be in such a condition that he can neither derive benefit or pleasure from their companionship, nor impart anything of instruction or helpfulness to his kind, then it would be simply his duty to exclude himself and seek such means of self-growth and development as will bring out the hidden powers of his nature until they are in such a condition of unfoldment as will allow him to afford comfort, instruction, pleasure or happiness of some kind to the world and the world's people.

Q.—To attain proficiency in the arts or in scientific pursuits, is the same or an approximate degree of arduous toil and study necessary in spirit-life as upon this plane of existence? If not, how is the power acquired?

A.—The spirit passing from these surroundings and the limitations of physical life will very shortly, if it is aspirational by nature, studious in mind, and possesses any development of the thinking faculties, find itself gaining in what we may call spiritual expansion; that is, the inner powers of the man become increased, so to speak, the vitality is greater, and the perceptions belonging to the individual are enlarged. It will not be long, if he is progressive, before he finds himself able to understand more clearly things and studies which in the past, while on earth, seemed obscure to him. He is obliged to use his reasoning faculties most certainly, for the man in spirit-life, as on earth, who allows his reasoning faculties, his mental nature, to fall asleep, will not soon gain any increased power to develop in mental quality; but we will say, the spirit makes use of these mental faculties of his, and, reasoning upon things around him, he forms his own judgment, and is ready at all times to listen patiently and with tolerance to the opinions of others; in short, he tries to make the best of that which is within him; then he speedily finds that his perceptions are increasing, and he sees more clearly into any subject that presents itself to his mind, and is never wanting for teachers to guide his thought or suggest new ideas to his mind and assist him in the development of his inner nature. Therefore while one may perhaps study as closely any art or science, or any intellectual pursuit which attracts his attention, as when on earth, yet the results of his studies, the close application of his mind, will be far in advance of the results which came to him when he was surrounded by these physical conditions of yours, and he will find himself gaining immeasurably, not only in insight, but in the power of expression.

Your question, Mr. Chairman, speaks of the artist who desires to gain in knowledge and in the power of expression in his own particular line of art. The artist, in passing from the body, is not satisfied with what he has accomplished; he has never reached the height of his ambition, nor has he ever expressed the idea which is within his soul. At first he may be really discouraged on passing from the body, and feel that it is of no use for him to try to express his thought or to cultivate his powers; but in a little while, when the clouds emerging from the physical life have dispersed, and he finds himself surrounded by a vast company of men and women, all doing their best for the expansion of their soul powers, the development of their personal gifts, and the expansion of that which is within, he seems to gain power from the contact, and a new impetus is given him to try and persevere, and he springs up in thought and action. Then are opened avenues which he may trace and through which he may gain instruction; the law of nature is outlined to him, and he comes *en rapport* with the higher minds of artistic life, who are drawn into the same work which attracts his soul; and, gazing upon and coming in contact with their lives, he breathes in the atmosphere surrounding them and finds his soul-perceptions expanding with every breath.

Can you not understand, then, how he learns, and how he gains power to put into his brush the genius of execution, and the fire of his spirit is communicated to his work, which glows with grander beauty and embodies a loftier theme than it could have done while he was environed with the things of earthly life? The questioner may believe that in the higher grades of existence more of opportunity, more of power, more of possibility is afforded to the soul as it advances; each successive grade of existence and plane of experience widens out, in all that is for the good of the spirit that presses forward.

Q.—Does not an intense hatred or dislike, existing in the mind of an individual for another, even though the feeling is entirely concealed, have an unpleasant or depressing effect upon the one for whom the dislike is entertained, although the latter may be in no way merited?

A.—Yes; thought is substance. You who come to look upon the meaning of the word substance as something material, something that appeals to your objective sight, will scout this idea; but if you remember that substance means that which is underlying, you will learn that really a thing that is substantial, formed of substance, is that which belongs to the spirit that underlies and permeates objective things, and may indeed be the life of those objective things. Thought is a substance; it has an active, potent power which may be more keenly felt than these objective forms when hurled against a sensitive person.

You are all thinking minds, and you send forth thought in all directions day after day. When you think kindly of your brothers and sisters, lovingly wishing for their highest welfare, it matters not whether they are close at your side or at a distant place, those brothers and sisters will feel a wave of something entering into their lives; they know not from whence it comes, but it is uplifting, and makes them feel buoyant and at peace with the world. Presently, operating as this wave of thought must do in its own proper channel, as it enters the mind and surroundings and lives of these brothers and sisters of whom you kindly think, there goes forth from them a corresponding wave of pleasantness and of affection, which in turn will find its way to your lives and to the lives of other men and women, and be uplifting in its character.

So, on the other hand, if you think a hateful thought, one of distrust and dislike of any individual, a wave goes forth again from your lives that is not like a light glowing with beauty, as was the first; it is dark, dense, and weighted with earthly elements; it finds its way through its own legitimate channel to the destination toward which it was hurled; and this wave of corroded thought strikes against the atmosphere, and mingles with the one to whom it was sent. Can you not believe that this is true, that the wave of thought, cold and corroded, will indeed bring unhappiness, and perhaps even misfortune, to the life of that one for whom it was intended?

This is most certainly so, although it is a truth that the more sensitive the delicate heart and mind of that one whom you dislike, the more forcibly will he be affected in an unpleasant manner by the baleful breath of thought; and the more positive he be, the more undaunted in his attitude toward the world, the more ready to wage war against the evils of life or the things that assail him, the less unpleasantly will he be affected by that javelin of thought. None the less will it reach his life and have some operation upon his mind and upon his outward circumstances; therefore one should be very particular not to generate baleful thoughts or encourage the attributes of envy, of slander, of discord within the heart, for they will most certainly bear unpleasant results to the lives of others.

But let us ask another question in relation to this subject. If the wave of thought that is baleful and distrustful unhappily affects the one to whom it is sent, does it not also adversely affect the life of him who gives it forth? Yes, it must do so, because there is ever a rebound of thought to the heart that sends it forth.

The brother or sister who is kindly cared for and beloved, in receiving your pleasant thought is made happier, more sunny in disposition, more loving because of it, and generates a like wave of thought and pleasantness, which flows back to you, while at the same time there returns to its source a portion of that same wave which you sent forth. Even as the waters that flow from the distant shore to the nearest boundary, washing over the sands, doing their work, recede, and again flow back to the shore from whence they came, so will this wave of thought that is unpleasant return to you again with its baleful power, having an unhappy, depressing effect upon your own life, as will, per contra, the pleasant, beautiful atmosphere that you send forth in blessing to your friends and the world at large, return freighted with new elements of power and beauty, with grandeur to overcharge and uplift your life.

Q.—[By I. H. H.] When a demented person passes from earth-life to spirit-life, does he or she become rational immediately after passing over?

A.—Well, now, Mr. Chairman, I think I can speak in the first person on that subject. Not that I was demented, but I have come in contact with many spirits who were thus unfortunately situated when on earth, and have seen various conditions coming to them after they passed from the body. It has been my privilege to receive from the spirit-world many unfortunate ones who have passed out under the influence of some of your insane asylums, and I have given careful attention to their state of mind and general condition. I will take, for instance, one—a young man to whom I was attracted because of some element in his nature, I hardly know what, before he passed from the body: His had been a promising boyhood; he seemed to be endowed with mental activity and with bright moral qualities; his parents and friends were proud of his ability and precociousness, and being not overwise, urged the child on to his utmost limits. They did not check his aspirational demands for knowledge, but bought him books and works of scientific art, and provided him with instructors, and, being influential and moneyed people, engaged for him all the advantages which they felt he should have. What was the result? By the time he had reached the age of nineteen his mental powers began to wane, the physical was debilitated and disorder set in. Two years after, when he should have stepped forth upon the world's platform a finished scholar, and ready to enter into the battle of life well equipped, he was found to be a hopeless mental wreck. All that skill could do was provided for that young man, and yet so thoroughly had his physical frame become disorganized, so rapidly had his nervous forces been exhausted under the great strain borne upon him, that the skill of the physician could not do him any good. For years he lived in a hopeless state of insanity; he was not violent or dangerous to any degree, but melancholy had marked him for its own.

By-and-bye the physical powers waned to such a degree as to allow the spirit to loosen its hold on the body, and it passed from earth. It was my privilege to receive this young man and to convey him to what I may call a sanitarium in the spirit-world, where he might gain the repose he required. At first the spirit did not seem bright, nor did he take especial notice of his surroundings. We only surrounded him with pleasant forms and beautiful objects. Large fields where flowers were growing, filled with the beauties of nature, attracted his gaze, and he began to study the blossoms and the little objects around him that appealed to his fancy. Then he took a new interest in life. We watched him closely, and found him putting forth new efforts to think and to remember. Still, we gave him no especial guardianship, no such training as a physician might give, only helpful magnetism; and in a comparatively short time that man, who had been a hopeless wreck, and had gained the age of thirty-eight years before he passed from life, but had known nothing of the earth and its interests from his nineteenth year, had regained his mental faculty, grown strong and buovant in spirit, happy in disposition, and become really an ornament to that life which he had now entered upon. He is now a working spirit, active and intelligent, doing his work and trying to assist such unfortunates as he was ere he left the body.

This is only one instance. I might still enumerate many, each one of which varied from the other. You may see that, by giving proper conditions and removing the cause of the evil, one who has been demented on earth, because of outward circumstances and a great pressure borne upon the brain and mind, may be speedily restored to a healthful state on entering the spirit life.

I have seen others who are not so soon restored. There was, for instance, a poor woman who, through the untoward circumstances of life, became very depressed in mind; her children were not surrounded by those conditions which she desired for them, and, unhappily, her oldest boy fell into evil companionship. We will not follow his course, but it was a downward one, and by and-bye he committed an act which lodged him in a felon's cell, to which he was condemned for many years. The poor woman, struggling with the adversities of life, tried to do her best, but after a while she succumbed to an overwhelming force and became a hopeless maniac.

Time passed, and she went to the spirit-world. She realized her condition then, but did not recover herself as fully as did the first spirit mentioned, because her boy was still in durance; he was surrounded by those terrible conditions which annoyed her and troubled her heart, and she was over-anxious, a great mental strain still pressed upon her. Not only this, but there were others of her family claiming her attention; they were unhappy and unfortunate, and she was anxious over their fate. Because of this mental anxiety she could not recover the full strength of her reasoning faculties; could not find that health and happiness which belonged to her by right. But the time did come when the cause of the evil was removed; the boy in prison had passed to the spirit-world, unhappy it is true, yet under the supervision and care of good spirits who wished to assist and make him better.

Her other children gained new experiences and rose to better conditions, and then the poor woman began gradually to return to health and strength of mind and spirit. There were those who ministered to her needs, and under the direct ministration of the angel-world she at last was restored to all she had been deprived of, and is now an intelligent spirit, doing her work the best she can, with the help of the higher powers.

Q.—[By John F. Bassett, Wilmington, Vt.] Have spirit and matter always existed coëxtensively, or is one the outgrowth of the other?

A.—This question, Mr. Chairman, might appeal more to an infinite mind for response than to finite thought, for we might differ upon the subject. It would seem as if spirit always required an avenue for its expression, and that matter must have existed in some form through all the ages. It would seem as though this matter of which we speak is but the servant of the spirit, and that it may be molded over into many forms, into infinite expression, serving wise purposes through age after age. The elements that combine to make up matter must belong to the spirit, must have ever existed, and probably will ever exist; but so filled are they with potency that they may be combined and re-combined, disassociated and disorganized, to appear in new combinations and express themselves in new forms. Infinite is the power of spirit, operating through and with matter constantly.

Without spirit, we say, there could be no matter. The question may arise: Can there be spirit without matter? And here we enter upon a field of subtle inquiry. If you admit that all the essential part of matter is the outcome of the spiritual universe, and belongs to it, then will we say: No, spirit does not exist without matter. But if you claim for matter only those crude elements and particles that belong to the earth earthy, that are physical by nature, then we say, spirit may exist, and exist eternally, without these crude material elements of yours, for spirit is all powerful, and it undoubtedly can manifest itself, act its part and do its work without depending altogether upon these cruder forms which you claim belong to objective life.

It is true we can trace the history of life back through many ages, and as the world of thought advances it may extend its vision back indefinitely, counting up the ages and the æons of experience that are past, but never yet do we come to one age when matter was not. Human thought cannot understand such a state, for even if your scientists trace the condition of the universe back to a state of nebulous ether, still will it be claimed that this nebulous ether is, to an extent, material; that it must serve as a vehicle of infinite light; therefore it may properly be called a state or stage of matter. Thus we may not extend our thought into the infinite realm and ask what is there, because the finite mind will not hold these problems; nor can it, at the present stage of the world's growth, weigh and understand these things, which belong to the Infinite Mind alone to unravel and reveal.

Controlling Spirit.

I wish to say, Mr. Chairman, before I take my leave, that I am strongly attracted to a lady who sits just in front of me, who is seeking advice or influence from the unseen world. I see that the child is caught up into an atmosphere of spiritual magnetism, and that an influx of power comes to her at times from a band of spirits who are anxious to develop instrumentalities for their work in various parts of the country. I feel in sympathy with such work as this band of spirits have in charge, and also in sympathy with the aspirational desires of any mediumistic soul who wishes to be brought into harmony with that work for the good of humanity, and I am impelled to say it seems to me that you will gain influence and be brought under the spiritual instruction that you desire.

This is a thing of slow progress, and the more patiently and perseveringly one follows a line of improvement, the more lasting and sure will be the results. It may not be for many months that a full, clear explanation of what is desired will be given to you; but it matters not; those who have the work in charge know what they wish to do; they are trying to adapt means to ends, and as they bring an impression to your mind, or seek to voice a suggestion through your instrumentality, give heed to what is brought to you, obey the voice, or the monition of the spirit, and you will be strengthened accordingly.

It matters not whether the spirits come to you in the name of a great person, or as humble individuals; it is not names we seek, it is labor, it is the result of work; and therefore, child, if one comes, humble or exalted, place not dependence so much upon the name that is claimed as upon the advice, the instruction or the enlightenment that is given. Those highest in power in the spirit-world, I find, seldom make known their personality to earth's people; they use their influence and their magnetic power for a special work. Sometimes it is necessary for one who comes for spiritual work to give a name by which he was known on earth, but he will not place much stress on that; he will simply mention it for the purpose which is needed, paying more attention to the thought which he desires to unfold, or the work he seeks to accomplish.

Mr. Chairman, you will pardon my coming to day, for I feel that my poor pupils in spirit-life, who are with me, are gaining good by the afternoon's experience, and that is everything to me.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held March 2d, 1888.

Susan E. Marsh.

I lived in Hingham, Mass. As others have come to this place that they might send out a few words to loved ones dwelling in the mortal, I have felt many times as I have come into your room that I would try and do so, but have always failed until to day. I often felt while on earth that the spirit went on to the Father in Heaven. But, mortals, where is heaven? But one step from you to us! How little do you know, while walking here on the earth, how near we are to you, so near we can lay the gentle hand upon you, and still you know it not. I have thought, as I have seen one and another speaking a few words of comfort to some loved one on earth, why could not Susan E. Marsh do the same? Hannah said to me once that she had spoken, and felt better for so doing.

To day I have been passing around this room, and at last have found an avenue open. I will say to William and to Mary that we are not dead, but alive, and able to communicate with them, if they only do their part. Our dear mother, a long time ago, with folded hands across the breast, left her earthly home; and little did we know then that we should come all together, and know as we are known, although now, as long as I have been an indweller in the spirit-life, I think I should have been rather a poor scholar if I had not learned something. In the earth-life it is termed advancement, but in the spirit life it means progression, by learning all we can. If you do not learn on this side of life, you must learn on the other.

Nancy Houghton.

I find, by drifting into this room, we can send a few crumbs of comfort to our loved ones. I passed out in Haverhill, Mass. I have been gone from the mortal, as near as I can count it, almost twelve months.

Oh! children, do not think your mother is dead. No; only changed from the mortal to the immortal. I have a dear son Herbert in Haverhill, and Cromwell in Lynn, and Eddie in Warner, N. H. Oh! do try, children, to feel that mother is not dead. I know, dear Herbert, that you have been trying to learn a little, and that little has helped you a great deal thus far, and I know the words that you have spoken to brother Cromwell, in Lynn, that mother really lives; and, Herbert, if mother lives, father and darling sister also live.

My name is Nancy Houghton. Father is with me, George Houghton, and my darling daughter, Amaretta, also. Herbert has many times said: "Oh! mother, it's too bad you could not open the right hand." But, Herbert, God gave me a new body, and I've got *perfect* hands now. Dear child, I am often with you in your work and in your little cozy room, and as I look around many things remind me of home, when we were together. I have seen you come into the room when you have been able to hear some little sounds, and would turn the listening ear aside and look so earnestly and say, down deep in your soul: "Mother, is this you?" Quickly this response would come to your own spirit: "Yes, Herbie, it is mother." Amaretta is with me much of the time.

Well do you remember, dear boy, that a long time since the angel-usher came and took the darling sister—all there ever was; but in heaven you have the sister awaiting your coming, dear children; and mother often sends forth an earnest petition for the guardianship of the angels, so you may be able to walk hand-in-hand with them, and feel an influence from them that will spiritualize your own existence here. Dear children, the dearest name to you is mother; but remember, I will keep a vigilant watch over each one, for I love you all, and my prayer shall be that we meet again and know as we are known in heaven, where no partings come.

Harry Crummet.

My home was in Hyde Park, Mass. Mamma and papa don't open the door that you do. Sister Lena knows I am not *dead*. I am Harry Crummet. I know that the people don't think me dead, if papa does. Mamma, I want you not to forget the 14th of March, for I shall be there so I can talk straight to you—you know where. I suppose if I said this to papa he'd say he would rather see me. Well, he can't see me, because he aint got eyes sharp enough.

I want mother to know that I don't forget it, because I set it down right there [pointing to the forehead] in figures: "March 14th." I guess she knows what that means. I am looking forward to the time just as much as she is, and I guess I'll get as good a time out of it as she does.

I want to tell father that if he don't get the scales off his eyes here, grandma says he will have to do it when he gets to our side, and father don't know when that will be, by any means. But, mamma, the doctor said it was all right on the paper; but you almost forgot it, did n't you?

Harrison Fuller.

I guess there's room enough now. I took considerable room when I was in the mortal form, but I find I don't take quite as much now. I hail from Lowell. You may put me down as Harrison Fuller. I had a little something to do for the city, and I suppose they called me a "guardian of the peace"; but I did n't bring the billy along with me, for I guess I shan't need it here.

I want to tell Arvilla and Emma not to shut their doors so close; if they do, I don't hardly know but I shall have to bring the billy along with me. Charlie is with me now, and I often see some of the old townspeople. I suppose I ought to say *city*, now, for they won't hardly think it complimentary to call it the *town* of Lowell.

I see also here Hannah and Mary, Sarah, Daniel, Walter, and a good many others. Well, if I should begin to call them all I should have to stay all night. I am glad, Helen, there is one who has opened the door a little way.

I used often to hear them speak of Spiritualism among ourselves—when walking back and forth on our beats—but I felt this way, that if one returned to earth, another would; if one did, Harrison Fuller would; and I found I came to the right conclusion. It makes very little difference what your occupation is here, or what the *creeds* and *dogmas* of the day may be, I find that *spirit* is all there is, anyway. The covering of the body is like an old coat; we shed it and take a new one. I am satisfied with the home I have, and I have never had any wish or longings to come back and take up the old life again.

I know that Arvilla will say: "Why! why! is it possible that he can speak and send a message?" Not only possible but true. Open your spiritual door just a little way, and you will be much happier, for it will help to lift the burden of life and lighten your spirit while you dwell here. Harrison Fuller, of Lowell, Mass.

Capt. Isaac Hamilton.

I hail from Portland, Me., but not just this minute. I don't hardly know what is the matter with me. I went out, and I did n't have time to pack up, either. I hear them say that a block struck me on the head, and of course it did n't make my neck any stronger. I'll get out of it in a minute.

I'd like to say it is Capt. Isaac Hamilton, familiarly known as Capt. Ike. I ran a vessel to New London, New York, and several other ports. Well, I've only had one mortal I could get near enough to make him know that Capt. Ike did n't die, although his neck was unjointed. Jackson, I thank you, and the angels who have helped to open the door that I might speak.

I would like to get into communication with my brother Benjamin, if possible; but whenever I have before made the attempt to open the door I have found a padlock on it.

I often felt, while running the vessel, that there must be some power back of myself, or I would not have run so true and correctly. Now I understand I had a great deal of what is termed mediumistic power; but when you speak of it in that way you hardly know what you are talking about. I know it was through the influence of the old grandsire and father who had long been dead, and yet not so dead but what they could help and influence me. I thank God that in his wisdom he made the wise provision that mortals and spirits should come into communication.

John, an old friend, but not relative, is with me. Say to Jack that when he can get power enough, he will also send a letter, because *his* neck is all right. Mine is now, but I get a little of the sensation of the way I crossed over.

Many will remember Capt. Ike in New York and New London.

Abbie Emerson Goodale.

I come from Marlborough, Mass. My name is Abbie Emerson Goodale. My father and mother will well understand why I place Emerson between the two names, as that was my *maiden* name.

I am thankful that there is a channel which you good mortals have been instrumental in opening so we may come and communicate with the loved ones yet left. Brother Milton and brother Charlie are with me. Charlie says he wants Abbie to speak, for then she will feel happier, for years back he sent a message from this place, and from that time felt happier. I would also state that brother Milton, although passing out many miles away, sends greetings to father and mother, with myself and Charlie, to sister Clara, Maria, and also Eddie.

Remember, Frank, that I don't forget you; I never shall. In heaven you will find your Abbie, although many times after they had taken me away you said in your soul, "Where, oh! where are you, Abbie?" How many times you have spoken that; but how little did you understand that I was close by your side, and felt so happy that I had the privilege granted me to come so near to you while you are in the mortal life.

Dear father and mother, how many times I have asked you why the doors were closed so tightly. It is because of the old teachings of Theology. Mother often says she can't believe her children are dead, but can't believe they can come into communication with her. But she fully understands that I, through thers, sent a message to her and sister Clara, in Salem, N. H. She well knows that Abbie would not send her anything wrong.

My father's name is Dean Emerson, and mother's is Susan. Brother Milton says: "Tell them we are all together, and as soon as possible will send a message direct to them."

Mahala Whitney.

You may place me in Chelsea, Vt. My name, Mahala Whitney. I want to send a few words to my loved ones that are left, still I hardly know how; but I think if little children can learn, I ought to. I am happy. I would not return to earth to stay, if I could by turning my hand. Alvah, I am glad you have taken the course you have, because I know you are happier than you would have been if you had listened to some others.

Frankie, I have felt grieved sometimes for words that have been spoken, which would have been better hidden within the bosom. And darling daughter—my own spirit goes out to her, and many times I have said: Great Father God and the angels, watch over the children, the dear loved ones. Belle is here with me, and Father Whitney. I would say to Alvah that the angels will bless him for what he has done for them all.

I did n't think at first I could speak as much as I have. I have been here a great many times, thinking I would get power or courage—I hardly know which term to use—to send a little message. I don't want them to lay this letter on the shelf and say that you don't care to hear from me; for I know there are things that bring me back to them every day.

I have loved ones scattered in different surroundings. Arvilla says that, when possible, she feels she may send a few lines to James and the children, but the teachings received before she passed away bring her in the same pew with myself.

Silas Ryerson.

I have not been freed from the body a great while, but I don't know as that makes any difference, if I've got enough around me to help me a little. [Aside to other spirits:] Don't go away; I don't know but I'll break down if you do.

I want to place myself—for I feel that is my home just as much as it was when I was in the body—in Roxbury, Mass. I want to tell Fannie that I aint dead. I don't want her to drop a tear over me. I see a great deal differently from what I did when I was in the form. It is all right with H. That's plain enough. You know who that is. This is in meeting now. And I want you to know that I feel perfectly satisfied with Laura. Take care of Ernie.

You did n't succeed just satisfactorily in the interview you had with—you know who—the partner. Don't dispose of the property. I have just as much interest while I am here as I ever had, and if they think they are going to get it for a song, that song will cost them more than they think for. I want them to know, also, that Silas Ryerson aint dead, any more than you that are looking at me this minute.

I had a little hard work to get control; but this kind gentleman by the side of me said: "Make a step forward, and I'll see that you do n't fall out by the wayside."

Be particular in regard to the papers. No matter what you know, that's enough. When I say "papers," I know you'll understand. Fannie, that is right. But in regard to H., as I said before, I have changed my mind, or else it has changed me, wonderfully. It is all right, and when anything is all right there can't be any wrong.

They said they heard it spoken a great many times that Silas Ryerson was *dead*; but if they had understood a little further, they'd have said I had just begun to live. And now I would like, if I could have any voice in the matter, to

have that word death changed. It has made more people sad than any other word; but say *alive*; that's what I want to say.

I am so well satisfied with the home that I have got, I have no wish to come back to stay. No, no. I have met one and another that had passed out of the mortal. The old grandmother, with outstretched hands, told us to come up higher, and you must know I did n't wait long. I realized all, everything, but could not make them hear my voice.

Samuel Holt.

I, too, come from what is termed the spirit-world. Samuel Holt, of Terre Haute, Ind. As William said he had spoken here, I thought I would make the attempt and see if I could not gain as much power as he did. Sarah and Eunice send greetings. Do n't think for a moment that we are lonely on the spirit-side. Oh! no, we have companions, for they are crossing the portal every moment, and we are happy in meeting the old loved ones; more fully does it give us happiness than it could when we dwelt in the mortal.

SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.

March 2.—Robert Alexander; Polly Jordan; Joseph Lane; Frank Downes; Kirk Smith; Annie Newell Peck.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)
As per dates will appear in due course.

March 23 - Bela Nettleton; Celia Beals; Marion Haines; Reuben Nutter; William Briggs; Benjamin Woodbury; Mary Baker; Abbie Perkins; Appleton Oakes; Dr. John Jennison; Mary Bowers; Lydia Batson; Hiram Gage; Erastus Bates; Mason J. Chapin.

April Magazines.

THE MAGAZINE OF ART.—A charming picture of Venetian life is given as a frontispiece. The scene is upon and above steps leading down to the canal. Upon the steps are seated two girls. On the street above the passing groups include women, children, and others, diversified in apparel and occupation. The artist is Luke Fildes, R. A. Another picture, and one that will attract attention by its peculiar Hogarthian treatment, is "Work," from the studio of F. M. Brown. Various ranks and conditions of life are introduced, rendering it, by their number and minuteness, rather over-crowded. Prominent in the foreground are full-length figures, Thomas Carlyle and Maurice, principal of the Workingmen's College. An instructive paper upon "The Language of Line," by Walter Crane, illustrated with eight drawings, introduces the letter press of this number. Miss F. M Robinson, in the series of "Art Patrons," interestingly treats of Pericles, the mention of whose name conjures up a picture of Athens in the golden age of its prosperity. Engravings of five portraits, ideal and real, of Napoleon I., illustrate an article of much merit by Richard Heath. Of other papers are "Winter in the Forest of Fontainebleau" "The Art Gallery of Manchester" "A Century of English Art," and "Benvenuto Cellini," five illustrations. New York: Cassell & Co.

ST. NICHOLAS.—The contents have their introduction in "An April Shower," as the subject of a frontispiece, and following is an article upon "What Makes it Rain?" and "A Rhyme for a Rainy Day," artistically framed. "Trudel's Siege" is a story, complete in this number, in the characteristic, pleasant style of the lately ascended Louisa M. Alcott, in which is narrated the successful efforts of a little Dutch woman to enable her parents to pass through a time of trial. "The Tables Turned" is a wolf-story reversed. "Ben's Proxy" is an amusing story, and an unexpected imprisonment, bordering on perilous adventure, is described in an account of "The Wreck of the 'Lizzie J. Clark'," and its freezing in on the Massachusetts coast. In "'Ham' Esterbrook's Can Opener" something of a novelty in the line of story-telling is given, including a clear account of the manner of procuring Letters Patent. This month Palmer Cox's "Brownies" are at an academy. "Handiwork for Girls," several choice poems, "Jack-in-the Pulpit," etc., all profusely illustrated, complete the contents. New York: The Century Co. Boston: For sale by Damrell & Upham, 283 Washington street.

WIDE AWAKE.—The season af Easter is celebrated in a finely drawn frontispiece and a poem. In the series "Famous Pets" the favorites of Landseer and Rosa Bonheur are described, ranging from the fireside cat to lions and tigers. The famous London Bridge, built over eight centuries ago, and the relation of old ballads and ballad-singers to it, are interestingly described by Susan A. Weiss. Sidney Luska gives new portions of "My Uncle Florimond," and "The Prince of Bandoung and His Son" is the title of Olive Seward's "Around the World Story." Lieut. F. B. Fremont contributes "Chist-a-pah ens; or, The Sword-Bearer," embodying an account of an Indian of the Crow tribe, who claimed that he conversed with spirits, and was endowed with power to control the elements. In "All Around an Old Meeting-House" the religion, manners and customs of the early Plymouth settlers, when slavery was a New England institution, rum the beverage of haying time, the use of a fiddle a sin, and "the bigger the fiddle the bigger the sin," are described. Boston: D. Lothrop & Co.

CASSELL'S FAMILY MAGAZINE.—In "Art and Literature for the People" is described a free library and art gallery established by Mr. William Rossiter in London, and largely supported by him, for those who have not the means to pay for intellectual enjoyment. The visitors on some days number a thousand an hour. Mrs. Rossiter is hand-in-hand with her husband in the work, being the originator of the custom of taking poor children into the country during the summer months; the account given of her labors in this branch of humanitarian effort is worthy of imitation the world over. "How We Girls Earned Our Living," "Characters in Feet," "Curious Wills," "Social Life at New Zealand," "Rhyming and Punning," short stories, poems, etc., constitute the remaining contents of this interesting low-priced monthly. New York: Cassell & Co.

OUR LITTLE ONES.—"A Turtle Ship," "The First Snow Storm," "A New Use for Clothes Pins." "Playing Noah's Ark," "Tobogganing," and "The Funny Man from Funny-Land," are among the attractive contents, illustrated with many pictures to amuse and instruct. Boston: Russell Pub. Co., 36 Bromfield street.

☞ You may save a seed from sprouting by proper care, but when a seed has sprouted, no human power can crowd it back again into the stage in which it was before it sprouted. You may prevent an egg from hatching, but when it is once hatched, you cannot get it into the shell again. And the light has dawned that is at once light east and west, all over the world, on all sides, and you cannot shut it back, in material science, sociology, and civil government, equities of every kind, moralities and spiritual religion, historic elements and vital elements, contemporaneous.—*From H. W. Beecher's Sermon on Evolution.*

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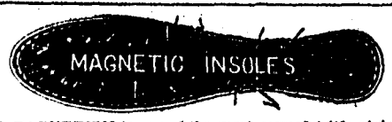

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CONTENTS:

Angels, Come to Me.	Shall We Know Each Other There?
Angel Presence.	The Happy By-and-Bye.
Beautiful Isle.	The Soul's Destiny.
Come Angels.	The Angel of His Presence.
Compensation.	There is No Death.
Day by Day.	They Still Live.
Going Home.	The Better Land.
Guardian Angels.	The Music of Our Hearts.
Home of Rest.	The Freeman's Hymn.
Hope for the Sorrowing.	The Vanished.
Humility.	They will Meet Us on the Shore.
Happy Thoughts.	The Eden Above.
He's Gone.	The Other Side.
I'm Called to the Better Land.	Will You Meet Me Over There?
I Thank Thee, oh, Father.	Who will Guide my Spirit Home?
Jubilate.	Whisper Us of Spirit-Life.
My Spirit Home.	Waiting On This Shore.
Nearer Home.	Waiting 'Mid the Shadows.
Over There.	Welcome Home.
Passed On.	Welcome Angels.
Reconciliation.	We Long to be There.
Repose.	
She Has Crossed the River.	
Strike your Harps.	
Some Day of Days.	

NEW PIECES.

Bethany.	Ready to Go.
By love we arise.	Sweet Rest at Home.
Gone Before.	They're Calling Us over the Sea.
Gone Home.	We'll Know Each Other There.
Invocation Chant.

The Fortieth Anniversary.

Anniversary Exercises in New York City; Addresses, Vocal and Instrumental Music, Recitations, etc.

The Fortieth Anniversary of the Advent of Modern Spiritualism was celebrated by the First Society of Spiritualists at Adelphi Hall on Sunday afternoon, March 25th. Mr. Henry J. Newton, the President of the Society, conducted the exercises. As has been the custom of the Society on the occasion of the Anniversary, the platform was tastily decorated with plants and flowers. The exercises were opened by Mrs. Nellie J. T. Brigham in offering prayer.

ADDRESS BY HENRY J. NEWTON.

We have come together to-day to celebrate the Fortieth Anniversary of the Advent of Modern Spiritualism. Forty years, laden with the joys and sorrows of our world, have gone into the eternity of the past since the first intelligent and comprehended communication from an invisible intelligence was made at Hydesville. Where in the history of our race can we find forty years freighted with events so pregnant with importance to mankind? There have never been forty years in which such wonderful progress has been made; in which old ideas have been forced to yield and give way for the new.

We claim that Spiritualism has come to be the dominant and moving spirit of the age; that it is in the air; that its resistless power moves upon human minds, it may be silently, but with unceasing energy it presses steadily forward under the guidance of the Infinite Executive and in obedience to the omnipotent law of progress. This being so, the question arises—why is it that these wonderful events and advances along the line of civilization have come in this part of the nineteenth century? To form a rational opinion on this important subject we will have to investigate briefly some of the events which have preceded our time. History will be called upon to guide us down the incline into the buried centuries. In our downward journey we encounter on every hand ruins and wrecks that serve, like tombstones, to mark the place and tell where contending armies have worked ruin and devastation. We continue our journey to the midnight of the semi-civilized world which was the harvest time of the church. The historian tells us that from the eighth to the eleventh centuries the subjugation of the people to ecclesiastical control was so complete and the consequent superstitions so dense and overshadowing that language is wholly inadequate to convey to the mind the depth of the darkness and the utter degradation of the people. They were preyed upon by the monk, priest and prelate. I have called attention to the condition of the people whom we have to recognize as our ancestors, that you may the more fully realize the great difference between the past and the present. They emerged from this darkness and bondage by slow and tortuous paths. Century after century passed with scarcely a visible change for the better. Slowly but surely, however, the process of emancipation went on. Science trimmed and lighted her lamp, though the light was faint and unsteady and her votaries were victims of persecution, torture, and frequently of death itself. She persisted, and to her disciples and the truths they gave us we owe our emancipation from the superstitions and slavery of ecclesiasticism.

When we consider that it is but little more than three hundred years since it was first known that this planet is a sphere, we realize how dim was the light which science had to give or was permitted to give even at comparatively so modern a date. Her disciples were arrested and brought before the Inquisition, tried and branded as heretics, and compelled by torture to recant, and if they refused to do this were burned at the stake. A martyr may die, but the truth will live; one of our inspired poets has beautifully expressed this in the following lines:

"Can ye burn a Truth in the martyr's fire?
Or chain a thought in the dungeon dire?
Or stay the Soul, when it soars away
In glorious Life from the mouldering clay?
The Truth that liveth, the Thoughts that go,
The Spirit ascending, all answer, 'No.'

Ye have builded your temples with gems impearled
On the broken heart of a famished world;
Ye have crushed its heroes in desert graves,
Ye have made its children a race of slaves;
O'er the future age shall the ruin go?
We gather against ye, and answer, 'No.'

The winter night of the world is past;
The day of Humanity dawns at last;
The veil is rent from the soul's calm eyes,
And prophets and heroes and seers arise;
Their words and deeds like the thunders go:
Can ye stifle their voices? They answer, 'No.'"

Notwithstanding the anathemas and persecutions of the Church the light increased and the disciples of science multiplied; the atmosphere of superstition grew less dense; skepticism and the rejection of theological dogmas followed as a natural consequence. Materialism became the general doctrine among those engaged in scientific study—not always outspoken, it is true. The champions of the scientific philosophy, who through all the past had been on the defensive, gradually assumed the offensive, and the assaults of its warriors were irresistible. They said to the theologian: "We have analyzed man; we have put him into the crucible and reduced him to his elementary condition, and we find no soul such as you tell us about; we call on you for proof." The "defenders of the faith" had no proof worthy the name; they were utterly defenseless and at the mercy of the scientific infidels. This was the condition of the world forty years ago, and if there ever was a time in the history of the human race when the cry of humanity was for "light, more light," to guide them out of the increasing gloom, it was when Spiritualism, like a star of hope, rose above the horizon of this age of materialism. Nature provides for her offspring, and Spiritualism came in response to an almost universal call; it came as the foliage comes in springtime, and just as irresistibly. The materialist and ecclesiastical enemy who have made war upon it might as well engage in an effort to abolish the law of gravitation. Spiritualism is the natural product and culmination of all the past ages. People became materialists not from choice, but from the irresistible logic of facts, and the condition of the human mind is forcibly expressed in the following poem, which recently appeared in an English journal, entitled, "My House is Left unto me Desolate":

"A little while, you tell me, but a little while,
And I shall be where my beloved are;
And with your eyes all large with faith, you say,
'Thy dear ones have not journeyed very far.'

'Not very far,' I say it o'er and o'er,
Till on mine ear mine own voice strangely falls,
Like some mechanic utterance that repeats
A meaningless refrain to empty walls.

'Not very far;' but measured by my grief,
A distance measureless as my despair,
When, from the dreams that give them back to me,
I wake to find that they have journeyed there.

'Not very far.' Ah! me, the spirit has
Had its conjectures since the first man slept;
But oh! the heart, it knoweth its own loss,
And death is death, as 't was when Rachel wept."

Following the address, Señor Aurelio Ceruelos played on the piano a march from Chopin; Mrs. J. O. Goodwin sang "With Verdure Clad," from Haydn's "Creation"; Mr. Newton then announced that Mrs. Amanda M. Spence was not present on account of illness, but they had an excellent substitute, Mrs. R. S. Lillie.

REMARKS BY MRS. LILLIE.

Mrs. R. S. Lillie spoke, in part, as follows: *Friends:* I received a letter of invitation from Mrs. Newton to participate in these exercises. As I was called to minister to the Society in Brooklyn, I have come from that city in order to stand, not as a substitute, as my brother has said, for Mrs. Spence, but as a substitute for the invisibles, whose presence we all look for and feel.

[Mrs. Lillie then proceeded with a poetic improvisation, the opening and closing portions of which are here given:]

What do we celebrate?
The clouds have rolled away
In a place of utter darkness,
And we have the light of day.
What do we celebrate?
The coming of the hour,
When they who stood so close around
Gave us to know their power.

* * * * * *

And this we celebrate—
The coming of the light
That shall with beauty and its might,
Set errors in God's time aright.
Its rays divine and beautiful
Lift up the human mind;
Dispel the darkness and the cloud;
Shut out the grave and the cold shroud,
And give us life; the living form
Drives back the darkness and the storm,
And this we celebrate.
And now we 'll take another view
Out through the distance to the blue,
Where stars of hope are shining bright,
Pointing from darkness into light.
And as the morning ray is given,
The bright stars fade in light of heaven.
I see the sun's effulgent ray,
And know we 're in the growing day.
And this we celebrate,
And know the future looks more bright
With all of God's incoming light,
Until no more we have death's night,
But have the future, bright and fair,
And angels with us everywhere,
And this we celebrate.

So have we not [Mrs. Lillie continued] occasion to-day to be glad and rejoice? Is not this our Easter day? Not only has the Christ arisen, but the dead are with us everywhere, and the graves have opened, and they have come forth; it is only figuratively speaking, for they were never there, but are around and with us in all the ways and walks of life. We may look back in the dim distance, when—as our good brother in his opening remarks, referring to this, said—the midnight was upon us, darkness was over the earth, and the shadows of a great wrong, a false conception of the infinite, false views of life, false ideas in reference to the attributes of God, and false ideas in reference to death (the strange and subtle change) and even false ideas of how we ought to live, and what constituted true living: Even in this sad condition, in this tenebrous time, many were yearning, desirous to know of the way of life, that they might walk therein; to know of immortality; to know of the law of this life of ours; to know why it was—if it were possible to find out—that this life, if it culminated as it seemed to at death, should be so unsatisfactory; why was it our own, or why was it given to us? With all this inquiry reaching out from the souls of men, with earnest desire for knowledge, at last the light came to us; at last the sounds were heard in the distance; not so distant to you did they seem, but they were distant to the world of mankind. The spirits knew the meaning; they stood at the outer door of this our temple of earthly life and demanded admission, and so came this knowledge in the early days of Spiritualism.

It is not ours to-day to give you other than a short summary of these experiences. They reach over what we account as Modern Spiritualism, over a period of forty years. I know, as you know, that ages reach infinitely back of this, with all the preparation necessary for the growth of the mind, until the time when physical, mental and intellectual growth had developed; that *then* Spiritualists were ready to receive this light, anxious for its coming, and it came! And so across the grave has been a stone, but the stone has been rolled away from the door of the sepulchre. Silence lay between you and them until the revelation that they came to you was in the true manifestations of Spiritualism. And in looking upon the earth to-day I see many times the words "Christ is risen indeed." And I always feel like saying, Yes, and our mothers have risen, our fathers have risen, our little ones have come back again, and they are with us to-day. Have we not, then, most occasion of all on earth to rejoice? Not only have we these messages of faith from the further shores of life, but also such beautiful messages of love in this present life. What we ought to watch over is that which is best within us, the gift divine that belongs to every human soul. How can we best develop ourselves? By doing the very best we can; by so living that life shall be one sweet sunshine, one continued effort in the pathway of progress toward divinity. Are we not divine? Has not God impressed upon each one of us his image, and are we not the sons and daughters of the living God? Is not death the ministering angel of life, that leads us unto life eternal?

We bid you farewell, with the blessings of God's loving angels that we see about you in numbers too many to be told or described; the two worlds are so closely united that they are interested in every movement that we are making and in every step that we are taking; everywhere we go they go: May the angels ever be present with you.

Miss Jennie Pierce then sang "'T is There I Would Wander," and also "Bonnie Doon."

REMARKS BY MR. DAILEY.

The Hon. A. H. Dailey spoke in part as follows: *Mr. President and Friends:* It is pleasing to greet you on this occasion. We have listened to the songs and the sweet music, and we know that the time of the singing of birds has come. The wheels of time roll on, and forty years have gone by since Modern Spiritualism made its advent upon the world. We celebrate the day in our own way—the anniversary of that advent. As I heard the dirge-like music of part of the excellent production which was given upon the piano, I thought that was the dirge of the dead errors of the past. And the other music, which has been somewhat more exultant in its nature, would seem to invite our hearts to harmony with it, and we should feel encouraged and rejoice at the outlook which is before us. Forty years ago an incident occurred that changed the current of human thought, that brightened the life and made more cheering the soul of man. It is strange what little incidents will produce tremendous results. When we think of the condition of the world forty years ago—and some of us here are old enough to do so—when we remember the thought of the world, when we remember and consider the positions of the religious teachers and instructors, when we remember the creeds of the churches, when we remember the terrible doctrines which were listened to, and many of us then believed, and think how through that advent of forty years ago so great a change has been made, we are justified in saying that from accidental events great influences come to mankind.

The speaker here referred to the life of Thomas Paine at some length, and then continued:

A man had been murdered and his body had been buried deep beneath the cellar of a cottage at Hydesville; the buried bones of the man might slumber and merge back to mother earth, but his spirit haunted the place of the murder, and haunted the soul of the murderer. So through the red hand of the murderer, through the hand of crime, there came into light this great knowledge, this truth of Modern Spiritualism. When the family, one of whom is with us here to-day (referring to Mrs. Leah Fox-Underhill) moved into that cottage the spiritual world found instruments with which to break their silence to us. For forty years this work has been going on, and going on gloriously—not in the way you and I supposed it would go, not through great exhilaration as we expected, but in its own way. It is working its way and bearing its fruit all over the civilized world. It is a grand work. It did not come until the occasion was ripe for it.

You all know how the curse of human slavery hung over our beloved land. You who are younger have read the history of it, and you who are older remember the terrible ordeal through which the nation passed. When brave John Brown invaded Harper's Ferry with a view of freeing the slaves, everybody condemned him. But the spirit of John Brown was higher than the spirit of ordinary mortals. He cared not for laws; he thought he saw his duty, and he must do it, and he died on the gallows in Virginia. Through his death the great crisis was hastened, and who will say that the spirit of old John Brown was not living in that terrible conflict that followed, as our soldiers went "marching on"? And so it is in this great movement to-day, the spirits of the departed are with us, but it is unlike the movement that followed the death of John Brown, for we hear no martial music, we see no soldiers marching through our streets, we hear no beat of the drum, we hear not the roar of the hostile cannon—there are no armies, no hospitals, no places for the reception of the dying and the wounded, no places for the prisoners of war. It is a glorious work that is going on; but it is a work of peace, a work of joy, and it is dear to the hearts and the souls of men. It is bringing people from the darkness into the light, from ignorance to the knowledge of the living truth. It is a great work, and it is the work of Spiritualism. Everything that breaks a shackle of ignorance, everything that breaks a manacle of superstition, everything that disseminates light and knowledge to the world, is a benediction to you and to me, and we ought to receive it in all thankfulness.

Following the address was a recitation by Miss Della Sawyer, "At Paris, it was at the Opera there," and then Señor Ceruelos gave a piano solo, Caprice from Liszt, also a piece of his own composition, "Raranteta de Concerto," in which he delighted every one present by his wonderful execution. The Señor has a wealth of beautiful combinations, a rich variety of melodies, a perfect technique, in fact the instrument really talks through his soulful conception of harmonies, under the guidance of his artistic hand.

REMARKS BY MRS. BRIGHAM.

Mrs. Nellie J. T. Brigham spoke, in part, as follows: At this late hour you will expect but a few words from me. You are well aware that in the churches to-day the celebration of Palm Sunday has a very beautiful meaning. They are celebrating the time far back in history when Jesus of Nazareth entering Jerusalem was met by a great multitude who scattered palm branches in his way, and sang joyful hosannas for the coming of the Lord. And yet in a short time after that the cry was "Crucify him." From that life came a truth, the beautiful truth that though our friends go from us yet a little while they come again, and receive us unto themselves. Now to-day is our Palm Sunday. We have palms here that grace our platform. Little palms they are, and who in looking at them would think how tall a palm tree can rise? Because the space is small here their growth must be limited. If you would have your spirituality tall and symmetrical you must give it room. If you plant it in narrow prejudices, you have planted it as in a flower pot, and your spirituality, like these palms in the flower pots here, will be small. Make your lives useful and beautiful, for you have this truth, and you have messages from those who are not dead nor sleeping, but who have only gone a little while before you.

The exercises of the interesting and spiritually profitable occasion closed by the audience joining in singing "The Sweet By-and-Bye."

Berkeley Hall, Boston.

On Saturday and Sunday last, March 31st and April 1st, the Spiritual Temple Society, meeting in this hall under the Presidency of Capt. Richard Holmes, appropriately celebrated the Anniversary. We shall give hereafter an extended report of the interesting and largely-attended exercises.

Tremont Temple, Boston.

A GRAND UNION CELEBRATION took place in TREMONT TEMPLE, Boston, Saturday, March 31st, and Paine Hall, Sunday, April 1st, UNDER THE AUSPICES OF THE FIRST SPIRITUALIST LADIES' AID SOCIETY, Mrs. A. E. Blinn, President, and CHILDREN'S PROGRESSIVE LYCEUM No. 1, Benjamin P. Weaver, Conductor.

The rostrum was decorated with choice flowers, and the large audience which crowded the place of meeting seemed filled with a spirit of joyous anticipation. The morning service was called to order by Benj. P. Weaver, Chairman; when, after a finely-executed piano solo by Miss F. A. Whittemore, an invocation followed, with an address by the guides of Mrs. Sarah A. Byrnes, which was replete with the historic record and the bright prospect for the future of the philosophy of Spiritualism as a science, a fact in nature, also a religion when made such by the recipients.

Mr. Weaver then, as Conductor of the Lyceum, made a few pertinent remarks. He spoke of his being connected with the work for some four years, also of the interest he took in it, the great service of teaching the children the laws of life, and the near relations of the spirit and material spheres that are inculcated in the doctrine of Spiritualism; he then contrasted somewhat between the lessons taught by the churches to children, and those taught in their Spiritualist Lyceums.

Miss Anna Peters then gave a reading, which was well received by the audience.

Master Carlton James, a little boy some five years of age, displayed remarkable talent in playing a violin solo.

Hattie Dodge read two recitations, which were finely rendered.

A dialogue between Addie Hazeltine, Fred. Stevens and Mark Abrams, was well received.

Jessie Judkins then sang. She has a powerful voice, and doubtless will make her mark in the future as a professional singer.

Flossie Butler gave two readings, and exhibited fine talent.

Annie Barlow sang two songs to the acceptance of the audience.

Louise Barlow, after a choice selection which showed good talents in this direction, was *encored*.

Little Bertie Newton displayed fine talent in a piano solo, which would have been a credit to those of older growth.

Little Grace Scales is a remarkable child for one of her age, and displayed wonderful talent in singing several selections.

Edgar W. Emerson closed the morning services with some fine spirit tests, which were in most cases recognized.

In the afternoon—Mrs. A. E. Blinn, President of the Ladies' Aid Society, in the chair—the services were held in the Meionaon Hall, on account of the 31st coming on Saturday, which was not contemplated at the time of securing the Temple, which has been engaged previously every Saturday afternoon by the Sunday School Teachers' Class for many years. The small hall could not accommodate the people desirous of attending.

The services were opened by the Apollo Quartette (four male singers) with a song; reading by Miss Lucette Webster followed.

Mr. J. Frank Baxter then delivered the Anniversary address, which was replete with good sentiments, and will appear in full in a future issue of THE BANNER.

After this lecture he sang one of his appropriate songs and followed with some marked tests of spirit-identity which were recognized.

Reading by Miss Nettie Morris and singing by the Apollo Quartette closed the afternoon exercises.

In the evening the services commenced with a song from the "Apollo Quartette," followed by an address by Mrs. Sarah A. Byrnes, in which she reviewed the work that had been done for the past forty years, and spoke of the pride she took in the work that she was engaged in; she boldly, on all occasions, declared herself a Spiritualist, and urged her hearers who believed in the New Dispensation to follow the same course. Her guides paid a high tribute to the memory of some of the old workers who are on the spirit-side of life, and spoke of the Anniversary that occurred at Music Hall, twenty years ago, when all the societies united in one grand union. She also spoke of the valuable work of the risen Achsa W. Sprague, Rosa T. Amedey, Thomas Gales Forster, S. B. Brittan and Dr. Henry F. Gardner—referring particularly to the valuable assistance the last mentioned gentleman afforded her in her early mediumship and when she first essayed to speak on the platform. Her hearers were deeply interested in her relation of reminiscences concerning "the day we celebrate."

Miss Maria Falls then followed with a reading, which was well received; then came a song from the Apollo Quartette.

Mr. Edgar W. Emerson then gave some fine tests, which were in several cases quite marked.

Following this Miss Lucette Webster gave some readings which created much amusement. She is a power in her phase of work.

A song followed from the Apollo Quartette.

Joseph D. Stiles then closed the evening services with a very satisfactory test séance, giving names of spirits as fast as he could speak them. No one, however skeptical as to Spiritualism, attending his séances, can doubt that he is assisted therein by an outside power, as claimed; as no man living in the material can do what he does on such occasions without extraneous aid.

On the rostrum sat side by side three veteran camp-meeting workers and managers: Col. W. D. Crockett, President of the Onset Bay Association, and Dr. A. H. Richardson and J. S. Dodge. A. E. Tisdale, the blind medium, was also near them. In the center of the hall N. S. Greenleaf was to be seen as an attentive listener, but who was some years ago engaged in the lecturing field to great acceptance.

During the evening Mrs. E. A. Blinn, the President, read a telegraphic dispatch of congratulation from Mrs. William S. Butler, who was at Chicago, on her return trip from California.

The meeting then adjourned.

Paine Hall.

At this place on Sunday, April 1st, at 10:30 A. M., occurred the grand Anniversary session of Lyceum No. 1, in which a varied programme of readings, addresses, vocal and instrumental music, was instructively carried out.

At 2:30 P. M. Mrs. M. E. Whittemore sang under spirit influence, her voice being clear and powerful; Dr. H. B. Storer made a grand speech, giving his experience, also treating in a vein of deep thoughtfulness the underlying principles of the great movement whose advent was then being remembered; Miss Lucette Webster read some appropriate spiritual selections; Joseph D. Stiles was wonderful in the tests given, which were mainly recognized by the audience.

In the evening Mrs. Byrnes was grand in her discourse, as were also Dr. H. B. Storer, Dr. A. H. Richardson, Thomas Dowling, Jacob Edson, and others in their remarks; Miss Lucette Webster also gave readings, Joseph D. Stiles a test séance, and Mrs. Whittemore sang.

The Anniversary celebration by these two Societies—which is briefly sketched above—proved a social, financial and spiritual success, and as such will be long remembered.

Eagle Hall, 616 Washington Street, Boston.

Interesting Anniversary exercises were held at this place on Sunday, the 1st inst.

In the afternoon remarks appropriate to the occasion were made by Dr. M. V. Thomas, Miss Jennie Rhind, Dr. Ayer, of Brockton, and Mrs. Hugo. Miss Rhind gave a number of symbolic readings, Miss Cullen facial readings, and Mrs. S. E. Buck spirit descriptions, which were pronounced correct.

The evening exercises consisted of interesting remarks and spirit delineations by Mrs. Hugo, Mrs. Robbins, Mrs. Leslie, Mr. Tom Roscoe, and Mr. Wright; and an appropriate recitation given by Miss Lillian Rich, which was warmly applauded by the audience.

San Francisco, Cal.

The Anniversary was observed in an interesting manner by the Golden Gate Religious and Philosophical Society, under the ministrations of Mrs. E. L. Watson and J. J. Morse, inspirational and trance speakers, at Metropolitan Temple, on Sunday, April 1st.

At the morning services, 11 o'clock, a voluntary by Señor S. Arrillaga; a hymn by the audience, "Our Citadel of Defense" (Coronation); an invocation by J. J. Morse; a duet, "Consider the Lilies" (Topliff), Miss E. Beresford-Joy, Mrs. Laura M. Dodge; an Anniversary address, "The Needs of the Hour," by the President, Wm. Emmette Coleman; a vocal solo, "Some Sweet Day, By and Bye" (W. H. Doane), C. H. Wadsworth; and short addresses by Mrs. H. E. Robinson and G. H. Hawes comprised the exercises. The Children's Lyceum held a session at 12:30 o'clock.

The evening services, at 7:45 o'clock, comprised an overture by Señor S. Arrillaga; hymn by the audience, "Joy to the World, the Darkness Flies" (Antioch); an inspirational address on "The Fact We Celebrate and Its Relation to Nineteenth Century Civilization," by Mrs. E. L. Watson; a recitation, "Beyond" (by Ella Wheeler Wilcox), Miss Valerie Hicketheir; a vocal solo, "Heaven and Earth"—Pinsuti—Miss E. Beresford-Joy, with organ accompaniment; a trance address by J. J. Morse (of England); and a vocal solo, "Angels' Serenade," Braga, (with violin obligato and piano forte accompaniment), Miss E. Beresford-Joy, Mr. L. Bressee, Señor S. Arrillaga.

The sessions were free to all and were well attended.

Card from Joseph D. Stiles.

As I am in constant receipt of letters for engagements at Camp-Meetings to be holden during the forthcoming season, I would say that the following are the only ones I can attend: Harwich, Onset Bay, Sunapee Lake and Queen City Park. Physical difficulties, of long standing, will prevent my making any more Camp Meeting engagements than the above mentioned. Any other partially made ones, or otherwise, I shall be obliged to rescind for the above reasons. No further correspondence is needed on this point.

JOSEPH D. STILES.

Rochester, N. Y.—A correspondent writes: "Mrs. E. Cutler of Philadelphia has been speaking of late for the First Spiritual Fraternity Association, which meets at 32 State street. This Society is doing a good work, and each Sunday new members are coming into its ranks. Its officers are: President, W. H. Holt; Secretary, A. J. Stoneburner; Treasurer, D. L. Simmons."

☞ With the number for last Saturday the BANNER OF LIGHT entered upon its sixty-third volume and thirty-second year. It is one of the best edited, best printed papers that comes to our office, and its heavy, clear paper is smooth enough and tough enough to do one good to touch it. It is the oldest and ablest exponent of Spiritualism, and, no matter what one's opinion may be of the ism, he cannot help liking the firmness and ability of the BANNER. It makes no uncertain sound upon the Indian question, capital punishment, anti-vaccination and other living issues. The price is three dollars per year, postage free.—*Gardiner (Me.) Home Journal.*

"Did n't Know It Was Loaded."

The young man fell dead!
A friend had pointed a revolver at him.
"He did n't know it was loaded!"

We often hear it stated that a man is not responsible for what he does not know. The law presupposes knowledge, and therefore convicts the man who excuses crime by ignorance!

"If I had only known" has often been an unfortunate man's apology for some evil unknowingly wrought, but in a matter of general interest—as, for instance, that laudanum is a poison, that naphtha is a deadly explosive, that the blood is heavily charged with a winter's accumulations of the waste of the system—it is one's duty to know the fact and the consequences thereof. Our good old grandmothers knew, for instance, that the opening of spring was the most perilous period of the year.

Why?

Because then the blood-stream is sluggish and chilled by the cold weather, and if not thinned a good deal, and made to flow quickly and healthfully through the arteries and veins, it is impossible to have good vigor the rest of the year. Hence, without exception, what is now known as Warner's Log Cabin Sarsaparilla, was plentifully made and religiously given to every member of the family regularly through March, April, May and June. It is a matter of record that this prudential, preventive and restorative custom saved many a fit of sickness, prolonged life and happiness to a vigorous old age, and did away with heavy medical expenditures.

Mrs. Maggie Kerchwal, Lexington, Ky., used Warner's Log Cabin Sarsaparilla "for nervous sick headache, of which I had been a sufferer for years. It has been a great benefit to me." Capt. Hugh Harkins, 1114 South 15th street, Philadelphia, Pa., says "It purified my blood and removed the blotches from my skin." Mrs. Aaren Smith, Topton, Berks Co., Pa., says she "was entirely cured of a skin disease of the worst kind" by Log Cabin Sarsaparilla. Bad skin indicates a very bad condition of the blood.

If you would live and be well, go to your druggist to-day and get Warner's Log Cabin Sarsaparilla, and take no other—there 's nothing like it, or as good—and completely renovate your impaired system with this simple, old-fashioned preparation of roots and herbs.

Warner, who makes the famous Safe Cure, puts it up, and that is a guarantee of excellence all over the known world. Take it yourself, and give it to the other members of the family, including the children. You will be astonished at its health-giving and life-prolonging powers. We say this with perfect confidence, because we have heard good things of it everywhere, and its name is a guaranty that it is first-class in every particular.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P. M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. J. H. Lewis, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 8 P. M., able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall—Boston Spiritual Temple.—On *Sunday* morning the hall was crowded at an early hour. The exercises were opened with a piano duett by Master Willie Boyce and Maudie G. Banks; the President, Capt. Richard Holmes, read an original poem written for this occasion by John W. Day, of the BANNER OF LIGHT. A song followed by Mr. J. T. Lillie and Miss Clara A. Clark, "Something Still to Do"—Mintie Eakins being piano accompanist. Mrs. R. S. Lillie then addressed the people with marked effect upon, "Our Place Among the Religions of the World." She followed her address with an improvisation on "Christ's Blessing upon Little Children." Capt. Holmes then stated that, in his opinion, this was the crowning lecture of the season, and a vote being taken upon it, it was passed with prolonged applause by the audience. After a song, "Mother 's With the Angels Now," by Mr. J. T. Lillie, Frank T. Ripley was introduced, and gave correctly the names of many spirits present, which were recognized by friends in the audience.

Afternoon.—The exercises of the afternoon were opened with a song by Charles W. Sullivan. Mrs. Ida Whitlock, piano accompanist, "From Shore to Shore." The opening address, by Mrs. Susie Willis-Fletcher, was very able and eloquent throughout, and received much applause; song by Mr. J. T. Lillie, Mintie Eakins, accompanist. An inspirational address was given by Mrs. Ida P. A. Whitlock, which was very interesting and instructive, and commanded the closest attention of all.

Remarks were made by L. L. Whitlock, John Wetherbee, and Dr. John M. Eames, which were full of deep feeling and earnestness; closing song by Charles W. Sullivan.

Evening.—The exercises opened with a musical selection by Maudie G. Banks; remarks followed by Mrs. S. Dick, which were well received; song by Mrs. Lizzie C. Clapp, "The Hour of Rest"—Mrs. Ida P. A. Whitlock piano accompanist, which received marked applause. Mrs. R. S. Lillie, under control, made the address of the evening on "What is the Labor Spiritualism Comes to Perform?" Excellent remarks followed by Frank T. Ripley, who also gave the names of many spirits present. Mr. Lillie a song, "The Loom of Life." Mrs. Lillie closed with an improvisation upon "The Warp and Woof of Life."

She will occupy the platform Sunday morning and evening, April 8th, at 10:30 and 7:30.

MARY F. LOVERING, *Cor. Sec'y.*

The Ladies' Industrial Society.—On the evening of March 27th, the members and friends of this Society held a social meeting at Lyceum Hall, 1031 Washington street. Capt. Richard Holmes presided. Mrs. Hattie C. Stafford and Mrs. Lovering opened the exercises with a song, "The Isles of the By-and Bye." Miss Addie Haseltine gave a recitation which elicited applause. Remarks by Mr. Jacob Edson and William H. Banks. A poetical improvisation by Mrs. E. M. Shirley of Worcester. Address by Dr. Eames upon "The Needed Reforms and Issues of the Day." Song by Mrs. Stafford and Mrs. Lovering, "On the Banks of the Beautiful River." Closing remarks by Capt. Holmes. The audience joined in singing, when, after a season of social converse, the company dispersed. The next social evening meeting will be held April 3d. All are invited.

MARY F. LOVERING, *Sec'y.*

81 *White street, East Boston.*

First Spiritual Temple, corner Newbury and Exeter Streets.—A large audience gathered at the Temple on Sunday last to listen to the beautiful "Service of Song" arranged for the occasion by Mrs. Fisher Wellington. The numbers were suitable, and excellently performed, and the sweet strains from human lips, and the mellow tones of the organ, seemed to bear the soul away to a higher sphere, where reign law, order, peace, in short, embodied harmony.

The Temple Fraternity School opened at 10:30 A. M. with an excellent attendance. The children of an older growth, however, predominated, which was not surprising, considering the many and varied attractions Easter day calls forth, especially for the young. Mrs. Stiles, the Shepherdess, presided, and her remarks and improvised poems were excellent, as were also several selections by the little ones. Dr. Wellington gave an object lesson, taking an Easter egg for his subject, which was interesting to the older as well as younger ones; and the remarks of Mrs. Fletcher and Mrs. Burnham were good and extremely pertinent to the occasion. It seems as if this was a very favorable opportunity for all who are interested to unite in accord and harmony, and bring their children to build up a school worthy of our cause.

Next Sunday, at 10:30 A. M., there will be the Fraternity School and the usual service at 7:45 P. M., when the guides of the blind medium, Mr. A. E. Tisdale, will speak. There will also be the usual sociable at 7:30 P. M. on Wednesday. All who are interested are cordially invited to each and all of above meetings. Announcement of subject of discourse will always be found in Saturday papers.

W. H. R.

College Hall, 34 Essex Street.—Soul-stirring meetings were held at this place on Sunday last. One general impulse of inspiration seemed to rest upon all of those who took part in the exercises. Discourses were delivered by Eben Cobb, Frank T. Ripley, Mrs. A. E. King, Dr. C. H. Harding, Dr. Augustus Hatch, Mrs. C. W. Odiorne, and Mr. E. B. Stratton. Besides the many tests given by most of the above named speakers, fine communications were delivered by the following mediums: Miss A. Peabody, Mrs. B. F. Willard, Mrs. A. Forrester, Mr. P. McKenzie, Miss Cullen, Mrs. J. D. Bruce, Mrs. Shackley, Mrs. Nellie S. Thomas, Miss Gertie Coffin, Mrs. A. H. Moore, and singing by Mrs. Eudora Case, Mrs. Tucker and Mrs. Stratton. Miss Anna Curtis was warmly received in her well rendered recitations.

VINDEX.

Mishawum Hall, City Square, Charlestown District.—The Echo Spiritualists' Meetings were held last Sunday, Dr. W. A. Hale, Chairman. Instructive remarks were made by the Chairman, Miss Nettie M. Holt, Dr. J. L. Paxson, Mrs. A. Forrester and Mrs. Omstead; satisfactory tests were given through Miss Nettie M. Holt, Mrs. Thomas, Mrs. Davis, Mrs. Shackley, Mrs. Forrester and the Chairman. The services were very interesting, being appropriate to the Fortieth Anniversary.

DR. W. A. HALE.

Baxter and the Blue-Laws of Connecticut.

To the Editor of the Banner of Light:

When Mr. J. Frank Baxter, last Thursday P. M., 29th ult., arrived in Meriden, Conn., to his surprise, he found that the hall which the Spiritualists had with difficulty secured for their evening's service had that day been completely ruined by fire. The Gospel Temperance women, who leased the hall, had manifested much indignation to think a certain Order regularly using their hall on Thursday evenings had given way and sub-let it to the Spiritualists. There were those not slow to see in the conflagration the "judgment and discrimination of God," for had he not shown his *dislike* of the use to which the hall was to be subjected in the interest of infidelity, and his *love* for gospel work, by sweeping out of existence hall and contents, even to the organ to have been used, and saved only one thing intact, and that his blessed Bible? But they overlooked the fact that the liquor saloon on the ground floor was only injured by water, and all the beverages unharmed: Does this show that the Lord loves such things as well as the Bible? This story was too good not to be here told, even if a digression from the object of the reporter.

The G. A. R. Hall, never let to outside parties, under the circumstances was granted to the Spiritualists, and with the aid of hasty advertising in the daily papers and by posters a good audience assembled and listened to interesting exercises, heard a lecture of sterling worth on the *pros* and *cons.* of Spiritualism, and witnessed wonderful descriptive evidence of the presence of spirits. The speaker and medium was J. Frank Baxter of Chelsea, Mass.

Another amusing and noteworthy episode is in order. Just previous to the hour of opening, came an officer of the law to the ante-room. "Is Mr. Baxter here?" "No, not yet, but he is expected every minute. Can I do anything for you?" "I am sent by the Chief of Police to demand a license fee, for the privilege of lecturing and performing here to-night." The manager, thus in conversation, paid the money to prevent any hitch in proceedings, but did so under protest, and said, "The end is not yet." The next morning Mr. Baxter, with the Chairman of his meeting, Mr. H. W. Hale, drove up to Mayor Davis's door, but the gentleman was away. Next they called upon the City Clerk, who showed the law, which did not exempt church fairs, concerts, lectures, suppers, etc., (although "*by courtesy*" they were exempted) from the fee; it was asked why that "*courtesy*" was not extended to Spiritualists? The City Clerk did not know any license had been demanded.

The Chairman of the License Committee came in. He had given no orders, but he did not know whether any of the other members of the committee had or not; but the Chief-of-Police had independent power as per his judgment. At this juncture entered one of the wealthy and large real estate owners of the city, who chanced to

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, APRIL 14, 1888. | $3,00 Per Annum, Postage Free. | NO. 5.

TABLE OF CONTENTS.

FIRST PAGE.—*The Fortieth Anniversary:* Reports of Anniversary proceedings in Boston and Attleboro', Mass.

SECOND PAGE.—Anniversary Reports—Continued. *Free Thought:* What is Thought? *The Reviewer:* "What I Saw at Cassadaga Lake." New Publications.

THIRD PAGE.—*Poetry:* I Puritani. *Banner Correspondence:* Letters from Maine, New York, Louisiana, New Hampshire, New Jersey, and California. Dr. P. P. Quimby. Obituary Notices, etc.

FOURTH PAGE.—Oklahoma Again. The Coming Woman. Wisdom and Blind Faith. A Most Important Admission. "A Highland Seer and Scotch Superstitions." A Séance with the Berry Sisters, etc.

FIFTH PAGE.—Sure of What he Saw. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages. Spiritualist Meetings.

SEVENTH PAGE.—April Magazines. Independent Slate-Writing through the Mediumship of Chas. D. Cowan. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York and Elsewhere. A Needed Movement in Sunday Work. Right Here in Massachusetts, etc.

The Fortieth Anniversary.

Interesting Exercises in Commemoration of the Advent of Modern Spiritualism held in Berkeley Hall, Boston; Attleboro, Greenwich, Brockton, Lynn and Lowell, Mass.; Philadelphia, Pa.; New York City; Brooklyn and Syracuse, N. Y.; Portland, Me.; Chicago and Peoria, Ill.; Cedar Falls, Ia.; Providence, R. I.; Norwich, and Waterbury, Conn.

The Boston Spiritual Temple—Anniversary Exercises at Berkeley Hall.

The celebration of the Fortieth Anniversary of the advent of Modern Spiritualism, held by the Boston Spiritual Temple in Berkeley Hall on Saturday and Sunday, March 31st and April 1st, was an occasion long to be remembered by those who participated in it.

Early on Saturday morning the spacious hall was filled with earnest, intelligent people, and at every session large audiences assembled. Not only was every available seat on the floor and in the galleries occupied, but many were unable to get more than very limited standing-room; and no better proof of the great interest excited by the exercises could be given than the patience with which hour after hour, they remained in such uncomfortable positions. The exercises of the morning were opened with words of welcome from the President of the Society, Capt. Richard Holmes, who spoke as follows:

GREETING BY CAPT. HOLMES.

Again it becomes my pleasant and agreeable duty to extend to you, in behalf of the Boston Spiritual Temple, the right hand of fellowship, and to cordially welcome you to a participation in our quiet, unassuming, homelike celebration of the birth of Modern Spiritualism.

Round by round has it ascended the ladder of progress, and, after forty years of toil and tribulation, after forty years of persistent opposition and persecution from bigoted theologians on the one hand and skeptical materialists on the other, it has attained at the present time a position that commands the attention and respect of the entire community, and established for itself a basis and foundation that cannot be shaken by an assault from without, and can only be disturbed and its progress impeded by jealousies and dissensions from within. Let us, then, in the love we bear the cause we have espoused, and in sustaining the sentiments it promulgates, realize the responsibility resting upon each one of us to cultivate the principles of love, harmony and union.

United may we ever stand,
And right and justice rule our band.
While here on earth we stay;
And should the good be near or far,
May progress be our guiding star,
Improving day by day.

After the very agreeable rendering of a song by Dr. C. T. Buffum, the President introduced Mrs. A. H. Colby-Luther, who was received with much enthusiasm, and spoke substantially as follows:

ADDRESS BY MRS. COLBY-LUTHER.

I come to you in the sunshine of the morning; and the most wonderful occasion of the hour brings to my sensitiveness mingled joy and sorrow. The joy I must accept as coming from you; the sorrow I must attribute to myself.

I am not surprised that these people, as well as millions outside of the city of Boston, meet this morning to commemorate this Anniversary, for in all the ages of the past every thought that has been presented to man regarding the future life has been a thought destructive to the highest hopes, the grandest aspirations, the noblest desires that could possibly belong to or exalt a human being. An element of hope was demanded, and in answer to this demand coming from the universal soul of intelligent humanity nature must give an expression which must tend to the service of life, must meet all conditions of human thought, human development, human philosophy, human understanding. Such expression could not come through literature alone. Art could not evolve nor music express its innate sentiments. It must come in contact with the consciousness of human life. The eye must see, the ear must hear. The deep longing of the human soul must be met with something that should answer their requirements; and they have been met with the grandest revelation that has ever been known, that has ever been penned upon the pages of history. Until it came man could not escape from the grim terror of death in the universe of matter, and the universe of mind as well—death, the destroyer of all love, all hope, all aspiration, all desire! In response to the universal outcry of the human soul, this revelation came to destroy the destroyer, to conquer the conqueror, and now the world exclaims, "Death, where art thou?" and the heavens make answer and reply, "There is no death! there is no death!" Thus, with the advent of Modern Spiritualism, the world has begun to think as it never thought before.

That Spiritualism is true it seems to me is proven by the fact that it invites the investigation and the criticism of the nineteenth century. It moves to the front and it says: "Come here! come here! Here are phenomena that demand investigation." Then comes the scientist with his vast power to calculate, to weigh and measure what he thinks the dimensions and the ultimate atoms of the material universe, and he says: "Show me these phenomena and I will shatter them in pieces." Spiritualism says: "Here is the sublimest philosophy of life that the world has ever known," and the philosopher who has wrapped himself about with the mantle of the dead past says: "Let me investigate it, and I will show you what a stupendous humbug it is." And they *do* investigate, and the scientist finds a universe too vast for him to measure, the philosopher a science of life too grand to ignore, and they say: "This is what it claims to be"; and so the truth moves on and on—that Spiritualism is the grand centre of science, philosophy, reason, intelligence, wisdom.

In the brief space of forty years this flood of new ideas has spread from pole to pole, from continent to continent, over the face of the whole earth, swept along by a mighty power which is, to a great extent, above and beyond the control of human beings. It has done away with the great powerful God, whose throne is in that strange place known as heaven. It has done away with that strange heaven, and that stranger place known as hell. It can find no use for that strange individual known as the Devil. In the place of God, devil, hell, heaven, it places human beings themselves, with all their hopes, with all their aspirations, with all their understanding, with all their powers of knowledge. Until this time came you could only look upon death as the most dreadful monster of the universe, but with the coming of the tiny rap came light from the very centre of the spiritual universe. It came into your homes without being asked whether it was wanted or not, and shed its radiant beams so far and wide that a world rejoices in the light of conscious immortality. It has broken the chains of church and state. It has given man a right to investigate all questions, all belief, all philosophy, all things high or low, false or true; and so he is expressing himself upon a higher plane of reason and understanding than ever before.

How beautiful for us to know—not to believe, but to know—that there is no angry God, no God possessed, as is taught, of infinite wisdom, but whose anger is as infinite as his wisdom or his power, who at the sound of a trumpet shall awaken the dead from their quiet, harmless sleep, and say to those who believe as John Calvin, or the Pope of Rome, or somebody else says they must believe: "Come into a world of happiness," and to those who could not believe: "Depart, ye cursed, into everlasting fire, where shall be weeping, and wailing, and gnashing of teeth!" Spiritualism has made the church admit that the soul cannot "go to hell," into everlasting fire, since spirit cannot burn, and so they are emphasizing the old dogma of the physical resurrection of the body: It is the body that must go to hell and be burned, and as some of them do n't know just how to resurrect this physical body, they are getting to be very much afraid that hell will be lost——to their neighbors!

Very differently talks the church now from what it did forty, twenty five, ten years ago; and if its members would come out and speak their honest convictions, it would be hard to tell the sheep from the goats. When a human being (or class of beings) begins to express to the world his highest conceptions of truth, we have nothing to fear. But when people hide their real convictions behind a screen of worldly prudence and falsehood, then is the light within them darkness. This is the position of the church—Protestant as well as Catholic. Its members are standing behind a screen, and you cannot expect from them what we may hope for from the liberal mind without the church.

Will any minister who is receiving a high salary admit that Spiritualism is true, even though he knows it to be true—knows it because of the mediums in his own family, or through his own honest but timorous investigations elsewhere? He *dare* not proclaim what he knows to be true—that the proofs of the truths of Spiritualism are so overwhelming they cannot be resisted. If he *did* he would lose his large salary, and taking that away what would he have left? What Spiritualism asks of its opposers is that they will give it an honest investigation and then honestly declare the result of that investigation. Honesty of purpose and an honest use of the best intelligence that a man has are all that it asks.

I am compelled to proclaim here that the time has come when ministers and priests must be tested to find whether they believe in the Lord Jesus Christ or not. If they stand the test, all right. If they do not, all right, but let them stand out of the way and leave room for honest men to come to the front.

Now Spiritualism has not come to destroy anything. It has not come to destroy governments or systems or Bibles or churches or ministers; it has come to demonstrate truth. Well, supposing the truth is accepted, what will become of all these things? Friends, that is no concern of ours; but if you ask: "How long would they remain in their present position?" I must answer: "Not very long."

Superstition and ignorance recede before the light of Spiritualism, because that light came in on the grand universe of thought that was expressing itself in the higher as well as the lower forms of life. Who of you asked Andrew Jackson Davis to write his Divine Revelations? None of you. Who was willing to accept it? Very few, and those few only those who knew him best and were most closely connected with him. They knew that the simple boy was not capable of writing such a work; they knew that some power beyond their comprehension was at work, and by-and bye they knew what that power was—that it was something belonging to the old, ancient days; that it came from the mighty brains of the most wonderful scientists and philosophers that ever existed on the face of this globe. Friends, did you ask the spirits to come? Did you ask Galen or Socrates or Solon, or any of the great, grand souls of the mighty ages of the past, to congregate in the aura surrounding your earth, and thus come in contact with humanity, teaching that in the world beyond wisdom alone is greatness.

In that world to be great is to be wise. It is not to see how many millions of dollars you can accumulate. It is not whether you have been President of the United States or Governor of Massachusetts. It is wisdom by which souls are weighed, and so those mighty minds did not feel it beneath the grandeur of their lives to come in contact with the poor simple boy born and reared in poverty. They came in power—a power that was to pulsate in the life of humanity, and open the doors of the human soul.

People say: "Look at the mediums." Oh! yes; they have been looked at for some time. If you had never seen them you would not have been Spiritualists. Now what will you do—have the mediums with all the rough and the smooth, or will you, for fear that your hands will get soiled, put them away and let the walls of superstition and bigotry imprison you again? Which will you have? I know which you will have: you will have the mediums with their truthfulness or their untruthfulness, for although the medium, as an individual, may be unreliable, I have never known of any such thing as false mediumship. If any human being within the sound of this voice can demonstrate it, I would like to hear it done. Are mediums, as individuals, always true? If they were, where could they go? Men get more money for misrepresentations than they do for telling the truth. Why, one single minister receives more money for telling what you all know is absolutely erroneous than is paid to all the mediums in the city of Boston. What does this show? Why, that mediums tell the truth, and truth will sustain itself without money. It will not die; you cannot imprison it; you cannot kill it; you have tried, and what is the result? The result is that Spiritualism has grown and grown, until it has spread over the whole earth—until millions openly acknowledge its supremacy. And who can tell the number of those who, unwilling to be known as believers in the new philosophy, are yet compelled to acknowledge, from the evidence that comes to them—against their will even—comes in their own homes, and compels them to admit to themselves that it is what it claims to be? They are compelled to know that the voices that speak to them are the voices of those the world calls dead.

Spiritualism has come, and what has it done? Why, it has shattered old beliefs that the Church has been building for nineteen hundred years. How has it done it? By calling into action the intelligence of human beings; not calling up beliefs or opinions, but the realities of life, and making its demands on the powers of your being, compelling them to come in contact with the uplifting influences from the great beyond. Friends, what can you ask of Spiritualism to do more than this that it has done for you in this time? It has come to you clothed in garments as white as snow, as beautiful as sunshine. From the immortal world it has come to the children of men, bringing the eternal blessings of harmony, knowledge, love, justice and peace."

An improvised poem on "The Day We Celebrate," by Mrs. R. S. Lillie, was a very pleasant feature of the morning's exercises, which were closed by a song from Dr. Buffum.

Saturday Afternoon.—The exercises of the afternoon were very pleasantly begun by a song from Mr. J. T. Lillie.

Mr. J. William Fletcher then gave his extremely interesting and beautifully illustrated lecture, defining and illustrating the nature and growth of Spiritualism, the Spiritualism of the nineteenth century, and the Spiritualism of the Bible as well, and, at the same time, presenting scenes in Palestine and in Europe, and giving interesting personal reminiscences of his tour through those lands.

Portraits of many famous individuals, notably mediums, were presented, among which were those of the Fox Sisters, Daniel D. Home, William Eglinton, Dr. Henry Slade, Davenport Brothers, Cora L. V. Richmond, Lizzie Doten, Charles H. Foster and Mrs. J. H. Conant.

Pictures of the Poet Longfellow, Queen Victoria, the Empress Eugenie, Napoleon III., and other eminent personages were also shown, and full proof of their faith in Spiritualism was given.

The city of Paris, the royal palace at Versailles, the Coliseum at Rome, Westminster Abbey, and other places of great interest and beauty were shown, while copies of some of Doré's most famous pictures gave additional interest to the entertainment.

Taken as a whole, Mr. Fletcher's lecture was both entertaining and instructive in a high degree.

Saturday Evening.—At the closing exercises of the day a large audience again assembled. The first speech of the evening was made by Mrs. R. S. Lillie, who spoke briefly as follows:

ADDRESS OF MRS. LILLIE.

Friends: We are here to make only a few remarks this evening. We are aware of the fact that many earnest laborers in the field of truth are with us this evening, and a few thoughts are expected from each. We have been sitting in your presence to-day, abiding with you as spirits, coming to you through our medium, and now we feel that we would like to make the assertion of our own individual presence, and have it plainly understood that we come as distinct, individual personalities, beholding you, though you behold us not, knowing you, though you know us not, save in the thoughts to which we may give expression through this instrument.

With you we feel a deep interest in this day, which tells us that our Spiritualism counts its forty years of growth and development. We know it is older than that, but this means its modern wave, its latter-day interpretation: It means the coming of the spirit of truth in a time when man had grown to that condition that the race, or a portion of it, was able to appreciate the possibilities of an occasion like this. This is why two little girls, belonging to the sensitives of the race, could be made vehicles for the incoming of this stupendous truth—could receive it in their childlike, simple manner, yet with a rationalism that no one in the ages of the past has been able to give to its interpretation. They belonged to a time that was ripe for such development—an age that gave birth to such movements as the placing of cables beneath the great ocean that should be the means for transmitting thought from continent to continent. It was fitting that in such a time the celestial cable for the transmission of thought from spheres above should make its presence known. Well may you rejoice in this knowledge. Future ages will call the people together to celebrate its advent. Well may you rejoice that, for you, the clouds are lifted and the light shines through. Rejoice that you live in an age that was ripe for such fruitage as this! Rejoice that on history's page will be written that to you was given the true light of spiritual knowledge! Rejoice that at last there shall be no lost souls or wrecked ones, but every imprisoned spirit shall be set free! Then why should not songs all triumphant arise in your musical lays? Why should not glad songs of praise arise? No religion ever brought to man so bright a promise; no science of life, no philosophy of spirit was ever given to him that was so well suited to all his needs.

It was what the ages had waited for. It was what the heart of humanity had fainted for when it stood beside its loved ones and saw the grave close over them, with no knowledge, no positive assurance of meeting them again—nothing but the wan shadow of a hope, whose faint light could do little to pierce the gloom of the dark valley. The want of the ages has been met—met at the proper time and season. Nature waits during her winter for her seedtime, her spring, and then she sows the seed that shall bring the harvest. Well may you rejoice, you whose earth is so young, that you are living in its spring—that its winter has passed and the promise of the glorious harvest has appeared, the harvest whose fruition will be the perfecting of all souls.

Now, while at the future we're gazing
A moment, with you here to-night,
And while the dear angels you're praising
Who have brought you the blessings of light,
The forms of your loved ones approach you,
So near that their breath you may feel,
So near to your hearts are they pressing,
So close to your side do they kneel,
And they point to the opening portal,
And show the broad highway of love,
On which, all triumphant, immortal,
You, too, shall be carried above.

May a realization of this be yours! So shall the gates more widely open and the light more freely flow, the light which leads to peace and joy forevermore.

At the conclusion of Mrs. Lillie's remarks a humorous recitation, "The Inventor's Wife," was given by Miss Addie Hazleton, in a manner that would have done credit to an adult elocutionist, after which Dr. J. C. Street made a few remarks, saying in substance:

Mr. Chairman, Ladies and Gentlemen: It is a great pleasure to see so many earnest men and women present on the Anniversary of the day you celebrate, the day which gave you liberty, light and knowledge. Many, many times a creed-bound world has made strong effort to sound its death-knell, but intercommunion with the spirit-world still lives. It is strange that the sublimest truths have always brought hatred and infamy to their first promulgators, but so it has ever been. In spite of persecution and opposition, Spiritualism still lives, and grows and grows, in this land and in all others. No opposition can crush it; no creed or dogma can drive it out. It has come to remain, for truth is mighty, and will prevail. In these eventful days the world demands a spiritual rostrum freed from the narrow prejudices of the past, that shall give forth truth pure and simple. And when we can live up to the level of that truth, Spiritualists will have but one heart, love; but one mind, equality; but one disposition, purity; but one eye, seeing the good in all things; but one form and figure, uprightness. This will be the true religion in which every soul, from the highest to the lowest, can find its place in which to ripen and expand, to gain the knowledge that gives liberty and peace.

If we make no effort to raise our lives to the level of these truths, we are not worthy of them. Oh! let us lay aside the narrowness of the past, and, arising from our littleness, our selfishness, walk in the light of wisdom.

Man's mental capacity is limited only by the limitations that he makes for himself. If he can rise above his own blind selfishness, he can fathom the economy of the universe. He can look through the limitless regions of space and see the numberless worlds that fill it; he can trace the workings of the great spiritual universe that underlies and vivifies the material universe. Walking in the light of this truth, he will not fall into those mistakes that often make such shipwrecks of earthly life.

All over the world the light of the day we celebrate is dawning—coming in silence, it may be, in many of earth's dark places—to those who understand it not. To us it comes in a full blaze of glory, and in its brightness may you find the peace that will bear you to the land of holy rest.

Mrs. Ida P. A. Whitlock was the next speaker of the evening. She said, briefly:

Ladies and Gentlemen—It is indeed forty years ago since the first tiny rap at Hydesville opened the door between this world and the next. How many lessons have those tiny raps taught to Spiritualists! How many lessons have they taught to those who are not Spiritualists! And yet how many more there are that Spiritualists know nothing of! Away beyond, as far as thought can go, we see an ocean of intelligence, of conscious power and wisdom, which must sometime come to this world to develop spirits while they yet occupy the physical body, and make us what we claim to be, *Spiritualists.* Spiritual (Spirituelle)—what a word that is! When we look at the word, what does it tell us? It tells of the divinity in man; it tells of a nature closely allied to God, the Father; and yet when we as Spiritualists claim Spiritualism as our religion, we are scoffed at. Why, it is the purest name that any religion can bear—the purest and the truest! We are asked, sometimes, the question: "What does Spiritualism teach? Does it teach you any theory outside of this life?" We answer: "*Yes*, it teaches of the other life."

On this day, the Fortieth Anniversary of the opening of the door between this world and the next, the influence of Spiritualism is being felt more than it ever was before; and we are told by those who return from the unseen shore, that the time is fast approaching when we shall know as we are known; that we, spirits in a cumbrous body, shall by-and-bye be able to perform the work of life more as the spirits who are freed from this form of matter.

We do feel that many of the disturbances of the present time are caused by the influence of the spirit-world endeavoring to drive away the weaknesses and faults of human nature that we may know ourselves. Then shall we be willing to be known by the pure spirits from the other shore who can come to us bringing lessons of peace, of joy, of wisdom and of strength. Then shall we be able to bear proudly the name of Spiritualists. And proudly may we speak of Spiritualism now, when we look over the wide earth, and see what it has done. We call it Modern Spiritualism, and say it is only forty years old. Is it not, rather, as old as time; so old that the mind of man cannot go back to the day of its birth? When we speak of Modern Spiritualism, let us look back, and say as has been said before, that it takes the conditions of the winter to bring the flowers of spring and summer; so with Spiritualism: it has had its winter, but its summer is approaching, and its flowers shall cover the whole earth. Then there will be but one religion, and every one will be proud to be a Spiritualist, and live under the banner of Spiritualism.

Then followed a song by "Matilda Jane," in which she displayed a great deal of histrionic ability, as well as the capacity of a sweet and powerful voice. Mr. Frank T. Ripley, the well-known test medium, then took the platform. Mr. Ripley said, in effect:

It is a great pleasure for me to be with you this evening, while you are celebrating the fortieth anniversary of Truth—not a new truth, but the same old truth, the truth that will carry you triumphantly across the bridge that spans the river that we call death. I am pleased to see so many earnest faces, so much intelligence here. . . . Spiritualism is a religion for you to die by; not only will it sustain you through life, but it will carry you safely into the eternal world. We, as Spiritualists, know that the life here is simply the beginning of a larger life to come.

Spiritualism is a mighty power, that gives us a knowledge of God—God in everything. Why, I can worship God in these beautiful flowers, in every bud and blossom. I can recognize him in every atom of the material universe, but most of all in the human soul. [Mr. Ripley closed his remarks (which he said were given chiefly to assist his guides to assume control) by a quotation from one of Miss Lizzie Doten's beautiful poems, after which he gave some remarkable tests, which were accepted as positive proof of the presence of returning spirit friends by the parties to whom they were given. He also gave communications from well-known spirits to their friends who were present, which excited much interest, especially one from Dr. Wm. A. Dunklee, of Boston, so long a most efficient worker in the Boston Spiritual Temple Society. Mr. Dunklee came with a beautiful message of love and cheer to his sorrowing companion, assuring her of his continued presence and his enduring love for her, which, as he has gained new powers of life, is stronger and brighter than even in the long years of their happy married life.]

Dr. J. L. Paxson was next introduced, and said:

Mr. Chairman and Friends: I do not propose to consume much of your time this evening, but there are some thoughts that press themselves upon me. At this hour I seem to be carried back into the life of past ages, and I see the thought of the spirit-world that has impressed itself upon the thought of humanity, and that spirituality is impressing itself upon this age, this hour. Wherever the atmosphere of our planet is in condition to receive them, come the messengers of light; and they are with us here to night ready to quicken us into earnestness of purpose and unity of action as never before in the history of our planet.

The next few years will give us such revolutions as you have now but a feeble conception of. I know that the elements of organic life, as far as man is concerned, are rapidly passing through wonderful changes, that new conditions are being formed that will unfold man as he has never been unfolded before in the history of our planet. These conditions will make their impress upon us and unfold our deep, interior natures, giving to us a power of mind that is beyond our ability to understand at all. The power of the soul of man is limitless, under these new conditions of growth and development, and the dawning of the new day is with you even now.

The last speaker of the evening was Mr. J. B. Hatch, sen., who said briefly:

Friends: A few days ago I received a note from Capt. Holmes, stating that the Fortieth Anniversary of Spiritualism was to be celebrated in this hall to-day, and it was expected of me to be present and add my mite; so I came not to make a speech, but only to report for duty, in answer to the roll-call. I am glad our good Bro. Dunklee has manifested his presence here to night, and I want to say gratefully, if it had not been for him I should not have been standing here before you: Many years ago, when the Boston Lyceum held its meetings in Lyceum Hall, I strolled in there as a visitor. Bro. Dunklee was at that time Assistant Conductor of the school. In a few minutes he came to me and said: "I want you to go into the ante room and assist us in our work." I was a stranger to the work of Spiritualism, and hardly knew what to do or say; but a still, small voice whispered: "Do your duty." I went, and from that day to this have been a constant worker. What work have we on hand to day more important than the education of our young people in the truths of Spiritualism? May the time never come when, if asked why they celebrate the 31st of March, they shall be unable to answer.

I want our young people to know that in its forty years of life, Spiritualism has made more progress than old beliefs have made in centuries. Bro. Ripley made the remark that Spiritualism was good enough for him to die by; I say it is good enough for me to live by, and so if is assuredly good enough for me to die by; and if good to live by, and to die by, it is a religion good enough for me to teach my children. If we do not instruct our children in the truths of the New Dispensation we make a sad mistake. [In conclusion, Mr. Hatch stated that as great as the record of Spiritualism had been in the past, he believed there were greater achievements and grander triumphs for it in the future.]

The audience was then dismissed with a few parting words from Captain Holmes, which closed Saturday's Anniversary exercises.

[To be continued hereafter.]

Attleboro', Mass.

The Anniversary was observed with appropriate exercises in the hall of the Spiritual Society.

On March 31st the ladies held a unique and successful bazaar and entertainment, which brought to the treasury of the Society forty-one dollars, after clearing all expenses. This bazaar was opened at 2 P. M., and from that hour until midnight the hall presented a brilliant and animated appearance. The decorations were very fine, especially that at the head of the hall over the speakers' stand, where a large motto, framed in evergreen, bore the inscription: "March 31st, 1848—'Tidings of Great Joy.'" Tables laden with useful and fancy articles to be sold at reasonable prices; a generous refreshment stand, where ice cream and cake found ready purchasers; a spacious booth where all sorts of sweets and fruits were on sale, attracted the eye upon entering the place of assembly. A tripod, from which swung an ancient and huge caldron that had served for culinary purposes in revolutionary times, stood near the centre of the hall. This had been filled with "Japanese pudding," and the "plums," as "spooned out" by the merry crowd investing their nickels, proved both tempting and useful. Many children were made happy at this spot by the kindness of a certain gentleman who treated them generously to the plums of that magic pudding.

In the far-off corner hung a curtain, behind which Miss M. T. Shelhamer, of Boston, under the influence of one of her spirit-band, "Harebell," gave life-readings to eager patrons with most satisfactory results. The medium on this occasion was clothed in the brilliant costume of her little messenger spirit "Lotela," whose teacher and guide "Harebell" claims to be.

As the evening hours wore on, the excitement waxed high. The sales grew more frequent, voting for various useful works proceeded with fervor, and the scene became even more animated than before. Games were indulged in by the younger visitors, while their elders discoursed in a social manner, or busied themselves at the tables and stalls, until the signal was given for the clearing of the floor, when a merry dance was arranged for all who cared to participate, until the midnight hour.

Among the articles voted for were two nicely executed crayon pictures of dogs, each appropriately framed in gilt, the work of their donor, Miss Emma Larabee. One of these was awarded to Mr. Shattuck, the popular President of the Society, and the other to some one whose name the writer did not learn. A copy each of Miss Shelhamer's books, "Outside the Gates" and "Life and Labor in the Spirit-World," was disposed of by vote—the first being awarded to Mr. Forsyth, of the Society, and the latter to the Children's Lyceum.

Great credit is due to the projectors and managers of this festival: especially worthy of mention in this connection are Messrs. Shattuck and Wilbur, with Mrs. Thompson and Miss Larabee, whose indefatigable labors and unfailing courtesy went very far toward ensuring the signal success of the entertainment.

On Sunday, April 1st, the usual services were held afternoon and evening—Miss M. T. Shelhamer presiding as speaker at both meetings.

In the afternoon the guides of this lady selected as their theme: "The Rock on which we Build," opening the discourse with an allegory of an oppressed and persecuted people that had been crowded by the iron hand of despotism until a few of the mass rebelled and determined to flee from their tyrants. A trackless sea swept around their sorry home, but undauntedly the little band launched their frail bark and steered away. At length they came to a rocky point from which arose a giant fortress of stone. Here they paused, and one more daring than the rest resolved to scale the lofty height, nor could he be deterred by the dissuading voices of his friends. Anxiously they watched his upward climb, but as he went he discovered little footholds and tenacious vines by the aid of which he rose still higher; and by-and-bye his companions, one by one, followed in his upward track. At last they reached the summit, and found a prospect fair and broad sweeping around them. The place on which they stood was not as barren as they feared, and inspection proved that it afforded means of sustenance for those who might wish to build thereon. Here the little band tarried and made their homes, finding relief from persecution, coming into contact with nature and gaining knowledge and inspiration from her wondrous works, until, crowned with years and ripened by experience, the original number passed higher, leaving useful records of their work to those who came to fill their places and to emulate their lives.

The speaker then turned to humanity, picturing its struggles with error and superstition, reviewing the ages when the cruel despotism of priestcraft had held mankind in thrall until a few earnest souls had dared to listen to the voice of the spirit, and to launch their boats upon the sea of investigation and sail forth in search of something better beyond their prison walls. These had gone on until the eternal rock of Truth had appeared, and daring to scale its massive height had found fields of knowledge and storehouses of experiences for their welcome and their attainment. There they had builded their homes and begun their labors, and ever and again there came wafted to them from beyond words of cheer and encouragement to inspire their faithful souls. Those who stand upon this eternal rock may lift their heads in fearless calm toward the golden heavens, for no tempest can sweep them from its face; no dashing wave reach their lofty height; for Truth forever shall remain, though man-made systems decay and time be known no more.

The evening service, as usual, opened with singing, followed by an invocation, after which Miss Shelhamer read the following Anniversary Poem, which she had written for this special occasion:

MARCH 31ST, 1848-1888.

BY M. T. SHELHAMER.

Hark! what joy-bells gladly ringing
O'er the earth this holy night!
What the message they are bringing
With their tongues of silvery light?
'T is the story of salvation
From old superstition's power,
For the hope of man's redemption
Comes to quell his fears this hour.

Fear is conquered, for the portal
Of the tomb but leads to *Life*;
Love forever soars in triumph
Over discord, pain and strife.
Hear the joy-bells in their pealing,
Listen to the words they sing:
"*Death* forevermore is vanquished,
Life itself is Lord and King!"

Back and forth 'twixt earth and heaven,
Hark! the glad bells grandly swing,
Pealing forth this sweet assurance:
"Tidings of great joy we bring!"
Every tone is full of meaning,
Every note 's an angel's voice;
Each vibration is an anthem,
Bidding all the earth rejoice.

Forty years have slowly gathered
Since those bells first swept the air,
Ringing forth in exultation
From Life's highlands "Over There."
Forty years since first the heavens,
Touched by an immortal light,
Flashed and flamed with radiant splendor,
Banishing the clouds of night.

Forty years! and earth grows fairer
With a bright perennial bloom,
Caught from breezes warm and genial,
Blowing from beyond the tomb.
Forty years! and man, awakened
From the spell of doubt and grief,
Finds himself a new born creature,
Through this blessèd glad relief.

Forty years! and myriad voices
From the angel choirs above,
Still rehearse their wondrous chorus
In united tones of love:
"Jubilate! Jubilate!
Man shall live forevermore!"
Earth and sky repeat the anthem
As it rolls from shore to shore.

Forty years proclaim the story:
"Human love can never die;
Friends by death once torn asunder,
In the glorious by-and-bye
Shall again be reunited;"
Thus the joy-bells grandly sing:
"Death forevermore is vanquished,
Life itself is Lord and King!"

The guides of the speaker then proceeded to deliver an earnest and forcible lecture upon "The Advent, Growth and Results of Modern Spiritualism." It would be impossible to do justice to this discourse in any ordinary abstract; it was replete with information concerning the appearance of Spiritualism at Hydesville, N. Y., in 1848; it traced the growth of the movement throughout the land; inspected the development and exercise of the various phases of mediumship—each of which, the speaker affirmed, contains useful and nourishing elements for the spiritual instruction and support of its learners and investigators—

gave a synoptical report of the work that had been aimed at and accomplished by Modern Spiritualism in the brief period of forty years; summarized the united efforts of spirits and mortal reformers to cleanse the world of ignorance and to free mankind from error, and predicted the sure progress of the cause of truth throughout the entire globe.

Why should we not observe our Anniversary (said the speaker), since it is, to millions of hearts, the death of bigotry and fear, the birth of happiness and of undoubted knowledge? Christendom to-day observes with joyful recognition what it is pleased to call the resurrection of Christ: the triumph of life and immortality over death and the sepulchre! What was this but a stupendous spiritual manifestation? for we are told that Jesus, after suffering martyrdom and death, arose at the third day and came forth a living man. Thus is the triumph of spirit over matter observed with joyful acclaim, with floral decorations and service of harmonious praise on every hand. Why should not we who, as Spiritualists, have seen the dawn of a new era, beheld the light of a grander dispensation of truth, listened to the voice of the Immortal Spirit, witnessed the reappearance of our dead, and become aware of the bursting of the tomb by angel-power, celebrate our spiritual Easter with thanksgiving and song, uniting in thought and aspiration and desire to speed on the noble work that spirits pursue in helpful service to mankind, and in spreading the joyful tidings of immortal love o'er all the earth. ***

Brockton, Mass.

To the Editor of the Banner of Light:

The First Spiritualist Ladies' Aid Society of Brockton celebrated the Fortieth Anniversary at its Parlors, No. 138 Main street, Wednesday, March 28th. Although the weather was unfavorable and the traveling bad, there was a fair audience in attendance in the afternoon, and they were well paid for braving the storm.

The services opened at 2:45 with a piano solo by Mrs. May, followed by an invocation by Rev. S. L. Beal, after which the following programme was rendered:

After a song by Mrs. R. C. Brown, remarks by the spirit-guides of Mrs. C. M. Nickerson, of New Bedford (formerly of Orleans), were in order. She said the present was but the beginning of a long series of celebrations, each one of which would work an advance in spiritual growth and the dissemination of this new gospel of peace. As the winter has passed, and spring, with its warmth and sunshine, has come to us, so has the winter of superstition and bigotry gone into the vanished past, and the bright, glad spring of reason and truth opened to the waiting children of earth! And as we are this afternoon looking for the storm-clouds to break away and the sun to shine forth and gladden the earth, so are we looking for the clouds of priestcraft and ignorance to be dissolved, and the sun of spirituality and wisdom to brighten and gladden the hearts of mankind. And as surely as the sun will shine after the storm, so surely will the sun of reason, truth and justice come to guide our spirits onward and upward to a more perfect knowledge of the land beyond the "crystal sea." She closed with a fine impromptu poem.

Next came a song by Miss Orr, of Lynn, and Prof. W. F. Peck, of Boston. Prof. Peck then read a poem by Lizzie Doten, and supplemented it by some remarks on Modern Spiritualism. This was followed by a song by Walter D. Packard.

Next came tests by that truly wonderful young man, Edgar W. Emerson. No commendation is necessary for him, as all who know him know that he is doing a wonderful work for Spiritualism, aiding our spirit friends to open wide the "golden gates," so long standing ajar, and revealing to the vision of mortals the beauties of the land of souls. God speed him in his noble work. The afternoon services closed with a song by Miss Orr and Prof. Peck.

Supper was announced at 5:30. The tables were bountifully supplied with cold meats, pies, cakes, fruits, etc., and neatly and tastefully arranged and ornamented with flowers. Over two hundred partook of the supper, and left the table feeling as those who patronize the "Ladies' Aid" suppers *always* do—perfectly satisfied. From the supper table we repaired to the audience room to listen to the evening exercises, which were substantially the same as the afternoon services, and closed with a benediction by Rev. S. L. Beal. On the whole it was a pleasant, enjoyable and instructive entertainment, and was, socially and financially, a success. R.

Greenwich, Mass.

To the Editor of the Banner of Light:

The Independent Liberal Church in Greenwich appropriately observed Easter, and the Fortieth Anniversary of Modern Spiritualism, in the services of Sunday, April 1st.

In response to an invitation to the audience of the Sunday previous, to provide potted plants and cut flowers for decorative purposes, abundant material was early brought to the church, and in the hands of an efficient Committee the platform was transformed into a scene of rare beauty. A large proportion of the floral offerings were tributes of love, tenderly dedicated to friends in spirit-life, each bearing the name of the remembered loved one, and of the loving giver. Fathers, mothers, brothers, sisters, children dear, and honored friends, Indians of the valley, and John M. Spear as spirit presences, must have responded to the mute appeals.

The services were opened with appropriate music, followed by readings by the speaker (Mrs. Juliette Yeaw) of a portion of the twentieth chapter of John; then a short account of the origin of the spiritual manifestations, and some extracts from THE BANNER'S account of the celebration of the Twentieth Anniversary of Spiritualism, from which a discourse was elaborated, touching upon the observance of Easter, as based upon the resurrection of Jesus, as not adequate to meet the soul-yearnings of to-day, which were met and answered in the revelations commemorated by the modern Easter.

The exercises of the Lyceum were held in the audience-room, and were of exceptional interest. The recitations of the children were all aptly chosen for the occasion. The general lesson, "Spirit," called forth several fine readings, after which the speaker briefly addressed the Lyceum upon the same subject.

Thus closed the exercises of a day replete with blessed memories, sweet and refreshing alike to old and young; encouraging the heart of him who has planted this fair garden in the desert of bigotry and conservatism.

JULIETTE YEAW

Lynn, Mass.

To the Editor of the Banner of Light:

At the session of the Children's Progressive Lyceum, April 1st, the attendance was smaller than usual, as many availed themselves of the opportunity to attend the Anniversary exercises in Boston. We had a fine literary programme by the following members: Jessie Hutchins, Celia Goodwin, Lena Lamphier, Ethel Herrick, Stanley Balcom, Mabel Cheever, Mrs. Durgin, Miss Collyer, and Mrs. Pierce; remarks by Dr. Furbush, and Mr. Shaw of Peabody.

The First Society of Spiritualists, the Ladies' Aid and the Lyceum, joined in a union celebration of the Fortieth Anniversary, at Mechanic Hall, on Friday, March 30th. It was a very pleasant service, and was enjoyed by a large audience both afternoon and evening. George A. Fuller gave the address, and Edgar W. Emerson presented several recognized tests in the afternoon.

In the evening a fine musical and literary entertainment was given, and a dance was participated in, in the lower hall.

53 *Lowell street.* MRS. E. B. MERRILL,

Lowell, Mass.

To the Editor of the Banner of Light:

Our Society noticed the Fortieth Anniversary by interesting meetings at our hall on Sunday, April 1st. A number of mediums assembled at the first session, and conference exercises, etc., consumed the time.

In the afternoon A. E. Tisdale, the blind medium, delivered an eloquent address, and was listened to with marked attention. His evening discourse was one of the most able and interesting lectures we have ever heard upon our platform. Mr. Tisdale improvised music at the close of his lecture, which every one was delighted to hear. He is a fine orator, and should be kept busy upon our platforms.

B. S. FREEMAN, *Cor. Sec'y.*

No. 5 Brooks street.

Philadelphia, Pa.

To the Editor of the Banner of Light:

The Fortieth Anniversary of Modern Spiritualism was celebrated on Sunday, April 1st, with even greater spiritual inspiration than many of its predecessors. The interest manifested by Spiritualists and those not recognized as such was of the most decided character.

The attendance in the morning was large, and in the evening unusually so—filling the hall to its fullest capacity. The decorations were of impressive character, and—particularly in the display of plants and flowers, natural and artificial, which graced the platform—especially noticeable. The choir gave appropriate voice to songs and hymns arranged in the programme for the day and evening.

The following order of exercises was adhered to, and met with a responsive fervor, which, under the inspiration of two lectures by that queen of platform speakers, Mrs. H. S. Lake, of Boston, gave the whole an *eclat* that fulfilled the hopes of those who contributed to the occasion their labor and material aid, which in their spiritual sense doubtless were acceptably appreciated by the attendant and controlling spirit intelligences.

Morning: Conference from 9:30 to 10:30; Anniversary hymn—"We have Come Unto the Mountain," congregation; selection, choir; poem, Mrs. H. S. Lake; selection, choir; invocation and address, Mrs. H. S. Lake; hymn—"We Love no Triumphs Sprung of Force," congregation.

Afternoon.—Conference from 1:30 to 2:30; Lyceum exercises.

Evening.—Conference from 6 to 7:30; Anniversary hymn, "The World hath felt a Quickening Breath," congregation; selection, choir; poem, Mrs. H. S. Lake; selection, choir; invocation and address, Mrs. H. S. Lake; hymn, "Sweet Home Above," congregation.

The theme of the morning lecture was: "The Distinctive Features of Modern Spiritualism," which, through its exhaustive force and keen spirit logic, was grand and instructive.

The poem of the morning, from spirit dictation, was beautifully expressed. It was entitled: "The Land where our Dreams come True," and was received with appreciative demonstrations.

The evening lecture exposed the dangers that menace spiritual mediumship and Spiritualism, and was listened to with earnest attention from the beginning to the end. The poem entitled: "The Three Preachers," was read with an emphasis and duly appreciated by the audience.

The Lyceum exercises were witnessed and listened to by a crowded assembly, and, we may add, were accorded frequent applause.

There was a large attendance at each of the three conferences, presided over by Bro. Thomas Phillips. The President, Joseph Wood, and B. P. Benner, Vice President, contributed a very pertinent and appropriate measure of official duty; and take it all together, the Fortieth Anniversary will be pleasurably remembered. Z.

In addition to the information furnished by the above correspondent concerning the Anniversary and its observance in Philadelphia, we are in receipt of a letter from R. A. Thompson, from which we glean the following points:

"At 2:30 P. M., on Sunday, April 1st, the Lyceum exercises were opened under the charge of Mr. Robert Coffman, assisted by Bros. Huber, Smith, Peterson, Shultz, and many others, who seemed to vie with each other in helping to make it one of the most successful features of the Anniversary Day. The many bright and beautiful happy children, with their splendid banners and flags—with their musical tread—constituted a scene not to be soon forgotten. The calisthenics by a group of young ladies—as also a drill by young gents—were heartily applauded. Recitations, solo and duets by the scholars were particularly fine."

"During the previous week the Ladies' Aid, composed of Spiritualists of the First and other associations, held a Fair in the hall. Fancy and useful articles were in abundance. The refreshment table, under the able management of Sisters McCahan, Bailey, Fariena, Cadwallader, Jackson, Dubois, was very successful. Tables also under charge of Sisters Hutchinson, Doll, Bronson, Thompson, Faust, Fray, Hofman, Ewers, Shumway, Benner, Galloway, Shuster, Stauffer, Humphries, Bache, Perry, Jagol, Miss Carroll, and others, with a profusion of fancy goods, baskets, glass ware, groceries, etc., made a fine display. The soda fountain, under charge of Messrs. Dubois, Benner, McCahan and Langley, was quite a feature, as also was the Fish Pond of Messrs. Morris, Jennings, and others. Many happy evenings were spent by all, ending with a concert by a fine band of music of Bro. Thaler."

Cedar Falls, Ia.

To the Editor of the Banner of Light:

The Fortieth Anniversary of Modern Spiritualism was observed here by a parlor lecture from Dr. Edward L. Lyon, at the residence of Mr. Douglas Smith. The Universalists here, though not numerous, are liberal, and freely grant us the use of their pleasant church on our Anniversary and other occasions; but that edifice being closed for repairs just now, we held our services in a private house rather than omit the meeting altogether.

Dr. Lyon gave a very interesting discourse upon the Bible evidences of Spiritualism, also showing what Spiritualism has accomplished during the forty years since its advent.

Very few men, whether clergymen or others, are better informed concerning biblical lore than Dr. Lyon, and he always deals heavy blows in favor of Spiritualism. J. C. N. A.

New York City.

To the Editor of the Banner of Light:

The Fortieth Anniversary of Modern Spiritualism was celebrated on Sunday, April 1st, at 3 and 8 P. M., by the Progressive Spiritualists of this city, at Arcanum Hall, 57 West 25th street.

Both sessions on this memorial occasion proved of unusual interest to good and appreciative audiences, in the development of facts in our movement.

The afternoon meeting consisted of a memorial address by the Conductor; Miss Fanny Naegeli, organist, in Easter hymn; remarks and an inspirational poem by Mrs. Effie Moss, materializing medium; Sidney R. Allen, in song and words of cheer; poetic recitation and address by Mrs. S. Self; Mr. Scott, in song, etc. Closing exercises in spirit tests by the Conductor, which were acknowledged to be definite and correct.

Evening Meeting opened by invocation and lecture by Dr. J. S. Williams. Songs, by organist and Mr. Whitcomb. Appropriate remarks and tests of spirit presence (for one hour, most of which were fully recognized,) were given by the Conductor.

PROF. G. G. W. VAN HORN, *Conductor,*
111 *Clinton Place.*

Brooklyn, N. Y.

To the Editor of the Banner of Light:

The Spiritual Society of Brooklyn held its Anniversary exercises on March 25th, that its members might avail themselves of the services of Mr. and Mrs. J. T. Lillie, who had ministered most acceptably to that organization the previous two Sundays.

On the evening of the 25th, Conservatory Hall was packed to the utmost with old friends and new investigators to enjoy this Fortieth Anniversary of Modern Spiritualism.

Judge Dailey made the opening address, in his usual felicitous style, and among many cheering statements concerning our spiritual outlook in the future said he believed that fully one-half of the people of Brooklyn were Spiritualists, in the sense that they believed in spirit communion. Judge Dailey also said that within a few weeks he had a conversation with a prominent politician of Brooklyn, who remarked that the time is soon coming when there will be only two parties, the Spiritualist and Materialist. These statements were heartily applauded.

Mrs. Lillie then gave a logical and eloquent discourse upon: "The Past, Present and Future Outlook of Modern Spiritualism," followed by an improvised poem upon "Heaven." Mr. Lillie sang: "Do Not Drink To-night, My Boy," in a pathetic and exquisitely touching voice. Others participated in these exercises—Miss Vanderbilt giving a perfect recitation. E. B. R.

Syracuse, N. Y.

To the Editor of the Banner of Light:

A gathering of—to quote the next morning's *Standard*—"about one hundred and fifty well-dressed and intelligent-appearing people" occurred at Odd Fellows Hall, in this city, Sunday evening, April 1st, to commemorate the Fortieth Anniversary of the Advent of Modern Spiritualism.

The occasion was pleasant and profitable to the participants, who all rejoice that the event was not allowed to pass without public recognition.

Miss Carrie E. Downer of Baldwinsville, N. Y., was present and appropriately addressed the meeting. H. H.

Portland, Me.

To the Editor of the Banner of Light:

The Fortieth Anniversary was duly celebrated in Portland on Saturday evening, March 31st, at Mystic Hall.

For this occasion a committee of ladies had most tastefully decorated the platform. The words: "Progress of Spiritualism—1848—1888," adorned the background of the stage, and underneath this legend on a table was placed a very large and beautiful floral piece representing "The Gates Ajar." On one side of the platform was a rustic basket filled with beautiful flowering plants and trailing vines; on the other side a table with bouquets of rare cut flowers tastefully arranged. In front of the stage was a large table completely filled with baskets and vases of cut flowers, all arranged artistically. From the auditorium the whole stage looked like a most exquisite floral design. On the right, partly hidden by trailing vines, was suspended that picture, dear to all Spiritualists on account of its sweet associations—"The Dawning Light."

The exercises commenced at 8 P. M. Mr. H. C. Berry presided with grace and dignity. He opened the meeting with brief remarks appropriate to the occasion. A most beautiful and impressive invocation was pronounced by Mrs. Berry.

The address was then given by Geo. A. Fuller, M. D., of Dover, Mass. The speaker chose for his subject: "The Origin and Progress of Spiritualism." The discourse was an elaborate exposition of the theme, and was listened to most attentively by the large audience, which taxed the seating capacity of the hall to its utmost.

The exercises were interspersed with appropriate songs beautifully rendered by Mrs. Woodman and Mrs. Runnells.

Certainly the friends in Portland may feel that their celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism was a most successful one. ****

Chicago, Ill.

To the Editor of the Banner of Light:

The People's Spiritual Society of Chicago—presided over by G. L. S. Jenifer—celebrated the Fortieth Anniversary at its Hall, 116 Fifth Avenue, on Sunday, April 1st.

The following programme was rendered: Singing by the audience; a poem, given inspirationally, by Mrs. Bromwell; singing by the choir; reading, by Mrs. Jenifer, of an account of the early phenomena as manifested through the Fox Girls; singing by the audience; address by Dr. John Arnoup; duet, by Mrs. Orvis and Mr. Wendell; fire test by Mr. and Mrs. Bernell and grandchild; psychometrical reading by Mrs. Graham. Several mediums gave good tests.

The entire affair passed off in the most agreeable manner, and will long be remembered by all who were present. G.

Peoria, Ill.

To the Editor of the Banner of Light:

The Fortieth Anniversary was observed at Druid's Hall, 303 Main street, under the auspices of the First Society of Spiritualists, on Easter Sunday, April 1st. The morning service was held at 10:30 A. M., the evening at 7:30 P. M. J. M. Allen, of New Orleans, La., inspirational trance speaker, gave the addresses, which were followed by psychometric readings. †

Providence, R. I.

To the Editor of the Banner of Light:

Mrs. A. H. Colby-Luther gave the Anniversary address Sunday morning, April 1st, eliciting much applause from the large audience.

Sunday evening, Rev. F. A. Hinckley lectured on the Proposed Amendment to the Constitution of Rhode Island—the controls of Mrs. Luther supplementing his lecture with remarks very pertinent to the matter in hand.

The entertainment of Saturday evening, March 31st, passed off very pleasantly—Mrs. Luther, J. V. Mansfield, Mr. and Mrs. F. H. Pope, Dr. C. T. Buffum, Mr. Arthur Fenner and Master Boyden taking part in the exercises.

MARY E. A. WHITNEY.

Norwich, Conn.

To the Editor of the Banner of Light:

The Spiritual Union held Anniversary exercises at Grand Army Hall, on Sunday, April 1st.

A committee of ladies, under the direction of Mrs. C. W. Spalding, decorated the platform with lovely flowers, and there were several choice pieces contributed by members of the Society—noticeable among which was a magnificent star, placed on the speakers' stand by Mrs. Chapman, who, in her office as Secretary, has aided greatly in the success of the lectures for the past three seasons.

Mr. J. W. Fletcher was the orator of the day, choosing as his theme for the afternoon: "Christian Science," and in the evening: "The Harvest of Forty Years."

The hall was crowded at both lectures, and the speaker was repeatedly applauded. The local papers gave us fine notices. X.

Waterbury, Conn.

To the Editor of the Banner of Light:

The Anniversary of Modern Spiritualism was not allowed to pass unnoticed here. A commemorative circle was held at the house of R. R. Callender, and, as usual, proved a most enjoyable and instructive meeting. A short review of the history of the movement, a thoughtful discourse, and tests through Mr. Callender, music, flowers and good feeling made the occasion one to be remembered by those present. E. S. BIRD.

Blackfriars' Theatre.

A chancery suit of 1612, in the public record office, which has hitherto escaped notice, furnishes some interesting details concerning theatrical matters in the time of Shakspeare. The suit was brought against Richard Burbidge, John Hemings, and others, in respect of the lease of Blackfriars' Theatre, which the said Burbidge, by deed dated 2d September, 42 Elizabeth, demised to Henry Evans, "whoe intended then presentlye to erect or sett vp a Companye of boys... or others, to playe playes & interludes in the said Playhowse in such sort as before tyme had bene there vsed." By reason of the plague in anno 1 James I. Evans "grewe wearye" of the play-house, and desired to give up his interest in it. He surrendered the lease in August, anno 6, following. The complainant, in his replication, states that "duringe such time as the said defendantes Heminges and Burbidge and theire Companye contynewed playes and interludes in the said great Hall in the ffryers... they gott, & as yet dothe, more in one Winter in the said great Hall by a thousand powndes than they were vsed to gett in the Bancksides;" also, that Evans "was censured by the Right Honorable Courte of Starr Chamber for his vnorderlie carriage and behaulour in takinge vp of gentlemens childeren against theire wills, and to ymploy them for players."—*London Athenæum.*

Free Thought.

WHAT IS THOUGHT?

BY A. F. MELCHERS.

To the Editor of the Banner of Light:

Thought is a definite expression of intelligence through the agency of spirit, or magnetism, in its highest state of purification—man's spirit-body so-called constituting this condition of existence—and is an essence or an etherealized counterpart of his material or physical body, although this, in itself, is an evolution from the animal kingdom, only that through so-called human life it undergoes a still higher state of purification, and naturally partakes of the essences of man's physical body, as it was originally created from the essences of animal bodies. But man, although of one genus, is as diversified in point of character and mode of living as many of the animal species, and might be classified as such without detracting from his claims as a spiritual or an immortal being—the lowest being but one grade above the animal, and many of the latter species having as much intelligence as the lower human races as far as construction, providing for their young, etc., is concerned, only that they lack the material or mortal facilities through which to operate for a more general effect—their physical body permitting but one *modus operandi*, and thus unable to swerve from their specific manner of laboring for their needs, providing for their comforts, etc. But their acts are expressions of intelligence nevertheless, and due to an innate life-impetus or soul-motion acting on or through their exterior spirit condition—the same taking form according to the purification of the magnetic or spirit-body, and expressing itself as best it can through its material appendage.

Thus man is not the only life-condition that reasons—he merely having superior facilities through which to express it, and even then is surpassed in his primitive state by some inferior life-conditions, in the art of building, laying in stores and planning, and exhibiting characteristics which are equal to many that are called human. His biped construction does not lend him any superiority as far as Divine favor is concerned, because every four-footed animal is capable of reaching the same condition if the earth holds out long enough to permit the last comers to evolve into human beings, or soul-individualization does *not* take place before the human condition is reached, for animal life is subjected to this soul-individualization as well as man is, and in which event it remains intact in spirit as such. It is only the spiritually undeveloped animals that continue their progress as life-beings in the same manner that spiritually undeveloped mortals do, by reincarnation [reëmbodiment]—the law of nature which constitutes the only cause of higher mortal beings existing in the world than those of primitive type. If soul, or intelligence, were to individualize itself in the first forms of life, no higher types would exist; and so it would be if mortal life, so-called, were to constitute the aim of existence; for the lowest of savages are classed as such; and that soul-evolution does not cease here is proven by the manifold superior races. Then why cannot bipeds be classified in species as well as quadrupeds? But this is of no importance, spiritually considered. All are God's creatures, and we have no right to despise any of them, for they not only constitute our forefathers, but every human soul once upon a time inhabited an animal body of some kind and of a variety before having attained the human state. Every mother of the primitive human races has and is yet fondling, nursing and rearing some animal spirit in human form, and the species of which might be readily traced by a keen observer of character, a psychometrist or a clairvoyant discerner of causes—the latter two being able to do so even after several reïncarnations—psychometry revealing it through an innate conscious sensibility, and clairvoyance through an illuminated imprint within, a higher condition of intuition, and one which reflects causes in dimensional form. A close observer cannot help from seeing the animal spirit expressed through some mortals very definitely, and which is either due to their recent transition from the animal to the human state, or to the strong characteristics of their last animal condition still manifesting themselves actively, even if unwittingly.

Furthermore, do not some manifest them consciously, wittingly, and unable to overcome them in many instances? Such beings have not yet reached the aim of life, namely: the subjugation of the animal by the spiritual, and which some animals already attain, either by natural unfoldment, force of circumstances or accident, and which constitutes its individualization, at whatever period attained. Why this is may be due to the same reasons that some flowers in the same bed bloom out more fully or attain perfection sooner than others—surrounding material conditions favoring the inherent soul or life-principle to purify or spiritualize its exterior envelope to an extent that makes it positive to matter, or to further reïncarnation, at so-called death of the physical or material body, and which may occur to flowers as well as to animals, insects, birds, fishes, reptiles, etc. And if not to the former, how will human spirits be able to enjoy the sight of flowers when this earth shall have decayed? The spirit body of the flower alone does not make it immortal. It is the soul or life-principle which remains in the same that prevents its disintegration.

If simply the spirit of things were to constitute immortality, a reïncarnated animal or mortal would have many such to review in the future, and would probably not know himself from the last, if no progress has been accidentally made upon his return. But as the soul constitutes the ego of every life-condition, this reïncarnates itself where necessary, and takes its spirit-body along, for it cannot only exist without it, but it is this appendage which is to be purified through matter in order to have a life-condition through which it can operate in the future as an individualized intelligence. In fact, it is the spirit-body which gives it individuality, and without which the soul would return to or resolve into original causation.

Now, according to the force of spirit, as it were, or the quantity of refined magnetism, the essence of matter, etc., of which the exterior envelope is composed, the soul or intelligent life-principle is enabled to manifest itself. The greater in bulk, the more expression may be given to it, and thus the longer the soul sojourns through matter, the greater it becomes in the end, or when its spirit-body has been perfectly purified from its animal impetus, or converted from a grossly electric spirit-body, into a refined magnetic spirit-body. The latter constitutes its perfection, and enables the inherent life-principle to manifest, and actuate every particle of the spirit-body for a purely intelligent effect, but naturally in comparison to its unfoldment in wisdom, power and love—the flower manifesting the least intelligence in merely having an intelligent appearance, the animal according to the degree manifested in the last physical condition, and man according to his individual degree of spirituality, or intellectuality, will-power and love attained as a mortal during his various reïncarnations.

Such constitutes intelligence individualized, or life attaining a state of immortality or absolute existence; but of all these conditions man is the only one that can give expression to its innate intelligence in the form of thought, or as a thought—thought being a definite expression of intelligence through the agency of spirit, or a magnetic envelope in its highest state of purification, and which condition of spirit can only be attained through a human or so-called mortal state of existence. Thought is not only intelligence definitely expressed, but constitutes intelligence in its pure or unalloyed state—intelligence in its absoluteness and as it exists in the cause, divine nature, or God so-called, and which power of expressing intelligence makes man the image of God, or a God in miniature.

Now, whether this power of giving expression to intelligence in its purely spiritual state only begins in the biped race of beings, or already in certain or a variety of lower creations, or not until man has attained a superior degree of unfoldment, is a subject for contemplation or comment, and will probably rest on the question what is understood by thought, or a purely intelligent expression. Can such be expressed through matter in any form? Is perhaps not intuition the only pure condition of intelligence, and thus incapable of being expressed, except as it was obtained or created, *i. e.*, through mental telegraphy? Is animal instinct a form of intuition or inspiration? The latter may be repeated in the shape of language. But is language thought? Is the reflection or a photograph of a human being the original? What is that which expresses itself definitely without sign, motion, or words? Echo answers: Love! What higher and purer form of intelligence exists than love? May not this answer the question: "What is Thought?"

The Reviewer.

"What I Saw at Cassadaga Lake," by A. B. Richmond, Esq.

The above is the title of a book just issued by Colby & Rich, and is a "Review of the Seybert Commission Report," on the truth of Modern Spiritualism. Any one who admires keen logic, satire, analysis and conclusive argument concentrated on a given point and driven home with the force of forged bolts hurled from a catapult, will be pleased with this book. Taken merely as a study of the plan and manner of forensic attack the book is valuable, particularly to such as contemplate encounters of that kind.

It is needless to say that the "Preliminary Report" is handled unsparingly—is in fact pulverized, and it is not likely that any respectable literary genius will undertake the task of gathering up the dust.

All its weak points are exposed and irritated by rasping abrasion until they become festering sores. The weapons used against spiritual phenomena are seized and turned upon its assailants with fearful effect. The Scriptures are arrayed in support of its theories, and the charges of materialism, skepticism, infidelity and irreverence are sent back with a precision and force that is hard to evade.

Thoughtful men caring to investigate this matter ought to read Mr. Richmond's book, as it presents the subject in a new light, and from an ethical point of view reverses popular conclusions, claiming and maintaining that these phenomena are not inconsistent with the Christian faith, and that their development must and will harmonize with the cherished hopes of the great and good of all ages.

In this view of the case Mr. Richmond probably differs from other Spiritualists. He claims to believe in *Spiritual Phenomena* but rejects *Spiritual Philosophy*. We have not studied this matter, and are not well enough informed to draw the line of distinction. ... This certainly raises a new question, but it is one to be determined among the Spiritualists themselves; outside we have nothing to do with it. The right of eminent domain in this "Spirit-Land" belongs, according to international laws recognized by all Christian nations, to the discoverers and the ghostly inhabitants thereof, and if mortals persist in pushing their conquests in this direction this rule must obtain and in them must vest the right to shape the policies of the new state. Hence they must settle their differences in their own way.

If, however, through this occult agency, these people, living and dead, can develop some great truth that will forever set at rest the countless religious controversies of our times, we will hail it with joy; but, on the other hand, if it simply raises doubts and multiplies contentions among men, we want none of it, come from whence it may....

But we had not intended to discuss this question or take issue upon the hypotheses involved. Our information is insufficient, and we acknowledge our incapacity to wrestle with a subject so abstruse, but we are, nevertheless, pleased with Mr. Richmond's book. He sets up the Seybert Commission as a dummy. It provokes the attack, and is of course demolished; but those sturdy blows are aimed higher and beyond.

The Commission is used simply as a pretext, and its demolition is a trifling incident in the contest—it is a man of straw leaning for support against a solid wall of bigotry, and this is the object really assailed....—*The Weekly Press, Sœgertown, Pa.*

New Publications.

THE FLOWER PEOPLE. By Mrs. Horace Mann. 16mo, bds., pp. 176. Boston: Lee & Shepard.

Very welcome to young and old will be this new and illustrated edition of one of the choicest series of allegorical stories published, in which flowers are the heroes and heroines, and a floral community has its ways and habits, its words and thoughts, even, described. No purer-minded book, or one more inculcative of the precepts of the golden rule, can be placed in the hands of the rising generation. It also imparts much botanical instruction.

JOHN BULL, JR.; or, French as She is Traduced. By Max O'Rell, with a Preface by George C. Eggleston. 18mo, bds., pp. 172. New York: Cassell & Co.

The popular and witty author of "John Bull and His Island," etc., gives in this new volume what, to those equally familiar with French and English, will prove a very enjoyable feast of good things. Here, as in all he has written, there is a biting wit, which saturates the serious substance as good, sharp vinegar pervades a pickle; but here, as in his other works, the main purpose is earnest, and the wit but an aid to its accomplishment.

THE MAJOR'S LOVE; or, The Sequel of a Crime. By Ella Brown Price, author of "Sorrow's Sunlight." 12mo, paper, pp. 179. Philadelphia: T. B. Peterson & Bros.

A story, the scene of which is Western Missouri; the period, after the rebellion; the theme, the love of a Union officer for the daughter of a rebel raider, believed to be killed during the war.

NEW MUSIC.—We have received from the publishers the following new musical compositions:

"Whispering Sea, or Only a Year Ago," "What is Your Little Dog's Name?" and "Don't Forget Old Ireland," songs, of which both words and music are by Frank Collins—Fred. G. Reed, 20 Devonshire street, Boston, publisher.

"Chicago Glide Waltzes," by Clarence R. Sidney; published by Lyon & Healy, State and Monroe streets, Chicago, Ill.

"Passing Out of the Shadow," song; music by John Hoskins; Louis H. Ross & Co., 3 West street, Boston, publishers.

I PURITANI.

Devoutly devout, and austerely austere,
Was Hew-Them-In-Pieces Sellew.
A Puritan he, with a capital P,
Of seventeen hundred and two.

Of taking a shot at a Quaker on sight
He made a particular boast;
While, given a witch and a barrel of pitch,
He'd manage an excellent roast.

Could such a one, think you, have fallen from grace?
Then list to this narrative true.
A maiden one day did the heart steal away
Of Hew Them-In-Pieces Sellew.

His sad colored garments he speedily doffed,
Did Hew-Them-In-Pieces Sellew,
For gewgaw and gaud, which he could n't afford,
Although they improved him to view.

His former amusements forthwith he eschewed,
Nor longer the Quaker did quake,
The witches were merry, and singular, very,
Not one of them went to the stake.

* * * * * * *

The twain to the solemn Assembly were haled,
The trial gave infinite sport,
As one might expect from so plainly select
And rigidly orthodox court—

As All-The-Day-Roaring Pigwhistleton Pratt,
And Strike-The-Loud-Psaltery Snell,
With Cherubim Cutts, and with Behemoth Butts,
And Howl-Ye-Oh-Kadesh Bedell.

Grim Behemoth Butts was for boiling in oil,
And Cutts recommended the knout,
While death on the wheel, all the rest seemed to feel,
Was nothing too much to give out.

Then to his right mind was good Master Sellew
Restored, quite uninjured and whole,
But he could n't forget a snare had been set
For his infinitesimal soul.

* * * * * * *

With arrogance swollen beyond all belief
He calmly the bailiffs defied,
And yet what to do with presumptuous Sellew
The court could n't really decide.

Until, to their infinite joy and relief,
'T was quite unexpectedly shown,
The horrible schism of Arianism
Had counted him one of its own!

With arrows, and bullets, and missiles diverse,
They bored him most thoroughly through,
And so in his pride, most uncomfortably died,
Stern Hew-Them In-Pieces Sellew.

—*W. C. Van Tassel Sutphen.*

Banner Correspondence.

Maine.

SKOWHEGAN.—Dr. C. F. Bigelow writes, March 25th: "Dr. H. F. Merrill, the test medium, has been with us for a few days, holding circles with the best of results. Remarkable tests have been given through his mediumship to the entire satisfaction of all, and we consider him one of the best of mediums for the spirit-world. He has done a great work for our cause throughout the State of Maine the past winter; we hope to have him with us again soon, and we are sure to organize a good society here and secure the services of the best lecturers and test-mediums we can find."

PORTLAND.—"A Spiritualist" writes: "'Where ignorance is bliss 'tis folly to be wise' may be regarded as a very appropriate quotation to apply to the case of Rev. Wm. A. Fenn, of the Congregational High-street Church, Portland. In his pulpit, a few Sundays ago, this reverend gentleman attacked a large number of our most respectable citizens because they have received satisfactory evidence that 'death does not end all,' that we live again, and can, under suitable conditions, communicate with those who were near and dear to us: The great question, 'If a man die, shall he live again?' has been answered for them; they no more grope in the darkness of doubt; the terrible pang of sorrow for loved ones has been removed from their hearts; *but* Rev. Mr. Fenn is not pleased thereby.

In the sermon alluded to he devoted his great powers (?) to an attack upon the phenomenal evidences of immortality presented by Spiritualism. He informed his audience that slate-writing was a fraud, and materialization a greater one; that our mediums were tricksters, and all the manifestations were performances of legerdemain—thus showing his *utter* ignorance of the whole subject. Again, he declared that Spiritualists were low and uneducated, and that no respectable persons could be found among them. Was the gentleman thinking of Rev. John Pierpont, Epes Sargent, Robert Dale Owen, Judge Edmonds, Prof. Robert Hare, Profs. Crookes and Wallace and Varley? He admitted the number of believers to be eleven millions, and was sorry to learn that many church people are interested in the subject; still, he declared the 'believers are growing less every year,' a statement which any one who knows anything about the matter will perceive at a glance to be a gross mistake—to give it no harsher name.

As Spiritualism has been thus summarily disposed of(?) by this reverend gentleman, we evidently shall have to content ourselves that we are not to receive further communications from our spirit friends. Our much cherished belief has been demolished(!) in one sermon—and that delivered by a person whose total ignorance of the matter in hand is only equalled by the reckless manner of his wholesale denunciations. Spiritualism, however, will be found to still exist in Portland by all who choose to make the necessary investigations as to its continued life and activity."

New York.

POTSDAM.—Mrs. H. P. Butler writes: "The BANNER OF LIGHT is worth many times the amount it *costs*. It has been my cherished friend and companion for twenty-five years, and now, as I am fast hastening down the decline of earthly life, it grows more dear with every passing year. In sickness, sorrow and almost spiritual isolation—as far as the external life is concerned—I gather strength, solace and companionship, life, light, hope and love from its pages, that bear me through and above the many shadowy scenes and deep waters that were otherwise too stern and dark to endure. Long may it live to dispense its glad tidings of great joy to all people."

BROOKLYN.—Emily B. Ruggles writes: "During the recent stay among us of Mrs. R. S. and Mr. J. T. Lillie we had a joyous season, as their presence brought together, from various points, friends who have not frequently attended the spiritual meetings since the closing of the 'Church of the New Dispensation,' of which it may be said Mrs. Lillie was the corner-stone. She has at various times, for the past nine years, filled engagements as speaker for both our societies, and has in all this time continued to have many—very many—most ardent admirers and sincere friends in our city. Mr. Lillie is deservedly a favorite because of his gifts as a vocalist and musician, and we were charmed and cheered by their exercise during his brief stay in Brooklyn.

Mrs. Morgan, our efficient Treasurer, gave a reception to Mr. and Mrs. Lillie, on Friday evening, March 23d, which proved a delightful occasion—speeches by Judge Dailey, Prof. Dean and Mrs. Lillie, and most charming instrumental music and songs by Mrs. and Miss Tuttle and Mr. Lillie constituting the exercises.

Our Brooklyn Conference is now prospering. We have a commodious and accessible hall at 310 Livingston street, and our numbers are increasing. Many excellent and intelligent people are constantly attending, and the utmost harmony and good feeling prevails."

Louisiana.

SIMMESPORT.—M. K. P. writes: "How often are we asked the questions, 'What good has Spiritualism done?' 'Supposing the phenomena do take place, of what use are they?' How strange it appears that all around us are individuals, endowed with capacities fitted for their spiritual and intellectual development, who apparently never think.

It would seem that a ray of light from some one of the multitudinous benefits accomplished by Spiritualism for humanity, might penetrate the understanding of the most impervious.

Can he who has struggled to achieve success in this world, and failed, ask of what use is Spiritualism? Can he who has ever felt utterly desolate, friendless and alone, ask the question? Above all, can he who has stood by the grave of a loved one, who has seen the brightness and joy of life go out in a coffin, who has felt his very heart-strings quiver and break under the great grief, ask what good it has done? Can one who thus questions fail to see that the terrible river of death, whose swelling flood is so much dreaded, is only a tiny silvery stream, across whose bridge of Spiritualism the loved ones gone before pass to and fro? Can you not in the still night-time hear their voices softly whispering that what you dread is *not death*, but the beginning of life?

Can you not realize how much more blessed it is to know that your dear ones and yourself will once more be united, than to fear that once gone from this life, they are forever lost to you? Stop and think. Let the reality enter your mind that there is another life where the loved and lost shall once more be found; and where the mistakes of this life will be made right, our strivings for a better and brighter existence realized."

New Hampshire.

PORTSMOUTH.—S. A. Foster writes: "We are holding meetings every Sabbath, and are greatly encouraged by the increasing interest and attendance. We have no regularly organized Society as yet. Dr. Wm. C. Itchley, who conducts the meetings, has proved himself the 'right man in the right place,' and success attends his efforts.

Easter Sunday we listened to a soul-stirring lecture by Miss Lizzie Ewer, who is controlled by a high order of spirits; her lectures are full of inspired thoughts that command the attention of her audiences. Miss Ewer is an earnest worker for truth and the uplifting of humanity, and as she fulfills her mission will, I believe, become a 'shining light' to many groping in the darkness of the old theology—helping them into the brighter way by the revelations that come through her organism."

New Jersey.

NEWARK.—Mrs. G. Dorn writes: "We have had very pleasant and profitable times in our circle on Sunday evenings, and a full house for some time past. March 25th we had with us Mrs. Abby S. Cochrane of New York, a newly developed medium. Her mediumship is inspirational writing. The poem and essay she read were entertaining and instructive. Mr. Dorn, under control, gave spirit-tests and good advice. The meetings will be continued every Sunday evening, conducted by 'White Feather,' the spirit-guide of Mr. Dorn."

California.

LOS ANGELES.—Dr. Alfred R. Street writes: "Mr. W. J. Colville is drawing together large, increasing, enthusiastic and appreciative audiences and classes. After April, to be spent in San Diego, we hope for and expect his return to this place."

Dr. P. P. Quimby.

To the Editor of the Banner of Light:

My attention has been called to an article in the March number of the *New England Magazine*, which gives a brief account of the life-work of Dr. P. P. Quimby, of Maine (from the pen of his son). As there seems to be a labored and concerted effort on the part of all "mind-healers," so-called "Christian Scientists," non-Spiritualists, *et al.*, to show that the gift of healing by some new process has nothing whatever to do with Spiritualism, I desire to criticise Mr. Quimby's report of his father's views—not that he is not scrupulously honest in his version of the matter, but because he evidently did not get at all of his father's views: as I have obtained facts and evidence from many of his patients who appear to be trustworthy, and they do not speak of his "no disease" theory, etc.

It seems by the report that in 1838 Dr. Q. attended a lecture on mesmerism, and was greatly interested in the effect produced upon the minds of individuals; he commenced to experiment himself, with many failures, but succeeded with a young man, and he traveled with him, giving exhibitions in mesmerism. Now, while to my mind mesmerism is a fact that cannot be gainsaid, I have my doubts as to the utility of public exhibitions of this power merely for amusement or gain.

It will be seen by the article in question that Dr. Quimby was engaged as a mesmerist in this form of exhibition, in the year 1843; Dr. Quimby, his son asserts, at this time allowed the young man to examine the sick in a clairvoyant or mesmeric state, but he soon found out that the examinations were not reliable, and the diagnosis was simply mind-reading of the patient, or was, as some one else believed, the stating of a truth acquired by himself; hence he gave up the young man and began the developing of what *is now known as mental healing or curing disease* through the mind.

Mr. Quimby says that his father spent years of his life fighting the battle *alone;* but perhaps he is not aware of the work wrought by Prof. Grimes and Dr. Cutter and a host of others in this country—as well as by others in various countries since the days of Mesmer.

His son says that as the truths of his discovery began to develop and grow in him, "just in the same proportion did he begin to lose faith in the efficacy of mesmerism as a remedial agent in the cure of the sick; and after a few years he discarded it altogether." He also says he "sometimes, in cases of lameness and sprains, manipulated the limbs of the patient, and often rubbed the head with his hands, wetting them with water." He declares that his father "always denied emphatically that he used any mesmeric power or mediumistic power. He never went into any trance, and was a strong disbeliever in Spiritualism, as understood by that name." His son claims, also—and cites an illustration to prove it—that his father thought disease to be an error, and when the error was righted or corrected there was no more sickness with the individual.

There is no one of clear mind and comprehension who does not know that good news affects an individual, and that sad news often produces sickness, and that is all there is to it, and it is as old as life itself—there is *no* new principle involved in such a declaration. It seems, by Mr. Quimby, that his father, while strong, had always been able to ward off disease that would have affected another person; but when tired out and weak he no longer had the strength or will nor the reasoning powers to combat the sickness which terminated his life. His son says:

"An hour before he breathed his last, he said to the writer: 'I am perfectly willing for the change myself, but I know you all will feel badly, and think I am dead; but I know that I shall be right here with you, just the same as I always have been. I do not dread the change any more than if I were going on a trip to Philadelphia.'"

If these remarks do not have the semblance of Spiritualism, what can? If his "last sickness" does not indicate that disease exists either with himself or his patients, it is metaphysical in its meaning, and as it is alleged that he once said publicly: "I deny disease as a truth, but admit it as deception, without any foundation, handed down from generation to generation, till the people believed it, and it has become a part of their lives." How does this latter sentence compare with the remarks of his son concerning his last sickness and exit?

I hope no one will attempt to convince the public that Dr. Quimby is still in the material body, as, according to present doctrines, he had no disease, and he said, himself, that the change called death to him was precisely as the Spiritualists have advanced for the past forty years.

I wish I could harmonize all the different views that are advanced concerning Dr. Quimby's mode of treatment. In the year 1869 the Portland *Press* and *Argus* printed an advertisement of mine wherein I stated that my mode of treatment is like that of the late Dr. Quimby, and I still think it is, from what I gather from his old patients.

I will admit that I wish to get at *facts* and *truth* for the purpose of harmonizing his *modus operandi* of treatment with that of Dr. J. R. Newton, Dr. W. F. Evans, (who is the author of the "Mental Cure" book printed in the year 1869, and since reprinted in England and France,) also that of hundreds of magnetic healers or magnetic physicians located in all portions of the United States, and the world. If disease is a myth, and annihilation marks the destiny of the human soul, it might be well to teach it, but as in the light of spiritual revelation we know that such a kind of philosophy is sheer nonsense, I cannot discover the need or necessity of its resurrection—even if persons *have* said to individuals in the past who in fact had no disease, "You are not sick."

We know that disease is broadcast, if we know anything; it affects the rich and poor alike; no philosophy can change the order of things in this regard; it is folly to attempt to build up a system or theory on that basis; and how "level headed" men and women can engage in teaching it, or how sensible people can see anything new in it, that can be held by copyright, and imparted with a diploma, is a mystery—and I think the latter word is all there is to it, at best.

Either the persons who claim to be sick, and employ the "Christian Scientists" to tell them that they are *not*, are becoming unbalanced in their minds, or the individuals who practice the "mind-cure" or "Christian Science" have a psychological power over their subjects by which they may be led to believe black to be white or *vice versa*, as the case may be. Because there are latent invisible spiritual as well as material forces in the universe and human beings, that are being utilized in healing the sick, that is no argument against the fact that disease exists, or that spirits do not return to bless and assist the sick, as it is alleged was done in the past. "Do not be deceived," should be the motto in this age of speculative theories that will not stand the investigation of reason and common sense.

A. S. HAYWARD, *Magnetic Physician.*
Boston, Mass.

[THE RELIGION OF LOVE.]—*Brown*—"You look excited, Robinson. Been talking politics." *Robinson*—"No; theology. I can discuss politics calmy enough, but I feel too deeply upon the subject of religion to listen with patience to a sinner like Smith. I'm apt to show fight."—*Texas Siftings.*

Passed to Spirit-Life.

From the residence of Mrs. M. E. Thompson, 178 Meigs street, Rochester, N.Y., at 10 P.M. Friday, March 2d, after a long and painful illness, Col. S. S. Norton, A. M., aged 60 years.

Prof. Norton was a graduate of Union College, N.Y., having previously attended Hamilton College. Soon after graduating, he opened and conducted large and flourishing military colleges at Vernon, N.Y., and Chicago, Ill. After these engagements, he came to Rochester, bringing with him personal letters of recommendation from Hon. Roscoe Conkling, Senator John A. Logan, John J. Knox, late Comptroller U. S. currency, and many other eminent men.

His many friends in Oneida County, the place of his birth, and in fact in every town and city in the Union, will learn of his death with deep regret.

The last words spoken by the tongue that had many times uttered noble sentences of teaching and admonition to young men in ways of manly moral training, were: "Good night to all my friends." Then he sank peacefully into the embrace of change. Thus closed a life which had been lived in true accord with nature's religion and philosophy. The immediate family relations are three sons and one daughter, all residing in the West.

The secular press of Rochester spoke in high terms of the deceased—the account in the *Post-Express* setting forth the fact that "with little or no sectarian bias, the tendencies of his nature were broadly humanitarian." He was known by the writer to have been an investigator of the beautiful philosophy of Spiritualism, and had many friends among the BANNER readers, particularly in New York City and Oneida County.

Funeral services were held by Rev. Dr. Saxe. The remains were taken to Rockford, Ill., for interment.

M. E. T.

From her home, in Middlefield, O., March 14th, Mrs. Mary Jane Morse, in the 68th year of her age.

She was born in the western part of New York State. Early in life she moved to Middlefield, married and reared her family. She leaves a husband, children and many kind friends to miss her presence, but not without the consolation of the open door prepared by the angels for future communication. She has children who are mediums: she early accepted the beautiful teachings of Spiritualism, and was firm in expressing her ideas, wherever opportunity would permit, for the benefit of others. She endeared her memory to all who knew her by an earnest, industrious life. Services were conducted by Mrs. Mary C. Knight of Fulton, Oswego Co., N.Y.

From Leominster, Mass., March 4th, Mrs. Mary Ann Palmer, widow of Capt. Israel Palmer, aged 80 years and 11 months.

She leaves two daughters: one Mrs. Wm. Rugg, the other Mrs. Etta Spaulding, who has lived with and devotedly cared for her mother for several years.

Mrs. Palmer was a gentle, kindly and unobtrusive lady, whose worth was appreciated by all who knew her. Spiritualism was to her a staff sure and steadfast, which did not fail her when husband and son were lost to sight, nor when the silent messenger beckoned her to join them.

The funeral service was performed by the writer, the Prevear Quartette rendering some beautiful music.

The face of the dear mother was peaceful as that of a sleeping infant: the flowers she loved abundantly surrounded her; it hardly seemed the parting hour had come in any sense. In the larger, fuller sense, her children realize that she cannot leave them but to come again.

JULIETTE YEAW.

From the city of Toledo, O., March 19th, Agnes Jennings Cole, aged 5 days, infant daughter of Mr. and Mrs. Albert B. Cole.

The funeral services were conducted by Mrs. Mary C. Knight, of Fulton, N.Y.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

SECOND EDITION.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerileness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisite touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day.

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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, APRIL 14, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY, 14 *Franklin Street, Boston.*
THE AMERICAN NEWS COMPANY, 39 *and* 41 *Chambers Street, New York.*

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Oklahoma Again.

Oklahoma may be accurately described as being in the heart of the Indian Territory. Interior Department maps give it about a million and one-quarter acres, with its nearest line one hundred and twenty miles south of the Kansas border. It was a much larger tract originally. It is reached by traversing an unoccupied strip known as the Cherokee country, though the Cherokees live to the east of it. The entire tract known as Oklahoma consists of 5,429,640 acres, purchased of the Creeks and Seminoles in 1866 for $1,303,530. A number of tribes have been located on parts of this domain, while it is what is left and unoccupied that the "Couch's" old-time class of invaders regarded for their own purposes as open for entry. These lands, situated in the heart of a country which was set apart for Indians alone, were sold at low prices to the Government for the very purpose of protecting themselves against the contesting interests and claims of the whites. By the terms of the sale made by the Creeks and Seminoles in 1866, "in compliance with the desire of the United States to locate other Indians and freedmen thereon," these lands were "to be sold to and used as homes for such other civilized Indians as the United States may choose to settle thereon." This was the language of one of the deeds made to the Government.

The *New York Sun* has already called the attention of the people to the fact that the Government acquired these lands at a low price *for a specific purpose*, and proceeded faithfully to execute that purpose in regard to more than three-fourths of the purchase. It is as much bound by its contract in reference to the remaining portion, as in reference to the parts already occupied.

This unoccupied land is not like other Government land, to be preëmpted by the restless squatter. It was sold to the Government only on condition that it would put it to a use specified, and that use was not its settlement by white men, but quite the contrary.

Congress has taken the matter of opening Oklahoma in hand, and the outcome of its action is before the country in what is known as the "Springer"* bill, which aims, as we understand it, to put the land on the market, at so much per acre, *provided the consent of the Indians is obtained*; and the measure is now pending. Naturally so important a step has aroused the attention of the editorial fraternity in many parts of the country, and called forth comments peculiar, of course, to each individual making them, and in consonance with the conditions surrounding, and the opinions concerning the public interests entertained by the papers in which they have appeared.

We find, for instance, in a recent issue of *Harper's Weekly* (New York) an editorial article which, while it sets forth an opinion that "the vast domain of Oklahoma will be and should be made accessible to settlers," still urges extreme caution in any action to be taken by the law-making power "in order to prevent the necessity of the step being made a pretext for wrong of any kind."

If we understand the matter aright—in which conflicting interests are so numerous, and consequently the reports and opinions based on them are so conflicting—a proposition is on foot looking to a removal of the Indians west of this district into it—perhaps with the expectation of consolidating the aborigines, and giving additional land for sale, and this the *Weekly* openly denounces, in the name and on the testimony of Prof. Painter, whom it alleges to be one of "the most devoted and intelligent and experienced friends of the Indians"—who is reported as saying "that the proposed removal would be a very great wrong to the Indians, who are not only living upon lands to which they hold an unextinguished title, but have taken deep root, building homes and cultivating farms. The lands to which they would go are not so good as those they occupy, and they are strongly averse to removal."

The *Weekly's* account proceeds: "The Commissioner [of Indian Affairs] recommends that a Commission should treat with the Indians to secure their consent to removal. But this, Prof. Painter says, simply means, as Mr. J. P. Dunn, Jr., states in his 'Mountain Massacres':

'The President is authorized and empowered to drive the Indians from their native homes, and place them on unhealthy and uncongenial reservations, whenever sufficient political influence has been brought to bear upon the Commissioner of Indian Affairs or the Secretary of the Interior, by men who desire the lands of any tribe, to induce a recommendation for their removal. Provided that, before any tribe shall be removed, the members thereof shall be bullied, cajoled or defrauded into consenting to the removal.'"

After emphasizing the fact that our "Indian wars have generally arisen from the irritation produced by such forcible removals, and nothing could more discredit with the Indians the national good faith than now, when they are happily settled, to compel them to remove in order that the lands which they have improved, and to which they are attached, can be seized by greedy white settlers," *Harper's Weekly* refers to the list of outrages against the Indian, so long and black, and holds that while in *its* opinion "the reservations are to be broken up," "*we must have the courage and the honor to defend the Indians against ourselves.*" Pertinent and portentous words! It is to be noted that this same fear of a coming misinterpretation and misapplication of the Land-in-Severalty law in favor of the whites seems to haunt every friend of that measure who is at the same time a humanitarian at heart, and hopes for justice to the Indian.

There certainly is, to quote from the Washington *Critic*, great "danger that acts of Congress ostensibly in the interest of the Indian may result in his ruin," and every friend of the red man on this continent should be on the alert to protect these persecuted wards of the government.

Other journals denounce such Congressmen as have pronounced themselves in favor of the "Springer" bill—taking ground almost identical with that of the followers of the late Capt. Couch, that the land is the people's domain—lawful homestead land—and that the government's being empowered to *sell* it by this proposed bill to those who can *pay* will be a direct national legislation against the poor and for the sole benefit of the rich.

A certain book which divers minds in the United States and the world in general have agreed to consider the source and sum of all inspiration, contains the sententious statement that "in the multitude of counsellors there is safety," but amid the whirling volume of complex and conflicting views and plans which seems to converge around the central vortex of the Indian problem we submit that even Solomon and such other worthies as he might feel to call to his aid would stand aghast if, for "safety," they proposed to read "justice" in the proverb. The only *safe* way to settle this matter is the way which is in harmony with right doing, never for a moment losing sight of the general good, whatever may become of any particular or individual points at issue. The BANNER OF LIGHT has, from the earliest days of its existence, defended the Indian against the white man's aggressive policy; and it is with sorrow that we perceive at this time indications that, by some unexplainable process, many of the well-wishers for the red man have been led—through their endorsement of the land-in-severalty bill, whose peculiar nature and operation were so ably "shown up" by Gail Hamilton in a recent number of the *North American Review*—into what strongly resembles a temporary alliance, at least, with his worst enemies. We earnestly trust that wisdom will be given to our law-makers at Washington to reach, in the important matter of the Oklahoma lands and the Reservations generally, some solution in harmony with the broad and enduring principles of justice between man and man; that the Indian may be treated in the manner which best accords with his permanent advancement, and may be protected in his political and proprietary rights until he shall be fully prepared, by literary and industrial education, for becoming an intelligent citizen of this great commonwealth of States; that no arbitrary and forcible act, born of selfishness and greed, shall be resorted to on the part of the white man to hasten a development which at best must be gradual and come with the lapse of time; and that the people of this American nation may prove in the future—as they certainly have *not* done in the past—that they really "*have* the courage and the honor to defend the Indian" against themselves.

The Springer bill to establish the Territory of Oklahoma has received attention. . . . The position of the Osages is that they were induced to purchase the territory they now hold by the representations of the United States, in various treaties and laws as well as in the negotiations that terminated in their assent to go to the Indian Territory, that that Territory should, so long as the Indian tribes existed and continued to occupy it, remain exclusively devoted to Indian occupancy. They object, therefore, to the bill, which may have the effect, without their consent, to surround them with white settlements, contrary to the solemn assurances given to them by the Government of the United States as a means of inducing them to purchase their present reservation. Unless there is something in the idea that has been advanced, that no pledge of public faith made with the Indians is binding upon the people of the United States, it is evident that without an act of great injustice the Indian Territory cannot be taken away from the occupation by Indians, which has been guaranteed to the tribes now resident there.—Judge A. J. Willard, Attorney N. I. D. A.

The Coming Woman.

In treating of the woman of the future, or the Coming Woman, Marion Harland blesses for her sex the steady advance of sound sense that has delivered it from the pitiful weakness of being vain of bodily infirmity. Our foremothers, she observes, in sober literalness "enjoyed poor health." Pallor, slimness, even fainting fits, were reckoned among the recommendations of gentlewomen to the chivalry of men. The fair one of that day was "all cling, and droop, and bedewment." "Red, round cheeks were blanched by external applications of prepared chalk and internal ones of vinegar. Plumpness was physicked and dieted into lines of fragile grace, and the owner of perverse robustness blushed at her own vulgarity."

Contrast the women of to-day with those of thirty years ago. The gain is not altogether in adipose tissue and coloring. The carriage is more erect, the tread more springy, and there is a general air of conscious vitality. The Coming Woman, barring late hours and too much dancing, will be physically a fine creature. Calisthenics, out-door life, tennis, boating and riding clubs all show the trend of current popular sentiment for her. Instead of wearing a veil out-doors and sleeping in a linen mask, she will court the salt and mountain breezes. She will drive, ride and row, and do each well. She will enjoy camping out in the woods and a morning dip in lake or surf.

The former days, Miss Harland puts it into her mind to remember, were "dirtier" than these. Doctors, nurses, and mothers were afraid of fresh air and water. Bedroom windows were listed and calked and nailed down in December, and not raised until April. Babies were daily dabbed all over with a wet cloth, unless the weather was very cold, and parents took a sponge bath two or three times in the season. Personal ablution was very little esteemed, painstaking as our grandmothers were about their housekeeping, while pestilence-germs rioted without hindrance or discouragement.

And the girl of the future is not going to be ashamed of confessing that she is hungry and has an appetite for substantial food. She will be proud of her knowledge of cooking. She will understand what beef-tea is and is not good for, and that milk can do as much harm in one case as it does good in another. The Coming Woman, too, will probably select for herself a special pursuit. The false shame of working for wages will be dissipated. Women doctors will meet for consultation with their brethren of the other sex. Girls' colleges and annexes will excite no more talk than the mechanical application of steam-power and electricity does now.

Woman's heart and intellect will keep step in their development, and a sound body will be the faithful servant of both. The home of the future will be more full of happiness than the home of the present, and will abound more with elevating influences. The household is not going to be overtaken with any such ruin as is regularly predicted for it if matters proceed at their present pace. She who is to be the future queen in that realm will possess a developed individuality and a native strength which are to be the product of the present advance in ideas respecting woman's development. The home of the future is to be far the superior of the home of the present in point of healthfulness, of taste, of rational comfort, and of love and perpetuity. The over-worked, under-fed, short-lived woman has had her day.

Wisdom and Blind Faith.

In another of his stimulating practical discourses in Boston, Rabbi Solomon Schindler made the distinct declaration that every age has formed its own religious views, and hence that religion must not be sought for, nor can it be found, in the past; it is the very product, the very result of our present attainments, intellectual and moral. For so obvious a reason as this, true religion is to be sought in wisdom rather than in a blind faith. Humanity is a compound of progressive and conservative elements. They are the two halves of the whole. All history shows that the wheels of progress cannot be arrested in their motion. The newer idea is all the time supplanting the old one. The pupil advances beyond the teacher. And in proportion as mankind has grown wiser it has grown better.

The standard of morals is higher in the present age than in past times. It is inevitable that it should be so, in obedience to the recognized principle of evolution. It is not to be denied that mankind has grown less superstitious, less fanatical, less barbarous, less cruel, less intemperate than it ever has been before. When the vitalizing principle of a religion has lost its vigor, the religion growing out of it has been changed. Sacrifices did not give place to prayer in consequence of any whim of fashion, but because people ceased to believe that God needs them or is pleased with them. Sacrificial offerings were brought to the altar as long as those who made them believed that they were efficacious to ward off danger and disaster or to gain coveted favor. When higher ideas of God prevailed, sacrificial worship was doomed. And so, too, the accepted belief in the divine character of the books called the Bible inspires religious observances that will surely pass into disuse when such a belief is supplanted by a very different and a more true conception of the origin and character of that volume. We can see a very positive modification of that superstitious belief going on around us to-day, to be duly followed by its complete abandonment.

Rightly and rationally does Rabbi Schindler assert that we are just as free to change our religious forms and practices as our ancestors were. There is no more restraint in this respect imposed on us than was imposed on them. And we not only have the right, but it becomes our duty, to conform our religious customs to the requirements of our time, which simply means, with the principles we accept as valid for our conduct. Every religious act and ceremony ought to express precisely, or at least as near as possible, what we believe, or else it ought to be given up altogether as useless.

The religion of the future will be an ever changing but ever living one. It must be a rational and consistent religion if it hopes to stand. It must be something more than blind faith, which ordinarily is but credulity, with superstition to feed upon. When what we call religion claims to have reached its ultimate, and can make no further progress along with humanity, it may be positively affirmed that it is worn out and useless, and deserving only to be abandoned for what more nearly conforms to the needs of the human race. As wisdom comes from experience, which is the test of all thought and theorizing, so does religion go to the same unfailing source for its origin and continous renewal. The notion that something is given us wholly outside of our cognition, and which cannot therefore be verified by our experience, is a dogma on which ecclesiastical authority reposes with the utmost assurance. Once knock from under it this prop, and all goes with it, the entire machinery by which the human spirit is cramped and commanded by those who claim to be nearer God than we are ourselves.

A Most Important Admission.

A late discourse on Spiritualism in San Francisco by Father Prendergast, the Roman Catholic Vicar-General, contains full and complete admissions of the fact of the phenomena. He said it was an error to suppose that Spiritualism is a product of nineteenth century culture and mental advancement; that it is as old as the world, and the human mind is not more subtle, penetrating, or capable of discovery in itself than it was centuries ago. The philosophers and learned men of India, Greece and other lands were intellectually as well endowed, if not better, than those of to-day.

He admitted that there is no denying the fact of spiritualistic phenomena. History abounds in proofs of intercourse between the visible and invisible worlds. And he related a number of entertaining episodes, showing that the "divinations" practiced by Spiritualists in this age were common among barbarians and the Grecian, Roman and other ancient nations. Passing from Paganism to what the Church styles Revelation, Father Prendergast read from the Bible several accounts of the communications between spirits and mortals, and dwelt on those which showed the power that malevolent, spirits so-called, sought to exercise over men.

This is certainly admission enough to be made on the part of the Reverend Father, nor is it possible for the one making it within the Church to weaken its manifest effect by asserting the belief that the manifestations in question are necessarily by malevolent spirits, since there certainly is no more evidence of this than there is that the manifestations all come from good spirits.

The Roman Catholic Church, continued the vicar-general, has never disbelieved in "Spiritism," as the ceremonies it has prescribed for "exorcising," etc., show. He reminded his hearers that one of the functions belonging to Christ's ministers was that of "casting out devils." And in the Bible the Christian believer is enjoined against soothsayers and the divining practices of the Pagans. Hence he particularly sought to impress the idea that good, or benevolent spirits, do not participate in spiritualistic exercises.

Without venturing on anything like a discussion of the issue thus presented, we are content for the present to place on record this very broad and timely admission by one holding such high authority in the Roman Church in this country, that spirits do freely communicate with mortals. It is not a specially disturbing consideration, either, that he assumes—for he cannot prove it—that all spirits thus communicating with mortals are malevolent spirits, which the priests of the Church are enabled to exorcise. The same Bible from which stories about "evil" spirits are so fluently recited contains, equally, stories about good spirits, commonly called angels, or heavenly messengers. It would therefore be a very close question to put to Father Prendergast, how he can know that good spirits never manifest? If the lower order of spirits are so freely endowed with this power by a being that is all goodness and love, and by means of it are enabled to work evil effects on mankind—why is it not strictly logical that good spirits should be endowed with this power in even larger measure, if but to maintain the supremacy of good over evil?

"A Highland Seer and Scotch Superstitions."

The Lowlands of Scotland have for centuries been known as the birthplace and chief abode of fairies and their kin, the stories of whose powers and doings, recited in innumerable households, have fascinated the young, and made lasting impressions not only on their minds but upon those of their elders. Though the whole matter has been termed "supernatural" by some, and freaks of imagination by others, while still others have attributed them to Satanic agencies, in the light of present-day revelation it cannot fail to be seen that they were neither. It has been said that the Eildon Hills, the country by Melrose, Moffat and Abbotsford, were peopled by spirits that were the offspring of Scott's fancy, and that Burns invested those localities with a halo of supernatural interest. We do not propose at this writing to enter into an elaboration of a more rational theory of the origin and nature of these appearances, though it will be evident to every observer and student of the phenomena of Spiritualism that such a one exists.

It was not supposed that in the Highlands, whose inhabitants were of a more warlike and savage character, the softer influences that prevailed in the Lowlands existed; but when the excitements following the rebellions of 1715 and 1745 subsided, and the country began to be opened, it was found the same beliefs therein prevailed, and that the people of the Highlands were no less gifted than those of the Lowlands. Under the heading above given, *Murray's Magazine* (London) for March contains an article by Mary Jeune, describing some very striking instances of their possession of the faculty of prevision or second-sight. As a rule the gift is most common among women, they being, the writer says, of a more impressionable nature than men, yet it has been and continues to be possessed by people of both sexes, the trance during which the power of reading the future exists coming at longer or shorter intervals of greater or less intensity.

The most interesting figure in all Scotch history of prophecy and second-sight was Kenneth Mackenzie, better known as *Coinneach Odhar*, examples of whose remarkable utterances have been known throughout the Highlands for over one hundred and fifty years. Sir Walter Scott was familiar with them, and the pages of his novels are deeply imbued with traces of his faith in them. The Mackenzies of Scotland had from time immemorial been a mediumistic race. Much that occurred in their lives greatly influenced the people to believe in their infallibility; and though the reliance in what these seers claimed to know of the present and predict of the future, entertained by all classes, from peasant to prince, is, by this writer and others, pronounced "superstition"—which, with imagination, seems to be an ever-open receptacle for what is failed to be understood—there unquestionably was a large percentage of truth from a high spiritual plane, often clouded with the ignorance of the channel through which it was transmitted, or the credulousness and misunderstanding of those who received it. Beliefs like the following, almost universally held, cited by the writer, must have had other than a mythical foundation:

"Among the Mackenzies the death-candle was always said to appear before the death of any leading member of any branch. A large light appeared at some distance in the sky, sailing slowly till it arrived above the place where the person whose death it predicted lived; when it would slowly disappear in a brilliant coruscation of light. In Tulloch Castle a cold hand was always said to be laid on the face of the person whose death it foretold. In another family a white owl always appeared when any member was going to die, and in another a black dog; while on the west coast of the Highlands an old woman, commonly called the 'Gruagach,' appeared to foretell the death of some important member of the family to which she belonged."

Similar beliefs and so-called superstitions have existed not alone in Scotland but in this and all other countries, and it would be an interesting study to trace them to their origin and to the events and conditions in which they had their rise; it would probably lead the inquirer into another realm of being than the visible and material, their present incongruous form being due, doubtless, to interpolations, misconceptions and errors adhering to them from repeated traditional versions.

Kenneth Mackenzie was born on the island of Lewis. Various traditions as to the means by which he became possessed of the gift of second-sight are told, the most generally accredited one being that having fallen asleep on a hillside, he upon awaking found a small round white stone on his breast, which gave him the power of prophecy, and saved his life in several instances. "He occupied a comparatively humble position, but being a man of some slight education and refinement, was much sought after by the great people who lived in that part of the world, not only for his wonderful knowledge but for the gentleness and excellence of his life and influence."

Among his prophecies of general interest was the following: "The day will come when long black carriages, without horses, will go through the country, and cross the stance (market-place) of the Muir of Ord." This is fulfilled by the Highland Railroad now crossing the spot mentioned. Another: "The country will be crossed from sea to sea by white bands." This was fulfilled by the building of roads after the battle of Culloden by Gen. Wade and his army. An interesting corroboration of this was related to Mary Jeune, by a lady who, soon after her marriage, made an expedition into Kintail to see the country. "She was," she says, "an Englishwoman, and had never heard of Coinneach and his prophecies, and one day was taken to the summit of one of the highest hills in Lochalsh by one of the MacRaes, a family of great antiquity in Ross-shire, and one of the subject clans of the Mackenzies. On arriving at the top she was struck by the curious effect on the scenery of the great roads which intersected the country on all sides, and exclaimed to her companion, 'Oh! Capt. MacRae, the country looks as if it were covered by white bands of ribbon!' To her surprise the old man reverently took off his hat, saying softly, 'Eh! my dear, but those are the very words that Coinneach Odhar himself said over a hundred years ago.'" One other prediction was that the day would come when Tomnahurich would be kept under lock and key, and large ships sail around under its shadow, events at that time most improbable. But since then the Inverness people have made a cemetery on Tomnahurich, with two gates, which are opened only to admit visitors, and the Caledonian Canal now runs below the hill; in these the dual prediction of Coinneach finds its fulfillment.

Coinneach was all his life closely related to the family of the Earls of Seaforth, then the great head of the Clan, and one of the most powerful chiefs of his time, and it was through the malignancy of the wife of Lord Seaforth, "a haughty proud woman of violent and jealous temper," that he died the death of a martyr. Lady S. often consulted the seer. Lord Seaforth having gone to Paris leaving Lady S. at home in Scotland, the latter became uneasy at his protracted absence, and summoning Coinneach, demanded that he should tell her where Lord Seaforth was. "The seer put his white stone to his eyes, and assured Lady Seaforth that her lord was well and happy. 'But,' asked Lady Seaforth, 'where is he?' 'That is not necessary for your ladyship's knowledge,' answered Kenneth, 'be assured he is well.' His assurances only increased the curiosity and anxiety of Lady Seaforth, who from persuasion proceeded to use threats, until Kenneth at last said, 'Your lord is well and happy, and he is in a fair chamber hung with fine tapestry; there is a bonnie lady with him, and he is on bended knees before her, with her hand pressed to his lips.'"

At this the rage of Lady Seaforth knew no bounds. The disclosure became public. She branded the seer as a liar and slanderer, and declared that there and then she would take instant vengeance and have him burnt as a wizard, for exercising all the black arts he possessed in degrading the name of his great Chief, and defaming the most noble and honored name in the North.

"No time was allowed for preparation, no prayers for forgiveness were heard, no opportunity given for intercession, and the seer was led forth to execution. Finding that all hope was gone and he was abandoned, Kenneth resigned himself to his fate, and on his way to execution, before the vindictive Countess paused, and, drawing forth his white stone, uttered the prophecy or doom of the family of Seaforth. Having uttered the solemn and terrible prophecy, he threw the stone away from him, and tradition says it fell into a small well close by, from which immediately gushed out a large spring of water, which, spreading, formed Lake Ussie. From Brahan, Kenneth was dragged by order of Lady Seaforth, now doubly incensed by his prophecies, to Chanory Point, some twenty miles distant, where he was burnt to death. Lord Seaforth arrived at Brahan shortly after, and, hearing of what had occurred, rode furiously to Fortrose, hoping to avert the doom of the seer, but arrived only in time to see the expiring embers of the fire that had destroyed his devoted vassal."

The prophecy regarding the line of Seaforth covered a long period, ending with the time when its broad lands should pass to strangers and itself be no more; the prediction was fulfilled to its minutest detail.

The presence of spirits from the unseen world has been generally recognized in the Scotch Highlands, but the character given them was in keeping with the severe doctrines of the church, that appear to have held to a belief that the God of the universe had either voluntarily or by force relegated all his governing and controlling prerogatives to Satan, so far, at least, as this world was concerned. After describing several of the most prominent "superstitions" and beliefs, our author notes that in all of them a "very important part was played by the devil." She then proceeds to narrate events that rival in their diabolic aspects the old days of witchcraft; in which affairs the church seems to have enacted the leading parts, presumedly to counteract the disorder; but, however honest and good-intentioned in its motives, it unquestionably, as in this country in the seventeenth century, increased rather than allayed it.

A Seance with the Berry Sisters.

A personal friend of ours, not a resident of this city, informs us that he attended a séance at 55 Rutland street, on the afternoon of the 5th inst., where he found congregated nearly fifty ladies and gentlemen. This séance, he said, was in many particulars similar to those heretofore reported in print, various forms appearing from time to time, apparently old and young, male and female. After the session closed our friend questioned many of the visitors in regard to the conclusions they had arrived at as to the reliability of the manifestations they had witnessed: and it seemed to be the universal opinion that they were *bona fide*. He said that sometimes three spirit-forms were seen in the room at one and the same time; and in the course of the afternoon forms, palpable to the view, dematerialized before the eyes of the beholders. One gentleman said he came two hundred miles to witness the manifestations, as he had a special purpose in view in so doing, namely, that he had had sittings at his house the past winter, whereat independent slate-writing occurred. On several occasions communications were written upon the slates by three different spirits, who gave their names, and said that if he would go to Boston and visit the Berry Sisters they would materialize, state what they had written, and repeat their names. He said that not a word of this was known to any one in this city previous to the séance, and he considered it a conclusive test of direct spirit-communion. Others also received, they said, evidence of spirit-return.

And yet, because there are impostors abroad in the land, many people condemn those who are genuine mediums. But the chaff is being winnowed from the wheat; and the time will surely come—and is not remote either—when such palpable evidence will be forthcoming that none will doubt the fact of spirit-materialization.

The Anniversaries.

By reference to our first and second pages the reader will find numerous reports of what was said and done at different points in honor of the recurrence of the Fortieth Anniversary of the Advent of Modern Spiritualism. Brief additional mention in the same direction will be found on the eighth page.

We have still on hand a number of such reports—notably from Cleveland, O., New Orleans, La., Haverhill, Mass., Saratoga, N. Y., and other localities—to which we shall give publicity as rapidly as our space will permit.

Our thanks are hereby returned to the friends everywhere who have so kindly acceded to our request for accounts of their local celebrations.

☞ Mrs. Augusta Dwinells, of 20 Common street, Boston, is an excellent trance medium, and is worthy to share in the public patronage.

☞ *The Psychische Studien*, of Leipzig, Germany, has an American office at 19 Dey street, New York.

Sure of What He Saw.

The April number of *The Woman's World* (Cassell & Co., New York, London and Paris,) has an article on "Swiss Goblins," by the Countess Martinengo-Cesaresco, at the close of which occurs this instance of sturdy adhesion to what he perceived, which could be with profit copied in America by that class of people who, visiting spirit-mediums and being satisfied at the time, allow themselves afterward to give up all they have gained through outside pressure or some of the foolish scientifically(?) explanatory theories now extant, such, for instance, as that what they have seen is due to the action of "the optic nerve entranced by the imagination,"(!) etc., etc., *ad nauseam:*

"We will conclude our gleanings with a story which puts ghost-seeing in an entirely new light. At Chesières, in 1804, a poor bell-ringer was cited to appear before the *Juge de la Paix*, to answer the charge of having asserted in public that he had seen his cousin's ghost. He had duly attended the funeral, and he probably supposed that he had seen the last of his deceased relative, but three weeks later the ghost met him on a lonely road by night, and obstinately dogged his footsteps. He called in the assistance of a friend who had formerly followed the profession of treasure-seeker, but this friend said nothing at all. 'See! there he is! He's moving his lips. What eyes! one would say that he was going to speak.' 'Well,' suggested the treasure-seeker, 'ask him what he wants.' '*I* speak to him? Heaven forefend!' Now the family of the dead man took it amiss that he was thus described as haunting the neighborhood instead of lying quietly in his grave, and the bell-ringer was called upon to retract his statements, *which he stoutly refused to do.* They might do what they would with him, but he would *not* deny having seen what he had seen. At length, on the recommendation of the judge, the charge was withdrawn, and the ghost-seer was suffered to depart."

The Twelve Spirit-Children of Henry Lacroix.

Our old friend, Henry Lacroix, formerly of Montreal, Canada—father of *fifteen* children—has presented us with a reduced photographic copy, 8x10 inches, of his twelve spirit-children: six daughters and six sons. The original crayon drawings, forming an elongated group in two rows of six pictures each, were executed by himself, as mechanical medium, under these children's control. This labor of love has entailed on him many years of patient endeavor before his subjects were somewhat satisfied with the result. This view is unique of its kind, and its execution is exceedingly fine. These children of Mr. Lacroix all passed away in infancy, but are represented grown up, as they are, in their normal spiritual state.

The Camp-Meetings.

While the echoes awakened by the Fortieth Anniversary celebrations all over the country have hardly subsided, the energetic managers (and their friends) of the various summer camps are approaching the public with announcements of good things to come, in the forest and by the seaside, when the now swelling buds of spring shall have become transformed by Nature's alchemy into the golden and vernal glories of the summer-time. THE BANNER has interesting details to present to its readers next week concerning the camps at ONSET BAY and LAKE PLEASANT, MASS., CASSADAGA, N. Y., PARKLAND, PA., and VERONA PARK, ME.

☞ Amesbury, Mass., has had the most disastrous fire ever known in that locality, which occurred on the night of April 5th, destroying carriage factories and dwelling-houses. The loss is estimated at $800,000—insurance $300,000. The Boston *Globe*—with its usual enterprise (?)—has, in its edition of Saturday last, what purport to be two engravings of the burnt district, covering a quarter part of the first page of that paper. The first one was taken evidently from a southeast position, as it endeavors to show the old village in the background, but it looks more like a graveyard with a church in the centre, the gravestones popping up all around. The *Globe* also states that the fire gained great headway on account of inefficiency of the Amesbury fire department. We learn from the chief engineer, Mr. Nayson, that such was not the case, as they had ample water, which was thrown upon the fire through over a dozen lines of hose from powerful hydrants that have a pressure of over one hundred pounds to the square inch, while the Newburyport hydrants have only forty pounds to the square inch. So much for the *Globe's* correctness. All the citizens of Amesbury aver that their firemen did splendidly under the circumstances, taking into consideration the strong wind, and the highly combustible materials which fed the flames.

☞ A writer in the New York *World* of last Sunday endeavors to impress upon the readers of that paper that the medium Dr. Henry Slade is a fraud. An Englishman, who had witnessed the slate-writing in the Doctor's presence in London, writes as follows: "Any sane man who may witness the phenomena that occur in his presence, has proof beyond cavil of a power intellectual; and, for my part, I and many of my friends have had messages from mothers, fathers and children; slates written on our breast, under our own hands, ah! and under the feet of some most skeptical, and these very skeptics now accept the evidence as of supermundane origin."

A PLEASANT MEETING occurred at the home of Mr. and Mrs. J. B. Hatch, jr., in Boston, on the evening of Monday, April 2d—the occasion marking the anniversary of the date when Miss M. T. Shelhamer was first controlled by the lively spirit intelligence known to readers of the BANNER OF LIGHT, and her friends generally, as the Indian maiden LOTELA. The company present were mainly personal friends of the family; the exercises consisted of singing by Prof. C. P. Longley, Mr. and Mrs. Hatch, Mrs. Nellie M. Day, and others; appropriate remarks by Miss Shelhamer under control of her sterling guide Father Pierpont, and personal greetings by LOTELA to her friends present. Social converse also lent interest to the hour. The enjoyable memorial session closed with the partaking of refreshments, and the expression at their leave-taking of many good wishes toward spirits and mortals on the part of the retiring guests.

☞ The Banner of Light Free Circle table was decorated on the afternoon of Tuesday, April 10th, with several choice specimens of the Easter lily, which were the gift of Dr. L. Keyes, of 5 Temple street, Boston, who received them from her sister, now at the Bermudas. These beautiful flowers are said to grow wild in those favored islands. The donator will please accept our sincere thanks, and those of the invisibles, for the fragrant offering.

☞ A movement originating with the New York Academy of Sciences to erect a monument in memory of the distinguished American naturalist, J. J. Audubon, has received an impetus by the appointment from members of the Linnæan Society, of a Committee to advance its interest. An appeal for funds has been issued. Parties desiring particulars or to make contributions can address the Committee, at 11 West 29th street, New York City.

ALL SORTS OF PARAGRAPHS.

VOLAPWIK.

A Britisher whose name was Womyss
Went crazy at last, so it semyss,
Because people would not
Understand that they ought
To call him not Weemis, but Weems.

Another whose last name was Knollys
Tried vainly to vote at the pollys,
But no ballot he cast
Because till the last
The clerk could n't pronounce Knollys Noles.

And a savage young Butcher named Belvoir
Went and murdered a man with a clevoir,
Because the man could n't
Or possibly would n't
Pronounce his name properly Beever.

There was an athlete named Strachan,
Who had plenty of sinew and brachan,
And he kicked a man down
With an indignant frown
If he failed to pronounce his name Strawn.

As we go to press Roscoe Conkling is reported as lying fatally ill at his rooms in the Hoffman House, New York.

Boston has its man with a memory. His memory, however, is just like other people's memories. He can recollect everything discreditable to other people and everything that looked like a good action on his own part. All else is buried in oblivion.

LONDON, *April 10th*, 1888.—Forty persons were killed and about five hundred injured by the tornado at Dacca, India, on Saturday last.

HOLLIS STREET THEATRE.—The attraction the present week at the Hollis is Augustin Daly's celebrated company, which, *en route* for Europe, has devoted a short period in Boston to the production of one of its special successes in New York, entitled "The Railroad of Love." The play may be witnessed at the Hollis every evening, and on Saturday afternoon. Robson and Crane and Mr. Sothern are among the coming attractions at this popular theatre.

Appearances now indicate that the "Hub" is to have a cable road; the electric wires also stand a good chance of going underground.

We are informed that Mrs. Isabella Beecher Hooker announced herself at the recent International Council of Women at Washington, D. C., as a "Christian Spiritualist."

Dr. F. L. H. Willis has finally settled at the Mecca of Spiritualism, Rochester. Thirty-one years ago Harvard University turned him out and did Spiritualism a real service. He has been an apostle of the cause ever since.—*London Light.*

Education, culture, refinement, good manners, charity, the right use and not abuse of money, honesty, truthfulness, diligence, temperance, morality, and a desire to help and not oppress our fellows—are some of the virtues which, if we possess or strive to attain, will entitle us to a happy home in the Spirit-Land.

There is an alarming scarcity of water in the large towns of Great Britain, but no scarcity of beer.

A Georgia paper amuses its readers by a story about the domestic habits of the owl family. Some amusing stories might be written up about the owl family in this locality.

"I don't see any more religion in fish than in beefsteak," spouts the loquacious Rev. Hugh Pentecost. And there are very many who don't see any more religion in Hugh himself than in either of the eatables mentioned.—*Boston Evening Record.*

The latest idea in New York is a butterfly show, at which 100,000 specimens will be exhibited.—*Ex.*

Why don't *The World* show it up as a humbug?

Whoever offers to send things "from pure benevolence," provided "a stamp is sent to pay the postage," might as well be let alone, says the *Christian Advocate.* Some years ago a citizen of Philadelphia advertised that he would send a first-class steel engraving of General Washington on receipt of $1. He did it, too. It was a postage stamp that cost three cents, but it was a "first-class steel engraving." Yes, a very sharp *steal!*

The bombs recently discovered in Moscow wherewith to blow the Czar of Russia into eternity on short notice, are the genuine article; but the bombs of New York are of paper, and consequently of very little account.

The coming man will be about one-half white, one-fourth yellow and the other fourth black.—*Chicago Journal.*

A city ticket composed of women for the Council and a woman for Mayor, was elected in Oskaloosa, Kan., April 2d, by sixty-six majority. They are representative ladies, and a reform administration is looked for.

A holy war has been declared by certain dervishes in Morocco against the Sultan. There is an impression abroad that Muley Hassan is a holy terror.

A correspondent sends to this office a yellow paper handbill, headed "Princess Opera House, 558 West Madison street, Chicago, Ill., Sunday night, April 1st—first appearance in this city of the world-famous indescribable phenomenon, Miss Ida Colville, assisted by Prof. Holmes and her company of English mediums," etc.—all of which on the face of it denotes imposture. Spiritualists and all others should not be deceived by such vile advertisements. It looks as though Chicago was being overrun with this class of impostors just now.

The Boston *Globe* says, "When Jay Gould forgot that silence is golden, he made the biggest mistake of his life." Yes, indeed. And if certain others we wot of would keep this maxim in mind, it would be much better for them in the long run.

The pension system at Washington is probably one of the worst conducted of any of the various government bureaus, and it is comparatively seldom that justice figures in any of its transactions.

Pope Leo has ordered that the walls around the Vatican palace be heightened. High buildings have been erected in the neighborhood which overlook the garden in which the Pope takes his daily walk. He don't like to be seen of men.

A Chinaman named Confucius has reached England on a visit from his native land. He claims to be a direct descendant in the seventy-second generation of the famous Confucius who gave China a religion. And no doubt he is. This modern Confucius will doubtless yet become famous like his ancestor of old!

They are having disastrous floods in the West—houses and barns crushed and swept away, the occupants of dwellings barely escaping with their lives. The village of Rock Falls, it is said, appeared like an immense Arctic scene, with the roofs of the houses protruding through the ice.

Georgie comes down to breakfast with a swollen visage. Whereupon mamma says to the four-years-older: "Why, Georgie, darling, don't you feel well? Tell mamma what the matter is." Georgie, full of influenza, replies: "No, I don't feel well. Both of my eyes is leakin', and one of my noses do n't go."

A Maine newspaper says that Mrs. Esther Potter of Long Ridge, who has just died after a long illness from consumption, was the mother of four children, the youngest a babe. She could not bear to think of leaving the little one, and constantly prayed that it might go with her when she died. A few days ago, when it was plain that she was about to die, she called her family around her and bade them good-bye, and then, clinging to the baby, prayed that it might die too. It had been perfectly well, apparently, but, after a kiss from its dying mother, closed its eyes, and in five minutes was dead.

POOR MILK.—It is alleged that the producers of milk who live within twenty-five miles of Boston do not receive one-half the price for their *pure milk* that the milkmen in Boston get for their milk, which it is claimed is largely extended in quantity, and prepared in a manner with some chemical to keep it from souring, which is retained sweet much longer than pure milk. If the Boston milkmen more than double the price paid for pure milk, they should surely keep the standard up to that which it was in when purchased of the producers, not only for health but for their own good as honorable citizens.

Appeal in Behalf of Robert Cooper,

Of Eastbourne, Eng.,

Who, after upward of a quarter of a century's work for the spiritual cause in Great Britain and America, now finds himself, in his sixty-seventh year, without pecuniary means, and smitten with blindness and failing health.

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

From THE BANNER'S God's Poor Fund	$10,00
L. Colby	10,00
A. E. G.	5,00
J. P. H.	25,00
L. B. Rich	10,00
Friend	2,00

"THE STURDY OAK" is the name of a new sixteen-page monthly publication in this city. "Devoted to the rights of 'We, the People,'" and "the interests of common humanity." In furtherance of this purpose it advocates the purity of the ballot and the right of women to exercise it. In its introductory it states its central idea to be that many of the evils and corruptions of our modern life are the results of defects in our political management. It will therefore strive to introduce simpler, purer and juster methods than prevail at present, asserting that "the salvation of America as a republic demands an equality of rights and opportunities, limited only by the natural capacities of its people." The price is fifty cents a year, and its office at 28 Oliver street, Boston. William A. Sturdy, editor.

THE THEOSOPHIST for March gives a translation of the larger part of a volume recently published in Paris, upon "Elementary Occultism," appending such notes as the editor deems called for to render a clear understanding of certain passages. A lecture upon "The Sankhya and Yoga Philosophy," delivered in public last December, is reported in full. Other of the principal articles are "Esoteric Buddhism and Its Cosmogony," "Travestied Teachings," "Kalvalyanavanita," and "The Anatomy of the Tantras." In "Correspondence" "A Strange Case" is described, some instances given of the appearance of an individual at a distance at nearly the moment of his decease, and a theory suggested as to the means employed in self-levitation. Madras, India: The Proprietors. Boston: For sale by Colby & Rich.

HALL'S JOURNAL OF HEALTH.—The April issue contains a large number of instructive papers on subjects upon which the general public require information, and which it furnishes in a clear and comprehensive manner. In "A Neglected Remedy," the value of pure oxygen is shown, and its applicability as a recuperative agent and sustainer of health set forth. Of the remaining articles are "Rules of Sleep," "Heavenly Messengers," "Another Georgia Wonder-Woman," "Influence of the Planets," etc. New York: 206 Broadway.

MAGNETIC TREATMENT is of special benefit to the invalid, in that it stimulates to action the vital organs of the body, and equalizes the circulation throughout the entire muscular system. We can speak from experience as to benefits personally received by us recently through this mode of treatment at the hands of Dr. J. A. Shelhamer, of Room 5, 8½ Bosworth street, Boston.

☞ We are in receipt of "*Lux*," a 32-page magazine, brought out in Rome, Italy, under the auspices of the International Academy for the study of Spiritualism and Magnetism. It is neatly printed, and its contents are doubtless of much interest to readers of the Italian language.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Miss Knox of 37 Winter street will be for a short time at 18 East Springfield street, from 9 A. M. to 5 P. M., except Saturday.

Dr. Edward L. Lyon expects soon to leave Cedar Falls for Clinton, Ia., where he desires his friends to address him.

Mrs. N. J. Willis spoke for the Lowell, Mass., Society, Sunday, April 8th, and will be there again on the 15th ult.

Geo. A. Fuller, M. D., of Dover, Mass., spoke at the Anniversary exercises at Lynn, Mass., Friday afternoon, March 30th; also at Portland, Me., Saturday, March 31st. The Doctor also lectured in Portland, April 1st and 8th, at Mystic Hall; also at Norway, Me., April 3d. He will speak in Saratoga Springs the 22d and 29th. He would like engagements in the vicinity of Rutland, Vt., for the first two Sundays of May. He may be addressed for engagements at Rutland, Vt.

Miss Carrie E. Downer, of Baldwinsville, N. Y., will address the Spiritualists at Syracuse, N. Y., April 29th. "H. H." writes us that: "It is Miss Downer's intention to take her departure from our uncongenial climate, leaving the present year. She will, in California, where she expects to make her home, continue her good work upon the lecture platform."

Sunday, April 1st, Mrs. H. S. Lake addressed crowded audiences, morning and evening, at 810 Spring Garden street, Philadelphia. She speaks there each Sunday of April.

A. E. Tisdale occupied the platform of the First Spiritual Temple, Boston, April 8th; he will speak at the same place April 15th and 22d, and in Brockton April 29th; will be in Providence, R. I., during the month of May. He will remain in Boston during the month of April, and would like to make engagements for the Sunday evenings of April 15th and 22d within a reasonable distance from Boston. He also desires engagements during the week-evenings during said month. He may be addressed No. 10 Orange street, Boston, Mass.

Edgar W. Emerson fills an engagement at Stratham, N. H., April 26th.

Oscar A. Edgerley of Newburport, Mass., on Sunday, April 8th, addressed the Spiritualists in City Hall, Rockland, Me., afternoon and evening. Subjects selected by the audience, and followed by tests. He would like to make further engagements for April and May. Present address Newburyport, Mass.

Mrs. H. S. Lake speaks for the First Spiritualist Society of Philadelphia, Pa., each Sunday of April. Her audiences are large and enthusiastic, the work of her guides being most heartily received. Her address is 1208 Mount Vernon street, Philadelphia.

Dr. Dean Clarke spoke before the Phenomenal Association last Sunday afternoon, and his eloquent inspirational remarks were greeted with frequent applause. He is now ready to answer calls from any part of the country. Address this office.

J. W. Fletcher will lecture in the Unitarian Church, New London, Conn., April 15th, 16th, 22d and 23d; in the Boston Spiritual Temple April 29th. Subject: "Materialization." Mr. Fletcher can be engaged to give his "Illustrated Spiritualism" on easy terms.

Charles Dawbarn, of New York, has had good success of late in Lynn, Mass.; he speaks the last three Sundays in April in Bridgeport, Ct.; during the month of May in Philadelphia. His camp-meeting engagements thus far for 1888 are as follows: Niantic, Cassadaga and Lake Pleasant; his services may be obtained for other camps by addressing him at 463 West 23d street, New York.

Mrs. J. F. Dillingham of Boston speaks in Quincy, Mass., next Sunday afternoon and evening.

Mrs. Mary A. Charter can be addressed at Brant Center, Erie Co., N. Y., care of Mrs. M. A. Southwick, for the present.

Mrs. Clara A. Field—THE BANNER'S agent in the South—awakened, by an eloquent discourse and her apt answers to questions, much interest in St. Augustine, Fla., recently, as will be seen by the comments of *The Press*, of that city, to be found on our eighth page.

Mrs. Jane Hugo, an inspirational medium of Boston, whose name has frequently appeared in these columns in connection with the Eagle Hall meetings, left this city on the 11th inst., to visit friends in England.

Queen Marie of Belgium stopped her carriage and severely rebuked a man who was beating his dog because he could not draw a heavily loaded vehicle. Then she ordered a gendarme to arrest him.

THE CORRECT taste as shown in the extensive upholstery department of J. H. Pray, Sons & Co. is apparent to all who have an opportunity of looking through their new and desirable stock. A perfect light, and on the street floor.

"The Old Vegetable Pulmonary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

Never in the history of remedies which cure disease has there been such a success as has just been recorded by

Peptonix

The druggists, both wholesale and retail, never saw any such rapid sales.

This is because Peptonix instantly relieves sufferers, and they carry the glad tidings to others whom they know are afflicted with

DYSPEPSIA AND INDIGESTION.

It is said that a dyspeptic grasps at a suggested remedy as a drowning man grasps at a straw. How surprised he must be when—having tried a hundred articles, more or less, and found them all useless—he finds that in PEPTONIX he obtains a substantial and immediate relief.

Dyspepsia is a Disease

With which our physicians have struggled in vain for years. Hundreds of proprietary remedies have been offered to the public and have proved unavailing, but for the past twenty-five years Peptonix, a remedy compounded by an eminent English Physician, has met with unqualified success abroad. Since the introduction of Peptonix into this country thousands have been cured, and hundreds of boxes are selling daily.

Ask your druggist for them. If he does not keep them, we will mail them free on receipt of price,

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COMMONWEALTH OF MASSACHUSETTS.
SPEAKER'S ROOM, STATE HOUSE, BOSTON, MASS.

The Allston Company:

Gentlemen—The Peptonix kindly furnished me by a friend have been thoroughly tested, and I have experienced such DELIGHTFUL RELIEF by their use from the dyspepsia which has long afflicted me that I write to commend them to any with a like trouble. I HAVE NOT KNOWN THEM TO FAIL IN A SINGLE INSTANCE OF AFFORDING IMMEDIATE RELIEF, and I carry them constantly with me to use in case of need. Besides, they are VERY PLEASANT TO THE TASTE. I should cordially recommend them to all persons who are suffering from indigestion in its temporary or more permanent form.

With high esteem, I am sincerely,
CHARLES J. NOYES.

OFFICE OF DOR, HUNNEWELL & CO., 4 ARLINGTON STREET, BOSTON.

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Gentlemen—Please send me another box of "Peptonix," I find them of great benefit to me, my indigestion having ENTIRELY DISAPPEARED since using them. Shall keep them constantly on hand.

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From GEN. JNO. M. CORSE, Postmaster of Boston.

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JNO. M. CORSE.

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GEO. S. MERRILL.

If you need to be convinced further, try one box. It costs but little, and the effect will be magical.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*
J. F. JEANERET, *Secretary,*
44 *Maiden Lane, New York.*

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

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Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

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Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, 1Avenue B, Rochester, N. Y. 13w* Ap7

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To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

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Are found in Great Britain, France, Germany, Russia, Japan, India, Africa, Australia, Norway and Sweden, South America, California, and nearly every Town and Hamlet over the Globe.

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NOTHING MORE, NOTHING LESS, can or will ever comprise a *First-class* Piano, and as such, we unhesitatingly place them **before the world.**

A GOLD MEDAL awarded us by the Mass. Charitable Mechanics' Association at the late Fair of 1887.

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TREATS all forms of disease. Special success in Lung and Rheumatic troubles.

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Commencing February 2d,

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POSITIVE
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THESE convocations will be held every Wednesday evening at Paine Memorial Hall. At these meetings the different subjects connected with Psychic Phenomena will be discussed, and, if possible, the reasons brought out for the difference of opinions, including "Christian Science" and all other schools of Mental Healing, as well as Magnetic and Spirit-Healing. All of these will be discussed freely and fairly, without prejudice.

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We have put our price at 25 cents, to enable all to have an opportunity to see the best phenomena at a low price.
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IF, THEN, AND WHEN, from the Doctrines of the Church. By WARREN SUMNER BARLOW, author of "The Voices, and other Poems." All who have read the author's "The Voice of Nature," "The Voice of a Pebble," "The Voice of Superstition," and "The Voice of Prayer," will find this Poem just suited to the times.
Price 10 cents.
For sale by the Publishers, COLBY & RICH.

Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On Tuesday afternoon Miss M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* Mrs. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Feb. 14th, 1888.

Spirit Invocation.

Oh! our loving Father, as the flowers in the springtime lift their heads into the clear sunshine for warmth and light, as the little child lifts its face to its mother's smile for tenderness and care, so we turn our souls unto thee for love and for approval. As the birds in the summer-time pour forth their praises in the sweetened air, so would our hearts, Father God, in lofty exultation, pour forth their thanksgiving unto thee who doeth all things well.

We realize thy power, we recognize thy protecting care exercised over all creation; and oh! at this time we would express our thought, our gratitude and our aspiration, in words of praise that may flow forth unto thee, who art indeed the tender parent of all life.

In the midst of sorrow and affliction may we behold the bright sunlight of eternal love; amid the dark experiences and discipline of time, may each spirit understand something of thee and thy law, and realize that thou art guiding it onward and upward to grander heights of unfoldment, to more beautiful worlds of light and truth.

We ask thy benediction to rest upon each one; that all may open their hearts to the reception of thy grace and love, and that each one may be uplifted to a plane of understanding where he may receive and learn of thee and thy angel hosts.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By A. H. N.] A person of sensitive nature is sometimes troubled with bitter thoughts and memories of the blunders, sins and errors of his past life. These unwelcome thoughts cloud his mind and mar his pleasure, in spite of all his efforts to avoid them; yet the person has progressed to a higher plane by leaving off evil habits, walking in better ways, and takes pleasure in pursuit of light and knowledge leading to the truth and right. How may we avoid trouble from this source? Are these memories of the past life a part of the individual, and will they follow him to the spiritual realms and trouble him there?

ANS.—Any person who seeks to break evil habits and to attain elevation of heart and spirit will certainly progress, even as that individual of whom the questioner speaks is said to have done; but memory is a part of human life, and belongs to each individual; its law is unerring and cannot be violated. The person spoken of in the question has, we understand, committed follies in the past, violated, to an extent at least, the laws of conscience, and such memory reappears, even in these days, when he is striving to live a better life, and confronts him with records of the past. This is something which he cannot avoid, and the more sensitive the man the more keenly will he feel the bitterness and the sorrow which the reflection of his past seems to cast upon him; and yet, even through the bitter memory, through the scourge which it lays upon his quivering spirit, may he rise to grander heights of unfoldment, to more glorious planes of spiritual effort and achievement if he will.

One who is aspirational, who earnestly seeks to be and to do better, day after day, will not succumb, in bitterness of spirit, to any sad or corroded memories which may arise; even though they strike deep into his soul with sorrow and remorse he will endeavor to rise higher and make grander effort in that direction. He must, however, examine himself and understand fully whether he really desires to rise in spiritual attainment. He should not brood over his wrongs and mistakes any more than will assist him in guiding his steps and habits for the future by the memories of the past. He may avoid the mistakes and step out into clearer pathways by adopting purer habits in his daily conduct. But let him not be too thoughtful of self alone, but rather direct his attention to others who are suffering, and see, if possible, if he may not give them some word of advice or helpful assistance which will aid them to rise above their unhappy condition. In doing this he will, in a measure, forget himself and the pangs of self-accusation will cease to affect him as keenly as they have done.

The questioner wishes to know if those memories will follow him into the spirit-world. While life and consciousness remain, remembrance must be a part of his life; but as he goes on from year to year, realizing that he is stepping higher, doing better, unfolding greater possibilities within his being, such stings will gradually fade away. He will look back upon his past follies and mistakes somewhat as mortals look upon the failures of childhood, and so make allowance for them, because of the ignorance which clouded his life at the time they occurred. The strongest question that should afflict him now is whether he is strong enough to avoid the recurrence of those follies and how to constantly resist temptation.

If he finds himself strengthened in spiritual character, then he need not sink down under the memories that weigh upon him, for he may press on and on, working toward the light, seeking assistance from higher spiritual sources, and finally he will find that peace and contentment which at present seem so far away.

Q.—[By Gus. Perry, editor of the *Star*, Gatesville, Texas.] One night I attended a well-lighted church, and just after the singing of the choir and while the minister was giving out his text, my attention was attracted to the wall just back of the pulpit, by a bright light on the same. I then looked steadily for a moment, and saw the face of an old man on the wall where the light had been. The face, too, was very bright and disappeared. I again looked, and saw the outline of another face, a little higher up, but it lasted only a moment. The wall is painted white, and the faces were brighter than the lamp-lights. I am sure that it was no optical delusion. Was it a materialization? or what?

A.—This was undoubtedly a spiritual manifestation; we should not judge it a materialization, in the proper acceptance of the term, but should rather believe that your correspondent had been brought into a receptive condition of mind through his surroundings, and that for the moment the physical senses were subjected to the operation of the spiritual perceptions, and consequently his clairvoyant vision had become opened sufficiently for him to behold the light and faces of which he speaks. Undoubtedly the light was produced by attendant spirits who had the service in charge, and who were making use of the minister in attendance as an instrument for the exercise of their power of inspiration.

It is a fact, however little it be understood by the clergy of the present day, that spirit intelligences are scattered far and wide over the entire earth, for the purpose of bearing an uplifting spiritual power to those who are teachers and leaders of the people. Especially is this so in the religious department of life; for true religion appeals entirely to the spiritual nature of mankind—is adapted to the inner being—and is calculated to call forth the better attributes of man into active operation. This means the office of *true* religion: to help mankind to live rightly, to send forth aspirations and good motives of character. Spirit intelligences are awake on every hand to further this movement and assist humanity in its spiritual unfoldment by making use of whatever instrumentalities are at their command. In many churches and private homes are mortals who have been utilized in this way. Clergymen generally give what they believe to be the word of truth, and in many instances—as was undoubtedly the case the question alludes to—wisely intelligent and loving spirits succeed in expressing a thought or utterance through the lips of instrumentalities—which is effective in doing good.

Q.—[By the same.] I have the power, sometimes, when I lay my hands on a person's head who is suffering with the headache, to cure it. What does this signify?

A.—We should judge the questioner to be a fine mediumistic subject for spiritual power, and that at times the medial qualities which are his are acted upon by unseen intelligences for useful results.

His first question proves to us that he is endowed with clairvoyant vision, which at times may be exercised as in the case mentioned. The second question shows that his organism may be a reservoir of magnetic force, which magnetism may be drawn upon and distributed by unseen spiritual attendants in helpfulness to suffering mortals; therefore when he places his hand upon the heads of those in pain he finds that he relieves them of their suffering. And why? Because the magnetic forces of his nature become distributed, and are imparted to the one in pain, consequently in parting with these forces he restores the equilibrium of the circulation of the nervous force in the system of those whom he treats, and in this way helps them to overcome disease or suffering.

We advise the gentleman to practice his gifts, and to sit—even if he does so alone—at regular intervals during a late hour in the evening, so the spiritual attendants may experiment with his forces and further unfold his mediumship for such service.

Q.—[By the same.] I can also see, as it were, surrounding the heads of certain persons, under certain conditions in daylight and by lamplight, a halo of light that looks more like the sun beating down on the earth, and casting its reflection back. What is this? Does it represent any particular phase of mediumship?

A.—This power of sight represents a high phase of mediumship, or rather of unfoldment of spiritual perceptions, which, as we have said, may be utilized for good work. Undoubtedly, the questioner is clairvoyant, and may, under proper conditions, become so *en rapport* with the spiritual world as to not only be able to see and recognize spirits and spirit-surroundings, but he may also be developed to be able to perceive clairvoyantly the surroundings and spiritual attendants of mortals with whom he comes in contact. Not only does his spirit-clairvoyance seem to be struggling for exercise, but his spiritual perceptions are gaining unfoldment. In time he may, by coming in contact with persons, read their characters, and gain a knowledge of their general condition.

This halo of light of which he writes as being seen around the heads of persons or parties whom he approaches, is the magnetic aura emanating from those individuals. Every person is constantly giving forth magnetic emanations which go to make up an envelope or halo around their forms. This magnetic envelope serves as a protecting shield to the individual from the encroachments of any person or spirit, for none can enter within that atmosphere who are not entirely in sympathy with the individual himself; and those of an adverse nature are repelled when they approach, because the two spheres of magnetism do not blend; consequently this aura or emanation is not only a part of the spiritual life of the individual, but is a shield. From this covering of magnetic elements is made up the spiritual body, which will be needed by the indwelling spirit when it parts with its physical covering and passes from earthly scenes.

Q.—[By C. A. W.] Does spiritual vision help spirits see any more clearly what is going on in this world than mortals do of what is taking place in the world of spirits?

A.—All will observe that those who are mediumistic on earth, in any department of medial unfoldment, afford conditions to approaching spirits by which they can more closely perceive, realize and understand the passing scenes and objects of earthly life than they could do were they not in contact with a mediumistic individual.

Mortals who are endowed with spiritual clairvoyance can sometimes, by laying aside all anxiety and care concerning the external things of life, see clearly and closely into certain departments of the spirit-world, and perceive individual spirits passing to-and-fro, and describe them so accurately as to have those spirits recognized by their earthly friends. We do not know that a spirit-friend, approaching a medium and making use of that medium's clairvoyant powers, can see more clearly into the earth-life and the material things around him than can a medium clairvoyantly endowed, in gazing into the spirit-world, see clearly the persons and objects of that usually invisible world.

A spirit who understands communication with earth and is familiar with it, and makes constant use of a mediumistic organism for prosecuting some useful work on earth, will so grow into harmony with his medium and with the surrounding objects of that mediumistic life, as to be able clearly to see, understand and know what is taking place in that vicinity. A medium gazing into the spirit-world cannot so closely follow the persons and scenes of that life as can the spirit in returning, unless that medium be detached in mind, and even, to an extent, in outward surroundings, from the world and its pursuits—be lifted up constantly into an atmosphere of spirituality, and indeed pass through a succession of trance experiences, during which time the body is, to all intents and purposes, devoid of active life.

Q.—[By the same.] Is it any easier to communicate with those we love than those we hate—if there are such—in spirit-life?

A.—Not always. Sometimes the atmosphere of hate going out from the mortal on earth reaches the spirit in the other life who is thus thought of, and forcibly impels that spirit to approach in contact with the mortal who thus dislikes him. By the law of association, which may operate in a two-fold manner, the distrusted spirit may be held closely to the mortal who dislikes him, and perhaps may be swept into communication with that mortal.

Now, possibly, the one on earth who thus dislikes a spirit has some dear friend in the higher life to whom he is much attached, and he desires to communicate with that friend, but the elements of hatred constantly going out from the spirit on earth may create a barrier between himself and his spiritual friend, and so prevent the communication which he so much desires.

It is wise, always, to subdue any feeling, such as distrust, dislike or hatred of a fellow-creature, whether on earth or in spirit-life. Those who are aspirational by nature, who are spiritual in thought and in effort, are not those who cultivate the feeling of hatred toward any one. Those who are thus refined in character usually exercise a loving forbearance even for those who are enemies, or who dislike them, because the higher qualities of the mind and heart are in operation, and in them there is no room for hatred or distrust. A loving spirit-friend will seek harmonious associations, whether it be on earth or in the higher life; and also such a spirit may have friends on earth whom he loves, yet if those friends on earth send out a repelling atmosphere he may not be able to approach them and to communicate; thus a person may, in exercising a feeling of hatred toward one spirit, build up a mighty barrier between himself and the one whom he most tenderly loves.

Q.—[By J. R.] Why is it that some mediums can see, speak, write, etc., whenever they seat themselves for that purpose? Has a special control anything to do in such cases?

A.—Such mediums—and they do exist despite the skepticism of the world in regard to their claims—must be very negative individuals, and constantly receptive to the influences that play around them from the spirit-life; and whenever they seat themselves in a passive condition, their natures are thrown open to the entrance of those spirits who approach; and as there are very many spirit intelligences seeking ways and means of communicating with earth, such a medium may be utilized for their purpose at any hour or moment of the day. A special spirit control may have something to do in such a case. All mediums are attended by one or more spirit intelligences known as guides, and it is the business of these intelligences to not only guard their instruments against danger, but also to utilize their mediumistic powers for the accomplishment of spiritual work.

A very negative or sensitive medium may have the constant attendance of some especial spirit intelligence who desires to make use of his instrument at any moment when it is possible to do so, and may feel it his duty to express a thought, either for himself or some other spirit, at any moment when he can find the medium in a passive condition, and so be at hand to seize such moments and make the most of them.

There are other mediums who voice or in some way reflect the thought, the sentiment and the purpose of attendant spirit intelligences for some wise and useful work; and yet the guard in attendance may exert on their subjects such a positive influence at times as to make them impassive and not easily accessible to other spirit intelligences. By exercising this positive influence over their charge, the spiritual attendants give to that charge an assistance in passing through the world and meeting its experiences; consequently at such hours as the instrument is used by the spirit guides, he or she may reflect closely and tersely what they have to give, and at the same time remain impervious to the encroachments of other spirits, or the advances of such influences as come, through the law of psychology, from persons in the flesh, which might act adversely upon their sensitive instrumentality.

William White.

Before you close, Brother Wilson, I desire to express a few words to old friends and associates. It was at my desire Mr. Pierpont brought Luther into the little apartment, for I wished to make use of his magnetism as a battery for my coming to-day, not feeling sure of my ground.

It has been thought very strange that I have not expressed myself more frequently from this platform. I have seen questions coming up from the minds of individuals on earth, who formerly took a great interest in this establishment, to me in the spirit-world, one of which is: "Have you lost interest in the Banner of Light Free Circles? and if not, why do you not communicate through that channel to the world?" You know, and all connected with this place know, that I have not lost interest in the grand and good work which the spirit-world sends forth through its instruments here to suffering humanity; but I have taken my place in other departments of labor, which belong more exclusively to the spirit-world than to the mundane sphere of life. While my sympathy and cheerful influence come to this place year after year, and I at times stand upon this platform, unseen by mortal eyes, as one of the large band of spirits present, yet I do not think it necessary to raise my voice or to give utterance to my thoughts in a public way.

To-day, however, I feel moved to speak and bring my love, greetings and dear remembrances to all co-workers and friends, and to assure them that as year after year of spiritual life opens to my view, they bring me stronger evidence of the responsibility of human life and press upon my spirit more and more appreciation of all the good things which immortality brings to man. In studying out these laws, and seeking to understand them, I find much of active work. I ask each friend not to think of me as dead, or as having deserted my post. There is a strong guard set on the material side to do its work through mundane instruments; there is a large guard set on the spiritual side to send forth magnetic forces for the elevation and instruction of spirits who are in need of such work, and who, from time to time, try to make use of such places as this. I belong to the latter company. The dear medium who for so many years filled a place on *this* platform (Mrs. J. H. Conant) belongs to the same company, sending out her work and influence in such ways as may find useful results.

I would say to my dear friends especially connected with this office, that I have been aware of the friction and turmoil passing around them during the last few years, and especially within the last twelve months; but I come with the cheerful word of encouragement, that the clouds are going to disperse, and after a time, it may be a year or two, but not much longer, I think, more of quiet, of peace, and of happy result for their labors will come to them William White.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held March 2d, 1888—Continued from last issue.

Robert Alexander.

Robert Alexander, of Derry, N. H. I would like to say a few words to Clark—that 's all the one I can reach; the rest have got every door and shutter nailed down with ten-penny nails. But mind one thing, children: if you do n't open the door this side, your nails aint worth a cent when you get ours. Ellen, I want you to know I have heard the conversation that has come up, many a time, between you and Clark, and you even went so far as once to say you wished all Spiritualists were dead! Ellen, remember you will meet us on the other side. I know you 'll say, "Father, I was a little in temper." But hold it back a little.

Mother is with me; and Lucy, the little one when here, is with me; also Aunt Sally, who has just put on the new body; and Peter, too, but not able to realize where they are yet—hardly coming to consciousness enough for that. Clark, if Lucy—that is, this side, for I had two of the same name—or Ellen, or Harrison, or Morrison, or any of the rest of them, do n't want to learn anything here, why, let them wait until they get on to our side.

Mother says: "Robert, do n't talk quite so loud; people can hear;" but I've got to be Robert when I have anything to say. I would like for Clark to know I've been trying for a long time to send a few words, that the children might know I was not dead. I fully can understand all the changes that have been going on in front of the house; but, Clark, keep the old farm in the family, and that means for you to keep it. Robert is feeling a little better; but I know—and you will understand why—what some others say makes no difference. We see plainer and clearer than they do in the flesh. I am thankful, Clark, for what you have done for the children; and also the boys have done a great deal for them, too.

Emma and Mary, go on with your learning; but that is n't all; education here is all right and well enough, but also you could take in a little spiritual education, and it would not interfere with the earthly. John is here with me and the others that I mentioned, just beside the boundary. Mother is here. I never regret the day when I was able to say: Mary, you have been a good, faithful wife and mother. I can get into communication with but one—Clark. I suppose you 'll see the letters that are printed, and know that your Aunt Sarah has given a message.

Polly Jordan.

Now that I am going to speak I know what they will say: "Aunt Polly Jordan is dead." I guess not, now. I feel as if I 'm more alive than I ever was here. I know I could not get away from early teachings—I did n't want to, neither. Now I am satisfied that it was rather a hindrance to me. I did n't learn as much as I might have done if it had n't been that I thought there was only one way to get to heaven. Well, in one sense that is true.

Mary Jane will say that aint Aunt Polly, for she would n't come back and admit that. I've tested the other side, Mary Jane, and you have n't. I do n't care if all the people of Raymond and Poland, and all the rest of the towns round there, should say that Polly Jordan do n't come back to earth, I will hold up both hands and say *I am here.*

[To the Chairman:] Do I talk too loud? I guess I got a little excited. No matter. I want to say what I've got to say—I've been long enough about it. I've been round in this room two or three days. I was afraid I would n't get here by the time your meeting begun. I aint the only one; there 's others here beside me. I see some of the men folks—'t aint all women folks that come back and talk.

When I was in the flesh I would no more listen to one word of spirits coming back and talking! Why! I do n't understand hardly how I got in here now. I suppose it 's because I 've been standing round here so long. I was here in the last meeting, but they shut the door. I said, I've got to wait till next time, and I got here early enough this time.

I want this letter sent to Raymond, Me. Mary Jane will be looking out, because sometimes she hears people say something about this, and she 'll only be glad when she comes really to know it. It takes a good deal for some folks to really know.

Joseph Lane.

I come from Poland, Me. I am Joseph Lane. I have tried several times before to make a few remarks, but did n't get quite power enough until to-day. I feel as if my loved ones here will be looking earnestly for a few words from father. And Sarah, I know, will be glad to hear that Joseph can speak as well as others. I have Wentworth with me, and Messina and Lester and Josie, and mother and father, but they are not able to say anything now. The children were divided between us—Sarah giving you half and me half. I feel like saying: Thank God that he knew how to make wise provision that we should never die, but should be given power to come among you daily and hourly.

I know there have been some trying hours that looked dark to each one of you, but I find when I come to earth that I am in sympathy with you all.

I wish Nelson would learn a little on this side of life, though it be but a shadow compared to ours, which is the real life. You just commence to live, as you throw off the old garment and put on the new. I am happy in my spirit-home. Do n't think the dear ones there remain children, for they have grown up to manhood and womanhood, as really as they would here. But, Sarah, you will know them, and will make no mistake, as you come into spirit-life. You will know they are our children, although changed and grown in the spirit-life. The tie of affection is never broken, never lost. We love to come to earth and hold sweet communion with you, although many times you cannot realize we are there, yet we try in every way to make our presence felt. Sometimes we fail, and at other times we feel that you understand our coming. I am happy and satisfied with the home. I hope these few words may reach the dear ones here, some in the immediate surroundings, and some just a little out of your large city.

Frank Downes.

I ought to say I went down or off a building, here in your city. Frank Downes is my name. There has been a great deal of talk as to whether I had spurs on or not. No; if I had, what good would it have been; I could n't have put them in the slate.

Now, father and mother, each one of you, I want you to know I am happy—and that 's good enough. Clara, you might open the door—as I told Lowe a good many times—if you were not so much afraid. And, Susie, you did n't quite get into the church, did you? It do n't make any difference; there 's no church on our side.

Will Neal, I know where you are; it 's just in Cambridge, that 's where you are. I want to tell you that Ella is with me, and she is going to send a little letter just as soon as she can get it all copied off what she wants to say. You know, Will, when she sent a letter it had to be just exactly so. So she 's waiting a little.

I want Ed. to know, also, that I have been in his home. I want to tell Belle to take care of that little one, for it 's a pretty tender sprout. I want Lowe to know I have been round with him and Henry a good deal, and I think this scheme will work to a T, and if it does, they 'll be all right. I have been out in New York. I go round there, where the old office was, Ed., a good many times. Yes; I have been down to the office here, Will, where you tie up, sometimes. I saw you only a few days ago talking with a gentleman on Washington street. I was right beside you. Will, you 'll understand what I mean, or what I am driving at? Frank, do n't cover up very close. Little Daisy is right by my side. All send love to each one.

I did n't hardly expect I was going to get in here, but I have, and while I am here I might as well spell it all out now. They thought they were going to fool me, so they tried one instrument and another, and came all bundled up, but you know they did n't cover up the spirit worth a cent. I knew it all. I said to Clara that I knew it. You can't cover up the spirit from us, you cover up the face.

Susie, when there 's an opportunity try to learn all you can here; it will be a great deal of help to you when you cross over. That 's what I would say to them all. I know, Will, I have n't many words to say to you; you do well; and the rest of them take in a little, once in about six or twelve months.

I am happy, and I would n't come back to stay, and climb over the high buildings you have here. My work had something to do with the telegraphic wire.

Kirk Smith.

I went out from Detroit, Mich. My name is Kirk Smith. I am thankful I have the power to speak to-day. I have been here so many times that I cannot number them, and I want to thank the angels in heaven that a channel is open to all, which you mortals have been instrumental in opening, so that spirit and mortal can come into communication. If mortals knew how much happiness it gives us, never would they close the door against us. Oh! how many times have I tried, as I have stood close by this desk, thinking perhaps I might give a few lines, but have always failed.

I will go back to when there was a lady here before—yes, two—and a gentleman; but I could not get control of the organism of either.

I have some friends in New York, and some dear ones in Hyde Park.

Mother, oh! mother, try to open the door; do n't close it and say you can't hardly believe that your boy comes home. I know, mother, it was a hard stroke, when they said you could not look on his face; but in heaven you will look on your dear boy's face again.

I have often wondered why the angels did not come for father and take him from the suffering that he has endured ever since dear little sister Gussie went. Dear sister Marion, you have been a ministering spirit to father, mother, sister, brothers; and also has brother Charlie, for I claim him a brother to-day; and would to God I did not have any sadness as I come into the home.

I wish Arthur to remember that mother has had much to bear, more than you will ever realize on this side.

Stand by mother, boys! Brothers, stand by the mother who has done for you when you could not do for yourselves! How many times has sister Marion crossed the street to see that all was done right. A ministering spirit in the mortal! How many times have I sent forth the earnest petition that the angels might guard and guide you through life!

Yes, darling Helen, I 'll tell mamma you are here. I know she 'll be glad to know you are with Uncle Kirk, and also grandpa. She says, many times, "Oh! the pretty flowers." Bless the child! she has all she wishes of them now. Our flowers are more beautiful, more real and tangible to us than yours can be.

I bless the Great Father, God, that in his infinite wisdom he hath made a provision that we should not die, but should fully recognize our loved ones in heaven, where no partings come. *This* life is a life of partings; *ours* is a life of reünion. We are looking forward to the day when we shall all be reünited. Mother, open the door a little wider, and I will come and try and comfort you, and when sister speaks of us, open your own spirit-door as wide as she has done, and your burdens of life will not seem so heavy.

To Aunt Lizzie and Jane I will say: your doors are not open as wide as they should be, but I feel, in God's own good time, you will learn a little more than you have learned here so far; because you can learn while dwelling in the mortal, and will only be too glad to acknowledge it in spirit-life.

Annie Newell Peck.

My name is Annie Newell Peck. I lived in Boston. I went out of the world suddenly at last. Grandfather is here to-day, and he says he will sometime send a message, and is very anxious to do so. I would like Carrie Marsh to know that I have returned. If you will send the letter to 34 Cedar street, I think it will reach her.

I would also say to Jackson that I thank him very much for opening the door. I have spoken to him more than once. I know Carrie would open the door, if she had the privilege, where I could meet her. She has many cares, and sometimes they seem heavy and burdensome. Look up, grandfather says; never are we so far away but we can come to you and help you bear the burdens of the day, which we know are heavy while you dwell here.

I would like each one to know how beautiful our spirit-home is. But you must wait. Mother often says: "How dark it was on earth! but in the spirit-world how light everything comes to us!" No, no, dear Carrie, I would not ask to come to stay, but I would love to come to communicate with you, and I would like you to know I am happy. No more aches or ills find us there. And grandfather says that just as soon as possible he will send a letter.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 9.—Jonathan P. Barker; Ianthus Turner; Addison Gage; Imogene, to Ike and Ada; Hector Coffin; Leonard Jackson; Frederick Kimball; Watson Hastings; Rachel Burns Martin; Charles Armitage; Sarah E. Davis; Old Doctor Brown; Henry Lovejoy; Bernice Hunt; Willie Tilley; Daniel Knapp.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

March 30.—Joseph Wight; Sorena Brackett; Mary Turner; Dr. Reuben Hill; Philip Richardson; Charlotte Stone; Sarah Mason; Charles Wetherbee; Samuel Frost; Polly Witham; Freddie Wood; Hermann Metzmer; Ephraim Chase; Mary Cutter Clement; Emma Jane Granville.

Verifications of Spirit-Messages.

ALEXANDER BAILEY.

In the BANNER OF LIGHT of March 17th I find a message from ALEXANDER BAILEY of East Hampton, Conn., which is true in every particular. Walter was his brother, who passed to spirit-life more than thirty years since; Mary was the wife of Walter; Jason and Lawton were his brothers, who more recently passed over. I was living in East Hampton at the time of the funeral of Walter Bailey, and know of the prejudice existing in that place against the cause of Spiritualism. Alexander Bailey was blasting a ledge, and, as he says, "went up."

M. W. COMSTOCK.

HARVEY MERRILL.

In THE BANNER of March 10th I noticed a communication through Mrs. Smith, purporting to come from one HARVEY MERRILL, who went out from Wells River, Vt. This being so near home, I thought I would see if any such person ever lived in that place. I have ascertained that, a good many years ago, a Harvey Merrill went from Landaff, N. H., to Wells River, and that he died in a pasture, which accounts for the pair of bars spoken of in the communication. It affords me much satisfaction to find such things true.

Yours truly, E. B. CLEMENT.

Barnet, Vt., March 27th, 1888.

HENRY INGALLS.

In the BANNER OF LIGHT, under date of March 31st, is a message through Mrs. Smith, given by a spirit purporting to be HENRY INGALLS, who says that his home was in Salem, Mass.; and I am requested by the lady whom he calls Lydia—now Mrs. Edmond Gage, of this city—to say that the communication is true to the letter; also that the Frank and Annie mentioned in the communication reported at our Anniversary exercises in Music Hall, Sunday afternoon, April 1st, through the mediumship of Edgar W. Emerson. Yours for spirit-communion,

W. W. CURRIER.

Haverhill, Mass., April 4th, 1888.

ELLEN CLARK SHERMAN.

A message given through Mrs. B. F. Smith in your paper of March 24th I recognize as from a cousin of mine, ELLEN CLARK SHERMAN, and the reason she speaks of a team coming is because she came to her earthly end by being run over by a team. Her father, Moses Clark, was of course an uncle of mine, whom I well knew; also Flavia and Harvey were well known by me. HENRY N. CLARK.

26 *Winter street, Lawrence, Mass.*

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for $1.00. Let it do its work; buy it and circulate it.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A. M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P. M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P. M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P. M. Spiritualists' and Mediums' Meeting, 3 P. M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P. M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P. M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

April Magazines.

THE CENTURY.—The closing number of the thirty-fifth volume is filled to repletion with the best of reading. The opening pages contain a finely illustrated article descriptive of Palestine, under the name, "From Dan to Beersheba," the illustrations being mostly from photographs taken by the author. A deeply interesting account, historically of great value, is given by Franklin L. Pope, of "The American Inventors of the Telegraph." Portraits accompany it, and engravings of early instruments, experimental apparatus, and transmitted messages given, together with much information now first made public. Nicolay and Hay's History of Lincoln presents a spirited account of "The National Uprising," Baltimore and Washington being the prominent scene of events. Minute details are given of the passage of the Mass. Sixth Regt. through the former city, and a pathetic statement is made of Lincoln's anguish of mind at the dangers menacing the country. Geo. Kennan treats of the Russian Penal Code, explaining its astonishing provisions. A series of papers on "Bird Music" is commenced with the songs of the Bluebird and Robin. Several specially fine poems enrich this number. In fiction we are given new chapters of "The Graysons," "Two Kentucky Gentlemen of the Old School," etc. In "Topics," "Shall Fortunes be Limited by Law?" is discussed. "Open Letters" and "Bric-à-Brac" have capital articles in their respective veins of thought. The Century Co., New York. Damrell & Upham, Boston.

THE HOMILETIC REVIEW.—That which should be read, pondered and have the widest influence for good in this month's number, is a sermon by Dr. C. S. Robinson, that has for its theme, "Does Dominion Over Animals Include their Destruction." It is not very creditable to a professed Christian people that such an appeal should be thought called for; but that it is, is evident on every hand. Those who profess to love and worship a God of a character he whom they adore is said to possess, will not hesitate to inflict momentary pain where he inflicts it unceasingly and without end. The sermon contains illustrations of wanton cruelty to animals which no person of a moderate degree of sensibility can read without a shudder. Here is one passage that should not pass without a salutary influence:

"In Louisville I saw in an apple orchard a man catching the Southern red-birds in a trap. *He skinned them alive before my eyes*, and was paid fifty cents each for their skins. Every red-bird I have seen since, in milliners' shops, or in church or street, has recalled that blear-eyed man, bloody handed amid the sweet fragrance and song of that peaceful orchard. Five hundred thousand skins of this species alone have been used this fall. Every humming-bird I see on a woman's bonnet, every bright-hued wing or velvety breast of bird that trims a fashionable hat, hurts me. A human scalp displayed by a savage is less barbarous, for at least human fought human, and the scalp is the reward of prowess, but the bird-skin is *the badge of cruelty and cowardice*. Is womanhood inherently cruel, or only thoughtlessly so?"

The writer closes by saying that one day a rude boy was tormenting a kitten; his sister, with her eyes full of tears, exclaimed, "Oh! do not hurt her, she is one of the creatures of God." The rough fellow kept on, but the word of warning so gently spoken struck in. The next day he in his turn saw a comrade beating a half-starved dog, and he remembered his sister's words. "Hold on there," cried he; "that is one of God's creatures." That second boy looked ashamed, and stopped. And just then a desperate drunkard passed by; he overheard the talk between the lads, and said within himself quietly, "I too am one of God's creatures." And from that moment he became a better and braver man. "Even so," he remarks, "my words may fall on listless ears, but some one may send them along further, for every heart pities a brute when some one else is striking it." New York: Funk & Wagnalls.

MAGAZINE OF AMERICAN HISTORY.—The frontispiece consists of copies of the famous Robertson miniatures on ivory of George and Martha Washington, never before engraved. Another portrait of Washington now for the first time engraved is from a painting by C. W. Peale, who produced fourteen portraits of Washington from life. Early methods of transportation are described by Prof. Hopkins, of Hamilton College, in "Between Albany and Buffalo," and "Church-Going in New York City in 1787," in several pages from the diary of Rev. Manasseh Cutler. From a quaint and racy little note-book sixty years old are given memorandums of what an Englishman saw in America in 1828. Contributions to this number of sterling merit are "The Acquisition of Florida," "The Fallacy of 1860" and "Conquest of the Mayas." "Original Documents," "Notes," "Queries" and "Historic and Social Jottings" will be perused with much interest. New York: 743 Broadway.

THE ELECTRICAL ENGINEER has published a Supplement containing a stenographic report of the Judgment of the United States Supreme Court in the Appealed Telephone Cases, and the Dissenting Oral Opinion, delivered March 19th. New York: 115 Nassau street.

HEALTH AND HOME LIBRARY.—The present month's issue is the second number of this new quarterly publication. Its several departments, Literary, Health, Home, and Editorial, occupying one hundred and eight pages, are well filled with profitable reading. Its mechanical execution is exceptionally fine. Chicago, Ill.: Health and Home Publishing Co.

Independent Slate-Writing Through the Mediumship of Chas. D. Cowan.

To the Editor of the Banner of Light:

I was in Boston about three weeks ago and had a sitting with Mr. C. Davenport Cowan, at No. 219A Tremont street, who has lately become developed as an independent slate-writing medium. Being well satisfied with the tests given me, I invited Mr. Cowan to visit Portland, which invitation he accepted, and was with me March 1st and 2d. On those days he gave several sittings at my house, which, so far as I can learn, were very satisfactory. I herewith give you the communications received by Mrs. Maria C. Smith of Haverhill, Mass., mother of my wife, lately deceased, under the following conditions: Two ordinary slates having been thoroughly cleaned and securely bound together with cord, were prepared by my housekeeper, Miss Mary J. Conley, and given into the keeping of Mrs. Smith. These slates did not pass from her possession until after the writing had been done. Upon opening the slates the following was found legibly written:

"*Dear Mother:* This is such a grand chance for me to come to you that I am going to improve it. I know that it will be a great comfort to you to have this little message from me. Little Willie and I are standing right beside you now, and are throwing about you a tender influence. Give my love to 'Tommie' and all the family and friends.

Good-bye. MARY M. HARDY.
'MOLLIE.'"

"*Mother:* I am very glad to see you here in the old home. I was present on Saturday evening last, and enjoyed the exercises very much. The nice flowers, the nice music and the poem were beautiful. I was so glad to see 'Hubby' so happy. You do not know how much it pleases me to see him so kind and good to you and all, and the pleasant memories that he cherishes toward me. If Tommie is willing, you may have the dress. Yours, CELIA A. BEALS."

The reference of my wife to Saturday evening is explained by the fact that on that evening, which was Feb. 25th, and the anniversary of her birthday, we gave a reception to a few invited friends. There was music; poems were read, and the occasion made pleasant purposely for her, which, according to her communication, was appreciated as in this life.

THOS. P. BEALS.

The above communications were written upon slates in the manner and under the conditions stated.

MARIA C. SMITH.
MISS MARY J. CONLEY.

Portland, Me., March 6th, 1888.

Preachers, bigots, skeptics, and other spiritual ignoramuses without number, are centering their little popguns upon the citadel of our positive knowledge, vainly imagining that they can exterminate a monumental fact of nature. They might as well attempt to arrest the law of gravitation, or roll back the tides of the mighty deep to a dead sea level.—*Golden Gate.*

The navy of Great Britain and Ireland consists of 246 vessels and 57,250 men; of France, 302 vessels and 39,365 men; of Russia, 373 vessels and 28,975 men; of Germany, 91 vessels and 15,200 men; of the United States, 93 vessels and 12,204 men.

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Banner of Light.

BOSTON, SATURDAY, APRIL 14, 1888.

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First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P. M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association. Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. J. H. Lewis, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

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1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday morning, April 8th, Mr. J. T. Lillie opened the exercises with a song, "One Sweetly Solemn Thought," Miss Mintie Eakins, piano accompanist. After an invocation by Mrs. Lillie, and another song by Mr. Lillie, the guide of Mrs. Lillie spoke upon several subjects presented by the audience, choosing "The Capabilities of the Soul" for that of her discourse. The soul, she said, is the part of man which survives all change. Though my form is invisible to you, my thought lives; it is eternal and deathless. The all-important question is, "What is True?" It is true spirits surround you as a cloud of witnesses, and in taking their testimony you must use your own judgment and reason in regard to their truthfulness. The fact that intelligent beings communicate in various ways proves they live beyond the change called death. We should rejoice that death is the law which liberates the soul, and enables it to follow the light forevermore. Old Theology has told you of God's wrath and of the only means whereby you could be saved from its infliction in a place of torment. You took it for truth; but spirits return and inform you heaven is not a place, it is a condition of the mind whether in or outside the form. The law of evolution is busy to-day, the power creative is in air, in water, and has never ceased to be or to act. The law is having its fulfillment, and man is gradually rising to a more spiritual plane of thought, and you will find that progression is the watchword through all eternity. After an improvisation upon "Eternal Youth," the large and attentive audience joined in a closing hymn.

Evening.—After singing by Mr. Lillie and an invocation by Mrs. Lillie, her guides spoke in response to a question concerning Swedenborg's doctrine of hells and their eternal duration, in the course of which it was said that of all the seers of past ages, no one had such clear perceptions of spirit-life, or has given so correct a revelation to mankind of that life, as Swedenborg. He saw all conditions; and though those conditions exist, they who are in them can outgrow them, and in doing so gain the higher conditions known as the kingdom of heaven. After the consideration of another question submitted by the audience, a poetic improvisation, a song by Mr. Lillie closed the service.

Mrs. Lillie will occupy the platform next Sunday forenoon and evening at 10:30 and 7:30.

MARY F. LOVERING, *Cor. Sec'y.*

First Spiritual Temple, corner Newbury and Exeter Streets.—The guides of the blind medium, Mr. A. E. Tisdale, spoke very acceptably to a good audience at the Temple last Sunday. The address was very logical and scholarly. He alluded to the materialistic views and conclusions of our so-called scientists, and claimed that many of them were very fallible. Herbert Spencer's syllogistic reasoning that from premises unknowable we could only reach an agnostic conclusion might sound logical, but while there was much in God and nature but dimly apprehended on this plane of being, yet the very fact that we can reason upon God and his universe, upon mind and matter, and discover the laws controlling them, proves the premises not entirely unknowable. Laws are but the sequence of a power that stands behind, which is spirit; and Spiritualism is the solvent that makes plain much that puzzles these reasoners. If *all* the potencies of life are in each molecule of matter, then matter, when arranged into organic forms, should always express the same life and power, but the fact was, it was dead and inert, except when breathed upon and infiltrated with spirit; and whatever individuality forms may have, is lost the moment spirit ceases to animate. It is unreasonable to assert that any class of facts in the universe is unknowable. It is for human intelligence to penetrate all secrets, and to read the book of life aright; and there is nothing too high or too low to escape the scrutiny of human intellect. Nothing short of a full text would do justice to this address, which was filled with close reasoning throughout, and seemed to carry conviction to the listeners.

Next Sunday at 10:30 A. M. the Temple Fraternity School will be held as usual. All friends are invited to bring their children. The exercises last Sunday were very interesting.

Mr. Tisdale's guides will speak again next Sunday at 2:45 P. M. Subject: "Moral Evolution through Soul Involution."

There will also be the usual sociable in the lower audience-room on Wednesday evening at half-past seven o'clock. All who are interested are cordially invited to each and all of above meetings.

W. H. R.

Spiritualistic Phenomena Association, 1031 Washington Street.—The services in this hall last Sunday were largely attended and of unusual interest. After an opening song very finely rendered by Miss Nickerson, Chairman Lewis introduced Dr. Dean Clarke, who gave an address upon "What is Truth, and the best means of attaining it," remarking that we are living in an age of investigation; each one in his own way is seeking to know the truth in regard to the future life. One religious denomination has pointed this way, another that, each claiming to be right. While they have been debating the question of a continuity of life, Spiritualism has come to us, opened the door of the unseen world, and the spirits of those whom we knew and loved upon earth, come to us and give assurance of a life beyond. The speaker discussed, somewhat at length, the best methods to adopt by which we shall know the truth and the truthfulness of mediumship. His lecture was full of inspiration and heartily applauded. Tests and readings given by Mrs. B. F. Willard and Mrs. J. D. Bruce were well received and nearly all recognized.

At the evening session the hall was crowded and the service opened with "One by one we cross the river," sung by Miss Nickerson, accompanied by Prof. Milligan. The well-known blind medium, Mr. A. E. Tisdale, spoke upon justice as the principle which governs both in the civil and religious domain, giving to every one, here and hereafter, just what his merits entitle him to, and opening the way for a grander development in the life eternal, adding that the glories of the other life are nearer to us than we think. To-day justice is the stepping-stone to that land of celestial beauty, and we are made purer by the trials of this life, and the better fitted to enter upon the work we have to do over there. The service closed with an inspirational poem of great merit. Mr. Tisdale is one of our best speakers, and we heartily commend him to the fraternity everywhere. Mrs. L. Boyden gave very remarkable tests of spirit presence, giving, among others, the name of George Faulkner of Somerville, who desired recognition, closing one of the best meetings it has been our privilege to attend this season.

HEATH.

The Ladies' Industrial Society.—The Ladies' Industrial Society connected with the Boston Spiritual Temple, Berkeley Hall, held its regular meeting on the afternoon and evening of April 3d. After the business meeting Mrs. H. W. Cushman gave tests of spirit presence. At six o'clock supper was served to a large company. In the evening, Capt. Richard Holmes presiding, Mr. J. T. Lillie opened the exercises with a song. Prof. W. F. Peck gave a recitation, which was highly appreciated, and Mrs. Hattie C. Mason and Mrs. Hattie C. Stafford a duet, Mrs. Lovering piano accompanist. After remarks by Capt. Holmes, a recitation was given by Mrs. C. M. Howland, of Brockton, which received well-merited applause. Excellent addresses by Mrs. R. S. Lillie, Mrs. Abbie N. Burnham and Mrs. Ida P. A. Whitlock, and a recitation by Miss Ida Burnham followed, and gave much satisfaction. Mr. J. T. Lillie closed the exercises with a song.

The next regular meeting, and the last for the season at which supper will be served at six o'clock, will be held on the afternoon and evening of April 17th. A full attendance of all members and friends interested in the cause of Spiritualism is solicited.

MARY F. LOVERING, *Sec'y.*

81 *White street, East Boston.*

The First Independent Club.—On Monday evening, April 2d, the exercises were opened with an address by Dr. J. C. Street, who stated that the recent anniversary was marked with greater interest than any previous one. An oncoming wave of spirit power was near at hand, on which higher and nobler intelligences would speed to earth's assistance.

The Vice-Grand Matron, Mrs. Hull, related an entertaining anecdote and manifestation of spirit power. Mrs. Abby N. Burnham spoke acceptably, and made known her interest in the Club and her desire to become one with us. Prof. Trask followed with forcible and entertaining remarks, and congratulated us on the breadth and liberality of our principles.

Mrs. Fletcher gave notices upon matters of interest, and made fitting allusions to items of profit.

The First Spiritual Temple has invited the entire membership to be present with its congregation on some Sunday in the near future, and by advice of our Guardians the last Sunday in April has been selected. It is desired that members wear their stars on this visit, and later a place of meeting will be arranged, that we may go in a body.

Mrs. Wentworth is quite ill, and receives our united condolences and wishes for recovery.

Our motto is "Speak no evil," and to its general observance is due that unity of feeling and harmony which prevails among our members. A form of greeting suggested, by our Guardians, is the beautiful Eastern salutation: "Peace be unto you;" the response being, "And unto you, peace." If we strive to let the spirit of this motto and greeting penetrate our daily doings undoubted kindliness and good-will will dwell about us, and lead to right thought, speech and action toward all.

F. V. FULLER, *Rec. Sec'y.*

Eagle Hall, 616 Washington Street.—Interesting meetings were held at this place on Sunday last, both afternoon and evening.

In the afternoon Mrs. J. F. Dillingham opened the exercises with a few appropriate words under control of her guides, and concluded with many positive tests. Appropriate remarks were made by David Brown, Mr. Kirsch, Miss M. F. Wheeler, Mrs. M. A. Chandler, and Dr. M. V. Thomas. Miss J. M. Grant, Dr. Thomas and others gave clearly recognized tests and spirit-descriptions.

The evening exercises were opened by Dr. W. S. Eldridge with interesting remarks and many recognized tests. Tests were also given by Mrs. O. A. Robbins and Mr. McKenzie, which were pronounced correct by those to whom they were given. Able and instructive remarks were made by Mrs. J. B. Hugo, Mrs. Robbins and Dr. P. C. Drisko, which closed the exercises for the day.

College Hall, 34 Essex Street.—Sunday, April 8th, there was a large attendance at this hall. Mr. Cobb made two fine speeches—his remarks being especially good in the afternoon. Miss Peabody and Mrs. C. W. Odlorne gave fine readings; Frank T. Ripley presented remarks, also gave some excellent tests, which were all recognized. Mrs. J. D. Bruce, Mrs. G. Coffin, Mrs. A. Forrester, Miss Cullen, Mrs. A. W. Rich, Dr. W. S. Eldridge and Arthur McKenna all gave good tests. College Hall is not large enough to accommodate the people who come to the meetings.

VINDEX.

Mishawum Hall, City Square, Charlestown District.—The Echo Spiritualist meetings were held in this place last Sunday—W. A. Hale, Chairman, who, together with Jacob Edson, Dr. A. Hatch, Mrs. Shackley, Mrs. Davis, Dr. C. H. Harding and others participated in the exercises.

H.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 239 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P. M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

A Reception

Was given Saturday evening, April 7th, to Mrs. A. L. Pennell by the Spiritualists of New York at the residence of Mrs. Gray, 323 West 34th street, under the auspices of Mrs. Harriet Beach, who was mainly instrumental in arranging for the same. At the same time it was somewhat of an anniversary of Modern Spiritualism, and also of the twentieth anniversary of Mrs. Beach's entrance upon her spiritual work.

Mrs. Pennell has, for several months past, been ministering to the people of New York at one of its public halls, and has made many friends through the exercise of her mediumship. Between one and two hundred people were present, including nearly all the prominent mediums of the city, and all united in congratulations to her upon the success that had attended her labors here, and extended their wishes for her success in the fields of labor she is about to visit.

Short addresses were made by a number of the mediums and speakers present, and recitations, and music, and song, helped to make the evening an enjoyable one.

Mrs. Beach had present a number of pictures that had been produced by spirit agency, the history of which she gave.

Mrs. Pennell said that a gentleman present had asked her if she was at Onset Bay when Madame Diss Debar was there; and if so, what did she know of her mediumship? In answer to this, said Mrs. Pennell, I will state that while at Onset I once saw a picture produced under circumstances as follows: Madame Diss Debar was standing in the waters of the Bay, when a gentleman upon the shore took a card from his pocket, and asked if she could get a picture upon it for him. Madame told him to place the card on his bare head, and she would try. He did so, and a picture came upon it, then and there, and the Madam did not have the card in her hands, or touch it before the picture came upon it.

Mrs. Clark, also a medium, who was present, then told how she a short time ago visited Madame Diss Debar and tried to get a picture, Mrs. Goodwin being present at the time. She held a card, and they sat for two hours without getting anything upon it, and the Madame and Mrs. Goodwin, who is also a medium, wished to give up the attempt, saying nothing would be given; but Mrs. Clark said her influences told her that a picture would be given, and urged a longer sitting. Then her guides showed her clairvoyantly the picture that would be produced, and she described it in detail to her two companions. In a little time after her description of the picture shown her clairvoyantly a light came upon the card, and finally the finished picture flashed out, corresponding in every detail to the description she had given of what it would be.

Mrs. Beach described the conditions and circumstances under which a crayon portrait of Spirit Edward S. Wheeler was produced upon a blank canvas at a séance given by Mrs. Carrie Sawyer, which statement was confirmed by Judge Cross, who was present at the time it was produced, also a picture of Maudie, the child-control of Mrs. Sawyer, produced under similar conditions.

A number of the deparnated spoke through their medium and expressed their pleasure at the gathering of the friends, and advised more frequent assemblings of such kind.

J. F. C.

First Society of Spiritualists.—Sunday, April 1st, the platform was occupied by Mr. A. C. Pease of Saratoga. The subject in the morning was "The Practical Relation of Spiritualism to the Here and the Hereafter," in discoursing on which it was shown that spiritual activity, as an educating force for highest attainment, should characterize this life, and not merely be hoped for as a coveted condition in the spirit-world. In the evening, as supplementary to the morning discourse, Mr. Pease spoke of "The Ethical Relation of Spiritualism to the Ideal and the Real." All progress, he said, influenced the material, intellectual and political, and in art, science, culture and religious faith is attained by a pursuit of higher ideals, the realization of still higher spiritual possibilities. All systems serve the future in their decay, and ultimately to each individual the death of the body will prove to be the birth of the spirit, and we never shall be deathless till we die. Mr. Pease's arguments were logical and well received. The meeting for manifestations was opened by Mr. Pease by giving some of his experiences as to how he became a Spiritualist, supporting the phenomena of Spiritualism in a masterly manner. Mr. G. W. Kates of Atlanta, Ga., spoke briefly upon the philosophy and phenomena of Spiritualism, saying that both were necessary, and that a comprehensive view of either must be from the intuitive before there can be a thorough sensuous realization. He said that we must not be so self-opinionated as to think we know it all, and can better judge than others who have received evidence. Mrs. Kates gave several excellent readings and tests, and improvised and sung a beautiful song upon the united subjects, selected by the audience—"Mother, Spring, and Spiritual Growth." The song was loudly applauded. Mrs. E. A. Wells gave numerous tests, all of which were recognized.

Last Sunday, April 8th, Mrs. M. Reynolds of Troy, N. Y., occupied the platform morning and evening, speaking in the morning upon "The Evidences and Proofs we have of Immortality," and in the evening upon subjects selected by the audience. After the lecture Mrs. Reynolds gave very satisfactory psychometrical delineations of character and tests, showing her power as a medium of rare qualities and worthy of a generous support. Mrs. Reynolds opened the meeting for manifestations in the afternoon by giving a short address and several descriptive tests. Mr. G. W. Kates made appropriate remarks upon the course the press of the country is taking toward Spiritualism, and promised that on next Sunday he and Mrs. Kates would take part in the meeting for manifestations. Mrs. Wells gave numerous tests in her usual satisfactory manner, all of which were fully recognized, and hurriedly left the hall to fill an engagement in the evening for the First Society of Spiritualists in Paterson, N. J.

S.

New York, April 8th, 1888.

The Metropolitan Church for Humanity closed its sessions for the season on Sunday, April 8th—the step being rendered necessary through a change of lease of the premises which have been used for its meetings. We shall print next week an account of the services held by this society, on that date, in remembrance of the Fortieth Anniversary.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7½ P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

310 Livingston Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

The Brooklyn Progressive Spiritual Conference celebrated the Fortieth Anniversary on the evening of March 31st at 310 Livingston street. A large, interested and intelligent audience greeted those who supplied the intellectual portion of the exercises with frequent applause. Mrs. A. M. Stringham made the opening remarks, interspersing the same with short inspirational poems. Mrs. H. M. Walton followed with an essay and poem upon "The Birth of Spiritualism." An address was made by Mr. A. P. Dey. Mrs. Brown for the committee on refreshments announced that the good things that had been prepared for the sustenance of the physical body were ready, but that Mr. Wm. C. Bowen had a few words to say before the repast commenced. Mr. B. then stepped forward and *greatly surprised* the Conductor of the meeting, Frank W. Jones, with a few remarks (very materially to the point) and the presentation of a sum of money expressive of the appreciation of the patrons of the B. P. S. Conference of his efforts for nearly a year in its behalf. Mr. Jones tendered his grateful acknowledgments for the unexpected recognition of his services. A bountiful collation was served, during which several humorous songs added delight and variety to the occasion. On resuming the exercises Miss Gracie Shank gave a fine recitation in harmony with the spirit of our philosophy. Mrs. F. M. Holmes, Mrs. M. C. Morrell (of New York) and Mrs. E. C. A. Hall, closed the celebration with stirring addresses. Mrs. H. M. Walton and other ladies who provided bountifully for the repast are entitled to great credit, and a vote of thanks to them for the same, offered by Mrs. Brown, was adopted.

F. W. JONES, *Conductor.*

New London, Conn.—In commemoration of the Fortieth Anniversary of the Advent of Modern Spiritualism, the Pierpont Lyceum Association of New London engaged Mr. J. W. Fletcher, of Boston, to speak before that Society on Monday evening, April 2d. This was Mr. Fletcher's first appearance before a New London audience. Pierpont Hall was filled with an appreciative audience, who assembled to hear his lecture on "Spiritualism *vs.* the Bible," which was fairly reported in the *New London Telegraph*, which said, "The lecturer did not spend any unnecessary time in attacking or decrying any of the Orthodox creeds, but during his discourse laid down in a very clear, succinct and able manner the salient points in the belief of Modern Spiritualism. The audience applauded heartily during the lecture, and at the close were quite demonstrative in their approval. After the lecture Mr. Fletcher gave a number of tests, which were readily recognized by the audience."

There was a good sprinkling of Baptists and Methodists in the audience, and the attention which the speaker received plainly showed the deep interest his subject awakened, the extent of which was made more manifest by the fact that Mr. Fletcher was engaged the next day to speak before this Society on Sunday, April 15th.

On Friday evening, April 6th, Mrs. A. H. Colby-Luther spoke for the Society to a good-sized audience. Her subject was "Woman Suffrage from a Spirit's Standpoint." It was an able effort, and gave the greatest satisfaction to every one present. Mrs. Luther is understood will return in the near future.

April 7th. H. P. MILLER, *Sec'y.*

Haverhill and Bradford.—Last Sunday was a day of much interest, it being the last time in the present lecture course when J. Frank Baxter would be heard, and a great audience was in attendance in the evening. In the afternoon his subject was, "Humanitarian Religion"; in the evening his theme was "The Plausibility of Spirit-Life Independent of the Facts of Spiritualism," and his effort proved to be an exhaustive discussion of a very important and interesting question. The séance which followed was also most interesting, a large number of descriptions being given of persons well remembered by the audience, the guide entering into many details of interest with surprising accuracy.

On Sunday, April 1st, a report of which failed to reach you in season for publication last week owing to your issue being a day in advance, our speakers were Mrs. Lizzie S. Manchester, of West Randolph, Vt., and J. Frank Baxter—Mrs. Manchester speaking also on the Saturday evening previous. The occasion was one of extraordinary interest, it being joined with the Anniversary hour.

Next Sunday the platform will be occupied by Mrs. S. R. Stevens, late of California.

E. P. H.

Haverhill, Mass., April 9th, 1888.

Rockland, Me.—Meetings in this place, held under the management of Mr. George Mugrige, Mrs. Jennie K. D. Conant occupying the platform, have the past five weeks been largely attended by all denominations. Mrs. C. has made a host of friends. Through her efforts on Saturday, March 31st, meetings in observance of the Fortieth Anniversary of Modern Spiritualism were held in Armory Hall. Many beautiful flowers, contributed by Mrs. Conant's friends, decorated the speakers' stand.

In the afternoon remarks were made by Dr. Fairfield and Mrs. Conant; Mrs. C. gave thirty-five psychometric readings.

In the evening there was singing by a fine choir, Mrs. Fairfield presiding at the organ. Brief addresses were made by Dr. Fairfield, Mrs. Conant, Mr. Mugrige, Mr. F. W. Smith, Mrs. G. L. Snow, and others. The Spiritualists of this city have reaped a harvest of spiritual truths during the visit of Mrs. Conant, who has more than met the expectations of the people by her spiritual gifts.

M.

Fitchburg, Mass.—Sunday, April 1st, we had the pleasure of listening to Mrs. A. E. Cunningham. Subject: "Anniversary of Modern Spiritualism." She reviewed its rise and progress from Hydesville to the present, predicting new and more startling developments in the future. After her remarks she gave readings and tests. She was very successful in her circles and private sittings during the week, giving good satisfaction. Her friends here wish her success in her work.

Last Sunday, April 8th, Mrs. Jennie K. D. Conant occupied our platform, confining herself entirely to psychometric readings and tests. Her readings were the best we have had here, psychometrizing seventeen articles; all pronounced correct.

Next Sabbath, the 15th, Dr. J. L. Paxson will lecture and give tests.

MRS. E. S. LORING, *Sec'y.*

113 *Blossom street, Fitchburg, Mass.*

Amesbury, Mass.—Sunday, April 1st, Mrs. Hattie C. Mason, of Boston, spoke for the Spiritualists of this place. After a brief Anniversary address "Sunshine" gave excellent tests, in one case to a clergyman in the audience. After telling him of a number of spirit friends his mother took control, and talked to him as only a mother could to a dear son. My own sorrowing heart was comforted by messages from a loved mother and daughter, whose earthly forms I had within the last three weeks seen placed in a tomb in my native State. As fresh tests are given that our loved ones still live, again are we led to exclaim "Oh! death, where is thy sting? Oh! grave, where is thy victory?" May God and angels attend Mrs. Mason, and through her instrumentality may many rays of sunshine fall on the hearts of earth's sorrowing children.

MRS. E. A. ATWOOD.

Quincy, Mass.—Mrs. A. E. King, of Boston, lectured for the Spiritualist society meeting in Faxon Hall last Sunday, the 8th, to good acceptance, large audiences greeting her both afternoon and evening. Excellent tests were given after each discourse by her sprightly control, "Flossie," which proved of interest to skeptics as well as believers. Mrs. King's visit to Quincy has aroused a decided interest in spiritual matters, so much so that she is soon to appear before the society again.

COM.

RIGHT HERE IN MASSACHUSETTS.

What Your Friends and Neighbors Say on a Matter of Vital Importance.

The following unsolicited opinions from your friends and neighbors, men and women, whom you know and respect, ought to carry conviction to any doubting mind. These words of gratitude are from those who have been afflicted but are now well, and the persons giving them are naturally solicitous that others, troubled as were they, may know the means of cure. There is no reason why you should longer be ill from kidney, liver or stomach troubles. You can be cured as well as others. Do not longer delay treatment, but to-day obtain that which will restore you to permanent health and strength.

BOSTON, Mass. (1314 Dorchester Avenue), Nov. 20, 1887.—Although it is four years ago that I was cured by "Warner's Safe Cure," yet at this late date I do not think that I need hesitate in acknowledging the same, particularly as the cure was permanent. It was in the fall of '83 that I first realized that I was not a well person. It was indicated by frequent spells of languidness, loss of ambition, occasional pains across my back in the region of my kidneys, an unusual flow of urine and afterwards scanty, with sediment in the vessel. I put myself under treatment and took quantities of medicine, which would relieve me for a short time, but when the effect wore off I would feel worse than ever. The pains across my kidneys increased, and even extending up between my shoulder blades. Also a new pain developed across my right side in the region of my liver. As month after month passed my condition became more and more critical and my sufferings increasing fourfold. I had arrived at that stage when the prescribed medicines I took failed to have the least effect. My limbs were swollen, particularly my knees, and they pained me so that I could hardly raise them. I also had dizzy spells, and during them I would become almost blind. This would be followed by numbness all over my body, the same feeling as one has when their limbs are asleep. After all this I would be prostrated for several days with a most excruciating headache. I concluded to give "Warner's Safe Cure" a fair trial, and by the time I had taken half of the second bottle. I certainly experienced a marked relief. The pains were gradually leaving, my rest was not disturbed, my appetite was returning, which, by the way, I had lost. Then my faith was assured. I went right ahead until I was completely restored, and, as I said, permanently.

Mrs A. E. Taylor

BEDFORD, Mass., Oct. 13, 1887.—Three years ago I had a serious trouble with my Kidneys, so much so that I thought I had that terrible Bright's disease. I was in constant pain in my left kidney, as well as in the bladder and groin, with a weakness in my eyes. Having five years before buried my daughter with Bright's Disease, made me more anxious about myself, as I had watched the different symptoms as the disease progressed, which had fastened itself upon her before we were made aware of its approach. I commenced at once the use of "Warner's Safe Cure," and persevered in its use until I found a decided improvement, and kept on until I found my troubles removed. Last fall I had a partial return of the same symptoms, and again had recourse to the same remedy with the same result.

J. W. Fisk

SPRINGFIELD, Mass. (150 Main St.), Jan. 16, 1888.—I am an enthusiastic advocate of "Warner's Safe Remedies." "Warner's Safe Cure" and "Warner's Safe Pills" cured me of kidney and liver difficulties with which I had been troubled for some time and which caused me no little alarm. My liver was torpid, and for days I would have no movement of the bowels. Pains in my back, across the kidneys—retention of urine—headache and indigestion. I have tried four physicians, but they failed to relieve me. I was considerably worried. I began to take "Warner's Safe Cure" and it made me sick at the stomach, but I kept on, taking also "Warner's Safe Pills, and it was not long until all feeling of nausea passed away and I began to improve rapidly. I faithfully continued the use of "Warner's Safe Cure" until I was entirely cured. I now feel like a new man. Through my efforts one of our citizens, who was quite low with Diabetes, began the use of "Warner's Safe Diabetes Cure" and is rapidly recovering. I am a strong endorser of "Warner's Safe Remedies."

Joseph S. Whitcomb

(Whitcomb Bros.)

DANVERS, Mass., Dec., 1887.—My brother has for a long time been afflicted with Constipation, Acid Stomach, etc. He now finds relief in the use of "Warner's Safe Cure."

Sylvia C. Fiske

LOWELL, Mass., (No. 80 Berkley street,) Oct. 17, 1887.—I have taken "Warner's Safe Cure" with marked benefit. I was troubled with a Cold and Fever. Two bottles of the remedy named effected a cure.

W. C. Allyn

Attleboro, Mass.—At a regular meeting of the First Spiritual Society of Attleboro, it was voted that we extend our deepest thanks to Miss M. T. Shelhamer and her numerous friends for their untiring efforts to make our anniversary of March 31st a marked success—for through the aid of herself and her guides it was such.

MRS. ABBY J. THOMPSON,
Chairman Anniversary Committee.

Brockton, Mass.—The platform was occupied Sunday, April 1st, by Prof. Peck, who gave an interesting, entertaining and instructive lecture appropriate to Anniversary time. Bro. Peck is a powerful speaker and a fine elocutionist, and holds the attention of his audience so closely that the hour of his lecture seems but a few minutes. His songs are unexceptionally fine.

R.

Providence, R. I.—Mrs. A. H. Colby-Luther closed her engagement Sunday, April 8th. Large and enthusiastic audiences listened to the lectures. One of her subjects was: "Of What does Spiritualism Consist?"—J. Frank Baxter is to speak for the Association the remaining Sundays of April.

MARY E. A. WHITNEY.

Newburyport, Mass.—W. F. Peck lectured here, Sunday afternoon and evening, April 8th. The subject of the evening discourse was "The Growth of Spiritualism in Forty Years." His remarks were historical in nature and eloquent in delivery, and were received with hearty applause.

F. H. F.

☞ We call attention to the Prospectus of the BANNER OF LIGHT, in this issue. THE BANNER has been published in Boston, Mass., for a great many years, and is undoubtedly an able and interesting exponent of Spiritual Philosophy, numbering among its contributors some extraordinary minds. This being an age of investigation and advancement in religious doctrines, those who want to keep posted should subscribe for the BANNER OF LIGHT, and read its articles. It is worth a good deal more than the price of subscription.—*Virginia (Ill.) Enquirer.*

Men contend with one another in punching and kicking; but no one shows any emulation in the pursuit of virtue.—*Diogenes, B. C.* 412.

A Needed Movement in Sunday Work.

To the Editor of the Banner of Light:

It is not often that I have a Sabbath at home, my mediumistic service calling me out to various platforms from Sunday to Sunday, from which my guides discourse upon spiritualistic and humanitarian themes as they think best. But to-day, finding myself at leisure to follow my own inclination, I availed myself of the privilege of accompanying my people to the new Sunday-school which has been established at Mr. Ayer's Spiritual Temple, corner of Newbury and Exeter streets, this city. To say that I was pleased with the school, its methods of management and its beautiful surroundings, but faintly expresses the genuine feeling of approval and interest I experienced during the session I attended.

I have long maintained that we, as Spiritualists, believing in immortality as demonstrated by returning spirits, need to pay more attention to the spiritual instruction of the children. Schools in which the best thought of the childish mind can be encouraged and brought out are really demanded in our ranks. Something more than a mere literary entertainment is required for the spiritual elevation of the young, and I hope the time is at hand when schools like that established by Mr. Ayer will be opened every Sunday in many localities.

I am told that good spirits have advised this new departure at the Temple, and that such have the school in charge. From the report which my relatives brought me of the opening session, and from my own observation of to-day's service, I think it must be so, and I trust the managers and workers of the school will find aid and encouragement from others in their good work. The opening exercises are such as to elevate the thought, as well as to prepare the mind for spiritual teaching. The addresses to the young are befitting the work and the aim in view, and the object lessons presented at these meetings are intended to interest as well as instruct. All with whom I have spoken on this subject are in favor of this Sunday-school as a means for the mental and spiritual growth of the young, and each one wishes it the best of success, as also does,

Yours most truly, M. T. SHELHAMER.

Boston, Mass., April 8th, 1888.

ST. AUGUSTINE, FLA.—Mrs. Clara A. Field entertained one of the largest and most intellectual audiences of the season at the rooms of the Spiritual Society of St. Augustine last Sunday afternoon and evening. Mrs. Field unexpectedly arrived from Ocala Saturday afternoon, and consented to remain over and speak before the Society. Her discourse was in response to questions from the audience, and gave great satisfaction to those who were present.—*St. Augustine Press, March 3d.*

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FORTY YEARS ON THE

SPIRITUAL ROSTRUM.

BY WARREN CHASE.

A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child,

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas,

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY AND THE FACTS OF THE HEAVENLY WORLD.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, APRIL 21, 1888. | $3,00 Per Annum, Postage Free. | NO. 6.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* An Address on the Fortieth Anniversary of Modern Spiritualism. *The Fortieth Anniversary:* Report of Anniversary proceedings in Cleveland, O.

SECOND PAGE.—Anniversary Reports—Continued. April Magazines. *Banner Correspondence:* Letters from Pennsylvania, Massachusetts, Connecticut, California, New Hampshire, Iowa, and Rhode Island. *Original Essay:* Practical Application of Triangular Analysis in Education.

THIRD PAGE.—*Poetry:* Motherhood. Something for the Psychical Societies to Ponder Upon. Obituary Notices. Spiritualist Meetings, etc.

FOURTH PAGE.—"I Know of the Truth of Immortality by the Evidence of Spiritualism," Darwin and Religion, All Sorts of Paragraphs.

FIFTH PAGE.—The Case of Rev. C. P. Mills. 1808—1888. Los Angeles and San Diego, Cal. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—*The Reviewer:* Swedenborg the Buddhist. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York and Elsewhere. The Coming Camp-Meetings. Spirits by the Score. Our State to the Front, etc.

The Spiritual Rostrum.

An Address on the Fortieth Anniversary of Modern Spiritualism.

Delivered Saturday Afternoon, March 31st, 1888, in Tremont Temple, Boston, at the Union Celebration held by the Ladies' Aid Society and Children's Progressive Lyceum No. 1, by

J. FRANK BAXTER.

[Reported for the Banner of Light.]

"If Christ be not risen, your faith is vain," was preached and written to the ancient church by St. Paul; and the same is accepted by the modern Christian church. The story of the resurrection of Jesus is the basis upon which the church rests. By it Christians arrogate a belief in immortality; in fact, cling to it as the *sole teacher* of a future life. It is not, then, surprising that a day is yearly set apart by Christendom to celebrate the birth of one through whom it believes immortality to have been brought to light; or that an Easter Sunday should have been established whereby the religious world may memorialize so important an event as his resurrection. This faith in immortality is the result, however, of a firm, and I believe intuitive desire—an implanted seeming fact of man's nature—because of which he has ever been found, as we now find him, yearning for *positive assurance* of this belief he naturally entertains. Many have accepted the story of Christ's resurrection as such an assurance, and their faith has been strengthened. This alleged event, then, which corroborates their faith, born of intuition, is a memorable one, and it is no marvel that to-morrow's dawn—the Easter morn—will be ushered in by merry ringing chimes, and the day spent in carols, anthems and rejoicings. But after all *assurance* of immortal life does not and cannot rest on a *belief* in intuition, or on a *belief* that Jesus was resurrected. Do we *know* this longing to be intuitive? do we *know* Jesus arose from the dead? then can we assert immortality a fact, and write truthfully above the tomb "Resurgam"; but it is at most a *faith* still, a mere faith in the record—*faith* in the book, too, as expounded through the preacher, that is productive of so much joy of anticipation. Query: If *faith* inspires such pleasure, if *belief* affords such comfort, what must be said of *knowledge* pertaining to this great question of continued existence—be said of *actually demonstrated facts* as proofs of immortal life, and still further of immortal presence? Would not a day which brought to man's notice a train of circumstances which upon careful investigation proved conclusively his life immortal, demonstrated by his continued presence and communication as a spirit, be of as much, yes, of more importance, vastly more, than any account of alleged yet doubtful transactions on an assumed day nearly two thousand years ago? In other words, would not the Anniversary of the Advent of Modern Spiritualism be of more moment than the Easter day? In fact, if Spiritualism is true, is not every day an Easter day to the Spiritualist? Yes, our Easter is perpetual. We need not especially make overtures on the Easter day of Christendom, for all services in the interest of Spiritualism are real Easter occasions. We ever teach of eternal life, of the spiritual resurrection and reünion, of spirit return and spirit communing.

Spiritualism is as old as man or death, but because its latest revival began on March 31st, 1848, as Spiritualists *per se* we celebrate the event on each successive March 31st as the years go by. To-day, therefore, is

OUR ANNIVERSARY.

I do not feel to enter into argument, especially to-day, or to take any special theme, but rather to talk in a general way, and perchance offer some thoughts and hints in view of the rapid progress Spiritualism has made within the past forty years. Spiritualism to me, let me say, is

A PEARL OF THE GREATEST VALUE.

I look upon mediumship as a most sacred trust. Without a medium there were no phenomena; without phenomena there were no Spiritualism. Spiritualism, as to its phenomena, is in and of itself a matter of facts, and as such should gain the attention of every thinking individual—especially every student of natural law. As to the corollary deductions and problems evolved and involved, Spiritualism is a great philosophy. As to the effects on individuals and the practical bearing upon humanity, Spiritualism is a religion. In either light considered, as a science, a philosophy or a religion, all admit—opponents included—that naught like unto it in appealing, in spread and in influence, has ever before obtained. Some have accepted it as truth; some are afraid of it because they cannot understand it; some have nothing to do with it because they cannot turn it to money and to selfish account; and others, in their ignorance, decry it as wholesale deception and wickedness.

Well, friends, it is either a valuable truth, a monstrous misconception or a wicked imposition. To all, in its various phases, there is much that is mysterious, and to some it is incomprehensibly strange. But as long as aught is mysterious, or has anything of mystery obtaining, it behooves all lovers of truth and right to study that thing and clear it of its seeming inscrutability, if possible, and put it in as clear a light as possible, whether favorable or unfavorable to any advanced theory, before the world.

Only forty years of mortal time have the phases of Modern Spiritualism obtained, and yet above the strifes and quarrels in the house of its friends, the attacks and blows of its enemies, the listlessness and apathy of its recipients, the ofttimes rashness and indiscreetness of its advocates, the obnoxious and extraneous matter thrust upon it by unprincipled individuals, it stands to-day exerting its powerful influence. Men may shut their eyes, may stop their ears, may turn their backs, yet such is the power that it does, despite all opposition or volition, take its hold upon the heart. Spiritualism is in the air, and even the stone walls and closely closed doors of the church have not kept it out. For

"Those raps were like to bugle calls,
Summoning friend and foe;
Though e'er so high men build their walls,
Where spirits will, they go.

Thus from the heart rejoicings spring!
Since to us here below
Came spirits rapping earnestly—
Just forty years ago."

Not even the matter-of-fact materialist has been unmoved. Although as impenetrable as adamant has he seemed, though he has asserted that death ended all—that spirit-existence was not, that Spiritualism was unfounded, false and absurd, yet to-day we hear far less of this; although he deems Spiritualism improbable, he rarely says "impossible." Where once he said: "It is not a fact," he, for some reason, prefers to say: "I do not know; it *may* be so." In view of the possibility of spirit-return, based in his mind upon accredited and witnessed phenomena, often to him unaccountable, his hard, cold, dogmatic materialism has changed to a plastic, cool and philosophical Agnosticism.

Taking the masses in general, of them I must say that those who do not embrace Spiritualism, or cherish *some form or phase* of it, or who are not more or less changed in their opinions because of it, are hard to find. Let me be understood, however: I know true, outspoken Spiritualists are limited. The majority, it is found, have become convinced of the error of old opinions and beliefs, and have evidences of the truths of Modern Spiritualism; yet the state of society is such in many communities—to its shame be it spoken—that *policy* withholds open acknowledgment of their disbelief of past opinions and much more of the truths newly unfolded to their minds. Church prejudice and public opinion, an opposing world's displeasure and frown, they stand in fear of. Oh! that there were more ready to practice in accord with the dictates of sterling principles, rather than be governed so by policies and expediences.

But in spiritual knowledge within the past half century has been

INAUGURATED AN ERA,

And, notwithstanding the state of fashionable society, the frowning of the Church, and the force of popular opinion,

"We are living, we are dwelling
In a grand, eventful time;
In an age on ages telling;
To be living is sublime!"

At different stages in the advance of races, nations and men, there come those quickening periods which revolutionize affairs, change the current of thoughts and elevate all life. If we do not greatly mistake, this spiritual era is one. In the onward speed and influence of Modern Spiritualism we have all, with no exception as to condition, character, race, color, persuasion, opinion or taste, during this era, gathered such an impetus as will insure us, inevitably, swift progress in the line of our destiny.

The Church has ever based its belief in immortality, as we have before said, on the traditional and doubtful story of Jesus's life, death and resurrection, but the Spiritualist founds his knowledge of immortal life on the absolute emancipation of every spirit whose earth-form is bereft, the same demonstrated by the return of and communication with those spirits. 'T is true, there are those who do not *believe* we are in possession of this knowledge. They attempt to maintain, as they affect, that our Spiritualism is a mere faith. But this alters nothing. Belief, comparatively speaking, is of very little consequence. In accordance with our experiences, so stands our knowledge: one *knows* what another does *not* know; and one may *not* know what another knows. But my experiences have brought me to be a Spiritualist; and I am thankful that I have had ever the courage to say it. I feel honored in being called to address you to-day. Conditioned as I have been, there is no occasion I feel more pride in, no event I love more to celebrate, than that which has brought us now together. Had I the inspiration of an ancient Demosthenes or the oratorical power of a modern Ingersoll I might better honor the occasion.

Again, I am not a trance or an inspirational speaker. But I am appreciative of the freedom and influence which Spiritualism has brought me, and I am most enthusiastic in the advocacy of its truthfulness, and ever ready to discuss its claims. Facts, however,

OUTWEIGH ALL REASONING,

And I often regret I cannot exchange places with an investigator, and let him experience through his organism what I from time to time experience through mine as a medium. But we are differently organized and circumstanced. The consequence is, Nature in various ways appeals to different individuals. Tastes and proclivities lead one to certain, and another to certain other researches. Psychologically, psychometrically and spiritually, each, in accord with his constitution, senses differently the "soul of things." One person observes and learns certain facts, and another certain others; then these point out to each what the other has gained of knowledge. In this way have we progressed, and many are the men to-day who, after careful study, have come to sense in various ways the fact that our friends whom death had sometime since claimed, are dead only as to their flesh; that spirits live, retaining certain properties and qualities which they acquired here, and that they are able to visit us who are still in this life or world. I mean simply that men and women have found—whether pleased or otherwise—that *Modern Spiritualism is upon them*, grown upon them, and abides to-day as an established living fact. Millions are its believers. And yet, though through and by popularity and fashion—but I think as often through *envy*—sneered at, taunted and spit upon; and, though denounced and pronounced *unchristian, demoniacal* and *infidel* by the church, which has seen its inroads into its domain, still it stands now the most rational and firmly established idea of the age—a fact set at naught, although attempts have been strenuous, by no one, by no thing. The human soul has in great masses of men shot up from cold, hard materialism in ardent longings and yearnings after spiritual realities until the knowledge of Modern Spiritualism has overrun every portion of the civilized world.

"There is no death!
What seems so is transition!"

The spirit-world—

"It lies around us like a cloud."

These poetic expressions have become realities. Where once we sung by faith,

"How cheering the thought
That the spirits in bliss
Will bend their bright paths
To a world such as this,"

And

"Angels are hovering round,"

To-day they are sung more intelligently and truthfully. Spirits survive the flesh—live—come to us. Facts, are these I emphasize. Oh! how glad am I that I can rank *myself with those* who believe Spiritualism true; and better still, with those who *know* it true. No doubts, no fears have I! I rejoice! I rejoice!! Call me fanatic, declare me fool, proclaim me insane, think me deluded, pronounce me a fraud, cry me what it may be, I am what I am (through experiences and reason made)—a Spiritualist.

Remember, it is Spiritualism as a *fact*, a *truth*, a SCIENCE, to which the world thus far has been invited, leaving each one's creed, theology, religion, morals and actions to shape themselves for each individual as Spiritualism has been accepted. Where individual Spiritualists—who are mostly independent, liberal thinkers—stand on the various themes of the day, no one can know until such individuals define; and, thank God! Spiritualism is so broad in its scope and so powerful in its influence that it naturally leads its adherents and advocates to consider for humanity's needs *all* questions, even though it makes Mother Grundy gossip and scold and lie—and sometimes even Spiritualists themselves to wince.

I have said that Spiritualism I prized far above all things else. I am called upon to *assure* all who hear me wherever I go, and particularly when called to the house of mourning, that

SPIRITUALISM IS TRUE.

This, I am aware, does not make it so, but it satisfies me in my line of duty. Why, if Christians can say, on faith, "I know that my Redeemer liveth!" and can sing from assumption:

"I love to tell the story,
Because I know it 's true;
It satisfies my longings
As nothing else can do,"

Why, I feel with more propriety, because based on demonstration, I can exclaim:

I love to tell *my* story,
Because I KNOW *it 's true;*
It satisfies *my longings*,
And is my duty, too.

I am not a dogmatist, because I stand on a foundation of investigations and conclusions, themselves underpinned with a rock-bed of facts, and have taken nothing on assumption, nothing on faith. What you or I *believe*, matters little as compared to what we *know*. The more a person *believes*, the worse off he may be, and is often; but for every additional grain more he *knows*, the better off is he always. Oh! that all would tell us what they feel, what they know to be true, however much pride may be affected, opinions clash or creeds and Bibles totter. Most thankful am I that we are living in an age and a country which allow a freedom—*comparatively speaking*—*of telling*, as well as a right to tell, what the eye may see, the ear hear and the soul comprehend.

I stand here, therefore, to-day, a free man, rejoicing with Spiritualists everywhere in this knowledge which is ours—revealed to us since the resolution of those eventful and apparently chaotic sounds to raps of definiteness.

A gentleman of prominence and observation said to me last evening in Hartford, where I lectured on this grand theme, "If Spiritualism were popular, all the churches in the land were not sufficient to hold those who are Spiritualists at heart, but without the courage of open conviction." I shall be glad to have it popular, but when anything is popular then is the time to stop preaching it, and to be teaching something new. The *unpopular*, *if true*—and generally the unpopular has proven true in time—will stand and exert power, though peoples and institutions, creeds and theologies fall. Generally, whatever doctrine addresses the reason, or invites the critic, proves true at heart. At any rate what is true, lives, and what is false, nothing can save from destruction.

I think we may justly congratulate one another upon the present condition of things, as evidence of healthy growth, and we need not fear. There are things to deplore, true, but not of them to-day and now. But if the fundamental principle in Spiritualism, viz., the ministration of decarnated intelligences, is a saving power, we need not be alarmed as to ultimate results. As it is the truth, it necessarily must be disintegrating and searching, at least before we shall know how to appreciate it. It is always so with truth. Hence, for a time, Spiritualism naturally must be unpopular—possibly for a long time. But I must say, as I find matters standing to-day, Spiritualism is not so much the unpopular thing among people of culture, refinement and thought, as is the average Spiritualist himself.

I am here reminded of a conversation with a clergyman. He said, "The idea of angel guidance and spirit communion is beautiful and attractive; but Spiritualists, as a whole, are crotchetty, erratical, not to say cranky, repulsive, and in instances vulgar." That there are crude elements and undesirable characters among Spiritualists, I shall not deny. But the erroneous position taken by this critic, and such as he—and they are numerous—is, that he criticises the Spiritualist as a religionist, rather than as a Spiritist, *i. e.*, an accepter of certain facts, as he might accept facts from geology, astronomy, physiology or psychology, without regard to his social or moral standing.

Still there is a thought here, and I would give it attention in closing. I would, because of the great lack of spirituality among Spiritualists, who are merely phenomenalists, put in a plea for manhood and womanhood—a plea for character, a plea for love; for I do certainly wish for all a greater appreciation of the possibilities of life—life which can be indeed heavenly when better conditions can be. The trouble in our swift age is that the conditions of society are such to-day that a *golden* God is the great object of worship—the almighty dollar, rather than the Almighty God. I do not say wealth is undesirable, but I do say if character is to be sacrificed in the getting, then money is or will be your curse. Remember, Spiritualism does not teach salvation by faith, but every time

SALVATION BY CHARACTER.

In the threescore years and ten, more or less, of this life, we may not have money, but we *can have manhood*, and if we really understand the grand truth that manhood precedes, is better than, and *will outlive* money, then we will not sell it for money, nor make it cringe to money.

Man has entertained a vague belief in a future, but with little thought of the effect the earth-life's course would bring to bear. Gouge, cheat, steal and lie, then leave the rest to the priest and a death-bed repentance, has been the extent of his consideration. He has failed to learn of compensation's law. Why? Because his horoscope is cast only as far as the grave. *Man's destiny is eternal*, and to him who believes in immortal life, and him only, can the law of compensation be felt to work; but to him who *knows* that

"Life is real; life is earnest;
And the grave is *not* its goal"—

to that same, the law of compensation is more fully comprehended—not merely believed to be complete in its work, but *known* to be, and just in its working as it is sure in its existence. Death *seems* to pass an eraser over all that has gone before. It *seems* a total breaking off from all that life has hitherto consisted in. Friends, home and its associations, wealth and pleasure, all at an end. That is what makes death so terrible to the many.

But does not man take anything with him when from the verge of earthly life he goes into the great beyond? Verily, verily, his past life is just the one thing that he takes along. Yes, friends, he takes *himself*, and that self is the product of all his past experience and actions. He takes into the other world his own character. The life to come and the life that now is are parts of one another. They are related. The man is not the same that the boy was, but what the boy was, entered into the man as a part of him; and in the same sense the spirit-man is not the same as the earth-man, but what the mortal man was and is, enters the immortal man—the spirit—as a part of him in the future, just as the strength we gain by our victories this year, and the weaknesses into which we come by defeat, will be a part of us next year. So there is not an act, not a word or thought, but casts its influence forward into the to-morrow that lies beyond the tomb.

Oh, then, dear friends, Spiritualists! Do you desire success for Modern Spiritualism? Would you be happy in its teachings, enjoy its religion, have it felt as a power? Then *resolve* that you will *make* it this success by your liberal contributions, in proportion to your ability. We do not alone mean money. We mean *that* so far as you have that to spare; but all can contribute one thing, as often we have said, money or not your possession, and that is, *manhood*. Oh, that every man and woman who is a Spiritualist could be true! Let us resolve and try. With such a contribution what a power would Spiritualism be.

Make the best of life you can, and allow, also, life—wherever or however you may be placed, singly or associatively—to make the best of you and yours.

For then you 'd noblest be of earth,
Your work of highest plan—
Though not in fortune so, or birth,
Yet in your real intrinsic worth
You 'd be the noblest man.

I plead for one of cheerful face,
All sorrow to beguile;
Not of a sad and sober pace,
But one to cheer and bless his race
With bright and sunny smile.

I plead for one of honest heart,
Who keeps life's aim in view—
Not with a selfish, slavish art,
But one to choose the noblest part,
Then prove his promise true.

I plead for one of active mind,
Of living thought a store;
Not one to sense and reason blind,
But of the more progressive kind,
To learn and thirst for more.

I plead for one as firm to right
As the everlasting hills;
Not on the popular side of might,
But one who makes it his delight
To live as conscience wills.

I plead for one of character
Such as is good to find;
Not as a changeling loves to play,
But who in modest, manly way,
Just dares to speak his mind.

I plead for one whose life will tell
His faith and hope the same;
Not to do right from fear of hell,
Of being called an infidel,
Or any other name.

Plead I in vain? My plea is done.
Judge ye the noblest plan.
Won't *you* come out of darkness—strife—
Enter the light—the light of life—
And be that noblest man?

For in the future you would be
A mightier one than now;
With strength attained—your spirit free—
Then the award of victory
Must rest upon your brow.

The Women's National Convention,

Which was recently in session a week or more at Washington, D. C., was the largest and most important meeting of this character ever held on the American continent. Its proceedings were of marked interest throughout, were given wide publicty through the press, and must exert a grand influence for good everywhere.

At the session on March 31st Delegates adopted a Constitution and elected the following named as officers for the permanent organization of a National Council of Women: President, Frances E. Willard, Illinois; Vice President, Susan B. Anthony, New York; Corresponding Secretary, May Wright Sewall, Indiana; Recording Secretary, Mary E. Eastman, Massachusetts; Treasurer, M. Louise Thomas, New York.

The preamble of the Constitution declares that an organized movement of women will best conserve the highest good of the Family and the State, and that the proposed Confederation will be committed to the overthrow of all forms of ignorance and injustice.

MENTAL TELEGRAPHING BY RED MEN.—It is said that the Indians on the plains have always practiced a system of mental telegraphing among themselves, by means of which they communicate with each other almost instantaneously, and without messengers or signals. This mental telegraphing is by no means peculiar to the Indians on the plains of the United States. The same thing has been done by many people on the plains and among the mountains, both of America and other countries, and is to-day, and always has been, one method of manifesting knowledge known to and practiced by many persons.

The manner in which such communications are made seems to be, and is, a great mystery. Many theories about it have been suggested, all of which fall short of satisfying the minds of people as to how it is done. The fact that such communications are sent and received, and that they are often genuine and true, and that such is one mode of manifesting knowledge, is now almost universally conceded.—*The Missouri Republican.*

The Fortieth Anniversary.

Interesting Exercises in Commemoration of the Advent of Modern Spiritualism held in Cleveland, O.; New Orleans, La.; St. Louis, Mo.; Buffalo and Rochester, N. Y.; Hartford, Ct.; Newburyport, Springfield and Lowell, Mass.; Baltimore, Md.; Milwaukee, Wis., and Newark, N. J.

Cleveland, O.

[Reported for the Banner of Light.]

The celebration of the Fortieth Anniversary of Modern Spiritualism, which commenced Saturday morning (31st ult.) at Memorial Hall, No. 170 Superior street, opened with a good attendance. Prominent among well-known Spiritualists from abroad were Mr. and Mrs. Charles Thompson, Nottingham, O.; Mr. Jas. Flounce, Painesville, O.; Mr. Belden, Garretsville, O.; Mrs. Fox, Lorain, O.; Mrs. Herman Cushman, Euclid, O.; Mr. and Mrs. Nick, late of Erie, Pa.

Session was opened at 11 A. M., Mr. Richard Carleton presiding, who in an exceedingly happy and cordial manner, delivered his address of welcome as follows:

"*Friends*—The fortieth birthday of that irrepressible infant commonly called 'Modern Spiritualism' has dawned on us, and we are convened to celebrate so important—and I may say, by many, so unlooked for—an event in a becoming manner. We have much to be thankful for to-day—thankful that the child still lives. Yes, notwithstanding the dire prophecies of its Orthodox relatives, and their frantic efforts to end the life of what they term a moral monstrosity; notwithstanding their copious doses of brimstone, without the molasses, the child still lives.

We ought also, I suppose, to rejoice in the fact that the child has lately appeared in a new dress. Yes, indeed; and a present too, from some of his quondam godmothers. Therefore he has, on account of his being such an ungainly infant, been kept mostly in the nursery, only to be exhibited to a chosen few whose silence could be relied on. But now, with that beautiful 'Christian Science' suit, the child can be trotted out in the drawing-room to the admiring gaze of everybody. Through it all the child still grows and thrives, and if he keeps on as he has done the past year, he will soon be old enough to vote, and the sooner the better.

Altogether we have much cause for making this a glorious jubilee day, and celebrating it in the most joyful manner possible. It is my most agreeable duty, as presiding officer of the Cleveland Lyceum, to extend, in the name of that Lyceum, the brotherly hand of welcome to you who have come to celebrate with us this jubilee, and you are most heartily welcome. You, my friends, who have come from afar, we welcome you. It is pleasant to see your faces beaming with kindly feeling, and to know that although circumstances make it almost impossible for you to be with us more than once a year, you are present often in spirit. Many of you are not sufficiently fortunate to have a Spiritualist Society, Lyceum, or even an occasional speaker in your own towns, and have accordingly only this one meeting in the year to look forward to. For you thus spiritually hungered we have a grand feast spread. It is selected to suit the tastes of all; none need go hungry away. Sit down and enjoy it with us. You, our city friends, not members of our Lyceum, are also most cordially welcome. Many of you I see present come weekly to hear the words of truth and consolation spoken by our lecturers and mediums, and many of your hearts have been gladdened by hearing that tiny rap rapping out messages of love and advice from your dear ones no longer visible; that blessed rap which four decades ago to-day heralded a new era to the sons and daughters of earth. We take this opportunity of thanking you for your hearty support and coöperation.

Last but not least, you, my dear friends and coworkers in this our Lyceum, to you this day my heart goes out in joy, and I bid you welcome, a thousand times welcome. Yours has been the toil and trouble. Now enjoy the result of your labors, and no truer enjoyment can you have than that of making others happy.

Especially let me congratulate you, the elder members of this Lyceum—you whose hairs have become silvered while standing at your posts on the Lyceum ship. Through the storms of two and twenty years you have stood, your hands on the tiller, bravely holding her head against the waves of superstition, prejudice and ignorance. At times the good ship would almost stand still, becalmed, apathy prevailing, part of her crew growing faint-hearted and deserting her in her hour of need. Even then, with a short handed crew, you have still held your places and guided her through it all. To you belongs the credit for what the Lyceum is to-day, and may the few young recruits who have stepped forward to relieve you in a measure emulate your patient perseverance in the path of duty.

But, friends, I am anxious to hear from you, and will not weary you longer. Enjoy to the utmost this reunion. Think pleasant thoughts; let harmony reign supreme; help us to make this the most glorious celebration we have ever had; and if, in the future, looking back, this day shall appear as a green spot in your life, an oasis in the desert of trouble, the Cleveland Lyceum will be more than repaid for any exertions on its part in helping make it so."

Mr. Thos. Lees was then introduced, and said:

"On this day the fortieth anniversary of two very important events are being celebrated. In Washington the women, in honor of the first Woman's Rights Convention—and all over the country, and many other parts of the world, by men, women and children, in honor of the first authentic rap of Modern Spiritualism. It is with the latter that we have to do, although I might truthfully say that the noble efforts of the pioneer women who have struggled for the rights of their sex the past forty years have always met with the hearty coöperation of Spiritualism.

To-day is the Fortieth Anniversary of Modern Spiritualism, an event celebrated all over the civilized world. My mind reverts on this occasion to the first celebration of this kind held in this city in old Garrett's Hall. It was the Twentieth Anniversary, held in 1868. Many here will remember that occasion. It seems to me a fitting occasion to briefly rehearse the object of this celebration. Anniversary day is of spirit origin. It was inaugurated through the mediumship of James Lawrence, of this city. It was formally brought before the Fourth National Convention of Spiritualists, held here in 1867, and thus the 31st of March (the day of the first reported spirit raps at Hydesville, N. Y.) was voted worthy of annual celebration, and has been celebrated ever since. We may be pardoned for taking an optimistic view when we consider the great advance of Spiritualism. Those who think Spiritualism is not making any advance can easily disabuse themselves of this error by contrasting the religious thought of 1848 with that of 1888. The constructive work of Spiritualism has not been very great. It has been more iconoclastic. The work of reconstruction has hardly yet begun. The great change is in public sentiment, and the pervading of the great mass of the people with Spiritualistic ideas. The breaking away of the people from the old creeds is largely due to the influence of Spiritualism. Ministers are now intent upon finding out how best to modernize the old creeds, and bring them into harmony with modern thought.

In meeting here to-day we naturally inquire what our progress has been since we last met. We in Cleveland feel that by hard work we have made actual gain during the year. Many who were here last year as listeners and investigators, have come boldly over the threshold of doubt and are among our best workers, proving their fealty by their deeds. In summing up our work for the year, we feel that great good was accomplished through the course of Sunday evening lectures. The public of Cleveland, while perhaps not fully appreciating the beautiful truths of Spiritualism, is as well informed as any public in the United States. While we have here good speakers and test mediums, we have not had the startling physical phenomena that some other cities have had. Many have worked patiently, some impatiently, for some development in this line, and something of that sort of phenomena we have had in the way of spirit-telegraphy, which has had a scientific investigation and stood every test. Science will yet awake to the importance of recognizing and investigating these phenomena. Scientists

who once scoffed at mesmerism, hypnotism and other phases of occultism, now largely take them up and try to make people believe they have discovered some new thing. [Mr. Lees reviewed the report of the Seybert Commission and the replies made thereto by Henry Kiddle, Hon. A. B. Richmond and others, and concluded that Spiritualism had gained rather than lost in that controversy.] The question is often asked, why, if Spiritualism is true, it does not draw more people of influence and wealth. Possibly it may be because Spiritualism is too revolutionary in its aims and purposes to win the influence of the present-day men of wealth and capitalists. A brief mention of the cardinal features of Modern Spiritualism may not be out of place, and may partially answer the question so often asked as to what good Spiritualism is, supposing it to be true.

Spiritualism means the proof positive of continued life beyond the grave, and, under certain conditions, possible communication with departed friends. It means a religion based on science. It means a practical application of the principles taught by Christ instead of the theoretical Christianity of the churches. It means forgiveness of sins only through growth out of and away from them. It means that character, not creed, is the essential to present and future happiness. It means a purely secular government and taxation of all church property. It means equality of the two sexes. It means the nobility of labor. It means death to all monopoly, honesty in trade and commerce. Those who cannot see any good in Spiritualism would not accept the proofs if they had them.

Before concluding I wish to say a word in remembrance of those who have met with us in the past and whose familiar faces are not seen with us to day. Some are at home in other cities and some are in spirit-life, but we feel their influence on a day like this, and are inspired with our beautiful philosophy, and have the hope of a reunion at some time with all our co workers and friends, either here or in the world beyond."

Mr. Carleton then extended an invitation to mediums from other cities to make brief addresses. Aunty Camp of Cuyahoga Falls, Mrs. Myra Paine of Painesville, and Mrs. C. C. Bacon of Elyria were specially mentioned, and responded by going forward and taking seats upon the platform. Mrs. Camp recounted the important events and the tenor of thought in 1848, and said, among other things, that the press of the day was handcuffed, and that newspapers then would not have dared to print what Spiritualists said. A number of other ladies also spoke, Miss Tillie H. Lees drew attention to a beautiful floral design, the gift of Mrs. Helen O. Richmond of Euclid Avenue, which decorated the speakers' stand.

Mr. Carleton introduced Mr. J. Clegg Wright, of London, Eng., who said:

"Among other things Spiritualism is a great study. It is the work of Spiritualism to demonstrate mental action outside of brain organization. We are trying in 1888 to demonstrate that spirits exist, for this is the only hypothesis on which the phenomena which we have demonstrated may be based. Once we did not know that spirit-rapping was influenced somewhat by the mental condition of the sitter—we know it now. In this world there is matter as well as spirit. The body influences the mind, as does the mind the body. Slowly, however, we are raising our mental conceptions to a higher spiritual plane. There is a power in mind to make certain forces in nature obey thought. There is no wonder men disbelieve the truths of Spiritualism because they are so wonderful.

There are no miracles; there never were any. Everything is natural. Clairvoyance, which is French for clear-seeing, is a word we use to disguise our ignorance. There is probably not a man or a spirit present who can explain clairvoyance, which is the seeing of phenomena outside the reach of the senses. Still we have the science. Clairvoyance is not hallucination. The visions of delirium tremens are hallucinations; clairvoyance is something vastly different. It is merely a finer perception of things about us than the perception of things, no more real, by means of the senses. There are thousands of things about us outside the realm of the senses.

Medicine is a great study. The last forty years have not, however, made it a science. In London forty years ago an attempt was made to heal by mesmerism, and many wonderful things were done. More remarkable things would have been done but for the conservatism of physicians. There are certain doctors even now who term a magnetic doctor a quack. If it be true that mesmerism may be successfully exercised, every man possesses illimitable power over every other man in the world if he but knew it. Invention is mental force. All progress is the arising of the spiritual mind—the arising of the lower to the higher.

Spiritualism is anti-Christian in the sense of opposing the Christianity of churches, which shifts the responsibility of sin to the Saviour. It is not opposed to Christ. Christ was a medium. Do not be in a hurry to promote the slow and steady growth of Spiritualism. We have too many half-converts already. There are kid-glove Spiritualists who do n't want to touch their own belief. It will hurt their profession, they say. Of course it will. Heroes always suffer. Cowards never promote the work." [Mr. Wright concluded his remarks by saying: You can get the highest good from the spiritual life by living in harmony with physical laws.]

[Concluded next week.]

New Orleans, La.

We are in receipt of *The Daily Picayune* for April 2d, which, under the heading, "Forty Years of Spiritualism," presents the following report of the celebration held in the Crescent City on the 1st inst.:

"Last Saturday was the Fortieth Anniversary of the appearance of spiritual manifestations at Hydesville, in New York, and the Anniversary was celebrated yesterday in a fitting manner by the New Orleans Spiritualists' Association. The exercises were held in Minerva Hall, on Clio street, at 11:30 o'clock in the forenoon, and 7:30 in the evening. The attendance was quite large, and the services were very instructive and entertaining.

An excellent choir, consisting of three female and two male voices, accompanied by an organ, opened the ceremonies, both in the forenoon and evening.

After the singing in the forenoon, an able address was delivered by Dr. J. W. Allen, who is one of the oldest members of the Association in the city.

Mr. George Benson then delivered a lecture on the subject of Spiritualism, under alleged control of the spirits. He then, while under the same inspiration, discussed various subjects with the audience.

After the lecture two ministers, Mr. and Mrs. Dr. D. V. Clarke, were ordained. Mr. Benson presented each of the two new ministers with the letter of fellowship, and in a brief though fervent address pronounced them duly ordained ministers of Spiritualism. Both Mr. and Mrs. Dr. Clarke are mediums. The services closed with prayer.

The attendance was equally large at the evening services. The rostrum was bedecked with beautiful flowers, the offerings of the ladies.

At 7:30 o'clock Capt. John Abbott, who officiated as master of ceremonies, opened the service, and the choir sang a hymn. Dr. Allen offered up a fervent prayer for the future welfare and happiness of all present, and also of gratitude for permitting those assembled to meet once more.

The Secretary then read his annual report, in which he gave a brief history of Spiritualism in this city. The roster showed eighty-six names in his books, of whom thirteen had crossed the Shining River, and had entered into the new life.

Mr. George P. Benson then lectured under control, or inspiration, after which several persons in the audience ascended the rostrum, and made brief speeches.

After the service the audience was invited into the room in the rear of the hall, where a delicious cold lunch, with fruit, cake and lemonade accompaniments, was served.

The Association give a public soirée every Monday, and services are held every Sunday during the year at the residence of Mr. Benson.

The Anniversary of Spiritualism was celebrated in all the principal cities in the United States yesterday."

St. Louis, Mo.

To the Editor of the Banner of Light:

An interested assembly convened at the palatial residence of Mr. Charles Mantz, 2121 Walnut street, this city, on Sunday, April 1st. After a congenial time and a social exchange of ideas, the meeting was called to order. An invocation by the President, Mr. Mantz, was followed by a song by the choir; then the President introduced Mrs. S. C. Scoville, the well-known trance speaker and psychometric reader.

Mrs. Scoville read a beautiful poem called "The Day We Celebrate;" then followed selections on the piano by Prof. W. H. Russell. Dr. Lowe, the control of Mrs. Scoville, then made the following remarks:

The Day we celebrate! yea, a grand and glorious day! Ancient and Modern Spiritualism are the same, but we use the term Modern, because forty years ago the tiny rap was first intelligently heard at the home of the Fox Sisters. When those children were hearing those raps, little did they think that they were listening to the signal of a new religion, a new system of thought, that was destined to revolutionize the entire character of the age.

At first, Spiritualism had to grope in the dark, but as time wore on, and the hours and days passed, it grew stronger, and at last it burst upon the world through the cloud, and now we can hardly endure its brilliant rays. All who have seen those rays are happier for having been extricated from the darkness of unbelief. It is a statistical fact that during the forty years since the advent of Modern Spiritualism, it has gained more proselytes than did Christianity in the first three hundred years of its existence.

There were many grand thoughts brought out by this control, one important point being that the angel world comes and makes known in a scientific manner that those whom the past looked upon as dead are *not* so, but are alive and conscious; the tiny rap is a signal for men to lead better lives—that is what it comes to teach, not simply to gratify curiosity. In the forty years just past, Spiritualism has accomplished much good; and now as we start upon another year, let us redouble our energies for the achievement of yet grander things in its all-conquering name.

After several psychometric readings by Mrs. Scoville's controls, and a few remarks by the President, the meeting closed with the singing of "Nearer, My God, to Thee."

MILTON LYLE.

Buffalo, N. Y.

To the Editor of the Banner of Light:

Under the auspices of the First Society of Spiritualists, and through well-directed effort on the part of those having the matter in charge, the arrangements and programme for the observance of the Fortieth Anniversary of Modern Spiritualism in this city were successfully carried out. Though no elaboration in the way of variety as regards speakers was attempted, it is safe to say that a genuine spirit of good fellowship has been manifested, which augurs well for the future. This has been the only attempt for several years past to celebrate in this city the Anniversary of what is called Modern Spiritualism; and it is our highest hope that the observance thus auspiciously inaugurated may be continued hereafter with equal success from year to year.

On Friday evening, March 30th, a delightful programme, consisting of music and recitations, was presented before an appreciative audience which filled the hall. Those participating seemed to catch the spirit of enthusiasm which prevailed, and lent their best energies to the occasion. Recitations were given by Prof. Britton, Miss Zellie Davenport, W. H. Davenport, J. P. Riley and Harry Bradley; piano solos by Miss Keating, Miss Freeman, Mr. Leander Fisher; songs by Mrs. Boltz and Mr. James Ried; musical selection by Mr. and Mrs. Crane; instrumental duet by Miss Wells and Mr. Taylor.

On Sunday, April 1st, two grand commemorative services were held, the speaker, Mr. Walter Howell—whose name is synonymous with all that is noble and powerful in the field of public speakers—taking for his subject of the morning discourse: "The Resurrection of Christ." It was a clear and concise exposition of that much mooted question as viewed from the standpoint of Spiritual Philosophy, and was well received. The subject for the evening, "Spiritualism, Ancient and Modern," was handled in a masterly manner, and proved by far the best lecture this gifted speaker has delivered in Buffalo—the audience which gathered to hear him being as intelligent a one as ever faced a speaker. Many strangers were present, and if they did not, at that hour, learn something of the principles of Spiritualism, they never will.

This report would be incomplete without due mention of the floral display, which was a great feature of the occasion, and made it indeed a fitting place for angels and men alike to be. The rostrum was almost hidden from view by beautiful banks of flowers, plants and evergreens; many tasteful and appropriate mottoes were displayed—the whole forming a beautiful embodiment of the thought and taste of the ladies whose labors made it what it was.

WILLARD J. HULL, *Sec'y.*

Rochester, N. Y.

A correspondent informs us that the birthday of Modern Spiritualism was duly celebrated in its birth-*place* on Sunday, April 1st, by meetings held under the auspices of the Society, whereat several addresses on the history of the movement were delivered. The event was also borne in mind by the various circles convening in the city on that date.

Hartford, Ct.

To the Editor of the Banner of Light:

The Anniversary exercises in Hartford, March 30th and 31st, could not fail to be a success with such talent as J. Frank Baxter and Charles Dawbarn as speakers.

Both reviewed Spiritualism, each in his individual way imparting wholesome truths.

Mr. Baxter's séance, following the evening lecture, was fine, some very pointed tests being given.

Saturday morning the following Resolutions, presented by President G. W. Burnham, were discussed with much interest, and adopted:

Resolved, That the Bible, as a text-book, should be removed from the public schools, and all religious teachings in such schools should be entirely abstained from—including the ordinary forms of oral prayer.

Resolved, That the parochial school is an innovation on the free public school system of the State, with an undermining tendency—being fostered by sectarianism and religious intolerance, and antagonistic to the genius of our institutions.

Resolved, That we adhere to the important fact of mediumship, a gift possessed by Jesus and his Apostles and by all the seers of old, and now more generally developed than in ancient days: a God-given faculty which dwells in the occult forces of man's being, reaching out through the veil into that realm where bright spirits await the coming of mortals.

The afternoon lecture by Mr. Dawbarn, subject, "Universal Law," was highly complimented, and justly, too. Altogether, the celebration proved a decided success in every way.

The old officers were retained, and the Forty-First Anniversary will be celebrated in Willimantic.

J. C. R., *Sec'y.*

Newburyport, Mass.

To the Editor of the Banner of Light:

The First Spiritualist Association celebrated the Fortieth Anniversary at Fraternity Hall on Sunday, April 1st.

The afternoon services were opened with singing by the choir, followed by a stirring lecture by Dr. Dean Clarke.

The evening exercises commenced with selections by the choir, which were finely rendered; after which Dr. Dean Clarke, under inspiration, gave a very able and instructive address, which was listened to with close attention by an appreciative audience.

The closing Anniversary exercises were given on Monday, April 2d, at the same hall, and consisted of a dance and supper. The hall was very tastily decorated with red, white and blue bunting, interspersed with American flags. Around the hall and about the stage were grouped our Lyceum flags, which presented a most pleasing sight to the older workers in our society.

Dancing commenced at 8:30; supper was announced at 10:30, to which ample justice was done. After an intermission of thirty minutes dancing was resumed and continued till one o'clock, to the evident pleasure of all who participated. The floor was under the management of our President, E. P. Pride, assisted by Otis Junkins, A. Knight and Frank Runlett.

Thus closed the Anniversary exercises.

The sight of our Lyceum flags at the Anniversary has revived the subject of reörganizing our Lyceum.

F. H. F.

Springfield, Mass.

To the Editor of the Banner of Light:

March 31st, 1888, will long be remembered by the large audiences which gathered at Grand Army Hall in this city on that day. The exercises opened at 2 P. M., by music, after which Rev. H. H. Brown, of the Petersham Unitarian church, gave us one of the finest lectures it has ever been our good fortune to hear.

A bountiful collation was then served in the dining hall adjoining, and then came the "Fact Meeting."

Mrs. Clara Banks, of Haydenville, spoke at 7:30 P. M., giving us an exceedingly interesting lecture, in her spirited, soul-inspiring way. [It is to be regretted that this noble woman cannot oftener be heard upon the spiritual rostrum, but the care of aged parents renders it necessary for her to be at home every night.]

Thus closed one of the best Anniversary celebrations we have ever had. I should not forget to mention the music, both vocal and instrumental, which was a leading feature throughout, and was duly appreciated.

[Dr. Dean Clarke has given us some fine lectures in the last month.]

M. W. LYMAN.

Lowell, Mass.

The Morning Times, of April 2d, so writes a correspondent, made good reference to the Anniversary meetings in that city—in the course of which occurred the following:

"Last Saturday was the Fortieth Anniversary of the Advent of Modern Spiritualism. The event was observed by the Spiritualist Society of this city in Post 185 G. A. R. Hall, in Wyman's Exchange, Sunday morning. Albert B. Plimpton, Chairman of the Spiritualist meetings, presided. The exercises opened with the song, 'The Sweet By-and-Bye,' by Miss Anna Ware, who was followed by Edward S. Varney in an essay, having for its theme 'Easter Thoughts.' Mr. Varney dwelt upon the necessity of the phenomena of proving the immortality of the soul, and as stepping-stones to the noble system of ethics evolved by Spiritualism.

J. S. Whitney referred to his experiences of the last quarter of a century. Twenty-five years ago he knew nothing of this doctrine, but the death of his little boy made him an investigator, and through the facts presented by Spiritualism he became convinced of life beyond the grave. He referred to the presence and beautiful influence of angel loved ones, at the fireside and in the workshop. L. A. Hulse spoke briefly in a physiological and psychological vein. A. B. Plimpton opposed the unjust dogmas and theories of the evangelical churches, alluded to the breadth and universality of the spiritualistic religion, and eulogized its wonderful spread and adaptability to the needs of humanity.

In the afternoon and evening A. E. Tisdale, the blind medium, lectured, delivering in the evening one of the grandest spiritualistic discourses ever given in Lowell."

Milwaukee, Wis.

To the Editor of the Banner of Light:

Our meeting in honor of the Fortieth Anniversary was called to order by Prof. Lockwood, (from Ripon, Wis.,) on Saturday evening, March 31st; in a short speech he explained the objects of the convocation, and spoke of the marked progress which Spiritualism had made since its advent. He announced that the exercises for the evening would be vocal and instrumental music, and recitations—to close with a séance.

The entertainment was "first-class" in all respects, and when the floor was cleared for dancing, a large share of the company took part, and entered into the enjoyment of the occasion with hearty zest. There was a large attendance during the early part of the evening, and many more came later.

Sunday morning we met again, and after singing, Prof. Lockwood gave the lecture of the forenoon—subject, "Savagery of our Present Civilization"—in which he severely criticised our present state and condition of national and societary life, and urged the necessity of a higher evolution. The discourse proved to be very earnest and logical, and all present seemed interested in listening to catch every word.

In the afternoon a general conference was held, remarks being in order in regard to the past, present and future of Spiritualism. Those who spoke at some length were Dr. H. S. Brown, Prof. A. B. Severance, Mrs. De Wolf, Prof. Butts, and others. This proved to be a very interesting session.

In the evening we had a packed hall at an early hour.

After the singing, Mrs. De Wolf (from Chicago) was introduced as the speaker for the evening: subject, "The Harvest and the Gleaning."

Prof. Lockwood followed with a short speech, claiming that Spiritualism could be proved to stand on a scientific basis.

The audience was then dismissed—all feeling that it was "good for them to be there;" and thus closed one of the best and most interesting meetings the Spiritualists have ever held in our city.

Prof. Lockwood presided with his usual dignity. The singing was furnished by Lockwood Green, Mrs. Leist, and was very fine indeed. Miss Collins and her little brother sang a charming duet at close of the meeting Sunday night.

Dr. Juliet Severance was engaged in Moliere, Ill., at the Anniversary meeting there, and so was out of the city.

A. B. S.

Baltimore, Md.

To the Editor of the Banner of Light:

The Spiritualists here assembled on the evening of April 1st, and listened to a discourse delivered through the mediumship of the estimable Mrs. Walcott, on the Anniversary of Modern Spiritualism; her guides deviating on this occasion from the usual manner of the discussion of subjects read to her by the venerable President, Mr. Levi Weaver, who collects them from the audience.

After the lecture Miss Maggie Gaule gave names and descriptions of spirits to quite a number of people in the audience, and, with the exception of one or two, all were recognized. Our Anniversary memorial was a pleasant occasion to all present.

CHARLES A. ZIPP.

Newark, N. J.

To the Editor of the Banner of Light:

The Fortieth Anniversary was celebrated in the parlors of H. C. Dorn, 139 Congress street, with a full attendance and an awakened interest in the cause. Beautiful lilies and other flowers were brought in profusion, and for the first time we sang from the "Melodies of Life," selecting for the purpose: "The Angels are Coming," although we scarcely know which piece in that book is the best.

May the good work go on until the angels welcome us to our homes in the better land.

JENNIE A. SMITH, *Sec'y*, 139 *Congress street.*

April Magazines.

THE ATLANTIC MONTHLY opens its table of contents with another installment of the piquant and touching story: "Yone Santo, a Child of Japan," which E. H. House is now writing for its pages; the same number contains the second part of Henry James's entertaining "Aspern Papers"; another charming article is that on "English Faith in Art"; "The First Crisis of the American Revolution," is the title of a most readable and valuable article by that virile student of history, Prof. John Fiske; Frank Gaylord Cook has an account of "The Marriage Celebration in the United States," and chapters of "The Despot of Broomsedge Cove," by Charles Egbert Craddock, are furnished; among other prose articles may be enumerated an elaborate review of the new book of poems by James Russell Lowell, a review of the new "Life of Darwin," the usual book notices of the month, and short essays in the "Contributor's Club." James Russell Lowell's poem on "Turner's Old Téméraire," under a figure symbolizing the Church, is all aflame with a spirit of the hope for better things in that direction for which "the stars of God long even as we." Houghton, Mifflin & Co., publishers, Boston, Mass.

THE QUIVER.—"The United Kingdom Alliance," an organization for procuring the legislative suppression of the traffic in intoxicating liquors, instituted in 1853, is briefly sketched, accompanied by portraits of several of its leading supporters. "The Friends' Colony in the Far North," is an interesting sketch of Quakerism in Norway. New chapters are given of two serials, also a few short stories, and of other articles that will interest all are, "Who was Seneca?" with portrait; "The Old Lady's Leading Strings," and "Milton's House at Chalfont St. Giles," illustrated. New York: Cassell & Co.

THE PHRENOLOGICAL JOURNAL.—A brief biography is given of William of Germany, with portrait. In "Notable People of the Day," Elizabeth Stuart Phelps and Ed. Weston are the subjects, with a portrait of each. No. 3 of "Observations of a Woman in Public Life," "Criminal Anthropology," "How They Lived Five Hundred Years Ago," etc., constitute the remaining contents. New York: Fowler & Wells Co.

HERALD OF HEALTH.—In addition to well filled miscellaneous departments, the subjects of general interest are, "Alcohol from a Physiological Point of View," "Peculiar Nervous Tricks and Habits," and "The Higher Education of Women." New York: P. O. Box 2141.

VICK'S ILLUSTRATED MONTHLY.—A charming cluster of Larkspurs of three colors is the attractive frontispiece; a number of wood engravings in illustration of entertaining and instructive articles upon floriculture follow, many of them especially adapted to the season, and which are of great value to every one who desires to have a good garden the coming summer. Rochester, N. Y.: James Vick.

ELECTRICAL ENGINEER.—"A Victory for the Patent Law," "The Problem of Electrical Distribution," and "The Practical Side of Incandescent Light" are the leading editorials. A large number of articles on subjects of practical interest to electricians, correspondence and electrical news and notes follow. New York: The Elec. Pub. Co.

Banner Correspondence.

Pennsylvania.

MEADVILLE.—Mrs. L. L. Haverty writes: "Seeing in the BANNER OF LIGHT an advertisement of Mrs. Eliza A. Martin, of Boston, that she would answer sealed letters at a very moderate price, and anxious to know more of spirit phenomena, I wrote a letter, secured it from being opened by means of a sewing-machine, and sent it to her, she being a perfect stranger to me and I to her. The result was very satisfactory. I received a reply that in its character would startle the most skeptical into an inquiring state of mind, that, if followed, would convince them of the truth of spirit communion. This is an easy and sure means of proving the truth—one that can be employed at a small cost and with good results."

PITTSBURGH.—Helen Stuart-Richings writes: "Coming from the Fortieth Anniversary meeting in Cincinnati, your correspondent stopped over for a few days' visit in Pittsburgh, as the guest of Mr. and Mrs. C. P. Meskimen, whose hospitable roof also shelters just now that noble worker, so well known and beloved throughout the Spiritualist ranks, Mrs. A. M. Glading. The Pittsburgh Society is to be congratulated on having secured the services of Mrs. Glading for the five Sundays of April, and seems to appreciate its good fortune, as crowded houses and attentive audiences testify. It is also to be congratulated on its almost phenomenal success. As the outcome of any project depends much on the start it receives, so the prosperity of the Pittsburgh Society of Spiritualists is largely due to the indefatigable efforts of 'mine host.' He it was who first published a call to all in Pittsburgh interested in the spread of the truths embodied in Spiritualism, to come forward for the purpose of local organization; and who, when responses came slowly, himself penned scores of personal letters, addressed to Spiritualists, and such others as were known to entertain liberal ideas.

The result was the organization of a Society, the engagement of speakers, and, within a few weeks, the renting of a hall for the exclusive use of the Society; a hall which now, at the close of the first year, is too small to accommodate the eager crowds that throng it morning and evening.

During the year Mr. Meskimen has served as Secretary, and it is to be regretted that a change in business, which calls Mr. M. from the city, will soon deprive the Society of his valuable services.

A Lyceum has also been organized, its opening session being held on the first Sunday of February. The Society has one hundred and thirty-eight members, and the Lyceum from twenty five to thirty. The platform has been occupied every Sunday during the year, and the report shows a creditable balance in the Treasury. So much for earnest effort and coöperation!

What has been done, may be done. Spiritualists everywhere should take courage, and in the success of the Pittsburgh Society find a promise of possibilities which that courage may transform into realizations."

Massachusetts.

BOSTON.—A correspondent writes us as follows: "A retired merchant, who is also a veteran Spiritualist, in his daily walks and associations comes in contact with many ministers who claim to fully believe the Bible, and quite heated discussions upon the infallibility or infallibility of that book have resulted therefrom. He was conversing with one of them on one occasion upon the Bible, and the minister said, 'Where can you find better precepts than in that book?' The Spiritualist replied, 'I give you a new commandment, which, if obeyed, will insure a passport to celestial regions: "Do nothing and say nothing that will not be pleasant to remember."' The minister seemed to be delighted with the sentiment, and placed it in his memorandum book for future reference. At another meeting he said he had often quoted it as coming from a prominent Spiritualist."

LYNN.—Mrs. E. B. Merrill, Secretary, writes: "At the session of the Children's Progressive Lyceum Sunday, April 8th, we had quite a good attendance. After the opening exercises answers were given by a number to the question, 'What do you understand by the word conscience?' Recitations were given by Jessie Hutchins, Willie Keeny, Winnie Atherton, Celia Goodwin, Lilla Hurd, Stanley Balcom and Ethel Herrick. Readings by Mabel Cheever, Mrs. Atherton, Mr. Bartlett, Mr. Emerson and Mrs. Carlton. Remarks were made by Mrs. Julia Dickinson. Most of the spectators' seats were filled by an attentive audience."

SALEM.—A correspondent writes that about fifty assembled on Fast Day at the residence of Mr. and Mrs. Saunders, on Church street, the ladies having decorated the rooms with plants and flowers in anticipation of giving glad welcome to their friends, both the seen and the unseen. "The exercises of the evening consisted of an invocation by Mrs. Saunders, singing by all, poem by Mrs. Sanger of Peabody, remarks by Miss Simpson of Salem and Mrs. Kimball of Peabody, singing by Mrs. Perkins and Mrs. Sanger, and a poem by Mrs. Sanger. Mrs. Tullock presided at the organ, and of her merits I cannot say too much. Of the mediums, Miss Simpson of Salem gave readings and described spirit friends; Mrs. Kimball of Peabody gave readings and tests of spirit presence, all of which were correct; Mr. Brown of Peabody gave correct delineations and names. The exercises closed with singing by all, and a benediction by Mrs. Saunders. The occasion was a very enjoyable and profitable one."

New Hampshire.

PORTSMOUTH.—Dr. William Critchley writes: "We have had other evidences of spirit presence and power through the instrumentality of Mrs. E. Clark-Kimball, who gave us two fine lectures and tests that were truly wonderful, all of them being recognized. She has gained many friends outside of the spiritual ranks, and we are very anxious for her to come again and often. Her meetings are always a success, financially and otherwise. She needs no other recommendation. Sunday, April 1st, Miss S. Lizzie Ewer addressed the friends here. All were well pleased with her addresses and tests, and hope she may be kept employed."

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "Ministers of the gospel are not very consistent in their definition of the divine right of liberty, when they avail themselves of it to deprive others of what they profess to consider the inalienable right of every individual. Hitherto the deprivation women have been subject to, as regards their rights as co-equals with men, has had its greatest support from these very ministers who prate so much of the liberty of the gospel, they at the same time, by their acts, showing to them that the liberty they extol is, in reality, to women, only slavery. What sensible, truth-loving man can for a moment believe that the words so often quoted as a scriptural injunction against the natural, inborn rights of women: 'As Christ is the head of the Church so is man the head of woman,' have not been interpolated in the gospel, and changed the *liberty* of which it speaks into the *slavery* which more than one-half of mankind has for centuries endured under the pretense that it is in accordance with the will of God."

California.

SAN DIEGO.—Mary A. White, Librarian and Corresponding Secretary, writes: "A little band of spiritualistic workers have had the courage to start a scientific, liberal and spiritual library in the city of San Diego. Though our Society, 'The Pacific Co-operative Spiritual Union,' is, as an organized body, only three weeks old, and our library movement of the same age, we are meeting with success beyond our most sanguine expectations. The good angels, who inaugurated the work, are helping us, but we need help from progressive souls in the enlightened East to give the movement a solidity that shall enable it to endure for all coming time.

We are planting for futurity; and if any of the many readers of the BANNER OF LIGHT have books which they feel may help the cause of truth and humanity in this peculiar endeavor, and are willing to donate the same to us, we will be most thankful for them."

Iowa.

CEDAR FALLS.—"J. C. N. A." writes: "This is a very pleasant town on the Cedar River, one hundred miles west of Dubuque, on the Mississippi River; it has a population of three thousand five hundred, and contains twelve organized churches, with the other paraphernalia known as 'the machinery of the church.' Less than one-fourth of the population, however, are church members. There are a few Spiritualists here, and many Liberals.

We need a genuine writing or good test medium. I think such would be well supported."

Rhode Island.

NEWPORT.—John C. Peckham writes: "All mankind appear to be seeking for happiness, but very few know in what happiness consists, which to my apprehension is in doing the best we can under the circumstances in which we are placed, and being reconciled to conditions in which we are for the time being, and which we cannot by any possibility avoid. To make the best of this world prepares us for the best in the world to which we are going."

Original Essay.

PRACTICAL APPLICATION OF TRIANGULAR ANALYSIS IN EDUCATION.

BY "FRANKLIN."

In the BANNER OF LIGHT of June 4th, 1887, it was shown that man's intellect analyzes man, and is thereby subjectively an element of separation; that by the intellect we separate the body, which occupies space (the intellect does not occupy space), from a third element of man's being, which element is neither intellectual nor material. For the *body* is perceptible to the senses, and has, under ordinary conditions, distinct recognition as material substance. The intellect (often termed mind) has cognizance of truth and knowledge, and does not, as far as we perceive, have any claim to being material. But these two elements of man's being are supplemented by what may be termed the remaining element or *spirit*.

Men are aware of bodily pain, of intellectual thought, and when not realizing sensation or thought are at times conscious of emotions of joy, hope, love, etc. That element of man's being which is emotional, and determines of what spirit man is, whether a hopeful spirit or a brave spirit, etc., we call the spirit of man.

Without attempting exhaustive proofs of this analysis, merely repeating that the simplest separation requires three elements subjectively, namely, a separator and two elements separated, let us see some important consequences of this idea. In the civilized world to-day, philosophy, education and religion are potent, and much depends on them.

Because man has not been able to show any possible way by which consciousness can be imagined to evolve from matter, he is forced to consider intellect as something different from body; and hence culture of the body and of the intellect are distinct in the most materialistic schools. But *spiritual* culture has vast relations and consequences, and is necessarily disregarded by all those who do not recognize that man has a spirit. The churches recognize a spirit in man, it is true, but they base their belief in it on revelation, a foundation which is not acceptable to a large class of minds that appear gaining in power and number according to the testimony of the churches themselves. Furthermore those who believe man has a spirit seem to have very divergent views as to the nature and development of it, and make spiritual culture occupy small space in the curriculum.

To confirm the belief in spirit, and base it on intellectual analysis, does not necessarily prevent revelation, whether of ancient or modern times, from having due influence; but must be useful in reaching the more materialistic class of scholars. In our institutions of learning belief in revelation does not prevent a strong tendency to ignore the spiritual harmonies in such a way as to allow of serious results. "Ministers' sons" are proverbial for tendencies that do not mark them as having highly developed reverence for the spiritual in education. The work of promoting a knowledge of immortality necessarily implies a spirit as existing, and this must be accepted *before* the spirit's immortality can be admitted. The influence, on individuals and on the community, of a recognition of a spirit in man, is fundamentally important in law, education, social customs and private actions. No one will attempt to develop a spirit till he believes it exists. Suicides, wars, crimes, and injustice of every kind are not under the control that knowledge of spiritual harmonies and relations would give. The study of harmonious educational development in a mathematical way demands attention and awaits the spiritually-minded investigator. For mathematics is the basis of all science; there being no order, no relation, no proportion, no division or analysis, except as found in this science, necessarily the first in history, since till these essentials of scientific procedure had been conceived no scientific knowledge could exist.

As any entity or thing necessarily reduces to three subjective elements in the simplest analysis (for explanation of Triangular Analysis see BANNER OF LIGHT of June 4th, 1887), we may with propriety use a plane triangle as illustrating the threefold nature of any entity thus analyzed; the three sides representing the three elements of its analysis and either one of the sides may represent the separator as coming between the other two elements without destroying the continuity or existence of the thing thus analyzed. The lengths of the sides may be taken respectively, proportional to the amount of development of each of the three elements of the thing, and these are, as in trigonometry, fixed in relation by the amount of angle at the several vertices. On studying the proprieties of equilateral triangles and comparing results with their analogues in the development of man, as suggested by this representation of threefold entities by triangles, many remarkable harmonies are observed, suggesting important ideas in harmonious education.

MOTHERHOOD.

BY LIDA LEWIS WATSON.

A blossom blown against her bosom's snow;
A bud of velvet whiteness cast below
From out heaven's height to teach her how to go;

To mark the way through depths of sweetest pain
Where flowers unfold their leaves that have no stain.

A little prayer and song of psalm beside—
A little chanting at day's eventide,
When heaven's gracious gates are open wide;

A little rift of music sung below—
A little note of pleading breathed so low
That God could hear, what human heart could know?

A meaning far beyond all mortal ken,
A little thrill beneath the heart—and then,
To love's sweet, sacred deed, God's grand Amen!

What loving word from praiseful lips may fall,
To break such hush that lingers over all,
And calmly falls when soft His voice doth call?

She standeth now within His holy sight;
About her head a halo of the light
That breaks beyond the shade of earthly night;

Within her heart the knowledge of all good;
The dust of golden lilies where she stood—
And on her brow the crown of womanhood.

Within her hands lay life's most precious things,
Upon her lips love's praiseful song still sings,
And to her heart the dove of peace she brings.

She hath them all—the gifts that can be given:
Life, Love and Motherhood, God, Rest and Heaven.

Something for the Psychical Societies to Ponder Upon.

To the Editor of the Banner of Light:

We are reminded in the Bible to try the spirits and not to believe every spirit, and I often heed the injunction, and sometimes am blamed for so doing.

April 1st, (in the evening) I attended Mrs. R. S. Lillie's lecture at Berkeley Hall, Boston. Frank T. Ripley gave tests after the lecture, and the first spirit that came purported to be the late Rev. Dr. Quinby of Augusta, Me. Mr. Ripley said that the spirit walked down the middle aisle to the centre of the hall, and recognized some one. I was sitting in the direction named, but did not recognize the spirit, because I did not desire to render myself unduly conspicuous by acknowledging what was not—under the circumstances, which are best known to myself—specially a test to me in particular. Some one else, however, recognized the fact of Rev. Dr. Geo. W. Quinby's having been a resident of Augusta, as stated; and in a subsequent conversation Mr. Ripley informed me that he was himself, ignorant of what he said about that gentleman, so that some intelligence outside himself must have informed him.

The mention of Mr. Quinby's name and residence, etc., under the circumstances awakened regret in my mind that he did not make to me some more definite appeal for recognition, as I knew him well in earth-life, and knew also many things concerning him which Mr. Ripley could *not* have known; but I recognize, of course, that limitations must necessarily exist in this matter of spirit communion.

My acquaintance with the Reverend gentleman spoken of was, while he inhabited the material form, a close and pleasant one. Some fifteen years ago I saw a fine notice in his paper concerning healing by invisible forces, and a plea for medical freedom; and while in Augusta I called upon him at his office. He at that time was proprietor and editor of the *Gospel Banner*, a paper devoted to the Universalist denomination.

I had a pleasant conversation with him, and he related to me his experience with magnetism—he having himself a large surplus of it in his organism, which he had at times exercised with friends. I worked over him with manipulations at that time, and whenever I was in Augusta afterwards I called upon him; some years later, while stopping at Hotel North, he sent his carriage for me to take me to his home to give him a magnetic treatment. I complied, and subsequently he came to Boston and had a few more treatments.

While at Augusta he gave me a book entitled: "Heaven our Home," which is practically full of Spiritualism and spiritual thoughts. I quote from this volume the following sentences from Chapter VIII., entitled "The Soul's Triumph Over the Body":

In opening this chapter Mr. Quinby considers the point raised by those who doubt a continued life for man, *i. e.*, that the soul is entirely dependent upon the body for its existence; that the brain is not only essential, but indispensable to all mental operations—that the mental powers become debilitated by disease, and all consciousness perishes totally on the death of the body; and says, in rejoinder, that while the materialist cannot positively *prove* that the human soul at death becomes a nonentity, since it is impossible to see, feel or discover what *does not exist*—on the contrary, "hundreds of thousands of people have testified, in words most sincere and earnest, that they KNOW disembodied [excarnated] spirits exist, for they have often seen them and conversed with them." "It is," he says, "no uncommon thing for persons dying to describe in the most glowing terms what they see as they look into the glorious vista that opens before them." He mentions several such cases known to him personally as a minister, and by his editorial labors during sixteen years, and desires to know if "the thousands since the beginning of the world, who rejoiced in the happy belief that they had seen and conversed with the disembodied [excarnated] spirits of kindred and friends" have been utterly mistaken. Of *one* case to the contrary he is sure, that of his own dear wife, who, on passing to spirit-life, left him a testimony of the truth of which nothing could shake his conviction.

"It was in the year 1860," he says, "that one with whom I had lived for more than twenty years in closest conjugal intimacy, passed into the better life, leaving an infant child but seven days old, besides three other dear children.* The last days of her life were attended with intense suffering, and yet nothing could exceed the calmness of her soul. She had been called to part, from time to time, with children, till five had preceded her to their heavenly home, one of whom—'Charlie,' the older, nearly four years old when he died—was a very beautiful and promising child. Now the mother was to follow. On the night preceding her death, as she obtained no rest, she requested me to lie down by her side, and said if all were quiet she might fall into a drowse. It was probably twelve o'clock. The room was above stairs. It was in the month of February, and a moderate wood fire burned in the open fire place. Just beyond the foot of the bed the door opened into a hall, which was lighted by a lamp upon a stand, placed but a short distance from the door, which, at the hour to which I refer, stood ajar perhaps six or eight inches, for the purpose of ventilation. As one reposed upon the bed, he could look directly through the aperture formed by the door partially opened, into the hall beyond, and see very distinctly what was there. I had lain there perhaps ten minutes, during which I had whispered some words of encouragement to her, when she requested the nurse, who was sitting by the fire-side, to open the door. The nurse complied with her request, and the light in the hall shone into the room. In a short time she requested her to place the door as before. Then, after a few minutes, she asked her to open it again; then, soon she again requested her to close it. This she did three times, which somewhat alarmed both the nurse and myself, for it indicated, as I thought, mental aberration; after which she lay a few minutes as if in deep thought, when she said, 'I now *know* I am going to leave you and the dear children. I shall go to morrow.'

I was in great distress, and begged of her not to talk in this way—she would 'be better in the morning.' 'No, not in the *morning*, but in the *evening* of to-morrow I shall be better,' she replied. 'Charlie has come for me, and I *know* that I am going. But don't let it grieve or distress you, my husband, for it is the will of God, and whatever is *His* will must be for the best.'

She seemed so calm and self-possessed, and so positive in her convictions—as if she had certain knowledge of what would transpire—that I was filled with alarm and grief, and asked her what had occurred to inspire her with such dreadful forebodings?

She said she saw nothing 'dreadful' in what was before her. With the exception of the separation from those on earth so dear to her, all was bright and beautiful. 'Charlie has come for me.'...

She went on to say, in touching tones, that as soon as I had lain down beside her, Charlie appeared in the hall, and looked in upon her through the aperture formed by the door standing a little ajar, as described above. She saw him by the full light of the hall lamp. He was nearly as high as the ceiling, and seemed clad in celestial light, with his face radiant with beauty—the shining curls, glowing cheeks and large expressive eyes, she saw just as vividly as when he was in the flesh. 'He looked charmingly attractive,' she said, 'and putting up his little hand in this way'—and she described how with her own hand, already as white as alabaster—'and with his finger so ethereal, he beckoned me in this way'—beckoning herself—'to come with him, and smiled so sweetly! The scene was so enchanting I could not speak, but could only gaze upon it! At length I asked to have the door fully opened, to see if the vision would remain; but as the door opened it departed. Then I asked to have the door closed as before, and to my joy the vision returned as before, with the same celestial radiance, the same angelic sweetness. When the door was opened again, again it vanished, and after the third time it came no more. It will not come again. Ah, no! but I shall go to the bright world radiant with spiritual beauty, and join the glad throng among whom are all the dear ones gone. Who knows but I am needed there? Our family above is larger than our family here, you know.'

From this time till the moment of her death, which transpired at seven o'clock the next evening, she seemed to rise entirely out of and above the conditions which surrounded her. Her body was dying, and yet to *her* there was no death.... She slept a little that night, but in the morning her soul was all alive to the interests and happiness of those she was so soon to leave. When her physicians came, at her request, to tell her the plain truth, they said they could afford no hope, and when they listened to her calm, loving words, so full of resignation and trust, they were affected to tears. She had her person and room put in condition to afford the most cheerful aspect, as if there was to be no *death* there, but only a *resurrection;* that she was to put off her mortal garment for her ascension robe. She had the children brought to her bed-side, and sing the charming hymns she had taught them, about heaven and the angels, and gave them wise and loving counsel; talked to them of the sweet home in heaven, to which she was going, where she would meet their little brothers,* and where she would again live with them. All present, with the exception of herself, were melted to tears. To her all was serenity and holy reconciliation and joy....

She grew weaker and weaker in body, but in her soul stronger and stronger. She closed her eyes, but whispered that when she was going she would press my hand. For a half hour there was no motion of a limb or muscle, and no one knew or could tell whether she was 'in the body or out.' Suddenly a slight pressure of the hand was felt, she relaxed her hold, brought a little sigh, and was gone.

Could this be *death to that soul?* It was impossible for me to *feel* it so. From such a scene 'into annihilation how vast the leap.' 'Between them how immeasurable the contrast?' while there appeared 'not a step, not even a filmy cloud between her exalted soul and heaven.' All present, whatever their religious views, testified as one person that to *her* there was no death. From that day to the present I can never think of her in connection with the corruption of the grave, but only as being in heaven, incorruptible, spiritual and glorious. And, I repeat, this strength and exaltation of the soul, and other wonderful phenomena, manifested when the bodily form is attenuated by disease, is more prophetic of immortality, and more convincing proof, to my mind, of another existence for the soul, than all other considerations."

Here are words with no uncertain sound from one who while in the mortal was an able editor, a talented divine, and a worthy member of society in every respect. He testifies to the assurances given him at the hour of her transition by his cherished companion that life on earth is but the "suburb of the life elysian." Since the book from which these extracts are taken was published, this grand soul has passed on, to meet once more in the Better Land she whose earlier departure he has so feelingly but triumphantly depicted. Do any of those Christian ministers or believers, who in their efforts to discredit and break down the Spiritual Dispensation, are so wont to ally themselves with Psychical Research Societies and work into the very hands of ultra-materialistic scientists, feel happy at the thought that the company they are in obliges them logically to answer to the words of this brave Universalist pastor that his wife was in a delirium, or was instinct with an educated "expectancy," or was a victim of "unconscious cerebration"? I hardly think they do, on reflection.

Some time previous to 1876, Mr. Quinby had a most remarkable spiritual experience by and through his own organism, which I learned concerning from Rev. Zenith Thompson, who related it to me while I was giving him magnetic treatment. I doubt if there has been anything that has occurred which is any more remarkable in this regard since the experience of St. Paul, where he describes himself as not knowing whether he was in or out of the body, etc.

In the summer of 1876 I wrote out the statement, as given to me by the Rev. Mr. Thompson, and sent it to the *Vineland* (N. J.) *Independent*, the same being printed at that time, and reading as follows:

"A. S. Hayward, Magnetic Physician, speaks of an event related to him by a clergyman who was formerly one of his patients. The reverend said that an exminister, who is also an editor of a religious newspaper in the Eastern States, was called upon by one of the resident clergy to occupy the pulpit during his temporary absence. This the ministerial editor very kindly consented to do, and on the following Sunday he proceeded as usual to open the meeting with prayer, during the delivery of which he became unconscious, but it did not injure his vocal organs or his intellect, for he finished his prayer and preached a sermon of unusual eloquence and power, and of over an hour's length. At the conclusion of the sermon he took his seat, acting like one in a trance, and was very much amazed when the leader of the choir told him he had actually preached a sermon, and asked him to give out the closing hymn. He was so much agitated that he could not comply with this request, and it had to be done by one of the laymen. The unconscious preacher, having once been a pupil of the narrating clergyman, he, upon hearing of this strange experience of his former student, wrote him a letter asking an explanation of the occurrence. The response of the singularly endowed man was that he knew of no cause for his peculiar actions, except that he had eaten clams the Saturday night previous. The minister replied immediately, to the effect that if clams would inspire men to preach the gospel with such extraordinary ability he had better advise all ministers, through the columns of his paper, to see to it that on every Saturday night their stomachs were full to overflowing with these luscious bivalves."

Will some Psychical Research Society account for this occurrence and the possibility of its taking place outside of and beyond the revelations of the Spiritualistic Philosophy?

A. S. HAYWARD, *Magnetic Physician.*

Boston, Mass.

* All of the five children whom God had called to himself were boys.

Passed to Spirit-Life,

April 6th, Mrs. Rosa Kurtz, aged 44 years.

She was a member of the Second Association of Spiritualists of Philadelphia, and wife of Mr. John Kurtz, who is one of the Trustees of the Association. The family are all ardent Spiritualists, and though the husband and children deeply mourn and deplore their loss, they are consoled by the knowledge that she is still with them, and has the same kind and watchful care for their welfare that she had while in earthly form. In accordance with their convictions, the last services were conducted in the true spiritual form. Mrs. H. S. Lake, who is lecturing for the First Association for the month of April, officiated at the funeral ceremonies, and through her organism the wife and mother was enabled to give to her bereaved family the knowledge that she still lived, and that her time would be employed in helping to prepare a home for them on the brighter shore, where she would be enabled to meet them one by one as they pass over, till the family are again united in a brighter and happier sphere of life, freed from earthly cares and trouble, and hand in hand enjoy that progress and development they had been seeking a knowledge of while in the earthly form. The family have the heartfelt sympathy and encouragement of the friends, and also of the members of the Second Association of Spiritualists of Philadelphia.

T. J. AMBROSIA, *President.*
LEONARD I. ABBOTT, *Sec'y.*

Mrs. Dinsmore, widow of the late James Dinsmore.

This lady was an old resident of Boston (Waltham street), and a veteran Spiritualist and medium. She left this city some months since to reside with her daughter on the Pacific Coast, where she soon afterward passed away at a ripe age, in the full knowledge of spiritualism.

For many years the deceased gave much of her time as a medium as a free-will offering to those who desired to know the truth of spirit communion; and thereby wrought much good in this community. Herself and husband were among the supporters of the Music Hall Spiritualist meetings, which were presided over for so long a period by Lewis B. Wilson. She grew constantly weaker after the decease of her husband; and finally undertook a journey to the Pacific Coast for the benefit of her health, which proved preparatory to a removal from the mortal toward an eternal reunion with her loved in spirit-life. COM.

Boston, Mass.

From the Avenue House, Springfield, Ill., April 5th, at 4:30 A.M., Col. James White, aged 92 years and 8 days.

Col. White was a native of Gettysburg, Penn. He came to this city in 1830 and engaged in the cattle business, driving to Eastern markets in early days, long years before railroads were constructed. He was a true, good man, charitable and kind to his fellow-man, and was highly respected by all who knew him. He was a veteran Spiritualist, being among the first to espouse the cause in the Western country forty years ago, and lived firm in his faith. He received many cheering messages from beyond the mystic river to cheer him on his way. The spirit has gone to its reward on the sunny shores of the eternal home of the blessed. COM.

[*Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.*]

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.——Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1886, meets in Spirits' Liberty Hall, No. 217 West Madison street, every Sunday, permanently, at 10½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 150 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

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BOSTON, SATURDAY, APRIL 21, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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We are pleased indeed to note that the bold and outspoken guides of Mrs. Cora L. V. Richmond took occasion to emphasize the point we are now making in their Anniversary discourse, delivered to the First Society of Spiritualists in Chicago, through her organism, on Sunday, April 1st, and which bore the significant title of "The Import of the Day." She began her remarks with the recounting of a poetic tradition in the mystic religion of the Orient, to the effect that at such time as the sun has crossed the barrier that separates the light from the shadow, God sends forth from the celestial region Azereth, the Awakener; that he not only touches the earth with the wonders of his wand, bringing forth the buds and blossoms that shall yield their fruition, but all living things are renewed each spring-tide with the wand of the Awakening Angel; that human lives are also touched with the wand of this angel, and, with the awakening of birds and flowers, hatred, darkness and terror depart, and love is renewed; friendship, long severed, is restored; to such as were in sorrow and mourning for the death of loved ones there comes the knowledge of a future eternal reünion.

She then spoke of the forty years which have passed since the advent of the Modern Dispensation, and declared that the new life in man that was brooding over the world has, under the powerful touch of the spiritual Azereth, entered into and forms a part of the existing life of hundreds, of thousands and millions of people to-day: Truly does she remark of the import of the Anniversary hour: "Spiritualism summons you to the testimony of thanksgiving to-day, for the awakening knowledge of immortal life. It demands of you this tribute, it asks you to give it as the voluntary expression of your thankfulness for what it has done" in giving to the world a perpetual and living fountain of inspiration; a truth that is not sealed up; a river of knowledge that flows forever.

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"One by one the evidences came, appealing to the senses in the simple rap that, like the telephonic signal, signifies that some one wishes to communicate, then the message, afterward the vision, then the evidence in stronger voice and testimony, then in written, then in spoken words, then in the forms that might appear, in the various objects that moved without contact of human hands—pile upon pile of evidence; one by one the barriers were removed until at last came the open message from the dearly beloved ones, the recognition of the hand-writing, the testimony of intelligence which was only known to you and to them, and this crowned the whole line of conviction; all the barriers gave way, and the full flood-tide came in upon your spirit; fear and terror departed; your loved ones stood before you in spirit, face to face; sometimes were even able to descend to your mortal vision; and the light of this immortal truth pierced in and through the external dwelling, and made you aware of the life beyond death.

"Could there be a greater resurrection than this? Could there come into the night of earthly darkness any greater light than this: between doubt, and fear, and hope, and faith, and uncertainty the in-sweeping tide of absolute knowledge, the evidences that, one by one, tore away the barriers of outward conviction, of intellectual dogmatism, and placed instead the sweet blossoms of immortal life?"

That glorious victory she would have all remember; whatever may be said in the world by a flippant and mendacious press, and a still more flippant clergy, whatever may be said by those who have not this message from the skies, she demands that those who *have* had that message, who in season and out of season have been recognizedly ministered to by spirits, are reprehensible from the hour that knowledge was attained if they fail to give their testimony gladly, consciously and fully on every suitable occasion to the certainty that Spiritualism has brought.

"Its name *is* Spiritualism [she says]; no other word means the same in the world to-day. People may try to add to it, or take from it; place adjectives before it, but nothing can add to its value; the term '*rational* Spiritualism,' '*Christian* Spiritualism,' '*philosophic* Spiritualism' will not change the meaning of the word. The meaning that belongs to Spiritualism is everything that pertains to the present knowledge of man's spirit in the human state, and in the state that follows the separation from the mortal body by the change called death. This knowledge, this intercommunion, leads to such wonders, through such avenues of thought, that they cannot be spoken now, but the open gateway is Spiritualism.... The only open doorway between the other world and this world to-day is under the name of *Spiritualism*, and that name, therefore, is the name under which you express your joy at this hour."

Why should not the race of humanity be grateful for that which has come through this open portal to bless this day and age? Spiritualism has demonstrated that the power of communion with loved ones and a knowledge of continued, conscious identity after death, is not a something necessarily to be won as in the past by long and painful initiatory service, it is not a matter of mythric caves of Judaic, of Meccan or of Oriental lore, but a something which takes hold upon the people through innate fitness; "to the child, to the little fellow playing upon the street, to the young maiden and young man the voice of the spirit comes—it is not denied to the middle-aged, and the gray-haired sire and matron hold converse with the skies"; the gifts once held in fear by the initiated and experts are now in the possession of such as receive them from the spirit-intelligences, without other preparation than that which the invisibles may give in their daily injunctions.

Why should not all be grateful for this sublime gift; for the divine life-current of spiritual truth which pours through the daily life of the race, a sublime solvent, melting narrow creeds into kindly deeds, giving spiritual knowledge for agnostic doubt, and teaching that every child of earth is one of the children of God?

May the day never come when a hunger for popularity, an undue reverence for scholastic achievements, or a fear of the world's condemnation, shall lead the followers of the New Dispensation to a craven disavowal of MEDIUMSHIP, which is alike its glittering keystone and its immovable foundation!

☞ Rev. Dr. Swarts, an ex-Methodist minister who edits *The Mental Magazine* in Chicago, was recently summoned before the judge of the Police Court at Albany, as one whose case came under the provisions of the New York Doctors' Plot Law. He was subsequently "bowed out" by the courteous magistrate, who held that the law regulating surgery and physics did *not* apply to the system of mental healing as practiced by Dr. Swarts, "who uses mind only." We are informed that this is not, however, regarded as a test precedent of the status of mental healing by the New York medicos.

☞ We had a pleasant interview last Saturday with Mr. Henry Lacroix of Montreal, who informed us that he should leave New York for France on the French steamer *Bourgogne* the 21st inst. He intends to lecture there to skeptics on the subject of Modern Spiritualism. He is a fine medium, being both clairvoyant and clairaudient. He will correspond for The BANNER while absent.

MR. TITUS MERRITT, who has charge of the news stand at Adelphi Hall, corner of 52d street and 7th Avenue, New York, where the First Society of Spiritualists holds its meetings, has the BANNER OF LIGHT and other liberal periodicals for sale. He will promptly order anything for customers they may desire that he does not happen to have in stock.

☞ The reports of the Anniversary services held by the two Societies in Haverhill, Mass., will appear next week.

Darwin and Religion.

The recently published "Life and Letters" of Charles Darwin, who wrote the book on the "Origin of Species" which suddenly revolutionized biological science, and swept all previous theories out of the door, imparts to the reader an interesting story of his great theory as it took shape in his mind for its triumphant statement to the world, and reveals some of the methods by which men work in reaching conclusions which turn the current of accumulated knowledge in wholly new directions. Mr. Darwin says he opened the first book in which he noted down his observations, in July, 1837. His epoch-marking book was not published until 1859, an interval of twenty-two years. He says he worked on true Baconian principles, collecting facts without any preconceived theory, and doing it on a wholesale scale. He sent around printed inquiries, held personal conversations with skillful breeders and gardeners, and pursued a course of extensive and tireless reading. He expressed himself as surprised at his own industry when he reviewed the list of books of all kinds which he read and from which he had made abstracts.

It was not long before it became revealed to him that *selection* was the keystone of man's success in making useful races of animals and plants. The mystery to him for a long time was, how selection could be applied to organisms living in a state of nature. After reading "Malthus on Population," and being already prepared in his mind to appreciate the struggle for existence which everywhere goes on in consequence of long-continued observation of the habits of animals and plants, it at once struck him that under these circumstances favorable variations would tend to be preserved, and unfavorable ones to be destroyed. The result of this would be the formation of new species. Here, then, he had at last got a theory by which to work. But so eager was he to steer clear of all prejudicial tendencies of mind, he determined not to commit to paper even the briefest sketch of it. In June, 1842, he first wrote down a very brief abstract of it, making thirty-five pages. This was enlarged in the summer of 1844 to one of two hundred and thirty pages, which he had fairly copied out and preserved.

What afterward astonished him was that he had, up to that time, overlooked the tendency in organic beings, descended from the same stock, to diverge in character as they become modified. Of the fact of such divergence there is no question when it is considered that species of all kinds can be classed under genera, and genera under families. But from the beginning to the end he spared no effort to justify his theory in a larger application of fact. As long as he lived he was only engaged in its further elucidation. His subsequent writings were but further studies in biology or natural history, to enlarge what he had already announced as theory. Natural selection, the principle which underlies the "Origin of Species," had its germ statement in the amplified sketch which he wrote in 1844. In conformity to this theory, the survival of the fittest among countless variations, from one or more parent stocks, is the satisfactory explanation of organic development. It can take place in no other way.

A fact that is of special interest to Spiritualists the world over in connection with Darwin's first published statement of his theory of natural selection, is that he would have waited even longer than he did to give it to the world, but for Prof. Alfred Russel Wallace, then a young and ardent biologist, having likewise thought out this same principle of natural selection while pursuing the study of tropical life in the most prolific region of equatorial America. Wallace communicated his discovery to Darwin, not knowing that the latter had been pursuing a similar line of thought. Previous to Wallace's announcement, Darwin had fully communicated his theory to the late Prof. Asa Gray, of Cambridge, which occurred in the year 1857. Wallace's letter was written to Darwin in 1858. This single circumstance forced Darwin to publish the abstract of his prolonged and extensive studies in the "Origin of Species." Prof. Wallace did not hesitate to concede Mr. Darwin's prior claim to the merit of making the induction which gave him the leadership among those who thought the doctrine of evolution into a form in which it could be accepted by the intelligence of the current world of civilization. There has never been any rivalry between the two men. Prof. Wallace was always the steadfast friend of Mr. Darwin, and freely testified to the greatness of his inductions.

Darwin's life-work was not in combating traditional theology, about which he habitually said but little. He wrote to Dr. Abbot, the editor of the *Index*, published in Boston: "I feel in some degree unwilling to express myself publicly on religious subjects, as I do not feel that I have thought deeply enough to justify any such publicity." And he was quite as unwilling, likewise, to wound the sensibilities of others. While making his famous far voyage on the "Beagle," which furnished him the occasion for writing the most charmingly instructive of his books, he came to the conclusion that the Old Testament was no more to be trusted than the sacred books of the Hindus. And in his autobiography he expresses himself on the subject of religion in this manner: "The question continually rose before my mind and would not be banished: is it credible that if God were now to make a revelation to the Hindus, he would permit it to be connected with the belief in Vishnu, Siva, etc., as Christianity is connected with the Old Testament. This appeared to me utterly incredible.

"By further reflecting that the clearest evidence would be requisite to make any sane man believe in the miracles by which Christianity is supported, and that the more we know of the fixed laws of nature the more incredible do miracles become, that the men at that time were ignorant and credulous to a degree almost incomprehensible by us, that the gospels cannot be proved to have been written simultaneously with the events, that they differ in many important details, far too important, as it seemed to me, to be admitted as the usual inaccuracies of eye-witnesses—by such reflections as these, which I give, not as having the least novelty or value, but as they influenced me, I gradually came to disbelieve in Christianity as a divine revelation. The fact that many false religions have spread over large portions of the earth like wild-fire had some weight with me."

Yet he was very unwilling to give up his belief. While he invented Roman manuscripts which would confirm in the most striking manner all that was written in the gospels, he yet found it more and more difficult to invent evidence which would suffice to convince him. Thus disbelief slowly crept over him, and was at last complete. He did not think much about a personal God until a much later period in his life. The old argument from design in nature, invented by Paley, which once seemed to him so conclusive, is utterly vanquished by the newly discovered law of natural selection. We can no longer argue that the beautiful hinge of a bivalve shell must have been made by an intelligent being, like the hinge of a door by man. There seems, says Mr. Darwin, to be no more design in the variability of organic beings, and in the action of natural selection, than in the course which the wind blows.

While, in his judgment, happiness decidedly prevails, it would be very difficult to prove it. If all the individuals of any species were habitually to suffer to an extreme degree, they would neglect to propagate their kind. This we have no reason to believe ever occurred. Most or all sentient beings have been developed in such a manner, through natural selection, that pleasurable sensations serve as their habitual guides. This is to be seen in the pleasure from exertion, even from occasionally great exertion of the body or mind; in the pleasure of our daily meals; and especially in the pleasure derived from sociability, and from the love which rules the family. No one disputes that there is much suffering in the world. Some regard it as a means of moral improvement; but the number of men in the world is as nothing compared with that of all other sentient beings, and they often suffer greatly without any moral improvement. The argument from the existence of suffering against the existence of an intelligent first cause, seems to Mr. Darwin a strong one; and on the other hand, the presence of much suffering agrees well with the view that all organic beings have been developed through variation and natural selection.

At the present day, says Mr. Darwin, the most usual argument for the existence of an intelligent God is drawn from the deep inward conviction and feelings which most persons experience. He confesses that he was himself formerly led by feelings such as those just referred to—though he disclaims the possession at any time in his life of any very great religious sentiment—to the firm conviction of the existence of God and of the immortality of the soul. But now, he says, the grandest scenes in nature would not cause any such convictions and feelings to rise in his mind. The state of mind which grand scenes formerly excited in him, and which was intimately connected with a belief in God, did not essentially differ from that which is often called the sense of sublimity; and however difficult it may be to explain the genesis of this sense, it can hardly be advanced as an argument for the existence of God, any more than the powerful, though vague and similar feelings excited by music.

Nothing shows him how strong and almost instinctive is the belief in immortality so clearly as the consideration of the view now held by most physicists, namely, that the sun, with all the planets, will in time grow too cold for life, unless indeed some great body dashes into the sun, and thus gives it fresh life. "Believing as I do," he adds, "that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful." The exercise of his reason assures him of the impossibility of conceiving this immense and wonderful universe, including man with his capacity of looking far backward and far into futurity, as the result of blind chance or necessity. He feels compelled to look to a first cause, having an intelligent mind in some degree analogous to that of man. Hence he thinks he deserves to be called a theist.

But since writing the "Origin of Species" he confesses that this conclusion gradually became weaker. And then arises the doubt, can the mind of man, which has, as he fully believes, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions? He can give no answer that would throw the least light on such abstruse problems. The mystery of the beginning of all things is insoluble by us, and, for one, he is content to remain an agnostic.

And he did die without any public declaration of religious belief. He wrote to a German student in 1873, "Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there has ever been any revelation. As for a future life, every man must judge for himself between conflicting probabilities." Thus it appears that his scientific studies and discoveries divorced him from all serious and prolonged consideration of religious topics, and especially of traditional theology, and continued to weaken his inherited religious convictions until they disappeared altogether. He brought, however, a great natural truth to light, whose work on the minds of the human race to impart a still greater impulse to their growth and expansion will be noted for a long succession of generations in the unknown future.

☞ The daily papers of New York and Boston have been filled for some ten days past with reports concerning (1) the conveyance of property (his own) in New York *by* Luther R. Marsh, Esq., *to* Madame Diss Debar; (2) the arrest of Mrs. and Gen. Debar, and the Lawrences, father and son, on a charge of "conspiracy," etc.; (3) an arrangement for a trial of the case on April 18th; and (4) the return (through a legal instrument) *by* Mrs. Diss Debar to Mr. Marsh, of the property by him to her conveyed: At which point the matter stands as we go to press.

We have nothing to take back regarding our past endorsement of this lady's mediumship, whatever cheap denunciation *The World* and other papers may choose to indulge in; but as to the matter of the property, and the controversy growing out of it, we *personally* know nothing, and hence can rightfully have no opinion to offer.

☞ We are in receipt of an excellent photographic likeness of the late W. A. Dunklee, Esq., of Boston, for which our thanks are returned to the donor. It was taken at the art studio of Mr. Bushby, 521 Washington street.

☞ The BANNER OF LIGHT will in its next issue attend to the slanders uttered by the Rev. C. P. Mills at the North Church in Newburyport on Sunday evening last against the Spiritual Philosophy.

☞ Correspondents write that the mediumistic claims of Mrs. Sarah J. Penoyer—whose card appears on our fifth page—are worthy of attention.

ALL SORTS OF PARAGRAPHS.

I hold it true that thoughts are things
Endowed with being, breath and wings;
And that we send them forth to fill
The world with good results or ill.
—*Ella Wheeler Wilcox.*

A Cleveland preacher, it is said, took for his text, "He giveth his beloved sleep." And then he remarked, as he glanced around, that the way his congregation had worked into the affections of the Lord was truly amazing.

England is now being governed by her people more and more. She is in transition. There is dynamite under her soil, and there will be a good many elements of difficulty and of trouble before she comes to a perfect comprehension of the rights of the people.

[HARD FOR JOSEPH.]—Mr. Joseph Cook is reported as saying in a recent lecture upon an obnoxious city ordinance: "What is unnecessary is unreasonable, and what is unreasonable is unconstitutional." Mr. Cook, though a juggler of words, yet passes as having a certain amount of acuteness, and the wonder is that he should make so clumsy an assertion as this. Following his logic, the flower-beds in the Public Garden are not necessary; they are therefore unreasonable, and finally unconstitutional. Brother Cook must brush up in his "elements of logic."—*The Record, Boston Mass.*

Young Man (to editor)—"What do you think I ought to get for the poem, sir?" *Editor*—"You ought to get ten dollars——" *Young Man* (overjoyed)—"Oh, that is fully as much as I expected." *Editor*—"Yes; ten dollars or thirty days." That was more than he expected.

"You need n't order me around, sir," said the washerwoman. "I'm not the hired girl. It 's Bridget's place to look after the milk. I'm the laundry lady." "That does n't scare me," said the man. "I'm the milk gentleman, and I'm the P. W. G. R. K. of the U. O. G. G., and Most Eminent Past G. W. of the Ancient Order of M. X. Q. Z., and I want somebody to take this milk." "Yes, sir," said the washerwoman, meekly, as she went to find a pitcher.—*Chicago Tribune.*

The whole world is beginning to hunger for international good-will, says the Boston *Evening Record*. It would be a grand thing if all the daily and weekly newspapers would begin to hunger in the same direction.

The BANNER OF LIGHT has an able article commendatory of the talented and learned Jewish Rabbis, Drs. Wise and Schindler. The latter states that the Jewish Rabbi in this country is only a teacher, not God's vicegerent; that the Bible is very far from being infallible authority, and that religion with the modern American Israelite is to be made apparent in the man and the citizen rather than the creed and ritual. Dr. Wise has accomplished a great work in laboring to enlighten and make men wiser and better.—*The Republican, Wauseon, O., March 30th.*

The use of the mosquito has been at last discovered. Prof. Webster says that "injurious organic matter in the water, instead of decomposing and poisoning people, is changed into 'wiggle tails,' which in due time become mosquitoes, and the winged matter flies away, leaving the water purified to the extent of their ability to remove the impurities."

Mayor Hewitt is responsible for the saying that "the type-writer is mightier than the gatling gun." This is better than Richelieu.—*Augusta Chronicle.* There will always be confusion in language of this sort until some word is invented to distinguish the printing machine from the girl who manipulates the machine. In Mr. Hewitt's remark too much is left to be guessed at.—*New Orleans Picayune.*

Buffalo, N. Y., is about to construct a driveway along the banks of Niagara River to Niagara Falls, a distance of twenty-seven miles.

The editor is of opinion that "absolutely diabolic spirits who persistently simulate evil are very exceptional visitants" to circles. Quite so. We have met Pucks, frisky and mischievous spirits, but never a devil: not even a little one.—*London Light.*

While England, under the skillful management of Mr. Goschen, has just achieved a notable triumph for its national finances, France seems to be drifting into the breakers—the Gallic taxation returns for March showing an increase of 6,100,000 francs over the ministerial estimate.

Under the wide and starry sky,
Dig the grave and let me lie.
Glad did I live and gladly die,
And I laid me down with a will.
This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from sea,
And the hunter home from the hill.
—*Robert Louis Stevenson.*

The freshet in the Eu Claire and Chippewa rivers in Minnesota has swept away an immense amount of lumber and destroyed several bridges, thus delaying traffic for several days.

The opinion of some of the best observers in England is that war in eastern Europe is among the strong probabilities of the present summer. The intrigues of Russia in Rumania indicate clearly enough that she is trying to provide a safe passage for her troops through the Principality, as in 1877, and the confusion in France seems to promise a situation from which both the friends and enemies of the Republic may be glad to seek refuge in a foreign war. Germany is but ill prepared for such a conflict, owing to the condition of the Emperor's health, the general ignorance as to the real character and capacity of his successor, the age and growing infirmity of Bismarck, and the disappearance from high places of nearly all the military strategists whose powers were tested in 1870.—*The Nation (N. Y.).*

The United States Senate has just passed a bill appropriating $15,000 to be added to a like sum subscribed in Boston, for the erection of a monument to the memory of General Joseph Warren, who fell at Bunker Hill.

A COMING DANGER.—Slowly but surely a condition of affairs seems approaching that will force the masses into abject submission or determined revolt against the oppression of scheming capitalists. It is a frightful state of affairs to contemplate, but it is folly to deny that events of almost daily occurrence do not point directly to coming peasant slavery or an era of popular revolution in the United States.... The working classes are being driven like a great herd of cattle up a slowly narrowing cañon. When they reach the impassable cliffs they will turn, and the history of all race or class oppressions will be repeated.—*Detroit (Mich.) Commercial Advertiser.*

The one hundredth anniversary of the settlement of Ohio was celebrated at Marietta on April 7th and 8th—the oration being by Senator George F. Hoar.

Don't size up a man by the thickness of his roll. He may have a two-dollar bill of uncertain pedigree wrapped around a section of rag carpet.—*Philadelphia Call.*

A woman died on the City of Mexico, recently, who was directly descended from the Emperor Montezuma. Her full name was Urbana de Horcasitas y Palacio Cano Moctezuma de Sierra.

"What makes the milk this morning seem
Like our old-fashioned country cream?"
I said, with a sarcastic gleam,
To my milkman's fair daughter.
Her eyes a look of sadness wore;
"It shan't occur, sir, any more;
But since we 've moved back from the shore
Our cows do n't get much water."
—*Texas Siftings.*

Eleanor Kirk, writing from Brooklyn, N. Y., to the *Cape Ann Advertiser*, says that when a man crushes a woman's heel and dislocates her tournure in his haste to board an elevated train, it is not now considered sufficient apology for him to get red in the face with temper and pull the front of his hat. Fashion has provided a new formula for such cases—it is "Pardon me, madam, I thought it was my wife." This restores harmony at once.

Miss Amelia Rives, the Southern novelist, whose latest work, "The Quick or the Dead," has aroused the inquiry whether we have a Ouida among us, remarks that Bostonians are a species of social whale that have to come up in New York to breathe. If they had to feed on such novels as this, they might have to imitate the whale's habits still further and heave up Jonah.—*Boston Sunday Herald.*

Mr. Matthew Arnold, the noted poet, scholar, critic and theologian, died suddenly April 16th in Liverpool from heart disease. He was born at Laleham, near Staines, in Middlesex, Eng., Dec. 24th, 1822.

The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in the nation, should be exempt from equal taxation; for, if you exempt the property of any church organization, to that extent you impose a church-tax upon the whole community.—*President Garfield.*

The Case of Rev. C. P. Mills.

On Sunday evening last, Rev. C. P. Mills, pastor of the North Church in Newburyport, preached a sermon against Spiritualism, which was fully reported in the local press. By way of response Charles W. Hidden, who is well known by reputation to the readers of THE BANNER as a firm Spiritualist and medium, issued an open letter to the reverend gentleman the next morning, sharply arraigning his utterances, and challenging him to a public debate. The letter follows:

AN OPEN LETTER TO REV. C. P. MILLS.

NEWBURYPORT, MASS., *April 16th*, 1888.

Rev. C. P. Mills, Pastor of the North Church:

My Dear Sir: I was present at the meeting on Sunday evening when you took for a subject: "Female Spiritualists; or, Do the Dead Communicate with the Living?" and took lengthy notes of the Bible reading and address, and I herewith openly and publicly declare that your comments upon the Scriptures were misleading and uncalled for; that your statement in relation to the usual methods of communicating with the spirits of the departed was without foundation in fact; that your wholesale denunciation of mediums was cruel and unjust; that your statement in relation to the fundamental principles and teachings of Spiritualism was unreliable, and not borne out by the facts; that your arraignment of the BANNER OF LIGHT was wholly unwarranted; that your statement that spiritualistic phenomena never yet stood a single test of scientific investigation is not only untrue, but is ridiculous in the extreme; that your statement that all spiritualistic phenomena can be easily duplicated by the average sleight-of hand performer is extremely ludicrous, and will be so regarded by thousands of the most intelligent people of this city and vicinity; in fact, my dear sir, I affirm and declare your discourse to have been misleading and unjust throughout, and I feel that I am abundantly able to prove it such if you will but give me an opportunity to meet you in public debate. *If I* am in the wrong, you owe it a duty as a "man of God" to try and convince me of my error; and if *you* are in the wrong, as I feel I can easily and satisfactorily prove, then you owe it a duty to yourself and to the people of this community to face the music like a man, and be brought out from the theological miasma, doubt and darkness with which you are enveloped into the more glorious, invigorating, truth-loving and liberalizing atmosphere of Modern Spiritualism. Yours truly, CHAS. W. HIDDEN.

1808—1888.

A MEMORABLE ANNIVERSARY.

An unusually interesting family gathering was held on Wednesday evening, April 11th, at the residence of Mr. and Mrs. Charles H. King, in Boston, to celebrate the eightieth anniversary of Mrs. Hannah Bacon, the venerable mother of one of our old contributors, Mr. George A. Bacon, of Washington, D. C.

"Mother Bacon" is the only living member of the family of Capt. Eleazer and Lurania (Gross) Higgins, of Wellfleet, Mass., and the sole surviving child of the eldest of the daughters of Capt. Thomas and Abigail (Young) Gross, popularly known as "the Royal Family of the Cape," which consisted of four sons and ten daughters.

All five of Mother Bacon's children were present, with innumerable grandchildren and great-grandchildren, relatives and connections, to the overflowing of the parlors.

Appropriate songs were sung, affectionate gifts were bestowed, an original poem was recited, interesting letters were read, and pertinent remarks were offered by a number of the older ones. Relatives were present from half a dozen States.

Among other interesting articles exhibited was the engagement ring of Mrs. Bacon's grandmother, who, in her fifteenth year, was married in 1765.

A generous collation closed an evening of great pleasure and interest to all concerned—the dear old lady in whose honor the gathering was assembled appearing at her best, and apparently good for another decade.

"Visions."

In a pamphlet of twenty-six pages bearing the above title, W. Stainton-Moses has reprinted from the columns of *Light* a series of teachings imparted to him in a manner which he considers to be seldom employed by spirit intelligences for the transmission of information, remarking that they represent vividly what at the time seemed to him to be a "very real series of experiences," which experiences illustrate the difficulty that may be and is felt by beings not of our sphere in communicating knowledge to us. The visions were received by him on three consecutive days of September, 1877. The accounts of them here given were written immediately following his return to normal consciousness, and are exceedingly entertaining and instructive.

☞ Mrs. J. F. Rogers is now at her cottage at Onset for the season. Her residence has been put in good order, and she is prepared to make arrangements with any wishing rooms at this fine resort.

THE *Two Worlds* gives a list of one hundred and four places in England, chiefly London and vicinity, where Spiritualist services are held each Sunday.

☞ The advertisement of the Chicago Magnetic Shield Co., in our columns, makes strong claims, and is worthy of careful investigation.

☞ Spirit Prof. S. B. Brittan has some kindly and earnest words on our sixth page, to which the reader's attention is called.

Los Angeles and San Diego, Cal.

To the Editor of the Banner of Light:

On Easter Sunday, April 1st, the Fortieth Anniversary of Modern Spiritualism was celebrated in Odd Fellows Hall, Los Angeles, Cal. The floral offerings were so magnificent that photographs of the handsome hall in its festive array were taken the day following, and are now on sale by Mr. Alfred Street, 32½ S. Spring street. The proceeds are to be devoted to the more efficient carrying out of spiritual work in Los Angeles by means of a permanent institution devoted entirely to the work.

The audiences on April 1st were limited only by the capacity of the hall; extra seats filled every possible inch of room not absolutely required for passage-way, and a crowd filled the anterooms and lobby. The music was exceptionally fine. Signora Paulina Vicenti was the soprano soloist and Mrs. Stratton the organist. A full choir assisted at both services.

W. J. Colville delivered inspirational invocations, orations and poems which held the large audiences literally spellbound throughout the protracted exercises.

It is admitted on all hands that Spiritualism has taken of late so deep a hold upon the minds of many of the best people in Los Angeles, that it only needs wise and efficient watering of the seed sown to insure a most abundant harvest of good results in that truly beautiful and prosperous city of Southern California.

Mr. Colville declares he never spent five weeks anywhere more enjoyably than in Los Angeles. His work was not wholly confined to the city proper, as he did some good service both in Passadena and at Long Beach; he is now in San Diego, but is eagerly expected to return to Los Angeles May 7th, on which day he will resume his lectures in Bartlett's Hall, First street, at 8 P. M. Mrs. Cornelia Harper, 640 South Mill street, is devoting the spacious parlors of her charming home to spiritual and literary work. Mr. Colville will open a class there on Tuesday, May 8th, at 2:30 P. M.

Mr. Colville's work in San Diego commenced in Louis Opera House, Sunday, April 8th, under the able management of that whole-souled philanthropist, Mrs. E. W. Bushyhead. Very large audiences were present and intense interest was manifested; excellent music and lovely flowers lent their charms to a very handsome interior, and furnished appropriate accompaniments to the eloquent oratory and fine poetry of the inspired speaker.

On the following days, April 9th and 10th, classes were opened in Southwest Institute, a building devoted entirely to the purposes of liberal education. In that pleasant edifice W. J. Colville is imparting much instruction in spiritual topics to earnest and inquiring minds. He speaks in Louis Opera House at 2:30 and 7:30 P. M., every Sunday till May 6th inclusive.

Los Angeles, Cal. VINDEX.

Mr. Baxter in Providence.

To the Editor of the Banner of Light:

Sunday last, the 15th inst., the Spiritualists of Providence were ministered to by J. Frank Baxter, by no means a stranger here, although over a year had passed since he was last in the city. The "regular reliables" were out in the morning and many strangers, but in the evening the house contained between three and four hundred people. The usual choir gave way to afford an opportunity for Mr. Baxter to be heard in song, and he rendered some of his heartfelt and appropriate selections to the gratification of all.

The evening lecture on "The Persistence, Permanence and Purpose of Spiritualism," was a rousing and worthy effort, and thoroughly enthused the large audience present.

The lecture of the morning was none the less worthy, and must have left lessons among Spiritualists themselves. The theme was: "What Spiritualism Demands as Imperative from Spiritualists?"

Mr. Baxter's séance following the evening lecture was an interesting one. Several marked manifestations were given, and recognitions of identity freely expressed. During these séances Mr. Baxter is a study himself, and any student or honest inquirer can but be lost in study, while any "psychic researcher" would after investigation find himself a wiser man. Mr. Baxter's worth and work are immeasurably great, and it is no wonder his time is so fully secured, even a year or more in advance.

Mr. Baxter will continue in Blackstone Hall, Providence, the remaining Sundays of the month.

"ROGER WILLIAMS."

Greenwich, Mass.—The unfavorable weather and state of the roads has somewhat lessened the number of our out-of-town hearers during the past season, yet we have had good audiences and undiminished interest.

Last Sunday Mr. H. W. Smith presented to the Lyceum, as a gift from Photius Fiske, Esq., of Boston, a large and elegant stereopticon with accompanying views, *souvenirs* of foreign travel. The gift will open to us a wide field of valuable instruction. Each Sunday some scene will be presented to the Lyceum, after which a description of the place will be given by Mr. Smith or some one. Sunday last the subject was "The Temple of Vesta," an account of which was read by Mr. Smith, who also gave some personal reminiscences.

Next Sunday the subject will be "The Coliseum." We hope thus to induce reading and research in relation to places of historic interest.

Our children are as ready in recitation as they have been in the past, and do themselves and parents much credit in their selections.

A happier, more harmonious and appreciative society than that of the Independent Liberal Church of Greenwich is seldom found; and though bigots frown, and Orthodoxy says, "Let us drive this man from our midst who thus endangers our craft," we still live and thrive. JULIETTE YEAW.

Lynn, Mass.—On April 15th the attendance at the session of the Children's Progressive Lyceum, at Cadet Hall, was good, and we had an interesting meeting. Recitations were given by Masters Earl Watson and Stanley Balcom, Misses Celia Goodwin, Jessie Hutchins and Ethel Herrick; readings by Misses Mabel Cheever, Sarah Collyer and Nina Bradbury, Mrs. Atherton, Mr. Emerson and Mrs. Williams; Mr. Ashton, a member of our orchestra, rendered a fine cornet solo.——In the evening a special horse-car was chartered, and the Lyceum visited the Massachusetts Temperance Home near Swampscott, and gave a fine programme of readings and music. PER SEC'Y.

Norwich, Conn.—Mr. Edgar W. Emerson has occupied our platform two Sundays, April 8th and 15th, very acceptably, giving many convincing proofs of the communion of spirits with mortals; fine audiences greeted him on both Sundays.

Thursday evening, April 12th, he held a public séance at the home of Mr. and Mrs. E. F. Hinckley, the parlors being crowded with people eager for messages from their loved ones. We have also been specially favored with an evening address by Mrs. Colby-Luther, who has many true friends here. The remaining Sundays of April Mrs. Helen Stuart Richings will be our speaker. MRS. J. A. CHAPMAN, *Sec'y.*

Fitchburg, Mass.—On the evening of April 8th Mrs. Jennie K. D. Conant gave nineteen psychometric readings, all of which were satisfactory save one. On Friday, the 13th, she gave a benefit to our Society, for which we wish to express our thanks, and wish her prosperity in her good work.——Sunday, April 15th, Dr. J. L. Paxson occupied our platform, giving us many truths; after his remarks he gave readings of individuals, which was a new feature to many. His whole soul seems to be in the work.——April 29th Prof. W. F. Peck will lecture for our Society.

E. S. LORING,
Sec'y First Spiritualist Society.

Lowell, Mass.—Our Society had the pleasure of again listening to the well-known speaker, Mrs. N. J. Willis, on the 15th inst. Her inspiration was able and eloquent, and the subjects that were given from the audience for the lecture were interesting. Many strangers were present, both afternoon and evening. The desire seems to be increasing here for a knowledge of spirit power.——Next Sunday we have with us Mrs. C. Kimball, who has in the past created quite an interest by giving wonderful tests upon our platform. B. S. FREEMAN.

Chicago, Ill.—The C. S. S. Lyceum was called to order by the Conductor at the usual hour with sixty-seven members on Sunday, April 8th. After the usual exercises, recitations were given by the following: Alfred Worger, Grace Garnier, Lucinda Walker, Edith Worger; songs by Muriel Smith and Florence Page, Joseph Smith, Willie Pinkham and Eidora Parsons. The *Lyceum Journal* was edited by M. B. Sinn. The session closed with the Banner March and a song.—— The entertainment given by the Lyceum on the 31st of March was a success in every way.

C. A. PARSONS, *Sec'y.*

Haverhill and Bradford.—The Spiritualists were addressed at Brittan Hall last Sunday by Mrs. S. R. Stevens of Boston, in a very entertaining and profitable manner. At each service an opportunity was given for members of the audience to ask questions to be answered by the controlling spirit, which was a very interesting part of the services. Mrs. Stevens will speak here again before the close of the present lecture course.——Next Sunday the platform will be occupied by Edgar W. Emerson of Manchester, N. H., which will be the last time he will speak in this city during the present lecture course. E. P. H.

Newburyport, Mass.—Mrs. Hattie C. Mason gave, April 15th, an interesting lecture, followed by tests and poems, which were well received.——Next Sunday, which will mark the close of our meetings for the season, Mrs. A. H. Colby-Luther will lecture afternoon and evening, and a large audience is expected to be present to hear her. F. H. F.

Glens Falls, N. Y.—The First Society of Spiritualists holds regular meetings every Sunday afternoon in Sons of Temperance Hall, at 2:30, and is doing a good work for the cause. MRS. M. G. ROSA, *Pres.*

P. J. SAVAGE, *Sec'y.*

Appeal in Behalf of Robert Cooper,

Of Eastbourne, Eng.,

Who, after upward of a quarter of a century's work for the spiritual cause in Great Britain and America, now finds himself, in his sixty-seventh year, without pecuniary means, and smitten with blindness and failing health.

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

From THE BANNER'S God's Poor Fund	$10,00
L. Colby	10,00
A. E. G.	5,00
J. P. H.	25,00
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Those of our readers wanting boys' clothing of any kind should visit the large and extensive emporium of Messrs. A. Shuman & Co., Washington and Summer streets. The Warwick suits are now being offered in many fabrics and styles at prices ranging from $6 to $15 per suit.

For coughs, colds and consumption use the old Vegetable Pulmonary Balsam. Cutler Bros. & Co.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Helen Stuart-Richings lectures and gives tests in Norwich, Conn., the 22d and 29th of April, and in Pittsburgh, Pa., the Sundays of May and the first two Sundays of June. Mrs. Richings is not yet engaged for the months of March, April, May and June, 1889, and societies desiring her services should address, "General Delivery, Boston, Mass."

Hon. Warren Chase is lecturing in Evansville, Ind., during April, and may be addressed there; later at Cobden, Ill., where he will rest till the camp-meetings call him out in the West—as he will not visit New England this year.

J. Frank Baxter is lecturing at present on Sundays in Providence, R. I. Week evenings are pending for Stoneham, Lynn, Milford and Pigeon Cove. He will give an entertainment in Lynn, Wednesday evening, April 25th.

G. W. Kates and wife are lecturing and giving tests at the Conservatory Hall, Brooklyn, N. Y., during April; will be at Paterson, N. J., first two Sundays of May, and then go South, previous to attending the Lookout Camp-Meeting during July.

Miss Jennie B. Hagan finished her engagement at Cincinnati, O., April 6th. She has lectured there during the Sundays of March; on three week-evenings at Mason, O.; three week-evenings at Muncie, Ind., and is now in Warsaw, Ill., for a short vacation. She will visit briefly Iowa, and other Western States. Will lecture in New York City, N. Y., April 22d and 29th, and in adjoining cities and towns on week-evenings; in Trenton, N. J., May 6th and 13th; Lynn, Mass., May 20th and 27th; at Worcester, Mass., the Sundays of June; at Hanson, Mass., July 1st. Her camp-meeting engagements will be announced soon.

J. W. Fletcher lectured to crowded audiences in New London, Conn., on Sunday and Monday. He will speak in Pierpont Hall, next Sunday and Monday also. The 29th he will lecture in the Boston Spiritual Temple at 2:30 P. M. Subject: "Materialization."

Mrs. A. E. Cunningham will occupy the platform of the Quincy Spiritualists April 22d and 29th; she would be pleased to make further engagements as a platform test medium.

Wm. T. Conant writes us that the Spiritualist platform at Knights of Labor Hall, in Rockland, Me., was acceptably occupied last Sunday afternoon and evening by Oscar A. Edgerly, George Mugrige presiding. His subjects, chosen by the audience, were well treated, and his tests were thoroughly satisfactory. Mr. Edgerly can be addressed for engagements at his home, Newburyport, Mass.

A. E. Tisdale lectures in the First Spiritual Temple April 22d; in Brockton April 29th, and in Providence during the month of May. His camp engagements are Niantic, July 22d; Ocean Grove, 28th and 29th; Lake Pleasant, August 3d and 5th; Onset Bay, August 11th and 12th; Queen City Park, first week in September. He desires engagements for August 19th and 26th. He may be addressed at 10 Orange street, Boston, for the remainder of April; or at his home address, Merrick, Mass.

Cincinnati, O.

On Sunday, 1st inst., the series of Anniversary gatherings heretofore announced in the columns of the BANNER OF LIGHT—as to be held from 1st to 5th inclusive, ten sessions in all—was commenced, and the meetings were attended from the opening to the close by good weather, large audiences and much intellectual and spiritual enjoyment.

The Sunday services at G. A. R. Hall were introduced with music by the orchestra; congregational singing, an invocation by Mrs. Helen Stuart-Richings, an improvised poem by Mrs. Brigham, and an address by Miss Jennie B. Hagan, on the "Trials and Triumphs of Spiritualism." On Sunday evening Mrs. Nellie J. T. Brigham of New York gave the address.

The meetings after Monday were held in Greenwood Hall.

Dr. J. A. Bliss's society also remembered the occasion at its hall; reference to the services held there will be made hereafter.

SARATOGA, N. Y.—The *Eagle* of April 14th reports that "Mrs. Emma L. Paul, of Vermont, lectured for the Spiritualists last Sunday morning and evening. In the morning she delivered an able, eloquent and scholarly discourse on the 'Inspiration of the Bible and the Progress of Science.' Her arguments were strong, clear and incisive, and abundantly supported by historical evidence." On Sunday, 15th inst., a conference was to occupy the morning, and A. S. Pease was to speak in the evening.

[BARELY COVERED]—At the club: *Jones*—Look at Brown over there in the corner. *Smith*—Yes; buried in thought. *Jones*—Mighty shallow grave, ain't it?—*Washington Critic.*

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

RATES OF ADVERTISING.

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

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**
Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

THE BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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N12 13teow

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ap7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

MRS. C. M. SHIRLEY,

INSPIRATIONAL Speaker and Psychometrist. Private Sittings daily $1,00. Circles Tuesday, 3 P. M., and Thursday at 8 P. M. 58 Berkeley street, Boston. 2w* Ap21

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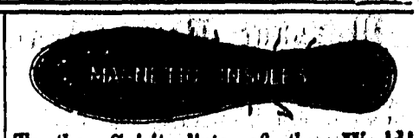

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FORTY YEARS

ON THE

SPIRITUAL ROSTRUM.

BY WARREN CHASE.

A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child,

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convulsions, Personal and General, resulting in a Social Effort by the Author.

II. Birth of Spiritualism—Failure of Fourierism—Political Career Opened, and Sketches on the Path of Life by the Crooked and Tangled Line—The First Spiritual Paper, *The Universalum*, and its Objects Explained.

III. Early Work—Boston *Investigator—Universalum, Spirit Messenger*, and Early Workers, etc.

IV. Catalogue of Names and Short Biographical Notices of Early Workers and Persecutions.

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Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* Miss M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* Mrs. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of Inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Feb. 21st, 1888.

Spirit Invocation.

Omnipotent and Eternal Spirit, thou who art the soul of all truth and righteousness, we bow down before thee at this hour in acknowledgment of thy power, in recognition of thy wondrous skill. Oh! our Father God, we draw near into close communion with thee; we uplift our souls in thankful praise for the bounties which thou hast bestowed upon human life. We would, through the grand majesty of thy law, come into holy communion with thy angel hosts and ask their protection and guidance, for we realize that they receive from thee such power and strength as are needed in their blessed mission to mankind. May we develop in beauty and in strength as the years roll on, proving to thee and thy angel ones that we are profiting by experience, gaining wisdom through discipline, and constantly unfolding in effort and in achievement from age to age. We ask thy blessing to rest upon all mankind, especially the lowly and sad who have so much need of thy love and tenderness; may they feel the balm of healing poured into their wounds from the angel ones, and looking up to thee, smile and rejoice because of the great benediction of peace and tenderness which thou dost bestow. Amen.

S. B. Brittan.

I give you greeting, Mr. Chairman. I have been invited to speak before you this day, and I will say in advance of the questions which you have to present, that I feel not only the thought of one mind on earth coming out toward me, in personal remembrance and in query, but that I have, within the last few months, sensed and perceived the thought of a number of minds reaching out to me in my spiritual life. To each one of those I would give practical response, if possible; but though that may not be, yet I would assure all friends and questioners that I am seeking to understand more of the laws of life and our relationships to the universe; that I am, in the spirit-world, stepping as deeply as possible into the soil of research, in order to arrive at the very root of power of these great questions and reformatory measures which appeal to human life in this day; and not only thus, but in scientific departments my mind is drawn, hoping to attain knowledge and understanding of those great fundamental truths and principles which will extend to my mind, as to others, the information and the truth for which I seek.

This beautiful day, when I approach you, Mr. Chairman, I feel as if permeated with new power; my very soul expands to take in the glory of the sunlight of the universe; and I more truly than ever before realize the loving power and grand supernal wisdom of the Father of all. The fool in his heart hath said, "There is no God," but the wise man seeks to scan the universe and read its lessons correctly, and comprehend the wondrous law and the manifestations of design and skill displayed on every hand, and humbly bow within himself and say, in modest terms, "I know not what there may be in this vast universe superior to myself and to my understanding, but whatever force or majestic power there be that sets the worlds in motion and keeps this stupendous universe in order, is, to my mind, a supreme intelligence, a most wonderful soul, or spirit of life." And so, my friend, he bows himself in humility, ready to learn and to aspire, but he sayeth not "there is no God," lest he should be cast down for his presumption.

Mr. Chairman, I shall do the best I can in the consideration of your queries, trusting that the friends who present them to you will bear with me until I shall gain greater power of mediumistic control, as well as dive into grander depths of spiritual knowledge, at which time I hope I may be able to afford more of instruction and information than I can possibly do to-day.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By V. C. T., Des Moines, Iowa.] Will Spirit Prof. S. B. Brittan please respond to these questions? Is the spirit-world, as seen by spirits, simply subjective—thought taking form—or is it both subjective and objective? If subjective, in part or in whole, can two spirits see the same things, as two mortals see alike a given object; or does what one spirit sees subjectively become cognizable to another spirit only by seeing the thought-object, as projected by the spirit evolving that thought?

ANS.—The spirit-world, as far as I have come in contact with it, and from the experiences of others which have been imparted to me by those souls, is not only the subjective manifestation to each soul of its own interior thought, but also largely objective, containing within its borders objective forms which may be seen, handled and analyzed by many spirits, at one and the same time. Let us not forget that this entire objective life of yours is but the externalization of thought. You may question my statement, and may say: "How do we know that these trees and rocks in the physical universe, and these starry heavens and the ocean waves beneath, are but the externalization of interior thought? We do not see the mind that has projected them; we know nothing of the intelligence, the wisdom that gave them birth." Very true; but we may reason from well-known principles. As we gaze around in human life what do we behold? Men erecting their temples and other structures for practical use; artists projecting their thought, the idealization of their minds, into outward life, creating the beautiful landscape painting or the sculptured form. What is this but the externalization of thought from the mind of the architect or the carpenter, when we gaze upon the temple they have erected, or the materialization of thought and ideality from the mind of the artist; when we perceive the beautiful landscape picture, or the marble statue form? If this be so, if man has the power to project his thought into outward life, and through the workings of that thought in connection with the mechanical skill of his hand he may erect a temple or prepare an artistic production, then may not supreme intelligence, superior skill and wisdom, project from within its central heart that external form and manifestation of power which becomes objective to your sight, which presents itself in a lofty mountain or a grand forest tree? in the ocean waves that beat from shore to shore, and even in the starry worlds themselves that march in ceaseless regularity through space?

Reasoning, then, from what we perceive in this mundane world of yours, and realizing that the spirit is entirely the man, and that from within these forms of mechanical life are presented to your view, whether they be the work of the carpenter, the architect, the cabinet-maker, or the artist mind, may we not suppose that the same intelligence that designs and constructs here on earth, may, under other circumstances, in other worlds, still have the power to devise or design, and even construct, so as to externalize the inner thought, the conscious idea, into outward life, and to so clothe upon it with the elements at command in the universe as to make it presentable to the sight of many others? This is so in the spiritual world, for I have seen it time and time again.

In our world, which is somewhat the counterpart of this planet, but superior in construction and in development, we have our forms of vegetable and floral growth; we have objects of nature displayed on every hand in most delicate loveliness. And why should not this be so, since there is ever evolved a spiritual power and grandeur that manifests itself in these glorious creations to delight the eye and instruct the sense of man?

The spirit-world affords to man the power and the facility for developing that which is within his own nature. One of the great demands of the spiritual nature is that it shall outwork the powers it feels pent up within; throw off its surplus energy, and display its wondrous vital force in some useful work; and so the spirit finds opportunity and is given power to express itself in creating and developing something practical in objective life for its own use, or for the pleasure of its fellows; therefore we have beautiful buildings, works of art, grand objects to appeal to the eye and to the ear, which impart pleasure to every department of life.

We will affirm—myself and other spirits—that the spiritual world is largely subjective, inasmuch as a thoughtful mind in full operation may project from within itself such forms and fancies as appear externalized to itself alone, or only to those minds that come into direct sympathy with the mind that thus creates, and who can mingle with the elements of his magnetic atmosphere. Such subjective forms, however, are not seen by the world at large; they afford means of instruction to the soul who can perceive them, who can indeed project them into his atmosphere; they afford, perhaps, means of enlightenment, of gaining knowledge, to such sympathetic spirits as can mingle with his atmosphere and see with his vision. It is not possible for me to delineate to you on earth the modes and methods of such projection, nor their purposes, because they are not analogous to anything in the physical universe.

The mind of man is expansive, and when properly directed it becomes receptive to truth and to information in whatever field these may be found; and so the intelligently working mind and heart that creates for itself and sends out its thoughts and ideas, may people its own atmosphere with living forms, so, to speak, unseen by the world, but plainly visible to its own senses; thus he learns and perhaps gains experience how and where he may externalize these forces and thoughts into objective forms and bring them within the gaze and before the minds of those whom he desires to uplift and to instruct.

Q.—[By Inquirer.] What benefit or advantage is earth-life to a spirit?

A.—Well, we might ask, of what benefit are education, experience, and a large and varied discipline, to a human being on earth? The child is placed here, and surrounded by varying conditions. Suppose that child was deprived of the first elements of an education, and kept in total ignorance of the Alpha of life, do you imagine that it would ever come to understand the Omega? I should say decidedly not. The child that does not learn the alphabet, and begin to study the first principles of instruction, cannot read and spell and write when it arrives at the age of youth, is essentially an ignorant child, and certainly not qualified to step into the higher grades and departments of school life, such as our public grammar schools afford; then most certainly the child who cannot spell his own name, nor write it on a slip of paper, will not be qualified to step into still higher departments of learning, such as your academies or colleges may provide, but will be obliged to pass on from day to day, missing many of the beauties of life, knowing nothing of the realms of knowledge, and the enjoyment of the study of literature, or the investigations in the world of intellect, which open before the inquiring mind.

And so we may compare the spirit of man. To my understanding, man is placed on this planet in order to obtain accession to his information, and to experience. He may be like the child who enters the primary grade of school, totally uninformed and ignorant of even the Alpha of instruction. He may have been placed here to gain his first experiences in active practical life, to become stimulated in mind and in his spiritual nature, to reach out for something higher and grander than he has possessed. Rubbing against the experiences of this earthly life, struggling hard with its adverse conditions, wresting what information he attains from the world by hard labor, his mind becomes strengthened, his inner faculties are deepened and intensified, and he is thus enabled to take a keener hold of the things and principles that have appeared before his mind. Or it may be that the spirit has a smattering of knowledge, is not altogether uninformed, but desires to acquire more, and must do so in connection with this life of earth before he is prepared to enter the higher departments of learning and of experience in the worlds beyond.

The earthly life may be, to his spirit, what the grammar school is to the youth, an intermediary between the primary departments of learning and the higher collegiate school life; he must receive of its knowledge and its experience, before he can be qualified to pass onward, to grasp keener studies and pursue grander investigations, even though he may have received those first primary lessons which belong to the earliest stage of existence. To my mind, mortal life is of practical importance to the spirit; it assists the soul to expand itself, to send forth greater energy and power that may vitalize the spiritual man, and cause him not only to receive and study, but also to create, to mark out a pathway for himself that shall be so useful to him and to his fellows as to cause them to rejoice that he has lived and been known.

Q.—[By J. G. Fosgate, Hudson, Mass.] Is all life of divine origin? If so, where originated the first cause of wrong?

A.—I cannot understand any life, or any projection of life, that has not been of divine origin, for I do not recognize in the universe any power or creator that is the opposite of divinity. True, we see around us on every hand evidences of great wrong manifested through life; we behold individuals living a vicious life, starting out with evil in their hearts and continuing in the ways of iniquity, and we may be pardoned if sometimes we grow puzzled over this strange state of affairs and question whether such spirits as are constantly doing wrong on earth or in other worlds, have been started out by a divine creator or progenitor; and yet it seems to me this must be so, that the end will prove that in all things right and honor and goodness have maintained throughout the world their undivided sway.

We must remember that humanity is young, the world itself is not old, the planet has developed to its present condition through great struggle and trial, it has grown upward and outward, its lowest stages of life afford a very gross, crude, tangled appearance; forms of life existed upon this planet corresponding with the wild growth of the world itself, and the earliest stages of human life present a most unlovely appearance; yet beauty, uniformity, order and law have developed from seeming chaos and strife.

What is true of the planet, and true of animal life, is also true of humanity. There is constantly developing from even these lower forms of human existence those unlovely, unsightly conditions of human character, a higher type, a grander manifestation of human life. It may not seem so to you who gaze upon humanity struggling, striving, warring with each other; but none the less is it true of the race, and I hold that the manifestations of viciousness, of lawlessness, that you behold among your kind, in these years, and in the years past, are only evidences of the great struggle and turmoil through which the race has passed, and is still passing, in order to reach a higher ground, a grander development.

I also hold that in the ages to come every human spirit will throw off that which is vile and unlovely; it must work out of that condition for itself; it will eventually do so, and develop from within those germs of beauty and of goodness which evidence the existence of the divine spark of life, and which will by-and-bye blossom out in beauty of expression, in holiness and good works, revealing their relationship to the divine author of all life and love.

Q.—[By Inquirer.] If spirits have the power to suspend human bodies in the air, why can they not hold and protect the materializing mediums from those who attempt to seize them?

A.—This question of the materialization of spirit-forms is one that cannot be settled to-day, nor in a year; it is one that the mediums who are used for this department of spiritual labor do not understand themselves, nor in many cases do the guides or the spirit attendants who gather around these mediums comprehend the laws and forces at work to such an extent as they should desire; but we are all gaining truth and knowledge through experience, and undoubtedly those spirits attendant upon their mediums will by-and-bye gain such information as to understand the powers within their own grasp, and be able to govern according to their needs and their desires.

It is true that under certain conditions spirits strong in vital force, and also in a knowledge of certain of the laws which govern the physical universe, have the power of holding in suspension certain objects under their control, and such spirits, if attracted to a materializing medium, and gaining full possession of his powers and his forces, might undoubtedly protect their medium from the assaults of those who would be investigators, or those skeptical parties who enter their presence. But all spirits have not this power, and indeed very few of them have ever exercised such power in connection with material things. That a few have studied these physical laws, and gained a certain knowledge concerning them, I will concede, and that these few scientific minds have on certain occasions, and under especial conditions, succeeded in demonstrating their power over material objects in the way mentioned by the questioner, I will admit, but that this thing is universal, or of frequent occurrence, I must deny, for I am satisfied that it is not.

If the spirit guides of the materializing mediums will come into council with a few direct personal friends of the mediums, those on earth who desire only the manifestation of truth, and are willing to give time to the investigation of these laws—if they will retire from the world for a time, or from the public view and criticism, and will devote a certain portion of time and attention to the development of their powers and to the elucidation of these laws—then undoubtedly a system for the protection of their mediums may be devised by spirits and mortals which will be of great benefit in the public labor of their mediumistic instruments; but until this is done, in a wise, searching, honorable spirit, and until mediums and their earthly friends, together with their spiritual attendants, will meet together for the discussion of these questions, the examination of these laws, and the development of their own physical and mental powers in connection with spiritual labor, we may not hope to find a better condition of things in the department of mediumistic life than we do to-day.

Q.—[By H. M. C.] The Boston *Herald* asked the question, "What are the strongest proofs and arguments in support of the belief in a life hereafter?" and twenty-three replies were made by clergymen of different denominations; but they do not satisfy many. Please give a spirit's view on the subject.

A.—The world of humanity is so intensely practical at this date that it cries out for undoubted evidence concerning the immortality of man and a future state, testimony that may be based not only upon subjective principles but also upon physical grounds, such as will not only appeal to the innate sense of the spiritual man, but also to the external senses of the material man. Here and there we find a soul so sensitive as to be able to grasp, to understand, and to incorporate into its life those spiritual evidences, so called, of a future life, that come to that spirit through the finely breathed utterances of the universe around. Such a spirit gazes from side to side, and he holds manifestations of life and activity on every hand, and he feels within himself powers and possibilities springing up that he knows can never be fully expressed during his sojourn in the mortal body. To him the very existence of these powers, aspirations and possibilities, reveals the necessity of a future life for their expansion and their manifestation. To his mind, life must be continuous, intelligence must remain and exist after the decease of the mortal form, affection and memory must maintain; and if so, there must be provided means and ways for their development and further expansion. But to the great mass of mankind this is no evidence of a future life; they want something that will appeal practically to the external senses as well as to the interior hopes, aspirations and desires of their minds, and so they demand testimony from those who have experienced another life, and who are strong witnesses in its favor.

Therefore, we say that Spiritualism alone can afford this practical demonstration, and present to the thinking mind—the practical, materialistic mind, if you will—that great weight of testimony or of corroborative evidence, brought not by one or two returning intelligent minds from beyond the grave, but by a host of witnesses that must shake the very foundations of skepticism, and uproot those errors and misconceptions concerning life and its destiny which have taken growth in the human heart, and bring a tremendous battery of truth to bear upon humanity, individually and collectively, that it may gaze, feel, breathe it in, and grow stronger beneath its power. This, however, must be sought for and investigated by every individual for himself.

Neither your heart nor mine, Mr. Chairman, will bear the weight of testimony; it must be experienced, breathed in and entertained by every human heart before such heart can be fully satisfied concerning the continuity of life and the realities of a future existence. But I am glad to say the nineteenth century has opened the doorways of immortal life to man, and it is his province and privilege to so gaze into the other life and come into such communication with its denizens, if he only seeks honestly and earnestly, knowing neither failure nor disheartenment. He may not at first receive that for which he seeks, yet by-and-bye he will know and understand that life is eternal, and that man only begins his destiny upon the planet earth.

S. B. Brittan.

I have a few words to say, Mr. Chairman, before I take my departure. Thanking you for your kindly invitation, and also for the courtesy with which I have been received, I also desire to send out my thanks, through mortal expression, to the spiritual band that gathers here in earnest work for mankind, not only for the invitation which has opened the door for me to-day, but for the kindly reception ever given to me in returning to your platform by those spiritual hosts.

With so many personal friends as I have on earth, it may seem invidious for me to select any individual one for the expression of my regard and my interest in his welfare, and yet it is impossible, Mr. Chairman, for me to name each one that presents itself to my mind to-day, as I go over in thought the list of friends I have on earth—of dear, congenial spirits, whose aspirations sometimes reach me in spirit-life, and whose kindly memories are like dew-drops to refresh my soul, whose gentle sympathies burst out into my life like the bloom of flowers. I would have all my friends know that I forget none, that I send them my hearty greeting, my loving expression of good fellowship and cheer, and that some time in the great future I anticipate meeting with them all, standing face to face with each one, and with hearty, genial hand-clasp, finding reunion and strength of spirit through the meeting with those so dear.

I would, however, Mr. Chairman, speak in kindly terms of my friend A. E. Newton, and send him my especial regards at this time. He knows more truly than tongue can tell that I am sometimes by his side, bringing what I can of spiritual influence to inspire his life and give new encouragement to his heart. He understands that I am with him in sympathy of spirit in every noble thought that animates, and in every good word expressed by pen or tongue, which he sends forth in instruction or blessing to his kind. To him and his dear companion I send my greetings of love, and my assurances that as I have stood by them in the past so shall I continue to in the future, so far as I possibly can, for I believe that greater influence may go forth in beneficial ways to those who are in need.

I would like also to say a few words to a particular friend of mine, whom I see before me to-day. As that friend has been told, I am one who is privileged at times to stand by his side and mark the movements of his spirit as they reach out aspirationally to the higher influences and grander harmonies of the spheres. I am interested in the outworking of his thoughts and his labor, for I believe it is of the utmost benefit to his kind in such ways as it may flow forth unto all humanity; and I say to my friend to day, as I have said in the past, Be of good cheer; there is no time like the present for feeling the inspirations and the harmonies of life; but as you pass on, from day to day, not satisfied with your productions and with that which reaches you, remember that life is progressive, that the years are unfolding before you more of opportunity and of power for the expression of that which lies within.

Be of good cheer, my friend, and reach out to the future, for it holds in store for you that which may be received and sent forth again in grander power and with greater strength. Even now I realize that the echoes from an angel's lyre may fall more sweetly and beautifully into your life, and as they echo and reëcho into external spheres, and make their harmonies felt and understood in human life, they will not only roll forth, but will gain response from other souls that have been cast down and depressed, and so may the melody roll on and on, until it is caught up again by the angel world, and made to sound forth in sweetest praise.

I would have you adopt the motto that was given you not long since by the little woman that stands by your side in spirit form, still strong, and beautiful, and aspirational, guiding you onward, step by step, toward the better land:

Fear not, but trust in God, oh! child of earth,
Night's darkest shades precede the dawning light.
Thy morning hour, though late, shall have its birth,
And flood thy pathway with its radiance bright.
Fear not, but trust in God; his ways are grand,
He holds thee in the hollow of his hand.

S. B. Brittan.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held March 9th, 1888.

Jonathan P. Barker.

My home, when in the mortal, was in Vineland, N. J. My name is Jonathan P. Barker. I have felt a great many times, as I have entered the earth-life, how hard it is! I walk among the loved ones, and still the doors are closed so tightly we can hardly look in upon them. I have often said: "Harriet, if others can come and report where there's a paper printed, why not we?" She replied: "Did you not know Clara had been here?" I knew there was something, but I did not understand that she had spoken or even sent a message. My relatives are scattered. I have some in Vineland, some in New York, some in Philadelphia, some in Springfield, Vt.; so you will readily understand I do not forget where the dear ones yet reside.

I felt, while dwelling in the mortal, I could make my voice heard among the people; but since passing over I have failed every time in making myself known. Mother and William are with me. Clara is not here to day. I have felt so pleased when I have come among them, but disappointment followed when I could not make them hear what I would say. My business was at the pier.

Ianthus Turner.

You may place me at Lincoln, Me. Ianthus Turner. I have a mother and also other relatives scattered in different surroundings. I would like to speak a little direct to sister Hannah: Now, Hannah, you have often said that if father and Ianthus and Joseph live and can come and speak to Ella, why do they not speak to me? I will explain a little: You come to us with the fence up and don't open the door as you should do. For instance: suppose we were in the mortal—which I am very glad we are not—and we should come into the room with you and sit down and commence to talk, and you should simply say yes or no, and nothing more; do you think, for a moment, we could get into much conversation with you? Let me give you a little kind advice, dear sister, for I love you as dearly as Ella, but a little advice will help you here.

Father is here, and says that sometime he will send a message also. Little Viola is by my side, anxious to have her presence made known. Joseph is here, also Minnie and Allie. We can't all speak at once; but as father advised me to take control I speak. Many times I have tried before, but have failed every time.

I have visited Mellen and Hittie, and each one of the dear ones—we do n't forget one. Jose, the little one who has passed out, has grown to manhood. I had not attained to the nineteenth year on earth. Mother will remember that many times I said I never should get to be nineteen. I could not tell why, but it was impressed upon my spirit that I should not stay long in the mortal, and so it proved.

Mother, I know you often say in your soul that you will be glad when you come to meet us all. Father says that he thought he understood a great deal of spirit return, but on entering the spirit-life he was like a child just beginning to learn his A B Cs; and yet what he did learn here was a great deal of help to him. Often he speaks of John, (Ella will understand,) whom I did not know in the flesh, but who I am glad to claim as a good brother—I won't put on the law, it is all the same.

Now, Hannah, one word more. I want you to try and not say to Ella that you do n't believe father comes, Ianthus, or Jose, or any of them. Try again. If we lost our courage in coming to earth, I fear very few of us would come into communication with you mortals. Here I am happy, dear mother. We are waiting to take your hand just across the river—only a step, only a thin veil comes between you and us. Uncle Henry understands a good deal of spirit return, but will say, as father has said, he knew comparatively very little.

Addison Gage.

If the young can come, so can the aged, as they are termed in the mortal; but, thank God, the spirit never grows old. You may place me just out here in Arlington, Mass. Addison Gage. I think some of the old townspeople will remember me; also some in Boston I hope have not forgotten Addison Gage.

Annie is with me to-day, and Darius also. I feel many times, as I look around among those I was so familiar with in the flesh, that they must know me, forgetting at the moment there is a veil over their eyes—not over *ours*, by any means. I have tried many times before to control one and another organism that they have had here, and also I have tried this instrument, but I think either the channel was not open quite wide enough or I was too slow. Now I would like them, each and every one, to know that *this* life is but a shadow, *ours* is the real; you just commence to live when you throw off the old mortal.

How many times have I said to Darius: "How beautiful it is to know we shall all come together again." The answer came back: "We often are disappointed as we come to earth, when we think we are going to come directly to some one, and make them hear our voice, and we fail." Mortals, remember, as has been asked many times, to open the door for us, and we will gladly come in and visit you. Here, although I have never been able to control an instrument, I have been in your midst a great many times, and I always find a seat, which many of you in the mortal do not. I do n't come in the forenoon, either. I am glad there is a channel opened for all. I thank the Giver of every good and perfect gift that in his wisdom he so ordered it that we should never die, but visit the dear ones yet left on earth.

Imogene, to Ike and Ada.

Will you please to say that Imogene is here? I will give a little message to Ike, as I always called him, and to Ada. My home was in New York, and they will readily understand that I am no relative, and may I say I never knew a relative? I am a guardian spirit, or have tried to be, of Ike and Ada.

I know, Ada, when Ike talks to you many times, beside one instrument and another, as he has been up where we materialize, as I have been able to do many times when he has left me, or thought he did, he has said, "Imogene, I feel I can be a better man. I will live a better life because of the influence you have been able to throw around me."

Ada, darling, let me say sister—since by Adam we are all brothers and sisters—for many years I have been a dweller in spirit-life. Little did I know of the earth-life, but I felt, having been given the power from the angel world, that I might stand by these loving ones of earth; and to-day they feel an interest in Imogene, as they journey along through the dark clouds which come over them, and sometimes they have been very dark, but in a little while have lightened, and they have felt lighter in their spirits, for knowing I have been by their side. Sister Mary is here, and Gussie. Ada, you knew very little of her passing out of this life so young, but still you know by what has been said to you that she still lives, and will be one of the guides with you from day to day.

Ike, your father is here to-day, and says that as soon as he can get the power he will send a message to you, and not only to you, but that the others may know he can come into communication with them. He speaks also of Alice, and says: "I know you have been thrown into surroundings where you have been able to learn more than the others; but in time will send a message to you all, and mother also." "But a few more rising and setting suns," are the words he uses, "and we will all be together."

Ike and Ada, we are awaiting your coming, and through life's journey will I be around you, and with the help of the blessed angels will I work for you. I will try, in every way, to hold you from earthly wrongs. I will guide and guard you, as I feel I have been instrumental in doing. Imogene, to Ike and Ada.

Hector Coffin.

I must say that was a beautiful spirit, for I have met her in spirit before.

My home was in Newburyport, Mass., and I am Hector Coffin. I have a great deal of anxiety, as I come to earth to-day. I feel troubled and sad, when I see how much suffering the dear ones are thrown into by mismanagement here. I have been cognizant of what has been transpiring within the last few months especially.

Oscar is with me and the darling daughter; also mother is here to-day. I wish this letter to reach Mary Jane Dresser, in Chelsea, Mass. I do not feel satisfied with the way things have been going on, for I know there has been a great deal of suffering that need n't have been. I hardly know whether to say it or not, but I guess I will. It used to be said it was as bad to think it as it was to say it. They did n't understand their business. It would be my wish that some other one should take hold of the matter. Readily will they understand my meaning. I have come to earth many times, yet have been unable to speak in your meeting, although a silent listener as others have spoken. I know very little of spirit-return, but as others have acknowledged, I always did feel that spirits were around us, not understanding they could control another to give out their thoughts

Larnard Jackson, Jr.

I am Larnard Jackson, jr., of Great Falls, N. H. If this letter gets to my father and mother I hardly know what they will say. They need n't think they 're going down to the grave to sleep, I do n't know how many thousand years. I take it some of them will have a good nap. It seems very foolish to me, if it is my father and mother, that they can—with the reason they have, because they have got good reason—think they are going to sleep till Gabriel blows his horn. And he won't be in any hurry about it.

I told Ira that just as sure as I get a chance I'll write a letter, and I'll do it, for I guess I 've got started pretty strong. But grandmother says: "Do n't be in a hurry, Larnard; there 's time enough." I think they called her an Adventist. I do n't know, but it do n't make any difference. I never believed it, and Ira did n't; but he says it weakened him, and he did n't believe in any such thing. Ira, when I tell you of things that used to be before I went away, you must know there must be a power back of mortals. I would like to speak to George and Carrie, and all the others.

Ira, that business you are so interested in I can't see any reason why it won't go on all right, but Schofield knows more about it than I do. If you were going to ask me about making shoes I could tell you better. If Ira gets THE BANNER, father will be sure to see this letter. I am glad I was able to say a few words.

Frederick Kimball.

I have been here a great many times, but could not manage to make my voice heard. You may place me in Methuen, Mass. Frederick Kimball. Mother is with me; also Francis, Frederick and Lily—a child more beautiful than the lilies of the valley—and Seymour, not as a little infant, but grown to manhood. I am thankful, Moses, that I am able to even give my name. I know I cannot reach all of them, but I can reach you if you will only open the door for me. Moses, your own dear mother is here with me. There were two mothers you loved, and both are here. Often I have tried to come into communication with each one of you, but have failed sometimes.

We are happy together in our spirit-home, which is more beautiful than we can find words to express. And not only would we speak to you, Moses, but to Lizzie, and ask you to listen for some manifestations in the home. We all love Lillie, for she is a lovable child.

I expect you will say: "Father did n't understand anything of this when he went away." No, neither did I have the privileges you are granted to-day. I am thankful there is an instrument connected with the families. Lily says: "Grandpa says we will care for the newborn spirit that has just entered here, the little babe. And Grandsire Gross is but a step from me."

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 9.—Watson Hastings; Rachel Burns Martin; Charles Armitage; Sarah E. Davis; Old Doctor Brown; Henry Lovejoy; Bernice Hunt; Willie Tilley; Daniel Knapp.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

April 6.—Lorenzo E. Thompson; Oliver Thurston; Hannah E. Prince; James Morse; Joseph Wood; Hannah Hultze; Augustus Davis; Caroline Brown; Louisa Merrill; Amos Pearsons; Mary True; Ella Downes Neal; John Carr; Charlie Newhall; Fannie Burr.

Verification of a Spirit-Message.

HANNAH BROWN—ZEBEDEE JACKSON.

In the BANNER OF LIGHT of Feb. 25th, through the mediumship of Mrs. B. F. Smith, I saw a message from HANNAH BROWN, and I recognize it as coming from a very dear friend of mine who passed away in Portland, Me., nearly eighteen years ago, as she says in her message.

Also, in the BANNER of March 10th, from the same source, is a message from my uncle ZEBEDEE JACKSON. He says: "I used to carry the keys when here." He was sexton of Dr. Miner's church for a number of years before he passed away. C. E. LANE.

Boston, Mass.

To the Liberal-Minded.

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

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

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

The Reviewer.

SWEDENBORG THE BUDDHIST; or, The Higher Swedenborgianism; its Secrets and Thibetan Origin. By Philangi Dasa. 8vo, paper, pp. 322. Los Angeles, Cal.: The Buddhistic Swedenborgian Brotherhood.

The quaintness of the phraseology in which the author of this volume greets his readers in what is usually termed an introduction, but which he designates "Foreword"; his reference to himself as "only a Pagan; one whose soul was born in darkness, and continues in it"; and to Swedenborg as one who, when a child "could stop his breathing," that being a sure sign that he, also, was a Pagan; praying the reader to "employ some time in thinking of this; for it is behoveful," will attract the attention of any one into whose hands the book may fall, and lead him to a full perusal of its fair, broad-margined pages, whether to find satisfaction in having done so, or not, when the last leaf is turned, is a matter of question.

In this prefatory chapter is outlined the life of Swedenborg, beginning, as we have intimated, with his earliest days, when, as this writer affirms, he could "stop his outside breathing," in which act the mind of the individual "centers itself upon living realities, and loses all-to Sight of the Father, the Son, and the Holy Ghost; the Judaic Christian Scriptures; the Apostles and the Saints; and the Church with its sacraments, priests and liturgies... Wherefore, no one can make a true Christian out of a soul that stops its breathing."

After remarking, "The Christianity of little Emanuel is an unconscious masque of the flimsiest warp and woof," the author says:

"Emanuel is past a child, and is at the University of Upsala. He does not seem to differ from his schoolfellows; he does not wear a long face; does not join the Young Men's Christian Association; does not go to prayer-meetings to whine impotently over his sins (for it is not in a Pagan to whine). And so, he is not a 'nice' young man. Is he given to the world? I do not know. But set your heart at rest, I know one fact, this, to wit: he is a *thoughtful* young man. Now a *thoughtful* young man is, from whichever point of view you please, worth a hundred soft, goody-goody, whining, young hypocrites. For thought can carry him, must carry him to the Mysterious Centre from which he has been cast out on the Sea of Life. So teaches Buddhism."

Swedenborg's literary labors are briefly sketched, and astonishment expressed at the number of ponderous quartos on scientific subjects, in Latin, English, French and German, which he read during his travels immediately after leaving the University; at the number of thinkers and workers he managed to see and converse with; at the number of artistic and scientific objects that interested him. His herculean efforts to obtain information left him no time and gave him no inclination to seek earthly honors. Of this our author says:

"Had I space, would I, think you, tell that he dined with kings and counts? or would I leave this to barren-spirited biographers, wherewith to kittle weak-minded readers? I wis I would. Reader, when a man has to be bolstered with kings, counts, ancestors, wealth, and diplomas of academical and other supposed and accepted learned societies, he does not interest you nor me. And when we hear any one bolster himself, or any one else, with such-like means, we feel strongly tempted, do n't we, to percuss his pate to learn how much brain it contains? And, be it known, that when a man feels in himself that he is a sapbead, he falls back upon kings, counts, ancestors, wealth, and diplomas for bolstering. Swedenborg needs no bolstering; his brain bolsters him."

It is urged upon the readers of this book that they do not imagine the works of Swedenborg embody only speculation, theory, and the result of all this reading and hearsay, for Swedenborg gained his intellectual possessions by diligent labors in laboratories, observatories, dissecting rooms, mines, fields and the unseen world. Its author looks upon the writings of the Swedish seer from an altogether different point of view than those who profess to be his disciples, to follow his teachings, and to fully understand his mission upon earth. That which Swedenborgians claim to be proofs of his divine kinship and ability to enlighten mankind upon the true, inward meaning of the Christian Scriptures he totally ignores. "Come," he says, "I will tell you a secret: Swedenborg's six thick octavos, 'The Apocalypse Explained,' and one thick octavo, 'The Apocalypse Revealed,' explain and reveal—nothing. I challenge the students of Swedenborg to show that he has explained the Apocalypsis. Swedenborg never explains nor reveals; he only assumes and assents. He 'proves' one verse of the Judaic-Christian Scriptures to be true, by ten other verses that he has *not* proved to be true; or, he 'proves' one assertion to be true by ten other assertions that he has not proved to be true."

So much for Philangi Dasa's estimate of Swedenborg's writings; but there is a point from which he looks at them in an appreciative sense, and this is seen in the following paragraph:

"Read, if you have time, patience and courage, and in the light of Buddhism, esoteric and exoteric, the theological writings of Swedenborg, and you will learn a few facts worth knowing, namely: First, that he has not given the mystic sense of the Judaic-Christian Scriptures, that he has not proved anything, and that he only dogmatizes. Second, that hidden under Judaic-Christian names, phrases and symbols, and scattered throughout dreary, dogmatic and soporific octavos, are pure, precious, blessed truths of Buddhism; a few of which you will find in the following pages."

The above shows the position of the writer of this volume and its purpose. He claims that, as in Swedenborg's day, so now, his writings are received by those to whom they are presented, thanked for and shelved; and that until they are read intelligently in the light which Buddhism throws upon their pages, the number of their readers will remain small. "Let," he says, "the harlequin garb be stripped off, and the wisdom of the Pagan world will in them stand forth in all its glory"; this he has endeavored to do, and the three hundred pages that follow the introduction give the result of his effort.

Experiences in a series of dreams and dreams within dreams are narrated, which, as they become developed, merge into abstruse and learned discussions engaged in by various persons of Buddhistic orders; a Monk, a Chinese, a Parsee, an American woman, an Icelander, an Aztec Indian, and Swedenborg, who is denominated a Swedish Buddhist. Chapter V. opens with these words:

"In my dream I saw the company seated; and after an exchange of silent courtesies the Monk began in a fluty, silvery voice: 'My good friends, we agreed at the close of our last meeting to take up for consideration the Seven Principles of Man. Is it your pleasure that we now do so?' The company becked 'Yea.' Then he turned to the woman and said, 'Sishya, my sister, will you begin?' She answered, 'My brother, I thank you; but, meseems, it befits you, the representative of the ancient world, to begin this highly interesting subject; fail to, I pray you.' Then the silver-tongued celibate answered, 'Pray let us first hear you.'"

The woman then began by saying that the Masters that inhabit the Himalayan Mountains have in all ages known that the universe works by sevens, and hence have called it a holy number. She then cites instances in which this is recognized, specifying the seven divisions in each; the seven classes of Egyptians mentioned by Herodotus; the seven degrees of initiates in their temples; the seven principles taught in these temples as constituting man; the seven steps of spiritual growth reckoned by the Sufis; the seven different colors seen by the mystic during that growth; the seven principles taught by the Neoplatonists as forming the universe; the seven metals and seven cosmical angels of the alchemists; the seven balanced powers of Nature spoken of by Jacob Bœhme, and the seven principles of man enumerated by Paracelsus. Reference is also made to the very frequent occurrence of the number seven in the Jewish Scriptures, to the seven colors of the solar spectrum and the seven tones of the octave.

As the discussion, or rather conversation, proceeds, Swedenborg takes part; and the aim of the writer of this volume is to show by introducing passages from Swedenborg's works, references being given to enable the reader to test the accuracy of the quotations, that during his stay on earth he was under the immediate guidance, wrote under the direct influence, and inculcated in all his writings the doctrines of life here and beyond of Buddha. How far he has failed or succeeded in doing this, our limited space forbids an attempt to show, as it would require longer study than we are able to give, with other duties demanding our time and attention. We have placed before our readers what we think will enable them to form some idea of the book, and leave it to them to form their own estimate of its worth. The author states the motive that underlies the book is to lead to truth and to goodness, and invokes upon all to whom it may come, "the blessings of the Guardians of the Lost Word."

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SECOND EDITION.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the

Banner of Light.

BOSTON, SATURDAY, APRIL 21, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

The Ladies' Industrial Society, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P.M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P.M. J. H. Lewis, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 24 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members *only*, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall—Boston Spiritual Temple.—Singing by Mr. J. T. Lillie, Miss Mintie Eakins, accompanist, and an invocation by Mrs. Lillie, introduced the morning service of last Sunday, following which Mrs. Lillie's guides embodied the sentiments of several questions in one subject, and announced as the theme of discourse "Spiritualism on Trial": "Spiritualism," it was said, "has passed through many severe trials during the past forty years, yet is an established fact. Spirit-communion is true, and the power of truth is taking hold of the people. It has brought a better understanding of life; it will stand derision, falsehood and crucifixion. The imperishable truth cannot die; it is emblazoned on the living pages of light, and God will never disown his own work. You say Spiritualists are unorganized, therefore unacknowledged, and you bid them organize, premising that were they to do so they would be the strongest organization in the world. We answer: *We are not ready; we will wait until man is ripened* to receive, and ready to throw off bigotry and superstition, self-glorification and a desire to control the thoughts and acts of others. There has ever been acknowledged the existence of a power outside this sphere and from beyond the death-line; and that power has aided, instructed and given light to man on earth; history testifies to this, and is repeating itself to day in modern manifestations. Again, you ask, why does false accusation exist to-day? Did not Christ say to his twelve Apostles: One of you will betray me? So, in modern times, Spiritualism is betrayed in the house of its friends. As of Christ they cried: Crucify him! crucify him! so of Spiritualism, now on trial, the same cry is heard, but God and the angel-host are with it." An improvised poem by Mrs. Lillie and a hymn by the audience closed the service.

Evening.—After a vocal duet by Mr. J. T. Lillie and Miss Mintie Eakins, an invocation and song, "What are the Signs of the Times with respect to the Triumph of Spiritual Truth?" was the question considered, in remarking upon which it was said: Spiritualism is here as a necessity of the nineteenth century; it brings intelligence from the spirit-side of life; it points to reforms; it is felt by all the nations of the earth; the light is abroad, the windows of our souls are opened and the truth is recognized; for thousands of spirits have returned and made known their identity. Memory is the most important factor of the soul. Man is upon the earth as an embodiment and fulfillment of an infinite law. Life's discipline is a teacher which bears you to a higher ground. The signs of the times point to a creedless religion. Mrs. Lillie improvised a poem, and the audience joined in a closing hymn. She will occupy the platform next Sunday forenoon and evening at 10:30 and 7:30.

MARY F. LOVERING, *Cor. Sec'y.*

The Ladies' Industrial Society held a social meeting April 10th at Lyceum Hall, 1031 Washington street. After a half hour's social converse Mrs. Mason and Mrs. Stafford opened the exercises with a vocal duet. Dr. J. L. Paxson made an address upon "The Unfoldment of the Divinity of God Within Man." After a song by Mrs. Mason and Mrs. Stafford, the former, under control of "Sunshine," made a pleasing address. Singing by Mrs. Lovering. Remarks by Jacob Edson, Dr. J. D. Moore, William H. Banks, Albert F. Ring, Alfred Holton, George T. Albro, Hebron Libby, Richard Holmes, John T. Ashdown and Mr. E. Ricker, all of which were interesting and instructive. Mrs. Mason and Mrs. Stafford closed the exercises with singing.

The next, and the last social meeting of the season, will be held April 24th. A full attendance is requested.

MARY F. LOVERING, *Sec'y.*

81 *White street, East Boston.*

Spiritualistic Phenomena Association, 1031 Washington Street.—This hall was crowded at last Sunday's services. At the afternoon session the Chairman, Mr. J. H. Lewis, said, in opening: "We come here to give you some of the mysteries of the life here and hereafter. Mediums in ancient times foretold events that were considered very miraculous, and they were protected; large temples were erected to their honor, and their lives held sacred; but mediums now stand more alone, and have to fight the great battle of life unprotected. This is wrong; we should see to the personal welfare of those who stand between us and the life beyond."

After listening to excellent music by Mrs. Nickerson and Miss Guardenier, accompanied by Prof. Milligan, the Chairman introduced Jacob Edson, Esq., who gave a brief address upon the "Value of the Spiritual Philosophy." "Modern Spiritualism," he said, "is based upon phenomena. It goes into the subsoil of the soul and develops what is contained within its hidden recess. If we seek only its commercial value we shall often be led astray, and it will do us very little good. The spiritual value is of the utmost importance, opening to us the beauties of the life beyond and raising us to a higher and better condition."

Mrs. W. A. Rich, under control of the late George D. Foster, said that when the time comes that the people of earth-life make the conditions better, they will obtain more valuable manifestations. Instead of seeking through a medium to find some way by which we can overreach some one in the great struggle of life and make money, we should try to develop our spiritual gifts, and then we shall most surely receive benefit. Mrs. Rich gave some very remarkable tests of spirit presence, giving, among others, the names of Frank Mayo, Aggie Hall and George Smith, all of whom were recognized by persons in the audience.

A fine duet was then given by Mrs. Nickerson and Miss Guardenier, which was heartily *encored*. "Sunlight," the interesting spirit guide of Mrs. B. F. Willard, gave tests that were well received, and fully recognized. Mrs. J. D. Bruce gave tests and readings, and the meeting closed by singing "Nearer, My God, to Thee."

At the evening session that veteran worker, Dr. Sutton Clark, of California, gave an interesting account of his travels and experiences in different parts of the world, which was listened to with deep interest. He has organized spiritual societies all over the world, and makes Spiritualism his religion. Mrs. C. H. Loomis-Hall gave psychometric readings that were recognized. One person called to the platform gave what the control was pleased to call a "good Methodist shake of the hand," the control remarking also that Methodists when converted to this faith make good Spiritualists.

Mrs. Inez A. Kimball, of Onset, gave a fine invocation and poem.

Mrs. Leveret Boyden gave tests that were kindly received and recognized, giving, among others, the name of Charles Richards, who passed out by a railroad accident recently, and wished to communicate with his mother.

Excellent music was furnished by Mrs. Nickerson, and all seemed highly pleased. HEATH.

Children's Progressive Lyceum, Paine Hall.—Although the clouds hung low last Sunday morning and threatened April showers, a large audience filled the hall, and every Group was full. After the opening exercises of orchestral music, readings and Banner March, we were favored with recitations by Marks Abrams, Bertha Judkins, Alice Cummings, Flossie Sargent, Lillie and Eloise Wendemuth, and a song by Miss Jessie Judkins. Dr. Dean Clarke was present, and, when called upon, made a few remarks in which he alluded to a great improvement since he was last called upon to speak at the Lyceum, both in the number of scholars in attendance and their deportment.

Wednesday evening last the Lyceum tendered a reception to Mrs. W. S. Butler, at 1031 Washington street, at which she was congratulated on her safe return and received many large and beautiful floral offerings. BENJ. P. WEAVER, *Conductor C. P. L.*

First Spiritual Temple, corner Newbury and Exeter Streets.—Mr. A. E. Tisdale's guides gave an interesting discourse, last Sunday, upon the subject announced, viz: "Moral Evolution through Soul-Involution." They claimed that this was a period fraught with unusual change. All the elements of social and political life were seething and warring one with another, but out of this would come a better and diviner state and condition. The past had dealt in miracle and authority, but in the new order of things these would be outgrown and cast aside. Soul-involution produced moral responsibility, and moral responsibility taught man to become a law unto himself and lifted him above external statutes into the region of spiritual freedom. There is no immortality unless an immortality of consciousness. If all of life is but the physical expression of man upon this plane, as some materialists believe, it was a cheat and a fraud, but if an expression in the outward, through one or many embodiments, was for the education and development of the eternal ego or self-consciousness, which, while having all qualities, yet lacked the unfoldment which this expression through matter afforded, then it was not purposeless but had a grand and significant meaning.

Mr. Tisdale's guides will again speak at the Temple next Sunday, at the usual hour of 2:45 P. M.

The hour of meeting of the Temple Fraternity School has been changed from half-past ten to half-past twelve o'clock, and it is hoped the number of little ones will continue to increase.

The usual sociable will be held at 7:30 P. M., on Wednesday evening. W. H. R.

The First Independent Club.—Monday evening was especially a gala night, the programme containing much of unusual interest—and the hall was overfilled with listeners. The varied musical selections by Miss Anna Muriel Dunlap were received with much favor, which indeed only did justice to her brilliant execution of the intricate and difficult pieces chosen. Miss Dunlap presided at the piano during all the musical part of the programme. Gracie Scales caricatured a newsboy in costume, charming all. Miss Maria Falls feelingly rendered the "Potion Scene" from "Romeo and Juliet" in costume, and was recalled several times and presented with a bouquet. Miss S. L. Austin sang: "The Message" and "The Three Wishes" in pleasing style and was received with much applause.

Mrs. Fletcher after a few remarks presented, in her graceful manner, an album containing the signatures of the officers of the Club, to Mrs. M. F. Butler. On the opening page was printed: "To Mrs. M. F. Butler, from the officers of The First Independent Club, on the occasion of her return from San Francisco." Mrs. Butler accepted this offering in fitting terms, and related some portions of her Western experience. Her presence among us at this period of our larger growth is especially fit.

Mrs. H. P. Griffin recited with much effect: "Curfew Must not Ring To-night," and on being recalled, read another selection and was the recipient of a bouquet.

The exercises were closed by Mrs. Scales, who sang a song of much merit. For this enjoyable evening, the hearty thanks of the Club are extended to all who participated. F. V. FULLER, *Sec'y.*

The Spiritualists' Ladies' Aid Society.—Friday evening, March 30th, a large audience gathered in the Parlors of the First Spiritualist Ladies' Aid Society for the purpose of listening to the wonderful manifestations of spirit presence given through the mediumship of Jos. D. Stiles. Short addresses were made by Dr. H. B. Storer and Dr. A. H. Richardson. Singing by *Miss Bailey and Miss Wakefield.*

On Friday evening, April 6th, Chas. Dawbarn delivered an anniversary address; on this evening the hall was filled to its utmost capacity. At the close of the lecture, which was listened to with the closest attention, Jacob Edson moved that a vote of thanks from the audience be extended to Mr. Dawbarn for his fearless manner in speaking his highest convictions. The motion was unanimously adopted.

Last Friday Miss Lucette Webster, assisted by her pupils, tendered the Ladies' Aid her thirteenth annual complimentary benefit. The hall was well filled and the programme excellent. Miss Webster is too well known for me to attempt to render any conception of her talents, as well as her pupils. The singing was by Miss Bailey; also Mrs. M. E. Whittemore, the charming inspirational vocalist.

On Thursday, Friday and Saturday of the coming week the ladies hold a Fair in their Parlors, and all are earnestly and cordially invited to be present. Contributions of fancy articles for sale also gratefully received. ALICE P. TORREY, *Sec'y.*

The Facts Social for the consideration of Mental and Spiritual Phenomena and Theories was well attended on the evening of April 11th at Paine Memorial Hall. This was the first of a series to be held every Wednesday evening, until further notice; the object being to more thoroughly discuss the principles which underlie psychic forces from the broadest and most comprehensive standpoint, irrespective of isms, creeds or dogmatic ideas.

Mr. L. L. Whitlock, the Chairman, made the opening address, and the exercises thereafter were participated in by Dr. H. B. Storer, Dr. J. D. Moore, Dr. Dean Clarke, Dr. Street, Frank T. Ripley, Mrs. J. Francina Dillingham, Mrs. Burnham, Mrs. S. Dick, Mrs. W. A. Rich, Mr. W. A. Mansfield, Mrs. Ida P. A. Whitlock and others.

The entertainment commenced with a piano solo of much merit by Mr. Bertram Shapleigh, which was finely rendered. Mrs. L.C. Clapp favored the company with two beautiful vocal selections, which were appreciated by the audience. •••

Eagle Hall, 616 Washington Street.—The meetings at this place on Sunday last were well attended, and an unusual degree of interest was manifested. The afternoon exercises were opened by Dr. Sutton Clark, of San Francisco, with interesting remarks, followed with tests and spirit-descriptions. He was followed by David Brown, Mrs. S. E. Buck, Mrs. H. W. Cushman, Dr. M. V. Thomas and Prof. M. Milleson with appropriate and entertaining remarks, accompanied by recognized tests.

In the evening the exercises were varied, and consisted of well-chosen and highly interesting remarks and satisfactory tests, spirit delineations and psychometric readings, by Mrs. M. W. Leslie, Mr. McKenzie and Mr. F. W. Matthews.

Miss Hattie Dodge, the young and talented reader, gave several appropriate recitations, which were rendered in a highly artistic manner, eliciting enthusiastic applause.

Little Miss Neal also gave a beautiful recitation, which was prettily given and well received and applauded by the audience. ••

Mishawum Hall, City Square, Charlestown District.—The Echo Spiritualist meetings were held at this place last Sunday with unusual interest—W. A. Hale, Chairman. During the day and evening Mrs. M. A. Chandler, Mrs. Shackley, Mrs. J. E. Davis, Miss Nettie M. Holt, the Chairman, Prof. Milleson, Mrs. J. E. Hurd, and Dr. F. S. Bigelow of Skowhegan, Me., participated. W. A. HALE.

Reception to Mrs. Butler.

To the Editor of the Banner of Light:

At 1031 Washington street, Boston, last Wednesday evening, was assembled a large and happy party, from the Children's Progressive Lyceum and Ladies' Aid Society—the purpose of the meeting being to tender to Mrs. Wm. S. Butler a reception upon her return from the West, where she has been for some time with her family, seeking a much-needed rest.

The exercises consisted of songs and readings by the children. Lucette Webster added much to the occasion by her fine readings. Singing by Mr. Thayer.

The Ladies' Aid presented a bouquet; the children of the Lyceum a handsome basket of flowers; the leaders of the Groups a beautiful fan; the Adonis Club a bouquet; fan from Mrs. Simmons.

All praise for the noble woman who has done so much for the children that they may better understand spiritual truths and grow to be better men and women; many a child in years to come will bless the kind deeds of Mrs. Wm. S. Butler. May she enjoy every blessing in this life, and still more and greater blessings in the life beyond, is the earnest wish of her many friends of the First Spiritualist Ladies' Aid Society and Children's Progressive Lyceum No. 1.

Boston, April 16th, 1888. A. P. TORREY.

John Slater to be in Chicago.

Beginning the first Sunday in May, Mr. John Slater, the test medium of New York, will begin a course of séances before the Young People's Progressive Society of this city. Mr. Slater's engagement last November won for him many friends, and this announcement will arouse a deep interest in his coming visit. Spiritualists are especially called upon to come, and give all possible aid to a successful representation of our proofs of immortality. Mr. Slater is a medium upheld by the greatest critics, and his wonderful powers so perfectly presented, that none can doubt the genuineness of his manifestations.

Mr. Slater will give séances under the auspices of this Society every Sunday in May, afternoon at 3 P. M. and evening at 7:45, at Martine's South Side Hall, corner Indiana Avenue and 22d street.

A. L. COVERDALE.

Chicago, Ill.—Mrs. Amelia H. Colby-Luther will speak for the First Society of Spiritualists, South Side, each Sunday in May, at 3 P. M., in Avenue Hall, 159 22d street. EDWIN JONES, *Sec'y.*

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7½ P.M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P.M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The First Society of Spiritualists.—Last Sunday Mrs. Fannie Davis Smith spoke in the morning upon the "Personalities of Truth." Her discourse was able and logical, and delivered with that power and vigor that has given her such a well-earned reputation for the past thirty years as a teacher of Spiritualism. Mrs. Smith enunciated thoughts in the evening suggested by the passage, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Mrs. Smith gave a sympathetic and beautiful appeal in behalf of mediums.

The meeting for spiritual manifestations in the afternoon was one of the most interesting since these meetings were organized by Mrs. E. A. Wells last October. The audience was large and intelligent, and composed of some of the best people of New York.

The meeting was opened by G. W. Kates of Atlanta, Ga., who spoke of the value and labor of Spiritualism, giving the scope of its utility a wide range in the realms of the physical, mental, moral and spiritual. He said Spiritualists are developed, not converted; that Spiritualism is unfolding in each the spirit and moral side of life; it is not perfected nor its influence achieved. Give it a century—give it eighteen centuries, and it will develop a better civilization, purer ethics and religion, and a salvation in this world that will cause the inheritance of spirituality in the next life as a natural sequence instead of a mere reward. Mr. Kates was frequently applauded during his remarks. Mrs. Zalda Brown Kates improvised and sung a song upon a subject given by Henry J. Newton, Esq., "Truths of Forty Years of Spiritualism," after which she gave several delineations of character and psychometric readings, that received much applause. Mr. and Mrs. Kates are winning hosts of friends in New York and Brooklyn. They will take part in the exercises of the meeting for manifestations the last Sunday in the month.

Dr. E. A. Smith, of Brandon, Vt., gave some very interesting experiences as to how he became a Spiritualist, and also gave a description of the camp ground at Burlington, Vt., and its advantages as a pleasant sojourn for Spiritualists during the summer months. Henry J. Newton, Esq., said that he thought there should be a little notice taken of the absurd and ridiculous position that Herman and Gilmore (Guy Carlton) had taken in their feeble efforts to expose Spiritualism, and that should his health be such that he was able to speak next Sunday afternoon, he should have something to say upon this subject. Mrs. E. A. Wells gave an unusually large number of tests, many of which were remarkable; she was frequently applauded. Mrs. Wells will speak and give tests under an engagement of the First Society of Spiritualists of Paterson, N. J., Sunday evening, the 22d inst. Miss Jennie B. Hagan will occupy the platform of the First Society in New York the last two Sundays in April.

There was held a test-séance last Thursday evening at the residence of Mrs. E. A. Wells, 822 6th Avenue, New York. It was one of the most interesting that it has been our good fortune to attend. Mrs. Zalda Brown Kates joined Mrs. Wells in giving this séance, and Mr. G. W. Kates made appropriate remarks at the opening. Some forty persons attended the séance, and each person received wonderful evidence of the life beyond that was satisfactory. The séance will be repeated on Thursday evening of this week, and also Thursday evening, April 26th, which will present a rare opportunity for the friends of spiritual phenomena to witness the interesting and intelligent medial powers of these two noted mediums. S.

People's Spiritual Meeting.—The sessions of the People's Meeting on the 8th and 15th of this month at Columbia Hall, 878 6th Avenue, were seasons of more than ordinary interest. Mrs. Whittier, of Onset, Mass., gave the opening address on the afternoon of the 8th, and was followed by Mr. S. A. F. Goodspeed and Mrs. T. J. Lewis with remarks and spirit descriptions. Remarks by Mrs. M. C. Morrell and others filled the remaining time profitably.

In the evening Mrs. Morrell opened the exercises by reading a poem; she also gave a large number of descriptions of spirit friends of some of the audience which were readily recognized and acknowledged. Mrs. T. J. Lewis followed with remarks and tests. Messrs. Wilson McDonald, of this city, George S. Bowen, of Chicago, and others, filled up the time to the acceptance of all.

Sunday afternoon, 15th inst., invocation by Mr. Goodspeed, followed by remarks of a practical nature by Mrs. Whittier, of Onset, under control; short inspirational address by Mrs. Morrell, and tests by Mrs. Fox, all of which gave great pleasure to an interested audience. The services in the evening consisted of a poem by Mrs. Morrell, tests and communications by Mrs. Fox, and others, and addresses by Mr. Wilson McDonald, T. Buner, G. S. Bowen, of Chicago, and others. F. W. JONES.

METROPOLITAN CHURCH FOR HUMANITY.—The Anniversary services of this Society were held in Macgregor Hall, Madison Avenue and 59th street, on Sunday, April 8th, on which occasion the following programme was presented: Address by Prof. Henry Kiddle, subject, "The Spiritual Renaissance of the Nineteenth Century"; address by Hon. A. H. Dailey; remarks (under spirit control) by Mrs. T. B. Stryker; recitations by various artists; songs by Miss L. L. Middleton; vocal selections by Prof. Julian Jordan's Quartette, to wit: "God is a Spirit," Quartette (Sterndale Bennett); "Annie Laurie," Harmonized (Dudley Buck); song, "Under the Jasmine and Rose," Mr. Harry Roe (Jordan); "Absence," Quartette (Hallon); song, "The Song that Reached my Heart," Mr. Julian Jordan (Jordan); ending with recitation, "The Little Hero," by request, Mr. T. Leslie Gossin.

(From the Sunday Mercury, New York, April 8th.)

Spirits by the Score.

Mrs. Williams Astonishes Brooklyn with Her "Materialization" Marvels.

Mrs. M. E. Williams, the materializing medium, of 46th street, invaded Brooklyn with her band of spirits last Wednesday evening, and received a very flattering welcome. It was the first public séance that had ever been given in the sister city beyond the big bridge, and the cozy theatre of the Columbia Conservatory of Music, at Bedford and Fulton Avenues, was packed with a very intelligent, refined and well-dressed audience. Mrs. Williams seemed in excellent spirits herself, and so far as the building up and turning out of spirits from the laboratory of Spirit Chemist Arthur Mortinez went, the experiment was a success. Professor Jeaneret acted as master of ceremonies. Mrs. Williams was dressed in black silk, and had a bunch of big nodding red roses pinned on her bosom. She made a short speech, giving the benighted Brooklynites an idea of the philosophy of Spiritualism and spirit phenomena and manifestation.

THE SPIRITS THAT GENERALLY ATTEND

Mrs. Williams's cabinet were all there, including Dr Holland, the joyous Little Bright Eyes, Frank Cushman, Lucille the Beautiful, Chemist Mortinez, E. V. Wilson, Lucille Western, Alice Cary, etc. The séance was marked by a large number of spirits who took on tangible form and came out to perform the social politeness of making calls on their friends still detained in the cumbersome flesh. It was a most sociable, harmonious, lively and agreeable reception or levee and conversazione between the mortal and immortal. The largeness of the audience was surprising. When every seat on the floor was filled the late comers had to seek the galleries. Two and three spirits came out at a time, and quite a number of them not only dematerialized out on the open stage, but rematerialized, as if

COMING UP THROUGH THE FLOOR,

in open view of the audience. Among the spirits who came out to friends were Montague Berg, Thomas Combs, Amanda Bowman, Lillie Reed, George Harkness, Carrie Miller, Annie Maguire, Tillie Roberts, Charles Cunningham, Miss Floyd, Dr. Slocum, Mr. Nichols, Fanny Hazard and a friend, Mrs. Charles Fox, Mr. Ostrander, and several young ladies with their escorts or company. Brother Tice, of Brooklyn, was present to see that all things were right. A committee that volunteered from the audience examined the cabinet and declared that there was nothing that could contribute to the practice of deception.

Rockland, Me.—Mrs. Jennie K. D. Conant of Scotland, after closing her office in Boston, Mass., opened Spiritualist meetings in Armory Hall, Rockland, Me., during the month of March, lecturing and giving spiritual readings before large audiences composed of people from all denominations. Mrs. Conant and her controls labored hard with us five weeks, teaching her hearers how to investigate in their own families, and develop at the fireside the wonderful truths of spiritual phenomena. Many families in this city and surroundings having taken Mrs. Conant's instructions in consideration, have formed home-circles to further their interest in the investigation of Spiritualism. Mrs. Conant has now left us to fill engagements in Fitchburg and other places; our kindest wishes go with her in her efforts for the spreading of the glad tidings of spiritual truth.

O. E. BLACKINGTON.

OUR STATE TO THE FRONT.

A Matter which Concerns You.

The following unsolicited opinions from your friends and neighbors, men and women whom you know and respect, ought to carry conviction to any doubting mind. These words of gratitude are from those who have been afflicted but are now well, and the persons giving them are naturally solicitous that others, troubled as were they, may know the means of cure. There is no reason why you should longer be ill from kidney, liver or stomach troubles. You can be cured as well as others; do not longer delay treatment, but to-day obtain that which will restore you to permanent health and strength.

NEW BEDFORD, Mass., Dec. 11, 1887.—Some four years ago I was seriously afflicted with Kidney troubles. I suffered intense pains in my kidneys, so severe at times it seemed as if my back would break. My urine was very highly colored and scant, and it would contain considerable sediment and mucus. I had dull pains in my head, restless at night, and no appetite at all. My business necessitated my riding considerably. I got so bad that I could not sit and ride in a buggy, and began to fear that I would never recover, until finally I was induced to try "Warner's Safe Cure." I took a number of bottles, and I am happy to say was completely cured. My father-in-law was almost at death's door with diseased kidneys, and was cured by "Warner's Safe Cure." I consider it the greatest remedy in the world.

H. H. Bruce

Represents Allen, Slade & Co., Wholesale Grocers, Fall River, Mass.

HYANNIS, Mass. (Cape Cod), June 17, 1886.—I fell from a step-ladder backwards in my stable on to the floor, about six feet. The shock was dreadful, which caused me to have the doctor to draw my water. He had great difficulty because of the clots of blood that kept filling his instrument, which he inserted six or seven times before he could relieve me from pain, which was severe. A lady eighty-one years of age, who had taken only one bottle, which relieved her immediately, wished me to try "Warner's Safe Cure." I took about two doses, and never have had any trouble since. I wish to say furthermore, that I belong to a family that have always been subject to gravel, etc.

Rodney Baxter

MANCHESTER-BY-THE-SEA, Mass., Nov. 15, 1887.—I have taken a great deal of "Warner's Safe Cure" with good results. It has done me more good than all the doctors or medicines that I ever had or taken. For any one to take "Warner's Safe Cure" according to directions, it must lead to a speedy cure.

Harlan G. Morgan

BRIDGEWATER, Mass., Dec. 26, 1887.—I have taken "Warner's Safe Cure." It did me much good.

Eunice S. Jones

MALDEN, Mass., Dec. 12, 1887.—I cannot overestimate the benefits received from the use of "Warner's Safe Remedies" in my family during the last two years.

Lee E. Willis

NEW BEDFORD, Mass., Dec. 17, 1887.—I have used "Warner's Safe Cure" for Liver Troubles, and find it works to a charm.

John H. Thomas

THE COMING CAMP-MEETINGS.

LAKE PLEASANT, MASS.

The fifteenth annual convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, 1888, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th.

Preparations are being perfected for what must prove a most successful series of meetings. The programme of entertainments is of much greater interest than ever before, thereby augmenting the popularity of this well-known resort. In addition to the platform lectures, which will be given by speakers of marked ability, several platform mediums, including the best-known Psychics in the world, have been engaged, and will be present during the series of meetings. The Worcester Cadet Band has also been engaged, and will be present during the entire session.

The following is the official list of speakers for the season:

Sunday, July 22d—Hon. A. H. Dailey, Brooklyn, N. Y.
Sunday, July 29th—Prof. W. G. Haskell, Philadelphia, Pa.
Wednesday, Aug. 1st—Prof. W. G. Haskell, Philadelphia, Pa.
Friday, Aug. 3d—Mr. A. E. Tisdale, Springfield, Mass.
Sunday, Aug. 5th—Mr. A. E. Tisdale, Springfield, Mass.
Sunday, Aug. 5th—Mrs. Fannie Davis Smith, Brandon, Vt.
Wednesday, Aug. 8th—Mrs. Fannie Davis Smith, Brandon, Vt.
Friday, Aug. 10th—Mr. J. Clegg Wright, Philadelphia, Pa.
Sunday, Aug. 12th—Mr. J. Clegg Wright, Philadelphia, Pa.
Sunday, Aug. 12th—C. E. Watkins, Boston.
Wednesday, Aug. 15th—To be arranged.
Friday, Aug. 17th—Mr. Charles Dawbarn, New York, N. Y.
Sunday, Aug. 19th—Mr. Charles Dawbarn, New York, N. Y.
Sunday, Aug. 19th—To be arranged.
Wednesday, Aug. 22d—Mr. J. Frank Baxter, Chelsea, Mass.
Friday, Aug. 24th—Mr. J. Frank Baxter, Chelsea, Mass.
Sunday, Aug. 26th—Mr. J. Frank Baxter, Chelsea, Mass.
Sunday, Aug. 26th—Mr. Charles Dawbarn, New York, N. Y.
Wednesday, Aug. 29th—Mrs. Amanda M. Spence, New York, N. Y.
Friday, Aug. 31st—Mr. Lyman C. Howe, Fredonia, N. Y.
Sunday, Sept. 2d—Mrs. Amanda M. Spence, New York, N. Y.
Sunday, Sept. 2d—Mr. Lyman C. Howe, Fredonia, N. Y.

The morning lectures will be supplemented with exercises in mediumship. Mr. Charles E. Watkins, the widely-celebrated slate-writing medium, will give one lecture, Aug. 12th, P. M., and a public exhibition of independent slate-writing upon the platform at the auditorium. Platform descriptions will also be given by other mediums at the close of the addresses.

The following public test mediums will be present: Mr. Charles E. Watkins, slate-writing medium, Mr. J. Frank Baxter, Mrs. Maud E. Drake, Mrs. Carrie E. S. Twing, Mrs. E. Clarke Kimball, Dr. J. V. Mansfield, the writing medium.

It is expected that other noted mediums will also be present.

The book-store and news-stand will be in charge of J. Milton Young, the able editor of that wide-awake paper, *The Wildwood Messenger*—who will also act as agent for and take subscriptions for the BANNER OF LIGHT.

Parties wishing to go to Lake Pleasant from Boston, before the regular season opens, can secure excursion tickets at the reduced rate by obtaining an order for the same of J. Milton Young, Clerk of the Association. Present address, Haverhill, Mass. After May 1st, Lake Pleasant, Mass.

ONSET BAY, MASS.

To the Editor of the Banner of Light:

Onset Bay is assuming activity; the carpenters can be heard in all portions of the grounds, and preparations are being made to have a Camp-Meeting this season that will excel in numbers those that have preceded it. The Camp-Meeting of this Association for 1888 will commence July 15th, and close Aug. 12th. Col. W. D. Crockett, President of the Association, was recently upon the grounds prospecting; he has every faith in Onset's future, as the grounds cannot be excelled for a health resort, and this fact—combined with meetings for those who take an interest in them—makes it a double attraction.

Mediums are securing cottages. One who is a resident of New York has leased the Thayer cottage.

Miss Helen Berry is improving the Hare cottage, which was donated to her by the late Prof. Hare.

Quite a number of cottage owners have been looking after their cottages and preparing them for occupancy later in the season.

I learn that able speaking talent, also for singing, and a band of musicians have been secured for Sundays, and the prospects never seemed better for a profitable season, both intellectually and socially, than at the present time.

The Association has made arrangements for five Sunday meetings, the usual number that is allowed in the State laws to come under the provisions of the Camp-Meeting statutes.

The "Motor" has been doing a good work in transporting lumber from the Old Colony Railroad, and the intention now is that it will be run to transfer passengers about the first of May.

The Association is in full anticipation that harmony will prevail, and that all the property owners, and leasers of the same, will act in concert, uniting toward a grand success in the coming camp-meeting.

Nature has done much for Onset, and yearly it is becoming more and more attractive. OBSERVER.

PARKLAND, PA.

This is one of the largest and most beautiful summer resorts in the State of Pennsylvania; and the camp-meeting to be held at this place, as in former seasons, already gives good promise of success. The grounds comprise one hundred and fifty acres of woods, groves, lawns and placid streams; are easy of access, and have all the facilities for pleasure and comfort that can be desired. Here are to be found beautiful shaded groves and walks, picturesque scenery, rustic bridges spanning purling streams, cozy nooks and broad meadows. A frontage on the romantic Neshaminy Creek of three-fourths of a mile, affords over two miles of grand water for boating, for which a large number of new and beautiful boats and gondolas are provided.

Parkland provides for excursionists seventy-five *tents*; a large auditorium for open-air meetings or services, concerts, etc.; the largest Dancing Pavilion in the State, affording shelter for five thousand people; ample tables and benches scattered under the trees to accommodate the largest excursions, and a Dining-Room unsurpassed for appointment anywhere.

For further information the following gentlemen may be addressed: Benj. P. Benner, 940 Warnock street, Philadelphia; Robert A. Thompson, 614 Venango street, Philadelphia; or Henry Bronson, 226 East Chelton Avenue, Germantown.

VERONA PARK, ME.

Dr. C. F. Ware, President Verona Park Camp-Meeting Association, writes us as follows from Tacoma, W. T., under a recent date:

"Arrangements are going on for one of the most successful meetings that we have ever had. It is to be held in August, lasting about two weeks. Some changes have been made during the winter, and more will be effected before our camp opens this, its *sixth* session. A wealthy and influential party has purchased a cottage at the Park, and will be the means of influencing others to come. These parties are from Augusta, our State Capitol.

We have the most of our speakers engaged, among them being our beloved Bro. George A. Fuller; we have engaged for eight days Mrs. A. M. Glading, this making the third year Mrs. G. has been with us; we feel that she is indeed one of the best workers and one of the finest women in the spiritual ranks. Every one loves her, and in our few years' acquaintance with her we never have heard her spoken of save in praise.

Verona Park Camp is one of the most delightful in New England.

The death angel has taken from our ranks recently two of our best members. Who will fill the ranks again? Do not stand back—the work must be done! Let every Spiritualist make up his or her mind to be like Bro. *Farmer and Sister Cora Abbott, doing what they may* to demolish superstition, and advance the cause of free thought.

Thank heaven THE BANNER waves from Atlantic to Pacific, and is doing a mighty work for humanity."

CASSADAGA, N. Y.

To the Editor of the Banner of Light:

Cassadaga Camp is already showing signs of activity, in preparation for the coming season. There has been a large amount of building since last summer, and more will be done this spring. A hall for the purpose of supplying a lecture and séance room, with library and reading-room, is to be built. The furnishing of the hotel will be completed, and it will be put in the best of shape for the care of guests.

The grounds of the Association were last fall extended by the addition of

PR 27 1888

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, APRIL 28, 1888. | $3,00 Per Annum, Postage Free. | NO. 7.

TABLE OF CONTENTS.

FIRST PAGE.—*The Fortieth Anniversary:* Reports of Anniversary proceedings in Cleveland and Toledo, O.; Boston and Haverhill, Mass.; Titusville, Pa.; and Victoria, B. C.

SECOND PAGE.—Anniversary Reports—Continued. The Anniversary in England. *The Reviewer:* Forty Years on the Spiritual Rostrum. *Banner Correspondence:* Letters from Connecticut, Michigan and Arkansas. April Magazines. Slate-Writing in Dayton, O.

THIRD PAGE.—*Poetry:* The Invisible. *Free Thought:* Churches Confessing their Decline; How One May Decide. Spiritualist Meetings, etc.

FOURTH PAGE.—Another Reverend Raver. "Prof. Starr" Once More. Jesus and Spirit-Materialization. The Ministers on the Move, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—The Dawn, Progress and Status of Modern Spiritualism. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Medical Matters in New York. The So-Called Christian Science Problem Solved. Spiritualist Meetings in Boston, New York and Elsewhere. Massachusetts' Verdict, etc.

The Fortieth Anniversary.

Interesting Exercises in Commemoration of the Advent of Modern Spiritualism held in Cleveland and Toledo, O.; Boston and Haverhill, Mass.; Titusville, Pa.; Victoria, B. C.; San Diego, Cal.; Albany, N. Y.; and Lansing, Mich.

Cleveland, O.

[Reported for the Banner of Light.]

[*Concluded.*]

The Saturday afternoon session, March 31st, was opened with music, after which Mrs. Carrie E. S. Twing, of Westfield, N. Y., a medium of note, was introduced, and read a poem entitled "The Epoch of the Ages," by a medium poetess, Mrs. Emma Train, of North Collins, N. Y.

Mrs. Lizzie Emerson then sang a vocal solo entitled "Memory's Golden Shore," after which Mrs. Twing said that she believed it to be the mission of Spiritualism to let down the bars of progress for women: "I well remember where I heard my first rappings—down in Chautauqua County. Even in that Mecca the raps came. My brother has been for years a rapping medium, and I have been a medium also, but of a different kind. For years my hand has been able to write communications from departed spirits in languages I never have and never shall understand, but those for whom the communications are intended understand the messages. There is a right and a wrong kind of Spiritualism. If there is anything I love it is strong common-sense. There are some people who make hobbies of certain features of Spiritualism, but such people do not, cannot understand the faith. They must know the whole truth. I know materialization to be a fact, and when I say I know a thing I know it just as well as any one, but I also know some materialization to be the result of simulation. The Bible tells of materialization. Every Spiritualist has something in his life to make him think that heaven is near and that God's hand has not weakened. I wish that you would all tell your experiences."

In the course of her remarks Mrs. Twing told of how her dead child had been placed in her arms by a medium. At the close of her address local mediums were invited to the platform, when Mrs. Beardmore of Akron, Mrs. Tillie V. Cooke, Mrs. Mary Moss and Mrs. Mary Combs of Cleveland, responded with short speeches; Mr. J. Clegg Wright closing the session with one of his stirring addresses.

Just before the closing song the following telegram was read:

BOSTON, *March 31st*, 1888.

"The BANNER OF LIGHT sends greeting to the Spiritualists of the West. Our halls are crowded, and much enthusiasm is manifested on this the Fortieth Anniversary of Modern Spiritualism.

COLBY & RICH."

To which the presiding officer, Mr. Carleton, sent the fitting reply:

CLEVELAND, O., *March 31st*, 1888.

To Colby & Rich, Boston:

Spiritualists return greeting. Glorious time here. Long may THE BANNER wave. R. CARLETON,
Chairman of Committee.

Evening Session.—The hall was crowded. Mr. Wright led off with a few preliminary remarks, following with an exhibition of character reading, based on the study of psychometry, which the subjects affirmed at the close to be correct. Mr. Thomas Lees then recited "*The Ghost,*" a poem in the metre of "Poe's Raven."

Then followed one of Mrs. Carrie E. S. Twing's unique séances. This being the lady's first appearance in this city, everybody was on the *qui vive* to witness her mediumship. Her quaint control, "Ikabod," kept the large audience convulsed with laughter, and some of the tests given brought grateful tears to the eyes of many who went forward. All voted Mrs. Twing a charming woman and a good medium.

Sunday, April 1st.—The morning session was devoted entirely to J. Clegg Wright, who delivered the regular anniversary address. It was a masterpiece of intellectual and spiritual scholarship, eloquently delivered, and fairly aroused the audience to the highest pitch of enthusiasm.

The Afternoon Session was made particularly interesting by Thomas Lees introducing the Rev. ——, a gentleman who had been sufficiently liberal to open his church to Mr. O. P. Kellogg and himself, for the funeral services of Mrs. Lucia H. Cowles, a trance medium, in 1883. This gentleman said that he had been for years trying to discover what there was in Spiritualism. He had always been anxious for a demonstration of the assertion that spirits communicated with mortals. He said he had been much disappointed in the "controls" that were shown the day before. He made a strong plea for Christianity, pointing out the fact that even if Christ was a myth, the repetition of the myth had done much to elevate and improve the condition of mankind. The remarks of the minister did not seem to please many of his listeners, although some applause greeted him. He requested of the reporter that his name be not given to the public.

Of course this was a perfect *plum* for the large audience present, and Mrs. Twing, who followed, in a very tender strain touched the hearts of all present, saying in conclusion, as she addressed the clergyman: "I ask you to show me, if you can, something better than Spiritualism. I am ready to receive anything that will make my life bright and happy, and bring me nearer to God and the angels. I would not tear one brick from any church, but I would throw open the shutters and let the light in. I would have the preachers say just what they think, and not preach from motives of policy. Many ministers secretly believe in the doctrine of probation after death, but dare not preach it from their pulpits."

Mr. Wright was then introduced. In his usual style, he said that he thought the good attendance an evidence of interest in the extraordinary phenomena of Spiritualism. He replied to the minister, saying that Christianity was a superstition, and that superstition was an attempt at teaching without demonstration. "We have," he said, "the opposition of Christianity. This gentleman here," referring to the minister present, "is a Christian, because he has been brought up in a Christian land. If he had been born in Turkey, he would have been a Mohammedan." After inveighing against Christianity, Mr. Wright said that Modern Spiritualism had, however, had a greater enemy in supernaturalism, but he did not enlarge on this subject. He denied most emphatically the divine origin of the Bible, and called for proof; he also denied that Spiritualism was Christianity. Spiritualism was rationalism, pure and simple. Mr. Wright looked for the time when materialization would demonstrate that Spiritualism was true, and that man lived after death, regardless of his belief in God and the Bible.

At the close of Mr. Wright's address the minister was given the privilege of making an answer. The latter said he was seeking an explanation of the mysteries of Spiritualism, and would willingly live the rest of his life on a crust if he could be convinced of its truth. He in a few words made answer to the arguments of Mr. Wright. He accounted for Mr. Wright's opinion of Christianity by his nationality. He employed the deductive argument to show the existence of God and heaven. After thanking the audience for their attention he took his seat.

At the close of this theological tilt, which interested all present, many went forward to congratulate the participants, in which the minister was not forgotten; although they thought the clergyman was on the wrong side probably, they all admired his courage in daring to "beard the lion in his den," and he was warmly greeted.

At the sixth and last session (at 7:30 P. M.) of the two days' meeting the hall was filled to overflowing, many being unable to gain admittance to the Lyceum Anniversary Entertainment.

This Lyceum has in Richard Carleton as Conductor a fine officer, the same being true of Nellie Ingersoll, Guardian, and their able corps of assistants. The Lyceum programme bore prominently upon its introductory page this golden sentence, the lesson of which ought to be heeded by every lover of the New Dispensation throughout the world:

"THE CHILDREN'S PROGRESSIVE LYCEUMS ARE THE HOPE OF SPIRITUALISM, AND SHOULD BE THE PRIDE OF SPIRITUALISTS."

The following was the official order of exercises on this interesting occasion:

PROGRAMME—PART I.

Instrumental Music, Brice and Pae's Orchestra; Address, R. Carleton; Anniversary Glee, Lyceum Choir and Children, (written by S. Russell, Senior;) Remarks, Carrie E. S. Twing; Dialogue, "Sunday School *versus* Lyceum," (written by Charles Collier,) Charles Collier, Florrie Collier, George Collier; Calisthenics, Eight Lyceum Scholars (under the direction of Tillie H. Lees); Recitation, Laura Lemmers; Recitations, Eva and Arthur Davies; Ballad, Zadie Turner; Violin Solo, Willie Kritch (Mabel Chase, accompanist).

The entertainment concluded with an Original Sketch, by Thomas Lees, entitled, "Modern Spiritualism; Its Past, Present and Future!" Synopsis:

Part I, 1848.—Cottage at Hydesville, N. Y., the home of the Fox family—Origin of the Spirit Raps—Excitement in Rochester—The Manifestations denounced by the Clergy. Tableau—Modern Spiritualism in the Past!

Part II, 1888.—Tableau—Modern Spiritualism in the Present! Voices from the Clergy—Conversation between two Church-members—Voices from upper-ten-dom—Spiritualism's quondam friends within and without its ranks—Fault-finders. Tableau—Our Lyceum!

Part III, 1928.—The attitude of the Churches, and how they always believed in Spiritualism! Tableau—Modern Spiritualism in the Future!

It was a grand success.

The whole programme was capitally rendered. The "Anniversary Glee" by the choir and children was enthusiastically sung. The "calisthenics" by eight of the most proficient scholars, led by Tillie H. Lees, were heartily applauded. The dialogue, by Mr. Collier and family, contained some good hits, showing up the inconsistency of Spiritualists in sending their children to the Sunday schools. The ballad by Zadie Turner displayed her pure contralto voice, and the violin playing of Master Willie Kritch, accompanied by Miss Mabel Chase, the pianist, was thoroughly appreciated.

The original sketch, "Modern Spiritualism—Its Past, Present and Future," by Thomas Lees, proved to be something entirely original in construction and novel in its effects and situations—over twenty-five characters being introduced. The tableaux (with calcium light) were particularly effective, evincing considerable artistic taste in their composition, and displaying many beauties of form and feature of the ladies and gentlemen who posed for the principal characters, especially so, "Modern Spiritualism," "The Spirit of Progress," "Religion," "Science," and even the "Devil."

The singing of the Russell Family, assisted by George V. Burgess of Lorain, O., added as usual much to the enjoyment of the meetings. Mr. Carleton proved an excellent presiding officer, and all voted the Fortieth Anniversary a grand success.

[The Twentieth Anniversary Ball occurred at Weisgerber's Hall, Monday evening, April 2d, at 8 P. M. Music by Brice & Pae's Orchestra, with supper served by the ladies of the Good Samaritan Relief Society, Mrs. Tillie V. Cooke, President, in room adjoining hall.]

Toledo, O.

To the Editor of the Banner of Light:

The First Spiritualist Society of Toledo celebrated the Fortieth Anniversary in Clark's Hall, on Saturday evening, March 31st, the programme consisting of music, literary exercises, and an address by Mrs. Mary C. Knight.

On Sunday, at 10:30 A. M., occurred the annual election of officers, when Mr. A. H. Newcomb was unanimously reëlected President, and J. B. Johnson reëlected Vice-President; W. C. Russell, Treasurer; and A. W. Cole, Secretary.

Immediately following the election, the President called the meeting to order, when Mrs. Knight opened the services by reading a poem on the Fortieth Anniversary of Spiritualism by Dr. Dean Clarke.

At the close of the service a dinner was served in the hall for all who wished to partake.

In the evening Mrs. Knight again addressed the audience for about twenty minutes, closing with a beautiful inspirational poem, after which was passed the following resolution:

Resolved, That we tender our thanks to Mrs. Mary C. Knight for her valuable services during the time she has been with us, and that we recommend her to all societies as one of the ablest speakers in the field.

The President, in behalf of the members and friends of the Society, in fitting terms thanked her for the great work she had wrought while in Toledo. He then presented her with a purse of $57,75 from her special friends.

Mrs. Knight replied in a very feeling manner, thanking all for the many kindnesses shown her, and expressing pleasure at the many friends and acquaintances made by her while here. A. W. COLE, *Sec'y.*

551 *Erie street, Toledo, O.*

Boston, Mass.—Berkeley Hall.

The Anniversary exercises of the Boston Spiritual Temple, at Berkeley Hall, were continued Sunday, morning, afternoon and evening, April 1st. The exercises of the morning were begun with music, vocal and instrumental. The President, Capt. Holmes, then read the following original poem by Mr. John W. Day of the BANNER OF LIGHT:

TO MODERN SPIRITUALISM
On the Fortieth Anniversary of its Advent.
BY JOHN W. DAY.

Holiest revealment to mourners outshining—
Born in the home of the lowly and true—
How shall we hail thee, thou bright silv'ry lining
Spread where the death cloud veils loved ones from view?
Pure as the Eden springs
Where their translucent wings
Lave the bright birds in the Summer-Land morn!
True as the violet queen,
Glist'ning with sapphire sheen,
Bright streams thy radiance to mortals forlorn.

Rich plenum gift from the Father Supernal,
Dight with his signet of glory and power,
Stern is earth's conflict with passions infernal,
Long still delayed the millennial hour!
Honest hearts faint and die,
Lo! up the lurid sky
Mount they as drops by the sun drawn afar,
Yet thou with guileless soul,
Bucklered from Fear's control,
Surely shalt win though the continents jar!

Mighty Evangel! through death-guerdoned ages
Minds have toil'd upward 'mid travail and pain;
Blood-dust the ink of their sorrowful pages,
Sad and funeral their marching refrain!
Slowly the chains were riven,
Yet hath each future given
Thunder of glory for chariot of flame!
Such be thy destiny,
Crown of the brave and free—
Right's wid'ning scroll shall emblazon thy name!

Thou art eternal, no measure can mete thee;
Traced in weird silver by time's early rime,
Sphered in man's dearest traditions we greet thee,
God's morning star on the fore-front of Time!
Thine was the power that will'd,
Thine was the strength that fill'd
Life's keenest strugglings from monad to zone,
Yet is thy modern way
Lit by a clearer ray,
Shot from the nimbus of Truth's rising throne!

Souls 'neath thy tutelage seek life's demanding—
Gone are the myth-tales so hoary and old;
Lo! the dark hair-coils of creedism unstranding
Show hidden truths bright as African gold!*
Hope looks alone to thee,
Outcome of Liberty!
Thou art resistless, thy triumph is nigh!
Reason her story tells,
Sweet Love the chorus swells!
Thine is the torrent that bears earth on high!

Spectrum-wing'd Science, through heaven regal soaring,
Scorns thee, thou helper benignant and wise;
Chemistry gray, o'er alembic flames poring,
Marks not from substance a spirit arise;
Yet art thou king of all—
Lo! how their theses fall!
Analyst stern, at thy Prospero wand!
Stilted Pretension dies,
Low-browed Assurance flies;
Naught may the power of thy logic withstand.

Knowledge for Faith, joy for terror thou bringest;
Vainly pours Chaos its Lethean wine;
Man, at thy call, from the cypress shade springest,
Armed for Eternity's labor divine!
While in thy presence now
Rev'rent our spirits bow,
Fill us with charity, union and love;
Teach us—whoe'er may reap
While we but gleanings keep—
Sure is our freehold in regions above!

The speaker of the morning, Mrs. R. S. Lillie, was then introduced and gave a grand discourse on "Our Place among the Religions of the World."

Sunday Afternoon.—The Anniversary exercises of the afternoon were opened by a song from Charles W. Sullivan. The Chairman then introduced Mrs. Susie Willis Fletcher, who spoke substantially as follows:

"*Ladies and Gentlemen*—It has not been my fortune to be with you much during the last two days, but I know that multitudinous good things have been given from this platform, and that the givers in return have received the most kindly appreciation.

I wish I could bring to you this afternoon all the hope and trust and encouragement that the last year has brought into my life—brought down from the spirit-world! And the message from that bright sphere this afternoon is one of almost ineffable peace and gladness. And now I see, as if suspended above your heads, some of the ascended souls who have passed out from your midst since your last Anniversary.

When our loved ones pass away, the world says to us, 'How can you, as Spiritualists, sorrow for them? If I believed my dead could return, I should feel no occasion for mourning.' There is some reason in this. We have no need to mourn as *they* mourn; yet it seems to me that none but Spiritualists really know how to love their friends; at least others cannot understand them as we can. So to-day I want to say that we are here to celebrate the Fortieth Anniversary of Modern Spiritualism, not alone in company with our earthly friends, but in association with those who have gone just beyond the visible line of life. They are gone, and yet they are with you."

Mrs. Fletcher then spoke of the progress of Spiritualism, predicting the rapid approach of the time when there would be a universal understanding and acceptance of its truths; and closed with an exhortation to all Spiritualists to be true to their highest ideal of noble, unselfish, charitable living.

John Wetherbee then made a few remarks, in the course of which he said that he looked upon Modern Spiritualism as a Declaration of Independence. He had been a Spiritualist thirty-one years. He had seen the new light constantly growing broader and brighter, until at last its beams illume the whole earth. The constant increase of the believers in Spiritualism is wonderful. Mr. Wetherbee closed with a touching account of a visit to a friend who had just lost his son, and of the consolation that the timely presentation of the truths of Spiritualism was able to impart.

Mrs. Ida P. A. Whitlock then spoke of the comparative significance of Easter Sunday, and the Anniversary of the Advent of Modern Spiritualism, emphasizing the thought of the abundant proof of continued existence which Spiritualism furnishes, and of its silent, progressive work among all classes, church-members not excepted.

Dr. Havens was the next speaker. He spoke earnestly and forcibly, urging upon all believers in Spiritualism the necessity of applying the principles of their philosophy in a manner that will purify and elevate the heart and life.

Dr. Havens was succeeded by Mr. Whitlock, editor of *The Soul* magazine, who spoke of the truth and importance of the phenomena of Spiritualism and the vital necessity of presenting them in such a way, "under such conditions, as to absolutely prevent the possibility of anything like fraud, or the appearance of it, thus compelling the world of investigators to acknowledge the genuineness of the manifestations. Such manifestations, given in this way, would bring thousands into the ranks of Spiritualism, who otherwise will be a long time in finding their way into its light and freedom."

Mrs. S. Dick then took the platform. She spoke of the great significance of such an event as the advent of Modern Spiritualism, calling it the most stupendous historical event of the age. In the course of her remarks she referred to the statement which is often made, namely, that mediums lose their individuality, and said "mediums do not lose their individuality, they only come under the dominion of spiritual law. Their condition, which may seem abnormal, is not abnormal; it is perfectly natural to the higher law." Mrs. Dick concluded her remarks by expressing the belief that by-and-bye the celebration of the advent of Modern Spiritualism would become a world's jubilee.

The exercises of the afternoon closed with appropriate musical exercises.

The Sunday Evening services were very pleasantly begun with a song by Mrs. L. C. Clapp, after which Mrs. R. S. Lillie gave a fine lecture upon "The Work of Spiritualism in the World."

At the close of Mrs. Lillie's address a very satisfactory test-séance was given by Mr. F. T. Ripley. The exercises closed with an improvised poem by Mrs. Lillie, subject given from the audience.

Thus concluded the highly successful services held by the Temple Society on the 31st ult. and 1st inst., in honor of the Fortieth Anniversary.

* It is related that a certain African chief, who was made prisoner, took from the plaited braids of his hair a considerable sum of gold, kept there for the hour of need, and offered it to his captors as a ransom. Theology, made prisoner by the modern demand for free thought in matters of religion, is fain to bring forward, as a reason for its further existence, the few truths or points of value around which its extraneous system has crystallized—said truths, however, proving to be, after all, but the fundamental principles of that Spiritualism which it professes so much to despise!

Haverhill and Bradford, Mass.

To the Editor of the Banner of Light:

The celebration of the Fortieth Anniversary of the advent of Modern Spiritualism, by the Spiritualists of Haverhill and Bradford, in Brittan Hall, was a most interesting and important commemorative occasion, and constitutes "something sweet to think of," in the history and practical work of the Association.

The hall was beautifully and appropriately decorated for the Anniversary evening, with flags bearing various mottoes, together with streamers festooning the walls, intermingled with pictures illustrative of spiritualistic events, and also with photographs of some of its departed but fondly remembered advocates of the spiritualistic cause.

The Anniversary exercises were of a varied nature, extending from Friday evening, March 30th, to Sunday evening, April 1st, and brought out large gatherings to participate in the commemorative festivities, and to listen to the distinguished mediums, whose remarks were of great interest, and whose peculiar gifts, variously exercised, gave most convincing evidence of spirit-power expressed in the communion of the invisible with the visible, and by the gifts of inspiration made visible through the addresses given alike inspirationally and in full trance.

The excellent exercises in mediumship, on Friday evening, by Mrs. E. Clarke Kimball of Lawrence, deeply impressed those who listened to them, and constituted a leading factor in the proceedings of the evening, which consisted of the following, in connection with a bountiful supper which preceded it:

PROGRAMME.

1, Opening Prelude, the Benden Orchestra; 2, selection, Alpine Quartette; 3, "Sounds from the Woods," (Franke,) Henry, Frank and Louise Steele; 5, Exercises in Mediumship, Mrs. E. Clarke Kimball of Lawrence; 5, staff bells, Mrs. Benden; 6, selection, Alpine Quartette; 7, solo, "Souvenir des Alps," (A. Herman,) Henry Steele; 8, musical glasses, Mrs. Benden; 9, Quaker duet, in costume, George and Esther Hunt; 10, piano duet, Ina Page, Bessie Alexander; 11, Xylophone solo, Mrs. Benden; 12, piano duet, Bessie and Ida Alexander; 13, Romance, Fra Diavolo, (Auber,) Henry, Frank and Louisa Steele; 14, selection, Alpine Quartette.

On Saturday evening and on Sunday forenoon highly interesting and instructive inspirational addresses were made by Mrs. Lizzie S. Manchester of West Randolph, Vt., who had never before spoken to a Haverhill audience. She was most cordially received, and the exercise of her gifts of eloquence, assisted by superior controls, produced a lasting impression upon her auditors.

On Sunday afternoon and evening the regular services, which were a prolongation of the Anniversary exercises, were by Mr. J. Frank Baxter, assisted by Mrs. Manchester in devotional expression, in improvisation and song. "The Spiritualistic Creed" and "The Position and Tendency of Spiritualistic Thought" were Mr. Baxter's themes, and their discussion connected the present directly with the event of forty years ago which was being celebrated.

The exercises of Saturday evening and Sunday were of marked interest, and, withal, highly instructive. Mrs. M. F. Cross of Hampstead, N. H., who was the speaker March 25th, was present to enjoy the Anniversary festivities. Mrs. Manchester was also with us from the opening to the close, and was the speaker on Saturday evening and Sunday morning.

Altogether, the exercises, varied in character and more extensive than on any previous occasion, gave the fullest satisfaction to the highly intelligent audiences they attracted, and will long be remembered. E. P. H.

Haverhill, Mass.—Lincoln Hall.

To the Editor of the Banner of Light:

On Saturday, March 31st, the First Spiritualist Society of this city, in connection with the Ladies' Aid, gave a supper and entertainment in honor of the fortieth birthday of Modern Spiritualism.

One of the most elaborate suppers ever set before our Society and its friends was served in the banquet-room from 6:30 until 9 P. M.—the large tables being filled three times, and upward of two hundred people participating. The *ménu* was all that could be desired.

At 8 o'clock President C. E. Sturgis called the meeting to order in the large hall, and in a short but appropriate address stated the object of the Anniversary exercises.

Every seat in the hall was taken, while scores were compelled to stand. Without speaking of the exercises in detail, suffice it to say that every number on the following programme was beautifully rendered, and rapturously applauded.

The readings by Mrs. Tilton and the song by Mrs. Center were so earnestly *encored* that they were allowed to respond.

The Home Orchestra, Miss J. M. Little, precentor, never played better; much praise is due for their gratuitous effort, the fine talent secured for the occasion, and the grand music performed.

Before the entertainment commenced, the writer, having received extra copies of the BANNER OF LIGHT, *The Religio-Philosophical Journal*, *The Better Way* and the *Wildwood Messenger* for free distribution, honorable mention was made of them all, and they were eagerly sought for.

PROGRAMME.

1, Overture, "Home Circle" (Schlepgrelle), Home Orchestra, eleven pieces; 2, Quintette, "Skylark," choir; 3, reading, selected, Mrs. Emily O. Tilton; 4, song, "A Jolly Good Laugh" (Thomas), Mr G. L. Darling; 5, waltz, "Light and Shade" (Strauss), Home Orchestra, eleven pieces; 6, "The Song That Reaches My Heart" (Jordan), Miss D. F. Pray; 7, address, Mrs. S. R. Stevens, of Boston; 8, song, "Joan of Arc" (Bordese), Mrs. Florence N. Center; 9, violin solo, "Carnival de Venice" (Dancla), Miss M. A. W. Prescott; 10, duet, "What Are the Wild Waves Saying" (Glover), Mr. G. L. Darling and Mrs. F. N. Center; 11, quartette, "When I Go," Mrs. Sarah A. Von Blascom; 12, "Galaxy of Song" (Prendiville), Home Orchestra; 13, reading, selected, Mrs. Emily O. Tilton; 14, song, "Lullaby, from Erminie," Mrs. L. V. Wescott; 15, piano solo, selected, Miss M. A. W. Prescott; 16, song, "Friar of Order Grey" (Shield), Mr. G. L. Darling; 17, schottische, "Old Homestead" (Zimmerman), Home Orchestra.

SUNDAY.

Services were continued in Music Hall, Sunday, at 10:30 A. M., Mrs. S. R. Stevens speaking upon "The Outlook of Spiritualism," and Mr. E. W. Emerson following with a platform séance, reporting many of the spirit friends.

The services were enlivened by congregational singing with good effect.

The two P. M. session was opened by the Home Orchestra rendering selections of their fine music. Edgar W. Emerson then spoke upon the growth of Spiritualism, concluding with a séance.

The closing service, at 7 P. M., was devoted to the demonstration of spirit-return, interspersed with singing by the choir and selections by the Home Orchestra. Mr. Emerson's control never did better. Many of the "loved ones" then reported, and were fully recognized by the large audience present. W. W. CURRIER.

Titusville, Pa.

To the Editor of the Banner of Light:

Our celebration of the Anniversary commenced on Friday evening, March 30th, by a sociable at Barnsdall Hall, which was a success in every particular.

Saturday evening, March 31st, David M. King of Mantua, O., delivered a fine address, followed by some excellent psychometric readings.

Sunday, April 1st—afternoon and evening—was devoted to services appropriate to the Anniversary. The hall was beautifully decorated for the occasion, the plants and pictures being supplied by Mr. and Mrs. Wm. Barnsdall.

Prof. King spoke, on all occasions, from questions chosen by the large audiences present, and followed his remarks with readings very instructive and truthful, as showing spirit-presence, power and intelligence with clear and cheering proof of continued existence.

Sunday evening, April 9th, he crowned his efforts with a fine lecture for the Spiritual Conference Society, at Barnsdall Hall, on "The Scientific Origin and Basis of Phrenology and Psychology," holding the closest attention of his hearers for one and one-half hours. [Mr. King will return here next month to instruct a class of fifty students, and lecture for the friends and seekers of truth and progress.]

That our gospel of light may rapidly spread and prosper, is the earnest prayer of

FRANK G. WILSON, *Sec'y of S. C. S.*

Victoria, B. C.

The Daily Times of this place for March 31st announces that the Fortieth Anniversary was celebrated in Harmony Hall, Thursday evening, by a social reünion under the auspices of the Society for the Investigation of Spiritualism.

About two hundred persons were present. The room was neatly decorated for the occasion. The evening's programme opened with an address from the President of the Society, ex-Mayor Fell, who took a review of the rise and progress of Modern Spiritualism during the last forty years. A brief history of the Fox girls was given; and it was stated that at their advent the phenomena were received with acclamation by the Christian community, but as soon as it was found that the teachings from the spirit-world clashed with the dogmas and creeds of their churches, a system of persecution equal to that existing in the days of the martyred Hypatia (year 414) was commenced, only of a more refined order and in keeping with the days in which we live. He then pointed out that Spiritualism was of no modern date, but had existed in all ages of the world, and among all races and tribes of the human family; that its teachings were in harmony with the teachings of Jesus of Nazareth, and especially in conformity with his "Sermon on the Mount." Those who wished to get a true insight into what Spiritualism consists of, should possess themselves of a book, recently published, entitled "Outside the Gates." He said Spiritualism was neither dead nor exposed, but that it was permeating all conditions of society and all classes of people throughout the world, and that men who imagined that they exposed Spiritualism only exposed themselves.

The remaining portion of the programme, which consisted as follows, was finely rendered: Piano solo, Prof. Sharp; song, Mr. Ed. Rendell; piano solo, Miss Peters; piano solo (*encored*), Prof. F. Bourne; song, Miss Russell; recitation, Miss Kettle; music (*encored*), Miss and Masters North; recitation, Miss Shaw; piano solo (*encored*), Prof. Bourne; Highland Fling (in costume), Miss Maude Underhill.

"At conclusion of the first part of the pro-

gramme," says *The Times*, "the floor was cleared for dancing, which was kept up till about 2 A. M., about which time the company was joined by several gentlemen from the civic banquet. The ladies who had charge of the refreshments deserve every credit for the manner in which they catered to the tastes of their guests."

San Diego, Cal.

To the Editor of the Banner of Light:

As a member of the Pacific Coöperative Spiritual Union, I desire herewith to send Anniversary greetings and congratulations to the Spiritual societies of the East.

We have here a flourishing Society of over one hundred members. March 31st was our annual election of officers. Paul A. Smith was our able speaker on that day. April 1st was devoted entirely to Anniversary services, and proved a remarkable occasion—great in the interest manifested in the cause of Spiritualism.

Our services were held in the old Methodist Episcopal church, 3d street, between B and C. On Saturday, March 31st, the exercises began at 10:30 A. M., and comprised: Music by the Orchestra; reading, poem, "More, Ever More," Mrs. Mantle; song, "Joy to the World," by the audience; a Facts Meeting (Personal Experience), by different members; and a song, "Where the Roses Ne'er Shall Wither," by the audience.

In the afternoon music by the Orchestra; recitation, "Not Before Pa," Miss Minnie Parkinson; duet, a song, Misses Stella Case, Ida Johnson; Mediums' Meeting, and a closing song, "When Shall We All Meet Again?" by the audience, constituted the order of procedure.

In the evening from 7:30 to 11:30 a "social hop" was participated in.

Sunday, April 1st, 10:30 A. M., the meeting commenced with music by the Orchestra; followed by remarks and poem, "What of It?" Mrs. M. A. White; piano duet, Misses Hoffman and Nichols; address, Rev. N. F. Ravlin; and closing song and chorus, "The Song of a Thousand Years."

At 2 P. M., piano solo, "Bird's Call," original, by Mrs. Melville; poem, "Spiritualism 1848–1888," Mrs. Dr. Taylor; song, "Where Is Heaven?" Mr. Melville, by Felix Martin; the regular Anniversary Address, by Dr. T. B. Taylor, A. M.; Mrs. M. H. Johnson, (elocutionist) in "Questions and Answers," a poem; and song, trio, occupied the time.

At 7:30 P. M., we had music by the Orchestra; recitation, "Anniversary Poem," Mrs. Julia Tate; recitation, "Look at Home," a poem, Master Freddie Schroder; "Judge Not," a song, Mrs. Mantle; short addresses by different ladies and gentleman; song, "Rap, Rap, Rap"; and closing remarks by Paul A. Smith.

F. H. WADDELL.

Lansing, Mich.

To the Editor of the Banner of Light:

The Fortieth Anniversary was celebrated by the People's Spiritual Progressive Union of Lansing, March 31st and April 1st.

Saturday, at 2:30 P. M., the meeting was called to order by John Potter, Chairman; an invocation was given by Mrs. Lunt Parker, an address by the Chairman, and an oration by Hon. F. M. Fogg, who delivered an able effort fitting to the occasion.

In the evening a concert occupied the time, the following programme being carried out to the satisfaction of all present: Music, Reform School Band; Song, "Welcome," Mrs. Ayers; Recitation, Harry Swan; Jubilee Song, Reform School Band; Reading, Mr. Thompson; "Dream of Heaven," Solo and Chorus; Reading, Miss Shipp; Music, Reform School Band; Recitation, Miss Stephens; Music (violin solo), Master Cornell; Poem (written inspirationally), Mrs. Ayers; Jubilee Song, Reform School Band; Recitation, Miss Buck; Reading; Music, Reform School Band; Benediction, Mrs. Walton.

Sunday morning, lecture and tests by Mrs. Lunt Parker. 2 P. M., address by Mrs. Ferth of Coldwater, who gave a fine discourse, and was fully appreciated by all present.

3 P. M., conference meeting and tests.

4 P. M., address by Mrs. Dr. Walton of Williamson, which was full of good logic and sound reasoning.

7:30 P. M., lecture by Mrs. Lunt Parker. Lily May Lunt gave a number of psychometric readings and tests that were highly appreciated by the audience.

The hall was filled to its utmost capacity at all of the meetings. The genial presence of Dr. A. W. Edson and wife was missed here on account of sickness—he not being able to attend; now that they have gone to Ohio and the South to regain his health, may they return to us again in a short time fully restored, to take up the work as in the past.

W. T. PARKER.

Albany, N. Y.

To the Editor of the Banner of Light:

The celebration of the Fortieth Anniversary by the First Spiritual Society of this city was a grand success in every way, socially, financially and otherwise.

We had a very fine programme arranged for the literary and musical entertainment, consisting of vocal and instrumental music, recitations, etc. Our President, Mr. Fero, made the address of welcome, and Mr. Bishop A. Beals gave brief remarks, relating to the birth and aims of Modern Spiritualism, which were very appropriate for the occasion.

Our hall was well filled by a very attentive and intelligent audience, among which were an unusually large number of young people who were almost entire strangers to a gathering of this kind. They were attracted by the announcement that after the literary exercises were concluded an orchestra would be in attendance and dancing indulged in until 1 A. M. At 9:30 the chairs were removed and the grand march began with over seventy-five couples.

One and all were highly pleased with the entire entertainment, which was gotten up and managed by that most valuable auxiliary to our society, the "Ladies' Aid."

This was the second occasion upon which our society had celebrated the Fortieth Anniversary, and as our condition and prospects are far better than at any time since our organization, we are confident that we, as a society, will celebrate many of the Anniversaries to come with ever-increasing interest and enthusiasm.

J. D. CHISM, JR., *Sec'y*.

The Anniversary in England.

In the issue of *The Two Worlds* on the eve of the late anniversary, Mrs. Emma Hardinge Britten gave the following eloquent review of the origin, rise and progress of Modern Spiritualism, and clear and comprehensive statement of what it has taught and still teaches, and of the benefits it has conferred and continues to confer on humanity:

THE THIRTY-FIRST OF MARCH, 1848–1888.

On Saturday night, the thirty-first of this present month, will be commemorated one of the most striking and unprecedented evidences of Divine influence exercised upon and through the human race that has ever yet been recorded on the page of history.

On that night will be felt a thrill of universal sympathy, a wave of coincident thought—in a word, one common sentiment of remembrance will stir the hearts and fire the brains of millions of human beings scattered all over the civilized world. Though removed from each other by vast distances, and separated by differing forms of language, class, caste, custom and external circumstances, tens of thousands in North and South America, the East and West Indies, many countries of Asia and Africa, China, Japan, Australasia and the Isles of the seas; Hindostan, Egypt, Rome, Greece, Italy, Spain, Portugal, Germany, France, all the Colonies, and throughout the British Kingdom will unite, either in public or private celebrations, or at least in acts, words, or thoughts of thankfulness and interest for one common object, that object being the memory of March 31st, 1848. The event thus throbbing like a mighty pulse-beat throughout the earth, was an occurrence that took place in a very remote village, in a small and lonely cottage, and through the instrumentality of an obscure couple and two little children. The story of the little haunted dwelling at Hydesville, in the State of New York, America, is now an old, old tale, although only forty years of age; and it has been said, and sung, and written of so often that it would be wearisome as a nursery rhyme to reiterate it. And yet, to comprehend why the links of a common and world-wide sympathy have gone out from that tiny cottage at Hydesville, and why the woof spun that night by the hands of a group of humble children of the people should now form a cable that anchors millions upon millions of far removed nationalities with each other, it is necessary to recall briefly the first act of the wondrous drama—simple and all too familiar as it has become. In a neat, but very small cottage sleeping-room, two little sisters are sitting up in their bed, and playfully calling to an invisible knocker, with whose presence—palpable only to the ear, but never to the eye—they have grown familiar. "Now, Mr. Splitfoot, do as I do," cries the youngest. The child counts five. Swift, as a flash, the knocker imitates, and knocks five times. She then makes noiseless motions in the air—answered still, each motion, by the viewless knocker. To that little one's common sense a conclusion was arrived at, that it may yet take forty years more to beat into the heads of as many University Professors; but the child had no learning, nothing but *common sense* to guide her, and so she cried aloud, "Oh, mother! *it* can see, and *it* can hear."

From that text comes the first spirit circle. The mother, father, and then all the neighbors called in one after another, to the number of over a hundred, spending the live-long night asking questions, and, by signal knocks, receiving in every instance correct answers. Ay, and after! What then? Scenes of violence, tumult, inquiry, amazement! The poor mother's hair turning from jet black to snowy white in a week; the little children growing into careworn, terrified, persecuted women in a few months. Their names sounded from land to land—sometimes in worship, sometimes in fierce anathema. Thousands going forth to persecute, and returning to their homes to find their own hearth firesides the scenes of similar phenomena. The power now grows from simple knockings to voices; forms of the dead in the panoply of life—some in glory, some in Cimmerian darkness. Anon ponderable bodies begin to act like things of life. Tables, chairs and household furniture become endowed with motion, and spell out the names of the dead—*ever of the dead*—but all in life again now. Messages are signalled forth. Calm, wise, orderly directions are given for the working of the telegraph, the formation of circles, the conduct and management of public gatherings for inquiry and discussion. And now, Science puts on her authoritative cap and gown, and says, "This must not be, shall not be; it is contrary to my dictum, and, therefore, *cannot be*." Theories, the wildest and strangest, are invented, only to be crushed out or laughed to scorn by the new phenomena which spring up spontaneously on every side, whilst thousands of mediums of every class and grade arise under the resistless force of the power that is on them to fill up the ranks of the forming legions. And now the power has expanded from mere rappings to tiltings, flight of ponderable bodies through the air, motions of all manner of inanimate objects—music, drawings, writings and paintings are made by invisible agency. Trance, with all its wonders of seership, speaking with new tongues, writings, pantomimic action, impressional and inspirational speaking, clairvoyance, clairaudience, and influence in every form seizes upon all varieties of mind. Healings are performed by the multitude. Each Sabbath vast crowds assemble—some to mock, some to listen, all to wonder at the bursts of oratory poured from untrained tongues, and burning eloquence sounding in tones of high command, messages of power from the realms of the living, the immortal, once called "dead." The tongue fails, and the pen drops from the palsied hand in the vain attempt to depict the mighty, swift, but irresistible spirit of change that went out from that haunted cottage on the night of the 31st of March, and after traversing a hundred thousand miles of iron road throughout the length and breadth of the thirty-six States of America, stretched away across the white-crested waves of the Atlantic, Pacific, Northern and Southern seas; lighted its beacon fires on every high hill; set up its standards of immortality in every land of civilization; and, in the name of Spiritualism, has commenced to lay the foundations of a new earth and a new heaven. The 31st of March, 1848-1888! Only forty years between these epochs, but who can number the wonders that have been achieved, the terrific momentum with which the spirit of the age has mounted the supreme heights of mental and spiritual progress?

"Shall I tell you what I have gained?" cries the voice of one from the midst of life's mighty battle-field, standing in the centre of an immense crowd, all singing a hymn to God the Spirit—a dedication hymn, for she who speaks stands, trowel in hand, ready to lay the foundation-stone of a new spiritual temple.* There are many gentlemen and some dainty ladies there; crowds of brave, bold, resolute Lancashire men; also operatives and mechanics—for the place is Oldham, and the time less than one year ago. There are groups of sad-eyed "mill-hands," bright and happy now, all turning kind eyes and eager looks on the speaker. The solemn, thunderous choral tones of the hymn are hushed, and thus does the voice "cry aloud." You would know something of what I owe to the cause we are met here this hour to honor. Listen, I will tell you what Spiritualism has taught, and what good it has done for humanity:

"1st. It proves man's immortality, and the existence of a Spiritual Universe.

2d. It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the cheering assurance of eternal progress.

3d. It sweeps away the idea of a personal devil, and locates the sources of evil in man's own imperfections.

4th. It denies the immoral and soul-corrupting doctrine of vicarious atonements for sin, and on the testimony of millions of immortal spirits, solemnly affirms that every guilty soul must arise and become its own saviour.

5th. It ignores the degrading conception of a partial and vindictive God, and substitutes the worship of an Infinite, Eternal, and all-perfect Spirit, an Alpha and Omega, all Love, Wisdom and Law.

6th. It demolishes the absurd and materialistic conception of the theological heaven and hell, making each a state of happiness or misery, dependent on the good or evil within the soul itself.

7th. It is the death-blow to superstition, sectarianism and religious persecution; but the friend and promoter of all reforms that tend to elevate and benefit humanity.

8th. Whilst Spiritualism proclaims that there is a standard of truth in everything, it acknowledges man's incapacity to discover all truth, and therefore it fetters no one's opinion, and teaches, but never forces its beliefs on any one.

9th. Concerning all spiritual life, state and being, Spiritualism accepts no theories that are not sustained by proven facts and corroborative testimony.

10th. Its phenomena—being all based upon immutable principles of law—open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tends to place true religion on the basis of science, and vitalize science with all that is true and practical in religion.

11th. Spiritualism is a ceaseless incentive to practice good; it reunites the friends separated by death; strengthens the weak and desolate by the presence of angel guidance and protection; cheers the afflicted with the certainty of another and better world, where justice will be done and every wrong will be righted. It is terrible only to the guilty, proving that spirit eyes can and do read every secret crime, and that all crimes must be abandoned and atoned for by personal suffering and personal compensation, before any guilty soul can attain happiness hereafter.

12th. Spiritualists have no creed, but may all unite in the following simple summary:

I believe in the Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good or evil deeds done here,
And a path of eternal progress open to every human soul that wills to tread the path of eternal good."

And all these noble teachings have grown out of the grand work THE SPIRITS have effected since the year 1848!

*[Reference is here made to the occasion of laying the foundation-stone of the Spiritual Temple, Oldham, Lancashire, England, April 9th, 1887, the summary of the teachings of Spiritualism following, being a copy of a paper indited by the spirit guides of Mrs. Britten, and deposited by her with the stone.—ED. B. OF L.]

Examiner (to graduating medical student.)—If you should make a mistake and give a patient an overdose of tartar emetic, what would you do? *Student*.—Try to buy up the coroner.—*Chicago Tribune*.

The Reviewer.

FORTY YEARS ON THE SPIRITUAL ROSTRUM. By Warren Chase. A Sequel to "The Life-Line of the Lone One," an Autobiography of the Author as the World's Child, who gave the First Public Lectures in this Country in Defense of Modern Spirit Intercourse, and whose Name is First on the List of Calls for Copies of "Nature's Divine Revelations," when in press in 1847. 12mo, cloth, pp. 324. Boston: Colby & Rich, Publishers, 9 Bosworth street.

Experiments in mesmerism, which in 1843 and thereabouts attracted much public attention, included among the liberal and progressive minds who were drawn to it, the author of this volume. He had been laboring for some time in an effort to furnish better homes for the masses than they were at that time, and for an unlimited period before, forced to accept, as all the comforts and conveniences of life the broad earth, controlled by greedy monopolists, though assumed to belong to God and all his children, could allot them. The Socialism of Fourier occupied all his time, and preëmpted all his thought. In 1844 his labors in this direction culminated in the institution of the Wisconsin Phalanx, though twenty or more similar associations existed, including the Brook Farm at West Roxbury, all of which, with the exception of the Wisconsin, proved financial failures.

But Mr. Chase through all this period did not entirely lose sight of mesmerism, and its revelations of occult powers, and of laws and operations of nature he had not before known to exist. To him these revelations were of the highest import. They foreshadowed an existence beyond the present, and through the rifts in the dark cloud of agnosticism that hung over his path, he caught glimpses of a new world, of the reality of which he had not to that time entertained the remotest conception, and of which he now says: "I am partially as familiar as with this; for there lives the companion who struggled with me; there also are the other two members of my family who passed over when we did not know where they had gone, but supposed, and it seemed most likely to us, as we put their bodies in the little grave, that it was the last we should ever see or hear of them."

There were many premonitions, remarks Mr. Chase, in the early part of this century, that some great event would mark the history of mankind within a score or so of years. Some predicted the end of the world, others a great social change, others the long-looked for millennium when Satan should be bound for a thousand years. None of these speculations of the nature of the expected great event proved true; still the event came, and had its birth, not in a manger as a similar influx of spiritual light dawned a century less than two thousand years ago, but in a humble home in a secluded village, where it was least expected to have its rise.

The Universalist Church is spoken of as being first affected by the New Revelation; from it came T. L. Harris, S. B. Brittan, R. P. Ambler, William Fishbough and John M. Spear as its advocates. A year before its advent at Hydesville, the book of A. J. Davis, "Nature's Divine Revelations," of which Mr. Chase speaks in the highest terms of praise, was published. Knowing the conditions under which this volume was produced, it established in Mr. Chase's mind a conviction of the origin of the intelligence received through persons under the mesmeric influence, and from that day to this, that belief has never been disturbed by a single doubt, because the conviction in his mind was not simply one of belief, but one of knowledge.

Of S. B. Brittan, mentioned as one of the early advocates and defenders of Modern Spiritualism, Mr. Chase remarks that he "passed over too early to do all the good he could have done here with his masterly eloquence and trenchant pen," both of which were effectively "active in the cause to the day of his death."

The *Univercœlum*, edited by Mr. Brittan, was published four months prior to the recognition of the raps at Hydesville as a means of communication with the spirit-world. It was a high toned, literary, philosophical journal, making no allusion to the "Rochester Knockings"; but to its columns Mr. Chase was a contributor, and in it he published an article dated March 20th, 1848, ten days before the occurrences at Hydesville, which contained the following passage—a prediction that was soon to find its fulfillment:

"The evident signs which this age bears of a transition, show plainly that they (the current theology and philosophy) must now give way to a new system, containing—as the greater circle contains the less—all truth and light which is within its sphere; thus rendering useful the little truth which past ages have discovered, and embracing in its wider range all knowledge contained in former systems."

Up to 1850, says Mr. Chase, the want of a spiritual press was greatly felt by him. Singular as it may seem, the only paper in which he could freely express his convictions of the truth of Spiritualism was the *Boston Investigator*, in the columns of which he in September of that year published an article on the immortality of the soul, advocating its plausibility and reasonableness and stating his faith in its reality, though up to this time he had seen very few of the physical manifestations, basing his convictions upon what he had received as evidence of spirit-life in communications given him through mesmerized subjects. He mentions one interesting experience of this nature happening to him.

Mr. Chase did not have to wait long for a paper in which to place his views before the public. The *Spirit Messenger* was started about this time by Apollos Munn and R. P. Ambler, and therein many articles from his pen appeared. Those articles, a few of which are given, show the great caution he exercised in his advocacy of the new philosophy. This course appears to have been adopted more as one of policy than of desire, evidently with the belief that a more lasting good can be done a dry and dusty soil by a few drops frequently applied than by dashing upon it a flood of water. They also show, as he remarks, "how strenuously I then tried, as I ever since have, to keep Spiritualism out of Christianity, and Christianity out of Spiritualism, having ever looked upon the dogmas of Christianity as the only poison Spiritualism is likely to take that will destroy its usefulness, if not its life." In this view, he says, many of the ablest defenders of Spiritualism have agreed with him: Prof. Hare, William Denton, H. C. Wright, Dr. Hallock, A. J. Davis, Dr. Henry F. Gardner, and others.

The reminiscences of early days of Spiritualism Mr. Chase relates are exceedingly interesting, and serve to bring to the minds of those whose connection with it dates from that period, recollections of places, persons and events that had faded from their memory. They were days when contentions arose between believers and non-believers, but seldom among believers themselves. The revelations were too grand, the channels of communication with the spirit-world too sacred and precious to be made subjects of suspicion and doubt; the days of materialistic Spiritism had not arrived.

In chapter fourth names and brief memoranda are given of those who volunteered and enlisted in the cause during the first five years of its existence as distinctive Spiritualism. Mention is made of the liberal attitude of the New York *Tribune*, at that time owned and conducted by Horace Greeley, and the chapter closes with a notice of the sudden demise of William White, formerly one of the publishers of the BANNER OF LIGHT, who is alluded to as "among the best and noblest workers in spreading the new gospel, and one who lived up to its purest teachings"; an opinion that all who knew him will cheerfully endorse.

A chapter devoted to giving some account of the author's political life notes that in 1846 he was elected by the County of Fond du Lac, Wis., to the Constitutional Convention of the State. His first speech in that body was against capital punishment, and on the rights of married women to property which came to them from others than their husbands. The constitution framed by this Convention was not accepted by the popular vote, and a second was called, to which Mr. Chase was also elected. The work of this Convention was accepted. Subsequently Mr. Chase was elected to the State Senate. Upon his induction he seems to have been the prototype of Bradlaugh, for he refused to be sworn into office, but affirmed, as the Society of Friends do, believing the oath to be a farce. He took an active and leading part in the organization of the Free Soil Party, and received in 1849 its nomination for Governor, but failed of election, the State being strongly Democratic. Other trials and triumphs in the political arena are reported, which we have not space to enumerate. During his travels and labors therein he was invariably the champion of human rights and reformatory measures, never forgetting the cause of Spiritualism, but advocating it wherever and whenever in public and private he could do so.

Following the life-line of his domestic life, Mr. Chase quotes largely from his diaries, showing the wide extent and scope of his labors in the spiritual field, accompanying them during the war of the rebellion with an active tongue and pen in defense of the Union. Of this time he says: "Until near the close of the war, there was seldom a week, and in some periods not a day in many consecutive weeks, that I did not make one or more public speeches in favor of sustaining the national union at all hazards; but on Sundays I almost invariably spoke on Spiritualism." Items like the following frequently occur in this chapter:

"Delivered one hundred and thirty-six lectures this year, and in eleven of the States—thirty-one on the war and one hundred and five on Spiritualism—for all of which I received $449, which would not much more than pay my traveling expenses."

"May 7th, 1865. Gave two Sunday lectures at Hastings, and got $1.75, and rode six miles to deliver them; even this was better than I was many times paid; and yet I never faltered or neglected an opportunity to tell the few that would come to hear me what I could about our philosophy and facts."

Of a camp-meeting at Silver Lake, Mass., in August, 1873, under the management of Drs. Gardner and Richardson, he says: "It was a camp-meeting never to this day excelled by any of the hundreds held since, and none was ever better managed. Reporters estimated fifteen thousand people there at one time." It was very appropriate for Mr. Chase on one occasion when, we are told, placing his name on a hotel register he gave as his place of residence "United States," for he seems to have lived in every portion of the Union, and to have been as migratory as a Tartar. The pages of the BANNER testify to this, and the audiences he has addressed, the individuals with whom he has formed a personal acquaintance, are more in number than we will venture to estimate; while the number of those who have been led to light and mental freedom through the influence of his voice and pen is much larger.

Chapter seven relates what he has learned from his forty years' intercourse with spirits, and imparts valuable truths. In chapter eight selections are given of articles contributed by Mr. Chase to various spiritualistic journals, with the general style and character of which our readers are familiar. The closing chapter consists of selections of poetry of various degrees of merit, some of them without merit other than, as is intimated, suggestive of thought, the thought in our case being that what is said might have appeared to better advantage in plain prose without the "jingle." An excellent portrait of Mr. Chase is given as a frontispiece. The book will be valued more for the truths it contains, and the active, useful life it describes, than for its literary merit; and is deserving of a place in the library of every Spiritualist, as a work of reference for all who would familiarize themselves with the history of Modern Spiritualism.

Banner Correspondence.

Connecticut.

WILLIMANTIC.—A correspondent writes April 16th: "At the annual meeting of the Spiritual Society, holden the 12th inst., the following officers were chosen for the ensuing year: President, Mr. J. C. Bill; Vice-President, Mrs. J. C. Robinson; Secretary and Treasurer, Mr. W. D. Clark; Trustees, Mr. Dumont Kingsley, Mr. H. N. Bill, Miss Eunice Ripley.

These constitute an entirely new Board of Officers, and like the traditional 'new broom' it is expected they will infuse new life into our Society—in which good work on their part they need the assistance and coöperation of each and every member.

We had the test medium, Edgar W. Emerson, with us on the 10th and 16th instants. The first evening he gave us the names of thirty-nine spirits who were present, and who were recognized by the audience; on the last evening he gave the names of thirty, and many characteristics of them while in earth-life, besides messages to friends. Mr. Emerson created a very favorable impression during his short stay among us, and we hope to have him here again after he returns from the Pacific coast.

April 29th and May 6th we have Dr. J. C. Street of Boston, Mass.; May 13th, George A. Fuller, M. D., of Dover, Mass.; last two Sundays of May no one is yet engaged; the four Sundays of June we have Prof. W. F. Peck, who placed us in the right road when he was with us in February and March last.

Our Lyceum meets every Sabbath, the order of exercises being generally as follows: Singing, Reading, Singing by the Lyceum; Calisthenics; Conversation on lessons; Marching; Mottoes and recitations; speeches by the Lyceum and visitors, closing with songs. It is a very pleasing sight to see the five-year-olds and fifties marching and going through the wing movements together.

Our Lyceum is increasing all the time, and is evidently on a firmer basis than it has been in the past few years."

Michigan.

GRAND RAPIDS.—Charles M. Potter, Secretary Michigan State Spiritualists' Association, 15 Spring street, writes: "Dr. W. E. Reid, a wonderful test medium and magnetic healer, who has lately become a resident of Grand Rapids, and who has been giving free half-hour tests in slate-writing, independent writing and clairaudience, by answering sealed letters in the pockets of persons in the audience at the Sunday evening meetings of the Spiritualists held in Royal Arcanum Hall, celebrated the Fortieth Anniversary of Modern Spiritualism by giving a public séance in Power's Opera House on Thursday evening, March 29th.

The Hon. L. V. Moulton spoke for an hour, giving an outline of the advancement of Spiritualism from the 'knockings' at Hydesville to the present time, when it is being honored by anniversary celebrations over the entire civilized world. He then showed the difference between slate-writing as done by so-called exposers of Spiritualism and the genuine manifestations of spirit power.

Dr. Ross sang solos before and after the lecture, and was warmly applauded.

Dr. Reid then answered a few questions by independent writing.

When Dr. Reid called for slates at least half of the audience arose, and started for the stage. There was no cabinet, no darkness, but each person held his or her own slate right on the front of the stage, in full view of the audience, with electric lights above and the footlights below."

From sixty to seventy communications were written during the evening—some of the frames of the slates being secured against opening by unique contrivances on the part of those who brought them: "Nearly all were recognized. We look upon the occasion as a great success. Good notices of the meeting appeared in all the daily papers."

Arkansas.

MARCHE.—T. Cholnski writes: "The dream of the world of its ultimate peaceful federation, and 'a Parliament of Peace,' will to my mind prove nothing but Utopian, so long as there are emperors and kings, and nations like Poland and Ireland are tyrannized, whose best children are being martyred or rot in dungeons.

Germany, and probably all Europe, to-day, would be Mahommetan, and ruled by a Sultan, if Poland had not driven the Turks from Vienna—had not so many times prohibited them and the ferocious Tartars from further invasions. And what has Europe done with this land? All the murderous wars of late are the consequences of the crime done to Poland, and never can the world think of a peaceful federation till there is justice done to her outraged people. Never will tyrants willingly restore their prey, and free America, it seems to me, can never participate in federation to suppress the freedom of other nations—which it would be liable to do if Poland or Ireland should revolt against their oppressors. Take political crimes out of the world first, and then think about peaceful federation."

April Magazines.

THE AMERICAN MAGAZINE.—The first part of an interesting account of Maximilian and his relations to the government of Mexico, leads the contents. The purpose of the author, Arthur Howard Noll, is to correct misstatements, and to show that Maximilian was a prince of pure character and excellent motives, and that his course was not the crime it is assumed to have been. Portraits of Juarez, Maximilian and Carlota, with other engravings, are given in illustration. "The First Owner of Boston" is a narrative of William Blackstone's participation in the affairs of Boston in 1630, and later in those of Rhode Island—his name being then spelled *Blaxton*. In "My Converts," Rose Eytinge pleasantly describes how she has led a number of people to a better understanding of the theatre, through "a path that led them out of the dull, cold atmosphere of everyday selfishness, into the clear, sweet air of harmless amusement, where thoughts were turned toward kindliness and charity." "The Belles of Old Philadelphia" is a descriptive sketch, accompanied by portraits of notable society ladies in the early days of that city. Among the remaining contents are "The Moravian Easter," "The Man I Was Looking For," excellent short stories, sketches, poems, etc. The American Magazine Company, New York.

THE INDEPENDENT PULPIT.—A consideration of the question propounded by many to whom it is proposed to supplant popular religion, "What Will You Give in Its Place?" by B. F. Underwood, leads the contents of this month's issue, closing with the following paragraph: "The untrammeled exercise of reason we regard not simply as a right, but a duty. Beliefs we account neither moral nor immoral in themselves, although they may be good or evil in their effects. We judge men by character and conduct, and not by their creeds; by their standing as citizens, not by the frequency of their prayers, or their professions of faith. We would substitute anthropology for theology, science for superstition, courage and independence of thought for servility to creeds." A large variety of subjects are treated upon from a liberal point of view by the editor, and other able writers. Waco, Tex.: J D. Shaw.

THE COSMOPOLITAN.—An attractive feature of this month's issue is "A Revival of Shakspeare's Midsummer Night's Dream," by Geo. E. Montgomery, profusely illustrated, partly in color. New chapters are given of E. P. Roe's Southern story, "Miss Lou." Max O'Rell writes of "Home Life in France," and a spirited sketch of life "Among the Circassian Mountaineers" is from the pen of David Ker. Two interesting biographical sketches are given: "Reminiscences of Kaiser Wilhelm," by M. D. Conway, with portrait and other illustrations, and "Louisa May Alcott," by Lucy C. Lillie. Several poems of much merit are in this number, among them "Inborn," by Ella Wheeler Wilcox, and a very just and worthy tribute to Henry Bergh by Herman L. Ensign. The Cosmopolitan Magazine Co., New York.

THE WOMAN'S WORLD, allusion to which we have already made editorially, has for its chief illustrations an engraving of the Foyer of the Theatre Francais, in Paris, on a "First Night," and one of the Green Room, the paper to which they are related, "Les Prémieres," being further illustrated with portraits of the leading dramatic critics of Paris. An interesting illustrated article upon "Lace-making in Ireland" will attract the special attention of readers. Among the contributors to this number are Ouida, Lady Lindsay, the Countess Martinengo-Cesaresco, and the editor, Oscar Wilde. New York: Cassell & Co.

THE BIZARRE. NOTES AND QUERIES.—"Speculations Concerning Matter," "Terms Used in Talking to Domestic Animals," "Periodicity—Immortality," and "Notes on the History of the Magic Lantern," with several pages of questions and answers, form the contents. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

THE SIDEREAL MESSENGER reprints from the *Edinburg Review* an instructive article upon "Astronomical Photography," and supplies an interesting miscellany for students. Northfield, Minn.: W. W. Payne.

THOUGHT OF THE TIMES is a new monthly "devoted to stirring topics of to-day," and edited by S. H. Preston. New York: 1398 Broadway.

Slate-Writing in Dayton, Ohio.

To the Editor of the Banner of Light:

Myself and wife recently were present at a séance held at the residence of one of the most respected business men of this city, Mrs. Seery of Cincinnati being the medium for independent slate-writing and trumpet-speaking. As a test-medium Mrs. Seery has but few equals in this section, and no superior. She should be kept constantly employed in the work to which she has been summoned by the spirit-world.

The company in attendance numbered about twenty. A double slate, that had been thoroughly examined, was, with a grain of pencil enclosed within it, handed to Mrs. Seery. In a few moments the sound of writing upon the inner surface was heard, and shortly after three raps, clearly heard by all in the room, indicating that the message was completed. The slate was handed to my wife, who, upon opening it, found a communication from her sister, who passed to spirit-life about five years ago, signed Belle, expressing her joy at being able to thus make her presence known. My wife recognized the writing as identical with her sister's when in this life.

A dark séance was next held. The company was arranged in a circle, two ordinary tin trumpets being placed on the floor in the centre. After singing the manifestations began, and my wife's sister communicated with her by means of one of the trumpets. Addressing her, Belle said: "My dearest sister, I am so glad you came here to-night, for I want to tell you that I am with you all the time, and how glad I am to have the chance to talk to you. Don't be ashamed to tell all you hear and see here to-night, for these are the most glorious gifts of God."

Turning to me, she thanked me for bringing her sister. She then kissed her sister and returned the trumpet to the floor. We were next favored with a beautiful song by the spirit sister of our hostess. Other beautiful songs were sung and communications given, each one present receiving a message.

I am happy to say in conclusion that my wife, who has been from her youth a strict Presbyterian, is now an enthusiastic Spiritualist. Thus the good work goes on.

Respectfully yours, W. A. LEWIS.

Dayton, O., April 14th, 1888.

PAMPHLETS RECEIVED: *Little Dialogues for Little People*. pp. 61. Indianapolis, Ind.: Chas. A. Bates.

Thomas Paine, the Hero of the Crisis. The Harbinger of the Rights of Man. The Herald of the Age of Reason. Orations and Speeches in Corey Hall, Ogden, Utah, Jan. 28th, 1888. pp. 32. Ogden: B. H. Douglass.

Astronomy, and Its Bearing on the Popular Faith; or, What is Truth? By Hugh Junor Browne. pp. 31. Melbourne, Australia: The Author.

Resurgam: The Nazarene's Appeal to the Men and Women of Wealth and Power. (Poem.) pp. 56. Chicago: The Author.

Regulus' Tables of Ascendants. Showing, Approximately, the Sign and Degree of the Zodiac rising Each Hour of Every Fourth Day in Any Year; also, A Table of Houses for Latitude 40° 43' North. pp. 32. Boston: Grant & Co.

Another Letter to Col. Ingersoll from a Believer. pp. 32. Detroit, Mich.: O. M. Woodruff.

Electric Light Primer. Facts Connected with the Running of the Dynamo and Electric Lights. Precautions for Safety, etc. pp. 40. New York: Chas. L. Levey.

The Empire of Germany, consisting of twenty-six different States, the chief of which is Prussia, has a total population of 46,855,704, according to a census taken in 1885. The territorial area of the empire is 211,196 square miles.

THE INVISIBLE.

If there is naught but what we see,
What is the wide world worth to me?
But is there naught save what we see?

. . . . . .

If there is naught but what we see,
The friend I loved is lost to me;
He fell asleep; who dares to say
His spirit is so far away?
Who knows what wings are round about?
These thoughts—who proves but from without
They still are whispered? Who can think
They rise from morning's food and drink?
These thoughts that stream on like the sea
And darkly beat incessantly
The feet of some great hope. . . .

. . . . . .

Because he never comes, and stands
And stretches out to me both hands,
Because he never leans before
The gate, when I set wide the door
At morning, nor is ever found
Just at my side when I turn round,
Half thinking I shall meet his eyes,
From watching the broad moon-globe rise—
For all this shall I homage pay
To Death, grow cold of heart, and say:
"He perished, and has ceased to be;
Another comes, but never he"?
Nay, by our wondrous being, nay!
Although his face I never see
Through all the infinite To Be,
I know he lives and cares for me.

—*E. R. Sill, in the Independent.*

Free Thought.

Churches Confessing their Decline; Decrease of Church Attendance; Currents of Modern Thought, etc.

To the Editor of the Banner of Light:

A circular signed by bishops, clergy and pastors of all Protestant denominations has been issued calling upon pastors of the churches to join the National Reform Association. The circular gives as a reason and motive for such an association the increase of vice and crime, decadence of church attendance, growth of the liquor power, and a general demoralization of society from specified causes.

What a confession! and by the leaders in the Church. Whose the fault? In commenting upon the subject matter of the circular, I observe, as my first point, the declension of church attendance. A census, by actual and repeated count, has been made in prominent cities and towns, and the results given to the public. The *Philadelphia Times* sent out responsible parties for many Sundays, and simultaneous count was made in all the churches. The tables are published. So in Chicago, Cincinnati and other places. A small minority of men was found in all the churches. About a year since the *St. Louis Globe-Democrat* gave a sample of the city Sunday. The item was copied extensively in the Eastern papers. The substance of it was that on a given Sunday there were at the different places of out-door amusements 85,000 *males*. At the same time in the churches, all told, there were in the aggregate of men, women and children, 10,000. I cannot ask space for lengthy but authentic tables, showing the growing breach between the Church and all grades of society. Nor perhaps is it necessary, since the astonishing fact is conceded. The Evangelical Alliance has shown it among all the civilized nations. Its statistics and statements are published by its own sanction and direction in a volume called "Infidelity."

The religious press even informs its readers that "Mohammedism is increasing faster than all combined Christendom." It has gained forty-six millions since the Reformation, by peaceful missionary conquests. Said Canon Taylor, in the English Church Congress: "Christianity gains thousands; Mohammedanism millions." In our own country we have, as in this official circular representing the leaders of all Protestant bodies, the unqualified statement that there is an alarming "increase of vice and crime," and the devotion of Sundays to other purposes than the attendance at churches. Now in this problem of Churchianity what are the factors and the facts?

First: According to the recognized tables of Böhme, Wager and Schem, the natural increase of the population of the globe is annually about eight millions; so that the increase of churches does not keep pace with the increase of the world's population. Then, at the present time, the Christian population is barely one-fourth of all the nations of the earth, and is not even holding, numerically, its own territory; and to this we must add confessions, such as those expressed in the circular, that forces hostile to Churchianity are upon the increase on every side.

What does all this mean? and the clerical complaint that not only the masses but the literary and scientific classes are turning their backs on the churches?

Why are not the Whittiers, Emersons, Lowells, Holmeses, Drapers, Proctors, Froudes, *et al.*, within ecclesiastical limits? How strange to read in the essays of Macaulay, Martinet, and Froude the historian, of "The Decay of Protestanism as a Religious Factor." Is it so, as stated in a daily paper, that the Buddhists have converted five thousand in New York and Brooklyn?

Almost numberless citations can be given, showing a general admission as to the decadence of Churchianity. What then is the first need? The restoration of the Christian idea—spirit and life. The Church now, with many notable and glorious exceptions, is, in the main, but a formality, visible on Sundays. But how with the rest of the week? The apostolic, primitive Church was, as all admit, Christian. The opposite of their ideal and actual cannot be Christian.

Well, how with the primitive Church? The Sermon on the Mount, jeweled with the Golden Rule, was the law of every-day life. Is it so now?

No one lacked; is it so now?

They reached out to all classes—"every creature." How now?

They were not in bondage to the world's love of show, fashion, glitter and idolatry to Mammon. How now?

They communed with the invisible world, and conversed with the higher brotherhood of Life. As with Phillip in Samaria, Paul at Athens and everywhere, they preached and lived the Christ Spirit. That was all. That was enough. Everything else would take care of itself.

Give the acorn its divinely designed place and environments, and the manifold parts of its future will appear formulated in the giant oak. So with the primitive germinal Church; soon its boughs were to the sea and its branches to the river—from the Euphrates to the Thames. Presently, as Gibbon says, sixty millions of slaves were set free. Soon, as Osanam and others have shown, they controlled the literature and scholarship of the civilized world. Paul in the school of Tyrannus shows how they sought and leavened current thought and its leaders; quite unlike the bishop of Western New York, who said, "Keep away from Mr. Huxley." Truth fears no error; the lamp no darkness. The bishop and his followers retreated, trailing their banner in the dust. Not so Paul; he *sought* even the Epicurean and the Stoic.

Now, is not the popular Churchianity of the day a contrast to the Christianity of the past? Wherein is there a similarity?

Then, too, *failure*; as confessed in the very statements of the Evangelical Alliance, Pan Anglican Conventions, the National Reform Association and the religious press. They look over the field and say: "Increase of vice and crime." Then comes the cry for more "Societies," "Associations." With a shrinking kernel the nut always runs to shell.

Of the many names of bishops and clergy in the circular of the National Reform Association, I would be glad to learn of the name of one who has begun in his own pews, or in the shadow of his own church, to put out the volcanic craters of vice and crime, *if* the suppression would lessen church revenues. I have often sought such coöperation, and with proofs ready to *indict* the den, gambling, drinking saloons, but never succeeded; the owners and sometimes frequenters were in the pews, and not infrequently, strangest of all paradoxes, the reputedly and proven disreputable man in the place a leading church officer—a cherished financial vine—for he carried the bag and bare what was put therein. The complaint of the outside world is that *character*, even ordinary morality, has ceased to be a requisite for parish leadership if the man is rich.

Then the complaint that the pulpit, ceasing to be scholarly and instructive, is losing its place, and justly so. Thoughtful people are not content with ecclesiastical millinery, novel and changeful postures, costumes, and then a homily of platitudes. The spectacular entertainments take for a time with children and some women, but who can blame the absentees? Asking for bread, must they return for a second stone?

The apostles gained rapidly upon the heart and brain of the world. It is never otherwise with the like spirit and manner. There was no higgling for "ten thousand a year." I heard a bishop urge his missionaries to be content with seven hundred dollars, and the same day told the Convention he could not live on seven thousand. His salary must be increased.

Dr. Livingstone, the traveler and missionary, said: "There is no people not hitherto wronged by the Church, directly or indirectly, but can be reached."

Just so with the masses at home everywhere. No one has failed now who so does, if he begins beyond the hindering, chilling shadows. But not so if he starts "a *chapel* for the *poor*," a *church* for the *rich*. Not so, if behind him is some moneyed Judas in Moses' seat; or the money-changers enriched by dens and gambling saloons.

There is one certain way, only one, and humanity is blessed: "Men *will* see your *good works*, and glorify your Father." The world has but one test, Jesus gave only one, "by their *fruits* shall ye know them." Will the Church raise the standard of its professed Master, and follow it? or still issue its wailing and desponding bulletins: "Increase of Vice and Crime." G. E. O.

New York.

How One May Decide.

To the Editor of the Banner of Light:

It is difficult for those who have given the subject but little attention, to draw the line between personating by spirits and the spirit-form materialization phase; and it is no doubt the duty of the mediums, as well as the spirits, to separate and distinctly state which phase the sitter is to expect to witness—thus avoiding the danger of allowing the personating of a spirit to pass current as a genuine spirit-form manifestation.

Recently a stranger informed the writer that he attended a séance with one of the most renowned mediums for the materializing phase; the medium was an entire stranger to himself and wife. He was a member of a prominent Congregational Church in Boston. He said that in the early days of Spiritualism he was used as an instrument to write, but that of late years the power had not been made manifest. He recently felt impressed to go to the séance alluded to. The room was quite dark, but he could discover forms moving about, and one came up by his side and said: "I am Cousin Hattie. Your two children and sister are here. My husband is present, and wishes to see you very much, and if he can '*build up*' he will come out and speak to you."

The two children purported to materialize, and spoke to him; but when I asked the man if he actually *saw* a form that he recognized he admitted he did not, and that all the test involved in this transaction lay in what was spoken by these forms, which might or might not have been his spirit friends and relatives. "But," said he, "what was said by the forms *was true in fact* and in every detail."

He said he was led to the cabinet by a form having a hand which felt precisely like that of an individual in the mortal body. Is it not possible that spirits often control mediums to give undoubted tests—like the above named—and control the medium to personate, and to take steps to aid in "the building up" of the form sought to be presented, that its appeal to the recognition of friends present may be the more complete?

Where can the line be drawn between that of full-form manifestation, independent of the medium, and spirit-impersonation by the medium under spirit-control? Long experience with and investigation of any particular medium for this phase, it seems to me, is the only way out of the difficulty. JUSTICE.

Boston, Mass.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Spiritual Progressive Meetings are held each Sunday morning and evening at the Hall 106 Washington Avenue. Lecture, readings and tests by Mrs. Lunt Parker and Lily May. Also meetings every Wednesday evening. W. T. Parker, Chairman.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davis, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street, Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

Passed to Spirit-Life,

From Boston, Mass., April 13th, Mrs. Louisa Mathews (wife of Dr. E. H. Mathews), aged 71 years.

She was a devoted Spiritualist. The funeral was attended by a large circle of friends, and appropriate remarks were made by Mrs. R. S. Lillie and Mr. A. E. Tisdale. "Over There," and "We Shall Meet Beyond the River," were tenderly and sweetly sung by Mr. Lillie, and others joining therein. The remains of Mrs. Mathews were entombed at Natick. COM.

From the residence of her sister, Mrs. E. A. Hanvey, 1427 Wolfram street, Lake View, Ill., April 14th, Mrs. Miranda E. Bean, aged 72 years.

The cause of her decease was paralysis. Her remains were taken to Springfield, Mass., for interment.

Mrs. Bean was one of the earliest members of the First Society of Spiritualists formed in Springfield. She was one of the oldest among the subscribers to the BANNER OF LIGHT.

Mrs. Orvis, of this city, conducted the funeral exercises at the house, and read a beautiful poem appropriate for the occasion. H. F. R.

Chicago, Ill.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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INDEX.

Angel Care.
A little while longer.
Angel Visitants.
Angel Friends.
Almost Home.
And He will make it plain.
A Fragment.
A day's march nearer home.
Ascended.
Beautiful angels are waiting.
Bethany.
Beautiful City.
Beautiful Land.
Bliss.
Beyond the mortal.
By love we arise.
Come up thither.
Come, gentle spirits.
Consolation.
Come, go with me.
Day by day.
Don't ask me to tarry.
Evergreen shore.
Evergreen side.
Fold us in your arms.
Fraternity.
Flowers in heaven.
Gathered Home.
Gone before.
Gentle words.
Gratitude.
Golden shore.
Gathered home beyond the sea.
Home of rest.
He 's gone.
Here and there.
I shall know his angel name.
I 'm called to the better land.
I long to be there.
Looking over.
Looking beyond.
Longing for home.
Let men love one another.
Live for an object.
My arbor of love.
My home beyond the river.
Moving Homeward.
My home is not here.
My guardian Angel.
Not yet.
No weeping there.
No death.
Not yet for me.
Never lost.
Only waiting.
Over there.
One woe is past.
Outside.
Over the river I 'm going.
Oh, bear me away.
One by one.
Passed on.
Passing away.
Parting hymn.
Passing the veil.
Repose.
Ready to go.
Shall we know each other there?
Sweet hour of prayer.
Sweet meeting there.
Sweet reflections.
Sow in the morn thy seed.
Star of truth.
Silent help.
She has crossed the river.
Summer days are coming.
They 'll welcome us home.
There 's a land of fadeless beauty.
They 're calling us over the sea.
Tenting nearer home.
Trust in God.
The land of rest.
The Sabbath morn.
The cry of the spirit.
The silent city.
The river of time.
The angels are coming.
The Lyceum.
They are coming.
The happy time to come.
The happy by-and-by.
The other side.
The Eden of bliss.
The region of light.
The shining shore.
The harvest.
Time is bearing us on.
The happy spirit-land.
The by-and-by.
The Eden above.
The angel ferry.
Voices from the better land.
We shall meet on the bright, etc.
Welcome angels.
Waiting 'mid the shadows.
When shall we meet again?
We welcome them here.
We 'll meet them by-and-by.
Where shadows fall not, etc.
We 'll anchor in the harbor.
We 'll gather at the portal.
We shall know each other there.
We 'll dwell beyond them all.
Waiting to go.
Waiting on this shore.
We 're journeying on.
What must it be to be there.
Where we 'll weary nevermore.
Whisper us of spirit-life.
Waiting at the river.

CHANTS.

Come to me.
How long.
I have reared a castle often.
Invocation chant.

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CONTENTS.

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Table of the Moon's Signs in 1888.
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Banner of Light.

BOSTON, SATURDAY, APRIL 28, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE. 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY,
39 *and* 41 *Chambers Street, New York.*

COLBY & RICH,
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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Another Reverend Raver.

It must be that Rev. Mr. Mills, of Newburyport, feels relieved since the acute bilious attack from which he suffered in the pulpit of the North Church on Sunday evening, the 14th inst., when he underwent a process of public mental purgation of the stuff that had been accumulating on his liver in consequence of his hatred of Modern Spiritualism. A man who, in this age of illumination, spiritual and mental, can discern no incongruity in voluntarily making a public spectacle of his dense ignorance, his triple-plated prejudice, his impenetrable bigotry, and his total disregard of the convictions and belief of people who are at least his own equals in intelligence, in sincerity, and in a desire to know the truth—a man of such a stamp is not likely to be benefited by either reply or rebuke, and therefore it would be practically profitless to address either one to him with that well-meant end in view. His very language insults those from whom he would insist on receiving respectful treatment.

When a mere mortal assumes to possess such intimate knowledge of the ways of God with men as this Newburyport minister does, it does appear to be logical that other mortals may perhaps be as highly favored as himself, and he may be wrong in denying that they may be even more so. How he comes to know so much more of the divine purposes than tens of thousands of worthy men and women whom he thus publicly abuses, he has not thought proper to try to explain. And most likely he does not regard it as at all necessary. The very last thing that a man who thinks that he speaks by authority troubles himself about is the facts on which that authority is supposed to rest. If there is such a thing as a gospel of hate—Paul himself admits that there *is* "a Christ of Contention"—Mr. Mills undeniably preaches it and takes a pride in doing so. As for spiritual perception, there is not the faintest trace of it discoverable in his puerile diatribe against Spiritualism. Reasoning there is none of, either, while the substance of his effort is bald and bare assertion. And the temper of the whole is that of anger, hatred, malice, and all uncharitableness.

We are not going, as we said before, to follow this Newburyport preacher through the length (it has no breadth) of his violent discourse. What he thinks of Saul and Samuel and "the Witch" of Endor is of no possible importance, that we can see, to anybody but himself. But when he speaks with such ostentatious positiveness about clairvoyance for the purpose of discrediting the undisputed phenomena of Spiritualism, and patronizes the mysteries of mind-reading as if they were something with which he has all his life been familiar, he forces his hearers to ask him to tell them how long ago it was when just such men as he were denouncing clairvoyance and mesmerism as the devices of the same devil to whom he gives credit for all the accepted phenomena on which Modern Spiritualism firmly builds its structure of belief. "God condemns consulting them" (wizards), he says, "in relation to death, and the man who becomes a Spiritualist is under the condemnation of God and all the penalties of his righteous indignation." One can readily see that his conception of God is of a being no larger than himself; and, therefore, he wants his God to get mad in the same way that he does.

God forbids, he asserts, that any communication should be made from the dead to the living. How does he know that? Because, he says, the Bible contains no record of any such. This position we will allow to him for the nonce, and for the sake of argument: There are a good many things that the Bible says nothing about. His is one of those yet childish minds that superstitiously hold that the Bible should and does contain everything that is in the twenty-three volumes of the Encyclopedia Brittanica, with Lord Bacon's Novum Organum and Newton's Principia thrown in. Yet his idolized Bible tells us nothing of the vast geologic æons during which the slow evolution of our single little speck of a world was proceeding. The Old Testament does not even teach a continuous life hereafter. And preachers of the gospel are cornered to satisfy themselves or any one else that the doctrine of immortality is positively taught in the New Testament. Our Newburyport minister is in this, as in other respects, a public example of what Paul feelicitously calls: "Zeal without knowledge." To know is not what he is chiefly concerned about; he would much rather assail, and frighten, and hate. And of such is *his* kingdom of heaven.

But for all that, and although he is by no means a seeker above all things after truth, we shall not let him pass unchallenged when he publicly states what is not *the* truth. He is unveracious, and we openly and candidly charge him with so grave a fault. He asserts that table-tipping, writing, and all the other phenomena have been brought to the test of science, and have utterly failed. They have not, and he knows it. That is precisely what Spiritualism is waiting for and will cordially welcome. He is just the kind of perfectly uninformed men who would gape and swallow the Seybert Commission report as the result of a scientific, as well as a psychical, investigation; when the obvious truth about it is that it was neither. If shallow persons like this preacher can find time to denounce Spiritualism as a wicked fraud, it is his plain duty to go to work and prove it to be such. The day for swamping newly appearing truth by abusing those who are studying to understand it has gone by for good. The church will thrust no more astronomers into dungeons for showing that the sun, and not the earth, is the centre of our system.

None of the foregoing remarks respecting this grossly disreputable performance of Rev. Mr. Mills have been made in anger, neither would we appear to assume the attitude of administering reproof; neither the one nor the other would serve any worthy purpose. But it is now and then the fit thing to do to hold up to himself the man who, at this day, thinks he is doing the religious sentiment in the human heart any proper service whatever by choosing his opportunity to assail, denounce and abuse others as wanting in common morality because of their belief. If the man who deliberately errs in this way can only be made to see himself as others see him, there is hope that it may be a benefit to him which he might receive in no other way. We have not a syllable of expostulation to offer to Mr. Mills's religious rub-a-dub about studying the Bible and coming to Jesus, and the rest of that sort of "rot" to which theology is still addicted; for so long as that satisfies the soul, it may be kept at its old service; but that the rapidly increasing host who cry for bread instead of stones should be denounced from the pulpits because of nothing but their hunger, is an outrage, social as well as religious, for which its perpetrators ought henceforward to be held to a strict account.

Notwithstanding, however, the reckless assertion of this presumedly Gospel student, made for the express purpose of placing Spiritualism in a false light before his hearers, that there is nothing about it in the Bible, there is scarce a single fact related to it that has not its counterpart or foreshadowing in that venerable object of Christian idolatry and worship; and so palpable is this truth that it has been thousands of times declared, if we take Spiritualism from the Bible nothing is left but a useless scaffolding. If our reverend maligner had informed himself of the facts in the case before making himself the laughing-stock and butt of ridicule of every one who has, he would never have disgraced the pulpit in the manner he has, and for which act he will at no distant time, either in this life or the next, "repent in dust and ashes." Had he read a dozen pages of Forster's "Unanswerable Logic," he would have learned—his study of the Bible evidently not being sufficient to give him the information—that in the sixteenth chapter of Genesis an angel appeared to Hagar in the wilderness, and *comforted* her, the one word *comfort* comprehensively defining the spirit visitations of to-day; that in the eighteenth chapter of Genesis it is recorded that three angels, in the form of men—that is, materialized—appeared to Abraham and partook of food with him; that in the nineteenth chapter two angels, also in the form of men, appeared to Lot. It is stated in the twenty-first chapter that an angel again appeared to Hagar; in the twenty-second that an angel arrested the arm of Abraham, preventing him from committing murder, and in the thirty-second chapter that Jacob met angels on his way home from his uncle Laban. An angel held an interview with Moses (Exodus iii.); one led the host of Israel out of Egypt (Exodus xiv.) In the sixth chapter of Judges is given an account of a manifestation of spirit presence, during which "the recipient gave indications of precisely just such conditions as too frequently prevail to-day among Spiritualists as well as investigators—that is, a disposition to doubt the manifestation, no matter how convincing a previous one had been." Other marked instances of the appearance of spirits are given in Numbers xxii., Judges ii. and xiii., Joshua v., 1 Kings xix. and xxii., etc. The handling of fire by mediums of to-day finds its counterpart in the account of an angel seen walking with the three men in a fiery furnace, they not being injured by the ordeal; independent writing, in the inscription made without human hands on the walls of Belshazzar's palace. Daniel and Peter were "entranced," and many had visions when "deep sleep" fell upon them. When Peter had been freed from prison by an angel, he went to the house of Mary, and knocked. A damsel went to the door, and on returning to those within, and announcing Peter's presence, they would not believe her, but said "it is his angel"—proving that spirit-rapping was no uncommon thing in those days.

The moving of material objects is matched by the removal of the stone from the door of the sepulchre by an angel who appeared to the two Marys in *the dark*. Moses and Elias came in spirit form on the Mount, and after his crucifixion Jesus fulfilled his promise, that if he went away he would come again to his disciples, by appearing to them in a room, the doors of which were shut; he having previously said to them that not only should those who believed in him (his mediumship) do what he had done, "but still greater things."

We cannot extend this article to greater length, even though tempted to do so by the vast amount of proof we find, as we look over the Bible, of the truth of Spiritualism and the identity of its phenomena with events recorded in the Old and New Testament, and held to be evidence of its divine origin and infallibility. When a Spiritualist is, as was Paul, arraigned before a council of priests, we advise its judgment to be as in his case, "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." Acts xxiii.: 9.

We leave the Rev. C. P. Mills of Newburyport with the truth and his conscience.

Jesus and Spirit-Materialization.

The proofs accumulate that the phenomena of Spiritualism are being steadily accepted, and are doing their work in the churches. The priesthood testify to it themselves when they come forward, now in one locality, and now in another, and openly employ the phenomena to harmonize theological theory with modern belief. One of the latest illustrations of this statement occurs in a recent sermon of Bishop Jenner, preached in the Anglican Free Church at Detroit. Speaking of the form in which Jesus is recorded as appearing to his disciples after his death and burial, the Bishop declared that "the prevalent notions of it are not only radically wrong, but that they also subvert the very idea which they are intended to convey." He admitted the material inconsistency of the several records of this event by the evangelists, which he candidly asserted to be so great as "to preclude their acceptance as positive evidence."

The Bishop allows that a candid review of the several appearances recorded in the gospels most clearly proves that the body in which Christ was raised from the dead was "a spiritual body in the fullest sense of that term." It is equally clear, he adds, that Jesus not only had the power to make himself visible and tangible, but to make it appear that he partook of ordinary food. That he actually did so, the Bishop thinks highly improbable, because eating and drinking imply physical materialism and mortality; whereas, the resurrection is intended to prove spiritual immortality. "The so-called Orthodox idea that Christ arose in a body with flesh and bones," says the Bishop, "and with all things pertaining to natural manhood, is absurd in the extreme. That flesh and blood should vanish and pass through closed doors is bad enough, but when it is asserted that he ascended into heaven with such a body the absurdity becomes self-evident."

The Bishop considers that such an occurrence would be subversive of universal law and a more stupendous miracle than the resurrection itself. It would, in short, be utterly impossible. His idea of it is, "that before Christ arose his body underwent the change necessary to convert into a spiritual body; which was intended to teach us that when we shuffle off this mortal coil we leave it behind us forever, and the body with which we shall be clothed hereafter will be such that in it we shall be totally unrecognizable. And that, as Christ himself was compelled to assume some old and characteristic phase, in order to identify himself to his most intimate acquaintance, even so shall we be obliged to exhibit some well-known trait before we can make ourselves known, even to our own relations."

In this final statement we have the real and true one of the much-derided phenomenon of spirit-materialization. Unless returning spirits were in some way able to identify themselves to those who knew them in mortal garb, it is perfectly evident that the great object which they cherish in returning at all would be practically lost. Whether spirit forms resemble mortal forms is not the question now, but whether it is possible for spirits to employ such means and methods as will enable those who once knew them to recognize them, and thus receive beyond all power of effacement the priceless truth of the continuous life of the human spirit. The light is steadily streaming through the bars of prejudice.

"Prof. Starr" Once More.

During several years past we have been repeatedly called upon to caution our readers against being imposed upon by an itinerant lecturer, whose name is generally given as "Prof. Starr," though he at various times and places has assumed various *aliases*. Occasionally we have acceded to the persistent demand to publish what we know of him and his "ways that are dark," and given some facts, holding some in reserve for future use should occasion require. Notwithstanding this, the "Starr" has continued to shine with various degrees of luminosity, the most intense being among churches and in neighborhoods where very little is known of the facts that are the foundation of every Spiritualist's belief.

Correspondents now write from Corry, Pa., and send copies of a paper published in that place, *The Flyer*, containing lengthy articles recounting the exploits of the aforesaid Professor and his wife, which are simply the same chestnutty-flavored things that have reached this office in past times from every point of the compass. The old "cabinet trick" which every third-rate conjurer can perform, and which is so puerile that no one with any pretensions to skill presents to an audience, was, as it ever has been, his trump card; but it no more resembled that of the Davenports than light does darkness. He professed to do independent slate-writing and to explain how it was done; but it was not made public, "*because*," says *The Flyer*, "*that would interfere with Prof. Starr's business. Let him expose it to his audiences and get his pay for his work*," thus showing that the editor's regard for the Professor's pocket-book is of more account to him than the conduct of his paper as a vehicle of information to his readers. It is a singular fact that of all the explanations made by these pretended exposers of the *modus operandi* of mediums, not a single one, so far as we are aware, has been made public; shall we infer from this that their weakness would be shown by bringing them to light?

While at Corry it was reported that an offer of one hundred dollars was made Starr, if he would produce the writing under the same conditions that Watkins did for the gentleman who made the offer. To the *Flyer* Starr admitted that the report was true, and said, "I would be a fool to accept such an offer, for the reason that I know nothing of what Prof. Watkins did do for the gentleman, and must accept his version of it"; a very flimsy reason for avoiding the issue, especially so since it had been reported in the *Flyer* that he had "explained slate-writing by half-a-dozen different methods." Perhaps he remembered that at Lee Centre, N. Y., in 1882, he announced that he would meet any medium, and either duplicate or explain any spiritual phenomena under a forfeiture of five hundred dollars if he failed, but when an opportunity to do so was given him, he declined to appear, unless the sum of one hundred dollars was sent him. And even when this condition was accepted, and Mr. A. A. Wheelock appeared with a medium, Starr ignobly fled, leaving the field to Mr. W. and his medium, who gave séances that resulted in convincing hundreds of the truth of the phenomena, and of the credulity of those who had been misled by Starr's pretended exposures and explanations. Perhaps he also remembered a certain experience he had with J. V. Mansfield at a New Hampshire Convention, during an interview with whom he made, if we remember correctly, confessions he would prefer not to have recited to his audiences, for fear that after they were made known he might not "get his pay for his work."

In 1882, a few months after the above, this boastful pretender, known in Corry, Pa., as Prof. Starr, previously in Michigan as "Dr. Clark," in another place as "Dr. Thomas," appeared in Binghamton, N. Y., as "Mr. Sessions," under which *alias* he attended a séance held at the house of Mr. T. W. Waterman, at the close of which, upon being questioned as to his opinion of the phenomena he had witnessed, he said to Mr. W.: "I COULD NOT FATHOM THEM; THEY WERE TOO DEEP FOR ME. I AM SURE THERE WAS NO DECEPTION."

In March, 1884, "Prof. Starr and his wife" distributed a circular in this city, a copy of which will be found in THE BANNER of Nov. 26th, last year, announcing themselves as "*Wonderful mental and physical test and full-form materializing mediums*," claiming to hold "*circles in the dark, circles in dim light, circles in full gaslight, and circles in broad daylight*," and to "give unbounded satisfaction"; the whole being characterized with the same display of bombast and self-adulation that distinguishes their advent in every place they visit in the *rôle* of exposers. We commend these few facts to the consideration of our friends in Corry, Pa., especially to William C. Plumb, editor of *The Flyer*, and to Spiritualists and the public generally. A man who claims to be a medium in one place, and the opponent of mediumship in another, is not worthy of the confidence of any one. Spiritualists on his line of travel should make special effort to have these truths concerning him known in every place he designs visiting, so that he may on his arrival be given the style of welcome justly due one of his class.

The Ministers on the Move!

Evidence continues to come in that in all parts of the country the ministerial machine is being concentratedly set in motion with the hope of breaking down the Spiritual Dispensation. In another column will be found a report (abstract) of Mrs. Amelia H. Colby-Luther's remarks in reply to Rev. Mr. Mills, of Newburyport; we have also an editorial word in the same direction.

On the eighth page of the present issue will be found a sketch of the views expressed by Dr. H. B. Storer regarding the animus of the lecture at the same time being delivered in the Bowdoin Square Baptist Tabernacle, Boston, by Rev. A. J. Gordon, D. D., of the Clarendon-street church. THE BANNER had a representative present to listen to Mr. Gordon's remarks, and found him very courteous in language and bearing, and firmly anchored in a belief of spirit intercourse, a conviction that spirit materialization is true, and a certainty that a vast multitude of invisible intelligences were hovering over this world seeking to enter into open communion with mankind. He acknowledged the truth of all that Spiritualism claims, phenomenally, but of course, following in the wake of the late Elder Knapp, of Revivalist fame, he ascribed the wonderful occurrences in these latter days to the operation of demons, or "angels which kept not their first estate," but were fallen, and consequently evil. He sought to clinch his argument by an attack on the Spiritual Philosophy, declaring that these returning spirits must be evil because they antagonized all the fundamental positions of *Orthodox* evangelical belief—such as the existence of hell, the value of vicarious atonement, the divinity (in a Trinitarian sense) of Christ, the existence of an anthropomorphous deity, etc. We are certainly willing to leave the matter where Rev. Mr. Gordon puts it: the philosophical statements he so fiercely attacks are (minus, perhaps, the *name* Spiritualism) permeating the thoughtfully inclined all over the world—in the churches as well as outside—and the *fact* of spirit return being admitted by this gentleman, the character of the *revenant* ones must be judged by their fruits; for "men do not gather grapes of thorns," and those who carefully investigate *ought* certainly to be able to distinguish their friends who once lived on earth and enjoyed their companionship, from the pre-Noachic "fallen angels," who were *never* mortal, if we understand the Church idea.

Another bigot is astir in the pages of the *Baptist Quarterly Review* (for April), and is *sure* he *has* demolished the whole modern movement. We shall hold up to view the *quarter(ly)* ideas of this latter personage in another issue of THE BANNER.

The Spiritual Dispensation has—notwithstanding the shouts of a salaried ministry—nothing to fear by an open and candid comparison with decadent modern Christianity as known to the world in the afternoon of the nineteenth century.

J. J. Morse's Last Season.

Bro. J. J. Morse writes us that he will return to the Eastern States in due time for work during the ensuing fall and winter months. He has had a most successful season in San Francisco. Going there originally for but three months, he was quickly secured to remain a full year, which he will complete in July next.

He desires Eastern societies wishing to secure his services to address him without delay, as a portion of his time is already engaged. This is positively his last season in the United States, he returning to England in September of 1889. His tour, of three years' length now, has been quite a success. He can be addressed at 331 Turk street, San Francisco, Cal.

Passed to Spirit-Life.

From Amesbury, Mass., a few days since, Mr. George W. Bartlett, aged sixty-six years. He was a very intelligent man, and a firm Spiritualist. He leaves a widow and a married daughter. His disease was consumption, and he was a great sufferer.

☞ Ex-Mayor Fell, of Victoria, British Columbia, is reported on our first page as having made special commendatory mention (during the recent Anniversary meeting there) of Miss M. T. Shelhamer's latest book, "Outside the Gates." Colby & Rich have this work on sale; and inquirers and believers alike will do themselves a kindly and valuable service by following Mr. Fell's advice.

☞ Mrs. B. F. Smith (the excellent trance-medium of the Banner of Light Free Circle on Friday afternoons) has located with her husband at Vernon Cottage, Crescent Beach, Revere, Mass., where they intend to remain during the summer. In the fall they will return again to Lawrence or locate in Boston.

☞ J. J. Morse sends to THE BANNER an account (which will appear next week) of the four meetings held in San Francisco, Cal., in honor of the Fortieth Anniversary.

Progress at Onset Bay.

Some idea of the advance and growth which has characterized Onset Bay Camp since its inauguration, may be gained from the following extract from an official document recently placed by its managers before the General Court of Massachusetts:

"The Onset Bay Grove Association was incorporated by special act of March 31st, 1877. It purchased about one hundred acres of woodland, on the shores of East Wareham, in that year, and named it Onset. The territory, at that time, was assessed for $690, and had no buildings upon it. Since then some six hundred lots have been sold and over four hundred cottages erected by different individuals, and the property is now assessed by the town of Wareham at about $280,000. The Association has developed this property, on a capital stock of $5000. In the ten years of its existence it has declared only two small dividends. The money received has been expended upon the streets—of which there are nearly seven miles—and on concrete and plank walks, and wharf, bridge, etc. Each year it has maintained, free to everybody, meetings, band concerts, etc., lasting about four or five weeks in the summer season. The popularity of the place attracted a large attendance which has increased each year."

"They 're Taking Baby."

A correspondent of *Light* relates the following as described to her by Miss H., the daughter of a clergyman in England—"a very truthful, not very imaginative woman," and not a Spiritualist—as an experience of hers while sitting up with a poor woman in her father's parish, whose babe was dying:

There were two beds in the cottage chamber, one, a crib, in which a child of three or four, the baby's brother, had been asleep for several hours. Miss H. and the mother stood beside the other larger bed, on which the infant lay at its last gasp. Suddenly an eager little voice called from the crib, and they saw the small brother sitting up, wide awake, and pointing with a kind of rapture in his face. He cried out: "Oh! mammy, mammy, beautiful ladies all round baby! *Beautiful* ladies! Oh! mammy, mammy, they 're taking baby!" The watchers turned their eyes on the bed again—the infant had expired.

The New York College of Magnetics.

Dr. Babbitt writes us that he has moved his college and sun-healing instruments to No. 30 East Fourteenth street, New York, near Union Square, where he has a fine lecture hall, forty feet deep. He states that his new work, "Human Culture and Cure," has been received with increasing favor in Europe, Asia, Australia and our own country. A considerable number of physicians and others on the Pacific Coast have agreed to take his course of lectures proposed to be given at Los Angeles, with a view to securing the diploma of the New York College, but a few more names are required before such an expensive journey can be undertaken. The Doctor says that the sun-healing movement is spreading over various nations and is achieving remarkable results.

FAITH CURE UNDER A CLOUD.—According to the press reports, Mrs. Lottie A. James, of West Medford, Mass., passed to spirit-life on the evening of April 20th, giving birth to a child, who also died. Mrs. Corner, Mrs. James's mother, who lived with her, was a believer in and practitioner of the Faith Cure, or Christian Science system, and no midwife or physician other than herself and a Christian Scientist was called in till both mother and child deceased. Great indignation was produced in the neighborhood against the "Cure" system, by the report of the town physician that proper precautions had not been observed in the case—faith being expected "to do it all." By virtue, we understand, of the report of Medical Examiner Durell, the First District Court of Eastern Middlesex County has granted a warrant for the arrest of Mrs. Corner on the charge of manslaughter.

MEDICAL LAW IN MARYLAND.—By the Baltimore *Sun*, of April 16th, it would seem that the law-makers of this State have been led into the passage of a Doctors' Plot Law. It is of the true *Orthodox* stripe, and says to the *people* of the State: "You shall have no other doctor before me," and to the practitioners: You must have a diploma in order to practice; you must have it registered with and endorsed (through its certificate) by the State Board of Health—which Board can revoke your diploma if it do n't like the college where you obtained it; *or* you must be examined, for a fee; and will be fined or imprisoned if you try to practice without the stamp of the "Regulars" and their allies upon you. Glorious times are supposed to be now in store for the Medical Trusts of old Maryland!

☞ The demise has recently occurred of Mrs. Mary Stephen, wife of the well-known and remarkably successful healing medium, George Milner Stephen. Mrs. Stephen, who was a daughter of the first Governor of South Australia, Sir John Hindmarsh, was a sympathizing and cordial co-worker with her husband in his beneficent work, and the absence of her visible presence will be felt by him, though a knowledge of her presence in spirit and assistance in more efficient ways than formerly will assuage the grief naturally attendant on a material separation.

☞ With its issue for April 11th *The Boston Investigator* commenced Volume 58th. In an article stating the fact, its veteran editor, Horace Seaver, announces his aim for the future to be—as it has been in the past—to work for the interests of "everything which can be of any benefit to men and women as individuals, and to society, or to Government, or to the welfare and perpetuity of the American Republic." *The Investigator* has done some stalwart work in these directions in the past, and we wish a like success to its efforts in coming time.

THE GNOSTIC.—The March number of this monthly, just received, contains No. 3 of F. B. Dowd's "Rosy Cross Sermons," treating upon "The Night." A short biography "In Memoriam" of Anna Kingsford, M. D., is given, and several subjects relating to the aim of the work—announced to be "the culture of all that is divine"—are treated upon by editors and contributors. San Francisco, Cal.

☞ J. H. Bates, successor to S. M. Pettengill & Co., will May 1st remove his Newspaper Advertising Agency into spacious and commodious premises in the Potter Building, 38 Park Row, corner of Beekman street, New York City. He has been successfully and honorably identified with this line of business for upward of twenty-five years.

ANOTHER "FATHER" OF SPIRITUALISM!—The *Boston Globe* has just added an additional feather to its cap of correctness (?) and reliability (!) by referring April 19th to "Dr. Arns, popularly known as the father of Spiritualism." Will the *Globe* please enlighten us as to whom it means?

☞ The German Workingmen's Aid Society of New York has voted to take stock in the United States Cremation Company, which has its retort at Fresh Pond, L. I.; and hereafter its members will be cremated instead of following the former custom of earth-burial.

☞ Dr. Lawrence and his son (spoken of last week in connection with the Marsh-Debar case) have been released; why they were ever taken into custody at all is to our mind a mystery.

☞ The office of *The Watchman* has been removed from Chicago, Ill., to Fort Wayne, Ind.

Queen Victoria has ere this reached Berlin. Most of the papers there welcomed her in advance—*The Post* saying: "The nation offers mute, yet respectful homage to the sovereign of a great and friendly state who has come to visit the sick bed of our suffering Emperor."

☞ We noted what was said in *The Woman's World* recently regarding "Swiss Goblins"; we shall next week make reference to an article on "French" Ghosts, as printed in *Murray's Magazine* for April.

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

ALL SORTS OF PARAGRAPHS.

APRIL.

April is here!
There's a song in the maple, thrilling and new;
There's a flash of wings of the heavens' own hue;
There's a veil of green on the nearer hills;
There's a burst of rapture in woodland rills;
There are stars in the meadow dropped here and there;
There's a breath of arbutus in the air;
There's a dash of rain, as if flung in jest;
There's an arch of color spanning the west;
April is here!
—*Emma C. Dowd, in St. Nicholas for April.*

WHERE ARE THE POLICE?—The *Lewiston* (Me.) *Journal* is said to have given recent publication to the following statement—either a surprising confession of crime or a somewhat reckless use of the "editorial we": "We burn nearly two hotels every day in the United States. We destroy one hospital, asylum or almshouse by fire every two weeks, usually with the loss of one or more lives."

The Roman Catholic bishop of the diocese of Newark has approved a rule of the priests that before any children shall be "confirmed" they must attend a parochial school for two years preceding such confirmation. The reason given for the adoption of this rule is that the parents in the church preferred that their children should attend the public rather than the parochial schools, and it was felt necessary by the church authorities to adopt stringent disciplinary measures to subdue this rebellious spirit.—*The Truth Seeker, New York.*

REAL ESTATE "TIPS."—Spain claimed all of the North American Continent and established a fort at St. Augustine, Florida, in 1565.——The first sale of public lands was in 1796. The total amount received for sale of public lands to 1884 inclusive was $230,285,892,38.——George Washington bequeathed to his heirs 131,546 acres of land, valued at $887,127.

Jos. Cook has completed his course of Monday lectures in Boston. Amen.—*Wade's Fibre and Fabric.*

Senator Ingalls, agnostic though he is, confesses to a belief that his path has been laid out for him by fate or a higher power.

A genuine scoundrel is a man who, by his sanctity, has obtained credit, and, through religious professions, keeps back property from his legitimate creditors.—*Price Current.*

George Eliot talks in Romola about people "who can no more hide their prejudices than a dog can hide the natural tone of his bark!" The world seems full at present of an order of scientists, theologians and daily newspaper scribes who are troubled in just that way whenever Spiritualism comes within the field of their myopic vision.

[A TOUGH PROPHET.]—Dr. J. W. Lee said in a sermon a few Sundays ago that the reason the lions did n't eat Daniel when he was cast into their den was, that he was two-thirds backbone and the rest pure grit.—*The Atlanta Constitution.*

There have been upward of 260 revolutions in Mexico since 1812.

I cannot consent, as your queen, to take revenue from that which destroys the souls and bodies of my subjects.—[*Queen of Madagascar.*] The whisky ring finds no favor in an unenlightened country like Madagascar.—*New Orleans Picayune.*

A religious paper in a Western State wails out that it wots of a population thereabout "of between 500,000 and 600,000 wholly unreached by any regular religious ministrations." Set the Foreign Missions Board on them!

I regard compulsory and penal provisions, such as those of the Vaccination Act, with mistrust and misgiving, and were I engaged on an inquiry, I should require very clear proof of their necessity before giving them my approval.—*The Right Hon. W. E. Gladstone, M. P.*

On the earth there are about three hundred and twenty thousand different kinds of living creatures.

SPRING--WITH AN IF!

Now doth the mute and struggling worm,
Far in his clay deeps writhe and squirm,
To life recalled,
Wriggle and crawl for all he 's worth
To get above the breaking earth
His forehead bald.

As for musketoes, wasps and bees,
And other things as prompt as these
To bite and sting,
IF only kindly Nature would
Forget to waken them, for good—
Thrice welcome, Spring!

The names for money in the language of the Ogallalla Sioux are interesting. Gold is mases-ska-zi, literally, "yellow white iron"; silver is mases-ska-ska, or white iron; greenbacks are minne-huapi-mases ska, or "paper that talks white iron."

Washington Territory is larger than Maine and Massachusetts combined, and when she applies for admission into the Union, it will be as though Maine and Massachusetts as one Territory were asking for admission, with all the fisheries on the dominion coast and on the Grand Banks the property of the United States, and as though at the same time after leaving Cape Cod there was not another safe harbor in which a ship could take refuge until Norfolk or Charleston should be reached.—*Salt Lake Tribune.*

It appears, reports the *Omaha World*, that the Church of England is getting so pressed for money that Canon Gregory proposes to cut down the salary of the Archbishop of Canterbury from $75,000 to $60,000, and the salary of the Archbishop of York from $50,000 to $40,000.

The BANNER OF LIGHT recently gave an exposition of the enlightened and advanced views of Rabbi Solomon Schindler, of Boston, on the Old Testament, which would be profitable for Protestant Christians carefully and seriously to consider; the gist of this discourse was, that "modern researches and Bible criticisms had undermined the infallibility of the Bible. Its divine authorship was denied *in toto*. Miracles were discredited, and truth was sifted from fiction." The authenticity of the New Testament is even more questionable than that of the Old.—*V. C. T., in New Thought.*

A British company lately got control in Padas, Borneo, since when the inhabitants have been in a state of discontent and revolt, and the latest accounts show that they have risen against the company, murdered four policemen, burned the town of Batu, and attempted to destroy another, from the carrying out of which they were prevented by the British man-of-war *Rambler*, which rambled in on time. How beautifully Englishmen continue the old methods of creating hate among natives everywhere, and how well human nature at every end of the earth gives color and proof to the complaints of England's enemies at her own door!—*Record.*

Many years ago, before the Civil War, Ralph Waldo Emerson fairly predicted the telephone. "By new arts," he wrote, "the earth is subdued, and we are on the brink of new wonders. The sun paints; presently we shall organize the echo as we do now the shadow."

That Vermont clergyman who received a silver dollar and a barrel of apples out of one hundred and twenty-one funeral sermons may have been well paid after all.—*Germantown Independent.*

He made more out of it at that than the editor who printed their obituary notices.—*Saratoga (N. Y.) Eagle.*

In the time of King Edward II. the price of the Bible in England was thirty-seven pounds. A laboring man then received a penny and a half a day, from which it will be seen that it would have required the earnings of more than eighteen years to pay for a Bible.

The Island of Christmas in the Pacific Ocean has been seized by Kris Kringle Bismarck—captured to make a German holiday, as it were.—*New York World.*

["TRUE FOR YOU, NEIGHBOR!"]—As a rule, an editor gets about one thousand kicks to one caress. Once in a while he gets a kind word, and it warms and cheers his weather-beaten, storm-racked heart to the innermost core. Most people are afraid to tell an editor when he writes an article that particularly pleases them, for fear of making him proud, we suppose, but if they find anything that does not accord precisely with their views, they will neglect their business to hunt him up and tell him of it. Pshaw! dear friends; do n't think you will spoil the editor by giving him an occasional word of cheer, any more than you will spoil your child by complimenting it upon a piece of patchwork it has finished. Of course you could beat the job yourself, but that does n't deter you from heaping words of encouragement on the child. It has done its best. So you could doubtless beat the average editor running a paper. Of course you could. The man does not live who can't beat an editor running a paper. The editor is willing to acknowledge that you can. He only runs it because you have not time to; but this fact need not deter you from giving him a word of encouragement occasionally.—*Danville (N. Y.) Breeze.*

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*
J. F. JEANERET, *Secretary,*
44 Maiden Lane, New York.

American Spiritualist Alliance.

To the Editor of the Banner of Light:

At the regular meeting of the American Spiritualist Alliance, held April 18th, at No. 219 West 42d street, New York, the Committee of the Whole adopted a report on "The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," and recommend its adoption by the Alliance. The question being put, it was declared adopted. [The Report will appear next week.—ED. B. OF L.]

At 9:30 o'clock the Alliance adjourned, and the usual circle for the phenomena and receiving spirit-communications was formed, and continued for an hour, during which time many spirits were seen and described, and some spoke to those present, using the independent voice, and others controlled and used their mediums to address us.

JOHN FRANKLIN CLARK, *Cor. Sec'y.*

Prof. Brittan's Message.

To the Editor of the Banner of Light:

It is due to my old friend, Prof. S. B. Brittan, as well as to the medium of your Message Department, that I should publicly express my appreciation of the kind and encouraging message sent me by him, as printed in your issue of April 21st.

To be thus singled out for personal mention, among the Professor's many friends on earth, is as gratifying as it was unexpected on my part; but doubtless there were reasons for it which may not be so apparent to others as to myself. Not only were Prof. Brittan and myself at one time intimately associated as joint editors of *The Spiritual Age*, but since his transition to the higher life our intimacy has been greatly increased; and, as he intimates, I have been made frequently aware of his presence in my own home, and have enjoyed many an interview with him of the highest interest. To him have I been indebted for many words of personal encouragement in times of trial and difficulty, and also for valuable suggestions of spiritual truth which have been incorporated into my writings for the public.

There are also special reasons for this kind remembrance on his part, at the present time, of which I cannot speak, but which are deeply appreciated.

Many thanks from myself and my companion to all concerned. It is a fresh instance of "The Ministry of Angels Realized," for which we are devoutly grateful.

Yours truly, A. E. NEWTON.
Arlington, Mass., April 22d.

Mr. Baxter and the Providence Association.

To the Editor of the Banner of Light:

On Sunday, 22d inst., another success was scored for Spiritualism in the city of Providence. That J. Frank Baxter, in his combination of song, reading, lecture and mediumship, is "a host in himself," good in every part, is the verdict of numbers in this city, and it was well attested by the interest of the Spiritualists in the morning, and the large and enthusiastic gathering in the evening.

Mr. Baxter, within a half-dozen years, has given well nigh to a hundred lectures with séances in Providence, and it does seem as if each effort additional surpassed all his others. His searching analysis of spiritualistic tenets and advice to investigators, given in the morning, was masterly; and the lecture in the evening, on "Spiritualism Factual and Fanciful," timely, caustic, instructive and, as well, entertaining.

In the latter he showed preacher Talmage as often, apparently under inspiration, preaching wiser than he knew, and fairly convulsed his audience as he tellingly exhibited the eccentricities and inconsistencies of this pulpit orator.

Mr. Baxter concluded his exercises with an hour's séance, as usual, brimful of interesting features, and then dismissed the congregation until another Sunday, the 29th inst., when he will serve the Association again.

He gave notice that Mr. A. E. Tisdale would be the speaker through May, and that May night the Association would have a festival, when supper, games and dancing would be the order.

"ROGER WILLIAMS."

[Mary E. A. Whitney writes in addition: "We hope the friends of the Association will remember the dance and social party to be given at Blackstone Hall May 1st."]

Warren Chase to His Friends.

My "Forty Years' Experience on the Spiritual Rostrum," as a sequel to my Autobiography, is now for sale at the BANNER OF LIGHT office, and by myself. It is a book of three hundred and twenty-four pages, substantially gotten up on extra paper, and with a perfect likeness of my face; price per copy $1, and postage 10 cents when sent by mail.

I trust my friends will help me out with this work, which I am sure will give satisfaction. The sale of the first thousand copies will not return me its cost, and I must depend on the second edition, and until that is partly sold I must be in debt to the publishers, as I have not saved enough from my forty years' labor in this cause—nor from all other sources of profit—to pay for publishing this book. Address me at Cobden, Ill., after May 1st. WARREN CHASE.
Evansville, Ind., April 18th, 1888.

Appeal in Behalf of Robert Cooper,

Of Eastbourne, Eng.,

Who, after upward of a quarter of a century's work for the spiritual cause in Great Britain and America, now finds himself, in his sixty-seventh year, without pecuniary means, and smitten with blindness and failing health.

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

From THE BANNER'S God's Poor Fund	$10,00
L. Colby	10,00
A. E. G.	5,00
J. P. H.	25,00
I. B. Rich	10,00
Friend	2,00
C. H. Spear	2,00
W. J. Colville	1,25

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarauty of good faith. We cannot undertake to preserve or return communications not used.

NANNIE B. G., AKRON, O.—We do not consider questions of such a strictly personal nature as are yours in our Free Circle. It would be better for you to have a private sitting with a clairvoyant medium, or to submit your queries to some private trance medium for consideration. This order of work is entirely outside that of the Banner Circle Room.

Southwest Michigan.

"Immortality, or Continued Existence," will be discussed by the Spiritualists of Southwest Michigan, at Fennsville, on May 5th and 6th.

An able corps of speakers will be in attendance. Good vocal and instrumental music will be among the attractions. Mediums of rare gifts may be expected.

The meeting will open at McCormick's Opera House on Saturday, May 5th, at 3 P.M., closing Sunday evening. People from a distance will be cared for by the Fennsville friends.

All are invited. L. S. BURDICK, *President, Texas.*
MISS MINNIE NESBITT, *Sec'y, Decatur.*
S. G. SHEFFER, *Treasurer, South Haven.*
Vice-Presidents.—Mrs. E. C. Towers, Mattawan; Frank Kelly, Benton Harbor; D. Boynton, Riverside; Capt. N. Robins, Grand Haven; Mrs. Betsy Brown, Breedsville; Mrs. Lottie Warner, Paw Paw; Miss Zella Wait, Decatur; Reub. Snyder, Marcellus; A. C. Woodruff, South Haven; H. Balfour, Bangor; Dr. Wigent, Watervliet.

Clackamas, Ore.

The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays.

Slate-writing, trance-speaking and clairvoyant test mediums have been engaged to attend the meeting.

The Committee of Arrangements will use every reasonable endeavor, including the usual reduction of fare, to those attending the meeting, to make the enterprise a success.

The Society has a good hall on the grounds, and a hotel for the accommodation of boarders and lodgers.

A cordial invitation is extended to all.

WM. PHILLIPS, *President.*
THOMAS BUCKMAN, *Sec'y.*

"The Old Vegetable Pulmonary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Miss M. T. Shelhamer lectured during April in Attleboro', Mass., Portsmouth, N. H., and at Pigeon Cove, Mass. She will speak in Attleboro', Portsmouth and other places in May.

Hon. Warren Chase closes his engagement in Evansville, Ind., April 29th, and goes to his home in Cobden, Ill., to rest till the camp-meeting opens at Clinton, Ia., which he will attend, and act as agent for the BANNER OF LIGHT.

Mrs. S. E. W. Bishop addressed the friends in Sterling, Ill., Sundays, April 15th and 22d. From thence she proceeded to Denver, Col., where her address will be for the present, 3130 Champa street.

C. Fannie Allyn will complete a month's engagement in Worcester, Mass., April 29th; speaks in Salem, May 6th; in Lynn, May 13th; in Stoneham, May 24th. Will accept other New England engagements. Address Stoneham, Mass.

J. Frank Baxter was in Lynn during the present week, and will lecture in Providence, R. I., next Sunday; Thursday and Friday, May 3d and 4th, he will lecture in Milford, and on Sunday, May 6th, in Gardner; Sunday, May 13th, is unexpectedly at liberty for any place within fifty miles of Boston, week evening appointments not permitting more extended travel. Address 181 Walnut street, Chelsea, Mass.

Dr. Dean Clarke (the opening portion of whose Anniversary address will be found on our seventh page) will speak in Lowell, Mass., May 6th and 20th, and is desirous of speaking within a hundred miles of Boston on May 13th and 27th. He is open for engagements wherever his services are desired, and earnestly solicits opportunity to use his eminent spiritual gifts for the public good. Spiritualists should not allow any of our talented workers to be without employment. Address him in care of this office.

Bishop A. Beals closes his engagement in Troy, N. Y., Sunday, April 29th, and will speak the first two Sundays of May at Glens Falls, N. Y., where he can be addressed.

Frank T. Ripley can be engaged for the Sundays of the *months of May and June*, to lecture and give platform tests. Address him in care of BANNER OF LIGHT.

Mrs. Carrie C. VanDuzee will lecture in Rochester, N. Y., the month of May.

Samuel Wheeler, of Philadelphia, so writes a correspondent, has been lecturing for the Association of Spiritualists of Washington, D. C., during the month of April, and working for the Children's Progressive Lyceum, and a movement for building a Spiritual Temple in which to hold meetings. "Mr. Wheeler has but recently enlisted as a lecturer, but he is an able, earnest and efficient worker, and Spiritualists throughout the country should keep him actively employed in the field, which is now fully ripe for the harvest."

A. E. Tisdale has finished a very successful series of lectures at the First Spiritual Temple in Boston; he is to speak in Brockton the 29th of April, and in Providence the month of May. His camp engagements are as follows: at Niantic, July 22d; Ocean Grove, 28th and 29th; Lake Pleasant, Aug. 3d and 5th; Onset Bay, Aug. 11th and 12th; Hanson, Aug. 19th; Queen City Park, first week in September. From Aug. 20th to the 1st of September he is disengaged; societies wishing his services may address him at his home, Merrick, Mass.

Edgar W. Emerson has the following engagements for May: 2d, Brockton, Mass.; 6th, Lynn, Mass.; 8th and 9th, Peterboro', N. H.; 13th, Worcester, Mass.; *14th, Foxboro', Mass.; 20th, Music Hall, Haverhill,* Mass.; after which he leaves for California, where he is engaged for the month of June with the Oakland Camp-Meeting.

J. W. Fletcher will speak in the Boston Spiritual Temple on Sunday afternoon, at 2:30. Subject: "Materialization: Past and Present."

Mrs. Jennie K. D. Conant finished her engagements at Fitchburg and Leominster, Mass., Sunday, April 22d—being her third Sunday service before large audiences; on Friday, the 13th, she gave a benefit to the Fitchburg Society, where she has been busily employed dispensing spiritual truths. Mrs. Conant having closed all her engagements for the present—her health requiring a period of rest—will return to Rockland, Me., where she will remain in quiet until camp-meetings.

☞ All advertisements, notices of meetings, or other favors intended for publication in this paper, must be sent in prior to 12 M. on Tuesday of each week, otherwise such matter will not appear until the following week.

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THE BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ap7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7

H. A. Kersey, No. 8 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

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On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

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Miss M. T. Shelhamer.

Report of Public Séance held Feb 28th, 1888.

Spirit Invocation.

Oh! Thou Infinite Spirit of Love, we bow down in acknowledgment of thy great wisdom and supernal presence. We breathe in the atmosphere of existence and realize that we are living souls. May we come near unto each other in brotherly sympathy and tenderest love, feeling the cords of union binding heart to heart and soul to soul, uplifting our lives unto diviner planes than they can know through purely material experience.

Oh! may bright spirits throng around us singing their sweet songs in our ears, bringing light, knowledge and understanding to our minds, creating an atmosphere of peace and harmony around each one, and above all bringing such influences of good cheer as will cast away the gloom from the weary heart and inspire it only with happiness with courage and renewed life. Oh! ye bright spirits, we give you welcome and extend our greeting. We reach out to you for assistance in our daily lives. May all sorrow be swept away from human hearts under your tender ministrations. And oh! may we be worthy your kind influence, and aspire to walk and talk truly, lovingly, and with such effort that we may be fitted to be your companions now and in the world to come.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By A. L.] Do spirits ever cause a mortal possessing mediumistic qualities (not realized by the individual) to pass through trials and afflictions in order to place him in a condition that will enable them to develop his powers?

ANS.—Such experiences have been brought to individuals through the instigation of spirit attendants. You may perhaps ask why good spirits will bring a mortal into conditions of perplexity or unhappiness. And yet it may be seen by these very spirits that the mortal requires to pass under just such a discipline in order to soften his nature and bring it into more direct harmony with the spiritual forces of life. It is indeed true that in many cases mediumship has been developed through the severest of trials, of sorrow and of pain. In some instances the person possessing mediumistic faculties, although perhaps unconscious of their existence, has lived too purely a material life, placed all his thoughts and aspirations in the realm of physics or of materiality, not understanding the spiritual side of his nature, and having no craving to comprehend it. Realizing what hidden powers lay within, the spirit-world has undertaken undoubtedly the very best course for unfolding those powers and bringing them into useful expression, and so the mediumistic person was directed through a strange course of events, each one, it may be, resulting almost disastrously to his welfare, or at least one would suppose so on looking at the case from the mortal standpoint; yet the experiences only proved of blessing in the end, because they softened the nature of the individual and had an effect upon his spiritual powers and drew his attention, at least to a degree, from material things alone to other and diviner things of life, and so opened the way through which his attendant spirits could reach his life and exercise upon his powers their magnetism for useful work.

Mediumship is undoubtedly strengthened, and perhaps best utilized in many cases, with individuals who have passed through trials, sorrows and even temptations, because then, as we have said, the spiritual side of the medium becomes open to the reception of truths from above, and his atmosphere becomes magnetically assimilated with that of returning spirits who desire to make use of his power in benevolent ways for man.

Q.—[By the same.] Spirit friends do not allow me to sit in circles or to hold the hand of another. Thus in developing I am obliged to sit alone. Is this not unusual?

A.—It is more unusual than perhaps it ought to be, for there are many cases of mediumship that might be more fully unfolded were those who possess these powers to sit quietly alone, at stated intervals, creating an atmosphere of harmony for the spirits who attend them, and affording conditions for their approach. It is sometimes well for those seeking the development of mediumship to sit in company with friends who are congenial, or in entire sympathy with the medium and his projected work. Such friends may afford assistance to the operating spirits, giving magnetism and material support by their presence; yet one should experiment in this line for himself, and if he discovers that he cannot receive any benefit from the presence of others, then it is wise for him to continue his investigations and experiments alone, always sitting in a calm and tranquil mood, free from anxiety of any kind, earnestly requesting the presence of the pure and good of spiritual life, and affording just as much of harmony from his own nature as he possibly can by way of assistance to those spirits who seek his presence.

It is also wise to hold sittings at a regular hour, in a dimly lighted but well ventilated apartment, and, if possible, afford sweet sounds by musical strains as greeting to the unseen friends who approach. Many who have found only adverse conditions, arising from sitting for development in a promiscuous assembly, or even with friends who did not thoroughly understand their motives, or harmonize with the work, might, and undoubtedly would, have found more of helpfulness in their investigations had they quietly seated themselves alone, asking earnestly for the assistance and manifestation of good and trustworthy spirits.

Q.—[By E. P. G.] Is it not a grievous moral wrong, committed by mortals against themselves, in the face of such overwhelming testimony to the contrary, to believe that the Roman Governor of Judea, Pontius Pilate, did condemn one Jesus to be crucified for the alleged crime of attempting to found a new religion?

A.—We do not consider that a grievous moral wrong has been perpetrated in this respect. We look upon the record of the life of Jesus, so-called, as merely a partial historic record of events and circumstances which transpired in the days spoken of. True, great stress has been placed upon this record, and it has been adopted and almost slavishly bowed down to by various Christian sects; but nevertheless we do not acknowledge that the acceptance of this as history has proven a grievous moral wrong to humanity, although it may have retarded the advancement in spiritual knowledge of many who have accepted it as a guide for their own lives. Let us remember that humanity is young; the world is growing, mankind is advancing, and just as rapidly as it can receive and appropriate the truth for itself, just so rapidly will it cast out whatever erroneous ideas it has adopted in the past; and so, while the race has been struggling onward against the overwhelming ignorance and bigoted assumption which it has felt pressing upon it, yet, as a whole, we can see that humanity is growing, expanding in liberal thought, entertaining larger ideas than it ever did before. Those who have passed on have been making the way for those who are now to follow, with higher truth and grander revealments.

Undoubtedly the system known to the world as Christianity, but which we should term Ecclesiasticism, has bound countless numbers of souls in the chains of bigotry and superstition; yet we believe that this was a necessary evil in accordance with the times and the development of the age, and that as the planet itself unfolds to greater harmony and grander beauty, so man advances and expands in his spiritual and moral nature, and is able to take in more of light, of knowledge and of truth than his predecessors. So the world moves on.

The races that have gone may look back from their ascended plane, realizing how they have been cramped by superstition and by error, and be ready to exercise their power and influence in emancipating their followers from the same shackles and bonds, and in spreading before them a grander revelation of truth and of superior wisdom.

We have yet to be convinced that Pontius Pilate did *not* condemn the Nazarene to death because of his fidelity to truth, and of his promulgation of what the man believed to be high moral precepts and spiritual ideas; therefore we do not concede that a moral wrong has been committed against humanity by the popular acceptance of belief in the Roman Governor's crime.

Q.—[By Inquirer.] Charles F. Blackburn (an Atheist) says in the *Boston Investigator*: "Christians and Deists all say and hold there is a God, but I am sorry to say that I have never found even one who could prove it. I regret to say that I have even been sneered at, traduced and slandered for being an Atheist, and that, too, by so-called 'good' Christians." Some Spiritualists, too, I learn, believe in a God; otherwise they would not pray to him—taking it for granted there is such a being. Please enlighten us?

A.—We have yet to come in contact with a thorough Spiritualist, one who understands something of spiritual life and the revelations made by returning spirits, who directly believes in a personal God. True, many Spiritualists and many returning spirits offer their invocations to the "Great Supreme Spirit of all life and intelligence," not because they expect to change the order of law, or to come into direct communication with or nearness to a Great Supreme Being, clothed in the image of man, but because they desire to enter an atmosphere of harmony, to uplift their own souls to a plane of thought which will bring spiritual inspirations to their minds.

We make a distinction between that Great Supreme Overruling Force which we may call the Superior Spirit of Intelligence, Wisdom and Love, and the personal Deity, clothed in the image of man, gigantic in stature, jealous and revengeful by nature, which has been set up and worshiped as the Christian Jehovah. We know of no Spiritualist—let us repeat it—who believes in such a personal God, but we can believe and accept the idea, though it may pass beyond almost our finite comprehension, that there is a grand, universal Spirit permeating all forms of existence; that this great source of light, of activity and vitality vibrates with intelligence, and that it is superior to all organic forms, however grand they may prove to be.

That this divine intelligence surpasses the comprehension of man is true, and yet he may gain comfort in the thought of its existence, realizing that it moves and breathes within his own soul, just as truly as it animates and governs the universe which he beholds around him. No intelligent, honest, liberal mind will traduce, scoff at, or make game of an equally intelligent, sincere mind, even though the latter may discard the idea of any God in the universe, any supreme, superior intelligence, animating and controlling all things. Minds are not constituted alike. One may gaze abroad and behold what to him are evidences of the existence of a supreme, overruling intelligence; he looks upon the flowery fields, and marks their bloom and perfume, realizing that here is the evidence of design and of adaptation; he beholds the starry heavens with their brilliant bodies moving in space, each one in regular order, true to its orbit, and performing its own work; and again he perceives evidence of skill, of design, which has set these worlds in motion, which has intended each one for a special purpose and place. Another mind, gazing out into the same atmosphere, looking abroad upon the same universe, beholds no such testimony as has appealed to the mind of the first.

True, he perceives the changing seasons, rolling on with their accustomed regularity, producing their especial phenomena, but to him there is only evidence of natural law, and this he does not believe contains any potency, or power of divine intelligence. Yet one mind has just the same right to his opinion as has the other. Every thinking soul must settle this question for itself, because it is something that surpasses the finite understanding of man. We do not object to our friend and neighbor declaring there is no God, because he cannot behold in the universe any evidence of such a being or power, but we do object to that neighbor's denying our right to accept and believe in an infinite intelligent spirit, brooding over all space, permeating all life with vitality and energy, if to our mind there is evidence of such a being and of such a law.

Q.—[By F. H. Morse, East Claridon, O.] Do birds and animals in this life possess a degree of clairvoyance by which they see those of their kind in the world of spiritual existence?

A.—We do not know that all birds, or all classes of birds, or of animals, are so thoroughly clairvoyant as to be able to perceive forms and objects around them, having an existence in the spirit-spheres, but invisible to the normal sight of man on earth. Indeed, we do not think that all birds or animals possess this vision, but we do know that it is unfolded in many, both of the animal kingdom and of bird life. We have come in contact with animals on earth that we know have seen distinctly ourself, in our spirit-form, and these have manifested their sight, to the best of their ability, by signs and movements, to mortals who were present with them.

We know that birds sometimes have seen invisible spirits—not only forms corresponding to their own life, but also human spirits who have returned from the other world on some errand; therefore we do know that these lower forms of life, so called, possess clairvoyant vision, and not only this, but clairaudient hearing, also, in fact, spiritual perceptions which are at times unfolded and exercised to such a degree as to enable their possessors to see and hear objects, forms and events which are not visible or distinct to the outward senses of material life.

Q.—[By John F. Bassett, Wilmington, Vt.] If a person lives seventy-five years on earth, has possessed a brilliant mind, but in stature has not exceeded four feet, will his form in spirit-life be limited to that, or rise above it?

A.—Well, it does not matter. In spirit-life we do not pay so much attention to the form as you do on earth. A very brilliant mind may be expressed through what appears to be a small compass, and perhaps you may receive manifestations of great beauty and intelligence from a spirit who, if you beheld him as he is in the other life, would seem to be quite a pigmy to your outward sense. A spirit, or a mind, rather, that is keen, brilliant and expansive, will continue to advance in knowledge as well as in power of expression, and it may be that the mind will attract to itself, in the other life, such elements and magnetisms as will build up around it a large and stately form. This is sometimes the case, but by no means the general law, for we have, in the other life, individuals varying in stature, and those who are keen and brilliant in expression may perhaps be small and almost insignificant in appearance. We have met with that.

We have also beheld spirits whose outward bodies were large and massive, but whose intellects seemed to be upon a very low scale indeed. Such spirits require to pass through ages of unfoldment and experience before they will be qualified to express themselves in a clearly intelligent, attractive manner. We repeat, that while in the spirit-world the outward expression corresponds in degree and appearance to the qualities of the mind, it does not follow that this appearance will be large and diffusive. The man of brilliant intellect, who is truly beautiful in character, lovely in disposition and genial to his fellows, whether he possesses a large and massive frame in spirit-life or a small, compact one, will express in his external appearance the qualities of his mind, for his countenance may even shine as the sun, because of the light and brilliancy within; there will be a beauty of countenance which will be extremely attractive to his kind, and through this will be manifest that degree of advancement in spiritual life which is his.

Q.—[By Mrs. L. J. Brown, South Whitley, Ind.] Has every person a soul-mate? If so, after one passes from earth, does any length of time elapse, even though they have never met in this life, before they join in spirit-life? Would such union dépend on their physical organizations or spiritual affiliations?

A.—We have been taught that all persons have a counterpart, or spiritual mate, and that it calls for the union of the two individuals to make up a complete oneness or whole, in the highest department of humanitarian life. The questioner wishes to know if a long period of time will elapse before this union takes place, after the physical decease of the body. Sometimes two spirits are drawn into close and perfect union very soon after the latest one makes an appearance from earth. Perhaps they have never met on the mortal plane, it matters not, they are attracted together by the law of spiritual affiliation or affinity, and seem to gravitate to each other with strictest fidelity. But in another case, many years, even centuries, may elapse, before the two mates in spirit-life are united. There may be a strong attraction drawing one or the other to other localities and experiences; it may be necessary for one to gain an extended experience, or to pass through a special discipline in connection with another planet, or in various places to which the counterpart or soul mate is not strongly inclined, and therefore years of time may elapse before the perfect union spoken of by the questioner may take place.

It matters not; eternity lies before them in which to grow, to expand, and to understand each other, and whatever experience or discipline may be necessary for one or the other separate from the mate, will only prove of advantage to that soul when in the time to come they are joined together. We have seen spirits passing through one grade of unfoldment after another, seemingly alone, as far as vital companionship is concerned, but with friends and associates, doing their work, year after year, and yet knowing nothing of the existence of their soul companions. We have learned that such a spirit is only rounding out in spiritual perceptions, gaining in character, and indeed fitting himself to become a perfect complement of the soul-mate who will reach him in the time to come. We must remember that a human being is not limited to one stage of progress or of life; there are worlds upon worlds of advancement for the human soul to reach and to understand, and as he passes on age after age he will only draw more nearly to the fulfillment of his perfect life, when he shall be joined for eternity with his other half, or the complement of himself.

John Pierpont, to Warren Chase.

Before I withdraw I wish to speak a few words of greeting to my friend, Warren Chase, for it seems to me fitting that one old worker in the vineyard of truth, even though he has stepped onward to other planes of existence, should extend his greeting to another in this mighty vineyard in the evening of his mortal life.

I recognize my friend, as I have in years past, as an apostle of the truth, who has dared to step forth in the face of opposition and of censure, declaring that which pressed on his soul, and which was determined to be heard. I have recognized him as one who is always ready to defend the weak, to stand by the masses who are struggling and suffering along the ways of life and to bear the torch of progress over the highways and mountain-tops which his weary feet have climbed. Be of good cheer, friend; though you go out from this city into other places, yet shall the spirit of love and of good will follow you. It flows from many hearts on earth and in the angel-world; those who have been cheered by your words of instruction and of enlightenment, and been uplifted by the songs you have dared to sing, even when adversity pressed its heavy cloud upon your life—they do not forget, and in sending out this spirit of good will and love, this influence of peace to your heart, they give you the very best which their souls contain.

My friend, be of good cheer! Though the evening of life is closing around you, may its useful hours extend far into the night, and may it cast over your pathway the light of the brilliant stars that fade not, and may it point you onward to a brighter day, a glorious morning, when the spirit, enfranchished from its body of clay, shall rejoice that it has at last found its own. As I speak, one of your companions in years gone by, but now a spirit, who suffered and toiled with you, and who has gained her crown of rejoicing in the spirit-world where true hearts are understood, places her hand upon your head in loving greeting.

John Pierpont, to his friend, Warren Chase.

Lotela.

How do, Wilson brave? Lotela thought she'd come in and let you know she is n't *dead*. Some people think Lotela has gone up higher. How do, pale-faces? Now I shall talk for others that want to come.

Thomas Harrison.

A brave has been here all the afternoon; he kind o' bothered Pierpont chief two or three times when he was trying to answer questions, he sent out his positive magnetism so on the medy's brain—did n't mean to do it—it kind o' tripped up Pierpont chief's work a little bit. This man has been wanting to come to his people. He knows somebody here in the audience, and that made him more anxious than ever, brought his positive influence out, you know. He could n't somehow get hold of the medy's organism at all.

He wants to send his regards to his people, and tell them he has been doing well in the spirit-world, and has no desire to come back to take up the old conditions, but he would like very much to come into private communication with George; he has some affairs to talk over with him if it can be arranged for him to come. He do n't understand very well about talking either this way, but is just full of anxiety. Lotela told him he 'd better come on one of the other days if he wanted to talk, but he thought he 'd got here now and he 'd just hold on; so I said I 'd speak for him. He gives the name of Thomas Harrison.

Geraldine D. Keene.

I want to tell the lady up in Fitchburg that I have tried to help her daughter to come and speak, but she can't seem yet to get control of either of the mediums. She tried to come the other day, but was disappointed. She sends her love to her children and mother, and to all her family, and wishes them to know she is satisfied with the change that came over her life. True, if she had been given the choice, she would have remained on earth, because of its ties and its duties, and especially for her little darling's sake, but having been sent out into the spirit-world she finds it so beautiful and full of rest to her spirit that she feels it would only be ingratitude for her to be other than satisfied. She especially wishes her mother to feel resigned, because it will give her more of peace and happiness than to feel rebellious at the inevitable. The spirit says she sees a change before her brave. She feels that it will be best for him and best for others, and will be perfectly satisfied when the time comes for it to take place. She hopes sometime to communicate for herself and to give many things that her friends would like to know which she has in mind. Her name is Geraldine D. Keene.

Cora Belle Single.

A spirit is here who passed away when she was a little bit of a child. She is now a young girl in spirit-life. She comes back in that way, a young lady, and sends her love to her mother, and to all the dear ones in her father's house. This spirit says that the dear ones in spirit-life would be very glad to have her loved ones on earth sit by themselves, and try to receive manifestations from the other world. "We will do all that we can to make ourselves known. We promise not to harass or to annoy them in any way; we only come with loving influences and tender thoughts for those dear ones on earth, wishing to brighten their way, and assist them over the pathway of life. There is nothing to fear, no harm can befall any one who desires to commune with good spirits only for benevolent and practical work. I do not know whether we shall be able to do much or not, but there are certainly mediumistic elements in the family that we think can be utilized if time and patience are given to us by our dear ones on the mortal side." She calls herself Cora Belle Single. She comes from Wausau, Wis.

Another spirit comes with her, a young lady called Katie, not her sister, but a bright spirit who wished to reach some friends near by, and is going to try all she can until she accomplishes her desire.

To Mr. Lee.

I want to tell the Lee brave that Lotela has seen ever so many spirits around him this afternoon, first one and then another trying to impress his mind about some matters he has in view. I can't tell just what it is they want to outline before him. It looks to Lotela as though in a little while he was going to make an important change, and spirits are trying to impress him of it, in advance, so as to prepare him to meet it when it comes. It is on the material side, and it is going to be better than it will at first seem.

While Pierpont chief was talking to Warren Chase, Spirit Susie, who used to be a medium, came up and said she would like to bring her love to her friend. She remembers his many kindnesses to her, and how more than once his coming in brought cheer and sunshine to her heart when she felt somewhat depressed and dissatisfied. She felt herself uplifted and strengthened for the time by his presence and by his spirit-friends. She brings her spirit-love and sympathy. She is in harmony with him, takes an interest in his welfare, and will do all she can to help him along over the rough places and make his pathway clear and straight. It seems to Lotela as though she had some ideas in her mind concerning what the brave is going to do. She will manifest to him in a private way through some medium at a distance, and will give him information that she does not care to give in a public way.

John Marsh.

A spirit comes as though he meant to make himself known to some one present. He gives his name as John Marsh. He was a big man, broad-shouldered—not fleshy, but rather tall. He has had some business connections in this city. He would like to reach his friends and tell them he has escaped the evils of death and found a very good reception on the other side of life. He did n't believe in spirits coming back—thought it was all nonsense—but he has found that there is an open doorway which he would like to take advantage of in returning to the homes of his friends. He is a pretty positive kind of a man; when he sets out to do a thing he keeps right at it. I think that's the way he is going to do now, until he makes something known.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held March 9th, 1888—Continued from last issue.

Watson Hastings.

I can't say very much, but I do want to send a few lines, thinking they may reach my people in Cambridge, and also my son Frank in Boston. Somewhere near the Evans House I went down, but I do n't remember anything more. I have spoken to one good friend since being freed from the mortal. Father do n't leave you, Frank. When you feel a little troubled about the business affairs and over the papers, try to sit by yourself passive, and I may impress your mind or spirit, they tell me, so that you will feel that father may be of some help to you.

I know some will say: "Watson Hastings did n't believe that the spirit could return to earth." What did others know of what I believed? I did n't express all my feelings in regard to beliefs. *Now* I *know*. It is a knowledge with me, and a thought with you in the mortal.

I would thank Mr. Chapin for his kind intentions, although I cannot have any voice in the matter to-day; but I do know my son finds the burden much heavier than he may have thought, while his father was able to take the brunt of the business.

This letter is imperfect, because I hardly know how to get control of the organism and because of the feeling I passed out with—some trouble with the brain. I am happy in the spirit-life. I have met many friends and relatives, also many I did not know here, and am forming acquaintances. It is the same, I find, with others as myself; if you do not learn anything of spirit-life while in the mortal, you must learn the other side.

I had some documents when I fell. I do n't hardly think they were lost. I know some one spoke, but I could not see. I think I shall lose a part of the feeling I went out with, by just making myself known.

Rachel Burns Martin.

I feel as if I had a great deal I would like to say before this assembly, which is very small compared with the invisible one on our side, each one eager to say a few words. Oh! how many times I have thanked the Great Father that he made these wise provisions so that his children should never die, but have everlasting life.

My home was in Haverhill, Mass., West Parish. Rachel Burns Martin.

Calvin and myself have talked this matter over many times, while I dwelt in the mortal, but always laid it aside as something wrong, as fraud, as evil. To-day I am ready and willing to say, Calvin, that it is true. I live, and am able, through this channel, to give you and the children a message that I know you will only be too glad to read, and feel in your soul that you will find Rachel again. We were closely connected in the church; I felt it would be wrong even to talk of the matter of spirits coming to earth. Moses and cousin Lizzie were firm in the faith, and are to-day. Calvin will remember we often prayed earnestly that they need not be lost. I find now the life we live here is building the home there every day.

Oh! how many times I have tried to make some little sound in the room at home, that they might know Rachel was there! Calvin, always teach the children that mother lives in heaven, and watches over each one—Lucy and Etta, George and Eddie, Lily and darling little Juddie. I thank God for such good children.

As I look at the earthly flowers, I can but say beautiful flowers, but not to be compared with ours in heaven, which are as real and tangible to us as yours are to you.

Calvin, tell Sarah not to be afraid of doing wrong in coming into communication with us. Her angel mother says: "Sarah, look a little higher, and know we come to bless thee every day." I trust this letter may reach the loved ones.

Charles Armitage.

My home on earth was in Saugus, Mass. My name is Charles Armitage. Uncle George is here, and Charlie Newhall and little Willie. Mother, open the door oftener and let Willie come in and control; for mother has been appointed as an instrument for the higher life, that she might give out some good things to mortals.

Father, do n't trouble about uncle John. If he do n't open the door here, he will find it swinging open pretty freely one of these days. I know that sister Addie, cousin Mollie, and Madeline and Josie, feel that we come, but do n't all understand it clearly. Uncle Joseph will send a line sometime. It is n't because he can't see now, for he 's got good eyes. I would say to each and every one—for there are many relatives yet left—Aunt Margie, Aunt Hattie and Aunt Mary—that I am one of their frequent visitors. They think they know a little something of our coming to them, but many times we turn away disappointed.

Mother and father, remember I come often; sometimes you seem to know it, but sometimes you fail to do so. I was in the home a few nights ago, and I well realized that mother knew I stood between her and father, and it was a source of comfort not only to them but to me. Charlie says that as soon as he is able he will send a communication to his father and mother, but his going out so suddenly rather keeps him back a little. But he says his father and mother do not believe he could get the power to come to earth. It shows how little they try to *know* of his coming; but I will help him all I can to send a message to them.

Sarah E. Davis.

My home was in Hancock, N. H. Sarah E. Davis. I have tried many times before to give a communication to the loved ones. I have some still there, and in Antrim, and in Stoddard, and some in connecting towns around; they seem to be scattered a great deal, but it does not prevent our finding them. I have often felt I would like to send a few words, if only to let them know we live and are able to send greetings to them.

Mother is with me and Alfred; and dear little Gracie and her loving friend Gracie, both are here to-day. I feel like saying that I thank God there is no death. Mother has said so many times since Alfred passed out: "Why, Alfred, have you not given some word of remembrance, or even tried to speak through the medium and the paper?" He responds: "Mother, I have done all I have been able to do."

Alfred asked me to say to Sarah and the children that he does not forget them nor the friends that have stood by them since he left the mortal form. The days have been sometimes dark to you, Sarah, but they will become lighter, and in heaven there will be reünion, where no parting is ever known.

Old Dr. Brown.

You may put me down as from Derry, N. H., that good old Granite State. They called me "Old Dr. Brown." I was n't so very old, but was considered a little eccentric. Well, if I do say it, I think there 's been quite a number glad to call for my services since I left the mortal, and that proves to me, and ought to prove to you in the mortal, that I knew a little something, and I did n't lose it by coming out of the old form.

I 'm not going to talk long, because there 's too many here.

I would like Mr. Adams, if possible, to know I have sent this letter, and also Mr. Alexander. John is here, and Sally, but won't speak to-day. Everybody knew me.

Henry Lovejoy.

I came from Lowell—not to-day—but when I dwelt in the mortal that was my home. My name is Henry Lovejoy. I know there has been many an anxious look into your good BANNER OF LIGHT, to see if some one of the family was not able to register a name. Often Albert and Sarah and Elizabeth have said: "Why so many communications, and still from none of our people?" Let me explain a little. Brother Albert, you know full well you have been blessed with privileges of coming into communication with us, while many of the dear spirits here have never found a door open; therefore we held back and let others take the place who are not privileged to come and talk directly through an instrument; but finding with each one of you this anxious feeling going out, I said to mother and father, to-day, that I would try again, and that would quiet them; they will more readily understand why we have not sent out a message. Sister Lizzie, John is here to-day, beside me, and Addison and Hattie, each one anxious to have a word spoken.

I know Mary will say that if Henry was coming he would not have what he would say printed, but would come *to her*. Mary, you will learn a good deal more when you come to our side than you know to-day. The advice from a dear loving brother is that you open the spirit-door, and learn a little here. I know that Albert and Lizzie have spoken to you many times in regard to our coming to earth, but always you have closed the door. I know Lizzie has said that she is determined to broach the subject, and will turn it over and over when alone. That is true; but continue to do it, for we are close beside you.

I love you all; and each one sends greetings to-day, who is not able to speak to you although present. There are many old associations that draw me back to earth; some are very pleasant, and it makes me feel that I have dear ones here on earth. I will add that Sarah is with me.

Bernice Hunt.

Can I send a letter to my mamma? The gentleman over here says, "Yes, dear." My home was in Haverhill, and my name is Bernice Hunt. Mamma cries so many, many times for me; but grandpa Bartie says that she do n't understand how near I am to her. Grandma Bartie (that means Bartlett) says sometimes, "Dora, (that is my mamma's name,) do n't cry for the child; she is better off than you could make her."

Poor mamma! I know there have been dark clouds, as grandpa says, and grandpa Hunt says so too; but as he talks of papa—for his name is Willie—I feel sometimes that when I get a little older I may have an influence over papa so he will know his little Bernie is n't dead. He loves me dearly, but he can't understand if Bernie comes to earth why she do n't make a *loud* noise and make him know it. I can't get power enough. Auntie Carrie is here, and cousin Lizzie Hunt.

Willie Tilley.

A gentleman here said if that girl could speak I could. I lived in Hyde Park.

The water is cold. Oh! how high that water is. I suppose I ought not to have tried to go in that boat. Somehow or other it went the other side up. I am feeling warmer now.

Will you just say that it is Willie Tilley, of Hyde Park—for my folks think I was drowned? I was n't. I want 'em to know I was n't drowned, any more than anybody that goes where we are, through the water. I felt pretty cold when I first spoke to you.

I want them to know that grandma is with me. I saw John Frame when he was giving a message, but I had to keep still.

I come down to the dépôt with Harry Crummet, because his father is there. He shuts up his eyes sometimes and says: "Oh, I do n't know about that thing." Well, if you do n't, you 'll have to know when you get where we are.

More than that, I have been to Mr. Lang's, where I 've seen Charlie. I wonder if he thinks I got drowned that time, or any of the other folks. I go into the old shoddy mill sometimes, but aint got to work there. I 'm glad of that. And I want to say just this, that I am happy, and I feel pretty good to-day, because I 'm going to make the people know I 'm not dead.

Daniel Knapp.

You may put me down as Daniel Knapp. I hardly know whether to call my home in Lowell or Boston. I guess you may call it Lowell. I was there most of the time. I have some friends here in Boston. I want to say to Mary Jane that her mother thinks she has made quite a mistake in taking all that business on her shoulders. She says if you had done a little different with the money, perhaps you would not have had so much worriment; you 'd have lived easier, and you 'd had enough to get through. None of my business—your mother just tells me to say that "it can't be helped now; so make the best of it." As soon as she gets power she will speak direct to you herself.

I think Clark had better look after his toolchest. I do n't believe he 'll find many things in it.

Much obliged to you. I thought the door was shut, but I squeezed in. I was n't a very big man.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 16.—William Burgess; George Ashworth; Enos Wheeler; John Tarbox; Adam Coggswell; Augustus Smith; Isabel Matoon; Robert Withers; Enos Foster; Isaac Rich; Emory Page; Betsey Stone; Carrie Winkley; Helen Bartlett.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

April 13.—Darius Shaw; Charles Hatch; Lucy Merritt;

Susie Union; Adelia De Vere Mathews; Benjamin Symerton; Nellie Montgomery; Leander Baldwin; Emma M. Livermore; Job Simmons; John Farnsworth; William Messenger; Ralph Severance; Arey Oliver; Hiram Chandler.

The Dawn, Progress and Status of Modern Spiritualism.

An Address to the Spiritualists of America on the Fortieth Anniversary,

BY DR. DEAN CLARKE.

Future historians will doubtless record the opening of intercourse with the spirit-world as *the* great event of the nineteenth century. Without undue enthusiasm we may regard it as of unparalleled importance, because fraught with results affecting human weal more than any other in human experience.

The tiny raps at Hydesville had a meaning which only future ages can fully evolve. They were tokens of a new era in which "old things shall pass away," and a new social, political and religious *regime* shall gradually take their place. They announced the advent upon earth of a revolutionary and reformatory power that has come to stay and work till Truth, Justice, Liberty and Love shall prevail among the human race.

Those first audible vibrations of a mighty Celestial Telegraph bore a greater import to mankind than the first shot at Lexington that was "heard around the world." Yea, they had a significance more important in the trend of human destiny than the Star of Bethlehem! A celestial light appeared at Hydesville on the eve of March 31st, 1848, before which all the "Light of Asia" shall grow dim with years, while its increasing glory shall at length fill the heavens and cover the earth till time shall be no more! No words of panegyric can exaggerate the significance of that marvelous event, and it is well, yea, it is incumbent upon all who have felt the quickening rays of this celestial luminary to scan, on each anniversary of its dawning, the pathway of its progress, to note the results it has produced in human affairs, and to study the part each should perform in removing the scales of ignorance and prejudice which blind the eyes of the masses to its glorious illumination.

It is not our purpose, nor is it necessary on this occasion, to trace the history of the development of this great Spiritual Dispensation during the forty years that have elapsed since its dawn. Suffice it to say that from the first tiny rap it has evolved a great variety of physical and mental phenomena, closely analogous in kind and character with those recorded in the sacred books of all ages and countries. These phenomena have spread, or, rather, have sporadically appeared in every quarter of the globe, puzzling alike the peasant and the sage who have tried to explain them on any other than the spiritual hypothesis. With only such human assistance as the Divine Power has coerced, this great spiritual movement has compassed the earth and planted the banner of its progress on every continent and isle of the ocean, against an opposition that would have crushed and obliterated any scheme of human aggression. The Christian world had long been taught that the age of miracles closed centuries ago. Materialistic science, making unparalleled strides in the last half century, had catalogued even the idea of spirit among the myths of antiquity. Hence at no period of human history has there been so wide-spread and deep rooted a skepticism to overcome; yet Spiritualism has gone on "from conquering to conquer," till its believers outnumber those of any sect in Christendom, and to a large extent has entered even that forbidden enclosure.

Not only has Spiritualism won its way against the greatest of external odds, but it has borne burdens piled on by its would-be friends, and sustained a weight of reproach accumulated in the household of faith that would have crushed any cause not upheld by more than human power. Barnacles of olden superstition have weighed it down. Parasites of false doctrine and spurious reform have attached themselves to it to sap its vitality. Magicians and tricksters have counterfeited its phenomena. Cranks and ignoramuses have crowded themselves to the front, essayed to be leaders and managers. Ambitious and unscrupulous usurpers have attempted to become generalissimos of the movement. Fanatics and mystagogues have foisted upon it the incubus of Oriental speculations. Time-servers have turned traitors, deserted our ranks, and gone over to the enemy. Renegade mediums have turned "exposers," and strengthened the prejudices of our opponents. Cowardly believers have denied or concealed their faith, consented to the slanders of its enemies, and done nothing for its support. Disloyal friends (?) hungering for church patronage and "respectability," have refused support to its faithful workers, and given "aid and comfort" to the foes of our facts and philosophy.

All these impediments, and more, that have retarded its progress somewhat, have signally failed to stop the victorious march of this gigantic movement, which has, despite every obstacle, gone to the verge of civilization, and is now fast making this world its own. That our cause has withstood the assaults of its powerful enemies and the more destructive forces within its undisciplined ranks, is, we repeat, a most positive proof not only of its intrinsic truth, but also shows that "there is a Divinity that shapes" its "ends, rough hew them as we may."

It is gratifying to know that Spiritualism has won the belief of not only "the common people," such as were the early converts of Christianity, but also that of hundreds of the leading scholars, statesmen, jurists, philosophers and scientists of both the New and Old World. The press has largely come to respect its truth, and the American pulpit, at least, has nearly ceased its open hostility, and is even appropriating many of its teachings. This shows the *power* it has attained.

While this is properly a day of jubilee for those who "have fought the good fight and kept the faith," who have won victory on fields of honor and truth; while it is eminently proper to stop on our march to rejoice over the achievements of the last two score years, it is not the time to "stack arms" and disband the Grand Army of Progress, which the *reveille* at Hydesville summoned to a campaign that must continue till the last armed foe of truth expires. The battle of Spiritualism against materialistic skepticism and scientific contumacy; its strife with ecclesiastic despotism, bigotry and intolerance; its struggle against superstition, ignorance and idolatry; its warfare with creeds and dogmas contrary to reason and nature; its conflict with injustice, inequality and iniquity; its fight against "the powers of darkness" which hold body, mind or spirit in any form of vassalage, is but just begun, though already waged for forty years without cessation against the enemies of human progress and improvement.

That the spiritual movement was begun for something more than a demonstration of a spiritual existence for decarnated man, is evident to every philosophical observer or prescient seer. That the phenomena, which have almost wholly engrossed the attention and interest of the unreflecting multitude, were designed by the wise inaugurators of the movement *only as a means to higher ends*, to ulterior *intellectual, moral and spiritual development*, it is most important at this period of its career to understand. On this auspicious occasion, while appropriately rejoicing over the past triumphs of our cause; while recounting with great pleasure the wonderful phenomenal developments which have been the *sine qua non* of its progress; while congratulating one another that untold spiritual blessings have been vouchsafed us by personal communication with our loved ones in spirit-life, it seems to us equally opportune, and perhaps more profitable, that we scan the horoscope of the future, and study the needs of the hour, that we may efficiently coöperate with the higher powers to make their divine gifts available to all the world. We, who by virtue of adapted organisms and favoring circumstances have gained this priceless knowledge and these invaluable gifts of the spirit, are but trustees, and it is our imperative duty to be almoners of these blessings to others less fortunate. We cannot, without great personal loss, escape the claims of the great law of distributive justice expressed in the Scripture language: "Unto whom much has been given, *of them shall much be required.*"

It seems to us the question ought to come prominently before the Spiritualists of America and of the world to-day: Are we doing *our* part of the great work of human enlightenment and spiritualization, begun by the angels of the New Dispensation on the glorious day we now celebrate? Are we doing *all we can* to spread the truth, the light and the exalting power of this grand spiritual era? Are we letting our light shine? or are we "hiding it under the bushel" of self-interest, or concealing it under some false name that may be less odious and more popular with other cowards and hypocrites? Are we standing by our cause when its instruments are reviled and persecuted, and it and they "are spoken all manner of evil of"? or are we acting the part of Judas and Peter, betraying, denying and sneaking away from duty in "the hour that tries men's souls"?

The hour has come when we are all being weighed in the balance by the Higher Powers. Shall we be "found wanting" in fidelity to our duties as agents of those who have conferred great gifts upon us for *use*? It is pertinent that we ask to-day what justification have church-going, church-supporting Spiritualists for deserting their own cause and sustaining those who *close their doors* against "ministering spirits"? Spirits cannot work without human agents and material means. Whose duty is it to furnish these, if it be not theirs who have received the benefits and blessings of spirit-intercourse? *Shame* on those craven souls who forsake the cause of truth and progress, and seek "the loaves and fishes" of popular churches that are wedded to errors and superstitions which wise and good spirits have come to overthrow! "Ye cannot serve God and Mammon," nor truth and humanity, while turning your backs upon Spiritualism, which has come as the world's saviour at this hour.

[*Concluded next week.*]

Verification of a Spirit-Message.

FRANK DOWNS.

In the BANNER OF LIGHT of April 14th is a message through the organism of Mrs. B. F. Smith, from FRANK DOWNS, who is a brother-in-law of mine, which I and many others recognize as true in every particular; he was killed in Boston between three and four years ago, by falling from a building while repairing telegraph wires. Your respectfully, J. W. NEAL.

75 Court street, Boston, Mass.

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I feel impressed to give these facts to the world at large, with the view of demonstrating them, wherever I am called upon to do so. Business matters will detain me here in Rosario until next June, after which time, if the people of the United States think sufficient of my Science to invite me to their shores, I can readily prove all that is herein stated. If societies or communities wish to write to me, my address is C. M. COGIN, F. C. C. A.,
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Ap7 tf

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SECOND EDITION.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission";

Banner of Light.

BOSTON, SATURDAY, APRIL 28, 1888.

Medical Matters in New York.

To the Editor of the Banner of Light:

I notice in THE BANNER a paragraph in regard to Dr. Swarts in the Police Court at Albany, and the action of the magistrate. It ought to be known that when the infamous New-York Statute was under consideration in the Senate, the fact that it did not reach "Faith-Healers" and "Metaphysical Medicine" was distinctly understood. One Senator declared that he had received benefit from such treatment, and threatened, if the bill interfered with them, to defeat it. Hence the managers of the unrighteous movement were compelled to consent to the exception.

We have a good deal of judge-made law in the State of New York—more than is wholesome to free government—but it will require some more to make the statute of 1887 affect Dr. Swarts. Indeed, I have my doubts concerning its operation in regard to Magnetists, Masseurs, etc. Meanwhile, I believe that a good honest court would rule the entire statute unconstitutional.

I have some hope that the tide is setting in against this kind of legislation. Medical Trusts are hardly the thing in a Republic, any more than a Chicago Corner, or any other "Pool." A bill was introduced into the Assembly of New Jersey, which passed at the blizzard period; but as soon as the weather cleared up, the Senate squelched it. The measure was a curious affair—like necessity, it "knew no law."

You are aware that the State statute was found leaky. Two young physicians resolved to disregard it, and were indicted. One was acquitted; in the other case the indictment was quashed. All, therefore, that remains of the iniquitous measure is the money paid the officials under it, and what power it retains as a scarecrow to young physicians.

There is an epidemic of exanthematous disease in New York and Brooklyn. The usual course is taken: to exaggerate the matter of smallpox and keep scarlatina, measles and diphtheria in the background. Yet the dishonesty of this proceeding is flagrant. I will give you a summary of cases in New York for two weeks:

For the week ending April 7th—Diphtheria, 125 cases and 28 deaths; scarlet fever, 145 cases and 21 deaths; measles, 57 cases and 4 deaths; SMALLPOX, 25 cases and 4 deaths.

For the week ending April 14th—Diphtheria, 158 cases and 31 deaths; scarlatina, 103 cases and 30 deaths; measles, 59 cases and 4 deaths; SMALLPOX, 21 cases and 3 deaths.

It would probably be considered as "against public policy" to make the fact known that New York was having a deadly visitation of scarlet fever and its cognate, diphtheria, with a mortality of one-fifth or one-fourth of all persons attacked; but smallpox, having but 21 and 25 cases and a minor rate of mortality, is chronicled diligently.

To be sure, there is money in that. The statements of the disease-peddling vaccination corps suffice to amuse the public, who would be seriously alarmed if made aware that three other epidemics, each of them several-fold more mortal and insidious, were now raging in the metropolis.

The *Vaccination Inquirer* for April has an article on "Enforced Vaccination under the American Constitution." It quotes Minister Phelps, one of our ablest jurists, in regard to the provision that "citizens shall be secure in their *persons*"; and then cites a paragraph from the London *Globe*, showing up to emulation the recent atrocious procedures in the city of New York: "Unvaccinated persons are vaccinated by a surgeon backed by policemen."

To this the *Inquirer* quotes from an American: . . . "If I were in New York, and did not want to be vaccinated, I do not think Dr. Edson, even with the support of the police, would try it on. If he did, it might fare badly with Dr. Edson."

There is no doubt of all this. The Constitution is all right; but in many of the Courts it seems to be approximating the value of waste paper. Besides, the difficulties are these: the sufferers are the poor, the weak and the timid; and such have little chance in a "court of justice." They are easily cowed down.

Mr. Bergh, when alive, attempted to get up a case; but there was a general backing down. When an anti-vaccinator is able and ready to take care of himself, the vaccination peddlers give him a wide berth—they are brave against the helpless only.

Prof. Francis W. Newman, of Oxford, takes the stand that resistance to vaccination should be based on moral grounds:

"Prepare a petition, plainly telling Parliament that to command the infusing of *disease* into *healthy* children (or adults) is beyond the function of any legislation, and *is a crime*, and murders the innocent. This will be signed by a *million*, and will prevail."

This utterance, by one of the first scholars of Great Britain, is worthy of being written in letters of gold. It is true beyond much that is called Holy Writ. Yet if we had Prof. Newman here we could show him small doctors and smaller lawyers who would face him down, as though they understood the matter better than the Omniscient himself. A. WILDER.

Newark, N. J., April 21st, 1888.

The So-Called Christian Science Problem Solved.

To the Editor of the Banner of Light:

I have solved in my own mind the so-called Christian Science doctrine, and it is perfectly rational and in harmony with the Spiritualistic Philosophy as has been taught in ancient days, also in the present age—the only difference being that the latter is as free as the air and sunshine, while the former is shrouded in mystery and held by copyright or as a secret. The former is sold at a price under various names, all meaning the same thing, and is confined to the earth-sphere, whereas the latter is a spiritual condition of the spirit-spheres that the Christian scientists have not yet grown into or publicly embraced—it not being popular, neither money-making.

I will describe the condition of the spirit-spheres as embraced in nearly all the spiritualistic literature before the public to-day, and which is demonstrated by excarnated spirits themselves.

When the change known as death takes place with the human family, the spirit—all there is of man that retains its identity for eternity—goes to a spirit-world where everything spiritual exists, and diseases and pains are not known, except in *the mind as far as recollection is retained* concerning what was suffered from disease and pain while in the material body.

Doubtless it is easy to change the mode of thinking with excarnated spirits, after they reach the spirit-world, and are dissevered from the diseased material body; but to attempt to make an individual believe in the "no-disease" theory, with the material body diseased from head to foot, would seem to show an unbalanced mind; and if individuals kept on speculating in this way they would soon argue themselves out of existence in the earth-sphere, and imagine themselves in the spirit-world, where such teachings belong, if anywhere, instead of the mundane sphere, where the people have to be fed and clothed with material things.

I can readily see how some minds can be psychologized into the belief that all that exists *is spirit*, and there is nothing that exists in the material which cannot be chemically dissolved into fluids and gases, and nothing will be left but spirit (in the way of identity). But this is not new in thought, neither is it practical any further than being a scientific fact. I am satisfied that the Christian Science teachings would do far more harm than they now do if they were not associated with large fees for the secret or so-called science; but as it is, the material dollars gathered from unsuspecting innocents hold the fort with the teachers, and without question these things of themselves are the brakes on the wheel that will cause a reaction and turn the tide of thought into a correct and practical way.

The material and the spiritual should be harmonized and blended, both in thought and action, in order to obtain the best results.

The facts indicate that there is what is known as *matter*, and it is in abundance on the earth-sphere where we live to-day in the material body, and it is sheer nonsense to play upon words with the view of overawing the credulous. The so-called Christian Science adherents, as far as I can discern, seem to possess about as much of the material as the human family average in their composition.

I will say in conclusion that I fully agree with the sentiments of the veteran Prof. Alonzo Phelps, in his allusion to the Christian Science system, when he said: "*Whatever is* TRUE *in it is not new, and whatever is new in it is not true.*" This seems to embrace the whole thing as far as I can fathom it.

AUTHOR OF THE VITAL MAGNETIC CURE BOOK.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2¾ P.M. and Wednesday evenings at 7½. Seats free.

Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P.M. J. H. Lewis, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 663 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday morning, after singing and an invocation, Mrs. Lillie considered, at the request of the audience, whether we are not spirits here, governed by spiritual laws, as much as we shall be when we have passed on to the other life, and should we not concern ourselves more about the future of this life, and less about the other. It is impossible, said Mrs. L's guide, for us to unravel life's mysteries. As a spirit it is impossible for me not to look forward to the future. I stand upon the island of a single day, as you do; I speculate in a measure, and must calculate; I look toward to-morrow, to see what preparation to make for it; I hold as a spiritual being it is necessary. Life is continuous, death is one of its changes, and a right understanding of life will cause one to act and do the best he can on this sphere. As spiritual beings we can commune with spirits in other spheres; far beyond us are intelligences who have arisen from earth. As the clouds gather moisture and return to earth in plentiful showers, so there is a law of spirit attraction connecting the two worlds, and causing them to blend as one.

Other subjects, suggested by questions from the audience, were considered in a manner very satisfactory; in regard to one concerning materialization, it was said: "In the rose there is a soul life; its spirit is the essence and substance of it; it requires night and day, light and darkness to materialize it into beauty; the quickening power of intelligent man has sheltered it and produced it three months before Nature could.

Moses and Elias were materialized upon the Mount, and Christ stood transfigured before his disciples. The same law exists, and can be called into exercise to day and produce materialized forms; as children you have many lessons to learn. When you stand upon the summit you will see that a tiny shell has a volume in it of the story of creation. Use your own judgment and reason in the séance-room and decide for yourself what is truth." A poem by Mrs. Lillie, and the singing of "Cast thy Bread upon the Waters," by Mr. Lillie, closed the service.

Evening.—After the usual opening exercises Mrs. Lillie spoke upon the value of the knowledge of Spiritualism, when called upon to lay away the forms of loved ones, compared to what Orthodoxy can give. Spiritualism as a philosophy touches upon important forms of thought in reference to a future state. In the breaking of natural ties, it teaches that we separate to meet again, and hence the separation is not so keenly felt; while Orthodoxy holds one in bondage, teaching you to believe your departed have entered a state of eternal happiness or misery. To the question, If children grow to be adults in the spirit-world, what do the very old who pass away become? it was said, Children grow into maturity and become what nature designed. The old grow older and bear the marks of age in wisdom and progress. Age with you shows decay; with us improvement. Spirit is the eternal substance, the body a perishing one. Spiritualism gives truths no other form of belief offers, and all are destined to rise out of darkness and skepticism into the strong light of eternal day; right is uttermost and justice will be done. Mrs. Lillie improvised a poem upon "Eternal Truth." Mr. Lillie closed the exercises with a song. Mrs. Lillie will occupy the platform next Sunday morning and evening at 10:30 and 7:30. MARY F. LOVERING, *Cor. Sec'y.*

First Spiritual Temple, corner Newbury and Exeter Streets.—A good audience listened most attentively to the address given through A. E. Tisdale at the Temple last Sunday. The subject: "Truth the Essential Christ," was most ably and eloquently handled. He said Truth was as old as God, and when souls understood and realized it in themselves, then was the true Christ found. Every age had its divine revelations. Each spring-time brings anew the wealth of blossom and verdure; though a new manifestation of nature, it was the same everlasting principle of life blossoming in beauty and fragrance. So truth in every age has come to the world in response to man's needs. It may have been through Moses or Plato or Buddha or Jesus, yet the same divine principle was presented in such guise as men's minds were fitted to receive, and it would continue to come under whatsoever name it might be known.

It might be called Christianity, and if men believed and lived the teachings of the Nazarene—if they practiced the Golden Rule and lived the sweet precepts of the Sermon on the Mount—no higher religion could be found; but truth was conceived of and limited by man's ignorance, and if in his narrow conception it became a dogmatic theology, its virtue was gone out, and a new name was needed to express it, and this may be Spiritualism.

If this new name expressed the sum of all the virtues, if it taught the Golden Rule, and bringing our loved ones from that other shore, showed the grandeur and beauty and continuity of life, then Spiritualism would be for the healing of the nations. He believed it had this high destiny; but alas! too many, wrapped in their narrow conceptions, saw in it but some small fragment of the reality, and not incorporating its grand truth into their lives, lost some portion of the rich legacy which it brought to mankind. Let us look to the guardian spirits of our households for sustenance and strength for our daily duties, and realize that truth is not limited by church or sect, but is as broad as the universe, and holds the sum of all perfections for the human soul.

Next Sunday the guides of J. Wm. Fletcher will speak upon "Materialization—its Ultimate," at the usual hour, 2:45 P. M., and an interesting and instructive discourse is expected, to which all friends are invited.

The regular session of the Temple Fraternity School will be held at 12:30 P. M.—the time being changed from 10:30 A. M., in order that those who come from a distance may stop over for the afternoon lecture. All friends invited to come and bring children with them.

On Wednesday evening, at 7:30, there will be the usual Sociable in the lower audience-room. All cordially invited. W. H. R.

Spiritualistic Phenomena Association, 1031 Washington Street.—The meetings in this hall last Sunday were very interesting, and were opened by a duet finely rendered by Mrs. Nickerson, alto, Miss Guardenier, soprano, accompanied by Prof. Willis Milligan.

Chairman Lewis introduced Dr. H. B. Storer, who prefaced his lecture with the remark that a congregation had assembled to-day in one of our churches to listen to a sermon against Modern Spiritualism, founded upon the following text, taken from the book of Revelation—a book that had puzzled the divines of the past eighteen centuries—namely: "I saw three unclean spirits, like frogs, come out of the mouth of the dragon—for they are the spirits of devils working miracles," etc.; and the preacher would attribute the whole thing to devils or fallen spirits; adding that at a time when many are really deluding the people it became us to inquire in what the moral value of spiritual phenomena consists.

Spiritual manifestations are of infinite variety, and we determine their real value by the moral influence upon the general well-being of humanity. People see phenomena that they can account for in no other way than through spirit influence; and, while these spirit gifts may be prostituted to a selfish purpose, yet beneath and above all there is a sublime reality which commends it to the judgment and reason, and we know that our friends live and that they do return with messages of love and the assurance of a life beyond.

The Doctor then gave a description of certain tests of materialization which he made some fourteen years ago in connection with Dr. Willis, and which were published in THE BANNER at that time—closing with an earnest defense of the truth of materialization, which was listened to with deep interest.

After a solo from Miss Guardenier, the Chairman introduced Mrs. J. F. Dillingham, whose Indian girl, "Sunshine," gave very good tests of spirit-presence, followed by Mrs. C. H. Loomis-Hall with psychometric readings of remarkable value. Mrs. Hall said that "people look for too much from our mediums. They must remember that they are not perfect, and while they mean to do right they sometimes make mistakes."

At the evening session A. E. Tisdale gave a very eloquent address upon the "Theory of Mind and Matter in Connection with the Spiritual." Mr. Tisdale is a wonderful proof in himself of spirit-control. Stricken with blindness when only fourteen years of age, and of course able to obtain only a limited education, he holds the audience with a power of eloquence and reasoning not excelled by any collegiate or orator of the past or present.

Frank T. Ripley, so well known to Boston Spiritualists, took the platform and in his clear and earnest manner gave tests and names of spirit-friends, giving thirty-five names in thirty minutes, every one of which was recognized by persons present. We have room for only one: The late Mrs. Abbie M. Tyler sent out her love to all her friends, and was thankful for the love sent her in her spirit home. Mr. Ripley's tests are convincing and were well received.

This Association holds a test and developing circle Thursday evening of each week, which is largely attended and of unusual interest. All are made welcome. HEATH.

The First Independent Club.—At our business meeting on Thursday last, twenty-eight new members were admitted, increasing the membership to nearly three hundred. The present quarters proving inadequate to this constant gain in numbers, a committee has been appointed to secure more commodious rooms.

Monday evening proved to be of exceeding interest, and many pleasing comments were heard upon the programme, which included many faces new to our platform. After our period of silent concentration, Mrs. Case rendered two very sweet vocal selections—one, "The Brook," was especially captivating to the audience.

Mrs. Stiles, Dr. Sutton Clark, Dr. Morris, Mrs. Chandler, Dr. Drisko and Dr. Wilder all made timely and interesting remarks, and were welcomed with hearty applause. A number of instances were cited to prove that many horses, dogs and other animals possess clairvoyant vision, and that that alone accounts logically for numerous strange actions which they at times go through with.

On Sunday the Club visits the First Spiritual Temple in a body, in time for the exercises at 2:45 P. M.

On Monday evening next occurs our union meeting, and the Boston Spiritual Temple, the Ladies' Aid Society connected therewith, the Children's Lyceum No. 1, the First Spiritual Temple, the Spiritualistic Phenomena Association, the College Hall Society, the Eagle Hall Society, the First Ladies' Aid Society and the Mishawum Hall Society of Charlestown, have all been cordially invited to join with us on that occasion, and commence a series of meetings which will be held once in every three months. The Clinton male quartette (colored) will furnish the music for the union meeting. Peace be unto all. F. V. FULLER, *Sec'y.*

The Ladies' Industrial Society of the Boston Spiritual Temple held its last regular meeting for the season, April 17th, in Lyceum Hall. In the evening, Capt. Richard Holmes presiding, Master Willie Boyce and Maudie G. Banks opened the exercises with a piano duet. Dr. H. F. Merrill of Bucksport, Me., gave the names of spirits present, who were recognized; vocal duet by Mrs. Mason and Mrs. Stafford; inspirational addresses by Mrs. A. H. Colby Luther, Mrs. Ida P. A. Whitlock and Mrs. R. S. Lillie, who closed with an improvised poem; following was a song by Mrs. Lizzie C. Clapp, Master Bertram L. Shapleigh, accompanist; remarks by Mrs. Mary E. Wellington and Mr. Abbot Walker; and songs by Mrs. Hebberton; Mrs. Josephine Webster of Chelsea made appropriate closing remarks. The large audience joined in singing "Auld Lang Syne." This closed a successful series of entertainments, to be resumed the first of November. MARY F. LOVERING, *Sec'y.*

81 *White street, East Boston.*

Mishawum Hall, City Square, Charlestown District.—The Echo Spiritualist meetings were held Sunday, April 22d, Dr. W. A. Hale, Chairman. During the afternoon speaking and tests constituted the order of exercises, a large audience being in attendance. At 7:30 the hall was filled to overflowing; this being the last meeting of the season, the services were very impressive. Appropriate remarks were made by able speakers, and clearly recognized tests were presented. During the exercises fine music was rendered by Miss Small and Mrs. Poore; recitations by the children added much to the occasion. At a late hour the services closed, each medium being presented with a floral offering. In addition to this the Chairman, in behalf of the Society, through THE BANNER wishes to tender thanks and kind regards to the many mediums who through the past season have so kindly rendered their services, also to the many friends in Boston and vicinity. The Society reports unusually good success during the season just closed.

DR. W. A. HALE, *Chairman.*

The Facts Socials Wednesday evenings are very interesting convocations devoted to the discussions and phenomena of the mind. Some of the best mediums give psychometric readings and descriptions of spirit friends, diagnoses of disease, etc.—On Wednesday next, May 2d, two very interesting meetings will be held, afternoon and evening (small entrance fee), at Paine Hall, at which time several of the best mediums for different classes of phenomena will give séances. ☞

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7¾ P.M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2¾ and 7¾ P.M. Mediums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2¾ P.M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P.M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The First Society of Spiritualists.—One of the great attractions to the meetings of the First Society that should not be overlooked is the sweet and perfect music sung and played in such harmony by Miss Jennie Pierce, soprano, and Miss Ella F. Porter, accompanist, which will compare favorably with that in any of our most expensive and popular churches, and is always listened to with profound attention.

After the rendering in the morning of that beautiful song, "The New Kingdom," by these accomplished musicians, Miss Jennie B. Hagan made an invocation that was in keeping with the harmony of the occasion, and then, as an introduction to her remarks, gave a beautiful tribute of praise to her friend, Mrs. Nellie J. T. Brigham, whose place she would humbly attempt to fill while Mrs. Brigham was speaking with such commendation to the people of Cincinnati. Miss Hagan is more like Mrs. Brigham in her manner than any other speaker we have ever chanced to meet.

The subject for her lecture was: "If the light within thee be darkness, how great is that darkness!" She also improvised several poems—both subjects and poems being selected by the large audience in attendance.

Miss Hagan spoke interestingly in the evening upon subjects selected by her hearers and was frequently applauded.

The afternoon meeting for manifestations was held as usual. Miss Jennie B. Hagan opened the service with an invocation; Mrs. Henry J. Newton effectively read the choice poem entitled "Tauler," by Whittier; Henry G. Newton, Esq., delivered an able and forcible address upon the methods of some noted prestidigitators in their puerile efforts to ridicule Spiritualists and Spiritualism.

The President, seeing Mr. John Slater in the hall, called him to the platform, and he made some pertinent remarks that were not very complimentary to newspaper reporters and those who purposely misrepresent Spiritualism. He further gave some interesting experiences of his mediumship, and noted the intellectual influence Spiritualism was having upon the church and church-goers.

Miss Jennie B. Hagan gave a history of her experiences with Prof. Starr, *alias* Prof. Cecil, that put him in a light that will not make life happy to him here. She also gave several impromptu inspirational poems upon subjects selected by the audience, that fully sustained her high and well-earned reputation.

Mrs. E. A. Wells has been suffering from a severe cold all the week, so that she nearly lost her voice, consequently was not in a condition to give tests.

Next Sunday, Mr. and Mrs. Kates, Miss Jennie B. Hagan, Mr. John Slater and Mrs. E. A. Wells will all take part in the meeting for manifestations at 2:45 P. M., and a very interesting programme will be presented. S.

New York, April 22d, 1888.

Newburyport, Mass.—Charles W. Hidden writes April 22d: "I herewith append the report, taken for the *Herald*, of Mrs. A. H. Colby-Luther's reply this afternoon to Rev. Mr. Mills's attack on Spiritualism last Sunday. The report necessarily gives only the merest outline of an address which, all things considered, was the grandest I ever listened to. It covered every department and phase of the spiritualistic question, was keen, logical and witty throughout, and must have convinced the large audience that the reverend bigot had but a flimsy foundation upon which to base his remarks of a week ago:

MRS. COLBY-LUTHER REPLIES TO REV. MR. MILLS'S ADDRESS ON "FEMALE SPIRITUALISTS."

Fraternity Hall was never more crowded than Sunday afternoon to listen to Mrs. Colby-Luther in reply to Rev. O. P. Mills. The membership of the different churches was well represented, while the members of the society were probably all present. Mrs. Luther, a tall, well-kept, white-haired lady of apparently about fifty years, in a clear tone and with much fervor and animation held the audience, without manuscript, for over an hour.

The exercises were opened by a quartette singing "Take Me, Father." Mrs. Luther commenced: "A strangeness permeates my vision; clouds and darkness in view of the subject to be presented to-day. It seems a reverend, one of your popular ministers, selected Spiritualism for his sermon last Sabbath night. This was all right; he had a perfect right to express an opinion. You never know a man—what he is—so well as when he expresses his opinions and reveals himself. I am not here to instruct Mr. Mills; I am here to express my own views; but you must not destroy my opportunities to reason. It is an established fact that the ministers of all ages have been, are to-day, an hierarchy. This is a great power all over the world. I speak of Christians, and I use the word as I do that of Spiritualists. We may differ in our opinions, but this does not change facts. No matter whether you accept or deny it has nothing to do with the facts or truth.

As the church teaches, the less we know the more we believe, and the more we believe the less we know. If your Rev. Mills has facts, all I say cannot change them; they may be against my ideas, but all heaven or hell cannot change them. Spiritualism is a great principle, and as God is said to wink at ignorance, allow me to do the same with the reverend gentleman's. It is a pity that a man should so debase himself as to deny and talk about that which he knows nothing of. I do not ask you to accept what I say, but if the newspaper reports are true he debases himself. In his address he brings up what he calls a witch; the Bible nowhere calls her a witch or hag, but somebody heads the chapter 'a witch'—some clergyman probably. She is called 'a woman'.

The lady reviewed the story of Saul and Samuel, and questioned how the reverend knew that Saul knew before what would happen. Did God tell him? Who told him she was an "old hag"? Instead of ridiculing women mediums as base, vile, let the pure mothers, wives and daughters answer. Instead of ridiculing Spiritualism, the Bible is full of it from Genesis to Revelations. The lecturer instanced Moses and Elijah on the Mount. How did Jesus know it was them? One had died thirteen hundred years before, and the other ten hundred; their history had not been written; how could Jesus know who they were? Were they really there at all? I don't know; your church and clergy say they were; what will he do with the story if it is true? Spiritualism answers.

The lecturer here related the Bible account of the Conception, which she held has never been investigated, but your clergy and priests accept it. To-day the reverends all talk about the misfortunes of Spiritualists. If I put on green goggles everything is green; if I put on blue or white glasses all is blue or white. If I use the eyes of those who are decrying this doctrine, does not all look to me as through their own medium? I can prove that he had false eyes upon the rostrum, and could not know anything about Spiritualism for want of mental calibre.

One cannot be a wise man in the true sense of the term and be a minister. I know they have much knowledge, but are deceivers. Is this reverend ready to stand the test Jesus puts in a text like this: Go into the world and preach the gospel to every living creature? He called the poor fishermen to him, (so the Bible says, I don't know,) and told them to do this. Jesus was infallible, they say.

The lady here referred to the Apocalypse account of Saul, to the fiery furnace, "the writing on the wall," and other Bible accounts as duplicated by Spiritualism, not understood by the clergy, but clear to mediums. She paid her respects in unmistakable terms to the clergy of all denominations; spoke of the great men of the world, Lincoln, Denton, Jefferson, Phillips and others as in hell, by modern theology, though she thought that some of the scientific men there would make it a paradise; that the church and the Bible remain the same, while Spiritualism moves on and has fostered the arts, sciences, literature, poetry. It came to redeem the world from ignorance and sin, from priestcraft and superstition. Spiritualism is not of to day or forty years only, but is as ancient as the Pyramids, and its records are imperishable.

In the evening the speaker delivered an address on "The Origin of the Bible," and was presented with an elegant basket of flowers, bearing a card marked "From lovers of truth."

The Daily News also gave a lengthy report of the same discourse, from which the appended extracts are selected:

"Where does the reverend gentleman get his authority for referring to her [the woman of Endor] as a "hag"? In his creed? In his articles of faith? In his love of Jesus Christ? No, the word comes from the lowest slang and the vilest people: Does Newburyport support such a preacher and does a popular church hear him?

The Apocrypha was cited as verification of the spirituality of the communication from Samuel to Saul, since it substantiates the prophecy of the former regarding the end of Saul. What sustains the Bible? Spiritualism from Genesis to Revelation. Take it away and there is nothing left. The speaker was willing the ministry should have its own way within its own borders, but when it goes outside it must stand the test. She challenged the reverend gentleman to appear on the rostrum with her, when she would prove him a falsifier or she would leave the platform forever.

. . . "By these signs ye shall know them" [those who believe]. . . Does the reverend gentleman apply any of these tests? Yet they were given by Jesus Christ himself so as to know who were believers. I simply use one. I ask the ministers to lay their hands on the sick and heal them—the simplest test used by Christ. Hundreds of mediums are used for that purpose, and thousands of human beings in the United States are healed of diseases which had been pronounced incurable by the medical fraternity.

Spiritualism came to redeem the world from ignorance. Briefly stated, Spiritualism is the condensed chemistry of life. It covers up the good and the bad. It is but forty years old, while the Christian religion is nearly nineteen hundred years old and has had the teaching of the people for centuries. . . .

Spiritualism came to protect human life and reason, and that grandest of all things human, woman, the mother of nations. It is an established fact. It demands investigation. Dare anybody say it has not stood the test of the greatest scientific minds? This is not the only age when these great truths were known. Let mediums live and there will be produced some of the most remarkable phenomena ever known. The reverend gentleman knows that as Spiritualism marches on his business is gone."

Pigeon Cove, Mass.—The Children's Lyceum at the above place meets regularly each Sunday, through the unfailing energy and indefatigable interest in the cause of Mrs. Henry L. Story, who has opened her house to the school, and who weekly gives her time and thought to its management.

On Sunday, April 22d, the Lyceum exercises were held in Good Templars' Hall—the attendance being too large to meet in Mrs. Story's home—and consisted of the reading of an invocation from the BANNER OF LIGHT by the Conductor; singing by the school; answering of questions from the Lyceum manual by the scholars; recitations, etc., by several children, and other interesting matter.

Mrs. Story makes the session especially instructive and entertaining by her talks to the pupils, and by her method of asking questions concerning the poems and tales that are read—the lady herself reading each Sunday some story or verse which she makes educational in this line.

On the 22d, Miss M. T. Shelhamer of Boston, who was present, addressed the children in an appropriate manner, concluding her remarks by reading a story of "A Little Black Angel."

A small library is connected with this Lyceum, which will be added to from time to time as funds are collected. Any friend of the Cause who has a few cast-aside books that might entertain or instruct juvenile or youthful minds, cannot do better than to send them to Mrs. Henry L. Story, of Pigeon Cove, Mass., who will gratefully receive them for her Lyceum.

By the kindness and energy of this same noble woman, the residents of the place are occasionally benefited by a spiritual lecture from some one of our well-known platform speakers. On the evening of April 22d, the guides of Miss M. T. Shelhamer delivered a thoughtful discourse, choosing for their subject: "Which Road shall we take in our Search for Heaven?"

The speaker affirmed that there are many pathways to eternal life, and however narrow and rugged any one may seem, it leads upward to immortality—since no man can be swept away from his heritage of existence. It only remained to determine which road should be taken to insure happiness at the end—as one might find the other life and not necessarily be in heaven. Heaven is a condition of the soul, a state of self-respect and of peace of mind, and to find this, one must *choose* the path of *right doing*—that in which he would be always faithful to duty, and one which followed the golden rule of love. This path, when illuminated by the light of conscious spirit-communion, might become sweet and glorious to the progressive soul who treads its way and who remains faithful to the end. ***

Newark, N. J.—H. C. Dorn writes: "Mrs. A. S. Cochrane will be at 139 Congress street on April 29th, at 7:30 o'clock. She is an inspirational medium."

MASSACHUSETTS' VERDICT.

The Outspoken Views of Well-Known People.

Truth alone cannot be doubted. Herewith are published some interesting truths spoken by your neighbors and personal friends. You know their good characters and that they would not willingly be parties to fraud. Living in your own community, some of them are accessible. If there exists any lingering doubt in your mind, ask them personally what "Warner's Safe Cure," the giant of medicines, has done for them. Messrs. H. H. Warner & Co. offer $5,000 for proof that, so far as they know, the testimonials published by them are not strict truths. The following are samples of testimonials daily received from this section of the State:

HAVERHILL, Mass., (Attorney at Law,) Oct. 25th, 1887.—I can endorse "Warner's Safe Cure" as being a valuable remedy for Kidney and Liver diseases. I have taken it with beneficial results.

Benjamin F. Bickett

SOMERVILLE, Mass., Dec. 20th, 1887.—I have used "Warner's Safe Cure" since last summer, and it has put me in shape to work once more, which I was not able to do. I got the Malaria in Central America two years ago and have suffered from it since, using calomel, quinine, etc., by the wholesale. "Warner's Safe Cure" cured me.

John E. Hill

Garfield Avenue, Crescent Beach, REVERE, Mass., Nov. 30th, 1887.—My mother has been using "Warner's Safe Cure" and "Warner's Safe Rheumatic Cure" alternately for Rheumatism with beneficial results.

Louis Bury

HAVERHILL, Mass., No. 1 Spring Place, Oct. 24th, 1887.—In 1881 I took "Warner's Safe Cure," and was wonderfully benefited thereby. I firmly believe it saved my life. It cured me, and I have been well ever since, although I have n't given up its use. I take it whenever any little thing is the matter with me.

Mrs. Mary E. Dalloff

ROSLINDALE, Mass., (Pastor Baptist Church.) Jan. 9th, 1888.—It gives me pleasure to add my testimony to the value of "Warner's Safe Cure." Some years ago I gave it a faithful trial, using six or eight bottles. I received radical benefit.

J. Waldymann

ANNISQUAM, Mass., Dec. 3d, 1887.—We have used "Warner's Safe Cure" in our family for years, and are never without it. Mother thinks that whatever ails us can be cured by "Warner's Safe Cure."

Master Edwin D. Hodgkins

Haverhill and Bradford.—The announcement that it would be the last time in this lecture course that Edgar W. Emerson would speak on the Brittan Hall platform before the Spiritualist Association of Haverhill and Bradford, brought out unusually large audiences Sunday, April 22d; the friends were amply repaid for their attendance. There were strangers to Spiritualism, and to that place of worship, who went away with such evidence of spirit return and spirit-communion as was to them startling and attractive; what was given will stimulate to much investigation. Many tests were given, and all in the most convincing manner, nearly all of the spirits purporting to be present being recognized.—Next Sunday Mrs. E. Clark Kimball, of Lawrence, will occupy the platform for speaking and for giving tests. E. P. H.

Salem, Mass.—W. H. H. Thyng, Corresponding Secretary, writes: "Mrs. Kate R. Stiles gave two interesting lectures last Sunday, April 22d, followed by tests and psychometric readings, all of which were satisfactorily given.—Miss Emma Nickerson will be with us next Sunday."

Lynn, Mass.—A correspondent writes: "J. Clegg Wright occupied our platform Sunday, April 22d, and gave two stirring lectures, bringing down the house repeatedly. He is to be with us again next Sunday."

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NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, MAY 5, 1888. | $3,00 Per Annum, Postage Free. | NO. 8.

TABLE OF CONTENTS.

FIRST PAGE.—The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism. *The Fortieth Anniversary:* The Anniversary in San Francisco; Albany, Wis.

SECOND PAGE.—Cincinnati, O.; New York City; Glens Falls, N.Y.; New Haven, Conn. The Dawn, Progress and Status of Modern Spiritualism. Truth Stranger than Fiction. May Magazines.

THIRD PAGE.—*Banner Correspondence:* Letters from Massachusetts, District of Columbia, Colorado, Missouri, Iowa, Ohio, Maine, Illinois, and Minnesota. Spiritualist Meetings, etc.

FOURTH PAGE.—The Prophecy for Spiritualism. The Awful Hunger of Culture. Dr. Talmage Denies. A Breath of Fresh Air for Working-Women, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Victorien Sardou as a Spiritualist. Cremation. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages.

SEVENTH PAGE.—"French Ghosts." Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in New York, Boston and Elsewhere. The Spiritualist Camp-Meetings. Baxter Concludes in Providence. Right Here in Massachusetts, etc.

The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism.

A Report Made to the

AMERICAN SPIRITUALIST ALLIANCE,

And Officially Adopted by that Body at its Regular Session, held April 18th, at 219 West 42d Street, New York City.

The undersigned, appointed at a regular meeting of the Alliance, held on the 11th of January, 1888, to report on the "Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," respectfully submit the following report:

Spiritual phenomena, like those of physical nature, can, of course, be properly investigated only by scientific methods, which must be based on principles obtained by an accurate induction of carefully observed facts. Such facts constitute the basis of the science of Spiritualism, as of that of every other department of nature, whether spiritual or physical. Every branch of knowledge, in order to constitute properly a science, must comprehend (1) an adequate basis of ascertained facts accurately determined or attested by competent and trustworthy observers; (2) a logical induction of principles from those facts; and (3) proper methods of investigation, deduced from them.

The facts of Spiritualism to be investigated and ascertained in this manner are (1) spirit-manifestations, either physical or mental; and (2) the influences by which they may be affected or controlled, as dependent (1) upon the medium, (2) upon the person, or persons, present at the séance, and (3) upon concomitant circumstances.

No investigation can have any claim to be scientific that does not, as far as possible, provide for these various influences, and does not fully recognize them in the results of experimental séances.

Spiritual investigation is differentiated from an inquiry into the facts and laws of physical nature chiefly by the circumstance that in the former we are dealing with ordinarily invisible entities that possess will, intelligence, and all the other elements of human personality; while in the latter we simply have to do with inanimate, material objects, or, as in zoölogical researches, with the visible possessors of instinct and intelligence devoid of self-consciousness, the basic element of personality.

All science that deals, in any way, with human nature as exhibited in our present state of being—such, for example, as ethical or social science—is found to be peculiarly intricate and difficult; but that science must be far more so that concerns the same human nature operated upon, and modified by, the conditions of another state of being, of which we know so much less than our own. However, we have a clew to unravel, in part at least, this intricacy; and that is the *law of spirit-affinity*, which, with scarcely any possibility of doubt or question, we may allege to operate universally in the spirit-world—in every grade or sphere of spirit-life. Therefore, just as the astronomer is able to carry his researches even beyond the confines of the visible (as, for example, in the discovery of the planet Neptune), guided by the law of the attraction of gravitation; and as the chemist may transcend the limit of optical visibility, in applying the law of molecular attraction, so the spiritual scientist, in his far more difficult investigations, may explore the realm of the spirit with equal confidence and success by keeping constantly in view the law of spirit-affinity, and spirit-attraction consequent upon it.

It must also be assumed as a postulate that both medium and investigator are spirits, though embodied, and, of course, subject to this law equally with spirits disembodied, every person in this life, *as a spirit*, being the center of an environment of spirits attracted to him or her by affinity; and also that this affinity is purely and exclusively spiritual, depending not at all upon physical, intellectual, or social conditions, except as these may affect the spiritual status, or be related to spiritual progress or unfoldment.

To know, therefore, the ordinary or normal spiritual environment of a medium, as an individual, we must know, as fully as possible, the spiritual condition, or degree of spiritual unfoldment, of that medium; and, in like manner, to ascertain the kind of influences drawn to a particular circle, holding a séance with a medium, we must know the spiritual condition of the persons comprising the circle, and not only that but their *spiritual attitude* in regard to the particular séance in which they are to take part. In this relation, the medium's own personal condition and environment become secondary to the united influences exerted by the members of the circle, particularly if those influences belong to a low spiritual plane, and most especially if that sphere, or plane, be one of deceit, animosity, treachery, willful opposition to, or even indifference toward, spiritual things. If the desire to apply materialistic tests to the investigation emanate from, or serve to engender, any of these unspiritual conditions, they must tend to create the very incidents, as spirit manifestations, which they are designed to prevent; since they draw to the circle spirit operators belonging to that lower sphere, against whose consolidated potency the tests used are neither barrier nor protection; and to circumvent whom the spirit band of the medium, unless belonging to a very exalted sphere, may be quite powerless. Hence the great importance in all our investigations of spiritual phenomena of studying these influences, constituting, as they inevitably must, so great an element in spiritual science, both as to the facts, or manifestations themselves, and to the proper inferences to be drawn from them.

Most of the dangers of mediumship, both to those who exercise it, and to those who resort to it, for any of the ordinary purposes, arise from an ignorance or disregard of this principle, leading, as it so often has led, to the ruin, both physical and moral, of many mediums, to the degradation of mediumship in general, and to the disgrace of Spiritualism before the public. Analogous disasters would certainly be the consequence of permitting ignorant persons to tamper with, or experiment upon, the dangerous elements of physical nature—in chemical or electrical science, for example. Actual occurrences have illustrated this fact; but the rashness and folly of ignorant experimentalists in the physical domain do not, as too often in that of the spirit, lead to a senseless condemnation of the science which comprehends the discussion and elucidation of those dangerous elements.

We pass from these preliminary considerations to a necessarily brief discussion of the methods of investigation which are the special subject of this report. Here important discriminations must be made in order to attain success, or to entitle our investigations to be considered scientific. The methods should always be adjusted to our special design in the experiment—for experiment it certainly is, since, as must be quite obvious from what has already been set forth, we can scarcely ever be perfectly sure that there is no subtle and insidious element present that will interefere with, or totally frustrate, our design and desire. If tying up the medium, or using a fraud-proof cabinet, were all that constituted the science of Spiritualism, to be an accomplished adept in it would not entitle any one to much credit; for certainly every *desideratum* of that kind is within the reach of quite ordinary intellectual training or endowment; but, assuredly, scientific methods comprehend a vast deal more than, and something very different from, this exceedingly vulgar, materialistic, and wholly unspiritual performance.

As a basis for the discrimination in methods to which we have referred, we submit the following as a probably exhaustive enumeration of the special objects for the attainment of which séances are held:

1. To convince unbelievers of the reality of the phenomena, and their spiritual origin.

2. To extend the knowledge of spiritual facts and principles, that is, to enlarge the boundaries of spiritual science.

3. To afford an opportunity to Spiritualists to hold intercourse with relatives or friends in the spirit-world.

4. To obtain trustworthy information from spirits as to the spirit-life, its conditions, laws, etc., as well as other topics connected with the philosophy of Spiritualism.

5. To cultivate spirituality, that is, to promote the spiritual advancement of the members of the circle.

6. To ameliorate the condition, or aid in the spiritual progress, of the manifesting spirits, when such amelioration or aid is possible, necessary, or solicited.

7. Specially and primarily to establish the personal identity of the manifesting spirits.

Besides the adaptations required by diversity of purpose in the holding of séances, there are others dependent upon the character of the circle, particularly as to its homogeneity and consequent harmony, or the want of it, the latter, unfortunately, being the usual condition of public circles, bringing in antagonistic and mischievous influences, with disastrous consequences, especially to the medium, as well as to the credit and reputability of mediumship in general.

The methods to be adopted should also have reference to the medium, as (1) of well-established genuineness, or (2) of unknown or doubtful genuineness, or (3) of well-proved integrity, or (4) of doubtful integrity.

Moreover, the grade of development of the medium is also an important consideration in the adjustment of methods to circumstances, as well as in the estimation of results; for mediums very often, in the early stages of their development—that is, previous to the complete establishment of their spiritual environment for practical work—are unable to afford as reliable manifestations as at a later stage.

Moreover, the different phases of mediumship necessitate the employment of methods to some extent peculiar to each. Thus there are circumstances and principles that specially pertain to trance mediumship, which require careful consideration both as to methods and results; and so in writing mediumship, whether impressional or automatic; in physical, psychographic, and photographic mediumship; and especially in cabinet séances for materialization; though, indeed, all these various branches of investigation have the same guiding principles, while the circumstances and conditions that affect the manifestations in each are special and diverse.

To describe in detail all the various methods dictated by this discriminative classification, with appropriate illustrations, would require far more space than is afforded within the proper limits of this report. We can, therefore, refer to only a few, for the purpose of suggesting the principles to be kept in view, and of indicating a way for further research, and more minute specification when requisite.

When the object of the séance is to convince unbelievers, who are really interested in the subject, and desire information, we need particularly a medium of whose genuineness and integrity we are quite sure, and we need also to establish and maintain good spiritual conditions; because, the circle battery being comparatively negative, the barrier against extraneous, disturbing influences is correspondingly feeble. We do not include in this consideration the silencing of determined skeptics, or other positive opponents of the spiritual cause; because to attempt this, even under the most favorable conditions, is always fraught with peril.

As persons to whom the phenomena are entirely new, and who are, partly at least, unfamiliar with spiritual principles, always have more or less suspicion of fraudulent contrivance on the part of the medium, it is desirable that such conditions of test should be employed as will serve to eliminate this suspicion from the mind. But while the arrangements should always be such as to disarm any such suspicion, it is never desirable or proper to insist upon such tests as, of themselves, are tantamount to a charge of dishonest intention against the medium, since this always tends to change, to a greater or less extent, the spiritual environment, and introduce a lower, antagonistic or obstructive element into the experiment.

Everything that is liable to suggest deceptive contrivance having been carefully eliminated, it is always best to leave the evidential manifestations to the spirit-operators, who, with an harmonious, right-minded circle, reading the minds of the sitters, will seldom, if ever, fail to introduce such elements of proof as will fully suffice to demonstrate the genuineness of the manifestations.

When the special object of the séance is to enjoy spirit-intercourse with relatives, friends, or others, or to obtain evidence of the personal identity of the communicating spirits, the suggestions already offered are particularly applicable. In this case the mind of the sitter is intent not on the manifestations as proving spirit-intercourse, since, having graduated from that stage, it recognizes the possibility of spirit-intervention; but on the evidences of individual character, traits of personality, etc., presented by the communicating or manifesting spirits; and the indications of these constitute the chief or the only required conditions of test.

When, however, the séance is held for the special purpose of extending the knowledge of spiritual facts and principles, without regard to personal considerations, there exists a greater need of leaving the operations of the spirit-workers free from dictation or interference, permitting them to present whatever the conditions may render practicable, the sitters exercising their own judgment as to the value and importance of what is offered.

It is always to be borne in mind that in the search for spiritual knowledge the divesting of the mind of the inquirer from all selfish interests and desires invariably exalts the plane on which the inquiry is conducted, and attracts to it a sphere of intelligences at once wise and powerful as well as truthful and trustworthy.

This principle, therefore, is especially applicable when the object of the investigation is to obtain information in regard to the spiritual world, its special conditions, laws, and relations to our own, as well as the philosophical principles that underlie these various facts. It is, of course, of the utmost importance, when we ask for a revelation of things entirely new and strange, and of which we can learn nothing from the ordinary sources of knowledge—and especially of things beyond the realm of space, time, and mortality—that we should be particularly sure of our revelators, both as to their veracity and competency to instruct us. Hence, we should, as far as is possible, bring ourselves into relation with that spiritual society from which may be expected only wisdom and truth. We should remember, also, that we possess spiritual as well as material senses, and that in dealing with these advanced spiritual things we should endeavor to bring the former into play to the furthest limit of their cultivation, adding by means of this exercise of them to that culture, and in that way sharpening our spiritual intuitions and enlarging our horizon of spiritual truth.

With the culture here referred to, which those who do not possess it cannot appreciate or even apprehend, every one has an inner light—a standard of truth—within his own soul, which is to him or her the best and surest guide, and is ever to be followed. It has been the prostitution of Spiritualism that this sacred light has been neglected or ignored in order to pursue the *ignis fatuus* of materialistic tests, or to engage in the miserably degrading employment of fraud-hunting and its consequent abuse, denunciation, and condemnation. This has been carried on systematically, with the design, real or ostensible, of purifying Spiritualism; while the actual and inevitable result has been to sink it to the lowest spiritual plane, to despoil it of its purity, and to cover it with almost irredeemable infamy—entirely irredeemable, indeed, unless its supporters and exponents can demonstrate, widely and forcibly, the principles which govern its phenomena, and, by securing their general recognition, establish better methods of investigation, thus avoiding those evils and abuses, an exclusive regard to which by the public has brought upon spirit-intercourse so much reproach.

Certainly, if spirit-communion is to be made ancillary to the cultivation of true spirituality—a means for the spiritual elevation of mankind and for the basis of a pure, rational religion—which, unquestionably, is its proper aim and office, the practice of it must be guided by the principles which we have here set forth; and for the attainment of this, as a special object, such methods should be applied as are best calculated to bring about this most desirable result. We cannot, consistently with any such object, enter the séance-chamber in a suspicious, dogmatic, or arrogant spirit, but with that reverence, docility, and humility which, while quickening the spiritual senses, will make us recipient of the higher influx, and attract to us those divine instrumentalities whose function it is to dispense that influx, wherever there is an earnest and sincere aspiration for the good that it bestows. In this manner we bring the religious element into a rational relation with spiritual science, each mutually coöperative, since the principles of this science, and only these, can afford the necessary rules and methods for spiritual culture, which is the end and aim of all that is of any value in religion.

Thus it will be seen, without further elaboration of this topic, how, in connection with, and in addition to, the investigation of the external manifestations of the spirit, we may pass to the inner soul-realm, where the objects of our scrutiny entirely transcend the physical senses, being cognized only by the inner light of spiritual intuition.

When we have reached this plane of investigation and study we have left a long way behind and beneath us those gross conditions and those low, earthly, selfish aims which now almost exclusively occupy the minds of so many who engage in spiritualistic study and research.

As bearing on one of the most important principles of this Report, we conclude at this time by citing the impressive words of Dr. Willis, uttered about ten years ago, as a protest against that erroneous view of scientific conditions which, since then, has proved so fertile a source of injury to the spiritual movement:

"I do not believe we have any right to approach mediums in an arrogant or dictatorial spirit, assuming them to be impostors, nor do I believe that we have a right to dictate to the spiritual world the terms and conditions upon which we will consent to receive its revelations, as if we were conferring upon it an infinite condescension in deigning to receive the most inestimable boon that can be vouchsafed to humanity."

To this we may add a similar expression uttered about the same time by Mrs. Richmond, under spirit-control:

"We protest earnestly and emphatically against any class or body of people declaring that party a fraud beforehand, who will not submit to their particular dictation. Spiritualism is not a man-made movement. The manifestations do not come at the dictation of any human being; and no human being can justly declare under what circumstances manifestations shall take place. This is our word of protest, and we warn investigators as well as Spiritualists that the conditions for manifestations must be controlled by the spirit-world; and that, if you place yourselves in accord with them, ample satisfaction will undoubtedly be given."

The same principle was enunciated by spirit Fanny A. Conant, communicating at one of the circles of the Banner of Light a few years ago:

"Go on, dear friends, and strive as far as possible to place the testing power in our hands; for by so doing we will give to you and others more than they could even ask of us."

These utterances are not cited as of authority, and we should not commend the principle they enjoin as a guide in scientific investigation, did it necessitate the abrogation or suspension, in the slightest degree, of the exercise of vigilance, critical judgment, or independent opinion on the part of the investigators, who must, of course, be always entitled to accept or reject results, requiring from the operating spirit intelligences the fullest elucidation of whatever may be doubtful or obscure, and asking that every rightful ground for suspicion or disbelief, either in the medium or in the manifestations, shall be removed, without the intervention of the investigators, or the dictation by them of the means of accomplishing this. We commend it because it is the only safe and rational principle upon which to act in order to solve the spiritual problems that confront us, and to acquire a reliable knowledge of spiritual facts, as well as to do justice to mediums, and conserve their purity, integrity, and reputation before the public. At the same time, however, we should keep careful watch over the character of the medium, as being an important element in our investigations, and condemn, as tending to prevent the attainment of truth, all excessive cupidity on his or her part, and especially a mere mercantile spirit, prompting to the prostitution of the sacred gift of mediumship to the mere purpose of money-making, or other forms of personal aggrandizement.

Respectfully submitted,

HENRY KIDDLE,
NELSON CROSS,
E. H. BENN, } *Com.*

Senator Ingalls is responsible for the statement that the public domain will not last more than twelve years longer. After that land will appreciate enormously in value, for there will be no "West" to go to where land is cheap.

The Fortieth Anniversary.

THE ANNIVERSARY IN SAN FRANCISCO.

BY J. J. MORSE.

The celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism was duly heeded on the Pacific coast by a noteworthy series of meetings in San Francisco, the commercial capital of the Golden State.

A series of four distinct assemblies was arranged in honor of the occasion, and while each was independent in conception and conduct of the other, all were uniformly successful and harmonious.

The first meeting was held at Odd Fellows Hall, under the direction of Mr. John Slater, the celebrated Eastern test medium, on Saturday evening, March 31st. The large hall of the Odd Fellows building was completely filled, upward of sixteen hundred persons being present, and that in spite of the fact that "two bits," *i. e.*, twenty-five cents, was charged for admission. Mr. Slater, who has lately had a most successful season of four months in this city, made the meeting in question the occasion of the close of his present labors, so the gathering partook of a testimonial to himself on the part of his many friends, as well as the celebrationary character adverted to.

The proceedings included the following programme: Piano solo (Inspirational), Miss Lina Crews; vocal solo, "When the Tide Comes In" (Millard), Miss E. Beresford-Joy; Imitations, John Slater; vocal solo, "In the Gloaming," Miss Florence Morse; piano solo (Inspirational), Miss Lina Crews; recitation, "Woman's Mission," Miss Valerie Hickethier; vocal solo aria from "Dinorah" (Meyerbeer), Miss E. Beresford-Joy; test séance by John Slater; vocal solo, "Thy Face," Miss Florence Morse; which was excellently accomplished by all concerned. The writer of these lines was appointed Chairman of the evening, opening the proceedings with a speech *apropos* to the spirit of the occasion. The event was a gratifying success in every respect, and will be long and pleasantly remembered by all who were fortunate enough to participate therein.

The next, in point of time, was the celebration at Metropolitan Temple by the Golden Gate Religious and Philosophical Society, with which body the present scribe is filling one of the most pleasant engagements it has ever been his lot to experience. The celebration, in this case, commenced on Sunday morning, April 1st, at 11 o'clock, and was resumed at 8 o'clock in the evening. The facts have already been recited in the BANNER, so but little more needs be said herein. That little, however, in justice, must make honorable mention of the excellent morning Anniversary address: "The Needs of the Hour," by the Society's President, William Emmette Coleman, and the address by Mrs. E. L. Watson, "The Fact We Celebrate," at the evening session. Both were full of good things, ably delivered, and fully appreciated by the immense audiences present at each meeting. The writer, as Chairman in the morning, and as speaker at night, bore his share in the day's duties with apparent satisfaction to all present. Mr. M. B. Dodge, the ever efficient manager, exerted himself untiringly to ensure success, and the results more than vindicated all his labor to attain them.

The next meeting, in point of time, was the celebration by the Society of Progressive Spiritualists, at Washington Hall, held also on Sunday at 1 P. M., under the Chairmanship of Mr. S. B. Clark. Among the speakers were Hon. J. A. Collins, Dr. W. W. Mackaig, J. J. Owen, editor *Golden Gate*, W. E. Coleman, Mrs. Hendee, Mrs. J. Schlesinger, editor *Carrier Dove*, the writer, and quite a number of other friends, good and true. Mr. John Slater also participated, giving tests during the session. The hall was crowded to excess, and the meeting was most enthusiastic throughout.

The final celebration was that, in the above-named hall, held by Mrs. Ada Foye, than whom there is not a more remarkable medium this side of the Rocky Mountains. Mrs. Foye gave one of her inimitable public test séances, being assisted by Mrs. Hendee and other mediums. The hall was again crowded to overflowing, and upon the writer and his family looking in, about 10 P. M., after the Temple meeting had closed, it was only possible to squeeze into a corner and "peek" above a veritable sea of heads. So much has been written about Sister Foye's tests that one can only say that they continue as convincing and as astounding as ever.

Very noticeable was the spirit of harmony and good-will pervading all the above noted gatherings. Equally prominent was the desire for unity and fraternity on the days in question; very pleasant was it to see animosities and divergencies for once laid aside, and something of the spirit of our beautiful philosophy brought into practical operation. Some day our brethren here will surely hold a union celebration, where, under one roof, all can congregate in peace and unity. May that 31st of March be not far distant.

There were liberal and beautiful floral displays at each meeting, contributing much to the beauty of the different platforms. The day was one of California's finest, and the respectful attention of the leading city dailies was not the least among the many causes for congratulations concerning the celebration of our Fortieth Anniversary in the good city of San Francisco.

This but brief synopsis of the occasion is not presented as a "report," but is merely offered as a running comment, which may afford the readers of THE BANNER some slight idea of "how it was" out here, and give a wider circulation to the fact that the 'Friscoeans were as mindful of the day as the good souls "back East there" were.

Albany, Wis.

To the Editor of the Banner of Light:

The Fortieth Anniversary was celebrated by the Spiritualists of Albany on Saturday evening, March 31st. The meeting was a pronounced success.

We commenced our meetings here in January, 1887, and with no outside assistance have continued them until the present time. That we have succeeded in making our influence felt is evidenced by the fact that our good Christian brethren, evidently feeling "hurt," have something to say nearly every Sunday against us and our work.

Our Anniversary meeting (as are our regular sessions) was held in Grange Hall, which for this occasion was provided with seats for two hundred, which were occupied with attentive, and, if we may judge by the applause, highly appreciative listeners. The following programme, under the direction of our efficient President,

Mrs. L. H. Warren, was offered for the occasion:

Music, F. L. Warren's orchestra of five pieces; song, by the Glee Club, composed of the following members: Mrs. Humes, Mrs. Sutherland, Mrs. Mathews, Mr. Bartlett and Mr. Haselton; paper, by Will C. Hodge, on the "History and Growth of Modern Spiritualism"; music, duet, banjo and guitar, by Emmet Bartlett and Elmer Hills; song, Glee Club; music, guitar, banjo and harmonica, Messrs. Bartlett, Hills and Hayden. These young gentlemen are performers of more than ordinary ability, and added much to the interest and harmony of the occasion.

The following persons gave recitations: Lucy Mathews, Master Willie Bartlett, Harry Mathews, Eva Warren, Mrs. Kate Mathews, Little Emma Whinery and Dot Hayden; select readings were participated in by Mrs. L. H. Warren, Mrs. C. E. Bartlett and Etta Mills; well rendered songs were presented by Bessie Vanevart, Louie Whitcomb, Doda Hicks, Guy Humes, Prof. "Mart" Whitcomb and Uriel Haselton. Prof. Whitcomb "brought down the house" with the comic song, "Mr. Mulchahy, Esquire." There were also several selections by the Glee Club, as well as by Warren's Orchestra, which is composed of as fine musicians as can be found in many larger cities.

The entertainment concluded with pertinent remarks by Hon. D. H. Morgan and L. H. Warren.

The hall was decorated with spirit paintings, the work of Wella Anderson, John Shobe, Joseph John, and Mrs. Murdock, formerly Mrs. Blair. On the east end of the hall, over the platform, was the motto: "No Creed"; on the north side, "To Do Good our Religion"; and on the south side, "Our Salvation Individual Development." These were in large letters on white muslin, with framework of evergreen, and were suggested by, and the work of, Mrs. Will C. Hodge.

Quite a number were present who had never before attended a spiritualistic meeting of any kind, and who expressed themselves as well pleased, and doubtless will in the future have a somewhat different opinion of Spiritualism than they entertained before.

Nothing whatever occurred to mar the harmony and happiness of the occasion, and when we contrast our Anniversary with that of one year ago, where only about thirty people assembled in a private house, we feel encouraged to press on to still greater achievements.

The Methodist clergyman took occasion on Sunday evening to give vent to his surplus theological bile by assuring his congregation that Spiritualism is a very bad and dangerous thing—as well as indulging in various misrepresentations which seem to constitute the stock in trade of men of his class: which is only another proof that the world moves, and that the clergy know that the day is not far distant when they will be compelled to preach truth and common-sense, or they will fall to get a hearing.

WILL C. HODGE.

Cincinnati, O.

The Fortieth Anniversary was duly remembered by the First New Spiritual Church at its headquarters, Murch's Hall, 278 West Sixth street, Cincinnati—the meetings throughout proving highly successful. Space will not admit other than a synopsis of events as they occurred during the three days' celebration. Great credit is due the efficient Committee, Messrs. Riedel, Metzger and Warden, for the manner in which they attended to their duties—in the discharge of which they were ably seconded by the members of the Society.

The programme issued by the Committee was successfully carried out in every particular.

Saturday, March 31st, was cloudless, and the evening was one of the brightest. The Ladies' Aid Society commenced early in the afternoon to decorate the hall. The altar was artistically covered with various emblems and symbols, among them "The True Key-Stone," partly buried in the earth, and the "Anchor of Hope" with one of its flukes buried under the Key Stone (the chain attached to the anchor was formed of red, yellow and blue ribbons, which were beautifully twined in and around the "church mark"). Notable among the emblems was "The Battle Axe," intended to symbolize the work the *N. D. C. Axe and True Key-Stone* has done in clearing the way for the ushering in of The New Spiritual Church. Above these emblems hung the American flag, flanked upon either side by beautiful banners presented to the Church, of which notice will be taken further on.

The artist who designed these emblems was the indefatigable and faithful member, Mr. C. S. Baldwin.

Upon the right of the altar was found a life-size crayon drawing of Rev. James A. Bliss, the work of Mr. A. L. Stanford.

The potted plants and floral decorations were in profusion, and gave entire satisfaction.

That "Mother in Israel," Mrs. Roegge, sent in large quantities of cedar, which the ladies twined with smilax and formed a beautiful archway over the heads of the audience.

At 8 P. M. Fred K. Wahl, the organist of the church, opened with a voluntary, while the pastor and assistant pastor took their respective seats. After singing the opening hymn, Rev. James A. Bliss (entranced) offered a fervent prayer for the success of the New Church. At the conclusion of the prayer and after singing another hymn, Mr. Bliss, in a characteristic, pleasant manner, welcomed the large audience to the celebration. He said:

"I know that there are many people whose whole soul-interest is in this Church and its work, who would if it was possible be present with us to-night. These people are 'true blue' New Church Spiritualists, who are scattered from Canada to Mexico, and the great distance between us is the only barrier to prevent their being present.

Among these noble people can be found that faithful convert, Mrs. Wm. H. Churchill of Somerville, Mass. She is thoroughly posted in the work of the N. D. C. Movement and of this Church, which we all recognize as the legitimate child of the N. D. C. She has been a faithful student, and has sat under the teachings of our loved 'German Doctor' for the last four or five years, and her writings fully prove that she has been grandly instructed by that noble spirit. Of all persons in this world Sister Churchill would, if it was possible, be present to-night. To prove to you that I speak the truth I will read the following letters, which explain themselves."

He then read two letters from the lady, setting forth a high appreciation of the work in which the Church was engaged, and donating "a banner to hang on the walls of our New Zion," also a Greek flag which one of her guides desired to donate to the New Church Sunday School. At the conclusion of the reading and at a given signal from the pastor, the assistant pastor, Rev. Augusta Riedel, took the banner and removed the veil that had been placed over it, much admiration being exhibited by the audience on beholding the beautiful emblems upon its spotless, white surface. It was a masterpiece of embroidery and art. Rev. James A. Bliss then read a "Banner Poem," written by Mrs. Wm. H. Churchill, and dedicated by her, together with the banner itself, "To the First New Spiritual Church of Cincinnati."

Accompanying these letters was a donation of money to aid the New Church, which was received with an enthusiastic vote of thanks for the same, also the beautiful banner, and the Secretary was instructed to make a record of the vote and send a copy in writing to Mrs. Churchill.

After singing another hymn Rev. Augusta Riedel, the assistant pastor of the New Church, was controlled by her guide, "Jewel." She delivered a masterly address, taking for her subject "Matter and Spirit." It was received with marked attention by the audience.

At the close of her discourse all the newly-developed mediums were invited forward, and some of them were controlled; Rev. Augusta Riedel, under control, gave many individuals personal tests, all of which are acknowledged as being correct by those who received them. Wm. L. Reichenbach gave fine psychometric readings; Mrs. Maggie Baldwin was controlled by Wm. Baldwin, who gave a fine test to Dr. Bliss; Mrs. Kresser, under control of "Sunshine," (a little Indian girl,) surprised all by controlling her medium for the first time in a public hall. Mrs. Kate M. Warden, under the control of Rev. Mr. Bascon, delivered a fine address encouraging the good work already begun.

The last on the programme for the evening was Mr. Andrew Riedel, who gave an earnest inspirational address, which reflected great credit upon his development as a speaker.

Mr. Bliss then read a letter of congratulation from Mrs. Cora A. Bliss, who as a means of improving the church finances recommended the establishment of a Tract Fund—said fund to be raised by means of donations, benefit circles and séances, entertainments, and by legal bequests, and that all the money thus raised shall be expended judiciously by the vote of our church, in placing in the hands of interested people, tracts, pamphlets, books, and especially *verbatim* reports of the "German Doctor's" instructive lectures, and last but not least to compile and publish suitable New Spiritual Church Hymns, to be used in the service of our church.

"If this fund should increase [wrote Mrs. Bliss] (as I pray that it may,) the money may be used to send forth our missionary mediums into fields of labor for our glorious church, thus extending our borders of usefulness.

I propose that this church shall duly authorize me to raise this fund, and I will make semi-monthly reports of all receipts and expenditures in the accepted organ of this church—*The N. D. C. Axe and True Key-Stone.*"

The letter was accepted, and on motion, its suggestions were adopted, and Mrs. Bliss was allowed to raise the funds as proposed.

The services of the evening then closed by singing the Doxology.

Sunday, April 1st, was a fine day, and at 1 o'clock P. M., the happy little children connected with the New Church Sunday-School sought out their accustomed places to take part in their first grand concert. The parents and friends of the children occupied every available chair, and promptly at 1:30 P. M., Rev. Augusta Riedel, taking her place, sounded the bell and instantly all was perfectly silent. A familiar hymn was sung by the scholars, and the Rev. James A. Bliss was called upon to offer an invocation. His controlling spirit breathed an earnest prayer for the welfare of the school, and called upon the angels to aid the teachers in their efforts to uproot error from the minds of the little ones, and that they would impress them to plant instead the seeds of truth.

After the prayer, Rev. Augusta Riedel delivered an address of "Welcome" to all who were present, and urged that the "older children" (as she termed the adults present) would try and make it convenient to attend the Sunday-school. She said she was surprised to see how interested the little ones were in their lessons, and thought the regular attendance was remarkable. She stated that hereafter the first Sunday of each month would be a "change of exercises," or, in other words, the lessons would be omitted and the children would hold a concert for the benefit of their parents. She thought that such a course would aid the children to overcome their natural timidity and fit them to become public speakers.

The following programme was carried out in a very acceptable manner:

Temperance Address, Master Emil Riedel; "The Little Harebell," Miss Stella Hasenohr; Song, "What Shall the Little Warblers Say?" Misses Annie Riedel and Mabel Thornton; "Boys Make Men," Master Reinhart; Recitation, Albert Metzger; "Be Kind and Gentle," Miss Clara Naish; "Seven Times One," Miss Emma Naish; "The American Flag," William Stone; Duet, C. S. Baldwin and Rev. Augusta Riedell; Recitation, Master Alfred Metzger; Address, Little Dora Metzger; "Very Small," Tillie Kresser; "May I Eat It All Myself?" Miss Emma Metzger; "The Dead Student," Mr. Andrew Riedel; "What I Live For," Miss May Nash; Dialogue, Stella Hassenohr and Emil Riedel; "The Tempest," Miss Lena Hill.

Other pieces were spoken by Miss Maggie Metzger and Master Frankie Baldwin.

The exercises were closed with able addresses from Messrs. Martin Metzger, Andrew Riedel and Rev. James A. Bliss.

The children were presented with Easter Cards by their Superintendent, and all were invited to be present at the supper to be provided for their benefit on the following Tuesday afternoon.

The New Church Sunday School is a marked success in every particular, and under the efficient management of Rev. Augusta Riedel is doing a good work.

[To be continued.]

New York City.

To the Editor of the Banner of Light:

The People's Meeting of this city was not lacking in enthusiasm in its observance of the Fortieth Anniversary, on Sunday, April 1st, at Columbia Hall, 878 Sixth Avenue.

Pioneer mediums had been invited to contribute the intellectual exercises for the afternoon; and in response we were favored with the presence of Mrs. Leah Fox Underhill, for over forty years a medium; Mrs. H. M. Walton of Brooklyn, medium over thirty years; Mrs. Mary C. Morrell, medium about thirty-five years; Mr. R. P. Wilson, who claims to have delivered *the first* spiritualistic lectures in New York City, thirty-eight years ago; Mrs. Margaret Austin, and Dr. Isaac Hand Gibbs, in his eighty-ninth year: truly a grand array of those who have borne the burden when it was not as light to bear as it is at the present.

Mrs. Walton read as an opening an able original poem entitled: "The New Continent," following the same with an inspirational essay on "The Birth of Spiritism." Both were able papers, and reflected credit upon the instrument through whom they came.

Mrs. Underhill followed with remarks of an exceedingly practical bearing and was warmly applauded.

Next came a short address by R. P. Wilson; he being followed by Dr. Gibbs, Mrs. Austin and Mrs. Slocum.

Mrs. Morrell in the course of her remarks announced the presence in spirit of L. Judd Pardee, A. B. Whiting, Judge J. W. Edmonds, Ex-Gov. Tallmadge and others who had come in to bid us "Good Cheer." Mr. Theodore Bunce, J. F. Jeaneret and Mrs. F. Morris Clarke also added words of counsel and encouragement.

Singing entirely by the audience enlivened the exercises, and rendered the harmony of the occasion perfect.

The evening session was opened by an invocation and address by Mrs. A. M. Stringham of Brooklyn, followed by an original poem by Mrs. Cochrane of this city.

Mr. S. A. F. Goodspeed after remarks gave several tests, most of which were recognized. Wilson MacDonald being discovered in the audience, was called out and made an exceedingly felicitious address which cheered the audience wonderfully.

The meeting was instinct with a spirit of devotion to the cause and a willingness to go on for the next forty years (all who are spared on this side) with renewed energy.

FRANK W. JONES, *Conductor.*

230 *W. 36th street, New York, April 12th.*

To the Editor of the Banner of Light:

The Fortieth Anniversary was duly observed on the evening of April 2d at the weekly Monday evening meetings which are presided over by Mrs. M. C. Morrell at her parlors, 30 W. 36th street, this city. Dr. E. V. Wright of Newark, N. J., made the opening address. Mrs. Leah Fox Underhill, Mr. T. Bunce, Mrs. Morrell and others participated, awakening great interest, and bringing spiritual profit to all.

Monday evening, 9th inst., Mrs. H. M. Walton of Brooklyn made the opening address. Mr. Horn of Saratoga read instructive essays. Mr. C. J. Purcell of New York City, Dr. C. S. Weeks and others filled out the time pleasantly for all interested. These Monday evening gatherings are fast becoming a popular resort for spiritual improvement, exchange of thought and sociability. ***.

Glens Falls, N. Y.

To the Editor of the Banner of Light:

The First Society of Spiritualists celebrated the Fortieth Anniversary, April 8th, with services appropriate to the occasion.

The Sons of Temperance hall was tastefully decorated with evergreen mottoes, and floral offerings in the way of potted plants, bouquets, and a large standing flower-piece in the shape of a star, composed of white carnations and roses, typical in every sense of the light revealed by our beautiful philosophy.

Bishop A. Beals addressed the meetings afternoon and evening, giving us two eloquent lectures that were listened to with rapt attention by good audiences. The music (vocal and instrumental) with which he favored us was fine, and his psychometric readings and tests were very interesting — being acknowledged correct in every case. MRS. M. G. ROSA.

April 19th.

New Haven, Conn.

To the Editor of the Banner of Light:

The Anniversary of Modern Spiritualism was not allowed to pass unnoticed here. A commemorative séance was held at the house of Mrs. J. J. Clark, 228 Crown street, and, as usual, proved a most enjoyable and instructive meeting.

At the close of the lecture tests and psychometric readings were given, and gratitude was expressed to Mrs. Clark from her audience, in acknowledgment of the great light she gave upon immortality. MRS. I. L. SEARLES.

April 23d.

The Dawn, Progress and Status of Modern Spiritualism.

An Address to the Spiritualists of America on the Fortieth Anniversary.

BY DR. DEAN CLARKE.

[Concluded.]

It is a lamentable fact that, though there are many millions of nominal Spiritualists in America, the active, faithful workers number but a few thousand. Why is this? If the cause is disgraced and demoralized by impostors, cranks and "people of low degree," as traitors tell us as an excuse for their recreancy, would it not be better for those who deem themselves "more respectable" to *come to the front* and *do honor* to a cause which *they*, but *not* God and angels, have deserted? "'Tis true, 'tis pity, and pity 'tis 'tis true," that our heaven-honored cause has too often been mismanaged, brought into disrepute, and for the time being been almost "crucified, dead and buried" by unworthy attachés who have usurped prominent positions, and stolen its livery to serve "the world, the flesh and the devil," rather than the sacred cause of truth and progress!

But all the more is it the imperative duty of its true, rational and high-minded friends to come to the rescue, take upon themselves the mantle of its purity and power, and raise its standard upon the Mount of Science, Philosophy and Spirituality, from which it shall enlighten, purify and uplift the human race!

Hitherto the onus of sustaining and advancing Spiritualism as a public movement has been borne almost wholly by its exponents, and the few co-workers whom the spirits have brought to their aid. Several of our ablest teachers have been driven by want from the work to which the spirit-world had called them, and those who have stuck to their high calling, unless they could minister to other than the *intellectual, moral* and *spiritual* needs of their patrons, have been compelled physically to "live at a poor dying rate." The Rostrum and the Séance, next to the Press, are the most powerful factors in the advancement of Spiritualism. They are coördinate propaganda—the one teaching and the other demonstrating spiritual truth. Both are indispensable. Neither should displace the other, nor conflict in operation. No doubt it is well, occasionally, to blend the work of each in the public presentation of our cause. While we should give due place and importance to every gift and every form of manifestation, we need to heed St. Paul's injunction to "covet earnestly the *best* gifts"—those which appeal to and help to unfold our higher faculties.

Spiritualism can never take the position designed for it as the Great Religion of Humanity, till its votaries and propagandists heed the call of the angels to "*Come up higher*," and utilize the mighty power that will descend upon them from the supernal spheres when they prepare the way by *self*-purification, and seek the highest gifts to use for the good of humanity, and not for self-aggrandizement.

We opine that the time is at hand, or not far distant, for the beneficiaries of this grand Spiritual Dispensation to make a NEW DEPARTURE toward a better use of their gifts, a higher aspiration for spiritual growth, and a stronger fellowship in the application of their powers to benefit and bless the common humanity.

On this grand Anniversary occasion, while contemplating the wonderful achievements of forty years of spirit manifestation in changing the ideas and beliefs of mankind; while expatiating o'er the pathway of our progress, rejoicing at our triumphs, and taking counsel from our mistakes and failures, let us resolve from this hour to profit by the experiences of the past, and to be more earnest, more faithful, more discreet in the use of our wondrous gifts, and to do all in our power as its earthly agents to put Spiritualism before the world on its true merits, as the Great Comforter, Teacher and Reformer of the human race.

We conclude with a rhythmic tribute to our cause, and

THE DAY WE CELEBRATE.

All hail again the joyful day
We oft have hailed before!
We bring another tuneful lay
To sing its praise once more.

Just forty years ago to-night
A voice from Heaven came,
Which said again: "Let there be light!"
And light began to flame.

At Hydesville, in New York, occurred
Some strange, peculiar "Knocks,"
Whose weird-like sound at first was heard
By Kate and Maggie Fox.

'T is that event we meet to-day
To celebrate again;
'T is that for which we pour our lay
With joyous tongue or pen.

"How strange," you say, "so small a thing
Should cause so much display!"
But list, my friend, those raps did bring
Good news from far away.

Those startling raps, however small,
A mighty truth revealed;
A secret, long concealed from all,
Was then by them unsealed.

Glad tidings were by them rapped out
From those we thought were dead,
Which proved the fact, beyond a doubt,
They are *alive* instead.

The day of small things, we have heard,
No one should treat with scorn;
'T was from it came the ancient "Word"
Whose truths are now reborn.

"Through babes and sucklings," we are told,
"Did God perfect his praise";
Revealing truth to men of old
By humble means and ways.

"The weak and foolish" he did choose
To then confound the wise.
If tiny raps he now doth use,
Why should the world despise?

Across a dark and dread abyss
Which has for ages yawned,
Another world has come to this,
From which great light has dawned.

From Heaven to earth a bridge doth span
The flowing tide between,
And spirits cross it when they can,
And oft they now are seen.

Is not this fact enough to make
Mankind rejoice alway?
And should we not all else forsake
To glorify this day?

Just think how *great* the boon we hold,
What truths of priceless worth—
Our spirit-gifts are manifold,
Bestowed from Heaven to earth.

The sick are healed, the blind restored,
The dumb can use the tongue;
The Spirit on all flesh is poured,
As when the prophet sung.

The gift in divers tongues to speak,
In trance or as inspired,
Is heard in Sanscrit, Hebrew, Greek,
Or any tongue required.

Again we have the "Living Word"
Through seer and prophet giv'n;
Once more are angel-voices heard
As erst they came from Heav'n.

The psalmist strikes again his lyre,
And sings his sacred song,
As angel-bards his soul inspire,
While spirits round him throng.

As angels came in raiment white,
Appearing as young men,
So spirits come to us "by night,"
Oft clad as they were then.

As Samuel came to Saul of old,
When filled with doubt and fear,
So spirits now a converse hold
Through many a modern seer.

As Moses and Elias came,
And one on Patmos, too,
So spirits visit us the same,
God's will on earth to do.

Yea, ev'ry "sign," and "spirit-gift,"
By Paul or Jesus named,
Is now in use our souls to lift,
As was by them proclaimed.

We need not go to fountains dry,
Nor live on mouldy bread;
We've new baptisms from the sky,
And manna fresh instead.

The olden "faith" is changed to SIGHT;
Belief we need no more;
We *know* we talk with spirits bright
More oft than those of yore.

We hold "communion with the saints"
In *fact* and not "by faith,"
And when a seer a "Vision" paints
We know 't is not a wraith.

The proof is found all o'er the earth,
To demonstrate our claims;
He'll find who calls our witness forth
An hundred million names!

Then who shall say we are deceived
By fancy running wild?
No truth in science is believed
From better proof compiled.

For two score years our cause has stood
'Gainst foes on ev'ry hand,
Who can't destroy it if they should
Combine throughout the land!

It stands on Nature, firm and strong,
With Science for support;
Though all the world against it throng,
'T will bravely "HOLD THE FORT."

In faith made strong by *knowledge* giv'n,
Why should we not be glad?
Our souls are filled with Truth's new leaven,
And naught should make us sad.

We've ev'ry reason to rejoice
At this auspicious hour,
If half our blessings we invoice
Or count but half our dower.

Our minds, from superstition free,
No more have fear and doubt,
For truth has won her victory,
And cast those demons out.

The fear of God by us is spurned,
The Devil now is dead,
And Hell to *Sheol* has been turned,
And that we do not dread.

"The monster Death" no terror brings
When now we hear his call;
We know the soul hath phœnix-wings
To rise from matter's thrall.

The grave is but the door to life
Immortal in the spheres;
We yield our bodies without strife,
And enter without fears.

Beginning there as we leave here,
We on and upward press;
By mental toil, from sphere to sphere,
Forever we progress.

How glad are we these truths to know!
How grateful should we be!
Oh! let us ever thanks bestow
For truth that makes us free!

Come, let us join with spirits brave,
Who come for truth to fight;
'T is truth alone the world can save,
And change the wrong to right.

Her standard let us raise on high,
And challenge all the world;
The hosts of error we defy—
Our flag shall ne'er be furled!

With God and angels on our side,
With truth for sword and shield,
We'll wage her warfare far and wide,
And win the battle-field!

TRUTH STRANGER THAN FICTION.

BY A. S. HAYWARD.

The writer of these lines has just been put in possession of some facts which occurred in the town of Alstead, N. H., some twenty years ago, and relates them at this late day on account of the increasing interest taken by scientists and many prominent individuals who are searching for similar cases which are now coming into view in all portions of the world.

The narrative, as related to me by reliable individuals who made the town their summer resort during the heated season, is as follows: I do not give the names, but any one interested, and who doubts the statement, can look it up individually, in the place where it occurred:

A boy, about fourteen years of age, residing with his parents on a farm, complained of an apparition following him for some time; it was that of the form of a tall lady. She would come to him at all times of the day and night; but generally, on reaching the door of his home, she would vanish out of sight. She would talk with him as audibly as though she were an inhabitant of earth. The constant appearance of this lady became the bane of his life, although she did no harm to him personally.

His parents were Baptist church-members in good repute, and honest in their views—and not recognizing or understanding the Spiritualistic Philosophy, did all in their power to give the boy release from the affliction, as they looked upon it. They called upon their minister for advice in the matter, and related the circumstances. He called upon the family, and prayed with them and read the Bible, and often remained with them several days at a time; but his prayers had no effect to relieve the young man, and the lady spirit was at last designated "the devil" by the minister.

A family residing in the neighborhood, of the Roman Catholic faith, desired them to send for their priest, to see if he could give relief, and *he* attempted to exorcise the "presence," whatever it was. He talked with the parents and the boy, and gave the boy something to wear about him, and it was reported that he was not as badly afflicted with the apparition afterward. The boy grew up to a young man, and felt a great desire to go to sea, hoping thereby to obtain full relief from the "trouble," as he regarded it. He obtained a situation on a vessel, and one night while he was on watch the form appeared, as usual, and asked him what he was there for. He was greatly frightened at this time, being away from home, on the ocean, with no one he dared to speak to of the occurrence; but this was the last time the form appeared to him. He returned home, and soon afterward obtained an official position on a naval vessel; the ship sailed, but has never been heard from since, and it is thought all on board of her were lost at sea.

I have omitted to relate an experience met with previously by himself and father: they missed the train, and had to walk several miles to their home, and the young man declared that preceding them was a very large globe of light which illuminated the way, and he could not understand why it was that his father did not *see* the light as he did.

The same parties who gave me the above information also spoke of several other singular manifestations which occurred at their winter home in Savannah, Ga.—the following among them: A gentleman lost his wife by so-called death, and a relative acted as nurse for the motherless children. One night members of this family, on looking out of the window, saw what was supposed to be the house where these children resided all on fire, and also heard the screams of the little ones, and the voice of the lady calling for help, as distinctly as would have been the case had such been a reality. There were eight persons in the family who saw the fire scene, and heard the screams; and two students started for the house (which was some one-fourth of a mile distant) to render assistance. On nearing the house they discovered that there was no fire, neither had there been one; and all was total darkness. This singular phenomenon they have not to this day solved, as to its cause; it did not prove to be a presentiment or prophecy of a fire in the future, as nothing of the kind has taken place, and still the eight persons who witnessed it to this day declare it seemed to them a reality at the time.

At another time one of the family had a sick child, and her husband being away, she looked out of the window to see if he was coming, and to her astonishment a child dressed in white clothes looked into the window; in this case the phenomenon proved prophetically correct, as the sick child soon afterward passed on to higher life. The lady called her nurse to see the child she saw looking into the window, but she could see no child, thus showing that there *is* a spiritual sight that all do not possess.

This family is connected with the Episcopalian Church, and its members do not recognize Modern Spiritualism as a fact, but think that there is something in it they cannot account for. A lady member among them has quite remarkable physical manifestations without contact; these only come in her case when least expected, but are as real to her as anything in life.

These and similar manifestations are constantly occurring at the present time in the families of church-members of all the various denominations, and in widely dissevered localities, and the great body of the "unchurched" know them to be realities as well. There is to my mind *no* way of accounting for them successfully except by and through the philosophy of Modern Spiritualism, whatever the Psychic Research Societies or their ministerial allies may have to say to the contrary.

As cumulative proof of the verity of this order of occurrences, and an additional demonstration that these *modern* manifestations are but an extension to a wider plane and a more intelligent recognition of what all the past has known, I subjoin the following authentic narration of what occurred years ago, wherein sectarian ministers were closely concerned—the account being still to be found in the files of *Zion's Herald*, Boston, (a paper devoted to the advocacy of the Methodist system of belief) under date of June 24th, 1880, and running as follows:

AN EXTRAORDINARY OCCURRENCE.

[Reprinted by Request.]

[The following communication has been handed us for publication, by a gentleman of this city, who received it, as here stated, from the late eloquent and pious Summerfield, a short time before his death. We know the writer; he is a man who is distinguished alike for excellence of character, credibility, piety and moral worth. His name would at once remove every possible doubt as to the faithfulness and correctness with which the narrative has been furnished, and as to the certainty that the account we now give was communicated to him by the above-mentioned.—*Ed. Zion's Herald, Feb. 15th, 1826.*]

The following account I received from the late Rev. John Summerfield soon after his return from England. Mr. Summerfield informed me that he obtained the narrative from Rev. Richard Watson, the gentleman who is now writing the excellent work entitled, "Theological Institutes," one volume of which has reached this country. Mr. Watson received the account from Rev. Mr. Mills, a minister of talent, integrity and high standing in the Methodist Church in England, and who was the actor in the extraordinary scene. Mr. Watson further informed Mr. Summerfield that he was intimately acquainted with Mr. Mills, and knew him to be a man of the greatest moral worth and by no means credulous.

Mr. Mills had traveled a circuit in England, in which lived a man by the name of James, with whom, his wife and children, he had been intimately acquainted, and at whose house he lodged in passing around the circuit. He left the circuit, after having traveled it one year, to attend to the Conference, and was again returned to it a second time. But in the interim an epidemic disease had prevailed in the place where James resided, and both himself and his wife were carried off by it suddenly, and within a short time of each other. Mr. Mills, however, as usual, went to his old lodging, which was then occupied by the children; but he felt gloomy and distressed at finding the abode no longer enlivened by the presence of its former pious heads, who had been his intimate friends, and in this state of mind retired to rest in the same room in which, on former occasions, he had been in the habit of sleeping.

Soon after lying down, however, Mr. Mills, with considerable astonishment, heard, as he supposed, some persons whispering in an adjoining room, into which he immediately repaired, to ascertain who they were, but found no one. He again lay down, and concluded that he must have been mistaken; but the circumstance brought to his recollection a rumor which he had heard, at a place not very distant, and to which he had paid but little attention, that James and his wife had been several times seen since their death. While thinking on this rumor, he again heard the whispering renewed. This increased his surprise; and a second time he arose and searched the room, but with the same result. He arose the third time from the same cause, but after a strict search, could find no one. After this he resolved to disregard it, and fell into a sleep, and heard nothing more.

The next morning he left the house without mentioning the circumstance to the children, to attend an appointment about three miles distant; and, as usual, dined at the house of a pious old lady in the neighborhood of the place. The woman, though poor and aged, had always insisted on the preachers staying with her; and through respect for her age and excellent character they indulged her wishes. She had provided for Mr. Mills a frugal repast, but declined eating with him, stating that she preferred waiting on him. The old lady was generally known by the familiar name of Nanny; and by this name she was called by the preachers. While Mr. Mills was eating his morsel, Nanny, who was seated some distance from him, said, "Mr. Mills, I have a request to make of you." "Well, Nanny," he replied, "what is it?" "Why," said she, "that you preach my funeral sermon next Sabbath." The request astonished Mr. Mills, who, looking at her with surprise, said, "Nanny, what is the matter with you? Have you lost your senses?" "Oh! no, sir," she replied, "I know perfectly well what I am talking about; for I shall die on Friday at three o'clock in the afternoon; and though you will be some miles from this place, I want you to comply with my request; and if you have ever known anything good of me that may be serviceable to others, you can tell it."

"But," said Mr. M., "before I promise to comply with your request, I should be much gratified if you would inform me how you know that you will die on Friday, this being on Tuesday?" "Then, sir, I will inform you. You know that reports have been in circulation that James and his wife have been seen in different places by various persons since their death." "True," said Mr. M., "but I regarded it as a mere rumor." "But, sir," she replied, "I saw them this morning!" "*You* saw them!" "Indeed I did, sir. Early this morning, while sweeping my entry, I looked up toward the road, and I saw two persons, a man and a woman, coming toward the house, who appeared to me to resemble James and his wife. I ceased to sweep, and looked steadily at them until they came near to me, when I found it really was them." Said Mr. Mills, "Why, Nanny, were you not afraid?" "Me afraid, Mr. Mills?" she replied; "what had I to fear? Indeed, I was not afraid, for I knew James and his wife in this world, and I am sure they were good people, and I was quite certain they had not become bad since they left it. Well, sir, as I was saying, they came up to me, and I said, 'James, is that you?' and he said, 'Yes, Nanny, it is me; you are not deceived, and this is my wife.' And I said, 'James, are you happy?' And he replied, 'I am, and so is my wife; and our happiness far exceeds anything we ever conceived of in this world!' 'But,' said I, 'James, if you are so happy, why have you returned?' To which he replied, strange as it may appear to you, 'There is still a mysterious tie existing between us and our friends in this world, which will not be dissolved until the resurrection; and also, Nanny, you know that I and my wife died suddenly, in consequence of which it has been supposed that I left no will; and in order to prevent some uneasiness which is likely to exist among the children respecting my property, we have been permitted to return to the world and inform some person that I *did* make a will, and where it may be found. We went,' he continued, 'last night to our former mansion, to inform Mr. Mills respecting the will, but found he was somewhat frightened, and therefore concluded not to tell him, but to see you this morning and request you to inform him, as he will dine with you to-day, for we passed him on the road; and we knew, Nanny, that you would not be frightened.' 'No, indeed, James, I am not alarmed,' I replied, 'for I am *vast* glad to see you, especially since you are happy!' 'The will,' he said, 'is in a private drawer in the desk, which opens by a secret spring [here giving a full description of it], which the children do not know of, and the executors live in the neighborhood. Request Mr. Mills to return to the house after dinner, and he will find the will, and can see the executors and can have things satisfactorily settled in the family. And,' said he, 'Nanny, we are permitted to inform you that on Friday next, at three o'clock in the afternoon, you will die, and be with us!' 'Oh! James,' I replied, 'I am *vast* glad to hear it. I wish it was Friday now.' 'Well,' said he, 'be ready, for the messenger will certainly call for you at that hour!' I replied, 'Do n't fear James. By the grace of God I will be ready;' and they left me."

Mr. Mills heard the account with no small degree of astonishment; and concluded to return to the house from whence he came in the morning. Without the least difficulty he found the drawer and will. He also saw the executors, and was pleased to find that the will gave full satisfaction to all concerned. On the following Friday, at three o'clock, pious Nanny died; and Mr. Mills informed Mr. Watson that he preached the funeral sermon on the succeeding Sabbath. Mr. Watson remarked to Mr. Summerfield that he had always before been an unbeliever on the subject of apparitions, but that he did most fully credit this account.

May Magazines.

THE MAGAZINE OF ART.—The manufacture of lace is a leading subject in the contents, treatment of it being made in "The Irish Papal Jubilee Lace," by Mrs. Power Lalor, with four illustrations, and "A Word on the Outlook of Lace-Making in Ireland," by Alan S. Cole, two illustrations, the half-a-dozen engravings representing exquisite productions. In "A Personal View of Japanese Art: A Lesson from Khiosi," with nine illustrations, one of them a finely engraved full-page copy of a painting by the author, representing a method of disseminating news in Japan, is given an interesting sketch of *Khiosi*, one of the most celebrated painters of that nation, and his mode of working. Some account is given in another article of the recent exhibition of Japanese art—lacquer, keramics, metal-work, and carvings in wood and ivory, in London. John Forbes Robertson describes the City Art Gallery of Manchester, Eng., illustrating his text with copies of five of the paintings contained therein. Of the remaining contents are "The Barbizon School," a sketch of Père Corot, with a portrait of the artist-poet at work, and six illustrations; "Crazes in Art," "Chronicles" and "Notes." New York: Cassell & Co.

THE ATLANTIC MONTHLY opens its table of contents with the concluding part (III.) of "The Aspern Papers," by Henry James; "The Cavalier" is treated in a novel and breezy manner by Agnes Repplier; Annie H. Wharton discusses "The American Philosophical Society," setting forth added grounds as to why Benjamin Franklin should be revered by his countrymen and descendants; that sterling tale, "Yone Santo," by E. H. House, continues to be vivid in its picturings and uplifting in its sentiments; "The Despot of Broomsedge Cove" still rules in the minds of Miss Murfree's admirers; Harriet Waters Preston's "Cicero in the Senate" is in itself a classic prose-poem; Frank Gaylord Cook has a thoughtful paper on "Reform in the Celebration of Marriage." Other articles, together with the usual Book Reviews and Contributors' Club, are to be found in this excellent number. Houghton, Mifflin & Co., Boston, publishers.

CASSELL'S FAMILY MAGAZINE.—In addition to new chapters of the two serial stories, "Monica," and "By Misadventure," are given two short ones, "Wild Grapes," by Jean Middlemass, and "John Smith's Allotment." Instructions in household matters are pleasantly imparted in "Our New House and Its Plenishings," "Hours in My Laundry," and "Upon a Rainy Day," while "What to Wear," "Flowers of the Month," etc., are of equal practical interest and value. New York: Cassell & Co.

OUR LITTLE ONES.—The usual variety is given this month of entertainment, instruction and amusement in short stories, musical rhymes and attractive pictures. They include "The Bird's Baby Show," "Hawks and Hollyhocks," and "How Noah's Ark Went to School." Russell Pub. Co., Boston.

Banner Correspondence.

Massachusetts.

BROCKTON.—Mrs. B. F. Boomer writes: "I had the pleasure of attending the Children's Progressive Lyceum of Brockton, Sunday, April 22d, and was much pleased with the exercises and the manner they were conducted. The officers seem to spare no effort to make the Lyceum hour a season of mutual benefit and interest to all. I felt it was good for me to be there, and I also felt that the higher intelligences were with this noble band of workers, and doing all in their power to assist them in their work for truth. Our hope for the future of our glorious cause is in the training of the young minds. May angels speed the day when these Progressive Lyceums shall be established in every town and city throughout our land."

FITCHBURG.—"Truth" writes: "Light has been reflected on some of the dark minds by which we are surrounded since Mrs. Jennie K. D. Conant came to fill her last engagement here, the closing lecture of which, Sunday evening, April 22d, was attended by believers and members of the different churches, who seldom, if ever, attend Spiritualist meetings. The accuracy of her psychometric readings convinced them that some power beyond her own was at work, though they would not admit of any spirit power, but ask, 'Where does she get the information from?' 'How does she find out so quick?' One young man, for whom she read from his ring, accused one of the audience of telling her all about him, so correct was the reading. Similar expressions were heard on every hand, reminding us of the Scripture, 'Come see a man who told me all things,' etc. A deep interest has been awakened by Mrs. Conant's visit. She had several invitations to attend private circles, but owing to her numerous calls through the day for private sittings had to decline.

Her audience Sunday was in close sympathy with her. After the invocation, by one of the controls, she noticed a very handsome bouquet of flowers which had been placed on the table. She took it, and recited a beautiful poem, so that her audience was in *rapport* with her from the commencement. After the audience singing the hymn, 'Oh! think of a home over there,' tests and readings were given upon some thirty-five articles, consisting of watches, chains, rings, pins, wallets, photographs, etc., twenty-five of which she read very correctly and satisfactorily. I met a lady today who said, 'We got the letter.' I asked 'What letter?' 'Why, the letter Mrs. Conant said was coming from St. John.'

Should Mrs. Conant be able to fill engagements next season the people of Fitchburg will be pleased to greet her, and hear more from her spirit guides. I met a friend last evening in earnest conversation with one who said he was an out-and-out Methodist, but the meeting Sunday evening was worth ten dollars to him, for he got the best test of the evening. He said it proved to him most conclusively that the spirits of our departed ones are with us more than we think they are."

District of Columbia.

WASHINGTON.—"J. A. R." writes: "The Association of Spiritualists of this city has been holding very successful and largely-attended meetings during the present lecture season, and the Children's Progressive Lyceum, recently inaugurated in connection with the Association, is working satisfactorily under the leadership of our earnest and energetic young Spiritualist, Charles Pierson, telegrapher in the War Department, seconded by the efficient coöperation of a number of young ladies and gentlemen who have united earnestly in the work.

Samuel Wheeler, of Philadelphia, an inspirational speaker, has been occupying the rostrum of the Association during the month of April very satisfactorily to his audiences. Mr. W., though well known in Philadelphia as an active and efficient worker in the cause of Spiritualism, has not until recently entered the field as a lecturer; but his mission evidently lies in that direction. He is a natural orator, well equipped with personal magnetism; and his earnestness, sincerity and unselfish devotion to the cause, together with his inspirational gifts, constitute him a very effective worker in this prolific field of usefulness. Now that he proposes to devote himself to the work, Spiritualists throughout the country should see to it that he is kept constantly employed in the field for which his gifts so well qualify him. He is not only an inspirational speaker, but also a developing medium, and has been instructing and developing with satisfactory results a class of spiritually susceptible mediumistic subjects here, who meet regularly for the purpose of receiving such aid as his developing gifts enable him to render them.

Among his other effective work for the cause in Washington, Mr. W. has reïnaugurated and is personally pushing forward successfully an effort in the direction of raising funds for the erection of a Spiritual Temple, so that the Association may have a suitable place of its own, and not, as heretofore and now, be dependent upon the precarious and uncertain tenure of a hired hall in which to hold its meetings. And, indeed, there now seems to be a good prospect that the enterprise, which has been started anew and reïnforced by the earnest appeals of Mr. W., will, in the not-far-off future, result in the realization of the long-hoped-for and much-talked-of time when the Association will have a suitable building for its purposes, and to which it will be proud to invite and welcome Spiritualists, liberalists and investigators from all parts of the country who may visit the national capital on business or pleasure."

Colorado.

DENVER.—Mrs. F. A. Logan writes, April 22d: "Since my last letter I have visited Colorado Springs, where I gave three lectures. No regular meetings are held there except in private houses. In Pueblo I found some Spiritualists among the leading citizens. I reached Leadville, ten thousand feet above the level of the sea, five weeks ago; a city of twenty thousand inhabitants, famous for its lead, silver and gold mines. Brother Moses and Sister Mattie Hull had just closed a two months' engagement there. Our meetings were quite well attended. A learned physician, an agnostic, challenged me to discuss with him the subject, 'Does man retain a conscious existence at death?' I taking the affirmative and he the negative. The result was an interesting time last Sunday evening. Several desired to testify to the phenomena they had witnessed, although not claiming to be Spiritualists. Even the doctor related an interesting experience of a spirit visitation of one of his deceased patients. So for the time being I gained the victory. Some desired a repetition or continuation of the discussion, which transpired last Friday evening, in the presence of a large and enthusiastic audience, the doctor closing his famous speech with quotations from Scripture of the appearance of Jesus among his disciples after the resurrection, thus proving a conscious existence after death. Again his theories were vanquished, and in a private conversation he expressed a desire to take his wife and travel with me; but the lone pilgrim desires no influence to intervene between herself and angel-guides, that her remaining days may be spent in usefulness to the masses.

The gentlemanly agents of the Union Pacific Railroad have granted me an unlimited half-fare pass to California, on account of the credentials, giving me authority to solemnize marriage and preach the gospel of glad tidings, granted me by the State Association of Spiritualists of Minnesota in 1868, as their missionary. Thus, you see, sometimes the right comes uppermost and sometimes is justice done.

I intend to speak, heal and distribute spiritual literature in the various towns on the line of the Central Pacific as well as on the Union Pacific Railroad, reaching California before another winter."

Missouri.

HANNIBAL.—J. B. Chesley writes, April 22d: "We are having lectures from Miss Cora M. Carpenter, who is only fourteen years old and almost entirely uneducated. She delivers impromptu lectures in the trance condition with her eyes closed. Up to last October she possessed a particular aversion to Spiritualism, and had become a church-member. One day, without any previous warning, she was controlled, and commenced speaking at circles, and subsequently was impelled by her guides to give public lectures, in which great depth of thought is exhibited; this, together with a perfect style of delivery, has led the most bigoted Orthodox Christians to declare that it is the 'power of Godliness' acting upon and through her. Her first lecture having attracted an audience that completely filled the hall, a larger one had to be procured."

Iowa.

COUNCIL BLUFFS.—J. M. Holaday writes: "The BANNER OF LIGHT is exerting a widespread influence on American minds. The press and the preachers are drawing from the fountain of Spiritualism. I hear nothing against our philosophy from the ministers of this city, nor from the press, but at times much in its favor. The editor of the *Omaha Bee* (opposite this city) gives his readers to understand, however, that nothing is known in this life by any one about the next, and that spirits purporting to be seen are nothing but objects of the imagination. But a minister has a communication in a recent number of the *Christian Union*, of New York City, in which he declares that all children who die are taken in charge by guardian spirits commissioned by some high power for the task, and that hell is a malicious myth, originally impressed on the Jews by the surrounding heathen nations. There is a Catholic dictionary in the free reading-room in this city which says 'God may permit departed souls to appear on earth for many wise reasons'; that 'St. Thomas even thinks God has communicated to the saints a permanent power of appearing on earth when they please.'

The philosophy of Spiritualism is represented in Council Bluffs by a few mediums, but there is room for more. First-class mediums always do well here, and I wonder more of them do not come. If any such would come, and remain here several months, he (or she) would doubtless receive excellent patronage. But it would be necessary for one to stay long enough to get acquainted. Short visits of mediums suggest the idea that they have good reasons for not wishing to linger. We have no public society at present, and there is no particular disposition to start one, but doubtless it will come in due time."

Ohio.

LORAIN.—Geo. A. Burgess writes: "We have had Mrs. Mary C. Knight, of Fulton, N. Y., with us for two lectures; all who heard her were highly entertained and pleased. Her inspiration is of a very high order; subjects presented by the audience were handled in a logical and eloquent manner, rarely excelled, and, when considering the abstruseness of some of them, seldom equalled. We think this lady should be brought more prominently before the public, and can sincerely recommend her services, believing they will give entire satisfaction."

PIQUA.—Mrs. Maggie Stewart writes: "April 12th and 13th Mrs. Nellie J. T. Brigham, of New York, lectured in our city to very appreciative audiences. Her subjects were handled in a masterly way, and carried conviction to the hearts of her hearers.

Her invocations touch the hidden cords of man's spiritual nature, awakening strong resolves to live a better, purer, and more useful life. All who heard this gifted lady were more than pleased, they were delighted. The Spiritualists of this place are few, but hope to grow in numbers so that we may be able to have Sister Brigham and other good speakers preach to us the gospel of truth."

Maine.

ROCKLAND.—Wm. T. Conant writes: "Mr. Oscar A. Edgerly, of Newburyport, Mass., having labored with the Rockland, Me., Spiritualists three weeks, closed his engagements Sunday, April 22d, before good audiences both afternoon and evening; subjects received from his hearers, spiritual communications being given at the close of each lecture. Mr. Edgerly during his stay with us has labored zealously, holding evening meetings with private families and their friends who wish to gain a knowledge of the cause of spirit communion. Mr. Edgerly has received calls from Belfast, Morrill, and other places in Maine. His friends extend thanks, and wish him good success wherever he may be called."

Illinois.

CHICAGO.—A. L. Coverdale writes: "During the month of May, John Slater of New York, whose reputation as a medium is unexcelled, will give a séance, under the auspices of the Young People's Progressive Society, every Sunday afternoon at 3 P. M., and evening at 7:45, at its hall, 'Martine's,' corner of Indiana Avenue and 22d street. Friends are most especially requested to secure the attendance of skeptics. The severe comments of the daily press upon Spiritualism should lead us to offer our best proofs of its truth. If we all work arduously and zealously, we cannot fail to win the respect of the press, and a hearing, at least, from our skeptical friends."

Minnesota.

FERGUS FALLS.—A correspondent writes, April 20th: "I have just noted the (elsewhere) published views of S. G. Smith on 'Religious Investigation,' and have reached the conclusion that *if* a Convention is to be appointed to inquire into the religions of the day and the validity of their claims to the acceptation of mankind, it would be well, by way of offset to the modern methods, to choose as its members Robert G. Ingersoll and those who follow his thought: This course would be on a par, and in equal consonance with justice, with the forming of the Seybert Commission—that 'settled' Spiritualism for itself, but *not* for the world in general."

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.——Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 8th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

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What Spiritualism promises to accomplish in the next ten years, or by the close of this nineteenth century, is a most interesting subject of speculation. Considering what has been accomplished in the past forty years, it is no exaggeration to expect that what it will accomplish in the remaining ten years of the half century will prove to be a consummation of hopes cherished in the hearts of millions of believers.

In a recent discourse whose outlook was wholly in that direction, Mrs. Richmond expressed the opinions as well as the hopes of these believers in a truly noble manner, and verified to each individual the convictions which have become the fruit of his experience. Passing in masterly review the marked changes in thought which have taken place since the advent of Modern Spiritualism, she proceeded to consider the attitude of theology to science in consequence, and to show that while the latter has forced theology to abandon its old dogmas of faith one by one, nothing has yet been offered by theology as a substitute for them, and the followers of the creeds are all afloat in regard to the grounds and even the character of their belief.

The theories of scientific men, said Mrs. Richmond, work a change in the world, whether for better or worse; and change prevents chronic fallacies, so that the world does not move in a groove of error as in past times. This change is going on not only in the realm of social science, in the sense of its direct application to human life, but in the still higher realm of the spiritual atmosphere; by which is meant not merely in the demonstrated facts of Spiritualism, nor the belief in spiritual communion, but the general acceptance and contemplation of the possibilities of knowing something about man's spirit here and hereafter. That which was formerly confined to metaphysical speculation has become the theme of almost general enlightened contemplation. Subjects that were forbidden to the human mind, either from theological prejudice, or from ignorance, or from the tendency to materialism, are now themes of daily contemplation and of possible knowledge. It is shown by the tide of thought which is flowing from the Orient toward the Occident in the forms of Oriental religions. Thirty years ago, Puritan Boston was shocked to hear an open defense of the religious belief of the Brahmins. It was thought that we were in danger of going back into heathenism and paganism. There has been a change within ten years. There is no religion upon earth that may not be considered in almost any intellectual, social, or even religious society in the country.

It is even possible now in London, Paris, New York and Boston to be *en rapport* with the worship of the Buddhist, of the Indian, of the Brahmin, of all the countries of the Orient, without in any way compromising one's fidelity to the Christian religion in its most enlightened form. And this is due solely to the advent of Modern Spiritualism some forty years ago. From the very first it has had a broadening and enlightening effect upon the minds that contemplated it or were brought in contact with its literature or teachings, by not only denying that inspiration began with the Pentateuch and closed with Revelation, but by declaring that it is coëqual with man. Spiritualism likewise has taught that religious belief in and of itself does not constitute the one and only passport to the kingdom of heaven. While theology and materialism have combined to decry Spiritualism, it has been the open solvent for both. Only the Spiritualist *knows* that the scientific basis of life may be true and the phenomena recorded in the Bible may also be true. The Brahmin knows that the spiritual manifestations form the basis of his religion, and that the light of the spirit never has been quenched. Perhaps Spiritualism, as understood in the world, is not responsible for all this, but what has transpired in the world under the name of Spiritualism is responsible for it. Even the secular press, without intending it, is familiarizing the public with the fact that Spiritualism is here.

Scientific men may deny all knowledge of the facts which Spiritualism reveals, but let one such boldly declare to be untrue what so many people believe to be true, and thousands of silent defenders of the truth will rise up to declare the reality of their inward convictions. If an edict were to be issued to put to death all the Spiritualists in every Roman Catholic country, or if laws were to be passed against Spiritualism in our own country, the strength of conviction in the public mind would soon become visible. Although cowardice is common in regard to that which is not popular, the public mind is nevertheless so deeply imbued with the fact that there is something real in this realm which is not seen, something which is about them in the manifestation of spirit-power as recorded in the world's life, that public sentiment would rise up instantly to resist any open and cruel persecution. People who thus believe do not mind social persecution, or personal contempt, but when it comes to actual persecution it would be found that thousands upon thousands put their trust in Spiritualism who dare not now avow it. Say what you will of the enlightenment of science and the laws of society, or of what can be brought into the mere intellect of man from the outer world, human ingenuity is able to devise nothing, nor human thought able to invent anything that will take the place of the open communion of man's soul with the realm of spirit for his moral uplifting.

Shut that door, and the realm is closed in the direction of moral progress. As the Church has closed it in past time by denying the possibility of open communion, and feeding the people on husks instead of bread, the world morally descended to the level of that on which it was morally fed. And as materialism, deluded by the outer intellect, has tried to feed man on the scientific truths and the utilitarian philosophy of to-day, so would morality sink to the level of the dust of which this philosophy is composed. He who rises to the dignity of moral excellence does so, even though he may be unaware of it, on the strength of the spirit and its possibilities. The spiritual part of man rises to the surface of human life as it is fed from these unseen springs. To-day the outpouring for the spiritual harvest gives promise for a greater and more wonderful victory. The seed has been sown, and thousands of human lives have been fed by it that we know not of. By-and-bye the testimony which has already been given will be taught, and the world will read and understand it. Within the coming ten years, said Mrs. Richmond, the harvest of the past quarter of a century will be found to ripen, and it will be gathered. It will be found in the realm of that inspired book of life, in that realm of theology whose controversies have taken up so large a share of history.

The vitalizing power of spiritual truth will enter, and priestly hands will be turned toward this light as the only salvation. The power of the Church will not then consist of a material theology, but a theology vivified by the spiritual truth of to-day, which recognizes the truth of past time. Spiritualism among the Spiritualists, said the speaker, has also passed through a revolutionary stage, and will continue to do so for the next ten years. That which was purely phenomena becomes philosophy, and that which was philosophy becomes an ennobling religion and moral purpose. The spirit-world will incorporate in the minds of men and women a knowledge of the presence of their spirit-friends and of their constant communion, and of the value of that communion as it affects the daily thought and life. It is very much to know positively of another life; but to know it as it affects this one of ours, in exalting human purpose, in giving to human life a far greater value, in imparting to human thought an uplifting tendency for all, is the divinest message which such knowledge could bring. The next ten years, said the speaker, will bring a much greater change than the past ten have wrought. The dreary dogmas of the Church will be very generally abandoned for the recognition of a religion which teaches a God of love, ministrations of charity, and open communion between the two worlds for the exaltation of mankind.

The only religion that is adequate to the salvation of mankind is based in the saving power of the universe. That is the power of undying love. When from ministering spirits, from the highest angels that can communicate with mortals, and from the interior of one's own soul the voice is one and the same, declaring that the highest law is the law of perfect love, and that God is love, there is no more revolt. There may continue to be darkness, shadow, weakness and error, but there is to be heard no crying out against the injustice of an angry God and the terrors of a revengeful creed. It is thus that the religion of the world is to be planted, and all that is best and highest in the nature of mankind is to be proven by every attribute and faculty that the human mind is possessed of. Not only will the manifestations of spirit-presence and power be increased and multiplied where they are needed and required; not only will they occur in unexpected seasons, times and places; but it will become a duty to emphasize the testimony of both science and religion, and the miscalled courts of justice may be converted into places of more real justice by Spiritualism's aid in proving the irresponsibility of those who are diseased by crime; and jurisprudence may undergo modifications of great moment in consequence of this pervading presence, the real purpose and intent of the human heart being known and revealed.

May it not also be expected, queried the speaker, that society itself, fluttering and fictitious and dazzling as it has been on the surface, will be more and more pervaded by a knowledge of this presence, until there never will be a forgetfulness of the departed, whatever the position in life or the duty that one is called to follow? The warning will be everywhere heard, that we cannot sin with impunity; that this voice of the spirit that is within cannot be disregarded. People will be continually told that immortal nature will not stand by and be all the time outraged by the individual in human life. They will declare themselves unto themselves. This will be brought about by the knowledge of spiritual presences, by the tender ministrations of spirit children, by the watchfulness of sister or brother or friend, by the mother's voice that has led and guided them for many years, and by the ever winning consciousness that the immortal spirit has a right to be known and heard and expressed in human life. All this may not come, added the speaker, within the time named, but it will more manifestly come than at any other similar period of human history. It will so much more come that Spiritualism, by the end of that time, will as a general subject be more talked of and thought of, and permeate human thought more, and have more to do as an acknowledged power in human life than all of science and theology put together.

The Awful Hunger of Culture.

The Boston *Advertiser* confesses its tendency to be incredulous by publishing its thoughts on incredulity. On the subject of mediums it admits, of course for the sake of argument only, that their claims do not at first glance appear to be incredible, but that, on the contrary, the account which the spirits give of themselves "seems to confirm and harmonize with the loftiest longings and deepest convictions of the human soul." Then it proceeds to inquire how it is that "in certainly the immense majority of instances, those who investigate the alleged phenomena—though often, as for instance was the case with the most active members of the Seybert Commission—strongly inclined at the outset to belief, become disillusioned and disgusted when they have probed the thing to the bottom."

If it is the simple truth and nothing more that the *Advertiser* is desirous of getting at, it must first divest itself of its prejudices. And a little undiluted information is as good a help to that end as anything. Before uttering itself in such a positive way on the Seybert Commission's so-called report, it ought to know, and doubtless does know, that the professed investigators, instead of being "strongly inclined at the outset to belief," were strongly determined just the other way. It was not an investigation in any thorough and practical sense, and it would seem that any person *wishing* to understand the matter could have gained proof of this in the articles showing up the composition and prejudices of the Commission which Hon. Thomas R. Hazard, Prof. Henry Kiddle, A. E. Newton and others contributed to the columns of THE BANNER, and the Spiritualist press generally, during the progress of the alleged inquiries (?) on the part of these Philadelphia *savants*. The purpose seemed rather to be to divert the fund into doing precisely what its creator never thought it would be used for. The whole matter has been so thoroughly exposed that it would seem to be an imputation on any one's ordinary intelligence to go over a statement of the matter again. A newspaper especially ought to hold itself, as a vehicle of common information, above the arts which are expected to be practiced by those who think to face down intelligent people by disregarding altogether what is known to everybody as the truth. It is matter of common notoriety that the Seybert Commission was really *no* commission, in any such sense as Mr. Seybert intended. But the *Advertiser* has no fling of criticism or slur of contempt for this body and its practically preärranged work, though it is ready enough to assert—which is as far from the truth as the poles are wide apart—that "in certainly the immense majority of instances" those who investigate the phenomena only become confirmed in unbelief.

The truth is, on the other hand, that in the immense majority of instances the investigators become believers. Else why these periodical attacks on the rapidly increasing numbers of the "self-deluded" ones who are convinced? These phenomena must of course be manifested through human and familiar agencies, in order to arrest attention and secure the testimony of the human senses. Is it at all unreasonable to suppose, on the one hand, that communications of whatever nature from the invisible world will and must be modified, measured, and more or less deflected in consequence of the character, the culture, and the entire composition of those who render this service? or, on the other hand, that spirits themselves are much addicted to the causes of action pursued by them when in the form on earth, and therefore that they are at all times to be *tried* instead of being trusted without further search? More than this, too, the investigator himself is quite as liable to delude himself as to be misled. Even the *Advertiser* lets it out when it refers to "those faiths and feelings which before had predisposed mankind to the acceptance of spirit-manifestations," and to "the human heart swelling high with intimations of immortality," and dreams of progress which it would not shatter for anything less than a state of non-existence.

Such investigators clamor for facts as rude as any of which the senses take cognizance, yet talk up the ideal as if it were a state or a something clear out of the reach of all reality. Now which will they choose to have, or will they insist on both? If the latter, then let them quietly accept what is given them just as it *is* given, and not begin to find fault in a lofty way because they thought and expected that they were going to have something wholly different. The spirit-world certainly is not bound to accommodate itself to their preconceptions, to the largeness or littleness of their culture, or to their special idiosyncrasies or temperaments. It will go on and do its predetermined work in such way as it can, taking hold where it can get hold, choosing the humble and even the ignorant to confound the wise, and putting aside all sort of regard for the distinctions of society, creed and learning which such as the Boston *Advertiser* presume to think of real importance.

"The world is incredulous," says that journal, "not because it is unwilling to believe, but because it is unable to believe. The claims are self-contradictory." And then it buttons its coat across its breast, and takes down its shining tile from the peg with thoughts intent on dining. And in this way it supposes it has extinguished Spiritualism. Kindly ask it what it would have in order to satisfy its exacting wants, and it pompously answers that it will have some more "Paradise Lost" from John Milton, something real nice from Julius Cæsar, and Napoleon Bonaparte, and George Washington, and good stiff oratory from Demosthenes and Wendell Phillips. It cries out in its paroxysm of intellectual hunger for "profound thought," "brilliant epigram," "poetic imagery," "character creation," and "additions to the world's stock of useful knowledge." In short, like the child, it wants the moon. Then dropping into the patronizing habit, it admits its willingness to believe that all mediums are not consciously fraudulent. Thanks for nothing. It is even willing to allow that "not a few eminent scholars" think that "some hitherto undiscovered natural forces exist, and cause a portion of the strange things which undoubtedly do really happen in connection with those who claim mediumistic powers." Then these phenomena are "strange things," are they? Aha! But how much longer would the world have had to wait for them if it had depended on these "eminent scholars" to bring them about? Here is where the bottom falls entirely out of the *Advertiser's* tub, and we suggest that it suspend publication until it has attended to its coopering.

Dr. Talmage Denies.

The woes of Rev. Dr. T. Dewitt Talmage have become unbearable: Previous to his sermon last Sunday in the Brooklyn Tabernacle, he took occasion to complain that certain parties who had not the light of truth for their guiding star, were accusing him of having set a snare in the shape of "the flowing bowl," for the feet of the officers of the 13th Regiment—which story he vigorously denied.

He then proceeded to do some more denying, to wit: "I have recently become a Spiritualist. At least so some of the journals of that belief declare"—but for fear lest some of his hearers might be unduly inflated with a sense of their own peculiar sanctity, he added further on: "a doctrine with which many of you are already tinged," and which brings "death and doom to its disciples." Then he proceeded to deny that *he* was a Spiritualist, his congregation, by church usages, being obliged to keep quiet under the aspersion, and do their own denying at home.

It is a sad spectacle, when one who professes to teach the doctrine of immortal life on ancient authority, is thrown into such spasms of horror and rage at being told that he is suspected of cherishing a belief *sub rosa* that the fact of immortality can be *demonstrated* to this modern day. We are very sorry for Dr. Talmage, indeed; but we submit that he has laid himself liable to the charge, in several instances in the course of his sermons concerning the after-life, and the bearing of the present upon it: The BANNER OF LIGHT (to which mayhap he refers) has not failed to note the habit he has of giving free rein to his inspirations in the pulpit; and we have had occasion in more than one instance to declare that the doctrine he has thus given expression to in this regard was good Spiritualism, as judged by the spoken revelations and published tenets of the Spiritual Philosophy. Those of whom he complains, therefore, are not to be blamed for judging the Talmagean tree by its fruits.

The Doctor must really be more careful hereafter, and, when speaking of present and after-life concerns, stick to the four-square-high-walled-psalm-singing-Jerusalem portrayed by his creed, and not give his flock any more tempting pictures of a future existence which is the logical and progressive outcome of the present state, otherwise bad people will be asking him from whence he obtained the information he proffers, and the authority (as to truth) for his promulgation of it.

☞ It is nothing new to believe in the existence of a personal devil, or to believe that the world is flat; both, and other myths and delusions, were believed in and endorsed by the clergy ages ago. Neither is it new that one who has made such a display of ignorance as did Rev. C. P. Mills in his pulpit at Newburyport a short time since, on one subject, should make further display of it respecting another, as he did last Sunday, when in a discourse upon "Diabolism and Demonology" he boldly announced his belief in the personal existence of a devil and of evil spirits; in doing this he imagines he has found "hard pan" on which to rest his accusations against Spiritualism. But he should bear in mind that every discovery, every invention—everything, in fact, that is of preëminent value to mankind to-day—has been attributed by men in his position to the same source to which he ascribes spirit manifestations; even the "wonderful works" that Christ and his disciples wrought were charged to the devil, and "he hath a devil, why hear he him?" uttered in their day, are identically the same words of warning and advice he enunciates to his auditors.

Mr. Mills, in closing, advised his hearers "in view of their ignorance of the subject (devil and demons), to be very humble." In like manner, in view of *his* ignorance of Spiritualism, we advise him to assume the same commendable course of faith and practice.

HON. A. B. RICHMOND has received the following appreciative letter from a prominent brother lawyer, which we think worthy of publication:

BRADFORD, PA., *April 22d*, 1888.

A. B. RICHMOND, ESQ., MEADVILLE, PENN.:

Dear Sir: I have just finished reading your REVIEW OF THE SEYBERT COMMISSIONERS' REPORT, and I have to say that I am pleased with its tenor; and why? It antagonizes no faith, no hope, no creed. Its search is for truth. "A word fitly spoken is like apples of gold in pictures of silver."

The wailing cry of Job and humanity coming down through all the centuries is: "If a man die, shall he live again?" That is simply a question of fact. If the beautiful faith of the Christian is founded on fact, if the belief of the savage in a future life is founded on fact, Spiritualism is true, and only proves and demonstrates that fact. But "let us," in the beautiful language of Ingersoll, "believe, in spite of doubts and dogmas, and tears and fears," that "in the night of death hope sees a star, and listening love can hear the rustle of a wing."

The Creator made no edict against knowledge to his children. Indeed, the converse is true. Let us, then, if it be possible under the laws of God, demonstrate and prove what many preach, and most hope for. There should be no antagonism here.

☞ In a review of foreign Spiritualist journals, the *Harbinger*, Melbourne, after quoting passages showing that animals possess clairvoyant powers, says: "This corroboration of the spiritual facts, coming even from the lower animal plane of creation, is very valuable when added to the testimony of human witnesses, for animals, such as dogs and horses, cannot be suspected to show feelings which they do not feel, and the testimony of their unsophisticated mental nature is in this respect of immense value as evidence tending to show that there are more things in heaven and earth than are dreamt of in Horatio's philosophy."

☞ Mrs. Augusta Dwinels, the well-known popular spiritual medium, has removed from 20 Common street to *No.* 20 *Bennet street*, a few doors from the east side of Washington street, this city. Her reputation as a spiritual worker is still on the increase.

☞ By reference to her card on our seventh page it will be seen that the address of Mrs. Dr. Jennie Crosse is now at West Garland, Me.

☞ A report of the Anniversary exercises at Saratoga Springs, N. Y., will appear next week.

Will Settle a Speaker.

We are informed that the Boston Spiritual Temple Society, meeting in Berkeley Hall, has, through its managers, taken steps toward the securing of a settled speaker for the larger portion of the forthcoming season—'88, '89. On Mrs. R. S. Lillie the choice has fallen, and she will address this society on the Sundays of six months out of the eight composing the regular term. Mr. J. T. Lillie will also serve the Society during the same period as a vocalist, his gifts in that direction being highly appreciated.

During the two months remaining the platform of this enterprising organization will be occupied by other talented advocates of the spiritual cause.

Mr. and Mrs. Lillie will not be present at Berkeley Hall the last Sunday of May, but on their way to fill an engagement at the California Camp-Meeting.

Mrs. Lillie, while on the Pacific slope, cannot fail of appreciation as a noble woman and an eloquent exponent of the Spiritual Philosophy. She will, no doubt, give a few lectures on her way to California or on her return homeward, at places where arrangements can be agreed upon.

It is reported that J. V. Mansfield, Edgar W. Emerson, the widow of the late W. A. Dunklee, and Mrs. Mary F. Lovering and others, have it in mind to visit the Pacific slope the present season.

Melbourne Progressive Lyceum.

The election of officers for a new season of the Melbourne (Australia) Progressive Lyceum resulted in the choice of Mr. W. H. Terry as Conductor, Mr. A. J. Hall having agreed to act as Vice-Conductor, and take charge of the Lyceum during Mr. Terry's occasional absence. Mr. Terry will also continue to act as Treasurer to the Lyceum. Secretary, Mr. J. Borrowman; Librarian, Mr. B. O'Dowd; Watchman, Mr. Neilson; Guardians, Messrs. Warne, Elliott and Debney; Pianist, Miss Dwight; Musical Conductor, Mr. Clay; Leaders—Messrs. Veevers, Rice, Veness, Thompson, Kear, Cunningham, Dickens, Mrs. Rice, Misses L. Stewart, A. Kennedy, Mrs. Burbank; Guard, Mr. Pailthorpe.

The *Harbinger of Light* says that the new board of officers hope, by energetic and united action, to improve the tone and extend the usefulness of this excellent and very important auxiliary for disseminating the truths of Spiritualism and establishing a firm foundation for its future growth and permanence.

☞ We have elsewhere alluded to the benighted remarks of the "cultured" Boston *Advertiser* regarding Spiritualism and the Seybert Commission. We have yet to find one person possessing any practical knowledge of the subject under consideration who is not indignantly in sympathy with the position we occupy regarding the course of that body. The latest issue of *The Harbinger of Light*, Melbourne, Australia, contains a case in point, wherein its editor, instinct with the same feeling of reprobation regarding the *Advertiser's* pets, inveighs with vigor against "the unfitness and prejudice of the members of the Commission," of whose ill-digested report "the press has been making so much capital for some time past."

☞ A lady correspondent in New Hampshire writes: "I miss being where I can see the Spiritualists in their meetings and socially. I have the dear BANNER OF LIGHT every week, or I should feel lost among the non-progressives now around me. It does not seem possible to me, when I reflect, that I ever *did* believe such doctrines as I once subscribed to as a member of the Methodist Church, and which are still held by that denomination. Thank God for Spiritualism with all its glorious teachings."

☞ Dr. Dean Clarke — the conclusion of whose Anniversary address will be found on our second page — contributes to THE BANNER'S columns a reply to the Rev. A. J. Gordon's recent letures on Spiritualism, which will appear next week.

THE "COLD WATER ARMY," a popular organization of boys and girls forty years ago, finds a resuscitation in the *Loyal Temperance Legion*, established for a like purpose—*i. e.*, "the training of children to habits of sobriety and virtue," and is in operation in every State and Territory. Mrs. Helen G. Rice, 1597 Washington street, this city, is the National Superintendent, associated with whom are Miss Annie A. Gordon of Evanston, Ill., and Mrs. Ellen A. Blair of Creighton, Neb. Copies of the Constitution and Rules may be obtained on application to the W. T. P. A., 161 La Salle street, Chicago, Ill.

A Breath of Fresh Air for Working-Women.

To the Editor of the Banner of Light:

Allow me to acquaint your readers with the nature of a correspondence recently opened with me by Geo. F. Simpson and wife of Hanson, Mass., with the hope that it will not only open the way to reach the very lives into which this excellent couple and others desire to bring a breath of fresh air and a gleam of sunshine, but that it may also induce other people living outside the city to follow in the same beneficent line which they have mapped out. Under date of April 12th Mr. Simpson writes:

"I often read in the daily papers of the destitution in the city, and of the hardships the poor have to endure; and have thought how much better for them if they could live in the country. I cannot contribute money to assist the deserving poor, but I have a pleasant home, and enough to eat, and Mrs. S. and I have thought it might help some tired shop-girl or factory operative to come out here and spend a week with us, and at the end of the year we should never miss what they had had from us. Knowing that your guides are interested in charitable work, I take the liberty to write and ask if you know of any poor women who would like a week of pleasant country life? If so, send them to us, and we will do what we can for them. I do not mean those who are able to spend a week at the Camp-Meetings, but such as are hardly able to buy a ticket to get there. I would like two who are acquainted, and it might be well to send some one who would be agreeable, not for our pleasure, but it might induce others of our Society to follow during the season. We could take two in May, and others later in the spring or summer months."

This letter from Mr. Simpson called out a reply from me, to which I received the following response, dated April 22d:

"I received your kind letter and was pleased at your approbation of my offer. I had previously mentioned my plan to Mrs. H., the President of the Hanson Spiritual Society, and she had thought favorably of it; and having shown your letter privately to her, the lady called upon me in our conference meeting to relate the substance of our correspondence, after which the President and Miss Helen K——, of Hanover, requested me to secure them two such visitors for a week, and I have no doubt more will follow.

In the meantime I shall try to procure contributions of money to help pay the railway fare of the poor women we take; as it now stands it will cost but one dollar and eight cents from Boston to Whitman and return; fifty-four cents each way, as I can take them in my team to and from the cars.

You may use such means of finding us the visitors as you think best, only don't bring my name into too much prominence, unless you think it will interest others in the scheme."

The above, Mr. Editor, is the substance of the gentleman's letters to me, and I lay it before your readers hoping to attract the attention of those who are acquainted with some poor, hard-working, deserving girl who would be benefited by a week in the country, but who is unable to bear the expense of securing it.

Having personally been entertained by Mr. and Mrs. Simpson, I know their home will provide not only comfort but also pleasant companionship to those who seek its walls, and I can speak with equal confidence of the other homes that promise to open thus hospitably in Hanson and vicinity. A girl brought into them will not feel herself a dependent or an object of charity, but will be made to feel at home in every sense of the word, and as one of the family in which she mingles for her vacation. Any one knowing of worthy cases such as are cited above, will please address, with particulars, either Geo. F. Simpson, at Hanson, Mass., or myself, at the BANNER OF LIGHT office, Boston.

Very respectfully, M. T. SHELHAMER.

Do oyster stews make men stew-pid?

ALL SORTS OF PARAGRAPHS.

"THY SERVANT, FREDERICK THE EMPEROR!"

Oh! Liberty, whose sacred name
Has covered countless deeds of shame,
Give all those wrongs an absolution—
A Kaiser fights for a Constitution!
Fights with a foe to whose cold hand
The mightiest must yield command,
With a patient strength that is only given
To those who shall wear a crown in Heaven!
—*John Paul Boocock.*

Facts about "Uncle Samuel."—The present valuation of the United States is placed at $42,000,000,000.——The New York *Tribune* estimates the population of the United States at 62,523,597.——The people of this country pay to foreign ship-owners $150,000,000 a year to carry their goods.

[DESERVES A CHRISTIAN SCIENCE DIPLOMA.]—A Connecticut clergyman sought to impress on a little boy the omnipresence of God. "Where is God?" he asked. "In heaven," answered the boy. "Is n't he anywhere else?" "I did n't know that he was." "He is everywhere," said the minister. "He can see through that stone wall, and go through it too." "Go through it?" answered the boy. "I do n't see how he can go at all when he is everywhere to begin with." —*Hartford Times.*

The homestead estate of the late Orin Putnam, of Danvers, is to be sold at public auction. The estate is of much historical interest, as upon it is the Rebecca Nourse house, famous in the annals of witchcraft, and from whence Rebecca Nourse, simply a spiritual medium, was taken to Gallows Hill, in Salem, and hanged July 9th, 1692.

Indignant Physician—Man, what have you done? You sent my patient the wrong prescription, and it killed him. *Druggist* (a calm man, unaccustomed to abuse)—Vhell, vhat vas der madder mit you? Last veek I send your odder patient der *righd* berscription, und dot killed him. How can somebody blease sooch a man?—*Brooklyn Eagle.*

If a Georgia paper may be believed, a woman in that State sat up late in the night recently to see a pail of ice-water she had hung above the door overturn on her husband when he returned from the "club." She got tired and went to bed. In the morning she forgot all about the pail——until she opened the door to admit her mother! *Tableaux Vivant!*

Never value anything as profitable to thyself which shall compel thee to break thy promise, to lose thy self-respect, to hate any man, to suspect, to curse, or to act the hypocrite.—*Marcus Aurelius.*

The Amesbury *Villager* states that one of the carriage factories there "which was *destroyed* by the late fire, has been recently *repaired*." And yet Amesbury is a temperance town.

GOSSIPERS.

They say that Mrs. Johnson 's got
A new silk dress, and she
Do n't pay her washing bill, I 'm told—
It came quite straight to me.
It 's hinted that her husband drinks
And gambles on the sly;
But then folks gossip so, you know,
But, thank my stars! not I.
Now do n't you tell—I 'm sure you won't—
These things may not be so;
But, really, that is what *they* say—
I do n't pretend to know. —*Ex.*

The "vigorous" prosecution of Mrs. Diss Debar—so denominated by Counsellor Howe—has at length melted away into a dramatic farce. As Howe is reported, he does not know the difference grammatically between "phenomenon" and "phenomena."

The planet Mars is now brighter than it will be again for two years. Yet the peace of Europe continues to pacify.—*New York World.*

Mr. Wm. Emmette Coleman, President of the Golden Gate Spiritual Society of San Francisco, Cal., at the solicitation of the Vice-President for America, has recently become a member of the Egypt Exploration Society of England and America. This Society was founded in 1883, for the purpose of recovering the monumental and other records of ancient Egypt from the destroying agencies now so busily at work in that land; and it has already been eminently successful—among its more important discoveries being the sites and ruins of Pithom, the treasure city of Exodus I: 11; Goshen, the chief town in "the land of Goshen"; Tahpanhes, where was found the only Egyptian building specifically named in the Old Testament; Onias, a city described by Josephus; Zoan, the great Northern Capital of the Pharoahs; Am, the city in "the fields of Zoan"; Naukratis, the Greek emporium before the rise of Alexandria; and Bubastis, where was discovered the great temple mentioned by Herodotus.

A bull-fighter is not a bull-fighter, if you please; he is a professor of tauromancy.—*New York Star.* The romancy dies out when the bull comes to tau with his horns.—*New Orleans Picayune.*

Chaplains in the army are called "Holy Joes," and in the navy "Sky Pilots." They are subject to retirement, in the army, at the age of sixty-four years and at sixty-two in the navy. There are now sixteen "Holy Joes" on the army retired list, and seven "Sky Pilots" on the retired list of the navy.

DR. FOX.

Dr. Fox was celebrated
In the town;
No physician higher rated
In renown.
For a month poor Brown confined was
To his bed,
And, to everybody 's mind, was
Nearly dead.
Fox attended, care providing
And a nurse;
In a week Brown went out riding
In a hearse. —*Judge.*

With the recent death of Dr. Agnew, the famous surgeon in Philadelphia, there passed from the scene the last survivor, except Prof. Wolcott Gibbs, of the once famous United States Sanitary Commission, to which the army and the nation were so much indebted during the war.

The new, the universal language, known as Volapük, may never come into general use, but two gentlemen who have had the privilege of hearing it spoken, emphatically testify to its irresistible melody. One says, according to the London *Figaro*, that it sounds "like double Dutch spoken by a Choctaw Indian, suffering from a chronic croup," while the other thinks that it breaks upon the ravished ear like the music made "by a Welchman trying to cough in modern Greek." —*Saegertown (Pa.) Weekly Press.*

Exactly what religious views were entertained by the late Roscoe Conkling, (says the *Herald*) is not a matter of record, though the selection of Bob Ingersoll as his eulogist before the New York Legislature leads to the inference that they were of a rather free sort. Somebody is reported to have once asked Mr. Conkling whether he believed in the existence of heaven. "If there is any place where politics does n't enter, it would deserved to be called heaven," was his answer.

Boston has its man with a memory. His memory, however, is just like other people's memories. He can recollect everything discreditable to other people, and everything that looked like a good action on his part. All else is buried in oblivion.—*Banner of Light.*

We have them here, also, Bro. Colby—people who never cease prating of their own immaculate purity, and that, too, while everybody else knows they are "whited sepulchres." If they would say less of their own goodness, and get themselves a little closer to the heart of humanity hungering for the bread of life, how much more good they might accomplish.—*Golden Gate.*

Pratt, Kan., was visited April 26th by a cyclone which demolished several houses and killed Mrs. William Fisher. Many other persons were seriously hurt by flying *débris*. This is the second cyclone which has been encountered thereabout the present spring.

"No, James," said the young wife, "I do n't like that house we looked at. Why, there is n't a cobweb in the whole pantry." "What do you want a cobweb in the pantry for?" asked her husband. "Why, to hang the spider on, to be sure."—*Judge.*

"Oh! mother, what do you think?" remarked the high school girl; "our minister has an amanuensis." "You do n't say so!" replied the old lady, with much concern. "Is he doctorin' for it?"

A college student was invited one Sunday to occupy the pulpit in a little country church. After what he considered a masterly effort on the subject of "Lazarus and the rich man," he called on a good old brother to pray, and was somewhat electrified to hear the following: "Oh! Lord, we thank thee that we are not like this poor despised beggar Lazarus who we 've jest been listenin' to!"

The German Emperor still continues the battle for his life; while his hopeful son, the Crown Prince, and Bismarck watch the conflict with increasing impatience. There are those who prophesy that unless "death" steps in to unravel the complication, there will be a split in the imperial family. With a dying Emperor and an aggressive heir apparent backed by Bismarck in Berlin, and a fire-eating Boulanger getting uppermost in France, the peace of Europe seems to be seriously threatened, as to continuation.

A statue in memory of Gen. "Chinese" Gordon is to be erected in Trafalgar Square, London, at a cost of $15,000.

Dr. Clemence S. Lozier, the well-known advocate of woman suffrage and the pioneer in the medical education of women, died Thursday evening, April 26th, after a few hours' illness, at her home, No. 103 West Forty-Eighth street, New York City. She was born at Plainfield, N. J., Dec. 11th, 1813.

Woman, once made equal to man, becomes his superior.—*Socrates.*

A CURIOUS COINCIDENCE.—Denlop's *Stage News* says: "A few months ago Miss Lillian Olcott closed her season, and came to New York to defend a suit brought by the Franco-American Agency concerning the rights of 'Theodora.' Roscoe Conkling and Samuel G. Barnard were counsel, and a Mr. Johnson an important witness. Within two weeks Miss Olcott, both of her attorneys and Mr. Johnson have died.

"Did you ever go tobogganing, Mr. Winterwheat?" "No," said the old man, "but I once stepped into the elevator well, and fell down four stories in three-tenths of a second. That is fast enough for me; I 'm getting too old for much excitement."

The man who dehorns cattle should himself be deheaded.

The area of the dry land of the world is estimated at 55,000,000 square miles, the area of the ocean 137,200,000 square miles. The bulk of the dry land above the level of the sea is 23 450,000 cubic miles, and the volume of the waters of the ocean is 323,800,000 cubic miles. The mean height of the land is 2,250 feet. The mean depth of the whole ocean is 12,480 feet.

Victorien Sardou as a Spiritualist.

The history of the production of a remarkable drawing by the eminent French artist and author, Sardou, is gleaned from an article in the *Whitehall (Eng.) Review* to have been wholly spiritual. The artist, as is well known, held intimate relations with denizens of the spirit-world, and felt indebted to them in a great measure for his renown. His familiar spirit attendant was Beaumarchais. On one occasion he asked his invisible friend in what part of infinite space dwelt the spirit of the great Mozart, Sardou's favorite composer. "Take a pencil," replied Beaumarchais. Sardou obeyed, and began to draw shapes and lines on the paper before him. Suddenly he came to the end of his paper. What was to be done? "Go to the Boulevard St. Michel," rapped Beaumarchais, giving a number; "you will there find the paper you need." Sardou jumped into a cab, and was at the given address in the twinkling of an eye, but alas! to his disappointment there was nothing like a stationer's shop to be found in the house indicated by Beaumarchais. On his return home he again put himself in communication with the spirit. "Return," was the response to his questioning. Back went Sardou, and after making many inquiries he found that there did live a wholesale paper merchant in the house indicated. To buy the necessary quantity of paper, return home and seat himself once more, pencil in hand, was but the work of a few minutes, and then he began involuntarily, and without any impulse of his own, to draw the most extraordinary and fantastic palaces, without doors, and of an unknown style of architecture, as the spirit-home of Mozart. The drawing was so extraordinary and so marvelously well done, that Sardou was anxious to have it engraved, but no engraver could be found in Paris who would undertake it, so complex and subtle were the lines, and in such a grand chaos of confusion, although forming an artistic unity. The spirit of Beaumarchais rapped Sardou out of his dilemma by instructing him to begin the sketch over again, but this time on lithographic paper. Sardou did the work within the space of a few minutes, and it is this marvelous lithograph known as "La Maison de Mozart," which the brother of the author of *Dora*, the well-known bookseller of Brussels, sells to a few privileged amateurs.

Cremation.

The practice of cremation steadily continues to gain ground in the eastern as well as the western continent. Already it is common in Italy, France, Spain and the majority of the smaller foreign countries as well as the larger. A dozen or so crematories have been opened within the last year, and at least double that number are in process of construction.

In some European countries, Italy, for instance, there is scarcely a city without one of these societies. When a society is once formed it is only a matter of time before a crematory is built.

When the New York Crematory Society was organized in 1881, there only were four crematories in existence, one at Washington, Pa., and three in Europe. In different parts of Europe to-day there are over twenty-two crematories. London, Paris, Copenhagen, Florence, Venice, Dresden, Brussels, Rome and many other smaller towns all boast of their crematories. Another country in which the form finds favor is Germany. During the last year over twenty-five thousand signatures appeared on a petition laid before the Reichstag.

Public interest has long been awakened in France and England. There is about to be erected in France a handsome and commodious crematory, and an eminent physician in his lecture estimates that it will be able to consume about five thousand bodies annually. This is about the average number of deaths in the hospitals of Paris during the year. The bill which provides for the cremation of the dead has already passed the Chamber of Deputies and is now before the Senate, and there is no doubt but what it will become a law.

A favorable change toward this method has taken place lately in England, and the leaders of the reform, like Sir Henry Thompson and several other well-known Englishmen, who are strong and enthusiastic supporters of cremation, think that it is only a matter of time when the reform will be generally adopted.

At the present time there are about twenty societies in the United States, and all of them have put their principle into practice, and have erected large and spacious crematories. There are institutions at Pittsburgh, Washington, Pa.; Buffalo, Cincinnati, Detroit and Lancaster. Others are being erected at Davenport, Ia.; Philadelphia, Baltimore and San Antonio. The Fresh Pond institution was opened for the public about two years ago. In that time there have been cremated over one hundred and fifty bodies, and there are about a dozen applications on hand at the present time.—*New York Press.*

A Card to Spiritual Societies.

Realizing that the public mind is filled with earnest inquiry concerning the spirit-world and its inhabitants, the guides of Miss M. T. Shelhamer have decided to lecture upon subjects pertaining to the "Other Life" during their course of public instruction next season.

"Life in the Spirit-World"; "States, Conditions and Employments of Spirits"; "Our Spirit Homes"; "Language, Locomotion and Communication in the Other World"; "The Laws, Developments and Grades of Mediumship," etc., etc., will be among the subjects treated.

Questions from the audience upon the above and humanitarian themes will also be considered.

Societies wishing to engage the services of Miss Shelhamer for their platforms during the season of '88 and '89 will do well to address her at an early date, in care BANNER OF LIGHT office.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Mrs. Lunt Parker would like to make engagements to lecture and give tests at camp-meetings for the months of July and August. Address her, P. O. Box 343, Lansing, Mich.

During the Sundays of May Mrs. Amelia H. Luther lectures for the First Society of Spiritualists of Chicago, Ill.; meetings held at 3 P. M., in Avenue Hall, No. 159 23d street, South Side. Her address for the season will be at her home, Crown Point, Ind. She can be engaged for funerals or week evenings.

J. Frank Baxter spoke Sunday last in Providence, R. I.; on Monday evening, April 30th, in Stonington, Ct.; and was announced for Milford, Mass., on Thursday and Friday evenings, May 3d and 4th. He will lecture in Gardner, Sunday, May 6th, and in Peterboro', N. H., Monday evening, May 7th. In June he will be in Cincinnati, O.

Prof. J. M. Allen, trance speaker, has been reëngaged by the Spiritualist Society in Peoria, Ill., for the month of May, and will hold services there each Sunday at 7:30 in Druid's Hall. Admission free.

Samuel Wheeler, 1402 Ridge Avenue, Philadelphia, Pa., will answer calls to speak on spiritual topics. Address him as above.

Dr. F. H. Roscoe, 26 Stewart street, Providence, R. I., writes that he is thankful to the friends throughout New England for the lecture engagements which have been tendered him, though by reason of ill health he has been obliged to decline them; he is now slowly recovering, and hopes by another season to again resume his work on the spiritual rostrum.

Miss Emma Nickerson, of 566 Columbus Avenue, Boston, speaks May 6th in Norwich, Conn.; 13th in Salem; 20th, Brockton; 27th, Haverhill; last four Sundays of June in Salem; after which she will answer calls wherever her services are required.

J. W. Fletcher speaks in Music Hall, Haverhill, on Sunday next. Subject, afternoon: "Christian Science"; in the evening: "Spiritualism," illustrated with the dissolving views. The second Sunday of May he speaks in New London; third Sunday in Norwich, Conn.

Miss Jennie B. Hagan will speak in Trenton, N. J., Sundays of May 6th and 13th; in Lynn, Mass., 20th and 27th; for the Woman's Christian Temperance Union, North Attleboro', Mass., May 23d. Would be pleased to make week evening engagements for lectures in the vicinity of her Sunday engagements.

Mrs. Addie M. Stevens would like to make a few engagements to lecture in New Hampshire. Will attend funerals. Present address, Washington, N. H.

An exchange prints a list of things "that may be eaten with the fingers." There are eight of 'em. We are now looking for a list of things that may be eaten with the mouth, but do not mean to fast in the meantime.—*Norristown Herald.*

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CONTENTS.

Frontispiece—Engraving—Portrait of Mrs. Buchanan

PREFACE.

PART I.—INTRODUCTORY AND HISTORICAL.

Introduction.

CHAP. 1.—Original Sketch of Psychometry.
CHAP. 2.—Original Sketch—continued.
CHAP. 3.—Later Developments.
CHAP. 4.—The Psychic Faculties—their location, and accidental manifestation.

PART II.—PRACTICAL UTILITIES.

CHAP. 5.—Psychometry in Self Culture, Conjugal Relations and Business.
CHAP. 6.—Psychometry in Medical Science and Choice of Physicians.
CHAP. 7.—Psychometry in Politics.
CHAP. 8.—Psychometry in Literature.
CHAP. 9.—Prophetic Intuition.

PART III.—THE NEW PHILOSOPHY AND RELIGION.

CHAP. 10.—Psychometry and Anthropology.
CHAP. 11.—Future Life and Leaders in Religion.

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CONTENTS.

CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convulsions, Personal and General, resulting in a Social Effort by the Author.

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On *Friday afternoon* MRS. B. F. SMITH, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

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☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held March 6th, 1888.

Spirit Invocation.

Oh! our dear Father of Love and Light, we pray that the day be not long distant when every heart will be illuminated by thy grand refulgence, and every soul be uplifted with the knowledge of immortal life. We behold the shadows that press upon humanity, and realize the carking care and the bitter experiences that will come to the heart; and oh! we pray that the time be soon at hand when each soul shall be strengthened and made to feel that these experiences are only sent for the ripening out of the inner powers of existence. May all those who are weary and sad be comforted by thy eternal word; may our fellow-beings be uplifted, strengthened and made to endure; may thy blessed spiritual light be showered upon mankind through thy ministering angels until every heart shall rejoice and sing a song of praise to thee who doeth all things well. We ask the benediction and the assisting love of the angel world.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By J. R. Ames.] Are the spiritual and natural worlds in mutual contact, or interblended with each other, as taught by Swedenborg? or is the spiritual world afar off, as taught by Andrew Jackson Davis?

ANS.—Although there may be a discrepancy between the statements made concerning the spiritual world, on the part of these two seers, yet one who understands the matter will perceive that both are correct. The spirit-world blends and interblends with this physical universe of yours, inasmuch as the physical universe is constantly throwing off emanations and attenuated particles, which are utilized by the great forces of nature in providing material or substance, so to speak, for the counterpart or spiritual world, which belongs to this planet.

Every planet, we understand, has its spiritual counterpart, just as every human being in the physical world has its spiritual or other self, or double. In this sense, therefore, the spirit-world blends and interblends with the physical atmosphere, and it is peopled by human beings who, having cast off the material flesh, still have found themselves endowed with all the faculty, all the mental ability, all the form and the power of expression, which belonged to them in their previous state, and who perceive that they are still men and women, placed in this spiritual atmosphere to reap an experience and to lead a life. In the spirit-world there are countries, states and localities, just as you have them here on the physical planet, corresponding somewhat to the same states, localities and countries with which you are familiar, yet presenting a more spiritualized, perfect appearance than do those of the mundane sphere.

Those states of spirit-life have their advantages and their uses for the human beings who come in contact with them, and these intelligent individuals find all that is necessary for their unfoldment and growth, provided they are far-seeing enough to take advantage of what is provided for them. If they are of the earth earthy, thinking and caring more for the physical, such as is possessed and experienced by the lower grades of undeveloped mortals, then they will not realize, see, or understand the higher advantages for their unfoldment and progression which this spirit-world affords, nor can they do so until they cast off the cramping chains and shackles that, through the law of association and of psychology, hold them down to the mortal sphere of existence.

So far, then, we are safe in assuming that Swedenborg, the seer, was very correct in his ideas concerning the nearness and the interblending of the spirit-spheres with those of earth, although it was not possible for the man, with his limited understanding, as far as physical life is concerned, and with his preconceived opinions and ideas, to give a full and perfect description and expression of these spirit conditions and localities. But we consider that he did very well—remarkably so for his times—and you may find a great deal of truth and correct knowledge concerning the immortal states from the writings of that seer.

Again, our more modern seers have told you of spiritual worlds and realms in space, peopled by intelligences who have passed through the experiences and contacts of mortal life, and that these worlds and realms are far from this planet earth. And this is also true; for we find that space is filled with spiritual worlds, even as it is with physical planets, and that the spirit of man, advancing as it ever must do, expansive as it is by nature, linked with the divine as it is through its soul-force and power, must be afforded other conditions, other localities and other grades of advancement than it can possibly be, if forever, through eternity, it be confined to one world or one position in space; consequently, we say, there are worlds upon worlds peopled by spirit-intelligences, each world affording such opportunities for the progression and expansion of the human spirit, that it may, in time, reap all the experiences necessary to it through that world, all that it can possibly find in connection with that sphere, and be able to pass on to higher worlds and other grades of unfoldment or experience in the great universe of spiritual space.

Q.—[By same.] What is the atmosphere of the spirit-world? Is it ether, or pure hydrogen?

A.—The atmosphere of the spirit-world corresponds in a measure to the atmosphere of this world—that is, the spirit-world of which Swedenborg has spoken as blending and interblending with this physical life of the planet earth. The elements that are found in this atmosphere may be found in the atmosphere of that other world, only perhaps in a more refined state than you can understand with your present experience in scientific law. As the spirit advances through the various gradations of life to the higher conditions of spirit-existence, coming in contact with other worlds beyond this of earth and its spirit-counterpart, he finds the atmosphere becoming more ethereal-ized, less dense in character, composed of a smaller number of elements, so to speak, than have been those atmospheres with which he has been familiar in the past.

True, some of your scientists affirm that all things in the universe can eventually be reduced into one great primal element. This we also believe, but that this cannot be so reduced as to be understandable to the mortal nature of man, in contact with this physical universe; yet, in the planets beyond, and in those spirit-worlds that are more perfected than this with which you are familiar at the present time, we may perhaps find that the elements have been reduced, and that only one grand primal element remains, which not only affords a rarefied atmosphere, lighter than the ether of which you have known and which your scientists have tried to explain and to understand, but also affords that great supernal light which, while it illuminates a world and illuminates humanity at the same time, uplifts, strengthens and vitalizes all forms of existence.

Q.—[By same.] What is the nature of classification of people in spirit-life? That is, do spirits who lived on the earth at different times or centuries, such as Alcibiades, Homer, Washington, Bacon, William of Normandy, Abraham Lincoln, Gen. Grant and others have easy access to each other?

A.—The celebrities of whom the question speaks, as well as thousands of others known to history, have, we believe, all been brought forward upon the plane of human life on earth for a special work and a special experience. The times of each one demanded just such a character as that one expressed in his contact, at that age, with the living, breathing world of physical life. Having reaped his experience, sung his songs, or fought his battles, read his moral essays, or given to the world just that degree of knowledge and inspiration which he felt burning within him, having gained all the discipline that was possible from such a career, and having left the world and humanity vitally impressed by his presence and his labor, the poet, the soldier, the sage or the conqueror has passed on to higher grades of unfoldment, to grander locations in space, to more lofty endeavors and achievements than he possessed or experienced on earth.

Do we believe, friends, that any one of these noted characters is confined to a limited position in space, unable to send out his thought and his grand concentrative will toward any other portion in space or any other human being? Certainly not. As the spirit of man advances age after age it gains in power and increases in knowledge, or else it would not advance, but would stand still, remain tethered to old conditions. Believing, then, that such celebrities as those spoken of by the questioner are advancing spirits, they must be increasing in knowledge year after year, gaining in power and expanding in will-force. If this be so, they must utilize their will-force in good works, in grand endeavors, and they may send forth that will in diverse ways. If it be necessary for one of these minds to come in contact with any other of those mentioned, he may do so by the exercise of his will, and come into intelligent communication with that other mind. Then the questioner may ask: "You speak of other worlds, and yet tell us that spirits pass on from one world to another in the great spiritual universe of space; if this be so, may not Homer, the poet, have advanced into one spirit-world in space, and may not Grant, the soldier, still live within the limits of that spirit-world which is the counterpart of this planet? If this be a fact, how is it possible for Grant to come into communication or *en rapport* with Homer in his far-off world if he desires so to do?" This would be a question naturally growing out of our considerations this afternoon. So far as the external condition remains, undoubtedly Grant, who has his family ties on earth, is attracted to this mundane plane of existence by many associations, and through the laws of psychological effect will not be able to project himself personally to that other world in space, if it be there that Homer resides; yet if Grant in his celestial life can possiby come into such direct sympathy with Homer, the poetical and valorous soul, as to demand his presence and require his influence, then the great law of spiritual affinity will come into operation, and in soul-life—in spirit-power—the two will be drawn near to each other. Homer himself may return from his far-off world and enter into close communication with the spirit of Grant, who is even yet, perhaps, in your midst, using his influence and exercising his magnetism upon this nation in such ways as he feels may be beneficial for its people; just as the spirit who has passed out of your homes and out of the physical limitations of matter may return to your firesides, bringing you sweet consolations and uplifting influences, though his home is not visible to your mortal sight.

What we wish to convey is this: that the advancing spirit of man is not tethered to positive limitations; it is forever growing, ever stepping onward, reaching out, gaining power and exercising wisdom; consequently two souls that are in sympathy may be drawn together, and by-and-bye, through the evolutions of time and experience, even the soul that is confined to one condition of spirit-life may reach out, arise, and pass onward to higher and grander states, there to meet with those whom he admires, loves, and seeks to understand.

Q.—[By C. A. Whitaker.] Of what is the spirit body composed?

A.—The spirit body is composed of elements and combinations similar, in a degree, to the composition of your material bodies, only these elements are more refined, less weighted by material substances, not as crude as are the particles and the various organic elements which are confined within your physical frames. These bodies of yours are sending out emanations of a refined character. We do not mean emanations of effete matter, or refer to the processes of waste that are constantly going on in physical structures; those belong to the earth earthy, and have no part in the spiritual atmosphere of inner beings. But alongside of these there are emanations of a more refined nature, imperceptible to the external sense of man, yet made plainly visible to the spiritual perception.

By-and-bye science may discover some means by which these may be clearly exposed to your external gaze, and may perhaps construct some apparatus so delicate that it will reveal to you not only these emanations of a spiritual character from your own lives, but also the great, moving, teeming world of spirit that is playing its part and doing its work right in your midst. These emanations, magnetic in quality, refined in character, are yet substantial by nature, containing within themselves the various elements which belong to the atmosphere and to the operations of life, and of these are formed your spirit bodies. If the man is gross and crude on earth, the emanations from his life will be of a coarse, dark character, more dense and opaque than are those which arise from a more spiritualized, sensitive, delicate human being, whose aspirations are pure and good, and whose habits of life correspond; but whatever they prove to be, they will enter into the composition of the spirit body by-and-bye, to be taken up by the spirit parting from physical life, and it remains with that individual himself whether his body becomes refined, or whether it presents a reverse appearance.

Q.—[By T. Choinski, Marche, Ark.] Can one who has knowingly destroyed the happiness of another in this life, rise to a high state of peace and joy in spirit-life while his victim in this life continues to suffer from his acts?

A.—Certainly not. One who has knowingly destroyed the happiness and peace of mind of a human being must be very unlovely in character, and will need to pass through a long series of unfoldments or processes of refinement before he can arise to a condition of peace and happiness. He may pretend that he is satisfied with himself, assume a defiant appearance, and make the world believe that he is contented in his mind, but such cannot possibly be the case. If one is so morally obtuse, so imperfectly developed as to rejoice in his sin, in the injury that he has inflicted, then must his spirit be one of turbulence and restlessness, unhappy in the extreme, although he may not understand the source of his uneasiness.

Such a spirit will remain in contact with physical life and its more gross conditions until he has thrown off, at least to a degree, his moral obtuseness and spiritual ignorance. When he begins to perceive his real condition, then will he begin to realize pain and suffering because of the wrong he has committed; and while a victim of his remains unhappy and disturbed through his acts, will that spirit also continue in an unhappy state.

Naturally he will be attracted to the vicinity of his victim, through the law of cause and effect, even though he desires to place the poles between them. And why is this? Because the suffering will induce in the mind of the victim the thought of him who has destroyed his peace. This thought will attract the wrong-doer; it will bring his thought out toward the one he has injured, and consequently he will find himself irresistibly drawn into that atmosphere as into a vortex. Perceiving the unhappiness of his fellow-being, realizing how it has been produced by his own agency, this spirit cannot but suffer; and as he advances in moral sight and energy, his suffering will become more keen, because his sensibilities are refining, and he will realize more fully the wrong he has done; therefore, in order to gain peace of mind for himself, the spirit must go to work and do his best to overcome the evil he has committed; he must try to assist the man he has wronged, and do all in his power to atone for his sin; and perhaps in this way he will in a measure forget self, and in forgetting self in work for others, begin to first find a gleam of happiness and peace; but never until his victim has outgrown the conditions of misery and has arisen to a state of perfect happiness and forgiveness will the wrong-doer find the happiness which produces perfect satisfaction in the mind and a consciousness of peace and tranquility.

Q.—[By Dr. H. J. Sweny.] What is the law of heredity in the spirit-world?

A.—The law of heredity belongs essentially, perhaps, as understood, to external life, and yet it exists and operates in every world and condition of life. The law of heredity is true to itself, on earth or in the spirit, and if a human being is started right in its first pilgrimage in the world of external life, then may that human being transmit to its offspring such high and noble qualities as will round them out in spiritual culture, mental power and physical beauty. But you ask: "Is the law of heredity to follow one through all the gradations of existence, and make its power felt?" To an extent, yes; although closely belonging, in its operations, most essentially to physical life, it may be so far overcome by the operations of higher laws as to at last loosen its hold upon human life in the far-off ages of progression and unfoldment. A person who, through the law of heredity and by adverse conditions on earth, may have developed a very unlovely character, will have to suffer in the spirit-world because of this; he will have to pass through many experiences and come under the operation of higher laws belonging to the spirit-life before he can work out from those cramping, confining conditions which may have come to him in a measure, not altogether, through the chains transmitted to him by those who preceded him in existence.

This law of heredity is one that might challenge our thought for hours; it is far-reaching in its results, affecting mortals and spirits also; but when we come to realize the spiritual nature of man, and understand how the will-power belonging to each individual may be set in operation, not only to devise ways and means for personal improvement, but to subject other laws to its own force, then may we understand how an unfolding spirit may crush the effects of this outward law under his will, and rise superior to them, to such an extent as to grow out in thought, in knowledge, in aspiration and power, and eventually become a perfected soul.

Q.—[By M. A. P.] Is the world better to-day than it was a hundred years ago?

A.—We think so. It may not seem so to our friends on earth, because to-day humanity learns much of the evil, the sorrow, the pain, the injustice, the oppression and the wrongs that are pressing upon humanity. One hundred years ago this was not understood and known; you had not the facilities for transmitting intelligence from country to country, or even from town to town, that you have in the present generation; those who lived a score of miles from each other knew nothing of their neighbors' whereabouts, while to-day those who live across the ocean can understand, within a few hours, what is passing in the midst of their neighbors or on a far-off shore; consequently news travels rapidly; there are no secrets, or very few of them, from humanity at the present time.

In this respect, it seems as though the world was becoming degenerate, as though mankind was growing backward instead of developing in moral and spiritual beauty of character. We affirm that the world is better; it is wiser; it understands more of itself and of the possibilities of humanity than it ever did before. Human ingenuity is taxed to the utmost to provide for the unfolding wants of the people; human invention is constantly at work devising new schemes and new appliances for promoting the elevation and ministering to the comfort of mankind. To-day the poor man is not contented with a crust, nor should he be, nor is he willing that his family should dwell in a hovel, with bare floors and the discomforts that have been known in past ages; and yet what to-day are called the barest necessities of life for the human race, were a century or two ago looked upon as luxuries by those who were influential, high in power and possessed of means.

Then, we say, the world is growing, humanity is better provided for, and is wiser and happier than it could have been in the past. It does not yet realize its advantages, because it feels pressing within it so many more needs and demands than its forefathers knew; but the time is coming when you will realize and understand just how the world has grown, how humanity has advanced, and be ready and willing to believe that as we have progressed, so may we take heart of grace and courage for the future, to believe we shall advance still further, to an immeasurable extent; we know not what we may be in time to come.

Explanatory Remarks by Spirit Chairman.

We wish to thank the kind friend who brought the flowers to our Circle-Room, and to voice the gratitude of the spirits who scent the fragrance, and accept it into their lives. Whatever is sweet and beautiful in life, be it the color of a rose or the fragrance of a flower, appeals to the love of the beautiful in human hearts, and thus far becomes an educational process, instructing and benefiting such lives. Spirits realize this, and are grateful for the floral expressions of love and sympathy which their mortal friends send out to them.

We would also say to that friend that the bright spirits who have undertaken a work intend to pursue their efforts, and to outwork the best results they possibly can during the coming time. There may, now and then, seem to be shadows falling around and discouragements arising, but such are expected on the spirit-side. Those who have it in charge will do their best, asking only that the highest aspirations and the strongest desires for spiritual helpfulness will go out in the future as they have done in the past from the friends on earth.

We would also add, before we close, that there is a spirit present much exercised over the material affairs of a lady in the audience. This lady hardly realized why she came here this afternoon, but we are persuaded she was led here by spirit-influences. There are matters connected with her home-life which seem to be unsettled, and being sensitive by nature, the lady absorbs their conditions and is rendered uneasy, uncertain in her movements. The spirit who approaches is a male, rather below middle age, tall of stature and of dark complexion. He holds a very strong attachment for the friend present, and desires her to know he is doing his best to help her out of her difficulties and to brighten her daily life. He brings encouragement and the promise of future help, and also adds that he is satisfied the time is not far distant when those entanglements which seem now so severe will in a measure be removed sufficiently to enable the friends on earth to accomplish something of their desire; also to find more of happiness and peace than they have in the last six months. We think this will be understood; it certainly relieves the spirit, who desires to send an influence of love and good cheer.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held March 16th, 1888.

William Burgess.

My home, when in the earth-life, was in South Boston. My name is William Burgess. My darling sister Hattie, whose home was also there, is with me to-day. Father, mother and Sarah are with us, but not all present at this hour. This is a privilege that we well appreciate. It is not the first nor the twentieth time I have tried to manifest here.

I have many friends yet left in the mortal; some in East Boston, some in Braintree, some in Worcester. They are scattered, you see, in one place and another. I often meet with the loved ones in spirit. It is not because we lack companionship there that we wish to return to earth and come into communication with some one. How many times one and another will say, "Why is it others are able to communicate, and you fail in the attempt?" And the reply comes, "Try, try again."

But a little time since I was conversing with a gentleman who formerly lived in South Boston, and he well remembered me and father also. Morrison was his name.

Oh! mortals, how little you understand the laws of spirit-life! We are governed, and held, and led by spiritual laws, as much as you mortals are by earthly laws, only ours are more perfect than yours can be, for we find imperfection in all the laws of earth.

George Ashworth.

I have tried a number of times to get control here of some one of your instruments, but did n't just know how, I suppose. You may place me in Lowell, Mass. George Ashworth. I have many friends there, and some in your city.

Sarah, I know you have been disappointed when you have looked from time to time so eagerly, and asked why your father did n't write a few lines. And not only you, but others in Worcester, have asked for me, and so have Nellie, Frank and Elizabeth, and also in Methuen, Mary and Osgood. I suppose I can't call all the names, or I should have to be up all night with you. I also drift across the water, as there was my home formerly.

Sarah, you can't know in this life how much happiness it gave me when you came to the hospital.

Oh! no. I did n't suffer any in passing over. Mother is here with me, and Zachariah, and James, and Mary too, but we can't all talk. You know, children, it was n't father's way to talk very much when in the mortal, but we find we feel a bit different when we are in the other body. I am happy. I would not come back to stay if I could by turning my hand.

I hope this will reach Worcester, and the rest of the children. I want them to know, and Sagar to know that I can talk a little more than I could when in the body. Elizabeth has said, a good many times, "Well, father, you find now you have a desire to talk." I would like Elizabeth to know that I went to see Polly and Charles. They do n't remember all that was said to them there—but it 's all right.

Sarah, your uncle James is here with me. He says, "Well, well, George, you write, and it 'll do just as well as if we said anything." Zachariah, when he can get time, is going to write quite a long letter to the girls, and the boys too. I would like to ask Frank if he 's seen Florida yet. I hardly think he has; but there 's time enough.

Enos Wheeler.

You may place me in Lowell. My name is Enos Wheeler. Annie Eliza, I want you to know, in your own soul, that the darling child Nellie is with me. I have a perfect body now, and, more than that, the soldier boys in blue and those in gray shake hands together. George Hulse and Seward ask me to say that they will in time send a message to Lester. I am happy, Annie, only waiting for one more to join the happy number. The home is building every day for you, dear one, and I fully realize, when I come to earth, all the trials you have had and the wrongs that have been heaped upon your poor shoulders; but, thank God, you have n't been without friends, and to-day I speak with all the interest possible I can bring to you, that you are not alone. Long weary days and nights have come to you since they said, "Enos is dead!" No, thank God, I am *not dead*, neither have I seen a dead person yet. We are more alive to every sense and touch and look than we could be when we dwelt in the mortal.

The dark cloud that came to you the angels had somewhat to do to help it disappear, and to the one that helped to bring it into your pathway it is coming back tenfold to-day, and the angel-workers are working for you, dear wife. Let me say it again—*dear wife*—for such you are to me. Nellie, the angel-child, is with me, growing on beautifully in spirit-life, taken from all earthly wrongs and temptations. She will be given back to you in heaven, and not one link will be left out of the chain, as mother—God bless her!—often says.

I come to you many times in the stilly hours of the night. Many times have I placed my hand gently upon your forehead; and when troubles came through another, and the sufferings were great, I was there. You remember why I placed two fingers on you. You will understand, Annie Eliza, for I am with you often, and there will something come to you that will bring brighter spots, even while you dwell in the mortal. Study with the doctor, for it is all right so far, and think that I am not far from you, nor little Nellie, the darling child.

Uncle John Tarbox.

I lived in Worcester, Mass. My name is John Tarbox—or "Uncle John," as they called me more familiarly. I want them to know they do n't get up any kind of a meeting but what uncle John is there. I want to thank brother Hildreth first, then I want to thank the sister who said so many kind words over the old form that had walked in the mortal four-score years. The loved wife and children were taken away in early life, but I always felt it was right, for they were helping me to build the home in spirit-life.

Now this is no new thing to me to come into your meeting, for I have been here a good many times in spirit, and before I left the mortal I used to think a great many times I was learning a good deal on this side; but oh! I had only got so I could spell in two syllables; still it helped me so much that I did n't have to begin at the a b abs.

I am happy; and I do say, Mr. Chairman, that I feel at home here. I used to try in every way I could to help the cause along. THE BANNER! long may it wave, and in every sense of the word be a light to the ignorant and lift them above the clouds of error.

I know that old Worcester won't forget uncle John. I have many friends there, dear friends that would warmly clasp hold of my hand—not just touch the fingers. When *I* shook hands I wanted a good hold.

I have relatives in Springfield—some very few close relatives are left. William often wonders why it is they have not heard from me, when, as he says, "he was such a rigid Spiritualist." Well, there aint much need of that adjective. I find that what I did learn here has helped me very much indeed.

Brother Fred Hildreth, I am with you in every good work you undertake. When you gather together in the old hall, just think that uncle John is there too. Sarah is with me, and many friends that were not relatives. Bright angel forms I saw around me, and friends I used to know came with happy smiles to greet me as in the long ago.

Adam Cogswell.

You may place me as Adam Cogswell, of Methuen, Mass. I feel, as I start out, that I have a great deal to say, but presume I may do it up pretty quick. I have never been able to control in this way, yet there must be a first time for everything. I would like to say to Clara, to Edmond, and also to William Wentworth, that I was present and heard the very words expressed when it was said to Clara: "Ed had heard from those angel children." I hardly think he 'd like me to put it down on paper that I said, "If you 'd rather hear from the devil than from me, it is all right, just as you choose." I know, for I have tested it now, and if we bring you evil, you may place it to the credit of the devil; for devil, as I understand it, means evil.

You 'll excuse me, Mr. Chairman, but when I was in the flesh I had to speak just what came along. I find, now, it is the life you live here that builds the home there, so I have come to the conclusion, better do right. I would say to Bert, do n't always express your thoughts. Now if Clara wishes to come into communication with me, do n't say one word, but let her act her own free will.

[Aside to Georgie the spirit said:] Wait a minute, and Uncle Adam will tell 'em, darling, that you and Mamie are here beside me—but little children.

I knew, Clara, when Augustus was there. I understand fully what was the business, and more than that, I am glad you have changed a little, and placed the papers into another one's hands, thinking perhaps they will push the matter a little stronger.

Augustus Smith.

I, too, come from the spirit-world to-day over-anxious to make my voice heard. My home was in Lynn, Mass., and I am Augustus Smith. I would like Dora to know I have gained power enough to send a few lines, and father will be happier when he learns that his boy can send a cheering word to him. Mother is here, and also Aunt Sarah. Father often has thought whether I suffered in passing over. No, father, I realized no suffering in passing out.

I well understand, Dora, where you have been visiting recently. You had to keep your lips shut pretty closely, because they 'd have called you rather insane if you had talked of Gussie being able to come into communication with you. It is true, nevertheless, whatever mortals may say to you. Father, learn a little more; it will do you no harm.

Dora, you feel sometimes a little despondent; many thoughts flit into your mind, and often you ask: "Will I find you there when I go?" Yes; before the angel-world we shall meet together. It is like the beautiful crystal river—a group on one side and on the other; we can almost clasp hands together. In a little while we shall be able to clasp hands, not only for a day, week or month, but forever. Thank God, there is a home beyond the veil that knows no parting, dear wife, for in heaven we shall be together. To others I would say that I do live and have power to come into communication with them.

Isabel Matoon.

You may place me in Springfield, Mass. Isabel Matoon. I have loved ones there, some in Holden, Mass., some in Methuen, also in New York, in Clinton and in Marlboro'.

Little Belle, as we usually called her, is with me. She often speaks of cousin Jackson. Jeanette, there is only a veil between you and me. I understand full well in the last few months all the trials that have come to you, and all the worriment; for I find as I have visited you in your little home that you have often said: "Isabel and Margaret, why can you not help us when we need you so much?" Dear sister, how little you understand; how often we come, and how eagerly we send out strength to help you bear life's burdens, which are many.

William is here, also John and Dawson. We are happy in our spirit-home. We sit together, we converse, we go wherever the spirit dictates; and how beautiful it is to *feel* the freedom! The flowers are beautiful and the music is sweet. Belle says I will often play the music to you, for you know that in her infancy it was music she loved. And now, as the family has been made whole, we enjoy ourselves together.

Sometime, dear ones, we will send a message more direct to the others.

Henrietta, learn a little this side; do n't think for a moment we are so far away that we do n't understand the trials you have to endure, especially through Eleanor's being so sick. We have visited you often, and many times found you a little despondent, but when trials come so thick and fast, look a little higher, for God will bring all things right in his own good time.

I often visit the home, but strangers have come to fill the places we have left. Even the fountain in front of the house needs care. I see, as William often says, "Isabel, things do not look as they did when we were there." No, for they have changed hands. But our home beyond the veil is where no such changing will come. It is the beautiful mansion Father God has given his children, and as I understand now, we are all God's children, and we should love, not fear him.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 16.—Robert Withers; Enos Foster; Isaac Rich; Emory Page; Betsey Stone; Carrie Winkley; Helen Bartlett.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

April 20.—Cornelius Robinson; Annie Greaves; Winchester Reed; Samuel Bemis; William Perkins; Leonard Coleman; Andrew Lyle; Lily Kimball; William Hayward; Dr. Alfred Miller; Josiah Wilson; Timothy Corey; Eunice Robbins, Nellie Wheeler; Willard Gale.

Verifications of Spirit-Messages.

IMOGENE, TO IKE AND IDA.

I take great pleasure in verifying the communication in the BANNER OF LIGHT of April 21st, viz., "IMOGENE, TO IKE AND ADA." For fifteen long years have I watched and hoped that the next BANNER might contain a communication from some of *my* friends. And when, some four weeks ago, I saw that the above had been given (through the mediumship of Mrs. Smith), I felt that my longing had been sensed in the spirit-land at last. "Imogene" has been coming to me through various sources in all parts of the United States for fifteen years. The name "Ada," as given, is my dear wife; "Mary" is my spirit-sister; "Gussie" is my wife's sister, who passed away before her sister Ada was born; "Alice" I cannot recognize at present writing. "Imogene" says my father will try to come also.

This promise of my father has, I see, already been fulfilled; for in week before last's BANNER is a message announced from "ROBERT WITHERS," which is my father's full name, and I think surely must be for me, as I am the only one in *our* family that has sought for communion with the loved ones on the other side, as all of my father's and mother's family are strictly Orthodox.

It is true, as "Imogene" says, that she has been my guardian spirit for some years, and by her patient endeavors has, I hope, succeeded in changing the course of my life very materially. As to her having materialized many times and appeared to my wife and I, many of my New York City friends will readily testify, and even sent tokens of various kinds to me by friends of mine who were attending circles for the first time, when the medium could not possibly know *they* were acquainted with me.

But I must not make my letter too long. I only wished to verify the message given, and to thank Mrs. Smith and her controls, and THE BANNER, for the opportunity given "Imogene" and my dear father to speak to me through the Banner Circle.

Yours for truth, I. G. WITHERS.

132 *East 29th street, New York.*

CAPT. ISAAC HAMILTON.

I noticed in the BANNER OF LIGHT of April 7th a communication from the late CAPT. ISAAC HAMILTON, through the mediumship of Mrs. B. F. Smith. He was my husband's brother, and hailed from Portland, Me., and I fully recognize that the message must have been given by the spirit of the Captain, as it is so much like him.

MRS. CAROLINE M. HAMILTON.

Vinal Haven, Me., 1888.

Late April Magazines.

JOURNAL OF THE AMERICAN AKADEME.—"Our National Idea" is the subject of an essay that, with a report of a conversation following its reading at the March meeting, occupies the larger part of the April number. The "idea" is defined to consist of liberty and equality. Conflicts arising from a disposition to adopt license instead of liberty, are considered by the author, Miss L. M. Fuller, as means for the education of the people. Personal reminiscences of A. Bronson Alcott are related by Mrs. M. D. Wolcott. Newark, N. J.: Alexander Wilder, editor, 565 Orange street.

THE WOMAN'S MAGAZINE.—A very beautiful engraving, given as a frontispiece, illustrates a poem, "A Cluster of Easter Lilies," by the editor, Mrs. E. T. Housh. The three departments: General Articles, Woman's Work and Home, are well filled with articles the tenor of which is radically reformatory and progressive. Brattleboro', Vt.: F. E. Housh & Co.

HORTICULTURAL ART JOURNAL.—Editorially the subject of "Trusts" is considered. Five pages of lithographs of fruits and flowers are given, showing them in their natural colors and sizes. Rochester, N. Y.: Stecher Lith. Co.

"French Ghosts."

In the April number of *Murray's Magazine*, London, Eng., Ashton Brand devotes eight pages to an article captioned as above, in which the traditions and "folk lore" of the Gallic land are interestingly treated of.

"Every country [says this writer] has its peculiar stories of supernatural visitations, usually termed superstitions, and ridiculed by the educated classes. Why, however, should we be ashamed of a half-conscious admission that there may be something mysteriously real in the ghostly traditions found everywhere, and believed by all races of men, however different in nature and training?

In France, notwithstanding the national brightness of humor, and the practical, prosaic, common-sense very generally found here in these days amongst the lower classes, tales are yet current, as strange as any of the weird legends of the Scotch Highlanders or Irish peasantry."

After speaking of various orders of beings supposed to infest the *landes*, to threaten the evening wayfarer, he says such pilgrim, according to belief, "must especially beware of the *'mois noir,'* or 'black month'—November—when the spirits of the dead are supposed to be as numerous in the air as the dead leaves in the byways. On the night of the Feast of All Souls (November 2d) the Bretons lay the table and light the fire, that the poor souls who leave the cold churchyard to visit their former homes may be warmed and comforted."

Most of the tales cited by this writer have the religious cast strongly noticeable in Catholic countries, but the following deal entirely with present or recent transactions:

"The strangest mystery of actual present occurrence is that belonging to the *presbytère* or rectory of St. Symphorien, not far from Avranches. Here, for several generations, strange noises have been heard, to which no amount of careful investigation has ever been able to assign a natural cause. Footsteps run up and down the passages and stairs, and no one is seen. When the present Curé, like his predecessors, is sitting in his private room reading or writing, he hears some one running along the passage, and coming to the door, which then opens, the steps quickly crossing the room to his side, when he has the particularly disagreeable sensation of an invisible being standing near him. Nothing is said or done, the steps recede, and the door closes.

The same strange incidents are noted in the life of the Curé d'Ars, a contemporary humble village priest, whose extraordinary virtues were known far beyond the surrounding country, and finally so celebrated that it became the fashion for the fine gentlemen and fair ladies of the Second Empire to go to Ars in order to seek his counsel in their difficulties. Crowds of visitors from all parts of France besieged the poor *presbytère* and rude village church to obtain an interview, if only for a few minutes; and all left him wondering at the wisdom and extraordinary spiritual lights possessed by the simplest and humblest of men, who led a life of absolute poverty, denying himself all comforts, and even necessaries, to give to those in need. But here again were strange visitations, known to all around. The windows and doors of the *presbytère* were violently shaken, strange sounds were heard, and it is even reported that in the morning there were signs of a personal struggle with unknown powers. But of this the Curé never spoke, only answering inquiries by saying:

'Yes, *they* were very noisy last night.'

Who, no one dared to ask. . . . . .

Before concluding this series we must relate one of an incident which, according to our appreciation, though not the most terrifying, is yet the most extraordinary and inexplicable of all; having occurred in our own time to a gentleman well known in the scientific world of Paris, whom we have ourselves met in society, and whose veracity is unimpeachable; the late M. B——y, one of the editors of the *'Annales Scientifiques,'* a man then in the prime of life, constantly engaged in scientific research, and most unlikely, from his pursuits and frame of mind, to give way to undue credulity or freaks of imagination. The story—which he was not willing to relate—was, however, told by himself to a mutual friend, through whom it became known to the writer of these pages.

M. B——y stated that he had another friend, who from boyhood had been dear to him as a brother, and who went to Algeria as a colonist, in the more inland part of the country. M. B——y had been for some time without news of him, but felt no anxiety, and was not particularly thinking of him, when one night, while sitting writing in his private room, to his joyful surprise he saw the traveler come in, wearing a strange dress, which was unfamiliar to him. He started up and hastened to meet the visitor, heartily extending his hands, when to his astonishment he drew back, saying:

'Do not touch me; *I am dead'* ('Ne me touchez pas—*je suis mort'*); adding that he had come to ask him to prepare his mother for the news, that the shock might not be too sudden.

The whole was so unlike the conventional 'Ghost' that M. B——y, according to his own statement, felt no more fear than if he had seen his friend under the most ordinary circumstances. The apparition then took its place in an arm-chair, opposite to the one occupied by M. B——y, and the two conversed freely as in former times; the one still belonging to this world, receiving the assurance of the other that he was 'very happy' *(très heureux)*, but that he was not permitted to say more. The strange visitor then told him that he would come again two days later, at the same hour, and disappeared.

When he found himself alone, the awe and terror which had been absent from the interview, came in full force, and overpowered M. B——y, who tried to brace his nerves by seeking every kind of natural explanation of the wonderful sight he had witnessed. Hallucination—a passing fit of delirium—a delusive dream, everything seemed more satisfactory than the reality. Finally he determined not to cause perhaps needless affliction to his friend's mother, and consequently refrained from writing to her, as he had been requested to do.

When the time came for the apparition to return, he prepared a large fire, placed an arm-chair in readiness for his visitor; then distributed lights in the room, so as to give it festive brilliancy. At the exact hour his friend again stood before him—but grave and sad; mildly but earnestly reproaching him for not having written to his mother, and entreating him to do so without loss of time, or she would hear the sad news too suddenly from other sources. M. B——y promised to atone for the omission, and again the friends conversed; M. B——y remaining perfectly calm and without fear. The visitor then bade him farewell, saying that he should be seen no more on this earth; and as M. B——y gazed he saw him gradually disappear. Again he was seized with intense awe and terror; but this time he did not hesitate to write to his friend's mother, saying that circumstances which had come to his knowledge led him to entertain serious fears as to the safety of her son. Scarcely had the poor mother received this first intimation of danger when the official communication reached her announcing the sad event as having taken place on the *very day* when M. B——y had first seen his mysterious visitor, and enclosing a photograph representing his friend in the strange dress which had surprised him, and which he found was the one adopted by colonists in that distant part of Algeria."

A man is a great bundle of tools. He is born into this life without the knowledge of how to use them. Education is the process of learning their use, and dangers and troubles are whetstones with which to keep them sharp.—*Ex.*

Passed to Spirit-Life.

From her home, in Strafford, Vt., April 17th, 1888, Mrs. Alvira Roberts, aged 69 years.

On her sixty-ninth birth-day our dear mother has left us and gone to join the loved ones in the bright beyond. For the last twenty years of her life she was an earnest Spiritualist. We know it is well with her arisen soul.

M. M. R.

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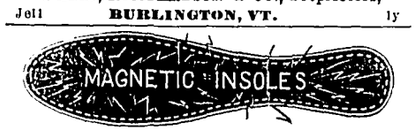

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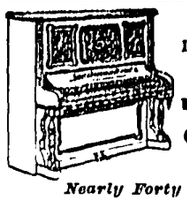

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Ap7 tf

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SECOND EDITION.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerileness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisite touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day.

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Banner of Light.

BOSTON, SATURDAY, MAY 5, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P.M. and Wednesday evenings at 7½. Seats free.

College Hall, 24 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P.M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall—Boston Spiritual Temple.—Singing by Mr. J. T. Lillie, Miss Mintie Eakins, accompanist, and an invocation by Mrs. Lillie introduced the morning service of last Sunday, following which Mrs. Lillie's guides spoke in reply to several questions, the first, "If it is a fact, as the poet writes, 'Ever the truth comes uppermost, and ever is justice done,' does justice always come to man?" It is a living truth—right will at last prevail and justice be done, although we may not be always able to comprehend what is called good and what evil. Nature is deliberate and patient, and waits for the infinite purpose to be fulfilled; while mortals are in a hurry for results. You may study the formation of worlds, the growth of the system of suns and planets, through the power at your disposal and spiritual comprehension; you may know in part, but you cannot grasp the infinite. Clergymen of to-day dare not express their views as reasoners. They have a superstitious view and interpretation of the Bible commands. I say this in no bitterness of thought.

Question—"Rev. Mr. Gordon (Baptist) said last Sunday that he believed Spiritualism to be a fact; also that spirits communicate and appear in materialized forms, and that the Bible and eminent ministers and millions of Spiritualists also believe the same; but God, through the Bible, warned him not to have anything to do with them, as they were all demons that returned. Are such statements consistent for any religious teacher who believes in immortality and not annihilation of the human soul to make? Do demons originate with God?"

It states in the Bible, laws were given forth by King Saul that whosoever had anything to do with those who had familiar spirits should be put to death. Afterward in disguise he seeks an interview with the woman at Endor, and calls for Samuel and receives a communication. So we have precept and example; which shall we follow? We find thousands of living witnesses to-day who have held communion with their loved ones. Death destroys none; all have power to return; those who were pure in life and those who were unclean have the same privilege. When first entering spirit-life, they are dependent upon guardians, and they are taught the laws which govern the spirit realm; the law of nature holds them in the new birth. In every mind there is an idol or an ideal fitted to its conception and spiritual understanding of God's word. God's Bible is unbound and unclasped, and chapters are being written on its pages every day. Spiritualists enlarge the Bible instead of discarding it; it is seen and read in every stone and blade of grass, as well as in ancient history. Minds are developing through a revolutionary process, and are free to use their own reasoning faculties in regard to a conception of God.

After considering other questions, Mrs. Lillie improvised a poem, at the conclusion of which Mr. E. W. Emerson made a few remarks and gave a number of recognized proofs of the presence of the spirit-friends of several of the audience.

Evening.—Following the usual preliminary exercises of singing and invocation, the spirit-guide of Mrs. Lillie remarked on questions submitted from the audience, in a manner that could not have failed to convince the skeptic of the presence of an intelligence independent of the medium. A poem closed the services.

Mrs. Lillie will occupy the platform next Sunday morning and evening at 10:30 and 7:30.

MARY F. LOVERING, *Cor. Sec'y.*

First Spiritual Temple, corner Newbury and Exeter Streets.—One of the largest audiences of the season gathered last Sunday to listen to the guides of Mr. J. William Fletcher upon the subject announced, viz: "Materialization, its Ultimate under the Guidance of Ancient and Modern Spirits." They spoke of the ages of antiquity when a few of the advanced ones gathered together in spiritual séances to learn the great secret that has pressed upon all thoughtful minds since the world began, viz: "If a man die, shall he live again?" These hierophants through their concentration of power, their entire devotion, their secrecy, and hence freedom from annoying skepticism and ignorant criticism, gained an answer and a manifestation of spiritual power, such as our own time has not yet received.

The history of those ancient nations, of Egypt, of Persia, of Greece and of the Jews, abounded in evidences of spiritual knowledge, obtained through their mediums and oracles.

The Bible history was full of Spiritualism, and if that was taken out, nothing but dry husks remained. The scientist says there is no expression of life without the gathering of certain molecules into organized forms, and argues that where there is no visible form there can be no life, but—said the guides—life exists independent of material forms: it is the *spirit* that builds up the organism for manifestation and expression on this plane of being. We are all spirits and our bodies are simply materializations, through which we gain our needed experiences of earthly things. Everything that has life, even the blade of grass, has its spirit, and through the progress of the ages all shall evolve to higher and more perfect expression.

It is expected in any science or art that a knowledge of the subject is requisite in order to entitle one to give an opinion or produce a just criticism, but in regard to Spiritualism, this subject of all others the most occult, the most profound, ignorance and prejudice seem to be thought to be the chief requirements to make an acceptable article for the press. The pulpit, which should be foremost in the van of progress, which should teach truth united with justice and love, clings steadily to the shell of past superstitions, and closes the doors through which the only true light can come; and the press, pandering to the ignorance and prejudice of the unenlightened, moves forward in this cause only as compelled by public sentiment and self-interest.

The time has come when Spiritualists should stand up manfully for the right. Their religion—for it is a religion—is as dear to them as is Catholicism to the Catholic or Protestantism to the Protestant, and should and must be respected. Our broad flag covers all sects and phases of thought and belief, and Spiritualists should claim and demand the same protection afforded to all others. This Temple was builded for a grand purpose, and the ultimate of materialization will be that spirits shall walk and talk among us, clothed in material forms, and then will be answered for all the question of the ages. But spiritual things are spiritually discerned, and it is for us to cultivate all those graces of character that shall lift us up to the sphere of the angels, and not expect to drag them down to the level of our materiality.

Next Sunday Mrs. H. S. Lake will speak at the usual hour of 2:45 P. M., subject, "Future of Our Country." The Temple Fraternity School will meet at 12:30 P. M. The services are interesting, and little children are welcome as well as those of older growth. On Wednesday, at 7:30 P. M., the usual sociable will be held in the lower audience-room. All friends cordially invited to all above meetings. Seats free.

W. H. R.

Spiritualistic Phenomena Association, 1031 Washington Street.—The meetings in this hall last Sunday were attended by a large and intelligent audience, and were opened with a duet finely rendered by Mrs. Nickerson and Miss Guardenier. President J. H. Lewis made a brief opening speech and introduced George W. Tisdale, who spoke in his usual earnest manner upon the "Common World View as Applied to Science, Metaphysics, Morals, Religion and Philosophy," remarking that the standards to which we have looked in the past have been removed and are fast passing away, new ones being set up in their places. The opinions of men are continually changing, and ere the commencement of the twentieth century will be changed entirely. The dispensation of the past was by a written law; that of the present is a law unto itself. To the field of morals we must look for the solution of our problems. Metaphysics is first to explore the great realm of thought, and often goes wrong. Science starts in the opposite direction, but neither can tell you how you look at a thing in the mind. The world rests in consciousness, the inner life is called into action by experience, and we look for the real identity in the character of the man. Mr. Tisdale was listened to with deep interest and heartily applauded. Mrs. Nickerson and Miss Guardenier then sang, by request, "Where the Rippling Streamlets Flow," which brought out a hearty *encore*.

That well-known and wonderful test medium, Mr. Edgar W. Emerson, was introduced and spoke briefly, saying in substance that there are ever coming from the higher life such inspirations as will lead us to a higher and better life. As the angel-world lifts us up, we must put our own energies to work, and prove that we are heirs of immortality. We want to make spirit control as perfect as possible, sitting, as it were, at the doorway of the future life.

Mr. Emerson's control then gave, in a rapid manner, names of over seventy departed friends in the hour he occupied the platform, all of which were recognized and kindly received. Some of the tests were very remarkable, and must have convinced the most skeptical.

At the evening session Dr. J. L. Paxson spoke briefly upon the advance of thought in matters pertaining to religion and spirituality. Mr. Emerson gave many more tests of spirit presence, closing with the hope that we so develop and round out in character that we may bring to ourselves a knowledge of immortality. The President introduced Mrs. C. W. Bagley, well known to this and other platforms, who said, before giving tests, that we may not realize all the good that has been done by these meetings, and how much nearer we have been brought to the spirit-world by the phenomena presented here from time to time. She gave very fine tests, which were well received and recognized.

This closes the public meetings for this season, to commence again early in October. The Association has engaged some of the best talent in the spiritual work, among whom are Edgar W. Emerson, Joseph D. Stiles, and Mrs. E. O. Kimball—four Sundays each—and no pains will be spared to enable them to present the phenomena which it is the special work of the Association to give those who attend these meetings. The Thursday evening circles will be continued through May, and close with a Strawberry Festival on the last Thursday in the month. All are welcome; some very fine tests are given at each. HEATH.

The First Independent Club.—Monday evening was the occasion of our union meeting, and the hall was filled to repletion with the representatives of the different societies. Dr. Mark Smith made the opening address of welcome, extending fraternal fellowship to those present.

The musical selections by our young friends, Gertie Newton, Gracie Scales and Miss Rhinehart, were listened to with enjoyable interest.

Dr. H. B. Storer responded to his name with apposite remarks, saying that in trying to seek the good in everything, he had found one gem even in Mr. Talmage's sermon.

Mrs. Griffin recited "The Organ-Builder" in such excellent style that she was called upon for a second recital.

The Clinton Quartette (colored) sang with great acceptance, and were recalled a number of times, to the pleasure of all.

Capt. Holmes made a few remarks interspersed with his usual vein of humor. Mr. Edgar W. Emerson being present was called upon, responding with his best wishes for the Club's progress and growth. Mr. Tisdale, under inspiration, made a most pertinent address, citing the progress toward a more liberal stand which Spiritualism has forced the churches to take.

Miss Fay recited a laughable selection, and then the exercises were closed by pointed and well directed sentences from the Grand Master.

The Sewing-Circle made a practical exhibit of its industry. F. V. FULLER, *Secretary.*

Eagle Hall, 616 Washington Street.—Interesting meetings were held at this place on Sunday last, which were participated in by many of our best mediums and speakers.

The afternoon exercises were opened by Dr. M. V. Thomas with highly appropriate remarks. He was followed by David Brown, Mrs. O. A. Robbins, Mrs. J. F. Dillingham and others, with remarks which were both interesting and instructive. Many tests and proofs of spirit-presence were given through the mediumship of Mrs. Dillingham, Mrs. S. E. Buck, David Brown, Mrs. Robbins and Dr. E. H. Mathews—the latter presenting some wonderfully correct psychometric readings.

In the evening Mrs. Robbins made appropriate remarks, and closed with a number of satisfactory psychometric readings Interesting remarks were made and recognized tests were given through the mediumship of Mrs. S. E. Buck, Mrs. Mina Olmstead, Mr. Fuller and Mr. F. W. Mathews.

The Ladies' Industrial Society.—On the evening of April 24th the members and friends of this Society held its last social meeting for the season at Lyceum Hall, 1031 Washington street. Dr. J. D. Moore presided. Mrs. Mason and Mrs. Stafford opened the exercises with a song. Mrs. Lovering read a poem composed for the occasion by Mr. George C. Paine, a member of the Society. Dr. Dean Clarke made an address. Miss Addie Haseltine gave recitations, which were highly appreciated, and Master Willie Boyce a piano selection, which elicited applause. Miss E. A. Viel, of Jersey, Channel Islands, England, spoke in regard to her past labor in the Spiritualists' Society of that place. The remaining exercises consisted of remarks by Dr. J. L. Paxson, Dr. J. D. Moore, and Jacob Edson; vocal duet by Mrs. Mason and Mrs. Stafford; recitation by Dr. Clarke, speaking by Mrs. Mason, under spirit control, and a closing hymn by all present.

MARY F. LOVERING, *Sec'y.*

81 *White street, East Boston.*

The Children's Progressive Lyceum No. 1.—The sessions are well attended both by adults and children. The return of Mrs. W. S. Butler, her presence in the school, her earnest speeches, all aid us in our progressive work.——At the last session readings were given by Allie Cummings, Sadie Peters, Mabel Waite, Miss Emma Ireland, Florence Waite, Lillie Wendmuth, Isadore Goldsim; all were pleased with the song rendered by Miss Grace Scales.——Mr. Chas. Fearing, a capable young member of our Association, has recently been elected to the Assistant Conductorship. REPORTER.

Saratoga Springs, N. Y.—Dr. George A. Fuller spoke in this place Sunday, April 22d, in the Court of Appeals Room. *The Eagle* says of him: "Dr. Fuller is young, handsome and talented, and his oratory and culture are of so high an order that were he a preacher in a popular church he could win for himself wealth and fame. His morning subject was, 'Out of the Depths.'.... In the evening he considered Spiritualism as a science and religion, claiming that it presented the only proof ever given to the world of immortality. He said Jesus answered the questionings concerning a future existence by a grand materialization séance, where Moses and Elias appeared. Spiritualism presented evidence of the same character, thereby fulfilling the prophecy of Jesus, who said that those who came after him would do even greater works than he had performed. God's laws are unchangeable, and if inspiration was possible eighteen centuries ago it is equally so to-day." Dr. Fuller was to speak there again on the 29th ult., morning and evening, giving platform tests at the close of the latter service.

Haverhill and Bradford.—Mrs. E. Clarke Kimball of Lawrence spoke before the Spiritualist Association last Sunday, giving a large number of convincing tests both afternoon and evening. Spirits purporting to be present were accurately described, and many interesting messages given. At the close of the evening lecture Mrs. Kimball was strongly attracted to a lady in the audience over whom a cloud of sorrow is resting, and imparted to her much consolation, while the peculiar circumstance under which the message came much strengthened her conviction of spirit-communion. Previous to the evening lecture Mrs. Hattie P. Griffin of this city recited a selection entitled "The Organ-Builder," which was responded to with generous applause by the appreciative audience. Mrs. Kimball will speak here again next Sunday. E. P. H.

Haverhill, Mass., April 30th, 1888.

Norwich, Conn.—Mrs. Helen Stuart-Richings has occupied our platform two Sundays, April 22d and 29th. She came into our midst an entire stranger, but her bright, inspiring thoughts, combined with her charming, ladylike manner, have won much favor with the people in our city.

Wednesday evening, 25th inst., our ever-welcome friend, Mrs. R. S. Lillie, gave us a most excellent lecture in her usual pleasing and eloquent manner, Mrs. Richings following with recitations, displaying superior elocutionary powers.

Thursday evening of this week Mrs. Richings will give an entertainment in G. A. R. Hall.

Next Sunday Miss Emma J. Nickerson of Boston will be our speaker. MRS. J. A. CHAPMAN, *Sec'y.*

Philadelphia, Pa.—Last Sunday, April 29th, Mrs. H. S. Lake closed a most successful engagement with the First Society of this city. The lectures of her guides have been listened to by large audiences, and have created a profound impression. The topics discussed have been of a most varied and interesting character, and have met with a hearty reception by her listeners. This is Mrs. Lake's second engagement with this Society, and it has been a very gratifying one.

Her psychometry, which is clear and accurate, has added much to the interest of the meetings. We are in good condition, and moving steadily on toward the Parkland Camp-Meeting.

New Haven, Conn.—Mrs. I. L. Searles writes that the séance-meetings of Mrs. J. J. Clark, at 228 Crown street, this city, will be continued until June 1st.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7½ P.M. Admission free.

Colonial Hall, 873 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P.M. Mediums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P.M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 30th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The First Society of Spiritualists.—Miss Jennie B. Hagan spoke in the morning of this the last Sunday of her engagement one hour and fifteen minutes, on twelve subjects selected by the audience, the principal subject being in reference to re-incarnation, in remarking upon which the speaker did not sustain the extreme ideas of re-incarnationists. Miss Hagan improvised a poem upon themes not very poetical, "The World, the Flesh and the Devil," in a manner that demonstrated the inspirational power of this truly wonderful medium. Miss Hagan spoke in the evening to a large and appreciative audience, and has won golden laurels that will ever give her a hearty welcome to New York. This is the last Sunday of Miss Hagan's present engagement with the First Society.

The Meeting for Manifestations in the afternoon was large, and one of the best of the season. There is a growing interest in Spiritualism in New York, proving conclusively that the abuse of the daily press has had a different effect than what was intended; all of the meetings of the First Society are more largely attended than ever before, and the audience is made up of the best material in New York, those who will stand for truth though the heavens fall. Mrs. Zalda Brown Kates opened the meeting with an invocation, and improvised and sung a song upon "Justice." Mr. Henry J. Newton made remarks that much interested the audience, as Mr. Newton's always do. Mr. L. Barney, editor of *The Better Way*, of Cincinnati, made remarks showing the prosperous condition of Spiritualism in that city. Miss Jennie B. Hagan gave poems upon "Man," "Persecution" and "Injustice." Mr. G. W. Kates of Atlanta, Ga., made appropriate remarks, saying that he always stood before the public as a Spiritualist. He spoke upon the importance of organization of Spiritualists, and that we could not make any progress by disintegration. Mr. Kates's remarks were practical and worthy of the earnest attention of mediums and all Spiritualists. Mr. John Slater made some very cutting remarks upon the sermon of Rev. Dr. T. Dewitt Talmage, preached this morning in the Brooklyn Tabernacle against Spiritualism and Spiritualists. Mr. Slater gave some very telling tests, proving conclusively that the evidence through his mediumship gave a knowledge of immortality, while the Reverend Dr. Talmage had only a *belief* in immortality, without knowledge. Mr. Henry J. Newton followed Mr. Slater upon the same subject. Mrs. E. A. Wells gave numerous tests, all of which were recognized.

Last Thursday evening was the last of the series of the combined séance of Mrs. E. A. Wells and Mrs. Zalda Brown Kates at the parlors of Mrs. Wells. These séances have been very popular and created an interest worthy of the name of these noted mediums. Mr. and Mrs. Kates speak to the First Society of Spiritualists in Paterson, N. J., the first two Sundays of May. Mrs. Nellie J. T. Brigham will speak for the First Society here next Sunday and during the month of May.

Mrs. E. A. Wells, the test and materializing medium of New York City, has changed her residence to 990 6th Avenue, where she has more commodious apartments to accommodate her increasing patronage. S.

New York, April 29th, 1888.

People's Spiritual Meeting.—The sessions at Columbia Hall, 788 6th Avenue, were more than usually interesting Sunday, April 29th. Mrs. Morrell read as an opening the poem "Dead"; after which J. C. Rowe, Jr., of Utica, N. Y., gave a short address, and was followed by Judge Coit, of Brooklyn, Mrs. F. Morris Clarke, J. F. Jeaneret, Theo. Bunce, Mrs. Morrell, and others.

After singing by the audience in the evening Mr. Bunce led the speaking, and was followed by some very fine exhibitions of psychometric power by Mrs. M. C. Morrell. Wilson MacDonald was called up, and gave an interesting address, closing by reading a fine original poem, composed some years since while visiting the Soldiers' Cemetery at Arlington, and referring to those whose mortal remains were there interred. It was a touching tribute to both the "Blue and the Grey." FRANK W. JONES.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7½ P.M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Eureka Hall, 378 Bedford Avenue, near Broadway.—Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

Progressive Spiritual Conference.—A very enjoyable session was held Saturday evening, April 21st, at the new quarters in Preparatory School Hall, Johnston Building, junction Fulton and Flatbush Avenues. Wilson MacDonald of New York made an address which was highly appreciated. Messrs. A. P. Dey, Ellsworth, Elwell, C. L. Harris, Mrs. Stringham, and others filled out the time interestingly to all.

Saturday evening, the 28th, we celebrated the first anniversary of the resumption of the Brooklyn Conference. William C. Bowen made the opening address, which was exceedingly appropriate and gave special interest to the occasion. Then followed remarks by Mrs. M. C. Morrell of New York upon Psychometry, who illustrated her subject with excellent readings acknowledged as accurate by those who received them. Capt. A. P. Dey, Mr. Elwell and Mr. Harris made the closing addresses of the session. Mr. D. Ellsworth of New York will give the opening address, Saturday evening, May 5th. F. W. JONES.

230 W. 36th street, New York, April 30th, 1888.

Baxter Concludes in Providence.

To the Editor of the Banner of Light:

Such practical morning lectures as Mr. J. Frank Baxter has given in Providence this month, are rarely enunciated in our city. Last Sunday, the 29th ult., "No Object in Life, then Life no Object," was the prolific theme of the speaker, and he discoursed ably and boldly—ably, because logical and forcible, boldly, because outspoken in lines of ultra-reform. Mr. Baxter has the courage of his convictions, and however radical or iconoclastic he is, seems to make no enemies; indeed, seems to gain the applause of all.

The Spiritualists' Association would hold its day session in the afternoon, but the hall is occupied then by the Free Religious Society, and hence it is obliged to take the forenoon. Liberalists and Spiritualists are the principal attendants at that meeting; but the evening occasion is the people's; at least, large promiscuous conventions obtain.

The evening theme was advertised and considered in the language as submitted: "Will Mr. Baxter give his views of Materialization?" It was trenchant, and, as might be expected, controversial. He believed in materialization, though his views were more like those of Dr. S. B. Brittan when in this life, which all BANNER readers are familiar with. He was disposed to think that *organic* materialization, save in the sense of growth, was improbable, and that a solid form proclaimed to be a materialized spirit is the transfigured, entranced medium. While he believed in materialization, he thought the term a misnomer for many of the manifestations bearing the name. He pointed out clearly the workings of Nature corroborative of the possibility of materialization in accord with spirit theories as given through mediums, while he criticised as improbable theories advanced by others. He said were he a believer in the Bible as the infallible truth, he could come to no other conclusion than that materialization is true—and a full-form organic materialization at that—and quoted *in extenso* in support of this idea, to the astonishment of his hearers.

The descriptive séance of the evening was a fine one, but many question whether such exercises are not misplaced on the occasion of lectures, especially Sunday lectures. How Mr. Baxter stands the continuous strain of his varied and earnest work so well, apparently with no fatigue, is a problem.

Mr. Tisdale, the blind medium, is announced for next Sunday, May 6th, and test-séances by Mrs. Humes. The annual meeting of the "Board" is called for that Sunday, also. Mr. Baxter will lecture in Stonington, Ct., and other places during the week.

"ROGER WILLIAMS."

Salem, Mass.—Miss Emma Nickerson of Boston occupied our rostrum Sunday, April 29th, giving two interesting lectures, followed by poems and psychometric readings which were satisfactory in every case. Miss Nickerson is to be with us again the second Sunday in May. Mrs. C. Fannie Allyn of Stoneham speaks for us next Sunday, May 6th.

W. H. H. THYNG, *Cor. Sec'y.*

Keene, N. H.—The Association of Spiritualists of Keene is holding a short series of meetings at Lampson Hall, beginning April 22d with Mrs. Addie M. Stevens of Washington, N. H., as speaker, who gave very instructive discourses to appreciative audiences. Meetings afternoon and evening of each Sunday.

L. F. W.

The Spiritualist Camp-Meetings.

ONSET BAY.

Many owners and lessees are preparing their cottages for the coming season.

Shell point has had some improvements added of late.

Mr. and Mrs. H. O. Torrey (the latter Secretary of the Boston Ladies' Aid Society) have built a neat and unique cottage; it is located opposite the Washburn House, makes a nice appearance, and is a credit to the grounds.

Mrs. Bunker of Boston has had her large house on West Central Avenue painted inside, ready for furnished room letting.

The Greenleaf Cottage and Bay View, under the supervision of Mrs. S. A. King, are ready to let rooms at the present time, and quite a number of others will do so before the camp-meeting commences.

Mrs. Cassell anticipates leaving California the first of May, and will, with her husband and family, occupy their fine cottage on West Boulevard this season. She has been residing on the Pacific Coast for the past year, but thinks, in many things, that Massachusetts has advantages that she did not find there, and is rejoicing to think that she will soon reach home and Onset again. OBSERVER.

LAKE PLEASANT.

Trains "54," "100," "45" and "43" will stop at the Lake when there are passengers to leave, or when signalled to take passengers.

The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

This arrangement went into effect on Monday, April 30th.

The management of the Lake Pleasant Association is vested in the following: A. T. Pierce, President; Lewis Bartholomew, Treasurer; A. T. Whiting, Secretary. The above constitute a Board of Trustees for the transaction of business.

This syndicate was formed early in 1887, and a purchase made of the entire grounds. A re-survey of the grounds was made, and an apprisal fixed upon—nearly all owning cottages purchasing their previously rented lots.

The following are the officers for 1888:

President—Dr. Joseph Beals, Greenfield, Mass.

Vice Presidents—Newman Weeks, Rutland, Vt.; Dr. E. A. Smith, Brandon, Vt.; David Jones, Utica, N. Y.

Clerk—J. Milton Young, Haverhill, Mass.

Treasurer—William R. Tice, Brooklyn, N. Y.

Directors—Dr. Joseph Beals, Greenfield, Mass.; A. T. Pierce, Barrowsville, Mass.; James Wilson, Bridgeport, Conn.; David Jones, Utica, N. Y.; Lewis Bartholomew, Philadelphia, Pa.; A. H. Dailey, Brooklyn, N. Y.; E. Terry, New York City; W. H. Rynus, Brooklyn, N. Y.

Committee on Speakers—A. T. Pierce, David Jones.

Committee on Music—Lewis Bartholomew, James Wilson.

Committee on Transportation—Newman Weeks, A. T. Pierce, Dr. E. A. Smith, J. C. Bundy.

Committee on Police, Lights and Sanitary—F. L. Fletcher, J. S. Hart, N. R. Hopkins.

Auditing Accounts—A. T. Pierce, A. T. Whiting, Lewis Bartholomew.

Committee on Renting Privileges—A. T. Pierce, Lewis Bartholomew.

Collector—Frank L. Fletcher.

The ever-glorious "Fourth of July" will be duly observed at Lake Pleasant, for which preparations are now being made. As usual there will be oratory and fireworks. The Worcester Cadet Band will be in attendance. Particulars will be given later on.

J. M. Y.

Newburyport, Mass.—April 29th Mrs. A. H. Colby-Luther again addressed our society. Her subject in the afternoon was: "Spiritualism and Christianity," and she gave a very interesting and instructive discourse to a large and appreciative audience. The following is condensed from the *Herald's* report of the same:

Mrs. Luther began by reciting the acts of the leading Catholic and Christian rulers from the time of the earliest recorded history—portraying in forcible language the dark deeds of cruelty and bloodshed in the defense and interests of the Christian religion and the Christian church. Thousands upon thousands, she declared, have been put to death in the most horrible manner and forms, to support the religion founded upon the teachings of the Bible—a book which is not supported in its claims by evidence sufficient to satisfy any thinking mind that it had its origin in an almighty, all-wise and loving God.

The crimes committed in the name of the God of the Bible, she held, would find their counterparts in the history of to-day, but for the great advancement and enlightenment which forbids and defies the encroachments of the priestcraft.

The Christian church, she said, from its earliest history had been the uncompromising foe to scientific investigation and advancement, ever the enemy to mental progress in every department of literature, science, art and poesy.

She was specially severe on the Christian doctrines of vicarious atonement and forgiveness of sins. She recited the Bible description of God and heaven, and referring to the narrow confines of the latter declared that it was just about large enough to hold the seventy thousand ministers and priests who are living in luxurious idleness off the earnings, mainly of the wives, mothers and daughters of the land. She spoke at length of the power of the clergy and priests over the women of this country, and declared that the time is nearing when women are beginning to think for themselves—to realize the tyranny of the Church—and they will ere long emancipate themselves from priestcraft, and force the representatives of the latter class of the community to shift for themselves and support themselves, as they should long ago have been forced to do.

The Church has ever been the uncompromising foe to Spiritualism; but, regardless of this, Spiritualism, the science of sciences, has come into the world to stay. The principles of Spiritualism, its aims and objects, were outlined by the speaker, more particularly as related to the uplifting of humanity, the inculcating of purity into our lives and teachings, the education of the masses, free from sectarian bias, the advancement of the cause of temperance, public morals, woman suffrage, etc., and the taking of advanced positions in relation to all the great questions of the hour. [Next Sunday it is expected that J. Clegg Wright will reply to the sermon of Rev. C. P. Mills on "Diabolism and Demonology."]

In the evening she took as her subject: "What Shall Man Do to be Saved?" and a more able address was never delivered in Fraternity Hall; it was complete in logic and sound sense, and was listened to by the largest audience gathered in the hall on an evening this season.

Her reply to Rev. Mr. Mills was regarded one of wonderful depth and power, and the cause of Spiritualism has been ably and successfully defended; and the result will be that Spiritualism will be greatly benefited and strengthened in the beautiful city of Newburyport.

Rev. Mr. Mills preached this evening, having for his subject, "Diabolism and Demonology," and I am told he admitted that spirits do return, but they are evil spirits. He probably followed in the track of Rev. Mr. Gordon's discourse.

Miss Trask, a very fine test medium, has been visiting on Ring's Island, and gave some wonderful tests of spirit return; she was here during the week.—Mrs. Patten holds circles every Thursday evening at her home. F. H. F.

Fitchburg, Mass.—We had the pleasure of listening to two very interesting and instructive lectures, April 29th, by Prof. W. F. Peck; subject for afternoon: "The Science of Immortality"; evening: "The Philosophy of Spirit-Manifestation." Prof. Peck also sang some beautiful songs—one of his own given under inspiration—our quartette joining in the chorus. If rapt attention is a mark of appreciation he must have felt amply repaid for his labors. We hope to have him again in the autumn or winter.——The 13th of May Mrs. Kate R. Stiles will lecture and give tests.

MRS. E. S. LORING, *Sec'y.*

Card from Annie Lord Chamberlain.

To the Editor of the Banner of Light:

I would like to ask the friends who are awaiting answers to their letters to be patient a little longer. For two months my father and mother have been seriously ill; they are now convalescent, and I will attend to the letters as fast as possible.

Very sincerely, ANNIE LORD CHAMBERLAIN.

Mattapan Dist., Boston, April 24th, 1888.

AFRAID OF THE ANGELS.—It is said that women must not vote, because they are angels; and in the next breath it is predicted that their votes "would generally be cast for the worst men and the worst measures." This suggests the story of the little boy who was told that he need not be afraid to go to bed in the dark because angels would be there to watch over him. He only sobbed the harder and answered, "It 's the angels themselves that I 'm afraid of!" If women are angels, the influence of their votes could hardly be otherwise than good, and no one need be afraid of them. On the other hand, if they are only ordinary beings, why should they not have ordinary human rights?—*Alice Stone Blackwell, in Farm and Home.*

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

C. A. L., ANOKA, MINN.—We are unable to advise you. Onset is, however, a fine place, and you may be able to do well there.

RIGHT HERE IN MASSACHUSETTS.

What Your Friends and Neighbors Say on a Matter of Vital Importance.

The following unsolicited opinions from your friends and neighbors, men and women whom you know and respect, ought to carry conviction to any doubting mind. These words of gratitude are from those who have been afflicted but are now well, and the persons giving them are naturally solicitous that others, troubled as were they, may know the means of cure. There is no reason why you should longer be ill from kidney, liver or stomach troubles. You can be cured as well as others. Do not longer delay treatment, but to-day obtain that which will restore you to permanent health and strength.

BOSTON, MASS., (1314 Dorchester Avenue,) *Nov. 29th*, 1887.—Although it is four years ago that I was cured by "Warner's Safe Cure," yet at this late date I do not think that I need hesitate in acknowledging the same, particularly as the cure was permanent. It was in the fall of '83 that I first realized that I was not a well person. It was indicated by frequent spells of languidness, loss of ambition, occasional pains across my back in the region of my kidneys, an unusual flow of urine, and afterward scanty, with sediment in the vessel. I put myself under treatment, and took quantities of medicine, which would relieve me for a short time, but when the effect wore off I would feel worse than ever. The pains across my kidneys increased, and even extending up between my shoulder blades. Also a new pain developed across my right side in the region of my liver. As month after month passed my condition became more and more critical, and my sufferings increasing fourfold. I had arrived at that stage when the prescribed medicines I took failed to have the least effect. My limbs were swollen, particularly my knees, and they pained me so that I could hardly raise them. I also had dizzy spells, and during them I would become almost blind. This would be followed by numbness all over my body, the same feeling as one has when their limbs are asleep. After all this I would be prostrated for several days with a most excruciating headache. I concluded to give "Warner's Safe Cure" a fair trial, and by the time I had taken half of the second bottle, I certainly experienced a marked relief. The pains were gradually leaving, my rest was not disturbed, my appetite was returning, which, by the way, I had lost. Then my faith was assured. I went right ahead until I was completely restored, and, as I said, permanently.

Mrs A. E. Taylor

BEDFORD, MASS., *Oct. 13th*, 1887.—Three years ago I had a serious trouble with my Kidneys, so much so that I thought I had that terrible Bright's Disease. I was in constant pain in my left kidney, as well as in the bladder and groin, with a weakness in my eyes. Having five years before buried my daughter with Bright's Disease, made me more anxious about myself, as I had watched the different symptoms as the disease progressed, which had fastened itself upon her before we were made aware of its approach. I commenced at once the use of "Warner's Safe Cure," and persevered in its use until I found a decided improvement, and kept on until I found my troubles removed. Last fall I had a partial return of the same symptoms, and again had recourse to the same remedy, with the same result.

J. H. Fisk

SPRINGFIELD, MASS., (150 Main street, *Jan. 16th*, 1888.—I am an enthusiastic advocate of "Warner's Safe Remedies." "Warner's Safe Cure" and "Warner's Safe Pills" cured me of kidney and liver difficulties with which I had been troubled for some time, and which caused me no little alarm. My liver was torpid, and for days I would have no movement of the bowels. Pains in my back, across the kidneys—retention of urine—headache and indigestion. I have tried four physicians, but they failed to relieve me. I was considerably worried. I began to take "Warner's Safe Cure," and it made me sick at the stomach, but I kept on, taking also "Warner's Safe Pills," and it was not long until all feeling of nausea passed away and I began to improve rapidly. I faithfully continued the use of "Warner's Safe Cure" until I was entir

BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, MAY 12, 1888. | $3,00 Per Annum, Postage Free. | NO. 9.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* The Ideal Republic, or the Spiritual Genius of True Government.

SECOND PAGE.—*Poetry:* Nix's Mate. A Reply to Rev. A. J. Gordon. Christian Science a Misnomer. Spiritualism and the Clergy. May Magazines. Verifications of Spirit-Messages.

THIRD PAGE.—*Banner Correspondence:* Letters from Pennsylvania, Illinois, New Hampshire, and Massachusetts. *The Fortieth Anniversary:* Reports of Anniversary proceedings in Saratoga Springs, N. Y., and Strathaam, N. H. Obituary Notices.

FOURTH PAGE.—The Proper Methods of Investigation. Hard Words not Hard Arguments. Does Vaccination Protect? A Manly Protest, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Reportorial Education.(?) Decease of Dr. Bloede. Lake Pleasant. Onset Notes. Haslett Park Camp. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—Materialization. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The American Spiritualist Alliance. Spiritualist Meetings in Boston, New York and Elsewhere. Cleveland (O.) Notes. Our State to the Front, etc.

The Spiritual Rostrum.

The Ideal Republic, or the Spiritual Genius of True Government.

Inspirational Discourse Delivered by

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[Reported expressly for the Banner of Light.]

From the very earliest times man has doubtless desired a perfect government. The republican form of government has always commended itself to the best thinkers and legislators as the highest ideal; but as our ideals are continually in advance of our attainments, we frequently see before us looming in the distance a glorious prospect of coming beauty and happiness. Man naturally lives in the future more than in the past; he looks forward to what is to come more than he gazes backward upon what has gone—whatever may be the beauty of the paradise which has been forfeited, whatever may be the splendors of the Edens which are no more, whatever may be the truth concerning a lost Atlantis and all its wondrous heroes, whatever may be true concerning a pre-historic America surpassing in grandeur the America of to-day. We all know that the poet Milton, blind materially, but very far-sighted spiritually, placed a truer estimate upon his own works than was placed upon them by the critics of his time, when he pronounced his later effort superior to his preceding one. Milton's two grand poems, "Paradise Lost" and "Paradise Regained," are both sublime; the public at large have preferred the "Paradise Lost," calling it the finer production, but the poet himself preferred the "Paradise Regained," because the "Paradise Lost" was largely a wail of anguish—it was rather a complaint than a song of praise—while the "Paradise Regained" was a glorious prophetic vision and idyl of the future! The seer beholds more than a restoration of mankind to its former glory: he sees intuitively man's attainment of privileges and heights of glory unknown among the fabled or historic wonders of departed days.

We notice that in all history there is a continual looking forward; that in all religion, science, philosophy and art, the prophetic element is not lacking. Take prophecy out of art, and it has no longer a mission to mankind; take prophecy out of music, and music becomes a mere monotonous repetition of meaningless sounds; take prophecy out of literature, and a book is neither an educator nor a helpful companion to the student; take prophecy out of preaching, and the finest oratory consists in the statement of mere platitudes, which, while they may be abstractly true, are no more interesting and elevating than the coldest utterance of maxims and truisms, which, while they cannot be refuted by any process of logical reasoning, fail to inspire the mind and touch the heart.

In our early days as children we are all flushed with hope, and have many ambitions; we all build castles in the air; and while many persons speak of building castles in the air as though it were a foolish and undesirable occupation, we insist that the child's castle-building in the air is the child's prophecy of his own future appointments and surroundings. We say to the little child who dreams of grandeur, of splendid heroes, of fine estates; to the child who dreams he will some day become a great magnate, who looks forward to the time when he will be a lord and ruler, if before your eyes you always keep burning brightly the polar star of conscience, if you never under any circumstances allow yourself to stoop to trickery and imposition in the acquirement of your coveted treasures, if you never envy your neighbor's possessions and never try to wrest from another by artifice what is his by right, if you act on the square at all times, act with strict integrity in all your business relations, when you become a man, your dreams may be all fulfilled; you may have before you a vision of yourself in the Presidential chair, a vision of the finest estate, of the largest income in the world, and it may perchance be a prophecy of your future condition.

The more you can behold prophetically, the more you expect; the more you believe in, the greater the probability of your rising to eminence and royal distinction. There can be, under no circumstances, a greater error than the error of the one who despairs. Take hope out of life, take the prophetic element of youth away, and life's battles would never be fought nor its victories won. No one can work on and on unceasingly and untiringly, looking for no reward; no one can be a great soldier, always in the front of the battle, unless he believes victory will attend his endeavors. In the days of the fighting in the Soudan the fatalistic Mohammedans were ready to surrender their arms immediately they believed that Allah was fighting against them. Convince the Turks that they are not destined to succeed, and you have paralyzed their arms, but inspire them with the conviction that Allah the Great has ordained victory to their troops, inspire them with the thought that they are foreördained to victory, and no matter what odds may be against them, no matter what the force of the opposing army, they succeed because they believe they are foreördained of heaven to succeed. We find that this very spirit, which may be termed the spirit of fatalism in a certain sense, has inspired all the great rulers and workers of the world. When Calvin at Geneva thundered his protests against the authorities of the Church of Rome, he believed he was God's chosen instrument to reform the theology of his time; he believed that God had singled him out by an act of special appointment to put down the errors of centuries and to lift on high the standard of truth and wave the banners of God's own religion. When Oliver Cromwell, in the days of the English Commonwealth, protested against the established Church and established State, his soldiers as well as himself were strong as lions and fierce as tigers in battle, because they felt that God had commanded them to cleanse the sanctuary of all defilement and build up a new Church and new State to the honor and glory of his name. And when the monk Luther, who ascended the great staircase at Rome upon his knees and struggled by all means known to his order to win peace with Heaven and satisfaction for his sin, and, seeking for rest, found none, was inspired with the vision that the great work of the Protestant Reformation was intrusted largely to him, and felt that he was the chosen instrument to accomplish a divine mission, then no enemies could appal him, no threat of imprisonment and persecution could decoy him from the path which he felt to be the path of duty. And when Jean d'Arc, Maid of Orleans, the humble, illiterate peasant girl, felt that angels from Heaven, yea, Jesus, whom she believed had appeared to her and told her to rescue France, were sustaining her, she made her way to the court of the King and to the residence of the Archbishop, overcame all their opposition, and was blest in her every undertaking; but the time came when she acted without inspiration; then, following the counsel of advisers whom she knew were not guided by the powers divine, disaster overtook her, the cause she had espoused was lost, and she herself condemned to a cruel death.

Where is the secret of true success? We must believe in the coming glory, the coming victory, the coming realization. There is the secret of the world's reformation, the secret of success in every noble undertaking. We do not hesitate to say that the great War of Independence and the great war which resulted in the emancipation of the negro race would both have ended disastrously and ignominiously if it had not been for the courage, the bravery due to the certainty of triumph which animated the breasts of the defenders of their country and of human rights at large.

When to day we are called upon to fight, as we have never fought before, with moral and intellectual weapons; now that we are called upon to employ the all-powerful weapons of the tongue and pen, and to make the pulpit, the platform and the press ring with our declarations of independence, our protests against slavery of every kind; now when we are called upon to deal the severest blows which have ever been dealt at the abuses and vices which threaten to undermine modern American civilization—we can only be guided into the ark of refuge, into the haven of peace, into the arms of victory by an intrepidity born of sincere conviction and a courage born of supreme realization that if we have right on our side we are born to succeed, and that only when our cause is not divine is there a chance of our defeat.

If we look before us and imagine the republic of coming days, what vision floats before our enamored gaze! Is the Republic of the future a democracy or a theocracy, or is it both?

We maintain that the highest republicanism is theocratic and democratic. You know theocracy means the government of the people by God; monarchy means the government of the people by a king or other hereditary governor; democracy means the government of the people by themselves. But the question is, what element shall rule? what people shall govern themselves? what kind of rulers shall we have? what spirit shall animate us? how do we choose our representatives? what qualities do we require in those who fill our Senate halls? what kind of a man do we select for a President? what qualities are they which shall cause us to elect voluntarily and urge men to fill the highest positions in our gift?

You have all heard the strange story in the Bible of the trees choosing a bramble to be their king; in that curious old parable you are told in highly figurative and poetic, yet very plain and simple language the facts concerning much that is occurring every day all over the world on a large as well as on a small scale. The trees gathered themselves together, and held a solemn council. They knew that liberty did not mean lawlessness, and therefore they must have some kind of governor, some must be rulers and executors among them; they knew that they must choose their leader, they being Republicans or Democrats, not having embraced a monarchy; they set to work to choose one of their own number to be their representative or ruler. They saw the cedar tree, tall and stately, and they knew the wood was very precious, beautiful and sweet, and the thought occurred to them: "Let us choose the cedar, tall and stately, beautiful and superior." But the cedar said: "No, thank you; I do not take sufficient interest in your politics; I do not desire the position which you offer me; I have no wish to be your ruler; choose some one else."

Then they selected the olive tree, it being a tree which yielded delicious fruit; but when they called upon the olive to take the position the olive declined. So one after another they appealed to all the stately and useful trees among them, and one by one these trees refused the reins of government; they were either too lazy or too modest, one or the other, and perhaps a little of both. Then there stood by an aggressive bramble who volunteered to be their leader, and was accepted, because the stately, beautiful and useful trees had declined to serve.

So it always has been, so it now is, and ever will be, that if the men and the women who are qualified to take the reins into their hands, who are representatives of honor, probity and righteousness, and who have placed before them the opportunities of promotion, spurn their opportunities, and either do not take sufficient interest in national affairs, or else are so falsely modest that a spurious humility compels them to decline, the bramble, the most unfit person of all, is sure to volunteer, and will be elected because every one suitable has declined.

It is in the affairs of nations as it is in the affairs of congregations and societies: there are many good and honorable people who would be a glory to any position they might be asked to fill; their virtues have made them dear to the hearts of all their fellow-citizens; they are known to be in every way exemplary, their honesty and sterling qualities admit of no question; but, alas! they always feel, when they are called upon to take prominent positions, that the office is for some one else and not for them to fill.

While it is fitting not to think of ourselves more highly than we should, let us remember that when opportunities are offered us, when the call to service comes, it is not a privilege but a duty to serve. Remember that the use of the ballot is not a privilege, but a duty, and that it is not a something we can do as we like about when we are called to an honorable position we are qualified to fill. When society has recognized our fitness and we are called upon to respond, let us beware lest by refusing to serve we open the door to those who are only too ready to advertise themselves gratuitously, and to figure in positions they are utterly unfit to occupy.

We urge upon all young men and boys to be ready when the call comes to fill the highest position this country can offer them. If there is one special excellence in American institutions it is this: that every boy may feel that some day he may be President, and every mother may feel that the boy to whom she gives birth may some day occupy the highest position in the land. Such a feeling is something akin to the feeling which animated the Jewish mothers of the olden time when every Hebrew matron thought it possible she might be the mother of the Messiah who was to come, while every little boy might encourage the thought that he would one day prove to be God's own anointed. If every mother would feel that her son may be as good as President; if every boy would feel he may be as good as President, and must qualify himself for the highest position in the gift of the people, whether he is ever called to it or not; if every mother would feel that she must qualify her own mind and her child's to be worthy of the presidential chair, whether he ever sits in it or not; if we were each one to begin from this moment to put our own houses in order and do our own work efficiently as a task of sovereign importance, we should no longer look for an abstract reform to be brought about by an abstract government; we should no longer lose sight (as many socialists and other would-be reformers do) of the individual man in the collective state; we should no longer speak of the nation as a mere vague aggregation, but we should deal with the individual everywhere we found him as the being to be reformed and as the one to reform others.

True reform, the genuine elevation of society, the inculcation of pure morality, and the means of acquiring knowledge, is not a matter of official undertaking, but of individual growth and work.

What we desire to impress upon every individual is, that in the coming republic, in the state that is yet to be evolved—which is even now in process of evolution—the individual will rise so high that there will be a common high level for all men and women; the equality of the future will be the equality of all with the highest; no leveling down, but a constant process of leveling up until the highest summit is at length attained by all.

Looking carefully at the tendencies of the age we mark that indications are that not much longer will there be a few celebrated men who tower so far above all others that the rest dwindle into insignificance when placed by their side. In the forest of human trees now before us we see very few olives and cedars very much taller than their companions; the saplings are growing up, the young trees are becoming strong and hardy, beautiful and tall, and when the ideal republic has been actualized and the ideal state evolved, we shall not have—as they had in the past—a single Cicero or Demosthenes in oratory, a solitary Raphael in painting, just one Angelo in architecture, or a single Beethoven or Mozart in music, nor an Alexander or a Cæsar for emperor. The Alexanders will be multiplied, and so will be the Angelos and Raphaels, the Beethovens and Mozarts. In the days to come, Cæsar would not be acknowledged as a wonder; eloquence equal to that of Demosthenes will have become the common possession of your speakers; Phidias would no longer be the marvel among sculptors he was in his day, for fine artists shall have become so numerous that they no longer call forth extraordinary admiration. We shall yet behold a complete fulfillment of the sublime democratic prophecy that all shall at length be as one, and all on the highest level.

The opening lines of the Declaration of Independence are a prophecy rather than a history, a prediction rather than a statement of actual facts; nevertheless the principle stated is incontrovertible when regarded spiritually. There are many people, however, who seem to think there must be irregularities and inequalities in order that there may be any diversity, any beautiful variety in society; such are continually quoting all the illustrations of nature to prove there must be a difference amounting to absolute inequality between men. But if one star differs from another in brilliancy and magnitude, if one constellation differs from all others in form and size, are not all the stars and all the systems so beautiful and so bright that you know not how to choose between them? If the flowers are infinitely varied, which is the loveliest, the lily or the rose, the carnation or the pansy? If the trees are equally varied, which is the more beautiful, the cedar or the oak, or the ivy that twines around the oak? If the birds are all beautiful, which is the loveliest in song, the nightingale or the lark? or do you prefer the plumage of the bird of paradise to that of the humming bird?

In all nature beauty manifests itself in an infinite variety of forms, but in this infinite variety of forms there may be a divine equality; when the Apostle Paul so wisely spoke of hands and eyes and ears in his letter to the Corinthians, and said there should be no strife between the different members of the body, but that the body should be a compact organization of perfectly united members, he placed all humanity upon a level in the only but always true and living sense.

In the truly democratic institutions of the future the senator and the congressman, the blacksmith and the carpenter, will take rank side by side. If we could only impress upon all our children the dignity of labor, if we could only point out the equal honor which attaches to all honorable positions, if we could convince them how all working together form one great whole, we should have then dealt a death-blow at all those artificial distinctions which so many people crave, and which, unhappily, are being borrowed by America from the older countries across the sea.

We must realize the true dignity of simple, unaffected manhood and womanhood. We want more women and more men, and fewer ladies and gentlemen. It is a far grander thing to be a working-woman than a lady who is afraid to soil her hands with useful toil; it is a grander thing to be a working-man, even though he earns his bread by the sweat of his brow at the forge, than to be a gentleman of leisure, who does nothing to advance the welfare of humanity.

If we desire to bring society up to its purest and highest condition, if we want a true nobility, then let the honorable and the wise be chosen from any rank, but let the chosen in every instance be the ones who exhibit the greatest nobility of character and the most genuine attainment in all worthy and honorable directions.

Here we have before us a pattern of an ideal republic very briefly and imperfectly drawn—indeed merely hinted at; this sketch is filled in very beautifully in Bulwer Lytton's great work entitled "The Coming Race." When speaking of the future inhabitants of the world he says they dwell together in divine equality; there is no rivalry or schism between them; and all are comfortably well off. They do not aim at great individual distinction, nor crave immense personal wealth, but like those Rosicrucians of whom we are told when they had the power to convert all metals into gold, when they had attained to that degree of spirituality that the world was at their feet, they had outgrown that arrogant ambition which desires earthly distinction, and cares inordinately for the dross which men call gold.

If the time ever comes when you shall have all found out the undiscovered secret of the Alchemist, if the time ever comes when the philosopher's stone and the Elixir of Life are in your hands, if the time ever comes when you can so transmute all baser metals that they become gold, you will never find the fulfillment of your heart's desire in the things that perish with the using, but only in the transformation of all things into divine good; spiritual welfare, moral excellence, will then be the ideal, not physical utility; thus will be discovered a panacea for all errors and vices which create disease and afflict society.

We do not hesitate to say that the time will come when man, by his power of will, can command even the elements; when knowledge of the control which man can exert over the earth and its atmosphere shall make him appear God-like in the eyes of those who have advanced no further than the present race of mortals; the time will assuredly come when man will hold communion with the spiritual denizens of earth and air, and sea and sky, and have power over the hosts of the air, but he can never reach to so high an estate, such power can never be in his hands until he has grown to that exalted condition of soul that all desire for self-glorification has vanished forever from his breast.

A ruler who will be acknowledged by all as indeed a ruler and leader of men in the days to come will not only be the wisest, but also the most merciful; not only the most powerful, but the most lovable adviser of his people.

And here we come to the union of democracy with theocracy; here we come to the government of the people by the people and for the people as linked with the government of the people for God and by God. When we say all future peoples will be governed by God, we do not intend that God will be understood as a localized sovereign, a king of kings seated on a great white throne afar off in the distant heavens; we do not anticipate that God will be regarded as a limited personality, entirely distinct from the life of the universe, one who works outside of all natural law, and apart from all human operations, but we do maintain that God, working through the human soul and human intellect, God manifesting himself through all the highest and noblest powers of human nature, will be acknowledge and worshiped, and placed upon a spiritual throne through the recognition of the divine in humanity.

In this consisted the secret of success in all true theocracy of olden days. There was a long period in the history of Egypt when you are told the country was ruled by the gods; later on by demi-gods; then you are told that Egypt was ruled by the Pharaohs, or native rulers; later still by the Persians, then by the Greeks and Romans, until at length that once most splendid country was made desolate, despoiled of all its ancient majesty, and quarreled over by all the nations of the modern world, most latterly by England, which now in some measure controls it.

You are told again and again in history—in what is termed Jewish sacred history, as well as in the pages of what is called profane literature—that there was ever a theocratic administration before there was a monarchy, and in connection with theocratic administration you have always been told of prophets who spoke the word which was delivered unto them by the Most High. Studying the history of Egypt, you find that the royal personages were spiritually endowed to a marvelous degree; you read that Moses was learned in all the wisdom of the Egyptians, but most of all was great in his spiritual endowments, and exceptional in his willingness to obey the divine call.

When we consider both the theocratic view which acknowledges God as sovereign, and the democratic view which recognizes the equality of all mankind, what conclusion do we come to at length but that true government is the government of all the people by the divine soul in man, which is God's ever-living representative! True government of the people by themselves means that they must be governed by all that is noblest and divinest in themselves; true government of all peoples in freedom and liberty with no recognition of primogeniture, or worldly wealth, with no privileged families into whose hands the reins of government are always given, means no longer any bribery and corruption, no more striving to get one's self into power for the sake of power and authority. The rulers of the future will be singled out by the people who love and admire their virtues; there will be no caucuses or electioneering strife, but the chosen representatives will be borne upon the shoulders of their beloved companions to the highest places of power because the people have discerned their true fitness for the stations within the people's gift.

Is it not a fact that the people of America to-day are fully ready to do homage to those in whom they behold nobility and sterling qualities? Is it not true that the great American republic, instead of being unready, is fully ready to offer hero-worship to those who have conducted themselves honorably and well? Is it not true that you delight in nothing more than in turning your hospitable homes inside out that you may welcome in the finest style the defenders of your country? Is it not true that you rejoice in the erection of triumphal arches and the spreading of banquets for those whom you justly call the brave? And is it not true that in every profession, in science, literature and art—in all industries, great and noble men and women are eulogized and lionized without stint? If a singer like Patti can receive a fortune for a single performance, if people will crowd into places wherever they can gaze upon a beautiful picture or listen to the voice of an instructive and inspired defender of the truth, if a noble work will pass through edition after edition, and be bought at even an extravagant price, it is foolish to say that truth, honor and nobility cannot advertise themselves without meretricious aid, and cannot unaided make their power felt in the world. When the Rev. Thomas Starr King was here in San Francisco there was no stint to the money that was given into his hands to carry out the noble purposes of the sanitary fund; there was no stint of noble men and women ready to go forth at the call of freedom that they might spend and be spent in the service of humanity.

We say to all who are engaged in any righteous cause, we assure any who are consciously possessed of divinely given talents, that it is a spiritual force, a psychical power only, that enables a man or woman to be a true ruler, a caller-forth of the people's affection and respect. The woman who rules in her household is not a scold and never a tyrant; the woman who keeps her own family in perfect order is as near perfection as any one on earth can be, but she is often the most modest, retiring and unassuming of people. Her children love her, her employés love her. If you say to a boy who *loves* his mother: "You can do what you like; your

mother will not punish you; you have so good and kind a mother that if you got into a scrape she will get you out of it!" what does he reply: "Because I have as good a mother as you represent, yea, a better mother than you can portray, I will not disobey her. She never used a rod about my back, never boxed my ears, never locked me up in a dark cupboard, never threatened me with any terrible catastrophy; but when I erred and went astray, my mother cried, and I saw that her heart was well nigh broken; she said no unkind word, but she wept for my sin, and I am too much of a man, boy though I am, to sin against the love of that mother who only shed tears and said: 'Poor fellow! I am so sorry for you,' and then prayed and worked to help me to withstand temptation."

In love alone is the secret of power in government; in it is the secret of all true rulership, the only secret of reign in the days that are to come. It is the divine element in the mother that conquers the unruly boy. You may slap your boys upon the cheek, box their ears, employ the severest corporal punishment; you may throw your prisoners into dungeon cells, you may devise means of torture for criminals, but you will create more thieves and more murderers every time you add to the severity of your chastisements. But when you rise in spiritual greatness, in superior moral power, you will command respect and obedience from all; when the laws you devise and execute are laws of love, they will be willingly obeyed. There is no just reason why an intelligent person *should* obey a law unless he loves the law and understands it. Human laws should be counterparts of laws divine, and the laws of God are in no sense the arbitrary enactments of an infinite tyrant. We do not believe in the caprice of heaven; we do not tell people they ought to do so-and-so because God commands them, or because the Bible recommends them, with no further explanation than this; but we maintain that every divine law, every good law, every command of God, every word which has ever proceeded from the mouth of an inspired prophet will bear the most searching scrutiny and thorough analysis. We believe fully in all the ten commandments, which are the very foundation of all enlightened jurisprudence; we endorse all the great, ethical teachings of Jesus, all the sublime utterances of all the great heroes and sages of all climes and ages, and we know that they will stand the most inquisitorial research and will eventually endear themselves to utilitarians and political economists as much as to moralists and theologians.

In the transitional age in which we are now living we are steadily working our way toward a point where the laws of the new republic will be the laws of God acknowledged and enforced by the will of the people, enforced because they will know them to be divine through their having manifested their intrinsic divinity. In the future there will be no one saying to the children or to the people: "Do so-and-so because the law commands you to do thus," but a satisfactory reason will be given for every law, and all good laws can stand the severest test which reason can devise, for whenever they are broken they prove their divinity as fully as when they are obeyed, though, by an inverse method, suffering inevitably follows upon disobedience and happiness upon fulfillment.

When the divine republic is evolved, when the time comes that every one is free, self-governing and self-governed, affairs will no longer be in the hands of a lawless mob; nevertheless insurrection and riot, even nihilistic agitation, are weapons which are used to day in bringing about the glorious freedom of the days to come; error must destroy itself, and the present fever of strife is but the crisis of a world-wide disorder.

The ideal republic will be both a theocracy and a democracy; the people will be all governed by conscience, by enlightened moral sense, as well as by the highest evolution of intelligence. When God speaks the people will hear; when the Eternal reveals his laws the people will follow them. The utilitarian may ask: "What do you know about God? what do you know about divine revelation? what do you know about the appointments of heaven?" The answer will at length come from all people: "The witness of the spirit is within us; the testimony of the ages is on our side; we love the law and therefore we obey it, and in obeying it we find our happiness secured."

No people will ever be free and able to do whatever they please, until they are so far developed that they love to do what is right; when they have reached that point in moral and spiritual unfoldment, they will all please themselves, and when they all please themselves by living in peace and order, in sweetest harmony side by side, they will be pleasing God, for they will be pleased with God and with his revelations within their souls.

The Ideal Republic signifies the evolution of a state of society in which all imperfections will be destroyed, where only the beautiful and the symmetrical in all things will remain; in this glorious estate the truth in the doctrine of the survival of the fittest will be fully realized, but in a humane instead of in a cruel manner. But how are we to bring into effect this Ideal Republic? How are we to evolve this glorious state in which there will be no injustice nor error? Not by killing, but by making alive; not by imitating the Cæsars and the Alexanders who have slain their thousands, but by imitating that pure and noble teacher of old, whose praises are sung perhaps best of all in a beautiful Episcopal hymn which says:

> "Conquering kings their titles take
> From the foes they captive make;
> Jesus by a nobler deed,
> Through the thousands he has freed."

As you have no such great political issue at stake as you had twenty years ago, as there is no longer a question as to whether the negro shall be regarded as a citizen or not, you have, however, still to choose this day whom you will serve; all have to choose between policy and conscience, between worldly expediency and divine conviction; and when standing firmly and squarely upon a pure republicanism you maintain you will have a government of the people, for the people and by the people; so long as that government is a government of the unruly by the unruly and for the unruly, so long as a government is in the hands of monopolists and liquor-dealers, so long as it is a government in the hands of wire-pullers and corruptors of public morals, endeavoring to fatten themselves upon the spoil system, so long will the riots which occurred but recently in Chicago be repeated again and again, so long will there be civil earthquakes, storms and tempests of revenge against oppression.

But when the government of the people for the people and by the people is a government of the pure and right-minded by the pure and right-minded, for the pure and right-minded, then and only then will you have grown to that point where you are free indeed.

Republicanism is the child of monarchy; it is a higher evolution; it comes after that hereditary system which is termed the kingly or imperial. But the ruler must ever be the father of the people. When the parental idea of government was regarded by the patriarchs as the highest (we are told that the people of to-day will not tolerate parental government in any form), the idea was in reality that government must be by the fatherly and motherly elements of divine love and wisdom; a perfect parental system is now being slowly evolved.

Now in these brighter and happier days when there are none to wear the blue and none to wear the grey as they wore it when the North and South were in bitter conflict; as there are now neither Northerners nor Southerners; as men have forgotten their disputes, and buried their last hatchet in the tomb of Gen. Grant; as the last prejudice between North and South is now happily abolished, and all unite to rejoice in the outcome of the fray; as all now realize that the abolition of slavery was the triumph of right over wrong, justice over injustice, freedom over tyranny, it would be out of place indeed for us to rake up the hostilities of the past, or recount the ill feeling which added poison and venom to the arrows which were shot into the bodies of the anti-slavery heroes.

Northerners and Southerners fought with equal bravery; Southerners fought for their homes, and Northerners fought for *their* dear ones, and for the principle they held most dear. Northerners and Southerners, the blue and the grey, no matter how their opinions as well as their uniforms differed, were patriots at heart, lovers of freedom at their hearts' core. If some were so unfortunate as to be on the wrong side, and if some on the right side did not always use the best means for securing the triumph of truth, truth triumphed because it was truth.

And now that it has triumphed we are satisfied to be one. But not till all dislike to the Indian, the Chinaman, or the representative of any nation under heaven is removed; not till through the civilizing influences of an ever-growing cosmopolitanism you make purer and nobler the foreigners who come to these shores; not till our work as a higher nation, which is to elevate and to reform the lower, is recognized; not till we assume the attitude of missionaries to the multitudes who are in darkness; not till we work for the elevation of *all* mankind, shall we see our Ideal Republic.

But the Ideal Republic will have come just so soon as the common blood of humanity flows perceptibly in all our veins; when to be human is enough, and when we can utter our benediction in the fullness of our hearts: "Blessed art thou, oh! Eternal, who hast made of one blood all nations of men to dwell upon the face of the whole earth."

NIX'S MATE.

A LEGEND OF THE BLACK ROCK IN BOSTON HARBOR.

"The tide runs strong, and the sea grows dark,
Hark ye, Pilot! (Cling, clang, cling!)
The night wind freshens and drives the bark;
(Cling!)
The sluggish fog-horns fill the air,
And fitful is the beacon's glare,
And near us lies an island bare,
Hark ye, hark ye!"
(Cling–clang–cling!)

"Quiet, lad, 'tis the bell buoy tolls
As the heavy sea beneath it rolls.
The lights are bright on the long sea-wall,
I know the reefs where the breakers fall,
And I know where there are no rocks at all."

"But the isle is black without shoals or sands,
Hark ye, hark ye! (Cling, clang, cling!)
And black on the rock the beacon stands.
(Cling!)
And the bell buoy's voice has a warning tone,
And flares the light on the pile of stone.
What makes the isle so black and lone!
Hark ye, hark ye!"
(Cling–clang–cling!)

"That island, boy, was once fresh and green,
The fairest isle in the harbor seen,
'Tis the ghost of an isle that you yonder see,
Now the bell strikes one, now the bell strikes three,
And the night shades fall, and the wind blows free.

"The trees are gone, the fields, the shore,
And the heron comes to the reef no more.
No sea-gull's wing to the rock dips down,
No petrel white nor seamew brown,
Nor boat stops there from port or town."

"Do you know the rocks of the reft sea wall?
Hark ye, Pilot! (Cling, clang, cling!)
"I know where there are no rocks at all."
(Cling!)

"Then, Pilot, we 're safe, so tell to me
The tale of this isle on the haunted sea,
While the bell strikes one, and the bell strikes three;
Hark ye, hark ye!"
(Cling–clang–cling!)

"Listen, boy, the tide runs fast
Where the green isle lay in the years long past.
There once a gibbet the moon shone through,
And its iron frame the high winds blew—
There the crimes of the sea received their due.

"Old Nix was a captain, hard and bold,
And he reaped the sea and gathered gold;
He gathered gold, but one windy night
They found him dead 'neath the gunwale light,
And his mate stood near him, dumb and white.

"And his mate they seized—a young sailor he—
And charged him with murder upon the sea.
And they brought him here where the island lay,
Where the gibbet rose o'er the windy bay,
'T was more than an hundred years to-day."

"Oh! Pilot, Pilot! how dark it grows!
Hark ye, hark ye! (Cling, clang, cling!)
Across the bay the fog wind blows,
(Cling!)
The beacon turns in the fog clouds drear,
And my head is dulled with nameless fear;
They did not hang that sailor here?
Hark ye, hark ye!"
(Cling–clang–cling!)

"Here lay the ship, and the island there,
And the sun on the summer oaks shone fair,
And they took him there 'mid the chains to die,
And he gazed on the green shore far and nigh,
Then turned his face to the open sky.

"And he said, 'Great Heaven, receive my prayer;
The shores are green and the isle is fair;
To my guiltless life my witness be;
Let the green isle die 'mid the sobbing sea,
And the sailors see it and pity me.

"'In her old thatched cottage my mother will spin,
And dream of her boy on the coast of Lynn,
Or watch from her door 'neath the linden tree;
Oh! Heaven, just Heaven, my witness be,
Let the island beneath sink into the sea.

"'Let it waste, let it waste in the morning waves,
With its withered oaks and its pirates' graves,
Till it lie on the waters black and bare,
The ghost of an isle 'mid the islands fair,
Where bells shall toll and beacons glare!'

"He died, and the island shrank each year,
The green trees withered, the grass grew sere,
And the rock itself turned black and bare
And lurid beacons rose in air,
And the bell buoy rings forever there.

"The bell buoy rings in the moaning sea,
And it now strikes one, and it now strikes three!"

—*Journal of Education.*

A young Madras brahmin, who has reached England to obtain the benefits of an English education, went through a sea of sorrows before he was able to start. At the age of twelve he had been married to a girl of five, and as he was then nineteen his family besought him to remain at home and accept this youthful spouse whom he did n't love. But entreaty proving useless, his father-in-law, who had brought the twelve-year-old bride to plead with her husband, finally departed, cursing him, and stating he should regard the child as a widow rather than send her back to one who would be outcast. The prospect of a liberal education, however, was too much for the young brahmin, and he slipped his cable, leaving two furious families, his own and his father-in-law's, to mourn his loss.—*Ex.*

A Reply to Rev. A. J. Gordon.

To the Editor of the Banner of Light:

I think that all who heard or have read a report of Rev. A. J. Gordon's discourse of Sunday, April 22d, at Bowdoin Square Tabernacle, Boston, upon Modern Spiritualism, must concede it to be a remarkable production in more ways than one; especially remarkable in its candor and fairness of statement, remarkable for its freedom from the denunciation and vituperation with which the clergy have generally treated the subject, and most remarkable in his conclusion as to the source of this world-wide and most wonderful movement.

With an honesty and courage worthy of his calling he admitted the reality and genuineness of the marvelous phenomena, and that their believers are numbered by millions, among whom are crowned heads, men of science and of the highest positions in learning. The most zealous Spiritualist certainly could ask no fairer or more truthful statement of his belief, and of the facts upon which it is founded.

Admitting that spirits produce the phenomena, the Reverend gentleman, however, believes they are not decarnated mortals but are all "fallen angels"—the "familiar spirits" whom Moses or (as he believes) God forbade intercourse with. Can it be that enlightened clergymen in the nineteenth century believe that ancient Pagan doctrine of "fallen angels"—beings created pure and sinless, and dwelling in heaven where there could be no temptation to evil? Even if they can believe in such perfectly pure beings "falling," how can they believe that a just God "whose loving kindness is over all his works," would permit millions of them to constantly surround his dear earthly children to lead them astray and to ruin?

Admitting, for the argument's sake, that Moses found it necessary to forbid to the Israelites intercourse with "familiar spirits," to keep them from the customs and beliefs of the Pagans by whom they were surrounded, by what authority does the reverend gentleman maintain that those statutes are in vogue and authoritative to-day? Does he not know that the New Dispensation set aside the Old with its local and special ordinances? If the clergy of to-day believe those commands against "witches," "wizards," etc., are now authoritative, why, as faithful servants of God, do they not enforce them, and *put to death* those proscribed characters? If the law is divine and imperative, so must the penalty be! In the same category with the edict against "familiar spirits" the Jews were forbidden to "mix linen and woolen in their garments," to trim their hair and beards. If those statutes are binding now, what sinners are both laity and clergy with smooth-shaven faces and cropped heads to-day!

Exodus xxii: 18, says: "Thou shalt not suffer a witch to live," and Exodus xxiii: 3, says: "Neither shalt thou countenance a poor man in his cause"! One of those commands is as just and as binding to-day as the other. Do the clergy of America in Anno Domini 1888 believe in the justice or in their obligation to enforce either of them now? St Paul said in substance: "The law (Mosaic) was our schoolmaster to bring us unto Christ, but after that which is perfect is come, we are no longer under a schoolmaster." "Wherefore, then, serveth the law?" No doubt it was necessary to prevent the Israelites from adopting one of the idolatrous customs of the surrounding Pagans—the worship of "familiar spirits"—for Moses and other inspired prophets to forbid intercourse with them. And even in the New Dispensation it was necessary to "believe not every spirit, but try the spirits to see whether they are of God," that is whether they are good or evil spirits. This is necessary to-day, and all-wise Spiritualists take this precaution.

The apostle's injunction to "try the spirits," etc., implies that *good* as well as evil spirits were the "familiar" influences of mediums at that time when he said: "Are they not all ministering spirits?" etc. Paul said: "Concerning spiritual gifts, brethren, I would not have you ignorant," and he enjoins upon us to "follow after charity, and desire spiritual gifts," and he enumerates many of those then in vogue which are all duplicated by modern mediums. Jesus also promised that "these signs shall follow them that believe"—precisely the same "signs" that are exhibited by spirit mediums to-day! In the language of Paul, we ask the Rev. Mr. Gordon, "Is the law then against the promises of God? God forbid," said he, and so say we!

Even if in Old Testament times it was forbidden to hold intercourse with the spirits of the so-called "dead," Moses himself, together with Elias, repudiated his own edict by coming to Jesus and the three apostles on the Mount of Transfiguration. And so did one of the old prophets by coming and communicating with John on Patmos.

If "God is no respecter of persons" why should he not permit other *good spirits* besides those mentioned, as well as millions of "fallen angels," to come and communicate to mankind? Does an all-wise, omnipotent and supremely good and loving father permit millions of "fallen angels" and "seducing spirits" to communicate with and tempt to destruction his earthly children while he permits no "ministering spirits" to guard them from evil? If so, does God or do the demons rule the earth?

The experience of millions of intelligent and cultured people of this age, many of whom are Christians in faith, proves that, as in New Testament times, both good and evil spirits from the spirit-world, as in this, communicate with those whom they love or to whom they may be attracted, and we may test them "by their fruits"—by their conduct and their teachings—as we do mortals. Simply because spirits repudiate some of the Orthodox dogmas, such as the vicarious atonement, etc., is no more proof that they are "fallen angels" than that Unitarians and other liberal Christians are. It yet remains for Orthodox theologians to prove this Paganistic Pauline doctrine ever to have been taught by Jesus himself; and even could they do this, it remains to reconcile it with reason, justice and nature's (God's) laws of cause and effect, of compensation and retribution. To punish the innocent for the guilty, wrongs both of them, and is inconsistent with either human or divine justice! Spirits find that they have to "be judged according to the deeds done in the body," and as Jesus commanded, have to "work out their own salvation" from ignorance and sin as they should have done here.

It requires something more than the *ipse dixit* of the modern clergy, or than annulled edicts against "witches," to convince intelligent Spiritualists, who have been trying and testing the spirits for forty years, that they hold intercourse solely with "fallen angels," or "seducing spirits," and not with "loved ones gone before" who return to comfort, instruct and bless them.

For truth and right, DEAN CLARKE.

Christian Science a Misnomer.

To the Editor of the Banner of Light:

Science consists of demonstrated facts, and as there are no demonstrated facts in Christianity there can be no Christian Science, and the name must have been adopted by those who were ignorant of the relation of Christianity to science, or else for a purpose to deceive the ignorant and draw them into the support of something that would not arouse their Christian belief and feelings of prejudice.

Christianity is made up entirely of faith, hope and belief, without one demonstrated fact on which to base them. True or false, they are not capable of proof. Evangelical soul-savers have never yet proved that one of the souls converted was saved, as they never hear from them after they pass to the world where salvation is needed and to take effect. There is no evidence such as a court would accept that Jesus was crucified by the Jews, as that was not a mode of putting criminals to death *ever* used by them, and without that event as a fact there is but little left, and certainly no science in it. By attaching this name of Christian to the system of Mind Cure, which may be a proper name for a system of healing if it is successful, many superstitious and ignorant dupes are drawn into the trial of what they would not accept without it, and may be thereby induced to try a new system of remedies for disease in which the Christian part of the system has no more to do with the cures than the stone had in the tramp's soup or the chips in the porridge.

That the concentration of mind, or the minds of patient and the magnetizer, has an effect in removing disease, and that such concentration may bring aid from guardian spirits by thus fixing a condition, has long been known as a fact, although it is by no means an infallible remedy for all diseases, nor of all of one kind, as conditions are different in different persons with the same disease. That faith, hope and belief belong to the mind is certain, and it is also certain that the mind has *not* absolute control of the body; if it had it could take it up into the air, or anywhere at will, and it would never let it get diseased, and need a cure. The laws that govern the mind are different from those that govern the body. The body has length, breadth and thickness, being in the third dimension of space, and has also gravity—the mind has neither of these, as it belongs to the fourth dimension of space, and has identity without them. The foolish theory of Berkeley cannot be sustained in our day of science, and if the mind-cure theory rests on that it will soon prove a failure, and hardly prove to be a "nine-days' wonder"; but if it is rested on a rational basis of the relationship between mind and body in united action and effect much good may come from it.

The age of fanaticism is fast passing away with intelligent minds, and yet some Spiritualists are drifting into it (regarding this "science" idea), owing largely, if not wholly, to an early Christian education and training. Spiritualism proper is rationalism, and having no supernaturalism has no use for marvels, of which Christianity is mostly made up. Science ignores creedal Christianity entirely, and ever has and ever will. WARREN CHASE.

Evansville, Ind., April, 1888.

Spiritualism and the Clergy.

To the Editor of the Banner of Light:

Within a few months, at the instigation of a secular paper, several preachers discoursed on what to them are the evidences of a future state of existence. Several based their arguments on our intuitive conceptions of a future state. The argument of others was urged on the ground of the death and subsequent resurrection of Jesus Christ. As a matter of inference these arguments may be accepted for what they are worth, still they fall of giving positive proof.

If Jesus reäppeared physically the third day subsequent to his crucifixion, it is possible his physical life did not become extinct. In short, his physical might have been simply apparent, not real, as has been the case in numerous instances. As a class the clergy generally held his resurrection was purely physical.

Prior to the discovery of our Western Continent, Columbus was sanguine such a continent existed; but the fact was a matter of uncertainty until he set sail and discovered said continent; then what had before been an uncertainty became a known fact. Positive knowledge is needful in settling most controversies.

In some way we must be certain in our asseverations in demanding the assent of doubters. From the conservative clerical standpoint we are still in a state of uncertainty as to whether if we die we shall live again. The "believe or be damned argument" has lost its force. Proofs we must have of what is to be believed. Somebody's *ipse dixit*, unless supported by evidence, has no validity. Any clergyman, at short notice, will give his hearers an elaborate discourse on heaven or hell, going into all the minutiæ. In the dogmatism displayed you would think him as familiar with these localities as a native of Boston is with the street on which he was born and bred.

As the minister steps down from the pulpit where he has discoursed so learnedly, were an ordinary individual to press the following interrogations upon him he would be perfectly *non-plussed*: "Has it been your privilege to visit the locality described in your discourse?" The reply will be: "I have not." "Do you know its locality?" "I do not." "Has it been your pleasure to greet face to face a denizen of the invisible realm?" "I only know the deathless soul has gone to 'the undiscovered country from whose bourne no traveler returns.'"

From the conservative clergyman's standpoint the whole matter is summed up in "I do not know." As it respects any available knowledge on this head, our D. Ds. are an impersonation of the most consummate "knownothingism." Were a public lecturer of note to attempt to lecture on a subject concerning which he was confessedly so ignorant, his audience would at once leave the lecture hall. A lawyer would be laughed out of the court-room who indulged in the baseless assertions so common on the part of clergymen. It is this baseless dogmatism which places the minister at a discount in the estimation of all free and untrammeled thinkers. When we think of the foolish phillipics Dr. Phelps of Andover notoriety has uttered against Spiritualism, we can but commiserate him for his lack of good common sense. If there is any person or object in which he has unbounded faith it is the Devil.

If, as the clergy insist, another life succeeds the present, what can more rationally follow than that the denizens of this other world should make their present existence known to the inhabitants of earth? Have not the recently departed left friends in the mortal as dear to them as life itself? If by some method of transportation they have gone to a distant realm, may they not avail themselves of the same method of travel to return to earthly scenes and revisit the loved that still tabernacle in the flesh? Is it unnatural the mother should be drawn back to earth who has been prematurely removed from her beloved and tender offspring?

As clergymen have so much to say by the way of preparing people for the abode of the departed, why do they array themselves so hostilely against all proofs of the spirit's return? Who knows anything relative to a future state, save those to whom this state has been revealed by returning spirits? To the studious Spiritualist and the careful collator of phenomenal facts, the evidence is overwhelming. Yet the most we can say to opposing clergymen is: "Having eyes see ye not? and having ears hear ye not? If on earth to day, would not he you term Lord and Master repeat: 'Making the word of God of none effect through your traditions, which ye have delivered, and many such like things do ye'?" In the pamphlet somewhat recently published containing sermons in proof of a future existence, it is presumed these clergymen marshaled the strongest arguments they could in favor of a continued existence in the angelic realm. But seriously, I would inquire if these preachers were simply clear-headed men of the world, would these arguments of theirs suffice to convince the honest and serious doubter, if a man die he will surely live again? The quick and ready perceptions of Col. Ingersoll will instantly show the insufficiency of those elaborate but defective arguments.

The platitudes of the pulpit do not meet the demands of our time. Why should not the clergy seize the facts and phenomena Spiritualism is daily and weekly furnishing, and carry conviction to the honest inquirer? Why overlook the present and most convincing arguments, and rely wholly on the theories and opinions that antedate the discovery of the American Continent? Our doubting age is calling for facts. As by an invisible hand it is written upon the walls of your splendid and costly temples: "Mene, Mene, Tekel Upharsin."

Nothing would sooner drive a clergyman out of the pulpit than to be able to speak with new tongues, to lay hands on the sick successfully, or had he the gift of the seeing or the discerning of spirits. Once these gifts were an evidence of genuine discipleship; to-day these gifts prove nothing save that the possessor is an alien to the kingdom of God. G. S.

The "anonymous brave" are men who write like lions when certain that their names will never be known, and that others will be responsible for what they say.—*New Orleans Picayune.*

Hope is the dream of a waking man.—*Aristotle, B. C.* 384.

May Magazines.

THE CENTURY.—The opening article, and the leading one in general interest, is the first paper of a series by George Kennan, illustrated by G. A. Frost and Henry Sandham, in which is to be given the results of *The Century* expedition into Siberia and examination of the Russian exile system. The frontispiece is a pathetic scene at the Siberian boundary post. Mr. Kennan relates the circumstances that led to his enlistment in the work. The illustrations are many, and together with the text are deeply interesting and replete with much needed information. In "Sheriff's Work on a Ranch," Theo. Roosevelt describes his adventurous and amusing pursuit and capture of three boat-thieves; illustrated. A study of regimental losses in the civil war forms the basis of an article upon "The Chances of Being Hit in Battle," and another article which will interest, describes one of its most thrilling incidents—"A Locomotive Chase in Georgia." Passages in the life of Lincoln of historical interest, will be found in the Nicolay and Hay narrative, which this month relates to efforts made to hold the border States true to the Union, and in Dr. Eggleston's Western Novel, "The Graysons." Henry James gives the first of a two-part story, "The Liars," and Ed. Bellamy, complete, "A Love Story Reversed." Matthew Arnold's address on Milton is printed for the first time. New York: The Century Co. Boston: For sale by Damrell & Upham, 283 Washington street.

MAGAZINE OF AMERICAN HISTORY.—Mr. A. S. Barnes, the school-book publisher of New York, under whose auspices this periodical was first published in 1877, is the subject of the opening article by the editor, Mrs. Martha J. Lamb. It is accompanied by a portrait and other illustrations. A lengthy and elaborate paper upon "Ancient Society in Tennessee," is one of far more than ordinary interest in that it traces the origin of mound-building to the Indians, the ancient stone-grave cemeteries of Middle Tennessee furnishing interesting memorials of aboriginal life in America. From them have been taken four or five hundred perfect pieces of ancient pottery, some of them of unique form and fine finish, and "an infinite variety of articles illustrating domestic life." Prof. Putnam of the Peabody Museum has explored more than six thousand of these graves. After adducing evidence that the ancient mounds were the work of Indians, it is stated testimony exists that some of them have been built by Modern Indians since the period of European discovery. The article is by Gen. G. P. Thruston, fills thirty-seven pages, and is one of great value and interest to those who would become informed of the history of remote occupants of this country. "Personal Recollections of Abraham Lincoln," "Are We a Nation without Citizens?" "The Forum," "Original Documents," etc., are the remaining contents. New York: 743 Broadway.

ST. NICHOLAS.—Four chapters of a new serial story, "Two Little Confederates," with numerous illustrations, form an attractive opening of this month's number, preceded by a frontispiece of much beauty, "Violets, Sweet Violets." Harriet Prescott Spofford contributes a pleasing story of "Little Rosalie," and Sophie Swett "A Moving Story," which winds up by leaving it to a cyclone to make the last move. An interesting sketch of Girard College, Philadelphia, with exterior and interior views, illustrations showing the Girard Statue in the vestibule, some of the contents of the relic-room, etc., will be perused with pleasure. A lesson in natural history is taught by Celia Thaxter in "Madame Arachne," the heroine of which is a spider. "Ran Away to Home," is a story by Noah Brooks. A thrilling adventure with a man-eater is described by Walter Campbell. The remarkably mediumistic musical composer and performer, the child Josef Hoffman, is the subject of two articles, in which abundant proof is given, though not intended as such, of his being under the influence of another intelligence than his own. Several poems, and many articles in prose additional to those mentioned, together with a profusion of illustrations, constitute this one of the best issues of this popular young folks' monthly. New York: The Century Company.

WIDE AWAKE.—As a frontispiece is given a copy of a painting, by C. Steffeck, of "Queen Louise and her Sons," Frederick William IV. and the late Emperor of Germany, when boys, a brief sketch of the latter, with a copy of the last life-photograph of him, accompanying it. "My Uncle Florimond" grows of intense interest as it reaches its sixth chapter, and is characterized by the peculiar charm that invests all of Sidney Luska's stories. An experience on shipboard during a typhoon in the Bay of Yeddo is described by Olive Seward, and interesting observations of judgment, skill and industry made during "A Night in Beaver Town" are related by Edmond Collins. In the "Children of the White House" series the "Family of James Madison" is this month's subject—an interesting narrative illustrated with eighteen engravings, including portraits and *fac similes* of letters. An account of "How the "Jew's-Harp Grew" begins by saying that "a Jew's-harp is no harp at all," and proceeds to describe its origin and progress to its present form and name, with an engraving showing its five states of evolution. Several stories, a number of excellent poems, a collection of children's contributions, etc., all attractively illustrated, complete the contents. Boston: D. Lothrop & Co.

BUCHANAN'S JOURNAL OF MAN.—The leading articles have for their titles "Gall and Spurzheim," and "Literature for Oblivion." The various departments that follow contain the usual number of paragraphs. Boston: 6 James street.

Verifications of Spirit-Messages.

MRS. SARAH E. DAVIS.

In the BANNER OF LIGHT of April 28th, 1888, we read a very remarkable test which purported to have come from the spirit of MRS. SARAH E. DAVIS, late of Hancock, N. H., through Mrs. B. F. Smith. Her father-in-law, Joseph Davis, one of the most prominent men in town, and two of Mrs. D.'s children, affirm that the message is correct in every particular.

Yours for truth here and happiness in the life to come, MRS. S. G. NELSON,
OREN NELSON.

Hancock, N. H., May 2d, 1888.

WATSON HASTINGS.

While reading the BANNER OF LIGHT of April 28th, I saw a spirit message from WATSON HASTINGS. I knew him, and my husband was well acquainted with him. He was one of the best of men; in fact, he was a humanitarian. He lived in Cambridge, Mass., and I have seen his son Frank whom he speaks of in his message. ABBIE S. DORR.

Stoneham, Mass.

WM. STEVENS—A. M. CHAMBERLAIN.

The spirit-messages printed in the "Message Department" of the BANNER OF LIGHT as coming from WILLIAM STEVENS and MRS. AMANDA M. CHAMBERLAIN are perfectly correct and recognizable in every particular. The first-named was one of my schoolmates. A. H. BRADFORD.

East Auburn, Me.

PLEA FOR THE PUBLIC SCHOOLS.—Criticise the public schools as we please, we are all obliged to own, after investigation, that they offer to every child who enters them, certain advantages which no private wealth can buy. In our cities and large towns they are, to begin with, as clean as the decks and cabins of a man-of-war. Every child who enters them, learns, as far as the school-room influence goes, habits of neatness, method, decorum and punctuality—points of training hardly to be surpassed in their importance, not only for the mental, but for the moral nature. When I enter such a school-room, and come upon fifty little people marching in procession to or from their seats, obedient to the wave of a finger from the resolute youth or maiden who has them in charge, and when I reflect that all across a continent, from the Atlantic to the Pacific, this same process is going on, then that modest teacher's work rises into sublimity, and seems one among innumerable shuttles that are together weaving the vast web of a new generation.—*T. W. H., in Harper's Bazar.*

Book Agent: "How do you do, madam? Will your dog bite?" *Madam:* "Waal, I reckon he will." *Book Agent:* "Would you have the goodness to speak to him?" *Madam:* "Certainly. Sic 'im, Tige; sic 'im!"—*Harper's Bazar.*

Banner Correspondence.

Pennsylvania.

PHILADELPHIA.—A correspondent writes: "We are always glad to greet our BANNER OF LIGHT and life as represented by your paper, and to note on its fair and peaceful folds the records of the battles fought and won for our glorious cause. As we note the victories gained and listen to the words of the leaders of our hosts that are traveling over the barren paths of materialism and the thorny plains of churchianity toward the land of immortality, we are cheered and encouraged to renewed efforts in spreading the truths of Spiritualism, and in working for its advancement.

As we note the grand teachings and the splendid philosophy that are taught and practiced by our numerous speakers, we rejoice that the cause is so ably represented, that truth is gaining new converts in every direction, and that mankind is waking up to a realization of the fact that this life and the one toward which we are hastening *is and will be what we make it*, and not what an arbitrary God has irrevocably ordained it to be, according to the tenets of Christianity. But while we note all of these signs of progress we are forcibly reminded that while truth is gaining and error receding, to the great mass of humanity the light shineth not, for while the harvest is bountiful, the reapers are few.

We have many grand and good men and women who by some means ought to be more widely known in the missionary fields of Spiritualism, spreading the glad tidings of immortality, and if some of our benevolent men and women would send treasures to the Bank of Heaven by spending some of their cash in this world for promulgating the cause of Spiritualism, which they profess to love, we think that we could faithfully promise that when they reach the golden shore they will find every dollar so invested has been carefully placed to their credit by the angel bankers.

Every community has its earnest workers who could do grand service if only an opportunity were afforded them. We have a case in point in our own city of Brotherly Love, in the person of Prof. Haskel, formerly known as the Rev. W. G. Haskel, an ex-Universalist minister, but for several years past an ardent and devoted Spiritualist. With fine talents and a splendid education, he is by the force of circumstances compelled to live a life of comparative inactivity, whilst humanity is constantly asking 'What shall we do to be saved?' He is at present working each week in preaching to fair audiences of Spiritualists in this city, but your correspondent and others who have listened to clear and logical discourses have thought it a duty to bring his name to the notice of spiritual societies and camp-meeting directors, knowing as we do that those who engage his services will not be disappointed in his ability as a speaker. I learn he has been lately engaged for the coming Lake Pleasant Camp Meeting, and trust it may be for him an opening for future usefulness. Prof. Haskel's address is 1734 Sydenham street, Philadelphia. This communication is sent unsolicited."

JULIA R. GALLOWAY, Secretary of Ladies' Aid, No. 632 North 10th street, Philadelphia, writes in highest praise of the work recently accomplished by Mrs. H. S. Lake in that city, and referred to in THE BANNER last week.

Illinois.

STERLING.—A correspondent writes: "On the afternoon of Sundays April 15th and 22d, the people of this place were much interested and edified by Mrs. S. E. W. Bishop in lectures that held the close attention of her audiences. The subject of her lecture on the 15th was Spiritualism, in a notice of which in *The Standard*, whose editor is to be commended for a free expression of his honest opinions, it was said: 'Without commenting upon the peculiar tenets of the Spiritualists, and the methods to which it is said they resort to expound them, candor compels us to state that if all members of the sect entertain the belief and aspire to the purposes voiced by Mrs. Bishop last Sunday, the world would be the better if we had more of them.'"

CHICAGO.—"Star" writes: "I was glad to see in THE BANNER a notice of a lecture by G. W. Cable on 'Church and Sunday School Methods.' I read the report as printed in the Boston papers, and was very much impressed by his remarks on the churchianic 'cobwebs,' as he calls them; I think, however, he used the wrong term: The idea would have been much better expressed if he had alluded to them as strong walls of error through which no ray of truth can penetrate. I think also he made a mistaken statement when he put the blame on the laity for the errors in Sunday school teaching. To prove my position I merely call attention to the different Sunday school Helps for teachers (to a proper understanding of the lessons); issued by the International Sunday School Lesson Committee (which Helps are edited, issued and circulated by men who stand high in church work, and have D. D. annexed to their names to give tone to their utterances). Frequent 'literalisms,' which Mr. Cable criticises as taught by the laity, can there be found, as given out by the Revs. and D. D.s themselves; and I think the ministry, and not the laity, are to blame, since the men who set themselves up as teachers of Bible truths are preëminently wrong if they give forth such misshapen ideas and unreasonable statements."

New Hampshire.

KEENE.—Addie M. Stevens writes: "April 26th I had a sitting with Mrs. Joslyn, of this city, and it was so very satisfactory that I wish to speak of it to your readers, hoping it may bring that lady more before the people of New Hampshire, for we need all the good and true to help sow the seeds of truth and immortality which shall surely yield a rich harvest of joyful *comfort to all who mourn*.

The lady who accompanied me introduced me as her 'friend,' without giving my name. I am not acquainted with Mrs. J., do not remember of ever meeting her but once, and that quite a number of years ago at one of her public circles, and she did not now recognize me. Immediately upon being controlled by the pleasant and truthful 'Snowflake,' my condition was beautifully described, and cheer and comfort given. My husband met me just as was his custom when in the mortal, called me by name, gave expression to the love he bore me in manner corresponding to our daily life; talked of the old home, and business transactions, showing he has watched me carefully since leaving the form, spoke many approving words, and gave me advice for future action. He also gave me our pet names by which we daily called each other for nearly twenty years.

Several others gave names and short communications, which were highly pleasing. I consider Mrs. Joslyn worthy our confidence and patronage. May she live long to bear the olive branch of immortal love to the sorrowing ones of earth."

Massachusetts.

BOSTON.—A. S. Hayward writes: "Recently a lady residing near Boston went to a store to do shopping. On her way home she missed a pair of scissors. She returned to the store to see if they had been found by the clerk. He had not seen them, and a search was made for them, but they were not found. She returned home feeling sad, as they were a keepsake from her grandmother in spirit-life. That night in a dream her spirit-grandmother came, appearing as tangible as while in the material body, and said the scissors were not lost, but folded in a small bundle of goods in the store where she made her purchases. The next morning she returned to the store and asked to look at the bundle described by the spirit, and to her great surprise and delight the scissors were found in it."

CAMBRIDGEPORT.—Herman Snow writes, May 2d: "Mrs. E. L. Watson, of California, is about to make another hurried visit to the East, during which she hopes to be able for the first time to enjoy a sight of Boston, and to clasp hands with its friendly people, especially the Spiritualists. The reputation of this interesting and able inspirational speaker, who has for so long a time ministered to the wants of the Society of Spiritualists occupying the San Francisco Metropolitan Temple, is doubtless sufficiently known to the BANNER OF LIGHT readers to secure for her a cordial welcome should suitable arrangements be made for her appearance upon some one of our Boston Spiritualist platforms. This, however, could probably be for only one Sunday, as the time allotted to her will be quite limited, the journey being one mainly for rest and recreation.

In her letter of April 22d, in response to my inquiry, Mrs. Watson states that she had thus far made but two positive engagements for lecturing, one at Chicago, and one at Cassadaga, the first and second Sundays in June; and I was left to infer that she could be engaged in Boston for either of the others in June, or possibly one in July before the middle of the month, by which time she would have to be on her way back to her regular work in San Francisco. Letters directed to the care of Mrs. L. C. Smith, No. 30 North Washington street, Rochester, N. Y., will be promptly forwarded to her during her entire absence from home."

LYNN.—Mrs. E. B. Merrill writes: "At our regular session last Sunday we had a goodly number both of members and visitors. Recitations and readings were given by Jessie Hutchins, Maizy Trask, Miss Bradbury, Miss Estes, Mrs. Atherton and Mr. Emerson; songs by Mabel Barker (a little miss of three years), Celia Goodwin, Amy Adams, Jessie Watson and Jessie Barker (in a duet), and Mr. Estes; piano solo by Mr. Bartlett.

As I have received several letters from speakers regarding engagements, I take this occasion to state that Mrs. Lillian Keeny, 19 Elm street, Lynn, is Secretary for the Society. I only hold that office in the Lyceum."

The Fortieth Anniversary.

Saratoga Springs, N. Y.

Fortieth Anniversary Exercises; Three Interesting Services; Addresses by Gen. E. F. Bullard, Mrs. Emma L. Paul, Bishop A. Beals, Mrs. Mary A. Lyman; Original Poems by Peter Thompson and A. S. Pease; W. B. Mills Sees and Describes Spirits.

The First Society of Spiritualists at Saratoga Springs held three services on Sunday, April 1st, wherein its members appropriately observed the anniversary of the advent of Modern Spiritualism. The meeting room in the Town Hall had been handsomely decorated with wreaths of evergreen, plants, flowers, and several of Anderson's pictures—also some engravings—the whole presenting a very tasty appearance.

The morning service was opened at 10:30 by music, led by cornet, with Miss Julia Mills as organist. Introductory remarks were made by the President, Dr. W. B. Mills, which were appropriate to the occasion. He said: "We have assembled here under the colors of our faith to honor and celebrate the Fortieth Anniversary of the birth of Modern Spiritualism, and as presiding officer of the day and society, I welcome all, both in and out of the body." The President then introduced Gen. E. F. Bullard as the first speaker. He responded with some telling remarks, followed by another musical selection. Mrs. Emma L. Paul of Morrisville, Vt., was then presented as the speaker of the morning. The eloquence and beauty of her utterances were unsurpassed, and all agreed that her lecture was one of the finest ever delivered in the hall. Music closed the morning service.

At 2:30 P. M. the second meeting was opened by Peter Thompson, who made a brief address and read an original poem, from which the following lines are excerpted:

We are standing at the portal, the gates are now ajar;
Look up, oh! waking mortal, and behold the morning star.
The angels who are coming, we welcome and we greet,
While we as humble learners are sitting at their feet.
Oh! Thou whose love is with us, and rending now the veil,
May our ears but hear the music that is floating on the gale.
The heavens are bright above us, the mists will clear away,
Death *is not sent to harm us, God's love is here to stay.*

* * * * * * * *

The dear ones who have loved us, we wish with them to be,
And we hope to meet in gladness where the spirit will be free.
We shall rise above the trammels that bound us in the flesh,
We shall start anew life's journey with courage warm and fresh.

* * * * * * * *

We have everything to cheer us, no angry God to dread,
And all phantom superstitions are dead, forever dead.
No truth from all the ages would we trample in the dust,
No gem from creed or fable would we leave amid the rust,
As diamonds in the ocean, or that slumber in the sand:
We would gather and be grateful, and strew them o'er the land.
In the coming age of splendor, when fear has lost its power,
When affection, pure and tender, like refreshing summer shower,
Will revive the drooping herbage, that it springs to life anew,
And bring all inner being more clearly into view.

* * * * * * * *

Now let our glad hosannas,
Our voices and our banners,
Proclaim that we are free,
Not free to live in leisure
And hope forgiveness free,
Not free to scorn the footprints
Upon the land or sea—
The footprints of time's teaching,
Whatever that may be—
But to heed and govern wisely
As light to us is given,
And know that we are making
Our hell, as well as heaven.

Next in order were remarks from Gen. Bullard. Mrs. Mary A. Lyman gave a statement regarding the Anderson pictures she had contributed for the decoration of the room. A song, "Beckoning Hands," was then rendered. Mrs. A. S Pease then read an Anniversary ode entitled "Forty Years; a Poem of Progress and Participation," which her husband had prepared, but being called to New York to speak for the First Society there, he was prevented from delivering it. We present therefrom the following stanzas:

Forty years of trial!
Triumph comes at length;
Ever self-denial
Compensates in strength.
Forty years of weakness!
What though Error lower?
Blessings follow meekness
Merging into power.

* * * *

Forty years of hope!
Merit comes of doing.
Spirit, give it scope,
Outstrips all pursuing.
Forty years of fears!
What a glad surprise!
Now are hopeless tears
Wiped from weeping eyes.
Forty years of joy!
Confident of heaven,
Death cannot annoy;
Terror's chains are riven.

* * * *

Forty years ago
Many million slaves
'Neath Death's scourging blow
Neared reluctant graves.
Forty years! Truth rolls!
Saved from Error's rod,
Many million souls
Look trustfully to God.

* * * *

Palsied be the tongue
Using words as darts
To canterize the wounds
Of broken human hearts.
With faith in a God that's just
We Death and the Grave defy.
And this is our souls' high trust:
Nothing Divine can die!

Mrs. Paul was called on and responded in her usual eloquent style. The last speaker, Bishop A. Beals, was introduced and made a few eloquent and logical remarks, followed by mental readings for persons in the audience, which proved highly satisfactory to those receiving them. Among those he noticed was Otis Bentley, of Milton, who, at the age of ninety-three years, is active and goes about freely. Mr. Beals told him of his early days—matters which even his own son did not know of. Mr. Bentley's father was a seer and used to tell of those he saw, but was thought to be a dreamer.

The exercises closed with music.

In the evening the hall was filled to its utmost capacity. After a fine selection by Chantz's Orchestra President Mills called upon Mrs. Paul, who gave an invocation followed by remarks. Bishop A. Beals was introduced as the lecturer of the evening; he rendered a vocal selection, and then spoke under inspiration *for forty-five minutes, bringing out many* logical and fine thoughts.

After another selection from the orchestra Dr. W. B. Mills took the platform and held the audience spell-bound for thirty minutes. A large number of spirits were described, names and circumstances given, which were fully recognized by people in the audience.

The grand old selection, "America," closed the service. This ended the most successful meeting of the kind ever held in Saratoga Springs.

Stratham, N. H.

To the Editor of the Banner of Light:

The Fortieth Anniversary of Modern Spiritualism was celebrated in this place on the afternoon and evening of April 26th, at the Town Hall. The event proved a grand success in every particular. The attendance was large, many coming from neighboring towns. The hall was made pleasant and attractive by plants in bloom and cut flowers, which filled the entire front of the platform.

Able addresses were delivered by Miss S. Lizzie Ewer, of Portsmouth, who has labored so successfully with us during the past season, and Mr. Edgar W. Emerson, of Manchester, N. H., who also gave many recognized tests, and whose presence greatly aided in the success of the meetings.

The singing was excellent, and musical selections appropriate to the occasion were rendered in an agreeable manner.

The friends of free thought and progress are cheered over the advancement the cause of truth is making in this town, and we look forward to still grander results. F. H. B.

Stratham, May 1st, 1888.

Passed to Spirit-Life.

From her home, in Albion, Mich., Mrs. Adeline Bishop, aged 62 years.

She was born in Dryden, Tompkins Co., N. Y., and married Jan. 12th, 1842, Vincent Bishop, coming to Albion with her husband in 1846, in which vicinity they have lived ever since. Three children survive, while the youngest passed to the higher life in her beautiful childhood, and now welcomes her mother to her spirit-home. Mr. and Mrs. Bishop belonged to a little band of pioneer Spiritualists, the greater portion of whom have passed to the full realization of that which was to them not faith but knowledge. For more than thirty years their home has been open to welcome workers for Spiritualism, whether expounders of its philosophy or exponents of its facts, and many such who may read this notice will remember with pleasure and gratitude the hospitality they there enjoyed. Many, many others, of all phases of religious thought and belief, who have felt the warmth of her kindly sympathy and the strong support of her helping hand in time of need, will also miss her presence and bless her memory. Funeral services were conducted by the writer, assisted by Mrs. Marion Todd, at the family residence, on Saturday, April 28th, just twelve weeks after she received the severe injury which, through much pain and suffering, caused her earthly release.

AUGUSTA W. ANTHONY.

From Baltimore, Md., April 29th, 1888, Mr. Francis Volk.

He was born in Germany in 1822, and came to this country about fifty-two years ago, taking up his residence in the above city, where he carried on the boot and shoe business until latterly, when he engaged in the leather business. Mr. Volk was a sincere advocate of the spiritualistic faith, using every effort to further the cause of Spiritualism. He was buried May 1st with Masonic rites. COM.

From West Wrentham, Mass., April 25th, 1888, Mrs. Anna Frances, wife of Mr. S. B. Jones. She has suffered a severe illness since last Christmas.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Clackamas, Ore.

The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays.

Slate-writing, trance-speaking and clairvoyant test mediums have been engaged to attend the meeting.

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Miscellaneous.

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INDEX.

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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, MAY 12, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY,
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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

The Proper Methods of Investigation.

The report on "The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," adopted by the American Spiritualist Alliance, as printed in the last issue of THE BANNER, is a document of great importance to the cause of Spiritualism, and, if not fully exhaustive, is at least a significant and valuable step in the right direction, and shows that the Alliance is worthily, though slowly and cautiously, advancing in the important work for which it was organized. We would call special attention to some of the points set forth, in the hope that they may be carefully considered and studied by all who have at heart the best interests of the Modern Spiritual Movement.

In the first place, it may be noted that some prejudice or dislike appears to exist, on the part of a class of Spiritualists, to the use of the term "scientific" in connection with the investigation of spiritual phenomena. This, no doubt, has grown out of misuse or perversion of the term by others, or the mistaken assumption that it can be applied only to the methods and results of materialistic investigation. On the contrary, *science* is that which is *known*, in any department of phenomena or being; and to be "scientific" is merely *to know*, of a certainty, or to employ such methods as shall lead to certain knowledge. In order to this, all liabilities to mistake or illusion must be understood, and all possibilities of misapprehension guarded against. This is only common sense. If spirit-beings and spirit-phenomena are *known* to exist, such knowledge is *science*; and its pursuit by methods which admit of no mistake is "scientific investigation." Surely, all must desire this certainty, and anything short of it is mere conjecture or probability. But it should be remembered that different minds have different aptitudes and abilities for making such researches, and what is satisfactory and *seems* scientific to one, is by no means so to another. When one is investigating merely for himself, he may take such methods as will satisfy himself; but if he expects or intends to gain evidence for the conviction of others, or the public generally, he should employ such methods and such precautions as are adapted to the mental states of those whom he would reach, or his efforts will be futile. Hence the desirableness of a careful study of what is necessary to insure accuracy of observation and induction—in other words, of true scientific methods of investigation.

The report very properly, at the outset, calls attention to the great law of *spiritual affinity*—a law doubtless analagous to, and of as universal application as, the laws of gravitation and chemical affinity in the material sphere—and a disregard to which is as fraught with dangers and disasters as is neglect of those physical laws. Yet this law, or its operation, has been largely ignored in their investigations even by experienced Spiritualists—much more by those who are without experience, and especially by such as think to investigate alleged spiritual phenomena with minds full of suspicion, evil-surmisings, and conjectures of fraud.

One natural and necessary result of this law of spiritual affinity is stated to be that both mediums and investigators, being themselves spirits, attract to themselves, and are surrounded by, spirits of their own kind or quality—that is, spirits in sympathy with their various motives, beliefs, purposes, etc., which may be of the most incongruous and antagonistic character. This being the case, it is no wonder that when such diverse elements are brought in proximity, as they are likely to be in unselect séances, most unexpected, untoward, and even disastrous results should occur. A person ignorant of chemical laws, who should go into a chemist's laboratory and proceed to mix, helter-skelter, any elements which came to hand, would be fortunate if he escaped with his life or a whole skin. The formation of poisonous or explosive compounds would be at least quite as likely to result as anything useful or valuable. To proceed in that way surely would not be scientific—it would not be according to knowledge, but according to ignorance. And yet much of the so-called investigation of Spiritualism has proceeded in precisely that unscientific fashion, and results most disastrous to both mediums and experimenters, and to the general reputation of the movement, have followed.

The report very properly points out that, in order to avoid such dangers, and insure results of any value, something must be *known* of the spiritual quality or status and degree of unfoldment of the medium, and also of every person present as an investigator. The reasons for this seem too obvious to need more than its bare statement—certainly no further argument than that furnished in the report.

Thus far, it is evident, many Spiritualists have been too ready to seek the services, and commend to the skeptical public, any medium in whose presence marked phenomena have been witnessed, without any attempt to "know" anything of the actual spiritual status of such medium—his or her character for integrity, truthfulness, good-will, charitableness, or other spiritual virtues—which character, according to the law of affinity, determines the spiritual environment of a person, and shows whether persistent honest and fair dealing may be reasonably expected. It has been too often forgotten that something more than mere astounding phenomena is requisite to give Spiritualism a creditable and permanent standing in the world—that where these marvels are found to be connected with untruthfulness, sordidness, or any unspiritual trait, they will be more likely to be regarded in the popular mind as tricks of legerdemain than as spiritual verities, worthy of serious attention.

On the other hand, mediums who offer their services to the public for a fee, and obtain their living in that way, have not been, and cannot be expected to be, very discriminate as to their patrons, and often they really "know" very little of the spiritual conditions, motives and aspirations of many whom they admit to their séance-rooms. The consequences are well known, and are such as might have been expected from a knowledge of the laws of spiritual affinity and gravitation. Surely, it is time to put the knowledge of these principles, so far as acquired, to practical account, by the adoption of more "scientific," that is, rational, methods.

The suggestions of the report regarding the discrimination necessary in methods of investigation for different purposes; the careful elimination of everything liable to suggest deceptive contrivance; the need of divesting the mind of the inquirer of all selfish interests and desires, with an endeavor to rise into "relation with that spiritual society from which may be expected only wisdom and truth"; the mistake of attempting to dictate to or interfere with the spirit-workers who may present themselves, always exercising our own judgment on what is presented; the culture and use of the *spiritual* as well as the physical perceptions; the futility of attempts to apply merely materialistic tests, as is done by the fraud-hunting fraternity, etc., etc.—all are pertinent, judicious, and well worthy the study and regard of those who desire to arrive at the truth in these matters.

But a question will naturally arise with which this report, unfortunately, does not attempt to deal, but which we hope may be made the subject of a future rescript: That question is: Who shall obtain the required knowledge regarding the spiritual status of both medium and applicants for admission, and who shall judge of the fitness of either for safe and useful participation in a séance?

Thus far, with few exceptions, the whole matter has been left to individual action and responsibility. Mediums for materialization and other phenomena have offered their services to the public for a stipulated fee, arranged their own séance-rooms to suit themselves, and managed the séances, either personally or through an employed agent, admitting or rejecting whomsoever they saw fit—in some cases, perhaps, asking the aid of spirit-friends in making a selection of applicants. All this, of course, they have had a right to do, and perhaps it has been the best that, under all the circumstances, could be done. Much is needed to be learned on the subject before a better plan could be devised and put in operation.

But much has been learned, and not a little through painful disaster. This individual method has opened the way for unscrupulous adventurers, some of whom have given proof of remarkable mediumistic powers at times, but on other occasions have manifested such a want of integrity and resorted to such questionable methods as have more than negatived in the general mind any influence for good that may have proceeded from their genuine mediumship. Besides, the natural tendency of this method of individual responsibility is to awaken and stimulate the desire for pecuniary gain, leading, unconsciously, perhaps, but almost surely, to over-taxation of the mediumistic powers, by too frequent sessions and the admission of too large numbers, without careful discrimination as to their character and motives—in the train of which are likely to follow *personations*, either conscious or unconscious, with the usual sequences of "grabbing," "exposures," and unlimited obloquy upon a holy cause.

It is time that some method should be devised and put in operation for furnishing evidence of spirit-existence to serious inquirers, and for keeping open channels of communication with the higher life, that shall be free from such liabilities, and not open to debasement from that element which has long been known as "the root of all evil;" such a method, undoubtedly, will take the matter out of merely individual hands, and place it where it shall be managed for the general good, under such conditions and arrangements as experience has shown to be requisite for the best results. It surely seems desirable that every Spiritualist society, having the requisite strength, should provide and sustain at least one trustworthy instrument for some department of this work, under such arrangements as its best wisdom can devise. Of course, this implies no interference with the freedom of such as may choose to continue to operate in an individual way and to take the risks involved.

May we not reasonably look to the AMERICAN SPIRITUALIST ALLIANCE to suggest and set in operation measures which shall lead to this desirable end?

Sign Your Articles.

We pay no attention to anonymous articles. Various writers regarding local meetings, etc., seem to forget this fact. The name must be furnished as a voucher in each instance, but will not be printed, if the writer so desires.

☞ Colby & Rich have just issued a new edition of S. W. Tucker's "Spiritual Wreath."

Hard Words not Hard Arguments.

The common use of denunciation in argument is a fault against which too plain language cannot well be directed. Even when there are no "parsnips" to be "buttered" with fine words, there is a clear waste of influence in the employment of rough expressions, hard epithets and uncouth phrases. If anything is ever gained by it, it does not appear what it is, or whether it is an advantage that is at all desirable. The one who falls easily into the habit of denouncing an opponent, for no better reason than because he is an opponent, shows himself a partisan by nature and inclination. All his force of thought is concentrated in the act of hostility and hatred, and there is no room left for open thinking and candid statement. The habit has been styled a distinctively Christian habit, and we incline to regard it as being such.

Spiritualists very well know from experience how hard it is to bear in silence the sneers and the downright abuse of those who will not take the pains even to acquaint themselves with the actual position occupied by the New Dispensation. Yet it is none the less the fact that it is by such a rough road that truth travels, and will travel until all men shall have come into the possession of it for their own. This is for the present the penalty, or rather the price, which men have to pay for loving the truth rather than error, for pursuing the better way and abandoning the worse.

We are led to these reflections by the perusal of the report of a recent discourse by Rev. T. DeWitt Talmage against Spiritualism, in which this gentleman endeavors to unsay, or to remove the impression created by, certain expressions of his which are held to link him practically with an instinctive belief (even if not apprehended by himself) in the tenets of Spiritualism. As noted by us last week, his denial is vivid and Talmagean in the extreme, and the English language is put to exhaustive use, epithetically speaking, in his efforts to characterize the New Dispensation as a something worthy of the horror alike of gods and men. But we submit that, aside from the personal interest which naturally entered into his sermon, in his endeavor to clear his skirts of the terrible imputation (?) before mentioned, he has only—in obedience to the excitability of his gifted nature, which at one time lifts him to heights of progressive inspiration and then plunges him upon dead levels of crystallized creedalism—exhibited in quite full measure that spirit of opposition to the belief of others which he recently, with mighty force, condemned in his own pulpit.

The intolerance of Christians themselves fitly constituted the subject of a recent discourse, wherein Dr. Talmage spoke of the origin of sectarianism, its evils and its cures, and was compelled to allow that there was something wrong in all the creeds. Hence he directed his reflections at the bigots, of whom it may with perfect truth be said that there is no lack. The different denominations, remarked Dr. Talmage, sometimes magnify a very small difference. The only difference between sceres of denominations to-day is the difference between Shibboleth and Sibboleth, the difference between Gilead and Ephraim. "*As I demand liberty of conscience for myself*," said he, "*I must give that same liberty to every other man*, remembering that he no more differs from me than I differ from him. I advocate the largest liberty in all religious belief and form of worship."

[How about his heated denunciation of Spiritualism, which is the conscientious belief (ay, knowledge) and the cherished religion of millions in this country and the old world?]

For twelve centuries, says Dr. Talmage, the church attempted to make people think right by prohibiting discussion, and by rack and gibbet and hot lead poured down the throat tried to make people orthodox. But it was finally discovered that a man's belief cannot be changed by twisting off his head, nor can he be made to see differently by putting an awl through his eyes.

He confessed that he was not at all nervous in regard to the battle that is going on between truth and error, believing fully that truth will conquer in the end; let error run, if only truth run along with it.

[This, we agree, is the exact position occupied by the Spiritualists, who are willing to leave all things to the lapse of time and the sure results of HONEST investigation!]

It is often the case, he said, that bigotry starts in a household, and that the subject of it never recovers: "There are tens of thousands of little bigots ten years old." You seldom find, he remarked, a man with large intellect who is a bigot; while the man who thinks he knows a great deal more than he does is almost always one. The whole tendency of education and civilization is to bring men out of that state of mind and heart. *Look out for the man*, said Dr. T., *who sees only one side of a religious truth:* he will be a bigot inevitably: What is wanted is more light, and less sectarianism.

Such was Mr. Talmage's forcible characterization, in the past, of that unreasoning theologic bigotry which refuses to see anything good in whatever may happen to be located outside its own limited circle. And he has been equally severe in his public utterances against those who in daily life, and in a moral and social sense, fail to keep their tongues from defamatory remarks concerning their fellowmen.

We respectfully appeal from Dr. Talmage intoxicated with zealotic fury in his late Brooklyn Tabernable discourse to Dr. Talmage sobered and thoughtful in the presence of truth. Could any one have said more emphatic words against speaking ill of our neighbors than did he in his recent address at Tremont Temple, Boston, wherein he spoke of "The School of Scandal" as being a school with more scholars in it than any other known to him in the United States?

[We fear it has just gained one pupil.]

It is as natural, he remarked, for some people to attack others as it is for the hound to go after the hare.

[The clergy at the present time are illustrious examples of this.]

In every country there are great factories of falsehood that run night and day.

[Spiritualists are forced to believe him, from the treatment visited upon their cause by their Christian brethren.]

The lie, he said, has never yet been anatomized. It is remarkable for its longevity. It can travel a hundred miles at a jump; smell what never existed; hear sounds from all the keyholes. It has a throat to swallow the largest story ever invented. Nothing sticks in its gullet but truth. Lies have a sleek hide, sharp claws, and a sting in their tails.

[Herein Dr. Talmage gives the natural history of the reports so glibly circulated against Spiritualism—the throat of science and Christianity being notably willing to swallow everything but the truth regarding the modern manifestations.]

Liars he proclaimed to be the scavengers of the world, that drive their carts through every community. He recognized this general evil in his Tremont Temple address, and urged that as a cure we must first refuse to listen to the tattler.

[What if his Brooklyn Tabernacle audience had taken his own advice regarding his savage and absonous onslaught upon Spiritualism?]

The one who listens, he said, in Boston, is the only person who is worse than the tattler himself, if he fails to utter a protest. Stop cackling. If we make a right use of our tongues, our reputations will take care of themselves. He plead *for the merciful treatment of the character of others.*

The true way to do is to refuse to accept what is charged against another until the charges are established.

I hereby declare my determination, said Dr. Talmage in Tremont Temple, *never to believe anything against anybody unless it is first proven.* Even then I shall hope there is some mistake about it.

[Would, for his own sake, as a consistent public teacher, that Dr. Talmage had persistently applied the precept he thus urged on others in his recent attack upon the Spiritual Dispensation!]

Does Vaccination Protect?

Ninety-five per cent. of the inhabitants of Sheffield (Eng.) were vaccinated prior to the smallpox epidemic that has prevailed there for a year, commencing in March of last year, when there were three cases. In April following there were four, in May twenty. At that time the Medical Officer to the Corporation, Dr. Sinclair White, assured the authorities that it was impossible for the disease to make serious advance because the inhabitants were so *well protected.* But in June there were forty-three cases; in July, ninety-one; in August, one hundred and forty-six; September, two hundred and seventy-five; October, four hundred and ninety-eight; November, six hundred and four. The total number up to Christmas was two thousand seven hundred and twenty-eight cases, of which two thousand one hundred and ninety-eight were of persons who *had been vaccinated* and three hundred and eighty-two of those who had not.

In 1868 smallpox ravaged San Francisco and California generally. At the close of the epidemic, Dr. Isaac Rowell, Health Officer of the city and county, made a report of his experience, in which he gave the most positive evidence that vaccination was no protection; that it was comparatively useless, and advised perfect sanitary regulations to take the place of it. As far back as 1820 it was said by the London *Gazette of Health:* "Cases of smallpox after vaccination have increased to such an extent, that no conscientious practitioner can recommend vaccination as affording security against the contagion of smallpox." And the experience of over half a century since that opinion was promulgated has corroborated its truth. Yet at this very day we are told that because a case of smallpox has occurred in Chelsea, the only way to prevent the disease becoming an epidemic in Boston is to make vaccination general, and that "the authorities are extremely anxious that none shall neglect this matter"; that sometimes people "avoid the officials as long as it is possible to do it, and the result is that the officer who does the vaccinating has to chase them up from one place to another for several days before the object is accomplished."

Were there no other objection to vaccination than its utter worthlessness as a protection against contagious disease, it might be left to take its course as a pecuniary profit to the holders of medical diplomas and a satisfaction to their over-credulous patrons. But there is a far more serious aspect, and that is the implanting of seeds of disease in healthy bodies, often resulting in death or a life of weakness and suffering. We have shown this so many times to our readers that we need not at this time enlarge upon the fact. We have authentic reports of hundreds, and these might easily be increased to thousands, in its support, but a single one given in the *Vaccination Inquirer* for April will suffice for the present. Mrs. Morgan of Peterstow writes:

"Our dear little one was killed through my allowing him to be vaccinated, an act for which I shall never forgive myself. The awful suffering my child endured, and his transformation from a fine, healthy boy to a poor, worn creature, racked with agony, may enable any one to imagine what a mother's feelings must be. Nothing shall ever again induce me to submit a child to vaccination."

The Anniversary at Saratoga.

On our third page will be found an account of the interesting and pleasing services held in Saratoga Springs, N. Y., in honor of the Fortieth Anniversary of the Advent of Modern Spiritualism. For this report we are jointly indebted to the columns of *The Eagle*, of that place, and the pen of our correspondent, E. J. Huling, Esq. *The Eagle*, which is so ably conducted by Editor Johnson, never exhibited its well-known liberality of sentiment and fearlessness of feeling to a greater extent than on this occasion. In addition to its report of the Spiritualist Anniversary, it devoted, in the same issue, half a column to a sketch of J. Clegg Wright's lectures in Saratoga, and then copied in full (with its concluding paragraph in "small caps") the Anniversary editorial which appeared in our columns for March 31st, with the subjoined introduction:

"As many do not understand the principles and purposes of Modern Spiritualism, or the work that it is doing, we copy the following article from its leading newspaper exponent, the Boston BANNER OF LIGHT, which affords information in this direction."

Bro. Johnson is an outspoken advocate of woman suffrage, freedom in medicine, justice for the Indian—and does not scruple to tell what he thinks about Spiritualism; he surely deserves the thanks of all, wherever residing, who appreciate self-sacrificing deeds wrought for the cause of free inquiry, political justice and spiritual expansion.

☞ Our public free meetings held every Tuesday and Friday afternoon in the hall over the Banner of Light Bookstore at 9 Bosworth street, are fully attended by an intelligent class of people who take a deep interest in listening to what the returning ones have to impart to friends in the mortal. Many visitors bring choice flowers and place them on the table, which gratifies the invisible intelligences very much. Supplies of the fragrant arbutus flower were also forwarded, at the earliest time of its blossoming, by Mrs. M. Wiggin, Kennebunk, Me., S. M. Pearson, Stratham, N. H., Mrs. S. F. Fisher, South Deerfield, Mass. All will please receive our sincere thanks.

A Manly Protest.

A correspondent of the Boston *Daily Globe*, in its issue of May 7th, protests against the reckless denunciations of Spiritualism at present indulged in by press and pulpit. We have expressed views in the same line, and made the identical points many times in the course of our editorial labors, but transfer the following extracts from the article to THE BANNER columns that our readers may join with us in commending the liberality of the *Globe* in putting this demand for fair treatment of Spiritualism before its many patrons:

"The pulpit for a long time thundered against believers in the Spiritual Philosophy as shallow-pated fools or people of vivid imagination and great credulity, who have been duped by shrewd and unscrupulous adventurers. The vast increase in the number of Spiritualists has, however, shown the fallacy of calling them, as a body, fools and lunatics.

Prominent clergymen say that ninety-nine out of every hundred of the so called spiritual phenomena are fraudulent. We Spiritualists say that the one case that is conceded to be genuine should be the one to demand the attention of the people. We claim that if Spiritualism is true it affords one of the most satisfying of comforters for the stricken heart. If the great question of immortality and the fact that people once resident on this earth can and do have the means to communicate with us, can be clearly proven, it should be received with joy by all nations.

The Spiritualists of America undoubtedly outnumber any one of the various sects; and yet we are looked upon as immoral, dishonest and silly by self constituted judges. If this be true, it is a sad commentary on the intelligence of the nineteenth century. No religion that ever occupied the minds of people has made such rapid progress as Modern American Spiritualism, and if the millions who accept its teachings are underwitted or dishonest, the condition of society is, indeed, deplorable. We claim that there is a desire in the hearts of men to know that Spiritualism is true, hence the great number of investigators and new adherents. Not being connected in any way with mediums, and never having taken any prominent part as a leader, I speak as a common member of the faith and a representative of the great mass of adherents.

We deny that we have no system of morality, that our belief leads to sensuality and insanity, and that we are all physical wrecks, as the great sensational preacher, Talmage, said in his periodical harangue last Sunday. We are as strong perhaps in numbers as any religious sect in the city of Boston, and the absurdity of claiming that we are all physical wrecks must be apparent. We claim that for every person made insane by Spiritualism, we can show two made so by religious excitement; and as to the statement that we are immoral, we submit that we ought to receive credit for good lives, well lived, and be held innocent of crime until proven guilty. As to the presence of a greater degree of unhappy marital relations among us than among other people, we deny it and challenge unbiased comparison with others. As with all other sects many barnacles have attached themselves to us, and we receive indiscriminate condemnation for the sins of weak people. If there is one thing more than another that Spiritualism teaches, it is that each individual must suffer the consequences of his own misdeeds. We recognize no possibility of any vicarious atonement, and we consequently strive to cultivate a spirit of charity and kindness, even toward those who grossly misrepresent us, as the best source of happiness here and hereafter. The corner-stone of our system is the fact of spirit-return, and upon this all are united. The peculiar ideas of any faction must be considered for what they are worth, and not be put down as held by the great mass.

Our religious meetings are treated in a flippant and unjust manner by the press generally, and the most absurd arguments are made to controvert phenomena quite inexplicable, except as having been produced by intelligences not seen. We ask as a matter of common justice that our people receive the same consideration bestowed upon the Catholic, Congregationalist, Methodist, or any other church. We are not disposed to disturb other people in their peculiar views. If they are satisfied with theirs, so are we with ours.

The text-books of the Christian churches tell us that religion must be gained experimentally, and a change of heart must take place. We claim that we have an experimental knowledge of spirit communication. We are possessed with the same spirit of zeal for the spreading of the truth that has actuated all people at all times when similarly convinced.

Our conclusions are not based upon nor reached through any mediums or particular class of phenomena, but through the experiences of individuals. Hence any discovery of fraud does not overthrow the knowledge, any more than the discovery of trickery in the performance of some apparent miracle has overthrown the faith of Christians.

Aid for Robert Cooper.

We give below a letter from that friend of humanity, Wm. Tebb, now in Athens, wherein he makes an earnest appeal for aid for Robert Cooper, the (now sorely stricken) pioneer-worker for Spiritualism in England. We trust the words of Mr. Tebb may awaken a generous response to the call we have made. In the language of a Rhode Island gentleman who is himself a donor to the fund, we are "perfectly amazed that so few subscribers' names appear in Mr. Cooper's behalf, especially as Boston is not only a center of intelligence which is unsurpassed upon this vast continent, and also of wealth, but also the center of Spiritualism":

HOTEL DES ÉTRANGERS, *Athens, Greece,*
April 18th, 1888.

To the Editor of the Banner of Light:

The BANNER OF LIGHT has followed me in my quest for health and repose to this classic region, and you have the thanks of all grateful Spiritualists for the earnest appeal made through its columns in behalf of a most courageous and self-sacrificing apostle of the great spiritual reformation. When I first became acquainted with Mr. Robert Cooper, twenty-five years ago, he was then proprietor of a growing and lucrative business, which promised to realize for his family a comfortable independence. To advance the cause of Spiritualism, to which he became a convert, he relinquished this business to the care of others, and eagerly threw himself into the struggle, with a few others, to advance the cause he had at heart, without counting the cost; and although now overtaken by personal affliction, and serious financial troubles, he has not, in his old age, bated one jot in the faith and earnestness which inspired his early devotion. Such examples of zeal for unpopular truth and self-abnegation are comparatively rare. I venture to hope, therefore, that the BANNER'S earnest appeal for coöperation with the friends in England to obtain a suitable annuity for one whose disinterested labors are the inheritance of both countries, will meet with an early and generous response.

Faithfully yours, WILLIAM TEBB.

The Summer Camp-Meetings.

We are much gratified to learn as we do from our attentive correspondents that the spiritualistic camp-meetings the coming season will open under more auspicious circumstances than ever before.

At *Onset Bay* preparations for the accommodation of guests have already commenced, and doubtless there will be more visitors there during the heated term than ever before, as many talented speakers have been engaged already.

At *Lake Pleasant*, also, under the new syndicate, we are assured that everything possible will be done to accommodate the thousands of people who will visit this charming locality. First-class speakers have already been engaged. Our agent, J. M. Young, will keep all the Spiritualist papers for sale; and the books published by Messrs. Colby & Rich, of Boston, can be had of him at any time. This gentleman, who is clerk for the Corporation, will issue periodically a local sheet of interest for the especial benefit of visitors. The nation's holiday (July 4th,) will be duly observed at the Lake, with appropriate oratory and fireworks. Mr. William R. Tice, the Treasurer, will be on hand to attend to all financial matters.

The Lookout Mountain Camp-Meeting near Chattanooga, Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd. Excellent hotel facilities are on the Mountain. Tenting space given free. Address, G. W. Kates, Secretary, Chattanooga, Tenn.

Camp-Meeting grounds at *Haslett Park*, Mich., and other localities are being put in order for the season; all going to show the deep interest manifested among the leading Spiritualists of this country in our glorious Cause.

☞ Mrs. A. L. Warren, after an absence of the winter months, has returned from the Pacific Coast improved in health, and can be found at her old rooms, 90 Waverly House, Charlestown District, where she will continue to exercise her spirit gifts in diagnosing and prescribing for the sick—a work in which she has been engaged for more than twenty-five years past.

Reportorial Education.(?)

The New York *Sun* is all aglow with the thought of the fine opportunity for a practical and uplifting education which is afforded in the reportorial profession by the modern system of journalism—daily of course. "The proportion," it says, "of reporters who subsequently win distinction and fortune at the bar, in the pulpit, in business or literature, is large. A good reporter has to be an exceedingly bright man, and his calling gives one of the best educations to be had in intellectual alertness, knowledge of men, readiness of resource, patience and industry. It is no wonder that reporters who do well in their business do well in other business when they take it up."

Let us see! Probably the New York press reporters have thought they were doing "their business" well of late, and hence were deserving of the *Sun's* flattering endorsement, but the following incisive paragraphs, from the columns of the Boston *Daily Globe*, at one and the same time show the quality of work these Gotham scribes have turned out, and the very excellent (?) chance for "one of the best educations to be had" which the metropolitan newspapers afford a young man who is really anxious to rise in his calling:

CRIMINAL CORPULENCY.

The woman called Diss Debar, who is having a sensational trial in New York on a charge of obtaining money under false pretences, has the misfortune to be fat. Perhaps it would be more accurate to say that she is guilty of the crime of being fat.

The New York papers fairly bristle with damaging charges of obesity against the woman. And, although the trial is not yet ended, they seem to have proved the charge. The epithets of "fat female," "corpulent conjurer," "big beauty," "avoirdupois Ann" and "adipose Ann," seem to be founded on fact. And the reporters gleefully tell how she "waddles" into court, and how she was too corpulent to be got through the door of the "pen" with the drunkards and roughs who were imprisoned there, and how, when gentlemanly allusions were made in court to her bulk, her adipose tissue fairly shook with indignation.

If any unsophisticated person has labored under the delusion that there is no such thing as criminal corpulency in this country, he has only to read in the New York papers the reports of this woman's trial. He will there find that adipose tissue stamps its possessor at once, and conclusively, as a criminal of low degree. This will be a painful discovery for those plump people who have hitherto supposed themselves none the worse morally and legally for their plumpness.

Decease of Dr. Bloede.

We learn from the *New Yorker Zeitung* of May 2d that Dr. Gustav Bloede, a well-known Spiritualist of Brooklyn, N. Y., (and occasional contributor to the BANNER OF LIGHT, of both original articles and translations from the German language) passed to spirit-life, April 30th, from a hospital in Baltimore, Md., to which institution he had been conveyed at his own request, in order to avail himself of the treatment of Dr. Simon.

His last illness was long and severe; suffering for months from insomnia, his nervous system in consequence became very much disturbed.

Dr. Bloede was born in Dresden, Saxony, Sept. 23 1, 1814, and studied law in Leipzig from 1832 to 1835, when he returned to his native place and established himself as an advocate. He was elected to various positions of public trust and responsibility by his fellow-citizens; but being a great lover of freedom, he took an active part in the German revolution of 1848. As a result of this action he was, two years later, sentenced by the Prussian authorities to an imprisonment of ten years for high treason, but fortunately made his escape to Belgium, afterwards coming to America. In Philadelphia he commenced the study of medicine, and received a diploma from a homeopathic college in that city. Later he went to New York and engaged in literary pursuits, being for several years editor-in chief of the *New Yorker Demokrat*, a prominent Republican journal. After severing his association with that paper he was connected with the *New Yorker Staats Zeitung* and other German periodicals, and has also written voluminously (in English and German) for other publications, both secular and spiritualistic, in all parts of the world. A long article on Spiritualism by Dr. B., was published in *Die Gegenwart* of Berlin in 1877.

In 1844 Dr. Bloede married Marie Antoinette Francisca, who preceded him to spirit-life in 1870, from Brooklyn, and who was herself a poetess of considerable celebrity. The doctor leaves behind him four children—Victor G. Bloede, a chemist in Baltimore, and three daughters, Gertrude, Catherina and Indiana, the first named of whom inherits her mother's poetic talents.

Dr. Bloede had a large number of friends in both hemispheres, who will long hold him in kindly remembrance.

THE LECTURE OF ALFRED R. WALLACE on Spiritualism, delivered by that distinguished scientist in San Francisco last June, prefixed to which is a brief biography and portrait of the author, has been issued in a neat pamphlet by Albert Morton, 210 Stockton street, San Francisco, Cal. Copies may be obtained of Colby & Rich. For further particulars see advertisement on fifth page. The appearance of this pamphlet, embodying the bold declarations of Prof. Wallace, the co-discoverer, with Darwin, of the fact of evolution, is particularly opportune at this time, when certain opposers of Spiritualism, in the pulpit and out, are declaring that no scientific man of any note has even given to Spiritualism the endorsement of his name!

☞ The great mistake the managers of our camp-meetings have made in the past is the fact that they have not been particular enough in announcing the movement of trains. We have verbally called attention to this important matter many times; and now it is a gratification to find that our correspondent at Lake Pleasant has been thoughtful enough to give us the figures, which we shall keep standing during the season in these columns. Managers of other Spiritualistic camp-meetings are requested to keep us posted, as it is of especial moment that visitors intending to leave Boston and other places for the camps should know exactly what railroad trains to take, etc., in order to reach the grounds without delay.

BERKELEY HALL.—We attended the meeting of the Boston Spiritual Temple Society on Sunday morning last, and found the place of assembly thronged with a large and representative audience of Spiritualists and inquirers, eager to listen to a reply by the guides of Mrs. R. S. Lillie to the recent attack made on the New Dispensation by Mr. Talmage, of Brooklyn. We are promised a synopsis of this eloquent effort—which received warm commendations from all present—and shall print it in a future issue.

☞ We are informed that singular and striking manifestations are taking place in a private family in the vicinity of Boston—an account of which will be furnished our readers next week.

☞ The advertisement of Dr. J. R. Cooke was inadvertently omitted from our issue of May 5th. It will be found this week in its usual place on the seventh page. See also card on fifth page.

☞ Read the card of Mrs. Augusta Dwinels, on the fifth page. She has changed her residence to 20 Bennet street.

☞ The many friends of our fearless Editor-in-Chief will be pleased to learn that he is improving in health, and is meeting with greater success in the interest of *The Better Way* than his most enthusiastic friends could expect. May the good friends on this and the other shore aid him in his noble work for humanity. His address is: Capt. L. Barney, care Colby & Rich, 9 Bosworth street, Boston, Mass.—*The Better Way, Cincinnati, O.*

Capt. Barney called at THE BANNER office last week, giving every evidence of being in the fullest enjoyment of his rest from editorial labor.

MR. HENRY GOODWIN of the Crawford House, Boston, is to deliver the Memorial Day address in Londonderry, N. H., his native town. The Derry Post will unite with the Londonderry in the observance of the day. Mr. Goodwin is one of the finest platform orators we ever listened to.

ALL SORTS OF PARAGRAPHS.

SPRING HAS COME!

The mule was lately happy,
His breast was full of song,
He thought that the millennium
Had put an end to wrong;
Because within a stable
He stood the winter through,
He dreamed he was a nabob,
With not a thing to do.

But now the spring is blooming,
And the *Jemima Sal*
Is floating, full of brickbats
Upon the thawed canal.
And out upon the towpath
Reluctant walks the mule,
Annexed unto the hawser
And stormed with ridicule.

What cares he for the daisies
That whiten all the dell?
What cares he for the bluebirds
That nature's chorus swell?
He'd rather in bleak winter
Contented whisk his tail,
Than in the songful springtime
Be hammered with a rail.

The Pope having given his official disapproval of the "boycott," and the "plan of the campaign" in Ireland, it is reported that the Nationalist leaders are in deep study as to whether they should obey the call of their country, or the mandate of an Italian pontiff. Prominent League men in America, it is reported, are of the opinion that his Holiness will be obliged to retire from his position; the event, however, remains to be seen.

SHAMOKIN, PENN., *May 6th.*—Eight persons were killed, thirty seriously injured, and property valued at $75,000 destroyed by a remarkable accident on the Philadelphia and Reading Railroad at midnight of the 5th. A fast freight train of seventy-five cars was passing through Locust Gap, when the train became disconnected by the breaking of a coupling—the meeting of the two sections at the bottom of a heavy grade causing a collision, and on an explosion in a car which was, it is said, loaded with dynamite; cars were shattered, their contents strewn along the mountain side; and in the immediate neighborhood seventeen houses were completely wrecked, and their occupants in many cases either killed or injured. The wrecked buildings were fired by overturned stoves or lamps, and thus some of the terror-stricken men, women and children were burned to death.

One of Mr. Stokes's Hoffman House oyster-openers recently found a valuable pearl in a clam, and now several parties are becoming clam-orous as to who is the real owner of the pearl.

Some people who take great delight in criticising others are apt to forget that they themselves live in glass houses.

Frank Cushing, whose researches among the Zuñi Indians of New Mexico have attracted wide attention, has been busily employed in the Salt River Valley since leaving San Francisco a few months ago. He has discovered the ruins of several Zuñi cities, and from what he has found he is led to assert that once the Salt River Valley supported a population of 250,000 people. He has developed traces of canals over 700 miles in length, once used for both irrigation and navigation. One of these canals was seventy miles long.

HOWLERS AND GROWLERS.

Let howlers howl,
And growlers growl,
For Nature made them so;
They soon grow thin,
With sallow skin,
From eating too much crow!

Harriet Prescott Spofford thinks girls should not marry until they are twenty-five years of age, and gives very good reasons why.

"Bill Nye" proves his right to the title of "humorist" by talking in print about electricity, a subject he evidently knows nothing of. He proves this by his inane expressions. Writers for the press should be more careful if they wish to be appreciated.

We once knew a pious job printer who worked every Sunday night, after attending church, to gain time, but at last came to the conclusion that it was *losing* time instead, as he *pi'd* more jobs Sunday nights than he did in the whole course of the year (Sundays excepted, as the railroads say). He finally came to the conclusion that his types were altogether too *pi'us!* and leaving the church and the printing-office, he secured a berth as Conductor on the Metropolitan horse-railroad, where, by "shrewdness and economy," he saved considerable money. But this was before the bell-punch came into use.

The Grand Jury in New York have indicted Madame and General Diss DeBar for alleged conspiracy to defraud Lawyer Marsh and for grand larceny of the Lowenberg pictures.

There are a great many "straws" floating through our columns about this time to indicate that the much-written about "Christian Science" is a very unchristian humbug.—*Boston Evening Record.*

So it is. And this paper has been warning the people against the "unchristian humbug" for a long time.

Some one has sent a question to this office for answer which reads thusly: "If a man dyes will he live again?" That depends upon whether he dyes fast colors or not.

BIGOTRY STILL RAMPANT.—In *1692* they hung innocent persons who were undoubtedly spiritual mediums. In *1888* the descendants of bigots imprison persons who are mediums, and would, if they could, hang them or banish them, as was done by the Quakers long ago.

A man who daily exercises an influence for good lives in Providence and saws cord-wood.

The steamer *Iowa*, which arrived at Boston from Liverpool May 2d, reports that on April 30th she was surrounded by a school of frisky whales—that one of them in its playfulness cut up a variety of capers, but made a serious mistake, as it undertook to cross the bow of the steamer, which struck the whale about midships, cutting it in two without in the least damaging the vessel.

Queen Victoria has been made honorary colonel of a German regiment. "Oh, my!"

It is recorded that the chair in which Lord Byron wrote most of his poetry was a Louis XIV. one, well stuffed and in red Utrecht velvet.

There are revived attempts in certain quarters to create war scares, based on the news that urgent orders have been received at Portsmouth to dispatch six torpedo boats to reinforce the British squadron in the Mediterranean.

Nearly all the French chemises, it is said, are sack-shaped.

THE FAITH CURE.—"M. H. B.," Dover, (N. H.,) inquires if we "know of any diseases healed by the faith cure, so called? as I am thinking of trying it." We do not. Two men whom we knew tried something of the kind—and they are now in their graves.—*The Boston Investigator.*

Appeal in Behalf of Robert Cooper,

Of Eastbourne, Eng.,

Who, after upward of a quarter of a century's work for the spiritual cause in Great Britain and America, now finds himself, in his sixty-seventh year, without pecuniary means, and smitten with blindness and failing health.

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

From THE BANNER'S God's Poor Fund	$10,00
L. Colby	10,00
A. E. G.	5,00
J. P. H.	25,00
I. B. Rich	10,00
Friend	2,00
C. H. Spear	2,00
W. J. Colville	1,25

PARTIES in search of lace curtains, portieres, furniture coverings, silks and upholstery goods of any kind in connection with carpets, pronounce it a great convenience to find them at one establishment, as at J. H. Pray, Sons & Co., where they can be found together, thus insuring perfect harmony.

Lake Pleasant.

(From Our Regular Correspondent.)

The advent of spring finds matters assuming an air of activity at this great camp-ground of the adherents of the Spiritualistic Philosophy, and the coming season here promises to be another great intellectual congress. Every year adds to the popularity of this place, and each season is longer than the previous one. This is the fifteenth year of the movement here, and the changes since that little gathering of a few earnest men and women in the summer of 1874 have been many.

The "basket picnic," or grove meeting of a few days, has developed to a grand convocation of two months or more, and the audiences are aggregated from every State of our Union, and from lands beyond the sea. What was once a local affair, known only in the immediate vicinity, has grown—has become renowned wherever "printers' ink" has a circulation.

We have been informed by credible authority that at a preliminary meeting for considering the feasibility of inaugurating the movement, the controlling intelligence stated that "the influence of the camp-meeting would extend further than any of the company present had any idea of." Has it not been so? Hundreds of friends many miles from here, when they read this will unite with us in a most emphatic affirmative reply. What of the early pioneers? It can truly be said of them, as has been said of others, "they builded wiser than they knew." Many of them have closed their record here, and have passed "from hope to glad fruition." A few remain, and in life's afternoon contemplate with serenity the events of today.

The first lecture at the auditorium has been set down for July 22d, though the "Fourth" is to be observed with due credit, and there will be many an impromptu conference before the regular session opens. Parties are beginning to arrive, and several have already come for the summer. Improvements are the order of the day, and several new cottages are being erected. The sale of house lots last year was very satisfactory, and the call is still being made. That the coming convocation is to be one of much interest seems to be well assured.

NOTES.

Mr. C. E. Jackson, our genial postmaster, is erecting a handsome cottage on First Avenue.

Mrs. Maud E. Drake, with Mr. Drake, was a recent caller in town.

Mr. E. Ripley is in much better health than during the winter.

Our census at this writing includes some twenty families.

The Directors will have a meeting here May 19th.

Mr. and Mrs. M. W. Lyman of Springfield have arrived.

An entertainment of much interest was held at the Gordon Cottage on Thursday evening. Mrs. Kate M. Adams presided at the organ.

The stopping of the trains thus early is a marked convenience, and they are well utilized.

Our *Messenger* will endeavor to give the *mélange* of the camp.

The "Headquarters" will be open soon, and we shall have a big latch-string out. Call and introduce yourself. This means everybody who reads this.

Lake Pleasant, Mass., May 5th, 1888. J. M. Y.

Haslett Park Camp.

To the Editor of the Banner of Light:

It was my good pleasure some few days ago to take a look at Haslett Park to see what was being done, and how the Park looked when deserted. I found all life and animation. The hotel is being thoroughly renovated; guests will find a marked improvement over last year.

Mrs. Potter was busy overseeing a small army of helpers, who were showing to the world what skill and good management can do.

The boats are to be refitted; the fine little steamer that did such gallant service last year looked silent and glum, but soon it will ply the beautiful lake as happily as of yore.

The Park is busy with the ring of the "woodman's axe."

The Pavilion—which our hearts were set upon last summer, through the work of Mrs. Lillie, who started the ball—will be in readiness for the camp, which opens the 26th of July, and continues five Sundays. None need to fear but that the work will be done faithfully and well.

Several new houses are to be put up this summer. Mr. Burgess erects a thousand dollar cottage; other improvements are going on.

Campers will find there very many more conveniences than last summer.

There is to be a fine array of talent during the entire month. The last Sunday of July, and the opening day, Mrs. R. S. Lillie will dedicate the Pavilion; she is to be present two Sundays; A. B. French, of Clyde, O., Mrs. Baade of Capac, Giles B. Stebbins of Detroit, Mrs. Woodruff of South Haven, Col. Fogg of Lansing, and others are to be among the attractions of the place. G. H. Brooks gives the welcoming address.

There is to be this year a new departure here in the way of camp-meetings: a mental philosophy class is to be established, also a reading circle, a school in mediumship and a class in psychometry. Much attention is to be given to the children—a Lyceum to be established and conducted every morning.

To those contemplating going to some of our many camps, I would say I know of no place that offers any greater inducements than Haslett Park. Mr. Haslett, through our ever genial Mr. Potter, is doing all that he possibly can for the benefit of the visitors, and it is hoped there will be a large attendance and much enthusiasm manifested. If one man can do so much for the benefit of the cause, surely all can attend the camp.

Trusting to meet all old faces and many new ones during the season, I am as ever, yours in the cause of truth, G. H. BROOKS.

East Saginaw, Mich.

Onset Notes.

To the Editor of the Banner of Light:

In alluding to the Greenleaf Cottage last week I intended to have said that the cottage had a fine "bay view" outlook—not thinking that the Aplin Cottage, situated next to it, was christened "Bay View." The Aplin Cottage, or "Bay View," is the first residence that was built at Onset, and is the summer home of Mr. and Mrs. Aplin and daughter, Mrs. Loring, of Fitchburg, Mass. I make this explanation that people at a distance may understand that the Greenleaf and "Bay View" cottages are separate estates—both equally pleasant as to the water view outlook.

Onset celebrated May Day with an evening entertainment at the Pavilion in benefit of Lula Morse, the promising young lady who gives entertainments at the Children's Lyceums in Boston, and other places, with such good acceptance. The performance was varied, and quite enjoyable—home talent being employed for the occasion. OBSERVER.

"NELSON" writes: "The sun never shone more brightly than it does this morning upon our beautiful bay. The love of the Great Father is in the rays so profusely shed upon us. The warm days of spring are drawing slowly but surely near, and the severity of the past will melt away into the glory of the to be.

One by one the friends will return to us, and we who have 'held the fort' during the winter hours will welcome them with open arms. It has been a severe struggle at times, but, take it all together, we have not suffered more than others who left us a few months ago with their good-byes for the winter.

Many, also, will return to us in spirit, having laid their bodies down as worn-out garments. They will be just as welcome in their new robes, for they will shed upon us a purer love and a brighter smile.

Soon the melodies of camp-meeting will re commence. "Nearer, My God, to Thee" will vibrate upon the air, and angels will hover round as the strains are wafted upward; the glorious truths of Spiritualism will be presented in the magnificent setting of Onset summer days.

The slate-writer will soon be happy; the materializing medium will be in her glory; the hankerchief-reader will be sought after; and the developing medium will receive his share of patronage; but for a phase that will meet all requirements, give us the good old trance-medium, who steps in when least expected, sheds the bright ray straight from heaven and gives comfort and joy when we are enveloped in the cloud."

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Helen Stuart-Richings has just closed her engagement in Norwich, Conn., and goes to Pittsburgh for the month of May. Owing to a change in her plans for next winter, Mrs. Richings is open for engagements for the months of November, December, January and February, and desires to hear from societies in any part of the country wishing her services as inspirational speaker, psychometrist, platform test medium and elocutionist.

G. W. Kates and wife were to be in Paterson, N. J., May 6th; they speak there the 13th—then go South until August. They will then accept the engagements, North or East, which are now being applied for by their many friends. Their address is Chattanooga, Tenn.

Mrs. Mary A. Charter is now located at 15 Center street, between Grand River Avenue and Gratiot, Detroit, Mich.

Hon. Warren Chase may be addressed at Cobden, Ill., till July 15th. He will attend the Iowa Camp-Meeting at Clinton, and is open for engagements in Iowa, Minnesota and Wisconsin for September and October. He spoke in St. Louis, Mo., May 5th.

J. W. Fletcher will lecture in Newburyport, Mass., on Sunday, May 13th; in Norwich, Conn., May 20th; in Berkeley Hall, Boston, May 27th, giving his "Illustrated Lecture" in the evening.

W. J. Colville has just completed a very successful season of work in San Diego, Cal., and has now returned to Los Angeles, where he will lecture Sundays, May 13th, 20th and 27th, in I. O. O. F. Hall, at 2:30 and 7:30 P. M. His week-evening lectures are given in Bartlett's Music Hall; his class in Spiritual Science meets at 640 South Hill street, to which address all communications for him should be sent during this month. He returns to San Francisco June 1st.

Dr. J. K. Bailey is again on a Western trip, having visited and held meetings at various places in the States of New York, Michigan and Indiana during April. He may be addressed during May P. O. General Delivery, Springfield, Ill.; home address, box 123, Scranton, Pa. The Western friends should keep him well employed in the good work.

Dr. Dean Clarke, who spoke in Lowell last Sunday with great acceptance, speaks there again May 20th, and would like immediate applications for June. He has engaged for Lake Pleasant Camp-Meeting Aug. 16th and 19th, and is open for other Camp-Meeting engagements. Address in care this office.

Individuals and societies wishing the services of Mrs. H. S. Lake, will please address her in care of the BANNER OF LIGHT.

After his return from Washington, D. C., G. H. Brooks went to South Haven, Mich., and gave four lectures to full houses; from thence he passed to Kalamazoo, where he spoke in the Unitarian Church to a good house; the second Sunday in May he speaks for the Young People's Society in Newbury, O.; from whence he goes to other places in the State. He returns to Michigan in time for the camp which opens at Haslett Park July 26th. He is engaged there for the entire month.

Oscar A. Edgerly spoke for the Bridgeport, Conn., Spiritualist Association Sunday, May 6th; will speak there again May 13th. Would like to make engagements for the remaining Sundays of May.

J. Frank Baxter spoke on Monday evening, April 30th, in Stonington, Conn.; on Thursday and Friday evenings, May 3d and 4th, to appreciative houses in Milford; on Sunday, May 6th, to over a thousand in the large town hall at Gardner; and on Monday evening, May 7th, in the Opera House at Peterboro', N. H. On Sunday, May 13th, he is expected to lecture in Winchendon, and on Sunday, May 20th, in Fitchburg.

Dr. Mark Smith has filled engagements at Salem, Middleton, Fitchburg and New Bedford. Next Sunday he speaks in Mishawum Hall, Charlestown. Address him for future engagements at 24 Hanson street, Boston.

Dr. H. F. Merrill will fill engagements in Monmouth and Mattawamkeag, Me., during May; the first and second Sundays of June he will speak and give tests in Clinton, Mass.; after which he will leave for Chattanooga, Tenn., to fill an engagement for the Lookout Mountain Camp-Meeting Association. He is also engaged to give tests at Temple Heights, Verona Park, Etna and Madison Camps, Me. Address, Bucksport, Me.

Newburyport, Mass.—Owing to his previous engagements it was impossible for J. Clegg Wright to be with us on Sunday—although he was desirous so to be. He remembered us in his remarks at Lynn on the 29th of April, giving a ringing reply to the Rev. Mr. Mills's slurs at the female mediums of Spiritualism. For his noble utterances he has our sincere thanks. In the near future we hope to have the pleasure of grasping him by the hand and listening to his grand and eloquent lectures from our platform.

The genial Dr. H. B. Storer was engaged to speak for us, but owing to his being taken ill, we had to forego the pleasure of listening to him.

Mrs. Sarah A. Byrnes, of Dorchester District, was the speaker then chosen, and nobly did she perform the service—her lectures afternoon and evening being replete with logic and sound sense; they were listened to with close attention by large audiences.

J. W. Fletcher is to be with us next Sunday.

Mrs. N. A. Easson, a prominent and energetic laborer in our Society, is about to leave us and take up her residence in Auburn, N. Y. She has been one of our most faithful workers, always willing to do her share; may success attend her, is the wish of her numerous friends.

The First Spiritualist Independent Club of this place is increasing in membership; a great interest is manifested by the members, and it appears that the cause we love so well will be benefited and strengthened by the work being done by this organization.

Mrs. Kate R. Stiles, of Boston, was here Sunday with her relatives—this being her native place.

F. H. F.

Pittsburgh, Pa.—The Pittsburgh Society of Spiritualists has held its annual election of officers. Mr. J. H. McElroy and C. L. Stevens were unanimously re-elected President and first Vice-President. No two gentlemen are better able to fill the offices; they are both very zealous in their efforts to make the Society one of the best in the country, and we all hope with the aid of the spirit-world they will succeed. Dr. N. Schenkel, a very amiable gentleman and a stanch believer in the spiritual truth, was elected second Vice-President, in place of our retiring brother Wm. Dickson. Our very able Treasurer, Mr. W. C. Kroegher, was unanimously re-elected to the same office, and the Society showed its appreciation of his strict honesty and integrity in the past. J. Lohmeyer was elected Secretary. The Advisory Board consists of President, J. H. McElroy; Secretary, J. Lohmeyer; and three members: Wm. Fleming, one of the oldest Spiritualists in the ranks, C. L. Stoner and C. L. Stevens. These gentlemen are entrusted with all the business of the Society.

In reviewing the first year of our existence, we come to the conclusion our work has been crowned with wonderful success. We had some of the best lecturers we could procure. The five Sundays in April we had Mrs. A. M. Glading, the gifted inspirational speaker and psychometric reader, who was so well liked and her work so much appreciated that the Society re-engaged her for a month next season. Mrs. Helen Stuart-Richings will be with us during the month of May, and close the season of our Society in Pittsburgh. We look forward for a grand unfoldment of spiritual development in our city at the opening of next season.

J. LOHMEYER, *Sec'y.*

Train-Time to the Camps.

LAKE PLEASANT.

Trains "54," "100," "45" and "43" will stop at the Lake when there are passengers to leave, or when signalled to take passengers.

The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

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Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

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☞ Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted.

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We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ap7

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

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Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case.

LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held March 13th, 1888.

Spirit Invocation.

Our Loving Father, as the heart of the little child goes forth in tender affection and confidence toward its earthly parent, so would we lift up our souls in trusting affection unto thee, who art the divine father and author of all life. We approach thee in spirit, sending forth the aspirations of our lives unto thee, who doeth all things well. We are in need of instruction concerning the laws of life; we desire enlightenment concerning the duties of our own being, and in relationship to our own natures.

Oh! our Father God, may an illumination of truth be sent from thy realms of wisdom and knowledge into the hearts of men. May those who are seeking information be instructed and uplifted in thought and in endeavor. May those who are lowly and sad receive the consolation and the comfort which their souls demand. May the weak and the erring be given strength and light to see the way which they tread, with guidance how to reach to higher paths, to more open fields of effort and of goodness. We ask thy benediction to rest upon each life at this time, and may those who are most in need of thy beneficent care receive the glad tidings of great joy which are brought by returning souls. We ask the blessing of the pure and good of angelic life, and may we be able to co-operate with them in their wide-spread mission of good will unto earthly mortals.

Questions and Answers.

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

QUES.—[By an Earnest Inquirer, of N. A.] What is spiritual truth; or what are the leading and foundational truths of Spiritualism?

ANS.—The leading, the fundamental truths of Spiritualism are the demonstrable facts of an immortal life for mankind, of a continuity of the affectional nature belonging to humanity, of the existence beyond the grave of the normal faculties of the mind, such as memory and consciousness; these are the fundamental basis of Spiritualism, composing the great bulwark of an eternal structure.

But we have other truths permeating this grand subject, such as appeal to the spiritual nature of mankind. Spiritualism, coming to earth to present its facts and to array its evidences before the thinking mind, does so for a two-fold purpose: that of banishing the fear of death and of casting aside old superstitions, dogmas and errors, which have long cramped and confined the mind of man, and also that of calling the human race up to a consideration of its true significance and its true destiny—all appealing to the inward life, and bringing into activity those spiritual qualities which belong to the divine nature. Spiritualism comes to earth revealing its story of eternal life to mankind; it comes in the name and whispering with the voices of the loved and lost who have been missed from earthly homes; it comes repeating incidents and events of the past known only to those who have gone before, and to those hearts who listen and understand, and so it bases its claims and statements upon a substantial foundation—that of actual verity—which is the grandest, most fundamental truth connected with this vast subject.

Having established its purpose on earth, made known its claims and its mission to mankind, Spiritualism does not pause here, having convinced the individual man that his loved and lost have only been translated to another world, where they have received higher grades of schooling, grander opportunities for the expression of their mental and moral natures, wider fields of action and more lofty heights of progress; it appeals to that individual mind to think and to study itself, to learn something of its own spiritual nature, and to develop lovelier qualities within, which, perchance, have never yet been touched upon by an influence throughout the earthly life. And so Spiritualism teaches that it is the duty as well as the province of man to live a pure and holy life, in short to live in accordance with the principles of right and justice, thereby developing the more lofty portions of his nature; that it is his duty to understand the possibilities of his mind and his spirit, and to give those possibilities proper conditions for their unfoldment and expression. He can best do this, Spiritualism will say, by following the golden rule, by closely studying his every act and thought before it is manifested in outward life, by measuring his deeds by the rule of exact justice, and by concluding, through the processes of his own mind, just how far he comes into relationship with the law of justice and right, and just how far, through his daily conduct, he falls short of these rules. It may be difficult, at first, for a man to come into this line of life, but if he is persistent in his endeavor, if he is strong in effort, he will soon find himself powerful to accomplish, and will gradually fall into that line through which he may actively realize and express the golden rule, which doeth unto others as one would be done by.

Spiritualism, we claim, comes to teach this grand lesson, to appeal to the life of man, and to call it up from the merely temporal conditions of existence to an understanding of the more active forces in life; it would not discourage the maintenance of a knowledge of the external universe, for rather does it proclaim that by seeking into the laws of physical life, and making research into the secrets of nature, man will gain in knowledge, and thus become more powerful to study and to understand himself and his relations to the divine.

The scope of Spiritualism is far-reaching, and if one will only seek to harmonize himself with the laws and the claims of this philosophy he will indeed come to comprehend that, although he is a child of the natural universe, yet is he also a son of the divine; that it is his privilege to learn, to acquire information, and to come into sympathy with all the laws and forces of this and other systems of worlds.

The grand, primal, basic fact of Spiritualism is the demonstration of immortal life for man, manifested through various agencies and by diverse instrumentalities, but ever one and the same powerful force and activity, which cannot be overcome by opposition or by persecution. From this one grand fact springs the knowledge of not only immortal life and consciousness, but of eternal love, sympathy and soul-tenderness, and also the information that man advances from age to age, from gradation to gradation of unfoldment, ever expanding in nature and unfolding in spiritual force and power. In connection with this come great and beautiful lessons, which are taught by spiritual teachers of every age and clime; that the divine rests within the human, and it is the province and privilege of the individual man to so perfect himself as to unfold and to blossom out into that divinity of loveliness and beauty.

Q.—[By the same.] How can one investigate the claims of Spiritualism who can only conveniently put himself in association with those who are equally ignorant on the subject?

A.—It would seem difficult for one adequately to investigate the claims and statements of Spiritualism, who has no associates understanding the subject and its laws, and yet there are in this land to day hundreds of pronounced Spiritualists who have come into a comprehension of the philosophy and the phenomena of Spiritualism, through their own careful investigations, without association and without company. It has been born in upon them that there are subtle influences in the universe having a direct effect upon mortal life, that these influences display a marked intelligence, which may not be explained through the operations of physical law, and so these thinking minds have come to the conclusion that there must be human beings at work in the universe who are unseen by the mortal eye. These minds, many of them, have questioned deeply within themselves: What of this power, and whence cometh this great influence which enters into contact with life on earth? And they have seated themselves quietly, in sanctum or study, or in the common apartment of their abodes, perhaps, and have placed themselves in a passive frame of mind, asking earnestly for some dispensation of spiritual power to enter into their midst, or for some sign of intelligent presence, which may be unseen but potent around them. They have waited patiently, pursued their investigations persistently, and by and-bye the occult forces of their own beings have been utilized, and have served as instrumentalities for the manifestation of spirit power and spiritual intelligence, and so there have come to these minds the demonstrations and the evidence of immortality for which they sought.

And so we would say to your questioner, Mr. Chairman, while it may be difficult for you to pursue your investigations under the conditions surrounding you, yet it is possible that you, yourself, possess mediumistic qualities which in time may be operated upon and utilized by spiritual intelligences, or perchance some one near and dear to you, of your household, may possess such medial powers as may serve the uses of the spirit-world, and therefore we counsel you to go to work systematically and carefully to examine the subject. Seat yourself in a private apartment, with or without members of your family, come into a quiet, passive frame of mind, free from the turmoil and anxieties of external business life, and ask mentally the presence, and if possible, the manifestation of the presence of spirit friends. Be not easily discouraged, although you may sit in this way a number of times without receiving a response to your queries; continue in this line of investigation, for, as you do so, whatever medial qualities you possess will be more potently acted upon by the unseen but intelligent attendants, and by-and-bye, when they have collected their forces, and have made the most of those instrumentalities at their command, they will undoubtedly give to you some exhibition of spiritual power, mental or physical, that may lead you onward in your examination, and give you evidence of their presence and their interest in your life.

"But," your questioner may observe, "I have tried this, and after a long series of patient sittings I have received not the slightest sign of spirit presence and intelligence." If so, you require some new element brought into your surroundings—possibly the attendance and sympathy of a congenial friend. Are you positive in your organism and mental nature? Then may you require the presence and sympathy of a friend who is of a more passive, negative nature; one more easily susceptible to external conditions. Are you negative in your organization and mental nature? Then possibly the spirit-world may require a more positive element to enter into their operations in coming into direct contact with yourself, and you may need the assistance and presence of some congenial friend, whose will-power is established, and who is decided in his mind upon any subject which may arise for his consideration.

Study these things, friend; experiment with them as far as you can, and by-and-bye you may be able, with the assistance of others, to form a battery, so to speak, of power for the spiritual world, which will be the one thing needful to them in their operations with you and your friends.

It is not always necessary for those who investigate to have a knowledge of Spiritualism and its laws, although this is desirable. We have seen those who have studied Spiritualism, and who think they understand it all, forming themselves into circles for the development of mediumship, and sending out such a strong, positive, authoritative power toward the spirit-world, demanding that only their own conditions shall be complied with and made use of, that wise spiritual intelligences have declined to experiment with that circle, or to attempt the operation of whatever medial qualities it has possessed. And we have seen a circle of investigators, altogether uninformed upon the laws and operations and claims of Spiritualism, yet who were humble in their aspirations, earnest in the desire for truth, seeking only that which might come from the good and pure of a higher life; and these individuals, ignorant though they were, and groping in the dark concerning what might lie before them, yet attracted by their humble, earnest and sympathetic natures, bands of bright spirits, who recognized their qualities, who desired to utilize their mediumship; and through these means has sometimes come a wonderful result of experimentation and investigation on the earthly side—a marvelous manifestation of spiritual power from the world beyond.

Q.—Is Spiritualism to be the future belief of coming ages?

A.—We think so, decidedly, and we are hopeful in the expression of the thought. Spiritualism, in the ages to come, will undoubtedly be adopted and recognized as the universal religion of mankind, and yet it may not bear, in its aspect, all the qualities and the appearances which you find in the Spiritualism of to-day. We do not claim that Spiritualism, as it presents itself in this nineteenth century, is a perfected religion, by any means. We recognize its imperfections, not because these are existent within it, but because of the incomplete instrumentalities and provisions which are afforded its manifestation to man. There is much connected with Spiritualism, not essentially a part of it, not inherent in its nature, but which has been attracted to it from external sources; at this time there seem to be crystallizing around it those which seem to detract by their cloudiness from the brilliancy and grandeur of the movement itself, as extended from the spirit-side of life; but these incongruities, materialities, arising from the imperfect lives and conditions of mortals, must eventually drop away from Spiritualism, for they are of the earth, earthy, and do not belong to the spiritual nature of life. Spiritualism itself is a movement in behalf of man to redeem the race from superstition, error and bigotry; in short, to elevate mankind from a condition of ignorance concerning itself and the world to one of knowledge, of recognized truth; therefore we affirm that truth itself is inherent in Spiritualism, a part of this divine movement, and consequently Spiritualism, which is the revelation of truth to mankind, the revealment of knowledge to the human mind, must be firmly established in the human heart, and it must make its way from shore to shore and land to land, being recognized eventually as the one grand religion of the world, the revelation of truth, we say, unto the human race.

There is more in Spiritualism than the casual observer may believe. We affirm that its nature is to spiritualize, to refine and purify the life of humanity, and when one recognizes this in Spiritualism, knowing that it is the spirit of life, that which is abiding and eternal, fitted to refine the human heart and to cast aside that which is purely physical, belonging to the earth alone, then must we recognize the fact that Spiritualism permeates all the universe, and that it is inherent to every system of worlds; consequently we answer the question in this wise: Spiritualism must in time be the religion of humanity; it must be the philosophy which shall reconcile all seeming inconsistencies, harmonize all discordant forces, be a science in relation to human life, which will demonstrate to man the immortal truths of the universe, from which there can be no appeal; appearing as a religion, a philosophy, and as science for humanity, it must assuredly spiritualize, broaden out and elevate the entire human soul and bring it into relationship and active sympathy with the Divine Mind itself.

Q.—Was Jesus Christ the Infinite God, before he came into this world for redemption of the human family?

A.—Certainly not, nor did Jesus, the Christ, ever make such an assertion. This claim has been set up by others, and perhaps as much for their own purpose as for the worship of the man. But we are satisfied that Jesus, known as the Christ, was but a simple human being, lowly and humble by birth, patient, and filled with humility by nature, loving, sympathetic, and sensitive in every department of his being. What follows? That he was a subject for the operation of spiritual influences, and that he served as an instrument of the higher powers of the spirit-world, for the accomplishment of certain lines of work, and the expression of truth which they desired to establish on the earth. Thus do we look upon Jesus the Nazarene, a man of sorrows, a son of humanity. Belonging to the world he certainly did, as every moral reformer, in every age, and every spiritual teacher in all time, belongs to the world and to humanity.

Did he belong to God? Yes; as each one of you belong to God, and are children of the Divine Intelligence, whose power, whose potency of electrical force is, and ever must be, alive within your own beings. Jesus, the Christ, the message-bearer, the missionary of peace, came to earth, attended by a guard of wise intelligences, unseen by mortal eyes, but active in power, filled with brain-thought, and moved by compassion for ignorant humanity. He was made to serve these intelligences, doing their will, only subservient to them, because he felt their mission and their power were beyond all the things and the temptations of earthly life, and so he denied himself temporal possessions, swept aside those things which might allure him from the path of duty and truth, and so content to fellowship with the lowly and meek, to find his raiment and lodging where best he could, feeling secure in the presence and companionship of the true and good who surrounded him from spiritual life, and did his work, performed his mission, and passed on.

The world did not then recognize the power of moral truth nor the beauty of spiritual fealty, but in time it recognized these attributes in the humble life of the man Jesus, and catching them up for its own use, humanity set them aloft, and called upon its kind to worship the man as a divine being, forgetting that it is principles, moral attributes, that we are to adore, and that individual intelligence should call for the homage of no human heart. So the man was set up, and the entire world came to look upon him as a deity, but we must gaze beneath these superstitions and errors and bigoted assumptions that have clustered around the man and his life, to find the principle and the holy thought emanating from within, and gleaming forth, under spiritual guidance and instruction, to brighten lonely hearts, to soothe sorrow, and give cheer to those in need.

Q.—[By A. S. J.] Does not the ability of mediums to sit for mental or physical spirit manifestations vary? That is, whilst it would be an injury to the health of one to sit more than three times a week, could not another sit a greater number of times without sustaining injury?

A.—Possibly there are those individuals who can sit daily for the manifestation of spirit power in their presence, of a physical nature or for the appearance of mental phenomena, without sustaining any marked injury to their systems or to their mental natures, but we believe such individuals are very few. One may possess a large surplus of physical force, and it may be that this physical force contains within itself certain qualities, which may be collected and utilized by spirit intelligences in their operations upon material things. Through the agency of this conserved force, these spirits may be able to give tangible manifestations of their power, such as will appeal to the sight, the hearing, or other physical senses of mankind; but we should hesitate long before advising any medium possessing these qualities to sit more than three times a week for their utilization and their expression. There may be mediums who possess within themselves such magnetisms as may serve as a connecting link between their own organisms and those of spirit intelligences. These magnetisms may be employed by the spirits in attaching themselves to the medial organism or the brain structure of the mortal, and so they may be able to impress their thought, and whatever they have to express, in a correct and accurate manner upon the brain of their subject, which, in turn, is transmitted to the world; but we should not counsel a medium of this kind to sit daily for development, because by so doing a larger amount of her physical and magnetic force would be used up than the system could possibly supply, and so it would only be a question of time when she should fall into ill health, either of a physical or a mental character.

"But," you will say, "there are mediums who are sitting every day for spirit manifestations who seem to be in perfect health and in strong mental condition." Very true; there are hundreds of mediums who can do this, after their powers are fully developed, and themselves have come under the direct supervision of wise and exalted spirit attendants, for these mediums are, in a measure, supplied with magnetic force by those spirit-guides who surround them, and it is also the duty of their spirit-attendants to extract from those mortals who can harmonize with their subjects, such elements of magnetic strength as may be useful to their medium, and to conduct these elements to her organism; therefore such a medium, well developed, harmoniously situated in her external life, under the direct protection of a wise band of powerful spirits, may move on from year to year, giving her daily sittings and performing her usual labor without detriment to mind or body. But the rules are to be very strictly followed, else the time will come when without warning the subject will break down, find herself debilitated and depleted of vital force and of mental power.

In seeking the development of mediumship, we should advise the sitting in a harmoniously arranged private home circle of kindly natures two or three times a week, following the same rules at each sitting, meeting in a well-ventilated apartment, with quiet minds, free from excitement, in a condition to evoke the presence of the pure and good, asking no especial manifestations, but willing to receive and to examine whatever may be presented from the spirit-side of life.

Q.—[By M. M. B., California.] Does it ever happen that one in this life who is disposed to do right under all circumstances, is led to do wrong, and to suffer the penalty thereof by spiritual influence? If so, does the unwilling transgressor attain a condition in spirit-life as pure and elevated as though he had not thus transgressed?

A.—There are exceptions in the universe to every well-established rule in life, and we have come to look upon these exceptions, because of their rarity, as only proving the verity and regularity of the rule itself. Now we affirm, as we have done in the past, that those who try to live a pure and good life, who are harmonious by nature and unselfish, who do not envy their neighbors nor try to overreach them in any way, however humbly situated they may be in worldly things, will attract to their sides only the pure and good of angelic life, and such souls will become recipients of heavenly ministrations from above and receive the protection and guidance of good spirits, even though those spirits have not the power of outwardly manifesting their presence to those in mortal life.

We have also asserted, and still maintain, that as a general rule those who are afflicted by the machinations and influence of undeveloped, impure spirits, have in some way opened the doorway for those spirits to enter into their lives. They must have transgressed in some manner some rule of right living or of good conduct. Perhaps not in deed, perhaps they have made no movement outwardly to injure a fellow-being, yet they may have had selfish, rebellious thoughts, may be envious of some one more fortunate than themselves, may have exercised and exhibited in spirit a very unlovely disposition, which has thrown out magnetic emanations of a like quality, and attracted some spirit or spirits who are themselves evil-thinkers and wrong-doers, and so the door has been open, the mischievous influence has entered to do its work, and the man or woman who has been led astray, who has fallen under the temptation of these unwise, imperfect spirits, will feel and realize that although it is the work of independent intelligences, yet it is their own doing which has caused this thing.

But there may be exceptions to either of these rules; probably there has been, and may be again, a person perfectly innocent in thought and in action, one who has tried to do his duty by his fellow-men, who has not overreached another, nor has he ever coveted those things which did not belong to him, who may in some moment have come under the influence of an unlovely, crude spirit-intelligence, and perhaps have been made by that spirit to do a deed which has brought some injury upon another. Should this thing be so, there must have been something in the surroundings of the innocent person to attract the unhappy spirit; either the associations which have been his were not up to the high standard which they should ever be, to the right-thinking mind, or perhaps those with whom he has been thrown in contact are themselves out of harmony, unlovely in disposition and character, and so they have brought into their atmosphere spirits such as we have described, which have come in contact with the susceptible being. These things may have been in rare instances, not as a universal rule by any means. Now the questioner asks: "If such a case should be that an innocent person should be brought under the psychological power of a depraved spirit, and be made to do that which is wrong, because of that spirit's power, will he find happiness in the other life?" That depends altogether upon the mental nature of the individual. When he enters the spirit-world, understands this matter in its fullness, gazes upon it, studies it in every detail, and comes to realize that he was only the machine working for another mind when he committed the deed, it may be he will feel he has no responsibility in the matter, that it belongs to the spirit who really operated upon him, and so he may throw off the feeling of sorrow and remorse because of the wrong he was made to commit.

As a general rule, we should suppose such a spirit would not feel himself freed from all responsibility in the matter, until it had been explained in its fullness to those who had suffered wrong because of his deed, and until they should have expressed themselves satisfied with the explanation and willing to look for redress to the spirit who ordained the wrong.

Another spirit, however, than that just mentioned, looking at the matter from all sides, realizing just how far he served as an instrument of another mind, just how he was made to do this wrong by the superior will force of a more positive spirit, may feel he has a certain amount of responsibility that had he been differently situated, and more on the defensive in his spiritual nature, exercising a certain degree of positive mental force to keep off those influences that are depraved, he would not have been thus afflicted, he may feel sorrowful because of his ignorance, and because of his negative condition of mind, and so in a degree the spirit may suffer. It is a law of his own being which shall determine whether he suffers or not, and it will be at the bar of his own judgment where this suffering comes in. If his own soul is satisfied he has been entirely innocent in thought and deed, that his motives were pure, and he did not himself sin or commit wrong, then his sufferings will be light, they will be all swept away in the effort he will make to bless others, to atone for any wrong that may have been done in working for the benefit of all.

Helen Spencer.

I have been asked to come here and say a few words, by a friend who has long looked for a message from me in this circle-room, and I have frequently tried to speak, making myself known to my dear friend, whom I love as a child loves her mother, without that success which I have desired. To-day the kind gentleman who has presided motioned me to enter, taking advantage of that magnetic power which he would not entirely use up for himself in the discussion of the questions, and I am more than thankful, for I cannot express the joy of my heart in coming to-day to my friend.

This date is close to an anniversary near and dear to her, one that she always keeps in her heart, and which calls out the most beautiful expressions of her soul to the spirit-world. It seems fitting I should come to-day to send greeting and remembrances of her dear friends from on high to my loved friend Caroline, in her earthly home.

She has seen trials, and felt as though her life had not been according to the highest dictates of her soul, but I know she has accomplished all that she possibly could under the conditions that have surrounded her. I come to bid her be of good cheer, to encourage her in her work, and to say: While you are faithful to the dear old parent, dependent upon you, while you support his footsteps and make his days more pleasant than they could be without your loving service, you are doing the angels' work, and will certainly find a blessing for each day and hour when you pass to the spirit home.

Flora comes with me, bringing flowers and greetings, beautiful and sweet as they have always been. She wishes me to say, on that anniversary day which soon approaches, that she and other dear friends will scatter your way with flowers, and she will lay the beautiful purple blooms upon your pillow, and perhaps you may gain a glimpse of their sweetness, and realize that the angels are strong around your home.

My friend will understand, because she has asked for my message; she has longed and prayed for a word of cheer from the spirit-world, and I know she looks for it from week to week. I am Helen Spencer.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held March 16th, 1888—Continued from last issue.

Robert Withers.

You may place me in Palmyra, N. Y. Robert Withers. I would like to say that Robert lives, and I want the children and mother to learn a little while they are here. Isaac has been trying, by the help of the good spirits, to learn a great deal. Robert, my son, always learn whenever opportunities are placed before you. You know not how much you are losing when you push the plate of spiritual food away from you. Taste and see how much happiness you gain by learning to come into communication with the dear ones. Mother is here, and father, also Mr. Remick, an old-time friend of mine.

I have partially materialized to my son Isaac a number of times. As I came into communication with him but a short time ago, I felt every moment flitting so fast away that he said: "Father, I must get the train." We do n't depend upon trains where we are, and I have never been left yet.

Learn all you can, children, and you will not learn any too much. I have sometimes thought, as I have stood close beside you, how strange, oh! how strange! I am walking right around with you daily, and still you cannot see us. The veil is over *your* eyes, not ours. Some mortals often think the veil is drawn across *our* eyes, but we see you nearly as plainly as when in the mortal. When we have an instrument we see you perfectly, but when not provided with one we cannot see the mortal form as plain, but the spirit we see perfectly. I often feel a little regret, and wish I had learned a little more here. I usually did my own thinking, and was a little too set. It might have been of a great deal of benefit to me, but as long as I placed the plate of spiritual food away from me, no one was to blame. Neither was I to blame, because it was through my ignorance. And now I have learned that coming into communication with the loved ones helps us to progress on more and more fully until we shall at last feel that it has been a great benefit to us, even if we could say but a few words.

Enos Foster.

As I look down into the audience here I see some who will remember Enos Foster, of Boston. I have been here in this very room many times—to-day is n't the first time—but it is the first time I have been able to make myself known in this way. The brother down in the fifth seat—as near as I can call it up—has got my seat; but it is all right. I've got the platform, so you are welcome to it.

All I learned here has been a great help to me. Mother has asked if I feel that I have gained by what I learned in the mortal. Oh! most assuredly I have. It is like a school, and if you do n't learn on the earth-side you must on the other.

I have met with one and another of the old people that once walked your streets. Bro. Rich stands a little back of me, and will speak also. We think we learn a great deal here, and when we enter the spirit-life we find it is a great help if we even learn but little. I would say to each one, learn all you can.

I stepped down a little way yonder, into a store, where I used to go sometimes, on Milk street, and I heard them speaking of me. And like an earnest listener I thought I 'd not be in a hurry to get away. The old adage did n't prove true that "listeners hear no good of themselves." I did, for they spoke very well of me, and more than that said I was an "honest, upright man." I aint a going to say anything about it; I did what I thought was right—as is required of us by the good God. We are not accountable for anything further, therefore we should go according to the dictation of the spirit.

Isaac Rich.

Will you please place me in your good old city, too, Mr. Chairman? Isaac Rich—not Isaac B. Rich. I shall be remembered by many people here. I was a wholesale fish dealer, and I accumulated a great deal of what is termed "this world's goods." And after all, they can't get along without having a little fuss when you are gone; somebody always wants the inside slice. I did what I thought was right with what had been gained by me. And I will say further, God knows I worked hard at the start—began down low—and pretty low, too.

Sister Zuba is with me, whom I did something for when here; but she followed me not a great while since.

Norah, the angel child, now stands beside me, as she did when I dwelt in the mortal. Way down on Cape Cod, in Provincetown, yes, and in Wellfleet, have I been so many times, and this child I have played with, as a child with a doll. She does not forget me—the angel child—and the great angel world has given her a work to do.

I think I shall be remembered down by the wharf, and way down by the ferry; I hardly think they have forgotten Isaac Rich, of Boston.

Emory Page.

I hardly know how to get control, but I guess after I get started I 'll go along. Emory Page, of Salem, N. H. I passed out quite a long time since, but do n't think for a minute that I have n't been trying to come into communication with Mary, also with Dora and with Henry, for they have often spoken of me. That is all they knew about me. Too apt to place us too far away.

Now let me say, not only to the dear ones but to each one: When you think of us, oh! do n't place us so far away. Heaven! why, it is only a step. I know I used to hear the Elder say that Heaven was "way off," "a far country," and I used to think it must be pretty near the North Pole. I found when I passed out it was not far, and I soon saw the dear ones, father and grandmother Emory. She bid me "Come up higher," and made me welcome. I felt a little bewildered, for I supposed, according to what had been taught us, that I should have to go through many a street and lane before I fetched up in heaven, if I got there at all. Oh! do n't talk about heaven's being so far away. Why, it is so near, if the veil was pulled aside we could touch you! That certainly can't be the North Pole, nor 't aint up in Canada neither.

Now I'd like them to know that Emory Page aint been asleep all this time, and, as Augustus Smith says (he knows me), we are more alive than you think for. I wish they would try and avail themselves of the opportunities that have been presented to them, for there have been *some* that might have *learned*. But no; so afraid they might do something wrong! I'd like to ask 'em this question: If it is wrong for us to come here, was n't it wrong for us to converse together when we dwelt in the mortal? Look at it the same as a visit: I know they like to go a visiting pretty well, and this is the same to us.

Betsey Stone.

I lived in this city. Betsey Stone. I never tried to talk in a meeting like this. But what, in all nature, did they want to carry them bones way down in Maine for? I did n't care what they done with 'em. Need n't have been to so much trouble about it. So long they were getting started with the bones! I did n't stay there after they carried 'em. I came afore they got here. I want Laura to know I do n't forget her. I 've been down there, looking things over. It is in Dennis, Maine.

I guess I might as well say it: I do n't think very much of making 'em all that trouble. However, I did n't make 'em do it, because it did n't matter where they put that handful of bones. I do n't care anything about 'em. I aint attracted there much. I came back to your city because I feel it is home.

When I go out to the Highlands, out Blue Hill way, I find the folks pretty blue sometimes, and I wish they knew Aunt Betsey Stone was round there among 'em. Then I go back again to my old place. But oh! they go right along, just as if they thought they owned the whole city. By-and-bye they 'll clearly come to an understanding.

I did n't know so much about coming back, but Laura knew a good deal. She used to talk sometimes about such things. Well, I thought I 'd rather trust myself, and wait, and so I did. But I do wish, now, I had learned a little something. Won't this help me? [I think it will.] Much obliged to you, and all the rest of the folks.

If they want to hear from me I do n't care anything about going way down in Maine, because I 'm more attracted to this place. I 'll be much obliged if you 'll say it 's Betsey Stone. I hope this will reach Laura. I guess she 'll get the paper; she 's pretty liberal to buy papers, and I think she will get this.

Carrie Winkley.

My home was in Stoneham, Mass., when in the mortal. I am Carrie Winkley. Now I see father and mother, and Sammie and Lottie have made a change. I think they will hardly be contented. I wonder a little that mother should go in that direction. Why did n't she go in the other? I think she would have been better satisfied. Arthur and Charles are here close beside me. He can't keep still, any more than he ever could; he keeps nudging my arm, to say this, that and the other. I think Arthur should wait and let me tell my story first.

Father, do learn a little something here, for I know Aunt Mary and Uncle Alonzo are happier since they feel that we all live. Mother often says: "Oh! if I could only talk with father about you, Carrie, I should be happier." Mother gets a sweet morsel and puts it into her box, and has to lock it up. I know it all. But oh! mother dear, there will be a time when you will not be compelled to look up spiritual food. I often come to you in the stilly hours of night; and sometimes I find grandpa and grandma there, but not always. Sometimes the boys are there, but Arthur says he must help Aunt Louise. It is very kind of him to do it. I 'll promise you he won't forget to come to earth pretty often.

Aunt Mary, I was so happy when I found we all could come into communication, if we only give but a few words. But you know, auntie, we can't always do as we 'd like to.

Grandpa Winkley is here, and grandma says they are not all present at this meeting, but we shall keep trying to come, and, in time, we shall all be able to send a little message.

Mother often wonders why they took Carrie away. Carrie will be given back to mother in heaven. Do n't repine, but look a little higher, and you will know your darling lives, and is able to watch over you every day.

Dear sister, I am often beside you; angels bless the home. My mother's name is Rebecca; my father's is Jefferson.

Helen Bartlett.

My home was in Charlestown, Mass. My name is Helen Bartlett. I have tried, many times, to come to Carrie, Lizzie and Harry. Harry understands a little more than the girls

do; but sometime they will be more willing to listen than they are to-day.

Harry, Minnie is close beside me, and also your own dear father is in the surroundings, but not quite close enough to send a message, yet he says: "God bless his boy Harry, and stand by the mother always, for she has had many trials since he passed away." Sammie says, tell Harry he is here close beside father. Minnie says, tell Harry that she was disappointed, a little while ago, for the clouds came and the wind blew furiously, so she did n't get into communication, but she hopes soon to be able to.

It is not very long, it seems to me, since they said that Helen was dead. I desire to send greetings to Abbie, for she would like to commune with us. But Frank says: "No; spirits do n't come to earth." If not, Frank, where are they? We are more perfect in form than you can be on earth. Abbie, learn a little here; and if Frank do n't care to, let it be until he comes the other side, and he will be glad to learn.

SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.

March 23 – Bela Nettleton; Celia Beals; Marion Haines; Reuben Nutter; William Briggs; Benjamin Woodbury; Mary Baker; Abbie Perkins; Appleton Oakes; Dr. John Jennison; Mary Bowers; Lydia Batson; Hiram Gage; Erastus Bates; Mason J. Chapin.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)
As per dates will appear in due course.

April 27.—Warren Hunter; Nancy B. Doolittle; Nathan Chase; Helen M. Currier; Raymond Dodge; Aaron Cilley; Miranda Gleason; Ella Poole; Charles L. Brown; Alpheus B. Hoag; John B. Morrison; Alonzo Glidden; Sarah G. Emory Dyer; George Holbrook; Daniel Sanborn; Manson Gore.

Materialization.

In the present restless state of mind in regard to the above phase of spirit phenomena, the following from a spirit communicating to a circle of inquirers in Cardiff, in 1880, and appearing in a recent number of *The Two Worlds*, may be read with profit:

"Like other spirit sciences, it can only be understood by a spiritual or corresponding person. Let those persons sit around mediums who have a superabundance of the brain aura, those who throw out their sympathy toward their spirit-friends. It is always safer for the medium to be screened from the influence which emanates from the eyes of the sitters, as it is most severe, and detrimental to the building up of a material form. The matter which is drawn from the medium and sitters is condensed into a vapory cloud, then the spirit wishing to show himself plunges into it, after having made himself positive, so that the matter is attracted to him.

"If the spirit has a more powerful and positive mind than the medium, and there is not a sufficient supply of these forces from the sitters, then there is much force drawn from the body of the medium, not that the flesh and blood is drawn away, but the spiritual substance from his surroundings, consequently gravitation is altered. In this case the medium's body would become much lighter, for the weight or gravitation is attracted to the spirit-body. When conditions have been unfavorable, or the force derived from the sitters is deficient, the attraction between the spirit-form and the medium has necessarily been greater.

"Every person admitted to a circle ought to be careful as to his state of mind, owing to the very delicate character of the laws governing the operations of the spirit in these phenomena. The minds of the sitters have great effect on the manifestations, and when persons go to a circle intending to effect an exposure (so called), there are often things which occur to give them the opportunity. But they forget that in materialization it is mind acting on matter, and the minds of the sitters may have more power to influence and determine the result than is generally supposed, and maybe drive away the spirit influence from the medium, and their influence may then govern the actions of the medium and produce the very result they expected. You will understand that these sitters occupy more advantageous ground than the spirits for psychologizing the medium and breaking the influence of the spirit. You must in Nature always provide conditions for the development of her beautiful products. Under unfavorable conditions you never get beautiful flowers; how much more necessary in a spirit-circle where you deal with the subtle influence of mind on mind!

"No person ought to be allowed to witness materializations until they have been made to understand the laws which govern them. You ought to provide schools, and let every investigator commence at the most simple rudiments of manifestation, then let the mind endeavor to grasp the knowledge of the laws that are brought into operation to produce them. Thus a foundation will be laid for the study of other phases of manifestation. A circle organized in this manner, with minds that are spiritual, would get the most successful results.

"When no manifestations take place, it is very often more the fault of the sitters than that of the medium. The medium is merely an instrument for the spirit-friends who use him by their brain-power, but it is possible, when the harmony is not intact, for the minds who are in the circle to control the medium. Purify the circle and you will get higher manifestations; uplift the aspirations, assist the spirit-friends, and they will be able to come and walk and talk with you as when in earth-life. Then the darkened vision will be cleared, and the divine rays from the great source of light will illuminate all; the minds of the mourners will be made glad, and the angels, not in ones and twos, but in numbers, shall appear and manifest themselves to their friends."

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 317 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

LANSING, MICH.—Spiritual Progressive Meetings are held each Sunday morning and evening at the Hall 106 Washington Avenue. Lecture, readings and tests by Mrs. Lunt Parker and Lily May. Also meetings every Wednesday evening. W. T. Parker, Chairman.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood, President, B. F. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

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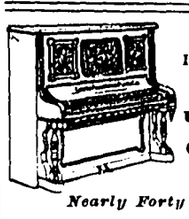

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OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Prescriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerileness as well as the unfairness of the

Banner of Light.

BOSTON, SATURDAY, MAY 12, 1888.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*

J. F. JEANERET, *Secretary,*
44 Maiden Lane, New York.

The American Spiritualist Alliance.

At the regular meeting of THE ALLIANCE, held on May 2d, the attention of the members was called to the attack that had been made upon Spiritualism and Spiritualists by the newspapers of this city, aided and abetted by a police justice and certain lawyers—this attack being based upon charges made against a Madam Diss Debar, who states emphatically that she is *not* a Spiritualist, and never has been one, but claims that she is a medium for spirit phenomena, and produced evidence to support her claims to mediumship. Yet notwithstanding her denial that she is a Spiritualist—her arrest having been made the basis for a most unjust attack upon millions of the citizens of the United States and their religious belief—The Alliance, after a full discussion of the subject, passed the following resolutions:

[The discussion of this matter consumed the entire session, and immediately after adopting the resolutions, The Alliance adjourned, to meet again at its parlors, 219 West 42d street, New York, on Wednesday evening, May 16th.]

JOHN FRANKLIN CLARK, *Cor. Sec'y.*

New York, May 2d, 1888.

RESOLUTIONS.

Resolved, That in the recent proceedings against Mrs. Diss Debar and others before one of the police justices of this city, on a charge of conspiracy, the members of The American Spiritualist Alliance have beheld a display of prejudiced opposition to Spiritualism and Spiritualists, on the part of those concerned in the prosecution, as well as of the journalistic press of the city, that amounts to persecution, and calls for our strongest rebuke and protest; inasmuch as the latter has most obviously interfered with the fair and proper administration of justice, by making a gift of mediumship, by no means unprecedented, the basis for reproach, insult and condemnation, and thus pandering to a false prejudice in the public mind.

Resolved, That, whatever the private character of the chief defendant may be (and we do not here consider her character), and whatever her acts independent of the charge of conspiracy, on which she has undergone a preliminary trial, that charge is all that enters into the case, and all upon which she can be held; and the attempt to make her endowments as a medium and her relation, through those endowments, to Spiritualism the foundation for judicial condemnation, is a species of religious bigotry which, in principle, is a violation of the constitutional rights of all citizens and inimical to American liberty.

Resolved, That the stupid caricatures of spiritual manifestations, by conjuration, sleight-of-hand, and petty mechanical devices, permitted by the presiding magistrate to be presented as evidence in his court, were not only contemptible as pretended duplications of genuine spiritual phenomena, but most reprehensible as obviously an effort to bring Spiritualism and Spiritualists into reproach and derision, and calculated to prejudice public opinion against the defendants in the case, by means of a false issue and an unfair treatment of that issue.

Resolved, That the journalistic press of this city has pursued an unjustifiable course in the publication of biased, incorrect and partial statements of the incidents of the trial, in the derision and lampooning of respectable citizens who have testified in behalf of the principal defendant *as a medium*, and in the wanton abuse of all persons claiming to take any interest in the cause of Spiritualism, though that cause has its supporters and vindicators among the most respectable, honorable and intelligent of the citizens of this and of many other countries.

Resolved, That we earnestly invite the attention of all Spiritualists to this state of facts, and invoke their coöperation in the taking of such measures as will protect our cause and serve to rebuke and check this flagrant violation of the fundamental principles of law and liberty based thereon. Moreover,

Resolved, That the President of this Organization be appointed a Committee of One to prepare and report, at the next meeting of this body, a statement of the facts of this case in detail, with an appeal to American Spiritualists and all fair minded citizens, whether Spiritualists or not, against this gross injustice and violation of constitutional rights.

Resolved, That these Resolutions be forwarded to the Spiritualist journals for publication.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P.M. and Wednesday evenings at 7½. Seats free.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P.M. Dr. Mark Smith, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday morning, after singing by Mr. and Mrs. Lillie, Miss Eakins accompanist, the guides of Mrs. Lillie offered an invocation, and followed the same with a consideration of questions relative to the substitution of the word *witch* for *woman* in the account of the medium at Endor given in the Old Testament; in doing which Rev. T. DeWitt Talmage's tirade against Spiritualism—because he, having advanced as his own the legitimate teachings and conclusions derived from Spiritualism, had been credited by some as being a Spiritualist—was considered. The speaker clearly showed the *animus* that actuated Mr. Talmage, and the difficulty he experienced, and the singular exhibition he made to all thoughtful people, in his endeavor to stand on both sides of a fence at the same time—to serve two masters, the spiritual and the material. The lecture was listened to with close attention. It was said that truth—notwithstanding the unkind treatment it receives, the opposition it meets, and the strenuous efforts of those whose selfish plans it subverts, to thwart its purpose—will eventually triumph, and rule the whole world.

At the close of the lecture E. W. Emerson made a few remarks, and gave a number of unmistakable proofs of the presence of the spirit friends of several of the audience.

A hymn sung by the congregation closed the services.

Evening.—After a song by Mr. Lillie, and an invocation, Mrs. Lillie's guides spoke upon "Foreordination; or the Foretelling of Events." "We believe in Foreordination," they said, "Nature is governed by law; man is a student of the law; intelligences around mediums, or clairvoyants, often can read a person's life and foretell events. The astronomer reads the planets, and can calculate scientifically according to his ability to do so. The disciples asked Jesus, 'What are the signs of the times?' At present men are thinking, reasoning, studying for themselves. Man, know thyself, be thyself, enter into thy closet, the temple within, and drive out the money-changers, all that is unfit and wrong, and the God-principle of right living and love will dwell therein."

A poem closed the services.

Mrs. Lillie will occupy the platform next Sunday, morning and evening, at 10:30 and 7:30.

MARY F. LOVERING, *Cor. Sec'y.*

First Spiritual Temple, corner Newbury and Exeter Streets.—Mrs. Lake spoke last Sunday to a large audience, under the control of Spirit Lafayette, on the "Future of Our Country." She said in substance: Dangers loom up in the horizon of our future. The large element in our population who have fled from a foreign yoke, must be assimilated and become Americanized. Unaccustomed to our institutions, they have to learn liberty without license. The reaction from the repressive systems of Europe, constituted a danger; the lusts of power and selfishness of men were a constant assault, and it was the duty of each citizen to oppose a firm, free patriotism, to *all* disintegrating forces. The fathers of our country bequeathed to us a government as perfect as seemed possible for the nation at that time. It is for us to see to it that no backward step is taken. Let us improve upon it, making right and justice the pillars upon which it is based. The preamble of our Declaration of Independence states that all men are born free and equal. All are equal, not in attainments of mind or development, but in the right to happiness and protection before the law—or should be—and it is an injustice that so large a body of our citizens should be disfranchised. Give woman the ballot; her voice is always on the side of right. The time may come when the ballot possessed by woman may save the republic.

The fathers of the nation, they who helped to form these institutions, and who shed their blood to gain and maintain them, look down now with as much interest as they felt of yore upon our growing country. They see that in this fair land is being tried the experiment if man is able to govern himself, and yet preserve liberty. Our success is the success of the whole world; for in every nation the toiling masses are looking to us as an example, and to our shores for a haven of refuge. We shall be sustained; liberty shall not die out, but it is for us, for every citizen to exercise all his rights for its preservation and perpetuation. It is our duty to take an active part in politics, and not leave it to the selfish and the vicious, but by voice and vote to bear on the ark of republican liberty in safety to our children and our children's children.

Next Sunday the guides of Mrs. Lake will speak upon the subject of "Materialization, its Use and Development," at the usual hour of 2:45 P. M. There will also be the Temple Fraternity School at 12:30 P. M., and the usual Sociable on Wednesday at 7:30 P. M. All friends are cordially invited to each or any of the above meetings. Seats free. W. H. R.

Children's Progressive Lyceum, Paine Hall. The attendance Sunday, May 6th, was the largest of the season, there being one hundred and thirty-six in the march. A fine programme was offered of recitations, songs, callisthenics, under direction of their efficient Conductor, Benjamin P. Weaver. The names of the children who participated in the exercises were: Recitations, Blanche Meyers, Alice Cummings, Margarette Fuller, Lottie Giles, Flossie Sargent, Ella Wendemuth, Flossie Waite, Alice Ireland, Flossie Butler; Singing, Jessie Judkins, Rebecca Axe, Mabel Waite and Gracie Scales, with Master Bertie Newton as accompanist. Master Carleton James, the child violinist, only five years of age, was present, and favored us with fine selections on the violin, which elicited well merited applause.

A cordial invitation is extended to all to attend our Lyceum on Sunday mornings and see what a large number of talented children we have there, and also the labor a few earnest workers, who, having the interest of the children at heart, are engaged in.

Last Saturday a large number of the children, attended by Mrs. Wm. S. Butler, visited Horticultural Hall to see a performance of the educated seals. Mrs. Butler leaves nothing undone to promote the happiness of the Lyceum children; may she long continue the good work in which she is engaged.

Every Wednesday afternoon and evening the sewing circle connected with the Lyceum meets at Lyceum Hall, 1031 Washington street. All are cordially invited to attend; the entertainments of the evenings are novel and varied. HENRY O. TORREY, *Cor. Sec'y.*

The First Spiritualists' Ladies' Aid Society.—The meetings of this Society on Friday, May 4th, were well attended and an unusual degree of interest was manifested. The afternoon session is the one known to the members of the Ladies' Aid as the "spirits' afternoon," at which time all work is laid aside and the time devoted to communion with the spirit members of the society. The entertainment of the evening was opened with a duet by Miss Bailey and Miss Wakefield, followed by remarks by Mr. Jacob Edson, reading by Allie Cummings, song by Mabel Waite, and an address from Mrs. Ida P. A. Whitlock. After a song from Miss Bailey, Mrs. M. C. Donnell, Mr. L. L. Whitlock and Mr. Edson held a very interesting discussion upon what relation, if any, Christian Science holds to Modern Spiritualism.——On Friday evening, May 25th, this society will give a "Poverty Party." All are requested to attend, and a good time will be guaranteed.

ALICE P. TORREY, *Sec'y.*

College Hall, 34 Essex Street.—The meetings were well attended Sunday last. Eben Cobb gave an address in the morning upon: "The Other Side, and This." Dr. H. B. Storer never spoke with a more earnest gift of inspiration than was manifested in his afternoon oration. Frank T. Ripley delivered many cogent thoughts, and gave, as is his wont, many spirit-communications. Mrs. A. E. King spoke under control, and was warmly applauded. The discourse given by Dr. Sutton Clark was one that his hearers will long remember. Dr. Leighton was strong in his eloquent portrayal of spirit truth. The diagnoses given by Dr. W. S. Eldridge and Dr. C. H. Harding were marked in their decisive character. Excellent tests and readings were given by Miss A. Peabody, Mrs. A. Forrester, Mrs. Shackley, Mrs. Nellie S. Thomas, Arthur McKenna, and Mr. McKenzie. VINDEX.

Norwich, Conn.—This is as pretty a town as one will find in a tour of New England—set in a frame of wooded hills and divided into "Norwich" and "the West Side" by the beautiful Thames River. It is rich in natural scenery and historic interest. It was the home of Benedict Arnold, and the house in which he once lived still stands in that part of Norwich called "the old town."

On Wednesday, the 25th ult., Mrs. R. S. Lillie lectured in Temperance Hall to a highly interested audience: "How Can the Growing Evil of Intemperance Best be Combated and Restrained?" and "What is the Mission of Spiritualism?" were among the questions answered in an eloquent and pointed manner.

Speaking of this inspirational discourse, a correspondent of *Cooley's Weekly* says: "I wonder, by the way, how many clergymen there are in Norwich who could stand before an audience of every shade of belief, Sunday after Sunday, as those gifted women do, taking whatever questions any one chooses to send up, and speaking upon these in an eloquent, logical and interesting manner. If betting were not sinful I would wager quite a sum that there are not two ministers in town who would do it for a month and keep their audiences awake."

Although but five or six years old, the Norwich Society of Spiritualists is a healthy, vigorous, good-natured child. Its efficient Secretary, Mrs. J. A. Chapman—animated by the real missionary spirit of unselfish love and desire to be truly useful to others—is a host in herself, and practically "the hand at the wheel." Generously and unostentatiously, Sunday after Sunday, the year round, this lady supplies choice flowers for the speaker's stand; and undoubtedly the tenderness of many an invocation, the beauty of many a poem and the grace of many an inspirational lecture has been enhanced by their fragrance and loveliness.

It has been the writer's privilege to minister to this Society the past two Sundays, and although the stay has been brief, it has been a most pleasant one.

May 2d. HELEN STUART-RICHINGS.

New London, Conn.—The Sundays of April 15th and 22d found J. Wm. Fletcher, of Boston, before the Pierpont Lyceum of New London. He spoke both afternoon and evening to large and intelligent audiences. Mr. Fletcher has won many friends during his brief sojourn here, and many have been greatly edified by the new light they received from his controls. Some of the oldest people in the city, never seen inside of a church, were found on the front seats, so great was the interest felt. Mr. Fletcher's coming in the early fall is anxiously looked forward to by the society.

Sunday, April 29th, Mrs. Ida P. A. Whitlock of Boston occupied the platform. The fine weather robbed Mrs. Whitlock of an audience in the afternoon, but in the evening a fair-sized assemblage greeted her. Though a stranger, Mrs. Whitlock held the close attention of her audience. Her psychometric readings gave satisfaction. It is safe to predict that in the near future Mrs. Whitlock will stand without a peer upon the spiritual rostrum as speaker and psychometric reader. H. P. M.

New London, May 7th, 1888.

New Bedford, Mass.—In Mechanics' Hall, Monday evening, May 7th, Mrs. C. M. Nickerson, medium, formerly of Orleans, answered Talmage's sermon of April 29th against Spiritualism. A meeting was to be held Wednesday evening, 9th, at Mrs. Nickerson's residence, for the purpose of forming a permanent organization of New Bedford Spiritualists.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

The excitement and enthusiasm incident to "Anniversary day" are gradually waning, and as the warm weather approaches a diminished attendance at our meetings is perceptible. The beauties of nature, full of renewed life and promise, are more attractive than the profoundest philosophy from the inspired lips of our most cultured speakers in a hall, be it ever so beautiful. The long winter just passed gives us a keen zest for balmy spring, and the open-air sermons Nature is just now delivering, are more eloquent than the inspired utterances of our mediums. The many beautiful promenades of the Forest City are crowded on Sunday evenings, forcibly hinting that the indoor lecture season will soon close.

Anniversary Reminiscences.—Application was made by your scribe, in behalf of the Lyceum, to raise the City Flag during our two days' Anniversary Meeting, to which Mayor Babcock courteously replied he should be pleased to grant the privilege but for the City Ordinance, which definitely prescribed the occasions it shall be raised. The application and reply were published in the city papers.

A formal vote of thanks was tendered Messrs. Charles E. McCluskey and Frank Ingersoll for their arduous labors behind the scenes at the Lyceum Exhibition. Unseen, but not unappreciated, they worked hard, and to their exertions is due the smooth manner in which the performance passed off, and the success of the sketch, "Modern Spiritualism; Its Past, Present and Future."

Mrs. F. O. Hyzer.—This wonderfully inspired medium (since the departure of J. Clegg Wright) has again resumed her ministrations on our rostrum, and will continue to do so until the close of the season, which is near at hand; this lady has many admirers here and draws out the more spiritual of our Spiritualists.

C. G. Oyston.—Public mention, I believe, has not been made of the departure of our friend and co-worker for other and apparently more profitable fields of labor. Mr. O. is now assistant editor of *The Industrial World*, a labor reform paper published at Byesville, O., a position he seems eminently qualified to fill, and in which he takes great delight. The Lyceum recognized and appreciated the labors of Mr. O. while in this city, wished him "God speed" in his new enterprise, and passed highly complimentary resolutions to that effect the Sunday he bade farewell to his friends and co-laborers. We understand that Mr. Oyston, with the assistance of his friend, Mr. Simon De Main, is actively laboring to promulgate Spiritualism in and around Byesville. May they both be sustained in their noble efforts by Spiritualists and investigators of that section.

Mental Science.—Miss E. Anne Hinman (a name familiar to all Spiritualists of long standing) gave a lecture Sunday evening, April 29th, at the Columbia Theatre, on "Mind over Matter," illustrating mental cure.

Good Samaritans.—The G. S. R. Society (Spiritualists), organized 1874, incorporated, meeting the first and third Thursday of each month, will consider the adoption of a new constitution at its next meeting, Thursday, May 17th. The organization is designed to foster the cause of Spiritualism and Liberalism. All friendly to its objects are cordially invited to join. The ladies meet for needle-work in the afternoon; the gentlemen join them at supper and for social and literary exercises in the evening.

Spiritual Institute.—Again the idea is taken up of establishing a permanent headquarters for Spiritualism in this city—a place open every day in the week, where Spiritualists, resident and non-resident, can meet and enjoy social intercourse, and the advantages of a reading room and library of spiritual literature. A committee of ten has been appointed to solicit subscriptions and sense the wish of Spiritualists in and out of the city. Mr. Richard Carleton, 97 Seneca street, is Chairman, and would be pleased to hear from all who feel an interest in the establishment of such a place in Cleveland.

Fraternally yours, THOMAS LEES.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7½ P.M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P.M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The First Society of Spiritualists.—Mrs. Nellie J. T. Brigham, after an absence of one month, spoke on the morning of last Sunday upon "The Nature of the Current Orthodox Conspiracy to Overthrow Spiritualism." The subject was logically treated. Mrs. Brigham also improvised three poems.

In the evening there was a large audience to listen to Mrs. Brigham upon "Talmage *vs.* Truth." She spoke for one hour and twenty minutes, with much strength and to the manifest satisfaction of all present.

The Meeting for Manifestations in the afternoon was opened by Mrs. Henry J. Newton reading a poem. Mrs. A. S. Cochrane read a lecture, evincing inspirational powers rarely manifested in a medium of so short development. Henry J. Newton made remarks upon Rev. T. De Witt Talmage and the secular papers in their tirade against Spiritualism and Spiritualists. Mrs. A. E. Wells gave a large number of tests, several being very remarkable. During the reading of the lecture by Mrs. Cochrane several high notes were played upon the organ, followed by several low notes, with no visible person near the instrument. The organist and several others heard them. Nothing further was thought of this until Mrs. Wells, in giving tests, told a gentleman (a stranger whom she had never seen before) that he had a daughter standing by him, giving a minute description of the daughter, and at the same time saying she was fond of music. In a few moments the low notes of the organ were again heard by a large number of people, and the spirit, through Mrs. Wells, at once said that in life she played the piano, which the father said was correct, and that the personal description given by Mrs. W. was correct. Mrs. Brigham will open the Meeting for Manifestations next Sunday afternoon, and Henry J. Newton will make remarks on "Justice." S.

New York, May 6th, 1888.

People's Spiritual Meeting last Sunday afternoon, in Columbia Hall, New York, was opened with the reading of a poem by Mrs. Morrell. Remarks were made by Dr. B. M. Lawrence, Frank Lambert, Mr. Bunce, and Mrs. Morrell, the latter giving a number of satisfactory psychometric readings.

The evening exercises were opened by the Chairman reading an essay on "Profit and Loss in Associations." Messrs. Bunce, Wilson, Macdonald, Mrs. Morrell, Mr. Ellsworth and the Conductor filled out the allotted time.

Mrs. H. M. Walton, of Brooklyn, will take part in the exercises next Sunday. F. W. JONES.

230 W. 36th street, New York, May 7th, 1888.

THE MONDAY EVENING CONFERENCE at Mrs. Morrell's parlors, 230 West 36th street, New York City, was addressed, April 30th, by Mr. Wilson Macdonald, on "Scientific Spiritualism." He was listened to with marked attention. Dr. Edwin Veres Wright of Newark, N. J., Henry J. Newton of the First Society, New York, Capt. Clark of the Manhattan Liberal Club, and Theodore Bunce, took part in the exercises. ***

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7½ P.M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Progressive Spiritual Conference.—Last Saturday evening Mr. D. Ellsworth gave the opening address. Short addresses were made by Mrs. H. M. Walton, Mrs. E. C. A. Hall, Mrs. Ruggles, Mrs. Stringham, Messrs. Harris, Bowen, Williams, Elwell, and others. Regular sessions are held every Saturday evening at Johnston Building, junction Fulton and Flatbush Avenues. F. W. JONES.

Haverhill and Bradford.—Sunday, May 6th, was one of much interest at Brittan Hall. It was the last in this lecture course upon which Mrs. Kimball, of Lawrence, expects to be here, and those on each side of life, the visible and invisible, were much interested in the meetings. A large number—over one hundred—of spirit intelligences made their presence known, and in many instances their manner of expression and approach were of the most convincing nature to investigators, and assuring to believers.——Next Sunday Mrs. Lizzie S. Manchester, an able inspirational speaker and improvisatrice, of West Randolph, Vt., will occupy the platform. She will also be the speaker on the 20th inst. E. P. H.

Quincy, Mass.—Mrs. E. A. Cunningham has been with us the last two Sundays, meeting with increasing interest. Mrs. Cunningham has made many friends in Quincy.——Dr. C. H. Harding is engaged for next Sunday, and Joseph D. Stiles for Sunday, May 20th. H. CHUBBUCK.

OUR STATE TO THE FRONT!

A Matter Which Concerns You.

The following unsolicited opinions from your friends and neighbors, men and women whom you know and respect, ought to carry conviction to any doubting mind. These words of gratitude are from those who have been afflicted but are now well, and the persons giving them are naturally solicitous that others, troubled as were they, may know the means of cure. There is no reason why you should longer be ill from kidney, liver or stomach troubles. You can be cured as well as others; do not longer delay treatment, but to-day obtain that which will restore you to permanent health and strength.

NEW BEDFORD, Mass., Dec. 11th, 1887.—Some four years ago I was seriously afflicted with Kidney troubles. I suffered intense pains in my kidneys, so severe at times it seemed as if my back would break. My urine was very highly colored and scant, and it would contain considerable sediment and mucus. I had dull pains in my head, restless at night, and no appetite at all. My business necessitated my riding considerably. I got so bad that I could not sit and ride in a buggy, and began to fear that I would never recover, until finally I was induced to try "Warner's Safe Cure." I took a number of bottles and I am happy to say was completely cured. My father-in-law was almost at death's door with diseased kidneys, and was cured by "Warner's Safe Cure." I consider it the greatest remedy in the world.

E. H. Bruce

Represents Allen, Slade & Co., Wholesale Grocers, Fall River, Mass.

HYANNIS, Mass., (Cape Cod) June 17th, 1886.—I fell from a step-ladder backwards in my stable on to the floor, about six feet. The shock was dreadful, which caused me to have the doctor to draw my water. He had great difficulty because of the clots of blood that kept filling his instrument, which he inserted six or seven times before he could relieve me from pain, which was severe. A lady eighty-one years of age, who had taken only one bottle, which relieved her immediately, wished me to try "Warner's Safe Cure." I took about two doses, and never have had any trouble since. I wish to say furthermore, that I belong to a family that have always been subject to gravel, etc.

Rodney Baxter

MANCHESTER BY-THE-SEA, Mass., Nov. 15th, 1887.—I have taken a great deal of "Warner's Safe Cure" with good results. It has done me more good than all the doctors or medicines that I ever had or taken. For any one to take "Warner's Safe Cure" according to directions, it must lead to a speedy cure.

Harlan G. Morgan

BRIDGEWATER, Mass., Dec. 26th, 1887.—I have taken "Warner's Safe Cure." It did me much good.

Eunice S. Jones

MALDEN, Mass., Dec. 12th, 1887.—I cannot overestimate the benefits received from the use of "Warner's Safe Remedies" in my family during the last two years.

Ira E. Willis

NEW BEDFORD, Mass., Dec. 17th, 1887.—I have used "Warner's Safe Cure" for Liver Troubles, and find it works to a charm.

John H. Thomson

Providence, R. I.—A. E. Tisdale lectured here Sunday, May 6th, giving great satisfaction to his hearers. Mr. Tisdale also sang at both meetings in a very pleasing manner. Mrs. Humes of East Providence gave a test séance at the close of each lecture.

The Annual Meeting of the Association (not of the Board, as was announced by "Roger Williams" in last week's BANNER) was held after the morning service, and the following officers were elected: President, Mr. E. H. Whitney; first Vice President, Mr. Frank E. Dunham; second Vice President, Mrs. Whittemore; Secretary and Treasurer, Mrs. Mary E. A. Whitney. The meeting adjourned until next Sunday after the forenoon service for the transaction of further business.

Mr. Tisdale's subject for next Sunday morning will be: "Salvation, or How Shall Man be Saved?" He is to remain here during the month.

MARY E. A. WHITNEY.

Philadelphia, Pa.—The good work of the Fourth Association of Spiritualists seems to be advancing. We have been especially favored by the advent of Mrs. Minnie Brown, formerly of Baltimore, and well-known to the readers of the BANNER OF LIGHT. As a platform test medium we regard her above the average, from her clear description of every particular form, as well as conditions. During the last six weeks she has ministered regularly every Sunday night at the hall, 9th and Callowhill streets, giving the most remarkable and convincing proofs of spirit return to crowded audiences. Mrs. Brown, though coming a stranger to our city, is daily gaining the love and affection of all who are brought in contact with her.

H. T. GREENWOOD, *Secretary.*

810 Lattimer street.

Willimantic, Conn.—For the past two Sundays we have had with us Dr. J. C. Street of Boston. We found the Doctor to be a most agreeable person whose controls gave us many excellent thoughts.——Next Sunday we have George A. Fuller, M. D., of Dover, Mass., editor of *Light on the Way.* He comes to us as a stranger, yet highly spoken of as a lecturer.——May 27th we have arranged with our old friend, Dr. F. L. H. Willis, who has many friends in this vicinity, on this side of life, and more who have passed over. Bro. W. F. Peck follows in June. Thus the ball is set in motion, and we appeal to you, Spiritualists, who have helped us in days gone by, to assist in our struggle to maintain these lectures which the officers of your society are trying to provide. ***

Worcester, Mass.—Mrs. C. Fannie Allyn has just closed a successful month's engagement with our Association. Her adherence to unpopular truths, and ability to defend them, are fully admitted by all. She gave great satisfaction.——May 6th Prof. W. F. Peck gave two stirring lectures to large and enthusiastic audiences. His evening discourse on "My Path from Methodism to Spiritualism," was listened to by the largest audience we have had since Mr. Baxter was with us, and was greeted with frequent and hearty applause.——E. W. Emerson will serve us next Sabbath, and then Prof. Peck returns to us for the last two Sundays of the month. T. R. J.

Chicago, Ill.—Mr. and Mrs. J. J. Whitney of San Francisco, recently arrived in the city. The lady has obtained an excellent reputation from the press throughout her travels as a platform test medium, and her appearance in Chicago we trust will be the result of much good to Spiritualism. She is engaged by the Young People's Society for the evening of Sundays, May 13th and 20th. The services will consist of a short discourse, after which one of her remarkable séances. A small admission will be taken at the door to defray expenses. Martine's South Side Hall, 22d street and Indiana Avenue. CELIA.

Taunton, Mass.—The Spiritualists of Taunton have had for their speaker the last two months Miss May Scannell of Providence. She has done a noble work here, bringing many out of the old ruts and giving them a practical knowledge of Spiritualism. Her little control, "Bright Eyes," has given many remarkable tests to the public. Our society, though newly formed, is progressing, with excellent prospects for the future. MRS. L. M. CARR.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.—*Pope.*

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FORTY YEARS ON THE

SPIRITUAL ROSTRUM.

BY WARREN CHASE.

A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child,

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

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Day by Day.	They Still Live.
Going Home.	The Better Land.
Guardian Angels.	The Music of Our Hearts.
Home of Rest.	The Freeman's Hymn.
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Humility.	They will Meet Us on the Shore.
Happy Thoughts.	The Eden Above.
He's Gone.	The Other Side.
I'm Called to the Better Land.	Will You Meet Me Over There?
I Thank Thee, oh, Father.	Who will Guide my Spirit Home?
Jubilate.	Whisper Us of Spirit-Life.
My Spirit Home.	Waiting On This Shore.
Nearer Home.	Waiting 'Mid the Shadows.
Over There.	Welcome Home.
Passed On.	Welcome Angels.
Reconciliation.	We Long to be There.
Repose.	
She Has Crossed

BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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TABLE OF CONTENTS.

FIRST PAGE.—*Biographical:* Mr. Robert Cooper.

SECOND PAGE.—The Better Land and Life. *Spiritual Phenomena:* Materialization in New York; Unique Spirit-Phenomena. *Original Essay:* Practical Religion. May Magazines. Verifications of Spirit-Messages.

THIRD PAGE.—*Banner Correspondence:* Letters from Illinois, New York, Massachusetts, Pennsylvania, Utah, Minnesota, Iowa, and Missouri. Obituary Notices, etc.

FOURTH PAGE.—Spiritualism and its Origin. All Sorts of Paragraphs, etc.

FIFTH PAGE.—Spiritualist Meetings in Boston. The Camp-Meetings. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—*Poetry:* Metempsychosis. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—*In Re* Dr. Talmage. In Memoriam. Warner's Safe Cure, etc.

Biographical.

MR. ROBERT COOPER.

A PIONEER'S WORK IN SPIRITUALISM.

For the main facts set forth in the following account we are indebted to *The Medium and Daybreak*, published by J. Burns, London, who has earnestly and commendably interested himself in Mr. Cooper's behalf:

The subject of this memoir was born on the banks of the Thames, at Rotherhithe, in the year 1821, his father carrying on business there as an apothecary and surgeon. His father's only brother, John Thomas Cooper, was a noted scientist of his day. He was lecturer on Chemistry at Grainger's School of Anatomy, and as a consulting chemist did much to develop arts and manufactures in his day. He was the first to apply the oxy-hydrogen lime-light to the microscope, which has since been so useful for exhibiting in public scenic representations and illustrating lectures. His eldest son, also, was a man of some renown. He held the appointment of chemist at the Polytechnic Institution when it was first established, and when the daguerreotype was discovered went to Paris to acquire the process, and under his supervision three establishments were started in London, which was the commencement of photographic portrait taking. Pepper, of "Pepper's Ghost" fame, was a pupil of John Thomas Cooper, and Mr. Robert Cooper recollects when on a visit to this uncle in the year 1838, the party experimenting in photography, taking portraits direct on the silvered paper.

His parents dying when he was very young, he was placed under the care of his mother's sister, residing at Eastbourne, of which town his mother was a native. In this town he was educated, and after passing two years at Brighton, and the like time at Hastings in being initiated into the mysteries of the business of chemist and druggist, he commenced business on his own account at Eastbourne in 1843, soon after marrying a sister of his old schoolmaster's wife.

Whilst living, as a boy, with his mother's relatives at Eastbourne, he used frequently to hear of strange occurrences happening to a young lady, a cousin, who was evidently a medium. On the occasion of the death of any member of the family she generally had some intimation of the event. Thus on one occasion when an aunt died, as she was about to fill a scuttle with coals in the coal-cellar, a cold white hand came on hers, which alarmed her so much that she threw down the shovel, and came rushing into the sitting-room, and sinking in a chair covered her face with her hands, and did not speak for some time, when she told what had happened. On another occasion she was taken by the shoulders and turned round, when she saw the form of her grandmother, sister of the aunt above alluded to. These two old ladies filled the office of postmistress, and their deaths occurred very soon after each other. Such was the sort of events (tokens they were called) he was familiar with in his boyish days, which used to make him feel nervous, and afraid to be left alone, especially in the dark; and when in after years he read Mrs. Crowe's "Night Side of Nature," he became more "superstitious" than ever. The father of the family was somewhat of a "free-thinker," and the wife and daughters, who were very piously inclined, were very much concerned about him. He had an inveterate hatred of "parsons," and one of his favorite books was Howitt's "History of Priestcraft."

During fourteen years he attended regularly the Episcopal church. Being a lover of music, the musical portion of the service had a charm for him, and for a period of about a year he officiated as organist. After his wife's death, although he could not help thinking of her as still living, his mind, being unable to accept the theological doctrines of the evangelical school, began to assume a materialistic tendency, and he became more skeptical on religion, and wrote an essay embodying his views. But the remedy was at hand—the solvent of the soul's doubts and difficulties came at the critical juncture.

In the year 1862 J. H. Powell came to Eastbourne in the capacity of lecturer on Mesmerism. The lectures were attended by Mr. Cooper, who invited Mr. Powell to his house, when the subject of Spiritualism became the topic of conversation. Mr. Cooper had just been reading the article by Robert Bell in the *Cornhill Magazine*, "Stranger than Fiction," giving an account of séances with Mr. Home, and the experiences of Mr. Powell with a Madame Besson greatly interested him. A few months after he met Mr. Powell in Holborn, when, after the interchange of a few remarks, Mr. Powell said, "Would you like to go to a medium? There is one lives close by," and Mr. Cooper assenting, they turned into King street (now Southampton Row), and visited Mrs. Marshall. The three sat to a small table; raps promptly came, by which the presence of "John Colman" was intimated. This was an uncle of Mr. Cooper who had died a few weeks before, to whom Mr. Cooper had been appointed executor. Other manifestations occurred, but this was the most striking and important.

Mr. Powell soon after, at the suggestion of Mr. Cooper, took up his residence in Eastbourne, where the subject was followed up, mediums developed, and much interest excited; the matter being taken up by the local newspapers of the town and neighborhood. Several clergymen took part in the discussion; one who lived in some rural district said, "the matter had gone far enough, and should be put a stop to." Mr. Cooper, having seen enough to satisfy himself that Prof. Faraday's theory of "involuntary muscular action" would not account for the movements of tables, wrote to that gentleman, asking him if he still held to that theory, and he received the following letter in reply:

ROYAL INSTITUTION, *Jan. 31st*, 1863.

Sir: My opinion is in no way changed in character, but greatly strengthened. Nobody has ever been able to *show me* the effect, therefore I have no occasion to show a cause. I do not believe those who say they have seen it. I doubt their competency to examine facts and evidence of facts, and think their statements are of no value for the cause of science and simple truth. When they can lift a table into the air in the presence of parties adverse to them in opinion, and can subject what they think can be done to strict and cross examination, then it may be worth while to think about the cause. Very truly yours.

Mr. Cooper. M. FARADAY.

After further experience, Mr. Cooper again wrote, giving a detailed account of experiments he had made to satisfy himself that the table was not moved by the muscular action of those sitting around it, either voluntarily or involuntarily exerted, and that he had seen a table move without contact, to which the following was the learned Professor's reply:

THE GREEN, HAMPTON COURT, *Sept. 25th*, 1863.

Sir: I hasten to acknowledge your letter, for I freely admit my belief that you are perfectly sincere and truthful in your account and experiments; nevertheless, I refer you to my former letter for my answer now.

Your observation that you have the greatest confidence in your colleagues makes me smile, when I call to mind certain investigations that have come to my knowledge in former cases.

I do not doubt your competency to check the facts if you are willing to work with an unbiased mind; but I decline to enter into the matter.

Very truly yours, M. FARADAY.

R. Cooper, Esq.

A lecturing tour was now entered upon, commencing with two lectures given by Mr. Cooper at Eastbourne, at the second of which great astonishment was manifested by an experiment that was made. A medium went on the platform, and placing her hands on a table, loud knocks were made by the legs striking on the floor. Mr. Cooper sat among the audience with an alphabet in hand. "You must all believe in Spiritualism, for the truth will come out," was spelt out. Mr. Cooper next visited the town of Lewes, where he received very rough and ungracious treatment at the hands of a bigoted mob. Hastings and Brighton were afterward visited, and a lecturing-tour, extending to Southampton, including the principal towns in the Isle of Wight, was undertaken. The lectures were not largely attended, but through the reports of them in the newspapers, great publicity was given to the subject, and thousands for the first time heard of Modern Spiritualism.

The Spiritual Times was now started, being the first weekly spiritualistic journal published in London. The first four numbers were ordinary newspaper size, the first page of which only was devoted to spiritual matters, the remaining three consisting of general news. It was then resolved to reduce the size of the paper and to devote its columns wholly to Spiritualism. After a few numbers had been printed in Eastbourne the work was undertaken by Mr. Job Caudwell, 335, Strand, who acted as printer and publisher for several months, Mr. Powell acting as editor. In the meantime premises had been hired in Newman street, Oxford street, at a rental of one hundred and forty pounds per annum, where an institution was opened under the name of "The Spiritual Lyceum," and was used as a publishing office, reading-room, etc., and where lectures were given and meetings held, and where at length *The Spiritual Times* was printed and published. All this was borne solely by Mr. Cooper, and involved an expenditure of about three hundred and fifty pounds a year. Mr. J. G. Holyoake, Mr. M. D. Conway and the late Mr. Walter Weldon were occasional attendants at the meetings, and the two former generally had something to say in the way of criticism.

Soon after Mrs. Emma Hardinge Britten's arrival in England arrangements were made by Mr. Cooper for her to give two lectures in the large hall that formed part of the premises then known as "Cambridge Hall," which were of a most successful character, the building being filled in every part, and the eloquent lecturer listened to with spellbound interest by the enthusiastic audiences. These were considered at the time the best public meetings that had then been held in connection with Spiritualism. Mr. Cooper afterward hired the Polygraphic Hall, King William street, now Toole's Theatre, in which Mrs. E. H. Britten lectured on Sunday evenings for three months, they being the first regular Sunday services in connection with Spiritualism in England. In consequence of the interference of the Lord's Day Observance Society, who tried to prevent the meetings taking place, the hall had to be registered as a place of worship, and was done so as the "Spiritual Church," in the names of Mr. Cooper, Mr. Shorter and Mr. Slater.

At the time the "Spiritual Lyceum" was opened little had been done to popularize Spiritualism. *The Spiritual Magazine*, under the editorship of W. M. Wilkinson, and containing excellent articles by Mr. Thomas Shorter, Mr. William Howitt, etc., appeared monthly, and Mr. Benjamin Coleman was ever active in communicating by voice and pen the phenomenal facts of Spiritualism to those he could in any way reach. Mr. Home was the most prominent medium of the time, Mrs. Hayden, Mr. Foster, Mr. Squire and Mr. Conklin having come from America and returned again. A few books had also appeared on the subject. Probably the first was one by Mr. Rymer, of Ealing, giving accounts of séances with Mr. Home, and contained a frontispiece representing a séance at Eastbourne, when three or four persons were seated round a table, and hands and arms were coming up from underneath it. Mr. Shorter had also published an excellent little book, entitled "Confessions of a Truth-Seeker," and Mr. Wilkinson his "Spirit-Drawings." A reprint of Adin Ballou's "Spirit-Manifestations," with an elaborate preface by Andrew Leighton, of Liverpool, had also appeared; and whilst residing at Eastbourne Mr. Powell wrote his "Facts and Phases of Spiritualism." These, with the first volume of Mr. Home's "Incidents of My Life" and Mr. Coleman's "Spiritualism in America," to which country he made a special visit to obtain information about Spiritualism, were the only books that had been published at the time in question. Mr. Home and Mrs. Marshall and her niece Mary were the best-known mediums at the time, but the former was only accessible to the select few. Mr. W. Wallace also did good work as a physical medium and trance-speaker, and was useful as a pioneer in the movement.

With a view to increase the facilities for the obtaining of evidence by the public, Mr. Cooper communicated with Dr. H. F. Gardner, of Boston, respecting available and suitable mediums to exhibit phenomena in England. Among others suitable for the purpose the Brothers Davenport were recommended, and Mr. Cooper gave instructions for an engagement to be made with them to visit England; but before his letter arrived they had entered into an engagement with Mr. Palmer to do so, and in due course they arrived, accompanied by the Rev. Dr. Ferguson. Their success at first was very great.... The first séance they gave after the well-known disturbance at Liverpool, was at the Hanover Square Rooms, and the proceeds were given for the benefit of "The Spiritual Lyceum." On this occasion twenty policemen were secreted in a room at the back of the cabinet to be ready in the event of a disturbance, but their services were not required. The manifestations being of a very decisive character, quelled the opposition of the most skeptical. It was admitted on all hands that the Davenports had triumphed, and vindicated their character as true and genuine mediums. Mr. Samuel Guppy, who had taken great interest in the mediums all along, now took them to Paris, where at their public séance a disturbance of a similar character to that at Liverpool took place, and afterward only private séances were given, the Emperor Louis Napoleon having them twice to his palace, and rewarding them most handsomely. Dr. Ferguson, not being able to speak French, remained in London, and afterward left for America.

After this, public interest in the Davenports flagged, and the séances were no longer remunerative. They were for returning to America, but Mr. Cooper, feeling that their work was not done in England, took the responsibility on himself, and after giving a few séances in London and several provincial towns, took them to Ireland, where he remained with them for several weeks, introducing them at their séances, and defending them in the press. After visiting the principal towns in Ireland, a return visit was made to Dublin, and a farewell séance given in the Rotunda.

Mr. Cooper then made an arrangement with the Davenports to visit Germany, and spend a month in Berlin, the Emperor granting the use, free of cost, of his private concert room, adjoining the Shauspielhaus. The séances excited great interest, and produced a very favorable impression, but owing to the war which had just broken out with Austria, were not sufficiently well attended to render them remunerative. A week was next spent in Hamburg; after which, the principal towns in Belgium were visited. A full account of what took place in all these cities Mr. Cooper afterward recorded in his book, "Spiritual Experiences, and Seven Months with the Brothers Davenport," which is now out of print.* This book contains the fullest account of their European career of any published on the subject. The Davenports, after Mr. Cooper left them in Brussels, went to Holland on their own account, Baron Holmfeld taking his place in managing the séances. Russia was the next place visited, and before setting out they wrote a pressing invitation for Mr. Cooper to accompany them; it was "John King's" wish, they said. But Mr. Cooper could not leave England, his own affairs requiring attention. In Russia, the success of the Davenports appears to have been greater than ever, and after visiting Moscow they went to Vienna, and returned to London. The following letter, received from St. Petersburg, will show the kind of reception they met with in that city:

ST. PETERSBURG, *Jan.*

Dear Cooper—I write you a few lines to inform you of our great and unprecedented success in this city. A press séance—powerful and exciting reports in all the journals. At public séances hundreds of the nobility were unable to obtain admission in consequence of the crowded state of the hall. Tickets, 3 and 2 roubles.

Next, séance with the French Ambassador and forty or fifty of his friends. The next night at the Palace for the Emperor and his family—powerful manifestations and great satisfaction, the Emperor and Empress, Crown Prince and Princess Dagmar thanking us very cordially, and asking many questions. Perhaps go there again. We have more private engagements than we can attend to for some weeks to come..... We go to Moscow after finishing here. Excuse great haste and mistakes. "John" knew what he was about when he compelled us to come here, for we were about to give it up when you said your affairs required your presence in England. Write me, poste restante.

Yours, as ever, I. E. DAVENPORT.

On their return to England, the Davenports proposed going back to America forthwith. Mr. Cooper, however, thought that their work was not done in England, and entered into an engagement with them for six weeks, for which they were to receive £200, taking the responsibility of the séances on himself. During this time the principal suburbs of the Metropolis were visited, finishing with a week at Birmingham. As the receipts only covered the working expenses, Mr. Cooper was £200 out of pocket by this venture. At this juncture, feeling he could no longer sustain single-handed the responsibilities of the public advocacy of Spiritualism, he gave up the Lyceum and *The Spiritual Times*, and retired from the scene of his activity, to which he had devoted four years of his life.

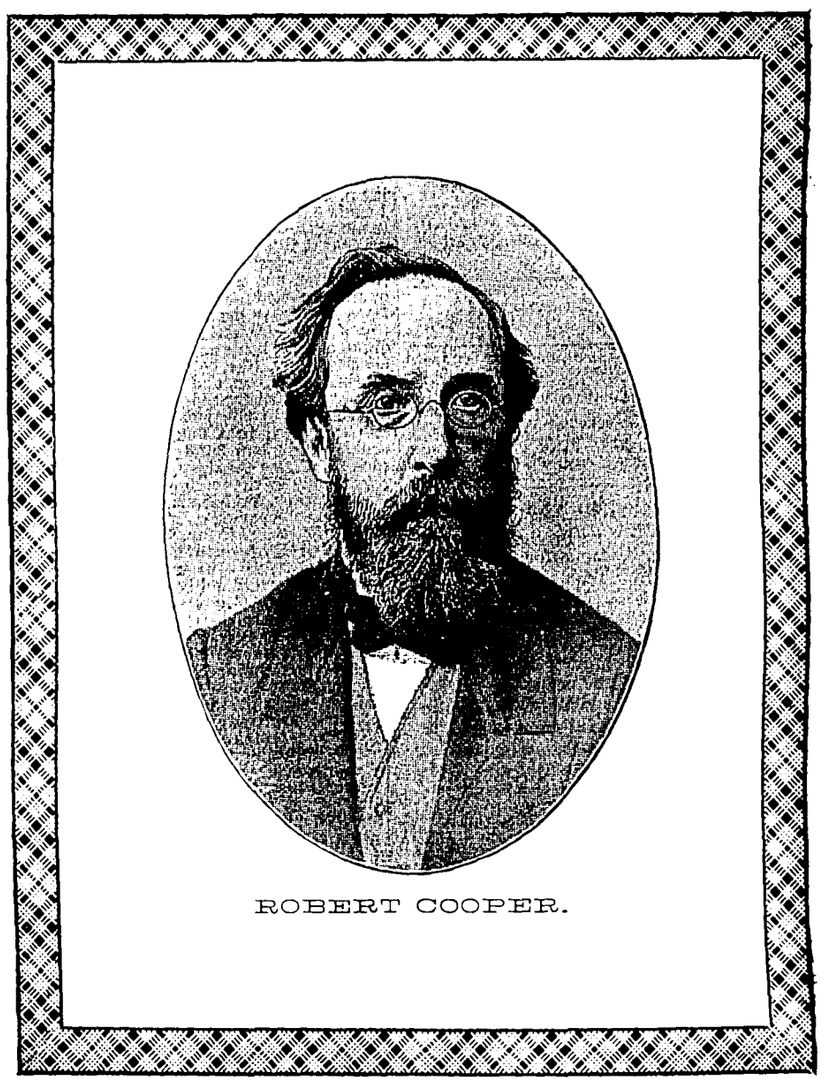
His place was well filled by Mr. James Burns, who had been carrying on a useful work with his Progressive Library at Camberwell. It was then that Mr. Burns's Spiritual Institution was started, and the publication of Rev. Page Hopps's monthly journal, *Daybreak*, was converted into a weekly, and published under the title of the *Medium and Daybreak*. Mr. Burns, like his predecessor in the field of spiritual labors, has had an uphill work, as all reformatory work necessarily must be, opposed as it is to the current of popular prejudice, but both have this satisfaction of knowing that their efforts in the cause of human progress are gradually being crowned with success—religious thought becoming liberalized, spiritual truth recognized, and the human mind emancipated from ecclesiastical bondage and theological superstition.

On the publication of "Spiritual Experiences," the author received the following letter from Mr. William Howitt, who had been a frequent contributor to the columns of *The Spiritual Times*, and who had assisted Mr. Cooper by his counsel and personal influence in many ways, and which letter may be fitly introduced here:

My Dear Sir,—Thank you for your little volume of "Spiritual Experiences." I consider it a very valuable addition to the history and evidences of this great dispensation. Some parts of it read like a narration of the persecutions of days gone by.....

If our press and scientific men could blush, the account of the rational reception of the Davenports in Belgium, Holland and Russia would make them do it; but there is no country on the face of the earth which is so arrogant and so materialized in spirit. They think themselves "the people, and that wisdom will die with them," but in all except what relates to matter and mere material operations and money-getting, they are the stupidest people living. Material science has made great progress among them, but it has been at the expense of everything that marks the truly philosophic mind. The theories of philosophy never were so groveling and degraded. If there be a thing that marks the dignity and glory of human character, that they reject and spurn from them. They desire *not* to live hereafter, and they prefer believing that they are descendants of monkeys than the directly created children of God. Is it possible to conceive of a more earthly and contemptible generation? Let us bless God that he has wrenched us, by unexampled revelations from the unseen, from the thralldom of such a stupidity. You, indeed, must feel great satisfaction in the services you have been permitted and have had the will to render. You will have your reward. Yours faithfully, WILLIAM HOWITT.

Robert Cooper, Esq., August 1st, 1867.



ROBERT COOPER.

In the year 1874 Mr. J. J. Morse visited America on a lecturing tour, where he spent a year, during which time Mr. Cooper, who followed him a month later, was with him, and remained there five years after his departure. The first person Mr. Cooper shook hands with on American soil was Andrew Jackson Davis. Visiting him on his arrival in New York City, Mr. Davis offered to give him an introduction to certain Spiritualists there. Mr. Cooper said he had a letter of introduction from Mrs. Cora L. V. Richmond, which Mr. Davis, on reading, remarked: "That will carry you all over America." That lady had also given him special letters of introduction to William Lloyd Garrison and Wendell Phillips. Mr. Coleman also had given him letters of introduction to Epes Sargent and others whose acquaintance he had made in America. Mr. Cooper, therefore, found plenty of friends, and soon became personally acquainted with those whose names he had frequently seen in the spiritual papers.

During his six years' residence, principally in Boston, the headquarters of Spiritualism, he did a good work, in a quiet way, in promoting the cause he had so much at heart, but only a few of his services can be alluded to here. He was the first to make known to the world the wonderful mediumistic powers of Mrs. M. B. Thayer. Other mediums were first introduced to public notice through Mr. Cooper's instrumentality; and by giving accounts of séances in the spiritual papers and the *Boston Herald*, the columns of which were open to him, he rendered essential service in spreading a knowledge of spiritual truth among the people.

When Mr. Cooper arrived in Boston there had just been a dissension among the sustainers of the public meetings in the large "Music Hall," a building capable of holding three thousand people, and Mr. Morse's lectures were the last given under the auspices of the "Music Hall Society." Months passed, and nothing was being done in the way of lectures, and there seemed no likelihood of anything being done in the matter. At this juncture Mr. Cooper consulted Mrs. E. H. Britten on the subject, who consented to give four lectures without a fee, if arrangements were made. The matter was next laid before Mr. Luther Colby, editor of the BANNER OF LIGHT, who agreed to pay the rent of a hall for four Sundays, and then lectures were started, with excellent success. Mr. W. J. Colville, on his arrival, was met by Mr. Cooper at the steamboat wharf, who introduced him to the Chairman of the Lecture Committee, got him an engagement the first Sunday after his arrival, and he has been hard at work ever since. He also was instrumental in giving, through C. E. Watkins, satisfactory evidence of spirit-phenomena to the Rev. Minot J. Savage. This gentleman is one of the most popular and influential clergymen in Boston, and he has not hid his light under a bushel. But space will not allow any extended notice of the work done by Mr. Cooper, and for which he never received a dollar's remuneration. Since his return to England he has lived quietly at Eastbourne, where he still endeavors to keep the subject, whenever an opportunity offers, before the public.

The *Eastbourne (Eng.) Review*—a secular paper—noting the efforts being made to aid Mr. Cooper, says of him, from a non-spiritual standpoint:

"He appears to have been one of the first to give support and countenance to the movement in England, and however much people may think that Mr. Cooper was mistaken, it is evident that he took up the subject with a single-mindedness of purpose in which there was no thought of gain. On the contrary, he seems to have spent his substance freely in bringing the question before the English public, his great object being to prove the immortality of the soul, by showing that the spirits could communicate with us mortals through the instrumentality of 'mediums.' We must give Mr. Cooper the credit of having been actuated by the highest motives; and of having spared neither time, labor, nor money, in developing what he honestly believed to be a new revelation from spirit-land ... We pronounce no opinion on the subject one way or another, but it is a curious thing that the remarkable phenomena produced have drawn converts from the ranks of philosophy, literature, religion, the judicial bench, and nearly every class of society."

Holborn Town Hall—one of the finest structures available to the public in London—was the scene, on the evening of April 27th, of a gathering assembled in celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism—the exercises at which took the commendable and practical turn of an effort to assist Mr. Cooper in his hour of financial extremity. *The Medium and Daybreak* of the 4th inst. records that the meeting was a success in every way, and that "perhaps there were never so many mediums and active workers gathered together at one time in the history of the cause" in England. The evening's proceedings comprised a two-part concert, with an interlude during which appropriate speeches were made by Thomas Shorter (who presided), Mr. Cooper, and T. H. Hunt; a letter from Wm. Tebb (absent in Greece) was read by Mr. Burns, endorsing the effort; the occasion terminated with dancing and social entertainment. We hope to revert to the matter again.

It is sad to think that one who has done and sacrificed so much should stand in need, through blindness and worldly troubles, of that help which he was always so ready in his prosperity to extend to others. We here append a report of the various sums already contributed in America to assist the friends of Mr. Cooper in purchasing an annuity for him. We wish the amount was greater, and earnestly hope the Spiritualists of the United States will aid us in the effort to make it so:

From THE BANNER'S God's Poor Fund	$10,00
L. Colby	10,00
A. E. G.	5,00
J. P. H.	25,00
I. B. Rich	10,00
Friend	3,00
C. H. Spear	2,00
W. J. Colville	1,25
Mrs. M. H. Warren	5,00
I. W. Bonnel	1,00
"Dick"	5,00

A PICTURE FROM N. E. CHURCH HISTORY.—The sermons were very long. To keep them awake the old ladies carried bits of fennel, and caraway seed, and sugared flag-root in their pockets. They nibbled at these dainties now and then, yet still found themselves nodding toward the end; while good Deacon Frost, greatly to the mortification of his daughters, snored audibly, beginning with a gentle wheeze, and ending in a wild snort, and a hurried and determined attitude of attention, gradually falling off again into the puffing and wheezing stage, when the whole process was repeated. Quite undisturbed, the old minister kept steadily on to his "finally, brethren;" the fans moved languidly; the green leaves rustled at the casements; and it was all utterly peaceful, and unlike the work-a-day life of the week.—*Ex.*

Science has done wonders for meteorology. For instance, it has paraphrased the old saying: "Hills clear, rain near," into: "The presence of a wedge-shaped area of high pressure, accompanied by great atmospheric visibility, is likely to be succeeded by the advance of a disturbance with pluvial accompaniments and southerly winds."

The Seminole Indians in Southern Florida are disturbed over a supposed scheme to take their lands away from them.

*His narrative points out that the Davenports had three Imperial adherents: Napoleon of France, William of Germany, and the Czar. Mr. Cooper was a pioneer in a remarkable sense, for he labored at a time when it was all self-sacrifice. Mr. Spear named him "Disseminator." While at Eastbourne, Mr. Spear gave a trance address on "Peter by the seaside," probably the first public trance address given in this country, unless Keighley can claim priority.—*Ed. in Medium and Daybreak, April 13th.*

Written for the Banner of Light.

THE BETTER LAND AND LIFE.

BY REV. E. CASE.

"The blessed dead to endless youth shall rise."—*Clark.*

Not "rise," but risen! Let that great falsehood die;
Too long the soul it holds in its dark sway,
And chains it from its native home on high,
And from its bright inheritance away.

Behold the spirit from its pris'ning clay,
Unbound, angelic, free, hath taken wing,
And soared from earth to higher worlds away,
Wherein eternal youth and beauty spring.

There in the light of rainbow-tinted skies
By day, and starry-vaulted spheres at night,
And flowery fields in glorious array,
It now can vindicate the truth and right.

Life's lingering labors and its sufferings done,
Where waving boughs make music on the air,
Sweet with soft gales and holy melodies,
They live whom we call dead in our despair.

We need not weep for them, nor sorrowing pour
The streaming tears and unavailing sigh:
The loved and lost that walk with us no more—
They live! 't is only we who seem to die.

No funeral dirges rend those flowery airs;
No plumèd hearses there proclaim deep grief;
The battle fought, the victory is theirs;
Ours is the sorrow; theirs the soul's relief.

The low, soft winds of an unbounded spring,
And morning beams, and fragrant-odored gales,
And warbling birds forever on the wing,
And melodies of souls where love prevails;

These shall the good of earth all find at last;
There shall the great and good of earth be found;
When Love its crown obtains, its trials past,
And Death itself receives the eternal wound.

All hail thee, Better Land, in fair array!
We long to catch thy beams of morning bright.
Come quickly, loved ones! Bear us swift away,
That we may share with you the glorious light!

Beaufort, S. C.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—*Publishers B. of L.*

Materialization in New York.

To the Editor of the Banner of Light:

I recently attended a séance for materialization in the city of New York, Mrs. Effie Moss being the medium, the circle consisting of Miss Hilda Anderson and her mother, George W. Kidd, Mr. Wilson, Mr. Van Horne, Mr. Sutherland, six ladies, a gentleman whose name I did not learn, the manager, and myself.

In most respects the mediumship of Mrs. Moss strongly resembles that of Mrs. Cadwell; both of them having developed, as far as I can gather, under about the same auspices. In both cabinets the spirits manifest with surprising strength. Lizzie Hatch and Lucille Western come very strongly, but entirely different in face and form. At Mrs. Cadwell's, Lucille is always an almost perfect copy of the medium, who is generally used, transfigured; though I have seen her at times as a genuine materialization, proven to be such by the process of dematerialization. At Mrs. Cadwell's, it is at times only by the difference of air, speech, gesture, and occasionally of dress, that one can tell the difference between Lizzie and Lucille; at Mrs. Moss's cabinet they are totally different. As Lucille came to me at Mrs. Moss's, she was simply the medium transfigured, and in no respect like herself as she comes at Mrs. Cadwell's; while at Mrs. Gray's she comes in a third form, totally dissimilar. And yet—and here comes in one of the peculiar phases of materialization—the spirit manifesting (in the case of Lucille at least) does not appear conscious of the fact that her looks are totally different at these different places. At Mrs. Moss's she came to me in just the same style as at Mrs. Cadwell's, though a totally different woman in shape and figure, at least four inches shorter, and fifty pounds heavier—as far as figure went—yet she actually drew her veil close to her face, for me to note, and did not seem in any way conscious that she was the very picture of the medium. This is a very singuler thing about materializing in cabinets, and used at one time to puzzle me greatly, as strongly suggestive of imposition. I have long got over this, however, and have come to the conclusion that, unless under special circumstances, materializing spirits have not the least idea of how they look, and that when they take possession of the organization of a medium by transfiguration, they know less than when purely materialized.

However, I did not let that interfere with my chat with Lucille, after whom came Lizzie Hatch, a very perfect materialization, much smaller, and more slender, with dark eyes and hair. She called me up, and was kind enough to remove her veil, in order that I might see her face clearly. Of course, not having known the young lady in earth-life, or having seen a portrait, I was unable to judge of the likeness; but the face was exceedingly pretty, and decidedly *not* that of the medium. It was a genuine materialization.

Not long after, my sister came out of the cabinet, and called me in. On admitting to her that I was surprised to find her coming so strong at her first visit to that cabinet, she told me that they had become so accustomed to entering my atmosphere, that they had no trouble anywhere. She, also, was totally distinct from the other female figures, although her face was not well made up. After her came visitors to most of the members of the circle, and Mr. Kidd found his Annie, who came out leaning on his arm on one side, mine on the other, and showed herself to the circle. She also took off her veil, and showed a dark-eyed aquiline face, distinct from that of Lizzie Hatch. Hilda Anderson received a visit from her Indian guide, Springwater, about the liveliest young lady it has ever been my fortune to meet at a cabinet.

Sailor Ben came soon after, and held an interview much the same as Nelse Seymour at the Cadwell cabinet. He and Jack, the two being the controls of the cabinet, present a strong contrast to each other, in height, figure, face and even voice.

Little Lily came very freely. She always manages to show the medium beside her, to people whom she knows well enough to allow them close approach.

The last spirit to manifest was Granny Brooke, who had to be helped into the circle by Hilda Anderson and young Sunderland. Her materialization was about the most perfect of any, being that of a little withered old lady, with a kindly face, all wrinkled up like a frosted apple, heavily veiled at first for protection, but revealed several times without any veil at all, perfectly clear and life-like. Granny's voice, her Southwestern English accent, her kindly way of moving round among her "children," as she calls them, make her one of the most thoroughly interesting spirits it has ever been my fortune to meet.

The séance did not close till half-past eleven, at which time the medium was, of course, much exhausted.

Mrs. Moss's present address is 52 West 15th street, and she sits Sundays, Thursdays, and on Friday afternoons.

FREDERICK WHITTAKER.

Mt. Vernon, N. Y.

Unique Spirit-Phenomena.

To the Editor of the Banner of Light:

One of the most promising features connected with the present status of Spiritualism, phenomenally considered, is the increase of private circles, in the households of and participated in frequently by church-members themselves; this fact going to show increasing interest among the people, notwithstanding the combined denunciations which press and pulpit are pouring out upon the Modern Revelation.

Recently I was put in possession of the knowledge of divers remarkable phenomena that were alleged to be occurring in a family whose members knew but little concerning the subject of Spiritualism, its laws, or its advanced philosophy, except what had come to them by and through the mediumship of one of their own household. The family consists of mother, son and daughter—the latter the medium. The son is a member of the Baptist Church; the mother and daughter have generally attended the meetings of that denomination.

A member of the same church to which the son belongs alluded in my presence to some wonderful spirit-manifestations that were taking place in the suburbs of the city of Boston. I made bold to ask the address, and it was given to me with the understanding that I should not make it public without the consent of the family. A few weeks ago I called at the house of the parties, and made myself known; the mother and son told me in brief of the manifestations that were occurring and had occurred; and as I was about leaving, the daughter (medium) arrived home and corroborated what had been told me. She, being a planchette-writing medium, sat down, and it was written that I could be of assistance to the medium in bringing her gifts to the public. A desire was further expressed that I should attend a séance, which I did; but before relating my experience I will give the history of the medium, as given to me by the mother and brother.

The mother said her daughter was taken sick some sixteen years ago, in a manner similar to that which occurs in fits. Two physicians were called to bring her out of her peculiar condition, but she sat with eyes wide open, gazing into vacancy, and could not be made, seemingly, to know anything. She repeated over the names of our departed spirit-friends and relatives, and we could not understand it; she also made a prayer which purported to originate from the spirit of a prominent Baptist minister who preached in Boston some years ago. The family not knowing anything of Spiritualism, considered her dangerously sick. A gentleman residing in the house knowing something of mediumship, informed them that she was a medium, and would come out "all right" if left alone, and that there was no need of alarm—which proved correct.

She did not have another "spell," as they termed it, for nearly two years; then a similar one came upon her, but it did not last long; and from that time she gave spirit tests to the intimate friends of the family who were in sorrow over the loss of dear friends, and who could not be consoled by their previous religious views of life here and hereafter. She did much good in this direction. In her first development she went to a spiritual meeting, but was from previous theological training not at all pleased with what she heard, and could not be induced to go again.

Some two years ago she found that she could write with a planchette, and many facts and truths were written, and in this way it finally leaked out that she was a medium, and on the news reaching the ears of a prominent business man in Boston, who had been convinced of the truthfulness of Spiritualism, he sought her out, and called upon her for a sitting. He then and there felt satisfied, as the family state, that the lady possessed elements for the presentation of the phenomena known as "etherealization" and "materialization," and so informed her, offering to bring for the purposes of experiment his curtain cabinet, which was simply a section of cloth to be strung across the corner of the room.

These experimental sittings he continued for more than three months. The manifestations from the first continued to improve until full forms appeared, some coming into the room those present claimed to recognize. The mother declared that she saw her spirit-husband as distinctly as she ever saw him in earth-life, and the son corroborated her statements. I have also had the same report endorsed by the lady who owns the house where they reside, and who attended the séances with the family.

My own experience is as follows: At the first séance I attended the medium was, as claimed, unconsciously entranced, and opened the service with a prayer such as would quite naturally have been given by a Baptist minister had he been present in the material form; then came lights in abundance; the odor of phosphorus was so dense and crude that it was suffocating. Sheets of light quite three feet wide would be seen starting from a small radiant spot at the top of the room; lights would also come from the floor in the same manner, and extend upward, while some would burst forth like a cloud, part in the center and take form like that of a human body. I noticed within my reach a large spot of what seemed to be phosphorus oil burning, and I thought I would risk my hand in it to discover what it was; to my astonishment I felt nothing like a cloth, but something indescribable; the medium was behind the curtain at the time, under the purported control of "Big Cloud," an Indian brave, and he cried out suddenly that the "white brave" had got one of his spirits. Not another person present knew to what the Indian referred, and I frankly admitted that I had placed my hand upon the white spot, which the control thus claimed to be a spirit in embryo; there certainly was present an invisible, intelligent power that knew of my act while the room was so dark that my hand could not be seen by any one in the mortal.

The whole performance was so new to me, and so mysterious, that I desired the opinion of others in the matter; therefore, at the second séance, by consent of the medium, Col. W. D. Crockett (President of the Onset Bay Camp-Meeting Association) and his daughter accompanied me; I also took with me a very sensitive psychic. The manifestations were of about the same character as before, in quantity and quality.

At the third séance Mrs. Crockett joined our number, and the manifestations continued as at previous sittings, but the odor of phosphorus was so sickening that three of our party did not care to witness the manifestations again.

At the fourth and last séance I attended I desired to have present some one who understood the workings of chemicals, therefore, with the permission of the medium and spirits, I invited Prof. J. R. Buchanan and wife, and two others. I wanted those who had seen the celebrated "illuminated garments," about which so much controversy has arisen in the past at various places and times, to give their judgment as to the possibility of "previous preparation" in this instance. The séance proceeded. There were forms or "things" observable, which had life, and which moved about the room; they neither had speech nor features, but *did* demonstrate—as it seems to the writer—that it was impossible for the medium to have accomplished herself what was witnessed: Further, that what was witnessed could not have been the result of personation, by means of the *medium's* body being controlled by a spirit.

Prof. Buchanan in answer to the question: "Are you satisfied?" replied "Yes—and delighted;" his wife also seemed pleased.

There were no crucial tests applied to the medium, the séance being in a private house; no earthly reasons could exist as to an object for deception, as there was no money asked or received—neither has any been taken in all her sixteen years of mediumship in a quiet way, among friends. The medium has been all this time warring against the control, and cares not to continue it longer. The controlling spirit—also the medium—seemed anxious to convince the strangers present that there was no deception practiced on their part, and the mother said regarding the matter that she knew nothing of the subject of Spiritualism, but "Whatever it is, honesty as far as my daughter and ourselves are concerned is in it."

I do not feel to criticise what was witnessed under the circumstances, but as I am writing it out, I should not do justice to myself or the cause, if I failed to give a few thoughts on the situation; hence I will say that I did my best to separate the medium from the things that were passing about the room, as described above. I talked with the purported Indian control about the phosphorus, and asked how he obtained it, and for the secret, etc., etc. I received no satisfaction in this regard; the impression he gave me was that they did not require artificial phosphorus, but it was generated in the medium's system and the organisms of the members of the séance, and that the atmosphere had largely to do with the brightness of the forms or lights appearing, since in damp weather what was seen was entirely different from that witnessed in dry or cold weather.

Prof. Buchanan asked several questions bearing on these points. Lights—similar in appearance to foot-lights at a theatre—would be dropped upon the floor, one after another, until quite an illumination presented itself before us, they lasting several minutes. I placed my hand upon them, but could detect nothing or feel anything, and they would reappear when I took my hand from them. I also rubbed my hands upon the hands of the medium, and they would be covered with the same kind of a light that was upon her hands; her mother said that the form of an anchor appeared in a brilliant light upon her daughter's hand, which lasted many hours. After what I have seen in her presence I cannot well doubt the integrity of the medium or the family, for I fail to see an object for deception on their part.

I could not in sincerity say that I discovered a clear, distinct form of any one save that of the medium when she came out under the control of what purported to be an Indian spirit; and in every one of the séances I attended, she had what looked like a white phosphorescent, smoking cloth, which the spirit represented to be an infant in her arms. The medium would walk about the séance-room and show it to all present. There were no features that I could discern; but when a form as large as the medium walked about the séance-room the outlines of it were clearly defined, and it was gracefully done; in every step the feet were seen in a phosphorescent light, but as the room was in almost total darkness, it was not as satisfactory to me as it would have been had we known for a certainty where the medium was all this time.

The question to me is this: Are the members of the family psychologized, and is the medium in an unconscious trance during the occurrence of these things, knowing nothing of what transpires herself? or is what is seen really what it purports to be, *i. e.*, spirits trying to show themselves? This is quite an important thing to know; I talked this point over with the parties concerned, also with the controlling spirit, and was pleased to find that they were all perfectly willing to have the matter investigated, though the spirit did not wish the *forms* to be touched without his consent, as it would be likely to injure the medium if any were "grabbed."

I would advise this medium not to attempt to give public séances to skeptics, but to allow a few friends to continue the séances, and when full forms can be seen, and in more light, to allow the public to be admitted.

Similar occurrences have taken place with other individuals in the past. Mrs. David Hill, residing at 40 Russell street, Charlestown District, Mass., informs me that while Rev. John Pierpont (then in the mortal) was lecturing for the Spiritualists at the time they held their meetings in Elm Street Hall, he cited experiences he had had with his own grandchild, in this direction, as follows: he would go into a dark closet with the child, and balls of seeming fire, or odorific (?) light, would pass from the child to him, illuminating the closet in a manner similar to that which takes place when phosphorus oil is used. This lecture, she said, prepared her to receive what soon followed, which would have been a great shock to her had she not been informed in advance by Mr. Pierpont: She had seen many balls of light in the dark séances of Jennie and Annie Lord, at her home, but subsequently a niece of hers, by the name of May Green, came from her home in West Medway to stop for a few weeks, and on retiring, the girl, who was then about seventeen years of age, would find her feet and limbs to all appearance on fire, with a light that would extend some half yard from them. The girl would frequently cry from fear of the fire burning her. This illuminating power also extended to articles of her apparel. This phenomenon had appeared at the girl's home, but not as severely there as at the residence of Mrs. Hill; it continued several years, but was more prominent sometimes than at others, and it was claimed that when she was in company with certain persons of adapted magnetisms, or mediums for that phase, the lights would trouble her much more than at other times. This young lady lived until she was about twenty-four years of age, and then passed on with consumption. It has since been thought that if she could have had the aid of adapted magnetic treatment she would have lived, and made a most wonderful medium—but she know nothing whatever of mediumship, or at least nothing sufficient to induce her to cultivate it, or to investigate Spiritualism and its laws.

These cases are well attested facts. Who can solve the mystery that is involved in what are designated "etherealization" and "materialization"? Are all these persons who have the phosphorus emanations generated in their organisms to be set down as frauds, simply because there *are* individuals who are so contemptible that they will purchase phosphorus oil or illuminating paint to deceive the general public and even the Spiritualists themselves?

In arriving at decisions in special instances like that to which I have referred at length in this article, one cannot be too careful, as it is much more difficult to find the true significance of spiritual things than of those encountered in daily life around us. I shall therefore simply say, in regard to this case, that it involves the existence of marvelous phenomena which I consider to have been honestly presented to my apprehension, but the nature or prime source of which I do not at present comprehend.

A. S. HAYWARD.

Boston, Mass.

FORTY YEARS ON THE SPIRITUAL ROSTRUM. By Warren Chase. A Sequel to "The Life Line of the Lone One," an Autobiography of the author as the World's Child, who gave the first public lectures in this country in defense of Modern Spirit-Intercourse, and whose name is first on the list of calls for copies of "Nature's Divine Revelations," when in press in 1847. Boston: Colby & Rich, publishers, 9 Bosworth street, 1888.

This is a book of 328 pages, containing a likeness of the author, and what might be expected from reading the above, taken from its title-page. Mr. Chase, who is now nearly eighty years old, is a born reformer; thus he is and always was on the unpopular side of every question. From the first he was anti-tobacco, anti-rum, anti-slavery, and anti-sin of every kinds. He was one of the first and most practical men in Fourierism; was a mesmerizer, and by it convinced of Spiritualism long before the rappings were heard in Hydesville. He has always accepted the most radical views of the most radical in Spiritualism, and hence, of course, has always advocated woman's right to the ballot, and her equality with man in marriage and everywhere else. This book, besides giving all the above and much more, contains about one hundred fine poems, which the author has been a lifetime in gathering. The book can be had for $1,50 of the publishers, or we will supply it if desired.—*The New Thought.*

One of our correspondents attended a large union meeting a few Sundays ago in which a somewhat flowery young preacher prayed as follows: "Oh! Lord, we ask that thou will bless the Y. M. C. A." This is equal to the colored man's ascription of thanks to the deity for what he had done for the world, "both B. C. and A. D."...—*Christian Advocate.*

Original Essay.

PRACTICAL RELIGION.

Practical religion is that which controls the lives of people. You may make great professions of belief, but unless you by your every act live and practice what you profess, your belief is of no benefit to yourself or any one else. Every day we see this fact illustrated. The world has at last awakened to the necessity of practical religion in every-day life. Men and women must practice what they preach in order to obtain practical results and practical spiritual benefits. It is supposed that the majority of people now-a-days are seeking for spiritual salvation in some way. We all realize that a material life is short; in some way we feel that we are to have an existence outside of the present body, and we naturally feel as though we should sometime begin to make some preparation for that existence. Now the question arises, what is the best form of preparation? We have so many kinds that it is hard to choose. The great majority desire to shirk all the responsibility they can. We want the easiest preparation attainable. It is a great burden to be all the while on our good behavior. We naturally seek for a religion of the india rubber kind—that will give us the greatest freedom, and at the same time enable us to feel that we are insured against that fire in the other life which, it is said, is never quenched.

Spiritualism says every person must work out his own salvation; that no person, not even the all-wise Creator, can relieve us from the burden of our sins other than by the slow and sure process of education out of our condition of ignorance and sinfulness. Every law of the All-wise says the world must progress, and man, the living, acting, immortal part of an All-Wise Creator, must of necessity possess that germ of growth which shall go on for all eternity, progressing in all the attributes pertaining to everlasting spirit-growth.

We believe in the religion that will be of the greatest benefit to all the people of the earth. We will not denounce the efforts of any class or denomination that is trying to do good in the world; we have no right to do this. We must say to the good brothers and sisters who in their peculiar ways are trying to make people better: Go on; do all the good you can, and we, as Spiritualists, will help you in our way. If a few backslide and do evil, do not denounce them; but, instead, let us show, by our every act toward them and the people of the world, that we will try and help them in every way possible to do better and to be better men and women.

Materialism is the hardest enemy which progressive people have to combat. It is hard to make some people believe that they are spirits inhabiting material bodies only for a short time. They can by no method of reasoning of their own, realize their responsibilities and importance as such spiritual beings, and consequently are bound by the chains of materialism and all its attendant evils, perhaps during their earthly existence. Spiritual progress they cannot attain because of their blindness. In our opinion, the only true practical religion of to day is that which teaches mankind that the All-Wise Creator created every human being, through material conditions, for an everlasting spiritual existence, and has implanted in the souls of all the desire for something higher and better than that which they now have. This desire or principle which each soul possesses may lay dormant for a time, but a period arrives in the life of every human being when it feels it has a higher and better destiny than that of the animal or the mere material. When we can realize that our home, when we pass out of the body, is not a long way off, that we shall be the same individuals, as spirits, we were in the body, and that we, in making the change, have increased our powers of educating and developing ourselves to a condition of greater usefulness, not only to ourselves but to the whole human family, then we will begin to realize the all-wise purpose of our creation.

We must realize in our life upon this earth that, as spiritual beings inhabiting a material condition, we are placed here for a higher purpose than the gratification of material interests and desires only; that as immortal beings we must help each other materially and spiritually. When we do this we are certainly working in the interests of progress. All who have the material and spiritual welfare of the human family at heart, cannot do too much if they devote every moment of their earthly lives to the work of assisting those who are in need. God, in his infinite wisdom, continues the work of creation; there is no such thing as stopping; and as such work continues, the same necessities for relief and help continue.

When all religious denominations agree that the watch-cry shall be: "Spiritual progress to all people!" then there will in reality be but one church and one common brotherhood in all the earth, and finally all evil will be driven from the earth, and God and goodness reign triumphant.

PROGRESS.

May Magazines.

THE WOMAN'S WORLD.—"'Carmen Sylva,' the Poet-Queen," is the subject of a paper by Emma B. Mawer, of Bucharest. As an artist of a variety of gifts, and excellent in all, Princess Elisabeth of Wied, the person referred to, furnishes material of a most interesting nature for an appreciative biographer. Her picture is given as a frontispiece, and three fine engravings illustrate the text. In "The Children of a Great City," Part II., accounts are given of destitution and suffering among the waifs of a vast metropolis, allusion being made to one of them upon being taken to the country for the first time saying to his teacher, "Oh! miss, what a big sky they've got 'ere!" as illustrative of the limitations of their daily life. H. R. H. Princess Christian continues her instructive papers on "Nursing as a Profession for Women." Other articles of interest are "Summer Days in Brittany," "The Pictures of Sappho," etc. New York: Cassell & Co.

THE ELECTRICAL ENGINEER.—Editorially it is remarked that it is unfortunate for the gentleman said to have found in India evidence of the telephone having been in use there two thousand years, that he did not get to this country before the late decision of the Supreme Court in favor of Prof. Bell as its inventor. Some one having inquired whether the use of the electric current for the execution of criminals will debase the science, a correspondent replies that there is no more reason for an electrician than for a cutler, rope-maker or physician objecting to the use of products dealt in by them being employed for that purpose. "Capital punishment," he says, "is right or it is wrong. If right, it cannot lower any means that may be employed to effect it. If wrong, it is degrading not only to all helping to bring it about—sheriff, judge, jury and law-makers—but to all who even approve of it." New York: Elec. Pub. Co.

HALL'S JOURNAL OF HEALTH.—In the May number of this popular monthly the labor question is the subject of the opening article, in which it is said that there is something radically wrong when men and women of ability, holding subordinate positions, are forced to labor all day and often a portion of the night in the exercise of integrity, skill and exactitude, for grossly inadequate compensation, whilst the profit of their labor is enriching a few capitalists, and enabling them to live in idleness and dissipation. An instance of "Mysterious Sight" is related in an article bearing that name, describing the remarkably clear clairvoyance of a child ten years of age attending school in Lancaster County, Pa., the exercise of the gift being superinduced by entrancement. It is announced that Mrs. Densmore's "History of Mind Cure," began in *Earnest Words*, is to be completed in this magazine, the first of the new series to appear in the June number. New York: 206 Broadway.

THE QUIVER.—A fine frontispiece illustrates "Pain and Gain: A New Story with an Old Ending." New portions of Lambert Shield's serial story, "Not All in Vain," and "Wanted, A Governess," are followed by "The Least of These My Brethren," a story of German philanthropy. An interesting account is also given of providing poor children in London with half-penny dinners, it being thought better to have them pay that small amount, than lead to pauperising by supplying gratuitously; yet those who are unable to pay even that are given tickets. Eighteen hundred to two thousand children are fed. One girl said she seldom had anything from dinner to dinner. School teachers find them more teachable. Said one: "It is hard work driving knowledge into their brains when they want food in their mouths." New York: Cassell & Co.

VICK'S ILLUSTRATED MONTHLY.—"Arbor Day" is the topic of the leading article, in which a plea is made for the protection of forests, especially those of the Adirondack region, the destruction of which is rapidly progressing. The New York Orchid Exhibition of last February is the subject of an illustrated paper, and "My Neighbor's Plants," "Ornamental Vines," "Cultivation of Flowers" and "Garden Queries" are some of the topics treated upon. Rochester, N. Y.: James Vick.

THE GRAMMAR SCHOOL.—"True Story of a Tame Crow," "Street Scenes in Paris," and "A Glimpse of Child-Life in Labrador," are among the interesting contents of the April No.; in the Supplement, No. VI. of "Little Biographies," "Famous Trials," "Health and Strength Papers," "Anne Maria's House-Keeping," "Through a Microscope," "A Boy's Workshop," etc. The same month's issues of the *Primary*, *Monthly*, and *Intermediate*, are interestingly filled. Interstate Pub. Co., Boston and Chicago.

THE HOMILETIC REVIEW.—Rev. R. S. Storrs, D. D., is the subject of the sixth criticism on "Representative Preachers of the Day." The various departments, "Review," "Sermonic," "Miscellaneous" and "Editorial," are contributed to by the best writers in the line of thought and discussion to which this periodical is devoted. New York: Funk & Wagnalls.

THE KINDERGARTEN.—A new monthly, the first number of which appears this month, the aim being to simplify and reduce to practice the most advanced stages of Kindergarten work. Elizabeth P. Peabody, the veteran educationalist, responds to the question "What was Froebel's Discovery?" The entire contents are admirably well adapted to the purpose of the work, which promises to be a great help to teachers and parents. Chicago, Ill.: Alice B. Stockham & Co., Publishers.

Verifications of Spirit-Messages.

CLARA BARTON—ALEXANDE RBAILEY.

In the BANNER OF LIGHT of March 31st, through the mediumship of Mrs. B. F. Smith, is a communication from CLARA BARTON, of East Hampton, Conn., which I recognize as coming from my sister, who passed away many years ago at the age of two years and six months, I have heard my mother say. She gives the names of my brothers, in spirit-life, which are correct, and mentions our angel mother and grandmother, who are with her, also the sister living in Lawrence, Msas. Jason lost his arm in the army, which caused his death, which is referred to.

The message of ALEXANDER BAILEY, in THE BANNER of March 17th, I recognize as coming from him. He was bitterly opposed to Spiritualism, as he says.

Philadelphia, Pa. MRS. F. H. MORRILL.

CAPT. ISAAC HAMILTON.

In the BANNER OF LIGHT of April 7th, is a message from CAPT. ISAAC HAMILTON of Portland, Me., who was an aquaintance of mine, and worked for the same firm that I did in New London, Conn. I am the "Jackson" he referred to, and the "John" he spoke of was my cousin, John Tyler Coulter. Capt. Hamilton was a good, square man, "chock-full" of humanity. He has been in communication with me for the last year or more. ANDREW JACKSON STICKNEY.

Methuen, Mass., May 5th, 1888.

BERNICE HUNT.

The communication from BERNICE HUNT in the BANNER OF LIGHT of April 28th, is correct in every particular, and her mother was very much pleased to receive it. The names she mentions are all recognized. Respectfully yours, R. A. GAGE.

Haverhill, Mass., May 6th.

CHARLES ARMITAGE.

We acknowledge with much pleasure the message in the BANNER OF LIGHT of April 28th, purporting to have come through the mediumship of Mrs. B. F. Smith, from my son CHARLES ARMITAGE, of Saugus, who passed to the "higher life" some ten years ago. The message which he gave we recognized as correct in every particular, and as he stated, we often realize his presence in the home-circle, which is a source of great comfort to us. Yours truly,

JAMES ARMITAGE.

Saugus, Mass., May 7th, 1888.

Warned of his Death in a Dream.

A. F. McNeal, a well known citizen of Rawson, O., says a Columbus special to the *Pittsburgh Dispatch*, died recently after a short illness, and now comes a weird story connected with this fact, which is as fully authenticated as his death. On the night of the 28th of January, of this year, he, like Joseph, "dreamed a dream" that he died, and went to heaven. In his dream the date of his death, April 26th, was firmly fixed upon his mind. In "the beautiful city, whose maker and builder is God," he dreamed that he met Mr. Mahlon Poveumire, of Ada, an old acquaintance and friend, and asked him when he had died and left the earth. Povenmire replied that he had died and come to the eternal world a week before. There were other striking circumstances in the dream equally as strange, and the next morning when McNeal awoke he reduced the details to writing. He was then in excellent health. His wife found the manuscript a few days after it was written, and it worried the wife a good deal, but she said nothing to her husband concerning it. Yesterday, April 26th, McNeal died, while Povenmire joined the great majority one week ago yesterday. The case is a remarkable one, but it cannot be laughed down, for every word of it is true, and the substance of McNeal's dream is in manuscript, just as he wrote it three months ago.

NEW MUSIC.—We have received the following, from White, Smith & Co., Music Publishers, 516 Washington street, Boston: "The Last Rose of Summer," "Garry Owen," "St. Patrick's Day," each arranged for violin and piano by H. Vieuxtemps, op. 33; "Valse Noble," Schubert, arranged for violin and piano, by Ambrose Davenport; "Beyond the Shadows," song, words and music by C. A. White; "I Alone the Cross must Bear," contralto solo, words and music by C. A. White; "No Sorrow Yonder, Darling," song and chorus by Rev. Geo. G. Phipps; "Climbing the Golden Stair," song and chorus by C. A. White; "The Daylight Softly Fades," serenade, music by Philip Greely; "The Ash Grove," violin solo with pianoforte accompaniment, by Henry Farmer; "Adieu, Winter," song by R. H. Shefton; "Kermesse," op. 71, by Durand; "Holy, Holy, Lord God Almighty," sacred quartette for mixed voices, by Gounod; "Elementary Vocalizes," by F. Sieber; also the *Folio* for May, which contains good music and much interesting miscellany.

We have received from J. Fischer & Bro., No. 7 Bible House, New York, "Hymn of Praise," the 100th Psalm, for soprano, alto, tenor and bass, composed by E. Gebhardt.

RECEIVED: SOME SPECIMENS OF ARTISTIC WORK, from the Printing House of Rockwell & Churchill, 39 Arch street, Boston, Mass.

THE FLOWER GIRLS OF MARSEILLES. By Emile Zola. T. B. Peterson & Brothers, Publishers, Philadelphia, Pa.

Banner Correspondence.

Illinois.

CHICAGO.—K. G. W. writes: "The cause of Spiritualism is prospering in Chicago, and we have a number of societies and many good mediums. Among those who have many friends here and deserve popularity is Mrs. Belle F. Hamilton. She has been here but a few months, and was for several years one of the best mediums in Cincinnati. Since taking up her residence here she has appeared on the rostrum of several of our societies, giving a great number of satisfactory tests. She has accomplished an especially good work for the Young People's Progressive Society, which is ably managed by Mr. Coverdale. Judging by her peculiarly satisfactory services in this phase of mediumship, it would be a matter of great benefit to the cause if she were constantly employed in this public work.

Two of her controls, 'Little Nannie Keniston' and 'Mingo' the Indian chief, have greatly endeared themselves to many, and have given frequent and remarkable tests. Every Thursday evening at 8 o'clock, Mrs. Hamilton gives a public circle at her home, 109 South Paulina street, when she is controlled by these and other spirits who come to bring the tidings of the life beyond to those who attend. These circles are strictly test circles, and there is no better place for an investigator to study spiritual phenomena. One remarkable phase of Mrs. Hamilton's mediumship is her control by two German spirits, who speak the purest German. In her normal condition she cannot speak a word of that language. She consequently has always had a large German patronage.

One of the finest circles Mrs. H. has yet given, occurred on a recent Thursday evening. About twenty persons were present. The conditions were harmonious, and many excellent tests were presented and fully recognized. Among those receiving tests were two professors in our medical colleges, who testified to the identity of friends who came to them, and gave their names.

A gentleman who had never attended a séance before, went home believing in the reality of a life beyond this mortal breath, and that the loved ones who pass away from us are only just beyond awaiting our coming. His dear wife had closed her eyes to earth about a year before. 'Little Nannie' wrote her name in full on the slate, and addressed him by his first name, begging him not to doubt, but to believe that she still lived and loved him. The gentleman was converted from a skeptic to a profound and joyful believer in eternal life. A little child who had died of scarlet fever took possession of the medium and demonstrated its identity to its mother, who was present.

Every one received one or more conclusive tests; and taken altogether, it was a most remarkable séance. Many present have gladly consented to have their names given as references as to the truthfulness of the tests to any one who may ask Mrs. Hamilton for them. Her Thursday night circles are indeed remarkable; and herein lies a great work, for Mrs. H. is really one of the best test mediums before the public."

New York.

ALBANY.—A correspondent writes that at the meeting of the Ladies' Aid, April 20th, Henry J. Pierce presented to the First Spiritualist Society a beautiful water-color, life-size portrait of the Vice President, Mr. J. D. Chism, through whose efforts the society was organized and has attained its present prosperous condition. The presentation was made by Mr. M. Carl, Treasurer of the society, in a few well-chosen words, and was responded to by the President, Mr. D. M. S. Fero, whose remarks were reported in the *Telegram* as follows:

"I feel my inability to command language to properly express my earnest desire to do justice to the artist or the original of this magnificent expression and appreciation of merit. However, I accept this generous gift in behalf of the First Spiritualist Society, prompted, I trust, by the same motives that actuated the artist who produced this specimen of workmanship. Mr. Pierce, as a token of respect to one to whom we owe a debt of gratitude that we can never pay; whose vigor, whose constancy, whose magnanimity, whose penetration and vigilance are allowed to merit the highest praises, and which appear to have seldom been surpassed. Of course I refer to the original of this portrait, whose force of mind has controlled his more active and stronger qualities and prevented them from running into excess. His heroism has been exempted from all temerity, his frugality from avarice, his friendship from partiality, his enterprise from turbulency and vain ambition. He has guarded himself with equal care and equal success from less infirmities at his ripe age. Endowed with great command over himself, he has attained an age that but few of us will reach. We are, under his guidance, sharing the praise of success as a spiritual organization. Nature, as if desirous that so bright a production of her skill should be set in the fairest light, has bestowed on him bodily accomplishments, vigor of limbs, dignity of shape and air, and a pleasant, engaging and open countenance, which, under the denomination of a sage or wise man, the philosophers have been fond of delineating, rather as a fiction of their imaginations than in hope of ever seeing it reduced to practice, so well are all his virtues tempered, so justly are they blended, and so powerfully does each prevent the other from exceeding its proper bounds. With justifiable pride in his efforts to teach and establish the brotherhood of man and the fatherhood of God, he has forced a favorable opinion from those who differ with him theologically, by his earnestness and sincerity and practicing what he preaches."

Carrie E. S. Twing occupies the platform for this society during May, and Mrs. H. S. Lake in June.

NEW YORK CITY.—E. W. Capron writes: "At the afternoon meeting in Adelphi Hall on Sunday, May 6th, we were treated to what the author called an inspirational address, entitled: 'Truths and Facts of Society in the Nineteenth Century.' It was far above the average of inspirational addresses, and was one of the very best we ever listened to. The speaker had taken the pains to reduce her inspirations to writing, and thereby greatly increased their force and general correctness, while her reading did not prevent her giving effect to those trenchant passages in which she portrayed the errors of society, and the persecutions of one sect toward all others, which had continued from the earliest time to the present. It was an address that will be remembered by all who heard it."

BROOKLYN, E. D.—A correspondent writes: "The meetings held for several months past in Eureka Hall have been discontinued for the summer. With no outside help Mrs. Henderson and her son have, during the past season, managed to maintain services at this hall, whereby many have been greatly benefited spiritually and materially."

Massachusetts.

ATTLEBORO.—W. F. Shattuck, President of the First Spiritualist Society, writes: "On Sunday, April 22d, Sylvester Judd, through his medium, Dr. H. P. Fairfield of Rockland, Me., delivered two lectures. Afternoon subject, 'Soul Communion'; evening subjects, 'Second Coming of Christ,' 'Resurrection of the Dead,' and 'Day of Judgment.' At the close of the evening lecture he gave quite a number of tests, all of which were fully recognized.

Tuesday evening, Dr. Fairfield delivered the first lecture on Spiritualism ever given in North Attleboro. The hall was well filled, and the lecture created a profound sensation, awakening a strong feeling in favor of Spiritualism in that place. On Thursday and Friday evenings he held two public séances in our hall, many of the prominent persons of the place attending. A large number of tests were given and recognized.

On Sunday, April 29th, afternoon and evening, he again occupied our platform, addressing a large and attentive audience. Fully recognized evidences of the presence of spirits were given, awakening much interest.

Dr. F. has gained a large number of friends in this place, and the wish of all is that we shall soon be blessed with his presence again. He is an able expounder of spiritual knowledge one who will make a lasting impression upon all assemblies he addresses."

PIGEON COVE.—Mrs. O. M. Lurvey writes: "The Children's Lyceum here is under obligations to Mr. Alonzo Danforth for a present of fifteen sets of cards of his 'Children's Progressive Lyceum Educator.' This gift supplies a want felt here since the Lyceum was organized, namely, a course of teaching whereby the children may learn the object of the Lyceum and what it is to be a Spiritualist. Card No. 1 was used in the Lyceum exercises, May 7th, and proved both interesting and instructive. Thanks are also due to Miss M. T. Shelhamer for a present of music. Mrs. Ida Whitlock, and Mrs. Cutler of Philadelphia, were with us during the past winter, and gave words of encouragment and substantial help to the Lyceum work here. Mrs. Whitlock gave books and music. Mrs. Cutler left the Spiritualists here better off in a pecuniary way. We feel grateful for these evidences of an interest taken in the work here by these kind friends."

Pennsylvania.

PHILADELPHIA.—Joseph Wood writes: "The First Association of Spiritualists of this city was highly favored during the five Sundays of April, with the ministrations of Mrs. H. S. Lake, of Boston. The lectures given by her guides developed a wonderful depth as to the philosophy and the natural religion embodied in Modern Spiritualism.

Mrs. Lake has been all along a great favorite with the people of Philadelphia, and during this engagement she has exceeded her past popularity. The audiences increased in number and in interest from her first appearance until the closing services of her engagement, April 29th. One favorable feature of her ministration was that she made it plain to the sense of her hearers that she was but an instrument in the hands and under the influence of gifted spiritual intelligences. Her psychometric readings were of the highest order, and were fully appreciated.

Mrs. Lake is engaged for the closing of the camp at Parkland in September next, and the opening of the lecture season in Philadelphia in October."

BRADFORD.—S. Well informs us that the Bradford Investigating Club has just been organized at this place, at a late meeting of which a Committee was appointed to make arrangements for the visit of a good test medium.

C. J. Curtis, writing from the same place, says: "We have a Liberal Society in Bradford, consisting of one hundred members, one-half Spiritualists, the other half Liberalists. Meetings are held on Sunday evening, and are very interesting. We have music, speeches, reading, recitations and spiritual manifestations. We are greatly in need of a test medium. Will some one of the many whose route lies through this place give us a call?"

Utah.

OGDEN CITY.—Mrs. F. A. Logan writes: "I address you from the home of our mediumistic sister, Mrs. E. N. Balcom, after six months of perigrination in Colorado and Wyoming, finding in each place some adherents to our philosophy. My audiences have comprised persons from churches, infidels and agnostics, as well as Spiritualists. In Leadville, a learned doctor challenged me to a discussion on Spiritualism *versus* Agnosticism, which I accepted, and the expression of the large audiences at its close proved that I won. Moses and Mattie Hull had at that time been doing a good work in Leadville. I found Mrs. Emma J. Bullene doing a good work in Cheyenne. Laramie is also an open field for workers who have sufficient spirituality and executive ability to hire their own hall, do their own advertising, and meet all their expenses. The average worker would come out all right, having the consciousness of being approved of heaven.

The California State Camp-Meeting, which opens the third day of June in our beautiful city of Oakland, is drawing me that way, but *en route* I shall stop in the principal towns on the Central Pacific to lecture and distribute spiritual literature, trusting that at the close of each day I may feel I have not lived in vain, but that some little good has been done, by scattering 'the gems of the beautiful' by the wayside."

Minnesota.

ST. PAUL.—Morris S. Liden writes: "Though this is a place of considerable size and importance, there is no Spiritualist society within its limits. I have endeavored to awaken an interest sufficient to start one; have advertised in the daily papers for that purpose, yet no response comes to my request. The churches seem to have things all their own way, and the Spiritualists nothing in theirs. Why this apathy should exist I do not know, but am sure it cannot long remain so. I am rapidly developing as an impressional speaker, and when sufficiently advanced will continue to work at my trade for support, and give my services as a medium free to the public. In this way I hope to give an impetus to the spiritual cause in St. Paul. My address is 459 Broadway."

Iowa.

NEWTON.—"O. S. B." writes that by reason of a lack of mediums, Spiritualism is not as well known in Newton as could be desired. A liberal sentiment, however, seems to be pervading the people in the churches.

A correspondent of the *Herald* (of N.) wrote, recently, asking the editor and the ministers to bring forth their "strong reasons," as the apostle in "holy writ" has it, for their belief in a future life. The editor replied on the ground of the inherent and instinctive naturalness of such a faith;—the ministers remained silent.

Missouri.

BONNE TERRE.—Dr. S. J. Suddeck writes: "I wish to acknowledge the receipt of a number of copies of the BANNER OF LIGHT, *Better Way*, *Golden Gate* and *Carrier Dove* for the Free Reading-Room at this place, from unknown friends. I placed some of these papers on the tables at various times, but found those in charge *removed them at once*. Friends of the cause will please in the future direct their packages to me, and I will distribute them from my store and office."

Passed to Spirit-Life.

From his home, in Hamilton Township, Van Buren Co., Michigan, April 11th, 1888, Robert Nesbitt, aged 78 years and 24 days.

Mr. Nesbitt was born in County Antrim, Ireland, March 18th, 1810; came to America at the age of fourteen years, and to Michigan in 1826. He was three times married, his first wife, Miss Sybil Beadle, living but six months; then he married Miss Maria Comley, who bore him five children, four of whom, with their mother, preceded him to spirit-life; then to Mrs. S. L. Griffin, who bore him three daughters, one of whom is in the Summer-Land. He was a millwright by trade, and built the first saw-mill and also the first grist-mill in Kalamazoo County; he also erected the first frame house in Kalamazoo; sawed the first cargo of lumber (black walnut) that ever went to California by way of Cape Horn. During his residence in Van Buren Co. he built and were out five saw-mills, beside one steam-mill in Allegan County. In business, his word was as good as his bond, and his hand was ever open to aid the deserving and needy. Though born and reared under Orthodox influence, his active and logical mind led him to doubt the popular dogmas of the times, and when the "Rochester rappings" began to attract attention, he early became an earnest investigator of Spiritualism, in which he was ably seconded by Mrs. Nesbitt, who was so fortunate as to possess many fine qualities of mediumship. He was a great reader, and early procured and read A. J. Davis's works, Lardner's works and many periodicals of note, etc. He was widely and favorably known for his fearless advocacy of what he considered the truth, and his contempt for all shams and frauds. There was a profusion of floral offerings at the funeral, among which a pillow of white carnations, rose buds, lilies and immortelles, were especially fine. Before his departure he gave minute directions with regard to his business, and directed every particular of the funeral, selecting the pall-bearers, speakers, etc., and particularly directed that no emblems of mourning should be displayed; instead of crape, white ribbons and flowers should be used. Pursuant to his desire, L. V. Moulton, of Grand Rapids, Mich., delivered the funeral sermon, and Mrs. Wisner, of Benton Harbor, followed with a description of what she saw clairvoyantly, detailing the manner in which his spirit was received and sustained by the loving ministrations of his daughters in spirit-life. Mrs. Sanborn, of Kalamazoo, assisted by two voices, furnished appropriate music.

There has gone from the physical side of life one who was potent for good in the community in which he lived, and whose interest in the welfare of men will not cease, but who will still be active in the good work of elevating man to a higher level of morals and enlightenment. X.

From her home, in Collins, Erie Co., N. Y., April 16th, 1888, Phila A. Wheeler Walden, after an illness of only two days.

She was born May 1st, 1834, in Montpelier, Vt., and lived in that State until nineteen years of age, when she came to this vicinity, which has since been her permanent home. By her devotion to justice and truth, and of a generous and unselfish disposition, she won many warm and earnest friends. In her desire to know the truth, she was led to study the philosophy of spirit communion, and in time became a believer. May 10th, 1880, she became the second wife of Philemon Walden, since which time she has had better opportunity to see and learn of the faith she so much enjoyed. Her duties as wife and step-mother were performed with the same aptness and unselfish solicitude that previously characterized her life. Her father, George Wheeler, and sister, Mrs. Paulina Heath, of Hamburg, are the only survivors of her family. The funeral services were held at the house, conducted by George W. Taylor, and a son and daughter and Ella P. Dillingham assisted in singing. A. B. T.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Camp-Meeting in Minnesota.

The Itice Co. Scientific, Moral and Reformatory Association will hold its first Annual Meeting at Morristown on the third Sunday in June, 1888; and in connection therewith will be held a Spiritual and Liberal CAMP-MEETING, commencing on Wednesday, June 13th, and closing on Monday, June 18th.

Being the first meeting of this nature held in Minnesota, we invite and earnestly solicit the attendance and aid of the Spiritualists and Liberals of this and other States to assist in the inauguration and building up of a permanent Camp-Meeting organization at this or some suitable place in this locality. Ample means for board and shelter will be provided at very reduced rates to all who may come.

We also invite Spiritual and Liberal speakers and mediums. Suitable rooms for holding séances will be furnished gratis.

We wish to employ an independent slate-writing medium who will permit investigators to bring their own closed slates. Such a medium would be of great benefit to the cause, beside reaping a rich harvest for him (or her) self financially, as manifestations of this order have never been witnessed or produced in this locality.

The lowest reductions in railroad fare that can be obtained will be secured.

Conveyance hourly between camp-grounds and séance-rooms; also to all trains for a fare not to exceed five cents per trip. Any further information may be obtained by corresponding with MRS. LAURA A. GRANT, Rec. Sec'y, or D. BIRDSALL, Cor. Sec'y, of Waterville, Le Sueur Co., Minn. BY ORDER OF EX. COM.

(Spiritual and Liberal papers please copy.)

Clackamas, Ore.

The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays.

Slate-writing, trance-speaking and clairvoyant test mediums have been engaged to attend the meeting.

The Committee of Arrangements will use every reasonable endeavor, including the usual reduction of fare, to those attending the meeting, to make the enterprise a success.

The Society has a good hall on the grounds, and a hotel for the accommodation of boarders and lodgers.

A cordial invitation is extended to all.

WM. PHILLIPS, *President*.
THOMAS BUCKMAN, *Sec'y*.

Orion Lake Camp-Meeting.

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Again he says that many persons, ready at first to testify to the mysterious origin of the raps, became "fully convinced that they were never produced except by the physical and voluntary action of the girls themselves; in short, that the entire work was an imposition and a cheat." The naked falsity of this statement is more than its complete refutation. No such conviction of the physical production of the raps was ever reached in the locality of their origin. It suits the purpose of this writer, a little further on, to speak of the people of the immediate neighborhood as ignorant and credulous, easily duped and addicted to the ready reception of impositions and delusions. That being the case, they would naturally have been much more likely to credit such an imposition as he is determined to have it appear that the raps were, and instead of being inclined to criticise and investigate they would have been eager to swallow without discrimination. But the real animus of the writer appears in the inference he is so ready to draw from this report which he so promptly credits, and it is that "this judgment of the Fox Family is doubtless a correct one." That word "doubtless" is a very convenient one for such a judge of evidence as he assumes to be to employ. Plain facts, attested by scores of reputable people, are to go down before the mere "doubtless" of this high master of testimony. Doubtless he swallows his own church-creed on the strength of the same sort of reasoning.

Another fact is of interest, he goes on to say. It is "that the Fox sisters never seemed to lead the advance of new discoveries along this line. The raps constituted their chief stock-in-trade; others developed the principal part of the manifestations known later." Well, and what of that? How would *he* have had it? Because things have not proceeded according to the notion of a man who offers them only contempt however they might proceed, therefore they are entitled neither to credence nor respect. He would have one of the little Fox sisters become a John the Baptist, and insist that all the phenomena should develop not only through her organization but by her direction. Not so was it ordained that this latest revelation should be given to the world. The invisibles "doubtless" saw that the time had come for opening communication with mortals without the instrumentality of leaders, and directly, not depending on interpreters, pontiffs, priests, councils or synods. Human assumption of authority to lay down rules for the spiritual sustenance and guidance of others, was at an end. The mysterious little raps were the still, small voice, that prognosticated the close of the old regime. It is nothing that its adherents, who have known no other agency or channel for the reception of divine influences, should demand of the new revelation that it should show its certificate in the form of a leader, but to have done so would have tended to discredit the new revelation.

We need not stop, of course, to call the reader's attention to the fling in which this "better-than-thou" writer indulges, in his characteristic remark that "the raps constituted their chief stock-in-trade." What if we were to say to him in return, that immersion, that is, a full bath, constituted the substance of his religious business. But why it is out of order that the raps should come through one, and in the progress of development the other phenomena through others, he unhappily leaves us to guess. He proceeds to amplify his statements thus far made with a ridiculously absurd story about visitors becoming so numerous at the Fox cottage as to make it necessary for Mr. Hyde, the owner, to order the Fox family to vacate it,[†] after which the raps were no longer heard in the little tenant house. Also, that Mr. Hyde expressed regrets that he did not build a high fence around the tenant house, and collect an admission fee from all visitors, and thus extirpate Spiritualism where it originated, instead of sending his tenants forth, and "placing the seed in such soil that it should germinate a mighty harvest." All that is sheer nonsense, which in no event has anything whatever to do with the impartial investigation of the subject, while it does most clearly reveal the prejudice of the one who nevertheless asks to be listened to with the respect due an investigator. It is this authoritative air, this conceit of superiority, this detestable pharisaism, that provokes the general contempt.

"The Fox Sisters are *probably* still living," mincingly gives out this would-be local historian. He ought to know not only whether they are *probably* living, but that they actually *are* living; else he should have said nothing about it. Reliable historians, one of whom he would like to be considered, do not indulge in these "doubtlesses" and "probablys," as the writer in the *Baptist Quarterly* does. Now what are his labored deductions from the foregoing statements and perhapses? That Spiritualism "professed to be a revelation from higher powers"; that it "appealed to that morbid sentiment among the credulous which always expects some new revelation from the divine to the human"; that "it demanded the darkness of midnight to make heard its messages from the other world"; that it "sprang from sources illiterate, and without moral or religious ideas or conceptions"; that it was "utterly alien to the thought of the community" from among which it arose; that it was "early a convicted impostor, which owed its existence to imposition and falsehood of the baldest type"; that it was at first "an accident, the work of a child,[‡] the deception of a moment, caught up to be expanded into a system in only a few months"; that "it had nothing of the religious about it at first"; that it is "the negation of law, and is intangible and immaterial."

Furthermore, that "its strongest efforts have been in the direction of materializing its work, and in every instance where full investigation has been accomplished they have proved to be frauds or failures"; that "it is diffusive and not concentrative in its habit"; and that it "has built no Mecca, and hardly has a shelter for its relics." He is likewise troubled at the thought that, while Spiritualism "has scattered itself among the nations," "its effect upon the religious nature of man is as deadly as is carbonic acid gas upon respiration." He says that, while "professing to be spiritual, materialism grows rankest where Spiritualism most abounds"; that if it is law-abiding, "it is because of the utter lack of all law in its system"; that it is "utterly without creed or uniform doctrine," the tendencies of every one being his highest moral motives; and that is "powerless to restrain men"; and with not moral force enough to build up one noble character, or reform one fallen human being; and, lastly, that "it stands united only in its opposition to the revealed religion of Jesus Christ." What, then, is this revealed religion of Jesus Christ over which there have been long centuries of cruel and bloody contention? If revealed, it certainly ought to be perfectly easy to comprehend, and therefore above all dispute. What is truly religious about the teachings of Jesus is no more rejected by Spiritualists than by any class of professing Christians who come short in its practice. It is the theology built over it that Spiritualists reject.

As for a creed, why should the want of one be any evidence against the merits of Spiritualism? Why a creed any more than a leader? What is there in either, we demand to know, that establishes the fact of a revelation? Authority is the sole inspiration of the one, and ambition of the other. It surely is no detriment to any new religion that its only statement of belief is that God is the common Father, in whose love we all live and move and have our being, and that every one's own conduct, and not vicarious atonement, will be his judge in the court of conscience. Spiritualists do not hold, as the writer we are discussing evidently does, that a person may go on in a course of wrong-doing to the end of his earthly life, and then by professing repentance get rid of his punishment by the punishment of some one else, called vicarious atonement. Neither do they believe that Jesus Christ was God, as a great many people who are not Spiritualists refuse to believe; nor in endless punishment, in hell or anywhere else; nor in a God of revengefulness, who gets angry with his erring and imperfect creatures. Nor in any of the rest of what is fast becoming, in the estimation of intelligent people, the sacerdotal gibberish of the centuries. But whether it does or not, that can rightly have no bearing whatever on the question whether the phenomena of Spiritualism do not establish the fact of direct communication between the other world and this. And this is the point on which the *Baptist Quarterly* writer says and can say nothing.

He says that Spiritualism is the outgrowth of no antecedent causes. How does he know that? Can he know of the existence of all the causes in the universe that are likely to yield precisely this development? Therefore, because he does not happen to comprehend and understand everything, he jumps to the conclusion that the movement is "of Providence, in whose hands rest alike the fall of the sparrow and the changes of the universe." He is only indulging in the cant with which he is clearly familiar, but he has none the less reached the truth about it. It *is* of Providence, and in its good time and own way. And for that reason he may very properly conclude with the humbler determination that "we may not feel ourselves called upon to read clearly the entire lesson of this movement." He may try to get out of his evident dilemma by asserting, as he does, that "there are not wanting those in high repute as educators and scholars, who interpret them as attempts of Satan to counterfeit the great forces and operations of Christianity." But that does but show again what an essential agent in the scheme of old theology Satan is, without whom the structure of its creeds would tumble to the ground. On the whole this writer is inclined to give the whole matter up as too deep for him. He cries out that, after much study of the subject, the conviction has steadily grown on him that "after centuries of civilization the human heart has *not* become by the breadth of a line more refined nor holy," and that "no leaders may be so immoral, no imposition so base, and no new faith so gross, that they may not appeal to the weakness and wickedness of millions of men."

He sticks to "the faith which was once for all delivered unto the saints," although it does not seem, by his own statements, to have done much good, with civilization to help, in making men's hearts more refined and holy. If we found it to be so unproductive of good results as he himself confesses, we hardly think we should set up such a cry against almost any new revelation that promised at least as much as the little that an old professed revelation had accomplished.

[*] The rappings were heard in the house in 1844, when occupied by another family, and in 1847, when occupied by still another, hence could not have originated, as this writer asserts, with the child making them with her fingers in 1848. That they did not depend for their occurrence wholly on the presence of the children is shown by the fact that one night all the family except Mr. Fox left the house, still the sounds were heard equally as distinct, and questions were answered by them.

[†] Upon discovery that Kate was the most effective medium, she was sent to reside with her sister in Rochester, so that the family might avoid a continuance of the annoyance they had been subject to, and *not* by order of Mr. Hyde, who was himself an interested observer of the phenomena. So far from it being true, as asserted, that efforts were made to spread the "delusion" and sow the seed thereof, "they shrunk," says Mr. Capron, in the fullest and most authentic history of the events, "from notoriety and from having their names connected with such a strange and unpopular affair. Their efforts were rather to get rid of the trouble than to make themselves notorious by it. But in this they did not succeed. The unseen visitors were so entirely beyond their control, that the demonstrations would be made and sounds be heard by all who visited them."

[‡] At a public meeting in November, 1848, at Corinthian Hall, Rochester, a committee of three ladies took the Fox Sisters into a room, and so examined them they were positive no appliances were about them to produce the sounds, then made some experiments, and reported to the audience as follows:

"When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly."

The Trust Serpent.

The following "trusts" have either been coiled, or are in process of so being, about the American people: "Sugar," "Castor Oil," "School Slates," "Steel Rail," "Iron," "Bessemer Steel," "Plow," "Thresher," "Nail," "Steel and Iron Beam," "Wrought Iron," "Iron Nut," "Stone," "Paper Bag," "Honey," "Oil Cloth," "Regular Doctor," "Graduated Pharmacist"——with more to come.

WOMEN WORKERS IN THE CHURCH.—Usually many of the most efficient and persistent workers are to be found among the women. The most timid and hesitating among these may be encouraged by learning more fully of Deborah, the Judge; and Anna, the prophetess; of Mary, in her devoted service to Christ; and of Dorcas, in her ministrations to the needs of the poor. It was the women who were last at the cross, and first at the sepulchre. Priscilla could hospitably entertain Paul, and successfully teach Apollos. Both the Old and the New Testaments abound in instances where woman was honored with divine commissions which she discharged with marked acceptance and success. Nor were they without their place in the early church, laboring as deaconesses (Rom. 16:1), and as indispensable helpers in carrying forward the great work of Christ in the world.—"*Methods of Church Work*," *by Rev. S. Stall.*

The modern Methodists have, however, just "officially" declined to give the nineteenth century "women-workers in the church" any other recognition than the stinted one generally accorded by the ministerial Behemoths to the theologic "hewers of wood and drawers of water."

☞ Rev. Dr. Talmage's recent random shot at Spiritualism has "found mark the archer never meant," in that his arrow has reached the sensibilities of many writers all over the continent—who are not Spiritualists recognizedly—and led them to reply to his extraordinary charges. As one instance, a correspondent forwards us a letter signed "Inquirer," which was printed in the Moncton, N. B., *Daily Times*—its author, we are informed, being a local clergyman! The ground taken is excellent—mostly on a biblical basis, as might naturally be expected. We shall present the main points of this article in our next issue.

☞ Our Free Circle-Room continues to be well filled Tuesday and Friday afternoons, by intelligent people, who appear to be favorably interested, when listening to what the different spirits have to say.——We tender grateful thanks to friends whose names are not known to us for choice flowers placed on the table, and also to J. Q. A. Hill and Mrs. S. S. Chace for beautiful specimens of flowering arbutus.

☞ London (Eng.) has four hundred and forty-four burying-grounds. No wonder that typhoid fevers are so prevalent in that city. Better root out the grave-yards and establish crematories instead. The most important thing is to keep people healthy, or healthier than they are in large cities, by banishing sentiment, or false "respect for the dead," and thus prevent the suffering and premature death of the living.

☞ The *St. Augustine (Fla.) Press*, for April 21st, copies in full, with due credit, THE BANNER'S recent editorial on a late discourse on Spiritualism in San Francisco, wherein Father Prendergast, the Roman Catholic Vicar-General, made his important admissions as to the verity of the phenomena—the *source* of them only being his point of attack.

☞ The *Two Worlds* places before its readers our remarks on the attempt made in the State Legislature to stamp out Spiritualism in Massachusetts, and commends the details therein given "to the attention of Spiritualists in other countries besides America."

AN AFFLICTED MEDIUM.—We learn that the widow of the late John P. Dimond has had another affliction befall her within a few days, by reason of a fall, which fractured her hip. She is now confined to her bed, and is utterly helpless. She is reported to be in very destitute circumstances at No. 12 Kendall street, Boston, where those who feel to render her pecuniary assistance can send their offerings, which will be highly appreciated.

☞ We are informed, through a circular, that C. M. Brown, founder and editor of the *Eastern Star*, has sold out his interest in that paper, and it will here. after be published by a stock company at Bangor, Me. E. Schuyler Wardwell (who is also editor of the *Bucksport Clipper*) will have charge of the editorial department under the new arrangement.

☞ Attention is called to the announcement of Miss Viel, on our fifth page, headed "Excelsior." The lady desires to be considered merely as an instrument through which good remedial work is done by invisible but skillful intelligences.

Dr. Bloede on Materialization.

Dr. Gustav Bloede, the scholarly German Spiritualist of Brooklyn, N. Y., of whose decease mention was made in these columns last week, wrote as follows at the conclusion of a lengthy review of the phenomenon of materialization made by him in 1874:

"It is rational to believe that the great end of Providence, in allowing the wonderful spirit manifestation of will-power over matter, which we observe in materialization, is to reëstablish among men the shattered and almost lost belief in the eternal life and destiny of man, by the incontestable testimony of the outer senses common to every human being, whilst the gift of spiritual sight—though the perceptions of this may be quite as real as those of the senses—is a comparatively and exceedingly rare one. We may believe any trustworthy man who asserts that he has seen a spirit, a fact attested since the earliest history of mankind; but a materialized spirit—strict test conditions always supposed—ceases to be an object of belief, becomes a matter of fact, an incontrovertible evidence of our senses, just as well as any other visible, audible or tangible object of the material world."

California Camp-Meeting.

The official circular sets forth that the meeting will occur at LAKE MERRITT PARK, *Oakland, Cal.*, from June 3d to July 1st. The officers of the Association are as follows: J. C. Steele, President; Charles E. Elliott, Vice President; Mrs. S. B. Whitehead, Recording Secretary; G. H. Hawes, Corresponding Secretary. Inquiries may be directed to the Corresponding Secretary, 326 Sansome street, San Francisco. Mrs. R. S. Lillie, J. J. Morse and W. J. Colville will officiate with their well known ability; and Edgar W. Emerson, J. V. Mansfield, Mrs. Foye and other mediums be in attendance. Mr. Colville will hold science classes and Mr. Morse developing circles.

THE THEOSOPHIST.—The April number, just at hand, has for its opening paper one by H. S. Olcott upon "The Physical Portents of an Avatar." "The Trinity of Patriarchs" is the subject of Part VII. of "Travestied Teachings." An article upon "Psychism and the Fourth Dimension," will be read with interest. The experiments and conclusions of Prof. Zöllner are considered at some length, the remark being made that there is but small room to doubt the old philosophers of India were familiar with both the fact and the theory of the fourth dimension, some of their metaphysical conceptions being directly in that line. A correspondent explains the command of Pythagoras, "Abstain from beans," by saying that in the time of Pythagoras beans represented voting-papers, and the order was designed to prevent too much time and attention being given to politics. Madras, India. Boston: For sale by Colby & Rich.

THE NATIONAL EDUCATION ASSOCIATION is to hold its annual meeting at San Francisco, Cal., from the 17th to the 20th of July inclusive, and has issued an Official Bulletin in an illustrated pamphlet of 32 pages, in which is given all desirable information as to fares, provisions for the reception of visitors, proposed excursions, etc. The attractions are great, the fares very low—that from Boston and return being only ninety-five dollars and seventy five cents for the round trip, and corresponding low rates for other cities. The opportunity here offered to teachers and those interested in educational institutions, to make a trip across the continent, view the most glorious scenery of the world and recuperate their physical and mental energies, is one that probably will not again occur in a lifetime. Copies of the Bulletin can be obtained by addressing Ira G. Holtt, Sacramento, Cal.

☞ Correspondents in Newburyport, Mass., and elsewhere are writing us to know who "Henry Cummings," "the eminent physical test medium from London, Eng.," etc., etc., may be, who announces his intended advent among them. We can only reply that to our knowledge we have never heard of "his eminency" before. His pale green—not "yellow"—handbill bears the imprint of San Antonio (Tex.?). Perhaps some one there can enlighten the inquiring public in the premises.

GERALD MASSEY commenced, Sunday, May 13th, at the Cavendish Rooms, Mortimer street, London, a series of evening lectures. The subject of the first was "Shakspeare and Bacon; the Facts and Fallacies of the Case." Subsequent lectures are to treat upon literary, evolutionary, gnostic and spiritualistic subjects.

☞ We regret to be informed—as we are by W. W. Currier, Esq.—that Mr. James M. Palmer, one of the old and earnest Spiritualists of Haverhill, Mass., now lies dangerously ill, and patiently awaiting the birth into spirit-life, at his home in that city.

☞ Mrs. T. J. Lewis has located at 217 Harrison Avenue, Boston. She has, we are informed, the reputation of being a remarkable test and prophetic medium.

☞ Dr. Horatio L. Tryon, late of Colorado, has arrived in Boston, and intends to establish himself here as an electrician. He is a veteran Spiritualist and medium.

Spiritual International Congress in Barcelona.

At the same time as the Universal Exposition which will take place this year at Barcelona, the Spiritualists of Spain are preparing an International Spiritual Congress in that city, to be held in the coming month of June. A preparatory congress took place the 26th of February last, when an Executive Commission was appointed, representing Spiritualism in Spain, which was to prepare the basis for the International Congress. This initial step taken in a country suffering from a clerical yoke most intolerant and among a people still borne down by the most abject fanaticism, speaks loudly of what immense progress Spiritualism has made in Spain. We shall hear the appeal which the Executive Commission will make to the Spiritualists of the world. It is very desirable that each nation should be represented in this International Congress.—[*Translated for the* BANNER OF LIGHT *from the French Brussels Moniteur of the 15th of April, 1888, by C. G. Helleberg, of Cincinnati, O.*]

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:

From Myra McF., Kirksville, Mo., $1,70; C. W. Whitney, $1,00; H. Andermann, $1,00; M. S. R., 25 cts.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom spirit-friends bring to our notice for relief:

From S. Jordan, $2,00; Mrs. C. A. B. Lillie, 50 cents; A. Friend, $2,00; A. G. F., $2,00; Sagoyewatha, $1,00; Mrs. E. Mason, $1,00.

SPECIAL ANNOUNCEMENT.—The principals of Belvidere, N. J., Seminary have made arrangements for connecting with their institution a permanent business department, to open Monday, June 18th. Experienced and able teachers will give lessons in Stenography, Typewriting and Bookkeeping in all its legal and commercial forms.

Pitman's system of Stenography will be used, and distinct and personal instruction will be given to each pupil from three to five hours daily (except Saturday). "*A good short hand writer need never want employment.*" Thorough instruction in type-writing will be a special feature in this new department, and only first class machines will be used.

Pupils can take a three or six months' course. Those coming from a distance can board in the institution at a moderate price. For further particulars address Principals of Belvidere Seminary, Belvidere, Warren County, N. J.

Marcus A. Root, the first American daugerreotyper, died in Philadelphia, recently, at the age of eighty years.

ALL SORTS OF PARAGRAPHS.

CAIN'S WIFE.

Where did he get her? Who was her mother?
Had she a sister? Had she a brother?
Was she pre-Adamite—born before history—
With her identity shrouded in mystery?
Maid of Phœnicia, Egypt, Arabia,
Africa, India, or sun-kissed Suabia?
Who was her father? Was he a viking?
Cruising about just to his liking;
Out of the Whenceness, over the water,
Into the Whereness bringing his daughter;
Native of Norway, Denmark or Sweden?
Lured by the charms of the Garden of Eden?
Blonde or brunette, rounded or slender?
Fiery or frigid, haughty or tender?
Why are her graces unknown to fame?
Where did Cain meet her? What was her name?
Whisper it softly—say, can it be
The lady we seek was R. Haggard's "SHE"?
Tell me, ye sages, students of life,
Answer my query: Who was Cain's wife?
—*Sam. T. Clarke.*

NO ROOM FOR THE WOMEN.—At the session of the Methodist Episcopal General Conference, held in New York City, May 7th, an amendment offered by Dr. Neeley, of Philadelphia, to the report of the Committee, was adopted by a vote of 249 yeas to 173 nays. This amendment excludes women from seats as lay delegates in the present Conference, and submits the question of eligibility to future General Conferences to the Annual Conferences.

Gross blackguards invariably have ropes around their necks, which, although invisible to mortal eyes, are just as potent to hang them by as though seen by the material vision!

"Ah! how do you do, friend Jonas?"
"How do you do, sir?"
"I say, Jonas, how are you getting on in a business way?"
"Well, I'm making a couple of thousand a year."
"How in the world is that?"
"I receive one thousand for minding my own business, and one thousand for letting other people's affairs alone!"

It has been said, and not contradicted, that the inventive genius, Thomas A. Edison, is a spiritual medium, and gets all his wonderful inventions by and through the aid of spirits—and yet the New York press do n't call him a fraud, as it does other mediums. "Consistency, thou art a jewel!"

The world has lost one of its greatest experimental chemists by the death of the Swede, Alfred Nobel, the inventor of dynamite, and the man who made the wide use of nitro-glycerine practicable. The new explosive that Sombrero discovered in Paris forty-one years ago, by treating glycerine with sulphuric and nitric acid, was never practically applied, until after years of experimenting Nobel succeeded in producing nitro-glycerine in a form that admitted of comparatively safe handling.

The Powow River Bank in Amesbury has increased its capital from $100,000 to $200,000. It is one of the oldest and most reliable banks in the State.

Those people who are continually decrying others who are better conditioned should hold their own mirrors before themselves, and peradventure they may discover the cause of their being set aside by more congenial people. Self-education is a mighty school; but how few attend it.

It is admitted by the New York daily press that there are forty-three thousand Spiritualists residing in that city, and a large number in Brooklyn.

The American Spiritualist Alliance has passed a series of resolutions with respect to the alleged disrespectful treatment of Spiritualism on the part of the press of this city in the matter of the Diss Debar trial. The Spiritualists protest against the mixing up of the character of the accused with the Spiritualistic creed, and assert that her character alone is the issue in question. It is admitted in the resolutions that she is a medium, but insisted that to punish her for acting as such is a "species of religious bigotry" and "a violation of constitutional rights."—*N. Y. World, May* 13.

A late dispatch from Rome to the Political Correspondence says that the Irish bishops have informed the Vatican of their entire and unconditional submission to the papal rescript regarding Ireland.

"KILLED BY ELECTRICITY."
He touched the wire
And went up higher!

The bill for the immediate and unconditional abolition of slavery throughout the whole of the Brazilian Empire has been approved by the Chamber of Deputies.

Twelve trans-Atlantic steamers left New York last Saturday for different points in Europe, carrying nearly three thousand passengers.

EFFECT OF SO-CALLED CHRISTIANITY.—Fall River, Mass., dispatches for May 13th state that there was a lively row in the Baptist Church at Somerset that afternoon. The Sunday School has been divided into two factions for several months. On that date an effort to unite them failed, and the rival factions indulged in a strong debate, which occupied several hours, during which some of the adults came into personal conflict. Fine example for the children.

The paraffine molds of spirit-hands have long been given up, and, if we are not mistaken, they are considered even by Spiritualists to have been only a trick.—*Boston Investigator.*

Spiritualists who were not prejudiced against Mrs. Hardy, *individually*, never considered the paraffine molds of spirit-hands "only a trick." The experiment was first suggested by the late Prof. William Denton, with Mrs. Hardy as the medium. We were present on several occasions and witnessed the success of the experiment, and publicly stated so at the time; we have several specimens in our possession, which we shall be most happy to show to any one who may wish to see them.

Another attempt has been made to kill the Czar of Russia. The shot was fired by a cavalry lieutenant, but it missed its mark.

The floods on the Mississippi River are doing immense damage to property. Hundreds of farms are submerged.

They have had a big fire at Hot Springs, Ark., which consumed forty dwelling houses. Loss, $300,000.

PROLIFIC.—It is said that Mrs. Robert Milligan, of Wheeling, West Virginia, gave birth, May 10th, to her *twenty-fifth* child. The *New York World* says "she 's a daisy."

The Emperor of Brazil is convalescent.

The "reformed nun" who lectures in Tremont Temple, Boston, tells some terrible tales about the shortcomings of Catholic priests, which, if not true, are awful libels.

Civil war is liable to be inaugurated in Ireland at any moment. The Pope's interference has already lighted the torch.

The New York College of Physicians and Surgeons has been turning out doctors within a few days, by wholesale—no less than one hundred and twenty students having received *diplomas!* The next thing in order, probably, will be additional laws to *force* the people to give them employment.

A daily one-cent paper has just been commenced in Amesbury, Mass. We hope it will meet with success.

"Hold Hengland" is in a great fright. Sir Charles Beresford has shown up her navy as incompetent, and Sir Garnet Wolsely has just expressed great doubts as to the efficiency of her land forces, etc., to cope with any foreign nation. The whole island kingdom is being swept by a storm of hysterical indignation. Instead of singing (as did at the time of the Berlin Conference the followers of Disraeli):

"We 've got the men,
We 've got the ships,
We 've got the money, too,"

This unhappy people are crying out: "We 've not got any men nor any ships worth mentioning; they won't spend our money to buy 'em, and we could n't lick Bulgaria or Switzerland." Too bad!

She—"Are you going to take a summer vacation this year, John?" *He*—"I cannot tell. I shall wait and see whether we *have* a summer."—*New Haven News.*

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. H. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Hockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Iling, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Henry O. Torrey, Corresponding Secretary. Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P.M. and Wednesday evenings at 7½. Seats free.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P.M.; also Wednesdays at P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P.M. Dr. Mark Smith, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday morning the service opened with a duet by Mr. and Mrs. Lillie; an invocation and singing by Mr. Lillie, Miss Mintie Eakins, accompanist; following which, Mrs. Lillie's guides spoke upon "Life and Its Lessons."

It will be a long time before we understand the problem of our being, whence we come and whither we go. We are strangely organized, made up of eternal essences and substances, portions of the infinite whole. The soul has its earthly experiences, passes beyond these limitations into realms unexplored, and returning, gives expression to thoughts through the mortal again. As a spirit, I shall incarnate myself in matter, walk unseen by your side, until I have unfolded all that earth will enable me to do, and thus completing the work in myself, fulfill God's law. I do not understand all the problems of life; I cannot comprehend the human will; it seems to force and impel me onward, ere I hold communion with it; conscious eternal entity is equality with God. Spirit and matter in unison is not the result of an infinite mistake, it has an infinite purpose; we represent this in our being. Spiritualism teaches there is room for every soul in the economy of nature, not one is lost. Spirit-communion is a proof of spirit-return.

In Bibles and books we find men's ideas of God, what he demands and commands them to do. We find the same in ancient mythology. Egypt had its books and wisdom; and now, after eighteen hundred years of Christianity, there has come a great tidal wave of skepticism; men say I cannot and do not accept past teachings. All religious faiths have their skeptics; they are the thinkers and reasoners. Thomas Paine was abused, hated, called an infidel. While we look at the teachings of that brave man, we find he gave reasons and proof of the justice of his conclusions. Washington and Jefferson were liberal men. In all the history of man we see the force of eternal change; it is all God's work. We can wait his time; and the development which has been retarded through earth-conditions will be made up in the beyond.

After a duet by Mr. Lillie and Miss Eakins, Mrs. Lillie gave an improvisation, "The Troubled Waters."

Evening.—After singing by Mr. Lillie and Miss Eakins, Mrs. Lillie considered several questions, one of which, "Is not man by nature a selfish being, and is not selfishness one of the strongest God-given endowments for man's protection, development and happiness?"

Self-preservation, it was remarked, is one of the strongest elements in human nature. If this element of our being is used unwisely, or in extremes, it may cause disaster. If man dwells upon the spiritual too much he becomes unbalanced. Man who lives for self alone becomes a self-destroyer. No man can injure others but he injures himself, because others are affected by our deeds. If selfishness is used wisely for the uplifting of selfhood we shall receive the highest unfoldment and growth, the soul will rise to conditions where self will become illuminated. Every faculty is a part of the divine plan and a fulfillment of the law; there is wisdom underlying all. After a poem Mr. Lillie closed with a song. Mrs. Lillie will occupy the platform for the last time this season, next Sunday morning and evening, 10:30 and 7:30. The following Sunday Mr. J. W. Fletcher will be the speaker, and give his illustrated lecture in the evening. MARY F. LOVERING, *Cor. Sec'y.*

THE ANNUAL MEETING of the members of the Boston Spiritual Temple for the election of officers for the ensuing year and for the transaction of such business as may legally be brought before them, will be held at Lyceum Hall, 1031 Washington street, on Wednesday evening, June 6th, at eight o'clock.

First Spiritual Temple, corner Newbury and Exeter Streets.—The guides of Mrs. Lake gave an excellent discourse at the Temple on Sunday last on "Materialization; Its Ultimate Development and Use." They spoke of the prevailing skepticism regarding it, even among Spiritualists, but held that every class of phenomena is needed, and comes in answer to a demand. Many persons are so material in all their ideas, that nothing short of a material demonstration will satisfy them of immortality. The mind needs a solid foundation of fact to rest on before it can soar into the intellectual and spiritual realms which Spiritualism opens up to us. There is a further ultimate and use in materialization, in the opportunity which spirits get to come back to our material plane and outwork that which, perchance, a premature death may have prevented them from accomplishing. Life in the flesh is for a purpose, and many sadly realize their needs when parted from the physical, and feel compelled to come back and work out in the atmosphere of mediums such problems as were not properly solved by them when here. This is a much more important fact than we can fully realize. But materialization will not become a universal fact until all are ready for it. It is not given to satisfy morbid curiosity, or the love of the marvelous, but is the legitimate outworking of the great law of demand, an evolution of the need of the soul.

The guides desired to say that they could place *no* limitation to the possibilities of materialization, but humanity is at least half the factor in this problem. The results flowing from its ultimate perfection will be far-reaching, and change the whole thought and aspect of human life, bringing a greater sense of justice and higher ideas of the responsibilities which attach to each soul, and a diviner expression in all department, of government, of labor and of social life.

Next Sunday, Mrs. Lake's guides will again speak at the usual hour of 2:45 P. M. Subject: "Conflicts of Life." There will also be the usual Fraternity School at 12:30 P. M.

On Wednesday there will be the usual sociable in the lower audience room at 7:30 P. M. All cordially invited, seats free. W. H. R.

The First Independent Club.—The repertoire of our "Literary" evening contained a number of new faces, to which we are indebted for an enjoyable time. After our period of silent meditation, dedicated to those unable to be present, the programme was opened by a recitation by Miss Lily Rich, followed by Miss Scott with two selections: "Bridget McNeil" and "A Kiss in School," both of which were effectively rendered. Miss Jennie Rhind made appropriate remarks, and Capt. Holmes, in humorous vein, evoked much applause by his poetic inspirations. Grand Master Fletcher, in terse and pithy words, called upon all to maintain the dignity of Spiritualism, live in accordance with its teachings, and to demand for it the platform and usage which all other beliefs are privileged to enjoy. To see only the beautiful and true in everything, and let the false pass unnoticed, is an excellent principle to follow out. Mr. A. A. Wheelock, a veteran in the field, delivered an emphatic and vigorous protest against the recent assaults upon Spiritualism from clergymen, and their misrepresenting biblical quotations, which were selected and pruned to fit only their own ideas.

Mr. W. F. Falls demanded that in all alleged exposures the names of the exposers be published with the others, that those familiar with all parties might duly weigh the characters of each and form their conclusions accordingly.

Miss Emma J. Nickerson recited with dramatic effect "The Fisherman's Grave," and upon being heartily *encored* gave a humorous improvisation entitled "Lines to a Skeptic," both of which were eagerly listened to by the audience present. Mrs. Eudora Case sang several pleasing selections during the evening, and we trust she has many more such for our future enjoyment.

The hearty interest in this new Club is almost phenomenal, and the indications for the autumn growth and outlook are bright indeed.

F. V. FULLER, *Sec'y.*

Spiritualistic Phenomena Association, 1031 Washington Street.—The Sunday meetings in this hall are closed for the season, but the Association is holding public circles every Thursday evening. Owing to the illness of the President, J. H. Lewis, the last circle was in charge of Mr. J. E. Hall, and was one of unusual interest—"Marcia," the spirit-control of Mrs. Hall, Mrs. Abby N. Burnham and several other mediums lending value to the session by remarks, tests, etc.—Mr. Hall has hired the Ladies' Aid Parlors from June 1st, and will hold public circles every Thursday evening thereafter, until the meetings of the Association are again resumed, which is announced for the 7th of October, with some of the best talent in the spiritual field, including Joseph D. Stiles, Edgar W. Emerson, Geo. W. Tisdale, Mrs. Bailey, Mrs. J. Clark Kimball and others.—The tickets for the Strawberry Festival the last Thursday evening in May are nearly all sold, the number being limited to the seating capacity of the hall, and a general good time may be expected. HEATH.

Children's Progressive Lyceum, No. 1, Paine Hall, Appleton Street.—Despite the inclemency of the weather the children came out in goodly numbers, there being seventy-eight in the march. The usual order of exercises was presented, the following children participating: recitations, Gracie Scales, Rosa Wilbor, Hattie Dodge, Sadie Peters, Flora Frazier and Addie Hazeltine.

Wednesday evening, May 9th, thanks to that energetic worker, Mrs. Butler, the members of the Lyceum had the pleasure of attending a Poverty Party, held in Lyceum Hall, 1031 Washington street. Mr. Charles H. Thayer had charge of the dancing. At 8 P. M. the March was formed, led by Walter Hargrove and Lovie Plumb. The music for the evening was furnished by Prof. Milligan's Orchestra. Prizes were given for the most unique costumes and awarded to Mr. Herbert Bradford, Miss Hattie Rugles, Master Bennie Russell, and Miss Mamie Barbier, Master Geo. Wilson, Miss Rosa Isaacs. Special prizes, Lottie Giles and Master Carleton James. The party was a success in every way, and it is the intention of the ladies connected with the Sewing Circle to have something interesting to offer every week. Floral Sunday will be observed by the Lyceum May 27th with appropriate services. HENRY O. TORREY, *Cor. Sec'y.*

The First Spiritualists' Ladies' Aid Society, 1031 Washington street.—Friday evening, May 11th, after a song by Miss Bailey, Jacob Edson presented new ideas for thought upon Spiritual Philosophy. Duet by Miss Bailey and Miss Wakefield; remarks by Mr. L. L. Whitlock. The audience was next favored with inspirational singing by Mrs. M. E. Whittemore, accompanied by her daughter, followed by remarks from Mr. Camp of New Haven, Conn. Dr. Paxson and Dr. Mark Smith related personal experiences in their mediumship.

All will remember the Poverty Party of May 25th. We appeal to all who have helped us in days gone by to assist us in our efforts by their attendance.

The annual memorial service in memory of our departed loved ones will be held Sunday, May 27th. Contributions of flowers are respectfully solicited, and will be very gratefully received.

ALICE P. TORREY, *Secretary.*

Eagle Hall, 616 Washington Street.—The meetings on Sunday last were interesting and instructive. The exercises were participated in by Mrs. H. L. Macker, Mrs. Lewis, Miss Cullen, Peter McKenzie, Mrs. M. W. Leslie and others, with remarks and clear tests and spirit delineations. Mrs. A. W. Wildes gave several poems which were highly appreciated. Mrs. Leslie and Mr. McKenzie gave many correct psychometric readings, and Miss Cullen a number of facial readings, which were pronounced satisfactory.

Ladies' Aid Parlors.—The meetings for the discussion of Spiritualism in its various forms, and psychical phenomena of all classes, will be continued at the Ladies' Aid Parlors, 1031 Washington street, Sunday afternoon at 2:30, and evening at 7:30. These Facts Socials are free to all to ask questions and express their views.

The Camp-Meetings.

ONSET BAY NOTES.

To the Editor of the Banner of Light:

Activity is the watchword at Onset. Dr. E. Y. Johnson, Treasurer of the Onset Bay Association (with his family), has arrived for the season. Several of the other officers are daily expected. The official list of speakers has been made out as appended, and the anticipation is that with public ministrants possessing such a variety of talent, a large gathering will be attracted to this beautiful spot:

List of Speakers.—Sunday, July 15th—A. M., Mrs. M. S. Wood; P. M., Mr. J. Clegg Wright. Tuesday, 17th—P. M., Mr. J. Clegg Wright. Saturday, 21st—P. M., Miss M. T. Shelhamer. Sunday, 22d—A. M., Miss M. T. Shelhamer; P. M., Mr. A. A. Wheelock. Tuesday, 24th—P. M., Mr. A. A. Wheelock. Saturday, 28th—P. M., Mr. Bishop A. Beals. Sunday, 29th—P. M., Mrs. Sarah A. Byrnes; P. M., Mr. Bishop A. Beals. Tuesday, 31st—P. M., Mrs. Sarah A. Byrnes. Saturday, Aug. 4th—P. M., Mrs. Ida P. A. Whitlock. Sunday, 5th—A. M., Mr. J. J. Morse; P. M., Mr. J. J. Morse. Tuesday, 7th—P. M., J. J. Morse. Wednesday, 8th—P. M., Memorial Services. Saturday, 11th—P. M., Mr. A. E. Tisdale. Sunday, 12th—A. M., Miss Jennie B. Hagan; P. M., Mr. A. E. Tisdale.

Conference meetings will be held Mondays and Wednesdays, at 2:30 P. M.; Fact meetings Thursdays and Fridays, at 2:30 P. M.

Mr. Joseph D. Stiles and Mr. Edgar W. Emerson, two of the best known test mediums in the country, have been engaged, and will give public tests from the platform.

Miss Jennie B. Hagan, the remarkable improvisatrice, will improvise poems during the public exercises upon subjects given by the audience.

Opening Day will be observed June 16th, when railroad tickets can be procured at a reduced price.

The Old Colony Railroad cars will commence stopping at the Onset depôt May 21st. Call for tickets for Onset depôt.

At a recent meeting of the directors of the Association, a resolution was offered, which was carried without a dissenting vote, that a petition be presented to the Selectmen of the town of Wareham, praying that they will not license any individual to sell intoxicating liquor in that portion of the town known as Onset.

The Association had previously taken the precaution of suppressing the sale of liquor upon the grounds by having certain restrictive conditions in their deed-conveyance.

Doubtless the aim of the petition is to induce the town to work in harmony with the Association without the necessity of resorting to the law with persons who sell liquors on leased property, without the knowledge of the owners of the same. Spiritualists should feel proud of the efforts of the officers of this Association to make Onset a temperance village and a beautiful health resort. OBSERVER.

QUEEN CITY PARK, VT.

Dr. E. A. Smith, President, writes us that he shall be at the Crawford House, Boston, Tuesday, June 5th, and July 3d, from one o'clock until five, where he will be pleased to meet parties who wish to inquire about rates to Burlington.

The following is the list of speakers at Queen City Park for the coming season: Aug. 21st, Tuesday, Hon. A. E. Stanley, Leicester, Vt.; 22d, Wednesday, Miss Jennie B. Hagan; 23d, Miss Jennie B. Hagan, South Framingham, Mass.; 24th, Friday, Mrs. S. A. Wiley, Rockingham, Vt.; 25th Saturday, Mrs. Abbie Crossett, Waterbury, Vt.; 26th, Sunday, Judge A. H. Dailey, Brooklyn, N. Y.; Mrs. F. D. Smith, Brandon, Vt.; and Dr. W. B. Mills, Saratoga, N. Y., test medium; 28th, Tuesday, Bishop A. Beals, Glens Falls, N. Y.; 29th, Wednesday, Mrs. Emma Paul, Morrisville, Vt.; 30th, Thursday, Mrs. Morse Baker, Granville, N. Y., 31st, Friday, Mrs. Emma Paul; Sept. 1st, Saturday, R. H. Kneeshaw, Montreal, Canada; 2d, Sunday, R. H. Kneeshaw, J. Clegg Wright, New Jersey; 4th, Tuesday, J. Clegg Wright; 5th, Wednesday, A. E. Tisdale; 6th, Thursday, J. Clegg Wright; 7th, Friday, Joseph D. Stiles, Weymouth, Mass.; 8th, Saturday, J. Clegg Wright; 9th, Sunday, A. E. Tisdale, J. C. Wright; 11th, Tuesday, Geo. A. Fuller, Dover, Mass.; 12th, Wednesday, Dr. H. B. Storer, Boston, Mass.; 13th, Thursday, Mrs. Juliette Yeaw, Leominster, Mass.; 14th, Friday, Mrs. Lizzie S. Manchester, West Randolph, Vt.; 15th, Saturday, Mrs. Juliette Yeaw; 16th, Sunday, Geo. A. Fuller, Dr. H. B. Storer.

The following test-mediums are expected to attend: Mrs. Maud E. Drake; Mrs. Carrie E. S. Twing; Dr. W. B. Mills, Saratoga; Mr. Joseph D. Stiles; Mr. Lucius Colborn; Mrs. F. Dillingham; Mrs. Kate R. Stiles; Mrs. Cushman; Mrs. Mary Huntoon, and many others.

He further informs us that the Vermont State Spiritualist Association holds its Quarterly Convention at Newport, June 29th, 30th, and July 1st. Arrangements have been made to make it one of the largest gatherings Vermont has seen for years.

VERONA PARK, ME.

To the Editor of the Banner of Light:

Extensive preparations are being made for the coming meeting at Verona Park, commencing Aug. 12th and ending Aug. 27th. Some of our best speakers and mediums are engaged, among whom are Mrs. A. M. Glading, Geo. A. Fuller of Dover, Mass., and Geo. L. Francis of Manchester, N. H., a fine elocutionist, singer and musician, who gave great satisfaction last season and will receive a warm welcome here in August. Other mediums and lecturers are expected.

Wealthy and influential parties have purchased lots and cottages. Many not belonging to our household of faith are becoming interested in Verona Park, and in the near future it is sure to expand to a beautiful summer resort as well as a most successful Spiritualist camp-ground. The Park is situated on Verona Island, on the banks of the Penobscot River, one and one-half miles from the pretty village of Bucksport. We have upon the ground already twenty fine cottages, a nice auditorium, dining hall and dancing pavilion. A fine view is obtainable of the river with its constantly passing steamers and boats, Fort Knox and the mountains opposite. Wild flowers and berries abound on the island. Good fishing and boating are among the amusements of the Park.

The fine and elegant steamers, Penobscot and Katahdin, leave Boston Mondays, Tuesdays, Thursdays and Fridays, at five P. M., reaching Bucksport about noon the following day. Carriages are in waiting to convey visitors to the Park. The new steamer, Rockland, is to make daily trips from Rockland to Bangor. During camp meeting season landings will be made at Verona Park each way. Letters of inquiry and for circulars should be addressed to

Bucksport, Me. DR. H. F. MERRILL, *Sec'y.*

PARKLAND (PA.) CAMP.

To the Editor of the Banner of Light:

Our society (the First) is welcoming Charles Dawbarn with large audiences this month (May) at its hall on Spring Garden street, Philadelphia. At every meeting the crowd of intelligent and appreciative thinkers shows the deep interest felt in the lectures.

PARKLAND is the summer home of so many of the Spiritualists of Philadelphia that it is already populous for the season. The sound of the hammer and the saw blends sweetly with the song of the wood-robin, for many new cottages are being built, and improvements that are very costly are being rapidly pushed to completion. A very active syndicate of earnest workers has determined to make Parkland specially attractive for excursions from Philadelphia; and having both talent and abundant means at its command, the season of 1888 will be an assured success.

The first excursion will be on Decoration Day, after which every Sunday will have its special trains. The regular session of the Camp does not commence till July; but the syndicate has engaged Mr. Dawbarn to lecture at Parkland every Sunday in June; he proposes to give a course of his well-known practical lectures on "Unborn Man"; "Boyhood of Human Nature"; "Consequences of Pre-natal Conditions," "The Manufacture of Success," etc., which will prove attractive and instructive to the crowds likely to be present.

Mr. Dawbarn speaks at the Niantic Camp in July; and at Cassadaga and Lake Pleasant in August. H.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Bishop A. Beals has been reëngaged for the society at Glens Falls, N. Y., the remainder of the month, speaking at North Creek week evenings. He will speak at Bridgeport, Conn., the first two Sundays of June, and the last two Sundays at Stafford, Conn. He will speak at the Onset Bay Camp Meeting the last Saturday and Sunday of July, and at Queen City Park Camp-Meeting August 28th. Can be addressed at 86 State street, Albany, N. Y.

J. Frank Baxter, next Sunday, the 20th inst., will lecture for the Spiritualists in Fitchburg; Tuesday evening, the 22d, in Pigeon Cove, Rockport; and Wednesday evening, the 23d, in Manchester. Through the Sundays of June he will lecture in Cincinnati, O.

Mrs. Lunt-Parker goes to Maple Rapids, Mich., for a four-days' engagement from May 17th to lecture, give tests and psychometric readings; would like to make engagements for July, August and September, accompanied, if desired, by her daughter, Lily May Lunt, eight years of age, who is a natural clairvoyant, and also gives psychometric readings.

Frank T. Ripley, platform test medium, goes to the State of Maine on his annual engagements about the first of June. Societies desiring his services can address him at once in care of the BANNER OF LIGHT; after the first of June at Corinna, Me.

J. Wm. Fletcher will lecture in Norwich, Conn., Sunday afternoon and evening; in Berkeley Hall, Boston, May 27th. He will speak in the morning, and in the evening deliver his "Illustrated Spiritualism," assisted by the Clinton (colored) Quartette. He will also lecture and give tests in New London, Monday evening, May 21st.

Mrs. Addie M. Stevens closes a successful five weeks' engagement with the Spiritual Society of Keene, N. H., May 20th; will speak in Hillsboro, May 27th. Would like engagements for June; will, if desired, attend funerals.

G. W. Kates and wife closed their successful season at Paterson, N. J., Sunday, May 13th. Their address during the summer will be Chattanooga, Tenn.

Mrs. Clara A. Field will return to Boston about May 20th, when she would be pleased to make engagements for the month of June, and also for Camp-Meetings. Societies desiring her services can address her at the BANNER OF LIGHT office, Boston.

Mrs. S. Willis Fletcher passed a highly successful examination at the College of Physicians and Surgeons on Wednesday, May 9th.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 240 West 36th street.

Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The First Society of Spiritualists.—There was a fine audience in the morning to listen to the divine teachings of Mrs. Nellie J. T. Brigham. The leading subject of the lecture was "Reincarnation," which was treated with marked ability, and the arguments used in opposition to this theory were to most minds incontrovertible. The Meeting for Manifestations in the afternoon was opened by Mrs. Brigham with an invocation. George H. Jones made thoughtful and interesting remarks, suggested by attending the funeral of a friend, when an Orthodox clergyman defined the relative position of the departed precisely in the same manner as Spiritualists, showing the drift of public opinion in favor of our beautiful religion. Mrs. Brigham followed with remarks in the same train of thought. Mrs. E. A. Wells gave the usual number of tests. In the evening Mrs. Brigham spoke to a large audience, that showed the appreciation the public have of this gifted medium. Mrs. Brigham speaks in Paterson next Sunday, and Mrs. Amanda M. Spence will speak for the First Society. S.

New York, May 13th, 1888.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*
J. F. JEANERET, *Secretary,*
44 Maiden Lane, New York.

The Alliance held its Annual Meeting on the 8th inst., for the purpose of electing officers, with the following result:

President, Nelson Cross; first Vice President, Erastus Benn; second Vice President, Dr. B. C. Cetlinski; Treasurer, F. S. Maynard; Corresponding Secretary, J. F. Clark; Recording Secretary, J. F. Jeaneret; Counsellor, Henry Kiddle; Counselor, Dr. G. H. Perine; Counselor, Mrs. M. E. Williams.

J. F. JEANERET, *Sec'y.*
44 Maiden Lane, New York.

Newburyport, Mass.—J. W. Fletcher lectured for our Society last Sunday. His subject in the afternoon was: "What the Clergy Say." He handled his theme in a very able and convincing manner, and his large audience was so well pleased with his efforts that the people came out in even larger numbers to hear what he would say in the evening on "What does the Bible Teach?" Grandly did he answer this question; his lecture was one of great benefit to his hearers, and will result in good to our Cause in this city, through its awaking, as it has, the spirit of investigation here. It is hoped that Mr. Fletcher will be able to be with us at our next season's meetings.

Last Sunday was our concluding meeting for this season, as we always close about the middle of May. We have had a successful season, the interest being great throughout the course to the very close.

Our Annual Meeting occurs on the first Monday in June, when we elect officers for the next season.

Louis F. Jones, the spirit artist, has been visiting friends here the past week. F. H. F.

Peterboro', N. H.—J. Frank Baxter, of Chelsea, Mass., spoke before the Progressive Liberalists' Association at the Opera House, Monday evening, May 7th. The subject, "The Standing and Tendency of Liberal and Spiritual Thought," was treated in a manner both entertaining and convincing.—Monday and Tuesday evenings, May 8th and 9th, Edgar W. Emerson, of Manchester, N. H., one of our finest inspirational speakers, lectured and gave many tests, all fully and gladly recognized. P. L. A.

["CHESHIRE'S" letter will appear next week.]

Fitchburg, Mass.—Mrs. Kate R. Stiles lectured and gave tests for the First Spiritual Society, May 13th. She is gifted in inspirational speaking, tests and psychometric readings, strong proofs of which she gave us.—Next Sabbath, the 20th, J. Frank Baxter will speak for us, and also use his mediumistic gifts if conditions are favorable. The following evening, the 21st, Mr. Baxter gives our Society a benefit.

MRS. E. S. LORING, *Sec'y.*

Norwich, Conn.—Mrs. Helen Stuart-Richings closed her labors with our Society Thursday evening, May 3d, in a very fine elocutionary entertainment, which received marked attention from the press.

Sunday, May 6th, Miss Emma J. Nickerson occupied our platform, giving two fine discourses, followed by excellent psychometric readings. The audience expressed their appreciation with repeated applause, and many regrets were expressed that her engagement was so short.

May 13th, Mrs. N. J. Willis, of Cambridge, was our speaker, and, although well known in our spiritual ranks, this was the first time we have had the pleasure of listening to her. The afternoon address, upon "The Value of Spiritualism," was a most able effort, and the evening address equally fine.

We hope in future to welcome each of these excellent workers to our platform again.

Next Sunday, May 20th, closes our season. Special Memorial Services will be held, Mr. J. Wm. Fletcher, speaker. MRS. J. A. CHAPMAN, *Sec'y.*

Chicago, Ill.—Mrs. Amelia H. Colby-Luther speaks at 3 P. M. on the Sundays of May, for the First Society of Spiritualists, South Side, meeting in Avenue Hall, 159 Twenty-second street.

Mrs. Humphrey Ward, in her novel of "Robert Elsmere," which has just called out attention and treatment from Ex-Premier Gladstone and Mr. Hutton, makes the same points that the late Matthew Arnold did in his "Literature and Dogma," *i. e.*: that the supernatural is not a true part of religion, but its gloss; that miracles are impossibilities, and that the claim that Jesus was the incarnation of the divine being, except in a strictly human sense, is entirely without foundation in the nature of things.

Lookout Mountain Camp-Meeting.

Mrs. Cora L. V. Richmond has been engaged for the first weeks of Lookout Camp-Meeting in July. Other engagements are being made in addition to those published (on our third page), and this popular camp will be made a greater attraction than ever.

The Southern Association of Spiritualists will hold its Annual Convention on Lookout Mountain during the Camp-Meeting in July.

Notice to Speakers and Mediums.

The Society of Union Spiritualists, of Cincinnati, are desirous of corresponding with Speakers and Platform Test Mediums combined, relative to engagements for months of 1889. State what months they can be engaged for and phases of Mediumship. Address

C. C. STOWELL, *Sec'y.*
Care The Way Publishing Company.

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

AN HONEST INVESTIGATOR.—The discrepancies and falsities mentioned in your letter prove that the medium through whom they came is not sufficiently developed to be of any service to the cause of Truth. He (or she) should not attend or hold public circles, or in any way seek to express mediumship to the world, until fully developed by a band of wise and *truthful* spirits.

FOR LACE curtains, portieres, furniture coverings, silk of all kinds, glass curtains, fringes, no better or more artistic stock than in the extensive upholstery department of J. H. Pray, Sons & Co.

Train-Time to the Camps.

LAKE PLEASANT.

Trains "54," "100," "45" and "43" will stop at the Lake when there are passengers to leave, or when signalled to take passengers.

The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7½ P.M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

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The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request parties to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Consumption Surely Cured.

TO THE EDITOR—

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M.C., 181 Pearl St., New York.
N12 13teow

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Ap7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

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THIS ancient Spirit Band have brought their medium (Miss Viel) from Europe for healing purposes, &c. Insanity a specialty. French spoken. Planetary Readings of Character, also Advice on Health, Business, &c., according to the New Science of Solar Biology. Send $1,00 with name and date of birth to Box 25, Onset, Mass.
My19 3teow

Mrs. Dr. M. O. Mansfield,
566 COLUMBUS AVE., Boston. Mental and Magnetic Treatment. Hours 10 A.M. to 5 P.M.
My19 2w*

MRS. KATE R. STILES gives Spiritual Communications and Psychometric Delineations by letter, and Private Sittings. Also responds to calls for platform work. Address 232 Columbus Avenue, Suite 11, Boston, Mass.
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FRED CROCKETT. Address Onset, Mass., after May 20th. 2w* My19

MISS J. M. GRANT, Test Medium, 705 Tremont street, Boston. 2w* My19

BEST AMERICAN BRUSSELS AT $1,00 Per Yard.

With a view to reducing our stock of Brussels Carpets, we have set aside all those patterns that we do not intend to run another season, and marked them to sell at $1,00 per yard, which is the LOWEST PRICE ever made on grades of THIS QUALITY, and MUCH LESS than the MANUFACTURER'S price, no matter how large the quantity.

☞ Those who call first will naturally find the largest assortment to select from.

JOHN H. PRAY, SONS & CO.,
CARPETS AND UPHOLSTERY,
558 and 560 Washington Street,
30 to 34 Harrison Ave. Extension,
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My19 2w

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The Great Amherst Mystery.
A True Narrative of the Supernatural.
BY WALTER HUBBELL.
12mo, paper. 25 cents.

IT is an immensely interesting story—the story of a girl, Esther Cox, who was attended everywhere she went by a ghost, who upset things generally, etc. But buy and read for yourself.—*New York Herald.* The author's affidavit as to the truth of his statement, accompanies each volume.

For sale by all Booksellers. Sent postpaid on receipt of price. BRENTANO'S,
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Ap21 18tw

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MRS. R. COLLINS,

CLAIRVOYANT and Healing Physician, is now located corner of Haskins and Faulkner streets, Malden—formerly in practice twenty-three years in Boston. Will visit patients at home if desired. Treatments $1,00.
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THE KEY and COMPANION to all the leading magazines of the world. Every reader should subscribe to BOOK CHAT. It is INDISPENSABLE. It indexes the contents of all magazines, gives list of all new Books published here and in Europe, etc., etc.

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Ap7 tf

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The Phantom Form.

Experiences in Earth and Spirit

Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held March 20th, 1888.

Spirit Invocation.

Oh! thou Spirit of Divine Love, who art indeed the tender shepherd, exercising thy protecting care over each one of thy great flock, whose presence may be felt in every life, whose benign atmosphere surrounds every heart, and will in time uplift every spirit to a plane of peace and purity, we aspire toward thee; we send out our thought and our song of praise to thee, who art the Father of all mankind. We recognize thy power, and would understand more of thy law, and thy beneficent will and wisdom.

May we grow into nearness with thee and thy angel hosts. May we ascend upward in thought and endeavor toward the planes of right doing and holy living. May we come into sympathy with the apostles of truth and freedom, who are pressing forward in earnest thought and noble deeds, seeking to prepare the way of elevation for the lowly and the weak. May we feel inspired by their zeal to press forward in their wake, doing our best to add to the world's work and the world's happiness. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By Jno. R. Ames.] What is the object of human life? We begin, so far as we see, on this earth, and what do we *ultimate in*, if we ever do ultimate?

ANS.—So far as we may judge, from the past history and experience of humanity, we feel safe in the conclusion that the object of human life (on this planet, I presume your correspondent means, Mr. Chairman,) is self-development, the individual unfoldment of intelligence. We are also safe in concluding that as man profits by experience gained upon any plane of existence or through any grade of unfoldment, gathering up the lessons which are thus supplied to him, and studying them so closely that he may incorporate their results into his life for future guidance, he will be prepared to gain discipline, to profit by experience, and to expand in knowledge upon other planes of life and through other grades of self-development.

So far as we know, man starts into existence as an individualized entity upon this planet earth, and he comes in contact with various experiences, many of which are painful and hard to bear, and every one of which produces an effect upon his life. He comes within the environment of the earth's atmosphere, and for a time must of necessity absorb into his system, mentally and physically, a portion of the elements and conditions which belong to this material planet.

What is the result? He becomes a child of earth, partaker of its destiny, which he must outwork through self-effort and through achievement. The man who feels an energy stirring within him, and seeks to put forth that power to the best of his ability, will find himself expanding in various directions, and enlarging to such an extent, mentally speaking, as to enable him to undertake other work, and to understand higher laws than he has done in the past. But the man who sits down quietly, ignoring the impulses and possibilities of his being, and feeling that he can do but little, may as well not attempt to do anything, for he will find his powers going to waste; therefore when the time comes for him to pass onward to another life, he will discover that he is unfitted to undertake any study or employment of another life, for he has not incorporated into his system and into his code of conduct the lessons of the earthly state, or a knowledge of its laws and experiences; therefore, even though he becomes divested of the physical body, he will be obliged to remain in contact with earthly elements until he has acquired that discipline which he must of necessity reach before he is prepared to undertake other lines of travel in other worlds. We would say to the questioner that the purpose of existence upon this earth is the unfoldment of humanity, of the humane principles within the individuality as applied to each person apart from the race, and that here man may gain an impetus which will enable him to advance in knowledge step by step and age by age through the various avenues of experience.

What he may ultimately become, it is not for us to say. We believe that eternity awaits every soul; it is the immortal heritage of human life; and eternity affords time and opportunity for the advancement and unfoldment of every portion of spiritual nature. Age after age points out new avenues of travel, new stores of knowledge to be gained, new lines of research, new opportunities for mental expansion of the soul that is pressing forward.

Q.—[By the same.] Is life in this world a stepping-stone to a continuation of life beyond?

A.—That is our opinion, which we think we have expressed in the preceding answer. It seems to us that there must be of necessity worlds upon worlds inhabitable by the human spirit existent in this vast universe of ours; that there are grades after grades of unfoldment awaiting the advancing spirit; that a series of life-planes may be encountered by the man that presses forward, each one of which provides its own conditions, its own experiences and discipline, its own grand unfoldments and opportunities to the advancing mind.

Q.—[By the same.] Do you have a language in spirit-life? or how do you communicate thoughts?

A.—That depends upon what the questioner considers spirit-life. You are in spirit-life here on this physical plane, for a spiritual atmosphere surrounds you, and there are constantly going forth from your mental natures those emanations that belong to the spirit-life and to the spiritual structure. These emanations go to build up an atmosphere around you which is really of the spirit; and even in this atmosphere, closely allied as it is to material life, there dwell spirits decarnated of the flesh who have not yet passed beyond the environments of this planet, but who live, labor and gain their experience in contact with physical objects and with mortals. These spirits may not understand each other in every respect, for one may have been a German on earth, knowing nothing of any other language than that of his mother tongue; another may have been an inhabitant of France, and spoken the language of that people, and so on. These men of various nationalities, even though they are divested of the mortal body, may not be able to understand each other in coming together, because they are in contact with earth and its conditions, and are obliged, to a large extent, to live in accordance with those conditions. But a spirit may come to this group of which we speak from beyond this plane of life. Perhaps when in the mortal he understood but one language, yet having passed from the conditions of earth and entered into higher experiences in the spirit-world, he has become proficient in understanding the thought of a human mind, even though it be not expressed in speech. You will say: "The thought of the German, if framed in words, will be clothed upon in the Teutonic dialect, even though it does not manifest itself separate from his mind." Yes, very true; but the spirit who understands spiritual thought, and can follow the ideas in the mind of another spirit, does not gaze upon the drapery of these ideas which you understand by the term language; he knows by the pulsation, the vibrations within the mind of the other spirit, and just what significance rests in the thought, therefore he can read and understand.

In the spirit-world, apart from material states, there is employed a language universal and easily understood, somewhat similar to that spoken by the English tongue, yet more perfect in construction, free from idioms, and cannot be mistaken, for each term is applied significantly to one meaning or object.

In higher worlds there is no need for external speech whatever, for the thought flows from mind to mind, and is understood by the vibrations which accompany it; therefore one is not obliged to familiarize himself with the tongues of different nations. And yet, we have opportunities, schools and classes, in spirit-life, where one may study the roots of our various languages, if he will, so that he can, in a little while, if his mind is earnestly bent upon his pursuit, come into a knowledge of the various languages of earth, so as to understand them and their flow of thought.

Q.—Are certain conditions required for the development of mediumship in all persons, or do they vary as the temperament, mental faculties and physical organization of individuals vary?

A.—As the development of a flower requires certain conditions of soil and atmosphere, so does the development of that power called mediumship, in human life, require certain conditions in its surroundings. The rule will not, in every particular, apply to every case, yet there are general directions which may be safely followed by all, in seeking the unfoldment of mediumship.

It is well, always, in trying to become thus developed, to seek the ministration and the assistance of good spirits, at stated intervals of time, amid pleasant surroundings, and with a peaceful mind. It is well for one to cultivate a passive condition, so that he may be easily acted upon by those external intelligences who may seek his side, but it may not be wise for one to cultivate passivity to such a degree as will render him completely negative at all times, in his daily life, for to do this he would make of himself a mere machine, to be continually acted upon by others.

One must study himself and his temperament closely, to understand how best to proceed in seeking the development of medium powers. If he is of a very positive nature, self-willed and self-assertive, then must he seek to bend his will to the desire, or to an extent to the desire of those influences who approach, whom he has reason to know are pure and good, and who have no wish to direct or control him for any but wise purposes. He must listen to others, be ready to give up self, in some respects, and not assert his own positive will-power as he has done in the past.

If one is very negative, so much so that the word or the presence of another will influence him to do that which his own judgment would tell him he should not do, then should he do his best to call up from within a more self-assertive force which will counteract this external influence, for this will be of benefit to himself and the good spirits who desire to approach him.

It is well for each one to determine upon a course of procedure, sitting quietly, either alone or with two or three congenial, sincere friends, several times a week, but we should say not more than three, in a dimly-lighted apartment, one well ventilated, and ask mentally the coöperation and presence of good spirits. Be patient but persevering, ready to receive whatever the unseen have to give, and to weigh it in your best judgment. After all this, Mr. Chairman, each particular case may require especial provisions and rules of guidance, and we would have to come in contact with the individual, in order to understand the temperament, habits of life, and other circumstances connected with himself, before we could venture to give such special rules as might serve in the better development of those medial powers which are his.

Q.—In *transfiguration* is it possible for the spirit-operator to *increase* and *diminish* the height of the medium?

A.—Yes, it is possible under very favorable conditions. The laws of mediumship, in every aspect, are very subtle and delicate, resting as fairly and as largely upon the mental atmosphere as they do upon physical conditions; and one should be certain that he has complied with the conditions of these laws when he attempts to express those mediumistic powers which he believes have unfolded within him.

This question of transfiguration, Mr. Chairman, is a very important one, and should be studied closely by students and investigators of occult law or of spiritual phenomena, who really desire to know the truth and to profit by its manifestation.

A medium who possesses the power of passing into the trance state, under the influence of unseen intelligences, we will say, becomes a passive instrument in their hands, having such confidence in their wisdom and guidance as to yield her own will and her own thought to them, and they may subdue them to their higher and more potent will, and make use of her organism as an instrumentality of expressing spiritual instruction to mortal life. Such a medium will, in time, come into the presence and under the influence of a band of spirits; they will surround her with their atmosphere, and she will grow into harmony with them more and more as the months or years roll by.

Perhaps that medium is what is called a personating medium, that is, each individual spirit that takes possession of her brain and organism so infiltrates her being with magnetism as for a time to sway her form and her brain by his thought and his magnetic power. Very well: the spirit begins to express his own characteristics and individuality through his subject, her individuality and characteristics for the time being subjected to this stronger force. The medium begins to appear somewhat as did the spirit when he walked on earth, her features are in a measure transposed or transformed to bear a resemblance to his; and one gazing upon her will begin to mark a likeness, and identify the friend whom he formerly knew.

This is a simple case of transfiguration. The power may be so developed or increased as to make this transfiguration a grand manifestation of spiritual power. As the medium develops, and becomes more closely under the influence of the unseen intelligences, it will be discovered that from time to time not only her features are transformed, but perhaps the very aspect of her form and stature may be changed to an extent. The spirit band operating upon her may be scientifically inclined, or seeking to investigate the laws of nature, and to apply them to their work, in connection with mortals, they may gather up certain elements from the atmosphere, and from the sitters who are present, and collecting them, use their medium as a reservoir through which to pour these elements and particles; for some special purpose they are gathered around the mediumistic form, and you find increase in weight or height, accordingly as they are used by the spirit operators. And yet this may be a direct case of transfiguration, the body of the medium being utilized for building upon by the spirits who are present, her features being used as a means of transformation in expressing to you the lineaments and the likeness of some friendly face you have known in the past.

We believe, Mr. Chairman, that this subject will be more fully discussed and more fully understood during the next ten years than it has been during the last score of years, because we see the tendency of the age is to inquiry, and we also perceive that there are hosts of spirits returning from the other life who are really anxious to present the truth upon all matters with which they are familiar to earth's people. These spirits are even now gaining power to take possession of such instrumentalities in mortal life as are competent and available for mediumistic labors, and such spirits as are in contact with earth for only selfish purposes, who surround their mediums for their own uses, ignoring the fact that they are confounding the people of earth by their strange claims and their inconsistencies, will be swept aside, but the higher classes will perform their work, explaining the laws of nature as they are related to human mediumship, in such ways as man must understand.

It is a fact, and we should not be slow to face this great truth; so much that is uncertain is now appearing in the name of mediumship and of Spiritualism, that even the most honest investigator sometimes fears to press forward, because he knows not what he may meet on this plane of inquiry; but we repeat: Spiritualism had never more power than it possesses at this moment, and the truth shall be made free; it will sweep on from shore to shore; that which is of error, that which belongs to the earth, earthy, which arises from a state of selfishness in the human heart, must be swept aside and ignorance upon these subjects must flee away. We know there is a grand truth in materialization, and that the law of transfiguration will shine forth more clearly by-and-bye. We know these grand subjects have been clouded over by false assumptions and pretensions in various quarters. We assert, friends, and we dare to have our word go forth to the world, that the day is not far distant when the false must be swept aside, and that which is true and abiding will reveal itself to human acceptance.

Q.—Are those who have possessed superior mediumistic qualities in this life, upon their entrance into the spirit-world better able to make known their presence and to communicate their thoughts to friends on earth than those not thus gifted?

A.—One would hardly suppose so, for we have many instances where friends who have possessed grand medial powers which have been utilized by the spirit-world in convincing humanity of immortal truth, have passed on from the body, and have refrained from making frequent communications with earth. Many of your mediums and pioneers in the work of Spiritualism have gone to higher planes of labor and of thought, and it is seldom that you receive a direct communication which bears internal evidence of its origin from these mediums. We know that we are speaking fairly in making this assertion, and yet it by no means follows that those spirits who did mediumistic work on earth, and have gone forward, do not come in contact with you and your labors, nor does it follow that they refrain from exercising their best influence upon the works of the age. They may, if they retain an interest in their earthly labors, and in the pursuits of their friends on earth, find means and avenues of communicating with you, but they are subjected to the same laws that all spirits are subjected to; they cannot communicate without ways and means for so doing; they must have conditions, even as you must have in communicating with your friends across the deep waters in a foreign country.

For instance, your friend crosses to Europe, and although you might call him with your human voice from year to year, he could not hear or learn of it, unless you employed those avenues of communication which the progression of the age affords to humanity. Knowing this, you seek the aid of the cable, of the telegraphic system, or the postal service, and thus reach your friend with such news as you have to impart. So with your spirit-friend; he passes to the great beyond, and he may call to you constantly, day after day, and year after year, and it is possible you will not hear or respond, because those provisions have not been employed which have been made for communion between his world and yours. But does he seek out a sensitive instrument that may afford such means of communication, and does he experiment faithfully and long, until he has mastered the secrets and come into a knowledge of this great system, then may he perhaps send out his thought to you, in intelligent ways, which you may receive and understand. Now, if you, through such a medium, have understood something of the laws of spirit-communication, he would know more readily how to proceed, in finding an avenue through which to make himself known to you.

Were your friend who crossed the ocean to Europe one familiar with the telegraphic system, he might understand how to seek the office where these dispatches are sent forth to the world, and having sought, he would understand by the workings of the instrument whether or no it was conveying correctly his thought and his news to you. So with the spirit who was mediumistic: he would know by the operations of his instrument whether it was clearly revealing to you his idea and his message, but another spirit, not thus familiar with the modes and lines of communication, might have to depend upon the instrument to transmit his thought as best it could be done, not knowing whether it was correctly rendered or not. That is the difference.

It depends altogether upon the amount of sympathy, the grandeur of soul love, the tenderness which arises within the heart of your spirit-friend for you, or for others, whether he shall be drawn closely into your atmosphere, reaching your lives, giving you his best impulses and influence, even though he might not clearly express his thought. If these are strong within him, he will find opportunity and power to come, whether he was mediumistic or not; if these are not strong enough, and the tendencies of his mind are to reach out to other things, or to explore other localities, being content to wait for future unfoldments and reunions, for coming into contact and intelligent communication with you, then might he not seek to return, nor be strongly attracted to your side, even though he had been a medium ten times over during his sojourn on the earth.

Q.—What becomes of the spirit of the medium while he is in a trance? Would it be possible for the spirit of the medium to visit foreign localities, like Europe, and when it returns to the body to describe accurately places and things which it had never seen while in the body?

A.—The spirit of one medium, who seems to be in the trance state, and is so to all intents and purposes, may not pass out from direct contact with his physical body for a moment; he may be so closely allied to the external as to remain in association with it even while his organism and brain are used by a foreign spirit for the purpose of manifestation. The spirit of such a medium might remain in a fully conscious state, realizing what is being said through his organism, and knowing something of what is taking place in his surroundings, and yet be unable to check the flow of language that proceeds through his lips, or to even realize what is to be the next sentence following one which has just been spoken. The spirit of such a medium is fully alive and alert to all that is passing, while at the same time unable to in any way interfere with the work of the operating spirits.

Another medium, also in the trance state, yielding his organism to the use of returning spirits, may pass into a magnetic slumber, through which he is very dimly conscious, perhaps, of what is taking place around him, but having no interest in it, and realizing nothing of its purport after he has returned to his normal condition. Such a medium is overshadowed by the spirit intelligence, his mind and thought subjected to that of the operating spirit, and he is quietly recuperating his forces in the magnetic state, which is one of pleasantness and peace.

Yet another trance medium, while in this superior condition, so called, may be utterly unconscious of what is taking place around him; his spirit may pass out from contact with the mortal organism, holding connection with it only by a slender cord of magnetic force, which cord is never completely severed until the spirit yields up the control of its body and takes up its abode in the other world; but at such a moment, when the organism of the unconscious trance medium is used by the manifesting spirits, the spirit of the subject may pass out into other localities, even visiting foreign lands, and coming in contact there with strange people and passing events, and if it meets any person sufficiently adapted to its use, and negative to its influence, then may it attach itself to that individual, and see clearly the surrounding objects, and even communicate, perhaps, with mortals in that far-off land. This has been done, and it may be accomplished at any time when such a medium is brought under the influence of excarnated spirits. On returning to the physical body, if the spirit has not been affected in his passage by adverse magnetisms and dense atmospheres, he will retain a memory of what has passed before him during his absence, and on awakening to his external surroundings he may relate what he has seen, felt and experienced while his body was used by the foreign intelligence.

Controlling Spirit,

For the following spirits:

Now, Mr. Chairman, we wish to speak a very few words concerning what we have witnessed in our midst this afternoon.

Ella Stapleton.

A young lady is present who desires to reach her mortal friends at a distance, in the State of Michigan. Some of them are turning their thoughts toward Spiritualism, hardly daring to investigate its claims, yet hoping they are true, and wishing to know something of the subject. This spirit possessed a delicate form on earth, and we should judge passed away in consequence of extremely debilitated conditions; you could hardly call it any special form of disease, but rather a wasting away of the vital forces. She gives the name of Ella Stapleton. She has been trying to manifest through a Detroit medium, because she has thought in such a way she could personally reach her friends. She will attempt again to do this, and hopes that some friend will give her an opportunity of coming to him or her directly.

Caroline, or Callie.

A beautiful spirit is present, whose full name we do not get; her Christian name is Caroline, although on earth she was known by her most intimate friends as Callie. This spirit is slight in form, with chestnut hair, and eyes of a blue gray. She does not approach as close as we would wish, but we see there is anxiety in her features, as though something was calling her back to earth. We should judge that her friends are in affliction, and she desires to comfort them, to bring consolation and words of cheer from the spirit-world, and we trust opportunities will be afforded her to reach their lives. We should judge the spirit belonged here, and that her friends also reside in this locality.

Henry, to George.

Now we see a man, scarcely of middle age, tall, with a dark brown beard. He stands rather in the rear of the hall, and points before him diagonally. He is attracted here by a friend whom he calls George: "I have wished to bring you a word from the other side, time and again, but just as I thought I could enter the door was closed and I had to step back. I have been to two different places, trying to send a word home to friends and tell them I am all right; and I want each one to try and think of me as still alive." The spirit wishes to talk, if he can, upon personal matters that seem also to be connected with some gentleman present who has anxiety in his mind—or has had — concerning material affairs, some business arrangements which have not gone as well as might be desired. The spirit has, we should judge, the power to exercise a degree of influence over his friend, although he cannot speak to the consciousness of that friend; and if the mortal would follow the impressions which have moved him most deeply in regard to those material affairs, he will find the shadows becoming lighter and his prospects brightening for another year. We get the name of Henry from the spirit, and we hope what is said will be understood.

Sarah Howe.

An elderly lady looks up at us with a pleading face, as though she would not be denied. She is also attracted here by some one present. All the sympathy and affection of her heart goes out toward some dear ones, we should say children, who are not present, whom she desires most earnestly to reach. We do not think they realize that their mother can return to them in this way. She did not herself accept this truth before passing away, but now she desires her friends to know of and to receive it, to open their hearts to the presence of spirit-friends, who would not come to harm but only to bless. There are others with her in the unseen world who would also be known and remembered. In connection with this spirit we get the names of John and Samuel. We do not know how they may be related, but they come closely, and wish to reach their friends on earth. The spirit gives us the name of Sarah Howe.

We bid you good afternoon, friends, returning many thanks for the beautiful flowers.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held March 23d, 1888.

Bela Nettleton.

Will you kindly say, Mr. Chairman, that my home was in Newport, N. H., and that my name is Bela Nettleton? My dear wife, Sarah, has lately joined me. How many weary years she walked earth-life, not *alone*, as she thought, for I stood close beside her; I asked the protection of the dear Father and the angels, that she might be able to realize my presence. Many times she has said: "Where are the dear ones that have crossed over? Why do they not come nearer, that I may be able to know they are here?" Now she understands, for she has crossed the boundary over which it is said by mortals no one ever returns to tell of the home beyond.

How very dark it must seem to those on earth who think their loved ones are so far away they do not return to earth; although I can look back and see that many times I felt their presence, yet never would listen to the thought for a moment that they could speak to me. To-day I am thankful to you, Mr. Chairman, and also to the spirit-control that stands by me, for allowing me a short space of time.

Celia Beals.

I am Celia Beals, and Portland, Me., was my home. I have so many times stood beside Thomas, trying, oh! so earnestly, to make him know I was not *dead*, and came so near I could place my hand upon his shoulder. I would like this letter to reach Thomas, for he feels that the dear ones are far away from him. Sarah is here, and mother and father, and the sweet little one that was transplanted into heaven.

Now, Thomas, do try and come *en rapport* with me through some channel where you feel I might come and talk to you. You must do your part; we can't work alone. But I promise you that if you will open the way here in this life we will commune with you.

In the stilly hours of the night I come easily into the room, and I know sometimes you think "Perhaps Celia is near; oh! why can I not see her?" Dear husband, it is because you look with mortal eyes, while we look with spirit-eyes. In heaven we shall be together, never to be separated, and we may go and come at the dictation of the spirit. Learn a little here; it will help you when you enter spirit-life.

Marion Haynes.

I am a little girl, but I'd like to say something. [The child coughs.] I'll feel better pretty soon. I had some trouble in my throat when I went away. My name is Marion Haynes. My papa preaches at the Temple. He don't say anything about my coming. I want him to know I am right beside him ever so many times, and when he goes up into the pulpit. And I want him to know the angels help him every time when he gives out to the people. I wish he would say we are not far away. I know he would feel better if he knew his little Marion was with him. I come many times, for grandma says I am always welcome in the Temple, as every one goes there who wishes to. Papa don't understand wholly when I come. I think sometimes he must really think I am close beside him, when he is writing out what he is going to say.

I don't have to write this down, do I? I can speak it.

I wish papa would try in some way to more clearly sense my presence. He knows full well the angels come to him, but he don't understand as much as I'd like him to know. He sometimes says in his own spirit: "Where, oh! where have they laid my darling?" When the snows come and the rains beat he feels so touched in his soul he exclaims: "In heaven I hope my darling lives." There he will again see me. Yes, papa, for we will all be together, and mamma, grandma, grandfather, and all of us come to help you.

Papa, I know you often look and wonder if I am ever in the Temple. Yes, I go every time, but I don't always stay till the meeting is done; I flit away into other surroundings. We can go and come just as we wish to. And the flowers, oh! papa, are beautiful in spirit. Mamma, I know the flowers were sweet and lovely, but in heaven we bring the beautiful white flowers, for they are emblems of the purity of heaven.

Papa, remember I am growing in spirit, and I shall come often, for though they said I was *dead*, I knew all that was transpiring around. I am happy, and many sweet little girls come, smaller than I am, and reach up toward the desk, trying to say a word to some dear one here. Grandma says the Saviour said, when upon earth, "Suffer little children to come unto me, for of such is the kingdom of heaven;" therefore we all feel we want to come and speak to the loving ones here, for grandma says "we were all children once." Papa's name is Emery J. Haynes, and he preaches at the Tremont Temple, in Boston.

Reuben Nutter.

You may place me as Reuben Nutter, of Millbridge, Me. I am glad I am able at last to make my voice heard. I have been into this council-room, I'll venture to promise you, more than a score of times, but have always failed before to day to speak, having found the door closed before I could enter. Mother, listen, for Reuben comes to your home often. The water was my home a part of the time while in the mortal. I find it makes very little difference whether we follow the sea or dwell upon the land, as we all cross the boundary that is termed death. I do think that word should be blotted out, and life placed in its stead, for I never was more alive than I am to-day. It is many years since I passed out of the mortal.

John is here, and so is Albion. Dear sister, how much you have mourned him, but in heaven you will clasp hands again, never to be separated. This life is but a shadow; we only commence to live as we throw off the mortal and put on the immortal. Grandfather often speaks of mother. Dear mother, try and come into communication with us when you have the privilege. Father has often said that mother does not have the privileges that some mortals do.

We are happy together. I speak for more than myself to-day, and all are anxious to send greetings to the loved ones. Open the door to your spirit friends, and let us come in and commune with you. But little do you understand, while dwelling in the mortal, how near we are to you. Not a day, not an hour passes, but some loving, gentle hand is laid upon you.

Here, as I look yonder, in the aisle, are children going back and forth, anxious to find some one to claim them.

William Briggs.

I am William Briggs, of Stoughton, Mass. I've been trying for a long time, as you count it here, to make my voice heard. I thought, while dwelling in the flesh, that I understood a great deal of spirit-return; but after throwing off the old mortal, I found I understood very little. We have one thing to console us: what we have not learned here we may learn there.

Let me say to each one before me: these privileges you enjoy to-day, you know not how to prize them. It is but a step from you to us, only the veil that secludes us from your sight. Never yet have I met one spirit in the beautiful Summer Land that will say he wishes to return to earth to stay; but we do love to come into communication with the loved ones, for the sociability of the spirit we never lose. Little children have oft been asked by the mothers if they would not like to come back and stay with mamma? "No," is the answer; "I'll stay with grandpa, or grandma, or auntie."

How little you mortals understand how much we try in every way to make you know or feel our presence. Every little tap, every little sound means something—as much as the click of the telegraph. Fifty or sixty years ago would you not have smiled at the thought of talking over wires? You would have said it was absurd. To-day every little sound means something. Oh! listen for it anxiously, and do not pass it by.

Sarah and William send greetings. Louisa, we are happy in our spirit homes. Think not for one moment that we do not have companions there, for we do, but we love to visit those yet left in the mortal form.

Benjamin Woodbury.

I think I will be all right in about three minutes. The cars had something to do with my going out. You may place me in Salem, N. H., Benjamin Woodbury. I think I am all right now. I don't know anything about your meetings here, but it is n't because I have n't been here many, many times, since I went out of the mortal form.

I want to say to Sarah, my wife, that it makes very little difference about creeds, sects, or isms; I find it is the life we live here that builds our home there. Now I will speak to the children, the daughters dear. Bennie is here beside me. Levi is here, also mother Emery. My children are scattered, some in one place and some in another, though I think a letter will reach each one if it is given a chance. Etta, we often come. Don't think father confines himself to one. I can go to Lynn, to Haverhill and Salem, and around in different places where I find they have made their homes. Susie, as your grandma always calls you, we feel that the Dr. is improving a little, for the time-being. He must be very careful, because there is not much vitality to build upon. Take care; these old forms have to be watched very closely. I have promised many times that as soon as power was given me I would send a letter to the loved ones.

The old towns-people won't forget Benjamin Woodbury's sudden going out. I have never looked back with one regret, for I am happy in my spirit-home. And Sarah, it won't be long before we will join hands again. Do n't trouble so much about your eyes, for the spirit-doctor tells me you have little cause for worriment. We won't quote *your* doctors. Minnie, take care; grandfather is often with you.

Mary Baker.

You may announce me, Mr. Chairman, as Mary Baker, of Nashua, N. H. Long have they been looking over your good paper to see if Mary's name was there. Oh! Charles, how many times has the desire gone out from my spirit that you might be able to know I was near you and the children. I fully realize the changes that have come into the home since you said that I was *dead*. No, no, dear children, mother lives in heaven, and with all the watchful care that none can hold over the child but a mother, I have been watching closely beside you. Nellie, remember that it is only a step from you to me. I know after mother went, some harsh feelings came up, and I asked the dear Father and the angels to make it all right. But you say there is never but one mother. Dear child, that is true; but be patient, and in God's good time you will come to join that mother in heaven where there will be no parting, no good-byes spoken. I well remember asking, before the spirit took its flight, that I might have sung the good old tune "When I can read my title clear," for it contains a great deal of meaning, but I find now, dear ones, it is the life you live here that helps to build the home yonder.

One joined us only in the last year, and there are but two left. The angel-usher will come but twice more. Dear brothers, how gladly would I speak to you both. One I can speak to, but the other—no; too much Methodism there! Brother Jesse, if it will avail anything, only do right here; be charitable and drop kind words wherever you can, for they cost nothing.

Dear brother Winslow, mother is here to-day, also John. But you will say: "Would it do to speak of him?" Before the angels we fear not man. Yes, brother John is here with me, although going out so suddenly and leaving you all so dark as it seemed for a few moments. But mother came with outstretched hands, saying: "Dear child, come up higher; we will

take you to a beautiful bower, where you will find us all together." And in less time than it takes me to express it did he behold all our faces, and said: "Is it possible this is all true?" Yes; and more than we can tell you in the mortal.

Abbie Perkins.

I come from York, Me. My name is Abbie Perkins. I feel a little troubled when I come into earth, as I have so many times, and find myself unable to make my presence known. Only one have I been able to speak to, and that is Cousin Nellie. Oh! Nellie, never will you know, while you dwell in the mortal, how much happiness it has given me to speak to you for the space of from three to five minutes.

Mother is with me, father, and sends greetings to you, and to each one. And Hattie and Mintie, we know you would like to know if we found it different from what we expected. Yes, dear ones, more beautiful than we can express to you in words. William wants me to say that he is here, and will try to send a message as soon as he can, to Clara.

How glad we are when we find we have permission to speak in your meetings, for we feel it may be given out in the paper, and may go to our loved ones. When we have not the privilege of coming into communication with them personally, we look to this place as the next channel that may be opened to us. How anxious is each one of the upturned faces of mortals, watching and thinking some loved one will give a message. We see your spirits and can read it there.

I hope this may reach dear cousin, so that in time she will be able to understand that we must have come, and acknowledge it whenever there is a channel open.

☞ Mother's name is Olive, father's is Granville Perkins.

SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.

March 23 – Appleton Oakes; Dr. John Jennison; Mary Bowers; Lydia Batson; Hiram Gage; Erastus Bates; Mason J. Chapin.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)
As per dates will appear in due course.

May 4.—Humphrey Titus; Catharine S. Wing; Marinda Ladd; Dr. James Howarth; Caleb Marvell; Sarah Sager; Jane Baldwin; Judge Calvin Morrill; Mary Eastman; James Paul; Samuel Willard; Corbin Gould; Sarah Churchill; Clarence Smith.

METEMPSYCHOSIS.

One instant, loved one, do not move! That pose—
What memory of long ages gone doth stir
And tremble near my consciousness! So close—
It yet eludes the grasp that would deter!
Surely, beloved, we have once before
Lived through this moment in some other state;
The spell is on me—stir not—more and more
I read the past—the veil is lifting—wait!

I see a forest dim—but thou wert there;
The young world, half chaotic, was just born,
And keen with the fresh life of that new air
I sought thee through the star enchanted morn.
I know not what our forms, nor whether form
Or animate life we had; I only know
I yearned unrestingly, and calm nor storm,
Nor strange scenes with unusual light aglow,

Nor yet the first rare bird-songs ever sung,
One moment stirred or stilled my thoughts from the;
Mayhap the veriest atom, thrilled and strung
To such sweet tenor, seeks affinity.
In what deep Aryan woodland, waiting long
My passionate summons, didst thou tarry, love?
And with what tender fibres were our strong
Exultant hopes forever interwove?

And then we seem for ages separate;
But once again I found you—yes—be sure;
I see the tropic fern, the fig, the date,
And in your twilight hair are corals pure;
We wandered hand in hand by Southern seas,
Happy and all unthoughtful of the day,
Content to love, content to watch the breeze
Make fragrant ripples on our white-reefed bay.

Ah! love, you stir; the spell is broke! But I—
What care I for our primal selves, when now
I have the great calm joy to sit near by
And rest my gaze upon your radiant brow!
If all that has been never were, just this—
To blend our souls in this dear present hour,
To hear you speak, to breathe my reverent kiss—
Were surely consummation's perfect flower.

—*Charles Henry Phelps, in Lippincott's*

In Memoriam.

The following was passed by the Ladies' Aid Society, of Boston, at a recent meeting:

Mrs. Byrnes and Family: We desire to express to you our heartfelt sympathies in your recent bereavement, when the Angel Messenger called the loved mother to "come up higher." We know how great this loss is to you and yours, but the tie that is thus severed is another golden link in the chain uniting you with the eternal world. The dear mother has laid life's burden down, and is safe at last in her Father's house, where many mansions are.

We also feel this loss deeply as a Society: We have parted in the mortal with a true friend, an honored member. May the angel guides that have ministered through you to so many in their hours of affliction be with you and soften all your sorrows; and may we all meet our loved ones again in that day that has no night, and the city that needs no light, for the angels are the light thereof.

MRS. E. A. BLINN,
MRS. A. WATERHOUSE, } *Committee.*
MRS. E. A. LINCOLN,

McQuillen—Do you believe that theosophy is a remedy for the mundane ills that clog the esoteric development of our inner selves? *Miss Foote* (Chicago)—I don't know. Mamma always uses goose grease.—*Philadelphia Call.*

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Spiritual Progressive Meetings are held each Sunday morning and evening at the Hall 106 Washington Avenue. Lecture, readings and tests by Mrs. Lunt Parker and Lily May. Also meetings every Wednesday evening. W. T. Parker, Chairman.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3906 Olive street.

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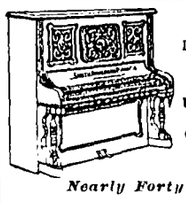

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Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter

Banner of Light.

BOSTON, SATURDAY, MAY 19, 1888.

IN RE DR. TALMAGE.

In our issue for May 12th we promised a synopsis of the answer made in Berkeley Hall, Boston, Sunday morning, May 6th, by the guides of MRS. R. S. LILLIE, to the recent attack upon Modern Spiritualism by the Rev. T. De Witt Talmage, of Brooklyn. The question which called forth that discourse was treated, substantially in the same fashion, by Mrs. Lillie in Haverhill, Mass., at a later date. The following is a condensed report of these lectures:

REPLY BY MRS. LILLIE.

Religion, as it is at present divided and subdivided, presents to the observer the aspect of so many walls of defense and attack. A man in choosing the ministerial avocation looks about him, examines these different positions, decides where he wishes to be garrisoned, takes his place behind these walls and begins his work accordingly.

He takes his position as Catholic, Presbyterian, Methodist, Congregationalist, Baptist—or in any other of the many branches of the Christian faith—and whichever of these positions he takes determines his range. He must not reach beyond the limits prescribed for him in any of these instances. He stands behind the pulpit; this is his barrack; the Bible is his wall of defense; in his hand is a banner on which is an inscription: This inscription is the creed of the particular branch of the church to which he belongs; these are the colors he is expected to bear aloft, and these determine what he shall say and how far he can go. The book all accept, but differ in their interpretation, and these banners or creeds tell their point of difference.

People are thinking to-day; they are living in an age of thought and of rich experiences. These thoughts and experiences exert an influence upon the mind of these standard-bearers. They cannot help but feel its quickening breath, and their theology is affected by it. Views of death, particularly, are changing through the influence of the teaching of Spiritualism. These views will and do creep into the sermons of the divines, into the songs of the poet, and are felt in every direction. The popular minister gives his sermon on a future life and describes a future state of existence in such a different way from the old-time theology, that he excites criticism on the part of some of his hearers; they have heard something like it before; they are wide awake, they have been listening perhaps to some spiritual medium, or attended a séance. And they say: "Why, our minister gave us a regular spiritual discourse to-day; talked of the other life just as the Spiritualists do."

Then the said minister becomes frightened—does not wish to be called a Spiritualist, and therefore rises to explain. Mr. Talmage has risen to explain; somebody has called him a Spiritualist, and this would never do.

Now it would be (and was generally) expected that a man occupying the position he occupies, and speaking to the vast assemblies he addresses, would seek to have a thorough understanding of the subject he handles; that he would give it careful investigation and research—know just what it was himself, and then give the people the benefit of that knowledge as a sincere and truthful man, who felt the importance of such movements for public weal or woe.

Contrary to this, it appears that he does not feel called upon to go to work upon Spiritualism because of its faults or its virtues, neither to give the people some great truth, or to expose some great error: Somebody has called *him a Spiritualist*—and he, the eminent Talmage, fortified by Calvinistic walls, wishes to be known by its tenets. His creed-book teaches foreordination by election for adults, and the doctrine of infant damnation has not yet been expunged. Yet he wishes to be understood. He must not be called a Spiritualist, to whatever spiritualistic pictures of the after-life not in consonance with that creed he may have given utterance in moments of inspiration.

Did he speak on Spiritualism from any desire to reveal truth or expose error we should feel like answering his arguments (if he used any), or meeting his statements or assertions with our reasons for the existence of whatsoever he might criticise; but when a man occupying his position—though he may be called the greatest among his kind—descends to the use of as much misrepresentation of a cause as he has in this case, we consider him scarcely worth the time spent in making any reply whatsoever. Still, as he occupies the place he does, and the world of Christendom eagerly hears or reads what he says, we shall give his positions a cursory glance:

First, what *is* this sermon? It is practically a resurrection of an old sermon delivered by him, some four years ago, in Brooklyn; it is *almost* word for word; there is scarcely a point in one that is not to be found in the other; there is no evidence of recent research, and apparently no more study has been devoted to the subject—a subject that is awakening thought in almost every direction, that is finding its way into all conditions of society. He takes a sermon delivered three or four years ago, the text being the only noticeable change, and gives it anew to his intelligent hearers. There in his great congregation are the Spiritualists of Brooklyn, going to hear whether they will now receive fair dealings at his hands. Seated among his people, in all the pews, from among the most intelligent and refined of Brooklyn society, were ladies and gentlemen, judges, lawyers and doctors (even some of the officers of his own church are at least gifted as healers and clairvoyants), in short from every walk in life were present believers to hear themselves abused and misrepresented in these sermons.

He says Spiritualism is an old doctrine: In all ages there have been necromancers—those who consult with spirits of the departed; charmers—those who put subjects in a mesmeric state; sorcerers—those who by taking poisonous drugs see everything and hear everything; dreamers, who in their sleeping moments see the future world and hold consultation with spirits; astrologers, experts in palmistry. Yea, before the time of Christ, Brahmins went through all the table-moving that spirits have exploited to-day. "Is Spiritualism," he asks, "any different from all these? I answer: They belong to the same family, and are exhumations from an unseen world." He then asks: "What does God think about it?" Well, *I* don't know just what God thinks about it. But I know, through the olden volume by which Mr. Talmage sets such store, what God has done: that he followed Moses into the land of Egypt, and, according to the story, surpassed the necromancers and sorcerers of that land in all the experimental trials, from the turning of a rod in the hands of Moses into a living serpent (which swallowed up all the other rods) to the turning of the dust of the land into creeping vermin; until the magicians, acknowledging themselves beaten and Moses to be the chief of magicians and sorcerers, said: "Surely, *this* is the finger of God!" We will take their word for that.

Mr. Talmage's next allegation is that our deeds are done in darkness. This is scarcely worthy of notice, as every one familiar with the phenomena knows that although some of the manifestations are given in darkness or semi-darkness, many of the manifestations are in the full light of day. In the very beginning most startling phenomena took place at all hours of the day, and have continued so to do, ever since.

He spoke of bad orthography, bad grammar, and bad morals; speaks of having a communication from a spiritual medium, sending it back, etc.; then follows, by telling us what God says, or gives us his curse on all those who seek "familiar spirits"; and in this quotation the Brooklyn divine cites as the word of God a sentence which we really deem unfit for us to repeat in this place.

To say that the teachings of Spiritualism lead to immorality *is as false as the rest of the* statements he has made; and any one comparing the same with those he advocates will see whether the tendency to immorality is on the one side or the other. Spiritualism teaches individual responsibility, right for the sake of right, and the law of compensation and retribution following the individual deeds of the individual man: That as a man soweth so shall he reap—in opposition to the doctrine that man can sow discord, sin and corruption, and by belief in the merits of another can escape the logical consequences. Some Spiritualists may lead immoral lives, but it would be as unfair to judge Spiritualism by this as to say that Christianity is to blame for the crimes of some of its ministers.

Let us see how Mr. Talmage holds up Bible pictures: He describes an ancient séance, and willingly depicts this as an object of ridicule. He says: "Saul went to the witch of Endor, called for the spirit of Samuel. Here he comes; the floor of the tenement opens and the gray hairs float up; then the forehead, the eyes, the lips, the shoulders, the arms, the feet, the entire body of dead Samuel wrapped in sepulchral robes appearing to the astonished group, who stagger back, hold their breath and shiver with terror. The dead prophet, white and awful, from the tomb, begins to move his ashen lips, glares upon King Saul and cries out, 'What did you bring me up for?' And the King was terrified." We do not wonder that he was. It would be well for you to read the original story as told in the Old Testament, and see how much scripture our critic has manufactured. If *we* were as unfair in quoting scripture and embellishing stories as he proves himself to be in this instance, we would describe another Bible séance: Jesus has been crucified; his disciples are terror-stricken; they seek solitude, seclusion; I do not know but it was a dark séance—the historian is careful at least to tell us the doors were locked; they were weeping; he had promised them so much that their disappointment was great; they wondered, and were sore afraid; presently they began to see something on the floor of the tenement; there it was: First the brown curls floated up, then the forehead, then the mild blue eyes, then the pleading lips, then the shoulders, then the pierced side, then the feet, then the entire body wrapped in sepulchral robes! How did it get there? the door was locked; the key in the lock; yet there he was, The Crucified One, looking on the astonished group; and the disciples all burst out laughing! We have been as strictly true to the reading in the one case as Mr. Talmage has in the other; they are both Bible stories, told with a little ministerial *license*!

The next point sought to be made by Mr. Talmage is that Spiritualism ruins the physical health, wrecks the nervous system and leads to insanity; that there is not an insane asylum from Bangor to San Francisco but has its torn and bleeding victims of this "delusion"! Any one taking the pains to personally ascertain will find that he is either entirely ignorant of the truth of this matter, is not familiar with the statistics, or willfully misrepresents. The fact is that for one Spiritualist to be found in these places, twenty can be found who were brought there through the evangelical type of religious excitement.

Again he says Spiritualism is a social and marital curse, etc.; but this statement of his is only on a par with the residue of his assertions; and we have only to say that it comes with rather poor grace from a minister who naturally, and according to creedal usage, holds up before the people as patterns of excellence such examples of social and marital life as Solomon and David; while the "misfortunes" of the modern clergy in the way of sexual criminality are too well known throughout the land to need any pointing out at the present time by way of answer by comparison between the relative standing of Christian teacher and Spiritual believer.

Then he sums all up and says: "What does God say about Spiritualism? He never speaks of it but in thunder tones of indignation. He says, 'I will be a swift witness against the sorcerer!' Thou shalt not suffer a witch to live, and lest you should make some important distinction between witchcraft and Modern Spiritualism, God says, in so many words: 'There shall not be among you a consulter of familiar spirits, or wizards, or necromancer, for they that do these things are an abomination unto the Lord.'" "Now," he adds: "Be a Spiritualist if you *dare!*" Let us see; we remember that God prohibited something once before: It was in the Garden of Eden. God had made the garden, and everything within it; then had made man and woman, placing them in the Garden. In the centre of the Garden he had placed two trees, which he did not intend they should make any use of. He was going out for a little while from the Garden, so he called the man and woman to him, and said: "Now look here! I am going away; I want you to enjoy yourselves; here in the Garden is everything to make you happy. All is yours; of all these things you may freely eat. But there are two trees in the middle of the Garden—these you must *not* touch; if you do *you will get into trouble.*" They waited till his back was turned, then Eve, woman-like, turned around, took a good look at the trees, and, said she, "*Now there* is something *worth having*," and she walked right up, *shook* that tree, took some of the fruit, ate it, and said to her companion: "Adam, that is *good*; it is *splendid*; have some!" and Adam *took some*; and I will guarantee that since Mr. Talmage apostrophized the people with his "Now be a Spiritualist if you dare"—as both himself and God forbid it—the New York and Brooklyn mediums have had more patronage than for a long time before. Forbidden fruit always had a tempting sweetness for mankind; and if a cause had nothing to recommend it of itself it would grow by virtue of the persecutions visited upon it by its opponents. What would Christianity have been but for the persecuting and crucifying Jews? without the crown of martyrdom bestowed upon its reputed founder? Men cannot crucify to-day; they can only hurl coarse and bigoted epithets, which action has always proved the power of growth to the cause so vilified.

Fear not, ye who cherish this great Revelation to the nineteenth century! who have received undoubted evidence of immortality! The believers in Christianity have only *faith* in that concerning which you have positive *knowledge*. Truth is mighty; it prospers through obloquy; it grows amid adversity; it is deathless, and its reign shall have no end!

A MERITED REBUKE.

The following, regarding Mr. Talmage's recent onslaught, is excerpted from a letter by "Eleanor Kirk," which has already appeared in the *Cape Ann Advertiser*, the *Cambridge Chronicle* and elsewhere, showing that the matter treated possesses a recognized interest at this time. Mr. Talmage, on perusing it, can hardly relish the "plain talk" in which its writer indulges, but friends of fair dealing will at once decide that "Eleanor" has treated him as he richly deserves:

A Little Plain Talk.—When the Rev. Dr. Talmage remarked last Sunday that "Spiritualism was an unclean, adulterous and abominable doctrine, and the sooner it goes down to the hell from which it came up, the better for earth and heaven," did he forget himself, or did he really mean to consign his chief henchman and deacon, Dr. Harrison A. Tucker, to the fires of Sheol? Did he include all the members of his church and congregation who believe in this practical immortality of the soul? And just here I am reminded of a story: On one occasion the Rev. Henry Ward Beecher was approached by a mother whose daughter, a most intelligent young woman and a member of Plymouth Church, had become interested in the subject of Spiritualism. "You must labor with her, Mr. Beecher," said the lady, "and if you find her obstinate, threaten to excommunicate her." "That, madam, would be something of a joke," said the minister with a twinkle of the eye, "because if the folk with spiritualistic tendencies were to be cut off from Plymouth Church I should n't have a corporal's guard to preach to." Now this is the same with the Tabernacle people. I know of members of this church who go to hear Mr. Talmage in the morning and hold séances at their own or their friends' houses in the evening. Many mediums are well supported by the Talmage people. The pastor may not be aware of this state of things, but he does know that Dr. H. A. Tucker is a clairvoyant and a trance-medium, and I believe I am correctly informed that this exceedingly wealthy man—made so by this trance traffic—has prescribed and still continues to prescribe for the Talmage family. Now if this man belongs in hell, why is he allowed to occupy the best seat in the Tabernacle and manage the most important affairs of the church? Now I maintain that in these utterances of the Rev. Dr. Talmage there is neither consistency, charity, religion, dignity nor decency.... This wholesale condemnation is as illogical as it is ungentlemanly and untrue. The charge that Spiritualism is the first stage of epilepsy or catalepsy is groundless. Figures—and they are the stubbornest facts on record—show that in fifty-eight asylums, having 23,323 patients, the number insane from religious excitement was 412, from Spiritualism 59. I am informed that the great Methodist revival now going on in New York, under the ministration of Harrison, "the boy preacher," is reaping a crop of lunatics already. Mr. Talmage is perfectly willing to help this work along, to put an extra tension upon these screaming, howling, dancing creatures, every nerve stretched to the utmost limit, some of the "convicted" falling to the floor in dead faints or trances. A séance conducted in this fashion would be interfered with by the police, and justly so. I attended one of these meetings the other evening, and it did not seem credible that such things could go on even in a semi-civilized community. One hysterical woman was surrounded by a lot of the elders, some singing and clapping their hands, others groaning and praying, chief among them Stephen B. Merritt, Gen. Grant's dissatisfied undertaker, while the boy preacher rubbed his hands and groaned and shouted in alternation. There is need enough of caution on this subject of Spiritualism, and Mr. Talmage might have done some good if he had shown the proper spirit. But bigotry and intolerance and denunciation belong to the time of Galileo and do not belong to this age. It is rumored that the Rev. Heber Newton will have something to say on this subject. He has investigated it.

In Memoriam.

Passed to spirit-life from the home of his daughter, Martha S. Severance, at Painesville, O., on Thursday, April 26th, 1888, BENJAMIN BACON, aged 87 years 3 months.

The cause of his decease was paralysis of the lungs. He was born Jan. 13th, 1801. His life in the earth-form was a long and useful one, and terminated sud denly; old age rather than disease ended his mortal career.

Mr. Bacon was a native of New England, and carried with him through life many of its best characteristics, but becoming a Spiritualist early in the movement, he became wholly liberated from the sectarianism peculiar to that section, and became broad and humanitarian in his religious unfoldments.

For many years a resident of Philadelphia, he left there after "The Centennial" to visit among his children in Ohio and Illinois. While living with his daughter in Painesville six years ago he caught the California fever, and though over eighty years of age he started out with all the enthusiasm of youth, alone, to prospect for a home, and finally settled in San Luis Obispo; while building a home there for himself and wife, Sylvania, she passed away from beneath the same roof he did. As soon as possible after the death of his conjugal companion he returned to Painesville, and took an active interest in the management of his daughter's farm.

Industry, integrity and truth were his chief characteristics; he worked up to the very last day of his life, and at evening quietly passed away in the full belief of a reunion with his friends who had preceded him, and later on with the friends who would surely follow.

Death to him had no terrors. It was but "a kindly frost that cracked the shell and left the kernel room to germinate"; he had more religion and less theology than is ordinarily found even in those liberated from sectarianism and enjoying the light of Modern Spiritualism.

He was a whole-souled, genial man, made friends and kept them, and was endowed with unusual common sense, which he cultivated by much reading and study.

He leaves two children and many friends to mourn his departure; aged as he was, his happy disposition and buoyant spirit inspired all who came within his magnetic sphere.

The funeral services were conducted by Mr. Thomas Lees of Cleveland, and the Grattan-Smith family of singers with their sweet blending voices lent a beauty to the impressive services that must have reached the hearts of the many friends present.

The remains were deposited in Painesville Cemetery, in the same grave where rest the ashes of his well-beloved Sylvania. * * *.

Providence, R. I.—On Sunday, May 13th, the controls of A. E. Tisdale gave two able lectures that were practical as well as interesting. Mr. Tisdale sang at both lectures.—The adjourned annual meeting was adjourned until next Sunday, there being no quorum. MARY E. A. WHITNEY, *Sec'y.*

Cincinnati, O.—The Society of Union Spiritualists of Cincinnati hold meetings in Grand Army Hall, 115 West 6th street, every Sunday morning at 10:45 and evening at 7:45, also Wednesday evenings of each week, to which all are made welcome.

Springfield, Mass.—A. A. Wheelock addressed the friends at this place on Sunday last, A. M. and evening; excellent tests after each lecture were given by Mrs. W. A. Rich of Boston. The same order of exercises announced for next Sunday.

Haverhill, Mass.—*Music Hall.*—Mrs. B. F. Smith, well and favorably known in her labors at the Banner of Light Free Circles, and also from her mediumistic work in Lawrence, Mass., occupied the platform of the First Spiritualist Society of this city at two and seven o'clock P. M., Sunday, the 13th inst., good audiences greeting her at both services.

At the two P. M. service Mrs. Smith, under control, contrasted the evidences of immortality, as demonstrated by and through spiritual facts, with the teachings of theology of the present day—closing with a thirty-five minute séance, in which fifty-one names of spirit-intelligences were reported.

The Home Orchestra, Miss Jessie M. Little, precentor, opened the evening exercises by rendering in choice style three selections of their fine instrumental music. Mrs. Smith, again under control, chose for the *subject of her remarks: "Charity."* After a short speech of about ten minutes the control changed, and Dr. John H. Currier, in spirit-life, made the closing remarks, which seemed to be characteristic of the man while in his earthly career. Mrs. Smith gave the closing séance of the day, occupying fifty-three minutes, reporting sixty four names. One bright little spirit by the name of Annie Burbank reported herself three times during the day—the third time desiring that knowledge of her return be made public through the press.

Next Sunday, the 20th, Edgar W. Emerson will occupy the same platform, it being his closing engagement in New England before going to California to fill a camp-meeting engagement. Our friends in the Golden State may feel sure of a rich treat in Mr. Emerson as a platform test-medium. W. W. CURRIER.

Haverhill and Bradford.—Notwithstanding the rain, Sunday, 13th inst., good audiences were in attendance at Brittan Hall. Mrs. Lizzie S. Manchester of West Randolph, was the speaker. Those who ever heard Prof. Denton, when in the mortal, could not fail to realize how nearly akin to him was the control to which they listened through Mrs. M.—alike in style of eloquence, manner of utterance and in line of reasoning. In the afternoon the theme was the lesson of spring, and its pointings to immortality. In the evening the subject was "The Written and Unwritten History of the Ages," which was treated in a masterly manner. Mrs. Manchester is to speak here again next Sunday. E. P. H.

Rockland, Me.—The Spiritualists here were highly entertained Sunday, May 6th, in listening to an eloquent lecture by Dr. H. P. Fairfield, of this city, followed by Dr. H. F. Merrill, of Bucksport, who gave some fifty clear and convincing tests, all of which were recognized. The meeting was held in Washington Hall, Middle street, and the attendance was very good.—In the evening Dr. H. F. Merrill gave a test séance at the residence of Edward Blackington, which was very successful, and was enjoyed by a large number of neighbors and friends.—The people in Rockland keenly appreciate the labors of the two excellent mediums above-mentioned, who are doing a good work in this vicinity. F. W. SMITH.

WARNER'S SAFE CURE.

BOSTON, MASS., (1314 Dorchester Avenue,) *Nov. 20th*, 1887.—Although it was four years ago that I was cured by "Warner's Safe Cure," yet at this late date I do not think that I need hesitate in acknowledging the same, particularly as the cure was permanent. It was in the fall of '83 that I first realized that I was not a well person. It was indicated by frequent spells of languidness, loss of ambition, occasional pains across my back in the region of my kidneys, an unusual flow of urine, and afterward scanty, with sediment in the vessel. I put myself under treatment, and took quantities of medicine, which would relieve me for a short time, but when the effect wore off I would feel worse than ever. I would be prostrated for several days with a most excruciating headache. I concluded to give "Warner's Safe Cure" a fair trial, and by the time I had taken half of the second bottle, I certainly experienced a marked relief. The pains were gradually leaving, my rest was not disturbed, my appetite was returning, which, by the way, I had lost. Then my faith was assured. I went right ahead until I was completely restored, and, as I said, permanently.

Mrs A. F. Taylor

Cures Nervous Weakness.

NEW BEDFORD, Mass., Dec. 11th, 1887.—Some four years ago I was seriously afflicted with Kidney troubles. I suffered intense pains in my kidneys, so severe at times it seemed as if my back would break. My urine was very lightly colored and scant, and it would contain considerable sediment and mucus. I had dull pains in my head, restless at night, and no appetite at all. My business necessitated my riding considerably. I got so bad that I could not sit and ride in a buggy, and began to fear that I would never recover, until finally I was induced to try "Warner's Safe Cure." I took a number of bottles and I am happy to say was completely cured. My father-in-law was almost at death's door with diseased kidneys, and was cured by "Warner's Safe Cure." I consider it the greatest remedy in the world.

D. W. Francis

Represents Allen, Slade & Co., Wholesale Grocers, Fall River, Mass.

HAVERHILL, Mass., (Attorney at Law,) Oct. 25th, 1887.—I can endorse "Warner's Safe Cure" as being a valuable remedy for Kidney and Liver diseases. I have taken it with beneficial results.

Benjamin F. Bickett

For Professional Weariness.

SOMERVILLE, Mass., Dec. 20th, 1887.—I have used "Warner's Safe Cure" since last summer, and it has put me in shape to work once more, which I was not able to do. I got the Malaria in Central America two years ago and have suffered from it since, using calomel, quinine, etc., by the wholesale. "Warner's Safe Cure" cured me.

John E. Hill

Cures Blood Impurities.

HAVERHILL, Mass., No. 1 Spring Place, Oct. 24th, 1887.—In 1881 I took "Warner's Safe Cure," and was wonderfully benefited thereby. I firmly believe it saved my life. It cured me, and I have been well ever since, although I have n't given up its use. I take it whenever any little thing is the matter with me.

Miss Mary E. Doolittle

Cures all Lame Back.

HYANNIS, Mass., (Cape Cod) June 17th, 1886.—I fell from a step-ladder backwards in my stable on to the floor, about six feet. The shock was dreadful, which caused me to have the doctor to draw my water. He had great difficulty because of the clots of blood that kept filling his instrument, which he inserted six or seven times before he could relieve me from pain, which was severe. A lady eighty-one years of age, who had taken only one bottle, which relieved her immediately, wished me to try "Warner's Safe Cure." I took about two doses, and never have had any trouble since. I wish to say furthermore, that I belong to a family that have always been subject to gravel, etc.

Rebecca Baxter

CURES ALL MALARIA.

MANCHESTER-BY-THE-SEA, Mass., Nov. 15th, 1887.—I have taken a great deal of "Warner's Safe Cure" with good results. It has done me more good than all the doctors or medicines that I ever had or taken. For any one to take "Warner's Safe Cure" according to directions, it must lead to a speedy cure.

Harlan G. Morgan

CURES INDIGESTION.

BEDFORD, MASS., *Oct. 13th*, 1887.—Three years ago I had a serious trouble with my Kidneys, so much so that I thought I had that terrible Bright's Disease. I was in constant pain in my left kidney, as well as in the bladder and groin, with a weakness in my eyes. Having five years before buried my daughter with Bright's Disease, made me more anxious about myself, as I had watched the different symptoms as the disease progressed, which had fastened itself upon her before we were made aware of its approach. I commenced at once the use of "Warner's Safe Cure," and persevered in its use until I found a decided improvement, and kept on until I found my troubles removed. Last fall I had a partial return of the same symptoms, and again had recourse to the same remedy, with the same result.

D. M. Fisk

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Over There.	Welcome Home.
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TABLE OF CONTENTS.

FIRST PAGE.—*Free Thought:* What Constitutes a Positive Soul-Condition? Futile Struggles of the Opposition; Disintegration of Mind. *Poetry:* Memorial Poem. *Children's Department:* Only in Fun.

SECOND PAGE.—Mr. Baxter's Recent Work. *Banner Correspondence:* Letters from Massachusetts, New Jersey, Tennessee, Illinois, Connecticut, California, New York, Rhode Island, Minnesota, Indiana, and Colorado. Letter from Mrs. Clara A. Field. Spiritualist Lecturers, etc.

THIRD PAGE.—*Poetry:* Her Dilemma. Séance with an Old-Time Medium. Rev. Mr. Talmage on Modern Spiritualism. New Publications, etc.

FOURTH PAGE.—Journalistic Calumny. No Women Allowed in the Conference. The Cooper Testimonial. Rabbi Schindler's Lectures. All Sorts of Paragraphs, etc.

FIFTH PAGE.—The Spiritualist Camp-Meetings. American Spiritualist Alliance. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. A Satisfactory Spirit-Message.

SEVENTH PAGE.—Verifications of Spirit-Messages. Obituary Notices. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York and Elsewhere. A Fraternal Example. Massachusetts' Verdict, etc.

Free Thought.

WHAT CONSTITUTES A POSITIVE SOUL-CONDITION?

To the Editor of the Banner of Light:

In its simplest terms, it signifies a superior soul-impetus over that of its surrounding spirit-body. Now there are undoubtedly many who are thus constituted, for such constitutes the natural human condition — this beginning where the animal reaches a superior soul-condition or growth over that of the spirit-body existing in connection with it, and man naturally begins life with an animalistic spirit-body, or one acting entirely for a sensuous effect. In conjunction with only a fraction of positive or spiritual impetus over the negative or material, and ignorant as to the moral requirements of a spiritual being, he almost universally relapses into the negative state during his primitive incarnation. But once a human spirit, there is no return to the animal kingdom, despite his return to the animal plane as such—one human incarnation being sufficient to purify or transform a portion of his spirit-body into a state of existence having a purely spiritual or intelligent effect, even if this transformed animal impetus does not become intelligence *per se*, like that of the soul itself. But it permits the soul-nature to amalgamate with it for an intelligent effect, and thus retains its human condition.

Now it does not relapse into the negative state, because the soul decreases in size, but because the spirit-body increases—more sensual than intellectual indulgence during a life's period acts in favor of the spirit-body, and not the soul; and it is reasonable to suppose that the undeveloped races indulge the former in preference to the latter, and thus their return to the negative, or the animal soul-condition. But this does not interfere with the soul's unceasing energy in operating on the material for a spiritualizing effect, and thus creating a condition compatible with its own—the aim of the human soul being to unfold an exterior appendage entirely freed from animalism, and to rise above the animal, or material plane of existence, by adding sufficient force or intelligent impetus to its own condition that will make it positive to material law or attraction. Love-actions and the acquirement of knowledge accomplish this, and in comparison to its degree of positivity it not only rises in the spiritual spheres, but takes rank in mortal life as a controlling power. In a word, the positive man rules, politically and financially—his superior will and penetration being his natural inheritance for this effect.

Of course, some misuse their superior power, but this constitutes selfishness or soul-discord, as sensualism constitutes discord of the spirit-body—selfishness lending the soul a negative impetus in comparison to the force of the evil, and places it in discord with divine nature or the positive of existence, whether it happen to be on the spiritual or material plane at the time being, and naturally in accord with spirits of like condition. Negative souls, on the contrary, when freed from discord, have the sympathy of positive spirits, because they recognize in such the struggling ones of earth, who have fallen to the animal plane through ignorance, and not through selfishness or arrogance—misapplied spirituality. Now, some are born with these evils, but are intuitively striving to overcome them, and although meaning well, they meet with misfortunes nevertheless. Such is due to their negative attractions, who cannot give them the material aid that positive spirits can to mortal; this may be regarded as a wise arrangement when we consider the damage possible, if negative spirits could aid man in this respect.

In the first place, soul-positivity can only be attained by self-exertion, and such would not be benefited in the end; and if negative or discordant spirits possessed the power of control over material things, too many unworthy ones would be aided for unworthy purposes. Thus law or God provides in a way that all are justly dealt with, and those who cannot rule must serve. No mortal wishes to be governed by an animal, and so positive soul-beings feel reluctant to be governed by negative soul-beings or mortals on the animal plane. The former intuitively feel their superiority over the latter, even if the latter often suffer keenly under their disrespect or contempt, although contempt is only manifested when discord exists in conjunction with negativity, and by which the sensitive ones may gauge their standard of perfection—positivity in conjunction with soul-harmony and spirit-purification always commanding respect unsolicited.

Thus the aim of man is to attain a positive soul-condition, freed from discord, and a spirit-body freed from animalism—the latter becoming transformed from an opaque to a transparent condition as the same is purified or spiritualized, as it were, which has been shown to us clairvoyantly, and we made to sense psychometrically at the same moment, in order to convince us of this fact—such completing its mission and releasing it from the physical by virtue of its purely intelligent impetus, which it naturally assumes at this stage. What degree of soul-positivity man is enabled to stand before disintegration takes place, depends, perhaps, on the animus left in the spirit-body to counterbalance the surplus of soul-positivity. We are told that a force of 12 over the negative constitutes the ultimate, because the original composition of the earth contains a spiritual force of 56 to a material force of 44, and is therefore the highest state attainable on this planet. From this we may infer that souls long departed, or those who have developed beyond a force of 12 in favor of the positive, cannot sufficiently combine with matter as to *control* mediums directly, and must resort to inspiration in order to reach them. And as like attracts like, we suppose a medium, who is inspired by such spirits, must possess some degree of soul-positivity freed from discord, and a good share of spirit-purification, in order to lay claim to ancient spirits and others of a higher order as their guides. But as the majority of spirits who still inhabit the sphere of earth must be of modern date, we cannot see much importance in high-sounding names or those of ancient date, for if such are still enabled to control mediums for a material effect, they must have been very tardy in their progress as positive beings, and thus cannot possess any more information or knowledge of the absolute than nineteenth century spirits of the same category, and we should suppose the latter better suited as companions than the former, as they must understand our present wants better.

But tastes differ, and if some feel honored in being controlled by once titled personages, there can be no harm. We, at all events, feel most comfortable, and free from suspicion, when they approach without titles, as Spiritualism teaches us to judge the spirits by their deeds, and not their names—except for identification in matters of practical importance, as in tests, or when they approach as well-known friends, relatives, etc. Outside of this, we are mostly approached by spirits of our own pattern, and as long as we have not reached soul-positivity, or spiritual purification, we will not be directly controlled by spirits from the angelic spheres, and when we do reach it, we are more apt to be among them in person than they among us.

But such is the light imparted to us, and whether correctly interpreted or not, we leave to the future, hoping that some day, not far off, we will all meet in the positive soul-condition!

A. F. MELCHERS.

FUTILE STRUGGLES OF THE OPPOSITION.

To the Editor of the Banner of Light:

The opposers of Spiritualism who have come on the stage of action since 1850 are taking a hand in the matter of explaining away the Spiritualist's theory as to how slate-writing and other manifestations are produced, and are writing out long and labored articles explanatory of their explanations, as they foolishly believe their readers in the daily press can be prevailed upon to believe. Once more we hear in quarters where people should be wiser, of the "toe-cracking" and "knee-snapping" theory of 1850–'52 as to the "how" the raps were produced by the Fox Sisters; and one wise head of later growth puts in the explanation relative to Dr. Slade's mode of producing slate-writing—all which fall to the ground with the old veterans, who know by repeated experience that thousands of such writings have been given, and that the proof of spirit agency in their production comes more from the subject matter written than from the manner in which it is written. For instance, Dr. Slade was present with me alone three or four years ago, and there came to me a communication on the slate which was written in a good legible hand, and signed by a person known to me to be deceased, but whose Christian name I did *not* know, but learned of after the writing was done. If Dr. Slade had taken a pencil in his own hand he could not have written it as written then, neither could I have written it, because neither of us knew the name or anything about the subject matter of the writing.

I once received a like slate communication from an old partner of mine, who died of small-pox in California in 1852, which covered one side of a large slate, with his name written in full, thus: "George W. Hastings." If the medium had taken a pencil, and in her normal condition had tried to have written out the sentiments in that writing she could not have done so, neither could I. (My friends in Waterville, Me., may remember the sad and terrible death of George W. Hastings, to whom I here allude.) The peculiar handwriting and the sentiments thereof precluded the idea of the medium's voluntary part in the communication.

Again: Sitting alone with persons who could neither read nor write in their normal condition, I have received tests equal to those coming to me through better educated mediumistic persons. In my own family, through my little ones, I have also received such. The correspondents of the New York *World* and papers of lesser note would have us believe that *all* who pose as mediums, young and old alike, are deceivers and practice the "black art" on us: Our wives, our brothers and sisters, even our little lisping children, all, all are deceivers, and are practicing deception upon us—known under the general name of legerdemain. They would make us believe, if they could, that the little Fox Girls, hardly out of infancy, practiced cunning tricks upon hundreds who visited them, and deceived and led astray some of the very elect.

Gentlemen of the secular press, are not your old, worn-out arguments too late for use in this year of light? Are you not wasting too much of your precious time in kicking "against the pricks"? "Fill up the measure of your fathers," if you will, but remember that "the stone which the builders rejected" will yet "become the head of the corner," the key-stone of the arch.

The Church and the so-called "upper classes" of society have become desperate because of the inroads Spiritualism has made, and is destined to still further make upon their premises, and leave no stone unturned that may help stay the incoming tide of truth. But we all know that there is not a baker's dozen in any *one* of the individual congregations of the northern cities and towns in our country who implicitly believe to-day in the creeds and dogmas thereof. And why? Simply because reason has taken the place of credulity, and intelligence of ignorance. Men and women have worked out their salvation from the stupid effects of old theology, and the knowledge of God and his laws covers this part of the earth as the sunlight does.

The proof of the fact of the intercommunion of this world and the next, is as well substantiated and fixed as is any fact in nature. Therefore all efforts in the *World* or through the world to prove it otherwise are impotent.

S. C. CRANE.

Potsdam, N. Y., April 11th, 1888.

DISINTEGRATION OF MIND.

To the Editor of the Banner of Light:

Facts are stubborn things. Faith, hope and belief though strong as dynamite cannot remove them, and in this case we have some facts that science must admit into her catalogue, however strongly the agnostic skeptic may object. It has long been a settled and well-known fact that the human body, with very rare exceptions of preservation, disintegrates after death, and that the particles, by whatever power brought together and held together during life, separate after the mind and the power that made it, which we call the soul, leaves it; these particles, lifted into gases and the atmosphere, largely fall back and join in making up new bodies and often die in many human bodies, thus making impossible the Christian theory of a physical resurrection, on which for more than one thousand years they have based their hopes and belief of a life after death.

When science in this way removed the basis of the Christian's hope, the skeptics and doubters, of whom I was one, supposed they had equally good evidence that the mind came under the same law, and also disintegrated at death, as the case that held it in this life did. That the body was made and grew in the collection and adhesion of particles by some power unknown and beyond the reach of the scientist, which the Christian called God, but which was equally beyond his reach and knowledge, was an admitted fact, and that it would disintegrate was equally well settled, and only the agency of an unknown God who paid no attention to the laws of nature, which we recognize as God's laws, could restore the forms for a renewal of the same personal life; and yet this was and still is largely the Christian belief, and as Mr. Beecher said, the Christian belief in a physical resurrection is the strongest force arrayed against cremation.

That the mind is collected, developed and organized through the senses, experiences and observations, after the body is formed and born, and in conformity to the brain, has long been an established fact, and hence, being an organization connected with and working in the body and apparently affected if not wholly controlled by it, it was surely not strange that so many students and sound reasoners should conclude that it would disintegrate at the time (or soon after) its house was destroyed or rendered untenable. As we were only acquainted with and dealing with minds in the bodies, how *could* we know there were any without earthly bodies? Many do not now deal with any others, and they surely are not to be blamed for not knowing there are any such minds fully organized and intact without earthly bodies—and the same minds that once occupied such bodies as we see around us; but when any one gets the knowledge conveyed by Modern Spiritualism, it becomes a fact and settles the question to him that the mind does *not* disintegrate at death or with the body; facts cannot be set aside by theories, therefore the theory must admit and conform to the fact. This is where we now stand as Spiritualists, and we neither require nor need any more of Christian supernaturalism to account for spiritual or mental life after death than for this life and its growth, birth and death. There is a law in nature which accounts for and supplies both, however ignorant of that law we may be; and to me it is no more a mystery than the law by which a seed germinates and develops a beautiful and fragrant flower.

I cannot see why a superior mental and spiritual sphere may not, by evolution, rise out of this mundane sphere as flowers do out of the soil; and I have the facts over all theories, that my friends *do live* after their bodies are laid in the grave.

WARREN CHASE.

Evansville, Ind.

Written for the Banner of Light.

MEMORIAL POEM
FOR DECORATION DAY, 1888.

Dedicated to the G. A. R.,

BY JOHN W. DAY,

Post 57.

"Their sun shall no more go down, neither shall their moon withdraw itself; for God shall be their everlasting light."—*Isaiah.*

Once more the fife's shrill warning thrills
Along the Northland's granite hills;
Once more, with ensigns trailing low,
We breathe the tale of long ago—
While drums roll out, and trumpets sound,
And all our land is holy ground!

As sped Loch Katrine's fiery cross
Fair Scotia's mountain glens along,
So in those years of pain and loss
Rang forth stern Freedom's gathering song;
And mill, and farm, and forest glade,
Poured forth their toilers undismayed!

The sturdy sire with sinewy limb,
The youth with promise burning high,
Passed, while the Nation's eye grew dim,
'Mid trench and fevered swamp to die:
Our Union's deadly price they told
With sun-bronzed cheeks—not Indian gold.

As on the far Judean shore
The coming Martyr poured the wine
And broke the bread—his wand'rings o'er,
And left it for a solemn sign:
"Whene'er assembled ye may be,
In this one rite *remember me!*"

They poured *their* lives like chancel wine;
Their flesh was parted for a prey;
And we with springtide flower and vine
Meet in their mem'ry here to-day,
Who dared in Freedom's cause enlist
And taste her gory Eucharist!

Oh, brothers, from the ambient skies
Come to our time-chill'd hearts to-day,
As 'mid the ling'ring snows arise
The bold arbutus buds of May:
Though round you Eden's splendors fall
O'er shimm'ring plain and jasper wall.

Why do we call? *Ye* have not fled:
Heaven's gates stand open at your will,
Ye walk where'er our feet are led,
Ye are our comrades—loved ones still!
Ye 'll guide us through the waters high,
When roars the foaming Jordan by!

To you, my comrades, living still
In earthly forms of ageing clay:
What stirring mem'ries thronging thrill
Our hearts on "Decoration Day,"
Of hours when hand and sword were wed;
Of camp, and march, and war-field red.

The bugle's swelling strain has died
Along the brown hill's shot-plowed crest;
Hush'd is the shout of martial pride,
And stilled the wildly throbbing breast;
For Victory walked the trembling plain—
And Freedom claimed her own again!

The ziz-zag fence, whence carbines flash'd,
As early morning crystal beamed:
The slope where rumbling cannon dash'd,
And charging bayonets clashed and gleamed,
In time's illuming radiance shine
On history's page——a blood-writ line.

We reached our homes; to some were given
A future's fair and cloudless day;
But some, with wounds and sickness riven,
Still watch life's gloomy night away—
They grimly watch, 'mid toil and pain,
With want and woe, grim comrades twain!

Oh, give them aid! War's blast *shall* blow—
Again the Nation's sight grow dim—
And He who guides the centuries' flow
Shall see the battle's furnace glow,
And life-leaves torn the winds bestrow,
And sulph'rous navies blazing swim:
But if with grateful children armed,
The storm-swept State shall 'scape unharmed!

Here 'neath the sun that sees no slave,
We lift the voice of solemn praise,
From Eastern to Pacific wave:
ONE LAND, ONE FLAG FOR COMING DAYS!
God keep us free from shore to shore
"Till sun shall rise and set no more"!

THE MIND-CURE AND THE DENTISTS.—A writer in the *Hartford Courant* says that "a lady patient came last week to have a tooth extracted, and brought her mind-cure doctor with her, she said, 'to prevent pain during the operation.' He stood near the operating chair, and, although my patient showed evidences of suffering, she declared that the operation was absolutely painless! So we were obliged to score one more for the metaphysicians." He tells a queer story about a patient who came to have an upper set of teeth extracted. She insisted upon taking ether. It was in the early days of ether, and there was none of it at hand. In this emergency he put a few drops of the essence of peppermint in some water and directed his patient, when ready, to swallow the dose, immediately open her mouth, and the operation would be painless. She did as directed; in a twinkling the teeth were out, while she exclaimed, "What a wonderful thing this ether is! I have n't suffered the slightest pain!"

RUSSIAN SLEEPING CARS.—These cars are not so large and roomy—fine as ours, but they are full of sleep, and in some respects are better ones. They are in compartments. Man and wife may have a bedroom by themselves; parents and children state-rooms all together; single men may room in more promiscuous groups; the aisle, instead of running through the center of the car, runs right along one side, from which doors open into bedrooms, as they should. You get your room, you go inside and shut your door, undress, and go to bed. You sleep athwart, not fore and aft, as on the American cars, your beds are real beds—spring bottoms, soft hair mattrasses—not the bumpy seats that you and other soggy folks have sat upon all day.—*Ex.*

Children's Department.

ONLY IN FUN.

BY M. T. SHELHAMER.

"Let 's have some fun, boys! See that little humpbacked newsboy coming down the street? Let 's grab his papers and throw them into the mud just to see him whimper over them."

The boy who made this unmanly proposition was one of a group of lads standing at the junction of two wide streets in the heart of a great city. He was about fourteen years of age, well-dressed, and had the appearance of one who was well fed and cared for. His two companions might have been of the same age, and had nothing remarkable in their appearance, as they lounged at the corner, evidently waiting for a bit of fun.

"I won't do it, Al Stebbins, though I 'd like to see the fun of it, and I'll give the beggar a nickel to help him out, if it spoils the papers," spoke up the second of the group in answer to the first. "I dare *you* to do it. Here he is now—go ahead!"

The third lad, as if almost ashamed of his companions, stood back against the wall of a building and said nothing, while his two friends started forward as poor little Jimmy Allen, with his bundle of papers under his arm, came down the street calling bravely: "*Herald*—three o'clock! All the latest news of the big fire; *Herald!*" He was small for his age, eleven years, and pale, with a pinched, tired look; his body was warped and stunted in a cruel manner, and a large hump between the shoulders made the little man a forlorn object to gaze upon.

Just as he came up to them, the two lads started forward, and the little newsboy unavoidably ran against them in his haste to find a possible customer at the street corner.

"What do you mean, you homely little beggar, in striking against me in that way?" shouted the youth who had been called "Al Stebbens," as he seized the package of papers from under Jimmy's arm, and in pretended rage hurled it into the muddy street. "There! take that for your impudence!"

The pale face of the newsboy grew even paler, and his lips twitched at the outrage committed upon him; but looking up into the face of his tormentor with the air of a little gentleman he said: "I did not mean to run agin yer; yer stepped out so quick I could n't help it. I 'm sorry, but yer 've spoiled my papers"—and the little chap broke down in a sob.

"Oh! my, see him whimper; well, it served you right, you beggar!"

"I 'm no beggar," and Jimmy Allen's pale face flushed scarlet as he replied to this taunt thrown at him for the second time: "I earn my livin', an' I reckon I 'm as good as yerself if yer do wear store clees, an' are better looking."

"Better looking! I should think so," cried "Al Stebbens," in fury; "there! take that for your sauce"—and he gave the poor little cripple a blow that sent him reeling into the street.

"A fight! a fight! come on fellers! what 's the row?" cried a boy with a bootblack's box in hand, rushing to the scene, followed by two or three street urchins of various ages: "As I 'm alive, if here is n't one of the high-toned fellers swooping down on Jimmy Allen. Oh! my now! aint yer ashamed of yer pooty self to hit a poor little mite like that?" and the boy with the box faced the flushed and angry Stebbens with a leer.

"I 'll give you one, too, if you don't mind your own business. I was only in fun when I grabbed his papers; but he sauced me, so I laid him out, as I 'll do you in a minute."

"Only in fun!" and the scorn in the bootblack's voice was worthy that of the highest and noblest man in town: "An' yer 'll lay me out, will yer? Well, I guess not; I 'm 's big as you, an' more used to hard knocks; so come on," and he placed his box on the ground, to get ready for a grand scuffle with his foe.

But glancing around, the bravery of the aggressor suddenly vanished as he discovered that his two companions had disappeared, and that the boot-black, who seemed a host in himself, and not in need of any assistance, had nevertheless been followed by a small squad of boys with sticks and stones, who stood ready to do battle at a moment's notice; consequently "Al Stebbens" began to retreat from the mêlee that he had raised.

But Bob, the bootblack, was not ready to let him go as yet, for with an air of determination he said: "Close up, fellers; do n't let him git away. Come here, Jimmy," to the newsboy, who had gathered himself and his papers out of the mud, and now stood in the rear; "tell us all about it; what did this fine beauty say ter yer?"

"He called me a homely beggar, an' grabbed my papers 'cause I happened to run agin him when he got in my way; I know I 'm homely, but I be no beggar, an' I told him so; I said I wer sorry I run agin him, but I could n't help it," said Jimmy, telling his story in a simple, straightforward manner.

"Yes; and he said he was as good as [illegible], and then I hit him, the homely little wre[illegible]

"Do n't yer dare say that agin; I gu[illegible] as good as yerself, an' a great deal better, mind his own bizness, an' he do n't ste[illegible] people's property, an' spile it, as yer d[illegible] his stock in trade. Git out o' this, or I 'll fetch yer one anyway!" and Bob squared his arms as for a blow: "Guess Jimmy *is handsomer* than *you*," he continued in scorn; "*guess* he is; why he takes care o' himself, an' helps his grandad, too; guess yer do n't do nothin' but loaf, an' make folks trouble. They do say the angels

sees us all," and at the sudden thought Bob's rugged face softened—"an' if they do, as the Mission folks say, then they must think Jimmy is a handsome boy, 'cause 'handsome is as handsome does,' an' yer must be as homely as a crooked cow's horn to 'em."

By this time there was a cry of "Cop! cop!" from one of the small boys in the rear; quite a crowd of men and women had collected, and stood watching the scene with interest. The sympathy of each was manifestly with Jimmy Allen and his champion, and "Al Stebbens," who had started out for some fun, was now regarded on all sides with disfavor. Already hands were withdrawn from pockets and fingers were busy dropping cents and nickels into the hand of the deformed boy, who stood hugging his muddy papers to his breast; the little fellow was flushed and ashamed, and muttered something about "being no beggar," but a kindly hand was placed upon his shoulder as a benevolent-looking man said to him: "No, my lad, you are not a beggar; but your wares have been spoiled by a rude and selfish boy, and we must not let you suffer through his unkindness. Take these contributions in payment for the papers you cannot sell. As for you, sir"—addressing the reckless lad who had caused all this disturbance, with an air of severe judgment—"go home and ask pardon of your God for the wrong you have done, and may you be kept from such evil doing in the future."

"Al Stebbens," now thoroughly abashed, slunk away, not, however, without being followed by a half brick, thrown by the hand of one of the urchins who remained, and which fell just short of his retreating figure.

"Yer should n't ha' done that, Jack," said Bob the bootblack in a reproving tone; "I *guess* he's got enough ter last him."

"Well," muttered Jack, "did n't the Mission folks tell us fellers 'bout the army of the Lord that has to fight his battles agin the Evil One? an' war n't he one of the Evil One's, I 'd like ter know—knocking Jimmy down an' spiling his trade? 'Spect we belong to the Lord's army, anyhow, an' a brickbat 's as good as a sword sometimes. I say, Jimmy, how much have yer got anyway?"

All the others had scattered but the little deformed boy and Bob and Jack; they paused in a sheltered doorway while Jimmy counted his cash: "Two dollars, an' sixty-three coppers; that's pretty good, an' I 'm glad for yer. Yer lost twenty-three papers at two cents apiece; well, yer 've come out all right, Jimmy. Run home now an' get yer grandad some supper; an' next time any one gits down on yer, jest call on Jack an' me, an' we 'll see yer through."

Our little readers may be sure that Jimmy was grateful to his kind friends. He wished to share his sudden wealth with them, but this they would not listen to. His dreams that night were not unhappy ones, nor were those of Bob and Jack, who, in their rude but friendly way, had come to his relief in the hour of need; but we may be certain that the angels who gazed into the heart of the unkind boy who had persecuted the little cripple "only in fun" must have considered *him* most deformed and unlovely.

Mr. Baxter's Recent Work.

To the Editor of the Banner of Light:

For several weeks past places in northern Massachusetts and southern New Hampshire have been greatly stirred and benefited by the outspoken lectures and decided mediumship of J. Frank Baxter, particularly Gardner, Peterboro' and Winchendon. On Sunday, May 6th, Mr. Baxter was announced to lecture, sing and exercise mediumship in the large Town Hall of Gardner. In the afternoon some three hundred convened, and in the evening over eight hundred. The exercises were varied and unique, the lectures grand, and Mr. Baxter's good reputation as a medium was fully sustained. Both the Gardner journals spoke in complimentary terms of Mr. Baxter and his forcible work.

On Monday evening, May 7th, we were present in Peterboro', N. H., where Mr. Baxter lectured in the Opera House. The Peterboro' *Transcript*, which seems to find it incumbent to cater to its conservative, if not prejudiced community, gave a half-column notice of the meeting and those of Mr. Emerson which occurred on the two evenings following, in which it spoke as favorably as allowed of Mr. Baxter's music and lectures, yet of his own and Mr. Emerson's mediumship it evinced prejudice, not to say ignorance. Of Mr. Baxter, whom we report (we were not present at Mr. Emerson's meetings), the *Transcript* said:

"J. Frank Baxter, one of the ablest advocates of Spiritualism in the country, lectured in the Town Hall Monday evening. His presentation of the standing and tendency of Spiritualism was ingenious, forcible and interesting. In fact it was the strongest and best lecture on this subject we have ever heard, and must have been very satisfactory to all believers. He quoted from a large number of eminent divines who endorse Spiritualism in the strongest terms, and claimed with great confidence and assurance that the day is not far distant when it will be the leading or prevailing belief among the nations of the earth. Mr. Baxter is also a fine singer, and sung several songs with charming effect. Had this comprised the full programme all present would have voted it one of the most interesting and enjoyable lectures or entertainments held here this winter. But undoubtedly the so-called communications from departed spirits which followed were more pleasing and satisfactory, to a portion of the audience at least, than all the rest, though it would be difficult for them to say what had been learned or wherein they were benefited by them."

The editor could not understand how Mr. Emerson could see spirits as mortals clothed in earthly habiliments, and with their deformities, bandages and "porous plasters," since his early education had taught him spirits were clothed in spotless white. The editor needs a little study of psychological law and its effects, at a time when he can be untrammeled by the vagaries of dogmatic theology.

On Sunday, May 13th, Mr. Baxter appeared in Winchendon, a place which has had no lecture on the subject for twenty-eight years, and but once ever. Apparently it was with fear and trembling as to results on the part of the Spiritualists. We knew Mr. Baxter so well we had no fears, but we were present and bound to note the effect. The day was dubious, and most of the time the weather was execrable. We were not surprised, then, that not more than one hundred and twenty-five assembled in the afternoon. But they were well paid, and listened attentively as Mr. Baxter entertainingly related many of his experiences, and were instructed by his ingenious method of teaching by his interpolations of appropriate running comment.

That afternoon advertised his merits, and at 7:30, evening, it was necessary to open the gallery of the roomy hall, for it was found that every seat was occupied. And such a lecture, so well adapted and plainly put, was never uttered in Winchendon before! To the BANNER OF LIGHT readers, who are so conversant with Mr. Baxter's methods, it is only necessary to announce his theme, and they can easily imagine his course, and the effects. It was "Spiritualism; Is it of God or the Devil? Is it Jesus-Taught or Anti-Christ? Is it Biblical or Non-Scriptural? Is it Reasonable or Absurd?" It was controversial, and in Mr. Baxter's best [illegible] Baxter's séance was a good one, but so to most of his audience that a hush came the same, a puzzled look appeared on many ntenance, and as a whole they were dumded.

CHESHIRE.

The republic of Chili is engaged in building two lines of railroad across the continent to the Argentine Republic.

A kicking mare in Portland, Me., has been named "She," because she makes her rider haggard.—*Labor Leader.*

Banner Correspondence.

Massachusetts.

BOSTON.—A. S. Hayward writes: "Recently a German woman related to me an experience that she and her husband had in Spiritualism. She has been a Spiritualist some years, and is somewhat mediumistic. Her husband had a sick sister residing in Roxbury, who was decidedly against Spiritualism. She had talked with this sister-in-law on the subject, and advised her not to go among the Spiritualists. A few months ago her brother visited her, and she, knowing that she had but a few days to live, said to her brother that if Spiritualism was true, and she could return, she would do so to him.

A short time after her exit he distinctly saw his spirit-sister stand beside him. He fully recognized her, but she did not speak to him. She came and went for more than three hours, but not a word did she utter. When he went to his dinner he told his wife of his experience, and wondered why his sister did not speak, as well as show herself to him. He was so overcome by what had occurred that he did not eat any dinner, but with his wife went to another village in the same town to learn what their granddaughter would see for them, she being a trance medium. They said nothing to the girl of the cause of their visit. She became entranced, spoke of the sister being present, and of nothing further; but, said the spirit guide of the girl, I should think she came to fulfill a promise made. The thought then for the first time came to the brother concerning what was agreed upon by his sister before she took her departure. Everything was then understood, and my informant and her husband returned home, satisfied that the sister was as good as her word. The woman also gave me some account of the wonderful experience of her grandchild as a clairaudient, clairvoyant and physical medium.

Doubtless if the spiritual gifts were cultivated in this German family, good results would follow."

ONSET.—"Excelsior" writes: "Who, either consciously or unconsciously, does not sigh for liberty—liberty—freedom in its true and purest sense? One who has enjoyed a certain degree of freedom—spiritual, intellectual or physical—then through some fatuitous circumstance has been deprived of that boon, can say how keenly he has felt its loss, how he did not fully realize the great blessing till he knew that blessing gone. Oh! thou Goddess of Liberty, thee only will I recognize as worthy of worship, for the larger our share of thy favors the greater our capacity for conferring them on others; the better are we able to unlink the fetters of the captive, as we ourselves have been set free. The expression of a wish, the trembling of a sigh for that Truth which sets us free and makes us lovers of Liberty, is enough to bring myriads of kindred spirits to our aid. We are not alone; it is the poor slave who is lonely—be he a slave to this world's greed of gain or his own passions—a slave to any habit he may have contracted, any of the innumerable gods who hold sway over this lower plane, ay, even to the God of Love himself; that one is lonely who makes not all subservient to Liberty pure and simple: Liberty, which knows no law than that of following our highest, best and noblest impulses—which has no fear save that of injuring, ever so slightly, a fellow-creature, and which owns no other motive but that of benefiting the entire human race. Cast away, then, all shackles, all that impedes thy flight, thou Child of Nature; acknowledge no bondage but thine own better-self—then and only then wilt thou be sure to secure the confidence of all who come in contact with thee."

SPRINGFIELD.—"Observer" writes: "The meetings held by the Spiritualists at Grand Army Hall, in this beautiful city, are increasing in interest and numbers under the ministrations of A. A. Wheelock and the mediumship of Miss Emma Nickerson and Mrs W. A. Rich, both of Boston. Mr. Wheelock's logic in argument has a far-reaching mental grasp, while with finest analysis and apt illustration he carries his audience along the illuminated pathway of explanation to the fountains of knowledge and truth.

Sunday, May 13th, afternoon, in a discourse upon 'The Status of Women,' he referred to the recent discussion in the Methodist Conference in New York, and showed how bravely woman is battling for the right of suffrage.

There were some keen, cutting, though just criticisms regarding the course pursued by man, who, while pretending that woman is an equal, a citizen, assumes the prerogative of making all the laws, and arrogates to himself the especial privilege of sending her to States Prison for crime, and hanging her for murder, while denying her a voice in the law by which it is done!

In the evening his subject was upon what he termed 'A Cowardly Assault by Two Clergymen (Mills and Talmage) upon a Defenseless Woman—called "The Witch of Endor."' No sketch can do this or the afternoon discourse justice.

Mrs. W. A. Rich, upon being introduced, proceeded without hesitation, in a pleasant and graceful manner, to describe spirits she saw in the audience. She gave full names, and such definite descriptions of persons, and the circumstances of their earth-life and death, that there could be little or no doubt as to what she saw, and the truthfulness of it. She gave seventeen tests in the afternoon, all but two being fully recognized, and about the same number in the evening, after the lecture, to the manifest satisfaction of the large audience."

New Jersey.

BELVIDERE.—A correspondent writes: "The commencement exercises of the Belvidere Seminary were held on Tuesday evening, May 8th, before an audience that completely filled the spacious parlors of that institution. At an early hour the guests began to assemble, and soon after eight o'clock, when the exercises began, the seats in the auditorium were all occupied.

Becomingly attired in white, the young ladies made a beautiful picture that charmed the eye, and the interesting character of the exercises deepened the good impression already formed.

The graduates were Miss Adelaide Fitch of Vineland, N. J., and Misses Gould and Gutberlet of Greenwich, Mass., to whom diplomas were awarded at the close of the exercises. Other pupils taking part were Misses Vandruff, Hargreaves and Compton, of Clifton, Ill.; Miss Nellie B. Hubbard, of Chicago, Ill.; Miss Mattie Skeels, of Cincinnati, O.; Miss Lucie Fleetwood, of Hartford, Conn.; Mr. C. Roy Darrow of Guilford, Conn., and Mr. Philip Flummerfelt, of Belvidere.

The principal part of the programme was as follows: salutatory (with essay), 'Onward and Upward,' Minnie Gutberlet; recitation, 'Legend of Bregenz,' Jessie L. Vandruff; essay, 'Be of Good Cheer,' Annie E. Hargreaves; recitation, 'Asleep at the Switch,' Emily A. Compton; piano solo, 'Der Freischütz,' Annie E. Hargreaves; recitation, 'The Lost Child,' Mattie G. Skeels; class poem, 'We Girls,' Jessie L. Vandruff; essay, 'Patience is the Courage of Virtue,' Emily A. Compton; recitation, 'The Model Church,' Lucie F. Fleetwood; essay, 'Am I My Brother's Keeper?' Philip Flummerfelt; recitation, 'Aux Italiens,' Adelaide C. Fitch; recitation, 'The Bald-Headed Man,' Nellie B. Hubbard; essay, 'The Golden Mile-Stone, with Class Prophecy,' Fannie M. Gould; piano solo, 'I Puritani,' Emily A. Compton; recitation, 'The Witch of Wenham Lake,' Minnie Gutberlet; piano solo,' 'Wer weiss, ob wir uns wiedersehn,' Annie E. Hargreaves; recitation, C. Roy Darrow; recitation,' Briar Rose,' Fannie M. Gould; essay, 'Nature's Book,' with Valedictory, Adelaide C. Fitch.

Lack of space forbids anything more than a general notice of the most important features of the programme. The essays were of a very high order, in every instance showing depth of thought and skillful treatment of the subject in hand. The recitations were charmingly rendered and fully deserved the generous applause bestowed by the audience. The class of '88 and the teachers and pupils of the school have every reason to feel proud of the success of their Commencement."

PATERSON.—Warren Sumner Barlow writes: "The First Spiritual Society at this place was, during the first and second Sundays of May, highly entertained and benefited by the valuable services of Mr. and Mrs. Kates of Chattanooga, Tenn. Mr. Kates has a good delivery, and gives a sensible, philosophical lecture; while his companion is not only a fine speaker under control, but also as a public test-medium and psychometrist has few equals. Her tests are generally recognized, and often very remarkable. In her delineations of character, the entire history of a person becomes like an open book before her.

These worthy workers and most genial friends seem to have the cause at heart, and are intensely interested in building up the grand and glorious philosophy of Spiritualism. To this end they voluntarily gave two public séances with their entire proceeds to our new and fast-growing society here in Paterson.

By their united and harmonious efforts and versatility of talent, they are able to do what few single-handed can accomplish in the upbuilding of this cause of all *causes* and truth of all *truths*. Long may they live to labor for the elevation of the race."

Tennessee.

BULL'S GAP.—Mrs. Alice Johnson writes: "Last January a party of six decided to sit for spirit manifestations. We knew nothing of how to proceed, excepting what we had read, and there was but one avowed Spiritualist in the number. We sat for an hour three nights, without any results. On the fourth we sat again, with two additions to our circle—my father-in-law, who is a very strong Spiritualist, and a young man who 'wished to see if there was anything in it.' After sitting for an hour or more, we were almost ready to give it up, thinking there was no medium among us, when my husband came in, and we prevailed on him to put his hand on the table. He ridiculed us, but finally sat down; in a few minutes we could hear a faint tapping on the table, like that of water dropping. As it became stronger, we asked questions, which were promptly answered. The spirit claimed to be my husband's mother, who died twenty-six years ago."

The circle continued its sittings, new mediums being from time to time developed, and a large number and variety of manifestations occurred, many of them of a physical nature being very demonstrative, and with the mental phenomena very convincing. These our correspondent describes quite minutely, but as they are similar to what our readers are generally familiar with, we omit her account of them. The experience of herself and friends illustrates the truth that the formation of neighborhood circles in the home of some one of their number is the most effective and satisfactory method of ascertaining whether there is or is not a solid foundation for the claims of Spiritualists. In closing Mrs. Johnson says:

"I have been a strong Spiritualist for nearly five years, and have been alone in my belief in the community, and have had to endure being called 'crazy' and other disagreeable things; but our little home-meetings this spring have proved the opening wedge, and there are several others now here who are firmly convinced of spirit return. Some of the 'holier than thou' professing Christians have said we were 'dealing with the devil'; still we meet, and considerable interest is manifest in regard to our meetings.

The more I learn of Spiritualism, the stranger it seems to me that Christians can reject it; it is the very heart and essence of their religion, yet prejudice will not let them acknowledge it."

Illinois.

CHICAGO.—George Cann, Secretary of the United Society of Spiritualists, writes that that organization celebrated the Fortieth Anniversary of Modern Spiritualism on Sunday, April 1st, at 2:30 P. M., in Madison street Theatre, an audience of five hundred being in attendance. "Mr. Gohegan, the President, presided. Frank C. Algerton, under influence of his guides, delivered the opening address. After the invocation questions were propounded, the answers to which, by the medium, highly interested and instructed the assemblage. The subject for the afternoon's discourse was 'Spiritualism Forty Years Ago, and Spiritualism Forty Years Hence.' Its treatment produced a profound impression upon the audience. Many skeptics and Christians present wondered how a young man without scholastic education could speak so eloquently and scientifically upon an impromptu subject, showing a depth of thought far surpassing many of the noted ministers of Chicago. Mr. Algerton, although but twenty-one years of age, and scarcely eighteen months upon the spiritualistic rostrum, is a most charming speaker, and convinces hundreds of the truths of inspiration. Among the prominent Spiritualists of Illinois and Missouri he is regarded as one of the finest trance speakers.

After the discourse Hon. Judge Holbrook addressed the audience, eliciting hearty applause by his appropriate remarks. He is a very forcible speaker, and his words carry conviction to the hearts of investigators. Tests were then given by Mrs. Thomas, many of which were recognized by the audience, and thus three hours of profitable communion with the spirit-world were had by an audience that included legal and literary lights of Chicago. The society, chartered in November, is doing a grand work for the cause, and adding scores to the already vast number who can truly and joyfully exclaim: 'Oh! Death, where is thy sting? oh! Grave, where is thy victory?'"

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "As a starting-post for his go-as-you-please tirade against Spiritualism on the 30th ult., Rev. T. D. Talmage found a text in the Bible, and after changing the word woman to witch, worked himself into a high pitch of indignation because millions of people are led to inquire regarding truths pertaining to the life they are destined to live hereafter. The great fact of the return of tens of thousands of the bright immortals to our shores with overwhelming proofs of immortal life, does not harmonize with the Brooklyn man's theology. Hence that angry God, whom the people are enjoined to love and worship, must be brought out to frighten back the wanderers from the popular, pious fold of the earthly Tabernacle. In contrast with such a display of wealth and fashion, of what value can immortal life be when weighed in the popular scale? Mr. Talmage aims to lead the inquirer to the popular theological side, even if not a ray of light emanates therefrom. He does not permit mortals to inquire of those who have gone to the next world, because they may contradict the preacher. The truths they bring must be put out of sight, and they who bring them thrust back to their shining homes.

But I apprehend too much of a task has been undertaken by the Brooklyn preacher. He says: 'It is natural that people should want to know the origin and history of a doctrine which is so wide-spread in all the villages, cities and towns in the civilized world, getting new converts every day.' This history, these facts, these immortal, sublime truths will be sought after by the people more and more, nor can the threatenings of theological thunderers hinder earnest souls from pursuing the object of their search, the assurance that immortality is not a myth."

California.

SACRAMENTO.—A correspondent writes: "There recently passed from this city to spirit-life a very estimable lady, Mrs. Emma H. Ramage, some incidents of whose closing hours are worthy of note by all and of special interest to Spiritualists. The lady had long been sick, and her departure was not unexpected by her many friends. As the moment of transition approached she kissed those of her friends who were at her bedside, bade them good-bye, told them she was very happy, and that she could see many of her dear departed friends and relatives. Her mother kept away the daily papers, so that she might not learn of the deaths of any of her friends, fearing it might worry her. Especially was she careful to keep from her the death of one of her intimate friends who died about one month ago. During her conversation about whom she saw in 'the beautiful beyond' she said to her mother: 'I see Jennie Morton, and she is so happy! Did you know that Jennie was dead?' She said she also saw her father, sister and other persons."

New York.

HEMPSTEAD, L. I.—Mrs. J. Buck writes, deprecating the treatment of mediums by the press and pulpit of New York and Brooklyn, remarking of the latter that while it advocates the truth of events of the past termed miraculous, it disavows precisely corresponding events occurring in our very midst to-day, and which are open to the investigation of all who are disposed to study their nature and object. The inquiry is made why forty years have been allowed to pass since the "hellish doctrine" of Spiritualism, as Brooklyn's sensational preacher is reported to have called it, made its advent, before he ventured to "expose" it as the work of the devil, purposely planned by him to lead souls to his dominion of eternal torment. The denunciatory style of this pulpit haranguer's methods does not argue well for the truth of his position. It is full of anger; and they "whom the gods would destroy they first make mad."

Rhode Island.

NEWPORT.—John C. Peckham writes: "My brother was found dead in the street. He was a Spiritualist, as also was his wife and her sister, Mrs. Jane Peckham, the medium. Soon after his decease he communicated with his wife upon matters of business. This gave her great happiness, and she felt assured that though she had lost his bodily presence, he was present to advise his family when advice was needed.

Mrs. Peckham is influenced by a German doctor. A short time since she was called on to prescribe for a man who had previously consulted three doctors without deriving any benefit. He soon began to improve, and is now, to all appearances, on the way to a full restoration to health. I submit these facts for those who ask, 'What good has Spiritualism done?'"

Minnesota.

ST. PAUL.—Morris S. Liden writes that while appeals are being made and answered in behalf of the clergy and those who through long and faithful labors in the Church have become either infirm or nearly so, similar appeals for workers in the spiritual field who have toiled till late in the day and are approaching the sunset of this life, are but little heeded by those whom they have long and faithfully served. Our correspondent instances two cases of this kind in the BANNER OF LIGHT of April 28th, and suggests that they be responded to with some degree of liberality.

Indiana.

INDIANAPOLIS.—Jacob Richards, Massachusetts Avenue, Moore's Block, Room 42, third floor, writes: "I am a printer, seventy two years old, paralyzed for the last three years, (means now exhausted) and wish correspondence and orders for any article that can be sent by mail. I will, on receipt of same, with money or stamps, get the article at wholesale, and forward it, keeping only a small commission, which the one ordering must definitely state in his or her order. Give me a chance—thus I can help you, and you can help me."

Colorado.

ASPEN.—C. D. Guild writes: "This is a prosperous mining city of six or seven thousand inhabitants, one-third of whom are Spiritualists. We have no mediums—at least none that are accessible to the public; hence, what we are most in need of is a good, reliable test medium. To one such a wide field of pecuniary profit and of doing great good is open. Further particulars may be had by addressing me."

Letter from Mrs. Clara A. Field.

To the Editor of the Banner of Light:

Thinking you would like to know how our cause is prospering here in this "land of perpetual summer," I have concluded to write you again ere I turn my steps toward our good city of Boston. I wrote you in the winter, about the time that Bro. George Colby (sent out by the Southern Spiritual Association) was organizing societies through the State. The society of St. Augustine engaged me for the season as their regular speaker for Sundays, with the privilege of working in other fields during the week-days.

The first place I visited was "Palatka," where I found a few earnest souls ready and willing to do all in their power to forward the cause in their lovely little city on the banks of the majestic St. John's river, changed by the religious element from its original name, "*River of Lakes*," "*Welaka*" that the Indians gave it, and which is so sweet and appropriate. Here I was the guest of Dr. and Mrs. Hall of the Palmetto House, and gave three lectures at the Opera House, on the subject of "Psychometry," under the auspices of the society. I also had a class in psychometry, several members of which are now using this gift to their own advantage and for the good of others.

Feeling the need of rest and change, I asked for and obtained release from my engagement with the friends at St. Augustine, after serving them for two and one-half months, and returned to Palatka. From thence I went to South Florida and visited our good Bro. and Sister Bancroft, at their pleasant home in Eustis. From thence to Pine Castle, to the hospitable home of Bro. and Sister A. L. Stone, where I received a cordial welcome, also rest and strength to continue on in the battle for the truth.

I then went to Gainesville, and there found but two or three who knew anything whatever of Spiritualism, but succeeded in creating some interest in it through the agency of psychometry. I then returned again to St. Augustine, where by urgent request I remained over Sunday, March 25th, and closed their meetings for the season, having a crowded house at both services.

The next morning found me on my way to Ocala, where I lectured three nights in the Opera House, to large and appreciative audiences, and was entertained at the lovely home of Mr. and Mrs. Mann of the Florida Southern railroad. I also lectured on Temperance the last evening of my stay.

From there, April 1st, I went to Jacksonville, where I found but little interest and no organization, and being tired, I concluded to rest, which I did for ten days, visiting the Sub-Tropical at the time of the Gilmore concerts. Then I once more turned toward South Florida, and for the past two weeks have been a guest in the delightful home of Prof. H. W. Chant, amid lovely surroundings situated in a quiet charming locality, surrounded by orange groves, now full of green fruit. The air is fragrant with the wonderful magnolias, whose sweetness fills the air, and vies with that of the jessamine and the oleander, both white and red.

This indeed is a land of promise, one that can be made to flow with "milk and honey."

John W. Janzen, an excellent medium, is a member of this home, and in a quiet way is doing much good work, sowing the seed of liberal thought by the best means in the world—*doing good!* His forte is healing, and he has some excellent controls who give good satisfaction; those who consult him are always pleased and satisfied with his sterling honesty and integrity as well as his mediumship. I wish we could manage to encourage this quiet worker to enlarge the field of his usefulness.

CLARA A. FIELD.

Orange City, Fla., May 5th.

(From The Boston Investigator.)

An Interesting Book.

FORTY YEARS ON THE SPIRITUAL ROSTRUM—A Sequel to "The Life-Line of the Lone One," an Autobiography of the Author, as the World's Child, by Warren Chase.

This book of three hundred and twenty-four pages contains the record of one of the first, ablest, and best-known spiritual lecturers now on the platform as a teacher of that peculiar doctrine or philosophy. All his travels West and East as a lecturer for more than a generation, together with his experience as an editor, politician and agriculturist, are minutely described; also his views on Spiritualism, Christianity, social reform, and various other topics, the whole forming an extensive and interesting history of a very industrious and able man, whose life, or more than half of it, has been devoted to the promotion of reformatory objects, as he honestly supposed.

It is seldom that we discover so much determination and perseverance manifested in behalf of any cause, as appears in the life of Mr. Chase. In this respect he is one of the remarkable men of the day, and we hope his new book may have a large sale. It is a handsome volume, and contains a correct portrait of him as he now appears in his advanced age. Published by Messrs. Colby & Rich, 9 Bosworth street, Boston.

"FAINT NOT IN WELL DOING."

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main!

May Magazines.

THE VACCINATION INQUIRER reports in full the proceedings of the Eighth Annual Meeting of the London Society, including the addresses and letters received from those who could not attend; the whole embodying a large amount of valuable information respecting the evils of vaccination, the progress of the movement for the repeal of laws making the dangerous process compulsory, and the encouraging prospects of success attending the Society's efforts. London: E. W. Allen.

THE PHRENOLOGICAL JOURNAL.—W. W. Corcoran, Joseph Jefferson and H. B. Plant have their portraits and biographies in No. 8 of "Notable People." Among the contents is an article upon "The Needs and Possibilities of Anthropometry." New York: Fowler & Wells Company.

THE SIDEREAL MESSENGER. Northfield, Minn.: W. W. Payne.

HERALD OF HEALTH. New York: P. O. Box 2141.

THE PATH. New York: William Q. Judge.

MENTAL HEALING. Boston: L. M. Marston.

While the fire-fiend was getting his work in on the Union Square Theatre, a literary gentleman, who was looking on, asked a friend:

"What three authors would you name in commenting on this conflagration?"

"I don't know," replied the other, "what three would you name?"

"Dickens, Howitt, Burns."—*Texas Siftings.*

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HER DILEMMA.

I am only a farmer's girl,
John is only a farmer's lad,
But, somehow, when we chance to meet,
The very sound of his coming feet
Can make my heart so glad
That up to my cheeks the warm flush flies,
And he reads his welcome in my eyes.

I am only a farmer's girl,
Master Tom is the Squire's son,
But strange to tell, his feet this way
Turn often toward the close of day,
And after the chores are done,
When John (he passes the meadow gate)
Gives me a scowl, and—will not wait.

I am only a farmer's girl,
So what can the Squire want of me?
My heart is John's; John knows it well;
But it is n't for me the truth to tell—
So bashful a lad is he!—
So the Squire may come and the Squire may go,
But all the answer he 'll get is "No!"

The Squire praises my hair and eyes;
The Squire says I 'm a lady born—
What care I for his foolish speech?
'T is John's voice only my heart can teach
To sing like birds at morn;
But John is a jealous, foolish boy,
And my days are shorn of half their joy.

Oh! I am only a farmer's girl,
John is only a farmer's lad,
But I 'd rather be in his humble life
Than be a "lady" as Squire's wife,
With a restless heart and sad!
But John—so bashful a boy is he!—
Is a long while asking my heart of me

SEANCE WITH AN OLD-TIME MEDIUM.

To the Editor of the Banner of Light:

On the occasion of the anniversary we held a dark séance with H. B. Allen, musical medium—known in years past as the "Allen Boy." Fourteen harmonious persons were in the circle, and the most satisfactory results were arrived at. A dulcimer was placed on chairs outside the circle, and bells, paper and pencil and a guitar were arranged on a stand within the circle. The lamp-light was extinguished, and we all clasped hands and joined in singing. Soon the spirits began to manifest, first by the exhibition of beautiful lights of various forms and sizes—darting or gliding around, but sometimes stationary—which appeared occasionally to the close of the entertainment.

A number of tunes, some familiar, others unknown, were played upon the dulcimer; some softly, some loudly; and we are fully satisfied that no musician in the form produced them.

The guitar was floated in the air, as it was played upon by unseen hands in time to the whistling by the medium of lively airs; and occasionally the bells were moved about, and sounded in time to the music. As the guitar floated around, it would touch our hands and faces, and occasionally "bump" our heads in time to the music played upon it.

There was rapping, both soft and loud, in intelligent answer to questions. The dulcimer was made to plainly imitate the sawing of a board, the dropping of the piece on the floor, the nailing on of the board, the whetting of a knife, the tuning of the instrument, the boring of a hole, and the removal of the bit.

We could occasionally hear the writing of messages: the tearing of the paper containing them from off the tablet, and the rustling of the sheet made in presenting them to the members of the circle. We could plainly feel the caressing touch of spirit-hands about us; hear their voices and the rubbing and slapping of hands.

When the room was re-lighted we found the dulcimer and the chairs on which it stood placed upon the stand within the circle, the guitar resting on our lap, and the bells upon the floor.

I consider that in this séance the most positive evidence of spirit-presence and power was intelligently exhibited.

Mr. Allen is doing a good work in spreading light and knowledge among skeptical people.

A. H. NICHOLAS.

Fairmount, Kan., May 16th, 1888.

(From The Daily Times, Moncton, N. B.)

Rev. Mr. Talmage on Modern Spiritualism.

EDITOR TIMES: The are a few points in the sermon by Rev. Mr. Talmage, in *The Times* of Saturday, May 5th, to which a brief reference may be made. The sermon as a whole is in his usual dramatic and entertaining style. *He shows in this discourse how easy it is for him to be in word-painting a master, and in reasoning a child.*

Mr. Talmage quotes from the scriptures to show that sorcery and necromancy and wizardry and witchcraft are forbidden, and that we should not seek after "familiar spirits that peep and mutter"; that is, we should not seek after communion with unclean spirits or evil spirits. But the Bible does not forbid seeking after communion with the Good Spirit or with the spirits of the saints, whether on earth or in heaven. The trouble with Mr. Talmage is that he has failed to recognize the difference between communion with evil spirits and communion with good spirits.

The spirits of the bad are sometimes called unclean and wicked spirits or devils. The spirits of departed saints are sometimes called angels. "Are they (the angels) not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?" (Hebrews i: 14.—revised version.)....

That evil spirits that are clothed with the body, and also evil spirits that are not in the body, may approach us and impress us and influence us for evil, is apparent enough. And that from them we should turn away, and that their temptations we should resist, is clearly taught in the sacred oracles. But the coming to us of the spirits of the good who have departed this life, or our seeking communion with them, is never condemned in the Bible. Moses and Elias were good men, and appeared to Peter, and James, and John, on the Mount of Transfiguration, after they had been dead for centuries. Jesus himself approved of this remarkable séance. Mr. Talmage denounces such interviews between the living and the dead as humbugs. But the Bible does not claim that there was anything about these manifestations that was wicked, or fraudulent, or devilish.

John, the Apostle, developed, in his later days, into a medium of the highest order. He had many manifestations from the spirit-world. On one memorable occasion he was permitted to behold many, even a great multitude, of the spirits of departed saints. He saw them so clearly that he could describe their apparel. He recognized them as those who had once dwelt on the earth in mortal bodies, but who now possessed spiritual bodies. They knew, when they were dwellers on the earth, what it was, sometimes, to suffer hunger, and thirst, and weariness. But now John learned from them that they hunger no more, neither thirst any more, neither shall the sun strike upon them,..... and God shall wipe away every tear from their eyes—(Rev. vii: 16, 17). John in this séance had communion, not with bad spirits, but with good spirits. The Bible never has for such an experience any voice of condemnation.

Mr. Talmage, in his sermon, tells us that Spiritualism is growing very rapidly, in these last times, in every village, and town, and city, in the civilized world, and that many of his own congregation are Spiritualists, more or less fully developed. All this may be true enough.

But Mr. Talmage descends to an extravagant use of wholesale denunciation of Spiritualism. He thinks it the most gigantic fraud that was ever born in hell or out of it. He says it has contributed largely to fill all the asylums between Bangor and San Francisco. *But he has not favored us with any proof to sustain his assertions.* This style of denunciation has been indulged in so largely in the pulpit, on the platform, and in printed documents, by controversialists in defense of creeds and theories and whims of one kind and another, that it has grown somewhat common and rather thin. It suggests that those who indulge in tactics of that kind are rather hard pressed for better arguments.

Some years ago I attended a prayer-meeting in Brother Talmage's Tabernacle in Brooklyn, and "it was good to be there." One of the hymns sung on that occasion began with the words:

"There are angels hovering round
To carry the tidings home."

I have heard the same hymn sung in Moncton. Was there not a truth, grand and inspiring, underlying these words, and breathing through them, or was it all a solemn farce and mockery? Let us hear what Paul says—(Heb. xii: 18, 25): "For ye are not come unto the mount that might be touched, and that burned with fire,.....but ye are come unto (the spiritual) Mount Zion, and unto the City of the living God, the heavenly Jerusalem, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, *and to the spirits of just men made perfect*, and to Jesus the Mediator..... Wherefore see that ye refuse not him that speaketh." Paul in the beginning of this same chapter had just said that we are compassed about with the sainted dead of the elder dispensation. These are some of the spirits of the just men made perfect—an innumerable company of angels, (that is, spirits, messengers) "ministering for the sake of them who are to inherit salvation."

It will be well for us if those spirits that are "hovering round" are indeed guardian angels to help us, and if we so live from day to day that they can "carry the tidings home" that we are trying, more and more, to seek after those things that are lovely and true, and just, and honest, and of good report among men, and in the sight of God. INQUIRER.

(To this timely and trenchant article, appearing in the columns of a New Brunswick secular paper, and from the pen of a local clergyman, we made recent reference. It deals tersely with Mr. Talmage on Scriptural grounds, and cannot fail of producing a marked impression wherever read. The italics are our own.—*Ed. B. of L.*)

New Publications.

THE CONDITION OF THE WORKING CLASSES IN ENGLAND IN 1844. With Appendix written in 1886, and Preface in 1887. By Frederick Engels. Translated by Florence Kelley Wischnewetzky. 12mo, cloth, pp. 212. New York: John W. Lovell & Co.

A good exhibit is here made of the causes that led to a socialistic organization and the line of action which the founder of Modern Socialism, Karl Marx, and the author of this volume, followed for more than forty years. The principles of the order are concisely set forth in the "Communist Manifesto" of 1847, given in the preface, which clearly defines them. Mr. Engels's views and aspirations are comprehensive and far-reaching. It appears to him that "the Henry George platform, in its present shape, is too narrow to form the basis for anything but a local movement, or at best for a short-lived phase of the general movement." The book is one those who would learn what the Socialistic Movement is, from its leading friends and advocates rather than from the misrepresentations of its enemies should read and consider.

THE SEVEN LITTLE SISTERS Who Live on the Round Ball That Floats in the Air. By Jane Andrews, with an Introduction by Louisa Parson Hopkins, Supervisor in Boston Public Schools. 16mo, cloth, pp. 142. Boston: Lee & Shepard.

There is a charming fascination inveined with these writings that called forth the admiration of John G. Whittier, the style of which he terms "clear, easy, graceful and picturesque." The "round ball" is the earth, and the "Seven Sisters" are that number of girls of different nationalities, the homes, surroundings, and the manners and customs of whose parents the author describes. The book will interest young children, not much less the old ones, and firmly establish in the mind facts concerning earth's people.

IT IS THE LAW. A Story of Marriage and Divorce in New York. By Thomas Edgar Wilson. 12mo, paper, pp. 218. Chicago and New York: Belford, Clarke & Co.

The inconsistencies of New York law regarding marriage are graphically set forth by the author, who has made his subject a special study for many years. His story includes among its characters several persons who sustain very strange relations, but which are looked upon as correct because "it is the law," as shown by reference in every case to the statutes.

CHIPS FROM A TEACHER'S WORKSHOP. By L. R. Klemm, Ph. D. 12mo, cloth, pp. 408. Boston: Lee & Shepard.

The author has been Supervisor of German Department Public Schools in Cleveland, O., Principal of a Normal Department in Cincinnati, Superintendent of Public Schools, Hamilton, O., and Institute Conductor; and is the author of many schoolbooks. The wide experience attending these positions has furnished him with material for contributions to educational journals that have proved of great value to teachers as aids in their avocation. These articles form the bulk of the contents of this volume, and cannot fail to be highly appreciated by those for whose benefit they were originally intended.

THE DOOM OF THE MAMELONS. A Legend of the Saguenay. By W. H. H. Murray. 12mo, paper, pp. 136. Philadelphia: Hubbard Brothers.

The basis of this story is an old Indian tradition of the Lenni-Lenape tribe that when a marriage between a princess of that tribe and a white man should occur the tribe would become extinct. Such a marriage took place, or was attempted, between Atla, the last queen of that race, and John Norton, a trapper; but before the ceremony was concluded the Indian maiden died, and the prediction was fulfilled. "Mamelons" is the Indian name for the mouth of the Saguenay River, and signifies the Place of the Great Mounds.

PRE GLACIAL MAN AND THE ARYAN RACE. A History of Creation, and of the Birthplace and Wanderings of Man in Central Asia, from B. C. 32,500 to B. C. 8,000, with a History of the Aryan Race, commencing B. C. 15,000, their Rise and Progress, and the Promulgation of the First Revelation; Their Spiritual Decline, and the Destruction of the Nation B. C. 4,705; The inroad of the Turanians, and the Scattering of the Remnant of the Race, B. C. 4,304, as Deciphered from a very Ancient Document. Also An Exposition of the Law Governing the Formation and Duration of the Glacial Period, and a Record of its Effect on Man, and on the Configuration of the Globe. A Chapter on the Deluge: Its Cause, Locality and Extent; and an Account of the "Oannes Myth." By Lorenzo Burge. 12mo, cloth, pp. 272. Boston: Lee & Shepard.

To the voluminous title given above it is only necessary to add, for the information of our readers regarding the book, that the author treats the account of creation given in Genesis as an allegory, containing within it a history written in cipher, which he has undertaken to reveal the meaning of. A number of engravings are given, and the book furnishes an interesting study for those who are curious to solve the problem of past ages.

CASSELL'S NATIONAL LIBRARY. — The following are the titles of recent issues of this low-priced series of standard books: *London* in 1731, by Don Manoel Gonzales; *Sketches of Persia*, by Sir John Malcolm, Vol. 1; *The Shepherds' Calendar*, by Edmund Spenser. *The Black Death*, and *The Dancing Mania*, from the German of J. F. C. Hecker. New York: Cassell & Co., 104 and 106 Fourth Avenue.

Clackamas, Ore.

The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays.

Slate-writing, trance-speaking and clairvoyant test mediums have been engaged to attend the meeting.

The Committee of Arrangements will use every reasonable endeavor, including the usual reduction of fare, to those attending the meeting, to make the enterprise a success.

The Society has a good hall on the grounds, and a hotel for the accommodation of boarders and lodgers.

A cordial invitation is extended to all.

WM. PHILLIPS, *President*.
THOMAS BUCKMAN, *Sec'y*.

The Lookout Mountain Camp-Meeting.

Near Chattanooga, Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Tenting space given free. Address

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Camp-Meeting in Minnesota.

The Rice Co. Scientific, Moral and Reformatory Association will hold its first Annual Meeting at Morristown on the third Sunday in June, 1888; and in connection therewith will be held a Spiritual and Liberal CAMP-MEETING, commencing on Wednesday, June 13th, and closing on Monday, June 18th.

Being the first meeting of this nature held in Minnesota, we invite and earnestly solicit the attendance and aid of the Spiritualists and Liberals of this and other States to assist in the inauguration and building up of a permanent Camp-Meeting organization at this or some suitable place in this locality. Ample means for board and shelter will be provided at very reduced rates to all who may come.

We also invite Spiritual and Liberal speakers and mediums. Suitable rooms for holding séances will be furnished gratis.

We wish to employ an independent slate-writing medium who will permit investigators to bring their own closed slates. Such a medium would be of great benefit to the cause, beside reaping a rich harvest for him (or her) self financially, as manifestations of this order have never been witnessed or produced in this locality.

The lowest reductions in railroad fare that can be obtained will be secured.

Conveyance hourly between camp-grounds and séance-rooms; also to all trains for a fare not to exceed five cents per trip. Any further information may be obtained by corresponding with MRS. LAURA A. GRANT, Rec. Sec'y, or D. BIRDSALL, Cor. Sec'y, of Waterville, Le Sueur Co., Minn.

BY ORDER OF EX. COM.

[Spiritual and Liberal papers please copy.]

Orion Lake Camp-Meeting.

The First District Association of Spiritualists will hold a ten days' Camp-Meeting at Orion Lake, Oakland Co., Mich., commencing Saturday, June 2d, 1888, and ending Monday, June 11th. Those intending to camp are desired, if convenient, to erect their tents on Friday, June 1st, that all necessary preparations may be over for services and the election of officers which will occur the day following.

Good speakers will be in attendance, and all who are interested in progressive thought and united humanitarian works are cordially invited to be present.

S. H. EWELL, *Vice-President*.
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Miscellaneous.

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☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, MAY 26, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY,
39 *and* 41 *Chambers Street, New York.*

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Decoration Day.

May 30th being a legal holiday, the BANNER OF LIGHT Establishment will remain closed on that date.

Patrons having advertisements which they wish renewed in our issue of June 2d must see that their applications are at this office on Friday morning, the 25th inst.

"The Law of the Spirit, and the Spirit of the Law."

We shall print next week a *verbatim* report (prepared especially for our columns) of a lecture on the above topic, delivered in Berkeley Hall, Boston, by the guides of **Mrs. R. S. Lillie.**

Journalistic Calumny.

It is not often we have seen in print a more atrocious instance of evil-surmising and wholesale calumniation, based on ignorance, stupidity and bigotry, than appears in a recent issue of the Washington *National Republican*. Referring to a late disaster on the coast of California, where the fine steamer, "*Queen of the Pacific*," sprung a leak and went to the bottom before she could reach a landing—her passengers barely being saved in boats—the editor proceeds to lucubrate as follows (italics ours):

"But the strangest, though not the most improbable feature of the story is that a lot of Spiritualists, slate-writers, and others of that class in San Francisco, had been for some time predicting that the *Queen of the Pacific* would go down on this trip. These predictions were sent out in all directions and persistently repeated. It is the belief of the captain and the agent, *that in order to verify these evil prophecies, these people engaged some one to open the coal port of the Pacific Queen. This is appalling*, and it is to be hoped that upon a close examination which is to be made, some other explanation of the disaster will be found, but the revelations recently made in the Diss Debar case in New York leave no doubt *that there is a class of infamous conspirators throughout the country who would resort to almost any species of rascality under the cloak of Spiritualism to carry a point.* The 'science of Spiritualism,' as it is sometimes called by those who believe in it, offers many conveniences to those who practice deceptions on the public.... If it were discovered that the San Francisco spirit-rappers, mediums, slate-writers and workers in the dark generally had really caused the disaster to the *Queen of the Pacific* we presume there would be wide-spread indignation among those who follow the same vocation."

It will surprise well-informed people, acquainted with such matters, to learn that "*a lot* of Spiritualists, slate-writers, and others of that class" in San Francisco, had suddenly and simultaneously turned prophets, and united in predicting the same event. It is rare that more than one person is permitted to foresee such an event, or claims to do so. We were therefore induced to look in our San Francisco exchanges for some mention of so extraordinary an endowment to the "Spiritualists and slate-writers" of the Golden City. What we find is a very different and far more probable story, in the *Golden Gate* of May 5th, as follows:

"A few weeks ago (Sunday evening, March 11th,) at Odd Fellows Hall, John Slater, the platform test medium, predicted disaster to this vessel. He said, in substance, and in his nervous way, 'I see a large steamship at sea. There appears to be something wrong with her. Her passengers are crowded on deck, and in great confusion. I see large volumes of smoke;' whether from her funnels or from the hull he did not say; 'her passengers are in great danger. The steamer is going south. Her name is *Queen of Pacific.*' A lady whose son was about to obtain employment on the ship, was advised not to permit him to do so, as a serious disaster was about to happen to the vessel. On several occasions he predicted the same disaster, and positively declared that he foresaw the accident."

So the "lot of Spiritualists, slate-writers, and others of that class," sought to be maligned by the *Republican's* editor, is reduced down to Mr. John Slater, a clairvoyant medium of good repute, who merely gave forth a warning of disaster as it was presented to his internal vision. Probably he was thus the means of saving from imminent danger a number of people who otherwise might have taken passage in the ill-fated vessel. And this kind act of angelic ministration is made the occasion of a most diabolical, wholesale surmise of evil against not only the Spiritualists of San Francisco, but others "throughout the country!"

The following excerpts from nearly a column account in the San Francisco *Chronicle* of May 3d, show that extended inquiries were made by its staff to arrive at the central facts connected with this case, and give also some indication as to the keen degree of interest it has aroused in the public mind on the Pacific coast:

"Several gentlemen who had witnessed a number of Slater's exhibitions were seen by a *Chronicle* reporter during the day, with a view to learn the nature of the medium's prophecy. The stories as told by these gentlemen were substantially the same. They said that his séances were held in Odd Fellows Hall on Sunday afternoons and evenings.... He would break out in a wild, incoherent manner, and after considerable mumbling he would say that he saw fire, and the *Queen of the Pacific* he always beheld in flames. He generally wound up by advising his audience to stay away from the ill-fated vessel, and to warn their friends and relatives who might be connected with the vessel to leave it immediately.

Mrs. Ada Foye, the medium, was seen by a *Chronicle* reporter last night and questioned in relation to the alleged 'prediction.' She confirmed the report with an emphatic 'Yes, it is true. The prediction was made by John Slater at Odd Fellows Hall one Sunday night, seven weeks ago. I was not present at the time, but there are six hundred people who can testify that John Slater really predicted the disaster. He singled out a young man and told him that he was going to sea. The man did not deny it, whereupon Slater told him not to do so. He then gave the name of the *Queen of the Pacific*, and said that she would sink within a few weeks, or rather something would happen to the vessel. The prediction excited considerable comment at the time.... When I read the news of the disaster in the *Chronicle* I realized what a magnificent test had been given. In my opinion it is something that will aid the cause of Spiritualism more than anything else could have done. John Slater also predicted the Julia disaster two weeks before the explosion, and the man for whose benefit the prophecy was made disregarded the warning, and was killed, I believe.'

When the reporter mentioned the rumor that the disaster was due to the action of some spiritualistic crank who desired that the prediction be fulfilled, regardless of consequences, Mrs. Foye contemptuously remarked that the idea was too utterly absurd for consideration by any sane person. She knew enough of the power of spirits, she said, to predict danger to their friends on earth, and if they chose to disregard the warning it did not argue that Spiritualism was a fraud, or that its votaries could be guilty of such villany as to endanger the lives of several hundred passengers in an attempt to have a prophecy fulfilled.

Mrs. Sears, another medium, stated that the prediction had really been made by Slater, and that its fulfillment did not astonish her one bit. A lady friend of hers, she said, was going to San Diego on the *Queen of the Pacific*, but her husband, who is a true Spiritualist, insisted that she should go by rail, or by some other steamer. She became alarmed, and went by rail. In Mrs. Sears's opinion, the disaster was only another proof of spirit-intuition. The glorious truths of Spiritualism, she thought, would not suffer by the envious stabs of non-believers.

A gentleman named Barrett, who resides in Oakland, and who is an avowed enemy to Spiritualism, was present at the meeting at which Slater launched forth his dire prediction. He said that he had given the matter little thought until the news of the catastrophe reached the city on Monday. Then he recollected the prophecy with such force as to shake his doubts to the very foundation. He hardly knew what to believe, but he was certain that the disaster had been predicted, and the prophecy fulfilled. That was all he cared to know.

A number of mediums seen later told substantially the same story, and all ignored the supposition that 'villany had been practiced.' In their opinion the occurrence was incontrovertible proof of the genuineness of Slater's mediumship, and of the truths of a great and sublime belief."

It would appear that Mr. Slater and those who were made acquainted with the warning supposed the vessel would be destroyed by fire, whereas she was sunk by a leak. (No doubt the increased fires made to generate extra steam in the effort to reach a landing, caused unusual quantities of smoke, from which a mistaken inference was drawn.) If, therefore, it were conceivable that any one was employed to wreck the steamer *in order to verify the evil prophecy*, as so charitably surmised, it is altogether probable the vessel would have been *set on fire* instead of being scuttled. But this bigoted eagerness to accuse Spiritualism and Spiritualists does not stop at facts or probabilities. It cares little for the truth. The blundering stupidity of these public utterances sufficiently indicates the grade of mentality of the editor of the *Republican*, albeit his lucubrations are given to the world through the columns of a journal which aspires to be the national organ of a great political party.

That journal should remember that numbers of the members of its own party, including such honored men as President Lincoln, Vice-Presidents Wilson and Wade, Joshua R. Giddings, and many others now passed to the higher life, as well as thousands still on the stage of earthly action, have been and are confirmed Spiritualists—made such by evidences of spirit-intervention such as rational minds cannot resist; that there are probably millions of them ("eleven millions," or about one fifth of the whole population, was asserted some years since, by our opponents), to be found in all parties, churches and sects; that they embrace, to say the least, as intelligent, honest and well-meaning people as are to be found in the world; and that if a few tricky adventurers or adventuresses seek to impose on the credulity of the unsuspecting, to make gain for themselves, this is nothing more than what is continually occurring among all classes of people—politicians, merchants, bankers and orthodox church-members. To make such incidents, common to depraved human nature everywhere, occasions for wholesale mud-throwing and sweeping slanderous surmisings against whole classes of respectable people, is indicative only of narrow-minded bigotry and shameful uncharitableness.

Religious Fanaticism

Of the Talmage stamp has caused within the past two months in Menominee County, Mich., eight people and many others in different parts of Northern Michigan to become insane by the exhortations of "evangelists." Those bigoted clergymen in other States who from their pulpits are condemning the Spiritualists had better "look at home" and protect their own flocks!

☞ Amid the clash of contention and the darkness of discord gleams of sunshine may be seen by referring to what our correspondents all over the country have to say of grand meetings held and great interest manifested in our glorious cause. There should be a fraternity and courtesy between all our workers creditable to their hearts and heads. The day of its coming is drawing nigh.

WARREN SUMNER BABLOW endorses the work of Mr. and Mrs. G. W. Kates, on our second page.

No Women Allowed in the Conference.

As previously noted in these columns, our Methodist brethren have certainly been getting into a grand row, in their recent general conference in New York, over the vital question of the admission of female delegates to the conference. The excitement in the camp arose over the report of the committee on the eligibility of women as lay delegates, the report being against their admission. One reverend doctor moved that the women whose seats were contested be given seats on the floor during the debate. Another reverend doctor promptly objected. After much discussion the motion was lost. While the vote was being taken, one woman, the president of the woman's foreign missionary society, stood up to be counted, but objection was made and her vote was ruled out. Then a reverend doctor was given permission to open the debate. It was his misfortune to be deaf. He advocated the admission of women as delegates, and asserted that the report did not rightly interpret the law of the church. There was nothing, he said, to restrict women from exercising the same rights as men. Lay delegates were admitted to the general conference in 1872, but it was not decided that they should be men only, the general understanding being that women were eligible equally with men.

More than two-thirds of the members of the Methodist church are women, and he asked if so large a majority had no rights of representation of their own. Are they not, he demanded, to have something to say in the government of the church which they aid most in supporting? He declared that without women one-half of the churches would cease to exist. Women cannot be left out without harm to the church. "I am deaf," said the speaker, "and that is a great misfortune; but sooner would I be stricken dumb rather than this tongue of mine should utter one word against the admission of women."

Several others followed this speaker with similar views, one of them arguing that the Conference had at least the same right to admit women as delegates that the Supreme Court of the United States had to admit women to practice before that tribunal. Then uprose a reverend doctor of a contrary mind, Buckley by name, and the editor of the *Christian Advocate*, who is considered the best orator in the Conference. "The enemy cometh in like a flood," he began, "but I will lift up a standard against him." He did not consider the issue to be one of persons at all, but of principles. With his large knowledge of Methodist history, he professed to be ignorant of anything that tells them that women should be admitted as delegates. He reminded his hearers that the other denominations of Christians did not admit women into their conferences, and he claimed that there was not a denomination in the world that admitted them, or would admit them.

He did not consider that they were in their right place in such an assemblage. There was nothing in the constitution of the Church that gives them the right to a seat. He professed to stand there to "champion the holy cause of woman"; likewise to challenge the right of women to representation in the body until the members of their sex had an opportunity to express their opinion on the subject. He deprecated the sentimentality of the matter. Every time a woman was put in a legislative body, he said, a man was put out, and to no advantage of that body. The matter ended, as we have before stated, by a refusal to admit the ladies at the present Conference, and a reference of the matter to another.

To complicate this woman question still further, a delegate from Foo Choo presented a memorial to the Conference, asking if converts from heathenism, having more than one wife, can keep their wives as before, and at the same time be good Methodists. It was a poser. Of course it was "referred," and of course, as a new and bothersome issue, it will be smothered in committee. The Philistines are evidently getting upon the Methodist Samson.

☞ The *answers* to questions propounded at our Public Free Circle-Room—Miss M. T. Shelhamer the medium—on Tuesday afternoon of each week, are considered by those present exceedingly interesting. The questions by mortals and answers by spirit-intelligences—as is well known to our patrons—are published each week on our sixth page. We particularly call attention to those reported in THE BANNER of May 15th, especially the one in answer to the question, "What is Spiritual Truth?" Those clergymen who are warning their hearers against the spiritual philosophy, through ignorance of the subject in some cases, and bigotry and vindictiveness in others, should read the views therein set forth: "Spiritualism," says the spirit-intelligence, "we claim, comes to teach this grand lesson: to appeal to the life of man, and to call it up from the merely temporal conditions of existence to an understanding of the more active forces of life." .... "The grand, primal, basic fact of Spiritualism is the demonstration of immortal life for man, manifested through various agencies and by diverse instrumentalities, but ever one and the same powerful force and activity, which cannot be overcome by opposition or by persecution. From this one grand fact springs the knowledge of not only immortal life and consciousness, but of eternal love, sympathy and soul-tenderness, and also the information that man advances from age to age, from gradation to gradation of unfoldment, ever expanding in nature and unfolding in spiritual force and power."

☞ The friends of the Boston Spiritual Lyceum should bear in mind that there is to be a STRAWBERRY FESTIVAL at Paine Hall, on Wednesday evening, *June 6th*, for the especial benefit of the children. As the admission fee is only fifteen cents, we hope to see the Hall well filled. Tickets can be had at our counting-room, of Mrs. Maggie F. Butler, and at the door of the Hall.

☞ THE BANNER bids Mr. and Mrs. Lillie good-speed in their Western journey, and earnestly desires the friends they may meet during their summer trip will welcome them with open arms—as no doubt they will—and return them safely to good old Boston in the fall.

☞ Read (on our second page) what *The Boston Investigator* says of Hon. Warren Chase and his new work: "Forty Years on the Spiritual Rostrum." Colby & Rich have the book on sale.

☞ A. S. Hayward, magnetic physician, will discontinue treatment at his rooms on May 28th, for the summer months, but will visit the sick in Boston and vicinity, also continue his treatment at a distance, by the vehicle of magnetic paper, sent by mail. Application can be made for home treatment, or for paper, by addressing a letter to him at 9 Bosworth street, Boston. See advertisement in BANNER OF LIGHT for future address during the summer months.

The Cooper Testimonial.

THE BANNER printed last week a fine likeness of Robert Cooper, of Eastbourne, the veteran pioneer of Spiritualism in the British Isles, who has in his old age fallen on trying times, financially, by reason of blindness. We made reference also to the meeting held in Holborn Town Hall, London, on the evening of April 27th, in aid of the project to purchase for him an annuity. On that occasion J. Burns, editor of the *Medium and Daybreak*, read a letter deeply in sympathy with the movement, from William Tebb (then in Greece). Mr. Thomas Shorter and Mr. Hunt had appropriate words to offer, and Mr. Cooper interestingly told the story of his early struggles for the cause, positing the results achieved upon the following earnest and irrefutable sentences:

"I have often thought to myself: what notice would people have taken of anything I might have said had it been a mere matter of speculative opinion that I brought to their notice. But it is *the facts of Spiritualism* that constitute its power, and armed with 'the inexorable logic of facts,' the humblest advocates of spiritual truth may go forth to sure and certain victory. For 'Facts are chiels that winna ding.'"

The following from *The Medium* of May 11th, gives the financial results of the testimonial above referred to:

"THE CELEBRATION.—The sum of £7 7s. 7d. was realized from the Holborn Town Hall demonstration, after paying all expenses, and it has been handed over to the Fund on Mr. Cooper's behalf. This sum includes £1 contributed by Mrs. Tebb and £1 by Mr. Everitt. A. T. T. P. distributed tickets to the amount of the £1 already acknowledged in these columns, thus serving a double purpose. All speak in terms of high approval of the Entertainment, which has not only been of use to the Fund, but to the Cause in many ways."

It gives us pleasure to publish from a correspondent the following letter, which is timely and to the point:

"When a noble man and tireless worker in our good cause becomes, through no fault of his own, blind and in destitute circumstances, all Spiritualists should feel it a privilege to help him.

Robert Cooper, of England, has done much for Spiritualism. In his more prosperous days he has always extended a helping hand to those in need, and now that *he* is suffering Spiritualists should, in no stinted measure, manifest their gratitude. I cannot refuse to aid so worthy a man I therefore enclose money order for five dollars for the purpose, regretting that I cannot give more. Yours truly,

Lowell, Mass., May 19th. E. S. VARNEY."

The Rhode Island gentleman whose outspoken words in behalf of the fund we quoted last week, (and who has already subscribed $25 to the sum now raising on this side of the Atlantic) writes us under the date of May 18th the following significant epistle:

"Please add thirty dollars to my subscription for Robert Cooper."

The account now stands as follows, as far as the American subscriptions are concerned:

From THE BANNER'S God's Poor Fund	$10,00
L. Colby	10,00
A. E. G.	5,00
J. P. H.	25,00
J. P. H. (additional)	30,00
I. B. Rich	10,00
Friend	2,00
C. H. Spear	2,00
W. J. Colville	1,25
Mrs. M. H. Warren	5,00
I. W. Bonnel	1,00
"Dick"	5,00
E. S. Varney	5,00
Augustus Day	2,00

Rabbi Schindler's Lectures.

Frequent mention has been made in these columns, during the last few months, of lectures delivered at the Temple Adath Israel of this city, by Rabbi Solomon Schindler, upon the history of Judaism. These lectures have attracted a large share of public attention by their breadth of thought, liberal views of religious truth, and the light they have shed upon Jewish history. It is, therefore, with feelings of much satisfaction that we announce the appearance of the entire series—twenty-five in number—in a neat and substantial volume of upward of three hundred pages, from the press of the enterprising publishers, Messrs. Lee & Shepard.

The lecturer does not believe religion to be a substance that can be counted, weighed or measured, but that it is something ethereal; something that has been and still is changing its forms and ingredients. He believes it has been one thing at one period and another at some other time; that it has been and is one thing to one man and a different thing to the next; and that "the fault rests with us if we fail to see, or do not wish to see, that religious thoughts must have kept stride with the accumulation of experiences; that religion has been simply the formula by which every age has expressed its highest intellectual attainments." The doctrine of evolution he accepts, and in its application to religion finds a solution for all the changes the religious belief of mankind has undergone. In these lectures he applies the law of evolution to the history of Judaism, in the light of which theory what has in that history hitherto been a most perplexing problem becomes clear and transparent.

The title he has chosen for this book, "Dissolving Views," he considers very appropriate; for as upon a screen a stereopticon picture seems to melt into air, while the form of another slowly appears, increasing in distinctness as the other fades, so a prominent person in Jewish history stands forth on the background of his contemporary age in one lecture, then slowly disappears, giving place to a new person and a new age in the next. The relations long sustained between Judaism and Christianity have been so intimate that what affects one cannot but in a greater or less degree affect the other; therefore, what in the history of either may interest one will with almost equal potency interest the other. There are, for this reason, few who will not find in this volume much that will interest; certainly none who will not value its entertaining presentation of historical truths and progressive religious thought.

☞ "Howard's Gossip" in the Boston *Globe* is generally very interesting reading. Here is what he says in last Monday's edition of that paper, under the heading, "SCRAP-BOOK RECORDS":

"Scrap-books are tough arguments. A friend of mine was inveighing against Dr. Talmage, who recently preached quite tiradistically against Spiritualism, and read a report of the sermon aloud, whereupon a gentleman in the party twirled a revolving bookcase and pulled out a scrap-book. Then he said:

Here you are. By reference to my scrap-book I find that the same sermon, word for word, was delivered in the Tabernacle in 1875, as you will find by reference to the secular papers of that date, and it has been repeated periodically ever since, notably in Tremont Temple, Boston, and on Sunday in Brooklyn, two Sabbaths ago, and I would remark, by the way, that Mr. Talmage receives quite a large salary for such a simple rehash of an old subject. Even if his people are satisfied with these constant repetitions, the general public get tired and require something more positive than a mere tirade against Spiritualism generally, unsubstantiated by facts. Mr. Talmage is like one of those clever professors whom Goethe describes:

Most learned Dom, I know you by these tokens:
What you can feel not, that can no one feel;
What comprehend not, no one comprehend;
What you can't reckon is of no account;
What you can't weigh, can no existence have;
What you've not coined, that must be counterfeit.

The deadly parallel is a boomerang, sure enough, but a well-indexed scrap-book knocks a boomerang into smithereens."

AUGUSTUS DAY, ESQ., a prominent manufacturer at Detroit, Mich., made us a pleasant call on Monday last. He looks like one able to continue for years the earnest work for Spiritualism which he has accomplished so faithfully in the past in that city, through his personal influence, viz., the Sale and Circulating Library which he has established, and, latterly, the spiritual meetings he has conducted at the new hall he has erected in that city for the purpose, and which seats six hundred persons. Mr. Day announces that he will begin, September 1st, a lecture season of nine months at (his new) Fraternity Hall, 75 State street, corner Park Place, and wishes to engage speakers therefor—those having the power of giving tests from the platform being preferred. Any speaker or medium desiring to know more concerning the plans of this worthy gentleman can address him at the Hall.

☞ A four-page tract has been issued by Colby & Rich, containing an abstract of Mrs. R. S. Lillie's recent reply to the onslaught of Rev. T. DeWitt Talmage, also a trenchant extract from the writings of "Eleanor Kirk" in the same direction. See announcement on our fifth page.

ALL SORTS OF PARAGRAPHS.

UNDER THE INFLUENCE OF TEA.
IN SIX STANZAS.

I.

The teapot was blooming with roses,
The cups and the saucers were blue;
Antique were the chairs and the table—
Her teagown, however, was new.

RELIGIOUS THIEVES.—Howard Neff, aged sixteen years; Lewis Godshalk, aged sixteen, and J. L. Curry, aged twenty-one, all well connected members of the *Young Men's Christian Association*, were held in $500 bail in Philadelphia, May 17th, on charges of stealing two watches from clothing left in the dressing-rooms of the Association's gymnasium. Much property has recently been lost in that way, and the matter being placed in the hands of detectives, the arrests followed. Had Spiritualists been caught stealing, as have these young Christians, the press from one end of the country to the other would print columns of condemnation. It makes a vast difference, it seems, whose ox is gored.

The Virginia Agricultural, Mechanical and Tobacco Exposition will take place at Richmond, under the auspices of the State Agricultural and Mechanical Society. It will be opened Oct. 3d, 1888, and closed not later than Nov. 21st, 1888. Its scope includes all arts, manufactures and products of the soil and mine. Ashton Starke, President; Henry C. Jones, Director General; A. R. Venable, jr., Secretary.

POISONING THE INDIANS.—Breno, a disciple of "manifest destiny" in Brazil, has, it is reported, hit upon the novel practice of giving poisoned food to the Indians of the interior of that country, defending his atrocious acts—by which in one village alone three thousand men, women and children are reported to have died—by the argument (!) that their territories are needed by civilized (?) people. If that were the case, Bueno would himself be entitled to no share in the proceeds.

Life is brief, but *strife* is long:
It lasts for ages in prose and song.
Thersites of old still lives to-day
In sneaking form to keep up the fray;
But Justice and Right hold regal sway,
As angels of light are leading the way
To realms of peace in the great beyond,
Where the true and the pure shall ne'er despond.

The *Record* says it is "a rose geranium." "By any other name 't would smell as sweet."

We learn that Mr. and Mrs. Harvey Lyman of Saratoga Springs, N. Y., have built a nice house, 26 Clinton street, where they will entertain their guests the coming season. The "Lyman House," as they designate it, has been the stopping-place of many Spiritualists during the past few years, and doubtless the usual patronage will be continued at their new home, the prices being reasonable and the location central and quiet.

If husbands would show a little more attention to their wives there would be fewer divorce cases in our courts and fewer deaths from broken hearts.—*Boston Globe.*

A dispatch from London, Eng., says that five hundred persons have been drowned by floods in Mesopotamia.

A close student of feminine ways, particularly on the public thoroughfares, contends that it is an easy matter these Spring days to determine a woman's social status by the way she holds up her dress at a sloppy crossing.

Fault-finding is a great enemy to beauty. About the mouth there is certain to come a cluster of lines to tell the world at large of the peevishness of its owner. It makes the eyes smaller, because they contract at the time, and the lips grow extremely sensitive from continual biting.

FIRST IN THE FIELD.—The National Equal Rights party held a Convention at Des Moines, Ia., on May 15th, and put in nomination Mrs. Belva A. Lockwood as its candidate for President. The Convention formally endorsed Woman Suffrage in its platform.

SPRINGFIELD, *Mass., May 5th.*—The McNulty baby which died yesterday of smallpox was buried last night. The mother is too critically sick to be taken to the pest-house. The disease developed from the virus with which the babe was vaccinated two weeks ago. It came from a Vaccine Company. Further comment is unnecessary.

"Out, brief candle."

There is a certain young man of wealth and leisure about town who is very well appreciated by his club friends and associates, but is of such attenuated physique, and dresses so excessively long-waisted and otherwise *à l'anglaise* in manner, as to remind one a good deal of a certain caricature portrait of McNeil Whistler, painted not long ago by a New York artist. —*Boston Evening Record.*

The awful Mississippi River floods still continue. The river is a lake fifteen miles wide near Quincy, Ill. The disaster this year is greater than at any date since 1851. The following paragraph gives a pen portraiture of the situation:

"The trip from Keokuk to Alexandria was made by steamboat, and a landing effected on the crown of the levee, the only dry spot visible for miles. Then a skiff was hired and a tour of the town made. Main street and the streets leading off from it were filled with skiffs, scows, rafts, and every conceivable floating craft, and presented quite an animated appearance."

[QUERY TO THE MODERN CLERGY.]—Is not a soul to be deemed halt and lame, who hates *voluntary* falsehood, and is extremely indignant at himself and others when they tell lies; and yet receives *involuntary* falsehood, and does not mind wallowing like a swinish beast *in the mire of ignorance*, and has no shame of being detected?—*Plato, B. C.* 427.

Our worthy contemporary, *Light*, is surely in error when it says that THE BANNER "reproduces the story of the Highland seer, Kenneth Mackenzie," which it [*Light*] summarized from *Murray's Magazine*. The fact is the "story" was prepared, before the copy of *Light* containing it was received at this office, from the pages of *Murray* before us. The narrative, as it appears in *Light* and in our columns, bears but little resemblance in the make-up; though the essentials appear in both, they are differently placed.—But this we can say with all due humility: The short article concerning "Swiss Goblins," immediately following the remark alluded to in *Light*, is there "reproduced" as "*we* summarized" it from the *Woman's World*, for it appears with the single and double quotation marks and italics we gave it.

HE ADVERTISED.

Merchant Ben Williams—may his riches grow—
Sat in his office with the lights turned low,
When suddenly he saw amid the gloom
A misty figure writing in the room.
Though feeling blue, Ben smiled and said: "I pray,
If that's a check, hand it to me straightway!"
The visitor replied: "If you are wise
And want to handle checks, just advertise."
The speaker vanished, but another night
He happened in again. Ben's heart was light.
Before him were the books that told the tale
Of honest profits reaped from many a sale.
—*New York World.*

Drs. Beaman & Child, dentists, 50 School street, up one flight, we recommend as among the most competent in their line of business in this city.

The following story about Dr. Joel Hawes was told by ex Mayor Robinson, of Hartford: "One day he came into my office and said, 'Henry, a man was in my study this morning, and right under my own roof told me I had n't preached the gospel for forty years! What would you have done if you had been in my place?' I said I would have kicked him out of doors. The good old doctor—a man of peace in all respects—looked at me with a queer expression for a moment, and then remarked, thoughtfully, 'I wish you'd been there, Henry.'"

A HEART-BREAKING DISCOVERY.—*Anxious Father*—Why, what 's the matter? *Little Son*—Me an' Dick was playin' we was Abe Lincoln, and splittin' rails, an' when we get that big board all chopped up mamma came out an' took the wood in the house fer kindlin'. "But you did n't want the wood, did you?" "No—o." "Then what are you crying for?" "I've just found out I—I aint been playin'. I—I 've been workin'—boo hoo!"—*Omaha World.*

The Governor of Formosa, China, proposes to light his capital city, Taipak-fu, by means of electricity.

The Spiritualist Camp-Meetings.

Lake Pleasant.

(From Our Regular Correspondent.)

The Directors of the New England Spiritualists' Camp-Meeting Association held an important session here to-day with nearly a full board present.

Mr. William R. Tice, the Treasurer, was also in attendance. Matters relative to the coming session of the Camp-Meeting were considered, and several important propositions decided affirmatively. The Trustees of the Lake Pleasant Association, consisting of A. T. Pierce, Barrowsville, Lewis Bartholomew, Philadelphia, and A. T. Whiting of Utica, N. Y., also held a session. The prospect for an old time gathering here this summer is well assured. Cottages are being built to stay, and a general improvement of the grounds is in progress.

The list of speakers is now complete, and the finest array of musical talent that we have ever had here has been secured. The several railroads have signified their readiness to coöperate in the way of transportation, and excursion rates will be given on all lines leading to this place.

NOTES.

The stopping of trains is duly appreciated. It was a move in the right direction.

Mr. C. E. Jackson, our Postmaster, has been commissioned a Justice of the Peace.

Mrs. E. A. Lincoln, of Boston, is having a cottage erected on the Bluff. J. H. Smith is contractor for the same.

Dr. E. E. Conant, of the Field Cottage, Montague street, has turned agriculturist. He has several acres in process of cultivation.

"Pine Tree Home" is being enlarged.

James Wilson, Esq., of Bridgeport, Conn., is about to erect a villa of a very pleasing style of architecture upon his lot on Lyman street. It will be one of the handsomest cottages upon the grounds.

The clearing up of the grounds is progressing.

It is expected that the Dillingham Cottage will be open soon.

It would be much to the advantage of all concerned if the mediums would keep their address in THE BANNER.

There is already quite a demand for cottages and rooms.

Mr. John D. Bacon and family have returned to Lake Pleasant, and are occupying their new cottage on Owassa street.

Mr. William R. Tice, the Treasurer of the Association, is to enlarge and beautify his cottage on Lyman street.

Mrs. Fannie Davis Smith of Brandon, Vt., was a visitor in Camp to-day.

Mr. Noble Hopkins of Utica, N. Y., has arrived.

Landlord Barnard, of the Lake Pleasant Hotel, gave a very fine dinner to some twenty guests to-day.

Mr. A. T. Pierce has taken two lots on the Highlands, adjoining those of Hon. A. C. Carey. Mr. Pierce will erect a fine cottage thereon.

The ladies connected with the management at this place will hold a grand Fair during the Camp-Meeting, for which extensive arrangements are being made.

Several parties from New York State will camp at Lake Pleasant this summer, for the first time.

Lake Pleasant, Mass., May 19th, 1888. J. M. Y.

Onset Bay.

The Onset street railway has commenced running for the season, and connects with all trains on the Old Colony railroad. The Onset station opened Monday, the 21st, for the season.

"OBSERVER" writes: "Several of the Onset Bay Association Directors visited Onset, May 16th, to attend a railroad meeting; the Motor was run on the occasion to take them from the Old Colony railroad.

Mr. George Hosmer, Vice-President of the Association, has returned from a three months' visit at Washington, D. C., where he went to avoid the cold east winds of Boston; his health is much improved for his Southern trip; he was at Onset last week, preparing to remove there for the summer months.

Capt. Nash, Mr. Peabody and Mrs. J. P. Ricker have also recently visited Onset, and will soon remove there for the season.

Mr. Butterfield (another Director) and wife are daily expected.

Mrs. Loring has been here, preparing the Bay View cottage; she has now gone to Fitchburg, but will return about the first of June, with Mr. and Mrs. Aplin, for the summer.

Several mediums have arrived.

In alluding to the petition sent to the Selectmen of Wareham, as printed in the items last week in the BANNER OF LIGHT, the vote should have been stated as by the entire stockholders, including the Directors, that no license for the sale of liquor be granted by them to Onset citizens. This movement makes it a Stockholders' vote instead of a Directors' vote alone, as the former notice would indicate.

Mr. Vaughan and family, of Malden, have arrived at their cottage for the season.

Treasurer Dr. Johnson's wife is quite feeble, but it is greatly to be hoped that the invigorating breezes at Onset will restore her to health. She enjoys Onset very much, and takes pleasure in exercising her spiritual gifts; she has done so for hundreds as a free-will offering in past years, and it is the hope of the writer, also many others, that she will be able to continue them as usual this season.

Mrs. S. E. King, owner of the Greenleaf Cottage, under the present conditions and circumstances feels compelled to sell her nice residence, and will do so at private sale if any one feels disposed to pay its value. It is situated on one of the finest points of the water front, with a beautiful view of the bay, and is in nice repair, newly painted, etc.

E. Gerry Brown, one of the Directors, has been at Onset recently."

Sunapee Lake, N. H.

To the Editor of the Banner of Light:

The meeting of the present year at this charming location on Sunapee Lake bids fair to surpass in varied interest any that have preceded it. Dr. H. B. Storer, the former President of the Onset Bay Association, has the Sunapee meeting in charge, and the speakers, mediums and musicians already engaged rank among the best before the public.

The programmes of the meeting, giving full particulars as to hotel accommodations, reduced fares on the railroads, excursions, time of exercises, etc., will soon be ready for delivery.

Among the speakers engaged may be mentioned: Dr. Geo. A. Fuller, Mrs. Juliette Yeaw, Mrs. E. B. Craddock, Mr. J. Wm. Fletcher, Dr. H. B. Storer, Mr. A. E. Tisdale, Eben Cobb, Esq., Mrs. Susie Willis-Fletcher, Miss Jennie B. Hagan and Joseph D. Stiles.

Three of the best platform test-mediums in the country—Joseph D. Stiles, J. Wm. Fletcher and Edgar W. Emerson—will exercise their psychic powers in the description of spirits present. Dr. C. H. Harding and Madam Snow will also give tests and psychometic readings.

Especial attention has been given this year to the musical exercises and the Saturday evening entertainments. The "Fraternity Quartette," Mrs. Nettie Wentworth, director, will furnish music for the platform, and take charge of the entertainments, which will be a literary and musical *mélange* comprising professional and varied talent.

The dances on Thursday evening have always attracted large assemblies, and will receive as much attention as heretofore.

Steamboat excursions upon the lake will be announced from time to time.

Mediums intending to be present to give public or private sittings should notify at once Dr. H. B. Storer, 406 Shawmut Avenue, Boston.

Those who decide to spend their vacation at the Camp this year will not be disappointed. A cheery and fraternal spirit has always pervaded these meetings; the intellectual character of the platform has compelled respect even of skeptics; and in the charms of natural scenery Sunapee is unsurpassed.

The Ladies' Aid Fair and Entertainment will be held on Tuesday and Wednesday, Aug. 14th and 15th. The Camp-Meeting commences July 29th and closes Aug. 29th. ☞

California Camp-Meeting.

The Fourth Annual Gathering will be held at Lake Merritt Park, Oakland, Cal., from June 3d to July 1st, inclusive.

The camp-grounds are located on the eastern shore of Lake Merritt, at the northwest corner of Twelfth street and First Avenue. The grounds are in the form of a natural peninsula. The adjacent and surrounding scenery reflects the triumph of nature's great artist.

Visitors arriving by the line of the C. P. R. R., local trains, should alight at Oak-street station; those traveling *via* the Narrow Gauge should alight at the terminus, corner of Webster and Fourteenth streets; a brief walk will in each case bring them to the camp entrance.

By alighting at Broadway dépôt of C. P. R. R., visitors can take Brooklyn horse cars, which pass the camp-grounds.

The officers of the Association are: President, I. C. Steele, Pescadero; Vice-President, Chas. E. Eliot, Oakland; Recording Secretary, Mrs. S. B. Whitehead, San Francisco; Corresponding Secretary, G. H. Hawes, San Francisco; Treasurer, S. B. Clark, San Francisco; Directors, I. C. Steele, C. E. Eliot, S. B. Clark, Mrs. A. Eliot, W. W. McKaig, G. H. Gilman, Mrs. J. Schlesinger, Mrs. S. B. Whitehead, W. E. Walker, Mrs. H. F. Michener, G. H. Hawes.

The objects of this Association, as set forth in its Constitution, are to encourage Spiritual, Moral, Intellectual and Social growth, and to bring the rapidly increasing numbers who are welcoming and accepting the truths of Spiritualism into closer communion and sympathy. With the view to accomplish the above ends, in part, at least, the managers have made their utmost efforts and the most complete and thorough arrangements to ensure the success of this the Fourth Annual Camp-Meeting on the Pacific Coast.

The managers have placed the matter of music in the hands of a capable committee, and they have great pleasure in stating the engagement of Mr. J. T. Lillie and Mrs. Eugenia W. Clark, with other excellent talent, in this department. The San Francisco Cornet Band, brass and string, will furnish concerts each Sunday, both outside and inside the Grand Pavilion.

As the test medium, the management have this year secured Edgar W. Emerson, who will certainly appear not less than four times each week.

In accordance with established custom, the local mediums of San Francisco and the adjacent cities of the State will be represented, while the facts and philosophy they present will have proper opportunities accorded for their presentation during the meeting. Among those who are expected may be mentioned: Mrs. Ada Foye, Mrs. Julia Schlesinger, Mrs. Sarah H. Harris, J. J. Owen, W. W. McKaig, Dr. C. C. Peet, Wm. Emmette Coleman, etc.

Prominent among the expected visitors will be the veteran medium J. V. Mansfield, who will remain during the season.

The following is the official list of speakers:

Sunday, June 3—11 A. M., Mrs. R. S. Lillie; 2 P. M., W. J. Colville; 7:30 P. M., J. J. Morse. Tuesday, 5th—7:30 P. M., Mrs. R. S. Lillie. Wednesday, 6th—7:30 P. M., W. J. Colville. Thursday, 7th—7:30 P. M., J. J. Morse. Friday, 8th—2:30 P. M., Mrs. R. S. Lillie. Saturday, 9th—7:30 P. M., Edgar W. Emerson (tests). Sunday, 10th—11 A. M., W. J. Colville; 2 P. M., President I. C. Steele; 7:30 P. M., Mrs. R. S. Lillie. Tuesday, 12th—7:30 P. M., W. W. McKaig. Wednesday, 13th—7:30 P. M., Mrs. R. S. Lillie. Thursday, 14th—7:30 P. M., Edgar W. Emerson (tests). Friday, 15th—2:30 P. M., J. J. Morse. Saturday, 16th—7:30 P. M., Wm. Emmette Coleman. Sunday, 17th—11 A. M., J. J. Owen; 2 P. M., Memorial Service; 7:30 P. M., J. J. Morse. Tuesday, 19th—7:30 P. M., Dr. C. C. Peet. Wednesday, 20th—7:30 P. M., Mrs. R. S. Lillie. Thursday, 21st—7:30 P. M., Mrs. J. Schlesinger. Friday, 22d—10:30 A. M., Children's Day. Saturday, 23d—7:30 P. M., Edgar W. Emerson (tests). Sunday, 24th—11 A. M., W. W. McKaig; 2 P. M., J. J. Morse; 7:30 P. M., Mrs. R. S. Lillie. Tuesday, 26th—7:30 P. M., Mrs. Sarah A. Harris. Wednesday, 27th—7:30 P. M., W. J. Colville. Thursday, 28th—7:30 P. M., Edgar W. Emerson (tests). Friday, 29th—7:30 P. M., W. J. Colville. Saturday, 30th—7:30 P. M., Mrs. R. S. Lillie. Sunday, July 1st—11 A. M., J. J. Morse; 2 P. M., W. J. Colville; 7:30 P. M., Mrs. R. S. Lillie.

A Conference meeting will be held every week on Tuesday and Thursday at 2:30 P. M.; and an Experience meeting every Saturday afternoon at the same hour.

A Literary and Social meeting will be held each Friday evening.

Mr. W. J. Colville will conduct one of his interesting Classes in Spiritual Science every Monday, Wednesday and Friday morning, commencing at 10 o'clock.

Mr. J. J. Morse will hold one of his successful Developing Circles every Tuesday, Thursday and Saturday morning, at 10 o'clock.

The above gentlemen have generously agreed to donate half the proceeds of their respective meetings to the funds of the Association.

All correspondence to be directed to

G. H. HAWES,
320 *Sansome Street, San Francisco, Cal.*

Parkland, Pa.

To the Editor of the Banner of Light:

The Fourth Association of Spiritualists of Philadelphia is now located during the summer at Parkland, holding circles every Sunday afternoon and evening in the Eureka tent. This Association was formed June 7th, 1887, by the guide and its medium "Eureka." •••

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*

J. F. JEANERET, *Secretary,*
44 Maiden Lane, New York.

The American Spiritualist Alliance.

A regular meeting of The Alliance was held at its parlors, 219 West 42d street, on Wednesday evening, the 16th inst. Judge Cross, as a committee of one to prepare and report in detail a statement of the facts in relation to the Diss Debar case, stated that the press of other business had prevented him from finishing the labor that had been assigned to him; that he found it required the examination of a great mass of papers, and that for much information he would have to go outside his office; that he had entered upon the task assigned him, and had accomplished about one-half the work, and would report progress and ask for further time, which was granted.

Our Secretary, Mr. Jeaneret, then read a short editorial clipped from last Sunday's *World* of this city, wherein it had commented upon the resolutions adopted by The Alliance at its previous regular meeting, and completely misrepresented their spirit and intention. He then read a letter that he, as Secretary of The Alliance, had prepared and forwarded to the editor of the *World*, pointing out to him the injustice that had been done us by his editorial, especially in making such comments upon the resolutions, without at the same time printing them, thus causing his readers to form an erroneous opinion in regard to the matter at issue.

Mr. Clark, in a few words, expressed his approval of Mr. Jeaneret's action in this regard, and of the letter, and moved that it be approved by The Alliance—and that if not published in *The World*, a copy be sent to the Spiritualist press for publication. This motion was seconded by Mr. Sykes, and adopted unanimously.

Remarks by the members upon the subject for the evening, "Spirit Art," were then declared in order, and President Cross gave some of his personal experience with several mediums in procuring pictures in crayon, oil, and by photography. He was followed by Mrs. Beach, Mr. Van Horn, Mr. Clark, Mr. Jeaneret, Mrs. Williams, and others—many interesting *facts* being presented for consideration.

As scarcely a beginning was made in regard to the highly important subject, which covers a wide field, it was continued for discussion at the next meeting. Reporters from the New York *Herald* and New York *Sun* were present.

The next regular meeting will be on Wednesday evening, May 30th.

JOHN FRANKLIN CLARK, *Cor. Sec'y*
New York, May 17th, 1888.

New England Annual Convention and Festival.

The Twentieth Annual Meeting of the New England Woman Suffrage Association, will open in Tremont Temple, Boston, Monday evening, May 28th, at 7:30 P. M., and will continue on Tuesday at 10:30 A. M., and 2:30 P. M., in the Meionaon. This will be followed by the usual Anniversary Festival in Music Hall, Wednesday evening, tickets for which may be purchased of Miss Catherine Wilde at the Woman Suffrage Headquarters, 3 Park street, Boston.

THE EIGHTH ANNUAL MEETING OF THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION was held in that city, April 11th. The President, William Tebb, was unable to be present, he being sojourning in the south of Europe for the recuperation of his health, which has suffered from his devotion to the cause. Remarks were made by C. H. Hopwood, Q. C., John Pickering, Rev. John Page Hopps, Alfred Milnes, M. A., and Rev. Isaac Doxsey. Letters sympathizing with the object of the meeting were addressed to it by Jacob Bright, M. P., Thomas Mills, Earl Dysart, P. A. Taylor, Dr. W. J. Collins, Mrs. E. C. Wolstenholme Elmy, P. A. Siljeström of Stockholm, Dr. Boëns of Charlerol, Dr. Pigeon of Fourchambault, Count Zedtwitz of Vienna, and others. The audience completely filled Balmoral Hall, and deep interest was manifested in the proceedings from first to last. On account of the absence of Mr. Tebb, Mr. C. H. Hopwood, Q. C., Recorder of Liverpool, presided.

MR. RICH'S BENEFIT.—"The Highest Bidder" and "Editha's Burglar" were given at the Hollis Street Theatre, Monday evening, May 21st, by Mr. E. H. Sothern and his company for the benefit of Mr. Charles J. Rich, the assistant manager of the theatre. The house was crowded by a fashionable audience, which was as anxious to do honor to Mr. Rich as to witness the excellent double bill. The young manager has made himself very popular by his courteous treatment of the patrons of this theatre, and his efforts to provide for the comfort and pleasure of all, and the substantial recognition of his endeavors made last evening cannot but encourage him to continue the policy which has made the theatre so successful and himself so popular. A handsome souvenir programme was given out, containing a portrait of Mr. Sothern on the first page. "The Highest Bidder" and "Editha's Burglar" will be given every evening and on Wednesday and Saturday afternoons this week.

IN the June number of THE GROWING YOUTH, the new Magazine for young people, will appear "Old Jack," a story for children, by our talented contributor, Miss M. T. Shelhamer. See advertisement on our fifth page.

☞ In another column the publishers announce the issuance of the twelfth edition of that standard work in spiritualistic literature, "THE VOICES," by Warren Sumner Barlow.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Mary A. Charter, formerly of Boston, can now be addressed at Carlton, Mich. She has engagements in Adrian, Detroit, Lansing and Munroe, Mich., and South Bend, Ind., for the summer months.

J. Clegg Wright speaks during June for the Society meeting in the hall corner of 8th and Spring Garden streets, Philadelphia, Pa.

Mrs. J. C. Ewell has removed to 1666 Washington street, Boston.

Dr. Horatio L. Tryon, late of Colorado, and Mrs. T. J. Lewis, are now located at 205 Harrison Avenue, Boston.

Frank T. Ripley addressed the Spiritualists of Lowell, Mass., on Sunday, 13th inst., *The Times* of the next morning speaking well of his efforts.

Mr. J. W. Fletcher will lecture in Berkeley Hall Sunday morning. In the evening he will deliver "Illustrated Spiritualism," showing two hundred views, assisted by the Clinton Male Quartette. This will be the closing Sunday of the Berkeley Hall lectures.

Mrs. H. S. Lake speaks at the closing services of the First Spiritual Temple, corner Newbury and Exeter streets, Boston, next Sunday afternoon, May 27th. The Sundays of June she speaks in Albany, N. Y. She has a few open dates for July and August, and may be addressed after June 1st at 32 Plain street, Albany, N. Y.

Mrs. R. S. Lillie, speaker, J. T. Lillie, vocalist, and E. W. Emerson, test-medium, were announced to hold a meeting under the auspices of the Chicago, Ill., Spiritual Fraternity, at Princess Opera House, 560 West Madison street, on Wednesday evening, May 23.

Dr. Dean Clarke, who gave general satisfaction in his recent labors in Lowell, is now open for engagements for June. He would like a call to the country, where he can labor in field or garden during the week and lecture Sundays till August. Address in care of this office.

Miss Jennie B. Hagan's lecture engagements for July, August and September, 1888, will be: July 1st at Hanson, Mass.; 4th to 9th, Parkland, Penn., Camp-Meeting; 14th to 18th, Harwich, Mass., Camp-Meeting; 20th to Aug. 3d at Cassadaga, N. Y., Camp-Meeting; Aug. 6th to 12th, at Onset Bay Camp-Meeting; 13th to 21st, at Sunapee Lake, N. H., Camp-Meeting; 22d to 28th, at Queen City Park, Vt., Camp-Meeting; 26th to 31st, Etna, Me., Camp-Meeting; Sept. 2d and 9th, at Bridgeport, Conn.; 16th, 23d and 30th, Trenton, N. J. She will be pleased to make week-evening engagements during June in the vicinity of Boston and Worcester, Mass.

Dr. J. C. Street will give his excellent lecture on "Re-incarnation" Sunday evening, June 3d, in Mishawum Hall, City Hall Square, Charlestown District.

A. A. Wheelock will speak again in Springfield, Mass., Sunday, May 27th. [T. M. H.'s letter will appear next week.]

Louis F. Jones, spirit-artist, is now at his home in Leominster, Mass. He will visit Onset Camp in July.

Mrs. Mary C. Knight is now *en route* for Boston, Mass. Any society wishing to engage her for lectures or grove meetings can address her, Fulton, Oswego Co., N. Y.

Mrs. Clara A. Field spoke in Saratoga Springs, N. Y., May 20th, and is to speak there again May 27th. She would like engagements for the Sundays of June. Permanent address, care BANNER OF LIGHT, Boston, Mass.

In Memoriam.

On Friday, 18th inst., passed to the higher life from her home in West Chester Park, Boston, Mrs. E. R. Dyar-Clough.

She had for some time been ailing from a complication of diseases, and had spent the winter months in Florida, hoping its soft and balmy air would bring a healing power; but tired nature, exhausted and worn by its struggle with pain and suffering, at last succumbed, and the spirit fled from its earthly tenement. Her last moments were smiling and peaceful, and the glow of a heavenly radiance seemed to linger upon her face.

She was a remarkable medium for control by high and exalted spirits, and although her powers were never used for money, or in any professional way, yet she was well and favorably known by her ministrations in the Spiritual Fraternity Society, both at Mr. Ayer's house, West Chester Park, in its commencement, and afterward in the new Spiritual Temple on Exeter street. Knowing, as she did, the certainty of our belief, and in close *rapport* with a band of wise and progressed spirits, she lived but for one purpose, to carry out their plans for man's enlightenment, and to make others see, as she saw, how lovely this truth is—the beautiful truth of proven immortality, the pure and perfect religion which the angels are striving to bring to an unappreciative world.

Although taken in the fullness of her prime, and with her earthly work apparently unfinished, she, by her virtues, her thoughtful kindness, her benevolence and purity of character, will be a lasting example and a sweet and pleasant memory to all the friends she has left behind.

Funeral exercises occurred at her late residence in this city, on Sunday, May 20th.

A Card.

An article appeared in THE BANNER of March 24th, giving an account of a seance held at my house, 130 Austin street, Cambridgeport—Mr. C. H. Bridge of 46 Chandler street, Boston, being the medium. The article purported to be written by one of the circle in attendance, and as it was overdrawn in nearly every particular, and the date of the séance was incorrectly stated, I at once made an investigation of the subject and found that *no member* of the circle had anything to do with it, unless it were the medium, and as the article was sent to the publisher with a fictitious signature, the origin of it is, to my mind, self-evident. I am a firm believer in the *true* principles of Spiritualism, but do not propose to have my name and residence used to favor sleight-of-hand performances or deception in any form. T. M. KENNEY.

130 *Austin St., Cambridgeport, Mass., May 18, 1888.*

Aid for an Afflicted Medium.

The widow of John P. Dimond is in very destitute circumstances, and greatly in need of help from the kindly disposed. She is confined to her bed at 12 Kendall street, Boston, and is utterly helpless. If those who may feel to aid her pecuniarily will send their offerings to our office we will acknowledge the receipts in these columns, and see that the amounts are forwarded to their proper destination. The subscriptions for this worthy purpose are as follows up to date:

From BANNER OF LIGHT God's Poor Fund.....$5.00
F. B. W., Boston..... 1.00

☞ Dr. Henry Rogers, spirit-artist, is to leave San Francisco, Cal., the last of June, and will pass the season at the home of his mother, "Sweet Fern Cottage," Onset Bay, Mass., where he will give sittings for spirit-pictures in crayon and in oil; and also demonstrate other phases of his mediumship.

NEW MUSIC.—We have received from White, Smith & Co., publishers, 516 Washington street, Boston, Mass., the musical compositions noted below, especially fitted for "Decoration Day": "Cover with Blossoms these Comrades of Ours," song, mixed voices, words by Mrs. F. B. Pratt, music by Geo. Thorne; "In Peace they Sweetly Sleep," song, mixed voices, words by Geo. Russell Jackson, music by Harry Birch; "These Old Comrades of Ours," song, words by H. O. Hedge, music by C. A. White; "Their Country was Calling," song, male voices, by C. A. White; "Come we Again," song, mixed voices, by C. A. White.

THE MOST artistic upholstery fabrics shown by J. H. Pray, Sons & Co. in their new and extensive store; perfect light, and on the street floor.

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

H. P., ITHACA, N. Y.—Some time ago we saw the statement made in a New York daily paper that the great inventor you mention has admitted to a visitor that he felt himself to be aided in his work by powers outside of his own intelligence; but we are not now able to recall the name of the journal.

Notice to Speakers and Mediums.

The Society of Union Spiritualists, of Cincinnati, are desirous of corresponding with Speakers and Platform Test Mediums combined, relative to engagements for months of 1889. State what months they can be engaged for and phases of Mediumship. Address

C. C. STOWELL, *Sec'y,*
Care The Way Publishing Company.

Train-Time to the Camps.

LAKE PLEASANT.

Trains "54," "100," "45" and "43" will stop at the Lake when there are passengers to leave, or when signalled to take passengers.

The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

RATES OF ADVERTISING.

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

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**
Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Ap7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

BEST AMERICAN BRUSSELS

AT

$1,00 Per Yard.

With a view to reducing our stock of Brussels Carpets, we have set aside all those patterns that we do not intend to run another season, and marked them to sell at $1,00 per yard, which is the LOWEST PRICE ever made on grades of THIS QUALITY, and MUCH LESS than the MANUFACTURER'S price, no matter how large the quantity.

☞ Those who call first will naturally find the largest assortment to select from.

JOHN H. PRAY, SONS & CO.,
CARPETS AND UPHOLSTERY,
558 and 560 Washington Street,
30 to 34 Harrison Ave. Extension,
BOSTON.
My19 2w

AMANDA M. COWAN,
219A Tremont Street, Boston,
Suite 2,
WILL be pleased to meet her friends on Sunday, Tuesday and Saturday afternoons, at 2:30, Sunday and Wednesday evenings at 8. Address all communications to CHAS. D. COWAN, Manager.
My26 1w*

C. DAVENPORT COWAN,
Independent Slate-Writing Medium,
219A TREMONT STREET, Boston, Mass., Suite 2. Sitters may bring their own slates. My26

"OLD JACK,"
"OLD JACK,"
"OLD JACK,"
"OLD JACK,"
By MISS M. T. SHELHAMER,
IN **The Growing Youth** for June. Also serial stories by Carlos Noggs, Elison Ellwood. Those subscribing now ($1 per year) will receive April and May numbers free. **The Growing Youth** is for girls and boys, and for older people with young hearts. F. B. HAWKINS, Publisher, Mount Vernon, New York. Specimen copies free.
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Improved Elastic Truss. Worn night and day. Positively cures ruptures. Sent by mail everywhere. Write for full descriptive circulars to the
DR. HOUSE N. Y. ELASTIC TRUSS CO.,
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My26

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THE KEY and COMPANION to all the leading magazines of the world. Every reader should subscribe to BOOK CHAT. It is INDISPENSABLE. It indexes the contents of all magazines, gives list of all new Books published here and in Europe, etc., etc.
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5 *Union Square, New York.* 101 *State Street, Chicago, Ill.*
Ap21 18ow

FOR SALE,
A MORTGAGE on Cottage and Ground at Onset, Mass., of $250, interest payable semi-annually at 7 per cent. This property is situated on Longwood Avenue, in the heart of Onset, and is valued at $1500. For further particulars, address GEO. A. DELEREE, No. 4 Warren street, New York City. 1w* My26

MRS. D. E. PUTNAM
HAS settled at Onset for the season, and is ready for business. Room and Board until July 1st, $6,00 per week. P. O. Box 52. My26

DR. MARTHA LYON,
MEDICAL PSYCHOMETRIST, 620 Tremont st., Boston.
My26 1w*

DR. J. C. STREET,
78 Montgomery street, Boston, Mass.
Ap7 tf

ADVICE relative to Health, Business, etc. Write JAMES DODD, Box 2214, Boston, Mass.
My26 4w*

OBESITY.

People burdened with flesh are often envied by those who are thin, but it is full time that the *dangers* attending a *fat* condition should be known.

Undue Fat diminishes *labor power*, which is a serious evil. Undue Fat makes people *tired* when they should be *strong* in life's splendid prime. *Fatty Degeneration* attacks the vital organs—a secret foe in the citadel—and opens the doors for Heart Difficulties, Pneumonia, Kidney Disease, Nervous Exhaustion, Apoplexy, and a troop of ills to enter in.

To remedy this condition is not merely to prolong our earth-life, but it is to fit women and men to live up to the full grand measure of their powers—making their mark upon the age.

To remove Fat safely, without impairing the strength or injuring the system by the use of *Drugs*, is to effect a permanent cure.

Dr. Edith Hale presents to the consideration of the corpulent an Obesity Cure which fulfills these conditions; it causes *the strength to increase as the fat decreases;* mental vigor, a sense of capacity to think and act, greater freedom and ease of motion, power to walk, or go up and down stairs without fatigue or being out of breath, are among the first noticeable results; next, slowly but surely, follows a lessening of size, the figure improves, and the complexion clears as the blood is purified.

Obesity Cure is a new discovery, a new combination of remedial herbs, which positively induces a natural renovation of the system and restores the normal action of all the vital functions, including the action of the *Trophic Nerves* (nerves of nutrition). Its use does NOT induce wrinkles, and its effect is strictly beneficial to the general health. It is pleasant to the taste and *will* steadily reduce the flesh. Treatise sent upon application.

To those who have hitherto known Edith Hale, M. D., only as a Specialist in Cancer and Chronic Diseases, Dr. Hale begs to say that the cure of Obesity is in direct line with her studies and research commenced twenty years since in College and Hospital—in lecture room and at dissecting table. To these earlier advantages have been added special opportunities to acquire the latest Foreign Methods of curing disease by Absorption and by recourse to natural, non-poisonous agents, including new Internal Foods, Magnetic Pads and *Magnetized Remedies.*

Consultation free in all chronic complaints.

Respectfully,

EDITH HALE, M. D.,
(Pupil of Dr. John Gordon of London, and Prof. Carl Eberle of Germany),
Office 377 Columbus Avenue,
Boston, Mass.

OFFICE HOURS 11 A.M. to 5 P. M., 7 to 8 evening.
My26 1813w*

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The Great Amherst Mystery.
A True Narrative of the Supernatural.
BY WALTER HUBBELL.
12mo, paper. 25 cents.
IT is an immensely interesting story—the story of a girl, Esther Cox, who was attended everywhere she went by a ghost, who upset things generally, etc. But buy and read for yourself.—*New York Herald.* The author's affidavit as to the truth of his statement, accompanies each volume.
For sale by all Booksellers. Sent postpaid on receipt of price. BRENTANO'S,
5 *Union Square, New York.* 101 *State Street, Chicago, Ill.*
Ap21 18ow

ONSET BAY. Old Colony trains now stop at the Onset station, and the street railway is making regular trips. Buy excursion tickets for Onset. My26

QUESTIONS on Health, Business, etc., answered for $1.00—letters only. MRS. SCHOFIELD, 338 Tremont street, Boston. 3w* My26

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The Phantom Form.
Experiences in Earth and Spirit-Life—Revelations by a Spirit.
Through the trance mediumship of
MRS. NETTIE PEASE FOX.
This is one of the most deeply interesting Spiritualistic works ever published. Given in a narrative form by a lady whose earth-life was one of strange vicissitudes, startling events and wonderful mediumistic experiences. After many years in spirit-life she returns to earth, and through the fully entranced organism and power of another, gives her earth history, followed by revelations from spirit-life, interesting and instructive to those who would know the condition, opportunities and employments of those who have crossed the "Narrow stream meandering these two worlds between." A better understanding of this remarkable book may be obtained from the following table, giving a few of the many subjects upon which we have revelations from the spirit-world:
Death Foretold; Death-Bed Vision and Revelations; Is There Another Life? Angel Ministrations; Spirit Prophecy Fulfilled; Saved from a Horrible Fate by Spirit Warning; A Father's False Representation Corrected by the Spirit-Mother; Life Saved by Spirit-Power; My Death Foretold; My Sudden Departure from Earth-Life; First Awakening in Spirit-Life; Mansion in Spirit-Land; Return to Earth-Life; Some Spirits Worship a Personal God; Spirits Attend a Marriage Ceremony of Earth; Marriage in Spirit Life; Temple of Science; Library; Modes of Traveling; Visiting Another Planet. Many Revelations are given of life and its employments in the spirit-world deeply interesting.
Cloth, pp. 169. Price $1,00; postage paid to any part of the world.

The Mysteries of the Border-Land;
OR,
The Conscious Side of Unconscious Life.
Also the Second Part of the Volume, "The Golden Key; or, Mysteries Beyond the Veil."
BY MRS. NETTIE PEASE FOX.
These two books, contained in one large, nicely bound volume of nearly six hundred pages, are written in narrative style, said by the spirit author to be founded on fact. They are as entertaining as any novel ever read, and contain more of the phenomena and philosophy of Spiritualism than ever before written in the same space, and they are written in such an attractive form that they cannot fail to please and deeply interest thousands outside the ranks of Spiritualism.
Price $1,50; postage free.
For sale by COLBY & RICH.

Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held March 27th, 1888.

Spirit Invocation.

Oh! thou Great and Eternal Spirit, in the uplifting of our hearts we would reach an understanding of thy power; we would that thy smile might shine down into our lives, illuminating our entire being with a warmth and radiance drawn from the heavenly worlds. Oh! our Father God, we feel the need of spiritual strength and of soul instruction; may these blessings be vouchsafed to each one of us at this hour. May influences from thy great eternal home, brought by ministering spirits, be productive of rich and rare fruit in the hearts of thy children. We reach outward for that which will inspire and elevate our minds; we cry for that which will indeed water our lives, and make them bear good seed and rich harvests for the time to come. We would receive truth and gain the wisdom which the angels have to teach, and apply it to our own lives in outward ways, that our minds may grow strong and beneficial to all humanity.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—Is it absolutely necessary, and one of the immutable laws of nature, that mediums must temporarily lose their physical *health;* and also some be subject to *obsession* while they are in process of development?

ANS.—It is not absolutely necessary. It is not an immutable law of nature that mediums, in passing through their development, must lose their physical health, for we know of many mediums who have borne the very best of physical health during the entire season of their development, and also in later years. It is true that some of those very mediums of whom we speak latterly exhausted their physical powers, but this was because of the over-exercise of those occult powers, so to speak, set in operation through the development of their mediumship. They were not wisely guarded by spirits, nor did they wisely regulate their own line of work. Ignoring the fact that the nervous energies are largely drawn upon in the exercise of mediumship, certain of those individuals continued to ply their profession week after week, month after month and year after year, without resorting to that rest or cessation from labor which their physical bodies demanded for recuperative purposes, and then the vital forces ran low, and the person suffered mentally and physically in consequence; but they had violated a law of nature, and hence had to pay the penalty.

It is also true that there have been mediums who did not discover their medial powers until they had passed through a season of physical pain and suffering; ill health encroached upon them, the nervous forces ran low, and thus they were brought into a receptive or negative state, through which the invisible intelligences of another life could not only approach them, but could make an influence felt throughout their organism. The reason of this probably has been that when in full health and physical strength, those mediumistic persons were so positive in their nature that they were impervious to the influence and encroachments of the spiritual world, and could not reflect such influences into outward life; but having come into a state of ill health, they grew more passive to these and other conditions, hence were more easily operated upon by external intelligences.

It does not follow that because a person is mediumistic he must break down in the physical system before he can become a useful instrument of the spirit-world. And, on the other hand, it is a law of nature and a law of physics that when a human being, or indeed when any object in life uses up or exhausts the vital energy which keeps it in motion, there will be a period of inertness or weakness in the individual—of physical debility—and if a medium exercises his mental powers or exhausts his nervous energy by a constant and never-ceasing operation of his gifts, he will in time find himself prostrated, not only physically but probably mentally.

It is not a law of mediumship that one who possesses the power of coming into communication with the unseen world, or of reflecting from that life the conditions and influences pertaining to it, must come under the obsessing influence of spirits.

We make a distinction between obsession and possession. A spirit wise and intelligent may come alone, or may associate himself with others equally as benevolent as himself, and he may take possession or guardianship of a sensitive on earth, for the purpose of performing some good work in connection with his subject. Such a spirit will only exert his influence over the medium when he feels that it will be useful, either to his instrument or to some other human being, mortal or spirit. Such a spirit, in pursuance of his good work, may at times use up all the vital force which the medium has to supply, but he will do his best to restore the wasted energy by imparting magnetic strength to his medium. Such a spirit may *possess* a medium, even communicating through his organism personally, and for some useful end.

On the other hand, a spirit, carnal-minded, seeking the gratification of his own selfish ends, ignoring the fact that a medium has rights and privileges of his own, may come in contact with a sensitive on earth, and find that he may fasten himself upon that medium, so as to live in the external atmosphere, partaking of whatever impinges upon or exercises the mortal instrument. Such a spirit cares not whether he exhausts his subject or not, provided he may work out his own ends. This is a case of *obsession.* The spirit will attach himself to the medium, as a parasite attaches itself to a plant, absorbing his vitality, drawing in all the influence from the medium which may be beneficial to himself, not minding whether the result works disastrously or not to his benefactor.

There are many such spirits who come in contact with sensitives on earth, doing their best to gratify self at the expense of others, it is true; but at the same time it is also true that there is exercised over mortals, and especially over faithful mediums, a wise guardianship from the higher planes of spirit-life, and through the exercise of this guardianship, magnetic laws and associations are set in operation which protect, to a large extent, those who might otherwise become the prey of these unprincipled spirits. Such spirits are indeed themselves brought under the dominion and surveillance of the wise and good, and are, to a great extent, held in restraint by the exercise of a higher magnetic law which they cannot overcome.

If a person developing in mediumship discovers that he is *obsessed* by a persistent spirit whose aims and objects are of a selfish nature, and who will not be dispossessed, and will not detach himself from the sensitive, then it is wise for that person to surround himself with positive elements, with friends who possess great will-force, and also, so far as possible, to exert his own moral will-force in demanding that he shall be freed from the encroachments of such an annoyance. And it would be well for the mediumistic person who cannot free himself from such an annoyance to refuse to sit for further development until it had been removed, and at the same time to earnestly request and desire the presence, guidance and assistance of wise, good spirits who will protect him from harm.

Q.—If the physical and spiritual organisms are so closely related that what affects one affects the other, what is the meaning of those words of the medium of Nazareth, "It is not what entereth into a man that defileth him," etc.? Does not our material food affect our spiritual body through our physical organism?

A.—To an extent, yes; but nothing to the extent that your thoughts, aspirations and desires affect the body which you are by-and-bye to wear, and also the surroundings and habitations which are to be yours in another life. We know that a man may take in his mouth food that is of a poisonous nature, so that through its influence his blood may become vitiated and his entire system diseased. This will, to a certain extent, affect the appearance of the spiritual body, if long continued, and we know that the man who delights in refined food, that which is dainty, and we might almost say of a spiritual nature, will find his physical body becoming finer in its elements, and more spiritualized in appearance, while the spirit body which is being built up will correspond in a degree. And again, we see that the thought, the aspiration and the tendency of the mind, the moral part of man, in fact, the character of the individual, determines more largely than anything else the appearance of the spirit after it loosens itself from the corporeal frame. We have no doubt that the man of Nazareth meant to imply, by his statement, that it did not matter whether an individual on earth was obliged to live in a humble, frugal manner, partaking of the coarsest food, provided that his mind was clear, his spirit intensely seeking after that which is elevating and purifying in its character, growing wide and serene, through the varying experiences of life, for if this were to be the result of a man's career, then would he find himself after his passage from the outward body surrounded by beautiful scenes and elevating objects, then would he discover that he had built up for himself a home, fair to look upon, and that the elements of his spirit-body had only retained the finer qualities and emanations of that which he had externally used. And it is a truth that even coarse food on earth possesses certain qualities, and has a power of exhaling special emanations which are of a refined or spiritual character, and the man of spirituality would, even if obliged to partake of coarse food, retain only in his spiritual system the most refined quality of that food; therefore, we say, that the Nazarene intended to teach a lesson, that while much may depend upon external things and conditions, it is also in the power of man to extract from the coarsest and most rude of these that which may prove a lesson to his soul, even that which may prove the stepping-stone to higher things and grander results.

Q.—Music is sometimes heard from invisible sources during the night, and sometimes like choirs singing beautiful anthems. What is the cause?

A.—We should judge the questioner to be highly endowed with mediumistic power, especially clairaudience, and undoubtedly, during the hours of the night, when the bodily powers are relaxed and the nervous system has come into a state of quietude, his spirit is enabled, in a measure, to detach itself from the outward body and from the things of physical life, and to enter into an atmosphere which belongs really to the spiritual state. Under such conditions the spiritual hearing is awakened, and sounds that are unheard by mortal ears may, at the time, be sensed and realized, and even plainly heard, because of the mediumistic unfoldment. This is a very beautiful phase of mediumship, which one would do well to cultivate, for not only does its exercise afford enjoyment to him who may possess it, but it may also lead to the unfoldment of other medial powers and to certain communication between the two worlds.

Q.—Is life, after the death of the mortal body, eternal; and does the spirit then go through other similar deaths?

A.—So far as we know, life is eternal, continuous, for, having passed through that which was called death on earth, and finding himself alive, filled with consciousness, activity, and with memories, a spirit is safe in concluding that there is no death in the universe, after all; that what seems to be so is merely a transformation or a change. Change always leads to something else; so, if we proceed onward, and by-and-bye meet with a change, we understand that new experiences are to open before us. Very well: that has been done, as far as the first passage from one plane of existence to another is concerned. The man who lies down in the throes of death on earth opens his eyes in the spirit-world to new conditions and surroundings, and he discovers that he never was more alive in his life; perhaps he feels quickened in thought and active in expression. Naturally he looks around him and begins to ponder upon the things he may see and hear, and he questions others whom he may approach, and he discovers that his experience has been the experience of all whom he may meet. It is only natural for a thinking mind to conclude that, having passed through one such experience, he may do so an infinite number of times; having realized that he has exhausted all that he can gain from the earthly condition, he realizes that he has taken up a new plane of activity, to extract from it all that he possibly can, for his expansion or his convenience. It may follow, then, that when he has received all that is possible from that plane of existence, other scenes, other changes await him; there are worlds upon worlds in space, planets upon planets revolving with their grand conditions for affording life, intelligence and knowledge to human beings. May it not be that the advancing man may by-and-bye find the conditions for reaching those planes of existence and reaping the experiences which they afford?

So we believe; and we do know that as man advances in the spiritual realm he grows more refined in appearance and in knowledge, gains greater power to overcome the limitations which have confined his energies, and we have seen those who have traveled on from planet to planet, sending back the information and knowledge which they have found.

In the spirit-world such changes are not deplored. We do not look upon the transformation or elevation of a spirit to a higher world in the light that you gaze upon death; it brings no saddening reflection to our minds; we know that if our friends have passed onward to grander elevations, so may we do so; it is in our power to so expand and so grow in thought and in active expression as to find our limited conditions useless to us, and we may also rise to those other planes of which we speak; therefore we know no such word as death over there; we do know of changing experiences, of gradual elevations, of grander unfoldments for the human soul.

Q.—Does the born idiot possess a spirit? or is death to him complete annihilation?

A.—The born idiot has a spirit which cannot express itself through the outward organism. The idiotic brain belongs to the physical structure alone, and it is only that the brain of the physical body is not developed sufficiently for the spirit to make use of it, and therefore whatever expression may be given is perhaps unintelligible, certainly of a very unlovely character. We know of no births in mortal life that have not the attachment of a human spirit except those which are cold, senseless and still, when they appear in mortal life. The spirits which had desired to attach themselves to such outward forms have become detached and separated from the magnetic atmosphere of the mother, and therefore could not retain their hold upon the physical body they desired to inhabit. But the idiot who comes into mortal life with the physical machinery in motion has an attachment of spirit which, however, it cannot manifest to its own satisfaction or to that of any other.

Then you will ask what becomes of the spirit at the death of the physical form. This spirit has been attracted into the atmosphere of the mother and attached itself as best it could to the unborn child. There is a psychological law holding it in contact with this external form, even though it cannot properly express its power or its thought. When the death of that idiotic body occurs, the spirit is detached, and it enters again into the spiritual atmosphere.

If it is satisfied with its experience, and desires to have nothing more to do with the earth, it will enter the spirit-world and take up its associations with that life and its conditions, and go onward as best it can, developing its powers and gaining in knowledge. Or perhaps that spirit is not satisfied with what he has known of earth, but does not wish to again pass through the experiences and possibly the disappointments of a mortal birth, and so he remains in contact with the earthly atmosphere, attaches himself here and there to passive, mediumistic persons, and through such a condition, gains something of experience and knowledge of earthly things and of material laws.

Again, the spirit may not be at all satisfied with what he found, or what he lacked, in contact with the physical life previously; perhaps he is determined to again essay an attempt to make himself felt and expressed in the external condition, and there is a law, also, provided for the wants of this soul; the spirit may come under the operations of that law, in time (perhaps in a few years, perhaps not for many) he may again possess himself of a mortal organism, be born it to the outward relationships of life, come into vital contact with external, physical objects and laws, and learn of humanity and of the universe in his close relationship with earth.

Q.—Does a spirit keep the shape of its material body after he has left it?

A.—Not always; although every spirit that we know anything of possesses a human form very much in the likeness of that which it possessed when on earth, yet we have seen a spirit whose mortal form was dwarfed, stunted in growth, one very much deformed in the physical, whose spiritual body is straight and symmetrical, not at all corresponding, at a casual glance, with that of the physical body which it possessed; but again, as we gaze more carefully, we find in the lineaments or features, in the expression of the countenance, a likeness to that which it was in outward life.

Again, we have seen a man who was tall, straight and well-proportioned on earth, who, in the spirit-world, that is, on his early entrance and during his first years of spirit life, possessed of a form very much shrivelled, to all appearance stunted in growth. This may seem a startling statement to you, but it is the truth, and we desire to know how this thing should be. We study the case and learn that the man on earth was very narrow and contracted in his opinions, selfishly inclined, dwelt more upon the material things of life than the spiritual, and, indeed, cared very little for the growth and welfare of his spiritual qualities if he could reign supremely happy and influential on the earthly side. What was the result? The spirit did not grow in proportion to the outward structure; it was dwarfed; the natural abilities of the man and their emanations went to the external life more than to the spiritual, and when he entered the spirit-world it was with a body, as we affirm, stunted, lacking in true harmony, proportion and growth.

Such a man would be many years in drawing to himself those nourishing particles and those beautiful elements which will supply his system with the needed strength and vigor, for growth and for gaining in beauty and symmetry. By earnest endeavor, by realizing his condition, by facing himself boldly, and without fear, passing judgment upon his deeds, and realizing how he must set to work to overcome the difficulties of his position, the man may come under conditions and laws which will supply to him those elements of nutriment and of growth which his spiritual structure requires.

There are many strange things connected with the spiritual nature of man which you have yet to learn, and it behooves each one to study himself closely and clearly, that he may not be found wanting in any part or portion of his nature when he is called to step from this plane of existence unto the one beyond.

Johnnie McArthur.

Mr. Pierpont said I might come and say a few words for my father. I want to thank him very much for the beautiful flowers, and to say that I know he does not forget the anniversary when it returns to him, and that he always has a thought of his boy when this season of the year comes round. It did not need the floral remembrance for me to realize his affection, nor to understand his thought, as it comes out to me in the spirit-world; and I come to-day to give him mine in return, and to say that it is all true, as the good spirit has said to him, that I can gain experience and learn of earthly things by coming to him sometimes, and making use of his mediumistic power. Mother has felt this, and she has spoken of it before. She sends her love to father to day, and says she too recognizes the beautiful thought which would bring a flower to her and to me, and appreciates it in great measure.

Mr. Pierpont has said what he thinks concerning the offer which my father has made. It has nothing to do with the public, Mr. Chairman, but it concerns me especially, and I am glad to speak of it to day, and now I bring my little thought in regard to it. I would be highly pleased to be made useful in the way suggested, and I hope I can do so, for I have seen many cases where want and suffering have been, and where a little aid would have been very useful to those in need. I do not know whether I can accomplish that work or not, but I thank father for his thought and his kindly remembrance, and will do what I can to help others when they are in need.

I thought I had a great deal to say, but somehow it slips away. It can just be remembered. I am about the same as I was a few years ago, when I went from the body, older in years, taller in stature, but with the same warm, loving, boyish heart for those I love on earth. I think my father will accept my few words, and understand the affection which calls them forth. Johnnie McArthur.

James Spalding.

I do n't know, Mr. Chairman, but I intrude. I have had an invitation from the other side to come in and speak; I did n't know whether it was in order or not, however, but the temptation was so great to try to reach my friends, that I thought I must take advantage of it, even if I imposed on your good nature.

My name is James Spalding. I was not much over forty when I passed to the spirit-world. It was not exactly from an accident, yet I went more suddenly than I desired to, and before I had completed my plans, or arranged matters as I would like. I suppose, no matter how long a man lives, he has some plans in view that he wants to complete. Probably, if he went on living a thousand years, he would have something coming up before him he would want to live to finish. I do n't know as I have any right to complain; in fact, I do n't complain; I only feel it will be a pleasure to send a word of greeting and affection to my friends, and to tell them that I am very well satisfied with the spirit-condition.

It was strange to me. I did not understand this life out of the body; I did not know into what place I should go; but, taking it all together, looking over the past to the present, and a little ahead to the future, I have come to the conclusion that it is just as it should be.

My friends live in Springfield, this State, and probably some of them will learn of my return. There is a medium whom I never knew in the body, but somehow I have been attracted to her because she is a medium, within a year or two, and I feel that sometime, perhaps, I may communicate through that woman. It seems to me as though I must get familiar enough with her organism to do that. She lives in Worcester. I hardly know what she is called, yet I feel I may some day make use of her instrumentality in reaching my friends. Some one or two of my friends have business relations in the city of Worcester, and are sometimes called to that place. I just give out a word and thought here, hoping they may go to their destination. I shall follow them to see how they are received. If in such a way as I would like, I will make an effort to come again; if not here, at some other place where I can do better, perhaps, and have more to say.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held March 23d, 1888—Continued from last issue.

Appleton Oakes.

With your permission, Mr. Chairman, I would like to say a few words here, thinking they may reach some one of my dear ones who would be glad to know I have n't been *dead* these seventeen years. You may place me in Troy, N. H., the old Granite State. Appleton Oakes.

The children are here, Eddie's children, Georgie, Jennie May, are here with me. I have a great anxiety for this letter to be sent right along to Troy. I guess it will have to go over to Fitzwilliam, for Lucy Jane is there. We lived in Troy when I went out. I am in hopes, and I think I shall not be disappointed, that this letter may reach Fitzwilliam.

I am happy. I would not exchange places to-day with one mortal, I do n't care who it is. Brainard said, and he held here a pretty good position, that he did n't wish to return to stay. The family will understand who that is. I am satisfied with the home I have. Eddie, I know mother will say: "Oh! no! no! if your father was coming to earth to talk he 'd come right into the house and say what he had to say." Well, I have spoken a good many times, but I find we must have an instrument to help do the work. It is seventeen years—no, not quite, somewhere, as nigh as I can reckon, from fifteen to seventeen, since they said Appleton Oakes was dead.

I see, Lucy, the change you have made, and feel that you have no regrets, as I certainly have none. I am satisfied with the change; if you and Stephen are happy, I am satisfied with it, for in heaven we shall come together.

Georgie is here, and Mamie, too; yes, and doggie, too, for he has his pet dog all the same. Do n't think, mortals, the intelligence of the animals is lost. No; for the animal kingdom is the same.

Many times I have thought they must have felt I was not far away, but just where they placed me I was unable to tell; but I know where my abiding place is, and thank the great God he has kept his promise that he would give us a mansion, and to-day I am happy in my spirit home.

Eddie, go and visit mother as often as you can, for there will be a last time when you visit in the mortal, for these privileges will soon cease, but never will they cease, for us to visit you from the spiritual.

Dr. John Jennison.

It seems a little hard for me to understand how to come into your meetings. You may place me in Keene, N. H. Dr. John Jennison. I have some things that weigh a little heavily on my spirit, or I should never have made the attempt to speak in public. I would like this letter to reach Lizzie and Mary and as many of the other relatives as possible, but they come uppermost in my spirit to-day, for they have composed the family.

I am satisfied with the home I have found. The first that came to greet me were father, sister Amanda and brother L. J. Oh! how glad they were; but that do n't half express it.

Mother B., let me say to you that I met Mr. Barber and also Isabel—not a little one, but grown to womanhood—and I know you will be glad when you come to join the happy band. My own dear mother, who was laid away so many years ago, came with outstretched hands to welcome me.

I feel a little troubled sometimes, as I drift into earth life, thinking perhaps they may feel that I hold no interest in the dear ones since they laid the body away, but not a day has passed without my coming into the surroundings. I know, Lizzie, you have made quite a number of changes since I left you in the mortal. I feel to-day that some of them have been of an advantage, and some not.

I do not come to find fault, by any means, but would send greetings to each one, for I have some relatives there, and some westward, some in New Haven, Conn., and others scattered even to far-off Southern California.

How glad we are to be able to speak even a few words, although I felt I could hardly do it in the start; but, having help from the good, kind spirits that stood beside me, I have spoken rather imperfectly, but have done the best I could for the first time. One mother—two mothers—and a good mother you were to us. When the dear mother was taken out of the home you came to fill the place, and you did it well. Father and sisters send greetings, also brother L. J., and dear Rosie.

Mary Bowers.

Will you please to say, Mr. Chairman, that I came from Ackworth, N. H.? Mary Bowers. I have often felt a strong desire to come into communication with some friend, that I might make them know we were not *dead* people by any means. John is here, and Hannah and mother. All are not present at one time.

I have been in your meetings many times, and have thought every time that I would surely give out a word or two, but have failed to make my voice heard. I send greetings to each one. In the old home few are left; some are in Unity, and some in Walpole, N. H. How glad we are, from the depth of the soul, when we speak to some one who will try to help us convey to some loved one the knowledge that we are alive, not *dead.* We just commence to live when we shake off the mortal. I suffered much while here, but none in passing over; but the beautiful beyond came in sight before the spirit had taken its flight.

I am happy. We all tell the same story, and I often hear mortals say our stories are too beautiful to be true. Wait, mortals, until you try and test for yourselves. Never will you find one little child that will ask to come back to stay. The children—God bless them all! I left them here to the cold world, but the angels have watched over them, and have been faithful to their charge. I am satisfied with my home.

Lydia Batson.

My name is Lydia Batson, of Lunenburg, Mass. I want to say a few words. I have been waiting here patiently while three spirits have been talking. I knew no more where I was going than a child who could not walk; but I did think if a spirit lived, and could come to earth, Lydia would; so I settled down on that.

I find, although I had many struggles here, I 've got just as good a home as any of the rest of 'em. I did n't have much of this world's goods; I did n't suffer any, but I had to earn what I did have.

John is here, also Henry and Lucinda. Mother says they could n't all be present at once. Most all have crossed the boundary; only some distant ones are left.

I would like to say to that medium in the audience: You know you have the power, and you ought to be at work. The fields are white and the workers few. Now I think if I had as much power as that lady I 'd set myself to work and see what the angel world could do with me. You do n't know how many aching hearts you might be instrumental in relieving.

How glad I was when I found there was a place where we could come and send a letter—for I never got in before.

Hiram Gage.

With your permission, Mr. Chairman, I would like to send a message, for some loved ones are waiting anxiously to know if we can send a crumb of spiritual food to them. Not but what they understand a great deal of spirit-return, but would be glad to hear from us.

My home was in Skowhegan, Me., and my name, Hiram Gage. I am thankful I am able to speak a few words. I would like to have what I say conveyed to Daniel Gage, of Cambridge. I have a brother that holds by a thread to-day—Edmund Gage—and I often visit him. I feel that they understand a great deal about our coming. Father, mother, Elmira and Henry stand by my side to-day. Julia is with me—and Julia also yet left in the mortal. I desire that this may reach them, and Frederick also.

I must acknowledge I did not understand this theory when here, and I found I must commence and go to school.

Becky, I would like to come into communication with you as soon as it is convenient for you to help open a channel where I may speak privately. Edmund, not an hour of the day since the anxiety came to you but mother has stood by your side, and Elmira too. I flit out and in, but not so often as some of the others. Frank is present too.

I am satisfied with the home they gave me, for I know it is the home I built when here. I will advise all within the hearing of my voice to try and build that home beautifully, for they will have the privilege while dwelling in the mortal. I am also satisfied with the way things have been done since I left them.

Erastus Bates.

My home was in Cambridge, Mass., my name Erastus Bates. This is not the first time nor the twentieth time I have tried to make myself known. When I found Addison Gage the iceman could speak, I thought it was about time I was using a little more force.

I would say to Sophia and Mary that Lucius is here and will send a message as soon as possible. We can't all talk at once, even if we do get the floor; there 's a little something else to be done. I am happy. I often meet some of the old Cambridge people, who pass and repass just the same—one goes out and another comes in, but in time there is very little said of the one that is gone! Well, I used to say, if they do n't say any good of us they better not say anything. I would like them to know I often come into their homes. Sophia knows it full well, for she has a great deal of mediumship: and if she has been able to see Hudson, I think in time she will be able to see some of the rest of us. Mother is here, father is not; the little child is also here that was laid away years ago and forgotten by some. Grandmother Estes is here, and says that Addie will understand. When they can get a chance to send a little budget along they will try to improve it.

As soon as I found the channel was opened and had permission from the controlling spirits to make use of it, I felt so glad that I hardly knew where to begin, but I think I have made a little inroad, and I shall not stop here, for in time I shall be able to make them know I have come again.

Mason J. Chapin.

You may place me at Wrentham, Mass. [Aside:] Yes, Helen, grandpa won't forget to say you are here. I have tried, as we all say, to make myself known. I know on account of early teachings, they cannot just understand how we should come and control another spirit in the body. I did n't understand when here. But, Charles, go on; you are learning something every day that will help you to progress in spirit-life. I would like for the children—the girls—to understand, and mother also, that the paper contains a word from father. Charles, remember, I have asked you many times to have it conveyed to the home. They can't refuse what this child has spoken before me; and as your mother reads many times, I think she will understand now the passage that says, "And a little child shall lead them." This little angel child has often been able to send a letter. She said: "Grandpa, can't you do it now? I will show you how to make the first line." Darling child, grandpa thanks you to-day.

Charles is here and William, and we have thought many times that the band ought to be strong enough to make you mortals know when we come into the home. I thank the good God who has given us all these privileges; it was no provision of man that we should commune together, and that there is *no death,* only a change from the body to something better.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 30.—Joseph Wight; Sorena Brackett; Mary Turner; Dr. Reuben Hill; Phillip Richardson; Charlotte Stone; Sarah Mason; Charles Wetherbee; Samuel Frost; Polly Witham; Freddie Wood; Hermann Metzmer; Ephraim Chase; Mary Cutter Clement; Emma Jane Granville.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

May 11.—Martha Noble; Isaac C. Abbott; Eldridge Currier; Samuel Colburn; Newton Chandler; Abbie A. Spinny; Annie Beals; Olive Hill; Sally Emery; James Dickey; Jason Barton; Jeanl Warren; William Seavey; Charles Rhodes; Ollie Seavey.

A Satisfactory Spirit-Message.

A correspondent puts us in possession of the appended communication, which was received as follows:

"Mrs. Lydia Dunklee, widow of the late Wm. A. Dunklee, called, May 10th, upon Mrs. Mary F. Lovering, 81 White street, East Boston, Mass. While on her way she prayed earnestly that she might obtain a word from her husband, and on arriving at Mrs. Lovering's home she remarked: 'I think if you will sit down, William will give me a message through your pen.' Mrs. L. replied that she had not written spirit-messages for a long time, and did not know that she could now do so, but was willing to comply. After playing upon the piano, 'White Wave,' her Indian control, indicated that 'brave Dunklee' was present; she then sat down in a passive condition, but not under control, and the following words coming into her mind, she wrote them on paper. She knows that they were not in her mind when she sat down to write:

'From the land of light and song, of love and blessings, I descend earthward, and breathe a message of hope and cheer to the lonely one I left behind. There is so much, Lydia, I would say, and my capacity for speaking is so cramped, a little may suffice at this time to encourage you on in the path marked out for your feet to travel in. Surely mysterious and winding is the passage leading to the home eternal; yet in all the darkness of my sudden exit from your side, great light is yet to dawn upon you in your onward course. I was taken first. I heard the call from the spheres: "Come up higher." I entered in at the open door and received a joyful welcome from a host of loved ones—friends and neighbors. I felt as though I was making a visit without taking you with me; then I realized "It is all over; the river of death has been safely crossed; I have forded the stream; it was only a ripple; all is well."

I found I needed rest for a while; I was informed of all your doings, anxieties and changes, and my spirit was filled with joy that kind friends were raised up to assist, care for and protect the one I loved on earth, who patiently endured the trying ordeal with Christian fortitude and devoted love.

Our past is in God's keeping; the book of memory is ours, and in spirit-land I shall read its pages with pleasure, and recall the happiness of our lot and earthly pilgrimage together.

To the writer I say, you certainly have the approval of the angel helpers; faithfulness will have its reward; prove as true in the future as in the past, and all will be well.

I would take every brother and sister by the hand, and say, God speed you on in the good way. I shall ever be interested in the movements of the Society of which I was an honored member—thanking them most earnestly for all the kind words and tokens of affection bestowed upon my cold remains, assuring them I still live, and have the cause at heart. As I move on I will bring to bear upon various minds the importance of the work more fully, so that others will be brought in who will assist in many ways to help on the cause of Spiritualism. Let this be the voice of a departed brother from the upper spheres, entreating you all to a more perfect harmony and unity in the future, that hand in hand you may work together for the good of humanity.

Lydia, my spirit will be with you in your travels; many crumbs will be dealt out by the wayside by good Sister Lillie, and your soul will be refreshed thereby.

What more can I say in this message, my first attempt through this organism to give utterance to my pent up expressions of love, good-will unto all?

Be of good cheer; your spirit guides will advance you one step higher upon the ladder of progress this season; and a confiding faith will be yours through the discipline of the past.

Strange! is it not? my second visit in this home under the present circumstances. "Hope on, hope ever," is my watchword given you at this time.

From your loving companion and husband,

WILLIAM A. DUNKLEE.'

The message was read to several of the intimate friends of Mr. Dunklee on Sunday, May 13th, and it so pleased them that they requested that it be forwarded to the BANNER OF LIGHT

for publication. Mrs. Dunklee was delighted with it; there were words frequently made use of in the message which were particularly characteristic of Mr. Dunklee, in conversation, so that the communication came home to her with peculiar force as a reality, and as coming from the source designated."

Verifications of Spirit-Messages.

ROBERT WITHERS.

Once more am I highly favored, through the Banner of Light Free Circles, by the beautiful and very accurate communication (in the BANNER OF LIGHT of May 12th) from my dear father, ROBERT WITHERS. It is true that my father passed away in Palmyra, N. Y. I have a brother Robert in this life, to whom my father refers, and it is true what he says about my having to hurry away from him while he was talking to me quite recently. The Mr. Remick spoken of I do not remember, but will try to find out if there was such "an old time friend."

Again, thanking that grand medium, Mrs. B. F. Smith, and her controls, and THE BANNER for the great privilege conferred on me, I remain,

Yours for truth, I. G. WITHERS.

132 *East 29th street, New York City, en route to San Francisco, Cal.*

WATSON B. HASTINGS.

In the BANNER OF LIGHT, April 28th, I read a spirit-message from my son, WATSON B. HASTINGS, and although convinced by it of his identity, still there are some mistakes. He passed away the first of January, 1887. He left his office in Boston about two P. M., and the spirit was released from the body, by apoplexy, at six o'clock the same evening. His son Frank, whom he refers to, was in business with him. Watson manifested at my home several days before his message appeared in the BANNER, saying he had been to the office and reported, but was not satisfied, owing to the confused state of his head, but would try again. His mother, MARY A. BOYER.

Reading, Mass., May 17th, 1888.

BETSEY STONE.

I recognized the message purporting to come from BETSEY STONE, printed in the BANNER OF LIGHT May 12th, received through the mediumship of Mrs. B. F. Smith, at your circle March 16th. Mrs. Stone resided on Worcester street, and was fondly attached to her home and friends. Formerly she resided at Dennis, Mass., where her remains were taken for interment. Yours sincerely,

L. A. HINCKLEY.

CORA BELL SINGLE.

I was very much pleased to read a message given through Miss Shelhamer, and printed in the BANNER OF LIGHT of April 28th, from my darling child, who has been in the spirit-world many years, CORA BELL SINGLE. I fully recognize it, and feel very grateful for her kind words to her mother. I also recognize the spirit who was with her and gave the name of Katie—her full name is Katie Thompson—and I hope she will soon be able to give a full message to her friends, who are anxious to hear from her.

Grateful thanks, LYDIA N. SINGLE.

Wausau, Wis,

Passed to Spirit-Life.

From his home, in Newburyport, Mass., April 15th, 1888, Volney Lincoln Fuller, son of Henrietta F. and Frank H. Fuller, aged 13 years and 9 months.

He was an invalid for nearly eight years, which doubtless was the cause of his peculiar unfoldment in spiritual perception, having been clairvoyant several years, and during the latter part of his sickness his entire spiritual faculties were highly unfolded. The funeral was attended by many friends. The floral tributes were beautiful, and quite in keeping with the departed spirit. Mrs. A. H. Luther gave the address, full of demonstrating and philosophical argument as to the necessity and beauty of death, that individuality might be continued into a life of greater wisdom. COM.

From Boston, Mass., April 26th, Oscar H., son of Mr. Silas F. Allen, aged 22 years.

Oscar was a young man of much promise, and sincerely beloved by all his friends. Realizing the truth of spirit communion, he went calmly into the other life, knowing that he could often be with and bless and comfort his father and brother, whom he leaves in earth-life. The funeral services were conducted by Dr. J. L. Paxson and the writer, with singing by friends. The floral tributes were beautiful, emblematic of the life he lived. Interment at Mount Hope. MRS. M. W. LESLIE.

From the residence of her daughter, Mrs. Mattie Codlington, near Excello, Butler Co., Ohio, of heart trouble, Mrs. Susan J. Morris, aged 63 years.

Her maiden name was Susan J. Floyd. Her father, Martin L. Floyd, was a native of Salem, Mass. His sister Susan is now residing at Brockton, Mass. (aged 92 years Dec. 18th, 1887). The spirit above mentioned has a brother in this city, J. Q. A. Floyd. ***

Springfield, Ill., April 27th, 1888.

May 13th, Mrs. Lydia B., wife of Abraham Fuller, aged 77 years and 7 months.

She has been an earnest Spiritualist many years, and has now joined her beloved husband in spirit-life, who preceded her several years before from their home to Waltham. It was her request that I should officiate at her funeral, which took place at the home of Charles Daniels. Kind friends tendered their sympathies to the family; beautiful flowers were laid upon the casket; angels gave comforting thoughts, and Spiritualism proved once more its value to mortals.

Stoneham, Mass. M. S. WOOD.

From Warsaw, Ill., Sunday morning, April 6th, Prof. Amos H. Worthen.

At the burial the pall-bearers were his six sons, five of whom live in the neighborhood of Warsaw, and the other at Keokuk, Iowa, about five miles distant. Prof. Worthen was born Oct. 21st, 1813. The funeral services took place from his late residence on Tuesday, May 8th, at 2 o'clock P. M., conducted by Mrs. Nettie P. Fox, of Des Moines, Iowa. COM.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The Society of Union Spiritualists holds meetings in Grand Army Hall, 115 West 6th street, every Sunday at 10½ A.M. and 7½ P.M., also Wednesday evening of each week, to which all are made welcome.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Spiritual Progressive Meetings are held each Sunday morning and evening at the Hall 106 Washington Avenue. Lecture, readings and tests by Mrs. Lunt Parker and Lily May. Also meetings every Wednesday evening. W. T. Parker, Chairman.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davis, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. F. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front, T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street, Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P. M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

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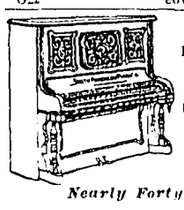
In the event of the world saying that I claim too much for the Psychology of Mediumship, I would refer to an *account of a portion of my work in South Africa* written by the Spiritualists of Cape Town, together with the address that I received on the eve of my departure for South America, both of which were printed in the *Medium and Daybreak*, April 24th, 1885.

I feel impressed to give these facts to the world at large, with the view of demonstrating them, wherever I am called upon to do so. Business matters will detain me here in Rosario until next June, after which time, if the people of the United States think sufficient of my Science to invite me to their shores, I can readily prove all that is herein stated. If societies or communities wish to write to me, my address is C. M. COGIN, F. C. C. A.,
O22 Rosario de Santa Fé, Republica Argentina, eow South America.



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New York Advertisements.

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Ap7 tf

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SECOND EDITION.

A REVIEW
OF THE
Seybert Commissioners' Report
OR,
WHAT I SAW AT CASSADAGA LAKE.
BY
A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a

Banner of Light.

BOSTON, SATURDAY, MAY 26, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; Albert F. Ring, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Henry O. Torrey, Corresponding Secretary. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2¾ P. M. and Wednesday evenings at 7½. Seats free.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday the morning service opened with singing by Mr. and Mrs. Lillie. After an invocation by the latter and a song by Mr. L., Mrs. Lillie's guides spoke upon "Our Work." Forty years ago, they said, certain phenomenal events transpired which called forth millions of spirits who were near earth, though taught heaven was far away. Since that time our work has been to uproot error and plant truth in its place. Spiritualism has brought advancement, improvement and all that blesses you to-day. During the past forty years it has entered your pulpits. It comes to your homes, and your little children are influenced to speak words of wisdom. It displays itself in your works of art, in your literature, in your social life, and its mediums bear messages of immortality more potent, convincing and satisfying than any other form of religion has ever conveyed to mortals. It is touching the hearts of the people and reaching their needs; it talks of a God of Love. The churches look on in holy horror; by-and-bye experiences will come to them; they will weary of the old and seek the new. By-and-bye they will modify their beliefs; ere long the main body of Protestants will acknowledge their error, through the growth of spiritual knowledge that is quietly advancing. The people will hold on to its teachings in the future and all be brought into the fold universal. After an improvisation Mr. Lillie closed the exercises with a song.

Evening.—Following the preliminary exercises the guides of Mrs. Lillie spoke upon "Mediumship, the Bedrock of Spiritualism." Remarking that were there no mediumship there would be no Spiritualism, a review of the immense advantages that have accrued to mankind from mediumship since the first raps at Hydesville was entered upon, deeply interesting a very attentive audience and leading every one to a higher appreciation of the spiritual gifts that in the natural order of evolution come to mankind at this time.

At the close of the lecture Dr. A. H. Richardson made a motion that the sympathy and goodwill of the society be extended to Mr. and Mrs. Lillie in their future and journey westward, and a unanimous vote was taken. After some closing remarks by the President, Capt. Richard Holmes, Mrs. Lillie gave an improvisation, "Love"; Mr. Lillie a song. This closes Mrs. Lillie's engagement for the season. She will occupy the same platform again next October. Mr. J. W. Fletcher will speak next Sunday morning, and in the evening at 7:30 give his illustrated lecture, at which a colored quartette will sing.

MARY F. LOVERING, *Cor. Sec'y.*
81 *White Street, East Boston.*

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday Mrs. Lake's guides spoke upon the subject given, viz.: "The Conflict of Life." They said the normal condition of earthly life was one of conflict. We were here to gain experiences; to grow and learn self culture and self-control. Were there no effort, no aspirations after higher and better things, there could be no growth. However dark the cloud of earthly suffering or adverse experience, its silver lining was the compensation of added stature to the soul. All nature heaved and panted with the struggle for diviner expression, and this was life. Its opposite, of perfect rest, was death. Who could limit the human soul in its expansion or its growth and development? and if we cannot limit it, we cannot limit the conflicts which it must perchance endure to gain a more perfect expression.

It has been thought that in spirit-life was unending rest, and peace, but such was not the case. Life, on whatever plane of existence, was in a sense an unending struggle, unending effort for the soul to express itself through substance with more and more perfection and power. The guides closed with a beautiful poem pertinent to the subject elucidated.

Memorial Service.—Next Sunday will be the last service of the season, the Temple being closed until the early Fall. On this occasion will be given a memorial service for the late Mrs. E. R. DYAR-CLOUGH. Mr. D. E. Caswell and Mrs. Lake will conduct the services at the usual hour of 2:45 P. M.

There will also be the usual Temple Fraternity School at 12:30 P. M., and sociable on Wednesday evening at 7:30 o'clock. All friends are cordially invited; seats free. W. H. R.

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.—Sunday, May 20th, after the music, reading, and the march, in which one hundred and fourteen participated, pupils took part in the exercises as follows: Singing by Mabel Waite, Gracie Scales; duet by Bertha and Maud Davis; recitations by Leroy Thorpe, Emma Russell, Rebecca Rosenthal, Alice Cummings, Mary Lichtenstein. Mr. Augustus Day of Detroit, Mich., made pleasing remarks. Mr. Luther Colby, the editor of the BANNER OF LIGHT, was also present. We assure these true and earnest workers that their visits were highly appreciated. At the close of the Lyceum a gentleman, apparently a stranger, expressed to one of the Leaders his surprise and pleasure that there was a Lyceum in Boston conducted in such an able manner. He said he lived out of town, but next Sunday he should surely attend and bring his children. If people who live out of Boston take such an interest in the Lyceum, is it not a good example for the Spiritualists who live in Boston to imitate? If they cannot attend themselves, let them send their children.

The Lyceum Sewing Circle of last Wednesday was well attended. The evening exercises were unusually interesting; after singing by Mabel Waite and reading by Louise Barlow, Mrs. Butler described some of the various phenomena she had witnessed in the West, after which Mr. Craig made interesting remarks, followed by Mr. Collier and Mrs. Whitlock.

There will be a Strawberry Festival and Dance, for the benefit of the Lyceum, in Paine Hall, Wednesday evening, June 6th. A cordial invitation is extended to all to be present. Memorial services held by the Lyceum Sunday, May 27th. HENRY O. TORREY.
Boston, May 20th, 1888.

The First Spiritualists' Ladies' Aid Society, 1031 Washington street.—The meeting Friday evening, May 18th, was well attended. The exercises opened with singing by Charles W. Sullivan, Miss Bailey and Miss Wakefield, followed by a short address from Dr. Richardson. After a duet by Miss Bailey and Miss Wakefield, Mr. Day, a prominent Spiritualist from Detroit, Mich., spoke upon the Spiritualistic movement in Detroit. Song by Mrs. Gertie Hanson; remarks by Mr. Wagner; song by Mr. Sullivan, Miss Bailey and Miss Wakefield; tests by Mrs. Lewis of Brooklyn, N. Y. We hope all will remember our Poverty Party for May 25th, also the Memorial Services on Sunday, May 27th, at 2:30 P. M. and 7:30 P. M. Able speakers, good test-mediums, also good music. Contributions of flowers solicited.
ALICE P. TORREY, *Secretary.*

The First Independent Club.—Miss Florence Vinal opened the evening's programme with two instrumental selections, followed by Mrs. Whittemore, who favored us with a vocal selection of superior merit. Miss Lily Vinal rendered with dramatic effect the tale of "Sim's Little Girl," to the interest and pleasure of all. Prof. J. P. Wild delivered an instructive and highly entertaining lecture upon "Phrenology," noting its discovery and rise from the investigations of Dr. Gall, to its wide acceptance at the present day. As a means for disclosing business adaptability, and as an aid in self-culture, the science stands unrivalled. Mrs. S. W. Fletcher and Dr. J. L. Paxson were briefly examined by Prof. Wild, and that their characteristics and qualities were correctly sketched was evident from the applause which greeted their recital.

Miss S. L. Austin, a professional solo singer, rendered two enjoyable selections during the evening, accompanied by Misses Whittemore and Vinal. Miss Maria Wells recited selections which aroused much enthusiasm by their force and freshness.

Mrs. Fletcher, in her inimitable manner, made earnest remarks upon topics of interest to the Club, and testified to the regret she felt that these harmonious meetings were nearly over.

Mrs. Annie E. Gardner recited an exquisite improvisation, and Miss Fay concluded the programme with a piano recital. In spite of the heat the audience was as large as usual, and the outlook for autumn is toward Parker Memorial Hall, or one equally as large, for these meetings.

Next Monday afternoon and evening a Strawberry Festival will be held, and with this the Monday evening meetings will close for several months.
F. V. FULLER, *Sec'y.*

Mishawum Hall, City Square, Charlestown District.—Well attended meetings were held in this place, last Sunday afternoon and evening. Dr. Smith, the chairman, made the opening address on the "Phenomena of Spiritualism." Miss Josephine Webster gave an excellent address, closing with a fine improvisation. Mrs. Shackley and Mrs. M. A. Chandler gave tests which were recognized, and Dr. Sutton Clark of California gave very interesting spiritual experiences while in the United States Navy.

At the evening session the well-known medium, Dr. C. H. Harding, lectured acceptably and gave convincing psychometric readings. Dr. Clark gave descriptions of spirits.

Dr. C. H. Harding, psychometrist, will speak and delineate next Sunday afternoon and evening at this Hall.

Reception.—The officers and members of the Spiritualistic Phenomena Association, to the number of some forty, tendered a reception to Mr. and Mrs. J. E. Hall, at their residence, 128 West Brookline street, on Tuesday evening, May 8th.

Dr. Moore being invited to officiate as Chairman, made a few appropriate remarks, referring to the long and successful services as a healing and test medium of Mrs. Hall; and to Mr. Hall as a faithful worker for more than twenty-five years in the cause.

Remarks suitable to the occasion were also made by Mr. J. H. Lewis, President of the Spiritualistic Phenomena Association, and by other officers, in which they alluded to Mr. and Mrs. H. as most untiring workers in the Association (of which both are Directors). Mr. and Mrs. H. appropriately responded. Good music by M. Peet and others added much to the festivities. At a late hour the party were invited to a bountiful repast, which closed a very enjoyable entertainment. M.

THE ANNUAL MEETING of the members of the Boston Spiritual Temple for the election of officers for the ensuing year and for the transaction of such business as may legally be brought before them, will be held at Lyceum Hall, 1031 Washington street, on Wednesday evening, June 6th, at eight o'clock.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7½ P.M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 36th street.

First Society of Spiritualists.—Mrs. Amanda M. Spence spoke in the forenoon of last Sunday upon "Mesmerism and Magnetism as Applied to Spiritualism and its Teachings, Ancient and Modern," with great force, and sustained her arguments in a logical manner. In the afternoon Mrs. Spence made interesting remarks upon her experiences as a trance medium, holding her audience in breathless silence for an hour and ten minutes, and assuring her hearers that Spiritualism is a positive knowledge, and not simply a belief. Miss Mamie Horton's whistling elicited applause that was deafening. Miss Lily Runals sang "The Breaking of the Day" and "Ninety and Nine." Mrs. E. A. Wells gave a large number of tests, that fully came up to the record of this famous medium, after which Miss Runals sang "It Matters Not," and the meeting adjourned at a late hour.

In the evening Mrs. Spence spoke upon the "Philosophy of Spirit-Phenomena."

Mrs. Brigham will occupy the platform of the First Society next Sunday.

The array of musical talent of this Society is of a high order, and not surpassed by many of our most expensive churches in New York. Miss Maud F. Pleasants, soprano, and Miss Ella Porter, accompanist, furnish the music for the morning and evening service, and Miss Lily Runals, soprano, and Mr. Isaac C. Kiersted, accompanist, in the afternoon. Mr. Kiersted is a professional organist of high rank, and as a teacher has but few equals. Miss Runals is a special favorite, and regarded as one of the sweetest singers in the land, and is improving every month, and the Rev. H. W. Thomas of Chicago, says that, "As a soloist at the People's Church, the singing of Miss Lily Runals was greatly enjoyed. As a lady and an artist, she is rapidly rising in public favor." Negotiations are in progress to engage that eminent artist, Miss Mamie Horton, the solo whistler, to take part in these exercises.
New York, May 20th, 1888. S.

People's Spiritual Meeting.—Last Sunday a poem, Mathew Arnold's "Wish," was read at the opening, and remarks by Mrs. Self, Mr. E. W. Capron, Mrs. S. A. Slocum, of Brooklyn; Mrs. Morrell, Mr. Bunce, Mrs. H. Lane, Dr. B. M. Lawrence, and others, and psychometric readings by Mrs. Morrell, constituted the exercises of a highly interesting session.

In the evening remarks were made by S. A. F. Goodspeed, Mr. Lane and Mr. Wilson Macdonald.

Next Sunday, the 27th, we shall observe the Whole World's Soul Communion for thirty minutes with closed doors, commencing precisely at 3:15.

Sunday, June 3d, we celebrate our Fifth Anniversary at 2:45 and 7:45. Mrs. N. J. T. Brigham will be with us in the afternoon. Other mediums and speakers will be present, and take part both afternoon and evening. Musical and literary exercises will enliven the occasion. F. W. JONES.
230 *W. 36th street, New York, May 20th, 1888.*

Testimonial.—The friends of Dr. B. M. Lawrence will tender him a complimentary testimonial at Spence's Hall, 14th street, on the evening of Friday, May 25th.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7½ P.M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Progressive Spiritual Conference.—Saturday evening 19th inst., Mr. D. Elwell of Brooklyn made the opening address upon "The Relation of Spiritual Life to Civil Government." Mr. D. Ellsworth of New York, C. L. Harris, W. C. Bowen, Mrs. E. C. A. Hall, Emily B. Ruggles, and Mrs. S. A. Slocum, filled out the remaining time.

"Spiritualism on Trial," is to be the theme of Mrs. H. M. Walton's address Saturday evening, 26th inst. Mrs. W. is a logical writer and speaker, and we expect another interesting session in Preparatory School Hall, Johnston Building, corner of Fulton and Flatbush Avenues. F. W. JONES.

Washington, D. C.—Friday evening, May 18th, was characterized by one of those delightful social events which our friends, Prof. and Mrs. D. C. Chapman, of 104 C street, Capital Hill, so well understand creating. There is no one connected with the promulgation of the Spiritual Philosophy who visits Washington who has more earnest and appreciative friends among our intellectual people than has MRS. CLARA A. FIELD of your city. On her way North from Florida, where, as you know, she has been health-seeking during the winter, she sojourned here a few days, the guest of Mrs. D. C. Chapman.

On Sunday night last she followed President Wolff's stirring rebuke to Dr. Talmage with a few felicitous remarks. On Friday evening, after a month of social intercourse crowded into one short week, her friends rallied, by Mrs. Chapman's invitation, to bid her goodbye. The evening was unpropitious, but the attractions offered tempted a large concourse of Mrs. Field's friends to take the risks of the inclement weather. The usual programme of music, recitations and short addresses was most charmingly carried out. As this is merely a notice, and not a report, I shall not attempt to give Mrs. Field's reply to the welcome which Mr. Wolff, as spokesman for the company, extended to her. Suffice it to say it was full of beautiful thought excellently expressed, sparkling with wit and often tender with pathos. At 10:30 the guests bade Mrs. Field good-bye, having remained until the last moment allowed for her preparations for departure; and not one was there who did not feel cordially thankful to the genial host and hostess for the delightful treat enjoyed. S.

A Fraternal Example.

To the Editor of the Banner of Light:

Amid the difficulties and asperities that beset public life in all movements—ours no less than others—it is always gratifying to record evidences of fraternal courtesy when extended by one worker to another, who is laboring in the same sphere of usefulness.

There is no reason why co-workers should not be friendly and fraternal with each other, though, possibly arising from our common frailties, such is not too often the case. But lately, out here in the Golden State, the writer is rejoiced to say that a fraternal example has been set among us that gives modern pith and point to the old injunction to "in honor prefer one another."

The event in question—leading to the above-indicated result—was a Basket Picnic given by Mrs. E. L. Watson, of "Sunny Brae," Santa Clara, Cal., to Mr. J. J. Morse and family, of England. Among the guests was our good friend Mr. Pawley, of the San Francisco *Daily Chronicle*, and the following article from his genial pen affords independent testimony as to the pleasure and extent of the festival referred to; says our friend:

A reception and social was given in honor of J. J. Morse, at the residence of Mrs. E. L. Watson, near San José, last Thursday. For the past year Mr. Morse has been the speaker of the Religio-Philosophical Society, at Metropolitan Hall, in San Francisco, and has become deservedly popular. Nearly two hundred invitations were issued, and it is said that every one was responded to *in propria persona*. The San Francisco contingent left by an early morning train, and were met at the station by a number of carriages, and conveyed in good time to Sunny Brae, where the hostess and the already arrived guests welcomed the new-comers. A delicious luncheon was served under the shade trees, where the most complete arrangements had been made. The pleasure of the occasion was still further increased by the attentions of the bevy of fair Hebes who administered the commissariat, for they, in their airy costumes and fancy caps, contributed not a little to the general gaiety. The sentiments peculiar to such an occasion were expressed in excellent brevity and taste, and were much applauded. Vocal and instrumental music and dancing added to the day's enjoyment, while lawn sports and the cherry grounds had many devotees. Late in the afternoon about fifty of the guests returned to San Francisco, and a large number remained to participate in the festivities of the evening, returning on Friday. The excursion was heartily enjoyed, and will long be pleasantly remembered by those who participated in it.

Among those present were: Mr. and Mrs. M. B. Dodge, Mr. and Mrs. Schultz, of San José; Prof. and Mme. Arrillaga, Mrs. J. J. Morse, Mr. and Mrs. W. M. Rider, Mrs. Mitchiner, Miss E. B. Joy, Mrs. E. Clark, Mrs. J. Schlesinger, Miss Mina Robinson, Miss Bonnie Stitt, of Titusville; Miss Florence Morse, Miss Lulu Watson, Mrs. Morriss, Mrs. Parkhurst, the Misses Morriss, Miss Josie Hill, Miss Libbie Hill, Mrs. H. E. Robinson, F. H. Woods, W. E. Coleman, C. H. Wadsworth, W. H. Mills, Mr. Van Brundt, Capt. Aldrich, Mr. Crosette, and many others.

It gives me great pleasure to add that Mrs. Watson's courtesy to our English friend and his family was in every way deserved, and that in honoring them she has honored herself. Mr. Morse has always a helping hand, a kindly word and a ready act for all good causes and worthy objects, and eminently deserves our best wishes for the good work he has done in our midst as well as for his geniality of disposition. It is no small credit to his tact and ability that he has steadily increased in our regard, and will presently leave us with the united regrets of all sections of Spiritualists in this city.

Thinking the before related fraternal example might be of interest to all and sundry, must be my excuse for trespassing upon your columns.

With a hearty good-speed to THE BANNER, which waves all over the world, believe me,
Your sincere friend,
AN EIGHTEEN YEARS' READER.
San Francisco, Cal., May 14th, 1888.

An Open Letter to Mrs. O. B. Gray.

Madam: As you are aware, (being at your residence on a professional errand,) I stopped at your séance last evening. Having been shown in *The World* of this morning an account of a so-called exposure at that séance, I have no hesitancy in pronouncing the same from beginning to end untrue. It misstates the usual method of conducting your séances, and misrepresents the point made of catching a form, "Sarah," or of catching any form, and finding the medium. The "grabbers" tried to catch a form which had materialized upon the top of the table—"Carrie Miller"—who dematerialized at once. And as to the medium—the son, who has no side whiskers, as stated—he did not make his appearance from the cabinet until some minutes after, when the "grabbers" had left the séance-room.

I consider the attempted exposé a signal failure every way.

Very truly yours,
IRETUS GREENE CARDNER, M. D.
235 *West 34th street, New York, May 17th,* 1888.

Haverhill, Mass.—Music Hall.—Sunday, May 20th, before large and appreciative audiences, at 2 P. M., Mr. E. W. Emerson made remarks upon "Little Things," claiming that it is the little things in our everyday experiences by which we grow to manhood and womanhood, and round out our individual character into true nobility.

At the close of his remarks he gave an exercise in mediumship, reporting forty-six full names that were fully recognized. As this was Mr. Emerson's last appearance in this vicinity for at least one year, persons were present from neighboring towns and cities, including Merrimack, Merrimackport and Newburyport, Mass., all of them receiving reports from their spirit-friends.

Evening.—The Home Orchestra, Miss Jessie M. Little, precentor, opened the service with a half-hour musicale, rendering selections of choice music. The choir sang "Memory's Golden Shore," which suggested the theme of Mr. Emerson's remarks on memories of the past. At the close of the remarks he gave an exercise in mediumship, reporting sixty three full names, many of them to parties who have never before been at a spiritual séance, and of which your scribe hopes to speak more fully in the near future.

Mrs. Celia M. Nickerson will occupy the same platform next Sunday, the 27th. W. W. CURRIER.
May 21st, 1888.

Haverhill and Bradford.—As the present lecture course approaches its end, the interest in the Spiritualistic cause appears to deepen, and the signs pointing to the future indicate the approach of another season of growing interest. Mrs. Lizzie S. Manchester of West Randolph, Vt., was again the instrument of utterance last Sunday, giving two addresses of great power and elegance of diction, as well as forcible in conclusions. The theme of the afternoon was "Give us our daily bread"; in the evening, "I will write my law upon their hearts, and they shall be my people, and I will be their God. Mrs. Manchester is to open the next lecture course the first Sunday in October. Next Sunday Mrs. S. R. Stevens of Boston will give the concluding lectures of this course; Mrs. Hattie P. Griffin will render a selection in the evening, and the exercises will also be of a soldiers' memorial character. E. P. H.
Haverhill, May 21st, 1888.

Willimantic, Conn.—Sunday, the 13th inst., Dr. Geo. A. Fuller gave us two excellent lectures. It was his first appearance here, but we hope not his last. We were well pleased with him both as a man and lecturer.

The 20th, Mrs. Ida P. A. Whitlock occupied the platform. She gave two excellent lectures, accompanied by psychometric readings, and to the entire satisfaction of all. This lady should be kept busy.

Next Sunday we have Dr. F. L. H. Willis of Rochester, N. Y. He is an old favorite here, and we hope to give him a full house. He has chosen for his subjects—afternoon: "The Potent Influence of Spiritualism upon Public Opinion"; evening, "The Crucifixion of Truth Illustrated in the History of Spiritualism, addressed to the Rev. Clergy who of late have been firing hot shot into the Camp of Spiritualism."

Lowell, Mass.—Dr. Dean Clarke occupied our platform Sunday, May 20th, and very good audiences, afternoon and evening, assembled to listen to his inspirational lectures.——Next Sunday is the closing one of our meetings for the season. Mrs. Lizzie S. Manchester will occupy the platform. In the evening a Memorial Service will be conducted under the inspiration of Mrs. M. Post 185, G. A. R., has been invited, and has accepted the invitation, to attend. B. S. FREEMAN,
No. 5 Brooks street.

Portsmouth, N. H.—Sunday, May 20th, we had with us again Mrs. E. Clark Kimball, of Lawrence, Mass., who gave in two test séances over a hundred recognized names and incidents of a private character. In the evening every seat was filled, and some had to stand.——On Sunday, the 13th, Miss M. T. Shelhamer gave two fine lectures, pleasing our people very much. We hope to hear from her again.——Next Sunday, the 27th, Mrs. E. C. Kimball will be with us. C.

Providence, R. I.—The Ladies' Spiritualist Aid Society meets in Slade's Building, corner of Eddy and Washington streets, every Thursday afternoon and evening, Room 14. All are cordially invited. Séance in the evening. Mrs. M. H. Waterman, President; Mrs. Sarah Osborn, Vice-President; Mrs. H. C. Troop, Secretary.

MASSACHUSETTS' VERDICT.

The Outspoken Views of Well-Known People.

Truth alone cannot be doubted. Herewith are published some interesting truths spoken by your neighbors and personal friends. You know their good characters and that they would not willingly be parties to fraud. Living in your own community, some of them are accessible. If there exists any lingering doubt in your mind, ask them personally what "Warner's Safe Cure," the giant of medicines, has done for them. Messrs. H. H. Warner & Co. offer $5,000 for proof that, so far as they know, the testimonials published by them are not strict truths. The following are samples of testimonials daily received from this section of the State:

HAVERHILL, Mass., (Attorney at Law,) Oct. 25th, 1887.—I can endorse "Warner's Safe Cure" as being a valuable remedy for Kidney and Liver diseases. I have taken it with beneficial results.

Benjamin F. Bickett

SOMERVILLE, Mass., Dec. 20th, 1887.—I have used "Warner's Safe Cure" since last summer, and it has put me in shape to work once more, which I was not able to do. I got the Malaria in Central America two years ago and have suffered from it since, using calomel, quinine, etc., by the wholesale. "Warner's Safe Cure" cured me.

John E. Hill

Garfield Avenue, Crescent Beach, REVERE, Mass., Nov. 30th, 1887.—My mother has been using "Warner's Safe Cure" and "Warner's Safe Rheumatic Cure" alternately for Rheumatism with beneficial results.

Louis Bury

HAVERHILL, Mass., No. 1 Spring Place, Oct. 24th, 1887.—In 1881 I took "Warner's Safe Cure," and was wonderfully benefited thereby. I firmly believe it saved my life. It cured me, and I have been well ever since, although I have n't given up its use. I take it whenever any little thing is the matter with me.

Miss Mary E. Dalloff

ROSLINDALE, Mass., (Pastor Baptist Church.) Jan. 9th, 1888.—It gives me pleasure to add my testimony to the value of "Warner's Safe Cure." Some years ago I gave it a faithful trial, using six or eight bottles. I received radical benefit.

J. Tuttle Hyman

ANNISQUAM, Mass., Dec. 3d, 1887.—We have used "Warner's Safe Cure" in our family for years, and are never without it. Mother thinks that whatever ails us can be cured by "Warner's Safe Cure."

Master Edmund D. Hodgkins

(From the New York World of May 21st.)

Spiritualism—Fair Play.

To the Editor of The World:

I am not classed as a Spiritualist, nor do I visit the mercenary mediums, yet, with the public at large, wish to see fair play among all disputants. On all sides, in the church and out of it, among all classes, there is a vast amount of trickery, fraud, deception, pretense and falsehood, but a world of deception exposed does not disprove a single truth nor fact. Sneers in the pulpit or out of it prove nothing. Science rests upon evidence, demonstration of facts, realities. "That," as Lord Bacon said, "should be the field of our investigation." I know nothing of Spiritualism from any personal experience. I only know that many of the most scholarly and literary people in the world proclaim its truth, such as Prof. Wallace, the great naturalist; Crookes, the chemist; Varley, the electrician; Zöllner and Flammarion, astronomers; Ulrici, Fichte, Thackeray, the Brownings, Howitts, Mrs. Beecher Stowe, and many others. What is it among millions of adherents that has so shaped their beliefs? The advice of W. E. Gladstone is deserving of attention. He says: "Spiritualism is a question, in the first place, of evidence; it then follows to explain, so far as we can, such facts as have been established."
Orange Valley, May 19th. PASTOR.

Greenwich, Mass.—By invitation the Independent Liberal Church attended, by delegates, the ordination and installation of H. H. Brown as pastor of the First Congregational (Unitarian) Church in Petersham. The delegates were Mrs. Yeaw, Mr. H. W. Smith and Miss H. B. Lochlan. Mr. Brown, for several years one of the ablest speakers upon the Spiritualistic platform, has not "stepped *down* and out" from sympathy with his former co-laborers, but has been settled in his new position after a two years' course of study at Meadville, Pa., by the unanimous vote of the society, with a full knowledge, on their part, of his views in relation to spiritual inspiration.

The sermon was preached by Rev. John W. Chadwick of Brooklyn, N. Y., and was liberal and comprehensive enough to satisfy the demands of advanced thinkers. "The Right Hand of Fellowship" was given by Rev. Mr. Bailey of Ware, a former army comrade of "Capt. Brown," who feelingly welcomed him, not only to the fellowship of the churches—not only to that of the living, but to the fellowship of the so-called dead, the sacred companionship of such as Channing, Parker and Gannett. All the services indicated a belief in the presence of "the departed."

The interest in our meetings is unabated, and the attendance good. The speaker last Sunday, Mrs. Yeaw, elaborated the theme of Mr. Chadwick, "The Field is the World," emphasizing the necessity of broader intellectual and spiritual culture. The exercises of the Lyceum were spirited and instructive. The interest in the short, historical lectures, given by Mr. Smith, illustrated by views presented by Mr. Photius Fiske of Boston, continues. Services for this season will continue through June, with the same speaker. JULIETTE YEAW.

Worcester, Mass.—Prof. W. F. Peck occupied the platform for the Worcester Association of Spiritualists in Continental Hall, May 20th, afternoon and evening. He was listened to with the closest attention, by large and appreciative audiences. Mr. Peck has but few equals in the lecture-field, either in his lectures or his beautiful songs. He will close his present engagement with us next Sunday, May 27th.

Miss Jennie B. Hagan, who made herself so popular with our people during her stay with us last November, will be with us again for the month of June. T. R. J.

Pittsburgh, Penn.—Mrs. H. S. Richings lectured before the Secular League of this city, Sunday, May 13th. She had a very good audience. The League meet at Maltby's Hall, No. 76 Fifth Avenue. "Spiritual phenomena," says *The Post* of the 14th, were taken up by the speaker in answer to questions, and she backed up her belief in Spiritualism, mediums and mesmerism with an excellent flow of reasoning."

Norwich, Ct.—The Spiritual Union closed its fifth year's services in Grand Army Hall, Sunday, May 20th, with special ceremonies, of which mention will be made next week.

The Eagle favors woman suffrage, cremation, the abolition of capital punishment, the complete secularization of the public schools, the repeal of the infamous medical act passed in 1887 and designed to restrict competition in the practice of medicine.—*Saratoga (N. Y.) Eagle.*

To all which the BANNER OF LIGHT says "Amen!"

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FORTY YEARS
ON THE
SPIRITUAL ROSTRUM.
BY WARREN CHASE.

A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child,

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known: scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convulsions, Personal and General, resulting in a Social Effort by the Author.
II. Birth of Spiritualism—Failure of Fourierism—Political Career Opened, and Sketches on the Path of Life by the Crooked and Tangled Line—The First Spiritual Paper, *The Univercœlum*, and its Objects Explained.
III. Early Work—Boston *Investigator*—*Univercœlum*, *Spirit Messenger*, and Early Workers, etc.
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MAY 31 1888

BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH C.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JUNE 2, 1888. | $3,00 Per Annum, Postage Free. | NO. 12.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* The Law of the Spirit and the Spirit of the Law. *Poetry:* Evening in the Forest. *Spirit-Communication:* "Man as he Was and Is."

SECOND PAGE.—Suppression of Vice. *Banner Correspondence:* Letters from New York, Oregon, Massachusetts, Arkansas, Connecticut, Michigan, and Indiana. *Free Thought:* A Definition. *The Reviewer:* Forty Years on the Spiritual Rostrum, etc.

THIRD PAGE.—*Poetry:* The Challenge. *Spiritualist Alliance:* Once More Injustice. Heredity. The Lyceum at Melbourne, Australia. Obituary Notices, etc.

FOURTH PAGE.—The Eruption of the Talmage Volcano. No Creed—No Leader. Sir Moses Montefiore—Jewish Charity. Renan's Last Book. Poisoning by Vaccination. More Profit-Sharing, etc.

FIFTH PAGE.—Talmage Excoriated. The Ultimate of the "Evil Spirit" Theory in the Past. Spiritualist Camp-Meetings for 1888. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—*Spiritual Phenomena:* Materializations at Mrs. Effie Moss's Cabinet. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—All Sorts of Paragraphs. Spiritualist Meetings in Boston and Elsewhere. The Spiritualist Camp Meetings. *In Re* Mrs. Stoddard-Gray. Spiritualism a Religion. An Able Report. Our Confession of Faith, etc.

The Spiritual Rostrum.

The Law of the Spirit, and the Spirit of the Law.

A Discourse Delivered through the Trance Mediumship of

MRS. R. S. LILLIE,

Before the Spiritual Temple Society, in Berkeley Hall, Boston, Mass., Sunday Morning, Feb. 5th, 1888.

[Reported for the Banner of Light by Miss Ida L. Spalding.]

INVOCATION.

Ministering spirits of wisdom and love, ye who ever willingly turn earthward to direct our thoughts and to bear us richest blessings from your homes above, wend your way toward the land of mortals this morning, bearing that which shall open our intuition and understanding, and enlighten our spirits. Encased as we are in mortal forms, encumbered with many cares, bowed down by life's responsibilities and obligations, at the close of the six days of labor we turn toward the spirit and the spiritual, that we may refresh the inner man that ever gives strength to the outer as the builder thereof. Lift us above the care of mortal life into the realm of spirit, where we may drink from living fountains of wisdom and knowledge, and find that peace which cometh with an understanding of the truth. Receiving the thoughts given us as a blessing from you, we return you our thanksgiving now and evermore. Amen.

DISCOURSE.

Our subject this morning is "The Law of the Spirit, and the Spirit of the Law."

There is no height and no depth throughout the universe that is not permeated with a power, a something, call it what you like, that animates all living things. We find it as a controlling force alike in the blade of grass, the insect, and the planet. Mankind, recognizing this principle but not understanding it, have reared lofty temples and builded altars at which to worship this mystic power, and out of their different definitions of it have arisen all forms of religious belief. The Christians call it God. According to their formula God is a spirit, and they who worship him must worship in spirit and in truth. So far as we can understand the law of the spirit, it is that which man seeks to grasp, or reaches after, and yet does not control; it is the motor power of all life, and of his own soul as well, which, in his endeavors to understand, he can but indifferently comprehend at best.

As an element or power we will speak of it first. We believe it to be world-making, world-controlling, and form-producing, therefore creative in its elements and substance. We cannot shape or give form thereto with our puny, finite understandings, and whenever we attempt to do so we but show the measure of our own souls and not the measure of that which we seek to define. From time immemorial, however, man has endeavored to gain a comprehension of this principle, but wherever he has left his record, we find innumerable mistakes and but a faint glimmer of the infinite truth toward which he reached.

Incomprehensible and elusive, spirit yet contains all that is, all that was, and, we believe, all that ever shall be. To the forms which come into that state where we as forms may meet each other understandingly, we give the name of matter; and if we attempt to analyze this also, we find that it contains a problem almost as insolvable as that of spirit, for when the power or principle within it, which is the life and substance of it, is withdrawn, matter is left in such a condition that it immediately begins the round of change that belongs to it eternally. Whatsoever man has called this life-force, Father, Jehovah, Allah, or God, he means the same always—it is but his attempt, in the different stages of his spiritual unfoldment, to clothe his thought in reference to this power that we denominate spirit.

As we understand it, spirit is the law which produces and governs all things and gives variety of external expression; it is the power of life and energy, God, if you choose; it is the *embodiment of* all law, and *matter* or outer form is its expression, and, consequently, is subject to it. The law of the spirit, then, is the controlling law of this vast universe, or, in other words, is the law of God. The manifestations of life, from the least to the greatest, are but forms that spirit has assumed, the Spirit of God being the producing or creating power. Although we may find differences of opinion in regard to this principle, one denominating it one thing and another something else, is it not, nevertheless, true that in our endeavors to gain a comprehension of it we are all walking in the same direction?

What at the present time is denominated Modern Spiritualism recognizes the law of the Spirit, or the law of God, more fully than has any religious system of the past, because the light of to-day is greater than the light of the ages gone before, and because man's understanding is now sufficiently developed to enable him to grasp the truth in relation to the spirit. He no longer attempts to tell how his God looks or to give the measure and form thereof; but, looking forth into the realm of Nature, he accepts all things as the manifestation of His power, and then, his soul expanded and his spiritual perceptions quickened by the entertainment of this lofty conception of the Infinite, he rises in the grandeur of his manhood to praise and adore. This is the result of evolution. It was as natural for man, when controlled by the lower forces of his being and of nature, to bow the knee and worship in fear and trembling, as it now is for him to rise in the dignity of the grand truth that appeals to his understanding and unlifts his soul.

Great as is the light which material science has shed upon mankind, there is a line beyond which its rays cannot penetrate. Modern scientists are unable to lift the veil of materiality that hangs about them. Some are honestly acknowledging that they have found the unanswerable. Some of them have said, "This *may* be the spirit, as a force or substance, that so many are talking about. It may be that we shall find a law of nature by-and-bye that will interpret it." Such minds as Zöllner, Crookes, Wallace and others, have stood in the presence of this power humble as children, and admitted that it is the spirit, the same creative, form-producing power, which, throughout the limitless ages, has wrought the various forms, worlds and systems of which we are now, and man in the past has been, cognizant. Aside from this acknowledgment on the part of a few of the learned ones of the present, there are experiences taking place with a vast number of human beings scattered over the entire earth, especially among the civilized nations, which, together with the latter-day interpretation of the power producing them, constitute the movement known as Modern Spiritualism. From the humble home at Hydesville, where it had its birth, it has spread all over the globe, until in every land the story of the angels' visitation has been told.

In every instance Spiritualism takes the place of the former religion of the individual who accepts it as a truth. That devout Methodist mother, startled by what she had received through the mediumship of her children, prayed constantly, day and night, for guidance, holding reverently to her church and creed, until she became so illumined with the truth that at last the church naturally receded from her, not she from the church. It was a growth into a knowledge of the truth, and its acceptance brought a blessing not alone to her own home, but to thousands and hundreds of thousands of other homes. It answered that most important question that mankind, through all the ages of the past, have never ceased to ask: "If a man die, shall he live again?" and it answered it so satisfactorily that they became convinced that God is not the being they believed him to be; that he has not the attributes they ascribed to him; but that he is the Spirit of Life, Wisdom, Energy and Power everywhere apparent.

With the acceptance of this belief there comes more or less of a conflict in the mind of the receiver. You have a cabinet of what has been held by you as valuables—texts, creeds, dogmas, man's assertions as to what God is, where he is, what he has done, what he has said. This cabinet of treasures is a legacy from the past, an inheritance from your forefathers. Your parents handed it to you with tears in their eyes, and earnestly prayed you to accept it and jealously guard it. Tender associations cling to it, sacred memories cluster about it, and the human heart, with its strong, filial emotions, reverences it. You ask: "What is true?" Satisfied of the identity of the loved ones gone before, who now return to you, you ask them, "What was your experience? whom did you meet? did you see God, or his Son, Jesus?" and the answer that has always been given is: "God is the infinite, unperceived Spirit of Life; we are finite; we do not meet God personally; we meet but the works of the Infinite, which we believe to be the works of God; we find no avenging personage, no frowning countenance, no angry hand uplifted against us, and no place of torture or punishment that our own deeds have not prepared for us."

With this message from sincere investigators on the other side of life, pause a moment and look at these treasures of the past, handed down to you, it is true, in all honesty of purpose. What are they? Chapters from the Bible of the ages; a record of angelic messages given to your forepatents thousands of years ago, when the conviction of mind was such that the truth could not be presented as it has been presented to you. Their spiritual nature had not evolved to any extent, consequently they ascribed to the Deity the attributes of their own undeveloped nature. When they saw the lurid lightning and heard the thunder crash, they thought God was angry, and sought to appease his wrath with offerings. They had not learned to subdue their passions, for he who cultivates the nobler manhood within will never believe that God is a being to be pacified with a gift when all is his, even the hand that brings the offering.

With this interpretation of the Infinite Spirit there has come up a new sect, as it is sometimes called, but it is the purpose of every wise returning spirit to prevent crystallization into a form which shall make one more, with its vast divisions, of these large religious bodies. It differs essentially from those which have preceded it with this latter-day interpretation, and yet there is not one of them that has not had the same or similar manifestations, that has not had spiritual experiences, and that is not in reality the outgrowth of the law of the spirit which is ever working upon man and producing these results physically, mentally and spiritually. The more a man has grown and outgrown what he was, the clearer his mind and perception, the finer his judgment concerning the Infinite, the future state of the soul, its rewards, punishments, etc.

This truth, as we said in the beginning, takes the place of religion, or what has been previously held as such by all who accept it; and more than this, it solves problems that material science has not been able to solve. That which scientists have been unable to name with certainty, it designates with positiveness as the spirit. It teaches you how to establish a line of communication between yourselves and your loved ones in a more refined realm of being, the realm of the spirit; hence it is a science. Again, it gives you as much of a code of the laws controlling life as the human mind is capable of grasping understandingly, and a set of rules by which to govern your conduct during your earthly pilgrimage; therefore it is a philosophy or an exposition of the law. It comes in conflict with, and opposition to, previously conceived opinions and fixed ideas in reference to spiritual matters, or rather religious matters. It comes more directly in conflict with the dogmatic part of religion, which is its externalism, and which consists of creeds, assumptions, assertions and conclusions unsustained by proof other than that afforded by the Bible. This is handed you as the only true word of the only true God, and you are told that in it may be found all that is necessary to guide you in your life. You take it to look it over, find contradictions here and there, and you begin to make queries, but you are instantly hushed, and told that you must not ask questions. As a reasoning being you are naturally unsatisfied. These communications from your loved ones are in opposition to some of its teachings, but as a rule they conform to the best part of them. Those who have in their keeping the Bible and the Church, finding that the spirit-world opposes their creeds and dogmatic assertions, violently assail us. They have tried in every way, and turned in every direction, in the hope of crushing this movement, and at last have resorted to the law. What is the spirit of the law which they would have passed? It is the spirit of tyranny, oppression and persecution which in the past caused the blood of martyrs to flow, but which in the nineteenth century cannot take that course, for the minds of so many are too far advanced, and though they may not be Spiritualists, they are liberal in their views. Even as Christians, some of them accept the broadest interpretation of our Constitution, which asserts that man shall be free to worship God according to the dictates of his own conscience.

Spiritualism is governed by the higher law, which is the law of the spirit, and not the spirit of the law as some would interpret it. We would say to you as Spiritualists, There is work for you to do. Open your eyes and behold what is taking place about you! How many States in the Union have passed, or are endeavoring to pass, laws restricting the practice of medicine to graduates of colleges, which laws are in direct opposition to the spirit of the Constitution? I take up my Bible and I read: "These signs shall follow them that believe, . . . they shall lay hands on the sick and they shall recover." This, then, is being done by Bible-reading communities in a land of Christians! They lay aside their Bibles Monday morning, and, hastening to their legislative halls, seek to make enactments in the interests of a selfish class of practitioners, or, if not doing so themselves, they allow others to do so, when if they believed in the religion taught by Jesus while on earth, they would as "believers" lay hands on the sick and heal them, even as do the Spiritualists of to-day.

Thus far you have been able to successfully oppose this measure in Massachusetts, but in many other States, through the apathy of the liberal-minded, it has been carried into effect. Even here, however, you have need of much watchfulness to guard your rights, for we find a petition before the Judiciary Committee of your Legislature to provide a Bill for the punishment of those detected in palming off fraudulent physical manifestations for genuine, but which, when once enacted, may be used against honest mediums for this class of phenomena.* We have the true and the false; but remember those who are false are human beings, gifted at times it may be, and we believe at times they are, with the genuine power of mediumship. Outside of this class there are bold, unscrupulous pretenders, who, in the name of Spiritualism, seek to deceive the public with spurious manifestations; but, I affirm, a law that provides for the punishment of a fraudulent minister in the Church is good enough to use in meting out justice to the fraudulent minister in our ranks. We appeal to you upon the earthly plane to work discreetly and wisely, for, we repeat, a law intended to reach only those pretending mediumship will be so construed that it will be made capable of reaching mediums who need our protection and the protection of the law. If the laws now in force are not stringent enough, we bid you beware how they are made more stringent, for there is more danger in this direction than in the other. We believe that the law of the spirit will and must control, and that the law of Spiritualism, which is the law of the spirit, is sufficient to adequately deal with all pretenders and evil-doers within our ranks. This is the place where they should be met and dealt with, for the law of the land, as you well know, is capable of misconstruction, and in the cases of this kind that you have seen tried, a little technicality instead of truth has been able to turn the scales of justice. Spiritualism, or the law of the spirit, is sufficient in itself to right these matters.

Spiritualism is a religion, and whatever law is enacted must be subject to the Constitution that protects you as religionists, whether or not it does as scientists, investigators or experimentalists. Spiritualism is your religion, your mediums are your priests and priestesses, through whom you communicate with those gone before, and your legislators have no more right to lay the hand of violent oppression upon them than they have upon any minister of the gospel. If on Sunday a minister preaches purity, virtue, integrity and uprightness, and during the week commits fraud, theft or perjury, he lays himself liable to the law as do our own offenders. During the past forty years Spiritualism has passed through experiences which prove it capable of taking care of itself. We do not believe that it needs any special laws any more than we believe that Christianity does. You should not permit laws to be enacted that, in their application to religious bodies, may be used as a means of venting the spite of any petty tyrant upon his fellowmen.

See what Spiritualism has done during its brief career! It has grappled with every problem of life; it has dealt with every subject of vital importance that has come before the public; its advocates have attacked every evil of the age and been foremost in every reform. It has had attached to it much that had nothing whatever to do with its real philosophy. If a "crank" called himself a Spiritualist, Spiritualism had to bear the burden of his folly; if he called himself a Christian, then Christianity was pointed at derisively. By-and-bye, however, those who attach themselves to the spiritualistic car as it moves onward will, like the little boys and girls you see attaching themselves to the back or sides of a passing vehicle for a sleigh-ride, drop off one by one when they get tired of hanging on. Burdened by unjust laws, this car of Spiritualism will move on through the States of Illinois, Indiana, Michigan, Iowa and Minnesota, through the states of Sin and Misery even, until it emerges into the state of Perfection, having at last thrown off these encumbrances and gathered in their place new forces and powers.

Let us shout and be exceeding glad that our Spiritualism has within itself that power of spirit and the law of the spirit that conquers difficulties, overcomes obstacles, molds, shapes and fashions all with which it comes in contact, and it will so mold the thought of this century that eventually there will not be enough bigots in any Legislature to pass so unjust a law, one covertly designed to defraud honest people of their rights, as it has been proposed that your legislators shall enact. By-and-bye some one will read their Bible to those who have allowed their prejudices to destroy the brotherly love they should bear one another, and they will be surprised; for they have so long a time turned over its pages as so much rubbish that they have really forgotten the kernel of truth there is in it; but the Revelator of Spiritualism will show them that we are kin—brothers and sisters all—under the spirit of the law which is the law of God.

*This effort of the opponents of Spiritualism was signally defeated shortly after the delivery of this lecture, by a report of the Committee that it was inexpedient to enact a law of the kind proposed.—ED.

For the Banner of Light.

EVENING IN THE FOREST.

BY GENA SMITH FAIRFIELD.

Mantled in purple mists, the mountain
In silence sleeps,
While an entrancing, solemn sweetness
O'er all things creeps.

The dreaming streamlet softly murmurs
To shaded shores,
And night dews kiss the blossoms starring
Their mossy floors.

The swaying leaves have lulled to slumber
The happy birds,
And nothing but a breeze's whisper
The calm disturbs.

And over all a blue arch, studded
With many a gem
In beauty, for earth nightly fashions
A diadem.

Enchanting hour of dusky evening,
Sleep, prayer and thought,
From out thy influence so holy
Are sweetly wrought;

And angels seem to float around me,
Shapes of delight,
Who charm my ear with silvery music,
My eyes with light.

My thoughts chime with a thousand others
In harmony;
The universe seems one grand spirit
Of unity.

On Heaven's broad and loving bosom
Earth rests her head,
While God's most tender benediction
On both is shed.

Rockland, Me.

Recent returns give the population of the Russian Empire as 108,787,235. European Russia has 81,725,185; the Vistula region, 7,900,304; Finland, 2,176,421; the Caucasus, 7,284,547; Siberia, 4,313,680; and Central Asia, 5,327,098. A big country. No wonder England fears it.

Spirit-Communication.

"Man as He Was and Is."

To the Editor of the Banner of Light:

I herewith send you a communication titled as above, and written by a spirit giving the name of "Dr. John Mansfield," in May, 1855, through the hand of Dr. A. H. Griswold, then quite a young man, who has long since passed to his spirit-home. There are some things in the message quite interesting and far in advance of the prevailing ideas at the time it was written. It will be noticed that the Darwinian ideas are presented.

Fraternally thine, M. W. COMSTOCK.

Niantic, Ct., 1888.

When man was first created he was not pure, as many think, but he possessed a nature capable of being developed to a degree as to know that he was above the brutes around him, and this was all. What an advancement has been made! From what little beginnings a great superstructure has arisen, and all is yet in its infancy. When mankind made the discovery that they were superior to the brutes around them, they began to exercise authority over them; that was the first attempt toward aggrandizement, and since then mankind have steadily increased in knowledge and power. But man's first step toward spiritual development was much later; for a long time he did not ever suspect that he should live after his earth-life was ended, but when the first rays of that truth dawned upon him, new energy was imparted to his nature. It was the simplicity of his nature that prompted him to worship everything that appeared mysterious to him, yet he did not worship those things for any good that he thought they might do him, but from desire to know of the being he supposed they represented. Then mankind first desired knowledge, and then purity as they understood it, and so it has ever been. When a child first commences to think, it is for knowledge, and till that is in some measure supplied, he does not aspire after purity.

Mankind, like children, first desire to know who made them and how they were made, and that has been the great question even to the present day. Some suppose that God by the word of his mouth spoke mankind into being; and this is far the largest class. Another class supposes that all things took place by chance; this class is small; but there is another class still, one that supposes all things took place according to law; that man and all created things were produced by nature's unfoldings, and all according to the immutable laws of God. This is the only one that has truth on its side, and it is eternal truth, for God did so produce all things. This great principle is to be established first, for till mankind start on a true basis their conclusions will continue to be false. Were there no God there could be no man, and if there were no man there could be no spirit-world; and if there were no spirit-worlds there would be no need of man's improvement, for this would be his only existence and he would have no need for a more elevated condition than the brutes now enjoy.

God works by means, is an old truth, but mankind only receive it when it suits their convenience. If God works by means in one instance he does in all, and if not in one, then all is done by his word. Thus you must see that were God to do every little thing by a direct interposition of his will, all would be dependent on him; but it is not so; he does not operate by the direct force of his will, but through laws, as various as are the things created. Were not God to impart to those laws effective force they would be of no value; but when they were first instituted they were endowed with power to carry out these ends. Thus the law of development was endowed with the power of reproducing in a higher condition each separate germ.

This law of progress has operated through all past time. The first germ of mineral life was perfected and transformed into a higher life, namely, vegetable, but of the lowest kind. Then the same law, operating on vegetable, developed it to the animal, perfected it through a long succession of ages till it assumed the lowest type of man. Once again this law of progress was made active in developing this low type of man; and it does not stop on this sphere, but operates the same in spirit-life, and will operate till all men are made perfect.

It has been considered by opponents of the law of progress that it was fatal to God's supremacy, but it is not so; God works by the laws he has instituted, and those laws are immutable; were they not, there could be no harmony between them, but perfect harmony exists in all their operations. The thunder-storm is no less an operation of certain laws than the opening of a flower, or the singing of a bird; but mankind mourn and pray to God to protect them from the lightning, when in fact God is present in the lightning as in the flower, nor would he make inoperative the law that produces either to relieve man's fears or suffering. Should he do so, what might be the consequence? A world stop in its course for man's comfort? No! It is folly to suppose that God would, could he; but he cannot alter one of his laws, for doing so would imply imperfection, and that is impossible. Were imperfection in God possible, there would be no certainty that the earth would roll on its course another day.

But to return to the subject I am treating: It has been produced as a seeming argument against this law of progress, that, were it true, new forms would be constantly assuming shape and that new races would arise here and there over the earth's surface. The folly of this argument lies in a misunderstanding of this beautiful law. When once a being, animate or inanimate, is developed so as to be a type of its kind, the law that produced it ceases to act and a new one takes its place, more beautiful and better suited for its purpose. There are different races of men on this earth, but the law of progress did not make them, neither will it ever make another. This diversity of appearance is occasioned by the different circumstances under which they were developed. It must be kept in mind that, during the early development of the race, many ages elapsed even before they knew that they possessed powers above the brutes around them. During this time men became separated, scattering hither and thither over the face of the earth, and the circumstances attending their development were very different, and differently affected them. This is the cause of the great diversity of nations among men. Were it not for this diversity of appearance there would be no diversity of intellect; all would be nearly on one plane as regards their spiritual development. When all become of like purity those diversities will very much diminish, but never entirely cease to exist, for they are indications of separate individuality which must eternally re

main in order for each man to be a personality, separate and distinct from his fellows.

Why is there such a diversity between the Caucasian and African races? The cause is this: When the inhabitants of this earth were in their infancy all were alike ignorant and undeveloped. (I do not wish to be understood as saying that there was no difference in their abilities.) Not one of them knew why he had an existence, or even supposed he possessed a spiritual nature. (It should be borne in mind that the southern part of Asia was the birthplace of the races.) At this time emigration began, and some went North, others South and West. The nation from which the Caucasian race (as it is called) sprung was the first to migrate. They settled first in the western part of Asia; there they remained for many generations, but that was not to be their abiding-place. Again they marched westward, and their next abode was on the borders of the Red Sea. Here they did not remain long; soon they commenced to separate; some left for the northern regions of Europe, and others for the northern and eastern parts of Asia; the remainder passed to the southern part of Europe bordering on the Mediterranean Sea, and from this portion sprung the race which were antecedent to the Greeks, and from which they sprung. The branch from which the present inhabitants of the United States sprung settled in the middle and western part of Europe, and were a part of the same family that settled the shores of the Mediterranean. They were the progenitors of the Celtic race, who subsequently settled England, all the British Isles, as well as France, and other European States. The other branch started southerly, and finally peopled Africa. This branch first settled in what is now a part of Asia Minor. From there they crossed to Egypt, and thence they sent forth branches that peopled various parts of Northern Africa, and south, along the eastern shore of the Atlantic. In Egypt they advanced rapidly, and soon exceeded all other nations of the earth in knowledge and skill; but they have passed away, and nations that were then unborn are now far superior, spiritually and mentally, but not bodily, to them.

The difference now so apparent, for ages did not exist, and it is mostly occasioned by the peculiarities of climate under which they were developed. When mankind learn to read aright the history of the world they will see that all these seeming inconsistencies are but developments effected by certain unchangeable laws; and what now seems contradictory will then seem plain and simple. Thus it was with me when I entered spirit-life, but from a long study of earth's history, I have learned to read its secret workings and trace the rise and fall of nations that existed more than 60,000 years ago. Not much beyond that period could I find reliable traces of man. He previously existed, but his condition was so low that it was impossible for him to transmit a knowledge of it to succeeding generations.

While man was in that low condition he did not perceive the workings that were constantly taking place around him, workings wonderful to the imaginings of us at the present day. How much greater than even thought can conceive of must have been those wonderful revolutions — those that threw up lofty mountains and sunk mighty continents, yet men coëxistent with them viewed them with no eye of interest, for they had no mind to take cognizance of those mighty events. Yet they expressed no fear if they showed no interest, for they were alike incapable of both fear and interest. When they first began to reflect, they supposed that the earth was alive, and these wonders occasioned by the animal's excessive sufferings. Soon they made an improvement on that idea: they next supposed it was on account of his anger toward them; and this they soon changed for a still higher idea, namely, that it was a monster on whose back they supposed they resided.

Thus you see from what small commencement this wonderful superstructure, whose maker and builder is God, has arisen. When all mankind become of one degree of spirituality, then will take place a new series of events, but that will not occur for many thousands of years. All in the spirit-world and all on earth must first become like the Nazarene, pure and holy. Then a new creation shall take place. The old shall have been transformed into spirit-life ere this grand event takes place, for it is to take the place of this. Why is it that mankind cannot see the truth? It is because they love old things and bear a reverence for them. They do not wish for knowledge if it does not come in old vessels. They cannot see that truth is ever new and fresh and cannot be confined between boards or leaves. The knowledge of to-day is not the food of man, only so far as it is suited to sustain his spiritual nature. But most of mankind look for their sustenance in old decayed and musty lessons of the past. They care not for the fresh nourishing food that is every day placed before them, and this is why they do not become wiser and better; and so long as they thus feed, so long will they look like skeletons — yes, spiritual skeletons.

Suppression of Vice.

ANTHONY COMSTOCK BEFORE A HOUSE SUB-COMMITTEE, MAY 17TH, 1888.

The Law to Prevent the Circulation of Obscene Matter in the Mails Discussed—Mr. Comstock's Methods Opposed and Defended.

The bill to repeal that section of the Revised Statutes under which Anthony Comstock and the Society for the suppression of Vice exercise authority to prevent the circulation of obscene matter through the mails, was taken up by a sub-committee of the House Committee on post-offices and post-roads to-day. Parties representing both sides of the question were heard. Much feeling was shown in the discussion. Mr. J. B. Wolff and Mr. A. E. Giles of Hyde Park, Mass., spoke in favor of the repeal of the law. Mr. Wolff declared that the law was opposed to the institutions of this Government, and was vicious and cruel in practice. He held that it was the function of the several States to exercise the moral police functions. The law was a wrong to suppress a wrong, and failed in its purpose. Morality must come by education and not by force. He held that it was not in the law to declare what was improper in its character.

Mr. Giles said that he believed in the eradication of vice, whereas this law aimed merely to suppress the external signs of vice, the action resulting in more repulsive immorality. He characterized the action of Mr. Comstock and his society as cruel and full of deception.

MR. COMSTOCK'S REPLY.

Mr. Comstock replied to both speeches, defending the law and himself, and showing by example the necessity for the law and the good that has been accomplished by its enforcement. In speaking of the attacks upon and misrepresentations of him by his "Infidel, free-thinking and free-love" assailants, he referred to Mr. Giles as a graduate of free-love conventions.

Mr. Giles said this was untrue.

"It is not untrue!" emphatically declared Mr. Comstock.

The committee interfered to prevent further personality.

Mr. Comstock said that circulars for immoral purposes were sent into female schools. He said that it had been many years, before this Society began its work, an organized business to distribute corrupting literature and vicious contrivances among young people. He said that the Society had fifty tons weight of criminal circulars, etc. Four thousand people were engaged in this work.

Rev. Mr. Hensen, of Chicago, followed Mr. Comstock in defense of the law, pleading for it in the interest of Christian morality.—*Washington Evening Star.*

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for $1,00. Let it do its work; buy it and circulate it.

Banner Correspondence.

New York.

BUFFALO.—Willard J. Hull writes: "The cause of Spiritualism in this city has received a fresh impetus by the presence of Dr. Henry Slade, upon whose brow rests serenely the many triumphs it has been his portion to witness and enjoy through his own instrumentality in the field of Truth *versus* Bigotry and Ignorance.

It seemed a fitting close to a prosperous season of intellectual achievement, that this gifted gentleman should be our guest, and by the excellence of his medial powers demonstrate to all who might choose to avail themselves of the opportunity, the fact of intelligent intercommunion between the world of spirit and this rudimentary existence; and I am glad to say that a goodly number visited him, and obtained a glimpse of the power of spirit upon matter.

As a lecturer Dr. Slade is intensely interesting, and in the three discourses he delivered from our platform, proved himself an adept in the art of narration.

It was my good fortune to enjoy a sitting with him, and I feel that a word of testimony is always acceptable; furthermore I believe that the prime duty of the investigator in whatever department of Nature's domain he may penetrate, is acknowledgment and avowal of the truth; hence this communication.

Upon viewing the manifestations taking place in the presence of such an instrument, there comes the thought that we are indeed upon the very outer boundary of a world we little reck of, and that amid the busy and changing scenes of every-day life, there are unseen intelligences at work, whose potency in a great measure molds the affairs of men and shapes the destiny of nations.

Accompanied by my wife, I called upon Dr. Slade, taking with me three new slates. The room was well lighted, the time being the middle of the afternoon. In the center of the room stood a common table, perhaps four feet square. Dr. Slade took his seat at one side of it, at the same time holding one of the slates in his right hand; but before I could think what might occur, the slate shivered to pieces in his hand; not only the slate but the frame was broken into splinters and fell upon the floor. Following this the medium placed his fingers lightly upon the back of my wife's chair, when instantly chair and lady rose from the floor a foot and a half, poised a moment, gently declined to within two inches of the floor, and dropped heavily. While this manifestation was taking place a chair standing near the table, but at least five feet from the medium, moved backward, and tipped over with a crash, but was immediately righted, and again tipped over; simultaneously, loud raps were heard on the table and other articles of furniture. The spirit then signified a willingness to write, and the medium took the remaining two slates, placed a fragment of pencil between them, and held them against my wife's shoulder, his left hand resting upon my own. Immediately the sound of the pencil was heard, and upon opening the slates one side of the lower one was covered with writing which, upon examination, proved to be a communication from my wife's sister, signed with her initials. I then took a book of perhaps two hundred pages from a stand near by, and placed it on the slate; but before the medium had moved the articles from the table the book had vanished, nothing could be seen of it, and it could not be found in the room. After an interval of a minute the book as mysteriously reappeared upon the slate. This ended what, in many respects, were the most remarkable phenomena I ever witnessed.

Dr. Slade's powers do not appear to have diminished with age, and he bids fair to remain for some years to come a valuable instrument in the dissemination of the truths of Spiritualism, a subject in comparison with which all others sink into insignificance."

GLENS FALLS.—M. G. R. writes: "Bishop A. Beals closed a three weeks' engagement with the First Society of Spiritualists of this place, on Sunday, May 20th, going from here to other fields of labor. That success may follow him is the wish of his many friends in this community. His lectures here have been deep, broad, logical and eloquent. His vocal and instrumental music added much to the interest and success of our meetings."

FARMERSVILLE STATION.—William Henry addresses the following as "AN OPEN LETTER TO REV. T. DEWITT TALMAGE": "What you said in a recent sermon of Spiritualism and Spiritualists is so contrary to the sentiments of one recently delivered by you on 'Bigotry,' and another on 'Scandal,' that I can only charitably hope you had forgotten them; forgotten the thirteenth chapter of Corinthians, and forgotten, or never read, Mr. Lincoln's memorable words: 'With charity for all, with malice toward none.' My wife and I, who have lived happily together for nearly half a century, and have been Spiritualists thirty-three years, feel that your assertions are extremely uncharitable. We will not charge you with willful misrepresentation, but believe you lack proof of your accusations; and according to your own statement, no man has a right to pronounce others impostors, vicious, insane or demented without the best of proof. Is it possible you have the proof that nine hundred and ninety-nine out of one thousand belong to the above classes? We have mingled freely with Spiritualists for over thirty years; attended their ordinary meetings, conventions and camp-meetings, and have not only usually been edified, comforted and confirmed in our belief, but feel justified in saying the great mass are among the most earnest, independent, sincere and virtuous people we have met anywhere. We have children and grandchildren of both sexes. Thank God none of them are vicious or drunkards. Not only is this true of our family, but the same may be said of two sisters' families who were raised under the influence of Spiritualism. We could say the same of many other families. For ourselves we would make no protest. But in this age of toleration and charity we think it too hard for our children and grandchildren to be scandalized, and taught to look upon their parents as tricksters, or the victims of such. The only words we can find appropriate to say to you are, if you knew how many hearts have been saddened by your accusations—how many who were already nearly crushed by the loneliness, sorrow and other burdens every reformer has to bear—you would, like Peter, 'Go and weep bitterly,' and feel it would be a relief to be crucified, as Peter was, head downward, as a partial penance for the cruel injustice you have done a holy cause, and many self-sacrificing apostles and prophets."

Oregon.

PORTLAND.—C. A. Reed writes: "We are having a revival in Spiritualism on account of the advent among us of Mrs. Ladd Finegan of San Francisco. She was brought up from a child here, and has always resided in Oregon until within a few years past. I knew her as a remarkable medium when only about fourteen years of age. I remember one incident in her mediumship which at the time created no little interest: A man had been missing for many months. None knew his fate, but suspicion was rife that foul play had been at work. A few persons concluded to consult the young medium, 'Miss Knott,' as she was called at the time; she revealed the fact that the man had been murdered and his body thrown into the Willamette River, and that a portion of the money was buried in a certain low piece of ground just south of the then city limits; she also described the parties who committed the deed. Search was made for the hidden treasure, and it was found just where she had said it was. But some of the parties were so injudicious as to give the description of the men who did the deed, so that they fled the country and made their escape. This was some twenty-five years ago, but the medium still lives and has developed from one stage to another, until, as a platform test-medium, she has few equals, and I think I can say no superiors.

Her private séances are very fine. A few evenings ago I was privileged to be present at one; I think there were some fifteen persons present, nearly each one of whom received a message from the unseen world, proving that their dead still live. But the best of the wine (figuratively speaking) was reserved for the last of the feast. A middle-aged lady present, of English birth, who, it seems, had had a very eventful life, drew the spiritual vision of the medium to her, when such a revealment commenced as seldom occurs. Father, mother, sisters, brothers, husband, children, seemed to vie with each other in their eagerness to be recognized, when the lady remarked, 'How wonderful! Will the spirits now tell me something that will convince me beyond a possibility of doubt?' The medium said: 'I see a burning building, many stories in height. The fire is well under way; many seem gazing at the upper windows of the burning structure. A sash is thrown up; a woman appears at the window, wringing her hands in agony, and seems looking for some means of escape. The ladder is many feet beyond her reach; if she throws herself from the window it is certain death. She hesitates; the flames burst through the roof, which goes down with a crash. The woman throws up her hands, shrieks and falls backward into the flames and is gone!' 'My Lord and my God!' said the lady; 'my sister, my sister! No person in this country knew of her tragical death but myself. I never mentioned it to a living soul; I will doubt no more.' Then the cremated, translated sister came and poured the balm of comfort into her distressed and bleeding soul, assuring her there is no death.

One day last week I took to her (the medium's) son's residence, a man recently from Michigan, an entire stranger to us both. I was invited to remain at the séance, and was well repaid, for such a revealment from the spirit-world seldom occurs, proof-positive that we are an open book from whose pages can be read every act of our lives. 'Spencer,' one of her controls, then entranced her, when the future of our stranger friend was mapped out most graphically, which, if truly done, you will hear from him in the spiritual vineyard, and that at no distant day. Mrs. Ladd Finegan is certainly a most wonderful medium."

Massachusetts.

SPRINGFIELD.—"T. M. H." writes: "Sunday, May 20th, our platform was occupied by Mr. A. A. Wheelock, as it has been for the past seven weeks, and the increasing interest and attendance at our meetings testify to the good work he is doing among us. His logical, instructive and eloquent lectures are highly appreciated. His subjects are generally a little out of the routine of most speakers, full of interest, and forcibly presented.

On the 26th his subjects were handled in his usual forcible and eloquent manner, showing the difference between the 'old doctrines' and 'the new and better way,' the theme having been suggested to Mr. Wheelock's guides by an editorial in the *Republican* on 'The Good Old Doctrines,' and they paid a very high compliment to that 'excellent journal' for the fearless manner in which it commented on a sermon delivered in the 'good old days of 1666,' when the ministers preached from the pulpit the 'doctrines of damnation,' etc., by Rev. Thomas Vincent, of Maudlines, Milk street, London, extracts of which it printed and severely criticised.

Mrs. F. K. Rich, of Boston, has given tests and descriptions of spirit presence at the close of the lectures for the past two Sundays, which were excellent and convincing, and have given general satisfaction. All speak of her and her mediumship in terms of highest commendation.

The Springfield press has favorably noticed Mrs. Rich, and without exception has spoken favorably of her mediumship. She should be kept in constant employment."

WINCHENDON.—Mrs. E. M. Perry writes: "J. Frank Baxter was with us in this conservative town, Sunday afternoon and evening, May 13th. The audience in the evening was large, taking into consideration the clouds and rain and the sentiments of the people. Mr. Baxter gave fearless utterance to his views, and related some of his remarkable experiences, at the same time saying that many people would be rather skeptical in regard to some of the incidents which he related. He said: 'It would be natural for you to doubt some of these things; but please remember that *I* was there, and *I know*.'

In the evening he took for his subject: 'Spiritualism; is it of God or the Devil? Biblical or non-Scriptural? Jesus-taught or anti-Christ? Reasonable or Absurd?' He quoted the sentiments of noted preachers on the subject, and brought forward many Bible passages to sustain his position. It is my impression that some people heard parts of the Bible which were new to them. One remark he made is more than worthy of note. It was this: 'Ridicule is a potent weapon to the weak, and a weak weapon to the wise.'

At the close of the lecture Mr. Baxter gave about a dozen names and short descriptions, all of which I understand were recognized—although not publicly. The ancient, time-worn, moss-grown speech was made by skeptics: 'Oh! well, the Spiritualists have visited the cemeteries and posted Baxter!' What profundity, what wisdom, what depth of thought is displayed in such a sentence! In the minds of those who speak it, it probes the height, depth and breadth of the theme of Spiritualism, and exposes all mediums. Well it is for mortals that they are given an eternity in which *to grow;* for society in the spirit-world would be very tame did all its members stand on that basis of thought.(?)

We believers in this town intend to 'put our shoulders to the wheel,' and not only secure the services of Mr. Baxter again, but also those of other lecturers and mediums."

BOSTON.—A correspondent writes: "Two level-headed, intelligent business men have become blessed with spiritual gifts, and recently they visited a house in another city, where a private medium was holding a séance. They were entire strangers in the place and to all present at the séance with the exception of the writer; one of them was controlled to give a very satisfactory communication to the medium, teeming with practical instruction, and while the séance was in progress the other gentleman saw, as he declared, as many as twenty-five different spirits, one of whom he described as a lady with but one eye. The lady of the house said a person of the description given resided in the house before she purchased it, a long time previous. No one acquainted with them would question the standing of these men for truth and veracity. Hence no question can arise as to the verity of the statements of either, that they actually saw what they said they did, or that the spirit described was really the former occupant of the house—the opinion of Talmage that it was a demon instead to the contrary notwithstanding."

Arkansas.

VAN BUREN.—Jesse Turner, Jr., sends us the advertising sheet of "Prof. Charles and Mrs. Martha E. Steen of London, Eng.," who announce themselves as "The Originals, No Peers in Their Line," "Assisted by Five of the Most Wonderful Mediums ever seen on any Public Stage, producing Materialization of Spirit-Forms in full gaslight," of whom he writes as follows: "When they first came here we were led to believe they were reliable mediums. We have been woefully disappointed. I think they may be clairvoyant, but their extravagant pretensions to materializing mediumship are without the slightest foundation in truth. They usually exhibit two nights at a place, their first night consisting of rather clever performances in mind-reading, promising their wonderful manifestations in Spiritualism proper, that is, materialization, slate-writing, communications, the medium floating in mid-air surrounded by a bevy of spirits, the spirits to be seen, recognized and talked with by their friends, in full gaslight—on the second night. When the second night comes and the audience is waiting in wonder for the astonishing manifestations promised, Prof. Steen appears and delivers an address, apologizing for a failure to come up to his advertisement, and postponing the exhibition for about ten days, when, after taking a little circuit around the country, they will be back to hold developing circles, exhibit all their materializing wonders and fill their bill. *They never come back.*

Steen in his address, while here, claimed that himself and wife were Spiritualists; indeed, that they were about the only genuine Spiritualists in the world; had a great deal to say against cabinets and dark circles, and claimed to be the only materializing mediums in the world who materialized on the rostrum in broad gaslight without cabinet or other appliances. This Prof. Steen and his wife, while denouncing mediums as false and fraudulent, are base pretenders who cannot do, and never attempt to do, what they assure the people they will do. Such characters ought to be exposed from the housetop. They are doing Spiritualism more injury than all other causes put together."

[The "Prof. Steen" and the "Martha E. Steen" alluded to above are wholly unknown in the ranks of Spiritualism. Several passages on their show-bill sent us are word for word the same as on one sent out by Annie Eva Fay, on which she is announced as "Just from London with three of the best mediums in the world." The points of identity throughout are very marked.—*Ed. B. of L.*]

Connecticut.

NORWICH.—A correspondent puts us in possession of the following: "The Spiritual Union closed its fifth year's services in Grand Army Hall, Sunday, May 20th, with special ceremonies. The afternoon was devoted to memorial services for those who have passed to spirit-life within the year. On a memorial tablet formed of a thousand mountain daisies, fringed with smilax and bright-faced pansies, was wrought in purple immortelles in gothic letters the names of 'S. B. Swan,' 'L. N. Taber,' 'E. W. Hull,' 'N. B. Dean,' and 'Charles Denison.' A handsome cross of apple-blossoms, baskets of cut flowers, and bouquets of calla lilies, magnolia blossoms and other flowers adorned the platform, desk and chandeliers.

Music was furnished under the direction of Miss Kate Taber, who presided at the organ, by a double quartette. Miss Jennie Culver sang solos both in the afternoon and evening with clear enunciation, and a most finished and pleasing expression.

Mr. Fletcher spoke to large audiences during the day. His afternoon theme was 'Death as Viewed by Orthodoxy and by Spiritualism.' In the evening Mr. Fletcher paid his respects trenchantly and conclusively to 'The Critics of Spiritualism,' among whom he noted Dr. Talmage of New York, the Rev. Mr. Gordon of Boston and the Rev. Mr. Mills of Newburyport, Mass.

The Spiritual Union's fifth year has been its best, and it shows steady growth. Large audiences have been the rule."

SOUTH NORWALK.—S. A. Farnsworth, a middle-aged lady, writes that she is desirous of acting as a nurse or companion for an invalid, either permanently located or traveling, or as housekeeper at any of the Spiritualist camp-meetings. Ample recommmendations as to character and ability will be furnished.

Michigan.

CARLTON.—Mary A. Charter writes: "I have been very hard at work of late in Buffalo, N. Y., and Detroit, Mich., and am now in Carleton. I have met with our good brother and the old veteran, Dr. Ira Davenport, who is quite unwell at the present time. I find him also in very distressed circumstances financially. He needs our sympathy and the help of friends. I have done what I could for him, and shall try to do more. If any reading this shall feel moved to give him help, I will see that such funds as they may send to my address are promptly applied to the relief of his necessities.

My labors in the West have been willingly accepted in the church, in the temperance cause. Among our dear spiritual friends I am engaged for the summer months. *Good* mediums could do well in Michigan and other places West, if they would only come out and *try for* themselves, as I have done and shall continue to do."

Indiana.

WILLIAMSBURG.—Leona L. Bond writes: "We have no organized society at this place, but there are a number of firm believers in the spiritual phenomena. There has been a great awakening of the cause and much interest has been taken within the past year. For the past eight months D. A. Herrick of Jamestown, N. Y., has been located here. He has truly wonderful gifts as a magnetic healer; has all the patients he can treat, and I must say is having remarkable success."

Free Thought.

A Definition.

To the Editor of the Banner of Light:

Having returned to the United States after an absence of five years in India and Europe, I was very glad to see that the BANNER OF LIGHT is still flourishing; and I would ask its aid to send kind greetings to all my friends, and to let them know that I am as much of a Spiritualist (in the proper meaning of this term) as I ever was. In fact, my experience in foreign countries has made me still more conscious of the fact that there is a spiritual intercourse from the highest planetary spirit going down through all gradations of spiritual and terrestrial orders of existence, and that this intercourse only ceases where the receptivity for influences coming from a higher plane of existence ceases to be active. I have come to a realization of the fact that we are all mediums or instruments through which higher powers are manifesting themselves, and that the nobility of a human being depends on his capacity to grasp high and exalted ideas, and to be a perfect and harmoniously attuned instrument through which spiritual accords may find external expression.

Spiritualism in my conception is the science which teaches the relationship existing between "Spirit" and "Matter"; the two not being two essentially different things, but merely two aspects of the eternal infinite One which is beyond finite conception, or, in other words, two modes of its manifestation. Spiritual science requires a certain amount of spirituality for its understanding, and if properly understood it will be found to contain the truth; but as not all that comes under the head of Christianity is true, and as not everything that is labeled "Theosophy" is divine wisdom, likewise not everything that claims to be Spiritualism is spiritual in its nature—a fact which is known to every enlightened Spiritualist, but which is willfully disregarded by those who have no power of spiritual conception and are not able to discriminate. Such persons reject Spiritualism *per se*, instead of trying to sift the true from the false and to remember the old doctrine, saying: "Examine all things and select that which is best."

Nearly all dissensions and disputations in regard to things belonging to the world of the unseen arise from a misconception of the terms which are used to describe those things. Difference of opinion exists only where true self-knowledge is absent. Two persons, actually having the same knowledge, will not differ from each other in their opinions, although they may call by different names that which they know. It seems to me, therefore, very advisable that in Spiritualism as well as in any other scientific system we should have an exact definition of terms, and it would be well to employ the term "Spiritualism" to describe the higher and really spiritual aspect of this science; while the term "Spiritism" might be more appropriate to describe the phenomenal aspect and the dealings with the souls or astral forms of the dead.

I know of many who having been disappointed in Spiritism, have also renounced Spiritualism and sank back into Materialism, because they were not able to discriminate. The fact that an intercourse between man and the souls of the departed is possible, has been for many a stepping-stone for entering Spiritualism proper, and the study of the Spiritual Philosophy has aided many to attain spirituality for themselves. On the other hand, there are some persons who never get beyond the merely phenomenal part of Spiritism, and consider the intercourse with the souls of the dead as the end and object of Spiritualism; while there are others who claim that they care nothing for phenomena, forgetting that we are living in a world of phenomena and would know nothing about the world if it were not for the phenomena that are occurring therein. Undoubtedly phenomena as such prove nothing at all except the fact that they occur; but whether true or false—that is to say, whether they are produced in the way we suppose them to be or in some other way—they are calculated to induce us to seek for ourselves for the cause that produces them, and thus to attain knowledge ourselves. Unquestionable belief in authorities is as injurious in Spiritualism as in any other scientific or religious system, and hinders true progress; we can have true knowledge only of that which we have experienced ourselves.

Yours very truly, F. HARTMANN, M. D.
305 *South Eleventh street, Philadelphia, Pa.*

The Reviewer.

(From The Carrier Dove, San Francisco, Cal.)

FORTY YEARS ON THE SPIRITUAL ROSTRUM. By Warren Chase. Colby & Rich, publishers, Boston, Mass. Price, $1,00.

The author of this book is one of the historic workers in the ranks of Modern Spiritualism, and while his book is, necessarily, largely autobiographical, it, nevertheless, possesses a large amount of general interest as a contribution to the earlier history of the progress of the cause.

Mr. Chase tells us that for several years prior to the advent of Modern Spiritualism he had experienced the workings of advancing thoughts in his mind, and that the influence of phrenological and mesmeric studies, in conjunction with an appreciation of the ideas of Fourier, had all tended to prepare him for our gospel. He was, at this time, and those who have heard him speak, or who have read his writings know him still to be, a stanch Freethinker in all religious matters, and his present book evidences that his mental attitude is unchanged. Indeed, the keynote of Mr. Chase's Spiritualism is a scientific philosophy, as altogether opposed to accepted theology. The opening chapter tells how its writer struggled amid poverty and trial, which pressed him on to discover some solution to the industrial, commercial and socials ills prevailing. The result arrived at was the establishing, in 1844, of the "Wisconsin Phalanx," in Fond du Lac County, Wis., the enterprise being named "Ceresco," and existing for some six years. During those six years experiments in mesmerism were made, by which the future advocate was prepared to accept the Spiritual Philosophy a few years later.

In the year 1847, the first book of A. J. Davis, "Nature's Divine Revelations," was given to the world, and Mr. Chase's name was first on the list calling for copies of that widely celebrated production. Mr. Chase perused the book with eagerness and profit, and soon was championing its teachings. In "the latter part of 1847, or early winter of 1848 (the exact date being lost)," Mr. Chase held a discussion in the schoolhouse at Ceresco, with Rev. H. H. Vanamringe, on the origin and merits of "Nature's Divine Revelations," which was his first public speech in defense of the philosophy and the general principles of Modern Spiritualism. Mr. Chase refers regretfully to the fact that Mrs. Hardinge-Britten omits all mention of his work as the first lecturer in our ranks, from her "History of Modern American Spiritualism," but the missing link is thus supplied in the chapter under notice. Mr. Chase, however, pays several deserved tributes to the ability and zeal of Mrs. Britten in this country, and in her own.

The bulk of the book is made up of records of work and travel, in nearly all parts of the Union; work that was full of toil and discomfort, involving long journeys, and many up hill struggles; work that was poorly remunerated in this world's goods, however valuable its results in the form of experience and education have been. For a certain time Mr. Chase acted as manager of the New York Agency of Messrs. Colby & Rich, receiving from them, he says, "the highest and best pay I ever had." Subsequent to the closing of the above agency Mr. Chase removed to St. Louis, and reöpened business for himself, dealing in "Liberal and Spiritual Literature," but it was a failure, by which he "came out as poor as a mouse."

Mr. Chase's forty years of public service have not been exclusively devoted to Spiritualism, for he has sat in "legislative halls," as the chosen of the people; he, too, has been quite an ardent political reformer, as well as an earnest champion of numerous commercial, financial and industrial reforms, as various pages in his book bear frequent testimony.

Aside from historical facts, and the recognition, by name, given to various early workers, the portion of the book that will be best appreciated is that included in Chap. VII., headed "What I Have Learned from Forty Years' Intercourse with Denizens of the Next Sphere." The chapter in question is "meaty and full of good things," tersely and ably expressed; the nature of spirit-life, the subject of "reincarnation," the character of the spirit-land, sex in spirits, are all touched upon, while Mr. Chase's "creed," on pages 165-8, contains a concise summary of the author's convictions.

As one of the oldest workers, in fact the oldest in our ranks, one who has literally "gone the length and breadth of the land," as one who, undaunted by all obstacles, has gone on in his appointed way with patience and persistence, Mr. Chase is eminently fitted to write the book before us. It is valuable, as throwing light upon persons and incidents pertaining to our early days, as well as for giving us a faithful resumé of the career of our oldest itinerant platform worker. Mr. Chase will not, in the nature of things, remain many more years in the form, and if this should be his last work, it will remain, even as it is, the valuable testimony of a long, busy and useful career.

The book contains a good likeness of Mr. Chase, and closes with poetical selections from various sources and authors, among whom are Mrs. Laverna Matthews, Mrs. Sarah A. Harris, and George C. Irvin, names well known to Spiritualists in this State and city. The work is well printed, and nicely bound in cloth, gilt lettered, and will undoubtedly meet a large sale, as indeed it deserves. J. J. MORSE.

THE CENSUS OF MASSACHUSETTS: 1885. Prepared Under the Direction of Carroll D. Wright, Chief of the Bureau of Statistics of Labor. Vol. III., Agricultural Products and Property. 8vo, cloth, pp. 934. Boston: Wright & Potter, State Printers.

One will, upon looking over this volume, readily accept the statement of its compiler, that the difficulty of collecting the statistics of, and relating to, the agriculture of the Commonwealth increases with each recurring census. From the vast amount of information it gives in detail we glean that Massachusetts not only holds its own, so far as the work of its farming population is concerned, but makes a reasonable progress in the interval of each decade of years, the increase from 1875 to 1885 being 28.82 per cent. In 1875 the production of Indian corn was 1,040,290 bushels; it is now more than double that, 2,147,390 bushels. The quantity of milk has been increased from 35,698,159 gallons in 1875 to 72,528,624 gallons in 1885. Potatoes and wheat have fallen, the production of potatoes being 46,041 bushels, less in 1885 than ten years previous; and of wheat, which the first State Census (1845) gave 47,986 bushels, has gradually declined to 7,160½ bushels in 1885. The wool product has increased 50,000 pounds the last ten years. There were 1,292,876 more bushels of apples grown in Massachusetts in 1885 than in 1875, and the increase in strawberries was more than two million quarts. It is impossible to give within our limits the many items of interest of this nature which this voluminous document places before us, but the few above cited will enable our readers to form some idea of what it contains and of the immense labor it represents, and which reflects great credit upon those engaged in the work.

Verifications of Spirit-Messages.

CAROLINE, OR CALLIE.

I read in THE BANNER of May 19th a message given March 20th, through the control of Miss Shelhamer, signed CAROLINE, or CALLIE, as she was known to intimate friends. The names and descriptions given, with anxiety expressed, seemingly to me has opened the way, and nothing would give me greater joy than to assist you in your timely and golden undertakings of recognition. Trusting that the controls will again open the way for your better recognition, thereby substituting knowledge for hope, I remain yours in waiting, M. S.

IANTHUS TURNER.

The message given through the organism of Mrs. B. F. Smith, and printed in the BANNER OF LIGHT of April 21st, I recognize, and all parties spoken of, including my husband, sons and grandchildren, now passed to higher life. I can truly testify to the truth of the statement, and hope the good work will continue. Yours truly, ANGELINE TURNER.

South Lincoln, Maine.

Henry Bergh, nephew of the late Henry Bergh, and secretary of the New York Society for the Prevention of Cruelty to Animals, has been elected president of the society.

THE CHALLENGE.

BY EDGAR L. WAKEMAN.

I heard to day upon the street,
Where beggars sang a careless song,
A note, a tone, so wondrous sweet
That I stood silent in the throng.
But, ah! I saw not those who sang;
I heard not their wild madrigal;
A thousand voices round me rang,
And, sweeter still, one maiden's call,
For which I'd change the fame of men.
My load unloosed like Pilgrim's thrall;
I fed my hungry heart again;
I saw my boyhood home and all—
And heard the blackbirds, nestling, sing
Their tender songs of evening!

Clear, martial call of buried hosts!
How sure thy challenge passed the years!
I saw, like sentries at their posts,
A myriad forms; the pines like spears
Shot through the after-sunset's red;
The darkening fields; the gleam of panes;
The murky dusk, star-panoplied;
The lazy kine along the lanes;
The schoolhouse dun; the village spire;
The home-bent, dusty harvest folks;
The cornfields flamed with sunset fire;
And in our tryst beneath the oaks
We heard the blackbirds, nestling, sing
Their tender songs of evening!

Thus, Angel of our later days,
With ever-hovering, unseen hand,
Are flashed upon our blinded ways
The hidden shrines we understand.
We climb the rugged steeps of Truth,
And falter. Lo! thy helpings bring
The lesser to the larger Youth!
A note, a tone, the humblest thing,
Sweeps irresistless all between,
And there the Now prays with the Then,
Where once our heaven was lived unseen,
And where, like pilgrims come again,
We hear the blackbirds, nestling, sing
Their tender songs of evening!

—*New England Magazine.*

Spiritualist Alliance.

Once More Injustice.

To the Editor of the Banner of Light:

Another instance of unfair treatment of Spiritualists by the secular press is hereby submitted. In its issue of Sunday, May 13th, the *New York World* published an editorial upon the resolutions passed by the American Spiritualist Alliance—resolutions which were printed in THE BANNER of May 12th.

This editorial of *The World* prompted an answer at the hands of the Secretary of the Alliance. That answer was forwarded to *The World's* editor with a polite request that he publish it. The Secretary's action was endorsed by the Society at its last meeting, and it was resolved to send *The World's* editorial and the Secretary's answer to the BANNER OF LIGHT for publication, should *The World* fail to publish, as it would seem it was in justice bound to do.

As a week has elapsed and no attention has been paid by *The World* to the request of the Alliance, we enclose to you the whole matter, hoping you will grant us the hearing a prejudiced journal refused.

Respectfully,
J. F. JEANERET, *Sec'y A. S. Alliance.*
New York, May 21st, 1888.

WORLD'S EDITORIAL.

The American Spiritualist Alliance has passed a series of resolutions with respect to the alleged disrespectful treatment of Spiritualism on the part of the press of this city in the matter of the Diss Debar trial. The Spiritualists protest against the mixing up of the character of the accused with the Spiritualistic creed, and assert that her character alone is the issue in question. It is admitted in the resolutions that she is a medium, but insisted that, to punish her for acting as such is a "species of religious bigotry" and "a violation of constitutional rights." It is resolved that Spiritualists meet and somehow prevent this alleged outrage. It is a little difficult to see how the medium can be separated from the individual in this prosecution for fraud, but if there is any way to punish the culprit without treading on honest though mistaken beliefs that course ought to be adopted. But we are afraid the mixture is hopeless.

To the Editor of New York World:

Your editorial in last Sunday's *World* regarding the resolutions recently passed by the American Spiritualist Alliance in relation to circumstances growing out of the Diss Debar trial conveys to the minds of your readers an unjust and erroneous conception of the true meaning and purport of those resolutions.

You say the resolutions "assert that her [Mrs. Diss Debar's] character alone is the issue in question." No such assertion is made nor intended; indeed, the resolutions emphatically declare "and we do not here consider her character." The resolutions protest against mixing up Spiritualism and Spiritualists with the charge of conspiracy which has been brought against the defendants, and which, as expressed in the resolutions, is the "only ground" "upon which they can be held," therefore the only issue in question.

Spiritualism and mediumship are not on trial on this occasion; nor on any other occasion can they be put on trial seriously, justly and impartially, until the high-sounding pretences of prejudiced ignorance cease to clamor and proclaim their own fitness to pass judgment upon that which they have no conception of, because they have never studied that which, with their wonderful wisdom, they have already condemned in advance of all hearing. To interfere with the free exercise of any religion or religious belief is a violation of constitutional rights in this free country so long as those religious creeds are not inimical to the laws of the States. Spiritualism is the religion of millions of individuals in this and other countries, and mediumship is the basis upon which Spiritualism rests—not its belief, but its *knowledge* of what constitutes that religion. To ruthlessly interfere with either is therefore as much a species of religious bigotry and violation of constitutional rights as it would be to interfere with religious services and ceremonies in a Christian church.

If the exercise of mediumship has been *willfully* and *knowingly* used by Mrs. Diss Debar or any other medium to bring about results, or commit acts violating the laws of this State, she and all such mediums become individually responsible and should be condemned under the law. No true Spiritualist will knowingly uphold false pretences and fraud. In such a case, however, it is the individual medium who is to blame and should be tried, and not mediumship or Spiritualism. The resolutions passed by The Alliance do not claim immunity from punishment under the law for any individual *because a medium*, as your editorial makes it appear they do. Neither do the resolutions call upon Spiritualists "to meet and somehow prevent this alleged outrage," (this is your construction, Mr. Editor,) but invite Spiritualists to cooperate and devise means for the protection of their rights and religious liberty—quite a different object indeed!

As a whole, Mr. Editor, you seem in your comments upon the action of The Alliance to entirely misunderstand the purport of these resolutions. Mrs. Diss Debar is therein mentioned only incidentally (indeed, she repudiates Spiritualism, and calls herself a Christian) as the occasion which has been used by the press, and others, to deride, persecute and ridicule Spiritualism and Spiritualists, and their adoption is not to be construed as an attempt to shield that woman from punishment—medium as she may be—if justly proven guilty of reprehensible practices.

It is against the abundant display of injustice, malice, prejudice and unfair treatment which on the occasion of this sensational trial has been lavished upon us and upon our religion that we as Spiritualists protest through The Alliance resolutions.

Only an act of justice would it have been had you, Mr. Editor, printed the text of those resolutions while commenting editorially upon them, thereby giving your readers an opportunity to judge for themselves as to their intent and purpose.

Respectfully,
J. F. JEANERET, *Sec'y A. S. Alliance.*

HEREDITY.

Secular Press Notes on this Important Topic.

ONE OF MANY.

The New York *Graphic* gives this pen-picture of one of the many victims of untoward pre-natal conditions:

"Well, the poor boy came into this world with a weak body, for his mother was troubled with much household care and labor when she bore him, and his father, though a churchmember in good standing, was an inordinate tobacco-chewer and kept his strength bolstered up through the stimulus of the weed. So long as the boy ran about loose with other children and played in the sand with bare feet he was tolerably healthy. But when sent to school he pined. At the boarding-school he was counted a good scholar and made great progress in memorizing. At eighteen he was tall, 'spindling,' and slightly stooping, always complaining, eating, according to custom, whatever was set before him, working and studying directly after eating, and complaining of a weak stomach. So he went on in life till the age of twenty-five. Then he married, was always in poor health and in frequent consultation with doctors. First, doctors at home; next, doctors abroad; then, special doctors; now, regulation doctors, with reputations and diplomas, and then in despair applying to outside doctors; herb doctors, bush doctors, botanic doctors; doctors who said it was his liver; doctors who said it was the heart; doctors who said it was malaria; doctors who said he did n't make blood enough; doctors who starved him; doctors who stuffed him; doctors who chilled him in cold, wet blankets; doctors who parboiled him in medicated vapor baths; doctors who advised him to go North; doctors who advised him to go South; doctors who suggested springs; doctors who recommended mud baths; *but never a doctor who told him that half the damage had been done before he came into the world*, and the other half through his own ignorance and that of the authors of his being afterward. But he died all right, and the doctors then found out what ailed him, and they gave the complaint a Latin name, and it's now raging round seeking whom it may devour."

THE OLD-FASHIONED GIRL.

"Bless the old-fashioned girl," says a Bishop. "Heaven bless her and raise up others like her." So say I, and so say all of us, Bishop. But whose fault is it that there are not more of her? Not Heaven's, by a long chalk. Heaven is n't in the governess and nursery business today any more than it was when grandma nursed her own children, this very "old-fashioned girl" among them. The "old-fashioned girl," from all we hear of her, was a paragon of goodness and common sense when she was a girl, but—"eh, sirs, the falling-off o' the goodly!" What kind of a mother did she make, that good people mourn so sorely over the new-fashioned girl? "Heaven raise up others like her." Why does n't she raise up some like herself, Bishop? The "old-fashioned girl" can't turn her babies over, body, mind, and soul, to an untaught immigrant that landed in Castle Garden with one change of linen and a feather-bed only six weeks ago, and expect Heaven to "raise up" such children *as her mother did.* Heaven does n't take a silent partnership in that kind of a firm. Unprofitable servants that we are, we want Heaven to do everything. The trouble with the "old-fashioned girl" seemed to be that she lacked staying qualities. She started off well enough, but got skittish about the distance pole, and, instead of perpetuating her own kind, she raised "new-fashioned girls." Put that in your pipe and smoke it, grandma. You and the evolutionists will have to solve this question between you. It's too deep for the jester.—*Burdette, in Brooklyn Eagle.*

The Lyceum at Melbourne, Australia.

The Spiritualists of Melbourne commenced the autumn and winter term of their Children's Progressive Lyceum March 4th, nearly the time when those on this side of the globe were closing. Mr. W. H. Terry delivered an inaugural address, directed specially to members and officers. It contained much good advice, and many valuable suggestions for the profitable conduct of the school.

Harmony, he said, was the alm and end of the Lyceum; the recognition in its formula of the physical, mental, and spiritual, and their consentaneous cultivation was all in agreement with this central idea. The Lyceum might be likened to a musical instrument, each group representing a string, and the twelve groups the complete instrument. It rested with the leaders to tone their respective strings, bringing them into harmony with themselves; and when this condition was attained, he (the speaker) would endeavor to bring the whole into harmonious accord, which would be pleasing and elevating to themselves, and attractive to all harmonious minds who came within the precincts of the meeting.

With regard to the method, the minds of the youngest section must be reached through the affections; with those in the middle groups both the heart and the head must be appealed to; and those in the higher groups would be reached through the intellect and spiritual perceptions. Our business was to educe; dogmatic teaching was not in harmony with our system; repression might be necessary, but only in exceptional cases; the most angular nature has a germ of goodness in it which, if nourished, will germinate, taking the place of unsightly growths. The Lyceum should be a pleasant place for all to come to; he would not wish one unwilling child to be there. Discipline and order were essential bases of the harmony he aspired to bring about. Order is heaven's first law; it is not only necessary, but would be found in practice very pleasant.

In conclusion, (says the *Harbinger*, to which we are indebted for the above,) Mr. Terry urged the boys and girls to do their part and push the Lyceum ahead, to make it at least as good if not better than it ever had been. Let us deserve (he said) the name "Progressive," and make the Lyceum an institution to be proud of.

Passed to Spirit-Life.

March 13th, from his home in Kingston, Mass., Francis Washburn; his wife Judith passed on April 25th.

Mr. Washburn was born December 31st, 1801; his wife in June, 1804. Some six weeks intervened between the decease of these worthy people, who were well and widely known in their home locality. Just before his release from the body the husband said to his wife: "You will soon follow me."

He was a firm Spiritualist in belief, and directed that "no minister" should "under any consideration" be employed at his funeral, as he wished the principles to which his life had been devoted might receive due recognition at that supreme hour.

Although one of the oldest men in the community where he resided, his ideas in every direction were of the most progressive and liberal character, as an instance of which it is recorded that he was one of the first to advocate and work for the introduction of water into the corporate limits of Kingston.

Mrs. Washburn was a lovely and gentle woman, and much esteemed by all who came within the influence of her acquaintanceship.

Mr. and Mrs. W. were the parents of Mr. Azel Washburn, proprietor of the Washburn House at Onset Bay, Mass. They left in the mortal five children—four daughters and one son—the demission of the parents being the first break in the immediate family circle.

Dr. H. B. Storer, of Boston, spoke fitting words on both funeral occasions—according to the wish of the deceased; Charles W. Sullivan adding to the spiritual lessons of the obsequies by sweet renditions of the "songs of the new temple." ☞

From her home, in Pembroke, Mass., April 8th, 1888, Mrs. Emily, widow of the late Isaiah Walker, aged 83 years.

Mrs. Walker was for many years an earnest Spiritualist, and a subscriber to the BANNER OF LIGHT since its first publication, always looking forward each week for its coming, and reading it with great interest. She was a true friend to the mediums; her home was ever their place of rest; and all loved to visit there because of the welcome they received. Her husband preceded her to the spirit-world about eighteen months ago with full faith in the teachings of Spiritualism, and just before she passed away she saw him awaiting her coming. All who knew her loved her. A large number of relatives and friends gathered on Tuesday, April 10th, to pay their last earthly tribute to one who lived a useful life, and whom they had long cherished. Seven children survive her—three sons and four daughters. It was long the wish of grandma Walker that Mrs. N. J. Willis and the writer should attend her funeral, and we were both present and spoke such comforting words as the spirits gave us to utter. It was long a home where we found rest when lecturing in Duxbury, and we feel that we have parted with a "mother in Israel." We shall miss her pleasant smile and kind welcome, but we trust we shall meet again in the beautiful beyond. Singing and short addresses by sister Willis and myself were the order of exercises, and many present listened to spiritual teachings unlike anything they ever before received. May the same knowledge of Spiritualism comfort the children as it ever did the dear mother. May her sainted presence cheer all in their lonely hours. Thus another of the true and good hath found rest.

MRS. SARAH A. BYRNES.

From Grand Lodge, Mich., May 5th, 1888, of paralysis, Mr. Joy H. Brown, aged 84 years.

He was born in Newark, N. J., and thirty-five years ago came to Grand Ledge. He was for over twenty years a firm believer in Spiritualism, and labored hard in the cause. He leaves a wife, who is an excellent medium. Funeral services were conducted by Mrs. I. H. Dunham of Ionia. ☞

Camp-Meeting in Minnesota.

The Rice Co. Scientific, Moral and Reformatory Association will hold its first Annual Meeting at Morristown on the third Sunday in June, 1888; and in connection therewith will be held a Spiritual and Liberal CAMP-MEETING, commencing on Wednesday, June 13th, and closing on Monday, June 18th.

Being the first meeting of this nature held in Minnesota, we invite and earnestly solicit the attendance and aid of the Spiritualists and Liberals of this and other States to assist in the inauguration and building up of a permanent Camp-Meeting organization at this or some suitable place in this locality. Ample means for board and shelter will be provided at very reduced rates to all who may come.

We also invite Spiritual and Liberal speakers and mediums. Suitable rooms for holding séances will be furnished gratis.

We wish to employ an independent slate-writing medium who will permit investigators to bring their own closed slates. Such a medium would be of great benefit to the cause, beside reaping a rich harvest for him (or her) self financially, as manifestations of this order have never been witnessed or produced in this locality.

The lowest reductions in railroad fare that can be obtained will be secured.

Conveyance hourly between camp-grounds and séance-rooms; also to all trains for a fare not to exceed five cents per trip. Any further information may be obtained by corresponding with MRS. LAURA A. GRANT, Rec. Sec'y, or D. BIRDSALL, Cor. Sec'y, of Waterville, Le Sueur Co., Minn. BY ORDER OF EX. COM.

(Spiritual and Liberal papers please copy.)

Clackamas, Ore.

The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays.

Slate-writing, trance-speaking and clairvoyant test mediums have been engaged to attend the meeting.

The Committee of Arrangements will use every reasonable endeavor, including the usual reduction of fare, to those attending the meeting, to make the enterprise a success.

The Society has a good hall on the grounds, and a hotel for the accommodation of boarders and lodgers.

A cordial invitation is extended to all.

WM. PHILLIPS, *President.*
THOMAS BUCKMAN, *Sec'y.*

Orion Lake Camp-Meeting.

The First District Association of Spiritualists will hold a ten days' Camp-Meeting at Orion Lake, Oakland Co., Mich., commencing Saturday, June 2d, 1888, and ending Monday, June 11th. Those intending to camp are desired, if convenient, to erect their tents on Friday, June 1st, that all necessary preparations may be over for services and the election of officers which will occur the day following.

Good speakers will be in attendance, and all who are interested in progressive thought and united humanitarian works are cordially invited to be present.

S. H. EWELL, *Vice-President.*
MRS. F. E. ODELL, *Sec'y.*

The Lookout Mountain Camp-Meeting.

Near Chattanooga, Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Tenting space given free. Address

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Judge Edmonds, "Rich Men of New York."
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Horace Greeley, "Home of Horace Greeley."
Professor Agassiz, "Evolution."
Secretary Seward, "Statesmanship from a Spiritual Stand point."
Bulwer (Lord Lytton), "Metempsychosis."
Titian, "Art Notes."
Abraham Lincoln, "My Passage to Spirit-Life."
Charlotte Cushman, "Death by Fire."
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Charles Dickens, "Christmas Carols."
De Quincy, "An Opium-Eater's Dream of Heaven."
Fanny Fern, "Spirit-Flowers."
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Geo. Smith (Assyriologist), "Explorations; Assyrian and Spiritual."
Dr. Livingstone, "Leaves from my Spirit Journal."
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Pope Pia Nono, "Bless, and Curse Not."
Thiers, "To the Republic of France."
G. H. Lewes, "Epic of the Soul."
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George Thompson, "A Call to Freedom."
Princess Alice, "An Appeal on Behalf of Children."
Ralph Waldo Emerson, "Philosophy: Ancient and Modern."
Lord Beaconsfield, "The Political Situation in England."
George Eliot, "A Change from Materialism."
Dean Stanley, "Spiritualism: The True and False."
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☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JUNE 2, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

The Eruption of the Talmage Volcano.

Dr. Talmage, as we have taken occasion to say before, has "boiled over" on the subject of Spiritualism, and thereby given occasion to many Spiritualists to resent his riotous treatment of what is the gravest subject of modern times.

Taking the Saul-Samuel-"Witch" of Endor text, he proceeded to work up a narrative on it for a basis that is illuminated with the Talmagian conceptions of what a plain and simple narrative should be. And of course, agreeable to the Talmagian conception, when the spirit of Samuel appears to Saul, "the floor of the (witch of Endor's) tenement opens, and the gray hairs float up, and the forehead, the eyes, the lips, the shoulders, the arms, the feet, the entire body of dead Samuel, wrapped in sepulchral robes, appear to the astonished group, who stagger back and hold fast, and catch their breath, and shiver with terror; and the dead prophet, white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul, and cries out, 'What did you bring me up for? Why did you break my long sleep? What do you mean, King Saul?'"

This is Talmage's conception of what an excarnated spirit is doing, in what form and garb it would come, and from what direction—downward!—it would make its appearance. And this is the key-note of this characteristic screed of the Brooklyn Boanerges of the modern pulpit. He ends the narrative thus: "The dead prophet stretched forth his finger to King Saul, and said, 'Die to-morrow! Come with me into the sepulchre; I am going now! Come, come with me!' And lo, the floor opens again, and the feet of the dead prophet disappear, and the arms, and the shoulders, and the forehead. The floor closes." And he admits that it was "an awful séance." We should certainly say so, too. It was enough to appal even the nerves of Talmage himself, who notoriously delights in such nightmares of the human imagination.

With all the peculiar expressions his practiced mouth can muster, Dr. Talmage assumes to assail Spiritualism. And yet, after saying his worst, he "hedges" by confessing that "some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after a while may be demonstrated." How intelligently he is helping forward the demonstration! He goes on with a recital of the list of deceptions that have been practiced, and then charges them every one upon Spiritualism. He undertakes to explain the true by blankly denying its possibility, and trumping up odd conceits that are yet more impossible to bring out to the light the "occult law" which he has to admit exists. All his shallow explanations of the phenomena have been exploded over and over again. He in fact explains nothing, but simply roars out his vociferous denials, asserting that "ventriloquism, and legerdemain, and sleight-of-hand, and optical delusion, account for everything." And still thousands of intelligent people, who are quite as capable of judging and reporting the evidence of their senses, are being continually convinced of the unassailable truth of the phenomena, and all the shouting and sneering and threats of damnation which a thousand Talmages could bring to bear would not shake their direct belief.

Dr. Talmage is especially enraged that so many of the phenomena are presented after the glaring light of day is withdrawn, or, as he loves to express it for the more impressive effect, "in the night." His specific against witnessing them under such very natural circumstances is "to stop eating hot mince pie and take a dose of bilious medicine." He ascribes the appearance of the phenomena in the night to "an outraged physical organism." That is his explanation of "an occult law," and no doubt it satisfies him. But he further denounces Spiritualism as "doom and death to its disciples." He certainly must have himself been a Spiritualist of Spiritualists to know what none others yet know. To prove (?) his assertions he descends to a plane of personal abuse to the level of which we shall not follow him—preferring to yield the palm of precedence to him in this direction.

Dr. Talmage is nothing if not picturesque. He acts precisely as, on occasion, he charges mediums with acting—unconsciously, and without self-control. He is rapt in his ecstasies; while denying and denouncing all mediumistic gifts, he nevertheless employs them himself with the utmost freedom. He is evidently a creature of moods and tenses, knowing nothing of their coming on. The obvious trouble with him is that he acts too much, with tongue and hands especially. There can be no doubt of his being more or less of a medium, receiving the spiritual power in currents whose source he knows nothing of, and discharging it again in bolts whose explosions astonish none more than they do himself. His intellect may fairly be described as kaleidoscopic, his thoughts and conceptions being generally without form, of the most confused and contradictory colors, and never transgressing the limit allowed by the hand that turns the tube.

Not wanting to be counted out of the ministerial combination that is just now driving with all its energies at Spiritualism, attempting as it were a joint inquisition of belief whose progress it despairs of arresting in any other way, Mr. Talmage has come forward confidently in complete war-paint, brandishing his linguistic tomahawk and giving his most ferocious war-whoop. He is not going to be left in any background in this business, if his name continues to be Talmage. Said he: "A cry has been raised to the effect that a new religion had been found. No! no! it is no new religion. It is as old as the text and older"—the same "Witch" of Endor "chestnut" that he had been munching before his enraptured congregation. "The sorcerers," said he, "the soothsayers, the astrologers, the necromancers are all of them exhalations of the pit, and God never speaks of them but in tones of thunder. To him all those who have recourse to such are declared to be an abomination, and they are to be cut off from His people." There was doom in Spiritualism. Saul was doomed. Every one that had to do with mediums was doomed. And, he added, those who were familiar with spirit-rapping were not much fitted for the raps of the real world. This of course would exclude such raps as may be termed the Talmagian. Spiritualism, he said, was still further demoralizing. It was too closely allied with free-love. "The sooner it went to the hell whence it came the better. Down with it! Down with it! Away with it! Away with the religion of spooks!"

Mr. Talmage may appear very dangerous, but he really does not mean anything in particular in what he shoots off after this fashion. People who go in droves to hear him would be dreadfully disappointed if they were not treated to some such sort of action. To-day it is on one subject and to-morrow on another. The tide is closely studied by him. In the sweep of his numerous and varied performances he cannot very well help saying a great many things that are profoundly true, but that is when his mood is an elevated one, winged, so to speak, and carrying him far above and beyond all pulpit partisanship and personal prejudices. At such times he is to a degree inspired, becomes a medium, and unconsciously utters pure truths. Here is a man, now, who had just before preached on the curse of intolerance in the churches; in the next breath, almost, he raves and roars and tears his hair in making a public exhibition of himself as a hater of Spiritualism and all who believe in it, abusing them in the diction which he has made classical, and calling down on them the thunders of the wrath of that God whom he professes to worship as the common Father of us all—the parent of unchangeable love! It is in such spells and spasms that Mr. Talmage is most truly himself, and therefore least to be heeded.

No Creed—No Leader.

A favorite expression of the ministers and clergy who are in the current combination to disparage, denounce, and, if possible, to destroy Spiritualism, and to offset its direct and distinct instructions, is that it is without a creed or any other theoretic form of belief, and that it cannot show any leader. In other words, it comes to mortals without any Westminster Catechism, Syllabus, or Thirty-Nine Articles, and it presumes to declare the simple and welcome truth without the authority of any Peter or Paul, and regardless of the favor or disfavor of any synods or councils. They who insist that spiritual truth shall and can be given to mankind in no way except through such channels ought to be fully able to show that there is absolutely no other, and, more than this, that they are exclusively possessed of a knowledge of the matter which none others have, and can speak with an authority nowise inferior to that of the Supreme Intelligence himself. Such a bold and blasphemous assumption they would hardly dare confess themselves equal to; yet, if they would pause to reflect, they could not well help seeing that it is precisely what they do maintain—nothing more and nothing less.

We therefore stop to challenge these omniscient, but fortunately non-omnipotent preachers and teachers to prove to the satisfaction of the general mind that all the channels by which the All-Father has purposed to communicate the streams of divine influence to his earthly children have been opened in a remote past, and that his resources for their ultimate perfection are exhausted. We insist that they must either do this, or else forever hold their peace. We understand beforehand that they will instantly take refuge between the covers of their idol Bible for their answer, but that proves nothing and satisfies nobody, for the reason that the general intelligence is not willing to believe that God does not exist for his children anywhere except on the pages of a book made with human hands, before the compilation of which, according to their childish statement, the world of men was in a state of blank darkness. If there indeed be no God to communicate with his children, except through the Bible and its contending interpreters, manifestly he must have left his creation wholly uncared for during the ages prior to the human making of that collection of writings, and consequently he must be a God that is full of human imperfections.

Now there is no possible way of arriving at the truth, and especially spiritual truth, but by first peeling off the scales of idolatrous prejudice from the mind's eyes, and accepting its messages gladly from whatever quarter and in whatever way they come. We should do so, and in fact we must do so, unless we so far excel all others in knowledge as to be able to declare with perfect positiveness that the Divine Creator of all things is impotent to communicate the streams of his influence to his children in but one channel, and that a few self-chosen men are able not only to designate it but to control it.

As for the alleged lack of a creed and a leader for Spiritualism, it ought to be obvious that it is all the more authentic as well as valuable as a fresh revelation for the want. The time has happily come in human affairs when forms and men are not needed as symbols of divine truth, but it may be communicated through the humblest and most familiar agencies, and it may be obtained without intervention, permission or purchase. Because Spiritualism does away with all the machinery which men have constructed in the past for the assumed regulation of spiritual things, the machine hands naturally cry out against it and charge it with the desecration of what is divine and sacred. That is simply the fault of their superstition, nothing more. Because they have all their lives followed creeds and obeyed leaders is no sufficient reason, nor indeed any reason, why there never shall be discovered any different and better way. Let them scoff at and scorn the methods of Spiritualism as much as they will, they only betray the narrowness of thought and the poverty of spirit in which their iron-clad creeds have held them imprisoned and starving. Of course they would be expected to demand of Spiritualism that it shall be measured for their short and narrow bed, since they have never known any other. But that does not weaken the testimonies at all by which Spiritualism is constantly declaring the larger and the vital truth to mortals. If it were to depend on the autocratic assertions of any leader to impress its truths on waiting and hungering humanity, it would be far less worthy to arrest and occupy the minds of men than it is now and will continue to be to the end.

Sir Moses Montefiore—Jewish Charity.

This distinguished Jew, who lived to be more than a centenarian, was born in London in 1784. He came from a wealthy Jewish family of bankers, and married into the still wealthier Rothschild family. According to a recent lecture on his life and work by Rabbi Schindler, he held strictly to the minutest prescriptions of the table laws, and clung to the belief that a restoration of the Jewish nationality was both desirable and possible. He visited Palestine in 1829 with that expectation, as another distinguished Jew had done a century before, in the hope of personally discovering a way for the realization of his chimerical dream. But an inspection of the situation dissolved his ideals into a mist. He saw for himself the degraded condition of the oriental Jews, and the absolute necessity of elevating to a higher plane those living nearest to the Holy Land if it were ever to become a central station for the Jews scattered over the world. And to the task of effecting this elevation he devoted his whole life and all his energies, doing all that he could and in the best way that he understood.

He felt himself called upon to be an advocate for the oppressed Jews of all countries. He traveled to Russia, and interceded with the Czar for the Jews living in his dominions. He took active, though ineffective, steps in the Mortara affair. When he died after a hundred years of earth-life, the whole world mourned for him as for one of the noblest philanthropists that has ever lived upon earth. Charity was the inspiration and substance of his long life. It was none the less worthy of the world's admiring sympathy, though, as Rabbi Schindler observes, his money was spent to advance the cause of dying Orthodoxy, and though it impeded the growth and development of modern Judaism.

On this much-worn, yet ever new, subject, Rabbi Schindler remarks that the most profitable and best remunerative of all virtues seems to be charity. A Hebrew proverb says that it "saves from death," and according to a popular adage it covers at least "a multitude of sins." Rabbi Schindler felicitously defines it as an attempt to compromise between the rights of the individual and the imperfect state of society; as a kind of pendulum to regulate the relation between the rich and the poor, the fortunate and the unfortunate; and in this view he says it becomes self-evident that it will and must adapt itself to the demands of the time, and therefore that not only opinions respecting charity but its practice are subject to constant changes.

In times past, especially among Jews, hospitality was esteemed one of the foremost charities. All charity was then private, and was organized only when, as in a general calamity, individual charity was inadequate. No sooner, however, had the new era created new conditions than the sharp eye of the Jew saw that the system of his charities must assume a different form and grow to larger proportions, if it was to keep up with the demands of the time. Public charitable institutions, in which the poor were taken care of, then sprang up like mushrooms. There was hardly a large city in Europe in which Israelites would not found and endow hospitals, orphan asylums, homes for the aged and infirm, and schools for the instruction of the children of the poor. Both the orthodox and the reform Jews vied with each other to see which could show the most charitable men. New life began to circulate, new forces began to concentrate, and the Jews showed to the world by liberal deeds, by facts that spoke more loudly for them than the most glorious orations, that they were not a foreign element, that they were not clannish and secluisve, that they were not lacking in neighborly love, that they were not mere money-grabbers, but that they were as public spirited, as liberal and as charitable as their fellow-citizens.

The world could not always refuse to acknowledge facts that were so evident, and in less than half a century after the Jewish reconstruction their influence was directly felt by all civilized nations. And it is the glory of this reconstruction and reform that it keeps pace with the most advanced movements of the age in charity and abounding good works.

☞ "On Tuesday next the May *conversazione* of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall. It will be an 'open' night, without any formal paper, but devoted to music, conversation and inquiry. Such of the audience as desire to ask any practical question, on which they seek for guidance or information, are invited to send up their queries in writing to the President." So says London *Light* of May 12th, which we here refer to as witness of what the English Spiritualist Alliance is doing. The American Alliance is holding similar meetings in New York City at the present time.

☞ W. H. Terry's practical advice to the Melbourne (Australia) school, (see third page) should be read by every Spiritualist Lyceum worker and member in America.

Renan's Last Book.

The last book written by Ernest Renan, the "History of the People of Israel," completes the series which covers his long since begun undertaking to write a "History of the Origin of Christianity." His "Life of Jesus" formed its most brilliant and notable part. According to his conception, the histories of Greece, Judea and Rome unitedly form the true history of civilization. Christianity was evolved from Judaism by the liberal rationalism of Greece and the humanizing force of Rome. "If there is such a thing as one miraculous history," says Renan, "there are at least three. The Jewish history, which claims to have the monopoly of miracles, is not a whit more extraordinary than Greek history. If supernatural intervention is the sole explanation of the one, so it must be of the other. I will even add that, in my opinion, the greatest miracle on record is Greece herself."

This history of the people of Israel takes them up from the period of their nomad state and follows them along from their settlement in Syria, through their organization into fixed tribes, to the establishment of the kingdom of David, their moral and religious development being particularly kept in view. The progress of the conception of monotheism, through the early Elohim of the wandering state and the Iahveh of the nation, is the leading thought, and is found to consist in reverting from Iahveh to Elohim, in modifying Iahveh, and in stripping him of his personal attributes and leaving him only the abstract existence of Elohim, or the present God of the human race.

Iahveh is taken to be possibly the local God of Sinai, or the provincial God of Palestine, and was the exclusive God of Israel until, through the prophets, Israel became changed from nationalism to idealism. Prophecy supplanted the divining machine or ephod. The prophet became a divine agent. Samuel contributed largely to the coming prophets of the eighth century before Christ, in their efforts to bring Israel back to the primitive Elohism of patriarchal days. David was Iahvehist, creating Jerusalem, which was to be the loved capital of humanity; but he was ignorant of what the religion of Iahveh was to become. As century rolled on after century, we shall find David, in the language of Renan, "the outlaw of Adullam and Ziklag, assuming little by little the airs of the saint, becoming the author of the Psalms, the type of the future Saviour. Jesus will be called the son of David. Pious souls, delighting over the sentiments so full of resignation and tender melancholy contained in the finest books of the liturgy, will fancy themselves in communion with this bandit. Humanity will believe in a future state on the testimony of David, who never believed in it himself."

Greek rationalism is dominant to-day, but for all that, says Renan, the Bible, "whatever may be said, is the great book of consolation for humanity."

Poisoning by Vaccination.

An Ohio journal, the *Sandusky Gazette*, feels compelled to admit that it is a mooted question whether vaccination does not do more harm than good. Although medical men by a large majority uphold it as a sure preventive of smallpox, many other equally learned men in medical science regard it as highly dangerous to human health. The New York *World* recently contained a long article, in which was related the experience of a seven-year-old girl who had been vaccinated by an official of the Health Department of that city. Both of her arms became sore, and then the swelling extended to her legs and feet, and thence to her ears, face and eyes, threatening the destruction of her sight, if not of her life. The Sandusky paper relates that the remains of a bright eight-year-old boy were interred in one of the cemeteries of that city during that week, whose death was due to vaccination. His parents had removed to Cleveland from Sandusky a little more than a month before, and the Board of Education of Cleveland ordered the boy to be vaccinated as the condition of admitting him to the public schools. Very soon his arms began to swell, and in less than two weeks he was dead. This leads the journal in question to say that the smallpox virus is often more dangerous than smallpox itself. It is blood-poisoning, and nothing less.

We see it stated in the Boston *Herald* that, according to the estimate of the Boston Board of Health, about one-fourth of the population of the city are without what is misnamed the protection from smallpox which is claimed for vaccination. The *Herald* thinks this reveals "a rather astonishing condition of things in view of the law which requires that no person can attend the public schools without first presenting a certificate of vaccination," and recommends as a cure-all that "the first thing to be done" to prevent a spreading of the smallpox which now sporadically manifests itself in Boston—every isolated case of which is caught up and trumpeted abroad by the press—"is to see to it that everybody is vaccinated." But of the terrible results of vaccination itself not a word is said. The life-long suffering, the sapping of the citadel of life, the decay and destruction of the health, the lingering death—of all this the *Herald* says nothing, when it might add with greater truth that the ravages from vaccination are far more extensive and fatal, if they were only known, than those from smallpox when it becomes epidemic. Vaccination simply means sure blood-poisoning, and it is attempted to enforce it by law.

☞ The New York *World* once in a while blunders on the truth. Here is a fair specimen:

"The number of Americans going to Europe this year is greater than ever before. The Atlantic steamship companies are having all they can attend to, and could make use of many more vessels than they own. It is becoming more and more clear that there is a brilliant future in store for Europe as an American summer resort. Though we have a population now of but 60,000,000 people, we already largely support the inhabitants of many interesting localities in the effete monarchies. By the time we reach 200,000,000 it can readily be understood that the energies of the Europeans will be mainly devoted to securing a living through making it pleasant for us over there during our pleasure tours and sojourns for health."

☞ The statement we copied from "Howard's Gossip" in the Boston *Globe*, last week, regarding Mr. Talmage's often-delivered lecture against Spiritualism, really owes its rise, it seems, to an interview held by a representative of the *Brooklyn Citizen*, Saturday evening, May 19th, (and printed in that paper for the 20th,) with Mr. Frederick F. Purdey of that city, from whose scrap-book the data were originally obtained.

☞ "Reporter's" letter regarding "Mr. Baxter on Cape Ann" will appear next week.

More Profit-Sharing.

We have before us a sheet containing a printed report of the result of the first year of the profit-sharing plan at John Wanamaker's famous sales establishment in Philadelphia. It conclusively shows that the combination of the interests of the wage-earner and the wage-payer is advantageous to both in all ways. From this most welcome report it appears that during the past year, under the profit-sharing system, the cash distributed to the employés of the establishment, over and above usual salaries, amounted to $109,439,68, of which sum over $50,000 were paid in monthly dividends, over $40,000 in annual dividends, and $10,000 to the pension fund in the hands of trustees. This pension fund is for the permanently disabled, who, by reason of old age or accident in the service of the establishment, are no longer able to work.

Wanamaker established his business in Philadelphia twelve years ago, and the plan for dividing the profits among the employés together with the proprietor was given out on Good Friday of last year. It is practical and actual cooperation. The favored beneficiaries at least are not opposed to it. The payment of fixed wages merely can never secure the hearty goodwill, the earnest endeavor, and the best business intelligence of an army of employés, as profit-sharing can.

In his sincerely friendly address to the force employed in his vast Philadelphia establishment, Mr. Wanamaker said it was the first time that any retail dry-goods establishment in the United States had risen to the level of even partial coöperation. He acknowledged the pleasure it gave him to watch the monthly dividends. He assured them that the action he had taken in this profit-sharing was not from any fear of strikes, but simply to benefit them and inspire them to benefit their employers. "The house," he said, "might have been with $109,000 more in bank to-night, had it kept the money, but we increase our capital by increasing your comfort, respect, intelligence and interest."

The monthly dividends, which are paid in addition to the regular weekly salaries, are percentages on the amount of the sales. Annual dividends are paid to those employés who have been in the service of the establishment for seven years. In Mr. Wanamaker's employ are men, women, girls and boys. Connected with this profit-sharing scheme there is a savings-bank, in which sums of two dollars and upward are received on deposit, and the rate of interest allowed on all general deposits is five per cent. per annum. A civil service system has also been set in operation, by which faithful and successful services are rewarded by promotion.

☞ The *Daily News* of Newburyport, Mass., reports the Rev. Mills as still doing his best to misrepresent Spiritualism and prejudice his hearers against it. He undertook in an evening lecture recently to inform his audience something about "Purgatory," of which he doubtless knows about as much from personal experience as he does about Spiritualism, and consequently the information he gave of the one was on a par with that he gave of the other. The *News* states that before he led his auditors to the subject of his discourse (Purgatory) he said there had been seven different replies written to his sermon on "Spiritualism," but not one of them answered him to the point; that "each put a sermon in his mouth and answered it themselves." If this is so, he has no one to blame but himself. The writers referred to had no other reports of his discourse to guide them than what appeared in the local papers. As Rev. Mills did not—so far as we are informed—disavow the correctness of those reports, it was natural for every one to presume he admitted them, at least in all essential points, to be true. And probably he knew them to be so; but the statements, charges and insinuations appear to him different in cold type staring him in the face, than they did in the heat of a bigoted tirade in his pulpit. He has, quite likely, come to realize by this time that he was unfortunate in his choice of a model when he took Sydney Smith's Mrs. Partington in her vain attempt to sweep back the ocean with a broom.

☞ "M. A. (Oxon)" in London *Light* says—and with a good deal of unction—that the Spiritualists should organize on a broad and comprehensive basis. Mrs. Emma H. Britten, the veteran worker in the ranks, also suggests the same thing, and has offered a prize for the best essay upon the subject: "The Best Means of Advancing Spiritualism in Great Britain." THE BANNER has been urging for a long time organization in this country for business purposes—the result of which has been the formation of THE AMERICAN SPIRITUALIST ALLIANCE, with headquarters in the city of New York, which is in successful operation at the present time.

What should be done now, with all possible speed, is the formation of Branches in every city in the United States. It is high time that Spiritualists recognize the importance of this movement, and go to work for its successful advancement. We urge this measure as a matter of safety to the Cause and its martyr mediums. We desire all the Spiritual Societies throughout the length and breadth of the land to take action in this important direction, for the very reason that the common enemy is now more active and vindictive than ever to crush out the grandest philosophy that was ever given to man, coming as it does from the supermundane sphere of life.

☞ We learn from the San Francisco *Chronicle* that Mrs. Esther Knox, daughter of the late Mical and Mehitable Tubbs, of Oakland, Cal., recently passed to spirit-life. She was a devoted Spiritualist. We knew the lady well, as herself and parents were dwellers in Boston for years.

THE SOUL.—The last number of *The Soul* contains interesting articles by Mr. Jacob Edson, Prof. A. E. Carpenter, Dr. O. H. Wellington, and a slate-writing with Mr. Mansfield before a committee at Paine Hall. See contents on another page. For sale at the Banner of Light Bookstore.

☞ Attention is called to the advertisement on our third page regarding the published works of that interesting and thoughtful writer, Mrs. Nettie Pease Fox.

☞ Willard J. Hull, of Buffalo, N. Y., writes us (see BANNER Correspondence) an interesting account of his personal experiences with Henry Slade.

☞ The Fall Term of the Belvidere Seminary will begin Monday, Sept. 24th. For circulars address the Principals, Belvidere, Warren Co., N. J.

Talmage Excoriated.

Some idea as to the storm of indignant protest which the late attack on Spiritualism by Rev. T. De Witt Talmage has aroused, may be gained by the numerous articles in the daily and weekly press of the country. We have at the present time, but cannot give publicity to, several such articles in which the Brooklyn divine is exhibited in his true light before the reading world. We have space only for excerpts, and choose the following at random as specimens of the racy flavor of all:

"It is very possible that Judge Abram H. Dailey is not quite as well known in Timbuctoo or Nova Zembla as Dr. Talmage is, but to the two or three millions of people in and about New York he is as well known as the Tabernacle pastor, and in private or public his word will go as far and his character is just as good as the Doctor's. Judge Dailey replied to the Doctor's bitter philippic by challenging him to an open discussion in the largest assembly hall in Brooklyn. He offered to defray one-half of the expense and promised to furnish such proofs in open daylight as should convince the Doctor, but Mr. Talmage refused to meet him, denouncing Spiritualists as liars and fools. Now Judge Dailey is a gentleman of good character, of extensive practice as a lawyer, and a gentleman every way as worthy of consideration and belief as Dr. Talmage himself. When he denounces the great body of Spiritualists as liars and fools, that proves nothing but the Doctor's ill manners and bad temper, both of which are but indifferent recommendations for a first-class clergyman. Judge Dailey asserts on his honor that he has seen materializations, and that they have approached him and he touched them, and then that they vanished into thin air. There are many of us who do not and cannot believe all this; but this man says he saw it, not once but often, and his word would be taken in any court of justice just as soon as Dr. Talmage's or that of any clergyman in New York or Brooklyn."—"BROADBRIM," *in Hampshire County Gazette, Northampton, Mass.*

I charge (*a la* Talmage) that the teachings of Jesus have been misrepresented by the church and that the doctrine of Christianity, as taught by the Church of to-day, is totally different from that taught by Jesus, and if the churches had a little more spirituality and less doctrine it might be better. Such a desirable result may possibly be attained through this very Spiritualism which they now condemn, and mainly condemn because they look at and consider only the phenomena of Spiritualism as manifested in various forms, rather than the grand philosophy which underlies it all. My own opinion is that Spiritualism will never form a distinct sect or religious organization of its own, but that it is destined to do its work among the various churches; fermenting, leavening and purifying the whole, so that at last there shall be but one battle-cry all along the line—the battle-cry of freedom from priestly tyranny embraced in the sentence: "The Fatherhood of God and the brotherhood of man."... Spiritualism now needs no defender, as it is upon us like a flood and 'carrying all before it. Under these circumstances it would seem that the clergy, instead of fruitlessly attempting to stem the irresistible tide, should float with it, endeavoring rather to guide and direct those who are floating thereon than standing in the way and courting their own destruction by attempting to stem the tide.—FREDERICK F. PURDEY, *in Brooklyn Daily Eagle.*

"He speaks against Spiritualism because the world is beginning to investigate it, and he knows that if the people do investigate, nine-tenths of them will become Spiritualists, and then what will become of Rev. De Witt Talmage?... The reverend gentleman not only tries to convince his hearers, but sends out his influence through the press. He sends forth this sermon to keep the people from danger, but side by side with the sermon we read of two Presbyterian clergymen who committed suicide. *Had they been to a séance? No. One did not get salary enough and the other had typhoid fever.*"—MRS. C. M. NICKERSON, *in report of lecture in New Bedford, Mass., Evening Standard.*

No fair-minded person who knows anything about Spiritualists or Spiritualism will believe him, [Talmage] and the opinions of others or of him we care nothing for. Nothing can be more false than his description of the physical and mental condition of mediums and advocates of the spiritual doctrine. Spiritualists are, with few exceptions, temperance men and women, and are the outspoken advocates of all reforms in life and practice, and as for the licentiousness he attributes to the followers of the spiritual philosophy, all we have to say is that it is false, and that the clergy furnish more than four to one in proportion to their numbers, as any one who reads the daily papers can testify. His description of the origin of Modern Spiritualism is as incorrect as the balance of his tirade. The raps and noises by which the spirits sometimes make themselves known have been heard for hundreds of years, both in this country and in other parts of the world. The Rev. John Wesley, the founder of Methodism, states in his writings that similar occurrences took place in his home and he attributes them to the spirits, and says emphatically that 'With my dying breath I will defend these proofs of the immortality of the soul.' No religion that ever occupied the minds of the people has made such rapid progress as it [Spiritualism], and if the millions who believe it are underwitted or dishonest, then is the condition of society deplorable indeed. On the contrary many of the world's brightest intellects, and practical business men and women are proud to be known as believers in the only proof of immortality."—J. D. CHISM, JR., *in Albany, N. Y., Telegram.*

The Rev. Talmage seems exceedingly exercised over the supposed fact that most spirit manifestations occur in the night or hours of darkness, because "deception prospers best in the dark." Granted; but how was it that the wise men of the East, who came to worship the infant Jesus, as well as Joseph who protected him, were invariably warned of danger and only by night; or that Peter, of whom is recorded a most wonderful physical manifestation, viz., being released from prison while sleeping between two soldiers and bound with two chains, should have been loosed by an angel from those iron bonds when the darkness was so dense that a spiritual light was necessary to light their feet past the guards of the various wards out through the great iron gate that led to the city? Also, Paul and Silas were released from prison at midnight by angel visitants; and a vision appeared to Paul by night, "praying him to come over into Macedonia." Thus we might multiply cases *ad infinitum*, but think the mirror in which Rev. Talmage is invited to see the reflection of a natural and universal law is sufficiently clear and many-sided to prove to reasonable minds, at least, that the same class of phenomena invariably occur, subject to the same conditions, in obedience to an immutable law of Nature....

Who dare assert that any cumulative evidence which proves that death cannot destroy individual faculties, nor blight the clinging affections of the home circle, is not the sublimest truth vouchsafed to the human race?...

Lastly, the charge that Spiritualism ruins mediums and debases the moral sensibilities, is the chief of erroneous suppositions. That many mediums, like other human beings, make grave mistakes, and allow themselves to live unworthy the heavenly teachings they receive, proves nothing against the system of religion, since even the Christian religion, and notably Rev. Dr. Talmage's brilliant sermons, fail to make saints of all who sit under his ministrations, or are baptized into the church militant. Having lived under the blessed sunlight of mediumship for more than thirty years, many of them spent in public ministrations, I can proudly and conscientiously affirm that *I never received a communication from the spirit-world that did not glow with pure and exalted thought*; always teaching the healthful truth that whatsoever men sow, they must also reap in the life to come."—MRS. E. F. JAY BULLENE, *in the Daily News, Denver, Col.*

"DR. HARRISON A. TUCKER, trustee of Dr. Talmage's Tabernacle, has been obliged to confess himself a Spiritist, acting under the control of his uncle, a long-time dweller in the spirit-world. By means of the kindly-disposed relative, Dr., Tucker has made hundreds of thousands of dollars. This medium is very fearful that this rumpus will make a coolness between himself and Dr. Talmage. He need not worry. The Tabernacle needs money, and as long as the trance-medium is willing to keep his vast earnings in active circulation he will continue to be a cornerstone. Consistency and charity? Where shall we find them?—ELEANOR KIRK, *in Cape Ann Advertiser, Gloucester, Mass.*

READS LIKE OLD TIMES.—A tale which resembles those of the early days of the American merchant marine comes eastward by way of San Francisco, Cal., to the effect that piracy in the Chinese seas is still "on deck," and is as bloodthirsty and plundering in its instincts as ever. The costly steamer, *San Pablo*, Capt. Reed, struck a sunken rock in a thick fog early on the morning of April 24th; the reef was situate off Turnabout Island in the Formosa Straits; and as soon as the steamer was discovered, and in a sinking condition, she was attacked by a swarm of piratical junks, whose occupants endeavored to carry the ship by boarding in the old-fashioned style; but revolvers, repeating rifles and boiling water (the latter from the steamer's pipes) proved too much for the "yellow boys," and they retired after two assaults, with serious loss. The captain, putting crew and passengers into his boats, then fled to the mainland; whereupon the pirates, who had previously drawn off to a safe distance, bore down upon and looted the sinking ship, which was finally destroyed by fire, kindled either accidentally or purposely by the robbers. Thus perished a vessel valued at $500,000—said to be the finest appointed in the Pacific trade.

☞ Read the call for the Sturgis, Mich., Annual Meeting, on our eighth page.

The Ultimate of the "Evil Spirit" Theory in the Past.

Fortunately we live in an age when those who in their ignorance attribute the manifestations of the presence of spirits to malign influences are restrained from reënacting the tragedies of centuries since, when mediums of various grades of development met their death as "witches," in obedience to an Old Testament command, at the hands of just such condemners of the truth; 40,000 in England, 300,000 in France and 17,000 in Scotland. Reminiscences of those scenes of horror in the last named locality have been revived by R. Burns Begg, F. S. A., of Kinross, having read at a meeting of the Society of Antiquaries of Scotland, a paper concerning the assize of witches at the Crook of Devon in Kinross-shire, a report of which we find in the *Dunfermline Journal* of April 28th, the meetings having been held on the Monday previous.

After referring to the various statutes against witchcraft which followed the Act of the Scottish Parliament of 1563, the impetus given to the "discovery of witches" by the morbid interest in the subject manifested by James VI., the influence of the English judges appointed to administer justice in the Scottish Courts under the Commonwealth in restraining the ferocity of the prosecutions for this statutory crime, and the revival of that ferocity after the Restoration, Mr. Begg went on to give the details of five trials of witchcraft which were held in one small parish in Kinross-shire, that of Fossoway, in the year 1662. These were the more noteworthy, seeing that they took place, not under the superintendence of any of the amateur judges created for the nonce by commission from the Privy Council, but under the presidency of the Justice-General-Depute for Scotland, Mr. Alexander Colville of Blair, a gentleman of professional dignity and training, whose official position was a guarantee that the proceedings were in all respects formal and regular according to the judicial views of the period.

The number of persons placed on trial was thirteen, consisting of one warlock, named Robert Wilson, and twelve witches—women apparently in the humbler ranks of life, one of whom is described in the ditty as "of three-score and nineteen years of age." The Court held five sittings at Crook of Devon between the months of April and October 1662. At the first diet three women were convicted and taken the day after their trial to Lamblaires, to be strangled and burnt. At the second diet Robert Wilson and four women were brought to trial, and met with a similar doom. At the third diet two widows, one on the verge of eighty years of age, were condemned, and at the fourth diet two married women were convicted and burnt.

"The proceedings were," says the *Journal*, "analagous to those of a modern Jury Court, the Justice-General-Depute sitting as the presiding Judge, while the jury consisted of fifteen persons selected from the land-owners and other responsible persons resident in the district. There can be no doubt but that the accused had their trial conducted before an intelligent Judge and jury. They were apparently men of recognized position and respectability, no doubt shrewd and conscientious, and fairly representative of the intelligence and enlightenment of the age and district." "Nor can it be doubted," continues the writer, "that they were men whose natural leanings would be toward the merciful side, and yet there seem to have been no misgivings amongst them as to the absolute righteousness of their wholesale condemnation of so many persons, their near neighbors, on such meagre and inconsequential—nay, even absurd and self-contradictory—evidence. No stronger or more saddening proof could be obtained of the deep and unreasoning belief in the Satanic influences, or evil-Spiritualism of the time prevailing among all classes of the community."

To this we may add that the course adopted by certain occupants of pulpits at the present time directly tends to the creation and dissemination of the same "unreasoning belief"; but, as we remarked at the beginning of this article, fortunately, the enlightenment of the people and the pressure of public opinion restrain them from ultimating their nefarious plans and purposes.

Aid for an Afflicted Medium.

The widow of John P. Dimond is in very destitute circumstances, and greatly in need of help from the kindly disposed. She is confined to her bed at 12 Kendall street, Boston, and is utterly helpless. If those who may feel to aid her pecuniarily will send their offerings to our office we will acknowledge the receipt in these columns, and see that the amounts are forwarded to their proper destination.

We have received a letter from Mrs. Dimond, under date of May 26th, acknowledging the receipt of $6, which we published, as contributed, last week. She desires to return her sincere thanks to the friends who have so kindly aided her.

The following sums have reached us for the Dimond fund since last report:

Helper	$2.00
Henry J. Horn	1.00
Friend, Taunton, Mass.	1.00

Decease of Abbie E. Cutter.

A dispatch reached Onset Bay on the noon of Thursday, May 24, announcing the sudden passage to spirit-life of Dr. Abbie E. Cutter, at the Planter's Hotel, St. Louis, Mo.—she having been found dead in her room. It is supposed that her demise was caused by heart disease.

Mrs. Cutter was widely known among the Spiritualists of the country as a lecturer and medical practitioner (of the eclectic type). She was a native of Maine, and at the time of her decease had attained to sixty-seven years of life in the mortal. The latter portion of her life was earnestly devoted to the building up of the Wickett's Island Home for invalids, situated on an islet of that name in Onset harbor, which was her property. Her remains will be brought to Onset for interment.

THE INDEPENDENT PULPIT in its May issue reports the decease of George B. Dutton, a resident of Waco, Texas, for thirty years, during which time he held several offices of public trust, being at one time county treasurer and for ten years a member of the city council. Mr. Dutton was a man of the strictest integrity, and it was a common saying in Waco, "George Dutton's word is as good as his bond." He was a Spiritualist, a reader of the BANNER OF LIGHT, of which, we are informed, "he was an ardent admirer." Of his last moments *The Pulpit* says, "If any man ever died without a single doubt as to his immortality, we believe he did, and his death was without remorse or fear." The *Evening Day* in a notice of the funeral service remarked:

"There were flowers on the casket and in the room, and their aroma was all-pervading, but not an emblem of mourning. This was in accordance with the wishes of the deceased. He looked upon death as a happy release from an initiatory existence, and did not desire that crape and tears should be features of the last mark of respect shown him. Mr. J. D. Shaw was present by request of the family, and standing at the head of the casket spoke feelingly and eloquently of the life and virtues of the dead. He depicted his long and useful life; his sterling integrity; his broad, never-ceasing charity; his fearless adherence to principles and convictions; his temperate life and habits; his steady industry; his care and love for wife, children and friends—and drew from all these a lesson and example worthy to be learned and followed by any man who desires to live well and die well."

The Pulpit in addition to its "In Memoriam" of Mr. Dutton contains a large number of articles upon subjects of much interest to liberal and progressive minds. Waco, Texas: J. D. Shaw.

CHRISTIAN SCIENTIST HELD FOR TRIAL.—Judge Pettingill, of the Malden, Mass., District Court rendered his decision on the morning of May 26th in the case of Mrs. Abbey A. Corner, Christian Scientist, who was arrested about three weeks since on charge of manslaughter, in causing the death of her daughter. Mrs. Lottie R. James, by not providing proper treatment during her confinement. The accused is held in $5000 bonds to appear before the Superior Court.

C. E. WATKINS will for the next ten days give séances to Spiritualists—by the request of friends—at reduced rates. He is soon to leave Boston for a much needed rest before the camp-meetings begin.

☞ The *Eastern Star* is now issued by a company of the same name, at Bucksport, Me.—E. Schuyler Wardwell being editor.

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

The BANNER OF LIGHT has made it a practice for years past to give this list to its patrons each season, and reverts with satisfaction to the fact that at each recurrent period this roster of the army of progress has been repeatedly copied (and widely circulated), either *in extenso* or by briefer notice, into the columns of Spiritualist and secular papers in many portions of the country:

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting at this place commences its sessions July 15th, to close Aug. 12th.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th.

LOOKOUT MOUNTAIN, TENN.—The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.

CALIFORNIA CAMP-MEETING.—The Fourth Annual Gathering will be held at Lake Merritt Park, Oakland, Cal., from June 3d to July 1st, inclusive.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commences July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—Meeting commences July 21st and closes Aug. 28th. The Annual Picnic and Sunday Assembly of the Cassadaga Lake Free Association will take place June 8th, 9th and 10th.

NORTH COLLINS, N. Y.—The Friends of Human Progress will hold a Spiritual Festival at Forest Temple June 16th and 17th—Mrs. E. L. Watson and Dr. F. L. H. Willis being the speakers.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

MANTUA STATION, O.—The Association will hold a Basket-Meeting Sunday, July 1st, in Atwater's Grove. Societies adjacent are invited to join.

MORRISTOWN, MINN.—The Rice Co. Scientific, Moral and Reformatory Association will hold its First Annual Meeting at Morristown on the third Sunday in June; and in connection therewith will be held a Spiritual and Liberal Camp-Meeting, commencing on Wednesday, June 13th, and closing on Monday, June 18th.

CLACKAMAS, ORE.—The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays.

ORION LAKE, MICH.—The First District Association of Spiritualists will hold a ten days' Camp-Meeting at Orion Lake, Oakland Co., Mich., commencing Saturday, June 2d, and ending Monday, June 11th.

PARKLAND, PA.—Meetings begin in July; dates not yet out.

☞ A Philadelphia medical college paper says: "The medical legislator is not usually a pleasant figure to contemplate. The methods of practical politics are so degrading that the physician of high standing is seldom found who will stoop to their employment." These same medical autocrats, who feel so much above the politicians, are, however, frequently found trying to influence them both before and after election for their own personal ends, and have frequently proved themselves ready, in various States of the Union, to make direct use of the "degrading" "methods" above criticised, to obtain the passage of laws obliging sick people to hire *them*—whether or no! Which is the least pleasant figure to contemplate—a medical legislator or a medical lobbyist?

☞ Mrs. H. W. Cushman, the well-known medium for musical phenomena, will celebrate her birthday at 212 Main street, Charlestown District, this city, on the evening of June 2d. All are cordially invited to attend.——On the 19th of June she goes to Onset Bay, where she will remain till July 1st, after which time she will make her residence at Lake Pleasant Camp, remaining there until Sept. 1st. She may, possibly, be able to visit Queen City Park, Vt., also during the season.——She returns special thanks to the BANNER OF LIGHT, and the friends generally, who have aided her in pecuniary and other ways in the past.

☞ Dr. C. F. Ware called on us recently and renewed his subscription. The Doctor was on his way home from Puget Sound, where he has been spending the winter. He reports our cause as in a favorable condition there as far as heard from. He desires to correct a statement made in a late issue of THE BANNER that Dr. H. F. Merrill is engaged to give tests at the Verona (Me.) Camp at the coming meeting—as he has *not* been engaged there.

THE JOURNAL OF THE AMERICAN AKADEME for May contains the paper on "Sentimentalism and Realism" read at the meeting of April 17th. A spirited discussion followed its reading, which is given in full. Both essay and discussion are of much interest. The editor (Alex. Wilder) writes of "Liberty and Government." The remaining contents are "Outline of the Vedanta Philosophy," "Electric Phenomena in Plants," "A Meditation" (verse), translated by Julia P. Stevens, and a number of aphorisms. Newark, N. J.: 565 Orange street.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Mrs. Mellie D. Cofran will be located at Keyes Cottage, South Boulevard, corner of 4th street, Onset, Mass., after June 1st.

Dr. Dean Clarke has gone to Woodstock, Vt., where he may be addressed for summer and fall lectures till further notice. Societies desiring his services for the ensuing season are requested to apply at once, so that he can arrange his time practically.

Mrs. T. J. Lewis, platform test medium (late of Brooklyn), was engaged at Springfield, Mass., Sunday, 27th inst. She would be pleased to make engagements with societies near Boston for the Sundays of June. Call or address her 205 Harrison Avenue, Boston.

Mary L. French having closed all engagements for the present season, will lecture, as she has in the past years, for the West Groton Liberal Association during the summer and fall. Is open for engagements for 1889.

On Sunday, May 13th, W. J. Colville addressed two very large and highly appreciative audiences in I. O. O. F. Hall, Spring street, Los Angeles, Cal.

Mrs. Ada Foye's Sunday night meetings in Washington Hall, San Francisco, are crowded to repletion, and her work never seemed so fruitful of good results as now.

Mattie E. Hull would like to make engagements in New England during September and October. Friends can address her 601 East Locust street, Des Moines, Iowa, care *New Thought*.

H. B. Philbrook is at present in Boston, stopping at No. 223 Shawmut Avenue, where he will be glad to see his friends.

Mrs. Kate R. Stiles spoke in Attleboro', Mass., last Sunday. [The Secretary's letter will appear next week.]

J. Frank Baxter lectured in Woonsocket, R. I., on Tuesday evening, May 29th, and left the last of the week for Cincinnati, O., where he will lecture each Sunday of June. July Sundays he will be in West Duxbury, Park Hill Grove (Scituate), Wachusett Park (Westminster), Parkland, Penn., Camp-Meeting and Hanson respectively. Address, *wherever he may be*, 181 Walnut street, Chelsea, Mass.

☞ I have more than once expressed an opinion that Hypnotism is not a reasonable plaything, nor does increased experience lead me to modify that conclusion. Hypnotic experiments in a drawing-room, as a more recent substitute for the "willing-game," are decidedly to be deprecated. Indeed it may be fitly said that no such experiments should be attempted at all except by a skilled practitioner who knows what he is doing, and is able to regulate the influence, and especially to remove it completely when the patient is aroused.—*Mr. Stainton Moses, in London Light.*

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

Norwich, Ct.—On our second page will be found a report of the closing of the Spiritual Union's meetings at G. A. R. Hall, for the season. The annual meeting of the Union was held on the evening of May 23d, the following officers and committees being elected for the ensuing year: Secretary, Mrs. J. Adelaide Chapman; Treasurer, Guilford Parker; Assistant Treasurer, Mrs. J. A. Chapman; Auditors, William P. Myers, R. J. Diffen; Committees on Speakers, R. M. Hubbell, Charles W. Spaulding, Edwin Allen, Julia Robbins, Dr. W. W. Clapp; Committee on Music, Miss Kate Taber, Mrs. J. A. Chapman, Guy Ayer; Trustees on Boardman Fund, Guilford Parker, Richard Hubbell, Edwin Allen, Sanford A. Chapman, Nehemiah Smith.

The report of the Treasurer showed the receipts during the past year to have been $1,412.54; expenditures, $1,396.87; with $16.17 in the treasury. A codicil of the will of the late Jedediah R. Gay, bequeathing $1,000 to the Spiritual Union of Norwich, was read by the Secretary.

Mrs. Chapman, Secretary, adds: "Our audiences have increased steadily, and we shall open our meetings next fall with renewed energy, and, if possible, greater efforts to present our beautiful Philosophy in its truest and best light. The dear BANNER we ever welcome with eagerness, to read the good tidings it always brings."

Fitchburg, Mass.—J. Frank Baxter spoke for the First Spiritualist Society, May 20th, to large and appreciative audiences, exercising his mediumistic powers in the evening successfully—most of the names and incidents being fully recognized at the time they were given; later others were acknowledged. On Monday evening, the 21st, Mr. Baxter gave our society a Literary and Musical Benefit. We all passed a very enjoyable evening.

Mr. J. D. Stiles closed the season's course with a lecture and tests the 27th of May.

Prof. Peck gives our society a benefit the 31st of this month. MRS. E. S. LORING, *Sec'y.*

Albany, N. Y.—The Ladies' Aid held its weekly meeting Friday afternoon and evening, May 19th. At six o'clock supper was served, after which Mrs. Carrie E. S. Twing occupied the platform, and made a few excellent remarks, and then going under control allowed "Ikabod" to give communications to about twenty persons, nearly all of whom were strangers to her. Mrs. Twing acceptably occupied the platform each Sunday morning and evening during last month. Strangers are always welcome, and will receive due consideration at our meetings.

NEW MUSIC.—The following new selections have been received from the publishers, White, Smith & Co., 516 Washington street, Boston: *Instrumental:* "Soldier's Joy," grand march, by Paul Keller; "Fairy Step Polka," by O. R. Blum; "Maiden's Heart-Love," by Cooper; "Bells of the Chapel," by Paul Keller. *Vocal:* "Hope Abides Forever," duet, by C. C. Stearns; "Long Years Ago," by Eben H. Bailey; "Our Nice Young Girls," by J. S. McMurray; "The Irish Soldier," by Chris. Stevens; "We'll All be Forgotten When We're Gone," by Harry Birch.

THE ARTISTIC interiors fitted up by J. H. Pray, Sons & Co. from their extensive upholstery and carpet department are considered models for correct taste and most pleasing effects of color.

Notice to Speakers and Mediums.

The Society of Union Spiritualists, of Cincinnati, are desirous of corresponding with Speakers and Platform Test Mediums combined, relative to engagements for months of 1889. State what months they can be engaged for and phases of Mediumship. Address

C. C. STOWELL, *Sec'y.*
Care The Way Publishing Company.

Train-Time to the Camps.

LAKE PLEASANT.

Trains "54," "100," "45" and "43" will stop at the Lake when there are passengers to leave, or when signalled to take passengers.

The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*
J. F. JEANERET, *Secretary,*
44 Maiden Lane, New York.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.
Special Notices forty cents per line, Minion, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
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☞ **Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.**

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**
Electrotypes of pure type matter will not be accepted.
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The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*
We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
My19 7w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3.50 per year, or $1.75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

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78 Montgomery street, Boston, Mass.
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My26 18t3w*

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MAY CONTENTS.

Speculative Affirmations, Mr. Jacob Edson; Mediumship and Mediums, Prof. A. E. Carpenter; A Bit of History Relating to Dr. Phelps, G. H. Wellington, M. D.; Letter from N. P. L.; Independent Slate-Writing, L. L. Whitlock; Let Us Have Truth; Dr. Dobson and $2,000; Truth. Je2

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In Re Dr. Talmage.

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MRS. R. S. LILLIE,
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Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held April 3d, 1888.

Spirit Invocation.

Oh! thou Eternal Goodness, thou Omnipresent Spirit of Love and Wisdom, whose splendid vitality and power permeate the universe, we recognize thy skillful work and acknowledge the supremacy of thy law, and bow down in adoration before the evidences of thy power as they unroll before us from day to day. We praise thee that man has passed through the winter-time of doubt and error, and that to-day the promises of a more glorious spring-time, of a grander awakening from past bigotries, are springing up on all sides, revealing to the thinking mind the glories and evidences of eternal wisdom and love that it may take up and make a part of its own existence. Oh! we are indeed gratified to feel that the time has come for humanity to step aside from all that is cramping and confining to the soul, and to rise above those things which would cast it down.

Oh! our Father, we know that still much that is of ignorance, of folly, maintains in the world; we know mankind is still, at times, and in many places, held down by the hand of bondage and servitude; but yet we realize that wrong, injustice and persecution are passing away, and man, aroused to his true condition, to the sense of his relationship to thee, is throwing off bondage and stepping onward toward higher things. We praise thee that the blessed angels have been given power to return to earth bearing their messages of love and good-will; and oh! we pray that the avenues of communication between the two worlds may be multiplied, and that power may be given to thy returning spirits until that blessed time when every heart shall rejoice in a knowledge of thee and thy immortal worlds. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions may now be considered, Mr. Chairman.

QUES.—What is the full significance of the Bible sentence: "Blessed are the pure in heart, for they shall *see* God"?

ANS.—This passage we look upon as a most spiritual one, containing a deep significance, which every heart should seek to fathom for itself. Who are the "pure in heart"? Those who are spiritually-minded, whose aspirations are of a high and holy order, whose inner characters are uplifted toward the heavenly, and beyond that which is sordid, gross or carnal. You may say: "How, then, can one be pure in heart who is obliged to cope with the difficulties, the temptations, and the bitter experiences of physical life"? He who is seeking earnestly to live a pure and unselfish life, who aspires for association with the good and the true of the seen or the unseen worlds, who spends much time in thinking kindly of his neighbor, and devising ways and plans or means by which he may lighten the load and brighten the pathway of some fellow-being more unfortunate than himself, is decidedly one who is pure in heart; although his outward circumstances be of a humble nature, and he be misrepresented and misunderstood in life, yet if he keeps his thoughts pure, his mind undefiled by selfish purposes, his heart will remain spotless and sweet, even though the external appearance becomes rugged or unlovely to the undiscerning sight of the casual passer-by.

"Blessed are the pure in heart, for they shall see God." What does this mean? That they shall come into the presence and behold the face of any personal creator? No; it means that they will speedily behold the likeness of the good, and come into harmony and sympathy with the high and holy conditions and influences of life, and be caught up into the atmosphere of angelic intelligences; and, in short, breathe into their souls and partake of the conditions which produce goodness, and which surround a life with holiness and truth.

The Spirit of all Goodness, the Supreme Soul of all Love and Wisdom, we designate by the name of God, principally because of custom, partially for convenience in the expression of terms; it by no means follows that this Supreme Spirit, this Intelligent, Superior Over-Soul dwells in the likeness of man, and is a personal character such as is each one of you here to-day; but we may believe, and take the thought into our souls, that the Supreme and Over-Ruling Intelligence contains and embraces within itself every power, every attribute of goodness and of wisdom—all things that go to make up the sum and substance of creative, energetic, vitalized life. We believe that this grand superior intelligence must be the perfect Good, designing, ordaining, fashioning and creating laws and systems, and even human beings, for some grand and perfect end, and those who are pure in heart, seeking to live an unselfish life, to do their duty as best they can, and to love their fellow-men, must breathe in the spirit of this goodness, of this divine and beneficent love; must feel it within their lives, even though they may not manifest it in outward speech. Those who see God are they who sense, who perceive in every part and portion of their being the Grand Universal Spirit of tenderness and of peace.

Q.—Is there not a better method of caring for sewerage matter than by throwing it into the sea?

A.—We should judge so, but we must remember that even at the present time and in this age of progress science has not yet perfected all her systems, nor indeed has she performed all the labor which she has in view—of outlining to man ways and means of so working as to provide against the storage of all matter which may prove pernicious to his system, or in other ways outline to him methods of useful work. This one is most certainly of a sanitary character, but as yet sufficient attention has not been given to the disposal of these accumulations, which must in time be provided for in a different manner. We believe, however, that science will reveal to scientific minds ways and methods by which gases, arising from sewerage and from polluted matter generally, will be consumed and their elements absorbed by the atmosphere so as to prove of no injury to man or beast, and undoubtedly the time is not far distant when these methods will be outlined; but, at the present time, you will have to wait patiently, doing the best you can, observing the sanitary conditions of life and health, and looking forward, seeking earnestly and studying patiently for something better which is to come.

Q.—[By C. A. Whitaker.] By whom and in what manner is one who passes from earth, upon entering the spirit-world, clothed in spiritual garments?

A.—You have been repeatedly informed that the spirit of man, even while encased in the mortal flesh, is constantly building its home, or rather throwing off materials and elements which are to go to the building of its home in the future state; also that you may provide certain elements and substances which will be taken up and woven into your spiritual garments. There is a great truth underlying this assertion—one which cannot be practically demonstrated perhaps to you in your present condition, but which may by-and-bye be revealed in its full verity.

As a partial illustration, you may take the productions of a séance-room where true materialization appears. Scientific spirits, understanding the laws governing material things, have the power of extracting from the atmosphere and from individuals with whom they come in contact, certain minute particles of special elements which these spirits are enabled to weave into certain fabrics and to expose them temporarily to your view. True, these delicate fabrics cannot long remain in external existence, but they may be produced, under favorable conditions, for a sufficient length of time to enable you to handle, to perceive and to investigate their substance. What is true in this connection is true in the relations of the spirit-world; and spirits, understanding the laws, have no difficulty in extracting those elements and particles which are necessary to weave the substances of which spiritual raiment consists.

Now, it happens that frequently a spirit, in passing out of the body, comes in contact with a band of intelligent spirits, who are interested in caring for such as leave the mortal life without the attendance of friends or personal relatives, and these spirits receive the new-born spirit, and clothe it with garments which have been prepared for it to wear. Other spirits attract their close relatives, their dear friends, who have preceded them to the higher life, and it becomes the office of these to receive the arising spirit, and to robe him with those garments which are at hand for his use. "Somewhat similar," you may say, "to the child born upon earth, who is taken in charge, clothed and cared for by attendants and friends waiting to receive its arrival." Very true; there is an analogy between spirit birth and that of earth, save in this direction, that the spirit, having gained experience and discipline on earth, having developed its powers of thought and activity, speedily awakens to a realization of these in the spirit-world, and is very shortly able to care for itself, to provide for its own wants, to clothe itself from the elements of the atmosphere, or those which are provided through the workings of its own spirit, the operations of its own mind, and the labor of its own hands, and is not long dependent upon guardians or parents for that sustenance which it receives. Yet it depends entirely upon the maturing and advancing spirit whether his garments shall be beautiful and shining, like the sun, or poor and of rough texture, because the nature of his aspirations, the energy of his mental life, as well as the efforts he makes to be of use, determine the high and beautiful quality of the garments he wears, as well as the appearance of his person.

Q.—Do all spirits who momentarily become visible by adopting a tangible, or as it is termed, "materialized" form, understand the process of its accomplishment, or is the knowledge thereof held by an operating spirit who produces the phenomenon, and by *him* alone?

A.—We feel safe in declaring that perhaps only one spirit out of ten who attempts to manifest himself through the process of materialization, or by the building up of a temporary form, which may be seen and recognized by mortal eyes, understands the process and the labor which has been fulfilled. Usually, we learn, not only one operating spirit, but a band of spirits, gather together around a medium who may be used for materialization, and experiment with the laws and forces and surroundings of their instrument, until they are enabled to gather from her and her surroundings those elements and that material necessary for the work of building up a materialized form. We know this is so, in a great many cases, because we have closely watched the operation, and we know that this band of spirits, called cabinet spirits by some, guides and attendants by others, performs the work, makes all the necessary arrangements, while the spirit, wishing to manifest itself to some mortal friend who may attend the séance, waits patiently for the work to be completed.

Then, you may ask: "How does the spirit take possession of the materialized form that has been built up for him by other intelligences?" The spirit does not take possession of the form as your spirits possess your mortal bodies. If it can come in close contact with the medium and with her band of operating spirits, then, perhaps, the spirit wishing to make himself known will be able to exercise a positive will-power upon the materialized form, so as to make it subservient to his desire, make it respond to his thought, and thus convey some gleam of intelligence, some idea and loving message to the friends whom he desires to approach.

If he is not able to make a magnetic attachment between the medium and the operating band and himself, then he will not be able to manipulate the materialized form, and it may as well be a dummy, so called, or a statue of clay, which it certainly will prove to be so far as any interference or will of his own are concerned in relation to it.

Furthermore, we have seen a band of spirits in association with a medium possessing fine materializing powers, and have observed those guides gathering their forces and elements, collecting their magnetisms, and forming these substances into a materialized body. We have seen them make magnetic passes over the form until it seemed to start out with life and intelligence, gradually assuming the appearance of some spirit who stood by who wished to make himself known, and they sent it out into the séance chamber for recognition. We have seen the form withdraw, and the same body taken in charge by the guiding band of spirits, re-manipulated and sent forth again in the semblance of some other spirit of an entirely different nature. And so we have seen the one and the self-same form utilized again and again in presenting appearances of departed friends to the various parties who were present at the time.

You must remember that only a certain amount of magnetic force, only a certain amount of the elements which you give forth, and which the medium provides, can possibly be used by these manipulating spirits. You must remember that only a part of your nervous forces can be taken for this work, else you would be completely exhausted, medium and sitters would soon find themselves drained of strength and energy. There is not an immense reservoir of power or of material at the command of these working spirits; they must make over and utilize that which they have for the accomplishment of their work. This we may not object to if it be a truly spiritual work, entered upon for scientific purposes by mediums, sitters and spirits alike for the demonstration of the power of spirit over matter.

If this be the purpose of the labor, then is it a worthy one that should be encouraged. But if we find spirits and their instruments coming together for the purpose of deceiving the public, representing themselves for that which they are not, then we must condemn the work and the process, whatever it may be, for we cannot countenance deception in any form, even though it be manifest that good may come ultimately. There is much to be said upon this subject, and yet the time has not quite arrived when we can outline from the spirit-world all that must ultimately be revealed; not only through one channel, but from various quarters, light is breaking. Truth must be recognized on this as well as upon other matters and phases connected with spiritualistic revealment.

We would add, in connection with this question, that we do not mean to say that a spirit representing himself as a particular identity never builds up the form which appears in his guise. Sometimes a spirit has the power of doing this, because he is a student of the laws, has come into association with spirits who understand their workings, and has become a pupil of theirs, for this especial work; but in the generality of cases the work is performed by special attendants upon the medium, and if the spirit whom the form represents itself to be is present and can in any way manipulate the materialized body, he may do so under the direction and assistance of the guardian band.

Q.—[By R. G. D.] Admitting that all organized existences other than mankind are immortal in their individualities, had they, as it presumed man had, an existence prior to their life on earth?

A.—We do not know that animal life has existed in states of consciousness and activity prior to its experience on the earthly plane; that is, we are speaking of those forms of animal life that have existed on this planet. Whatever forms exist on other planets, we have not to deal with at this present time. We are assured that certain types of animal life exist after the decease of their physical forms, because of experiences with such in those worlds adjacent to this earthly planet, therefore we speak from observation; but we have never affirmed, nor do we at this present time, that every form and type of animal life that has existed on this planet, exists in other worlds at the present time. So far as we understand, the higher types of animal life exist, because they have inherent within them certain elements that partake of the spirit, and link them to the higher laws of existence. And yet we have been informed, and can well believe, that there have existed in the past, types of animal existence which have become extinct, which are not to be found in the spirit spheres. We understand that the cruder, grosser forms of that life were made up of the elements belonging to this mundane sphere entirely, and thus when the life-principle deserted those forms it did not reappear in the spirit-world in similar habitations, but remained within the atmosphere of this planet to, at later times, vitalize and reinvigorate higher types of animal life.

This is a form of transmigration or of reëmbodiment, and we believe that it is a law of existence that as the ages rolled on, the work of evolution progressed, animal life became more refined, more purified, more free from the purely physical elements of existence, and therefore was swept into contact with the spiritual laws, and caught up within their currents. These higher types and forms of animal existence, which we find in the spirit-world at the present time, are more refined than any you have on earth, and they are capable of expression, and intelligence is put forth through them, such as may be studied and understood by the thinking mind of man. We know of no realm of existence where animal life has maintained forever its hold in organized forms in individual appearances prior to its condition on the planet earth. If such have been and are, we have failed to become acquainted with them. We believe that the vital spark animating every form of animal life, and indeed vitalizing every object in existence, came primarily from the great source of all life and animation, but that it has been directed in special ways, for special work and special destinies; this vital force, animating animal forms of life in past ages, has been utilized and reütilized, time and again, and brought into expression through various forms and grades of life, until it is brought upward to the higher plane, where the most perfected types remain in such a condition that it may be taken into the spiritual atmosphere, where it finds an abiding place.

Henry C. Wright.

The months revolve, Chairman, bringing around the annual season when we meet to celebrate our great day, the grand event which brought to the world and humanity the glorious light of immortal life, and as I come again to earth, making you my annual visit, I find many of the old familiar faces still in their accustomed places and doing their work. I find many forms that I have long seen treading the rugged pathway of experience and of hard toil, still doing their work and breaking the way for those who are to follow. It does me good to come and meet these old friends. I bid them God-speed in their labors. It makes me feel young again to mingle with associates who are bearing aloft the banner of truth and progress, and who never turn their faces away from the upward heights.

It is a grand thought to me, Chairman, that those faithful souls, despite the rugged discipline and the heavy experiences which they meet, still climb upward, and have not fallen by the wayside, nor have they descended into the valley of gloom. It is a beautiful thought that we are always marching onward and upward, making our way over *this* mountain height and *that*, ever higher, ever beyond.

I do not come to make an extended speech, only to give my fraternal blessing to all mankind, because I should feel as though I had not done my duty if I did not send out from your platform, as I have done for some years past at this anniversary time, my greeting to friends and old associates. I wish them to know I think of them frequently, and in spirit I would join them in all good work that they have in view. I know very well that sometimes the way seems weary and the clouds veil the sunshine, and they do not behold the bright light as it streams beyond, but in pressing onward they find the burdens growing less and they realize that the light is there, ready to burst forth, to warm and to cheer their souls, when the time is at hand.

To those friends who are alert upon the mountain of watchfulness, I say, you have the blessing and the sympathy of brave, good souls who have passed beyond. The apostles of truth and freedom do not pause and turn back; however great the obstacle they find in their path, they remain to climb over that obstacle, or even to make a pathway around it, for they are sure to go forward and to leave that obstruction far in the rear.

I know that those friends on earth who are singing a song of rejoicing at this time because we have seen forty years of mental glory for mankind, because we have passed through forty years of grand spiritual liberty for those who have dared to reach out for this grand blessing, because humanity has known forty years of vital communion with the angel world, are to-day sending out their thought to the old workers and former associates who have gone on into other worlds, over other heights toward the grand and beautiful summit of progress and reform. Those same souls send back loving greeting and precious blessing, and influences of rich beauty, like the dewdrops of heaven, trusting they will refresh the hearts and lives of their co-workers on earth.

I cannot mention all the friends whose names come up to me to-day, whom I would remember especially, for it would fill your pages, Chairman, but I hope every one who remembers me will think I come with a special benediction and word of peace; then shall I be repaid for making my way here. Henry C. Wright.

Horace M. Richards.

Mr. Chairman, I am glad to believe myself welcome upon your platform, for I have many times watched and looked for cheering messages from this place, sometimes receiving myself, for my own use, loving words and tender, significant lines which have been breathed for me on this platform; therefore your Circle-Room has been to me like a tower of strength, at times, when my heart was sore and my body very weak and full of suffering. I did not know why I was held so long on earth, to pass through painful experiences and to meet with much that was sad and bitter; but now I begin to see it and to realize that I did not choose the discipline, strange and varied as it has proved to be.

The kindly angels, God's messengers of peace and love, raised up for me many good friends while I tarried on the earthly plane, and those friends, manifesting their thought and their affection toward me, gave me strength in many an hour of trial, filled me with the power of thought, even while I suffered, and extended to me external offices and kindly ministrations which proved very grateful to my body and to my spirit. To all these friends I send loving greetings and many, many thanks for their kindness, assuring them not one shall be forgotten as the ages roll away.

I did not accomplish all that I wished to, Mr. Chairman. I had a work in mind which I desired to complete and give to the world. Those inspirations and silent thoughts which came around me could not be expressed as I desired, but I sought to send them out, hoping that in a lowly way they might strike some suffering fellow being and find response in his soul. That I did not accomplish all I desired is plain to those who know me best; but perhaps it is well, and my spirit-friends assure me that such work will be taken up and carried on.

I have come here to-day because there has been a grand revival, an awakening of spiritual power over the whole earth. Not that it has at any time ceased to be, or fallen asleep, but it seems as though a grand influx of inspiration and spiritual force has come rolling down upon you during the last week, and you must feel refreshed and invigorated because of its beauty and its power.

I am assisted to come by the sweet spirit who at times sent me tender messages from your platform, Mr. Chairman, and through other avenues of communication wafted her gentle thought and kindly encouragement, which has proved to be more than great riches to my soul. She stands by my side, and desires to give a word of greeting to her friends, so I will step back, only repeating the joyful strain which rings throughout my heart at this time. I thank my God for life and immortality.

While I send greetings especially to kind friends who were near to me in Philadelphia, yet my thought goes out to friends in many places, for I sense their kindly feeling, and reciprocate in the fullest measure. Horace M. Richards.

Achsa W. Sprague.

Only a few words of greeting, Mr. Chairman, shall I offer to you at this time, for I know how many souls have rung forth, within the last few days, their songs of victory, their soul-inspiring words of cheer, and I have myself had the privilege of sending out something of my spirit influence toward those who have come together for a Pentecostal feast, so to-day I come merely to present my friend, and to have him pass through the experience of communicating with you, and reaching his friends through this channel; and also to give to my own personal friends and former associates, everywhere, my loving, tender, sympathetic greetings, and to assure them that never before in all my experience have I felt more strongly endowed for the work of promulgating truth and the knowledge of immortality, and never before have I felt better fitted for the expression of those divine words and ideas which are showered down upon me, and upon thousands and thousands of spirits, for those who dwell in the mortal life to receive and understand. I do not speak in the spirit of vain glory, for I realize my weakness and the humbleness of my position, but I speak because I am proud to be counted one of the workers who have assisted in breaking out that glorious pathway toward the heavens which is now being trod by millions of souls, who are rejoicing because of the knowledge and bright experiences which it has brought to them. I am gratified and proud that I may be counted one of the vast army which, in times past, and in the present, is seeking to perform the work of quelling old errors, of banishing doubt and ignorance from human lives, and bringing forward the era of truth and of knowledge which shall, indeed, bless the world.

I am a Spiritualist, Mr. Chairman, and a mediumistic worker, to-day, just as much as I ever was in the past, when, standing upon your platform, proclaiming to the public here those truths, those ideas of divine life which were presented to me by my invisible guides, and to-day I come to say to my friends and fellow-workers: Oh! be ye not discouraged, be ye not weary in well-doing. Strike on, and with every blow new strength shall come. Stand firm, and in every hour grander assistance and guidance will be yours. Aim high, and as the days go by, you shall find the heavens opening to your view, and the vision of immortal life, with its bands of guardian angels, will meet your sight. Let your thoughts, your purposes and your aspirations be truly spiritual, and you shall be uplifted over all danger and borne upward to realms of safety and peace.

I know, Mr. Chairman and friends, that we have much in our ranks that is unpleasant to meet, much that is painful to bear; the spirit of dissension seems to be abroad; it cuts right and left like a two-edged sword. Yet that very spirit is making a way and preparing for that which is to come, a final condition of peace, of harmony; for those who have encouraged dissension, and who are even now delighting in discord and strife, will find this palling upon them by-and-bye, and they will long, even cry, for the spirit of peace, of harmony, to enter their midst to adjust all differences and quell all disturbances. A longing and aspiration goes forth, this beautiful day, and concord will make its way and take up its abiding place in the hearts of men. This is all I have to say, but it is borne with great love and tender sympathy for all of earth's people. Achsa W. Sprague.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held March 30th, 1888.

Joseph Wight.

Will you please, Mr. Chairman, record my name as Joseph Wight, of Belfast, Me.? This is no new thing to me. As I left the mortal form I felt that I had walked with spirits all my life. Now it is made plain to me that I did walk with them from my boyhood, that I had been favored in seeing visions many, many times. In younger days when I spoke of them they only laughed, and said I was "a little weak." But let me ask mortals to-day: "Is it a sign of weakness when we say we commune with the angel-world?" No, it is not a weakness, and I found it a great comfort and consolation as one and another was taken from me, and after my dear companion was called up higher, some dozen years ago, I felt that I held sweet communion with her from day to day.

God bless this institution! Let THE BANNER wave all over the world. I looked forward to its coming more than I would to my food, and those days were beautiful when I knew it was to reach me and bring me spiritual food. I would say to each mortal before me: Take THE BANNER, for you never will regret it. I have looked over the fields so many times and have seen one and another starving for spiritual food, not knowing what was the matter with them. Now, take THE BANNER, and you will be fed, as I was in the mortal.

Many loved ones had crossed before the angel usher came for me. Hannah is with me, mother, father, and the old grandfather that walked long in the mortal. I wish to thank Mr. Durham's people for speaking of me so kindly, and all others who helped to officiate when they laid away that old lump of clay. Not dead, but just commenced to live.

Sorena Brackett.

My name is Sorena Brackett. I lived in Boston. Oh! how many times I have stepped into College Hall and some other places, but I always feel a little more at home there, and I do want to speak to Bro. Cobb, and tell him he'd better give it to 'em a little straight in regard to whispering. I don't like it, myself. I've been in the meetings as much as ever since I left the mortal form, and Mrs. Mitchell has been with me a good many times.

[Aside:] I'll tell them you are here, but can't speak to-day.

Oh! how much comfort it has given me to go into the meetings. Don't think for one moment because we have laid aside the mortal form we can't attend your meetings, for if anything, we can come a good deal easier now.

Mother reached out her hands, and said: "Renie, come up higher; all things are ready."

I won't forget to tell you that Charles was there too, and in a little time the friends came close around me. It was more beautiful than I can find words to tell you; we can't express the feeling, and have got to let you all wait and test it for yourselves. Your flowers are sweet, they are beautiful, but I hardly think I should want to exchange with you, for ours are more beautiful and tangible than yours can be.

I have often said to Mary: "Why do you not come and send a message?" The answer came back, "I have been many times, but did not just understand how to take control of the medium." I hardly think I should have done it to-day if the kind gentleman had not assisted me a little. I have been here a great many times, but have n't found the chance to talk that I do to-day. Do n't forget to thank Bro. Cobb.

Mary Turner.

I would like to leave my name: Mary Turner. My home was in Cambridge, Mass. I have been here many times, thinking, perhaps, I might send a cheering word to those who are left. I wish to be remembered to Sister Willis. I found quite a different feeling from her going out to us in the angel-world than from the brother who assisted at the services, termed "funeral." I don't like that word, but I suppose I must use it. I have to say to that brother: "If you do not choose to learn this side, you certainly must on the other." It was meat and drink to me to feel I communed with the angels every day. The dear paper! oh! how much happiness it gave me, as I read message after message, although not from my own kindred, only by Adam. I feel that we are all brothers and sisters, for I know we are all God's children.

I wish to say to the dear ones, that I met my angel mother, long an inhabitant of the spirit-world, and the little children laid away so tenderly, and grown in spirit, not lost, but only gone up higher. What is more beautiful than to know we shall all be reünited in heaven? I thank the Father God that in his wisdom he decreed that his children should never die. I have studied the good book much, for I was long in the mortal, and I could not come to any other conclusion than that spirits walked with us in perfect form.

I find it so in spirit-life, the bright and beautiful beyond. It looked reasonable to me, although I know in earlier days the teachings of the church had an influence on my mind, but I grew in spiritual knowledge fast by studying and comparing what came under my observation, or within my range of thought.

Dr. Reuben Hill.

You may place me as Dr. Reuben Hill of Lowell. Part of my life was spent in Springvale, Me. I have many relatives and loved ones, scattered in different surroundings. I have been here so many times, but have not been able to take the standpoint that I have to-day.

I would like this letter to reach the dear ones, and I know, without asking, it will do so. I would say to Emma that I am not far from her. Learn a little here. I would also speak to Frances and to Lucy and Frank J. I understand what has happened. Do not be too venturesome, for you have injured the spine more than you think. I will, through all the power and influence brought to bear, try to help you, although I know you require an attendant physician to-day. I was not long away from you after this happened, before I was attracted into the home. God bless your home, children.

I have been in attendance with Belle, also with Olive. I think I have a right to go wherever the spirit dictates. I feel I shall not be forgotten in Lowell, neither shall I in Springvale, Me. I often visit the homes. Frank J., I know you will ask me, "Was it sent upon you because you did not yield more readily to spirit-influence?" No, no; cause and effect, is my answer. Frank, your father is not well.

Philip Richardson.

You may register my name as Philip Richardson, of Madison, N. H.—the old Granite State. This is the first attempt I have made, and very likely it will be said by the townspeople that they should not have supposed Phil would make himself known in this way. Let me say to you who speak thus that you know not what you are saying. We in spirit are always glad and thankful to make ourselves known wherever there is a channel open. Mary, learn a little this side—and the children, too, for this life is but a shadow.

For all the sufferings here I am repaid in the mansion that God has given his children. I often step into the home, but oh! how little do they know of my coming and going, and walking around among them every day, while they are still pressing forward in their own earth affairs, as if I did not live to-day. I am more alive than you possibly can be while dwelling in the mortal form. We hear and see and feel—yes, perfectly. Often we hear words spoken that clash harshly on our ears. Oh! mortals, if you think thus, speak it not; you know not how many invisibles are surrounding you. Would you hurt our feelings if you knew it? No. Then be careful what is spoken, for we are not dead; the dead people are on this side, not on ours. We are more alive, to all intents and purposes, than you possibly can be here.

Charlotte Stone.

My name is Charlotte Stone, and my home was in Lowell, Mass. Zina used to call me Lottie. I am glad I have found a place where we may come and send a few crumbs of comfort to those who yet live in the mortal. I have often tried to make him feel that Lottie is not dead, only gone from the suffering body. I would thank all for the kindness shown after they said I was dead—yes, and before.

Ellen, I am happy. [Aside:] Yes, dear. Fidie says: Tell auntie she stands beside me. I have felt, as I have entered the meetings in the hall, so many times, Why, oh! why, would not the mediums just say one word for me? I understand fully that it is not the medium now, much more than I could at first.

I want to say that I am happy to the dear ones that are left. They are looking for a message; I have often seen them turn over the paper—not all of them, but some.

Zina, try to come into communication with your Lottie somewhere. I am yours the same to-day, only the angel usher came and bore me away. No, I have only laid aside the body, the lump of clay, but in spirit I am with you often. Not a day passes, not an hour in the day, dear ones, but that I come so silently and softly with the spirit footstep that you cannot hear, and how earnest are we to make ourselves known. Grandma is with me often, Zina, and your dear old grandma, too. In heaven there is no parting; it is a reünion, and not for a day or a week, but we shall dwell together forever and ever.

I would like to have this letter reach Zina Eugene Stone.

Sarah Mason.

My name is Sarah Mason. I lived in Worcester, Mass. Frank is here, too, and Hannah and John. Not all present, but quite a number. Frank tells me he has spoken once in your meeting, and felt so much happier, I thought I would make the attempt. This is the first time I have ever controlled an instrument, so you must pardon me if I am not just correct. I will try to do the best I can.

I would say to Hattie and Mary, we are all together in spirit, but not all the time, any more than you are here in the mortal. How many times you have thought as you walked the street, "Are they here? Is it true they walk beside us?" Yes, yes; many times do we touch you gently, and many times give out some little sound, but you are sure to mistake it or pass it unnoticed. Let me tell you, dear ones, that when you hear a little sound, speak to us. We hear *your* voices when you do not hear our *spirit-voices*; and you will have the response in your own spirit that it is us. I thank the Father and I bless the angels that there is a channel where we can commune with the loved ones.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

March 30.—Charles Wetherbee; Samuel Frost; Polly Witham; Freddie Wood; Hermann Metzmer; Ephraim Chase; Mary Cutter Clement; Emma Jane Cranville.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

May 18.—Bartlett Ellis; Dorinda Horton; Frankie P. Avery; Richard Bartlett; Darius Stickney; Gracie Maria George; Sarah A. Otis; Oscar Plummer; Rosie Fletcher; John T. Colter; Adelaide Wright Tufts; John Burt; Dr. John Scobey; Lucinda Brown Chickering; Alice Ladd.

To the Liberal-Minded.

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

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

☞ Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the *Banner of Light Bookstore*, 9 Bosworth street, Boston.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed. Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—*Publishers B. of L.*

Materializations at Mrs. Ellie Moss's Cabinet.

To the Editor of the Banner of Light:

In THE BANNER of May 19th, in an article by Mr. Frederick Whittaker, headed "*Materialization in New York*," he gives an account of a séance at Mrs. Moss's residence, at which he was present, in which he states that a form came from the cabinet announcing herself as Lucille Western, and drawing her veil tightly over her face so as to clearly reveal her features, invited those present to look at her. He says that in form and features what claimed to be Miss Western was the medium, especially referring to the height being the same, and says it was a transfiguration.

Inasmuch as Mrs. Moss's spirit controls have solemnly assured her that they would not use her for transfiguration in a materializing séance without stating the fact at the time, if they ever did so, she feels aggrieved that such a statement should have been made by the gentleman, when, from the assurance of her band of spirits, she was informed that he is laboring under a mistake.

At her séance last evening, May 20th, there were twenty-six in the circle, and before entering the cabinet Mrs. Moss spoke to some present of Mr. Whittaker's article and the injustice it did her, and in order that there might be a test, if Miss Western should appear during the evening, she called a lady to her and had their respective heights noted, the lady being about one-fourth of an inch taller than Mrs. Moss, and gave her height at five feet two inches in her boots.

During the evening Miss Western materialized and presented herself, and calling the said lady to her, after some conversation with her called up B. A. R. Ottolengui, M. D. S., and then J. Franklin Clark, and then Hon. Nelson Cross. Miss Western then said to Judge Cross: "It is your custom at The Alliance, when you have anything to investigate, to appoint a committee of three, and I now constitute you here present a committee of three to note my height, form and features, and see if I in any way resemble our medium. You saw this lady stand beside the medium, and they are of nearly equal height. Now note the difference in our height."

We did so, and Miss Western was *four inches* the tallest, being just the height of Mr. Clark, five feet six inches—Miss Western standing in her stockings, as she showed us. We then noted carefully her features, and in every detail they corresponded with a photograph taken of her when living here on the mundane plane.

Miss Western said: "At the present time there are so many false statements put forward in relation to the spiritual phenomena that justice and truth require I should refute the charge made by Mr. Whittaker, for whenever I appear at this cabinet it is always as a materialization, and not as a transfiguration of the medium; and I wish you to write to THE BANNER a statement of what you have just observed."

On our own part, two of us have met Miss Western in a materialized form at Mrs. Moss's séances over twenty-five times, and the remaining gentleman several times, and she has always presented the same appearance as to height, figure and features, in neither of which particulars does she resemble Mrs. Moss.

While we were not present at the séance referred to by Mr. Whittaker, and cannot of our own knowledge say anything as to Miss Western's appearance on that occasion, we cannot believe that she would have appeared differently at that time than she has uniformly presented herself when we have been present; nor can we believe that she was personated either by the medium or by any spirit attempting to represent her, but are rather forced to think that Mr. Whittaker was inaccurate in his observation and mistaken in his conclusions.

NELSON CROSS.
B. A. R. OTTOLENGUI.
J. FRANKLIN CLARK.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 159 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The Society of Union Spiritualists holds meetings in Grand Army Hall, 115 West 6th street, every Sunday at 10½ A.M. and 7½ P.M., also Wednesday evening of each week, to which all are made welcome.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Spiritual Progressive Meetings are held each Sunday morning and evening at the Hall 106 Washington Avenue. Lecture, readings and tests by Mrs. Lunt Parker and Lily May. Also meetings every Wednesday evening. W. T. Parker, Chairman.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. F. Bonner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3906 Olive street.

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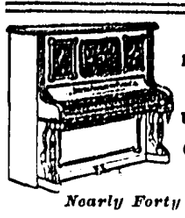

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A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close this volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerileness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisite touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day.

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BY S. W. TUCKER.

CONTEN

Banner of Light.

BOSTON, SATURDAY, JUNE 2, 1888.

ALL SORTS OF PARAGRAPHS.

UNDER THE INFLUENCE OF TEA.
IN SIX STANZAS.
II.

The sun fell asleep in her tresses,
Her face was a flowerful song;
The sugar grew sweet in her fingers
That poured the delicious Oölong.

As we go to press Gen. Phil Sheridan's condition is regarded as extremely critical, and his death at any moment is to be expected. His malady is defined as valvular failure of the heart.

The *Golden Gate* says San Francisco has a load to carry in the shape of a "world-renowned and highly-celebrated queen trance clairvoyant"; and quite justly declares that all such pretensions, wherever or by whomsoever made, "may be set down as indubitable evidence of deceptive humbuggery." True enough.

BULLETIN OF THE EMPERORS.—Dom Pedro, of Brazil, is again declared to be sinking; Frederick, of Germany, on the contrary, is reported to be on the mending hand.

LOOK AT 'EM.

Look at 'em, so meek,
On every street,
It 's Anniversary Week.

Rev. Lyman Abbott, D. D., was elected permanent pastor of Plymouth Church, Brooklyn, N. Y., at the meeting of the members held on the evening of May 25th: The vote being 400 to 60. Assistant Pastor Halliday and S. S. Ferris spoke against the election, and several members spoke in its favor. We feel that from his standpoint in spirit-life Mr. Beecher himself cordially endorses Mr. Abbott as "the right man in the right place."

The ludicrous farce of the Diss Debar case in New York will be brought to a close the present month—Judge Gildersleeve having appointed the trial for the 4th inst.

THE "TRUST" ROBBERS.—How contemptible must a people appear in the eyes of foreigners when they submit without a murmur to wholesale extortion through gigantic combinations in restraint of trade, without the slightest serious effort to curb or control the plunderers.... In New York State the Trusts have discovered the meaning of proposed legislation against their interests. It means simply that the professional politicians have found a new set of victims to bleed. The Trusts rob the people, and the politicians blackmail the Trusts. This is American politics.—*Philadelphia Record.*

It is probable that the next European country to abolish the penalty of capital punishment by means of the guillotine, will be France.

While others rail, let peace prevail,
For *rail ways* dangerous are:
The case in York of Howe's loose talk,
The courts should quick De Bar!

A devil fish, or ocean vampire, was accidentally caught, near Tampico, Mexico, in a fishing seine recently. Ropes were thrown around the monster, and by the aid of horses it was drawn to the shore. It weighed two tons, and, when spread out on the beach dead, presented every appearance of an enormous bat or vampire. It measured fifteen feet long and seventeen feet wide from the edges of the pectoral fins, and its mouth was five feet across. A number of them had been seen for some time, but all efforts to catch one had proved futile.

MONTREAL, QUE., *May 26th*, 1888.—The new gasometer at the gas works at Hochelaga exploded at 8:30 this morning. It is supposed that there were from twelve to twenty men in the building at the time of the explosion; five were killed. The property loss was heavy.

ANCIENT "CRANKS."—The great philosophic truths of the past were first uttered in parks and public places. Socrates taught in the streets of Athens; Plato, who was called the divine, taught his new ideas at the Olympic games, and the crowds forgot the combats of the athletæ and flocked about him. Diogenes, the cynic, for years harangued the people of Corinth from the portico of the palace of Jupiter. Aristotle, of Stagira, established a school under the trees of the Lycæum. Zeno, the stoic, held forth from a doorway in Cyprus. Xenophanes, the rhapsodist, was allowed a square in Sicily to tell his ideas. Heraclitus had erected for his use a platform in the streets of Ephesus, and even Kant and Descartes did not refuse to speak in the open air.

The blacksmith is always blowing about his work. —*Philadelphia News.* Yes, and you can always know that he is going to strike when he goes to work with his hammer, and bellows.—*Boston Bulletin.*

An armed and uniformed body of Britishers are at present in the United States. They came from London, and arrived at New York by the steamer *Trave*. There are twenty-one men in the party, and they come as representatives of the Ancient and Honorable Artillery Company of London, to lend their presence to the two hundred and fiftieth anniversary celebration of the younger offshoot of the society in Boston within the next few weeks.

Last week *The Record* claimed that its Saturday issue would prove a "rose geranium"; May 25th, it declared its intention of being a daffodil next day. How many readers, we wonder, recognized this remarkable floricultural change?

Rev. Edward Hopper, of New York, died suddenly while writing a poem on heaven. He was a Presbyterian.—*Wilmington Star.* This should be a warning to people who write on tariffs, European politics, or any subject of which they know nothing.—*New Orleans Picayune.*

Dr. Juneman, an Austrian chemist, has invented what he says is the most destructive fluid known to man. This fluid, when brought into contact with the air after the explosion of a shell in which it has been held, becomes a gas which destroys all living things within its reach, melts iron, bronze and other metals, and sets everything inflammable on fire.

We wish to call the attention of our readers to the advertisement of the BANNER OF LIGHT, published on the fourth page of to-day's paper. It is the best exponent of Spiritualism in the English language, and second to none as a literary journal.—*Weekly Tribune, Hornellsville, N. Y.*

What would the humble Nazarene think, should he return to earth, materialized, as he did to his disciples, and visiting New York, find that a *popular* church in that city had just increased its minister's salary from $12,000 to $15,000 a year! Perhaps the New York *World*, which is the Dives of the nineteenth century, can satisfactorily explain this pious enigma.

AN ACROSTIC ORACLE.

WHO is the man on whom the people's eyes
WILL turn next fall? We only can surmise;
BE sure whoe'er the priceless prize shall gain,
OUR country star of nations will remain;
NEXT autumn when we're voting who shall be
PRESIDENT; when in every State we see
THE party strife, let 's keep from anger free.
MAN never is but always to be blest—
WHO is our next no doubt will be our best.
IS it not grand a nation's choice to be,
ELECTED! by the suffrage of the free?
—*Boston Courier.*

Mrs. Elizabeth Cady Stanton has been President of the Woman's Suffrage Association twenty years.

"It has sometimes happened that spirits have produced odors just as if the objects of the odors had been present, concerning which, if I mistake not, I have frequently spoken before. To-day, while discussing of flowers and lilies, they produced a very perceptible odor of flowers and lilies, as to which, however, it is only necessary to notice the fact."—*Swedenborg's Spiritual Diary*, 2,051 *par. May 22d*, 1748.

We have experienced similar manifestations of spirit-power many times, but only at *harmonious* séances, when no possible chance for imposition could possibly occur.

Deacon (to oyster dealer)—We are getting up a festival. What kind of oysters have you got? *Oyster Dealer*—Blue Points and Saddle Rocks, sir. *Deacon*—Well, I hardly know which to buy. *Oyster Dealer*—Why not take one of each, sir?—*N. Y. Sun.*

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Henry G. Torrey, Corresponding Secretary. Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening.

College Hall, 24 Essex Street.—Sundays, at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P.M. Public meetings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P.M. Dr. Mark Smith, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 663 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, May 27th, memorial services were held for Mrs. E. R. Dyar-Clough, at which a large audience was present.

The guides of Mrs. H. S. Lake and Mr. D. E. Caswell were the speakers.

Mrs. Lake, entranced, said: "Life and death are measurably mysteries. In Nature's wonderful laboratory the human frame is fashioned, does its work for the spirit, and then is resolved into other states, while the former tenant passes on into new conditions and experiences.

She, whose birth into spirit-spheres we commemorate to-day, has partaken of this change; has put aside the outward for that which to you is less perceptible.

Every soul is an enigma even to itself, and therefore it is impossible for others even approximately to estimate the interior state of a fellow being. Hence differences of opinion must and do arise, and misunderstandings oftentimes occur. By-and bye, when spirits are more highly developed here, the interior state will be more readily recognized. She, whose work was for so long a period identified with this Society, possessed pronounced and peculiar mediumship; she was devoted to its exercise, and persistent and enthusiastic in forwarding such aims as she believed to be essential and necessary. Her zeal, which was unquestioned, should serve as an incentive to others. With a frail physical organism she yet spoke and wrought almost continuously for the last few years of her life, and when removed to our plane carried the consciousness of having performed the work which was hers to perform.

She sensed her coming translation, and realized, in spirit, that it was neither untimely nor unwise. This state was given her by her spirit guardians, who did not find it difficult to impress so sensitive an instrument.

Events such as this we memorialize bring lessons to you all, and should deepen your sense of the uncertainty and unreality of outward life, enlarging the spiritual vision to comprehend your own possibilities and to unfold the same, as the arisen sister tried patiently to do. Fortitude, persistence, enthusiasm and zeal are necessary to success in any work, and these qualities were pronounced in the character of her so lately in your midst. But the work was wrought and the spirit could not linger longer, and now, in newer fields of spiritual experience, will continue to gather that which is necessary to its development. Life, and death as you term it, also, are made to serve the possibilities of the human soul."

Mr. D. E. Caswell, under control, addressed the people, saying that the work of Mrs. Clough was not crowded into the forty-six years of her earthly experience. She came on earth for a work which she accomplished well. Her ambition was but to do the work she realized as hers. She was a medium, and rejoiced in the exercise of this gift, even when to use the same brought obloquy and reproach. Life would have been easier had she disavowed her convictions and disobeyed her influences; but she chose rather to espouse these, and relinquish the material satisfaction which she might otherwise have obtained.

This was evidence of sincerity and devotion to that which she believed to be true. Though she had entered spirit-spheres she would yet continue active in the mortal. Those yet on the outward plane were left to carry on the work.

At the conclusion of these remarks, a memorial tablet was unveiled, bearing the inscription:

"MRS. E. R. DYAR-CLOUGH,
Born, Oct. 25th, 1842.
Passed away, May 18th, 1888.
Her work was well done."

The vocal selections by Mr. Parker and Mrs. Fisher-Wellington were beautiful and appropriate, as was also the organ music by Mr. Truette.

This was the closing Sunday service of the season.

Wednesday evening the usual social—a reception to Mrs. Lake—will be held, to which all are cordially invited.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday the morning exercises were opened with congregational singing, after which Mr. J. W. Fletcher recited Charles Mackay's poem "Eternal Justice." Mrs. Anna Edwards and Mrs. Hattie Carr sang "Gone Before," Mrs. Lovering accompanist. Mr. Fletcher's subject was "The Hope of Modern Spiritualism." "There is so much difficulty," he said, "in realizing what Spiritualism is, the thoughtful student can hardly grasp what its ultimate may be. It teaches continued life after death. One's condition is not in accordance with the doctrine he professes to believe, but with his spiritual development. We need to rise and stand outside ourselves. The intellectual faculties of man in the future will be wise and comprehensive; religion is the desire of the heart. Our God does not repent. The sinner of the world plays as important a part as the saint; evil is the absence of good, as darkness is the absence of light; truth can never suffer from the blows of ignorance. Spiritualism is a demonstration of immortality given through mediumship. Mediums are the pivots upon which Modern Spiritualism turns. Teach your children that better than the respect of others, is the respect each holds for himself."

Mr. Fletcher remarked that true and spiritually effective mediumship must result from an intelligent development, and recommended the establishment of institutions wherein mediums might learn the best methods of cultivating their spiritual gifts, and of employing them to the best advantage for mankind; at the same time serve as homes for weary and exhausted instruments of the spirit-world, places of refuge where they might recuperate their wasted energies. He was frequently applauded during the delivery of his lecture, which was very interesting throughout. Congregational singing closed the exercises.

Evening.—Mr. Fletcher gave his entertaining and instructive illustrated lecture on Modern Spiritualism, excellent vocal music being furnished by the Clinton Quartette. At its close the President of the society, Capt. Holmes, made brief remarks, terminating the lecture season, and announcing that the meetings would be resumed on the first of October, with Mrs. R. S. Lillie as speaker.

MARY F. LOVERING, *Cor. Sec'y.*
81 *White street, East Boston.*

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.—Despite the threatening weather of Sunday morning the attendance of children was the largest since Conductor Weaver has had charge of the Lyceum—there being one hundred and forty six in the march. The audience, that filled the hall, was well pleased with the programme offered. The hall was handsomely decorated for "Memorial Sunday" with flags and bunting, under direction of Mr. Bancroft, a member of the Grand Army, also a regular attendant of the Lyceum. The table and piano were prettily trimmed with bouquets of natural flowers. Lucette Webster read the "Sleeping Sentinel" in her charming manner. A violin solo by Louis Poole received hearty applause. The following scholars participated in the exercises: Readings, Leroy Thorpe, Mary Lichenstein, Alice Cummins, Jennie Porcelain, Flossie Butler, Lillian Rich, Lillie Wendemuth, Lillian Lansing, Emma Russell, Hattie Dodge and Evelyn Moran; singing, Mabel Waite, Louise Barlow, Grace Scales and Jessie Judkins. Emma Ireland, one of the Lyceum scholars, while under control, delivered an excellent address.

The regular meeting of the Lyceum Sewing Circle of Wednesday, May 23d, was well attended; the exercises of the evening were very interesting. Singing by Mabel Waite, reading by Mrs. Allen, addresses by Mrs. Butler, Mrs. Abbie N. Burnham, Mr. Holmes, who concluded his remarks with a short original poem, and Mr. L. L. Whitlock.

We hope all the friends of the Lyceum will attend the Strawberry Festival and Dance on June 6th in Paine Hall.

The Annual Picnic of the Lyceum will be on Wednesday, June 27th, at Downer's Landing. Tickets at reduced rates may be procured of members of the Association. HENRY O. TORREY, *Cor. Sec'y.*

THE ANNUAL MEETING of the members of the Boston Spiritual Temple for the election of officers for the ensuing year and for the transaction of such business as may legally be brought before them, will be held at Lyceum Hall, 1031 Washington street, on Wednesday evening, June 6th, at eight o'clock.

Every square mile of land in Great Britain and Ireland has to support 290 persons, and in Germany 216 persons. Every square mile in the United States has to support only 14 persons.

The Spiritualist Camp-Meetings.

Onset Bay.

To the Editor of the Banner of Light:

Onset is assuming a summer appearance, and new faces are seen upon the street daily. Soon the camp-meeting will be with us in earnest, but, before that, one month for recreation and rest can be indulged in by those who are fortunate enough to have the time and the wherewithal to devote to it.

June 10th has been assigned for the opening day; the tickets have been placed at $1.75 for the round trip—good to return on the same day, or to remain over until Monday the 18th. This is to allow all cottage-owners a chance to examine their property, and to afford those wishing to hire or to engage rooms and board an opportunity to visit the place and also enjoy the Sunday services. Tickets should be purchased to Onset station.

The camp-meeting proper commences July 15th, and closes August 12th. In the way of instrumental music the Middleboro Band has been secured for Sundays; the vocal will be under the supervision of Charles W. Sullivan, as leader of congregational singing. Mr. Frank E. Crane will preside at the organ, which will be one of Smith & Co.'s make.

Many improvements are being effected; new cottages are being built and old ones enlarged. These changes for the better are, however, so numerous that it is impossible to enumerate them here in detail. Major Griffith has arranged his nice cottage with a furnace, and has made it a home for himself and family much of the time during the past winter months.

Wm. F. Nye, of New Bedford, is often at Onset. He is an active man.

It is whispered that a "trotting park" and a horse-railroad are among the coming possibilities at Onset. Everything upon the surface looks prosperous and encouraging.

Several questions of interest to the cottagers of Onset, in a legal point of view, are now under consideration, and are to be adjusted in the courts.

Indications present themselves that soon the residents of Onset will go through the same ordeal passed at Cottage City, i. e., the citizens will petition to the General Court for a separate town, that they may manage their own affairs, and not be dependent upon their father and mother Wareham in such matters.

Dr. Sara E. Hervey has returned from New York City, and opened her cottage for the season.

Rev. S. D. Simonds, from California, has been at Onset for a short time.

W. W. Currier (one of the Directors) and family are looked for at an early day.

Mr. Flowers, from New York, likes Onset so well that he has opened a shop for plumbing work, etc.

All the hotels will soon be ready to accommodate guests.

Mr. George Hosmer, and quite a number of his brethren of the Directors of Onset Bay Grove Association, arrived June 1st for the season. OBSERVER.

Dr. F. H. Roscoe, 26 Stewart street, Providence, R. I., writes us that William Plaisted (formerly of Portsmouth, N. H., where he once conducted meetings,) is about to make his home at Onset Bay, and engage (he understands) in the news business. Mr. Plaisted—Dr. R. informs us—has done all in his power to advance the cause of Spiritualism in Providence for the past few years, and he earnestly recommends him to the good graces of the friends in his new field of usefulness.

Lake Pleasant.

[From Our Regular Correspondent.]

The week has passed in a somewhat uneventful manner, aside from the hurry and bustle incidental to the setting things in order, and the general preparations for the accommodation of the throngs which will soon occupy these grounds.

A much greater degree of interest is being manifested in the erection and the improvement of cottages than has been shown for several years. Several new cottages are being built.

NOTES.

George Pasco, formerly of Hartford, Conn., is the champion fisherman of the camp. He has recently improved his cottage, "Woodland Home."

Mr. Lewis Bartholomew, Treasurer of the Lake Pleasant Association, is at his post of duty.

The coming anniversary of our national independence is to be observed in a becoming manner. Full particulars will be given later on.

The family of John White, Esq., of Buffalo, N. Y., are expected to arrive at "Buffalo Cottage," in the near future.

The board of trustees of the Lake Pleasant Association met the County Commissioners here to-day for the purpose of establishing certain boundary lines. The matter was arranged to the entire satisfaction of all interested.

There are some valuable building lots at the Highlands, which will doubtless be sold in the near future.

We have opened our bookstore and news-stand, for the sale of all first class publications, including the BANNER OF LIGHT.

The Lake Pleasant Hotel will open early.

Henry Smith and wife were in camp recently.

Another number of the *Wildwood Messenger* will be issued in June. J. M. Y.

Lake Pleasant, Mass., May 26th, 1888.

Cassadaga Lake, N. Y.

To the Editor of the Banner of Light:

Cassadaga Camp is a thing of the present and our hope of the future. Improvements are in rapid progress, and very noticeable stumps have been uprooted and in their stead is to be seen a sward of living green. By the time Camp opens there will have been thirty cottages erected since last year—most of them commodious and fine in architectural beauty; also a large hall, two stories, with lecture, Lyceum Library and reading-room.

Our annual picnic and Sunday Assembly, commencing the 8th of June and to be held three days with Mrs. Elizabeth Watson of California and Mr. J. Clegg Wright as speakers, cannot fail to be a success. Mr. Wright has never lectured at Cassadaga, but if he is as pleasant an orator as his lectures are readable and instructive, we predict that he will come again. In this the land of her nativity little Libbie Lowe lives in the hearts of her people, and no one will receive a warmer welcome than "the little preacher" of the Golden Gate—Mrs. Elizabeth Watson.

Music will be furnished by the North-Western Band of Meadville, Pa., which needs no comment; it is always of the very best.

The Camp opens the 21st of July and closes the 26th of August. Circulars will be ready for distribution at the Picnic.

Mr. T. J. Skidmore resigned his position as President of the Association at the last annual election, and Mr. A. Gaston of Meadville, Pa., is his successor. Mr. Archie Gaston of same place is Secretary. Persons wishing information in regard to the Camp and for circulars can address the President or Secretary at the above-named place.

Mr. and Mrs. Skidmore are devoting no less time to the interests of the Camp, and have built a beautiful home on the Avenue overlooking the Lake.

Mrs. O. Cook of Jamestown, N. Y., always comes laden with flowering shrubs or plants, beautifying not not only her own cottage and surroundings, but the grounds. She is deserving of mention, and all admirers of the beautiful ought to know to whom they are indebted.

Many families are becoming permanently settled here, and they and all the cottagers who come early enough are working with a will to beautify and make Cassadaga Camping-ground the best in our land.

M. J. R.

[From the Golden Gate, San Francisco, Cal.]

An Able Report.

We heartily commend to every reader of this journal the able report upon "The Proper Method of Scientifically Investigating the Phenomena of Spiritualism," made recently to and adopted by the American Spiritual Alliance, which appears in this week's *Golden Gate*, and for advance slips of which we are indebted to our brothers of the BANNER OF LIGHT. The report bears the intellectual ear-marks of being the product of the scholarly pen of Henry Kiddle, Chairman of the Committee submitting the same.

As all interested in the cause of Spiritualism will doubtless read this report for themselves, it is perhaps unnecessary for us to make any further reference thereto; but we are pleased to note that it emphasizes a position often referred to in these columns, and that is the responsibility or spiritual status of the circle, as well as of the medium, in the matter of procuring reliable manifestations. The presence of inharmonious, or intensely skeptical or suspicious persons, or persons of low spiritual unfoldment, is always detrimental to good spiritual manifestations, and such should never be admitted to circles where careful study of the phenomena is intended.

The professional or chronic fraud-hunter is no more fitted for careful scientific investigation of spiritual phenomena than an ordinary blacksmith having no knowledge of tones would be for tuning a piano or repairing a chronometer. His every effort would be destructive of harmony, and disastrous of every possible good result.

We are glad that the American Spiritual Alliance has presented this fact in so clear and able a manner.

Lansing, Mich.—Mrs. Lunt Parker was well received by the Spiritualists of Maple Rapids and vicinity. They were so well pleased with the lectures, tests and psychometric readings given by her guides that they are holding out inducements for her to come and locate among them on a salary.——We will close our meetings at Lansing, June 10th, for the season; then hold a two weeks' grove meeting at the half-way house between Lansing and St. John's, Mich., opening Saturday, June 16th. W. T. PARKER.
Lansing, Mich.

In Re Mrs. Stoddard-Gray.

To whom it may Concern:

The *New York World* of May 17th contained an article purporting to be an account of the "exposé," on the previous evening, of fraud at a spiritual séance held by Mrs. Gray and her son, DeWitt C. Hough, at 323 West 34th street. It was stated in that article that persons who had attended the séance suddenly struck a light and seized a form which had come out of the cabinet, and which, when so seized, was found to be the said medium, DeWitt Hough, enveloped in gauzy drapery.

The undersigned, who were present on the occasion referred to, desire as an act of simple justice to declare that the statement published by *The World* as above is a most impudent fabrication. The facts are as follows: An attempt was made to seize a form which came from the cabinet, and a light was struck, but no seizure and no "exposé" followed. The instant the light appeared the form, which was standing on the table, *vanished!* The persons who rushed forward intending to seize it found nothing. The medium was found immediately after in his chair in the cabinet, and no gauzy drapery or other underclothing, as means of fraud, were discovered by any one.

A more absolute fiasco in the way of an exposé can hardly be imagined; and the men who had planned the raid returned crestfallen and confused, not daring to pretend, in the presence of those who had witnessed all that passed, that they had made any discovery or exposé whatever. This is the truth of the case, and to it we set our hand.

G. F. PARSONS,
MRS. G. F. PARSONS,
M. J. PARSONS,
17 *West 59th street, New York.*
MR. AND MRS. CARECOLIE,
310 *West 27th street, New York.*
DANIEL SNYDER,
Saratoga Springs, N. Y.
MRS. S. M. MITCHELL,
235 *West 126th street, New York.*
MRS. S. A. WHITE,
235 *West 126th street, New York.*
F. MUHLHAUSER,
Cleveland, O.
C. ROPP,
Illinois.

ADDITIONAL.

To the Editor of the Banner of Light:

A friend in New York sends me a copy of *The World* of Thursday last week, in which I find a long article describing in a highly sensational manner the exposure of Mrs. Stoddard-Gray and son, 323 West 34th street, on Wednesday night, 16th instant. I happened to be one of those present. I occupied a front seat and witnessed every detail of the séance, and I brand the whole article, every word and every sentence, as relates to any exposure or fraudulent practice, as an utter fabrication—the more contemptible because the reporter, whoever he may be, knew it to be such when he penned it.

As much as I regret the disturbance and breaking up of the séance, *I am exceedingly thankful that I was present at one of these so-called exposures.* I know exactly *now* the *modus operandi*, and the misrepresentations made use of by these so-called *news*papers, for the sake of writing up a sensation. If it is a crime to attack the character of any person, no matter who; if it is criminal to describe what never occurred—to make accusations for which there is no foundation—the New York *World* must be accounted guilty. F. MUHLHAUSER.
Cleveland, O., May 21st, 1888.

Spiritualism a Religion.

To the Editor of the Banner of Light:

Several of the modern clergy having engaged of late in a crusade against the New Dispensation, it is well, amid the multitudinous echoes of their opprobious epithets, to call attention to the fact that the status of Spiritualism as one of the recognized religious systems has already been established by legal precedent within the limits of this Commonwealth.

Some seventeen years ago the State of Massachusetts, through the courts, decided that spiritualistic meetings were of a religious nature, and that Spiritualism was to be regarded as one of the religions of the day. The decision came about in the following manner: A Spiritualist camp-meeting was being held at Malden, Mass., and a horse car left the track in going to the grounds, seriously injuring a lady who was on her way to the meeting. She sued the horse railroad company for ten thousand dollars' damage; the case came up for trial, and the defense was that the horse car on which she was injured *was running on Sunday*; that she was also going to a "show" where there was an admission fee exacted. This "show" proved to be a séance held by Miss Laura Ellis, which the plaintiff claimed to be a part of the religious services of the camp, and in accord with her conscientious belief.

The plaintiff, through her lawyer, took the ground that all forms of religious belief were legitimate in the State of Massachusetts—one as much so as another—and that people could go to a spiritualistic meeting on Sunday without breaking the law as well as to a Protestant or Roman Catholic service; that there was no yardstick—alluding to the old Mosaic command regarding the length of a Sabbath day's journey—that could measure the distance that any one might be allowed to travel to attend a meeting, etc.

The defense brought up the advertisement in the BANNER OF LIGHT to show that the séance in question was advertised as a paying business; but the jury could see no harm in the cars running, and decided that the lady had done a proper thing in taking a horse car which took fares and was run on Sunday the same as other days; therefore its members brought in a verdict that the horse railroad company should pay her five thousand dollars' damage for the injury wrought upon her, and the case was thus settled. This righteous decision makes a precedent for like cases, and gives to Spiritualist gatherings the demonstrated protection of the laws of this Commonwealth.

Boston, Mass. A. S. HAYWARD.

Printed matter is measured by "ems," the letter "m" being the unit. The following compilation is by Prof. A. P. Lyon: The Bible contains 3,500,000 "ems"; Webster's Dictionary, 20,000,000; Chambers's Encyclopædia, 58,000,000; Johnson's Cyclopedia, 56,000,000; Appleton's Cyclopædia, 60,000,000; and Encyclopædia Britannica, 140,000,000 "ems."

Sturgis Annual Meeting.

The Harmonial Society of Sturgis, Mich., will hold its annual meeting in the Free Church in Sturgis, on the 15th, 16th and 17th of June, 1888. Lyman C. Howe and other prominent speakers and mediums will be present to address the meeting. *By Order of Committee.*

Wisconsin Spiritualists.

The Wisconsin State Association of Spiritualists will hold its next meeting in Milwaukee, June 22d, 23d and 24th. John L. Potter and Mrs. A. H. Colby-Luther are the speakers engaged. DR. J. C. PHILLIPS, *Sec'y.*

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7½ P.M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P.M. Mediums and speakers always present. Frank W. Jones, Conducter.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P.M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 36th street.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7½ P.M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

OUR CONFESSION OF FAITH.

By Which it is Hoped Any Injustice May be Corrected.

To the Readers of the Banner of Light:

In common with many publishers we have been accustomed to look upon certain statements which we have seen in our columns as merely adroit advertising.

Consequently we feel justified in printing a few points from a communication recently received from the proprietors of Warner's Safe Cure, as a sort of vindication of the claims that are made by them, and that have been vouched for by so many persons who have used their remedies.

"We have convinced ourselves that by telling what we know to be true, we have produced at last a *permanent conviction* in the public mind. Nine years ago we stated what the national disease of this country was, and that it was rapidly *increasing*. Five years ago we stated that a *marked check* had been given it.

"The statistics of one of the largest life-insurance companies of this country show that in 1883 and 1884, the mortality from kidney disorders *did not increase* over the previous years: other companies stated the same thing. It is not presumptuous for us to claim *credit for checking* these ravages.

"Seven years ago we stated that the condition of the kidneys was the key to the condition of health; within the past five years *all careful life insurance* companies have conceded the truth of this statement, for, whereas, ten years ago, chemical analysis to determine the condition of the kidneys was not required, to-day *millions of dollars in risks are refused*, because chemical examination discovers *unsuspected* diseases of the kidneys.

"Nine years ago we stated that the ravages of Bright's Disease were insignificant compared with other unsuspected disorders of the kidneys of many misleading names; that ninety-three per cent. of human ailments are attributable to deranged kidneys, which fills the blood with uric acid, or kidney poison, which causes these many fatal diseases.

"The uric acid, or kidney poison, is the real cause of the majority of cases of paralysis, apoplexy, heart disease, convulsions, pneumonia, consumption and insanity; over *half* the victims of consumption are first the victims of diseased kidneys.

"When the recent death of an honored ex-official of the United States was announced, his physician said that although he was suffering from Bright's Disease, that was *not the cause* of death. He was not frank enough to admit that the apoplexy which overtook him in his bed was the fatal effect of the kidney poison in the blood, which had eaten away the substance of the arteries and brain; nor was Logan's physician honest enough to state that his fatal rheumatism was caused by kidney acid in the blood.

"If the doctors would state in official reports the *original* cause of death, the people of this country would be alarmed, yea, nearly *panic stricken*, at the fearful mortality from kidney disorders."

The writers of the above letter give these facts to the public simply to *justify the claims that they have made*, that "if the kidneys and liver are kept in a healthy condition by the use of Warner's safe cure, which hundreds of thousands have proved to be a specific, when all others failed, and that has received the endorsement of the highest medical talent in Europe, Australia, and America, many a life would be prolonged and the happiness of the people preserved. It is successful with so many *different* cases because it, and it *alone*, can remove the uric acid from the blood through the kidneys.

Our readers are familiar with the preparation named.

Commendation thereof has often appeared in our columns.

We believe it to be one of the best, if not the best ever manufactured. We know the proprietors are men of character and influence.

We are certain they have awakened a widespread interest in the public mind concerning the importance of the kidneys. We believe with them that they are the key to health, and that for their restoration from disease and maintenance in health, there is nothing equal to this great remedy.

The proprietors say they "do not glory in this universal prevalence of disease, but having started out with the purpose of spreading the merits of Warner's safe cure before the world, because it *cured our senior proprietor, who was given up by doctors as incurable*, we feel it our duty to state the facts and leave the public to its own inferences. We point to our *claims*, and to their *public and universal verification*, with pride, and if the public does not believe what we say, we tell them to ask their friends and neighbors what they think about our preparations."

As stated above, we most cordially commend the perusal of this correspondence to our readers, believing that in so doing we are fulfilling a simple public obligation.

FORTY YEARS
ON THE
SPIRITUAL ROSTRUM.
BY WARREN CHASE.

A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child,

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convulsions, Personal and General, resulting in a Social Effort by the Author.
II. Birth of Spiritualism—Failure of Fourierism—Political Career Opened, and Sketches on the Path of Life by the Crooked and Tangled Line—The First Spiritual Paper, *The Universalium*, and its Objects Explained.
III. Early Work—Boston *Investigator—Universalium, Spirit Messenger*, and Early Workers, etc.
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AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JUNE 9, 1888. | $3,00 Per Annum, Postage Free. | NO. 13.

TABLE OF CONTENTS.

FIRST PAGE.—*Original Essay:* What is Spirit? The Possibilities of Man Shown in Answer to Prayer. The Philosophy of Materialization. [Church Methods—Taken by the "Instantaneous" Process.]

SECOND PAGE.—*Banner Correspondence:* Letters from Massachusetts, Vermont, New York, Indiana, Minnesota, Arkansas, Kentucky, Kansas, Connecticut, Pennsylvania, and Rhode Island. *Poetry:* St. Augustine. June Magazines. *Free Thought:* The Rationale of Spiritual Organization.

THIRD PAGE.—*Poetry:* Violets. *The Reviewer:* The Magnetic and Botanic Family Physician. Why I Became a Spiritualist. Jennie B. Hagan in Lynn. Obituary Notices, etc.

FOURTH PAGE.—The Meeting-House Way. How Indians are Treated. Bigotry and Superstition Exemplified. Revival of Ancient "Blue Laws." A Very Satisfactory Spiritual Séance, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages.

SEVENTH PAGE.—Medical Diplomas. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Our Foreign Exchanges. Spiritualist Meetings in Boston, New York and Elsewhere. The Spiritualist Camp-Meetings. Gone to His Reward. Wonderful Changes, etc.

Original Essay.

WHAT IS SPIRIT?

The above question has defied all investigation until Spiritualism and Evolution came to explain, through natural law, the mystery with which ignorance and superstition have through all past ages enveloped it. Spiritualism is very erroneously called "modern." It is not modern. Spiritualism was born with life; spirit is the life-principle; spirit is the creative or God-part of all natural life, animate and inanimate. It is spirit which permeates and gives consciousness of intelligence, and proves the relation of humanity to their creator, God. Each atom of life has a separate and individual force, or intelligence, also an individual body, or form. The spirit is born with the body; lives and progresses in conformity with the conditions and influences which govern the unfolding and development in the surroundings of its daily life; and the more conducive the conditions are for a high standard of development and cultivation, the higher conception humanity can derive of a future existence, and a higher sphere of life develop into when it passes from the mortal to the immortal. The spirit never dies, but lives and progresses forever and forever.

It was through Spiritualism the oracles of Bible history obtained their knowledge when the kings and wise men consulted them; but they surrounded it with myth and mystery in order to keep the lower classes of people in ignorance and subjection, and thus bestow added power upon the priests and rulers. The following is an historical legend, proving that in ancient ages spirits returned in many mysterious ways to benefit humanity, even more than they now do:

Ages since in Egypt a flower grew by the wayside, that when travelers passed would turn its face to them. One day a traveler passing was attracted to the flower and talked to it. The flower opened its petals, and in the flower the man saw an Egyptian god. He dug up the plant that bore the flower, took it to his home, planted it in a vase, sat it upon an altar in his house, and morning and evening bowed before it. The flower imparted to him wisdom and knowledge, and the man became a great and wise ruler, and was called the god Brahm.

This legend may be found in Ancient Egyptian History in the London Museum.

Even as late as Christ's advent, the majority of humanity were so ignorant they had no conception of spirituality, and those who were educated fostered ignorance and superstition in order to more easily subjugate the people to the influences of the priests, and thus through their ignorance aid the Church in its greed for power and wealth. As a result there was no way to make the fact of a future existence known to the world except through a literal form, and Christ was made a living example to teach humanity how they must live in order to insure a perfect future spiritual life. Christ's passing away in bodily form, so that all his disciples could see him go, terminated the lesson he came to teach. He was compelled to leave them in that manner, in order for them to understand the lesson, and prove to them beyond doubt the truth he had taught them of a future spiritual life. What a wonderful mystery that passing away must have been to those few ignorant men and women who at that time were the only believers in a spiritual creator and a future existence—but not mysterious in this enlightened, progressive age to those who have a knowledge of Spiritualism and evolution, by which is explained through natural law all which then seemed unexplainable and impossible.

I desire all to understand that I do not stigmatize or cast disrespect on that which to-day is called Christianity; it is very unwise for Spiritualists to do so; for the church and Bible must be upheld for the benefit of social morality, until progress and science have righted the wrongs committed through the Church's selfish greed for wealth and power. I wish, however, to call your attention to the fact that although the Church has acquired such vast advantages in the past through the strength of its wealth and popularity, with gigantic strides truth and progression have outdone them in the cause of justice and humanity, since Spiritualism was resurrected only forty years since. In utter disregard of all the contempt and derision which that vast mass of wealth and popularity has poured upon Spiritualism, the spirit of truth and justice has compelled the churches to broaden and liberalize their creeds, open wide their doors, and join hands in the march of progression, in order to keep their temples filled, and meet the spiritual needs of consistent, reasoning humanity.

Only a few years since what husks the churches gave our spiritual life to feed upon. They taught us that good works were only filthy rags in God's sight. They taught us good works would not avail to help us in our future life, and if we did not believe in Christ's blood to wash away our sins we must be forever damned. They also taught God made the Bible mysterious for the benefit of humanity, and it was only necessary for our *priests* to understand it, and *their* teaching and wisdom *must not* be questioned by the ignorant—and all reasoning for ourselves on a future life was the working of the devil in us, and a heinous sin in God's sight; but every one who accepted the teaching of Christ's blood as a saving power would secure eternal happiness, and when they died directly enter God's presence and hear the "Well done, good and faithful servant, enter now into thy joys." But now, in direct contradiction to those teachings, spirits are continually returning to tell us those were false teachings and that progression does not end with mortal life. In direct contradiction to the teachings of the church were the teachings of Christ, who declared: By their *works* ye shall know them. Christ said every act which mitigates the woes of the *least* of one of God's creatures is a criterion of goodness. Also every wrong committed in mortal life must be atoned before we can hope to enter the presence of that divine spirit which is the creator of all life. It would be a hopeless task to atone for all the wrongs we commit through our selfish ignorance were it not for this comforting truth which Spiritualism teaches: that progression does not end with mortal life, and that we are again to have the companionship and help of loved ones who have gone before, and from whom we are nevermore to be parted by death, the spirit is never to die, but *must*, through a natural law, live forever and forever.

J. S. BENTON.

101 *Main street, Hartford, Conn.*

Written for the Banner of Light.

The Possibilities of Man Shown in Answer to Prayer.

I was almost friendless in a strange city, and just able to do work enough to earn money to buy quinine, pay room-rent and get the cheapest diet that the market afforded, for I had been afflicted for months with a kind of chills and fever that no medicine which I could get would break or even check. About nightfall each day my chill came on. The chill was light, but the fever was like a consuming fire and lasted until morning. So great was my suffering that it would seem that morning would never come again; after the fever set in a night seemed like a lifetime.

The last one I had was a memorable one to me. About the time I begun to feel the relentless hand of fever upon me I got out of my bed, and upon my knees, in real earnest, asked the great Governor of the universe to show me that night the possibilities of man, both in the upward and downward course of life, and thereby so engage my mind until morning as to do away with all consciousness of suffering. I then got back into bed; my head had hardly touched the pillow when the door of my room opened, and immediately there stood at the foot of my bed a person whom at first sight I considered the most beautiful woman my eyes had ever beheld. My next impression was that she was far in advance of anything mortal; and I knew that she must be on an errand of kindness to me. But it was so soon after the last words of supplication had fallen from my lips, that I did not think she could be there for the purpose of conducting me through what proved to be a positive and direct answer to my intensely earnest prayer.

She motioned for me to get up. At first I hesitated; but with a look slightly akin to a frown, she motioned again for me to arise and dress myself, which I did without further hesitation. Then her countenance assumed a smile which seemed to communicate much of its pleasantness to me, and I somehow began to understand her wishes without need of look or signal from her.

She gave a look toward the door, and I readily understood that she desired me to go on, and she would follow me. I went out into the hallway, and turned to my right, going to the north end, and there we went up a flight of steps. But to my amazement, when we reached the next floor, instead of finding a continuation of the same building, as I had always done before, it was one endless plain. If I was its master, human language would be too poor to give anything like a vivid description of its lakes, streams, clear running brooks and beautiful sceneries in all of their most enchanting and varied forms and splendid aspects.

We traveled for miles in various directions, not in an idle or unpopulated world, but sometimes in more beautiful cities than I had ever dreamed of. On this plane of life the very atmosphere itself seemed to be charged with a spirit of cheerfulness, and all life to partake alike of the same spirit of delightfulness; for nowhere did we meet with a person whose countenance or appearance showed aught that was in the least degree repulsive, or could possibly be to the most cultivated and refined mind.

After an hour or so of the most delightful wandering, I imagined that my fair guide showed slight signs of restlessness, and so I turned an inquiring look to know if she now wished me to return. But she merely pointed to another flight of steps near by, which I had not before discovered. Where they led to I could not tell, for I could see nothing above but what seemed to be endless space. I asked no questions, but cheerfully obeyed the signal. After making considerable advance, all the time seeing nothing but steps ahead, suddenly they seemed to vanish, and I found we were in another world or plane of life.

Now you can imagine how baffled would be the most educated scholar if called upon to give a description of this phase of life—its splendid music, arts and sciences in their multiplied phases—when I tell you that all here was as far superior to the one just below it as that was superior to the world in which we now live. Nor was this a world of idleness or indifference, for all was, as I then thought, life in its supremest activity, and pleasantness in its greatest capacity. I went about from place to place just as fancy led me, enjoying a degree of happiness which I had never before experienced. I moved about almost without physical exertion, for it seemed that the further I left my native element, or the earth, the freer I became of those heavy forces that are its characteristics.

Thus far I am unable to give the reader more than the faintest glimpse of what I saw that night in these three divisions or stages of life. So I shall make no attempt at giving a description or even an idea of the indescribable beauties and excellences disclosed to my overawed senses in the other nine worlds, spheres, degrees, or whatever they may be called. Yet each one, as I went on my upward journey, seemed to me to be only a higher order of human life. For all the departure that I could see from the human was that as individuals rose morally and intellectually, their form and features seemed to keep in the line and order of development of the inner soul, which of course must express itself through the outward form and features.

After a short stroll and many observations in the twelfth sphere, degree, or stage of development, I became conscious that this was only a transitory visit for me, and so did not wait to be told or ordered to go back, but volunteered to start on my return journey. In a short time my fair guide and myself were again in the hallway from which we started, and I thought I had seen all of the possibilities of man. But she then opened the door at the side of the hallway (this door I had never seen before, and on looking for it that same morning after breakfast I found no door there, though I felt as certain that I had passed through there as I did that I was then alive), and motioned me to go unaccompanied and see still more of the possibilities of man. I obeyed her signal, and quickly found myself on another plane below. You will now perhaps imagine that I saw nothing but misery, but not so; some were mirthfully employed, here and there some were engaged in a quarrel, others in gambling or trifling amusement, but the spirit of contention seemed to be settled upon every face or someway showing itself in the conduct of every individual I met. I traveled several hundred yards in various directions, but everywhere character seemed to be about the same, though there were as many different grades of intellect as we find on the earth. The light seemed to correspond with our dusk.

I soon found another flight of steps and I descended to the next plane below. I will not enter upon a description of this place, more than to say that to me it was indescribably miserable. It was very dark and gloomy. I had never dreamed that mankind could ever descend to such depths of degradation as I saw here, and I soon became so sickened with the crimination and recrimination, vulgarity and profanity, that I made up my mind to leave the other degrees of degeneration unexplored by myself, and leave this place, never to return to it again. And so I hastened back and found my fair angel-guide still waiting for me in the hallway where I had left her.

Knowing that she would now leave me, I commenced to acknowledge my gratitude for the incalculable favor and service which she had done. But she raised her hand, and with a significant show of the index finger stopped the speech in my mouth, and said, "Now you have seen the possibilities of man, both in the upward and downward course of life—the moral and the immoral—learn a lesson." Then she turned and went up the steps, but looked back at me from the top of them with a sort of hopeful and encouraging smile, which has many a time since then served to keep me from going far away from the latitude of right.

I then went to my room, opened my door and went in; and just as the door was closed, I lost all consciousness; but it seemed only a moment afterward I found myself lying on my bed as if just waking from a sound slumber. I was covered with heavy beads of perspiration. A bright and cheerful morning sun was shining through the window across my bed. I soon got up and prepared my breakfast, and ate with a relish, for I was feeling better than I had for months; indeed, I was feeling quite well, except that I was still weak from my long sickness.

I did not have chills and fever after that for over two years, and then they were brought on by useless exposure in a malarious climate.

No doubt most or many persons will regard this as fiction; but if it is fiction it is only because my limited ability does not enable me to tell one-hundredth part of the truth.

Kansas City, Mo. B. F. OLIVER.

His eyes were wild, his teeth were set, as down the street he ran. The crowd made way, as on he went, for this excited man. Was fire, murder, sudden death, the tidings that he bore? Oh, no! he is a baseball crank, who wants to know the score.—*Shoe and Leather Reporter.*

THE PHILOSOPHY OF MATERIALIZATION.

Amongst all the phenomena that have obtained the name of "spiritual," and been attributed with unquestioning faith to spirits as the originators, none seems to offer more obstacles to acceptance than the feat of presenting an organism composed apparently of flesh, blood, and all the tissues that make up the human body, and dissolving those component parts again into invisibility.

To ask for credibility on such unparalleled marvels as these, it is, *first*, necessary to consider what evidences we possess to show that such manifestations ever have taken place. *Next*, to endeavor to present some rational and plausible theory originating from the spiritual side of being to account for the possibility of such demonstrations; and finally, to show what contributions, if any, such phenomena make to the realms of science and human knowledge.

Touching the first proposition, we have only to cite such testimony as can be obtained from the most reliable sources.

In No. 18 of this journal we have quoted the accounts of phenomena received as early as 1852, at Koon's spirit-rooms in Athens County, Ohio, and in addition to the extracts published in this journal, we refer the reader to pages 338, *et seq*, and many others of "Hardinge's Modern American Spiritualism," in which the testimony of hosts of respectable witnesses is cited to show that hands—appearing and feeling like veritable flesh and blood—were examined, and proved the fact of flesh and blood materialization.

On papers 143, *et seq.*, of "Nineteenth Century Miracles," are other records of the same phenomena; and in Nos. 16-19, etc., of this journal are details of the most crucial test facts of the organization of whole forms, tissues and dresses witnessed in this country, narrated by Alderman Barkas, of Newcastle-on-Tyne, and susceptible of being proven by the same amount of testimony as that which would determine life and death in any criminal trials.

For further proofs of materializations in various countries, but especially in America and Great Britain, we refer to the files of the different journals, in hundreds of which the phenomena of materialization are perpetually recorded. Allowing for and eliminating a large percentage of possible interpolation by fraudulence, the facts of such demonstrations are as well established by indubitable witnesses as any other historic facts in ancient or modern history.

For the second proposition, namely, upon what plausible theory originating on the spiritual side of being can we account for the possibility of such demonstrations, we offer the following communications, made and reiterated in several instances by spirit guides to the writer of this article. It will be remembered that amongst the functions of organic life are two which play a most important part in the economy of being. The first of these, performed chiefly by aid of the cuticle or skin, is absorption, by means of which we absorb, draw into, and assimilate portions of atmosphere, and all that it holds in solution, through every pore of our bodies. The duality or complement of this form of action is evaporation, performed also through the cuticle or skin, and in this process we give back again to the atmosphere by insensible as well as sensible perspiration and invisible aura some portion of all we are, and all that constitutes the various parts of our entire organism. Besides these two functions, we give off from our whole system—blood, bone, serum, nervous and muscular tissue, in compound, of course, with every breath we expire; and draw in again through the breathing apparatus fresh life pabulum with every breath we inspire. The proven facts of physiology demonstrate clearly enough that absorption and evaporation are as essential—if not more so—to the waste and repair which constitute life as food and digestion. When we add to this the processes of expiration and inspiration, performed by the breathing apparatus, we have the main substratum of the mechanical processes of life. "Now," say the spirits, "what becomes of the invisible, but still *tangible* portions of the human body that are given off by evaporation? Equally so, what becomes of the incessant streams of air charged with every substance that composes the human body that passes off with every breath that is expired?"

It is acknowledged by all physiologists that every atom of our material frame changes, and is measurably being given off every second of our lives; and though we may account for the chemical alteration which the human breath undergoes in the atmosphere, there is a time when every breath we expire is still in the atmosphere before any chemical change ensues. Thus, it does not seem unreasonable to suppose the spirits are correct when they affirm that every tissue of the human organism is held in solution in the atmosphere where and whenever the human organism is found. When a number of people come together, and are crowded up in a small space, their emanations fill the atmosphere to repletion, and the only element needful to solidify or crystallize those elements back again into the same tissues from which they were drawn, is a strong battery, formed of vital force, or the human life-principle. To arrange an electro-magnetic battery of the simplest kind we need copper, zinc, and a fluid which shall conjoin, yet act unequally upon those metals. In a powerful physical medium we have an excess of the life-principle of that negative polarity which shall serve us as one of these metals; in the spirits we have one or more spiritual bodies whose force of a positive polarity shall serve us as the second metal required. In the combined magnetisms of the circle, charging the atmosphere with their emanations by breathing, and that evaporation before spoken of, we have the fluid or solution necessary to form our battery, and thus it is that taking the spirit designed to be materialized as the lay figure, the circle as the source of the pabulum or invisible atoms of matter held in solution in the atmosphere, and the medium as the reservoir of that force necessary to combine with that of the spirits, "we have our battery," say the spirits, "and all the elements necessary to form a body. By the same process we can gather up materials to construct temporary garments," etc.

Temporary, of course, the whole process of formation must be. To remain permanent the supply must be permanent, and the medium and circle must remain in their places, and be drawn from until their organisms are dissolved, and the entire life-force transferred from the medium to the spirits.

As to the question of darkness or very subdued light, it must be remembered that, if light is the result of an undulatory motion set up in the atmosphere, then light must be a disturbing element, and the inevitable changes caused by the introduction of light must tend to disturb the very subtle processes by which invisible and imponderable flesh and blood atoms are woven around the spiritual body, until they become visible, and, for the time being, ponderable flesh and blood atoms.

We need not remind the chemist that there are thousands of operations, the successful results of which would be wholly destroyed by the slightest interruption or motion. If light is the result of undulatory or any other form of motion, it must tend to produce a complete change in the atmosphere, and hence a complete disruption of the elements in process of crystallization or "materialization."

Noise and music are both sounds, and both act by producing vibrations in the air; but those who have ever seen the curious instruments by which atmospheric vibrations are registered, will know that musical tones produce vibrations equal throughout their entire length, and noise gives vibrations jagged and entirely unequal throughout their length. Space does not permit us to multiply this one illustration by citing chemical experiments, but we repeat, the difference between perfect stillness and motion in very many chemical compounds, is all the difference between the tides of a fresh flowing sea and the vegetable and animal life engendered in the stagnant pond.

We are not now speaking of the *expediency* of seeking for phenomena that require the condition of darkness, but simply of the *modus operandi* by which spirits affirm such phenomena are produced. And this brings us to the third proposition, or the *cui bono* so often insisted on by the antagonists of Spiritualism when all other arguments used against it fail.

What contributions can such phenomena make to the realm of science and knowledge? We know that many things contribute to the realm of science and knowledge that contribute nothing to the realm of practical utility. This is the case with the grandest of all sciences—astronomy. We know much of the stars—ay, even of the sun's constitution, and the elements found in his beams; but of what practical utility this knowledge may be, except to exalt our understanding, we are unable to say. We don't know the actual uses of pebbles, grains of dust, brambles, weeds or noxious animals. We cannot practicalize archæology, and we gain nothing by a thousand other studies that are still very interesting.

May we not include in the same category those marvelous powers of composing and decomposing the tissues of matter displayed by spirits?

Practically, this phase of spiritual phenomena may be of no use to us beyond the occasional evidence that it brings, that there is no such thing as death. Now and then we see the parent and child, the husband and wife, and the long severed friends clasp hands over the gulf of mystery that heretofore divided the mortal and immortal worlds; and then, as we behold the joyful recognition and watch the mortal go forth a totally changed being, we hush the captious questioning, "What is the use of it?"

Whilst we do not pretend, however, to endorse the theories put forth in this paper, and can only repeat them as the statements of the spirit friends whom we have had reason to trust and rely upon in other directions, we still deem their claims for the production of materializing phenomena are plausible.

Whether they will ever be of any more use to mankind than as mere contributions to the realm of spiritual knowledge, we are unable to say. All knowledge is power, and when we have been kept so many ages in profound ignorance of spiritual gifts and powers, we should gladly welcome every contribution that we can gather up toward the unfoldment of a grand and comprehensive arcanum of spiritual science.—*The Two Worlds, Edited by Emma Hardinge Britten, Manchester, Eng.*

Church Methods—Taken by the "Instantaneous" Process.

"This," said the returned missionary to the Poor Heathen whom he had brought over, "is a church." And the Poor Heathen greatly admired the church. By-and-bye he asked:

"Who is the fat man with the big watch seal, who looks at the church as though he thought some of putting in a fifty-dollar bay-window and raising the rent $500 a year?"

"That is a trustee," said the returned missionary.

"He does most of the praying, I suppose?" said the Poor Heathen, who, in his blindness, knows very little about the way we do these things.

"No," said the returned missionary, "he does n't believe in praying. He is not a member of the church, but he is a good, clear-headed business man, good manager, strong on real estate deals, and so he's a trustee. Does n't take very much of a Christian to be a trustee, except in the country. In a town a church only wants a good business man for trustee."

"And who is the man who stands in the door and glares at the people as they pass in and tries to keep them out?" asked the Poor Heathen.

"That is the sexton," replied the missionary. "He does n't believe in opening the church for religious service at all. He says the church was built to have swell-weddings in, and that for preaching and prayer meetings, and other side shows of that nature, the trustees should hire a hall."

"Who is the very young man who pushes people out of the way that he may have room to pass in, and stoops very low as he enters the twenty-foot door, and sits directly under the steeple lest he should strike his head when he stands up?"

"That," said the returned missionary, "is the new superintendent of the Sunday school. They are all that way at first. By-and-bye, when he has forgotten every line of his beautiful speech, when there are distinguished strangers present, when he has started the wrong tune to an entirely strange hymn, and corrected himself by striking the right tune on a key so high that the Chimes of Normandy could n't ring a second bass to it; when he has flunked, fair, square and outright, on the first ten questions in his question box, he will know less by a ton than he does now, and be a good, useful, earnest and humble superintendent. He 's only young and new, like an August persimmon."

"Here comes the owner of the church," the Poor Heathen said. "He looks as though he had decided to make pemmican of the sexton and trustee, and not hold any service to-day."

"No, that is not exactly the owner of the church," the returned missionary said; "that is the leader of the choir."

"Who is that meek, timid little man who is trying to creep in without letting the sexton see him, and who has just taken off his hat to the leader of the choir?"

"Oh! that is only the pastor of the church," the returned missionary replied. "Will you go inside?"

And the Poor Heathen said he would, because he rather guessed, from their looks, the sexton and the leader of the choir had made up their minds to settle that morning which of the two should take the church and run it.

ROBERT J. BURDETTE.

Banner Correspondence.

Massachusetts.

MANCHESTER.—"Reporter" writes: "Tuesday evening, May 22d, Mr. J. Frank Baxter was for the fourth time in Pigeon Cove, Rockport. Mrs. Henry Story, to whom great credit is due, is indefatigable in her work to interest the people of her section in Spiritualism. She has met with great opposition and much discouragement, and strange to write, not so much from the quarters she anticipated, but one where she expected favor, if not assistance, the Universalists.

When Mrs. Story began her work several were with her who now are indifferent; the Universalist church was open to her, and Mr. Baxter gave his first lecture therein. But some were displeased that the privilege was granted, and Mrs. Story resolved not to ask for its use again, but hired a hall, and has taken an independent course on all other occasions. A Sunday school she established at her house, during the winter, beginning with seven, and now, although not large, the school has outgrown her parlor—increased four-fold—and other quarters are needed. She and her husband have never slackened their interest in the Universalist Society, but have paid their part, kept a Christian temper amid harsh reflections, and when holding their lectures and school scrupulously avoided the same hours.

Mrs. Burnham, Mrs. Cutler and Miss Shelhamer, also Messrs. Emerson and Baxter, have been among her workers called. Some have assisted her with gratuitous labors in her school; and she acknowledges with gratefulness donations of books for her library, and a set of singing-books from Mr. H. W. Smith, of Greenwich.

Mr. Baxter's lectures, as well as those of others, have been well received by those who have had courage to hear; and, considering the opposition and indifference, fairly attended. His lecture on the 22d of May was most interesting, founded as it was on his personal experiences. The "supplement" of tests was excellent, some falling directly to skeptics, and one, particularly, into the enemy's entrenchment. How truly applicable one of Mr. Baxter's verses from the poem he read:

> Those raps were like to bugle calls,
> Summoning friend and foe;
> *Though e'er so high men build their walls,*
> Where spirits choose, *they go.*

On Wednesday evening, May 23d, Mr. Baxter appeared before an audience of hundreds in the town hall at Manchester. He was introduced and entertained by Mr. Andrew Lee, a man prominent in business, in town affairs, and social standing. He, with several others interested, made the occasion free, only affording the assembly an opportunity of individually 'dropping their offering' into the hat. Suffice it to say, great interest was aroused, and much eagerness manifested that Mr. Baxter should be secured again. His engagements West prevented this at present, but he will in the fall favor Manchester further.

The lecture of the evening was plain, to the point, and applicable to the people; and his spirit descriptions were perfect in delineation and detail.

The Spiritualists of Pigeon Cove, Essex, Gloucester, Manchester, Marblehead, Wenham, etc., have reason to feel a pride in Mr. Baxter's labors on Cape Ann and its vicinity."

WORCESTER.—T. R. J. writes: "Sunday, May 27th, Mr. W. F. Peck closed a very successful engagement with our society. The audiences have increased in number from the beginning, and the universal opinion is that no course of lectures ever given here has done more to place the Spiritual Philosophy on an enduring and scientific basis than has his. Mr. Peck is certainly the peer of the best speakers on our platform, and those societies that do not make haste to avail themselves of his services will have good cause to regret it. We shall have him for one, possibly two, months next season."

GREENWICH.—Juliette Yeaw writes: "Sunday, May 27th, was the third anniversary of the dedication of the Independent Liberal Church. A large audience greeted the speaker. The platform and altar were beautifully adorned with flowers artistically arranged. We were glad to greet our friend, Mr. Chandler Powers, just returned from a trip to California, and Misses Fannie Gould and Mamie Ruddock, after their prolonged absence at school. As appropriate for the day's discourse, the text selected was 'Let every man stand by his own work.'

The attendance at the Lyceum was large; the exercises were very interesting. Mr. Smith gave a short lecture upon foreign travel, illustrating upon the black board places and objects, and exhibiting relics of great antiquity. There were several fine recitations by the young ladies, and also by the children."

HAVERHILL.—E. P. H. writes: "Sunday, May 27th, was the closing one of the regular lecture course of the Brittan Hill Association. The next lecture season will open October 1st. Mrs. S. R. Stevens of Boston was the speaker in the closing exercises, her subject in the afternoon being 'The Way to the Light,' and in the evening 'The Mediumship of Jesus of Nazareth and the Mediumship of To-day,' both of which were treated in an entertaining and instructive manner. Following each lecture, questions from the audience were answered.

In the evening a short 'Memorial Concert' was given in honor of the cause of the soldier, by Benden's Orchestra and Mrs. Lottie Dean-Goodrich, soloist. In connection with the evening service Mrs. Hattie P. Griffin gave two recitations which were agreeably received. The closing meeting was numerously attended, and the interest in the lecture course was fully sustained from its opening to the close."

ATTLEBORO.—H. F. Merithew, Secretary of the First Spiritual Society of this place, writes: "Mrs. Kate R. Stiles of Boston was with us Sunday, May 27th. In the afternoon she gave us some very earnest and instructive truths of spirit communion; in the evening fine psychometric readings, after which she went among the audience giving words of comfort to those who were hungering for spiritual food, her descriptions being in nearly every case fully recognized. Long may she be permitted to promulgate the truths of immortality. May the angels of Purity, Love and Peace ever guide her in the light of the New Dispensation."

HAVERHILL.—W. W. Currier writes: "Miss Emma J. Nickerson spoke for the First Spiritualist Society of this city, Sunday, May 27th, at 2 and 7 P. M., before good sized audiences. The Home Orchestra opened the evening service with choice selections of music that met with the hearty approval of the audience, and closed by rendering in excellent style the hymn tune, 'Dennis.'

This Society has held a series of meetings during the past lecture season that has drawn some of the best thinkers in the city. While they do not claim perfection, they claim to be progressive and determined to carry forward the good work. Some of the best talent upon the spiritual platform has been engaged for next season, and the full time is intended to be filled with such talent as shall be an honor to the cause we represent, and furnish food for thinking minds.

The Ladies' Aid Society connected with this Society has done noble and efficient work during the past season, and will continue in the good cause. Its entertainments and suppers are of a high and interesting order, and meet with a fine support. The Home Orchestra, Miss Little, precentor, lends a helping hand at these entertainments that is worthy of all praise."

FALL RIVER.—"H. C." writes: "The Spiritualistic Investigating Society of this city closed its sessions for the summer by holding two public meetings Sunday, May 20th. The spirit-guides of Miss Mary B. Williams gave on that day two inspirational addresses—subjects: 'What is spirit-control?' and 'Shall we know our loved ones in heaven?'—which were both instructive and interesting."

Vermont.

FAIRFAX.—Mrs. P. A. Stevens writes a letter addressed to Rev. De Witt Talmage, criticising his discourse on Spiritualism, and quotes far more from the Bible to prove its truth and its consistency with what is termed "revealed religion" than he has or possibly can to the contrary. She regrets the want of charity exhibited by the Brooklyn preacher, and suggests that it would be well for him to realize the existence of a beam of error in his own eye before endeavoring to discover and expose a mote in the eye of others, whose only fault seems to be they believe more in a future life than he does—more largely cultivate their spiritual gifts, have a greater faith in divine guidance and are every way more in accordance with the principles of primitive Christianity than his blustering discourse evinces him to be.

New York.

NEW YORK CITY.—Our New York correspondent, "S.," writes that at the meeting of the First Society of Spiritualists, May 27th, "Mrs. Nellie J. T. Brigham spoke in the morning on subjects selected by the audience, and improvised three poems. The first and leading subject was, 'Can you give us any information concerning the peculiarities of the people that inhabited Los Muertos, and the cause and date of the destruction of the city?' The question came from reading a lecture of Lieut. Frank Hamilton Cushing at a special meeting of the Academy of Science in San Francisco, which led up to his discovery of ancient Los Muertos, or the City of the Dead, in the Salt River Valley, Arizona. Mrs. Brigham spoke intelligently and satisfactorily upon this subject, and with the same readiness and ease as though the subject of this interesting discovery had been made a study.

In the evening Mrs. Brigham spoke upon a subject selected by the influences speaking through her, namely, 'Lost.' Mrs. Brigham treated it, as she does all subjects submitted to her, with much depth of thought and perfection of language. The audience was large upon both occasions.

The Meeting for Manifestations in the afternoon was of much interest and largely attended by highly intelligent and cultivated people. Mrs. E. A. Wells is deserving of great credit for the able manner in which she sustains the high standard of these meetings. The services were opened by Miss Lily Runals singing a solo with sweetness of voice and grace of execution. The applause was pronounced. This was followed by a piano solo by Prof. I. C. Kiersted, which was received with much applause. Dr. M. F. Laughlin told a very interesting experience about the mediumship of Rev. John Quinn and a spirit-picture that came during the hour of prayer upon the portrait of Father Quinn, hanging in the Catholic Church of Providence, R. I., and exhibited photographs of the same. Henry J. Newton, Esq., spoke upon the methods of Prof. Hermann. His remarks were directed to showing the evasiveness of prestidigitators of this calibre, and he drew a strong contrast between them and the great artists of this profession, such as Bellachini, Houdin and Jacobs, all of whom had taken occasion to declare that spirit-manifestations through mediums had no element of prestidigitation in them, and some of them are avowed Spiritualists. Mr. Newton renewed his challenge to Hermann and Kellar as follows: They are to pledge any sum from five hundred to five thousand dollars, that they will do by trick and device what a medium would do under the following conditions: They to come to his house and have the privilege of bringing four persons with them, and he to have the privilege of having four persons present besides the medium, they to do what the medium did through mediumship by trick and device, and to show him how they do it. Mr. Newton's challenge will never be accepted by Herrman or Kellar nor by any of their kind.

Miss Mamie Horton whistled a solo that was *encored*, and the audience was in raptures over her wonderful abilities in this unique form of musical execution. Mrs. E. A. Wells gave seventeen tests in her usual satisfactory manner. Some were marvelous. The meeting closed with singing."

NEW YORK CITY.—Col. W. A. Silloway (86 McDougal street) informs us that Mrs. Annie L. Pennell has closed her labors in that city for the present to return to her home at Onset Bay, Mass., for rest and recuperation from her arduous labors. "During her last meetings," he writes, "there were present some of the most powerful mind readers and mesmerists in the country, from California, South America, and one from far-off Liberia, in Africa—a colored gentleman who had heard of her at his home there, and when he was sent here by the government of Liberia to investigate our institutions he came on from Washington, he told me, expressly to attend one of her meetings. For myself and wife I can truly say that the tests given to us have been the most wonderful we have received from any medium.

Previous to my visiting her meetings I was a pronounced skeptic and an atheist, but I now see where I was blind and in utter darkness. I was reared in the Methodist church."

He concludes his letter by stating that many of the tests he has received through the aid of "Prairie Flower" were from comrades who fell in the war of '61-5; his infant son and the mother of the writer have also made their presence manifest. He proposes at a future time to bear witness on some platform in Boston to the knowledge he has attained.

Indiana.

EVANSVILLE.—Hon. Warren Chase—writing at the time from this place—opines that the proportion of the skeptical class in the ranks of Spiritualists is rather overrated. Some forty years of experience and extensive travel in this country have convinced him that such is the case. He has ever endeavored to be a defender and friend of mediums everywhere; and is led to think that the chronic doubters are as a class "mainly persons who have been so unfortunate, and so often cheated by persons in this life, that they distrust everybody, and dare not trust their own senses and reason when working together; these join with the enemies of mediums and the paid reporters who are seeking for sensational articles for their papers without regard to truth or honesty, and thus help to persecute the instruments which our spirit friends find, of course, often imperfect and partially developed. Thus they aid the enemies of the cause in their despicable work of crushing out the more sensitive and delicate ones among the media: Scores of them have been unable to bear the persecution visited so remorselessly upon them; still more, like Peter of old, have been forced by the pressure to deny the truth, and get out of the influence of the spirits by joining a church for protection by means of its sectarian walls that shut spirits out, and the truth also.

I have seen so much of this hard-hearted persecution that I do not consider the language of Bro. J. W. Dennis, in a recent number of the BANNER OF LIGHT, too severe. I, too, would have the test conditions—especially the tying—applied to the 'fraud-hunters,' who cannot trust their senses with reason left free, but trust hands and feet. If the tests that the old 'witch-finders' applied to *their* victims had been applied to *themselves* their occupation would have been soon gone; and the same is true of our 'fraud-hunters'; *they* should be searched for the masks, the gauze and the traps they carry to throw into the cabinet in the dark, and which they afterward claim to have *found* there.

Tie up the skeptics, and let the spirits do what they can; and those who cannot trust their own senses and reason are of very little account to our cause, and we need not try to convince them by abusing both mediums and spirits.

Of course many efforts of spirits are failures, and characterized by imperfect results—often from defects in mediumship, and often from inability of our finite and fallible spirit friends—but these are no more so and no more frequent than the failures in the efforts between us in this life, and we have no right to expect more perfection, as the spirits are as much subject, or more, to conditions, surroundings and environments as we are. If I see a table lifted or tilted with the fingers of a medium lightly touching its surface, I do not need to have it lifted without contact to prove it was spirit power, as one can prove it no more clearly than the other. The intelligence alone that comes through the motions proves to me that it is a spirit, and never has proved it to be anything else.

If I see a form out in the room that claims to be a spirit, and hear the medium talking in the cabinet at the same time—which often occurs—I do not need to seize the spirit to prove it is not the medium; and when told that such actions injure the person whose vitality is drawn out into the form, I certainly shall not do it; and it should not be allowed on the part of any one; if any one is inclined to do it, such person should be tied as a measure of precaution.

When I have my eyes and ears and hands to prove the form of a deceased friend materialized, and it dissolves on the carpet before me, I do not need to have the medium tied and put in a wire cage to prove she is not a fraud; nor do I need the testimony of a fraud hunter to correct my senses and reason, and show me how I was deceived, and how *unreliable* my sense and reason are. I have always been willing to take what I could get, using my senses first and reason afterward, and always depending on the intelligence that came for the spiritual origin and identity of the person.

The mediums have been persecuted enough; only a few of the early ones are left, and only those who had stamina, vitality, backbone and firmness enough to outride the storm of opposition; I am thankful for these, and sorry for the thousands who have been driven out of the field by persecutions and test conditions which were too severe for their physical or mental powers. No test conditions for mediums, but tests of senses and reason *for us*, I say."

Minnesota.

MINNEAPOLIS.—A correspondent forwards a copy of the *Sunday Tribune*, wherein G. L. Woods of the above-named city considers the strictures recently passed on Spiritualism by Rev. G. L. Morrill. From his letter we make the following excerpts:

"Hopkins, in his 'Evidences of Christianity,' uses the senses as a strong argument in favor of Christianity, and upon this very argument, I assert, the foundation of Spiritualism is based. Thus: I 'see a spirit,' therefore I know it to exist; to know is to be sure a thing is; thus, through this method, Spiritualism may be argued and maintained. Of all the persons whom I have known to have investigated Spiritualism, I cannot recall a solitary case of what the church terms a 'back-slider.' Thus we see how investigation is the source of knowledge, and my candid opinion of those who tear down the temple of our religion is that they have never given it an honest investigation. They take for granted what other people say; they investigate through the writings of prejudiced writers; reared, as the majority of them are, in a narrow road of thought, they deviate not the slightest from the pathway trod by their forefathers for years and years gone by: When *they* discovered that science would n't agree with them they tried to agree with science; when they found that the laws of the human race would not tolerate their rulings, they changed so as to side with the laws; and even now in the nineteenth century, in this era of progression, we find here and there some divine raise his sanctified head and pipe forth from behind the pulpit: 'Spiritualism is a child of the devil, born in the cradle of hell.' 'In the name of science,' says Mr. Morrill, 'I protest.' Against what does he protest? Is it against the shrine to which over thirty-nine thousand citizens of Minneapolis bow? or is it against the people themselves who kneel in this temple of light and truth? The truths of nineteen hundred years ago, did they die when Christ delivered up himself—are they no more? or do they still exist? Have we not, through spiritualistic powers, healed the sick, assuaged the sorrows of the broken-hearted, attended the dying and buried the dead? How many hundreds of thousands have received words of greetings from the spirits of the departed? How many millions to day recognize the truth of their sublime teachings?

Those who attack the Christian Church are called 'Infidels,' 'unbelievers.' What, then, should we term those who rail against the dearest hope nursed in the breast of the loving mother? Is it or is it not a crime to tear away the flower of hope, which is budding in the heart of those who have seen and believed?... Why do not those who term themselves 'divines' see for themselves? Is it that they are afraid of becoming convinced themselves? They slur our public services, and yet we never have preached that man was born to feed the lasting fires of an eternal hell....

Followers of the Brooklyn divine cast their slur upon our creed. Why do we not do the same upon theirs? Simply because for all humanity we stretch forth our aid, and not our destructive power; because of the hereafter we know, while those in the pulpit take for granted; because through these powers and laws we have discovered the penalty of crime. Science demonstrates. Spiritualism is a science. Science is the stay and staff which props the vault of truth."

Arkansas.

STATTLER.—I. M. Stackhouse writes: "The angels have not been deterred by the fact that Orthodoxy is here entrenched behind mountain bulwarks, and reinforced by its most powerful allies, prejudice and ignorance; here, as everywhere, they have unsealed the book of truth to a few, and have 'touched their life with fire from the altar,' so that they are neither afraid nor ashamed to give a reason for the knowledge that is within them. At the little country post-office whose name heads this letter, Daniel Brown leads the faithful pioneers who are blazing the pathway for future generations, through a wilderness of old time hell fire and brimstone, world-created-out of-nothing-in-six literal-days Orthodoxy, of which you can have but little conception unless you have heard Lorenzo Dow preach. But as he draws his inspiration direct from headquarters—spirits and THE BANNER—he is enough for all of them.

In Van Buren, the county seat, Mr. J. Harshaw and a few others—few in number but numerous in zeal and pluck—hold down their end of the lever. They have just lost a noble and untiring worker in the person of Dr. White.

The great need here is mediums. A good test medium could capture the county, and reap beside a generous pecuniary return, if such an one could spend a week at Van Buren, *en route* via the line from St. Louis to Texas.

In Franklin county, twenty-five miles southeast of here, Messrs. White and Clement, farmers, near Pauline Post-office, are developing a circle that gives promise, if persevered in, of important results.

And so the good work goes on in every nook and corner. In every village and hamlet the angels are giving to their chosen ones, and these to the world, the grand revelations of the nineteenth century."

Kentucky.

LOUISVILLE.—Dr. J. H. Wilson, President of "The First Spiritual Church," writes: "Mrs. Edith Nickless, of New York, lectured for our church on the morning and evening of Sunday, April 29th. Her control, 'Sun Flower,' gave a number of good tests after each lecture, which were all recognized. It affords me great pleasure to say that herself and her genial husband are highly appreciated by this Society—they having spent a month with us during last year.

Mrs. A. M. Glading, of Philadelphia, lectured for us on the evenings of May 18th and 19th, filling our hall with a large and intelligent audience each evening. I need scarcely say that her lectures and tests were entirely satisfactory; for those who have attended her meetings will well understand this to be a fact. The psychometrical readings given by her control, 'Hoolah,' after each lecture, were truly wonderful. A number of different articles were gathered up by myself from the audience, and the owner of each was thoroughly 'read,' while the spirit-friends of several persons were described and recognized.

May the angel-world guard and protect these worthy ladies and all such zealous workers in our great and glorious cause."

Kansas.

FAIRMOUNT.—A. H. Nicholas writes: "The semi-annual meeting of Spiritualists in this section occurred here May 26th and 27th, and was a success, though the attendance was not large, on account of rain. The most perfect harmony prevailed throughout the meeting, which was promoted by the presence of happy children. Many precious tokens of angelic love came to us, and we had a feast of spiritual things that will long be remembered.

Mrs. A. L. Lull, of Lawrence, was our chief speaker. She addressed the assembly on subjects presented to her on the occasion, and did it well. She has an easy, flowing and forcible style which attracts the attention and holds it to the close. Her discourses are as good as the best we read or hear; and her improvised poems are excellent.

Dr. Gile and Mrs. Holiday of Topeka, Mrs. M. P. Henderson of Morse, Kan., (all mediums) were also present and entertained us interestingly. Three young girls of the neighborhood, whose family name is Burroughs, and who are being rapidly developed as mediums, were present, and held a dark séance. We meet again in October."

Connecticut.

NORWICH.—A correspondent forwards an editorial tribute to the powers of Mrs. Helen Stuart-Richings as an elocutionist—which was contained in one of the Norwich papers—from which we extract the following:

"The varied programme [at her farewell reception, after a two weeks' engagement with the Spiritual Union], which comprised dialectic, pathetic and humorous selections, was well calculated to show the versatility and power of the reciter, who adds graceful impersonation to discriminating interpretation and natural expression of her selections. As an actress, she gives pantomimic emphasis to fine elocutionary powers, and has a wonderful faculty of imitating the whistling and moaning of the winds, and the trilling of birds, thereby greatly increasing the realism of her recitations. *Norwich has not seen Mrs. Richings's equal as a reciter in many years.*"

Pennsylvania.

PHILADELPHIA.—A correspondent writes: "The Second Association of Spiritualists of this city held its annual election of officers on Monday evening, May 14th, with the following results: President, T. J. Ambrosia; Vice President, Joseph Leiberger; Secretary, Leonard I. Abbott; Treasurer, Mrs. T. B. Ambrosia; Trustees for three years, Edward F. Roberts, Joseph Leiberger, John Kurtz; Trustee for one year, Mrs. Lydia Leidy.

The Association meets every Sunday at its church, Thompson street, below Front, at 3 P. M. Public circle. Seats free. Public invited."

Rhode Island.

PROVIDENCE.—"The Ladies' Spiritualist Aid Society," so writes a correspondent, "meets in Slade Building, corner of Eddy and Washington streets, every Thursday afternoon and evening, Room 14. All are cordially invited. Séance in the evening. Mrs. M. A. Waterman, President; Mrs. Sarah Osborn, Vice-President; Mrs. H. C. Troop, Secretary; Mrs. Mary Rhodes, Treasurer."

[From the Macon Telegraph.]

ST. AUGUSTINE.

A city built upon the sands,
St. Augustine, the Ancient, stands.
Eastward the black Matanzas wave,
Westward Sebastian's waters lave
The marshes stretching toward the main;
So grim, so gray and old, it seems
A realm of half-remembered dreams.

Where rose her walls there's scarce a clod
Aspires above the leveled sod,
Where trails and clambers, wild and free,
The fragrant rose of Cherokee;
And clumps of stunted cedars grow,
Gnarled willows in the moat below,
Whose depth now measures scarce a span—
Shallow as vaunt of boasting man.

Twin shafts of crumbling brick and stone,
The ancient gateway stands alone;
Around those once commanding towers
Now cling the golden jasmine flowers.
Through you great breach so deep and wide
Oozes a stream whose listless tide,
Emboldened by the sad decay,
Unchallenged winds its sluggish way.

Fair even in age the plaza gay
Where fountains shower their crystal spray,
And wreaths of odorous orange bloom
Burden the air with rich perfume;
And whispering south winds sway and toss
The gray festoons of somber moss,
In shaded nooks where sunbeams play
At hide-and-seek, the livelong day.

Down by the placid river's marge,
Where sloop and schooner, bark and barge,
And gilded yacht at anchor lie,
And white-winged gulls are circling high,
Seaward the current sets, and fast
The ebbing tide goes rushing past;
The waves along the old sea wall
In rhythmic cadence rise and fall.

With awe and reverence strong and deep
I mount the castellated steep
Beneath whose portals, roughly arched,
The mail-clad Spaniard proudly marched,
While boom of thunderous cannon rolled,
And storms of martial music told
That Spain's broad banner still unfurled
Its conquering folds o'er half the world.

Above you rugged arch I trace
Lines that all time can ne'er efface.
Deep graven in the dark grey stone
The royal seal of Arragon!
And just below the graver wrote
A name that like a bugle note
Stirred many a heart, nerved many a hand
The kingly name of Ferdinand!

Deserted now each vaulted room,
And voiceless is the donjon's gloom;
My footsteps in the lonely keep
Disturb the hermit echo's sleep,
Th' "Alerta!" of the sentinel
Is heard no more; the castle bell
Is hushed; and 'neath the turret's crest
A brooding screech owl builds her nest.

Within that tower I sit and gaze
Toward the dull bank of purple haze
Where earth and sky and ocean meet,
And wild Atlantic billows beat
Upon the bar where, ghastly white,
The sand dunes glisten in the light,
Like some dead Isle's gaunt skeleton
Left slowly bleaching in the sun.

Now Anastasia's shore grows dim,
Old Ocean chants his vesper hymn.
A widowed seabird sadly croons
Her lay of grief among the dunes.
From the drear marsh weird voices call,
And bursting through night's sable pall
Ten thousand stars in silvery sheen
Look down on old St. Augustine.

MONTGOMERY M. FOLSOM.

Cedartown, Ga.

June Magazines.

THE MAGAZINE OF ART.—As a frontispiece we are given an etching by J. Doble of the pathetic picture, "Betrayed," by Walter Langley, R. I., exhibited at the Royal Institute of Painters in Water Colors, in 1887. The subject is one that needs the utmost care and delicacy of treatment to avoid mawkishness on the one hand, and repulsiveness on the other, and Mr. Langley has succeeded just where success was most difficult of attainment. The opening letter-press is a sketch of one of the most distinguished, and, in England and this country, one of the least known of great living painters, Jean-Jacques Honner, illustrated with engravings of five of his most notable works. In "Glimpses of Artist Life," we have some account of "Christie's," one of the most curious and interesting of all the remarkable business establishments in England. It was established in 1766 as an auction mart for works of art. In eight months of a recent year its sales amounted to eighteen hundred thousand dollars. Five illustrations are given, including a full-page one of "A Sale at Christie's." Of the remaining contents are "Light and Water Colors," by Prof. Church, "Art Unions and Art Lotteries," by Joseph Grego, "A Dethroned Masterpiece of the Revival," by S. Thompson. New York: Cassell & Co., 104 and 106 Fourth Avenue.

THE ATLANTIC MONTHLY has for its first number in the table of contents a two-part sketch by J. P. Quincy, entitled "Miser Farrel's Bequest"; Julia C. R. Dorr tells of journeyings to Cawdor Castle and Culloden Moor, both scenes of marked interest to the student of history; "Yone Santo," by E. H. House, continues to shed a pure and chastened light upon the pages of *The Atlantic;* Francis Parkman discourses on "The Discovery of the Rocky Mountains"; Ellen Terry Johnson unveils "The Queen Behind the Throne"; "The Despot of Broomsedge Cove" still presides over his unique domain; Theodore Child has much to say of interest concerning "The Literary Career in France"; the usual reviews, Contributors' Club, etc., will be found this month of especial value as to contents. The poetry of the number is by Edith M. Thomas, Graham R. Tomson and—editor Aldrich, presumably. The poem of Tomson has a sad refrain in it, when we think of America's recent united decoration of the soldiers' graves in our own land. Houghton, Mifflin & Co., publishers, Boston, Mass.

ST. NICHOLAS.—In "The Men Who Died," a little negro boy's observance of Decoration Day is described by Ruth Hays. In "Dogs of Noted Americans," accounts are given of favorite canine friends and companions of J. G. Whittier, (who has three,) Garfield, Lee, Eggleston, Mrs. Burnett and Miss Woolson, with pictures of several. A full but simple memorial of the recently ascended authoress, Louisa M. Alcott, is contributed by Louise Chandler Moulton, and is illustrated with an excellent portrait of the popular writer, and one of her adopted daughter, the child of her sister, Lulu Nieriker. "Cat's Cradle" is the title of a charming story by Celia Thaxter. The child sketch from George Eliot this month is "Tom and Maggie Tulliver," illustrated. Four new chapters are given of the attractive serial, "Two Little Confederates," and two on "Drill." The story of a Shetland Pony, a namesake of the big elephant "Jumbo," is told by T. D. Wright, and illustrated by W. N. Drake. Several poems are among the other contents, and "Jack-in-the-Pulpit" is as agreeable and entertaining as usual. The Century Company, New York. Damrell & Upham, 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY.—The interesting narrative by Alice D. Le Plongeon of "The Conquest of the Mayas," is continued. Among the illustrations, of which there are six, is a portrait of Don Francisco de Montejo, the conqueror of Yucatan: the only portrait known and not before published. Mrs. Le Plongeon, when a bride of nineteen, left a luxurious home in England and accompanied her husband into the wilds of Central America on an exploring expedition, remaining there fourteen years. She learned the Spanish language and that of the old Mayas, and greatly aided her husband in his archæological investigations. One building unearthed by them at Uxmal revealed one hundred and twenty rooms, arranged in pairs. Many buildings at Uxmal were on terraces, with hanging gardens like those at Babylon, with rich and elaborate carvings on all sides. "Incidents in the Life of John Hancock," as related by his widow to Gen. W. H. Sumner, and recorded by him in his diary, will be read with interest. "Personal Recollections of W. H. Seward" are given by Chas. K. Tuckerman, and in Part III. of "An Englishman's Pocket Notebook in 1828," is described more of "What he Saw in America." "The Beginnings of Ohio" are shown in two hitherto unpublished letters. New York: 743 Broadway.

CASSELL'S FAMILY MAGAZINE.—"Monica" and "By Misadventure" appear in new chapters, both approximating to the climax of their interest. A series of papers upon "The Love Affairs of Some Famous Men" is commenced by the author of "How to be Happy, though Married." A sprightly sketch is "The Cobweb of a Lonely Spider," and in practical home and personal matters are "Hours in My Laundry," "The Art of Fish Cookery," "How to Make Conversation," and "First Departures from Health." New York: Cassell & Co.

OUR LITTLE ONES.—The first of the summer months brings, in this favorite of the youngest of the household, attractions in keeping with the season of early fruits and flowers. The frontispiece is "The Sea's Harvest," a beach view in Normandie, accompanied with pleasing musical verses by L. S. Goodwin. A score of pleasing stories, sketches and short poems follow, all illustrated. Russell Pub. Co., Boston.

Free Thought.

THE RATIONALE OF SPIRITUAL ORGANIZATION.

To the Editor of the Banner of Light:

Every great discovery, every new truth, is apt to have at first a disturbing influence, and this disturbing effect seems to be greater the more momentous it is, and the more it appears to conflict with the preëxisting views. We need only think of the advent of the Copernican theory, which was opposed even by the eminent Francis Bacon; of the discovery by Harvey of the circulation of the blood, which was at first admitted by no physician past forty, showing man's reluctance to entertain new opinions; a reluctance and prejudice manifested by scientific minds as well as by the popular mind. A new truth is "*so upsetting*"; it does not fit into the fabric of one's thoughts. To make it fit it is obviously necessary to modify the fabric of thought, which is painful; it is the labor-pain of progress and development. No matter how precious the new truth may be, it has to reckon with the preconceptions and prejudices of the age, religious, scientific and philosophical, not to speak of the coarser type of minds, the vulgar, and the conceited, to whom the old adage applies: "*a little learning is a dangerous thing.*" As to the vulgar, the parable of the sower in Matt. xiii. shows exhaustively the hindrances encountered.

These remarks I wish to apply to the new truth of Modern Spiritualism. I restrict myself to one class of men only—to the average educated mind. "I do not believe," so writes an educated and refined lady to me—"I do not believe that a communication from a deceased person can be had; I consider that impossible." My reply was that this is not a question of belief, but a question of fact; and that to say beforehand this is impossible is irrational. Arago's dictum should be proclaimed to all who so glibly use the word *impossible*. That dictum is: "The word '*impossible*' is a meaningless word outside the region of pure mathematics." Spiritualism, unlike other religious systems, does not require faith or belief; it claims to have *knowledge, demonstration, stubborn facts,* and it is useless and irrelevant to say, "I do not believe it possible."

But this leads me to say that inasmuch as Spiritualism relies solely upon facts, its promulgation depends upon the success with which these *facts* can be brought home to the masses. Mediumistic gifts are rare gifts. Fully developed mediums generally find in large cities the best sphere of activity. Many honest and anxious inquirers say: "If I lived in Boston or New York I could get personal conviction as to the truths of Spiritualism. The facts or phenomena are not accessible to me; neither have I the means for traveling to such a centre." Now what an individual can not do, standing alone, an Association can easily do. If seekers of truth will unite and form an organized society, whose only object shall be to get at the facts, their united efforts will make that possible what is not possible to the individual. The means can thus be raised to enable such a society to send for mediums to come to them and thus give them the only chance of convincing them. I do not approve of a society formulating a *creed*, calling itself a *church* and its officers *Reverends*. I would never join *such* an organization. But a society as described above seems to me to be possible in all smaller cities and villages where single individuals, men and women, thirst for spiritual truth and are unable to appease their thirst.

Organize, unite, not around a creed, but for the purpose of investigation; and if investigation should result in conviction, then the Association still needs the facts to convince others, and thus will be promulgated a precious truth that alone can redeem our skeptical and materialistic age and inaugurate a new and glorious era of spiritual aspiration. S. WEIL.

Bradford, Pa.

Late Magazines.

THE GNOSTIC.—(April) "Stars and Atoms," by Camille Flamarion, leads a table of contents relating to psychometry, occult science and mental therapeutics. San Francisco, Cal.: 17 Flood Building.

THE COSMOPOLITAN.—(May) "The Pedigree of the Devil," by M. D. Conway, eleven illustrations, and "A Congress of Famous Women," with many portraits, are prominent articles. New York: The Cosmopolitan Publishing Company.

THE AMERICAN MAGAZINE.—(May) "The Oldest of American Cities," (Carthagena) is described by W. E. Curtis, and new chapters are given of "Maximilian," and "The Belles of Old Philadelphia." New York: American Magazine Company.

BIZARRE. NOTES AND QUERIES.—(May) More is said about "Volapük," something about other proposed forms of universal language, and a large number of questions and answers. Manchester, N. H.: S. C. and L. M. Gould.

Among the reforms suggested to the American Medical Association, by its president, at the late session in Cincinnati, was a plan to reduce the number of medical schools, and consequently the number of annual graduates. He evidently thinks too much competition is not good for business. If *fewer* doctors would make better ones, that plan would do very well, but it probably would n't.—*Gardiner (Me.) Home Journal.*

For the Banner of Light.

VIOLETS.

BY BELLE BUSH.

Wee, modest flowers that meekly from the sod
Look up to speak of God,
How joys my soul to see your happy smiles,
How peaceful seem to me the forest isles
Where your bright forms appear.
Ye come from year to year,
And in your presence all my cares and fears,
Whatever jars my spirit, disappears;
I look on you and rest,
Till faith within my breast
Builds up anew her desolated towers,
And o'er their gates of pearl
Sweet joy and hope unfurl
Their starry banner garlanded with flowers.

Fair teachers of the field, sweet gifts of spring,
I look on you and sing.
My heart sings, warbling like a happy bird
Whose first love-song its wandering mate has heard,
And wakened sweet reply.
I know that ye must die;
Ye have not long to live, sweet violets;
Yet when I look on you, all vain regrets
For your brief life are stilled;
And unto Him who willed
Your lot and mine I lift in thought my soul,
Till all the throbbing air
Seems vocal with the prayer
That love and truth will all my acts control.

I wisdom learn of you, oh! gentle flowers;
Ye have mysterious powers,
That speak to me as sibyls from a shrine
Within my soul, set up by hands divine.
I listen to your speech,
Till fancy seems to reach
The utmost boundary to the realms of sense,
And pausing there, my spirit looks from thence
On toward the vast unknown;
All doubt and dread have flown;
Through those sweet flowers there is revealed to me
This high and holy truth.
Trust it, oh! heart of youth;
Who cares for them will surely care for thee!

The Reviewer.

THE MAGNETIC AND BOTANIC FAMILY PHYSICIAN, and Domestic Practice of Natural Medicine; with Illustrations Showing Various Phases of Mesmeric Treatment, Including Full and Concise Instructions in Mesmerism, Curative Magnetism, Massage and Medical Botany. By D. Younger. 8vo, cloth, pp. 534. London: E. W. Allen, 4 Ave Maria Lane, E. C.

The author, after an experience of nearly forty years as a professional practitioner of mesmerism, presents in this volume demonstrative proof of the resources of the science for the alleviation of suffering and the cure of disease. His success in its application for these purposes has been somewhat remarkable, and in numerous instances he has far out-distanced medical practitioners of other systems, effecting cures where they despaired of doing so. While denominating mesmerism a science, he does not in this work deal with it strictly as such, but as a curative agent more allied to nature than to books, and for that reason one that may be employed for the removal of pain and sickness as effectually by persons of uncultured intellect as by those of highly educated scientific attainments. The author's idea, as we understand it, is that the means of restoration exist in the elements, and are as free and spontaneous as the air we breathe, and the sun that gives us warmth; that we sustain close and harmonious relations with nature's curative properties either to retain health or to regainit if lost; health being harmony and sickness inharmony with our immediate surroundings.

It is maintained that there is nothing more potent as a subtle, energizing, curative agent than mesmerism. The author emphatically denies the truth of the assertion made by some that there is danger in its use by other than what is termed a regular medical practitioner; he is positive of this from his long period of close observation. "The mesmeric influence," he says, "properly and carefully induced, is always beneficial. The real power of healing is not an acquisition attainable by any physical or mental exertion, but the development of a subtle psychic force, which, in a greater or less degree, is common to all." He looks upon mesmerism as "the great panacea by which the most startling cures the world has ever witnessed have been accomplished, and so palpably one of the laws of nature that it does not require any scientific training to be able to demonstrate the fact." The purpose of this volume is to render familiar with mesmerism, its uses and the methods of applying it, all who desire such knowledge, and no one who gives simply a cursory glance at its pages will fail to recognize its admirable adaptability to this end.

The various phases of mesmerism are first described, following which a specification is given of the acquirements requisite for a successful mesmerist. Reference is made to Reichenbach's experiments with over one hundred sensitive persons, the results of which established in his mind the fact that the human body exerts an influence identical with that of a magnet, and that this influence can be seen by some persons under certain conditions. Mr. Younger says he has had many sensitives assert that they saw this aura, named by Baron Reichenbach "Odyle," flow from his fingers like streams of phosphorescent light. Instructions are given for making the mesmeric passes, the different ones described, and the precautions to be observed. These very important preliminary lessons are made easy of comprehension by a number of engravings. A series of tests for determining susceptibility in choosing subjects is given; the time and effort necessary to produce mesmeric influence are clearly stated, the method of deepening the sleep and of removing the influence is described, and such symptoms are indicated as show a person to be one to whom the sleep would be prejudicial and possibly dangerous. A chapter on clairvoyance enters minutely into a description of the state, giving instructions for its self-development; it includes also remarks upon clairaudience, and relates a singular instance of spontaneous materialization. "On one occasion," he says, "at a private séance I had the good fortune to bring out the doubles of the sensitives. Two came away from the bodies, toward the audience, a distance of fourteen feet; and at the same time, the doubles of the other two sensitives rose up about twelve inches above their heads—exact counterparts of the sensitives! the only difference being that the duplicates were semi-transparent, while the four sensitives sat on the chairs, in a deep trance. All the eight forms were visible at one time, in a strong light, and were seen by twenty-six people."

A very full description is given of the medicinal properties of herbs, followed by "Remedies for External Application," and these by diagnoses of ordinary diseases with instructions for their treatment with botanical remedies and magnetism, and for the infusion and administration of the medicines and tinctures enumerated.

[From the Eastern Star.]

Why I Became a Spiritualist.

Some thirty-five years ago I began to investigate the phenomena, and through a medium was informed by sitting at the table for twenty-three consecutive evenings with my wife we could get communications from our departed friends. We sat as directed, and on the twenty-third evening the table tipped, and from that time they gave us proof after proof, and tests that no one could doubt. About that time we were believers in the Bible, and asked references from it by the spirit to give us greater proof of the spirit intelligence that was then corresponding with us. Immediately the table began to tip, and spelled out the Acts, 14th chapter and 3d verse, where it says: "Long time, therefore, abode they speaking boldly in the Lord, which gave testimony unto the word of his grace and granted signs and wonders to be done by their hands"; the very same wonders and signs given to us by tipping the table. What better proof could we ask for? At another sitting the spirit of William Turner was announced, wishing to communicate with his late schoolmate, who was then on a visit at my house, he stating to her that he was lost at sea. At this unexpected intelligence, I questioned her as to his whereabouts when she left home three months previous. She stated that he was trying to get a chance to go to sea. I immediately wrote to his folks to know where their son was, or the latest information they had of him. The answer returned was that he had arrived at Liverpool, Eng., and they were in no wise uneasy about him, but scouted the idea of his spirit returning. At the time I received the letter I was located on Commercial street, Boston, where thousands of seafaring men were passing every day. As I was reading the letter, a young sailor stepped up and looked into my show-case, and at that very moment I was impressed that he might know something about Turner. I passed the time of day with him, and asked him if he ever had a school or shipmate by the name of Turner. His answer was: "I had a shipmate by that name. But why do you ask me that question?" He said that he was never here before, and did not know me, either. I explained, and showed him the letter, which surprised him very much. I then questioned him to ascertain where he became acquainted with Turner. He stated that he shipped on board of a vessel at Halifax, N. S., bound to Liverpool, Eng., and there formed an acquaintance with him, and they became intimate friends; that Turner belonged at the head of the Bay of Fundy; that his father was a merchant, etc., which was true. I asked him where he last saw Turner. He said the last time he saw him was in Liverpool; that they had shipped on board of another vessel, and as they were casting off their lines to depart, Turner jumped on shore, and that was the last time he ever saw him, but was very anxious to hear from him. The young sailor kept up my acquaintance for a number of years, and every time he came to Boston we talked the matter over, and he said that he had told the circumstance to many people, and it was one of the most singular events of his life.

Now comes the question, Who guided the letter, and the young sailor to meet me at the very moment at my store while I was reading it? I have visited Mr. Turner's family several times since, but they have never heard any tidings of their son.

If this should meet the eye of the young sailor, I should be happy to have him communicate with me, as I have forgotten his address.

102 *Tremont street, Boston.* J. S. DODGE.

Jennie B. Hagan in Lynn.

To the Editor of the Banner of Light:

On May 20th and 27th the Spiritualists of this city were enlightened by the guides of Miss Jennie B. Hagan, who always provide something good for the audiences of this brilliant and industrious medium. The suggestion of subjects is left to her hearers; in this city they are not backward in giving her plenty to talk about, and she is equally alert in responding. Sunday afternoon, 27th, her discourse was very eclectic, embracing a variety of themes which numbered a round dozen, but her principal attention was given to this request: "Let Us Know the Truth."

"Do you really understand how much you are asking for?" she queried. "Are you aware how much your request implies? Do you not know that the truth, in and of itself, is infinitely superior to everything even the best of us can conceive? Truth, positive and complete, is grasped by the Infinite Intelligence alone. We obtain some approximate ideas of it, but the essence of truth, pure and undefiled, is that for which, while in the finite state, we will ever seek in vain, for it implies knowledge beyond mortal grasp." This idea was eloquently amplified and illustrated in the modified knowledge we enjoy of the works of nature, even with her great encyclopedia constantly before our eyes.

In responding to a materialistic proposition and question she became unusually animated: "The grave to me seems the end of all things. Can you give me any evidence of a life beyond? I want light."

The evidence *was* conclusively given in the form of an analytical dissertation upon the laws of nature, in which the seed or germ is the representative of an eternal principle of progress in growth and reproduction.

Some excellent ideas were advanced in improvised versification upon many themes, the most practical among them involving the problem of "Capital and Labor." The argument was to the point, strongly made, that the apparent antagonism of these elements was in appearance rather than in fact, and that a better education will ere long reconcile them completely.

An ambitious and remarkably melodious combination poem was given upon a union of four subjects: "Beautiful Spring," "Light Immortal," "Waiting," "Departed Children." Nothing approximating a fair report of this effort is possible, and only a few detached stanzas are given:

"Waiting, wanderers of life,
Waiting at the break of day,
Waiting in the heat of strife,
Waiting in the twilight grey:
Ever waiting till the call
Shall unloose the mortal cord—
Bring us to the presence, all,
Of that watching one, the Lord."

"They are gone, those sweet, fair blossoms,
Which budded on earth below;
They were called away by the angels
Many long years ago;
But they live in your hearts forever,
And you know that beneath the sod
Lies nothing but dust—your children
Are living with you and their God."

Of "Light Immortal" she said:

"That wondrous light which mortals
Have never, with leaden eyes,
Seen through the glorious portals
Of a glansome paradise."

At six o'clock Sunday evening, Miss Hagan spoke and improvised in verse for the Woman's Christian Temperance Union of Lynn, at its hall, and at 7:30 she again addressed the Spiritualist society, and exhaustively treated the theme: "Why is it that some people are so much more happily situated in this life than others?" Her argument enforced the grand idea of Epictetus, that if a man is unhappy it must be his own fault, for God made all men to be happy. Her poems were good and loudly applauded.

The Spiritualists of Lynn are entitled to great credit for good work in the cause, and the President of the society, Mr. S. H. Holbrook, is untiring in his efforts to add to the interest of the public services in this enterprising city.

Lynn, Mass. SWAMPSCOTT.

Passed to Spirit-Life,

From Plainville, Ct., May 15th, 1888, suddenly, Mrs. Belle Johnson, wife of Mr. Calvin Johnson, aged 51 years.

Mrs. Johnson is not dead, only passed out of her poor, frail earthly body into a spiritual one. The immediate cause of her earthly release was congestion of the lungs. She had been in feeble health for a long time, but worked, when able, up to her last day, with the help of her kind husband. She was of a cheerful disposition, and bore her ill health with patience. Beside her husband, she leaves a son, two step-daughters, two grandchildren and other relatives, and many friends. One son preceded her to the higher life, and has welcomed his mother to her spirit-home. Funeral services were conducted at the family residence by Rev. J. W. Backus, the Congregational pastor. Mr. Johnson will miss his wife's presence, as he has been her almost constant companion for years past, but he has a knowledge of Spiritualism, and knows of its consolations. He is, and has been for some years, a subscriber to the BANNER OF LIGHT.

From Keene, N. H., May 19th, 1888, Mrs. Mary Emmons, aged 68 years.

Mrs. Emmons was a woman of sterling character, firm in the faith of the Spiritual Philosophy, and lived a life of unselfish devotion to family and friends. Those who knew her best loved her most. A large number of friends gathered at the home to pay tribute to her sainted memory, and listened, for the first time, to the consolation the spirit-world brings to the mourning children of earth.

ADDIE M. STEVENS.

From Madison, O., May 19th, Mrs. Susan B. Chamberlain.

The deceased has been a firm and devoted Spiritualist for the past thirty years—for a large portion of which time she has been an appreciative subscriber for and interested reader of the BANNER OF LIGHT. She has now entered upon the spiritual enjoyment of the reward of her many good actions done in the mortal. MRS. P. M. FELLOWS.

From Denmark, Lewis Co., N. Y., May 22d, Nina Leone, infant daughter of Emma L. and Asa P. Pierce, aged 1 year and 22 days.

Services conducted by Mrs. Mary C. Knight, of Fulton, N. Y. COM.

Camp-Meeting in Minnesota.

The Rice Co. Scientific, Moral and Reformatory Association will hold its first Annual Meeting at Morristown on the third Sunday in June, 1888, and in connection therewith will be held a Spiritual and Liberal CAMP-MEETING, commencing on Wednesday, June 13th, and closing on Monday, June 18th.

Being the first meeting of this nature held in Minnesota, we invite and earnestly solicit the attendance and aid of the Spiritualists and Liberals of this and other States to assist in the inauguration and building up of a permanent Camp-Meeting organization at this or some suitable place in this locality. Ample means for board and shelter will be provided at very reduced rates to all who may come.

We also invite Spiritual and Liberal speakers and mediums. Suitable rooms for holding séances will be furnished gratis.

We wish to employ an independent slate-writing medium who will permit investigators to bring their own closed slates. Such a medium would be of great benefit to the cause, beside reaping a rich harvest for him (or her) self financially, as manifestations of this order have never been witnessed or produced in this locality.

The lowest reductions in railroad fare that can be obtained will be secured.

Conveyance hourly between camp-grounds and séance-rooms; also to all trains for a fare not to exceed five cents per trip. Any further information may be obtained by corresponding with MRS. LAURA A. GRANT, Rec. Sec'y, or D. BIRDSALL, Cor. Sec'y, of Waterville, Le Sueur Co., Minn. BY ORDER OF EX. COM.

[Spiritual and Liberal papers please copy.]

Clackamas, Ore.

The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays.

Slate-writing, trance-speaking and clairvoyant test mediums have been engaged to attend the meeting.

The Committee of Arrangements will use every reasonable endeavor, including the usual reduction of fare, to those attending the meeting, to make the enterprise a success.

The Society has a good hall on the grounds, and a hotel for the accommodation of boarders and lodgers.

A cordial invitation is extended to all.

WM. PHILLIPS, *President.*
THOMAS BUCKMAN, *Sec'y.*

Orion Lake Camp-Meeting.

The First District Association of Spiritualists will hold a ten days' Camp Meeting at Orion Lake, Oakland Co., Mich., commencing Saturday, June 2d, 1888, and ending Monday, June 11th. Those intending to camp are desired, if convenient, to erect their tents on Friday, June 1st, that all necessary preparations may be over for services and the election of officers which will occur the day following.

Good speakers will be in attendance, and all who are interested in progressive thought and united humanitarian works are cordially invited to be present.

S. H. EWELL, *Vice-President.*
MRS. F. E. ODELL, *Sec'y.*

The Lookout Mountain Camp-Meeting.

Near Chattanooga, Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. R. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Tenting space given free. Address

G. W. KATES, *Sec'y, Chattanooga, Tenn.*

Sturgis Annual Meeting.

The Harmonial Society of Sturgis, Mich., will hold its annual meeting in the Free Church in Sturgis, on the 15th, 16th and 17th of June, 1888. Lyman C. Howe and other prominent speakers and mediums will be present to address the meeting. *By Order of Committee.*

Wisconsin Spiritualists.

The Wisconsin State Association of Spiritualists will hold its next meeting in Milwaukee, June 22d, 23d and 24th. John L. Potter and Mrs. A. H. Colby-Luther are the speakers engaged. DR. J. C. PHILLIPS, *Sec'y.*

Miscellaneous.

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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JUNE 9, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
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14 Franklin Street, Boston.

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

☞ We shall print next week the full text of a lecture (specially reported for the BANNER OF LIGHT) delivered through the medial instrumentality of MRS. H. S. LAKE before the Spiritual Fraternity Society in the First Spiritual Temple (corner Newbury and Exeter streets), Boston, on the afternoon of Sunday, May 6th, and entitled: **"The Future of Your Country."**

The Meeting-House Way.

If one would fairly understand the method of the churches in controlling everything, let us take the experience of almost any retired New England town for a practical illustration. There is a population of but a few hundred, and a single place of public worship. It was not so long ago that it was punctiliously called a meeting-house; now it has received the name of a church. This alone suffices to show the intense narrowness of former prejudices, forming a recognized part of the current religion, and their inevitable tendency to melt away in the warmth of a more generous sympathy and a larger knowledge. The old puritans made it a part of their religion to hate a church, because they had come out from the English Church and set up a form of worship for themselves. Consequently they made it a religious duty to hate the English establishment, rejecting alike its holy days and holidays, refusing to observe Christmas and Good Friday and establishing Thanksgiving and Fast Day instead, keeping the symbolic cross from off their steeples, tying a white cravat around the throats of their ministers in place of wearing the white surplice of the clergy, and especially naming their places of worship meeting-houses in opposition to churches.

It is this same spirit, of course more or less modified in its manifestations, that prevails and governs in a little town where the Orthodox meeting-house stands to-day. The meeting-house is run by a small handful of men, assisted and supplemented by as many women, and these few persons assume to set up a standard of morals to which the conduct of everybody else in the town is to be subjected. They make the invisible law which all the others are required to obey. It is Orthodoxy in all its hard, repulsive features and most tyrannical exactions. Why do the people at large so obediently submit to this sort of tyranny? No explanation of it can be given, save that they instinctively pay respect to the meeting-house as the visible representative of the Divine Being; and consequently they concede superior authority to those who operate and control it in the community. The feeling is a relic of superstitious regard which it is difficult to eradicate from the heart. Not that the governing power inside the meeting-house is in any respect entitled to the right to exercise superior authority; but for the time it does it, and will continue to do it, until the last remnant of this superstitious feeling has disappeared. This handful of men in a little town, not over two or three sometimes, take up the rod of power as if it naturally belonged to them; and they do it for no better reason than that they do not expect to be opposed or even disputed.

If a new comer chooses to settle within the limits, but shows entire indifference to the authority that centres in the meeting-house, he is made to understand and feel very soon after his arrival that there is but one law in that place, and that it is the law of the meeting-house clique. To ignore that law is inexcusable; to openly disobey and defy it is punishable with the heaviest social disabilities. The rule is simply a rule of terror. He must submit to be bullied into silent obedience, or the invisible inquisition will surely squeeze and stretch him into an unresisting compliance. If he has means which this petty governing power covets, he can buy their favor only by contributing whenever demands are made upon him from the meeting-house quarter. If he is willing to come down liberally when summoned to do so, then all will go along quietly, and he will be as well treated as if he were one of the elect. He is given to understand that he can buy a place in the public esteem by paying over to the power that is entrenched in the meeting-house. A man, however, who refuses to help support this self-constituted and self-righteous power, and especially if he attempts no concealment of his unorthodox views, is sure to be "sat upon" by this power and its willing satellites from the day he ventures to open his lips. He is punished through the obedient assessors, the road-makers, the toadying storekeeper, the sewing-circle, and the children of the deacons and their associates.

His family is made to feel the pressure from all sides. If they were outlaws or outcasts they could not be put in a state of keener suffering. And all because they are not ready to bow down idolatrously to the meeting-house. He is not allowed to participate in public affairs by holding office of any kind. He is counted out in all movements of common interest. His family are ostracised as infidels and unworthy heathen. He can do or say nothing that is recognized as acceptable. But he is compelled to pay his share of the taxes for the protection and benefits which he is not allowed to enjoy. And he is expected to show all possible liberality in responding to the regular and the irregular appeals of the oligarchy of the town for contributions to the continued support of the meeting-house in a state of prosperity.

Meeting-house rule here in New England is a vestige of old Puritanism. It is decaying as fast as circumstances and conditions will permit, but none too fast for the good of the little communities in which it so arrogantly asserts its authority. It is a blight on every place where it exercises its power. It tolerates no kind of combinations even to promote public improvements unless it is itself at their head. It permits no change in political opinion as expressed in the choice of representatives in the legislature. It will permit no roads to be mended unless its own party is the overseer. It alternately starts and suppresses all the current local scandal. For all the backbiting, as well as backsliding, it is chiefly responsible. In every quarrel it has an active hand. The holier-than-thou look of sanctimoniousness is on its dyspepsia-marked face all the time. This is the substance of its religion, that others shall simply acknowledge and feel grateful for its self-appointed supremacy. Oftentimes this supremacy is grasped and for a long time kept in the hands of some single family in the town, whose "numerousness" allows a deacon, a minister and a moderator to be distributed through its ranks. The sceptre is transferred to others in due time, but in no case does an unlineal hand reach forth to grasp it.

Is it to be wondered at, in the face of this condition of things, that men who are calculated to make the best sort of citizens move out of such hide-bound towns as fast as they can get away, and that their sons and daughters make haste to abandon the hated place in which they have had to pass an unhappy and unprofitable youth. In the face of facts like these, men still persist in asserting that there is no union of Church and State in this country, and that every one is at liberty to worship God according to the dictates of his own conscience: it is, however, a falsehood with which fewer people are now deceived than formerly.

How Indians are Treated.

The barbarous assertion that the only good Indians are dead ones is illustrated in practice by a most shocking report that comes from the interior of Brazil by way of Rio Janeiro, to the effect that not less than three thousand natives have been poisoned to death in one locality in that empire, and eight hundred in another, strychnine and chlorate of mercury having been administered to them by persons employed by the authorities. A further scheme is reported for poisoning five thousand more by the use of some cheaper drug. Señor Joaquin Bueno is the name of the person who is said to have superintended this most infamously wicked business, having been employed by the local authorities to visit summary punishment on the Indians and to rid the country of them altogether.

This is the way he proceeded to operate under his contract. He would appear at an Indian village at the head of seventy men, the inhabitants having fled in fear. Then he would order his force to put strychnine in the wells and springs, and the vessels of fermented liquor, and all the meat and grain that they could find. Leaving everything in apparently good order, the invading party would retire, taking position on a hill from which they could watch the operations. The natives of course returned when they felt it was safe to do so, partook of the poisoned food and drink, and died. On the following day, the invaders would see crows and other carrion-eating birds descending on the place, with no living person to scare them away. Every human being would be dead. After operating in this manner on the Indian village containing three thousand inhabitants, the invading murderers fell upon the village containing eight hundred inhabitants, and treated them in the same way. This monster Bueno audaciously defends his atrocities, and openly asserts that any one who exterminates Indians for the purpose of taking possession of their territories, which are needed by civilized people, deserves to be rewarded with high praise.

The *Chicago Times* has this appropriate comment to make on the subject: "The treatment which Indians have received in this country [U. S.] is bad enough; their rights have never been clearly defined or acknowledged; they have been till lately supplied with whiskey with which to kill themselves, and firearms with which to kill each other; border settlers have encouraged tribal wars, and many persons have privately, if not publicly, rejoiced at the prospect of the complete annihilation of the native races of the country. Our treatment of the Modocs was such that the Spaniards residing in Cuba asked the home government to intercede in their behalf. It is perhaps not too much to say that our conduct toward the Indians has been worse than that of any nation on the continent except Brazil."

There is not a doubt of it. All the *Chicago Times* says about our treatment of the Indians is true, and more. It has been the foulest blot on the national escutcheon. The only consistent policy that has been pursued toward them is one of extermination—by whiskey, by firearms, by hatching tribal wars. And in the face of such an infamous policy, we have the inhuman effrontery to taunt them with being worse than worthless either as citizens or neighbors. Even despised Mexico has shown greater humanity. One of the most distinguished Presidents of that republic, as the *Times* reminds its readers, was an Indian of pure blood, and so were several cabinet ministers and judges of the higher courts. The French always dealt fairly with the Indians, and consequently had little trouble with them. Canada has taught us a lesson in this respect worth our learning.

The "Indian allies" have always been regarded as a most valuable element in the population of the Dominion. The Six Nations were repeatedly praised by Lord Dufferin, while he was Governor-General, as being among the most industrious, moral, progressive and loyal of all the Queen's subjects in Canada. And it is capable of proof that the recent troubles with the Indians of Western Canada were incited from our side of the border.

Yet the United States, boasting its vast superiority to all the other countries of the Western continent, persists in treating these descendants of the aborigines as it would treat the wild beasts of the plains. We first assume that they are below the reach of all humane considerations, and then proceed to act toward them as if we would rival them in their alleged inhumanity. We first demoralize, corrupt and frenzy them, and then shoot them down at random as the only way to reduce them to endurable subjection. We do everything, in fact, to make them hostile, and then proceed to punish and destroy them for being only what we have made them.

After all, utterly atrocious as is the method adopted by this monster Señor Joaquin Bueno for exterminating the natives of Brazil, we of the United States cannot consistently utter any exclamations of horror over it. The main difference between his method and ours is not much more than a matter of time. His method is much more speedy than ours, but in reality no more effective. He has the courage to avow his purpose openly, accompanying it with a frank statement of his prompting motive, while we more prudently withhold all avowals and vindications, and take refuge behind the meanest, most cowardly and most inhuman prejudices which the heart of man is capable of fostering. Let us not think of overlooking the narrow margin that after all divides the Brazil poisoning policy and our own in the common purpose of exterminating the Indians. We may not point to the mote in our brother's eye and refuse to see the beam in our own. If this most atrocious proceeding as reported in Brazil is to produce any effect at all on us, it should be to shame us as a people out of the no less inhuman course of treatment which we have visited on the Indians, and compel us at once to a worthier policy as a civilized country.

Bigotry and Superstition Exemplified.

Persons who have studied the Spiritual Philosophy and phenomena for a series of years are fully aware of the grand results obtained thereby—especially as shown in the phase known as healing by the laying on of hands—which is in the same direction as the relief imparted to suffering humanity two thousand years ago, but which was lost sight of later, owing to the divisions in the Christian ranks. The ancient records inform us that the humble Nazarene, the divine man and exalted medium between the two worlds—the world of matter and the world of spirit—said there would be those who would come upon the stage of mundane life that would do the things in the healing line that he did, *and even more.* That time having arrived in this the nineteenth century, mediums have been developed, and for over forty years those afflicted by various diseases have been cured through magnetic treatment and proper medical remedies when the legal medical faculty failed in many instances to restore patients by experimentally using "drugs and medicines."

The public, becoming aware of this fact, resorted to the mediums instead, in order to be restored to health. Some of the church people gradually embraced the salutary remedies prescribed by *the mediums;* then others at once set their faces against the Spiritual Philosophy, through bigotry alone, and have been warning their people against it ever since.

But the remarkable cures which have been effected have convinced the many that the new system is superior to the old methods. The result has been, therefore, that a few *designing* persons—some of them medial instruments, perhaps—repudiating the theory of the Spiritualists to gain custom from the church, have set themselves up as "Christian Scientists," etc., etc., with slight changes in method and teaching, really inducing a "craze" among unthinking people.

The case of the late Mrs. Lottie A. James of West Medford, in this State, whose fanatical mother permitted the death of her daughter by and through the teachings of "Christian Science," is a fair sample of the utter inanity of this wide-spread infatuation. The consequence is, as noted by us last week, that the mother is now held for trial before the Superior Court at Cambridge because of her sacrificing to religious bigotry the clearest demands of common sense.

Ho! for Onset Bay.

Everything is looking well at this popular summer resort. Dame Nature is out in her finest "bib and tucker." And the Spiritualists are on the *qui vive* for eligible localities to enjoy the sea breezes during the sweltering summer months.

The Messrs. Murray & Ainslee, two well known and very popular caterers, have leased the Hotel Onset for a term of years, we understand, and will be ready to serve the public, commencing on June 12th, as a first class family residence.

The other Hotels are also put in perfect order for the accommodation of guests.

No doubt there will be a larger influx of visitors this season at Onset than ever before.

First Nail Factory in the World.

By the following note from our worthy and enterprising townsman, Mr. Jacob R. Huntington—who on the 4th of July next is to present to Amesbury a marble statue (erected at his own expense) of JOSIAH BARTLETT, ESQ., one of the signers of the Declaration of Independence of the United States—it will be seen that the first nail factory, not only in the United States but in the world, was established in Amesbury, Mass.:

AMESBURY, *May 13th*, 1888.

L. COLBY—*My Dear Sir:* A machine for cutting and heading nails was first used in this world at Amesbury, Mass. Machine patented January 16th, 1795. Invented by Jacob Perkins. Enclosed please find *one of the first nails made by the machine.*

Truly yours, J. R. HUNTINGTON.

MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from that camp-meeting.

Revival of Ancient "Blue Laws."

A Scathing Rebuke by Rev. Dr. C. A. Bartol.

At the West Church, last Sunday morning, Dr. Bartol preached on the topic, "Hebrew and Christian Anniversaries and Holy Weeks," his text being the words of John vii., 8: "Come ye up to this feast."

The Doctor said that he would promise that the tabernacle was a commemoration of the past. It was remarkable that Jesus had nothing to say about that past. He was no clerk, no recorder. Hence, added Mr. Bartol, I want to put you in the same attitude regarding your feasts as he took regarding the Hebrew feasts. We hear holy days spoken of. Why, God never made a day that is not holy.

The secular press has lately informed us that Mr. Blair has just introduced a bill to bring back the "blue laws," so called. This bill proposes to interfere with the just liberty of the citizen. Can it be enacted? Who shall determine the questions of necessity and humanity that it would raise? Who can presume to say that the Sunday newspaper is illegal, disturbing the people and the church? Are employés of printing offices to be subject to a tax so unnecessary, inhuman and illicit? What an army of officials would be necessary to carry out the provisions of such a bill! Besides, would not such a law be opposed to the example of the Saviour, when he walked through the field on a Sunday, and ate? I suppose that there never was a stronger theologian than Calvin, who played at ninepins on a Sunday. Let us neither follow his example nor adopt his creed. It is in vain for ministers or legislators to try to impose our Sunday upon us in these wrong fashions. It is lawful to do well on the Sabbath day.

As to the rumshops, in this contest of ordinances with rioting, I see no help for it but to make the church more attractive to sinners and saints. The preacher must be sober, pleasant, winsome, so as to beat all opposition off the track. The true service is to watch yourselves, be free from wrong doing, and aid the widow and the fatherless.

Since my early manhood, the interests of the church have changed, and men no longer have the theatre of instruction. Woman is in the air, and she sparkles in woman's rights associations like a Leyden jar of electricity. Let us make no mistake—women are getting, and are to get, their human rights. Among their claims is this claim to the right to vote. We shall not convert the skeptics among women in this matter by ascribing to them unworthy motives. We have seventy thousand more women than men in this State, yet somehow the mass of the women do not stir. One reason for the unconcernedness of women is the cheapening and vulgarizing of the vote by men. No wonder the ladies think our vote corrupt, and too dirty to touch with their clean, nicely-washed hands. Why, some of the facts known to me in regard to recent gubernatorial elections are enough to make Americans hide their heads in shame. One other ground which leads women to stand aside from this movement is jealousy. It seems harder for women to lead women, than for men to lead men. Women need to agree among themselves.

All this we fully endorse. But the reverend gentleman had nothing to say in regard to the illegal raids and untruthful reports in the sensational daily papers against spiritualistic convocations—which is to be regretted. It is high time that respectable clergymen should come to the front and denounce those bigots who are continually making war upon Spiritualism and the mediums of the nineteenth century, who are doing as much as such devoted men as Dr. Bartol to instill into the minds of mankind the laws of morality and the fact of immortality.

☞ Henry W. Blair, United States Senator from New Hampshire, is a *psychic*, evidently. He wants money from the United States Treasury—millions—to promote general education. The idea is a good one, undoubtedly; but the question is, Could the scheme be carried out legitimately? If so, it would be a great blessing, as the foundation-stone of the Republic is based upon the individual intelligence of the people. But later Mr. Blair shows his hand in another direction, which only goes to prove that he is a bigot, as he asks Congress to pass a bill making it illegal for the people of the United States to travel on Sunday, or do any kinds of work, or seek rational amusement on that day. In fact, he wishes to establish for the nation the same condition of things once existing in New England many years ago, under which innocent women WHO WERE SPIRITUAL MEDIUMS *were hung by the State as "witches"!* When Quaker women (two) were hung on Boston Common for being Quakers! When Quakers were first imprisoned in Boston jail, then dragged and flogged through the town at the tail of carts, and then banished to the West Indies! His bill is a ridiculous affair. It is one of the last kicks of theological bigotry, whose prestige is on the wane. The whole thing is a farce, and Psychic Blair should at once be made to understand the fact.

☞ There is just as much rascality practiced in money matters to-day as there was in Burmah many years ago, when the kings of that country, in order to secure for themselves the property of wealthy people who were innocent of any crime whatever, condemned them to death for alleged treason. The procedures in these modern days are in the same direction, though in varied form, such as the accusing people of insanity, as statistics prove, in order that selfish relatives may secure their property; the getting up of "trust" companies on a large scale in order to "freeze out" and ruin small firms; the monopolization of railroad stocks, in order to "water" them and thereby ruin honest stockholders, etc.—all which is about as bad as the method practiced by the Burmese kings. It is recorded that, in order to strike terror to the hearts of the king's enemies, the accused were executed by elephants, who seemed to understand fully what was expected of them, namely: Each one would seize a condemned man by the neck with his trunk, lift him off the ground, give a sudden jerk like flicking a whip, then tread him to jelly beneath his great feet. Sometimes the elephants knelt upon the victims and kneaded them to pulp.

☞ A highly valued correspondent writes: "The time is undoubtedly near at hand when attention must be paid to the *antecedents* of mediums, in judging whether they should receive our patronage and encouragement." This is an important question, as it has caused more bickerings, more misapprehensions, more misgivings and more contentions in our ranks than anything else, and still continues to do so. It has alienated friends, engendered slander, stirred up animosity among skeptics, and led to attacks upon our séances by unprincipled men and unprincipled newspapers. But, notwithstanding, the Cause maintains its onward march, as it has Truth for its watchword, and Knowledge for its guide.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION, of Boston, held a successful Strawberry Festival at the Ladies' Aid Parlors, 1031 Washington street, Thursday evening, May 31st. It was the last gathering of the Society; its meetings will be resumed next fall.

A Very Satisfactory Spiritual Seance.

On Sunday evening, June 3d, a large company gathered at the home of the Berry Sisters to witness the last séance of the season given by Gertrude Berry. If the medium was fatigued by her arduous labors the past season certainly her séance on Sunday evening last—as we are informed by a reliable correspondent who was present—gave no evidence of the fact, as no more enjoyable or satisfactory one has ever been given. Her controls seemed fairly to outdo themselves in their efforts to convince and to please. At one time three spirits materialized together at different points outside the cabinet, and once two materialized together outside and above the cabinet, and floated gently down. One form came between two chairs, each occupied, standing close together and against the wall, tipping the chairs edgewise as she came up; still another formed herself between and in front of two ladies sitting in the circle. The forms were well made up and able to converse intelligently, and some startling tests were given.

To one lady, who had visited Mrs. Webb, a spirit came, repeating and confirming all that was said there. This lady, by the way, had not mentioned her visit to any one in the circle. One very old lady came, wonderfully made up, who found her granddaughter in the circle and clearly identified herself. She gave the name of her spirit-husband, who was with her. It was an exceptionally harmonious circle, and one where the controls inside and the sitters outside the cabinet seemed to work in perfect unity.

Mr. Albro, the manager, made a few appropriate remarks, thanking the friends, present and absent, who had so generously and stanchly stood by the medium under his charge the past season, after which Mrs. Gertrude, under the control of the leader of her band, bade farewell to the company in the following words:

"*Dear Friends:* I suppose this is the last evening we shall meet together for some time to come; and I feel as if I ought, in parting, to say a few words to you all. The past season has been one of hard work for the medium, and for the spirit band working with her; but we feel satisfied if we have met with your approval and your support, and have been enabled, in ever so slight a degree, to demonstrate the grand truth of spirit existence and spirit return. The enemies of the truth, the past winter, alarmed at the immense strides taken by our philosophy, have strained every nerve and exerted every muscle to prove it untrue; but without success. A mightier force than they can summon is with us! and we do not mean to retire from this work, nor to be frightened from any locality which we may select as the most fitting field for our ministrations. What our plans are for the future, and whether we shall return to this city or not, we cannot say; but be assured we shall do what we think best for the medium, for ourselves, and for the work. And one word more: Our instrument for this work is as much interested in it as we or you could possibly be, and as eager to establish the truth. To many of you she is not known personally, she being of an exceptionally nervous, sensitive organization, and we thinking it best she should not see too many people, or be under too much excitement, she is willing to follow our directions in everything pertaining to the work. Be assured, however, she loves you all, individually and collectively, and appreciates the hearty and generous support you have always given her. Thanking you all for past favors, and praying that, whether we ever meet again or not, you may be blessed in your work and your lives, I bid you all good night and good-bye."

A vote of thanks to the manager, the medium and the controls was proposed, and passed by the audience.

It is understood, says our informant, that the medium in question will soon visit Onset Bay for rest and recuperation.

"THE VEILED BEYOND. A ROMANCE OF THE ADEPTS," is the title of a volume of 276 pp. soon to be issued from the prolific press of Cassell & Co., New York and London, which is, so far as the publishers know, the first novel dealing with the doctrine of reincarnation; and "whether as a contribution to theosophical literature, or simply as a romance," they deem will be found of more than ordinary interest. From a slight glance at the pages of an advance copy with which Messrs. C. & Co. have favored us, we judge its plot and its revelations are startling and a severe tax upon the credulity of the most credulous to accept; they will, however, be likely to suggest an altogether new line of thought, and as the word "impossible" is supposed to be eliminated from the vocabulary of every progressive mind, the book will claim the attention of every advanced thinker.

"SPIRITUAL PHILOSOPHY," by Lucian Pusch, is a practical teaching concerning the above-mentioned subject. A copy reaches us in pamphlet form from Leipzig; it is well adapted for the purposes in view, the writer having succeeded in looking upon his subject from various points, the treatment of which certainly is most interesting and useful to those seeking knowledge. Particularly readable is the last chapter upon "Practical Advice Regarding the Development of Mediums and the Usefulness of Spiritualism for Artistic Productions"; in it the author shows deep study. He dwells chiefly upon the mode of mesmerizing the subject to be used—some of his views being novel and most acceptable. We would recommend its perusal to our readers, who we think would in doing so derive benefit from the new thoughts which are therein given expression.

DR. W. L. JACK, writing from Haverhill, says that Mr. James M. Palmer, a tried and true Spiritualist, still remains in the mortal, though weak and suffering and longing to depart. "He is, I think, one of the happiest men I ever saw or knew in our grand philosophy and truth of Spiritualism."

☞ We learn that Mr. Luther R. Marsh has disposed of his residence, 166 Madison Avenue, New York, in which spirit pictures were produced, and intends to devote his remaining years to agriculture rather than to law. He is reported to have said:

"I am tired of answering to the calls of the calendar, and will make my future home on the shores of Lake Erie, where I bought a summer residence about six years ago. I shall spend the summers there, and be at liberty to visit Europe or any place I choose in the winter. I expect to go to England next winter."

"This step," he added, "has nothing whatever to do with the Diss Debar matter."

☞ Sept. 20th, 1885, we received a message from S. B. Brittan, through the mediumship of a reliable lady, to the effect that "if ever prompt action were needed in our rank and file, it is now!" ... "Every man to the front with arms ready, should be our watchword. Count me in as by your side, ready to do battle *with you* for Truth." What has he got to say *to-day*, we wonder, when the elements of strife are ten times worse than they were when he communicated in 1885?

ANONYMOUS—and therefore inadmissible—articles on various topics continue to arrive at this office. Writers *must* sign their communications if they expect attention at our hands. Names are necessary as guaranty of good faith, but we will not publish them if so requested.

☞ The Cincinnati (O.) Press Club has established permanent quarters during the Centennial (July 4th to Oct. 27th) at the Exposition Building in that city, and will dedicate them Saturday evening, June 9th, by appropriate exercises.

☞ As noted by THE BANNER some time since, Dr. Henry Rogers, the spirit-artist, who has passed the winter on the Pacific Slope, will make his home at Onset Bay Camp-Ground in the early summer.

☞ A series of resolutions passed by the Spiritual Fraternity Society of Boston, in memory of the late Mrs. E. R. Dyar-Clough, came to hand too late for this issue, but will appear next week.

☞ Received: *The Theosophist* for May, which we shall more fully notice next week.

☞ See advertisement (page fifth) of Lake Pleasant Cottage to let.

ALL SORTS OF PARAGRAPHS.

UNDER THE INFLUENCE OF TEA.
IN SIX STANZAS.
III.

It seemed like a vision of China:
I saw quaintest birds green and brown,
And yellow and crimson and olive,
With lilies mixed up on her gown.

INSTITUTE OF HEREDITY.—The ninth annual meeting of the Institute of Heredity was held in this city Anniversary week, when Mr. E. B. Foote, Sr., of New York, read a long paper devoted chiefly to answering the criticisms made upon the theory of Dr. Powell in regard to the temperaments and the rules laid down by him for marriage. In the evening the subject of "Scientific Marriage" was discussed by the Secretary of the Institute, Rev. Jesse H. Jones. It was a very interesting occasion, and great interest was manifested upon the subject.

The *Argonaut* of San Francisco, which has apparently reached its twenty-second volume without becoming known to English fame, is so good as to describe Spiritualists as "that combination of moral wrecks and half crazed idiots who hang just over the border of knavery and along the edges of irresponsibility." But, in the name of common sense, how does a *wreck*, in combination with an *idiot*, hang anything, or itself be hung, over a *border* and along an *edge*? Any Spiritualist we know, "half-crazed" or otherwise, is sane compared to this scribbler, who writes two columns of sheer, unmitigated nonsense about a subject on which he is painfully and obviously ignorant.—*London (Eng.) Light.*

A perfect gentleman is never reserved, but sweetly and entirely open, so far as it is good for others or possible that he should be.—*Ruskin.*

We are gratified to find the above true sentiment endorsed by *The Better Way*, in which paper we find it.

A Newark, N. J., man bets $20 that it will rain on Sunday, June 10th.

Contention, it is said, is better than stagnation. This is true in a certain sense. But when one uses disreputable means to accomplish selfish ends, as many do, that alters the case.

The use of Massage as a healing agent seems to be growing in favor in this city and vicinity, and many of our most prominent business men and physicians are becoming interested in it. The theory is that the Massage treatment by a person possessing a large amount of vitality and animal magnetism, gives a new and more thorough circulation of blood, drawing it away from the brain and other inflamed parts. This of itself, if accomplished, necessarily relieves the overworked organ and gives nature a chance to perform her own curative work. But it is also thought that the operation transfuses an electric force into the wearied nerve centers of the patient, and gives them a new vitality. Among the most successful practitioners of this art is Dr. W. A. Towne, at his Institute, 332 Main street, Springfield, Mass.—*New England Homestead.*

Dr. Towne will be at Lake Pleasant during the summer months, ready to treat all patients who may need his services.

Next Sunday two foolhardy cranks are to go over Niagara Falls in a barrel.

Seismic disturbances of a pronounced character have been experienced at intervals for the past ten days in certain sections of Columbia, S. C. On Friday night of last week seventeen distinct shocks were counted.

The new passport system on the continent of Europe is giving American travelers lots of trouble, and they are kicking dreadfully.

HOLD YOUR HEAD UP.

If a brother should deceive you,
And should act a traitor's part,
Never let his treason grieve you—
Jog along with lightsome heart.
Fortune seldom follows fawning;
Boldness is the better plan;
Hoping for a better dawning,
Hold your head up like a man.

If the *San Diego* (Cal.) *Daily Bee* "speaks by the book," Jesse Shepard has renounced Spiritualism, and with his Private Secretary, Mr. Tonner, joined the communion of the Roman Catholic church.

Colby & Rich have done a good thing in issuing, in a double column, four-page circular, Mrs. R. Shepard Lillie's lecture in reply to Dr. Talmage. In this tract, also, "Eleanor Kirk" has some straightforward talk, that it will do one good to read.—*New Thought, Des Moines, Ia.*

San Francisco is to have a crematory. A company has been formed, which owns a valuable lot, and next month work will be begun upon the furnace and chapel.

At time of going to press (5th inst.) Emperor Frederick is reported free from lassitude; Dom Pedro improving; Mr. Bright sleeps well. Gen. Sheridan is still alive, but failing in strength.

There are so many "cussed" mean things in *The New York World* of late, that it gives us great pleasure to quote a few sensible remarks we found in a late number:

Representative Scull, of Pennsylvania, calls his seat in the House "Golgotha."

A Western editor refers to Col. Robert G. Ingersoll as "the great anti-sheolian."

Victorien Sardou's chirography is more undecipherable than the late Horace Greeley's.

Blanche Roosevelt is collaborating a play with Victorien Sardou, and is not afraid to own it.

There is, after all, mathematical consistency about Ignatius Donnelly's cipher, as it amounts to nought. (What does Bacon think of that?)

Mayor Hewitt seems to be a man who in certain moods would take great delight in snubbing himself if he could.

Nola Twigg, a servant girl of Portland, Ore., has fallen heiress to a fortune of $200,000 in England. This Twigg will now be able to branch out for herself.

"Patent outside" newspapers are usually flabby affairs, and it is a healthy idea that the public are "getting onto" the fraud.

The name of the present Emperor of Germany is Frederick William Nicholas Charles. He was born Oct. 18th, 1831, and he and Victoria Adelaide Mary Louise, Princess Royal of Great Britain, were married in London, Jan. 25th, 1858.

The public debt reduction for May will amount to about four million dollars, twelve millions having been paid out in pensions.

As the editor of *The Investigator* questions our individual veracity *in re* the spirit-molds question, we decline to enter into any further controversy with that paper upon the subject-matter involved. At some time in the future the facts *in full* will be given to the public, and *why* Dr. Gardner, *through prejudice*, accused Mrs. Hardy, the medium, of fraud. We *tested* this matter fully, as did Prof. William Denton, and the result was that Mrs. Hardy's mediumship was fully vindicated.

The Rev. De Witt Talmage says that ninety-nine out of every hundred spiritual manifestations are false. Admitting that, will he please explain the *one* that, according to his own showing, is genuine?—*New Thought, Des Moines, Ia.*

Mr. Blaine "swears" he won't be a candidate for the Presidency. That settles it.

The editor of the *American Druggist* has been having a rather sad experience lately, to judge from the following remarks: "The ancient proverb says, 'You cannot get more out of a bottle than you put in it.' That's an error. Besides what he put in, he can get a headache, a sick stomach, and perhaps ten days in the lock-up."

People who "raise Ned" eat caper sauce.

In one way or another the work of civilizing the heathen keeps moving on. During the past year 849,569 gallons of New England rum were sent from Boston to Africa.—*Oil City Blizzard.*

English farmers have turned against the sparrows as a pest to agriculture, and are offering rewards for their destruction. It is asserted that these vicious birds cause a loss to agricultural England of $40,000,000 to $50,000 000 per year.

"TALMAGE, THE FANATIC."—The last *Investigator* publishes a communication from Mr. W. C. Bowen, of Brooklyn, N. Y., under the above caption, in which the writer says: "The recent onslaught of Parson Talmage upon the Spiritualists has proved a veritable boomerang. It turns out that the President of the Tabernacle Board of Trustees—the biggest pew-holder, and, in short, the parson's right-hand man—is a clairvoyant doctor and spirit-medium! It is currently reported that Talmage does n't like the thorough ventilation now given this indisputable fact. One funny thing connected with the Tabernacle tirade is, that had Talmage accepted Judge Dailey's challenge to discuss Spiritualism, strangers attending the discussion, misled by Talmage's unsavory description of Spiritualists, would certainly have thought that Talmage was the Spiritualist, and the Judge the Orthodox man."

The editor of a religious (creedal) paper in New Jersey, it is said, has been arrested for stealing a horse from another Reverend of the Presbyterian faith! Would n't this be a capital text by which the Rev. Mr. Talmage could draw a full house? When the thief was arrested he attempted to drown himself in the canal, and afterward threatened to commit suicide.

"Clara, are you going with me to the Y. P. S. C. E., this evening?" "No, Katy, I. D. T. I. S." "What?" "I do n't think I shall." "Why not?" "Oh! Charlie wants me to go to the Y. M. C. A. sociable with him, and then he is going with me to the W. C. T. U. lecture." "Oh! poob. I think you are J. A. M. A. Y. C. B." "What?" "Just as mean as you can be."—*Springfield Union.*

Complaint seems to grow at a fearful rate from people who dine or lunch at restaurants, in regard to the expectancy of waiters to be "tipped," and the more fashionable the caravansary the worse the nuisance.

Weight sociables are the latest craze at Yankton. They differ from the wait sociables, where you wait three hours for refreshments and then don't get any. In the former the gentlemen select their ladies by lot, take them to the scales, weigh them, pay a quarter of a cent a pound into the general fund, and then escort them to supper. At a Yankton weight sociable the other night a dime museum fat woman was one of the guests, "just to help the fun along." She fell to the lot of an editor, and next day the unfortunate man was compelled to make an assignment.—*Norristown Herald.*

There is a class of quasi-reformers abroad who, if they could have their own way, would reform nine-tenths of the community out of existence. These people are simply misanthropes.

THE MORNING.

The glad dawn sets his fires upon the hills,
Then floods the valleys with his golden light,
And, triumphing o'er all the hosts of night,
The waiting world with new-born rapture fills.
And, hark! I seem to hear a song which thrills
The trembling air of earth with heaven's delight,
And straight uplifts with its Celestial Might
Souls faint with longing, compassed round with ills.
—*Louise Chandler Moulton.*

IS N'T THIS SOMEWHAT DANGEROUS?—We are in receipt of an eight-page paper called *The Two Edged Sword*, brought out at Fort Worth, Tex., "devoted to religion, but interdenominational." We see that its editor demonstrates his religion (?) by an article on "Infidelity," wherein "Atheists," "Pantheists," "Agnostics," "Deists," "Spiritualists," "Unitarians," "Jews," *et al.*, come in for a left-handed blessing. To save composition the editor calls his paper, when speaking of it, the *Sword*, and while there are but few of the human family left after the above classes are disposed of, we submit that it must be a very dangerous act on the part of the remainder to subscribe for his paper, for does not the Bible (divinely inspired) distinctly declare that "they that take the sword shall *perish* by the sword"?

Within a certain range in the northerly part of Boston, it is said, more than forty different languages and dialects are spoken.

As a rule, says the *Tribune*, religious papers do not venture to discuss the merits of Spiritualism, possibly because many of their readers are disposed to acknowledge some of its claims. This is true, and why not? If angels—which are mortals who have put on immortality—exist, why may not they come back to earth? The Catholic Church holds that they can, but that only the bad ones do. But if bad ones can and do revisit their haunts, why cannot good ones do so also? In the divine economy of eternity is evil more powerful than good?—*Truth Seeker, New York.*

The Society for the Prevention of Cruelty to Animals offers a reward of $25 with a view of preventing the cruel and unnatural practice of docking of horses' tails.

KEY OF THE MIND.

The tongue is the key of the mind;
And whenever it opens the secret-hung door,
What lies in the storehouse behind,
Whether gems or mere rubbish, is hidden no more.

A Southwest Missouri attorney is reported to have made the following remarks in closing a case: "Owing to the perjury of the witnesses, the ignorance of the jury and the prejudice of the judge, I expect to lose this case."

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest flash of lightning comes from the blackest clouds. —*Colton.*

It rarely happens that a beautiful woman has much style, or that a stylish woman has much beauty.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Prof. W. F. Peck has just closed a very successful engagement at Worcester. He speaks during June at Willimantic, Conn. Is engaged for the fall season at Cassadaga Camp Meeting. He would announce to the many societies which have applied for his services that he has finally concluded to remain in the East another season. Those who wish to make engagements should apply at once. His time is already taken to the first of December. Address until last of June, Willimantic, Conn.

Prof. J. Madison Allen is doing excellent work in the West. His inspirational trance lectures, platform tests, etc., are attracting much attention. He has finished his second engagement in Peoria, Ill., and is now engaged for the month of June. Address 607 Hamilton street. Address during July, Mt. Pleasant Park Camp, Clinton, Ia.

Sunday, June 3d, Mrs. H. S. Lake spoke to interested and enthusiastic audiences at Albany, N. Y. She speaks there each Sunday of June. Parties desiring to arrange for week evening lectures in the vicinity, or to secure the few open dates which she has for July and August, will address her at 32 Plain street, Albany, N. Y.

Mrs. T. J. Lewis, platform test medium, (late of Brooklyn, N. Y.,) having filled successfully engagements in Springfield, Mass., and elsewhere, would like to make further appointments in New England for Sunday and week-day evenings. Call or address her 205 Harrison Avenue, Boston.

Addie M. Stevens will speak in Plymouth, N. H., June 10th and 17th; will attend the New Hampshire State Convention the 22d, 23d and 24th. Will answer calls to lecture or attend funerals. Address Washington, N. H.

Miss Josephine Webster, trance speaker and platform test medium, will, we are informed, answer calls from societies for the fall and winter months. Address her at 98 Park street, Chelsea, Mass.

W. J. Colville lectures in Oakland and San Francisco, Cal., during June and July. He is open to an engagement between San Francisco and Chicago Sunday, Aug. 5th. (Address immediately in care *Golden Gate.*) He will lecture in Chicago, Aug. 12th, then visit Cassadaga Lake—returning to Chicago for September, and speaking five Sundays for the First Society during the absence of Mrs. Richmond. He can consider an offer from Boston for October.

Mr. J. W. Fletcher will lecture in Mishawum Hall, City Square, Charlestown District, on Sunday next. Afternoon, subject, "Talmage and Spiritualism"; evening, "Ancient and Modern Miracles." The Clinton Male Quartette will furnish music. Mr. Fletcher will be at his office, 6 Beacon street, Boston, every day until July 15th.

Miss Helen Berry, the excellent medium, who has been a resident of Philadelphia, Pa., the past two years, is in town and will soon locate at Onset Bay.

Dr. A. W. S. Rothermel, we are informed, has left Crescent City, Fla., where he has been holding séances of late, and gone—in the capacity of a psychometrist—to Bear Mountain, Ark., in company with Prof. Frank Bosworth, a practical mineralogist.

Mrs. Elizabeth Lowe Watson was to address the Young People's Progressive Society at McVicker's Theatre, Chicago, Ill., Sunday evening, June 3d.

John Slater is reported by A. L. Coverdale to be doing excellent work in Chicago at time of writing.

Dr. F. L. H. Willis is now residing in his old home, Glenora, Yates Co., New York.

Mrs. Clara A. Field spoke for the Spiritualist Society of Saratoga May 20th and 27th. She is now at her cottage at Lake Pleasant, but can be addressed for engagements in care of BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

A. S. Pease will make Saratoga, N. Y., his headquarters during the summer.

☞ See call for the New Hampshire Convention on eighth page.

Appeal in Behalf of Robert Cooper,

Of Eastbourne, Eng.,

Who, after upward of a quarter of a century's work for the spiritual cause in Great Britain and America, now finds himself, in his sixty-seventh year, without pecuniary means, and smitten with blindness and failing health.

Those Spiritualists in this country who may feel to aid our worthy but unfortunate brother pecuniarily, may send funds to our care for him, which will be duly acknowledged, and faithfully remitted.

J. P. H.	$100,00
From THE BANNER'S God's Poor Fund	10,00
L. Colby	10,00
A. E. G.	5,00
I. B. Rich	10,00
Friend	2,00
C. H. Spear	2,00
W. J. Colville	1,25
Mrs. M. H. Warren	5,00
I. W. Bonnel	1,00
"Dick"	5,00
E. S. Varney	5,00
Augustus Day	2,00
A friend, Baltimore	2,00
Mt. Vernon, New York	2,00
C. G. Helleberg	2,00

[The polls close in Mr. Cooper's case insofar as THE BANNER is concerned with the present date, as we shall on Saturday next remit the amount collected to England, thanking the donors for their aid in behalf of our worthy br ther.]

Aid for an Afflicted Medium.

The widow of John P. Dimond is in very destitute circumstances, and greatly in need of help from the kindly disposed. She is confined to her bed at 12 Kendall street, Boston, and is utterly helpless. If those who may feel to aid her pecuniarily will send their offerings to our office we will acknowledge the receipt in these columns, and see that the amounts are forwarded to their proper destination.

The following sums have reached us for the Dimond fund since last report:

Helper	$2,00
Henry J. Horn	1,00
Friend, Taunton, Mass.	1,00
Ira W. Russell	1,00
L. G.	4,00
A friend to suffering humanity	1,00
M. D. B.	5,00
A subscriber	5,50

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

The BANNER OF LIGHT has made it a practice for years past to give this list to its patrons each season, and reverts with satisfaction to the fact that at each recurrent period this roster of the army of progress has been repeatedly copied (and widely circulated), either *in extenso* or by briefer notice, into the columns of Spiritualist and secular papers in many portions of the country:

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting at this place commences its sessions July 15th, to close Aug. 12th.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th. Trains "51," "100," "45" and "13," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:10 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

LOOKOUT MOUNTAIN, TENN.—The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.

CALIFORNIA CAMP-MEETING.—The Fourth Annual Gathering will be held at Lake Merritt Park, Oakland, Cal., from June 3d to July 1st, inclusive.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 26th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commences July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—Meeting commences July 21st and closes Aug. 24th. The Annual Picnic and Sunday Assembly of the Cassadaga Lake Free Association will take place June 8th, 9th and 10th.

NORTH COLLINS, N. Y.—The Friends of Human Progress will hold a Spiritual Festival at Forest Temple June 16th and 17th. Mrs. E. L. Watson and Dr. F. L. H. Willis being the speakers.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

MANTI STATION, O.—The Association will hold a Basket-Meeting Sunday, July 1st, in Atwater's Grove. Societies adjacent are invited to join.

MORRISTOWN, MINN.—The Rice Co. Scientific, Moral and Reformatory Association will hold its First Annual Meeting at Morristown on the third Sunday in June; and in connection therewith will be held a Spiritual and Liberal Camp-Meeting, commencing on Wednesday, June 13th, and closing on Monday, June 18th.

CLACKAMAS, ORE.—The Clackamas County Society of Spiritualists will hold a Grove Meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays.

ORION LAKE, MICH.—The First District Association of Spiritualists will hold a ten days' Camp-Meeting at Orion Lake, Oakland Co., Mich., commencing Saturday, June 2d, and ending Monday, June 11th.

PARKLAND, PA.—Meetings begin in July; dates not yet out.

EVERY ONE furnishing a house realizes that it is of the utmost importance that perfect harmony shall exist between the carpets and upholstery goods. Messrs. J. H. Pray, Sons & Co. are making a special point to see that these two lines of goods are selected with reference to each other.

The newest and choicest selections can be found with this house, saving customers the inconvenience of going to two places for these goods.

Special Notice.

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

☞ Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the *Banner of Light Bookstore*, 9 Bosworth street, Boston.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

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THE SOUL. Monthly. Published in Boston. Single copy, 15 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

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THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

Notice to Speakers and Mediums.

The Society of Union Spiritualists, of Cincinnati, are desirous of corresponding with Speakers and Platform Test Mediums combined, relative to engagements for months of 1889. State what months they can be engaged for and phases of Mediumship. Address

C. C. STOWELL, *Sec'y,*
Care The Way Publishing Company.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

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☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

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The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
My19 7w*

Roswell, Astrologer.—All communications confidential. 36 Pearl street, Charlestown, Mass. 1w* Je9

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

MAGNETIC INSOLES

THE following characteristic letter, from the pen of LYMAN C. HOWE, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience.

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Dear Sir—Your Magnetic Shields have some merit, but on the whole I am inclined to call them a fraud. They soothe and vitalize the nerves, put new life into the blood, warm cold feet, build up the debilitated and consumptive, create a row among the old sinners in the constitution, and keep stirring them until they either open a way of escape, or commit suicide. Telescope, pain, neuralgia and rheumatism *have no combat*, nor a weak man vigorous and sassy, and cure family sparrels where they originate in bad blood or depraved nerves; but they don't mend cork legs nor glass eyes, nor cure warts or an evil temper. They should be a specific for total depravity, a collosium, and especially for debilitated pocketbooks. Here is where they fail. If you can improve them so that you can guarantee a perfect cure for financial ills, consumptive bank accounts and religious hydrophobia, your fortune is made. Then, as your best advertising card, I would advise you to cover the Brooklyn Tabernacle and its pastor, and if you cure him you need waste no more printer's ink. Yours for health,

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People burdened with flesh are often envied by those who are thin, but it is full time that the *dangers* attending a *fat* condition should be known.

Undue Fat diminishes *labor power*, which is a serious evil. Undue Fat makes people *tired* when they should be *strong* in life's splendid prime. *Fatty Degeneration* attacks the vital organs—a secret foe in the citadel—and opens the doors for Heart Difficulties, Pneumonia, Kidney Disease, Nervous Exhaustion, Apoplexy, and a troop of ills to enter in.

To remedy this condition is not merely to prolong our earth-life, but it is to fit women and men to live up to the full grand measure of their powers—making their mark upon the age.

To remove Fat safely, without impairing the strength or injuring the system by the use of *Drugs*, is to effect a permanent cure.

Dr. Edith Hale presents to the consideration of the corpulent an Obesity Cure which fulfills these conditions; it causes *the strength to increase as the fat decreases;* mental vigor, a sense of capacity to think and act, greater freedom and ease of motion, power to walk, or go up and down stairs without fatigue or being out of breath, are among the first noticeable results; next, slowly but surely, follows a lessening of size, the figure improves, and the complexion clears as the blood is purified.

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In Re Dr. Talmage.

A Synopsis of a Discourse by the Guides of

MRS. R. S. LILLIE,

Delivered in Berkeley Hall, Boston, Sunday Morning, May 6th, 1888, in Answer to the Recent Attack on Modern Spiritualism by Rev. T. De Witt Talmage, D. D., of Brooklyn.

Also Excerpts from a Letter by "Eleanor Kirk."

The above have been published by COLBY & RICH in four-page tract form, and should be extensively circulated.

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We are much indebted to Prof. Max Müller, Rev. G. W. Cox, Dr. Inman, and many others, for furnishing us with the keys to open the secret chambers of the ancient kingdom of heaven, and for supplying us with their labor-saving machinery for doing the Word as clothed upon by them of old time.

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Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held April 10th, 1888.

Spirit Invocation.

We lift up our souls to thee, oh! our Father God, in thankful praise for the blessings that are ours. We thank thee for the beautiful things in life which thou hast freely bestowed upon thy children. We praise thee for the sunbeams, and for the shadows which fall more obliquely on our lives, for they also bring their lessons and teach by experience something which thou wouldst have us learn from day to day. We return our thanks for the lovely blossoms on every hand, sending forth their perfume and beauty on the atmosphere, teaching a lesson of peace and of purity.

Our Father God, may we feel something of human and divine sympathy entering into our lives and spreading forth unto others; and may we come into the atmosphere of angel hearts who are seeking to do thy will and to send forth unto the world some inspiration, some uplifting thought and kindly sympathy which shall bless and benefit all whom it may reach.

Oh! ye bright and beautiful angels from on high, we bid you welcome; we give you our strength and our kindly affection, and we would receive from you, in return, something of your love and your peace, which shall in turn strengthen and benefit our own hearts. We ask the blessing of the angel world and of the Divine Spirit of all Love and Peace, now and forevermore, to rest upon mankind, leading all upward, out of the shadows and into the sunlight of perfect day. Amen.

Questions and Answers.

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

QUES.—[By Mrs. J. L. K. Haner.] How does the Spiritual Philosophy accept Christ and explain the second birth?

ANS.—The Spiritual Philosophy accepts Christ as the principle of love, peace and goodwill to man, separates Christ, the principle, from Jesus the man, the child of humanity; although the Spiritual Philosophy accepts the fact that the principle of love, peace and goodwill was, to an extent, exemplified in the life of the Nazarene. Jesus, the human being of humble birth, sorely tried and tempted, yet in spite of physical limitations and material conditions rising above temptation, and sending forth an influence of peace and of sympathy to suffering mankind, was, so we are taught, a sensitive instrument, through which the harmonies of the spheres found an echo in external life. Considering the surroundings of the time, taking into consideration the age in which he lived, the narrow ignorance of priestcraft and of autocracy, we can only marvel that the child, and afterward the man, reflected as faithfully as he did the harmony and the lofty spiritual instruction of the higher life. Realizing that he did so, we are glad to accept the explanation that in him was wrought out largely something of the Christ-principle of love and good will, which has rung through all the ages, ever appealing to the heart of man, and calling him up to a better, a more ennobling life. This is taught to us through the spiritual philosophy of life, and by the code of moral ethics which Spiritualism ever endeavors to outline to mortal minds. Christ we accept as a living principle, which may be embodied in every human life that is aspirational, ever seeking for good, trying to elevate itself above the dust, the heat and the turmoil of purely external things and to the plane of spiritual life and ethics. Christ is the principle of universal love and harmony, which will in time be recognized and we trust accepted by all thinking, intelligent people.

We do not confine our idea of the second birth to the life, duty and destiny of any one individual, for we believe that mankind passes through a succession of births. This has been explained in two ways by advancing spirits, certain of whom declare that every human intelligence passes through the second birth when he comes into a full realization of life and its duties, passes through the travail of darkness and ignorance into the light and land of knowledge and of truth, and they tell us that the idea of a second birth has been given forth merely in a parable, to teach mankind of that which is within.

Again, on the other hand, we are told by certain students in the spirit-world that the second birth relates entirely to the passage of the spirit through matter out into the spiritual realm at large, and that man experiences this second birth when, after yielding up all that the material has held for him, withdrawing himself from the physical atmosphere and from the mortal condition, he enters into the land of souls, where he may take up a new experience, a higher elevation of thought and effort. For ourself we accept this idea of the second birth, but we do not confine our thought to this, that the immortal spirit passes only through two births, the material experience on earth, when he enters the form of a little child to take up a mortal discipline, and when he passes from the mortal form to the higher realm of spiritual life; for we believe that man continually passes on, reaping experience, gaining discipline, expanding in knowledge and unfolding in power and achievement. When from each plane of existence he has gained all that it can possibly afford him, he passes on through a higher birth, a grander change, to enter upon more elevated planes of thought and effort, in order to reap grander experiences and higher expansion of soul.

Q.—[By the same.] We have read that the animals of spirit-life are independent of and in no way connected with those of earth-life, but a spiritual counterpart. Can you give any light as to their existence and origin?

A.—So far as we have learned, studied and observed the subject of this question, we must reply according to our own knowledge. We believe that the animal life found in various localities of the spirit-world has gained its force, and even its existence we might say, from the animal life of this planet; that the vital force constituting the soul-power of each form of animal life in the other world has passed on from some form of animal existence on the earth; and that, accordingly, the phase of life for the animal in that spirit-world which is adjacent to this planet, is similarly gained as is that of the human. For instance: man passes through his experience on earth, finds his vital forces loosening their hold upon the material body, discovers that the physical organs are passing into decay, and he is obliged to yield up his hold upon them, and then, after the change called death, he finds himself in another body, located in another world, although he may be passing through experiences somewhat similar to those which he derived from his existence on earth. So with the forms of animal life found in the spirit-world: the vital force illuminating them once illuminated other forms on this planet, held control of those forms, operated through them, vitalized the physical organs as long as possible, and then were withdrawn to enter into other forms of animal life more developed, more fully matured and unfolded in power and in symmetry of organism, perhaps, than those which were accepted and utilized on this lower plane of life.

We again reiterate that every form of animal life which has existed on this planet does not exist in the spirit-world. You have had, during the past ages, forms of animal life on earth which have held their place, done their work, and have passed on, becoming extinct, so far as the variety of species has gone, and have been merged into other forms or types of animal existence, forms and types more fully adapted to find a footing and place upon the planet. Many of those forms of animal life, it seems to us, were the natural outgrowth and development of the times, of the conditions of the planet, and they were formed organically from the emanations of the earth, and were calculated to perform a certain work, this work being to absorb much of the poisonous atmosphere, many of the deleterious elements arising from the planet in its development. We believe that these forms of animal life created from this effluvia were vitalized by a ray of light or a current of power from the great soul-life of all existence, and that when their work was accomplished, their duty fulfilled, this ray of light, this current of power, was withdrawn from those forms, and the organic bodies passed into oblivion, their elements being taken up into other forms and recombined in other substances from the atmosphere and the earth for future work. Such forms as these, we maintain, do not exist in the spirit-world.

There are many conditions of animal as well as vegetable life on earth which are not necessary in the great scheme of existence of other planets, or even in that of the spiritual world connected with this planet earth, and consequently they are not to be found there; those which are found are of the highest type both of animal and vegetable unfoldment, and in accordance with the general plan of existence and with the natural growth of the spirit-world.

Q.—What order of mediumship is planchette writing?

A.—That of so-called mechanical writing. A medium whose hand and arm may be strongly influenced by an invisible intelligence and made to trace by the pencil unknown characters and words, not impressed upon the mediumistic brain, can surely, under proper guidance from the other world, develop that sort of mediumship manifested through the use of the planchette. Very many containing within their organisms this element of mediumship do not suspect the power which belongs to them, and so sometimes take up the little wooden instrument merely as a matter of curiosity, or the work of an idle moment, wishing to discover if it is possible for a little wooden machine to move and trace intelligible characters upon a slip of paper; thus the interest of such is aroused, they begin to experiment with the planchette, and in giving time, patience and perseverance to the work, finally realize that they are receiving from it something of importance, something that is intelligent, and by-and-by e they begin to receive communications, written by the little pencil moved by planchette. These various parties are writing mediums, possessing a certain amount of physical and psychical force, which may be utilized by attendant spirits, and thus the arm or the machine may be used in giving forth the thought and the sentences which invisible but active intelligent brains formulate.

This physical force of which we speak in the case of the planchette is directed through the organism, and especially through the arm of the medium, and brought to bear upon the tiny instrument. You may call it electrical force if you will, and not be far astray in your thought, for we affirm that vital force, whether of the atmosphere, of the physical universe, or conserved within the organic frame of mankind, is electrical power; that it may be made intelligent, and may be utilized by active brains to give forth instruction, words of cheer or consolation, as the case may be, according to the will of the intelligent operators.

Those who find themselves in possession of that power which will move planchette, be it ever so little at first, will do well to attend to it—give time and patience to its development—for by so doing the power will increase, and by and-bye the instrument will move, tracing forth that which may be provided of instruction to those who behold it; and still later, the arm of the medium may be used independently of the planchette, and made to trace forth characters of light and instruction to those who desire to receive them.

Q.—Is the phenomenon known as independent slate-writing more exhaustive to a medium than that of full form materialization?

A.—Decidedly not. The vital force necessary for the production of independent slate-writing is undoubtedly the same in kind as is necessary for the production of materialized forms, but it does not take the same amount of power to produce a written communication, even within the folds of a closed slate, that it does to build up an extemporized human form and send it forth for the inspection of mortal eyes. From our observation we are safe in declaring that the force utilized in the presence of a genuine materializing medium must of necessity exhaust, to a great extent, the human instrument employed. Every individual generates within and around himself a certain amount of nervous force, of physical magnetism, which covers the person as an envelope, protecting him from the encroachments and shafts of other individualities, other magnetisms.

Now, friends, a certain quantity of this magnetic aura is required for the support and health of the individual who generates it. There may be a surplus, and this surplus may be used by attendant spirits in making manifestations in outward life. So far as the utilization of the surplus goes, it will be well for the attendant spirits to operate, for this will not exhaust their medium; but just as soon as they begin to draw upon that supply necessary for his own health and comfort, just so rapidly will they prostrate the physical, and perhaps the mental powers of their mediumistic instrument. Let it be understood that no individual gives forth such a vast quantity of surplus magnetism as to warrant any spirit or spirit-band in producing a large number of materialized forms, for their own amusement or purposes, or for that of the public at large; for by making any such demonstration of power, if the work be genuine and really that of the spirits and the mediumistic instrument, they will most assuredly exhaust their instrument, and lay up for him, in the future, years of debility and of suffering, even if they do not deprive him of those years of life on earth which he has a right to expect for his own experience.

On the other hand, let us not forget that it is sometimes the work of operating spirits at a materializing séance to make use of such material as they have at hand, drawing their supply, as far as they can, from their medium, without prostrating his own powers, and making up that which they need from the magnetic aura of those persons present whom they have invited or permitted to enter. It is possible that under skillful manipulation a combination of spirit attendants of such a circle will be enabled to do much useful work, and to demonstrate beyond all cavil or suspicion the fact that they have materialized forms in outward life, showing the power of spirit over matter and over mundane things.

In relation to the question, Mr. Chairman, of independent slate-writing, spirit attendants make use of that same vital force which may exist in surplus within their mortal instrument; directing their own powers of observation and will upon the instrument, they guide this vital current through his organism, out upon the slate, thus producing by their own skillful manipulations characters and words which are revealed to mortal inspection. A band of skilled spirit operators, understanding their work and the powers of their instrument, will not exhaust his vitality, but will produce just that amount of labor and just those results which they find efficient in drawing the attention of the world to their phenomena, and in producing evidences of immortal thought and immortal life, in their own peculiar way, but they will not deplete their medium of his strength to such an extent as to prostrate his powers, or in any way to injure his life.

Q.—Was the anniversary of the advent of the present open communion between the inhabitants of earth and those of the spirit-world—the 31st of March—celebrated in the last-mentioned sphere of life? If so, in what manner?

A.—The 31st of March is a date dear to the hearts of millions of spirits resident in worlds unseen by mortal eyes; therefore when that date returns, and you of earth who have been blessed by the ministration and inspiration of unseen spiritual friends and guides meet to observe its return in your own harmonious way, there are millions of spirits, also, who meet in association, observing the occurrences and the date in their own familiar way. But these bands of spirits do not all observe the occasion alike; there are many who meet together on the 31st of March, in their spiritual localities, to exchange greetings, to give accounts of their doings during the past year, to outline work and thought for the future, and in other ways to enter a harmonious plane of spirit for helpful associative purposes.

Again, there were thousands of the residents of spirit-life, who did not observe the date and the occasion in their own spiritual localities, but who returned to earth, entering into communion with those on this plane who also observed the occasion, bringing their magnetic influences to inspire and to uplift their friends and fellow-workers on earth, and sending out a wide atmosphere of spiritual magnetism for the uplifting of humanity as well as for future work.

In various localities of spirit-life there were meetings of a social nature, others having largely a religious tendency, aiming at the elevation of the thought and the soul-life of man, looking toward that day when right living and religious service will be held in every heart, and laying plans for outlining work toward that end. It would be impossible for us to enter into a minute delineation of the various exercises that were held in spirit-life by those humanitarian spirits who desire to bless mankind; they were all for some special work, all looking toward some useful end.

We have seen spirits, on the 31st of March, enter into solemn convocation together, unrolling before each other the records of the year past, revealing the attempts they have made to assist humanity and to do good work, and the failures that have come to them, also outlining plans of work which they intend to do during the next twelve months, and so on. These spirits are earnest in thought and zealous by nature, and they send out their influence all over the world, into the homes and the hearts of mankind, touching individuals here with their own electrical fire, hoping thus to arouse them to a higher consideration of their own surroundings and of their own needs, calling humanity up to a thought, a conviction of that which is beyond the temporal, which is more lasting than the material things of time.

Rest assured, friends, that the thirty-first of March is a date dear to the spirit-world, just as the twenty-fifth of December is held in sacred reverence all over this earth, and observed with various pleasing exercises by millions of human hearts; so in the spirit-world, that date of which we speak, March 31st, is looked upon as the date when the heavens were opened, and there were revealed to mankind on earth glimpses and revelations of the life beyond, signs and tokens of immortality; and therefore while there are hearts in the spirit-world that feel fond ties drawing them to earth, that hold an interest in human things on this planet and in human life, there must be a reverence, so to speak, an interest in and a love for that date which brought to earth revelations of the beyond, and also gave to the spirit-world an opportunity to reach its friends on earth and to bless them with uplifting thought and high inspiration.

Lotela, the Indian Maiden.

How do, Wilson brave? Lotela glad to see everybody. Lotela like to thank the good people for the bright flowers; and not only Lotela but all the band of spirits that come here to day, for they look on the flowers and it make 'em feel brighter and happier.

I want to make a little speech, Wilson brave. Lotela is n't a speech-maker. Going to make one this time—going to learn. Lotela does n't come to the places where it has been *claimed* she does in materialized form. Want to say this right out straight, Wilson brave, because there 's a good deal of confusion about it. In two or three places it has been claimed that Lotela comes most every day and materializes—stands out and makes herself seen. But I *don't*, and I don't want to, because I 've got other work to do. Lotela is n't drawn into that department at all. Pierpont chief says if Lotela did she could n't do the work she has specially been trained to do. You see, Wilson brave, if Lotela went to those places every day or two and took part in what is going on, why then she would be what you call a cabinet spirit, and her work would be in just such places. That is n't my work at all. There is a heap of spirits can do it, and it 's all right for them, if they want to. Lotela has got work to do here with the band. Sometimes she has to go way off to different parts of the country to carry magnetic forces to the poor people that are in need of spiritual strength: sometimes it is physical magnetism, sometimes it is spiritual strength or magnetism, and Lotela does it under the direction of a large spirit band that have it in charge; so I don't go to do any work except what these spirits tell Lotela to do.

Lotela 's going to see about the poor squaw in Brooklyn that has called for her and some Indian forces to help her out of the trouble she 'd got into. I 'm going right off. I know where to go. It looks to Lotela as though we would be able to bring a strong magnetic force to overcome the other influences and straighten them out, help the squaw and the others along.

I want to tell you about the spirits now here:

Mary Rives.

There 's a squaw here who says she has been trying a long time to reach her friends; they are way down in the South, and understand very little of spirit-return. She says there has been once or twice a little interest manifested in the locality where her friends live, but it has hardly reached them, and they have not aroused themselves to a thought of it, but it has come to her in the spirit-world, drawing her back, with the hope that she might reach those whom she loves, and give them a knowledge of her life in the other world. She sends her love to her sister, whom she calls Julia, and says: "Tell my dear sister, who lives in Augusta, Ga., that I am sometimes permitted to reach her life and give her an influence from my spirit-home. I have met our dear friends on the other side, have been reunited to mother and father and other loved ones whom we mourned as lost, and did not realize whither they had gone; but they are all safe in our Father's kingdom. I am permitted to dwell with them when my duties here in connection with you and others allow me to leave this atmosphere. I wish also to say that my sister's darling boy, Johnnie, is safe and happy in the spirit-world. She must not grieve for him, because he is so tenderly cared for. Some day, when she is called from earth, she will join him, with the other dear ones who have gone before." This spirit gives the name of Mary Rives.

Mehitable Shaw.

Here 's another spirit, who calls herself Mehitable Shaw. She has two brothers in Chicago. She did n't live there. Her brothers are engaged in the same business, and work together. She wants to send her love to them. One of them has been thinking of leaving where he is and going back to the place where he lived in his younger days. This spirit hopes he will; she thinks there are duties calling him to do so. She says he may not be as well situated, and he may sometimes feel that he has given up better prospects; but when he considers the claim others have on him, and how much he will be doing for those that can't do for themselves, she feels that the sacrifice will make him happy. The spirit was told if she came here and said a few words her people would see her letter and understand it. She holds up a wreath of flowers, one half made of purple pansies and the other half of white flowers. It will be understood; it was a floral mourning wreath.

Horace Bond.

A brave comes up to the Day squaw and puts his hand upon her head. He seems to be very much drawn to her, and feels as though he would like to give his love to her and to the dear ones that are here, especially the young brave who is interested in her; and it comes to Lotela that he is looking after him, and trying to open out something for him in the near future that will be of more practical benefit to him than what he has had in the past. I get the name of Horace Bond.

This spirit thinks a heap of your people. If he do n't make himself known, you must n't think he 's gone away off, or is sound asleep; he is n't, he 's wide awake, and looking after things.

Amelia, to Mary.

A spirit comes to a lady down in the council-room. She don't come very close: "Dear friend—I would say more than friend, dear sister—I have seen you in your perplexities during the last few weeks, and tried to help you the best I could. Oh! I have longed for power to make myself known and to do something to remove the obstacles in your way. Sometimes I have chafed against the conditions which prevented me from doing this, but again I have been restrained by a higher power which whispered to me not to fear, for the burden shall be rolled away and the path made straight when the time comes for your dear one to step onward and do that work which is surely spreading out before her. I had hoped you would come to some such place as this, not so much for any word you might hear as for the magnetic influence which your spirit-friends might bring to you, they finding opportunities to do that in such places, when they might not in your home-life surroundings. I bring you greeting and love from many dear friends in the unseen world; rest your faith in them, for they will not desert you; they will give you strength in weakness and light when darkness falls." This is, I think, for Mary, and I get the name of Amelia from the spirit-world.

Charles Watson.

A man stands here who calls himself Charles Watson. He has been attracted to-day by some one in the audience. He says that he did n't think of speaking in such a place as this, but if the chance is given him to say a word or two he will be glad to take it. He wants to send greetings and regards to his friends, and tell them he is not by any means destroyed in body or mind. He finds himself with a body as sound and even better than the one he cast off, and as for his mind, he thinks he can do as much work with that—and perhaps a little more—as he could in the old days. I don't think this spirit lived in Boston; he seems to belong away from here. He says he has been trying to experiment with some mediums to make himself known, and he expects to do so, and is going to try to here in this city, because he has been told that there is power here which he can make use of and learn how to come, and in that way by-and-bye reach more directly the people he has left on earth.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held March 30th, 1888—Continued from last issue.

Charles Wetherbee.

I am Charles Wetherbee of Belmont, Me. This is about the seventeenth time I have tried to make my voice heard; I have failed every time before, but you know what used to be said, if you don't try you won't accomplish anything. Aunt Hannah, open the door a little further than one inch, because we can hardly get through with so little room. Uncle William has spoken, therefore I thought I 'd make an attempt to day. I would like them to know we are only a step from them—so near, and still they do not know it. I want to ask them to sit by themselves and see if they can't get some manifestations from the immortals, for we come to them often, and not empty handed, but bringing blessings from the spirit-side to each one. I well remember uncle William said: "Try, dear boy, and I feel they will be happier to know you can come into communication with them."

Samuel Frost.

You may place me as Samuel Frost of Effingham, N. H. I also have been trying for a long time to come into communication in this way, although I have at different times communicated partially with two of the family.

I want to say to Jerry and Lizzie that I would not dispose of the farm—but I am not going to talk all business. I would like Samuel and Jennie to know I hold an interest yet, and I would like the people of Effingham Falls to know that Sam Frost aint dead, by any means. I would also like them to know I have been cognizant of what has been going on since I passed out of the mortal. Jennie, your mother is with me to-day, and grandmother also. Although you have come under many clouds it won't always be quite so dark. You will well understand my meaning. I have seen, also, as I have come into the old home, a little feeling in regard to keeping the farm, but will speak more plainly to you if I can come *privately*, for I 'd a little rather.

Polly Witham.

Will you please, Mr. Chairman, write my name as Polly Witham, of Garland, Me.? although to-day I come from what they term the spirit-world. Oh, how near! only a veil that swings between.

Sarah, I did want so much to speak when Joseph was here. I could not do it that day, but with the kind help of others I am able to do it to-day. I feel so happy in my spirit-home! I am only waiting for the others to join me. Father sends greeting, too—each one wishes to be remembered.

[Aside:] Yes, Josie, I will tell mother you are here. And then Sarah will ask where the rest of the children are. We are not together, dear child, all the time; part of the time we separate, as you do in the mortal, according to the dictation of the spirit. Sarah, many trials have come to you since they said mother was dead. Cruel word, death! We have only commenced to live. I know some days it seems a little cloudy with you and the dear children, but look a little higher when the clouds come, and say: We know, dear ones, that you often come to help us. We feel we cannot work more with the hands, but we work continually with the spirit. I thank the dear Father in heaven that he has given me one of the mansions he has promised his children; and we are all God's children. But, my child, it is the life you live here that builds your home yonder, just back of the veil that hides us from you.

Freddie Wood.

My name is Freddie Wood. Grandma is here, and she told me if this gentleman would allow me to speak I might. I lived in Chelsea, Mass. Father's name is Robert; mother's is Elizabeth. I have n't been gone long, and I came right back again the same day and saw everything they did. They had some flowers, but not just like these you have here. I want them to know I did n't die at all, I only went where grandma was, and so many pretty ladies came around me and said, "Come, and we 'll show you some beautiful flowers; and there are children here." I was n't afraid; when they spoke so kindly to me I knew there could n't be anything wrong.

I did n't know whether you would allow little boys to speak; I was only seven years old, but I 'll be more by-and-bye—as grandma says, I 'll grow to be a man on the spirit-side. We do n't call it so, we call it the summer-land, and it is so nice where I am.

I hope you 'll send this letter right over to Chelsea. I don't want them to be thinking Freddie is dead all the time! And mother cries; but if she knew I was so near and alive, she would n't cry; of course not. I 'm going to make her know I come home.

Hermann Metzmer.

I like to send von vord to mein vife. I vas in Brooklyn, N. Y. I vas von German. I vants Lena to know I aint dead. I vants her to know I got de kinders mit me. Dass vat you calls children. I vants her to know Karl is here, and Karlina, too, and grossfader and grossmuder.

I vants dem to know Fritz, vat you call Fred. Vill you send dis letter to day, so 's mein Pauline can get it? She dinks I vent down in de dark vater. I don't go dere at all. I vants her to know Hermann is all big alive, again, and I have been across de vater to Germany, I finds all in heaps o' trouble dere, and I go right away again.

Ephraim Chase.

I want to say a few words, if you please, if I don't get too nervous. They called me a very nervous man when in the form. I hail from Salem, N. H.—not just now, but that was my home. My name is Ephraim Chase. I want to say to them all I am going to do something else beside talk, for I see I can't reach Wick by just sending a word now and then.

Agatha is with me, and Morton, who has just stepped into spirit-life, and Alma, who has been an inhabitant here for—as near as she can reckon—thirty years. I said to her, on meeting her on the spirit-side: "Alma, you must have been a very poor scholar if you have n't learned a great deal since you crossed over."

I went away very suddenly, but I waited to know if there was a reality in spirit-return. While in the mortal I could not say I did not give it much thought, for I did, like a great many others, rather silently lock the door, for fear somebody would ask me to explain, when I knew I could not—the same as Charles is doing to-day.

Now, boys, open the door and learn a little while in this life. You little know how much benefit it will do you as you cross the portal, for there is but one thing that admits of no doubt, and that is the change called death; you cannot escape from it; it is sure to come to you all, the rich and the poor, the high and the low, all must meet with this change.

I speak a word for Morton. He says: "Tell them I was happily disappointed; I have found the spirit-life more beautiful than I can describe to them." He has just crossed the portal, but feels anxiety, as he comes to earth, for wife and children. He says: "Melvina, talk with us when you can, and also each one of you. In a little while mother will come to join the happy number. Father says often, as we have come to earth, that he has seen the threads breaking one by one that have held mother here."

I am happy in the spirit-life. I would say to Etta and Agatha—(the one in the mortal that has taken the place of the mother)—I often come to them, but they little understand my coming. I ask them to open the door.

Warwick, when you promise to come and talk with us I think you 'd better keep your promise, for we do n't like to be disappointed any more than you would if a man agreed to take a box of eggs and did n't take it.

Mary Cutter Clement.

My name is Mary Cutter Clement, and my home was in Keene, N. H. I have often tried to speak in your meetings, for it is a place where we love to come, and I thank you all in the mortal for the privileges we enjoy here. John is with me to-day—my husband—and he tells the same story; he has tried many times to speak here. My home was formerly in Jaffrey, N. H., and my maiden name Mary Cutter. I am more than pleased to know we are all welcome in your meetings. I thank the guides to-day for the help which they have given out to us, enabling us to speak a few words, that mortals may know there is no death. Oh! open your doors wide in the mortal, and learn a little here. The greatest disappointments we get are when we enter earthly surroundings to find your doors closed so tightly. Think, for one moment—would a mother close the door upon her child if she knew when it came to her? As we have said before, how glad we are! Each tells the same old story: glad to come into communication with you here. I may not be privileged to have a conversation with the loved ones in the mortal, therefore I have been strongly attracted here that they might know I live and am able to make myself known.

I thank you, Mr. Chairman. May the angels bless you and yours for what you have been instrumental in doing for the angel-world.

Emma Jane Cranville.

My name is Emma Jane Cranville, of Brooklyn, N. Y. I have tried before, and now, finding the door wide open, I thought I would speak a word. I have felt disappointed so many times when I have tried to make myself known, for Willie has often asked, why do n't mother come with the rest of those people who write their names? Willie, mother watches over you in heaven, and always will, and when they come to bear you up higher, mother will be there with outstretched arms to take you to her own bosom again. We often come in the stilly hours of the night, and, my darling children, remember mother is but a step from you. Do right. Be careful and do right in this life, for you are building your homes there every day. Willie, do right, mother says again, and I will ask the protection of the guardian angels that they may come to you every day.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 6.—Lorenzo E. Thompson; Oliver Thurston; Hannah E. Prince; James Morse; Joseph Wood; Hannah Hultze; Augustus Davis; Caroline Brown; Louisa Merritt; Amos Pearsons; Mary True; Ella Downes Neal; John Carr; Charlie Newhall; Fannie Burr.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

May 25.—Thomas D. Morse; Elizabeth F. Lindsay; Oscar Lane; Mary Mich; Ruth Hamlet; Sophia A. Chadbourne; Maria A. Falls; Joseph Merriam; Frank Griffith; John Neal; Delia Peasley Crockett; Charles Woodwell; Samuel Hidden; Carrie Hodgkins Condell; Isaac Proctor Greenleaf.

Verifications of Spirit-Messages.

HORACE M. RICHARDS.

In looking over the BANNER OF LIGHT of June 2d my attention was attracted to the name of HORACE M. RICHARDS, an old acquaintance of mine. Mr. Richards was known by nearly all the mediums and Spiritualists from California to the State of Maine, hence his name of itself was no positive indication of a message from him, but on reading the communication that purported to be from his spirit, I must confess that it sounded just like him—the expressions being much the same as I have often heard him make use of while in the earth sphere.

Last August, while at Saratoga Springs, I had several conversations with him upon the very issues he alludes to in the message.

The portion of his communication in which he speaks in this wise: "I did not accomplish all that I wished to. I had a work in mind which I desired to complete and give to the world," had special meaning to me, as he told me at the time of our last meeting in the mortal that he greatly desired to publish a book of poems that had come to him through his mediumship from time to time.

There were other points in the message eminently characteristic of him.

The communication was given through the mediumship of Miss M. T. Shelhamer. When I read a message which so much resembles one that would be likely to emanate from the spirit answering to the name given, I feel in duty bound to recognize it as coming from the source designated. A. S. HAYWARD.

Boston, June 4th.

WILLIAM EMERSON.

In the BANNER OF LIGHT of March 31st (sent to me by a friend) was a spirit message for me, and I read it with great anxiety, and fully recognize it as coming direct from my late husband, WILLIAM EMERSON. His particular words for "dear Amba" I fully appreciate as coming from him. His sickness was very severe for years before he passed on. His message gave me clear evidence that it came from him, though unexpectedly, as he had but little knowledge of the spiritual philosophy. May the good angels assist im in coming again through Mrs. Smith's mediumistic gifts. God and His angels bless you all.

MRS. AMBA EMERSON.

Manchester, N. H., 1888.

The boating season is at hand, and the simpleton who performs monkey tricks in a row-boat to frighten other occupants, comes forward neither older nor wiser than he was last summer—for he is always of indefinite age and devoid of sense. Next to his brother, the did n't-know-the-gun-was-loaded fool, he is responsible for more deaths than newly graduated physcians. —*Detroit (Mich.) Commercial Advertiser.*

Medical Diplomas.

To the Editor of the Banner of Light:

Some years ago the General Court enacted a statute which provided that a few reputable persons could consociate themselves together in the form of a company or an association; and the Secretary of the State was empowered under the general law to grant a charter—which embraced all trades and professions—to do business of any kind or nature that was reputable.

Under this statute a few individuals applied for a charter to form a college for medical teaching, etc., which application was granted. It was soon alleged to be discovered that the presiding genius of this college was issuing diplomas to individuals in other States "C. O. D.," doing all the business by mail, without seeing them, or the student even entering the door of the college, which consisted of a small dwelling-house, situated within the limits of this city.

A complaint was made to the United States mail authorities that the officer in said college was doing alleged illegitimate business through the mail. The officer was by them arrested, and held for trial on this complaint, but as the college had a charter from the State of Massachusetts, he himself, or the college, had a right to grant diplomas, and the United States could not legally interfere, or have anything to do with the institution and its diplomas, any more than with those issued by Harvard College. Therefore the arrested individual was discharged, but the name of the College and the big silver door-plate of the same has not been publicly exhibited since on the door of any resi dence in Boston.

This exposure caused the general court to act in the matter, there being a petition brought before it asking that medical colleges should be deprived of the benefit of the general law to form such colleges and issue diplomas. The bill passed the House without much opposition, and had passed the second reading in the Senate when a remonstrance, headed by two wholesale druggists of Boston and others, was presented, praying that the medical profession should not be deprived of the privileges of the general statute in this regard any more than other trades and professions; it being held that medical men and the medical profession were no more dishonest than other trades and professions, or those receiving a charter for other forms of business or schemes and enterprises, such as stock-mining companies and for patented articles, etc.

The Senate at a glance saw the inconsistency of changing or amending the law, on the ground that there were a few individuals who had done wrong in issuing diplomas that were not legitimate as far as merit was concerned, and suffice it to say that a joint committee was formed by the Senate and House which resulted in a new enactment. Page 654, Public Statutes, contains an act to prohibit certain medical societies from conferring degrees, reading thus:

"Be it enacted as follows (in brief): *Sect.* 1, No corporation organized for medical purposes under the provisions of chapter one hundred and fifteen of the Public Statutes shall confer degrees or issue diplomas or certificates conferring or purporting to confer de grees, unless specially authorized by the Legislature to do so.

Sect. 2 of the act gives the penalties for granting diplomas without leave of the Legislature, as described above, which reads as follows: 'An officer, agent or servant of any corporation mentioned in section 1, or any other person, shall be punished by a fine of not less than five hundred dollars nor more than one thousand dollars.'"

It is alleged that the "Christian Science" college charters were all obtained under the statute above quoted, and that one of them, at least, claims to teach and practice obstetrics or midwifery; and if such college grants diplomas the question is, can it be designated a medical college in the true meaning and spirit of the statute? It might be well to have the rights of these colleges defined, that students may know the value and rights of diplomas conferred to them from said colleges.

The same routine had to be gone through with to get a charter for a college to teach so-called "Christian Science," that the officers did who received a charter for the other college mentioned in the opening part of this article; in fact an individual who requested of the Secretary a charter for the one did also for the other, as the record shows.

The United States Court could not hold the officers of said college who issued the questionable diplomas, previous to the late enactment of the State of Massachusetts, and doubtless it could not to-day, as it is a State law that grants charters and forbids issuing diplomas from these colleges; hence it is wisdom for students in these colleges to see to it that the chartered college has complied with the statute that gives it the power to confer or issue diplomas to its students or grant degrees or certificates of merit. The question should be settled, for the good of all concerned. INQUIRER.

Boston, June 1st, 1888.

At the Methodist conference in New York, May 14th, delegate McCullough of Texas offered a memorial asking the conference to favor the Blair Educational Bill now before Congress. It was referred to the committees on the state of the church.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The Society of Union Spiritualists holds meetings in Grand Army Hall, 115 West 6th street, every Sunday at 10½ A.M. and 7½ P.M., also Wednesday evening of each week, to which all are made welcome.

CINCINNATI, O.—The First New Spiritual Church of *Cincinnati, Ohio*, meets every Sunday at 10½ A.M. at Murch's Hall, No. 275 West 6th street. Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 347 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. *Cora L. V. Richmond* discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Spiritual Progressive Meetings are held each Sunday morning and evening at the Hall 106 Washington Avenue. Lecture, readings and tests by Mrs. Lunt Parker and Lily May. Also meetings every Wednesday evening. W. T. Parker, Chairman.

NEWARK, N. J.—First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists. lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoons at 3 o'clock, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Hoisman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 311 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

Advertisements.

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There is another Phase of the Science:

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This branch deals directly with the development of Sensitives. Hundreds of persons have been developed as seers who never even dreamed that they were mediumistic; whilst, when making experiments, many persons where invited to sit, without knowing anything about what they were sitting for, yet the results were the same; proving, beyond doubt, that to become a medium all that is required is the proper organism and a fair stock of common honesty.

Sensitives developed by this process never lose their consciousness whilst traveling through the Realm of Spirit; therefore, all descriptions of places seen and information given, whilst journeying through space, are indelibly impressed upon the memory, and to such an extent that, where there is sufficient ability, maps of the country and plans of buildings are readily obtained, whilst the identity of spirits seen and spoken to are placed beyond all doubt.

In the event of the world saying that I claim too much for the Psychology of Mediumship, I would refer to an account of a portion of my work in South Africa written by the Spiritualists of Cape Town, together with the address that I received on the eve of my departure for South America, both of which were printed in the *Medium and Daybreak*, April 27th, 1888.

I feel impressed to give these facts to the world at large, with the view of demonstrating them, wherever I am called upon to do so. Business matters will detain me here in Boston until near June, after which time, if the people of the United States think sufficient of my Science to draw to me to their shores, I can readily prove all that is herein stated. If societies or communities wish to write to me, my address is C. M. COGIN, F. C. C. A., Rosario de Santa Fé, Republica Argentina, South America. O22 eow

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SECOND EDITION.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author will at once ensure the cool, keen attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of

Banner of Light.

BOSTON, SATURDAY, JUNE 9, 1888.

Our Foreign Exchanges.

Translated for the Banner of Light, by C. G. Helleberg, Cincinnati, O.

[From *Le Messager*, Liége, May 15th, 1888.]

SPIRITUALISM EVERYWHERE.—Two Protestant preachers by the name of Vidaurre and Torquera, traveling in Chili, South America, stopped at Rancagua the 2d of June, 1887, and held a religious conference in the theatre of that locality. The subject was: "What is man, and what is his fate after death?" Rev. Torquera during his sermon thought it proper to exercise his eloquence at the expense of Spiritualism, laboring hard to cover it with ridicule before his audience, saying it was absurd, and challenged Spiritualists to answer with their theories founded on fantastic illusions and their imaginations.

As soon as the orator had finished, to the great surprise of all, a young fifteen-year-girl rose and accepted the challenge offered with such scorn and presumption. After having refuted the Rev. Preacher's arguments by improvisatory inspiration, the young girl asked him for his written observations against Spiritualism, so as to be able to answer in a manner more ripe and efficacious. The preacher refused to hold the offered controversy in the same place, and proposed the public square, which she in her turn refused, as such a place was not suitable for the subject. They agreed to use the press for the discussion. Two days after, Rev. Vidaurre and Demoiselle Aravena concluded to hold the controversy at the theatre, where the girl was supported by Dr. Rafaël Rojas, a young man very much esteemed through his good character and high intellectual culture. The discussion went on in eloquent style during more than two hours. Finally Rev. Vidaurre had the courage to confess that he knew very little about Spiritualism, and had only incidentally raised his voice against it, but proposed now from what he had heard to make it the subject of deep study.—*Revue Spirite de Valparaiso.*

[From the *Neue Spiritualistische Blätter*, Berlin, the 5th of April, 1888.]

SPIRITUAL EXPERIENCE OF AN OLD SEA-CAPTAIN.—In the year 1853 I made a journey around Cape Horn, in company with my wife, who one day said to me: "Can you explain the knockings which I hear so often in the cabin?" I answered: "Perhaps it comes from spirits." When she again heard the knockings I went with her in the cabin, and by the alphabet the name "Lydia" was spelled out. This was the name of my wife's dead mother, and we now knew that she was with us on our journey. When it was very stormy, and my wife, from the heavy rolling of the vessel, became frightened, she was reassured when she, from the knocks, spelled out: "Be still; there is no danger."

One morning, at half past one, she woke me and said: "Quick! up! I hear knockings; maybe it denotes danger." Since in my former travels I have had, during the middle of a night, an experience of a shipwreck, I am in the habit of keeping most of my clothes on in stormy weather; therefore it was not long before I was on deck. I found the head sailor on lookout; nothing unusual had taken place, but I said to him: "In a night like this my vessel was once run down; therefore look out sharp—examine everything and see that all is right."

I returned to the cabin and informed my wife that I had not discovered any danger. Immediately after we heard knockings which spelled out: "The ship *Sabine* is near—therefore be careful, so as not to strike together." I rushed on deck just in time to avoid a collision with the coming vessel, which passed very near with the utmost haste, so that we, in the storm and darkness, could not even "speak" her. Just as I was conversing with my wife about what had taken place, and had remarked that the danger might come at some time so quickly that we could not have opportunity to spell out the knockings, we heard raps again which rendered this sentence: "In every coming danger we will knock five times in the direction from which that danger threatens." I said: "Give me proof of it," and in the same moment came five loud knocks as from a hammer—so pronounced as to have awakened any one from sleep, had such been his condition.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

College Hall, 34 Essex Street.—Sundays, at 10¾ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

The First Spiritualists' Ladies' Aid Society.—Loving hearts and tender hands united in making the parlors of the Society present a beautiful appearance on the day of the annual memorial service, Sunday, May 27th—held in honor of the members of the Society who have entered spirit-life during the past year. Peaceful be their repose! Joyful their awakening! Peaceful and unalloyed the fruition of their immortal experiences!

Upon the platform and a little to the right was placed an easel, upon which rested a life-like crayon picture of our respected ex-President, Mrs. Abbie M. H. Tyler; the frame was beautifully decorated with a wreath of fine white flowers and smilax; at the foot of the easel, and rising from a large mound of foliage, was a vase filled with fragrant white lilies. An exquisite white memorial chair was placed on the left of the platform, while in the centre the flowers were massed in a large bank, rising high from the floor. All the pictures hanging upon the walls were prettily trimmed with vines and blossoms. Flowers everywhere—the most beautiful of the treasures lavished by God's love on earth; flowers as fresh as is the gratitude in our hearts to these departed loved ones for their sacrifices; flowers perishable indeed as their bodies, but like the immortal part renewed year by year forever.

Seven members have been taken from our midst by this year's flight, viz.: MISS HANNAH BALL, MRS. ABBIE M. H. TYLER, MR. E. STONE, GEN. WISEWELL, MR. N. C. DECKER, MRS. LOUISA HOLDEN and MRS. DR. ABBIE E. CUTTER.

The exercises of the day consisted of singing by Mrs. M. E. Whittemore, Miss Amanda Bailey, Miss Ella Wakefield, Mr. Chas. W. Sullivan; addresses by sisters Mrs. Alice S. Waterhouse, Mrs. M. A. Ricker, Mrs. Ida P. A. Whitlock, Dr. A. H. Richardson, Mr. Jacob Edson; tests by Dr. Arthur Hodges.

With the meeting of Friday, June 1st, the work of the society was closed for the summer vacation, to be resumed in October with renewed activity.

ALICE P. TORREY, *Sec'y.*

College Hall, 34 Essex Street.—Sunday, June 3d, the services at this hall, under direction of Mr. and Mrs. Eben Cobb, were well attended, and a generally harmonious feeling pervaded during the day and evening.

In the morning the speakers were Eben Cobb, Dr. H. B. Storer and Jacob Edson. Miss Peabody gave psychometric readings from articles sent to the desk previous to her arrival; and Miss Cullen described spirits and events through vision and symbol; Miss Roberts added to the interest of the occasion by a fine reading. The evening session was also a success. These meetings will be continued at College Hall during the major portion of the summer. COM.

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.—Sunday, June 3d, was the last meeting of the Lyceum for the season. The attendance exceeded that of the previous Sabbath—there being one hundred and fifty-four in the march. The children who took part in the exercises were: Carrie Fowler, Alice Cummings, Rosa Wilbur, Eva Rosenthal, Lillian Rich, recitations; singing by Lillie Wendemuth, Gracie Scales; duet, Maria and Bertha Davis, and Miss Jennie Smith.

On Tuesday evening, May 29th, several of the children, in company with the "children's friend," Mrs. Wm. S. Butler, attended the "Old Ladies' Home" and gave the inmates a very pleasant entertainment. They were assisted by Lucette Webster as elocutionist and Prof. Willis Milligan as pianist.

HENRY O. TORREY, *Cor. Sec'y.*

First Spiritual Temple, corner Newbury and Exeter Streets.—Wednesday evening, May 30th, a large number of the members and friends of the Spiritual fraternity assembled to express their appreciation of the work of Mrs. H. S. Lake and her guides. The opening speech by Dr. Paxson was a pleasant introduction to the purposes of the evening. He was followed by Mr. D. E. Caswell, who, under control, gave expression to the satisfaction which was felt by the Temple Band with the work of Mrs. Lake, presenting her with some beautiful flowers in recognition of the same. Mr. Eben Cobb, Mrs. Abbie N. Burnham and Mrs. Kate R. Stiles then spoke in a most appreciative manner of the work and worth of their co laborer. All the speeches were as hearty as they were eloquent, and a kindly influence prevailed. Mrs. Lake responded with much feeling to all the good wishes expressed, after which her guide controlled, speaking very briefly, and thanking all for the consideration shown. The meeting was then adjourned until next October. REPORTER.

Eagle Hall, 616 Washington Street.—On Sunday last the meetings at this place were well attended and interesting.

The afternoon exercises consisted of an invocation, followed with remarks by Miss D. P. Simpson, and short addresses by David Brown and Dr. P. C. Drisko; unmistakable tests and spirit delineations were given by David Brown, Mrs. S. E. Buck, Peter McKenzie and Mrs. T. J. Lewis.

In the evening Dr. Drisko, Miss Simpson, Dr. Eames, Mr. Tom Roscoe, Mrs. O. A. Robbins and Mrs. Lewis participated in the exercises.

These meetings will be continued through the summer, on Sundays at 2:30 and 7:30 P. M., also Wednesday at 3 P. M. ••

Mishawum Hall, City Square, Charlestown District.—In the afternoon of June 3d, Miss Josie Webster, Dr. Harding and others were participants. In the evening Dr. Street, Mrs. F. K. Rich and J. W. Fletcher took part in the services.

Next Sunday Mr. J. W. Fletcher will occupy the platform afternoon and evening. Between the afternoon and evening services a free test séance will be held in which Mr. and Mrs. Fletcher, Mrs. F. K. Rich, Dr. Smith and Mrs. Shackley will describe and delineate. MARK SMITH, M. D., *Chairman.*

Investigator Hall.—Prof. A. B. Philbrook, of Chicago, speaks at this hall, Appleton street, Boston, Sunday, June 10th, at 2½ P. M., continuation of the subject, "Origin of Persons and Animals—A Disclosure of the Cause of Classes, Crimes, and Places of Vice." He speaks in the evening at 7½ o'clock, at 223 Shawmut Avenue; subject: "Electricity or God in the Human Body."

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7¾ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2¾ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2¾ P. M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 36th street.

THE FIRST SOCIETY OF SPIRITUALISTS.—Mrs. Nellie J. T. Brigham spoke forty-five minutes in the morning upon six subjects selected by the audience as follows: "Description of spheres in spirit-life and the conditions that define each;" "God manifested in everything;" "Sleep and Dreams;" "Why do we live the earth-life?" "Spiritual unity; how it is to be attained." "Man as he was and is." The lecture was brilliant and well received. Mrs. Brigham improvised a beautiful and characteristic poem on the subject, "Memorial Day," and two other poems, "The Lilies of the Valley," and "The Month of June in Spirit Land."

In the evening Mrs. Brigham, by request, spoke upon the subject of "Ancient mediumship, necromancy and soothsayers, contrasted with modern mediumship and prestidigitation." The subject was treated with great fairness and unquestioned ability, showing conclusively that there is a wide difference between modern mediumship and the tricks of the prestidigitators.

The Meeting for Manifestations in the afternoon was well attended. Mrs. Wells has received much praise for her inauguration of these very instructive and interesting services. The meeting opened with a piano solo by Prof. I. C. Kiersted, when a lady, a stranger in the hall, asked to make a statement with regard to a test she had received through Mrs. Wells in the hall one week ago, saying that Mrs. Wells gave a minute description of her husband's brother, stating that he was palsied before he died, but that was not the cause of his death, but that he died from the effect of a fall; this the lady did not know at the time, so she wrote to the wife of the brother, and learned by letter received yesterday that a fall was the direct cause of his death, and said further: "that the test fully disabused her mind that mediumship was mind-reading."

Mrs. Henry J. Newton read a poem entitled "Voice of Nature," by Barlow. The gifted Miss Lily Runals sung two solos with success. The accomplished Miss Mamie Horton whistled two solos, to the great pleasure of the audience. Henry J. Newton, Esq., made apt and appropriate remarks upon Talmage and his kind, that were not very complimentary to the reverend gentleman; Mrs. M. E. Williams recited some interesting experiences concerning the late Dr. Abbie E. Cutter in relation to materialization.

Mrs. E. A. Wells gave numerous descriptive tests, all recognized, some of which were very remarkable and appreciatively commented upon for their accuracy. S.

New York, June 3d, 1888.

PEOPLE'S MEETING.—A literary and musical entertainment will be tendered Mr. Frank W. Jones, the conductor of the People's Spiritual Meeting, in Columbia Hall, 878 6th Avenue, Sunday evening, June 17th. Superior talent has been engaged and a good time is guaranteed. •••

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A. M. and 7¾ P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

THE PROGRESSIVE CONFERENCE has enjoyed of late two interesting and instructive sessions. May 26th Mrs. Helen M. Walton read a very fine essay, her theme being "Spiritualism on Trial." Mr. Bogert, Wm. C. Bowen, W. R. Tice and Mr. Koon filled out the time to acceptance.

Mrs. F. M. Holmes gave the opening address, June 2d, her topic being "Inspiration." Mrs. Holmes is an inspirational speaker and writer of more than ordinary ability. Mrs. Gridley, psychometrist, who has just returned to Brooklyn, after an absence of two years, followed the address with practical remarks; Dr. I. M. Cummings, David Ellsworth and Mrs. M. C. Morrell of New York filled out the time to the evident satisfaction of all. Mrs. S. D. Bertine is expected to deliver a trance address next Saturday evening. F. W. JONES.

230 *West 36th street, New York, June 4th,* 1888.

Saratoga Springs, N. Y.—The Court of Appeals Room in the Town Hall, utilized by the First Society of Spiritualists for Sunday meetings, is occupied for the month of June by the Court, and its use by any other body will not be allowed during the time; the society, therefore, has suspended public services for this month, and will meet at the houses of various members one or two evenings weekly. On Sunday, June 3d, President W. B. Mills invited the friends to visit Locust Grove, his pleasant farm some three miles from the village, where an interesting social time was enjoyed. E. J. HULING.

[*The Eagle* of June 2d makes excellent reference to Mrs. Field's recent labors in Saratoga, which we shall copy next week.—ED.]

The Spiritualist Camp-Meetings.

Lake Pleasant.

[From Our Regular Correspondent.]

The season at this place may be said to be fairly open, and from this to the time of the early frosts Lake Pleasant will be the scene of activity. The various tradesmen who supply the camp with merchandize say that their sales are opening much earlier than in previous years, and all indications point to a most successful season. Building operations are quite brisk, several cottages being erected and others enlarged and otherwise improved.

NOTES.

The Headquarters are open; come in and register.

Pine Tree Home, the cottage of Mrs. R. L. Sylvester, has been greatly improved. The reception-room is one of the finest upon the grounds.

Among other recent visitors in camp was Landlord Barnard of the Lake Pleasant Hotel.

George James of Boston and S. Carter of Baldwinsville are sojourning in camp for a season. The grounds are being cleared of leaves and *débris.*

Mrs. Clara A. Field, who passed the winter in the South, has arrived in camp.

Mr. James Wilson, of Bridgeport, Conn., has a force of men at work upon his new villa.

Mrs. Leathers, of Fitchburg, is a recent arrival.

Among the cottages which are being painted are those of Mrs. Maud E. Drake and John D. Bacon.

There will be a boom in house-lots on the "Highlands."

Excursion rates have been secured from nearly all the lines leading to Lake Pleasant.

John H. Smith has built several cottages during the past winter.

The proprietress of the Dillingham Cottage, Mrs. J. Francena Dillingham, is daily expected.

Miss Clara Henry has obtained a situation in the telegraph office at Athol Dépôt.

The Trustees of the Lake Pleasant Association have purchased four new row-boats of an improved pattern, and a new steam launch, which will be placed upon the waters of Lake Pleasant at once.

D. Hilliard, at Highland Home, has a very fine flower garden in embryo.

Mrs. Addie P. Young, of Haverhill, presides at "Daisy Dell."

June is a most glorious month here. The trees and shrubs have put their beauty on.

A delegation from Brooklyn is expected to arrive in the near future.

Noble Hopkins, of Utica, has made a marked improvement on his premises in Heavenly Court.

Dr. Beals, President of the Association, is a frequent visitor in camp.

Decoration Day was very generally observed in this vicinity. The memorial address of Rev. Mr. Hayward at Orange was a masterpiece of oratory. J. M. Y.

Lake Pleasant, Mass., June 2d, 1888.

Onset Bay.

We are informed that as Mr. Shubael Wilder was on his way to Onset Tuesday, May 24th, with a load of furniture, his horse becoming unmanageable, threw him out, dragging him some distance. When picked up, he was found to be dead, and terribly mangled about the head. Mr. Wilder owned a large cottage on Ocean Avenue. He was a stanch Spiritualist, a man of means, and largely interested in the new horse-railroad that is being built at this time.

The death from pneumonia is recorded of Mrs. Harry Swift, at Newark, N. J.—whose cottage is at the corner of West Central and Onset Avenues. Mrs. Swift leaves two children.

"Observer" writes: "Activity and preparation for the coming Camp-Meeting, and the reception of visitors at Onset, are the characteristics of the hour.

It is expected that quite a number will avail themselves of a trip to Onset on 'Opening Day,' and as the 17th comes on Sunday, it affords all who desire an opportunity to stop on Monday and celebrate at the seashore, instead of returning to Boston. This will give a three days' excursion, with the privilege of returning at any time Saturday or Monday morning, or during the day. The round trip ticket is placed at $1.75—good from Boston to Onset station. A Boston firm has leased Hotel Onset, and advertises its accommodations to be first-class in all respects. The house will soon be opened to the public—the same being the case with all of the others. Glen Cove and the Washburn, it is alleged, are to be under the old management of last year.

Mr. Charles W. Sullivan and mother have arrived at their cottage for the season. Mr. Sullivan has grand mediumistic gifts, and might do much good if he would publicly exercise them while at Onset. His ancient-built cottage is a curiosity of itself, and together with his relics of one hundred years ago, constitutes quite a museum.

Mr. S. Dimmock, proprietor of the Hotel Brockton for the past three years, passed on to higher life May 31st, after some months' sickness from consumption. He was well and favorably known as former proprietor of the Hotel Falmouth, at Falmouth, and also the Stearns House at Monument Beach."

Cassadaga Lake, N. Y.

The Annual Picnic and Sunday assembly of the Free Association will take place at Cassadaga Camp-grounds June 8th, 9th and 10th. Speakers, Mrs. Elizabeth L. Watson, of California; Mr. J. Clegg Wright, of New Jersey.

Gone to His Reward.

To the Editor of the Banner of Light:

One after another of the fearless spirits who first investigated and endorsed the Spiritual Phenomena and Philosophy of this age have entered the higher life whence came the Power which they welcomed, while many around them laughed and jeered at what they deemed to be their credulity. Among the foremost and bravest of the pioneers who joyfully greeted the first rays of the rising star of the New Dispensation as it arose above the Green Mountains of his adopted State, was THOMAS MIDDLETON, of Woodstock, Vt.

On the 29th of May, from Proctorsville, Vt., where he had resided for about five years, he ascended to his spirit-home to join a loved wife and the many friends and co-workers who had preceded him.

His remains were brought here for interment May 31st, and it was the pleasant duty of the writer to officiate at the funeral ceremony at the Universalist Church, which was freely granted for the occasion.

Mr. Middleton was an Englishman by birth, but for more than a half century had lived in this country. The older readers of the BANNER OF LIGHT may well remember the contributions from his able and scholarly pen, which occasionally aided the evolution of our movement in its early days. He was one of the most active and influential of the many brave and noble champions who inaugurated and have continued the great Spiritual Conventions for which Vermont is justly celebrated. At these annual and quarterly gatherings he was ever present, and ready to take the part of an intelligent and earnest listener, or in conference to speak in eloquent diction the grand conceptions of an erudite and philosophical mind. He was one of nature's noblemen, honest, sincere, affable; gentle as a child, or resolute and fearless as a gladiator when occasion required. He was a cultured and perfect gentleman, unobtrusive, but never shrinking to face public or private opinion in defense of his clear and earnest convictions. For about forty years he lived in this very conservative town, where but few endorsed his views, but not a personal enemy can be found among all who knew him. His high character, his gentle and noble demeanor, not only won respect and esteem, but did quite as much as his cogent arguments to command respect for the cause he loved and maintained.

Eighty-two years of active life on earth had fully ripened his noble spirit for its entrance into higher joys, and he now realizes all that his fine intuitions and exalted inspirations had foreshadowed. We congratulate him in the enjoyment of the fruits of a well-spent and exemplary life, now crowned with the palms of a glorious victory. DEAN CLARKE.

Woodstock, Vt., June 1st, 1888.

Attleboro, Mass.—Miss M. T. Shelhamer lectured at the above place June 3d, afternoon and evening. At 2 P. M., under the inspiration of Spirit John Pierpont, the lady discoursed upon "Love, Human and Divine." A beautiful picture was drawn of the blessing of love when, purged from selfishness, it swells in the human heart, first, in kindly and tender affection toward personal kindred and friends, and flowing out in helpful service and gentle sympathy toward mankind. Human love, said the speaker, becomes divine love when in the forgetfulness of self it seeks to uplift and benefit others; and in the spectacle of a life yielding up itself to save another—an illustration of which was graphically drawn in the story of a poor, miserable, sin-laden and helpless man, who in an hour of great peril sacrificed himself to save an invalid mother and her helpless babe—one could find no greater love. In the evening, the guide of the speaker answered questions propounded by the audience in an interesting and acceptable manner.

Miss Shelhamer lectures in Attleboro' the first Sunday of every month. Sunday next Mrs. Ida P. A. Whitcock speaks there afternoon and evening.

Bucksport, Me.—In the last number of THE BANNER is a communication from Dr. C. F. Ware, stating I have not been engaged at Verona Camp as a test medium. In reply to this I want to say I was fairly engaged before the close of last year's meeting. I was also chosen Secretary of the Association, and these are the very words from Dr. Ware to myself: "Whatever your engagements are, remember you are engaged for our meeting next year." A Spiritualist of Bucksport said to me during the winter that I ought not to give tests at Verona after living here all winter, as people would say I had been "Gathering it up." I wrote Dr. Ware to this effect, saying I thought I would resign as Secretary and cancel my engagement, but did not do so. This article in THE BANNER of Dr. Ware's shows a most cruel and unkind spirit, and he has done me an injury and wrong which in his lifetime or mine can never be righted. I have labored well and faithfully for Verona Park, as I have always endeavored to do for our cause everywhere. DR. H. F. MERRILL.

WONDERFUL CHANGES.

The Far Seeing Take Advantage of Them in Time.

Is this country unconsciously undergoing a wonderful change, is the change to take place before we are aware of the fact, and when it has taken place will we wonder why we did not see it before it was too late?

Those that see the changes early avail themselves early, and thereby receive benefit.

The shrewd iron man sees the iron interest transferred from Pittsburgh and Pennsylvania to Birmingham, Alabama, and in his far-sightedness sees the furnaces in Pennsylvania torn down and deserted for this new and prolific field.

We have seen the grain-growing centers of this country shifted to the West. We have seen the pork packing industry flit from Cincinnati to Chicago, and from thence to Kansas City and Omaha. Southern cotton mills undersell New England and American markets, and challenge the world.

We have seen and are seeing all this take place before our eyes, and know that other changes are taking place equally as prominent, and we wonder as we behold them. Ten years ago the insurance companies required an analysis of the fluids only when they were taking insurance for very large amounts. To-day no first-class company will insure any amount unless a rigid analysis is had of the fluids passed, and if any traces of certain disorders are apparent, the application is rejected. In their reports they show that the death of sixty of every one hundred people in this country is due either directly or indirectly to such disorders. The Brompton Hospital for Consumptives, London, England, reports that sixty of every one hundred victims of consumption also have serious disorders of the kidneys.

Among scientists for the treatment of this dread malady the question is being discussed: "Is not this disorder the real cause of consumption?"

Ten years ago the microscope was something seldom found in a physician's office; now every physician of standing has one, and seldom visits his patients without calling for a sample of fluids for examination.

Why is all this? Is it possible that we of the present generation are to die of diseases caused by kidney disorders? or shall we master the cause by Warner's safe cure, the only recognized specific, and thus remove the effects? It is established beyond a doubt that a very large percentage of deaths in this country are traceable to diseased kidneys. For years the proprietors of Warner's safe cure have been insisting that there is no sound health when the kidneys are diseased, and they enthusiastically press their specific for this terrible disorder upon public attention.

This means wonders!

Cannot the proprietors of this great remedy, who have been warning us of the danger, tell us how to avoid a disease that at first is so unimportant, and is so fatal in its termination? Are we to hope against hope, and wait without our reward?

It was formerly thought that the kidneys were of very small importance: to-day, we believe, it is generally admitted that there can be no such thing as sound health in any organ if they are in the least degree deranged.

☞ Warren Chase's *Forty Years on the Spiritual Rostrum* is a bold and outspoken publication of opinions which, whether we do or do not agree with them, are refreshingly direct and plain. As I read them I cannot help contrasting them with the misty and foggy utterances that usually pass current for instruction on the subject that most of all concerns a man. His life here—a scanty section, at most, of his real life—will not occupy him long, and he has plenty of means of studying how to make the best of it, if he cares to do so. But the after-life, with all its infinite possibilities, with its results flowing necessarily from this earthly existence, is treated by the usual instructor as a closed book which none may read. "That bourne from which no traveler returns" is still on his tongue: any prying into the future is "witchcraft" or devilry; and that which alone can support by experience the essentials of Christian teaching is left to the devil. If any proof were needed of the distance to which our teachers have strayed from the doctrine of Christ, this would suffice. It is not needful to accept all Mr. Chase's remarks as true before commending a clear and plain piece of teaching which is concerned with that which man most needs to ponder.—"*M. A. (Oxon.)*" *in London (Eng) Light.*

THE REV. T. DEWITT TALMAGE'S prophecy that the tremendous amount of gratuitous advertising now going on would result in another fortune for the Tabernacle trustee and trance medium, Dr. Harrison A. Tucker, is truer than most preaching! Dr. Tucker has always had enough to do in his special line, but now he is simply overwhelmed with business. *Isn't it strange that the most successful medium in the world, financially speaking, should be the leading member of the Tabernacle, and honored and beloved by the pastor?*—"*Eleanor Kirk,*" *in Cape Ann Advertiser.*

WILLIMANTIC, CT.—May 29th it was a great pleasure to listen to our old friend and brother, Dr. F. L. H. Willis, of Glenora, N. Y., after an absence of fifteen years. The lecturer spoke of life's changes and the many new faces that greeted him. He handled the subjects which he selected with all the vigor of days gone by, and at the close gave a magnificent poem in answer to "Talmage brother," as he expressed it.

The 3d inst. Prof. W. F. Peck delivered two of the most able lectures ever given on our platform. He will lecture again next Sunday afternoon and evening. Subject for the afternoon lecture: "Sin, and How to Cure It." For evening: "What Spiritualism has done in Forty Years for the World." Our Lyceum meets every Sunday at 12:15 P. M. with a good attendance, and much interest is manifested. ☞

NEW LONDON, CT.—Prof. J. W. Cadwell, the celebrated mesmerist, closed a highly successful engagement, June 2d, at the Opera House in this place. For the week ending June 9th he is to be in Westerly, R. I., and for the one following in Waterbury, Ct.——Frank T. Ripley delivered two interesting lectures in the Spiritualists' hall, New London, June 3d, afternoon and evening. Attendance good. The *Daily Telegraph* of the 4th spoke of his efforts in terms of praise.

Pittsburgh, Pa.—A correspondent writes May 28th: "Two questions were furnished by the audience last night, to be answered by Mrs. Helen Stuart-Richings. After these were appropriately considered and in a very able manner by Mrs. R., Mrs. C. L. Stevens, wife of our First Vice President, made brief remarks (under control) on theosophy."

Convention in New Hampshire.

The State Spiritualist Association will hold its annual Convention at Manchester, N. H., on Friday, Saturday and Sunday, June 22d, 23d and 24th, 1888.

Good speakers and mediums are engaged to be present, and all visiting friends will receive a cordial welcome.

It is expected that the usual fare reductions will be made on the railroads centering there.

Francestown, N. H. GEO. D. EPPS, *Sec'y.*

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FORTY YEARS ON THE

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BY WARREN CHASE.

A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child,

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

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The thousands who have listened to the eloquent discourses of Thomas Gales Forster, when in the prime of earth-life, and wished that the truths he uttered, and so ably enforced under the inspiration of his exalted spirit-guides, might be put in a form available for the enlightenment of the world of mankind now and in future years, will welcome this volume with heartfelt gratitude.

The book as a whole is true to its name, and many who might be disposed to combat the author's positions will find that he has fortified them with "Unanswerable Logic."

CONTENTS.

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LECTURE X.—Spiritualism of the Apostles.
LECTURE XI.—Heaven.
LECTURE XII.—Hell.
LECTURE XIII.—The Devotional Element in Man.
LECTURE XIV.—Thanksgiving Day.
LECTURE XV.—Do We Ever Forget?
LECTURE XVI.—Clairvoyance and Clairaudience.
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TABLE OF CONTENTS.

FIRST PAGE.—American Spiritualist Alliance. *The Reviewer:* Girard's Will and Girard College Theology. *The Spiritual Rostrum:* The Future of Your Country.

SECOND PAGE.—*Poetry:* A Few of the Trusts. *Doings by the Workers:* Chicago, Ill.; New York City; Cincinnati, O.; Mrs. Field in Saratoga. June Magazines.

THIRD PAGE.—*Poetry:* The Ending of the World. *Banner Correspondence:* Letters from Massachusetts, New York, Illinois, Rhode Island, and Ohio. Obituary Notices, etc.

FOURTH PAGE.—Force and Fact—Faith and Knowledge. Paul in Paradise. James Freeman Clarke. "I Am no Evoluter." A "Haunted House" in Augusta, Me., etc.

FIFTH PAGE.—All Sorts of Paragraphs. Spiritualist Camp-Meetings. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages.

SEVENTH PAGE.—*Spiritual Phenomena:* Materialization in Florida. In Memoriam. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Secular Press Bureau—Spiritualism. Spiritualist Meetings in Boston, New York and Elsewhere. Cleveland (O.) Notes. Grand Rapids, Mich. Passed to Spirit-Life. Our Foreign Exchanges. Divines Disagree, etc.

American Spiritualist Alliance.

At the regular meeting of The Alliance, on Wednesday evening, May 30th, the time was consumed in the reading of the subjoined report, and remarks appertaining to the same subject, and an open letter to Rev. Dr. Talmage, sent to the Corresponding Secretary by I. Lowendahl of Vineland, N. J., with request that he procure the publication of the same.

On motion of Mr. Clark, the Report of Judge Nelson Cross, as a Committee of One, was accepted and the Committee discharged, and the Corresponding Secretary was directed to furnish copies of the same to the several Spiritualistic publications for their columns.

On motion of Mr. Jeaneret, The Alliance adjourned until the second Wednesday in September.

After the adjournment, Mrs. Effie Moss, who was present, entered a small cabinet, and a number of forms presented themselves and talked with their friends or addressed the circle publicly.

JOHN FRANKLIN CLARK, *Cor. Sec'y.*

REPORT OF SPECIAL COMMITTEE ON THE ARREST, INCARCERATION AND PRELIMINARY EXAMINATION OF MADAM DISS DEBAR, AND OTHERS, BEFORE POLICE JUSTICE KILBRETH.

Your Committee to whom was referred the several matters aforesaid, in compliance with the duties enjoined upon him, respectfully reports as follows:

Some seven or eight years ago a person passing under the name of Madam Diss Debar became the object of a good deal of interest by reason of certain phenomenal occurrences that took place in her presence, which seem to have increased in interest to the present time.

By those who are best acquainted with her gifts, Madam Debar is conceded to be a spiritual medium for physical manifestations of a certain order. Lest there should be some misunderstanding of this term, it is proper to premise that a medium, in common acceptation, is an individual so organized as to be susceptible of being used as an intermediary of spirits and mortals in their intelligent intercommunication, as by sounds, sight, hearing, writing, spoken language and various other modes, including drawings, paintings and photographic representations, more or less familiar to those who have brought to their investigations of the subject the requisite patience, fairness and intelligence.

Among those who recently availed themselves of Madam Diss Debar's mediumship for the purpose of investigating the phenomena presented through her instrumentality was Luther R. Marsh, a senior member of the New York bar, who has attained great eminence in his profession, as well as in more popular fields of learning, and who is to-day one of the most scholarly members of his profession in this country.

We understand that the extraordinary medial gifts of Madam Diss Debar were brought to the attention of Mr. Marsh by the Hon. John L. O'Sullivan, a well-known citizen, formerly Minister to Portugal, and at one time editor-in-chief of the *Democratic Review*, who had witnessed many of the marvels attributed to her involuntary agency, among which was the almost instantaneous production of likenesses and sketches in oil colors. Madam Diss Debar was at this time residing on Washington Square in New York City, where Mr. Marsh received indubitable proof of the verity of those claims, which establish her as, perhaps, the most extraordinary physical medium in this or any other country. Satisfied upon this point, it is not strange that a gentleman of Mr. Marsh's acquirements and disposition should embrace the opportunity thus presented to pursue his investigations further into these mysteries, which to the thoughtful are second in interest and importance to no other, and to this end Mr. Marsh subsequently offered his almost tenantless house as a refuge to Madam Diss Debar and her immediate family, that she and they might be placed beyond those distracting cares which so greatly disturb the conditions which are found to be essential to the best results in mediumship.

Without pausing to refute any of the charges which have been brought against Madam Diss Debar by her assailants irrespective of her mediumship, with which alone, under the terms of your resolution, I am called upon to deal, let us here consider some of the phenomena occurring in her presence which have given to her name such unusual prominence and made her in such wide measure an object of contumely and abuse. During her sojourn at Onset Camp-ground in the summer of 1886, and whilst in the water with a bathing party, one of the number playfully bantered her to produce a picture then and there. In answer to the challenge a paper box-cover was produced, and whilst held on the head of one of the party, in the clear sunlight, an oil-painting was distinctly seen to come upon it, apart from the Madam, which certainly was not *the work* of any visible hand, and with which she could have had no manifest concern.

Again, on a similar occasion, one of a party picked up a clamshell quite at random, and, washing it, solicited of the Madam a picture, which to the astonishment of all present came upon the shell, limned in oil colors, whilst held by the recipient apart from the medium.

More recently, in the city of New York, a female member of this Alliance, in company with two other ladies, all strangers to Madam Diss Debar, called upon her at her studio for the purpose of obtaining what is termed a spirit picture. This was not promised; indeed, the Madam disclaimed any personal direction in producing such a manifestation, asserting what every Spiritualist knows to be true, that she as a medium was used only as an involuntary instrument under the direction of influences never subject to her will. However, upon the production of an ordinary cardboard, one of the party, an excellent clairvoyant, observed a silvery ray of light of remarkable brilliancy which descended upon it, and immediately thereafter all the details of a picture, with landscape and images, were apparent to her vision, precisely as they subsequently came upon the placque whilst held by one of the visitors, who recognized the miniature faces as acquaintances of other days.

Numbers of persons of both sexes have been present with this medium and seen like pictures come at various times and under like circumstances; that is to say, upon the surfaces of placques and canvases, prepared by ordinary methods and sold at the art stores, and that, too, in clear daylight and under conditions which rendered deception impossible. On one occasion a well-known gentleman, whilst sitting in her room by himself and holding an ample canvas upon which a portrait of a distinguished artist of the seventeenth century had been promised for that day, it appeared almost instantly upon the canvas in fresh oil colors, with a strength and accuracy which any trained artist would appreciate.

On another occasion, in Madam Diss Debar's presence a visitor held an artist's blank canvas on his head, upon which appeared seven medallion heads, in oil colors, of well-known historical characters of a remote period.

Also I may mention the case of a gentleman at Onset Bay, in Massachusetts, in 1886, who in the presence of Madam Diss Debar held two slates, *with nothing between them*, in his right hand, the medium four feet from him. Instantly he heard the sound as if some sharp instrument was cutting one of the slates. His surmise was correct, for upon the lower slate were found three portraits—one female and two males—and a vase of flowers. Besides, *deeply cut into the slate*, was a moral sentence addressed to the holder, and signed by the initials of decarnated individual friends.

I might multiply similar evidences to a greater extent, thus clearly demonstrating beyond a reasonable doubt to the intelligent and fair-minded, the extraordinary medial gifts of this eccentric woman, into whose keeping Mr. Marsh was induced to commit the dwelling where for the most part they were given, to be dedicated and used in some sort as a sacred tabernacle of what he seriously and not unreasonably regarded as a New Dispensation. The number of paintings and crayons given through her instrumentality at the residence of Mr. Marsh is above seventy, and many persons of both sexes, not all nor perhaps a majority of them Spiritualists, who have witnessed their production, are very positive that they were formed independently of any visible agency; but in the minds of the ignorant and prejudiced they are held in the same category as the tricks of mountebanks and conjurers.

In addition to this, Mr. Marsh had received a large number of communications, written in ink, upon blank books of his own procuring, sometimes fifty and sixty pages at a time, in the course of two and three minutes, for the most part essays and discourses without confusion or break in method and arrangement, sometimes alluding to a present event, and introducing illustrative drawings, and on at least one occasion affixing a cameo likeness of the signer, exquisitely wrought and easily recognized.

Among the many persons who were privileged to inspect these remarkable productions was B. M. Lawrence, M. D., a gentleman of mature years, a Spiritualist of long standing, of unblemished reputation, and withal a member of this Alliance. So deeply was Dr. Lawrence impressed with the value of these phenomena as a means of enlightenment to the thousands in and out of the spiritualistic ranks, that he made them the principal theme of a lecture delivered at the parlors of some of our well-known citizens, assisted by stereopticon views magnified upon a screen. It was with the object of perfecting his plans for a more complete exhibition that the Doctor visited Madam Diss Debar at her residence, 166 Madison Avenue, where a number of stereopticon plates had been prepared and adjusted to an improved lantern, with which experiments were being made.

It was at this stage that Mr. Marsh issued a polite invitation to the editors of the leading New York dailies to visit his residence and inspect these marvelous productions. The invitation contained the candid avowal that, although having been accustomed to critical examinations of testimony in courts of justice for half a century, he had been unable to discover any means by which these pictures and writings could have been produced otherwise than through invisible agencies. Concerning a matter of the above importance it was reasonable for Mr. Marsh to assume that the press would fairly respect his invitation, if only on account of the opportunity it offered for the investigation of what was claimed to be a most valuable truth; but such was not the case. The invitation was responded to by a class of newspaper reporters the very reverse of what Mr. Marsh anticipated, who made their admission to his house the occasion of a malignant attack upon Madam Diss Debar and the evidences of her mediumship submitted to their inspection, and even upon their affable host, holding him up to ridicule as an easy victim of imposture. Indeed, the sensational accounts of the leading city newspapers, emblazoned under the most extravagant headlines, which followed this press exhibition, were not of a character to inspire confidence in these *boasted* vehicles of popular information. They assume,

1st, That the claim of mediumship, in the sense that any individual is capable of being used as an intermediate for the production of what is termed spirit-paintings and writings, is a pretense and a delusion.

2d, That those persons who have been led to place confidence in any such claims are either self-deluded or the victims of imposture.

Reasoning from the foregoing premises, the conclusion arrived at was that the pictures and writings exhibited by Mr. Marsh were the result of trick and deception practiced upon him by Madam Diss Debar, aided and abetted by the male Debar as an accomplice.

The immediate outcome of these newspaper attacks was a public lecture by Mr. Marsh the following Sunday evening, at Chickering Hall, on which occasion he exhibited stereopticon views of a number of the pictures in question and gave accounts of the circumstances of their production. The lecture was very able, covering a good deal of ground, and dealt some severe blows upon the heads of the scoffers of spiritualistic truth, who cling to many of the absurd superstitions of the past and refuse even to investigate the more reasonable facts so plainly visible in the present, or at least to explain their significance.

In the meantime Dr. Lawrence, Mr. Marsh and Madam Diss Debar had agreed upon the terms of a contract of three parts, which had actually been drawn up, for the exhibition of stereopticon views of these pictures, to illustrate a series of lectures to be delivered at various points by the doctor, for which ample preparations had been made. The one third share of the proceeds, represented by Mr. Marsh, was to go to what was termed the Temple fund.

But before this contract was executed, a strolling theatrical manager, named Randolph, evidently attracted by the notoriety which the newspapers had given to the Debar collection, immediately opened negotiations for their exhibition under his direction, promising great results, and Dr. Lawrence was set aside and the new comer taken into favor. It was at this juncture that Hermann, the conjurer, seizing upon the sensation of the hour as a means of advertising himself, boastingly offered to wager a large sum that he would duplicate any manifestation of Madam Diss Debar at a public performance to be given at a time and place named.

This offer was hastily accepted by the man Randolph, who doubtless supposed the contest would be one of personal skill and draw a "big house"; but, when Madam Diss Debar was informed of his action, she repudiated wager, contract and manager in one breath. The consequence was, that instead of fleecing Mr. Marsh out of thousands, as he says he conspired to do, Randolph found himself, to use a theatrical term, stranded, with nothing better to do than to turn informer.

The next act in this sensational drama was the arrest of Madam and Mr. Diss Debar and the two Lawrences, father and son, upon the grave charge of conspiring to defraud Mr. Marsh of his property and means. This was indeed a surprise, the more so because of the Lawrences, who were known to be altogether above a suspicion of dishonesty. The father, well on in years, who had always borne an unimpeachable character, had only recently become interested in the Debar collection and helped to prepare it for public exhibition, while the son had but then unexpectedly returned to New York after the failure of a projected tour to South America, and being disengaged volunteered to assist his father in this employment. The surprise was heightened when it was discovered that the prosecution was in the name of the aggrieved(?) People of the State of New York, and was set on foot by these two conservators of public justice, Howe and Hummell. The ex-rebel Colonel John R. Fellows, by a curious political turn, had been elected to the responsible office of District Attorney; but by what right or authority he delegated his duties as a sworn prosecutor to the firm in question, is something of a legal puzzle, and on behalf of "the People" should be authoritatively inquired into. At all events the different parts of the legal machinery fitted each other to a nicety. The Committing Magistrate, who issued the warrant, declared in an action tried before him some four years ago wherein Madam Diss Debar was a party, that he would not take the oath of a Spiritualist in his court! This meant, if it meant anything, that if the religion of a witness included a belief in the communication of mortals and spirits, it was of itself sufficiently conclusive of his inability or disinclination to tell the truth to reader him unworthy of belief.

Verily a magistrate so discreetly chosen was likely to meet the expectations of the equally well chosen prosecutors.

It was industriously given out that the New York Bar Association was behind this prosecution; that it was this body that set it on foot, and enlisted the services of Howe and Hummell; but as all such bodies act by resolution duly offered, considered and passed upon, and as your Committee can learn of no such deliberate action, it is but fair to repudiate an imputation which does them so little credit. Indeed, we are forced to the conclusion that this whole business was planned and carried out by the "enterprising" lawyers who appeared for the People by the consent and procurement of District Attorney Fellows!

The city press was jubilant over these results. Here was a new sensation, and newspapers were greatly in demand. All the accounts were one-sided and exaggerated. A vile conspiracy had been unearthed, and the conspirators had been committed to prison. Their bail was fixed at an unusually high figure, and Mr. Marsh upon his offer had been rejected as surety.

After some delay the trial was proceeded with. Mr. Marsh gave an account of a number of pictures, which were produced in court. He was followed by a foreign portrait-painter of the name of Friedlander, who pronounced the pictures on exhibition *daubs;* and if we are to judge by a portrait of Mr. Marsh by this artist, afterward put in evidence, we must concede his claim of expert in this particular branch of industry.

A cheap sleight-of-hand performer was introduced by the prosecution to perform the *writing trick* with the aid of a female assistant, who, after retiring to prearrange the experiment, made, as might have been anticipated, a lamentable failure. An attempt was also made to explain the production of spirit-pictures by bringing out upon an apparently blank sheet, by wetting it, a mono-chromatic likeness. These were infantile performances, unworthy of the occasion, and quite beyond the scope of legitimate evidence, but they served to add zest to the *show*, and satisfy the minds of the ignorant that the effort was to explode a humbug.

A number of witnesses for the defense testified to some important details, sustaining the utmost that was claimed concerning the much ridiculed spirit-pictures and writings; enough, and more than enough, to establish the innocence of all the accused; but at almost every turn of events the over-zealous deputy prosecutors opened their ready mine of prejudice by presenting in no enviable light some of the indefensible characteristics of the principal defendant. Her parentage, early history, past life and personal habits were permitted to be gone into *ad nauseam*, as if the present accusation were to be adjudged by some vague doctrine of probabilities.

So far as the manipulation of Mr. Marsh's property was concerned, it was shown by him that its transfer to Madam Diss Debar was his voluntary act, as a means, though far from the best, of devoting it to the uses of a religion which had met all the requirements of his intellect and drawn so heavily upon his sympathies. No sinister influences were shown to have been used to bring about this conveyance, nor was Madam Debar aware of his purpose till the deed was placed in her hands. Her residence there, with the several members of her family, was in response to Mr. Marsh's invitation, and almost solely for his personal advantage, in view of her superior gifts. It was evident that, gauged by legal rule, the prosecution must fail, when a new charge was brought against Madam Diss Debar, involving the larceny of a number of valuable oil paintings which were seized at her late residence; but there is a present rumor that this charge has been abandoned.

As to the Lawrences, there was positively no evidence against them whatever. Their arrest and incarceration as conspirators was shown to have been cruel and malicious, and after having been consigned for a number of days to a felon's cell, filthy beyond comparison, in the keeping of a brutal blackguard, whose slightest favor was held at a price; and after being day after day publicly arraigned as criminals, lampooned by the press and subjected to the gibes of a *quasi* public prosecutor, in what, by a stretch of meaning, is termed a Hall of Justice, they were discharged as guiltless of any offence.

As to Mr. and Madam Diss Debar, your committee is unable to discover any evidence against them tending to sustain the charge upon which they were held. There was no proof of conspiracy nor of any act cognizable to the criminal law of this State, notwithstanding the newly fledged prosecutor took every occasion to unload upon them his ample store of vituperation and abuse.

Concerning Mr. Diss Debar, it was shown that he was an accomplished draughtsman, linguist and translator, who sometimes bought canvases at the art stores. Every suspicion against him was run down with the persistency of a field-hound in hot pursuit, but nothing was found. So, too, in respect to Madam Diss Debar, so far as concerns the charge of having conspired with others, or used any artifice to overreach Mr. Marsh. At the outset her accusers showed themselves unworthy of belief. One was shown to be a vagabond, and the other totally unreliable. All the legitimate proof was in favor of the accused. Mr. Marsh was unshaken in his belief in the genuineness of the manifestations which occurred in her presence, as indeed are millions of others in similar manifestations, and the prosecution was driven to the makeshift of charging the Madam with having made Mr. Marsh a lunatic, doubtless upon the unexplained theory that only a lunatic could be made to accept as true the unusual evidences of mundane and supermundane coördination which this investigation brought to light.

From the course pursued in this investigation, we are forced to conclude that it was, more than all, that Spiritualism was on trial: that, indeed, this whole proceeding was a conspiracy against liberty and the private rights of citizens by the enemies of our Philosophy and our Religion, aided and abetted by a subservient journalistic press, largely directed by persons foreign to our institutions and inimical to the liberality of our people and our times.

The unworthy methods resorted to clearly indicate that the day of persecution is at hand, making it incumbent upon Spiritualists of whatever shades of belief, now numbering some millions in this country alone, to fraternize and band together socially, religiously, and, if need be, politically, for mutual support and protection against the assaults of opposing factions, which do not scruple to use any dishonorable means to bring the religion of Spiritualism into contempt, and hold its votaries up to ridicule as wanting in the common elements of manhood.

The purposes of this Alliance, if rightly conceived and energetically carried out, will do much toward the accomplishment of this result.

The Reviewer.

GIRARD'S WILL AND GIRARD COLLEGE THEOLOGY. By Richard B. Westbrook, D.D., LL.D., author of "Marriage and Divorce," "The Bible—Whence and What?" "Man—Whence and Whither?" etc. 16mo, cloth, pp. 183. Philadelphia: The Author, 1707 Oxford street.

The publication of this volume is stated to be "a matter of conscience," its purpose being to show that the present system of religious instruction pursued in Girard College is in violation of the conditions of the Will, which bequeathed to the city of Philadelphia a property now representing twenty million dollars, one of which conditions is "that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in said college; nor any such person admitted for any purpose, or as a visitor." Explanatory of his motive in making this provision, Mr. Girard added that he cast no reflection upon any sect or person; he wished that the orphans for whom the college was intended should derive advantage from his bequest, "free from the excitement which clashing doctrines and sectarian controversy are so apt to produce."

"My desire," he said, "is, that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars the purest principles of morality, so that on their entrance into active life they may, from inclination and habit, evince benevolence toward their fellow-creatures, and a love of truth, sobriety and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer."

After several unsuccessful attempts to break the above condition by those who assumed to think "the purest principles of morality" were not sufficient for the proper guidance of the pupils, they cast about to find some way to evade its requirements; but finding none, they made a bold move and erected on the college grounds an imposing church edifice, called a chapel, entering which to-day the visitor will find in the pews a book entitled, "A Manual for the Chapel of Girard College," containing excerpts from The Episcopal Book of Common Prayer, recognizing a virgin-born Saviour, the second advent of Christ, and a future day of judgment, and scores of hymns inculcating such sentiments as

> "I lay my sins on Jesus,
> The spotless Lamb of God;
> He bears them all, and frees us
> From the accursed load."
>
> "Buried in sorrow and in sin,
> *At hell's dark door we lay!*
> But we arise by grace divine
> To see a heavenly day."

It is submitted that by permitting such gross violation of the conditions of the Will, the City of Philadelphia forfeits its claim upon the property. Dr. W. remarks that "the best interests of morality and religion require the strictest adherence to the provisions of a *trust*. Fiduciary unfaithfulness in public affairs is now the one great source of peril to the free institutions of our country, and all moralists and patriots should unite in cherishing that 'eternal vigilance' which is 'the price of liberty.' If the present policy is not soon discontinued or greatly changed, the citizens of Philadelphia should appeal to the courts to judicially enforce conformity to the conditions upon which this great charity was intended to be founded."

A native of Finland, named Runen, was sent two years ago, by that government, to try to discover the art of Persian carpet-weaving. He finally obtained employment in a small factory in Smyrna, where he acquired the desired information and made a design of the loom. A Persian carpet factory has now been established in Finland and great results are expected.

The Spiritual Rostrum.

The Future of Your Country.

A Discourse by Spirit La Fayette, given through the Mediumship of

MRS. H. S. LAKE,

Before the Spiritual Fraternity Society, at the First Spiritual Temple, Boston, Mass., Sunday, May 6th, 1888.

[Reported for the Banner of Light.]

INVOCATION.

Our guides and teachers, counselors and friends in spirit, you who inspire and assist us in our endeavors to attain greater spiritual heights, we ask this afternoon for renewed inspiration and aspiration. May we, as audience, inspirers and instrument, come harmoniously into a recognition of the truth, and may every utterance of this hour be prompted by the highest and best which we are capable of apprehending and expressing, so that, out of the services of this day, there may be evolved within us greater strength and courage, a renewed conviction of duty, a deeper devotion to truth, and a greater love of those principles upon which this government is established.

DISCOURSE.

Ladies and Gentlemen: I am to speak to you this afternoon upon a subject in which I am profoundly interested; one which is, perhaps, the most important which can at present occupy your attention as inhabitants of this mundane sphere, wherein you temporarily reside. I trust that it may be possible for me to convey to your minds all that I apprehend and comprehend, relative to it and the situation involved. At least I shall endeavor to do so in the highest interests of what I conceive to be a love of country, such as your Republic is founded upon—a feeling as deep and as pure as it is possible for human hearts to imagine and understand.

In looking over the conditions which I observe to-day existing in your country, I realize how difficult it is that all persons connected with your institutions shall be able to realize that which I realize, looking from an entirely different standpoint. I also realize how difficult it will be for me to impress upon you those thoughts generated in my brain relative to the conditions I observe, and the apprehension I have in regard to the same. Yet, laboring with all these disadvantages, and animated with a sincere desire to impart that which will be of service to you, I shall venture to present the typical future of your country; and, while I may not possibly be able to give you a correct idea, in all respects, relative to the different elements at work in your institutions, as they now exist, I trust I shall be able to give you something which will be of advantage to you in your individual and collective capacity as citizens of this nation.

There are many conditions now existing which serve to arouse the gravest apprehensions on the part of the far-seeing friends of this Republic, and it is but natural that the patriots, heroes and martyrs of other centuries and different ages should be interested, and very deeply so, in that which concerns one of the fairest spots upon your globe, baptized as it has been with the blood and tears of those who labored to establish a place of refuge for the downtrodden and oppressed of all lands. As we look back over those years, when to be identified with the "Rights of Man" was to be a subject of opprobrium and abuse; when to be imbued with the aspiration and inspiration to free men and women from the rule of a country which did not believe in the equality of men, and in the perpetuity of the liberties of the same, and see now the condition to which the governments of the different nations of the world have been, in the evolutionary process of the spirit, drawn or driven, it is not to be wondered at that we regard with peculiar affection and interest this central idea, as it were, of republicanism, established here in the United States of America. Although the institutions of this government may not be as perfect as we could desire, they are, nevertheless, the expression of the highest formulated wisdom which our world was then capable of introducing upon this planet. Yet, comprehending the difficulties under which you to-day are laboring as a nation, we shall endeavor to point out some of the obstacles which may possibly arise to prevent, or at least to mar, the anticipations of those who are most deeply interested in the welfare of republican institutions, and who have the highest possible conception of the obligations which citizenship imposes upon them.

You possess a vast territory, stretching from ocean to ocean, and dotted with mountains, forests and lakes, whose resources are such that they must, necessarily, bring to you the highest material prosperity. Your physical surroundings are the very best that it is possible for nature, with her lavish hand, to bestow upon the children of men; hence it ought not to be a matter of amazement that, as citizens of this Republic, even with your limited understanding of the advantages which you possess, you should feel a certain amount of pride which may, perhaps, blind your eyes to the dangers threatening your institutions, to so great a degree as we at present perceive. Material advantages and prosperity, after all, are only those methods of expression which the spirit seeks; and, however advantageous may be the conditions of the material world, and the resources of the same, which you are capable of appropriating, unless those resources and conditions are made subservient to the highest and best interest and welfare of the spirit in man, individually and collectively, they have failed of the purpose for which they were designed.

On this new continent, in this new atmosphere, and under conditions which never be-

fore existed, this Republic was founded. It was an expression, as I have already said, of the highest wisdom of the two spheres, material and spiritual, which it was possible to blend at that time, and under those circumstances; and there was, and has continued to be since that grand epoch, no cessation of interest on the part of those who are watching the destiny of this Republic, relative to its ultimate condition and future prospects. Wherever there are foes, either foreign or domestic, wherever there are dissensions which threaten the perpetuity of your institutions, there also are the watchful spirit guardians, who seek to repress and control the mental expression of those persons who may be designing to undermine the liberties of the people, and to destroy the conditions that were purchased by such a sacrifice of blood and treasure.

As we look over the history of your Republic, we are called, in memory, back to the time when this land was rocked from centre to circumference in the throes of civil war; when the liberty-loving and justice loving people of this country united with a firm determination to erase from the escutcheon of the nation that blot of human slavery which was so deeply engrained upon its beautiful exterior; and we see, arising from the conditions which then existed, a power of spirit which is to-day felt in all the deliberations of assemblies everywhere, whether state or national: for there is no force ever brought to bear in the realm material, born of the power of principle and of spirit, which is not permanent in its effects. Although the purpose to maintain the rights of man, at whatever cost, is a principle deeply implanted in the breasts of the American people, yet, as all life is made up of conflict, and as all conditions are positive and negative, opposing and conciliating, there is and must always be, so far as we can apprehend, conditions existing, both in this government and in all other governments, which will be of such a character that apprehension must at times be felt. There is being poured constantly upon your continent, and into the borders of your Republic, a current of individual and collective ignorance of republican institutions, which to-day menaces the foundation of this government. The psychological influence of persons imbued with the ideas which are born and nurtured under monarchical rule, in which the rights of the many are not considered as of so much importance as the rights of the few, has more effect upon the perpetuity of your institutions than have the millions of material bodies which work with you, and take part in your elections. Psychological influences, emanating from the shores of the old world, are felt here to-day upon your Western continent in a way that is hardly conceivable by those who are looking only to the external; but we who, as guardians of this Republic in spirit, are watching the hidden forces at work in your national life, may reasonably apprehend some danger thereto, unless you shall be aroused in time to consider the consequences which may possibly ensue from the circumstances which I have named.

It is not possible for men and women to at once eliminate from their minds those ideas and principles which have been transmitted from generation to generation, and incorporated in the blood and bone and muscle and tissue of the organism. Hence, when men and women come here from the countries of the Old World, where they have not been taught to recognize the equality of men but have had instilled into their minds instead the idea that some are born sovereigns and rulers over others, you at once see that the psychological power evolved from this condition forms a powerful battery, by and through which those upon our plane who are interested in those older forms of government can work to influence your national life. It should not, then, seem unreasonable to you, realizing—as most of you do—the force of spirit influence, that it is just as essential for us, upon our side of life, to watch and jealously guard the principles upon which your government is founded, as it is for you, as citizens of this Republic, to do the same upon the outer side of human existence.

It is impossible for us to cast a prophetic vision toward the future of your country without also indulging in retrospect—without taking into consideration that which has been together with that which is to be. Looking from your present state, and understanding some of the conditions of your life as a people and a nation, we wish to impress upon you the fact that it is time that all who believe in republican institutions, who love liberty and who are devoted to the welfare of their fellowmen, should be made to realize the *sacredness of citizenship*, and understand the impossibility of sustaining a Republic in any condition whatsoever in accordance with the principles of justice, unless every citizen of that Republic shall hold his ballot as sacred as his very soul, and be determined that, whenever his vote is cast, there shall always be a man and a conviction behind the same, and that every expression of political opinion shall be a religious expression, based upon the highest and most beautiful spiritual conception of which he is capable.

In view of the circumstances to which I have briefly alluded, namely: the misapprehension relative to your principles and institutions which exist among those who are coming here so rapidly from other countries, it behooves you, as citizens interested in the welfare of those principles and institutions, to arouse yourselves to a realization of the terrible consequences which must and will ensue unless there shall be developed within the brains and hearts of the people of this country a love of liberty so strong and pure that neither party prejudice nor material gain shall weigh in the least against it. Unless this condition can be generated among the people, we cannot safely predict for you the future of this country, inasmuch as we see, as do also many upon your plane of life, that there is gradually being developed among you a love of aristocracy, of wealth and of distinction, which is a direct menace to democracy and the institution which it represents. We view with alarm this growing sentiment, which is really an outbirth, as it were, on new and prolific soil, of the old parent stem of monarchial government, and the sovereignty of one over many, which has not been eliminated from the organism of the individual nor of the race.

Wherever there is a love of power which is not made subservient to a love of justice, there must always be evolved therefrom a most untrustworthy and dangerous condition; and this motive, which actuates so many of those engaged in the concerns that you call those of citizenship and statesmanship, connected with your government, is one of the most threatening elements with which you have to contend.

Everywhere we find those who, in their efforts to sustain self, or party, or position, forget principle, and that which is more powerful than the material, namely, the spiritual; and that man or woman who should to-day make the statement that a political organization ought to be a religious one, in the highest and best sense of that term, would be a subject of derision. Unless, however, this element of spirituality can be so unfolded within the minds and hearts of the people that love of justice is made paramount to love of party, and love of truth to love of material gain, the dangers which menace this country are numerous and formidable, inasmuch as your very government is established upon the belief that *the will of the people is all-sovereign.*

The finest illumination of the spirit is required to meet and overcome the dangers which threaten your national life; yet you have excluded from your elective franchise the very ones who possess that element, and who might, very properly, wield the same to prevent the overthrow of those principles. As the condition of human slavery, which existed at the time of the formation of this government, and which continued to exist until your late civil war gave it its death-blow, weakened and undermined the foundations of this nation, by reason of the fact that it was not in consonance with the principles of justice and right; and as, in consequence of that fact, you were obliged to pass through those long and trying years in which the blood and treasure of this country were freely expended to establish a partial condition of justice; so also, we, as spirit guardians of this republican government, say to you this afternoon you will be called upon to pass through even more trying ordeals unless you are willing, as a people, to incorporate into your Constitution that degree of justice which shall enfranchise that half of the citizenship of this country which is now disfranchised—namely, your women.

While you stand before the nations of the world to-day as an ideal Republic, toward which the oppressed and downtrodden of all countries turn for refuge, you are simply an *ideal* Republic, after all—the foreshadowing only of what may yet be evolved from that inscrutable power which we call Divine Providence. Standing thus in the very forefront of civilization, you are called upon as a people, by virtue of the epoch in which you now live, the era which you have attained as a nation, and the force of those influences of the spirit, impelling all toward a higher and better condition of society, to rise to that plane where you may *truly* represent the principles of self-government. When I say this I am looking toward the future when this government shall really be that which it is proclaimed to be—"a government of the people, for the people, and by the people."

When this is done, those resources of your country which can supply you with so much of that which is necessary to your material welfare, will be used as they ought to be, in consonance with the spirit.

Men and women everywhere, toiling in all branches of life, will then be remunerated according to the labor which they have performed.

I should fail of having given to you all that is generated in my brain this afternoon, if, in contemplating the future condition of your country, I should omit to mention that the struggle in which the people are engaged is not simply a struggle for mental and bodily liberty, but it is a struggle also for *freedom for the soul to express itself through material environments.* Therefore, when the toilers of the world, who to-day are gathering upon your great continent in obedience to the law of self-preservation, and are endeavoring to solve the problem of existence, seek to obtain a foothold upon the soil of your country, they find it very largely already in the hands of those who do not use it, and, as a consequence, the workers are deprived of their natural inheritance. Until you recognize this fact, which must be apparent to all justice-lovers, and all seekers after truth, that this grand continent, this planet of yours, belongs to every man and every woman proportionately alike, you have not apprehended the first principles of justice. There are those who begin to realize that, after all, equality means *equality of opportunity;* and unless opportunities be presented by which men can obtain, first, physical; second, mental; and third, spiritual independence, you have by no means been permitted to exercise your inalienable right "to life, liberty and the pursuit of happiness." All these things are conditioned and based upon material states, which enable the mind to act, and the spirit to grow; and so, underlying all these other conditions of which I have spoken is, after all, that higher and greater sentiment, a love of justice and a devotion to truth, enabling every man to so love his fellowmen, everywhere, that he shall be unwilling, at all times and under all circumstances, to obtain anything for his own material advantage, if by so doing he shall jeopardize the rights of any one else.

This is the keynote of your advancement as a people; upon this principle, which we call a spiritual one, your government was founded, and upon it it must be maintained, or it must fall as other empires and republics have fallen before.

In speaking of these obstacles which may arise to prevent the fulfillment of the hope of the people, we do so with the desire to arouse and quicken the insight and inspiration of those who listen, and to generate a force of spirit, which may operate as a counteracting element against those conditions of which we have spoken.

As those interested in the welfare and perpetuity of this government, we watch with concern this love of party, so dominant at present, and we most earnestly wish to impress upon the minds of all, the fact that if they would establish and maintain a condition in which all shall have equal opportunities for the development of their individual being, there must be a profound love of justice incorporated in the individual and in the body politic, which must express itself upon all questions, be represented in all your legislative acts, state and national, and be the motive power behind every ballot that is cast by every citizen of this Republic. It is not and cannot be for the best interests of this government and the future of this country, that any citizen should say to himself, or to others: "I have no interest in political affairs; I wash my hands clean of all that concerns the same; I do not care to take part in caucuses and conventions, because they are so corrupt and party-serving." Do you not see that this is one of the great dangers which menaces this government of yours, inasmuch as the bad and undeveloped, those who do not regard the rights of their fellows, have thus the machinery of your government under their control, while the patriotic and justice-loving citizens sit silent and unconcerned? It is time, we repeat, that you were aroused to a comprehension of this danger, that you may act intelligently thereupon. It is time that you rose, in the dignity of citizenship, to an understanding of the same, and became imbued with the principles which formulated this government and which inspired those whom you call your Revolutionary ancestors; causing them to regard no sacrifice as too great, no trial as too terrible and no ordeal unendurable, if thereby they might help to establish, somewhere, a government which should be a hope for the benighted millions of the world.

In transmitting to you such a government, we also transmitted an obligation to maintain, sacredly, those principles for which so many fought and died. This is a heritage of which any citizen may well be proud. It is a legacy which you must sacredly guard. Patriotism is a duty which devolves upon you by reason of the wonderful conditions which are involved therein; for all expressions of spiritual life and force must be given through the outward, which is material. There is no possibility of any expression of spiritual life being made cognizable in any other way; and so we enjoin upon you, as you look toward the future, that you rest not easy and unconcerned in the belief that, as this government has been maintained so successfully thus far, it will continue to exist without your most hearty coöperation. Each one is a factor in maintaining this government, under the conditions which were established by the fathers. There is no possibility of your escaping the responsibility thus laid upon you. You are unworthy descendants of those gone before unless you are able to sink party pride and personal considerations and ambition in the larger love of country and of justice which should be yours. When you have done this, and have transmitted, as a priceless legacy to your children, the idea that equal opportunities everywhere for all persons is the motto underlying the foundation of this Republic; when you have developed a love of principle superior to love of power and party, you may then look forward to a future for this country which shall indeed be a satisfaction, not only to you as citizens of the same, but to the world at large; for I cannot close my address this afternoon without seeking to impress upon your minds the vastness of this object by stating that this republican nation of yours is, after all, what its friends and guardians have always claimed it to be—the hope of the world.

Millions of men and women, toiling in the bondage of oppression and servility, are looking to you as a people, believing that here upon your shores they may attain a certain degree of happiness denied them elsewhere; and these hopes, which have been aroused by the formation of your Constitution and your declaration of principles, must be fulfilled.

It is in the fiat of Divine Providence that it should be so, but let me impress upon you again the fact that *you are a part of that Divine Providence, and must do your appointed work.*

All these things which are connected either with organizations of people or with individuals are only factors working everywhere toward the establishment of certain ends, for certain purposes; and this government is only one of those purposes working for certain ends. When a people are so developed that their government permits them to think, feel, act and express themselves freely, you have attained the highest expression of spiritual power which it is possible to obtain upon this or any other planet; and you may have this, and will have it. It is the destiny of this Republic to grow more and more in accordance with the principles upon which it was established. It is in accordance with the evolutionary development of spiritual life and force that there shall be no retrograde movement, although apparently there may be one; but upward and onward you shall go, believing in justice and the establishment of truth, realizing, as a sacred trust, that not upon your ancestors, not upon your Revolutionary fathers, not upon those who fought and died in your civil war, but upon each one of you individually — upon your own purity of thought, your own devotion to principle, your own love of justice, and your willingness to sacrifice selfish and unworthy interests, depends the perpetuity of this government, the welfare of this people, who are sovereigns indeed; so that, as the years shall come and go, there shall be one spot upon the face of this globe where men and women shall be *free.*

A FEW OF THE TRUSTS.

TRUST, that was nurtured in confidence
And born of honor and innocence,
Trust, that once cheered the toiler's way,
Now marks the toiler for her prey,
While murdered competition cries
Vainly for justice to Freedom's skies,
And "limited production" drives
Workingmen home to their hungry wives!

Rubber and Railroad-iron and Reapers—
Trusts of them all are the makers and keepers,
Roofing-paper and Ropes and Rum—
The price is fixed, and the buyer is dumb;
Diamonds, Copper and Butchers' meat,
Limburger Cheese and the Envelope sheet,
Even the Lead a poor man might buy
To put him out of his misery!

Undersell all who refuse to bow
To the edict that furrows the laborer's brow;
The Electric-lamp shall not shine for less,
Nor Gas, to lighten his home's distress;
Coal and Coke and Kerosene oil,
The Plow and the Pot too empty to boil,
The Paper-bag for the penny cake—
None but the gluttonous Trust may make!

Sugar and Salt and Shoes and the Steel
The moneyless wretch at last may feel;
His Sashes-and-blinds and the Slate his lad
Must carry to school are not to be had
Save of a Trust; nor his Mica, his Lard,
His Beeswax and Honey—there 's nothing too hard
Or too tender, indeed, for the money-lust
Of the all-pervading pitiless Trust!

Theatre-posters and Thrashing-machines,
Trunk-lines, Telephones, Tin and Beans,
Telegraph Messages, Cottonseed-oil,
Oil-cloth, Sumach, Cordage, Foil,
Cotton-duck, Linseed-oil and Pitch—
These are the TRUSTS on which some grow rich.
But as for the penniless workingman—
Let him get trust at the shop—*if he can!*
—*J. P. B., in the (N. Y.) World.*

[PROSE PORK-POEM.]—Judge Samuel Lumpkin lately sent to the writer a half-dozen hams from his private smoke-house, of the vintage of 1884, that are simply poems in ashes. Any self-respecting pig would have died gladly to have been so idealized. In these hams you catch the flavor of the smoke of the half-smothered oak chips above which they drifted with the seasons into perfection. And the red gravy, clear, consistent, flavorous—it is such gravy as you used to find on your mother's table when you came home from a long day's hunt in the December wind. I had rather have a smoke-house with its loamy floor, its darkened rafters, its red pepper-pods, its festoons of sausage odorous of sage, and one hundred such hams suspended between earth and roof, like small Mahomets, than a cellar of dust-begrimed bottles of Madeira of 1823. Has the art of curing hams in the Georgia smoke-house become a lost one? Shall red gravy go, with Tyrian purple, into the realms of the impossible?—*Atlanta Constitution.*

Doings by the Workers.

Chicago, Ill.

To the Editor of the Banner of Light:

On the evenings of May 23d and 24th Mrs. R. Shepard Lillie, Mr. J. T. Lillie and Mr. Edgar W. Emerson appeared before large and appreciative audiences at the Princess Opera House.

It is some years since Mrs. Lillie has spoken in Chicago, and while at the first she was warmly greeted by many old friends, she had spoken but a few minutes before the entire audience were numbered among her new friends and admirers.

Mr. Lillie's genial face and sweet voice at once won the people, and all his songs were well received and warmly applauded.

When the quiet young gentleman announced as Mr. Emerson, came to the front of the stage and began talking to the people there was a decided feeling of wonder mixed with the curiosity strangers always express at coming into the presence of a test-medium: wonder if the most excellent reputation that had preceded his arrival would or could be sustained in Chicago. But when "Sunbeam"—bless her bright name and nature—took possession of her medium, and went beaming about among the people, she soon brought to light so many hidden things that the entire audience softened and warmed into enthusiasm; and as some hard-headed old skeptic would be obliged to acknowledge: "Well, you *are* right!" the admission drew forth hearty cheering of the bright little spirit, who never failed in a single instance.

Contrary to anticipation, these westward-bound pilgrims were able to remain over Sunday in Chicago, and, notwithstanding the rainy weather that prevailed, the Opera House was well filled both morning and evening.

The lovely and loving spirit of kindness for all, the earnestness and zeal in the presentation of truth manifested by Mrs. Lillie, make her one of the great powers for good in the enlightenment of mankind. The clear, concise, practical answers she gave to questions from the audience, as well as the lofty thought and beauty of expression in her inspirational poems, are very rarely equalled, and the combination for the demonstration of the spiritual philosophy and phenomena, by Mrs. Lillie and Mr. Emerson, certainly cannot fail to dispel the darkness of doubt and error with the clear, white ray of truth.

We anticipate their return to our city about the middle of July with great pleasure.

A. R. O.

New York City.

To the Editor of the Banner of Light:

The People's Spiritual Meeting of this city celebrated the fifth anniversary of its existence (without organization) Sunday, 3d inst.

Two very interesting sessions were held. In the afternoon the opening exercises consisted of an invocation by Mrs. Nellie J. T. Brigham; remarks and readings of a poem, "Where Are the Dead?" by Mrs. M. C. Morrell; an experience related by Dr. Isaac Hand Gibbs, (eighty-eight years of age,) and remarks by Theodore Bunce and Dr. B. M. Lawrence; Miss Fannie Kimball sang: "Ho! Reapers of Life's Harvest," and Mrs. Brigham delivered an address, also improvising poems upon "Mediumship," "The New Birth" and "Resurrection." Mrs. S. A. Slocum, under inspiration, gave the closing address of the afternoon; the audience sang "Nearer, My God, to Thee," and an adjournment was had till evening.

The opening song of this second session was: "Give me the Wings of Faith to Rise," rendered by the audience, Mrs. Maggie Morrison organist. Mrs. Morrell read a selected poem; F. W. Jones gave a short history of the rise and progress of "The People's Meeting"; Mrs. M. K. Curtis gave a fine rendering of a song; Mr. Bunce and Dr. Lawrence made remarks; Mr. H. Milleset contributed to the pleasure of the occasion by rendering a humorous song: Mr. Wilson MacDonald made the set speech of the evening, and sharpened our intellectualities by logical reasonings and witticisms.

"We Shall Meet Beyond the River when our stormy voyage is o'er," was then sung by the audience, and thus closed the fifth yearly anniversary meeting of our humble, and we hope useful People's Spiritual Meeting. We have continued pretty successfully for five years, without constitution or by-laws, president, secretary or treasurer—merely having a conductor, who has been styled by one now gone before as "a condition-maker," whose mission seems to be simply to see that a place is made ready for the workers who by their special gifts are qualified to stand between the living and the so-called dead, and bear messages of comfort from the arisen to those left behind.

The thanks of the conductor are hereby tendered to all who have interested themselves in this humble enterprise in a sufficient degree, either by talent or financial support, to insure its existence without interruption for the five years during which it has never missed a single meeting.

FRANK W. JONES, *Conductor.*
230 *W. 36th street, New York, June 7th,* 1888.

Cincinnati, O.

To the Editor of the Banner of Light:

On Sunday, June 3d, Mr. J. Frank Baxter began a series of lectures accompanied by his appropriate selections in music and poetry, and supplemented by his inimitable séances, in Cincinnati, where he had made many friends through previous work over one year before.

The announcement of his return and purpose called out unusually large attendance, both forenoon and evening. The audiences were well paid, and the marked attentiveness and occasional applause plainly told it.

The morning lecture—a grand introduction—presented "The Scope and Value of the Spiritistic Platform," and, also, the catholicity and liberality of the speaker. Mankind were his brethren, humanity was his church, and God the Father of all.

The evening lecture on "The Persistence of Law and Truth," as illustrated in the establishment of principle, justice and love, particularly applied to the history, growth and permanency of Spiritualism; it was terse and conclusive.

While Mr. Baxter holds his audience ably with his earnestness and eloquence, and is to be ranked with the best, yet the interest of the house centers in his exercise of medial powers. On this Sunday we report, the hour's séance was replete with interest. "That's my sister!" said a lady, in recognizing the first spirit description and *full name.* "That lady married our son," said an elderly lady, speaking for herself and aged husband, in response to the second delineation. "What does 'E. H.' in a plain ring mean?" said Mr. Baxter. "My son's initials, and his marriage ring," said the old lady. "I know him; he was a member of the very Post that meets in this hall," said a man, as a soldier was most completely described. And so on for the hour; the audience listened with spellbound surprise, except as now and then it was impossible to suppress a demonstration of applause.

There are lecturers, there are singers, there are elocutionists, there are mediums; but Mr. Baxter is one of each, and a success in each, and when it comes to combination in an evening, he must be spoken of as one of the greatest powers the spiritual platform has to-day.

A "Ladies' Aid" and "Children's Lyceum" are decided auxiliaries to the Union Society, the former having from time to time financially assisted.

Wednesday evening, June 6th, a Strawberry Festival and sale was the order.

Every Sunday the Lyceum and the Union Society of Spiritualists meet; every Tuesday afternoon a ladies' meeting is held, and every Wednesday evening there is a sociable, entertainment or a lecture.

COM.

Mrs. Field in Saratoga.

Mrs. Clara A. Field addressed the Spiritualists Sunday morning and evening, and left for her cottage on the Lake Pleasant Camp-Meeting grounds Monday morning. While rounded periods and the flowers of rhetoric do not especially characterize Mrs. Field's lectures, in the powerful utterance of new thought, and in the development and application of liberal ideas, she ranks deservedly among the foremost on the liberal platform.

In the morning she held the undivided attention of her audience for an hour and a half, discussing the problems of life, taking the position emphatically that the spirit-world is right here with us, and our spirit friends do not have to "return" to greet us, but constantly mingle in our daily life. With clairvoyant vision she had discerned spirits from her earliest childhood, and said there were a host within view as she spoke, not to listen to her, but because they belonged there. "Spirits," she declared, "cannot leave the atmosphere of this earth, except for a transitory visit, until they outgrow it by development, and this, in a great majority of cases, will take longer than their earthly pilgrimages in the physical body." In other words, we must all work and win for ourselves higher and happier conditions if we would attain unto them. No exalted state is conferred upon anybody as a free gift.

In the evening Mrs. Field deprecated the proselyting spirit, and said it was useless to try and convert people who had not grown large enough to comprehend the superiority of the philosophy of Spiritualism over the prevalent religious superstitions of the day.—*Saratoga (N. Y.) Eagle, June 2d.*

June Magazines.

WIDE AWAKE.—An amusing story of home boy life is told by Margaret Sydney in an account of "Eurania's Boys and How They Kept House." "The Story of Boston Common," by E. E. Hale, in which he tells about the witches and the wishing-stone, and the old train band parades and the cow pastures, will be read with interest by all, especially those in this locality. Illustrative of a pleasing historic paper by Amanda B. Harris is given an engraving of Landseer's famous painting, "Wild Cattle of Chillingham." "Plucky Smalls; His Story," is a pathetic and amusing serial by Mrs. Crownshield, wife of a naval commander, the scene of which is upon a training ship. In "Double Roses" Mrs. Sherwood continues her narrative of the experiences of two young girls in New York City. The antiquarian writer, Henry Brooks, writes about "The Old Tinder-Box," and other stories and sketches, several poems, including one that, taken in connection with its illustration, is unique and amusing, entitled "The One in the Middle," render this a very attractive number. Boston: D. Lothrop & Co.

THE AMERICAN MAGAZINE.—The third paper of the series descriptive of "Along the Caribbean" relates to Barbadoes, which is the first point reached after leaving the curve of peaks, with their strange fascinating scenery, that with their smoking mountains and riven rocks is all that remains of lost Atlantis, and impart some conception "of the awful forces that buried a continent miles below the waves." Nine illustrations include engravings of public buildings, the interior of a sugar factory and an arrow-root mill. The author, Dr. Hutchinson, makes his chapters highly entertaining and instructive. Gen. Howard contributes an article upon "Our Defenses from an Army Standpoint." An interesting sketch of "Dickens on the American Stage," by Geo. E. Montgomery, is illustrated with pictures of Irving, Burton, Jefferson and Lotta in leading characters of the dramatized works of the novelist. The conclusion is given of "My Dream of Arnachy and Dynamite." There are also several stories and poems, the frontispiece being a portrait of Charles Dickens, Jr., now giving readings in this country. New York: 742 Broadway.

THE THEOSOPHIST in its May number leads its many interesting articles with one on "Ancient Sacrifices," the remark being made at its commencement that what has been termed "the modern science of anthropology" was known to the Orientals and studied by Greeks long before the time of Alexander. A paper upon "Emerson and Occult Laws" is an endeavor to prove, by quotations from his writings, that he recognized as a truth the specific idea of reincarnation. Of these are the following:

"Do not be deceived by dimples and curls. I tell you that baby is a thousand years old."

"It is a secret of the world that all things subsist and do not die, but only retire from sight and afterward return again. Jesus is not dead; he is very well alive; nor John, nor Paul, nor Mahomet, nor Aristotle; at times we believe we have seen them all, and could easily tell the names under which they go."

"Eastern and Western Science," "Nature's Finer Forces," "Renunciation," and "Esoteric Buddhism and its Cosmogony," are the subjects of other papers. Madras, India. Boston: For sale by Colby & Rich.

THE QUIVER.—Good practical advice is given in "On Meeting Troubles Half-Way." The author of "My Brother Basil," etc., commences a new serial story, "In Her Own Right." New chapters are supplied of "Not All in Vain," and a story for the young, hymns, and other matter, fill the remaining pages. New York: Cassell & Co.

VICK'S ILLUSTRATED.—A spray from a rose bush—foliage, bud and flower, all delicately colored—is shown in the frontispiece, and much of the reading matter has reference to the Rose, this month's queen of the garden. In "Foreign Gossip" an account is given of localities where there are miles of rose plantations. No one can be evil-disposed who loves and cultivates flowers; and as this periodical labors to that end, it may be considered in no small degree a saviour of mankind. Rochester, N. Y.: James Vick.

HALL'S JOURNAL OF HEALTH.—The chief articles are two on "Mind Cure," and "The New World Language," (Volapük) by Frederick Whittaker. A variety of hygienic and other matters are the subjects of minor articles. New York: 206 Broadway.

FREETHINKER'S MAGAZINE.—Lyman C. Howe presents the ninth of his series of papers on Spiritualism. In a biographical notice of Mr. Howe, the editor speaks of the Spiritualists as numbering in their ranks "hundreds of thousands of the most exemplary and intelligent people of this country." Buffalo, N. Y.: H. L. Green, editor and publisher.

HERALD OF HEALTH.—The leading contents are, "Experts Tell of Alcohol's Deadly Effects," "Combinations of Quacks and Quack Literature," "New Born Babies, and How to Treat Them." The Supplementary Departments are "Woman and the Household," "Mothers and the Nursery," "Health Inventions and Appliances," etc. New York: Box 2141.

THE SIDEREAL MESSENGER describes, by letterpress and illustrations, "The Surface of the Sun." Professionals, students and young observers are supplied with much valuable information on the pages that follow. Northfield, Minn.: W. W. Payne.

A ROYAL CREMATION.—From Siam we learn that the cremation of the two sons of the king, which was "celebrated" at the end of February, was a ceremony eclipsing in magnificence even that of the king's uncle, whose body was cremated last year. For fifteen days Bangkok was given up to revelry. No work was done, and such amusements as fireworks, illuminations and interminable dramatic performances were provided nightly, and kept up till two or three o'clock A. M. The building in which the cremation was effected had been erected at a cost exceeding £50,000; a fact which, as it is now being demolished, as having served its purpose, shows munificence, if not extravagance. Externally this "premane" presented the appearance of a palace of gold, so gorgeous was its ornamentations; and internally its chief feature was the electric light with which it was illumined throughout. There were two separate cremation days during the fortnight; and the final procession for each was so long that it occupied over an hour in passing a fixed point. —*Pall Mall Gazette.*

☞We are glad to learn that Warren Chase's new book, "Forty Years on the Spiritual Rostrum," is enjoying a large sale. It is filled with the records of experience—some happy, others sad—with haps, mishaps and grand truths, which are full of significant hints to Spiritualists, thinkers, investigators and general readers. It should be in general demand. Price, *one dollar.* If ordered by mail ten cents must be added for postage. Order from Colby & Rich, publishers, Boston, or Hon. Warren Chase, Cobden, Ill.—*The Better Way.*

For the Banner of Light.

THE ENDING OF THE WORLD.

With eyes of childish terror
I heard the story first,
(Born out of Scriptural error,)
How earth by sin accursed
Would by God's wrath be riven,
In fearful flames be curled;
And thus I saw at seven
The ending of the world.

Years on, with woeful weeping,
I met and followed death;
He saw my mother sleeping,
And touched her with his breath.
Each clod that fell above her
Against my heart seemed hurled,
Ah! then I saw—who love her—
The ending of the world.

Chance marched with Time, and wrought me
A path to sea-kissed strands,
And bowing ships soon brought me
To fair and foreign lands,
Where, when the sunset's splendor
Its crimson flag unfurled,
I felt God's pity tender
Thus end the day's warm world.

Then Love came next, unbidden,
Tapped at my lone heart's door,
And entered in unchidden,
But *not* forevermore.
Love like a meteor darted,
Then into darkness curled,
I saw, when Love departed—
The ending of the world.

But lo! the clouds are riven,
And now *faith's* steady star
Lights up life's doubtful heaven,
And points to where *they* are,
The ones whom death made *changeless*,
Who wait with wings unfurled,
Mid hosts of glad evangels,
The ending of *our* world!

June 2d. AUGUSTA CHAMBERS.

Banner Correspondence.

Massachusetts.

LOWELL.—Ed. S. Varney writes: "Though our worthy Secretary has from time to time reported for your columns the various Sunday meetings of the First Spiritualist Society of this city, a few words as to the general status of Spiritualism in our midst may be welcome. For several years, as regards organized effort, the cause has been in a somewhat apathetic condition; there seemed to be a general lack of interest, the public services being occasional and sporadic in their nature. But all this time—aided by the uplifting, creedless sermons of the pastor of one of our liberal churches, who has sown good seed for subsequent reaping—a strong undercurrent of spiritual thought and sentiment has slowly gathered force, and we see the good result in the revival of the course of public ministrations which have just closed for the season, to be reöpened with renewed vigor in October. There is reason to believe that our meetings during the past half year have been fruitful in beneficial and lasting results. In the choice of speakers, feeling that the two should be lovingly linked together, we have intermingled the phenomena and the philosophy. Our souls have been warmed and glorified by the beautiful, progressive truths enunciated by the veteran, Warren Chase, the aspirational Mrs. Lizzie S. Manchester, the eloquent Tisdale, that deep thinker, Dr. Dean Clarke, the witty, talented J. W. Fletcher, and others, while the heart of the Spiritualist has been gladdened and the skepticism of the inquirer arrested or overcome by spirit messages voiced by such grand mediums as Mrs. E. Clark Kimball and Frank T. Ripley. The Chairman of the meetings has been our 'old man eloquent'—our toiler in the harness for forty years—A. B. Plimpton.

Our last meetings were held Sunday, May 27th, afternoon and evening, the occasion being a double memorial. Mr. Plimpton, in tenderly reminiscent remarks, commended the moral valor of our arisen local Spiritualist brethren who, during the last twenty years or more, had passed away; he also wove a bright garland of memory for the children of the old-time Lyceum who had 'gone up higher,' saying that they still clustered in groups around their earthly loved ones. Mrs. Lizzie S. Manchester, of West Randolph, Vt., improvised a soul-comforting song upon themes given by Grand Army men, and in a thrilling address paid a merited and appreciative tribute to the nation's saviours. In the course of which she stated the mediumistic source of the Emancipation Proclamation, and impressed the members of the G. A. R. Post present with the cheering fact that their comrades 'over the river' had not forgotten them; that during the war they were anxious watchers of the progress of events; that they were with their earthly companions in spirit, marching by their side during the sacred services of Memorial Day.

A peculiarly encouraging feature of our meetings has been the repeated attendance and hearty interest of church-members, whom one would never dream of seeing at a Spiritualist service. The writer of this knows of several instances where life has been made brighter by the test aptly given, and the mind's horizon widened by the word fitly spoken. And so the good work goes bravely on. The chains of mental servitude are being riven, while the mist-clouds of doubt are vanishing before the ever-brightening sunlight of our sweet revelation.

I am one of your subscribers; can't do without the BANNER OF LIGHT. It has sweetened my life and broadened my mental powers more than I can express. Heaven bless you for what you have done, especially in defending the phenomena and Banner Message Department from assaults of one-sided philosophers. The philosophy is glorious, but the phenomena must be cemented to it to make a complete whole."

HAVERHILL.—"E. P. H." writes that at a meeting near the close of the lecture season at Brittan Hall, Mrs. Hattie P. Griffin made her first appearance before a public audience in that city—reciting a selection entitled: "Trouble in the Amen Corner," which was much appreciated by the audience.

NORTH ADAMS.—John H. Arnold writes that Spiritualists and all other friends of truth may feel assured that, notwithstanding the attacks made upon it by such sensational assailants as Talmage and séance-raiders, the truths, of the verity of which they have incontrovertible proof, will triumph, and, surmounting all obstacles, march on to victory.

HAVERHILL.—W. L. Jack, M. D., writes: "The definition and its excellent application of 'Blessed are the pure in heart,' etc., given in answer to a question at one of the Banner of Light Circles, is a grand reply and fraught with all that could be to the point, which is, they will speedily behold the likeness of the good, and come into harmony and sympathy with the high and holy conditions and influences of life, and into the atmosphere of angelic intelligences, etc."

New Jersey.

VINELAND.—Mr. I. Lowendahl gives one of his own experiences as an offset to Rev. Dr. Talmage's charges. He says: "Spiritualism did more for me in ten minutes than one hundred preachers of one hundred different denominations could accomplish in a hundred years. Thirty-two years ago I lived in Brooklyn. One fine May morning a friend of mine induced me to call with him on Charles H. Foster, the then celebrated medium, in order to find out the fraud and denounce him. We expected to find a witch-like, half paralyzed, cadaverous individual, but to our surprise found him to be just the contrary—a portly gentleman, the very picture of health and good humor, looking more like a happy, jolly, well-to-do German farmer, than anything else. We had scarcely taken our seats when Foster said: 'Here is the spirit of a little child who wants to write her name on my arm.' Saying this he bared his arm, and sure enough we saw the letters just forming in rainbow colors, Rosaly. There were no confederates, no hot iron, no fraud of any kind in the case. We two acute and wide-awake observers had come for the very purpose of finding fraud and denouncing it, but there was nothing of the kind to be discovered. However, while the above writing was being developed, the idea struck me that the child of that name—who had recently died—was only five years old and could not write. This was in my mind; before I had time to express the thought in words, Foster instantly said: 'It is the mother, who, in recognition of your kindness to her child, came to do the writing in order to convince you of immortality.' 'Rosaly' was a poor, lonely Irish orphan, to whom on the previous Christmas—the last for her on earth—I had presented a Christmas-tree loaded with abundant gifts adapted for a child of her age."

Illinois.

COBDEN.—Hon. Warren Chase writes, June 4th: "A few days' rest from my pruning of trees took me to Villa Ridge, at no great distance from Cairo, Ill., for a visit at the fruit farm of my old friends, Mr. and Mrs. John Limbert, who have been believers in Spiritualism from its modern advent, and are weekly readers of THE BANNER and the *Two Worlds*. Mr. L. is an Englishman born, and an intimate friend of Robert Collier, both being from the same neighborhood in Yorkshire. Mr. Limbert was with us in the pioneer settlement of Ceresco, Wis., by the Wisconsin Phalanx, and his family and my own have been near neighbors for half a century. Joined with a few earnest and efficient Spiritualists in that vicinity, they secured the Grangers' Fair Grounds, two miles from Villa Ridge, and sent out notices, and we had two good meetings and a picnic there Sunday, June 3d, where I was engaged to speak. At the close of the lectures a large number of those present gave in their names and organized a Southern Illinois Spiritual Association—electing Mr. John Conant, President, and Mr. W. H. Leidelgh, Secretary, and taking the necessary steps to adopt a Constitution and organize legally under the laws of the State for religious societies, so they can employ speakers and mediums and select a location for a camp-meeting, which they hope to do next year.

There are many Spiritualists in Southern Illinois, especially among the fruit-growers, who are generally the most intelligent citizens of any section of our country. Southern Illinois is a good section for a camp ground; one there would draw together a large concourse of people without interfering with other distant camps. Our Cause is progressing finely."

Rhode Island.

WESTERLY.—N. E. Nash writes: "I have read in the New York *Sunday Mercury* a denial of the statements made in the *World* of May 17th relating to a materializing séance at Mrs. Stoddard-Gray and son's. I was present at that séance and occupied a seat very near the cabinet, partially in front, and from my position could see the medium sitting in his chair. I had as good an opportunity for close observation as could be desired, and feel it my duty to add my testimony to that of others, in declaring that the success of that raid was only successful in being a magnificent failure. The medium did not move from his position in the cabinet until quiet had been restored. From my position I could plainly see him at the time a form was materializing upon the table, and which to me seemed the finest and most satisfactory of any that I have ever seen. It was so near me I could have reached out my hand and touched the form. This was what the raiders proposed to capture, but it dematerialized before they could reach it; in fact, none of them succeeded in getting within several feet of the cabinet at all. I was one of two parties selected by Mrs. Gray to make a close inspection of the cabinet and its surroundings, which I did to my thorough satisfaction, and found no chance of fraud possible."

Ohio.

NEW PHILADELPHIA.—"M." writes: "Mrs. Cobb, of Mantua, O., who has been developed in the last ten or twelve years, is a materializing medium of wonderful powers. While entranced, and utterly unconscious, spirits walk forth from the cabinet in a dim light, and make yard upon yard of cotton or silk fabrics, and walk out into the circle eight or ten feet away from the cabinet. As many as sixteen different forms appeared on the evening of May 31st, many of whom were recognized. Those who have any doubts of the truth and genuineness of materializations should visit Mrs. Cobb."

Passed to Spirit-Life.

From Verona Island, Me., Cora S., wife of Thomas Abbott.

Thus has passed on to the higher life one of our most excellent mediums and workers in the spiritual ranks. As a kind-hearted neighbor, loving and patient wife, the gentle, sweet guardian of the home-circle, sister Abbott had no superior. By her wonderful discerning powers, her remarkable tests of spirit presence, she has made many converts to the truths of Spiritualism. She was sick for several months, and was a great sufferer. Nearly all of this protracted period she waited and longed for the time of her departure, when she would be at rest with her dear spirit-guides and friends, in whom she had the most perfect trust. Her spirit has been able to manifest several times, at one time speaking distinctly to her husband. She will be greatly missed at her home and in the neighborhood, and especially at Verona Park Camp-Meeting, where she was an earnest and faithful worker.

From Otisfield, Me., Mrs. Miranda Edwards.

Sister Edwards was a patient sufferer for many months. She was a firm Spiritualist, and was ready to leave a happy home, an affectionate companion, and sons and daughters, with an assurance of meeting them in the spirit-world, and knowing, also, that she would be able to return and proclaim to them the bright realities of life and immortality. She left the material body with the respect and honor due her most worthy name, and with the smile of heaven upon her lips. Her memory will be hallowed with tender endearments by all who knew her in earth-life.

From Verona Park, Me., Simeon Farmer.

Bro. Farmer was a life-long Spiritualist, and passed on as he had lived, in the full faith of the Spiritual Philosophy. He was an upright, honest New England farmer, whose industry, integrity and excellent character secured to him the confidence and esteem of all who knew him, making him the welcome guest of the neighborhood in which he lived, and where he raised a family of sons and daughters. From his farm was purchased the Verona Park Camp grounds. His remaining children, with their widowed mother, deeply mourn the material presence of one so dear to their hearts. DR. H. F. MERRILL.

From Hillsborough, N. H., May 30th, Harrison C. Ferry, aged 50 years.

Mr. Ferry was a successful business man, honored and beloved by all; a firm Spiritualist, a devoted father, a loving and faithful husband. His genial, manly qualities endeared him to friends and associates, and he will be greatly missed in the business and social relations of the town, while the grief-stricken family would find their sorrow overwhelming were it not for the blessed assurance of his spiritual presence and the sweet communion of souls enjoyed in the sanctity of the home, in which he participated with faithful zeal before the disrobing of his gentle, loving spirit, and now continued in by all with a fond devotion. We cherish his memory with a sacredness faithful and true.

From Deering, N. H., June 1st, Charles Whitaker, aged 70 years.

He was a thinking, intelligent man, with a heart too large for any creed, and found his faith in the facts and philosophy of Spiritualism, meeting the change with a ready welcome born of its assurance. Service in the East Deering Church was largely attended by friends and citizens, many of whom listened for the first time with marked attention to the comforting truths our heaven-born gospel brings.
ADDIE M. STEVENS.

From her home, in Richmond, Ind., Mrs. Armiuda Church Tucker Reynolds.

She was born in Essex, Conn., May 2d, 1824; was married to Elisha P. Reynolds in September, 1842, with whom she lived a very happy and useful life for forty-two years—he preceding her to the beautiful Land of the Soul only four years. Five children were born to them, four of whom passed on in early life, and were waiting there to receive their dear mother. Only one link of the family is left on earth, Erie L. Reynolds being their only surviving descendant.

She was an avowed Spiritualist for over thirty years, and had taken the BANNER OF LIGHT for many years. She was a fine medium for the good spirits to use in giving comfort and cheer to their loved ones on earth. She suffered about six months from a complication of diseases, which terminated her earth life-work. She fell asleep at last in the mortal to waken on the shore where no sickness or parting with loved ones can come.

Mrs. E. D. Smith, a medium of Indianapolis, conducted the funeral services.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

The Lookout Mountain Camp-Meeting,

Near Chattanooga, Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Tenting space given free. Address

G. W. KATES, *Sec'y, Chattanooga, Tenn.*

Convention in New Hampshire.

The State Spiritualist Association will hold its annual Convention at Manchester, N. H., on Friday, Saturday and Sunday, June 22d, 23d and 24th, 1888.

Good speakers and mediums are engaged to be present, and all visiting friends will receive a cordial welcome.

It is expected that the usual fare reductions will be made on the railroads centering there.

Francestown, N. H. GEO. D. EPPS, *Sec'y.*

Camp-Meeting in Minnesota.

The Itica Co. Scientific, Moral and Reformatory Association will hold its first Annual Meeting at Morristown on the third Sunday in June, 1888; and in connection therewith will be held a Spiritual and Liberal CAMP-MEETING, commencing on Wednesday, June 13th, and closing on Monday, June 18th.

Being the first meeting of this nature held in Minnesota, we invite and earnestly solicit the attendance and aid of the Spiritualists and Liberals of this and other States to assist in the inauguration and building up of a permanent Camp-Meeting organization at this or some suitable place in this locality. Ample means for board and shelter will be provided at very reduced rates to all who may come.

We also invite Spiritual and Liberal speakers and mediums. Suitable rooms for holding séances will be furnished gratis.

We wish to employ an independent slate-writing medium who will permit investigators to bring their own closed slates. Such a medium would be of great benefit to the cause, beside reaping a rich harvest for him (or her) self financially, as manifestations of this order have never been witnessed or produced in this locality.

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Conveyance hourly between camp-grounds and séance-rooms; also to all trains for a fare not to exceed five cents per trip. Any further information may be obtained by corresponding with MRS. LAURA A. GRANT, Rec. Sec'y, or D. BIRDSALL, Cor. Sec'y, of Waterville, Le Sueur Co., Minn. BY ORDER OF EX. COM.

[Spiritual and Liberal papers please copy.]

The Wisconsin State Association

Of Spiritualists will hold its next Quarterly Convention at Rehearsal Hall, Academy of Music Building, at No. 583 Milwaukee street, Milwaukee, Wis., June 22d, 23d and 24th.

Engaged Speakers—J. L. Potter of Wonewoc, Wis., and Mrs. A. H. Luther of Crown Point, Ind., (formerly Mrs. Colby, of Boston, Mass.) Other speakers and test mediums expected to be in attendance.

Hotel rates $1.00 per day. Parties desiring to engage board can correspond with J. Spencer, local Secretary, 470 East Water street, Milwaukee.

The management have not, up to the time of publication, been able to make special railroad rates, but hope to do so in time to notify by special circulars.

All communications should be addressed to

Prof. W. M. LOCKWOOD, *Pres., Ripon, Wis.*,
Or JOHN SPENCER, *Local Sec'y,*
170 *East Water St., Milwaukee, Wis.*

Sturgis Annual Meeting.

The Harmonial Society of Sturgis, Mich., will hold its annual meeting in the Free Church in Sturgis, on the 15th, 16th and 17th of June, 1888. Lyman C. Howe and other prominent speakers and mediums will be present to address the meeting. *By Order of Committee.*

Miscellaneous.

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☞ In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the common cations (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JUNE 16, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

As June 18th is a legal holiday, the friends are hereby notified that the counting-room of the BANNER OF LIGHT will be closed on that occasion.

Parties having advertisements for the seventh page which they wish to renew in THE BANNER for June 23d must make application by Friday afternoon, June 15th, or they will be too late, as our first forms go to press one day in advance for that issue.

Force and Fact—Faith and Knowledge.

The discourse by Phillips Brooks before the Ancient and Honorable Artillery Company and their New York and London guests, on the recent occasion of the two hundred and fiftieth anniversary of the establishment of that old military organization, while it was as eloquent and thoughtful a production as was naturally expected from the distinguished preacher, was especially remarkable for the broad and free ground taken that the present age is the age of inquiry after fact, instead of blind submission to force. By force was very plainly meant authority in its many forms, and in all that it implies. This of course includes faith, by means of which alone dogma has been able to hold its ground, or can expect to hold it in the future. Out of the old seventeenth century, observed the speaker, the world came new and different. It had passed from the compulsion of force into the compulsion of fact. The beginning of the seventeenth century saw the movement of the world's affairs decided by the strongest will, backed by the strongest army; at its close the world had fairly entered on that new condition in which the ambition and the purpose of mankind was to discover and conform to the facts of the universe. That is the difference between the ancient and the modern life.

It is modern, said the speaker, to find the fundamental facts in every region and conform to them, to put the sceptre into the hands of the nature of things small. The modern has left the old empire of Force behind; the new empire of Fact has come. The military idea is to undergo a change. Instead of being any longer the minister of wanton force, the soldier will be but the embodiment, in its crudest and most palpable form, of the power of fact. "He will be no thunderbolt flung into the midst of an amazed world. He will be the symbol and expression of the vital forces which are working everywhere for the expression of the eternal facts. He will be no longer the destructive power, but the conservative. To put it in the simplest and severest form, the modern as distinguished from the ancient idea of war is the police idea. The soldier is not himself the changer of the world. He is only the securer and preserver of those conditions in which the vital forces which proceed out of the bosom of the eternal facts can do their work and make their mighty revolutions." This is well said. A grand truth is conveyed in the utterance. His is the large and enlarging mind that can grasp and hold it, not vaguely but clearly and comprehensively.

The wars of ancient days ring with the cries of personal ambition. The sound of modern warfare has always behind it the sober murmur of the council chamber where men are discussing the eternal facts. On its banner is inscribed some calm word of unchangeable justice and the necessary right. It is the eternal facts that shine through the glittering armor of the modern soldier, and righteousness that shakes the earth in his solid tread. He but represents the State and the family. He is the glorified and forceful citizen. Who does not see how the old nature of war is passed forever, and facts, often mistaken, often distorted, but still facts as men conceive them, are the masters of the world? And as the eternal facts never quarrel, the great future of the world is Peace. Yet peace has its perils as well as its victories. The modern world must undertake to answer the question, what substitutes the nations of peace, the nations of agriculture and commerce and science have found, or can find, for the hard schoolrooms of the barracks and the battle-field, in which, through all the ages of the world thus far, these faculties have found their cultivation. But an answer to this question will assuredly be found.

In all ages, a large part of the world's vitality has been absorbed in war; a large part of man's most vital qualities have found their most brilliant fields of education and display in battle. Yet those qualities do not essentially belong to war or battle; they are already finding a more profound education and a more impressive exhibition in the new compulsions of fact which are taking the place of the compulsions of force. Where shall we see implicit obedience and the complete acceptance of a supreme law so absolute as in the eager intensity with which the scientist watches the face of Nature to catch the slightest intimation of her will? Where shall we see magnanimity so entire as in the heart of the true merchant, who feels that the State surrounds his personal fortune and furnishes the sufficient means and the worthy purpose of his becoming rich? Where shall we see such noble self-surrender as in the lanes and alleys of our great cities, "where quiet and determined men and women have bowed before the facts of human brotherhood and human need, and given the full cups of their entire lives to the parched lips of their poor brethren"? The President may be as great a hero as the successful General. The truth seeker's enthusiasm may be as unselfish as that which scales the height and captures the citadel.

"There is nothing good or glorious which war has brought forth in human nature," said the preacher, "which peace may not produce more richly and permanently. When we cease to think of peace as the negative of war, and think of war as the negative of peace—making war and not peace the exception and interruption of human life, making peace and not war the type and glory of existence—then shall shine forth the higher soldiership of the higher battles.... The facts of government, the facts of commerce, the facts of society, the facts of history, the facts of man, the facts of God—in these, in the perception of their glory, in the obedience to their compulsion, shall lie the possibility and promise of the soldier statesman, the soldier scientist, the soldier philanthropist, the soldier priest, the soldier man.... It is not that the power of fight has perished. It is that the battle has gone up on to higher grounds and into higher light. The battle is above the clouds." Man is "changing compulsion for higher and yet higher, the coarser for the finer, the brutal for the spiritual."

But all is not said, concluded the eloquent and philosophic speaker, when we have seen the compulsion of facts issuing from and claiming to take the place of the compulsion of force. There is one last fact behind all other facts to which a man must render his final allegiance. That fact is "himself, his own character, his own personal, spiritual nature filled and inspired by God." His life finds its consummate mastery in his own conscience, filled and illuminated by the light of God. We are brought to the dominion of personal character at last. If we are true to ourselves, we cannot be false to any. "Alas," exclaimed the speaker, "alas! for the man who knows no 'higher law'; who holds himself in such absolute obedience to any power of governor or government on earth that he is not ready to listen when the demands of his own character say to him—disobey! Alas for the man who thinks even the facts of nature his inevitable masters; who will not believe in his power to overcome them, even though it be by undergoing them; who will not rush through fire though it burn, through water though it drown, to do the work which his soul knows that it must do! It is in this last compulsion of character that the brave and faithful of all ages and conditions meet. To this last compulsion of character all the decisions of things must more and more constantly tend."

As the world grows riper fewer and fewer questions will go to the arbitrament of arms: Men will some day learn that legislation ought to have less and less to do. He is a public benefactor who makes "it possible to have one law less. He is a public enemy who would increase arbitrary government by a single burden that might be carried by the conscience and character of the community. It is in the development of this ultimate compulsion of character that is to be found the only perfect hope of man, and therefore his highest duty lies there. The best success and triumph of war and legislation is to make themselves less and less necessary, until at last they shall obliterate themselves. Every just war makes war more impossible. Every righteous law brings men nearer to being a law unto themselves. All is moving on to the ideal condition of mankind, which is the safe and sufficient compulsion and control of character. Law must ever open into higher law. Compulsion must ever give place to richer compulsion. And finally the Kingdom of Heaven will have perfectly come into a world whose law is character—"a world gladly and absolutely obedient to Truth and Humanity and Him."

Paul in Paradise.

On the confessed experience of St. Paul, when he records in his second letter to the Corinthians his having been "caught up into Paradise," Rev. Dr. Wild, of Toronto, delivered a recent discourse, many of the statements in which invite passing attention. Paul distinctly narrates, says Dr. Wild, that he once visited heaven, commonly called paradise. And he as plainly teaches that man can exist outside of a material body as he can within it, continuing to retain his consciousness, his identity and his individuality. If it were not so, reasons Dr. Wild, Paul would not have queried whether he was in the body or out. And Dr. Wild justly considers it to have been a glorious thing for the world that Paul was the conscious recipient of such visions and visitations from time to time; "though our outward man perish," says Paul, "yet the inward man is renewed day by day." He teaches that without a material body we can go to heaven, can live there, and can hear and see.

And Dr. Wild breaks out in an exclamation of the profoundest gratitude to God for such information to us poor mortals on earth. Some people, he remarks, think it wrong to speak in a tone of confidence about the other world and the life it has for us. They refuse to believe that it possesses any reality of which we can have a distinct conception. They believe in a long sleep until the resurrection morn. According to John, there they hunger no more, thirst no more, are not plagued with heat, do not suffer pain or sorrow, or weeping or death. "As light is tempered to my eyes," says Dr. Wild, "and sound to my ears, so heavenly information is tempered to our earthly condition. We have to impart certain kinds of knowlege gradually to our children." Paul said he "heard indescribable things spoken, which it is not possible for a man to speak." He meant that he saw and heard things which he could not describe in human language. Science, says the Doctor, could not have given us the slightest hint of what Paul was able to impart through his visions and revelations.

And *still*, with a strange inconsistency, Dr. Wild absolutely refuses to place any special confidence in Spiritualism, *because* it reveals to us what we can understand! To be revelation he thinks it should after all fail to reveal. It should hint of things which it cannot express. And yet he has just asserted that the light is tempered to our unfolding capacity, just as we introduce knowledge gradually into the minds of our children. If spirits are to communicate with mortals at all they must of course do it through the channels and by the agencies which are level with mortal apprehension. They must use symbols in order to be understood. "We can only talk and think about things on the plane of our own experience." For all that, Dr. Wild is willing to accept the revelation only as he fails to understand it. "Spiritualism," says he, "would have won me years ago if it could have described to me anything that I could not find parts of in this earth; but it is fettered to the earth; it is earthy." What he calls for is something that is "not of the earth."

When spirits enter heaven, he believes that they by instinct speak a language common to that life. Remarking on the fact that Lazarus told nothing of what he had seen and known there, he explains it by saying that it was all "sealed down" in his memory so that he could not recall and recite it, if he would. And then he makes this jump back into the arms of old theology again: "That would be the way that you father and you mother will never lose your son if he goes to hell. God will seal the mind, and you will have no knowledge of such a child, just as such things are sealed here." And still we are to be ourselves there although we have thus been stripped of our deepest and richest affections! What inane delusions will not the advocates of the cruel Calvinistic theology accept, only for the sake of holding on to its unnatural assumptions!

Had Dr. Wild been allowed the chance, what sort of questions would he have plied Paul with after his experience with one of these heavenly visions? According to his own confession, he would have sought first of all to gratify his childish curiosity: "First I would have asked him," says he, "what does our Lord and Saviour look like? What is his bulk, his height, his general appearance? Did you see Adam and Eve? I would like to have a description of these good old creatures to whom we are so much indebted. Are they aged? What language do they speak in that heaven where you were? Is it one familiar to earth, or easily understood? How and what do the inhabitants subsist upon? Do they eat and drink? and, if so, whence come their provisions? How are they clothed or attired? What do they do? What are their social relations? Are there any marks of age to indicate whether one is older than another? How do infants get along? How are they cared for? What is their position? What are their opportunities?"

Now this style of questioning would indicate that the person indulging in it cares more for news than for spiritual truth. And Dr. Wild is the same man, too, who finds fault with Spiritualism because it answers the very questions he would ask, besides those of a higher order. He is like the boy who would eat his cake and still keep it. There are numberless details of spirit-life which Spiritualism supplies in response to our inquiries respecting it, yet Dr. Wild rejects it for the reason that it does faithfully answer the very questions he asks, and far more. For a man who professes to want something that is not at all of the earth, we submit that he asks a string of very earthy questions.

It is natural that we should seek to know of that life from the standpoint of our present experience. The further we advance in spiritual growth and development, the less earthy and the more spiritual will become our desire for knowledge respecting that life. While, however, we continue mortal we cannot wholly divest ourselves of interest in mortal subjects; and the character of our questionings will inevitably be colored by so obvious a fact. This stands confessed and plain from the questions which Dr. Wild himself would ask. Yet he insists on having his clerical thrust at Spiritualism for furnishing the very information he professes to be so eager to obtain. The thing for him and for us all to do is to accept what is given us, and accept it gratefully rather than superstitiously. And the truth we get will not fail to verify itself to our individual consciousness.

James Freeman Clarke.

This truly distinctive and distinguished Boston preacher deceased from earth-life late in the evening of June 8th, at his residence in Jamaica Plain, at the age of seventy-eight years. His departure from the long broken circle of the old Boston ministers is an event of more than local interest and significance. He belonged to the famous class in Harvard, of which Dr. O. W. Holmes, Judge B. R. Curtis, Willam Henry Channing, Professor Benjamin Pierce, George T. Davis, and S. F. Smith, author of the national hymn "America," were members. It was in consequence of the intimate friendship he formed with Margaret Fuller that he finally decided on the preacher's vocation. She taught him, by his own frequent confession, to devote his life to a great end. It was in 1841, after the usual preliminary experiences elsewhere, that Dr. Clarke entered upon his lifework in Boston. In that year was formed and established the little Church of the Disciples in Freeman Place, with a free seating, and conducted in every respect in a spirit of studied and consistent simplicity. In addition to his ministerial duties, Dr. Clarke has been a prolific writer, and the fruits of his pen have nourished thousands of famishing spirits.

As a citizen he was esteemed one of the choicest worth. Though not aggressive he was always found combative and defiantly independent. He was no less free and open in his declarations of political than of religious opinion. At all times and in all places he possessed the courage of his convictions. He was openly one of the very few of Theodore Parker's friends, when the latter was set upon by the body of the Unitarian clergy; and no one spoke sincerer or more profoundly merited words of eulogy at the death of the latter than were uttered by James Freeman Clarke. He paid that high respect to Harriet Martineau when she visited this country which her great character deserved. He accepted Emerson for all that he was able to comprehend in the wide range of his perceptive thought. In all respects his aim was to be a true man by being true to himself. For he held that character was something far too deep and high to be compared with mere creed, and that living things were not to be set aside from any habit of reverence for dead ones. He was an early and constant friend of the slave and his freedom, and as such the friend likewise of Garrison and Phillips and Sumner.

Yet he never failed to exercise a supreme discretion, and he knew how to be patient, and wait for the beginnings of what would vindicate his action and thought. He was always candid enough to be willing to submit his convictions to revision; preferring the calm consciousness of right to the flush of mere victory. For a round half century he has been one of the few men in Boston who could be always depended on, and always found standing at their post. This is indeed a great tribute, and a rich one, to pay to any man. Though possessed of a positively original temperament, that might have led him away into the indulgence of idiosyncrasies, he held it in steady subordination to a ruling common-sense, which never failed to strike the high average of things, and to maintain it. Therefore his growing character all the time gathered new strength for its influence, and he was as much trusted as he was beloved. If he was not ambitious, it was because he felt that he needed no additional stimulus to perform his duties in a spirit truly great and exalted. Sufficient unto the day was the good and evil thereof, was the ruling principle of his life. That life, if ever it was true of a human life, was spent in doing good. And he did it bravely, healthily, and left the world much better for having lived in it.

"I Am No Evoluter!"

The General Assembly of the Southern Presbyterian Church, at its recent session at Baltimore, came out strongly against the evolution theory, and planted itself squarely on the Genesaic "instant-creation" dogma. Prof. Woodrow, an eminent scholar and liberal man—of whose case we have previously spoken—received the censure of these bigots in the matter of his appeal to the Assembly from the decision of the Georgian Synod—the vote, however, showing some advance in the ideas of the clergymen of the Presbyterian Church South since two years ago when Prof. W. was condemned by that Synod. One child of blind faith declared as *his* sense of the height of the occasion: "I believe God created Adam *instanter*, likewise the sun and stars"—a large job, quickly done, we should say, in the light of modern astronomic revelations. Another "smart Alec" among the unprogressive element which contributed its 109 votes *vs.* Prof. W. in victorious opposition to the 34 who dared to vote in his defense, based his own action in the premises on the words quoted above: "I AM NO EVOLUTER!" What a clear-cut crystallization into words of the narrow and short-sighted traditional policy of the Presbyterian church regarding nearly every new truth which has come to mankind since its organization!

Evolution means alike the clear expansion and improvement of mind or matter in harmony with natural law and the demands of changing environments; it is Progress in league with Time. Shattering seismatic convulsions in the mental field can alone be expected to move the Presbyterian "moss-backs" "one jot or one tittle." Let them sleep till the shock comes!

Progress in Illinois.

By a letter from Bro. Chase (third page) it will be seen that he has recently been one of the instruments in organizing a new local effort for the advance of Spiritualism and the establishment of a camp-meeting—the society to be known as the Southern Illinois Spiritual Association.

Convention in Wisconsin.

Attention is called to the announcement of President Lockwood—on our third page—regarding the forthcoming Spiritualist Convention in Milwaukee, June 22d-24th inclusive.

☞ F. W. Jones informs us that the regular services of the People's Spiritual Meeting, New York City, were held last Sunday with marked success. On Sunday evening, June 17th, literary and musical exercises will be the order of procedure. Mr. Wilson Macdonald, assisted by other eminent talent, will furnish the entertainment, and a grand time is expected. He adds that the Brooklyn Progressive Conference is still in actice and useful operation.

☞ J. M. Peebles, M. D., has purchased and will hereafter publish the *Atlantic Mirror* (weekly) of Hammonton, N. J., H. W. Wilbur being in charge of the editorial department. It is announced that "in matters social, scientific, religious and political, *The Mirror* will be *independent*, conserving and encouraging the right, the good and the true wherever found." This is good doctrine, and we trust it will be enforced in practice to the letter.

☞ We are in receipt of a cabinet portrait of Judge Nelson Cross, an active New York lawyer and magazine editor. This gentleman was a general in the late civil war, and will attend the forthcoming Gettysburg ceremonial, it being the twenty fifth anniversary of that great battle. The photograph is not, in our estimation, half as good-looking as the original.

☞ By reference to the advertisement of W. O. Cutter, on our fifth page, it will be seen that the business once conducted by the late Mrs. Dr. Abbie E. Cutter will in future be continued under direction of her son.

☞ "Fair Play's" testimony will appear next week.

SET BACK FOR THE FAITH CURE.—The New York *Truth Seeker* records that the first instance in South Carolina of a resort to the faith cure is reported from Timmonsville, where it resulted in the death of Annette Maness, a bright girl twelve years old. She was stricken with measles, which finally developed into a more dangerous type of disease. A physician attended her, and soon had the ailment under control. At this juncture Miss Mattie Gordon came to that vicinity, lecturing and claiming to be a faith-healer. She soon induced the child to abandon the doctor's medicine and adopt the faith remedy. The mother protested, but the child, encouraged by Miss Gordon, refused to yield. The disease took a firm hold, and when at length the family recalled the discharged physician it was too late. When last heard from, Miss Gordon was in Charleston, conducting a "holiness" revival. "The people of Timmonsville," says the *Truth Seeker*, "declare they will make it warm for her if she ever appears in that section again."

☞ Mrs. J. C. Ewell—medium for the past thirty years in Boston—has gone to Belvidere, N. J., for a time. When she resumes the exercise of her spiritual gifts her card will appear in the BANNER OF LIGHT as usual. Letters will reach her as above.

A "Haunted House" in Augusta, Me.

A special to the New York *World* reports the sensation of a "haunted house" in Augusta, Me. It was occupied for several years by Mr. Charles O. Stone and wife; the former died thirteen months since, soon after which event Mrs. Stone seemed to lose all vitality and strength, and her mind became so much deranged that she was placed in the hospital for the insane. Mr. David Merrill, a coal dealer, moved into the house about twelve months since. A few weeks after his occupancy, one night after he had retired he was awakened by three loud knocks upon the head of his bed. Others followed at intervals, and he heard them in different portions of the house nearly all night, so that he was unable to sleep much. Very naturally he was somewhat frightened, as was his wife, who was also awakened by the rapping. The disturbance was repeated about every two weeks. Once Mr. Merrill thought some one was knocking for admittance at the door, but on opening it suddenly no one was there. Again, in the night, when the rappings were most frequent, he took a lantern and made a careful examination of the premises about the house. A light snow had fallen, but not a vestige of a human footprint could be discovered.

On another night he awoke from a deep sleep and beheld standing by the window the spirit-form of a man. As he raised himself to have a better view it vanished. From descriptions given him of Mr. Stone, Mr. Merrill feels assured that it was him.

Upon Mr. Merrill vacating the premises they were occupied by J. F. Frain, an intelligent young man, pressman at E. C. Allen's publishing-house. A few days after taking possession the children were frightened by hearing voices, and in about a week rappings on the footboard of the bed commenced and a shuffling was heard by the man and his wife in the room below, as if a merry party were whirling in a giddy dance. The husband endeavored to quiet his wife, who is a very nervous woman, by telling her that the noises were caused by the tramping of horses in an adjoining stable. These sounds continued with variation night after night. A clinking as if an anvil were struck with a hammer was occasionally heard from the chambers, apparently on the first floor. Going downstairs the sounds seemed to come from the cellar. On the cellar being visited the sounds appeared to be overhead. On other occasions boisterous laughter has been heard, as if coming from a bevy of lively girls.

The *World's* correspondent, under date of June 8th, closes by saying: "Mrs. Stone, the wife of the deceased former tenant of the house, died in the hospital about a week ago, and since then the mysterious demonstrations have decreased, and for two nights nothing has occurred. Another tenant will enter the building at once. This is really a remarkable case, and, while readers may scoff, the standing of the parties here is such that it is difficult to disbelieve their assertions."

Mysterious Fires.

George F. Fair, of Moncton, informs us that fires spontaneously breaking out without apparent cause in the dwelling of Mr. Good, of Millville, York Co., N. B., have not only alarmed, and eventually resulted in great loss to Mr. G., but have created much consternation among all persons in that vicinity. The first fire broke out May 29th. It was extinguished; and though thought strange, nothing would have been said of it, but when a fire started in another part of the house, and as soon as extinguished one blazed up in still another part, the repetition occurring every few hours, the strange events became a matter of public concern and anxiety.

A special to the *Daily Telegraph*, St. John, N. B., of June 5th, says:

"The same mysterious fires continued on Wednesday and Thursday, resulting in the destruction of almost every article of household furniture belonging to Mr. Good. The fire finally caught in the barn, ending in its destruction.

The fires are the talk of the whole neighborhood, and no one seems able to explain their cause. So far as it can be learned, Mr. Good's property was not insured, and the fires were not believed to be the work of human hands or caused by accident."

Vermont Convention.

By the official call for the Quarterly Convention, on our eighth page, it will be seen that the Spiritualists of Vermont are up and doing. Attention is specially directed to what Dr. E. A. Smith proposes to do in the way of reduced rates for excursionists.

INDIAN STATISTICS.—The recent report of the United States Senate Committee on the Indian Appropriation bill shows in an interesting manner the nature of the expense—in various directions—to the government in dealing with the Indian problem: The bill, as reported by the Senate, amounts *in toto* to $8,172,129, a reduction of something like $226,000. This includes the estimates of the Indian Department and nearly $3,000,000 for the Choctaw claim. The bill, as reported, exclusive of the Choctaw judgments, is less than last year's bill by $13,567. The Senate Committee added $1000 to the salary of the superintendent of Indian schools, gave $21,200 more for the support of the Indian day and industrial school, and $3000 for the new building at Carlisle. The largest reduction was $100,000 in support of Indians at Fort Peck, and taking $4000 from the item for severalty surveys and aid to Indians who take land in severalty. The actual machinery of Indian administration, by subordinates, is only about $300,000 a year. The cost of the treaty fulfillment is in all nearly $3,000,000; $2,201,199 is for permanent treaty support, the rest miscellaneous. The Sioux of different tribes receive altogether $1,318,500; the Crows a little over $100,000; the Utes, $73,000; the Northern Cheyennes and Arapahoes, 56,000. Of the miscellaneous supports, the Arizona and New Mexico Indians, not regularly provided for, receive $170,000 a year. The total cost of Indian schools amounts to $1,308,015.

L'ENCYCLOPEDIE CONTEMPORAINE (Illustrée) issued at 13 rue du Vieux-Colombier, Paris, gives in a recent number, and in a prominent place on its first page, a six-column article signed "Ph. Linet," devoted to an interesting sketch of "*Le Docteur Charles E.-Taylor*, membre du consel Colonial des Antilles Danoises." Dr. Taylor is well known to readers of THE BANNER, as having fought a determined battle for medical freedom on the island of St. Thomas. Added attractiveness is given the narration through a finely-wrought portrait of its subject. An interesting account is given of Dr. Taylor's life; his wanderings from London (his birthplace) through Canada, the United States and Mexico, to the place that was to become his home—the island of St. Thomas. He is described as a natural musician, and an indefatigable student, especially in scientific directions. He has made hosts of friends by his intellectual and artistic qualities, has finally surmounted all obstacles, and now stands an honored, progressive physician and author. We wish him every success in his diversified life-work.

☞ Dr. Mezger, of Amsterdam, is said to be an excellent healer, but no better than many in this country who advertise in THE BANNER. He is employed among the nobility, and that makes the difference in the estimation of "society people." But to the point: We learn from the *St. Steven's Gazette* that the good Doctor has had under massage treatment the Queen of Sweden, the Empress of Austria, the Ex-Empress Eugénie, the Queen of Roumania, the Crown Prince of Holland, the Arch-Duchess of Austria, the Duke of Mecklenburg, and several Russian Princes. Dr. Mezger charges his royal patients precisely the same sum that he exacts from plebeian patients. For three minutes of massage rubbing the patient pays five guilders—8*s.* 4*d.*

DR. W. L. JACK is now at York Beach, Me. He expects to be during the summer at Onset Bay and Cottage City, probably at Lake Pleasant. When at the latter place he may be found at his cottage, "Ivy Dell." He finds himself necessitated to limit the number of sittings he shall give during the season, therefore an early engagement for them in each place is desirable, to avoid disappointment.

☞ Read the call for the annual meeting at Underhill Grove, Akron, O., which will be found on our eighth page.

ALL SORTS OF PARAGRAPHS.

UNDER THE INFLUENCE OF TEA.
IN SIX STANZAS.
IV.

With her, through the loveliest bowers,
In fancy I lazily strayed;
We lived in a vine-covered chalet,
And doves in the mulberry swayed.

THE BANNER is the best advertising sheet in the world, as it circulates everywhere. Merchants should bear this fact in mind.

Mrs. Catherine Crowell, the great-great-great-grandmother of Mrs. A. J. Bennett, of Lancaster, S. C., died June 9th, in her ninety-ninth year. She was the mother of sixteen children. Her descendants number four hundred and twenty-two, not including the families and descendants of two of her children who live out West and have not been heard from for many years. She had one hundred and fifty-six grandchildren, two hundred and twelve great-grandchildren, thirty-two great-great-grandchildren and six great-great-great-grandchildren. She was married when she was sixteen, and most of her descendants have done likewise.

The London artillery men had a gay time in Boston, and have gone back to "Old England" chock full of praises for "the Yankees."

Scandal-mongers are still plying their vocation in city, town and village. We are sorry to be obliged to state that this class of "disturbers of the peace" includes individuals who profess to believe in the beautiful truths of the Spiritual Philosophy.

The Emperor of China has begun the study of Volapük. Perhaps he'll take up the faith cure yet.—*New York World.*

The case of the watch formerly belonging to Louis Napoleon, Prince Imperial, who was killed in South Africa, has been sent to London. It is slightly battered. It bears the young Prince's monogram and crest. The watch was given to him by his mother, ex-Empress Eugénie. An Englishman recently purchased it of a Zulu.

The New York daily press is just now spending all its energies in trying to make Spiritualism appear odious. In this it is joined by the associated press dispatch reports, and will undoubtedly be backed by the leading daily and weekly journals. Mark our word, the ministers are at the bottom of this business, and the right arm of the law will be sought to put Spiritualism down.—*The New Thought, Des Moines, Ia.*

The infant King of Spain should have been more considerate than to come down with the measles at a time when so many other monarchs are ailing.

A New England man has beaten the green goods sawdust men at their own game. He got one of their circulars, and in reply asked for a sample of their goods. They sent him a genuine $1 bill, and the gentleman of New England stopped the correspondence then and there.—*Scranton Truth.*

It has fallen to New York to inaugurate an important reform in the method of capital punishment. After the first of January next there will be no more legal hangings in that State. It has been decided by its Legislature that the use of electricity is more civilized and effectual than the gallows, and the Governor has approved its action.

Sometimes it almost seems as if the reason the church steeple keeps pointing heavenward so persistently is because it is trying to distract attention from the debt beneath it.—*Journal of Education.*

Recent events demonstrate the fact that the evil spirit in man loses no opportunity, and that the brute in his composition is easily aroused.

John Bright read Donnelly's "Cryptogram" through, and fell ill. It generally has that effect.—*Herald.*

Messrs. Clarke & Carruth, 340 and 344 Washington street, Boston, have in press, soon to be published, "Among the Theologies." by Hiram Orcutt, LL. D.

Our columns will ever remain absolutely free from all invidious personalities, for we emulate the good in humanity, and shall seek to find it in all.—*Light on the Way.*

Give us your hand, brother. That is the right spirit. There is no other way whereby our erring fellow-mortals can be led into the better way of life than by emulating the good in their natures. And by the exercise of this spirit, we develop the good in our own natures. This is the grand highway that leads to everlasting happiness.—*Golden Gate.*

A late telegram from Philadelphia announces the fact that Mgr. Bouland, the distinguished French priest who seceded from the Roman Catholic Church in April last, has been received into the French Episcopal Church of St. Sauveur by Rev. Charles Niel.

In New York twenty-one people have been killed and one hundred and thirty-nine injured since Jan. 1st, by horses and vehicles driven by reckless drivers. It is as much as one's life is worth to attempt to cross Broadway at Canal street any day except Sunday.

Emperor Francis Joseph, of Austria, wants peace and——a large army

The Democratic Convention at St. Louis has nominated its Presidential ticket: Cleveland and Thurman are the candidates.

The coarse cuts in the daily press are getting to be vile chestnuts. They are sheer caricatures upon the engravers' art.

Father McGlynn says that the landlord class is the ruling one, bound to grow richer and richer, and the tenant class *is the slave class, getting only a bare subsistence* and a chance to breed other tenants for the next generation of landlords. This state of things will continue, unless the people unite their forces and put a stop to this usurpation.

THE SHOPPER!

Around the counters and up the stairs,
In attic and basement and everywheres;
The salesmen fainted and cash boys dropped,
But still she shopped, and shopped, and shopped,
And round, and round, and round, and round,
Like a winding toy with a key that 's wound,
She 'd weave and wriggle and twist about,
One way in and the other way out,
Till men grew giddy to see her go.
And by and-bye, when the sun was low,
Homeward she dragged her weary way,
And had sent home the spoils of the day,
A spool of silk and a hank of thread—
Eight hours—ten cents—and a dame half dead.
—*Robert J. Burdette, in Brooklyn Eagle.*

Correspondents seem to be boring the editor of *The Investigator* almost continually, and have been for years, *in re* "haunted houses." He should turn this class of inquirers over to the "Psychical Research Society" of this city, which is composed of clergymen, physicians, *et id genus omne!* It seems they have issued a manifesto upon the subject of late, going to conclusively show that these *Researchers* are a very superficial set in the domain of occultism. So dreadfully behind the times are they, that we pity them, as well as their lately *imported* assistant financial secretary!

A USEFUL FORMULA FOR SPRAINS, BRUISES, ETC.

(Man or beast.)

R.	Smartweed,	2 ozs.
	Mullein Leaves,	2 ozs.
	Saltpetre,	1 oz.
	Strong Rum,	1 qt.

Set aside for ten days—filter. This is the lotion used so successfully by Doctor Sweet.

Now that the presidential "boom" is on, would n't it be a good plan for the two "great parties" to secure the services of men who have lost their legs as "stump orators"?

Three kinds of cake had little Belle,
Of all she did partake.
The first was sponge, the second jell,
The third was stoma-cache.

The St. Louis Convention news wired to the press amounted to two thousand columns of printed matter!

A CHANGE OF PROFESSION.—*Customer* (to grocer's clerk)—Is n't this young Mr. Classic? *Clerk*—That is my cognomen, sir. *Customer*—I thought you were going into journalism on leaving college? *Clerk*—I did for a little while. You will find that codfish delicious, sir; anything else to-day?—*N. Y. Sun.*

NEW USE FOR SERMONS.—Kate Foote writes to *The* (N. Y.) *Independent* from Washington, that a lady who heard her friends expressing a wish to banish sermons from the church service, protested earnestly, because "it is a quiet time—nobody can interrupt—the pews must not talk back, you know. I—lean back comfortably and *plan all my bonnets.* It is lovely for that, and *your neighbors' bonnets are all round to offer suggestions.* Pray do not let the sermons go."

Intend honestly and leave the event to God.—*Æsop, B. C.* 500.

It is said that the great and immaculate Flavius Josephus Cook was born in Ticonderoga, and was always known by its residents as "Flave."

Among the noblest in the land,
Though he may count himself the least,
That man I honor and revere,
Who, without favor, without fear,
In the great city dares to stand
The friend of every friendless beast.
—*Longfellow.*

Mrs. Quincy A. Shaw, of Boston, a daughter of Louis Agassiz, has for eight years supported free kindergartens in the poorest quarters of Boston and Cambridge, at a personal expense of $50,000.

Attention is called to the prospectus of that sterling journal of Spiritual Philosophy, the BANNER OF LIGHT, which appears on another page.—*The Saturday Gazette, Sandusky, O.*

META HELLANON ASAN AILOUROI.—"The following translation by Graham R. Tomson," says Mr. Andrew Lang in *Longman's Magazine*, "is from a Greek 'epigram' that should have settled the old dispute: "Had the Greeks cats?" Clearly, as the epigram proves, cats were exotic animals in Greece. The lady whom her lover laments actually threw him over because he did not, and one Nicias *did*, bring her cats from Egypt:

"A little lion, small and dainty sweet,
(For such they be!)
With sea-gray eyes and softly-stepping feet,
She prayed of me.
For this through lands Egyptian far away
She bade me pass;
But in an evil hour I said her nay,
And now, alas!
Far-traveled Nicias hath wooed and won
Arsinoe
With gifts of furry creatures, white and dun,
From over-sea."

PUT NOT YOUR TRUST IN PEANUTS!—The latest thing to form the basis of a *trust* is that interesting vegetable, the peanut. Norfolk, Va., is the headquarters of the combination, which embraces peanuteries in New York, St. Louis, Cincinnati, and various points in Virginia.

A writer wants to know: "How should a young man enter society?" Not having much experience in such matters, we cannot answer definitely, but think it would be very appropriate to enter walking on both feet.—*Oil City Blizzard.*

BRIEF PRAYER.

Good God of Love,
Look down from above,
And caution Editor Barney;
Just give him the nub,
While at the Hub,
To get off no more blarney.

[OVERHEARD IN THE MARKET.]—"You have a very sour look this morning," remarked a cucumber to his neighbor, a dyspeptic strawberry.—"Yes," was the tart reply, "one is necessarily unpleasantly affected when compelled to associate with such a seedy party as you are."—"Cauliflower by any other name 't will smell as sweet," shouted an onion near by with a peal of laughter.—*Ex.*

FRENCH OATHS AND ENGLISH PRAYERS.—We find these lines in an exchange, credited to M. Renan, who, it is said, compared the French language to a clear, bright flambeau; adding that it was a marvelous instrument of civilization:

"My idea is that God takes more pleasure in listening to the gay, harmless oaths of the French soldier than to the gloomy prayers of many a Puritan sect. It is a good thing to give contentment to man, and certainly the best way to make him kindly."

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a *partial list of the localities and time of session* where such convocations are to be held.

The BANNER OF LIGHT has made it a practice for years past to give this list to its patrons each season, and reverts with satisfaction to the fact that at each recurrent period this roster of the army of progress has been repeatedly copied (and widely circulated), either *in extenso* or by briefer notice, into the columns of Spiritualist and secular papers in many portions of the country:

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting at this place commences its sessions *July 15th, to close Aug.* 12th.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:35 P. M., arriving at Lake Pleasant at 10:30 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

LOOKOUT MOUNTAIN, TENN.—The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.

CALIFORNIA CAMP-MEETING.—The Fourth Annual Gathering will be held at Lake Merritt Park, Oakland, Cal., from June 3d to July 1st, inclusive.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commences July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—Meeting commences *July* 21st and closes Aug. 26th.

NORTH COLLINS, N. Y.—The Friends of Human Progress will hold a Spiritual Festival at Forest Temple June 16th and 17th—Mrs. E. L. Watson and Dr. F. L. H. Willis being the speakers.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

MANTUA STATION, O.—The Association will hold a Basket-Meeting Sunday, July 1st, in Atwater's Grove. Societies adjacent are invited to join.

MORRISTOWN, MINN.—The Rice Co. Scientific, Moral and Reformatory Association will hold its First Annual Meeting at Morristown on the third Sunday in June; and in connection therewith will be held a Spiritual and Liberal Camp-Meeting, commencing on Wednesday, June 13th, and closing on Monday, June 18th.

PARKLAND, PA.—Meetings begin in July; dates not yet out.

☞ The one year's engagement of Mr. J. J. Morse as lecturer for the Golden Gate Religious and Philosophical Society of San Francisco, Cal., having terminated, a closing reception was held by himself and wife at 32 Ellis street, that city, on Tuesday evening, May 29th, which was attended by upward of one hundred of their friends. From *The Chronicle* of June 4th we learn that the large double parlors were tastefully decorated with the choicest flowers, vines and evergreens, the halls and stairways being similarly adorned, and that the cordial relations existing between the hosts and their guests were abundantly demonstrated in the good feeling expressed on all sides. The proceedings comprised an admirably devised programme of music, oratory and song, the executants comprising Mrs. E. W. Clark, Miss Florence Morse and W. W. T. Berrill as vocalists; Miss Valerie Hickethier, Miss Lurline Fink and W. Coombs Austin as elocutionists; Professor Henry R. Austin, oboe soloist; F. V. Austin, violinist, each of whom more than charmed the guests. William Emmette Coleman, president of the society, expressed valedictory sentiments in a felicitous manner to Mr. Morse and family, to which that gentleman feelingly replied.

A pretty feature of the occasion was the distribution of a souvenir consisting of a four-page programme, printed in blue and gold upon a delicate cream-hued card, on the third page of which was a photograph containing the pictures of Mr. and Mrs. and Miss Morse, and appropriate mottoes. When the programme was concluded refreshments were served in the tastefully adorned dining-room, at the close of which dancing was indulged in until nearly 2 A. M.

"It was," remarks *The Chronicle*, "a most delightful evening for all concerned, and will long be remembered by those who participated in it when the hosts of the evening have returned to England, for their circle of friends is extensive in this city which they admire so much."

The Spiritualist Camp-Meetings.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

"The years move on, we with their tide
Are to the future drifting;
And patiently we will abide
The curtain's lifting."

Change is written upon everything, and it is well that it is so. Lake Pleasant is no exception to the law, and its fourteen years' record is a history of more than ordinary interest.

We recently came across an old book, upon the flyleaf of which was written, "The names of those who are members of the Association this year—1875." The list is a large one. As we read over the names, the query would arise, Where are those people now? and our thoughts turned to Onset, to Cassadaga, to Parkland, to Sunapee, to Queen City Park, to Lookout Mountain, to Verona, to mountain homes, and to tents on the beach, and to that "land upon whose shore there rests no shadow, falls no stain." Not all have gone, but of those who remain, many have reached earth's afternoon, and calmly await the sunset hour.

Among the early speakers was Rev. Rowland Connor, who made his first mark as a clergyman of the Universalist persuasion, but was too liberal to be tied to a sect. We remember him well—earnest, fearless and eloquent; we hope time has dealt gently with him. Another speaker of marked ability was Dr. S. B. Brittan, of New York; a gentleman of culture and refinement, logical and dignified in his address; where did his mantle fall? Another marked change is the substitution of wooden buildings for tents. Then it was a canvas city, now it is long lines of cottages.

What the next fifteen years will develop is of course a matter of conjecture. "We live in deeds, not years," and history is being made fast. Lake Pleasant has been a great center for the promulgation of advanced thought. In the nature of things it must continue to be. The wheels of progress turn only in one direction, and whoever does not keep pace with the spirit of the age is, to say the least, unfortunate. It is the hero who leads, and there are no cowards in the front line of battle.

NOTES.

Mrs. A. E. Blinn, President of the Ladies' Aid Society of Boston, is among the recent arrivals. She is having her cottage enlarged and much improved.

Mr. James Wilson of Bridgeport, Conn., has purchased a lot on Broadway, to which he has removed his tent formerly located on Lyman street.

T. B. Battle and Mrs. Battle, of Athol, are at their cottage on Montague street.

Mrs. Whitney, of St. Augustine, Fla., has located at Pine Tree Home for the summer.

John McDonald will be clerk again at the hotel.

The editor of the BANNER OF LIGHT should make an early visit to this place.

The assessors have been on duty here during the *past few days. This is right. We wish to pay our* part toward running the town of Montague.

There is a larger demand for cottages than we have known for several years.

An excursion ticket from Lowell will be issued by the B. and M. Railroad; price, two dollars and seventy-five cents. Friends in Eastern Massachusetts take notice.

The cottage of M. W. Comstock on Lyman street is being painted.

Mr. L. P. Barnes, of Boston, is here for a few days.

Mrs. G. S. Palmer, of Boston, is among the recent arrivals.

Mrs. M. E. Fiske, of Hartford, Conn., has arrived for the summer. She has purchased the Babbitt Cottage on Montague street.

The sale of house-lots has already commenced.

Builders are busy and carpenters likewise.

The register is open, and autographs are being entered.

Mr. John F. Whitney, of St. Augustine, Fla., has been visiting the camp during the week. Mr. Whitney is a veteran in the Cause.

Mrs. S. B. Nichols, of Brooklyn, N. Y., has arrived for the summer.

The Lake Pleasant Hotel has been thoroughly renovated. Miss Carrie L. Brown, of Greenfield, will be landlady, a position which she has occupied several years past.

There will be quite a delegation from Cleveland, O., this summer. Rooms are being taken for the season by parties from that city.

We learn with pleasure that Miss Emma J. Nickerson, of Columbus Avenue, Boston, will visit us this season. As a speaker, elocutionist and psychometrist, Miss Nickerson has already taken her place in the front rank.

No anxiety need be experienced because there is a placard, "For Sale," on a building here. When you learn the price, you will see at once that property is not depreciating.

Our regards to all. J. M. Y.

Lake Pleasant, Mass., June 9th, 1888.

Onset Bay.

"Observer" writes: "Col. Wm. D. Crockett, President of the Onset Bay Grove Association, desiring to know whether the severe winter winds and tides had affected the bridge over which passengers and the motor trains make their way daily, sent word to the officials at Onset to examine the structure, and see that it conformed to the demands of public safety. He received in due time the following reply:

'*Onset, June 9th*, 1888.—We, the undersigned, have examined the Onset Railway Bridge at Onset, and pronounce it perfectly safe, and in better condition than it was last year, or since it was built in 1885. Alfred Nash, Committee on Public Property; B. H. Bourne, Agent for the O. B. G. A.'

Remember the 'opening day,' the 16th of June. Excursion tickets good from Boston to Onset Station and return are placed at $1.75, allowing the holder to return on the same day, or remain over until Monday, the 18th.

Welcome Adams and family from Rockville, Mass., have arrived at their cottage on West Central Avenue for the season.

Mrs. Dr. William Sturdevant and family have arrived at their "Summer Home" cottage on West Central Avenue.

Mrs. M. E. Cox has taken possession of her cottage for the season.

Mr. E. Gerry Brown will not take his family to Onset this season, but, it is alleged, has purchased a house in Charlestown District, where he will remove. Mr. Brown's interest in the prosperity of Onset is as great as ever, and he will spend his time between his newspaper business and the Onset interest.

The management have arranged to run a car from *the opposite side of Onset Avenue to Shell Point*; the trips began on Saturday, 9th inst.; the car connects with every train."

M. W. Copeland writes, June 8th: "The event of the week was the opening of the East Wareham and Onset Bay horse railway on Wednesday. Free fares all day and a dinner at Hotel Brockton gave the new road a flattering 'send off.' This line connects Onset with the Old Colony Railroad, *via* East Wareham station, direct, lessening the distance from Boston and intermediate points about two miles.

Sunday, June 17th, the Middleboro band will make its first appearance this season at Onset."

Another correspondent writes under date of June 11th: "The new street railway is now open from the East Wareham station to and through the grove, which saves one and a half miles travel, and by which shorter line tickets are sold from Boston and all stations at less price. By this line passengers are landed at the doors of all the principal hotels, the auditorium, temple, and along the water front, arriving in advance of the old line—if they call for excursion tickets *via* East Wareham Street Railway.

Next Sunday being the 17th (Bunker Hill day), will occur our annual opening. Special excursion tickets will be sold from all points, and a large gathering is expected. The beautiful waters of the bay are thickly studded with boats of all descriptions, and fishing is followed up by many with both pleasure and profit."

Lake Merritt Park, Cal.

Among the trees that fringe the sloping shores of Lake Merritt the Spiritualists of California, as heretofore announced in THE BANNER, have located their State Camp-Meeting.

A more delightful spot for a camp meeting, says *The Chronicle* of the 4th inst., could hardly be found so near San Francisco. Everything necessary to make the life of the camper pleasant is close at hand, and where nature has fallen short in some matters, detail-loving art has stepped in and provided them.

This is the fourth annual gathering of the California Spiritualists' Camp-Meeting Association; it opened Sunday, June 3d, under the most favorable auspices.

The tents at the Park increase in number daily. Prominent among them is the large meeting-tent, which has a seating capacity of twelve hundred. It is circular in form, and admirably adapted to the use for which it was built. A convenient and comfortable platform has been erected, and this is flanked by a fine piano and a stand for the San Francisco Cornet Band.

The floral decorations at the opening session were very charming. Sentiments and mottoes were lettered in flowers pendent from post and pole in the commodious tent. Spiritualists from all over the country were present to assist. Among those in attendance were: J. V. Mansfield, of Boston; John L. Slater, of Brooklyn; L. M. Boudoin, of Stockton; R. C. Glover, of Los Angeles; Col. and Mrs. C. P. Hatch, Petaluma; I. H. Mitchell, Ferndale; Dr. L. L. Morse, Lemoore; Mr. and Mrs. W. H. King, San Diego; I. H. Mathews, Fresno; Mrs. S. M. Kingsley, San Diego; Mr. and Mrs. Nelson Carr, Santa Rosa; Mrs. L. M. Dougherty, Benicia; B. H. Bacon, El Dorado; Mrs. K. Kohn, San Josè; Mr. and Mrs. J. W. Epler, Washington Territory; Mrs. Kate Brewster, Minneapolis; Mrs. M. J. Brown, San Josè; Mrs. Jennie Warren, San Bernardino; Mrs. Mary Upham, Miss Kate Budda, Miss Carrie Thompson, Mrs. Blanch Bargion, Tulare; Mr. and Mrs. J. L. Batcheider, Tulare; Mr. and Mrs. M. W. Eves, Stockton; Mr. and Mrs. J. L. Bigelow, San Josè.

President I. C. Steele, of Pescadero, was in the chair. When he arose to formally open the camp-meeting, the tent was crowded, and at the three services there was a very full attendance. The opening song, written by Eliza A. Pittsinger, was sung, and the president made a few introductory remarks. He spoke of the progress and development in liberal thought in the past few years, and referred to the able men and women who had joined the spiritualistic movement. He then introduced J. J. Morse, the celebrated trance speaker from London.

Mr. Morse was one of the first to take the platform in England in behalf of Spiritualism. He spoke of the spread of the movement in this country, and referred particularly to its phenomenal and philosophical side.

During the morning services music was rendered by Mrs. Eugenia W. Clark and by the San Francisco Cornet Band.

In the afternoon W. J. Colville lectured on the "New Earth and New Heaven." He referred to the growth of California and to the change that had come over the country; that was a new earth. The people were seeking after new truths and trying to arrive at a better understanding of intellectual and spiritual matters. That would make a new heaven. The material blessings had to be sought for, and for spiritual treasures we had to strive also. The speaker recited an impromptu poem, the subject being furnished by the audience.

In the evening Mrs. R. S. Lillie lectured on "Spiritualism" to a large attendance.

The Camp-Meeting will continue until July 1st. A conference meeting will be held every week on Tuesday and Thursday afternoons, and a literary and social meeting on each Friday evening. On Mondays, Wednesdays and Fridays W. J. Colville will conduct classes in spiritual science; Tuesdays, Thursdays and Saturdays J. J. Morse will hold developing circles.

Lookout Mountain Camp.

To the Editor of the Banner of Light:

The Natural Bridge Hotel on the camp grounds will charge from thirty to forty dollars per month. Per week, or less than a month, one dollar and twenty-five cents per day; transients two dollars per day.

The new standard gauge railroad is completed to the top of the mountain, and will convey passengers from the dépôt in Chattanooga. The incline railway up the mountain connects with horse cars.

Railroad rates have been effected over lines controlled by the Central Traffic Association, Trunk Line Association and the Southern Passenger Association, for one and one third fares for the round trip. Ask for a certificate when you pay full fare going to Chattanooga and the one-third return fare will be guaranteed.

The new railroads up the mountain and sales of building-lots have increased the value of the camp property and made it necessary to improve by building cottages and greater hotel facilities.

It is an offer of personal investment, where it will do great good, that the Association will make this summer, by asking ten thousand dollars or more stock subscriptions at the original par value. The property is worth five times its cost. Spiritualists should subscribe the necessary stock and insure needed improvements.

For all information address G. W. Kates, Secretary, Chattanooga, Tenn. †

New Era Camp, Ore.

M. F. Moore, the residue of whose letter from East Portland we shall print next week, announces that excellent success attends the ten-days' meeting now in progress at this camp ground. We shall be glad to receive the report of its sessions which Bro. M. so kindly promises.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Mrs. A. E. King will answer calls for lectures or to attend funerals. Address 258 Shawmut Avenue, Suite 10, Boston, Mass.

Mattie E. Hull would like to make engagements in New England during September and October. Friends can address her 601 East Locust street, Des Moines, Iowa, care *New Thought.*

B. M. Lawrence is now ready to answer calls to lecture before societies on Sundays or on week day evenings, either with or without his stereopticon and spirit pictures. He has a large and interesting collection of the latter. *Address him for the present in* care of the BANNER OF LIGHT.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada. Address 54 Bostwick street, Grand Rapids, Mich.

Dr. H. F. Merrill will speak and give tests in Clinton, Mass., June 17th and 24th; he will then leave for Chattanooga, Tenn., to fill his engagement at Lookout Mountain. Dr. Merrill will cancel all his engagements as test medium in the State of Maine, as he intends to remain South and West longer than anticipated. All letters until further notice should be addressed to him at Chattanooga, Tenn.

Dr. J. K. Bailey has given lectures during May at Champaign, Springfield and Taylorville, Ill. He spoke in St. Louis, Mo., June 3d and 4th.

G. W. Kates and wife will attend the Lookout Mountain Camp Meeting during July. They are engaged to speak at a Grove Meeting to be held near Hicksville, O., Aug. 11th and 12th, and at the Clinton, Ia., Camp-Meeting the balance of the month. They desire to make engagements in the West for the months of September and October. Address at Chattanooga, Tenn.

Mr. J. W. Fletcher will lecture in Misha wum Hall, City Square, Charlestown, on Sunday afternoon and evening.

Mrs. Clara A. Field is at present located at 59 Clarendon street, Boston, where she will be pleased to meet her friends and the public. She will speak in Eagle Hall next Sunday evening, and will answer calls to lecture wherever her services are desired.

Mrs. Mary A. Charter is at present located at Carlton, Mich.

Emma J. Nickerson spoke in Salem, Mass., June 10th; she will be there again the 22d and 29th. She is ready to accept engagements for the coming season. Address 566 Columbus Avenue, Boston.

The services of A. E. Tisdale have been engaged for *Niantic Camp Meeting, July 22d; Ocean Grove Camp,* July 28th and 29th; Lake Pleasant Camp, Aug. 3d and 5th; Onset Bay, Aug. 11th and 12th; Hanson, Aug. 19th; Sunapee Lake, Aug. 25th and 26th; Queen City Park, Sept. 5th and 9th. He desires engagements for Sept. 2d, 16th, 23d and 30th; also for the month of October. He may be addressed at Merrick, Mass.

Dr. Mark Smith, inspirational speaker and test medium, will occupy the platform every Sunday in June and July until Onset Camp-Meeting opens at Lyceum Hall, 1031 Washington street, Boston, at 2:30 and 7:30 P. M.

Dean Clarke will be at the Vermont Convention at Newport June 29th. The *Spirit of the Age* and the Vermont *Standard* published fine notices of the late Thomas Middleton, and Dr. Clarke's remarks at his funeral.

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

RATES OF ADVERTISING.

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

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**
Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
My19 7w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

OBESITY.

People burdened with flesh are often envied by those who are thin, but it is full time that the *dangers* attending a *fat* condition should be known.

Undue Fat diminishes *labor power*, which is a serious evil. Undue Fat makes people *tired* when they should be *strong* in life's splendid prime. *Fatty Degeneration* attacks the vital organs—a secret foe in the citadel—and opens the doors for Heart Difficulties, Pneumonia, Kidney Disease, Nervous Exhaustion, Apoplexy, and a troop of ills to enter in.

To remedy this condition is not merely to prolong our earth-life, but it is to fit women and men to live up to the full grand measure of their powers—making their mark upon the age.

To remove Fat safely, without impairing the strength or injuring the system by the use of *Drugs*, is to effect a permanent cure.

Dr. Edith Hale presents to the consideration of the corpulent an Obesity Cure which fulfills these conditions; it causes *the strength to increase as the fat decreases;* mental vigor, a sense of capacity to think and act, greater freedom and ease of motion, power to walk, or go up and down stairs without fatigue or being out of breath, are among the first noticeable results; next, slowly but surely, follows a lessening of size, the figure improves, and the complexion clears as the blood is purified.

Obesity Cure is a new discovery, a new combination of remedial herbs, which positively induces a natural renovation of the system and restores the normal action of *all the vital functions, including the action of* the *Trophic Nerves* (nerves of nutrition). Its use does NOT induce wrinkles, and its effect is strictly beneficial to the general health. It is pleasant to the taste and *will* steadily reduce the flesh. Treatise sent upon application.

To those who have hitherto known Edith Hale, M. D., only as a Specialist in Cancer and Chronic Diseases, Dr. Hale begs to say that the cure of Obesity is in direct line with her studies and research commenced twenty years since in College and Hospital—in lecture room and at dissecting table. To these earlier advantages have been added special opportunities to acquire the latest Foreign Methods of curing disease by Absorption and by recourse to natural, non-poisonous agents, including new Internal Foods, Magnetic Pads and *Magnetized Remedies.*

Consultation free in all chronic complaints.

Respectfully,

EDITH HALE, M. D.,

(Pupil of Dr. John Gordon of London and Prof. Carl Eberle of Germany

Office 377 Columbus Avenue,
Boston, Mass.

OFFICE HOURS 11 A.M. to 5 P. M., 7 to 8 evening.
My26 18t3w*

CUTTER HOUSE,
WICKETT'S ISLAND.
Open for the Season, 1888.

ACCORDING to the oft-expressed wish of Dr. Abbie E. Cutter, late owner and proprietor, the House will be kept open to guests and carried on as outlined in her notice in this paper, and we hope the friends and patrons of past years, and all who are interested to give the best conditions to those who have passed on to a higher life, will join us in our efforts to give our dear departed one the opportunity to demonstrate what was her highest and dearest object in life.

We have the strongest faith in her ability to return and continue the work she had so earnestly commenced for the benefit of humanity and the world, both for time and eternity.

We take this opportunity to thank the many, *many* friends who have written us such kind letters of condolence in our GREAT bereavement. Address

Je16 tf **W. O. CUTTER, Onset, Mass.**

ONSET BAY.

BUY Excursion Tickets for East Wareham, and take the Onset Short Line Horse Railway for Onset Bay, and save money. Horse cars connect with every train. Check baggage for East Wareham. Purchase tickets to East Wareham; good from Saturday morning, June 16th, to Monday night, June 18th. Fare for the round trip, $1,75.

Je16 tf

For Sale at Lake Pleasant.

THE well-known Eagle Cottage, with lot of land, on Montague street, is offered for sale. It contains ten large well-furnished rooms. This is one of the most desirable lots and Cottages for business purposes, or as a private residence. Also Laundry building, which cost $500 to build, will sell for $100 cash. It is 40 feet long, 20 wide, and two stories high. Could easily be converted into ten rooms. Apply to or address MRS. A. D. FRENCH, 351 Columbus Avenue, Boston, Mass. 1w* Je16

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NERVAURIC and Massage Treatments, and Vapor Baths for Ladies and Gentlemen. Boston: Evans House, 175 Tremont street, Room 53, Monday, Wednesday, Friday and Saturday, from 9 A.M. to 5 P.M. Brockton: Bixby Building, Room Y, Tuesday and Thursday, 8 A.M. to 6 P.M., and Saturday evening. 2w* Je16

DR. B. F. BROWN,

OF Philadelphia, the Great Healer of Diseases, is located at Hotel Glover, 335 Shawmut Avenue, Boston, Mass. Patients treated by mail. Dr. Bonney's Anti-Obsession Pads $1.00. 4w* Je16

MRS. E. B. STRATTON,

WRITING MEDIUM, 80 West Rutland Square, Hotel Garfield, Boston. After July 1st at Onset.
Je16 1w*

DR. J. C. STREET,

78 Montgomery street, Boston, Mass.
Ap7 tf

W. S. ELDRIDGE,

Clairvoyant and Magnetic Physician, 45 Dover st., Boston.
Je16 4w*

PROF. BEARSE, Astrologer, 259 Meridian st., East Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and *hour* of birth if possible. 1w* Je16

LOVE FOR LIQUOR CURED. *Secret free.* Address A. WILLIS, Parkville, L. I., N. Y. 184w* Je9

In Re Dr. Talmage.

A Synopsis of a Discourse by the Guides of

MRS. R. S. LILLIE,

Delivered in Berkeley Hall, Boston, Sunday Morning, May 6th, 1888, in Answer to the Recent Attack on Modern Spiritualism by Rev. T. De Witt Talmage, D. D., of Brooklyn.

Also Excerpts from a Letter by "Eleanor Kirk."

The above have been published by COLBY & RICH in four-page tract form, and should be extensively circulated. Price by mail, 5 copies 5 cents; 15 do., 10c.; 30 do., 15c.

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Mr. Hull says, in his preface: "There is little that is original in this book; I have striven simply to point out some of the dangers we are under, and to signify the way of escape."

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Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, *eventually progress to higher conditions.* We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held April 17th, 1888.

Spirit Invocation.

Oh! thou Divine and Radiant Presence, who giveth life and power unto all creation! thou sun of the universe, giving light, warmth and splendor to every living thing, we recognize thee as the parent source of all life, and acknowledge our relationship to thee, and would be drawn in nearness of spirit with thy laws. Oh! our Father, we desire the gifts of spiritual life, such as appeal to the inmost heart of man, drawing forth that from within which is purest, and sweetest, and best. May we learn to profit by experience, and grow patient and humble, and send forth cheering influences that will inspire and bless other lives. We ask the blessing of the pure and good from the higher life; we would come into association with the angels who delight to do thy will in ministering unto humanity. May we, like them, desire to be of use and to do good.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—What is the state of the soul before entering the physical body?

ANS.—Allow us, Mr. Chairman, to first define our idea of the soul, for that term is to us distinct from that other term—the spirit. The soul, to our understanding, is that principle of life, that animating, electrical force, which controls and permeates the spiritual part of man, giving it activity, consciousness and power. This soul-force, then, we liken to a flame of light, illuminating, invigorating the outward form, and so far as we understand it, this flame of electrical light is drawn from the *great source and fountain-head of all light and* love; it is a direct ray from the source of all life, and is born in upon the spiritual part of man—even as the ray of morning light steals in upon your habitations, illuminating, brightening, and giving strength. The spirit of man, however, is distinct, in our mind, from the soul, inasmuch as we believe it to be that which affords the soul-force an opportunity of expressing itself; it is the manifestation of life, under the control of the electrical fire, or life-principle, which we call the soul.

Then, perhaps, the questioner wishes to know what is the state of the spirit, or the entity, the individual being, before its manifestation through a mortal form. So far as our experience proves, it appears to us that the individual is not strongly individualized before his first appearance in a mortal form, but that he is still an entity, apart and distinct from all other beings, possessing a certain consciousness of his own, yet not an active, vital consciousness, which would afford him opportunity and power to express his personality, as it is wise he should do, in his search for experience.

We liken the state of the spirit, before its existence in a corporeal frame, to that of infancy or inexperience, one even sometimes called innocence. The spirit, not having come in contact with vital, objective life, does not understand its own powers, and has no consciousness of the possibilities or the activities which lie within it, yet being an entity it has a feeble consciousness of its existence, and a faint desire, perhaps, to more fully unfold that existence, and give the within expression; yet the spirit is inexperienced, and does not understand how to take hold of life, or to take advantage of its surroundings and the opportunities which come to it. It is not an inhabitant of that spirit-world, peopled by those who have passed through the experiences of matter and gained a spiritual life; yet the atmosphere seems to be peopled with these almost unconscious and certainly imperfect entities. They are attracted from a great soul-world in space, and under the dominion of natural law gravitate in such directions as will afford them the means of unfoldment and of gaining active expression in external ways. These spirits would appear delicate to you, scarcely well defined, not fully formed in the human image, yet possessing a likeness to the human that would stamp them in your mind as a part of the great family; they are not distinct, not clearly defined and formed, in a word, they are filled with the condition of inexperience or immaturity.

Q.—Do we in spirit-life continue to grow old, or is there a period when we remain stationary?

A.—We have seen spirits presenting an appearance of great age. We have seen others who have been inhabitants of the spirit-world for many long years, we may even say for centuries of time, yet who appear youthful. It depends very much upon the condition of the mind how the spirit shall appear in its objective form. One passes from the body buoyant, full of hope and cheer, who cannot be depressed under any circumstances, because there is always that fountain of hope and of youthfulness which bubbles over, so to speak, and gives life and invigoration to the entire form, to the entire spirit. Such a spirit will always remain youthful in appearance, because the outer condition corresponds to the inner state; it is a reflection of the mental and spiritual portion of the nature, and therefore you will find one who may be wise in experience, who may have passed many years in contact with earthly life and spiritual existence, and yet who seems to be indeed young and beautiful. And you may see another spirit who passed away in early life, but whose mind has been weighted with care and anxiety—many things press upon it like a burden, and it is harassed at much that is passing in the world, and is constantly depressed in consequence. The effect is that spirit will present an appearance of age and worriment, just the same as you will do on earth before your time, even showing a whitened head and lines of care, of anxiety upon your features, if you are constantly depressed and filled with nervous anxiety. As long as this state of things remains with the spirit, so long will he appear aged and worn; but if he seeks to come under the dominion of spiritual law, and throws his mind upon the atmosphere, breathing freely in the sunshine of hope and of love, he will find strength to rise above the distressing conditions, to throw off that which is irksome to his spirit, and as he does so his mental and spiritual graces and powers will unfold, putting forth expressions of loveliness; and that appearance of age and anxiety which has been his will be drawn away, and a brighter light will sparkle in his eye, a grander expression will reflect itself from his spirit upon his features, and he will assume the appearance of youth perhaps, or that of matured manhood.

The questioner may ask: "Very well; if this be so with spirits who have dwelt on earth for a period of time, how is it with little children who pass from the body? We are told that they do not remain in the state and stature of infancy, but that they grow to man and womanhood. If this be so, do they press forward to a condition and appearance of age?" No; the condition of childhood in the spirit-life is similar to that stage of immaturity on earth; but to the children of that other world are given opportunities for advancement which add not only to their mental abilities and power, but also to their state of spiritual growth. The little one passes from the condition of inexperience, of immaturity, of childhood, mentally, spiritually and externally speaking, to one of youth, and again to maturity, where it pauses, and does not continue to change in personal appearance, unless you can say that the brightening of the eye, the taking on of a more marked and wise expression through the attainment of knowledge, is a change. There is no whitening of the tresses, no limning of the brow by the furrows of care or time, for to such comes a supply which takes the place of all that has been wasted in the activities of life, and a constant equilibrium is established within the organic structure of the spiritual form; hence, as certain forces are cast off, others are given to the body, and so a condition of beauty, of strength and of vigor may maintain through all the years.

Again the questioner may say: "But we are told of sages and patriarchs in the spiritual world, whose appearance is described to us as corresponding to one of advanced age on earth." It is true that in certain departments of spirit-life there are men and women who in some manner present an appearance of venerable age, but not such as decay brings, not such as a wasting of the vital forces occasions—it is only one such as may be expected in certain organisms and certain temperaments, through the rounding out of experience, the attainment of wisdom, and because of vast researches into scientific law. These are expressed in the outward form, because the outward is ever materialized in correspondence with the condition of the inner, and that is why you are told of the various conditions and appearances of different spirits in the unseen world.

Q.—If reincarnation be true, please state what becomes of the spiritual body in order that the spirit may clothe upon itself absolutely new physical conditions?

A.—This question of reëmbodiment is one that seems to sway and disturb, in a large measure, many minds at the present time; yet it is one that is hardly profitable for discussion, since while many believe in the law, many others are so averse to it as to not wish patiently to give it consideration. As it is impossible, at least in the present generation and at this time, to bring any vital evidence to man on earth of the existence and operation of such a law, it hardly seems feasible or profitable to go closely *into the action or the merits of this thing.* It is true that intelligences whom we are warranted in calling exalted spirits, believe in this law, indeed, many of them affirm that they have watched its operations, have come in contact with it, and from vital experience can speak of its verity. There are other minds, in the higher life, interested in many things that are practically valuable to mankind, who have not desired to enter into a study of this matter, and who consequently affirm that no such law exists, therefore you have a difference of opinion given to you on this one subject by various spirits returning from the other world, equally honest, perhaps, but not equally qualified to speak upon the subject.

The questioner wishes to know if such a law be in operation, and if certain spirits have the power, the privilege and the opportunity, (if they desire,) to take upon themselves new habiliments of flesh on earth, in order to enter an experience and discipline which shall be of benefit to their unfolding natures, what becomes of the spiritual body, which, of necessity, they must cast off? We do not know that it has ever been affirmed by any responsible, intelligent spirit that those who pass to the other life retain their spirit bodies, those which they have invested themselves with at the change called death, through all the ages of their experience; indeed, we know that many have affirmed that as the spirit advances in knowledge, in experience, in activity and in consciousness, it must, of necessity, part with certain elements and qualities of its nature and of its spiritual habitation, to take up those which are more refined, delicate and *spirituelle.* This we affirm to be the fact, and after a spirit has gained all the experience it can possibly do in one grade of existence in the other world, as well as this, when it has so developed as to outgrow the body which it has taken up in the spirit-world, then it sloughs off that form gradually and naturally, just as the bursting of the germ within the seedling sloughs off the outer husk, and parts with it, and new forms are provided when the case requires. So a spirit coming under the law of reëmbodiment, if such there be, could not possibly do so until ripe for the change, for a change it would certainly be, nor could he be ripe and ready for that change, that experience, even though he desired to take it up ever so much, until all the conditions of his spiritual life were also in readiness. Then at such a moment he would slip away from his outward coverings, just as naturally as you slip from your couches when the morning sun beams in upon your walls.

Q.—Is it possible that what some persons consider to be remembrances of a former state of existence on earth are *memories* of what they have experienced in *dreams*—assuming it to be true that in dream-life we associate with beings of another world who were once inhabitants of this?

A.—We think that it is quite clearly established in the minds of many thinkers that what is called dream-life is a real, practical, tangible existence, and that the spirit of the man can—while the physical body is in repose and the vital powers are relaxed—pass out of its close contact with the material and enter the atmosphere of the spirit-world. Under favorable circumstances that spirit can approach those of loving friends whom it has mourned as lost, and enter into association and communion with them, finding in their blessed companionship strength and vigor and consolation, which remains with him even after he returns to the activities of mortal life in contact with his physical form. The man may not remember closely and distinctly the experiences through which he has passed in his slumber; he may not realize that he has talked with friends of the past, but nevertheless there remains an influence with him which is cheering and invigorating; there remains a magnetism which assists him in his walks through the outward life and aids him in the work he has to do. It is very possible that flashes of something that has gone before, memories of some experience which has been his, of scenes and events in which he has participated, have come to the man; he may suppose that they occurred to him in a previous existence, while in reality they have been a part of his dream-life, or rather a part of his association with spirit friends in his contact with spiritual things, at such times as his bodily functions and organs were held in a quiescent state. This may be, and probably does occur many times.

And again, admitting that the law of reëmbodiment does operate; that it is possible, under certain conditions, for a man to rehabilitate himself with a physical form, then it is possible, under certain conditions and in favorable moments, for the man to receive flashes of memory from the remote past, so that scenes and events which have occurred may return to his mind with startling significance, even though he cannot demonstrate this to the outer world.

Again, there sometimes come to sensitive, nervous, mediumistic individuals, who are open to influences from both sides of life, flashes of thought, gleams of what seem to be memories, stirring the heart and puzzling the mind; and it may seem to such an individual that he remembers events that have taken place and are familiar to him; and yet it may not be anything that has actually occurred in his own life; he being a sensitive, may be in direct contact with some invisible intelligence who flashes its thought over the mind of the sensitive, recalling events belonging to itself, and consequently seemingly familiar, and a part of the mediumistic brain and career.

For instance, we know a mediumistic person who at one time passed to a far-off city, one thousand miles from her own home. She knew she had never visited the place before, yet its streets were very familiar to her; even the homes she entered there, the faces and forms of people with whom she came in contact, she felt as though she had seen and known before, yet in physical life she was well aware none of these had ever come to her knowledge. This was the explanation. By-and-bye she came into communication with spirits who declared themselves to be members of her own guardian band; they informed her that knowing she was to visit this distant locality, to enter into new scenes, to form new associations, they had determined to visit the place in advance of her, to look it over, to ascertain if it was really best for her to go to the place. They did so, entering the homes of the persons she was to meet, traversing the streets, coming *en rapport* with the place and its surroundings, and when they returned to their charge, she, being a sensitive instrument, open to the conditions of the higher life, caught the influence, felt the power, and thus the familiarity of the place, which was real to her spiritual guides but not to herself, seemed a part of her own experience. Therefore, friends, you have to take into account many laws under which these things may be explained, and it is wise for one to study into them closely if he desires to know their secrets and aught that pertains to them.

Q.—A correspondent, "H. P.," who has possessed the gift of clairvoyance many years, regrets that the ability to describe persons and places is not stronger, and desires to be informed what course to adopt to improve the power in that direction?

A.—We should judge that the correspondent was not favorably surrounded in his home life for the clear development of his gifts, and it may be necessary for him to make a change in his condition before he can fully unfold those powers which are his. We cannot tell unless we could come into direct magnetic *rapport* with the individual. It is always wise for one possessing such medial powers to do his best to develop them, and he can only tell by experiment which is the wisest course to pursue. It may be that he requires attendance and assistance of a few friends who will sit with him at regular intervals for this purpose. Possibly he is not positive enough in his organization to assist the spirits in their work; he may need three or four friends, positive, yet negative or receptive to truth, not arbitrary by nature, but in full sympathy with the work. If this be so, the presence of such a number will make up what we call a battery of power for the spiritual world, that portion of it which desires to express itself through the correspondent, and perhaps in their presence his development will advance rapidly.

Or, on the other hand, it may be that the presence of friends will only retard the work which is desired, and it is best for the party to sit alone, in a frame of mind that is tranquil and calm, *undisturbed by the anxieties of the external world*, to sit in a well-ventilated apartment, at a quiet hour, invoking the presence of the pure and good in spirit-life, asking them to do their best with him and his medial powers. It can only be a matter of experiment, one of time and patience. Sometimes a person must sit for months before the power is increased and the work performed; but if your correspondent possesses this clairvoyant power, we should most certainly urge him to do his best in seeking its unfoldment, for the perception is there, and it is only the degree of development that is required. Under other circumstances than those surrounding him at the present time, he undoubtedly will find the fulfillment of what he seeks.

Q.—[By Arthur B. Pierce, Athens, Pa.] *Admitting, as is generally claimed, an existence* for each individual previous to that in this world, does each individual have a *choice* of earthly parentage? If so, why do any become the progeny of poor and ill-favored parents?

A.—All spirits preëxisting, as well as those on this earth encased in flesh, and those who have become divested of the mortal and have taken up the immortal condition, are subjected to law. Law, in the universe, regulates all existence, and these spirits or entities of which your correspondent speaks, are no exception to the rule. You have no choice in the mortal as to how you shall depart from this mortal form, although your deeds and your life-work on earth may determine largely how you shall be received, and what will be your state or condition in the other world, yet you are under the dominion of law. That which is called death or change gathers you up within its embrace, and sweeps you onward to another life; and so law gathers up those spirits who are to find an expression on earth, and sweeps them onward in its embrace until they come within the atmosphere of this planet, Earth, and are carried on by its currents of electrical force into places to which they naturally gravitate.

We do not ask if the apple would choose to fall downward to the earth, or rise upward to the skies, when it loosens its hold upon the tree, for we know by the law of gravitation that the apple shall fall to the earth. So that same law of gravitation, operating in the world of human spirit, determines that the spirit shall be carried onward in one certain direction, and does not inquire whether there is a choice that it be carried in one line or through another avenue; thus it seems to us, and as far as our observation goes, that the spirit, uninformed, without experience, having no choice of its own, its grand possibilities not having been unfolded in vital consciousness, is taken up and swept forward by a law which governs it, and brought in contact with such conditions and lines of existence as will gather it up and give it outward expression, whether they be what the world calls favorable for advancement and culture or whether they be unfavorable, even disastrous in certain lines, to human happiness and human unfoldment.

Controlling Spirit.

Now, friends, for a few moments before we close, we desire to speak for the spirit intelligences with whom we are at present in communication:

Thomas Stevenson.

A friend approaches who pronounces himself a stranger, but explains that he has many times attempted to manifest from your circle-room, Mr. Chairman. It is quite a matter of vital importance to him that he should do so, if it be only to speak his name and inform his friend, who has desired his presence here, that he does live, and it is no phantom of the brain which has frequently within the last two years assailed his friend on earth, but it is the living spirit of the associate who has passed onward from beyond the grave. This intelligence claims that for quite a period of time he has found the power of coming in contact with a friend on earth and giving slight intimations of his presence, making certain movements to attract his friend's attention in such little ways, though powerful ones, seeking to demonstrate his power to return from the spirit-world. This friend has said many times, mentally, "If my friend Thomas really does come to me—if I am not deceived nor mistaken—why will he not go to the BANNER OF LIGHT and make himself known, that I may be sure? I am investigating this subject; I want only the truth. I cannot lay down that belief which is mine until I have something substantial to take its place; and if my friends really have an interest in my welfare and in my form of faith, will they not give me something tangible outside of myself?"

The spirit tells us his name is Thomas Stevenson. He has tried many times to answer his friend's request, to make himself known from your platform, but without success. He does not give us the full name of his friend, but calls him Henry R., and tells us he resides in Providence, R. I.

Alice Fisher.

A young lady who passed away, we should judge, between four and six years since, of a wasting disease, for there is an appearance of debility as she comes within the earth's atmosphere, gives us the name of Alice Fisher. She desires to reach her sister Helen, who is at present, or has been very recently, in Brookline, near Boston. This spirit informs us that she has not been very much in contact with physical life since her departure, for she was very weak and exhausted, and felt as though she was losing hold of the things belonging to earth. She was a hard-working girl, and wearied of the struggle of life, so that when she entered the spirit-world, and found herself in her mother's home, she had no desire to return here to take up the old conditions, but a thought of the sister on earth, and the friends who have been kind to her, and whom she loves, has made her strong to try to come back to speak to them, and bring some word of her existence, and to have them know she still lives. So to-day she comes, trying to make her presence known, asking her friends, if they learn of her return, to seek out a private medium in some place, that she may come and quietly converse with them. We trust that the spirit will be gratified in her desire.

Jennie Hill.

A little child, Mr. Chairman, who was not more than four summers old when she passed from the body, and whom we should judge to be about ten years of age, now approaches, asking to be received by her mortal friends. She gives the name of Jennie Hill, and says that her mother lives in Springfield, Ill., and her name is Mary Jane Hill. The child shows a scar upon the left side of the neck which was occasioned by a burn. That was not the cause of her decease; the accident happened to her when quite an infant, and the scar remained. The little one is anxious we should say it is only shown because of the past, it is not a part of her spirit body, and that she is free from it. She holds out beautiful flowers, purple and white, as a floral offering to her mother, who, we learn, is a hardworking woman, having few joys and little consolation in this life. The little one visits her often, trying to bring her peace and comfort, and perchance if she should know her darling lives and can return it will be of service to her in seeking to bear the trials and perplexities of life.

Closing Words.

We desire to thank the friends for their gifts of beautiful flowers; they are appreciated by both the medium and the spirit band, and the sweet incense which goes up from them is very grateful to the invisible intelligences who approach us. The little Indian guide also desires her thanks offered to the friend for his gift, and to say that she has tried to bring an influence to reach him. We think before long he will receive such intelligent, clear communication, as will be a blessing and a help to himself and the dear friend with him. The time will come when much will be given distinctly—not through a great public avenue, but in such private ways as will bear conviction to the heart of one who longs to know, and give counsel and helpfulness in the hour of need.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 6th, 1888.

Lorenzo E. Thompson.

You may place me in Cleveland, Ohio. Lorenzo E. Thompson. For a long time before the angel-usher came for me I well understood that I could come into close communication with the spirits; still I found, after putting off the mortal, that I knew very little comparatively.

I would like to have my message reach the dear ones, which I am perfectly sure it will do, because the old BANNER was a household word with me. Pamelia, I know, will be glad to learn that I am able to send a word, and the children also. I have often been in the home.

I have many friends in Cleveland, O., and many in Winsted, Conn., which was once my home while dwelling on earth.

Oh! how gladly did I leave the old mortal as the welcome sound reached my ears: "Come up higher." More beautiful is our spirit home to-day than we can find words to express to you. As I glance from one side of the room to the other and see the whitened hairs, I think it will be but a little time before the boatman will come for them, and they will test it themselves. Often the first question asked us is: "Are you happy in your spirit-home?" Yes; but I claim my earthly home as much as when I walked in the mortal form. I hold a strong feeling for the Lyceum, and am one among them to-day. I would thank all the dear friends for their kindnesses to me, for I suffered long with the dread disease consumption before letting go of earth. I also would thank the Order which was so kind to me.

Oliver Thurston.

I hardly know how to speak in one of your meetings, but this is not the first time that I have been one of the listeners here when I should have taken a part, but I feel it was not my fault or that of any one. You may put me down as Oliver Thurston, of Freedom, N. H. I would like them to know, and so do we all, that we are not dead people by any means.

William and Josiah are with me to-day but will not manifest. I am in hopes sometime they may speak, even if only to give their names. Down in Effingham, too, they will all remember me. Josiah, my son, went out in a moment in the old city of Boston.

Mary, we all live, and not only live but have the power to make ourselves known. The question will arise whether I understood this in the mortal? No; but it was partially my own fault, for the good paper has lived to quite an age, and yet many up by the mountains little know there is such a paper in existence. I hope, and am strong in the belief, that it will awaken some interest among them in Freedom when they learn that Oliver Thurston has been able to speak his name, and also to let them know we find no dead people on our side—though you may find them *this* side every day. Sarah will ask: "Is he happy?" Yes; we find no unhappiness in heaven, only different degrees of happiness. I also find that the life you live when in the mortal builds your home there, therefore, oh! mortals, be careful how you build that home.

I have tried many times before to give a few words. I have succeeded to-day, thanks to the angel host and the mortals who have opened the door.

Hannah E. Prince.

You may place me in Portland, Me., Hannah E. Prince. I know what I say to you, Mr. Chairman. Your paper has fed many mortals, and I have been one of the number. I used to say that mortals were suffering for a little spiritual food and did n't understand what they were reaching for. Oh! how glad I am to-day that I learned a little of spirit return while I dwelt on earth.

I would like William Sargent, my brother, in Portland, to know that I am happy. I hope he may see these few words from Hannah; it may help him a little through life's trials, of which certainly he has had his share. Before the breath had left the mortal form, I caught a glimpse of the beautiful beyond, more beautiful than I can find words to express. Little children came around me before it was said that Hannah was dead. Little children; oh! I love them, mortals, deal gently with the little ones, speak kindly, for you know not how much happiness you may give through a kind word.

I often visit the home. Mother is with me to-day. Not all are present, for some have attractions in other homes. I know William will be glad to know I found no disappointments; far better than I could realize here were the beauties of my spirit home.

James Morse.

You may put my name down as James Morse, of Atkinson, N. H. I would like them to know I was not so much "dead" but what I could hear them talk. If I had been dead how could I see, and hear, and feel. I would like them all, Sarah, Hannah and Wash. Poor, to know I have come back. I walk right round among them, and it is as real to me as it ever was in the flesh.

I was speaking but a little time since with Moses Noyes, and he says, "We'll all get round in time." He is in spirit-life, remember. I know you would not make any mistakes, because the mortals in Atkinson would say: "Why, Moses has passed over," and think I did n't know it.

Now this question will be asked: "Did I find it any different from the old teachings here?" Yes, I did; and now I know—I have tested it myself. You must all build your own homes; not with axe or saw, but with your lives. I am satisfied with mine, but I know I can progress and make it more beautiful. I often come into the home and walk among them, in old Haverhill. How little notice they take of us! However, we must be content to wait until they meet us across the line.

Joseph Wood.

My home on earth was at Hyde Park, Mass. You may place my name as Joseph Wood, and I think people will remember me there. I know this letter will reach Hannah and Madeline, Mary Jane and Josie. I thought I 'd single them all out, then they would n't ask: "Why did n't father speak of me?" I have been trying some time to speak, but as I first got into the surroundings I partook a little of the feeling that a person has in the mortal who has lost his sight. For a long time the beauties of earth were blotted out from my sight, but I have good eyesight now—perfect. I can look from one to another and see some familiar faces that I have known; and when I look over the audience, I wonder if they think I can see them. I thank Father God that he gives us perfect senses in the spirit-body. I knew very little comparatively of spirit return.

I am happy. I will say to Hannah that Reuben is with me; Charlie and George are here; but we can't all talk at once, as you do in the little home. I want you to feel I am one of the family, just as much as I was when dwelling in the mortal. I am satisfied with the home. Charlie says: "Tell father that I shall manifest more and more as I progress in spirit."

Hannah Hulse.

I have tried a long time, dear children, to make my voice heard in this room. My name is Hannah Hulse. Many of my dear ones are in Lima, Wis., and some in Lowell. I know these words will reach Lester and William and father, who has the same name—Lester. I know he will ask if I have been cognizant of what has been passing since I left them. Yes, dear husband; yes, I have fully understood all the movements that have been made. I know that at first the children felt that they could not have any one take their mother's place. No, dear children, never in *your souls*, but one may fill the place for a while, and I am satisfied with the choice. Lester felt a little hard at first, but when the good angel spoke to him and said: "Be still; it is right," he felt in his soul that he would listen to the inner voice and do right. Let me say that I never come empty-handed. I bring a blessing to you, my children, and to the dear one also that has stood by you, Lester, through the trials that have come to you. But the day will come when things will be changed and for the better, and the clouds that have overtaken you will be lightened and grow bright. I ask the dear angel guides every day, my children, to come nearer and nearer to you. George is with me, and Seward and mother also.

Augustus Davis.

I hail from Reading, Mass. Augustus Davis. I have tried many times to make my voice heard in these halls months and years ago, but to-day there seems to be a channel I can speak through and I am granted the privilege, and I am happy to improve it.

My dear mother yet dwells in the flesh in Reading, and I know that a kind friend will send the paper to her. I thank you, Jackson, for all the kindnesses you have shown me, and because you have been the stepping-stone for mother to understand that spirits do return to earth.

I have been able twice to materialize into my own natural form and stand beside my dear mother. Then she said: "Oh! thank God there is a channel that you can come through and make yourself known." Mother, do not worry about Eddie so much; you can't change anything; and as for Stillman, we know more than we will express to-day.

Sister Rossie, be as kind to mother as she acted for you when you could not do for yourself, and to-day she is doing for you; and when her hands are folded for the last time you will look on that face, if permitted to stay longer, and remember you tried to be kind to mother.

I wish father could communicate, but he cannot to-day.

Mother, the little ones you laid away so tenderly are not little ones to-day, but grown to manhood and womanhood in spirit-life. Do not worry; I know what I say to you. You will have enough to go through in this life, and that is enough.

Wallace, I am glad you never forget mother, but go to see her with some little tokens of love.

Aunt Addie, do n't think for a moment we know not of you here, for if we know anything we know a great deal.

I know mother will see that this letter reaches Annie and the children.

Caroline Brown.

You may place me in Exeter Mills, Me. Caroline Brown. This I think must be more than the sixteenth time that I have tried to send a letter. Sometimes they wonder and think, and George has said, "Why do n't Aunt Caroline and Uncle Lewis send a line, as well as others." George, we must wait our own right time; we can't take another's time. I have manifested just as soon as I could.

Lewis is with me; he says: "Do n't ever think, George, of the way I passed out; if there was foul play, those that are left know it, and it makes no matter with us to-day. Blame not, but pity." We are happy together in our spirit home. George, to-day I stepped into the home, and find your mother is feeling much better. Do not trouble or worry over the little ones, for she will care for them better than you or Clara could do, for she understands more fully how to do it. I often see her with one on each knee, and it would puzzle her to tell you which she loved the most.

George, I have promised myself for many, many months, and I have watched for an opportunity to speak a few words, that they might know in Exeter that I was not dead. But I know they will say it will take more than one letter to convince them all. If you are not convinced in the mortal life you must be in the spiritual life. The question often has been asked, as I have heard mortals say, "Well, if they do come to earth, what good does it do?" Let me answer, in my feeble way, that it makes you better men and women by coming into communication with the dear ones; you live better lives for so doing. I have been in the spirit a long time and have watched the course of things, and I know that the influence which the dear loved ones hold over you mortals does help you every day.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 6.—Louisa Merrill; Amos Pearsons; Mary True; Ella Downes Neal; John Carr; Charlie Newhall; Fannie Burr.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

June 1.—David Bagley; Benjamin Fitzgerald; Milton Emerson; James Gore; Betsey Clark; Katie, to Henry; Nancy A. W. Priest; Charles Damon; Rebecca Damon; Anna Coan Badger; Jacob Chickering; Davis Butler; Hannah Maloy; Nancy Dunbar.

Verifications of Spirit-Messages.

DR. REUBEN HILL.

In the BANNER OF LIGHT of June 2d I notice a communication from DR. REUBEN HILL of Lowell. I wish to say that seventy years ago Dr. Hill taught school in Lebanon, now Springvale, Maine, being hired by my father, who was school-committee, and that I was one of his pupils. At this time he was studying medicine with my father's family physician, Dr. Nathaniel Sever. I have known little of him since his removal to Lowell, but am pleased to hear from him through this avenue, and I have no doubt his communication will be recognized by many others.

DR. CYRUS LORD.

Mattapan District, Boston, Mass.

I see in the BANNER OF LIGHT of June 2d a message from DR. REUBEN HILL of Lowell, given through the mediumship of Mrs. B. F. Smith. I am well acquainted with all the parties mentioned, and would like to say it is correct in every particular.

Yours very truly, FRANK J. PEASE.

Lawrence, Mass., June 1st, 1888.

BELA NETTLETON.

BELA NETTLETON'S spirit message in the BANNER OF LIGHT May 19th, I will say is generally believed to be true. Mr. Nettleton departed this life some thirty years ago. His wife Sarah, he says, has lately joined him. She passed away in February, about thirty days before he gave the message through the mediumship of Mrs. B. F. Smith. J. M. KENERSON.

Newport, N. H., June 4th, 1888.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed. Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—*Publishers B. of L.*

Materialization in Florida.

To the Editor of the Banner of Light:

Dr. A. W. S. Rothermel recently held in Lyceum Hall a séance in the light, to the great wonderment of the audience; only a few having before seen such phenomena. A few nights afterward he held a full form materializing séance in the parlors of Prof. Frank Bosworth. The room was filled with invited ladies and gentlemen. The séance opened with physical demonstrations in the light, after which the lights were arranged for the full form appearances. Many appeared at the opening of the curtain and some came out to the sitters. "Emma" (one of the Doctor's controls) came and danced; Ed. Wheeler came quite strong, and walking to a window drew the curtain aside, so that in the bright moonlight all could see him plainly. Many friends of the sitters came, but all could not give their names. At one time two forms appeared at the curtain at once, one of them holding a little child. The séance was quite a success, especially so considering it was in a newly-constructed cabinet. Most of the sitters were wonderstruck, only four of them ever having witnessed full form materialization before. What they beheld will give them food for thought for some time to come.

A. JOSSELYN.

Crescent City, Fla., May 29th, 1888.

In Memoriam.

Passed to Spirit-Life, May 18th, 1888, from her home in Boston, Mass., MRS. E. R. DYAR-CLOUGH.

Mrs. Clough was born Oct 25th, 1842, and the last years of her life here were spent in active mediumistic work connected with the Spiritual Fraternity of Boston. As a speaker she was well known to the spiritualistic public, sparing neither strength nor means in the presentation of our Philosophy. Husband, children, family and friends will greatly miss her gentle ministrations.

Mr. D. E. Caswell, of Charlestown, as the instrument for a band of spirits with whom Mrs. Clough had worked, spoke in eloquent and fitting terms, at the memorial service, of her labor. They recognized her as one who had been chosen for a special mission, which she had conscientiously performed. Their tribute was tender and consoling in the extreme, and was listened to by a large number of friends and acquaintances of the deceased. Mrs. Fisher-Wellington sang, in a most touching manner, some beautiful selections, and thus the birth of the arisen spirit was appropriately recognized by mortals and immortals. H. S. L.

At a meeting held by the Society on the evening of the 4th inst., the following received unanimous endorsement:

We, the members of the Spiritual Fraternity Society of the First Spiritual Temple of Boston, sensible of the loss from the material plane which we have sustained in the passage to the higher life of our sister and late co-worker, Mrs. E. R. Dyar-Clough, desire to place upon our records an expression of our love and esteem, of our appreciation of her pure and unblemished life, our affectionate regard for her memory, and our grateful recognition of her disinterested service for the past four years to the Temple work, and to the truth which she loved so well. Therefore, be it

Resolved, That in the transition of Mrs. E. R. Dyar-Clough to a higher sphere, we miss the visible presence of a devoted and true friend, one who gave her time, her thought and her strength to the angels that they might through her lips more fully establish the proven truth of immortality, and bring in its fullness the true spiritual religion of love to the world: A religion, as she conceived it, possessing such wisdom, sweetness, purity, self-abnegation and holiness, that the world sensing it *must* have its ignorance and prejudices melted away, leaving veneration and appreciation in their place. Our consolation for our loss is that she has entered upon a more blessed and happy life, and has become freed from the pains and suffering which a diseased body inflicted upon her.

Resolved, That we have ever found her true, in all positions of life, to her highest ideal (which was high indeed), whether as a mother, a wife, a friend or a worker in the blessed vineyard of truth. She being in close *rapport* with a band of high and developed intelligences, was their mouthpiece, their devoted and faithful servant; laboring at all times to carry out their desires for good and truth, even when her bodily strength seemed little able to sustain her—showing her own to be a remarkable example of true and exalted mediumship.

Resolved, That the beautiful traits of character which she possessed, her sweetness, her benevolence, her sense of duty and ready allegiance to it, her earnest desire to bear witness to the truth, *no matter how unpopular, proved her* eminent fitness for the work which she assumed. These ennobling and endearing qualities will always dwell in our memories of her, and we will cherish them and strive to imitate them; and although her visible presence is gone from us, we believe that she is still a worker with us, and that we may be worthy to attract her spirit to us as an added member of that angel band whose valuable work and admonitions have made them known to and revered by us.

Resolved, That a copy of these resolutions be transmitted to the husband and family of our friend, with the assurance of our deep sympathy with them; and although in bodily form she will not be with them as before, yet we are assured that she will be with them in spirit as we trust she may be with us to inspire and uplift, to strengthen and to bless.

W. H. R.

☞ Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the *Banner of Light Bookstore*, 9 Bosworth street, Boston.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The Society of Union Spiritualists holds meetings in Grand Army Hall, 115 West 6th street, every Sunday at 10½ A.M. and 7½ P.M., also Wednesday evening of each week, to which all are made welcome.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized *on the 9th of May, A. D. 1884, meets in* Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society meets in Martine's Hall, corner Indiana Avenue and 22d street, every Sunday evening at 7½. Hon. Joel Tiffany conducts class lessons in the afternoon, at 3 o'clock. The best speakers and mediums are always engaged.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davis, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Bonner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoons at 3 o'clock, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1228 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

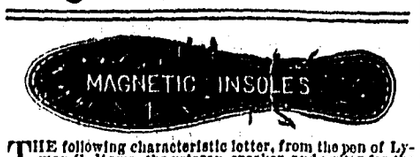
PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3000 Olive street.

Advertisements.



THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our *Shields, and he will give his experience:*

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[From the Auburn (N. Y.) Advertiser.]

SPIRITUALISM.

A BELIEVER'S REPLY TO AN AUBURNIAN'S SERMON.

To the Editor of The Daily Advertiser:

One of your city papers has given considerable space in its columns to the Rev. C. C. Hemenway's sermon against "Modern Spiritualism," which is a bitter and indiscriminate attack upon the religious convictions of a large number of his fellow citizens, his brethren according to Christ's teachings — whom he accuses of necromancy and sorcery, infidelity, "free love," uncleanness and licentiousness, and of accepting a doctrine or belief that "encourages the most unclean and devilish practices." I trust, therefore, Mr. Editor, you will permit me, as a believer in the basis, facts and doctrines of Modern Spiritualism, a few words in vindication of the truth against this sweeping and ungenerous assault.

It was right for him to preach against what he regards as wrong and hurtful in Spiritualism or among Spiritualists, and unquestionably, as I freely admit, there is, both as to doctrine and practice, in what may be more properly called Spiritism, and among mere Spiritists, what should be disapproved and shunned. This may be said of most, if not all, sects and classes. I suppose that if the reverend gentleman had preached an "able discourse" upon Roman Catholicism, he would have been almost if not quite as severe as he was in his denunciation of Spiritualism.

I notice, however, that, through some influence, the Rev. Mr. Hemenway has departed from the strictly Orthodox Christian belief and has reached the verge of Spiritualistic doctrine. He needs to take but another step to become a decided Spiritualist, of the sort that he so vehemently assails. Thus he says:

"There is nothing in the scriptures to forbid the thought that the dear ones gone still have knowledge of our condition, and, indeed, may be as near us as in life. What a comfort it has been to multitudes of God's afflicted children to feel that their loved ones, better than in life, knew their every thought and saw their every action—perhaps were their most constant and closest companions!"

True, Mr. Hemenway, most beautifully true! And what a check to wrong doing, what a sustainer in the hour of temptation! Does my beloved, sainted mother, says the youth on the brink of the dark gulf of vice and crime, behold me and my surroundings now? No, says the non-Spiritualist; it is only a sentiment, the mere say-so of the clergyman; while the Spiritualist says: Yes, for I *know* that it was her loved face I saw the other night; it was her blessed words I heard—her language that was written between those locked slates; and did she not tell me that she was ever with me, watching over me? Shall I grieve her spirit by this act of shame? No, never, never, never! And thus the "evil one" is thwarted, and the youth is saved—not because he thought of his mother's presence as a sentimental possibility, but because he *knew* it as a fact, for she had manifested herself on the sensuous plane. Mr. Hemenway has beautifully answered the question so often sneeringly asked in regard to Spiritualism—*cui bono?* Of what good is it? How dreadful is the thought that spirits in their new condition can visit their former homes and loved ones, but can find no means—not even by the simple rap—to make their presence manifest! But how untrue this is. The world's annals prove—nay, the Bible itself shows. Was not the spirit communicating with Job, when, in the stillness of night, he showed himself as an "image," and uttered the solemn reproof: "Shall mortal man be more just than God?" Did not the spirits of Moses and Elias communicate with Jesus on the mount? And did not the "spirit of Jesus" communicate with Paul, and direct him and his companion? (See Acts xvi: 7.) The scriptures are full of cases of spirit intervention, manifestation and communication on the part of both orders of spirits, good and evil, the "spirits of just men made perfect," and the obsessing spirits of darkness, whom Jesus and his disciples cast out, some of whom preferred to enter into the bodies of swine rather than to be wholly deprived of the power to manifest themselves on the material plane.

Mr. Hemenway, you are in error, and are teaching error, and depriving your fellow-men of a demonstration of spiritual truth which God, through his immutable laws and in his infinite loving kindness, has vouchsafed to them. You are incurring a great responsibility by so doing. Do you not know that there is nothing so fearful in this period of mere intellectualism as the spread of materialism, the greatest enemy of Christianity and all spiritual truths? God has given a remedy, adapted to the present condition of men's minds, that crave sensuous demonstration, and you are fighting against God.

Modern Spiritualism is but a revival of the Ancient Spiritualism, with accounts of which the Bible is filled, and what Mr. Hemenway says was condemned by both divine and human law was not spirit intercourse or spirit communication, but the abuse of it, the prostitution of it to selfish, unholy purposes, including the actual worship of finite spirits called the "sin of idolatry." There was a legal Spiritualism and divination among the Hebrews. Did not Samuel divine? and before Saul consulted the the woman (not "witch") of Endor, did he not have recourse to the legal methods as practiced by the priests—"dreams, visions and *prophets*," [what were they?] and only when these failed go to the gifted woman of Endor? The scriptures plainly say that Samuel appeared and communicated; it makes no difference whether directly or through the mortal intermediary; and he truly predicted Saul's earthly fate. Josephus confirms this, and in the book styled "The Wisdom of Jesus, the Son of Siracb," we find a eulogium upon Samuel for this spiritual appearance and prophecy: "and *after his death* he prophesied, and showed the king his end, and lifted up his voice from the earth in prophecy, *to blot out the wickedness of the people.*" If this was a sin against God, Samuel was guilty of it, or at least *particeps criminis*. It must be remembered that "The Wisdom of Jesus" is accepted as canonical by the oldest Christian church in the world, and that Luther commended it. Thus is spiritual communication proved, illustrated and commended by the Hebrew scriptures; and certainly if to hold communication with departed spirits were such an awful crime against God, the Messiah would not have set the example by consulting with Moses and Elias, the former being the alleged author of the law and condemning such intercourse; nor would the "spirit of Jesus" have communicated with Paul in Mysia; nor would Paul have so strongly commended and recommended the "spiritual gifts"—the gift of speaking in tongues, of clairvoyance, healing, operations of miraculous powers (physical mediumship), prophecy, interpretations of tongues, etc., saying, "of spiritual gifts I would not have you ignorant." This was Christian Spiritualism, which he approved; while to the damsel "possessed with a spirit of divination," which was used for purposes of mere gain, he said, addressing the spirit: "I command thee, in the name of Jesus Christ, to come out of her." Here the two orders are clearly illustrated.

The fact is, in Spiritualism, as in everything else, we must discriminate; and we must beware of turning, by our own folly and depravity, into a curse what God has given to us as a very great blessing. We must "try the spirits," as St. John said, whether they be of God (good) or not of God (evil); and beware of "seducing spirits" against whom Paul warned Timothy.

Mr. Hemenway, it seems, is even now ignorant of the evidence upon which spiritualistic facts rest. Does he not know that this great subject has been carefully investigated by some of the most eminent scientists, jurists, divines and even prestidigitateurs in the world, and has been endorsed as true? No facts in physical science have been more conclusively established than those of spiritualistic science; and yet this evidently uninformed clergyman is bold enough to deny them. He exclaims, "Better not go to the Bible for their support." It is not necessary to do so, because we have contemporaneous testimony; but there is no book that contains stronger corroborative evidence and illustration than the collection of ancient writings called the Bible. Better not go to Mr. Hemenway's interpretation of the Bible for support, for that is a very different thing—useful not to explain, but to explain away. Indeed, we might as well go to the "seducing spirits."

Mr. Hemenway says Spiritualism "dishonors the Bible." This is not true, for the Bible is mainly a record of Spiritualism, with its accounts of spiritual manifestations, appearances and interventions in the affairs of earth. Take these away from it, and what would remain? It is true that Spiritualists are not *all* good and pure and wise; neither are all Christians, not even all Christian clergymen. Both classes contain those who dishonor both God and the Bible; but we venture to say that, in proportion, there are far more professing Christians in the State Prisons than Spiritualists, imperfect as are the latter, and affected as they are from the recent recoil from error to truth.

"Free love!" If Mr. Hemenway means to assert, as he seems to, that sexual impurity and a disregard for the marriage tie are sanctioned by the teachings of Spiritualism, he spoke as one grossly ignorant of the subject of his discourse. No people have condemned and denounced more emphatically the infamous doctrine of "free love," or rather *free lust*, than the Spiritualists. It is true there have been, and doubtless still are, some flagrant offenders, but they violate the principles of their profession, as did some of the early Christians in St. Paul's time, and as many Christians and Christian clergymen do at the present time. This illustrates not the principles of their sacred vocation, but the depravity of human nature as exemplified in their character—a depravity that no laws human or divine can entirely restrain. It is entirely false that "the influence of Spiritualism upon moral life, individual and public, has usually been debasing," as could readily be shown by the citation of facts, were the space sufficient. It is a statement, indeed, that refutes itself—that Mr. Hemenway himself has refuted in what he says of the consciousness of spirit presence—a thing peculiar to Spiritualists.

"God closed the canon of the scriptures," says Mr. H. When? Where? In what way? Where is that fact declared? Did not the Messiah say: "I have many more things to say unto you, but ye cannot bear them *now*"? And if the "canon of the scriptures" was closed at the date of the last Biblical writing, why did it take so many centuries to fix it up in the ecclesiastical conventions? And why did the Protestants revise it, a thousand years afterward, by excluding several of the books previously accepted? And why may not a convention now-a-days do the same thing? And why may they not add to as well as subtract from it?

Mr. Hemenway quotes the old mistranslated text, "All scripture is given by inspiration of God, and is profitable," etc., seeming not to know that this blunder was corrected long ago by Dean Alford, and more recently in the revised version, as follows: "All scripture given by inspiration of God is profitable," etc. Please examine the Greek text, Mr. Hemenway, and quote not a false translation but the genuine scripture correctly interpreted, particularly as you allow no occasion for other and advanced spiritual truth, which the Messiah seemed to promise when, in the progress of mankind, they should be "able to bear it." The Jews, in their bigotry and spiritual darkness, could not bear what the Messiah of that time brought to them; neither can the exponents of religious systems at present bear the light now brought to the earth. "When the Son of Man [again] cometh shall he find faith on the earth?" HENRY KIDDLE.

New York, May 20th, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Lyceum Hall, 1031 Washington Street.—Spiritual meetings every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Children's Festival at Paine Hall, Appleton Street.—Considerable interest has existed among the members of the Lyceum for some weeks in anticipation of the May Pole Dance and Strawberry Festival held in Paine Hall the evening of June 6th. To say it was a success in every way is using but a mild term. Among the early arrivals was a delegation from the "Old Ladies' Home," who seemed to enjoy most heartily everything offered in the way of entertainment.

At 8:15 the children formed for the grand military march, led by Miss Mabel Waite and Master Walter Hargrove. As they circled the hall the sight was a pretty one; the girls were dressed in white, made gay with bright ribbons of all hues, while their joyous countenances bespoke the pleasure that was being afforded them by participating in the festivities. A very attractive feature of this gathering was the orchestra of young lads, eight in number, who performed in a very creditable manner the task assigned to them. Between the dances were singing and dancing by Louise Homer, also Flossie Waite. Master Carleton James, the child violinist, played several fine selections, which were heartily *encored*. Gracie Scales sang a sweet little song in her usual charming manner. Singing by Miss Cushing, cornet solo, Mr. Brown. The dancing was directed by Prof. Cooper, the well-known teacher of dancing.

At 9:45 Poole's Orchestra filled the hall with strains of melody, inviting all to join in the merry dance. Once opened the festivities continued until a late hour, when the company separated, having had a good time. The entertainment was under the charge of that well-known worker, Mrs. Wm. S. Butler, assisted by several of the Lyceum leaders. The annual picnic of the Lyceum takes place Wednesday, June 27th, at Downer's Landing. Tickets for the trip are to be procured of members of the Lyceum at reduced rates.
HENRY O. TORREY, *Cor. Sec'y.*

The Boston Spiritual Temple Society.—The annual meeting of this organization was held at Lyceum Hall, 1031 Washington street, on Wednesday evening, June 6th, there being a large and enthusiastic gathering of its members present.

Remarks were made by Dr. J. C. Street, Dr. N. B. Smith, Mr. J. Wm. Fletcher and others. Those efficient workers, Capt. Richard Holmes and Mr. Oscar L. Rockwood, who have so satisfactorily filled the offices of President and Secretary since its organization, were re-elected, receiving 235 of the 266 votes cast, the remaining 31 votes being given respectively for Mr. Wm. H. Banks and Mr. George V. G. Heberton.

During the ensuing lecture season the platform of this society will be occupied by Mrs. R. S. Lillie, Mrs. A. H. Colby-Luther, Mr. J. Frank Baxter and other prominent speakers, and the season to come may confidently be looked forward to as destined to prove more successful, if possible, than those of the past have been. Below is a list of the officers elect:

President, Richard Holmes; Vice Presidents, Dr. J. C. Street, Mrs. Lucy A. Mellen; Recording and Corresponding Secretary, Oscar L. Rockwood; Treasurer, Albert F. Ring; Finance Committee, J. W. Haynes, J. M. Ordway, George C. Paine, J. S. Rogers, David W. Craig, A. L. Knight, L. L. Whitlock, J. M. Fleet, Mrs. J. W. Haynes, Mrs. A. A. Torrey, Mrs. Olive E. Holmes, Miss Martha L. Moore; Trustees, Richard Holmes, Daniel Farrar, F. A. Gould, Mrs. Lucy A. Mellen, Mrs. Harriet C. McInnis, Mrs. Mary B. Smith, Mrs. Ida P. A. Whitlock; Associate Trustees for the Moses Hunt Fund, Daniel Farrar, John W. Haynes.

The Spiritualistic Phenomena Association has leased the hall at 1031 Washington street of the Lyceum for next season, in which it will hold its Sunday meetings and Thursday evening circles. Mrs. W. S. Butler is to have the hall enlarged in width to the full size of the building, and make other changes, after which it will hold over three hundred people, and be one of the finest appointed halls of its size in the city.

Lyceum Hall, 1031 Washington street.—Meetings were held June 10th in this hall, afternoon and evening. Dr. Matthews gave psychometric readings; Dr. Smith, Mrs. Thomas, Mr. Tom Roscoe gave tests.

In the evening Jacob Edson made the opening address; Mr. Roscoe, Mrs. M. A. Chandler, Mrs. Rich and Mrs. Townsend gave tests. These meetings will continue through the summer months.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 36th street.

Mrs. E. A. Wells as a Lecturer.

Mrs. E. A. Wells appeared at Adelphi Hall, yesterday afternoon, in the double capacity of lecturer and test-medium. Her subject was "Mediumship," and she handled it with the prescience of one of that ilk. No one but a medium could have explained as she did a thousand peculiarities of mediumistic gifts, nor described so rich a variety of spirit-phenomena. Her views were illustrated by a remarkable opulence of incident and anecdote, not in her own experience but in that of others about which she had permission to speak.

Her references to spirit paintings were excellent, very especially to those produced through the mediumship of Madam Diss Debar. Many things about these wonders of the world of art were quite new to her hearers, and they were greatly enjoyed. She also described and extolled the tablets produced for Mr. Marsh through the same medium, which are among the most remarkable examples of spirit power anywhere extant.

Substantially the same lecture was delivered in the Opera House at Long Branch last Wednesday night, and was highly spoken of by a critical audience and heartily applauded. Her New York audience was not less delighted, and they gave vigorous expression to sentiments of approval. The lady's services will be in large demand by Spiritualist Societies, for the union of the two offices, lecturer and test medium, is especially desirable. MANHATTAN.

New York, June 11th, 1888.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

After eight months of continuous Sunday services the Spiritualists' meetings are suspended during the heated term—July and August—and the Children's Lyceum will follow suit after one or two more sessions.

The Farewell Reception to Mrs. Hyzer, on the occasion of her last lecture, proved to be, as was expected, a very enjoyable evening. The best of instrumental music by Mrs. Van Wormer and Mr. O. Trommlitz, some extra choice selections from the Lyceum choir, strengthened by Mrs. Lizzie Emerson and Mrs. Hoyt. Commendatory remarks on the exalted character of Mrs. Hyzer's lectures, made by Miss E. Anne Hinman, the mental scientist, preceded the answering of questions taken from the audience by Mrs. Hyzer and answered in her usual thorough and brilliant manner. At the close of her short talk, a beautiful floral offering was sent to the platform by Mrs. Umbstaetter and a few West Side friends, and handed to Mrs. Hyzer as a token of their esteem and high appreciation of her ability as an exponent of the Spiritual Philosophy. It then devolved on your correspondent, in the absence of the regular chairman, Mr. Carleton, to bid the fair lecturer "good bye and God speed" in her noble mission, at the close of which a vote of thanks by Mr. J. H. Copeland, for the able ministrations of Mrs. H. for the past two months, was offered and responded to by a rising vote of the entire audience. To all of which, in the most elegant diction possible, Mrs. Hyzer feelingly responded, and capped the climax of inspiration with a telling little poem entitled "Farewell."

"The Spirits' Welcome."—Mrs. Elizabeth Newcomer, the well-known medium of this city, (wife of Dr. George Newcomer) who has lately furnished in a very neat and tasty manner a room in the upper story of her cosey home, recently invited a few friends to the dedication of the apartment, which is to be used exclusively for spiritual purposes. The above name (*The Spirits' Welcome*) was the one chosen from all others for the room. The geological doctor and his clairvoyant wife will be pleased to receive a call from their spiritualistic friends in or out of the city; they both have been great aids to the cause in Cleveland the past ten years.

Dr. George A. Ferris to the Front.—On the departure from the city of Dr. E. B. Fish, "*The Magnetic Cure*," on Woodland Avenue, has been closed by Dr. Ferris, and more elegant rooms obtained in "The Kendall Building," 106 Euclid Avenue, rooms 52 and 53. The Doctor is a young man of modest claims, possessing great natural magnetic power, which he utilizes to good advantage in his eclectic methods, and has made hosts of friends by his genial presence, and has built up a constantly growing practice by the cures he has made the past year in Cleveland. Those afflicted should give him a call.

Resolutions of Respect were adopted by The Good Samaritan Relief Society in honor of the highly esteemed member, Mrs. Susan Searles, who recently passed to spirit-life at the advanced age of 82 years. Mrs. Searles was greatly beloved by all who knew her, and a veritable Good Samaritan. (See obituary elsewhere.)

Lyceum Annual Picnic.—The Children's Lyceum will close its sessions for the summer Sunday, June 24th, with its twenty-second annual picnic. An invitation has been extended to the Lyceum by Mrs. Laura Moore, an earnest Spiritualist, to visit her beautiful grounds at *Lake Breeze*, a delightful spot on the bank of old Lake Erie, about twenty miles west of Cleveland on the Nickel Plate R.R.

Yours for the cause, THOS. LEES.

Grand Rapids, Mich.

To the Editor of the Banner of Light:

J. W. Kenyon spoke here June 3d, and is engaged for the months of June and July. "Why is there a Spirit and a Spirit-World?" was his theme in the morning; and "The Scientific and Philosophic Evidence of Man's Immortality," was treated in the evening.

During the past two years he has been engaged in Iowa. He was the settled speaker during a year at Maquoketa, Ia. He is ready to answer calls in any part of the United States or Canada. Societies desiring lectures on scientific and philosophic Spiritualism will find his controls able to give good satisfaction.

This city is very active in Spiritualism; many fine mediums are here, and are accomplishing good service for the truth. Dr. W. E. Reid, a fine independent slate-writer, is very popular; Dr. F. Schermerhorn has a great variety of spiritual gifts, and is doing a much needed work; Mr. F. V. Moulton and wife are kept busy—the former being an eloquent inspirational speaker; Dr. W. O. Knowles and Mrs. E. J. Winch are earnest advocates of the cause here—the former being a magnetic healer, the latter a clairvoyant and test medium. Mrs. Lena Bible shows great promise as a clairvoyant, test and inspirational medium. There are many others whom I have not met.

Several very finely developed mediums have gone forth from this city to do their work. Here W. A. Mansfield, the independent slate-writer, was developed, also J. G. Fisher, inspirational artist, now of New York.

Through the efforts of Mr. and Mrs. Boozer the outside world has been permitted to investigate through the best mediums the country affords. Some of the clergy of this great and growing city are outspoken in their acknowledgment of the truth of the return of the spirit.

Woonsocket, R. I.—J. Frank Baxter answered a call and came to Woonsocket the evening preceding his departure for Cincinnati and the West. His coming was opportune. One of the finest and largest audiences was out that ever listened to a spiritual lecture here. Several of the first people of the place and church were in attendance—a noted U. S. ex-senator, of course, most conspicuous. The whole work of Mr. Baxter was in his best thought and spirit, and had a lecture been planned, written and applied to Woonsocket citizens, it could not have been better than the one given. The music was good, the lecture was good, and the mediumistic exercises were marvelously fine—barring one slight error that some chose to criticise—and unmistakably conveyed tests of spirit power to any untrammeled mind. Let Mr. Baxter be known here, have a hearing three or four times, and give him good conditions for his mediumship, and Spiritualism would soon have a large constituency in Woonsocket and vicinity.

Dr. Coen, acting on the principle that a stutterer does not stutter when he speaks in a low tone, advises the following course of treatment: Absolute silence for a preparatory period of eight or ten days; speaking only in a low tone for another period of the same number of days; and a gradual elevation of the voice during the next ten or fifteen days.—*The Doctor.*

DIVINES DISAGREE.

A Discussion Not Decided by Prayer—Intolerance of Opinion.

The following is an extract from a late New York *Tribune* editorial: "There is, perhaps, no mental vice so common as intolerance of opinion. Even such as think they have emancipated themselves from the clinging defect find it hard to acknowledge frankly to themselves that the opinion of some one else upon a matter they have studied may very well be as deserving of respect as their own, if it differs radically from their own. If we could all get rid of this 'last infirmity,' not only of 'noble minds,' but of nearly all human minds, how much less friction there would be in life, how much less bitterness and heart-burning and envy and all uncharitableness."

In an adjoining column of the same paper was found the following peculiar commentary on the editorial:

"The bitterness of the controversy in the American Board over the question of probation after death was very great. This rather shocked the simple-minded and earnest foreign missionaries who attended the sessions of the Board, one of whom said he had always thought such questions were decided by prayer. But if the debate was not altogether Christian in spirit, it was strictly parliamentary. The brethren did n't forget to put a copy of Cushing's Manual in their valise along with their Bible, and apparently some of them consulted it oftener than the Bible."

Is it a fact that there is but little toleration in this country, and less than in others?

"Comparisons are odorous," said Mrs. Malaprop. Perhaps we have been claiming too much for this free nation.

We must admit that in the professions there is yet much of the old-time prejudice against new ideas. Preachers preach the old doctrines and doctors prescribe the old medicines. Bitter controversies arise when anything new is proposed.

But the march of progress is not stayed. Men are traveling heavenward under new creeds and being cured by new medicines.

Much the same state of facts seems to exist in other countries.

When Dr. Robson, a leading physician of London, formerly of the Royal Navy, proclaimed that Warner's safe cure was a specific in kidney derangements, the hide-bound school to which he belonged threatened to debar him from practice, if he did not recant. But he replied that his statement was based on such evidence that he could not recant.

Since then, Dr. Wilson, F. R. S. E., editor of "*Health*," a recognized English authority, announces in his magazine that "Warner's safe cure is of a perfectly safe character and perfectly reliable." Many English physicians are now prescribing it.

The "schools" in this country still bar all proprietary medicines. But Dr. Gunn, Dean of a New York Medical College, long since published: "Warner's safe cure is a very valuable remedy;" and says he knows that many physicians prescribe it, though not by name.

Good things in creed or practice are not to be cried down by the old fogies simply because they are new. The spirit of toleration thrives on opposition.

Passed to Spirit-Life.

From Nantasket Beach, Boston Harbor, June 7th, Joseph T. Sprague, aged 65 years and 8 months.

Mr. Sprague was the well-known manager of the Centre House at Nantasket, but his home was at Hingham, where his remains were taken for burial.

An honest advocate for truth, the deceased was a man who loved to speak his convictions in Spiritualism, and to live his faith in his life, that all might see what manner of man a Spiritualist can be. By his sterling integrity and unswerving honesty of purpose, Mr. Sprague held the esteem and friendship of the people of his native town, all of whom feel deeply at this present time that a *good man* has passed on.

The subject of this notice was a musician of many years, a member of the Philharmonic Club, and of other societies, one whose harmonious nature not only expressed itself in the sweet sounds he evoked from his instrument, but also through the genial manner and cordial associations which endeared him to all who came within his sphere.

A loving companion walked by his side for many years, and until the last had the blessed privilege of ministering to the necessities of the one so dear. To her in this trying hour are borne the peaceful consolations of angels, and she knows that her husband is not dead but gone before.

On Saturday, June 9th, a large concourse of friends from Boston and other places assembled at the old home of Mr. Sprague in Hingham to pay their last tribute of respect to the departed. Miss M. T. Shelhamer of Boston officiated, whose spirit guides gave utterance to the soulful truths of Spiritualism as exemplified in the life and knowledge of this good man. A prayer and address by the speaker, with the beautiful rendition of "Abide with Me" and "Thy Will Be Done," by a trained quartette at the house, and an invocation over the remains at the cemetery, constituted the impressive service which consigned the body to its last repose.

From her home in Cleveland, Ohio, Sunday, May 13th, Mrs. Susan Searles, aged 82 years and 3 months.

Mrs. Searles was a native of England, but a resident of this country more than half her lifetime. She possessed the finest traits of English character. Formerly of the "Church of England," she naturally grew into Spiritualism many years ago, as did also her husband, Dr. Samuel Searles, who passed to spirit-life many years since from Newcastle, Pa.—soon after which the deceased made her home in Cleveland, where still live her two sisters, Mrs. Sarah Harris and Mrs. Jane Standen (the well-known medium of this city).

Until the past two or three years, when deepening age began to make known its claims upon her, she was a constant attendant at the children's lyceums, lectures, and all spiritualistic meetings, and was a generous contributor to the cause of Spiritualism.

Mrs. Searles was also an honored member of *The Good Samaritan Relief Society*, which passed at its last meeting highly complimentary resolutions in honor of her as a true and estimable woman, and a veritable *Good Samaritan*.

Her remains were taken to Newcastle for burial in the family lot, where the funeral services were held, the Rev. Dr. R. A. Browne officiating. THOS. LEES.

Our Foreign Exchanges.

Translated for the Banner of Light, by C. G. Helleberg, Cincinnati, O.

FIRE MEDIUM IN OLD TIME.

Extract from a lecture given before the Psychological Society in Munich, January 5th, 1888, by Dr. Carl du Prel. He related many wonders which had taken place in former times among the Mahometans in Algiers, and while the mediums were in a trance; also wonders that had happened even in France according to a work in two volumes entitled: "La Vérité des Miracles, opérés par l'intercession de M. de Paris, etc., Cologne, 1747," written by Carré de Montgéron, a member of Parliament. Carré de Montgéron says: Has not all Paris, on several occasions, seen Marie Sonnet lying in fire without the flames having the slightest effect either on her body or the robe she wore? Here reference is made to the following document:

"We, the undersigned, Francois Desvernays, Priest Doctor of Theology at Sorbonne, Pierre Jourdain, Licenciate at Sorbonne, Domherr von Prayeux, Lord Edward von Rumond of Perth, Louis Bazile Carré de Montgéron, Member of Parliament, Armant Arouet, Treasurer, Alexandre Robert Boindin, Equerry, Herr von Bolbessin, Pierre Pigeon Burgess of Paris, Louis Antoine Archambault and Amable Francois Pierre Archambault, his brother, both Equerries, hereby testify that we this day, from 8 to 10 P. M., saw Marie Sonnet in a trance, lying stiff between two iron chairs, her head on one and feet on the other, with a big fire burning under her body, which fire lasted thirty-six minutes, during which time she lay in the same posture without even having the clothes around her singed, although the flames met above and all around her. We further testify that while signing this document, the said Sonnet again placed herself over the fire, where she apparently slept for nine minutes over the heat, which was intense and continued during two and one-quarter hours, whereby fifteen billets of wood and a back log had been burned. May 12th, 1736." Signatures as above.—*Psychische Studien, Leipzig, (of the Russian State Counselor Alexander Aksakow,) for May*, 1888.

Says an imaginative statistician: "If Texas were a circular lake and France a circular island, the island could be anchored centrally in the lake out of sight of land, twenty-two miles from any point of the encircling shore."

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CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

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FORTY YEARS

ON THE

SPIRITUAL ROSTRUM.

BY WARREN CHASE.

A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child,

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convulsions, Personal and General, resulting in a Social Effort by the Author.

II. Birth of Spiritualism—Failure of Fourierism—Political Career Opened, and Sketches on the Path of Life by the Crooked and Tangled Line—The First Spiritual Paper, *The Univercœlum*, and its Objects Explained.

III. Early Work—Boston *Investigator—Univercœlum*, *Spirit Messenger*, and Early Workers, etc.

IV. Catalogue of Names and Short Biographical Notices of Early Workers and Persecutions.

V. A Brief and Brilliant Political Career.

VI. Threading my Way along the "Hard Road to Travel On"—Incidents and Events in the Path of Life.

VII. What I have learned from Forty Years' Intercourse with Spirits—Sexual Life in the Spirit-World—My Social, Political and Religious Creed, etc.

VIII. Extracts and Scraps of Correspondence running through Many Years, with Various and Progressive Ideas on Spirit-Life and Intercourse; with Scraps from my Scrap-book worth keeping and largely variegated.

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A Call.

An earnest appeal is made to friends in behalf of Mrs. Dimond. Those willing to aid are cordially invited to meet at home of Dr. Rich, 566 Columbus Avenue, Friday evening, June 15th, to arrange a benefit for this sister medium. A widow, helpless and destitute, a pure soul struggling for its birthright, should receive our care.

EMMA J. NICKERSON.
ALBERT F. RING.
MAGGIE F. BUTLER.
J. W. FLETCHER.
KATE R. STILES.
DR. S. K. RICH.

CHICAGO, ILL.—A. L. Coverdale writes that at the lecture given by Mrs. E. L. Watson at McVicker's Theatre, under the auspices of the Young People's Progressive Society, on the evening of June 3d, nearly two thousand people were present. The Chicago *Inter-Ocean* and other papers gave good reports. The society has adjourned until September.

ALBANY, N. Y.—Mrs. H. S. Lake spoke in Albany last Sunday. She will remain in that city during this month, lecturing every Sunday morning and evening and on Friday evenings, and will fill engagements within reasonable distance on any other evening. [Mr. Chism's letter will appear next week.—ED.]

Vermont Convention.

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Newport, Vt., June 29th and 30th, and July 1st, 1888.

For Speakers, we have engaged the following talent: Dr. H. B. Storer and Mr. Eben Cobb, of Boston; Hon. A. E. Stanley, Leicester, Vt.; Mrs. Fannie Davis Smith, Brandon; Mrs. Abbie W. Crossett, Waterbury; Mrs. Lizzie S. Manchester, West Randolph; Mrs. Emma L. Paul, Morrisville; Mrs. S. A. Wiley, Rockingham; Mrs. A. P. Brown, St. Johnsbury, and Mr. Lucius Colburn, Manchester, N. H.

For Test Medium, we are to have Mr. Joseph D. Stiles, of Weymouth, Mass. Those who have heard him will understand what that means.

Newport is in Orleans Co., near the Canada line, on beautiful Lake Memphremagog, a popular summer resort.

Dr. E. A. Smith has arranged for a Grand Excursion from all points on Central Vermont Railroad; fare for round trip either way from Rutland and return, $4.00; tickets good for June 27th and 28th, return July 2d and 3d. Dr. Smith leaves Brandon Wednesday afternoon, June 27th, on mail train, and stops over night at Essex Junction, and will sell the tickets to all who wish to go.

L. O. Weeks, the Secretary, will leave Rutland June 28th, at 6:45 A. M., by way of Bellows Falls, and will sell the same tickets for $4.00. Parties wishing to go by any other train than the two mentioned must send to Dr. E. A. Smith, Brandon, Vt., and secure the tickets in advance. Tickets are now ready.

Tickets will be sold for half fare over the Portland and Ogdensburg, and Passumpsic and Wells River roads, also from principal stations on the line of the Boston and Lowell and Concord roads.

Boarding at the Lake Memphremagog House at $1,00 per day.

This is to be one of the cheapest and most delightful excursions of the season. We hope thousands will avail themselves of it.

Good music has been engaged: Prof. Obie, Mrs. Florence Ely and other fine talent.

See small bills for full particulars.

L. O. WEEKS, *Sec'y.*

Proctorsville, Vt., June 5th, 1888.

Spiritualist Meeting in Ohio.

The Annual Meeting of the friends of Spiritualism will be held as usual in the Underhill Grove, two and a half miles north of Akron, O., on the last Sunday in June, 24th.

D. M. King, of Mantua, O., with other mediums and speak

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JUNE 23, 1888. | $3,00 Per Annum, Postage Free. | NO. 15.

TABLE OF CONTENTS.

FIRST PAGE.—*Original Essays:* John Wesley, the Founder of Methodism; The Third and Fourth Dimensions of Space. *Spiritual Phenomena:* Independent Slate-Writing. Mediumship Sustained by the Courts.

SECOND PAGE.—*Banner Correspondence:* Letters from Pennsylvania, Illinois, New York, Minnesota, Massachusetts, Oregon, Connecticut, South Carolina, New Hampshire, and Vermont. "Extraordinary Apparition of a Priest." June Magazines. Spiritualist Lecturers.

THIRD PAGE.—Prof. Fechner and Spiritualism. Over Sixty Years Ago. *Poetry:* "Over There." Obituary Notices, etc.

FOURTH PAGE.—Lunatico de Inquirendo. Impressions and Their Source. The Decay of the Old Creed. A Witness Not to be Impeached. What is There to Choose? A Generous Act. The Diss Debar Case. Mrs. M. E. Williams. Materialization Séance in a Church, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages.

SEVENTH PAGE.—*Poetry:* Dover Beach. Planets in June. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Camp-Meetings. Spiritualist Meetings in Boston, New York and Elsewhere. Cincinnati, O. Frontier Frivolities, etc.

Original Essays.

John Wesley, the Founder of Methodism; Dr. Adam Clarke, the Great Methodist Commentator; and One of the Newly-Elected Bishops, the Rev. Dr. Newman, all Spiritualists.

BY J. M. PEEBLES, M. D.

So far as my observation extends, the preachers of no religious denomination have so persistently, and often so very uncharitably, assailed Spiritualism as the Methodists, (with few exceptions,) from the presiding elders down to the more common circuit-riding itinerants, who often make up in noisy quantity what they lack in richness of quality. Why is this? The majority of Methodist preachers seem utterly oblivious of the fact that John Wesley's preaching, practice and spiritual doctrines differed as much from the Methodists of to-day as the plain, simple life of the Nazarene, with its self-sacrifice, its spiritual gifts and fraternal graces, differed from the bitter, bigoted sectarianism that characterizes the sects and schisms of this fast fading century.

History, it is said, repeats itself. If Jesus, in his cheap peasant costume, Syrian-browned face and sandaled feet, were to tread our city streets some of these Sunday mornings of June, healing a poor blind man here, and there making the lame to walk, what evangelical church door would open wide, offering him the cosey comforts of a richly-cushioned seat?

But to the matter of Wesley's Spiritualism. My authorities for what follow upon the subject are "*Wesley's Works*," *Dr. Adam Clarke's "Memoirs of the Wesley Family," "Southey's Life of Wesley,"* and the "*Rev. S. Babcock's Early History of Rev. John Wesley and his Original Letters.*"

In the year 1716 the Rev. Samuel Wesley, father of John Wesley, was a rector in Epworth, County of Lincoln, Eng., and in the month of December, 1716, there began noises, knockings and disturbances in the parsonage, of which Samuel Wesley kept a detailed account. Other members of the family wrote quite extensively upon the subject at the time. John Wesley went to Epworth in 1720 especially to get all of the particulars from the different members of the family, and from the neighbors. Each member of the family gave him a statement in writing relating to what they had heard and seen, and a portion of these statements were published in the old *Arminian Magazine*.

The Rev. Dr. Adam Clarke in his "Memoirs" devotes over forty pages to the correspondence of these spiritual matters, and the spiritual manifestations in the Wesley family.

I will give a compend, or the gist of some of these remarkable spiritual marvels.

On the evening of Dec. 2d those present heard sounds and knockings at the dining-room doors, ... then louder knockings and groanings, and upon suddenly opening the door, there was nothing to be seen.

The next morning, between five and six o'clock, they distinctly heard the hall door open, and a person walking that seemed to have on a silk gown or robe, rustling and trailing along, ... but they could see nothing.

"A few evenings after this," says John Wesley, "when we were at family prayers, as usual, and when my father began to pray for the king, a knocking began all around the room, and there was a thundering knock at the word 'Amen!'"

A few months after this, Mr. Hoole, the Vicar of Haxey, was at the Wesleys' for a short time, when *he*, as well as the members of the family, heard the knockings for the first time in Mr. Wesley's library-room; and the next evening, when Mr. Wesley was going into his study, and upon partly opening the door, it was thrust back with such power that he was nearly thrown down!

Here follow the *verbatim* words of John Wesley:

"Before it (the spirit) came into any room, the latches were frequently lifted up, the windows clattered, and whatever iron or brass was about the chamber rung and jarred exceedingly."

"When it (the spirit) was in any room, let them make what noise they would, its dead, hollow note would be heard above them all."

"The sound very often seemed in the air in the middle of a room; nor could they make any such themselves by any contrivance.... Scarcely any one of our family could go from room to room but that the door-latch would be lifted up before they touched it.... It never came into my father's study till he talked to it sharply;... and after my mother so desired, it was not heard in the chamber during her devotions."

Some branches of the Wesley family, and a few of the neighbors, said "it must be the devil"; but

I. Why should the devil be in a preacher's house?

II. Why should the devil be in a preacher's library-room, abounding in Bibles, sermons and religious books?

III. Why should the devil almost thrust the pious and devout Mr. Wesley down?

IV. Why should the devil be rapping at family prayers, and give a thundering knock at the Amen?

Mrs. Mary Fletcher, one of the most noble women that ever graced the Methodist Church, in writing, at the time of these Wesley knockings, says:

"It appears to me no way contrary to reason or the Scriptures to believe that the happy departed spirits see and know all they would wish, and are divinely permitted to know. In this Mr. Wesley is of the same mind. And that they (our spirit-friends) are concerned for their dear fellow-pilgrims whom they have left behind, I can but believe."

Dr. Adam Clarke, the distinguished Methodist Commentator, in commenting upon Saul and Samuel (see his Commentaries, pp. 298-299), says:

"I believe Samuel did actually appear to Saul; and that he was sent by the especial mercy of God to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with his Maker."

"I believe there is a *supernatural* and *spiritual* world, in which HUMAN *spirits*, both good and bad, live in a state of consciousness."

"I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals."

The bodies of John Wesley and Dr. Clarke lie side by side, and as I stood, a few years since, looking at their graves in the rear of City Road Chapel, in London, I could but think how perfectly their views harmonized in regard to the great *fact* of spirit-communion, then believed and now scientifically demonstrated.

In the several volumes of Wesley's works there may be found pages upon pages devoted to premonitions, verified dreams, clairvoyance, spiritual marvels and the personal experiences of John Wesley, who was himself a *spiritual medium*. See Vol. IV, pages 279-86, and others, from which we quote:

"A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas-day, about midnight, I saw him standing by my bedside, surrounded by a glorious light, and looking earnestly at me. He was wet all over. That night the ship in which he sailed split upon a rock, and all the crew were drowned.

"On April 9, 1767, about midnight, I was lying awake, and I saw my brother John standing by my bedside. Just at that time he died in Jamaica.

"By his death I became entitled to a house in Sunderland, which was left us by my grandfather," etc., etc.

"I know that those who fashionably deny the existence of spirits are hugely disgusted at accounts of this kind. I know that they incessantly labor to spread this disgust among those that are of a better mind; because if one of these accounts be admitted, their whole system falls to the ground. But, whoever is pleased or displeased, I must testify what I believe to be the truth."

He further says that "they (skeptics and materialists) know that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments besides which abundantly confute their vain imaginations."

Again, Mr. Wesley remarks (Vol. II, page 470-1, quoting from Daniel Lott):

"And how much will it add to the happiness of those spirits, who are already discharged from the body, that they are permitted to minister to those whom they have left behind? An indisputable proof of this we have in the twenty-second chapter of the Revelation. When the apostle fell down to worship the glorious spirit which he seems to have mistaken for Christ, he told him plainly, 'I am of thy fellow servants, the prophets'; not God, not an angel, but a human spirit. And in how many ways may they 'minister to the heirs of salvation'? Sometimes by counteracting wicked spirits whom we cannot resist, because we cannot see them; sometimes by preventing our being hurt by men, or beasts, or inanimate creatures. And may not the Father of spirits allot this office jointly to angels, and human spirits waiting to be made perfect?"

Dr. John P. Newman, the eloquent Methodist preacher, Gen. Grant's pastor in Washington, and afterward in the Madison Avenue Congregational Church, New York, was at the late General Methodist Conference, held in the city of New York, elected a *bishop*—and yet this newly-elected *bishop*, the Rev. Dr. Newman, has been for years a firm Spiritualist.

Before me lies a printed sermon of Bishop Newman, delivered at the funeral of an aged lady at No. 561 Madison Avenue, New York. Permit the following extracts:

"This venerable woman has gone to the bosom of her God, not to sing songs, nor to be idle, nor indifferent as to the scenes of earth and time. These sons and grandchildren over whom she watched with tenderest love here, she will continue to love and guide hereafter. The belief is all but universal that the spirits of the departed have returned to earth. The best of the Greeks and Romans were strong in this opinion, and those eminent in the church for learning and piety have cherished this common faith.

"Two worlds met in Bible times. The communications were as real then between earth and heaven as between New York and London to-day. From Adam till John of Patmos there was frequent intercourse between those who had gone and those who were left behind."

"Angels dined with Abraham, were companions of Daniel in the lions' den; they conversed with Mary; they delivered Peter from prison; they visited Cornelius, the Roman Centurion. Celestial visions were given to Isaiah and the prophets, to Paul and the apostles, to Stephen and the martyrs, while Samuel and Moses and Elias were returned to earth. And why should we suppose that there is less interest in heaven for earth now than in the glorious past? We have the inspired record of the return of five persons to our earth, three of whom entered the spirit-world through the portals of the grave.'...

"And there was another who was born here and went to that spirit-land and returned to us and remained with us from June 44 A. D. till June 64 A. D., a period of twenty years; and six years after he made this declaration public. He said: 'I was caught up into the third heaven.' This is levitation as taught in 1 Kings, xviii: 12, Ezekiel iii: 14, in Acts viii: 39-40. He went not only to the place of departed spirits, but to Heaven, where he heard unspeakable words. ... Do you say if only one of our own race and time would go and return and witness to us it would be sufficient? Most lawyers are satisfied with one good witness. The law is that two witnesses are sufficient to confirm a *fact*; but here are eight—Samuel, Moses, Elias, Christ, and four apostles. These eight witnesses are as good as eight hundred.

But do the communications between the two worlds continue to this day? Let us not be deterred in answering this question, because a great Bible fact has been perverted for lust and lucre. Let us rise to the sublimity and purity of the great Bible truth, and on this day of sorrow console our hearts therewith. It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends. Dr. Adam Clarke believed that the departed spirits returned to earth."

Bishop Newman refers to the cases of Hannah More, Carnaval, and "the eloquent Buckminister" as further proof that, under certain conditions, spirits return to earth and communicate with mortals.

And now with this undisputed fact that John Wesley, Dr. Adam Clarke, Bishop Newman and other shining lights in the Methodist Church have been and *are* avowed, clear-headed Spiritualists, believing in the certainty of spirit-communion, can there be anything more repulsive, even to disgust, than to hear Methodist preachers with just ordinary calibers pronounce Spiritualism "fraud," either "*all fraud or the work of the devil.*"

I am not a bigot, I am not a sectarian, neither am I devoid of that "charity which thinketh no evil"; and yet I frankly confess that when reflecting upon the manner in which Methodist preachers generally treat Spiritualism in their pulpits, with the cognate subject psychology, I am filled with a calm, dignified contempt for their illiberal, unchristian conduct.

Hammonton, N. J.

THE THIRD AND FOURTH DIMENSIONS OF SPACE.

BY WARREN CHASE.

The translations of Zöllner's writings—which have partially introduced the German ideas concerning these two strata of conscious organic life, so widely different that we in this do not readily comprehend the nature of the other—have undoubtedly left us in America with a much less perfect idea of the fourth dimension than is expressed in the German language, as we are often told that it is extremely difficult to bring perfect and correctly-shaded expressions into the English from the German. I do not pretend to properly understand all his ideas about the fourth dimension, but taking what I can from him, and adding what I collect from other sources, it seems to reveal something of the nature of spirit-life that is not generally understood even by our friends who live there; or, rather, those who live in the fourth dimension fully realize their conscious existence and identity with very imperfect ideas of their personality or individuality.

Our bodies here are in the third dimension of space, and hence have length, breadth and thickness—which constitute the three dimensions—but our minds, which are as much organic and individual identities as our bodies, do not seem to have these dimensions; at least, no anatomist or physiologist has yet found them, if such exist. At death the mind goes out, but leaves the body in the third, and itself seems to go to the fourth. That each mind retains completely and intact its own identity, seems certain from the many messages by which we identify our friends: in the partial and imperfect forms through which they appear to us in materializations, and the equally imperfect forms in which they appear to our seers and clairvoyants, is clearly shown their imperfect control of forms in which their individuality is presented to us; while the mental identity is usually perfectly satisfactory through the imperfect forms which they seem to try to put up or on for the purpose of reaching us while we are confined to the third dimension.

To me there seems something like this "put up" individuality in our dreams, in which we always seem to have a form put up in the place where we dream ourselves to be at the time, and have no idea how we got there or how we got the dream-body there and left the other.

How much our spirit-life in the fourth dimension may resemble our dreams is not yet settled, but in both the mind seems to act with perfect identity, but with somewhat transient individuality and very imperfect locality. If the individuality is permanently attached to the mental identity there must be some mode of conveyance of the form from place to place—for places, too, must have locality and form. If forms are put up at will and temporarily, and localities are permanent, the identity of minds would only control the forms they put up, and these would appear and disappear at the will of the mental identity.

From the experiments of Zöllner and others it seems that spirits do have at least partial control of forms in our third dimension, as they pass one form which *we* call solid through another, as in the case of rings and ropes, etc. How far this may extend in our forms of matter is not yet known, nor do I know how far it pertains to the forms in spirit-life, beyond those of their own individuality. It seems to me they imperfectly control and locate and dissolve under some law of their sphere and condition of existence in which identity and individuality seem distinct.

Cobden, Ill.

Spiritual Phenomena.

Independent Slate-Writing.

To the Editor of the Banner of Light:

If you will kindly permit a *non-Spiritualist*, who, however, is an honest searcher for all spiritual truth, a few words, it will gratify a certain innate sense of justice and fair play which is deeply implanted in the writer's organism.

Through the invitation of a Spiritualist friend of ample wealth, the writer has had several opportunities, as also have other members of his household, to witness the most wonderful phenomena—spiritual, "supernatural," they may be, but something which even the most reluctant and prejudiced person must consider the work of a *third intelligent force*, outside of the so-called medium and the investigator.

The medium is Mr. C. E. Watkins, of 109 Falmouth street, Boston. One would be at once struck with the frank, open, honest countenance of this gentleman; but it will not do to trust to appearances and favorable impressions; an investigator is on the look-out, if not to discover fraud, at least not to be imposed upon by the conscious or unconscious acts or feats of the medium: So we bought our own slates at a store on School street, and held a firm grip on them all the while, lest we should have some occasion for doubting the genuineness of any test we might have. We then wrote, at the medium's suggestion, the names of eight friends in the spirit-world, upon eight different slips of paper, with some question upon each to be answered. Folding each of these tightly in the shape of a ball, we arranged them in rows upon a small table. Mr. Watkins (who had been during the operation absent from the apartment) then entered, and sat opposite, or stood near, as his restless nature dictated. In a flash he gave the full name on one of the pellets to which we pointed, and followed this rapidly with other names, and with verbal answers he purported to hear, which had direct bearing upon the questions written.

Soon he told us that one spirit would write to us; directing us to open our slates, he laid a small bit of slate-pencil between them, and holding one corner of the slate himself and in the diagonal corner, about half a foot above the table, we waited for what might follow. In a few seconds we heard a scratching, and then, opening the slates, we found, to our utter amazement, a note addressed to us, with our odd Christian name written in full, the names of persons in the body, to whom we referred, mentioned, and our question specifically answered—though not in full and in detail as we should hope from a friend on earth—and signed in full in our departed friend's own handwriting.

We have conjured up every conceivable philosophy to explain this phenomenon on some other than a supernatural basis, such as "clairvoyance," "mind-reading," and the scientifically acknowledged supremacy and power of mind over matter. We confess that neither of these covers the ground of all we witnessed, and we can only hope that honest, pure-minded mediums like Mr. Watkins, and honest, unbiased, or if biased, then honestly biased, investigators who will be open to conviction or at least ready to admit actual occurrences, will speedily develop some latent spiritual law by which the veil between embodied and excarnated spirits (since all there is of any of us in reality is spirit) may be lifted, and the "communion of saints" which the church teaches theoretically in her creed, but denies practically, even to persecution when fairly demonstrated, may be proven to be possible.

A few lines above we have remarked that we tried to account for all by "mind-reading." We asked one friend a question relating to a matter we have been curious to know about for years; something it was our *right* to know, but which might make trouble. The friend, after several sittings, when this question had been persisted in, finally agreed to tell us, if we would promise to make no trouble because of it. We gave the promise, and conclusive evidence is ours that the answer given, and about which we were wholly in the dark, was absolutely correct.

We understand that Mr. Watkins, who has no knowledge of Hebrew, Greek or German, sometimes gets writing in these languages.

Mr. Watkins is a cousin of the novelist, W. D. Howells. He enjoys the confidence and esteem of a number of well-known clergymen in Boston and New York who have had frequent sittings with him, and firmly believe in his genuineness—whatever they may think of the wonderful phenomena which puzzle us all.

And now for our main motive in writing this communication. We were told that a great daily paper, bitterly opposed to Spiritualism, sent a reporter recently to write up an exposé of Mr. Watkins, taking it for granted, as many of us have done, that all mediums are fraudulent.

Upon the reporter's entrance, Mr. Watkins said: "You are a newspaper reporter." He disclaimed all connection with any paper, but Mr. Watkins told him it would be impossible for him to be deceived in this instance, whereupon the reporter gracefully accepted the situation. That of course bears no evidence of "supernaturalism," simple mind-reading explaining it. This reporter received genuine evidence of Mr. Watkins's honest methods and of his great power, and said upon leaving: "I came to expose you as a humbug. I cannot do it. I must write the exact truth—the facts—leaving conclusions to others." The reporter did so, and his article having the merit of truth in it, was *rejected* by the newspaper he represented.

Has it come to this in the nineteenth, almost the dawning of the twentieth century, that a great newspaper feels constrained to withhold any facts or phenomena which are unexplainable and mysterious, but which may have a far greater bearing on the welfare of the human race than any of the subtle forces, *e. g.*, electricity, which a century ago appeared to hold no service for man, but which to-day is an important factor in the world's civilization and progress?

Should not press and people assume an attitude of fearless investigation, and credit every fact as such, and then use reason, intuition, philosophy and research, to explain and understand the laws underlying the phenomena?

This is the writer's position. Mr. Watkins and others may feel that the writer should go further; but let there be more patience on the one hand by the believers in Spiritualism, and more honesty and courage on the other hand from those who *investigate* to admit facts and phenomena, however apparently unexplainable.

FAIR PLAY.

Mediumship Sustained by the Courts.

To the Editor of the Banner of Light:

At this time, when the disciples of the church and the law seem uniting to denounce and override the mediums through whose instrumentality alone is rendered possible that communication with excarnated spirit friends which millions in this country and the world hold dear, it behooves us to maintain our ground resolutely, and to point out clearly to the public attention the victories which have been won by our cause since its advent, in the way of popular concession and legal precedent.

In your issue of June 2d, I cited a case wherein it has been decided in the Massachusetts courts that Spiritualism is a religion, the rites of which are to be respected as much as those of any other system—the attendants on meetings devoted to its interests being fully recognized as under the same protection as if convened under the rigid forms of the Orthodox conventicle. I now desire to bring to mind, once more, a decision rendered in the Plymouth County (Mass.) Court, in the year 1871 or '72, looking to a legal recognition of the spiritual methods as presented through its developed mediums:

A man unfolded as an unconscious medium without his special consent or desire, was controlled by what purported to be the spirit of a prominent physician. The medium was himself uneducated, and personally knew but little or nothing of the human organism or of medicine, but while in this unconscious condition an intelligence would examine the sick, and prescribe simple and efficacious remedies that had a recognized beneficial effect upon those who called upon him for aid and assistance in regaining health. He succeeded to the extent that he had a larger practice than the educated physicians of the county, and this caused dissatisfaction among the regular doctors; as they saw that the sick people and their friends in that locality were fast learning to prefer a successful practitioner to any other kind, no matter how *learned* the unsuccessful one might be.

Matters finally reached a crisis: A case involving the practice of some form of surgery was brought before this clairvoyant physician; it baffled the skill of the *spirit*-doctor, as exerted through the medium, and the patient brought a suit-at-law to obtain damage for malpractice. The case was tried before one of the judges of the court, with the following result—*i. e.*, a decision that "*no damage could be sustained in the case.*" The judge in his remarks, it is alleged, made something like the following statement in favor of the medium:

The man did not claim to be an educated physician, but *did* claim to be controlled by an intelligent power (or others did for him), and those employing him *knew* these facts when they employed him; under these circumstances and conditions, if the intelligence by and through him operating was successful or otherwise, it had nothing whatsoever to do with him individually; if the man complied with the conditions requisite for the intelligence to control him, he, as a man, had done all that was in his power to do, and if the intelligence that the patient employed did not succeed in making a cure, or made a mistake, the fault, if any, was with the spirit controlling and the man who employed that spirit, knowing at the time that the man himself [the human instrument] was ignorant of medicine or surgery.

Of course this is but a brief of the Judge's remarks, but the points made by him are therein indicated. The incident clearly establishes a precedent in Massachusetts, and shows that the courts in this case recognized practical facts regarding spirit control. There are thousands of reputable citizens in this State who employ individuals who are favored with spiritual gifts such as cannot be obtained at medical colleges or any institution of learning; no one has the power to *grant* a diploma for the exercise of these natural powers; and certainly no man or set of men should be given the power, in this age of intelligence, to *withhold* one, or even to deprive the people of the right of employing such individuals as they personally desire in case of the sickness either of themselves or families.

The legal decision in this case should have the hearty approval of every thinking man, not only in Massachusetts, but in the world.

A. S. HAYWARD, *Magnetic Physician.*

Boston, Mass., June 1st, 1888.

After thirteen years the Lick Observatory at Mount Hamilton, California, is completed, and has been formally transferred by the Lick trustees to the State University. The original endowment was $700,000, which with interest brings the sum expended up to nearly $1,000,000. The observatory and instruments are valued at $750,000. It is estimated that it will cost $30,000 a year to carry on the observatory. It is doubtful if the institution can furnish this amount, and an attempt will be made at the next Legislature to get the State to set aside a fund for the maintenance of the observatory.

Banner Correspondence.

Pennsylvania.

ROUSEVILLE.—N. Ross writes: "In the winter of 1868-69 a creek upon the borders of which we resided was frozen so solid that teams crossed on the ice and children went over it to and fro from school. The 9th of January was Saturday; there was no school and the children were at leisure. There were signs of a thaw; the weather was warm, and the boys were standing around and talking about an old signboard on the ice, a short distance from the shore. One of them said if they could get it they could sell it. It was proposed to get it with a spike-pole, but our Charlie, about ten years of age, said he would go and get it. He started to do so, but the ice gave way and let him in; he rose to the surface and caught hold of the ice, but it broke and he went down; he was carried by the current under the ice and we never saw him again. We searched a whole week and dragged the creek, without finding his body. The ice, I think, went out of the creek the night after Charlie was drowned.

I felt very sorrowful, and kept saying to myself: 'Why can't we see him?' for it seemed as though he was present all the time. Shortly after Mr. Abram Bower, a clairvoyant and healer, came from Corry, Pa., to treat me; he stayed all night, and that night my husband said he awoke and Charlie was standing in front of the bed, looking bright and happy, and spoke, then disappeared. Nellie, my little girl, twelve years old, dreamed she saw Charlie, and of saying to him, 'Oh! Charlie, where have you been? I thought you was drowned,' and that he replied to her. Another time she dreamed he came and told her to keep his sled to remember him by; she asked him if it hurt him when he was drowned, and he said no.

The spring after he was drowned Nellie dreamed she tried to drown herself—that she jumped in the creek, but people came and got her out, carried her to Mrs. Hale's, the nearest house, and placed her on a bed, but that she got away, jumped in again, and accomplished her purpose. She stated that when her spirit left the body she saw Charlie and he said to her, 'Nellie, I came for you, but when I died Viletta (his sister who passed on when a babe) came for me.' She saw others of her relatives and friends, and they with Charlie accompanied her to a beautiful city, passing many worlds of various grades of development on their way thither. There she met and conversed with her sister, her grandmother and others. She further dreamed that Charlie and herself came back to earth; that he said, 'Let us go and plague Dora.' Dora was his sister, to whom he had frequently said, when in this life, that if he died first he would come back and haunt her. Charlie now led Nellie to where Dora was sleeping, and pulled all the bedclothes from her. She screamed, and Nellie awoke. I was calling her for breakfast.

Long before the advent of Modern Spiritualism my father had a vision in which it was shown to him that all mankind would finally be saved and be happy. He had formerly been a Methodist, but was a Universalist ever after."

PITTSBURGH.—A correspondent writes: "On Sunday, June 10th, something over one hundred and sixty dollars was raised at the morning and evening meetings in response to a call for help to place the Spiritual Society of Pittsburgh on such a financial basis as would warrant the continuance of meetings another year. The morning collection was the largest ever taken up by the society.

The rostrum was beautifully decorated with the loveliest treasures of greenhouse, garden, field and wood, provided by members and others, and arranged with exquisite taste by the speaker, Mrs. Helen Stuart-Richings.

The services of the day were more than usually interesting. In the evening Mrs. C. L. Stevens, at the invitation of Mrs. Richings, occupied a seat upon the platform and gave a short and pungent address on 'The Power of Spirit.'

After the lecture the President, J. H. McElroy, read a paper prepared by Secretary Lohmeyer, expressive of the society's gratitude toward Mrs. Richings for her generous assistance, and its appreciation of her as a lady, a speaker and a medium.

To this Mrs. R. responded in a few words that evidently came from a warm heart deeply touched. Names, given by skeptics present, were then psychometrized by the lady with wonderful correctness of detail, calling forth hearty applause from the large audience.

A duet, sung by Mrs. S. A. Gray and Mrs. Richings, 'God be with you till we meet again,' closed one of the largest, most harmonious and successful meetings of the first year of the Pittsburgh Spiritual Society.

As Helen Stuart-Richings was the first speaker for this society, it was most fitting and appropriate that she should close the season."

John H. McElroy, President, and J. H. Lohmeyer, Secretary of the Pittsburgh Society of Spiritualists, also jointly forward an appreciative document, setting forth the generous action of Mrs. Richings while in that place, from which the following extracts are made:

"Mrs. Richings has done a grand work in her efforts to give to her hearers—and these number hundreds—a true insight into the teachings of the Spiritual Philosophy, and she surely has succeeded. The invocations that flow so freely from her lips, given by her guides, are grand and soul-inspiring; her ready answers to all questions handed to her by the audience, are such as to satisfy nearly all inquiring minds, and her psychometric readings are second to none.

As a society we unanimously thank Mrs. Richings for her kind and sisterly feeling toward us in giving her time and labor gratuitously; we will hold her ever in grateful remembrance, and cordially recommend her to all societies making engagements with lecturers for the season of 1888-89, as one who will give full satisfaction in every case."

Illinois.

CHICAGO.—"Celia" writes: "On the 22d day of last May was celebrated in this city the first anniversary of The Young People's Progressive Society. The results of its one year's hard labor were plainly manifest Sunday, June 3d, at McVicker's Theatre. Never perhaps within twenty years has such an audience assembled at a Spiritualist meeting in this city as then, when nearly two thousand people, representing the highest classes of society, did so to listen to Mrs. E. L. Watson, of San Francisco, on the subject 'Psychics and Religion.' When Mr. J. J. Morse dedicated the Society, one year previous, to the cause of Spiritualism, he little expected it to accomplish what it has; but with the kind encouragement and help of many worthy friends it has attained great success.

During the year the following speakers and mediums have appeared on its platform: Mr. J. J. Morse, Mrs. Mary Ahrens, Mrs. Ada M. Foye, Mrs. E. Coverdale, Hon. Giles B. Stebbins, Hon. Joel Tiffany, Mr. John Slater, Mr. Barnes, Mrs. B. F. Hamilton, Mrs. Dr. Elliott, Prof. Wilson, Mrs. E. L. Watson, and others, who have proved themselves worthy of the greatest praise. Miss Lulu Langel and Miss Ida Woodbury, whose sweet vocal selections have given such harmony to the meetings, have also to share the most sincere thanks from all. There is no surplus in our treasury, says the President, for we do not need it. Our money must accomplish the greatest good to the greatest number, and though we have taken some grave risks we have lost very little financially, and the good that has been attained is sufficient to compensate us for our trouble. The Society has won the esteem of the press, as well as the respect due it from other sources. It is apparently destined to be a permanent organization, and will no doubt accomplish all its originators designed it should. Beginning next September, it will introduce some prominent speakers during the year."

VILLA RIDGE.—A correspondent writes: "After listening to two addresses from the veteran lecturer Warren Chase, the Spiritualists of this vicinity organized an association styled the Southern Illinois Spiritualists' Association, with J. H. Conant, of Villa Ridge, as President, W. H. Leidigh, Recording Secretary, and John Linegar, of Mound City, Corresponding Secretary, with others, making twenty-one members. We hope to place ourselves in communication with other speakers and mediums who may be passing this way, that they may stop over and help us on in the good work. It is very seldom we have the pleasure of meeting a lecturer or public medium in this locality. Parties desiring particulars can address W. H. Leidigh, Secretary, America, Pulaski County, Ill."

New York.

ALBANY.—J. D. Ulsam, Jr., Recording Secretary of the First Spiritual Society, writes: "We are meeting with very good success in our endeavor to present Spiritualism to the citizens of Albany in its true and proper light. We find hard work and slight encouragement in this undertaking; even those who have been confirmed in a belief in spirit-return many years hold themselves aloof, and do not assist either with their well-filled purses or by their presence at our meetings, but thanks to the indomitable will and energy of a few believers, we have well attended meetings, and are enabled by close financiering to keep our platform occupied the greater part of the time, with speakers who endeavor to build up the glorious truth without pulling down and wrangling over the nearly obsolete dogmas of the churches, that will come down of themselves if we keep busy in disseminating the true principles whenever and wherever we find opportunity.

Several of the bright lights in the churches here evince a strong leaning toward a revision of the old church beliefs. Dr. Ecol, of the Second Presbyterian Church of Albany, preached a sermon Sunday, June 3d, emphasizing very strongly a belief that many of the dogmas of the Presbyterian Church are at variance with truth, and that the time has come for a revision, especially in regard to infants' and the heathen's chances of reaching heaven, also the dogma of election.

Several other ministers have preached equally as radical sermons, which are the means of setting people to thinking as to what they do believe. And it is a remarkable fact that, notwithstanding the continued spiritual meetings, circles, séances, public and private, that have taken place for over two years, and that one of our Sunday secular papers has had from one to four or five columns about Spiritualism every Sunday for about one year, not a single sermon has been preached against Spiritualism in this city in over eighteen months. This is remarkable, and shows that the clergymen have no desire to attempt to stem the tide that is destined to overwhelm and purify all religions of their errors and inconsistencies.

Mrs. Carrie E. S. Twing has filled the third engagement with our society, being here the last three weeks of May. She has made many converts, and led many others to investigate. Her control, 'Ikabod,' is unique, but underlying all his sportiveness runs a vein of truth and good morals for those who have brains sufficient to understand.

Mrs. Twing will return in September, and possibly remain during part of October. In view of her services thus far, the following preamble and resolution were unanimously adopted by the society.

Whereas, Meritorious labor to uncover and teach the great truths of the new dispensation, known as Spiritualism, is entitled to a public expression of appreciation; therefore,

Resolved, That in the person of Mrs. Twing the cause has an earnest, indefatigable and pleasing advocate, and a true medium, through whose efforts much good has been accomplished in this city, and we look forward to her return in September with a great deal of pleasure.

Mrs. H. S. Lake delivered two of the most powerful and convincing lectures Sunday, June 3, that have been heard in this city. The subject in the evening was 'The Future of this Republic,' the treatment of which was greeted with one round of applause after another (something unknown before in our audiences), and the large audience were taken by storm by this eloquent little lady. She will remain with us during this month, and lecture every Sunday morning and evening, also Friday evenings, and stands ready to fill engagements during week-evenings within reasonable distance of Albany.

I close with many congratulations and well wishes for our main standard, the BANNER OF LIGHT."

NEW YORK CITY.—"S." writes: "Mrs. Nellie J. T. Brigham spoke fifty-five minutes in the morning of Sunday, June 10th, upon seven different subjects selected by the audience. The most important were: 'In what does True Religion Consist?' and 'How may we find Perfect Truth?' The subjects were treated very logically, and in that pleasing and instructive manner for which Mrs. Brigham has become so famed. In the evening Mrs. Brigham discussed a passage selected by the influences speaking through her, 'Give us this Day our Daily Bread.' The audience was large on both occasions, and fully appreciated all that Mrs. Brigham had to say, holding her utterances with the same reverence that such angelic opinions as Mrs. Brigham expresses are justly entitled to."

Minnesota.

BRAINERD.—Morris S. Liden writes, May 28th: "Two things occurred to-day that are significant: I am a machinist by trade, and work at it every day, but 'preach' every time I can have a listener. At noon two of my shopmates began to defend the Orthodox religion. To make their declarations, as they thought, more effective, they were pleased to use profanity. This was too much for my guides. I was controlled; and those men had to retire discomfited, amid the laughter of the shopmen gathered around.

I was holding a block of wood against some work in hand, my companion striking the block with a medium-sized sledge, to drive a collar on a shaft, when he missed the block and struck me on the groin, knocking me down. The men rushed up to me, expecting to see me badly hurt, but I met them with a laugh; and beside a slight limp and the least bit of soreness, was unharmed. My seeming escape was to them miraculous; to me it was evident I was put under control before I touched the floor, and guarded against any evil effects of the blow."

Massachusetts.

FITCHBURG.—Mrs. E. S. Loring, Secretary, writes: "May 27th Mr. J. D. Stiles closed the season's course of Sunday meetings for the First Spiritualist Society of Fitchburg, Mass., by two very able lectures and poems. His guides also gave at the two sessions ninety-eight tests, most of which were recognized as correct. On the 31st of May, Prof. Peck kindly gave his services for an entertainment for the benefit of our Society. Our meetings are now suspended until the second Sabbath in September, when we shall resume them, holding two services each Sabbath, instead of alternate Sabbaths, as heretofore. We also intend having occasional entertainments, circles, etc. We have engaged some of the ablest speakers and test mediums, and hope to have every Sabbath arrangement completed before renewing our meetings.

All speakers will confer a favor by stating their terms when communicating with the Secretary, whose address will be during the summer months, Onset, Mass., Box 113."

Oregon.

EAST PORTLAND.—M. F. Moore writes: "We are still advocating the truth of Spiritualism at this place. We have with us three public mediums who are accomplishing good work—one a physical medium, and two, Mrs. Brown from New York, and Mrs. Ladd from San Francisco, developed for platform tests. Our little society in East Portland is progressing. The day I first called the meeting to organize it, I think but thirteen people responded; but last Sunday we had seventy-six.

At West Portland in Grand Army Hall they have from one hundred and fifty to three hundred attendants on Sunday evening. The cause yet lives and flourishes here—ministerial opponents to the contrary notwithstanding."

Connecticut.

NEW LONDON.—"Auditor" writes, June 4th: "Pierpont Hall was yesterday filled with a deeply interested assemblage of our people, both afternoon and evening, the attraction being Frank T. Ripley, the celebrated trance and test medium, who gave them thoughts, information and suggestions respecting the life that follows this of which they had dreamed but little, if at all. The *Telegraph* of the next morning had the commendable liberality to report the proceedings, in the course of which it said: 'In the evening he spoke upon the "Inhabitants of the Spirit-World," and in the course of his address he taught the audience more about things as they are in the great and mysterious hereafter than those present could possibly have learned from any other source. His manner of putting his knowledge into words made one wish that all the unbelievers in the city were present, so that they could hear and be convinced. If people know just exactly what to expect on the other side of the grave when they shuffle off this mortal coil, they would go through this world with easier consciences than they do now.'"

South Carolina.

SUMTER.—A correspondent noting the article concerning the materializing mediumship of Mrs. Smith, which appeared some time since in THE BANNER, from the pen of Franz Melchers, publisher of the *Deutsche Zeitung*, in Charleston, adds: "*The Watchman and Southron*, of this place, had the following to say at the time regarding the medium and her fearless chronicler:

'In the BANNER OF LIGHT, a paper published in Boston, and entitled "An Exponent of the Spiritual Philosophy of the Nineteenth Century," we find the subjoined letter, written to the editor of that paper, from Charleston, S. C., and signed Franz Melchers, which will no doubt be of interest to our readers from the fact that the "materializing medium" referred to is a native of Sumter, and will be better remembered by our citizens as Miss Sue Harrington, daughter of Mr. J. L. Harrington. She is now the wife of Mr. E. D. Smith, to whom she was married in Texas some years ago, while her parents resided in that State. On the return of the family to Sumter, she and her husband came with them, and they have resided here until recently. We had not heard of Mrs. Smith's power as a spiritual medium until now; but understand that she has had some private séances here before going to Charleston.'

The editor then presents the article *entire*, under the disclaimer, that while he knows nothing of the spiritual theory, he gives it as an item of local interest."

New Hampshire.

CONCORD.—A correspondent informs us that "the body of James Bailey, who was drowned at Franklin recently, was recovered on Sunday, June 3d. The water was drawn off and the body discovered a short distance below the point where it was thought he had fallen into the river. The search was made under the direction of Mrs. Craddock, clairvoyant, of this city, and verified information previously given by her. *The Daily Monitor*, of the 4th inst., made mention of the affair and gave due credit to the medium."

Vermont.

BARNET.—E. B. Clement writes that in view of Dr. Talmage's well-known fondness for scriptural texts, when treating of Spiritualism, it is well as an offset that the attention of this belligerent divine be called to the self-evident applicability to his own case of the following pungent quotation from the wisdom of Solomon—to wit: "He that answereth a matter before he heareth it, it is folly and shame unto him."—*Prov. xviii: 13.*

"Extraordinary Apparition of a Priest."

[Under the above heading *Donahoe's Magazine* (Catholic) publishes a singular narrative, of which the appended is a condensation.—ED. B. OF L.]

It was at the dinner table of one of the highest dignitaries of the Church—a man whose name, were I at liberty to mention it, would command recognition and respect wherever the English language is spoken—that I heard the stories which I am about to relate. I am aware that to give the name of the narrator would add greatly to the value of the account with many minds, and indeed I have no reason to suppose that there would be any objection to my mentioning it; but I did not ask permission to do so... and therefore refrain....

The second story which the bishop related to us was of a different character, and its events took place at a much later period of his life. It appears that on the day in question he had accepted an invitation to dinner at a certain house in one of the midland counties. Happening to arrive somewhat earlier than usual, he found, on being shown into the drawing-room, that the hostess was not yet down, the only occupant of the room being a Roman Catholic priest—a complete stranger to him—who was seated upon a sofa intently reading a large book. As the bishop entered the priest raised his eyes, made him a courteous but silent bow, and again resumed his reading. He was a strongly-built, active-looking man, apparently rather a muscular Christian; but there was in his face an expression of weariness and anxiety that attracted the bishop's attention, and he wondered within himself who he could be, and how he came to be invited to that house.... When seated next to his hostess at the dinner table he remarked:

"By the way, you did not introduce me to that interesting-looking priest whom I found in the drawing-room. Who is he?"...

A very strange look passed over the hostess's face as she said hurriedly, almost in a whisper: "What, did you actually see him, then?"

"Certainly I did," replied the bishop; "but I beg your pardon. I fear I have unintentionally mentioned a subject which is unpleasant to you. I had no idea but that the priest was a simple guest like myself, and his appearance interested me so much that I wished to ask for an introduction."...

"My lord," answered the hostess, still in a low tone, "you misunderstand me entirely; there is nothing that I wish to conceal. I was surprised to hear that the priest had shown himself to *you*, because until now this has never happened except to a member of our own family. What you saw was no visitor, but an apparition."

"An apparition?" ejaculated the bishop.

"Yes," continued the hostess; "and one whose supernatural character it is impossible to doubt; for during the two years we have lived in this house it has shown itself perhaps a dozen times to my husband and myself, under circumstances in which either self-deception or imposition were quite out of the question. Since we cannot explain it, and are well assured that it is due to no natural causes, we have decided not to speak of it to any one. But since you have seen it, my lord, will you do me a favor?"

"Most certainly, if it be within my power," replied he.

"I have often thought," she resumed, "that if any one could be found who had the courage to address it, we might perhaps be relieved from its presence. Can you, will you, make some trivial excuse for going back to the drawing-room for a few minutes, see if the priest be still there, and, if he be, speak to him—adjure him to depart from this house—exorcise him, in fact?"

After some hesitation the bishop agreed to make the proposed experiment. His whispered conversation with the hostess having been apparently unobserved, he excused himself to her in a louder tone, for a few moments' absence, and left the room, waving back the servant who would have attended him. It was with a strange thrill of awe that, on entering the drawing-room, he perceived the figure of the priest still seated in the same spot—still diligently perusing his great breviary, if such it was; but with unshaken resolution he walked slowly forward and stood directly in front of the apparition. As before, the priest greeted him with a courteous inclination of the head, but this time, instead of immediately returning to the book, his eyes rested with a look of infinite weariness, and yet with a kind of suppressed eagerness, also, upon the bishop's face. After a moment's pause the bishop said, slowly and solemnly, "In the name of God, who are you and what do you want?"

The apparition closed its book, rose from its seat, stood confronting the bishop, and, after a slight hesitation, spoke in a low but measured voice:

"I have never been so adjured before; I will tell you who I am and what I want.... As you see, I am a priest of the Catholic Church, and eighty years ago this house in which we now stand was mine. I was a good rider, and was extremely fond of hunting when opportunity offered, and one day I was just about to start for the neighboring meet when a young lady of very high family called upon me for the purpose of making a confession. What she said of course I may not repeat; but it appeared to me of such supreme importance that (there being certain complications in the case) I committed the grave indiscretion—the sin even, for it is strictly forbidden by our church—of making notes of the confession as I heard it.... For purposes which I need not now detail, I had had a few bricks loosened in the wall of one of the lower passages of this house and a small recess made—just the place, I thought, in which my notes would be perfectly safe from any conceivable accident until my return, when I intended to master the intricacies of the case at my leisure, and then at once destroy the damgerous paper. Meantime I hurriedly shut it between the leaves of the book I had held in my hand, ran down stairs, thrust the book into the recess, replaced the bricks, sprang upon my horse and rode off at full speed.... That day, in the hunting-field, I was thrown from my horse and killed on the spot; and ever since it has been my dreary fate to haunt this earthly home of mine and try to avert the consequences of my sin—try to guard from any possibility of discovery the fatal notes which I so rashly and wrongly made. Never until now has any human being dared to speak to me boldly as you have done; never until now has there seemed aught of help for me or hope of deliverance from this weary task; but now—will you save me? If I show you where my book is hidden will you swear by all that you hold most sacred to destroy the paper that it contains without reading it—without letting any human eye see even one word of its contents? Will you pledge your word to do this?"

"I pledge my word to obey your wish to the letter," said the bishop with solemnity...;

"Then," said the phantom, "follow me."

With a strange sense of unreality the bishop found himself following the apparition down the broad staircase to the ground floor, and then down a narrower one of stone that seemed to lead down to some cellars or vaults. Suddenly the priest stopped and turned toward him.

"This is the place," he said, placing his hand on the wall; "remove this plaster, loosen the bricks, and you will find behind them the recess of which I spoke. Mark the spot well, and—remember your promise."

Following the pointing hand and apparent wish of the spectre, the bishop closely examined the wall at the spot indicated, and then turned to the priest to ask another question; but to his intense astonishment there was no one there—he was absolutely alone in the dimly-lighted passage! Perhaps he ought to have been prepared for this sudden disappearance, but it startled him more than he cared to admit, even to himself. He hurried up the stairs, and presented himself, still breathless with surprise, in the dining-room.

His prolonged absence had caused some comment, and now his agitated appearance excited general attention. Unable for the moment to speak coherently, his only answer to the earnest questions of his host was a sign which referred him to the hostess for explanation. With some hesitation she confessed the errand upon which her request had dispatched the bishop, and, as may easily be imagined, the intensest interest and excitement were at once created. As soon as the bishop had recovered his voice, he found himself compelled to relate the story before the entire party, concealment being now out of the question. Celebrated as was his eloquence, it is probable that no speech he ever made was followed with closer attention than this.... After a very short delay a mason was secured to break down the wall, and the whole company trooped eagerly, under the bishop's guidance, to watch the result of his labors. The bishop could hardly repress a shudder as he found himself once more in the passage where his ghostly companion had vanished so unceremoniously, but he indicated the exact spot which had been pointed out to him, and the mason began to work upon it forthwith.

"The plaster seems very hard and firm," remarked some one.

"Yes," replied the host, "it is of excellent quality and comparatively new; these vaults had long been disused, I am told, until my predecessor had the old brickwork repaired and plastered over only a few years ago."

By this time the mason had succeeded in breaking away the plaster and loosening a brick or two at the point indicated, and though perhaps no one was actually surprised, yet there was a very perceptible stir of excitement among the guests when he announced the existence of a cupboard or cavity, about two feet square and eighteen inches deep, in the thickness of the wall.....

Pale, but collected, the bishop stepped up to the cavity, and after one glance put in his hand and drew forth a heavily bound, old-fashioned book, thickly covered with dust or mould. A thrill ran through the assembled guests at the sight, but no words broke the silence of awe-stricken expectation while he reverently opened the volume, and, after turning over a few leaves, drew from between the pages a piece of writing paper, yellow with age, on which were some irregular, hastily written lines. As soon as the bishop was certain that he had found what he sought, he averted his eyes from it, and the others falling back to make way for him, bore it carefully up the stairs and into the nearest room, and cast it reverently into the fire burning on the hearth, almost as though he were placing a sacred offering upon some Gowastrian altar. Until the last scrap of the mysteriously found document was reduced to tinder no one spoke; and even then, though a few disjointed exclamations as "Marvelous! wonderful, indeed! who could have believed it!" broke forth, the majority were far too deeply impressed for words. The bishop felt that none who were present on that occasion could ever forget its lessons—he himself least of all, and, indeed, he could never tell the story, even after years had passed, without the profoundest emotion. The figure of the priest, he added, was never seen again in the house where he had so long guarded his secret.

June Magazines.

THE CENTURY.—The second of the intensely interesting series of papers by George Kennan, "Plains and Prisons of Western Siberia," is given, the special topic being the Forwarding Prison at Tiumen, which, built to hold five hundred prisoners, contained on the day of Mr. K.'s visit, according to the official bulletin, one thousand seven hundred and forty-one. The conditions were worse than could be thought possible within the limits of a Christian nation. The immense size of Siberian territory is illustrated by the fact that the whole of the United States, Alaska, and all of Europe except Russia might be placed in Siberia, and still there would be three hundred thousand square miles unoccupied. The installment of "Lincoln History" in this number has to do with the Bull Run disaster and the condition in which Lincoln was placed by conflicting reports and the discouraging letters of professed friends, one of them being from Horace Greeley. Under the title, "A Printer's Paradise," is described the Plantin-Moretus Museum at Antwerp, with twenty-two illustrations copied from old paintings and prints. The "Bird Music" this month describes that of the oriole and thrush. Henry James finishes "The Liar," and in new chapters of "The Graysons. A Story of Illinois," Abraham Lincoln is made prominent as an attorney. The poetry of this number is more than usually meritorious; there is a sonnet by Col. Higginson, several "Kansas Bird Songs" by Amanda T. Jones, and a strong, peculiarly phrased poem, "How the Mohawks Set Out for Medoctec," by C. G. D. Roberts. The departments of "Topics," "Letters," and "Bric-à-Brac" are well filled. New York: The Century Co.; Boston: Damrell & Upham, 283 Washington street.

THE INDEPENDENT PULPIT.—"The Decomposition of Protestantism" is the subject of the leading article, based on what must be apparent to all as a fact that we are now "in the midst of a revolution, which, from the importance of the issue, the magnitude of the result and the bloodless character of the conflict, far excels in grandeur all the blood-stained revolutions" of the past. Very truly is it said that the tables are changed, and that churchly power stands to-day "on trial at the bar behind which it sat as judge for a thousand years; and the judge on the bench is the scientific spirit it had so often remanded to the dungeon, or consigned to the flames." Several able writers contribute their quotas to make this an interesting and instructive number, and the editor continues the report of his lecturing tour through Texas. Waco, Texas: J. D. Shaw.

THE PHRENOLOGICAL JOURNAL.—A picture and sketch are given of Helen Keller, born in June, 1880, and in February, 1882, deprived by sickness of sight and hearing, and who has, under the direction of Miss Sullivan, a pupil of the Perkins Institute for the Blind, developed into a psychological prodigy. She learned all the letters of the alphabet, large and small, in one day, was soon able to write by the Braille system, and acquired more in four months than Laura Bridgeman did in four years, though she has advantages Laura did not have in that her senses of smell and of taste are very acute. A specimen page of her writing is given. New York: Fowler & Wells Company.

THE WOMAN'S WORLD.—The frontispiece represents "Prince Charles Edward Stuart disguised as 'Betty Burke,'" one of the illustrations of the "Records of a Fallen Dynasty," the others including one of the Prince and of Flora Macdonald. An interesting contribution to this month's issue, and one suggestive of a wide field of humanitarian usefulness for all who have the time, means and inclination to engage in so commendable a mission, is "Something about Needle-Women," by Miss Clementina Black. It is a sad picture of how some women live, or how they try to, in large cities. Mrs. Edmonds writes of "Modern Greek Poets," giving portraits and selections, and Mrs. Barnett of "The Uses of a Drawing Room." New York: Cassell & Co.

THE VACCINATION INQUIRER places before its readers a great amount of newly developed evidence of the evil results of vaccination and of the tyrannical nature of laws that make it compulsory for a parent to impregnate the blood of a healthy child with germs of disease. London: E. W. Allen, 4 Ave Maria Lane.

THE ELECTRICAL ENGINEER says that "dead" wires are too fast becoming deadly, and is glad to note two instances of a thorough overhauling being made of circuits and removal or proper securing of unused conductors. New York: 11 Wall street.

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BOSTON, SATURDAY, JUNE 23, 1888.

Prof. Fechner and Spiritualism.

GUSTAV THEODOR FECHNER, late Professor in Vienna, whose name was brought into prominence by the Preliminary Report of the Seybert Commission, deceased on the 19th of last November. Extracts from his diary, giving his opinion of the séances held by Dr. Slade with Prof. Zöllner, have been translated from *Sphinx*, and appear in *Light* of June 2d. Dr. Slade's séances with Zöllner were in November, 1877. In his diary, under date of Dec. 14th, Fechner writes:

"Generally we found the phenomena increased in power from séance to séance, as though the spirits became gradually more expert in producing their manifestations in the presence of the assembled circle. Some of the séances took place in the full daylight....

"But allowing, or rather supposing, that the phenomena which we witnessed were not due to deception, the question must still be asked whether they were produced by the operation of spirits from the other world. And if not, then from what source? They must be due to intelligent beings, or the so-called spirit-writing would not have been sensible; and if it did not originate with the spirits of the mortals present, I really do not know who they could be but those of the departed.

"Besides which, Spiritualists attach great importance to the facts of Spiritualism as proving the immortality of the soul; and, indeed, they appear to me to justify the views I hold as to the other world, according to which spirits constantly surround us and influence us without our knowledge. But this intercourse between our world and the spiritual one is so misunderstood in ordinary life that as long as this state of things exists, phenomena like the spiritualistic cannot take place. Why not, however, if the conditions are altered? Those who are called mediums are always in an abnormal state. I compare the state of the spirit-world, both on this side and on the other, which I look upon as proceeding from one universal spirit, with that of ideas and the recollections that arise out of them in our minds. The connection between the world of ideas and that of memory in our minds, is now regulated in a normal manner, and is known to be subject to physiological laws; but with persons subject to hallucinations or delusions, these laws cease to have effect, and with abnormal phenomena abnormal movements may easily occur. If there be really a spiritual intercourse between this world and the other, the *possibility* of which I cannot deny, I should look upon him from whose development no sign was to be expected either for this side or the other, simply as crazy. And I should likewise believe that the communications which in this wise come to us from the other world, since they have, so to speak, to come through the organization of the medium, will always be influenced by his way of thinking and speaking, or by the ideas of those with whom he is in contact, and in many cases will represent little else. The following circumstance renders it necessary to take this into consideration, if the fact of such intercourse is to be maintained.

"Very often spirits are questioned in mediumistic circles concerning the other world in which they live, and apparently genuine answers are given. But the information received from different sources is sometimes simply silly, or it represents views already current in this world, and which may either consciously or unconsciously be implanted in the medium's mind. They *contradict* one another frequently, and are not to be argued about simply because they originate from such fluctuating sources on this side. All of them cannot be true at the same time, and therefore we are naturally mistrustful with regard to spiritual manifestations as coming from the other world. Still, here and there we find accounts of spiritual knowledge or clear vision which cannot be explained by anything within the mind of the medium.

"These are thoughts which may be of importance *if* the facts of Spiritualism are genuine; but I think myself that we ought to argue against their being so as long as possible, though we should not overstep the bounds of skepticism. In any case the inquiries, as the result of which many persons assert that the facts are not genuine—while most people do so without making any inquiries whatever—seem to me much more superficial and incomplete than those by means of which men of exact science, such as Wallace, Crookes, Varley and others have convinced themselves that they are genuine, and I confess that these authorities have great weight with me.

"I wonder rather that the views of the other world, which I have made public in my essay on *Life after Death*, and more fully in the third part of my *Zend-Avesta*, have met with scarcely any attention in spiritualistic circles, in spite of their resemblance to the views held by Spiritualists and agreement with spiritualistic facts: not that I have any desire to contribute to their literature."*

Fechner gives some consideration to the conjuring theory as applicable to what himself and others had seen at Slade's séances, but on the whole concludes it to be inadmissible, and as regards any bias of his mind toward admitting that theory as of any weight, says: "*I must confess myself vanquished by the facts I have witnessed.*" Continuing, he remarks:

"The observations by means of which exact inquirers have convinced themselves of the genuineness of Spiritualistic marvels differ from those they would give to the performances of conjurers in the following particulars: the observer is able in his own room to watch the medium, and is quite close to him; the latter has no opportunity to make any preparations for his performances; he has no apparatus of his own with which to operate, and no accomplices; and, above all, we notice particularly those manifestations in which it is *impossible* for the medium to use his hands or his feet, because they take place at a distance from him—such, I mean, as the movement of objects beyond his reach, and we do not speak of occurrences to which any suspicion can attach, but of those which are beyond suspicion, such as the experiment of tying knots in an endless cord; while the opponent of Spiritualism always takes the opposite course, that is, because some of the manifestations are undoubtedly open to suspicion, he questions the genuineness of others where the same grounds for suspicion do not exist.

"I wish to point out that if it be permissible to suspect Slade, as a professional medium and a stranger, on all sorts of grounds to be a conjurer, there is no foundation for suspicion in the case of others, such as young female mediums known to us, and in whose presence manifestations take place, if not exactly similar to those of Slade, yet equally wonderful. If any one, however, after all the precautions which have been devised and made use of, still says 'I believe it is nothing but conjuring,' that is his own affair, and he simply asserts that it is impossible to prove that conjuring cannot do everything.

"If, as usually happens, all this goes in at one ear and out at the other, I only say, 'I don't ask you to believe me, it is your own affair; the facts are there, and every one fights against believing them as long as he can; no one who has been convinced by them, ever acted differently to begin with. All I maintain is, that *no one has the right to express a decisive opinion on the matter, who has neither taken part in séances at which facts of an overwhelming nature have occurred, nor followed the literature written on this subject*, and *has thereby convinced himself what precautions have been taken*, and *by what sort of men* in their observation of these facts, and especially *what kind of material* they had to experiment with.'

"The expressed opinion that all may be due to conjuring on the part of those who have nothing to bring forward, except their opinion, can have no weight with those who have been *compelled*, through the evidence of facts alone, at last to give way and to avow themselves believers."

*The editor of *Sphinx* appends a note at this point saying that in his later work, *Die Tagesansicht*, Prof. Fechner really expresses himself as an advocate of Spiritualism.

Over Sixty Years Ago.

A reliable individual puts us in possession of the following, which carries with it the evidence of direct spirit communion enjoyed more than sixty years ago by a still living witness:

"May 21st, 1888, an elderly lady (some ninety years of age) called on me. She proved in conversation to possess as clear an intellect as in the very flower of her youth, and her memory was something wonderful to contemplate. The current of thought turned on certain communications from spirit intelligences which she had received of late, and she was led to aver that she had seen spirit forms more than sixty years ago.

'I married,' she said, 'my sister's husband, and about one year after our marriage, in the night-time, with my eyes and ears open, I saw and talked with her; she came into my room and sat by my bedside in a chair, and I felt frightened. I said to her: 'I thought you were dead.' She replied: 'Do n't be afraid; do n't feel bad; everything is as I wished that it might be.'

The old lady said she remembered it as clearly and as distinctly as though the occurrence had been but yesterday.

She related two other instances of like character, encountered at about the same time. Some four weeks before her husband's exit to spirit-life, she saw him pass through the room, and out into the garden, while in fact he was not anywhere near the house at the time. At another time her husband saw a man where he was staying, coming up the street, and went to open the door for him to enter—while the man at that time was in his store, some distance from the house. Her husband was so frightened by the vision that she had all she could do to pacify him, but the man when he *did* come gave such a clear description of his movements that her husband was for the time being satisfied that there was some mistake concerning the vision. The man, however, came in some time afterward, complained of not feeling well, and was never able to go to his store again; he passed on to spirit-life in a few weeks."

Written for the Banner of Light.

"OVER THERE."

Dedicated to the Memory of Thomas Middleton.

BY B. C. SOULE.

At my window I sat in the twilight
Of a somewhat clouded day;
But the winds had taken the veils from the hills,
And folded the clouds away.
The last sun-rays had kissed the hilltops
And burnished with gold the west,
Till it seemed like the gate that is always ajar,
Opening into the kingdom of rest.

And I dreamed, in the hush of the twilight,
Of loved ones—the young and the old—
Who from all of earth's trials and sorrows
Escaped through "the gateway of gold."
My heart throbbed with longing unspoken
To hear their dear voices again,
To gaze on their radiant faces,
Till each heart-throb was only a pain.

There came, in the midst of my dreaming,
A calm that bade longing to cease,
A vision of heavenly glory,
That stilled all my spirit to peace.
Beyond all the warfare of doubting
Was the hour when, 'mid splendors divine,
I stood once again in the presence
Of all those dear loved ones of mine!

No portrayal of aught so transcendent
In beauty my language can find;
For above all that's mortal or matter
Is e'er the immortal and mind.
And earth in the freshness of June-time
Cannot in its glory compare
With that world whose bright beings immortal
Have never a sorrow or care.

And I saw, in the midst of the blessed,
A spirit just called from the earth,
That had laid by the pain and the weakness
That alone in the body had birth.
He stood in his strength and his glory—
No burden his spirit could bear—
Rejoicing in all of that freedom
Which angels attain "over there."

Though but little his earthly possessions,
Measured out by the standard of gold,
Yet were knowledge and justice the treasures
He forever could keep and could hold.
As one of the Great Father's children
To every one else he was kin;
His great heart ran over with kindness—
An enemy only to sin.

Learned and gifted, by word and example,
He practiced the lessons he taught.
He was one of the world's busy workers,
And to make the world better he wrought.
Like him let us toil, ever trusting
In God and the angels above,
Who bring, in the hush of the twilight,
Their manifest tokens of love.

Woodstock, Vt., June 3d, 1888.

Passed to Spirit-Life.

From Ashland, O., June 4th, 1888, Mrs. Mary Waters Coffin, aged 74 years.

Mrs. Coffin was born in Bennington, Vt., Aug. 4th, 1813; was married to Frederick W. Coffin Sept. 15th, 1831, at her parents' home, in Troy, N. Y. After a year or two spent in Bennington, Mr. and Mrs. Coffin removed to Troy, where their earlier married life was spent. In 1845 they came to Ohio, and, with the exception of a few years, have always resided at Ashland. Mrs. Coffin was the mother of twelve children, nine of whom grew to manhood and womanhood. For more than thirty-five years the family circle was unbroken, then a daughter, Mrs. Frank H. Smith, passed to spirit-life. Five sons and three daughters remain to miss a mother's gentle, loving presence. Mrs. Coffin was a Spiritualist for more than thirty years, and a reader of the BANNER OF LIGHT over twenty-five years. To her it brought peace and comfort. She passed away knowing her loved ones gone before were waiting to welcome her to the beautiful home prepared in the bright Summer-Land. Although for many years Mr. and Mrs. Coffin were the only Spiritualists in Ashland, the day came when they could see the seed they had sown springing into life and bearing fruit. Mrs. Coffin was a most genial companion for old and young, and few, if any, counted their friends in greater numbers than she. In 1881 Mr. and Mrs. Coffin celebrated their Golden Wedding, at which time Mrs. Martha Waters, the aged mother of Mrs. Coffin, then in her ninety-second year, came from Troy, N. Y., to be present on that joyful occasion. Mrs. Coffin was one of a large family, all of whom have passed to the higher life with the exception of one brother, Mr. Elisha Waters, the well-known Spiritualist of Troy, N. Y., and Mrs. P. M. Marston, also of that city. The funeral services were beautifully conducted by Mrs. F. O. Hyzer, according to the wishes of Mrs. Coffin. It being the first time the people of Ashland ever listened to such funeral remarks, they will do more to awaken an interest in the cause she loved so well than anything that has ever taken place here. Her aged husband still remains, "only waiting till the shadows are a little longer grown," when he, too, will pass into the "beautiful beyond." COM.

May 19th, Mrs. Dr. L. Pitts, aged 54 years.

Mrs. Pitts was many years a resident of Lowell and Lawrence, Mass., but moved to Maine over a year ago, and was living with her son, Mr. Peasley, of Jackson, at the time she passed away. She was a firm Spiritualist and a medium. Her sickness was painful, but brief. The funeral services were held at the house, Mrs. M. J. Wentworth officiating. COM.

From her home, in Pendleton, near Manchester, England, on Easter day, 1888, Mary Bailey, *née* Ridgway, wife of Thomas Jones. She leaves her husband and five small children and an only sister to mourn her loss.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

The Wisconsin State Association

Of Spiritualists will hold its next Quarterly Convention at Rehearsal Hall, Academy of Music Building, at No. 583 Milwaukee street, Milwaukee, Wis., June 22d, 23d and 24th.

Engaged Speakers—J. L. Potter of Wonewoc, Wis., and Mrs. A. H. Luther of Crown Point, Ind., (formerly Mrs. Colby, of Boston, Mass.) Other speakers and test mediums expected to be in attendance.

Hotel rates $1.00 per day. Parties desiring to engage board can correspond with J. Spencer, local Secretary, 470 East Water street, Milwaukee.

The management have not, up to the time of publication, been able to make special railroad rates, but hope to do so in time to notify by special circulars.

All communications should be addressed to

Prof. W. M. LOCKWOOD, *Pres.*, *Ripon, Wis.*,
Or JOHN SPENCER, *Local Sec'y*,
470 *East Water St.*, *Milwaukee, Wis.*

Spiritualist Meeting in Ohio.

The Annual Meeting of the friends of Spiritualism will be held as usual in the Underhill Grove, two and a half miles north of Akron, O., on the last Sunday in June, 24th.

D. M. King, of Mantua, O., with other mediums and speakers, are expected to be present. All friends invited.

Per Order.

Vermont Convention.

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Newport, Vt., June 29th and 30th, and July 1st, 1888.

For Speakers, we have engaged the following talent: Dr. H. B. Storer and Mr. Eben Cobb, of Boston; Hon. A. E. Stanley, Leicester, Vt.; *Mrs.* Fannie Davis Smith, Brandon; Mrs. Abbie W. Crossett, Waterbury; Mrs. Lizzie S. Manchester, West Randolph; Mrs. Emma L. Paul, Morrisville; Mrs. S. A. Wiley, Rockingham; Mrs. A. P. Brown, St. Johnsbury, and Mr. Lucius Colburn, Manchester, N. H.

For Test Medium, we are to have Mr. Joseph D. Stiles, of Weymouth, Mass. Those who have heard him will understand what that means.

Newport is in Orleans Co., near the Canada line, on beautiful Lake Memphremagog, a popular summer resort.

Dr. E. A. Smith has arranged for a Grand Excursion from all points on Central Vermont Railroad; fare for round trip either way from Rutland and return, $4.00; tickets good for June 27th and 28th, return July 2d and 3d. Dr. Smith leaves Brandon Wednesday afternoon, June 27th, on mail train, and stops over night at Essex Junction, and will sell the tickets to all who wish to go.

L. O. Weeks, the Secretary, will leave Rutland June 28th, at 6:45 A.M., by way of Bellows Falls, and will sell the same tickets for $4.00. Parties wishing to go by any other train than the two mentioned must send to Dr. E. A. Smith, Brandon, Vt., and secure the tickets in advance. Tickets are now ready.

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L. O. WEEKS, *Sec'y.*

Proctorsville, Vt., June 5th, 1888.

The Lookout Mountain Camp-Meeting.

Near Chattanooga, Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Tenting space given free. Address

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Convention in New Hampshire.

The State Spiritualist Association will hold its annual Convention at Manchester, N. H., on Friday, Saturday and Sunday, June 22d, 23d and 24th, 1888.

Good speakers and mediums are engaged to be present, and all visiting friends will receive a cordial welcome.

It is expected that the usual fare reductions will be made on the railroads centering there.

Francestown, N. H. GEO. D. EPPS, *Sec'y.*

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Banner of Light.

BOSTON, SATURDAY, JUNE 23, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

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The *Tuesday* séances—Miss M. T. Shelhamer, medium—will close on the afternoon of June 26th.

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These free meetings will be *reopened early in* SEPTEMBER next, under the joint mediumship of Miss Shelhamer and Mrs. Smith: Due notice of which will be given hereafter.

Lunatico de Inquirendo.

A society in New York City, styling itself the Medico-Legal Society, one day last week held a meeting in the parlor of a certain hotel in that city, for the purpose of listening to the reading of a paper, called "a most interesting paper" by at least one leading journal, upon the thoroughly silly question raised by the author himself: "Is belief in Spiritualism ever evidence of insanity *per se?*" The person who raises such a question for the purpose of making an exhibition of his brain-power in answering it, is named Dr. Matthew M. Field. Before trusting ourselves to characterize in few and fit words the intellectual performance of this superficially wise medical man, and wholly self-interested producer of testimony, we will simply state that these "legal" medicos are openly and everywhere the most malignant enemies that spiritual mediums have to encounter, for the self-evident reason that the latter are more efficient in relieving and restoring the sick than the "diploma" professionals are.

Let us see what this "medico-legal" Dr. Field has to say, and note his manner of saying it. He is probably a surgeon in his way, and he therefore proceeded to divide up the believers in Spiritualism as he would cut and slash with his instruments.

He made three classes of them: "First, those who make it a business to mystify, viz: the so-called mediums; second, those who attend séances, who wonder at the strange things they see, and believe they are brought about by supernatural means; and third, those who, without the intervention of others, believe that they see the dead or those at a distance face to face." He then pronounced all of the latter class insane. Doubtless he considers the above classification, as he calls it, a profound piece of work intellectually; but anybody who knows anything about it knows that a believer is a believer, and that those who hold a common belief belong to one, and not to many classes. This slicing them up, as Dr. Field has arbitrarily done, is according to no principle whatever, without sense or reason, and intended merely to show off the speaker in the coveted light of a metaphysical as well as a medical person, "so-called."

He went on to graciously admit that "the abstract belief in Spiritualism is no evidence of insanity." We might return the patronizing judgment by saying that being a member of the medico-legal society is no sign of sanity. Each is a naked assertion only, with the odds of reason and truth largely on the side of the latter. But let us attend to the reasoning of this medico-legal advocate: "A man," he says, "can perfectly well believe that God has spoken to others, but it is when he tells you that God has spoken to *him* that you have evidence of his insanity. Balaam's ass may have spoken in days of old, but when a man tells you that an ass has spoken to him, you believe him insane." This is meant for the mediums, who, he asserts, "make it a business to mystify." Now no medium that we have ever known or heard of has had the precipitous presumption to tell any one that "God has spoken" to him or to her. So that no insanity is to be inferred for them on that score. The blasphemous coupling of God's speaking and an ass's speaking is the best measure of Dr. Field's quality and quantity that could be suggested. This is the man, notice, who assumes to "classify" believers in Spiritualism. What a nice discriminator, to be sure! He need not fear the charge of insanity in his own case because of an ass's speaking to him, for no one would believe that a self-respecting member of that genus would for a moment so far forget himself.

As for what he says about the second class, which believes in the manifestations produced through (he says "by,") others, while in his opinion it is mainly formed of weak-minded people, with some brilliant exceptions, he does not think this belief indicates insanity, though in the case of a person of mature years and of acknowledged good judgment, it may be taken as a sign of mental deterioration. In this class, he says, there is delusion, but no hallucination, because there is an actual external object produced. Then, if that be the case, and the believer in the manifestation sees "an actual external object," where does the "delusion" come in? And if it be a "delusion" under such irresistible evidence, how does it differ from a "hallucination"? This doctor is a perfect giant for pulling up spears of grass by the roots. Why does a belief in "an actual external object" now indicate "mental deterioration"? We do not ask Dr. Field so hard a question, for he exhibits no particular mental quality that appears to be in any danger of undergoing such a process. Thinking, no doubt, to hit off the subject—if it is one—with a taking illustration, and of course being unwilling to drag his hearers into a "delusion," he states that he has seen several cases of persons who thought Jay Gould was persecuting them; they heard a voice; they connected that voice with the telephone; Jay Gould owned all the telephones; and thus their point was proved. Could there well be an exhibition of mental weakness, nay silliness, to surpass this?

And it is such a man, and a medico at that, that presumes not only to classify but to estimate and judge all those who believe in Spiritualism, charging them with being deluded, when "an actual external object" is produced, but clearly contradicting himself by saying that "the abstract belief in Spiritualism is no evidence of insanity." That is to say, an "abstract" belief is more to be relied on than a belief in "an actual external object," the latter constituting a delusion, while the former supplies no evidence of insanity. This sapient essayist for the Medico-Legal Society of New York, in the course of the so-called discussion subsequently, placed Mr. Luther R. Marsh with those whose belief in Spiritualism does not necessarily indicate insanity. He did not dare to say that he believed Mr. Marsh insane, though he clearly would not object to having people think he was.

Now this is pompous patronage indeed, from a source that challenges only pity tinged strongly with contempt. How does this swelling-frog of a doctor know precisely who are insane, and who are deluded, and how their beliefs, abstract or concrete, tend to make them so?

We *might* retort by demanding *him* to explain, if he can, that he is neither insane nor deluded himself by reason of his *dis*belief in Spiritualism, or the doctrine of spirit-intercourse—a fact taught so clearly in the Christian Scriptures, and attested to by millions of capable witnesses all over the civilized world—but we prefer to suggest the proposition only, and allow him to reflect upon it in his cooler moments. At present it is self-evident to even the most casual observer that Dr. Field has been playing with edged tools in this business, and has gashed himself "all up" without knowing it!

Impressions and Their Source.

Interesting incidents illustrative of the guidance and aid of spirit attendants are related in a volume by Rev. Zenas Osborne, of Saratoga Springs, bearing the name "Born of the Spirit," though the writer, following the lead of those of the Old and New Testament, and of thousands since that time, ascribes the help and knowledge he receives to the "Lord," the "Almighty" and the "Holy Ghost." The *Saratoga Eagle* of a recent date publishes several pages from this volume, treating more particularly upon dreams and presentiments. We are not prepared to say that in the general result it matters much to what source a truth we receive may be attributed, the main thing is to get the truth; but in this day of enlightenment, with our vastly increased and rapidly increasing knowledge of the spirit-world habitants, and of how closely and intimately, and daily more so, that world impinges on this, to attribute the aid and guidance of one or more of that "great multitude, which no man can number, of all nations, and kindreds, and people, and tongues" to the mythical being of a by-gone age, and a nearly obsolete religious belief, termed "the Holy Ghost," indicates, to say the least, a very limited scope of spiritual vision. Mr. Osborne says: "We can learn more, comprehend more, experience more about the things pertaining to our spiritual and eternal well-being in a moment of time, when under the direct inspiration of the Holy Ghost, than can be gained in all coming time, from every other source."

Now the Christian world, as it is called, has not the remotest conception of what the "Holy Ghost" is, who it is, why it is, or where it is. Its definition of the term, when it is forced to give one, is purely imaginative, and the greater the attempt to define it the more incomprehensible becomes the definition vouchsafed the inquirer. Hence the above passage as it stands is meaningless; but substitute for "Holy Ghost" Spirit-World, and a new light illumines every line, and it takes on a meaning which is readily apprehended by every one.

Mr. Osborne's faith in dreams is very strong. He has unquestionably been all his life an impressional medium, and the "Holy Ghost," as he terms it, but his spirit-guides, as it really is, have warned him of impending dangers and mapped out paths of safety and usefulness for him to pursue. When a lad of fifteen years he was a hundred miles from home, when an impression came to him, he says, "as sudden as a flash of light," that some one who was very dear to him was sick, and that his presence was greatly needed at home. His employer did not wish him to leave and tried to discourage him from doing so; but the impression grew stronger and stronger, until at length he could scarcely eat or sleep; it finally reached a point of intense agony, and at that he started for home.

Traveling in those days was not as rapid as it now is. After thirty-six hours of stage, canal and foot journey, he reached his home to find a household in mourning, and the funeral service of a brother whom he tenderly loved in progress. He had been written to of his sickness, but the letter had failed to reach him, and he knew nothing of the state of affairs other than the impression he had received. In his explanation of this he sets aside what he terms "peculiar notions about the relation that mind sustains to mind, and the strong sympathy that exists between such minds, and the peculiar, invisible and undefinable way such minds have of communing with each other," and says "the impression that came to me on the above occasion I believe was from the Lord." He had similar proofs of his mediumship at various times, but he attributes them to the "Holy Ghost," and to the "Lord," and of one he says "the Almighty telephoned to me most emphatically."

Modern Spiritualism reveals to us whence these "impressions," these mysterious warnings and foreshadowings of events, come. It draws aside the veil and discloses the hand that guides us, and the loving, faithful one who guards us; not the ruler of the universe, an "Almighty," a "God," or a "Holy Ghost," whose august presence might lead us, as John, the Revelator, to fall down and worship, but one whom we find, as did he, to be "thy fellow servant, and of thy brethren," a near of kin, neighbor and friend, who once walked visibly by our side, and now, having passed within the veil, still walks with us, though unseen.

The Decay of the Old Creed.

A small tornado of discussion visited this locality for a brief period recently, caused by the presentation of Rev. Mr. Torrey as the acting pastor of the new Congregational Church in the Dorchester district of Boston. This Mr. Torrey was one of the young men whom the prudential committee of the American Board refused to send as a missionary to India, on account of his views in reference to the future probation of the heathen who die without having heard of the gospel of Christ. The new church in Dorchester is called the Harvard Church, and it is a separation from the old Second Church in consequence of this same variance of views concerning future probation for the heathen to whom Christ has not been preached after the orthodox manner.

It seems that when the ecclesiastical council was called to ordain Mr. Torrey as a minister, a technical objection was cunningly raised, that but poorly concealed the determination to prevent his obtaining a home parish on the ground that he had been rejected by the American Board. This objection was overruled. And the candidate is reported to have behaved, under severe criticism, with such manliness and sincerity as to have won over by his spirit the favor even of those who had assembled to oppose him. So that on the question of his ordination the vote of the council stood thirty-eight in his favor to only two against him.

As the Boston *Herald* editorially remarked, "when Mr. Torrey plainly declared that his higher purpose was not to be a settled pastor to the church at home, but to go out as a missionary, and his noble spirit won the hearts of those who had opposed him in the board, as well as those who heard his statement for the first time, it seemed as if the chickens were coming home to roost, and that they were roosting on the shoulders of the prudential committee of the American Board. It is the very irony of fate to have Mr. Torrey, without retracting his positions, placing himself in such a position that he must compel the board, sooner or later, to confess itself in error."

Coupled with the above interesting ecclesiastical event is another one, comprised in the election of Dr. Walker to the vacancy created in the Andover Board of Visitors by the death of Dr. Eustis. It was at the meeting of the American Board at Springfield that Dr. Walker spoke out so courageously and vigorously in opposition to the same Dr. Eustis whose place in the Andover Board of Visitors he has just been chosen to fill. Dr. Storrs, of Brooklyn, who was elected President of the American Board, is believed to have been greatly influenced by this speech of Dr. Walker in writing his extremely politic letter of acceptance. As *The Herald* puts it—"He saw it was time to cry a halt. He saw that the brains of the denomination were not on the conservative side, and he could not afford to have the exclusive support of pious men without brains. The result has been not unlike the easement which takes place when men begin to release the logs in a jam on the river. An obstacle has been removed here and there. Death has done something. Common sense has not been asleep. The wit of men to crawl out of a hole when they have a chance has not ceased to exercise itself. And the result is that we are to hear no more of the Andover heresy, no more about the unsoundness of Dr. Smyth, no more of the iron-clad creeds which the Andover graduates must accept if they are to go as foreign missionaries."

That is about the way the "old cat will die." The politic acceptance of Dr. Storrs will be the model after which all the rest of these iron-clad ecclesiastics will pattern.

A Witness not to be Impeached.

"All my poems," said the venerable Dr. Holmes, in a recent interview, "are written while I am in a sort of spasmodic mental condition, that almost takes me out of my own self, and *I write only when under such influence.* It is for this reason, I think, that I can never remember a poem a short time after it is written, any more than the subject of double consciousness can recall the idea of his other state."

We quote this significant confession from the lips of Dr. Holmes, in order to present an illustration of the fact which none but confirmed idiots will persist in ridiculing and denying, that high mental operations, as they are recognized by their products, are dependent on mental states, conditions or moods. These come and go as they list, inspiring clear thoughts, bright fancies, and inimitable expression, but can never be controlled or compelled, and are obedient only to conditions and circumstances of which we habitually take little or no heed. Here, then, is plain and open testimony, from one whom the sneerers at spiritual conditions certainly cannot disregard, that the best work of his genius is performed as it were unconsciously, and under conditions which he does not pretend to create or control.

Now this very candid and simple statement of Dr. Holmes will instantly be accepted by multitudes of people who affect to deride and despise Spiritualism as sober sense, equivalent to a confession of inspiration. They of course will see nothing incongruous or impossible in his composing a perfect poem under conditions not of his own choosing, and so far in a state of unconsciousness as not to be able to remember it a short time afterward. But let the medium for spirit communications disavow all consciousness of what has just been transmitted through his or her organization, and insist on certain conditions that shall establish a greater or less degree of harmony between his or her organization and the communicating or inspiring intelligences, and there will be no end of contemptuous disbelief from the self-same persons.

One single admission, made without a thought of its real meaning, like this one made by Dr. Holmes, will do more to substantiate the claims for right conditions on the part of spiritual mediums than all the arguments that could be hurled at willful unbelievers.

What is There to Choose?

In our issue of June 9th we endeavored to hold up to the just condemnation of every lover of humanity the awful policy reported by the daily press to be recently pursued by a certain representative of the Brazilian authorities in poisoning to death thousands of the inoffensive Indian inhabitants of the Empire of the Amazon, to make room for alleged "civilized" settlers. We took occasion, at that time, to animadvert upon our *own* national policy regarding the Western tribes, but did not imagine that we should soon be furnished with so apt an illustration within the borders of the "many in one." The following dispatch has within the week past appeared in many influential daily journals in America. If *true* (and we see not the slightest reason for doubting it) we would respectfully inquire: What is there to choose between the wholesale and sudden death dealt out by Bueno in Brazil and the slow starvation of a whole people within the borders of the United States, so thrillingly portrayed by the missionary correspondent of Bishop Marty?

The Turtle Mountain Indians in Dakota some two years ago ceded their lands to the Government with the exception of a small reservation on which they have since lived. The lands were about nine million acres in extent, and as yet not a dollar has been paid for them. The justice of the claim is acknowledged by the department at Washington, but there has never been an appropriation made by Congress of the amount required to complete the purchase. Meanwhile the Indians are, it is alleged, starving. A gentleman in this city received yesterday a letter from Bishop Marty, of Dakota, inclosing a copy of a letter which he had received from J. B. M. Genin, the missionary at the post, and which the Bishop has forwarded to the Commissioner of Indian Affairs at Washington, in which the following statement is made:

Supposing these lands to be ceded to the United States Government forever, at the extremely low figure of 25 cents per acre, they would bring at once the sum of $2,250,000, which, left with the Government at 4 per cent. interest, would give these Indians an annual income of $90,000. The cession of these lands was made years ago, but the final adjustment has not yet taken place. From year to year things remain so, awaiting the consideration of Government authorities, and meanwhile the unfortunate Indians are left to starve. No one could to-day visit the Turtle Mountain Indian Reservation and not feel his heart moved, nor look without tears on these helpless Indians and half-breeds. One hundred and fifty persons died here last winter, mostly from hunger. I have lately spent here, under your direction, forty-five days, busy every day at the bedside of the dying, and burying the dead, of whom in one day I buried three who died of no disease other than hunger. There is no longer any game on the mountains nor fish to catch in the streams, and the personal ration of two pounds of pork and five pounds of flour, issued by the Government agent monthly only, and to one-half of the population, leaving the other half to share it with them, does not go very far to sustain life.

A Generous Act.

Colby & Rich, publishers of the BANNER OF LIGHT, hereby acknowledge with gratitude the receipt from her executor of a donation of $500, bequeathed in the will of the late MRS. MARY A. BASSETT for the maintenance of the Public Free Circles, for sending THE BANNER free to the poor, and for other similar purposes.

Of this sum one hundred dollars are for the use and benefit of the Editor-at-Large fund, of which the American Spiritualist Alliance, New York City, is the representative. Accordingly we forwarded a check for the same, the receipt of which has been duly acknowledged by its President, Hon. Nelson Cross.

Mrs. Bassett was born in Groton, Mass., in the year 1804, and passed to spirit-life from Boston, in August, 1887, at the ripe age of eighty-three years. Her remains were interred at Groton.

Her sympathies were quick and generous, and she was ever found ready to bestow aid on those who stood in need. To the transaction of her business affairs she brought a skill in direction and a sturdy sense of probity and justice which made her a model worthy of emulation in the present age of keen mercantile competition.

She was, from the very advent of Modern Spiritualism, a firm believer in its revelations, and they proved a source of great consolation and happiness to her to the last of her mortal pilgrimage. She has now entered the enjoyment of actual participation in the broader conditions and employments which those in the Higher Life so truthfully portrayed for her when on earth.

The Diss Debar Case.

After weeks of court-burlesque the Diss Debars have been found guilty of conspiracy, when in fact no conspiracy was proved. The whole thing was a travesty on justice. No Spiritualist was allowed on the jury, hence it was a packed affair. This state of things is attributable to the mistaken system inaugurated of late years in putting *political* judges upon the bench, who are more or less biased by the daily press. The Diss Debars were to be condemned from the start, notwithstanding the fact that the woman is a wonderful medium, in whose presence hundreds of spirit pictures have been made; which fact some of the best people in this country are knowing to and fully endorse. Mr. Marsh, an able lawyer and an honest man, still adheres to the *fact* that the pictures made in his presence were of *spiritual* origin. We know this fact also by practical demonstration. Yet the bigots call it fraud, and persecution has been the result.

Under these circumstances we call upon the American Spiritualist Alliance, whose headquarters are in New York City, to sift this affair to the bottom, to the end that *religious freedom* shall not in this latter end of the nineteenth century be blotted out. If medial instruments are to be thus summarily dealt with upon the recommendation of a mercenary public press, as in this special case, then it behooves the Spiritualists all over the land to form a political party and move *en masse* for justice by electing men to office who are without a single taint of bigotry in their compositions.

Mrs. Richmond's Labors.

The year of Mrs. Cora L. V. Richmond's ministrations with the First Society of Spiritualists of Chicago, Ill., will close Sunday, June 24th. "Emerald" furnishes us an outline re-script of her twelve months' work, which will appear in these columns next week.

W. J. Colville will occupy the platform of the First Society during the month of September, and Mrs. Richmond will resume her work for the coming year the first Sunday in October.

"PILGRIM PENCILLINGS, No. 4," by J. J. Morse—wherein his pleasant experiences in California are interestingly narrated—will appear in THE BANNER for June 30th.

Mrs. M. E. Williams.

We learn from one of our New York correspondents that Mrs. M. E. Williams, the well-known medium for full form materializations in that city, will this week close her séance-room for the season, and will go to Onset, where she will remain for a couple of months, giving the people at that pleasant location an opportunity to become acquainted with her band of spirit workers, to listen to their teachings, and to meet their spirit friends at her cabinet.

We are pleased at being informed that whereas a year ago Mrs. Williams found herself an invalid, and greatly exhausted by the season's labor, at this time she is in good health, with increased medial powers, and has the satisfaction of knowing that during the past year she has through her mediumship been enabled to bring a greater number of people into a knowledge of the truths of Spiritualism than during any like period since she began her labors as a public medium.

We are also informed that in the fall it is the intention of herself and spirit-band to devote one night each week to the answering of questions pertaining to all such knowledge as is possessed by our spirit friends as will be useful for the advancement of man upon the mundane plane of life; and that to better accomplish this object a phonograph will be used to record the exact words as spoken by the spirits.

Spirit Holland, who is Mrs. Williams's chief control, has announced his intention of inviting to these séances from his side such spirits as he knows to be capable of imparting useful information, from knowledge acquired through their long continued experiences, and it is the intention of Mrs. Williams that the persons composing the circle shall be such as can ask intelligent and practical questions. Then with the phonograph to take down the answers *verbatim* as spoken by the spirits answering, it is hoped that much useful information will be received, and through the press be given to the people at large. Spirit Holland and his band have been, it is stated, for a long time preparing for this work, and they now hope to enter upon it early the coming fall.

Materialization Seance in a Church.

A correspondent (Mr. Chas. A. West) writing from San Diego, Cal., May 31st, informs us that on the previous evening a séance for materialization was held in a Methodist church with very satisfactory results. The mediums were Mrs. Patterson, who, the writer says, has been a private materializing medium two years, and Mr. Percy Clifton, who, from accounts received, appears to be a platform test medium. The *Daily Bee* of the 31st ult., after mentioning that fully two hundred people were present and describing the preliminary arrangements—Mr. Clifton being seated within the cabinet and Mrs. Patterson outside, near its entrance—says:

"Several spirits materialized, came directly out of the sanctuary (cabinet) and talked with their friends in front. Later Mr. Clifton came out upon the platform and spoke with several spirits who were present and had messages for some members of the audience. In the entire evening fourteen materializations took place, and one hundred and nine tests were given."

Our correspondent says in reference to the probable influence of this séance:

"This proof of the truth of materialization given in a large public hall, where the most skeptical could not cry 'traps' and 'confederates,' must go a long way in attracting attention to and increasing a knowledge of the facts and philosophy of Spiritualism. As a truth it needs only investigation to satisfy any fair-minded man of its inestimable value; and the happiness derived from it will more than recompense one for time and means expended in that investigation.

San Diego is awake to this truth, and it is growing and spreading in our midst. People are beginning to understand and appreciate mediums better; the rough element that formerly made fun of the phenomena is thinking of it in a more serious light—the light of truth."

Versus Vaccination.

Dr. Hanchett, at the recent session of the International Anthropological Congress, took occasion to deal this time-honored medical fallacy a sweeping blow—his trenchant statement being logically to be condensed in the sentence (every word of which we believe to be true) that the practice was "*utterly* without avail in protecting the community or the individual from the dreaded variola," while it planted the germs of all sorts of evils in the human system.

THE BANNER—at the instance of those in the spirit-world who suffered severely while on earth from this disgusting practice—has continued for years to condemn vaccination, and is glad to note that the number of opponents of this legally entrenched outrage on the personal rights of the individual is rapidly on the increase.

A "Regular" Growl!

The *Daily Telegraph*, St. John, N. B., sets forth under recent date that certain "British American Surgeons" have invaded that place, and "advertised" their presence "by bills and in other ways." The Medical Council of Physicians and Surgeons (Regulars) has rubbed its sleepy eyes and commenced an attack on the visitors by a warning issued by legal counsel under the provisions of the New Brunswick Medical Act of 1881, which impose a penalty of $20 per day for all *unlicensed* practitioners who may come that way. Concerning what the visiting irregulars have done in response we are not informed, up to date.

TRANSMITTED MAGNETISM.—Those who have studied magnetic therapeutics know that the cures of the Christian, Spiritual or Mental Scientists, says the Melbourne (Australia) *Harbinger of Light*, have been equalled by magnetizers who did not accept in any way the formula of the schools referred to, but recognized the reality both of the physical form and of the diseases with which it was afflicted, merely believing that they were assisted in their treatment by spiritual intelligences; the Zouave Jacob, the late Dr. Newton, and Mr. G. M. Stephen, are examples. We could give some instances in our own experience of cures effected by transmitted magnetism, where the patients were ignorant of the magnetism being transmitted to them, as well as where they were cognizant of it; also where they had no faith, and yet were unmistakably benefited by the administration of magnetized water, which the operator only believed to be charged with his superabundant magnetic vitality. Similar instances may be found in nearly all works on animal magnetism.

A "RAP" AT THE NEW YORK WORLD.—That paper of June 14th contains the following remarks. Their writer will be readily recognized by THE BANNER readers as the stalwart editor of *The Eagle*, of Saratoga:

A fellow-townsman says in your grand and globular journal of Tuesday that half your readers are believers in the Philosophy of Spiritualism. It is intensely improbable that a quarter of them understand it. From a numerical standpoint he is undoubtedly wrong, but if it were possible to make a division of *The World's* multitudinous readers on purely intellectual grounds, no doubt the believers in Spiritualism would preponderate victoriously. Why, then, do you treat the adherents of this progressive and philosophical movement with derision and denunciation? Are they not entitled to the same courtesy and consideration conspicuously extended to Catholics, Presbyterians, Methodists, Unitarians, and even Infidels of the Bob Ingersoll school?

JOHN JOHNSON.

Saratoga Springs, June 12th.

☞ The *Deutsche Zeitung* of Charleston, S. C., published by Franz Melchers (an earnest Spiritualist), announces that on July 1st that paper is to be enlarged, to accommodate the increasing demand for the latest news among the German residents of the "beautiful city which is supposed to be the original site of the Garden of Eden." We heartily congratulate Bro. Melchers. The announcement is also made that it is proposed to erect an immense hotel and lay out a spacious park in Charleston, in order to attract "Northern millionaires" to the city and to make it a "winter resort."

☞ On account of changes in the ownership of the premises, Dr. J. R. Cooke has removed from his former quarters to 474 Shawmut Avenue, Boston—as will be seen by his card on fifth page.

☞ The Washburn House, whose advertisement appears on another page, is one of the most retired and home-like places at Onset, and its table has few equals.

Decease of Mrs. Johnson.

Bro. W. W. Currier writes us that on June 16th Mrs. Julia A. Johnson, wife of E. Y. Johnson, Treasurer of the Association, passed to spirit-life from Onset Bay, in the seventy-third year of her age. The interment occurred at Warren, R. I., Wednesday, 20th inst. Our deepest sympathies are with Mr. Johnson in this hour of trial.

What He Expects.

Elder Evans, the distinguished Shaker Spiritualist, has just attained his eightieth birthday, and he says he expects to live to see all the women allowed to vote, all the children in the country educated at government expense, and private ownership in land abolished.

☞ "The Ethics of Spiritualism" was the title of the discourse at Eagle Hall in this city last Sunday evening—or, in other words, "Has Spiritualism an Ethical Side?"—given by Mrs. Clara A. Field. She said:

"If Spiritualism taught us nothing more than the mere fact of man's existence after the dissolution of the body, its mission has been in vain, because it was not necessary for Christians to have proof of this. Jesus taught it two thousand years ago. All human progress, all advance in knowledge, in the arts and sciences, finds its root in selfishness. So with Spiritualism. It appealed at first to the mourners, the bereaved, who had lost their dear ones, and brought them consolation. It aroused the interest of the idle and curious. At length charlatans and tricksters saw their opportunity to profit by the credulity of mankind, [who were *not* Spiritualists, remember,] and the Cause suffered thereby. But this has been going on so long that a crisis has come. The world will class *all* Spiritualists as knaves or fools, unless they stand for something higher and nobler and purer, for something that will bear the strong light of moral investigation. Mediums must see to it that their lives are blameless, that their bodies are fit temples for the indwelling of the holy spirit. Spiritualists must be clean in body, pure and unselfish in mind, make right conditions for the working of spiritual forces, and we shall wake up some fine morning to find that the vast majority of upright, thinking men and women are Spiritualists."

☞ Mr. Gerald Massey, the poet and true Spiritualist, lately delivered a lecture in London on the Shakspeare and Bacon controversy, in which he showed that Lord Bacon kept a commonplace book, in which he jotted down all noteworthy sayings; and having thus sucked Shakspeare's brain, he, years afterward, prosified them in his Essays. In other words, "the *extract* of Shakspeare was the *essence* of Bacon." These "extracts" appeared in Shakspeare years before they were published in altered form in Bacon's works. The two authors were essentially different. Shakspeare wrote right off. Bacon revised his MS. many times. Shakspeare introduced into literature for the first time much folk-lore from the country, which no city-bred scholar could know anything about. Shakspeare's contemporaries, friends as well as foes, knew him to be the writer of the works attributed to him; the former gloried in his success, while the "educated" numskulls twitted him as they do now. Shakspeare and Bacon belonged to opposite political factions, which caused a split amongst their mutual friends.

☞ The Sociologic Society of America, organized six years since in support of the principles of industrial coöperation, has relinquished the publication of a quarterly sheet, and has adopted a department of the *Industrial News*, published at Toledo, O., for the dissemination of its views. This is to be under the control of Mrs. Imogene C. Fales, President, as Editor, and Mrs. Lita B. Sayles, General Secretary, as Associate Editor. In its issue of May 5th, "Primary Principles" are set forth by Mrs. Fales, "Coöperative Unity" discussed by Mrs. Sayles, and a Constitution suitable for coöperative societies given.

☞ We published in THE BANNER last week a notice brought to us by Mr. Copeland to the effect that the Middleborough Band would make its first appearance at Onset Sunday, June 17th. Since then we have received notice that no Band was on the ground, and none was expected by the Corporation. Now we wish, so far as this paper is concerned, to have it distinctly understood that it will not knowingly be made an avenue through which belligerent parties at Onset or elsewhere may ventilate their differences in business matters.

"OLD JACK," published in the June number of *The Growing Youth*, will doubtless please the girls as well as the boys, the editor says—so THE BANNER will reprint it next week.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Peter S. McKenzie, platform test-medium, would like to make engagements with societies and camp-meeting associations throughout New England during the summer and fall months. Call or address him 705 Tremont street, Boston, Mass.

The Medium announces that Miss Lottie Fowler intends to leave London at an early date, not to return. It says "she is going abroad," but whether that means she is coming to this country we are not informed.

Mrs. T. J. Lewis is prepared to answer calls in the Eastern States as an inspirational speaker and platform test medium. Would like to correspond with camp-meeting associations and grove meetings. Can be seen personally, or addressed at 205 Harrison Avenue, Boston, Mass.

Frank T. Ripley can be engaged for August in Maine or Massachusetts, for platform tests and lectures. Address him at Corinna, Me., P. O. Box 164.

Mrs. Jennie K. D. Conant, owing to severe indisposition, will remain with her parents, at East Warren, Me., until July, when she hopes to visit the Onset, Mass., Camp-Meeting.

J. Madison Allen is still continuing meetings in Druid's Hall, Main street, Peoria, Ill. Season to close with July 1st.

Mrs. R. S. Lillie is doing a grand work in California.

George A. Fuller, M. D., of Dover, Mass., will leave Boston Wednesday, June 27th, for Chattanooga, Tenn., to fill an engagement for the month of July at Lookout Mountain Camp-Meeting. Dr. H. F. Merrill, the test medium, is also engaged by the Camp-Meeting Association for July, and will leave Boston at the same time.

J. Frank Baxter, now filling appointments in Cincinnati, will return the last of the month and will lecture in West Duxbury Sunday, July 1st; in Park Hill Grove, Scituate, Sunday, July 8th; in Wachusett Park, Westminster, Sunday, July 15th; at Parkland, Penn., Camp, July 22d; and in Hanson, Sunday, July 29th. He ends his engagement at the Mantua, O., Three Days' Grove Meeting, Sunday, Aug. 5th; will be at Cassadaga, N. Y., Camp, Sunday, Aug. 12th; at Niantic, Conn., Camp, Sunday, Aug. 19th; at Lake Pleasant Camp, Sunday, Aug. 26th; at Etna, Me., Camp, Sunday, Sept. 2d; at Madison Lake, Me., Camp, Sunday, Sept. 9th.

History Repeats Itself!

1848.	1888.
NEW MEXICO.	THE SIOUX RESERVATION.
Oh! Vale of Rio Bravo! Let thy simple children weep; Close watch about their holy fires let maids of Pecos keep; Let Taos send her cry across Sierra Madre's pines, And Algodones toll her bells amidst her corn and vines; FOR LO! THE PALE LAND- SEEKERS COME, WITH EA- GER EYES OF GAIN, WIDE SCATTERING LIKE THE BISON HERDS ON BROAD SALADA'S PLAIN! —*John G. Whittier.*	It is expected that the Sioux reservation will be open for settlement by Sept. 1st. The signatures of the Indians re- quired to open the reserva- tion, it is thought, will be ob- tained by that time, and the President will issue his proc- lamation immediately after- ward, opening this great res- ervation to settlement. Set- tlers can go on there during September. *It will not be necessary for them to wait until the land has been sur- veyed by the Government, but they can locate their claims and make their homes there just as soon as the land is proclaimed to be open by the President.*—*Telegraphic Dispatches.*

Wanted to know, whether anything is really being done to keep the numerous circulars and pamphlets showing the advantages of Canada as a summer resort out of the hands of bank cashiers?—*Boston Transcript.*

ALL SORTS OF PARAGRAPHS.

UNDER THE INFLUENCE OF TEA.
IN SIX STANZAS.
V.

The skies were a delicate turquoise,
The fields with lush roses were red;
The trees were all blooming with lanterns,
The birds sang till darkness was fled.

An agricultural Cincinnatus has discovered that a "Virginia rail fence," with a four-foot "worm" and ten-foot rails, keeps away from cultivation more than an acre of land in each mile.

The Christian Advocate makes an excellent suggestion to the anti-medicine faith healers, that before they may expect people to believe them they must learn how to feed a multitude with a few loaves and fishes. The faith-healers' pretense is that they have miraculous power. Let them prove it by doing a miracle or two.—*Eastern Argus, Portland, Me.*

Edison, the great inventor, is, it is stated, about to endeavor to solve the problem of flying machines. He is commissioned by the Spanish Government to make an electric flying machine for war purposes.

It is rather a curious state of affairs when 12,000 crates of fruit are thrown overboard in New York Harbor rather than to glut the market, while thousands of people in the city are too poor to buy any fruit at all. Of course the dealers do not want the trouble of distributing the goods amongst the poor, but if such cases are to happen often it would be worth while to have a committee to take charge of such goods and put them where they would do some good, rather than into the sea.—*Gardiner (Me.) Home Journal.*

M. Perrotin, the French astronomer, has been observing the planet Mars very closely of late through powerful glasses, and has come to the conclusion not only that our neighbor is inhabited, but that the Martians are actually building gigantic canals, after the custom of men of the earth.

Minister—I understand that you do not believe that a person is sufficiently punished on this earth for his misdeeds. *Neighbor*—Oh! yes, I do now; but I did n't until I heard you preach. The parson walks on, a little perplexed.—*Yonkers Statesman.*

June 16th a session of the Summer School of Philosophy was held at Hillside Chapel, Concord, Mass., in respectful memory of its founder, the late Bronson Alcott.

The town of Dubois, Pa., was rapidly laid in ashes June 18th. Nearly three hundred houses were burned, four thousand people rendered homeless, and a property loss of nearly $1,000,000 inflicted.

Since our last issue the pacific Emperor Frederick has passed to spirit-life; the fiery young William II. has succeeded him; and the peace of Europe is trembling in the balance. The late Emperor furnished an illustrious example of "regular" skill, (?) as the *post mortem* demonstrated that the trouble was a cancer of the larynx—which from the first the German M.D.s stoutly maintained, while the English "experts" stubbornly conducted the case on an opposite theory.

Mr. John N. Lepesch, a merchant of San José, California, died in that city some time since from the effects of vaccination with bovine virus, obtained from a vaccine farm in Pennsylvania. About a week after the operation his arm began to swell from the shoulder to the wrist; erysipelas set in and proved fatal in a few days.

Mary Weller is dead. Who was *she?* Everybody knows, or ought to know, that she was the pretty housemaid who became the wife of the illustrious Sam Weller. She was the nurse of Charles Dickens in his childhood, and became afterward Mrs. Gibson. One of her highest delights in later years was in reading the famous novelist's works. She was buried at Chatham Cemetery, England, the last Saturday in April. Peace to her memory!—*Ex.*

It is highly proper that every citizen who exercises the high privilege of governing through the use of the ballot should be able to read and write.

[GOOD ADVICE—will they take it?]—How to elevate the medical profession was the subject discussed in Dr. Jeffries's interesting address before the Massachusetts Medical Society the past week. One way to do it is for the so-called regular members of the profession to cease denouncing those other members of the profession who practice homœopathy as "quacks" and "humbugs." An excess of toleration on the part of the public is, perhaps, no more to be deplored than is a woful lack of it in the medical fraternity.—*Herald.*

Some writer avers that the Japanese have no taste for religion whatever, and it is impossible that they should ever become a religious people. The youth of Japan, he argues, being free from the thraldom of creeds and free to act according to reason, are so far in advance of Europeans, that instead of talking about adopting a foreign religion, the Japanese should go abroad and preach their religion of reason to foreign countries.

Rest cometh not with worldly joy and mirth;
Rest cometh not until the soul's new birth;
Rest cometh not until we die to earth—
Then cometh rest indeed.

In sentencing a young man who had been found guilty of blackmail, a New York judge recently said: "A blackmailer is about the meanest wretch on God's footstool. He seeks to gain money by threatening to stir up strife in the family circle, destroy the peace of the community, and wreck the lives of children and friends. There is no punishment too severe for him." No doubt this judge would rank the slanderer next to the blackmailer.

Elsewhere in this issue we have given our views of the Diss Debar case. Gen. and Mme. Diss Debar were sentenced by the court, on Monday, 18th inst., to six months' imprisonment each.

He slipped on a banana peel;
The bump it made him wince.
He fell on his head and took to his bed,
And he has n't banana where since.
—*Evening Sun.*

A hypercritical scientist in New York City is trying to make people believe that there are forty-*three* bacteria in one-third of a teaspoonful of Boston water—when every schoolboy knows that there are only *forty*. Ugh!

We shall hail the time when the séance for the manifestation of the psychic form shall be confined exclusively to advanced students in the study of psychic phenomena. Then will the "grabbing" of forms cease, except of pretenders and confederates, and the more of this kind are "grabbed" and exposed, the better for all genuine mediums.—*Golden Gate.*

Belva Ann Lockwood, in accepting her nomination, demands that everything in the nature of *scandal* shall be promptly frowned upon by those conducting her canvass. Wish *all* politicians would "follow suit," likewise various alleged "reformers."

DER WINDBEUTEL.

A *windbeutel* said to itself one day,
"Now I 'll be frisky, and light and gay,
And I 'll make men think I 'm firm and sound
Because I am Reverend, and big and round,
And I 'll make them think I 'm a thing of brains,
With moral feelings and lofty aims,
But *I* know I 'm only wind."

So the *windbeutel* went and blew its horn,
And the world thought there was a genius born,
And it looked so substantial, and big, and grand,
That loudest praises it could command.
And as it was flourishing day by day,
Men thought it was sound, and had come to stay,
Whereas it was only wind.

It blew its trumpet, big and loud,
Till it gained the respect of the average crowd,
And it placed its form on the upper shelf,
And it bragged, and boasted, and spread itself,
And it laid all good at its own front door,
As it pranced along with a rush and a roar,
But the roar was only wind. —*Ex.*

A new State is about to be added to the sisterhood of nations. Letters patent have been granted to "the British East African Company," giving them full power to erect and maintain a government, with taxes and army. It lies north of the German East African Society, near Zanzibar, and includes some of the finest land in Central Africa.

Theodore Parker, one of the brightest souls and greatest reformers the world ever produced, admitted the worth of Spiritualism as an agent in emancipating the human mind. Frothingham, in his life of this grand character, says: "He blamed the scientific men, Agassiz among them, for their unfair methods of investigating the phenomena; rebuked the prigs who turned up their noses at the idea of investigating the subject at all; and took faithful measure of the unbelief in immortality, which pronounced communication between the visible and invisible worlds impossible. He admitted to his friend, Prof. Desor, that Spiritualism does two good things: 1st, It knocks the nonsense of the popular theology to pieces, and so does a negative service; 2d, it leads cold, hard, materialistic men to a recognition of what is really spiritual in their nature, and so does a positive good."—*Golden Gate.*

He that loses anything and gets wisdom by it is a gainer by the loss.

SOME COMFORT FOR "NON-LINGUISTS."—It is claimed, says the St. Louis, Mo., *Globe-Democrat*, that, generally speaking, an aptitude for learning foreign languages is indicative of a low degree of intellectual power, and results from the concentration of the lower intellectual faculties upon such mechanical effort without the distracting influence of the higher reasoning powers.

The grave of Gen. William Henry Harrison, the ninth President of the United States, is on a beautiful natural mound near his old residence at North Bend, on the banks of the Ohio, fifteen miles below Cincinnati. No monument marks the spot, and the grave for years has remained neglected.

A plant grows in Mixteca, Mexico, which the natives call the "herb of prophecy." A dose of it produces sleep similar in all respects to the hypnotic state. The subject answers with closed eyes questions that are put to him, and is completely insensible. The pathologic state brings with it a kind of prophetic gift and double sight. On returning to himself he remembers nothing of what he has done.—*Boston Journal.*

The "opsiomter" is a new instrument for testing the eye-sight. It consists of a mahogany case with two front eye-holes, behind which are two traveling bands mounted on rollers. Those bands have holes in which different lenses are fitted, and the person whose sight is to be tested looks through the holes and lenses at printed matter behind.

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

The BANNER OF LIGHT has made it a practice for years past to give this list to its patrons each season, and reverts with satisfaction to the fact that at each recurrent period this roster of the army of progress has been repeatedly copied (and widely circulated), either *in extenso* or by briefer notice, into the columns of Spiritualist and secular papers in many portions of the country:

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting at this place commences its sessions July 15th, to close Aug. 12th.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

LOOKOUT MOUNTAIN, TENN.—The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.

CALIFORNIA CAMP-MEETING.—The Fourth Annual Gathering will be held at Lake Merritt Park, Oakland, Cal., from June 3d to July 1st, inclusive.

SUNAPEE LAKE, N. H. The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commences July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting commences July 21st and closes Aug. 26th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

MANTUA STATION, O.—The Association will hold a Basket-Meeting Sunday, July 1st, in Atwater's Grove. Societies adjacent are invited to join.

NIANTIC, CT.—Meeting commences July 8th; closes Sept. 9th.

PARKLAND, PA.—Meetings begin in July; dates not yet out.

The Dimond Benefit.

Sunday evening, July 1st, a social reception will be held at the residence of Dr. Rich, 566 Columbus Avenue, Boston, the proceeds to be used for the benefit of Mrs. Dimond.

Among those who will take part in the entertainment are Mrs. Maggie F. Butler, Mrs. Willis Fletcher, Mr. J. W. Fletcher, Capt. Richard Holmes, Miss E. J. Nickerson, and others. Good music.

Tickets can be secured from the following people at twenty-five cents each:

Emma J. Nickerson, 566 Columbus Avenue, Treasurer and Secretary; J. W. Fletcher, 6 Beacon street; Kate R. Stiles, 288 Columbus Avenue, and at the BANNER OF LIGHT office. •••

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

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THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

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My19 7w*

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Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held April 24th, 1888.

Spirit Invocation.

Oh! thou Infinite Presence of Life and Love, thou Divine Consciousness, thou Grand Intelligence, we recognize thee as the All in All, the great Over-Soul of existence, and realizing that thou dost contain within thyself the entire sum of life, we understand that we are a part of thee, even as thou art in us. Oh! our Father, may we at this time learn some little truth that shall illuminate our souls anew with grander light. May we gain some instruction that shall inspire our minds and expand our natures. May we grow in knowledge, and may we quicken in sympathy with each other, so as to come under thy law of perfect harmony and enduring peace.

At this hour we would enter into close association with thy angel ones, receiving from them such ministration and inspiration as may seem best to them. May we also be ready and fitted to give forth from our own inner lives some helpful influence, some sweet and cheerful magnetism, which will be of use and blessing to those dear ones who return from immortal life. May we feel that we alone are not to be benefited by this soul-communion, but that it is our privilege and our duty to send forth from the deepest recesses of our own hearts something that is holy, and pure, and sweet, that the angels may gather and use for themselves.

We give our welcoming thought, our greeting and our love to such of thy ministering spirits as can and will return to bless our lives. Amen.

S. B. Nichols.

A near and dear friend, Mr. Chairman, has privately requested me to speak from your platform, concerning things as I see them from the spirit-world; and as your spirit president has kindly invited me to precede him in replying to the questions, as I find the moment propitious for my control of your instrument, I feel deeply grateful, for I feared I might not be able to speak toward the close of your meeting.

I do not come with any special word of identification, as I do not specially believe in a spirit seeking his personal friends through such public avenues, unless he has no other possible way of reaching the homes of those whom he loves. Now, my friends can find private avenues through which I may reach them, with my quiet word and characteristic thought, which may identify me personally to them; therefore now I come to speak to my friends at large; those who retain my memory and who think of me at times, not as of one dead, but as a living entity. To each and all, I send my cordial good-will and hearty greeting. I am gratified to come in this way and send them an expression of regard and remembrance.

I would say to the particular friend who has mentally requested me to speak: I have received your thought and understood its purport, and shall try to respond as best I can.

Truly the leaven is working in the great mass of Spiritualism. Just now, and perhaps for some time to come, you will perceive much of turmoil and commotion, and much that will seem upon the surface only, and yet there is a power moving, not only on the face of the waters, but indeed beneath the surface, and it shall by-and-bye express itself in unmistakable ways of service to mankind.

I believe I am speaking only that which is true in these my remarks, for I can, in company with many other watchful spirits, behold a spiritual movement going on now in our very midst. There is, seemingly, an overturning of things, even of principles—but only in seeming—for the great and important work is to bring forth all that which is harmful and tends to disaster in our cause; to slough it off, to get rid of it, and to retain only that which is lasting and beneficial.

I am a friend of all true mediums. I would not for a moment have any innocent instrument of the spiritual world reviled or persecuted; I would cast over each one the mantle of helpful charity and extend to all who are sincere and earnestly desirous of doing good and serving the higher powers, not only the hand of greeting, but that of spiritual support, so far as it can be given; but I am an uncompromising foe to all that is dishonorable and impure in Spiritualism or in any other field of reform or of labor; and if there be such within our ranks I believe there are heavenly powers which will search it out and bring it forth, that it may be cast to the winds and dispelled.

My idea is, that all the commotion and the turmoil at the present time are tending to good results, the purification not only of ideas and opinions, but of individual lives, and I say to my friend who is anxiously asking these questions, as well as to others: Do not fear; let the light shine; let the blow fall if it destroys that which is evil, for it most certainly cannot disastrously affect that which is founded upon truth. As a friend to all honest mediumship, and as a friend to pure Spiritualism, I sometimes, Mr. Chairman, raised my voice in denunciation of that which to me appeared false and impure. I know that at times I was misunderstood and opposed by those who, if they could have realized my true position, would have clasped hands with me and have traveled along the same road.

From my spirit-home I can see the past and realize where mistakes have been made on both sides, and to-day I return, announcing myself the same friend of honest truth as in the past, and yet the same foe to all that is evil or error.

Perhaps some of my critical friends will inquire if I feel myself so perfect that I can afford to be the enemy of all that is imperfect. No; for no one is more conscious of his shortcomings than I. In seeking to set up a standard of progress and of right doing, that I may reach in time by earnest effort, I feel that I have a right to ask the same of those who would claim association and kinship with the spiritual world.

This is my greeting and my word to the friend who has called me, as well as any other friends who desire to hear from me. Though a spirit, I am not idle. I find many things to employ my hands, many thoughts to attract my mind, and as I attend to those which come up to me from day to day, I only find the duties and employments increasing, my spiritual surroundings growing more broad and free, and I realize all the more deeply my duty in life and my relationship to God and the angel world. I not only send my greetings to my friends in Brooklyn, N. Y., but to those in other places. S. B. Nichols.

Questions and Answers.

CONTROLLING SPIRIT.—And now, Mr. Chairman, I will attend to your questions.

QUES.—Will the spirit control please name a *cure* for neuralgia?

ANS.—Neuralgia is another name for those pains which arise in the physical system through the lack or depletion of nerve force. This may be occasioned by two causes, that of a vitiated state of the vital fluid, with unequal circulation, and that of a decrease of nervous energy because of over-exertion of the mind or body; hence we must look for a remedy in the cause of the complaint, and if one has so abused his system, ignorantly or with his full knowledge, as to produce this state of affairs within it, then he must apply the corrective principle for himself.

It is necessary, then, for one to seek an enrichment of the blood who is afflicted by neuralgia. This can best be done by proper attention to food and exercise, and to the inhalation of clear, fresh air, and pure sunlight. We do not believe very much in the application of drugs of any kind in this matter, because we realize that the very best condition of the blood can be produced by obedience to nature's laws.

It is also necessary for one thus afflicted to refrain from the indulgence of any emotion which preys upon the nervous system—to keep the mind as calm as possible, to avoid over-exertion of the brain in mental employments, and to seek a proper degree of rest or recuperative force.

Neuralgia is very often promoted through want of sleep, or what is called insomnia. One must gain needed hours of rest for the body, if he would be freed from those nervous pains. It would not be wise to lay down any special rules of medical treatment for the general public who may be afflicted with this difficulty, because very much depends upon the constitution, temperament, habit and surroundings of the patient, and what would be beneficial to one might be, if not injurious, at least of no service to another.

We have been told that in systems afflicted by neuralgia, that are phlegmatic by nature, lemon juice, taken daily in clear cold water several times, will, if persisted in, produce a cure; and we have been told, also, that this would not be efficacious to people of a highly nervous temperament, sanguine, quick and impulsive, but that, with such, the daily application to the affected parts of water as hot as can be borne, together with friction applied, or even by the aid of the galvanic battery, a degree of health may be restored; that with such people it would also be well to partake several times a day of a cup of water heated nearly to the boiling point, or at least taken as hot as can possibly be swallowed. So we have been told of various remedies, efficacious in certain cases, but one must know exactly the condition of the patient, his surroundings and general daily habits, before one could give that advice which might be directly beneficial.

It follows, however, from what we know of this form of disease, that he who keeps his physical system in a healthy state, who keeps his mind free from anxieties, and acquires nightly a certain amount of sleep, from seven to eight hours, partakes of wholesome, easily digestible food, will not be afflicted by neuralgia, neurasthenia, or any other nervous disorder.

Q.—Considering the rapid growth of liberal religious sentiment, is it reasonable to suppose that the people of this country as a whole will ever become tyrannized by any one powerful church oligarchy, as those of other countries in past ages have been?

A.—We do not think it possible for the American nation to be brought under the dominion of any churchly rule. This nation is made up of a very large number of forces and of individuals, not conservative, but cosmopolitan, belonging to the world at large, and there cannot be any such stupendous crystallization of opinion and religious thought as would be necessary to give authority in this country to any established church or ecclesiastical rule. We do not fear this in the slightest degree. Man is progressive by nature, and the conditions and surroundings of this great free republic of yours are such that they afford to man almost the highest facility for developing that element of advancement which he certainly contains within himself. We are not going backward, in any sense of the word; we are continually pressing forward. Those countries and nations which have been held under the dominion of churchly rule, of priestcraft, in any form, have only been so because of the old-time conservative opinion and element of the race and of the locality. These have been established for ages, we will admit, and yet, even in those quarters of the globe, and with those people, progress has made its way, and shown itself to the world, consequently man has advanced, outgrowing old opinions, throwing off from himself the shackles of conservative thought, where it would blind and cramp his consciousness and his free independent mind, and although there are localities in the world, even to-day, where the power of the church is maintained over and recognized by the people, yet this power is of but little moment compared to that which it held over its subjects a century or two ago.

In many places this power is merely an outward form, an external force, which, having no spirit within it, cannot possibly wield that authority which one might suppose, not understanding the interior workings of the case; and even in those directions where the greatest amount of potency is maintained even now the shackles are breaking, for thought is becoming more and more liberalized, and man entertains it, even unconsciously to himself.

We look forward to the condition of this country of yours, in the ages that are to come, and we realize that it is to grow more and more liberal—conservative in degree, as far as conservatism is required for the legal and religious protection of its people, but not conservative in any sense where conservatism becomes molded into crystallization and retards progress. We believe that a grand spiritualizing, elevating, religious sentiment will permeate the entire mass of the people in the time that is to be, but that no external creeds and dogmas, no sectarian power or force will hold the people of this country in a mighty and enslaving clasp. The tendency is to outgrow all chains and shackles, to put aside all that does not conform with the laws of reason and of judgment, and as minds expand, as men and women grow stronger, more powerful in thought and in mental courage, we will find the clouds of ignorance dispersing, the light of truth taking their place, and in such an event it would not be possible for any line or rule of ecclesiasticism, any dogma or formula of sectarianism, to confine the people of the state or of the nation.

Q.—Does the spirit of a departed loved one feel any jealousy at the happiness of the former earth-love in his or her happiness with a new-found earth-love?

A.—That depends very much upon the spiritual progression and development of the departed loved one. If the spirit has within his being elements that are akin to the earthly state and of the physical condition, he may possibly feel that emotion called jealousy arising in his heart, when he beholds the object of his affection associating kindly and lovingly with some one else on earth; but such an emotion arising in the heart of a spirit, clearly indicates that its possessor is not a well developed entity; that he is lacking in spiritual grace and unfoldment; that he is of a selfish nature, exacting, seeking only his own gratification, and ignoring the pleasure or the happiness of others. One who truly loves, as spirits ought to love, will not feel any such sensation at witnessing the happiness of a dear one on earth; on the contrary, he will desire to see that loved one surrounded by such conditions of home-life and congenial association as will bring to that friend just the highest degree of happiness and helpful experience possible to attain. Such a spirit will feel gratified when he beholds his dear one on earth entering into those conditions which may afford harmony, peace and happy companionship. A spirit exalted, progressive, unselfish by nature, will not desire to see a loving friend kept amid the clouds of sorrow and unhappiness, merely because of some fond memory or of some experience that is past; he will desire the very best for those who are dear to him. He can indeed find progress and happiness for himself in the contemplation of such a state, in the lives of his beloved, because receiving from them cheerful and happy influences that will react upon his own life and afford him conditions for enjoying the spiritual surroundings which he has found.

Q.—[By L. G. N.] Will parties, married or unmarried, who live at variance in this life, become amicably related in the spirit-world, and through experiencing a change of surroundings and conditions live there in harmony?

A.—It may be. Many have done so, and many more undoubtedly will pursue the same line of experience in years to come. It depends entirely upon the inner qualities of the parties mentioned.

Two may be closely associated on earth, who, not understanding each other, never come so closely within the atmosphere of one another as to blend magnetically. They may live at variance with each other from year to year. Misunderstandings will arise, misrepresentations may occur, there may be much that is unpleasant between them, for they have never really gone down so far into the depths of each other's lives as to comprehend what was within. These persons may pass to the spirit-world, become divested of the environments of earth, and set apart from its physical conditions and limitations they enter the spiritual atmosphere and find themselves more free, more harmoniously related to each other than they ever did before. Why? Because now their atmosphere may blend, for they understand the secret lives of one another and can adjust their differences in an amicable manner. It may be found with such that a true lasting affection is possessed, and that they would not be happy if separated from each other, therefore they gravitate to the same locality in spirit-life, take up similar pursuits and associations, and as the years go by come into closer relationship, blend more completely together than they ever possibly could on earth.

On the other hand, we find two other individuals situated on earth, in the same place, and closely associated together, yet they are never really in harmony with each other, constant bickerings occur, a great diversity of opinion arises in the mind of each, and they can never seem to adjust their differences. These two individuals pass to the spirit-life. There has been, and there is, nothing in the constitution of each which can possibly blend or assimilate with the magnetic aura of the other, therefore they are not spiritually related, they do not belong to each other in any sense of the term, and although they may stand side by side, they are as far apart in thought, in feeling and affection as though the poles of the earth intervened between them. Such spirits can never be harmonized to that extent as to be happy and drawn into each other's presence. They may, perhaps, agree to disagree, and think kindly of one another, but they will not desire to dwell in association together, so each will seek his own class of attraction and his own kind; the two will never make up a union of heart and soul, such as must be formed by two spirits who are in perfect harmony in the spiritual world.

Q.—What are the "difficulties and especially the dangers of spiritual mediumship and development," which are mentioned often?

A.—The difficulties and the dangers of mediumistic development may be many, or they may be few, according to the idea, tendency and general habits of those who seek the unfoldment of mediumship. If one is aspirational by nature, desires to develop his powers only for good works, and is anxious to come under the management and within the influence of good, wise and loving spirits, he need not fear many dangers in his search for mediumship, even though certain difficulties may arise along the way. It is difficult for one to unfold mediumship, unless properly caparisoned for such work and properly surrounded in his daily life. By properly caparisoned, we mean he should have a mind willing to conform to those rules and conditions which higher powers will bring to him in unfolding his medial gifts. He must be content to be a passive instrument in their hands, and while exercising his judgment upon the matter or influence which they bring, that he may be sure they are wise and good, yet willing, when he finds they have the proper qualities, to yield his own will and desire to those which may be superior. By being properly surrounded, we mean the daily life and association, especially the companionship of the searcher, should be that which is helpful to spirit-presence of a high character. He should dwell with those who are sympathetic and affectionate, willing to serve him in any way that will do him good; at the same time he should be willing to accord the same helpfulness to his friends. This creates an atmosphere of harmony which is very beneficial in the development of mediumship. One should also attend to his external life—not only to the food he eats and the air he breathes, but also to his daily exercise. He should hold his sittings in a well-ventilated apartment, with congenial friends, at stated intervals, invoking the presence of the pure and good of spirit-life and willing to accord them all he possibly can of encouragement and of good cheer. If this can be followed patiently and perseveringly there may not be any danger coming to the searcher in his work. At first he may find difficulties arising, because the development may seem very slow and uncertain; but it takes time for spirits to collect their forces, to get their medium's place of sitting magnetized, and to adjust conditions that they be the most harmonious for their work.

After this, the spirits will operate upon their instrument here and there, in various directions, developing and stimulating the vital powers and qualities as best they can, to the end of unfolding mediumship that will be useful to the world, and at the same time beneficial to their subject. It is true that there are dangers connected with the development of mediumship if one leaves his home and goes out into the world, promiscuously sitting with any class of people whom he may happen to meet, because he thinks it possible he may gain some help thereby. The man is likely to come in contact with spirits who may not be highly exalted, who may belong to some undeveloped condition of life, and consequently, if these spirits are strong in magnetic power and positive will, they may fasten upon him, leading him astray by strange statements and falsifying assertions, and bringing to him a painful experience in consequence. If one is impure by nature, selfish, seeking the power of mediumship to enrich himself without caring for the good or ill of others, he will attract spirits who are sordid by nature, ungovernable in temper, and wild in character, and they will, of course, bring to him an influence and magnetism according to their state, which may prove of the greatest injury to him, and to all associated with him; certainly it cannot be elevating. Such an influence should be denied and excluded. These are dangers which one should guard against in seeking to become a medium, and which all may be protected from who are pure-minded, who are careful to search only for the right and the truth, amid harmonious surroundings and congenial friends.

Q.—[By A. S. E.] Is anything known in the spirit-world of those who inhabited New Mexico, the ruins of whose homes and temples still exist, and of the time when those cities were flourishing? If so, please give us such information as your knowledge and the limited time will enable you to impart.

A.—There are not only records in the spirit-world concerning the pre-historic life of that locality now called New Mexico, but there are also, in the great spirit-world, bands of people, progressive by nature and advancing in thought, who once dwelt in humble forms in that same locality. We understand that they are of the Aryan race; that they were quite an educated people, possessing a knowledge of certain arts and sciences, which would be considered in these days signs of culture and enlightenment in those who fortunately held them at this time.

We are informed—although personally we have not come in contact with these bands of people—that in their palmiest days they formed a nation, small but powerful and quite cultured, and that during the life of this nation all those people who came under its management and control were afforded the highest privileges for self-instruction and cultivation. Strange calamities fell upon the people, such as we may not speak of at the present time—for you are not ready to accept or understand them—but such as produced devastation in their midst; and, indeed, were the primary causes of the extinction of the race. In the spirit-world these bands of people maintain their hold upon life, studying the arts and sciences, and progressing from age to age with wondrous facility.

We have been informed by certain students in the spirit-world, who have become interested in this particular branch of study, that there are members of this class who are fitting themselves to return in contact with the earth's atmosphere, and search out mediumistic channels through which they may convey their matter to the world; but the world is not yet ready to receive and understand, therefore the time has not come for the development of such avenues of learning. When it has arrived, undoubtedly those who seek will learn much concerning the pre-historic times of New Mexico and the life and customs of its ancient people; also of that general condition which produced such devastation and even death, as the signs of the locality at this time and for centuries past have denoted to the world.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 6th, 1888—Continued from last issue.

Louisa Merrill.

You may place me in Haverhill, Mass.—Ayer's Village, I guess that would be more correct. Louisa Merrill. I have tried many times to give a few words in your good paper, but have failed.

I would say to the children that father is with me, Jonathan, and also the dear old grandmother and grandfather. Walter, how many times I have stood so near you that I could place my hand on you and bless you. Frank, since the trouble with your eyesight came to you I have stood by you as a mother would, and I never come without a blessing.

I often step into the old home where the spirit took its flight, but changes have come, many changes, since I left the homestead; yet I know I have not been wholly forgotten. I often feel that I am remembered, not only by relatives but by many neighbors.

Martha, I wish you would learn all you can, and I wish the whole family would open the door for the spirits and let us come in and commune with you wherever you can find a channel that we may be able to work through.

Oh! dear Father in heaven, watch over my children. How many times has the prayer gone up from the depth of my spirit that he would open their eyes spiritually, that they might know on this side of life that we are *not* dead, only changed from the mortal form. How glad was I when I found it was life, not death; that we just commence to live as we throw aside the old garment and put on the new. For all my sufferings here I am repaid in the beautiful home beyond the veil.

Only a thin veil closes mother from your sight to-day, my children. I am waiting just across the shining river to clasp your hands as you come up higher.

Amos Pearsons.

You may place me in St. Paul, Minn. My name, when in the mortal, and I suppose it has n't changed any, was Amos Pearsons. I know I shall well be remembered in St. Paul, as I know also this message will go right along, for there is no stopping your mails, sir, with snow-drifts, not at all. It will reach Clara and Fanny—God bless the child—and George Chandler's folks, beside. There is more than one I want to come into communication with. I know you mortals think St. Paul is a great way off, but it did n't take me more than three or four seconds to come here. You see we do n't need your railroads, neither do we want your telegraphs, we can come much quicker, and this power is given from "the great I Am." Often the question has been asked: "If the spirit went to God, who gave it, how does it get back here again?" Let me ask you, who believe the spirit goes to God, where is God? Everywhere present. Then it brings us with you, does it not? And if God is everywhere present, then we can come to you without much trouble.

Clara, I want you to learn all you can, for I know whereof I speak; it will help you as you come into spirit-life. This life is a life of advancement; our life is one of progression. I know you will teach the darling daughter that father lives, and if he lives, you will live also. It was a hard stroke when they said, "Amos is dead." A cruel word, for death should be changed to the beginning of life.

I know the question will be asked if I am happy in the spirit home. Yes; the answer goes back again and again, I am happy, and if we could return to earth to stay by the turning of the hand we would say no, we thank you, we are contented, happy and satisfied with the homes beyond the veil. We have crossed the portal that you mortals all must cross.

Mary True.

I have a very few words that I would like to speak, and I hardly know how to do it. You may place me at Amesbury, Mass., or Salisbury, it makes but little difference. Mary True. I hope all things will be carried out according to my wishes. I know some will be a little dissatisfied, but, as sometimes has been said in earth-life, there is a little trouble if you leave anything, and there is a little trouble if you do not. So I must make the best of it, and in time I shall speak again; but finding the channel open, I desired to say these few words. Each one will understand which it applies to. I know, for certain reasons, it is better not to speak names.

Ella Downes Neal.

You may place me in Newark, N. J. Ella Downes Neal. I know this message will reach some hearts that will be made glad to know Ella can speak. Mother and father, but a little time and we shall come together. Willie, I am so happy in my spirit-home. [Aside:] Yes, dear. Daisy wishes to be remembered.

I want to tell Minnie that we will try to give her some convincing tests, that she may know we live. She often says she can't just take that down. I have met her father, Hinman, in the spirit, and as soon as he is able he will give out something to her.

I wish, Will, you would send this letter to Loren; also I wish Clara and Eddie and Belle may see it, and I know it will give you all comfort to know I am happy in my spirit-home.

Willie, I have had so much comfort and happiness in the few communications I have given out through some organizations that I have been able to control, as I have conversed with you; but sometimes I could not do all I wished to. It was no fault of the medium—no fault anywhere—but the power was not quite strong enough. You know, Willie, when I can take control and talk right direct to you, it seems more like Ella. I am so glad that I find each one is trying to learn a little something of the beyond.

Frank, he is with me to-day, and Grandma Neal. Lucy says that as soon as she can get power enough she will send a message also; so, you understand, we are all as anxious to come into communication with you mortals as you can be to hear from us, although you feel as if we have drifted so far away that we may not be able to return to earth. Oh! no, we are not so far from you but we love to come to earth, for it is but a step at the most, and much happiness it gives us when we find the doors of the spirit-world open. It is the sociability of the spirit that attracts us to you dear ones here.

Mother, I feel that I shall sometime be able to come into communication with you privately, as I have with nearly all the others. Do n't think that Ella or Daisy forgets you, mother. Never. And, father, how happy you were when you found you could come into communication with Frank and Ella. Father, I know you will say: "Why, Ella, do you not try to manifest in our own home?" Oh! dear father, how little do you understand the spirit law. You understand earthly laws, but not that which we are governed, held and led by, as much as you are by the earthly law. We are not constantly all together, but a part of the time we drift away wherever the dictation of the spirit leads us. I have been with you, Will, for the last twenty-four hours, most of the time, because there was an attraction that held me there.

John Carr.

I would like to send a few words home to the loved ones, thinking it may give them some satisfaction. You may put me down as John Carr, of Windham, N. H. For a long time I have walked up and down in this meeting. I have n't made much noise, but I thought somebody might know I was here. Sally is here with me. I want to tell John to be careful, very careful, or they will come for him before he gets his medicine fixed. I am happy in my spirit home. John, do n't be in such trouble over the child. You can't help that. Let them do as the doctor told you. I do n't mean your doctor in the flesh, but on the spirit side. And I do n't see anything but what it will come all right.

Robbie is here, too. I want to know if Sam is going to fix up that business. It makes very little difference to me, only while I am here I feel just as much of the earth, earthly, as you do, so it came across my mind, and I thought I'd speak of it; but I guess he knows his own business best, Mr. Chairman. But Johnson says: "Let him alone, then." Well, I was going to.

I know, through a kind friend, this will reach some of our people, because I have seen him reading the paper, and he knows all about our folks, although no relative. Do n't always have to be related to do a kind act, I can tell you. I know before I went out some of the neighbors were very kind.

I did n't say what I started to. That's all right enough; I'll just give them thanks; they did all they could for me, and for Sally, too. I am happy and satisfied; but when I come on to the old farm, it do n't look much as it used to. I aint finding any fault, remember. You can put a good long dash there. I know what I see, and I had pretty good eyesight. I never left the fences down; but it makes no difference, they 'll say, if there aint any cattle there.

You may just say it is uncle Johnnie Carr; that 's what a good many people called me. No relation, you know.

Charlie Newhall.

I would like to send a word to father and mother, though the doors are closed close. My home was in Saugus, Mass. Charlie Newhall. Oh! father, I know you mourned me; but what does it signify, for you must know, if you stop to think for one moment, that your boy still lives; for although the machinery sent me out, my spirit was not crushed at all. Charlie stands beside me and helps me, dear, good, faithful old friend as he is.

Mother, you know you taught me to believe in the good book. Turn it over and see what it means when it is said: "Here come men that have been dead two hundred years." Can you explain the meaning of that? Grandmother says: "No, you can't." Then, if they did appear eighteen hundred years ago, dear mother, they do to-day. God's laws are unchanged, unbroken, and we do come. Mother and father, do n't be creed-bound, and do n't think for one moment that it is wrong for your Charlie to come to earth. You often feel like saying: "Why did they take him away, when we loved him as dearly and tenderly as father and mother could?" I felt that if ever there was a channel open, and I could get permission, I would speak to you. I do not ask to come to stay—not even if we were granted the power—but, father, I would ask you to open the door for your boy. Although sent out so suddenly, and you have mourned me so sincerely, father, you know not how much comfort and happiness it would give you if you could feel that you could come *en rapport* with me. Oh! why is it that we walk around among you, day by day, and you do not know it?

I think sometimes mother senses me a little more than you do, father. Not but what you mourn me the same. I sometimes see you walking back and forth to work, I by your side, and you looking sad all the time. It swept the house clean when they called me up higher, yet it was but a little space of time before I knew I could return home again. You must learn, father, that there is no *death*, and then you will feel happier, and can come into communication with your dear boy, Charlie.

I know this will reach father, for Charlie says *his* father will send him the paper, so I do n't ask you, Mr. Chairman, to send it.

Fannie Burr.

I have tried many times to give a few words, that father might know I was not dead. I lived in Everett, Mass. Fannie Burr. Father has felt sometimes that I was near him, and mother also—for we *are* together. I want to say to father, Georgianna and Allie, that we come often into their homes. When the angels came for me father felt he could not part with me; but mother beckoned me up higher. How sweet was the smile she gave me, as she said, "Come, my darling child, to my arms again." I often step into the home, but I feel sometimes as if they hardly realized for one moment that mother and myself and grandma do come.

I wish to be remembered to my darling friend Ida; when I see her often stitching on the bonnets, I feel that she would smile could she turn and see me standing beside her. I know she will say: "Fannie, I would only be too glad to realize your presence with me." And I feel that in time, dear Ida, you will be more conscious of my presence than you have been. I often come into contact with your Uncle William and the beautiful little Birdie.

I am happy in my spirit-home. Mother sends greetings to father and the children, as she terms them. Father, listen, for the little sounds all mean something, as much as the click of the telegraph. You have heard them. Now listen again, and we feel we may have power given us to make you hear us again. Father, as mother says, this life is but the shadow; *ours* is the real.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 13.—Darius Shaw; Charles Hatch; Lucy Merritt; Susie Union; Adella De Vere Mathews; Benjamin Symerton; Nellie Montgomery; Loammi Baldwin; Emma M. Livermore; Job Simmons; John Farnsworth; William Messenger; Ralph Severance; Arey Oliver; Hiram Chandler.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

June 8.—Benjamin Chadsey; Lottie Cone; Abbie Newell; Lottie Wood; Celia Thomas; Abbie Cilley; Henry C. Sullivan; Oliver Le Forrest Goss; Jeanette L. Cross; John Bidwell; Sarah Lakey; Mary Andrews; Sarah E. Lyons; Margaret Splaine.

Verifications of Spirit-Messages.

MARY TURNER.

A communication in the BANNER OF LIGHT of June 2d, purporting to come from MARY TURNER, was most characteristic of the late Mrs. Mary Turner, who was a resident of Cambridge, Mass. As is said in the message, Mrs. Turner was a constant visitor to Mrs. N. J. Willis, of that city, and found great comfort in her declining days in communing with spirit friends. No one who had known Mrs. Turner could doubt the truthfulness of the communication which was given through the Message Department of your valued paper. Respectfully yours,

52 Kilby street, Boston, Mass. CHAS. H. BROWN.

HORACE M. RICHARDS.

I read in THE BANNER of June 2d a message from HORACE M. RICHARDS, whom I knew when in the form. It partakes of his truest and best nature, and in the expression of wish when he says "I had a work in mind which I desired to complete and give the world," is like him. To his many Philadelphia friends, and hosts of them in other places, the message gives evidence that he still lives and remembers them, and pleasantly and satisfactorily demonstrates our knowledge of a life beyond, that *we can* and do hear from those who have passed thither.

W. L. JACK, M. D.

Haverhill, Mass., June 4th, 1888.

AUGUSTUS SMITH.

I extend my thanks to Mrs. Smith for the communication received from AUGUSTUS SMITH, Lynn, Mass., in the BANNER OF LIGHT, May 5th. I trust he will be enabled to reach me again through this channel.

MRS. AUGUSTUS SMITH.

Lynn, Mass., June 13th, 1888.

NEW MUSIC.—We have received from Messrs. White, Smith & Co., publishers, 516 Washington street, Boston, the following choice compositions: *Songs:* "Spread Out Your White Sails," by C. A. White; "Magnificat," by Ett; "Joy Shall E'er be Thine," C. A. White. *Instrumental:* "Po-ho-no Waltzes," by Eben H. Bailey; "Heart's Delight Schottische," "The Merry Boatman Barcarolle," and "The Primrose Waltz," by Paul Keller; "Valse Brillante," by Moritz Moszkowski; "Victor," Grand March for banjo, by Geo. C. Dobson.

In Siam the people worship the elephant. In this country they only want to see him.

DOVER BEACH.

Matthew Arnold, the original thinker, and worthy expounder of the gospel of "Sweetness and Light," passed to spirit-life from Liverpool, Eng., April 15th, 1888. By a strange coincidence, he left as his *latest* literary work the following poem, "DOVER BEACH," replete with the sad undertone of Agnosticism, and voicing a feeling which the Christian Church *per se* can never assuage. Had not Spiritualism made its advent some forty years ago, the ebbing tide of faith concerning the present life and its ultimate practical value—which Mr. Arnold so strikingly portrays—would long ere this have left the majority of mankind stranded on the shore of blank negation and surrounded by a more than Stygian darkness. Spiritualism, however—the morning star of the world's new day—meets the increasing demand of those who ask concerning the "What good?" of mortal experience, by revealing to all who will receive its light, the true uses of the trials and untoward conditions appertaining to the present existence, and their logical application to the needs of life as encountered in the next state of being.—ED. B. OF L.

The sea is calm to-night,
The tide is full, the moon lies fair
Upon the straits; on the French coast the light
Gleams and is gone; the cliffs of England stand
Glimmering and vast out in the tranquil bay.
Come to the window, sweet is the night air!
Only from the long line of spray,
Where the ebb meets the moon-blanched sand,
Listen! you hear the grating roar
Of pebbles, which the waves suck back and fling,
At their return, up the high strand,
Begin and cease, and then again begin,
With tremulous cadence slow, and bring
The eternal note of sadness in.

Sophocles long ago
Heard it on the Ægean, and it brought
Into his mind the turbid ebb and flow
Of human misery: we
Find also in the sound a thought,
Hearing it by this distant northern sea.
The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled;
But now I only hear
Its melancholy, long withdrawing roar,
Retreating to the breath
Of the night wind, down the vast edges drear
And naked shingles of the world.

Ah! love, let us be true
To one another! for the world which seems
To lie before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain,
Swept with confused alarms of struggle and flight.
Where ignorant armies clash by night!

Planets in June.

Mercury is evening star. He takes the lead among the planetary brotherhood on the June record, being in the best condition for observation with the naked eye that will occur during the year. He reached his greatest elongation on the 12th, at 3h. P. M., and was then 24° 24′ east of the sun, nearly his maximum distance, and also in northern declination. These two conditions bring him out to the best advantage for northern observers, and he may easily be found by any one who knows his position in the sky. He sets nearly two hours after the sun, and must be looked for in the northwest, forming a triangle with Pollux and Procyon, the planet being west of the stars. An opera-glass will aid the search, and when once found in that way the unaided eye will easily follow the planet's course and recognize his wonderful brilliancy, unlike any other star in the heavens. His movement among the stars is westward.

Jupiter is evening star. He reigns through the month of June without a rival, and is one of the chief attractions of the starlit sky during this beautiful summer month, when the pure atmosphere and the mild temperature invite observers to raise their eyes as well as their thoughts to the star-spangled firmament. The royal planet is still retrograding or moving westward, as is plainly perceptible in his increasing distance from Beta Scorpii, the star he almost touched on May 20th. The nightly sky would be monotonous if there were nothing but the so-called fixed stars to tread over its vast concave. The planets, with their comings and goings, their meetings and partings, their changing size and brilliancy, lend an enchanting variety to the scenic effect that is more highly enjoyed and appreciated the more closely their wanderings are followed.

Mars is evening star. He is losing his ruddy hue and decreasing in size as he recedes from earth, and will soon become a comparatively insignificant star. His diameter when nearest to us at opposition, on April 11th, was 16.″6. He has changed his course, is now moving eastward and will continue to travel in a direct course until the end of the year. Uranus is retrograding, or moving westward, and the planets pass each other for the third time during the year. The first conjunction was on Jan. 9th, the second on May 5th, and the third on June 6th, at midnight, when Mars was 47° south of Uranus. After the last encounter the planets separated, and will not meet again until Mars has made a complete revolution and overtaken his slow-moving brother-planet. Mars is in some respects an unsatisfactory celestial neighbor. It takes him seven hundred and eighty days to move from one opposition to the succeeding one, and favorable conditions for observation continue about a month before and after opposition. The oppositions when Mars and the earth are at the nearest point to each other are separated by the long interval of fifteen years. The completion of this cycle will take place in 1892. Mars will then be four times as bright as he is in oppositions when the two planets are furthest apart.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The Society of Union Spiritualists holds meetings in Grand Army Hall, 115 West 6th street, every Sunday at 10½ A.M. and 7½ P.M., also Wednesday evening of each week, to which all are made welcome.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 317 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

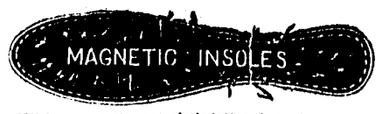
PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoons at 3 o'clock, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

Advertisements.



THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

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We have the strongest faith in her ability to return and continue the work she had so earnestly commenced for the benefit of humanity and the world, both for time and eternity.

We take this opportunity to thank the many, *many* friends who have written us such kind letters of condolence in our GREAT bereavement. Address

Je16 tf W. O. CUTTER, Onset, Mass.

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Ap7 13w*

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SECOND EDITION.
A REVIEW
OF THE
Seybert Commissioners' Report
OR,
WHAT I SAW AT CASSADAGA LAKE.
BY
A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Request. Mr. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission." Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American

Banner of Light.

BOSTON, SATURDAY, JUNE 23, 1888.

The Spiritualist Camp-Meetings.

Onset Notes from "Across the Moor."

To the Editor of the Banner of Light:

People from the city who are found of boating, fishing and bathing cannot do better than spend a few weeks at Onset Bay Grove. All who come are delighted with the pure invigorating atmosphere, and the scenery viewed from any point is charming, combining seashore with woodland and country views. The O. B. G. R. R. are running their cars to Shell Point this season, accommodating many cottagers in that vicinity. They are also selling excursion tickets by their route to Boston and other points.

David Brown and family have arrived at their cottage; Mrs. Nye at Sylvan Cottage on West Central Avenue; Charles W. Sullivan and mother at Eagle Lodge. It looks pleasant to see "Old Pan Cottage" again occupied.

Mr. and Mrs. Charles D. Greenall, who have been sojourning at Onset the past year, sailed for Liverpool, June 2d, in the steamer *Bothnia* from Boston. Mrs. Greenall, we understand, is a Chicago lady.

Thursday the Ladies' Industrial Union held its business meeting in the Temple, and appointed a committee of three to confer with the members of the new fire department in reference to purchasing suitable fire extinguishing apparatus for Onset, the fire on West Boulevard last winter proving the necessity of having suitable implements for arresting the progress of a fire.

The fire wardens and citizens held a meeting at the Pavilion Monday evening and voted to purchase hooks, ladders, spades and other necessary implements for extinguishing fires. The money already collected by D. N. Ford, and which was deposited in Wareham Bank, was given into the hands of Major Griffith, the Treasurer, and a committee of two chosen to purchase the needed articles. The Ladies' Industrial Union will contribute toward the same.

The largest dining-room in Onset is the Belmont Café, on Union Avenue, opposite Temple, G. C. Kelley, Proprietor, where a meat or clam and fish dinner can be had any day in the week.

The Children's Progressive Lyceum will hold its first session after vacation June 24th, D. N. Ford, Director.

Mr. Amos Kimball, having bought 'Cedar Cottage," at the junction of Union Avenue and East Boulevard, is now prepared to receive patients for treatment.

Subscriptions for the BANNER OF LIGHT, *Golden Gate* and *Better Way* will be received by Gustie F. Howe in the office at headquarters building, also Banner of Light publications and other books on sale at same place. A parcel-room will also be opened there for the accommodation of visitors to the grove. Those wishing information in regard to rooms, cottages to let or for sale, lots for sale, etc., can also apply at the office. GUSTIE F. HOWE.

Another correspondent writes: The twelfth recurrence of "Opening Day" was duly observed at this camp ground on the 16th inst., the services being extended to the 17th.

The afternoon of the latter day services were held at the auditorium, which were of a very interesting and instructive nature, and were listened to with marked attention by a good audience.

The weather was exceedingly fine. Col. W. D. Crockett, President of Onset Bay Grove Association, greeted the people with a few pertinent remarks which were well received.

Charles W. Sullivan led the audience with an appropriate hymn (congregational singing).

Dr. A. H. Richardson made the opening speech; he referred to the veteran workers on the platform and in the audience in an appreciative manner—first alluding to Col. Crockett and afterward to Dr. H. B. Storer and others; his remarks were eloquent and to the point.

Dr. H. B. Storer then followed with a highly satisfactory address, full of reminiscences of the past and allusions to the present; he desired to have fraternity established among the workers in the great cause of Spiritualism.

Mrs. Ida P. A. Whitlock gave some sensible and timely remarks upon the issues of the hour.

Mrs. R. S. Stevens related some of her experiences as a medium, which commanded the attention of the thinkers. She spoke with much force and power.

Mrs. Kate R. Stiles followed vigorously in the same line of thought.

Mrs. Pennell spoke briefly, in sympathetic allusion to Treasurer Johnson's affliction—his wife being then on the border line of the spirit-world, and her demission being hourly expected.

Mrs. Thompson, of Onset, followed with brief remarks fitting the occasion.

Mr. John W. Haynes, much against his will, was compelled to come upon the rostrum, and deliver a powerful address under an influence which purported to be the spirit of "Daniel Webster." His address was universally accepted as being the event of the day.

Congregational singing was interspersed between the speeches, and the occasion passed off to the satisfaction of all present.

If the same spirit pervades the meetings that commence July 15th which was manifest on June 16th and 17th, success will crown the camp-meeting of 1888.

The Brockton House was well patronized.

The Union Villa, the Hotel Onset and Glen Cove House are making preparations for opening at once.

Guests at the Washburn House on the 16th: F. O. Howard and wife, Brockton; C. Smith and wife, Avon; John W. Haynes and wife, Mrs. M. Pennlman, Cambridgeport; Stephen McGill and wife, Brockton; A. S. Hayward, Dr. A. H. Richardson, (Charlestown.) Mr. Bradshaw, (Dorchester.) Mr. and Mrs. Chas. L. Richardson, S. I. Richardson, Mr. and Mrs. J. Natson, Herbert Natson, Walter Prickett, J. A. Burrell, Mr. W. Kimball, Boston.

Mr. and Mrs. John Libbey, Salem, have leased the small Greenleaf Cottage for the season.

Dr. C. H. Lang, of Reading, spent Sunday at Onset.

Dr. Brown and wife, of Hyde Park, are spending a few days at Onset.

Mrs. Bliss of New Bedford, Mass., and Mrs. L. S. Cadwell of New York City, are at Onset for the season, and are holding séances for materialization of full forms. Others are expected in the near future.

A large delegation of the Ladies' Aid Society was in attendance at the opening day, including Mrs. Wood, ex-president, Mrs. Butterfield, Mrs. Torrey, Secretary, Mrs. Stevens, Mrs. Bunker and others; they held a social gathering at the Bunker House in the evening—services consisting of speaking by Dr. Storer, Dr. Richardson and others.

Several social entertainments were also held in the evening; and a meeting in the Pavilion, the subject for discussion being "Reincarnation."

L. L. Whitlock and wife are staying at the Union Villa for a few days.

Mrs. Dr. Pratt was at her nice cottage on Sunday.

Mr. and Mrs. Brown, of Worcester, are guests of Miss Helen Berry, in her cottage on Pleasant street.

The regular season at Onset will be from Sunday, July 15th, to Sunday, August 12th. The list of speakers is as follows:

Sunday, July 15th, morning, Mrs. M. S. Woods; afternoon, J. Clegg Wright; Tuesday, July 17th, J. Clegg Wright; Saturday, July 21st, Miss M. T. Shelhamer; Sunday, July 22d, morning, Miss M. T. Shelhamer; afternoon, A. A. Wheelock; Tuesday, July 24th, afternoon, A. A. Wheelock; Saturday, July 28th, afternoon, Bishop A. Beals; Sunday, July 29th, morning, Mrs. Sarah A. Byrnes; afternoon, Bishop A. Beals; Tuesday, July 31st, afternoon, Mrs. Sarah A. Byrnes; Saturday, Aug. 4th, afternoon, Mrs. Ida P. A. Whitlock; Sunday, Aug. 5th, morning, E. B. Fairchild; afternoon, Mrs. Sarah A. Byrnes; Tuesday, Aug. 7th, afternoon, E. B. Fairchild; Wednesday, Aug. 8th, afternoon, Memorial Services; Saturday, Aug. 11th, afternoon, A. E. Tisdale; Sunday, Aug. 12th, morning, Miss Jennie B. Hagan; afternoon, A. E. Tisdale.

Conference Meetings will be held Mondays and Wednesdays at 2:30 P. M. Fact Meetings, Thursdays and Fridays at 2:30 P. M.

I see by the new programme of speakers that the name of J. J. Morse does not appear on the list, and by information obtained from the Lecture Committee, find that the Spiritualists of California being desirous that Bro. M. should remain with *them* during the summer months, the Committee has released him, and have engaged Mr. E. B. Fairchild, a talented man and eloquent lecturer. He was formerly a Unitarian minister, but has become an able exponent of Spiritualism.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

These grounds are now in fine condition, many improvements having been made since they passed into the possession of the Lake Pleasant Association. A cordial welcome is extended to secular and religious societies to occupy them for picnic purposes. This is a move in the right direction, and will doubtless be largely accepted during the present season.

NOTES.

Mr. George W. Brown, architect and builder, of Bridgeport, Conn., is here with a force of workmen putting up the cottage and pavilion of Mr. James Wilson.

Mrs. M. A. Clayton, of Auburn, N. Y., has arrived at Auburndale Cottage for the summer. Misses Hattie Belle Clayton of Auburn, N. Y., and Bertha Packard of Albany, N. Y., are with her. They are enjoying life among the pines.

The new steamer "*Baby Belle*" has been launched, and is now ready for use. It is neat and trim, and a fast sailor. The new row-boats are also perfect patterns.

The cottage and grounds of F. A. Steele are in fine condition.

Among recent visitors to camp are Mr. and Mrs. Byron Loomis, and Mr. and Mrs. Banks, of Haydenville.

The "Fourth" will be a big day here. J. M. Y.

Lake Pleasant, Mass., June 16th, 1888.

M. W. Lyman writes: "I have permanently located here, and will attend to the buying, selling and renting of lots for parties unable to be here at the time; also cottages, tents and rooms, sold, rented, repaired and kept in order at moderate rates. Correspondence solicited.

The prospects are good for the largest camp-meeting ever held at this the oldest and largest camp-ground of Spiritualists this season, and it seems no more than natural that it should be so, with the great awakening of thought that is going on all over the world. People who have never seemed to give Spiritualism a moment's consideration are beginning to realize the fact of an open communication between us and the loved ones gone before.

I predict that in twenty-five years spirit communion will be preached in the churches as freely as it is today by Spiritualists. It may not be called *Spiritualism*, but probably *Christian* soul-communion, or some name similar to *Christian Science*, which is only the *Mind Cure* of the Spiritualists."

"Casual" writes: "I made a flying visit to Lake Pleasant June 14th, passing the night there. A brisk shower had made everything look finely. I found that many improvements and changes were going on in the buildings. Cottage-owners can *now* make improvements, as they own the land upon which their buildings stand. There seems to be a general desire to comply with rules and regulations, and the grounds are assuming a business-like appearance.

Mr. Bartholomew, manager of the grounds, is a practical man in every sense of the word, and there is no doubt that the new move will result in a benefit all round, if both companies work in harmony for the good of all.

I was astonished to see so many fine building lots on the new grounds, that are available for families desiring to build homes where the land is situated high, overlooking the lake and among the pine trees. Dwellers there can live as quietly as they could in the country, and it is but a short walk to the auditorium. I was a guest at one of these cottages on the new grounds, and must say I had no idea of the very pleasant character of the location.

"Heavenly Court" is being improved. Mr. Hopkins and Mr. Jones are to elevate their cottages several feet. I had supposed that the occupants of these domiciles were satisfied with the heavenly conditions before.

New faces are seen daily on the grounds, and great anticipations of transcendent success are cherished by those having the meetings in charge.

Lake Pleasant in the mountainous country, and Onset by the seashore, certainly afford Spiritualists and others a good chance to decide by selection which climate is the better for their pleasure or their restoration. Both places are equally good in their way."

Cassadaga Lake, N. Y.

"Grapho" informs us that the annual June meeting of the Spiritualists at Cassadaga Lake closed June 10th.

Quite a number who own cottages on the ground (he writes) will remain through the summer. The attendance has been larger than usual at the spring meeting, and on the three days the audiences steadily increased in numbers until, at the concluding lecture, the amphitheatre was comfortably filled. J. Clegg Wright and Mrs. E. L. Watson were the speakers for the three days, and they delivered some very able addresses. Mrs. Watson is a remarkable woman; she possesses rare gifts as a speaker, and her eloquence at times was highly dramatic.

The meetings were enlivened by the excellent music of the Northwestern Band of Meadville, which fine organization has been engaged for the coming season, beginning July 21st and ending Aug. 26th. There was a pleasant "hop" in the amphitheatre Saturday night, June 9th, which was well attended by both young and old.

From conversation with a number of representative people here "Grapho" learns that spirit-communications are by no means the only subject in which Spiritualists are interested: "Christian science, faith cure, mental healing, theosophy, esoteric Buddhism are among the subjects which one will hear discussed at every social circle. From the rostrum one will hear sound sense on the subjects of temperance, the use of tobacco, the laws of health, and on various questions of social economy. The Spiritualists, as a body, are reformers, and while there are some cranks who take advantage of the free platform to ventilate their peculiar ideas, the greater part of the people here are sensible and sober thinkers, earnestly striving to elevate the condition of mankind. Most of the speakers are religious in their temperament. Some are radical, and there are a few who denounce all religion as superstition and all worship as a waste of time. But these are the exceptions rather than the rule. Your correspondent has never heard from pulpit or platform a finer or more eloquent tribute to the character and work of Christ than that of Mrs. Watson in her address on the afternoon of the 10th; while the touching prayer with which she preceded the address would reflect honor upon any pulpit from which it might be uttered."

The grounds of the Association, we are informed, have been enlarged by the recent purchase of twenty acres on the lake front. Many improvements are in progress, several new buildings are in process of erection, and general preparations are being made for the coming season.

The official programme of exercises for the ninth annual meeting reaches us—the subjoined being the list of speakers:

Saturday, July 21st, Walter Howell, London, Eng.; Sunday, 22d, Walter Howell and Mrs. Cora L. V. Richmond, Chicago, Ill.; Monday, 23d, Conference; Tuesday, 24th, Dr. J. C. Street, Boston, Mass.; Wednesday, 25th, Mrs. Cora L. V. Richmond; Thursday, 26th, Miss Jennie B. Hagan, Mass.; Friday, 27th, Dr. J. C. Street; Saturday, 28th, Lyman C. Howe, Fredonia, N. Y., and Miss Jennie B. Hagan; Sunday, 29th, Mrs. Cora L. V. Richmond, and A. B. French, Clyde, O.; Monday, 30th, Conference; Tuesday, 31st, Walter Howell; Wednesday, Aug. 1st, Charles Dawbarn, New York City; Thursday, 2d, Mrs. Cora L. V. Richmond; Friday, 3d, Charles Dawbarn; Saturday, 4th, Walter Howell, and Mrs. Cora L. V. Richmond; Sunday, 5th, Chas. Dawbarn, and Mrs. Colby Luther, Crown Point, Ind.; Monday, 6th, Conference; Tuesday, 7th, Mrs. Colby-Luther; Wednesday, 8th, J. Frank Baxter, Chelsea, Mass.; Thursday, 9th, Mrs. H. S. Lake, Boston, Mass.; Friday, 10th, J. Frank Baxter; Saturday, 11th, W. F. Peck and Mrs. Colby-Luther; Sunday, 12th, Mrs. H. S. Lake and J. Frank Baxter; Monday, 13th, Conference; Tuesday, 14th, Mrs. R. S. Lillie, Boston, Mass.; Wednesday, 15th, Mrs. H. S. Lake; Thursday, 16th, Rev. Samuel Watson, Memphis, Tenn.; Friday, 17th, Mrs. H. S. Lake; Saturday, 18th, Rev. Samuel Watson, and Mrs. Clara Watson, Jamestown, N. Y.; Sunday, 19th, Rev. Samuel Watson and Mrs. R. S. Lillie; Monday, 20th, W. J. Colville, Boston; Tuesday, 21st, Mrs. R. S. Lillie; Wednesday, 22d, W. J. Colville; Thursday, 23d, Mrs. R. S. Lillie; Friday, 24th, Walter Howell; Saturday, 25th, W. J. Colville and Mrs. Clara Watson; Sunday, 26th, W. J. Colville and Mrs. R. S. Lillie.

The Children's Lyceum will be under the direction of Mrs. E. W. Tillinghast, of Petrolia, Pa. It will, as usual, be made a leading feature, and earnest effort will be put forth to make it of interest and profit to the children on the grounds. Every Friday morning will be set apart for the exercises of the Lyceum, at which time the rostrum will be occupied by the children and their leader.

Prof. W. F. Peck, of Boston, Mass., assisted by an experienced organist and pianist, will conduct and have entire charge of the vocal music during the season. Mr. J. T. Lillie, vocalist, of Boston, Mass., will be there from August 14th till the close.

On Friday evening of each week there will be dramatic and musical entertainments given by outside talent and by the young people and children of the camp.

All mail matter intended for campers should be addressed to Cassadaga Lake Camp Grounds, Cassadaga, Chautauqua County, N. Y.

A. Gaston, Meadville, Pa., is President; T. J. Skidmore, Cassadaga, N. Y., Treasurer; A. E. Gaston, Meadville, Pa., Secretary; T. J. Skidmore, Cassadaga, N. Y.; M. R. Rouse, Titusville, Pa.; W. J. Innis, Oil City, Pa.; C. B. Turner, Cassadaga, N. Y.; Mrs. M. H. Skidmore, Cassadaga, N. Y.; A. Gaston, Meadville, Pa.; and J. W. Dennis, Buffalo, N. Y., being Trustees.

Several noted mediums of varied phases of development have been secured for the summer, so that investigators will have ample opportunity for practical inquiry.

The Meadville (Pa.) *Tribune Republican* will please accept our thanks for journalistic courtesies.

For information as to the best method of reaching Cassadaga, etc., address A. E. Gaston, Secretary, Meadville, Pa.

Queen City Park, Vt.

To the Editor of the Banner of Light:

I met at Burlington, June 11th, several of the directors of Queen City Park to complete the arrangements for the coming season. I find things looking very auspicious for a successful meeting.

The hotel will be open the 1st of July ready for summer boarders, and the proprietor, Mr. G. W. Mandigo, is offering good inducements for parties from the city to make a home for the summer.

Mr. B. F. Rugg, of St. Albans, has just completed a new cottage, which is very attractive in appearance. The Bronson cottage is also undergoing very extensive repairs under his management.

Mr. Burland, of Port Kent, N. Y., has greatly improved the grounds and cottage he recently purchased of A. E. Manum.

The Kelly farm, purchased by G. W. Fowler, of Lynn, Mass., rented to Mr. Brown, is in part converted into a garden for the benefit of the camp.

Mr. Williams, of Sunderland, is building a nice summer home near the auditorium. There are several families on the ground already for the summer, and others coming every day.

Miss Jenny Bickford, of Boston, mother and friends are occupying their large cottage on the shore of the lake.

Mr. Potter, of Burlington, has completed a cottage on the north side of the park, where he furnishes ice cream for picnic parties.

It is expected the large and elegant steamer *Reindeer* will make regular trips from Burlington to the grounds on Sundays. This boat accommodates five hundred passengers.

Since Dr. Seward Webb, of New York, has purchased his two thousand acre park, three miles south of us, and built his palatial residence costing over one hundred thousand dollars, all the available points along the shore of Lake Champlain have doubled in value.

I have arranged for my regular excursion tickets for Burlington at the close of Lake Pleasant and Sunapee meetings. I shall be at the Crawford House, Boston, Tuesday, July 3d, from 12 to 5 P. M., where I shall be pleased to give information about the low rates from Onset to Lake Pleasant, Sunapee and Burlington. E. A. SMITH,

President Queen City Park.

Sunapee Lake, N. H.

This well-established Camp-Meeting at Blodgett's Landing, Newbury, N. H., commences July 29th and closes Aug. 29th—Dr. H. B. Storer, President, Boston, Mass.; N. A. Lull, Secretary, Washington, N. H.; V. C. Brockway, Treasurer, Newbury, N. H.

The following well-known lecturers and test mediums have been engaged for the season: July 29th, Dr. H. B. Storer of Boston, and Mrs. Juliette Yeaw of Leominster; 31st, Mrs. E. B. Craddock of Concord; Aug. 1st, Mrs. Juliette Yeaw; 2d, Dr. C. H. Harding, psychometrist, of Boston; 3d, Fact Meeting; 4th (to be announced); 5th, J. Wm. Fletcher of Boston, Dr. Geo. A. Fuller of Dover, Mass., and Edgar W. Emerson of Manchester; 7th, Dr. Geo. A. Fuller and Dr. C. H. Harding; 8th, Edgar W. Emerson and Mrs. S. W. Fletcher of Boston; 9th, Dr. Geo. A. Fuller; 10th, J. Wm. Fletcher; 11th, Edgar W. Emerson; 12th, Mrs. S. W. Fletcher and J. Wm. Fletcher; 14th and 15th, Ladies' Aid Fair and Entertainment; 16th, Miss Jennie B. Hagan of Framingham, Mass.; 17th, J. Wm. Fletcher; 18th, Miss Jennie B. Hagan; 19th, Miss Jennie B. Hagan, and Joseph D. Stiles of Weymouth, Mass.; 21st, Miss Jennie B. Hagan; 22d, Joseph D. Stiles; 23d, Dr. H. B. Storer; 24th, Eben Cobb, Esq., of Boston; 25th, A. E. Tisdale of Springfield, Mass.; 26th, Eben Cobb, A. E. Tisdale and Joseph D. Stiles.

Good music, vocal and instrumental, literary and social entertainments, etc., will be presented, in addition to able services at the platform; and the meeting promises to be memorable with all who may attend.

Niantic, Ct.

To the Editor of the Banner of Light:

We have our first lectures the 8th of July; our last the 9th of September.

For speakers we have Mrs. Clara A. Banks, Charles Dawbarn, A. E. Tisdale, Mrs. H. S. Lake, J. Clegg Wright, Emma L. Paul, J. Frank Baxter, Lyman C. Howe.

Those who would have an enjoyable time should come and see our beautiful Niantic.

Putnam, Ct. MRS. E. R. DAVIS.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

Eagle Hall, 616 Washington Street.—On Sunday, the 17th, the meetings at this hall were interesting and instructive. The afternoon exercises were opened by Dr. P. C. Drisko, under control of his guides, with a most powerful and interesting address. He was followed by Miss Jennie Rhind, Miss D. B. Simpson, Mr. Tripp and Mr. Ridel, each of whom made excellent remarks. Miss Rhind gave a large number of symbolic readings, all of which were recognized as correct. In the evening Mrs. Clara A. Field gave an excellent lecture in response to the question "Has Spiritualism an Ethical Side?" [Noticed in another column.] She was followed by Mr. Tom Roscoe with a few remarks and psychometric readings.

Mishawum Hall, City Square, Charlestown District.—Good audiences were interested Sunday, June 17th. In the afternoon Mrs. Abbie N. Burnham gave an acceptable lecture and some tests which were recognized. Mr. Fred Heath made timely remarks; Miss Gracie Scales gave a recitation. In the evening Mr. J. W. Fletcher lectured to an attentive audience. Dr. Smith gave a number of tests which were pronounced correct. Meetings will be held in this cosy hall all through the summer. All mediums cordially invited. DR. SMITH, *Chairman.*

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 36th street.

The First Society of Spiritualists.—Mr. W. C. Bowen, of Brooklyn, spoke in the morning on "Physical Science," prefacing his remarks with encomiums of Mrs. Brigham, and congratulating the society upon having secured the services of such a speaker. Mr. Bowen said: "Some students of physical science assert that Spiritualism cannot be true, because thought, mind, aspiration, and that which we call spirit, are each and all the results of the molecule action of the brain. This action once stilled by the hand of death, all of its manifestations have ceased forever. The men who make this assertion are tyros in physical science. The great leaders in modern physical science, Tyndall, Huxley, Darwin and Spencer, nowhere make any such assertion." In the evening Mr. Bowen spoke on "The Outlook," and advanced many arguments to sustain his assertions regarding the rapid growth of Spiritualism.

The Meeting for Manifestations in the afternoon was very largely attended, nearly all the seats being occupied. The meeting was opened by Miss Ella F. Porter with a piano solo; Miss Lizzie Perry sang "The Arrow and the Song;" a duet was sung by the Menkle sisters, and a song, "Life's Story," by Miss Alice Green; a solo and *encore* by Miss Lily Runals; Mrs. Henry J. Newton read a poem entitled "Some Questions for To day," by John W. Storer; Mr. M. M. ("Brick") Pomeroy answered Rev. T. DeWitt Talmage in a unique and novel way that carried conviction to his large audience. The speaker referred to the fact that he had been called out from the office of a very busy business to answer a sensational preacher in Brooklyn, who for years had professed to be a lover of spirituality, or a teacher of spiritual things, and a believer in Spiritualism *per se*.

Replying to Talmage, he went back to the year 1179, before Christ, and took up the history of Elkanah and his wife Hannah, whose prayer was heard, and who was the mother of the medium or prophet Samuel. In a most graphic manner he gave the history of Eli, the prophet, and his two sons, and how they all lost their power and mediumship by preaching God and spiritual things. He told of Samuel's being fitted for mediumship, and how he was selected to inform Eli of his downfall, of his selection of Saul (who was on a hunt for asses) to be king of Israel, and then of Saul's rise and persecution of mediums, till at last he was told to call on a *woman in Endor* and ask her to call up and materialize *Samuel*, the prophet, whose words of advice, as spoken through him by the Lord, Saul had disregarded. For an hour the closest attention was paid to this presentation of the fact that Spiritualism was of God, and a part of his plan to reach humanity, and that those who doubt spirit intelligence, and who loathe those who listen to God and to passed-on intelligences, are in danger of being left as wrecks upon its shore.

Mrs. E. A. Wells gave numerous tests, all of which were recognized, and the meeting adjourned with happy congratulations by the numerous friends, that it was one of the most interesting of the year.

Next Sunday Mrs. E. A. Wells will lecture upon "Immorality of Spiritualism," which will be the last meeting until after the summer vacation. S.

New York, June 17th, 1888.

The People's Spiritual Meeting.—Wilson Macdonald will deliver his great lecture on "Scientific Spiritualism" next Sunday evening, 24th inst., at eight o'clock, before the People's Spiritual Meeting in Columbia Hall, 878 6th Avenue, New York. Skeptical Spiritualists, and skeptics in general, should hear his powerful arguments. It is probable that the People's Meeting, which has had no vacation, nor missed a session for five years, will keep open also this season during the summer. F. W. JONES.

FRONTIER FRIVOLITIES.

The All-Night Dance in Which "Ole Virginia Never Tires."

A writer in the *American Magazine* gives a very felicitous description of a dancing party in the sparsely settled portion of Virginia.

These parties are events of great importance, drawing friends and acquaintances for many miles around. They will come, perhaps, from distant counties, a day's journey or more, to participate in the festivities.

The method of travel is "on horseback," and as the roads are bad, and frequently bridgeless, the journeying must be accomplished between "sun up" and dark. This would be sufficient reason, if there were no other, for keeping up their merry-making through the entire night, as is the universal custom.

Old and young join in the dancing, which is only suspended for the hearty supper at midnight, and the "sweet supper," as it is called, of cakes, jellies and tarts, which is furnished just before daybreak.

As the sun rises the visitors mount their horses, and start on their homeward journey, perhaps of many hours' duration. It seems like paying a severe penalty for a few hours' enjoyment, but these tough, hardy settlers do not wilt physically as easily as our modern, hot-house society plants.

In the log-cabin days of the early settlers in the Northern States, the all-night dance was a common feature of social life, and old and young, for miles around, were participants. They were a hardy race, perhaps because they enjoyed themselves, took plenty of exercise and but little medicine. They enjoyed a rugged old age, because they found medicine for their simple ailments in nature's remedies, the roots and herbs of near by fields and forests, which cured them, and left no after ill effects.

The people of to-day might be more rugged, and enjoy life better, if they would have recourse to nature's remedies, instead of mineral drugs. With a purpose of giving them a chance to try this course, H. H. Warner & Co., proprietors of Warner's Safe Cure, have had prepared, from the best recipes, used in real log-cabin days, a line of remedies known as Warner's Log Cabin Remedies, comprising a Sarsaparilla, a Hops and Buchu Remedy, a Cough and Consumption Remedy, an Extract for External and Internal use, Liver Pills, Rose Cream for catarrh, Scalpine for Head and Hair, and a porous Plaster. They are all vegetable compounds, harmless, and just such remedies as were used by our grandmothers with the best effects.

Cincinnati, O.

To the Editor of the Banner of Light:

Cincinnati, O., is in gay attire and excitement the present month—what with the National Reunion of the Orders of Elks, and the assemblage of the Knights of Pythias Supreme Lodge of the World. On Sunday, 10th inst., the attractions were great and numerous without; added to this was the heated state of the weather—for Cincinnati is six weeks in season further advanced than Boston; hence it was a surprise that such large audiences as did assembled within Memorial Hall.

J. Frank Baxter, with his versatility of gifts, is a strong attraction, and on this Sunday, in report, acquitted himself most acceptably. After a fine selection from the orchestra, Mr. Baxter read a beautiful poem: "If People Only Knew!" sang an appropriate song, and delivered a truly opportune address on "The Independence of Spiritualism, and the Positiveness of the Spirit-World," showing the independence of the movement as owing to the inherent power of truth, and its foundation in fact; and the positiveness of spirits through mediums as natural, because experiences had lifted them from the realm of the speculative in theology, to the state of knowledge. "They did testify to that they had seen and heard and did know." Applause was frequent, and the audience thoroughly imbued.

In the evening, Mr. Baxter considered the facts and philosophy of Spiritualism in the light of scientific developments and the conclusions of psychic research, showing how everything indexed the plausibility of the Spiritual Philosophy. Having effectually built a platform of solid material, almost unawares to many present, until they found themselves standing with Spiritualists upon it, having conceded and committed themselves to Mr. Baxter's argument, he presented the Spiritual Philosophy itself as regards the continuity of man, his mode of existence in the spirit-world, the naturalness of the latter, and the eternal progression of all. It was masterly and intensely interesting.

The séance, which with Cincinnatians is a great feature, for an hour held, was convincing and impressive. It opened with an invocation, and description of a ministerial spirit which all readily recognized—could not help it—though no name was given. A child giving its pet name came to Mrs. Dr. Babbitt, who acknowledged the accuracy and a test. Then Mr. Baxter, after describing a spirit, called, going from platform toward the parties: "Bertha! wife!" described a house and seemed to see a man open a door numbered 157, and looking into a storeroom called his sons; started again toward parties in the room, calling: "Robert! Robert! Otto! Otto! my sons!" and began giving advice. A gentleman arose from his seat and said: "We are not Spiritualists; in fact we are strangers." Referring to those with him, as well as self, he said: "We are Robert, Otto and Bertha. Will the spirit give his name, and name of street?" Mr. Baxter was made to answer: "Smith, the street, and the spirit spells his name G-r-o-e-n-l-a-n-d." "Correct! Mr. Groenland is my father, and Bertha, here, is his wife."

Four spirits were described and named in full, one in connection with a river-boat, which was also named. Mr. Baxter then called to rear of hall: "Edward!" "That's my name," said the person addressed. "Yes," said Mr. Baxter, "Edward B. Miller." "Yes, sir," said the gentleman, "and the names of spirits you have given are the names of my brothers in spirit-life." "One of them you never saw," said Mr. B. "True," said Mr. Miller, "my oldest brother you have named, died twenty years before I was born." Two spirits, of a colored man and his father, with very full descriptions, occupied Mr. Baxter's attention, and a colored lady in the audience—a teacher in one of the schools—arose, and most prettily explained and recognized them. And so on, with case after case, every one worthy of full publication in detail in our Cincinnati journals; but enough possibly has been said here to indicate Mr. Baxter's work and method in a general way for your paper. COM.

Brockton, Mass.—The First Spiritualist Ladies' Aid Society of Brockton closed its lecture season June 10th. The last two Sundays the platform was occupied by Prof. A. McMasters of Georgia? He is a very interesting speaker; societies wishing the services of a good lecturer would do well to address him at Whitman, Mass. The society here has closed its hall for the vacation. The Brockton Spiritual Instructive Lyceum closes June 24th.

Fraternally, MRS. H. N. KEITH, *Cor. Sec'y.*

[IT LOOKS SADLY LIKE IT, NOW.]—A Chicago landlord has been arrested for brutally assaulting a widowed tenant who was unable to pay her rent. He is reported to have entered the house before mother or daughter had risen, seized a sewing machine as security for back rent, and then hustled the family and furniture into the street, striking the women over the head with a chair when they attempted to feebly protest against such treatment. *Had such an eviction occurred in Ireland, the columns of the American press would have teemed with indignation.* Are we really getting so accustomed to *such things in the United States* as to have become hardened to all sense of right and justice?—*Journal of United Labor.*

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

MRS. W., NEW YORK CITY.—No such communication as you refer to in your private note has been received at this office.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A. M. and 7½ P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, $1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

☞ Send for "How to Cure Skin Diseases."

☞ Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. ☜

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c. F4

FORTY YEARS

ON THE

SPIRITUAL ROSTRUM.

BY WARREN CHASE.

A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child,

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and bide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convulsions, Personal and General, resulting in a Social Effort by

JUN 29 1888

BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JUNE 30, 1888. | $3,00 Per Annum, Postage Free. | NO. 16.

TABLE OF CONTENTS.

FIRST PAGE.—*Original Essay:* True Spirituality. *Spiritual Phenomena:* An Early Experience. Pilgrim Pencilings. Old Jack. Mrs. Richmond's Labors.

SECOND PAGE.—*Poetry:* Dream, Baby, Dream. *Banner Correspondence:* Letters from Iowa, District of Columbia, Pennsylvania, New York, Connecticut, Massachusetts, California, Rhode Island, Maine, and Illinois. Synopsis. Even a "Regular" is Fallible, etc.

THIRD PAGE.—*Poetry:* The World's Need. From Our English Contemporaries. The Immorality of Spiritualists, etc.

FOURTH PAGE.—Priests, Preaching and Presumption. Alleged Death from Vaccination. Spiritual Phenomena in China. "Psychic Research"—A Significant Vision. The Medical Spirit Confessed, etc.

FIFTH PAGE.—Materialization. It is Actively Unsectarian. A Practical Philanthropy. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—The Late Emperor's Banker. Verifications of Spirit-Messages. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Camp-Meetings. Spiritualist Meetings in Boston, New York and Elsewhere. Medical Freedom. J. Frank Baxter's Work in Cincinnati, O. College of Therapeutics. Memorial, etc.

Original Essay.

TRUE SPIRITUALITY.

BY W. H. R.

I noticed in a short editorial of THE BANNER'S issue for June 2d, an endorsement of the words of M. A. (Oxon) advising that "Spiritualists should organize on a broad and comprehensive basis," and urging the formation of branches of the American Spiritualist Alliance in every city of the United States. This is timely and wise; for, disunited as Spiritualists are, they cannot protect mediumship from the assaults of prejudice and ignorance, nor can they, without a compact organization, capable of concentrating their power for public good, command the respect of men and educate them in the different phases of spiritualistic phenomena, in ways free from the suspicion of fraud which the money-getting propensity so freely engenders, nor adequately sustain such mediums as teach the high and holy truths which the angel-world are desirous of bringing to us. Considering this thought of the desirability of organization brings us to the question why Spiritualists, who, as we feel assured, possess more of truth than any other class, should be so disunited and antagonistic, each claiming the truth in his own way and generally impatient of the views of others, if at all dissimilar, and of any restraint which is not self-imposed. This individualism and intellectual egotism we look upon as the reaction from the binding creeds of our fathers. Having eschewed authority in all matters of religion, and learned to think and reason for ourselves upon these important matters, unshackled by Bible, creed, or any ecclesiastical authority, we may at times swing too far. From such a condition heaven defend us, for there seems little to choose between the superstitious devotee of ecclesiastical power and the intellectual egotist who feels there is nothing more in the universe for him to learn.

Mrs. Richmond's guides, in the work "The Soul in Human Embodiments," speak of the soul as passing through three general classes of embodiments: the first being the Adamic stage of purely physical expression of life; from this the second, called the Hermetic or intellectual expression, is reached through many embodiments, and finally, through successive steps, the third or last human expression, the Messianic or spiritual.

These three stages or degrees of expression are primarily stamped upon the human race, and the history of the past shows the gradual evolution of souls from the first to the second step toward intellectual culmination, which the world is generally reaching at the present time among cultivated nations. Nevertheless there are and have been individual examples of the last stage of expression of the spiritual in its fullest unfoldment, as there are many of the first and more of the second in the general expression of intelligence in the world of today.

In stating that the world is fast culminating in intellectual development, verging upon the spiritual, a great truth as we conceive is enunciated, and it is shown that mankind is true to its states and conditions, and that universal skepticism and critical analysis are as true to this age as unthinking acceptance was to the ages past, when reason and intellect were not so fully developed. Yet as all states are latent in the soul, and as different races make different degrees of progress, so all different degrees of development have been and may be found.

If many Spiritualists have not as yet risen from the intellectual to the spiritual condition, is it not plain that we should do all that in us lies to gain that higher and grander development, and through prayerful aspiration seek for that which is highest and holiest, thereby shortening our probation in earthly embodiments? It is indisputable that spirits of every grade linger upon our earth-plane, and that we attract and bring to us those who are *en rapport* with our mental and moral condition. If we would rise we must become truly spiritual, get rid of the egotism which intellectualism engenders, and, humble as a little child, pray for those intelligences that are higher and wiser than ourselves, to inspire and perfect our moral and spiritual development. He who is puffed up with his own wisdom effectually bars out all higher influences than his own, and may dwell indefinitely in the region of hair-splittings and intellectual sophisms. True religion is not simply an intellectual conception of life and its duties, but an at-one-ness with the divine—becoming *en rapport* with those high spheres where dwell the perfected angels of the Father. It can only be reached by endeavoring to imitate in our finite way the Father's love, guided by wisdom, putting self under our feet, and humbly praying for that which is highest, holiest and best. In that love once reared shall be found the true cement that shall bind all Spiritualists, nay, all people, in the bonds of holy union. Organization if simply on the external plane is but a rope of sand, love and soul-sympathy being wanted.

Let us endeavor to infuse more of love into our movement, putting away all those qualities that may drag us down. Let us ignore jealousy, scandal, selfishness and uncharitableness, and try always to do that which seems right and best, having no thought but to advance those high and holy principles which are the foundation of all religions, and then true organization will become cemented by the spirit of love, and the true religion of Spiritualism will cease to be rejected, but the world seeing its fruits of holiness, will hasten to pluck of the tree which bears such fruitage—a universal spiritual religion, based upon the true facts of communion and communication with the so-called dead; with the angel mother or child, the martyrs and sainted souls of the ages past, who, through much trial, have risen to wear the victor's crown of perfected man and womanhood, is the sure prophecy of to-day. Ay, it is already here; its auroral tints even now are lighting up the morning sky. It must increase and spread until the earth is flooded with the light of truth.

The angel-world—the hosts of heaven—are here with their holy influence to lift up all who desire and aspire. Pray that you may be blessed in your families and households by their sweet presence. The world of sense can give nothing that will exalt the soul and bring such enduring satisfaction as the conquering of one propensity that would drag downward. And the love of the great All-Father and Mother God, whom no soul can fathom, but only sense the sweetness of communion with, will make itself more and more real until earth shall blossom as heaven with divine sweetness.

Boston.

Spiritual Phenomena.

An Early Experience.

To the Editor of the Banner of Light:

When I was a boy of fourteen my widowed mother sent me to the village of I——, near Landau, in the Rhine province of Bavaria, to pursue my preparatory studies for the seminary. I occupied a cheerful room which my mother had rented for me. It was on the ground floor and had two windows, one facing the open yard which led to the street, the other commanding a view of a square of about ten or twelve feet, a space surrounded by the solid brick or stone walls of the adjacent houses. One night I came to my lodging at about ten o'clock and lighted a candle, brought from my trunk needle and thread, which maternal foresight had provided me with, in order to sew on a button that had "come off" from the young bachelor's waistcoat. The family had retired and all was quiet. As I grappled with the difficulties of the operation, I suddenly heard a knocking close to the window that faced the closed alley.

This knocking was startling, for it sounded like the knocking of a person who desired to attract the attention of some one. I instinctively felt that no one who wished to see me at such an hour would knock at *this* window. Looking out I saw no one, yet the knocking continued. I was alarmed. The knocking seemed to be on a large deal board which stood against the wall by the window. This board was used by my landlord, who was sexton and undertaker, to wash dead bodies upon, which circumstance increased my fright.

Knock, knock, knock, knock, knock, it went, keeping time as in drumming. I remember blowing out the light and hastily going to bed. The drumming continued. I covered my head in terror and still heard the sounds. How long I thus lay I cannot tell. When I awoke late in the morning the sun was shining into my room. I was almost ashamed now to have been so terrified. But when the following night I heard the knockings again, I determined to tell the family of it. Next morning when they were breakfasting I ventured to say: "For two nights I heard strange knockings near my window." I expected to be laughed at. But none of the family seemed to be surprised, and the daughter, a young lady of about twenty, exclaimed: "That's the drum of last year," whereupon her father looked sternly and rebukingly at her, and I felt that the subject was uncongenial.

The knockings continued on the succeeding nights, and after searching the neighborhood for the probable natural cause, and finding no clue, I asked for the missing shutters, which apparently had been detached. These were brought, and I nailed them on, using alternately a hammer and a heavy axe for the purpose. What was my astonishment and dismay when on the very night succeeding this effort, the knockings came, at first as usual, then suddenly varied by exactly repeating and imitating, as in mockery, the blows of hammer and axe which I had dealt in nailing on the shutters. It gave me the impression as if the mysterious knocker had said, "Your efforts are in vain, you cannot stop *me*."

Next day I for the first time told the matter to my two teachers, and again I was not ridiculed. "It is said that a child had been murdered in that house," they said. I then requested my landlady to give me another room in the same house, which she did. But I was so disturbed by unaccountable noises in the garret above, that I could not sleep. I finally left, and rented lodgings elsewhere.

At that time I had not heard anything about Spiritualism. The readers of this episode are left to draw their own conclusions. As I myself now look back, I suppose there was a medium in the house. Perhaps it was the young lady who mentioned the drum. As for the knockings, they seemed to emanate from intelligence, for there was method in them, and my impression was that they came from a person who wanted to attract attention. If, instead of being frightened, I had asked, What is wanted? or had known what happened in the Fox family at Hydesville, I might have perhaps entered into communion with an excarnated spirit.

S. W.

Bradford, Pa.

PILGRIM PENCILINGS.

NO. IV.

BY J. J. MORSE.

Specially compiled for the Banner of Light.

By reference to that literary "safe deposit vault," my scrap-book, the Pilgrim makes discovery that it is almost a year ago since THE BANNER housed his last communication under the above entitled heading. Yet, every week, without a break, THE BANNER has waved before us, bringing news of work done by brave men and women this great country over, for the glad gospel of our heaven-sent truth; telling us, too, of many interesting facts and evidences demonstrating spirit return, and the many methods whereby such is proven alike to our senses and our reason; from time to time giving us the eloquence of many a spirit-inspired speaker and writer—always and ever a welcome messenger, in whose hands are many good things for all tastes. May winter's snows and summer's suns see it waving ever in the fore-front of our hosts.

So full of business have been hands and brain that, save some three or four brief letters for your columns, Mr. Editor, there has literally been time for nothing more. Now, while in between the close of one engagement and the commencement of another, the camp here, there is breathing space, and time to tell in outline how the Pilgrim and his family have fared out here, since arriving, just fifty-four weeks ago, though our coming was for but three months, as we thought!

The first month's duties were at the State Camp-Meeting. As leading and specially retained speaker, the Pilgrim had all his work before him. The faithful friends, unseen to mortal eyes, sufficed for all, though; during thirty-three days they delivered twenty-three regular discourses! As each meeting was largely attended, and as the Board of the State Camp-Meeting Association presented a highly complimentary series of resolutions, and as the good people present were most cordial all the time, it may be fairly assumed the Pilgrim's labors were completely satisfactory. Thus passed the month of June away.

Commencing with the second Sunday in July the Pilgrim begun a two months' engagement with the Spiritualists' society meeting in Metropolitan Temple, "The Golden Gate Religious and Philosophical Society," holding a charter from the State of California. In a letter sent to THE BANNER, and which appeared therein on September 10th last, the indulgent reader of these pencilings will find a descriptive account of the above-named hall and the meetings held therein, therefore old ground need not be retraced here. Suffice it to say that the two months originally arranged for extended to eleven, and then but closed owing to the regular vacation having again come round, and the health of the society's speaker, Mrs. E. L. Watson, known to Eastern readers as "Our Libbie," having sufficiently recovered to enable her to resume her desk. I found the officers of the society most courteous in all things—genial and earnest gentlemen, doing their best with commendable singleness of purpose, and aiming high in the standard of work they were engaged in.

Mrs. Watson owns an extensive fruit farm, some sixty miles from San Francisco, in a cozy nook among the foothills of the southern fork of the Sierra Nevada mountains, about eight miles out from Santa Clara. The Pilgrim and his family were very pleasantly entertained there on two occasions of a week each time, and the recollections of their visits will long continue as sunny as are the skies of the beautiful Santa Clara valley.

Spiritualism in San Francisco has, of course, its various party lines, in some cases accentuated with more of acrimony than reflection; the at present oldest organization is the "Spiritual Union," which, though keeping up its charter, does not hold meetings. Then there are the society of "Progressive Spiritualists," the "Mediums' Meeting," and the society above referred to, for which the Pilgrim labored; neither body possesses all the virtue of our great cause, but each fills its place and does its work. Independent meetings are run from time to time, Mrs. Ada Foye, John Slater, Mrs. J. J. Whitney, W. J. Colville and others conducting. There are two weekly journals, devoted to our cause, published in the city, one the *Carrier Dove*, the other *The Golden Gate*, respectively edited by Mrs. J. Schlesinger and Mr. J. J. Owen. The first named has generously seconded the Pilgrim's work by publishing a large number of his inspirers' lectures in its pages. The secular press, notably the *Chronicle* and *Examiner*, are commendably considerate in their treatment of our cause, and public opinion here appears to lean decidedly in our favor.

In the early part of November last the Pilgrim visited Tulare City, some two hundred and sixty miles in the interior, holding two very largely attended meetings there. The city is situated in the San Joaquin Valley, and its surroundings are extremely picturesque. Our cause has some few faithful supporters there, and no doubt there is room for future growth of importance and extent. Outside of San Francisco Spiritualism does not have any considerable sustained public presentation, but in every city and hamlet there are circles and mediums in plenty. Public meetings and professional teachers are not the real elements of our cause. Such are in the private life and domestic Spiritualism, at the pure and unsullied altars of family communion with the unseen angels who inspire and guide us. San José, Santa Cruz, Los Angeles, San Diego and Stockton among the larger centres, keep the lamp alight with more or less brilliancy and constancy. Mediums practice in each place and find good patronage, but our people out here are growing more and more cautious, demanding work rather than glowing advertisements that promise so much and result in so little.

The Pilgrim's controls have taught a number of classes in spiritual and psychic subjects since August last, and with good results. Eschewing, as they did in their teachings, all countenance of the diverting and disintegrating teachings that, at one time, had full swing out here, they surely built up a healthy public sentiment upon such matters, and as a result many an exuberant speculation has been penned down to rational limits, and Spiritualism put first, as it should be by Spiritualists. At the present time the unseen ones are directing the Pilgrim in developing mediumship, very interesting "circles" being now in progress.

The year's residence and work on the Pacific Coast has been more than pleasant and quite satisfactory. The good friends rallied round the Pilgrim and his family from the first, and their friendship has increased each month. Mr. M. B. Dodge, the manager of our late meetings, and his most estimable wife, have been extremely kind; but there, to enumerate by name all our friends, in the Temple Society and out of it, would convert this part of the article into a page or two of a city directory, so let it suffice that all are remembered and all are truly thanked. Finding a painful lack of social fraternizing among our people, the Pilgrim, acting upon an impulse from beyond, and aided by the good wife and willing daughter, instituted a series of monthly sociables to bring the friends together. To enable us to do this each month the handsome double parlors and the dining room at the residence of Dr. and Mrs. Schlesinger were generously placed at our entire disposal. Much good was done by these monthly gatherings, some sores were healed, and not a few came to know each other better from seeing each other closer.

Without "boom" or boast, the Pilgrim's work went steadily forward upon its appointed way, and he anticipated bidding adieu to the Golden Gate early in July. But it was not to be so! Unknown, good friends felt they could not permit it, so they earnestly requested us to make our home here a little longer yet. The unseen workers assented, and so presently a further two months' course of lectures will be commenced—this time upon an independent basis, entirely distinct from any society or party, in no wise responsible to any such, but under the personal management of the Pilgrim and his unseen helpers. This arrangement will not interfere with Eastern engagements for ensuing season's lectures, or for work at Camp-Meetings next year, but to all, and sundry, let it be said the Pilgrim positively returns to England after next year's camps are done.

Briefly, then, as herein set down, is the abstract and chronicle of a year's labors, so that Inquiring friends, far and near, may find answers to their queries as to how fares it with us out here, among the descendants of the Argonauts. As THE BANNER will reach all I know and love, on its folds let these lines be inscribed, that they may be seen in many lands. May each of us strive to be all we insist upon others becoming, and as we would that justice be done to us, so let us render justice to all. The heaven we make around us is the measure of the heaven possessed within us.

331 Turk street, San Francisco, Cal., June 11th, 1888.

From The Growing Youth.

OLD JACK.

"What does all this mean? Move on, all of you," said Policeman Brown, or "Number 44," as he was called at his station.

As he spoke the group of laughing, shouting boys began to scatter in all directions, for well they knew the officer would not allow them to encumber the sidewalk of his "beat."

But there was one that did not obey the order of the crowd-disperser. It was a small-sized monkey, dressed in a suit of scarlet and blue flannel, very dingy and greasy from much wear and handling. The little animal looked at the officer in a defiant way, and the latter laughed in spite of himself. The boys meanwhile waited at a good distance to see how it would all end. That the monkey belonged to some Italian organ-grinder the policeman felt certain, but he looked in vain for him up and down the street. While his back was thus turned, the monkey, without warning, sprang upon his shoulder, and fastened a grip in the collar of his coat.

A scream of delight went up from the throats of the street Arabs as the man tried to shake off the chattering, shivering monkey that clung tenaciously upon its lofty perch, for Policeman Brown was a tall man, and his dignified figure looked very funny to the bystanders surmounted as it was by this obtrusive little visitor.

The monkey was master of the situation, and Mr. Brown was in an embarrassing predicament.

Finding that he could not loosen its hold upon him, Number 44 wisely concluded to take himself and his keeper to the station, where he must soon report for duty, and with a few words of warning to the grinning boys, with here and there a threatening motion toward the most impertinent ones, the policeman hurried away.

When the station office was reached the monkey loosened his grip, and, springing from his perch, settled himself upon a heavy cornice of the ceiling. For some time the officers tried to induce him to leave this place, but he would not do so until Policeman Brown held out a large bun which he had brought from a bakery near by. Then the weird little thing, with a face as old-looking as that of a very, very aged man, seized the bun, and once more mounting to the officer's shoulder, devoured his cake with the utmost satisfaction.

Finding no owner for the monkey, Number 44, with his captain's permission, concluded to keep him.

In a short time Old Jack, as they named him, became a great pet with the men at the station. They found that he could perform many tricks, such as swinging by his tail from high places and catching what was thrown to him by the men, turning the strangest kind of summersaults and figures, and doing much more that was very comical to see.

Two weeks had passed, when one day an old weather-beaten man with an organ strapped to his back entered the station, and looked eagerly around as if in search of something. As he caught sight of the intruder Jack gave a shriek and jumped upon the old organ.

"Ha, it is Zepho! I find you! What for you leave me? So bad I feel not to have you no more. They tell me my Zepho be here. I come for you. You leave me no more."

The old man continued to talk to the monkey as if he were a human being, and the creature seemed to understand as he blinked and nodded in his master's face.

After listening to the Italian the captain was satisfied that Old Jack belonged to him, but he would not let the monkey go until an investigation was made.

That night Policeman Brown visited the miserable tenement given as the foreigner's home, and, finding that the Italian's story was true, Old Jack was given up, but not without regret.

Ten months later, while passing along his beat, Number 44 felt a slight shock as something bounded upon his shoulder.

It was Old Jack, more dingy in appearance and faded in apparel than ever. Officer Brown was very glad to see his old friend again, and so were the men at the station, who shook hands with him, and treated him to cakes and peanuts.

A visit to the old Italian found the man very ill upon his ragged bed.

"I die," he said, "I die and be no more. I all hurt and bad in here," pointing to his chest. "Zepho he git out; he go leave me; the door not shut, he go. I know he find the perleese who take him before. You keep Zepho; he be very old, very wise; he know much; he be one hundred, I tinks. You keeps him, and be good to Zepho."

The poor old man was taken to the hospita when he closed his eyes on mortal life a few days after.

For a long time Old Jack was kept at the station, and finally Policeman Brown gave him to a boy who lived out of town.

Old Jack found a pleasant home at last.

Many were the amateur circus performances given by the youths in the neighborhood. Of course Old Jack, with his funny antics and clever tricks, was the chief actor, and his presence was always a source of delight.

Policeman Brown visits his old pet whenever he can find time, and has preserved the tawdry clothes and faded feathers of the little animal. He values them highly as mementos of one of the most embarrassing predicaments which he ever experienced.

MISS M. T. SHELHAMER.

Mrs. Richmond's Labors.

To the Editor of the Banner of Light:

The direct spiritual work of the guides of Mrs. Cora L. V. Richmond has been unbroken during the year (which closed June 24th), and in the yielding of a rich harvest we have abundant evidence of the good seed sown. At each quarterly meeting of the society the list of membership has been largely augmented, and a growing interest in the subject of Spiritualism has been manifested in the large audiences which Sunday after Sunday gathered to listen to the utterances of a divine truth.

In the congregation have been seen prominent clergymen, judges, lawyers, doctors, men of science and others who, by their presence, have proven that this great subject is one which has in its unfolding grown to command the respect and attention of *thinking* minds especially. The Sunday evening discourses have been published in pamphlet form, with the customary poem appended. The morning discourses, consisting of Bible interpretations according to the Cabala, have proved of intense interest, and inspired by a very advanced spirit. Following these a series of lectures on the Messiahs and their angels will, when completed, constitute a line of spiritual work never before presented in so elaborate a manner, thus indicating that the guides must feel the growing fitness of the mortal mind to incorporate the eternal truths so graciously bestowed.

The friends of Mrs. Richmond are aware that the guides of this lady have given through her a series of lessons on the "Soul-Embodiments in Human Form." These have culminated in the publication of a book which gives a concise statement of the philosophy, with notes and references so classified as to make it comprehensive, logical and conclusive. If it is not already on the market, the work can be obtained of the publishers, at 61 Union Park Place, Chicago. This book, together with the advanced thought of the regular work twice every Sunday, has inaugurated a marked era in spiritual literature, the demands for the published matter from the Pacific Slope to England being unprecedented.

Music.—The choir, consisting of a quartette of professional singers, has been no small factor in the success of our meetings. Earnest, heartfelt enthusiasm has marked their song services each Sunday, and they have sung as though the blessing of the spirit-world rested upon them.

Entertainments.—The Band of Harmony, an auxiliary of this Society, has been giving a series of parties during the past winter, which have been brilliant successes, both socially and financially. At the "Phantom" and Fancy Dress Parties, as well as Bal Masque, over one hundred couples were on the floor in every conceivable variety of fancy dress and costume. The suppers on each occasion were sumptuous and the table decorations unique and beautiful. Our hall is to be remodeled, enlarged and beautified this summer in every particular. Reception-rooms, end gallery with boxes, and card-rooms for those who do not dance, and an arched platform, will be prominent additions. In view of these facts tickets will at once be issued for a series of six "Court Receptions" (as they will be called), the participants appearing as representatives of various courts, and to be costumed according to the court they represent. The proceeds will be devoted to carrying on the spiritual work of this society.

Decorations.—I cannot close this brief outline of our work without reference to the Floral Decorations. Every Sunday (and at each entertainment) the whole face of the platform, forty feet in length, has been covered with the different varieties of evergreens; while on the floor of the platform were banks of mosses, which, when surmounted by vases of flowers, were as high as the speaker. Flowers have been massed in rich profusion, and the designs have been very beautiful and novel.

The flowers donated to and worn by Mrs. Richmond at each service, syllable the love and respect of her friends.

W. J. Colville will occupy the platform of the First Society during the month of September, and Mrs. Richmond will resume her work for the coming year the first Sunday in October.

Very respectfully, EMERALD.

Chicago, Ill.

Mr. Bradlaugh, who was refused his seat in the English Parliament for five consecutive years, has now succeeded in carrying a bill to abolish the very oath by which he was debarred, and that, too, by a majority of one hundred. This leads the *London Standard* to declare that the English nation is no longer distinctively Christian, and that a large per centage of the people there no longer accept the religion embodied in the Bible.

DREAM, BABY, DREAM.

Darling, lay your tired head down,
And take a trip to sleepy-town;
Pick up all the dreams you see,
And bring them home to tell to me.

Dream you're a honey-bee poised on a rose,
Draining the dew where the deep color glows.
Dream you're a lily fair, stately and white,
Folding your petals to sleep all the night.
Dream you're a twinkling star up in the sky,
But don't stay there long, my pet, stars are so high.
Dream you're a violet, hiding your head,
Safe from the chilly winds, in mossy bed.
Dream you're a pearly shell, deep in a cave,
Nestling by corals and washed by the wave.
Dream you're a butterfly, golden and gay,
Wooing the sweetest flowers all the long day.
Dream you're a silver bell ringing the hours,
To waken the fairies that sleep in the flowers.
Dream on, sweet baby, dream of all bliss,
Till you wake like a rosebud for mamma to kiss.

—*Mary C. Hungerford.*

Banner Correspondence.

Iowa.

TABOR.—James Vincent, Sr., writes: "That Spiritualism is making more rapid conquests than any religious system has ever made, is becoming more and more apparent, when we see such abuse and calumny heaped upon it by such orthodox representatives as T. DeWitt Talmage and the *National Republican* at Washington. For the benefit of such as may have felt inclined to listen to said Talmage's vagaries with favor, I wish to give just a little of my own experience recently.

While in Cincinnati, Ohio, about two weeks since, I inquired if there were any mediums who were *known* to be persons of repute, in whom confidence could be placed. I was directed to several.

One lady was a spirit medium for the trumpet. At first I was strongly disinclined to attend any of her circles, but having a spare afternoon I concluded to go. It is to be borne in mind that the medium knew nothing of me—neither my name, nor from what part of the country I hailed. So with every member of the circle: I knew nothing of either of them, nor they of me. Furthermore, I had no knowledge whatever of how such séances were conducted.

I heard spirit-voices talking with their friends. I heard the sobs of gladness of those whose spirit friends were conversing with them. While I was wondering if I should receive a visit from any of my friends, I heard a voice close to me. I asked: 'Who is it?' 'Mary,' was the reply. 'What!' I exclaimed, 'is it *my* Mary, my precious wife?' 'Yes,' she said, and immediately there followed the sound of kisses, which was heard by the entire circle. I asked her what she wanted to say to me, and she talked to me of what belongs to me alone. I *knew* it was her voice, more especially when she said, as she has so often said while in life, as she lay her head on my shoulder, 'Oh! my *dear* husband!' I could not be mistaken. But to make sure, I said to her: 'My dear, have you heard me sing to you every day since you passed over?' 'Yes,' she said. 'Do you know *what* I have sung?' 'Yes.' 'Now, then.' I said, 'please tell me what it is.' Instantly she said: 'Nearer, My God, to Thee, Nearer to Thee. Sing it now, and I will sing it with you.' I sung it, and *she with me*, beautifully, and while her voice was much improved to what it was in earth-life, I carefully noted her own distinctive peculiarities. I *know* it was her, for how could it be otherwise, when not a soul in the whole world knew that I had ever sung that to her but myself. The entire circle broke out as with one voice at the close: 'Did you ever hear anything so grand as that?'

I must not write more of my own experience, or visits from the dear wife, and will only add, as to myself, that at another séance, with another medium, an old friend, a lawyer, who passed away between three and four years ago, came to me and gave me his name, and, among other things, assured me that he had been constantly with me. This spirit-friend has come to me every time I have had an opportunity to sit with a medium—at Ottumwa, at Davenport, and now at Cincinnati, where the medium did not know me from Adam, nor that such a person as Robert Percival had ever had an existence.

One fact more, which I know to be a fact, because I had it direct from the party interested himself. This is for the Washington *Republican* man. The gentleman had been sitting with a medium, and almost the first thing that her Indian guide said to him was that before the end of the month he would hear about some money that was coming to him. He said it sounded so much like gypsy fortune-telling that it came near causing him to distrust the medium; still he could not do that, for she was a lady whose entire life forbade it. The statement as to the money was soon lost sight of in the remarkable visits he had from his near friends in spirit-land, and he said that he never once thought about the money until three days before the close of that month he received intelligence of a legacy, a part of which was coming to him, and asking how he wished to have it forwarded.

I do not believe the rampant editor of the *Republican* would object to spirit-prediction of this kind to himself, and verified as this was. Then why seek to injure a whole class of people much broader in their investigations and belief than he is himself, by trying to make it appear that they predict things, then to prove their predictions true will go such lengths as to scuttle a ship at sea, involving the sacrifice of many lives? Had that editor good common sense he would have drawn a more rational conclusion, and have counselled his readers not to turn from such warnings, but to give heed to them—enough at least to give them due examination."

DES MOINES.—V. C. Taylor gives sprightly expression to his views regarding the vast differences existing between the various descriptions of the spirit-world by its denizens, which are given through mediums. He has read, he says, revelations from Spirit Judge Edmonds in "The Next World Interviewed," remarks by Dr. E. C. Crowell, in "The Spirit-World," descriptions by Washington Irving, in Mrs. Horn's "Strange Visitors," etc., but has failed to learn as much from them all as is conveyed by a message from a spirit communicating at the Banner of Light Free Circle, who said: "Our world is both objective and subjective." This he regards as "a straight announcement" at any rate. He thinks Spirits S. B. Brittan and W. S. Courtney eminently qualified to give answer to the desire for enlightenment in this important direction.

District of Columbia.

WASHINGTON.—P. O. Jenkins writes: "What prophetic vision was far-reaching enough to take in the significance of and the stupendous results to culminate from the Rochester knockings of four decades ago! Who, when in 1848 the Fox children excited the wonder of the world as the *instruments* of these mysterious manifestations, dreamed of their marking a new era in the world's history? Who entertained the slightest conception that they were the foreshadowings of a day when man was to be emancipated from his ignorance and his distorted conceptions of God and of human destiny? Who dared hope that they were the beginning of a missionary work of angels, whereby the problem of man's future life was to be solved and forever settled? Rapid and marvelous have been the progressive developments, until now spirit communion is enjoyed in every land.

In general terms, these statements show what Spiritualism in its past and present has done for humanity. And what of the future? Again we may exclaim that no prophetic vision can take in the scope. Mediums are increasing in numbers and in power all over the civilized world, and thousands are giving in their adhesion to the purifying and enlightening truths vouchsafed to humanity through their instrumentality, and are rejoicing in the knowledge and experience which come to them in the incontestible realization of the fact that death does not 'end all,' and that their loved ones whom death has separated from them, still live and still love them. Of the future of Spiritualism in its mission to man, we can only say, the hand of God is in and guiding the work, and no human power can stay it. Spiritualism will live when Talmage and his like shall no more be heard; when they are gone and forgotten. It is cheap logic to use mere statements and cry 'humbug,' but this class of vituperators exerts very little influence upon thinking minds. The time will come when all such falsifiers of truth and progress will be ashamed of what they have done.

The work of the spirit-world in behalf of humanity is exhibiting itself in all parts of the land. Here in the city of Washington many of the best citizens are giving their support to the cause, and many more becoming earnest investigators.

I close by reminding Spiritualists that while we are not called on to defend fraudulent mediumship, *we are* called upon to be *discreet* in our judgment of the character and cause of what may seem to be, or really may be fraud; for some of the best mediums known have, from their negative, psychological natures, been overpowered by evil influences to commit fraud. Let this be remembered; and let our judgment be tempered by our knowledge of this fact. The best surroundings possible should be had for mediums, and it is the business of Spiritualists to effect this as far as possible."

Pennsylvania.

PITTSBURGH.—A correspondent writes that Sunday, June 10th, the closing services of the season were held by the Pittsburgh Society of Spiritualists, and the occasion was made a memorable one by Mrs. H. S. Richings, who a few days previous had solicited donations of flowers, and whose fine taste and industry were shown in the use of what she received in decorating the hall. Those who contributed floral offerings were Mr. J. H. McElroy, William Fleming, Mrs. Grey and Mrs. Johnson. Mrs. Richings also gathered a fine collection of flowers and ferns. The Pittsburgh *Leader*, reporting the evening meeting of the Sunday previous, alluded favorably to Mrs. Richings's abilities as a public speaker, and said:

"It has been the custom of Mrs. Richings at each meeting to give psychometric readings, in which she claims the power of delineating the disposition and characteristics of persons, even though they may have long since passed out into the great somewhere. To do this she needs but the name of the individual. Last evening, as Mrs. Richings called for a name, a tall young man in the back part of the room gave that of 'William Duff,' adding that the audience would all recognize him by the name of William Chalet. 'The individual named [said Mrs. R.] has passed out of the body, and in meeting death experienced a painful choking in the chest. I get the sense of one suffering from lung affection. He was of a nervous, sanguine temperament, active, energetic and popular, always hail-fellow-well-met! He should have left wealth, for he made money, but spent it fast. At one time in his life he was inclined to Spiritualism, but for years previous to his death he had concluded that there was little in the theory.' As the lecturess delivered the above the crowded hall was so still that one could hear her labored breathing. Mrs. Richings resumed: 'That man is standing beside me now. His thoughts are with his family, and he is constantly saying, "Oh! my poor wife! I did not think things would turn out that way." He asks his friends here to tell his wife that he wants to communicate with her in regard to business matters which he left unfinished. I don't know what this man's business was, but I now seem to be looking on a lighted stage.' At this the audience broke into the wildest applause, which so disturbed the medium that she declared herself unable to continue."

CORRY.—Mr. G. F. Lewis reports Bishop Fowler of the Methodist Episcopal Church as having said in a sermon before the General Conference at New York, in alluding to the orthodox doctrine of the atonement:

"Let me be specific. No debt has been paid. It is not in the field of commercial values. If it were a debt to be paid by the sufferings of Christ, then it would be already paid, and there could be no further claim against the sinner. He would need no pardon. His release would be demanded by justice. But such is not the case. No debt has been paid. No penalty has been inflicted. The innocent may suffer for the guilty as a mother suffers for a bad child. But it is the coarsest kind of cruelty to inflict a punishment upon the innocent for the guilty. If penalty were inflicted it would be all that justice could demand; when one has endured the penalty of a crime, then he is entitled to a discharge. He does not plead for pardon, but demands a discharge. Moreover, it is not thinkable that guilt can be transferred to the innocent. It inheres in the party sinning. It is monstrous and unthinkable injustice to hold the innocent as guilty. The fiction of substituting a supposed penalty upon Jesus for a penalty due the guilty, must be revolting to all sense of justice. Guilt could not be transferred. Penalty could not be inflicted upon the innocent. Penalty inflicted at all must be upon the guilty, and then pardon would be impossible. There would be nothing to pardon. No penalty has been inflicted."

Commenting upon the rapid spread of the reasonable view of the subject enunciated by Bishop Fowler, Mr. Lewis says:

"We are coming to see that doctrines, books, churches, etc., are not religion, any more than plows, hoes, etc., are agriculture; they are only tools or instruments for carrying on agriculture. When a wise farmer finds a new and improved tool, he prefers it to the old one; while the ignoramus of India, Spain and Mexico plows with the same root-plow, because it is old and sanctified. Who does not rejoice that better religious tools are coming into use?"

New York.

FLUSHING.—A. E. Hempstead writes that Mrs. Jennie Holmes, who will be remembered as one of the earliest mediums for materialization, and other physical demonstrations of spirit presence and power, has, after six years' suspension, resumed holding séances, giving one each week, on Thursday evening, at her residence on Grand street, East New York, near Cypress Hills Cemetery. Our correspondent says: "Mrs. Holmes has lost her husband and her pecuniary resources, but not the rare gifts of mediumship, with which she is richly endowed. She gave a trial séance in her home on the evening of June 7th, at which I was at first the only one present. I assisted in arranging the cabinet, and fastening the windows and doors. I entered every room in the house, and was positively certain Mrs. H. and myself were the only persons in it. The medium felt somewhat disappointed in not seeing other sitters. She has recently passed through a severe illness, and being feeble was easily discouraged, and distrusted obtaining any demonstration that would be satisfactory. But she said she would try her new cabinet; perhaps her controls would like to prepare her surroundings. I took a seat, commenced singing an old familiar hymn, and had scarcely reached the end of the first verse when the curtains parted, and a beautiful form stepped from the cabinet, and then withdrew. Soon another form followed, different entirely from the first. Four distinct forms came out. Some moved in front of the cabinet back and forth, paying no special regard to me. I ventured to suggest that the occasion was devoted to their work exclusively, and that I was not asking tests, which was responded to by three raps. Other raps in the direction of the front door announced the arrival of some mortal friend behind time, and with consent to admit whoever it might be, I soon stood face to face with the carpenter who had put up the cabinet a few hours before, and who, through the kindness of Mrs. Holmes, had come to his first investigation. Joining our hands we commenced our singing, as if no interruption had taken place. Forms came, all distinctly different, paying no heed to my skeptical friend, until he received the salute from the cabinet, 'Hello, boss,' from a large fine male form that stepped in view, coat off, sleeves rolled up, in the sombre colors of a workman's suit. He instantly recognized his old boss, from whom he learned his trade. Soon a very large female form came out, walked the length of the room on one side, then back across the front of the cabinet, and up the other side; in coming back she stopped at a table, and looked curiously at the old well-worn musical instruments on it, which accompanied their owner for twenty years or more in her travels. She finally took up a tambourine, looked wonderingly at it, and gave it a playful shake. She then lifted a heavy chair in one hand without the least apparent effort, carried it ten feet across the room, then returned to the cabinet, opened the curtains without entering, and led out to the chair a smaller, weaker form, and seated her thereon, standing by her side. Fully six feet from the medium these forms whispered fully three minutes, when the largest helped the feebler one back to the cabinet, which they both entered. The guitar in the cabinet was being played while the two forms were out. We had two forms out three times, with several good male forms. We had as many as twelve forms in all."

Our correspondent closes by saying that Mrs. Holmes is greatly in need of sympathy and support, and that as her health is being gradually restored she will give one séance a week at her home, the location of which he has mentioned.

SARATOGA SPRINGS.—A correspondent writes: "A brighter day never greeted mortals than that of June 3d, nor a happier or more harmonious company ever welcomed such a day and participated in the enjoyments of so pleasurable an occasion than that which then assembled at the residence of Dr. W. B. Mills, Locust Grove. Dr. Mills has ingratiated himself by the liberal exercise of his spiritual gifts into the highest esteem of a large number of highly appreciative friends, many of whom met him this day within his own home with their warmest congratulations and best good wishes. An hour was passed in communion with the beauties of Nature and a social interchange of thought, after which, and vocal and instrumental music, Dr. Mills in words of great appropriateness welcomed his friends to the hospitalities and enjoyments of his home and its surroundings. Peter Thompson and Gen. Bullard made remarks, and a poem was recited with much good taste by Miss Consalus. Mrs. Mills also heartily welcomed her friends, and remarked that nothing beyond her immediate family was more highly esteemed by her than Spiritualism, with its beautiful philosophy of life and its endless continuity. During the day Dr. Mills described spirits that were by his clairvoyant vision seen to be present, and gave messages clairaudiently heard by him, all of which being correct were very gratifyingly received by all present."

NEW YORK CITY.—Frank W. Jones, Conductor, writes, June 21st: "The musical and literary entertainment given by the People's Meeting was an enjoyable occasion. A good audience, with Wilson Macdonald for Master of Ceremonies, and willing and distinguished talent, rendered the gathering one of pleasure and profit. After the opening song by the audience Mr. Macdonald gave a short address. The following programme was then in order: Recitations, 'The September Gale,' by F. W. Jones; 'Entertaining Sister's Beau,' Miss Mattie Morrison; recitation by Miss Fannie Morrison; reading, 'Mr. De Splae,' Mrs. Maggie Morrison; remarks by Theodore Bunce; songs, 'Roving Swallow,' by Mrs. C.; 'Nearer, My God, to Thee,' Miss C.; 'The Stream of Time,' Mr. H. Millenet; 'Flee as a Bird,' and 'Baby's Lullaby,' by Miss Norma Wills; an original song, 'When You and I Were Young, Tom,' by Wilson Macdonald; 'Annie Laurie,' and 'Uncle Joe,' by Mr. Macdonald, who seemed to be in a happy frame of mind, and conducted the exercises to the evident satisfaction and pleasure to all.

Each part of the programme was finely rendered, and the people present expressed themselves as highly pleased with the evening's entertainment.

We have decided to continue our meetings through the season. We have a pleasant and comfortable hall, and the sessions should be well supported.

Mr. A. E. Laurene, of Brooklyn, is expected to deliver his very valuable lecture on 'Mediumship,' Sunday evening, July 1st."

Connecticut.

NEW HAVEN.—William Hart writes: "The ever-welcome and highly prized BANNER OF LIGHT reaches this city each week and affords instruction and consolation to many.

Meetings are held here in Spiritualists' Hall, Sundays. A conference in the afternoon and séances Sunday evening. Circles are held at the hall each Wednesday evening. The meetings are well attended. Mrs. J. J. Clark, the well-known and gifted medium, held séances at her parlors each Sunday evening up to a recent date. Her tests surprised and delighted hundreds, and changed the minds of skeptics regarding spiritual things. Mrs. Clark will go to Lake Pleasant to stay during the months of July and August. Hosts of friends in this city desire that her trip shall be a pleasant and enjoyable one, and that she may return rested and refreshed to resume her duties as a trusted and faithful medium."

BRIDGEPORT.—E. B. Leavenworth writes that he has attended several of the materializing séances of Mrs. Effie Moss in New York City, of one of which he says: "There were nine persons present, and perfect harmony prevailed. One of the first spirits to appear was Lucille Western; perfect materialization; five inches taller than Mrs. Moss. She called me to the cabinet, and proved to me she had nothing on her head or feet to add to her height; then entered into conversation, telling me of what was then occurring in my home at Bridgeport, which on my return I found to be correct. All in the circle received visits from spirit-friends and relatives, occasionally two appearing at the same time. Being again called to the cabinet, I there met my sister and sister in-law, both of whom stood and talked with me for some minutes in full view of all present; then taking me into the cabinet, they continued to converse, while at the same time the spirit control, Jack, spoke to me from another part of the cabinet; spirit Brooks, an English lady, and Lillie, the child-control of this cabinet, also spoke to me from still another quarter. Minnie, the Indian girl, who controls the medium during the séance, then spoke. Mrs. Moss being seated in her usual place in the corner of the cabinet.

During the séance a spirit materialized in front of the cabinet; all could plainly see her as she arose. She was recognized by a gentleman as his wife.

In all eighteen or twenty forms appeared, and were recognized.

As a usual thing but one form comes at a time at these séances of Mrs. Moss, but each is wholly unlike the medium, and the room is comparatively well lighted, better, in fact, than most seance-rooms I have visited.

The cabinet is simply a wooden frame, covered with dark Canton flannel, and stands at one end of the room against a wall with no door or window near it, an open hall way being below it.

I have had Mrs. Moss in my own home at Bridgeport, and there witnessed manifestations similar to those above described."

Massachusetts.

NEWBURYPORT.—F. H. F. writes: "The Newburyport First Spiritualist Society held its annual business meeting Monday, June 1st. The reports of the Secretary and Treasurer were read, giving interesting details of the progress of the Society for the season. There were held during the season twenty-nine Sunday meetings and test circles, and we close the term with all our bills paid, and a small balance in the Treasury. The sermon preached by Rev. Mr. Mills has done us great good; it set church people thinking, and our officers are repeatedly asked, when does Mrs. Luther come again?

The Society has elected officers for the ensuing year as follows: President, Albert Russell; Vice-President, Albert R. Patten; Secretary, present incumbent, F. H. Fuller; Treasurer, Daniel T. Reed. The business meeting passed off in a very harmonious manner. The usual vote of thanks was passed, thanking the Board of Officers for faithful services rendered. After the appointment of Committees, and mapping out the work of the next season, the meeting adjourned to the first Monday in September.

Mr. Oscar Edgerley, one of our local mediums, has been meeting with good success. He has lectured in Connecticut, New York, Portland and Rockland, Me., Portsmouth, N. H., and everywhere was well received. He goes to Temple Heights Camp-Meeting, Me., as one of the speakers. He is a fine lecturer and test medium.

The Independent Club is doing well; it holds circles and is keeping up an interest in the cause. Miss Ewer, of Portsmouth, N. H., held a circle in its rooms, 54 State street, Sunday evening last. The attendance was large, and her tests and descriptions very satisfactory. She is a very fine medium, and will probably come again soon. So the seed is being sown in our grand cause, and it will ripen and bear good fruit."

California.

SAN JOSE.—"A Member" of the Spiritualist Society writes: "The Spiritualists of our city are gathering for more systematic work than has been done here for some time. A few years ago Bro. Caleb Caldwell passed on, leaving a small legacy to the Spiritual Society 'to provide a place for spiritual meetings in San José.' The interest on this sum—owing to the skillful management of the Directors—is now sufficient to pay the rent of a pleasant little place of meeting, and the Society has secured the G. A. R. Hall for the year. All feel that we have now 'a local habitation.'

Regular morning meetings have been held each Sunday since the first of January. At these meetings Mrs. E. B. Crossette, a young and talented inspirational medium, has been the regular speaker, giving thorough satisfaction to her hearers in the clear and skillful handling, by her guides, of any question the audience may suggest. The public have shown a growing interest in these meetings by an increased attendance from Sunday to Sunday.

Evening meetings have been held from time to time when speakers or platform test mediums could be secured. Thus we have been enabled to hear Prof. D. Allen, of Chicago, in a series of discourses on 'The Science of Life,' some pleasant 'Talks' by J. M. Moore, late of Topolobampo; instructive inspirational essays from the pens of Mrs. L. H. Champion, Miss Sarah Ramsdell, and others. Several fine displays of test power have been given by W. K. Colby, and his daughter, Miss Ida. An entertaining evening has been spent with Mr. and Mrs. P. C. Tomson, of Philadelphia, and other good things have been given by local and visiting talent. An instructive feature of some of the meetings has been 'the exchange of ideas,' a modified form of debate, carried on among the members.

The morning meetings have been satisfactorily presided over by Bro. Mark Silcox; and Bro. William C. Vinter, whose name and Spiritualism are inseparable in San José, has conducted the evening meetings.

With the first of June the Society discontinued its public meetings for the summer vacation, as 'all San José' goes to the seashore or mountains during June and July. Then, too, all mediums and members wish to enjoy the feast of good things our State Camp-Meeting Association is providing for us at Lake Merritt."

Rhode Island.

NEWPORT.—John C. Peckham writes that nearly all the remarkable events narrated in the Bible took place in the night, in the dim twilight or darkness, and directs the attention of the objectors to the conditions required for similar phenomena in these times to the fact. He feels assured that there are men occupying pulpits, with "big pay" attached, who endeavor to retain their hold on the pulpits and the pay by preaching against Spiritualism at one time and for it at another in order to please all, and in that way contrive, by sitting on a fence and smiling alternately to those on each side, to retain their exalted positions.

Maine.

BUCKSPORT.—Dr. C. F. Ware writes, June 15th: "Allow me to explain, in response to the notice of Dr. H. F. Merrill in a recent issue of your paper—*i. e.*, that he considered himself engaged to give tests at the Verona Camp-Meeting this summer—that in my statement that he would *not* appear at that meeting I simply took him at his word, as Dr. Merrill wrote me he should, under no circumstances, give tests at the Park, as he had cancelled all engagements in Maine, and that he had resigned his office as secretary of our society."

Illinois.

SPRINGFIELD.—Mrs. Watson and Mrs. Beach state that Mr. C. J. Barnes has, as a test medium, given satisfaction to many. They further say that he is preparing to attend the camp-meetings at Vicksburg and Haslett Park, Mich., and desire to recommend him to all as worthy of patronage.

(Reported for the Banner of Light by Mary F. Lovering.)

Synopsis

Of a Remarkable Sermon upon "The Future Life," delivered by Rev. Edward B. Maglathlin, of Westford, Mass., in the Pulpit of the late Rev. Warren H. Cudworth, East Boston.*

The body at death suffers dissolution; but that principle in man which *thinks* does not depend upon the physical organism.

The brain and thought do not hold the relation of cause and effect. The brain is the organ of thinking, and not the being who thinks. Parts of the brain may be removed, limbs severed, the activity of the senses diminished or destroyed; and yet the personality remains intact. We have not the same brain-substance that we had in our early years—are we not the self-same thinking beings? Consciousness declares itself to be a light that can never be put out.

When dear friends have long been parted, they often gaze upon one another as strangers. The outward expression would not renew the fellowship. The elements of attraction lie deeper. The soul knows a profounder communion. Without the aid of word, look or gesture, some subtle movement of soul upon soul thrills each heart, awakening an interchange of feelings by which they recognize their former friendship. Something like this happens in our common daily life, when, feeling the nearness of a friend, we mention his name and soon he comes.

The soul is a tenant occupying a house—the human frame—and it has faith that the same power which gave the soul a home to live in while here, will provide another and more beautiful one when the tabernacle of flesh is laid aside.

To many minds the hypothesis of the development of life, as enunciated by Charles Darwin and Alfred Wallace, imposes an objection to the belief in immortality. There is no cause for alarm. It is presumable that these eminent scientists themselves understood their theory as well as any one can understand it. They saw nothing in it which was hostile to the ancient belief in the future life; and Mr. Wallace is the illustrious advocate and expounder of the cardinal doctrine of Modern Spiritualism. "Where are our departed loved ones?" They are with God, and God is with us. The spirit-world is very near. Those who have had their friends pass through the thin veil can best realize how close to us is the heavenly home. While Jesus was upon the earth he saw and associated himself with those who had passed through death unto life eternal. With him both worlds were as one world. His inward eye could see, his inward ear could hear, and his soul rejoiced in the glorious realities of the world unseen.

A few years ago a young lady who was a pupil of mine was stricken with diphtheria. The disease developed rapidly, and she lived but a few days. Her mind was bright through the illness, and just before she passed away she looked up and said: "The room is filled with light. I see my mother and father; yes, they are all here." A smile passed over her features and she fell asleep. Experiences like this we cannot explain away. They are as real and true as the communion of Jesus with Moses and Elias.

I have often thought that our departed friends can help us to bear our burdens, and strengthen us to resist the temptation to do wrong. If they can help us to live well in this world, they will best prepare us for life in another. Living victorious over sin and sorrow, and having made our lives contributions to humanity, we can give welcome to the messenger when he summons us to that heavenly land when the former things—our little day of trial, strife and toil—shall have passed away!

*Rev. Edward B. Maglathlin is a scholarly preacher, and is well known as an educator. He was for several years Principal of the Partridge Academy in Duxbury, and afterward taught in the Cambridge High School.

PAMPHLETS RECEIVED: *The Wilkesbarre Letters on Theosophy.* A Series of Letters Contributed to *The Sunday Morning Leader*, Wilkesbarre, Pa., by Alexander Fullerton, F. T. S. pp. 26. New York: *The Path.*

The New Statement and Symbol (Positive.) "So to Be, is the sole Inlet of So to Know." pp. 26. Malden, Mass.: H. R. Burdick.

The National Sin of Literary Piracy. A Sermon by Henry Van Dyke, D. D. pp. 26. New York: Charles Scribner's Sons.

The Soul of Man is not Immortal. A Lecture by O. H. Harris. pp. 63. Newman, Ill.: The Progressive Pub. Co.

The Great Amherst Mystery. A True Narrative of the Supernatural. By Walter Hubbell. pp. 108. New York: Brentanos, 5 Union Square.

Problems of the Day. By Dr. R. C. Flower. pp. 52. Boston: Spectator Pub. Co.

The Bible; Esther and The Song of Songs Analyzed, Translated and Accompanied with Critical Studies. By Rev. L. A. Sawyer. pp. 67. Whitesboro', N. Y.: L. A. Sawyer.

The American Art Printer. C. E. Bartholomew, 22 College Place, New York.

Every one is the artisan of his own fortune. If you wish a fortune, keep healthy by the use of Warner's Log Cabin Sarsaparilla, which purifies the blood and thus gives health and strength. Largest bottles on the market.

EVEN A "REGULAR" IS FALLIBLE.

Shall we give the Allopaths the sole control of medical practice? Read and ponder.

To the Editor of the Banner of Light:

The *Journal of Health*, Boston, for June contains some good ideas. It has changed its form from a paper to that of a pamphlet, since the last issue, wherein I read the attempt of its editor or reporter to burlesque and cast ridicule upon clairvoyance and mediumship, by taking a lock of hair from the tail of a dead dog to be examined or diagnosed for disease.

The June issue has no doubt a just criticism upon a clairvoyant who advertises in the secular papers for patronage, but this article may do the cause of Spiritualism and clairvoyance much harm in the minds of those who read it and do not believe the gift exists at all; hence I would say to the editor that it would be well for him to investigate still further before making a wholesale condemnation of clairvoyance and its use for the diagnosing of disease. It is not justice to single out any one individual who does or does not possess the gift, and make that person appear as representing all such modes of treatment—any more than it would be to class all so called regular physicians in one category as to ability, etc.

The following report of a sad case, and the editorial remarks upon the same, appear in the Boston *Record* of June 19th. Will the *Journal of Health* be manly enough to print the account, thus acknowledging that it is human to err in every class of society or mode of life or practice? and also that there are ingredients made use of in the regular medical practice which are dangerous to tamper with, even if the individual *is* legally authorized by the State to do so:

WORCESTER, *June 18th.*—G. W. Goss, a very prominent citizen of the town of Clinton, and connected with the Lancaster National Bank, died at his residence to-day from the effects of a dose of poison administered by mistake. He was suffering two weeks ago from a severe cold and sore throat, and when his family physician, Dr. C. A. Brooks, came to attend his daughter, he asked for something for himself. The doctor handed him a powder, and told him to take it. He tried to, but could not swallow it. He so remarked, and was told to wash it down with water. This was done, and immediately he complained of severe pain.

The doctor discovered he had given him a large dose of bi-sulphate of mercury instead of bismuth. Everything was done to relieve him, and his physician has done all in his power for him. But he was so seriously burned that there was no relief for him. *Dr. Brooks has been a regular practicing physician in Clinton for thirty years, and feels his terrible mistake so greatly that he is completely prostrated.*

G. W. Goss, who died at Clinton yesterday, was one of the leading men in that town, and his energy and activity entitled him fairly to be such. He died by poison, it having been administered to him by mistake by his physician. Probably no man in Clinton feels so badly over it as this same physician, but that does not palliate the act. Here was a man licensed, after examination, to handle, compound and administer poisons. Through nothing but sheer carelessness he gave a deadly poison by mistake to his patient, and the latter has died. There is no condoning this fact by the plea of carelessness. It was the doctor's business not to be careless. There has been altogether too much of this sort of thing lately where men have died from poisons given by physicians, and it is about time that something was done to put an absolute stop to it.

I notice also in the same issue of the *Herald of Health* a lengthy editorial article on licensing physicians, which is evidently the first gun fired to assist the movement of the allopathic physicians to regain their prestige by obtaining a law from the General Court in the near future to keep out all intruders in the form of new modes of eradicating disease—even including the homeopaths with the irregular "quacks." Is the *Journal of Health* established by the regulars, or is it a "quack" production under the cover of the so-called regulars, while in fact it advertises books and treatment that do not come under the strict discipline of the old school practice? Where shall the line be drawn between what is from a "quack" and what is from the opposite.

Are doctors who make mistakes like the above to be labelled "quacks," even if they are members of the allopathic school of practice?

Will this doctor be arrested for manslaughter as was Mrs. Corner for "neglect," or, in other words, would not neglect have been advisable in this case cited?

Finally, does the best good of the community demand that men of his class be entrusted with the manipulation of a grinding legal monopoly of the healing art, to the exclusion of all others however successful in their practice?

ANTI-MONOPOLIST.

ABOLITION CEREMONIES IN BRAZIL.—The events of the past week in connection with the passage of the abolition act have been unusually exciting in character. There was almost no opposition and very little oratory, and every vote was attended by the abolition societies and large numbers of spectators. The Senate decided upon a Sunday session to pass the bill, which was attended by hundreds of excited, enthusiastic people. The Princess Regent also arranged to come down from Petropolis on the same day to sign the bill. The streets of the city were gay with bunting, and the newspaper offices of Rua do Ouvidor were elegantly decorated with flags and flowers. Processions carrying banners and preceded by bands of music paraded the streets, cheering our colleagues of the press and giving *vivas* for liberty, the Imperial family and the abolition leaders. At 3 o'clock P. M. the Princess Regent arrived at the City Palace, where an immense crowd had congregated to await the final act in the abolition of Brazilian slavery. The engrossed copy of the law was signed at 3:15 P. M., the Princess using a pen richly set with diamonds, which was provided for the occasion by a popular subscription. Renewed *vivas* were given on the announcement that the act had become law, and the crowd slowly dispersed. The streets, however, remained full of people until a late hour of the night, torchlight processions were organized, and many offices and private residences were illuminated. The whole affair passed off with perfect order and good temper.—*Rio de Janeiro News, May 15th.*

July Magazines.

THE ATLANTIC MONTHLY presents Part II. of J. P. Quincy's peculiar paper entitled "Miser Farrel's Bequest"; Lillie B. Chace Wyman writes of "The Village System" in "Studies of Factory Life"; "Yone Santo," by E. H. House, tells an awful tale of human cupidity and diplomatic brutality exhibited in the treatment of the Japanese by two so-called Christian nations, regarding the Asiatic Cholera and its introduction into that land; Bradford Torrey descants attractively on "A Green Mountain Cornfield," and what was seen there in a morning ramble; Harriet Waters Preston has in "A Changing Order" a thoughtful paper on Roman history; "The Despot of Broomsedge Cove," "Boston Painters and Paintings," "A Browning Courtship," "The Telephone Cases" and other contributions, combine with the departments in constituting a choice summer number. No poetry. H. O. Houghton & Co., publishers, Boston, Mass.

OUR LITTLE ONES and THE NURSERY.—The present is a capital number, the Fourth of July being "to the fore" in frontispiece and letter-press. "The little ones" will like it, especially the boys. The Russell Publishing Company, 36 Bromfield street, Boston.

No one by merely conversing with a fish ever succeeded in drawing him out. Merely conversing with a Warner's Log Cabin Plaster would not draw out a pain in the back, but an application of it would give relief at once.

Written for the Banner of Light.

THE WORLD'S NEED.

It is not in the thunderbolt alone
God speaks to man;
Not in the fury of the winds and waves
His ways we scan:

Not in the dread volcano, bursting forth
Vials of wrath—
Making earth tremble, while destruction sure
Walks in its path!

But in the still, small voice, as soft and low
As murmuring rill,
Or like the fluttering of an angel's robe
When all is still:

And speaking thus: "My kingdom is the world;
There's work to do;
The fields are white, the harvest truly great,
The laborers few.

Sin, sorrow, suffering on every hand
Around us lurks;
The heavenly kingdom cannot come except
Through faith and works.

Then, clothed in patient meekness, go thou forth
To bless mankind—
Help those in want, and those in pain relieve,
And guide the blind:

Lift up the fallen; speak to them as Christ
Spake once before:
'Neither do I condemn thee, go in peace,
And sin no more.'

Minister to the helpless, and the weak
And faltering lead;
Pour out the Balm of Gilead, freely give,
For all have need—

Need of encouragement and sympathy
In their distress,
Need of a steadfast friend on which to lean
In loneliness.

For better than the shrieking vulture is
The cooing dove;
Better than hatred, malice or the sword,
Is human love."

Thus saith the spirit; who hath ears to hear,
Turn not away,
But let your light shine bright until the dawn
Of perfect day.

So should all live, and soon all wars would cease
And strife be o'er;
The weary world needs tenderness and peace
Forevermore. ROSE MAXIM.

FROM OUR ENGLISH CONTEMPORARIES.

"Angel Visitants Materializing for the First Time in a Public Hall."

Under the above heading the *Harbinger of Light* reprints from the New York *Sunday Mercury* its report of the very successful séance for materialization held by Mrs. M. E. Williams in Adelphi Hall, New York, last February, remarking editorially upon it as follows:

"Be it remembered that the report of this wonderful séance is not taken from a spiritualistic paper, but from the editorial matter on the front page of an old established New York weekly, and that the reporter speaks of the large audience as refined and intelligent, implying that there were some hundreds of first-class witnesses to the fact that at least forty forms of departed friends were rehabilitated in mortal form before them, and in numerous instances 'dematerialized' or resolved themselves into 'thin air' before their eyes. Deep-rooted prejudice alone prevents this marvelous event being telegraphed all over the civilized world, and published far and wide as a much-needed demonstration of the reality of a future life.

"We may be well assured, however, by previous experiences that whilst a large number of intelligent people will be impressed by the weight of evidence here given, by far the larger number will demand a reproduction of the phenomena, and the imposition of some irrational conditions, such as their individual presence on the platform, the tying up of the medium, and as a climax an examination of the materialized form; and when these demands are refused, will stigmatize the whole matter as a stupendous fraud, to the intense satisfaction of those who have already made up their minds on *à priori* grounds that the thing is impossible. This will not materially retard the acceptance of the fact; but attempts in the same direction by mediums whose desire for notoriety is fostered by unwise spirits, having the will but not the power to accomplish so difficult a demonstration of spiritual chemistry, are more likely to bring discredit upon the fact and delay its general recognition than the opposition of prejudiced opponents; still we have every confidence that the truth will continue to make headway in even greater ratio than it has in the past. The accounts which reach us of other phenomena, especially Psychography (or direct spirit writing), indicate that the spiritual chemists are actively at work and steadily perfecting their experiments by and through which the spiritual world is being brought into conscious *rapport* with the material, and a rational basis is given to religious belief on the ascertained and demonstrated continuity of individual life after the change called death."

More Light, published at Greytown, Wairarapa, N. Z., completed its first year with its May number. Noting this it says: "Looking back we are gratified with the progress made and the work accomplished, but we hope for greater things in the future. A correspondent from Napier writes that the subject of Spiritualism is being earnestly inquired into by a large number of people there, and a lady medium at Taradale has large numbers at her meetings. The Wellington Association of Spiritualists, of which Mr. W. McLean is President, is doing good work, and holds weekly meetings."

Is Spiritualism Dangerous, Immoral or Wrong?

A correspondent of the *Medium and Daybreak* (W. C. Stokes) furnishes it with a brief report of an address delivered by the spirit-guides of Mrs. Yeeles at Peckham. After remarking that some people having come to the conclusion that Spiritualism is dangerous, have determined to have nothing to do with it, it was said:

"Man is a spirit; therefore it must be dangerous for man to have to do with man! Spirit has ever tried to demonstrate itself on this earth-plane; not only in the form of a tiny babe, but in the gray-headed old man, who has spent his life in toiling by the sweat of his brow to earn a living to sustain the body, and to keep that spirit in it. But the teaching of Spiritualism is: to do to others as you would wish to be done by. Is that dangerous? The teaching of Spiritualism is: if you see a brother low, go help to raise him up. If you see your brother in need of your sympathy, go wrap the mantle of love around him and strengthen him. Let the weak one see that you cultivate the good spiritual power, which God is ever ready and willing to bestow upon his children of earth through his ministering spirits.

"Spiritualism immoral! Oh! friends, could we only show to you the beauty, the love, the vitality that is ever being poured upon this world of yours to influence man to lead a higher and nobler life! Is that dangerous teaching? Is that wrong? Is it immoral? Is it of the devil? No! friends. It goes further—it comes in the form of the husband, who has been torn from his wife, the partner of his life; he has passed from the body, leaving the dear ones to struggle with their material life; yea, perhaps to work to earn the bread that he would fain have done had he been permitted to continue longer in the body. Yet that loved one comes with the mantle of love to give strength, courage, energy, and in the still silent hours of night to watch over those loved ones to him so dear. Is that immoral? Is that dangerous?"

Of Walter Besant, who has recently given to the public a new book, entitled "Herr Paulus," *Light* (London) says:

"If he wished to write a burlesque on Spiritualism he might at least have kept to the truth, and have refrained from maligning an honest man by name. He saw Dr. Slade, he says, exchange a blank slate for one which he drew *from a slide under his table*, a slate afterward found to be full of writing. As the London Spiritualist Alliance happens to possess the table which Dr. Slade used, we should like Mr. Walter Besant to point out to us where the slide is, or has been."

From what we learn we judge that Mr. Besant, who has hitherto held an enviable position in the literary world, has lowered himself to the plane of a sensational penny-a-liner, and exhibited the same totality of ignorance of his subject all others have displayed who have undertaken to destroy Spiritualism, which from its very nature is indestructible.

We opine it will be as fruitless an undertaking for Mr. Besant to find that slide, or where it once was in the table, as for some American "exposers" we wot of to find the sliding panels and trap doors, or the places where they once were, through which, they alleged, mortal confederates passed to assist certain mediums, by assuming to be denizens of another world.

The Immorality of Spiritualists.

How singularly some people fit things to things. Some days since an individual who, with a lead pencil or a pen, manufactures public opinion, had much to say against Spiritualism, because Mrs. Jencken, one of the original Fox sisters, has of late years followed the example of tens of thousands of other women in New York, and taken to drink. The editor above referred to takes the occasion to berate Spiritualism as the cause of her downfall.

Let us look at the garments hanging on the line.

Mrs. Jencken gets drunk. Her physical system is no different from that of others. Liquor is alike powerful over all its votaries and victims. Its record shows millions upon millions of lives frayed, wrecked and ruined. Our contemporary says nothing against the prime cause of this great trouble—intemperance. Instead, he charges the result to Spiritualism. As well charge it to the dove that was sent from Noah's Ark.

A few days previous to the arrest of Mrs. Jencken for neglecting her family, Rev. Mr. Hermance, a minister of religion, went into his pulpit in White Plains, New York, and there committed suicide. Why not make this the occasion to berate religion as something loathsome? Why not charge the dead man with being an enemy to all that is good, simply because trouble greater than his weak mind or will-power could resist forced him to a fatal act? Drunkenness is not a crime. It is a pestilential malaria of disease that is born of the still, and taken into the homes of religious and irreligious persons who like to make themselves miserable, and who, as drunkards, are the fruit of the great tree of social life in this country.

Rev. T. DeWitt Talmage, who rides opportunities to attract attention as a bark rides a billow, lately came out with a bitter, uncalled for, untruthful attack on Spiritualism as the great essence of all that was vile, mean, degrading and bestial—as a thing he loathed from his very soul. Let us see. He had in Ann O'Delia several names and Diss Debar in his mind. But she is not a Spiritualist, except that, like Talmage, she has a spirit, and therefore is a Spiritualist exactly as he is one. She is a weak, sinful, wicked woman, whose great aim is money, as a great aim of Talmage is sensation. She is not truthful, nor is Talmage truthful or just.

Talmage preaches of spirits in heaven and on earth. He preaches that there is spirit individuality. That God is a spirit. That millions of angels, each a spirit, are doing God's bidding. He preaches that he and all others are to be good spirits or bad spirits, good persons or bad ones, in the spirit-world. Thus he is a Spiritualist, as is every human being who believes in immortality, or who believes that life is eternal.

To berate Spiritualists as immoral, licentious, etc., is unjust. Of the great number—tens of thousands of drunkards, thieves, etc.—whose lives have not been good in this city, nine out of ten are not Spiritualists, so called. They are men and women of the world, educated in churches. The court records of the United States prove that more ministers of religion, like Talmage, than of school-teachers, journalists, lawyers or any other profession, have been before the courts for all of that which Talmage rises to denounce.

Stand all the immoral Spiritualists in this country in line, and then let the leprous preachers who have established court records for immorality in nearly every county in the United States, stand in line beside the immoral Spiritualists, and the immoral Spiritualists would not be a marker to the line of dirty preachers.

We will agree to produce the names of twenty ministers of the gospel in this country, charged with seduction of girls, with debauching of wives, with betrayal of parties in the church, for every one immoral Spiritualist, man or woman, in this country, that Talmage can name. We will take our list from court records, while he may take his from public rumor, and will meet him in the press or on the platform, at any time he will appear, to show our string of suckers and compare it with his.

But all this would prove nothing against Spiritualism or against religion, which does not consist in slinging mud to the accompaniment of table-tipping or bell-ringing, or to hopping about on a platform to a cornet accompaniment.

Bro. Talmage is a Spiritualist who preaches spirit-existence, immortality of the soul and individualized spirit existence, and who then, for effect, denounces Spiritualism.

No wonder there are stores or dépôts for misfit articles.

Meanwhile we are ready to exhibit strings with Bro. Talmage at any time—ours from court records and his from gossip.—*Pomeroy's Advance Thought.*

Passed to Spirit-Life.

From Ludlow, Vt., June 8th, 1888, Mary M. Simonds, wife of John M. Vezzy, aged 63 years 5 months and 2 days.

She leaves a husband and daughter, brothers and sister. Her suffering was protracted by Bright's Disease of the Kidneys; all that love and affection could do was freely bestowed to soothe her suffering. She had no fear of death, as she felt assured she could return to watch over and guide her dear ones; they also are comforted with the knowledge that she can return. Kindred and friends spoke of her true worth with dim eyes. They gathered in her late home, bringing flowers to beautify the change, and words of consolation were spoken by the writer; kindred hands took the flower-covered casket and lowered it to its resting-place, and we know there was another ministering angel.

From Rockingham, Vt., May 11th, 1888, Louisa, wife of John Proctor, aged 64 years.

The change came without a moment's warning (apoplexy); but she was well prepared for her departure, as she was a true wife, a loving mother, a sympathizing friend and ever useful woman. Her companion and son will miss her as none others can. For many years she was an earnest worker in the spreading of spiritual knowledge, and we shall miss her; but we know she will bless us with her spiritual presence. Kindred and friends will bless her memory. Funeral services were conducted at her late home by the writer.

From Bartonsville, Vt., March, 1888, Quartos M. Dorand, aged 84 years.

He was a firm believer in the return of the spirit, and felt assured his companion would meet and welcome him home. He filled many positions of trust for his townsmen, and was universally esteemed by all. He will be greatly missed in the Association of which he was an active member. His funeral was held in the Spiritualist Hall in Bartonsville, the writer officiating. SARAH A. WILEY.
Rockingham, Vt.

From Sackett's Harbor, N.Y., Sept. 23d, 1887, after an illness of three weeks, Rev. James Francis.

He remained firm in the faith he had taught nearly forty years. Mrs. Francis, his wife—who was a firm Spiritualist also—preceded him to spirit-life some nine years. M.

From East Epping, N. H., March 5th, David Carr, aged 68 years.

He had received many convincing tests from spirit-life—although not a professed Spiritualist. He was honorable in his dealings, independent in his views, and outspoken in their expression. JOSEPH CARR.

Vermont Convention.

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Newport, Vt., June 29th and 30th, and July 1st, 1888.

For Speakers, we have engaged the following talent: Dr. H. B. Storer and Mr. Eben Cobb, of Boston; Hon. A. E. Stanley, Leicester, Vt.; Mrs. Fannie Davis Smith, Brandon; Mrs. Abbie W. Crossett, Waterbury; Mrs. Lizzie S. Manchester, West Randolph; Mrs. Emma L. Paul, Morrisville; Mrs. S. A. Wiley, Rockingham; Mrs. A. P. Brown, St. Johnsbury, and Mr. Lucius Colburn, Manchester, N. H.

For Test Medium, we are to have Mr. Joseph D. Stiles, of Weymouth, Mass. Those who have heard him will understand what that means.

Newport is in Orleans Co., near the Canada line, on beautiful Lake Memphremagog, a popular summer resort.

Dr. E. A. Smith has arranged for a Grand Excursion from all points on Central Vermont Railroad; fare for round trip either way from Rutland and return, $1.00; tickets good for June 27th and 28th, return July 2d and 3d. Dr. Smith leaves Brandon Wednesday afternoon, June 27th, on mail train, and stops over night at Essex Junction, and will sell the tickets to all who wish to go.

L. O. Weeks, the Secretary, will leave Rutland June 28th, at 6:45 A.M., by way of Bellows Falls, and will sell the same ticket 3 for $4.00. Parties wishing to go by any other train than the two mentioned must send to Dr. E. A. Smith, Brandon, Vt., and secure the tickets in advance. Tickets are now ready.

Tickets will be sold for half fare over the Portland and Ogdensburg, and Passumpsic and Wells River roads, also from principal stations on the line of the Boston and Lowell and Concord roads.

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See small bills for full particulars.

L. O. WEEKS, *Sec'y.*
Proctorsville, Vt., June 5th, 1888.

The Lookout Mountain Camp-Meeting.

Near Chattanooga, Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Tenting space given free. Address

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Miscellaneous.

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P. O. Box 1129, Fort Wayne, Ind.

HATTIE A. BERRY,
Editress and Manager.

ARTHUR B. SHEDD,
Assistant Manager.

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☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JUNE 30, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

The Public Free Circles

Held semi-weekly by the publishers of the BANNER OF LIGHT, at 9 Bosworth street, Boston, will be concluded for the present season on the following dates:

The *Tuesday* séances—Miss M. T. Shelhamer, medium—will close on the afternoon of June 26th.

The *Friday* séances—Mrs. B. F. Smith, medium—will close on the afternoon of June 29th.

These free meetings will be *reopened early in* SEPTEMBER next, under the joint mediumship of Miss Shelhamer and Mrs. Smith: Due notice of which will be given hereafter.

Special Notice!

Wednesday, the 4th of July, being a legal holiday, the BANNER OF LIGHT Establishment will remain closed on that date.

Patrons having advertisements which they wish renewed in our issue of July 7th, must see that their applications are at this office on Friday morning, June 29th.

Notices, etc., must arrive at this office on Monday morning, the 2d, (instead of Tuesday, the 3d,) as the forms go to press one day earlier than usual.

Priests, Preaching and Presumption.

We quote an English writer on Spiritualism: "It is asked frequently, when creeds are cast away what will be left? God will be left; man will be left; and reason, man's noblest gift from his Maker, will be emancipated in regard to religion, as it is in everything else. When Christianity becomes free of priestcraft, when men cease to trade in it, its true mission will begin—'its mission of brotherly love,' social liberation, and universal peace. It is only so long as men are weak in mind and afraid to look in the face of the glorious nature which surrounds and inspires them, that they require certain fixed forms of support on which to lean. Men accumulate experience only gradually, and the knowledge derived from it but slowly."

This apprehension that all will go when the creed-props are knocked away, is bred of heredity and ignorance. It is a timidity that to the majority of minds is an implacable tyrant. None have imbedded such a fear in the popular thought with such assiduity as the priest-class, which first pretends to know all there is to be known about God and the future, and afterward seeks to terrify into lifelong submission all who dare to doubt the sufficiency or substantiability of the doctrines its own members alternately formulate and fight over. Is the world, let us ask, any less religious for the visible disappearance of the professed belief in an eternity of punishment for the finite errors, called sin, of ignorance, heredity and unfavorable surroundings? The real truth is that nobody ever did believe in so diabolical a dogma, however positive their professions of such a belief. The dogma is one that it is impossible for a human mind to conceive; as much so as to conceive of infinity, or an omniscient and omnipotent being. When it weakens, decays, revolts the hearts of men with the bare recollections of its blasphemy, and is thrown out of the thoughts as the vilest and wickedest of all the theological rubbish, there is just as much vital religion left in the world as before, and a great deal more. So monstrous a dogma was eating out the healthy life of all religion that derived its sustenance from a trust in the never failing love of the Allfather God.

The gradual spread of knowledge among the people, as it inevitably drives superstition into its hiding-places, and dissipates it in its stronger light, so it steadily weakens the influence of the priest-class, by whatever name and title they flourish, and in time will put them away from between the individual and his Maker, so that the intercourse will be without so needless and expensive an obstruction. None see and understand this better than the leaders of this class themselves, which accounts for the virulence with which they and their intellectual followers assail every one who ventures to announce the opening of any other avenues between man and God. They want the monopoly of their carefully constructed bridge to the other world themselves, and they mean to have it if it costs even the confusion of the established social order. Nothing in human history is more apparent than this combined determination of the priests of every order, to claim the human spirit as their special property, whose hopes and fears they are privileged to work upon in such ways as their councils and synods and secret meetings may direct.

Now in the illuminating light shed by science in these modern times, has it never occurred to these conscience-keepers for others that the teaching of the great Creator's wonderful works would do far more to advance morality, and thus religion, than to keep up this playing on the fears of minds that are fast becoming emancipated through a broader knowledge, and so are escaping from their disheartening thralldom? Why are they not willing to try the change? Is there anything in any of the works of the beneficent Creator that can be justly deemed irreligious in the human contemplation? Is not one place as holy as another, and are not all days as sacred as any one? Is it man's devices and designs, like the institution of the Sabbath, the establishment of the church, and the interpretation of God in creeds, that are to be accounted too sacred to be approached with inquiry, while the divine laws of health, of harmonious existence on earth, and of the wonderful creation into which we are born as heirs, are regarded as not worthy of pulpit treatment and too secular to be taught on the day which they ostentatiously claim to be the Lord's?

Look over again the simple record of Christ's teaching—called preaching now—and what is to be found but one unbroken talk to the people on the spiritual kingdom into which he sought to introduce them by both his life and speech. He acted no prophet's part, set up no claim as a philosopher, did not indulge in the frenzy of the poet, was simply and entirely a man of the people. The Jews derided him for keeping the company of gluttons and winebibbers, of publicans and sinners. They wondered what he could reply to the woman brought to him who was taken in the act of adultery, and wondered still more when he made that divinely-inspired answer, mingled reproof and forgiveness, which will live in the memory of the human race as long as human hearts continue to beat. He addressed man as man. The Jewish Church, with its decaying ceremonies, was never attacked with such vigor and effect as by him, and it was for this lofty courage in his teaching that, like Socrates before him, he was murdered by the authorities. He recognized no church. The Bible was not in existence. All that had gone before, classed as the law and the prophets, he put aside as of no value except as they might vindicate the one great law of love to God and the neighbor. What Christ taught and exemplified would never make men atheists, as theological teaching only does. Spiritualism is the new advent of the spirit of Christ, the Comforter he promised to send, and it comes direct to the people as he did.

Religious ceremony—fasting, long prayers, and the like—never received more unqualified condemnation than at the hands of Jesus while on the earth. And the humanly constituted church has industriously piled one ceremonial upon another ever since, demanding the scrupulous observance of them by its followers. Now which is right, Christ, who is called the head of the church, or the church, that pays so little heed to his most serious injunctions? It is easy enough to see the dilemma in which the church stands. And its priests and preachers presume to denounce those who prefer to seek avenues to the other life other than the one bridge at whose hither end they stand and exact a toll fee of all believers. They hate Spiritualism because it brings the ceremonies and creeds and professions with which their authority is buttressed to an end. If it were only God and His boundless love that they would have us know, why should they be angry because we report that we have found out God and immortality by another way than theirs? If their spirit was in any true sense religious, they would rather rejoice over the discovery that more than ever manifested God to man and brought us into a nearer communion.

The belief that is instilled into the human mind from earliest childhood by the priest-class, that constant attendance on the outward ceremonies of religion in a particular edifice which they have themselves "consecrated" will be placed to one's credit in the eternal account whose balance-sheet is to be presented on the fabled judgment-day, is sufficient evidence of the importance attached to forms and ceremonies by those who devise and operate them. The profession with the lips of a creed to which the intellect only gives a sluggish and slavish assent is insisted on as the single condition, not to be dispensed with, of so-called salvation hereafter. Yet these are the very mummeries which Jesus brushed aside in the old Jewish church, and in no sense so complicated and elaborate as they are now, declaring them to be without meaning and of no effect, and substituting in their place the simple law of Love—love to God and man—to which the heart alone could render obedience. No priests or teachers are needed for the exposition of that searching and all-embracing law. No intermediary is called for to give it interpretation. Each one becomes his own priest, and draws near to the spirit that fills all worlds without the permission of any other.

The puerile contentions over such a question as whether the real body of Jesus, who was inhumanly put to death eighteen centuries ago, is partaken of when believers eat a piece of "consecrated" bread or a wafer that has been "blessed," sink into merited contempt before the brightening knowledge of this modern day. And yet, no class of priests or preachers dare assail such inanity of belief as this with the ridicule it deserves, though they are swift to denounce the physical accompaniments of the trance, and sweat in traducing the character of all mediums. They prudently abstain in the one case, and recklessly assail in the other, from the inspiration of no higher than a class and bread-and-butter motive. Let the great majority of men and women become believers in spirit-intercourse, with their belief resting on actual knowledge, and the clergy would veer as easily as the weather-vanes in the wind, obedient to the same sordid motive still. The world is not to be impressed, influenced and ruled by this self-selected class of men always. Knowledge has spread its wings for a bolder flight, and human reason and conscience are to govern the affairs of men.

Alleged Death from Vaccination.

While utterly powerless for good, vaccination is a certain cause of disease and death in many cases, and is the probable cause of about ten thousand deaths annually, by five inoculable diseases of the most terrible and disgusting character.—*Mr. Alfred Russel Wallace, LL. D., London, Eng.*

The important subject of vaccination has been brought prominently before the active thought of this community of late by reason of the decease of Dr. Warren S. Stokes, and the cloud of uncertainty as to the cause which to many minds surrounds his demission.

The discussion had its rise in the columns of the Boston *Daily Globe*, from which it quickly spread to those of *The Post*, *The Record* and *The Herald*—also the Sunday papers. From the original statement appearing in *The Globe* of June 22d we condense an outline of the points there presented in support of the allegation that Dr. Stokes came to his death by the effects of impure vaccine matter upon his system; subjoined thereto we give place to the official denial of the doctors who had the case in charge. Our readers can peruse these, and arrive at whatsoever conclusion may seem to them best—a course of action alone likely to produce satisfaction regarding this particular case, as *The Globe* of the 23d (the same one in which the card of the doctors appeared) truly says: "No two persons hold exactly the same opinions concerning that mysterious chain of incidents preceding the Doctor's demise":

STOKES.—In this city, June 18th, Warren S. Stokes, M. D. Funeral from the Harvard street Baptist Church, Friday, June 22d, at 2:30 o'clock. Relatives and friends invited to attend without further notice.

Dr. Warren S. Stokes was born in Vermont about thirty-two years ago. He graduated from the College of Physicians and Surgeons, 34 Essex street, in 1882. Since then he has been connected with the Faculty of the institution, and during the past year has been lecturer on medical chemistry and instructor in pathology. His generous soul, his affable ways and his intellectual endowments endeared him to hundreds of friends in the city. Running over as his heart was with enthusiasm for his profession, he was deeply interested in all its phases, and devoted much time to the investigation of physical and psychical science.

He was engaged a great deal at the North End, being at the Dispensary on Charter street every day. Thrown almost continually into contact with infectious diseases, and not having been vaccinated since his early childhood, he determined to make himself doubly sure against danger. He talked it over with Dr. Wallace, and the latter, on Saturday, June 2d, vaccinated him, using the virus in the Dispensary.

On the Monday following his vaccination Dr. Stokes suffered terribly from nausea and other symptoms of poisoning.

Though feeling very ill, he managed to keep on his feet and attend to his duties until Friday, when he was so ill that he was forced to take his bed. Dr. Tilton, his hostess and friend, summoned Dr. Wallace and Dr. A. F. Pattee. They attended the case until last Saturday, when Dr. Stokes was removed to the City Hospital.

It was not until Dr. Stokes had gone mad that his sister was notified of his illness. Her anguish was not mitigated by the assurances of the attending physicians that her brother's sufferings were not due to the effects of vaccination. There is no doubt that they fully believed the virus was not the cause of the symptoms, and possibly they had their own theory of the case and were bound to prove it correct. However this may be, it is asserted they prescribed no antidotes for poison....

Dr. Stokes's agonies were ended by death at 4:30 on Monday afternoon. A *post-mortem* examination revealed the fact that there was no trace of typhoid, malaria or erysipelas in his system. Everything was perfectly normal. He had died of blood-poisoning....

A member of the Massachusetts Legislature said yesterday that the compulsory vaccination law was doomed, and that efforts for its repeal would be made in the next General Court.

[The *Boston Evening Record* of June 23d also contains this paragraph (among others bearing on the case), the statement in which we have not seen specially denied:

"Dr. A. R. Stokes, of St. Johnsbury, Vt., his brother, says: 'The autopsy revealed no adequate cause of death. He was worn out and tired from overwork, *and the vaccination probably hastened his death, developing symptoms which otherwise might not have supervened.*'"]

PER CONTRA.

Statement of the Attendant Physicians.

To Editors Boston Globe:

A sensational and decidedly misleading statement having appeared in your issue of yesterday morning concerning the sickness and death of Dr. W. S. Stokes, will you allow us to make the following statement in your columns. Dr. Stokes was vaccinated at his own request, by his own lancet. The vaccine was obtained from C. H. Goldthwait & Co., Washington street, and was strictly pure, as twenty-five or thirty others were vaccinated from points from the same lot. Only a single point was used. This was done on Wednesday, May 30th, and Dr. Stokes was not taken ill with the symptoms of his fatal sickness till about two weeks later. The facts connected with the case are these: The vaccine disease had already passed its climax at the first call made upon him, when he was found to have slight fever, with excessive nervous and mental symptoms which yielded readily to treatment, and the patient was apparently progressing favorably until Thursday night, when, under the excitement produced by disturbing circumstances, he grew rapidly worse to such a degree as to require that he be sent to the City Hospital for his own safety, where every attention and care was given to him. A statement was made, at the time of his admission to the hospital, to the superintendent's assistant, of Dr. Stokes's previous symptoms. The autopsy made at the City Hospital by Dr. W. W. Gannett, failed to reveal any sufficient cause of death, and the supposition is that he died from nervous exhaustion, supervening upon prolonged mental exertion. And it is absolutely certain that Dr. Stokes did not die of blood poisoning, as has been assumed by the writer of the article referred to.

(Signed)
F. H. WALLACE, M. D., *Dartmouth*, 1885.
ASA F. PATTEE, M. D., *Dartmouth*, 1857.
JOHN W. JOHNSON, M. D., *Harvard*, 1877.

Boston, Friday, June 22d, 1888.

THE BANNER has no information in regard to the matter treated above other than that which has appeared in its Boston contemporaries—therefore cannot reasonably presume to express a definite opinion in the premises; it certainly does not propose to have the case ventilated to any further extent in its columns, since both sides have been represented:

But as regards the *general* subject of the practice of vaccination itself, we feel no hesitation in declaring it to be our firm conviction that it is (wherever met, whether in the Old World or the New) a grievous and unmitigated evil.

Many returning spirit intelligences have, from the earliest days of this paper, repeatedly borne witness in our hearing to the dire effects wrought upon their physical forms, when they were in the mortal, by vaccination; and they have repeatedly besought us to editorially oppose the dangerous practice—which request we have endeavored to comply with as far as in our power, as the files of THE BANNER will show.

We have no doubt that Prof. Alfred R. Wallace is right when he sets the probable contributive death-rate of this disgusting practice at ten thousand persons per annum.

We believe the *British Medical Journal* is right when it says: "In addition to the fact that people are ill after vaccination, it is important to remember that people *die* after the operation."

We believe that Dr. Samuel Eadon, M. A., of Gloucester, Eng., asks a question whose answer is not far to seek, when he says: "With such abominable fouling of the human body, (by vaccination) is there any wonder that consumption, scrofula, cancer, etc., should rage amongst us?"

We believe, with Sir Joseph Pease, of the English House of Commons, that "Vaccination slaughters children wholesale."

We believe, with that stanch anti-vaccination apostle, William Tebb, of London, that: "The history of the Jennerian system from its introduction in 1802 to the present time has been a continuous record of humiliation and disappointment which no ingenuity can palliate or explain away."

We believe, with another thinker on this profoundly important theme, that while "compulsory education is an equal sharing of the national stock of acquired knowledge, compulsory *vaccination* is a distribution of the national stock of acquired diseases."

Therefore we earnestly hope that the present profound excitement on this subject in Boston will—by stimulating to action those who up to the present time have allowed the disgusting but legally prescribed process to go on unchallenged—bring forth good fruit next autumn in an earnest, well-digested and united effort on the part of her enlightened citizens to sweep away the compulsory vaccination law which now encumbers and disgraces the statute book of the Old Bay State!

Spiritual Phenomena in China.

The late Captain Hunt of Salem, Mass., a wealthy tea merchant in China for a long time—previously a sea captain, trading between that country and this—in his last days settled down at Salem, and became a confirmed Spiritualist; in fact, he was a capital medium himself. He was in the habit of visiting our office once or twice a week, when before the great fire of '72 we were located at 158 Washington street. We remember he called one day to bid us good-bye for a brief period, as, he said, he was going to pay a visit to his Chinese merchant friends, and was delegated in the meantime to convey official dispatches to China from our Government. He remarked that as many of the old Chinese merchants understood English, he should carry out samples of our spiritual works and also a large number of BANNERS for distribution, and thus, he smilingly remarked, become a sort of "missionary among the heathen" of that distant clime.

He went. We did not hear from him for a long time. Finally, on his return, he called to see us again, to post us in regard to his spiritualistic "China mission." He said he was astonished, when he introduced the modern (as he supposed) spiritual literature, to find that some of the most learned of the Chinamen knew more than he did upon the subject, and assured him that there were many spiritual séances then being held in different parts of the empire. He finally was invited to several of their circles, which are similar, he said, to those in this country and Europe. It was then he first learned that the remedial use of animal magnetism was well known and had been applied in China for ages. It is called the "Chong fou," and is taught by the bonzes or priests.

Table-tipping was also an old affair with them. Their methods during the manifestations, he remarked, were different from those employed by our mediums. Mr. Hunt gave us in detail many facts, showing that the Chinese are fully convinced that their departed friends can return and communicate, as he had had evidence when in China of the fact himself.

We were interested to know more about Chinese Spiritualism, and in our researches came across a statement exactly to the point descriptive of the manifestations, which had been published by an American missionary named Rev. R. S. Mackay, who was twelve years in China. He says: "In this, as in many other things, they are in advance of the practitioners among ourselves. The mode of carrying on this operation is somewhat different from that in vogue in the United States. The table is turned upside down upon a pair of chopsticks laid at right angles over the mouth of a mortar or bowl filled with water. Four persons lay one hand upon each leg of the table, while the other clasps the free hand of one of the four, and thus the circle is completed. An incantation is now chanted by the medium, and soon the table begins to move. The circle move with it, and in a minute or two it is whirling rapidly upon its axis, until it is thrown violently off its balance and falls to the floor. The motion is universally attributed to supernatural agency."

This missionary then goes on to say that "there is no necessity for resorting to so clumsy a method of communication with the dead, as the spirits have been induced to write their communications: A table is sprinkled with some kind of powder, or flour, or bran, or dust. Then a small basket without a handle is armed with a pencil, or chopstick, which is tied to its edge or thrust through its interstices. The basket is then turned upside down, its edges resting on the tips of one or two fingers of two persons standing on opposite sides of the table, and in such a manner that the pencil touches the powdered surface. In a short time the pencil moves, leading after it the basket and the fingers on which it rests, and tracing on the dusty table lines and figures, in which a good linguist easily recognizes the characters of the China language. In this way information is communicated on subjects of which the operators have no knowledge. Sometimes, indeed, a spirit thus invoked may be unable to write Chinese, or may be unwilling to exercise its powers, and then nothing can be discovered but unmeaning lines and angles. But in general the composition is good and the information valuable."

Thus it will be seen that the Spiritual Philosophy is "no new thing under the sun," but was known centuries ago; and yet, when at the present time its details are better understood, the clergy especially and others of like ilk denounce the whole thing as a fraud, and take every occasion possible to annoy, vilify, persecute and imprison our medial instruments, not daring to murder them as did their bigoted ancestors of two hundred years ago.

☞ *The Golden Gate* announces that on their arrival in San Francisco, a pleasant evening reception was tendered Mrs. R. S. Lillie and her husband, at the residence of the editors of that journal. Eloquent speeches, music and song comprised the exercises, which were participated in by Mr. and Mrs. Lillie, W. J. Colville, Miss Emily Peelor (of San José) and others. Misses Alice Beighle and Mattie Hughes assisted in receiving. Among the goodly company present were J. V. W. Mansfield, Mrs. Ada Foye, Mrs. Ruffin (of Cincinnati), Mrs. Dr. Dunklee (of Boston), Edgar W. Emerson, Hon. I. C. Steele, President of the California Camp-Meeting Association, Dr. W. W. McKaig, its Vice President, Dr. and Mrs. Albert Morton, Mrs. Morton-Smith, Dr. and Mrs. Henry Rogers and others.

"PSYCHIC RESEARCH"—A SIGNIFICANT VISION.

To the Editor of the Banner of Light:

A few evenings since, while in the company of a lady who, though not a professional medium, is gifted with psychic powers of a rare order, I was privileged to have an unexpected interview with an old friend, now a denizen of spirit-life. He accosted me familiarly, announced his name and proceeded to discuss in an interesting and intructive manner a philosophic problem on which my mind had been for some days more or less engaged. Of this, however, I do not propose now to speak, but to mention what followed.

After my friend had concluded, and bidden me good-night, the lady said she saw open before her a vision which appeared to have some significance. She described it substantially as follows: "I see a large boat floating upon the water, in which are a number of dignified and learned-looking gentlemen and one or more ladies. On the boat I see the name 'PSYCHICAL RESEARCH.' One gentleman holds the stroke-oar and appears to be endeavoring to propel the boat forward; but each of the other occupants holds a rudder; there seem, queerly enough, to be rudders all around the boat, and each man is trying to direct the movement according to his own ideas. As they all differ from each other in their notions, the boat only goes round and round in a circle, and gets nowhere. On the stroke-oar, and also on each rudder, I see a motto or legend which seems to express the leading idea of the one who holds it. That on the oar reads, '*Down with materialization frauds!*' One rudder has '*No Ghosts!*' On another I can see the words, '*Perceptions of the trained intellect versus the wisdom of babes,*' and so on. A very intellectual-looking lady in the stern of the boat runs up a flag on which is inscribed '*Clever conjuring!*' All appear to be in the pride of intellect and self-confidence, and to lack that receptivity and teachableness which are necessary to any correct apprehension of spiritual truth. Each has on spectacles or goggles of colored glass, and all different; so that while one is ready to swear that everything he sees is *green*, another is equally sure that all is *blue*, another that everything is *red*, and so on through all the colors of the spectrum. He of the stroke-oar at first appeared to be looking through clear glasses; but some one told him that green was the proper color for 'Psychic Research' spectacles, so he donned a pair of green ones over the others! Then another assured him that blue was the correct thing, and he added a blue pair. Then others advised other colors, and he has adopted all their suggestions, so that his nose is now ornamented with a variety of different colored spectacles, and he presents a comical appearance. He seems to be trying to look through all those spectacles at once, and he do n't know what he sees!"

The vision here vanished. As no allusion had been made in the previous interview to "Psychical Research," or anything said to call up such a picture, its presentation was entirely spontaneous and unsought. I cannot therefore but think that it represents the view held by some dweller on the spirit-side of life regarding the proceedings and probable outcome of those organizations, both in this country and England, which have assumed the task of "sifting" and passing judgment upon the facts of Modern Spiritualism. No one can fail to recognize in the spectacled lady who flouts the flag of "Clever conjuring," the author (Mrs. Sidgwick) of an essay published by the English society, in which that "lame and impotent conclusion" is set forth. Does the man of the stroke-oar and the many colored spectacles point to the present (imported) Secretary of the American Society? Is he looking at matters through the many-hued glasses (theories) of his associates rather than his own uncloudled perceptions? And is he specially hostile to materialization séances? Who can tell us?

A STUDENT.

The Medical Spirit Confessed.

The formal address of Dr. B. Joy Jeffries to the Massachusetts Medical Society, which was in annual session (its one hundred and seventh) in Boston recently, contained all the exclusive spirit and conceit of learning which it was possible to crowd into so peculiar a performance.

The main objects of attack in this address of a regular physician to a society of regular physicians were "quacks" and "trade doctors," among whom he classed homeopathists, psychopathists, and all healers and restorers in general, save the chosen few who are permitted to enroll their names on the list of regulars. These are of course all right, while the rest are all wrong.

To keep the regulars down to the number required to maintain them as a select class, this high-horse speaker expressed the wish that nine-tenths of all the medical schools and colleges in the country were abolished, and all medical education was concentrated in two or three universities. Naturally only a limited number could then be turned out, and they would be educated up to the exclusive standard. Nobody, said he, even among the most intelligent, knows what the educated physician knows. Everybody has some vague conception of what is legal and what is religious, but on medical subjects everybody but the physician is ignorant. And therein lies the physician's power.

The whole tone of this address, coming as it did from a man of merited distinction for knowledge and skill in his profession, was that of superiority, which was vaunted with the most open freedom. It was destitute of human sympathy, while it burned with the fire of pride. The public may well shrink from putting their lives in the hands of a power so utterly unfeeling. The very "quacks" that give the regulars so much apprehension, exciting their hatred correspondingly, might be depended on to expend vastly more of that sympathy on the sick and suffering which is the chief element of practical success, than could be bought and coaxed from a regiment of regulars who are so full of knowledge as to have no room left to entertain humanity.

Spiritualist International Convention.

It is reported that there is to be a Spiritualist International Convention in Spain at the time the Barcelona Exhibition is held.

THE CALIFORNIA CAMP-MEETING at Oakland has its lectures, platform tests and general proceedings, together with personal memoranda and passing incidents, interestingly recorded in *The Daily Dove*, edited and published by the proprietors of the *Carrier Dove*.

☞ G. W. Kates's "Lyceum Stage" has been reduced in price to twenty-five cents. See announcement on our fifth page.

It is Actively Unsectarian.

When the General Synod of the Reformed Presbyterian Church, at its meeting last May, thought it advisable to announce to the world its belief that "the Constitution of the United States is a virtual agreement or compact to administer the Government without reference to Christ or the Christian religion," it enunciated only that which all the world know before; and in thus making an exhibit of its tardiness in recognizing a long and universally accepted fact, led many outside of its fold to surmise that possibly there are other truths it is equally slow in acknowledging the existence of.

Certainly no truth is more apparent than that the *government of this country is unsectarian!* It could not consistently be otherwise in view of the intention of its founders to make it a friendly asylum for the people of all nations; and long may it continue such. It will be a sad day for the prosperity of this country and the hopes of liberty-seeking people throughout the world, when bigots and religious malcontents engraft upon its Constitution pledges of loyalty to any one or more forms of sectarianism; an event which may all the powers of light forefend.

The resolution of the Reformed Presbyterians from which the above sentiment is quoted, further states that an incorporation with our national government on the basis of its Constitution, as thus defined by them, is "an act of disloyalty to Christ," remarking upon which the *Golden Gate* very justly says: "There is more manifest treason in that resolution than has been manifested by American subjects since the days of Arnold."

Materialization.

Of the laws governing the phenomena of Materialization, of the required conditions for its production, and somewhat of his own experience, Mr. W. H. Terry, editor of the *Harbinger of Light*, Melbourne, Australia, says in that publication for May:

"Very little is known of the laws of materialization, but this much has been ascertained, that the substance of which the materialized form is built up is abstracted largely from the medium, who is supported by those in magnetic affinity or sympathy with him, and such as these have been in the cabinet with mediums without interfering with the manifestations. A skeptic, no matter how passive he might be, would not give these conditions, and would at the very best be as a block of ice in the magnetic aura with which the medium is surrounded. All physical phenomena are produced through laws at present very imperfectly understood. Certain conditions are found to be essential, and philosophical investigators accept the conditions. To demand the phenomena outside the ascertained conditions is unphilosophical and unreasonable.

"We have seen in our own private room, with the gas turned low, and without any cabinet, a human form materialize and dematerialize, commencing about six feet from the floor in a semi-luminous mist, from which first the head, then shoulders and breast and drapery were gradually developed. The form moved forward, touched ourself and two friends who were present with a hand as material as our own, though lower in temperature, passed over our heads, sweeping the drapery over our face and shoulders, returned to the corner of the room, and slowly dissolved. Our experience is not singular. There are many reliable living witnesses of the gradual materialization and dematerialization of forms representing our departed friends."

A Practical Philanthropy.

Mr. Henry Lomb, of Rochester, N. Y., a few years since offered cash prizes for four essays on subjects deeply and intimately connected with the daily life of the American citizen, and more especially of the wage-earner. These prizes amounted in the aggregate to eleven hundred dollars, and were offered through the American Public Health Association, under the supervision of which awards were made by specially appointed committees, and the essays subsequently published, namely:

No. 1. Healthy Homes and Foods for the Working Classes. By Victor C. Vaughan, M. D., Ph. D. 8vo, pp. 62.

No. 2. The Sanitary Condition and Necessities of School-Houses and School Life. By D. F. Lincoln, M. D. 8vo., pp. 38.

No. 3. Disinfection and Individual Prophylaxis against Infectious Diseases. By George M. Sternberg, M. D., U. S. Army. 8vo, pp. 40.

No. 4. The Preventable Causes of Disease, Injury and Death in American Manufactories and Workshops, and the Best Means and Appliances for Preventing and Avoiding Them. By George H. Ireland. 8vo. pp. 19.

Of the above No. 1 has been published in German, and No. 3 in German, French and Flemish. The entire series are of great practical value to every family, and to secure their wide dissemination are furnished by the Association at a price that barely pays the cost of manufacture and unavoidable incidental expenses.

Mr. Lomb offers two prizes this year, one of $500, another of $200, for essays upon "Practical Sanitary and Economic Cooking Adapted to Persons of Moderate and Small Means." The essays must be in the hands of Dr. Irving A. Watson, Secretary of the Health Association, Concord, N. H., on or before Sept. 15th, 1888. Further particulars may be obtained on application to Mr. Watson, as above.

"Sermons for Our Day."

Since the discontinuance of the monthly periodical, *The Truth Seeker*, of which Rev. John Page Hopps was editor, that liberal writer and stanch advocate of various reformatory movements, social, political and religious, has published the above-named series of discourses, one number containing two sermons, appearing each month, commencing with January last. They are published in a neat pamphlet form by John Heywood, 11 Paternoster Buildings, London, Eng.

☞ Dr. H. B. Storer is active as usual, speaking at Onset Bay Grove on the opening day, officiating at the funeral of Mrs. E. Y. Johnson at Warren, R. I., on Wednesday, and delivering four addresses at the New Hampshire Convention on Friday, Saturday and Sunday last. He will speak at the Vermont State Convention at Newport on Friday, Saturday and Sunday, June 29th, 30th, and July 1st. He will preside at the Cape Cod Camp-Meeting, which commences July 15th, and go thence to the Sunapee Lake Camp-Meeting, which commences July 29th. He is engaged at Temple Heights Camp-Meeting from Sunday, Aug. 12th to the 19th, thence returning to Sunapee until the close, and from thence to the Queen City Park Camp at Burlington, Vt.

"THE PIPE OF PEACE" is the name of a semi-monthly publication issued by "Frank Purdy and David Sherman, Printer Boys," at the Indian School, Genoa, Neb. It makes a very creditable appearance. In the copy received at this office, words of praise are bestowed on "Angelique, one of the Indian girls, who superintends the bakery," for "the beautifully browned loaves" she produces. "Very poetical and *full of sentiment*," says the editor, "was the remark recently made by one of the Indian children in the sewing-room. The wind was whistling and moaning around the building more in the style of a sweet lullaby than a blizzard, when the girl said to her teacher, 'I cannot work at all, for the wind talks to me so.'"

☞ The American and Colonial Exchange and Club, occupying premises in Northumberland Avenue, opposite the Hotel Métropole, London, is a great convenience for visitors from this country desiring reliable information. Particulars regarding it may be obtained of the agents of Thomas Cook & Son, in this or any of the principal cities of the world.

☞ Read the card of Mrs. Sarah A. Danskin, in another column.

ALL SORTS OF PARAGRAPHS.

UNDER THE INFLUENCE OF TEA.
IN SIX STANZAS.
VI.

I tell you, the beauties of China,
And all other regions, unfurl
In your vision, when sipping sweet Oolong
With a lovely Fifth avenue girl.
—*R. K. M., in Puck.*

We understand that good lecturers and mediums are in demand at the West. So the grand work goes bravely on.

A MEATY CONVERSATION.—"How do you feel?" asked the Mutton of the Sausage Meat. "All out up," replied the Sausage Meat. "How are you this morning?" "I feel quite chop fallen."—*Tid-Bits.*

Telegraph poles are preserved in Norway by making an auger hole about two feet from the ground, in which four or five ounces of sulphate of copper in coarse crystals are placed and plugged in. The chemical is gradually absorbed by the wood until its whole outer surface turns of a greenish hue. The sulphate requires an occasional renewal, and is said to be a perfect preservative.

In writing for the *News* write on one side of the paper, sleep over what you have written, strike out nine tenths of the adjectives, stew down to news and strain; place what is left in the hull of a mustard-seed; shake until you hear it rattle, then direct the same to the editor in a legible hand.—*Willacooche (Fla.) News.*

More than one-half the scholarships given at Cornell this year have been won by female students. These scholarships were given as prizes for the best records in mathematics, agriculture and botany.

BUNKER HILL—17TH JUNE, 1888.

Sweet mem'ries hover all around the hill;
But sweeter far did Hatch's larder fill
Our inner man; while 'round the festive board
Naught could be seen that mortals e'er ignored.
It was indeed a very happy throng;
All that was lacking was a Longley song!

The following is given as a "sure killer" for the cut-worms that are injuring so many gardens: "Add a gill of coal oil to a bucketful of water and sprinkle freely." It is said not to hurt the most tender vegetables in the least. This is a simple remedy and is certainly worth trying.—*Burrton Graphic.*

Bridal dresses for June weddings are made in the Empire style with the corsage fronts in plaits from the shoulders, crossed on the bust in surplice fashion, and disappearing under a wide, soft sash which passes around the waist, is knotted on the left side, and falls thence nearly to the foot.

A man in a town not a thousand miles from Bangor is trying the experiment of grafting apple-twigs upon a *pine tree. He wants to raise pineapples.—Bangor Commercial.*

QUITE ALARMING, YOU KNOW!—A New York daily is responsible for the startling statement that the Chinese Sunday school pupils of Gotham, Brooklyn and Jersey City recently attended a suburban grove meeting, and, becoming somewhat enthusiastic, were led to sing on their way home the following mysterious composition. They *called* it "Hymn 72," but who knows how much of Bret's original "darkness" lies concealed in the folds of its spasmodically-waving garments?

Yow foo hing die yoong gaw hin nay,
Dong yow jip saw Yesu ming;
Dong sue fon moon hin wy fooi hay,
Gaying fong gy moo sum woon ning.
CHORUS:
Mingjy hoy; ming hing hayung;
Ling go song sue yow hay mong.
[Repeat.]

The presidential election this year occurs Nov. 6th; the 4th comes on Sunday.

Professor of Class in Journalism—What is the difference between an editorial and an editorial paragraph? *Student*—An editorial is of the same nature as an editorial paragraph, but is larger, and does n't have as much to say.—*Harper's Bazar.*

Harvard graduated two hundred and thirty-seven young men in June, from the academic department. Yale stands next in the list, with one hundred and twenty-four graduates.

LEGAL BACKING FOR THE WHEELMEN.—The following is the decision of Judge Snell, one of the Supreme Judges at Washington, D. C.:

"In the eyes of the law a bicycle is a carriage having, in common with other carriages, equal rights to the streets and highways, protected by the same laws; and its rider is amenable to the same road laws governing the drivers of other vehicles."

That particular jackass who hangs around the rooms of a newspaper office to get stupidities of his own printed that otherwise would never have had a show, appears to have got full control of the Boston *Herald*, says the New York *Sun*.

Teacher—What is the plural of child? *Boy* (promptly)—Twins.—*Town Topics.*

RUB THE OTHER EYE!—A medical man is responsible for the following, which he says he gleaned from a railway engineer: When a cinder finds lodgment in the eye, *do not* "rub the eye with the cinder in it at all, but rub the other eye as vigorously as you like." He professes to have tried it with good success.

EPITAPH ON A PRINTER.

Here lies a form—place no imposing stone
To mark the head where weary it is lain;
'Tis matter dead! Its mission being done,
To be distributed to dust again;
The body is but the type, at best, of man,
Whose impress is the spirit's deathless page;
Worn out, the type is thrown to pi again;
The impression lives through an eternal age.

A new danger threatens St. Augustine, Fla., in the form of a musical *observatory*. Fact, for one of the papers there says such a terror is about to appear in town. *The St. Augustine Press*, however, refuses to be stampeded, and coolly asks if the pupils are to be required to read their notes through telescopes.

"*Necessity is the mother of invention.*" Can invention prevent the necessity of having to defend an invention?—*Fibre and Fabric.*

"Docking" horses, "dehorning" cattle, and other choice modern amusements of the "sovereign creature man," have their rise in ideas as essentially cruel and utterly nonsensical as the following, which Johnson's Universal Cyclopedia says was once regarded as an infallible specific for hydrophobia:

"Columella, a writer on husbandry in the first century, alludes to an opinion common among shepherds that a dog may be insured against rabies by biting off the last bone of its tail on the fortieth day after birth."

The present address of Miss Augusta Chambers is desired at this office.

With all its faults the newspaper of to-day is a tremendous power for good; for the perpetuation of freedom; for the criticism and reform of government; for the betterment of social conditions. The daily press has reformed many things, and ought to be, and is, fully able to reform itself.—"*Correct Journalism*," *in The Century.*

Benjamin Harrison (grandson of old "Tippecanoe") of Indiana, for President, and Levi P. Morton of New York, for Vice President of the United States, are the nominative fruits of the Chicago Republican Convention.

ENTERTAINMENT AT DIXMONT.—Mrs. Stuart-Richings gave an entertainment at Dixmont last night, producing the charming English one-act comedy, "A Happy Pair." She was ably supported by Mr. Charles Edwards. Dr. Hutchinson expresses himself as deeply indebted to Mrs. Stuart-Richings for the many unique and enjoyable entertainments she has generously given for the benefit of the patients, who greeted her last night with a round of applause, which plainly expressed their delight at her appearance. After the entertainment, by special request, Dr. Hutchinson conducted the party through some of the wards.—*Pittsburgh (Pa.) Commercial Gazette, June 19th.*

A New York cigar factory was burned on 38th-39th street, June 25th; loss $475,000.

The Maine Medical Association does not seem to have got over Gov. Bodwell's veto of the medical bill yet. It will be remembered that Gov. Bodwell first signed the bill, and then changed his mind and vetoed it, and the doctors claim that he had no right to call it back after having signed it. At its meeting in Portland last week it voted to instruct counsel to take measures to get the opinion of the Supreme Court upon the legality of the veto. The Governor, Council, Senate and House of Representatives are the only ones who can require an answer of the court to such questions, and whether the Association can get the opinion it wants or not remains to be seen. *But as no one but the doctors appear to have much interest in the matter, the country will probably continue to do business even if they do not succeed in making the bill a law.—Gardiner (Me.) Home Journal, June 20th.*

"That is a dangerous-looking dog you have there, deacon. Aren't you afraid he will injure somebody?" "Well, yes," replied the deacon uneasily. "I have n't much confidence in the animal. If you hear of anybody who wants a good dog let me know, and I 'll sell him cheap."

"MAN RUN OVER!"

"Where, where could this sad accident be?"
"Right here on this very bridge," said he.
Then many a frame with terror shook,
There was many a horror-stricken look,
And the new reporter then took out his reportorial book.

"Was the man run over here?" he cried.
The conductor nodded and deeply sighed.
"Tell us all," and he waved his pencil slim.
The conductor answered, sad and grim,
"He was under this bridge a-digging clams and the train ran over him."

Professor Kellar and Charles H. Bridge have had a passage at arms. The meeting transpired in the Boston Theatre on Sunday evening last, before a large audience—the result being in favor of the prestidigitator. It looks as if the old "Martin"-box business was being revived.

The rifle, though not sociable in its habits, rarely goes off by itself.—*Harper's Bazar.*

Bokhara, an old Asiatic capital, has been brought under the influence of modern life by the introduction of the railroad. There was great excitement when "the fiery Araba," the first steam engine, entered the town with its Russian flag, and a banquet celebrated the event.

Aid for an Afflicted Medium.

The widow of John P. Dimond is in very destitute circumstances. She is confined to her bed at 12 Kendall street, Boston, and is utterly helpless. If those who may feel to aid her pecuniarily will send their offerings to our office we will acknowledge the receipt in these columns, and see that the amounts are forwarded to their proper destination.

The following sums have reached us for the Dimond fund since last report:

Previously acknowledged	$20.50
C. B. Keese	5.00
Friend, Boston	1.00
Mary G. Waite	1.00
Subscriber	1.00
W. D. F.	5.00
Mrs. H. M. W.	1.00
Morris S. Lilen	1.00

JOURNAL OF THE AMERICAN ACADEME.—"Aristotle's Doctrine of Reason" was treated upon in a paper read at the May meeting of the Akadémé by Dr. W. T. Harris, and given in the June number of the *Journal*, together with a report of remarks with which it was supplemented by members. The subject, an extremely abstruse one, afforded Dr. Harris a fine opportunity for the exercise of his exalted power of thought and close reasoning, of which he fully availed himself. Of the remaining contents of this month's issue are short articles upon "Metanoetics and Repentance," "The Active Intellect," and "Cycles," Alexander Wilder, editor, 565 Orange street, Newark, N. J.

☞ We tender our sincere thanks to the generous friends who have so kindly placed elegant flowers on our Free Circle Room table at every session of late—to the evident pleasure of the spirits, as well as mortals present.

☞ Prof. J. S. Loveland—President of the Clinton, Ia., Camp-Meeting—who is now in the East temporarily, made us a pleasant call last Tuesday.

☞ Mrs. F. K. Rich will discontinue her sittings for the present on account of ill health.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

J. Frank Baxter addresses the people of Plymouth County, Mass., on Sundays, July 1st, 8th and 29th, at West Duxbury, Park Hill Grove, and Hanson respectively; on Sunday, *July 15th, at Wachusett Park* in Worcester County; on Sunday, July 22d, he will speak at the Parkland, Pa., Camp-Meeting.

Bishop A. Beals closed his engagement at Stafford Ct., Sunday, June 24th; he speaks at Hartford, Ct., the first Sunday of July. Can be addressed there.

Dr. J. C. Street, of Boston, has been appointed Chairman at the Cassadaga Lake (N. Y.) Spiritualist Camp Meeting, for the season of '88. He has also been called upon to give a course of instruction with charts, etc., on the occult sciences, beginning the last week in July—a special building having been erected for the purpose by J. W. Dennis, of Buffalo, N. Y.

Mrs. A. E. Cunningham's address after July 1st and until Sept. 1st will be Lake Pleasant, Mass.

Mrs. T. J. Lewis (late of Brooklyn, N. Y.) occupied the platform Sunday, 24th inst., to general acceptance as a test medium at Mishawum Hall, Charlestown District. She would like to make further engagements for Sundays or week-day evenings near Boston. Call, or address her at 205 Harrison Avenue, Boston.

Mrs. Addie L. Ballou, the well-known writer and spiritual lecturer, has returned from a three years' sojourn in Australia. Mrs. Ballou intends soon to visit the East, and would like engagements to lecture in Salt Lake, Denver, Kansas City and other places *en route*; also at camp meetings. Communications may be sent to care of Albert Morton, 210 Stockton street, San Francisco, Cal.

Mrs. E. Cutler, of Philadelphia, Pa., platform test-medium and psychometric reader, wishes engagements on reasonable terms from societies, for the season of 1888-9. Will give benefits and aid those who engage her. Post office address for the summer: Eden P. O., Parkland, Bucks Co., Pa.

Mary F. Lovering leaves Boston, July 6th, to attend the National Educational Convention, held at San Francisco, Cal., the 16th, 17th and 18th of the month. All letters should be addressed to her during July and August at the San Francisco post office.

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting at this place commences its sessions July 15th, to close Aug. 12th. Express trains from Boston, 9 A.M., 4:05 P.M., on Old Colony R. R.; Sundays 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

CAPE COD CAMP-MEETING.—From July 15th to 24th inclusive.

NEW HARTFORD, IA.—The Spiritualists and Liberals of New Hartford hold a three days' Grove Meeting Saturday, Sunday and Monday, July 7th, 8th and 9th.

VICKSBURG, MICH.—The Fifth Annual Camp-Meeting will be held in Fraser's Grove July 14th to Aug. 13th.

PARKLAND, PA.—Meetings begin June 30th, and close Sept. 5th.

LOOKOUT MOUNTAIN, TENN.—The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.

CALIFORNIA CAMP-MEETING.—The Fourth Annual Gathering will be held at Lake Merritt Park, Oakland, Cal., from June 3d to July 1st, inclusive.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commences July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting commences July 21st and closes Aug. 26th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

MANTUA STATION, O.—The Association will hold a Basket-Meeting Sunday, July 1st, in Atwater's Grove. Societies adjacent are invited to join.

NIANTIC, CT.—Meeting commences July 8th; closes Sept. 9th.

Warner's Log Cabin Sarsaparilla Regulates the Regulator. Best blood purifier. Largest bottles in the market. Manufactured by the proprietors Warner's Safe Cure. Sold by all druggists.

The Dimond Benefit.

Sunday evening, July 1st, a social reception will be held at the residence of Dr. Rich, 566 Columbus Avenue, Boston, the proceeds to be used for the benefit of Mrs. Dimond.

Among those who will take part in the entertainment are Mrs. Maggie F. Butler, Mrs. Willis Fletcher, Mr. J. W. Fletcher, Capt. Richard Holmes, Miss E. J. Nickerson, and others. Good music.

Tickets can be secured from the following people at twenty-five cents each:

Emma J. Nickerson, 566 Columbus Avenue, Treasurer and Secretary; J. W. Fletcher, 6 Beacon street; Kate R. Stiles, 288 Columbus Avenue, and at the BANNER OF LIGHT office.

THE WISCONSIN STATE ASSOCIATION of Spiritualists has organized an auxiliary Society, known as the Wisconsin State Benevolent Society of Spiritualists, which proposes to bury its dead and leave a little sum for sorrowing relatives of those who pass away. This is a start in the right direction.—*The New Thought.*

NEW MUSIC.—We are in receipt of the following from White, Smith & Co., 516 Washington street, Boston: *Instrumental:* "Cradle Song," Theodore Oesten; "Bewitching Fairy Polka," "The Harvest Dance" and "Dress Parade March," Paul Keller; Thirty-six studies for violin by Kayser. *Vocal:* "Resolve to Be Merry," Harry Birch; "I've Called You Back Again, Kathleen," and "Madeline," C. A. White.

RATES OF ADVERTISING.

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

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**
Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*
We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
My19 7w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf Ap7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3.50 per year, or $1.75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

CAUTION!

SPIRITUALISTS who desire to support Mediums, Camp-Meetings and Speakers, and who intend to visit

ONSET BAY

this season, are cautioned to buy their excursion tickets for "ONSET." The 9 A.M. and 4:05 P.M. trains from Boston are the most rapid express trains. Sundays, at 8:15, from Boston.

For

COMFORT, SPEED AND SAFETY.

Buy "ONSET" tickets, and thereby avoid the dust and annoyances of horses, and reach the Grove in advance of any other way. You will also help to support the meetings and

SAVE MONEY

For yourself, as you will secure advantages by showing your "ONSET" railroad ticket at the

CAMP-MEETING.

Je30 1stf

Cape Cod Camp-Meeting,

Ocean Grove, Harwich Port, Mass.
From July 15th to 29th Inclusive.

A PLEASANT Grove by the sea-side; cool, south west breeze through oak and pine trees on the bluff. Dr. H. B. Storer will preside.
Speakers: Dr. H. B. Storer, Geo A. Fuller, Eben Cobb, Jennie B. Hagan, A. E. Tisdale, Prof. A. E. Carpenter, Joseph D. Stiles, Celia Nickerson, L. K. Washburn, Mrs. Sarah A. Byrnes.
Excursion tickets, Old Colony Railroad, from Boston and return. Lots for sale. Carriages to and from the depôt to the Grove.
☞ Ample accommodations for board and lodging on the grounds. 182w Je30

ONSET BAY.

BUY Excursion Tickets for East Wareham, and take the Onset Short Line Horse Railway for Onset Bay, and save money. Horse cars connect with every train. Check baggage for East Wareham. 18tf Je16

HEALING.

SEND One Dollar, a two-cent stamp, lock of hair, age, sex and one symptom, to 1606 North Gilmore street, Baltimore, Md., and get a diagnosis by Spirit Dr. Rush, who has wrought many wonderful cures through the widow of Washington A. Danskin. 5w* Je30

Mrs. Sarah A. Danskin,

WIDOW of Wash. A. Danskin, still continues to practice in the New School of Medicine. Enclose one dollar, a lock of hair, and receive a correct Diagnosis of Disease. No. 1606 North Gilmore street, Baltimore, Md. Je30

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DR. W. COE CLARK, Clairvoyant and Magnetic Physician, Psychometrist. Readings by mail. Treatments at residence or at patients' homes. Correspondence solicited. Address 15 Crescent Avenue, Beachmont, Mass. Je30 1w*

Most Astonishing Cures

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SEND year, date of birth, with leading symptoms, and Sex. Trance Medium. Business and Medical Tests given on receipt of 50 cts.; medicine included also, 50 cts. extra; 10 postage. Address MRS. DR. R. S. SHERMAN, 411 Milwaukee Avenue, Chicago, Ill. eowtf Je30

DR. C. C. YORK,

THE Spirit Medium and Clairvoyant, will be at Lake Pleasant July and August to heal the sick and read the future. Has good lodgings in tent or cottage, at his old place, 43 Montague street. 4w Je30

The Wilkesbarre Letters on Theosophy.

AN Exposition of a Topic much discussed. Price 10 cts. Address **THE PATH**, Box 2659, New York.
Je30 3w*

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78 Montgomery street, Boston, Mass.
Ap7 tf

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OR,

The Process of Mental Action.

BY PROF. MICHAEL FARADAY.

New Series. Pamphlet; price 15 cents.
For sale by COLBY & RICH.

"Health is a thing to be attended to continually. There is no kind of achievement in the world that is equal to perfect health."—THOMAS CARLYLE.
"I am weary, oh! my brothers."—MRS. BROWNING.

TIRED! TIRED! TIRED!

Is the voiceless cry going up from the world's busy workers to-day. Weariness, which is not a passing sensation but an abiding consciousness, is a direct warning that body and mind have been too long subjected to the overstrain of our present mode of life. Our ancestors may have been stout and strong, but WE manifestly suffer from *faults of organization, nourishment or vital stimulation.* The attention of thinking people and seekers after truth is therefore invited to a new Curative System, embracing scientific Magnetic Remedies which *will* restore the harmony and balance of the great nerve centres, and thus virtually renew the springs of life and action.

This practice—the Magnetic Heilend System—has been introduced in this country by DR. EDITH HALE with remarkable success. Its principles are new. It marks the advance of the age in curing serious chronic maladies: Indigestion, Obesity, Nervous Prostration, Liver and Kidney Disorders, Diseases of Women, Heart Difficulties, Paralysis, Scrofula and Cancer, without recourse to drugs, which are *poisons in their essential nature.*

Natural remedies, given in accordance with natural laws, WILL remove weariness, vitalize the energies, cure the torments of dyspepsia, the miseries of neuralgia, and the scourge of blood and skin disorders.

Semi-Invalids! You who seek health and strength, and desire to part company with Depression, Debility and the myriad taints of lurking disease; *You* who have the intelligence and candor to test these new Magnetic Remedies, are invited to confidential consultation with *DR. EDITH HALE, Specialist in* Chronic Diseases.

Distant Patients Successfully Treated.

WRITE, stating your leading symptoms just as you would mention them to your nearest friend. Report your age, weight, temperament. Relate briefly what you know of yourself physically in the past, and what you *dread for yourself in the future.*

Enclose Consultation Fee—Two Dollars—and *rely* upon receiving in reply a full Diagnosis of your difficulties, sound counsel as to the means of permanent cure, and estimate of the necessary expense of the same.

Accompanying this Diagnosis will be sent postpaid a trial package of the *leading* Magnetic Remedy which would be prescribed for *the individual case* of the applicant.

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Further, the Consultation Fee of Two Dollars will be entered on DR. EDITH HALE'S Books, and when treatment or remedies are subsequently ordered, the Fee will be accredited to each one as so much already paid on account.

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Every letter will be placed on file, and in the order *received* will be answered with as little delay as *is consistent with careful consideration of each case.*

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Respectfully,

EDITH HALE, M. D.,
(Pupil of Dr. John Gordon of London and Prof. Carl Eberle of Germany.)
(Four Years' Foreign Training.)
Office 377 Columbus Avenue,
Boston, Mass.
My26 18t3w*

Cassadaga Lake

FREE ASSOCIATION.

THE Spiritualists of Western New York, Western Pennsylvania and Eastern Ohio, will hold their **Ninth Annual Meeting** on their grounds at

CASSADAGA LAKE,
Chautauqua County, N. Y.,
From July 21st to August 26th, 1888.

PROGRAMME.

Saturday, July 21st, Walter Howell, London, Eng.
Sunday, July 22d, Walter Howell, and Mrs. Cora L. V. Richmond, Chicago, Ill.
Monday, July 23d, Conference.
Tuesday, July 24th, Dr. J. C. Street, Boston, Mass.
Wednesday, July 25th, Mrs. Cora L. V. Richmond.
Thursday, July 26th, Miss Jennie B. Hagan, Massachusetts.
Friday, July 27th, Dr. J. C. Street.
Saturday, July 28th, Lyman C. Howe, Fredonia, N. Y., and Miss Jennie B. Hagan.
Sunday, July 29th, Mrs. Cora L. V. Richmond and A. B. French, Clyde, Ohio.
Monday, July 30th, Conference.
Tuesday, July 31st, Walter Howell.
Wednesday, Aug. 1st, Chas. Dawbarn, New York City.
Thursday, Aug. 2d, Mrs. Cora L. V. Richmond.
Friday, Aug. 3d, Chas. Dawbarn.
Saturday, Aug. 4th, Walter Howell and Mrs. Cora L. V. Richmond.
Sunday, Aug. 5th, Chas. Dawbarn and Mrs. Colby-Luther, Crown Point, Ind.
Monday, Aug. 6th, Conference.
Tuesday, Aug. 7th, Mrs. Colby-Luther.
Wednesday, Aug. 8th, J. Frank Baxter, Chelsea, Mass.
Thursday, Aug. 9th, Mrs. H. S. Lake, Boston, Mass.
Friday, Aug. 10th, J. Frank Baxter.
Saturday, Aug. 11th, W. F. Peck and Mrs. Colby-Luther.
Sunday, Aug. 12th, Mrs. H. S. Lake and J. Frank Baxter.
Monday, Aug. 13th, Conference.
Tuesday, Aug. 14th, Mrs. R. S. Lillie, Boston, Mass.
Wednesday, Aug. 15th, Mrs. H. S. Lake.
Thursday, Aug. 16th, Rev. Samuel Watson, Memphis, Tenn.
Friday, Aug. 17th, Mrs. H. S. Lake.
Saturday, Aug. 18th, Rev. Samuel Watson and Mrs. Clara Watson, of Jamestown, N. Y.
Sunday, Aug. 19th, Rev. Samuel Watson and Mrs. R. S. Lillie.
Monday, Aug. 20th, W. J. Colville, Boston.
Tuesday, Aug. 21st, Mrs. R. S. Lillie.
Wednesday, Aug. 22d, W. J. Colville.
Thursday, Aug. 23d, Mrs. R. S. Lillie.
Friday, Aug. 24th, Walter Howell.
Saturday, Aug. 25th, W. J. Colville and Mrs. Clara Watson.
Sunday, Aug. 26th, W. J. Colville and Mrs. R. S. Lillie.

For Circulars, address A. E. GASTON, Secretary, Meadville, Pa.

HOW TO GET TO CASSADAGA LAKE.

Passengers over the Lake Shore and Michigan Southern Railway, Nickel Plate Railway, Western New York and Philadelphia Railway, and Western Division of the New York, Lake Erie and Western Railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway to Lily Dale Station.

Passengers over the "Erie" system, including the New York, Pennsylvania and Ohio Railroad and the Buffalo and Southwestern Railway, change cars at Falconer Crossing, three miles east of Jamestown, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway for Lily Dale Station.

Inquire of Railroad Ticket Agents for Excursion Rates to Lily Dale. 182w Je30

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THE

LYCEUM STAGE:

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Adapted for the Children's Progressive Lyceum and School Exhibitions.

BY G. WHITFIELD KATES.

Price 25 cents.
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In Re Dr. Talmage.

A Synopsis of a Discourse by the Guides of

MRS. R. S. LILLIE,

Delivered in Berkeley Hall, Boston, Sunday Morning, May 6th, 1888, in Answer to the Recent Attack on Modern Spiritualism by Rev. T. De Witt Talmage, D. D., of Brooklyn.

Also Excerpts from a Letter by "Eleanor Kirk."

The above have been published by COLBY & RICH in four-page tract form, and should be extensively circulated. Price by mail, 5 copies 5 cents; 15 do., 10c.; 30 do., 15c.

PRICE REDUCED.

CHRIST AND THE RESURRECTION

IN THE

Light of Modern Spiritualism.

A Discourse delivered by **PROF. HENRY KIDDLE,** On Easter Sunday, April 25th, 1886, in the New Spiritual Temple, Boston, Mass.

Price 5 cents, postage 1 cent; six copies for 25 cents.
For sale by COLBY & RICH.

Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held May 1st, 1888.

Spirit Invocation.

Oh! Holy Spirit, Source of all Light Divine, thou who art tender, merciful and kind, we approach thee as thy children, and bow down before thy majestic power in humble recognition of thee and thy works. We do not grovel before thee with servile mien, for we realize that we, as thy human children, partake of thy infinite good, and breathe into our own lives something of thy nature and skill. So, oh! our Father, while acknowledging thy supremacy and bowing down before thee in adoration and praise, we would also realize the possibilities that are within human life, and be ready at all times to do our part in unfolding those powers and sending them forth into active expression for useful ends.

We draw near unto thee and thy angels at this hour in thought, in aspiration, in sympathy and in soul-force, for oh! we would breathe in something of thy atmosphere; we would feel the holy influence of angelic lives and be inspired by their example and presence. We know, oh! Father, that no child can be lost from thy embrace, no spirit stray outside thy fold, for thy kingdom is the entire universe of space, and wherever a soul may be, however remote it may find itself from all other human habitations or presences, it must remain within thy borders and be subject to thy law. So we would recognize thy power on every hand, and recognizing it, acknowledge thee and thy wisdom, and send forth aspirations for more light and knowledge and comprehension of truth as our minds expand and our souls enlarge.

Questions and Answers.

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

QUES.—What occupations do people have in spirit-life?

ANS.—You may very properly affirm that the number of occupations in spirit-life is infinite, for each spirit, varying in temperament and in constitutional habits from every other spirit that lives, also varies to some degree his occupation or line of employment from that of every other spirit. One is not forced in the spirit-world to enter into any pursuit for which he is not adapted, and which is uncongenial to his nature. As life on earth affords many sources of employment to the denizens of this planet, and as the very conditions and circumstances of life here open out various pursuits to man, so in the spirit-world life and its conditions afford many sources of occupation to the inhabitants of that world. There are fields of science which have never been explored by mortals, which in the spirit-world open avenues of research to the investigating mind, affording many and varied lines of employment to those who are interested in such research. And as in the scientific fields of life, so also in the various other departments of existence. In that higher world there is opportunity given to man to expand his inquiring nature and develop his energy. Is he of an inventive turn of mind, then most certainly will he find means for the employment of his inventive faculties and of giving them expression externally, so that he alone may not be benefited, but that his fellows may be benefited likewise, and so on.

While it is true that you of necessity have certain occupations or employments which belong to the physical world alone, and which have no counterpart in the higher spiritual department of existence, it is also true that many pursuits which you have here are duplicated in the higher life, and also there are opening to the advancing mind, the energetic spirit, other and newer lines of occupation, such as you have never heard or dreamed of in this life of yours, and the nature of which you could not comprehend were we to attempt a description of them.

Q.—Can spirits read the thoughts of those they knew in earth-life?

A.—That depends upon the degree of assimilative affection existing between the spirit and his mortal friends. If he is in perfect sympathy with them, so that his thought blends with their own, and his magnetism mingles with their magnetic life, then will he be able, on approaching his friends on earth, to clearly read their minds as he would the pages of an open book. But there are others with whom, probably, the spirit would not come in such close contact as to be able to read their thoughts and understand the secret motives of their lives. It altogether depends upon the sympathy and assimilation of magnetism which exists between the mortal and the spirit, whether the latter can closely blend with the former, understand what is taking place with him, read his thoughts and follow his life-workings or not.

Q.—Do spirits progress according to their *own will?* or does a higher power control them?

A.—We are all governed by a higher power or superior law. You may personify this law or power to your mind, if you can more readily understand it thus, since this higher and supreme power must contain within itself all of intelligence and of wisdom, else it would not be infinite, it would not be supreme. And yet we maintain that man must of necessity develop outward from within himself, that he contains within himself all the elements and possibilities necessary for the unfoldment of a grand nature, of a living, vitalized, intelligent entity, and he cannot express himself as such in a beatified manner and perfected form, unless he is greatly advanced on the road of progress. Man learns largely by experience, rounds out and develops through discipline, and over the line of progress he is indeed apt to find many experiences and much of the needed discipline. While led and governed without, on the one hand, so to speak, by a higher power, a superior law, yet man, collectively or individually, finds his progress accelerated and made certain through the expression of his own aspirations and the development of his own pure desire for goodness and for truth. Because of this he makes effort to rise above contention and strife. He reaches upward for light and guidance and helpful assistance, which are not denied to the earnest spirit, and as he continues to endeavor to do right, even though failure, struggle and hardship are part of his experience as he travels along, he will find himself growing stronger in spirit and more powerful in will-force, so that he gains assistance, through the very development of his own nature, to crush temptation under his feet, to resist evil, and to gain the kingdom of purity and peace. So the man advances, step by step, onward and upward to higher grades of mental and moral attainment, finding his views of life enlarging as he moves along, and learning something of his own character and his own spiritual proclivities by the way; and when finally he sums up that which is past, and what has been in his own life, he comes to realize that through his own endeavor, through his own personal progress attained by constant striving and aspiration, has he gained the very best and highest advantages which have come to him.

Q.—[By M. M. Brown, Chico, Cal.] Are there times and occasions when the spirit-friends of a person in whom they have a deep interest, and over whom they usually throw a protective power, cannot shield them from impending danger, loss of earth-life or great suffering?

A.—There are times when spirits who have exercised watchful guardianship and careful guidance over certain loved friends on earth, fail in warding off the approach of danger and in preventing some impending calamity. You may inquire why this is so. We believe that sometimes it is necessary for an individual to pass through a certain experience which proves very painful to him. Perhaps it is in a financial direction. He encounters losses which occasion pain, even suffering, of a mental as well as physical nature to himself, possibly also to others, and he may inquire: "Why did not my spirit-friends prevent this, if they had the power to assist me as they claimed?" We must remember that every man rounds out his life-powers and develops his possibilities, even the greatest strength of character, through discipline, which is sometimes in the form of severe suffering; and possibly his spirit friends were unable to exercise that care and to throw around him their protecting influence in the hour of need, because their strength in this direction was withdrawn from them by still higher powers, who saw the necessity of the man's nature to pass through just such a discipline, and acted accordingly.

Spirit friends who come nearest to their loved ones on earth are attracted because of their affectional natures. Their love and sympathy are very strong, and they surround their dear friends with all the power they possess. Through this love and sympathy your spirit friends would undoubtedly do their utmost to protect and guard you from every danger; but still higher powers, wiser, grander teachers and guardians who are above these planes of existence, and who understand what is the best road for you to pursue in the acquirement of knowledge and the attainment of experience, may foresee that it will not be wisdom for your nearest spirit friends to always guard and shield you in the way desired, and therefore they may bring an intervening power to act against that which your nearest and dearest would exercise in your behalf. Again, we must remember that man is placed here in order to exercise his own judgment, to develop his own powers of endurance, strength of character, and other proclivities belonging to the essential part of his nature. If he came to rely entirely upon external forces and sources of protection, he might grow careless, not exercise his own reasoning powers and best judgment, and, indeed, grow weak in those very portions of his nature which ought to be strengthened and developed while on the earthly plane. Therefore it might not be wise for his friends always to bring that intervening power to prevent a certain calamity or experience coming to him, because by so doing they might work the man a more fatal injury in his nature than they would do did they refrain from exercising their care for the time upon him.

Q.—[By H. P.] Can spirits who lived on earth thousands of years ago come nearer to those on earth to day, and by reason of the knowledge they have attained be of greater benefit to them than others?

A.—No; decidedly no. We know that we are running counter to certain expressed opinions from spirits and mortals in giving our opinion on the question, but it is one that we have studied closely, and from observation feel qualified to speak upon. We do not think that spirits who dwelt upon the earth thousands of years ago come into a more direct and close relationship with the present denizens of this planet than do spirits who have passed out of the body in more modern times. It is true that there are a few spirits whom we may call ancients, because many centuries have elapsed since they dwelt upon the earthly plane, who take an interest in the well-being of humanity on earth, and who are exercising their magnetic forces, and to a degree their positive will power, in shaping movements and guiding certain institutional affairs that look to the general welfare of communities rather than to the benefit of the individual, and that are of such a nature as will be most lasting and helpful in their results to humanity. These spirits, although very progressive by nature, have not yielded up their interest in mankind, and still maintain an oversight over humanity struggling with the problems and vexing questions of physical life at the present time as they have done through ages past. Feeling that the times are progressive, and that whatever forces and magnetism may be exerted can be utilized for beneficent ends, these spirits are consolidating their forces for the purpose of sending out a general wave of inspiration and magnetism that shall reach receptive minds in various quarters, drawing their attention to the fact of the world's needs and of the great necessity for an answering supply.

But, coming back to the question, we must candidly state that it is our opinion that the great mass of spirits who dwelt on earth, gained their experience, ripened through discipline, and passed on to higher and other grades of unfoldment and planes of existence, are not more closely attracted to earth's people than are other spirits who passed on in later times; and why? Because the great law of association is ever in operation, and it holds humanity in its strong embrace. What is the consequence? As this law operates, human sympathy and affection are evolved, and maintain their hold upon the hearts of mankind.

This great law of association, of social life, so to speak, creates an atmosphere of its own, which we may call congeniality, and within this atmosphere dwell those spirits who are in harmony with their kind and with their kindred. Souls that are attracted together, whose magnetisms assimilate so as to accord one with the other in sympathy and affection, will maintain their hold upon each other, however great the distance which may seemingly exist between them. Therefore those spirits who have dwelt on earth in the near past, your mothers and fathers, your brothers and sisters, wives and husbands, children and dear friends, are the ones most likely to be attracted nearest to you. They dwell in this atmosphere of congeniality; they are, to an extent, operated upon by the law of association and by the faculties of affection and sympathy. While they are progressing in their spiritual homes, gaining new understanding of life, learning of their wise teachers and exalted guides, who themselves have been interested in humanity on earth and may be in your welfare to-day, yet their desire is to bless your lives, to instruct your minds, and assist you in developing the best part of your natures. Consequently the world, in receiving messages from beyond the tomb, in coming into direct communion with the realms above, has found its communications, its lines and words of cheer and instruction coming principally from those departed ones who have left dear and loving friends on earth, and who desired to express their continued affection and care for those dear ones. Though you may occasionally receive some word of helpfulness or instruction from a spirit claiming to be one of the ancients who dwelt upon this planet thousands of years ago, yet you may thoroughly believe that the same word of instruction, the same expression of tender sympathy, might be fully as well expressed and come as closely to your heart, if uttered by some other spirit who is still linked to humanity and to the world's condition, because of the waves of affection and of sympathy which pass out to him from this life and back again to you.

We are not, however, to suppose that any spirit of wisdom—no matter how remote the time since he dwelt on earth—who cares for the struggles of humanity and who has an interest in life on earth, has withdrawn entirely his attention from this planet and its people. He may have passed on to other worlds and taken up new lines of unfoldment, yet if his wisdom is of a superior character, if the knowledge he has gained is such that he can look back upon his past unfoldments and experiences, and penetrate into the hidden life of this world, undoubtedly he will send back his influence and join with other spirits in exercising a wise and helpful guardianship over those who may be uplifted by it. It does not follow, however, that he comes in person, speaks individually to you, and expresses his identity; for the latter he cannot do; and yet you may be generally benefited, and even blessed, by the united magnetism of all-wise and advanced spirits, however long it has been since they trod the pathways of earth.

Q.—[By M. Carpenter, Delphi, N. Y.] Are spirits able to improve the physical health of their friends on earth? And if so, do they ever approach them for that purpose?

A.—There have been hundreds of cases, ay, many more than that, where spirits have physically benefited the friends on earth whom they approached. Many on earth have directly felt their influence and uplifting power. They know that new strength and vitality have been infused into their systems by this invisible presence and potent force, but it is not always the case that a spirit can benefit in this line an earthly friend, even though he desires to do so. There may be one who is physically debilitated, weak, worn and prostrated in the nervous and mental systems. The conditions of daily life are harrowing, and it may be that the associations and surroundings are of such a positive and physical nature that the spirit friends of the sufferer, however earnestly they may desire to help him, are unable to bring their magnetic power and helpful influence to bear upon his system to any appreciable degree, therefore he does not feel any assistance from their presence. Nevertheless, there may be moments, when outward life is still and the physical senses are in repose, that the attendant spirits may infuse a little magnetic strength into the sufferer, so that he awakens refreshed and for a time feels much better than he did before.

Yet in another case, which may be a type of many, we find one who has been prostrated through external causes, who is physically debilitated because of earthly conditions. He is, however, as sensitive and absorbent to spiritual forces as to physical ones, and in a little while, conditions and surroundings being favorable, his spirit attendants are enabled to infuse life, vigor and vitality into his system, he becomes renewed in strength, and feels like a new man. This result has been brought about simply by bringing him under the influence and medical care of spirits who use no drugs, but who find their healing balm in the magnetic forces of their own beings.

Q.—[By a student.] By what phase of mediumship can spirits communicate with mortals with the least degree of the mind of the medium affecting the communication?

A.—It depends altogether upon conditions and circumstances in earth and spirit-life. Various bands of spirits who have been attendant upon various mediums will present to you different statements upon this subject, and they will be perfectly justified in so doing, their observation and experience in this line having proven to them the wisdom of their course and of their opinion.

One band of spirits will declare that an unconscious trance medium presents to you the very best instrumentality for conveying to earth-life the unbiased and undiluted thought and opinion of the spiritual world; and it is true that such a medium, when brought under the direct dominion of a band of wise and well-informed spirits, will indeed present a fine instrumentality for such a work. Another band of spirits attendant upon a different kind of medium will declare that they have no reason to think this would be the case, and that, for their purpose, they prefer a medium, whether conscious or unconscious, whose hand can be used mechanically without any attachment or connection with the thought of his own brain, affirming that by thus using the hand of their medium they can convey to you, undiluted and directly, their thought and opinion upon any subject whatsoever. Yet another class of spirits experimenting in another line would affirm that they should not care to make use of either the brain or the hand of their medium. They would prefer to extract from his organism a certain amount of surplus energy, and, by directing this with their own will-power, so act upon an inert piece of matter, we will say a pencil, as to make it trace characters upon slate or paper independent entirely of either the hand or brain of their instrument, declaring to you that in this way they could best keep their own thought detached from the mental movements of their medium, and so on.

We might outline cases without number, and every band of spirits would be justified in each statement because of his own experience. All depends upon the passivity of our instrument, upon his development and fitness for the work. If a medium, whatever his phase may be, has been wisely guarded and attended by spirits who understand his powers and their own line of labor, who desire to exercise his mediumship for a special work and operate upon his organism to that end, surrounding him with their own magnetic atmosphere, gradually, through the process and time of development, drawing him within their own environments, then when the times comes for them to exercise their thought and perform their work in connection with their instrument, they will undoubtedly be able to do so without finding any positive interference from the brain or external condition of their subject. But if a medium is only partially developed, is not passive nor ready to yield to the demands and work of his spirit-guides, and if his band of attendants is not well-regulated and instructed, then you will undoubtedly perceive uncertainties arising in that which is delivered to you through his agency; you will find discrepancies and what seems to be a mixture of earthly and spiritual, in fact much that conflicts with your thought and idea of spiritual life and its conditions. Therefore, we say, much depends upon your medium—his environments, associations and daily habits—whether you receive that which comes independent of the earthly and entirely from the spiritual, or that which is confused and decidedly mixed.

Q.—[By A.] Are messages containing information, or the views of the communicating spirit on matters in relation to which there are strongly defined diverse opinions in this life, affected in a greater or lesser degree by the established views and opinions of the medium?

A.—This question might be included in that which we have just considered, for if a medium is well developed and fully under the influence of his guides, the opinions which they hold upon any subject may be directly opposed to those held by their instrument, and yet the expression coming to you on that theme from the spiritual world will not be affected by the thought of the medium. But if the instrument is only partially influenced, and if his mind is in such active operation at the time of expression that he exercises his own thought and judgment upon it, thus creating a mental confusion in his mind which his spiritual attendants cannot overcome or subdue, then undoubtedly what you receive will be a mixture of the thought of the medium as well as of the expression of his spiritual guides.

There are many instances of expression from the spiritual world to mortal life upon subjects which the medium and the spirit controlling differed upon. For instance, take the subject of reëmbodiment. There are spirits who pronounce themselves satisfied that this subject contains within itself a large element of truth, that such a law exists by which human beings may build up a form and temporarily inhabit it, in order to gain some experience or discipline which their nature requires. Upon this subject spirits disagree, many giving positive statements upon one side, and others equally honest and intelligent as positively making their affirmations upon the other. As with spirits so with mortals. There is a diversity of opinion. We select this subject for illustration because it is a mooted one. We have personally expressed from our platform our own decided opinion upon this subject, which has run diametrically opposite to the equally positive opinion which our instrument has held upon the same theme; therefore her mind or brain could not possibly have exercised any activity in connection with our expression when we gave it forth to the world. And so we find it with other mediums in using their brains or organisms to express our thought upon some active question and giving to the world what we believed to be the truth on the subject, although we positively knew that the thought and opinion of our instrument was directly opposite to ours. Therefore we know from actual experience that a spirit can communicate through a medium whom he is familiar with, whom he can fully influence, expressing his own thought and giving counsel, even though the mind of his instrument be opposed to his opinion and directly opposite.

We might add in connection with this thought that a band of spirits who have decided views and opinions upon certain questions of importance may in time so bring their instrument within their own atmosphere as to have him absorb their opinions, and possibly voice them in later days. For instance, a spirit who is familiar with the organization of a certain medium, philanthropic in his desire to bless humanity, came to his instrument month after month, for a series of years, with a beneficent object in view. For some time his medium was directly opposed to the fulfillment of that object, was unwilling to serve as an instrument in the work, and yet saw no reason why it should not be accomplished; but as the months rolled on, and the years advanced, the medium, coming so constantly under the influence of her guides, and caught up into their atmosphere, so to speak, absorbed their magnetism, and, unconsciously to herself, began to imbibe their ideas and express their thought. As a consequence, she came into sympathy with their views, learned how they might be just and honorable and helpful to mankind, and became in time a willing worker in the movement to which she was formerly so opposed.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 13th, 1888.

Darius Shaw.

You may locate me as formerly in South Weymouth, Mass. Darius Shaw. I have tried very many times to take control in a meeting like this, but have always failed before to-day, when, with the help of some loving ones in spirit, I have been able to control a medium.

Mother is with me, also John and Hannah; and I am happy in my spirit-home. No aches nor ills come to us there; no inharmony reaches us; we are all rightfully understood in spirit-life.

I would ask once more that they would try again and again to open the door that we might commune with them. I know, in the mortal, it is discouraging when they try to come into communication with us and fail; but then, if we were to lose our courage as they do, I feel we should not be able to reach them at all.

Charles Hatch.

You may locate me as from Natick; Charles Hatch; and I hope I shall not be forgotten by many there. I, too, Mr. Chairman, have tried many times to even give my name in this room, which of all rooms that I enter is the most sacred, where mortals and spirits may commune together, and be able to send a few crumbs of comfort to the loved ones here.

Father and mother are with me to-day, and so is Eva. Jennie, I enjoyed as much in coming into communication with you as you ever could with me. I have often said to mother that it is sometimes a little strange when we enter earth-life, when so many loved ones—brothers and sisters—are yet left in the mortal, that but one has been willing to open the door that we might speak to them. Oh! let me say, dear sisters and brothers, open the door, for you know not how much happiness you lose in not trying to come into *rapport* with us.

Not a day has passed, Addie, but I have been with you in some part of the day, and with the dear children. I know the cares of life and the burdens have been heavy on your shoulders, but God has been good to you, and has given out power through mortals, for darling Sadie has been helped so much in the physical part of life. I am thankful to the Great Father and the angels that she to-day is able to walk again.

Dear brother Gardner, I would like to come into communication with you, but I know you will say: "Charles, I don't just understand how spirits can come and converse as they did in the mortal." Then listen a little to others, and you will learn, and I promise you will be much happier for so doing. You do not forget our father's belief, when dwelling in the mortal, of the sleep of the dead. No, no, dear brother and sisters, you do not believe that we do go into the grave and sleep we know not how long. Father now says that he well understands that there is communication between mortals and spirits to-day; but he would not listen to it in the mortal.

Sister Jennie, Samuel is here, and says to me that, if possible, he will also send a message to you at some future time. Dear sister, you have been a ministering angel to the children, and I am happy in my spirit-home; but we do love to come into conversation with the dear ones here when we possibly can. Jennie, tell the sisters that I don't forget one of them, for I love you all, and in spirit I understand now more of the depths of love than I could while dwelling in the mortal.

Lucy Merritt.

I, too, have tried many times to come. You may place me in Somerville, Mass. Lucy Merritt. I feel a little of the chill of the water, but it will be past in a moment. I know father, mother and the dear ones have often asked the question: "Oh! Lucy, why was it you went out from us in this way?" Ask it not, mortals, for I cannot explain, and they tell me that another time I will not partake of these feelings. But oh! mother, I am happy in my spirit-home. Grandma says father is very near the gate, and we will come with outstretched hands and welcome him to us.

I would like to thank Mr. Hardy's people for the kindnesses they have shown me, and also father and mother. Rachel, stay with them; it won't be long that you will need to be with father. Oh! how many times has mother said in her soul, "Lucy, are you near? oh where is heaven?" Only a step, dear mother, only a step from you is your child Lucy to-day. Mother, learn a little this side, and how much happier will you be, and how much further advanced as you cross into spirit-life. It seems like a shining river, a group on one side and on the other, and we can almost clasp hands across, and in a little time we shall be able to clasp hands in that beautiful and bright beyond that knows no partings, and where no tears are shed, and no farewells are said. Mother, your Lucy lives to-day, and is able through the help of the good angel spirits to come into communication with you. I would like to talk to you privately, if I could, rather than to come in public, but when we find that we are denied those privileges we seek every channel possible, that we may reach the dear loving ones here. Oh! yes, mother, I am happy; I am satisfied with the home I have now; but I am waiting patiently for the time when we shall be reunited.

Susie Union.

Will you please, Mr. Chairman, let me say that I am Susie Union, of Plymouth, N. H.? I am very happy to know that I have got control, so that I may be able to add a few words that may reach some loving hearts. On my first attempt at coming into communication with mortals, I was denied the privilege, until one kind heart opened the door and said: "Come; all are welcome, whether kindred or no." I could not reach my relatives, therefore I sought an open channel wherever I might find it. I would thank the dear one who was so kind. Let me call him George, who opened the door, and said to me, "Susie, you are welcome, although a stranger when dwelling on earth." I have tried many times to give a message, that he might understand how much thankfulness I had in my soul. I have once before tried here to give a message, but it was not just correct, therefore I would like to say that the place is the north part of Plymouth, N. H., then the friends and loved ones will understand which Susie Union it is, for there were two by the same name.

I would also like to say that Gracie is here—two of the same name again—and Abbie, on the side, are with me, and as soon as possible will send a message to the dear ones here, for often your paper is turned quickly to the messages to see if some loved one has not been able to give a few lines. We see it, dear mortals, and often do we see you looking eagerly to see who may have spoken in the meetings. I thank the great Father that he ever prompted you to open a place where we might be able to reach the loved ones through your good paper. The dear BANNER! let it wave throughout the world, that they may know it is a truth that there is a life beyond, from whence we can come back. Come back, did I say? Oh! no; we are so near you all the while that it hardly seems as if we came back. We are here, that's where to place us every time; not away in the northeast corner of heaven, but here, so near you we can place our hands upon you.

Adelia De Vere Mathews.

I have tried before to-day to send through the good paper a message to the dear ones, although many miles come between you and dear father and mother.

I passed out in Canton, Ohio, but my home was in New Philadelphia. Father! mother! oh! mother, why do you mourn me so much?

My name, Mr. Chairman, is Adelia De Vere Mathews. I almost forgot to give my name. Mother will be pleased to know I have been able to speak a few words, for she eagerly grasps your paper and opens it quickly to see if Della's name is there. Della she usually called me, though Adelia was my name.

Mother, I know you have often said in your soul: "Oh! why do you not come, Della, and give me some little message?" How many times I have heard you speak aloud. As you understand a great deal of spirit-return, dear, dear mother, do not be heart-broken; do not be saddened. I know you will say: "How can I help it, when they snatched you away in one week's time?" Mother, be reasonable; be patient; for in God's own good time you will understand why the angel usher came for your "darling daughter," as you class me. You love the older ones, but my being the youngest, you doted on me I know, and when I went away to learn a little more music, you looked eagerly forward to the time when I should be able to give a great deal of it to you and to the world.

You ask me many questions that I cannot answer all at once. You say: "Della, are you happy?" Yes, I am, dear mother; but grandma says you are a little unreasonable, when you understand a great deal of spirit return, and, dear mother, as you have the power so strong in a mediumistic way. But as you can't use all the phases, be satisfied, and in God's own good time he will make known to you in what way the angel-world wishes to use you.

Materialization is true, mother dear. Doubt not your senses, although others may speak thus to you. God has given you reason; use it according to the dictation of the spirit. Try and find some one that you call an instrument, and I may speak to you privately, as I would much rather; but not being favored in that way, I have taken this opportunity to-day to give you what little I may.

I understand full well the trials and troubles that have overtaken father. But be patient, for the doctor in spirit-life says he would gladly give him some liniment, if you would only open a channel that he could speak to you.

Mother, we are happy in the spirit-world together, but not all the time, any more than you are in the mortal. You often think: "Della, would you like to come to earth and stay?" Oh! mother, you know not the consequences of the question you ask. The earthly music is sweet, but not to be compared with the music of heaven. The flowers are beautiful, but not to be compared with those in the spirit-land. Mother, be patient, for in a little time there will be a channel available, so that you will be able to talk to your "own darling daughter, Della," as you have wished to.

I thank you very much, Mr. Chairman, for allowing me to speak in this meeting, which certainly I never was in the habit of doing in the mortal life. My father is Major Mathews.

Benjamin Symeton.

Will you please, Mr. Chairman, to announce me as from Wiota, Iowa? I find they can come here from all sections of the country. My name is Benjamin Symeton. I, too, have tried many times to control, but have failed till to-day.

The question has been asked by the loved ones, the dear relatives, why such and such ones do not manifest through your good paper? There are various reasons which would not apply to all spirits, but I am only too glad of the opportunity to-day; therefore I will simply speak for myself. I would like to say: Ann, take the troubles of life a little lighter and you will last longer; do not make them look so dark. I know you will say: "Father, they are dark enough." Most assuredly they are, dear child, I know; for, being able to see and hear more perfectly than we could in the mortal, we understand full well the trials that you mortals are compelled to endure while in the earth-life, but not in the spirit-life.

Daniel, mother is beside me, but I rather take it upon me to talk for her to-day. She sends greetings to you all, and says: Don't trouble over John. Things may prove a little more satisfactory in the coming season than they have done. You have enough on your own shoulders, without taking others' burdens. We are so happy together in our spirit-home. We have companionship, but that does not satisfy. What we love to come into communication with is the loved ones here; it is the sociability of the spirit that attracts us to the dear ones of earth. I did n't understand of spirit-return while dwelling in the mortal, although I walked long on earth. Dear children, we did not have the privileges that you are granted to-day.

Oh! ye mortals, open the spirit-door for all that come to you for good, whether kindred or no. We are waiting the coming of the others, which will make the family reünion. Not long will it be before we shall all be reünited in heaven. I thank you, Mr. Chairman.

Nellie Montgomery.

My name is Nellie Montgomery. I passed out in Boston, but my home was in Derry, N. H. Joseph Montgomery is my father's name. He often thinks of me—his Nellie. I am a little afraid, father, you place me too far away. I know you mourn me, and have said in your soul: "Oh! why did you leave us, Nellie?" Mother is with me; yes, both mothers, for there were two, and we are happy together. Father, through all earth's trials that have overtaken you, mother tells me to say that you have not been alone; she has been with you so much, and even before I went away.

Now, father, I have heard a gentleman more times than one saying to you that he firmly believed Nellie lived and would be able to converse with you, if you would place yourself in the right condition. Do your part, dear father, for I promise you, before the angels, that I will do my part—for your Nellie is not *dead!* No, no, father, we are only a step from you; and mother tells me to say to you, father, that she has noted all the changes you have been making in the past twelve months, and she has been with you much of the time; also grandma and myself, all anxious to make our presence known.

Father, but a little while since I saw you reading a message from one of your old neighbors. You looked at it and you read it through; then you looked at it again and read it again. You spoke not a word aloud, but we saw your spirit, and deep down in your soul the thought came: "Is Nellie able to make herself known?" And to-day, father, through the kindness of the good guides, I have been permitted to send a few loving words to you. Father, Nellie does n't forget you. In heaven we shall all be together again. Sisters dear, we shall all be reunited, and it will be a blessed moment when we come together and join hands again, and it will be as real as it was in the mortal, and more so. Dear father, learn a little here, for you are going down the hill of earth-life, and in a few years will flit away so quickly and join the happy number—the group that is waiting for you—just across the shining river. It has been said and sung: "Shall we know each other there?" Yes, we shall.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 13.—Loammi Baldwin; Emma M. Livermore; Job Simmons; John Farnsworth; William Messenger; Ralph Soverance; Arey Oliver; Hiram Chandler.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

June 15.—Betsey Hatch; Carrie E. Marshall; William S. Weymouth; Calvin Gilmann; Annie Barker; Edward Sargent; Minnie Dawson; Emily Olney; Jerusha Kesey; Lewis D. Whitney; Alfred Twiss; Carrie Matthews; Sallie Griffith; John Wilson; John Hitchcock; Georgie Adams.

The Late Emperor's Banker.

A STORY ABOUT A FAMOUS FAMILY OF GERMAN CAPITALISTS.

On his accession to the throne the late Emperor Frederick of Germany appointed Baron Cohn, of Dessau, who was his father's banker, to fill the same office for himself. The Cohns of Dessau owe their prosperity to the faith and generosity of the grandfather of a New Yorker, who gave the present baron's father his first start in the world. In 1770 Rev. Moritz Speyers was at the head of a band of Lutherans in Dessau, and, by frugal living, had managed to save up considerable money, all of which was in silver coin. Rev. Moritz Speyers was unlike a great many modern preachers, in that he helped his flock as he helped himself. Living in Dessau at that time, in circumstances so humble that they were nearer poverty than comfort, was a young couple named Cohn. They had not been married long, and the young husband had lost all he had. Still he worked and worked, and finally he and his wife made enough to live comfortably. Young Cohn was naturally sharp and shrewd, and was always looking out for a chance to increase his few coins. The chance presented itself. All he needed was $2000 worth of German money, and he said his fortune would be made. He would be wealthy; but a poor man, unknown and comparatively friendless, had but little chance of raising $2000. He had one hope, his pastor, and straight way he called on the Rev. Moritz Speyers. Would he lend a poor man, without any security, $2000? He would, certainly, but Herr Cohn must come with his wife and take it away. The next day Cohn and his wife came with a handcart and took the silver. They were safe, because they lived in Dessau, and Dessau had no aldermen then. That was Cohn's opportunity, and he prospered. Ten years later he repaid the loan, with interest. Still he prospered, until he was appointed banker for a district, then for a duke, and then kings, and finally the great Emperor William gave into his keeping all the royal treasure. When he died, his son, the present baron, took his place.

Mr. Albert G. P. Speyers, a broker, of No. 15 Exchange Place, New York City, says *The World*, is a grandson of Rev. Moritz Speyers of Dessau, and when he went to Berlin a few years ago the papers announced his arrival. Shortly after Baron Cohn called on him, in full court dress, and thanked him for the great kindness his grandfather had shown to the baron's father.

Verifications of Spirit-Messages.

ENOS WHEELER.

In the May 5th issue of the BANNER OF LIGHT I saw a communication from ENOS WHEELER, late of Lowell, Mass. Yes, all stated there is true: he was a soldier, and passed on in '79, by reason of diseases incurred during the war at and near Suffolk, Va. How beautiful it is to know that he is free from pain, and himself again; that my darling Nellie is with him in spirit-life, and they are so far advanced as to come and tell me of themselves and their happy home, and that there is no death, but that immortality is innate "from the beginning"; that a happy reunion is near; that my life has been blameless; that they approve of my endeavors to prepare myself to heal the sick in body and in mind; that light is about my work, and some degree of happiness is promised me; and now that I am near the spot where he defended the flag, my soul is stirred, and old memories tell me that life is *real*, and the grave is the new birth; for no one but he could have told me of the touch with his two fingers only; no mind-reading, no legerdemain could have given that test to me. Respectfully,

MRS. ELIZA A. WHEELER.

Hygea Hotel, Fortress Monroe, Va., June 10th, 1888.

JOSEPH LANE—POLLY WITHAM.

In the BANNER OF LIGHT of April 14th, I find a communication from my husband, Joseph Lane, through Mrs. Smith, which is true in every particular. He passed to spirit-life twenty-eight years ago, in Poland, Me., as he says. Wentworth was a brother of his. Masena, Lester and Josie are our children on the other side, I having three on this side. Nelson, our oldest son, has never investigated Spiritualism.

Also in THE BANNER of June 9th, I find a message from my mother, giving her name as POLLY WITHAM of Garland, Me., which is correct. We fully recognize and appreciate all the points throughout each message, for which we give thanks. SARAH M. LANE.

CAROLINE BROWN.

We read with great satisfaction the message published in the BANNER OF LIGHT of June 16th from our sister CAROLINE BROWN, who in it mentions Lewis, and the words he sends to his friends, and hasten to inform yourself and readers that it is correct in every particular, and is fully recognized by the friends and acquaintances of both in this place as coming from them through Mrs. Smith, the medium.

MR. AND MRS. A. J. SKINNER.

South Exeter, Me., June 19th, 1888.

Late June Magazines.

THE BIZARRE. NOTES AND QUERIES.—The present month's issue includes that of July. In addition to an interesting variety of questions and answers it contains a very complete list of works that have been published upon Cyclometry and Quadratures, with brief mention of the solutions and theories advanced by each writer. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

SIGNS OF THE TIMES (April and June).—The planetary influences of April, May and June are given; a continuation of A. G. Trent's paper, "The Soul and the Stars," and other papers and items relating to astrology. Boston: Grant & Co.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.—Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gayford, Secretary.

CINCINNATI, O.—The Society of Union Spiritualists holds meetings in Grand Army Hall, 115 West 6th street, every Sunday at 10½ A.M. and 7½ P.M., also Wednesday evening of each week, to which all are made welcome.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoons at 3 o'clock, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

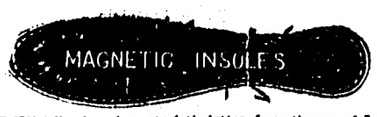
PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

Advertisements.



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SECOND EDITION.

A REVIEW
OF THE
Seybert Commissioners' Report
OR,
WHAT I SAW AT CASSADAGA LAKE.
BY
A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the scientific minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Prescriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerileness as well as the unfairness of the claims of the Seybert Commission.

Banner of Light.

BOSTON, SATURDAY, JUNE 30, 1888.

The Spiritualist Camp-Meetings.

Lake Pleasant.

[Mr. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

An impromptu service was held at Headquarters on Sunday morning, 17th inst., at which nearly one hundred persons were present. The exercises opened with introductory remarks by Mr. P. H. Babbitt, of Barre, followed with singing by the audience. Mrs. Clara Banks, of Haydenville, was then introduced. She offered an invocation, and then addressed the audience for an hour, upon the attitude of the people to-day upon religious matters, and the outlook for the future. The speaker gave several interesting reminiscences of her experience, which she termed "pictures that were carved upon the walls of her life." She considered the present the golden age, and the best time to live that ever was. It is an indication of progress that people are taking down the fences about their houses, and locating their rooms so that the sunlight may enter. If we let Satan alone, he will go out and the angels will come in; they cannot live together. We should make the most of this life, and not forget duty here in our dreaming of the "sweet by-and-bye." The address was logical and well received. A vote of thanks was extended to Mrs. Banks for her kindness in giving the lecture. She will return to camp at an early day, and it is quite likely that we may hear from her again.

There will be speaking on Sundays for the most of the time until September.

NOTES.

The cottage of Mr. A. T. Pierce, of Barrowsville, is being painted.

Dr. W. A. Towne, of Springfield, has arrived.

The annual circular is out, and being forwarded to all parts of the world.

Mrs. John W. Wheeler and family, of Orange, have been in camp during the week.

Mr. C. E. Watkins, the slate writing medium, will be at his cottage on Lyman street in the near future.

The "Fourth" is to be most appropriately celebrated here. Gen. John L. Swift, of Boston, will speak upon the "Tariff." Mrs. Livermore will speak upon "Woman Suffrage," and there will be solo singing by Miss M. Lilian Cushing, of Boston. The Worcester Cadet Band will be present. The affair is under the auspices of the Lake Pleasant Association.

There is quite a demand for cottages and rooms.

The hotel will be open June 20th.

Mrs. Deveraux, of Boston, and daughter Alice, are tenting on Montague street.

H. A. Skinner, of Greenfield, is here for the season Mr. Skinner is an active man in camp.

No. 2 of the *Wildwood Messenger* is about being issued. The edition will be a large one.

Miss Jennie Rhind, the gifted lady from "Bonnie Scotland," has come for the season. The Star of Bethlehem will soon be out.

A gothic organ of the celebrated Estey make is one of the adornments at Headquarters.

The secular papers are giving good notices of Lake Pleasant.

The fare from Lowell to this place and return is but $2.75. Tickets on sale July 1st. Make a note of this, and pack your trunk.

The new steamer, "Baby Belle," is the admiration of all. She makes good time.

Mr. Mowrey, of Greenwich, N. Y., has the Ice Cream Rooms, at the pavilion.

Letters are received nearly every day from parties who have never visited Lake Pleasant, saying they are coming this year.

The "Saratoga Special," which is to be put on July 16th, will stop at Lake Pleasant. This is an indication. J. M. Y.

Lake Pleasant, Mass., June 23d, 1888.

Onset Bay.

There is probably no resort in this State which has been kept more prominently before the public the past, as well as previous winters, than Onset Bay, the great Spiritualistic camp-ground of the country, located in Wareham.

The preparations for the great tide of summer travel so confidently expected are being rapidly pushed here. Boats are being overhauled, cottages painted and renovated, and the hotels approaching readiness for promised guests.

The postoffice is now under the official charge of C. H. Stuart of East Wareham. It is expected that the office will be made a money order office by July 1st, as papers pending such a step are now in the hands of the proper officials at Washington.

There are a few changes in hotel management. Mr. J. B. Clark has placed the Hotel Onset in the hands of Messrs. Murray and Ainslie of Boston. Electric bells and other conveniences have just been added to this first-class establishment. Mrs. H. S. Dimmick has charge of the Hotel Brockton since her husband's demise. Charles R. Pines of Brockton will manage the Central House. Messrs. Yeaton and Aldoes will conduct the Hotel Burgess. Mrs. M. F. Whitney, formerly of the Aquarian Cottage, is to have charge of the Highland House. The Glen Cove and Washburn houses will remain under the same management as last year. G. C. Kelley of Brockton will this year look after the old establishment of Macomber and Simpson, and has re-christened the place the Belmont Café.

The local yacht owners are doing a thriving business carrying out parties blue fishing, and A. M. Phillips has opened his "float" for the letting of row boats.

David Brown, the well known Boston medium, is at his cottage on Fourth street.

Mrs. C. E. Bliss, of Boston, medium, is at her cottage on West Central Avenue.

Miss L. C. Cadwell, of New York, materializing medium, is pleasantly located on West Central Avenue.

Mr. Rogers, the Boston medium, is also on West Central Avenue.

A. B. Brown, of Philadelphia, is at the cottage of one of the Berry Sisters, Pleasant avenue.

Alfred Nash and family, of Boston, are on the South Boulevard.

Mrs. C. P. Pratt is at her cottage on Pleasant avenue.

Mrs. E. S. Loring, of Fitchburg, is at the Bay View cottage on the South Boulevard for the heated months. This cottage was the first erected at Onset.

George W. Vaughn, the well known Malden expressman, has located at the Bell Rock cottage, Onset avenue.

Mrs. Dr. S. E. Hervey, of New York, has settled down in her Ninth street cottage for the season.

J. H. Young and family, of Matfield, Mass., are pleasantly located at the Huckins cottage, Onset avenue.

George Hosmer, of the firm of Hosmer & Codding, Boston, is at the Bayside cottage on the Boulevard.

George B. Arnold and family, of New York, are summering at their cottage on the Bluffs.

Mrs. M. D. Coffran, of Boston, is at the Trowbridge cottage on the South Boulevard.

The preparations for a large celebration July 4th are being pushed as fast as possible. Bands, fireworks, races of every nature, and other like features are promised.

Prof. Crane spent a few days at Onset last week. He is engaged as organist for the regular season.

Mrs. Haines is at her cottage for this season. Will not lease the cottage, but will rent rooms.

Mrs. Washburn of Boston was at her cottage for a few days last week.

Parkland, Pa.

To the Editor of the Banner of Light:

The Tenth Annual Camp-Meeting of the First Association of Spiritualists of Philadelphia, will open at Parkland, about twenty miles out on the line of the Bound Brook Branch of the Philadelphia and Reading Railroad, on Saturday, June 30th, and close on Wednesday, Sept. 5th, 1888.

The following is the official list of speakers: Sunday, July 1st, J. Clegg Wright; Thursday, 5th, Saturday, 7th, Sunday, 8th, Miss Jennie B. Hagan; Saturday, 14th, Sunday, 15th, Dr. H. P. Fairfield; Sunday, 22d, J. Frank Baxter; Sunday, 29th, J. William Fletcher; Sunday, Aug. 5th, Mrs. C. Fannie Allyn; Sunday, 19th, Mrs. E. V. Paul; Sunday, 26th, Mrs. H. S. Lake. Speakers for week-days not indicated, will be announced on the previous Sundays and in the newspaper notices.

The attractions at Parkland have been so multiplied since the last year's announcement that it is hard to enumerate them. New and beautiful roads and walks through the meadows and groves; many new and commodious boats have been added to the fleet on the broad Neshaminy; abundance of tables and benches in shaded nooks for family picnics, are among the attractions; lovers of dancing are well provided for, and the pleasures of the little ones are not lost sight of in the preparations.

An efficient police force will tend to render all comfortable and happy.

The dining-room, under the charge of Mrs. Hopf, is a model of its kind, and the extremely reasonable rates are a matter of surprise.

Furnished or unfurnished rooms for lodging or tents may be secured on application to the Superintendent.

The freight of tenters, after June 25th, if marked "Care of H. A. Thompson, Superintendent, Parkland, Pa.," and delivered at depôt, Front and Noble streets, before 10 A. M., will go same day, *free of charge.*

Letters to tenters should be addressed: "Spiritualists' Camp-Meeting, Eden, Bucks County, Pa."

For further information apply to Robert A. Thompson, Superintendent, Eden, Pa. ***

"R. E. Porter" writes: "The camp season of '88 was preluded here in Parkland by an enterprising management (all Spiritualists) with a series of June meetings, where Charles Dawbarn lectured on subjects of vital importance to the human race. Mr. D. presents the truth in a most pleasing manner, with chaste but vigorous language; his discourses are full of new thoughts, entertaining and instructive. Among his subjects were 'Unborn Man,' 'The Manufacture of Success,' 'Birth of a New Religion.'

The grove meetings in Parkland have been well attended—Mr. W. Ewers and other celebrated cornet-soloists, with Prof. Thaler at the piano and organ, with Messrs. Fray and Smith vocalists. The coming weeks the managers intend presenting to the campers and visitors great attractions in the shape of a musical treat, also in intellectual lectures, free spiritual circles, etc. Mrs. Brown has officiated in conjunction with Mrs. Cutler, Anthony and Mr. Wallace on the rostrum, in delineating the spirit-presences among the audience.

The regular Camp-Meeting will commence Sunday, July 1st, opening by J. Clegg Wright.

On Wednesday, July 4th, the managers announce a gala day for the campers and visitors: two bands of music, review of Parkland Navy, dancing, etc. Miss Jennie B. Hagan will be with us on July 4th.

Mr. Bronson and his company are sparing neither pains nor expense to make every one happy here in Parkland.

In another letter we shall endeavor to give some description of Parkland, its rural beauties, its tents and cottages, with pen portraits of the manager, the assistants and the dwellers in our midst."

Haslett Park, Mich.

To the Editor of the Banner of Light:

The Sixth Annual Camp-Meeting of the Michigan Spiritualists will be held at Haslett Park, commencing Thursday, July 26th, and closing Monday, Aug. 27th, including five Sundays.

Sunday, July 29th, the services will be as follows: 10:00 A. M., Welcome address by the presiding officer, G. H. Brooks, of Wisconsin; 10:30 A. M., Dedication of new Auditorium, by Mrs. R. S. Lillie, of Boston; 2:00 P. M., Speech by the Hon. Wm. L. Bancroft, of Port Huron. Subject; "The Enterprise;" 3.00 P. M., Address by Mrs. Lillie.

Saturday, Aug. 4th, will be kept as Memorial Day.

Sunday, Aug. 5th, Mrs. Lillie will deliver two discourses.

Sunday, Aug. 12th, the meeting will be addressed by Mrs. Nellie Baade, Capac, and Hon. A. B. French, of Clyde.

Sunday, Aug. 19th, Hon. Giles B. Stebbins, Detroit, and Mrs. E. C. Woodruff, South Haven, will be the speakers.

Sunday, August 26th, Mrs. Carrie Firth, of Coldwater, speaks in the morning, and Hon. F. M. Fogg, of Lansing, in the afternoon. Subject, "Ancient and Modern Religions."

A regular dance will be conducted on Friday evening of each week.

For many years Mr. James H. Haslett, of Port Huron, Mich., has had it in mind to invest a sum of money for the benefit of the cause of Spiritualism, and for the furtherance of its aims and objects. In harmony with this view, he last year purchased a tract of land at the cost of several thousand dollars, on the borders of what was then called Pine Lake, a beautiful sheet of water situated on the line of the Chicago & Grand Trunk Railway, ten miles east of Lansing.

Among the objects sought by Mr. Haslett in establishing and endowing Haslett Park are: To offer an attractive resort for all disciples, professors or inquirers in regard to Spiritualism, philosophically and religiously considered, or its material manifestations. To establish a platform for teaching Spiritualism, and for fair discussion of all subjects, and where truth and freedom shall be freely vindicated against error and superstition; and to prepare a spot at once beautiful, convenient, and easily accessible for outdoor meetings, open to all, and also for the resort of parties seeking pleasure only.

Mr. John M. Potter has been selected by Mr. Haslett as manager of the property, and he has the fullest confidence in the ability of Mr. Potter to give satisfaction to all visitors and patrons.

The Auditorium, for which a portion of the money was raised last year, is now in process of construction. The building will be 60x96 feet when completed, and will seat about 2,000 people. We expect to have it in readiness by the 20th of July. The regular dedicatory services will be held Sunday, July 29th. Mrs. R. S. Lillie, of Boston, will deliver the address upon that occasion. It was largely through the personal effort of Mrs. Lillie that we were enabled to construct the building for this season.

The Presiding Officer, Prof. G. H. Brooks, has given Lyceum work his special attention during the past year, and will conduct a Lyceum at 10 A. M. each day, Sundays excepted.

There will be a Conference each week day, subject to the call of the presiding officer, who will from time to time announce the speakers and ceremonies for each day's entertainment.

The plat of land associated with and a part of Haslett Park consists of about one hundred acres. Two hundred and sixty-four lots have been platted, and about sixty have already been sold. Many very neat cottages have been constructed and others are in the process of construction.

The steamboat, Belle Haslett, now plying on Pine Lake, is a comparatively new boat, with a capacity of one hundred and fifty passengers. It is in charge of a competent engineer, and will meet all regular and special trains on the C. & G. T. R. R., landing them at the Haslett Park dock, and thence to the Pine Lake House, situated one mile from the park at the north end of the lake.

The post-office is located one-half mile from the camp, and mail will be delivered to all campers at 11 A. M. and 6 P. M., each week day. Letters to be mailed should be ready as follows: going West, 10 A. M., going East, 5 P. M.

Arrangements have been made with the Chicago & Grand Trunk Railway to run special Sunday excursion trains to and from the grounds. This arrangement will accommodate the people on the whole line between Port Huron and Battle Creek.

The railroad also makes a liberal reduction in fare to those who may choose to visit the Park during the week. Parties who choose to bring tents will find excellent facilities. A beautiful farming country surrounds the lake; fresh fruits and vegetables can be purchased by those who desire such commodities, and hotel accommodations can be had at reasonable rates.

Questions regarding additional points will be promptly answered by the manager, J. M. Potter, if addressed to him at Pine Lake, Mich. "TENTER."

Mount Pleasant Park, Ia.

The Mississippi Valley Spiritualists' Association Camp-Meeting will be held at Mount Pleasant Park, Clinton, Ia.—it being the sixth session.

The grounds will be open for cottagers and tenters July 1st, close August 26th, 1888.

The camp grounds are high, and so sloping that no matter how hard it may rain, in an hour they are drained and dry, retaining scarcely any dampness after two hours of sun.

Clinton is a natural commercial and railroad center, as well as a port for the several lines of steamboats that go up and down the river from New Orleans to St. Paul, and many intermediate cities and towns, hence it is easily reached from any point of the compass.

During July there will be such Sunday lectures, conferences and social gatherings as may be organized by the people present.

The regular camp-meeting season will commence by a business meeting of the Association Saturday, July 28th, 1888, at 2 o'clock P. M.

Every Sunday during the season at 9 o'clock A. M., a Progressive Lyceum will be held in the interest of the children.

There will be three lectures every Sunday, commencing at 10:30 A. M., 2 P. M. and 8 P. M. There will also be a lecture every day except Mondays until Aug. 25th.

Prof. Kreyer's Band has been engaged, and will be on the grounds through the whole season.

Mrs. Frankie Cole, of Chicago, will have charge of the vocal music, assisted by Mrs. E. A. Hulser, as pianist, and with their associate, Dr. J. Winfield Scott, will organize periodical entertainments.

Sunday, July 29th, 1888, 10:30, Prof. J. S. Loveland will give the opening lecture. Subject: "The Methods Demanded for a More Thorough Exposition of the Facts and Principles of Spiritualism."

Among the speakers engaged are Prof. J. S. Loveland, of California; Rev. Moses Hull and Mattie E. Hull, of Des Moines, Ia.; Hon. Warren Chase, Boston, Mass.; Dr. Juliet H. Severance, Milwaukee, Wis., and Dr. J. H. Randall, Chicago, Ill.; George W. Kates, Mrs. Zaida Brown-Kates; J. Clegg Wright, Philadelphia, Pa.; Mrs. M. A. Freeman, Chicago, Ill.

The managers promise to try and make everybody who comes happy.

Parties desiring information can address the Secretary, Dr. J. H. Randall, until July 15th at 220 Honore street, Chicago; after that, Clinton. IOWA.

Fraser's Grove, Mich.

To the Editor of the Banner of Light:

The fifth annual camp-meeting of the Spiritualists of Southern Michigan and Northern Indiana will be held at Fraser's Grove, Vicksburg, July 14th to Aug. 13th.

Speakers, W. H. Blair, Chicago, Ill.; Mrs. Rose Shepard Lillie, Melrose, Mass.; Hon. L. V. Moulton, Mrs. Sarah Graves, Grand Rapids, Mich.; Helen M. Gougar, Lafayette, Ind.; D. M. King, Mantua Station, O., and others.

Séances will be held every day and evening throughout the entire meeting.

There will be ample accommodations for all. Hacks and carriages will be on hand to convey people to and from the ground, and everything will be carried on upon the principle of "live and let live." Reduced rates on railroads. VIDETTE.

Lookout Mountain, Tenn.

To the Editor of the Banner of Light:

This camp-meeting will commence Sunday, July 1st. All the speakers and mediums announced will be present and take part.

Mrs. Cora L. V. Richmond, Mrs. Glading, Dr. Fuller and others will lecture, Dr. Merrill will give tests.

A Methodist clergyman, now stationed in Kentucky, will make his *début* at the camp as a spiritual speaker. He is said to possess fine inspirational powers, and cannot content himself to longer hide his light under a bushel, nor under the patronage of the church.

An Indian squaw, daughter of the chief of the Six Nations (of the Mohawk tribe), has promised to attend the camp. She is said to be an excellent healer and speaker.

Applications for rooms, tents and cottages continue to pour in. The camp will be attended by a great number of people this season.

The Piedmont Chautauqua, near Atlanta, Ga., has obtained a one fare round trip rate from nearly all points. That will help many to attend our camp, by going *via* Atlanta. From there the fare is only two cents per mile to Chattanooga.

The two railroads up the mountain will issue special camp-meeting tickets. From all points the railroad rate is full fare going and one-third fare returning. But each person must obtain of local agent a certificate that he has paid full fare to Chattanooga.

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Cape Cod Camp-Meeting.

The new grounds at Ocean Grove, Harwich Port, Mass., on the line of the old Colony Railroad, offer great inducements to lovers of the seaside. High land, oak and pine groves, cool breezes, excellent bathing facilities are among the attractions, to which the skillful management have added good speaking by Dr. H. B. Storer, George A. Fuller, Eben Cobb, Jennie B. Hagan, A. E. Tisdale, Prof. A. E. Carpenter, Joseph D. Stiles, Celia Nickerson, L. K. Washburn and Mrs. Sarah A. Byrnes.

Dr. H. B. Storer will preside.

Cassadaga Lake, N. Y.

Read the official announcement on our fifth page regarding the projected camp-meeting exercises for '88 at this popular resort.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

College Hall, 34 Essex Street.—Sundays, at 10¾ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesday at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; MRS. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 663 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

College Hall, 34 Essex Street.—The three services at this meeting last Sunday were quite interesting. Mr. Eben Cobb opened the exercises with pertinent remarks, especially in the afternoon, wherein he took for his theme, "Spiritualism or Spiritism, What Is It?" He illustrated the subject in a sensible manner, which was highly appreciated. Mrs. Forrester gave satisfactory readings, after which Mr. Jacob Edson made one of his characteristic addresses on the progress that has been made in mechanics in his day, and had extended to all professions and trades. He spoke quite spiritedly, and made some telling points which interested the audience, Mr. Cobb criticising some of his positions afterward in a genial manner.

During the day quite a number of the mediums participated in the exercises. Miss A. Peabody is remarkable in her readings. Mrs. T. J. Lewis, late of Brooklyn, N. Y., gave tests in the morning, Dr. McKenzie also, and Arthur McKenna in the afternoon. These meetings generally take the form of a conference or kindergarten way of demonstrating Spiritualism. They are to be continued during the summer months. COM.

Spiritualist Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 36th street.

First Society of Spiritualists.—Mrs. Nellie J. T. Brigham spoke in the morning upon several subjects submitted by the audience, and improvised three poems. The audience was fairly large, considering the intense heat. The Chairman, Henry J. Newton, Esq., announced that this was the closing day of service until the second Sunday in September. Miss Jennie Pierce and Miss Maud F. Pleasents sung each a solo, and together a duet that was very pleasantly commented upon for excellent execution, and was loudly applauded.

In the evening Mrs. Brigham spoke upon a subject selected by the influences speaking through her, "Hints." The speaker said it was a suitable subject for the occasion, being the end of the day and the season. She spoke with much feeling, having in mind the approaching temporary separation of those accustomed to meet on each first day of the week.

The Meeting for Manifestations in the afternoon was much larger than anticipated. After vocal and instrumental music by Miss Ella F. Porter, Miss Jennie Pierce and Miss Mamie Horton, Mrs. E. A. Wells gave a lecture upon "Immorality of Spiritualism" that deserves more than a passing notice. The speaker said: "This desire to communicate with God; this belief in God and the good angels, who are his thought-messengers; this belief in immortal life, or an endless existence beyond the conditions in which we are now placed, is *Spiritualism*, the ladder by which the great majority of humanity ascend to higher planes, regardless of the forms of local methods. Spiritualism teaches that the soul soiled with envy and avarice, or stained by hypocrisy, cannot at a moment's notice change—become a saint; that as the tree leans so will it fall, and as it falls so will it lie, until time, disposition and opportunity work the change that brings benefit."

The speaker proceeded at some length to institute a comparison on the plane of morality between those of the world at large who are not Spiritualists and those who are, greatly to the advantage of the latter. The contrast of a life devoted solely to material pursuits and one that blended harmoniously the spiritual with the material was vividly presented. The lecture was brimful of sound, practical advice, that carried conviction to the hearer, and was listened to with profound attention; it elicited round after round of applause.

Mark M. ("Brick") Pomeroy made some remarks, and alluded to God as the Alpha and Omega, the spirit origin, and the future rest of the spiritually inclined people. He spoke in the most commendable terms of the success of these meetings, and recommended that they be continued in the same spirit and manner as soon as the vacation is over, employing as we have good talent, and make the meetings interesting and instructive, predicting that within a year's time there would not be a hall in New York large enough to hold the people that would then assemble.

The eulogism of Mr. Henry J. Newton as President of the First Society, and his loyalty to the cause of Spiritualism, was well put, as also that of Mrs. E. A. Wells and her faithful mediumship, and the able manner in which she has conducted and kept up these afternoon meetings.

Mr. Pomeroy closed his remarks by offering a resolution that the heartfelt thanks of this Society be, and the same are hereby tendered, to Mrs. E. A. Wells for her able, faithful and courageous work before this Society the past season, and also to the President of the Society, its managers and assistants, including those who have taken part in the musical exercises of the Society. The resolution was adopted by a unanimous vote.

Mrs. E. A. Wells gave twenty tests, all recognized, and several showing combinations in description that surprised the most ardent supporters of her increasing powers as a test medium.

The meeting closed by Miss Mamie Horton whistling the "Tripping Feet Polka," which brought forth rounds of applause. The Society will look forward with great pleasure to the second Sunday in September, when they will meet again. S.

New York, June 24th, 1888.

The People's Spiritual Meeting.—Notwithstanding the torrid wave we were subjected to last Sunday, a fair-sized audience assembled at Columbia Hall, 878 6th Avenue, at 8 o'clock P. M., to listen to Mr. Wilson Macdonald on "Scientific Spiritualism." Owing to the great heat Mr. Macdonald abridged his lecture, but gave enough of logic and good common sense, mingled with mirth and sarcasm, to interest, instruct and highly entertain.

Sunday, July 1st, Mr. John Bentley will relate some of his experiences in Spiritualism and mediumship at 3 P. M., and Mr. A. E. Laurene, of Brooklyn, will give an address at 8 o'clock upon "Mediumship." Mr. Laurene's lecture will be a very excellent one, and should be listened to by all Spiritualists.

F. W. JONES.

230 W. 36th street, New York, June 25th, 1888.

Genuine cheerfulness is an almost certain index of an honest heart. Dyspepsia and genuine cheerfulness never go hand in hand, but Warner's Log Cabin Hops and Buchu Remedy will ensure you good digestion, the certain index of genuine cheerfulness and the honest heart.

Medical Freedom.

To the Editor of the Banner of Light:

The battle for medical freedom is evidently to be fought again in Massachusetts. While the friends of liberty were asleep the State of Maryland has been captured by Regularism, and now they are preparing to assail Massachusetts with an energy never before displayed. They have many advantages in the contest, and unless the friends of liberty are both vigilant and active they may be astonished by medical legislation, which once established will be hard if not impossible to overthrow.

This is not the language of needless alarm. The campaign is already opened. A newspaper, the *Journal of Health*, has been established in Boston, and its circulation pushed with untiring energy, especially among legislators and the influential classes, its chief object being by slanderous attacks to disgrace everything that deviates from Regularism, and urge the establishment of a rigid medical law. *Slander will do its work* if it is not counteracted. But what are we doing? Absolutely nothing—trusting to Providence!

Meantime the addresses of Dr. Jeffries and Dr. Newell to the State Medical Society at the recent meeting sound the war-whoop of a savage contest. They denounce in the severest language everything as quackery and knavery outside the pale of Regularism, insisting that all independents shall be treated as knaves, and as the people are fools on such subjects the profession must act to protect them from the knaves. Dr. Jeffries says "the whole laity are but a parcel of children in their relation to us, destitute of discernment, ability to discriminate, power of observation and deduction." He adds that a man or woman in pain on seeing those that they love suffering "is wholly without mental balance, and seems to lack at times even common sense."

The laity are disposed to employ the doctor who is most successful, instead of accepting such men as Dr. Jeffries at their own estimate, and his remedy is to abuse the quacks vigorously and "stop all social as well as professional intercourse with every pretender," that is, every one not of his own medical sect. And yet he speaks with sovereign contempt of "the ill-bred and half-educated graduates of the remaining *nine-tenths of the medical schools of this country.*" Both Dr. Newell and Dr. Jeffries speak with scorn of the Homœopaths as well as all others who deviate from the regular standard.

It is plain that medical bigots are nerving themselves for another contest, and taking very active measures in an effective way. It is high time that we had a national society—a Liberty League well supplied with funds to defend the right. I have urged this heretofore, and it is believed by those who are sincerely devoted and pledged to this cause that the time has arrived for action, and that a vigorous Liberty League in Massachusetts may be instrumental in ultimately freeing our whole country from the incubus of monopoly legislation. The struggle for medical liberty in Iowa completely reversed the sentiment of the Legislature, and may be equally successful in other States if pursued with equal vigor.

J. R. BUCHANAN.

J. Frank Baxter's Work in Cincinnati, O.

To the Editor of the Banner of Light:

The heat was very oppressive, in the midst of a long spell, on Sunday, June 17th—the temperature within doors up to the nineties. It would seem people must be much interested to leave their homes to meet in assemblage in a sultry hall; yet, under the circumstances, the attendance upon Mr. J. Frank Baxter's lectures at Memorial Hall in this city was large, appreciative and decidedly representative.

After an orchestral overture at each session, Mr. Baxter prefaced his lecture with a poem and song, and at its close orchestra, choir and congregation united in a familiar hymn.

The morning lecture was on "Spiritualism and Its Morality *vs.* Spiritualists and Their Morals." It was manly yet radical, scathing yet true. *The Better Way* gave a capital synopsis in its local department, as the BANNER OF LIGHT frequently reports its Boston speakers. It was a timely production, to the discomfiture of false critics, and the honor of all true Spiritualists and Spiritualism. The plea for spirituality among "Spiritists," that they might be "Spiritualists" indeed, was finely put, and merited the applause it received.

The evening lecture dealt with the value of phenomena as a basis of every theory, belief and position. Mr. Baxter alluded to the inconsistency of the church, which claimed phenomena not necessary to establish a belief in immortality, but that faith was wholly sufficient; and by incontrovertible argument he showed how the very faith so much relied upon and recommended rested itself on phenomena. "Take away the spirit heralding, guiding and guarding of Jesus—omit any influence from the works Jesus performed—blot out the manifestations attendant upon his birth, life, death and resurrection, and where would church faith be? If such remote and doubtful phenomena can inspire such faith, what must be the value of present manifestations resulting from spirit-interference, when mankind generally can be made to give heed and investigate. Is not knowledge assured as well as faith strengthened?"

An hour's séance followed the evening lecture, and many descriptions, involving hundreds of perplexing details, not to say grand tests, were entertainingly and forcibly given. Mr. Baxter objects, on certain well-taken grounds, to the term "tests," but it has often puzzled many here, including the society management, to know what more appropriate word can be applied to the marvelous powers and their results, as exhibited in Mr. Baxter's "exercise of mediumship," as he seems to prefer to speak of them.

One more Sunday will Mr. Baxter be here, when the season's meetings come to a successful end. COM.

Cincinnati, O., June 18th, 1888.

College of Therapeutics.

The undersigned students of the College of Therapeutics, speaking in behalf of more than a hundred others, who have attended the instructions and eloquent lectures of Prof. Buchanan with satisfaction and delight, feel it their duty to inform the intelligent public of the marvelous discoveries in the constitution of man, which have been not only lucidly presented but positively demonstrated by experiments in our presence, in which we have actively participated.

These discoveries, which have been presented only in Medical Colleges and before scientific committees, and which have as yet a very limited publication, are regarded by the enlightened physicians and medical professors who have witnessed the demonstrations as by far the most important in the whole history of medical science, as they reveal the heretofore unknown laws of the brain and nervous system, and introduce many new methods in medical and electric practice, which we believe ere long will be represented by a medical college of a high order.

We make this publication to attest the fact that we, in common with all others who have had the pleasure of witnessing the demonstrations of Dr. Buchanan in Therapeutic Sarcognomy, Psychometric diagnosis, and Electro-Therapeutics, regard them as beyond the shadow of doubt, and as surpassing both in philosophic importance and in practical utility any philosophical discoveries of the present century, and laying the foundation for a true scientific system of Therapeutics.

LESTER A. HULSE, *Lowell, Mass.*
EDMUND B. MYERS, *York, Penn.*
WM. E. WHEELOCK, *Moline, Ill.*
CHARLES H. SIMS, *Boston, Mass.*
A. J. SYMES, *Cleveland, O.*
R. G. MAXWELL, *Resaca, N. C.*
H. A. CAMERON, *Folkestone, Eng.*
ALICE M. DENKINGER, *Boston, Mass.*
ANNIE M. CLARK, *New London, Ct.*
ADALINE E. COLT, *Hartford, Ct.*
ABRAHAM KNOBEL, *Louisville, Ky.*
J. P. CHAMBERLIN, *South Weymouth, Mass.*

Boston, June 9th, 1888.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and 7½ P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Brooklyn Conference—The next session (June 30th) of the Conference will, by a unanimous vote, be devoted exclusively to mediums who may be present, for the exercise of their spiritual gifts, and it is especially desired that they will not allow their talents to be "folded in napkins" and laid aside for "a more convenient season." Our session of the 23d was a very interesting one. A large variety of thoughts were expressed, Mr. D. Elwell leading, followed by Mrs. E. C. A. Hall, Mrs. S. A. Slocum, Mrs. Brown, Mr. C. L. Harris, Captain Davids, D. Elwell, and the chairman. F. W. JONES.

☞ Attention is called to an advertisement of a furnished cottage at Onset on page five of this paper.

Memorial.

Mrs. Julia A. Johnson, wife of Dr. E. Y. Johnson, Treasurer of Onset Bay Grove Association, passed to spirit-life June 18th at their summer home at Onset, in the seventy-third year of her age.

Mrs. Johnson had been failing for some years, but seemed at last to be gaining in health; while moving about in her cottage she unfortunately met with a severe fall, which no doubt caused her exit to spirit-life at an earlier date than might have naturally been expected. She was, however, perfectly willing and resigned to go if she could not recover her health.

She distinctly heard spirit-singing a few days previous to her departure—she being blessed with spiritual gifts which were a great source of comfort to her.

In the early days of Spiritualism she, together with her husband, became satisfied of the truthfulness of the new Philosophy, for the advancement of which the twain, finding themselves mediumistic, worked harmoniously and confidently. She also devoted much time to giving spirit-communications to those calling upon her, doing so cheerfully, without fee or reward.

Mrs. Johnson was a noble, good woman, and a most remarkable medium (prophetic and otherwise) of a mental nature. She was somewhat deaf, and could understand what people said only when she was addressed in a loud tone of voice, but she could with her *spiritual* gifts (which were remarkable) take up the subject of conversation that others were considering and deal with the issue as clearly as she would have done had she possessed the most acute sense of hearing.

Individuals who have been accustomed to calling upon her for words of spirit instruction, will miss her the coming season at Onset.

Seldom is there found such spirit-unity and action as existed between herself and husband; they were of great assistance to each other, as they had unbounded confidence in spirit directions and followed them strictly to the letter with as much faith and trust as the record indicates was possessed by the children of Israel in the power and intelligence that led them in their earth wanderings in the wilderness.

Dr. Johnson will sadly miss his beloved companion's earthly presence, but her spirit without question will follow him in all the walks of life.

He comprehends life here and in the beyond in a manner that takes away the sting of death; to him there is no death, and what seems such is but birth into higher conditions of life, which is the destiny of all the human family.

Her relatives, friends and neighbors in Warren will miss her genial earthly presence and associations, but it is without question well with her, and their loss is her gain.

Her material body was taken to her home in Warren, R. I., where appropriate funeral services were held. COM.

Greenwich, Mass.—The Cause at Greenwich is not allowed to lose ground, thanks to the indefatigable energy of Henry W. Smith, whose Independent Liberal Church has continued to attract the eager seekers after truth for miles around, who come to listen to the spiritual teachings given within its walls.

On Sunday morning, June 24th, Mrs. Juliette Yeaw of Leominster—who has so ably ministered to the society during the greater part of the year—delivered a thoughtful and comprehensive discourse upon "The Judgment." Nothing but a full report of this masterly production would do justice to the subject, and the writer felt only regret that it could not have been heard by every earnest mind in the land.

At 1:15 P. M. the Children's Lyceum convened in the vestry. The exercises were filled with interest for all present. In addition to the usual services of singing, responses and marching by the school, recitations and readings by a number of scholars, reading and remarks by Mrs. Yeaw, a reading by Mr. Smith, and an address by Miss M. T. Shelhamer of Boston, were presented at this session.

On Sunday next the church will close for the summer season. The exercises on that day will take the form of a special service for the children, and a most enjoyable time is anticipated by those who will attend.

For some months the Spiritual Society at Greenwich has been holding weekly sociables at the homes of its various members, which occasions have been highly enjoyed by all.

On the evening of Thursday, June 21st, the weekly Sociable was held at the spacious home of Mr. and Mrs. John G. Allen, who opened their hospitable doors to nearly one hundred guests, all of whom showed by unmistakable signs their appreciation of the cordial welcome extended to them by the hostess and host. The occasion was one long to be remembered by those participating in its festivities. An entertainment of music, song, and literary readings, and of social conversation, together with a bountiful collation of rich cakes and fruits, composed the order of exercises, at the conclusion of which the guests parted with their entertainers with expressions of cordial good-will, and with the uttered wish that they might soon be called to this home again.

On the evening of June 28th the next Sociable will be held at the home of Mr. Eugene Southworth, when an enjoyable time will surely be experienced.

All honor to the good Spiritualists of Greenwich who have set the glowing torch of Truth in this town, the light of which can never be quenched, but will shine down the ages of the future with undimmed splendor and power. ***

INFANTILE Skin & Scalp DISEASES cured by

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JULY 7, 1888. | $3,00 Per Annum, Postage Free. | NO. 17.

TABLE OF CONTENTS.

FIRST PAGE.—*The Rostrum:* Fourth of July Oration.

SECOND PAGE.—*Poetry:* Fraternal Love. A Remarkable Private Medium. The Instinct of Immortality. Whence? Concessions of Vaccinators. Woman Suffrage. *Free Thought:* Re-incarnation.

THIRD PAGE.—*Poetry:* Rodney's Ride. *Banner Correspondence:* Letters from Minnesota, Massachusetts, Missouri, New York, and Connecticut. July Magazines, etc.

FOURTH PAGE.—The Betrayers of Spiritualism. What Labor Wants. Mr. Kellar as an "Exposer." Sensible Pulpit Preaching. Mediumship as a Penal Offense! Barking Again! etc.

FIFTH PAGE.—All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Spiritualist Lecturers.

SEVENTH PAGE.—New Publications. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualism in the Golden State. Cincinnati, O. Spiritualist Camp-Meetings. Spiritualist Meetings in Boston, New York and Elsewhere. In Memoriam, etc.

The Rostrum.

FOURTH OF JULY ORATION.

By the Spirit Control of

J. J. MORSE,

Of London, England.

Brothers and sisters of this great Republic, situated between the waters of either ocean, skirted by the snows of the frozen north, and warmed by the suns of the radiant south; a Republic that has for over a hundred years taken a place among the peoples of the world as the exponent of liberty, equality and justice; on this, its natal day, let your minds go upward to the great hearts and noble lives that throbbed and were laid down in days gone past that you might enjoy the liberties you now possess and have this fair flag still floating in the breeze.

The oldest empires wax and wane, lose their influence, and each descends the hills of oblivion, yet leaving marks of progress made for mankind at large. Revolution always has been the stepping-stone of evolution in the national and political unfoldment of mankind. The history of your struggles, trials and efforts in the bygone days is written in imperishable characters upon the scrolls of time, and future ages will, perchance, better appreciate the grandeur of that effort, and the nobility of that struggle, than even you do at the present time.

Barely four hundred years of human time and this fair land—that now is dotted from end to end with centers of industry and teeming life—was the home of the uncultured and untutored savage. Far away in the old country the hardy traveler set forth to find a new passage across the trackless deep, and incidentally to the labor of that effort, Columbus led the way to the discovery of this broad land that in later years was to take its place among the nations of the earth.

The scene of history rolls on, and we find that by the pioneer labors of Spain and other nations, some of the wilderness had been transformed into gardens of human habitation. Then, behold, arising from the strong conflicts and religious oppression of European countries, a wail of persecution, and earnest men, and true-hearted women, who, failing to find liberty in the land wherein they lived to worship God after the manner of their own hearts and consciences, sought liberty and freedom in a new clime, and in 1620 these separatists from the English communion, hearing of the new world beyond the waves of the broad Atlantic, resolved that they would seek in that new country to found a new home, a new communion, and a fresh community, where Liberty, and Justice, and freedom of conscience, should have for them actual reality.

They sailed in their ship from a cozy English port, they braved the tempestuous winds and waves of the English Channel, drifting to seaward until the land they were renouncing faded to a speck on the horizon behind them, and the gloom of the night closed round on every side. Across the wild and weary waste, battling with the winds and billows, grappling with the waters that surged and rolled around them, with the fierce tempests beating upon them, their gallant ship stood bravely upon her course, and the sturdy hearts of the Pilgrim Fathers aboard that brave old vessel, that was indeed the flower of May as well as the "Mayflower," for future generations, steadily forged on their way, until, at last, the iron-bound and inhospitable shores of the New England coast received the weary and worn wanderers from afar.

Then in the name of justice and right, in the name of religious liberty and personal freedom that man might be a man, the English foot was planted on the coast of the new world, and the sturdy character of the Anglo-Saxon race had its seat in new soil, and from the sowing of that seed on that rough New England shore sprang up the men of might, and men of power and thought, who opened a way for the freedom, the liberty, and the blessings that you enjoy to-day. If there is one word written in your hearts, if there is one name more worthy than all others to be borne upon the prow of your battle-ships, that word should be the "Mayflower" that brought your forefathers here to set the example, and plant the principles of personal liberty and freedom of conscience for all mankind.

A few years of time again roll on, and 1620 gives place to later years, wherein there unrolls before your mind a wonderful picture: The fair city of Boston begins to be established; the surrounding land becomes settled; the English king begins to assert his power, and through his parliamentary agencies proposes to exact his tribute in life and conscience, as well as wealth, from the colonies of the new world.

Undoubtedly, in these early days, the colonists were loyal men, loving the country from which they came, and willing to give it reasonable allegiance. But when kings mistake their office of leaders of the people, and seek to become their masters, despotism follows, and then revolution; and if the people are wise enough and strongly enough armed with right and clothed with justice, there is no despotism the wide world over that can stand against a revolution backed by the people's might. The exercise of power should ever be connected with justice, and justice should ever be associated with mercy. There is no doubt that had the English power been exercised with justice and with mercy, had justice gone side by side with power, there might have been a different ending to the struggle—nay, that struggle might never have begun.

But the world was waiting in that century for a new empire out of the east, that should shine like a star in the coronet of nations. In what better place could that Empire have its rise? In the old world kingcraft, and priestcraft, and wealthcraft, had taken deep root; the land was filled with the traditions of authority and absolutism. But, in the new land, they had not had time to grow in its virgin soil—here was freedom from all the old evils of Europe. Where a land to be found, better for the new Empire to arise from out the sea, and shine upon the pages of history like the day-star in the morning of the world? In all the world there was no other land but this!

But difficulties arose. The English king, with foolish advisers—men who knew not the people, and the people who knew not the men—were in conjunction at this particular time, and the English sovereign determined to coerce his loyal subjects three thousand miles away. Coercion failed them; it has failed before and since. History tells you of that memorable little tea-party you had in Boston Bay; how its waters, tinged with a deeper color, flowed out with the tide into the broad bosom of the Atlantic, and told the world of a people who would not be driven, mastered or coerced; a people who would stand up for the rights that belonged to them, the rights that belong to those who produce all that they have and hold dear, who had made the colony what it was, and who were truly the only people from whom its laws should come.

So, little by little, the conflict arises. The English king grows more obstinate, his advisers more persistent in demands and assertions, until at last the colonists will no longer submit, and the first tinge of blood colors the tide of civil life; then, having gone too far to recede, the effort must go on. It is either freedom with national existence, or submission with its virtual extinction. The hardy sons of the Pilgrim stock who had dared three thousand miles of weary ocean waste that they might found a new community; who had braved the elements of Nature, and even the chastisement of God in the inhospitality of a strange country, were not the men nor women who would supinely submit to the shifting vagaries of despotic rulers.

In the pleasant lands of fair Virginia there lived a family of eminence and excellence whose hearts throbbed with patriot devotion to the new order of life founded here upon this great continent, from which noble and sturdy stock there came one graceful boy, whose life was full of purity, obedience and truth—of whom it is said he never told a lie. The little boy grows to be the youth, the youth becomes a man, and shows his self-reliance in the days of his youth. His voice grows stronger, the nation calls for this man, and in response to the call of the new colonies, George Washington comes upon the stage of public life. All honor to George and Martha Washington! May that sweet Virginia home ever remain a glorious and sunny presence in your national heart! May the services of that patriotic man who, when his duty was done, scorned further honors, laid aside the power the nation had conferred upon him—may that sublime example of true patriotic abnegation be an example to Columbia's sons to-day! And may they learn from it the wise and needful lesson that whatsoever the nation gives the nation can take away; that whatsoever the nation has from you, you in turn owe all that you have had to the nation that conferred it on you. And serving your brethren, fighting for your liberties, striving to preserve your country, learn that when your duty is done, if you have the patriotic impulse that fired the breast of Washington in 1775-6, and if it stirs the breasts of Columbia's sons to-day, then all of you shall find the spirit of a Washington beating in your hearts, guiding your lives, ruling your councils and carrying your nation onward to higher glories and achievements.

Then follow the thunder of cannon, the clash of arms, the conflict of opposing forces, and the Continental troops grow weary and dispirited. Some are afraid that ammunition, the commissariat and money will fall short, that for lack of numbers and lack of material the conflict will have to dwindle into an ignominious conclusion. At this time one of the stanchest lovers of liberty that stood upon the scene of Continental strife makes his voice heard and presence felt. For some years a mighty agitation had been inaugurated by this man, whose voice that had vigorously assailed the old systems of ecclesiasticism and politics was yet sounding on the air. This man's bright mind and earnest soul were cast with full weight and force into the destiny of the Continental struggle, with heart and soul, mind and brain, tongue and pen, so that when the Continental forces were growing weary, "The Rights of Man" rung out upon the breeze. Those writings were printed, distributed broadcast, and read at the head of every company of the Continental forces. There was the pivotal point; "The Rights of Man" stirred every soldier's breast, gave new life and fresh courage to the army, and from that sprang such determination to do or die, that it conquered in the end, and gave you the liberty you this day fully enjoy. This man has been denounced; bigots have reviled him, ignorant fanatics have obscured the labor he did and the service that he gave you, but the enlightened present and a still more enlightened posterity will tell you who he was, and it will be found that you will have to give him his due and proper place in the framing of that Declaration of Independence whose principles you celebrate to-day. When, hereafter, that name stands revealed, all will know the soul who did so much to revive the courage, stir the pulses, expose the errors and the evil that were oppressing your forefathers, who helped them forward in their hour of trial, and then the world will write in letters of gold in the heart of Columbia herself the name of THOMAS PAINE.

No wonder religious people feared him in the country across the sea. If his doctrines were true, he had undermined a State that sanctioned the theory of the divine right as associated with kings; torn the mask away from a hereditary ruler, uprooted the fiction of an aristocracy that, like leeches, sucked the blood from the common laborers of the land. No wonder they denounced him, for his voice was as the voice of a god, kindling life and action in the hearts of men, that, in the name of liberty, they might drive the evils that oppressed them from the world!

From a fair land across the broad Atlantic, from France, a great and noble heart lays his sword and service at your hands, and LAFAYETTE demands a word of recognition, a loving friendship. Remember him with greatest praise for his noble service in those early and perilous times.

Then the good and true men, whose signatures are appended to that document you all treasure in your hearts, after the lapse of over a hundred years, meet in solemn conclave, and mutually agree that they must all hang together, or they will surely hang separately if they fail.

But, like brave and valiant patriots, they do hang together, in the patriotic and fraternal sense, and their names go forth in the document before them, and that old bell, in that hall in Philadelphia, that you know as Independence Hall, rings out upon the summer air a nation's birth; a new child has come to the family of earth, a new babe is born in agony, sorrow and disaster, in care and pain and blood, as children are born in the travail, and in suffering, of their earthly parents. And this new babe, stepping out into the genial sunshine, raising its shrill voice on the hospitable air, proclaims the gospel of immortal fraternity and justice to all the world. In that tower that bell rings out, the echoes of which went ringing, ringing, ringing right around the world. They found an entrance into the courts of Europe, an echo in the most select centres of aristocracy; they reverberated in the chambers of legislative bodies in the lands beyond the seas; it was an echo that stirred the hearts of all the world. These echoes are ringing, ringing still, and will go on ringing round and round the world so long as Columbia's children are true to the Declaration they have sworn to and the constitution under which they live!

The struggle ends; ends by reason of the fact that, though despotism's arm may be strong enough to smite an Empire, it is neither long enough nor strong enough to stretch over three thousand weary miles of watery waste, and you, being masters of the situation, gained triumph at last, and asserted yourselves to be a people free, having an independent national existence.

Thirteen States! This is a mystical number, of which much might be made, but for the present our purpose is practical. Thirteen States enter into a confederated union, and, if it were possible to suppose such a thing, when the news of this confederation and consolidation reached the Court of St. James, it is probable that the king, sitting there, would inwardly moan for thinking that another jewel had been sacrificed from out his crown. True, it was a rough diamond then, an unpolished jewel, but a jewel nevertheless that since the days of 1776 you have been vigorously engaged in polishing until it has reached the brightness it now possesses.

All honor, then, to those times and to those men. Remember what they did for you, and so long as you remain a nation never let their memories pass behind you, but always keep them loyally and lovingly before you.

These thirteen States united, consolidated, became the nucleus around which the after States have been grouped and ranged; they are the forefathers, so to speak, of the great family of united communities that now reaches from the wave-washed shores of the Atlantic coast, onward and forward, over field and hill, up the towering mountains that make the backbone of your country, descending through the gorges, reaching across the plains, on and on until there leap to view the shining waters of the ever-smiling Pacific seas.

Under that flag [pointing to the nation's banner,] those thirteen bars will ever be a reminder to you of how your forefathers labored, strove and struggled. Go back at least once in each year of your mortal lives to that glorious day, that ever-to-be-remembered July the 4th, 1776, when the people swore fealty to the new declaration, and so assured a nation's people of political equality, social rights and religious freedom, which are for all time to come the charters of the constitution under which you live.

Then the colonies set themselves to work to put their house in order, to evolve a governmental system, to found a new nation—as the authors of the Declaration of Independence truly said, "the most stupendous and momentous task that can engage mankind." It was the sundering of old political ties and associations and the building up of new ones; in a word, the evolving of a new nationality. The work went on bravely, and for a few years all seemed happy; but the new republic was doomed to suffer. Of course the authority it had emerged from would naturally be unfriendly, and the older dynasties of Europe would not favor a system of government so unlike their own. So England and France unite to oppress your commerce, injure your trade, and make your people miserable and unhappy. In 1812 another war with the older country engages the pages of history. The result was peace at last, and from that time to this—barring only the various piques and jealousies of two differing peoples who have quarreled, or the private spite in public prints and of orators upon the platform—from that time to this, thank God, the relationships of your parent land and yourselves have remained unsullied by the stain of human blood.

From 1812 the country goes on increasing in might and power, sends out its own diplomatic agencies, perfects the government, sustains its majesty, elects the ruling officer, its presiding genius, and taking a firm and noble stand upon its broad principles, it gradually takes the shape of a great and wonderful nation.

But in the heart of the nation there was a canker, a plague-spot which tainted all the blood of the body politic, and the gibe and sneer went forth from the old countries: "Ah! behold the land of the brave and the home of the slave." A plague-spot was there. Religion sanctioned it, to its shame; politics sanctioned it, to its shame also, and great political parties bended their knee to it, to their shame also.

But men of mark and principle still remained in the Commonwealth of the nation, and Garrison and Beecher were there; two ringing voices, with myriads of others, rang out upon the air, "Slavery is a curse to a free people, and a disgrace to the Republic of the United States."

But before this spot could be cut out from the nation's heart, a bitter surgery had to be applied to that offending point; the surgery of the bayonet, the medicine of the cannon, the caustic of blazing powder. And when the sturdy North, still vindicating the right of freedom, as befitted the descendants of that sturdy stock of old Plymouth birth—when the sturdy North resolved that rather than this should be they would fight for the principle of liberty, and boldly and bravely lay down their lives for it; when it was discovered that it was slavery and the Union, or slavery without the Union, then the North, having the issue squarely placed before them, could do naught else but fight again for the principles and freedom they had fought for a hundred years before.

You know the story well; how the first roar of the cannon sent a ball rolling through the murky gloom of night upon Sumter's walls; how its echo rang from one end of the land to the other; how some two or three millions—your brothers—roused to the call to arms to preserve the Union and free the slave; you know the deadly encounter of those four bitter years of awful strife and carnage; how brother ruthlessly shot at brother; how the house was divided against itself; you know how human blood saturated fair nature's breast, and colored the clear waters of stream and river; you know of the army of souls that were suddenly thrust out from life that is to life beyond; and you know how fair towns and cities were ruined, rich plantations laid waste, how blood and treasure were poured out as though there were no end to the one or the other. You know that after the march from Atlanta to the sea, after the triumph of the Northern army, when Grant crowns the whole by leading the Northern forces to final victory, Liberty again rises fair and all-powerful to succor and free the slave.

And then, then, something else. He whose hand had penned the document that gave freedom to the blacks, whose heart and great soul were for liberty and equality for every citizen of the great republic—you know how this great heart and noble life, he who away in the backwoods was called up from the log cabin to the White House to become the executive officer of this great nation to which you belong—you know how this noble heart was sacrificed on the altar of maliciousness, and had to lay down his life after his task was done. Oh, let your hearts be stirred with pitiful remembrance; let your souls go back to those sorrowful times when a nation's heart almost wept tears of blood as their moist eyes followed the form of ABRAHAM LINCOLN to its grave. Great heart, loving soul, wherein did dwell the impulse of a Washington revived, all honor to that noble man! One of the people, serving the people, beloved by the people, and still remembered by the people who do him honor!

Then another page; on a fair, white page, is inscribed in golden characters, one of the grandest sentiments, one of the noblest acts, one of the most godlike pages of human history that it is possible to find—A GENERAL AMNESTY FOR ALL THE CONQUERED SOUTH. "We have fought like men, we have suffered like men. Let us now live like men and brothers—here is the Northern hand!"

No nation in the world's history ever opened its heart and received its conquered foe into its bosom in the same glorious and magnanimous spirit as the Northern States received their Southern brethren. The blue and the gray are forgotten, the North and the South as separate points have ceased to be—the Republic is one and indivisible, one great family of brothers and sisters forevermore!

Again, behold the welcome morn of peace! The tide of empire rises, the damages of war are being repaired, the hatreds of kindred are being assuaged, wounded hearts are being healed, and then another cloud as one more occupant of the presidential chair falls a victim to a dastard's malicious act, and GARFIELD is gathered to the home beyond. But on that sad event there has hung so much of good that one might almost say that the sacrifice—though great and sorrowful indeed—was a sacrifice full of benefit and promise; for across the blue Atlantic, in the empire of Britain, sitting there in the northern seas, there ran through every town, city and hamlet, a thrill of sympathy and loving confidence that has done more to heal the sorrows of a hundred years ago, and bind the Republic of the seas into closer friendship with the people of Britain than any other incident in modern times. From Britain's queen down to Britain's humblest subject this wave of loving sympathy rolls onward to stricken Columbia, and in the name of God, the truth, and justice of your great Republic, let that wave roll in upon you so it may grow stronger and deeper in its pulses with every passing year.

You have now, in hasty review, had passed before you the history of your land. What are its lessons? What are its morals? What application can we find in it to the conditions of to-day?

You are beginning to be divided between two opinions: Shall these United States continue to be the refuge of the political exiles and social outcasts, the industrial poor? Shall it be a home where the oppressed, the downtrodden and the poor shall find a welcome? or shall it be America for Americans? If it is a land of liberty and of freedom, there is no incompatibility by a rational interpretation of the thesis that it is a home for the oppressed, and it may also be America for Americans. You do not want the extremes, you want the points that lie in the middle distances between these two arguments. But remember this: that if your gates are open and your doors swing easily upon their hinges, and you give hospitality to the oppressed and downtrodden of the world, then, emphatically and always, you must tell these seekers for freedom when they come to you, these poorer brethren from afar, these sorrowing and distressed ones: "Here are our land, our broad and beautiful country, our farms and our homes, our towns, cities and villages; here are our industries: come here, be one with us, work with us, live with us, abide by our laws, and accept the responsibilities we impose upon you in return for the hospitality we accord you."

There is but one flag for the United States of America, the red, white and blue of the stars and stripes. The red flag of anarchy is an alien weed; you must pull it up by the roots. Anarchy, Nihilism, Socialism, in their extremes, are the poison virus that would infect the blood of your national life. Liberty, equality, justice, are the opponents of all such wild schemes. Equal rights imply equal duties, and in partaking of your hospitality your guests must learn to behave while enjoying your board and cheer. Your forefathers made this land, your sires continued their work, you are carrying it forward still, and every man born upon the soil has an inalienable right to all that soil can give him. The native born American is the owner of America, individually and collectively, and if you are unwise enough to let foreigners come in and steal your land, you will have an alien landlordism and all its evils in your midst, and be deprived of that which is truly your own in the sight of God.

America for Americans, but America the asylum of the oppressed still, who must learn their duties as well as their privileges. American institutions to be administered by Americans born on American soil. America's honors to be enjoyed by Americans who have served America. And when this truth is borne clearly home upon the national conscience, you will cease to incorporate any of the effete civilization of Europe. The despotisms and their long train of associated evils of the old countries will no longer show themselves in your very council chambers, for un-American Americans will find no seats therein.

We have no word against your hospitality, no word against your taking in the oppressed and suffering. God bless you all for what, as a nation, you have done in these regards; but you must remember that this philanthropy, good nature and hospitality, should never be allowed to run away with the inestimable rights of men for which your fathers fought and bled, or squandered upon the scheming and ingrate.

A few other points alone remain for consideration. Republics have always been considered both impermanent and ungrateful; they have always been considered transitory and phenomenal. That GEORGE WASHINGTON'S name, life and work have lived over a hundred years is an eloquent proof that you are not growing ungrateful. That you exist to-day, after the same length of time, is a proof that your roots must be growing very strong and striking very deep, and it will take a very considerable digging up hereafter to pull you out of the soil whereon you live. We know of no gardener that we should advise to undertake

the task of lifting the roots of the American Republic of the United States.

What is the lesson of Republicanism throughout the world? The reason why republics have hitherto been ephemeral is simply this: Previous to their existence, monarchy, imperialism and absolutism have been the rule. For ages men and women have been born in it, bred in it, fed upon it—it has become part and parcel of their bones. They have been absolute slaves to the monarch, emperor or queen. It takes a great deal of agitating and modifying to change these phases of human life. Every decade that you can perpetuate your existence reduces that quantity of virus in your national blood; it will be entirely eliminated by-and-bye. You will then build up a quality of character in the United States, and such institutions as will cause this Republic to go on growing stronger, able to sustain itself by its own life, and there shall be no power to blot it off the surface of the globe. Happily the time will come when this will be.

We must now leave the topic with a few final considerations, that, we trust, will equally commend themselves to your gracious judgment as has that which has gone before.

From the cold waters of the blue Atlantic washing the ironbound coasts of Maine; pushing round the old capes near the Bay of Massachusetts; rolling in through that marvelous harbor wherein sits queenly New York City; down, down south to the warm and limpid waters of the Gulf, onward across the land, over its mountains, reaching upward and skyward, like the aspiring souls of the people who dwell thereon, descending the gracious slopes down to the fair land of the West, there are cities and towns and villages, farms and homes, wherein dwell seventy odd millions of people, and there is to-day among them all that feeling of patriotism, of love, of admiration for this now no longer experimental Republic, that is throbbing in the breasts and inspiring the lives of and banding together as one family the millions of this great land of yours. Threading it from end to end are iron bands, long metallic threads that will do more to bind the North and South, the East and West, in one eternal brotherhood than all the Fourth of July orations that could ever be delivered—long metallic threads along which run the flying coach and the iron horse; gliding through the valleys, rushing across the plain, boldly climbing the mountains, going through gorges, winding around cañons, descending the hills, coming to the lower levels again, this magnificent steed careers on, bearing your commodities, extending your commerce, delivering your messages of love and friendship to distant places, bringing you in close relation and communion with each other, and binding the Republic in one great family as he daily journeys from the waters of the East to the waves of the West.

But finer and more subtle threads are woven across the face of nature; thin, thin wires that throb and burn with an electric soul, with a divine spirit in their heart, and these, facilitating commerce, distributing the news of the day and the events of the hour, the tidings of sorrows or the words of joy and affection, bind in closer relation even the great Republic than does the achievement of the iron horse. In ages to come the name of MORSE will stand out as one of the world's greatest benefactors, and with it the name of BENJAMIN FRANKLIN, who brought down the thunderbolt from the muttering clouds by his kite and key, shall shine with undimmed splendor.

Then there is the mighty influence of the free press, wherein the citizen can ventilate his wrong, his grief, his opinion, his hope, his desire—the free press, the one bulwark that you have between the wrong and the right; treasure it, sustain it, and ably maintain it by every means. But oh! let our voice reach those who manipulate this mighty power that drives the great engine of thought and progress; make it the reflection of the people's life and will, and then the people will maintain it as a power that shall make oppression tremble, and drive into their holes and caves whatsoever evils that would dare to show themselves in the light of the present time.

East and West, North and South, having learned the lessons of the past, may you in the coming future put all these to greater ends and nobler purposes, and present a grander life to humanity even than you present to-day. Over your heads soars the golden eagle, emblem of that aspiring nature and desire that you possess. And, when climbing onward to grander political heights, greater glory still, when citizenship is truly accorded to man and woman alike, that eagle shall look down upon a progressive, harmonious and united people, who shall, in this last respect, as well as in all that has gone before, be the most glorious example to the world that history presents you any record of.

Over your head waves that fair, fair flag, with its glorious stars—emblematic of the blue empyrean depth beyond, filled with orbs of light that appear in the darkness of the night, typical of different States coming out from the gloom of your sorrow and your despair. These bars will ever be emblematic of those thirteen States that labored and strove together to build up and render possible all you enjoy to-day; this glorious banner whereon you have written the names of Liberty, Equality and Justice—look lovingly upon it and swear again to day, in your freedom and the ardor of your national love, that man has the inalienable right to life, liberty and the pursuit of happiness. Treasure those principles in your heart, and in the name of all the noble workers of the past, in the name of all the grand patriots living now, in the name of all the sacred influences and the holy associations pertaining to this birthday of your national life, lay your hands upon your hearts, swear to God, humanity and truth that you will guard inviolate the principles, the rights, the privileges and the glories that your forefathers handed down to you; that you will deliver them to your children pure and unsullied, and give to them the legacy of freedom and usefulness in their turn that you have received from the past. Swear this in the name of humanity and truth, and then you will give a holy baptism to these great United States that shall cement and bind them closer and closer together; and East and West, North and South, joining in one glad pæan to liberty and progress, mankind outside your boundaries shall learn that here, between the two great oceans, dwells a happy, free, enlightened people, and that your nation is, indeed, the most glorious political example the pages of history ever presented to the admiration of the world!

Regulate the Regulator with Warner's Log Cabin Sarsaparilla. Manufactured by proprietors of Warner's Safe Cure. Largest bottle in the market. All druggists sell it.

Written for the Banner of Light.

FRATERNAL LOVE.

BY M. T. SHELHAMER.

In ancient days—the story runs—
In Eastern lands, where Orient suns
Reflect their burning gorgeous dyes
On seas of glass, from summer skies,
Two travelers on their toilsome way
Met at the closing hour of day;
One, worn with weakness, spent with heat,
Fell prostrate at his fellow's feet.

The spot was drear; no friendly shed
Stood nigh to offer couch or spread;
The distant city gleamed afar,
Like some long watched-for, welcome star.
Alone the strong man might—who knows?—
Reach it ere morning sunbeams rose;
But, burdened by another's weight,
His homeward steps were slow and late.

Bending above the prostrate form,
With gentle touch and kindness warm,
He chafed the pulseless finger tips,
Poured cordial through the fading lips,
Brought from his pouch a cooling balm,
Spicy with odors—myrrh and palm;
Laved brow and hands and tired feet,
Until they lost their burning heat.

The pilgrim raised his drooping eyes,
And gazed in wondrous glad surprise
Upon the face, that, bending low,
Seemed with compassion all aglow.
Was it an angel's sweetest grace
That flashed from out that bearded face?
Had Heaven—the poor man's dream—at last
Brought peace and comfort unsurpassed?

But no! The fancy mists dispersed,
As quietly his friend rehearsed
The story of their meeting there
When twilight glimmered sweet and fair.
"I, pushing on mine homeward road,
Wast filled with thoughts of mine abode,
Where love and peace sweet consort hath,
When thou didst fall across my path.

"I did my best," the stranger said,
"To bring thee strength to raise thy head;
And now, if thou canst move along,
I 'll help thy steps to travel on."

* * * * * * * * *

"Now, Allah bless thee, give thee length
Of days, with boundless joy and strength
Make thy heart constantly rejoice!"
The wanderer cried with trembling voice.

"But leave me now to creep apace,
Speed swiftly on to thine own place;
My steps are slow, I cannot haste,
I must not make thy time a waste."
"Nay! nay!" the ministrant replied,
"I travel *only* at thy side.
What matter if the dawn be cast,
We 'll reach the city's gate at last."

And so they journeyed through the night,
Nor reached they home till noonday light.
The strong man took the stranger in,
For he was friendless—without kin;
And when he fell across the road
His heart was hopeless with its load.
But Allah—for his work be praised—
This brother's love had for him raised.

The years rolled on, and from that hour
The strong man gained in rank and power;
The stranger brought within his gates
Seemed to attract the happiest fates.
And when he died, the neighbors said,
A crown of glory wreathed his head,
Which bore these words in mystic light,
"Allah reclaims his own to-night!"

A Remarkable Private Medium.

To the Editor of the Banner of Light:

I was conversing with a prominent business man, June 26th, when he confidentially related to me in brief his experience in Modern Spiritualism. He was willing that I should let the facts be known if his name was withheld: He was a member of the Episcopalian church, in good standing, when his attention was called to the subject of Spiritualism, and to his astonishment and delight he found that he had in his organism wonderful spiritual gifts that had remained dormant until this time—such as clairaudience, etc.—and soon commenced to talk in foreign languages, speaking in Hebrew quite fluently. I think he said he had under "the influence" talked in some six different languages. He was called upon to visit a professor who had the Hebrew language at his command, and the scholar could not understand how it was that his guest could talk so correctly in Hebrew when he had never studied that language, while he (the professor) had spent much time in the Holy Land, and was well-versed in all pertaining to this "scriptural" tongue.

He called upon the Professor just before his departure to spirit-life; the raps came upon the bedstead in profusion, and he prophesied correctly for him as to his demise, which was soon verified.

He has also the independent slate-writing gift, the writing coming upon the inside of two slates, while they are tied and sealed together—six different communications on one slate.

The gifts of this gentleman are sought by persons hearing of him, residing in Denver, Kansas City, and other localities in the West, as well as at points nearer home—said persons being among the first citizens where they dwell; but while he has always been ready to accommodate these applicants, he refuses to be known to the public, on account of business and other reasons. There are really but few of his business friends who know that he possesess these spiritual gifts.

He was at one time often unconsciously controlled, but more recently his gifts are exercised in a conscious state, and he speaks out many truths that of his individual self he does not pretend to comprehend or understand.

He is so favored with material conditions that he has always made his spiritual work a free-will gift where he can exercise it; though he is known in everyday life as one who is ever at his post, and who devotes his closest attention to the details of his business duties. He *knows* that he is assisted by excarnated spirits in his material work.

It was my privilege to attend a séance not long since with another private medium—the subjoined being a brief account of my experiences: Several of the family (where I was an entire stranger) I found to be mediumistic—one of the daughters possessing spirit sight, and the power to give impressions as they came to her. She said to me: "There is a spirit here who gives me the name of Mary." I said: "Yes, I know a spirit by that name." She then described the spirit, which proved to be entirely different from the one I had supposed it to be. I said: "You have the name right, but the description is not correct." She replied by asking: "Do you know a family by the name of Martin?" I said: "Yes"; then came clearly the description of the spirit answering to Mary as given, which proved a grand test of identity in the name and complexion given at first, and not the Mary that had recently given me a communication in writing, which was at the time in my pocket. Both of these ladies named Mary were particular friends, one of them a relative.

The medium then asked: "Have you such a patient [describing her] whom you are anxious concerning?" I replied in the affirmative, whereupon she gave some valuable prophetic information in regard to the patient, which I hope will prove correct; at any rate, what was said about her was true to the letter in many ways. She then correctly described and named an individual who had wronged me greatly in business ways during the late civil war, and of whom she could not be expected in reason to possess any personal knowledge. I asked if I ever should obtain what was my due; and she replied to the point: "Only through a woman." I said I had tried that way, as the man had put his property into the hands of his wife before he passed on. She added that the man could not rest at ease until the wrong had been righted, and he wanted my help in the matter.

There were seven witnesses present who heard the plea for help, and were much impressed by this lesson regarding the bearing of mercantile probity or its opposite on the life-conditions of the world to come.

This young lady, as in the case of the gentleman medium mentioned above, has never made use of her spiritual *gifts* for fee or reward, though she bids fair to become renowned in her specialties.

I write this without her knowledge, hence withhold her name and residence from public mention.

At this time when great exertions are being made to destroy confidence in Spiritualism altogether, it gives me pleasure to chronicle so many private mediums who are doing a great amount of good in a quiet way, and where there can be no reasonable ground for the doubt with which some investigators regard "the dollar" as an adjunct in spirit-communion.

New mediums are coming forth daily. Children are astonishing the world with their spiritual gifts. Where one unprincipled individual palms off imitations of spirit power for the genuine, are to be found many genuine mediums who have taken no pains or thought in the matter of Spiritualism or mediumship.

Spiritualism does not depend upon any Spiritualist or medium for its truthfulness, since it is based on the eternal fixed laws of the universe, and is one of the established facts in the nature of things. Pretended mediums and arrogant "exposers" may have their day for awhile, but Spiritualists who are well informed will feel no cause for alarm, but rather pity the individuals who sell themselves for mere purposes of gain. Let truth and error grapple; who ever knew truth to be put to flight in a free and open encounter?

A. S. HAYWARD, *Magnetic Physician.*
Boston, 1888.

The Instinct of Immortality, Whence?

Extract from a Sermon by Rev. T. W. Woodrow, preached in Seneca, Kan.

We have traced the prevailing belief of mankind in immortality to "instinct." It will be proper now to inquire whence is instinct? It is twofold:

First, implanted: innate. The thought is intuitive with the human mind. Second, psychic. Psychology is the influence of one mind in the body upon another: or the impression one mind receives from another in the body.

Psychics is the influence the world of disembodied minds (called *spirits*) have upon us, or the impression we receive from them. This is the distinction between psychology and psychics which is made by metaphysicians. Psychology has to do with the sensible or visible world, psychics with the supersensible or invisible world. We often know each other are near when we do not see each other or hear each other speak. The old common saying is born of a law deeper than coincidence or mere accident: "Speak about an angel and he soon appears." How often this "happens," and how often two together speak up on the same subject at once, or when one speaks of a thing for another to say: "I was just thinking about that." Such is the mysterious connection of mind with mind. This is called psychology.

One mind can mentally impress another. This is an established fact. The proximity of the other world to this keeps up a continual apprehension in the human mind of its existence. If there is another world of disembodied minds it is not incompatible with the known laws of mind to suppose that they impress us. We often feel that they are near, although we cannot see them. This is psychics, and there is no radical difference between this and psychology.

Some receive mental impressions more easily than others; some have mental impressions so vivid that they know it; others are hard to impress mentally; and this accounts for the fact that with some the faith in immortality is a vivid certainty, while with others it is dim, uncertain and vague. Faith is a psychic impression: it is the apprehension of things unseen; it is produced by the agency of invisible forces ever present and acting on the human mind.

Hence to get rid of the faith or impression of immortality the eternal world of intelligences would have to be abolished and destroyed, or the wire of connection between minds in the body and out of the body would have to be broken. This done, and the sentiment of immortality would soon fade from the human mind. You cannot get rid of it by arguing against it, or by denying it or asking questions about it which the mind cannot answer. The silent voice of the invisible ones will control the thoughts and impressions of the mind in spite of the noise and cavils of doubt.

The influence of this psychic force upon the human mind is recognized by the poets. It runs as a golden thread through all literature. Picking up Longfellow's poems, my eye soon fell upon these stanzas:

"When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered
To a holy, calm delight.

. . . . . .

Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit me once more.

. . . . . .

Uttered not, yet comprehended,
Is the spirit's voiceless prayer;
Soft rebukes in blessings ended,
Breathing from their lips of air.

Oh! though oft depressed and lonely,
All my fears are laid aside
If I but remember only
Such as these have lived and died."

(From The Medium and Daybreak, London, Eng.)

Concessions of Vaccinators.

[The following letter, from the pen of the late Dr. Hitchman, has been sent to us by Mr. William Tebb, Victoria Hotel, Sorrento, Italy.]

To the Editor—Sir: Adverting to the remarks of certain correspondents in your ably conducted journal, I desire to state, if courteously permitted, that the cause of medical freedom in particular, like that of liberty and justice generally, is not, in my humble opinion, likely to be wisely or virtuously promoted by clash of arms and brutish violence, either on the part of oppressors or oppressed. In brief, sir, I have no sympathy whatever with any force in matters pertaining to the science of health, public or private, except that lasting power or strength of efficacy which belongs to the armament of reason, according to logic, based on a careful, patient, well-conducted series of reiterated experimental trials. In a debate following one of my lectures on "Smallpox and Vaccination," delivered in Hope Hall, Liverpool (next door, by the way, to the Medical Institution), the following concessions of vaccinators were yielded or admitted in the presence of almost thousands then, but not now, in thralldom:

"Lymph has undergone a long human transmission, and lost its prophylactic influence.

"Smallpox, after vaccination, is often severe and mortal, independently of the number of vaccinal scars, or whether one vesicle or six vesicles."

"Mortality increasing with each epidemic in the best vaccinated towns, is proof conclusive that vaccination has not now the victory over smallpox which vaccinators formerly claimed for it."

"Re-vaccination more frequently succeeds now than ever, showing that lymph does not destroy susceptibility."

"Other diseases than cow-pox, especially syphilis and chronic eruptions, are now conveyed into the system of previously healthy children."

"Matter taken from smallpox, horse-pox, swine-pox and cow-pox, is at present mixed up with human diseases, and when used as lymph may be called 'pure,' though very impure, no test of purity being known to vaccinators beforehand, but afterward only by the symptoms of recognized diseases."

"We are far from denying vaccine disasters, or injuries done to children, and think that under all circumstances the operation should no longer be compulsory."

"We have no sympathy with official despotism."

I think, sir, such facts as these concessions of vaccinators demonstrate should find more general acceptance in Oldham and elsewhere.

Yours with respect,
WILLIAM HITCHMAN,
Member of the Royal College of Surgeons.
Pembroke Place, Liverpool.

As the master, so is the servant. As your brains are, so is your body. Use Warner's Log Cabin Rose Cream, and clear your head of that horrid catarrh. It is a sure relief from Catarrh. Price 50 cents a bottle.

WOMAN SUFFRAGE:

BENEFITS HOPED FOR FROM ITS ATTAINMENT,

By JULIA WARD HOWE.

The Baptist tabernacle at San José, Cal., was completely filled recently by an audience of more than average intelligence to hear an evening lecture by Mrs. Julia Ward Howe, of Boston, on "The benefits, general and particular, that women may hope to derive from the exercise of the Suffrage." *The Times* of that city did itself the credit of presenting a good report of her remarks, from which account we present the following:

The progress of society, said the speaker, is represented by the progress of its ideals. In the Pentateuch are related bloody conquests by Israelites, the records of which now bring a shudder of aversion to men and women alike. The new ideal of womanhood is one of the greatest forces of the century, and it is visibly improving her bodily condition. Some years ago, when it was first proposed that women should be permitted to enter medical colleges, their authorities rose up in unison, protesting that the sex had not health enough to stand the strain which the course of study would impose upon their vital forces. And on one occasion Dr. Edward Clarke, in the presence of such great men as Prof. Agassiz and Dr. Oliver Wendell Holmes, lectured *down* to us on those miserable bodies of ours which would be brought to grief and ruin if compelled to sustain the strain of a college course. Yet, somehow, young women, in actual experience, bear this strain as well as young men.

The body of woman or man, born a natural body, can be developed also into a spiritual body, becoming thereby active instead of passive. The womanly idea has been something passive and passional. Adah Isaacs Menken speaks of a "dead beauty," ornamented ghosts which bring no life because they have none. The children of such parents inherit deadness of soul, and are mere mummies. If, by some unusual conditions, the higher life should measurably exist in them, it is systematically poisoned out, and they are compelled to lead spiritless, routine lives. In the body of this death-in-life we see the artificial smile and the skin-deep, superficial eyes. Margaret Fuller wrote of ladies who from their gondolas ascended the marble staircases of Venetian palaces and "exchanged with each other the customary galvanized grimaces." Such are but corpses, the face bound in a net of seeming, the muscles unserviceable through compression, the circulation of the blood impeded, their feet tortured by high heels at the back and sorely pinched in front—woman given over to be bound hand and foot in pain.

With free women, true to their higher nature, by contrast there is activity of brain; the eyes—no longer glazed—express the life within; their meaning lips express pleasure only when it is real; the lungs have free play, and the blood is therefore fully oxygenated; their whole frame has the poise of power; there is a natural grace of figure, and their walk, their feet being free from compression, shows the natural grace so conspicuous in Italian women not of the fashionable classes.

Next to the human brain, the human hand is one of the most wonderful of creations. If the brain receives from the Creator ten talents, the hand will receive five. But the hands of fashionable women are as useless as the feet of Chinese women, and chiefly utilized for the display of finger rings. These miserable caricatures of women will pass away when women can have free access to truth and justice.

The value of the suffrage is that it opens a vista of opportunities by the removal of arbitrary limitations. A German philosopher says that the race cannot live on well without a belief in immortality, because the contrary view involves a limitation of the scope of the faculties to too narrow a field. So of the limitations of women which isolate them from the great issues of society. This limitation of suffrage to one sex is defended on the ground that a position in politics is not a true one for woman, because we look to her for morality, purity and self-sacrifice. If, however, political inferiority involves moral superiority how would it do to apply the same rule to men, and exclude them from the franchise?

There are three things that are especially needed. First, a better world to work in; second, better work to do; and third, better ability to do it.

Emerson said that it was enough for us to do in the world if we paid our debts and kept clean. Women often have also to pay their husband's debts, and keep their children clean.

It had been said to advocates of woman suffrage, "*You* don't want the suffrage, for you will not vote, but your cook will." It might have been said of Christianity that it was only of use to beggars; yet it had become a power. In New York taxes were paid to keep the city clean, but it was reeking with filth, because the money was stolen. Had the mothers of New York the suffrage, they would see that their children should not be poisoned by living in dirt. Surely the public does not want to cheat the public; and the more the basis of power is extended the more likely will the current of public opinion become broader and stronger so as to sweep past the eddies.

One object to this extension is that it would "increase the ignorant vote." This is better than the objection that preceded it—"we have all the rights we want." The Jewess Esther, surrounded with the means of gratifying every want, could not sleep because her people were oppressed. The blood of Miriam and Deborah was in her veins. Shall we, because "we have all the rights we want," be indifferent to lifting the whole race?

In Massachusetts this fear of the ignorant vote was the principal weapon of the fashionable women who sent delegates to the Legislature and engaged lawyers to speak for them against woman suffrage. On one occasion a woman, said to represent labor unions, petitioned against woman suffrage, and used very abusive language against its advocates. One of the questions presented to the legislative committee for answer was: "In the event of woman suffrage, would not intelligent women and women of character stay away from the polls and ignorant women crowd to the polls?" William Lloyd Garrison replied: "It seems to me the present occasion is a sufficient answer to the question: here are women of character and education petitioning for the suffrage, and here is *ignorance* petitioning against it."

On one occasion she had come to the New York Nineteenth Century Club to answer Rabbi Guptil, who was to speak against it. He wrote to her previously for information as to works advocating it. She gave it to him; he read them, and when he came to discuss the subject stated that he had become a believer in that which he had undertaken to oppose.

There are evils which in the weaving are silken webs, but in the breaking become steel. So if we undermine the sentiment of justice, which is indispensable to the life of free institutions, by denying the right of suffrage, the consequences may be next to impossible to remedy. The changing currents of society may alter the centres of wealth and influence; but from the heights of equality and humanity there can be no decline; and Justice, when lifted up, will draw all the world to her.

☞ I always took an interest in your paper. I read its columns from week to week, and the Message Department was my especial favorite. I tried honestly to verify what was given in this way, and whenever I was able to verify a message it did me a great deal of good. Sometimes I found a little mistake in what was given, but I did n't pick and hack at it, and think it was the medium or you people here making up things; I tried to reconcile it with the idea that spirits must have a very hard time in getting back, and that when they get hold of a machine, in their eagerness and haste, they don't stop to think whether they have got it in special working order for their use or not, and I have found out since I went over that that is exactly the idea, and that a great many more truthful statements are made than mistaken ones, so I feel you are doing a good work.—*Spirit James H. Foss.*

Free Thought.

RE-INCARNATION.

BY R. S. WOOLFORD.

The argument *pro* and *con* upon this "perplexing" theme will continue until its truth is generally proven to the comprehension of the masses. This auspicious time will not be in our generation on earth, but that it will come before the expiration of the next century we have been assured by those invisibles who have taught it us orally. To rightly comprehend reïncarnation, we must bear in mind:

First. That the soul did not *always* exist as an individuality.

Second. That every existence away from soul-life (so to speak) is a prison-life of limitation and varied degrees of mental blindness.

Third. That there is no personal God, but that it is collective life in all its phases which constitutes the great oneness of all life.

"God made man after his own image, and breathed into his nostrils the breath of life," is about the inspiration that Moses received upon this vexed question, and Moses clothed the inspiration with language adapted to the comprehension of his followers; and here the case has rested with mankind.

The soul is the product of an affiliative blending of two soul-angels, for the purpose of returning unto universal nature what they have received from nature—a living soul. The negative side of this infantile living soul is the emanation essences of all material worlds up to the time of its soul-conception; the positive is the concentrated love of its soul-parents, and it is this positive that never sleeps or dies.

These soul-infants must be educated, so that in time they will become the equals of their soul-parents in experience-wisdom. To do this solar systems are "created," and like clocks their running days are fixed, as also the quota of infant souls that are to be trained within their radius. Each solar system has its guiding angel, which you are at liberty to worship as God, if you choose to do so.

The infant souls of each solar system are divided into reliefs—first, second and third. This angel has his subordinates, and so well organized is the "army of this angel" that the effect of their united labors is to the finite mind as the master strokes of a personal God. Those incased in flesh are the third relief, or the workers amid the grosser elements of nature, and in order to impel them to labor earnestly, the second relief, or those who have passed out of a material body, and are now living in its counterpart (a spiritual, or merely a more refined matter body), inspire the earth-workers with promises of special rewards. The first relief constitutes those who have passed out of a material, as also a spirit body, and, like the prodigal son, are again with their soul-parents, enjoying a feast, a recreation. Now, it is from this latter state of existence that reïncarnation takes place. The only difference between one of these prodigal soul-sons or daughters and an infantile soul-son or daughter is, that one class has been to the "front and fought amid the battles of life," the other class has not.

We have not here touched upon the journey of the soul in its subdivided expressions through the lower forms of life—mineral, vegetable and living—below man. We have been told that it requires about fifteen hundred years, on an average, to pass from earth-life again to soul-life. There being no partiality in the purposes of this angel we have spoken of (calling him and her by what names you may), each soul is required to pass through a discordant earth-life, as well as a harmonious one, a brutal as well as an angelic one.

But the emotions—soul-ripples—of these imprisoned souls on earth disintegrate the atoms composing material worlds; and as this disintegration proceeds, the refined counterparts become more beautiful, until finally the "spirit spheres" will be in the near future a thousand times more beautiful in their contour, residences, etc., than they were ages ago, or even now.

Our solar sun is the home (the office) of this angel, and its light is but the materialized light of its dual soul-life. This dual angel was a mortal long before our solar system was evolved, and it was his hand that evolved it. All his and her knowledge were evolved just as you are acquiring knowledge to-day; and what they are now you shall be some day. The soul-angels create space, consequently collectively there was no beginning to life, and there is no limit to the achievements of soul-life when individualized.

Christ said: "I take upon myself the sins of the world," and they were heavy to bear. He did this sympathetically, not literally. Let any sensitive attempt the same and report results. If they do not find themselves in mental torment they will have succeeded in carrying a heavier load than either Confucius, Socrates or Christ could carry. It is too much for any mortal; therefore this angel rules that all must ultimately carry their own sins, and through the emotional side of their nature burn them to ashes, through the process of many reëmbodiments, until finally, like a body of light, they will return to the soul-centre of light, and from thence, like a comet, will be able to pass all material worlds in review, as on its journey the soul seeks more interior unfoldment.

The question is often asked: "Why do I not know who I was before I was born on earth?" If you did know, and for what purpose you came, your life would be void of that intensity, that fervor which is necessary for soul-expansion. In other words, this knowledge given to you prematurely would defeat the very purposes for which you were reïncarnated. But in all cases where the mortal ever obeys conscience, and does not stoop that thereby thrift may follow fawning, he and she—just as soon as the great object for which they came has been accomplished—will have this knowledge given them; also its burden, for know you not that when this is given you, and this light floods your soul, you have comprehended God, and from that time on to the day of your exit from this world, you are dead to the world, and can no longer enjoy it as others around you do? You have simply graduated, some may say, prematurely.

Minister's wife (Sunday morning)—"Is it possible, my dear, that after all you have said about Sunday newspapers, you are reading one?" *Minister* (very much hurt)—"You ought to know me better than that, Maria; this is the last evening's paper."—*Epoch.*

Neglect kills injuries; revenge increases them. A neglected cold increases its injurious effects on the system till consumption finally kills, unless cured by Warner's Log Cabin Cough and Consumption remedy. It is ye reliable remedy of ye olden time.

RODNEY'S RIDE.

In that soft mid-land where the breezes bear
The north and the south on the genial air,
Through the county of Kent, on affairs of state,
Rode Cæsar Rodney, the delegate.

Burly and big, and bold and bluff,
In his three-cornered hat and his suit of snuff,
A foe to king George and the English state
Was Cæsar Rodney, the delegate.

Into Dover village he rode apace,
And his kinsfolk knew, from his anxious face,
It was matter grave that had brought him there,
To the counties three upon Delaware.

"Money and men we must have," he said,
"Or the Congress falls and our cause is dead.
Give us both and the king shall not work his will—
We are MEN, since the blood of Bunker Hill!"

Comes a rider swift on a panting bay:
"Holo Rodney, ho! you must save the day,
For the Congress halts at a deed so great,
And your vote alone may decide its fate!"

Answered Rodney then: "I will ride with speed;
It is Liberty's stress; it is Freedom's need.
When stands it?" "To-night. Not a moment spare,
But ride like the wind, from the Delaware."

"Ho, saddle the black! I've but half a day,
And the Congress sits eighty miles away—
But I'll be in time, if God grants me grace,
To shake my fist in King George's face."

He is up; he is off! and the black horse flies
On the northward road ere the "God-speed!" dies.
It is gallop and spur, as the leagues they clear,
And the clustering mile-stones move a-rear.

It is two of the clock; and the fleet hoofs fling
The Fieldsboro' dust with a clang and cling.
It is three; and he gallops with slack rein where
The road winds down to the Delaware.

Four; and he spurs into Newcastle town.
From his panting steed he gets him down—
"A fresh one, quick; not a moment's wait!"
And off speeds Rodney, the delegate.

It is five; and the beams of the western sun
Tinge the spires of Wilmington, gold and dun;
Six; and the dust of the Chester street
Flies back in a cloud from his courser's feet.

It is seven; the horse-boat, broad of beam,
At the Schuylkill ferry crawls over the stream—
And at seven-fifteen by the Rittenhouse clock
He flings his rein to the tavern Jock.

The Congress is met; the debate's begun,
And Liberty lags for the vote of one—
When into the Hall, not a moment late,
Walks Cæsar Rodney, the delegate.

Not a moment late! and that half-day's ride
Forwards the world with a mighty stride:—
For the Act was passed, ere the midnight stroke
O'er the Quaker City its echoes woke.

At Tyranny's feet was the gauntlet flung;
"We are free!" all the bells through the colonies rung,
And the sons of the free may recall with pride
The day of delegate Rodney's ride.

—*Elbridge S. Brooks, in St. Nicholas for July.*

Banner Correspondence.

Minnesota.

ST. PAUL.—E. F. B. writes: "In the summer of 1832 my father came from Cambridgeport, Mass., to visit me (then a resident of Troy, N. Y.). He was a man of more than ordinary physical development, whose health had never been subject to any special disturbance—in short, was often quoted as one of almost gigantic strength and will-force. A few days after his arrival he met an old friend, a former resident of Cambridgeport, who invited him to make him a visit at his residence in Albany County; and as an incentive to his acceptance, told him that there was good woodcock-shooting in his meadows, excellent fishing in his immediate neighborhood—that he had guns, ammunition and fishing tackle in abundance, and withal a first-class game dog at his service. My father accompanied him home, telling me that he would return in one week.

I was engaged in a manufacturing business, my time and thought absorbed in preparation for autumnal trade, and his absence escaped my mind entirely, when the following occurrence prompted me to immediate action: I dreamed (or thought I dreamed) that in the evening's twilight I was walking along the tow-path of the Northern or Champlain Canal, near its junction with the Erie Canal, opposite the city on the west side of the Hudson River, and directly opposite me I saw the figure of a large man, enrobed in what appeared a white sheet, with a bandage passing under his chin and tied upon the top of his head, on the tow-path of the Erie. I thought it a singular costume for an evening's exercise, and gave it no further consideration until I arrived at the junction of the two tow paths, when, to my surprise, he was standing by my side, his face turned toward me; and, to my greater surprise, it was what appeared to be the corpse of my father. The shock of so singular an encounter awoke me; but I thought it only a dream, and shortly dropped to sleep again.

I should think it about an hour after that the same occurrence was repeated. I became somewhat nervous, left my bed and sat pondering over it by the window until I satisfied my mind that it was but a reflection of my first experience, and again laid down, was soon asleep, and for the third time I had a like experience. I immediately arose, went to the friend's home where I supposed my father remained, and as I arrived his friend came out the door. I asked if my father was still with him. 'Yes,' was his answer, 'but he is much better, and the doctor thinks he will recover.' He then told me that for several days they had thought his case was hopeless, and that he positively forbade their advising me of his condition. I went to him, and his countenance was the very counterpart of the one I had seen in my dream (if it was a dream). He lived but ten days, and when laid out preparatory to his burial he appeared clad in the same white robe, with the same white bandage above referred to, and every feature was identical with that which I had three times, in as many hours, witnessed in my sleep. I will add that I had never been over the ground defined in my supposed dream at the time this occurred, but to gratify my curiosity I afterward did so, *and identified every object associated with the event.*

Was this a dream? was it a vision? or did the spirit of my father withdraw from its earthly tenement to prepare me for its final exit?"

Massachusetts.

ONSET.—"Observer" writes: "I desire to make a few observations: One of your correspondents in a recent BANNER OF LIGHT confused things badly; the management of the Association was placed in a peculiar situation, and was surprised that a notice should appear announcing that the Middleboro Band would be present on the opening day—as the officers had not given it any thought, and knew nothing of it until they read the announcement in the letter referred to. The band was *not* present.

Again were the members of the Board astonished that this correspondent should make the same report to your paper that has been going the rounds of the secular press, to wit: that a saving of two miles' distance would be made by purchasing tickets in certain ways.

If financial individual interest was not prominent at Onset, doubtless there would be more harmony; it takes money to run or support a camp-meeting; there is no question but that it is for the interest of Onset to have good successful sessions, and all who attend the meetings should be willing to work for the interest of the same.

Thus far the Association has depended largely for the paying of speakers and music, etc., upon the small royalty from each passenger coming over the Old Colony Railroad, and it is for this purpose that the management desires all who visit Onset to purchase tickets *to* Onset, thus aiding directly in contributing to the fund from which the platform is to be supplied and the running expenses met. Is there really anything wrong in their request?"

NEWTON.—A correspondent residing in this place speaks highly, from personal experience, of the medial powers (trance and business) of Mrs. M. E. Walker, of 1469 Washington street, Boston, whom she has ever found to be reliable in statement to her patrons and sincere in her devotion to the angel-world.

Missouri.

KANSAS CITY.—Adrian B. Ormerod expresses great satisfaction with the BANNER OF LIGHT, taking special interest in the Message Department, which he thinks cannot be too highly appreciated by both spirits and mortals as a means of intercommunion. He recommends spiritual culture to every individual as an inexhaustible source of happiness. "I have," he says, "been a Spiritualist but a short time. A conviction of the truths of Spiritualism came to me when about to relinquish all hope of a future life, and that conviction has proved to be to me of inestimable value. Lyman C. Howe gave excellent lectures here, and the seed he planted will in due time yield a good harvest, though, as far as human vision can see, much of it fell by the wayside."

ST. LOUIS.—Samuel Penberthy writes, June 24th: "The First Association of St. Louis has elected new officers for the present term: G. E. Williams, President, No. 2705 Dickson street; Recording Secretary, Samuel Penberthy, Hotel Western, 3d and Carr streets."

New York.

NEW YORK CITY.—Harry Millinet writes that he has attended several séances held by Mrs. Effie Moss for materialization, at one of which "Winona," an Indian spirit, came and treated him for deafness, and at the same time gave his wife a number of tests. An average of three spirits came to each of the sitters; those accustomed to doing so walked around the room, sang and conversed in clear, audible voices. He says: "While Mrs. Moss was entranced and standing outside of the cabinet by the side of my wife, there would gradually appear near the medium in mid air a female spirit known as Egyptia, who, after remaining visible for a minute, would gradually dematerialize in plain view of the circle. On some occasions spirits stood under the full glare of gaslight gazing at the circle, the color of their eyes being plainly seen. I trust the spirit-world will prolong the life of this worthy medium. All charges of deceit by the press of this city against her are false in every particular, as scores of Spiritualists will testify."

Connecticut.

WILLIMANTIC.—W. D. Clark, Secretary, writes: "The First Society of Spiritualists held its last meeting of the season Sunday, June 24th. Prof. W. F. Peck occupied the platform, as he had done most acceptably through the month of June. His lecture in the evening on 'Thomas Paine' was exceedingly fine. A portait of Mr. Paine, presented us by the *Boston Investigator*, hung in the rear of the platform, and under it a motto from his works. We thank the *Investigator* very much for so kindly remembering us. We also thank those who have so liberally contributed to our aid, making it thus far the most successful season we have had for several years."

July Magazines.

THE MAGAZINE OF ART.—A brief essay upon "The Aims of Art," by G. F. Watts, is followed by an interesting "Personal View of Japanese Art," which the writer, Mortimer Menpes, considers to be of "intense and extraordinary vitality, in the sense that it is no mere exotic cultivation of the skillful, no mere graceful luxury of the rich, but a part of the daily lives of the people." The writer "shudders to imagine" what even an uneducated Japanese would think of some of our so-called "Japanese rooms," which in most cases would be to him displays of bad taste and bad art. Mr. Menpes, who is an English artist, has spent much time in Japan, and writes from personal knowledge of his subject. Eight illustrations are given. An historical paper upon "The Crown; Its Growth and Development," will attract the attention of every reader. Sixteen engravings of crowns are given, from "The Votive Crown" of the seventh century, found in Spain, to the English crown made in 1833. Additional papers of interest are, "Old Arts and Modern Thoughts," No. II. of "Current Art," and "Charles Dickens and His Less Familiar Portraits." The frontispiece is an engraving of Hellbuth's "Summer Day." Of the full-page illustrations "Niobe," from the picture by Solomon, engraved by Jonnard, is worthy of special note. New York: Cassell & Co.

ST. NICHOLAS.—A spirited frontispiece is in illustration of Huldah Morgan's wide awake story for boys, "Ringing in the Fourth." Equally in keeping with "the day we celebrate" is "Rodney's Ride," a stirring ballad of the Revolution, by E. S. Brooks, illustrated by R. B. Birch. In "Dogs of Noted Americans," sketches and pictures are given of the canine faithful friends and social companions of John Burroughs, T. B. Aldrich and Frank R. Stockton, that of Aldrich said to assist his master in editing the *Atlantic* so far as to receive the mail from the postman and carry it to the library. In "Recollections of the Naval Academy," a graduate of Annapolis, H. Abert Johnson, describes the methods by which naval officers are trained, several fine illustrations by the author adding much to the interest of his narrative. W. J. Abbot explains by what succession of circumstances a pig caused the war of 1812. New chapters are given of "Drill," also of "Two Little Confederates." A. V. R. Eastlake gives a Japanese Cradle Song, with music, and an English version, and tells how babies are managed in Japan. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

CASSELL'S FAMILY MAGAZINE.—The author of "A Step in the Dark" commences a new serial story entitled "For the Good of the Family." A short completed story is given in two chapters: "Oliver and I," illustrated by Ludlow, and a one chapter story, "Mrs. Van Koert's Teapot." "A 1 at Lloyd's" concisely describes a famous London institution, and much information of a practical value is given in "Hard of Hearing," "A Chapter on Sweet Pickles," "The Garden" and "What to Wear." The engravings are excellent, and the whole number ditto. New York: Cassell & Co.

HALL'S JOURNAL OF HEALTH.—"Psychometry," "Physiognomy," and "Language of the Hand" are among the subjects treated upon in the July number. Dr. Cetlinski contributes a translation from the French of an article upon "Epistaxis, or Bleeding of the Nose," giving information of much value. Of the remaining contents are "A Curious Pathological Phenomenon," "Physical Decay of Cities," "Relation of Exercise to Health," and "Food Adulteration." New York: 206 Broadway.

FORTY YEARS ON THE SPIRITUAL ROSTRUM. By Warren Chase. A Sequel to "The Life-Line of the Lone One," an autobiography of the author, as The World's Child, who gave the first public lectures in this country in defense of modern spirit intercourse, and whose name is first on the list of calls for copies of "Nature's Divine Revelations," when in press in 1847. Boston: Colby & Rich, publishers. 1888. Price, $1,00.

The author, now well advanced in life, has given in this work a detailed account of his varied life and experiences. In the first chapter he refers to internal and external forebodings of social, political and religious convulsions. In the following eight chapters various subjects and incidents are considered, embracing the birth of Spiritualism, the first Spiritualist paper, early workers, biographical sketches, career in politics, incidents and events in the path of life, social, political and religious creed, extracts and scraps of correspondence, poetical selections from various sources, etc., etc. The author has a large acquaintance, who, no doubt, will be very much interested in his "Forty Years on the Spiritual Rostrum."—*The Religio-Philosophical Journal.*

Passed to Spirit-Life.

From her home, in West Centre Harbor, June 11th, Mary E., wife of Albert M. Huckins, aged 31 years.

She was the second companion who has been called from his side within five years by the white-robed messenger called Death to leave the mundane and enter the supermundane sphere of life.

She leaves a large circle of friends and acquaintances to mourn her early departure. She was held in high esteem by all who knew her. Her husband also has the sympathy of many friends in his deep bereavement.

Those who know that it is only the earthly body that is laid aside, and that the loved one has entered a condition where pain, sickness and death can never enter; has left a world of mental darkness and entered a world of light ("for there shall be no night there"), and has joined the innumerable company that no man can number, and especially loved ones who have gone before, and can, under favorable conditions, communicate with us—these have consolation indeed! DANIEL K. SMITH.

Ashland, N. H.

From Toledo, Ohio, on Wednesday morning, June 13th, of Bright's Disease, Charles W. Johnson, of Defiance, O., aged 19 years 9 months and 17 days.

"Charley," as every one loved to call him, was a young man of more than ordinary ability and intelligence, one who bid fair to live a life of great usefulness. He was left an orphan at the age of twelve years, and went to live with his uncle, who early induced him to unite with the Methodist Church, but he imbibed spiritualistic ideas from his mother, who was a medium, and in his eighteenth year espoused the cause of Spiritualism. He was one who never hid his light under a bushel, and never gave offence. One of his first acts was to subscribe for the BANNER OF LIGHT, which he continued taking until too feeble to read. "He thought of death as but the birth into that life which God, the Supreme Intelligence, has in his infinite love provided for all his children—'The True Life.'"

Toledo, O., June 24th, 1888. A. W. COLE.

From Concord, Mass., June 18th, 1888, Mrs. Mary A. Collier, aged 62 years and 7 months.

She was wife of Asa Collier, who preceded her to spirit-life ten months ago. A son and daughter remain to mourn the loss of the visible presence of a noble mother and a truly charitable and generous woman. Her deeds of love and kindness have been many, and many poor souls will mourn that she can comfort and bless them no more in the form. Dr. Buffum sang sweetly "Only a Thin Veil," and "Sweet Dreamland Faces," in his own inimitable manner. The Unitarian minister read and prayed, and the writer made a few remarks, while the immortal woman sought her home among the angels. M. S. WOOD.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

The Lookout Mountain Camp-Meeting.

Near Chattanooga, Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Tenting space given free. Address

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Miscellaneous.

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Banner of Light.

BOSTON, SATURDAY, JULY 7, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

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The Betrayers of Spiritualism.

One of the latest discourses delivered through the organization of Mrs. Cora L. V. Richmond, in Chicago, embodied an effective arraignment of the "betrayers of Spiritualism." She set out with the assertion that no cause can be betrayed if it is true, any more than it is possible to betray the light of the sun, the glory of the stars, or the beauty of the earth and heavens. Hence there can be no fear that the truth that is in Spiritualism will suffer from either avowed foes or professed friends, yet it is true that the advocates of every cause have been betrayed and persecuted. Every movement has its Judases. A tradition exists in the history of the church at Jerusalem, that Judas did not betray his Master from any ill will or desire that the latter should perish, but that he boastingly accepted the challenge of the thirty pieces of silver, as many are accustomed to do in the cause they espouse, believing that Jesus could extricate himself from his enemies when the hour came, and would rise triumphantly above them. He evidently did not comprehend the enormity of his deed. He may have wished to show those who reviled and despised Jesus that the latter could perform wonders, and the thirty pieces of silver were taken as one would accept a challenge. Many a man does a similar act in behalf of his friend, and is thought none the worse of for it.

Every cause, remarked the speaker, has not only its foes on the outside, but its mistaken advocates within; its professed friends, and those who betray it by their individualism, that is, their selfish desire to mistake their own personality for truth itself. Truth is not harmed by its enemies. Spiritualism has never spread and prospered more than it has recently since it has been so hotly and concertedly assailed in the pulpit and press. Forty years ago, it was "humbug," "imposture," "imagination," "electricity," and a number of other things, until the church combined to call it "Satan." For a time it was let alone, because the preachers did not profess to be able to deal with Satan, and so it went on increasing with greater rapidity than any single subject has made headway in the same space of time. After some twenty years of being ignored, a fresh attack is made all along the line, as it is discovered that it has by no means died out. Now it is receiving new attention; attention from without in the form of attacks on Spiritualism, and of addresses by presidents of theosophical societies who would have nothing to say unless they talked about Spiritualism. It has thus become a fashion among the intellectualists, by at least one of whom it is claimed as being at the very foundation of Theosophy. As for Talmage, the speaker thought that anything said in favor of Spiritualism from such a source would be against it.

But the church as a whole has ceased its attacks on Spiritualism, for the reason that it is dawning on the enlightened clergy of every denomination, many of whom were named by the speaker, that possibly Spiritualism may be the foundation for the church of the future, and hence it behooves them to wait and watch its influence on the welfare of the church of the present. As a pertinent illustration of the change that is going on, it was narrated that in the psychological department of the British Association of Science, Mr. Alfred R. Wallace presiding, at one of its meetings, some person in the rear of the room, when the company were invited to relate their experience on psychological subjects, rose and said that he did n't know anything about Spiritualism, "but I think——" he was going on to say. "Stop!" interrupted Mr. Wallace; "we are not here to listen to what you do not know, but to what you do know. If you do not know anything about it, please do not say anything." Ignorance is excusable, but to be ignorant and still not know it, ought to carry punishment enough for any one.

There are outspoken and avowed Spiritualists in the church ranks, and they are as moral, upright, honest and intelligent, as any class of people in the world. There is no condemnation for those who are undecided between the church and Spiritualism, who do not betray the truth yet have not the courage to avow it. Neither are they to be condemned who borrow the light of Spiritualism to use it as their own, who take liberal teachings and ideas from Spiritualism and preach them from pulpits entrenched behind church authority. But, said the speaker, those are to be held the betrayers of the truth who are within the ranks of Spiritualism, and who consider their own personality as more important than truth itself, who make the mistake of thinking themselves to have been appointed for a special mission or purpose, who think the truth is not strong enough to declare itself and purify and work its way into the hearts of men, who take with them into Spiritualism the desire to manage things, who wish it may serve them without knowing it. He betrays the truth who mistakes himself for a cause, and stands between the light of heaven and any who are receiving that light.

In every cause there is some one who, seeing the light enter the crevices of his narrow dwelling, calls men in from the broad sunshine and warns them against a cloud, bidding them see the light as he has prepared it for them. But no cause ultimately suffers from such expressions; it is only individuals who suffer. There is an inevitable variety of views in every new movement. Spiritualism is broad enough to give all the privilege of thinking and judging for themselves. Nay, it will be worse for those who do not thus think and judge for themselves. Spiritualism is founded upon the truth of immortality, and therefore it cannot be overthrown. Faith in immortality is as wide as the human race. Spiritualism declares itself to be one with every manifestation of the spirit in all ages, to be the same power in a different name and form that has appeared to all in demonstration of spiritual existence, and announces itself to be one with angels and ministering spirits, tokens, signs and wonders of a supermundane agency that have gone unexplained. It cannot itself suffer, but in its presentation to the world it may.

The foundation of a truth can in no way be shaken by the falsehood or betrayal of any one professing it. Human intelligence is fully capable of understanding the manifestations of Spiritualism. One man's evidence of spiritual intercourse and communion is more valuable than the denials or doubts of a thousand. Spiritualism is capable of its own defense. It makes no claim that its advocates are superhuman, that its mediums are more than human; but it does insist that they shall be treated as human beings and not be suffered to be betrayed on its own altars. Judas becomes a saint by the side of any one in the ranks of Spiritualism who turns traitor, informer, detective, and would accuse every body of being fraudulent except himself. The time will surely come when even the betrayer will acknowledge the light that he seeks to betray.

What Labor Wants.

It has been well said that the grievance of the working class is not the less real because they are not at all times able to make a clear and complete statement of it. It exists all the same, whether they can define it or not. And experience is teaching us all that it is a grievance which will never cease until the causes of it are as far as possible taken away. The remedy for a wrong of this character is not to be applied by any single class, since the social structure is not formed in that way, but must come from a desire and determination of the entire community to right a wrong that is so extended and serious. Therefore employers and employed, capital and labor, are to coöperate. The State and the Church are to unite in so worthy and necessary a work.

But all permanent labor reform implies increasing habits of thrift, in its turn; the visible growth of intelligence; the spread of temperance and general sobriety; and the persistent practice of all the economic virtues. Above all things, in this age of many temptations, there must be a growing hostility to the saloon and all its destroying influences. The laboring man must become the unrelenting foe to this sure destroyer of his prosperity, this ruthless robber of his self-respect, this betrayer of his peace and happiness. On this enemy he must set his foot with a determination never to take it up. If the saloon is the worst enemy of the community, it is especially so of the workingman.

It has been suggested, by way of helping on the improvement of the laborer, that children be taught and encouraged to save money by attaching a penny savings-bank to every public school, in this way inculcating in their opening minds the true principle of thrift by the practice of prudence, and teaching them that future enjoyment always costs a present sacrifice. In all the larger towns and cities, cooking-schools should be established, to instruct thoroughly in the one art whose practice lies close to the foundations of civilization. Without an adequate knowledge of this most essential of all arts, it is needless to say that no increase of wages or relieving decrease of work will bring any addition to the workingman's health or any increase to his happiness.

Courts for the conciliation and arbitration of differences should be maintained at all centres of manufacturing and mining industry, whether established by mutual agreement or by government. The former method prevails in England, the latter in France. To such courts all questions respecting wages, hours of labor, and terms of employment which may arise between employed and employers, should be invariably referred, and the decision be binding.

There is no sufficient reason why labor organizations should not exist and work under a regular charter, and thus become legally recognizable and responsible. Under so just and equitable a system it would be easy for capital to see its way to the adoption of the profit-sharing plan, according to which labor becomes more and more its own employer, and the present antagonism of interests gradually disappears. This, however, is expected to be conditioned on the increasing thrift and intelligence of the workingman, who would soon be able to convert profit-sharing into coöperation.

And in reference to taxation, it is manifestly unjust and wrong to lay taxes on the amount shown to have been expended; it ought to be laid on what is actually possessed and what is earned instead. Jevons, a recognized authority on the subject, insists that *labor combinations should be perpendicular rather than horizontal:* that is, that in all cases of a combination of labor and capital in one and the same concern, the competition should be with similar combinations, and not, as now, between labor on one side and capital on the other.

Let the foregoing principles be seriously discussed and thought upon by the laboring classes, and they cannot but rise to a higher and broader contemplation of their interests and welfare than ever before. Heaven never fails to help those who help themselves. There is no weapon so effective for permanent good as reason. It is never employed in vain. If persistently used by labor, which at the same time bears its ills as best it can, feeling certain that the day of its redemption draws nigh, there is no question of the triumph it will ultimately achieve. And it will come to stay. Who can picture the happy change that will be wrought in the entire social state on the successful readjustment of these most important relations?

Mr. Kellar as an "Exposer."

To superficial observers only, and those who have no knowledge and rather desire to have none of Spiritualism, the pretensions of such a professional as "the wonderful Kellar" have any weight. He occasionally gives out as a soothing palliative to those of his audience who know better than he teaches, and those who, though not avowed Spiritualists, see through the flimsiness of his pretensions, that he does not affect to duplicate what occurs in the presence of mediums, but only the tricks of those who assume to be such but are not. But this position, which the rapidly increasing number of believers in spirit phenomena forces him to occasionally take, is studiously kept out of sight in his public announcements, and those who see them are designedly given to understand that he is successfully engaged in demonstrating that the phenomena of Spiritualism in their entirety have no existence except in the skill of an expert conjurer, and that they who think otherwise are wofully deceived.

Those who are inveigled by this specious advertising to attend his performances are led to believe, or are expected to, that a few imitations of phenomena—and these a very few, but all that are within reach of a conjurer, some of them dating as far back as when Signor Blitz was a boy—constitute the all-in-all of what have been witnessed and tested by Spiritualists, when the truth is there are scores of phenomena that he cannot touch and dare not attempt to.

We are informed by one who has attended his exhibition in this city that he is very chary about explaining the *modus operandi* of the tricks he pretends to be identical with those of the phenomena of Spiritualism. About all he explains of these is one that is so apparent it needs no explanation; and that is the perambulation of a small table, which is effected by means of a hook attached to his wrist; just as though *that* accounted for the movement of a table weighing fifty or seventy-five pounds, or a piano that weighs eight hundred, with no one within ten feet of it! And yet Conjurer Kellar had the bold effrontery to say, night after night to a Boston audience, at the close of his hook-and-table performance: "This is the way *all* mediums do it."

In the early days of the Seybert Commission, when the indications were that that distinguished—we may be blamed by some for not now terming it that extinguished—body had taken Mr. Kellar into its confidence as a leader in its councils, he was reported in the *Philadelphia Press* as explaining the way in which slate-writing is done by one whom he says "floored me once for a little time, but I soon caught up with him." "How do you think he worked," exclaimed "the wonderful Kellar" exultingly. "This was the way: Before coming to the séance he wrote out a sentence on a slate in tar carbon, a material that on a dark surface is invisible, and will bear any amount of washing without coming away. When he put the slates together he burst between them a little capsule of pure hydrogen, and then quickly closed them. The gas, combining with the tar carbon, made the writing plain."

But there was no soiling of one's fingers with "tar carbon" at the Boston Museum last week; and the conjurer gave his audience only this explanation: he used his own prepared slates, on which the writing had been previously placed, (and which he stated was the "way in which Slade did it,") and would not allow any one to bring his own slates, as every medium for that phenomenon is not only willing but prefers that his sitter should.

Mr. Kellar has made great ado in claiming to perform what he calls "the cabinet trick." He does what resembles the manifestations which used to occur in presence of the Davenports, but he does not permit his cabinet to be examined, neither does he explain how the effects witnessed are produced, with the exception of those he himself performs after releasing his hands from the ropes. But as to the manner of freeing his hands his audiences are not enlightened. He did, however, undertake to explain it all in London, when the Davenports were there years ago, and he attended one of their séances in that city, at which were present a notable company, among whom was Dion Boucicault. How far Mr. K.'s explanation on the ground of trickery, of what then occurred, was to be credited, may be inferred from Mr. Boucicault's own account, over his own name, given at the time, as follows:

"While Lord Bury was stooping inside the cabinet, the door being open and the two operators seen to be sealed and bound, a detached hand was clearly observed to descend upon him, and he started back, remarking that a hand had struck him. Again, in the full light of the gas chandelier, and during an interval in the séance, the doors of the cabinet being open, and while the ligatures of the Brothers Davenport were being examined, a very white, thin, female hand and wrist quivered for several seconds in the air above. This appearance drew a general exclamation from all the party.

At the termination of this séance, a general conversation took place on the subject of what we had heard and witnessed. Lord Bury suggested that the general opinion seemed to be, that we should assure the Brothers Davenport that, after a very stringent trial and strict scrutiny of their proceedings, the gentlemen present could arrive at no other conclusion than that there was no trace of trickery in any form, and certainly there were neither confederates nor machinery; and that all those who had witnessed the results would freely state in the society in which they moved, that, so far as their investigations enabled them to form an opinion, the phenomena which had taken place in their presence were not the product of legerdemain. This suggestion was promptly acceded to by all present."

A few years since Mr. Kellar was in Calcutta; at the same time Mr. Eglinton, the English medium, was holding séances in that city. The following, from a letter sent by Mr. Kellar to the editor of the *Indian Daily News*, a copy of which paper containing it was sent us, explains itself:

"In your issue of the 13th of January, I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether in my capacity of a professional prestidigitateur I could give a natural explanation of effects said to be produced by spiritual aid.

I am indebted to the courtesy of Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

It is needless to say I went as a skeptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After relating the particulars of numerous marvelous tests he received, he continues:

"Forty-eight hours before I should not have believed any one who had described such manifestations under similar circumstances.... I repeat my inability to explain or account for what must have been an intelligent force that produced the manifestations, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand.

(Signed) HARRY KELLAR."

Mr. Kellar's explanation of how the phenomena are produced, as given at the Museum last week, may satisfy those who have never witnessed them in the presence of mediums; but to those who *have* been thus privileged his "*exposé*" amounts only to a demonstration of how *he* can *imitate* some of them. If he were to confine himself to an exhibition of his really clever prestidigitational tricks and his remarkable mathematical powers (as demonstrated by his chessboard performance and "Psycho"), in conjunction with his fellow-performer, the Indian juggler, "Nana Sahib," whose Oriental tricks are certainly very mystifying, his entertainment would, in our opinion, be much more pleasing to his auditors than his "explanation which does not explain."

Sensible Pulpit Preaching.

We are gratified to be able to name at least one pulpit of character and influence, in these days of Talmagian assaults on Spiritualism, from which just and true utterances are to be heard in reference to the presence of spirits and their power to communicate with mortals. It is the pulpit of the First Presbyterian Church of Syracuse, N. Y., whose occupant is Dr. Spalding. The congregation is the largest and wealthiest in that city of eighty thousand inhabitants, and the pastor enjoys an unbounded popularity. He very recently preached on the subject of spirit witnesses, admitting at the outset that the idea that spirits in heaven are interested in those here on earth has found a sure lodgment in the human mind. He said that the great hosts, whose genius is so near akin to the inspirations of the prophets and the apostles, had all along held to this glowing thought. And he quoted Edmund Spenser and John Milton in support of the assertion.

The spirit visitants, he said, were unseen, as Milton describes, because these eyes of ours are only for material objects. Nevertheless, he added, their presence is not the less real, and not less real than God's presence, or than the Spirit's own influence which we have never seen, but whose power we never doubt. This partition wall which separates the two worlds is very thin, remarked Dr. Spalding. It is nothing more than this veil of flesh, which holds our spirits only for a time, and is so soon to be rent, when our spirits shall go forth to mingle in the innumerable throng which people the air around us. Is this veil, he asked, impenetrable to them? It is not wholly so, he said, even to us. Though now we are at so many points shut in from one another by material walls, though so much of our communication with one another is restricted to these channels of sense—to speech, and touch, and sight, and hearing—yet it is not altogether so. Our minds hold communication with each other through viewless avenues, and we impress our thought upon another, sometimes with mightiest power, when every channel of sense is closed.

It is a thin partition that separates us, he repeated, that separates our spirits from one another, even when we are here in the flesh. How much thinner this partition is, he argued, to that one who has broken through the outer wall, and is free from these physical laws which surround us.

Is this dangerous ground that we are treading upon? he inquired. Perhaps it has become so to the weak and superstitious, said he, in reply, for the reason that all high ground is perilous to such; but that is no reason why a strong man should not frequent it to refresh his soul, to gain some new sense of the exceeding smallness of this material earth as it lies there under the boundless spiritual world.

He confessed that there was something inexpressibly precious to him in the truth that our holy dead still live, live for us, live with us, and are made ministering spirits to us. He called on his hearers to believe that around and over us they stand and watch like stars and sentinels of the sky; rejoicing even more fully in the fruits which we have gathered from their labors; the mother that taught us in infancy, the father that sacrificed for our comfort, the child that perhaps gave us our first lesson in faith, the friend whose counsel was sweet and whose life was an inspiration; these now coming to us, penetrating through memory and hope to our innermost spirits, loving us with an increasing ardor, beholding us with a deeper solicitude, appealing to us in ways more persuasive than of old to live worthy of ourselves, of God, and of the great hereafter.

The ceaseless noise of this world's machinery, the onward rush of our fierce passions, the untempered ambition and care of our lives, this is too loud for their gentle voices. But they speak on, and now and then, in those better periods of life, in those blessed pauses which come to us in our sorrows, in our sickness, in the twilight hours, in the midnight watches, we hear them ringing clear and beautiful as heavenly chimes—the voices deep and solemn which sound along the corridors of centuries, and those more familiar ones of those we have known and loved, saying to us, "We are near; we behold your cares; we see your conflicts."

Such is the appeal, said the speaker, which comes to every reverent heart in the best hours of its existence. What potency there is in it! It comes from those who love us best, from those who know our troubles, who themselves have passed through them, who hold us in their tender sympathy, who measure these earthly afflictions alongside of the heavenly glory, these earthly losses and gains alongside of the eternal loss and gain. "Patience" is what those who are witnessing us from the other side are saying to us. Patient continuance in well doing. Looking for no great exploits nor dazzling attainments, but doing each day's duties, doing each little service, and "having done all to stand."

This is a good spiritual discourse. Why it can be in any sense wrong or wicked to believe in spirit intercourse, when we are all the time confessing that it is spirit alone that vitalizes the universe, we are wholly unable to understand. The preachers at large are hostile to this practical belief in spirit communion, because they apprehend that it is going to divest them of their authority, and thus render their living precarious. And so it undeniably will. Nevertheless, what is real and true we all have a right to know and enjoy and profit by, whether the human institution of a priesthood survives or perishes in consequence. Verily, the light grows brighter every day.

Mediumship as a Penal Offense!

There are certain people who are willing to live on this planet with other people, on the single condition that they shall themselves rule and regulate the rest. Of this self-selected class the editor of the Brooklyn *Citizen* appears to be one. He makes haste to improve the occasion of Judge Gildersleeve's sentencing Madam Diss Debar to the penitentiary for six months by declaring that "it sets a precedent which it will be easy hereafter to follow."

He humanely professes to understand now "both the Mosaic mandate that witches should be put to death, and the excessive zeal which led to the burning of innocent women for witchcraft in the days of Cotton Mather." He of course means the hanging, instead of the burning, of women condemned for witchcraft, though he applauds the "excessive zeal" that led to it all the same. That is the kind of zeal he would like to see in operation.

What has been gained, he asks, by the trial and sentence in the case just specified? Listen to his answer to his own question. He says that "before we are much older it will be unnecessary to prove particular acts of fraud on the part of Spiritualist mediums in order to secure their punishment. They will come naturally under the head of vagabonds and public enemies, and be liable to arrest and punishment on sight, together with the less guilty creatures whom humanity has ordained to live as a sex and a class apart from it. Hereafter," adds this conceited specimen of intelligence, "to be a medium, to be proved to lay claim to spiritualistic powers, *ought to be a sufficient cause for imprisonment, with hard labor.*" In short, this editorial lawgiver, who so admires the Mosaic law and loves the spirit of the days of Cotton Mather because of its "excessive zeal," demands openly that mediumship shall be made a penal offense. He calls for "a formal declaration making claim to the possession of supernatural powers in the line of mediumship," that it shall be made "a penitentiary offense." That is the way he would go to work to "purge" society of what he is pleased to call "one of its abominations."

The age we live in forbids the handling of such a spirit as his in the way he challenges reprisal. Impregnably entrenched by the rights that are guaranteed to us all in the National Constitution, in respect to freedom of conscience and the unrestrained enjoyment of religious belief, the liberal mind instinctively refuses to resent or punish even the most offensive displays of illiberality. It would be inconsistent with itself if it did so. We can tell this ferocious bigot, however, that he has greatly overshot the mark this time, and provoked only the profoundest pity and contempt of those who will condescend to notice him at all. The world is not moving along any such lines as he is traveling so satisfiedly. *The day has departed for punishing free inquiry with the penitentiary!*

The Mediumship

Of the future is strongly hinted at in the answer to a question on our sixth page by the guides of Miss M. T. Shelhamer, when they said:

"It may be possible that the person mentioned possesses personal mediumistic qualities, and we would advise him to sit either alone or in connection with some congenial friend for the purpose of ascertaining this and of unfolding whatever powers are his. *In this way it is possible for him to create a magnetic atmosphere which will be of service to his spiritual friends, and through which they may approach and communicate with him personally.* We do not know that this is so, but we think it likely, and worthy the trial of investigation."

These remarks are directly in the line of a statement made through the late Mrs. J. H. Conant, to the effect that under the constant increase of spiritual knowledge now going on in the world, the advanced intelligences in spirit-life hopefully looked forward to a time when the excarnated ones would be able to approach mortals individually and directly, through a prepared channel of receptive personal conditions, without feeling the need of a *third* party in physical life to act as a medium for the transmission of their thought.

Barking Again!

As a canine, who having pursued a flying feline through an aperture in the garden fence, stands frantically addressing the spot whence disappeared his hoped-for prey, so the Regulars of Maine are at present surrounding the capitol at Augusta with upreared muzzles and angry shouts. They *know* they chased a "doctors' plot law" into the building and through the Representatives' Hall and Senate Chamber, and they refuse to believe their prize was finally lost through the veto of the late Governor Bodwell and its subsequent endorsement by the upper house.

Consequently we see them making frantic efforts to set aside the decision, and Judges Goddard and Symonds, it is reported, have placed before Judge Peters their petition for mandamus to compel the Secretary of State to place the act to regulate the practice of medicine on the state files as a law.

If any proof were needed to show the utter unconstitutionality of such proscriptive statutes, and the bitter selfishness of their progenitors, the case in Maine would fully furnish it: The people of that State do not want a doctors' plot law; the law-makers have ousted it; the press of the State have no marked interest in it, but *the doctors* are howling themselves hoarse with demands that the courts step in and override the veto of the Governor and the vote of the Senate, and thus *force* a protective monopoly bill, framed for their *own* particular benefit, upon the citizens as a law. They are particularly frantic at present, as they are evidently certain that it will not do for them to approach a new legislature with a demand for such a statute, and therefore their only hope lies in legal quibbling in favor of the one they *think* they have obtained.

☞ There is a somewhat obscure sheet in New York called "*The Morning Journal.*" Like other sensational dailies in that metropolis it glories in misrepresenting Modern Spiritualism. It is self-evident to every student of the subject that its editor knows he misrepresents facts when he allows his reporters to write up slurring articles against *bona fide* mediums.

☞ Our Free Circles Tuesday and Friday of last week were *recherché*—so the numerous visitors asseverate. Those who did not peruse the Answers to Questions upon the sixth page of last week's BANNER, should do so on the first opportunity, as they are replete with intelligent conclusions, given in clear and unmistakable language.

☞ The bronze statue of Josiah Bartlett, Esq., to which we have previously alluded, was unveiled at Amesbury in presence of the Governor and other distinguished individuals on the Fourth of July.

ALL SORTS OF PARAGRAPHS.

Bandannas and bananas are in great demand;
But the supply is abundant all over the land.

It is said that a Cincinnati gentleman and his family, who spent the winter in Florida, became much attached while there to a colored waiting-maid and wished to bring her home with them. She agreed to come on one condition; and that was that the family should keep her forever and not sell her. Of course, this condition was accepted. The poor creature actually believed that by going to live as a servant in the North she became a slave and could be sold.

A great want is *felt* for hats.

Twenty-one years ago Maximilian and his two principal officers, Miramon and Mejia, were shot by the Mexican authorities for endeavoring to subvert the republican government and create a monarchy instead. It was a deep scheme of European royalty, backed up by the Jesuits of the Catholic Church. It was well for the Mexican people that it failed. May they profit by the lesson.

"PROGRESS" is the name of a new monthly paper in this city, the second number of which is just issued. Its purpose is to advocate prohibition, woman's suffrage, the rights of laboring men and better social conditions for all. E. Norris is its managing editor. Associate editors, Mrs. Mary A. Livermore, Rev. O. P. Gifford, Prof. Garland and others. Publication office, 1 Columbia street, Boston. A *Progress* of this kind should meet with no impediment it cannot overcome.

The different religious denominations of this region appear to be agreed together to disagree hereafter as they have done before. Their action gives variety to Christianity at any rate.—*Pittsburgh (Pa.) Commercial Gazette.*

Whereas the literary lyceum field was once the whole of New England, especially the State of Massachusetts, to-day Ohio has more lecture courses than any other State in the Union; next comes Kansas, then Iowa, Minnesota, Wisconsin and Illinois. New York now is a better field for lecturers than New England.

"Howard," in last Sunday's Boston *Globe*, says "Henry J. Raymond, the founder of the New York *Times*, long since passed away into the shades of oblivion, rescued thence semi-occasionally by hands of affection, which, too, will soon have passed away." "Shades of oblivion," forsooth! Spirit Henry J. Raymond is more active to-day than ever in the affairs of the mundane sphere of life in a literary point of view; and he wants this fact generally understood by the press in which while here he was so deeply interested.

ADVICE TO INVESTIGATORS.—Here is a line from Ivan Panin upon which self-satisfied and narrow inquirers concerning Spiritualism can profitably ponder: "It detracts naught from the razor that it cannot cut a rock. Say not, therefore, this is false. Rather see whether thou art not the rock."

Mr. B. F. Underwood, formerly editor of *The Index*, more recently of *The Open Court*, is now editor of *The Graphic News*, an illustrated weekly published in Chicago, the character of which will naturally be expected to be, from "the man at the helm," liberal and progressive.

SPIDERS MAY BE BEST FRIED.—An exchange chronicles that Mrs. Fraly Goodin, of Sharpsburg, N. C., was poisoned in a strange way the other day. She was taken violently ill after drinking a cup of tea, and an examination showed a dead spider in the teakettle in which she had boiled the water for the tea.

Alexander III., of Russia, would like to borrow a trifle—only 500,000,000 rubles.

Louis Kossuth, after being killed by telegraph several times, is yet alive at Turin, Italy—which city has been his home for the past twenty-five years. A recent visitor spoke to him of the flourishing condition of Pesth, when the great exile lamented to hear such a fine account of "the pearl of Hungary and not to be allowed to see her." He was reminded of the change a wig and a pair of spectacles would effect, but he shook his head and remarked with a glow of patriotic fervor: "It is just possible that I may see Hungary again. If Russia attacks my country I will go without a wig or disguise, and will visit every village and every city, and give my right arm in the service of my Fatherland."

General Benjamin F. Butler is an LL.D. Dartmouth College did it.

A party of Latter-Day Saints undertook to kill each other near Wheeling, W. Va., last week. The saints fell to quarreling and then to fighting, and five or six were stabbed, two of them fatally.

June 28th, 1888, was the fiftieth anniversary of the coronation of QUEEN VICTORIA, of England. Salutes were fired, bells rung, and a State dinner at the castle was an occasion of great brilliancy, it is said. Spirit Prince Albert was there, unquestionably, and enjoyed the occasion, although unseen by those present. From America he sends congratulations to his Queen and people.

The most important question which agitates the good people of Boston just now is: "Are some of the city's public servants untrustworthy?" According to the reports in the *Evening Record* such is the fact.

The spirit of Thersites is still abroad in the land, which ought to be summarily exorcised, and doubtless will be by the higher powers at the proper time.

INGERSOLL ON RHYTHM.—At a late reception Robert G. Ingersoll expressed himself as follows to the poetess Ella Wheeler Wilcox, who was present:

"I am a great believer in rhythm, coupled with thought, of course. Do you know what rhythm is? It is the rise and fall, the swish and swing of the blood in the human frame, produced by emotion, whether in poetry or music; whether grave or gay, courageous or fearful, malicious or loving; whether the surging tides of passion, the dancing ripples of innocent joy, or the placid calm of satisfaction flowing on under the clear, bright skies of a cloudless conscience."

Susan B. Anthony announces that she is willing to retire from active work as a Woman Suffragist in favor of some one younger. She has been a great worker.

CHICAGO WEATHER, as described by one of the reporters at the late Republican Convention:

"The red hot glare that peeped into my windows at eight o'clock this morning boiled the water in the lake, roasted the fatted calf on the lawn before my door, melted the ring on the finger of the prodical son, and thrust sharp rays of torment in the very heart of despair."

A BRIEF BIT OF HISTORY.—Just one hundred years ago Benjamin Harrison, great-grandfather of the Republican candidate for President, as a delegate to the Virginia Convention opposed the ratification of the Federal Constitution. He sided with Patrick Henry on the question, but after the Constitution was ratified gave it his hearty support.

The so-called Narragansett Pier bathing costume which has recently been launched on this unsuspecting and confiding world of fashion will just about clothe a butterfly.—*Boston Evening Record.*

Where's Comstock?

It is a Bridge of sighs just now. The plank was too "thin."

Browns—Gad, Jack, what do you want of that sheet of postage stamps? Why, you've got a hundred there! *Joans*—Well, you see, I've just completed a poem, and I may—er—send it to more than one paper.—*Town Topics.*

"What does your father do?" asked the teacher of the new boy. "He's a contractor," was the reply. "A railroad contractor?" "No, ma'am; a sausage contractor. He ties up the ends after another man has filled 'em."

Glory is like a circle in the water,
Which never ceases to enlarge itself
Till by broad spreading it disperse to naught.
—*Shakespeare.*

THE FAITH-HEALERS LOSING GROUND.—New York dispatches of June 30th aver that the faith cure business is now at a discount: "An illustration of this was disclosed to-day. Dr. J. Newton Scott has been practicing for five years as a 'metaphysician,' or faith-healer, most of the time in Jersey City. Business grew duller and duller. The newspapers ridiculed the faith-healing craze, and Dr. Scott's practice diminished almost to nothing. He became straightened in circumstances and despondent. This morning a caller knocked at his door in vain. The door was broken open and the doctor was found dead. He had committed suicide."

Terrible conflagrations have recently devastated Sundsvall and Umea, Sweden, causing a property loss of 45,000,000 kroner. Twelve thousand persons have been rendered homeless by the flames. Houses, forests and standing crops on farms in other districts were also burned.

All good Boulanger-ists will hereafter wear a clove pink as a *boutonnière.*

Several of the great (?) daily papers of New York City are discharging many of their reporters, on the score of economy, it is said. But there are other reasons much more potent.

Last year's U. S. revenue amounted to the enormous sum of $97,000,000! What a navy we could make with that amount of money.

A justice in Indiana, who had endeavored vainly to recover $20 he had loaned an acquaintance, had the latter before him as a witness recently, and managed quietly to stir him up to an outburst of ire that just fitted a fine of $20 for contempt of court.—*Gatesville (Tex.) Star.*

War talk in the United States Congress and elsewhere seems to prevail. The English navy and army are about to rehearse a sham invasion and repulse. The young German Emperor is eager for war. There is prospect of stormy times in Bulgaria. Bismarck evidently regards France as by no means pacific—there he says: "The unexpected may happen at any time."

The man who keeps his eyes open can see a great many amusing things in this world—especially when his wife sets out to water her flower garden with a hose.—*Somerville Journal.*

An old lady recently visiting in a prison asked one of the attendants why the prisoners received such coarse food. He told her it was to keep their blood from becoming impure. And when asked what they would do if their blood was impure, he dryly responded, "break out."

It does not require anything extraordinary in the way of intellect to shoe a horse, but there is a fortune in store for the man who can shoo a fly so that the little pest will stay shod.—*Harper's Bazar.*

Eleanor Kirk informs the *Cape Ann Advertiser* that she learns that Rev. T. DeWitt Talmage, of Brooklyn, has been invited to give one of his peculiar free advertisements to a current novel which is just now making trouble in the Sabbath-schools and other quarters; which leads her to continue:

"What an advertisement that would be for Miss Rives [the author]. The more he denounced it, the more dollars it would put in her pocket. *Dr. Harrison A. Tucker, the head trustee of the Tabernacle, [Mr. Talmage's Church] and the most influential spiritual medium in the United States, is a living example of this influence.* His trance practice has doubled, and his sale of medicine is enormous."

☞ A reception was held, according to the printed card in THE BANNER, at the parlors of Dr. S. K. Rich, 566 Columbus avenue, on Sunday evening last, in aid of the invalid medium, Mrs. Dimond, on which occasion, our correspondent informs us, remarks appropriate to the occasion were made by Mrs. M. F. Butler, Mr. and Mrs. Fletcher, Captain Richard Holmes, Mrs. Nickerson and others. Quite a sum was realized.

☞ We are informed that DR. Henry Rogers and wife were to leave San Francisco, Cal., on the 27th ult. for Onset Bay Camp-ground, where they will continue their public work for independent slate-writing and pictures. The Doctor's development has, it is stated, been greatly advanced by his visit to California, and fine results are being obtained.

☞ We see that Mr. Barney of the Cincinnati *Better Way* announces his intention of raising the price of his paper from $2,00 a year to $2,50. In this he is quite right. So much reading matter is well worth that sum.

☞ Much depends upon a man's courage when he is slandered and traduced. Weak men are crushed by detraction, but the brave hold on and succeed.

☞ Read "Concessions of Vaccinators," on our second page.

BUCHANAN'S JOURNAL OF MAN for July contains, in addition to its usual condensed illustrations of progressive science and universal reform, a psychometric prediction of peace under the policy of the Emperor of Germany, and a novel and profound exposition of the intellectual organs of man, and their illustration by comparative anatomy. While affirming the substantial correctness of Gall's location of the intellectual organs, it presents a new view of Psychology by explaining the indispensable correlation and coöperation of the intellectual faculties and the spiritual or vital energies, which is so controlling a law that the intellectual faculties cannot be estimated by reference to the forehead alone. The system of Anthropology is emphatically a new philosophy.

☞ We are informed by a correspondent that Mrs. H. D. Greene, one of the oldest clairvoyant and healing mediums in Boston, is located at 68 East Chester Park, where she is still able and willing to exercise her medial specialties for the relief of suffering humanity.

☞ A fine panorama of Jerusalem and the Crucifixion is now on successful exhibition at Merrimac and Monitor Building, Madison Avenue and 59th street, New York City, under management of W. D. Andreas.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Dr. A. H. Richardson will close his office at Waverly House, Charlestown, on Friday, July 13th, and will visit Onset, Harwich Port, Lake Pleasant and Sunapee Lake Camp-Meetings. Friends, please take notice. Will act as agent for the BANNER OF LIGHT.

Mrs. A. P Brown, of St. Johnsbury Centre, will speak in West Hampden, Me., July 22d and 29th; will be at Temple Heights during the Camp-Meeting; also at Madison during the Camp Meeting. Would like to make other engagements.

Mrs. Clara A. Field is now at Lake Pleasant Camp-ground, where she will remain during the season.

Dr. H. F. Merrill was present and took part in the exercises at Eagle Hall, Boston, on Wednesday, June 27th; he left for Chattanooga, Tenn., on the 28th to attend the Lookout Mountain Camp-Meeting. His address for the month of July will be at Chattanooga.

J. Frank Baxter lectured last Sunday, July 1st, morning and afternoon, in West Duxbury, and in the evening in Kingston. On Sunday next, July 8th, he will lecture in West Norwell in the afternoon, in Park Hill Grove if pleasant, but in the Universalist Church if stormy; and in the evening in Wilder Memorial Hall, Hingham Plains.

Mr. J. Wm. Fletcher will speak at Parkland, Pa., July 29th; at Sunapee Aug. 5th to 17th; in Providence, R. I., during October. Address No. 6 Beacon street, Boston. He will close his Boston office July 20th, for about two months.

W. F. Peck's engagements for next season are as follows: From July 21st to Aug. 26th, Cassadaga Camp-Meeting; September at Indianapolis, Ind.; October at Fitchburg, Mass., and Stafford, Conn.; November at Worcester; December, Philadelphia, Pa.; January, Albany, N. Y.; February at Paterson, N. J.; March at Willimantic, Ct.; April at Brockton, Mass. May and June are the only months disengaged.

Miss M. T. Shelhamer lectured at Attleboro, Mass., July 1st, afternoon and evening. Miss Shelhamer will be at Onset July 21st and 22d, and is to speak at Verona Park in August.

Helen Stuart-Riphings (who has just recovered from a severe illness, desires to announce that she has still open dates for the season of 1888-9. Her permanent address is "General Delivery, Boston, Mass.," and her present immediate address, "West Alder street, East End, Pittsburgh, Pa."

Spiritualism's Forward March.

[Extract from *Constancia*, Buenos Ayres, reprinted in the Norwegian spiritual paper, *Morgen Damrengen* of Christiana, May, 1888, and translated for the BANNER OF LIGHT by C. G. Helleberg.]

Spiritualism advanced in South America very much in the year 1887, especially in the later months. In the Province of Mendoza, where Spiritualism is new, have been formed three societies, and a fourth is forming in the city Rivadovia in the same province. Our friends have established a paper, *La Perseverancia*, which is edited by the learned Professor M. de Villars. In Gualeguay, Province Etre-Rios, a society has been formed, also in Victoria. The little table with three feet is used every day by which spiritual ideas are transmitted; the same can be said of Gualeguycho.

We are in close communion with the societies in the Capital of Paraguay, which are working with great success. Here in Buenos Ayres all the spiritual societies have, by continued study and experiment, made great progress. Spiritualism is the subject about which most families are talking, and investigations are taking place everywhere. Travelers say that everywhere Spiritualism is the theme spoken of, either for or against.

Verification.

The spirit-message in the BANNER OF LIGHT of June 23d, from MARY TRUE, of Amesbury, Mass., was characteristic of her. She was a philanthropic lady, who often made dresses and gave them freely to the poor. I knew her well. W. C.

Amesbury, Mass.

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting at this place commences its sessions July 15th, to close Aug. 12th. Express trains from Boston, 9 A.M., 4:05 P.M., on Old Colony R. R.; Sundays 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:15 P. M.

CAPE COD CAMP-MEETING.—From July 15th to 29th inclusive.

NEW HARTFORD, IA.—The Spiritualists and Liberals of New Hartford hold a three days' Grove Meeting Saturday, Sunday and Monday, July 7th, 8th and 9th.

VICKSBURG, MICH.—The Fifth Annual Camp-Meeting will be held in Fraser's Grove July 14th to Aug. 13th.

PARKLAND, PA.—Meetings begin June 30th, and close Sept. 5th.

LOOKOUT MOUNTAIN, TENN.—The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commences July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting commences July 21st and closes Aug. 26th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

NIANTIC, CT.—Meeting commences July 8th; closes Sept. 9th.

As a Drink in Fevers, Use Horsford's Acid Phosphate. Dr. CHAS. H. S. DAVIS, Meriden, Conn., says: "I have used it as an accessory in cases of melancholia and nervous debility, and as a pleasant and cooling drink in fevers, and have been very much pleased with it."

Special Notice.

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

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

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THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly Journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Jy7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* Jy7

H. A. Kersey, No. 8 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

New England Spiritualists' Camp-Meeting Association.

FIFTEENTH ANNUAL CONVOCATION,

AT LAKE PLEASANT,

Montague, Mass.,

On the Hoosac Tunnel Route,

Aug. 1st to Sept. 3d, 1888.

WITH speaking on Sundays July 22d and 29th. *Ablest Speakers on the Spiritualistic Platform.*
The best Public Test Mediums.
Instrumental Music by the Famed Worcester Cadet Band, which will be in attendance from July 21st to Sept. 3d.
Vocal Music, Entertainments, Social Dances, Boating, etc.
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Jy7 4wls

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SPIRITUALISTS who desire to support Mediums, Camp-Meetings and Speakers, and who intend to visit

ONSET BAY

This season, are cautioned to buy their excursion tickets for "ONSET." The 9 A.M. and 4:05 P.M. trains from Boston are the most rapid express trains. Sundays, at 8:15, from Boston.
For
COMFORT, SPEED AND SAFETY.
Buy "ONSET" tickets, and thereby avoid the dust and annoyances of horses, and reach the Grove in advance of any other way. You will also help to support the meetings and
SAVE MONEY
For yourself, as you will secure advantages by showing your "ONSET" railroad ticket at the
CAMP-MEETING.
Je30 1stf

Cape Cod Camp-Meeting,

Ocean Grove, Harwich Port, Mass.
From July 15th to 29th Inclusive.

A PLEASANT Grove by the sea-side; cool, south west breeze through oak and pine trees on the bluff. Dr. H. B. Storer will preside.
Speakers: Dr. H. B. Storer, Geo A. Fuller, Eben Cobb, Jennie B. Hagan, A. E. Tisdale, Prof. A. E. Carpenter, Joseph D. Stiles, Celia Nickerson, L. K. Washburn, Mrs. Sarah A. Byrnes.
Excursion tickets, Old Colony Railroad, from Boston and return. Lots for sale. Carriages to and from the dépôt to the Grove.
☞ Ample accommodations for board and lodging on the grounds. 18?w Je30

ONSET BAY.

BUY Excursion Tickets for East Wareham, and take the Onset Short Line Horse Railway for Onset Bay, and save money. Horse cars connect with every train. Check baggage for East Wareham. 1stf Je16

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Jy7 1w*

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MEDICAL Clairvoyant, Magnetic and Massage Treatments. Office 147 Tremont street, Room 8, Boston. 9 A.M. 8 P.M. 1w* Jy7

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PROPHETIC and Symbolic Readings by lock of hair or small article, also sex, by letter only, 50 cents. 6 Garland street, Boston. 2w* Jy7

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PROF. BEARSE, Astrologer. Office 172 Washington street; residence 259 Meridian street, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Send age, stamp, and *hour* of birth if possible. 1w* Jy7

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"Health is a thing to be attended to continually. There is no kind of achievement in the world that is equal to perfect health."—THOMAS CARLYLE.
"I am weary, oh! my brothers."—MRS. BROWNING.

TIRED!
TIRED!
TIRED!

Is the voiceless cry going up from the world's busy workers to-day. Weariness, which is not a passing sensation but an abiding consciousness, is a direct warning that body and mind have been too long subjected to the overstrain of our present mode of life. Our ancestors may have been stout and strong, but WE manifestly suffer from *faults of organization, nourishment or vital stimulation.* The attention of thinking people and seekers after truth is therefore invited to a new Curative System, embracing scientific Magnetic Remedies which *will* restore the harmony and balance of the great nerve centres, and thus virtually renew the springs of life and action.

This practice—the Magnetic Heilend System—has been introduced in this country by DR. EDITH HALE with remarkable success. Its principles are new. It marks the advance of the age in curing serious chronic maladies: Indigestion, Obesity, Nervous Prostration, Liver and Kidney Disorders, Diseases of Women, Heart Difficulties, Paralysis, Scrofula and Cancer, without recourse to drugs, which are *poisons in their essential nature.*

Natural remedies, given in accordance with natural laws, WILL remove weariness, vitalize the energies, cure the torments of dyspepsia, the miseries of neuralgia, and the scourge of blood and skin disorders

Semi-Invalids! YOU who seek health and strength, and desire to part company with Depression, Debility and the myriad taints of lurking disease; *You* who have the intelligence and candor to test these new Magnetic Remedies, are invited to confidential consultation with DR. EDITH HALE, Specialist in Chronic Diseases.

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Successfully Treated.

WRITE, stating your leading symptoms just as you would mention them to your nearest friend. Report your age, weight, temperament. Relate briefly what you know of yourself physically in the past, and what you *dread for yourself in the future.*

Enclose Consultation Fee—Two Dollars—and *rely* upon receiving in reply a full Diagnosis of your difficulties, sound counsel as to the means of permanent cure, and estimate of the necessary expense of the same.

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(Four Years' Foreign Training.)
Office 377 Columbus Avenue,
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My26 1s13w*

Cassadaga Lake
FREE ASSOCIATION.

THE Spiritualists of Western New York, Western Pennsylvania and Eastern Ohio, will hold their **Ninth Annual Meeting** on their grounds at

CASSADAGA LAKE
Chautauqua County, N. Y.,
From July 21st to August 26th, 1888.

PROGRAMME.

Saturday, July 21st, Walter Howell, London, Eng.
Sunday, July 22d, Walter Howell, and Mrs. Cora L. V. Richmond, Chicago, Ill.
Monday, July 23d, Conference.
Tuesday, July 24th, Dr. J. C. Street, Boston, Mass.
Wednesday, July 25th, Mrs. Cora L. V. Richmond.
Thursday, July 26th, Miss Jennie B. Hagan, Massachusetts.
Friday, July 27th, Dr. J. C. Street.
Saturday, July 28th, Lyman C. Howe, Fredonia, N. Y., and Miss Jennie B. Hagan.
Sunday, July 29th, Mrs. Cora L. V. Richmond and A. B. French, Clyde, Ohio.
Monday, July 30th, Conference.
Tuesday, July 31st, Walter Howell.
Wednesday, Aug. 1st, Chas. Dawbarn, New York City.
Thursday, Aug. 2d, Mrs. Cora L. V. Richmond.
Friday, Aug. 3d, Chas. Dawbarn.
Saturday, Aug. 4th, Walter Howell and Mrs. Cora L. V. Richmond.
Sunday, Aug. 5th, Chas. Dawbarn and Mrs. Colby-Luther, Crown Point, Ind.
Monday, Aug. 6th, Conference.
Tuesday, Aug. 7th, Mrs. Colby-Luther.
Wednesday, Aug. 8th, J. Frank Baxter, Chelsea, Mass.
Thursday, Aug. 9th, Mrs. H. S. Lake, Boston, Mass.
Friday, Aug. 10th, J. Frank Baxter.
Saturday, Aug. 11th, W. F. Peck and Mrs. Colby-Luther.
Sunday, Aug. 12th, Mrs. H. S. Lake and J. Frank Baxter.
Monday, Aug. 13th, Conference.
Tuesday, Aug. 14th, Mrs. R. S. Lillie, Boston, Mass.
Wednesday, Aug. 15th, Mrs. H. S. Lake.
Thursday, Aug. 16th, Rev. Samuel Watson, Memphis, Tenn.
Friday, Aug. 17th, Mrs. H. S. Lake.
Saturday, Aug. 18th, Rev. Samuel Watson and Mrs. Clara Watson, of Jamestown, N. Y.
Sunday, Aug. 19th, Rev. Samuel Watson and Mrs. R. S. Lillie.
Monday, Aug. 20th, W. J. Colville, Boston.
Tuesday, Aug. 21st, Mrs. R. S. Lillie.
Wednesday, Aug. 22d, W. J. Colville.
Thursday, Aug. 23d, Mrs. R. S. Lillie.
Friday, Aug. 24th, Walter Howell.
Saturday, Aug. 25th, W. J. Colville and Mrs. Clara Watson.
Sunday, Aug. 26th, W. J. Colville and Mrs. R. S. Lillie.

For Circulars, address A. E. GASTON, Secretary, Meadville, Pa.

HOW TO GET TO CASSADAGA LAKE.

Passengers over the Lake Shore and Michigan Southern Railway, Nickel Plate Railway, Western New York and Philadelphia Railway, and Western Division of the New York, Lake Erie and Western Railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway to Lily Dale Station.

Passengers over the "Erie" system, including the New York, Pennsylvania and Ohio Railroad and the Buffalo and Southwestern Railway, change cars at Falconer Crossing, three miles east of Jamestown, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway for Lily Dale Station.

Inquire of Railroad Ticket Agents for Excursion Rates to Lily Dale. 18?w Jy30

GUIDE POSTS ON IMMORTAL ROADS. By MRS. JACOB MARTIN.
This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woes of others.
It is not sent forth as a literary effort, but only as a harbinger of hope to those who hunger for future life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds.
It proves by the Bible that we are immortal and that we are *not.* It shows how unreliable the scripture is in such matters, and how powerless is Christianity to comfort the bereaved. It proves by fifty millions of witnesses that God does not answer prayer.
No woman, were she not upheld by an honest desire to serve humanity, could hurl this book into the Orthodox world and thus invite its criticisms and rebukes. But, in the hope of pointing the weary to "guide-posts" on their roads, the writer of this brave little book accepts the probable results of her convictions.
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An able work, so arranged in its several departments and index as to form a most perfect, desirable and useful hand-book for the investigator; and its material, drawn from the highest living and past historical and scientific authorities, is most reliable.
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SPIRITUALISM, and its True Relation to Secularism and Christianity. An Inspirational Lecture by W. J. COLVILLE.
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Message Department.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, about the middle of September next.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held May 8th, 1888.

Spirit Invocation.

Oh! our Father God, we would at this hour waken to the consciousness of thy presence here in our midst. We realize that thou art everywhere, that thy spirit of love may be found in each human heart as well as abroad in the free atmosphere of life; but oh! our Divine Parent, we would realize these things in the inner recesses of our souls, realize that thou art indeed a part of each individual life, that thy love and tenderness, even thy wisdom and divine power, permeate all existence, and spread abroad through every avenue of being. Accept, oh! our Father, the aspirations of our lives; may they go forth unto thee like the incense of the flowers, and become grateful in thy sight. Oh! may we at this time come into holy and sweet communion with the angels of diviner worlds; may we receive from them not only ministrations and consolations, but instruction and stimulation of mind and heart which shall uplift our souls and benefit us in seeking the experiences of life. We ask the blessing of all the good and pure to rest upon each one, especially upon the sorrowful and mourning hearts; may these be comforted; may the word of truth go forth until, like a jewel of great price, it is received into every heart, and cherished in every home. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present the questions, Mr. Chairman.

QUES.—[By O. S. B., Newton, Ia.] Do those who dwelt on earth thousands of years ago return to this sphere and respond to questions concerning their life here and their experience since their departure?

ANS.—It is not impossible for spirits who dwelt upon the earth thousands of years ago to return in contact with your present life and—if they can find instruments adapted to their use—to communicate with you concerning their previous existence or any matters upon which they are informed. That this is *frequently* the case we are not prepared to admit, because our observation has proven to us that generally those spirits who were clothed in garments of flesh on earth thousands of years ago are not vitally related to this planet at the present time. True, there are a few such who have maintained an active interest, not only in the development of the world and its natural forces, but also in the career of humanity, and who, therefore, frequently come in contact with earth and exercise their influence in diverse ways, presumably for the benefit of the race.

That these spirits of whom we speak can sometimes communicate with mortals may be admitted, and when such is the case, those receiving their instructions must undoubtedly feel an expansion of mind and an uplifting of spirit, because of the exalted matter thus brought to them. That which is childish, savoring of folly, or not extremely wise in its composition and purpose, cannot emanate from minds that are highly exalted and far advanced in spiritual attainment and knowledge. If such be given to you in the name of wise and exalted spirits, you are justified in questioning it, since such matter can only proceed from minds that, like itself, are puerile, foolish and uninformed.

Q.—Are those termed "ancient spirits" better qualified to answer queries on abstruse subjects than spirits who have but recently passed to the higher life, but who made large acquisitions in wisdom while living on earth?

A.—Not necessarily, for those spirits whom you are pleased to call "ancients" may have so severed their connection with earth-life and its conditions as to be disqualified in person from sending you any information or ideas upon abstruse or other subjects; and, secondly, what you might receive as coming from those minds may be largely diluted with the opinions and even the vagaries of minds not as well-informed as you suppose.

Let us understand this subject. We have here, we might say, a man of large mental calibre, one who is keen and profound in his researches into some vital question, which, however, in its present aspect, may appear abstract and even abstruse to your minds. Perhaps, however, this man of whom we speak has given the subject his special attention, studied into its laws, and come *en rapport* with it to such an extent as to have gained knowledge upon it. He may have dwelt upon the earth until within a very short period of time, but his mind may have been ripened in wisdom in this special department of information, and he may be fully qualified to teach you concerning it, as he reaches you from his spiritual home.

We will take, on the other hand, a spirit who has been known to history for many long years, a sage or philosopher, but possibly ignorant of the facts connected with the abstruse theme of which the first mind we have mentioned is conversant. Your spirits reach out to that ancient philosopher, and question him concerning the subject. He may not be able to respond to you; but, seeing the bent of your minds, there may be other spirits, not wise or well-informed, who, however, would like to be known as the ancient sage, and who will return and give you those thoughts which are presented to their minds, but which may not be absolutely true. The man or woman who is studious, scientific in method of research, self-learned, gaining information and instruction by special research, and who still continues to maintain an interest in earth and humanity because of vital relationships existing here and connecting the spirit with the earth, will be much better qualified and perhaps more easily brought in contact with you to discuss that particular question than some ancient spirit who is known to you now through historical records.

Understand us: we do not wish to belittle the statements of any spirit, nor do we decry the importance or the elevation of those philosophers, prophets and sages who have been known in the history of the world and who now appear to you in the name of the ancients. Whatever word of wisdom they have to give, whatever code of ethics or system of instruction, we feel will be of use to humanity, but we would not wish our friends on earth to be misled by ignorant or mischievous spirits, and therefore we say to you: Judge wisely, seek earnestly, consider that which is brought to you, and if you find it is good and reliable, whether given in the name of an ancient spirit, a modern one, or in the name of no spirit at all, accept it and make the best possible use of it for your own advantage; but if you find it weak, childish, open to question, and not in accord with the highest light reason has given you, reject it, though it come in the name of prince or potentate of the olden time.

Q.—[By A. S. J.] Why is that one who has in the spirit-world a hundred or more relatives and others with whom he was intimately acquainted in this life, upon attending séances is invariably visited by only two or three—and they always the same—and hears no word, either by direct communication or through others, from the remaining ninety-seven or more?

A.—We should judge the reason of this to be that the person indicated has not as yet come *en rapport* with a medium who is adapted to the use of his spirit-friends. His own magnetism may not have assimilated with those mediums whom he has seen, or their spiritual attendants, and no direct current of approach established between him and his spirit-friends, or in connection with a mediumistic instrument. It may be possible that the person mentioned possesses personal mediumistic qualities, and we would advise him to sit either alone or in connection with some congenial friend for the purpose of ascertaining this, and of unfolding whatever powers are his. In this way it is possible for him to create a magnetic atmosphere which will be of service to his spiritual friends, and through which they may approach and communicate with him personally. We do not know that this is so, but we think it likely, and worthy the trial of investigation.

Could this individual find a medium whose magnetism will assimilate with the atmosphere of his personal spirit-friends, and that medium is sufficiently developed for their use, he will have no difficulty in hearing from them individually, and in receiving such messages as they may have to give. He must not suppose that because he only hears from one or two of his many friends that the others have forgotten him, or that they desire to neglect him while he remains on earth. Undoubtedly they are as anxious to come to him as he is to receive them, and they send out their best influence to assist in making his life brighter and more cheerful as the days go by. It is probably only for want of proper instrumentalities that they do not come and make their presence known.

Q.—[By "Inquirer."] A mother of six children becomes at the age of forty afflicted with creeping paralysis, rendering her extremely inharmonious, and finally to such a degree that she becomes an inmate of a retreat for the insane, where she dies at the age of sixty-six. What is the condition of such a one in spirit-life immediately after her transition?

A.—Probably the condition of such a spirit immediately after being dispossessed of the weakened body is a sensation of release, of immeasurable relief because of the transition. It does not follow, by any means, that the spirit is bound down, depressed, or in any way unhappy because of the inroads which disease made upon the physical system. Even though the mind seems to have been unbalanced, and the individual was incarcerated in a retreat for the insane, it does not follow that the spirit was mentally unsound, or that, in its newly-awakened state, it presents any of the appearances which characterized its expression during the last few days of its stay on earth.

This state of insanity, we understand, was produced merely because of a weakened condition physically—the vital forces had run low, the nervous power was not evenly distributed throughout the system, and therefore the spirit could not retain a full control of its organs, nor manifest itself properly through the brain. The expression being thus uncertain and imperfect, sometimes confused, the lady was said to be insane; nevertheless we believe that the spirit itself was strong and clear, and able to assert itself under proper conditions. Therefore, in passing from the body—the prison which held it—the spirit could only feel a sense of release and one of great relief because of its separation from material things. There may have been a sense of weakness, for it is true that the spirit being closely allied to the physical will, to an extent reflects those conditions which belong to the outer; but this weakness of the spirit is one that will soon disappear under the invigorating influences of the spirit world, and as such a spirit comes to understand its conditions, realizes what a new life it has entered upon, what avenues of expression belong to it, what opportunities may be found for further expansion, it begins to throw off the weakness and the debility incident to its passage through matter, to gain in strength and in power of manifestation, to realize its uplifting surroundings, and to avail itself of such associations as come to it that will bless and make it happy.

Q.—[By G. K., Baltimore.] A few days ago I attended a funeral of a friend and saw clairvoyantly the spirit-body (an exact image of the one in the coffin) lying near the coffin, with the eyes closed like the physical. As there is nothing in the universe without cause and purpose, I would kindly request the control to explain the same in this case.

A.—Various spirits, with their varying temperaments, are in need of special conditions in passing out of the body. For instance: One individual, possessing a bright and active mind, which will exercise itself in spite of adverse material conditions, which will not become suppressed, even though the vital forces of the mind grow weak and cannot express themselves, even though age creeps on and makes itself felt in the outward form—will not require any season of repose or recuperation of its forces when it passes from the material form. A spirit of this class is wakened in a moment, realizes its new condition, understands something of its surroundings, and is ready to take hold upon them in the first moment of its release from the physical form. We have another person who is delicate, sensitive, easily wrought upon by surrounding influences, giving out more of his magnetism than he can take from others. Therefore this person requires a season for repose and recuperation, so that the vital forces may be strengthened and invigorated for the new experiences which lie before it. After passing from the mortal form he sinks into a magnetic slumber, during which he may be transported from the scene of his physical career to the surroundings of the spiritual body by friends and attendants in the other life.

Between these two individuals are various cases which may meet with different experiences on passing from the body, according to the needs of their mental natures as well as to their temperaments. Undoubtedly the spirit spoken of by the questioner was, at the time when the outward spiritual body was seen by the clairvoyant, passing through a season of recuperation and repose, and that it had been withdrawn from the physical structure by attendant spirit friends who were watching over it during the time when the funeral observances were taking place. Probably the spirit of the man himself was oblivious to his surroundings and was gaining what he required most, so that when he aroused to an understanding of his new condition he might be able to let go of the old life, its associations and its forces, and to take up the new with comprehension and ease.

Q.—Is life—human and animal—decreasing as to length of years?

A.—As we look abroad upon humanity, realize the status and condition of man to-day, and compare it with that of the past, we should say that longevity is not decreasing. True, the history of the world has pointed to instances of very long life. We have been told of individuals whose years have extended beyond a century of time, and we may point to like cases in the present. In many instances we have not the sturdy strength and vigor of our forefathers; and yet, as we gaze upon the man of seventy years to-day, behold his vitality, his youthful appearance in many directions, and see how he can grasp, take hold and reason upon the questions and problems of the age, we realize that humanity is advancing, and that length of years is allowed to men and women as fully and beneficently as it ever was.

Again, let us not forget that in this present century and in these days of progress, a man may gain in thirty years fully as extended an experience as one centuries ago could have gained in three score years and ten. Let us remember that in this present generation a man of seventy years may look back upon a life that has been rich in discipline and filled with events. Such an one has seen many results in the world's history, which he can reason upon and apprehend, and this could not possibly have been the case with the man of like years a few centuries ago.

As this is true in the department of human life, we may believe that the time is coming when man will receive on earth during his natural lifetime even more of experience, discipline and grandeur of unfoldment. What matters it if one can receive in fifty years what it takes another a hundred to gain, if he profits by that which is given him, and prepares himself to receive that which is to follow?

Animal life, we do not think, as far as statistics go, differs very materially in length or duration from what it has done in the past. There are instances, of course, where the domestic animal has lived longer than it does in most cases to-day, and yet, if we make up the statistics on the various parts of the earth, we may conclude that there is very little variation after all.

Q.—Can spirits read the thoughts of mortals?

A.—Some spirits can read the thoughts of certain mortals, but not of all. The more grandly advanced a spirit, the more rounded out in the attainment of knowledge and wisdom, the larger will be the circle of those minds whom he can read, whether they be on earth or in other localities of space. We take, for instance, an individual in private life on earth: He has friends and relatives in the spiritual world whom he tenderly loves, who are in direct sympathy with him, who are so fondly attached to him as to desire to watch over his career, and whose magnetism assimilates with his own. They will be attracted to his side, and his mind will be like an open book to them. Other spirits, not *en rapport* with his mind, not caring especially for him or his welfare, and for whom he has no decided preference, may even be in the same apartment with him, and, although qualified to read and understand other minds with whom they may come in contact, can see and understand nothing of what is passing in the mind of this individual, for he presents a positive attitude to them, and his thoughts are as a sealed volume.

Controlling Spirit.

We wish to say to the friends present that sometimes, while we are replying to questions in this Circle-Room, we perceive other questions arising in the minds before us. It is not at the time possible for us to take them up and respond to them. Perhaps, could we do so, some thought might be evolved, some suggestion made which might be useful to other inquirers as well as to the mind presenting it.

We wish to say that when the friends desire to propound a query that is suitable, they are at liberty to write it out and place it upon the table, when it will be read by the Chairman and considered in its turn.

We wish also, at this time, to briefly consider a question which has been sent up to us, and which seems almost to demand an answer by the mind propounding it. It is concerning the real soul-essence of man. This questioner desires to know if the soul itself is flesh, or if it is formless. This is as near as we can understand the inquiry. If it is formless, of what use is the soul? If it is of flesh, what is its relationship to the outward body?

We gaze upon the diamond which reflects to us from its heart a glorious light, flashing out in scintillating rays and beautifying the piece of senseless stone into the radiant gem. We will not call that heart of fire, flashing out its glorious light to our gaze, a form of stone, and yet we know the piece of carbon itself is only an objective form. We may liken the ray of light within to the soul-principle of man. We do not recognize the soul as a thing of form or flesh, but rather as a radiant light, illuminating, beautifying, sending out its flashing power through the form bestowed upon it.

The spirit of a man may present to our view that which has a form, with parts and functions, acted upon by that grand principle of light, of fire, which we call the soul. The entity is, of course, the soul-principle, since without the soul-principle there would be no animation, no consciousness, no intelligence; and yet the entity is not only the soul, but the spirit also, the two wedded and making a complete one, since without the spirit and its parts and functions the soul-principle would manifest no intelligence nor give practical evidence of its power and vitality. Therefore we look upon the entity, the man himself, as the soul and spirit wedded together, and making up a whole which has the power of expressing itself through various avenues in life, particularly on earth through that mechanical structure known to you as the corporeal man.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 13th, 1888—Continued from last issue.

Loammi Baldwin.

Good day, Mr. Chairman. I was one of your people here, and have taken a seat just about four rows back many a time in this good old hall, and have listened to what has been said from spirits. Let me give you my name, sir—Loammi Baldwin. My home was in Charlestown, and I hardly believe they have forgotten me there. I rather think, too, that some of the Boston people will know me. I was pretty constant in your meetings, and they were meat and drink to me. I hardly could wait the time for the wheel to come round.

Now I've thrown off the old mortal, and am able to give out in the same way others have done. I would like to say, for the benefit of the dear ones, that Loammi is happy. I made a promise before I threw off the old cloak of mortality that if possible—of which I had not any doubt—I would make myself known through the good old BANNER OF LIGHT. This is not the first or the twentieth time I have tried, but I suppose you will say that I failed every time. That seemed to be it; but I've got here at last, and there aint one of you any more happy to hear me speak than I am to speak to you.

I would like to speak to Sarah, and 'Ria, and George, and Willie, and Charlie; I name them all so they'll know I don't show any partiality, because I know they'd say "father didn't speak of them." Now I've got you all in a group, and I want to say I found it more beautiful than I am able to describe in words. I can't do it, but fail every time. We can only give you a few sketches or outlines of the beauties of spirit-life. I suppose you think the lilies on the table here are nice, but we have better ones on our side, and I do n't think I should want to swap with you. I suppose you 'll say I have n't been asked.

I have tried a good many times to speak to one and another, as I have been thrown in contact with you in Charlestown, but you passed me right by, as much as to say dead people don't amount to much. I know the changes that have been made since I left the mortal; they have changed from that home to another in Melrose.

Sarah, Lizzie is with me, but will not speak now; perhaps in due time she may be able to give out something to you. I am always grateful for the privileges that are granted me when I have been permitted to come into communication with some of you. Sarah, go to Daniel's when you can; the door is always open—they are glad to know of your coming. I understand fully, by your own spirit, that you expected to come into each other's company a little while since but failed, the same as I have done.

I am no stranger to you, Mr. Wilson; I knew you very well by coming into your meetings. I thank you for this privilege, which, I assure you, I am grateful for.

Emma M. Livermore.

I would like to send a few words to my dear ones. I passed out in North Reading, Mass. You may place my name as Emma M. Livermore. I am happy in my spirit-home. How many times has father said: "Dear Emma, why did the angels call you home?" But the storm ceased when they came for me. "Jennie," I said, "sing the beautiful song, 'Over the River,' which we used to sing so many times; the song of the beautiful river, where we shall meet and be together forever."

I would say to each loved one yet dwelling in the mortal, that many times I come and stand so near I can place my hand upon their brows.

I have said in my soul: I thank thee, dear Father, that in thy wisdom thou didst make wise provision that we should not die, but have everlasting life. Father, mother, sister, husband, all understood something of this before I crossed the portal. I waited patiently for the angel to come and bear my spirit onward and upward, and I found it was but a step. A storm had been raging through the day, and when the angel-usher came for me the storm abated, and the sun came out so brightly they knew I was happy.

Father understands and realizes a great deal more than mother of spirit return. While passing over it was beautiful. Bright angel forms I saw around me, and friends I used to know came with outstretched arms to greet me as in the long ago.

I am happy. My dear ones are yet left to fight the battle of life, which is heavy. As near as I can count your mortal time, it is nearly eleven years since they came for me; but I have not been silent all the while. I have tried to be one of the angel guides that have come to them in the "stilly hours of the night."

Father, as you have stepped from hall to hall, your Emma has been with you many times, and as I have been by your side I know you have realized and sensed my presence often. Sometimes, dear father, when trials have come a little heavy you have called on Emma to come a little nearer. Grandma says that we come unbidden as we come so easily in the twilight. Now, after passing the portal, I know Spiritualism is true. Father, dear father, think of me a little oftener; for your Emma is near you often. My father is Professor Cadwell.

Job Simmons.

I would speak a few words as I come from what you naturally term the spirit-world. But, mortals, *where is* the spirit-world? Only a thin veil comes between and separates you from us.

You may put down my name as Job Simmons, formerly of Brookfield, Mass. I have been in spirit-life more than half a century, as you call it here; then naturally the question may arise, have I never manifested before? No, never. But don't think I have not made the attempt. Two have passed over into spirit-life that have been mouthpieces for us and voiced our thoughts here in your meeting that I have tried to control, yet I have found by trying and persevering that I have made my voice known to-day.

I have very few relatives left in the mortal. There are some in Byfield, Mass., a very few in Vermont, and some others scattered, that know very little of me because of the time that has elapsed between us. I am glad in my soul that these channels have been opened, that we may speak to mortals. I think some of the older inhabitants of Brookfield will understand who Job Simmons was.

Sarah and Dorcas and Asaph are with me, but we can't all manifest at once. I have many times thought I did not understand how one could speak so much easier than another. Some make harder work of everything than others: that's about all the reason I can give you. Much obliged to you, sir.

John Farnsworth.

You may place me in Shirley, Mass. John Farnsworth. I have often tried to say a few words, but, as you will readily perceive, have made a failure of it. To-day the channel seemed to be just right for me to speak. Mary and John are with me, and Eliza part of the time, but not to-day. There are attractions which draw us into different surroundings, therefore we are not all present at the same time.

I would like to say to Mr. Chandler of Shirley that we are not "*dead* people," as we have so long been termed. I often step into the stores and go into the town-house, as we called it, but how little notice is taken of us, because a veil is across the eyes of mortals. Through all these years I have not been silent or sleeping, but I have been active and trying to learn all that was possible in spirit-life. It is like a school, and what you do not learn on this side you must on the other; therefore, mortals, learn while the opportunity is before you.

We are so grateful when we know there is a channel open that we may speak through. I thank the Giver of all good and perfect gifts that in his wisdom he made the wise provision that we should commune together.

William Messenger.

I know there are many loved ones waiting for a few crumbs of comfort. You may place me in Boston, as William Messenger. I have tried before, but as the gentlemen have said, have failed. Now because we fail once, that does not weaken our courage to try again. I would like to reach Susie, and also would have them all know how happy we are in the spirit-life, for that is *the* life; we just commence to live when we throw off the mortal. I am satisfied, although it is but a short time since the angel usher came, and bid me welcome across the portal that awaits you all; I am satisfied, as I said, with the home, but I know they are not reconciled yet, for the burden is hard in earth-life, yet how blessed the meeting in spirit-life. I would like to say a little more, but I feel I cannot, it is such a little time since I crossed over.

Ralph Severance.

I came from North Andover, Mass.; that was my home when dwelling in the mortal form. You may put down my name as Ralph Severance. I shall be remembered there by the boys as going out in the boat and coming to spirit-life through the water. I do not wish them to think I suffered any. No—no suffering. I am happy, and I want them all to know it. I would not return to stay if I could by turning the hand. I know, boys, I have heard you talk a great deal since Ralph went out, but it is n't always best to believe all that is spoken. I am happy now, and I am not going to change it any either. For all the world contains I would not wish to come to earth to stay, not wholly, because my home is so beautiful there. We have no wish to return to the old mortality again. I find when we put on the new form, the desire for the earth-life is all taken away from us. Be a little careful what you say, because we hear and see more than you think for, and we have heard many things spoken, especially in regard to my passing out, that I will say before the angels were not true. I am all right now.

Ara Oliver.

I would like you to place my name upon your paper, Mr. Chairman. It is Ara Oliver, and I come from Auburn, N. Y. I have tried many times to speak in these meetings, for I find this is the only channel where we can send a message out through a paper, although I know there are other channels that are provided for me, but not all for mortals. I am happy. Father, mother and Uncle Durham are with me to-day; yes, and little Ollie. I can't get along without calling his name.

This will reach Martha and Frankie. Dear girl! how much I have watched over her since I left the mortal, and I know many friends love them both. Martha, I know you are a whole-souled wife to-day. I thank God for what you have done.

I wish to say to Mary, and all the others beside—who are too numerous for me to call their names—we are happy in our spirit-home. Mother often says that Mary did talk a little to her before crossing over in regard to spirit-return, but she did not understand how we could come into communication with the loved ones here. Now, Mary, mother understands full well, although she has not been able to send a message, only, as I say to you, she sends love and greetings to you and yours, and each one in the families, which are many. Shed not a tear for the darling child; he is happy, and in time, he says, when he gets tall enough he 's going to write a letter. He must wait a little. He wishes me to say that he was the child that asked for the flowers.

I trust these letters will be delivered in due time to the loved ones who are so anxiously waiting for them. I know this letter will be printed in your good paper, which reaches sister Mary, and in that way will reach the others. Thank God there is one paper that tells of our return. I am thankful for the opportunity you have granted me.

Hiram Chandler.

I come from what is termed the spirit-world. I passed out in Graniteville, Mass. My name is Hiram Chandler. I have thought many times before, as I have been in your meetings, that I should not miss *that* time.

George has often wondered why, if others sent messages through the paper, Hiram, William or Newton never did. Now, George, I have found the way, and the boys can follow after a time. I know, dear brother, that you have often thought the way I went out held me in bondage which I could not free myself from. Oh! never take what you cannot give, and that is *life*. I am not held in bondage to-day; I am happy, and have been granted privileges as much as others.

Dear brother, the darling girl is here, too, and sends love, and says to grandma that she will keep the promise she has made her, for she knows but a little space of time will elapse before she will be able to speak to her what she wishes to. George, father and mother are present; but William and Newton are not just at this moment. I am happy. Don't think for a moment I am far away, or so bound or fettered that I can't make myself known as well as others; if there is a channel for one there is a channel for all; we are all God's children. Thanks to the angel world, there is a channel we may speak through.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 20.—Cornelius Robinson; Annie Greaves; Winchester Reed; Samuel Bemis; William Perkins; Leonard Coleman; Andrew Lyle; Lily Kimball; William Hayward; Dr. Alfred Miller; Josiah Wilson; Timothy Corey; Eunice Robbins, Nellie Wheeler; Willard Gale.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

June 22.—Jennie E. Wright; George H. Stevens; John Metcalf; Hannah Reed; Eddie Roberts; Julia Ann Clark; John Metcalf; Hattie Nolley; Ann S. Grout; Capt. Ezekiel Tatem; Sargent Currier; William Mattoon; George Ramsden; Addison Rynes; Annie Burbank.

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MRS. M. C. ALLEEE, Barton Landing, Vt.
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ORIGIN AND HISTORY OF CHRISTIAN CIVILIZATION; or, The Result of Oriental, Greek, Roman and Mediæval Civilization. By Reub. Sharpe. 8vo, paper, pp. 201. Erie, Pa.: Walker & Gallagher, Printers.

To those of limited time and means this volume will prove very welcome, presenting as it does in a condensed form an outline of general history, and covering a wide field by imparting desirable information regarding only its most important events. A key to the tenor of the work and the disposition of the author in its preparation, will be found in its closing paragraph, which reads as follows: "When extravagant claims are made by Christian churches, the rising generation should be made acquainted with many facts not taught by organized churches, which seem inclined to conceal many facts of their origin and history."

YOUR ANSWER OR YOUR LIFE. The Riddle Propounded by the American Sphinx. By Moses Hull. 12mo, paper, pp. 100. Des Moines, Iowa: Moses Hull & Co.

Though the author introduces this book by remarking that there is little in it to be claimed as original, no one will fail to see that, though the facts may not be presented for the first time, it certainly is the first time they have been placed before the public in so clear and direct a manner. There are no superfluous words, and the statements made, unquestionably true, are worthy the thoughtful consideration of every one who has an interest in the future welfare of this nation, and is desirous of doing what he can to secure it.

LOST IN A GREAT CITY. By Amanda M. Douglass. 12mo, paper, pp. 468. Boston: Lee & Shepard.

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The spirit who has transmitted this narrative of his experiences, and somewhat those of others since passing from this sphere of existence, was in this life of Quaker descent. He was a member of the Twenty-Eighth Regiment of New Jersey Volunteers; was wounded at the battle of Fredericksburg, Va., and passed to spirit-life from Lincoln Hospital, Washington, December, 1862. His brother-in-law, Mr. Rulon, to whom these chapters were communicated, says he was strictly honest, conscientious and truthful, and could be relied on when in the mortal, and he has perfect confidence in the truthfulness of the accounts he here gives, commencing with that of his awakening to consciousness in spirit life, and the sensations he experienced during his passage from the physical form.

TALKS TO YOUNG MEN. With Asides to Young Women. By Robert Collyer, Minister of the Church of the Messiah, New York. 12mo, cloth, pp. 233. Boston: Lee & Shepard.

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Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street. Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The Society of Union Spiritualists holds meetings in Grand Army Hall, 115 West 6th street, every Sunday at 10½ A.M. and 7½ P.M., also Wednesday evening of each week, to which all are made welcome.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at March's Hall, No. 278 West 6th street. Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL. The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

NEWARK, N. J.—First Association of Spiritualists. 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davis, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoons at 3 o'clock, at Its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. G. E. Williams, President, 2705 Dickson street; Samuel Penberthy, Recording Secretary, Hotel Western, 3d and Carr streets.

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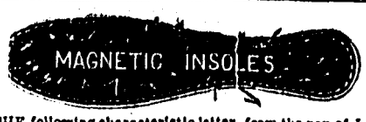

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And I saw, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

And God shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens, for the Land of the Blest overflowth with boundless mercies for all who enter therein.

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CONTENTS.

PART I.

THOUGHTS FROM A SPIRIT'S STANDPOINT.
OUTSIDE THE GATES.
WHAT I FOUND IN SPIRIT-LIFE.

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Mr.

Banner of Light.

BOSTON, SATURDAY, JULY 7, 1888.

Spiritualism in the Golden State.

To the Editor of the Banner of Light:

The fourth annual session of the California Spiritualists' Camp-Meeting Association commenced at Lake Merritt Park, Oakland, Sunday, June 3d, and, under the efficient management of the President, Hon. I. C. Steele, Chas. E. Eliot, Vice President, and their associates, is achieving a grand work.

The report already printed in the East said: "The initial lecture" was "made in the morning by Mr. Morse. Mrs. R. S. Lillie lectured and Mr. E. W. Emerson gave tests in the evening, the attendance being very large all through the day." Mrs. R. S. Lillie *was* advertised to open the services, but owing to detention on the road, J. J. Morse, who was announced for the evening service, was substituted in her place.

Mr. Morse made a fine opening, which gave promise of one of his best lectures, but, after speaking a few minutes, an untimely return of a throat trouble obliged him to desist, and the morning service was made up with music and other attractions. I am happy to state Mr. Morse has regained his health and has since rendered efficient service in various capacities, as speaker at meetings, teacher of classes, and chairman at some of the services.

In the afternoon W. J. Colville gave us, in the opinion of several cultured critics, one of the best lectures delivered by him in California, holding a very large audience in close attention to the end.

In the evening Mrs. R. S. Lillie made her first appearance in California, and met with a warm reception by a very large audience; she has gained many ardent admirers, both for her great abilities as a teacher and for her personal qualities.

The singing of Mr. J. T. Lillie has formed one of the most pleasing and highly appreciated features of the meetings.

Edgar W. Emerson followed with tests, which gave general satisfaction, and his freedom from anything of a sensational style has enhanced the value of his illustrations. The announcement of his presence is sufficient to insure a large attendance at any service.

The lectures of our resident speakers, the President, I. C. Steele, Dr. W. W. McKaig, W. E. Coleman and J. J. Owen, editor of the *Golden Gate*, have been attended by large and appreciative audiences.

The class in Spiritual Science, taught by W. J. Colville, has grown to such large proportions that it is now held in the large tent.

Mr. Morse is also holding developing classes three mornings weekly.

The indefatigable worker, S. B. Clarke, Treasurer, informed me that more than double the number of tents were demanded to accommodate those in attendance than were required last year, and that the transient attendance upon the services is also very much larger.

The test séances of Mrs. Ada Foye, the world-renowned platform test medium, drew a very large audience, in fact the large tent, with a seating capacity of fifteen hundred, has proven too small for the attendance upon the séances of Mrs. Foye and Mr. Emerson, and the canvas sides have to be raised to accommodate the large numbers unable to gain admission.

Notwithstanding the attractions of the camp-meeting, the Sunday evening séances in San Francisco, given by Mrs. Foye and Mr. Slater, are attracting very large audiences. The recent attacks upon Spiritualism and mediums by those whose bread and butter is endangered thereby, have only served to increase public interest and add to the number of investigators. An attendance of fifteen hundred people at the camp-meeting last Sunday evening, and fully as large a number at the meetings of Mr. Slater and Mrs. Foye in this city at the same hour, indicates anything but the dying out process so louldly proclaimed by opponents.

The presence of the veteran "Spirit Postmaster," J. V. Mansfield, has recalled to my mind a matter of interest to the public which I do not remember having seen in print. The accuracy of the statement may be relied upon, for my informant was one of the parties interested in the investigation.

During a former visit of Mr. Mansfield to San Francisco, a party of three persons, Rev. Thomas Starr King, Conrad Wiegaud and Dr. Riley—the last two persons being scientists employed in the mint—determined to make a thorough test of his powers to give messages from those gone before. The most intricate and ingenious methods were employed, on many occasions, to prevent the medium from gaining any knowledge of the contents of the various letters to spirit friends, but Mansfield succeeded in getting answers even under the most unfavorable conditions; (one letter was enclosed between sheets of glass, bound together in a manner to prevent opening without breakage,) but the result was, all the investigators became convinced of the truth of spirit communion. Great results sometimes follow apparently small beginnings, and it may be a gratification to hard-working but perhaps poorly appreciated mediums, to feel that those séances with a medium in all probability assisted the spirits to form a strong band of workers around the glorious speaker, and in later years enabled him to stem the current setting strongly toward the formation of a Pacific Republic, preserving California from the horrors of disunion and civil war. ALBERT MORTON.

San Francisco, Cal., June 18th, 1888.

Cincinnati, O.

To the Editor of the Banner of Light:

Sunday, June 24th, although warm, was much cooler than any time during Mr. J. Frank Baxter's engagement in Cincinnati. This, together with the facts that this Sunday would conclude his labors in the city for the present, (as well as end the Society's season,) and the speaker's great popularity, called out very large audiences.

The subject for the day was "Life and Death," that for the morning dealing with their relation to the physical, and that of the evening their bearing upon the spiritual man. The morning effort was devoted to lifting man out of the valley of superstition, clearing up much of the mystery of life, and showing the naturalness and necessity of physical death. It was in many respects scientific, especially as pertaining to the *modus operandi* of "how we live" and "how we die," and why the final act of earth-life must be painless. The whole was not alone argued, but made plain by suggested experiments. To say it was masterly, ingenious and intensely interesting but feebly voices the expression of the audience.

Mr. Baxter embodied his evening thoughts under the special subject: "The Existence and Emancipation of the Spiritual Body." He taught—drawing his proofs from Nature, from scientific conclusions, from experiences, from psychological and metaphysical law, from clairvoyance and from spirit instruction—that man was of a threefold rather than of a twofold nature, composed of spirit (soul), spiritual body and physical body; that when the physical was laid aside, the spiritual, its counterpart, survived, actuated as ever by the inmost, or soul. All knew of the physical form and most believed in the spirit; but "Is there a spiritual body?" was the question. Entertaining and weighty was the evidence offered in the affirmative, and conclusively answered were the materialistic propositions in the negative. Mr. Baxter, in the latter part of his lecture, explained as to his best ability from study, transition, and gave a most beautiful picture—as seen clairvoyantly or spiritually—of the separation of the spiritual from the physical; in other words, of the emancipation of the spiritual body and its reception to spirit-life.

At the close of the evening lecture, as usual, Mr. Baxter gave one of his séances. On this occasion he seemed pressed upon unusually by innumerable invisibles, so much so that for a long time only a little in detail could be given, names after names were impressed and spoken so continuously. Finally relief (to the medium) came, and several fine full delineations were given.

Mr. Baxter's coming has been productive of much good, and he has made many firm friends in Cincinnati—some originally strangers, but now converts.

The Society of Union Spiritualists, under whose auspices Mr. Baxter was invited and presented, passed resolutions eulogistic and commendatory of his labors, and on this Sunday evening they were read before the large audience, which unanimously acquiesced, and flatteringly applauded.

This meeting concluded the season's work, and all adjourned to September, when another season opens with Mrs. Cora L. V. Richmond as speaker and medium for the first month. ☞

The Spiritualist Camp-Meetings.

Lake Pleasant.

(MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.)

The month of June closes with Lake Pleasant at its best. Nature is blooming in every direction, and to dwell here among these grand old trees, with mountains, hills, rivers and cascades in every direction, with singing birds and sighing breezes, is certainly a privilege. When will people learn to appreciate life as it really is, instead of worshiping mammon? Development is a big word, and we but partially understand its import. Life certainly is worth living, though oftentimes disappointment and misfortune are our daily experience. Sunshine and shadow are both essential, else they would not be. While I am writing this the notes of an organ and the words, "Home of My Beautiful Dreams," as rendered by the singer, float out upon the evening air, and the question which the ages have ever been asking comes up afresh: Will we ever reach that "home"? In this connection the lines of Whittier come to us with a more than ordinary force:

"Yet Love will dream and Faith will trust,
Since He who knows our need is just,
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of death,
And Love can never lose its own."

SPECIAL NOTES.

The Lake Pleasant Hotel is open for the season.

Arthur F. P. Conant, of Orange, will be Station Agent. This is a good appointment.

Clarence E. Jackson will wrestle with the baggage.

"Doc" Spooner is at his old place at the hotel.

Mrs. J. J. Clark and son, Mr. E. W. Clark, of New Haven, Conn., are at their handsome cottage on Montague street. Mrs. Clark's mediumship is of a fine order.

The *North Adams Express* notices this place favorably.

Miss Ada Horton is book-keeper at the hotel.

The grounds are in better condition than at any time for several years.

J. K. Nevins, the florist, is bringing loads of flowering plants to this place.

The Lake Shore Café and Railroad Restaurant, under the new management of Mr. Ellsworth of Athol, opens in fine order.

No. 2 of the *Wildwood Messenger* is out.

Parties in Boston can procure the annual circular at the publishing house of Colby & Rich.

General satisfaction is expressed from all quarters that we are to have a six weeks' session this year.

Mrs. Hattie C. Mason and Mrs. Helen M. Flint, of Boston, have arrived for the season.

Houselots upon the "Highlands" are being taken. There is a large call for cottages and rooms.

A delegation from Utica, N. Y., is expected early in the week.

Boating upon the lake will be a favorite pastime this summer. The new steamer "*Baby Belle*" and the new row-boats will be appreciated.

Among those who have come to stay through the season is Mr. Charles E. Watkins, the independent slate-writing medium, of Boston. Mr. Watkins's family accompany him. They have a fine cottage, corner of Broadway and Lyman streets.

Dr. Arthur Hodges, of Boston, came to-day for a brief tarry. He will return permanently the 8th of July. Dr. Hodges is one of the best known mediums here, having been connected with this movement since its inception.

There is quite an influx of people from the surrounding towns at this place each Sunday.

New Hampshire will be well represented here this season. Vermont likewise.

The Italian villa of Mr. James Wilson is nearly completed.

Several secular societies will come here during the season for a day's outing.

Pack your trunk, take an extra dollar, and start for a few weeks among the trees. J. M. Y.

Lake Pleasant, Mass., June 30th, 1888.

Lookout Mountain Camp-Meeting, Tenn.

This Camp-Meeting Association has achieved much in the four years of active labor it has enjoyed in propagating Spiritualism. Its sessions have been held so as not to conflict with other camp-meetings and on an altitude where the temperature is pleasant. There are no sultry nights in the South, and on Lookout Mountain bed-covering is in demand even in midsummer.

The meeting for 1888 continues during the entire month of July. P. R. Albert, President, J. Seeman, Treasurer.

There will be daily sessions for lectures and tests, participated in by the following noted speakers and mediums:

Mrs. Cora L. V. Richmond, Mrs. Adeline M. Gladding, Mrs. S. A. H. Talbot, George H. Fuller, Esq., Dr. H. F. Merrill, Dr. Samuel Watson, Geo. W. Kates and wife, A. C. Ladd, Esq., and several others.

A large number of well-known test mediums are expected to be present, who will give personal test sittings and hold test séances, in the phases of trance, clairvoyance, psychometry, slate-writing, materialization, spirit-photography, production of flowers, and numerous physical phases.

Excellent music will be furnished by Mrs. Ross and orchestra.

The Association owns the camp-ground, hotel, cottages, tents, pavilion, etc.

There are numerous springs of pure and mineral waters upon the grounds—also many noted wonders of nature. The views of the valleys extend into the States of Tennessee, Georgia and Alabama, with distant views of Kentucky, the Carolinas, Virginia, Mississippi, etc. Whichever way one turns the mountain is full of grandeur.

Up the rugged sides and along the rocky crest run two railroads—one an incline and narrow gauge, and the other a broad gauge tramway (now being constructed) that will connect at Union Dépôt in Chattanooga with trains from all parts of the country.

There will be special hotel and railroad rates. All the guests will be comfortably housed in the hotels or cottages.

As a health resort Lookout Mountain is famous.

Special terms will be given to Spiritualists desiring to erect or rent cottages.

Tenting space given free.

For further particulars, railroad rates, etc., address G. W. KATES, *Secretary, Chattanooga, Tenn.*

Special Notice.—The Southern Association will meet in Convention on Friday, July 27th, to hear reports, elect officers, and arrange for missionary work.

Haslett Park, Mich.

To the Editor of the Banner of Light:

I wish once more through your paper to make an appeal in behalf of the Home for Mediums to be erected at Haslett Park. It is the desire of the members of the "Mediums' Protective Union" to place a building on a beautiful lot donated by Mr. Haslett for a home for *mediums;* to be used by any one of the members during camp, and to be open at all times of the year, rent free, for any member who wishes to go there for rest, and to gather those forces so necessary for their work.

The building is to cost about twelve hundred dollars, and we desire to raise this money by making appeals to the ever generous public. We earnestly ask that our friends—the friends of mediums—help us in our undertaking. This building is to be used by mediums only. Send your donations to Dr. E. W. Edson, 519 Cedar street, North Lansing. We most earnestly hope to receive responses sufficient to enable us to begin at once our building, and see the work go on during the coming camp.

The ladies are to hold a fair on the grounds this summer. Those who wish to donate articles for the fair will please either send them to Mrs. O. Marcey, Lyons, Mich., or inform her of their intention.

I hope this appeal will not be made in vain, and that our Spiritualists will prove more than willing to aid in the bettering of the conditions of the medial workers for our cause. G. H. BROOKS,

Sec'y Mediums' Protective Union.

Onset Bay.

Mr. Sibley, a yearly visitor, from St. Louis, Mo., has arrived at Onset for the season. He is negotiating for several cottages for a delegation from St. Louis, who are expected to soon arrive, to spend the heated season.

Parties from Dakota are corresponding with Col. Crockett regarding prices, with the anticipation of coming to Onset.

A POOR MAN'S "HOME."—Mr. Charles Weekley, the vaccination officer for Hampstead, applied to the Bench for the committal of John Hobbs, laborer, of Netherwood-street, Kilburn, who had been ordered to pay a fine of 5s. on a vaccination summons. Sergeant Edwards deposed that he went to levy the distress for 5s. He found that defendant and his family occupied one back room, in which there were only two chairs, a bedstead, and a table, the whole lot not being worth half-a-crown. It was a "disgraceful place." The Bench granted an order of committal to gaol for seven days unless the amount was paid forthwith.—*Daily Chronicle, (London, England.)*

Fire having had its innings in Sweden, water has made "a run" in Mexico: It is estimated that the recent floods at Leon, Silas and other points along the line of the Central railway in that country involve a loss of $4,000,000. Twenty thousand people and more are without homes. The loss of life has been large—not less than seven hundred to one thousand—and hundreds of people are still missing.

Spiritualistic Meetings in Boston.

College Hall, 24 Essex Street.—Sundays, at 10½ A. M., 3½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Chelsea.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 193 Chesnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 563 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

College Hall, 24 Essex Street.—The services last Sunday were well attended and of much interest. Mr. Cobb spoke in the morning on the remarks of the Rev. DeWitt Talmage as printed in the *Globe* last week, and ably so from a spiritualistic standpoint.

In the afternoon Mr. Cobb, Mr. Hatch and Mrs. A. E. King, the latter entranced, spoke upon mediumship, highly extolling it, and severely condemning all simulations. Miss Peabody gave some fine reading tests at both morning and afternoon sessions. She is quite marked in her readings. Good tests were also given by Mrs. T. J. Lewis, from Chicago, Mrs. Forrester, Arthur McKenna, Peter McKenzie and Mrs. Willard. Miss Dr. Anna Webster made some pertinent remarks and gave evidences of spirit-control in singing under influence. Announcement was made that Mrs. A. E. King had given up her sittings for the season, but would hold herself in readiness to lecture and give tests. Miss Dr. Anna Webster, of Chelsea, would also do the same; both of them have been developed for that phase of power. It was also announced that Mrs. T. J. Lewis would go to Onset for the season next week. Mrs. Lewis is said to be remarkable in her spirit tests, and this is what the people need today.

College Hall meetings are doing a good work for the cause of Spiritualism. The varied exercises are adapted to all minds. COM.

Eagle Hall, 616 Washington Street.—Excellent audiences were present at this hall on Sunday last, and the exercises were exceedingly interesting. Those of the afternoon were opened by Dr. P. C. Drisko with an interesting address. He was followed by David Brown, Mrs. Lewis, Mrs. Robbins and others. Tests and spirit delineations were given by P. S. McKenzie, David Brown and Mrs. Lewis.

In the evening Miss D. B. Simpson offered an invocation, followed by a stirring address, which was well received. Mrs. T. J. Lewis and Mrs. M. W. Leslie made excellent remarks, and each gave many clear tests, and much evidence of spirit presence. ••

Spiritualist Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Strawberry Festival.—The Annual Strawberry Festival of the First Society of Spiritualists of New York took place at Adelphi Hall, Wednesday evening, June 27th; it was largely attended, a great financial success, and one of the most enjoyable affairs of the kind it was ever our pleasure to attend. It was gotten up under the supervision of the ladies of the First Society, with Mrs. Henry J. Newton as President, and to those who know this lady it need not be said it met the most sanguine anticipations of all. The programme was an excellent one, consisting of speaking, recitations, vocal and instrumental music, improvised poems by Mrs. Nellie J. T. Brigham, and whistling solos by Miss Mamie Horton. The refreshments, consisting of cake, ice-cream and strawberries, were ample and of the very best quality. The hall was finely decorated with flowers and plants, the arrangement of everything exhibiting exquisite taste. To look in upon the festivities and see the older members of the society, such as Newton, Leonard and others, one soon forgot that "old age comes creeping on," for they were as gay and frolicsome as boys of eighteen; and here I should not forget to state that Gen. L. Barney, of *The Better Way*, was as lively as any of them, and it was plainly manifest that, if he is rather sedate and ministerial at times, he fully appreciates a good thing. S.

New York, June 30th, 1888.

Soul-Communion Meetings.—These meetings, which have been held every Tuesday evening (save one) since last September, at 230 West Thirty Sixth street, will be closed during the remainder of the summer. They have been well attended, and much satisfaction has been manifested by the people as to the good results obtained from the quiet soul-communion, which tends to harmonize each one with himself and his surroundings. Healing as well as developing power has been strongly manifested in these quiet communings. The meetings will be resumed in the early fall.

The Monday evening conference, which has been held each week for nearly four months, has been well attended. Good speakers have been present at *every* session, and subjects of interest were discussed. MRS. M. C. MORRELL.

230 W. 36th street, New York.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A. M. and 7½ P. M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Progressive Spiritual Conference.—At the session of the Conference held Saturday evening, June 30th, it was unanimously voted to continue its meetings during the summer. F. W. JONES.

In Memoriam.

On June 6th, after an illness of more than a year, Mr. S. N. Maxam, an esteemed resident of Shattuckville, Mass., was called to his inheritance in the realms of spirit-land.

His life of seventy years had ripened into that fullness which comes but from discipline, sorrow and disappointment, mingled in greater proportion with reward, joy and fulfillment of the heart's desires. For many years he has been an ardent and consistent advocate of Spiritualism, finding in its teachings and in communion with the progressed of spirit-life great strength, joy and consolation.

Upon his premises he erected, at his own expense, a fine hall, which was devoted to the spiritual good of the public, free of charge; oftimes at great trouble and inconvenience to himself speakers and mediums were heartily welcomed, and all within a reasonable distance were invited to listen to truth under the name of Spiritualism.

Many readers of THE BANNER will become sad when they learn that this brave-hearted, pleasant faced, earnest brother has passed through death's portals—particularly those who have partaken of his hospitality at "Indian Rock"—a large plot of ground upon his farm famous for Indian legends, largely confirmed by land formations and discovered relics, as well as by communications through different mediums, wholly ignorant of the locality and legendary fame, as well as of each other, and of what had been previously revealed. This "hunting-ground," called "Indian Rock" because of the great rock—upon which I had the pleasure of sitting in the midst of several prominent Spiritualists and speakers, space enough being left for a small organ and choir—has been transformed into a place of beauty through the kindness of Mr. Maxam, involving protracted labor and much expense. At least once a year the call resounded far and near for a grand reunion at "Indian Rock." In response many pilgrims were seen winding up the hillside to the Mecca where we were sure of a spiritual baptism, and where we could gratefully say to our genial host, "It is good for us to be here."

We know that Bro. Maxam's entrance to that other life must have been amid the rejoicings of grateful spirits who welcomed him right royally.

MRS. MILTON RATHBUN.

Saratoga Springs, N. Y.—The Eagle of June 30th records that "the Spiritualists enjoyed a pleasant drive to the sightly, hospitable and home-like residence of Wm. B. Ellsworth, near Saratoga Lake, last Sunday. Some thirty-five or forty were present, and the occasion was interesting and spiritually profitable. Mr. Ellsworth and wife extended a cordial welcome to the guests. Dr. Mills, Gen. Bullard, Harvey Lyman and George R. Burrows made brief remarks, and Mrs. Barton gave a recitation with fine effect. Dr. Mills, in a clairvoyant state, delineated spirit presences, and then laying his hand upon Mrs. Laura Ellsworth, a newly-developed medium of remarkable gifts, she became entranced and controlled by the father of the host. She gave some fine tests."

After Failing to Kill

A Great Scientific Truth, they now ask for a Legal Monopoly in the Employment of the Same.

In a late issue of the *Boston Medical and Surgical Journal*, we find the following statement:

"At the recent meeting of the French Association for Advancement of Sciences at Oran, a motion was passed, recommending the government to forbid the practice of hypnotism, except by physicians."

One century ago, the Scientific Committee appointed in Paris to investigate the truth or fallacy of the claims of Professor Mesmer, declared "Mesmerism to be a fraud" pure and simple, that it should be suppressed as such, and the regular profession shouted a thundering amen. Prof. Mesmer, by virtue of this narrow-minded bigotry, left Paris and died in obscurity. But the great truth had too firm a hold; it would not die. A century later the Regular Profession accept the truth, re-christen it Hypnotism, admit for it all that poor Mesmer ever claimed for his discovery, and now have the sublime audacity to ask for a law giving them the exclusive right to practice Hypnotism or Mesmerism.—*The American Spectator.*

Wisconsin State Association.

To the Editor of the Banner of Light:

The Quarterly Convention was held at Rehearsal Hall, Milwaukee, on the 22d, 23d and 24th of June. We had excellent speakers for the occasion: Mrs. Colby-Luther, of Crown Point, Ind., a powerful and logical reasoner; Mr. J. L. Potter, of Wonewoc, a tower of strength; Dr. Thomas of Minneapolis, Dr. Arnop, and lastly Mr. Mikeswell, who gave public tests on the rostrum by independent slate-writing. These exercises insured a general interesting and entertaining session of our Convention. J. SPENCER.

470 *East Water street, Milwaukee, Wis.*

The officers, Executive Board and members of the Wisconsin State Association of Spiritualists, desiring to extend the boundaries of spiritual truth, and to unite in a common brotherhood the moral and secular interests of all those in sympathy with the philosophy of Spiritualism, invite public attention to the Constitution and By-Laws of the Wisconsin State Benevolent Society, and earnestly solicit coöperation in its aims.

The only requirements are, that members of this Society maintain their standing or membership in the Wisconsin State Association of Spiritualists at the nominal price of $1 per year, and pay the very small assessments stipulated in the Constitution of this Society upon being notified of the death of any member by the Secretary.

Send to the Secretary, Dr. J. C. Phillips, Omro, for a copy of the Constitution and By-Laws of the Wisconsin State Benevolent Society of Spiritualists.

Mrs. E. Y. Johnson's Funeral.

The funeral services of Mrs. Johnson, wife of Dr. E. Y. Johnson, Treasurer of the Onset Bay Association, took place Wednesday, June 20th, at her late residence in Warren, R. I.

A large number of relatives, friends and neighbors attended, in respectful memory of a good woman. Dr. H. B. Storer, of Boston, officiated, speaking inspired words concerning the mission of so-called death, also paying a high tribute to the departed as being a true, noble soul; he also alluded to her being a chosen and useful instrument for the control of loved ones from the spirit side.

Dr. Storer had been intimately acquainted with Dr. Johnson and wife for many years, and Mrs. Johnson had signified her wish that when her time came to go hence Dr. S. should conduct the funeral.

Rev. Mr. Dean, a warm friend of the family, was also present. COM.

Historical Revelations

OF THE RELATION EXISTING BETWEEN

CHRISTIANITY AND PAGANISM

SINCE THE

Disintegration of the Roman Empire.

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ROMAN EMPEROR JULIAN

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Historical Revelations, or a Comparison between the Relations of Paganism and Christianity since the disintegration of the Roman Empire, by the spirit purporting to be the Emperor Julian (the Apostate), is one of those peculiar spiritual works that come like a meteor in a dark night or a thunderbolt from a cloudless sky.

Flashing its light upon the spiritual darkness of the mediæval ages, it gives to this generation a hint of the spiritual forces which have long been trying to lift the pall which has shrouded the religious world for centuries.

No person in Religious History has been more vilified and misunderstood than Julian, and probably there are few so well able to illuminate the spiritual gloom which settled upon the world after the overthrow of the old Empire.

Coming at this period when the foundations of Christian faith and its relations to the spiritual life are being scrutinized as never before, and especially when the phenomena of Christian Spiritualism are perplexing and confounding the beholders the work of Julian should and will be welcome to all classes who desire to know the truth.

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CHAPTER 1.—The Political Status of the Empire.
CHAPTER 2.—History of the old Roman Empire—The Transition from the Republic to the Autocratic Form of Government.
CHAPTER 3.—The Influence of the Christian Faith upon the Destiny of the Empire—How it should be considered by all thoughtful minds.
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The book from beginning to end is one of intense interest; there is not a dull page; and treating as it does of the inception and growth of Spiritualism at the South, of which but little has been known to the public, it will command, as it should, a wide sale and do a good work.

The book contains finely executed portraits of the two authors, Mrs. Susan J. and Andrew A. Finck; also Folix M. Finck, and two clairvoyant scenes in spirit-life.

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MRS. R. S. LILLIE,

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The above have been published by COLBY & RICH in four-page tract form, and should be extensively circulated. Price by mail, 5 copies 5 cents; 15 do., 10c.; 30 do., 15c.

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TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Christian Dogmas *vs.* Spiritual Truths.

SECOND PAGE.—Self-Help for Women. *Banner Correspondence:* Letters from Massachusetts, Michigan, New Jersey, Washington Territory, New York, Maine, Tennessee, Connecticut, Kansas, and Illinois. *Poetry:* The High Tide at Gettysburg. New Hampshire State Convention. What the Doctors Say.

THIRD PAGE.—*Poetry:* Passing On. *Biographical:* Damon Y. Kilgore, Esq. July Magazines. Obituary Notices, etc.

FOURTH PAGE.—Rome as Our Ruler. Crops, Weeds, and Patience. Petitions in Rebuttal. Rev. Mr. Gray on Catholicism. All Sorts of Paragraphs, etc.

FIFTH PAGE.—"Come What Will, I Will Share the Fate of My Country." Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—The Spanish Armada. Incidents of Mediumistic Experiences. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Spiritualist Camp-Meetings. Mr. Baxter in Plymouth County. The Case of Mrs. Dimond. Wisconsin, etc.

The Spiritual Rostrum.

Christian Dogmas vs. Spiritual Truths.

A Discourse by

PROF. HENRY KIDDLE.

The dogmas of the Christian churches embody the ideas which at different times and by various minds have been entertained in regard to elementary spiritual truths. While having, therefore, in general, a basis of truth, they are all, more or less, departures from it. Unfortunately, those who should revise and modify them, in the light of the present time, bigotedly cling to them as absolute and infallible, and thus become the enemies of religious progress.

They set them above the fundamental principles which every spiritualized mind must accept because in harmony with its own deepest conceptions, although these are the doctrines taught by him whom they recognize as the Christ, or the one specially *anointed*—using a Hebrew metaphor—for a great spiritual office and work in connection with the religious advancement of the race. History clearly shows that the Messianic office or function has been performed by many personages at various times and among different nations; and if their teachings are viewed from a strictly spiritual standpoint they will be found to be in essential accord; but none of them prescribed any fixed dogmas, or formulations of unchangeable, absolute truth, such as the creeds of the churches.

The simple congregations (*ecclesiæ*) of the Christ's followers, who met at stated times for their spiritual improvement, as well as to keep in mind the treasured spiritual truths which had been imparted to them by the Great Teacher, adopted no such dogmas; they needed none, because his precepts were so few and simple that every one could readily understand and remember them. He had avoided the subtleties of intellectualism; he presented to their minds no metaphysical refinements, as to the nature of Deity, the Fall of Man, the Atonement, the Vicarious Sacrifice, Predestination and Election, Justification by Faith, the Parthenogenesis, or Virgin Birth of the "only begotten Son of God," or any of the other mystical vagaries of theological speculation. It is ecclesiastics, not spiritual religionists, that have delighted in these, not simply useless, but really pernicious figments of the human intellect. These things have obstructed the spiritual advancement of mankind, which it was, manifestly, the great object of Christ's mission to promote.

Moreover, it should be observed that Christ prescribed no liturgy. He gave to his disciples but one very brief and simple prayer, and that only at their special request; while the saying of prayers he particularly discouraged, and never once "made a prayer" in the utterance of which he asked the disciples, or any of those who were present, to unite with him. His prayers were his own—made in the privacy of his own devotion; but he enjoined praying in secret, with the heart's earnest desire, not with a multitude of words, pompous declamation, or "vain repetitions," which he denounced as heathenish. How very far have "Christian ministers" and their flocks departed from the spiritual methods and philosophy of their Master in this regard! Christ evidently discouraged ecclesiastical ceremonies and organizations, because he knew how spiritless and *dead* they always become. His teaching consisted in the enunciation of principles, which when assimilated by the spiritual nature of those embracing them, and earnestly carried into practice, must, of necessity, govern the whole character, and bring about the change called regeneration, or spiritualization, by which is meant a translation from the mere life of the body to the higher, inner life of the spirit. Thus gradually was the Kingdom of God to be brought upon the earth.

I think it can be shown that the religious tendency of the Spiritualism of our time has been to bring into greater prominence, and indue with greater power, those simple principles which, according to the record, Christ taught, and which his disciples, in their apostolic efforts, endeavored to enforce. It is true that, in some respects, the apostolic teaching, particularly that of Paul (who was not a disciple of Christ, having never listened to his inculcations), mixed with the pure gospel many intellectual refinements, which greatly corrupted it, despoiled it of its spiritual efficacy, and laid the foundation of much bitter controversy and warring sectarianism. Paul's epistles, received by theologians as the result of a literal and infallible inspiration, while containing much spiritual truth (for the "apostle of the Gentiles" was endowed with a very clear intuition), have, far more than the teachings of Jesus, been made the basis of the dogmatic systems of the Christian churches. Indeed, Jeremy Bentham, in his work entitled "Not Paul but Jesus," goes so far as to say:

"In the Gospels and Paul's Epistles, two quite different, if not opposite, religions are inculcated; and in the religion of Jesus may be found all the *good* that has ever been the result of the compound so incongruously and unhappily made; and in the religion of Paul, all the *mischief* which, in such disastrous abundance, has so indisputably flowed from it."

There is much truth in this statement, with, however, considerable exaggeration. The logical tendency of Paul's mind naturally led him into intellectual subtleties which Jesus evinced his superior nature as a spiritual teacher by wholly avoiding.

The mystical attributes of God were never presented in his teaching, because he knew that God cannot be comprehended by the human understanding, but is to be spiritually apprehended in his personal relation to us; therefore, Jesus invariably represented him—metaphorically, of course—as our Father, and all mankind as his children. The teaching of Jesus is the Gospel of Love—the infinite love of God toward us, his children; and our duty to love him perfectly in return, as well as to love all our fellow creatures as the children of a common Father. Thus, the foundation of all his spiritual and ethical doctrine is the Fatherhood of God, and its corollary, the Brotherhood of Man. The famous ethical precept, "As ye would that men should do unto you, do ye so unto them," is but a logical deduction from these higher, simpler, or more elementary truths. Take away from men the recognition of a Supreme Being—the mental and spiritual ideal of all that is good, loving, wise, and powerful, without any conceivable limit—and you destroy every ethical and spiritual standard, every moral sanction, every incentive to truth, justice, and mercy that does not spring from considerations of mere policy or selfish personal interest; while we all must recognize that unselfishness—self-sacrifice—self-abnegation, is the very essence of spiritual excellence or spiritual progress and exaltation. Certainly, this is the central principle of the spiritual philosophy taught by the angels of our modern dispensation, as it ever has been by all the messiahs and angelic teachers of the past. Its sublime, if not superhuman, exemplification on Mount Calvary, gave to Christianity its great and wonderful impulse, and its truly marvelous sway over the human heart; and, making the "cross of Christ" the expressive symbol of divine love and human self sacrifice, has given it a powerful and enduring influence, that no priestly cruelties or ecclesiastical tyranny and corruption have sufficed to destroy.

In the teaching of Jesus we find that the highest spiritual condition is presented under the expressive figure of the "Kingdom of God." A simple analysis of this phrase will show it to be exceedingly appropriate as well as pregnant with meaning. This state of the soul, whether embodied or disembodied, is a *kingdom* because it is subject to a controlling, guiding force; and that force is the divine will, as recognized and known, in the cultured and progressing conscience of man. I say *progressing*, because the more the conscience is cultivated and obeyed (and obedience is the only means of cultivation) the clearer and stronger will be its intuitions of rectitude and goodness, or, in other words, the more will its possessor know of the nature of God, and what his will dictates in regard to personal conduct, thought, and feeling. Hence the Kingdom of God denotes, first, a condition of the soul in which obedience to the divine will is the ruling principle, in every thought and action; and, secondly, a community of all those who have attained that condition. "Seek first the Kingdom of God and his righteousness," said Jesus, "and all else shall be added unto you." In the simple prayer which he gave his disciples, he significantly employed the expressions, "Thy kingdom come; thy will be done on earth *as it is in heaven*." There is no heaven where man's will takes the place of the divine will; but such is the almost universal condition that prevails on earth at present, and scarcely less among so-called Christian and enlightened nations than among any others. Jesus significantly repudiated all earthly kinship or affinity except with those who were members of that kingdom. For example, when he was told that his mother and his brethren were without and desired to speak with him, he proclaimed a kinship higher and broader than that of earth, by saying: "Whosoever doeth the will of my Father which is in heaven, the same is my brother and sister and mother."

And so in all things he enjoined spirituality in place of earthliness—the life that fits us for the immortal state in preference to that which binds us to the darkness of earth, cramps our spirits in the low habitudes of physical existence, and bars our progress to the kingdom of God, in which alone is real immortality. Spiritism may give us a knowledge of the continuous existence of the spirit; but it must be spiritualized—it must become truly *Spiritualism*—before it can conduct us to the kingdom of God, the realm of that immortality which Jesus and his disciples taught as *aphtharsia*, or incorruption. In the work of a remarkable medium, published more than twenty-five years ago, I find this spiritual truth expressed in a different way. After enumerating three kinds of so-called Spiritualism, he goes on as follows:

"The fourth kind, and truest and best, indeed that which only is truly spiritual, is the growing up into a spiritualized, out of the merely physical, selfhood; and this growth of soul necessarily admits the subject of it into the mysteries of being, precisely in accordance with the degree of the person's own unfolding. Such Spiritualists are good, moral, humane, charitable, merciful, kind, and true; religious, Christian, in deed as well as name; and such as these are never pulling down, but ever building up the Good, the Beautiful, and the True. When such a one dies, his or her stay in the middle state is very short, for he is speedily intromitted to the mysteries and grandeurs of the world of soul."

By the process which is called by Swedenborg *vastation*, the spirit, by which I mean *the soul clothed in its spirit-body*, is freed from the corruptions of the earthly life, and passes progressively from the spheres of discipline and purification into those of purity and harmony—called in the Christian teaching *aphtharsia*. This may well be called the "soul-world," because the soul, which is the essential, indestructible, self-conscious element of our being, regains in that condition its pristine purity and unity with the Divine nature. When Jesus said, "I and the Father are one," he only proclaimed his attainment to that advanced condition of spiritualization; he certainly did not mean to claim an absolute identity with the Supreme Being.

And this brings me to the consideration of that first and most fundamental of all the dogmas of the established Christian system, the Deity of Christ; which, I may say, seems to me the greatest perversion of the religion taught by Jesus. That religion was pure monotheism, the worship of one God; but Christianity became, in about three centuries, what may be called Christolatry—the worship of Christ as God; to which was subsequently added the worship of that inexplicable and inconceivable personality, the Holy Spirit, and the enunciation of the mystery of the Trinity, "Three persons and one God"—a dogma that, in no sense or form, is to be found in the religion of Jesus, or in any of the Scriptures that treat of him or his disciples; nor is it fairly deducible from any of his recorded teachings.

The Humble Nazarene, as he is so often called, could not have been guilty of the assumption of making himself equal to God the Supreme, to whom he ever offered his devotions, and whom he always recognized as a Being separate from himself; but he was, nevertheless, conscious of the fact, that, by being in harmony of will with God, he possessed transcendent spiritual power—power even to control the forces and agencies of physical nature. In this he but illustrated a truth which students of spiritual philosophy are now beginning to understand and rationally to explain, not as a special interposition of the Almighty, nor as a miraculous violation of universal law, but as the exemplification of a higher spiritual law, and in complete conformity with the economy of the universe, both physical and spiritual, which man in this state of being so imperfectly comprehends.

Jesus taught this truth; he abnegated all special power, all performance of what, in modern parlance, is called a miracle, when he said to his disciples that they should do the same "wonderful works" which they marveled at seeing him do; and that they should do even greater works than those. He plainly indicated that it was merely a matter of spiritual unfoldment and elevation.

The rationale of these alleged marvelous works of the spirit achieved by the Nazarene, Modern Spiritualism has been the means of revealing as a general principle, and thus has afforded a rational basis for the so-called supernaturalism which underlies Christianity; but the foolish, short-sighted ministers, and other supporters of the Christian church systems, have not been able to perceive any value in our modern revelation of spiritual truths; nay, they have, with suicidal perverseness, indiscriminately condemned it, just as their ancient ecclesiastical prototypes scoffed at and rejected the revelation of spiritual power and spiritual truth which Jesus brought to enlighten the world.

The so-called miracles of Jesus, even if we accept the Gospel records of them, no more prove that the sacred mystagogue was God the Supreme than the inventor of some novel piece of mechanism, such as the telegraph, the telephone, or the phonograph, is proved to be God by his ingenious application of general law. Christ obviously and confessedly, operated by means of spiritual law, which, under certain conditions, gives to spirit the unlimited control of matter. The subtle principles underlying the laws of the spirit-world are known only by a very few, and only to a small extent by any; while those of the material world, being cognized through the senses, are far more generally understood, and far easier of application.

The orthodox idea is, that Jesus demonstrated his absolute deity by these miraculous works; whereas, it is obvious to us that they were mere phenomenal feats, designed to startle the gross and materialistic, but not to manifest his exalted spiritual character, or to impart the divine principles and precepts which formed the subject of his teaching. They prepared the way for these by exciting in the minds of his followers a feeling of reverence for the teacher. There were wonder-workers, such as Apollonius of Tyana, for example, who could and did perform similar feats; but they were very far from evincing the exalted spirituality in life, character, and teaching of the Nazarene. "God manifest in the flesh" is a favorite expression of those who assert the identity of Jesus with the Supreme, but that expression is very far from implying it. God is manifest in every human being, in whom the divine individuality of the soul, created in the image of God, governs the inferior personality of earthly embodiment. Jesus is reported to have replied to the disciple Philip, when the latter said to the Master: "Show us the Father, and it sufficeth us;" "He that hath seen me hath seen the Father." The attributes of God are the elements of his personality—his self-consciousness, his power, his wisdom and his love; these are not to be seen in any embodied form—the personality of the Supreme knows no form, or any conceivable limitation; therefore he can be seen nowhere physically; and spiritually to us only in the soul-manifestations of the spiritualized man or woman. God could be thus seen in the Messianic man, because the latter exemplified beyond all other known characters, the power, sublimity, purity, and supremacy of the divine soul ruling over the lower selfhood—the inward controlling the outward—the existence of the kingdom of God within; where, as he taught, it can alone prevail.

Since the soul was created in the image of God, only in the highly spiritualized man, in whom the powers and properties of the soul prevail and hold rule, can that image be seen; so that one who has attained that condition of entire freedom from the corrupting influences of the fleshly nature may truly say: "He that hath seen me hath seen the Father."

Let me give you an illustration from experience. I had a friendly argument, a few years ago, with an ex-Congregational clergyman, who, through the mediumship of his wife, had become quite an earnest Spiritualist, as to the interpretation of this and other texts of Scripture, supposed in the Orthodox system to prove the deity of Christ, he contending that they were inconsistent with any other than such a claim on the part of the Nazarene. In the evening, while we were *en séance*, his wife was controlled, and wrote automatically the following:

"Your earnest conversations call me from other work to direct your minds. I, too, am learning, as we all must until we approach more nearly the perfection of God. Do not let the beauty of Christ's work—his love and tenderness—be marred by the claims he apparently set forth. So pure a spirit, dwelling as he did at a great spiritual height, perceived more clearly than any other whence he had come, and whither he was going, and felt, as none other has, his oneness with the Father. This to me shows his superiority to other pure teachers who preceded him; they aspired to this union with eternal purity; he felt it ever present with him."

This message was signed: "Your fellow student who was once called the *Beloved of Christ*." It was of peculiar interest, as unconsciously written by one whose mind was impregnated with the orthodox idea of the absolute deity of Christ; and it seems to me to state, very beautifully and succinctly, the exact truth as to the real nature of that much-misunderstood personage.

Then there is the doctrine of the *atonement*, which forms the basis of the Orthodox Christian system, but which no logic can possibly correlate with the dogma of Christ's deity; for how can we conceive God the Son sacrificing himself to God the Father? This, however, is the dogma. Christ, who is "very God of very God," voluntarily assumes human embodiment, and offers himself a victim to appease the "righteous indignation" of his Father, with whom he is mystically identified. Though absolutely identical as God, they are different "persons"—one is all love and charity and forgiveness, while the other is implacable except by this mysterious sacrifice. The disobedience of Adam is conceived to have practically destroyed the divine fatherhood; and the descendants of the first pair are placed under an eternal ban—given over to everlasting perdition, from which they can be redeemed only by God's permitting his *alter ego*, the Son, "begotten before all worlds," to be incarnate by another father, the Holy Spirit, who, though a separate person, is yet no other than God himself; for the greatest of all the creeds, accepted alike by Catholics and Orthodox Protestants, says: "There is one Person of the Father, another of the Son, and another of the Holy Ghost; but the Godhead of the Father, of the Son, and of the Holy Ghost is all one." Thus the God who is inexorably angry with his children, the God who sacrifices himself to save those children from perdition, and the God who assists in the incarnation by his mysterious paternity, are not three Gods, but one God. This is what is so often held up to the *adoration* of mankind as the mystical "Trinity in Unity" and "Unity in Trinity," and to their *admiration* as the glorious and gracious "plan of redemption," devised in the council of the Triune God for the salvation of mankind. Well might Mr. Chadwick, the Brooklyn Unitarian clergyman, speak of this senseless and really blasphemous doctrine, as he did last Christmas day, as "more irrational, monstrous, and absurd than anything else ever devised by men pretending to the rank of intellectual beings."

And what authority has it? Certainly none in the Christian Scriptures rationally interpreted. It is not the teaching of Christ, either in the Synoptic Gospels or the Fourth Gospel; nor is it to be found in the letters of the Apostles, or in the Revelation of St. John. It is the grossest perversion of the spiritual principles enunciated in these writings, in which we find, indeed, the true doctrine of the atonement—at-one-ment—to which I have already referred—not the reconciliation of God to man, but the reconciliation of man to God—the bringing of humanity to a spiritual condition of harmony with the divine nature, that as Christ prayed, they all might be one with the Father, as he had become, and one in heart and purpose and heavenly desires with each other, the latter condition being the natural result of the former, since oneness with God necessarily implies universal, millennial harmony—"peace among all of good will." Thus the mission of the Christ was not to be the scape-goat of God's otherwise implacable wrath, but to make men realize the fatherly kindness of an infinitely loving God, with whom there can be no such thing as passion—no "variableness or shadow of turning." The change designed to be wrought by the Christ was not in the immutable, imperturbable mind of God, but in the corrupt nature of man, by the exertion of a spiritual influence, bringing into the world a new light and a new life. This was the *metanoia* which the precursor, John, preached; not simply, as translated, *repentance*, which indeed it included, but a new state of mind—an enlarged horizon of spiritual truth, a better knowledge of the divine nature, and a fuller conception and realization of the glories, as well as the responsibilities, of the future life.

That this was the view of Jesus, his own words as they are recorded show; that it was the view of St. Paul the language of his second letter to the Corinthians clearly proves: "God hath reconciled us to himself through Jesus Christ, and hath given us [the apostles] the ministry of reconciliation." And again: "God was in Christ, reconciling the world unto himself"; and he adds: "We pray you, be reconciled to God."

This is the true, rational idea of the atonement. It has no relation to appeasing, placating, or satisfying divine indignation, whether "righteous" or unrighteous; because the true idea of God is altogether inconsistent with any such conception. It is only by going back to the anthropomorphic notions of God entertained by some of the Jews that a seeming sanction of Scripture is found for this absurd perversion.

In no respect are these fundamental principles discredited or even modified by anything, having any proper claim to respect or reliability, that has come to us from the spirit-world during the past forty years, or since the time when the attention of mankind commenced to be awakened to this subject by the sensuous manifestations of spirits. These elementary truths may be variously expressed and illustrated; they may be submitted to the intellect as merely abstract propositions, or offered to the heart in those beautiful concrete forms in which we find them in the simple statements of the Nazarene; but, however presented or expressed, they are the essential and unchangeable *principles* of man's relations to the spiritual universe, and to the Infinite Spirit that governs and guides it. All other truths pertaining to man's spiritual condition and destiny are but corollaries to these basic principles, of God's existence and love, and of the indispensable necessity that his intelligent, self-conscious offspring should, while retaining the full possession of their indestructible selfhood, be in harmony or union with him. When these principles are apprehended aright, everything else becomes plain and easy.

Then we acquire an unshaken confidence in the dispensations of the Supreme, faith in his omnipresence, and perfect trust in his all-wise care. Then, while we recognize his angelic instrumentalities or ministers, we never can fail to keep in mind whose ministers and messengers they are; while we are ever conscious of the beautiful guardianship of our brother and sister spirits who have passed to the bright realms of *aphtharsia*—of purity, peace, and self-forgetfulness—and feel gratefully appreciative of their kind offices, we see in them the reflection of the still greater love and beneficence of the Heavenly Father, whose agents they are. While we are assured that to him is known and felt every aspiration of our hearts for the good that is divine, we also know that every such desire is satisfied in the way that infinite tenderness and wisdom can alone dictate, and by those agencies that are best adapted to the purpose.

I am aware that there are those who occupy Spiritualist platforms who ignore, if they do not deny, these cardinal truths of spiritual illumination and progress, apparently satisfied to know that life goes on after the death of the physical body, but regardless of the condition or sphere in which that life is to be passed. But the great fact made known to us by Spiritualism is the illimitable progression of spirit or soul; and we have no right to ignore that fact here or hereafter; we have no right to neglect the culture of our spirits in this existence, when it is obvious that the very purpose of the material life is discipline and invigoration—certainly not of these frail bodies that soon return to the dust whence they came—but of that element of our being which is inextinguishable and immortal. "One world at a time," says the indifferentist, the sensualist, or the sciolist, when the fact is that the real purpose of this life can never be fulfilled except by keeping in view the conditions and responsibilities of the next and higher state of existence. True, the penalty incurred by neglect is not the total forfeiture of the life of the spirit; and you can enter that life and remain in it—that is, in your appropriate sphere—until there comes to you the impulse to advancement. Whittier has well expressed this truth in the following lines:

"Though God be good, and free be heaven,
No force divine can love compel;
And though the song of sins forgiven
May sound through lowest hell;

"The sweet persuasion of his voice
Respects thy sanctity of will.
He giveth day; thou hast thy choice
To walk in darkness still.

"Oh! doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of the soul!—

"To doubt the love that fain would break
The fetters from thy self-bound limb,
And dream that God can thee forsake
As thou forsakest him."

For myself I may say that I should never

have taken any great interest in Modern Spiritualism had I not viewed it as giving a positive basis for the purest as well as the surest and most rational religion that ever dawned upon men's spiritual conceptions; had I not been able to bring its cardinal truths into harmonious relations with the good and true of all ages and all nations. It is, in my view, consistent with that Everlasting Gospel of which all people, of whatever period, tribe, or nation, have known as much as, in their particular stage of unfoldment and amid the influences of their physical environment, they were able to apprehend and make available for their further development. Never has there been a time in the history of the world, I fully believe, when the sons and daughters of earth were so well prepared for spiritual illumination as at present—dark, yes, dreadfully dark, as the general condition of our race still remains. There are in this age soaring minds, that, with untired pinions and undazzled gaze, have entered the penetralia of the temple of spiritual truth, where the mysteries of the soul-realm are revealed; and there are angels from that exalted sphere of knowledge that, through mortal intermediaries, have dispensed to recipient mortals some of the treasures of wisdom which they have gleaned in their upward climbing toward the Infinite.

These things are contained in our spiritual records; but, though open to all, they are for those alone who can apprehend them, while to others they are sealed up, or a subject of derision and scoffing. But God is not mocked. His angels are not disappointed or disheartened. This light was not given for the blind, but for the seeing. This vital atmosphere in which we are immersed cannot be utilized by those who have no lungs to breathe it; and the measure of its life-giving strength to every one is his special capacity of inhalation. So with the spiritual light that has come to the earth at this time: had there been none able to perceive it and utilize it, it would not have been dispensed; and, of course, they whose vision is dim with prejudice and willful error cannot behold it. Let them remain, if they will, in the dismal caves and darkened cells of antiquated dogmatic systems, hugging their dear delusions to their breasts, and waiting for the archangelic trumpet to sound the *reveillé*, and muster their awakened souls to the great judgment of Truth. Revelation was not exhausted, as the enemies of modern revelation suppose, more than eighteen centuries ago. We have an authority which they deem infallible for this fact. "I have many more things to say unto you," said the great Teacher to his disciples; "but ye cannot bear them now." So, were another Messiah to come to the earth, at this time, would he have to say to his selected disciples. The same indeed is true of every teacher; he is obliged to withhold much from his pupils, the limit of their mental growth and unfoldment prescribing the measure of the instruction that can be given to them.

In connection with this let me say that perhaps the *grandest result of the development* of this time is the substitution of conscience and spiritual insight for the authority of sacred scripture and tradition; not that this has been, as yet, consummated; the seed-thought, however, has been sown, and has already germinated, and its continued growth and final development are as certain as any of the processes of nature. The spiritual emancipation of the race will not be fully achieved until every vestige of bibliolatry has disappeared, and man has learned to look to the Inner Light as his guide to truth, and has shaken off the thralldom of book-worship and ecclesiasticism. I would not speak of this as an entirely new conception, but rather as the revival of a principle which has been asserted at various times in the history of Christianity, and particularly by the great reformer, Luther, nearly four centuries ago, when he said to the Pope's Legate, who demanded that he should retract: "My soul seeks the light of truth. I cannot be forced to do anything against my conscience." Luther claimed the "right of private judgment" against council, priest, and pope; and on that principle Protestantism was founded. Its progress and spiritual power were, however, soon checked by the suppression of this very principle—by the substitution of Bibliolatry for Mariolatry, and by a dogmatic, persecuting spirit which split the Reformed Church into a hundred warring sects.

The cause of this state of things—which we see to exist even in an exaggerated degree among Spiritualists—is, that men appeal to the external intellect to apprehend those truths that belong to the realm of spirit, and which can be only seen clearly in the Inner Light. The simple truths I have referred to are the principles—*principia*, beginnings—which must be accepted, or confusion and discord are inevitable; while with them in full activity intellectual differences become only the pleasant and profitable incidents of our unending career, ever stimulating us to effort and leading us into new realms of knowledge and investigation.

Self-Help for Women.

The number of employments open to women is steadily increasing, and it is impossible to say that the future may not see as great changes as the immediate past has seen. The tendency of modern society is, in Napoleon Bonaparte's phrase, "to convert all trades into arts," and just so fast as this process goes on, rude strength becomes less essential and fineness of touch is more needed. Among the higher occupations there are some gaps which will soon be filled. The tenth census of the United States gives two thousand four hundred and thirty-two women as physicians and surgeons, and only forty-eight as "chemists, assayers and metallurgists," whereas the latter vocation would seem to follow easily on the former. It gives only seventeen women as architects, whereas domestic architecture would seem employment peculiarly fitted, at least in its indoor aspect, to that sex. It certainly seems absurd that they should forever go on calling in male advisers to tell them how many shelves to have in a pantry, or where to set the wash tubs in the laundry. But it is needless to give details of employment; just as far as the demand for an intelligent self-support exists, so far the opportunities will be equalized between the sexes, and more and more places will be found "higher up" for women. The great thing to secure is a feeling of genuine self-respect among women who earn their own living; to convert the class to be found even among those laboriously industrious who sincerely hold that no woman who earns her daily bread can be a lady. This will be outgrown; and with a greater ability to earn money will come better judgment in the use of it.—*T. W. H., in Harper's Bazaar.*

He is idle that might be better employed. Dyspepsia is never idle—its tortures never cease. Better employ Warner's Log Cabin Hops and Buchu Remedy, put the stomach in healthy action, and be fitted to continue your regular employment.

Banner Correspondence.

Massachusetts.

GREENWICH.—Juliette Yeaw writes: "The services of the Independent Liberal Church closed for the season July 1st, at which time the audience-room was completely filled. Upon the platform, organ and desk was arranged a magnificent display of flowers, presenting a scene of beauty seldom equalled.

The music was exceptionally fine. In conformity to the idea of the observance of the day as 'Children's Sunday,' the morning reading and discourse were appropriately arranged.

As is the usual custom upon the closing Sunday, the Lyceum session was holden in the audience-room, opening with the march from the vestry below, through the aisles of the church to the platform. Here again was presented a beautiful scene, as, grouped with bright banners, children and leaders joined in song stood between the brilliantly frescoed background and the radiant foreground of flowers.

The exercises were varied, yet held the close attention of the audience throughout.

A fine story was read by Mr. H. W. Smith; a poem by Mrs. Johnston; recitations were presented by Misses Mamie and Cretie Southworth, Misses Nellie and Mabel Nevins, Misses Edna, Lena and Bessie Johnston and Lily Ruddock; Miss Nellie Sears sang a beautiful song; Miss Gracie Smith rendered two in her peculiarly impressive style, and Birdie Lamond pleased all with her first song in our midst. With the responses, remarks by Mrs. Yeaw, further singing by the school and the march, the programme was completed.

The three years' history of this Society presents no better record than that of this most enjoyable day.

The large audience dispersed with expressions of universal satisfaction, yet with sincere regret that the parting hour had come; pleasing anticipation, however, remained that in September the relation between speaker and people would be renewed.

Your correspondent is well aware that she writes with enthusiasm of matters in Greenwich, but she also knows that the half has not been told—of the church, its noble founders, its devoted adherents, the development of individualism, the rending of creedal bonds—and better than all, the unbroken harmony and kindly spirit 'leavening the whole lump.'"

CLINTON.—"E. M." writes: "Since the first of February we have had a series of interesting meetings—Rev. E. Fairchild, Mrs. N. J. Willis, Dr. George A. Fuller, Mrs. Sarah A. Byrnes, Joseph D. Stiles and Dr. H. F. Merrill having occupied our platform. The lectures have been instructive, and the tests satisfactory. We have just concluded a two weeks' engagement with Dr. Merrill, whom we recommend as a fine test medium, and a faithful and conscientious worker for the Spiritual Philosophy. He is reëngaged for Sept. 30th and Oct. 7th. During this season we have organized a Ladies' Aid Society, which is prosperous. We shall resume our meetings in September."

WORCESTER.—T. R. Johnson writes: "The Worcester Association of Spiritualists closed its meetings for the season on Sunday, June 24th—Miss Jennie B. Hagan of South Framingham being the speaker for the month of June. We have had a most successful season, having paid every dollar of indebtedness, and have a small balance in the hands of the Treasurer.

The following named persons were chosen as officers for the ensuing year: President, W. C. Smith; Vice President, E. H. Hammond; Recording Secretary, E. P. Howe; Corresponding Secretary, Mrs. W. C. Smith; Financial Secretary, R. C. Smith; Treasurer, Ivers Gibbs; Managing Committee, T. W. Sutton, Emerson Hubbard, Matthew Bryant, Mrs. S. J. Prince, Mrs. S. Maynard, Mrs. R. C. Smith, Mrs. Underwood.

We have engaged lecturers as follows: Miss Jennie B. Hagan for the month of October, 1888; Prof. W. F. Peck for November; Mrs. A. H. Colby-Luther for January, 1889; Mrs. C. Fannie Allyn for February; J. F. Baxter for March and April. We are in communication with other speakers for December, May and June."

Michigan.

THREE RIVERS.—E. D. Blakeman, writing of Reincarnation, says: "To those dissatisfied with the life they have led since coming to a knowledge of good and evil, such a theory may be comforting, and therefore all right and acceptable; but to my mind, and to many others, it is far from being so. To me it destroys all certainty of realizing that we shall meet and recognize our loved ones who have passed on.

If my spirit, after laying aside this earthly tabernacle, must be reincarnated in some infantile embryo, be born again, forget all it has learned and experienced in this busy life—forget father, mother, brothers, sisters, and all dear friends, what matters it to me whether I believe they will be (in spirit) reincarnated, or whether they will be privileged to pass on and up to higher, holier, and more desirable stages or spheres of progressive existence? To me it seems that this reincarnation idea serves to destroy all desire to enrich our minds with stores of progressive thought, and knowledge of a higher spiritual state, since no matter however much we may obtain in this present life, all is to be obliterated at death, and not even a glimmer of recollection left that we ever have before been through the same mill of an earthly experience! Such thought to my aspiring mind seems dark and gloomy.

The old doctrine of reincarnation might have answered the dark and unprogressed minds of the ancients, but to me it seems out of place, in this enlightened age and nation, for spirits to make the slightest endeavor to promulgate ideas that belonged to India and other non-evoluted nations thousands of years since, the inhabitants of which, even to this day, hold in belief, not only in reincarnating the spirit, or rather of passing into the embryotic germs of new human bodies, but that various kinds of animals, birds and reptiles will be receptacles of human spirits when set free by death! It is, however, quite natural that the spirits of men who have held tenaciously to such (to me uninviting) theories, should still seek to promulgate them, they not knowing, and perhaps not wishing to know, anything to the contrary.

We are told by some that highly progressed spirits do not have to be reincarnated again, but that they find themselves ready and prepared to pass on and up the eternal hills of progression. Heaven grant that such may be true. Of course in this, as in other things, like other men, I may be the most apt to 'believe that which I wish to be true.' Let that be as it may, there is one thing I think it would be well for us to know, that is, which one, two, three or four of a family circle will be permitted to go up higher, so that those who are to reincarnate may bid them farewell while yet an opportunity is possible for the final parting; but how much better to believe that no such parting will ever come."

FOWLER.—Mrs. Lunt-Parker writes: "Having closed a six months' successful meeting in the city of Lansing, we bade a kind adieu to the many dear friends we formed there, who gave us their best wishes for our success and return in the future. There are many earnest workers in Lansing; among them are Dr. Edson, Mrs. Merrill, and Haven and Cornell, who have done much for the cause.

After leaving the city of Lansing we journeyed to Mr. F. Trowbridge's grove, and held a ten days' meeting there, including two Sundays and three week-evenings. The many tests given by Lily May Lunt and my guides were said to be highly appreciated, and the friends are in hopes to have us with them again soon. The grove is indeed a lovely spot, and the genial presence of Mr. and Mrs. Trowbridge makes it all the more pleasant. The nearness to the Half Way House is an advantage to all, for the proprietors, Mr. George Enis and wife, try to make their guests happy.

Mr. Trowbridge is willing to have the grove used for spiritual grove and yearly meetings, and will make everything pleasant for the friends if they wish to occupy it. There is a lake near by that undoubtedly could be utilized as an additional attraction to the beautiful grove.

We desire to return to Mr. Trowbridge and his companion a vote of thanks for their kindness to us while on their grounds."

New Jersey.

CAMDEN.—Dr. James Jennings writes: "In the BANNER of March 31st is a question by 'Inquirer' as to the possibility of a person's seeing his double. I am hence induced to describe an experience which I met with some twelve years since: While working out of doors on a very hot August day I began to feel strangely, and hurried into the house. I immediately lay down on the lounge and became unconscious. When my consciousness returned I saw my body propped up upon the lounge, with my wife beside it for support, while I myself was standing at the foot of the lounge looking *at* my body and listening to a spirit Indian who controlled my mortal organism and gave instructions to the friends present as to what to do to restore my physical for my return to it. I was thoroughly and intelligently conscious of all this, but the physical was not as palpable to my sight as the spiritual, which was clear and distinct. The act of moving back into my body again (from which I was spiritually absent about two hours) I know nothing at all about."

Washington Territory.

SEATTLE.—D. S. Smith writes us that the Indians of the Squakson, Nisqually, Chehalis and Skokomish tribes of Olympia have a new religion, which has seemed to outside observers to be already prolific of much good among them. They style their new belief the "Slocum Tumtum" (thought), it having originated with one of the Squakson tribe named John Slocum. Some time ago John claimed to have been favored with a revelation from the spirit-world, in which it was revealed to him that any Indian desiring to participate in the festivities of the "sahale illahe" (happy place, or heaven,) must lead a purely upright life, it being necessary for such Indian to abstain from all gambling, drinking, swearing, etc. The announcement of this alleged revelation by Slocum has made him so prominent a personage among his dusky believers that he is now regarded with much more reverence than the "Hyas Tyee," (big chief, or great chief,) of whom he claims to be an apostle.

Their mode of worship is in some respects similar to that practiced by the Quakers years ago, each one speaking or acting as the spirit moves him. Before beginning a meeting they always select a leader, who goes into a trance. The meetings usually last several hours, being terminated when the leader's trance is at an end.

At the time of writing our correspondent informs us that, the attention of Agent Eells having been called to this new system of thought so practically followed out by the Indians, regarding the present life and its influence on that of the future, he had interfered and ordered that it be abolished—notwithstanding the good it was effecting among his wards—and that the Indians had appealed for protection to Gen. R. H. Milroy, ex agent for the district, who, for answer, had referred them to the first amendment to the Constitution of the United States, which assures them defense in worship conducted according to the dictates of their consciences.

We have not as yet received information as to the sequel in this case.

New York.

BROOKLYN.—Samuel D. Greene writes: "The good work in our glorious cause is being pushed forward at the Sunday meetings at Conservatory Hall, Brooklyn. For the last four or five Sundays we have been favored with the inspirational remarks of Wm. C. Bowen. He is an earnest, full-souled, logical and comprehensive speaker, eliciting many a heart-response to his noble utterances in vindication of the phenomena and philosophy of Spiritualism—lately traduced and maligned by pulpit and press—both of which, through ignorance, bigotry and old-time superstitions, have striven to distort the angel teachings of peace and good-will.

Despite all opposition a new and intense interest is being awakened, and as thought is the agitator for wisdom, so inquiry and investigation lead many to a further search for the truth. All such become soon assured that the door for spirit converse is open, and that the continuity of life in the beyond is a fact. Then the loved ones who have passed on cheer them with their assurances of the realities of spirit-life, thereby bringing them a peace which passeth all understanding; soothing and calming many a troubled, storm tossed mind."

OSWEGO.—John Camp writes in testimony of what returning spirits have done for him. He is convinced that when he was quite young his father in spirit-life was instrumental in preserving his mortal existence on several occasions. He closes by saying: "I know it was my angel-father who saved my life. The whole world cannot weaken me in this opinion. I *know* it is true. I wish every one could have as good proof of the verity of spirit-return as I have had."

Maine.

KENDUSKEAG.—C. W. writes: "I hold to the old adage, 'virtue is its own reward,' or, in other words, that peace which must ever flow up into every soul as the result of patient, energetic continuance in 'well doing' must have been to you ample reward through all the years you have labored to release humanity from the thralldom of ignorance and superstition and help them to a better knowledge of the relationship of each to the other and all to the Infinite: Still perhaps an occasional echo of response from those who have been the happy recipients of blessings resulting from your toil may possibly bring to you something additional of 'hearty good cheer.'

I like very much your extracts from and comments upon the discourse of Rev. Phillips Brooks, as given in THE BANNER of June 16th. In speaking of the same you are pleased to say: 'A grand truth is conveyed in the utterance, "His is the large and enlarging mind that can grasp and hold it clearly and comprehensively."' This is just the work THE BANNER has been doing, not only among the 'pines of Maine,' but equally, with the sunlight, all over the world, aiding in the more rapid unfoldment of liberal thought and a broader grasp of knowledge.

The closing paragraph in that article deserves to be inscribed in letters of gold upon our national escutcheon, emblazoned on our flag, and taught in every seminary and schoolroom in our land."

Pennsylvania.

WARREN.—Thomas Palphramand writes expressive of the great pleasure afforded him in reading the BANNER OF LIGHT, for whose receipt he is indebted to Hon. Hugh Young. On the 12th of March last our correspondent celebrated his eighty-fourth birthday, he having been born in Darlington, Eng., (where also William Denton first saw the light of mortal existence) in 1804. He is pleased with the hopeful prospects for human betterment as the days go by, and regards the Woman's Congress recently held in Washington, D. C., as one of the most encouraging "signs of the times."

PHILADELPHIA.—T. J. Ambrosia, President of the Second Association of Spiritualists of Philadelphia, writes that at a meeting of the Association Sunday, June 10th, Mr. and Mrs. Thomas Kershaw (members of the Association) presented their infant son for baptism. "The ceremony was performed by one of the controls of Mrs. T. J. Ambrosia (Miss Leland), assisted by the control of Mrs. Emma Nutt. It was the first of the kind we have witnessed, and, though devoid of conventional rites and formula, was solemn, impressive and interesting.

The Second Association will discontinue its meetings during July and August, resuming in September, when we hope to be able to report continued and increasing success in the spiritual cause."

Connecticut.

WILLIMANTIC.—A correspondent writes: "Sunday, the 24th of June, finished the month's lectures given by Prof. W. F. Peck. During his stay among us he has accomplished a good work, and his lectures rank among the best ever delivered from our rostrum. His music, in connection therewith, makes him one of the most desirable speakers.

Prof. Peck gave, in connection with local talent, a Musical and Dramatic Entertainment in our hall on Friday evening, June 29th. It was well received by a goodly number present, and was worthy even of a larger audience. After the entertainment refreshments were served in Lyceum Hall by the ladies—consisting of ice cream and strawberries, cake and lemonade. It was nearly midnight when the company dispersed.

Sunday, the 1st of July, occurred the annual election of officers for our Progressive Lyceum, which resulted as follows: Conductor, Dumont Kingsley; Assistant Conductor, Mrs. John Conant; Guardian, Miss Eunice Ripley; Musical Director, Miss Lizzie Lyman; Assistants, Miss Flora Melony, Mrs. W. D. Clark; Librarian, Charles Spencer; Guards, W. D. Clark, B. W. Taft, Charles Spencer. Lyceum adjourned to Sept. 16th."

PLAINVILLE.—S. Maria Hillis writes strongly endorsing THE BANNER and its course, and hoping for its continued prosperity.

Kansas.

ELK FALLS.—A. C. Williams writes that he believes animals and birds can be and often are directed in their movements by spirits, and relates an incident in his own experience as follows: "A spirit-friend of mine told me she would send or bring me a dove to keep in remembrance of her. A few days ago I was employed fixing a wire-fence, my horse and cart standing near by. I was making considerable noise, sufficient to prevent the approach of a bird; but, notwithstanding this, a dove alighted on the cart, apparently very tame. My immediate impression was that my spirit-friend had fulfilled her promise. When I started to leave the dove flew directly at me. On relating this to others I have been told of several incidents of a similar kind happening in their own experiences."

Illinois.

CHICAGO.—Mrs. J. A. Clark writes that Frank C. Algerton has closed his eight months' engagement with the society of which she is Secretary. He is now absent for rest and recreation. Before his return to Chicago he will visit Onset Bay, Lake Pleasant and Cassadaga. The society has engaged his services for next winter; in the meantime its platform will be occupied by local speakers.

THE HIGH TIDE AT GETTYSBURG.

BY AN EX-CONFEDERATE SOLDIER.

A cloud possessed the hollow field,
The gathering battle's smoky shield.
Athwart the gloom the lightning flashed,
And through the cloud some horsemen dashed,
And from the heights the thunder pealed.

Then at the brief command of Lee
Moved out that matchless infantry,
With Pickett leading grandly down,
To rush against the roaring crown
Of those dread heights of destiny.

Far heard above the angry guns
A cry across the tumult runs—
The voice that rang through Shiloh's woods
And Chickamauga's solitudes,
The fierce South cheering on her sons!

"Once more in Glory's van with me!"
Virginia cried to Tennessee:
"We two together, come what may,
Shall stand upon these works to-day!"
(The reddest day in history.)

Brave Tennessee! In reckless way
Virginia heard her comrade say:
"Close round this rent and riddled rag!"
What time she set her battle-flag
Amid the guns of Doubleday.

But who shall break the guards that wait
Before the awful face of Fate?
The tattered standards of the South
Were shriveled at the cannon's mouth,
And all her hopes were desolate.

In vain the Tennesseean set
His breast against the bayonet!
In vain Virginia charged and raged,
A tigress in her wrath uncaged,
Till all the hill was red and wet!

Above the bayonets, mixed and crossed,
Men saw a gray, gigantic ghost
Receding through the battle-cloud,
And heard across the tempest loud
The death cry of a nation lost!

The brave went down! Without disgrace
They leaped to Ruin's red embrace.
They only heard Fame's thunders wake,
And saw the dazzling sun-burst break
In smiles on Glory's bloody face!

They fell, who lifted up a hand
And bade the sun in heaven to stand!
They smote and fell, who set the bars
Against the progress of the stars,
And stayed the march of Motherland!

They stood, who saw the future come
On through the fight's delirium!
They smote and stood, who held the hope
Of nations on that slippery slope
Amid the cheers of Christendom!

God lives! He forged the iron will
That clutched and held that trembling hill.
God lives and reigns! He built and lent
The heights for Freedom's battlement
Where floats her flag in triumph still!

Fold up the banners! Smelt the guns!
Love rules. Her gentler purpose runs.
The mighty mother turns in tears
The pages of her battle years,
Lamenting all her fallen sons!

—*Will H. Thompson, in The Century for July.*

New Hampshire State Convention.

To the Editor of the Banner of Light:

The eighth annual meeting of the New Hampshire State Spiritualist Association was held at Manchester, June 22d, 23d, 24th, in the fine hall occupied by the local society on Hanover street.

Among the speakers and mediums present were Dr. Storer of Boston, whose presence has come to be almost a necessity in our State gatherings; Mrs. A. M. Stevens, of Washington, a lady whose rare gifts should be more fully employed by Spiritualists everywhere; Miss S. Lizzie Ewer, of Portsmouth, who is a credit to the State of her adoption and is doing a grand work within its limits; Mrs. E. B. Craddock, of Concord, whose diversified gifts are many and highly appreciated. Miss Jennie B. Hagan, whose talents are known everywhere, kindly volunteered her valuable services for Friday and Saturday. Several others were expected, but for various reasons failed to appear.

Mrs. Stevens called the meeting to order on Friday at three P. M., in the absence of President Fisher, and after a song, "Home So Blest," by the Secretary, welcomed the friends and spoke of the small beginnings of all great changes in human thought, and in high terms of the speakers at past gatherings.

Miss Ewer paid a tribute to her adopted State, recited a fine poem, and emphasized the value of personal labor and the duty of each doing well whatever was required. Miss C. W. Knox, of Boston, after a few remarks, gave a number of tests which were received with much satisfaction.

Miss Hagan was the bearer of a message of fraternal greeting from the Worcester friends. After referring to those who had met with us in the form, but had now arisen and were still near and interested with and for us, she spoke of the blossoming season of the year and its analogy to the unfoldment of our spiritual nature. Dr. Storer remarked that we came together not only to clasp hands and look into each others' faces, but to enjoy communion with the invisible. Bro. Burpee, of Manchester, related some wonderful tests occurring in his own family.

Evening.—President Fisher called the meeting to order, and after the song "Our Beautiful Home Over There," and an invocation by Mrs. Stevens, Dr. Storer addressed the convention upon "Prayer as a Factor in the Evolution of the Race." There is no happiness to be compared to a knowledge of spirit presence and a reliance on it for help. Of intuition and reason he said woman is the exponent of one and man of the other. Following Dr. Storer Miss Hagan remarked upon the recent Talmagean onslaught against Spiritualism, showing it to be the annual attack which that preacher thinks it necessary to make to prevent his flock from straying into forbidden fields. She closed with poems on "The River of Time," "Ideals," and "Vanished Faces."

SATURDAY, JUNE 23D.

Morning.—After a song, "Summer Roses in the Heart," Mrs. Stevens said that we, of all others, are able to give a reason for the faith that is in us. We come to conferences full of experiences, and our highest duty is to keep these bodies pure as temples for the indwelling of the spirit.

Miss Ewer fully endorsed the sentiments expressed by Mrs. Stevens, and closed with personal messages and tests to many present. The time of the conference was fully occupied till noon by Mrs. Blake, of Nashua, Dr. Storer, Bro. Burpee, the Secretary, and others.

Afternoon.—Song: "Beautiful Home of the Soul." Miss Hagan, alluding to the excessive heat of the day, admitted the sagacity of some preachers who pictured hell as a hot or cold place, according to the state of the weather. She spoke at some length and in her happiest vein, and closed with a fine poem; also improvisations on the following subjects given by the audience: "When the Shadows Flee Away," "When I Go," "Who Will be There?" Miss Ewer spoke of the reality of the "Home of the Soul," and, though conditions were very unfavorable, gave many fine tests. At this point Miss Hagan and Miss Ewer were obliged to leave to fulfill Sunday engagements, much to the regret of all. The Association proceeded to the election of officers for the ensuing year with the following result:

President, N. A. Lull, of Washington; Vice-Presidents, Mrs. Amidon of Manchester, Jonathan Arey of Salisbury, and S. B. Craddock, of Concord; Secretary, George D. Epps, of Francestown; Treasurer, N. P. Batchelder, Ashland; Auditor, Justus Fisher, Keene.

Evening.—Song, "Dream Faces." After an impressive invocation by Mrs. Stevens, Dr. Storer, as the speaker of the evening, said, "The phenomena of Spiritualism have done more in changing the current of public opinion on man's spiritual nature than all else. Societies are now formed for scientific investigation, and while some seem to waste time on trivial matters, the current is in the right direction." Dr. S. spoke for over an hour, closing with a brilliant apostrophe to Spiritualism as giving to men a new heaven and a new earth; giving these not to the few, but the many.

SUNDAY, JUNE 24TH.

Morning.—Invocation by Mrs. Craddock. Song, "Only a Thin Veil Between Us." Mrs. Stevens requested that subjects be given by the audience, and the following were handed in: "What has Spiritualism Done to Merit the Antagonism of the Churches?" "Moral Outgrowth of Spiritualism," "Spiritualism a Religion," "What is God and Where?" "Spiritualism and Old Theology," all of which were handled in a very effective manner, the remarks thereon being greatly enjoyed by all present.

Afternoon.—Song, "I'm Going Home." Mrs. Craddock, after an invocation, spoke at length on the "Purpose of this New Departure as a Natural and Healthy Outgrowth of the Spirit of the Age." Men have found in it what has never been found elsewhere—the divine law of compensation.

After another song Dr. Storer spoke briefly on one of the topics of the morning, "The Relations of Spiritualism to Morality." Mrs. Craddock closed the session with a number of fine tests.

Evening.—The closing exercises commenced with the announcement by President Fisher, in behalf of friends at Keene, of an invitation to hold a convention there next fall. After some discussion the matter was referred to the executive committee.

Dr. Storer gave the valedictory discourse to a well-filled hall, seeming to get fresh inspiration with each thought. His theme was "Progress, the Grand Law of the Race—Here and Hereafter." He gave a very interesting account of a recent interview with A. J. Davis, who held that the keynote for right living here is 'an even mind." Nothing short of a *verbatim* report could do justice to this marvelous production of Dr. Storer's. At its close Mrs. Craddock gave way to her controls and entertained the meeting with some pleasing tests. The following resolution was then offered and adopted by a unanimous vote:

Resolved, That the thanks of this Convention be extended to the friends in Manchester for the use of their hall, and for courtesies extended to the speakers, mediums and visiting friends; to the press for its favorable notices; to the singers, and all who have in any way contributed to its success.

GEORGE D. EPPS, *Secretary.*

What the Doctors Say.

To the Editor of the Banner of Light:

June 12th the Massachusetts Medical Society met at Huntington Hall, Boston. The *Boston Evening Transcript* reports that Dr. Otis K. Newell and Dr. B. Joy Jeffries occupied a large portion of the time in delivering addresses which clearly illustrate the present drift of feeling in the Regular profession.

The so-called "quacks," including the Homeopaths, received a severe criticism and castigation at their hands, and the query might naturally arise from those who employ said quacks with satisfaction—What for?

Dr. Newell calls Massachusetts the "*hotbed of quackery*," and says: "In medicine, unlike any other science, the quack is only readily detected by him who is well versed in the art itself, and it therefore devolves upon the physician more than any one else to aid in his exposure and extermination."..."If the united effort of this society *cannot soon succeed in establishing the most effective laws for the quick suppression of such vice*, there is one way, I believe, in which it can be done. I refer to the education of the public in general medical, hygienic and sanitary affairs. In other communities this is already being done with great effect, and here, *in spite of the insulting lack of legal support*, the medical profession is doing much in the same direction."

He says, also, that "no homeopath has ever added a great discovery to medicine, and there does not exist in the world to-day a large, well-sustained homeopathic school of medicine or hospital—not even in the country where the principle originated." He then paid his particular respects to those who practice mental healing, and the class of people whose "credulity" leads them to such "doctors," and closed with reference to the lack of support the proper study of medicine received from "the laity."

This admission has a sad look for the future of the allopathic mode of treatment as being a finality, and the facts themselves go to prove that the people want some other and more successful way of eradicating disease, otherwise they would flee to these self-considered efficient doctors.

Dr. Jeffries's remarks are (in brief) as follows: "It is very generally agreed that the lawyer, the minister, the squire and the physician, do not hold the same relation to the community as they formerly did. As that position was one of trust and confidence, it well behooves us to carefully study the causes that have broken it down, and correct, if possible, any fault lying at our door; on the other hand, it is equally our duty to right ourselves before the community if our efforts have again placed us in a position to be trusted and confided in."...."Why have the profession as a whole lost their hold on the community and the respect naturally theirs?"

No man ever made a fortune as a physician, says Dr. Jeffries in his remarks. This may be a truth, but some of the Back Bay doctors may not fully coincide with such views. Dr. Jeffries laid much stress on the people not being able to designate a "quack" from one that is not such; and desired that all Regulars should completely separate themselves from "quacks," socially and otherwise. [Perhaps, however, they would not carry the breach between them to the extent that they would refuse to prescribe for the quack in case of sickness.]

The autocratic standing assumed by the venerable Society just mentioned, and the fierce utterances used against the homeopaths, and eclectics, too, by parity of reasoning—as they, not being "Regular," *must* be "quacks" (there being but two grades of goods acknowledged at medical "headquarters"—ought to be retained in the memory of the practitioners of these respective systems at least till next fall, when a certain species of Regulars will ask them for their aid in obtaining the passage of a "Doctors' Plot Law," so that the "Profession" in its effort to break down all competition may not have to mourn, as now, "the insulting lack of legal support" which greets its laudable (?) endeavors. Let the disciples of Hahnemann and other medical reformers, then, turn a cold shoulder to their specious appeals for coöperation, remembering that as the "leopard cannot change his spots" neither can the persecutive nature of the Allopathic institution be changed, and once given the power, by statute, every other system of practice will be obliged, gradually but surely, to succumb.

To give a specimen of the feeling engendered at points where sumptuary medical laws have found passage I will quote from the recent experience of a magnetic physician, related by himself, as occurring on Sunday, June 10th, in a town some twenty miles from Boston. The healer said he visited the town, and finding but one meeting there (Congregationalist) he attended the evening service, which took the form of a general conference. Several speakers expressed their views upon a passage in the Bible which the minister read to them, which was to the effect that the Pharisees watched Jesus to see if he healed the sick on the Sabbath day, that they might accuse him of breaking the Sabbath; he then read Jesus' reply by asking them a question as to what they would do in case a dumb beast should fall into a ditch, etc. The healer declared that he would have been much pleased to enliven the occasion by drawing an humble parallel between his case in the nineteenth century and the great Founder in the first, putting "Regular Doctors" for Pharisees, in this instance: He had, though people wanted his services because of their value, been proceeded against by the medicos who wanted their fees, under charge of *healing the sick illegally*, and had been *forced to give up practice in New York State*. He would have been pleased to add that he had exercised his healing gift *that very day* upon a lady who was in the congregation while the passage was being read by the minister; though in twenty-nine States of this boasted free American individuals were not allowed to heal the sick with spiritual gifts even on week-days, to say nothing of the Sabbath—while the doctors were watching to-day, just as did their prototypes in Judea, to see if they could not discover some irregularity going on in the eradication of disease, to which they might apply their medico-political "*lex talionis.*" Shame on all such procedures, whose inevitable outcome is the sacrifice of the many that the few may thrive.

ANTI-MONOPOLIST.

EXPERIMENTING WITH DIVINING RODS.—The use of hazel twigs or currant twigs as divining rods to discover underground springs of water is still in general practice in England and on some parts of the continent. It is not seldom that professors of the art are also found in this country. Of late several English notables have been experimenting with the rod, and in some cases rather startling results followed. It seems to have never occurred to these hunters of springs that over large tracts of country the ground is everywhere permeated with underground water veins, and you can scarcely dig anywhere without touching one. In olden times the same hazel twig, cut in a V form, was used as an unerring guide to witch-finding, which is the possible reason for its being called witch-hazel. Witch-hunting was a profession. Led into a company of women, the forked end of the rod held in the professor's hands bent toward the person who was guilty. Thousands were thus sent to the stake.—*Globe-Democrat.*

Every day is a little life, and our whole life is but a day repeated. 'Tis not best to suffer pain for even one little day, when one application of Warner's Log Cabin Extract will drive it quick away. Nothing better for external or internal application.

Written for the Banner of Light.

PASSING ON.

When you and I are dead, Love,
The birds as sweet will sing,
The wild flowers blossom just as bright
In the warm breath of spring;
And cities then will rise and fall
In the great world's onward tread;
Whate'er has been, the same will be
When you and I are dead.

When you and I are dead, Love,
And the tall grass o'er us waves,
When dark with age the marble slab
Leans o'er our lowly graves,
When all we loved have passed away
With the years that o'er them sped,
The world will journey on the same
When you and I are dead.

When you and I are dead, Love,
In the streets where now we be,
We shall be missed no more than is
A wave upon the sea;
With clasp of hand, and beat of heart,
With smiles and hurrying tread,
Like us to-day the throng will press
When you and I are dead.

WILLIAM G. BROWN.

Stevens Point, Wis., June, 1888.

Biographical.

Damon Y. Kilgore, Esq.,

Passed into spirit-life from his home in Philadelphia on April 25th, 1888, in the sixty-first year of his age. The funeral services were attended by J. Clegg Wright, the well-known Spiritualist lecturer, upon the 1st of May, after which his body was cremated, in pursuance of his wishes as expressed in his will, as the most scientific method of disposing of the body after death. On Sunday evening, June 24th, a memorial service was held in the Spiritualist Hall in Philadelphia, Mr. Wright giving an analysis of the life and labor of Mr. Kilgore on earth, and forecasting what would be his work in spirit-life.

DAMON Y. KILGORE was a native of New Hampshire, born Oct. 17th, 1827, in Bartlett, at the foot of Kearsarge Mountain, within full view of Mount Washington, where he resided until he was fifteen years of age, at which time he left home to attend school, defraying his expenses of education either by his own manual labor or by teaching day school, and classes of penmanship in the evening. He subsequently resided in Massachusetts, Wisconsin and Pennsylvania. He was a natural reformer and educator.

His first teaching was as a means to an end, the end being self-education at institutions of learning of a higher grade than any within the immediate vicinity of his childhood home, but at the early age of twenty-three he commenced his work of public education. Four years of his early manhood were spent in teaching what he then believed to be the truth from the Methodist pulpit, into which he carried that earnestness of purpose born of conviction and always the parent of success; preaching ninety nights in succession without reward other than the happiness derived from the conversion of the sinner and unbeliever to what he believed to be the truth. As a minister he justly earned the reputation of being an honest, consistent preacher, whose talent and magnetic eloquence would be sure to be rewarded by the highest honors of the church.

He early espoused the cause of the slave, and was the first evangelical minister who invited William Lloyd Garrison into his pulpit to educate his people in freedom; about the same time he extended a similar invitation to Lucy Stone as a champion of the rights of woman, saying that: "Woman has as good a right to preach as a man, and if she can preach a better sermon she has a better right." This occurred in 1852, and of course excited much comment and some unpleasant criticism from both church and laity. Zealous in his efforts to raise the standard of Christian morality and life among his people, by his excessive, arduous labors he soon developed bronchitis to such an extent that he was compelled to change climate and cease from habitual public speaking.

The West was supposed to be the best climate for him, and accordingly he went to Madison, Wis., and engaged in educational work as a teacher, and when the beautiful village of Madison was incorporated as a city he drafted its public school law, organized its public schools, was elected for several successive years Superintendent of the Public Schools, at the same time doing duty as Principal of the High School and a member of the Board of Education. At that time, 1856, he introduced into those schools what is recognized to-day as the advanced methods of government and instruction. Respecting even the conscience of a child, he secured the general attendance of the children of Catholic parents, *advocating their right to be taught science in the public schools without being compelled to read or listen to the reading of the Protestant Bible.* He subsequently occupied the position of President of the Evansville Seminary and Normal School at Evansville, Wisconsin.

Gradually outgrowing the dogmas of the Church, his veneration for truth compelled him to take a firm stand against Christianity as a system of religion and to withdraw from the church, although implored by those high in office to stifle his convictions and continue his membership.

About the time of the civil war he became convinced of the truth of Spiritualism through the mediumship of a little child, and through the mediumship of one of his pupils obtained valuable information for the government as to the existence of the Knights of the Golden Circle, their secret organization, plotting against the life of the government, its chief executive head, and several of the Governors of Northern States, which he individually communicated to Abraham Lincoln, who, by investigation, verified his statements and thwarted their schemes.

He served in the war as Quartermaster, and won the proud distinction from Abraham Lincoln of being an honest Quartermaster. While in active service he found time to establish the first school for colored people in Alabama.

After the close of the war he settled in Philadelphia, studied law, and became a distinguished member of the Philadelphia Bar. His first case, a case of murder in the first degree, brought him prominently before the public as a Spiritualist, it involving the facts of spirit control, in which he introduced for the first time in the history of law animal magnetism as a defense in a court of justice, and strange to say his last important argument made in court twenty years afterward involved these same facts of spirit control. As a lawyer he was active counsel in important cases in Georgia, Kansas, New Jersey, as also in Pennsylvania. He always espoused the cause of the poor, and the unpopular cause if he believed it to be the truth, whatever of reputation, business or position it might cost him.

He for many years was an earnest worker in the labor cause—counseling the laboring man to accomplish by education and the ballot the great reforms needed.

Woman he never flattered, but to her was a true friend, advocating her political, industrial and social rights, and for fifteen years he labored incessantly with his wife, Carrie Burnham Kilgore, to whom he was married in 1876, for the recognition of woman's right to practice law in Pennsylvania, educating the public and the courts out of their long-time conservatism and prejudice by active work in the Legislature, the Courts and the public press. He lived to see Mrs. Kilgore admitted to practice in all the State Courts, from the lowest to the highest, and in the United States Courts of this District, which he regarded as the crowning work of his life.

He was, at the birth of the Republican party, an intimate friend of Sumner and Wilson, frequently speaking upon the same platform with the latter.

To him more than to any other person, excepting, perhaps, Francis E. Abbot of Boston, was due the possibility of the Centennial Congress of Liberals, held in Philadelphia in July of 1876.

Commissioned by the angel world in his early practice to do equity, he never lost an opportunity of educating the Courts in the higher truths, urging them to use their vast power to make precedents in favor of justice and equity.

Too true to principle to engage in speculation, and benevolent to a fault, to his credit be it said he never amassed wealth, but died poor in this world's goods, possessed of an integrity of character which no man dared to assail. A grand, majestic soul, venerating not creeds nor men, but nature in all her integrity and sublimity, possessing an unusual power of original, independent thought, and a rare magnetic eloquence, irresistible in its effect upon his hearers, we could not feel that his work on earth was done, but that some great mistake had been made in that controlling fate to which we all must submit, however unwillingly.

If there is any truth in spirit-prophecies he will yet continue the great work of education and reform from his home in spirit-life, and many will be convinced by his labors of the truths of Spiritualism. Upon his death-bed, raising his hand with a firm gesture, he said: "Let no man ever say that Damon Y. Kilgore recanted his faith. Tell them, Carrie, that he died as he lived, believing Christianity to be a fraud upon humanity, and that he was willing to risk eternity upon his convictions of truth," adding, "Let Spiritualism and Liberalism have the credit of whatever is good in my life."

In his home he was ever a genial soul, from whom radiated brightness. The terrible dearth occasioned by the passing away from this home of its supreme light is only measured by the intense devotion and companionship. The only consolation is the possibility of spirit communion and in the character left as a legacy to his wife and two young daughters, to whom he was intensely devoted.

Four sons by his first wife are still living, one of whom is County Judge in Nebraska. We learn that Mrs. Kilgore, who is the only woman lawyer of Pennsylvania, is about to publish a collection of his speeches and poems, together with a biographic sketch of his life written by herself, and the memorial eulogy given by the control of Mr. Wright.

July Magazines.

THE CENTURY.—A finely-executed two thirds length picture of "Pasteur and His Granddaughter" is given as the frontispiece, a bearing upon which is found in an article upon "Disease Germs and How to Combat Them." The opening letter-press is an interesting description of "Sinai and the Wilderness," by E. L. Wilson, illustrated by nearly twenty engravings by Harry Fenn, after photographs by the author. The present paper of the Cathedral Series has Litchfield Cathedral for its subject, illustrated by Pennell. Nicolay and Hay's "Lincoln History" treats of the Army of the Potomac and General McClellan; the illustrations are portraits of Charles Francis Adams, Rear-Admiral Wilkes, John Slidell and J. M. Mason. Nothing of more thrilling interest has appeared in the series of articles published by *The Century* concerning the Civil War than the four in this number upon "The Career of the Confederate Ram Albemarle," by Gilbert Elliott, Edgar Holden, M. D., Commodore W. B. Cushing, and its captain, A. F. Warley. Spirited illustrations intensify the interest of the narrative. Rev. Dr. Buckley gives his views of "Dreams, Nightmares and Somnambulism." George Kennan continues his "Siberia," in "The Steppes of the Irtish," illustrated from original sketches and photographs. Col. Higginson contributes a fine poem, "Waiting for the Bugle," and "The High Tide at Gettysburg," by W. H. Thompson, an ex-confederate soldier, is especially noteworthy. "Topics of the Time," "Open Letters," and Brie-à-Brac" are as usual varied and interesting. New York: Cassell & Co. Damrell & Upham, 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY.—"The Continental Congress" is the subject of a lengthy and elaborate contribution to this month's issue by Judge W. J. Bacon. Charles K. Tuckerman gives "Personal Recollections of Andrew Johnson," and "East Tennessee One Hundred Years Ago," is interestingly described by Senator J. S. Fowler, who claims precedence for that locality in the inauguration of the movement for the abolition of slavery throughout the Union, societies being established for that purpose in Washington County as early as 1814. Cyrus Thomas, Ph. D., supplements an article in the May number corroborating by additional evidence the statements therein made that the ancient mound-builders were Indians. The opening paper of this number is a biographical sketch of the late Chief-Justice, Morrison R. Waite, the frontispiece being from a photograph of him in his judicial robes, taken less than two weeks prior to his sudden transition to another state of being. The "Original Document" is a *fac simile* of an autograph letter of Montcalm, in 1744. New York: 743 Broadway.

WIDE AWAKE.—An exquisite portrait of Helen Keller, the deaf, dumb and blind girl of Alabama, is presented as a frontispiece. Of this remarkably sensitive child Sallie Joy White gives interesting details, forcibly illustrating the supremacy of the spiritual senses and the dual nature of the individual. This month's number in the series, "The Children of the White House," gives interesting sketches of those of President Monroe, the illustrations including portraits numbering twenty-six. Edward Everett Hale's account of the old time Artillery Election days on Boston Common will interest all young readers and many old ones in this vicinage, to whom it will recall pleasant memories of the past. "Etelka's Story" is a fine story by Susan Coolidge, and another is "The Red, Red Copper." New chapters are given of "Plucky Smalls" and "Double Roses." Mrs. Humphrey tells "How to Keep Mosquitoes Away," the way being one which never fails, to burn Dalmatian powder. Boston: D. Lothrop & Co.

VICK'S ILLUSTRATED MONTHLY opens this month's contents with remarks upon "Hardy Flowering Plants." Some of the fine floral designs exhibited last fall at the Hamburg, Germany, Horticultural Exhibition are shown in five engravings. Following these, experiences and instructions in the culture of gloxinia, carnations, gladioli and narcissus are given, the frontispiece being a finely-colored lithograph of a cluster of the last-named. A score or more of shorter articles complete the contents. Rochester, N. Y.: James Vick.

THE FOLIO for July is a grand number—issued by White, Smith & Co., 516 Washington street, Boston. We have also received from the same publishing house the following new selections: *Instrumental:* Grand March, "Soldier's Joy," duet for pianoforte, by Paul Keller; "Bride's Song," by Adolf Jensen; "Carnival of Venice," arranged by T. P. Ryder; "Harrison's Grand March to the White House," C. D. Blake; "La Gitana Waltzes," four hands, E. Bucalossi; "Dress Parade March," Paul Keller. *Vocal:* "Three Cheers for Cleveland and Thurman," C. A. White; "Look from Out Thy Window," Louis Gregh.

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Passed to Spirit-Life.

From Onset Bay Camp-ground, July 2d, Mr. Sidney Howe, at the age of 68 years.

Mr. Howe had been failing in health for some years. He embraced Spiritualism in its early manifestations; was often influenced, and took great interest in the subject of spirit-return. He was a faithful worker for the cause in a quiet, unassuming manner. He labored faithfully at Onset, and accomplished much to build up the place in a financial (as well as spiritual) way, having entered into mercantile pursuits there, building several stores and cottages, and thus amassing quite a little property on the grounds; also owned a cottage at Lake Pleasant.

He was at one time engaged in business in Marlborough and South Framingham, Mass. He was an industrious, frugal and honest man in all the walks of life.

His sister (who is the wife of Prof. Alonzo Phelps) survives him.

It is well with him, as he was cognizant of his new home before he reached it. So-called death was to him a higher condition of life, or a simple crossing of the border-line.

The funeral service was held in the Auditorium at Onset July 6th, Dr. H. B. Storer officiating, who paid a high tribute to the memory of the departed as being a true Spiritualist and a man of strictest integrity. Prof. Peck and Chas. W. Sullivan furnished music. COM.

From his home, in Vineland, N. J., June 24th, Mr. Stillman Morton.

He has gone to meet a former wife, children and hosts of friends on the other side, and leaves a wife who was at one time one of the best healers in the country, and is highly mediumistic now, but who in her age and feebleness looks longingly to the time when a more spiritual body may be hers, and she can once more take up her work of helping others.

His funeral was held on the 27th, which was his ninety-first birthday. He subscribed for the BANNER OF LIGHT the first year of its life, and has given it his support ever since. Our veteran friend regarded his word as inviolate, and all who knew him found him to be an upright, honest and generous man.

Mr. Morton moved from Battle Creek, Mich., to Ancora, N. J., where he resided a number of years before coming to Vineland. A generous tribute of praise was given him from the overflowing affections of an aged gentleman who came a long distance to pay his tribute of respect to his old friend. Said he: "This has not been a mournful occasion, has it?" "Why should it be?" I replied. "Mr. M. was nearly a century old, and has long waited to go." "Yes," said he, "Morton was full of years, but I can't help choking—I love him—he was a good man." How beautiful it must be to be followed in his spirit pilgrimage by such loving and well-merited recognition. May we all seek so to live that earthly love shall follow us in our upward way, and be to us a shield until our new-born souls can lay hold of the different conditions which the better land supplies.

S. A. ENGLISH.

Suddenly, from his home, on July 2d, Hon. James Clark, Mayor of Utica, Ill.

Bro. Clark was a prominent manufacturer of cement, whose name was known to dealers in all parts of the United States. He was a firm and consistent Spiritualist, well-grounded in the Philosophy, and an uncompromising advocate of the phenomena—he having been a chosen friend of Harry Bastian and other medis. His wife (by second marriage), who survives him, was Mrs. Carey, a well-known and prominent medium in Chicago and Milwaukee—formerly associated with Mrs. Kate Blade of that city.

G. M.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

The Lookout Mountain Camp-Meeting.

Near Chattanooga, Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Tenting space given free. Address

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Banner of Light.

BOSTON, SATURDAY, JULY 14, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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THE NEW ENGLAND NEWS COMPANY,
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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Rome as Our Ruler.

The conflict with the Roman Catholic Church for the political control of the United States, so long apprehended and so generally deprecated, seems to be precipitated at last by a concerted attack on our Public School system by the ecclesiastical authority, which evidently thinks itself now sufficiently strong in its position, especially in the larger cities, to initiate the decisive action it has so long had in contemplation. In thus choosing its point of attack, it has shown its customary sagacity, conscious that the leverage of influence is always longest and strongest at the educational point. That sufficiently explains the direct command of the plenary council of the Roman Catholic Church, sitting at Baltimore, to every priest in the United States to establish a parochial school in his parish within two years, on penalty of removal from his parish if he should fail to comply. And every Roman Catholic parent who refused to send his child to this ecclesiastical school was threatened with priestly excommunication. This was the machinery with which our public school system was to be broken down.

This work of substituting the parochial for the public school is now fairly begun. Of course such a school is intended to be sectarian and ecclesiastical in the narrowest sense. It is nothing to the point that the Romish Church styles itself the universal church, since no church on earth can rightfully set up such a claim, and therefore, in spite of its conceded age and extent, it is only a sect like all the rest. Following close upon the parochial school movement comes the next step of ecclesiastical authority, taken right here in Boston, which is the removal to another department of an old and honored teacher of history in the English High School by the school committee, a majority of whom are Roman Catholics, on the charge of having taught from a history placed in his hands for that purpose by an intelligent school committee as a text-book. This history contained a brief synopsis of the traffic in Indulgences which was notoriously carried on in the sixteenth century, and which, as all readers of history well enough know, led to the Protestant Reformation with Martin Luther at its head and its hero. The sales of these indulgences supplied for a time the chief part of the funds needed for the erection of St. Peter's great church at Rome.

It is not specially to our present purpose to comment on the gross abuse of which these sales were made the pretext, and against which was effectually directed the wave of revolt historically known by the name of Protestantism. It is sufficient to refer to it as a fact whose studied suppression in any true historical course furnishes all the proof needed of a pure sectarian spirit and intent. A church claiming to be universal assuredly may not thus refuse to acknowledge and accept universal truth, except at the manifest risk of becoming partisan in the place of universal.

This episode in the Romish plan here in Boston has amounted to an event, whose public importance is so wide as to have not only provoked plain and positive speaking from the pulpit and press, but has called forth a public meeting the present week of the foremost citizens, naturally including many clergymen, and brought out much matter of a condemnatory nature. It is inevitable that any thorough discussion of this subject must compel all consistent opposers of the pretensions of the Romish Church to abandon their last plea for everything like sectarian instruction in the public schools and advocate an unsectarian system of instruction, pure and simple.

For ourselves, we would not meet this issue after the manner of the Protestant clergy, who still mistakenly persist in adhering to Bible teachings in the schools. If the parents of children are really so strenuous for that as they would have us think, they will not omit to impart all needed instruction of that kind at home, and not leave a matter of such importance wholly to paid teachers of both sexes. There is where the Protestant interest in the schools makes its fatal mistake. It needs to broaden its ground by discarding Bible or sectarian teachings in the schools altogether. Not until it does that will it have firm ground to stand on. We are of course aware that the Roman Catholics originally opposed keeping up Bible-reading in the schools on the ground that it was sectarian, and therefore unfair, and subsequently charged that the schools were "Godless," because they were relieved of this stumbling-stone of offense. But that fact only serves to fortify, and in no sense weakens, the position of those who would consistently eradicate the last vestige of sectarianism from the instruction they furnish. The public school is a purely secular institution, and the State supporting it cannot do so on any religious ground whatever.

On the manifest danger to our free institutions from this or any other threatened ecclesiastical interference with the very first condition of their existence it is needless to expatiate. They who cannot instinctively realize it, admit thereby their incapacity to understand that those institutions rest on widespread intelligence fostered by free and equal education. So far as common morality helps to furnish the foundation for them, it is not less an element of that education itself. But it is a purely secular, and in no accepted sense a religious, education. It is an affair of the State, not of the Church. So far as taxation for religious instruction is concerned, the State possesses no power whatever to compel it. In this country the Church, by whatever name, stands on its own feet. If it be supported by the voluntary offerings of its members, it is well. If it looks to a foreign potentate for its sustenance, it cannot presume on anything like political support here. The State with us is the supreme authority, of which we are all individual members.

Over and over again have we inculcated the doctrine of the complete secularization of the public schools as the only true and lasting one. We now again insist, in the face of this newly joined issue, on the enforcement of that principle. The priests and preachers are at perfect liberty to talk their dogmas in the pulpits and at home, on Sundays and all other days; but the children of our still free population have an inalienable right to a certain amount of training in scientific, secular knowledge, that they may become fully qualified to enter on the battle of life in a free country.

On this most grave subject Gen. Grant uttered timely and memorable sentiments in an address made by him in the centennial year, which deserve repetition now. After warning his soldier hearers to begin by guarding against every enemy threatening the perpetuity of our free republican institutions, he said: "In a republic like ours, where the citizen is the sovereign and the official the servant, where no power is exercised except by the will of the people, it is important that the sovereign—the people—should possess intelligence. The free school is the promoter of that intelligence which is to preserve us as a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other. Now, in this centennial year of our existence, I believe it a good time to begin the work of strengthening the foundation of the house commenced by our patriotic fathers one hundred years ago at Concord and Lexington. Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech and free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion. Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the State nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan or atheistical tenets."

The true position to take and maintain is that of State against ecclesiastical education. As Rev. Mr. Mills said in a recent pulpit discourse in North Church, Newburyport, Mass.: "We must have non-sectarianism in education, free and untrammeled, and the right to worship God as we will. The parochial schools were not established at the desire of the Roman Catholic laity, but rose up at the behest of priest, bishop and pope located on foreign soil. Their very existence is evidence of an enemy to civil liberty, and they make a mighty engine of politics, for those that are educated in them are brought under the suppression of a power located on the Tiber. . . . We should bring such atmospheric pressure upon the Roman Catholic laity that they will rebel against papal interference. Under the hat of every American citizen there is a sovereign, and no American sovereign should be under the dictation of anything but American law."

And he thus tersely stated the situation: "The American school system is that the school shall be controlled by the State, and that our children shall be trained for a true citizenship. The theory of Rome is that the school shall be under the control of the Church, and the object shall be, not to make loyal citizens, but loyal subjects of Rome. I do not stand for Protestant as against Catholic education, but for State as against ecclesiastical education. The public schools should be maintained by the State, and should be made the palladium of our liberty and patriotism. Every American patriot should pay tribute to this school system, just as he has before resisted the encroachment of a foreign power or the dismemberment of the Union."

In a carefully prepared discourse on the same subject, Rev. Mr. Moxom recently preached to a very large audience in Tremont Temple, in Boston, laying down the preliminary proposition that the State and Church are distinct organizations under our written constitution. The Roman Catholic Church, he said, acknowledges supernatural and earthly allegiance to a foreign power which is opposed to civil liberties. That power, by the use and distribution of indulgences, may absolve a man or a people for crimes against the State, and the Pope recognizes or refuses to recognize any government, according to its harmony with his will. History shows that whole peoples can be freed from civil obligations by papal indulgences. Therefore it is a political force and agency. He believed it was time to call a halt when the Catholic Church assumes to be a censor of our educational implements. Under a ruling like that already made in the Boston case in favor of Catholicism, the Congregationalist could protest against the use of books in the public schools which treated of the early persecutions of the Baptists by Congregational authorities, and the people of Salem could demand the elimination of all that portion of our colonial history which treats of the dreadful punishments inflicted for witchcraft.

While sectarian doctrines are to be wholly kept out of the public schools, it by no means follows that secular knowledge, as recorded in accepted histories and books of science, is to be out out from their pages because it may reflect more or less severely on the past of any sect or church whatever. Truth is sure to overtake error in the end, and no arbitrary attempts to suppress either are to be allowed sway in a system of free education.

Crops, Weeds, and Patience.

A recent sermon of M. J. Savage, a printed copy of which lies before us, so closely bears on the condition of those persons, both inside and outside the ranks of Spiritualism, who are continually in such a fever of dissatisfaction over its history and methods, that we are naturally tempted to briefly portray its timely spirit and transfer to our own columns some of its pertinent and welcome expressions. Especially are such persons warned in this discourse to "go slow," inasmuch as, in the felicitous language of Mr. Savage, "the natural growth of the world takes along with it our pet reform, and if we do not allow ourselves to be blinded by haste we shall see that God and ourselves are, indeed, not working in vain."

While living over in thought the farmer's life, all things blossom out to him with human meanings. It is with those same meanings that he had to do. Among other seasonable suggestions, he did not think it would be wise for him to spend much time in leaning over the fence and considering the condition of the fields that belong to his neighbors. How many of us, he remarks, in fancy cultivate our neighbor's fields while our own are running to weeds! In this way our attention is distracted from the real work that awaits our performance. How many persons spend a large part of their lives cultivating other people's farms! How many think they might have done wonders if only some other field had been assigned them! How many neglect the real work of their lives because it is not such as they think they could have done best! How many grow bitter because their neighbors do not choose to adopt their methods!

We are what we are, and where we are; and the finest possible things for us to aim at are, how to keep ourselves sweet-tempered, to help our neighbor all we can, but always in a loving spirit, and to get the best results possible out of our life-work. It becomes our supreme duty to offer our help when our neighbor's field is really starving. His field then becomes ours. We should not then dare to turn away, for where the highest need is there is God's command to help. And all things coöperate with us, as the sun, the dew, the air, the planets, the sea and the clouds coöperate with the farmer when he is doing his best. But they will do nothing without his coöperation. He is in partnership with the universe. The elements do the most as well as the most wonderful part of all. Yet if he were to plead his insignificance and do nothing, as many people do in regard to hoped-for results in their own lives, he would never get a harvest of any sort.

Weeds will grow, too, without taking the trouble to sow them for a crop. The farmer well knows that their rankness is but an indication of the richness of the soil. What are weeds but simply plants and flowers that are either undeveloped or misplaced? They would be well enough, and might be even beautiful, if they did not interfere with the more important growth that is being cultivated at the same time. As weeds are, therefore, not to be mistaken for perfect plants, so negative goodness is not to be mistaken for positive virtue. Virtue possesses an emphasis and carries with it the sense of power. No power—no good; with power—the possibility of evil. Therefore power is essential; but it must be controlled and guided. Weeds are inevitable in everything. They testify that the world is growing. All undeveloped, misplaced things are weeds. We shall never be rid of them here or hereafter.

The important point is, not that there shall not spring up and grow a single weed, but that, *in spite of the weeds*, the fields shall produce good, healthy, positive crops. If they do this, it is not wise to lie awake fretting over the weeds. The great question with us all as individuals is, whether on the whole and in the long run our days are fruitful of good. A too minute attempt to kill our little faults eats up both the courage and the time that should be given to matters of larger import. We must look a long while to find a perfect person, and then we shall not find him. Many of us are addicted to picking out faults in others that we are free from ourselves. As Hudibras neatly hits them off, they compound for the sins to which they are inclined by damning those for which they have no mind. But until people become perfect, which is not likely to be in our day, if the majority crop is good we must try to be content.

Before we condemn the life of another we must find out whether it has had a chance. If we find a life drooping and dying, to which we might be the very sun, dew and air that are needed for its bloom and fruitage, it is as if that life were put into our hands, and we are to answer for it. And finally, after we have done our best, we are to keep still and trust, waiting patiently for the issue. We lack faith in nature, that is, in God. In the great causes in which we are interested, our planting, our tending, all that we can do are needed; but God cares as much as we do. Quoting again the words of Mr. Savage: "The natural growth of the world takes along with it our pet reform, and if we do not allow ourselves to be blinded by haste we shall see that God and ourselves are, indeed, not working in vain," if in certain years some of our crops fail, let us try to be content if only a part of them come to perfect ripeness. If we have to leave some of our work unfinished, let us try to remember that God knows how to finish it through other hands.

The Berry Sisters

Are at the Onset Bay Grove, and will commence their regular sittings on the 15th of the present month; they will be held, during the season, as usual, at the Berry Cottage, opposite the Temple building.

☞ Dr. H. B. Storer will have for sale the best spiritual literature at Sunapee Lake Camp-Meeting, (N. H.) and will act as agent for the BANNER OF LIGHT, which will be on sale during the four-weeks' meeting.

☞ Dr. Stansbury, of San Francisco, called at this office recently, *en route* for Onset Bay, where himself and wife will pass the season.

Rev. Mr. Gray on Catholicism.

Under the heading of "Intolerant Catholicism," the Boston *Herald* of Monday last contains a synoptical report of a sermon on Sunday at the Tremont Temple by Rev. James M. Gray, of the Reformed Episcopal Church, in which the reverend gentleman sharply reviewed the position of the Catholic Church in its efforts toward the establishment of a theocracy in place of our free republic in America.

His subject was titled, "The Corporation of Rome in Prophecy and Politics." While he held in abhorrence the monstrous evils of the Catholic church, he was still of those who believe that there is some good in it. He added, however, that the good was as hard to find as a grain of salt in a bag of sugar. He said that the story of the Inquisition is never to be forgotten, no matter what text-book of history is used in the Boston public schools. This was Mr. Gray's first allusion to the Travis-Swinton incident, and it was well received. He quoted from the New York *Freeman's Journal* ("strangely misnamed paper," he said) to show that if the Catholics got control of the government of this country, they would assuredly interfere with Protestants' beliefs. Catholicism, the paper said, is the most intolerant of faiths, because it alone is right. The *Western Watchman* also recommended punishment for heresy. "If the Inquisition is not repeated here," Mr. Gray said, "it is only because the opportunity has not yet offered. Our own Boston *Pilot* has said that there can be no good government without the Inquisition, wisely designed to guard the only true faith." This showed, Mr. Gray averred, that there was not in Catholicism that liberty of conscience promised in our national constitution. The Pope himself has described liberty of conscience as being absurd, erroneous and pestilential. The Pope also calls free speech the liberty of perdition. Mr. Gray declared that free speech had been abridged and stopped in this city, citing Mr. Davis's imprisonment for preaching on the Common in proof of this. The Catholics are determined to shatter the public school system, he said, and the Travis case was only a single incident in the onward march of Rome toward a set purpose. Continuing, the speaker said: "The rising generation must be trained, and when text-books that tell the truth are driven out of our schools, it is time we introduced them on our public platforms."

The applause that followed this declaration, the reporter remarks, made the Temple shake for nearly a minute, breaking forth again and again.

There is one thing somewhat curious in regard to the recent onslaught alluded to above, it seems to us, and not exactly consistent withal, namely: While characterizing the Catholics as illiberal, and therefore dangerous in their proceedings, this identical Protestant clergyman at the same time cautioned his hearers against countenancing the Spiritualists and Liberalists of the present day!

Petitions in Rebuttal.

Indications not being wanting that even at this early day the Massachusetts Allopaths and their allies are joining forces to make a strong effort the coming autumn to obtain the passage, by the next Legislature, of a doctors' protective law similar in its nature and provisions to those which already disgrace the statute books of thirty States of the American Union, we are informed that, as a measure of counter-action, printed petitions will be placed at headquarters at the Lake Pleasant, Onset Bay and Cape Cod Camp-grounds, to which all visitors (male or female) who are believers in medical freedom and who are residents of this State, are requested to attach their signatures in solemn protest against any such high-handed sacrifice of the rights of the common people for the benefit of a titled class in this republican community.

We trust these petitions will receive the attention of every friend of "free medicine and patients' rights" in the Bay State, and that each will see to it that his (or her) signature is appended to these definite and well-defined protests against medical usurpation.

It will be well for the voters in Massachusetts who desire to preserve inviolate such privileges as they now have, to watch the men nominated as candidates for the fall election, and throw their ballots for no man who is in favor of abridging the right of individual conscience as exercised by his constituents in the choosing of remedial assistance when disease afflicts themselves or families.

☞ In point of fact, religion can amount to nothing unless it is itself a reality. If it is less than this, it is mere profession and faith, or in other words pretence and superstition. Prof. Drummond, of Edinburg, not long ago came over to this country with others to investigate the religious systems of American colleges, and in the course of an address made by him to an assemblage of Yale students he remarked to them that religion is founded on facts. In very many instances, he told his hearers, "outsiders," as he termed them, are the brightest and wittiest men in the colleges. He said they refuse to identify themselves with "us"—assuming that "us" comprised all there is of religion—because they see all the little weaknesses of Christianity. A young man, said he, should be religious *as* a young man, not as an old woman. He would allow no interference with amusements, and welcomed the cricket and foot-ball players to the ranks. A dozen or more of the society to which he belonged had gone into the slums of Edinburg to live and work among the poor and wretched, and they are the manly and strong men of the university.

☞ We understand that G. F. Whitney, M. D., and W. S. Rowley, Occult Telegrapher, of Cleveland, O., will visit Onset the present season, thus giving the Eastern people an opportunity to consult with the unseen forces—through a new and wonderful use of electricity. The telegraphic instrument, it is said, is operated entirely independent of human agency, expressing intelligence of a very high order on all subjects of the greatest interest to humanity—especially those of a moral, religious and scientific nature.

THE PILGRIMS IN CHICAGO.—A. R. Orvis writes us that after six weeks' successful ministrations on the Pacific Coast, and while on their way homeward to the Eastern Camp-Meetings, Mrs. R. S. Lillie, inspirational speaker, Mr. Edgar W. Emerson, seer and test medium, assisted by Mr. J. T. Lillie, composer and vocalist, will hold two public meetings and séances at the Princess Opera House, 558 West Madison street, Chicago, Ill., on Sunday, July 15th, at 3 and 7:45 P. M.

☞ The London Society for Psychical Research in the last number of its "Proceedings," in a notice of the Seybert Commission's Preliminary Report, remarks, referring to Spiritualists: "This little book should have a powerful effect on them." Thank you! That is precisely what it has had—a *most* "powerful effect on them," but the effect is not of a kind the S. for P. R. evidently anticipated when it gave its wise and solemn advice!

☞ THE BANNER received a pleasant call recently from John Lamont, Esq., a prominent Spiritualist of Liverpool, Eng., who is on his first visit to America, and who bore a letter of introduction and earnest friendly recommendation from Mrs. Emma Hardinge-Britten, of Manchester. He had just reached Boston from Onset Bay Camp-Ground, and expressed himself as much pleased with his experiences thus far.

☞ Dr. J. M. Peebles delivered a speech of the "Prohibition" order at the temperance celebration held July 4th in Bridgeton, N. J.

ALL SORTS OF PARAGRAPHS.

OUR NATIONAL GAME.
BY H. C. DODGE.
In Six Parts—Part I.

The time has come when one and all
Play sick to see a game of ball.

THE BALL— ○

Though other games may be unfair,
This one is always (?) "on the square."

THE SQUARE— ◇

"The people of this country should be very grateful to Claiborn Duff, of Breathitt, Ky.," declares the *Courier-Journal*, "for the discovery that sorghum seed, heretofore almost worthless, makes a flour superior to buckwheat for batter bread. We have tried this flour, and would advise all others to do so."

Elsewhere will be found notice of the grand awakening of revolutionary enthusiasm in our boyhood's home, the old town of Amesbury. We are sorry to be obliged to state that bigotry and self-importance were also resurrected on that day in some quarters, to the utter disgust of sensible people in the place. As one instance, the police seemed to be seized with a burning desire to show their authority—one of "the force" ordering a fine bugle-player, who chose on the 3d to perform on his instrument out-of-doors, for the delectation of several respectable citizens, to stop playing. The player replied that as a law-abiding citizen he would do so, if such was the provision of the statute, but did not believe his action contrary to law—neither did any of the respectable witnesses present. Mr. Currier, the Manager of the Opera House, told the musician he could go in front of his establishment and play as long as he pleased. But the man declined under the circumstances. Another case of a truly wonderful character took place on the 4th, when an old Italian, well-known in town as a quiet, inoffensive man, was arrested for selling peanuts, "haled into court," and fined $6 and some odd cents! When remonstrated with, it is alleged the startling ruling was made that *peanuts, being a* FOREIGN (?) *commodity, were contraband!*

JUST THE SAME AS A MAN.

To the Editor of the Boston Globe:

Will you kindly inform me can a woman become a citizen of the United States? C. R.

A woman can be naturalized same as a man. I think, from examination of United States Statutes, that in those States where woman suffrage prevails they can vote for presidential electors; they can for Governor and Mayor in those States. PEOPLE'S LAWYER.

The *New York World* avers that the bustle is said to be on its last legs; that the flat has gone out from the White House; that Mrs. Cleveland's decision is to rule "flat"! There'll be some kicking first, Jo Cose thinks.

It has been calculated by Professor Rogers of Washington, that the dynamic power of a single pound of good seam coal is equivalent to a man's work for one day, three tons for twenty years, and one square mile of a seam of coal only four feet thick will represent the labor of a million men for twenty years.

The Delaware peach crop is said to be immense—from 10,000,000 to 12,000,000 baskets. The problem is, how this unprecedented harvest is to be marketed.

General Sheridan has arrived at his destination without detriment—that is to say, in as good condition as could have been expected under the circumstances. Now that he is in this healthy northern latitude, it is to be hoped he will soon become convalescent.

Yowling cats, barking dogs, grunting hogs and carping critics, all belong to the same *genus*—the only difference existing between them being that the last-named use two legs, while the others travel upon four; but the bark of the critic and the bark of the dog, however, sound pretty much alike, and do about an equal amount of execution.

If a rich man, dying, bestows his wealth upon some church, or for the endowment of some theological seminary, or to send the gospel to the heathen, he is a noble philanthropist; but if, being a Spiritualist, he bequeaths his property for the promotion of the cause of Spiritualism, he is insane! No matter how level-headed he may be upon all other subjects, his heirs immediately set about the task of proving him *non compos mentis* in the matter of disposing of his own; and judicial owls upon the bench and before the bar blink stupid assent to the proposition. It will not always be thus.—*Golden Gate.*

Avoid an angry man for awhile—a malicious man forever.

BURDETTE PAYS HIS RESPECTS TO THE CLOWN:

Dear century plant, I love thy bismuthed face.
Thy peaked hat, and grotesque painted smiles,
Thy dear old jokes that, with a tender grace,
Make plaintive music for thy antic wiles;
I love thy squalling songs, roared out of tune.
Thy bearded old conundrums, bald and blind,
The mellow beauty of the afternoon
That years untold through all thy wit hath shined.

Friend of my childhood, thou art never old;
He hath no heart who says thy jokes are stale;
Warm is the soul that loves the jest thrice told,
And dear the friend who loves the twice-told tale.
What though the title-page tells all the rest,
Must all our mirth be shiny with veneer?
Are not the oldest songs of all the best?
Are not the oldest friends of all most dear?

What then? The little ones are pleased with thee,
And in their childish plaudits, sweet and clear,
The old dead laughter of my boyhood's glee,
Called back again to life, I seem to hear.
I laugh, with echoes of old laughter blent,
To think how new and bright thy jokes were then:
So every circus-day I seek thy tent,
And shout to hear thy "Here we are again!"

During the heated term eat good, nutritious food—but partake of it sparingly; drink no marble-dust soda, but spring water instead; visit the seashore as often as convenient; get plenty of sleep, and you will keep vigorous and energetic.

Iowa must be a pretty good State to live in; no State debt, a school fund of $14,000,000, and the smallest rate of illiteracy of any State in the country.

A life-size marble bust of Garibaldi, the Italian patriot, with a marble pedestal about four feet high, has been received at Washington and placed in the hall of the upper lobby of the Senate. It was presented by American citizens of Italian birth.

When you hear a man say he "would n't tell a lie for the *World*," it is safe to bet he is n't on the staff of that paper, says *Texas Siftings*. "Right you are every time," is the response of "the people" everywhere.

A non est penny—A lost one.—*Tid Bits.*
A good scent might repair the loss.—*Saratoga Eagle.*

FLORICULTURAL SOMERSAULTS.—*The Record* having been severally—on its own declaration—a "Rose Geranium" and a "daffodil," has now evidently become a "trumpet flower." Inspired no doubt by the couplet: "If he blow not his own horn, by whom shall the horn of that man be blown?" it bravely set the following paragraph *in italics* at the head of its editorial columns for July 3d: Did any one experience an unwonted sense of mental vacuity during the 4th?

"*To morrow is the Glorious Fourth. There will be no Record. There will be a great many other things to entertain and instruct Americans, young and old. Thursday The Record will resume its duty in that respect.*"

A Swiss engineer named Ritter wants the city of Paris to adopt his plan for obtaining an "inexhaustible" supply of water from the Lake of Neufchatel, Switzerland, three hundred and twelve miles away. The cost is given at about $60,000,000.

Old Griggs—"Jack, you young rascal! why did n't you chop that wood? I 'm going to thrash you within an inch of your life." *Jack*—"Hold on a minute, father. Don't you think it 's better to settle differences peacefully than to strike?"—*Judge.*

The Twelfth Annual Congress of the American Secular Union is called to meet in Pittsburgh, Pa., October 5th.

[AN AWFUL THREAT.]—"Vat," said the collector for a little German band to a citizen who sat in his front window, "You no gif noddings for dot moosic?"
"Not a cent!" replied the citizen, with hopeless emphasis. "Den ve play some more, dat 's all!" threatened the collector, so the citizen hastily gave up a quarter.—*The Epoch.*

"Come What Will, I Will Share the Fate of My Country!"—*Bartlett.*

STATUE OF GOV. JOSIAH BARTLETT,
Unveiled at Amesbury, Mass., July 4th, 1888.

As announced in previous issues of THE BANNER, preparations have been for some time making in Amesbury, his birthplace, to pay a tribute of merited honor to Josiah Bartlett, one of the foremost among the revolutionary fathers, and one whose distinguished services shed an equal glory upon Massachusetts, his native State, New Hampshire, his adopted home, and the whole confederated Union.

This recognition has taken the form of a statue,* the generous gift to the town of Amesbury and State of Massachusetts, of Jacob R. Huntington, the pioneer of the carriage business which has made this place so famous. Mr. Huntington has amassed a fortune with his own hands and brain, and, with a loyalty and patriotism which have always characterized him, determined some time ago to in some way establish in his home some fitting testimonial of his affection—finally deciding to furnish the young and old of his contemporaries and posterity a memorial of, and an incentive to, patriotism, in the shape in which it can now be seen on the triangle which bears the donor's name—at the junction of Main, School and Sparhawk streets.

The statue was made by Karl Gerhardt, (who is the maker of a very excellent statue of Gen. Grant,) from a painting of Bartlett executed by Trumbull, and the only portrait of him extant. It is eight feet six inches in height, and made of government bronze. It stands on a pedestal of polished Quincy granite, the foundation of which is set several feet deep, and surrounded by granite curbing. The whole work extends about twenty-one feet above the level of the square. The figure represents the subject attired in a long, loosely fitting coat, with ruffles at the cuffs, and knee-breeches. The left hand is represented as holding the Declaration of Independence, and the right hand as holding the quill pen with which the name of Bartlett was made immortal upon that incomparable roll of honor. The entire execution of the work is excellent.

JACOB R. HUNTINGTON, DONOR OF THE STATUE.

On the spot where now stands the Old Ladies' Home, Josiah Bartlett was born in 1729. Self-educated, in lonely poverty, he, without the assistance of college or academy, at the age of seventeen, began the study of medicine with an Amesbury physician, establishing himself at Kingston, N. H., after entering practice. As an instance of his native fearlessness in the promulgation of what he considered the right, it is recorded that while in Kingston, in 1752, he was laid low with a fever which nearly ended his career of promise, and his desire for cooling drinks so overcame his precepts that he partook freely of cider; whereupon he immediately began to get well. This incident, coming right home to him, brought him to see that pure air and cooling beverages were essential to the successful treatment of fevers, and it was then that more enlightened methods of dealing with these diseases began to prevail. Two years later he introduced Peruvian bark as a cure for common and malignant throat diseases, having first experimented with it upon one of his own children.

JOSIAH BARTLETT.

It is not to be supposed that he failed to pay the usual penalty of such gross "unprofessional" conduct; far from it! since the narrative from which we quote goes on to say that the members of the medical craft were shocked by the innovations which he was responsible for, and the New England Medical Society, of which he was one of the founders, rewarded him by expulsion. In a single year that Society, presumably under pressure of an enlightened public opinion, reinstated him and elevated him to its presidency.

He served upon the Committee of Correspondence and Safety, under the direction of which the convention met and organized a government, and in 1774 it elected him one of the representatives to the Continental Congress. He was reëlected in 1776, and when the roll of States was called to vote on the Declaration of Independence, New Hampshire being the first called, he answered with a most emphatic "Yea," staking his all in a single word upon the issue. He was elected for the last time in 1777, but resigned at the Yorktown session, because he was needed at home to rally the patriots for the battle of Bennington, in which Bartlett fought by the side of Stark. In 1779 he was appointed chief justice of the court of common pleas; in 1782 was elevated to the supreme bench, and in 1788 was chief justice of the highest court in the State. In 1793 he was selected as the first Governor under the new constitution. For thirty years he was held in affectionate regard by the New Hampshire people, and when by reason of the infirmities of age he voluntarily retired to private life, he carried this affection with him. He lived but a short time to enjoy the serenity of retirement.

Of him it has been truly said: "He was a ruler in whom the wise placed confidence, and of whom even the captious could find nothing to complain."

His remains now repose, with those of his wife, in the old cemetery at Kingston, covered by a square sarcophagus of marble, which bears this inscription: "This monument is erected over the sacred relics of His Excellency Josiah Bartlett, late Governor of New Hampshire, died May 19th, 1795, in the 65th year of his age; and his virtuous wife and amiable consort, Mrs. Mary Bartlett, who died July 14th, 1789, in the 59th year of her age."

The exercises at the unveiling have been so fully treated by the daily press that we give them but casual mention here. The weather was delightful, the attendance very large, and from many portions of the country, the procession was fine in appearance, and all things passed off harmoniously, and to the mental profit of every one present. Among the other dignitaries His Excellency, Charles H. Sawyer, Governor, and members of his staff, officially represented the State of New Hampshire.

At 1:30 the President of the day, Hon. E. M. Boynton, called the assembly at the grand stand on Huntington Square to order, and delivered an address of welcome. We celebrate to-day, he said, the one hundred and twelfth anniversary of Independence, but not for this alone do we honor Bartlett. One hundred years ago, on June 21st, 1788, his personal influence turned the scale and secured the adoption by New Hampshire—the ninth State, necessary to save the Constitution of the United States.

HON. E. MOODY BOYNTON.
President of the Day.

At the close of his eloquent remarks Mr. Boynton rose to the true, spiritual height of the occasion when he said:

"PERHAPS FROM HIS HOME BEYOND THE CLOUDS BARTLETT AND HIS GLORIOUS ASSOCIATES OF THE REVOLUTION MAY BE PERMITTED CONSCIOUS PRESENCE WITH US, TO WELCOME US AT THIS HALLOWED SPOT WHERE HE STUDIED THE GREAT LESSONS HIS LIFE ILLUSTRATED. We listen, like the shepherds of Bethlehem, to hear the triumph song of our immortals of peace and good will to men. Oh! shining ones, your work is moving on with ever increasing vigor, and the next song, not alone on Judean hills to lonely shepherds in the darkness, but in noontide glory to all the inhabitants of earth the music shall resound from earth to heaven, PEACE AND GOOD WILL HAVE COME TO MEN, AND THE NEW HEAVENS AND THE NEW EARTH SHALL BE COMPLETE. We are yet in the first century of our constitutional liberty the twilight of man's independence, yet the rays of morning gild our mountain heights of freedom. Its noontide splendor, who can tell! What uncounted millions shall rejoice in the sun of American liberty when all clouds have passed away! Forty centuries of Egyptian darkness obscure the pyramids; forty centuries of light and liberty will shine from this statue of Josiah Bartlett. Speak, patriotic lips, and tell us of those centuries to come! What inventions, what brightening glories shall the ages yet reveal, when the pilgrims from all nations throng to pay tribute at your feet with tears of gratitude! Then free ballots, free presses, free schools, free pulpits, and free hearts and homes shall complete the circuit of the earth, and (the) Christ (principle) shall reign in man."

Prayer followed by Rev. A. C. White of Amesbury, after which Prof. J. P. Marshall, of Tufts College, read the Declaration of Independence. The statue of Josiah Bartlett was then unveiled by John Seuveur Poyen, a grandson of the donor of the statue, and a lineal descendant of the historic Bartlett, the unveiling being accompanied by a salute by Battery C and music by Chandler's Band of Portland, Me. The following is the text of the inscription on the memorial, which is to tell to coming time the reason of its erection:

JOSIAH BARTLETT,

BORN AT AMESBURY, MASSACHUSETTS, 1729,

DIED AT KINGSTON, NEW HAMPSHIRE, 1795,

PATRIOT, SCHOLAR, STATESMAN,

A Delegate to the Continental Congress,

A Signer of the Declaration of Independence,

With Stark at Bennington,

A Member of the Convention which Ratified

The Constitution of the United States,

Chief Justice, President and First

Governor of New Hampshire,

Not more Illustrious for Public Services

than for Private Virtues,

This Monument Erected July 4, 1888,

and Dedicated to his Countrymen

by

A Citizen of Amesbury.

The President then introduced J. R. Huntington, Esq., donor of the statue, who presented it to the Commonwealth in a few well chosen words. The statue was accepted on behalf of the Commonwealth of Massachusetts by Lieutenant Governor J. Q. A. Brackett, in an appropriate address; Hon. Robert T. Davis, of Fall River, delivered the oration; and Prof. J. W. Churchill, of Andover, brought the exercises of the unveiling to a close by reciting with splendid effect the following poem, written for this occasion by John Greenleaf Whittier:

ONE OF THE SIGNERS.

BY JOHN GREENLEAF WHITTIER.

[In memory of Gov. Josiah Bartlett, a signer of the great declaration; read simultaneously on the unveiling of his statue at his birthplace, Amesbury, Mass., and at the celebration of the national Independence at Roseland Park, Woodstock, Conn., July 4th, 1888.]

Oh! storied vale of Merrimac!
Rejoice through all thy shade and shine,
And, from his century's sleep, call back
A brave and honored son of thine!

Unveil his effigy between
The living and the dead to-day;
The fathers of the Old Thirteen
Shall witness bear, as spirits may!

Unseen, unheard, his gray compeers,
The shades of Lee and Jefferson;
Wise Franklin, reverend with his years,
And Carroll, lord of Carrollton!

Be thine henceforth a pride of place
Beyond thy namesake's over sea,
Where scarce a stone is left to trace
The holy house of Amesbury.*

A prouder memory lingers round
The birthplace of thy true man here,
Than that which haunts the refuge found
By Arthur's mythic Guinevere.

The plain deal table where he sat
And signed a nation's title deed,
Is dearer now to fame than that
Which bore the scroll of Runnymede.

Long as, on Freedom's natal morn,
Shall ring the Independence bells,
Thy children's children yet unborn
Shall hear the tale his image tells.

In that great hour of destiny
Which tried the souls of sturdiest stock;
Who knew the end alone must be
A free land or a traitor's block;

Amidst those picked and chosen men,
Than his, who here first drew his breath,
No firmer fingers held the pen
That wrote for liberty or death.

Not for hearths and homes alone,
But for the world, the deed was done;
On all the winds their thought has flown,
Through all the circuit of the sun.

We trace its flight by broken chains,
By songs of grateful labor still;
To-day, in all her holy fanes,
It rings the bells of freed Brazil!

Oh! hills that watched his boyhood's home,
Oh! earth and air that nursed him, give,
In this memorial semblance, room
To him who shall its bronze outlive!

And thou, oh! Land he loved, rejoice
That, in the countless years to come,
Whenever freedom needs a voice
These sculptured lips shall not be dumb!

* Amesbury, Almsbury or Ambresbury, famous in Druidical, Arthurian and Christian tradition, is supposed by antiquarians to have derived its name from its vicinity to the "Anointed Stones" of the great temple of Stonehenge. One of the first of ancient England's great Abbeys was erected in Amesbury.

* For the use of the pictorial representation of this statue, also the other portraits contained in our sketch, we are indebted to the joint enterprise and editorial courtesy of the *Boston Daily Globe*, to whose management our thanks are hereby returned.—ED. B. OF L.

☞ A. S. Hayward, magnetic physician, of Boston, will visit watering-places in the vicinity of Boston; also other localities during the summer season, and may attend several of the spiritualistic camp-meetings. He will continue his practice as usual, as per advertisement on page seven of the BANNER OF LIGHT.

☞ Miss C. W. Knox has located at 31 East Springfield street, Boston, where she will be pleased to see her friends.

PROF. HENRY KIDDLE has a sterling discourse on our first page. Read it.

Movements of Mediums & Lecturers.

☞ Notices of this heading must reach this office by *Monday's mail* to insure insertion the same week. ☜

Sunday, July 1st, Mrs. H. S. Lake closed a very successful five weeks' engagement with the Albany Spiritual Society, her reëngagement for next season meeting with hearty expressions of approval. During July she may be addressed in care of the BANNER OF LIGHT office.

☞ Edgar W. Emerson is engaged at Onset Bay Camp from July 20th to July 31st; Sunapee Lake Camp from August 3d to August 13th; Cassadaga Camp from August 15th to August 27th.

Eugenie Beste has secured the same location at Onset Bay which she occupied last season—the "W. F. Nye," or "Boulevard Cottage."

Mrs. Julia A. Spaulding's address is 44 Front street, Worcester, Mass.

Societies wishing the services of A. E. Tisdale for Sept. 2d, 16th, 23d and 30th, also for the first two Sundays in October, may address him at Merrick, Mass.

J. Frank Baxter, on Sunday, July 15th, will lecture forenoon and afternoon in Bolton's Park, on Wachusett Lake Shore; on Sunday, July 22d, at Parkland Camp-Meeting, Pa.; and on Sunday, July 29th, in Hanson. Sundays, Aug. 5th, 12th, 19th and 26th, are his dates for his *closing lectures* at Mantua Station, O., Cassadaga Lake Camp-Meeting, N. Y., Niantic Camp-Meeting, Conn., and Lake Pleasant Camp-Meeting, respectively.

The successful labors of J. Madison Allen—covering three months in Peoria, Ill.—are now closed. His address will be St. Louis, Mo., for a short time, (at 1217 Washington Avenue,) after which he will be at the camps in Iowa and Michigan. In the autumn he returns to Peoria.

Bishop A. Beals closed his engagement in Hartford, Ct., Sunday, July 8th; he speaks in New York at Columbia Hall, for the People's Spiritual Meeting, on the 15th. Will be at Onset Bay Camp the last Saturday and Sunday of July, and at Queen City Park, Aug. 28th. Will speak at Paterson, N. J., the month of September.

Mrs. Mary F. Lovering, a member of the Spiritual Temple Society, left Boston, July 6th, *en route* for the Teachers' Convention in San Francisco.

☞ A fact not generally known, but which THE BANNER has inculcated for many years, that several writers *not Spiritualists* have just learned and are recommending, is this: "Take a sponge bath, followed by skillful *massage*, (laying on of hands.) It will relieve the worst attack of disordered nerves." Why, we have at this office for sale a biography of the celebrated Dr. J. R. Newton, who *cured* many years ago hundreds of people solely by the process described above. The healing mediums, similar to Dr. N., who practice to-day in our midst, are *healing* more patients than the "regular" M. D.s, and that is the reason why the latter want to suppress the former by law!

☞ The notorious T. Warren-Lincoln-Mansfield-*et-al*) is now on the war-path, and himself and his "mediums"—so his circular sets forth—are exceedingly desirous for the scalps of professional exposers of Spiritualism, whose challenges, the document avers, will be accepted on sight and instanter. His latest appearance—"a religious illustrated lecture of spirit power"—was in Amesbury. Spiritualists and inquirers can do themselves and the community no better service than by rigidly staying away from his exhibitions—on whichever side of the fence they may happen to claim to be given!

"Our Young Folks' Reading Circle" is the name of a new organization, formed for the purpose of promoting good reading among the boys and girls of our land from eight to sixteen years of age. It is officered by a Board of Directors, including William H. Rideing, of the *Youth's Companion*; Mrs. Mary A. Livermore, Frances E. Willard, Rev. Lyman Abbott, editor of the *Christian Union*, and others. The central office is managed by Mr. S. R. Winchell, at 106-108 Wabash Avenue, Chicago, to whom inquiries should be sent for information and forms of membership.

☞ Annie Lord Chamberlain writes from Mattapan that she would like her patrons to be as patient as possible, since she is answering their letters as rapidly as health and circumstances will permit.

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

ONSET BAY, MASS. The Twelfth Annual Camp-Meeting at this place commences its sessions July 15th, to close Aug. 12th. Express trains from Boston, 9 A.M., 4:05 P.M., on Old Colony R. R.; Sundays 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

CAPE COD CAMP-MEETING. Ocean Grove, Harwich Port, Mass., from July 15th to 29th inclusive.

VICKSBURG, MICH.—The Fifth Annual Camp-Meeting will be held in Fraser's Grove July 11th to Aug. 13th.

PARKLAND, PA.—Meetings begin June 30th, and close Sept. 5th.

LOOKOUT MOUNTAIN, TENN.—The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH. Meeting commences July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting commences July 21st and closes Aug. 26th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

NIANTIC, CT.—Meeting commences July 8th; closes Sept. 9th.

Horsford's Acid Phosphate. If you are nervous, and cannot sleep, try it.

Special Notice.

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

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Chicago, Ill. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

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Jy7 13w*

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CHAP. 2.—Trust as a Saving or Healing Power.
CHAP. 3.—What is the Fundamental Idea of Disease? And What is it to Heal Disease in Ourselves or Others?
CHAP. 4.—The Unchanging I AM in us, or the Divine and True Idea of Man.
CHAP. 5.—Is Disease a Reality or an Illusion?
CHAP. 6.—The Fall and the Redemption, or the Fundamental Evil in Human Nature and the Remedy.
CHAP. 7.—The Glorification of our Humanity, or Full Salvation from Sin and Disease.
CHAP. 8.—The Breath of God in Man, or the True Elixir of Life.
CHAP. 9.—Pain and its Mental Conquest.
CHAP. 10.—The Influence of Mind on Mind, or the Doctrine of Mental Spheres and its Practical Application to the Cure of Disease.
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Message Department.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, about the middle of September next.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held May 15th, 1888.

Spirit Invocation.

Oh! thou supreme and eternal Spirit of Truth, we turn to thee at this hour, seeking for light and understanding upon thy laws. We behold thy presence as manifested throughout the universe in its grand and glorious works. We listen to thy spirit speaking to us through the dewy lips of the flowers, as their incense is borne in upon our lives and we realize that it is a part of thy presence, tender, holy and sweet. We behold thy smile in the sunshine that floods the earth, giving to its germs newer and diviner being. We realize that thou dost send abroad throughout the universe that which is for the best, that which doth not destroy save for the purpose of rebuilding and renewing; therefore, our Father, we praise thee for storms and tempests, for clouds and darkness, even as we praise thee for sunshine and peace and all that is beautiful in the sight of man, for we recognize thy power everywhere, and realize that thou art, in thy own wisdom, doing all things well. Pax.

At this time we open our souls to thee, seeking for truth and knowledge from beyond. May our hearts grow tenderer under the divine ministration of angel helpers; may our minds expand and become illuminated in the light of thy wisdom; and may we press forward in sympathy of spirit, seeking to do thy will and to learn of thee and thy angel children according to our needs. Amen.

Questions and Answers.

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

QUES.—As the Fisheries Treaty is agitating the public mind just now, *pro* and *con.*, the author of this question wishes to know from a spiritual standpoint, if spirit intelligences are interested in the suject, what *they* think of the treaty, from the higher life standpoint? The vital point is, should it be accepted or rejected?

ANS.—There is as much of a diversity of opinion upon this subject in the spirit-world as there is on earth. There are spirits closely united to friends on earth interested in the public welfare, and certain of these spirits are anxious the treaty upon the fishery question should be strictly maintained; while there are other spirits, who claim to be intelligent and philanthropic in character, who are not so certain that it would be wise for this treaty to be strictly followed according to the letter. Therefore, one can only give an individual opinion upon it.

It is a question that will eventually outwork itself here in your nation, one that will so vitally appeal to the interests of individuals, as well as communities, as to call for close attention, and we have no doubt that in time it will be adjusted according to the most pressing demands of the people at large.

We do not care to give our individual opinion upon this subject, because it concerns no one but ourselves; yet rest assured that whatever concerns the vital interests of the greatest number of the human race is that which shall not only call protection but also vital influence from the spiritual world, and will receive these influences to such an extent as to assist it in developing to the grandest result. But this is a work of time. Men must learn by experience on both the spirit and the mortal side of life, and as discipline is thus brought to them they will learn how to regulate their conduct, not only individually, but for the benefit of communities.

Q.—[By W. C. Ralphs, Cocoa, Fla.] While sitting for the development of independent slate-writing a bright light has appeared upon the slate, varying in size and brilliancy at different times. Will you please inform what its appearance probably indicates?

A.—The presence of this electric light, spoken of by your correspondent, undoubtedly indicates the presence of spiritual intelligences who are seeking to concentrate their power upon the slate in question, that to serve as an instrument of communication for them. Undoubtedly these spiritual intelligences are seeking to conserve their magnetic forces and direct them through the organism of the sitter, that they may be expended upon the slate for the purpose of tracing thereon such communications as they desire.

We should advise the questioner to patiently follow his investigations, to sit quietly at stated intervals, and to allow his spiritual attendants time and opportunity for experiment with the forces of his nature, as well as with the various organs of his system, that they may learn how to govern them. It may be that in time there will be received from invisible hands communications of importance to humanity, or it may be that, if these spiritual guides are not able to develop that phase of mediumship known as slate-writing, they may have the power of unfolding clairvoyance in their subject, which of itself is a grand as well as beautiful phase of mediumship.

Q.—A correspondent, who is a firm Spiritualist, and has been for many years an active worker in the cause of Spiritualism, inquires why it is that those engaged in the spiritual work, who have passed on, are scarcely ever heard from?

A.—This may be true in public life. Seldom do those spirits who, in the past when inhabiting mortal forms, took an active part in not only the work of Spiritualism, but also were engaged in the various humanitarian movements of life, return and publicly announce themselves to the world; but such intelligences have by no means withdrawn themselves and their interests from earth and its inhabitants. Indeed, they exercise a wide and useful influence in connection with this life, sending forth their magnetic forces to assist in building up a new system of humanitarian work as well as of stimulating the people for higher and nobler living.

It is not necessary for a spirit who was once known on earth as a noted character to announce himself through a medium in order to accomplish effective work in connection with mankind. It may be that such a spirit may not find suited to his use a machine just as he desires, and so he hesitates in announcing himself, preferring that the influence he sends forth, whether it be through one or through a hundred instrumentalities, shall prove by its power and effectiveness the quality of his spirit and the purpose he has in view. Consequently it may be that many such souls spoken of by the questioner are conjointly working in connection with mediumistic persons on earth for useful ends—that of uplifting man, of sending forth power and strength to those in need, of bringing enlightenment to the ignorant, and in other ways working to hasten the time when knowledge shall increase over all the earth and truth and justice shall maintain their sway. But these individual spirits do not consider the outward, the external personality, as they may have done on earth, and as you are prone to do even now, for they understand that *principles* are all, and that personality in many respects is naught unless applied and expressed through active principles. Therefore the noted characters who have labored for humanity in the past are not idle at the present time, but they silently send forth their forces with the aid of such instruments and through such channels as are provided. We concede, however, that at times and in many places even these souls of whom we are speaking find an opportunity of manifesting their thought and their identity, of impressing their spiritual power upon sensitive souls and sending it forth for helpful ends; and again we believe that in the time to come, when human hearts become more receptive to spiritual thought and power, these earnest workers of the higher life will find more open avenues and grander opportunities for expressing that which they have to give through external life; but for the ten years that are now opening before us we do not expect so much of this, because we perceive signs of friction and of turmoil, as though a revolution were taking place in the minds of mankind. Indeed, it seems to us that there is to be an awakening of the new and a depression of the old, a revivifying of the interior forces of spiritual life in the hearts and minds of mortals. And as this process of regeneration, so to speak, goes on, man will begin to understand more of himself, though he may not be able to express his thought because of the confusion and friction about him, yet all this agitation will mean something more than a benefit for him and his kind, because it tends toward the cleansing of the atmosphere and the elaboration of higher thought and grander effort in the time to come.

Q.—In St. John, iv: 24, it says: "God is a spirit: and they that worship him must worship him in spirit and in truth." If such is the case, will the coming ages be inclined to make Spiritualism the leading belief, and creeds of a various nature now existing become extinct?

A.—We believe thoroughly not only in progress, but in the laws of evolution. Indeed, we cannot see that progress can exist without the operations of the law of evolution, and this is applicable in the religious department of human life, just as surely as it is in the physical domain.

"God is a spirit, and they that worship him must worship him in spirit and in truth." We know of nothing that exists higher than spirit. We realize that the great activities of the universe are set in motion and controlled by spirit. Intelligent spirit? you ask; yes, most certainly, since the highest type of existence in any department of life tends toward intelligence; and as we know nothing beyond intelligence we feel that within intelligence are contained grand possibilities of expansion, and we must believe that the Great Infinite Spirit, the moving force of all activity and of all being, must be intelligent. God is a spirit, and as we come to recognize that this great, moving, controlling power is spirit, then shall we begin to put forth our own spiritual proclivities and understand that we are also spirits, a part of the Great Master Spirit of all existence.

The questioner asks if Spiritualism is to be the religion of the future? and if the creeds, dogmas and sects of the present time and of the past are to become extinct? While we are obliged and even ready to admit that the various creeds and dogmas of ecclesiasticism are of the earth earthy, belonging to the material life of man, yet we must also allow that each of them contains an element of truth, which is the spirit vivifying the outer structure, the material semblance, and giving it life. But what of this spirit of truth which may be found even within the dryest dogma, the most confining creed? It is an outgrowth of that internal life of man which demands something for its sustenance, which cries for recognition, and which will not be put down. It has infused itself into those creeds and dogmas because human opinion is crystallized as expressed in external life. This spirit of truth, because of the ignorant bigotry and superstition of the ages, has been obliged to confine itself, and permit itself to be crowded upon by these elements, which belong to those degrading conditions of the human mind; but as ignorance disappears in the light of knowledge these elements of superstition and error must of necessity disintegrate and fall away, leaving the vital spark of truth, however feeble and small it may have been, which illumined them, to take its place in the world and shine forth unclouded into the hearts of humanity.

We believe that Spiritualism is to be the religion of the religious thought of the future: not altogether in its present aspect as understood to-day, because Spiritualism is but dimly comprehended by even those who seem to know most concerning it. Its mission, its power, its life and its activities have not been properly investigated nor understood. It is far-reaching in its scope, and has enough vitality to take every so-called religion, sect and even dogma, dispossess it of that which is false and misguiding, and leave only that which is strong, brilliant and true. Spiritualism is to be the religion of humanity, no doubt, since the purpose of Spiritualism is to elevate humanity, to lift it to a higher plane of thought, to infuse into human hearts the elements of divine goodness; indeed, not so much to do this, perhaps, as to call up from the depths of human life those elements of divine goodness which lie within, to give them a stimulus, to send forth their power and express themselves in active service. If Spiritualism is to do this it must come both as a destroyer and a builder. It must come to destroy that which is equivocal, that which is false, and that which contains error, but only to build up that which is true and abiding, to give to man the precious jewel of great price, immortal truth and knowledge.

God is a spirit, and we may indeed worship him in spirit and in truth, since we are a part of his divine nature. The spirit within man may leap forth to recognize and to reach the spirit in the Infinite Intelligence, and grasping hold of that which is divine, the spirit within man may go forth daily, traversing the ways of space, investigating the laws of the universe, and seeking patiently, yet humbly, to understand and to know its God, its Maker, and its Divine Friend.

Q.—[By Peter H. Kent, National Home, Va.] When a person is under the influence of chloroform, ether, or other anæsthetic, and is wholly unconscious of a surgical operation on his body, and of all else that transpires about it, does his spirit, or, strictly speaking, he himself, leave the locality of that body? If so, of what state is he an occupant?

A.—The person whose physical senses are subjected to the action of ether or any other anæsthetic, so that apparently he becomes totally unconscious of life and its activities for a time, does not of necessity pass from the body. His spirit may only be for a time brought under the subjection of these external influences, and overshadowed, so to speak, by them, so that it sinks into a magnetic slumber, during which he gathers repose and strength, which will be found useful for the time through which the body must pass in gaining power and recovering from its wounds, or the physical operations that have been made upon it.

In one case this may be so, but in another the spirit of the individual may be so far detached from the frame as to pass out into the spiritual atmosphere, coming in contact with spiritual life and its people, and gaining experiences of that other world such as it could not while in full control of its physical organism. It depends very much upon the nature, characteristics and surroundings of an individual how this will be. If the spirit that passes out from contact with its mortal frame is aspirational, seeking for light and knowledge, he may, during this intermediary time, become associated with spirits of a high and noble order, who will so stimulate his spiritual nature as to greatly affect his future career on earth, making him known by his good works; but if the individual is not aspirational, if he delights in sensual things, in physical life itself, then even during the time that his body is under the influence of an anæsthetic he may be brought in contact with spirits of a low order, those who are undeveloped and who do not care for the higher class of spiritual studies or things.

As we said before, all these conditions depend entirely upon the individual himself, for it is a universal law that like attracts like, and it must be so in every department of nature or of being.

Q.—Do those who are active as mediums of communication on earth, between the two worlds, carry with them to spirit-life those peculiar gifts and there exercise them for the benefit of others to communicate with intelligences in a world beyond?

A.—Mediums are persons whose organs and whose mental powers have been operated upon by unseen influences, and either brought under subjection to invisible but potent intelligences, or have been opened to the spiritual world itself. Mediumship we understand to be but the quickening of the power latent in every individual, belonging to the spirit itself, and is a part of the individual life. Those who are mediums here will be mediums always. Those who are receptive to spiritual influences while on earth will be receptive to other influences of a spiritual character after they pass from the mortal form.

We are to understand that there are worlds upon worlds peopled by intelligent, progressive beings, and that from these high worlds may be sent down to those beneath intelligent thought and influence, which must be directed through proper channels in order to accomplish effective work. For instance, in that spiritual world closely connected with this earth, so that it is really a counterpart of this external planet, reside many individual spirits who are highly endowed with the unfoldment of mediumship. These powers are not inactive in their present stage of existence, and they are operated upon by intelligences and influences from worlds that are still beyond. Through the agency of these mediums the inhabitants of this spiritual world adjacent to earth may come into communication with progressive spirits who have ascended far beyond the earthly condition, may receive lessons of wisdom and influences that shall uplift and guide those other spirits in their search for light. All who have the gift of mediumship and who desire to be useful to their kind may believe that they will come under such ministration and power from beyond as to be able to send forth uplifting influences to their kind in whatsoever department of human life they may be found.

Q.—Is there an organized effort in spheres contiguous to earth to disturb séances, and by apparent falsities and imposition to prejudice the public mind against the manifestations of spirit presence given at them?

A.—We do not know of anything of the kind existing in spirit-life. We do know that there are many mischievous spirits who delight in working confusion in the minds of mortals, but such spirits are attracted only to those on earth who are themselves undeveloped in the higher moral faculties, and whose lives present an open avenue for their approach. We know of no extended organization among degraded spirits for the purpose of working confusion in the séances of earth among those who are investigating spirit communion for the purpose of decrying Spiritualism, or bringing reproach upon the name of mediumship. We do know very well that such a claim has been made by certain spirits, and also by certain individuals on earth who do not understand these laws; but we firmly believe the claim to be a false and misleading one.

There are thousands, ay, millions of spirits, who are interested in the dissemination of truth and the promulgation of knowledge throughout the world, and these spirits are doing their utmost in sending forth an influence to enlighten mankind. Very many of these intelligences frequent the séance-rooms of honest mediums, and patiently, but quietly, labor for the accomplishment of their ends. There are constantly going forth over this land, indeed, all over the globe, relays of spirit influences bearing messages of consolation and uplifting powers to bless mankind. It is also true that, in certain quarters within the last few years, there has seemed to be much of confusion concerning Spiritualism and the development of mediumship. In many circle-rooms there have been what seemed to be evidences of fraud and gross imposition, and yet there are many who claim that this is the work of the spirits.

We do not deny, as we have said, that there are special spirits who will not hesitate in assisting a mortal in perpetrating a fraud, if the opportunity is given them. Those who will quietly laugh at the thought that they have outwitted or deceived others exist in the spirit-world as well as here, and, for malicious or other motives, they may come in contact with certain mediums, and make use of their sensitive organisms for just such unholy work as this. But there is a reason for this, and we must look for it in the very séance room, among the medium, her associates, and those who approach her in order to learn of spirit-return. We are not to lay the blame upon organizations in spirit-life, for there is no such establishment in that other world.

By-and-bye, when men come to look upon Spiritualism as a spiritual thing, then will they seek to understand more thoroughly something of the spiritual laws which control it, and, doing this, they will seek to know something of themselves, for, entering into an investigation of this work, they will desire to know if they are spiritual-minded, and, if so, how they can best regulate their conduct and their movements in order to bring the highest results from their investigations of the subject. Then shall we find mediums, as well as sitters, coming into closer harmony for one grand purpose—that of receiving and of understanding God's holy truth; and then shall we be less annoyed by attempted imposture or by the exposure of that which certainly seems to have been allied to fraud.

Q.—What form of mediumship is, in its exercise, most exhaustive to the vitality of the medium, and which the least?

A.—The undue exercise of any form of mediumship will exhaust the vitality of a medium and bring sorrow and pain to him or to her. Any phase of mediumship that is fully developed, wisely guarded and usefully employed will not exhaust nor in any way inflict sorrow or pain upon its possessor. We speak advisedly, having given the matter careful observation and consideration. It is true that mediumship in every form and all departments must be exercised in connection with the nervous structure of its subject, and the nerve forces of a medium may be so thoroughly drawn upon as to prostrate the physical system to such a degree as to eventually bring about a condition of ill health or of insanity; but this need never be the result if the spiritual bands who have mediums in charge will exercise their thought, their precaution and their guardianship wisely, and, at the same time, if the mediums and their mortal associates will also do their part in trying to create conditions that are favorable to the work of the spirit-world.

A medium who becomes so thoroughly engrossed in his work as to desire constant employment, as to demand that his spirit-friends shall make use of his organism at all times and in all places, will most certainly use up his reserve force, and by-and-bye become prostrated, mentally and physically, because of his action. But if he is content to listen to the voice of the wise and good and to defer to his spirit-guides in the prosecution of his work, he will probably be so led and protected as to be able to exercise a large degree of usefulness through the employment of his mediumship.

It is very true that there are spirits so thoughtless or selfish that they will make use of a medium at any time or in any place in order to communicate with mortals; but such spirits are not wise and are not competent to be the guides and protectors of those human instrumentalities who stand between the earth and the spirit-world. Hence it is best for a medium to invoke the presence of spirits who are not only loving and tender, but who are wise and have a knowledge of the laws of mediumship, to ask that they may be surrounded by those influences from above who will afford the very best condition for an extended usefulness to humanity. If this be done, and the medium himself does not become selfish or mercenary, seeking to make use of his gifts for selfish purposes, he need not fear the encroachments of evil influences or of debilitating powers, nor fear to be exercised for the world in such ways and at such times as his wise and loving spirit friends may dictate.

Q.—Are all human beings mediumistic?

A.—Yes; since all are spirits, since mediumship is but an opening of the spiritual perceptions to the realities of another life and to higher influences. "But," you will ask, "how can it be that mediumship is only the opening of the spiritual perceptions to scenes, influences and conditions of other worlds and other lives, when some mediums of whom we know seem to be not at all spiritual by nature, but appear to live entirely in the physical domain of life?" Even so, mediumship is but the quickening of some spiritual perception inherent in humanity. It may have been touched upon by influences from another life, or the conditions and associations of mortal existence may have given it power to unfold, but it is the reaching out of the spiritual to other things than those which belong to the physical, and yet the spiritual nature, the spiritual character of the medium may not have been quickened, illuminated or uplifted into a high aspirational plane, for this must be a process of education as well as a condition of unfoldment or of inheritance.

All are spirits, all have spiritual faculties and perceptions, but some are clouded and crowded upon by the external conditions and associations of life. They are not so circumstanced as to send forth their hidden powers, but these, at unexpected times, become quickened, drawn forth and made to express themselves. Therefore, we say, all are mediums, for all are individual, intelligent spirits, and sometime, under some circumstances, in some condition or department of life, we believe every spirit will be directly acted upon by higher intelligences, by unseen influences, that every human life will receive direct inspiration from above, and take into its own being those high and holy thoughts and ministrations which shall prove its own mediumship to its understanding, and bring to it higher conceptions of life and duty.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 20th, 1888.

Cornelius Robinson.

My name, when dwelling in the mortal, was Cornelius Robinson, and my home was in Leominster, Mass. I have tried many times to speak in these meetings, but I have failed to send out my words to the dear ones left yet in the mortal. How often I have heard them remark that if one comes to earth why does not another? It is true, all are permitted to come, but all are not able to manifest. I have not only stepped into your hall many times, but have also visited other halls where meetings have been held, hoping to be able to announce my name. I am happy, for that will be the first question asked by the loved ones here.

Mother is with me, and also Sarah. I would ask them to come into communication with me privately, the dear ones that are left, but I know full well I ask in vain, yet I understood a part of spirit-return, for I looked forward to the coming of the good paper more than for my food.

I am satisfied with the home I have, and do not wish to return to stay, but have a strong desire to come into communication with the loved ones yet left in the mortal.

Annie Greives.

I have asked permission to send a few words to the dear ones yet left on earth. You may place my name as Annie Greives, of Haverhill, Mass. I know Richard hopes I may sometime give him a long, long letter. I will do the best I can, Richard, for I know you are looking for a few words from me each time the paper comes. I know you have often thought: "Why, Annie, can you not give out a few words?" Oh! how sweet to know only a thin veil is between us; thinner than a silken lace is the veil that closes you from us, Richard, and when there is an opportunity, grasp it always, that I may converse with you privately, for I do enjoy such a meeting more than I do to come into a hall. I have found you in meetings, and you have often wondered in your own spirit why Annie could not just give her name through some of the instruments that have been made use of. We understand a great deal more than it is possible for you in the mortal to know, although as I have often said to you, dear husband, I am but one step from you. Not a day nor an hour in the day passes but I come to you. Sometimes it is but a moment, at other times there are attractions stronger that hold me to you.

Richard, learn all you can, for this life is but a shadow; ours is the real when you cross the portal called "death," which there is none, only transition, or change from the mortal to the immortal. I often have wished that Louis would converse with me; you will feel happier if he would. But, dear husband, if you knew how much happiness it gives me to hold a few moments' conversation with you I know you would be paid for the trouble taken in communing with me.

Your father and mother stand by my side, and ask me to remember them to you, dear Richard, and as soon as they are able they will give a message to you, especially James, your father.

Winchester Reed.

You may place my name as Winchester Reed, from Keene, N. H. I have tried many times to come in *rapport* with the loved ones, but have not been able to send a message, as I have wished to. I was not a stranger to spirit-return; I understood and enjoyed a great deal of it. It is not all in understanding, but in communing with the dear ones who have crossed the beautiful river. How true! only the river that runs between us—a group this side, and a group the other—we can almost clasp hands together; in a little while we shall be able to do it.

I would say to the dear child, learn all you can. And the grandchildren, I don't forget one of them. The dear old friends I often meet in the beautiful beyond that I once knew in the mortal, all coming with happy smiles to greet me. Think, for a moment, what it must be to be with them forever. I would not ask to come to stay, but to come into communication with the dear ones, and if they do not feel happier I will not press it further. I am happy in my spirit home, and would not exchange it for your mansions here, but we do enjoy coming into communion with the dear ones that are yet left here.

Samuel Bemis.

I have promised and am going to make the attempt to speak, with the permission of the guides. My name is Samuel Bemis, from Forksville, La. That is where I went out—not my home—so the dear ones will understand why I give it. I have much to say: In the first place, Jennie, I am not *dead*. You understand something, but little comparatively, of the reality of this life. I would like to talk with you so much, but I find, dear Jennie, these interviews will not be so frequent as I hoped; but let me say, dear wife, never, never will I get so far away from you but I shall try to make my presence known. [Aside:] Wait a minute, darling, Uncle Samuel will tell them. That child is very earnest for me to say Bemie Ollie is here.

I wish I might speak loud enough so they might all know we are not *dead* people. Jennie, your mother is here to-day, and my father—but can't all speak at once; they wish to send greetings to and to be remembered by all the families on both sides.

Let me ask you one question, dear Jennie: Will you not sit by yourselves, passively, you three, and see what we may be able to give out to you? I know there is harmony among you, and feel that I shall be able to make my presence known through some little sounds. The child also will be present with us. I would like you, Jennie, to send the letter to Willie after perusing it yourself. I am happy, Jennie. Don't trouble about "Jumbo"; he's all right enough, but the person who kept him is not. Don't trouble; it is better to suffer two wrongs than to do one. Oh! how glad in my soul have I been to know that it was just commencing to live instead of dying. *Death!* there is none. I have seen no dead people, and, Jennie, your father says he finds it all a great mistake, the belief of the "sleep of the dead." How strange that mortals with good sense could not understand that the spirit never went into the grave. Your father tells me he was firm in the belief, but, thank God! he lost it all when he crossed over.

I thank you, Mr. Chairman, that I have been able to speak for myself. I have tried four different times before. Mortals do not understand it is not wholly getting a control, but it is getting permission after we find we can *use* the organism.

William Perkins.

I would like to speak a few words, if I can get power enough, but I partake a little of the sensations I went out with. My home was in Chelsea, Mass.; William Perkins. I was pretty weak when I passed away, but oh! how beautiful to *know*, not to *think*, that the dear ones hold you in remembrance. And the flowers that were brought were so beautiful! I know it showed the kindness of their hearts, and I thank each one. I thank the Lodge of the Order for what they did.

Grandmother says that she is with me. Not only one dear one with me, but many that had crossed the river before me. The old dread disease that hung around me so long I am freed from to-day. I am happy. I wish not for one tear to drop for me, but look a little higher and know that we are able to come around you. I have some dear, good friends just across the ferry, in East Boston. They will understand why I call not their names. Dear, good friends, I am happy, but not strong yet, for it is not long, as you reckon in mortal life, since I passed over.

Leonard Coleman.

I suppose soldiers can come as well as others. I went from good old Boston to the war. My name is Leonard Coleman. I left father and mother just over in Chelsea, Mass. I don't want to say much about the way I went out, but I think it is very likely I shall let it out before I get away. I would like John to know this is not all mind-reading, neither is it all fraud, neither are all the people fools. Bigger heads and more brains to-day have investigated and found it true. But, thank God, the boys in grey and the boys in blue shake hands together. But I'll stop about Libby Prison folks!

I did n't say where I went out; it makes very little difference. I've got into a good home now, where we're treated like—spirits—and truthfully will I say I am glad I did my duty as far as it was pointed out to me. But when taken prisoner, then it seems everything in the form of duty is taken away from you.

I am happy in my spirit-home. For the feelings of father and mother, I will not dwell on my sufferings before I passed out. Oh! ye mortals, how little do you understand how much it cost for liberty! All that are connected in any way with the government, don't be stingy with the heirs of the soldiers. Let me say to you each one, Be charitable to both sides, for many of the boys in grey were forced into the service against their will. Long before I passed out I had many conversations with the boys in grey, by stealth, and one after another has told me how glad he would have been to be on the other side, but was forced into the ranks.

We have now reached a land where no fighting is to be done. I never regretted that I went, for I felt in duty bound to go for my country's sake. Stand by the country, and stand by the boys that went so freely for it.

Andrew Lyle.

Andrew Lyle, of Barnet, Vt. I would like to say a few words, so they may know that others come to earth as well as the ones that have just spoken. Aleck is here, and mother and Mary. Aleck is all right now; they did n't forget to give him a good body and a good spirit when the exchange was made. I would like to say to each one, as they ask for me in Barnet, that I am not dead, neither have I seen a *dead* person since I crossed over; more alive to all intents and purposes than you could be here in the mortal. We just begin to live as we cross the portal called death.

I am satisfied with the home I have to-day. I am all right enough, and able to talk, too. I never found "that place." I don't think it 's best to look after anything you don't want to find.

I am satisfied with the home, and I find now that you 've got to build your own home, no one will build it for you. You can build it beautiful or miserable. If you don't build it right, you 've got to do it after you get there by progression—that is the term we use. No, I would not wish to come back to stay, if they could give me all that 's in Vermont. It 's a pretty good State to live in, but I am satisfied with the place I have, and feel I can progress on from one state of happiness to another.

Lily Kimball.

I have been given permission to speak by the spirit guides who stand beside me. I lived in Methuen, Mass. Lily Kimball. I am happy, and grandfather says he thinks it is about time I tried to make myself known, for both grandfathers are with me. Father and mother, shed not a tear, for your Lily has gone to bloom in heaven, where no aches and pains can find her. Aunt Betsey is with me to-day, and Uncle Francis. Mother, no one enjoys better than I do coming into communication with you when I can do it—which is not always possible. You were so sad when they bore your Lily away; but oh! mother, you did not know then it was the stepping-stone for you and father to know that the dear ones who had passed on before were waiting to come into conversation with you.

It has been many years, Grandma Kimball says, since they passed away, and never have they been permitted to commune with the dear ones until Lily was taken out of the home. Father, grandfather says that he well understands how much happier you are by feeling that we can all come around you, and that if auntie does n't wish to know anything here, she must commence with the children in the a b c's and learn when she crosses over. Mother, the new-born babe is with us, and Aunt Betsey says she will care for the darling until they come to claim it.

Oh! how glad I am to know there are channels that we can speak through. I have been in this meeting many times, but have not spoken before. Father, grandfather says that when you get the impressions so strong go by them in your business, and you will find it will be much better.

Dear brother, Genie and Frank, and sister Mabel and Jennie, we send love and greetings to each one. I've not forgotten dear old grandma who is with you, mother, for we'll not forget one of you. I know Jackson will see the letter, because I see he has the paper, therefore I am sure he will be able to know Lily has kept her word. He has asked, "Lily, will you try and send a letter sometime?" Getting permission to-day, I have kept my promise.

Now, mother, I know you are sad at times for the little darling brother Seymour who was taken away so long ago. He is grown to manhood, but he knew me when I came to spirit-life, through the visits that he had made in the home, all these many, many years.

I would like you, Mr. Chairman, if not too much trouble, to send this letter to 352 Main street, Lewiston, Me., to Mrs. Jennie A. Willman, for I know father and mother will get it through some friends. Much obliged to you, sir.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 20.—William Hayward; Dr. Alfred Miller; Josiah Wilson; Timothy Corey; Eunice Robbins; Nellie Wheeler; Willard Gale.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

June 29.—Harris Burpee; John Carlisle; Eddie Cook; Georgiana Cooper; Maria Wyman; Luther Turner; William Walker; Levi Hayward; Nancy Bolton; Jane Carver; Esther Williams; George Gill; John Garfield; Sarah Cragin; John Pierpont.

Verification of a Spirit-Message.

S. B. NICHOLS.

My attention was called to the communication in the BANNER OF LIGHT of June 23d, signed S. B. NICHOLS. After reading it I could truthfully say that it was characteristic in style and thought, and therefore I feel it right that I should publicly say so in your columns.

Hoping that the friend who silently called it forth will also acknowledge it, I am,

Yours truly, FANNIE P. NICHOLS.

Brooklyn, N. Y., June 20th, 1888.

To the Liberal-Minded.

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

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

The Spanish Armada.

As this year is the three hundredth anniversary of the attempt of Philip II. of Spain to conquer England by what was termed the invincible armada, and as the success of this attempt would have been attended with consequences of incalculable importance, not only to the people of England but to the people of this country as well—for the conquest of England would at that time have led to the control by Spain of England's North American possessions—the event has a high degree of interest for all of the English-speaking race, and for this reason amply justifies the anniversary researches that have been made respecting it. One fact, however, that has been brought out by these recent examinations of old records is that the armada was relatively a much less formidable fleet than public opinion has credited it with being. The current historical statements describe the Spanish vessels as formidable leviathans in size and prodigiously powerful in their armament, while, on the other hand, the English fleet is said to have consisted of a few small, active-moving vessels, manned by sailors who were thoroughly trained in their profession.

As a matter of fact, the Spanish vessels were not much larger than those which the English brought into opposition to them. Their construction with a high forecastle and poop gave them an appearance of size which was wanting when tested by the ordinary rules of tonnage. These additions were serious defects, for they presented such a mass of material to the wind that, practically, the Spanish vessels were only able to make headway when the wind was fair, while their English adversaries could readily manœuvre, no matter in what direction the wind was blowing. Beside this, the English vessels carried broadside guns of more than twice the weight of those on board of the Spanish vessels of the same size, and while the Spanish fleet had fifty-nine fighting craft, the English had forty-nine. Taking all these circumstances into account, it is not at all strange that the armada was broken up before those on board of it had a chance of attempting the invasion of England.

The Spanish authorities had counted upon their ability to lay alongside of the English war vessels and seize them by throwing upon them great bodies of boarders who would by weight of numbers have driven the English sailors into the sea. But under the circumstances, they were as helpless to undertake this operation as the crew of a war vessel that had only sails for motive-power would be to seize by boarding a steam frigate. In the chief engagement the Spanish vessels became hopelessly mixed up, and only about a dozen of their number had any opportunity of engaging in the fight. The risks of invasion were, therefore, very much less than the English had imagined, or than the ordinary historical account has led most persons to suppose. Indeed, it seems to be one of the weaknesses of the English to overestimate the danger that their country runs of a foreign invasion, for the fear that was felt throughout that country at the time the armada sailed has in some respects its parallel at the present time among those who are depicting the utterly defenseless and helpless condition of England, and the easy prey she would be to any ambitious continental nation that might attempt the work of conquest.

Incidents of Mediumistic Experiences.

In a review of "D. D. Home; His Life and Mission," by Madame Home, recently published by Trübner & Co., London, given in *Light*, the following incidents of Mr. Home's experience as a medium are related:

"When he was nineteen years of age he went to stay with Mr. Ward Cheney, of Manchester, N. H., U. S. A. As he entered the hall he heard a rustling as of a silk dress, and again in the drawing-room. Each time he turned round and could see nothing. At last he saw an active looking, elderly lady, clad in a dress of heavy grey silk, which again rustled. The host heard it this time and inquired the cause. Home told him, and Mr. Cheney made no response. The lady did not appear at dinner, but on leaving the room Home heard the rustling again, and the words: 'I am annoyed because they have placed a coffin above mine.' Home told his hosts. They recognized the lady and her dress, but declared the story of the coffin to be absurd. Again the rustling came, and the words were repeated, and 'Seth had no right to cut that tree down' was added. Mr. Cheney admitted that his brother Seth had cut a tree down, and that the lady in the grey dress would not have liked it. Once more the old message came, and was strenuously declared by the host to be rubbish. Home went to bed distressed. It was the first time he had received a false message. He slept badly, and told his host so. Mr. Cheney told him that he would take him to the family vault, and show him that, even had they desired, there was no room to put another coffin on top of this lady's. The two went with the man who kept the vault. He was about to open it, when he turned and said, in a half-apologetic tone: 'There was a little room above Mrs. ——'s' (the grey silk lady's) 'coffin, and I have put the coffin of Mrs. L.'s baby there. Perhaps I ought to have told you. I only did it yesterday.'"

"His Excellency N. Aksakoff, Madame Home's uncle, who was not a Spiritualist, had passed away recently, when in April, 1882, came a message: 'He begins to believe that he lives, but he often fears that it is a dream.' Hardly had these words been spelt out when there were heard footsteps, exactly like M. Aksakoff's, in the adjoining room, and the *portière* was drawn back. Madame Home saw the full form of the spirit as it approached. The raps recommenced: 'It is true, it is true'—and 'There is my shadow' (at that instant Madame Home felt something put into her hand), 'the shadow of him who loved you dearly.... Take it; it is I who give it you. You have touched my hand. I have then a hand. I live. GOD IS.' After further messages the well-known footsteps were heard receding till they faded in the distance. On lighting a candle the 'shadow' was found to be a framed photograph of M. Aksakoff, taken from the adjoining room. He had so alluded to his photograph in life."

The First Independent Club.

To the Editor of the Banner of Light:

At a recent business meeting of this organization the Secretary was directed to prepare the following resolutions bearing upon the transition of Dr. Warren S. Stokes:

Whereas, Our worthy brother and esteemed associate, Dr. Warren S. Stokes, has been suddenly removed from our midst; and

Whereas, The loss we have sustained in his decease, and the still heavier loss sustained by those nearest and dearest to him, should be placed upon record; therefore,

Resolved, That it is only a just tribute to the memory of the departed to say that in regretting his removal from our midst, we mourn for one who was in every way worthy of our respect and regard; a true man, filled with honest purpose, a genial friend and a valued member of the First Independent Club. Though now without our sight, we know he is yet with us in thought and impulse, and cognizant of our grief: one who from arduous duties could not be always with us, but whose hearty interest was stanchly maintained and manifested among his daily associates.

Resolved, That the sympathy and condolences of this organization be extended to the relatives of the deceased, who with such brief warning were called upon to bid him an earthly farewell and perform the last sad rites of burial.

Resolved, That a copy of this sincere testimonial of our sympathy and sorrow be forwarded to the relatives of the deceased, and also published in the BANNER OF LIGHT.

F. V. FULLER, *Sec'y.*

ARCHDEACON JULIUS, in his Easter sermon as reported in the *Ballarat Star* of March 27th, gave utterance to some very liberal and rational views, quite in accord with Spiritualism. He drew an analogy between physical and spiritual growth, showing that up to a certain point they ran on parallel lines, and continues, "The analogy, so far, between physical and spiritual life is complete; but here the analogy ends, for while in the case of physical life the body grows mature, and at last decays and dies, in the case of spiritual life the soul grows, develops more and more, is immortal, going on from strength to strength, eternal, being filled, as it continually progresses, with the fullness of God." This is another evidence of the progress of the religion of Spiritualism, which is impressing all progressive minds and finding its way into many churches.—*Harbinger of Light, Melbourne, Australia.*

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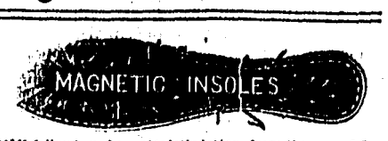

THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

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Now is the time when the invincible bad boy makes wry faces over the loss of one or more of his fingers, and the daily papers abound with reports of accidents. The small boy, with a grand flourish that makes one cringe with fear, displays his first toy pistol, while his chum throws torpedoes and fire-crackers dangerously near, keeping you on the *qui vive*, and making you heartily glad when the day is over. The Fourth was observed here with old-time enthusiasm, and the white-haired man celebrated with the zest of a school-boy.

The Onset Business Club, whose object is the advancement of the general interests of Onset, held a meeting July 1st, and voted to hire a band for each day and evening from Aug. 12th to Sept. 1st, and to erect swings, and arrange for amusements and attractions during that time.

Passed from earthly existence July 2d, at Onset, Sidney Howe, aged sixty-eight years. Mr. Howe was an old Spiritualist who had been identified with Onset Bay Association since its organization. He owned a considerable property here, and leaves no wife or children to inherit it. A sister aged seventy-three is his only near relative. Three weeks ago Mr. Howe led the People's Meeting, which he was instrumental in organizing early in the season, for the last time. His funeral was held at the auditorium in the grove Friday, July 6th, at 12 o'clock, a large concourse being in attendance. The casket, draped in black, was placed upon the front of the platform, and covered with wreaths of pond-lilies and other flowers by ladies, under the direction of Mrs. Wilcox and Mrs. Griffith. Exercises commenced with the solo "Only a Step," by Mr. C. W. Sullivan, assisted by Mrs. Pierce, Mrs. Adams, Mr. Caswell, and Prof. Phelps, Mrs. E. Cassell presiding at the organ, followed by the reading of a poem by Dr. H. B. Storer, of Boston. The song, "Beautiful Life," was finely rendered by Prof. Phelps, after which Dr. Storer delivered a very appropriate address. The body was embalmed, and deposited in East Wareham Cemetery.

Camp-meeting commences the 15th. Buy your tickets to Onset proper and patronize the steam cars to the grounds, as by so doing you help support the meetings.

Mrs. Townsend-Wood speaks in the forenoon, and J. Clegg Wright in the afternoon of the 15th. The Middleboro' band will be present to discourse choice music. The singing, which will be congregational, will be under the leadership of Charles W. Sullivan. Prof. Crane will preside at the organ.

Go to Belmont Café for a fish, clam or meat dinner. You will find it neat, palatable and inviting, and the proprietor and his helpmeet courteous and obliging.

The relic room and museum is now open for the season.

Mrs. Cadwell, materializing medium of New York, is spending her first season at Onset, and with most favorable results, as since coming here she has regained her voice, having been able to speak only in a whisper for more than a year. This speaks well for the recuperating virtues of Onset. The drinking water here cannot be excelled, and the pure ozone of the air has a quieting and strengthening effect upon the invalid.

Sunday, July 8th, opened clear and cool, with a strong breeze from the southwest. The cars brought many visitors to the grove. The Lyceum was held in the Temple at 2 o'clock P. M., D. N. Ford, Director. At 4 o'clock the People's Meeting was held in the grove and well attended, Mrs. Eva Cassell presiding. Dr. Lawrence, Dr. Stansbury of San Francisco, Mrs. J. J. Whitney, also of San Francisco, Dr. Brown of Philadelphia, Mr. Bartlett of Chicago, and others spoke, making the meeting a very interesting one. As the regular camp-meeting commences next Sunday, the 15th, the "People's Meetings" will be suspended until Aug. 19th.

The Ancient Order of Hibernians, six hundred in number, visited the grove the 11th.

Dr. Paxson, of Philadelphia, has been given the use of the platform for Tuesday and Friday of this week. Mrs. M. S. Wood, an old worker in the cause, is the first speaker on the programme for the camp-meeting. Onset is now wide awake for the season. Even the old wooden pump in front of Association Office has its usual amount of patronage and is doing its work faithfully and well without a remonstrance.

A ferry is to be established between Burgess Point and Shell Point, Onset, to connect with the motor cars running from that locality to Onset Station.

The *Bay Breeze* is the refreshing name of a new paper, containing Onset news and items of interest from all along shore.

David Gerry and family, of Charlestown, and Mrs. M. H. Cushman, are at Marcy cottage.

Mrs. David Tucker, of Middleboro', is at her cottage on Prospect Avenue. Mrs. Rebecca Poole and son Louie are at their cottage on West Central Avenue. Louie is engaged to play at Sunapee Lake Camp-Meeting as leader of the orchestra.

Mr. and Mrs. Wm. Page are located corner of Third and West Central Avenues.

S. S. Bourne's bakery is again open, looking very neat and tempting.

Mr. B. M. Lawrence and son are stopping at Wickett's Island Home, as is also Mrs. M. E. Williams, of New York. Mrs. Pet Anderson is expected this week.

Mrs. M. F. Whitney, formerly of Aquarian Cottage, has taken charge of the Highland House.

Mr. and Mrs. John Libby, of Salem, have taken Clarence King's cottage on West Central Avenue. Mr. Libby will be one of the special police during camp-meeting.

B. S. Brown, dentist, has rooms at Greenleaf Cottage on South Boulevard.

John Lumsden, of Nashville, Tenn., is at "Old Pan" Cottage.

Mrs. A. Nash has desirable rooms and a small cottage to rent at 30 South Boulevard.

Edward Stanton is running Motor No. 1, and Charles M. Howes has charge of No. 2, on the O. B. G. R. R.

The following have registered at Headquarters since July 4th: Mrs. Helen E. Loveland, East Somerville, Mass.; Susan A. Low, Mary L. Dodge, Chelsea, Mass. At Nestlenook Cottage: J. J. Whitney and wife, San Francisco, Cal.; John Lamont, Liverpool, Eng.; Mrs. C. M. Barnes, Birmingham, Conn.; Chas. M. Howes, New York City; Mrs. H. C. Cushman, Boston; Dr. D. J. Stansbury, wife and son, San Francisco, Cal. At Golden Gate Cottage, West Central Avenue and 6th street: Dr. A. J. Symes and wife, Cleveland, O.; W. S. Dean, Warren, R. I.; Mrs. A. J. Eldridge, Watertown, Mass. On Pearl Avenue: Sara Williamson, Boston. At Cedar Cottage, East Boulevard: F. J. Lippitt and Mrs. Gilbert. At Rolock Cottage, Longwood Avenue: Mrs. John A. Stow, New York. At Glen Cove House: C. Davenport Cowan, Amanda M. Cowan, S. J. Shaw and wife, Boston. At Union Villa: John Lumsden, Lucette Lumsden, Alice Gennett, Harry, Fred and Clarence Gennett, May Crawford, Callie French, John, Horace and Jesse French, all of Nashville, Tenn. Clinnie A. Ballou, George T. Albro, Wm. H. Willis, Frank G. Myers and wife, Wm. R. Morris and wife, Miss Clara Morris, all of Providence, R. I., E. C. Bailey, of Boston, at the Onset Hotel.

GUSTIE F. HOWE.

Headquarters Office, Onset, July 7th, 1888.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

Another week has passed into history. In "Festus" I read that "we live in deeds, not years," yet not all appreciate the beauty and sublimity of this great truth. Some people live more in one hour than others in fifty years. It is not a matter of time, but of comprehension and experience. Another illustration of soul development is the fact that one person in traveling sees something of interest at every turn of the road, another sees nothing. The one wanders down the dim aisles of the past and anticipates the future; the other exists only in the things of to-day. One dwells in an atmosphere of soul-culture, the other lives only in the material and can get no further. How true it is that there are those "who having eyes see not, and having ears hear not." If "there is a home we each have built," how important that we give our best efforts for the advancement of humanity.

That the world at large is growing more liberal, more studious, and more thoughtful, is seen to a marked extent in the character of the audiences which annually convene at this camp-ground. Fifteen years ago Lake Pleasant was regarded as a curiosity shop, and a medium was either a witch or a constant visitor to graveyards. People came to scoff and to ridicule, and, turning up their noses, proceeded to explode the whole business in one afternoon. (It takes longer than that now.) The "good" Sunday folks of staid Franklin County of course were shocked and amazed to think that His Satanic Majesty had obtained a foothold by the shore of "Montague Pond." All this has changed. The scoffers now come to pray, and the church no longer antagonizes the spiritual philosophy, but serves it up every Sunday. Scholars and scientists come here to investigate. Lake Pleasant has set many thousand people to thinking, and thought never stops.

SPECIAL NOTES.

The opening on the "Fourth" was a grand success. The Unitarian Society of Greenfield had an outing here on Thursday. A large party were in attendance.

Gen. John L. Swift was eloquent as usual. He is a favorite in this section.

The Lake Pleasant Association extends a cordial invitation to societies to occupy these grounds for picnic purposes.

The Village Banjo and Guitar Club of Orange came here on Friday for a stay of a few days. Their fine playing is the admiration of all.

Mr. and Mrs. E. Terry, of Los Angeles, Cal., are at the Lake Pleasant Hotel. Mr. Terry is one of the directors of the Association.

Mr. William R. Tice, of Brooklyn, and Mrs. Tice have arrived for the summer. Mr. Tice is treasurer.

The Worcester Cadet Band received a most cordial greeting upon their arrival on Tuesday evening.

Through the kindness of friends in various parts of creation our table is constantly supplied with choice flowers. Recently a box came one hundred and fifty miles by mail, arriving in fine condition. Thanks to one and all.

Mr. and Mrs. M. H. Fletcher of Lowell are at their cottage on Lyman street.

John White, Esq., of Buffalo, N. Y., was in town during the "Fourth."

The photograph rooms of Mr. Frank Crozier, on the Park, will soon be open.

President Beals and Mrs. Beals favored us with their presence on Wednesday.

Madam Fermont is booked at the hotel.

Mrs. Clara A. Field, of Boston, has returned to camp. The secular papers give favorable notices of Mrs. Field's work upon the platform. She has been before the public for a series of years.

H. A. Buddington, of Springfield, called here on Wednesday, on his way to Onset.

The sales of THE BANNER are on the increase.

Mr. Dovar M. Pierce, of Greenfield, a "printer-man," called on us recently. Also Mr. Potter, of the *North Adams Express*.

One writer says: "Night is the time for sleep." We wish we could. Around us all Nature seems calmly sleeping, and oh! for six hours of the sleep of our boyhood days. J. M. Y.

Lake Pleasant, Mass., July 7th, 1888.

Temple Heights, Me.

The Maine State Spiritual Temple will hold its Sixth Annual Camp-Meeting at Temple Heights, Northport, Me., commencing Saturday, Aug. 11th, 1888, and closing Sunday, Aug. 19th.

Its officers are G. H. Rich, President, Thorndike; A. Rigby, Vice President, Oldtown; R. B. Cookson, Secretary, Bangor; F. Otis Gould, Treasurer, Oldtown, Me.

This grove is situated on the west side of Penobscot Bay, six miles below Belfast, and about midway between Wesleyan Grove and Saturday Cove. It is delightfully located for camp-meeting purposes, combining the delights of forest life and the attractions of the seashore. A wharf, at which large steamers may land, has been added to the other improvements of the grounds.

A large number of cottages have been erected upon the grounds, and several more will be built this year. Tenting space for the meeting can be hired from the Secretary at a merely nominal price. A living spring of water upon the grounds gives an abundance of pure water.

The boarding house will be in charge of a competent manager who will furnish board and lodging at the usual prices. Lodgings will also be furnished by many of the cottagers.

The rates over the Maine Central Railroad from all points, to Belfast, will be one fare for the round trip. Ask for camp-meeting tickets. At Belfast Mr. A. J. Harriman's express will meet all trains and carry passengers and baggage to the grounds.

Parties from Portland, by taking the 6:45 A. M. train on the Maine Central, can arrive in Rockland in time to take the steamer *Rockland* for Temple Heights.

The steamer Rockland will leave Boston & Bangor S. S. Co. Wharf, Bangor, *daily*, (Sunday excepted) at 6:30 A. M., standard time, for Rockland and intermediate landings. Returning, leave Rockland at 1 P. M., arriving at Bangor at 7 P. M. On her down trip she reaches Temple Heights at 10:50 A. M., and the return trip at 2:20 P. M.

Parties from Boston and vicinity should take the Boston and Bangor steamers. Ask for return ticket to Rockland. At Rockland they should take the Steamer Rockland for Temple Heights, leaving Rockland at 1 P. M., arriving at Temple Heights at 2:20 P. M.; or they can get a return ticket to Northport and come down to Temple Heights by team.

The speakers for 1888 are: Dr. H. B. Storer, Geo. A. Fuller, M. D., Mrs. Juliette Yeaw, Mrs. Abbie Morse, Mrs. J. Wentworth, Mrs. A. P. Brown, Mr. Oscar A. Edgerly.

Services will commence at 10 A. M. and 2 P. M. Conference and Fact meetings held daily, time announced from the rostrum.

Mr. Oscar A. Edgerly, of Onset, Mass., test medium, will be present during the entire meeting. Other mediums, both public and private, will be in attendance, and ample opportunities will be given for all to investigate and become assured of the truth of immortality.

A cordial invitation is extended to all speakers, mediums and friends to be present.

Further information may be obtained by addressing the Secretary, R. B. Cookson, Bangor, Me.

Lookout Mountain Camp-Meeting, Tenn.

The camp opened propitiously on Sunday, July 1st. The audiences were of such numbers as to make the opening day satisfactory to the Association, but small in contrast to what they should have been on the grand mountain where they met. The music and singing were excellent. The opening address of President Albert was full of feeling and earnestness. All visitors and speakers were made to feel that they were among a social people, and would find many hearts and hands extended to them.

Morning.—The services were opened by an invocation by the guides of Mrs. Cora L. V. Richmond. The regular discourse of the morning was delivered by the guides of Mrs. A. M. Glading.

[A synopsis of this address, together with one of that of Mrs. Richmond, delivered in the afternoon, sent us, but unavoidably omitted this week for want of space, will be given next week.—ED. B. OF L.]

Afternoon.—The guides of Mrs. Cora L. V. Richmond opened the services with an invocation. After the singing of a hymn by the congregation, they announced as the subject of their discourse, "Why Does Man Claim Immortality?"

The service at night consisted of an able address by Dr. George A. Fuller, and tests by Dr. H. F. Merrill. The lecture was eloquent and logical, worthy of a full report. The tests given by Dr. Merrill are startling and convincing.

The excellent beginning to the camp services augurs well for a month of great interest and success.

G. W. K.

NOTES FROM ANOTHER CORRESPONDENT.

The only meeting on Monday, the 2d inst., was in the evening, when a conference was held, George W. Kates, Secretary of the Association, presiding. Dr. H. F. Merrill gave many recognized descriptions of spirits, with a number of messages. Mrs. Glading also wrote messages, some of which were very convincing.

Tuesday, the 3d, the guides of Mrs. Richmond, Mrs. Glading and George A. Fuller answered questions at the morning meeting, following which tests were given by Dr. Merrill. At the evening meeting Mrs. Glading's guides spoke eloquently for two hours and gave psychometric readings.

July 4th a grand celebration of the day was had. George W. Kates gave an oration, of which the *Times* said: "We have frequently heard this gifted speaker, but never listened to his words with greater interest than on this occasion. Mr. Kates had had no notice of his appointment to deliver the oration until a very short time before its delivery, and this fact made the interest still more apparent. Mr. Kates held his auditors' closest attention for an hour and a half, and at the close of the address was warmly congratulated by his friends."

Mrs. Richmond improvised a poem, the theme of which, given by the audience, was, "The Red, White and Blue." The *Times* said that the effect on the people was electrical, "the audience applauding the fair improvisatrice to the echo."

Mrs. McCann of New Orleans sang in a charming manner; Geo. A. Fuller delivered an address; Dr. H. F. Merrill gave descriptions of and messages from soldiers killed in battle on the mountain—one, whose name, birthplace, place of enlistment, etc., were recognized by a lady from Augusta, Ga.

After singing "America," the audience partook of a sumptuous 4th of July dinner at the hotel.

At night a fine pyrotechnic display, after which a dance was engaged in by the young folks till after midnight.

Thursday, July 5th, a conference in the morning, a lecture by Mrs. Richmond in the evening; tests at the close of each meeting.

Sunapee Lake Camp.

Boston will be largely represented at Sunapee this year. The Independent Club and Eben Cobb's Society at College Hall are to be present by delegates.

The grounds have been much improved by Mr. Blodgett, and the sanitary conditions as well.

The musical and literary entertainments on Saturday evening will be a great feature this year. Ten professional artists constitute the musical troupe, and the full capacity of the hall will no doubt be tested at each entertainment.

Mr. Nelson, mine host of the "Forrest House," is determined to improve upon his success of last year, and please everybody who enjoys comfort and good food.

The best talent will present the philosophy and phenomena of Spiritualism at the Sunapee meeting.

The Boston and Maine Railroad has issued a handsome fare and time-table of Sunday excursions to Sunapee Lake from stations on their road. Consult it at the depôts.

Manchester and Keene people should at once apply for Sunday excursions from those cities to Sunapee. Nothing like local influence to insure the coöperation of the railroads. Large parties could easily be gotten up at both places.

The three steamboats—"*Edmund Burke*," "*Armenia White*" and "*Lady Woodsum*"—will carry passengers from Newbury Station to Blodgett's Landing at equal rates.

Several new cottages are in process of building.

Parties who desire tents should order them at once of Geo. W. Blodgett, Newbury, N. H.

New Era Camp-Meeting, Portland, Ore.

To the Editor of the Banner of Light:

The New Era Camp-Meeting, which closed on the 20th of June, was one of the best meetings ever held in Oregon, and was noted for its harmony and good fellowship. Though the weather was not as pleasant as could be desired, the attendance was over the average of other meetings hitherto held on the grounds; I noticed there were some thirty tents, beside there were several cottages and one hotel building. The Society that owns the grounds has, through the aid of the State organization, built a very fair meeting-house, with a seating capacity of four to five hundred, but the natural and most beautiful place for meetings is under some remarkably fine fir trees that form a complete shelter from the sun, and remind us that "the groves were God's first temples" "as shrines for humble worshipers to hold communion with their Maker."

This camp-ground is on the east bank of the Willamette River, some twenty miles above the city of Portland, on a high eminence overlooking the river and surrounding country. A small stream called Rock Creek also winds around the base of the hill on which these grounds are located. Nature has done much to make this place fitting for the purposes for which these grounds are dedicated. Although at present we cannot boast of efforts to be compared with Onset Bay and other camp-grounds East, may we not hope that at no distant day thousands may meet where we now have but a small beginning.

There were many mediums on the ground, and some as good as you will find anywhere, among whom I would mention Mrs. Ladd Finnecan of San Francisco, of whom it might be said she has no superiors; Mrs. Bruce of Lebanon, Oregon, a most excellent slate-writing medium; Mrs. Brown, recently from Michigan, a good psychometrical reader. There were also many other local mediums who bid fair to make their mark in the world. Thus we send you greetings from the Pacific over to the Atlantic: From ocean to ocean, from shore to shore, the good news of glad tidings, of great joy to all people:

"There is no death; the sun goes down
To rise upon some fairer shore."

There will be another camp-meeting at New Era, held under the auspices of the State organization, commencing Sept. 8th and continuing some two weeks.

Portland, Oregon, July 2d, 1888. C. A. REED.

Grove Meeting in Michigan.

To the Editor of the Banner of Light:

Thinking a short sketch of the grove-meeting just closed at Devil's Lake, Mich., might be acceptable, I send the following account. Some four weeks ago I received a letter from Mr. J. B. Allen, of the Devil's Lake Hotel, asking my coöperation in the matter of a meeting, to be held in his grove at that place about the last of June. Arrangements were accordingly made for a three days' meeting, to be held June 29th and 30th, and July 1st. Having so short a time in which to make arrangements, and being unable to induce the railroad company to run excursion trains, made it rather uphill work, but it was carried through to a success.

On account of bad weather only one meeting was held on Friday, which was at the hotel in the evening. On Saturday we held two meetings at the grove, and one at the hotel in the evening, at all of which we had a fair attendance. On Sunday we held two meetings at the grove, with an attendance of about six hundred, which, considering the fact that there were no trains run to the Lake, was good for a first meeting. Some of the friends drove twenty miles or more to attend the meeting, and staid during Saturday and Sunday. We had as speakers Mrs. L. A. Pearsall, of Disco, Mich., and Mrs. Palmer, of Deerfield, Mich., assisted by the following mediums: Mrs. A. D. Carroll, clairvoyant and platform tests; Mrs. M. E. Jameson, M.D., clairvoyant and psychometric readings; Mrs. Nettie M. Ketcham, clairvoyant and tests. Mrs. Ketcham answered mental questions with marked success. Mrs. F. F. Blakely, trance and tests. Mrs. Blakely sang finely in Spanish, being, it is claimed, controlled by Madame Zorocco, a Spanish opera singer. These mediums were all from Toledo. Mrs. Margaret Owen, of Lake Pleasant, Mass., was present. We were also favored on Saturday and Sunday with short but good speeches by Mr. W. F. Trimm of Adrian, Mich., and Mrs. B. J. Holg of Morenci, Mich. Never in my experience in attending meetings at Lake Pleasant, Haslett Park, Battle Creek and elsewhere, have I seen such enthusiasm manifested as was shown at this meeting—such a hunger for Spiritualism, both philosophical and phenomenal, is seldom seen.

At the close of the afternoon meeting on Sunday, a call was made for those interested in effecting a permanent organization for the purpose of holding a yearly meeting at this grove. Mr. W. F. Trimm, of Adrian, was chosen Chairman, and called the meeting to order, when they proceeded to organize as follows: President, Mr. B. J. Holg, of Morenci, Mich.; Vice President, Mrs. M. J. Marlatt, of Onsted, Mich.; Secretary, Mr. J. B. Allen, of Devil's Lake, Mich.; Treasurer, Mr. A. D. Rice, of Clayton, Mich. After the election of officers, Mr. Allen was asked on what terms the association could secure the grove for their meetings, when he replied that as long as he lived and owned the grove, they were welcome to the use of it free of charge, pledging himself to do everything possible to make the movement a success.

I would say in closing, that the manner in which we were entertained by "mine host" Allen and wife, also his kindness in placing the steamer *Tecumseh Chief*, at our disposal, going to and returning from the grove free of charge, will not soon be forgotten by our party. Also to Mr. Welch, the partner of Mr. Allen, and the gentlemanly clerk, Mr. Chase, we would return thanks for their endeavors to make our stay with them a pleasant one, which we hope will have many repetitions. W. M. SMITH.

438 *Erie street, Toledo, Ohio, July 3d*, 1888.

Niantic, Ct.

The month has opened cool, still its low temperature does not stop the singing of the birds in our fragrant pines. This morning I was awakened by a happy robin about daylight. I never supposed I should ever tire of these sweet songsters, but I had the headache and I did wish he would be quiet; but no; he is singing even now at eventide, the same old joyous song of praise to his Creator.

I have been around the camp and find about twenty families, while others have been, opened up, and gone, to return at the opening the 5th. Some have been here quite a while. Mrs. J. D. Eager and Cyrus Welch of New Haven, also Mrs. Lewis, of Groton. Mr. L. H. Burnham, of New Britain, the tower man, as we call him, has been tinning and painting the corners of his one hundred and twenty-five feet of tower. He will put into the store part of it a line of edibles for the campers.

Mr. A. Bill and daughter, of Willimantic, are here, he being our genial *bus* driver to and from the cars.

Mrs. Dorman, of Willimantic, and her two sons also, who are ever ready to lend a helping hand in time of need, keep row and sailboats to let.

Mr. Frank Wright, of Meriden, has his new cottage just completed, and it is quite an ornament to the grounds. Nearly opposite is E. O. Harrington of Bridgeport. Many more have cottages here. E. M. Lyman, of Springfield, will let his this year, and we have one to let, built last season. The restaurant, I hear, is to have the same manager it has had the last two years—Herbert Stearns, of Willimantic, with Miss Jennie Mitchell for pastry cook, which makes us feel assured of the best of everything needful for the entertainment of visitors and campers in the eating line. It is no use to talk business, science or religion to a hungry, famished individual; first care for his physical wants, then he will be in a condition to listen to the needs of his intuitional, toward the unfoldment of our highest good, which should be the desire and aim of one and all.

May the shackles of bigotry and superstition, which bind the soul in sackcloth and ashes, be rent asunder, and we employed, like my song bird the robin, in singing praises to the giver of every good and perfect gift this world affords, both in the rain or in the sunshine. We have on the ground even now one who exemplifieth these sentiments—Mrs. White, of New London, who, a year ago, I thought to meet no more this side the vail; but though confined to her bed with consumption all winter, she has, by the aid of a magnetic healer, been enabled to come to her cottage home by the shore once more in earth-life. She knows she must soon pass on; but die? no, never. She will not stop talking, I tell her; her brain power is clear, and she will only lay aside the worn-out casket, and step into the sunshine of immortal life, in the twinkling of an eye, as it were. "Yes," she says, "I was bound to come to Niantic for the Fourth, if I had to be carried back in a box," and by will power she is here, but for how long in her present frail tenement, I cannot say.

MRS. N. H. FOGG.

Niantic, Ct., July 2d, 1888.

Etna (Me.) Camp.

To the Editor of the Banner of Light:

Our camp-meeting commences Aug. 31st. The outlook for the success of Etna Camp, at Buswell Grove, was never better than for 1888, and a grand meeting is anticipated. OLIVE EMERY.

Glenburn, Me., July 7th, 1888.

Cape Cod Camp-Meeting at Harwich.

This is the oldest camp of Spiritualists now in existence. The new grounds on the shore are very pleasant, and the meetings, under direction of Dr. H. B. Storer, will be interesting and profitable as in past years. The excursion fare from Boston to Harwich and return is $3.40.

Montreal, Canada.—Geo. Dawson writes: "The platform of the Montreal Association for the Investigation of Spiritualism was occupied on Sunday, July 1st, by Frank T. Ripley, of Boston. In the afternoon he discoursed on several subjects handed in by parties in the audience, and in the evening he lectured on "What is Spiritualism?" At the close of the lecture he gave fifteen tests, all of which were fully recognized with the exception of perhaps one or two. Mr. Ripley has been engaged by our Association for the month of July, during which time there is no doubt he will do a good work for Spiritualism in this city. He has already set a good many people thinking, and has made a good impression on all who have had the pleasure of hearing him."

Saratoga Springs, N. Y.—The society resumed meetings Sunday, July 1st, the Court of Appeals having adjourned. J. Clegg Wright is engaged for Sundays July 22d and 29th. E. J. HULING.

In 1887 the cotton crop of the Southern States was estimated at 6,600,000 bales.

Mr. Baxter in Plymouth County.

To the Editor of the Banner of Light:

Again the season has wheeled around, and again Mr. J. Frank Baxter's annual visits to Plymouth County are in order. His coming is always looked forward to with pleasure, anticipation and profit. Gala occasions they are, for from far and near come the people and in crowds to note what this exponent of the Spiritual Philosophy has to say, to hear him sing, to witness his mediumship and catch the inspiration of his magnetic enthusiasm.

On Sunday, July 1st, he addressed audiences in West Duxbury, in the morning, by request, relating experiences, with running comment and apt application, and in the afternoon gave a telling discourse on "The Permanence of Spiritualism." In the evening he lectured to a large audience in Kingston, to the delectation and surprise of many who had heard much of but never had heard the gentleman himself. A séance followed both the afternoon and the evening discourses—that of the afternoon in Duxbury being extra fine and convincing, though that of the evening was hardly short of wonderful.

On last Sunday, the 8th inst., Mr. Baxter spoke in the open air to a large gathering in Park Hill Grove, near West Norwell. It was a lovely day, and, omitting dusty roads, there was not a single drawback. Prominent people were noted from Hingham, Weymouth, Scituate and Norwell. Under the general topic "The Spiritual Era," Mr. Baxter took timely occasion to speak decidedly plain with reference to the inauguration, growth and influence of Spiritualism, notwithstanding contentions, oppositions and insults, not to add persecutions. His allusions to alleged exposures; his showing up of persecutors, as illustrated in several instances, notably the press of Philadelphia and New York, and of late the court and jury in the Diss Debar case; his calling attention to the rabid attacks and unjust vilifications of certain sensational preachers, all were very ably presented, and, in view of the great and many discussions of late, in this section as elsewhere, the whole lecture was well selected and the eyes of many were opened to the true state of things, and they felt, while listening to Mr. Baxter, the great injustice done through prejudice—not to add jealousy—to the little understood subject of Spiritualism. A grand séance followed the lecture, presenting much for study and reflection.

In the evening Mr. Edwin Wilder, prominent in Hingham, in very appropriate remarks introduced Mr. Baxter to an audience in South Hingham. The latter upon this occasion spoke upon the value of phenomena in establishing and maintaining beliefs, theories and theologies. He showed how every religion known had sanctioned spirit-phenomena, and all but one—that the Chinese—had had their origin in the same. The lecture was radical, and in its bearing upon theological inconsistencies by many would be considered iconoclastic. Mr. Baxter, however, meets with great favor in this vicinity, notwithstanding his outspoken denunciations of what he deems errors in premise, belief, etc., because he is *known* throughout the section, and all, critics included, *know* him to be honest. A séance followed this lecture, and name after name was given and recognized, and many things in detail, by parties knowing to them, were acknowledged as minutely correct.

The last Sunday of the month, 29th, Mr. Baxter will lecture forenoon and afternoon in the town hall at Hanson. This will probably be the last visit to this county this season. His themes as announced are in substance, "The Worth of the Spiritualist Platform," and "Materialization." OLD COLONY.

The Case of Mrs. Dimond.

To the Editor of the Banner of Light:

I delivered the thirty eight dollars, contributed by generous friends through the agency of Colby & Rich, to Mrs. Dimond, as requested, and found the sad case well cared for at the present time.

I called at her old residence, 12 Kendall street, Boston, and found the house closed, and that Mrs. Dimond had been taken away on a stretcher but a short time before I arrived.

I learned that she was carried to the residence of Dr. Rich, 566 Columbus Avenue, which I visited, but the invalid was so nervous and exhausted at the time that Dr. Rich thought it would be unwise for me to see her; therefore I left the money with her, and it will be used for her comfort.

A brief review of her present situation, and what has already been done for this unfortunate medium, may not be out of place, as the case has awakened much sympathy for some time past in the ranks of Boston Spiritualists. At the time Mr. Dimond passed on, there was a demand for money to pay his funeral expenses, which amount—$30—was supplied by the audience at the Boston Spiritual Temple Society at Berkeley Hall. Mrs. Little spoke consoling words at his funeral, and on learning the situation of Mrs. Dimond, she made many earnest appeals to her hearers for assistance; a fund was thus created, which gave Mrs. D. a weekly support until she could be removed to some hospital. Messrs. Jacob Edson and L. L. Whitlock donated some pamphlets to the Boston Spiritual Temple Society and Ladies' Aid Society, to be sold for her benefit; this realized additional funds for her support, and at that time an effort was about being made for her removal to some hospital. At this time unfortunately she fell and dislocated her hip, and had to remain in the house for some weeks before removal could take place. Dr. Rich, noting the appeal for assistance for her, as printed in THE BANNER, called, and paid her quite a sum of money, he states, and others called for the same purpose.

The furniture being held by mortgage was sold, and some place had to be provided for her to go. I learn from Dr. Rich—who, by the way, was at one time an old school physician—that he took his carriage and visited every public hospital in Boston to see if she could be admitted as a patient, but the rules of said hospitals were such that she, an old chronic case that was considered incurable, did not come within their province. After a long search by himself and Emma J. Nickerson, they found that she must be removed at once, and Dr. Rich kindly allowed her to be brought to his home, where he will see that she is cared for until different arrangements are made—Emma J. Nickerson having the charge of her physical condition.

The Boston Spiritual Temple Society, through its agent, has delivered to her $102 at various times. The gathering at the home of Dr. Rich Sunday evening, July 1st, realized $48.00, and the $38 00 sent by Colby & Rich from various sources, places the fund at this time—with what Emma J. Nickerson said she should add thereto—at $88.00; but this sum in sickness, with nothing coming in, will go but a little way. (The money here mentioned does not include certain sums which visiting friends and others have paid to Mrs. Dimond direct.)

I learn that the owner of the house where Mrs. Dimond resided was kind in allowing her to remain for some time past without paying rent. I also learn that her attending physician has been very kind and attentive to her.

Mrs. Dimond to-day is a very sick woman, and but little hopes are entertained (by those knowing her condition) of her recovery to good health. It seems singular that there is no free hospital, or bed in one, where Mrs. Dimond can be placed, and that she must be cared for by comparatively strangers or go to the poor-house. A. S. HAYWARD.

Boston, Mass., July 8th, 1888.

WISCONSIN.

Meeting of the State Association of Spiritualists at Milwaukee June 22d, 23d and 24th, 1888.

To the Editor of the Banner of Light:

In the absence of our Secretary, Dr. J. C. Phillips, I am requested to write a report of our late Convention, which I very cheerfully comply with, believing in a *practical* demonstration of our willingness to aid in "good works."

As but few delegates arrived on the early trains of Friday, the 22d, the meeting was not formally called to order in the morning, the time being devoted to reception of delegates and social converse. At 2:30 P. M., the meeting was opened with brief words of welcome by the President, Prof. W. M. Lockwood of Ripon, followed by a discourse by J. L. Potter of Wonowoc, upon "The General Trend of Spiritual Truth." The subject was treated with terse argument, interspersed with the quaint witticism peculiar to the speaker and his guides. The evening was devoted to a lecture given through the mediumship of Mrs. A. H. Colby-Luther of Crown Point, Ind., and was an able discourse upon "The Scientific Aspect of Spiritualism."

Saturday morning, June 23d, a general conference was held. A discussion upon "How Best to Extend the Work of the State Association" was participated in by a goodly number. In the afternoon speaker J. L. Potter again interested the friends, and in the evening Dr. U. D. Thomas of Minneapolis gave an entertaining discourse upon "Our Country—its Pride and Shame," prefaced by a fine poem composed by himself for the occasion.

Sunday morning, June 24th, Mrs. Luther delivered a radical, intelligent exposition of "The Most Perfect Steps to be Taken by the Liberal Minds of the United States to Protect their Government." It was the ablest lecture of the course, and the appreciative audience in attendance gave frequent expression to their accordance with the thought in hearty applause. It is a rare privilege to listen to such eloquent logic from the lips of a brave woman in defense of principle and truth. Would that our spiritual rostrum might be graced by more such minds.

Sunday afternoon the time was divided between J. L. Potter upon "What Shall the End Be?" and Dr. Arnoup, of Chicago, a sort of traveling missionary, who desired to present his thought before the Association.

The closing lecture was given Sunday evening by Mrs. Luther to a large and attentive audience, after which demonstrations of independent slate-writing were given through the mediumship of Dr. J. E. Mikeswell. He requested that some skeptic sit by his table with him, which request was first complied with by a stranger, when a message was written on the slates and recognized by O. Severance, of Milwaukee, as coming from his little child in spirit-life. Another was acknowledged by Mr. Van Horn as from his mother—this time a *Sentinel* reporter occupied the skeptic's chair.

The society is under obligations to Mrs. Ida Hourde, of Minneapolis, for vocal music, which she very kindly rendered each session. Professor Lockwood, by request, interspersed the exercises with some fine organ voluntaries. The weather was all that could be desired, and the lovely "Cream City" seemed to smile its benediction upon the efforts of Liberal workers. A number of strangers and friends from abroad were in attendance, and altogether the meeting was a fraternal and profitable occasion. The next Convention will convene at Omro some time in September.

MRS. W. M. LOCKWOOD.

Ripon, Wisconsin.

Spiritualistic Meetings in Boston.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P.M. Dr. Mark Smith, Chairman.

College Hall, 34 Essex Street.—The services at College Hall last Sunday were remarkably interesting. Mr. Cobb opened the meeting with remarks on the query, "What is Authority?" The usual talent was present to read psychometrically, and otherwise, and give tests of spirit presence. Mrs. A. E. King, Miss Peabody, Peter McKenzie, Mrs. Forrester, Mrs. Leslie, and others, spoke during the day and evening. The most interesting feature at the services was the speaking by a minister, who prefers to be known as a stranger, who, like the feathered songsters, makes his annual trip from North to South, he preaching in the South in winter, and spending his summers at the North. He was at Onset Bay last year, and spoke at the conferences several times with great acceptance. He held his audience spellbound with his eloquence and illustrations of the spiritualistic philosophy. He seemed to be under inspiration while he spoke, and no doubt he is assisted by the denizens of the spirit-world, whether admitted or not. He is doing his work in his own way, but according to the writer's standpoint, he cannot work on the church side and the spiritualistic one at the same time, and command the respect his talent demands. If he had the manhood to come out boldly, and speak as the spirit giveth utterance, he would soon be a leading light in the new dispensation. Mr. L. L. Whitlock also made appropriate remarks. COM.

Spiritualist Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

A General Conference will be held Monday evening of each week at 240 West 36th street, at the residence of Mrs. M. C. Morrell.

New York City.—The last meetings until September of the Progressive Spiritualists, at Arcanum Hall, 57 West 25th street, were held Sunday, 1st inst. In the evening Henry J. Newton gave a half-hour discourse. He spoke of the war waged against Spiritualism and mediums, and gave a scathing rebuke to all pretenders who imitate the phenomena of our noted mediums by tr

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BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JULY 21, 1888. | $3,00 Per Annum, Postage Free. | NO. 19.

TABLE OF CONTENTS.

FIRST PAGE.—*Original Essays:* "The Spiritualists' Religion; The M. D.s and D. D.s in Trouble. *The Rostrum:* The Modern Press.

SECOND PAGE.—*Poetry:* Atlantis. Lookout Mountain Camp-Meeting. New Publications. Mrs. Lake in Philadelphia. *Banner Correspondence:* Letters from New York, Massachusetts, New Hampshire, Michigan, Ohio, Montana, and Idaho Territory.

THIRD PAGE.—*Foreign Correspondence:* Letter from Paris. *Poetry:* Birthday Poem. Striking Psychological Phenomenon, etc.

FOURTH PAGE.—The Explosion of a Magazine. The Indian Defense Association. Decease of Hiram Sibley, etc.

FIFTH PAGE.—The Diss Debar Affair. All Sorts of Paragraphs. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—July Magazines. Mr. John Bright on Compulsory Vaccination. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Spiritualist Camp-Meetings. Mr. Baxter at Wachusett Park, etc.

Original Essays.

"THE SPIRITUALISTS' RELIGION."

BY A. E. NEWTON.

It is singular with what pertinacity the opponents of Spiritualism adhere to and reiterate misapprehensions and misrepresentations as to what Spiritualism really is. This is especially true of sectarian religionists, who appear to feel instinctively that their narrow and ill-founded systems of faith are in imminent danger of being toppled over if the simple truth on this subject were understood and accepted by the popular mind. Hence their persistent endeavor to give Spiritualism a bad name by misstating its real nature and uttering all sorts of calumnies and slanders against its adherents.

The recent calumnious diatribe of Parson Talmage, of Brooklyn, is fresh in the mind of the public. It was evidently a sort of mad-dog outcry intended to frighten away, if possible, the unthinking crowds who hang on the lips of this sensational preacher, from giving any attention to those significant facts of our time, which, while demonstrating the spiritual nature of man, throw a flood of new light upon all religious questions and thus tend to expose the crudities and errors of the popular theology. No doubt this outcry was incited by the knowledge that the preacher's own church, as well as the whole community about him, is to some extent becoming "honeycombed" by a conviction of the essential truth of Spiritualism, which conviction must in time produce its enlightening and liberalizing effects.

One notable result of Parson Talmage's ill-advised fulmination has been to make public the fact that a prominent elder in his church, and one of its leading supporters—Dr. Harrison Tucker—is, and has been for years, a clairvoyant physician, who, under acknowledged spirit-control, in the trance, diagnoses and prescribes for disease, and has amassed wealth by a successful exercise of this "spiritual gift." In fact, he is, by his own statement, a Spiritualist, in the authorized, dictionary sense of the term, as really as is the writer of this article. Being interviewed on the subject recently by the *Brooklyn Eagle*, Dr. Tucker frankly gave an account of his trance experiences, extending over a number of years, at first under the control of a spirit-uncle—which experiences were entirely similar to those of thousands of other spirit-mediums; but when directly questioned as to whether he was a Spiritualist, he is reported to have virtually denied it, answering somewhat evasively as follows:

"I do not believe the Spiritualists' religion. The foundation of that is infidelity, and the tendency is downward. But I know that spirits can communicate to mortals, because I have received the communications from my uncle, who mentioned his name on two occasions. What influence it is that dominates me in my trances every day I do not know. It may be the spirit of my uncle. At any rate it is some external and superior intelligence."

Now Webster's Dictionary defines a Spiritualist, in the recent or modern sense of the word, as "one who believes in direct intercourse with departed spirits through the agency of persons called *mediums;* one who attempts to maintain such intercourse." And Worcester gives an equivalent definition: "A believer in the doctrine that the spirits of the dead hold communication with men." These definitions by our standard lexicographers, it is true, are faulty in using the words "dead" and "departed," since it is plain that if spirits can communicate they must be both *alive* and *present*. The more proper term to apply to them is *decarnated*, or *excarnated;* *i. e.*, disrobed of flesh. But neither definition says anything about belief in any system of religion as being necessary to constitute a Spiritualist. It is simply belief in (or knowledge of) the fact of spirit-intercourse. This Dr. Tucker positively avows. Why then should he refuse to avow himself a Spiritualist? Dr. Talmage himself has made an equivalent avowal. In a sermon preached in his pulpit some years ago, and reported in the *New York Tribune*, he said:

"As in war, one part of an army signals to another part, so may we on earth signal joy to those in heaven, and those in heaven signal joy to us on earth."

This signaling is communication—intelligent intercourse. He may mean it only in a very restricted fashion; but if communication exists at all, the principle and its rightfulness are admitted, and Parson Talmage, notwithstanding his sweeping denunciations, is himself a Spiritualist in the recognized sense.

But Dr. Tucker says he does "not believe in the Spiritualists' religion." What is the Spiritualists' religion? Who has ever defined it to any general acceptance? The fact is—and it would seem as though a man of Dr. T.'s intelligence must know this—that Spiritualists have no distinctive system of religion. What constitutes them Spiritualists, as already stated, is a belief in or knowledge of the simple fact that spirits exist and can communicate. Those who agree in believing this one fact may and do also believe in a great variety of religious doctrines not inconsistent with it—some in no religion at all, and others in very little. There is scarcely a creed in Christendom, or heathendom either, aside from bald materialism, which does not admit of belief in spirit existence and at least the possibility of communication. Consequently Spiritualists in the recognized and dictionary sense of the term are to be found among people of almost all creeds, and of no (religious) creed.

But Dr. Tucker proceeds to say: "The foundation of that [the Spiritualists' religion] is infidelity." Who authorized him to make such a definition? and what does it mean? "Infidelity" is non-faith, no-belief. It is mere negation—a denial. How can a mere denial be the "foundation" of a religion? The statement is an absurdity in itself. A religion must be founded on affirmations—positive beliefs. Doubtless the Doctor's real meaning is that many Spiritualists (not all—for he is one himself) are unbelievers in some of the religious doctrines which he as a member of the Talmage church regards as true. Very likely this is so, but that does not justify him in declaring that Spiritualists, as a whole, have a religion whose "foundation is infidelity," and whose "tendency is downward." This is but a sweeping slander, born of sectarian narrowness, and wholly unworthy of a man who claims to have been for years the instrument and mouthpiece of a "superior intelligence."

It may be true that there are believers in spirit-intercourse who hold to religious or irreligious doctrines that are erroneous and have a degrading tendency; but the same is equally true of believers in astronomy and electric telegraphy, or any other fact in nature—yes, even of believers in the Bible and Christianity. All do not believe alike in all things. Outside of the one point in which all Spiritualists agree, there are wide differences of opinion and of practice; and there is neither intelligence nor honesty in classing all together and denouncing all alike for the alleged errors or follies of some. He who does this stamps himself a narrow-minded, uncharitable bigot and calumniator, whatever his professions may be.

The point I wish to emphasize is that Spiritualism, in its modern and accepted sense, is not a distinctive system of either religion or irreligion, and that Spiritualists, as such, are not necessarily either believers in or deniers of any formulated scheme of religious doctrines. The one fact of which they have become convinced—the fact of spirit-intercourse—may be honestly held along with a great diversity of views on the various questions involved in a system of religion.

At the same time it is true that whoever accepts the one fact of spirit-communion, and wisely avails himself of its privileges, *if possessed of an inquiring and truth-loving mind*, is quite apt thereby to be started on a course of thought and investigation which is very likely to modify old opinions, to reveal some errors in the teachings of the popular theology, and in time lead to clearer and broader views of human life, duty and destiny—that is, the essentials of religion. But in this investigation no one need to give up a single iota of truth, and if his aspirations are ever upward, as they should be, the tendency can never be downward.

It is further true that if one becomes a Spiritualist in the *full* meaning of the word—that is, spiritual in thought, perceptions and aspirations—he can never rest satisfied with any external, formal, or superficial system of religion, but will seek for and recognize the essential, the vital, the truly spiritual in all religions. He may become "infidel" to many popular but crude external notions of religion, but will have the fullest faith in the eternal spiritual verities which underlie all. And this faith ever tends upward.

But human minds vary greatly in both the strength and purity of their aspirations for truth, and in ability to apprehend it and perceive its relations. Hence those who start on the road of progress advance at very different rates of speed, and often on quite divergent lines; while many seem content to remain stationary in some circling eddy of belief, especially if comfortably surrounded by sympathizing friends and supplied with abundance of this world's goods. To such, naturally, all progress seems to be a "tendency downward."

The broad-minded and philosophic Spiritualist, therefore, learns to be tolerant toward all who give evidence of being earnest truth-seekers, however wide their differences on religious questions, knowing that all who are struggling upward will eventually arrive at essential truth, by however variant paths. And he learns, too, to be patient with even the wayward, the sinister and the indifferent, confident that the discipline of experience will sooner or later correct their aberrations and conquer their perversities.

Dr. Tucker, it would seem, ceased long ago to grow. Having advanced so far as to become convinced that "spirits can communicate to mortals," (because his uncle did so through his own organism, on two occasions, years ago,) he has stopped there, contented with the theology adopted in his youth, as expounded by Parson Talmage. Perhaps it was not necessary for the use he was to serve in the world as a trance-physician, that he should go any further. It has been no uncommon thing for this useful class of practitioners to be utterly ignorant and skeptical as to spirit-existence or any spirit agency in the matter. Going into unconscious trances, utterly oblivious of what is said or done through their own instrumentality, they have sometimes spontaneously described spirits who were present, giving convincing proofs to others, yet on recovering their normal state have ignored and derided the idea of spirit-intervention. Dr. Tucker was permitted to go a little further than this, and then stopped. *He does not even know what influence it is that dominates him every day*, but thinks it may be his uncle!—showing that his spiritual perceptions have not been opened, but still remain dormant. What more absurd than that he should make his undevelopment a standard by which to measure and judge others? And yet this is but what humanity at large is continually doing in their judgments of truth and of each other.

It is quite probable that some Spiritualists, by ill-considered expressions, have given color to the idea that Spiritualism consists of or embraces a defined system of religion, or of anti-religion, as many will have it. Individual Spiritualists of limited attainments are very apt to assume that the conclusions *they* have personally arrived at on religious questions, as the result of their own thinking and investigation, constitute Spiritualism, or an essential part of it, whether religious or anti-religious in character. And others still are inclined to insist that "*what spirits teach* is Spiritualism." These are great mistakes. Such individual opinions and spirit-teachings, taken as a whole, it is well known, present great incongruities and irreconcilable contradictions. All cannot be true, or parts of one system of truth. No comprehensive system of religion or philosophy has yet been formulated which commands the assent of all who are called Spiritualists. While every one is at liberty to try his hand at such a formula, yet years are likely to elapse before a satisfactory one shall be produced—as centuries passed before Christianity was elaborated into a congruous system, and even yet no one formula receives the concurrence of the whole Christian world, so-called, or is likely ever to do so.

It behooves all, therefore, while seeking the highest truth, to be modest and tolerant, catholic and just—to abstain from dogmatic assumptions and sweeping condemnations—each striving earnestly and reverently to develop his own powers of rational thought and spiritual perception, and to *live from the spirit* rather than from the external, as the only sure way to attain the absolute truth.

"The Spiritualists' religion," whenever it shall be formulated, will embrace the essential truths of all religions, discarding their crudities and irrationalities. It will be broad, tolerant and charitable. It will have no antagonism with true science, and will recognize all the facts and needs of man's spiritual nature. Its cementing element will be brotherly love, flowing from the spirit. Its "tendency" will be only upward.

THE M. D.s AND D. D.s IN TROUBLE.

When the temperance societies attacked the saloons those interested in that calling united in an effort to defend their business, by which they made their living or their wealth. That was naturally to be expected. They did not attempt to prove that their business was for the good of the community or was beneficial to the people at large, but they used all the legal support they could get (and still do), because the suppression of the saloons took away their livelihood and incomes, and forced them into other business. Now the M. D.s are rapidly losing their practice, as a class which they call "quacks" and "impostors" has arisen, whose members are far more successful with patients than they, and the people are rapidly finding this out, aided as these new workers are by an invisible intelligence in many cases, which demonstrates possession of all the knowledge the Regulars possess, and often much more. Why should not the Regulars, therefore, defend *their* calling with all the aid they can get from the law, and seek to obtain the passage of laws in support of their business when they can?

If we can rely on the best testimony of some of the ablest physicians, it is not at all certain that the medical profession is necessary for the support of life or even health, but if these healers are not restricted by law the occupation of the old-school doctors will soon be gone. If "quackery" succeeds best in removing disease, let us have the quacks—the name is no objection. "Old opinions, rags and tatters, get you gone, get you gone." We, the people, need no laws to protect M. D.s, the saloons, or any other branch of business which is being superseded by the advancement of the race. Frauds and adulterations should be punished, and legitimate progress supported, and the old school of medical practice is going—for "advance" is the order.

Next come the D.D.s. Their old fables have lost the power they once had over the people; all that pertains to their pulpits, preaching and practice is fast failing in influence. The occupation of the clergy is in danger of being superseded, and as their pay is large and their lives are largely luxurious, of course they may be expected to attack the enemy that is ruining their business and depriving them of their salary; hence the rabid attacks on Spiritualism by T. DeWitt Talmage and others, and their efforts to enlist the courts of law and the popular newspapers, as in the Diss Debar and other cases; but "Othello's occupation" will soon be "gone," in spite of all the pulpit, the press, and a few subservient courts and pious juries can do to save it. The saloons, the old school of medicine and sectarian theology must all go, and Spiritualism is the power that is removing them; it cannot be stopped by conservative numbers, for it involves "the survival of the fittest."

WARREN CHASE.

Cobden, Ill.

The Rostrum.

THE MODERN PRESS.

BY GEORGE CANNING HILL.

[The following address by Mr. George Canning Hill, delivered ten years ago before a meeting of the Psi Upsilon Fraternity at the Parker House in Boston, is a philosophical analysis and a compact estimate of the character, power and promise of the public press, such as is not to be met with among the many cursory and superficial eulogiums which so prominent a subject constantly invites. The searching sentences of Mr. Hill are of eloquent impressiveness, and challenge the repeated reading of those whose instant attention they will engage:]

So far as the Press is recognized as a power, it is a reflex as much as a positive one. If no journal could be produced without the help of other ones, neither could they exist at all without our current social state to demand them. This is no less the inspiration of their being than the excuse for it. The Press is the universal reporter—advertiser—commentator. It collects the scattered rays of fleeting intelligence and binds them in a single sheaf. It serves as the focus of passing views and opinions. It knows no corner and no night. Steam is its cicerone, and electricity is its courier. It expresses and spreads the common thought more than it corrects or directs it. Its enterprise has so far gained on its reflectiveness, because, like the world it serves, it is more eager for news than for methods or results. It has not yet put on the prophet's mantle, but is satisfied for the time to be the runner and the gatherer. In an age that is almost morbidly active for discoveries, that studies alike the star-beam and the working of the murderer's conscience, it, too, is flushed with the wine of the new spirit, and inquires up and down the world for its untold secrets. The first result may be sensationalism, but the thick rind often hides a sweet and succulent fruit.

The Press differs from all other recognized social forces in being the only silent one; omniscient and omnipresent in the human sense, it utters its most impressive words without the sound of a voice. For such a reason is it that it secures at once and everywhere the confidence of a personal companionship. Thus does it button hole the absorbed hack-driver sitting in the open door of his carriage, and abstract the lawyer among the noisy arguments of the court-room. Being silent, it is impersonal also. Its devotees need ask for no honors higher than the single one of its implicit service. They must be content to know, without being known. The potent but subtle magnetism of personal association with such a force is reward and honor enough. The true journalist keeps behind the throne. The *deus ex machinâ* never shows itself. The inexplicable We is forbidden to be revealed. Within this simple mystery is wrapped up very much of the power. In expression, the Press is versatile to the extent of all-sidedness. It presents a facet to every ray of intelligence, to intercept it. It does not as yet make opinions as fast as it collects and presents them, and by this parallel rendering of their sentiments and views communities are brought closer together and human society tends continually to unity. To show what others say and think is still its leading office—what it thinks itself is but the secondary commentary. From those who operate it it extorts a solitary service, while of itself it produces intensely social results. With steam and the electric fluid for its willing servitors, it lays continents under contribution, throws bridges across oceans and seas, and invites men of widely sundered states and countries to a more intimate neighborhood and friendship. So vigorously does it churn together the elements and outcome of the general experience that stagnation henceforth becomes impossible. If it does not generate thought, it at least quickens thinking—and that is, perhaps, all the life there is to speak of.

Obedient as the Press may seem to be, it is, nevertheless, sleeplessly jealous of its standing and influence, lest they be either underrated or misapplied. It is an unerring measurer and gauger of public men, and best knows the diminutiveness of most estimated great ones. An integer in the fabric of society, it has a scorn of being thought to represent merely individual interests. The personal organ is dead the day it is born. If to-day, therefore, it is the advocate, to-morrow it is the judge. If it is the eulogist now, it was the censor yesterday. Though it have three hundred and sixty-five opinions in the year, it is none the less consistent always. Not as yet has it won its rank among the learned professions, and it is doubtful if it ever will, for it must needs be practical instead of technical, and liberal rather than learned. In this country it is not recognized as the stepping-stone to public preferments, and it perhaps gains by the dissociation. In England it is the accepted touchstone of intellectual capacity, recruiting parliament, the bar, and the schools of authorship. In France it is the acknowledged finishing-school of publicists and statesmen, and the *entrée* into the best society. With us, politicians would fain make a sort of whetstone of it to sharpen and polish their blades; advertisers find in it the greater part of their intangible capital; lawyers and doctors resort to it as birds do to the hedges for shelter; the grand army of grievance-bearers marches up and flings down its knapsacks full of complaints at its feet; the accused fly to it with their ready explanations; the defamed with their denials and defenses; the philosophers with their remedies, the poets with their fol-de-rol, and the female sex with their endless causes.

The world at large seeks the cover of its sheltering fold. Everybody is eager to proclaim his existence, and something more, through its effectual agency, they alone excepted who are in the real secret, and sit silent at the source of its power. It is Argus, Briareus, Hercules, and Hermes rolled into one. Day and night it keeps its messengers running, flying, swimming, delving, looking and listening, and with their faithful assistance it manages to turn the world inside out. For it a Schliemann uncovers Homeric Troy to verify the immortal story; a Stanley cuts the dark core out of the forbidden fruit of Africa; governments despatch astronomers to the far-off capes to report the transit of Venus, and correct the distance of the sun; a Sitting Bull harangues his harlequin braves, and swings round the circle of Indian villages; the tireless interviewer pulls the bell at all front doors; and the local gossip glues his capacious ear to every private keyhole. All this purely for the production and dissemination of intelligence, the valuable and valueless.

It supplants the orator, compresses verbose debate into pregnant statement, makes only straightforward business of legislation, and turns eloquence into the raw staple of facts and figures. It edits the telegraph, the mails, the caucus and convention, the legislature—science, art and invention—commerce, law and agriculture. It is the free publisher for them all—makes their announcements—adjusts their differences—and assures their influence. It boils down books; extracts the soul from treatises; culls bouquets from the garden of the poets; gives flexibility and present use to learning; sets professors in Greek to writing on international law; and, in general, sifts, assorts, and distributes literature. Its insatiate appetite for news—presenting horrors and humors in parallel columns—will, however, create a surfeit sometime in the future, and after that is over will yield to the finer suggestions of its palate for thought and reflection. Just at the present time it is not greatly given to the nicer moral shadings, but flings the pigment on the canvas with a rapid brush, and exhibits all things together in the same uniformly fierce glare of light. But this fault of loudness will gradually be disciplined down to a low-keyed suggestiveness, with a steadier aim and more practiced engineering; and it will yet become the true living outline of the national literature.

Never while a sleepless, voiceless, bodiless and nameless power like this enjoys existence and a place in society need there be felt the least apprehension for the return of the Middle Ages to the human mind, or of its drifting insensibly back into a "cycle of Cathay." It blows the winged seeds of intelligence beyond the reach of all forms of mental tyranny. It is itself the grand inquisition of thought. It is at once Agora and Academe. Dead stagnation will never befall while it continues to stir into ferment the social mass. Public opinion, through its ubiquitous agency, will always be kept alive and sweet. The breakfast takes its relish from its welcome presence, and the tea is agreeably flavored with its chat. In one respect it certainly differs from all other products of human aptitude and industry—it can never become a monopoly; not, at least, until water runs up hill and tariffs are adjusted to protect all classes equally. As its erect front is stamped, in this our day, with the indelible mark of enterprise and unrest, so, in some other day, when the external in life changes places in a measure with the internal, will that front wear the still deeper lines of thought and meditation. In that day it will become a great deal more than the marvelous servant of awakened intellectual curiosity; something more than a busy purveyor of news and a tireless runner on errands; and, teaching while in the act of serving, it will instruct the popular mind in the deep soundings of judgment, the reality that reposes in a thoughtful tranquility of life, and the measureless riches to be got from the inexhaustible mine of habitual contemplation.

Tribute to the Late John M. Spear,

One of the Vice Presidents of the Universal Peace Union.

In a letter dated December 27th, 1887, from the veteran abolitionist, Parker Pillsbury, he speaks of the recently deceased John Murray Spear as follows: "He certainly was one of the most humane, tender-hearted and conscientious persons I ever knew. I think he could well say, as did Gov. Andrew, that he never hated anybody because he was poor, ignorant or black. And a degree further, I think, Mr. Spear would go, and never hate any one because hated by everybody else. He was always early in every enterprise of reform and progress, however unpopular; and the more it was opposed and proscribed and persecuted by the heads of churches, sects or parties, the more certain we could always be of his earnest and hearty support."

Dr. J. L. Newman of Boston, Mass., in a letter of date December 21st, 1887, writes of Mr. Spear: "My poor words cannot help to fill the vacancy made by the transition of one whom to know was to revere. While he has taken up life under more satisfactory conditions, we must walk the weary way, missing his wise counsels, his genial companionship, and his sublime example."

What an indefatigable worker! In one year he delivered eighty-one lectures on prisons and the causes of crime; visited prisons and distributed among them 7500 books; traveled 8000 miles on missions of mercy; and became bail for poor prisoners to the extent of $10,490.—*The Peacemaker (Philadelphia) for June.*

Hadrian, the Roman Emperor, called the spirit "*hospes comesque corporis*," the body's guest and friend.

ATLANTIS.

Proud isle of the long distant ages,
Weird land of philosopher's dreams,
Thy name, in all history's pages,
With mystical radiance gleams;
Enchantment her glamour of glory
Has cast like a mantle o'er thee,
As Time has repeated thy story,
Lost gem of the sea, Atlantis,
Atlantis! lost gem of the sea.

Bright sunshine no more gilds thy mountains;
Thy slopes are enshrouded in night;
Undiscerned are thy clear, gushing fountains,
Once crowned with seven-hued light;
All hushed are thy bird-notes, once gladly
Resounding o'er valley and lea;
Slow tides through thy forests sweep sadly,
Lost gem of the sea, Atlantis,
Atlantis! lost gem of the sea.

Sunk in ruins, thy palaces nestle
Where finny tribes fearlessly roam;
Far above thy rich fields the stanch vessel
Sails swift through the high-tossing foam.
Thy monuments, fallen and shattered,
Can give to tradition no key;
The threads of thy banners are scattered,
Lost gem of the sea, Atlantis,
Atlantis! lost gem of the sea.

Thy sons lie at rest 'neath the waters,
Their tombs 'mid the coral groves placed;
And with them repose the fair daughters
Whose presence thy mansion halls graced.
All at peace are thy foes and defenders;
Side by side sleep the slave and the free;
What now are thy kingdoms or splendors,
Lost gem of the sea? Atlantis,
Atlantis! lost gem of the sea.

What scenes of earth's newness elysian
Were rimmed by the curve of thy shore,
Ere came mighty Nature's decision:
"Stand thou before heaven no more?"
What tales of heroic endeavor,
What wisdom of wond'rous degree,
Are sealed in thy bosom forever,
Lost gem of the sea? Atlantis,
Atlantis! lost gem of the sea.

Great mother of nations unnumbered,
Once teeming with manifold life;
For centuries past thou hast slumbered,
Unmoved by the surges' hoarse strife.
Man's curious questioning scorning,
Close-hidden thy secret shall be,
Till thou greetest eternity's morning,
Lost gem of the sea, Atlantis,
Atlantis! lost gem of the sea.

—*Charles Moreau Harger, in The Current.*

Lookout Mountain Camp-Meeting.

We are indebted to Mr. George W. Kates for the following synopses of the discourses delivlivered on the morning and afternoon of the opening day of the Lookout Mountain Camp-Meeting, Sunday, July 1st.

INAUGURAL ADDRESS BY MRS. A. M. GLADING, UNDER THE INSPIRATION OF HER SPIRIT GUIDES.

We turn to a page of the Bible, in which is written the Word of God, as we take control of this our instrument and speak the words that have arisen in our soul through our medium, being upon this glorious mountain peak, and breathing the pure air and the incense of these altars that almost reach the clouds and pierce the very heavens. This, in our capacity as control, makes us one with these scenes and with you who are gathered here.

A spirit is here that broods and breathes into your lives like the fragrance of sweet flowers, or like the sound of music among the trees; drinking in this beauty your lives are created anew, and come more near unto the soul of life. Thus it must seem evident that this Word of God is the book of Nature.

Let us turn page after page and read the wonders of Nature that are written there, and we read that everywhere is *life*, ay, *life*, taking as much of life as is traced in this book of Nature; we peruse the pages, looking it through and through from earth and sky to suns and planets, and we have never come to the word death. There is no death, whatever has taken place; but man in his blindness and ignorance has invented the word. That which you term death transforms the atom into beauty, and when it fades there seems to you to be nothing beyond. But the soul of the Infinite has whispered through manifestations that daily take place that there is yet another page to be turned to by men in scientific mood, as the sublime mysteries and living forces of Nature can speak; a page so profound that it will take ages to reveal all the wondrous words that the Infinite Creator has written or will reveal.

He struggles even now to make this known, until at last it will be possible to make this great love known to the comprehension of man.

The Bibles that have been written by man (for if written by God there would have been no need of a revision) contain many deep mysteries, many sacred records of truths, and many histories. But the so-called Scripture has been changed until it no longer resembles the original documents from which it was compiled.

Not so with the Book of Nature; as we bend to read it we find life written on every blade of grass, stamped upon every leaf and flower that breathes in fragrance gratitude to the Infinite Creator for their being. We read life written everywhere. Then let us clasp hands with Infinite knowledge, struggling to throw aside all that will impede the work of progress.

Any student of the occult laws of the Creator will find that we cannot understand God fully; but in his works we can read his will revealed in knowledge and wisdom; something so great that the finite mind has contemplated it with awe; but we must add the third quality of his life to make this word complete, that of Love—these make the divine trinity in which man lives.

In the records of this Bible is recorded the fact that man must work out his own destiny; as God has willed so man must perform, not in a personal God, not in any individuality, but in the great life that flows in upon man's reasoning faculties, just as the sweet tones of music that just now have died upon the air. From the instrument touched with skillful hands, those tones were vibrant with harmony, but if touched with unaccustomed fingers the instrument would have yielded naught but discord. Thus with the soul of man; in his eagerness he in ignorance touches life's strings, and produces discord, but by acquiring knowledge of their uses he is enabled to evoke from the instrument the harmonies of God's will.

We look upon the book of Nature, which is God's Bible, and find that every living creature, however small or insignificant, expresses some portion of God's word. Man is supposed to possess all the finer senses; to be capable of reasoning, of controlling the affairs of nations, of holding the great chalice of Nature in his keeping, and controlling the forms of life that are beneath him, yet from the lowest conditions on the earth he can learn a lesson that leads to wisdom....

Man has not the instinct of the lower animals to protect him from that which will injure, but he has another undiscoverable, almost impalpable sense or faculty which leads him to wisdom and enables him to read what is written in the book of Nature. Through the psychometry of the soul we understand how wonderful are the lessons of life, how important are the lessons that Nature teaches him.

We do not get this teaching by gazing upon the forms of Nature and magnifying their glory, but we find each life provided according to its need, supplied bountifully. To meet all these demands there must be an Infinite Soul that breathes through all.

When we hear any one say, in the midst of all these wonders of Nature: "There is no God!" we know his soul has not been linked in love to the Infinite God; we realize that he has been walking in darkness with reference to the law of life.

On the other hand, when we see people who believe literally the so-called Bible, we see how they have been led by priestcraft; how they are in the dark valley of ignorance. They are in the shadow of experience, instead of upon the mountain height; they are not breathing the inspiration of knowledge and wisdom.

Suppose each soul should be led on to contemplate this Bible, this wonderful book of nature, and while turning the pages should make itself familiar with the spirit of that which is written there, and become one with the knowledge that is given, not only to keep one's self, but to give to those who come as eager souls. Give them a seat at your table bountifully spread of the spirit; let them revel in the food with which you have already regaled your own souls; take this spiritual knowledge and spiritual evidence to them; this is the spiritual philosophy that makes you understand the Infinite Creator. We have nothing that will teach the great truth of the Infinite Spirit so well as the Bible of Nature, from which deduct the knowledge of the past, so vast that it was never dreamed of by the writers of history, but which was recorded in the book of life. We read it in fossils which have been buried for ages. Everywhere is recorded the Word of God printed upon forms of nature revealed to the thinking mind.

This meeting is as a school in which teachers and scholars will unite, blending their desire and their hope to the one great end—that is, to understand. Understand yourselves first if you can. When you try to do this, and see how impossible it is, you will see how impossible it is to comprehend God. But learn the lessons which you can; in order to give expression to Divine Wisdom, your experience will be that which will reveal it more and more, and as one by one those who are in mortal life are controlled to speak, the light around this little pavilion will radiate and illumine many hearts.

We do not attempt any set speech in this inaugural address; it has only been an interblending of our spirits with yours—a friendly conversation, a reaching out of our souls to be magnetized with yours, that you may hold communication with the immortal world; a greeting of the spirit-world to yours. But oh! so glorious is it that my voice may sound from a hundred years ago—that so many may reach you from the graves of the past to greet you in the harmonious blending of souls that love.

In closing, let me say that he who would reach the highest altitude in the spirit-world must endeavor to live a good life in this world. You cannot enter into the highest glory and happiness with any duty undone, or with something that is unperformed in your material life. You must express the highest that is given you, and if it is not done in one form it must be in another, until you are able to live the ideal that the Infinite Soul has created within you.

Then begin now; to-day is the accepted time, to-day is the moment in which the resolve should be written upon the soul and recorded there, so that you may read the word that God has written in the book of Nature. Day by day, wherever the opportunity will occur, we will teach you much which the finger of God has written.

The lesson this morning has been but a friendly discourse. May the angels unite together with you in this great work, preaching from the house-tops, from the mountain peaks and from the valleys below, the great truths of Eternal Love, Life and Wisdom.

WHY DOES MAN CLAIM IMMORTALITY? BY MRS. CORA L. V. RICHMOND, UNDER THE INSPIRATION OF HER SPIRIT GUIDES.

It is certain that in every age, among all classes of people, the highest civilization has attested that man's intellectual and man's religious nature craves an expression beyond the senses. It is also evident that all people have had some form of religion; and however objectionable may have been their creeds, however much some of the external services may be revolting to modern thought and civilization, the inception of every religion is based upon the knowledge that there is an overruling, all-wise and all-conscious Intelligence, and upon the relationship of the spirit of man to that Divine Intelligence.

There are those in the world of secular thought who call themselves materialists, who claim that man's belief in immortality is merely a matter of education; but what is education if there is nothing to prompt the idea? If the intellect of man could not conceive of immortality, how would people have become educated without the evidence of some kind? The materialists say: But the thought of a God has its origin in the fear of man. We deny this. The thought of an over-ruling Intelligence or Power may have its origin in the sublimity and awe of man's nature, but not in his fear. Fear is as foreign to religion as truth and love are to falsehood and hatred. It is wholly impossible to ascribe the reverence of past ages, the monuments of religious thought, the deep religious fervor, the evidence of spiritual truth in the man of mind to the paltry passion of fear. Sectarianism and the narrow limits of creed may bind man by fear; but as Jesus set his disciples free, as it was claimed by John that the truth had set them free, so in every age the noblest men, the most exalted spirits, those who have had consciousness of the deepest and of a religious kind, were the freest from fear.

There is an innate perception in man which claims an Infinite God as the Ruler of the universe, a Divine Intelligence that governs and pervades all, and claims an inheritance for man that is beyond the senses. Upon what does it rest? If man is governed merely by material laws he would never have thought of such a thing. No one knows, but it *must* be positively certain that the bird singing in yonder tree has no dream of summer gardens in paradise where it will sing its song forever. It is certain that the animals around you do not dream of an intelligence separate from that which is the instinct of their being, as stamped upon them at the time of their birth. No other form of life in the visible universe, excepting man, has any conception of truth apart from the senses, of any moral or scientific proposition. It is clearly shown that man alone worships an invisible, yet to him an all-potent and palpable power. If, then, the thought of immortality originated in the mind of man, whence came it?

We contend that the universe contains no falsehoods; that the visible realm of earth, air and sky fulfill their promises; that whatever is promised in the root is fulfilled in the tree; whatever is promised in the nest is fulfilled in the flight and song of the bird; nature does not waste her resources; that no promise is made that is not to be fulfilled. If there were no light in the universe would man have eyes, and go mockingly about, prowling in the darkness vainly endeavoring to find something to see? Down in the shadow and chaos, in the night of that primal gloom which preceded the order of material creation and evolution, the rays of light first implanted the promise of vision. The very eyes through which you gaze have been millions of years in the process of formation, to the end that the ancient splendor of the sun could be seen by the eyes of man. Nature patiently through the ages has waited thus long for man to gaze upon her loveliness, and be her interpreter. Whatever the visible universe, in great majesty of primal law and primal intelligence has provided for, must be fulfilled.

Intelligence through man, from some unseen source, steps into this great laboratory of nature, and interprets the meaning of sound, and sights, and color; the spirit of man, capable of this interpretation, must be greater than that which is interpreted. It is useless for the materialist to say that the human mind is developed from matter, when the human mind is the only power in the universe that can analyze matter, classify it, and call it by name and interpret its meaning. It is useless for the materialist to declare that the thought of immortality is derived from the dust; the dust nowhere proclaims anything in and of itself; it is man's intelligence that imbues the nature around him with the life that is his own, until by some great master-stroke from within the soul he recognizes through nature the Infinite Intelligence that has fashioned all this. Where in all the dust that is beneath man's feet, in all the clouds overhead, could man find the thought of immortality if it were not true?

It is only in the human mind that the proposition can rise as to whether it is best to sacrifice one's life for another, or greedily insist upon one's own life at the expense of another. There is nothing of that kind in the animal kingdom; in man there is sufficient of that selfishness which is born of the dust, and there is nothing to express these moral propositions except in the lives of the saints and angels amid the great heartless struggle that goes on in the world.

But, for the most part, human beings are struggling with those propositions that do not belong merely to the realm of physical human existence. Man would never think of them; his life would be as legitimately saved at the expense of another as the life of the beast. He would no more think it wrong to take the life of a human being than the bird of prey that, from its far height, swoops down upon that which will sustain its life. But, because man has a moral nature, because his spirit is superior to his body, because from that source which never fails and never fades, he knows of this glimmering of right, and because that spirit prompts to greater triumphs in self-abnegation than in the unchecked yielding to self, man has fought the moral battles of the centuries.

To-day, upon the pages of history, who are the greatest heroes? Are they the Wellingtons, the Napoleons, the Cæsars that you most praise—those who have slaughtered the most of their kind? We trust not. The mind of to-day turns luminously toward the light of such as have set the seal of thought upon the ages. You worship at the shrine of Plato; you turn toward Socrates and the philosophers; you turn toward those wonderful German metaphysicians who have given to you the solution of mental problems of the world; you turn to poets like Goethe, Schiller, and the rest, who weave the immortal thoughts of the skies into their songs of earthly paradise; you turn unto all who have given a lofty example or noble theme for mankind, and you declare these to be greater than all heroes of battle. Nay, if one mans a life-boat and goes out to save those who are drowning from a sinking ship, you cry "bravo!" and he is a greater hero than he who mans a ship of war and slaughters his kind. The earth is gradually rising to a contemplation of its moral propositions, and the spirit of man is what has done this.

Therefore, as said before, the reason man claims immortality is because immortality is true.... There have been those who have had open communion with the world that is invisible to your senses, but is palpable to your spirits; and there is enough testimony in the world apart from and included in what man usually calls secular history, to show that the ages have been filled with the evidences of man's immortal nature.... Then let us declare to you that there are more people upon the earth to-day than at any other period of human history who have open communion with the spirit-world, more who openly avow it, more people who believe in immortality, more people who demonstrate a knowledge of immortality by palpable evidence from those who have passed on before.

What the angel of Socrates was to him; what the prompting voice was to Plato, who in angelic guise won him on to the divine contemplation of his Cosmos; what the ministering spirits were to those in the Catholic and Protestant churches who believed in the ministry of angels; what the voice was that prompted Martin Luther to forsake the sacrament of the Roman Catholic Church, with all its ceremony and mockery; what the voice was that led George Fox and the Quakers to a higher conception of God in the worship of the spirit instead of the letter, in the form of ministering spirits, in the form of guardian angels, in the form of those who preside and abide near the household, near the hearts of those they love, has been found in greater abundance in the world to-day....

Nor are these voices to be eliminated; nor are they to be put out of the world by any superficial or external cry; nor are they to be turned aside by any falsehood. Man's outward consciousness and perception of this spiritual nature must be fed; this spiritual consciousness must have its outlet in the communion with spirits. This communion is legitimate.... Doubt it not; the windows of man's spiritual nature are being opened wide, and messengers are passing and repassing daily.... No man who believes, who *knows* of the constant communion of spirit-friends, to whom it is a constant knowledge, can ever fail to try to be and do the best that is in him; for, with the light of angel-eyes above them, with the knowledge that the sainted mother can perceive every thought, that the darling child can know of every sinful wish or desire or action, who would willingly commit an offense against themselves or others? We say the redemption of the world does not lie in creed or dogma, in ritual of form or ceremony; we say the redemption of the world does not lie in the dull propositions of science nor the cold rules of mathematics, but in the human spirit, in its countless wellsprings of affection. What terror has failed to do in past time, through creed and dogma, God willing, angels and ministering spirits will do unto the world of mankind in the awakening of this immortal nature and its triumph here on earth.

New Publications.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. VIII. 1 Kings xv., 1 Chronicles iv. 8vo, cloth, pp. 360. New York: Funk & Wagnalls.

We have alluded to the general plan of this work on the appearance of each of the previous volumes, and have only to remark at this time that many persons would find more satisfaction in it had Dr. Parker discoursed upon chapters and passages in Genesis, Exodus, Leviticus and Deuteronomy, which he has passed by in silence, rather than, as he has done, given his attention solely to those every commentator and preacher from time immemorial has dilated upon, to the entire neglect of the portions we refer to. If *every* verse of the "Holy Scripture is God's Word," as claimed by our evangelical brethren, why should not every verse receive the attentive consideration and elucidation of the servants he has called to preach it?

HASCHISCH. A Novel. By Thorold King. 12mo, paper, pp. 314. New York: Brentanos.

Those who find pleasure in stories of the sensational class will read this volume with avidity, and at its close lay it aside with a feeling of satisfaction. A crime is committed, the perpetrator of which all means fail to discover, until, indulging in haschisch, he becomes his own exposer.

SOCIETY RAPIDS. A Story of High Life in Washington, Saratoga and Bar Harbor. By "One in the Swim." 12mo, cloth, pp. 250. Philadelphia: T. B. Peterson & Brothers.

A novel the character and purpose of which is sufficiently indicated by its title.

KENNETH CAMERON. By Judge L. Q. C. Brown of Louisiana. 12mo, cloth, pp. 349. Philadelphia: T. B. Peterson & Brothers.

A strictly Southern love story, the scene being in New Orleans and on two plantations. The heroine is the belle of the city; the hero a planter's son. The Mardi Gras festival and an exciting horse race are among its leading features. The same publishers have issued a twenty-five cent edition of "Nana," by Emile Zola.

Mrs. Lake in Philadelphia.

To the Editor of the Banner of Light:

Observing a report in your columns of the work of the gifted medium, Mrs. H. S. Lake, in our city during April, and desiring to bear our testimony to the value of the efforts of her guides, we send this communication in justice to the instrument and her inspirers, not only for their work for the First Society, which was of great spiritual and financial service to them, but for the reörganization of the Ladies' Aid, which was accomplished by her during her ministration in September last, and which has proved a most efficient aid to the parent society.

The membership has increased from a beginning with sixteen members to seventy during the few months of its present existence; and during the late long, cold winter, it helped many deserving poor to needed food and clothing, made a handsome donation to the First Society, and retains a snug sum in bank as the nucleus of a building fund to erect a place in which to hold spiritual meetings in the city of brotherly love.

Mrs. C. Fannie Allyn, who came in October, aided in the framing of the constitution of the little society, which aspires to the securing of a permanent edifice for First Society meetings and entertainments. That this is a most necessary and worthy object no Spiritualist will deny who desires to see his sacred cause take the rank and dignity it deserves in the home of the independence bell. JULIA R. GALLOWAY,
Sec'y of Ladies' Aid.

Paper pulp is made from the hulls and stalks of the cotton plant. It is valuable, and comes from the part that has hitherto been valueless.

Banner Correspondence.

New York.

WATERVLIET CENTRE.—Samuel McCleary says: "Names of persons celebrated while on earth are given through illiterate mediums, and investigators are perplexed. The idea that a Webster would come to a novice in this world's lore I could not for a time admit. But an inner voice whispered to my spirit, '*Hold!*' and said that while Webster was an intellectual giant among men in matters of jurisprudence, he probably would not be such in the more subtle and inner experiences of the spirit and spiritual knowledge. But when the name of Benjamin Franklin came to me unasked, written by the hand of an unlettered country girl, quite a stranger to me at the time, I was perfectly astonished, and came near concluding that spirit phenomena were an inexplicable hocus pocus. But again that inner voice spake, more emphatically than before, and said, '*Hold*, and go back to your early years.' Then light dawned. I remembered a book auction in Waterford, where I first laid eyes on the life of Benjamin, when I first caught an inspiration from 'Poor Richard' that has followed me from that day to this (over fifty years), and I also remembered the enthusiasm at the time which prompted me to buy two copies, for fear the salesman might, in his multiplicity of books, overlook them. Persons present noticed this freak of mine, and I was known ever after throughout that village as Dr. Franklin, and am to-day to the few remaining ones. Do you ask me now if I *believe* Dr. Franklin was there? and I answer in all sincerity, I know it, or I know not anything. Having been so long strongly attracted to his writings I had become closely affiliated with his spirit, and he with mine; hence it was nothing strange that he should be drawn to me at times, and no more appropriate time was there than this when he could make his presence known.

Some time after this experience I commenced the investigation of Spiritualism, under the direct influence of old Ben Wade, then United States Senator from Ohio, who had investigated, and found it to be true; and after him an elder brother also, Dr. James Wade, of our place, under his own roof, through the mediumship of his own half-grown granddaughter. About this time I made the acquaintance of a family about three miles distant from us, that held circles. In this family was a writing medium, a young unlettered girl. All the family were strangers to me, but after a little acquaintance this girl's hand would write long messages for me, often in my absence, and await my coming, each being signed 'Benjamin.' At last I went to New York, to see what I could learn there. A Mr. Conklin was holding free circles there. I called upon him, and such a company as I saw there I never met before—mothers appareled with crape weeping for joy. At last my turn came. The method practiced was to write upon each of four pieces of paper the name of a deceased friend in such a way that no one could possibly see the names, fold them, lay them on the table, and mix them so that it was impossible for even the sitter to tell one from the other; each sitter would thus fill out three sets with the same names. In each case Mr. Conklin would point and ask, Is this spirit present? or this? or this? and so on. When one of mine was designated by raps, I, without opening it, would put it in my pocket, and throw the other three away. On my slips I wrote the names of a couple of sisters and a brother, and on the fourth Benjamin. Upon designating one of my slips, Mr. Conklin was immediately controlled, and dashed off a message for me, signing it, and I said to myself, I think Benjamin is around. The message said the writer would visit me at night. Concerning his proposed visit I was perfectly blind as to its object. I had been for years, and was at the time, an inveterate consumer of tobacco, both smoking and chewing. He, as well as my wife in spirit-life, counseled me to quit it, that they could come nearer to me, and do for me what it was impossible for them to do while I continued the use of it. Of course I quit it, and have done without it in every shape not less than ten years. My nervous system gradually underwent a most favorable change, and I began to have spiritual visions. I have had many of them, all of which have been very instructive, and it was to these, probably, 'Benjamin' referred, as they were given me frequently at night after his promise."

NEW YORK CITY.—Prof. G. G. W. Van Horn writes: "I have attended several of the séances of Mrs. Jennie Holmes, referred to by Mr. Hempstead in the BANNER of June 30th, at her residence, Cypress Hills, in each instance with satisfactory results. I heard spirits converse with each other in the cabinet while spirit-forms were outside in conversation (audible) with friends, and heard two spirits within the cabinet sing together. A gentleman conversing with a spirit suggested it might be the medium transfigured. The spirit said she would prove he was wrong by bringing out the medium, and did so. At times two spirits were out together, while Rosa, a cabinet spirit inside, would talk to us. Different languages have been spoken by the materialized forms to friends, and forms have dematerialized in view of the sitters."

Massachusetts.

ONSET BAY.—"Observer" writes: "At the People's meeting, Sunday, July 8th, remarks were made by Dr. Stansbury, of California, Mr. Bartlett, of Chicago, Dr. B. M. Lawrence, and Mrs. Whitney of California, the latter closing with some fine tests of spirit-presence, which proved very interesting; she being an entire stranger in this section of the country, made them all the more convincing to skeptics. Col. Wm. D. Crockett, President of the Association, introduced her to E. Gerry Brown, and his little child came and gave her name. Mr. Brown considers it remarkable, and the best test he has received for a long time. Mrs. Whitney is well-to-do in the material, and is negotiating for the Temple to give tests in, and anticipates staying during the camp season. She is the only one in her family who is a Spiritualist—being of a family of ministers, having two brothers who are Episcopal ministers; other relatives of hers are also ministers.

Gen. Francis Lippitt, of Washington, D. C., is now on the grounds. He is a yearly visitor at Onset, and a stanch Spiritualist."

BOSTON.—J. D. Moore refers to the lively interest Orthodox clergymen are manifesting in Spiritualism, and quoting the remarks made thereon by Rev. A. J. Gordon of this city and Rev. J. P. Newman of Brooklyn, N. Y.—which we omit for the reason that they have already appeared in these columns—says "it is really consoling to see in the differing views of these gentlemen that all clergymen are not on one side." Our correspondent further says: "Concerning the vindictive utterances of two other clergymen on the same subject, allow me to say a word. I refer to Dr. Talmage and Rev. Emory J. Haynes. The former, whose recent fulminations against Spiritualism have been widely noticed by the press, said: 'There is not an asylum between Bangor and San Francisco which has not the torn and bleeding victims of this delusion.' The latter, Rev. Emory J. Haynes, pastor of Union Temple Baptist Church, Tremont Temple, in a sermon published in *Temple Pulpit* said: 'Oh! Spiritualism, thou hast filled the mad-houses of half—oh! of all the commonwealths of the nation, with thy victims.' What, I would ask, but pious venom could induce two clergymen, occupying prominent positions, to stand up, in presence of a congregation of intelligent people, and utter such statements? Could we attribute these stale misrepresentations to stolid ignorance it might mitigate their case in a measure, but no such plea can be offered in their behalf. Spiritualism, with the beautiful lines,

'Truth, crushed to earth, shall rise again—
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshipers.'

inscribed upon its banner, is gladly willing and abundantly able, at all times, to meet all such foes of truth, whether from pulpit, press or platform, and measure swords with them intellectually, morally or spiritually."

EAST BRIDGEWATER.—Remarking upon independent slate-writing, and the various pretensions that are made to explain it as a conjuring trick, Mr. E. C. Bennett says: "About four years ago I was presented with a ticket of admission to an entertainment in Providence, at which an exposure of slate-writing was to be made. I attended out of curiosity. The 'Professor' took an ordinary slate, circulated it freely among the audience for examination, and when everybody was satisfied of its genuineness, he, holding it high above his head, carried it up to the stage, and carelessly (apparently) laid it on a stand in full view of the audience. After a recitation common to his craft, he took the slate from the stand, and holding it up before the audience, exhibited one side covered with writing. 'How wonderful!' It took the house. The applause was most emphatic. The explanation of how this was done, as given by the performer, was very simple, and in comparison with the method of Keller, a very clumsy one; yet it seemed to be sufficient for the audience, no one present seeming to know anything of the actual phenomenon, and, as a matter of course, the larger number of them said, 'That's the way it's always done.'

For myself, I can look at this subject both as a Spiritualist and as one familiar somewhat with legerdemain. In my younger days I gave the latter a good deal of time, and after a thorough apprenticeship traveled through the country as a prestidigitator; this was before I gave the subject of Spiritualism a thought. Years after I had given up the road I chanced to come in contact with the subject of Spiritualism, and I investigated its claims, fortified against fraud by my experience in conjuring. As to table-moving and tipping, I have been one of a party of four sitting around a table in midday, the room as light as the sun could make it, with no one within two or three feet of the table. Under these conditions the table did, in answer to questions, tip or move to the alphabet, and spell out intelligent answers. If there were any hooks used on this occasion, they were operated by unseen forces; the sitters were friends and neighbors—no money changed hands, and no motive existed to deceive each other, even were it possible, and it was utterly impossible."

New Hampshire.

HOLLIS.—R. C. Boutwell writes: "At one time I ridiculed the idea of spirit-communication, but accident—or, as I have since thought, design—led me into the presence of a circle, and I received convincing proof of its truth. My uncle (who adopted me at three years of age) passed to spirit-life July 13th, 1887, aged ninety years. He was a strict Orthodox. About two weeks before he passed on a medium called, and when he had gone, uncle asked me if my aunt (his late wife) came during our sitting and left a message for him. I told him yes, and gave him the message. He said: 'I don't know what to think of this; I don't know—I don't know.' I remarked: 'Well, we shall all know sometime, and if I outlive you, and you can come and talk to me through a medium, will you do so?' He answered: 'I will if I can.' He passed on in about two weeks from that time, July 13th, 1887, and the 16th of July the same medium I spoke of called, and was controlled. The spirit control said: 'Your uncle sends me to you, as he cannot now come himself, and wishes you to go to Nashua, N. H., at once and examine some legal papers, which you will know where to find, and see if the signatures are correct according to law, as the matter troubles him, and I will be with you and examine them also, and report to your uncle.' Said I, 'Who is this talking to me?' The control said: 'My home was in this town of Hollis when in the body, and I was called Mark Farley.' I asked: 'Have you seen uncle?' The answer was: 'Oh, yes; he is at present surrounded by his late companion in earth-life and his friends, who are greeting him and giving him a welcome to the new life he has entered upon. Your uncle is not developed enough to control a medium, and sends me to you and wishes you to attend to this matter at once.' I did so; and my uncle has since come to me and told me through a medium of his surroundings, of his meeting parents and friends, and that what I had told him of my belief in spirit-communion was all true, as his communication proved, only I had not told him the half of actual reality. The 'Mark Farley' uncle sent to me about the papers was a lawyer in Hollis years ago, and an old friend of my uncle when on earth. I remember him as an old man when I was a boy."

Michigan.

KALAMAZOO.—A correspondent writes: "On Sunday, June 17th, a meeting was held in Parsons's grove, a short distance west of the Texas Grange Hall, in Kalamazoo County, under the auspices of the Southwestern Michigan Spiritualist Society, L. S. Burdick, President. Charles A. Andrus and L. V. Moulton, both of Grand Rapids, were the speakers. Miss Lora Birchard presided at the organ and sang. The little Harris sisters (twins, ten years old) were also present and sang some of their pretty songs. The occasion was also enlivened by the Texas Cornet Band. The weather was warm, but otherwise it was a beautiful summer day. There were about five hundred people present, some from Paw Paw, Benton Harbor, South Haven, Decatur, Kalamazoo, Vicksburg, Schoolcraft and other places.

The afternoon exercises were shortened a little for the purpose of attending the funeral of Allen McLinn, an old resident in that vicinity, a pioneer Spiritualist and Liberal, who passed away on the preceding Friday, after making all arrangements for his funeral, giving particular directions in regard to details, and especially instructing the family that there should be no conformity in any respect to beliefs and ceremonies that he had rejected. His wishes were fully carried out."

Ohio.

CLEVELAND.—J. A. Heinsohn writes: "The philosopher, I. H. Fichte, in his criticism of the writings of Darwin and others on the origin of life, reaches the conclusion that there must be *soul germs* that have a preëxistence and cause the life of all living organism on our globe. This supposition of soul-germs has recently been substantiated by the spirit-control of Miss Shelhamer.

The terms soul and spirit are often vaguely or erroneously applied, and I think it is well to understand and apply these terms correctly. According to the above philosophical and mediumistical views, soul is the primary and original power and cause of all organic life on earth. Spirit is not an entity by itself, but the unfoldment of the latent potencies of the soul by means of evolving a necessary human organism for life's purpose. From the birth of a child to its departure from earth there are three different states of consciousness: first, the unconscious—during infancy; second, the conscious—during child life; third, the self-conscious—during mature life. Under favorable circumstances the spirit may obtain a high state of intelligence, morality and spirituality. The inference is, therefore, that spirit is the outgrowth and unfoldment of soul."

Montana.

HELENA.—A correspondent writes: "There are many people in this country who lean toward Spiritualism, and who would come out and own the cause, were it not that they lack *backbone* and *moral* courage. A goodly portion of our rich and well-to-do citizens spend hundreds, and some thousands yearly for policy, politics, tobacco and poker, but not one cent for the good of their fellow-men. These people need a few philanthropic souls scattered among them to show them their responsibility, and overturn the orthodox plan of reward for evil by 'salvation through the blood of the lamb,' giving clearer views of human duty in its stead, by awakening the people out of their long sleep of selfishness, and displacing from their hearts the love of the 'almighty dollar,' by infusing a little of the 'milk of human kindness.' I think much good might be done in this field if a few vigorous organizers were to come here and 'start the ball rolling.'"

Idaho Territory.

HAILEY.—E. E. Richards writes: "Please allow me space in your columns to say a few words in behalf of the keen, searching, psychometric power of Mrs. A. B. Severance, of White Water, Wis. To her more than any one else I am indebted for a state of almost perfect health and a partial development of my own psychic powers. Her predictions have been singularly accurate and faithful. She has been correct in my case while others have failed. With pleasure I recommend her to all desiring to investigate this interesting study."

"AS SHE IS SPOKE."—"Mister, I say, I don't suppose you don't know of nobody what don't want to hire nobody to do nothing, do n't you?" The answer was, "Yes, I do n't."

Foreign Correspondence.

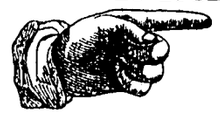
LETTER FROM PARIS.

BY HENRY LACROIX

To the Editor of the Banner of Light:

The month of May last I found here a backward month—much of March and April about it. But then, as the Parisians are warm-blooded and elastic in character, it made no difference in the general sense. The streets, boulevards, parks, gardens, the Bois de Boulogne and the theatres were as full of active life as usual. The gay and resplendent capital is not easily influenced by what makes others unhappy or morose. Even when the German army encircled it and forced its population to live on *rats*, the Parisians made fun on such a fare. But now that June has set in, great heat, as in July, comes on, too suddenly, too soon. The Fates that inhabit above, in the air, find it difficult to establish a balance, both in the atmospheri-

Read the Next



Column Article.

cal and political sense, in this Old World of Europe. Boulanger having been chosen by the fates and the sensitive masses of electors as a proper instrument to innovate required reforms—*viz:* the dissolution of Parliament and the revision of the Constitution, which is not Republican—all the influences that have their feet turned backward, make much about it. The members of parliament or *députés*, pocketing easily five dollars a day—but without hard cider—are not much disposed to give up their seats for the risky event of general elections; hence the revision is quietly put off—until the *proper moment!* Elsewhere on the continent the Triple Alliance, "sensing that nothing *good* can come out of France," under truly republican management, or rather fearing the contagious example, are looking at and working for the "balance of power"—on their side! So, then, I insinuate that the fates must find it hard to please these specimens of humanity on this side of the Atlantic. But then, this world, as our new world, (as all worlds in fact,) is bound to go ahead even against triple alliances, resting on divine right.

The people here rise above everything, and, as an example, they are fast completing the Tower Eiffel, three hundred mètres high, which, in English measure, is over one thousand feet. The reduced copy of the famous *Bastille*, which was besieged and torn down by the infuriated Parisians 14th July, 1789, is now open to the public. It lies close to the Tower Eiffel and the Champ-de-Mars, where the Exhibition Buildings present already an advanced aspect. This miniature Bastille is set in a quarter quaint as it was one hundred years ago, with its shops of all kinds, bearing queer signs, old French, with V's for U's on them. The whole life occupation of the old time, in dress, masculine and feminine, in business, industry, amusement, is here represented in full. It is verily interesting to spend an hour or so in this great curiosity shop, so much multiplied. The Exhibition next year will no doubt be a grand affair, the finest exhibition that has ever taken place on the crust of our planet. They do get up things finely in Paris when they go about it. And notwithstanding the cold mien of certain governments, the industry of *every* country will be there well represented. It is a question above the political sense, in which dollars and cents play an active part. Competition cannot be held back by crowned heads or their enactments. Therefore '89 of this century is bound to make a bold and stupendous show in Paris. In the last century it began by proclaiming "The Rights of Man," and now it is going to show the effects of it. It will be an exhibition of the *manhood* of mankind; and surely Paris, the most beautiful city in the world, is the most suitable place for such a practical display.

Sundays and feast days are kept in France in various ways; some close their shops, others do not. Theatres are open, and railways and boats do a thriving business on those days, as the people then indulge in short trips, for the enjoyment of the young folks, in the country. Fairs are one of the popular amusements, and *gingerbread* Fairs, held everywhere around Paris, on these days offer quite a sight to those who have never beheld them. With what astonished eyes would not our youngsters exclaim before the *pavés* or pavements of gingerbread there profusely exhibited! With what delight they would behold the multitudinous toys at every step, and the antics and plays before every tent and *baraque*, wooden shed! French gingerbread is made without molasses, which is not to be had anywhere. I had to bring some with me from New York, to keep my boyhood fresh and tasty. Syrup is named here molasses. The best gingerbread comes from Dijon, and honey forms its sweet foundation.

The Salon has had its day and *vogue* lately. I found it superior to other years, so far as my knowledge and taste go. Art here is an essential thing, which interests every one, rich or poor; every variety of it is closely cultivated. Gounod in music, and Sardou in the dramatic, have many followers, who endeavor to compete with them in execution. I met a few days since a young Parisian lady, who will surely surprise the artistic world, as Malibran and Sontag did.

Representative men are fast leaving this earth-sphere for a superior one. And so this world goes—some leaving every second and others returning to fill up their places. It is wisely ordained. I had noticed before Mr. J. B. A. Godin, of Guise, and his celebrated institution there, the Familistère, wherein about fifteen hundred people live and work on the coöperative system. Well, on my return here, I learned of this good man's demise. His widow, however, a most worthy woman, carries on the great work, as President of the Association. I shall certainly pay her a visit of condolence, and give your readers some further information. Mr. Godin was a zealous adherent of Spiritualism, and so is his widow. He began life as a poor locksmith, but with a big head, like Franklin, and rose and rose until he became a widely useful celebrity. A self-made man is a great man. Mr. Godin passed away on the 17th of January last, at Guise, and his funeral—a civil one—was attended by the most prominent men of the country. Thirteen remarkable discourses were delivered over his grave.

Robert Houdin's theatre for sleight-of-hand performances is known the world over. One of its principal artistes, Mr. E. Jacob, whom I have known well for years, is an adept of the Spiritual Philosophy. I have seen him in private imitate well several of the spirit doings, but for all that, his spiritual convictions are firm. This expert artiste is also an astrologer; he has lately published a voluminous work on the subject, styled: "*Les Mystères de l'Horoscope*," or the Mysteries of Prognostication, which has been very favorably noticed by the press in general, with illustrations in some cases. As is often the case with French authors, Mr. Jacob has written the above named work under the *nom de plume* of Elie Star.

And while noticing artistic things I may as well mention that many of the theatres are *en relâche*, in relaxation for the season. At the Théâtre Français the fine piece of *Adrienne Lecouvreur* has had a long run of success, being billed for every alternate day. I was very much pleased with that masterpiece of Scribe and Legouvé. At the Vaudeville a sensational plot, full of wit, humor and extraordinary scenes, called: *Les Surprises du Divorce* —The Surprises of Divorce—has also been having a vast amount of public favor, and surely it deserves it.

A good project is being mooted among our Fraternity in Paris. It is that of having a Spiritual Congress next year, during the Exhibition, with a free platform. Those among our lecturers, test-mediums, etc., who intend coming over, are cordially invited to take a part in that Congress. Certain days should be devoted to English addresses, for the benefit of the large class of American and English residents, and visitors also. It is to be hoped that our people will take that project in due consideration and do their best to help it onward. Those desirous of doing so are invited to write to "*Mr. P. G. Leymarie, editor of the Revue Spirite, 24 rue des Petits-Champs, Paris, France,*" and state particulars. The Spiritualistic press will please advertise the above in its columns, and editorially promote the good work.

25th June, 1888.

SURGEON-GENERAL W. A. HAMMOND says we can each prolong our life if we learn the secret thereof. **WHAT IS THIS SECRET?** If you soak a sponge in oil, the sponge will have in it all the peculiarities of the oil. So every organ in the body contains all the peculiarities of the blood. If the kidneys, the *only* blood-purifiers, do not clean the blood of the waste of the system, then the various organs will give out, and you will have **RHEUMATISM, MALARIA, HEADACHES, AGUE, CHILLS AND FEVER, IMPOTENCY, BLADDER DISEASES, LAME BACK, NEURALGIA, NERVOUSNESS, BAD EYES, STOMACH TROUBLES, BOILS, CARBUNCLES, ABSCESSES, APOPLEXY, PARALYSIS,** and in women **FEMALE TROUBLES.** The secret of good health, then, lies in *keeping the kidneys well.* If you don't, you can't cure any of the above diseases. They may not suspect it, but eight persons out of every ten have some form of kidney derangement. The only scientific blood-purifier is the famous **WARNER'S SAFE CURE,** which not only cures kidney diseases, but the *majority of ailments* which really come from unsuspected kidney disease.

Written for the Banner of Light.

BIRTHDAY POEM.

Inscribed to Adeline M. Glading, June 1st.

BY H. MAUD MERRILL.

Oh! sweet, perfumed month of roses,
Thou art favored in array,
Since the fairest of all flowers
Claims thy first her natal day;

"Heliotrope, the sweetest-scented,"
Is her name in Flora's clime;
And our hearts, with love unmeasured,
Bow enraptured at her shrine.

Proud and stern a noble warrior
Stands, with Hoolah at his side;
With her sharing birthday honors,
While their hearts beat high with pride.

Choose ye, Winalow, the fairest
Of the flowers that cluster here,
Blend their radiant hues together,
For the one we hold so dear.

In their glorious, fragrant beauty,
Place them on our darling's breast;
Let them breathe a tender message
As they nestle there at rest.

Friends of earth to day, and others—
Angel guests from unseen land—
All are come with birthday greetings,
For a clasp of that dear hand.

Oh! sweet heart, so sympathetic
For the weary and forlorn;
Would that we could bring some token
Suited to thy birthday morn.

But the gift alone we bring thee
Is pure love, sincere and true,
That the years but serve to strengthen—
Which shall live all ages through.

And we wish thee many birthdays,
Each one happier than the last;
And that loving friends be with thee,
As each golden mile is passed.

Glenburn, Me.

Striking Psychological Phenomenon.

To the Editor of the Banner of Light:

A lengthy article appeared in the Boston *Sunday Globe*, June 24th, concerning Herbert and Frank Cutter, which has created quite an interest in certain quarters. Having known "the boys" (now young men) for some years, I called to see the family, and talked with the parents, also attempted to talk with the boys; they may know what *I* said, but I could not understand what they said.

The eldest one could spell words with three letters, like dog and cat, etc., but could go no further in English, but when the boys talked together in the peculiar dialect for which they are so remarkable, they seemed to know clearly what each other said. I could not see them in any other light than that of foreign birth in looks and speech; they seemed to be intelligent, and displayed it in the same manner that foreigners do who cannot speak the English language. Their manner of making their wants known is similar to that which is made use of by the dumb—often pantomiming with their hands.

The oldest has many features that resemble his father; he seems quite well bodily, and eats what is set before him, and seems to relish it. The youngest eats but little, and is very careful what he eats, hardly consuming sufficient to sustain nature; he is quite thin in flesh; he does not resemble any one in the family, not even the brother in many ways, but talks as he does. There is less than two years difference in their ages. They came in while I was at their home, having been to Newton to take a photographic picture of some buildings.

I was very much interested in Mrs. Cutter's remarks concerning her mediumship. She said that she was born a medium, also spoke of some wonderful phases of power coming to her. She, many years ago, was influenced to personate different spirits of various nations, representing them in costume that she was influenced to make. She would represent the Japanese and other nationalities to perfection; the invisibles would tie her up in broad daylight so that she could not untie herself; they would also cramp her feet so that they looked about half of their usual size. The writer saw these manifestations in 1870.

The parents of these young men cannot comprehend, or do not recognize, that the spirit of some foreigner has taken possession of the organisms of their children, except it be in the form of a spirit-control, the same as other mediums are controlled to speak in foreign languages.

Mrs. Cutter has always had a great inclination to admire and befriend dumb animals, and was very fond of attending menageries. She is an avowed Spiritualist, a perfect sensitive, and a delicate instrument in the hands of the unseen intelligences. She is both electric and magnetic in her organism; she has good success as a magnetic physician, and has a highly respectable class of customers. She does not pretend to account for the cause of these young men talking in unknown tongues, to the almost utter exclusion of all knowledge of English.

Mr. Cutter wonders why it is that these two children should be thus circumstanced, and hopes the mystery may in time be solved.

Mrs. Cutter was employed by Mr. Seybert in Philadelphia for several weeks; at that time she had physical manifestations, and he was investigating the spiritual phenomena. She relates some wonderful physical manifestations that took place while she was in his employ that were very convincing to Mr. Seybert.

I cannot see any other way of explaining the phenomena connected with these now young men except that they are mediums, and some foreign spirits control them both to speak in the manner described, and do not "let go" their control, as they do in other instances and with other mediums. The external body may have been marked the same as birth-marks appear upon children, by fright or otherwise.

A brief report of this case—to the following effect—was printed in the *Vital Magnetic Cure* book, page 140 (issued in 1871):

"A singular psychological phenomenon was recently observed to occur in the city of Boston: Two young men born of respectable American parents, being now of the ages of eighteen and twenty years respectively, from birth subject to an invisible power, in such a manner as to speak in foreign languages, which no one in their vicinity could understand. They were both affected alike, and conversed freely together, apparently understanding each other with facility. At the same time they could not speak so as to be understood in their own language. Children both older and younger of the same family are intelligent, but exhibit none of the peculiarities of clairvoyance, nor seem in any degree susceptible to psychological influence. In the case of the two brothers, we attribute the cause to ante-natal influences produced through impressions made upon the nervous system of the mother."

Some years ago two ladies, sisters from Cincinnati, O., came to Boston, and being mediums themselves and well-to-do in the material, assisted the boys financially in their necessarily hard struggle, by purchasing for them a home at Hyde Park, Mass. They held séances with them and prepared quite a pamphlet concerning their experiences; numerous copies of this *brochure* were printed at the time, the most of which were consumed (ere they could be delivered) by the great Boston fire.

These two young men I regard as good subjects for the Psychic Research Society to investigate, as their case would furnish ideas and experiences entirely outside the beaten path concerning the theory of life, usually traveled by these *savants*.

A. S. HAYWARD.

Boston, Mass.

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Banner of Light.

BOSTON, SATURDAY, JULY 21, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

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The Explosion of a Magazine.

There was a great fanfare, a month previous, in respect to what was going to appear in the July issue of *The American Magazine*, published in New York, on "Spiritualism and Like Delusions," which was to show, according to the announcement, that "Spiritualism is at best a mild form of insanity." It was likewise announced that "other features of the paper will be an untechnical description of the scientific means conjurer-mediums have used, including, among other things, the chemicals used in picture-painting." The writer of this much-proclaimed paper, which was to take the cover clear off of all secrets and mysteries and reveal to common sight the profoundest laws of the universe, was Dr. Allan McLane Hamilton, "the eminent specialist on brain diseases." The idea evidently intended to be conveyed was, that what he did n't know about Spiritualism and its "conjurer-mediums" was n't worth knowing, and consequently need not be inquired about.

Well, the July number of the *American Magazine* has been issued and the great paper of Dr. Allan McLane Hamilton on "Spiritualism and Like Delusions" has come out in it; and if ever the character of the war failed to come up to the loud-sounding manifesto, it is so in the present case. A more complete bankruptcy of confident pledges and promises was never known. Naturally, just as Talmage did, he makes the Diss Debar case the threshold of his structure, and invites his readers to walk in across that and sit down to their promised entertainment. Then he strikes out with the rather bold remark, that "it would almost appear that if the cultured individual were more credulous than his less favored brother, it cannot be denied that he is more obstinate in the retention of his fixed idea when he has one." He even confesses that medical men have their faith in the existence of any such thing as common sense severely taxed—which would seem to be so much the worse for them, though Dr. Hamilton doubtless would have it inferred that it is so much the worse for common sense. He charges learned college presidents and clever railroad operators with seeking the assistance of ignorant men and women, "who thumb greasy playing-cards or lapse into fictitious trances and guess more or less shrewdly as to the health or business affairs of their clients." Even Vanderbilt, the eldest of the name, was guilty of "sending a look of his hair to a quack in another city, who made a diagnosis thereon."

Candidly, however, though without regard to precision of statement, Dr. Hamilton says that "the subject of Spiritualism is but one phase of a mental state which has probably existed for all time." The vision of Job and the Witch of Endor are dragged forward in proof. But he dates Modern Spiritualism with the year 1716, "when nine persons of the family of John Wesley all had communications with disembodied [excarnated] souls by means of raps." The "spiritualistic craze," as he calls it, by way of an "untechnical description," broke out again in Germany in 1825. Forty years ago it invaded our own country, and he proceeds to narrate the history of its origin. In describing the practical verification of the statement of the spirits through the Fox girls that a murder had been committed in the house before, he first inferentially denies that what was actually found belonged to a human body, and then says it is reasonable to suppose that their being there was "quite accidental," and finally clears up all doubt by asserting that the presence of such things would ordinarily have no significance "beyond that the house was probably built upon the site of a graveyard or shambles." A truly scientific explanation from an "eminent specialist on brain diseases," not including his own.

Then he proceeds to relate how the excitement spread in central New York, each town holding its "circles," and the city of Auburn having not less than eighty mediums. He speaks of the state of fanaticism and folly, and the mob violence of those "whose daily life was governed by supposed spiritualistic direction"—though, for ourself, without claiming to be at all scientific, we recognise some slight difference between being *governed* and being *directed*. But let it be observed that any *mob violence* charged was not the work of the mediums. It was that of that portion of the people who were at once the pronounced enemies of spirit-communion—people not specially cultured, but rich in bigotry, and, therefore, according to Dr. H.'s own discrimination, the possessors of all the "common sense." But, "fortunately," he says, "the better sense of the community asserted itself"; after a while, "law and order prevailed"; "*the pretended communications were proven to be wholly false*"; and "the popular mania subsided." And he freely admits, for which we must all thank him, that "the belief in Spiritualism and the behavior of its followers is much more moderate than it was thirty-five years ago." He regards "the true mental status of the Spiritualist" as "by this time pretty well established."

Next comes an admission from this "eminent specialist on brain diseases"; he is ready to allow that "a mere belief in Spiritism (another 'untechnical description') does not affect the ability to make a last testament or contract, any more than the acceptance of the miracle of the Immaculate Conception as a truth, or others of a disputed nature." Why, no; since belief in a dogma is very far from establishing the fact of perfect sanity, whereas the actual, personal knowledge of a fact, superseding blind faith, and leaving the mental faculties in a state of healthy freedom, ought not to be compared for a moment with it or to be classed with it. Spiritualists discard all such rubbish as that of a human offspring without a dual parentage, and are therefore in no sense to be reckoned in with those who profess to believe either that the Son of God was born of a woman and without a father, or that the Creator of the universe is a being made up of three beings, each distinct yet all one. We should rather say that *they* are to be suspected of mental incapacity to make a last will and testament who believed either of these preposterous and inconceivable things, than are those who believe that decarnated spirits communicate with mortals because they personally *know* it to be so.

Nevertheless, Dr. Hamilton thinks the tolerance of the courts in this matter of "popular delusions" to be "remarkable." He cannot but mean by this that *he* would greatly restrict it if it were in his power. He holds a believer in the ancient doctrine of metempsychosis to be of "an insane character." Who, then, is safe, in the omniscient view of this "eminent specialist on brain diseases"?

He has the conceit to further assume that scientific progress has materially aided "dishonest Spiritualists"—and they are all lumped together by him at the outset—"in their forms of deception." Let him explain in detail. Pray listen, and wonder at the hollow audacity! A man who should swallow such stuff into his mental belief would indeed be unfit to make a last will and testament. "The clumsy rappings of the last generation," he says, "are things of the past, and instead of being produced by anatomical peculiarities of the joints, and mechanical contrivances placed within the shoes of the medium, they are now readily and simply evoked by a small electrical helix, armature and sound-board, connected with wires passed through the table-legs and terminating in a 'Key' controlled by the operator, while storage batteries and small incandescent lamps furnish a better supernatural light than the more unsatisfactory etherealized solution of phosphorus or luminous paint." He asserts what is notoriously untrue, and what THE BANNER has again and again denied, that Hermann, Kellar and Hertz nightly and unostentatiously reproduce the slate, folded paper, and other *tricks* "which, in the hands of Slade and those of his ilk, continue to mystify the would-be deceived."

Now who pretends to believe that every medium, male and female, old and young, far and near, in the heart of families and in solitude, is provided with the scientific apparatus which Dr. Hamilton above describes? How is it, too, that the phenomena are produced through an increasing number of persons continually who have no warning in the first place that they are mediumistic, and in the next place would not know how to use the machinery described if they had it? And how is it, again, that the raps do not happen to include all forms of the spiritual phenomena, with the most of which the above clumsy machinery, termed scientific, could have practically nothing to do?—But this is all childish nonsense, and nothing more.

This "eminent specialist" now takes a tack and steers on a different course. He offers compassion to "the perfectly honest and sincere" who are "possessed of the delusion" of Spiritualism—men like Wallace, and Varley, and Crookes, and De Morgan, and Flammarion, and Wagner, and Zöllner, and Fechner, and Scheibner, for instance—and patronizingly affirms that they should not be "ridiculed," for which they will owe him unspoken gratitude. He tries to comfort all such with the statement that they are but innocent victims of "expectant attention," in which, as he kindly explains, "the subject becomes to all intents an automaton susceptible to impressions from without, the responsibility being suspended for a time, as the higher centres of the brain lose their power of control." How glad the above-named men of science will be to learn that their case is no worse! This "automaton" business, it seems, applies especially, according to the writer, "to those religions where emotional excitement predominates." Then of course all the modern Evangelical denominations are included, inasmuch as their representative feature and strong point is Revivalism, which is the foam and froth of all human emotion.

Then follows a specimen of pure pedantry. The spiritual communications are alleged to be "the result of some disorder of the organs of special sense, or of the brain itself, but it is not necessary that actual disease should exist." All that is needed, like the machinery for producing the raps, is "an active imagination," "expectant attention," "fixation of the mind upon one subject," all of which will "easily lead the susceptible person into a declaration of the reality of his false perceptions." He quotes Galton on visionary tendencies, who asserts that in many persons they are strong enough to deceive the judgment; but neither he nor his cited authority can explain how it is that millions of persons are thus afflicted with clouded judgments. Calling the positive and definite impressions of such a multitude "the silly vagaries of vacant minds" is a good deal more inconsistent than the outstanding twelfth juror calling the other eleven too obstinate to get along with.

Speaking of the late President Lincoln in the way of illustration, he says that "Mr. Lincoln was remarkably superstitious." Quoting his biographer, Mr. Lamon: "He lived constantly in the serious conviction that he was himself the subject of a special decree, made by some unknown and mysterious power, for which he had no name." And if ever it was true of any man that he *was* "the subject of a special decree," it was true of Abraham Lincoln. He was certainly selected and raised up for the large good of his country and of humanity, and sealed his mission with his martyrdom. It may seem strange, exceeding strange, to such "eminent specialists" as Dr Hamilton, but it has got to be said, nevertheless, that "they do n't know everything down in (his) Judea." He can potter away among his rubbish of illusion and hallucination, and talk superstition to people who long ago came out from under its dark and deathly shadow, but the laws of the universe will continue to perate with the same unerring force, silent though it be. His dealing with hallucinations as an explanation of spiritual phenomena is blow the lowest standard of puerility. If anybody illustrates the doctrine of illusions, he certainly does himself in treating of what he considers the delusions of Spiritualism.

As an instance of hallucination, on which he lays so much stress in order to overthrow the claims of Spiritualism, he recites the particulars of a case of clear *mala a potu*, or what is commonly called the "horrors"; about as irrelevant as anything would could be, and infinitely more silly than anything he has brought against Spiritualism. And he solemnly proceeds to deduce from this illustration the lesson that it is perfectly easy for an impressionable man or woman to declare that he or she has actually seen a real person; as well as to impress the further lesson that "the truth-seeker will always eradicate the possible physical and mental causes, even before he proceeds to question the authenticity of the particular story." Which can only mean, that the truth-seeker will be particularly careful to examine every case of hallucination thus presented, to see if the victim of it is not troubled with "snakes in his boots."

Summing it up and hastily concluding, this professed and professional expositor of the "delusions of Spiritualism" slaps down the flat and broad personal statement that "most of the stories of the Spiritualists are based upon guesswork coincidence, or are based upon unjustifiable assumption." And what, pray, is his individual, unsupported statement based upon? He does it seem to bestow a thought upon that, evidently thinking it is of no consequence, as it clearly is not. The little stories with which he garnishes this exposition are nursery affair, with which he is willing to have us think him most familiar. This is the whole of this promised demolition of the phenomena of Spiritualism, and all will admit that it is a lame an impotent conclusion indeed, lamely enough concluded.

The National Indian Defense Association.

This humane and highly serviceable organization is not yet three years old, but in that brief time has accomplished a great deal for the Indian, in particular were it was out of his power to help himself. It was formed to protect and aid the Indians of the United States in acquiring the benefits of civilization, and securing their territorial and proprietary rights. It holds that the United States laws for the protection of persons and property should, so far as is consistent with the obligations of the government to the Indians, be extended over the Indian reservations, and should exercise for them the rights of self-government to the degree that is essential to their development, and with such modifications, in respect to the administration of justice as the case may demand.

It likewise insists that the tribal condition should be maintained so far as the interests of good government within the reservations demand, modified only so far as may be necessary to merge it eventually into some political institution in harmony with the general system of our government. Also, that such lands as are intended for the perpetual use of the Indians should be patented to the tribes, in trust, to secure permanent individual occupation and industrial use, and ultimately to inure in severalty to the Indians, the distribution to be made according to age and numbers.

The ultimate aim of the National Indian Defense Association is thus measurably identical with that of the Indian Rights Association, but one carefully studying the ground occupied respectively by the two, will discover a very marked and important difference—for while the Indian Rights Association seems determined to push matters on the instant, and to the extreme, in what will inevitably prove a pseudo-civilizing direction, the National Indian Defense Association remonstrates with the disciples of unseemly haste, and declares, we think with truth, that the civil and political rights contemplated cannot be *forced* upon any Indian who does not want them, without serious disregard of treaty obligations, and cannot with safety be *thrust* upon any who are unprepared to use them. In other words, this later Association holds that severalty and citizenship cannot become civilizing agencies when thus bestowed. A certain degree of preparation must be the condition of the granting of these rights and the imposing of these duties; otherwise they cannot be a blessing. And this Association holds that this work of preparation can best be done on the reservation, and under the agency system. Education should precede severalty and citizenship—education meaning the whole process of metal, moral, social and industrial training.

The policy embodied in the General Severalty law has not thus far been extensively adopted, it having been found impracticable in the majority of cases to apply it without such serious damage to friendly relations as would transform the Indian into a rebel. Therefore the President has moved slowly. The Indian is nevertheless kept in a most unwholesome state of suspense and uncertainty. For this reason the Association has prepared a substitute for the General Severalty law, which is now in the hands of the Committee of the House of Representatives. It makes no taking of land in severalty optional, places citizenship on self-supporting ability, and otherwise remedies several serious defects in the existing law.

But the principal part of the Association's work consists in furnishing legal assistance to Indians in adjusting the difficulties which arise under the United States laws regulating intercourse with them. These laws contemplate the existence of separate government agents for each tribe, through whom they are to have all their dealings with the government; but the executive department has gradually come to ignore these tribal authorities, and has direct contact with the individual members of the tribes.

Hence the report of an agent in regard to the wishes and interests of individual members has more weight at the Indian Office than the declaration of any actual agents or heads of the tribes. The administration of the Indian Agent has thus become practically that of a provincial governor under an imperial government. Such a state of things having no root in the law or in the decisions of the court, complicated questions abound for the solution of the Government, of Congress and of the Courts. The Indian Office now assumes even to decide the question of an individual right to tribal membership and participation in tribal property and functions. Questions that belong to the courts are often subjected to legislative or executive decision—such as those of trespass on Indian lands by settlement, by timber cutting, and by pasturing; of leasing of lands to persons other than Indians; of the hiring of white persons as laborers; of the husbandry of the natural products of their land; and of the utilization of mineral deposits. Then, too, there are questions involving the construction of treaties, agreements and laws, and calling for the statement and settlement of long and complicated accounts. It is important that some competent person, skilled in Indian law, and alive to the Indian's interests, should have charge of all such cases and see that the decisions are according to the law and the facts.

As a rule, the Indians cannot employ attorneys, for want of the means to do it. The Indian is powerless to procure advice in any dispute between himself and others, or between himself and the government. And one of the professed objects of the National Indian Defense Association is to supply this professional advice whenever desired. What it has already done in this direction shows the need of doing still more. From a printed sketch of the origin and work of this Association we gather a full statement of the practical work it has done for the Indian in the courts. It is a remarkable record, and deserves the widest public attention. In no less than seventeen cases have legal advice and aid been given by the Association to different tribes of Indians, which, from their inability to employ counsel, would not otherwise have been helped. Among the rest, the Indians of Indian Territory were assisted to defeat the bill for organizing the Territory of Oklahoma, and the Sioux Indians were helped to vindicate their right to accept or reject the bills proposing to divide and allot their reservations. The attorney now employed by the Association is a man of ability, of rare knowledge of Indian law, and for his continued support, and that of his office, a sum not less than $2,500 is required. A publication fund is likewise needed, to impart information promptly to the public.

An earnest appeal is made to our citizens to aid in so humane and worthy an object to the full extent of their ability. The President of the National Indian Defense Association is Alexander Kent. Communications seeking further information can be addressed to Dr. T. A. Bland, Corresponding Secretary and General Agent, at 1425 New York Avenue, Washington, D. C.

A Just Decision.

A Texas correspondent writes us as follows regarding a magnetic healer, Fanning's, case in San Antonio, June 7th, 1888:

"In District Court Hon. Judge Noonan, presiding, gave this date the following lesson in a humorous way to the narrow-minded doctors of this city. The appealed case of the city of San Antonio against Dr. Frank Fanning, to secure the payment of occupation tax as a physician, and which tax was assessed against him as a fine, was before the Court when Judge Noonan remarked:

'This case is submitted upon an agreed statement of facts. The question before the Court is as to whether or not the defendant, Frank Fanning, is guilty of following the occupation of a "traveling medical specialist" without first paying an occupation tax therefor. Under the facts it appears that the defendant is possessed of animal magnetism in an unusual degree; but is not a physician or doctor. If he be so endowed by nature it is a blessing, and defendant should not be prosecuted for it. We have proof that defendant is not a doctor. The doctors don't recognize him as a doctor, and the fact that he is never invited to their champagne banquets is conclusive upon the Court that he is no physician. The judgment is for defendant, and that he be discharged.'"

☞ New York and Massachusetts have recently each sentenced a female criminal to be hung by the neck until death ensues. It is murder for murder. One illegal, the other legal! How long shall such barbarism exist in professedly Christian communities? Is it not quite time to do away with the Mosaic law, "an eye for an eye and a tooth for a tooth"? Instead, imprisonment for life should be the penalty for murder. The late Robert Rantoul, one of the ablest men of Massachusetts, wrote strongly in his day against capital punishment, and was endorsed by some of the best writers in Germany. Would that we had among us today such a man as Mr. Rantoul. The clergy as well as our statesmen are mainly silent upon this momentous subject. When a murderer is hung he enters the spirit-life full of *vengeance* toward those who have summarily divested him of his earthly body, and by and through the psychological laws returns to earth and causes more murders, until his evil propensities are fully satiated. Our long intercourse between the two spheres of life—the mundane and supermundane—warrants us in making such a statement. Angelic intelligences are a unit in regard to this matter, and they endeavor to reach the minds of all good people, to the end that capital punishment be done away with in cases of murder, and imprisonment for life be substituted therefor.

☞ As various parties are claiming to receive messages from the spirit of the late Mrs. J. H. Conant in the form of advice to the BANNER OF LIGHT managers, we deem it but just and timely to state that the spirit in question has authentically notified us that she has had nothing whatever to do with the communications aforesaid.

GERALD MASSEY concluded his series of eight lectures in London by one on the evening of Sunday, July 1st, in which, in reply to Max Müller, he undertook to prove that thought can exist independently of words. The lecture received frequent demonstrations of approval during its delivery.

☞ Attention is called to the letter from Paris, France, by our special correspondent, Henry Lacroix—third page. The closing paragraph embodies a matter of important and general interest, and should be thoughtfully perused by our readers everywhere.

Decease of Hiram Sibley.

Hiram Sibley passed to spirit-life from his home in Rochester, N. Y., July 12th, at 10:35, from the effect of the apoplectic stroke he suffered on Monday, 9th.

He was born at North Adams, Mass., Feb. 6th, 1807, and was the second son of Benjamin and Zilpha Sibley. He learned the shoemaker's trade, at which he worked for a number of years. At the age of sixteen he migrated to the Genesee valley, and, after a time, was employed in a machine shop, and subsequently in carding wool. By the time he was of age he had learned five trades.

In 1843 he removed to Rochester, and for a time engaged in politics; but since 1840 he had been interested in the telegraph. In that year he went to Washington, where he assisted Prof. Morse and Ezra Cornell in procuring an appropriation of $40,000 from Congress to build the historical first telegraph line from Washington to Baltimore.

The success of this enterprise is known to all the world. Mr. Sibley conceived the idea of uniting all the patents and companies which rapidly sprang up in one organization. The result was the Western Union Telegraph Company, of which he was the first President. He held this position for sixteen years, and under his management the property increased in value from $220,000 to $48,000,000.

Ten years before the Pacific railroad was built he made an individual contract with the Government to construct an overland telegraph line to California. The Western Union Company, which at first declined to join him in the enterprise, finally united with him, and the line across the Rockies was completed in four months and eleven days, although two years' time was allowed by the contract.

Mr. Sibley's next great enterprise was the construction of the Russian overland telegraph. It was intended to connect Russia and the United States by a line of wire reaching through British America across the wastes of Alaska, under Behring's Strait, and over the frozen steppes of Siberia to the Russian capital. Mr. Sibley visited Russia in the furtherance of this design in the winter of 1864–65. He was cordially received and entertained by the Czar, and honors were showered upon him at St. Petersburg. The Russian government agreed to build the line from Irkupsk to the mouth of the Amur River. But when fifteen hundred miles of this line had been completed, the needles of the trans-atlantic cable began to vibrate, and the success of this enterprise ruined the Russian overland telegraph. It was abandoned at a loss of $3,000,000.

At the close of the war Mr. Sibley, whose fortune had become enormous, made large and varied investments in the South. When the Mississippi valley was devastated by floods, he gave $10,000 worth of seeds (of which he was one of the largest growers in the world) to the sufferers, and attended personally to the distribution of his bounty.

Mr. Sibley owned the largest farm in New York State, thirty-five hundred acres in extent, located in Cayuga county. He also had a number of other large farms, among them being the Burr Oaks farm, one hundred miles south of Chicago. It is forty thousand acres in extent, and is the largest tract of land in the world cultivated and owned by one man.

Mr. Sibley was fond of saying: "There are two most valuable possessions which no search warrant can get at; which no execution can take away; and which no reverse of fortune can destroy: they are what a man puts into his head—knowledge; and into his hands—skill."

Mr. Sibley did much for the cause of education during his life. The Sibley College of Mechanic Arts of Cornell University, Ithaca, was endowed by him. The Rochester University and the Rochester Theological Seminary have also received large benefits from him.

THE BANNER readers already know that Mr. Sibley was for years interested in the investigation of the spiritual phenomena—(though, as usual in the majority of cases where a public man dies, such information is nowhere given in any of the notices we have thus far seen of his demise.) The late Epes Sargent, Esq.—a trustworthy and veracious witness—makes the following statement in proof of our assertion, on page 41 of his grand and life-closing work "The Scientific Basis of Spiritualism":

"In May, 1880, having learned from Mr. Watkins that Mr. Hiram Sibley, of Rochester, N. Y., a gentleman of wealth, had carefully investigated the phenomena, and had offered him a large sum of money to disclose 'the secret of his *trick*,' I wrote to Mr. Sibley for confirmation of the statement, and got a satisfactory reply, dated May 10th, 1880, in which he tells me that he and Judge Shurat had paid Watkins a hundred dollars for about ten sittings; and that they got the independent writing in a way to satisfy them that some unknown power moved the pencil. Mr. Sibley writes: 'I offered Mr. Watkins a large sum of money, which I proposed to settle on his wife and children, if he would disclose the trick (if trick it were) by which the manifestation was produced; and furthermore, I offered to give bonds, if he desired it, that I would not divulge his secret. I am ready to repeat the offer now to any person that can expose or explain the trick, if trick it be.'"

Our Trip to Onset.

We made on Saturday last a flying visit to Onset—business of importance preventing a longer stay. We found all things pointing out a prophecy of a highly successful season, which we trust may prove the case. Among other friends met with was that fine medium, Mrs. Cadwell, of New York. We learned from Mr. H. A. Budington that Mrs. Carrie E. S. Twing is located at his cottage, on the South Boulevard, near the Auditorium.

We desire to express thanks to Col. W. D. Crockett, President, and other officers of the Association, also to E. Gerry Brown, of the motor train, and A. W. Wilcox, of the horse-railroad, for genial courtesies by them to us extended.

The Children's Lyceum in Cincinnati.

Much satisfaction has been expressed at the establishment of a Children's Progressive Lyceum in Cincinnati, and its marked success thus far encourages its promoters to proceed zealously in the good work upon which they have entered. A correspondent informs us that at a recent session the exercises commenced with the singing of "Happy Greeting to All"—Miss Belle Molloy presiding at the organ. Mrs. Sheehan, under influence of her spirit guide, spoke in consideration of the important inquiry, "Whither are we Going?" Mrs. Donnelly was influenced by one who passed to spirit-life in 1811. Mr. Grooms spoke to the youngest of the Lyceum, and the session closed with a march and hymn.

☞ Two of the yellow-poster fraternity have inflicted their presence upon the good people of Brainerd, Minn., and by raising their expectations to an unwarrantable height by promises to give astounding manifestations of spirit-power "in full gaslight upon the open stage," subjected to a far more astounding fall the expectations aforesaid, by a complete failure to exhibit anything they promised; so we are informed by a correspondent, Morris S. Liden, who was present. The yellow bills they lavishly distributed through the town for the purpose of getting bills of a different complexion and greater value from the people in return—and which they succeeded in doing—bear all the marks of others in their profession: "Eminent English Medium," "Religious Illustrated Lecture," etc., and the *dramatis personæ*, who style themselves "Miss May Howard" and "Prof. Williams," are doubtless the same as have appeared in other places under various aliases.

☞ The Victorian Association of Spiritualists at Melbourne, Australia, has recently been favored with inspirational lectures by Charles H. Bamford. In one on "The Use and Purpose of Spiritualism," the *Harbinger of Light* says he presented a parable of three men starting on a journey, who after traveling a distance were confronted by a great mountain. The first stopped short, affirming that there was nothing beyond; the second thought perhaps there might be, but he made no effort to solve the question; the third pushed on, and climbing to the top saw the country beyond and its inhabitants. He invited the others to follow on his track; they heeded him not. The first was the Materialist, the second the Agnostic, and the third the Spiritualist. Following this the speaker inquired with great pertinency, which of the three was most competent to tell of what was on the other side?

☞ Sidney Kelsey's letter will appear next week.

ALL SORTS OF PARAGRAPHS.

OUR NATIONAL GAME.

BY H. C. DODGE.

In Six Parts—Part II.

On these three upper points with grace
Three base men stand, each "off his base."

HIS BASE— ■

The players, filled with hope divine,
Are called with pride a Champion Nine.

A CHAMPION NINE— 9

The ruby raspberry's ruddy radiance raises restful retrospection.

It was the 14th, 15th and 16th of this month that Gen. Greely predicted as the hottest days of this summer. *Gen. Greely must guess again.—Ex.*

True enough! Gen. Greely, however, retorts upon his critics that he is hampered by too many incompetent men being attached to his department.

The annual report of the Boston Public Library shows a falling off since 1887, when high water mark was reached of 249,308 books loaned. The figures are 934,593 as against 685,195. Some concerned Bostonians are trying to explain this state of things.—*Ex.*

Perhaps some theologico-political influence is at work in this city, which narrows the horizon of choice in reading among certain people, and measurably approximates an *index expurgatorius* as to books. Who knows?

M. Mosessohn thinks that the Jews should keep out of politics, saying (in *The Record*):

"If Mr. Joski would read carefully the Jewish history he would find that it is more to our interest to keep out of politics. History tells us that there was a time in Spain when the Hebrews were the leading ministers of the State, and were also the leading bankers, lawyers and doctors, and, in fact, they held the reins of the government. But no sooner was the Inquisition introduced than the Hebrews were the ones who suffered the first and the most by it, and last of all they were obliged to go to Holland to seek shelter, and politics was the cause of it."

Bad "professed" Spiritualists, like thieving crows, might appropriately be termed martyrs to their caws.

This week begins in *The Better Way* the publication of an original story entitled "Six Chapters in the Life of a Spirit." It was written for us by Miss M. T. Shelhamer, and is one of the best productions of her ready and fruitful brain.—*The Better Way, July 14th.*

Grover Cleveland is reported to be the only clergyman's son who has ever been elected President, though Arthur's father was a clergyman. He was not, however, elected President. The fathers of the Virginia Presidents, Washington, Madison, Jefferson and Monroe, were planters. John Tyler's father was a lawyer and a statesman, and John Adams, the father of John Quincy Adams, was by profession a lawyer. Grant's father was a tanner, Hayes's father a merchant, and the fathers of Garfield, Lincoln, Pierce, Fillmore, Polk, Van Buren and Jackson were farmers.

Attention is called to the prospectus of the BANNER OF LIGHT, in another column. This is the oldest, as well as the ablest journal devoted to the Spiritual Philosophy in the world. It is also a first-class family newspaper, and should be taken by every one interested in the least in Spiritualism.—*The Newmarket (N. H.) Advertiser.*

["THINK NOT THAT STRENGTH LIES IN THE BIG ROUND WORD."]—The longest English word is the chemical terminology for cocaine, *Methylbenzomethoxyethyltetrahydropyridinecarboxylate*. The next longest words known are *Anthropomorphitamismticalation*, *phiscoynoscophagraphicalities*, *dynsmorphosteopalinklaster* (an instrument used for breaking the ossified callus of a falsely united fracture), *methylethyephynlammonium*, and *dioxyymethylarthraquinone* (an old name for chrysophanic acid). The most "utterly utter" of the German great compounds will have to look to their laurels when this armada of doctors' English "heaves in sight."

COMPOSITE.

The hash lay on a plate:
"I am a thinking entity," it said;
"I 'm lying here in state;
I am alive, although my parts are dead!"
It felt a sudden thrill,
Then rose a clamor shrill:
"Oh! Whole—you 're rash;
We parts are still ourselves, although in hash."

Murmured the mutton: "Ah! how yellow were
The cowslips in the fields, how passing fair
Was all about when I, a merry lamb,
Began the life which led to where I am!"

Said the Potato: "Warm was the brown earth
Of the brown hillside where I had my birth;
What joy of growth within my bosom welled;
How curled my tendrils! how my tubers swelled!"

And mused the Beef: "How green are Texas plains;
With what a novel grandeur Nature reigns;
What vast expanses; how our pulses stirred
As we swept onward in a mighty herd;
I hear the flying steeds, the lariat-swish!"

"*Moo-ow!*"
"*Bow-wow!*"
Said the rest of the dish!
—*Chicago Tribune.*

THE SAFE SIDE.—*Little Dot*—"I don't like to help wipe dishes." *Omaha Mamma*—"Why not, pet?" *Little Dot*—"If I learn to do such things just right, I 'll grow up into a servant girl, won't I?" *Omaha Mamma*—"No, dear; if you learn how to do anything just right you'll never be a servant girl."

The Brazilian slaves do not owe their freedom to religion, any more than do the American negroes. Dom Pedro, the Emperor, is the individual who has emancipated the South American blacks, and he is a Rationalist, as is well known, though apparently the fact is forgotten.—*The (N. Y.) Truth Seeker.*

Some people we wot of seem to forget that a blackguard is not a gentleman.

In Frederick III. the Free-masonry of the empire has lost a stanch friend and influential patron. Masonic institutions in Germany differ from the Masonry of our own country, in so far as they embody a more progressive spirit and represent a sturdy, reverent free-thought. Their ideas, their aims and their principles of action have been deepened by the philosophy of men like Goethe, Schiller and Lessing, and we may therefore well understand the far-reaching influence which the sanction and sympathy of royal patronage have exercised through its foremost exponent of humane liberalism.—*The Open Court.*

Is there any higher prize than the invulnerability of a blameless life.

["QUITE ENGLISH, YOU KNOW."]—Blaze in the Erie County (N. Y.) penitentiary [July 15th]; loss, £15,000.—*Boston Herald, July 16th.*

The imported goods of the United States amount annually to $700,000,000, one-third of which is admitted duty free.

Suppose the Catholics did sell indulgences in old times. Why need the Catholics of to-day care? They don't do it now, and they are not responsible for its having been done.... The Catholics of to-day can't help it. They are too sensitive by half. The Catholics used to burn heretics, and the Puritans used to hang Quakers and witches and banish Baptists. Surely their descendants can find something better to do than revile one another because of the sins of their ancestors.—"*Causerie*," *in Boston Herald.*

When Strength and Justice are true yoke-fellows,
Where can be found a mightier pair than they?
—*Æschylus, B. C.* 500.

[THE "TIPPING" SYSTEM IN A NUTSHELL.]—Hedges has dined well, and has offered his waiter a dollar. *Waiter* (in a voice that reaches the desk): "No, sah; we aint 'lowed fer ter tek no fees, sah." (In a voice which does not reach the desk): "Drap him on the flo', boss."—*Tid-Bits.*

Stanislaus Poltzmarz, of Pesth, Hungary, left the greater part of his fortune to a Hungarian notary, forbidding him, however, to take possession until he had sung in La Scala or San Carlo Opera House the parts of Rossini's Otello and Elviro in "Somnambula." Poltzmarz, who was eighty years of age when he executed his will, wrote: "I do not dispose of my wealth in this manner for the sake of being thought an original, but having been present four years ago at an evening party in Vienna, I heard M. Lotz sing a cavatina from each of these operas with a beautiful tenor voice, therefore I believe him likely to become an excellent artist. In any case, if the public hisses him, he can console himself easily with the 3,000,000 of florins which I leave him."—*Ex.*

Mr. Kellar is not likely, by any demonstrations he may make of a public character, to shake the faith of many quiet believers in Spiritualism, who in their own homes have seen more things than are dreamed of in the highest flights of material philosophy.—*Boston Transcript, June 26th.*

THE DISS DEBAR AFFAIR.

LAWYER MARSH FOR THE FIRST TIME TELLS HIS OWN STORY.

As much interest centers on the case of Mrs. Diss Debar and the position of Mr. Marsh with regard to it, our readers will, we are sure, be gratified in reading the following—which we have necessarily condensed—from a lengthy account in *The New York World* of Sunday, July 15th:

Perhaps the most talked about man in New York during the last three months has been Mr. Luther R. Marsh, the central figure in the Diss Debar affair, which, from the first revelations in the latter part of May, up till a short time since, when the Madam and her partner were consigned to Blackwell's Island, furnished one of the most remarkable sensations to which the public has been treated in recent years. This was largely so because of Mr. Marsh's character. People could not understand how one of the shrewdest lawyers in the metropolis, a man of affairs, ripe in years and experience, intrusted with large public responsibilities, of high intelligence and wide knowledge, should be deceived by what they regarded as the tricks of Spiritualism, and should boldly defend and uphold his honest convictions in a public lecture in the face of ridicule, prejudice and intolerance. He is a brave man in these times who will avow a belief in Spiritualism, for he must be prepared for ridicule and ignominy, and to be dubbed a crank and a lunatic at the hands of a public who know nothing about it themselves. Mr. Marsh was probably convinced that he could make no headway against this popular prejudice, and so through the whole of the Diss Debar excitement, while the papers were ringing with his name and reporters dogging his footsteps, he maintained a reserved and dignified silence save upon that one occasion when he spoke at Chickering Hall and made an earnest and masterly plea for a man's right that his convictions be respected. He had been daily pressed to give his views for publication, but had steadfastly refused to speak about the case to any member of the press, although he talked it over fully and frankly with his personal friends, who have all along stuck to him and sympathized with him. Yesterday, however, Mr. Marsh consented to meet a representative of *The World* by appointment, and to go over with him the remarkable history of the Diss Debar case before he leaves New York, which he will do early this week, and probably to-morrow.

The World reporter was prepared to meet a tottering old man, on the verge of the grave, and with a wild look in his eye, but when Mr. Marsh opened the door of "the Temple" himself he found, instead, a straight, vigorous man with a clear eye, a firm grasp and a hearty manner, who looked like the successful lawyer that he is. "Come right in," said Mr. Marsh, and he took the visitor to the large front room on the second floor, where Madam Diss Debar performed so many of her feats, and where there were still some specimens of the "ghost" pictures to be seen. The rest of the house was empty, and some large packing cases stood down stairs, full of furniture ready for shipment to Mr. Marsh's new home on the shores of Lake Erie.

In the centre of the room was a large square desk, such as lawyers use, and which was strewn with papers and legal documents, whose presence Mr. Marsh explained by saying that he had been engaged in settling up the affairs of the New Parks Commission, and had just about finished the work. "There are," said he, "thirty-eight hundred acres in the new parks, embracing hill and valley, meadow and marsh land, and I have kept the run of everything so closely that there is hardly any difference between my figures, based on guesswork, and those of the engineers, based on measurement, and I have guessed to within five dollars of the cost of the Parks. I could n't have done it if I had not come down through seven generations of New England ancestors." His work as President of the New Parks Commission Mr. Marsh regards as the crowning work of his life, and the creation of the Parks originally was due to him, for he has long been interested in philanthropic measures, and seeing the lasting benefit which such parks would be to New York, pushed the scheme through to a successful ending. He says that the Parks have cost the city nothing, as the increased taxable valuation of the adjoining property more than compensates for the original outlay. Mr. Marsh has served the city without pay, giving his time and his valuable experience and judgment free, and, now that he has seen the work through its critical stages, is ready to retire.

Mr. Marsh spoke on the subject of Spiritualism with entire frankness and without the least hesitation, and maintained throughout the manner of a perfectly clear-minded man discussing a serious subject with which he was thoroughly familiar. He naturally does not feel very friendly toward the newspapers, and said it was not until the Diss Debar matter began to be talked of that he understood how the old Egyptians felt when they were visited by a plague of fleas and other insects, but that the papers seemed to be satisfied when the Madam and the "General" were convicted.

A PLEA FOR LIBERTY OF THOUGHT.

"It is very singular," said Mr. Marsh, "that a man may hold any opinion he pleases on politics or religion or any other controversial subject, but the moment he announces himself as a Spiritualist he is at once put down as a crank by the great body of the public, people look askance at him and the newspaper paragrapher makes fun of him. It is a popular superstition that Spiritualism is a fraud and humbug. I stand for myself and for what I believe to be truthful, and if I believe upon facts, considerations and conclusions that satisfy my judgment beyond all peradventure, I cannot be persuaded from believing except by proof that the evidence on which my belief was based is false and deceptive. I do not allow vague conjectures to affect my absolute knowledge. It is absurd for any man to put what he does not know against what another man does know. Every one is accountable to his own conscience, and should be allowed to form his own judgment as to the future life and the invisible world around us, and his honest judgment should not be controlled by the cant or mistaken opinions of friends or the malignant insinuations of enemies. There are many difficulties and perils in the way of a man who dares to avow his belief that the spirit of man survives after death and under certain circumstances manifests itself to the living. He may be thrust into Bloomingdale or some other asylum for the insane, and his will may be set aside when he is dead. Men may differ on any other topic, religious or political, and the difference is not regarded as in any degree affecting their mental equilibrium; but if one accepts a belief in Spiritualism he is immediately put down as a lunatic. No regard was paid to the character of the man expressing such belief, even when, as in his own case, he was one accustomed all his life to weighing evidence for what it was worth and knowing exactly what is proof and what is not.

"Now as regards these pictures, the 'spook' pictures, as they have been called, I will say at the outset that I still believe them to have been genuine productions from spirit hands, notwithstanding all that was shown at the trial regarding the character of Mme. Diss Debar. Here is one that the newspapers know nothing about, and which I value perhaps more highly than any of the others, because it was one of the first that came to me from the spirit-world, and because of the circumstances under which it was produced."

A VERY PECULIAR PICTURE.

Then he took from the mantelpiece and handed to *The World* reporter a picture about eight by six inches in size, and which was inclosed in a neat oak frame. It was on plain, unruled, common yellow writing paper, and consisted of what appeared to be a crayon picture of the head of Christ, with some writing in red ink above it. The picture was very peculiarly executed, and from an artistic standpoint was perfect. It was a full-face drawing of the Saviour's head, with a wide divergent aureole, somewhat like Guido's famous one-line picture of the same subject, the whole drawing being about as large as the palm of a man's hand. Every feature was fully shaded, and clearly visible, and the whole made a beautiful miniature which none but a master could produce, and with infinite labor.

The peculiarity of the drawing was that there was nothing of what artists call "hand work" about it, the lights and shadows all interblending with a softness and evenness to be seen only in a photograph. It was not a photograph, and not a pencil-drawing, for the lead in a pencil always makes a shining mark which reflects against the light, and which this did not show, and it could not have been done with such softness by a crayon. The words above the head of Christ were written in large characters in red ink, and began, "In his presence."

WANTED, AN EXPLANATION.

"Now this picture," said Mr. Marsh, "was produced by Mme. Diss Debar when I first became acquainted with her, some two or three years ago, and when I was more skeptical than I am now. It was done in this way: I went out and bought a pad of yellow writing paper, such as lawyers use, gummed on one side and on the end, so that each sheet must be torn off cornerwise. I brought it to Mme. Diss Debar's parlor, and, sitting down, held one end of it firmly in both hands, in this way." And then he took a pad from the table and held it in both hands so tightly that *The World* representative could not have pulled it away.

"The Madam," continued Mr. Marsh, "held the other end of the pad in the same way. In a few minutes we heard a faint sound of writing inside, and then the Madam said it was done, the whole time being perhaps seven minutes. I took the pad to the light, and there was nothing on its surface. She said open it, and I did so, and down near the middle of the pad, under ten or twenty pages, I found this picture on one of the pages of the pad, so it was utterly impossible that it could have been put there by human hands. I had to tear off the blank pages before I could reach the one with the picture on it. That is the way many other pictures have since been produced, and nothing has been brought forward by anybody to show how they could have been made by human hands.

"There are," continued Mr. Marsh, "only two ways in which that could have been done by a trick—only two explanations. One is that the picture had been prepared beforehand on a similar pad and substituted by legerdemain for the one I was holding. In this case you will remember that I went out and bought the first pad I came across, which might have been in any one of a thousand forms and kinds of paper, and went immediately with it to the house, so that if they had a pad of that kind there, which is hardly probable, they could not have put the picture on it in the short time before it came, there being at least a day's work in it. Then I am not such a fool that a person can take from my tightly-closed hands one pad of paper and substitute another without my knowing it. The other explanation is that I was hypnotized, or put into a mesmeric state, when a pad already prepared could be put in my hands without my knowing it. But there were half-a-dozen people in the room at the time, friends of mine, and they must have been hypnotized also, an impossibility for any one person to perform, and besides there is the question to overcome of putting the picture on the paper in a few minutes. Those," said Mr. Marsh, "are the only theories advanced to explain the phenomenon from a materialistic standpoint, and neither of them will hold water with me nor any other man of common sense."

WHAT HE THINKS OF PROFESSOR HERMANN.

"What do you think of the picture-producing that was done by Professor Hermann and others to show how Madam Diss Debar did the business?"

"I was at Prof. Hermann's lecture on the subject, and I called on him twice and we went over the whole subject together," replied Mr. Marsh. "He is a very clever gentleman, but he cannot begin to approach Mme. Diss Debar in producing the pictures, nor offer any solution other than that they are the work of spirit hands. He took a glass of water and it went up in the air and disappeared, and then he took it out of my sleeve; and he grasped a friend of mine by the beard and took from it a roll of bills, and all that sort of business, but when it came to bringing pictures on blank canvas or in a pad of paper he could not do it in a way that could not be easily understood and explained, and he could not do it as Mme. Diss Debar did. So again during the trial they called an expert, who said that then and there he was going to bring a picture as she brought pictures, and I sat in the witness-chair and held a pad tightly, as you saw me do a moment or two ago, and the expert said he could not do it if I held the paper that way. I laid the pad down on the table in disgust, and while my back was turned Mr. Townsend, the counsel for the defense, saw the expert write a word or two in it.

"And thus it is," continued Mr. Marsh. "Nobody has come along in all this time who, when it comes right down to the merit of the case, can explain on any plausible theory the production of these pictures by other than supernatural agencies. The pictures simply come, that is all there is of it, and you can't tell how they do come."

HOW ANOTHER PICTURE CAME.

"Then here is another picture," said Mr. Marsh, as he took from the mantelpiece a small painting in oil of the head of a woman, unfinished and roughly done, but with some artistic merit. On the bottom was written in lead-pencil the date, and the names of the witnesses before whom the manifestation was performed, together with the letter "A," the picture being supposed to have come from Adelaide Neilson, and being not unlike that famous actress.

"Why did n't Mme. Diss Debar produce a picture in court, and satisfy the skeptics?"

"Simply because," replied Mr. Marsh, "it could not have been done under those conditions. There must be no disturbing element when a picture is produced. Thus I lost a beautiful portrait of my mother which was coming on the canvas when somebody entered the room, and it vanished, and you must remember that my mother lived before the time of photographs and daguerreotypes. In a court-room it would have been utterly impossible to make a picture come. The oil paintings did not appear at once, but came gradually, though quickly, and the people in the room could see them growing from the first faint outlines to perfection, and then it took a day or two for them to dry. Mme. Diss Debar was sitting in that corner one morning, and said she saw a light on a blank canvas on the other side of the room, and I took it up to bring to her, and in passing before the mirror I looked in, and saw a complete picture on the canvas, which will show you how quickly they come, both sides of the canvas having been plain when I took it up, and Madam sitting some feet away. There were some thirty or forty pictures promised to me that I cannot get, now that Mme. Diss Debar is gone."

HE WOULD HAVE DEFENDED HER.

"If it had not been for the way my eyes were opened as to her character," continued Mr. Marsh, "I would have taken an active part in defending her at the trial, and you may be assured that I would have got her off. As it was, I simply maintained a neutral attitude, and in all my testimony and utterances I have confined myself to her merits as a medium and never said anything against her character. If she had not deceived me as she did, and if I had had perfect confidence in her in everything else than Spiritualism, I would have stood by her through thick and thin, and appeared actively in her defense."

Mr. Marsh spoke of the advances the cause of Spiritualism was making from the first discoveries forty years ago, of the rappings on the tables, and said that it was gaining ground rapidly and "permeating all the churches." He then said that he would continue his researches, and was even now in communication with the spirits.

A MESSAGE CAME LAST WEEK.

"Have you received any messages from the spirits since Mme. Diss Debar left?"

"Yes, indeed," replied Mr. Marsh. "I am receiving great sympathy and encouragement from the spirits. Here is a long letter I received from Henry Ward Beecher only a day or two ago through Mrs. Sawyer, who is a wonderful medium and can produce pictures in a slight degree, as can Mr. Duguid of Scotland and one or two others living."

Mr. Marsh then showed the reporter a long, typewritten communication signed "H. W. Beecher," which had come from the spirits through Mrs. Sawyer just as it was. It covered three or four closely-written pages, and said that Mr. Marsh was going to be a leader and discoverer in the spiritualistic world in connection with some great medium whom he was going to meet, and that after death he should pass to the spirit-land and associate with all the great men who had ever lived. This epistle was couched in a peculiar, spiritualistic, semi-biblical style, and was well composed. Mr. Marsh said it was the first typewritten message he had ever received from the spirits, and that they had generally communicated with him in pen or pencil writing, which was sometimes written backward and had to be turned to a looking-glass to be made out.

"My wife," said Mr. Marsh, "was a believer at a time when I paid little attention to Spiritualism. She wrote out with great rapidity long messages, inspired by the spirits, covering fifty or sixty pages at a time, and these she used to hand to me. I had little time to spare then, being in active legal practice, and put them away in a drawer. That was some twenty years ago; and I have recently taken up these spirit-communications and read them, and find therein many singular prophetic utterances that have since come true. It was pointed out in these messages that I would ultimately become a believer and do a great deal for the cause of Spiritualism. I have had all these letters of my wife's nicely type-written and bound, and here they are."

Mr. Marsh then showed *The World* reporter one of the original messages written by his wife over twenty years ago, which covered many closely-written pages of foolscap paper. The type-written copies were bound in six volumes, and embraced about one hundred and fifty pages, some of which he read to *The World* reporter; they were well written in a dignified, biblical style.

HIS PLANS FOR THE FUTURE.

Mr. Marsh then spoke of his plans for the future, and although he lays down his work as a public officer, and has retired from active practice at the bar, he is not going to lead an idle life at the beautiful farm to which he will go early this week, having sold his house, No. 166 Madison Avenue, and shipped all his household goods to his new home. The farm includes some one hundred and fifty acres, and, with its improvements, has cost Mr. Marsh about seventy-five thousand dollars. He bought it twelve years ago for the only people who have even a sentimental claim upon him, three sons of his wife's sister, named Dean, and who are all married and living there.

It is two or three miles from the village of Brocton, Chautauqua County, two hours' ride from Buffalo and one mile from Lake Erie, of which it commands a magnificent view. Mr. Marsh is building a fine new house there, which he expects to move into this summer.

He said yesterday: "I will spend my time studying and reading and perfecting myself in a knowledge of Spiritualism, and hope to be able to advance the cause. There are eighty acres of the farm planted in grapes, and I will have a good time among the grapevines when the fruit is ripe. I do n't expect to come to New York again, except once next September on some official business, and am contemplating a trip to Europe in the winter. I have never been in Europe, and think I would enjoy a stay in London, where I have many old friends."

☞ Dr. Dean Clarke desires to hear at once from all societies who wish for his services for the coming season, so that he may conveniently arrange his time. Dr. Clarke ranks among our ablest exponents. As a teacher of the *science* of spirit intercourse few, if any, can excel him. When his powers are not impaired by ill health, he often rises to the heights of eloquence and inspirational power. When in Oregon in 1880 the Portland *Telegram* said of him: "When at his best Dr. Clarke speaks in a manner that would do credit to Col. Baker in his palmiest days." When in Michigan as State Missionary in 1868, he was frequently compared as a speaker to Selden J. Finney (whom he resembles in person). At the close of one of his most powerful efforts at a State Convention, Old Sojourner Truth said to him: "Chile, I'm an ole woman, an' I've been to a great many Conventions, an' heard a great many speakers, an' you have beat 'em all." As Dr. Clarke is a comparative stranger in the East by reason of eleven years' absence on the Pacific coast, thus much of commendation from those who have heard him is his due, that his valuable services may be constantly secured to our cause. Address him at this office.

☞ The matter of organizing Spiritualism into a sectarian movement is treated upon adversely by several able writers in our London contemporary, *The Medium and Daybreak*, notably by William Oxley in late issues, and in that of July 6th by one of the controls, whose words are recorded by A. T. T. P. A just view of the situation is held by *The Medium*, which says that those who from the world of causes are guiding the Spiritual Movement, and have labored to make it an impersonal work among mankind, are opposed in method, practice and results to the politico-sectarian and priestly systems. "But," it continues, "selfishness and self-conceit in their various forms, amongst those in the body and those who are out of it, clamor for the perpetuation of sectarian and priestly tyrannical systems, in the name and under the auspices of Spiritualism."

☞ Dr. W. L. Jack, of Haverhill, Mass., recently delivered lectures while Southward with great success, and to acceptable audiences, and is to again deliver a series there. While at his cottage at Lake Pleasant, he will give a limited number of private sittings—the greater part of his time being previously engaged.

☞ The Vermont State Spiritualist Association held its Quarterly Convention at Newport, Vt., the last two days of June and the first of July. A report of its proceedings from the Secretary, Luther O. Weeks, is received and will appear in these columns next week.

"D. D. HOME: HIS LIFE AND MISSION."—A supply of the above work, an elegant octavo volume of 428 pages, by Mme. Dunglas Home, has been received is and for sale by Colby & Rich. A review of the book will appear at an early date in these columns.

THE BANNER recently received a pleasant call from Col. S. P. Kase, of Philadelphia, Pa., who was temporarily in Boston.

For Sunstroke, use Horsford's Acid Phosphate. Dr. A. L. ZURKER, Melrose, Minn., says: "It produced a gratifying and remarkable regenerating effect in a case of sunstroke."

RATES OF ADVERTISING.

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

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**
Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*
We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Jy7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* Jy7

H. A. Kersey, No. 8 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

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TO STOUT PEOPLE.

Distant Patients Successfully Treated.

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We are not cast in one mold. We differ physically even more than in our faces. All stout people have not the *same* tendencies and dangers.

Obesity Cure is adapted by me to meet differing conditions—for those who suffer from indigestion, or, as it is often termed, "*gas*"; those who have *no* appetite; those who have *too much* appetite—and a special combination is indicated for those who are stout in the abdomen *only.*

Fees for medicines and medical services will in all cases be named as low as is consistent with accomplishing desired results *in each case.*

Reduction in weight is invariably accompanied with general beneficial effects—*labor-power is increased;* a sense of ease and freedom in moving comes immediately. There *is joy in living* when one is relieved from the weary burden of undue flesh.

In no case have wrinkles or an aspect of age been induced.

Medicines sent by mail everywhere.

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Send stamp and report your *own* case to receive terms and FULL PARTICULARS.

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This season, are cautioned to buy their excursion tickets for "ONSET." The 9 A.M. and 4:05 P.M. trains from Boston are the most rapid express trains. Sundays, at 8:15, from Boston.
For
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Buy "ONSET" tickets, and thereby avoid the dust and annoyances of horses, and reach the Grove in advance of any other way. You will also help to support the meetings and
SAVE MONEY
For yourself, as you will secure advantages by showing your "ONSET" railroad ticket at the
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Je30 1stf

AN INVITATION
To Those Needing Advice.

THE Guides of **DR. J. R. COCKE, 474 Shawmut Avenue, corner Concord street, Boston,** will, on Thursday, August 2d, between the hours of 2:30 and 4 P.M., give advice upon Business Matters and Development of Mediumship *free of charge.* 2w* Jy21

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BUY Excursion Tickets for East Wareham, and take the Onset Short Line Horse Railway for Onset Bay, and save money. Horse cars connect with every train. Check baggage for East Wareham. 1stf Je16

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Jy21

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Inspirational Discourse, delivered by W. J. COLVILLE at Irving Hall, Post street, San Francisco, Cal., Sunday evening, Nov. 6th, 1887.
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This is a large 12mo of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea.
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Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren Chase, who, struggling against the adverse circumstances of a "dishononorable birth, and the lowest condition of poverty and New England slavery," conquered ignorance, obscurity, poverty and organic inharmony, and rose to the position of legislator, public lecturer, spiritual teacher and trenchant writer.
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Message Department.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, about the middle of September next.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held May 22d, 1888.

Spirit Invocation.

Oh! Holy and Divine Spirit, we know that thou art a God of wisdom and a God of love; we acknowledge thy power; we realize that whatever thou doest is done because thou knowest it is best. We would also comprehend thy laws and regulations, learning of the mysteries of the universe, and reading the secrets of the worlds in space that march along in ceaseless order from age to age. We understand somewhat of thee, because, within the human heart, we feel thy presence and acknowledge thy wisdom. We know, oh! our Father, that thou hast set man here upon the steeps of time, that he may grow strong and enduring through the experiences he shall meet, through the traveled road he shall pass; and we believe that after the tumult and the storm of earthly discipline is over, thou wilt not only give to thy beloved rest, but give a new life and new power to gain knowledge and understanding. We worship thee in spirit and in truth, because thou art a God of truth and righteousness. We open our hearts for thy inspection, believing that thou wilt judge wisely and well, and knowing that in thy merciful tenderness thou wilt endeavor to bestow upon each life just that which it most requires. We ask the assistance and the coöperation of thy angels. We desire thy blessing and love; and we would walk hand in hand with the pure and good from divine spheres of life, that we may grow strong and beautiful in thought and spirit, like unto the angels of God. Amen.

S. B. Brittan.

I give you greeting, Mr. Chairman. To my spirit the glad sunshine of this glorious day and the sweet May breezes are singing songs of immortal life, songs of melody and sweetness which the mind of man can interpret to itself, if it desires to study and listen to Nature's anthem rising to the spheres.

To my mind, Mr. Chairman, the promise of summer is revealed to you to-day in the bright spring-time, as an evidence of eternal life to the heart of mankind, and it seems to me that those who question anxiously concerning the continuity of human existence may read the lesson of endless life in the blooming earth, and from the glowing stars of heaven.

Spiritualism, to-day, seems to be also singing its sweet messages to the heart of mankind, breathing them forth in tender tones of love and peace, and to me the words are fraught with meaning, the message is bright with import, for doth it not say: "I am assailed from without, but no storms, no weapons that beat against me can avail, for I am the rock of truth, founded upon the ages of eternity"? To me this is, indeed, significant. And Spiritualism can truly say, in its soft and pleasing voice, which however rings down the ages through the soul of human life, "Out of the mouth of mine enemies I may be condemned, but in the hearts of my friends I live forever."

The grand and stately tree upon the mountain side which spreads forth its branches, friends, inviting to rest and repose beneath its shade the weary toilers o'er the rugged path, may, because of its important position, invite the storm and tempest, but it rears its stately head undisturbed by the winds that surge around it, and it lives through ages of time in spite of the tempests that sweep abroad. So Spiritualism, like a stately tree upon the mountain side of life, spreads forth its branches far and wide, inviting the weary, heartsick toilers of earth to come and rest beneath its genial shade. From its exposed position and from its prominent place it seems to invite, or at least to win the attacks of those who are its foes, but it stands undisturbed, in spite of the jest or sneer of calumny that may be hurled against it.

We may see a little pigmy of human life standing in the pathway, seeking to make his way onward. By-and-bye one comes along who is a giant in strength and stature, one who is powerful to accomplish all things. The giant strides onward, outstripping the pigmy in the race, and the little elf, made angry because he is outstripped, gathers a handful of pebbles and another of mud and filth, and in impotent rage hurls them at the form of the giant, who has passed him by. But, friends, the aim is so misdirected, and the strength of the pigmy is so puny, that his missiles fall far short and aside from the giant form; it strides onward, paying no attention to the assault it would have received. So with Spiritualism: it is the grand Giant of Truth, striding onward up the hills of time, paying no attention to the pigmies of intolerance and of theological bigotry that, filled with rage because they have been outstripped, hurl their dirty missiles against the form which shines so grand and resplendent.

Why do I speak thus to-day, Mr. Chairman? Because I have had coming to me in my spiritual home thoughts and requests from friendly hearts in the mortal life bearing the desire that I might, through some mediumistic channel, take notice of the assaults which Spiritualism has received of late from certain pulpits in our land, notably from that one in the Brooklyn Tabernacle occupied by Rev. De Witt Talmage.

Now, Mr. Chairman, I have no particular desire to take especial notice of the tirade which that reverend gentleman has recently sent out against Spiritualism, because I know that Spiritualism can be its own interpreter; and not only that, it can bear its own refutation of that which is false and calumnious. I know that Spiritualism is the grand Giant of Truth, moving majestically along, bearing its torch of progress, and that no pigmy of theology can possibly stay its way. I know that Spiritualism bears aloft its banner of justice, and that eventually, through its aid, that banner shall wave o'er land and sea. Thus I reply to my friends: Why should we frown? why should we feel disturbed because some sensational preacher stands forth in his pulpit and denounces and calumniates Spiritualism? Why should we shrink because these tirades are sent forth in the name of religion? Do they not prove that Spiritualism is growing, that it is demanding attention, that these opponents of ours feel its importance, and are anxious to do their best in crushing it down, because they fear, if they do not do so, by-and-bye it will so grow and spread as to overwhelm and sweep them from their place? Most certainly is this the case; therefore we can afford to smile and let the tirades pass by, for a thousand such puny blows can have no effect upon the castle of strength which is ours.

Mr. Chairman, I come to my friends who have sent out their silent appeal to me to return and speak of this thing. I thank them for their confidence in my ability to meet the question. I recognize and appreciate the friendliness which prompts them thus to ask for my presence, and I trust I shall ever be ready to stand forth in the army of truth to do my part and speak my word as best I can.

Our good friend, Mr. Pierpont, has kindly invited me to consider your questions this afternoon, and I shall be pleased to do so, from my own personal standpoint and to the best of my ability. S. B. Brittan.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By L. B. S.] The subject of a recent conversation through planchette was Magnetism and Mesmerism. In reply to a question concerning the differences or the relations between the two, "Z," the communicating spirit, said, after drawing a double circle with a centre: "The inner circle represents Mesmerism, the outer, Magnetism. The dot in the centre of the circle is the Astral Body upon which these forces act. The Astral Body is not the Soul. Mesmerism is the influence of intellectual forces over mind; Magnetism the influence of united physical forces over both mind and matter." The spirit was then asked to explain more about "physical forces," and replied: "Physical forces are the strength of united spirit-kin, and the circle of psychic ozone. Those forces include magnetism and mesmerism." He was then asked what "psychic ozone" was, and said, "It is spiritually generated and focused electric light-rays." Now I wish the spirit intelligences at your circle would give their opinion of the correctness of these definitions.

ANS.—In your questioner, Mr. Chairman, I recognize a longtime and valued friend, and I am most happy to give my simple opinion upon any subject which might arise in her mind. I cannot, however, accord with all the conclusions evidently adopted by the spirit in communicating with your correspondent. I must only give my idea concerning these forces, as it has been developed from observation, and through experience with the laws and forces of human life.

Mesmerism, I conceive with the spirit mentioned, to be the power of the intellect as exercised over mind, it being that power or force generated within the human mind, and governed by the will alone, which enables one intelligence, strong and positive, to act upon, and in a measure govern some other intelligence similar to its own. Undoubtedly, the mesmeric force, or the force producing mesmerism, is of itself an imponderable element, closely akin to the electrical force of the universe, and those natures who have within stored up the largest amount of this imponderable force, find themselves possessed of positive natures to such an extent as will enable them to exert an influence, and exercise a power over other natures somewhat in sympathy with their own, but possessing a less degree of this subtle force or element of which we speak. This, then, to me, is mesmerism, and directly distinct from that other force or power in the universe, existent in man, which is called magnetism; mesmerism dealing entirely with the will or intellectual part of man, while magnetism deals principally with the spiritual and physical body.

This force called magnetism, generated both within the physical and the spiritual body of man, seems to permeate every part and portion of the being, and also to extend itself out from the inner life, forming a circle or aura around the individual. It may be imparted to those who are receptive to its influence, and may be useful in vitalizing such, in giving them new power and activity, or if unwisely directed, if not assimilative to those who are susceptible to its influence, it may produce a deteriorating effect upon their physical health, as well as upon their mental atmosphere. Thus do I find a difference between mesmerism and magnetism, or mesmeric force and magnetic force, and yet I conceive one to be as important as the other, and each undoubtedly to be produced by those subtle elements in the universe that are classed under the head of electrical force, or electrical law, concerning which men know so little, and there is yet very much to be learned.

Your correspondent speaks of the "astral body," and tells us it is not the soul. So far as I understand the claims and the peculiar teachings of occult students, I believe that the astral body is certainly not the soul, but that it is somewhat akin to what we Spiritualists are pleased to call the spiritual body. It seems to me that the astral body, of which theosophists teach, can be nothing more or less than the spiritual body surrounding the immortal element of life, acted upon by this immortal element or principle which I call the soul, and made to do its work in the great arena of existence.

It seems to me that the best way to reach the comprehension and attention of man is to simplify these questions and subjects, as far as possible, not to make them mysterious, or to clothe them in occult, metaphysical language, and if we come to understand something of the forces of nature, and the laws and possibilities of our own beings, we may discover that there are within ourselves not only the power and the force of mesmerism and magnetism, but also of many other conditions and laws, of which we know little now, but of which we may understand and learn by-and-bye. As we broaden out here on earth, in our studies and our conceptions of life, our souls and minds shall so expand that when we step forward on a higher plane of action and of view, we shall behold and have time to study those laws and forces which are now so obscure to us.

Q.—[By Freethinker.] Admitting that man has two natures—a spiritual or mental, and a material or physical—does not a too great exercise of either tend to weaken it and induce a preponderance of strength in the other?

A.—By the undue exercise of any quality of our natures we may develop an abnormal condition in that direction, for Phrenology teaches us that possessing faculties that are equal at first, by paying strict attention to the development of one at the expense of the other, ignoring the latter while pursuing our work for the cultivation of the first, we shall grow into an abnormal condition, exhibiting signs of undue unfoldment in one direction, while on the other hand we will show a lack of something which is needed to make up the perfect rhythm of our minds. Therefore, if one in the pursuit of material wealth, of physical health, pays strict attention alone to the external form, surrounds it with all that may provide for physical health, wealth and grandeur, but pays no particular attention to the mental part of his nature or to his spiritual proclivities, we may find him growing a man of stature and strength, externally speaking, one of great vigor and of influence in material life; but as we look within we find that he is narrow and contracted in his opinions, biased and intolerant, and many times we observe that the man grows selfish, and that really, while his physique may develop into splendid proportions, the spiritual part of his nature is stunted and dwarfed, because of lack of opportunity for cultivation and growth.

On the other hand, we may take an individual who pays but little attention to his material surroundings, who ignores the state of his physical health, but bends his mind to the development of his intellectual abilities; he studies early and late, takes no thought for the morrow what he shall eat or what he shall drink, because he finds food for his mind in the books and the laws that challenge his attention. What do we find also? That the physical grows weak and puny, is easily disturbed, that his external surroundings may be those of poverty, even of seeming shiftlessness, while the mind grows brilliant in its intensity, yet becomes abnormally developed. He is apt, also, to be a man of one idea, pursuing that particular study which claims his thought at the expense of others, and while he may be informed upon that special subject, he is very ignorant upon other themes which man should understand in order to be well informed.

Again, we take one whose nature is largely religious, who has the emotional part of his being strongly developed; he cares nothing for society, pays little attention to material life, ignores the state of his physical health, cares not for the study of scientific law, but he is anxious over the welfare of his soul and those of his neighbors. He spends hour after hour in exhortation and praise, day after day in expounding those religious thoughts and teachings of the ages with which he has become familiar to those who may listen to him. What is the result? This man may develop a puny and weak physique; he may show appearances and surroundings that are not well cared for—that are indicative of a poor lot in life. Mentally he is deficient in understanding, but spiritually he may be somewhat developed; he may glow and shine—not with the calm, steady light that comes from a well regulated, evenly-balanced nature, but with that fitful glow which is an indication of a diseased and perverted mind.

Therefore, friends, we say that in whatever direction one seeks to develop a part of his nature while ignoring any other portion, in that part will he be abnormally unfolded and show signs not only of an erratic disposition but also of a disordered mind. It is best to try and keep yourself well poised in every direction; to pay attention to the physical; oh! yes, that is important, for without a healthy frame one cannot be happy and at ease. It is wise for one to pay attention to the wants of himself and those dependent upon him, and to accrue a sufficiency, if he can, of the world's goods, to give to himself and his dear ones the means of living without being obliged to fret—to lie awake at night, turning plan after plan as to how and where he shall find the means of subsistence. It is wise for one to attend to the mental nature, to study the laws and conditions of life, to learn all that is possible of men, of times and of things, that he may be well informed upon the subjects of the day. It is wise for one to attend to his spiritual nature, to try to develop the graces of the soul, so that he shall be pure in thought, loving by nature, seeking to do that which is right and best for himself and his fellows, so that he shall grow in spirit, sending forth a sweet perfume from within that will bless and cheer the lives of those it may reach. One can do this, friends, and pay attention to every side of his nature, giving nourishment to each, and building up a bright character, a sweet life, that will be broad and sustaining in time to come.

Q.—If the previous proposition be wholly or partly correct, should an occasional exhibition of material proclivities in one whose medial gifts are almost constantly in exercise be a reason why one should condemn the person as a medium?

A.—We have answered the previous question from the standpoint of humanity at large, but we find that this relates especially to the standpoint of mediumistic life, and applies to those sensitives who are susceptible to influences from without and within, and who at least may be, at times, unconsciously used in such ways as they would not willingly outline for themselves. Perhaps it is one whose medial powers are fully unfolded and are exercised upon day after day and year after year by invisible intelligences for some work or purpose of their own.

We will take such a life and examine it a little, that we may see what it contains, and how it is played upon. Now, perhaps, Mr. Chairman, that life of itself would have been very different had it not been acted upon by invisible intelligences. It may be that the instrument has developed such wonderful powers and activities of mediumship that it has attracted around it a band of spirits who find that by keeping their instrument largely under their own direct influence as far and as long as possible without the exhaustion of their magnetic powers, they may be able to pursue and accomplish through its agency some grand and beneficial work. But perhaps that instrument has not been sufficiently developed in every portion of his nature; it may have been that his mediumship, exercised so frequently, has helped to develop to an abnormal extent the spiritual side of his being at the expense of others, and these spirit-attendants find that their best work will be fulfilled by keeping him as largely as possible under their control. So we find that such an instrument may be acted upon for days and weeks, and even for months, giving forth grand and beautiful utterances and ministrations to human life; and then, perhaps, having exhausted all the surplus of magnetic force at their command, the spiritual attendants are obliged to let their instrument down for a few minutes; it gets out of tune, so to speak, and then it may be swayed upon by other influences in this physical life, surroundings and conditions, and even waves of thought that surge and beat upon it, and therefore it may swing to an opposite condition and reflect or give forth that which is unlovely and crude. No doubt this has been so in certain cases; no doubt it will be so until man learns the delicate laws of his being and seeks to live in harmony with them.

Is the medium, then, to be blamed because, after weeks and months of kindly ministration and useful work, he may suddenly veer around and attempt or accomplish something in mortal life that is crude, carnal or unlovely? We must examine into the individual case closely and justly, before we can decide. If it be as we have said, then he is not to be blamed, because the conditions, and even the atmosphere in which he is plunged, are stronger than his own will and spirit.

But again, we may take an instrument of the same kind, and find that he is not well organized, that the animal nature is really more in the ascendency than is the spiritual, but possessing certain medial qualities of his own which may be useful to the spirit-world, he has been drawn under the influence of a spiritual guard, who use his organism for their own purpose. In this case, as in the first, the spirit attendants make use of their subject just as long as the magnetic forces will allow, then there may be a cessation of their work and their influence for a brief time, during which the personal nature of the medium may gain the ascendency, exhibiting itself in its own peculiar manner, through its own physical appetites and material avenues. If this be so, shall we blame the medium? Well, have we any right to blame any criminal or any ill developed human being who has been brought into this world through crude and unlovely conditions, given a warped, biased brain and organism, and bidden to make its way in life? Society condemns; man has come to do so; yet he must remember that it is the business of life, of humanity and of society, to afford its people the finest conditions and the grandest organisms possible for the development of that which is pure and good.

So with the medium of whom we speak: he has not been rightfully endowed; he has been robbed of his heritage, therefore he expresses, undoubtedly, the best he can, when in his normal condition, that which he feels. While we condemn the sin, we must have charity for the sinner, and remember that as man advances, not only in intellect but in spiritual growth, he will come to study the laws of heredity and of human life, and studying will seek to regulate his conduct by the knowledge he gains, in such ways as will give posterity the grandest conditions for the development of honor and of truth.

Q.—[By J. T.] Can spirits materialize through a medium apparently having that gift quite largely, and who is *conscientious* at *the time* the materializations are produced? Can that be genuine?

A.—A medium who is perfectly honorable and conscientious in her desire to be of use to the spirit-world, who has no intention of defrauding the public, or in any way prostituting her medial gifts to unworthy ends, will attract to her side spirits who are wise and tender and true, who will desire to make use of her gifts for the elevation of mankind and the dissemination of truth, and if such a medium possesses the power of materialization, then undoubtedly her spiritual attendants will experiment with her power and with the forces of her being, seeking to utilize them in such ways as will make them of benefit to mankind. Such a medium, you say, is honest, and possesses materializing power. Very well; as like attracts like, we have no reason to suspect that those spirits who attend her are dishonest; undoubtedly they are as pure and honorable as herself, consequently they will not seek to deceive; they will try to collect her forces, and of them build up, so far as they can, representations of human forms that will personate and bear the likeness of spirits who are present and desire to manifest to their friends. This will be a genuine manifestation of materializing power, and if such occurs in the presence of any medium, then, indeed, may it be accepted as genuine and as truly useful to the world.

Q.—Are there any on earth sufficiently informed of spiritual laws and operations to designate what conditions a medium shall be subject to at a séance, or what manifestations a spirit shall give to demonstrate his presence?

A.—No; because no mortal can understand the spiritual environment of a medium at the particular time of holding the séance, and consequently what might be perfectly fair and honest as conditions at one sitting, might be unfair and useless at another; therefore, no one here in the body has the right to dictate to spirits and to their instruments what shall and what shall not be done. But fair-minded, intelligent, honorable people, who desire to study the laws of mediumship, and to come into harmony with spirits from the other world in this, may make suggestions and counsel with returning spirits and mediums as to the best course to adopt in seeking the needed evidences of spirit power. Spirits never object to honest criticism, nor do they object to receiving suggestions and even advice from their mortal coöperators; indeed, they are very glad to enter into counsel with intelligent, unselfish mortals, who are not self-opinionated, who do not presume to dictate.

I believe this whole question of mediumship is to be more thoroughly understood in the next decade of years. It seems to me that mediums and their spirit attendants, as well as those who come seeking evidences of eternal life from such sources, will be willing by-and-bye to discuss and to consider the question and the laws of mediumship, and to submit themselves to the wise desires and regulations of the pure and good of spirit-life, who understand their earthly instrumentalities, and whose only desire is to help the race in its march of progress. I believe, friends, that much of this adverse criticism, and even anger, which is abroad to-day, will soften, become friendly and bearable, and that a harmonious condition will prevail, so that we shall be able to make a code of instructions and to give a system of what you may be pleased to call tests, which will be convincing to the world, but not degrading to the mediums or to the spirits who surround them.

All that we ask of our mediums is perfect honesty, and the desire to coöperate in good works with those who are wise and truthful from the spirit-world. All that we ask of our sitters is that they will deal fairly and honorably toward our mediums and toward ourselves; that they will not be unjustly critical to such an extent as to suspect and condemn before they find any evidence of fraud. If they will come together with their mediums in an earnest, sincere, honest manner, anxious to know only the truth for the truth's sake, not to support any pet opinion of their own, but for the benefit of humanity, I will guarantee, Mr. Chairman and friends, that the spirit-world will be able to do all that is needful in demonstrating the truth of spirit return, and in giving light, cheer and instruction to the human race.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 20th, 1888—*Continued from last issue.*

William Hayward.

Will you please announce my name, Mr. Chairman, as William Hayward, from North Attleboro', Mass.? I have had permission to speak in your glorious meetings, for such they are. I would like to say much more than I feel I shall say, because others are anxious to speak. I would like to have dear brother Gardner know that I have tried to pen a few lines with the help of others. Brother Charles is here, and mother, and brother Mason, for so I term him. Ann, learn a lesson from the little child, if you believe the good book, which you say you do. We read: "And a little child shall lead them." And passage after passage tells you that we do come to visit you. Oh! how strange that mortals will close the doors so tightly, so closely, for fear of some wrong. Now if we bring you evil, lock your doors as close as you please; but if we bring you good, or happiness, throw your doors open wide, for you will need no lock.

Charlie, it is all coming out right eventually; and I suppose you are anxious to know when. That information is ahead of you. We do n't go backward.

I have been looking over the messages myself, and felt if others could send a message I would try to do so; and as I gained permission I was only too glad to be able to announce even my name. Please circulate this, Charlie. I know you will, and they will see that William Hayward is n't *dead*, any more than Charles is. I thank you very much, Mr. Chairman.

Dr. Alfred Miller.

Will you please, Mr. Chairman, to announce Dr. Alfred Miller, from Fitchburg, Mass.? I have failed in the attempt to even give my name to the dear ones that are left. Mr. Russell asked me to say that he is present. He was the leader of the band at Lake Pleasant, and sometime will be able to speak for himself. Emma is with me—dear child! and I will say to those in the mortal, that father is not *dead*, only gone a little before; Oscar is here, and will in the near future send a message to his dear earth-mother. I know, dear child, I did all I could for your head, but the angels called you up higher.

I passed out rather suddenly at last. My angel mother with outstretched hands beckoned me up higher. There was a welcome in the air, and a welcome at the gate, and a welcome to the mansion the dear God had prepared for his children. I found, on entering the spirit-home, many disappointments, but all for the better, let me say. Do n't misunderstand, and think I was disappointed in my home. It was happiness beyond what mortal minds can conceive here, and I would not, as has been said, ask to come back and stay, but would ask them to open the spirit-door, and by so doing we gain happiness and progression.

I have tried in the halls to make myself known by name, but failed; then tried to make myself seen, that they might give some description of me. Now, the door is open wide. I have come in, and I know there will be those who will be glad to hear from me in Fitchburg, in Ashburnham, and in Westminster—for I was well known in those places.

Josiah Wilson.

You may say I lived in Haverhill, N. H., Mr. Chairman. My name is Josiah Wilson. I suppose I will have to say that I have tried before, but always failed. Now, as the channel is open, I would like the message to reach Joseph, my son, in Haverhill. I want them to know we are not so far away but that we are mindful of those that are left. Never have I had an opportunity of speaking to a mortal but once in all the years since I passed over. I assure you I do appreciate that one time; but now I know your paper will be sent, for you understand it will give some one pleasure to read it, and also will be gratifying to us to know they have interest enough in us to read the paper. I would like George to know I have kept my promise as soon as possible. George is a dear friend.

Timothy Corey.

Three different times have I tried to speak, not wholly from a selfish motive, but for the others that are left. You may place my name as Timothy Corey, of Brookline, Mass. I hope the family will be able to feel that I live, and yet have an interest in the children and my dear wife Sarah. I have dear ones in Philadelphia and in Boston; and I wish to be remembered to the gentleman who treated me so kindly in business affairs. I know in due time I shall be able to come into communication with my dear wife privately, for some things in business matters we rather hold back a little in public. I have been cognizant of what has been passing. I understand full well the intentions of the purchases; but I have tried through influence to give you caution not to go too fast, and I think you have heeded it.

This is altogether new business for me; but do not misunderstand me, and think that while I dwelt in the mortal I never did any thinking in regard to what you term Spiritualism. I think the *ism* should be left off; spirit is all there is, anyway. It makes no difference what creeds or dogmas you have—it is all spirit, as I understand it. I know you have bodies for covering, like an old coat; when one gets worn and won't bear patching, they give you a new one.

I went out rather suddenly. I found, on entering spirit-life, many old friends that I once knew here, and many that had passed on years before. Father often said, "Children, do right." That certainly do n't mean any wrong. Do right, and you 'll be much happier in spirit-life.

I know this message will reach the dear ones. I know Mr. C. will understand the meaning, as he will read the letter. A straightforward business man. That means a great deal. I am satisfied with Mr. Perry and Mr. Brooks.

Eunice Robbins.

Will you please, Mr. Chairman, to announce one to-day who has tried to come near enough to even give a name: Eunice Robbins, of Leominster, Mass.? I was a long time in the mortal, but when I laid down the burden of life it seemed as if I was young again. I felt none of the infirmities of age as I put on the immortal. The dear daughters and others were kind to me, and every want was attended to—mother must be looked after. I know they did all that willing hands could do for one, and I know that since I have crossed the boundary they have thought I must have been near to them, which is true. I thank the good angels that they helped me to know a little something of spirit return while dwelling in the mortal.

Darling children, I am happy in my spirit-home. I would not ask to return and stay, but I would love to have you seek every opportunity to come into communication with us. It will give us as much happiness as it can mortals. Only a thin veil hangs between us—it seems as if we can almost clasp hands together. We look at you, dear children, and see you plainly. But you will say you cannot see mother. We understand it, darlings, because this thin veil is between us. You try to look at us with the mortal eye, and we look at you with the spirit eye. Oh! I thank the Father that he, in his wisdom, made the wise provision that we should never die, but have everlasting life.

These flowers are beautiful, yet they hardly compare with ours in the spirit. The perfume is sweet, and we thank you mortals that you bring the flowers into the meeting, for it attracts us strongly here to you to-day. Not only myself but little ones come, so eager and anxious to find some loved one.

A little child has gone to the lady [pointing to a lady in the audience]. She is there beside you. Do not place her with the "dead," but clasp that little hand and say: "I know they will care for my darling in heaven." The little girl walks down the aisle, and stands by the lady on the end of the seat. I see the child that you have placed away as *dead*. No, no; gone to bloom in heaven, and every link in the chain will be made whole again. Beautiful thought with the mortal, but a beautiful truth and knowledge with us. We love to come into communion with you to-day. Please to say I live, and the mother watches over the children. Eunice Robbins.

Nellie Wheeler.

Father says if the guide gives me permission I had better speak. My name is Nellie Wheeler. Mother, I am not the little child you laid away; I have grown to womanhood in spirit-life, and have been spiritually educated, not as mortals are, mother. In all your trials your darling daughter has stood beside you often. When father came he knew his child readily.

I cannot reckon mortal time, never having been taught that. The name of mother I never was permitted to use; but to-day I love to repeat it, for it is sweet to me, and in heaven you will have your rosebud back again. Mother, remember when trials come through others, as you know they have done, look a little higher, and ask the angel-world to come nearer, nearer still, and I know, dear mother, while we keep our watch over you here, you will be happier in your spirit to feel that your Nellie lives in heaven. We are not all here, but father is here, and grandma Wheeler. I know you are anxiously waiting for a word from father; but do not be impatient, it will be the sweeter when it does come. Nellie Wheeler, from Lowell.

Willard Gale.

I would like to announce my name as Willard Gale, from Haverhill, Mass., better known as Ayer's Village. I have only come into communication with Hannah two or three times, but I did appreciate those times. Hannah, dear wife, in spite of all opposition go on, for it is a truth, God's truth, and it is no other. In the stilly hours of the night have I come so near that I placed my hand upon you, and I know you have realized at times that I was there.

Do n't place me too far away, but bring me a little nearer when you think of me. Many times mortals place us too far off—away in the northeast corner of heaven; but let me tell you we are much nearer than you think. Hannah, learn all you can this side. Mother is with me, and grandmother. The rest are not here to-day. Hannah, when you pass the boundary you will have a good body, a perfect hip; you will not have to limp or go with a crutch. Try to come into communication whenever you can. You will say: "Willard, it is hard for me to do it with my lameness," because you have to be dependent upon others. But what are we placed here for, if it is n't to help each other?

I know you will understand the meaning when other mortals do not. I am happy, and I wish not to come to stay; but let me say that I do wish to come and speak for myself. Go to Dr. Robinson's as often as you can, for they give you some words of comfort that you do not get in the other place you go to. I am present, or I should not know the difference. Hannah, not but a little time, at the longest, before you will join the happy number, and there will be no more broken hips, no more aches or ills, no more opposition; but all will be harmony and love and perfect peace.

I thank you very much, Mr. Chairman, for giving me the privilege. I have been here before, but it was n't your fault I did n't speak.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 27.—Warren Hunter; Nancy B. Doolittle; Nathan Chase; Helen M. Currier; Raymond Dodge; Aaron Cilley; Miranda Gleason; Ella Poole; Charles L. Brown; Alpheus B. Hoag; John B. Morrison; Alonzo Gildden; Sarah G. Emory Dyer; George Holbrook; Daniel Sanborn; Manson Gore.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

"FORTY YEARS ON THE SPIRITUAL ROSTRUM," by Warren Chase, has been published by Colby & Rich, of Boston. The work is "a sequel to 'The Life-Line of the Lone One,' an autobiography of the author, as The World's Child." In their advertisement of the book, Messrs. Colby & Rich say:

"No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism, and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them. As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work."

The book is lively and full of interesting reminiscences, and friends of Mr. Chase and other Spiritualists will certainly desire to possess it.—*The Truth Seeker, New York.*

Verification of a Spirit-Message.

ADELIA DE VERE MATHEWS.

IN THE BANNER of June 30th was a message purporting to come from ADELIA (misspelt Adelia) DE VERE MATHEWS, deceased. We accept the same as being from our daughter, and thank you kindly for its publication. MR. AND MRS. O. H. MATHEWS.

New Philadelphia, O., July 9th, 1888.

Passed to Spirit-Life,

Mabel Alice Bradley, wife of Harry Bradley, jr., of Buffalo, N. Y., aged 31 years.

Being naturally of a mild, sweet disposition, and possessing a heart always ready to sympathize with others in affliction, she won the affection of all who were brought in contact with her. As a wife, she was devoted to her household, and performed its duties always in a cheerful spirit. As a mother, she was loving, kind and forbearing, and never happier than when she was ministering to her little ones. As a friend, she was loyal and true. She was a firm Spiritualist, and faithful to her belief in the hour of dissolution. She was sensible to the last, and about ten minutes before death called for her children and kissed them. Her husband and four little ones—the youngest two years of age—are left to mourn the loss of a true wife and mother.

July Magazines.

THE HOMILETIC REVIEW.—In the opening paper of the "Review Section," Rev. Dr. Van Dyke, of Brooklyn, N. Y., endeavors to throw some light upon the declaration of Bishop Cox, that "Christianity needs no apology," and antagonizes the opinion of some that "every defense of Christianity in the pulpit is more hurtful than useful at the present time." It is interesting to note how the Doctor circumlocutes his subject, especially in view of the fact that truth is its own defense, and that it is idle to suppose there can be any greater or more powerful truth than "the Word of God." Rev. Dr. Colby of Dayton, O., follows the above with a discourse upon "The Temptations that Beset Intellectual Culture in the Ministry," containing advice and suggestions worthy of the consideration of every one who assumes to be a teacher of and an example for his fellows. An interesting, though evangelically biased account of "Japanese Preachers," is given by Dr. Griffis of this city. In it are the following proverbs of that people: "Proof is better than argument." "Clever preacher, short sermon." "The unskillful speaker is long-winded." "It is dark at the lantern's base." New York: Funk & Wagnalls.

THE WOMAN'S WORLD.—A portrait of Queen Elizabeth, from the painting by Zucchero, is the frontispiece, and "Woman and Democracy" the subject of the opening article, by Miss Julia Wedgewood. "Some Recollections of Cobden" are given by Lady Dorothy Nevill. The first part of an interesting sketch of Marie Bashkirtseff, the Russian painter, who, though deceased at the age of twenty-three, left two pictures judged worthy of a place in the Luxembourg, is contributed by Mathilde Blind. The narrative displays remarkable mediumistic gifts in its subject. Other interesting contents of this issue are: "The Endowment of a Daughter," by Emily Faithful, "A Woman's Thoughts upon English Ballad-Singers," by the Countess of Munster, and "Women and Club Life," by Amy Levy. New York: Cassell & Co.

HALL'S JOURNAL OF HEALTH.—Editorial remarks are made upon the new language proposed to be adopted by all civilized nations, *Volapük*, and E. D. Babbitt, M. D., calls attention to what he considers its defects, suggesting the need of a more euphonious combination than *Volapük* offers of vowel and consonant sounds. The third of the papers on "Mind Cure" is given, closing the series. An interesting variety of shorter articles, including seasonable instructions in plant propogation by slips, fills the remaining pages. New York: 206 Broadway.

HERALD OF HEALTH—Dr. M. L. Holbrook supplies the opening article, treating upon sundry matters relating to health. The departments of "Woman and the Household," and "Mothers and the Nursery," are well filled. New York: P. O. Box 2141.

THE QUIVER.—"Play-Room for Poor Children" sets forth a labor which is effecting great good in London, and suggestive of a "mission" in which tens of thousands in this country may engage with advantage to the rising generation and themselves. "The New Playground of Europe" describes a trip to Norway. Of the articles that follow are "Notes on Pews," "Historical Hymn-Tunes," and "Hilda's Sacrifice." Several serial stories are continued and a number of short ones given. New York: Cassell & Co.

THE ELECTRICAL ENGINEER considers "The Commercial Aspect of Electric Lighting." It gives an elaborate, illustrated article upon "High and Slow Speed Engines," and in its "Abstracts and Extracts," "Correspondence," "Reviews," "Electrical News and Notes," and "Inventors," gives a vast amount of practical information upon its specialty. New York: 11 Wall street.

THE PATH gives advice "To Aspirants for Chelaship," "Some Teachings of a German Mystic," "Conversations on Occultism," etc. New York: P. O. Box 2659.

THE THEOSOPHIST (June).—"Uttaragita," a paper read before a Theosophical Society in India, "The Physiology of Yogam," "Hypnotism in a Palace," details of a séance in the Royal Palace at Madrid, as given in Spanish papers, and "The Hindu Trimurti or Trinity," are the principal subjects treated upon. Madras, India: Conducted (*pro tem.*) by H. S. Olcott. For sale in Boston by Colby & Rich.

(From the St. Louis Medical Journal.)

Mr. John Bright on Compulsory Vaccination.

SIR—The opinion of Mr. Bright concerning the justice and expediency of compulsion in respect to vaccination, published in the leading journals, is a distinct advance upon any former utterance on this subject by this distinguished statesman. On previous occasions Mr. Bright has been content to stigmatize repeated prosecutions for non-vaccination with the penalties of fine and imprisonment as "monstrous," and to promise his support for a Bill to repeal cumulative penalties. He now regards all punishment as unjust, and would abolish the penal clauses of the Vaccination Acts altogether.

This abolition of compulsion in respect of Jenner's hotly disputed process is, permit me to say, the sum total of a contention which has been unceasingly waged by an ever increasing number of sanitary reformers for upward of quarter of a century; although the principle of compulsion was vehemently and influentially opposed at a much earlier period. The Right Hon. George Canning, in 1808, said: "I cannot imagine any circumstances whatever that would induce me to follow up the most favorable report of the infallibility of vaccination with any measure for its compulsory infliction." And in the same year Sir Francis Burdett, M. P., declared such an Act would be unconstitutional; while at a later period, when vaccinists were demanding coercion, Sir Robert Peel declared that he would be no party to such a despotic project.

And yet the most cruel and hard-hearted vaccination laws, described in the *Lancet* for June 13th, 1868, by an eminent surgeon, Mr. Brudenell Carter (himself a believer in vaccination), as "an aggregate of useless, meddlesome and mischievous legislation," were passed without previous inquiry as to their utilty or necessity, and have now been instrumental in coercing, fining, imprisoning and spoiling the households of tens of thousands of the most intelligent and upright citizens during the past thirty-three years.

It is now more than two years since an able scientific investigator, Mr. Alfred Russel Wallace, published two remarkable communications (in the *Pall Mall Gazette* for March 24th, 1885, and the *Manchester Examiner* for May 6th, 1885), in which he demonstrated that the alleged greater mortality amongst the unvaccinated, as compared with the vaccinated, is "a mere arithmetical puzzle, utterly valueless and delusive," and the writer demands, in the interest of the public, an independent inquiry, which, he says, "should be entrusted to men whose studies or special training have accustomed them to deal with complex masses of facts and figures, and to deduce from them sound and trustworthy conclusions."

To these articles, although widely circulated, there have been no answers. The demand for an impartial public inquiry is now supported by a large and influential body of Members of Parliament on both sides of the House.

Yours faithfully, WILLIAM TEBB.
Devonshire Club, St. James, London, Eng.

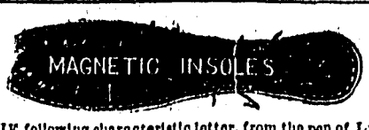
EVANS'S MENTAL CURE, VITAL MAGNETIC CURE.—The so-called Christian Science, or the no-disease theory, is proven to be a *mortal error* by the philosophy inculcated in the two treatises above mentioned.

The philosophy in the Mental Cure Book illustrates the utilizing of the mind and subtle healing elements, in the form of a self-cure process, and acts as an auxiliary to all modes of eradicating disease extant, and harmonizes the ancient record with the progressive age of to-day. The two books will be sent by mail on receipt of $2.68, by the publishers, Colby & Rich, 9 Bosworth street, Boston, Mass.

Cardinal Mazzofanti, the linguist, who is said to have known a hundred languages, declared that he never forgot a word he had once learned.

No man will ever live long enough to regret the good he has done.

Advertisements.



THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

DR. THACHER:

Dear Sir—Your Magnetic Shields have some merit, but on the whole I am inclined to call them a fraud. They soothe and vitalize the nerves, put new life into the blood, warm cold feet, build up the debilitated and consumptive, create a row among the old sinners in the constitution, and keep stirring them until they enter upon a war of extermination, or commit suicide to escape; put neuralgia and rheumatism *hors du combat*, make a weak man vigorous and saucy, and cure family quarrels where they originate in bad blood or depraved nerves; but they don't mend cork legs nor glass eyes, nor cure warts on an evil temper. They should be a specific for total depravity, alcoholism, and especially for debilitated pocketbooks. Here is where they fail. If you can improve them so that you can guarantee a perfect cure for financial fits, consumptive bank accounts and religious hydrophobia, your fortune is made. Then, as your best advertising card, I would advise you to cover the Brooklyn Tabernacle and its pastor, and if you cure him you need waste no more printer's ink. Yours for health,

LYMAN C. HOWE,
Fredonia, N. Y.

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No. 6 Central Music Hall, Chicago, Ill.
Jy7 13w*

Dr. F. L. H. Willis

May be Addressed until further notice,
Clenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

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Send for Circulars, with References and Terms.
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Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints as to the inharmoniously married. Full delineation, $2.00, and four 2-cent stamps. Brief delineation, $1.00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Ap7 6m* White Water, Walworth Co., Wis.

CUTTER HOUSE,

WICKETT'S ISLAND.

Open for the Season, 1888.

ACCORDING to the oft-expressed wish of Dr. Abbie E. Cutter, late owner and proprietor, the House will be kept open to guests and carried on as outlined in her notice in this paper, and we hope the friends and patrons of past years, and all who are interested to give the best conditions to those who have passed on to a higher life, will join us in our efforts to give our dear departed one the opportunity to demonstrate what was her highest and dearest object in life.

We have the strongest faith in her ability to return and continue the work she had so earnestly commenced for the benefit of humanity and the world, both for time and eternity.

We take this opportunity to thank the many, *many* friends who have written us such kind letters of condolence in our GREAT bereavement. Address

Je16 tf **W. O. CUTTER, Onset, Mass.**

Psychometric, Clairvoyant, AND Clairaudient Medium,

WILL diagnose and cure all diseases at any distance *without* the use of *medicine*. Diagnosis, $1.00; thirty entranced exercises, $10.00. Address GEORGE BANCROFT EMERSON, 1218 Michigan Avenue, Chicago, Ill.
Ap14 13w*

HEALING.

SEND One Dollar, a two-cent stamp, lock of hair, age, sex and one symptom, to 168 North Gilmore street, Baltimore, Md., and get a diagnosis by Spirit Dr. Rush, who has wrought many wonderful cures through the widow of Washington A. Danskin. 5w* Je30

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SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.
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THE Spirit Medium and Clairvoyant, will be at Lake Pleasant July and August to heal the sick and read the future. Has good lodgings in tent or cottage, at his old place, 43 Montague street. 4w Je30

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BUSINESS AND TEST MEDIUM, No. 411 Lookout street, Chattanooga, Tenn. 6m* Je23

BY DIRECTION of her guides, MRS. JENNIE CROSSE will remove to the country for a while, where she will continue to give Life-Readings for $1.00 and stamp, and answer six questions for 50 cents and stamp. Disease a specialty. Address West Garland, Me.
Jy14 2w*

Dr. Hardcastle's TOOTH-LIFE.

A Delightful Tooth-Powder.

This Powder thoroughly cleanses the teeth, hardens the gums, purifies the breath, prevents decay, etc.

Of the four pages printed matter accompanying each box of "Tooth-Life," old Dr. Blankman, after reading it, made this remark: "It is the best thing I ever read on the subject, and it is all true, too."

The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fail to find in the box of 'Tooth-Life' and four pages of information accompanying it, that which I positively declare to be, on authority of an experience as an American dentist and student dating from 1860, of infinitely more benefit than twenty-five cents' worth of anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a thousand times the amount of the investment."

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Purely Vegetable
(ALL SUGAR-COATED)
Medical Confections.
A Universal Blessing.
SUITED TO OLD OR YOUNG!

A PERFECT **Liver and Kidney Renovator** and **Blood Purifier.** Cleanses the entire system from all Biliousness and Blood Poisons from **Malaria,** etc. And cures **Headache, Backache, Side and Stomachache, Diarrhœa, Dysentery, Pains in the Limbs, Lameness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder,** and all other urinary ailments, etc. Also, **Rheumatism, Neuralgia,** and in fact almost all the various ailments of humanity.

PRICES: Trial box, 25 cents—by mail, 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes second size, $5.00; large boxes, $1.00; 6 large boxes, $5.00.

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I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of $1; Consultation fee $1; at office, 206 Tremont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass. July 19.

NEW SHEET MUSIC.

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QUARTET.

Words and music by Mrs. Sarah A. Van Blarcom.
Price 25 cents.
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DIAGNOSIS FREE.

SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich.
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WRITE a letter to your spirit friends and have it answered by *independent writing*. Questions upon *Health* and *Business* answered in same manner. Price $1.00. Address ANNIE LORD CHAMBERLAIN, Box 56, Mattapan Dist., Boston, Mass. 1m Jy7

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Mh3 tf

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Je23 10w*

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Jy21 1w*

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Jy21 1w*

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Jy7 13w*

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MRS. HATTIE YOUNG,

TRANCE and Business Medium, 22 Winter street, Room 16, Boston. 3w* Jy7

MRS. FANNIE A. DODD,

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Jy14 4w*

MRS. J. M. CARPENTER, 181 Warren Avenue, Boston, Tuesdays, Thursdays and Fridays. Examination by letter when patient is not present.
Je26 4w*

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Jy7 8w*

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What's to be Done?

BY N. G. TCHERNYCHEWSKY.

This novel and its author have a remarkable history. The work was written in 1863 in a St. Petersburg dungeon, where the author was confined for twenty-two months prior to being sent into exile in Siberia. The author was not only one of the foremost literary men of Russia, but one of the earliest and most influential of the Nihilists, and, though still in exile, he is looked upon by the Nihilists even yet with a peculiar veneration. His influence upon the youth of Russia was of the most extraordinary and wide-spread character, and was chiefly exercised through this romance, "What's to be Done?" The book was suppressed by the Czar, but not before it had had a large circulation. The Russian work is now rare, but it is read secretly in Russia still, where copies have been sold for a thousand roubles each. Though it has been translated into nearly every European language, this translation is the first in English.

Cloth, $1.00, postage 18 cents; paper, 75 cents, postage 10 cents.
For sale by COLBY & RICH.

THE TYLER BOYS.

BY F. M. LEBELLE.

This is a capital story, well written, lively and entertaining. There is as much dramatic interest in the affairs of these little people as in those of grown-up children upon a wider stage. The characters are so vividly portrayed that the reader can see them every one. The Spiritual Philosophy is nicely interwoven throughout. It is considered a difficult thing to write well for children, but this author has succeeded far better than the average of those who undertake it.

Cloth, 75 cents, postage 5 cents.

THE FAIRFIELDS.

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

Cloth, 75 cents, postage 5 cents.
For sale by COLBY & RICH.

THE INNER MYSTERY.

An Inspirational Poem by MISS LIZZIE DOTEN.

This Poem was delivered by Miss Doten at a Festival commemorative of the twentieth anniversary of the advent of Modern Spiritualism, held in Music Hall, Boston.

Price 25 cents, postage free.
For sale by COLBY & RICH.

Miscellaneous.

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Agents to Sell the Electro-Medicated Belts and Amulets,

MADE by directions of the beneficent band of spirits who have charge of the work at Wickett's Island, for the prevention and cure of Croup, Scarlet Fever, Measles, and all other diseases. They assist in developing spiritual gifts, and prevent evil or undeveloped influences. Agents can do much good, and make money. Enclose stamp for terms and best of testimonials. Address

DR. ABBIE E. CUTTER, Onset, Mass.

DR. CUTTER describes spiritual gifts and treats patients by correspondence. Diagnosis and advice, $1.00 and stamp. cowtf Mh17

Mrs. Sarah A. Danskin,

WIDOW of Wash. A. Danskin, still continues to practice in the New School of Medicine. Enclose one dollar, a lock of hair, and receive a correct Diagnosis of Disease. No. 1606 North Gilmore street, Baltimore, Md.
Je30 6w*

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BY C. P. LONGLEY.

"ONLY A THIN VEIL BETWEEN US." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents.

"WHEN THE DEAR ONES GATHER AT HOME." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents.

"HOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Shelhamer; Music by C. P. Longley. Price 25 cents.

"CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Eben E. Rexford; Music by C. P. Longley. Price 25 cents.

GOD, HOME AND NATIVE LAND. A National Temperance Ode. Words by Mary L. Sherman. Music by C. Payson Longley. Price 5 cents.

Beautiful Home of the Soul	25 cents.
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SECOND EDITION.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Prescriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerileness as well as the un

Banner of Light.

BOSTON, SATURDAY, JULY 21, 1888.

The Spiritualist Camp-Meetings.

Onset Bay.

Encomium to the old pump in front of Association Office. This was the first well dug at Onset, 1877, and is familiar to many:

Old Pump! round thy battered form gather old and young, rich and poor, with feverish tongues and parched lips, but with grateful hearts they turn away rejoicing.

Thy pure, cool, limpid waters are a nectar unsurpassed by man's invention. Dusty and travel-stained the weary traveler stops by thy side, eager for the cup that satisfies but does not intoxicate. All who come are gratified, and turn away with renewed vigor. A cooling draught from thy limpid depths gives a cheerful smile to many faces.

Thy presence maketh glad many weary hearts. Healing is in thy depths. Thy voiceless mouth discourseth volumes in the aid of temperance. Generously thou givest of thy bounty, and none are sent away unsatisfied. Little children hover round thee, and are never repulsed. Old age, having slaked his thirst, doffs his hat in thy presence, and wipes the perspiration from his brow with a feeling of thankfulness to the great Giver of all good gifts.

Silent and alone, firm, erect and unflinching, dost thou bare thy form to the cold blasts of winter. Snow, rain, hail, and the shriek of the angry winds have no power to move thee.

In the early spring, when the warm sun kisses the cheek of the blue waters of the Bay in thy presence, thou standest unmoved, unconquered.

Thou alone art ever the same to all men. Thou receivest all who come to thy side with the same civility. Thou art a lesson of patience, a monument of peace, a pattern of excellence, a bond of hope, a standard of purity, meekness, generosity, and all the attributes combined. Thou givest without stint or measure, and with no expectation of recompense. Thou needst no eulogy. Thy correct deportment and example are a silent reproof to intelligent but erring man. Thou art never remiss in thy duty. Yea, thou art a blessing in the land.

OPENING DAY.

"Let there be many windows in your soul,
That all the glory of the universe
May beautify it."

Sunday, July 15th, the morning dawned auspiciously—air clear and cool, with a gentle and invigorating breeze from the southwest, the waters of the Bay shimmering in the sunlight with dazzling brilliancy. Numerous birds were singing clear, sweet notes of gladness, and the saucy squirrel ran briskly about in search of an early meal. With all Nature clothed in her brightest dress, a person must be dull indeed whose heart is not filled with inspiration on beholding her most bountiful gifts displayed so lavishly all about us; for in drinking in this soul food, both heart and brain are refreshed. Oh, life is indeed charming! Who could wish, on such a day as this, they had never been born? 'Tis a grand, 'tis a glorious thought that we live, surrounded by so many blessings.

The cars brought many people to the grounds, and large numbers came to the Grove in teams from the surrounding country. The Camp-Meeting opened by the popular Middleboro' Band discoursing excellent music, and as the speakers came to the platform they seemed to catch the inspiration of the hour from the many bright upturned faces eager to drink in the thoughts as they flowed from inspired lips.

Mrs. M. S. Wood was the speaker of the morning, followed by J. Clegg Wright in the afternoon, after which Mrs. J. J. Whitney from San Francisco gave some excellent tests. Chas. W. Sullivan led the singing as formerly, while Mr. Frank E. Crane presided at the organ.

Concerts were given before each service and at noon in the Temple, and in the afternoon at the Onset railroad station.

NOTES.

A masked ball and fancy dress carnival will be given at the Casino the 25th, with prizes.

Mrs. Helen Walton of Brooklyn, N.Y., who has rooms at the Baker Cottage, corner West Central and 9th streets, receives her friends every Friday afternoon.

The Saturday evening dances at the Casino are well attended. Fancy bicycle riding and other entertainments later in the season.

The Saturday night dances at the Temple commenced July 14th.

Mr. H. A. Budington and wife are at Alcyone Cottage. Mrs. Carrie E. S. Twing arrived Saturday. They will be with us till Aug. 10th, whence they proceed to Lake Pleasant and afterward to Queen City Park.

The Associatoon has appointed a committee and appropriated funds for the prosecution of liquor dealers at Onset.

We are in receipt, at headquarters, of a printed petition in opposition to the passage of any Doctors' Plot Law in Massachusetts, which is being rapidly filled with names. Believers in medical freedom should not omit signing this petition.

The new Union Laundry on the moor is now completed.

Mrs. E. A. Wells, materializing medium of New York, and Dr. Henry Rogers and wife of San Francisco, are among the recent arrivals. It is said there are sixteen materializing mediums at Onset the present week.

Drowned in the Bay Saturday night, July 7th, Joseph Godfrey of East Wareham. The body was recovered Monday morning at ten o'clock. The deceased was a widower with one child.

We have on our table a new book in pamphlet form, entitled "Physical Proofs of Another Life," by F. J. Lippitt.

The Ladies' Industrial Union at the last business meeting voted to furnish street lights for Onset for the accommodation of residents all the year round; and Mrs. C. L. Woodward and G. F. Howe were chosen a committee to ascertain the required number and their desired location.

The People's Theatre has engaged the Temple for a series of plays, commencing with "Fanchon the Cricket" Monday evening, July 16th.

Mrs. C. M. Tinkham of Providence has hired the "Howard Cottage" on South Boulevard for the season.

Any one wishing a horoscope read cannot do better than call upon Prof. J. Lindall Basford, astronomer and astrologer, at Aquarian Cottage on Park street.

We are told that the Old Colony now sends out 1174 trains daily. Buy your tickets to Onset proper and patronize the motor cars to the grove; by so doing you are helping support the camp-meeting.

All Sunday trains now stop at Onset.

The O. B. G. R. R. Co. have built a bandstand at the Onset Depôt and engaged the Middleboro' Band to give concerts every Sunday afternoon from 4 to 6 o'clock.

The Children's Progressive Lyceum held its usual session at 2:30 P.M. on the 15th, under Mr. D. N. Ford's direction. The Lyceum is increasing in numbers as well as in interest. There were seventy-three children in attendance; sixteen in recitations; three in song. Little Lulu Morse sang and played an accompaniment on the banjo very prettily. Mrs. Gilbert, of Washington, made some very interesting remarks to the children.

In the notice last week of Mr. Sidney Howe's funeral the song "Beautiful Life" was finely rendered by Prof. W. H. Peck, instead of Prof. Phelps as stated.

The following have registered at headquarters during the past week:

Daniel Weston, Kingston, Mass.; A. Wyburn, Myrtle Johnson, Montreal; Hattie Smith, Brockton; Maude Howard, Campello; Dr. J. L. Paxson, Philadelphia, Pa., at 618 Sixth street; Mrs. Dr. Miller, Boston; Dr. Fred Crockett, 40 South Boulevard; Dr. Walter S. Eldridge, Boston, at Twelfth street, Francis Cottage; Charles H. Rand, New Bedford; Mrs. J. B. Arnold, at Bluff Cottage; Annie L. Peckham, Newport, at Bluff Cottage; Mrs. Luke A. Wood and two sons, Highland Avenue, Bryne Cottage; M. Eugenie Beste, Philadelphia, Pa., at Boulevard Cottage; Olivia F. Shepard, Boston, in tent near Highland House; Orin Shaw and wife, Fall River, at Forest Flower Lodge, corner Sixth and Longwood Avenues; Dr. H. G. Petersen (formerly at BANNER OF LIGHT Building), and Mrs. Petersen, 6 Worcester Square, Boston; Eulogia Prieto Santisa, Sagua la Grande, Cuba, W. I.; John W. Libby, Salem, at Greenleaf Cottage; L. L. Whitlock, Boston; N. R. Baker and wife, Topeka, Kansas; Thos. Benedict, sr., South Norwalk, Conn.; John W. Haines, Cambridgeport, Mass., at Glen Cove House; W. H. Boynton, Clinton, Mass., on Highland Avenue; Mrs. C. T. Crockett, tent on Prospect Avenue; Mrs. J. W. Whitmarsh, Neponset; Mrs. Elnathan Sherman, Rock, Mass.; Mrs. T. J. Lewis, Brooklyn, N. Y., at Marcy Cottage; Dr. J. L. Tryon, Brooklyn, also at Marcy Cottage; W. C. Tallman, Boston; Paul H. Collins, New York City, at Greenleaf Cottage; Nicholas J. Grace, Boston; Allen W. Lewis, Lynn, Mass.; R. A. Gage, Haverhill, Mass., at Hammond Cottage; Mrs. Susan Trow, Haverhill, at Batchelder Cottage; J. S. Richardson, Salem, Mass., at Hervey Cottage, Ninth street; Mr. and Mrs. G. S. Wood, Chelsea, at Bunker House; Albert F. Ring, Boston; George A. Palmer, Alice B. Palmer, Amos A. Kimball, Inez A. Kimball, Cedar Cottage, corner Twelfth and Union Avenue; Lizzie H. Richmond, Bridgewater; Fannie K. Sturtevant, Bridgewater, Mass.; Nelson Powell, Mary E. Powell, Rosa Burnett, Menden Centre, at Happy Home Cottage, Union Avenue; Warren P. Thaxter, Crawford House, Boston; C. B. Daniels, Holbrook, Owen E. C. Keith, Brockton, Mass., Dr. Phebe Crowninshield, of Lowell, Mass., at Gary Cottage; E. B. Perkins, Washburn House; Carrie E. S. Twing, Alcyone Cottage; Thos. M. James, Thomas Pelan, New Bedford; George B. Waterhouse, Passaic, N. J.; D. F. Buffinton, Somerset, Mass.; C. W. Sullivan, Eagle Lodge, Onset; Frank E. Crane, 659 Longwood Avenue; Simeon Snow, Cambridge, at Glen Cove House; Mrs. P. W. Groe, Denver, Col.; Mrs. H. D. Cook, Bloomington, Ill.; Mrs. F. B. Cleary, Lexington, Ill.; Dr. A. H. Richardson, Charlestown District, Boston; Charles H. Young, Lowell, Mass.; Mary E. Thompson, Longwood Avenue; Dr. S. B. Brown, Hyde Park, at Greenleaf Cottage; Joseph Handy, Boston; J. Lendall Basford, Aquarian Cottage; A. S. Hayward, Boston, Mass.; Mary H. Raymond, Washburn House; J. C. Davenport, Hartford, Conn.; Mrs. N. G. Aylesworth, San Francisco, Cal.; Amos Adams, San Francisco, Cal.; Dr. and Mrs. Henry Rogers, San Francisco, Cal., independent slate-writing and picture mediums; Geo. A. Barnes, Olympia, Washington Territory; William H. Hawkes, Boston; Mrs. Lena Strong, Boston, Mass.; Chas. F. Blanchard and N. L. Blanchard, Boston; W. R. Proctor, Sandwich; E. T. Pope, Sandwich; Mrs. Jennie K. D. Conant, Boston; James E. Elwell, Boston; Mrs. P. C. Rothermel, Longwood Avenue.

GUSTIN F. HOWE.

Headquarters Office, Onset, July 16th, 1888.

"Observer" writes: Eulogia Prieto Santisa, of Sagua la Grande, Cuba, W. I., together with a party of six from Boston, visited Onset last Sunday. Mr. Santisa—one of the prominent Spiritualists of Cuba—is a wealthy merchant now staying at the Tremont House, Boston.

Prof. J. R. Buchanan and wife and Dr. Petersen and wife were at the camp on Sunday. This was Prof. Buchanan's first visit to Onset; they dined at the Wasnburn House.

Prof. Butler (of the Esoteric Society, Boston,) and wife were also at Onset Sunday.

Dr. Shaw and wife, of Boston, are at the Union Villa; Dr. Brett and wife, of Boston, are staying at the Glen Cove House; Mr. Haines and wife, of Cambridgeport, are at the Glen Cove House; Mr. Haines is one of the officers of the Boston Spiritual Temple Society, also a good medium; Mr. Ring, Treasurer of the Boston Spiritual Temple Society, is also at the same house.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

With the next issue of THE BANNER the meeting at this place for 1888 will have opened.

The Worcester Cadet Band will arrive on that day, and for the succeeding six weeks we shall enjoy their inspiration. Whatever criticism may be made of the platform, the gospel of music is above censure. Prof. Ingraham has a fine musical organization at his command, and the Association was more than fortunate in securing them.

The regular list of speakers is somewhat varied, and includes the best talent upon the platform, which will doubtless draw "big" audiences. The Association did the correct thing in leaving Tuesday, Thursday and Saturday of each week for conference meetings, for although the list of speakers is an unpublished one, the interest will be none the less. There will be some able addresses at this part of the service, and we shall wait and watch as usual. Volunteers make good and efficient soldiers.

The present season concludes the original *régime*, as established by the projectors of this camp-ground. What the future will develop seems to be something of a study just at present. One thing is certain—there must be no back tracks, for the wheels of progress are not turning that way. A celebrated writer has said that the "past is secure." This is emphatically true of Lake Pleasant. May its future be full of golden fruitage which shall count in the hereafter.

SPECIAL NOTES.

The "Saratoga Special" will stop here. This is a compliment.

Mrs. Packard, of Albany, N. Y., is stopping at Auburndale Cottage.

John White, Esq., of Buffalo, is enjoying his suburban home here.

Mrs. M. V. Lincoln, of Boston, well known to the Spiritualistic societies of that city, has arrived for the summer.

Boating is a favorite pastime.

Mrs. Georgie Koerner, and son Raymond, of Buffalo, N. Y., are at "Buffalo Cottage."

Capt. A. W. Caswell, of Gardner, has arrived. His war record is of the heroic kind.

The Lake Pleasant Hotel is getting to be lively.

Charles E. Watkins, the slate-writer, and family have arrived for the season.

Mrs. H. W. Cushman, the musical medium, is at her cottage on Montague street.

The Dillingham Cottage is open, Mrs. J. F. Dillingham presiding.

Mr. Frank Crozier, the artist, of Readsboro', Vt., is having his rooms put in order. He will come next week.

A party of ladies from the West have taken Sylvan Cottage.

The post office is to be removed to the hotel.

Treasurer Tice is building an addition to his cottage on Lyman street.

A literary club has been formed at the 'Symposium" of George James on the "Bluff."

M. L. Fletcher and family, of Westford, have arrived to stay.

Moonlight parties upon the lake are the favorite enjoyment just now.

Mr. Merritt Mowry, the ice-cream man from Greenwich, N. Y., has arrived.

There are a large number of new comers in camp.

Mrs. M. E. Fitzpatrick, of Holyoke, is at the Gurney Cottage.

Cottages and tents are at a premium.

Six parties are to build six cottages on Ninth avenue, of a uniform pattern.

Miss M. C. Donnell, of Boston, is with Mrs. A. E. Blinn on Honto street.

Several of the members of the Worcester band will bring their families.

The train service this year will be most efficient. The "scoot train" will run as heretofore.

Rockingham County, N. H., will be well represented. The Boston & Maine railroad did the correct thing in putting on excursion tickets.

Dr. W. B. Mills, of Saratoga Springs, N. Y., informs us that we may look for him soon. He will receive a most cordial welcome.

A large delegation from Rochester, N. Y., is expected.

The train men say they meet lots of parties from the West who are talking of Lake Pleasant. The movement is growing.

The annual circular has been very widely distributed.

The political movements of the day create but very little interest at this camp-ground.

Flowers and plants adorn many a home here among the pines.

J. M. Y.

Lake Pleasant, Mass., July 14th, 1888.

Pilgrims to Lake Pleasant.—The Pittsburgh (Pa.) Dispatch states that the Spiritualists' Society of that city has under consideration the question of sending regularly appointed delegates to the Camp-Meeting at Lake Pleasant.

Lookout Mountain, Tenn., Meeting.

The first week proved to be of much interest, but was not numerously attended; still the officers of the camp feel encouraged, and think there will be larger crowds in attendance this year than as yet have gathered at Lookout. The Association is struggling nobly in a section where prejudice abounds, and where facilities for transportation are just being made for public accommodation. The future of this camp is a great one, and it should meet with more help from the friends in the North.

On July 4th a special celebration in honor of the natal day of the nation was held. G. W. Kates was selected as orator. He spoke at length upon "Freedom," eliciting much applause and receiving many congratulations for his effort. National songs were sung. Dr. Fuller also spoke eloquently, and Dr. Merrill gave several descriptions of soldier spirits and others present.

Saturday, July 7th, was "excursion day," and was highly enjoyed by all—especially those who went to the wonderful "Rock City." A night service was held on this date, during which Mrs. Claney, of Chattanooga, was controlled by the spirit of the camp's favorite, Mrs. S. A. H. Talbot, of Texas.

President Albert was the only person present aware of the demise of the good "mother in Israel," who was engaged to lecture at this camp. The intelligence of her decease was fraught with the influence of sorrow, and yet all felt that the dear one had attained a higher spiritual exaltation. A special memorial service is ordered for Monday, July 16th.

We copy the following report of the meeting held Sunday, July 8th, from the *Chattanooga News:*

"Yesterday morning Mrs. Cora L. V. Richmond delivered an address, her subject being, 'In My Father's House are Many Mansions.' It was a most interesting and touching discourse, and was listened to with the closest attention by the audience present.

"The hall was well filled in the afternoon, and the services proved quite interesting. They began with a selection by the musicians, 'Sweet Spirit, Hear My Prayer,' after which Mrs. McCan rendered a vocal solo with taste and expression. Mrs. Glading then took the platform, and delivered an address on 'The Origin of the Soul.' Her remarks were deeply interesting, and showed that she possesses ripe thought and the gift of eloquent speech. At the conclusion of the address Mrs. Glading gave a number of psychometric test readings of various articles selected from persons in the audience. Several of the readings were very successful, and proved that the medium possesses remarkable powers in that direction.

"Dr. Merrill next gave a few tests, some of which were correct, while others were not acknowledged publicly by any one in the crowd.

"Mrs. McCan gave another vocal selection in her usual artistic style; and a violin and piano duet, Schumann's lovely Traumerei, was next played with fine expression by Mrs. Ross and Mr. Cook.

"Mrs. Glading then gave remarkable writing tests. Several members of the audience were invited to the platform, the writer being of the number, and each in turn was told to place one hand on the medium's shoulder as she sat at a table with a sheet of transparent paper before her, and a lead pencil held tightly between the thumb and forefinger. Beginning at the lower left hand corner of the sheet, Mrs. Glading's hand traced a message, writing to the right, and in such a manner that when the transparent sheet was turned over the message could be plainly read, the words having been written backward. The reporter's message read as follows: 'You are not a Spiritualist at the present time, but you will yet advocate the truth. A spirit as near in love as a mother is with you, and you will soon make a great change in your life professionally.'

"The phenomena are very remarkable, and the lady certainly does some strange things which are not within our ken.

"The doxology was then sung, and the meeting was dismissed."

The largest night audience of the season assembled, and was a worthy compliment to the eloquent speaker appointed. Dr. George A. Fuller addressed the meeting, taking for his subject, "The Truth will make you Free." This speaker is a prime favorite, and his logical and practical discourses are much admired.

It is a matter of pride to see a younger generation of speakers coming on. They should all be sustained, but those fired with a grand inspiration and holy purposes in life should be supported and encouraged. Your correspondent will try to give you limited items of interest during the progress of the camp.

Those here seem to enjoy themselves. Surely the meetings are interesting, and yet there is a lack of *esprit* and codperation on the part of the Southern Spiritualists. Dr. Fuller, Mrs. Glading and Mrs. Richmond have worked hard; Dr. Merrill gives tests at each meeting.

The expressive and earnest speaker on the spiritual platform is the one who will win public attention.

Tuesday, July 10th, the conference was made interesting by Dr. Fuller, Mrs. McCan, Mr. and Mrs. Stevens, Mrs. Kates, Mrs. Richmond, Mrs. Glading and others.

The first mediums' meeting was held Thursday, July 12th, at which Dr. Merrill, Mrs. Kates, Mrs. Glading and Mrs. Claney took part. Friday morning the different mediums again gave evidences, concluding with a slate-writing test by Mrs. Anna Cissna of Cincinnati, O. It was her first trial before a public audience. She obtained four sides of slates full—two of which were from our newly arisen sister, Mrs. Talbot. The writing seemed to be natural to her, as was the message. It was a great success, and marks a new beginning of usefulness for Mrs. Cissna.

At night an excellent concert and "hop" was enjoyed by all. It was a meritorious display of talent that graced the concert part of the programme.

Saturday marked the appearance of the venerable Dr. Samuel Watson of Memphis, Tenn.

Saturday was excursion and rest day, but a conference was held at night, presided over by Dr. Watson. It was a meeting replete with good thought and interesting display of mediumship.

FIELD.

Verona Park, Me.

The sixth annual camp-meeting of the Penobscot Spiritual Temple will be conducted at Verona Park, Verona, Me., during the month of August.

The opening day will be on Sunday, Aug. 12th, and the closing session will take place Aug. 27th. Services commencing at 9:30 A. M., 1:30 P. M., and 7 evening.

Mrs. J. Wentworth, of Knox, Mrs. Adeline M. Glading, of Philadelphia, Pa., Miss M. T. Shelhamer, of Boston, and George A. Fuller, of Boston, Mass., are to be among the speakers and mediums present.

Messrs. J. B. Hatch, Sen., and C. Frank Rand, two veteran workers in the cause for the education of the children, will be present.

George Francis, of Manchester, N. H., will take charge of the entertainments at the Park for the season.

Invitation is most cordially extended to all mediums to join and assist in spreading the truth of immortal life and happiness.

Good table board can be had at the public dining hall, by single meal, day or week. A refreshment saloon will be kept in connection with the dining hall, supplied with the usual stock generally kept in them.

Lodgings can be obtained at the village, which is easily reached by the conveyances established, and a limited number of lodgings may be obtained on the ground. Tenting lots will be free.

The Boston & Bangor Steamship Company's steamers leave Boston daily (excepting Sunday) at 5 P. M., touching at Rockland early next morning, also at other landings on the river, arriving at Bucksport about noon. Excursion tickets can be had from Boston to Bucksport and return for $6.00, good on any steamer of this line. The steamer Rockland of this line, plying between Rockland and Bangor daily (Sundays excepted), leaving Rockland at one o'clock noon, touching at all the landings, and will make landings at the Park during camp-meeting, at camp-meeting rates. Persons wishing to visit the Park before or after the Camp Meeting should buy excursion tickets to Bucksport and return, which can be had on any of these steamers at reduced rates, and are good on any boat of this line. Regular Camp-Meeting rates given during Camp Meeting, which is about one fare for the round trip for landings on the river between Rockland and Bangor. The Bar Harbor and Bangor steamers will also issue tickets to those attending Camp-Meeting at reduced rates.

The Maine Central Railroad will issue round trip tickets at very low rates over their road to all who wish to attend the meetings. Ample conveyances will be afforded from Bucksport Village to the Park by carriages.

Officers for 1888: Dr. Charles F. Ware, President, Bucksport, Me.; Benj. Ryder, Vice-President, South Orrington, Me.; Carrie F. Wardwell, Secretary, Bucksport, Me.; Rufus H. Emery, Treasurer, Bucksport, Me.

Close of the Oakland, Cal., Camp-Meeting.

The Camp-Meeting at Lake Merritt Park, Oakland, Cal., that commenced June 3d, closed with appropriate services Sunday, July 1st. At the morning session Mr. J. J. Morse was the speaker. His subject, "The Crusades," was dealt with in the usual clear, forcible and impressive manner in which his guides treat all subjects brought to their notice for elucidation. Mr. Lillie added to the interest of the occasion by skillful rendition of choice vocal selections.

In the afternoon W. J. Colville interested and instructed a large and very attentive audience that in various emphatic ways manifested their appreciation of the efforts of himself and his guides.

In the evening, says the *Golden Gate*, the capacious tent was packed to its utmost capacity with a wide circle of standing attendants unable to obtain seats, to listen to Mrs. R. S. Lillie, who gave forth her inspirations in clear, ringing words that all could understand, and, it is needless to say, all fully appreciated.

Thus closed the fourth of these annual gatherings of the California Spiritualists at Oakland, the most successful of the series.

The Board of Directors of the Camp-Meeting Association for the ensuing year are: I. C. Steele, J. J. Owen, C. E. Eliot, Dr. G. J. Bentley of San José, S. B. Clark, Mrs. Eggert Aitken, Mrs. S. Cowell of Oakland, J. H. Shepard of Oakland, W. R. Colby, J. L. Bachelder of Tulare, and G. H. Hawes. At a meeting of the new board July 1st, the following officers were elected: President, I. C. Steele; Vice President, Mrs. Eggert Aitken; Secretary, Mrs. S. B. Whitehead; Corresponding Secretary, G. H. Hawes; Financial Secretary, C. E. Eliot; Treasurer, J. L. Bachelder.

Queen City Park, Vt.

To the Editor of the Banner of Light:

I have just received my excursion tickets from Boston to Queen City Park, Burlington. I have four different tickets: No. 1, good *via* Fitchburg and Bellows Falls, return the same route; No. 2, going *via* Fitchburg, Bellows Falls and Rutland, return *via* White River Junction, Concord and Lowell; No. 3, good *via* Lowell, Concord, White River Junction, return same route; No. 4, good to go *via* Lowell, Nashua, White River Junction, return *via* Rutland, Bellows Falls and Fitchburg. Nos. 3 and 4 good going until September 10th, good to return on until October 18th. Tickets Nos. 1 and 2 good going until August 20th, good to return on until September 20th.

To any one wishing to go to Queen City Park, I will forward one of these tickets by mail on receipt of post-office order for $9.00. *After* August 13th I will sell these tickets for $8.00. No tickets can be bought at any of the ticket offices in Boston for less than $12.00. I get these tickets at reduced rates by taking a large number of them. The best train to leave Boston is at 8 A.M. Yours very truly,

E. A. SMITH,
President Queen City Park.

Brandon, Vt., July 16th.

Ocean Grove, Mass.

The Twenty-second annual Camp-Meeting of the Cape Cod Spiritualists opened at Ocean Grove, Harwich, at 11 o'clock on the morning of Sunday, July 15th.

The following officers were elected for the ensuing year: Dr. H. B. Storer, President; Ephraim Doane, Vice President; Mrs. Bangs Nickerson, Secretary; Mrs. Love C. Howes, Treasurer; E. Doane, T. B. Baker and Isaac Smith, Finance Committee.

The exercises opened with singing by the choir, followed by a poem, "Spiritual Presence," by Miss Jennie B. Hagan. Dr. Storer delivered the morning lecture, taking for his subject the poem of Miss Hagan.

The afternoon service opened with singing by the choir, invocation, and an address on "Psychic Force," concluding with an inspirational poem by Miss Hagan.

A conference meeting was held in the evening.

There was an unusually large number present for the first day.

The meeting will continue until Aug. 1st.

A large number of well-known lecturers and test mediums have been engaged to speak during the sessions. The meetings will be conducted throughout by Dr. H. B. Storer.

East Portland, Oregon.

The Clackamas County meeting closed after a ten days' session at New Era. We had an unusual rainy time, but all present enjoyed the services. Many good tests were given from the platform by Mrs. Ladd and Mrs. Brown. Many strangers were present who never attended a Spiritualist meeting before, and by what they saw and heard were set to thinking as they never thought before.

We had fine music and singing, furnished by Mr. Cruse, Mrs. Holland, Mrs. Buckman, Mr. and Mrs. and Miss Chesbrow. Miss Chesbrow is a fine organist and singer; she is but ten years old; a little brother of her's, eleven years old, and others, assisted in singing, much to the credit of all.

We decided to hold a State Camp-Meeting commencing September 10th, to hold ten days or two weeks. There will be some cottages built upon the grounds before the State Camp. I am building a three-room cottage, and two other parties and myself are building a dancing hall, 24x46, with spring floor. Some object to dancing in the lecture hall, and I am determined to give the people amusement.

We cannot "dash out" like your Eastern people, but we can do right at least.

Our grounds are all arranged in lots, and are leased for a term of years at very low rents. We are to have some good mediums at the fall meeting. We would like to see some of the Eastern mediums here.

There is an open field for a good materializing medium, and in fact for any good test-medium.

July 4th. M. F. MOORE.

Mr. Baxter at Wachusett Park, Mass.

To the Editor of the Banner of Light:

Sunday, July 15th, was the occasion of the Spiritualists' Annual Grove Meeting at Wachusett Park, one of the most attractive spots in the State, on Wachusett Lake, foot of Mt. Wachusett. The day was auspicious, and hundreds from Clinton, Princeton, Westminster, Ashley, Fitchburg, Gardner, Sterling, Berlin, Worcester, were in attendance.

10:30 and 1:30 o'clock were the hours of service. J. Frank Baxter was the speaker, and was cordially received on this his third yearly visit. "What has the Spiritual Platform to Offer that can be Gained from No Other?" was the theme of Mr. Baxter's morning lecture, and that of his afternoon remarks, "How Came I to be a Spiritualist, and Being One, how Came I a Public Advocate." His narration was an intensely interesting one, occupying an hour and a half in its delivery. A descriptive séance followed. Absolute proof was given of spirit presence to the unprejudiced, and nearly all exhibited offered problems that no theory, aside from the spiritistical, could account for.

Considering the great promiscuity of a grove audience, the results obtained through Mr. Baxter's efforts of lecture, song and mediumship were more than ordinarily satisfactory.

A second gathering this season was decided upon favorably among the chief concerned. Mr. Baxter's services could not be secured, he is so fully engaged; but an effort will be made to get some exponent of the Spiritual Philosophy who can render efficient service.

N. B.—An organized management is needed to develop these meetings, relieve individuals of burdens, and equalize expenses. By such means not only could expenses be easily covered, but an overplus, to serve as a standing fund to meet future emergencies, created. The reporter, who is interested, hopes this suggestion may lead the several concerned to definite action in a matter of so great importance.

WACHUSETT.

Letter from Robert Cooper.

Messrs. Colby & Rich:

I am pleased to learn from *Light* and *Medium* that through your instrumentality an important addition has been made to the Testimonial Fund my good friends, Mr. and Mrs. Tebb, have inaugurated in my behalf. I am sure I feel very grateful for your generous coöperation, as well as for that of those who have responded to your kind and considerate appeal.

My requirements are few, and it is a satisfaction to feel that through the assistance of a few friends these will be supplied, and that I shall be placed beyond the reach of want.

I take as much interest as ever in our good cause, and do what I can to promote it. In this town there is more interest than ever, and a greater disposition to regard it favorably. Some of the clergy, however, are still opposed to it, and occasionally, like your Talmage, make an onslaught on it; but this only excites inquiry, and helps rather than hinders, for Truth, like a torch, the more it is shaken the more it shines.

Soon after my return from America, I agitated the Sunday question, and have succeeded in getting the day observed in a much more liberal and rational manner. I therefore have the satisfaction in knowing that my efforts in the cause of Truth and Progress have not been without result.

I do not expect to visit America again, and therefore shall not be able to see the faces of old friends any more, but hope to meet them again some day on the other side.

With the kindest regards,

Fraternally yours,
ROBERT COOPER.

Eastbourne, Eng., July 4th, 1888.

An Experience in Point.

To the Editor of the Banner of Light:

In the last number of THE BANNER Peter H. Kent asks a question regarding the whereabouts of a spirit when the mortal is under the influence of an anæsthetic. I will relate an incident that transpired in my office a few years ago: A lady came in to have a tooth drawn. I administered what is called "laughing gas"; the effect was very pleasant. I removed the tooth, and might have taken out several without causing any pain.

As soon as she commenced to regain consciousness she began to sob, and tears flowed down her cheeks. Soon she said: "Oh! I would take it again. I was with Georgie." I looked up to her husband, who was standing near by, and noticed that tears started in his eyes; he said: "That was our little boy we lost two months ago." I told them I had no doubt but that she saw her boy.

From my experience I should say that people under the influence of anæsthetics do occasionally come in contact with spiritual life.

Greenfield, Mass. JOSEPH BEALS.

Return of Walter Howell.

To the Editor of the Banner of Light:

Your readers may perhaps be interested to learn of my safe arrival in this country after a hurried European tour. I will not occupy time or space with details of my trip, but merely say that I had an enjoyable time. On Saturday, the 21st inst., I shall commence my work at Cassadaga Lake, and remain there until the end of the camp season. My engagement list is full until the end of 1888. I am open for engagements early in the new year. Letters may be addressed to me at 248 No. Division street, Buffalo, N. Y. During the month of September I am speaking in several places in Western New York and Northwest Pennsylvania. During the Sundays of October I occupy the rostrum in Buffalo. November and December I speak for the Society of Union Spiritualists in Cincinnati.

WALTER HOWELL.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Hon. Warren Chase is at the Mount Pleasant Camp-meeting, Clinton, Iowa, where he may be addressed till Aug. 25th. He will act as agent for THE BANNER and all books and publications of Colby & Rich. Any books on our catalogue may be paid for to him, and they will be promptly mailed: A good opportunity for the Western friends to escape risks in mailing prices, etc.

J. Frank Baxter will be the speaker of the day at the Parkland Camp-Meeting, near Philadelphia, Pa., on next Sunday, July 22d. The week following, as announced, he will conclude his season's work in Plymouth County, on Sunday, 29th inst., being at Hanson.

Mrs. Jennie K. D. Conant, inspirational trance speaker, having been restored to health by spirit power, arrived at Onset on Saturday, July 14th. Herself and husband are occupying the Park-street tent, near the Spiritual Temple, where she will be pleased to meet with her friends. She is now ready to answer calls to lecture and give psychometric readings for fall and winter. Societies desiring her services can address her at Onset Bay until further notice.

Miss M. T. Shelhamer speaks at Onset Bay Camp-Meeting on Saturday, July 21st, and Sunday, 22d.

W. J. Colville will lecture until further notice every Sunday in College Hall, 106 McAllister street, San Francisco, Cal., at 10:45 and 7:30.

J. J. Morse speaks every Sunday evening, at eight o'clock, in Washington Hall, 35 Eddy street, San Francisco, Cal.

Frank T. Ripley, who has been very successful as a lecturer and platform test medium in Montreal, Canada, of late, will return to Boston on or about Aug. 6th, and can then be found at 156 West Brookline street.

MR. JOHN BULLENE, husband of the eloquent Mrs. Emma J. Bullene, passed to spirit-life from Central City, Col., June 20th. The funeral services were held on the 24th. Mrs. Bullene will in September, it is expected, return to Denver. Our sympathies are extended to this worthy lady, whose platform work in the early days of the Spiritualist movement has proved of great and lasting benefit.

MRS. ELIZABETH LOWE WATSON, of Sunny Brae, Cal., has just been called to part with the material presence of her son Will—a promising young man, whose twenty-three years on earth gave prophecies for the future which the spirit-life must now unfold.

JOHN H. OWEN, elder brother of J. J. Owen, passed to spirit-life, June 28th, at St. Cloud, Minn.—leaving the editor of the *Golden Gate* the last survivor in the mortal of a brotherhood of seven sons.

BEAUTY of Skin & Scalp RESTORED by the CUTICURA Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin, and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Dull Aches, Pains, and Weaknesses instantly relieved by the CUTICURA ANTI-PAIN PLASTER, the only pain-killing plaster. 25c. F4

FORTY YEARS

ON THE

SPIRITUAL ROSTRUM.

BY WARREN CHASE.

A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

The World's Child,

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convulsions, Personal and General, resulting in a Social Effort by the Author.

II. Birth of Spiritualism—Failure of Fourierism—Political Career Opened, and Sketches on the Path of Life by the Crooked and Tangled Line—The First Spiritual Paper, *The Univercœlum*, and its Objects Explained.

III. Early Work—Boston *Investigator—Univercœlum, Spirit Messenger*, and Early Workers, etc.

IV. Catalogue of Names and Short Biographical Notices of Early Workers and Persecutions.

V. A Brief and Brilliant Political Career.

VI. Threading my Way along the "Hard Road to Travel On"—Incidents and Events in the Path of Life.

VII. What I have learned from Forty Years' Intercourse with Spirits—Sexual Life in the Spirit-World—My Social, Political and Religious Creed, etc.

VIII. Extracts and Scraps of Correspondence running through Many Years, with Various and Progressive Ideas on Spirit-Life and Intercourse; with Scraps from my Scrap-book worth keeping and largely variegated.

IX. Poetical Selections from Various Sources, Personal and General—Good and Poor, but not Bad, greatly mixed, In Published and Unpublished Scraps

HARVARD COLLEGE
JUL 26 1888
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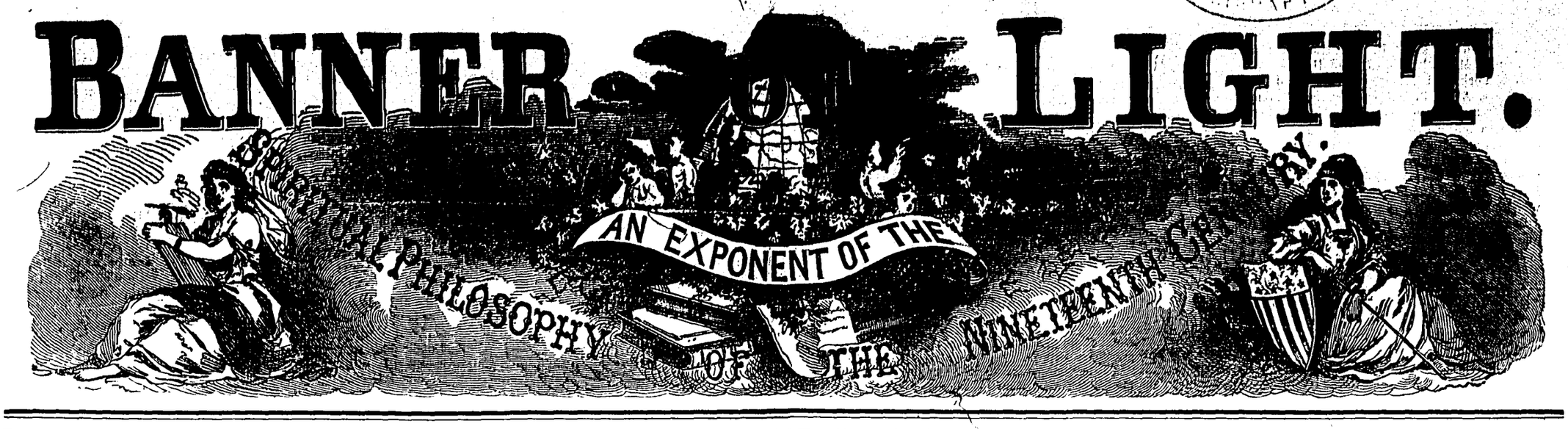
BANNER OF LIGHT.



VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, JULY 28, 1888. | $3,00 Per Annum, Postage Free. | NO. 20.

TABLE OF CONTENTS.

FIRST PAGE.—*Spiritual Phenomena:* The Spiritualistic Experiences of Prof. J. W. Cadwell, Mesmerist.

SECOND PAGE.—*Banner Correspondence:* Letters from New York, Connecticut, California, and Massachusetts. All True Spiritualists. *Poetry:* Mount Everest. *The Spiritual Rostrum:* "Every Soul that has been Touched by Death has Part in these Exercises." New Publications.

THIRD PAGE.—*Original Essay:* Religion and Reason. Driven Out of Spain. Vermont. *Poetry:* My Own Shall Come. July Magazines, etc.

FOURTH PAGE.—Prisons and Prisoners. "The Story of a Great Delusion." Spiritualism in England. To Proclaim the Truth, etc.

FIFTH PAGE.—Woman and the Law. All Sorts of Paragraphs. Natural Gas at Newburg. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages.

SEVENTH PAGE.—Prof. Kellar Again. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Spiritualist Camp-Meetings, etc.

Spiritual Phenomena.

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

NO. TWENTY.

As our highly esteemed friend, the Rev. Mr. Talmage, has recently repeated a public delivery of his sensational sermon on "Spiritualism," I would like to review a small part of it in connection with my "Experiences" with the phenomena upon which that subject bases its claims as an indisputable truth. While Talmage lives he will undoubtedly help us keep this subject before the people. The report in the Hartford, Conn., *Telegram*, April 29th, 1888, of the delivery on the preceding Sunday, in the Brooklyn Tabernacle, is nearly word for word the same as that printed in the Kansas City *Times*, April 28th, 1884. The *Telegram* reports him as saying of Spiritualism: "An unclean, adulterous, damnable religion. Not a madhouse but has its victims. The Bible is enough for us to know of the future."

His text was a part of the plain and simple narrative of Saul conversing with the spirit of Samuel through that spiritual medium, "the woman of Endor": I. Sam., xxviii: 7-8; and I know of nothing in print that so fully proves Spiritualism true, and the Rev. Mr. Talmage wrong, as that text. He described at great length, in his own peculiar manner, that remarkable séance: "I see her," he said, "waving a wand, or stirring up some poisonous herbs in a caldron, or hear mutterings over some incantations, or stamping with her foot as she cries out to the realm of the dead: 'Samuel! Samuel!' Lo, the freezing horror! The floor of the tenement opens and the gray hair floats up, and the forehead, the eyes, the lips, the shoulders, the arms, the feet, the entire body of dead Samuel, wrapped in sepulchral robe, appearing to the astonished group, who stagger back and hold fast, and catch their breath and shiver with terror. The dead prophet, white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul and cries out: 'What did you bring me up for?'.... And lo! the floor again opens.... Nothing is left in the room but Saul and the two servants, and the spiritual medium, and the sculptured images, and the divining rods, and the bottles, and the vases, and the poisonous herbs. Oh! that was an awful séance!"

I should think so, if all that happened. Instead, I think it the most untruthful and extravagant exaggeration of a Bible statement I have ever known a minister of the gospel to make. Continuing he said: "I learn first from this subject that Spiritualism is a very old religion, ... a doctrine with which many of you are already tinged." Following this he gave an account of the origin of Spiritualism at Hydesville and accounts of ancient manifestations: "Nothing," said Mr. Talmage, "in the spiritualistic circles of our day, has been more strange, mysterious and wonderful than things which have been seen in the past centuries of the world," many of which he describes, and then asks: "What does God think of all these delusions?" and then he tells what he thinks: "He thinks so severely of them that he never speaks of them but with livid thunders of indignation. He says 'Thou shalt not suffer a witch to live.'"

Now, seriously, Mr. Talmage, what shall be done with her? Why, break that other command of God, which the Bible says he wrote with his finger on a table of stone, "Thou shalt not kill," and kill her at once.

Did God give two directly opposite commands, one to kill and the other not to kill? If he did, it is not difficult to surmise which one Talmage would obey, so far as modern "witches" or mediums are to be dealt with.

Are both those contradictory commands from God? Are either of them? Are any of the Bible statements concerning Saul or witches reliable? "Search the Scriptures" and see.

In I. Sam., xxviii: 6, we read that "Saul inquired of the Lord.... And the Lord answered him not." In I. Chron., x: 13-14, we find a positive denial of that statement; and instead, that the Lord slew him because he inquired not of the Lord. In I. Sam., xxviii: 17-18, we read that God killed him because he did not execute the "fierce wrath of God" upon Amelek, which was, to break that command, "Thou shalt not kill," and utterly destroy an entire nation—men, women and children—for something that their ancestors had done nearly four hundred years before Saul was born!

As the Bible contains three plain contradictions about the death of Saul, which one is true? And which two are not true?

In his sermon, as printed in the *Telegram*, Talmage said: "Some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after a while may be demonstrated." After making the above positive assertion, he contradicts it by saying: "Ventriloquism, legerdemain, sleight-of-hand and optical delusion account for everything." Oh! Talmage! your statements are as contradictory as those quoted from your Bible; and are they more reliable?

Further on, Talmage said: "I further indict Spiritualism for the fact that it is the cause of much insanity. There is not an asylum between Bangor and San Francisco that has not the torn and bleeding victims of this delusion." Is that statement true? Is it more disastrous than the "delusion" of modern theology?

My eldest sister died at the age of twenty-two years unconverted. At the open grave my mother laid her head on my shoulder and cried out in agony, "My God, shall I never meet my first-born child in heaven?" My mother never smiled again. The hideous, heathenish, hellish, Christianized thought that her child must wail with the damned in hell forever, as taught in the Congregational church, of which she was a member, made my mother insane; and for many years she was in the Insane Asylum at Northampton, Mass.; and with her there were the crazy wives of two Congregational clergymen. Having heard a minister of the gospel make a statement in his pulpit similar to that made by Mr. Talmage, I inquired of Dr. Earle, who then had charge of that Asylum, how many of his nearly four hundred patients were made crazy by Spiritualism? He answered, "Not one." I asked, "How many by religion?" He said, "Over thirty."

I would risk my life against a dime that there are more than one hundred in the asylums made crazy by religion of the kind Mr. Talmage preaches, to one by Spiritualism.

In his sermon, Talmage said that a steamship was delayed on the ocean by machinery breaking; and the friends of the passengers consulted spiritual mediums, who said that the vessel was lost; and "women went raving mad," and when it finally came into port all safe, many of the passengers found their friends crazy in insane asylums. Do people usually become insane when they learn—no matter how—that their friends are lost at sea? If so, we shall need more asylums soon. I think that statement of Mr. Talmage the most senseless I ever knew a minister to make. His entire discourse was a series of bitter misrepresentations, except his individual experience, of which he says: "Almost every man has at some time had a touch of hallucination. Some time ago, after I had been overtempted to eat something indigestible before retiring at night, after retiring I saw the president of one of the prominent colleges astride the foot of the bed, while he demanded of me a loan of five cents!"

One more quotation from his sermon: "And I have to tell you now that Spiritualism finds its victims in the troubled, the sick, the bereft. That is why I hate Spiritualism. It takes advantage of one in a moment of weakness, which may come upon us at any time. We lose a friend. The trial is keen and sharp, suffocating, almost maddening. If we could marshal a host, and storm the eternal world, and recapture our loved one, the host would soon be marshaled. The house is so lonely. The world is so dark. The separation is so insufferable. But Spiritualism says: 'We will open the future world, and your loved can come back and talk to you.' Though you may not hear his voice, you may hear the rap of his hand." Talmage goes on to explain how, by the different number of raps, communication can be had with the invisible hosts of the unseen world. He "hates" it, because it brings consolation to mourners whose friends go down in death: consolation such as his Christian religion cannot, unless both dead and living believed in Jesus.

"Put your hand," says Talmage, "in the hand of the witch of Endor" (who in the Bible is called a "woman" eleven times, and not once a "witch,") "and she will lead you to bottomless perdition, where she holds her everlasting séance."

He gives one instance of a Spiritualist having suicided; but fails to mention that a New York paper recently chronicled the fact that two clergymen had just done the same thing. He closes his sermon with this quotation from his Bible: "My spirit shall not always strive." No. According to Talmage's belief, when the realities of death begin to come over you, and you for the first time realize your danger and feel your need of aid, the "Holy" Spirit will refuse to help or "strive," and "when your fear cometh laugh at your calamity." [Bible.]

In the Utica *Daily Herald*, April 9th, 1884, is a sermon delivered by Bishop Foster, at the Methodist Conference, then being held in Rome, N. Y., on "Bible Prophecies and their Fulfillment." Among other things Bishop Foster said: "We stand in the grip of the greatest battle of infidelity of the ages, waged by the greatest minds.... Men may predict, but not prophesy, foresee. If I shall be able to show that there was a class of men back in those Bible times who did foresee events that did come to pass in the future, without connection with the past, then I ask: How did they do it? From our end we say, it was because God was in them. Tell me, skeptic, if you do not accept that theory how you will explain it? All talk of hypothetizing is empty; but you will agree with me that those men must have had a peculiar intelligence to see into the future as well as into the past."

Did Bishop Foster ask that question with an honest desire to get at the truth? If so I would like to answer, not "because God was in them," but because they were gifted with clairvoyant vision, or were entranced, or in some way influenced by excarnated human spirits. Some may ask why I think so?

If I can prove that mortals, while entranced, do "prophesy," do "foresee events that come to pass in the future without connection with the past," in this age of the world, and that the controlling intelligences claim to be human spirits, then I shall have proven that it was not "because God was in them" (for he would not misrepresent himself), and shall have answered Bishop Foster's question "scientifically"; and proven also that modern prophecies are as reliable as any that are recorded in the Bible.

In the Portland, Me, *Daily Advertiser* of Jan. 5th, 1887, there is nearly a column referring to just such a prophecy, made on the preceding Friday afternoon, and its remarkable fulfillment on the following Saturday forenoon. And the names and residences of several well-known and reliable witnesses thereof are given, thus presenting as strong proof of this fact as can be found for anything in the Bible.

This prophesying was simply the result of my mesmerizing a lady whom I had never seen or heard of until that afternoon.

Before I removed the mesmeric influence, she became entranced by what claimed to be an excarnated human spirit, who said that on the following day I should mesmerize another lady, who would have her upper teeth extracted painlessly while mesmerized; that the dentist would get a larger man to help, and be unable to get a fragment of one of the teeth. I would like to ask Bishop Foster: Was there any connection between that "prophecy and its fulfillment"? Between "the present and the future," in that particular case? Could any mortal have known that on the morrow a lady, who at that time had not thought of having teeth extracted while in the mesmerized state, would have several taken out while in that condition? Could any mortal, through any of the five senses, have known that one of those teeth would come so hard that the dentist could not extract it alone? Could any one have known beforehand that he would get a "larger man" to assist him? or have known that while both men were using their combined strength one tooth would break off, and, after being crushed, one fragment could not be taken out? or have known that during the difficult operation there would be no pain? All these predictions were minutely fulfilled on the following day, Jan. 1st, 1887, in Dr. Fernald's office, 216 Middle street, Portland, Me.; and the names and residences of the witnesses were given, as previously stated, in the Portland *Daily Advertiser* on the day and date already given.

It is self-evident, therefore, that a fulfilled prophecy is not evidence that "God was in the prophet" in the sense Bishop Foster intimated.

A lady who formerly resided at 59 Washington street, Boston, Mass., after being put into a mesmeric trance on a Monday, was controlled by a spirit who said that my wife left home on the previous Saturday, and although she then expected to return on Tuesday, she would not until the following Saturday. My wife was visiting a brother over one hundred and fifty miles from Boston, and at that time expecting to return home on the following day, but the sudden illness of another lady made it necessary for her to remain, and she did not return, as predicted, until Saturday. There certainly was no connection between the "present and the future" in this case.

Mrs. Gladwin, wife of Dr. D. W. Gladwin, of 67 Arctic street, Bridgeport, Conn., can testify to the truthfulness of this prophecy and its fulfillment.

Dr. Gladwin has quite recently been publicly healing the sick in Unity Hall, Hartford, Conn. The Daily *Courant* of that city, May 22d, 1888, has a lengthy notice of several remarkable cures performed by him and his associate in the above hall. About four years ago I met Dr. Gladwin at Lake Pleasant Camp-Meeting. Out of mere curiosity he called with me on Sue B. Fales, a well known medium, for a sitting. She said to him that in the near future he would become one of the most successful public healers in the United States. 'I can see you," she said, "on the platform in a large public hall that is crowded with people, healing the sick, lame and blind." He laughed at her predictions. At that time he did not believe that many people could be healed by magnetism, much less that he could cure by that means, as he had never tried to do so.

Since that prophecy, circumstances over which he had little or no control have brought about that very thing; and since that time, to my certain knowledge, he has stood on many a platform, in crowded halls, healing the sick; in Cincinnati, Trenton, Newark, Norwich, Hartford, and other cities. When that prophecy was made there was no probability of its fulfillment, and no possible connection between the "present and the future."

William D. Hilton, of Providence, R. I., who I think was Superintendent of the Providence and Worcester Railroad, was possessed of the gift of prophecy, or clairaudience. A freight train from Worcester was side-tracked late one afternoon in Providence. There were, however, two cars too many for that track, and as it was nearly time for the Boston and New York express train, the danger signal-lamp was lighted. Before the main track was cleared, Mr. Hilton heard a voice close to his ear say: "Hilton, that signal-light will go out." He ran to the rear end of that freight train, took off the red lantern, and hurried up the track until he had passed the signal-light and saw that it was burning brightly. At that moment a sudden gust of wind, or some other cause, extinguished it, and the headlight of the incoming locomotive was already in sight. By swinging the red lantern he succeeded in stopping the train, but not until it was within four feet of the rear freight car.

There were six coaches in the approaching train, crowded with passengers rushing on to instant death; and but for the fact that Mr. Hilton possessed the gift of "witches," and that some invisible intelligence knew that the signal-light would go out, there would have happened that night one of the most fearful railroad accidents known on this continent. There certainly was no connection in this case with the "present and the future." Hearing of this, and wishing to know the exact particulars, I called on Mr. Hilton, and at my request he gave me the facts, not only of this case but others as remarkable as this, in writing, which I hope to insert in my forthcoming book of "Experiences."

My second son wrote me from Bangor, Me., a few years ago, that he was about to leave that city for Norfolk, Va., with a vessel loaded with lumber, in which he had an interest. A few weeks later the Boston papers reported that lumber-laden, water-logged vessels had been seen off the coast between those cities, whose crews were supposed to be lost.

About three years later I mesmerized a lady in the parlor of Mrs. Dr. Abbie E. Cutter, late of Wickett's Island, Onset, Mass., who became entranced before I removed the mesmeric influence; and the control at once began to talk to me about my absent son who, she said, was not dead, as I supposed, but in a very hot place, and would return home within three months.

I did not believe him alive; but two days before the expiration of three months from the day of that "prophecy" he returned from South America. At the time the spirit who had entranced the lady said he was in a "hot place," the ship he was on had been becalmed for more than a week near the equator. When telling me where he was at that time, he remarked that it was the hottest place he ever was in.

There could have been no connection between the "present and the future" by which she could tell how soon he would return. If "God was in the prophet," in the cases referred to, he has more to do with mediums in this age of the world than with ministers. And Jesus said that his followers should do even greater things than he did: Is Talmage one of them?

I could relate more than a score of remarkable prophecies, made by my mesmeric subjects, that have been minutely fulfilled, and furnish as positive proof of the same as can be found in the Bible for any ancient prophecy and fulfillment, or as can be produced for any event of modern times. Men may doubt and sneer if they will; but they are only laughing at their own ignorance of positive facts connected with human life.

One more quotation from Bishop Foster's sermon. In speaking of the Bible, he said: "And no discovery has ever been made in scientific or historic investigation which invalidates a single fact in that book." A "fact" cannot be invalidated, whether found in the Bible or an almanac. All statements may not be facts. Bishop Foster, if I mistake not, claimed that every statement made in the Bible is a part of God's revealed truth to man, and therefore used the word "fact" for Bible statements.

When people lived in log-houses or tents, in Bible times, they did not know much of science, or of the deadly effects of air exhaled from human and animal lungs. Has not "scientific investigation" since the Bible was written proven that eight men and women, and two to eight of every kind of animals, birds and reptiles, could not have lived in "Noah's Ark" one year and ten days without fresh air?

Has not "scientific investigation" demonstrated that there is not water enough within millions of miles of this globe to cover the "highest hills under the whole heavens fifteen cubits deep"?

Has "scientific investigation" been able to "invalidate" the statement that Jonah lived in the belly of a whale three days and three nights? and while there obtained air enough to breathe with which to make long speeches about his being in "hell"? If not, "science" is worthless to man.

The Bible declares that God made heaven and earth, and all that in them is, in "six days": That he made "light" on the first day; that he divided the light from the darkness and called the light "day" and darkness "night." Does not a "scientific investigation" demonstrate that that first day's work was utterly annihilated when the darkness of the first night settled down on the yet uncreated heavens or earth, and prove that only five of those six days remained for the entire creation?

Does not "scientific investigation" prove that there is no "firmament," that the Bible says was made on the "second day," to "divide the waters above from the waters below," and in which he set the sun, moon and stars on the second day? If there is, it must extend out further than light can travel in ten thousand years. Is it a material something or immaterial nothing? If the latter, nothing was made on the "second day," and "heaven and earth, and all that in them is," were made in four days instead of six. "All talk of hypothetizing is empty," unless Bishop Foster can tell us where those first two days' work is now; and "you will agree with me that those men must have had a peculiar intelligence to see into.... the past," and see the creation of a "firmament" that never had an existence save in an imaginative brain, and "light," four days before the sun was made, that to-day forms no part of heaven or earth.

Is it true that "scientific investigation" cannot "invalidate" so positive a contradiction as that Moses and Aaron, and seventy of the elders of Israel, saw the God of Israel"? Exodus, xxiv: 9-10. And that "No man hath seen God at any time"? I. John, iv: 12. If it cannot, the sun may have been stopped by Joshua for the express purpose that God's chosen people might break that command of his, "Thou shalt not kill," and slay a vast army of defenseless men.

Are the wicked to be burned up "root and branch" at the final judgment? If so, what part is left of them for God's great enemy, the devil, to torment forever?

Is annihilation of the wicked true, as taught from the Bible by the Adventists, and endless perdition, as taught from that same Bible, by other denominations? If either are, is the prophecy in the closing chapter of the Book of Revelations true also? What does that proclaim as to the fate of the human race? The New Jerusalem is to descend from heaven upon the new earth. No more use for sun, moon or stars, as the glory of God and the Lamb is to light the eternal city. The golden streets are to reflect the effulgent splendor of an unending day. The twelve gates of pearl will swing wide open for the redeemed to go out and in forever. The River of Life is to flow from beneath the great white throne. And out there, on the banks of that crystal stream, are those burnt-up-root-and-branch people, alive forevermore.

Sing, oh! Talmage, an anthem to God: The dead are alive; the lost are found. The "everlasting séance" of the "witch" of Endor, in that "bottomless perdition" you talked of, while making double rhetorical somersaults in the Brooklyn Tabernacle, is ended. Hell is empty; and "Brimstone for Sale" posted on the door of the bottomless pit.

The soul-debasing nightmare of theology will wear off in the near future, and men blush at their past belief of the Creator damning his own children forever, because he failed to create them with a capacity to comprehend how "God's only begotten son" could be as old as his own father.

Science, Bishop Foster, has a higher mission than attempting to "invalidate" the thousand and one contradictory statements in your Bible, which "invalidates" itself so plainly that a "wayfaring man," if not a fool, cannot "err therein." Especially in that hideous fantasy, that the biggest rebel against God—the worst sinner in the universe—is to take unspeakable delight through endless ages in tormenting less sinful people than himself, just to spite his maker! who, Christians say, was originally one of God's most exalted angels in glory, but who, Jesus (in "John viii.") said, "was a murderer from the beginning."

Since writing the above, I see by the New York *World* of May 28th, 1888, that Professor Hermann gave an exposé of Spiritualism at the Academy of Music, in that city, the preceding night; and that "he completely exposes all the mediums' tricks, from slate-writing to spook picture-painting," and further states that "It was also a great night for the New York Press Club, for whose benefit the instructive entertainment was given." (?) "He took two blank slates, simply sponged them in the presence of the audience, then placed them together and tied them tightly with a cord. They were then given to a gentleman in the audience to hold. Upon nine separate bits of paper different people in the house wrote certain questions which they desired the Hermann spirits to answer. The nine slips were placed in a hat: a lady drew forth one. It contained the question, 'Who will be the next Governor of New York?' The blank slates were untied, when the following communication was seen to be plainly written upon one: 'Let us say grace for Governor David B. Hill. From the spirit-world.'

"The explanation of the trick followed. One of the slates simply had a false or double surface. It was shown as a clean slate to the spectators, after which the false piece was dropped from the frame, leaving beneath it another slate surface, upon which the above 'communication' had of course been previously written. The nine questions written by different members of the audience were simply palmed by the Professor, and nine slips containing the one question 'Who will be the next Governor?' substituted for them. Of course the lady who played grab-bag with the hat was obliged to draw the query, as there were no others in the grab-bag. So much for spirit slate-writing."....

Does the above expose "slate-writing?" or his other explanations of mediums' "tricks" expose them? Is it possible that I have been deceived by so simple a "trick" as slate-writing?

About four years ago, while filling an engagement of two weeks at the City Hall in Columbus, Ohio, on one evening that the hall was otherwise occupied, with my manager, Mr. Todd, I attended one of Professor Hermann's sleight-of-hand exhibitions in the Opera House, and as quietly as possible explained to him every trick that Hermann performed, not intending others to see, and we had taken seats by ourselves where no one could hear me. Before the "show" was over the professor requested that as there was one man present who evidently understood his tricks, he hoped that he would desist in explaining them there. I subsequently learned that the audience in the balcony "caught on," and were giving more attention to me than him. I have attended his entertainments several times, and can easily perform any trick I have ever seen him do. But I cannot explain independent slate-writing other than by spirit-power, as I

have often witnessed it in the presence of Dr. Dobson, of Maquoketa, Iowa, Dr. Henry Slade, of New York, and Charles E. Watkins, of Boston, Mass. And if Professor Hermann will teach me how to do it as they do, I hereby pledge myself to make over to him all the worldly goods I possess on earth.

The last sitting I had with any of the three named was with Mr. Watkins at the Queen City Park Camp-Meeting last season, with my wife, who had never seen him till then.

Before he came into the room she wrote six questions on as many slips of paper, rolled them into pellets, and mixed them up so as not to be able to tell one from another. When he came in he asked her to hold one of those pellets in her hand. He did not approach within four or five feet of the table. He verbally gave the name written on that first pellet, and answered the question as concisely as the one addressed could have if there in bodily form. For the second pellet, while she held it, his hand was controlled to write the answer and the name. For the third he did the same, each as correctly as he had answered the first. On opening the pellets, after holding them, they were found to be the ones he had answered.

After she had taken the fourth pellet in her hand, she placed two slates together, with a crumb of pencil between them, which she held in the other hand, and we could hear the scratching noise between the slates. Being opened, on one of the slates was found an answer to her concealed question—in that pellet—and the name of the one addressed signed thereto in his own well known handwriting.

She then held the remaining two in one hand, and two clean slates in her other hand for a few moments; on opening them, one was found covered with two separate messages in different handwritings, the questions in those pellets being answered correctly; and the names of the two spirits addressed signed to them, also, in their handwriting.

Mr. Watkins did not touch one of the pellets; there was no arrangement in those slates for a false surface; and we have the slates at home now, the writing on them protected by glass, the sides and ends of which have paper pasted over them to hold the glass in place.

The "*exposé*" that Prof. Hermann made before the "Press Club of New York" must have been a very "instructive (?) entertainment."

Good Proof of Spirit Identity.

To the Editor of the Banner of Light:

A lady residing in Somerville, this State, recently informed me that in 1856 her husband, who was a medium, said to a materialist, "James, a spirit, is here." The person he addressed named over several of that name he had been acquainted with, but no one responded as being present. Finally the spirit said: "You ought to know me; we went to school together." He then asked, "Is it James Woodworth?" "Yes," said the spirit. The materialist said: "He is alive, and resides in Liverpool, England."

The following week the materialist called again, and said he had received a letter from his mother, who resided in Liverpool, informing him that he would be surprised to learn that James Woodworth was drowned last July. The materialist held another séance, when the spirit said, "You have it proved to you," and could get no more from the spirit.

Her husband did not make his power, or gift, public, but had on many occasions equally as satisfactory tests of spirits returning, and related several of them; but the above is just as good, as far as proof and evidence go, as more of a similar nature.

The lady giving me the above information is perfectly reliable. Her husband, the medium, has been a denizen of the spirit-world many years. It is needless for me to state that the lady is a pronounced Spiritualist in the midst of the sectarian church-members of different denominations that reside all about her, and she is a medium herself. What better evidence can any one have than to see spirits and have them made manifest through one's own organism?

Recently I met an ex-Universalist minister, residing in Somerville, Mass. He seemed delighted to inform me that he had received some satisfactory communications from his spirit-daughter and others; he also said that in the past he had received remarkable tests of spirit-identity from loved ones gone before. I could but contrast his views now and those entertained while preaching or advocating the Universalist doctrine, with no positive proof of demonstrating the truth of immortality. H.

THE HIDDEN WAY ACROSS THE THRESHOLD, or the Mystery which hath been Hidden for Ages and from Generations. An Explanation of the Concealed Forces in every Man to Open the Temple of the Soul, and to Learn the Guidance of the Unseen Hand. Illustrated and Made Plain with as Few Occult Phrases as Possible By J. C. Street, A. B N., Fellow of the Order S. S. S., and of the Brotherhood Z. Z. R. R Z. Z "All things come from within." Neither height nor depth can measure the possibilities of the human soul. Boston: Lee & Shepard, Publishers, 10 Milk street, next to Old South Meeting-house. 1887.

We have read this volume of 587 octavo pages, with a great deal of interest; and while we can by no means endorse all there is in it, we find it so suggestive and entertaining that we shall read it at least once more; possibly several times. The price is $3,50, but it is a cheap book, and the fact that two editions have been exhausted within a year shows that it is appreciated. While the Doctor is a thorough Spiritualist, and gives some of the best explanations of Spiritualism we have ever seen, he is also a Theosophist of fine culture, and his book contains more matter, both original and selected, which will teach a novice something of what Theosophy is, and something of the occult forces in the universe, than any book we have yet seen.

The Doctor belongs to the orders mentioned above, and has studied the wisdom of Eastern occultists under the masters themselves, and consequently knows what he is talking about. Besides that, he has a way of telling what he knows, in such a manner as to make others comprehend him.

As before intimated, the Doctor is not only a thinker, but he is a gleaner as well. He seems to have read about everything, including all the principal works on Spiritualism. His exposition of Spiritualism, its purposes and its philosophy, suits us as well as any we have seen. His chapter on "The Spiritualization of Matter" is especially commended. We would make some quotations from the book, but really, we do not know where to begin, or to leave off. Our readers are advised to purchase and study the book.—*New Thought*

Among the Mexican Tailors.

"Here I bring you a piece of cloth for a pair of pantaloons," says a customer.

The tailor measures it. "It is not enough."

The customer gathers up the cloth and carries it to another tailor.

"Is there enough of this piece to make me a pair of pantaloons?"

"Yes, sir; day after to-morrow I will send them to you by my son."

The boy comes with the pantaloons two days later. The customer notes that the youth is wearing a jacket made of the same piece of cloth.

"Boy, how is this that the other tailor said that there was not enough cloth for a pair of pantaloons, and your father has not only made my pantaloons but also a jacket for you out of the piece?"

"Sir, the son of the other tailor is a much bigger boy than I am."

Banner Correspondence.

New York.

WESTBURY.—In relation to belief of some that what are claimed to be spirit communications are simply the result of mind-reading, Mr. L. Hakes writes: "I have been an investigator of the phenomena of Spiritualism since 1851, and had multitudes of communications that seem to me anything but mind-reading. Several years ago I became acquainted with a Mr. Lee, living nine miles south of me. He was a medium. I did not know of any of his kindred. I was at his place one Thursday of the week, and proposed to him to see if we could not communicate with each other by aid of our spirit friends. I proposed that we each sit that night, and also on Friday and Saturday nights, at eight o'clock, half an hour each night, and see what the result might be. After I returned home I learned there was to be a spiritual meeting the next Sunday, six miles west of me, at 2 o'clock P. M., to be addressed by a prominent lecturer. That Thursday night I sat as agreed upon by myself and Mr. Lee, and soon after I sat there came raps. I questioned the spirit, and was informed by the raps that it was the spirit of a Mr. Lee, uncle of the one I had seen that day. I asked him if he would go and do an errand for me to his nephew. He said he would. I asked him to tell his nephew I wanted him to meet me at the spiritual meeting at such a place on the next Sunday at six o'clock P. M. In a little while he gave me his signal, and informed me that he had done my errand to his nephew, as I requested.

The next evening at eight o'clock I sat again, and the same spirit informed me he had just been to his nephew, and was informed that he would let me know the next night whether he would meet me at the meeting or not. On Saturday night he sent word by his spirit uncle that he would see me at that meeting the next day. On Sunday I went to the meeting, and had been there but a few minutes when Mr. Lee came. I asked him what caused him to come, and how he heard of the meeting. He said, 'You sent word to me about it by the spirit of my uncle, first on Thursday night, to meet you here to-day. I could not say then whether I could come. He came again Friday night, and also on Saturday night. I then told him to say I would meet you here to-day, and I come and find you here as you requested.'

Will some one tell me where mind-reading comes in in this case?"

MALONE.—Lyman Perry writes, advocating prayer as one of the most efficient means of reforming and elevating mankind. After arguing in favor of prayer for those living visibly in our midst, he says: "Of the two chief religions of our civilization the Orthodox Protestant is the most heartless and cold in its feeling and treatment of the so-called dead. While the Catholics pray for those who have passed on, unless they regard such as having become attainted with 'the mortal sin,' the Protestants, if a spark of life remains, sympathize with and pray heartily for their fellowman, *but* the moment he is dead they entirely cease all further prayer and effort in his behalf! They leave him to his fate. Some say they do not want even to hear from their friends 'over there.' Oh! cruel and unnatural dogma! Miserable creed that would arrest all aspiration and hope for the departed! How are these to obey the command to pray for *all* men, given in I. Timothy, II.: 1 if they exclude the dead therefrom? The living are but a very small portion of the *all men*. The vast and overwhelming majority are on the other side. And these all died more or less imperfect, and need help to progress to higher planes of spiritual development. Why, then, should we lose all interest in them, and offer no prayer in their behalf, as we did for some of them on earth? Cannot God hear and answer prayer for them now as well as then, in that world as well as in this? Spiritualists must answer in the affirmative. Why, then, should *they* not pray for the dead, especially for their friends recently deceased? Could anything be more natural and reasonable, more promotive of the grandest aspirations and desires of the human soul?"

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "One of the brightest and most encouraging signs of the times as seen in many a year is the noble effort being made by Elizabeth Cady Stanton and her coadjutors, as spoken of heretofore in the BANNER OF LIGHT, regarding 'the Woman's Bible'—unwilling as they are that their sex should longer remain under the curse of slavery inflicted by those persons who made up, from tradition and otherwise, the so-called Christian Scriptures.

It cannot be successfully disputed that the noblest aspirations of women, of all the centuries since the Bible became extant, have been crippled by and through its binding them to the observance of certain meanings and dogmas purposely interwoven throughout its pages.

It is well known that a trained priesthood has been drawn from the various useful employments—useful to humanity and of true value to the world, but entering into the compact of the priesthood changed the idea of Nature, that man should earn his own subsistence. The Bible and its priesthood have been ever set in array against women, the mothers of our race; and being the only source of claimed authority in religion, will continue to resist the opening of any and all new avenues of light and knowledge to the people of America.

In India, religious law and custom demand that every female child shall be given to a male child in infancy, and she is thus bound hand and foot in such an entanglement during the unnatural stay of her mortal life on earth. Is it any wonder that only pigmies are born in that country? No! But the greater wonder is seen in the fact that intelligent spirits accept such a birth as that must of necessity be in the inception of the idea and its outcome. Possibly, however, there may be a grain of evolution following in the wake of the surging masses who are, and ever have been, struggling against unjust laws, to strike for freedom of thought and investigation. Christian countries also present kindred anomalies in their treatment of woman.

Let our own sisters in America first cast off forever the religious yoke—and in their might they are able to do that. Let those who, like Augustine, declare that 'woman was the cause of sin,' be firmly met with the declaration that such an accusation is void of fact and truth. The heathen may well laugh at our Christian college-bred missionaries for their futile and inglorious attempt to convert the peoples of so-called heathen countries to such fanciful ideas.

Sin, or 'the curse,' originated not in woman but in man, and culminated in the priesthood.

Woman is our world's best type of redemption. Christianity is in no sense a redeemer or saviour. Therefore I am glad to see the sisterhood of America awaking, if in never so small a degree, to the importance of the question of their rights and the bigoted attitude of the Christian Scriptures thereto."

California.

WEST END.—Mrs. F. A. Logan writes that having spent three weeks of the time at the recent Oakland Camp-Meeting—occupying one of the thirty tents near the mammoth tent situated on an elevated spot of ground, bedecked and shaded with evergreen foliage, and adjacent to Lake Merritt, she was privileged to meet with and be greeted with many a warm clasp of the hand by friends from Oregon, Washington Territory, Nevada and other localities, who have kindly coöperated with her in years gone by. She speaks appreciatively of tests given by Mrs. Miller, Mrs. P. W. Stevens (sister of the late E. V. Wilson), *et als.*, and addresses by Mrs. Crossett and Mrs. Cowles, Mrs. Dr. King, Mrs. Dr. Thompson (of Portland, Ore.), Dr. Hanbert (who is settled as regular trance speaker over the Spiritual Society of Seattle, W. T.), and others. The labors of these workers, together with the grand ministrations of the Eastern speakers, she thinks, produced a profound result, and she feels that the multitude received many new thoughts, and that much good was accomplished. She considers, however, that more spontaneity and less of rigid "regulations" will be found by camp-managers generally to be the best course to pursue when large numbers of mediums are found gathered together, subject, as they inevitably are, to the impressions of their guides: The door being thus left open, in her view, "a far greater outpouring of Heaven's choicest blessings upon the world of humanity" may be looked for. Mrs. Logan can be permanently addressed as above.

Massachusetts.

BOSTON.—"Franklin" writes: "People in this world are too much afraid of being sympathetic—as if it would hurt them, and they would 'go to the dogs' if they did not shut up their feelings in an iron box, as it were; while no one is required to do anything which he or she cannot afford to do, all will find that instead of hurting them, every kind word, every sympathetic expression, makes it easier to live, easier to stand the wear and tear of life; easier to be understood, and easier to keep peace; easier to accumulate riches of wealth material, and the higher kind too. This idea came to me to-day as I was looking about me, and reflecting on our methods of school work, of bringing up children, of treating criminals, of treating paupers, and those in asylums. Why cannot the world talk a little less about quarrels, and try to find ways to grow sympathetic?

I shall not soon forget a kind word which a rich old merchant in Broad street, during the war, gave me when I applied to him for business. He died years ago; never did he do anything for me but say a few sympathetic words, and I never saw him save that once, but it did me *such* a deal of good that I have not forgotten it in a quarter of a century and more—and yet it cost him nothing!"

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Written for the Banner of Light.

MOUNT EVEREST.

[While the country below is wrapped in darkness, on Mt. Everest, owing to its great elevation, daylight still remains.]

BY MISS S. W. KELLEY.

Great darkness shrouds the plains below,
But on thy crest's eternal snow
The sunshine lies;
Deep silence through all nature reigns,
Like holy hush in sacred fanes,
Ere anthems rise.

Everest! thy summit, gleaming bright,
Glows far and near, a beacon-light,
To east and west;
So human aspiration rears
Through the great darkness of the years
Its shining crest.

In every soul there is one spot
Where total darkness cometh not—
A sacred place;
And there shall rays of Love Divine
At last in living glory shine,
With wondrous grace.

Oh, Mount! majestic and sublime,
Thou art the herald of a time
Which yet shall be:
When earth, from errors dark unbound,
With songs of light and love shall sound
From sea to sea.

South Coventry, Ct., April, 1888.

A MUCH DISCOVERED COUNTRY.—From Mott street in New York to the Chinese quarter in San Francisco, the Celestials are talking about the Chinese discovery of America in 499, which antedates by some five hundred years the Norsemen's discovery. Then the Welsh are recalling the alleged voyage to America, in 1170, of Madoc, who, unlike the Norsemen who builded the Newport mill and then left, remained and grew up with the country. It has been claimed that the white Indians, seen on the western banks of the Mississippi by occasional wanderers centuries later, were the descendants of Madoc and his followers. With some show of reason the Welsh urge that the claims to distinction of a discoverer who comes and stays ought to be considered. At all events, it is growing more clear that in naming this country America, in honor of Vespucci, who came later than Cabot, later than Columbus, later than the Pole John of Rolno, or than Nicolo Zeno, the Venetian, injustice has been done, not only to Columbus, but to the Norwegians from Herjulfson down to Thorfin and including Leif, Thorwald and Thornstein.

We have thus far claims in behalf of the Chinese, the Norwegians, the Welsh, the Venetians, the Poles, the French and the Genoese.—*Milwaukee (Ill) Sentinel.*

EVANS'S MENTAL CURE, VITAL MAGNETIC CURE.—The so-called Christian Science, or the no-disease theory, is proven to be a *mortal error* by the philosophy inculcated in the two treatises above mentioned.

The philosophy in the Mental Cure Book illustrates the utilizing of the mind and subtle healing elements, in the form of a self-cure process, and acts as an auxiliary to all modes of eradicating disease extant, and harmonizes the ancient record with the progressive age of to-day. The two books will be sent by mail on receipt of $2,68, by the publishers, Colby & Rich, 9 Bosworth street, Boston, Mass.

The Spiritual Rostrum.

[From The Daily Dove.]

"Every Soul that has been Touched by Death has Part in These Exercises."

Address Delivered at the Memorial Services, held at the Camp-Meeting in Oakland, Cal., Sunday, June 17th, 1888, by

MRS. R. S. LILLIE.

[Reported by G. H. Hawes.]

We are reminded most forcibly here and now of the thought of one whose breadth and depth and liberality of ideas and feelings have made the way possible for your utterances in a great measure to-day, and it is him who said, "The world is my country." I believe that Spiritualism says this in reality, and looking upon the faces of those who have been servants of the cause, upon whom the world of spirit has called for assistance, that they might voice their sentiments and give the truth, we find that there are those who have come from the east and from the west, from the north and the south.

Spiritualism, or this grand message of the soul and its immortality, gives to us a positive certainty that those who have gone before us are only separated by the thin veil that hangs only over our vision, not over theirs; that while it is so dull and misty and filled with tears on our side, it is clear to them, so clear that in reality there is no veil on their side. They behold even now your thought, and with this thought of the world and the needs of mankind, the message that is to be given here, we believe, is for all, the unbeliever as well as the believer, the one who readily receives the same, or the one who yet must wait for the growth in knowledge that prepares the mind for its receptivity.

Wherever death has been a guest, there Spiritualism comes as a divine messenger of light to show what death is, to open the gates that they may stand thrown wider on their hinges, and reveal to us, in a measure at least, a knowledge of what awaits the immortal soul of man.

It is well that you hold your days memorial whereon you call up the pleasant memories of those who, while tabernacled in the clay with you, had such pleasant associations, and have left such sweet memories.

While they have changed in the mortal, they step from behind the veil, and are present with you, and not a spirit whose name has been mentioned but we find their immediate presence to our spiritual sight made clear, that tells us in reality: "Yes, we are undivided still, and there is but the thin veil of your mortal selves that hides you from the gaze of those who are around and about you."

There is no death; they stand so near to you that it is needless for the soul to seek by its power to reach out toward them with the thought to span or bridge the distance between your love and theirs. Therefore our thought upon this memorial service would be that the world is our country, and that every soul that has been touched by death has part in these exercises, especially those who are here assembled, as we are children of one great family.

The infinite spirit, God above us, and we the children of this living service of life, and every one of us, whatsoever our difference of opinion or belief, cemented by this point of unity, of death itself, at least upon this platform, stand united: You may believe in gods one or many; you may believe in Saviours one or many; you may differ one with another in opinions in regard to these things; you may each have an altar reared in your minds where the good ideal or idealized is placed upon the throne thereof, and wherever the name God is spoken your mind will revert to this altar, and your picture of God will rise before you, and according to that will your thoughts go forth; differ on these things as you may, our tears fall alike, our sorrow is just the same, our hearts are touched by the same bond of sympathy.

Whenever we are brought by the side of a grave there is no human heart that stands not mute in the presence of this mysterious change; never a difference so great or a belief so strong but what at that point the soul cries out in its agony and lonliness; and the reason that Spiritualism is here to-day, as a message more emphatic—with its positive supply of evidences and accumulation of witnesses, and the thousands who stand up and testify of its truth—is because of this great need in humanity, is because of this uncertainty by the side of the grave of our silent loved ones. Belief does not exactly satisfy, and all the difference of interpretation of texts, that contained any comfort whatsoever, left so large a blank in the human heart, and such a void, such an uncertainty, such a want of satisfaction that it could not be otherwise than that the great law of need and the great infinite power of love should at last respond to this, and in response to the same we have our Spiritualism of to-day.

At this point I want to say that many times the inquirer or skeptic says: "What is the reason that you as Spiritualists mourn just as other people mourn?" Our answer is that Spiritualism softens grief and sorrow, and pours light upon this change. But Spiritualism does not change nature, and our nature in the mortal is a desire for the medium of the mortal body, for the communion of soul with soul. What are we, each of us, as bodies external? We are mediums for the expression of the spirit; your bodies are mediums by which you communicate with one another. The loss of this is what we mourn, but we no more mourn uncertainties, we no more sorrow over our fears or doubts, but we have this great cause of sorrow removed; we have a knowledge at last that though the body passes away, there is no loss of the spirit.

Therefore the consciousness that somewhere, sometime, when death shall have loosed the bonds that held us and made us free, we, too, having been through the second birth of the spirit, shall at last pass out into the land beautiful, where their souls are. Oh! how glad we are that God, shall we say, did not close the way after the soul's departing. One of the darkest thoughts of the theological teachings of my past recollection is, that smiles went out never to return again; and I hear, even now, along the walls of memory, ringing back to my consciousness, the words so oft repeated as I have stood beside the dead: "They can no more come to yon, but you shall one day go to them." And at the close of this there has always been the largest word to me in all language, and yet it is but the little word "if." We have been told in the past: "You shall one day go to them if you will believe and accept." Spiritualism removes this "if," and says you are going *anyway!*

Therefore the greatest obstacle in the way of human happiness has been removed by this message; therefore we no longer mourn—saying if we live aright we shall meet them again! If we live right we shall be happier than if we live wrong; but if we live by any means wrong or deviate from the path of true righteousness they will, as God's ministering spirits of good unto us, aid us back to that which is right.

And as this is the knowledge, then, though we have our days of reunion when we throw open the gate still wider, that the spirits may bear back some message of light to us, yet we have a knowledge that they are constantly present with us to breathe a benediction, to give us a word of counsel or cheer, to uplift our saddened and drooping spirits, to point us upward to a higher life and better living, and at last to meet us after we pass the portal that leads us into the way of life and immortality that lies beyond.

Our workers have fallen on almost every shore and in almost every land, and just at this point the mind, without going to a far-off land and finding a lowly grave, remembers him who going forth to gather more light upon the material plane, stopped by the wayside, and passed through the gates that stood ajar, even on that unknown waste, away from all civilization, and yet not away from the loving angel-friends who had followed our loved worker, William Denton, on his researches. I speak of this at the point where we say the world and the vast country of knowledge is ours, as the children of earth seeking light, wisdom and truth, and death is the blessing at last to emancipate every spirit and set it free.

It has been ours to stand very near those gates that swing wider on their hinges and see souls pass out triumphant under a knowledge of this truth.

Many times our doubting skeptic friend has said that Spiritualism may be very well to live by, but wait until you come to die. We *have* waited these forty years of Modern Spiritualism, and have seen its philosophers or its believers led up to the gate of life, and it opened wide to them, and never one yet but either shouted or whispered back the message on their parting breath, "I see them; they are coming; it is better than I thought it was; I shall wait for you." And with this message of assurance of life, positive, the certainty of immortality, death has been vanquished and life is victorious. How many times through the gates ajar we have seen an angel stand looking this way, then gazing afar, pointing with outstretched hand to the spirits' goal, then silently leading a human soul out through the gates toward the better land. How oft we have watched them close and waited, ourselves tear-stained, outside the gate that closed with such a jarring sound. *But at last the soul once more came back to us through the open door with a message of spirit-power; and that message was named* SPIRITUALISM!

New Publications.

REPORT OF THE COMMISSIONER OF AGRICULTURE, 1887. 8vo, cloth, pp. 724 Washington, D. C.: Government Printing Office.

This is the third annual Report of the present Commissioner of Agriculture, Norman J. Colman, and is, in connection with those of the various divisions of this important branch of our Government, one of the most exhaustive that has appeared. As an indication of the existing status of the Department, it is said that the demand for its official documents far exceeds that of any previous time, three hundred and eighty thousand copies having been distributed the past year, and four hundred thousand of the bulky volume before us printed in anticipation of that of the current one. As one of the thousand items of interest, so far as the wealth-producing resources of our country are related, it is mentioned that more than half of the wheat and flour imports into Great Britain are from this country, and that last year the proportion from America was increased, while that from India was diminished. The comparative prominence of this country in its wheat surplus may be realized from the fact that where our exports have exceeded 136,000,000 bushels per annum for ten years, those of Russia were but 66,000,000, and of India 24,000,000 for the same period. Following the Report of the Commissioner, the volume contains those of the Entomologist, Chemist, Botanist, Vegetable Pathologist, Ornithologist and Mammalogist, Bureau of Animal Industry, Statistician, Forestry Division, Microscopist, Pomologist, Seed Division and Superintendent of Gardens and Grounds, and one on the National Horse of America. A number of these are finely illustrated.

TEMPERANCE AND PROHIBITION. By G. H. Stockham, M. D. 16mo, cloth, pp. 131. Oakland, Cal.: The author.

It must be admitted that with all the effort that has been made to decrease the sale of intoxicating liquors and lessen the number of those who habitually use them, neither the one nor the other has been accomplished; and the inquiry naturally arises, is the object sought impossible to attain, or are the methods employed wrong, and hence futile? Dr. Stockham brings for the consideration of his readers views of the matter seldom presented, and never to our knowledge in so clear and rational a manner. At first sight some of his positions may appear inconsistent with his admission that the fearful effects of intemperance affect the welfare of every household in the land; but a careful reading of what he has to say upon the subject of its suppression will be likely to lead the reader's mind into new channels of thought, and possibly of action.

THE SAFE SIDE. A Theistic Refutation of the Divinity of Christ. By Richard M. Mitchell. 8vo, cloth, pp. 385. Chicago: R. M. Mitchell, 6141 Stewart Avenue. Boston: J. P. Mendum.

The author thinks the attention of Christians ought to be arrested by the fact that the first step in worshiping Christ consists in defaming God, for it cannot be shown how Christ is a saviour without representing God to have made a partial failure. Further, that the declaration of Christendom that God was circumvented by an independent and inferior power, constitutes the greatest insult that man has ever offered his creator, and that insult has borne its natural fruit and been the greatest misfortune mankind has ever known.

GLEANINGS FROM THE PAGES OF HISTORY, by the Aid and in the Light of Progress. 8vo, cloth, pp. 300. Boston: For sale by Colby & Rich.

Seventeen articles in prose and nineteen songs and hymns with music constitute the contents of this volume. Of the former are "Platform of Principles and a General Basis of the Coming Church"; "A Statement of Facts and a Compend of Evidence"; "Spiritual Truths Recorded in the Bible," and "Reasons for Not Being an Orthodox Church-Member." Of songs with music are "Footsteps of Angels," "Shining Shore," "We Shall Meet Beyond the River" and "Home of the Soul." The compilation appears to have been made with care and good judgment.

BACON AND SHAKSPEARE.—Skeptics like Mr. Donnelly have done their best to throw dust upon the fame of William Shakspeare, but there are many scholars who laugh at them. Dr. T. W. Parsons, the accomplished translator of Dante, published the following recently in the *Evening Transcript:*

Shakspeare! whoever thou mayest prove to be,
God save the Bacon that men find in thee!
If that philosopher, though bright and wise,
Those lofty labors did in truth devise,
Then it must follow, as the night the day,
That "Hamlet," "Lear," "Macbeth," and *each great play*
That certifies nobility of mind,
Was written by the "meanest of mankind."

Original Essay.

RELIGION AND REASON.

When religion and reason shall join hands and go forth in the advocacy of that true religion which shall be founded upon the brotherhood of man and the final salvation of all through works, then will have commenced that era of religious freedom and thought which will awaken the consciousness of man and arouse to action the nobler faculties of his soul. He will then go forth in the investigation of that which pertains to his immortal life with naught to hinder him from coming to just and honest conclusions with reference to the same. And when man, without bias, without prejudice, with no preconceived ideas in his religious belief, shall step out upon the broad platform with enlightened reason as his guide, he will perceive that he and all humankind hold the same sacred relation to God, or the Great Infinite Cause; and that he has not the right in religion to claim any superiority over his brother man only so far as he lives a purer and better life; and then, if the horizon of his mind is bounded by that charity which wisdom dictates, he will see adequate cause why his brother man exists upon a lower plane, and will cast no reproach upon him in consequence of his condition, but rather strive to awaken in him a consciousness of his real state, and show him the true road which must be traveled by all. It will be apparent to him that none have superiority in God's kingdom only in and through works, and those works must harmonize with God's plans, which are universal plans, and open alike for all.

And further, all will find, when a true religious belief shall have become universal, that each and all hold the same relation to God, or the Infinite Cause, and that that relation can in no way be severed; that the highest work man can perform is for the elevation of human kind, and that to first inform himself with reference to God's plans for the salvation of all of human kind is a duty he cannot ignore, and the one paramount duty he owes to self, to God, and all of human kind. Learning that duty, his religion will be one wherein enlightened reason will be his guide, and he will go forth true to his highest convictions, ever ready to take a step in advance if, through a higher unfoldment of his soul, he should perceive a new truth of which he had not had cognizance before.

True religion is that which elevates man, and, as a consequence, means progression; for the elevation of man is progression, or soul-growth, and he who will work best for God is he who understandeth best himself, and, understanding, realizes the fact that the underlying principle in true religion is a love of God, which will elevate self to higher kingdoms of love for humanity as essential to a true love of God. When that true religion shall have gained such a foothold upon earth, in the mind of man, that he readily perceives the true basis upon which rests man's salvation, man's progress, he will arise and go forth from day to day with no fear of a revengeful God in his heart, but his God will be one of love for all humanity, and one in which there can be no desire to punish any human being only so far as it shall work reform, advancement toward a higher unfolded life of the soul, that germ of

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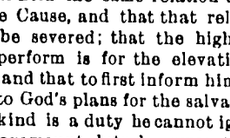

Column Article. ☜

intelligence which came from God, and as such will ever progress when it truly understands and comprehends self and its vital or true relation to God.

That life which is in us all is there by virtue of our inherent relation to God, the great, overruling Cause, and by no mode of reasoning can any man make that relation different in one from what it is in all others, for it is the self-same in all; and although the manifestation in one seemeth higher than in another, and there appears to be no explanation of why one human soul should give forth a manifestation above another, still it is inherent in the physical form, and is clear unto him who is developed in wisdom sufficient to comprehend the true functional relations existing between that immortal spark and the physical body.

J. H.

Driven Out of Spain.

THE EXPULSION OF THE JEWS BY KING FERDINAND.

[In our issue for July 21st we noted the controversy now going on between Mosessohn, Joski and others, in regard to the Jews of this country entering politics as a unit—M. Mosessohn advising them not to think of such separate action, and reminding them of the fate that overtook the Hebrews in Spain when they had reached the highest point, and [under the famous and skillful Don Isaac Abrabanel] actually held the reins of government (financially) in that country. As some interest is being aroused on this topic, we take the present occasion to put before our readers the following extracts from a lecture delivered awhile since in Boston, at the Temple Adath Israel, by the gifted Rabbi Solomon Schindler, in which this expulsion of the Jews was the principal topic.—ED. B. OF L.]

The history of mankind is by no means a book the pages of which have been kept scrupulously clean. All the great events in the life of the colossus called mankind have been accompanied by more or less misery and suffering of individuals; all great innovations have been ushered into the world not without the most excruciating labor-pains, or—to quote the words of Marat, the great revolutionist of the last century—"Revolutions are never perfumed with rose-oil." It seems almost as if historians had found nothing worth recording in the life of the human race other than the miseries through which it has passed and the blunders which it has made. Surprising as this fact may appear it is quite natural that it is so. We forget easily the good days through which we have passed, and, as a rule, we love to dwell complacently upon the misfortunes which have beset our way. We are quick to observe wickedness, but very slow to recognize virtue. A crime committed somewhere is not only minutely recorded in the news columns of a daily paper, but the facts are eagerly read and still more eagerly discussed by the public, while comparatively less attention is paid to the good that is constantly practiced by the many. Virtue loves secrecy, though it need not fear publicity, and the one criminal action of which we occasionally hear is a hundredfold counterbalanced by the honorable deeds of which we are not informed at all.

The horrors of the inquisition and of the expulsion of the Jews from Spain, which occurred in the year 1492, two days previous to the departure of Christopher Columbus on his adventurous but world-famed voyage, are facts which we could hardly believe were not the authentic proofs of their reality in our hands. During the last two centuries the Jews in Spain had been tossed about like a ball between the two contestants—the advancing northern Christians and the receding southern Moors. A great many of them had allied themselves to the conquerors and had embraced Christianity, but so lax had they been in their allegiance to the Church, and so much were they still attached to their former co-religionists, that they were not only suspected by the dignitaries of the Church on account of their rationalism, but feared on account of their skeptical tendencies.

The inquisitory tribunal felt, therefore, that Christianity could never take root in Spanish soil unless the Maranos, the pseudo-Christians, were cut loose from the Jews, through whose influence they were still kept from a thorough amalgamation with the conquerors. Hence the desire to expel them, to obtain by brute force what could not be reached by arguments.

King Ferdinand, who was always pinched for money, thought that he would improve the state of his finances by the sequestration of the wealth which the Jews were said to have accumulated during centuries of toil and labor. That his policy was a mistaken one, that he was ignorant of the very first financial law that money is of value only as an agent of exchange between commodities, is so well known that I need not reflect upon it. On March 30th, 1492, he issued the famous, or, rather, the infamous, edict, that after the 31st of July no Jew should be seen upon Spanish soil. It is a lengthy document, and it has been preserved so that we can scrutinize it to the letter, but what do we find? Were the Jews to be driven from the country on account of any immoral or criminal action on their part? Had they been rude, riotous or ungovernable? Not a word is said about that, not the slightest allusion is made to any improper or unlawful conduct on their part. Were they accused, as they were frequently in other countries, of being usurers or money-grabbers? Not with a word does King Ferdinand refer to avarice or ill-gotten wealth. He brings only one accusation against them, and upon this he dwells at considerable length. Their only crime was that they opposed the Catholic faith; that they induced others to do the same; that they held fast to the laws of Moses, and that they seduced others to join them in their religious practices.

In the second paragraph of the edict he allows them to depart in peace during the three months given to them, and apparently permits them to take their wealth with them. A clause, however, upsets his good will, and shows the real inwardness of his plan. He prohibits them to export gold, silver, jewels and all such articles, the export of which was interdicted before. Thus they were not allowed to take anything with them. In the third paragraph he finds it necessary to threaten with severest punishment all those of his subjects who should aid, protect or assist any of the emigrants after the time appointed for their departure had elapsed. Two days of grace were afterward added to the three months, so that the Jews left Spain on Aug. 2d, 1492, while Columbus set sail on Aug. 4th of the same year.

The misery by which the departure of the Jews was accompanied has been narrated repeatedly. The fact remains for us that the Jews had been innocent, that their suffering was intense, and that Ferdinand, instead of gaining, had lost by the transaction.

But there are several points which we ought not to overlook, and which, though they do not palliate the crime, reduce it to a truer measurement. With the exception of some ruffians, the people of Spain do not seem to have been in sympathy with the king's decrees. Although the Jews lingered to the last day, they were not molested by them.

The expulsion of the Jews from Spain broke the spirit not only of the exiles, but of all the Jews, wherever they lived. Reason, furthermore, was suppressed for some time, and the night of ignorance began to rest heavily all over Europe.

PEOPLE GENERALLY BELIEVE that if the Blood is pure, the health will be good. The purity of the blood is guaranteed only when the kidneys are naturally active. The fluids may flow freely, and yet the kidneys fail to keep the blood clean. This will be indicated if you have MALARIA, STOMACH TROUBLES, RHEUMATISM, SALT RHEUM, SCROFULA, SKIN DISEASES, IMPOTENCY, HEADACHES, LAME BACK, NEURALGIA, CARBUNCLES AND BOILS, ABSCESSES, WEAK EYES, NERVOUSNESS, POOR APPETITE, and in women FEMALE TROUBLES. These disorders show that your blood is full of uric, kidney, acid poison, AND YOU CAN NEVER GET WELL until you clean out the blood with the only recognized scientific blood tonic,

"Warner's Safe Cure."

VERMONT.

Report of the Quarterly Convention of the State Spiritualist Association, Held in "Grand Army Hall," Newport, Vt., June 29th, 30th and July 1st, 1888.

The Convention was called to order at 10:30 by our esteemed President, Mrs. Abbie W. Crossett, and was opened by a Conference participated in by Mrs. S. A. Wiley, who led with an appropriate invocation; the spirit of Thomas Middleton was seen by Mrs. A. P. Brown standing by sister Wiley during its delivery.

She was followed by A. A. Wheelock, of Boston; Dr. Dean Clarke, Dr. Charles Woodhouse, of Rutland (an ex reverend), and Sabin Scott, of Eden, Vt. Dr. E. A. Smith, of Brandon, explained the origin of this meeting, and the efforts he had made to bring it about.

Others followed, all speaking with great power and effect. Mrs. Crossett closed the session with very appropriate remarks. Adjourned.

Afternoon.—Called to order at 2:10, the President in the chair. Beautiful song and music by the choir, which was composed of the following array of talent: Prof. Ober of Waterbury, Vt.; Mrs. Florence Ely of Wallingford, Vt., Mrs. Carr of Boston, Mass.; A. A. Wheelock of Boston; with Mrs. J. E. Thompson of Brandon, Vt., as organist. Their fine singing throughout the Convention richly deserved the hearty applause given by appreciative audiences.

Conference of thirty minutes, opened by Dr. S. N. Gould of West Randolph, who spoke earnestly and well, as did Drs. Clarke and Smith, who followed him. Conference was followed by a vigorous and timely lecture by A. A. Wheelock. After a brief discussion of a subject concerning the movements of the Convention, the meeting closed with music and song.

Evening.—Came to order at 7:15. The choir gave us "When the Mists Have Cleared Away" in a pleasing manner. Conference opened by Mr. Clement, followed by Dr. H. B. Storer of Boston, who recited in his forcible way some of his experiences, and also warmly conveyed his fraternal greetings to his many friends in Vermont. Music. Lecture of the evening by Mrs. S. A. Wiley of Rockingham, who spoke to the satisfaction of the large audience. The choir sang: "We are Bound for the Evergreen Shore," and at the close of the remarks by Mrs. Crossett, "Nearer, My God, to Thee," after which we listened to the most pleasing and refreshing speech of the Convention——but I forgot, I was not to tell who made it, nor anything about it, and I will not, only I hope to hear him again. Adjourned.

Saturday Morning.—Called to order at 9:35 by one of the managers, Mrs. S. A. Wiley. Conference opened by A. A. Wheelock in a vigorous manner, followed by Dr. Geo. Dutton, of Rutland, Dr. H. B. Storer and others. An interesting conference. Mrs. A. P. Brown, of St. Johnsbury Center, gave us a fine lecture, followed by Mrs. Abbie W. Crossett, who, in her loving and tender manner, gave us words of comfort and wisdom. Music and song: "We Will All Meet Again in the Morning Land." Adjourned.

Afternoon.—Called to order at 1:40, the President in the chair. Mr. Joseph D. Stiles, of Weymouth, Mass., was then introduced, and gave a fine inspirational poem. Dr. Geo. Dutton read an address on "The Science of Health." The Doctor goes deeply into his subject. Music and song.

Dr. H. B. Storer being introduced read a poem and gave a fine address, after which Mr. Stiles held a platform test séance, interspersed with interesting remarks by his control. The numerous tests he gave were nearly all recognized by friends present. Mr. Stiles fully sustained his high reputation as a powerful test medium and genial good fellow, as well as a help in times of need. Twenty-four names were spoken and spirits described at this time. This séance closed the session.

Saturday Evening.—Came to order at 8:10, Mrs. Crossett presiding. Music; recitation of a poem by Dean Clarke, who, I should judge, has fine elocutionary powers. This was followed by a highly satisfactory test séance by Bro. J. D. Stiles, who named forty-two spirits, who were nearly all recognized. A fine address by Dr. Clarke closed the session.

Sunday Morning.—Came to order at 9:30, the President in her place. Music. A rousing Conference was indulged in, participated in by Sabin Scott, Mr. Clement, Mrs. A. P. Brown, Dean Clarke, Miss S. Lizzie Kwer, of Portsmouth, N. H. (who spoke beautifully), Dr. E. A. Smith, L. O. Weeks, Dr. Gould, Charles Woodhouse, and several others. Music and song. A. A. Wheelock then gave a fine discourse. Dean Clarke followed in his usually interesting way, as did Mrs. Crossett and S. N. Gould. Music by the choir closed the session.

Sunday Afternoon.—Session commenced at 2:15. Splendid music. Mr. Stiles being introduced delivered an inspirational poem, and then gave in his rapid manner seventy-four names, with a great deal of description and items of interest about each one. Nearly all recognized.

Music, after which Mrs. Fannie Davis Smith was introduced as the speaker of the session, and nobly did this gifted lady sustain her high reputation as a speaker. She was followed with the closest attention throughout. Music and song concluded the meeting.

Closing Session.—Met at 7:40, the President presiding. Music. Conference opened by Mr. Clement, followed by Dr. Smith, Mrs. Crossett, Mrs. Brown, Mr. Crain, of Hyde Park, Vt., Mr. Thompson—who acknowledged the correctness of a test given by Mr. Stiles that afternoon, saying that the medium could not by any possibility have had any knowledge of the incidents related by "Swift Arrow." Conference closed by Bro. Stiles in interesting remarks.

Dr. H. B. Storer then gave an earnest and eloquent address fitted for the closing of the convention. Music and song. Mr. Stiles then took the platform, much to the satisfaction of the large audience, and gave us an excellent poetic talk, after which he gave the names of fifty-nine spirits who presented themselves for recognition, and but few were disappointed. A fine poem from Mr. Stiles closed the séance.

Resolutions of thanks to all who had in any way aided us to enjoy this convention in this lovely spot on Lake Memphremagog—especially to Dr. Smith and his associate managers for their successful efforts in getting up the excursion—were read by the Secretary and adopted by the convention, after which we adjourned to meet again in October at Waterbury, Vt., if satisfactory arrangements can be made there with Messrs. Barrett and Son, of the Waterbury Hotel.

This convention was very harmonious; a progressive spirit was manifested by all the speakers, and I for one went away feeling strengthened anew to meet the many trials of life here on the earth-plane, or primary department in the school of human progress.

LUTHER O. WEEKS, *Sec'y.*

Proctorsville, Vt., July 10th, 1888.

MY OWN SHALL COME.

BY JOHN BURROUGHS.

Serene I hold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time nor fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No winds can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits and tears.

The waters know their own, and draw
The brook that springs on yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

July Magazines.

THE AMERICAN MAGAZINE.—The remarkable art collection of William T. Walters of Baltimore is the subject of the opening article, illustrated with engravings of five paintings contained in it, the subjects of which, though skillfully treated, are not of a very pleasing nature. An admirable story of Southern life is "T'other Miss Norie." An interesting account is given of the National Asylum for Disabled Soldiers, Dayton, O., where nearly five thousand defenders of the Union in the late war are fed, lodged, clothed, taught, nursed and amused by the government. "Ecuador and Her Cities," "Early New England Choirs and Singing Schools," are among the remaining contents. New York: 749 Broadway.

THE INDEPENDENT PULPIT.—The editor, who at the time of the issuance of this number was in New Mexico, reports incidents of his experience and something of his labors for the diffusion of light amid much darkness. A correspondent argues forcibly and at some length that "If Man is Mortal his Creation is Crime." Many other articles are creditable to their authors, and fully sustain the good reputation this monthly has acquired as a stanch advocate and promoter of liberal and progressive thought. Waco, Texas: James D. Shaw, editor and publisher.

THE GNOSTIC.—The principal articles are "The New Religion," by George Chainey, Answers to Questions, by W. J. Colville, and a "Rosy Cross Sermon," by F. B. Dowd. San Francisco: 17 Flood Building.

THE VACCINATION INQUIRER condemns the practice of outrages on emigrants in the name of vaccination, only tolerated because the victims are too helpless for resentment. That steerage passengers upon arriving in New York are vaccinated by one man at the rate of five hundred and fifty an hour, at a dollar a head, it justly deems a cause for shame and loathing. Rather than that the New York press fill its columns with sensational, and for the most part fabulous, reports derogatory of mediums, would it not be more commendable and beneficial to do something to terminate, as the *Inquirer* suggests, the career of those "who with virus in hand practice this brigandage on humble folk" who seek to better their forlorn condition in this "land of the free."

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Banner of Light.

BOSTON, SATURDAY, JULY 28, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
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JOHN W. DAY.....ASSISTANT EDITOR.

☞ Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Judge Dailey on "Bibles."

As elsewhere mentioned by our special correspondent, we are in receipt of the full text of the discourse delivered Sunday, 22d—at the opening of the Lake Pleasant Camp Meeting for '88—by Judge A. H. Dailey, which we shall place before our readers next week.

Prisons and Prisoners.

As all our readers are apprised, the National Prison Association, of which ex-President Hayes is president, held a prolonged meeting in Boston last week, at which were discussed all the various questions relating to the condition of the prisons of the country and the moral improvement of the prison population which they contain. Preliminary to the gathering of this timely congress of experts and philanthropists, the leading clergymen of Boston preached discourses from their pulpits, pertinent to the occasion, on the Sunday morning previous. That of Rev. Phillips Brooks, of Trinity Church, is conceded to bear off the palm, being in all respects a truly comprehensive, thorough and noble production, in which the only right attitude was assumed toward the class usually termed outlawed, and so regarded even after the expiation of their crimes and misdemeanors. Dr. Brooks vigorously presented to his hearers the responsibility as well as the right of the punishing power, and discussed all sides of the subject from the standpoint of humanity, justice and progressive spirituality. His main design was to illustrate the true position in which the criminal stands to the State which holds him prisoner. "It is," said he, "man held by humanity, held at arm's length, but held with an arm through which still runs the electric human current which can make him more truly man."

Dr. Brooks began by stating that a meeting of a national prison association would have been an impossibility a few short years ago. The elements which were necessary to produce it did not exist. The sense of responsibility and the human sympathy needed to ripen. The final object of the Prison Association was that prisons should contribute to their own extermination, instead of their own perpetuation and increase. All reform and progress come healthily about by a return to the ideas which lie at the heart of institutions and give them their vitality. All reform which does not come about thus is superficial and spasmodic. You cannot reform a man until you feel freshly and deeply what the true glory of human nature is. When Christ said to his hearers, "I was in prison and ye came unto me," he meant that he had lain in the prison of humanity, awaiting the visitation of pitiful and sympathetic hearts. He felt himself into the fate of every wretched prisoner. He claimed the man in prison for a brother of his own humanity. He said: "I, the true humanity, am there with him. You visit me when you step across the threshold of his dungeon. Nothing can destroy our human nature. The prisoner has not ceased to be a man." That is Christ's key to the whole matter. And prisons have been such dark and hopeless places because that key has so often been lost or thrown away.

The man in prison, said Dr. Brooks, is the man on whom the hold of the aggregate humanity which is in all men has for a certain time and purpose tightened; and all the problem of his life lies in the question, first, how that hand shall hold him, and then how it shall gradually open to let him loose again from its extraordinary to its ordinary restriction. For there is restriction everywhere. No man living among men is what he would be if he lived alone. Only the character of the restraint is continually advancing as the man grows better. The normal loyal life is always passing into the power of a higher and finer law, which exists in the essential spirit of the community, the state, the humanity with which it is in ever deepening sympathy. We call ourselves free, but who is free? The prohibitions and commandments of the whole, of which we are a part, are all the time around us. They are never loosened. We do not feel them because we are in sympathy with them, but they are always there. So we live, each in the splendid prison of his environment. We are free by the cordial acceptance of our restrictions. Our necessities give us inspiration, and not paralysis, because we are in sympathy with them and not in rebellion against them. The prisoner in his cell is held in the same great hand, but held differently, held tightly, violently, indignantly, because he is out of sympathy with the hand which holds him. When the law is unrighteous, the cell is full of spiritual honor to the prisoner and the scaffold is glorious; but when the law is righteous and the prisoner unrighteous, his punishment is simply the tightening grasp of the same great hand of corporate humanity which has been about him from his birth.

Once it may have been that society dealt only with its inconveniences, and swept into the waste-heap of its prison or over the precipice of its scaffold all that made it uncomfortable, or hindered the execution of its plans. But modern society and modern law demand a moral element. There must be wickedness in the criminal as well as inconvenience to the State, before punishment becomes the latter's right. Modern life has no prison for the inconvenient man who is not a wrong doer. There are three purposes of punishment: the first two are deterrent, and the third is educational. The first two are repressive, and the third is constructive. The first two are negative, and the third is positive. The first is easy, the second is harder, and the third is very hard. It is easy so to deal with the prisoner that he cannot repeat his crime, since we may kill him or keep him in perpetual imprisonment. It is harder so to deal with him that others shall be less inclined to crime on his account, since it demands deep study of human nature and of its wayward impulses. It is very hard to deal with him in such a way as to bring about his reformation. This is not done without sympathy, tireless devotion, and quenchless faith. Yet this third purpose is the only real one, and if it be left out there will be little need of prison reform. The scaffold, the guillotine and the fire will answer all purposes, as they formerly did. But make the third purpose supreme, and keep the other two in the background as its ministers—let the great purpose of imprisonment be reformation, the immediate prevention of crime being only the subordinate necessity, and the figure of the tightening hand becomes absolutely true and clear.

The same grasp which has held him in the sunshine now shuts the culprit in the dark. First, that he may not do mischief; second, that others still in the sunlight may be taught and warned and frightened by his disappearance; but third, and most of all, that in that tightened grasp and that undisturbed darkness the healthy pressure of the healthy whole may round this diseased, distorted portion into symmetry and health. It is fantastic and absurd when judged by the past, but it represents the true and growing prison standard of to-day. These are the conditions and feelings with regard to imprisonment which are really fundamental to its best work, and must be cordially recognized before imprisonment can both satisfy our consciences and do its best and proper work. Five such conditions furnish the normal or healthy aspect of the prisoner's life. The first is the combination of the natural and the unnatural, the prisoner to be made to feel both of these elements in the prison. His manhood is undestroyed, honor and hope fill the prison atmosphere, and yet he has broken loose from the true life of manhood, and so forfeited its first right, which is liberty. The struggle for recovery begins when it comes to seem very dreadful that a man should lose his liberty and energy and character. When it seems possible to be redeemed, then it seems horrible for him to be as he was. The second condition is the education which a true prison ought to give to the prisoner's sense of the quality of pain. That which causes the prisoner's suffering must change as his manhood is more and more developed. Being the mere discomfort of his lot at first, afterward, if he becomes more noble, it is the nobler suffering of the loss of liberty. The prison influence is poor which does not bring forth the capacity for ever nobler, deeper pain—which is also the ministry of this prison life in which we all live.

Third, the prison life is valuable from bearing constant witness to the fact that principle and interest are identical, that goodness and happiness, wickedness and unhappiness go together. The prison is the stony conscience of the town. It stands there, with its blank, unqualified assertion that sin brings misery. Its sharp, clear voice has its perpetual testimony to bear amid the confused sophistical standards of human life. Fourth, the prison's influence is impersonal. A private prison would be abominable. The prisoner is no man's slave. No private grudge has put him where he is. No private whim may dictate how he shall be treated. It is the grasp of the State that is on him. We are not to lose sight of the value of that largeness and impersonalness of treatment which shall make the prisoner feel that the State is his true jailer, as the public school boy feels that the city is his true teacher, and so make him look for perfect justice and indiscriminating fairness, and the simple recognition of his rights as a man. And fifth, the prison is to emphasize defect as the source of the prisoner's trouble, and so to insist upon supply as the means of its relief. The criminal is what he is, not primarily by reason of what he has acquired, but of that which he has missed; not that he has become a criminal, but that he has not become, in the full sense, a man. All that he has been is but the vicious exhibition of that which he has failed to be. Therefore develop torpid powers and tastes by exercise. The ambition is to be awakened by chances; the new experience of life is to be set in the middle, rather than at the top or bottom, of the prison scale, where the two great human motives—the hope to rise and fear to fall—may seize it; productive trades are to be taught; and in each man his own peculiar character and capacity are to be brought out. These will all minister and combine to make the criminal less a criminal by making the man more a man.

Employing a strikingly felicitous illustration for the case, Dr. Brooks said that the rebellious child, shut out by his rebellion for a time from his true household place, losing his share in much of the best household life, yet never so truly a part of the household and of your fatherhood as now in his rebellion, never so held and pressed on by the family vitality, never so drawn back with constant attraction into its bosom—what is he but this same prisoner, the meaning and hope of whose exile and captivity lies in his unchanged manhood? Man never ceases to belong to God. God's life is ever flowing into him through the very processes of his punishment. The hand that smites him is reclaiming him. He is not given over to the devil till he finds his own way back to God. The God from whom he wanders, and to whom he finally returns, is holding him all the way between. And the incarnation of Christ is only the assertion of all this, the claiming of the human life for this perpetual belonging to divinity.

It is indeed a strange sight, man holding his followman in prison. If we can once see the real significance of such a situation, we shall better understand how to obviate or mitigate its evils, and how to bring it to its best result. But hardly less important or less difficult than the holding of men in prison is their release from prison, and their restoration to the ordinary life of man. The great problem of many processes is their stopping. It is plain to see that the release of prisoners, and their restoration to their normal life, to be natural and healthy and complete, must be gradual. The closed hand must not be opened all at once. It must open little by little to replace the returned life in its true atmosphere of liberty, keeping a true connection between the prison life and the life outside, between the closer and the freer prison.

The question which has been the great study of all prison-reformers during this past century, since prisons began to be reformed, is—how shall the prisoner be once more made a part of the free community? How shall the frozen mass be once more melted into the fluid stream? The State has not done with the prisoner when she gives him his paper of discharge and his freedom clothes, and bids him go. The transition cannot be so abrupt as this. A serious responsibility cannot be thus cast aside. We blunder when we try to make those great transitions which must necessarily take time, because they are spiritual and involve character. This problem has been carefully studied. Men have been trained within the prison-gates for freedom, and outside the prison-gates the State has tried to follow the enfranchised prisoner and make his new entrance into liberty less hard. This was the better meaning of the experiment of transporting criminals beyond the seas. It was thought that it would change the mind as well as the sky of the transported ones. This it is that has tried to proportion isolation and companionship in prisons; this is the true inspiration of the religious work in prisons; this is what is meant by systems of indeterminate sentences, of mitigated restraint, of Irish probation schemes, of ticket-of-leave devices, and of discharged prisoners' aid societies. It is all only the slow opening of the closed hand. The latter organizations were characterized by the speaker as the most hopeful and interesting. In that society has lain the sole resource of many a poor creature, standing in the most forlorn and desperate condition which civilization has to offer to a human being.

Without such a society, said Dr. Brooks, there would be little hope. Even with it the condition of the discharged prisoner is the bewilderment and almost the despair of prison philosophers. Yet such a society is good for nothing unless it utters a real living soul behind it in the whole great world of men; unless it expresses a hopefulness, a tenderness, a determination, a faith in God, a confidence in man, a pity, a willingness to give the worst man a new chance, a sense of the universal weakness and sinfulness, which altogether make the real warmth and openness of the hand which, after having held the prisoner in constraint, would now welcome him back into the world of character and self respecting work. These positions and views may be said to rest on sentiment. The great human sentiments are the only universal and perpetual powers. Creeds, schemes of government, political economies, philosophies, are local and are temporary; but the great human sentiments are universal and perpetual. Upon them rests religion, and the progress of mankind is contained in their broadening movement. The world is so absolutely one utterance of the nature and the will of God, that sentiment, duty and safety always go together and reënforce each other. They make the threefold cord that draws the world along. Never have they combined in greater harmony and strength than in the wonderful regeneration of prison life which has marked the last hundred years. The time will come, is coming, when the preciousness of every human soul shall be no longer a mere doctrine of the churches and the schools, but shall become the sole and shaping power of our softened and humanized institutions.

"The Story of a Great Delusion."

To the Turks we owe little, and in that little is the practice of inducing smallpox artificially, says the author of the valuable work bearing the above title.* The practice was first brought to the attention of the English in 1713 by Timoni, a Greek physician, who at that time said it had been practiced in Constantinople for forty years. This information was conveyed in a letter to Dr. Woodward, who read it to the Royal Society, in whose *Transactions* it was published in 1714. Cotton Mather, of this city, notorious in the history of that period for his efforts to "extirpate witchcraft, shrinking from no atrocity, until the frightful Salem tragedy of 1692 shocked the colony into mercy and commonsense," may be credited as the father of the disgusting and infamous practice in this country. Having read the Turk's description of a short and easy way of dealing with smallpox, he was determined to adopt it—at least try the experiment whether compelling the people to have smallpox by inoculation would prevent them from having it from contagion or other cause; "he who had hanged warlocks and witches with sublime assurance, was not likely to have scruples about inoculating the community" with a loathsome disease, "when inwardly satisfied it was for the public good." But as there had been no smallpox in Boston for nineteen years, a fact, remarks our author, worth noting by those who imagine smallpox was an omnipresent ailment until the advent of Edward Jenner, the prospect of putting his purpose into practice was discouraging.

An opportunity, however, presented itself in 1721. In October of that year the deaths were one hundred a week in a population of fifteen thousand. With all haste Mather called a meeting of doctors, and stated his plan. They immediately condemned it. One of their number tried it on two of his slaves and two sons, aged five and six; he was arrested, and severely reprimanded. Though thus opposed by the State, he was supported by the Church, and he continued until in December he had inoculated two hundred and fifty. The Justices of the Peace and the Selectmen met in the town house, and having summoned the physicians and surgeons, questioned them concerning inoculation—and finally among the conclusions arrived at were the following:

"It appears by numerous instances, that it has proved the death of many persons, soon after the operation, and brought distempers upon many others which have in the end proved deadly to them.

"That the natural tendency of infusing such malignant filth in the mass of blood is to corrupt and putrefy it, and if there be not a sufficient discharge of that malignity by the place of incision, or elsewhere, it lays a foundation for many dangerous diseases."

Among the victims of inoculation in New England was Jonathan Edwards, the famous Calvinistic preacher. There was an epidemic of smallpox in New Jersey, and to protect himself from it, Edwards was inoculated. The result was the generation of smallpox in a severe form, of which he died, March 22d, 1758.

A very full account is given of the various fortunes that befell the inoculation theory and practice in both New and Old England, and of its finally being superseded by vaccination—a history that is of no great credit to the medical fraternity, but fully as much as its present adoption and employment of the latter for a like purpose will appear in the generation which is to follow this.

Edward Jenner was born in 1749. He was the son of a clergyman, and, says Mr. White, who proves the truth of his statement as he proceeds, "as ordinary a character as was ever thrust into greatness." When a boy he was apprenticed to an apothecary, and in 1770 began a two years' course with Dr. John Hunter of London, who cared more for his menagerie at Brompton than for his patients, and when Capt. Cook, on his return in 1771 from his first voyage of discovery, assigned to him his collection of specimens of natural history for arrangement, Dr. H. set Jenner to work upon them. After an apprenticeship with the apothecary and the stuffing of bird-skins in London, Jenner went to practice as a surgeon at Berkeley in Gloucestershire, a dairy country, where the milkmaids believed that if they caught cowpox in milking they could never afterward catch smallpox. Jenner's attention could not fail to be attracted to this prevailing belief, but he gave it no credence for what he thought sufficient reason, and from what he learned inferred that cows, infected with grease from the heels of sick horses, supplied a sure protection against smallpox. In 1798 Jenner published his famous "Inquiry," setting forth his chosen prophylactic, *horse-grease cowpox*. But his effort to introduce it was a failure; it was, we are told, "summarily and ignominiously rejected.... He said not another word about horse-grease cowpox; and as the public were eager at any price to escape from the nuisance of smallpox inoculation, and disposed to substitute cowpox as a harmless substitute, he resolved to go in for cowpox (though he had once set it aside as valueless) and pose as its discoverer and promoter."

While the publication of the "Inquiry" was in progress Jenner was in London. There he became acquainted with Henry Cline, a teacher of surgery in St. Thomas's Hospital, who has the honor, if such it be, of performing the first vaccination in that city. There also he was confronted with facts tending to show that his theory was incorrect. Dr. Ingenhousz, an electrician and chemist, cited several instances of sickness and death resulting from the practice, and suggested to Jenner further inquiry before venturing finally to decide in favor of "a doctrine which may do great mischief should it prove erroneous."

In 1802 Jenner petitioned the House of Commons for largess, for having, as he said, to use his own words, "discovered a disease which occasionally exists in a particular form among cattle, known by name of cowpox, admits of being inoculated on the human frame with the most perfect ease and safety, and is attended with the singularly beneficial effect of rendering through life the person so inoculated perfectly secure from the infection of smallpox." Here the "great delusion" made its first grand triumph, securing for its pretended discoverer ten thousand pounds, and later (1807), twenty thousand pounds, on a claim based, as its claims from that day to this have been, on falsehood and misrepresentation. For Jenner was by no manner of means the "discoverer"; it was a notion of the dairymaids of Gloucestershire, and when he discussed the plausibility of their "notion" with his medical acquaintance in Berkeley, and they said to him: "We know that such is the dairymaids' faith, but we also know that it is untrue; for we know dairymaids who have had cow-pox and afterward had small-pox," he was convinced of the correctness of their position, and publicly admitted that the doctors were right and the milkmaids wrong, and so betook himself to what he called "horsegrease cowpox," which, when he endeavored to introduce, was scouted at as intolerable.

The persistent efforts of Jenner and those who recognized in his scheme to operate on the fears of the people a means of great pecuniary profit, by introducing what was asserted by them to be an assurance of immunity against a much dreaded disease, resulted in making the inoculation of cowpox fashionable among busybodies. Cobbett relates: "Gentlemen and ladies made the beastly commodity a pocket companion; and if a cottager's child were seen by them on a common (in Hampshire, at least,) and did not quickly take to its heels, it was certain to carry off more or less of the disease of the cow."

Cobbett, as may be inferred from the above, had no faith in vaccination. Alluding to a notorious outbreak of smallpox in a thoroughly vaccinated population, he said: "It [vaccination] *has failed*, and it is vain to endeavor to prop up its reputation, for in a few years it will become proverbial as humbug," a prediction that, unfortunately, did not find its verification in fulfillment.

We cannot follow to any greater length the course of this book, invaluable as a history of one of the greatest inflictions of evil that has befallen the people of earth. If any one has a doubt that vaccination was begotten in selfishness, cradled in ignorance, and grown to robust stature through pride of opinion, avarice, and a hankering for personal aggrandizement, let him read this volume, and, our word for it, he will doubt no more. We can close in no better manner than by commending its reading to every one, for the reason that, as its author remarks, there are few subjects among educated people upon which opinion is so absolute and yet so ill-informed as vaccination.

*THE STORY OF A GREAT DELUSION in a Series of Matter-of-Fact Chapters. By William White. 12mo, cloth, pp. 627. London: E. W. Allen, 4 Ave Maria Lane.

FRED EVANS writes us from San Francisco that he leaves that city Aug. 23d, accompanied by his wife, for Brisbane, Queensland, having been sent for by some of Australia's best people, among whom are Sir Thomas McIlraith, Premier of Queensland, George Harris, U. S. C., and members of the Psychological Society. He will visit, beside Brisbane, Sydney, Adelaide, Melbourne, etc., and points in New Zealand.

Spiritualism in England.

Of Spiritualism in England, a correspondent of the *Tyneside Echo*, published at Newcastle, says: "Its disciples are numerous and active, and their number increases. In most centres of population throughout the country Spiritualist Associations, with lecture-rooms and means for propagating their opinions, exist and flourish. Spiritualism can also boast of a literature of no inconsiderable dimensions, which includes a number of weekly and monthly magazines, the most of them ably conducted. The staff of itinerant lecturers is large, and a fair number of those are men and women whose abilities would enable them to make their mark in any other department of human inquiry."

The writer proceeds to say that meetings of Spiritualists in Newcastle are held in Cordwainer's Hall, which on such occasions is "inconveniently crowded by an apparently well-to-do and most intelligent audience." Mr. W. Victor Wyldes, a resident of Birmingham, was at that date, June 30th, filling an engagement of some duration. He is thirty-four years of age, and was, when his attention was first directed to Spiritualism, a teacher in a public school, with every prospect of a successful career. The earnest advocacy of Spiritualism by Mrs. Emma Hardinge-Britten led him to an investigation of its merits, with the result that, we are told, "he is now one of the clearest and most understandable exponents of the science before the public."

Mr. Wyldes is said to be a psychometrist of very clear and convincing power. At one of his recent public psychometric séances, after having given an illustration of his gift of that order, and, in connection, the name of a spirit to whom articles brought by a lady once belonged, Mr. Wyldes gave the following interesting description of his experience:

"The séance you have just witnessed was exceptional, inasmuch as, physically and mentally, I experienced the connective influences of an ordinary psychometric experiment, and what I, as a medium, realized as a spirit control. In an ordinary séance I am not conscious of the direct control of an excarnated spirit, but rather of a throbbing, thrilling sensation from head to foot, in which I experience an affinity of sentiment and feeling with the former possessor of the articles experimented with, which enables me absolutely to identify his or her individuality. Holding, as I do, that every object any human being has been associated with becomes permanently associated with his or her individuality, and that as all embodied and excarnated spirits having mutual sympathy have an irresistible attraction for each other, it follows, granting the psychometric faculty, that a connecting link can be established between them. This was my primary experience at the commencement of to-day's séance, and by the connection, or association, formed, I was able to realize the relationship of the possessor of the pocket book and glove to the lady seeking information, but nothing further. Realizing, however, the presence of my spiritual attendants, you will remember my audible request for help and guidance. Immediately I experienced an overshadowing of a superior intelligence, and my right hand was impelled to move without conscious premeditation, and in this condition the words '*Alfred, your son,*' were written. The sensitive condition governing mediumship differs from the state of so called control, for in the latter there is a sense of the actual presence of an excarnated spirit, and often clairvoyant vision or converse with the controlling spirit. This last condition supervened, and enabled me to describe the spiritual attributes and home sphere of the communicating spirit, and also a message intelligently understood by the lady. A brief season of unconsciousness next ensued, when, as I was afterward informed, an intelligence, purporting to be an excarnated spirit, spoke through my lips, and the séance came to an end with satisfaction to the inquirer and myself, as a medium, and I trust with real scientific interest to you."

To Proclaim the Truth.

The explanatory statement of Mr. Luther R. Marsh, of New York, published in last week's BANNER, which was made by Mr. Marsh to a *World* reporter, afforded interesting reading for Spiritualists everywhere. No sensible person can peruse Mr. Marsh's account of the manner in which a certain picture was taken on the interior leaf of a glued pad of writing sheets, without a voluntary and full admission that it was the work of spirits. If testimony like that offered by Mr. Marsh is to be rejected, then is all human testimony worthless. Poohpoohing will not weaken nor dissipate it. It is on such clear and positive knowledge as Mr. Marsh adduces that he bases his personal convictions. What wonder that neither ridicule nor malignity is able to shake them. Of what value would such a man's word be to others, if from prudential reasons, in other words from timidity, he was induced to suppress what he positively knew to be absolutely true, and to convict himself of convenient hallucination? He might in that case well conclude that he was incapable of forming a belief on any matter, even with the help of ocular demonstration.

But the point to which we were coming, in remarking on this case, is that the spirits have chosen wisely in calling a man like Mr. Marsh from his profession and clothing him with all needed authority to publish as widely as possible the great truth of this modern age—the close and constant relations of the invisible world with this external world which we inhabit. That is the momentous truth in which mortals are everywhere interested, and by the full acceptance of which the nations of the earth are certain to form a united fraternity. The spirit-world is naturally striving to lift up the human vision to a point where it will embrace a larger view of the universe than ever before, and to make one brotherhood of all people. And though existing organizations named churches, restraining their growth in accordance with the injunctions of tradition and the command of creeds, may avail to obstruct and hinder for a time the progress of this most desirable accomplishment, it is none the less certain that the purpose of the angelic world will be steadily advanced to its final completion.

It is by the selection of such men as Mr. Marsh that the spirits work, and work most effectually. They are best able to discover the human agents who are capable of serving their high purpose with the greatest success, and they choose their own good time and way to call such agents to their chosen work. Mr. Marsh evidently recognizes the summons in his own case, and openly avows his purpose to give the remainder of his days on earth to a close and scrutinizing study of the spiritual phenomena and their true significance and value, and the widest dissemination of the great truth of Modern Spiritualism.

☞ We wish that the friends in all parts of the country, who may in their reading of the daily and weekly press see articles of interest bearing on Spiritualism and cognate matters, would as a personal favor mail us a copy of the paper in which such is found, *marking the item.* We shall highly appreciate the kindness.

Woman and the Law.

Nothing has been better said than Mrs. Lucy Stone has uttered editorially in a recent issue of the *Woman's Journal, apropos* to the proposed execution of Mrs. Robinson, of Malden, who was convicted by a jury of murdering one or more persons by poisoning. This is the way she presents the argument for woman suffrage, while not seeming to urge it either. Says Mrs. Stone:

"The property, the liberty, and even the lives of women are taken from them, while they are denied any voice, or right, or power in the matter. The awful helplessness of the position appeals anew, when a woman who had no voice in making the law is sentenced to be hanged by the neck until she is dead. How great is the guilt of men who subject women to such unjust conditions. It is appalling to think that the majority of men in these United States, after having handicapped women by disfranchisement, consent to the existence of laws by which the very lives of women may be taken from them—men alone her judges, men her jury, men her executioners; men to make and execute the laws."

Could the case for woman suffrage be more pointedly put? Here it is in a paragraph. The foundation of our rebellion against Great Britain was that taxation and representation should go hand in hand; but here we are today, refusing to let one sex participate in making the laws under which they are not only taxed but executed.

A Suggestion.

A gentleman residing in Washington, who has given much thought to spiritual matters, writes us, in the course of a private letter, the following, as *his* idea of the true course to be pursued in séances for materialization, in view of the present public pressure exerted upon them:

"It strikes me mediums will have to adopt some more stringent plan as to who they admit to their séances. And being driven to adopt that course for protection, I deem it advisable that no publication be made of what may have occurred at any séance, as to manifestations. By doing so it excites in many who are personally uninformed on the subject a curiosity to witness for themselves, declaring in advance 'it is all fraudulent,' and as we know invites the conditions which generally result in raids.

If the doors are kept barred and the manifestations private, as people hear of them they will be the more anxious to enter the séances, and will be the better prepared to judge and more circumspect. I have about made up my mind never again to publish what I have witnessed at a séance. If people wish to know, let them find out as we have done."

Friendly Calls.

We held a pleasant interview at our office last week with Mr. Eulogio Prieto, of Cuba, proprietor of a sugar plantation there. He is a firm Spiritualist, and a highly honorable gentleman. He previously visited Boston in 1881.

Dr. William A. Knight and wife, of Worcester, called upon us Saturday last. This was the first time we have met the Doctor for many years. The very first spiritual manifestations we witnessed were given in his presence in this city before the commencement of THE BANNER, at which time we were a strong skeptic. He was then a rapping and writing medium, although only a few of his friends knew the fact.

STUART CUMBERLAND, who, in this and other cities a few years since, undertook by a misapplication of his natural gift of clairvoyance—and, we may add signally failed—to explain away spirit phenomena, at one time assuming to "expose," and at another to admit his belief in mediums, has started a new enterprise in England whereby to gain notoriety, pounds, shillings and pence. Refering to it *The Two Worlds* says:

"We have received from various sources copies of papers containing Stuart Cumberland's version of his experiences in séances. We are not apologists for fraud, but believe that wherever fraud exists it should be exposed, and the shameless impostors denounced. We do not, however, deem Mr. Cumberland's mere *assertions* to be evidence; we see no reason why the boasts of a man whose business it is to get himself talked about, and to amuse the ignorant public by conjuring and other tricks, should be believed before the serious testimony of thousands of sane, honest and capable witnesses."

☞ We want the New York *Sun*, and other sensational dailies, to understand fully one thing, namely, that *psychomaniacs* are *not* Spiritualists, whether they "conduct a so-called 'Church of Nature,' or anything else." Spiritualism *per se* has load enough to carry, in consequence of the opposition of the bigoted priesthood and the slanders of the secular press, without having forced upon it the sayings and doings of the class referred to above.

Mrs. Ada Hoyt Foye

Will leave San Francisco, Cal., Aug. 17th, for an extended tour throughout the Eastern States. She will probably visit England ere her journey is done. She will give lectures and tests from the platform, as her guides in spirit life urge her to do.

Any societies in the Eastern States desiring her services for the fall and winter months can address her immediately at Chicago, Ill., P. O. Box 517. She will be in Chicago during September.

Mrs. Foye is a reliable medium—one of the veterans in the ranks of the spiritual workers—and deserves a full and extended hearing by the friends hereabout, and wherever she may journey.

DECEASE OF MR. CHARLES DAWBARN'S FATHER.—Services attending the funeral of Robert Dawbarn, J. P., father of our friend and fellow-laborer, Mr. Charles Dawbarn, are reported in the *Wisbech* (Eng.) *Advertiser* of June 13th, introduced with the remark that "There have been few occasions of late years when so large a following has testified to the loss of a valued citizen." Nearly all the shops and many private houses were partially closed, and manifestations of regret marked the route of the procession, which was an unusually long one, composed of relatives and friends, the Corporation and other public representatives.

At the time of his decease Mr. Dawbarn was in his 90th year. He was in religious faith a Nonconformist and Baptist, strongly attached thereto, and very active in efforts for its dissemination. "Yet he had," says the account, "a large heart, a heart that could see beyond all creeds and sects." Into that larger field upon which he has entered he will find a wider scope for his vision, and we congratulate him that he can now see otherwise than "through a glass darkly."

INTERNATIONAL ARBITRATION.—Belva A. Lockwood filed, July 16th, with the Secretary of State at Washington, D. C., a letter with regard to the establishment of an international court of arbitration, in which that official is requested to instruct Minister McLane to consider any overtures in this matter that may be made by the government of France. There were submitted with the letter a similar request from M. Charles Lemmonier, President of the International League of Peace and Liberty at Geneva; a petition signed by the Presidents of the five Peace Associations of France, and one hundred and twelve members of the French House of Delegates, and a letter from Alfred H. Love of Philadelphia, President of the International Peace Union.

Learning that the dynamite cartridge which was to kill the Czar, recently, was shaped like a book, leads the *Texas Siftings* to remark: "This would indicate that the Emperor's troubles are increasing in volume."

ALL SORTS OF PARAGRAPHS.

While attacks all along their line are periodically to be expected by Spiritualists—and further, while base *pretenders* to mediumship are ever on the alert to put on the robe of the angels, that they may thereby be aided in serving their own evil and speculative purposes—we maintain that the indiscriminate assaults made on our mediums ever and anon, by prejudiced parties having no practical knowledge of the subtle laws of development and condition, are outrages of the most indefensible nature.

An old Quaker said: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good I can do, to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again. Let this be my epitaph:

What I spent I had;
What I saved I left behind;
What I gave away I took with me."

Maryland is the latest State to curse itself with a "Doctors' Protective Law." We presume that *now* the Allopathic fraternity will apply itself to a practical outworking on the part of its disciples of the State's motto: "*Crescit et multiplicamine.*" [Increase and multiply!]

Disastrous floods have devastated West Virginia of late, causing upward of twenty deaths and a large property loss.

According to the report of the Boston Fire Marshal, sixty-three per cent. of the fires in this city for the past year have been due to culpable carelessness—matches and kerosene counting in the category of causes as prominent agents of destruction.

A Harlem Christian has just had a neighbor arrested for cutting grass for his cow on Sunday. In the police-court the judge turned sharply on the policeman who made the arrest. "Suppose," said his honor, "the man's cow had fallen into a loathsome pit; would you have arrested him for pulling the beast out on the Sabbath day?" "I would not," said the officer, and he hung his head to escape the fiery glances of the indignant judge. "The prisoner had as much right to mow grass to feed his hungry cow as he would to have rescued her from a pit into which she had fallen," continued the justice. "The prisoner is discharged."—*Truth Seeker (N. Y.).*

Yellow fever is now raging at Plant City, Fla.; and one case has been brought to Delaware Breakwater (so reported) by the Brig *Tenerife*.

OUR NATIONAL GAME.
BY H. C. DODGE.
In Six Parts—Part III.

The batsman on his hands will spit,
And try to make a two-base hit.

A TOO BASE HIT— 4-11-44

To keep from slipping when he strikes,
And save his sole, he stands on spikes.

THE SPIKES— T T T

The mining town of Roslyn, Wash. Ter., was totally destroyed by fire July 22d; fifteen hundred people were made homeless; loss $500,000—no insurance.

Nervous lady passenger in the train, after passing a temporary Bridge—"Thank goodness! we are now on terra firma." *Facetious gentleman*—"Yes, ma'am. Less terror and more firmer."—*The Judge.*

Washington dispatches of the 23d announce that disastrous fires have occurred in the lumber regions of northern Sweden, destroying the town of Sundesvall and two neighboring villages. The loss is estimated at $9,000,000. Great suffering prevails in the stricken districts.

Words were given us to conceal our thoughts, eh? Just listen to the man who steals down stairs in the stilly night and catches his bare toe in the upturned corner of zinc that lurks near the firelight's ruddy glow.—*Philadelphia Call.*

At a very successful public séance held during the recent Camp-Meeting at Oakland, Cal., a list of names of spirit intelligences was given through the mediumship of J. V. Mansfield, which occupied over a column in *The Daily Dove.* Many of these names were recognized by people in the audience.

Newspapers are the schoolmasters of the common people. That endless book, the newspaper, is our national glory.—*Appleton's "Proverbs from Plymouth Pulpit."*

Pontiac will provide gold rings, marriage license, minister, hacks, and two pairs of shoes to the unsophisticated pair who will agree to be married on the county Fair grounds next September.

On the arrival of the German squadron at Cronstadt, July 19th, the Emperor William was rowed to the Russian imperial yacht *Alexandria*, on which the Czar awaited the arrival of his visitor. The two Emperors met at the gangway, and embraced and kissed each other several times. Afterward they had a long talk. No toasts were offered at the state dinner given in honor of Emperor William at Peterhof. Emperor William went for a drive, in company with the Czarina and the Duke and Duchess Vladimir. The whole Russian press are convinced that the meeting of the Emperors will inaugurate a new era of peace, and feel hopeful that Russian interests will now be considered.

Huxley coincides with Pythagoras in the prediction that "the religion of the future is to be of the silent sort." The growing number of unused meetinghouses strengthens the prophecy, the low voice of which is emphasized by the contrasting clamor of the Salvation drum, tambourine and Talmage.—"*Z.*," *in Boston Herald.*

It is easy enough to tell about everybody else, but difficult and hard to tell what everybody knows about you.

"You should be a base ball player," said the beetle to the spider. "Why so?" inquired the latter. "You're so good at catching flies." "True, but I'd fall a victim to the fowls." And he went behind the bat.—*Life.*

Of all our infirmities vanity is the dearest to us. A man will starve his other vices to keep that alive.

Said a maid, "I will marry for lucre,"
And her scandalized ma almost shucre;
But when the chance came,
And she told the good dame,
I noticed she did not reducre.

The Baptist denomination having taken the lead in defense of the American free educational system, the Methodists on "Denominational Day," July 16th, at the Lake View (Framingham, Mass.) Assembly, debated the question of the "duty of Methodists to Romanists," the gist of the result being that of full accord with their Baptist brethren, to the effect that all aggressions upon our public schools must be stopped.

The barbarous practice of detaining witnesses in prison survives in at least twenty-three of our States and Territories. The largest number is in New York, thirty-one; those which immediately follow in rank are: Ohio, nine; Massachusetts, ten, and New Jersey, five.

Whosoever breeds his son well, though he leave him little, gives him much; it is the mind which makes him great or small; whatsoever they have, to the good seems sufficient, to the rude too little.—*Xenophon, B. C.* 440.

By a collision on the Norfolk & Western Railroad, 22d inst., at Forest Dépôt, near Lynchburg, Va., two engineers and eight men were killed.

"Ah! I'm saddest when I sing,"
She sang in plaintive key;
And all the neighbors yelled,
"*So are we! So are we!*"

In writing to the American press from London, Eng., Louise C. Moulton takes occasion to criticise Spiritualism, while admitting that she knows nothing whatever in regard to its philosophy, because, as a writer, she wishes to be on the popular side of things, "you know." The "drivel" she speaks of emanates from her own bigoted brain rather than "through some medium in a back street," as she writes.

Ex-Congressman John F. Finerty, on being interviewed regarding the letter of the Pope explaining the rescript on the Irish question, said:

"I can only say what I said when the rescript was first discussed, it is an interference in Irish politics. If the Irish Bishops of the nineteenth century had had the backbone of the English Bishops of the thirteenth century, they could easily have brought Leo XIII. to terms. As it is, the fight falls on the people. The issue is made at last. The Pope of Rome has no power to damn me or any other Catholic. His latest utterance is an outrage on Irish Catholic manhood and womanhood. The Pope of Rome, the head of the Catholic Church, is in all matters of religion supreme; but the Pope of Rome, an Italian Prince, with an Italian policy to carry out, at no matter what expense to the other Catholic people, is a fair subject for Irish criticism, and it is from this standpoint I criticise him. I am a Catholic, I am a believer in the Catholic Church, but I am an Irishman and not an Italian, and I am not to be sacrificed for the needs of Italian diplomacy."

[*Sunday School Teacher:*] What did Jonah do when he got out of the whale? [*Bright Scholar:*] Told some fish story, I suppose.

Belford's Magazine for July has among its contents a poem by Sarah M. B. Piatt, wherein the following neat tribute is paid to Mrs. Cleveland. After referring to the queens of other lands Mrs. Piatt says to this "Lady Shining in the West":

Go, if you will, among them all, and stand
With just a mountain wild flower in your hair,
With just the wedding-ring on your right hand
The nation bids you wear.

Then from the Elysian fields call Paris back:
"Say who shall have the golden apple—who?"
Though Europe armed should follow in his track
He 'd throw it straight to you."

Scandal-mongers still continue to vent their spleen, notwithstanding asseverations to the contrary.

A New York daily for want of sensible articles wherewith to fill its columns, tells its readers "How girls buy their clothes!" How many drunkards congregate at Coney Island on Sundays; How many dudes promenade Broadway; How dirty the streets are; How much rascality pervades the city; and so on. It should give its patrons a better class of reading matter.

Mr. Lewis B. Wilson, for many years one of the editors of the *Boston Daily Bee*, and for the past twenty-eight years connected with the BANNER OF LIGHT, Boston, was in the city to day on his way home from the mountains.—*The Evening Express, Portland, Me.*

THE NIGHT EDITOR'S REFRAIN.

I sleep all the day,
And I work all the night,
Which gives me good pay,
But I sometimes "get tight!"

Since 1879 there has been in the South an increase of 15,000 new industries, 15,000 miles of railroad have been built, while iron production has increased from 397,000 tons to 876,000 tons. The amount of coal mined has grown from 6,000,000 tons in 1880 to nearly 14,000,000 tons; cotton mills have increased from 180 to 370; cottonseed oil mills from 40 to 150.

Natural Gas at Newburg.

To the Editor of the Banner of Light:

We have had another splendid evidence of spirit power and communion through the Occult Telegraph, and the cause of Spiritualism is making great headway here in Cleveland in consequence—and, in fact, throughout Ohio, where it is so well known. Two leading dailies, the *Leader* and *Plain Dealer*, have given the matter good prominence in their columns, bearing witness to the value of the gas-well recently located here (on the Jewett farm in Newburg) "by W. S. Rowley, by means of his 'occult telegraph,' through which he obtains messages, as is claimed, from the spirits of those who have lived and passed away from earth."

Numerous wells have been drilled here, located by "guess" or by the "divining rod," but none of them have amounted to anything of account. When Jabez Fitch, ex-Lieutenant-Governor of Ohio, Nathan Payne, Randall P. Wade, Amaza Stone, and others who have passed over to the other side came and told us, through the instrument, that there was an immense reservoir of gas at a certain point in the suburbs of the city, we thought it too good to be true, but as they had always told us the truth in other matters we believed them in this. The original parties who received the communication were Mr. and Mrs. J. T. Strong, Mrs. Rowley and myself, and we really formed a nucleus of what will prove one of the largest companies extant. Through the untiring efforts of Mr. Strong, Cleveland capitalists were interested, and among the rest Mr. George Howe, a firm believer in the spiritual phenomena. After encountering many difficulties the gas *was struck* just as they—the spirits—told us it would be, and at the very depth. Almost daily interviews were had with them, and instructions given how to proceed. The all wise unbelievers laughed us to scorn, and among the rest our erudite State geologist, who solemnly declared to us that it was impossible to find high pressure gas in this vicinity. Very truly yours,

W. S. ROWLEY.

Cleveland, Ohio, July 20th, 1888.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:

From Minnie Nesbitt, $1.50; L. R., 90 cents; Eliza H. Dorland, 75 cents; Mrs. C. M. Emmons, $3.00; F. W. Coffin, $1.00; H. Lovewell, $1.00; R. A. Grieves, $1.00; from L. B. Wilson, by donations at the Free Circle, $4.10.

A TRUE MEDIUM.—Mrs. Albert Morton, one of our noblest women and mediums, is of such a retiring nature and does her work so quietly that the wonder-seeking public lose sight of her. And in fact she is not a medium that would gratify that taste. But for those who seek for purely spiritual intelligence and the enlightenment which tends to their higher welfare she is a grand instrument. Her spirit medical guides are unexcelled in their line of work. Through her they can diagnose disease from letters or a lock of hair, as well as by the patient being present. This is a part of her work—to advise and administer to those suffering from the ills of the flesh. She has also a bright little control, Milly, who is always a sweet spirit to meet; and through her the way is opened for converse with your own spirit-friends, and many a ray prophetic is carried to those in the material plane, which enables them to steer through the breakers and billows of earthly conflict, by this same faithful spirit. We always receive a spiritual feast with Mrs. Morton and her noble band, and after sitting a "golden hour," or less, in their presence, we come away feeling it was good for us to have been there.—*Golden Gate, San Francisco, Cal.*

THE SHAWMUT SPIRITUAL LYCEUM will be well represented at the forthcoming camp meeting to be held at Verona, Me., during the month of August. The party will consist of Mr. J. B. Hatch and wife, C. Frank Rand and wife, Miss M. T. Shelhamer, Mrs. Carrie L. Hatch, and Masters Eddie and Charlie. On Sunday, Aug. 12th, Miss Shelhamer will occupy the platform, and at different sessions will answer questions. Through the kindness of Dr. C. F. Ware "Silver Star Cottage" has been secured for the party, and much pleasure is anticipated by all. On the door of the cottage will be found the banner of the Shawmut Lyceum; the latchstring can be easily found, and all upon entering will find a hearty welcome.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

J. Frank Baxter spoke at Parkland, Penn., Camp last Sunday, 22d inst., and will lecture in Hanson next Sunday, the 29th. Sunday, Aug. 5th, he will speak at the Mantua (Ohio) Station Yearly Meeting. He then will come East, filling appointments successively at Cassadaga Camp, N. Y.; Niantic Camp, Conn.; Lake Pleasant Camp, Mass.; and Etna and Madison Camps, Me. His Sundays are secured over fourteen months ahead. Week evenings at liberty.

Prof. J. M. Allen lectured in Peoria, Ill., July 1st; in St. Louis July 8th; in Vicksburg (Mich.) Camp July 15th, 16th, 18th, 22d and 24th. His address for two weeks is Vicksburg, Mich., care W. S. Wardell.

By a private note from Dean Clarke we learn that he recently had a fall, fracturing one of his ribs upon the right side. He says he shall be on hand to fill his engagement at Lake Pleasant, Aug. 15th and 19th, nevertheless.

Mrs. H. S. Lake speaks at Niantic Camp Meeting (Conn.) next Sunday, July 29th.

Dr. H. F. Merrill has been engaged to give tests at the Temple Heights, Me., Camp Meeting, and will be pleased to meet his friends at this camp. He is now making engagements for the fall and winter; would like to correspond with societies—especially in Massachusetts—for engagements. Address Bucksport, Me.

Albany, N. Y.—We pen these few lines to let our friends know what is being done here for our beloved cause. The society has adopted a new and very simple constitution recently, and has elected officers as follows: President, J. D. Chism; Vice-President, George McDonald; Secretary, J. D. Chism, Jr.; Financial Secretary, Samuel G. Payn, Jr.; Treasurer, Marcus Carl. The above five officers constitute the Board of Managers, together with the following elected by the society by ballot: Mrs. Fero, Mrs. Carl, Mrs. Chapin, Mrs. Payn, Mr. Fero, Mr. Briggs, Mr. Pierce and Mr. Payn, Sr.

Our lecture season closed July 8th, at which time Mrs. Holmes, of Brooklyn, lectured in the morning and evening. We will begin in the first part of September with renewed vigor, and a determination to increase the interest in the cause in this vicinity.

Mrs. C. E. S. Twing is engaged for September; Professor Peck for January; J. Frank Baxter for February, and Mrs. H. S. Lake for June next. The other months are not provided for as yet, and we desire to communicate with speakers and mediums relative to engagements. The terms must be moderate, for we are not in shape financially to guarantee large salaries, but hope in the near future to have more funds at our command.

Mrs. Lake filled our platform most acceptably during June and the first Sunday in July. We as individuals, and collectively as a Society, are more than pleased with Mrs. Lake. She has given us food for thought and reflection sufficient to last through the vacation months. We have not had any one upon our platform that we consider her superior. Mrs. Brigham lectured once during June for us, and will be with us once every four weeks during next season. We could scarcely be induced to give up this most talented and pleasing speaker. All unite in urging her to continue her regular lectures in Albany.

The cause is prospering here continually, and we trust the time is near at hand when a person can acknowledge his convictions without being liable to the scoffs and ridicule of an ignorant rabble.

Fraternally, J. D. CHISM, JR., *Secretary.*

Albany, July 22d, 1888.

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting closes Aug. 12th. Express trains from Boston, 9 A. M., 4:05 P. M., on Old Colony R. R.; Sundays 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:30 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

CAPE COD CAMP-MEETING.—Ocean Grove, Harwich Port, Mass., closes July 29th.

VICKSBURG, MICH.—The Fifth Annual Camp-Meeting in Fraser's Grove closes Aug. 13th.

PARKLAND, PA.—Meetings close Sept. 5th.

LOOKOUT MOUNTAIN, TENN.—The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commences July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting commences July 21st and closes Aug. 26th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

NIANTIC, CT.—Meeting closes Sept. 9th.

LAKE CORA, MICH.—The Annual Meeting of the Spiritualists' Association will be held Aug 3d, 4th and 5th.

LUNA, ME.—Camp-Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 9th.

Horsford's Acid Phosphate makes Delicious Lemonade. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Jy7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* Jy7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

FACTS CONVENTION

At Onset, Aug. 2d and 3d.

Physical Phenomena of Various Kinds in the Light.

Trance, Test and Inspirational Mediumship, Including Music, Psychometric Readings from Sealed Letters, Diagnoses of Disease, Etc.

The following noted Mediums have kindly consented to assist in making this the most important event of the season:

Mrs. J. J. Whitney, the celebrated Platform Test Medium, of San Francisco.

Dr. Stansbury, Medium for Independent Slate-Writing and Spirit Photographs.

Horatio Eddy, Physical Phenomena in the Light on the platform.

Dr. Henry Rogers, Medium for Slate-Writing and Independent Spirit-Pictures.

Mrs. Whittemore, Inspirational Singer.

Miss Emma J. Nickerson, Inspirational Reader, and many others to be announced.

A Spirit Congress both days at 2:30.

Thursday evening, Mediumship on the platform in the Temple.

Friday, Concert and Dancing at the Temple. Jy28

MRS. L. F. HANCOCK,

BUSINESS and Test Clairvoyant Medium. Sittings daily from 10 to 4. No. 5 Hawthorn Place, opposite Grand Opera House, Boston. 1w* Jy28

MRS. H. D. CHAPMAN,

MEDICAL Clairvoyant, Magnetic and Massage Treatments. Office 147 Tremont street, Room 8, Boston. 9 A. M. 8 P. M. 8w* Jy28

MRS. L. M. VIERCE

WILL be at her Rooms during the summer. No. 282 Columbus Avenue, Hotel Albermarle, Suite 11, Boston. 5w* Jy28

MRS. DR. M. J. KIMBALL is pleased to inform her patients and friends that she is at home again, and gives Massage. Will answer calls or receive patients at her residence, 21 Dwight street, Boston. 1w* Jy28

MRS. DR. S. E. CROSSMAN, Magnetic Physician and Trance Medium, 32 Hammond street, Boston, Hotel Hosmer, Suite 4. 2w* Jy28

A FEW WORDS

TO STOUT PEOPLE.

Distant Patients Successfully Treated.

In reply to numerous inquiries in regard to "OBESITY CURE," I would say that it is a safe, harmless and effectual combination of *roots and herbs*, mostly imported from Germany and the Orient, and prepared under my personal supervision *for each patient.*

We are not cast in one mold. We differ physically even more than in our faces. All stout people have not the *same* tendencies and dangers.

Obesity Cure is adapted by me to meet differing conditions—for those who suffer from indigestion, or, as it is often termed, "*gas*"; those who have *no* appetite; those who have *too much* appetite—and a special combination is indicated for those who are stout in the abdomen *only.*

Fees for medicines and medical services will in all cases be named as low as is consistent with accomplishing desired results *in each case.*

Reduction in weight is invariably accompanied with general beneficial effects—*labor-power is increased;* a sense of ease and freedom in moving comes immediately. There *is joy in living* when one is relieved from the weary burden of undue flesh.

In no case have wrinkles or an aspect of age been induced.

Medicines sent by mail everywhere.

Obesity Cure has no unpleasant taste; it is taken but once daily. No dieting is required.

Send stamp and report your *own* case to receive terms and FULL PARTICULARS.

Treatise sent on application.

Respectfully,

EDITH HALE, M. D.,
Specialist in Chronic Diseases,
377 Columbus Avenue,
Jy21 **Boston, Mass.**

New England Spiritualists' Camp-Meeting Association.

FIFTEENTH ANNUAL CONVOCATION.

AT LAKE PLEASANT,
Montague, Mass.,
On the Hoosac Tunnel Route,
Aug. 1st to Sept. 3d, 1888.

WITH speaking on Sundays July 22d and 29th. *Ablest Speakers on the Spiritualistic Platform. The best Public Test Mediums. Instrumental Music by the Famed Worcester Cadet Band,* which will be in attendance from July 21st to Sept. 3d. Vocal Music, Entertainments, Social Dances, Boating, etc. Best of Hotel and Café accommodations. Low Excursion rates from all points. For Circulars, address

J. MILTON YOUNG, Clerk,
Lake Pleasant, Mass.
Jy7 1w1s

CAUTION!

SPIRITUALISTS who desire to support Mediums, Camp-Meetings and Speakers, and who intend to visit

ONSET BAY

This season, are cautioned to buy their excursion tickets for "ONSET." The 9 A. M. and 4:05 P. M. trains from Boston are the most rapid express trains. Sundays, at 8:15, from Boston.

For

COMFORT, SPEED AND SAFETY,

Buy "ONSET" tickets, and thereby avoid the dust and annoyances of horses, and reach the Grove in advance of any other way. You will also help to support the meetings and

SAVE MONEY

For yourself, as you will secure advantages by showing your "ONSET" railroad ticket at the

CAMP-MEETING.
Jy30 1st

THE FIRST MAINE STATE SPIRITUALIST Camp-Meeting Association

WILL hold its **Eleventh Annual Camp-Meeting at Buswell's Grove, Etna, Maine,** commencing August 31st and closing Sept. 9th, 1888.

Speakers and Mediums Engaged—Mrs. Abbie Morse, Searsmont, Me.; C. Fannie Allyn, Stoneham, Mass.; Miss Jennie B. Hagan, East Hollliston, Mass.; Mrs. Mary J. Wentworth, Knox, Me.; Moses Hull, Des Moines, Iowa; J. Frank Baxter, Chelsea, Mass.

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Message Department.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, about the middle of September next.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held May 29th, 1888.

Spirit Invocation.

The heavens declare thy glory, Lord, and the earth responds in smiles, in blooms and perfumes. Thy children recognize thy power as it is displayed on every hand. We read the lesson of the stars, and realize that in their majesty is displayed thy skill and wisdom. We turn to the springing blade beneath our feet, and watch the opening of the tiny bud, believing that there is also a manifestation of thy great law, of thy tender and divine love.

Oh! our Father God, we gather up the aspirations and the thoughts of our human souls, that are to our lives like buds and blossoms, blooming forth in richness of spiritual perfume; may they be acceptable in thy sight; may they prove to be indeed bright blossoms of love and sincerity. We ask the spiritual helpfulness of thy angel hosts. We believe that thou art the grand omnipotent over-soul that doth embrace all humanity, and so we lean upon thy love even as the little child leans upon its mother's breast to receive a smile of encouragement.

We ask the association and coöperation of angels at this time. May our hearts expand under their divine ministration. May our minds be imbued with new thought and our souls become enlarged with a higher conception of life, so that we may go forth from this place thoroughly imbued with the idea that we are here to do our part in life, to fill a mission, and assist our human brothers and sisters in doing their part and in fulfilling their mission. We ask thy blessing and the blessing of all pure and angelic souls to rest upon us now and forevermore. Amen.

Questions and Answers.

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

QUES.—[By C. H. K.] Cannot a refined, educated and eloquent speaker (who has passed to spirit-life) control a medium who is not so educated?

ANS.—If the medium or instrument employed be adapted to the use of the spirit who desires to communicate, and if such medium possesses the requisite power and medial quality of magnetism to be operated upon by the intelligent spirit who desires to manifest his thoughts, then will that instrument be able to respond to the vibrations of brain power from the spirit, and give forth to the world that which is desired. But if the medium is not fully developed in his mediumship, or if he be not adapted nor magnetically assimilative with the spirit who desires to manifest, then that intelligence will be unable to clearly manifest his thought through his instrumentality. A medium who is crude and ignorant, undeveloped in mental ability, may yet possess in incipiency much of mental power, which, of itself, may be operated upon by invisible intelligences.

The child who is ignorant and unformed can be taken in hand and trained by an intelligent person, and be so cultivated as to be able, in time, to send forth through his own organism that which is grand and beautiful in the realm of intellect, so a medium who is unformed and ignorant in many ways may yet possess a fine spiritual power, which can be utilized by attendant intelligences. These attendant guides, directing their influence not only upon the brain but upon the entire organism of their subject, may so surround him with their superior influence and magnetism as to assist in drawing forth that which is best and sweetest within his being. Consequently the medium grows into harmony with those spiritual forces, becomes educated through his association with the inhabitants of the spirit-world, and may be able to send forth through his organism sounds and strains, utterances and ideas which are grand and glorious.

Q.—What is meant by the phrase "the power of concentration"?

A.—"The power of concentration" is that power brought under control of directing one's thought or purpose to one especial end, in order that certain results may ensue. One who brings the power of concentration to bear upon any idea or plan that he has in mind, brings the full bent of his positive will force upon that idea, pursues it closely to the end, concentrates his mind in that line, so that no external side issue shall attract his notice. In thus bringing all the force of his energy to bear upon his idea or plan, it receives the most powerful magnetism of his being, and consequently will, without doubt, grow and expand under his notice to a fulfillment.

On the other hand, we shall take one in intellectual life who pursues some literary employment; he is noted for his power of concentration. What does this mean? That the expression of his thought is terse and lucid, crisp, so that he easily makes himself understood by simple words, yet in an intelligent manner; he is not diffusive, does not spread over his subject, but confines himself to the thought and manifests it in the simplest language and the clearest manner.

Q.—[By a correspondent, Brockville, Ont.] To what degree, if any, are the Orthodox religionists correct in their belief that Jesus the Christ was specially endowed with divinity?

A.—To that degree that every child of God, every human being in the universe, is endowed with divinity. Being an offshoot or offspring from the great Eternal, the divine source of all life itself, each human being must, of necessity, be endowed with some degree of that divinity from which it sprung. Yet, you say, there are many, many human beings who give no signs of that divinity within them, who are crude, uncultured, and even debased and degraded in their habit and appearance. Very true; and there are those in human life who are refined and cultivated, spirituelle in manner and appearance, and such seem to exhibit a large spark of the divine nature, since they manifest their character in helpful, serviceable ways.

The man Jesus, the Nazarene, was endowed with a spark of divinity; yes, and that divinity seems to have been fanned into a gentle flame, under the influence of attendant spirits, who held the child and the man in their keeping.

Surrounded as the Nazarene was, by friends on both sides of life, it afforded a condition for the approach of the highest, the purest magnetic forces. It is not to be wondered at that he, gentle in mien and kindly by nature, loving, tender and sympathetic in his own being, received within himself those influences that brought to light and life the purest, sweetest manifestations of the divine in the human.

And so Jesus, the Nazarene, lived his unselfish life, working for others, and assisting man to understand himself as best he could, according to the times and the age, and passing onward through tribulation and the anguish of martyrdom into another world, there to continue his helpful unselfish labors for his race, in association with those bright spirits who had attended him in times past.

We recognize Jesus, the Nazarene, as a man and a brother, a tender humanitarian, who desired to bless his kind, to lift humanity out of the bondage of error and of ignorance, unto a high plane of knowledge and of wisdom. We recognize the man, not as a special incarnation of the Godhead, but as a human being, subjected to the laws and influences of material life while he remained on earth, but with the power to so far overcome them in his own person as to live, at times, almost indifferent to those limitations, because the spirit within soared above the material, recognized its kinship to the divine and to all high and holy spiritual influences, lived in harmony with the pure and good of angelic life, and sent forth through his mortal existence an influence and a peace which proved a blessing unto others.

Q.—[By a Subscriber in Utica, N. Y.] What is the object of employing a perfectly dark enclosure, termed a cabinet, at a séance for the materialization of spirit forms?

A.—We believe this question has been discussed at various times and places, but we will consider it briefly from this platform. There are spirits as well as mortals who do not believe it necessary to employ a cabinet or darkened closet for the purpose of receiving either physical manifestations from the spirit side or the production of materialized forms, and there are a host of spirits, as well as many mortals, who believe it highly necessary that, in the production of these phases of Spiritualism, such an enclosure should be employed. We believe that it is necessary with certain mediums possessing a large surplus of physical force, of magnetic emanations, which may be utilized by returning attendant spirits in manifesting their presence and power physically and unmistakably to humanity on earth, to employ a cabinet for the medium, or, at least, to surround the medium with darkness, because the atoms, the emanations, the elements which are required, and which are passing off and surrounding the medium, can be best gathered and utilized in darkness; since light produces agitation of the elements, the atoms are constantly changing form when light, natural or artificial, is present, and are not easily gathered by the operating spirits. This is one reason why the guides of certain mediums demand a condition of darkness for their operations.

And again, the mind of such a medium is frequently more passive in darkness than when surrounded by light; he or she is not then affected so much by the minds and the glances of those sitters who are present and desire to witness the manifestations. Such a medium will most frequently sink into a quiescent state, under the manipulations of the spiritual guides, when surrounded by a condition of darkness, and therefore the work is made more easy to those spirits who come to manifest their presence.

We affirm that it is possible to receive highly convincing evidences of spirit power and presence in a darkened room, or when a cabinet is employed by the medium. It is for mortals, investigators, all those who desire to receive the truth, to study into the laws of spiritual phenomena, and to do their best to afford the highest conditions for the grandest results. It will not take long, if such investigators come into council with the spirit guides of honest mediums, to discover how evidences may be given that prove the genuineness of the medium, as well as the potency of the spirits who operate through such a subject.

Q.—[By Mrs. Seth T. Davenport, Hopedale, Mass.] Are we not spirits *now* as really as we shall ever be—ourselves and intimate friends a spirit band—and every act of ours a spirit manifestation?

A.—We take no exceptions to what your correspondent offers in this direction. You are all spirits; whether good spirits or not you must decide for yourselves. Your thoughts, your motives and your conduct bear witness to what class of spirits you belong. Every individual, whether on earth or in other realms of space, must be a spirit, since the material is only clay acted upon by unseen but potent intelligence, and a human being on earth must be governed by this potent intelligence, must exercise his individuality and develop his own personal identity, through the operations of mind in contact with matter; therefore you are all spirits; your thoughts are the thoughts of spirits, the operations of spiritual intelligence.

But there are spirits who are high in power, well developed in thought and activity, whose works are wise and displayed in goodness; and so down through gradation after gradation, until we come to the poor, ignorant, uncultivated spirit, that expresses itself in crude ways and unlovely manifestations. Such a spirit is incarnated in a certain form that appears repulsive to you, and yet he is not only a human being but an immortal spirit; and if you exercise toward him love and charity, giving to his life sympathetic helpfulness, you may be doing much in assisting that immortal spirit in rising above the limitations and crusts of materiality that hedge and surround it, and in putting forth exhibitions of a more beautiful and refined character.

Q.—What are your views in regard to the text commented upon at the Catholic Apostolic Church, at 57th street, New York, a few Sundays ago, namely, "Is there any true preaching of the Gospel of our Lord Jesus Christ?"

A.—We have not been in strong *rapport* with the utterances expressed, to which your correspondent refers, and therefore cannot give you a just criticism upon them; yet we may give our own opinion concerning the question whether there is any true rendition of the life of him who was called the Lord Jesus Christ—of his life and works. It seems to us, as we review the history of humanity, and trace so-called Christianity from its early incipiency to the present day, that much, ay, very much that has been put forth in the name of Jesus the Christ, and has claimed to be his word and his teaching, has fallen far short of that experience. It seems to us that if we look abroad in the world, seeking for human helpfulness and sympathetic love, as expressed in unselfish ways to man, irrespective of creed or dogma, indeed independent of all that savors of theology and of so-called Christianity, we shall find the strongest evidences outcropping of the living out of the word of Jesus, which came from above, poured through his instrumentality by divine and intelligent beings, which said unto the world; "Do ye unto others as ye would be done by." To our mind those who have followed this golden rule, and have tried to help their neighbors, friends and associates, and even their enemies, to a happier condition of life, to find relief from suffering, to be uplifted to grander thought and higher effort, have accepted the word of Jesus and lived it out in their lives. But we find so much of creed, of dogma, of theological assumption and affirmation, so much that has been given forth in the name of Christianity, that we lose sight of the word and example of Jesus the Nazarene, the humble human being who desired simply to bless his kind, and can perceive only ceremonial, the form and the empty letter. Every individual on earth and in other worlds who desires to bless his kind, to make life brighter and more beautiful because it has been his portion to leave behind him an influence of peace and sympathy and love, is doing the will of our Father in Heaven, such as our brother Jesus desired to see take its place broadcast throughout the land. We have seen poor, untutored red men, and also those of the dusky race who never knew of the "word of God," so called, who never learned of the existence of Jesus of Nazareth, who had no information concerning the Biblical history of humanity, exhibiting signs of tenderness, of helpful assistance to their kind, giving that which they had to give, even at the sacrifice of self, unto others, and these were practically living out the divine word, which may ring down through the ages unto man, calling upon him to be kindly forbearing unto others, helpful and loving, which Jesus and every reformer in every age must send forth as the word of truth and righteousness.

Q.—[By Joseph E. Baldwin, Topeka, Kan.] To what are we to attribute the difference in statements made concerning conditions of mankind in spirit-life by Swedenborg and those communicating to us through our own mediums?

A.—We consider Swedenborg to have been a medium for the transmission of spiritual intelligence to earth, and for his time a very finely developed medium for such work. We understand that the seer was brought under the direct influence of a band of spirits who desired to use his organism for this purpose, and that, to the best of their ability, they did utilize his powers in sending forth to the world intelligence concerning certain portions of the spirit-world. But Swedenborg was not fully unfolded in his mediumistic faculties; also, being a man of strong positive predilections and opinions, it was his custom to weigh and to judge that which he received through his own instrumentality, and as far as possible to mold it after his own ideas. Knowing that he was acted upon by some spiritual power, and yet not realizing its identity, the man felt himself inspired to give that which the world has received, yet it was his desire and his will to send such information forth according to the bent of his own mind, and therefore, although the writings and productions of Swedenborg were highly imbued with spiritual intelligence and with truth, they did receive the impress of the material, and did flow through the channel which Swedenborg's own mind had prepared for them, consequently we find them somewhat crude in certain directions, and strange and mystical in others, strangely like unto the spiritual communications received through mediums in this age in certain directions, and strangely at variance with them in others. We try to reconcile the discrepancies and to understand why these things have been.

It is easy for us so to do if we consider the age, the time and the bent of public thought and opinion when Swedenborg lived on earth. He was a man superior to his surroundings and his associations, open upon one side to the material, and grandly open on the spiritual side to that invisible world which is peopled by spiritual intelligences.

Let us also keep in view the fact that Swedenborg came under the direct influence of a certain band of spirits who had ideas of their own; they believed it wise to teach humanity in certain directions only, and not to open out to mortals the full extent of that spiritual information concerning the higher life which they were qualified to give; so these spirit attendants opened before their subject such visions and fields of knowledge as they desired to give, and none others; therefore what has been produced in the name of Swedenborg furnishes an idea of only a very small part of the states, conditions and surroundings of the inhabitants in the invisible world. There are minds in the spirit-world, spirits themselves, in whose existence may be traced the likeness of those scenes and influences described by the seer, and no doubt many invisible intelligences can be found who, if they should communicate to you an account of their own life and its conditions, it would clearly be seen that the scenes and visions which Swedenborg has described are not so far at variance with the real, tangible life of personal spirits as they may seem to be to those who do not understand.

Warren H. Cudworth.

Mr. Chairman, I am attracted to your Circle-Room this afternoon, not only because of the spiritualizing influence that is here, but because of the beautiful magnetic influence that is going forth at this time from all quarters of the land, reaching up from human hearts on earth and rising like a veil of glory unto the spirit-world itself. I refer to the tender, affectionate thoughts and sentiments that are at this hour rife in the hearts of all mankind in this land, the gentle memories that are awakening to life and finding loving expression.

It seems to me that a halo of peace and glory surrounds our country at this time, because human differences are being put aside, and those even who have frowned upon each other during the year, who have scarcely exchanged a civil word because of misunderstandings and misrepresentations in commercial or social circles, do at this time lay aside all such inharmonies, and are putting forth the sweetest, loveliest portions of their natures; they are even coming together in friendly association and kindly thought, because they are weaving their garlands, preparing their floral mementoes of those who have gone on to the higher land.

This is a beautiful thought to me, Mr. Chairman; and as one who, in the years that have gone, when this country was plunged in civil war, and we felt it our duty to stand forth and be counted in some capacity that would make us of service to our land, and to our common humanity, who took his place and went forth, having been sometimes known as "the fighting parson," I may return to you to-day, and speak my word of good will and kindly cheer to the friends and comrades who remain on earth.

It seems fitting to me that something should be said from the spiritual side of life in behalf of those ascended hosts who are marching onward to grander heights and more glorious campaigns. We are battling for truth, in the name of the Most High: we are sending forth our forces and our influences on every side against the citadels of error, and in the name of justice. We remember with kindly feeling the dear ones who still toil along the mortal pathways; we send to them our heart's best thought and affection; we wish them to know that we understand and appreciate their loving thought and their tender memory, and while they lay their garlands upon the lowly mounds, and bedeck the lofty shafts of marble with their floral offerings, we recognize the fact that it is not to the dust these are given, but there are memories and gentle recognitions of the spiritual which have gone forward to gain brighter victories on high, and so we appreciate and are thankful for the day that brings such loving recognitions, and we wish our friends on earth to realize that this is so.

The garland of peace rests upon the brow of the country at this time. The Goddess of Liberty may proudly lift her head to the heavens above, and feel that, for one day at least in the year, there is perfect union of heart and sentiment and soul from the South to the North, from the East to the West, and that the perfumed blossoms which send up their rich fragrance to the skies of springtime, bear aloft with their odors the prayers, the glowing, thoughtful remembrance of millions of human souls.

We, as members of the great spiritual army of life, recognize this fact, and so we send forth our united affection and sympathy to the friends on earth.

Mr. Chairman, I would like to give my personal remembrance to my friends in this city, and assure them that I am pressing forward to the best of my power, for I desire to receive that which is grandest and holiest from the storehouses of knowledge and truth, not altogether for my own welfare, but that I may, perhaps, be counted in as one worthy to send forth unto others such food as I may receive from on high, to feed, nourish and strengthen the struggling souls whom I love. Warren H. Cudworth.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 27th, 1888.

Warren Hunter.

With the permission of the guides I feel I shall be able to give out a few words to the mortals. You may place me as Warren Hunter, of Montague, Mass. I have tried several times before but have always failed. It was nothing new to me to find I could return to earth and be able to give a few words to loved ones when an avenue was open, ready for me. I well remember when in the mortal hearing people speak like this: "Why, it must be a very easy thing to come and just speak your names and leave a few words with them." I find on making the attempt it is not so easy, for we must get control of the organism, then get permission of the guides that we may speak, and to-day I am thankful that the avenue was open for me at the present time. I looked forward to the coming of the good BANNER OF LIGHT when dwelling in the mortal more than for my food. It was meat and drink for me—I enjoyed every word.

I would like them to know in camp that I am not absent from them in spirit, although they do not behold the mortal form. I am happy, and feel that I have made a little progression in spirit-life. Father, mother and loved ones are waiting the coming of others.

Nancy B. Doolittle.

My home, when dwelling in the mortal, was South Boston. Nancy B. Doolittle. There are many attractions in earth that draw me here to-day. Many times, while suffering in the mortal form, have I felt that I held sweet communion with the angels, and I felt grateful to the dear ones that were so kind to me while lingering in the old distressed body. I often said to Benjamin: "How kind the friends are to do so much for me."

I was connected for a long time with the Ladies' Aid Society. I have no regrets, only that I could not do as much as I would have liked to do, but now, since leaving the old mortal, oh! I have prayed earnestly to the Father and to the angels that the dear ones who were so kind, and who are trying to do so much for each other here, may be blessed and prospered in their work.

Dear old grandma, God bless her, came with outstretched hands to receive me in the spirit home, just back of the veil, which is all that closes you mortals away from us, or we from you. I would like them to learn all they possibly can while here, for we find, on entering spirit-life, it is a school where we learn something we do not learn here.

Nathan Chase.

You may place me in Lynn, Mass.; Nathan Chase. I tried once before to come, but I got rather mixed up with another spirit. Now I guess I 'll say what I have to, and not interfere with anybody else, that is, with your permission. I find since leaving the old mortal form, I had all of this world's goods to make me happy, but I was n't all right, after all.

Lyman is with me, and so is father and mother. I have felt hurt in spirit to see so much contention among the children after I passed out. There was enough for all of you. For the dear one that was so kind, and did so nobly for me in the last hours, I did what I thought was right. It was mine to do with as I pleased, and you find, after all, Nathan's word stood for all the rest of you. I am glad Emma got what I wanted her to have for the kindness she had shown me.

What is the happiness of money unless you get something for it? Now I feel as if I had put considerable emphasis and strength into a few words, but I've got to be Nathan Chase and nobody else.

I am happy, and I am satisfied with the home I have, but I found I could build it up considerable after I crossed over. I would not ask to come back to stay, but I would like them to know I am not dead.

I would like to say to Emma (there are two Emmas—Emma that 's a kind of relation like) there was enough for you all, and what I did for the other Emma is all right. I have not seen one moment that I was sorry for it.

Helen M. Currier.

I have gained permission from the dear spirit guides to-day to say a few words. You may place me in Clinton, Mass. Helen M. Currier. I have tried before to speak, but had not gained as much power as I needed. I was happy in the mortal and I am happy in my spirit home. Before my spirit took its flight I saw a beautiful heavenly vision that came before me and said: "Mother, father, sister, it is sweet to know I shall live again," and before the services were through I was able to make them know I was present.

Oh! how sweet it is to feel that the dear ones will open the door and allow us to come in and commune with them, for father and mother had taught me to know and to feel that the dear angel spirits did come around us.

I was but fifteen when I passed away from the mortal, and as near as I can reckon mortal time, it will be five years coming fall since I left, but I have not been silent these five years. Oh! no; and one and another has come, of the relatives, to join the happy number.

I loved music. It was sweet when in the mortal form, but oh, how sweet in heaven! The flowers are so real, so tangible in spirit, more so than yours can be on earth! I feel I have not been forgotten in these five years of mortal time. I know they will remember Helen Currier.

Raymond Dodge.

I would like to send a letter to my dear papa and mamma. I passed out in Southern California, but my dear parents live in Northbridge Centre, Mass. I know they will get the letter, if you just put that down. My name is Raymond Dodge, and I do want them to know I can send a letter as well as the dear girl who has just spoken. I was not quite as old as she. I suffered a great deal with my hip before passing over, and to-day dear mamma cannot feel that I am dead. No; but I passed away so far, it seems to you in the mortal. Yet how quick we can go there! They felt they could not leave the mortal form there, but I said: "Dear mamma, I can come to you just as easy away from there as if you took the body along with you."

Uncle Joel asked me to say that he was present. Mamma will know who that is. I am so happy in my spirit-home! Dear mother, talk with me privately when you can. I know you will say: "Raymond, I would rather, than to come in public"; but as the privilege is denied me now I seek this channel to speak a few words, that it may reach my dear, dear parents and brother Harry.

Grandfather Fay and grandmother are here to-day. I am so glad I did n't die! Harry said: "Raymond, would you like to come back to stay?" I said: "No; not even if we could go duck-hunting; I would not want to come to stay."

I know, mamma, Uncle Sydney has tried to come to speak with us, but did not get permission from the medium, as they call them; I suppose that 's right, aint it? I have been trying many times in this meeting to send a letter, that papa and mamma might know I came here. I said to Grandma Dodge I might get close up to this guide and get in; so I came just as close as I could while the lady was singing so sweetly, and I stood near; but you see there were some others to speak first; I had to wait till they gave me my time.

Mother, I am ever so happy in my spirit-home; not so far away from you but what I come to Northbridge often, and I sometimes go with Harry to hear the music in the concerts.

Papa, I know you have been trying of late to come into communication with me privately, but did not succeed; in a little time you will, and we will talk together just as real as we have done before. Papa and mamma, your Raymond lives in heaven, and you will have me back again; we 'll all be together, and Grandma Fay says that not one link will be left out of the chain.

Uncle Joel says that in time he will be able to send a message, but not just yet. Uncle Joel is Dr. Fay. They will know when he comes to give a message himself.

Will you please, Mr. Chairman, send this letter to Northbridge Centre? My father's name is Marcus Dodge.

Aaron Cilley.

My home was in Andover, N. H. My name is Aaron Cilley. I have been in the spirit-land, as they term it, for quite a number of years, but I think I have been on earth about as much, for we are not confined to one place by any means. Abbie is here to-day, and mother, and also Gracie.

George, Abbie says as soon as the channel is opened for her she will do her own talking to you. George, I know you have had some disappointments of late; but take courage; these disappointments are only for a day in the mortal; in spirit-life we have none, only when we return to earth many times and cannot make mortals understand we are with them; these are the greatest disappointments we encounter.

I am happy in my spirit-home. I often take a look around old Andover and wonder: Have they forgotten old Squire Cilley? Well, some have and some have not, and some have crossed the boundary since I passed on. I am glad to-day to even give out a few words, for I know I shall be remembered by some of the old town's people.

George, go on and learn all you can in this life; but let reason work, do your own thinking, and you'll come out all right at last.

Miranda Gleason.

I would like to speak a few words. My home was in Manchester, N. H. You may place my name as Miranda Gleason. Many long years have passed since I passed on with others. I would say to the dear ones that are left, Edna and George, that I would like them to read the few words that mother leaves to-day. I, too, have tried many times to give out a little to the children, but have always failed till now. Father, mother and Eben are with me to-day. Edna, Warren is with me part of the time, but is saddened sometimes when he comes to earth to feel that he cannot come into communication with you or the children; but he says that if he does not make you understand that he lives and is able to speak to you on this side you may have a great deal to learn on the other. He often speaks of you, dear Edna, and the children. George, I have felt many times that if mother could only leave a message for you you would be comforted and consoled when trials overtake you, for your pathway of life has been rough and shadowed; not all shadows, for some sunny spots, dear boy, have come to you at intervals. Gracie is here, but not the little child you laid away so tenderly. She often says: "Grandma, papa thinks I must be small." She has grown to womanhood in spirit-life. How beautiful, dear child, to know we shall all come together and there will not be one missing. I am happy in my spirit home; but, George, father and myself are not together all the time, any more than you would be all together here, but we separate and go wherever the spirit dictates. I leave my blessing upon you, dear child.

Ella Poole.

My home was in East Boston. You may place my name as Ella Poole. I have before tried to speak, but have failed. I would like father to know I am happy, and have understood all the changes that have been going on in the home. Mother is with me to-day. Laura, I know, dear sister, you are not feeling well, but in heaven we have no aches, and no ills can find us. Mother is happy and so is grandma, and many dear relatives, and friends that are not relatives; we are together, but not all the time. Father, I wish you would open the door a little and feel that mother and I *do come* to the home. Dear brothers, we often come so near we can place our hands upon you. Father, mother asked me to say that she is pleased with the change you have made of late, and she will be in the home with you often. We have met Uncle John many, many times since he passed out so suddenly.

My father is William Poole, of East Boston.

Charles L. Brown.

My name is Charles L. Brown, and my home was in Seabrook, N. H. I suppose they will term me a soldier. I have not been able to manifest before, but it has not been because I was not here. I have failed in the attempt, the same as many others. I am thankful in spirit that the Government has done a little something for Sally. Sylvester has lately joined the happy number beyond the veil, and to-day I am glad there are channels provided for us who have crossed the boundary, but are not *dead* men by any means. I've not met any dead people. I think your dead people are on this side of the veil, not ours, for we are all active, all willing to do the work we have to do, and I assure you there are no drones over here. I am happy. I am satisfied with the home provided for me, although I find I can build it more beautiful every day through progression.

The soldier boys, if I do say it, came up and did their duty.

I am glad that the Government is doing a little something for those that are left to finish fighting the battle of life. It is right that they should do something for them; when we've laid down the old mortal for the country's sake, the least they can do is to care for or remember those that are left. I thank you, Mr. Chairman, for the privilege of speaking, although we got the privilege before we came.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 27.—Alpheus B. Hoag; John B. Morrison; Alonzo Gliddon; Sarah G. Emory Dyer; George Holbrook; Daniel Sanborn; Manson Gore.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

Verifications of Spirit-Messages.

ANDREW LYLE.

For a long time I have wished we might hear from a resident on the other side, who, while in the material, might have been a resident of Barnet. At last my wishes in a measure have been gratified. I notice in the BANNER OF LIGHT, of July 14th, a communication from ANDREW LYLE. Fifty-six years ago I came to Barnet a boy. At that time there was a tract of land up on the side of the mountain contiguous to this village, which went by the name of the "Lyle lot," Andrew Lyle having occupied it years before. In conversation with an elderly lady I gathered the following in relation to "Aleck" mentioned in the communication. She told me she was a girl six or seven years of age, and recollects very distinctly the shudder that came over her when she first saw this horridly deformed Aleck. We were hoping to hear from those we were acquainted with, but take great pleasure in reporting the verification and truthfulness of what we are favored with from the land of spirits. E. B. CLEMENT.

Barnet, Vt., July 18th, 1888.

ANNIE GRIEVES.

I take pleasure in acknowledging the communication published in the BANNER OF LIGHT July 14th, signed ANNIE GRIEVES, as being all correct. This communication was promised me through Mrs. Smith about ten days before it was given at your circle-room, and I have been anxiously waiting for it ever since. And now one is promised me from my father, and I shall look for that also in due time.

Thanking you for this means of communication, I would say, go on with the good work until the light of this great truth shall illuminate all dark places.

Yours for the truth, from whatever source,

Haverhill, July 16th, 1888. R. A. GRIEVES.

ELLA DOWNS NEAL.

I am happy to acknowledge that the message from my wife, ELLA DOWNS NEAL, given through the mediumship of Mrs. B. F. Smith, is true in every way. Thanks to THE BANNER and the angel-world that they can communicate with us.

With thanks, J. W. NEAL.

75 Court street, Boston, Mass.

LILLIE KIMBALL.

In the BANNER OF LIGHT of July 14th my attention was attracted to the message of LILLIE KIMBALL, which I fully recognize as coming direct from my dear sister. MRS. CHARLES A. WILMAN.

Lewiston, Me., 1888.

"TRUSTS," AND THE PEOPLE.—Thus, in these times, we see the ablest lawyers, the ablest chemists, the greatest inventors, the most ingenious mechanics, the most competent business managers in the pay of great corporations, combinations and trusts, doing obediently the unscrupulous will of the aggregated and selfish capital which employs them. Thus we see more and more even our public men the servants of trusts and corporations.

Thus we see growing in this country a great, unscrupulous, powerful plutocracy, banded together more and more closely, resisting by the help of its hired agents every attempt to reform abuses and to reëstablish liberty, crushing out opposition, more and more greedily grasping power, and bribing the best intellect of the country into its service.—*New York Herald.*

"SUMMER DAYS AT ONSET," by Miss Susan H. Wixon, is a very pleasant pamphlet of fourteen chapters, and the last is an interesting story of a famous Indian chief who flourished in that region a long time ago. A number of incidents, historical, amusing and sentimental, are described in the excellent manner of the well-known and admired writer, and her pretty little pamphlet is also illustrated with pictures of Onset Bay, and the Indian chiefs Waccosta and Tuscawo, and a handsome Indian young woman by the name of Awanee. A charming pamphlet to read in these summer days when one takes a sail in a steamboat, a ride in a car, or sits down under a tree in his garden on a Sunday afternoon. 84 pages. Price, 25 cents. For sale at this office.—*The Boston Investigator.*

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

Prof. Kellar Again.

SIDNEY KELSEY, late Secretary of the Spiritualist Society of Erie, writes us as follows from Williamsport, Pa.:

"I notice in THE BANNER of July 7th, 1888, an editorial article under the heading 'Mr. Kellar as an "Exposer,"' which, among other items, contains an extract from a former letter written by Kellar himself, in which he distinctly asserts that after having witnessed spiritualistic phenomena, his 'inability to explain or account for what must have been an intelligent force that produced the manifestations, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand.'

This same 'wonderful Mr. Kellar' penned a column article, that appeared in *The Erie Sunday Morning Gazette* of June 24th last, in which the writer relates some of his early and latter exploits as a Spiritualist and 'exposer.' I myself am an Erie man, and know that the 'wonderful Kellar' lived there during his boyhood days, and that his parents still reside in that city; and that the city still clings to him as her 'favorite son' is evidenced by the editor's caption to the article in question: 'From Our Own Kellar.' The great magician announces with a grand flourish of self-importance, 'There are any number of amiable and soft-headed old ladies and gentlemen flourishing throughout the land, who, blessed with well-lined pocket-books and credulous dispositions, have ardent cravings for communications with the spirit-world.' That to satisfy this demand there are a 'liberal supply of professed *Spiritists* who keep the "spirits on tap" and furnish intercourse "with the *élite* of spookdom,"' etc. 'Verily,' says K., 'who shall say this is not a noble age for the professed Spiritist?' 'My experience,' he adds, 'with professed Spiritists began very early, extending over a period of more than twenty years, and I can most truthfully and most emphatically declare that I *never witnessed* a so-called "spiritualistic manifestation" that I was not enabled, after careful investigation, to brand as *a deception and a fraud*.'

Then he proceeds to relate his adventures with the famous Davenport Brothers, showing their success in the old world before crowned heads, scientists, and lordlings of various degrees, he himself, with others, believing such results to be produced by supernatural agencies. *But*, as time moved on and he grew older, he 'watched and waited,' until at last he found that 'Brutus could start a spirit as soon as Cæsar'—in other words, that he himself could, without the aid of any other spirit outside that in the Kellar bosom, duplicate any and all of the Davenport marvels. Then he separated from the brothers and went to Mexico, a full-fledged, 'professional Spiritist,' where he was charged with 'being in league with the devil.' Next he went to India, studied magic, jugglery and legerdemain of various kinds, such as he could pick up in the countries of the Orient. It was soon after this that he met the world-renowned slate-writer, Dr. Henry Slade, and after trying his skill to reproduce the slate-manifestations admitted that he *could not*, and that 'there must be something besides trickery in Spiritualism.' The learned 'deceptionist' also alludes in his tirade to his connection with the 'Seybert Commission,' at Philadelphia, claiming that through his agency and cleverness that wonderful body was enabled to report slate writing, and the whole range of so-called spiritualistic manifestations, to be humbug and deception—describing how such feats were accomplished, etc.

Of course this great manipulator of illusions and effusions has not read Hon. A. B. Richmond's book replying to the Seybert Commission, and declaring its conclusions to be drawn from false premises. Not he! That would be beneath the dignity of the great Fakir of the East, learned in all the arts of the Egyptians! When he was a child he was a Spiritualist, but after he got his eyes open he saw that it was like the baseless fabric of a vision—a seeming, without a single foundation in fact! Still, in the face and eyes of this great knowledge—this indescribable something—which leads him to pronounce Spiritualism a humbug, and its votaries 'amiable soft-heads,' he refuses to reveal the manner of duplicating such manifestations, except by an explanation that rather mystifies than elucidates anything.

Kellar has said once that certain so-called spiritualistic demonstrations were beyond his reach or skill; *now* he avers that he 'NEVER YET witnessed any spiritualistic manifestations that he could not brand as deceptions.' Which of these statements would he have us believe?

This wonderful two-tongued prophet of the prestidigitational dispensation characterizes Spiritualists as 'amiable, soft-headed old ladies and gentlemen!' So be it! For if to believe in immortal life; if to say that I expect to be reunited to my spirit-wife in the better land; if to hope that my dear friends in spirit-life will continue to bless my earthly pilgrimage, and greet me finally on the other shore, be an evidence of a mellow cranium, then like Paul I shall continue to 'glory in mine infirmity.'

We who have attained through actual personal experiment a knowledge of the verity of spirit communion, need have no fears of what men of the Kellar stripe may have to say in the premises. Secure in truth we can afford to wait, knowing that

'The false alone need dread delay,
For time will only strengthen right!'"

Passed to Spirit-Life.

From Keene, N. H., July 1st, Dr. Ossian C. Mansfield, at the age of 36 years.

Dr. M. was formerly a resident of Gilsum, N. H., but of late years of this city. He leaves a wife and two children to mourn his material presence, although they feel it is well with him. He was a staunch believer in Spiritualism, and a good magnetic healer. The funeral service was held at his home in this city July 3d, Rev. S. H. McCollester officiating. He paid a high tribute to the memory of the artisan brother as being a man of true principles and sterling worth. M. M. HOLT.

Keene, N. H., July 14th, 1888.

From Madison, Wis., May 23d, 1888, of paralysis, Mrs. Lydia C., wife of Lyman C. Draper, aged 77 years.

Mrs. Draper had for many years taken much interest in the phenomena of Spiritualism and in the Spiritual Philosophy. She was a kind-hearted, benevolent woman, with strong domestic sympathies and aspirations. Having but few intimate friends, she was devoted to them and to her few relatives with much affection. COM.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Southwest Michigan.

The Annual Meeting of the Spiritualists' Association will be held at Lake Cora Aug. 3d, 4th and 5th, 1888.

The Convention will open Friday, the 3d, at 2:30 o'clock. Officers elected Saturday, at 2 o'clock.

W. J. Colville, of Boston, late of San Francisco, Hon. L. V. Moulton of Grand Rapids, and Mrs. E. C. Woodruff of South Haven, will address the people on this occasion.

No one should fail to hear that justly celebrated speaker, W. J. Colville. He has been secured by great effort and expense. Mr. Moulton and Mrs. Woodruff are too well known to need comment.

Miss Birchard will preside at the organ. The Harris twin sisters will add to the interest of the meeting. The Texas Cornet Band will be present to mingle pleasure with instruction.

Gifted mediums will be in attendance.

People who are not prepared with lunch baskets, will be fed at a lunch counter. A beautiful steamer, and plenty of small craft, are among the attractions. Stabling and feed for horses can be obtained. Shelter will be provided in case of rain.

To defray expenses, a small fee for each person will be taken at the gate. Small children free. Tenting privileges free.

Railway Time-Table.—On account of the Meeting at Lake Cora, the Toledo and South Haven Railroad Company, in addition to regular trains, will run special trains as follows: Saturday, Aug. 4th, leave Paw Paw at 8:40 A.M. Sunday, Aug. 5th, leave Lawton at 9 A.M.; Paw Paw 9:15, arrive at Lake Cora 9:30. Returning, will leave Lake Cora at 6 P.M.; leave South Haven at 8 A.M.; Covent, 8:30; Hartland, 9; Lawrence, 9:20. Tickets sold Aug. 2d to 5th inclusive, and good on all trains until Aug. 7th. Agents of T. and S. H. R. R. Co. are hereby instructed to sell tickets according to above rates and dates. J. IHLING.

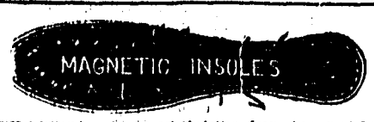
L. S. BURDICK, *Pres.*, *Texas.*

MISS MINNIE NESBITT, *Sec'y*, *Decatur.*
S. G. SHEFFER, *Treas.*, *South Haven.*

Vice-Presidents—Mrs. E. C. Towers, Mattawan; Frank Kelly, Benton Harbor; D. Boynton, Riverside; Capt. N. Robins, Grand Haven; Mrs. Betsy Brown, Breedsville; Mrs. Lottie Warner, Paw Paw; Miss Zella Wait, Decatur; Reub. Snyder, Marcellus; A. O. Woodruff, South Haven; H. Balfour, Bangor; Dr. Wigent, Watervliet.

☞ The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

Advertisements.



THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

DR. THACHER:

Dear Sir—Your Magnetic Shields have some merit, but on the whole I am inclined to call them a fraud. They soothe and vitalize the nerves, put new life into the blood, warm cold feet, build up the debilitated and consumptive, create a row among the old sinners in the constitution, and keep stirring them until they enter upon a war of extermination, or commit suicide to escape; put neuralgia and rheumatism *hors du combat*, make a weak man vigorous and saucy, and cure family quarrels where they originate in bad blood or depraved nerves; but they don't mend cork legs nor glass eyes, nor cure warts on an evil temper. They should be a specific for total depravity, alcoholism, and especially for debilitated pocketbooks. Here is where they fail. If you can improve them so that you can guarantee a perfect cure for financial fits, consumptive bank accounts and religious hydrophobia, your fortune is made. Then, as your best advertising card, I would advise you to cover the Brooklyn Tabernacle and its pastor, and if you cure him you need waste no more printer's ink. Yours for health,

LYMAN C. HOWE,
Fredonia, N. Y.

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No. 6 Central Music Hall, Chicago, Ill.
Jy7 13w*

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DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Address, MRS. A. B. SEVERANCE,
Centre street, between Church and Prairie streets,
Ap7 6m* White Water, Walworth Co., Wis.

CUTTER HOUSE,

WICKETT'S ISLAND.

Open for the Season, 1888.

ACCORDING to the oft-expressed wish of Dr. Abbie E. Cutter, late owner and proprietor, the House will be kept open to guests and carried on as outlined in her notice in this paper, and we hope the friends and patrons of past years, and all who are interested to give the best conditions to those who have passed on to a higher life, will join us in our efforts to give our dear departed one the opportunity to demonstrate what was her highest and dearest object in life.

We have the strongest faith in her ability to return and continue the work she had so earnestly commenced for the benefit of humanity and the world, both for time and eternity.

We take this opportunity to thank the many *many* friends who have written us such kind letters of condolence in our GREAT bereavement. Address

Je16 tf **W. O. CUTTER, Onset, Mass.**

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SEND One Dollar, a two-cent stamp, lock of hair, age, sex and one symptom, to 1666 North Gilmore street, Baltimore, Md., and get a diagnosis by Spirit Dr. Rush, who has wrought many wonderful cures through the widow of Washington A. Danskin. 5w* Je30

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BY MRS. ELIZA A. MARTIN, Oxford, Mass. Terms $1.00 and two 2-ct. stamps. 4w* Jy14

SEALED LETTERS.

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BUSINESS AND TEST MEDIUM, No. 411 Lookout street, Chattanooga, Tenn. 6m* Je23

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Additions to this List of Portraits are being Drawn.

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PASCHAL BEVERLY RANDOLPH.
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CHARLES H. FOSTER and SPIRIT ADAH ISAACS MENKEN, after Spirit Photograph by W. H. Mumler.
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PRICES: Trial box, 25 cents—by mail, 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes second size, $5.00; large boxes, $1.00; 6 large boxes, $5.00.
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I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of $1; Consultation fee $1; at office, 206 Tremont street.

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SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M.D., Principal, Magnetic Institute, Grand Rapids, Mich.
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AN INVITATION

To Those Needing Advice.

THE Guides of **DR. J. R. COCKE, 474 Shawmut Avenue, corner Concord street, Boston,** will, on Thursday, August 2d, between the hours of 2:30 and 4 P.M., give advice upon Business Matters and Development of Mediumship *free of charge*. 2w* Jy21

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On Business, Mediumship and Health,

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MRS. DR. JULIA CRAFTS SMITH gives medical examinations free every Thursday from 9 to 5. Office, Hotel "Cabe," 8 Appleton street, Boston. My19 cow10t*

MISS L. BARNICOAT, Medical, Test and Business Medium. Lectures followed by Tests and Psychometry. 175 Tremont street, Room 10, Boston. Jy7 8w*

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OR,

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BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and ingenious defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication

Banner of Light.

BOSTON, SATURDAY, JULY 28, 1888.

The Spiritualist Camp-Meetings.

Onset Bay.

Monday afternoon, July 16th, at the conference-meeting, Dr. Richardson presided. Tuesday's lecture by J. Clegg Wright, under control of William Denton, was pronounced one of the best delivered from this platform.

Dr. T. A. Bland, of Washington, D. C., lectured Thursday morning on the Indian question, "The Origin and Work of the Indian Defense Association." Mrs. Kate R. Stiles, of Worcester, was controlled by the spirit of Helen Hunt Jackson, who made interesting remarks in behalf of the Indian.

Fact meeting in the afternoon, conducted by L. L. Whitlock.

Mr. E. Bach, an extensive lumber-dealer from Aberdeen, Dakota, has come among us for the investigation of the various phenomena, and will probably stop through the meetings.

L. L. Whitlock and Mrs. Ida P. A. Whitlock have rooms at Union Villa.

Mrs. T. J. Lewis, test and prophetic medium, of Brooklyn, N. Y., is meeting with good success at her circles in the Mediums' Home.

Mrs. A. E. Carroll and grandson, of Foxboro', are at their cottage on Pleasant Avenue.

David Brown's séances are well attended.

Dr. B. M. Lawrence has left Wickett's Island and is now at Prairie Cottage, East Central Avenue. Mr. Lawrence gave a lecture Monday evening, assisted by vocal and instrumental music.

A series of "hops" are being held in the dining-room of Hotel Onset. Music by the Boston Orchestra, under direction of Louie Poole. Dancing in the Glen Cove House Wednesday evening. The Temple dances have commenced, the Middleboro' orchestra furnishing the music. These popular dances under the management of ladies will be continued every Saturday night till further notice.

Hon. Sidney Smith and wife are the guests of Dr. E. Y. Johnson.

Sailing parties every afternoon after the meetings. Quantities of bluefish are coming to camp. A party of men, women and children who had been out fishing Thursday, passed our office with long strings of scup and other kinds of fish, as many as could conveniently be carried.

Thursday a large party of ladies and gentlemen from Boston, Philadelphia, Brockton and Sandwich, who are stopping at Onset, visited "Aunt Hannah's Farm" for a day's picnic, and enjoyed a good time generally. There was a dinner and supper on the lawn, dancing in the big old barn, also in what is called "Aunt Hannah's room." Mr. Chubbuck, the genial and accommodating host, who is "monarch of all he surveys," in his usual kind hearted way tried to make every one feel at home and happy, and all left in the best of spirits, feeling it had been a day long to be remembered. Mr. Chubbuck enjoys making others happy, hence the secret of the good times at "Aunt Hannah's Farm."

At the Fact Meeting Thursday remarks were made by the Quaker control of Dr. Paxson, followed by Mrs. Stevens, of California, Mrs. Morse, of Minneapolis, Mrs. Stiles, of Worcester, with a poem, Mr. Haines, under control, Mrs. Whitlock, under control, and Mrs. Pennell, as "Prairie Flower," making the meeting a very interesting one. The Facts Convention will take place Thursday and Friday, Aug. 2d and 3d.

Saturday afternoon Miss M. T. Shelhamer delivered an eloquent lecture to an interested audience on "The Work of Spiritualism as a Factor in the Progress of Human Civilization."

Mrs. Beste is holding very successful séances at her cottage on South Boulevard every Wednesday and Saturday evening. Mrs. Cadwell's séances on Fourth street are also well attended, and very satisfactory.

The committee on music has obtained a new organ for the auditorium from the Smith American Organ Co.

As engineer Edw. Stanton was coming from Onset Station Friday P. M. with two cars loaded with passengers, he espied ahead of him a team on the Onset bridge whose horse was prancing, and seemed to be almost unmanageable. Quickly comprehending the situation, he whistled for brakes and stopped his train until the horse could be got to a place of safety before proceeding. The driver proved to be a gentleman from Red Brook Club House, whose profuse thanks showed a keen appreciation of his narrow escape and the timely forethought of the engineer.

The Berry séances, held each evening, are well attended.

The Old Colony affords good facilities for reaching Onset, there being six trains daily and three on Sundays.

The second Temple dance, under the management of Mrs. Eva Cassell, Mrs. Minnie Pierce and Mrs. Mabel Smalley, took place last Saturday night, and was largely attended. At these dances ladies have the same privilege of selecting partners as the gentlemen, making them social and pleasant for all who attend.

Aug. 4th a grand Masquerade Ball will take place. No dancer will be allowed on the floor without being masked. It is the object of these lady managers to make their entertainments first class in every particular.

Thursday evening a large company assembled at a reception given to Mrs. C. E. Gilbert, of Washington, D. C., at Harmony Lodge, which proved a very enjoyable occasion.

Saturday's trains brought many people to the grounds. Sunday morning we were awakened by the gentle patter, patter of the rain on the roof, which increased to copious showers, watering the thirsty ground and plants, and forming in great pools and rivulets along the streets and avenues. This continued without ceasing through the day, making it necessary to hold the meetings in the Temple. The morning lecture was delivered by Miss M. T. Shelhamer, her subject, "Shams," followed in the afternoon by A. A. Wheelock on "Organization." Mr. Edgar W. Emerson gave tests after the lectures; he is a favorite platform test medium.

Mrs. J. J. Whitney, of San Francisco, whose public tests at Onset have been the admiration of all who have heard her, is winning golden opinions from her sitters by the excellence of her private tests and spiritual communications. California may well be proud of their representative. Mrs. Whitney intends to visit Lake Pleasant Camp the last two weeks of August, and will give tests in New York City in September.

The following are some of the names registered at headquarters the past week: Elisha Morse and wife, Minneapolis, at Glen Cove House; E. Bach, Aberdeen, Dakota; T. A. Bland, Washington, D. C., at 74 Pleasant Avenue; John R. Morse and wife, Walpole, Mass., at "Our Home at Onset," South Boulevard; E. Byfield, Toronto, Canada; Emma J. Nickerson, Boston; Mrs. C. E. Gilbert, Washington, D. C; Dr. Crosby, Prairie Cottage, East Central Avenue; Harold I. Smith, Valencourt Stone and wife, Cambridge, Mass.; Mrs. George V. Stone and child, Newtonville, Mass.; Mrs. E. C. M. Ewell, North Cambridge, Mass.; Grace W. Clarke, Waltham, Mass.; Mary H. Avery, Westerly, R. I.; H. A. Budington and Mrs. S. S. Budington, Springfield, Mass.; Mrs. E. A. Lazelle, Springfield; Mrs. Carrie E. S. Twing, Westfield, N. Y.; Mrs. O. H. Wellington, Boston, at Wickett's Island Home; Dr. J. L. Wyman and wife, East Somerville; M. H. Dickerman, Brockton, Mass.; G. W. B. Leonard and wife, Taunton, Mass; J. Milton Young, Lake Pleasant; M. Cora Bland, Washington, D. C.; James P. Johnson, North Abington.; Mrs. E. B. Stratton, Edith C. Stratton, Boston, on Onset Place; Joshua Wilder, Hyde Park, at Union street; Almira Whipple, Providence; Dr. W. S. Eldridge and wife, Francis Cottage, 12th street; Mrs. E. A. Thompson, New York City; Mrs. Kate Boyd Meurling, Brooklyn, N. Y., Thayer Cottage; Mr. and Mrs. Benj. Urner, Elizabeth, N. J., at G. B. Arnold's, South Boulevard; Mrs. Carrie G. Forster, Mrs. Mary W. Burke, Harmony Cottage, Pleasant Avenue; Mrs. S. E Johnson and family, West Central Avenue; John Tiffany, Bennington, Vt.; Lydia P. Jukes, Mrs. S. R. Stevens, Boston; Mrs. Webb, New York City; Mrs. Lottie C. Dyer, Newhampton, N. H., at "Old Pan" Cottage; Wm. T. Conant, Boston, Sunflower Camp; Mrs. Effie Moss, New York; M. E. Wallace, New York; Ellie Whittemore, Boston, Mass.; Althea Bigelow, Worcester; Fannie A. Whittemore, Boston; Florence A. Washburn, Taunton; Edith M. Whittemore, Boston, Fannie Hopkins, Wareham; Mr. F. G. Ripley, North Easton, Mass.; Mr. C. A. Leach, Mr. Louis H. Carr, North Easton; Harry A. Flinn, Newton; Julian F. Bigelow, Worcester; M. G. Spiller, Malden; S. A. Knox, Worcester; Minnie L. Dodge and Gertie A. Dodge, Chelsea, at Nestlenook Cottage; M. W. Blake, Nashua, N. H.; Maria A. Barney, Warren; Frank C. Matthewson, Providence, at Johnson's; Geo. Mostow, Chicago, C. A. Lovejoy, Wm. Plaisted, Providence, at Florence Cottage, Pleasant Avenue; Bessie R. Perkins, Salem, Mass., Mrs. E. M. Shirley, Worcester, Robbin's Nest; Ed. Stanton, New York, Sadie E. Lynde, Melrose, Mass., at "Cottage Windermere"; George Dutton, M. D., Boston, Miss Conradsen, 702 West Central Avenue; Wm. Johnson, Haverhill, J. M. Carpenter, Longwood and Seventh streets; Mrs. M. H. Hill, Great Falls, N. H., Applin Cottage; Mrs. C. W. Amazon, Haverhill; W. D. Fisher, Attleboro' Falls, Mass.; Webster Smith and wife, Stoughton; C. E. Holbrook, Stoughton, Mass.; Mrs. H. C. Drake, New York; Dr. Lizzie Keyes, Boston; A. D. Frisbee, South Sandwich; W. F. Shattuck, Attleboro; Wm. Kimball and wife, Bristol, R. I., at Pratt's Cottage; D. Isaacs, Boston; Chas. E. Cutter, Matfield; Mrs. Viel, Jersey Island; A. Evans, Clinton, Mass.; W. H. Smith, Syracuse, N. Y.; John H. McElroy, Pittsburgh, Pa.; C. L. Stoner, Pittsburgh, Pa.; Mrs. H. Smith, Hyde Park; Francis M. Paine, Hyde Park; Chas. H. Bacon, Lexington; Mrs. J. B. Baker, Whitman, Mass., at Sylvan Cottage; Miss S. A. Brewster, Boston; B. F. Randall, Fall River; Mrs. H. L. Dodge, Belchertown, Mass.; L. L. Brownell, Providence; Mr. and Mrs. Eagar Welch, N. Y.

GUSTIE F. HOWE.

Headquarters Office, July 23d, 1888.

Col. William D. Crockett and wife are pleasantly domiciled at the Greenleaf Cottage; they are enjoying themselves at séances and the theatre nightly. Col. Crockett is a man of business, and cannot well leave it even for recreation, being engaged in looking after the State printing most of the time. He is a man of deeds not words, hence does not make many preliminary remarks in introducing speakers. I learn his business engagements are such that he will employ Mr. Fairchild to act for him as Chairman.

There are some thirsty individuals at Onset from St. Louis, Mo., and Nashville, Tenn. The most of them come yearly. The expense of coming and returning, in fare, is some $25 each, beside their expenses while here. The party has three cottages, and other places where they get entertainment. The most of them are very much interested in the Spiritualistic Philosophy. John Lumsden, Esq., formerly a banker, and now a merchant, leads the party in making arrangements for the trip, etc. They enjoy Onset as a seaside summer resort, and gain strength thereby.

Mrs. Combs and niece, from Nashville, Tenn., are here for their health.

Nelson Powell and family, from near Rochester, N. Y., are spending the season at Onset. Mr. Powell is a well-informed Spiritualist, also has a powerful healing gift, and often has exercised it to great advantage to the sick.

James J. Brooke, residing near Philadelphia, has been at Onset, investigating the materialization phenomenon. He relates some grand tests that he received at Mrs. J. J. Whitney's séances in the mental phase. It is interesting to hear him relate his experience while here.

Mr. Elisha Morse is making his yearly visit from Minneapolis, Minn., to the Eastern spiritual camp-meetings, and well does he enjoy them; nothing seems to disturb him or his equilibrium. He is a man of wealth and takes his ease. This season he is looking more cheerful than ever, as he has taken to himself a life-partner and traveling companion, Miss Cora A. Ellison, of San Francisco; they have been united in the bonds of wedlock since his last year visit. Mrs. Morse is a very pleasant lady, a fine medium, and has spoken several times at conferences with acceptance; she has a very pleasing address, and gains friends at once. She has been engaged in the healing art several years in California with good success. They intend to visit most of the Eastern camp-meetings on their tour this season.

Judge Amos Adams, of California, is staying at Vaughn Cottage. He is ex-President of the California camp-meeting and a solid, sensible Spiritualist, also a good business man.

William Johnson, of Haverhill, Mass., is here for a short time. He has had much satisfaction in independent slate-writing, and takes his proofs with him.

E. J. Hayward, of East Braintree, Mass., is staying at Onset. He is one of the full fledged Spiritualists that could not be shaken in his knowledge of the same if all the mediums should say they have been imposing at times, as he has received abundant evidence that is beyond trick and deception to produce, that his loved ones still live and can and do return to him with greetings.

Simeon Snow and wife, from Cambridge, are staying at the Glen Cove House. Mr. Snow takes in all the mediums in his investigation, and enjoys it, and takes life easily.

Hon. John Low, of Chelsea, is staying at the Washburn House. What he does not receive from the spirit-world but few do, as he has all faith and confidence in spirits.

Mrs. Townsend Wood opened the meetings for the season of 1888, dealing largely on the material side of Spiritualism and life, making some broad statements concerning the best way to live. Mr. J. Clegg Wright followed in the afternoon in his usual eloquence, and on Tuesday of last week Mr. Wright gave an address that identified him with the lamented Professor Denton. He talked slowly and in an entirely different manner from what he did on Sunday, and reasoned on the historical side of the question.

Miss M. T. Shelhamer is the guest of Mrs. Ricker. She spoke on Saturday last to an appreciative audience on Spiritualism in its broadest and most comprehensive manner, and many lessons could have been gathered thereby by investigators and those interested in the philosophy of the subject. Miss Shelhamer and A. A. Wheelock were the speakers last Sunday, July 22d, and Edgar W. Emerson gave some satisfactory tests. In the morning it rained severely, which prevented many from leaving home. Mr. Wheelock speaks earnestly and with much force. He is one of the oldest mediums before the public, and still retains his zeal and enthusiasm for the cause.

There are some fifteen mediums for full form materialization upon the grounds. The two days' Facts Meetings of last week took the form of a conference more than relating positive facts. Subjects relating to human life were discussed by able exponents, many strangers entering into the different issues. The question is often asked why so much time and space is devoted to so-called "Christian Science," under different names, if the adherents know nothing, and care less, of the spiritualistic philosophy? Spiritualism thrives better when it is advanced pure and simple rather than on the "higher sphere" plane such as common people cannot grasp or understand.

We cannot ignore first principles as a human being, while on the earth plane of life. Cause and effect is the order of things, not only for the past, but in the present, and will continue on into the future, whether mortals desire it or otherwise.

Mrs. Howe, your agent and correspondent, is one of the most active individuals at Onset, and needs to have an assistant, as she cannot be omnipresent, taking notices of the proceedings at the auditorium and attending to duties at the headquarters. She has done a good work in securing names of individuals, residents of Massachusetts, to the medical petition for the purpose of allowing the citizens of the State to retain their constitutional rights to employ any mode of eradicating disease, or any individual that they have confidence and faith in, when disease comes upon them.

All who come here should first visit headquarters, and register their names, for obvious reasons; one is that friends may know where to find them.

The hotels are filling up quite rapidly. The Washburn House has all it can attend to, giving two hours' time for dining; many cottagers take their meals there. Several other hotels and restaurants are doing a good business in furnishing meals.

Luther Colby, Esq., veteran editor of the BANNER OF LIGHT, has again arrived, and is staying at Hotel Onset. He is looking quite well and active, and takes great interest in mediums; being one himself, he is quite sensitive to the different influences he meets in a promiscuous audience. This, doubtless, is the reason, in a great measure, he is not seen more frequently at camp meetings, and various gatherings of the Spiritualists.

Mrs. Lewis and Dr. Tryon, of Brooklyn, N. Y., have been extended an invitation by Major Griffith to occupy his Mediums' Retreat free of charge; a generous act on the part of Major Griffith. Mrs. Lewis has given some fine tests, and especially one to Mr. Haines, of Cambridge. Any one patronizing her will gain much satisfaction, and aid Mrs. Lewis to sustain herself and children until her suit at law is decided.

Rev. James N. Sherman, East Providence, is making his annual visit, staying at the Hartshorn House. Mr. Sherman was formerly an Elder, or teacher in the Second Advent denomination, but he now looks upon the doctrine as referring to a spiritual coming instead of a material one, and has embraced the natural spiritualistic theory of the second coming of Jesus and all other spirits as being the only solution of life on earth-plane and spirit spheres. He receives satisfactory proof of his convictions in his latter rendering of the Bible, from loved ones gone before, and enjoys the same.

Mr. P. S. Briggs, of Charlestown, is here. He has a nice cottage at Burlington Camp-Meeting, and is one of the oldest Spiritualists of Massachusetts.

J. H. Cotwell has arrived from Marysville, Kansas. He makes yearly visits to the Spiritual Camp-Meetings; has great healing power, and has done any amount of healing free, as he is well-to-do in the material things of life. He gets great satisfaction in spirit manifestations.

At the Washburn House, during the week ending July 22d, ninety four guests registered their names. Among the guests is Mr. A. B. Plympton, of Lowell. S. Davis, wife and daughter, of Kingston, Mass., who are yearly visitors, are among late arrivals.

Miss Helen Mar, of Boston, made Onset a brief call on her way to Nantucket.

Hon. Sidney Dean and wife, of Warren, R. I., are at Dr. Johnson's, where also are Mr. and Mrs. Webb, of New York, Mrs. Barnes (Dr. J.'s niece), and Mr. Matherson; the latter, an artist, is making views of Onset Bay.

COR.

FACT MEETINGS AT ONSET.

These meetings commenced at Onset Thursday afternoon, July 19th, and were opened by Col. Wm. D. Crockett, the President of the Association, who introduced Mr. L. L. Whitlock as their manager, in an address in which allusion was made to the wide scope of his investigation of Spiritualism, the time spent by him in so doing, and the fact that he had conducted these meetings for a period of six or seven years. Mr. Whitlock responded, welcoming all to the meeting; by invitation a number of prominent Spiritualists, lecturers and mediums sat upon the platform, and, so far as time would admit, were called upon to speak.

The Facts Convention will take place Aug. 2d and 3d, the morning session of each day to be devoted to the discussion of phenomena and theories, and held in the grove. Thursday afternoon the Spirit Congress will meet at the Temple. It is hoped this will prove to be an interesting and instructive occasion. Thursday evening, at the Temple, music and mediumship. A séance by Mrs. J. J. Whitney, the celebrated test medium of California, has been promised. A light physical séance by Horatio Eddy, one of the original Eddy family of Vermont. Dr. D. J. Stansbury, of San Francisco, Cal., has kindly consented to give one of his marvelous exhibitions of independent slate-writing. Dr. Henry Rogers, the medium through whom the picture "Amarona" and others have been given, has also promised to be present and do what his guides may dictate. Mrs. Whittemore, one of the finest inspirational singers of Boston, Mr. Harry Stratton and others will furnish vocal and instrumental music. Miss Emma J. Nickerson, and many others whose names are not yet announced, will assist in making this an interesting occasion. Friday evening a concert from 8 to 9 o'clock, and dancing until 12. ***

Etna, Me.

The First State Spiritualist Camp Meeting Association will hold its Eleventh Annual session at Buswell's Grove, Etna, Me., commencing Aug. 31st and closing Sept. 9th—J. M. Davis, South Newburg, Me., President; A. F. Burnham, Ellsworth, Treasurer; L. C. Smith, West Hampden, Secretary; A. J. Farmer, Charleston, B. D. Newcomb, South Newburg, Z. Stevens, Guilford, Ollive Emery, Glenburn, Lucy B. Call, Stetson, Lucinda Cook, Hampden, Directors; Thomas P. Beals, Esq., Portland, Chairman of Meetings.

Mrs. Abbie Morse, Searsmont; Mrs. Mary J. Wentworth, Knox; C. Fannie Allyn, Stoneham, Mass.; Mrs. A. P. Brown, St. Johnsbury, Vt.; J. Frank Baxter, Chelsea, Mass.; Moses Hull, Des Moines, Iowa; and Miss Jennie B. Hagan, East Hollliston, Mass., are among the speakers and mediums engaged.

Mediums everywhere, and especially Maine mediums, are cordially invited to attend this meeting.

Miss Lizzie Dearborn, who so ably served as organist and chorister last year, has been engaged for this year.

The camp ground is in a beautiful hard-wood grove, on the high land directly back of Etna Pond and adjacent to the Maine Central Railroad. Beautiful scenery, clear air, and pure spring water.

Half-fare tickets will be issued to visitors to the camp by the Piscataquis and Maine Central Railroads, and also by the Boston and Bangor steamboats.

For cottage and tent lots apply to Daniel Buswell.

For Board, address either Daniel Buswell or Capt. Wm. Welcome, Etna.

The meeting will commence directly after the close of the Eastern Maine Fair, affording a splendid opportunity to visit both without extra expense. The usual nominal gate fee will be charged.

Any further information will be cheerfully furnished by addressing the Secretary, L. C. Smith, West Hampden, Me.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

The Fifteenth Annual Camp-Meeting of the New England Spiritualists' Association opened here today. All through the week people have been arriving, which aggregates the largest number upon the grounds that any July has seen. The Worcester Cadet Band came yesterday and gave their opening concert last evening to a large and appreciative audience. It was a marked success. The morning opened fair, with a pure and invigorating atmosphere, all Nature being at its best. The band gave three concerts, morning, noon and night, the selections being with taste and well rendered. Lake Pleasant has always been particularly fortunate in having good instrumental music, and this year will be no exception to the rule. The vocal music, in charge of Mr. J. R. Billingham, of Saratoga, will be a special feature of the meeting.

An audience of several hundred were gathered at the auditorium for the opening service. The band rendered "America," and President Beals extended a cordial welcome to the people in a brief address, in which he feelingly alluded to the first camp meeting held here in 1874. He said that there were but few remaining who first met here; many had passed on, but though absent in the physical must be present in spirit. He trusted that all upon the grounds would be happy in some way or another, and thus the session of 1888 would be a success.

Hon. A. H. Dailey of Brooklyn was then introduced, who gave something of his experience as a poet, and upon the present occasion instead of an address would give a poem. Judge Dailey then interested the audience for a half-hour in the rendering of the poem entitled "The Visitation." The poem is the finest given at this place. Mr. Fred Crockett of Boston then came upon the platform and gave several exercises in mediumship.

The afternoon session was held in Association Hall, consisting of an address by Judge Dailey upon the topic "Bibles," which will be published entire at a later date.

The following is the programme as rendered by the band:

First Concert—9 A. M.—Priests' March, Mendelssohn; Overture, "Morn, Noon and Night," Suppe; Casino Tanze, Strauss; Selection, "Falka," Chassaigne.

Second Concert—Noon.—Overture, "Ungarisch Lustspiel," Keler Bela; Concert Polka, "Fioctonian" (performed by Mr. Pilete), Casey; Grand selection from Mozart's operas, arranged by Godfrey; Concert Polonaise (introducing solos by Mr. Morrissette, Mr. Amelotte, Messrs. Pilete and Lalone, Mr. Valva, and Messrs. Powell and Dalbec), Bessig.

Third Concert—Evening.—Reminiscences of Meyerbeer, Meyerbeer; "Mill in the Forest," Ellenberg; Polaca de Concert (by Mr. Valva), Ch. La Thiere; Hallelujah Chorus, Handel.

SPECIAL NOTES.

Dr. J. C. Street, of Boston, author of the "Hidden Way," made us a close call on Monday.

Mrs. A. E. Cunningham of Boston is at her cottage on Montague street.

Mrs. Annie J. Brown Dunfee has come all the way from Stevens Point, Wis., to attend the Lake Pleasant Camp-Meeting.

Dr. C. C. York of Boston is here to stay.

The register is growing. Miss Jennie Rhind of Boston is here for the season, and the Star of Bethlehem is once more radiant.

Mrs. Goodwin, a medium from New York, is located upon First Avenue.

Mrs. Sue B. Fales is at her new cottage on Montague street.

The members of the Worcester Cadet Band are camping upon the Highlands.

Among the arrivals at Heavenly Court are W. H. Rynus of Brooklyn and A. T. Whiting of Utica, N. Y.

Several parties are here from Onset, and there are others to come.

Mr. John F. Arnold of North Adams is here for a brief stay.

Fred Crockett, medium of Boston, came yesterday. He is at the Field Cottage.

The fine playing by the band is thoroughly appreciated.

People are here from nearly every State in the Union.

Come at once.

The *Wildwood Messenger* is being well received.

Mr. Crozier, the artist, has opened his room in the Park.

Prof. W. G. Haskell of Philadelphia will be the speaker for Sunday, July 29th. He is a new comer here.

There seems to be a very general movement on the part of many to make the most of this camp meeting. Others who have *promised* to come will please take notice. J. M. Y.

Lake Pleasant, Mass., July 22d, 1888.

Lookout Mountain Camp, Tenn.

The third week has been one of special interest in the holding of a memorial service to the memory of Mrs. S. A. H. Talbot, on Monday night.

This lady was engaged to lecture here this season, as she has been previously, but passed to spirit-life a day or two before the camp convened.

The services were very impressive. Dr. Samuel Watson presided. Addresses were made by Mrs. Kates, Mrs. Glading, Dr. Fuller, Mr. Kates and President Albert. Mrs. Richmond gave an improvised poem.

The Committee on Resolutions made the following report, which was adopted by a rising vote:

Whereas, In the due course of nature, our beloved sister in the cause of spiritual culture has been born into the higher life; and

Whereas, We shall miss her ministrations in the flesh, that have been so full of a divine inspiration, pointing ever to a higher and better unfoldment of all powers, mental, moral and spiritual; and

Whereas, Sister Talbot was a willing and favorite speaker and medium at all the camp-meetings previously held by this Association, and was engaged to give of her inspirations at the present session; therefore be it

Resolved, That we do not deplore her departure from the earthly tabernacle as a blow from the hand of Providence that shall be to our misfortune, but rather look upon such a ripe birth into spirit life as a blessing to her, which will also be an added source of inspiration from whence to draw at our spiritual gatherings.

Resolved, That we look upon death as a white-robed messenger of eternal life, and regard such epoch in our lives as a blessed period—when time has granted us a proper earthly experience—which expands our opportunities for usefulness, and advances us to better opportunities for a progressive unfoldment.

Resolved, That we found in Sister Talbot such a worthy character and nobility of soul that we shall truly miss her genial greetings and familiar presence in the form of earth, but realize that her hallowing influence will ever rest upon us, and that the ministry of spirit will be realized by us in the familiar form of our beloved evangel.

Resolved, That we extend to the husband left behind, our earnest assurances of sympathy for his loss of an earthly companion; and that he will meet her again ere long in a more blessed realm, where she will have prepared a mansion for him eternal in the heavens.

Resolved, That copies of these resolutions be furnished the husband of our co worker, and to each of the spiritual journals, and that a page of record be devoted to her memory in the official books of the Association.

SAMUEL WATSON,
G. W. KATES,
JERRY ROBINSON,
Committee.

Wednesday and Thursday were devoted to business meetings of the stockholders.

The meeting of special interest on Friday was for the colored people. Quite a number of them were attentive listeners.

Dr. A. W. S. Rothermel has arrived and commenced holding physical séances in the light.

Mrs. Anna Cissna is giving much satisfaction with her slate-writing manifestations.

One more week will close this Camp. FIELD.

Queen City Park, Vt.

To the Editor of the Banner of Light:

I have just received my excursion tickets from Boston to Queen City Park, Burlington. I have four different tickets: No. 1, good *via* Fitchburg and Bellows Falls, return the same route; No. 2, going *via* Fitchburg, Bellows Falls and Rutland, return *via* White River Junction, Concord and Lowell; No. 3, good *via* Lowell, Concord, White River Junction, return same route; No. 4, good to go *via* Lowell, Nashua, White River Junction, return *via* Rutland, Bellows Falls and Fitchburg. Nos. 3 and 4 good going until Sept. 10th, good to return on until Oct. 18th. Tickets Nos. 1 and 2 good going until Aug. 20th, good to return until Sept. 20th.

To any one wishing to go to Queen City Park, I will forward one of these tickets by mail on receipt of post-office order for $9.00. *After* Aug. 13th I will sell these tickets for $8.00. No tickets can be bought at any of the ticket offices in Boston for less than $12.00. I get these tickets at reduced rates by taking a large number of them. The best train to leave Boston is at 8 A. M.

Every mail brings me numerous letters inquiring about my excursion tickets. I shall be at the Crawford House, Boston, on Tuesday, July 31st, from 1 to 5 P. M., when I shall be happy to furnish tickets to all who wish for them, and also to answer all inquiries.

I shall sell a ticket good from Lake Pleasant to Burlington and return by the way of Rutland or Windsor; with the last named route I can sell a separate ticket for 75 cents extra, which takes in Sunapee Lake. This ticket costs $5.00, good from now till Sept. 20th. The Onset ticket I shall not sell this year. I shall have two special cars leave Lake Pleasant on the morning of Sept. 3d for Queen City Park, Burlington. On this trip I shall sell the ticket for $3.00, good to return on any day within two weeks, but good going only on that train. E. A. SMITH,

President Queen City Park.

Brandon, Vt., July 23d, 1888.

Ocean Grove Camp, Harwich Port—A Little Pilgrimage.

On a pleasant morning of a recent date, we left our home by the lake-side, to essay what we had for several years been contemplating, a visit to that "narrow neck of land, 'twixt two unbounded seas," known as Cape Cod. This time the reality exceeded the anticipation. We had read Sally Pratt McLean's "Cape Cod Folks" with interest, and we had loved some of her characters for their native wit, their sweet simplicity, and their true nobility of character.

On the way thither we were joined by a friend, to whose charming companionship, intellectual accomplishments and kindness of soul we are *more* than indebted for the interest of the occasion.

Arriving at Harwich station we were met by Mr. Taylor, who took us to the grove, a ride of two miles, through a village of cottage homes, where thrift and good taste were exhibited. We took dinner at the headquarters, and though among strangers, it required no extended study to see that they were friends. Dr. H. B. Storer, of Boston, President of the Association, greeted us with an emphatic cordiality, and used every effort to promote our happiness during our stay. In passing we would say that the Doctor is held in the highest estimation by every member of the Association; and that he annually leads that flock into "green pastures, and by the side of still waters," is not an idle tale. Space forbids a detailed description of Ocean Grove: We will only say umbrageous oaks and healing pines extend to the broad Atlantic. In the centre of the grove rises a staff upon which proudly floats the flag of our country. Upon its silken folds there came to my vision pictures and legends innumerable. Fields of carnage and death were there, with victories of peace and moral triumph.

Above all was that important, magic word, "Freedom," expressive of equality of rights, of sex, of action, a mental freedom without which we would be poor indeed.

The address of the afternoon was by Mr. A. E. Carpenter, of Boston, upon "The Capabilities of the Soul." It was an able effort and worth listening to. The service was concluded with inspirational singing, with organ accompaniment, by Miss Emma J. Nickerson, of Columbus Avenue, Boston, the subjects being selected by the audience and improvised by the medium, the principal one being "Ocean Grove." The audience expressed their appreciation of the lady's talents in this direction by hearty applause. We were most hospitably entertained during our stay at the cottage of Mrs. M. H. Handren, on Ocean Avenue, a lady whose courtesies were of the noblest order. We formed many pleasant acquaintances, which must be lasting. We cannot enumerate names, but they will know, and will please accept these notes.

The best and most enduring pictures are those that hang on "Memory's walls." We will mention but one: The hour, twilight; the scene, a sea beach; the background, a forest; in front, old ocean, with Luna's beams diffusing o'er earth and sea and sky; a lady who has most bravely buffeted the adverse winds, is now a cultured elocutionist, and whose pure soul beamed in every lineament, reciting this poem:

"Roll on, thou deep and dark blue ocean, roll;"

And, changing from the lofty diction of Byron to the finer sentiment of Tennyson, closed with this:

"The stately ships go on
To their haven under the hill,
But oh! for the touch of a vanished hand,
And the sound of a voice that is still."

The visible audience was small in numbers. Was the invisible large? Who can tell? *It may have been.*

We left Ocean Grove with this thought: There are some things that neither time, nor space, nor cruel fate can ever efface, one of which is the memory of happy hours.

Our benediction to Ocean Grove shall be: Long may you remain a Mecca to which pilgrims on life's uneven journey may turn for spiritual culture, a spot where flowers may bloom in springtime, and in autumn the wings of ocean sing sweet requiems to summer days; a place where age may calmly contemplate the sunset of this life in the anticipation of the sunrise of another; along whose shady walks youth and beauty may ever tell that story whose origin was Eden, and whose *finis* is Heaven. J. M. Y.

"*On the Old Colony*," *July 19th*, 1888.

Notes from Niantic Camp.

Monday, July 5th, was opening day, and devoted to making arrangements for the comfort of campers and visitors. July 8th was a lovely day, though cool for the season. Mrs. B. W. Banks was our speaker. After the opening exercises by E. R. Whiting and his inspirational poem, all seemed to catch the spirit and thoroughly enjoyed an intellectual feast. Mrs. B., in summing it up, called it the happiest day in her spiritual work.

Mrs. Mills, of Bristol, Ct., who keeps the Campers' Home, is again at her post.

Sunday, 15th, we had two good intellectual discourses from C. Dawbarn. Those who have heard him know his worth. We wish he might have stayed longer. In the audience were G. W. Burnham, Mrs. J. Robinson, E. Ripley of Willimantic, Mr. Platt of Waterbury, Gad Norton of Bristol, Mrs. Pearl of Hartford, and many more familiar Connecticut friends. Those who are here are enjoying to their utmost a pleasant season of communion with visibles and invisibles.

Mrs. White of New London, our sick friend, has so gained as to sit at her table, the first time in nine months, if I am correctly informed.

Mr. Horatio Bill's family, of Willimantic, are here, occupying the Fowler cottage.

A new cottage is going up in the vicinity of the Military Camp Ground this week; also one for Mrs. Kelly, of East Lyme. Hope more will be constructed.

The Ladies' Sewing Society met July 18th at the pavilion to repair certain property of the Association, and then all were invited to a nice supper gotten up by our genial friend, Herbert Stearns, of the restaurant.

The new lamps (bought out of last season's proceeds of the Ladies' Aid Society) have arrived, and have been put in place.

The Bidwell cottage has opened its doors.

Widow John Churchill, with Miss Augusta, daughter and grandson, of Bristol, Ct., arrived the 19th.

Mr. and Mrs. E. R. Whiting, of New Haven, have returned; their pleasantly located cottage will be the resort of many congenial friends.

The ladies are alive to the coming fair, and though business has to be attended to by many of us, yet we find an occasional hour to spend with our invisibles, who we feel are with us helping us in our work. Often we are happily surprised to greet them through some new channel, showing that mediumship is permeating the masses of humanity.

Louis Daniels and family, of New London, have returned again to camp life. May they long live to enjoy it, for more honest out-and-out Spiritualists are not met every day.

"Oh! what beauties," two strings of *big* fish caught just outside, off the river, but——that's nothing, a fishing party made up of the female portion of our camp is an every-day occurrence, and Mrs. J. D. Eager is not only a good fisherman in the spiritual realm, but also a good one in the watery element.

July 22d opened up a drizzling morning and a rainy forenoon; inclement weather in the afternoon necessitated meeting our speaker, A. E. Tisdale, in the pavilion, and though the elements outside were not favorable to the numerous friends who hoped to greet him, yet we who attended were made justly proud of our own Niantic medium; we feel that he has not been idle by the way in the two years past and gone. His remarks were good, deep and logical. After the afternoon exercises, by request, he entertained the audience with three vocal selections.

Mrs. H. S. Lake is our speaker July 29th.

MRS. N. H. FOGG.

Elmira, N. Y.—The First Spiritualist Church of Elmira, N. Y., was organized last winter, with F. M. Chase, President, and Mrs. Ira Perrin, Speaker. We meet in Odd Fellows' Temple every Sunday evening, and much good has been done for the cause by our meetings. Mrs. N. J. T. Brigham spoke for us in May. Our cause is growing. We keep Soul Communion every month. P. R. KNIFFIN, *Sec'y.*

505 Park Place, Elmira, July 17th, 1888.

Spiritualistic Meetings in Boston.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Spiritualist Meetings in New York and Brooklyn.

Columbia Hall, 278 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2¾ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

A General Conference will be held Monday evening of each week at 230 West 30th street, at the residence of Mrs. M. C. Morrell.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

The People's Spiritual Meetings.—Thus far this month the People's Spiritual Meetings have been well attended, and a good degree of interest has been manifested. It is the only Sunday spiritual meeting now open in the city, so far as I know. Sunday evening, July 1st, Mr. A. E.

HARVARD COLLEGE
AUG 2 1888

BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, AUGUST 4, 1888. | $3,00 Per Annum, Postage Free. | NO. 21.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Bibles.

SECOND PAGE.—Missionary Work in Spiritualism. All True Spiritualists. In Memoriam. *Original Essay:* "The Great Cryptogram."

THIRD PAGE.—New Publications. *Banner Correspondence:* Letters from California, Illinois, New York, Massachusetts, Minnesota, Great Britain, and Arkansas, etc.

FOURTH PAGE.—Another Pulpit Pop-Gun. Spirit-Life: Its Nature and Employments. Séances with Mrs. Moss, Onset Bay, etc.

FIFTH PAGE.—All Sorts of Paragraphs. The Spiritualist Camp-Meetings. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Sheihamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. *Poetry:* Truth Undefiled. A Good Test of Spirit Identity. August Magazines. Spiritualist Lecturers, etc.

SEVENTH PAGE.—*A Camp-Meeting Idyl:* The Legend of the Pines. Obituary Notices. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Spiritualist Camp-Meetings—Continued. In Memory of Dr. Abbie E. Cutter.

The Spiritual Rostrum.

BIBLES.

A Lecture Delivered before the New England Spiritualist Camp-Meeting Association at Lake Pleasant, Mass., July 22d, 1888,

BY A. H. DAILEY,

Of Brooklyn, N. Y.

[Reported for the Banner of Light.]

Bibles have been the blessing and curse of mankind. They are the work of men — have never been dictated nor inspired by anything higher than man or by the spirit of man as he has developed after leaving this sphere of action. In saying this of a book that is so much revered by millions of persons now living, intelligent, religious and sincere, as well as by millions of those who have passed from the realms of time to the eternity which is beyond, I do so with no desire to cause pain to any heart or provoke contention which is needless, and if possible should be avoided.

I am not unaware of the good that has been done by the book which is known as the Christian Bible, nor blind to the influence which it exerts over the lives and actions of millions of persons who look upon it as the only word of God given to man, which defines his duty to his Creator, to mankind, and points the way and only way to salvation in the life which is to come. I can well recall the time—and the period is not remote—when I revered this book as containing the only revelation of the Word of God to man; it would illy become me to fail to respect those who occupy the same position in this regard that I have occupied, and I respect the sincerity with which others defend this book from the assaults that are being made upon it.

The influence of early training and education is hard to be overcome, and we need not wonder that men are loth to break away from the associations, trainings and educations of early life, to form new relations with those who stand in antagonism to lifelong friends and companions, upon matters so important as those affecting our temporal and spiritual welfare. It may seem strange for me to assert that any man of strong intellectual powers, of strong religious nature, a man who is magnetic, a natural organizer and leader, could to-day, in almost any portion of the civilized globe, enunciate that as coming from God, which originated with himself, gather around himself disciples and believers, and become the head of a new religious sect, the stability, permanency and influence of which would depend largely upon the amount of practical common sense which should be interwoven with his theology: This has been done and is being done to-day; and I am thankful that this age is being characterized by that wealth of scientific knowledge, profound philosophical research, freedom of thought, speech and action, which enables us to discern that which has at least the semblance of truth from that which is absurdly false, which enables us to gather here and there integral truth from the mass of chaff with which the world is afflicted.

Previous to the year 1827, in the central part of the State of New York, a person with literary attainment whiled away his leisure hours by composing a strange romance in which one of the tribes of Israel was made to figure in the North American Indian as being its descendant. Into this work were woven portions of the ancient Jewish law, and the ingenuity of the writer was such as to enable him to put in to his remarkable narrative that which might lead unsuspecting minds to give credence to the idea that he was seeking to inculcate for the simple purposes of a story. These writings had never been published; fortunately a copy was preserved, but Joseph Smith, ignorant of that fact, chanced many years afterward to get possession of what he supposed to be the original, and in 1827 he commenced to preach and proclaim to the world that an ancient work, written upon tablets of gold, in ancient characters, had been revealed to him; that, by angel guidance, he had been led to the place where this remarkable record had for thousands of years been concealed; that it was his mission to establish a new church, that of the Latter Day Saints; and from this beginning came the book and religion of the Mormons—a religion which now numbers among its adherents men and women of unquestioned attainments, and you well know that I am only uttering that which is the history of the times when I say to you that the religion of the Mormons has hundreds of thousands of followers; and that the number is constantly increasing. The book of Mormon was substantially the work of the writer of the romance of which I have spoken. Mormonism had its birth and its outgrowth and owes its power and influence to-day to the circumstance I have related, and to the religion of the Jews; and polygamy is sustained by the practice of the patriarchs of the olden time who were God's servants, and by alleged authority from God to the Mormon prophets who were the recipients of personal visits from Him and who held frequent intercourse with Him, through His angels who came upon special missions when He was supposed to have been otherwise engaged!

A few hundred years after the foundation of the Christian religion, Mohammed claimed to have had a vision, and to have witnessed in an incredibly short space of time, things which were hidden from the rest of mankind, and he became and proclaimed himself a prophet; he wrote, and what he wrote is studied as part of the education of great nations in the Eastern Countries, and his followers are as numerous upon the face of the earth as are the followers of Jesus Christ to-day. What is true of Mohammedanism is true of the teachings of Confucius, of Buddha, of Chrishna and of their followers.

At about the close of the seventeenth century Emanuel Swedenborg was born, and in the early part of the eighteenth century he promulgated to the world that which has now become the foundation of the religious sect which bears his name. Swedenborgians—they who are firm believers in the truths of his teaching, in the divine nature of his inspirations, and credit him with having held communion directly with God—may be numbered by hundreds of thousands. His teachings are largely supplementary to those of Christ, and he goes on to express more fully than had theretofore been given to the world, something of the nature of the spiritual realms into which sooner or later we are to be consciously ushered. This remarkable man possessed a wonderful spiritual nature. He was gifted with what is known as clairvoyance and clairaudience, and he gave to the world proof of these powers which, to people of those days, were regarded as supernatural, and a gift from God himself. He who is able to supplement his teachings with evidence of powers such as Swedenborg possessed, will command the faith and confidence of certain classes of minds, and the age in which Swedenborg lived was well adapted to the inculcation of the doctrines which he gave to the world as coming from the divinest of sources. That much of his teachings were true, those who are familiar with the teachings from the spiritual realms of to-day will not deny; that they have been instrumental in preparing the way for the coming of a larger number of seers is certain.

Within the past few years a book, claiming to be a new Bible to mankind, has been written through the instrumentality of a man in our very midst, and those who have read it, who have carefully studied it and who are familiar with its character, conceive it to be a very remarkable production. In it you will find expressions used which indicate that an individualized God, or Jehovah, is speaking or has spoken; and the writings which were given to the Jews by Moses as having come from Jehovah himself, claim no greater authenticity than those in this book, which is known as Oahspe.

That this book contains much that is instructive—many valuable lessons which it would be well for every one to learn and understand—that it is sufficient to guide people into the proper paths for the attainment of higher spiritual perfection, will be apparent to those who impartially peruse some of its pages. But having said this much of this and other books, are we to reverence them as containing the positive mandates of God to his children? Is it or is it not true, that Jehovah has spoken directly to any mortal, commissioning him with the promulgation of divine truths to the exclusion of others? Can we not, standing as we now do, fearless and impartial observers of the workings of the human mind, of the power that one individual is capable of exercising over another, understand how proselyting has been conducted, and how effectual it has been in swaying and controlling the thoughts of people, causing them to become confederated into sects and denominations? and that what parents have believed they have taught their children, and that infants' minds have grown, formed and matured to harmonize with the teachings they have received? Thus it is that we find so many people ready to assert their religious belief and convictions, and to flatly declare that anything which does not harmonize therewith is untrue.

Here and there, as if to thwart and overcome the pernicious effect of this tendency in the human mind, from time to time, free thinking men have been born to directly challenge the truth of these teachings, and to demand proof of their authenticity. The hardest and most powerful opponents that religious teachers of the past and of to-day have to contend with are those men who deal in every-day, practical common sense, and apply the ordinary tests of reason to the religious doctrines being promulgated through the various churches and religious organizations. For one I am willing to concede that it would be pleasant to know that there is a personal Being who can comprehend this vast universe; who can and will control its stupendous forces, its majestic and to us incomprehensible systems; and who, at the same time, with all the love and affection that a mother has for her own child, is holding each and all of his children in constant remembrance; who, notwithstanding the misfortunes, bereavements and sufferings they are passing through, notwithstanding the storms and clouds which are breaking upon them, is by such means annealing them to a more perfect comprehension of their relations to him, and to a more perfect enjoyment of that eternal life which we believe to be ours. That there is something beyond us, a power that is greater than man can comprehend—that he will never be able to grasp—the Infinite Forces which have set in motion the innumerable worlds above and around us, which cause the sun, as it were, to mount into the heavens by day and to sink beneath the ocean at night, that cause the snow to come in winter, the flowers to bud and blossom in spring, that give to us plentifully of the fruits of the earth in their season, we do know. That there are intelligences above us which are further advanced than we are, who comprehend more of these wonderful things than we do, I believe that most men feel; but whether there is One who comprehends the whole in the sense that we comprehend the little within the grasp of our mentality, who controls these wonderful forces and commands them at his will, we *do not know*, and *no* man by any possibility can know; he can simply conjecture, and the *right* of conjecture can be denied to no one.

We are speaking to-day of Bibles; I am speaking of them as the work of men, as I believe them to be the work of men, aided by the intelligences who, like ourselves, have been born of the world in which we live, or of the worlds which are circling around us. Mysterious things become exceedingly simple when the key of knowledge has unlocked the closet. When communication between the mortal and the spiritual realm has become so well established that the system is distinctly understood and its operations perfectly comprehended, much that is mysterious will be solved, stumbling-blocks will disappear, and burdens be lifted from the shoulders and hearts of innumerable beings who are suffering from a bondage from which they cannot be too soon set free.

It now seems to be most thoroughly established that man is a descendant from an ancestry no more conspicuous than the first germ which sprang into being at the close of the Azoic period or Age. Assuming, then, as I before have said, that man is the descendant of this remarkable ancestry to which I have referred; assuming, then, that Nature has her spiritual side; assuming that man has his spiritual nature, and his soul is his spiritual undying counterpart—when that soul is released and passes into the spiritual realms above and around us—wherein, I ask, does our reason teach us, as a spiritual being, is he wiser and better than as a mortal? Where, I ask, would such a being look for wisdom and knowledge except to the very sources of knowledge afforded by his changed condition? If the broad and swelling Atlantic, if all the seas of the world have their counterpart in the spiritual realm; if the islands and continents which make up the dry land of our earth, rise in grandeur in spiritual counterparts; if in our refined and spiritual natures we shall be capable of comprehending a thousand beauties, a thousand wonderful things which were invisible to us here, surely here are avenues of knowledge, here are fields for study and exploration; and how natural it is that those possessing undying affection for those who are left behind—the denizens of earth—should desire to come back, if possible, to rend the vail which separates the two realms, and bring to the hearts of loved ones the good tidings of immortal life, of joy and happiness beyond.

This we can understand as what would naturally be the result of this change to *us*, educated and enlightened as we are; but let us go back in the history of mankind to those ages and periods when human life was sacrificed upon the slightest pretext, when man was emerging from a barbarism which was the natural concomitant of a development from a brute ancestry, from which man has certainly descended: When *these* men died (as we have been led to term the phenomenon of death) and passed into the spiritual world, if in those ages men or any one of them possessed any of those powers which we denominate clairvoyance or clairaudience (as we understand they certainly did), what would naturally be the character of the communications such spiritual beings would give back to mortals left behind?

It cannot naturally be supposed that the mere advent into another state of existence would have at once transformed them into beings of transcendent wisdom; and it certainly must have required the lapse of vast periods of time for them to accumulate a fund of knowledge, if the process of obtaining it is the same there as here. Then, again, it does not necessarily follow that the knowledge obtainable there can be perfectly comprehended by those upon a lower plain of life. If we are developing, we may naturally expect that each successive stage of our existence will unfold to us much that we were not adapted to receive upon the lower plains of life. And certainly those who are familiar with spirit communications have already learned that it is difficult to transmit to us the conditions by which our friends upon the other side are surrounded, so that we can comprehend them. And this ought to lead us to understand that it may be equally difficult for those upon the other side to advise us upon the ordinary affairs of our own lives. How can it be supposed that those who passed from this world ten thousand years ago could give any greater information of the formation of the world, of the creation of that which it contains, than we ourselves can obtain by making proper researches here.

It is conceded that before Moses commenced his writings the Egyptians were a great and civilized nation; they were well versed in many matters of science, their astronomical calculations have been found to be wonderfully correct; they were far superior to the Jews, and the vision which Abraham saw, the communications which he received, seem strangely to have been fulfilled; but have we considered the means which were employed to consummate so great a result? Was there anything more in this whole prophecy than could have been deliberately planned by great spiritual forces, to be consummated through the lapse of ages? Are we not to-day foretelling that which we propose to accomplish? and having laid our plans for the future, we proceed to bring around the desired result, even though years of patient toil, study and care may be required! In youth we lay out the plans of our lives, and set about to work for the accomplishment of these purposes. So can we understand how it was planned that Abraham should become the founder of a great people; we can also comprehend that the angel world, knowing his peculiar adaptability as an instrument in their hands to accomplish their own purposes and ends, should desire that his should be an exclusive and peculiar race, a race adapted to the education and development of the peculiar religious ideas of those who were his immediate inspirers. For this purpose they forbade his descendents from commingling with the heathen nations by which they were surrounded, but Moses was developed and educated as an instrument peculiarly adapted to be a Lawgiver to his people. How easy it is for us now, from the position we have obtained, to picture the convocation of spiritual beings who, of harmonious minds, having a unity of purpose, were preparing the way for the formation of the Jewish nation, with an evident purpose that it should control eventually all the nations of the world; that it should conquer nation after nation, and establish upon earth a religious empire which they designed should be a kingdom without end. They knew and comprehended the superior wisdom and intelligence of the Egyptian people, and knew that the Jews must receive schooling from nations further advanced than themselves to enable them to accomplish the purposes had in view. To that end Joseph was made the object of special affection from his father; the jealousy of his brethren was created; the conspiracy for his destruction was formed, and then he was sold and carried into Egypt, while his brethren pierced the heart of Jacob with a living sorrow, causing him to lament Joseph as destroyed by wild beasts. That I am correct in my conclusions, is the more forcibly shown from the fact that Joseph, when once amid the civilization, the pomp and power of the Egyptians of that day, soon became conspicuous above the necromancers, astrologers and magicians by whom he was surrounded, by having visions which were strangely verified, by being a remarkable interpreter of dreams, and possessing those powers which the great Patriarch Abraham had given to Isaac, Jacob and their descendents.

The long sojourning of the Israelites in Egypt familiarized them with the customs and habits of the most remarkable nation of those times; and the adoption of Moses into the King's house secured for him an opportunity for education which was afforded to no other Israelite; and being a Jew himself, of the chosen stock, he too was an interpreter of dreams. He surpassed all other magicians in the production of phenomena, which were as much sought after by the people of those ancient times as they are by the advanced students and philosophers of our own day. Thus Moses became wiser than the people of his own race; he was influential at the court of the Pharaoh, and his remarkable powers commanded the respect and consideration of the learned men of Egypt and the fear and reverence of the Israelites. So we find him prepared, after the lapse of nearly four hundred years, to lead the Children of Israel through their long journeyings in the Wilderness, which may well be said to have been a wilderness of sin, and it required from Moses constant vigilance and care to keep this people, whom God is said to have characterized as a "stiff-necked people," under control and subject to his will. Encamped under the frowning summits of that range of mountains known as "Sinai," amid the thunders from the clouds above, the Lord is said to have traced with his own fingers, upon the tablets prepared by Moses, his law to the Children of Israel. Surely no better instrument for such a work than Moses could have been found in those times; and the law itself, as we read and understand it to-day, is about such a production as we would look for from that age and for the guidance of such a people. That God himself, as a personal Infinite Spirit, wrote the law of the Jews, is a belief which each age is tending to destroy, and at no time since it was promulgated to the Jews has it been so little credited as it is by thinking people of to-day. It is a mixture of that which is good with that which is barbaric in the extreme. For a man to say: "Thus saith the Lord," is no proof that that man speaks the truth, and we are safe in saying that anything which is promulgated as coming from such an Infinite source, which savors of the imperfections of poor humanity, bears in itself the unmistakable evidence that it is false. How reasoning and thinking people could have so long accredited it to a Divine source, can only be accounted for from the fact that their minds had been trained to believe that it was almost an unpardonable sin to question its authenticity, and the further fact, that for at least eighteen hundred years it has been the general belief that no possible means could be found to prove that the Bible was not true. There is no falsehood so dangerous as one which is mixed with truth; and it certainly is true that this book which is so much revered contains a great deal that is of great value, and has wrought noble results in the hearts and lives of men. The writing upon tablets of stone and large mastic plates and columns, was learned by the Jews from people older than they, and the literature of Assyria and of Egypt was contained upon these tablets as well as upon the leaves of the papyrus which are found preserved with the mummied remains of the men who, like ourselves, regarded death as an incident in human life, but which did not terminate or destroy it.

The law commanding sacrifices and burnt offerings surely cannot be commended by wise people of to-day as the work of a wise God; and we certainly cannot assume that a Being of perfection was lacking in wisdom in the days of Moses, and is wiser to-day. That the law of Moses was not a wise law is evidenced from the fact that it has been rejected by him who came in fullfilment of a prophecy, and established upon earth the great truth that the Kingdom of Heaven *is within*, and very sensibly taught that God is not pleased with burnt offerings and the sacrifices of blood, but rather with contrite hearts, followed by pure lives, worthy and noble actions. That those who were inspiring Moses, presenting him with visions, represented themselves as being God, may well be accounted for upon the hypothesis that they believed that had they made themselves known in their true character as being but angels or advanced spirits of the men of former ages, Moses would not have revered them, would not have obeyed their commands, and hence he was purposely kept in ignorance of their real character; but how different were the inspirations and teachings of Jesus! A few thousand years in spiritual realms had been productive of a vast improvement in those who came back to enlighten mankind, to guide them in the ways of truth and happiness. No longer do we hear the proclamations of war, of havoc and destruction, of the extermination of tribes and the putting to death of individuals at the command of the Most High; men whose lives were characterized with butcheries, extortions and licentiousness were not commended for those things; and what is more conspicuous than the teachings and gospel of Jesus Christ as they stand in contrast with the law of Moses and the lives and characters of the men who were commissioned with its enforcement?

This much then for the bibles of which I have spoken, and their teachings to mankind. We have come now to a period when bibles of a different character are being written. They are made up of the very times in which we are living. Every discovery in natural science is the unsealing of a page in the Bible of God as he has written it in Nature itself. When Hugh Miller made his discovery and bore to the world the testimony of the Rocks, when he pointed to the footprints on the boundaries of time, he was pointing to tablets which bore a Testimony which as much transcended that which was given by Moses to the Children of Israel as the light of the sun transcends the borrowed light of the planetary worlds. Here we find transmitted through a series of ages which man has not yet been able to calculate, the origin of the species and the descent of man, and this testimony is placed in bold contradiction with the record of the special creations of the species which inhabited the earth at the time Adam is said to have been formed from its dust. That the sun was not specially created to give light to this little world by day, nor the moon and innumerable hosts of stars to give it light by night, none but the most ignorant at this time will contend; yet there the record stands, still forming a part of the Bible of Christian nations, and which in our own country we are asked to salute with a kiss to make the oath we are taking more binding upon our consciences.

I have not thus spoken of the bibles which have been given to mankind to lessen the respect which every one should feel for the truth that may be contained within them, but because I desire to lead the minds of people to look upon all things which are given free from bias, free from prejudice, free from the trammels of early education, that the mind may seize upon, grasp and convert to its use that which is true, and which is for the benefit of all who shall learn the truth. I would not lessen the reverence which all should feel for the word of God; if possible, I would increase it; but I would not have that which is the work of man longer hold such powerful sway as the word of God; as the work of man give it just that force and respect to which it is entitled and no more. Can it be possible that Nature is false? That the testimony which is written all over the material world is untrue, and that the works of men called the Word of God are to control this testimony, which was old ere man began to consider from whence he came and what his destiny? It is contended by many religious minds—by public teachers—that God is above Nature, and only has relation to it when, for His own purpose, He desires to interfere and control the forces which otherwise would be continuous, unchanging. Yet we have been instructed that at the command of Joshua the Lord caused the sun to stand still upon Gibeon, and the moon in the Valley of Ajalon until the Israelites had avenged themselves upon their enemies; and the record says "Is this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."

Here is presented the spectacle of the great central orb of this universe, which is 800,000 miles in diameter and 93,000,000 of miles

away from the scene of battle; of the world, which was revolving upon its own axis at the rate of a thousand miles an hour; and of the moon, which is 245,000 miles distant, and making her tremendous circuit around our earth, traveling at the rate of 1,470,000 miles in twenty-eight days—all standing still for the space of a day, that Joshua might exterminate a few more human beings, and this at the command of a Being who, while he was fighting for Israel, might as well have caused the earth to open and the offending heathen to be swallowed up, and thereby have saved a good deal of unnecessary exercise on the part of Joshua and the Jewish army.

While we are considering these remarkable records, we should not forget the picture presented of Joshua marching around the great and walled city of Jericho, and the priests blowing the rams' horns, and the people shouting, and the walls falling flat to the earth. Of course, we cannot prove that these things did not occur, but that they are stories similar to the mythologies of the Greeks and Romans, and have about the same foundation in fact as the story of the part which the gods took in the wars of the Athenians, as related by Homer in his wonderful Iliad, is apparent to unprejudiced minds which consider all these things as they are corrolated to each other.

The tracings upon the tablets recovered from the ruins—the sites of ancient cities—containing the literature of the people of those early times, is most instructive, and affords a ready key to unlock the mysteries surrounding much that is contained in writings yet extant of people of ancient times. The works of Dr. Le Pongeon and his estimable wife amid the ruined cities covering an immense area at Yucatan, have brought to an unappreciative public the history and character of a people which we may well believe were as old, if not older, than the Egyptians; he claims, with much evidence to sustain his position, that the Egyptians owed much of their civilization to a powerful nation of which those residing in Yucatan formed a part, and his discovery of great libraries containing the literature of that people—much of which is in the identical characters of the writings of the Egyptians, and which gives an account of that great convulsion in Nature, by which the archipelagoes, lying between the American and European continents, were submerged and their inhabitants utterly destroyed, leaving but a remnant south of the Gulf of Mexico—is really one of the greatest value to archæologists, and actually authenticates the story of the lost Atlantis, and the traditions of the Assyrians and of the Jews of that period of the great destruction, when the fountains of the deep were broken up and the waters prevailed upon the earth. That these convulsions of Nature should be attributed to the anger of God, may readily be understood, when we consider the superstitious character of the people of those days, and their lack of scientific knowledge, which is now lifting humanity from the ills that flow from ignorance and setting them free from the bonds of superstition.

We do surely know how prone we are in the lapse of years to exalt the virtues of men of great and noble deeds, and illuminate their characters far beyond their actual merit. It is well that we are coming to a condition in which we can better understand the character and motives of the great men who have made their records in the history of nations and religions, and weigh them as they justly deserve in the balances of impartial judgment, not forgetting that they, like ourselves, were human beings, the victims of human frailties, and that God in his relations to man—the spiritual world in its relations to humanity—are not likely to have changed by the lapse of time, except in the advances which naturally have been made in the upward and onward growth of the human soul.

The Bible, then, which is being written today is not the work of any one man, but of humanity at large. It is not a Bible dictated from the lips of an austere God to any favored prophet, priest or seer. It is contained in the civilization in which we live. Man is learning the possibilities of life from precept and example as well as from the experience which each day brings. Man, in his intellectual growth, is breaking the narrow limits by which his ancestors were environed, and is aspiring to and obtaining positions from which he can look out, with a broader vision and keener perception, upon the limitless universe, which is and ever must be before him. The efforts, which are being crowned with a greater or less degree of success to rend the veil which separates the material from the spiritual world, and to authenticate the fact that communion is established, is the crowning and glorious work of the declining century of this age. What grand and noble work is this! How far it transcends all efforts which have hitherto been made by particular sects and denominations to point yearning humanity the way to heaven, of which they themselves were ignorant. If it be true that salvation is conditional upon a belief in and the acceptance of the atonement made through the death of a murdered God, of which so many in the midst of Christendom have the gravest doubt, how important it is that these doubts should be removed, and that we should all prostrate ourselves before the throne of him who requires this at our hands, and stop our mouths from giving utterance to thoughts in our protesting hearts against the justice of this plan of attaining eternal life.

The New York *Sun* gives this report, written by a missionary in Japan, on the effect of the Orthodox gospel on the natives:

"They grieve over the fate of their departed children, parents and relatives, and often show their grief by tears. They ask us if there is any hope, any way to free them by prayer from that eternal misery, and I am obliged to answer there is absolutely none! Their grief at this affects and torments them wonderfully; they almost pine away with sorrow. They often ask if God cannot take their father out of hell, and why their punishment must never have an end. I can hardly restrain my tears at seeing men so dear to my heart suffer such intense pain. Such thoughts, I imagine, have arisen in the hearts of all missionaries in all churches."

If this, being true Orthodoxy, is untrue as a matter of fact, what fearful responsibility rests, and ought to rest, upon the souls of the men who promulgate such a horrible doctrine. To go among a simple-hearted and simple-minded people, possessing human affection and love as strongly implanted as in ourselves, and to teach them that their offspring, their parents and friends who chanced to be born in that part of God's world to which he had not vouchsafed to impart this requisite to salvation, must forever and forever be in unending torments, caps the climax of the horrible.

Standing therefore to-day upon this plane of life, and considering how few we are compared to that immense majority who have gone before us, is there a higher and nobler duty which man can perform to himself and to his fellows than to unseal the mysteries attending his relation to the spiritual world, as he is unlocking the secrets of the physical world and reading its history as it is written in Nature itself? If it can be with reasonable certainty established by satisfactory evidence that man has a soul; that that soul survives the destruction of a physical body; that he enters into a spiritual realm which he finds to have been the abode of all spiritual beings since the advent of man upon the earth; and that a system of communication can, by patient research, be fully established, we have certainly taken a step in advancing the cause of truth, in bestowing knowledge where before ignorance was most profound, which is of the utmost importance to all who now live and who shall come after us.

That the work which we are doing is not confined in its blessing to us alone, is asserted a thousand times in the communications received in thousands of households in our own land and all over the world. The work of the salvation of the human soul may well commence here; and as we lift up and exalt ourselves, so are we taught, do we deliver others in the spiritual world, who are concentrated around us, to finish an incomplete work of life, which seems to be an absolute requirement to those who would make advances after passing from here into the spiritual realm. They are teaching us as we were never taught before of the Christ-spirit and how it may be attained, and the blessings it brings to those into whose hearts and lives it finds its way. It is not given at the whim of a capricious Deity, and no amount of faith or credence in any story is required to enable us to enter the Kingdom of Heaven. We are taught, as Jesus taught, that the Kingdom of Heaven is *within*, and this supplement which is given to humanity through the lips of ten thousand angel messengers, is making clear to Christendom and the civilized world, that which was so poorly comprehended before, and to which man by his foolish interpretation has added so much. New chapters to the teachings of Jesus of Nazareth have been added, and the world is commencing to appreciate their beauty and value. From the sum of all this, man will learn the value of life upon the earth; he will seek to lengthen his days and increase his usefulness! The upward and onward growth and development which he is making, through each and every avenue of knowledge which is now being opened to him, is uprooting and eradicating the numerous tares which have been sown in the broad fields of truth, and the accumulated bibles of the past will each contribute that which is of value, whilst that which is erroneous will be utterly expunged.

That human hearts may be cheered, death lose its terrors, and the labors of life be crowned with blessings which shall bear eternal fruits, should be the object and purpose of our lives; and to that end we humbly crave the blessings of the Infinite One whom we can not comprehend, as well as of those whom we know to be ever with us, sympathizing with us in our misfortunes, lifting us up when we have fallen, and cheering our souls when they are depressed!

Missionary Work in Spiritualism.

To the Editor of the Banner of Light:

MRS. MARY F. LOVERING is an old resident of East Boston, and a member at the present time of the (Congregationalist) Maverick Street Church.

Some seventeen years ago she was living in Charlestown, Mass., with her beloved husband and two children. Affliction came to her in the removal of her little daughter by the change called death; then followed her husband to the life in the beyond; then her little boy followed his father and sister, leaving her alone to meet the battles of life. Soon afterward she removed to East Boston and took up her residence with her mother, who is a Congregationalist church-member.

Soon after the departure of her husband and children she commenced to write, impressionally or "inspirationally," in the form of poetry; then she wrote a letter which purported to come from her spirit-husband; this being in the year 1871. She followed on in this way, and wrote communications to the number of more than forty, from spirits who had been members of the church to which she belonged, but who had passed the border line within twenty years. She was also influenced to write "memorlams," numbering one hundred, on cardboard; in some instances these were framed and hung in the parlors of the afflicted families. She has written five thousand verses, including those in the "memorlams."

In 1875 a band of spirit workers, as they styled themselves, came to her and told her that she was called to do a public service; at this time she was a constant attendant of her Congregationalist Church. She worked in this manner until the year 1879. On March 17th, 1879, a lengthy account appeared in the BANNER OF LIGHT entitled "Orthodox Séances," her name at the time being designated by the writer "Mrs. A." JAN. 3d, 1880, her name in full appeared in the same paper.

She held social meetings in the winter months at her mother's home during three years, many of the church members attending; sometimes the parlors contained sixty or more individuals, who had come to hear of the "new doctrine."

August, 1880, she visited Lake Pleasant Camp-meeting; this was her first appearance among the Spiritualists. She then continued on to Saratoga Springs, and held social meetings once or twice per week for nearly one year. She has composed, under influence, upward of one hundred pieces of music, some of which have been published, during the time she has been in the field. She at one time gave music lessons as a calling. Her music was written between the years 1877 and 1880.

She returned to her mother's home again from Saratoga and held her social meetings during two winters. In 1883 she visited Saratoga Springs again, and remained some six months; from thence she went to New York City and vicinity, and from ten platforms gave her experiences as a medium, and read messages obtained from her band of spirit workers.

She visited many prominent towns in Massachusetts, continuing the peculiar work which belonged to herself alone. While in New York she delivered or read two lectures before the Society presided over by Mrs. Nellie J. T. Brigham. One of them was printed in the BANNER OF LIGHT June 16th, 1883—the other in July, 1883, in the *Olive Branch*.

In July, 1883, she commenced her work for the new Temple Society under the supervision of Mr. Ayer, laboring with her pen, also conducting the playing and singing for two years; this was at the parlors of Mr. Ayer, before the Temple was erected.

April 9th, 1884, she read, at the laying of the corner-stone of the new Back Bay Spiritual Temple, an address that was given to her by her spirit band of workers, which was printed in several secular and spiritualistic papers at the time. She finished her labor with that society May, 1885.

She commenced her work with the Boston Spiritual Temple Society March, 1886, and the following October was appointed Secretary of the Ladies' Industrial Society—the same being connected with the above mentioned organization—and remained two years as such. She was also appointed Corresponding Secretary of the Boston Spiritual Temple Society, and finished her work with these two latter named societies at the conclusion of the meetings for the year 1888.

Mrs. Lovering keeps a record of all her work, and the writer had the pleasure of perusing it recently, gathering therefrom the account here presented.

In her writings there is to be found a link in the chain which is clear in the results, as witnessed months and years after being written by her band of workers—thus rendering her compositions prophetic in their tendency. Her spirit guides lead her in mysterious ways in her experiences in Spiritualism, quite similar to those of Mr. Murray in Universalism, and John Wesley in Methodistism. She is informed months in advance what she is going to do, and at this time she is on the Pacific coast at the approval and suggestion of her spirit guides. Many families have opened their homes to her, and have greatly enjoyed her spiritual experiences. She seems to be more led than controlled, and but few would have sufficient confidence in their spirit guides to go out on such missions as she does, with nothing more than the written directions of her spirit helpers.

She has accomplished a good work for the cause of Spiritualism in the "Island Ward" (East Boston). Many of her communications have been printed in the local secular paper, and she has the full confidence of her church at the present time. She has in the past been influenced to go from house to house and read to the most influential citizens of East Boston the communications she writes without any exertion or thought on her part.

Her self-devoting labors for the cause entitle her to high appreciation on the part of its friends everywhere. PROGRESS.

Boston, Mass.

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Wherever Located,

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☞ AS THE BANNER is sold at nearly all the Periodical Dépôts in the United States, and has a wide circulation in foreign countries, it is a capital avenue through which merchants and others can reach customers. **REMEMBER THIS FACT!**

In Memoriam.

Benjamin King passed to spirit-life from his late residence in Somerville, Mass., on Friday, July 20th, aged 58 years.

The deceased was the father of Mrs. John W. Day, who is well known to the attendants at the Banner of Light Free Circles as organist and vocalist at these meetings. He was born in New Hampshire—where his early years were passed—but made Massachusetts his residence most of the time until his transition.

He was for eleven years engineer at the New England Glass Works in East Cambridge. He was known throughout the community where he resided as a loving husband and father, a faithful employé and a worthy citizen.

About the year 1863 Mr. King, his wife, Lydia B. and his daughter became prominent in public mention through their singular experiences at the "haunted house" in Watertown, where they then resided, and where for some five years many singular phenomena were presented of a directly spiritual character. Thousands of visitors came—some from great distances—to behold what was there to be witnessed, and were always freely welcomed by Mr. King and his estimable wife. Full accounts appeared in the press at the time, also an illustrated article in *Harper's Magazine*, in which the author vouched for the entire honesty of the family and the verity of the occurrences, and designated Mr. King as "a man of iron nerve" by reason of the fearless efforts which he put forth at all times and in the face of the most violent and startling midnight alarms, to discover the cause of the disturbances, and the reason, if any, for their production. Mediums who came to the house finally described the spirit personages to whom the noises, etc., were due, and stated that their recognition and the beneficial effect to be produced by it upon them (the spirits) were the objects sought for by the invisible operators.

Mr. King's last sickness (from pneumonia and heart failure) was but about fourteen days' duration. In the latter hours of his illness, his interior sight was, without question, opened, and he became cognizant of the presence of a sister who preceded him to spirit-life, and a Spirit Indian, who told him at midnight to give directions to his wife as to his treatment the following day—*i. e.*, to the effect that the medicines were mainly to be omitted, and the attention of all centered in giving him as much nourishment and sleep as was possible under the circumstances. It is remarkable that, though nothing of the kind was mentioned to the doctor who attended him, that gentleman on arriving next morning gave *just* these identical orders for the treatment of his patient—showing himself to be (though ignorant of the fact, perhaps) an impressional medium of the first order.

Just previous to his demise Mr. King talked earnestly of a "door" which was closed so tightly that he could not open it, and wondered why "Jane," the sister in spirit-life, spoken of above, and who he saw, without doubt, on its thither side, did not open it. Spiritualism gives to the lonely widow and daughter the assurance that he *was* welcomed on his change of worlds by the sister who waited by that door till it was opened by the kindly hand of the angel Death.

Largely attended funeral services were held at his late residence on Monday, July 23d—Rev. Alfred K. Glover officiating. Ponemah Tribe, Improved Order of Red Men, and Garfield Council, Order of United Fellowship (of which Societies he was a respected member), were represented by delegates; many of his old associates at the Glass Works were present. The floral display was profuse, and bore witness to the kindly sentiments entertained for him by many hearts. The interment was at Cambridge Cemetery.

J. W. D.

EVANS'S MENTAL CURE, VITAL MAGNETIC CURE.—The so-called Christian Science, or the no-disease theory, is proven to be a *mortal error* by the philosophy inculcated in the two treatises above mentioned.

The philosophy in the Mental Cure Book illustrates the utilizing of the mind and subtle healing elements, in the form of a self-cure process, and acts as an auxiliary to all modes of eradicating disease extant, and harmonizes the ancient record with the progressive age of to-day. The two books will be sent by mail on receipt of $2,68, by the publishers, Colby & Rich, 9 Bosworth street, Boston, Mass.

Original Essay.

"THE GREAT CRYPTOGRAM."*

BY GEORGE A. BACON.

This work, issued about two months ago, is creating a lively discussion both in this country and in England and which is sure to continue indefinitely; it not only gives substantially the collateral argument going to prove that Sir Francis Bacon wrote the immortal plays of Shakespeare, but it also gives the partial result of a word-cipher running through the Plays, disclosing a secret history incorporated therein.

The Shakespeare-Bacon controversy is some thirty years old. On both sides it has been waged with signal ability—the unpopular side probably showing the greatest research and brilliancy.

Strange as it may appear to those not conversant with the subject, and they constitute the great majority, several hundred books have been called forth, for and against the theory, while some of the ripest thinkers, scholars, writers, poets, as well as some of the most hard-headed and practical men of this country and Europe, have, after investigation, openly acknowledged their conversion to the Baconian claim. Nothing therefore can be gained by seeking to belittle or misrepresent the minority.

Literary men, for the last 300 years, have never been able to satisfactorily account for the seemingly impossible chasm existing between the man Shakespeare and his glorious productions—knowing that that was not an age of miracles.

If it can be proven beyond peradventure that the Plays do actually contain, in mathematical order, an inside or double history of particular doings of that day, statements showing that Shakespeare, while connected with the Globe and the Blackfriar Theatres, was secretly supplied with plays by Bacon, it settles this mooted question once and forever, though there will always be numberless thousands who will not accept even a demonstration!

Those who looked through Galileo's telescope and saw the circling worlds in space, unhesitatingly declared against the fact all the same. Such in all ages, though their name be legion, count for nought.

"The court of the competent," says Dr. Buchanan, "consists of those who honestly love truth and who with earnest zeal either devote themselves to its search or hold themselves ready to give it a fair welcome, and who with sound judgment make a fair and full investigation. All such in matters of demonstration come to a substantial agreement."

The author of "The Great Cryptogram" is the first to have discovered, not as "between the lines," but literally in the very marrow of the lines themselves, a second story no less marvelous than interesting, supplemental to the drama, and which sheds a world of light upon matters heretofore enveloped in darkness.

Mr. Donnelly can either substantiate his claim or he cannot. He has either found a cipher or he has not. If not he is the monumental fraud of his age. If he can make his claim good, his book—The Great Cryptogram—is the most important contribution of the century to the literature of the world. It is like unto the discovery of a new world all peopled with living beings. He has put forth his volume in evidence of the verity of his claim. What does it show? He recites the various steps that led up to his discovery, how in common with thousands throughout the world he had for years, questioned the authorship of the Plays of Shakespeare; how by chance, as it were, he found an English book belonging to his children, which contained a chapter on "Cryptography" or cipher-writing, and therein read these words: "the most famous and complex cipher perhaps ever written was by Lord Bacon"; how with what discernment he read in the *De Augmentis* and in *The Advancement of Learning*, what Lord Bacon had written on the subject of ciphers; what Spedding, his biographer, says of Bacon in this connection, that the Earl of Essex had correspondents, in his intercourse with whom, Anthony, Lord Bacon's brother, was a sort of under-secretary of state, receiving all letters, *which were mostly in cipher*, and transmitting them generally through the hands of Francis, to the Earl, *deciphered*, &c; how a cipher is hinted at in Bacon's first draft of his will: "I leave my memory to the next ages and foreign nations, *and to my own countrymen after some time be passed*," and as though this might prove too suggestive he afterwards changed the expression "to men's charitable speeches and to foreign nations and to the next ages." After much more to the same purpose, he pertinently reasons, what more natural then that Bacon, the cipher-maker, living in the tumultuous times when ciphers were required for security sake, being the author of the Plays, should place in the Plays a cipher-story to be read when those troublous times had passed away.

"So the life that died with shame
Would live in death with glorious fame."

He proceeds to explain how certain words in the Plays arrested his attention and aroused his suspicions by bringing in close juxtaposition such words as "Sir Nicholas," "Francis," "Bacon," "Son," "Gray's Inn," "St. Albans," "Shakes," "Speare," "William," "&c.; how in *The Merry Wives of Windsor* a whole scene, which has nothing to do with the plot, is introduced seemingly for the purpose of inserting these very names; else why the nonsensical 4th scene, Act 2, in 1st Henry IV., if not to bring in the name of "Francis" twenty times in less than a column? Five times it is in *italics!* Well and forcibly does Mr. Donnelly ask, "are not these twenty *Francises* on page 56 of the Histories, and the *Shakes* on page 56 of the Comedies, and the *peere* on page 54 of the Comedies, and the *Bacons* on page 54 of the Histories, and the *Bacon* on page 53 of the Comedies, and the *Nicholas* and *Bacon* on page 53 of the Histories, and the *William* eleven times repeated on page 53 of the Comedies, all linked together, and simply so many extended fingers pointing the attention of the sleepy-eyed world to the fact that there is something more here than appears on the surface? These are the indices, the exclamation points, that Bacon believed would sooner or later, fall under the attention of some reader of the plays.

He proceeds to explain how the cipher count works, following his formula, which grows out of the paging, the italicized and hyphenated words in the original folio of 1623. "The central point upon which the cipher turns," he says, "is the dividing line between the two plays, the First Part of Henry IV., and the Second Part of Henry IV. The essentials of the rule are found on the last page of the former play and the first page of the latter play".

Certain root-numbers out of which the narrative grows, are the keys that unlock that part of the cipher story in the two plays, 1st and 2nd part Henry IV. They are all modifications of one number.... Here was a puzzle the solution of which depended upon putting together the two ends of two plays. Neither alone would give the rule or solve the problem. Bacon published Part I. of Henry IV. in 1598, and Part II. in 1600. Why? Because he was not sure that the artificial character of the text might not arouse suspicion in that age of ciphers, and he desired to test it.

The author in explaining the machinery of Bacon's great cipher says, as we proceed with the explanation of its workings, the wonder of the reader will more and more increase, that any human brain could be capable of compassing the construction of such a mighty and subtle work.

He illustrates the principle of the cipher thus: Suppose the reader was to find in an article, referring to the cipher-writings of the middle ages, a sentence like this: "For there can be no doubt whatever that if it be examined closely, there is reason to believe that a cunningly adjusted and concealed cipher story, and one not of alphabetical signs, but of words, may be found hidden not only in books, but letters of those ages, of which the very intricate key is lost. It may be revealed by some laborious student in the future but for the present age all the great stories told therein, in cryptogram, are hopelessly buried." The reader might suppose this sentence to be just what it appears to be on its surface. But if we read only every fifth word, we will find that they form together this sentence: *No; it is a cipher of words, not letters, which is revealed in the Great Cryptogram.*

Now the Cipher in the Plays is on the same principle, only more complicated—the internal words hold an arithmetical relation to the external sentence, and you have but to count the words to eliminate the story.

The root-number in the cipher is the product of multiplying a certain number with another, this number in turn having various modifications. As a sample of how two root-numbers with their modifiers, evolve the secret narrative, he applies them to one column of the play of Henry IV, (see page 74 of the Folio) which gives twenty-nine consecutive instances without a break, and asks, can any one believe that order can thus come out of a chaos of words by a coherent rule if there is no Cipher here? Twenty-six of these words (the page is divided into two columns) originate in the first column and are found in the second column of the same. One might as well suppose that the complicated movements of the heavenly bodies resulted from chance, as to believe that these words, together with all the other words previously given, could have occurred in the second column of page 74 by accident, and at the same time match precisely with the same root-numbers which have produced coherent sentences on all the pages of those two plays. In other words, to deny the existence of the Cipher, the incredulous reader will have to assert that one hundred and five words out of two hundred and forty-eight in that one column, did, by accident, cohere arithmetically with each other, and with certain root-numbers, to make the connected story which is given! It will require a vaster credulity to believe this than to believe in the Cipher.

On page 690, the Cipher history relates how "These plays are put abroad at first upon the stage in the names of Morelow, a woe-begone, sullen fellow," and the story proceeds to give an account of his life, which exactly tallies with history. (Christopher Marlowe a well-known play-writer of that day, to whom some of the Plays of Shakespeare have been attributed, was killed during a quarrel, by Francis Archer in June 1593).

The following account of Shakespeare is revealed by the Cipher, as found on page 697:

"He goes one day and with ten of his followers did lift the water gate of the fish pond (belonging to Sir Thomas Lucy) off the hinges and turns all the water out from the pond, froze all the fish and girdled the orchard."

And on page 719 *et seq.*:

"Cecil said that Morelow or Shak'st spur never writ a word of them... He is but a veil for some one else... Many rumors are on the tongues of men that my cousin (Francis Bacon) hath prepared not only the Contention between York and Lancaster and King John and this play, but other plays which are put forth at first under the name of Morelow and now go abroad as prepared by Shak'st spurre".

These words follow mathematically certain regular root-numbers and their modifiers, a fact which would be absolutely impossible if no cipher narrative existed. To prove the identity of this text with the key numbers, he instances fourteen cases where the words *Shak'st* matches with *spurre*, from fourteen different counts. If there is no Cipher here, he says, surely these three pages, 74, 75 and 76 of 2nd Henry IV, are the most marvellous ever seen in the world... While it may stagger the credulity of men to believe that any person could or would impose upon himself the task of constructing such an unparalleled piece of work, it is still more incomprehensible that such a net-work of coincidences could exist by accident.

Applying the same root-number as before, the cipher story as to Shakespeare reads:

"He is the son of a poor peasant who yet followed the trade of glove making, in the hole where he was born and bred, one of the peasant towns of the West. And there are even rumours that both Will and his brother did themselves follow that trade for some time before they came here."

The "brother" here referred to was Shakespeare's brother Gilbert, born in 1566, two years after Shakespeare's birth. If S. came to London in 1587, Gilbert was then 21 years old. Very little is known of him. Halliwell-Phillipps thinks that he was in later life a haberdasher in London. The fact that he came to London accords with the intimation in the cipher narrative.

At a point in the Cipher story where Sir Robert Cecil is expressing his opinion to the Bishop of Worcester, that Shakespeare did not write the Plays, we extract the following:

"I ventured to tell him my suspicions that Master Shak'st spur is not himself capable enough and hath not knowledge enough to have writ the much admired plays that we all rate so high, and which are supposed to be his, and which, ever since the death of Morelow, have been put forth in his name. And it is rumored that every one of them was prepared under his name by some gentleman."

On page 786 *et seq.* the Bishop thus speaks of Shakespeare's wealth:

"His purse is well lined with the gold he derives from the Plays.... they draw great numbers, and yield great abundance of fruit, in the forms of groats

* The Greek Cryptogram: Francis Bacon's cipher in the so-called Shakespeare Plays. By Ignatius Donnelly. R. S. Peale & Co. Chicago, New York and London. 1888.

and pence. It is thought he will buy all the land appertinent to New Place. . . . We know him as a butcher's rude and vulgar 'prentice, and it was, in our opintons, not likely that he writ them; he is neither witty nor learned enough. The subjects are far beyond his ability. It is even thought here that your cousin of St. Albans writes them."

On page 813 the Cipher thus describes Shakespeare:

"A glutton, rather over-greedy than choice—With his quick wit and his big belly, weighing two hundred pound. He is extraordinarily fond of the bottle. But I must confess there was some humour in the villain. Indeed I made use of him, with the assistance of my brother (Anthony) as the original model from which we draw the charnoters of Sir John Fallstaff and Sir Tobie. . . . It draws together to the playehouse yards, such great musters of people far beyond my hopes and expectations, that they took in at least 20 000 marks. . . . It pleases Her Majesty much more than anything else in these Plays. It seems indeed to grow

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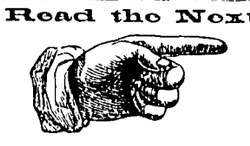

Column Article.

in regard every day. It supplies my present needs for some little time. He (Shakespere) was wise enough to save his groats and buy an estate of lordship."

And so the cipher story goes on, making revelation after revelation, cumulative and overwhelming, and all, be it remembered, cohering inflexibly by rule. One marvels not that the painstaking author should say: "I weary of asking the question—can all this be accident?" Let any one apply these same root numbers, discovered by Gov. Donnelly, or any other, to other plays, for instance, to Bulwer's *Richelieu*, or Byron's *Manfred*, or Goldsmith's *She Stoops to Conquer*, and no sense follows.

In view of what these quoted fragments reveal, and there are many more of yet greater significance, all in harmonious and continuous accord, the author justly declares that the Cipher is there, and that he has found it; and that the narrative is real, no one can doubt who reads this book to the end.

These truths now first made known, can not be ignored. The disbelief of the investigator yields to the cumulative evidence which confronts him at every step, as darkness yields to the morning light. Sneers, nor abuse, nor prejudice can cope with the multiplication table.

What the Cipher is yet to unfold when applied to other portions of the Shakespeare drama, is of course unknown, but without question, "it will be the inner story of the most important era in human history, told by the keenest observer and most powerful writer that has ever lived."

Gov. Donnelly says, "If I had not fallen upon the Cipher, some one else would. It was a mere question of time, with all time in which to answer it. And this material and practical view sets aside that other and profounder conception, in which the operations of the minds of men are but the shadowings of an eternal purpose, and all history and all nature but the cunningly adjusted parts of a great external and spiritual design."

Washington, D. C., July 12th, 1888.

New Publications.

GREATER AMERICA. Hits and Hints. By a Foreign Resident. 16mo, paper, pp. 157. New York: A. Lovell & Co.

A book that will command the attention of every thinker interested in the liberal and progressive advancement of this nation in politics, religion and social and domestic life. In a chapter upon "The Church of Rome" the writer says the first thing that strikes a foreigner in this country is its great strength, evident to him as being greater than in any country in Europe. The reasons for this he states, and enters upon a consideration of the relation of the Vatican Council of 1869 and the spirit of civilization. Other matters of vital import to our nation's stability and the prosperity and happiness of its people are cogently treated upon. At the close of what is said upon the labor question occurs this sentence, which will convey a good idea of the spirited style of the writer:

"Oh! workingmen, legislate unto yourselves that of ten saloons nine must be closed, and of nine tobacco shops nine have to become bankrupt, and the triumph of your cause will be hastened by twenty years. I look at the American business men as they walk along briskly, with quick eyes, set lips, determined look, and think what excellent soldiers capital has got. Oh! soldiers of labor, remember, no lasting triumph has ever been conquered but by virtue and intelligence. Be severe to yourselves if you want to have the world just to you. This is the secret of true success in art, in literature, in politics everywhere."

PHYSIOGNOMY ILLUSTRATED; or, Nature's Revelations of Character. A Description of the Mental, Moral and Volitive Dispositions of Mankind, as Manifested in the Human Form and Countenance. By Joseph Simms, M. D. Illustrated by Upward of Three Hundred Engravings. Eighth edition, 8vo, cloth, pp. 600. New York: Murray Hill Publishing Co.

To say that the contents of this book will fully meet the expectations of any one who may read its title page, as given above, is to say a great deal in its praise; and the fact that this is its eighth edition is sufficient proof that they do. The author is a diligent student of and a popular, interesting and instructive lecturer upon a science that is of great practical value; and he herein gives the result of more than twenty years of research and observation made during professional travel throughout the world. As a science, physiognomy ranks among the highest that are of practical benefit to mankind; whatever information any one can acquire of it cannot fail to be of advantage to the individual as well as to the community at large—for it is of that order which, in benefiting one, benefits to some extent all with whom he associates.

THE FUTURE LIFE. By John Page Hopps. 18mo, cloth, pp. 155. London: Simkin, Marshall & Co.

The subject of this book is one that will never grow old, says Mr. Hopps, and many into whose hands this book may come will feel to deeply thank him for the hopeful, encouraging and practical manner in which he treats the subject, and for the clearer view he imparts to them of the reality of a life beyond their present. In one chapter he elucidates that the future life is foreshadowed by the law of evolution, quoting the words of another, "Nature shuts the door after everything that passes, and pushes life onward in more perfected forms." The succeeding chapter sets forth a scientific basis of belief in a future life, and this is followed by a rational view of man's destiny in that life as elicited from many sources.

AN IRISH KNIGHT OF THE NINETEENTH CENTURY. By Varina Anne Davis. 16mo, paper, pp. 91. New York: J. W. Lovell & Co.

An attractive yet historically correct story of the adventurous and romantic life and tragic death of Robert Emmet, by a daughter of Jefferson Davis.

MEXICO: OUR NEIGHBOR. By Hon. John H. Rice. 16mo, paper, pp. 124. New York: J. W. Lovell & Co.

A condensed history of Mexico: its population, races, area, resources, politics and finances. Illustrated with portraits of the President and members of his Cabinet.

FROM OVER THE TOMB. By a Lady. 16mo, cloth, gilt, pp. 102. London: James Burns, 15 Southampton Row.

From a large mass of writings produced by a lady while under control of her husband in spirit-life, the contents of this volume have been selected as being adapted to the wants of the spiritually-minded. The matter is divided into five sections, the subjects of which, and the manner of treating those subjects, being conformable to the teachings of the church. The typography of the book is exceptionally fine.

THE FAMILY DOOM; or, The Sin of a Countess. By Mrs. Emma D. E. N. Southworth. 12mo., paper, pp. 350. Philadelphia: T. B. Peterson & Bros.

A new, low priced edition of one of the most popular books of a popular writer.

CASSELL'S NATIONAL LIBRARY, edited by Prof. Henry Morley. The latest issues are: No. 127. The Victories of Love and Other Poems. By Coventry Patmore. No. 128. First Part of King Henry IV. By Shakspeare. No. 129. The Old English Baron. By Clara Reeve. No. 130. The Diary of Samuel Pepys. From Nov. 1668 to End of Diary. New York: Cassell & Co., 104 and 106 Fourth Avenue.

OH, YOU HAVEN'T any kidney disease, eh? But you are from time to time troubled with BACKACHE, BLADDER TROUBLES, RHEUMATISM, NEURALGIA, HEADACHES, NERVOUSNESS, INDIGESTION, NUMBNESS, DIZZINESS, MALARIA, CHILLS AND FEVER, AGUE, BOILS, CARBUNCLES, ABSCESSES, PARALYSIS, DYSPEPSIA, IMPOTENCY, SWOLLEN ANKLES AND JOINTS, and your wife has FEMALE TROUBLES. Don't you know that these diseases would almost never prevail if your kidneys were naturally active and kept the blood clean?

"Warner's Safe Cure"

Is the only scientific blood purifier, and that is the reason why it not only cures known kidney disease, but also 93 per cent. of all other diseases which come from **Unsuspected** Kidney disorder. Try it to-day. Delays are very dangerous.

Banner Correspondence.

California.

EUREKA.—G. P. Bissell writes: "I have been lately re-reading that old conflict between conservative and progressive thought concerning the source of life as exhibited in matter, and it occurs to me that a few words from a purely spiritualistic standpoint may not be amiss.

We Spiritualists are very closely in accord with the most progressive, scientific thought. We hold that; there is nothing 'supernatural,' nothing above nature but that all that is, is a part of nature, and merely a particular phase of her expression.

Life is obvious in matter: the question is as to the origin of that life. We say that life inheres in matter. If it did not inhere, it could never be injected. Or it may be stated the other way, that matter inheres in life; if it did not inhere in it, it could never be injected. There are many gradations of life, precisely as there are many forms of matter. To address ourselves to those materialists who proclaim themselves as such, and to those others who obscure their thought under the fogs of theology, we say that there is animal life exhibiting itself through its highest form which is thought in man—down through instincts of the highest animals, through the automatism of the lower, through vegetation, through crystallization, through the forces of unsentient matter to the molecule wandering in space; and that through all this gradation of life each phase is but an exhibition of force inherent in matter. This statement agrees best with the light in which the question is viewed from a lower standpoint.

But as the point of view is higher the statement must be varied to accord with the different light from a changed position of view. As we see wider, deeper, clearer, matter itself and its forms recede more and more from view, and forces come clearer and clearer to the front. The statement then becomes more like this—that matter inheres in force, and that phases of force become what we know and recognize as life.

The whole question may be summed up thus: that all matter is alive; that it always was and always will be, for it can never be separated from force. Or the statement may be reversed—that all force is joined to matter; that it always was and always will be. When this view is taken the foundation of philosophy is broadly laid, upon which can forever be built the superstructure of thought; and all theological questions of life, of supernaturalism, of inharmony, fade away into the darkness of superstitious puerility and the night of barbaric ignorance."

Illinois.

CHICAGO.—A correspondent writes that for the past five months Mrs. J. W. Still of New York State has been doing good work in this city. Her controls are sensible and easy of comprehension, and the tests given by her convincing and gladly recognized in the majority of cases: "Her engagements have mostly been at the meetings held at 517 West Madison street—Dr. Norman McLeod, President, an earnest and untiring worker. Mrs. Still will receive engagements for Michigan or any points South or West. Address her 58 South Carpender street, Chicago, Ill."

SPRINGFIELD.—Charles H. Freitag (611 East Jefferson street) writes: "In justice to a good medium I deem it my duty to make mention through your valuable paper of a work of spirit art I received, as executed by an ancient spirit artist through the instrumentality of Mrs. A. L. Davie, of 343 Howard Avenue, New Haven, Conn. It is deserving of great praise for its fine touches, etc. I am informed the medium's hand is controlled and performs the drawing while she is in a normal state. The specimen above referred to is composed of seven different ancient plants and fruits said to be three thousand years old. I would be pleased to hear of interest being attracted to this most worthy medium of spirit drawing, and hope the good sister will meet with success in her undertaking. Her art work is highly appreciated in this city by all who have examined the specimens."

New York.

NEW YORK CITY.—"H. B." writes: "By birthright I am a Friend, consequently am not considered orthodox by many so-called Christian churches; nevertheless, I am a Christian, being a firm believer in the living Christ. I also believe in the intercession of the saints; see Matt. xviii: 10: 'Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven.' Whose angels? Why, yours and mine. My guardian angel is my dear mother, who is ever about my path, and when I am tempted to turn aside, she looks in the face of my heavenly Father, and swift messengers fly to my relief; then the light shines so brightly that I do not fall. My faith, though small, carries me far beyond earthly mists, even to the gates; but one thing I know is that when in communion with God, even in the darkest closet, the light shines as the day, and I meet the dear ones who are waiting and watching. No earthly aid is necessary to put me in communion with them; they are only too willing to come when my faith looks up. I talk to them as a friend talks to friends, and then I leave, refreshed and strengthened for the battle of life.

What I wish to impress upon your readers is that true Spiritualism needs no earthly interpreter. When we are in communion with the Great Spirit our own spirit will receive the answer direct and in an unmistakable manner."

Massachusetts.

BOSTON.—A correspondent writes: "The recent cremation of the prominent Free-Thinker, Courtlandt Palmer, has called out renewed interest in this mode of the disposal of the bodies of the so-called dead. The discussion once entered upon, victory is sure in the end for this improvement in mortuary affairs. I feel confident that the cremation movement will triumph. It is right. It is honest. It is clean. It is quite as sentimental as burial in the ground. It is right, because it would remove from millions of the poor a great load. It is honest, because the soil contains only a small percentage of the precious materials which can be appropriated by our bodies. To withhold these precious atoms from general circulation for thirty or forty years, is not honest. Through cremation, these atoms are all returned at once to the atmosphere, and quickly reach the soil. It is clean, as every one knows. Graveyards have long been a detriment to the health of the living. Water circulates through the earth as blood circulates through the body, and the impurities of graveyards find their way into this general circulation."

Minnesota.

ST. PAUL.—Morris S. Liden writes, testifying to his enjoyment recently of the inspirational utterances and improvisations of Mrs. R. S. Lillie and the choice singing of Mr. Lillie. "There was," he says, "some disappointment in regard to the place of her holding her lecture; they were promised the People's Theatre, but the manager was unable to grant it on account of a change in the theatre programme. From three to four hundred congregated in the foyer of the theatre and waited patiently from half-past ten to twelve, when they adjourned to the G. A. R. Hall, where Mrs. L. lectured; she also spoke in the evening. It is unnecessary to comment on her lectures, as she is too well known." Our correspondent also speaks highly of John P. Ewens of Chicago as a spirit-artist and a very good test-medium, who is holding circles in St. Paul.

Great Britain.

HERTFORD.—A brother Spiritualist, a Cambridge graduate and scholar of his college, for many years a clergyman of the Church of England, through severe losses from the agricultural "depression" in England, wishes to reside for a time in the south of France, which he knows well; and would be only too glad to arrange for an engagement as companion-courier with a refined lady or gentleman coming to Europe. Address Rev. Edwin Marriner, The Plain, Hertford, Herts., Eng.

Arkansas.

BEEBE.—Mary R. Barnes writes that the country where she resides is a delightful place—mild climate, cheap land, good water, etc.—and wishes that those residing in more northern districts might know of the attractions of the South and Southwest. Any one writing to "S. D. Barnes, Bald Knob, Ark.," will be accommodated with further particulars.

Miscellaneous.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 4, 1888.

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Another Pulpit Pop-Gun.

Some of the ministers, quite as often those of the callow kind, essay to make their mark before the congregation they serve by having a drive at Spiritualism.

They direct their attacks advisedly and advertisingly. In the case of a very young pulpit occupant, it strongly suggests the early efforts of the crescent cockerel to crow. We have a recent illustration of this right at hand. It is furnished by Rev. Mr. Dixon, of the Dudley-street Baptist church in Boston. The subject of his tirade, as reported by the daily press, was "Ghosts," by which of course he meant beings without a being, and hallucinations of the human brain. By assailing and beating these existences of straw, whose habitat is only in brains like his own, he assumes to assail Spiritualism, and to demolish the vast array of facts on which it rests.

Mr. Dixon said he believed in ghosts, but not in all ghosts. Which means, if anything, that he accepts only such kinds of ghosts as he has a mind to. Not in all ghosts, said he, and "certainly not in Modern Spiritualism with its clap-trap mediums." In this slur at Spiritualism by one who conceitedly claims the right to choose his own ghosts, he evidently had in mind the recent Kellar-Bridge combination, the pecuniary signification and aim of which is quite apparent to intelligent observers. While quoting Kellar as saying that he could duplicate or explain by natural laws all the mediumistic phenomena, Mr. Dixon asserted that "there is nothing inherently impossible in the alleged phenomena of Modern Spiritualism, for we accept the miracles recorded in the scriptures. As to these so-called modern miracles, it is of course only a question of evidence." And so on to the end of his discourse. "The only light upon the darkness of life's mysteries shines from the cross of Christ," is the conclusion he comes to. Which is nothing more than the enunciation of an old meaningless superstition—blank and blind utterly so far as it sheds any light upon life's mysteries.

This magnetic and highly oratorical young pulpit occupant protests that he certainly does not believe in "Modern Spiritualism with its clap-trap mediums." It would clearly be discourteous to intimate that there are a great many people of superior intelligence and sober judgment who do not, either, believe in dogmatic religion and its clap-trap preachers. But one assertion being just as good as the other, the two may fairly be allowed to stand together. Perhaps, however, he may be interested—though more likely not—to know of some of the men of distinction the world over who *do* believe, or when in earth-life certified to their belief, "in Modern Spiritualism and its (clap-trap) mediums." Let us invite him to run over a list of their names with us, that he may see how much wiser a person he is himself than all the rest of them together. We need hardly explain to him that they are all men of character, of talents, and of moral and social standing:

Among Scientists are—Alfred Russel Wallace, Naturalist; Professor De Morgan, Mathematician; C. F. Varley, Electrician; William Crookes, Chemist; Professor Wagner, Geologist, University of Russia; Professor Zöllner, Leipsic; Professor Von Esenbeck, President of the Royal Academy of Sciences, Germany; Alexander Von Humboldt, Naturalist; Professor Mapes, Agricultural Chemist; Professor Hare, Chemist; Professor Gunning, Geologist; Professor J. R. Buchanan, Anthropologist; Professor Denton, Geologist; Professor Challis, late Plumierian Professor of Astronomy, Cambridge, England; Baron Von Reichenbach, Physicist; Professor Thury, Geneva, Switzerland, and a great many more of the same class whom we could readily name.

Among Philosophers and Metaphysicians, we may mention Von Fichte, a celebrated German philosopher; Franz Hoffman, Professor of Philosophy in Wertzburg University, Germany; Archbishop Whately, Metaphysician; Dr. Yowkevitsch, Professor of Philosophy, University of St. Petersburgh; Prof. S. B. Brittan, Mental and Moral Philosopher; and Dr. Bray, the great philosophical writer.

Among Statesmen and Philanthropists, we may mention Gerritt Smith, Wm. Lloyd Garrison, George Thompson, Lord Brougham, Garibaldi and Mazzini, Castelar, Victor Hugo, Abraham Lincoln, Andrew Johnson, Benjamin F. Wade, Henry Wilson, Joshua R. Giddings, N. P. Talmadge; Senators Simmons and Anthony, of Rhode Island; Robert Dale Owen, Salmon P. Chase, J. L. O'Sullivan, Lord Lyndhurst, Mr. Francis Guizot, and a long list beside.

Among men of Literary and Artistic distinction, we may name such as William and Mary Howitt, Elizabeth Barrett Browning, Robert Chambers, Thackeray, Tennyson, the brothers Trollope, Bulwer, Dumas senior, W. W. Story, Epes Sargent, Grace Greenwood, Prof. Henry Kiddle, Bayard Taylor, Oliver Johnson, Joseph Jefferson, Dr. Kane, Don Piatt, Bishop Clarke, and a long list more.

Among Jurists and Counsellors we may mention Judge Edmonds, Judge Lawrence, Judge Ladd, Serjeant Cox, Jencken, Dumphy, Massey, English Barristers, and many more beside.

Among Crowned Heads and the Nobility, we may mention Emperor Alexander of Russia, Emperor Napoleon III., Queen Victoria of England, Prince and Princess Metternich, Sir Charles Napier, and a long line whose repetition would only weary Mr. Dixon's attention, if he has had the candor to follow us thus far.

And the above list might easily be expanded so as to include a whole host of names of men and women, of more or less distinction, but of acknowledged superiority of both intellectual and moral character, any one of whom, we undertake to say, would instantly be ranked as the peer of Mr. Dixon in both respects, and to whom he would at once and instinctively pay the personal respect which their qualities deserve.

Now it will not fail to strike everybody as ridiculous and preposterous for a preacher like Mr. Dixon to occupy his pulpit for the purpose of casting slurs on people who accept the phenomena of Modern Spiritualism as well established facts that compel belief, and who are of the character above described. He is only beating his one head against a universe of mind, and it will come away from the unequal encounter a good deal bigger on its outside. Here are people of the very highest grade of mental capacity, who openly accept the phenomena which this very young minister is pleased to characterize as the production of "clap-trap mediums." They do not rest themselves on any mere faith in what somebody else has told them of the phenomena of Spiritualism, but on their actual knowledge. If human testimony on any subject is worth anything, surely their testimony is worthy of acceptance on this. They believe in what they know, and the grounds of that form of belief can never be shaken. It makes what Carlyle said impressively true, that "a fact is a divine revelation, and he who acts contrary to it acts against God." If it is the truth that we love, we must accept it as it is offered to us, and not pick and choose as Mr. Dixon does his "ghosts." We repeat to him for his private meditation the oft-cited remark of Lord Brougham: "But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand: It is Modern Spiritualism."

And we further commend to his thoughtful consideration the following words from Alfred Russel Wallace on this subject: "The phenomena of Spiritualism in their entirety do *not* require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able *unbelievers*—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."

Spirit-Life; Its Nature and Employments.

In a discourse by a spirit guide of Mrs. C. L. V. Richmond, on a recent Sunday in Chicago, on "The Nature of Spirit-Life; Its Employments and Pursuits," it was stated at the opening, as a basis of what was to be further said, that spiritual manifestations convey a wrong impression to those who desire to form an opinion of the true spiritual state; they are simply designed to appeal to the senses of mortals. But it is useless, said the speaker, for any one to claim there is naught in existence but that which can be apprehended by those senses. To do so would be "to take the standard of the dwarf for the stature of the world, and suppose the limited vision of babyhood is to be the ultimate scope of manhood's vision, or if you are to believe that even the few vibrations of light possible to the human eye or if sounds that reach the ear constitute the standards of measuring life, when chemical and spectroscopic analysis clearly show thousands of vibrations that man cannot see, and beyond these thousands that he cannot even imprison by any mechanical process; if you are to judge of spirit sight by what you see, of spiritual perception by what man understands through the senses, you may as well put on the grim pall of past ages and either accept the theological heaven and hades, or turn unto materialism as the only solution of the physical and mental universe."

It was claimed, and with reason, that all science is a perpetual and constant denial of the supremacy of sensation and material organisms. As an illustration of this:

"Mathematics is a mental science, and, beyond the counting with the blocks of wood or fingers to make the infant understand the basis of arithmetic, all mathematical problems must be solved in the realm of the mind; no one can ever bring a million of things to illustrate a million units, and if you can conceive of a billion as a mental speculation, measure planets well enough to calculate their distances and periods of revolution by figures that you could not count if you lived to be a thousand years old, it proves the supremacy of man's mind over his body, and that he can not only give propositions which cannot be proven by the senses, but they would be utterly valueless if they could be proven by the senses, for there is not enough time in any generation or race of men to prove them by the senses."

Explaining by this process that the state of spirit-life differs in every essential particular from that of earth, it was said that the man who passes to that life anticipating to find and enjoy material objects has all his anticipations realized, but the forms and objects are of his own creation. The subjective becomes the objective state of his life; that which friends, kindred spirits, those in sympathy, may enjoy or deplore with him must depend upon their sympathy or *rapport* with his state; but the mountains that tower in the distance, and the valleys that fill the earth with their verdure, are not heights and depths in spiritual states, are not essentially real; the reality in spirit-life is from within.

The employments in spirit, said the intelligence controlling Mrs. Richmond, are such as are the result of the condition when in mortal form:

"If it is that of a spirit that is so wedded to the making of watches, for instance, that he cannot be happy without making watches in eternity, he will still be found working with a carefully adjusted lens, the intricate mechanism by which he was accustomed to construct the chronometers of earth. But if, as is the case in thousands of instances, his earthly employment is not his mental pursuit, but is only the employment of the hands to which he was driven by the dull necessity of poverty and want; if, as is the case with millions of human beings whose labor of the hands daily is because the daily bread must be won for the children, wife, family or friend, and for self, and if there were time other pursuits would be sought, mental improvement would be desired, aspirations that extend in a thousand ways would be fulfilled, then the difference between spiritual employment and spiritual pursuit is just the difference between what the drudge and the hireling does on earth and that which the man of genius, or letters, or poesy, in any direction may do without thinking of his daily bread. And herein," continued the speaker, "constitutes the whole difference between the conception of the reality of earth and the reality of spiritual existence; the reality of earth, so called, is its drudgery, that necessity for toil which is organic, that great burden that is heaped upon humanity, the burden of the physical form and the nature of human selfishness; albeit if the selfishness is not outgrown, when the human form is outgrown the burden is borne into the other world."

The more of selfishness we possess on the earth the heavier the burden, and the more irksome the task of ridding ourselves of it in the world of spirit. Men are slaves to it here, and passing on they carry their chains and fetters with them. The immediate necessity of every individual upon realizing that he is a habitant of a new state of existence is that "the overweening selfishness of human life shall be wiped out, vanquished, and each one finds him or herself praying continuously that there may be some way to do this." And each individual thoroughly in earnest to find a way, finds one; the very spirit with which man conquers the material world proves that when he is in the spirit-world he will conquer whatever is necessary to be conquered there.

Summing up the whole subject, and anticipating the objections that may arise in the minds of some to the views advanced, the guide of Mrs. R. says:

"Say what you will of this kind of spirit-life being beyond human understanding, until you know it, until you use the faculty from within your spirit that is given you to understand spiritual truths and apply them to your spiritual state here and hereafter, you will have no adequate knowledge of what spiritual life is.

"Vain are all compromises; if human intelligence and spirituality mean anything, they mean that in that larger, broader comprehension man is to understand the uses of spiritual qualities, and that they have adaptation here and now; he must begin his spiritual pursuits while he is still here, surrounded by the senses, but still an immortal spirit or soul now as ever.

"Feed your spirits with knowledge that begets understanding, give encouragement to spiritual perceptions with which you know of things that are spiritual. It will not be long before this added comprehension, this higher faculty, this better awakening, will fill all human life and pursuits; man will not seem to be occupied and employed on the earth with *things* merely, but he will pursue as the artist does the divine glory of art for its own sake; as the poet does the singing of songs because the songs are there and must be sung; or as prophets do, speaking of things divine, he will know the nature of that which is divine because it comes from within."

Seances with Mrs. Moss.

Dr. T. A. Bland, of Washington, D. C., reports two séances with Mrs. Moss as follows:

On the evenings of July 22d and 23d, my wife and myself were privileged to attend two séances held by Mrs. Effie Moss in her room in the Hotel Onset. A curtain across a corner of the room formed the cabinet, so that the possibility of collusion with confederates was out of the question. The medium, after being entranced, took her seat behind the curtain. A song was sung by the party of fourteen persons, and at the close a form appeared, claiming to be Lucille Western. The light was quite good, and members of the party who had seen Lucille were sure that this person resembled her strikingly. She was much taller than the medium, and much more slender in form. After shaking hands and exchanging greetings with each one present, she retired behind the curtain and then sang her favorite song, "Beautiful Star," as only a musical artist could sing it. Miss W. was followed by other forms, at short intervals, to the number of twelve or thirteen. Five of these purported to belong to the medium's staff, and the others were recognized by members of the party to whom they came. Mr. McElroy, of Pittsburgh, said that he recognized perfectly his wife and daughter, whom he introduced to the audience. A beautiful girl, of apparently fourteen years of age, with fair skin, golden hair and eyes of heaven's own blue, announced herself as Lillie, the spirit-daughter of Mrs. M. E. Wallace, of New York. (I note here that the medium is a decided brunette.) Lillie has recently joined Mrs. Moss's band and become an expert in materialization, and she gave us by far the finest exhibition of the sort I have ever seen. She asked for more light, and in a light strong enough for a person of ordinary sight to read the time on a watch, she made the circuit of the room, greeting each person present and talking freely with them. Retiring for a moment, she reappeared at the opening of the cabinet in full form, and asked that the light be turned on full, which was done and the shade removed. Thus exposed to full and perfect view, she stood for a minute or more, and until every one of us mortals took in every detail of her graceful form and beautiful face. Her mother stood beside her, and the likeness they bore each other was most striking indeed—allowing for difference of ages, it was almost perfect. As she retired she kissed her finger-tips to the audience in a playful and most charmingly winsome manner.

After Lillie retired, a voice from the cabinet announced Granny Brooks, and a woman, of apparently great age, walked out of the cabinet, and repeated the introduction by saying "I 'm old Granny Brooks, an English woman. I was ninety when I died." She asked that the light be turned on full, and in the blaze of bright light she walked about the room, greeting, shaking hands with and talking freely with the various persons present. That she presented the physical appearance and other characteristics of a woman ninety years old all were agreed.

The English sailor, Jack, who seems to be the chief of the medium's staff, now came out. Jack is six feet high, and every way a stalwart and jolly Jack Tar.

The séance on the next evening was in part a repetition of the first, but there were new and interesting features. Mrs. Sarah R. Stevens, the well-known Boston medium, had the pleasure of a greeting from Starlight, her beautiful Indian control, who performed some wonderful feats. She asked a skeptical doctor present to place his heavy boot upon her naked foot, and throw his whole weight upon it. After some pressing he did this, and Starlight laughed with glee instead of screaming with pain, as any mortal girl would have done. She is, in size and appearance, scarce more than a child, yet she caught the doctor in her arms and tossed him up as though he had been a little boy. She then asked another somewhat skeptical gentleman, who said his weight was two hundred and twenty-five pounds, to let her toss him up. He submitted to the test, and she tossed him up with apparent ease. He said, "That is the best test I have had personally, for I do n't believe that medium could lift me." The beautiful and soulful spirit-daughter of Mrs. Kate R. Stiles, of Worcester, the well-known medium, appeared on this occasion, and held sweet communion with her mother, and was introduced to the other members of the party. Mrs. S. recognized her perfectly, and was made very happy by her visit. Comment would be superfluous; the facts are all I need to give.

On our arrival at Hotel Onset, last week, we had the pleasure of an introduction to Mrs. Effie Moss, the materializing medium, of New York, whom several of our Gotham correspondents have endorsed in THE BANNER. We accordingly arranged for a private sitting with this lady in order to test her mediumship ourself. Her cabinet spirit controls were announced as "Jack" and "Ben," in the earth-life, sailors; "Granny Brooks," as she called herself, an English woman, who passed to spirit-life at the ripe age of ninety years.

The persons present were Mrs. Carrie E. S. Twing, Mrs. M. E. Wallace, Mrs. Stevens and Mrs. Petersen of Boston; Messrs. John H. McElroy and D. H. Stoner of Pittsburgh, Pa.; Dr. T. A. Bland of Washington, D. C., and Dr. George Dutton of Boston. It was some length of time ere the cabinet controls could gather power sufficient to manifest as they desired, and we feared at one time the séance would be a failure. But we were agreeably disappointed, when an Indian maiden appeared, manifesting great physical strength. She lifted several gentlemen bodily from the floor. Subsequently other spirits took on the mortal garb for the time being, and were welcomed by their earthly friends. But the most convincing exhibition of spirit-power was the appearance of "Jack" in full light. We examined his features carefully, when called up, and he looked the sailor to perfection. We were then requested to examine "Lillie," who next appeared, in a strong light, and saw as plainly as if in broad daylight the features of a young girl with blue eyes, light complexion and golden hair.

After other spirits had manifested, "Granny Brooks" signified a desire to show herself to us, when "Jack" observed that she would soon have an opportunity of so doing. She finally made her appearance in a strong light, the wrinkles upon her face indicating that she must have been a very aged woman. She said that she had a son John in the earthly life, who is the object of her constant solicitude; that she was still at work, as of old, endeavoring to do all the good she could; that she loved everybody, and hoped everybody loved her. To us the séance was a very satisfactory one, as its conditions precluded the possibility of confederacy—the cabinet being nothing more than a screen in one corner of the room at the hotel.

We subsequently had a sitting with Mrs. M. E. Wallace, whom we consider a most excellent trance medium. She is evidently a lady of refinement and an honor to our Cause. We also listened to remarks by Mrs. Stevens while entranced, which were highly appreciated. The spirit in control gave us to understand that our mission was a holy one, and although we should encounter many obstacles in our work, we would be protected by the angels until the completion of our earthly mission.

☞ A writer in the Boston *Herald* of Monday last says: "Perhaps it is none of anybody's business, but people are beginning to ask why the American Society for Psychical Research does not show some of the results of its work. It started in to investigate the matter of thought transference, hypnotism, somnambulism and kindred phenomena alleged to exist, but so far it does not seem to have made much progress, so far as the public is informed. Of course, it cannot be expected to find what does not exist, and if it has been diligent in its search, and has found no evidence of the existence of any such phenomena, it ought to say so, because that would go far toward freeing the minds of many persons from what, under such circumstances, might reasonably be rated as a delusion. No one supposed that it could explain any phenomena that it chanced to find. The first thing to do is to determine whether they do or do not exist, and it does seem as though they had been at work over the subject long enough to have some views on that subject." The fact is, these Researchers know nothing of the occult laws governing phenomena, and are too self-important, or bigoted, to apply to Spiritualists, who have had much experience in such matters. They refuse to consult medial instruments: This is what they said in their published card years ago. There is the name of but one Spiritualist in the long list of members in their published circular.

☞ The relations between the spirit-world and our own are becoming closer and more harmonious than ever before, whether mortals realize this fact or not: That is, between all truly *spiritual* Spiritualists. Those whose irate instincts lead them in another and a different direction must suffer remorse when their better natures realize their past shortcomings. But they, too, in God's own good time, will dispense with the evil and rise to a higher and holier plane where peace holds sway. The time cannot be very far distant, with the knowledge they possess, when mankind will more fully assimilate one with another, and thus be enabled to work in accord to a greater or less extent. Then peace will take the place of war, and humanity become blessed indeed.

☞ Jacobs, the celebrated French conjurer, in comparison to whom in his profession the public performers hereabout are but as farthing candles to an electric light, wrote as follows in regard to the Davenport Brothers, to the *Revue Spirite* of Paris, in 1881:

"As a prestidigitator of repute and sincere Spiritist, I attest that the mediumistic facts presented by the two brothers were absolutely true, and belonged to the spiritual order in every acceptation of that word. Messrs. Robin, and Robert Houdin, in trying to imitate those performances, have never given anything but a childish and ridiculous parody of the phenomena, and only ignorant and obstinate people have seriously regarded them."

☞ Dr. T. A. Bland, Agent of the National Indian Defense Association, called at our office on Saturday last, *en route* for Cassadaga Lake, N. Y.

☞ Read the call of the Indiana Association of Spiritualists—on our eighth page.

Onset Bay.

The Spiritualist Camp-Meeting at this delightful grove is in the full tide of successful operation. The regular Sunday meetings are well attended, and the week-day conferences are also very interesting. There is only one drawback, and that is the dilapidated condition of the pier, which the severe storms of last winter rendered useless. But we are pleased to learn that efforts are being made to remedy the trouble by putting the wharf in condition, so that steamers may land their hundreds of passengers who make it a point of visiting Onset from New Bedford and other ports in the summer season.

We were somewhat surprised, on our visit last week, to find so many people at Onset from distant localities—men of means and of the highest respectability—and nearly all of them BANNER OF LIGHT subscribers. They are from Chicago and further West; from California, from New York and Pennsylvania. One gentleman from Illinois said he had been a subscriber of THE BANNER eighteen years. Massachusetts is also well represented.

As our own reporters have given in these columns the names of the visitors, it is unnecessary for us to repeat them. The days are spent in the multitude listening to spiritual topics from talented normal and trance speakers at times, and at other times sailing in the bay when the weather permits, and holding socials in the evening. There are many mediums on the grounds, and all seem to be fulfilling their respective missions.

Mrs. Williams is at Wickett's Island, holding materializing séances, one of which we attended, some fifteen ladies and gentlemen being present. It was of the same tenor of those we attended in New York some time ago. Little Bright Eyes (a cabinet spirit) was as bright as ever, while Father Holland, the presiding genius, delivered a moral essay, as is his custom at these circles, inculcating the purest morality. A very delightful episode on this occasion was when a little lad, six years of age, was called in front of the cabinet to meet little Bright Eyes. There they were—mortal and spirit—holding converse with each other. Father Holland took on the inspiration of the moment and remarked how wonderful it was, in the order of Divine Providence, that little children on both sides of life could meet and hold communion with each other. Spirit Prof. S. B. Brittan materialized, and gave us to understand that he was as active as ever, and in fact more so, in promulgating the grand truths inculcated by Modern Spiritualism. Spirit J. M. Roberts, Ella Simpson, the Indian maiden "Springflower," and others also manifested.

At the Island we met Mrs. N. E. C. Hill, an old-time medium, of Philadelphia. Messrs. C. S. Stoner and J. H. McElroy, of Pittsburgh, Pa., were also present at the séance we attended, and were fully convinced of the genuineness of the manifestations.

"Thou Shalt not Suffer a Witch to Live."

The teachings of some who hold influential positions, that the manifestations of spirits are attributable to an indefinable art called "witchcraft," and their quoting of an Old Testament commandment, "Thou shalt not suffer a witch to live," are beginning to bear their legitimate fruit as they did in 1692—though, fortunately, not to such an extent. An instance of this is reported in the *New York Herald* and other papers as recently occurring in Wisconsin, where some very forcible physical demonstrations took place in the house of William Roberts, a wealthy farmer. It became fixed in Mr. Roberts's mind that an old German lady living opposite was a witch, and the cause of the disturbance that infested his house. He gave her on two occasions due warning that she must cease casting her "evil eye" over him. The manifestations did not stop, and so the other day he took his gun and started out to kill her. He insisted that her death alone could dispel the evil charm. It became necessary that Mr. Roberts be placed in custody before he murdered the supposed witch, and he was therefore arrested.

Standing for their Rights!

The Sioux tribe is at present making a gallant rally against the tyrannical "land in severalty" business, and its members are being honored by the public prints with the titles of "stubborn red men," "savages," etc., as is usual in such cases. Gall, their chief representative, summed up the whole matter succinctly, when he said recently at the Standing Rock Conference that "Every previous treaty has been misunderstood by the Indians or violated by the whites, and *it is time the Indians keep what land they have left, or their children will grow up poor and call their fathers fools.*"

"California's Camp-Meeting."

An article from the pen of J. J. Morse, descriptive of the recent Oakland meeting, will appear in our columns next week.

A POSER FOR MIND-READING THEORISTS.—A correspondent of the *Medium and Daybreak* writes that at a meeting in South Shields, Eng., Mr. J. J. Corry gave to a gentleman a minute description of a spirit form, with full name, and characteristics when in earth-life, telling the gentleman that it was the spirit of his uncle. In reply, the gentleman stated that to his knowledge he never had an uncle of that name, but said he would ask his father for particulars. He accordingly did so, and next day corroborated everything that had been told him by the medium.

COURTLANDT PALMER (of New York), well known for his sympathy with liberal thought in politics and religion, passed to spirit-life, July 22d, at Lake Dunmore, Vermont. His remains were cremated, according to his desire. An agnostic, or Comteian, in his views of the outcome of human life, he has now practically solved the problem of existence, and has, we feel confident, already become cognizant of the verity of the Spiritual Philosophy.

DR. CHARLES E. TAYLOR.—An interesting sketch (translated specially for our columns) of the life-experiences of this bold apostle of medical freedom in the Island of St. Thomas, will appear next week.

☞ W. G. Haskell, Ph. D., of Philadelphia, called in at our office on the 31st ult., from Lake Pleasant Camp, where he was to lecture next day.

☞ Mrs. Effie Moss of New York City has removed from 162 Sixth Avenue to 265 West 38th street.

☞ The meetings at Onset Bay are to be prolonged. See report on fifth page.

"Unanswerable Logic."

Our regular patrons will need no reminder of the claims upon public recognition of the above named book, which is a specimen collation, and an enduring one, from the platform work of the late Thomas Gales Forster, one of the most gifted trance mediums of this or any other age: But at this time, when the Camp-Meetings are in full operation, and THE BANNER is being read extensively by many visitors who have not yet achieved a knowledge of immortal life through spirit communion, it seems only just that we revert to this superb volume, and recommend it to the consideration of all inquirers regarding the Spiritual Philosophy. Truly has the *Baltimore (Md.) American* characterized it in the past as "the work of a cultured, thoughtful and eloquent man," adding: "To those whose hearts feel the truth of his teachings it must be an unspeakable comfort; to those who do not accept his views it is still a finished piece of literature." Colby & Rich, the publishers, have this work on sale at the Banner of Light Bookstore, 9 Bosworth street; it may also be obtained of their agents at the various Camp-Meetings.

Read, and Ponder.

Three hundred and sixteen deaths of infants under one year old, medically certified to, are recorded on the books of the Registrar-General for England, from 1881 to 1886, under the heading, "Cowpox, or other Effects of Vaccination." And this, too, when it is known that medical men avoid, when it is by any means possible, to report vaccination as a cause of death.

Peace Meeting.

The twenty first annual grove Peace Meeting will be held at Mystic, Conn., Aug. 15th, 16th and 17th. Mrs. Delia Stewart Parnell and leading peace advocates of the country will attend. Dr. T. A. Bland, of Washington, editor of *The Council Fire*, the exponent of Indian questions, will speak on the wrongs of the Indians and their redress.

☞ We regret to learn from the *Golden Gate* that Mr. J. J. Morse has suffered from an attack of malarial fever. He, however, sufficiently surmounted its effects to keep his engagement at Washington Hall on Sunday evening, July 15th; and as if, says the *Gate*, to illustrate the power of the spirit-world to produce excellent results under extremely unfavorable conditions, Mr. Morse's control gave an able and exhaustive discourse, his theme being "What Has Man Done for God?" At the close of the lecture evidences of the presence of spirit-friends of many of the audience were given by Mr. J. W. Gill.

☞ The Fall Term of the Belvidere Seminary will begin Wednesday, Sept. 19th. The New Commercial Department recently opened in connection with the Wendell Phillips Memorial Industrial School of this Institution has proved a success. It has day and evening classes at work even in the usual vacation-time. Stenography, Type-writing, Book-keeping, Penmanship and all business forms are thoroughly taught. $150 will pay for a full course in this department, board and washing included. Here is an excellent opportunity for persons of moderate means to obtain a practical education. For circulars address Principals of Belvidere Seminary, Belvidere, N. J.

PRACTICAL OCCULTISM.—This work—embodying a series of six lectures through the trance mediumship of J. J. Morse, with an appendix devoted to the answers to various kindred questions—will be found on examination to possess a strongly marked interest. Mediumship, the trance, life and development in the soul-world, etc., are exhaustively treated. For sale by Colby & Rich, at the Banner of Light Bookstore, 9 Bosworth street, Boston.

☞ Over four hundred persons witnessed one of the most interesting séances ever given in the Temple at Onset on Sunday evening, July 29th, an account of which came to hand too late for publication in this issue. It will appear in our next.

☞ They have been having a nice time at Lookout Mountain. Read the Report in another column. We want Mrs. Richmond in Boston.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

J. Frank Baxter last Sunday, 29th inst., was in Hanson, Mass. On account of most important work East, he will not fill his calls next week in Middlefield and Chagrin Falls, Ohio, but will be in Ohio in time to attend the grove meetings in Mantua Station; and there on Sunday, August 5th, he will lecture in Atwater's Grove during the day and in King's Opera House in the evening. From Tuesday, August 7th, to Monday, Aug. 13th, he will fill his appointments at Cassadaga Camp-Meeting, Chautauqua County, New York.

Mrs. Ada L. Ballou has left California and was reported by last accounts to be in Paw Paw, Mich., engaged in speaking in place of Mr. W. J. Colville.

A San Francisco correspondent writes that John Slater's tests given by him to large and closely attentive audiences each Sunday afternoon and evening are awakening much interest, leading many to investigation, and convincing many that there is more in Spiritualism than they have hitherto surmised.

Mr. W. J. Colville is to speak in Portland, Oregon, August 5th. He is to go from there to Chicago.

Emma J. Nickerson can be addressed during the month of August at Lake Pleasant, Mass., by those desiring to engage her services for the season of '88-9.

J. Clegg Wright lectured to good acceptance on Sundays, July 15th and 22d, in Court of Appeals Room, Town Hall, Saratoga, N. Y.

Mrs. Jennie K. D. Conant (inspirational trance speaker) and husband are occupying the Park-street tent, near the Spiritual Temple, Onset, Mass.—their present address until Aug. 8th, when they will visit Lake Pleasant Camp. Mrs. C. is now ready to answer calls to lecture and give psychometric readings for fall and winter. Societies desiring her services can address her at Lake Pleasant, Mass., until further notice.

Dr. Henry Rogers will be located after Camp-Meeting season at the residence of Col. S. P. Rase, 1601 North 15th street, Philadelphia, Pa.

F. G. W. informs us that Mrs. L. Pet Anderson is to take passage on the steamer *Etruria* for England, Aug. 4th.

We are informed that George A. Ordway can be found on Thursday evenings and Saturday afternoons, for the present, at the house of H. B. Ellis, on Franklin street, South Quincy, Mass.

Mrs. Adeline M. Glading speaks at Parkland, Pa., on August 9th, 11th, 12th and 14th. She leaves for Verona Park on August 16th, where she lectures on the Sundays of August 19th and 26th, and intervening time during said week.

Spiritualistic Meetings in Boston.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

College Hall, 34 Essex Street.—The usual meetings were held at this place last Sunday, morning, afternoon and evening.

The afternoon session was opened with music by Mrs. Eudora Case, followed by Mrs. A. E. King with interesting remarks, tests and an inspirational poem. Dr. J. R. Cocke then addressed the audience in an entertaining manner, and introduced a new medium recently developed under his instructions, Mr. Osgood F. Stiles of Lynn, who gave some clear and recognized tests. Psychometrical readings and tests were given by Miss A. Peabody and Mrs. Nellie Thomas. Interesting reminiscences of Spiritualism's early days were related by Mrs. Bella Brown, she recounting the manner in which the subject was investigated in her childhood days by her parents, in New Brunswick, they being the only ones interested for miles around, and which culminated in her being developed as a medium. Mr. Aaron Toothaker followed with tests, and the services closed with an invocation and convincing messages by Mr. Rose, a young medium who has recently come to the city.

These meetings are to be continued through the summer. COR.

To perforate glass an exchange gives the following directions: "Stick a piece of stiff clay or putty on the part where you wish to make the hole. Make a hole in the putty the size you want the hole, reaching to the glass, of course. Into this hole pour a little molten lead, when, unless it is very thick glass, the piece will immediately drop out."

ALL SORTS OF PARAGRAPHS.

OUR NATIONAL GAME.
BY H. C. DODGE.
In Six Parts—Part IV.

The pitcher bold doth brace his nerves,
And send the ball in awful curves.
THE AWFUL CURVES— ∞ ∞

The iron-plated catcher stands
To stop the ball with both his hands.
BOTH HIS HANDS— ⚾ ⚾

Report avers that gold has been discovered near Ishpeming, Mich., on lands already owned by large mining companies which are working these latter prospects in connection with their regular work.

A man who does not think as you do is apt to be, in your estimation, pig-headed.—*New Orleans Picayune.*

The most extensive and destructive hail and wind storm ever known in Central Iowa swept diagonally across Tama and Grundy Counties Sunday night, July 22d. In Tama County the path of the storm appeared to be from two to four miles wide, and extended about eighteen miles in length. In its path the crops are totally destroyed. Many farm buildings were levelled to the ground and a schoolhouse was blown to pieces.

A reporter of one of the Boston dailies has been examined by several different physicians, no two of whom could agree as to the disease from which he was suffering, and all prescribed a different treatment, while in point of fact the aforesaid reporter was in the enjoyment of perfect health. The reading public have long been of the opinion that the reporters on most of the daily papers were suffering from some malady, judging from the wofully distorted sensational articles that have emanated from their pens. —*West Roxbury News.*

The sun will be partially eclipsed on the 7th of August. The phenomenon will be visible in the Arctic Ocean, Norway and Sweden, portions of Denmark and Greenland, and the extreme northerly parts of North America and Asia. The next eclipse will occur Jan. 1st, 1889. It will be a total eclipse of the sun, and will be visible in Washington as a partial eclipse.

Old lady (to boy who is tying a tin kettle to a dog's tail)—"Little boy, don't you know that it is very wicked to treat a poor dumb animal so?"
Little boy—"Dumb? Jest wait till I let him go!"—*Time.*

DID N'T HAPPEN AT ONSET!—"Fain would I write a poem on the delights of fishing; but ah, me! I cannot find a word to rhyme with 'angleworm,'" sighed Pisistratus, as he gazed thoughtfully into the dark, sullen waters. "But why must you put that word at the end of a line?" queried Eucalyptus. "Because an angleworm is always at the end of a line," hissed Pisistratus between his set teeth; and for a long time it was so still that one could distinctly hear a peach blow.

Oh! merchant, in thine hour of e e e,
If on this paper you should c c c,
And look for something to ap p p
Your yearning great for greenback v v v,
Take our advice, be truly y y y,
Go straightway out and advert i i i,
You 'll find the project of some u u u;
Neglect can offer no ex q q q.
Be wise at once, prolong your d a a a.
A "silence" business soon d k k k.
—*Buffalo News.*

"*Andliga Hemligheter*" is the name of a spiritualistic periodical in the Swedish language, published by Rev. J. A. Dalen, West Hartlepool, Eng.

"The past is our mortal mother—no dead thing. Our future constantly reflects her to the soul. Nor is it ever the new man of to day which grasps his fortune, good or ill. We are pushed to it by the hundreds of the days we have buried—eager ghosts."—*Harry Richmond.*

SHOWING THEIR TEETH.—The phrase used by the new Emperor in referring to himself in his recent manifesto to the German army has puzzled the translators. They have made it "chief" and "ruler of the army," and a lot of other things, but have finally decided that the nearest English to it is "*lord of war.*" In the Emperor's line of thought, the *North German Gazette*, Berlin, referring to the rumors of disarmament published in French papers, says: "Such childish and absurd lucubrations could never be ventured upon among reading people in Germany. The idea is so silly that the inventor must have supposed himself writing for the veriest tyros in politics." Despite this savage exhibition of German molars and incisors the ball is rolling on, and a meeting of French deputies and English members of Parliament has been arranged for Oct. 22d, at Paris, to stimulate public opinion in favor of French, English and American arbitration.

Here is a specimen of the *Somerville Journal's* funny man's "twilight musings":

Now is the twilight hour of peace,
Now life seems filled with keen delight,
Now is the time when troubles cease,
And now the darned mosquitoes bite!

Anonymous writers are generally cowards; while irate personality-scribblers with their names attached feast on the offal engendered by their muddled brains.

H. W. Beecher's biographer, like Emerson's, tries to conceal the fact that his subject was an advocate of woman suffrage. This only makes the biographer ridiculous and does not help the book.—*Boston Transcript.*

Mr. and Mrs. Gladstone celebrated their golden wedding Wednesday, July 25th. Testimonials in the shape of letters, telegrams and presents poured in upon them by the hundreds. The couple were given a reception at the residence of Earl Spencer in the afternoon, and were presented with portraits of themselves, painted by Messrs. Frank Holl and Hubert Herkomer, and also with three large silver cups, and an address signed by one hundred and fifty members of Parliament. Lord Granville made the speech of presentation.

I will not own a notion so unho'y,
As thinking that the rich by easy trips
May go to heaven, whereas the poor and lowly
Must work their passage, as they do in ships.
One place there is—beneath the burial sod.
Where all mankind are equalized by death;
Another place there is—the Fane of God,
Where all are equal who draw living breath.
—*Hood.*

A resident of Newport, Kentucky, is said to have invented a smelting furnace by which he can produce aluminum from common clay at a cost of one dollar a pound. Aluminum now sells for one dollar an ounce.

Yes, it's the little things that hurt. A common every-day measley little fly will make an orthodox Christian swear forty strokes to the minute, while if the same man had his head taken off by a July tornado he would n't say a word about it.—*Philadelphia Call.*

A FATAL BLOW.—*Maiden Aunt* (visiting family for the summer)—"Gussie, you should n't cry so when it thunders. The thunder can't hurt you. Don't you see it does n't scare me any?" *Six year old* (sobbing)—"It won't—scare me, either, auntie, when—when I've heard it—th-thunder as many summers as you have."

SERVED HIM RIGHT.

"Now there 's the tariff"—he began;
(The day was very hot,)
The people rose up to a man
And killed him on the spot.
—*Boston Courier.*

A STRIKING PARAGRAPH.—In Massachusetts, in the six years from 1881 to 1886, according to the labor report of Hon. Carroll D. Wright, there were 995 strikes, of which 351 were successful, 457 partially so, and 187 were failures. The loss to the workmen is estimated at $4,200,489, and to the employers, $1,970,881. The largest number of strikes occurred in the building trades, 492; boots and shoes coming next with 171.

The Hartford *Times* has an article headed "Raising a Calf on Eggs." We understand now why so much chicken salad is made of veal.—*Record.*

"Bellite," a new explosive, has been invented by Mr. Lamm, of Stockholm; it seems destined to "lamm" dynamite and perhaps melinite out of the field. The stuff resembles sulphur and smells like pitch, and is made up in capsules which look like thick wax candles and are covered with glazed paper. It is composed of about four parts of nitrate of ammonium and one part of a mixture of benitro and trinitro-benzine with saltpetre.

The Spiritualist Camp-Meetings.
Onset Bay.

[MISS CURTIS F. HOWE is our authorized agent at Onset Bay. She will receive subscriptions for the BANNER OF LIGHT. She also has a full line of our publications for sale at Association Headquarters; and will conduct the correspondence for THE BANNER from this Camp-Meeting.]

"In the dawn of the morning when Nature 's awake,
And calls up her chorus to chant in the brake,
'Mid the voice of the echo, unbound in the woods,
Midst the warbling of streams and the foaming of floods,
Then pour out thy spirit in prayer."

Monday morning, the 23d, opened clear and cool, with a delightful breeze from the southwest, and all Nature looked refreshed by the copious showers of the day previous. Mother Nature had succeeded in restoring harmony to all her surroundings, and peace hovered on the wings of the morning. But through the changes, the warring of the elements of the previous day, there was no chance; nothing is left to chance; every part of Nature stands in a certain relation to the whole, and the law of correspondence holds good in this as in everything else. We must have *one* in order to appreciate the *other*.

Conference was held in the grove at 2:30 P. M., Mrs. Eva Cassell presiding. Addresses were made by Dr. Sara E. Hervey, Mrs. Stiles, Dr. Dutton, Mrs. Wallace of New York, Mrs. Twing, Mrs. Shirley, under control of I. P. Greenleaf, Mrs. Pennell in tests, Dr. Paxson of Philadelphia, and others. Much interest is manifested at the conference meetings; they are well attended and good, and so progression does its work.

Mrs. Campbell, of New Bedford, has a class in mesmerism at Scott's Cottage, Union Avenue, every morning at 10 o'clock.

A fair will be held at the Washburn House Thursday, Aug. 2d, the proceeds to be used for the improvement of Longwood Park and its surroundings.

Mr. Charles W. Sullivan is continually adding curiosities of antiquity to his collection of relics. Strangers visiting Onset for a day's pleasure can pass an hour very pleasantly as well as profitably at the Relic Room.

Mrs. N. E. C. Hill, of 1102 Girard Avenue, Philadelphia, is stopping at Wickett's Island; also Mrs. Senator Morrill of Amesbury. Mrs. M. E. Williams is holding very fine select circles at the Island, getting most wonderful manifestations. Mrs. Kate Irving, author of "Clear Light from the Spirit-World," is also stopping at Wickett's.

Mrs. Nash has nice rooms and a cottage to let at 30 South Boulevard.

Tuesday afternoon's lecture was delivered by Mr. A. A. Wheelock, his subject, "The Bible the only Book of Authority." Mr. Edgar W. Emerson followed in tests which were very fine, and all recognized.

Mr. Jones, the spirit artist, arrived Tuesday, and has taken rooms at former location on West Central Avenue, where he is prepared to receive his patrons.

Bro. Colby is again with us for a few days. His genial and friendly presence is always gladly welcomed at our office. He has long been in the spiritual ranks, and is indeed a martyr to the cause he loves so well.

Wednesday's conference was well attended, and interesting, E. B. Fairchild presiding. Mr. Fairchild will continue to preside at the meetings in Col. Crockett's absence.

A masquerade skating party was held in the Rink on Wednesday evening.

Sailing parties every morning and afternoon.

The Fact Meetings of Thursday and Friday were very interesting. We have some of the best spiritual mediums with us this year from all parts of the United States, and our fact and conference meetings are exceedingly interesting in consequence.

Thursday morning an essay was read from the platform by Mrs. Helen Walton, of Brooklyn, N. Y., on "The Relation of the Sexes."

Mrs. Wallace, well known as being identified with the Parker Fraternity in New York City, is stopping at Hotel Onset, also Mrs. Effie Moss.

The People's Theatre continues to occupy the Temple another week. A dance social is an added attraction to the entertainments.

Mrs. E. M. Shirley, of Worcester, is located at "Robins' Nest."

The Washburn House is always full. Union Villa has a select company of guests. Good meals are furnished at Bullock's Restaurant. For a clam-bake go to Belmont Café.

Mr. Julius Carroll, wife and grandson, are at their summer home on Pleasant Avenue. They have been called to part with a beautiful daughter during the past winter, but these good people know there is no death and that spirit return is a fact, hence mourn not as the world mourns.

Horology and astrology: Prof. Basford is again at Aquarian Cottage, on Park street, and will repair your watch by the art of one and predict your destiny by the science of the other.

The "Three Old Maids," as they call themselves, are stopping at "Owl Cottage"—Capt. Thomas Harris, well known as High Sheriff of Barnstable County, eighty-four years of age, his wife, eighty-one, and his sister, eighty-two years of age.

Quantities of bluefish of large size were caught in the bay after the rains of Sunday last, and each day many are taken.

Mr. and Mrs. J. J. Whitney go to Lake Pleasant August 10th.

A party visited "Aunt Hannah's Farm" Wednesday evening, taking their music with them, and had a social dance by moonlight.

A trim little steam yacht from Boston, in the United States service, lies at the dock, looking after the light-houses and life-saving stations along the coast.

We have in our possession a meteoric stone owned by J. Lendall Basford, the astrologer. It was purchased by him from Mr. R. K. Jordan, of Roxbury district, Boston. It weighs about half-a pound, is of a porous texture and peculiar odor. He claims this to be the only aerolite in the world that can be proved by two witnesses as coming from the heavens. He says that it is composed of iron and sulphur. As Mr. Jordan with a friend was passing through a strip of woodland in West Roxbury between 11 and 12 P. M. July 9th, 1883, they were startled by a rushing noise through the trees only a few feet away, where this meteorite was immediately found. Professor Basford thinks it came from the moon. Prof. Ball's theory is that meteors came originally from the earth, and were due to great volcanic eruptions in ages past, when the meteors were thrown beyond the earth's attraction and sent revolving about the sun, and when the earth in its orbit comes near one of these meteors it is attracted and falls to the earth. He says that a stone thrown at the rate of six miles a second would go beyond the earth's attractive powers, but in the course of time must enter the earth's orbit and, of course, return again to it.

On account of the rain Friday the Fact Meeting was held in the Pavilion, which was well filled, all the standing room as well as seats being taken. Mrs. J. J. Whitney gave some excellent tests.

We have in our office a beautiful independent crayon spirit-picture, from the mediumship of Dr. Henry Rogers of San Francisco, Cal., who, with Mrs. Rogers, is located at his mother's summer home on West Central Avenue, where he has many fine spirit-paintings in colors on exhibition.

Saturday forenoon conference was held in the Pavilion, the Temple being engaged by the People's Theatre. A very harmonious meeting was enjoyed by all who attended. The lesson of the morning was, "Love your enemies; bless them that curse you, do good to them that hate you and despitefully use you." Bishop Beals opened the meeting of the afternoon with a prayer. He afterward sung "The People's Advent," by Gerald Massey. His subject for the lecture was "The Transfusion of Blood, and the Transfusion of Intellect are two Important Subjects of our Age." The Pavilion was filled.

Those interested in the Whole World Soul Communion met Friday, 27th, at Dr. Sara E. Hervey's, and enjoyed a pleasant and harmonious meeting.

Louie Poole has left Onset and gone to Sunapee to conduct the music at the camp meeting there.

Prof. Cadwell, the mesmerist, is again with us, giving his exhibitions and showing the power of mind over mind, every morning at nine o'clock in the Skating Rink.

Sunday, the 29th, the morning dawned clear and cool. The service in the grove opened with a concert by the celebrated Middleboro' Band. Mrs. Sarah A. Byrnes was the speaker of the morning. Her subject was: "The changes through which we have passed, and the changes going on about us in the world." It was grandly eloquent, and listened to with rapt attention. Mrs. Byrnes, as a woman and as a speaker, is a credit to the cause she represents. Over two thousand people listened to the lecture of the morning.

A band concert commenced the exercises of the afternoon. Hymn, "Beautiful Hills," followed by an invocation; afterward the song "Let us Speak of a Man as We Find Him," by Bishop A. Beals: The subject of his lecture was, "The Dependence of the Church on Modern Spiritualism." Mr. Edgar W. Emerson followed the lecture with tests, many and good. Mr. Emerson was gladly welcomed here from his trip across the continent. We read from time to time, with a great deal of satisfaction, the words of commendation and praise from those on the Pacific coast who have had the pleasure of listening to his controls for the first time. He leaves here next week for Sunapee, and afterward for Cassadaga Lake, all his time being engaged until July, 1889.

Eliza A. Martin, of Oxford, Mass., answers sealed letters at Dr. Hervey's.

Linda Gilbert, of Washington, D. C., is a visitor at the grove.

J. Milton Young, of Lake Pleasant, made us another flying visit this week. He came on business connected with Lake Pleasant.

The Children's Progressive Lyceum held its session in the Temple Sunday, at 3 P. M., D. N. Ford, Director. Recitations by Alice Cummings, Howard Wendemuth, Lulu Morse, Lukie Word, Frances Gardner, Sarah Roberts, Eloise, Lillie and Ethel Wendemuth, Henry Campbell, Cora Campbell and Maud Woodward. Song, by Mabel Allen.

Sunday evening an entertainment was given in the Temple by Mrs. J. J. Whitney, Mrs. Carrie E. S. Twing and Dr. Stansbury.

The double number of *The Soul*, for June and July, will be issued in a few days, containing a full account of the slate-writing in the Temple Sunday evening, July 29th.

It has been voted by the directors to continue the Camp Meeting till the 1st of September, the Middleboro' Band to be in attendance.

The following are the names of those who have reg-

[*Continued on eighth page.*]

Manifestations in the North-West.

A revival of a deeply religious character has been of late proceeding among the Indians at one of the Hudson Bay Company's settlements, in consequence of a remarkable apparition testified to beyond the possibility of doubt or question. The Company's steamer, "*Otter*," from Forts Wrangle and Simpson, brings word to Victoria of an extraordinary apparition which has startled not only the Indians but the white missionaries at Metlakatlah. The mission there was started some years ago by Mr. William Duncan, under the auspices of the Church Mission Society of England. The village has a population of eight hundred belonging to the Tsimshaen nation of the Pacific Indians. Situated north of the fifty-fourth parallel, the spot is not an attractive one, an Arctic climate prevailing the year round. Mr. Duncan is assisted by Rev. Mr. Collinson and Rev. Mr. Hall, the former taking charge of the Indians on the Queen Charlotte and adjacent islands.

The story told by the officers of the *Otter* is as follows: One Sunday night several Indians entered the Mission Church to pray. While engaged at their devotions a bright light arose at the altar, and soon spread over the whole chancel. Presently five figures, clad in long white gowns, appeared in the chancel and knelt at the altar as if praying. The Indians left the church and gazed awestruck upon the spectacle. Among others Mr. Hall, Mrs. Collinson, and about ten of the whites and domestics of the Mission and neighboring houses saw the wonderful apparitions, which soon afterward faded away. Mr. Hall at once opened a prayer-meeting. The whole settlement attended, and much religious fervor was manifested and since continued, prayer-meetings being held at all hours of the day and night, and the spirit of revival holds full sway over the village. Messengers have left Metlakatlah for the surrounding tribes, to relate the extraordinary manifestations, and the revival is spreading rapidly up and down the coast.

The officers of the *Otter* add that Mr. Hall also told his story to the officers of the United States revenue cutter, *Oliver Woolcot*, which was cruising on the north-west coast of British Columbia. Hall was asked bluntly if he had played a trick on the savages to induce them to flock to the revival services. He answered indignantly that he never trifled with the Indians in that manner, and said that he was ready and willing to make oath to the facts. Mr. Duncan and Mr. Collinson were absent at the time, but the latter's wife, a refined English lady, was a witness to the sight. Mr. Hall, it may be added, is an earnest and faithful missionary, who went to that country from England a few years ago. He is a young man of thirty, of iron nerve and great determination, and a superior scholar. Some of the Indians report that the same apparitions have been seen twice since, and the excitement is rapidly increasing.—*Cor. Two Worlds, July 20th.*

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting closes Sept. 1st. Express trains from Boston, 9 A. M., 4:05 P. M., on Old Colony R. R.; Sundays 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) closing Sept. 3. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

VICKSBURG, MICH.—The Fifth Annual Camp-Meeting in Fraser's Grove closes Aug. 13th.

PARKLAND, PA.—Meetings close Sept. 5th.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting will close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commences July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting closes Aug. 26th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

NIANTIC, CT.—Meeting closes Sept. 9th.

LAKE CORA, MICH.—The Annual Meeting of the Spiritualists' Association will be held Aug 3d, 4th and 5th.

ETNA, ME.—Camp-Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 9th.

Horsford's Acid Phosphate relieves the feeling of lassitude so common in midsummer, and imparts vitality.

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

MRS. E. W. B., CRESCENT CITY, FLA.—You are evidently a writing medium, and spirit intelligences are trying to develop your powers in that line. Patience, perseverance and practice in sitting for development may eventually result in the unfoldment of your mediumship.

Spiritualist Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

A General Conference will be held Monday evening of each week at 230 West 50th street, at the residence of Mrs. M. C. Morrell.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

RATES OF ADVERTISING.

Each line in Agate 13 pe, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.
Special Notices forty cents per line, Minion, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance.

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**
Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Jy7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* Jy7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

How to Cure Skin & Scalp DISEASES with the CUTICURA REMEDIES.

THE MOST DISTRESSING FORMS OF SKIN AND scalp diseases, with loss of hair, from infancy to old age, are speedily, economically and permanently cured by the CUTICURA REMEDIES, when all other remedies and methods fail.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood disease, from pimples to scrofula.

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Message Department.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, about the middle of September next.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held June 5th, 1888.

Spirit Invocation.

Our Father who art in heaven, in earth and everywhere, we approach thee at this hour, and send forth the aspirations of our souls, asking light and understanding from thee and the angel ones. We behold the divine revelation of life in the springing blade and the blooming flower; we behold the manifestation of thy love in the gleam of sunshine that falls upon our way. Oh! our Father, God, may we realize deeply that in these things thou art ever expressing thy law, thy tenderness, thy infinite care. We send forth to thee the burden of our souls' desire, even as the flowers send forth their fragrance to the summer air. Oh! may it be received, that we may gather a blessing from thee and the angel ones. We would, at this time, come into deep communion with the wise ones of diviner life, to receive from them instruction, words and thoughts of wisdom that will apply to our own minds and stimulate them to new effort and grander achievement. May we all come into harmony and sympathize in spirit, one with the other, and send forth a growing desire to live and to learn, and endeavor to become more like the angels of heaven. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By C. A. Whitaker.] Do similar differences of opinion prevail among individuals in spirit-life as in this life?

ANS.—There are differences of opinion upon the various subjects of life of human importance in the spiritual world similar to those which exist on the earth; and this must of necessity be so, since all minds are not cast in one mould, nor are they bent in the same direction. Human reason and judgment must apply themselves according to the training and the tendencies of the mind which employs them. In the spirit-world each difference of thought or opinion has its own advocates and followers, who are attracted to each other, and who band together in social circles, somewhat similar to your societies upon the earth. We do not desire that all spirits should think alike upon every subject that arises for human consideration, since out of the agitation of thought and the ventilation of opinion one may be able to gain glimpses of higher truth, to see more deeply into a subject than he has before, to examine it from a different standpoint, and thus perhaps may he gain something of immeasurable importance to his soul. Let us remember, however, that although two or more spirits may differ in opinion upon a certain subject, it by no means follows that they will be inharmonious toward each other; they may be perfectly sincere and honest in their differences, but if intelligent and advanced they will be ready to accord each to the other the same right to judge and form opinions as he or she claims personally; therefore, by this very difference of thought, new ideas may be evolved, a grander conception of the subject brought forth, and, consequently agreeing to differ in harmony, each one may be blest and uplifted by this very condition of things.

Q.—Is the veil which rests on the grave equally dark when viewed from the other shore? or is it possible for our spirit-friends to know how it fares with us in the earth-life?

A.—The veil, so-called, of death, falling as it does between the mortal and immortal life, does not seem dense and sombre to the advancing spirit. There are undoubtedly spirits in the other life who view death as the means of separation from their loved ones on earth, who are rebellious because of its infliction on them: but such spirits are not advanced or progressive; they are closely allied to the physical life; care more for the material things of time and sensation than they do for the spiritualities of existence; therefore they have learned but very little of the true spiritual life, and their entire desire is to remain in contact with earth and with mortals, in order to experience those things which belong to material life alone. But the majority of spirits who are at all intelligent or informed, view death as a blessing rather than as a curse: even though it has borne them, physically speaking, away from their earthly haunts and from material association with former friends, yet it has opened to them grand avenues of opportunity and of progress, through which they may rise to higher fields of knowledge, of effort and achievment than were attainable on earth. Such spirits will be able to return in contact with matter and view the doings of their mortal friends, that is, those friends with whom they are in the deepest sympathy, those whose affections call them back, and for whom their own affection flows forth in tender love. Such spirits as these will walk frequently by the side of their earthly friends, exercising an influence over the loved ones to make their pathway more bright and peaceful, and to help them to bear the burdens of mortality unto the very end. Such spirits will also be able to receive from the higher life instruction and truth, which, under favorable conditions, they may impart to their friends of earth, thus assisting the latter to grow in harmony with their own growth and progress.

Death, when properly viewed, is not an evil but a blessing to humanity, since it opens to mankind higher conditions of life, which will elevate it, give it strength and vigor for the coming time, deliverance from the encroachments of age and time, disease and suffering, uplifting the immortal part, the spirit of man, unto such planes as will afford him the grandest and best developments of life. By-and-bye man will come to view death not as that which deprives him of all sensation, hope and existence, but as simply a change which brings to him the finest and the sweetest improvements and unfoldments of his being.

Q.—Is there any law of compensation by which an untimely death in the earth-life can be made right in heaven?

A.—Most certainly; since it would be most deplorable to believe that what is called an untimely death on earth should bring to the spirit who suffers it such a deprivation of life, opportunity and culture as would forever keep him stunted and in ignorance. To believe that the Infinite God would permit such a condition of things as this would be to believe that the Infinite Father of all love and life is not omnipotent, is not all loving, all tender and wise; but, so far as we know anything of this subject, we feel safe in the affirmation that to every life eventually comes compensation for all the ills, the sufferings and privations it has undergone. True, a spirit early deprived of its mortal experience and discipline, is cut off from the enjoyment and advantage of much that may be important to its unfoldment, but even though the physical organism is lost to him, it is possible for him to be swept into such lines of experience, even in contact with material existence, as will afford him the opportunity of gaining knowledge and new discipline concerning the things and experiences of earth.

Under the great law of spirit-return, and of vital contact and communication with mortals, such a spirit may gain the information and the assistance he requires for his spiritual unfoldment; and again, even apart from the material things of this earth, a progressive, energetic, vitalized spirit—one who desires to learn, to grow and to advance—may find opportunities and conditions for such attainment in contact with the spirit-world and its inhabitants. Therefore, we say there is compensation for all suffering, all privation. Life is infinite in its possibilities; God is eternal, ever just and wise, and his provisions are made so unerringly that a human soul cannot fall outside of his kingdom of love.

Q.—Is there any evil in the universe except what has come through the violation of natural law?

A.—We know of no evil in existence save that which has come to humanity through the violation of law, and all law must be according to nature and belong to the universe. True, man has erred through ignorance; because of his uninformed mind and his undeveloped spiritual proclivities he has stepped aside, age after age, and thus perpetrated wrong and perpetuated the tendency to do wrong in his posterity. The law of heredity has stepped in and declared itself surely and without mercy, and so we find human beings, year after year, and age after age, born into this world of matter with inherited tendencies to step downward instead of to rise upward in the moral grade of life; but the tendency of the race, of humanity at large, is onward and upward, and therefore while individuals err, we find humanity growing in strength and knowledge and wisdom.

True, there are many and varied signs of wrong or evil throughout the earth; even in this enlightened age the instances of wrong doing multiply on every hand, because mankind continues to violate the laws of its own being and to disregard the laws of this natural universe, yet through bitter suffering and sorrow the race gains experience, becomes disciplined; and what is true of humanity at large is true of individuals, so that the hope of the future is that man shall so learn of the past, so study the records of his race, so learn of the histories of life, that he will become informed concerning the true, the natural laws of his being, and will seek to apply his knowledge in all wisdom to his outward conduct, his daily thought and habit. Thus do we anticipate the approach of "the golden time," when man will become freed from error—not through the intervention of any superior power, but through his own great efforts; through the struggles he himself makes to rise above the mire, and to gain the grand and beautiful light of heaven.

Evil, so-called, may after all be looked upon as for a purpose, for an unfolding evolutionary work; and we may clearly trace, through the history of mankind, evidences of where the grandest thought and highest effort have been the outgrowth of those very mistakes, failures and missteps which man has made in times past. Oppression, injustice, persecution, reign in various quarters of the earth, yet they are the heavy clouds which, even though foretelling the storm and bursting around humanity, may also betoken something higher. The convulsions of Nature, the storms of the atmosphere, are produced to cleanse the air, to sweeten and purify it for the advent of the glorious sunlight of day; and so even these convulsions in human life—disasters and painful miseries—may betoken this one truth, that humanity is to be purged of its dross, and that its impurities shall be swept away before the oncoming light of eternal love and truth.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 27th, 1888—Continued from last issue.

Alpheus B. Hoag.

You may place me in Sandwich, N. H. My name is Alpheus B. Hoag. I went out rather suddenly, but it makes very little difference in regard to that. My favorite topic here was music. "The Beautiful, Beautiful Star"; oh! how many times have I drank it in when it was sung. Sometimes when music was given out through mortals, of which I was only too glad to do my part, it has seemed almost as if we had crossed the portal. Music hath charms, but, oh! how beautiful is the music of heaven.

Frank J. and Frances, I do n't forget you during the trials that come into your home; but be patient; in the angel world the red men are doing all they can spiritually for you. Frank J., never do I come by your bedside but I find from two to four of the red men there to give strength and power to you. I have also found the physician in spirit beside you, and I feel that they have more power than those in the flesh.

I am happy in spirit. I would like you to sing often in your home, "Star, Beautiful Star," for it was sweet to me while dwelling in the mortal. Frank, I have often promised myself, in all these many years since I left you, that as soon as possible I would endeavor to give a message, but I know you will think I have been a long time getting it here. No; not a long time getting here, but a long time before I was able to speak. Father and mother mourn me as *dead*. Oh! no, I am not dead. We in the spirit all deny it; we are not dead, we are live people. Hold your little circles in the meetings at your home, Frank, and we promise to come and do all it is possible for us to do. We know the dark sides will turn up occasionally, but turn the leaf over again and see if there is a brighter side to the leaf. Frank, I promised you some time since as soon as I found the channel open that I would pen you a few lines.

I thank you, Mr. Chairman, for putting down what I have said, although not more than half what I could say face to face with the dear ones.

John B. Morrison.

I took up considerable room, Mr. Chairman, when in the mortal, but I guess I don't want quite so much now. You may place me, as formerly, in Farmington, Maine. My name is John B. Morrison. I have always failed when making the attempt to speak in meeting. I was not much used to it. In your meeting I saw one of our old townspeople, Dr. Dyer, and I did want to get hold of his hand and give it a shake, but as I could not quite do that I trust he will take the will for the deed.

I can see now that while dwelling in the form I had a great deal of spiritual power. I didn't like to own it to mortals, but I'll tell you one thing: when anything was lost I could find it. I had help, you know, from the other side, and I can see now where that power came from. I didn't know when here.

Father, mother and Emma are here to-day, but say I can do all the talking for them. Emma has only very lately joined the number—as near as I can count it up, perhaps two or three weeks since. Can't just reckon your time now. Joe D. is here; he must wait and attend to his own business. I would say to Lenora that I am happy. Emma is with me now, and we will try to make you know we are here together to day. I'll try to give directions so you'll get the letter all straight.

To Adelaide I would say that I have kept my promise pretty well, but I can't say more than half what I would if I could get an instrument and sit down and talk right to you. Your father and mother say that as soon as there is a channel open they, too, will send a line direct to you and Sadie. Yes; we are happy in our spirit-home, and are glad to be able to make ourselves known. Sometimes we think we can, but fail when we make the attempt.

Lenora, I would like you to talk a little with the doctor, and I think he will help to open your eyes a little in regard to spirits coming to earth and talking. He knows how to talk to you; listen to him; it won't do you any harm; he will be honest in what he tells you.

Will you please, Mr. Chairman, send this letter to North Chesterville, Maine. I'm in something of a hurry for Lenora to get this; she don't know about my coming back.

Alonzo Glidden.

Will you please, Mr. Chairman, register my name as Alonzo Glidden, from Prospect, Maine. Finding the channel open I have made bold to ask the privilege from the guides, and with the answer coming in the affirmative, I have started out to say a few words to the dear ones left.

Jane, I know the trials that have overtaken you since I passed on. John, don't be so despondent; cheer up, this life is only a shadow, ours is the real. Father and mother are with me to-day; yes, and Carrie and little Ralph; and coming so near, Carrie says to me: "Uncle Alonzo, say to father I am with him much of the time. He is not in the store alone, for I never go by him but I find some dear one there." I often visit Adelbert, and I am glad to say that he seems to be in very good spirits, although many miles are between you, Adelbert is away in Southern California.

John, as I said before, cheer up. This shadow will soon pass away and you will come to join the happy number. You will find us all again, even your darling daughter Carrie, that loving child who does not forget father, mother and the loving ones that are left on earth. George and the children she watches over by day and by night. She glides into the home, anxious to make all know and feel her presence with them. Dear brother John, I know you will ask me if Freeman is not here. No; not today; there are attractions that draw us into different surroundings, but quite a large number are here to day.

Jane, dear wife, I know you will ask if I watch over our own dear ones, the children. Yes; but I love you all. I would advise you to take the journey this season, for it will be a benefit to you.

I have many dear ones in different surroundings, and some within a stone's throw, in the city of Boston. Allie, remember all is but a shadow in this life; you'd better take a little rest, and not put out your strength so much for the ornamental in the home. I know you will ask, "Does it not look beautiful and please the eye?" Yes, dear, and I am glad you take comfort and pride in it. Dear child, I am happy in my spirit-home, and I would ask each one to learn what they can in this life. John, you have been a little disappointed of late, but it won't last long, and you will be able to converse with us again through a channel privately; and Hannah also.

Sarah G. Emery Dyer.

My home was in Provincetown, Mass. My name is Sarah G. Emery Dyer. If I did n't add the last, mother would think it a little strange. Mother understands much of spirit communion, for she has been given a great deal of the power herself. Father often smiles, and looks a little strange when mother tells him that Sadie is there. But, father, you are the one that is looking through the smoked glass, and not mother. Dear mother and father, Will is here with me—my husband. He was glad to join me in spirit life when he passed out suddenly, through the water.

I am happy, dear mother. I would not ask to come to stay. No matter if father can't see just as you do; in spirit-life father will understand a great deal more than he thinks he will while dwelling here. Mother, when we see you sit down passively by yourself and try to come in *rapport* with us it makes us feel happy in our spirits.

Will often says: "Sadie, I would not have believed, when on the earth, that I could have come into communication with you," although he tells me he always felt I was not a great ways from him. Oh! how many times do we flit in and out; in old Provincetown, Wellfleet and the surrounding towns do we love to go with the dear ones we know so well in the mortal. But I see with some of the dear friends who are yet left here there have been hard trials; heavy burdens have come into the home. Frank, I have pitied you so much when I have seen so many wrongs that have come in life, and I have asked the angels to help each member of your family, for we were good friends, Frank, not relatives. I have understood the trials that have come to you, and your dear mother, too, has had so much to bear; but in heaven there will be one more star in her crown for what she has tried to do for each one of you.

Mother, look well to the angel-world and they will help you; they will carry you safely across the bridge, and then will we all come together again. Grandma wants me to tell you that she often visits the home.

George Holbrook.

My home was in Charlestown, Mass. My name is George Holbrook, and John, my brother, is with me. I wish to say to our friends that we are not dead by any means. Father, mother and Josie, learn a little this side and you will be just so much further advanced in the school when you cross over. John and I are together a good part of the time, but not all the time. Grandma Holbrook is with us, too, and we are very happy in our spirit home; but don't think for a moment we have not been able to know of the changes you have made.

Father, I see you have got out of that home, up a little further into Somerville. I like it tip-top. I think you made a good swap. Although you've got a good many more conveniences, still you think of the old home up the hill.

Father and mother, we don't see you very often in any meeting, nor Josie. I mean *this* kind of a meeting. We see you in the others. Josie, you know you used to open the door once in a while and let us speak to you, but we haven't found it open very lately. Now, open the door and we will make you feel happier by talking a little with you, for it is the sociability of the spirit that attracts us back to earth, and we are anxious to come into communication with you, more so than you can be with us. We would not have you think we wish to come to earth because we are not happy there; we are; and it is only a veil that comes between us.

Mother, do try and learn a little more, and see if you can't hear some sounds. We don't come to harm you or frighten you, but we come to talk through sounds, to let you know we are there.

I know it was a hard stroke for you all when we both left you so suddenly and so near together. But, father, John says he is glad you have done just as you have in regard to the property. It is all right. Get all the happiness you can out of this life. Mortals wont get any too much I assure you while they stay here. We are satisfied with the home we have, and not only that, but the desire to return to earth to stay is taken away when we change the old mortal for the immortal. I would rather have staid here longer while I was in the mortal, because I was but a boy, yet after the change I had no wish to come back and stay.

Dear ones, watch and wait our coming, and we will be there to meet you when you cross the portal called *death*—which ought not to be so named.

Daniel Sanborn.

My home, Mr. Chairman, was in New York, and my name is Daniel Sanborn. I have often tried to speak in your meetings, but have failed. I felt that if I could give a word perhaps it might reach my brother, David Sanborn, in Somerville, Mass. I am happy, and I would not come back to stay.

Linnie is here and mother, too, to-day. I had considerable to do with railroads, but I find in spirit life that we need no railroads nor anything of the kind. I am glad to send a few words to-day, hoping it will meet some of the dear ones. I have some relatives in Chicago, some in Manchester, and some scattered in different surroundings. Mary is here, also; to-day Warren is not here.

Manson Gore.

I once lived in Canaan, Me. My name is Manson Gore. I wish to say to Aunt Clara that father is with me, and we are very happy together. Mother is here, sister also, and the family is made whole. Father has lately joined the happy number, and was just about to join us at the time I made an attempt to speak in your meeting before and failed.

I am glad, Mr. Chairman, that to-day the privilege is granted and the power given that I may speak for myself and father, too. Aunt Clara, I know you feel, day by day, that we live and come to you. Cousin Ella says that your little circles are all right so far, but be careful, as Uncle Charlie says, that they do n't cheat you at last. There is a great deal I would like to say to Aunt Clara, but I'd a little rather say a part of it privately, when there's an opportunity. I felt I could not have this meeting closed without finishing my work which I commenced in your last meeting.

I would thank each one that was so kind to me. Nellie, take care of the darling little pet, for it is tender, and how easily the stem would be broken. I come to you so often, dear wife, so often, watching over you, and I am glad that you know in your soul that father would find me. You feel it, but you do n't understand as much of spirit return as I would like you to learn.

Aunt Clara, do send the paper to Nellie. I know you will, after you read it. I am happy, and so glad that father is with me, but I know you 'll say that you all miss him. Yes, Uncle Hartson will miss him much, I know, and Aunt Lydia.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 4.—Humphrey Titus; Catharine S. Wing; Marinda Ladd; Dr. James Howarth; Caleb Marvell; Sarah Sagor; Jane Baldwin; Judge Calvin Morrill; Mary Eastman; James Paul; Samuel Willard; Corbin Gould; Sarah Churchill; Clarence Smith.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

Written for the Banner of Light.

TRUTH UNDEFILED.

BY BELLE BUSH.

Let the good in thy brother be dear to thy heart;
With his vices and follies the truth has no part;
It will live and will triumph the most through Love's art.

Men cannot defile it, though sunk in the mire;
'T is the jewel of heaven that mortals shall tire
Of striving to tarnish or burn in the fire.

They may try it as dross in the furnace of pain,
But pure as when given the truth will remain,
And show not to angels one scar or one stain.

Oh! learn, then, the lesson Love bears to the earth:
All truths that exalt thee are jewels of worth,
And none the less holy though lowly their birth.

But remember, Love never works ruin or ruth
To any who toil in the kingdoms of truth—
For behold! Love herself is the holiest truth,

And when born in the spirit, then sink to repose
All the passions that add to humanity's woes,
For Love hides the secrets that hate would disclose!

Every heart knows its weakness, its burdens of sin,
What need to reveal them? Love says, "Look within,"
For God and each soul there 's a witness between.

He shall judge thee and others, fear not, for the scale
Of justice and mercy He holds shall prevail
In the triumph of truth, though its teachers be frail.

Oh! sing, then, in gladness the songs of the heart,
And the joys that they bring thee to others impart,
'T is the Christ-love alone giveth peace to the heart.

Belvidere Seminary, N. J.

A Good Test of Spirit Identity.

To the Editor of the Banner of Light:

John Tiffany, his wife and two boys, are passing a few weeks at Onset Bay—staying at the Washburn House. Mr. and Mrs. Tiffany were anxious to investigate independent slate-writing, and as an aid in that direction visited the drug store and purchased two slates, putting two screws into them and fastening them together firmly. They called upon Dr. Stansbury, who placed a small bit of pencil between the slates and threw some pellets with names of spirit friends on the paper that covered the slates—when the following words were written:

"God bless you." "Aunt Sarah."

This was in response to a question asked upon the pellet, and Mr. and Mrs. Tiffany are confident that no human hand touched the pencil to do the writing—also that they heard the pencil writing before opening the slates. There could have been *no* collusion or deception practiced by the doctor, or any one in the room connected with him.

They then called upon Dr. Henry Rogers for a séance, but did not write upon pellets or ask any questions; two slates were placed together, having a small piece of pencil enclosed between them, the slates being in sight all the time, both firmly holding them—and soon the pencil was heard writing. On opening the slates the following communication was found:

"My Dear Son John: Cast all your doubts aside and trust in us. Your mother and I are trying to get nearer to you. Don't have anything to do with those people that tell you that it is all false.

Your spirit father, JOHN TIFFANY."

Here is a man who is not known to Mr. Rogers, and no intimation is given as to what he desires or who he is; and yet his father in spirit-life writes out *his* name and signs his own (father's) name properly. The father passed on to spirit-life in England some two years ago; the son has been in this country some twenty years.

If it was not the spirit father who wrote the name, who did? Will some member of the Psychical Research Society please give the world a consistent, sensible solution of the problem from any standpoint different from that claimed by the spiritualistic philosophy? A. S. HAYWARD.

Onset, July 23d, 1888.

August Magazines.

THE MAGAZINE OF ART.—"Thoughts on Our Art of To day," is the title of a paper that leads the contents, and will attract readers from the fact that it is by so excellent a judge of art as Sir John Everett Millais, Bart., R. A. Two portraits of Millais are given in connection with it, one from the picture by Holl in the diploma gallery of the Royal Academy, the other at the age of twenty-four. "Current Art" has four illustrations, one a fine portrait of Sir Arthur Sullivan, whose fame is world-wide through his connection with Gilbert, and another a full-page engraving of a production of E. J. Gregory, A. R. A. "A Painter's House-Boat" describes a floating studio that for several years was a familiar object on the Cornish coast. Half-a dozen engravings show the peculiarities of the craft. Three engravings illustrate Part II. of "Dickens and His Less Familiar Portraits," and eight "Five Centuries of Domestic Art." New York: Cassell & Co.

ST. NICHOLAS.—Though no reports of the appearance of the Sea Serpent have been made this season, the story of what has been said of his performances in the past is told on the opening pages of this month's *St. Nicholas*, and several engravings given in illustration. In "Mr. Crowley," an interesting account is given of the ways and doings, displaying several human traits, of the children's hero, a Chimpanzee, in Central Park, New York City. Mr. Crowley's portrait is given and two other engravings. An exciting story of a little Indian boy is told by Col. Iiges; a recital of the oddities of "Little Ike Templin" is commenced by Mr. Johnston, and Lucy G. Morse contributes "The Bell-Buoy's Story." Directions for an evening's entertainment are given in "Shadow Pantomimes," and other stories, a number of poems and a profusion of engravings complete the contents. New York: The Century Co. For sale by Damrell & Upham, 283 Washington street.

Verifications of Spirit-Messages.

JOSIAH WILSON.

I wish to say that it gave me great joy to see in the BANNER OF LIGHT of July 21st the name of JOSIAH WILSON among the communications on its sixth page. He was a very dear cousin of mine, but left his body many years ago, as he says. He also left a son Joseph in Haverhill. I was both surprised and pleased to hear from him, because in earth life he was doubting the truth of another state of existence, as thousands are all about us who have had no later news from the other shore than that which is eighteen hundred years old. I hope we shall hear from him again soon. He has many friends in Claremont, N. H., who will hail his message with joy. MRS. H. J. SEVERANCE.

South Royalton, Vt., July 22d, 1888.

WHITNEY AND LUCAS.

The message of MAHALA WHITNEY, Chelsea, Vt., is recognized by relatives and friends in Tunbridge, South Royalton and Chelsea, as in every particular correct; likewise the communication from JAMES LUCAS of Thetford, Vt. Many here in Royalton knew him well. These were in THE BANNER some time in April and March; as I have not the papers at hand I cannot fix the date, but both are true, as friends here testify. I wish this published to the world, that mourners everywhere may be comforted with the *knowledge that there is no death.* H. J. SEVERANCE.

Pamphlets Received.

THE DRIFT OF THE AGE Viewed from the Higher Levels. Shall America's Civilization Stand for Base Uses. Fifth of the Celebrated Dix Lenten Lectures. Epigrammatically Illustrated. 18mo, pp. 90. Springfield, Mass.: The Dwight Print.

SERMONS FOR OUR DAY. By John Page Hopps. July, 1888. Subject: Acquaintance with God—and Peace. 18mo, pp. 16. London: John Heywood.

T. P. S. No. 7. "Practical Occultism." "Occultism *versus* The Occult Art." No. 8. "Epitome of Theosophical Teachings." No. 9. "Keely's Secrets." *Part I.* "Etheric Force Identified as Dynaspheric Force." *Part II.* "One Phase of Keely's Discovery in Its Relations to the Cure of Disease." London: Theosophical Publishing Society.

JUSTICE A HEALING POWER. By M. J. Barnett, author of "Practical Metaphysics; or, The True Method of Healing," "Health for Teachers," etc. Boston: H. H. Carter & Karrick.

SOME STUBBORN FACTS.—Population of the United States is sixty million (60,000,000).

The combined wealth and money forty-three billion five hundred million dollars ($43,500,000,000).

Average wealth per capita, (for every man, woman and child,) $725.

Two million and a half of the population of the United States own over three-fourths of the wealth, or an average of $13,000 per capita.

Fifty-seven million five hundred thousand of the population own $9,500,000,000, an average of only $165 per capita.

During the past ten years the net profits of the farmers of the United States have been less than three per cent.

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A Camp-Meeting Idyl.

THE LEGEND OF THE PINES.

Long ago, before man's morning dawned upon the world, the ocean rolled and beat its mighty breast against the yielding sands. It swept their shifting, golden masses into hills, and hollowed them in dales. It sang in grand, full tones, as it worked: "This is God's will, and this," and moved the sands upward, onward.

Thus it worked, singing, until ages passed away. The ocean had done its work among the sands. Early one morning a storm arose. First came a wind, whose wild wings swept the crested waves, and bore the foam far on into the upper air. The ocean, lashed to fury, beat on the sandy ridges, rolling the shifting sands hither and thither. It surged through the valleys with resistless power, sending up a voice to mingle with the wind, that echoed far away in the clouds of mist that arose in the east. But, at sunrise, the storm fell, the wind passed on, and the ocean voices sang alone.

The sands lay still and shining under the blue waters. They could listen to the song, and answer in their listless way by surging back and forth, shifting to its changes. At last the waters were hushed, and a far distant voice rising from the deep came near and spoke. It was from the very heart of the ocean, this tender, loving voice, and it spoke to the sands:

"Farewell!" it said. "Farewell!"

Then, as the sands were silent, spoke again: "We go, never to return. Farewell!"

Then cried the sands in one long entreaty: "Do you leave us? We must lie here, then, until eternity, without motion, without sound. How shall we live without thy grand voice, singing at morn and eve, telling us we are all a part of the Eternal?"

But the ocean was already drifting further, urther away.

"Farewell!" it cried, "Farewell!"

Just then an angel passed, like a soft cloud, above the drifting sands.

"Wait," said the angel, tenderly. "The voice you mourn shall return to you. It shall live forever in the trees that grow from these sands the ocean waves have washed. The voice will sing and chant from morn till eve. It is God's will. Be patient, then, and wait."

The sands lay lifeless, waiting; their golden masses waste and desert, their hills and dales quivering under the rays of the sun. At last they felt there was life among them. Something stirred within this sandy waste and covered it with green. Years passed by; the green things grew up and up toward the sky, becoming in time stately trees.

Then came the voice.

One day a wind swept inland from the ocean. It lingered in the branches of the trees that grew out of these sandy ridges, and swayed them back and forth.

"The voice has come," cried the sands.

"The tide is coming in," cried others. "Listen to its roar; soon one will see the crested waves break over the hill-tops, and our valleys will be full of water."

They waited in vain; no crested waves came into their sight.

But the voice is ever with them.

Thus they wait and listen. The tide of ocean to them is ever coming in, and the passing winds bear tidings of the rolling waters they have left behind in their flight.

And the Pines sing on. Their songs are always of the ocean; the grand roll of the coming tide; its power; its strength.

It is their work for the Eternal.—*Ada M. Trotter.*

ARE THEY GLAD?

If she were here
To take my hand, and ask, "What is it dear?"
She would not see the wrinkles on my face,
Nor note the silver where the gold had place;
Upon my faded lip she'd leave a kiss,
And whisper, "Darling," and she would not miss
The vanished rose; or, if she did, would say,
How you have ripened since I went away!
The blemishes that others might despise
Would still be beautiful to mother's eyes.

If she were here,
She would not mind the changes; if a tear
Should fill my eye, I know that she would see,
And give sweet consolation unto me.
Yet, in her heart, some things would little heed,
Knowing how much their discipline I need.
And so I think, though heaven be not far,
And friends can see us even as we are,
They may be glad, like loving motherhood,
Because they know how all things work for good.

—*Julia May in the Congregationalist.*

Passed to Spirit-Life.

From the home of Mrs. Bronson, on Seventh Avenue, New York City, June 1st, Mrs. Louisa Wooley, at an advanced age.

Mrs. Wooley was a remarkable lady, highly sensitive and refined in her entire being. She was of English birth. Some twenty-five years ago she was seen at the spiritual meetings quite frequently with her devoted husband, who several years ago preceded her to the better life. She was born a lady in all her bearing, and grew up a refined, beautiful spirit, more suitable for the spirit-world than in contending with the material things of earth existence and surroundings. She was genial in her conversation, and remained young and happy in spirit until she passed the change called death. But a short time before her exit she would laugh and talk in her usual way—death had no sting with her—and she passed on a happy spirit, notwithstanding material reverses in her earth-life for many years. She had a desire that Mrs. M. E. Wallace should officiate at her funeral exercises, which was complied with, Mrs. Wallace speaking fitting words on the occasion. A noble, good woman has gone to her reward, and the world is the better for her having lived in it. COM.

From his home, in East Randolph, Vt., April 20th, 1888, William S. Webster.

He was born in the above town Sept. 21st, 1820, and in the three-score-and-seven years he lived with us he won the esteem of many by his rare social qualities, and his fearless advocacy of spiritual truth. His circle of acquaintance was extensive in the State, and many will sorrow that they will see his face no more. He was an ardent Spiritualist for many years, and a faithful worker for the cause; a genial, kindhearted neighbor, a devoted husband, father and brother; and may his bereaved wife, two daughters and five sisters enjoy the same comfort he did. He had been in failing health for several years, and possessed wonderful impressions of spirit presence, especially within the last few weeks of his earth-life. He was enabled, by the help of his guides, through the instrumentality of Lizzie S. Manchester, to announce to the many relatives and friends present at his funeral that to him death had no sting and the grave no victory. We feel a brother is taken from our midst.

East Randolph, Vt. S. A. HEATH.

From the residence of his son, in Simonsville, Vt., July 17th, Joel Stannard, aged 86 years and 4 months.

He was a subscriber to the BANNER OF LIGHT from its first publication, and a firm Spiritualist for thirty-five years. He was active to the last, and read his paper with as much interest as ever two days before his transit. He went to sleep to awaken in the morning on a glorious shore in the Summer-Land, a land not dimmed with night or sorrow, but crowned with rejoicings and purity. Old age and youth alike must pass into the inevitable, and in the case with him as with all, "when we are in the midst of life we are in the midst of death." Funeral services were ably conducted by A. F. Hubbard of Tyson.

ADELLA E. STANNARD.

Simonsville, Vt., July 23d, 1888.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Southwest Michigan.

The Annual Meeting of the Spiritualists' Association will be held at Lake Cora Aug. 3d, 4th and 5th, 1888.

The Convention will open Friday, the 3d, at 2:30 o'clock. Officers elected Saturday, at 2 o'clock.

W. J. Colville, of Boston, late of San Francisco, Hon. L. V. Moulton of Grand Rapids, and Mrs. E. C. Woodruff of South Haven, will address the people on this occasion.

No one should fail to hear that justly celebrated speaker, W. J. Colville. He has been secured by great effort and expense. Mr. Moulton and Mrs. Woodruff are too well known to need comment.

Miss Birchard will preside at the organ. The Harris twin sisters will add to the interest of the meeting. The Texas Cornet Band will be present to mingle pleasure with instruction.

Gifted mediums will be in attendance.

People who are not prepared with lunch baskets, will be fed at a lunch counter. A beautiful steamer, and plenty of small craft, are among the attractions. Stabling and feed for horses can be obtained. Shelter will be provided in case of rain.

Railway Time-Table.—On account of the Meeting at Lake Cora, the Toledo and South Haven Railroad Company, in addition to regular trains, will run special trains as follows: Saturday, Aug. 4th, leave Paw Paw at 8:40 A.M. Sunday, Aug. 5th, leave Lawton at 9 A.M.; Paw Paw 9:15, arrive at Lake Cora 9:30. Returning, will leave Lake Cora at 6 P.M.; leave South Haven at 8 A.M.; Covent, 8:30; Hartland, 9; Lawrence, 9:20. Tickets sold Aug. 2d to 4th inclusive, and good on all trains until Aug. 7th. Agents of T. and S. H. R. R. Co. are hereby instructed to sell tickets according to above rates and dates. J. HILING,

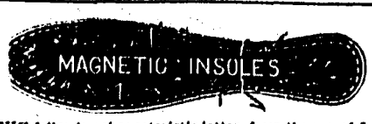
L. S. BURDICK, *Pres., Texas.*

MISS MINNIE NESBITT, *Sec'y, Decatur.*

S. G. SHEFFER, *Treas., South Haven.*

Vice-Presidents—Mrs. E. C. Towers, Mattawan; Frank Kelly, Benton Harbor; D. Boynton, Riverside; Capt. N. Robins, Grand Haven; Mrs. Betsy Brown, Breedsville; Mrs. Lottie Warner, Paw Paw; Miss Zella Walt, Decatur; Reub. Snyder, Marcellus; A. C. Woodruff, South Haven; H. Balfour, Bangor; Dr. Wigent, Watervliet.

Advertisements.



THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

DR. THACHER:

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This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that

[Continued from fifth page.]

tered at Headquarters during the past week: John A. Spencer, Fall River; Mrs. Jane Packer, 48 Porter street, Taunton; Elizabeth A. Mason, 40 Porter street, Taunton; Jane Mason, Mrs. George S. Snow, Jennie Mason, Mrs. Bob Deane, Jason Mason, Taunton; Silas Keyes, Boston; L. S. Hand and wife, Charlestown; Horatio G. Eddy, Chittenden, Vt.; Dr. A. L. Jenks, Avon, N. Y.; A. B. Pilmpton, Lowell; L. S. Savery, Bourne, Mass.; John Tiffany, Bennington, Vt.; A. A. Wheelock, Boston; W. H. Chase and wife, Haverhill, Mass.; Wm. Erspenmüller, Boston; James N. Sherman Rumford, E. Providence, R. I.; C. R. Winslow, Westboro'; C. Corliss, Boston; W. A. Bartlett, Charles Winter, Westboro'; Mrs. H. H. Wilman, Springfield; Mr. and Mrs. F. P. Douglas, Grace A. Douglass, Worcester; A. Lewis Hartshorn, F. A. Hartshorn and son Freddie, Walpole; L. Colby, Boston; J. U. Johnson, wife and son Walter, Springfield, Mass.; Eliza A. Martin, Oxford, Mass.; Mrs. L. O. Putnam, Helen M. Edgell, Haverhill; Mr. Currier, Boston; Ella H. Whittemore, Wollaston, Mass.; Mrs. Jennie Packard and Mrs. J. P. Beals, Brockton; Annie C. Macauley, Antigonishe, N. S.; Mrs. A. A. Darling, Providence, R. I.; Wm. H. Whittum, "Sightseer," Providence, R. I.; Irene F. Ruggles, Reading, Mass.; E. B. Fairchild, Mrs. M. H. Fairchild and Miss Gertrude Fairchild, Stoneham, Mass., at Greenleaf Cottage; Mr. and Mrs. N. L. Anderson, Hartford, Ct., 590 West Central Avenue; Dr. C. Blodgett and wife, Misses Clara and Olive Fuller, Holbrook, Mass.; Mrs. Hattie L. Sheldon, Blanche Sheldon and Nellie F. Holt, Boston, at cottage corner 4th street and West Boulevard; Hattie E. Stafford, Boston; J. S. Smith, Mrs. Samuel West and Miss L. A. Brewster, of Sandwich, Mass., at Bunker House, corner 5th and West Central streets; Walter Scott Campbell, M. D., E. W. Emerson, Manchester, N. H., at Peabody Cottage; Nathan Chandler, Kingston, Mass.; Miss A. Louise Albright, Philadelphia, Pa.; Mrs. S. F. Bicknell, Brockton, and Mrs. H. N. Keith, at corner 5th street and Longwood Avenue; Eliza B. Johnson, New York City; Mrs. J. B. O. McMillan, Omaha, Neb.; Miss Mehitable Myrick, Chicago, Ill.; Sarah Maria Sawyer, Omaha, Neb.; Maggie Miller, Roxbury; Jennie R. O'Brien, Passadena, Cal.; Victoria A. Green, Taunton, Mass.; Robert Barstow and wife, Baltimore, Md.; Maria Josselyn, Wollaston, Mass.; Mrs. M. C. Morrell, 230 West 36th street, New York, at 52 Central Avenue, at Mrs. Keyes's Cottage; Dr. G. W. Currier, Manchester, N. H.; S. M. Wilson and wife, Manchester, N. H.; C. W. Nash and wife, New York City; Mrs. S. J. Colburn, Manchester, N. H.; Miss Jennie Kent, Long Island; Miss Clara Belle, Troy, N. Y.; Ephraim A. Wood, Wellesley, Mass.; Peter L. Cox and family, Miss K. W. Bascom, Boston; John Low, Chelsea; Emil Arnold, Boston; Eliza A. Poole, Edwin Poole, Mrs. Harry A. Brown, Whitman, Mass.; Mrs. B. W. Hayner, G. C. Pierce and wife, Mrs. G. W. Miller, Providence, R. I.; H. N. Lee, Boston; Julius Carroll, J. E. Darling, Mrs. G. W. King, Providence, at Washburn House; M. Little, Glens Falls; Edwin Schofield, Worcester; Isaac C. Potter, Providence; Marian T. Pitman, Lizzie R. Weller, Salem, at Wilcox Cottage; C. E. Langdon and wife, Rochester, N. Y., at Happy Home Cottage; F. W. Langdon, C. Hartwell, Northampton, Mass., at Orin Shaw's Cottage; G. E. Hartwell, Shelburne Falls, Mass.; J. M. Bradford, Dover, N. H.; James I. Brooke, Philadelphia, Pa.; J. D. Chism and wife, Albany, N. Y., at Union Villa; F. Muhlhauser, Cleveland, Ohio; John W. Everson and wife, Hanover, Mass.; Mrs. W. H. Flury, Mrs. S. A. Slocum, Brooklyn; Jacob Nichols and wife, Lowell; Mrs. M. L. Clancy, Chicago, Ill., at Tribou Cottage; Mr. and Mrs. A. Osborn, Miss M. L. Osborn, Cambridgeport, Mass.; Seth W. Eddy, Swansea, Mass.; J. P. Edron, Dighton, Mass.; D. F. Bufflnton and wife, Somerset; Alvan Bufflnton, Warren, R. I., at Nash Cottage; Jeremiah Tanner, Providence, R. I.; Mrs. J. Q. A. Whittemore, Boston, at Ocean Avenue; Mrs. Hattie Wilbur, Mr. Ora F. Smith, Rehoboth, Mass.; Martha A. Pennlman, Cambridgeport, at Glen Cove House; Mr. and Mrs. O. S. Soule, Glen Cove House; E. S. Wetmore, New York City; Mrs. C. C Putnam and two children, Middlesex, Vt.; Lou L. Boyce, Montpelier, Vt.; J. W Cadwell, Meriden, Conn, at Rose Cottage; George H. Bacon, John O. Bacon, Waltham, Mass.. Isaac M. Ryder, Fall River; Doctor and Mrs. King, Brockton, Mass.; A. D. Bagby and wife, Washington, D. C.; Mr. and Mrs. S. A. Morse, Philadelphia; E. P. Raymond, Pownal, Vt., at Hotel Onset; George O. Maxim, Wakefield, Mass., at Woodland Cottage; Darius Holmes, Marcus Howard, Mr. and Mrs. Rankin, Rochester, N. H.; Mrs. A. Cutler, R. Symonds, Wakefield, at Woodland Cottage; Mr. Fifield and family, Woburn, Mass.; Mrs. S. D. Francis, Boston; Orrin D. Mudge and wife, Lynn; Mary Bugbee, Miss F. M. White, Bunker House; Mellie D. Cofran, Keyes Cottage; Miguel Castanola, San Antonio, Texas, at Keyes Cottage.

GUSTIE F. HOWE

Headquarters Office, Onset, July 30th, 1888.

ONSET BAY WHARF.—Hearing much controversy over the wharf question at Onset—*pro* and *con.*—I thought I would try to get at the "basic facts" in the matter and see if any good reasons existed as to why the Onset Bay Grove Association did not make the repairs necessitated by the action of the ice and high winds during the severe storms of the past winter.

I learned from various sources that men stood ready to partially pay for said repairs, provided the Association would allow them to do so—these volunteers thinking that they would be benefited by the improved condition of the wharf during the present season.

I also learned that a steamer on an excursion sailed up to Onset recently, and would have landed her passengers had the wharf been suitable or the condition such that her officers could have done so safely.

I have seen various reports in the secular papers condemning the officers of said Association for not allowing the wharf to be repaired; hence for the good of Onset and in justice to all concerned I called upon those officers and asked why they did not repair the wharf or allow others to do so at their own expense. They seemed perfectly willing to answer my queries, and made a very plain statement, which, in brief, is as follows: We have ascertained that the portion of the wharf which remains intact is unsafe to "patch up" in the way proposed, and that the Association would be responsible for damage to human life in case an accident should occur.

They did not wish to "patch up" such a dilapidated wharf; they had requested and received an estimate from reliable parties, and the report was that the lowest price at which it could be repaired to be made safe would be six hundred dollars. The Association had not the money to spare to invest in a wharf which had not in the past realized for it much profit or benefit, but its representatives were willing that the shattered structure should be rebuilt if it could be done in a satisfactory and substantial manner. They had intended to rebuild it ere this time with the money that was to come from the disposal of four lots of land which they advertised, but had been prevented from selling by an injunction from State officials at the request of interested parties in Onset.

I was further informed that the officials were working under legal advisement for the interest of Onset, and the stockholders as well as cottage owners.

I was given to understand that the resources of Onset Bay Grove Association—received from taxes and privileges—were not sufficient to pay the necessary expenses, to say nothing of repairs of the wharf, and until something could be done to the wharf that will make its use safe, and remove all danger to human life, the officers would allow the wrecked landing-place to remain in its present condition. Allusion was made in our conversation to the recent accident on the Fitchburg railroad wharf, where life was destroyed, and the statement made that they did not propose to run any such risk of life and property without having some responsible guaranty for damage in case any accident occurred.

From what I gathered from them I have not the slightest doubt that they would be willing the old wharf should be repaired provided a bond could be given that would protect the Association from any damage that might occur; but thus far none has been offered, and all that has been done has been the utterance of promises to pay certain amounts to put the wharf in shape for what they regard as temporary use; no guaranty being presented to the Association for the safety of the public, or that it shall be held harmless in case of damages arising from accident.

Readers can draw their own conclusions as to whether the representatives of the Association would, under such conditions, be justified by the stockholders or the public in borrowing money to rebuild the wharf at this time. I have the best good of Onset at heart, although I have not a dollar of financial interest in it, hence can have no object in misrepresenting the case as it now stands. COM.

July 25th, 1888.

Mrs. C. E. Gilbert, of Washington, D. C., has been staying at the Pratt Cottage, Onset, for the past few weeks. She is a prominent worker for and among the children and various societies engaged in the temperance reform—speaking on the subject in various places. She is a lady of much mental calibre, and speaks with ease and to the purpose. The following resolutions were unanimously passed, and tendered to Mrs. Gilbert, at an informal social of the friends held at the cottage of Mrs. M. S. Wood, on the evening of the 19th of July:

Resolved, That we welcome Mrs. Gilbert to Onset with our warmest sympathies, and trust she will feel "at home" among us in the true sense of those words.

Resolved, That in the great mission of temperance reform we recognize a work which lies at the foundation of all good and true society, and which calls forth the largest and best sympathies of all who have felt and enjoyed family ties; and we trust that the heart, the brain and the tongue of Mrs. Gilbert will be touched with spiritual fire while pleading the cause of purity and temperance.

The Register at Headquarters shows that people from all portions of the United States are visitors at Onset.

Jennie R. O'Brien, Passadena, Cal., and Sarah M. Sawyer, Omaha, Neb., are among the attendants at this camp. Annie C. Macauley, from Nova Scotia, is also at Onset.

N. S. Anderson and wife, of Hartford, Conn., are dwellers at present here.

Capt. Wm. A. Atkins, of Provincetown, having "screened" his fine cottage against the mosquitoes, now takes comfort in reading the news. He says he commences reading the BANNER OF LIGHT at the beginning—and goes all the way through it—and greatly appreciates it.

James U. Johnson and Henry White from Springfield, Mass., are spending some time here, and appear to enjoy the place.

In my report concerning the thirty persons from St. Louis, Mo., and Nashville, Tenn., I should have said the railroad fare for all of them combined was $2,500. This makes quite an expensive trip, but they seem to enjoy it, and are circumstanced in such a manner that they do not count the cost.

Mr. J. Milton Young, correspondent and agent for the BANNER OF LIGHT at Lake Pleasant Camp-Meeting, also editor and proprietor of the *Wildwood Messenger*—which is circulated at Lake Pleasant—came to Onset last week and remained over night, but left the next forenoon for Harwich camp-ground. He had not been at Onset for some eight years, and hardly a soul upon the grounds ever saw him before. He was made acquainted with Col. Wm. D. Crockett, President of the Onset Bay Grove Association, Mrs. Howe, your agent and correspondent at this place, and others; but was so active and busy in looking over the village that he did not become familiarized with the rest of the officers of the Association. Doubtless he would have had courtesies extended him by the officials if they had known he was with them for the night. Mr. Young is one of the most active men at Lake Pleasant, being Secretary of the Association there. Together with his other duties he is also agent for the Associated Press. He has been an experienced newspaper reporter and correspondent for some years, and is a sound Spiritualist.

Edgar W. Emerson returned from the Pacific Coast in good condition, and has given some remarkable spirit-tests. One of them was to the Hon. Sidney Dean of Warren, R. I. Mr. Dean had the courage to say to the audience that what was given by the spirit was correct; this act on the part of a man who has preached the gospel, as has Mr. D. for forty years, shows the drift of the times.

Mr. Joseph D. Stiles frequently gives more than one hundred tests at one meeting, and holds his reputation as a grand platform medium for this order of development.

Mrs. J. J. Whitney gave some remarkable tests last Friday at the Facts Meeting in the Pavilion. Mrs. Whitney says she is perfectly unconscious, and while in this state full names are given of spirits she has never had any acquaintance with.

Mr. Peter C. Thomson of Philadelphia, Mrs. Wallace and Mrs. Moss of New York City, Mrs. Raymond of Boston, Mrs. Whittier of Onset, and several others, were willing "to stand up and be counted" as being satisfied and delighted at having the full names of their spirit-friends given to them by and through the mediumship of Mrs. Whitney.

Mr. and Mrs. B. B. Hill have been staying at Onset. Mrs. Hill was formerly Mrs. Stafford, the medium.

Mr. Tucker, of the firm of Craig & Tucker, made a flying visit to Onset Sunday last.

Miss Rose Burnett, of Mendon Centre, N. Y., is spending a few weeks at Onset.

Mrs. Lita Barney Sayles, an annual visitor at Onset, is pleasantly domiciled at the Glen Cove House. She has accomplished a good work for the spiritualistic cause with her pen, being a contributor to several spiritual papers.

On Sunday evening, July 29th, the Temple was well filled with an intelligent audience, called together to witness spirit manifestations by and through the mediumship of Mrs. J. J. Whitney and Dr. Stansbury of California, and Mrs. Twing, the writing medium. The occasion proved of great interest to all present.

Major Griffith has opened his séance room this season on Friday evenings, for a series of social gatherings, having in view inquiry regarding spiritual topics and the exchange of medial and other experiences. These meetings are presided over by Mrs. Stevens, and are well attended.

Mr. A. Wyburn is at Onset for the season. He has had much experience as a manager of séances for spirit manifestations, and is satisfied of the genuine character of the phenomenon of materialization.

Mr. and Mrs. Geo. Wood are at the Burnett House; both are mediums and enjoy Onset.

Mr. E. B. Fairchild, acting Chairman of the Camp-Meeting, received Friday, July 27th, a call to officiate at the funeral of Mr. Washburn, father of L. Washburn, of Wareham, Mass.

Mrs. E. P. Raymond, of Hoosac Falls, Mass., is at Hotel Onset.

J. D. Chism, President of the Spiritualist Society of Albany, N. Y., is devoting a short time to Onset.

Mr. W. A. Tallman, of Boston, is at Hotel Onset.

Mr. and Mrs. C. E. Abbott, of Henry, Ill., are making their yearly visit to this Camp.

Mrs. Samuel Kidder, of Almont, Mich., is staying at the Florence Cottage.

Mrs. Thompson, medium, of New York City, is at Hotel Onset.

Mrs. Thomas Gales Forster, and her sister, Miss Grimes, are guests of Mrs. Townsend Wood.

Mr. and Mrs. Kimball, of Providence, R. I., are at the Pratt Cottage.

Mr. and Mrs. Clark are at Hotel Onset. Mr. Clark is the present owner of this hotel. COR.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

The week closes with the largest attendance ever known at this camp-ground in July. Every train brings campers, and there are no departures. Baggage men are having all they can do, and rooms are eagerly sought for. The opening has been a decided success, and the evidence of an increase of interest in the philosophy is seen on every hand. There are more mediums here than ever before, and they are having plenty of business. Spiritualism is being reduced to a science.

The morning of Sunday opened fair and with Nature at her best. At the auditorium gathered an audience of about one thousand. The following exercises were rendered: Singing by quartette, under direction of Prof. J. R. Billingham, of Saratoga, "Beautiful City." Invocation by Prof. W. G. Haskell, of Philadelphia, followed by address upon this topic: "The Mission of Spiritualism." This was supplemented with an address by Dr. T. A. Bland, of Washington, D. C., upon "Organization."

The afternoon exercises were preceded by the rendering of a programme by the band. Prof. Billingham then sung the solo, "Just as I am." The address was by Prof. W. G. Haskell, upon "The Religions of the World" and "The Relation of Spiritualism."

Platform descriptions of much interest were given by Dr. Fred Crockett, of Boston. A. E. Tisdale and Fannie Davis Smith will speak next Sunday.

NOTES.

Doctors Andrus and Carradice, of Jacksonville, Florida, are located at the Star Cottage on Montague street. As disciples of Æsculapius these ladies have acquired something of renown. They will remain through the season.

The predictions about a big camp meeting are being fulfilled.

The train service is now all that can be desired. See time-tables of the Fitchburg Railroad for trains to Lake Pleasant.

The following are at the hotel: C. R. Gannon, Boston; A. S. Kennear, Cleveland, Ohio; F. A. Moore, Boston; C. S. Simpson, Onset Bay; M. S. Bruce, M.D., Brattleboro, Vt.; B. S. Chase, Boston; E. R. Spear, Chicago; Thomas G. Munster, S. A. Neill and wife, Boston; Dr. Pierce and daughter, Springfield; C. H. Cole, New York; Mrs. Guild, Mrs. Ketley, Boston; Mr. Charles DeWitt, Newton, Kansas; Mrs. A. A. Bicknell, Worcester; Charles G. Cole, Bennington, Vt; F. Schofield, Norwich, Ct.; W. G. Haskell, Philadelphia; G. H. Jacobs, Cincinnati; J. R. Billingham, Saratoga; C. A. Smith, E. H. Raynes, Boston; D. Snyder, Saratoga; Timothy Payson, Mt. Lebanon, N. Y.

Mr. A. E. Tisdale and Mrs. Fannie Davis Smith will be the speakers next Sunday.

A balloon ascension is among the extra attractions in prospective.

In the absence of speaking the band has given concerts of a very fine order.

Mrs. Sue B. Fales, at her symposium on Montague street, is as prophetic as ever.

The address of Prof. Haskell was fine and of much interest.

Prof. Billingham manages the musical exercises with skill and to good acceptance.

A well-defined policy is shaping itself relative to the future of these meetings.

Evening entertainments in Association Hall will be a special feature of this session.

Prof. A. H. Huse is at his old place on Montague street.

Señor Aurelio Cerueios, of Cuba, is a fine pianist.

The following programme on Sunday was rendered by the Worcester Cadet Band:

Morning—March, "Coronation," Meyerbeer; Overture, "Raymond," Ambros Thomas; "A Day in Camp," Reeves; Serenade, "Espagnole," Reeves.

Noon—Overture, "Merry Wives," Nicolai; Concert Polka, Three Star, by Mr. Pilete, Bagley; "Reminiscences of Weber," Weber; Pilgrim's Song of Hope, Batiste.

Evening—Grand Selection, "From Opera Bal Masque," Verdi; "Neu Wein," Strauss; "Schubert's Serenade" (Euphonium Solo), by Mr. Powell, Schubert; Hunting Scene, descriptive of a hunt in Scotland—The morn is breaking—Gathering of the Clans—The Chase—Galloping of horses—Barking of hounds—Chorus—"A Hunting We Will Go," Bucalossi; Paraphrase, "Nearer, My God, to Thee," Reeves.

This organization is in much favor with the people here.

The matter of mediumship is being discussed with more interest than ever before at this camp.

People are arriving from all parts of the United States, and the predictions of a few weeks ago are being fulfilled.

Mr. Watkins, the slate-writer, is having quite an amount of business.

The first grand illumination of the grounds will be on Saturday evening, Aug. 11th. Several special entertainments are being arranged for that date.

Lake Pleasant, Mass., July 29th, 1888. J. M. Y.

Ocean Grove, Mass.

Sunday, July 29th, proved an auspicious occasion at the Harwich Port Camp-Meeting. The heavy rains of the previous days served to make the driving perfectly free from dust, the air was cool, the sky clear, and nothing was wanting to make the day successful.

There were thousands of people to enjoy the cool sea breeze. J. D. Stiles, of Weymouth, delivered the morning address.

The afternoon services opened with choir singing, followed by an address by A. E. Tisdale, of Springfield, who closed with a solo.

The conference meeting in the evening closed the Camp-Meeting.

Many cottagers will remain a week longer at the grove.

Sunapee Lake Camp-Meeting.

The meeting opened auspiciously on Sunday, July 20th. A fairer day never dawned upon the beautiful lake, and the excursionists coming from Concord, Claremont, Peterboro' and intermediate stations, enjoyed the perfection of sailing upon the two splendid boats, "Edmund Burke" and "Armenia White." These boats, belonging to different companies, compete honorably for the business of the camp, and both are well patronized. The season of travel, owing to cool weather, has been backward, but now the hotels and cottages are rapidly filling up.

The meeting opened with a song by the Fraternity Quartette, composed of the well-known professional artists of Boston, Mrs. N. W. Osborn, J. G. Osborn, W. H. Stedman and W. N. Griggs, under direction of Mrs. Nettie Wentworth. The singing was admirable, and marked decided progress in musical rendering at Sunapee.

Dr. H. B. Storer, President of the Association, in its behalf, welcomed all to a participation in the varied exercises of the meeting, estimating the platform as its nucleus, where with candor and sincerity it was proposed to consider the principles of Nature and her divine revelations in a philosophical spirit, and where the great truth of the continuity of human life beyond the grave would receive practical demonstration through the psychic power of our mediums, of whom were now present Mrs. M. A. Chandler of Boston, Madam Snow of Springfield, and Mrs. Eunice K. Morgan of Vermont, all test mediums, and others would soon be here, as announced on the programme. He called attention to the BANNER OF LIGHT, the *Alcyone*, and the *World's Advance Thought*, copies of which were on sale, together with the books and pamphlets published by Colby & Rich, at the book table near the platform.

After an invocation by Mrs. Juliette Yeaw, Dr. Storer delivered an address which held the close attention of the audience, upon "The Identity of the Principles of Life, and Evolution in the Material and Spiritual Worlds." The address was fertile in illustrations drawn from human experience in both spheres of being, demonstrating the absolute dependence of all races and individuals upon the contributions of each, and all upon the conditions of external Nature.

An increased audience assembled in the afternoon to greet Mrs. Juliette Yeaw, of Leominster, always a favorite here, and after the fine musical service of the choir, she gave an excellent discourse upon "Destruction, Construction and Instruction, the Method of Nature and of Spiritualism."

Madam Snow of Springfield then exercised her mediumship, describing several spirits, giving names and former residences, all of whom were recognized. The Quartette sang "Sweet and Low" without accompaniment, and the first Sunday's exercises were closed.

Louis Poole, violin soloist, and Fred Bennett, cornetist, both well known in Boston musical circles, are here to participate in the Saturday night entertainments throughout the meeting.

The singers all praise the beauty and pure air of Sunapee.

The steamboats will run special excursions from Lake View and Sunapee Harbor to the camp for the dances on Thursday nights, and the entertainments on Saturday evenings.

Thomas Burpee and wife were among the first to occupy their pleasant cottage on the hillside.

Morrill, the jovial barber, has attained to the dignity of a cottage, and the barber-shop is a lively institution.

Landlord Nelson, of the Forest House, sets an excellent table and all guests are satisfied. Miss Wright, formerly of Boston, has no superior as a pastry cook.

Richardson's company of Fancy Glass Blowers give daily free exhibitions, and their fragile wares find ready sale at their cottage, opposite the hotel.

That piano has safely arrived from Boston, and the Concert Troupe are happy.

Director W. H. Churchill and wife are at their cottage, near the wharf, where a developing circle will be held throughout the season, in charge of Mrs. Churchill, always faithful to her mission.

Harmony pervades the Camp and peace is within our borders.

Director G. H. Whitney and wife, of Franklin, N. H., arrived on Saturday, and became at once busy with the interests of the Camp.

The mistake in the excursion tickets from Franklin has been corrected, and they are now for sale at advertised rates.

Madam Snow will receive at the Red, White and Blue Cottage.

The favors received from the Boston & Lowell Railroad and the two steamboat companies are appreciated. We will all pull together, gentlemen, and Sunapee shall boom.

Secretary N. A. Lull and wife of Washington, and Mrs. Addie M. Stevens, have arrived at their cottage, and their efficient services will be welcome and helpful to the meeting.

Mr. E. J. Durant, formerly active in Sunapee matters, and with whom we parted in tears, fearing from his severe illness that we should never see his genial face again, successfully made the trip to Passadena, Cal., and has not only entirely regained his health, but made a fortune as well. Mrs. Durant, if this is the outcome of the mind-cure, give us plenty of it.

All the girls are pleasantly remembered at the Camp.

Aunt Fellows sits in the doorway of her cottage, while the flowers bloom around her. Her floral contributions to the platform are always welcomed and appreciated.

On these cool evenings the ladies appreciate the fire in the parlor.

Mr. Stedman's magnificent rendering of "The Lost Chord" was a fine feature of Sunday's exercises.

All the latest dance music will be performed at the dances.

A pleasant incident occurred on Sunday, being the unexpected visit of a Boston party who are summering at Sutton, seven miles from the camp, among whom was Prof. Longley, of musical fame, Miss M. T. Shelhamer, the distinguished medium of the Banner Circles, Mr. and Mrs. J. B. Hatch, Jr., and Mrs. Billings, daughter of Col. Crockett, President of the Onset Bay Grove Association. SUNAPEE.

Lookout Mountain, Tenn.

On the morning of the fourth Sunday (July 22d), Dr. Samuel Watson was the speaker. He gave his audience a discourse upon "The Harmony of Spiritualism with the Bible," which for depth of thought and an earnestness of expression has not been surpassed by any one who has addressed us. He claimed Spiritualism to be a practical demonstration of Bible truths in their strictest and purest sense. Every one who heard him appreciated his remarks, and gained a vast deal of instruction. The clairvoyant exercises of Mrs. A. M. Glading that succeeded the lecture were of a superior quality, and held the deep attention of the audience throughout their continuance.

In the afternoon George A. Fuller was introduced by the presiding officer as "the talented silver tongued orator of the spiritual platform," a compliment that his effort that followed to interest and enlighten the audience upon things spiritual proved him entitled to receive. Previous to the lecture Mrs. McCann of New Orleans sang in a very creditable manner a song which served to harmonize the assembly. Mr. Fuller announced as the theme of his discourse the promise of Jesus: "And I will send you another comforter, and it shall be the light of truth." Following the lecture Mr. H. F. Merrill and Mr. Rothermel gave clairvoyant descriptions, in the course of which Mr. M. addressed a stranger in a distant part of the audience, gave him the names of and messages from his wife and children in spirit-life, closing by saying to him: "I see you as you are coming to the mountain, and I see you stoop down and pick up a bright red leaf and put it in your pocket; and then a little further on I see you just before you get to the incline station, and there a little child has dropped a small package, and I see you pick it up and put it into your pocket, and I look into that package and I see that it contains five snow-white shells. Am I right, friend?" At this juncture the party addressed arose and took from his coat-pocket articles answering precisely the descriptions, and at the same time telling Dr. Merrill that he did not wish to hear any more to convince him of the truth.

In the evening the platform was occupied by Mrs. A. M. Glading as the speaker. She fully sustained the good reputation she has established here as an able expounder of the truth as it is in Spiritualism, and supplemented her lecture upon "Resist the devil and he will flee from you," with excellent tests.

Monday morning, July 23d, the mediums held the closing meeting of a series which has from the first proved of great interest and spiritual profit to them, mutually developing their various gifts and recuperating their mental and physical energies. Mrs. Glading, Mrs. Claney, Mr. Merrill and Mr. Rothermel participated in the exercises. In the evening Geo. A. Fuller spoke on "The Resurrection," imparting to his hearers views thereof, as may naturally be inferred, altogether different from those of popular religious teachings.

Tuesday, July 24th, a conference was held in the morning. Mrs. Glading occupied an hour in giving an account of how she became a Spiritualist and medium, after having been for years a member of the Episcopal Church. Mr. Rothermel described his experience with the Seybert Commission. In the evening Mr. G. W. Kates spoke finely on the Spiritual Philosophy. He was followed by Mrs. Kates, who, under spirit-control, gave an excellent lesson on the mode of living here so as to procure the greatest happiness in the other life.

This morning, Wednesday, July 25th, a conference will be held; and this evening an address will be given by Dr. Watson, questions replied to by Mr. Fuller and Mrs. Glading, closing with tests by various mediums. On the morning of Thursday, 26th, Mrs. A. M. Glading will deliver the last week-day discourse. In the afternoon a meeting for colored people will be held. At night an address by Dr. G. A. Fuller. On Friday morning the Southern Spiritualists' Association will hold its annual meeting, with Dr. Samuel Watson presiding. At night Dr. Rothermel, Mrs. Cissna, Mrs. Glading and Dr. Merrill will give public séances in the pavilion. Saturday morning, July 28th, the ladies will hold a conference which will be presided over by Mrs. Samuel Watson, and at which many topics relative to woman's work and general welfare will be discussed.

The closing week reaches us all too soon, and the general expression is, as said by the *Evening News*, that the constantly increasing interest and attendance indicate that the meeting might be prolonged a month with profit, spiritually and financially.

Mrs. Glading leaves for home Monday, the 30th. Her departure will be regretted, as she has made hosts of friends, while on the platform and off.

Mr. Geo. A. Fuller, the new Secretary, will establish his home here in January.

Mr. Rothermel has held a large number of séances for materialization, to the satisfaction of many and the wonderment of all.

Mrs. Cissna, the independent slate-writing medium from Cincinnati, has been overwhelmed with patrons and accomplished great good. X. Y. Z.

July 25th.

Another correspondent, "Field," adds to the above:

Thursday night a concert and literary entertainment. Friday night a grand séance in the Pavilion by Dr. Merrill, Mrs. Glading, Mrs. Cissna and Dr. Rothermel, proved a great success. Mrs. Cissna obtained writing in closed slates before a committee under strict test conditions. Dr. Rothermel's light séance was enjoyed by all. He is certainly a most excellent medium.

The Camp closed on Sunday, July 29th, with three sessions. The meetings have been enjoyed by all, and the Association has made progress toward achieving greater success in the future.

A perusal of the following, from the writings of Theo Katandri to *The Evening Post* of Cincinnati, will give some idea of the grandeur of the mountain trip to this camp-ground:

"A mule-car takes you at a lively gait from Chattanooga to the foot of Lookout Mountain. There a three-line incline with two cables takes you up the mountain side till you are as high up as the top of Price Hill, Cincinnati (four hundred feet); then, without stopping, it snakes you up twice as high as Price Hill; then, without stopping, it snakes you up the mountain till you are three times as high as Price Hill; then, without stopping, it drags you up two hundred feet higher yet. You step off the car fourteen hundred and sixty feet above the level of the Tennessee River, which winds very circuitously through the valley at your feet. You look off across half-a dozen mountain ranges. Chattanooga and the Tennessee River lie at your feet. Missionary Ridge confronts you across the valley. The cloud scenery, especially on a day of storms, is grand and impressive beyond description. A modern hotel with three or four verandas around all four sides, its most enjoyable feature, occupies the point of the mountain and is making money at three dollars a day transient, or fifteen dollars by the week. A little narrow-gauge train every forty minutes takes you along the brow of the mountain to Sunset Park, and a walk of half-a-mile further through the woods and over the rocks takes you to the Natural Bridge and the Spiritualists' camp-ground."

The same correspondent of *The Post* writes as follows to that paper of a later date in regard to an interview held with Mrs. Cora L. V. Richmond concerning the "claims and effects of Spiritualism":

"'Suppose that we concede to Spiritualism,' said I, 'all that its advocates and professors claim for it, the question continually arises, What is the good of it? What good does it do the world?'

'Why,' replied Mrs. Richmond, 'it removes to the realm of demonstrated fact that which heretofore has existed only in the realm of faith. Many have believed that there is a world of disembodied spirits. We have demonstrated it and know it. Many who have steadfastly refused to accept it in faith have been constrained to accept it on our actual demonstration.'

'Then Jesus was wrong when he said that they who will not believe Moses and the prophets will not believe even though one should rise from the dead.'

'Let 's see; it was Abraham said that, was n't it?'

'They both said it. Jesus said Abraham said it.'

'Well, that was Abraham's theory. But the facts are against his theory. There are multitudes of people now living who believe in the future state upon the demonstrated evidence of Spiritualism, who had previously refused to credit its existence upon the announcements of faith.

'That is one good thing Spiritualism is doing. It also assures us that our state and condition in the other world will depend upon our truthfulness or falsity, our self-denial or selfishness, our love or hatefulness in this life. Hence it offers inducements to lead worthy lives. It also assures us that we are watched in all our thoughts, words and deeds by a company of disembodied spirits, and it urges us to do good deeds by this powerful consideration.'

'What Scripture texts do the Spiritualists claim and most dilate upon?'

'"Try the spirits, whether they be of God." The incident of the woman of Endor, falsely quoted as "the witch of Endor," who brought up the spirit of Samuel; those passages in Paul's epistles in which he speaks of spiritual gifts and describes just such exercises as the Spiritualists of to day have, such as the speaking with unknown tongues, the interpretation of tongues, the gifts of healing, the gift of prophecy, which phrase as used in the New Testament you, of course, know does not mean foretelling, but inspirational speaking. The appearance of Jesus to the disciples after the doors were shut was a case of materialization. The angel which wrestled with Jacob, the three angels which appeared to Abraham and even ate with him, are instances of materialization.'"

Cassadaga Lake, N. Y.

The ninth annual meeting of the Cassadaga Lake Free Association opened Saturday, July 21st.

The attendance is larger than ever before at the same time of the season, and the prospects are that this year will surpass all previous ones in every way.

There is great activity all over the Camp, and many noticeable improvements have been made.

The celebrated Northwestern Band, of Meadville, is engaged for the season, and its excellent music enlivens the meetings and brings a cheerful atmosphere to the Camp.

Congregational singing has been introduced, under direction of Prof. W. F. Peck, of Boston, and is proving very beneficial in giving unity of feeling and sentiment to the meetings.

The Children's Lyceum is in charge of Mrs. C. W. Tillinghast, and the work is going on nicely, to the great benefit of those engaged. Friday morning is to be given to the children.

Thus far lectures have been given by Walter Howell, Mrs. Cora L. V. Richmond, J. C. Street, and Miss Jennie B. Hagan. Various phases of mediumship are represented on the grounds, and the opportunities for investigation of the phenomena were never better than at present.

W. A. Mansfield is giving séances for slate-writing, and has all the visitors he can attend to.

Mrs. Cora L. V. Richmond held a reception at the Skidmore cottage last evening. The parlors were filled with appreciative listeners to the wisdom and poetry of the controlling intelligences. Questions were asked and satisfactorily answered, and a number of poetic character delineations were given by "Quina."

If natural scenery has any effect upon the development of spiritual powers, the dwellers at Cassadaga ought to attain a high degree of spiritual unfoldment. Nature has done all in her power to give the teachings promulgated from the platform their highest potency. The beautiful lake, on which rest the shadows of the clouds, seems a symbol of the pure waters of truth. The air is as pure and sweet as a breath from heaven. The cool aisles of the woods, with the sunlight streaming down through the tree tops, seem a very paradise, and the reverent soul can hear the voice of God in the rustling of the leaves. The very air seems vibrant with the presence of spirits, and there is an exaltation in simply breathing the sweet breath of the woods. When the natural charms of such a favored spot are considered, in connection with the excellent programme of lectures and other exercises, it is difficult to imagine how any one who believes in the principles represented here can be persuaded to remain away a single day of the season. GRAPHO.

Parkland Camp, Pa.

To the Editor of the Banner of Light:

Mr. J. Frank Baxter came to Parkland Camp on the evening of Saturday, July 21st, and was welcomed on every hand. The next day, Sunday, dawned rather dubiously, as the weather was lowering, but the fog "went down" instead of "up," a "sure sign," the local weatherwise said, of a clear day; and so it proved, for after nine o'clock a lovelier day never was. A brass band on the "Camp Lawn" discoursed beautiful music for an hour, while the people assembled from near and far, by carriage and by trains. At 10:30 the camp-bell sounded the service hour, and a large audience assembled in the shady auditorium as another band, an orchestra, from the platform sent through the grove its melodious strains.

At 11 o'clock began congregational singing, followed by a rich poem and solo by Mr. J. Frank Baxter, after which the Chairman formally introduced him as the lecturer. Mr. Baxter announced his theme as "Spiritualism and Morality *vs.* Spiritists and their Morals," a most timely subject, and, in view of the recent criticisms of the New York and Philadelphia press, incited by the late Diss Debar trial, and the tirade of a local clergyman, the occasion was most opportune. The position was manly, the arguments conclusive, the thoughts trenchant, the manner vigorous, and the influence powerful. We could but think how deplorable it is that public prejudice is so great, that such thoughts as Mr. Baxter's and other of our lecturers and writers cannot stand side by side with those of a Talmage and his like, that all who read may see and judge. But, as Mr. Baxter remarked, "There is no body of people who can better *afford* to wait than the Spiritualists."

The noon trains brought loads more of visitors, and a vast company listened to the music and lecture of the afternoon. Mr. Baxter's afternoon subject was "Axiomatic Truism *vs.* Theoretical Dogmatism," and went to show on what Spiritualism was founded—practically *knowledge and facts*—as beside the groundwork of theology, viz., speculation and faith. It plainly showed, also, why the Spiritualists' position was a positive one, and why the teachings of Spiritualism must necessarily be more or less independent. It was a brief, comprehensive and lucid discourse, and could but be lastingly effective.

Mr. Baxter's séance following this lecture was every way a success, and bore strong proof at every move of spirit-power. Tests after tests were given and recognized. It did seem as though the spirits were bent on accom

AUG 10 1888

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, AUGUST 11, 1888. | $3,00 Per Annum, Postage Free. | NO. 22.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* The Philosophy of Death. *Spiritual Phenomena:* Temple Séance at Onset. *Literary Department:* The Haunted House.

SECOND PAGE.—California Camp-Meeting. In the Spirit-World. *Original Essay:* Illiberal Liberalism. August Magazines.

THIRD PAGE.—Pearls. *Biographical:* Life-Experiences of Dr. Taylor. *The Reviewer:* The Temperance Movement, etc.

FOURTH PAGE.—Not Destroyed, though Invisible. An Actual Spiritualist. Doubtful Doctors. Impressions of Onset. Alleged "Witchcraft" Case. All Sorts of Paragraphs, etc.

FIFTH PAGE.—The Spiritualist Camp-Meetings. Wonderful Spirit Phenomena. Mr. Baxter in Plymouth County. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. *Poetry:* The Clairvoyant.

SEVENTH PAGE.—*Poetry:* A Master True. *Banner Correspondence:* Letters from Michigan, New York, New Hampshire, and Canada. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Spiritualist Camp-Meetings—Continued, etc.

The Spiritual Rostrum.

THE PHILOSOPHY OF DEATH.

BY WILLIAM DENTON.

Higher than our proudest steeple soars a California cedar; for two thousand years it has been building its gigantic pillar, in defiance of the rocking storms and the lightning's stroke. A thousand cities that earth bore proudly on her bosom when it was a sapling, are now unknown. Yet there it stands in its majestic pride. But death reaps the forest of two thousand years with no less certainty than it cuts down the waving grass and the blooming flower of a season.

The broad-based Pyramids have looked down upon a hundred generations, as they marched to their destiny before them. But even they feel the tooth of time—and a mound of undistinguishable desert sand will lie where rest the enduring Pyramids.

But here are the cloud-kissing, the everlasting mountains; yes, they, too, must perish. These winds that howl around their frosty heads are chanting their funeral dirge. Yea, the great globe itself, million-centuried, rock-ribbed, fiery-hearted, the mother of myriads, she, too, must be gathered, when her hour comes, into the arms of the burning sun, from which she sprang, and the heavens know her no more; for worlds have their time to fall, and suns to perish, and bright stars decay, and all things the universe contains bow before the sceptre of the all-conqueror, death. But, after all, it is only the turning of the kaleidoscope; the old forms have departed, but that which composed them remains, enters into new combinations, in like manner to pass and be succeeded by others, in the eternal possession of all things. The old cedar falls; but out of its dust springs the young one, more vigorous for the ashes of its predecessor, and waves in time its lordly crown as high as those who went before it. The mountain decays; its last atom is borne upon the sea's troubled breast; but out of the ocean depths spring new mountains, higher and fairer, and enriched with the spoil of the ocean beds from which they were elevated. Death is interwoven with the very constitution of the planet; it swam with the primeval monads in the steaming waters of the early seas; it lurked in the groves of the carboniferous swamps; it swept off the successive hosts that reproduction pushed upon the globe, through the ages; and it came to the first man, as it had previously come to all living—and thus it comes to us.

There is not a particle of this planet that has not belonged to worlds unnumbered, before this. And this is true of humanity. There goes the grand life-procession over the planet: The old man, the young maiden, and the little children. They march continuously—dropping their bodies as they go; bodies that had served the soul's purpose for a while, and are seized by the law of decay and change, and by the subtle alchemy of death are transformed into grass and flowers, to feed those who are to follow when all those who are present have gone.

Death is no curse, it is perfectly natural; it is a part of the order of the universe. In the natural world all things are subject to the dominion of death. Death follows us everywhere like a shadow. It is best that it should be so. Were it otherwise, all progress would be impossible. Were it otherwise, we could not take a forward step.

Let us be thankful that we live in a world where there is death; it is one of the greatest blessings. All stories that tell you that death is a curse, are false. All books that say so are false. Just as soon as life came, death came. More beings have died on the planet than there are drops in the ocean or sands on the shore. More blood has been shed than there is water in the sea. Our mountains are in many respects monuments of the world's dead. But that is *not* all. We do not see at a glance all there is of this planet. Men looked at this planet a hundred thousand years before they dreamed it was round. When they began to think there was somebody on the other side of the planet, they thought those people must of course walk heads downward; and there are many people who do not get the right idea through their heads to-day. It takes a long time to get ideas through people's heads. How long did men look at the sun before they had any conception of its gigantic size? Millions of times they looked at it and thought it no bigger than the trenchers they ate their dinners from, or the shields they wore. Who can tell the astonishment of those who first learned that it was a million times larger than the earth?

We are of necessity born ignorant. 'T is a a long time before we get out of the pride of ignorance. Many people fancy they know it all—and the know-it-alls are the most hopelessly ignorant persons on the planet. They say there is no such thing, because they have not seen it.

Now we say the cedar is dead and gone—burned up, nothing left but its ashes; but I don't think so. I believe the cedar that is burnt to ashes is not gone. You say the pyramid that is decayed is gone. But I say there is nothing of the kind. "Do you mean to say that they exist?" Yes; I say that a pyramid that has been decayed, gone, blown away in dust—I say it is still there. All the trees that have lived on this planet are living somewhere. There are persons endowed with certain senses—the psychometric sense—that can cognize them; that have eyes to see things that existed in the primal ages; that can listen to winds that blew millions of years ago.

Sir John Herschel, in his scientific lectures, says, "I had been witnessing the demolition of a structure familiar to me from childhood, and with which many interesting associations were connected: a demolition not unattended with danger to the workmen employed, about whom I had felt very uncomfortable. It happened to me at the approach of evening—while, however, there was yet pretty good light—to pass near the place where, the day before, it had stood; the path I had to follow leading beside it. Great was my amazement to *see it still standing*, projected against the dull sky. I walked on—keeping my eyes directed to it—and the perspective of the form, and the disposition of the parts, appeared to change, with the change in the point of vision, as they would have done if the structure had been real."

Psychometry explains this most satisfactorily. It was not fancy. What was it? I say it was the building. I say there is *something* to everything that death cannot touch. My experiments in psychometry demonstrate that everything has a spiritual counterpart. We have interior senses by which we can recognize it. A specimen from Egypt calls up to the eye of the sensitive, when placed upon the forehead, life-like scenes of the Nile valley, long ago. I give to the sensitive person a little fragment, it may be, from a rock, a wall, a tomb, a ruin—it is a specimen; I do n't tell him (or her) what it is, or where it came from; I do n't even know myself where it came from—and only ascertain, afterward, by looking at the printed number pasted on it, and then looking for that number in my written catalogue, which will tell what the fragment is—where it came from. But the sensitive goes on, without being told anything about it, and describes, perhaps, the scenes of the populous banks of the Nile in Pharoah's time, or the rocky hillsides of the valley, and describes the rock hewn sepulchres, and the artists there at work, with chisel or with brush, carving and decorating the wonderful figures cut out of the rock, in the heart of Egypt, three thousand years ago.

The sensitive goes back, not only to the gigantic tree ferns, unrolling their fronds in the world's primal ages, but sees reptiles rushing through the waters or lying dead on the shore. These experiments, and others of a similar nature, I have tried by thousands.

You say these statements are extravagant. But there are hundreds of extravagant things that are true. I know these to be true. People say you should n't tell such extravagant things; the world is n't prepared for them yet. But what is ever going to prepare the world if the truth is never told it? The world would be babes forever if people acted upon that principle. If nature is bold enough to teach me a truth, I ought to be manly enough to tell that truth to my neighbor. There are depths infinitely deeper, and heights infinitely higher, than any that have yet been explored. We all ought to look at and attempt to sound this great ocean, whose depths can everywhere be recognized by the clear thinkers of the world.

I hold that nothing dies absolutely. I hold that everything that exists has an existence in the spiritual world. That building is not only a house; it has its spiritual counterpart.

The more I investigate this subject of psychometry, the more clearly this theory is impressed upon my mind. But when we have gone so far as that it is very far from satisfying the human soul. We want proof positive that we, our individual selves, shall still live *as* individuals, when the monuments we have reared and the mountains we now see are alike levelled under the universal law of decay—change, death. These desires of the human spirit are to be met. Nothing is given to mock us. We do not have these immortal aspirations without some possibility of their being satisfied. I do not know all that follows the death of my body; but I know well that whatever is really *me* shall LIVE just as before. I suppose I am to be eligible to visit the stars in my time. I suppose that I shall have myriads of new experiences, and that the experiences of this earth will prove only one out of myriads. How can the real body ever die and be buried?

When I go into a cemetery, as I did to-day, and see on a tombstone the assertion,

"Here lies John Jones,"

nobody lies but the tombstone! Nobody lies there. All the notions people have about our dying and becoming food for worms, till some great trumpet blows, are errors. What is going to hear the trumpet, when the ears are gone?—when the very particles are gone—eaten up by the apple trees? Every man has been eaten five thousand times. If they were all to rise, at the sound of a trumpet, what a scrambling there would be for their bodies! thousands of bodies being contained in as many different bodies since. It is the wildest of all fancies—and could never have been accepted, only for our ignorance.

What a grand thing that we can lay off this body when the time comes.

There is the old man, feeble and worn out. His eyes are dim and his ears heavy; sounds can hardly make their way to the indwelling spirit. He wants to sleep a long sleep. Come, oh Death Angel, to the old man. Give him new eyes to see with, new ears to hear with and new legs to walk with. He has a new body now. Does he want that old one any more? You could n't hire him to go back into it. You might as well expect an eagle that is soaring in the sky to come back and get into his old shell. There is a dead man, as you call him—but there is no man there; there is the eye, but no seeing; the ear, but no hearing; let it go back to the earth—let it go back to the bosom of our universal mother, and help to make material for the new men and women that are still to come.

There is a dying man; his eye is dim, his cheek pale, his friends stand weeping round, as they look upon what seems to be the death-agony of the departing. But there is something we do not see—a radiant spirit doing its best to rid itself of the old body. This struggle seems terrible. But there is the radiant spirit, calm as the morning. It looks down and smiles sadly to see them weeping over what is no longer a man, but a corpse. My sister, Anna Denton Cridge, was a clairvoyant. I have heard her describe the spirit departing, as she saw it with her spiritual eyes. She saw every step of the process by which the spirit passes from the body—then putting on the perfect form. . . .

A description of the spirit's departure from the body was given by Myra Carpenter, in a letter to Mr. Joseph Baker. She was treated by mesmerism, and became a good clairvoyant, and a seer of spirits:

She writes: "My mother and I had often talked of death and immortality. She frequently magnetized me when she was in health, and I was in the clairvoyant state, by her assistance, when the spiritual sight was first given me. She had often requested that I would, at the time of her decease, put myself in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end was near; but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in Heaven. Death had no terrors for her. When she felt its approach, she sent for me. I came, and remained constantly with her, until she left us for a better home. Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in a state of spiritual clairvoyance. With the opening of the inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits present watched over her. Their faces were radiant with bliss, and their glittering robes were like transparent snow. I could *feel* them as material, and yet they communicated a sensation I can only describe by saying it seemed like compressed air. Some of these heavenly attendants stood at her head, and some at her feet, while others seemed to be hovering over her form. They seemed so pure, so full of love, that it was sweet to look at them, as they watched the change now taking place in my mother.

"I now turned my attention more directly to my mother, and saw the external senses leave her. First, the power of sight departed, and then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first; and the light that filled each part, in every fibre, drew up toward the chest. As this took place, the veil seemed to drop over the part from whence spiritual life was removed. A ball of light was now gathering just above her head; and this continued to increase until the luminous appearance began to assume the human form; and I could see my mother again! But oh! how changed! She was light and glorious—arrayed in robes of dazzling whiteness; free from disease, pain and death. She seemed to be welcomed by the attending spirits, with the joy of a mother over the birth of a child, and they seemed to carry her away through the air. I attempted to follow them, in the spirit; for I felt strongly attracted, and longed to go with my mother. I saw them ascend, till they seemed to pass through an open space, when a mist came over my sight, and I saw them no more.

"After this I awoke—but not to sorrow, as those who have no hope. This vision, far more beautiful than language can express, remains stamped upon my memory. It is an unfailing comfort to me in my bereavement."

That is a beautiful revelation. If we had read that in a book that had been handed down to us, stamped with the sacred seal of authority and the churches, how the people would have welcomed it! But why should n't we receive it to-day? Is God dead? Are there no revelations to this nineteenth century? You know Thomas wanted to put his fingers into the prints of the nails, and he had the chance. There are ten thousand Thomases in this city. Has n't a man a right to ask for proofs to day? Why should not the Infinite Spirit give his children light in this nineteenth century? Are we to go back two thousand years to learn geography? A man who should try to palm off upon us a map of the world that was made two thousand years ago, and tell us it was a true map, would be hooted at. Why is n't religion just as much subject to law as science? Why have n't we as good a chance to know what is true in religion, to-day, as we ever had? I claim that we have. It is our business Whatever comes, carefully scrutinize it, but do n't throw it away because it differs from what you were taught in your childhood.

Spiritual Phenomena.

Temple Seance at Onset.

To the Editor of the Banner of Light:

On Sunday evening, July 29th, over four hundred people witnessed one of the most interesting séances ever given at this camp-ground.

Mrs. Carrie E. S. Twing, after reading, in an impressive manner, the touching poem: "He and She," was controlled by "Ikabod," and made a prayer full of good sense and uplifting sentiment—though couched in quaint language.

Dr. Stansbury then invited those who had come with test slates to walk upon the platform. Some eight people came forward with slates which they had previously cleaned and sealed, tied or secured together with screws—each person sure that his pair of slates was "fraud-proof."

Dr. Stansbury paced back and forth upon the stage, placing his hands upon each pair of slates while they were held by their owners.

Soon he was seen to start—throw up his arms and pass his hands rapidly over his head. Then he pointed to one pair of slates and said: "Open it." This was done by the owner, and a message was found inside.

A little more walking and handling of the slates by Dr. Stansbury, and the others opened their slates, when messages were discovered to be written inside.

Remember, these slates had never been touched by the doctor till he put his hands upon them in presence of the audience.

The message upon the pair of slates held by John W. Free was written in four different crayon colors—although Mr. Free declared that nothing was placed between the slates, not even a bit of slate-pencil.

On one slate was a message in German, on another were several messages addressed to different people in the audience. Some six pairs of slates were written on.

Mrs. J. J. Whitney next (under control) gave a number of spirit messages, which were intensely real, and were listened to with close attention. She gave full names and incidents that enabled the listeners to easily identify the spirits described.

A vote of thanks was passed to these three mediums. It was the universal verdict that the séance was the most remarkable ever given at Onset, as no slate-writing medium especially had ever before exhibited such varied and superabundant power before a public audience in this place.

Mrs. J. Whittemore and Mrs. J. Gobe rendered some choice selections of music—their sweet and cultivated voices adding a refining harmony to the occasion. B.

Literary Department.

Written for the Banner of Light.

THE HAUNTED HOUSE.

BY MRS. E. MEHORNAY.

CHAPTER I.

Mrs. Lindsey and her daughter Edith, an amiable, beautiful girl of nineteen years, were sitting in their dingy, comfortless attic in a tenement house in New York City. The clock struck twelve, midnight, yet their sewing, which had to be delivered at the store at nine o'clock the next morning, was not finished. Mrs. Lindsey exclaimed: "I do not think that I can endure this way of living much longer; my health and strength are failing me."

"I think," said Edith, "there surely is something better in this life for us than to sit in this dreary place and stitch, stitch, from daylight until midnight."

Mrs. Lindsey replied that she could see no other way to make a living. "If your dear father had lived," she said, "it would have been very different with us now. But we should not murmur at the decree of Providence. I suppose God sees and does all things for our eternal good."

To this Edith responded: "My dear mother, you have had much more experience in the world than I have, but I cannot believe in a providential fatality. The philosophy of Nature teaches that we are creatures of circumstance, and governed to a great extent by our surroundings. I would think it very unjust in our Infinite Father to create human beings and then bring such fearful calamities on them as we hear of almost every day. It was misfortune, and not a decree of Providence, that destroyed my father's vessel, and himself and his crew with it. We have tried to live right and to do the best we could. Does it seem just that we should live in this gloomy place, deprived of everything that is pleasant in this life, when the earth is filled with an abundance of that which would make us comfortable and happy? Yes, there is a better way for us to live, and we must make an effort to find it, as Providence will blame us for not trying to obtain some of the earth's productions, placed here for the benefit of the human family."

"My daughter, your father was a good man, but I am afraid he is unhappy in the other world, because of his strange, superstitious ideas of God and Nature. He even imagined he could see and hear his friends who were dead. He took Nature as his guide, instead of the divine book, and his doing so was a source of great trouble to me."

"Well, mother, I hope I will be able to convince you that Providence is not so selfish as you think; and I do not believe my father is punished for believing what seemed reasonable to him."

"I think," rejoined Mrs. Lindsey, "you accuse me wrongfully. I believe Providence overrules our destinies, and does all for the best. You are much like your father in your ideas."

"Do you think, "asked the daughter, "that God snatched Grandfather Blakemore suddenly from this life to keep him from making the provision for our maintenance he always said he intended to? Agreeable to your ideas he must have done so. If Providence overruled his death you should be reconciled and not murmur, or you will disprove the truth of your own doctrine."

When the clock struck two their work was ready for the store. When Mrs. Lindsey delivered it the merchant told her he was sorry to say he would have no more work for her for two weeks. She returned home very sad, for she could not afford to lose so much time.

Upon hearing the report of what her mother looked upon as ill luck, Edith said, "I prayed while you was gone that you could not get any work for a few weeks. I have taken a notion to visit Blakemore Mansion, the home of my childhood. My memory is associated with many scenes of my early days there, and I feel that you and I must visit that dear old place again!"

"But how strange you talk," said Mrs. L. "Do you not know it is utterly impossible for us to do so? We have but a few dollars in the house; Blakemore Mansion is several hundred miles from here; we have no interest there, and it is folly for us to think of going thither."

Edith replied that she could easily arrange that. "We can," she said, "borrow money on your wedding ring, and I assure you that sometime we will be able to redeem it. Three times last night I either dreamed or had a vision, that Grandfather Blakemore came to me and told me to go to his home where we had lived. I said, 'Grandfather, I have no money, I can't go.' My father then appeared; bright and luminous rays seemed to pervade the room. He held up a ring, which seemed to be your diamond one, and motioned me to go. Then I seemed to emerge from a cave of darkness to where everything was grand and beautiful; and while surrounded with all that splendor, there came to me poor, sad-looking people, and I was distributing gifts among them. Then I awoke, and these gloomy old walls greeted my sight."

Mrs. Lindsey was distressed about her daughter. She thought she was losing her reason. She prayed for her, but Providence did not answer her prayer. Her daughter was her dearest treasure, and her ring the next. Late that evening Mrs. Lindsey went to a loan office and borrowed money enough on her ring to pay their expenses to Blakemore Mansion and back home; thinking a change of surroundings would help her daughter and dissipate her mental trouble.

Early the second morning after their conversation they took the train for Blakemore Mansion, in the southern part of Virginia, in a rich valley of the Blue Ridge mountains; it had been one of the most beautiful villas in the State. They arrived at the nearest station, one mile from their destination, late in the afternoon. Edith told her mother, as they were walking along the pike, that they must not make themselves known until she indicated a proper time. When they came in sight of the mansion it was quite late. They turned in to a new farmhouse and engaged lodgings for the night. The family consisted of an old man, Captain G., who was a retired sea-captain, a widowed daughter with a grown son and daughter. The grandson preferred a retired life, and hence located in this beautiful valley. The old Captain was quite talkative. Edith asked him who lived at that mansion, near there. He replied that it was not occupied; that it was said to be haunted, and no one would live there. Edith remarked that she would like to visit a haunted house; perhaps she could get a good plot for a story. The Captain replied that he would go there with her in the morning, if she desired to visit the place. She thanked him, and said she would if her mother would go with her. It was agreed that they should visit the haunted house in the morning. Captain G. said if it would interest them he would give them somewhat of the history of the family who had owned the house and lived in it, as it had been told to him. He had been there only two years, and knew nothing save what had been told him by the neighbors. Edith replied that she would be delighted to hear the history of so strange a place and its occupants.

CHAPTER II.

The Captain related what he knew of the old mansion as follows:

"The former proprietor of that deserted mansion, and large tract of land which surrounds it, was named Sir Robert Blakemore, but better known as Grandfather Blakemore. He was a Scotchman by birth. His parents died when he was young, leaving him a large estate. When his education was completed, he started traveling, and in Richmond, Va., met a lady who filled his idea of woman, and they were married after a short acquaintance. The young bride was not willing to go to Scotland to live. This place was an inheritance of hers; so they settled here, and Sir Robert bought and added more land to his wife's estate, built that beautiful mansion, made improvements, and it became in their time one of the handsomest residences in this country. Sir Robert and Lady Blakemore were famed for their hospitality. Their home was noted throughout the country; many wayfarers have traveled hard to reach Blakemore Mansion before night overtook them, for there they knew they would get shelter and food.

"They had five children, and some grandchildren, all of whom preceded them to the other world, unless it be their youngest child is living, a little two year-old-girl, who was stolen by the gypsies near forty years ago, or drowned, they did not know which. Their grief was distressing. After Lady Blakemore had seen the earthly form of the last of her children laid away, she left her tenement of clay to join them in the better land.

"Grandfather was left alone, but tried to make the best of life. Soon after his wife's death he saw an advertisement in a New York paper of a widow lady with a small child who wanted a situation in the country to keep house for some family. He corresponded with the lady, and she was soon there with her little daughter."

Mrs. Lindsey said, "Oh, yes!" but a look from Edith silenced her.

"When the widow arrived, he was happily surprised to learn that they were the widow and child of the much lamented Captain James Lindsey, who had perished with his own vessel at sea, and whose grandfather he had often met in New York City."

Again Edith had to check her mother.

"Grandfather B. treated Mrs. Lindsey like a child, and was devoted to her little daughter Edith. His neighbors thought that he intended leaving his property to them, but he dropped dead while sitting talking to them."

Edith had to suppress her mother's excitement again.

"That was twelve years ago, and there have been three different parties claiming to be legal heirs to the estate. Two of these came from Scotland, and claimed to be relatives, but could not substantiate their claim. They rented the house and moved into it, but they did not stay long. They said that the place was haunted. They could see an old man walking through the house, and there were many strange noises—furniture would be moved, and there was an upsetting in general.

"About two years ago there came two young men, who claimed to be the sons of the lost daughter the gypsies stole, and I think they will prove their heirship. They have sent after their mother, who is expected here soon; these young men moved into the house, but could not stay there."

Edith remarked, "If grandfather keeps up such a racket what good will the property do them?" Mrs. Lindsey said he was too good a man to haunt any one, but Captain G. was too much interested in his narrative to notice the remark. Closing his narrative, Captain G. said the State would have control of the estate until it was decided who it belonged to; that all the perishable articles had been sold, but the furniture—which was elegant in its time—was still there.

Edith asked the Captain if he ever knew Cap-

tain Lindsey. He replied that he did very well; that he retired from the ocean just before Captain Lindsey made his first trip on the vessel he perished with. He said that they were together the same day he started on his first voyage with it, and it seemed Captain L. had a warning that some accident was to befall him. He said his father's spirit appeared to him and told him to leave the water, or he and his vessel would be destroyed, with all of the crew, in a storm. Mrs. Lindsey said he never told her that, but the Captain did not notice her remark.

Mrs. Lindsey commenced weeping; and Edith said to the Captain, whose attention was attracted to it: "Mother is so sympathetic; please excuse her."

The next morning Captain G., with Mrs. Lindsey and Edith, visited the haunted mansion. Arriving there Mrs. Lindsey sat down in one of the vine-clad arbors to give vent to her feelings, while Captain G. and Edith promenaded the long-neglected gravel walks, partly overgrown with grass and weeds, while vines swung their shredded banners from the matted mass of foliage which overshadowed them. To add to the scene of dolefulness that reigned there, of an evening the bass voice of the owl seemed to keep time with the plaintive notes of the lonely whippoorwill and katydids. "A fit place for ghosts!" Edith exclaimed.

[To be concluded in our next.]

CALIFORNIA'S CAMP-MEETING.

BY J. J. MORSE.

(Special to the Banner of Light.)

A certain poet assures us that

"Westward the tide of empire takes its way."

If camp-meetings be substituted for empire, the above quotation gains a point descriptive of the progress of our Cause, as it flows from East to West. Five years ago and such a thing as a Spiritualist Camp-Meeting in the State of California was unknown, I am informed. Less than ten days since the fourth annual camp-meeting closed! I do not know by name all the pioneer workers in the matter, but it is a fact of history that, like all new organizations, the "California Spiritualists' State Camp-Meeting Association" has had its vicissitudes and struggles.

The situation of the camp was in a lovely little park-like peninsula, on the easterly shore of Lake Merritt, Oakland, Cal., within easy reach from all parts of that city, and about an hour's distance from San Francisco.

The arrangements regarding talent in every department were the most elaborate and extensive of any made for either previous gathering, the determination of the Board being to secure the best. The grounds were well filled with snowy tents, ranged in four somewhat irregular rows, on either side of the entrance being tents as the headquarters of the *Carrier Dove* and the *Golden Gate*, the two Pacific coast spiritual journals.

Numerous mediums occupied tents, and their various signs showed that a wide variety of the phenomena was presented to inquirers.

In the centre stood the large pavilion, whose canvas roof was supported by three stout and towering masts, and whose floor-boarded interior was supplied with seating accommodations for upward of one thousand listeners. An excellently constructed platform was erected at the north side of this tent, at the rear of which, worked in letters constructed of evergreens, was the appropriate motto, "Life is Eternal." A committee of ladies, Mesdames Cowels, Thompson and Clark, liberally—not to say lavishly—supplied the platform with floral decorations during the entire month, without subjecting the Board to one cent of cost in any form. The flowers were unstintedly admired, and the generosity of these ladies unreservedly praised, as was just and proper. At night the tent was brilliantly illuminated by gas, as were the grounds by the powerful aid of the electric light.

In the matter of music a new departure was made by securing the services of the San Francisco Cornet Band, under the leadership of Mr. S. J. Tully, which discoursed sweet music every Sunday. The vocal exercises were under the capable and excellent direction of Mrs. Eugenia Wheeler Clark, a cantatrice too well known to San Francisco Spiritualists to need extended notice here. The invaluable assistance of Mr. J. T. Lillie was available all through the season, and his services met with universal and undiminished favor from first to last.

The oratorical department presented as goodly an array of talent as could well be desired, local and imported. First and foremost was Mrs. R. S. Lillie, a veritable host in herself—always with a sunny smile, ready at every call, full of sympathy and inspiration, manifesting a womanly dignity untinged by arrogance. Alike in set lectures, answering questions, and in impromptu poems, her guides were ever apt, eloquent and instructive. Then came Edgar W. Emerson, whose hand the writer was pleased to clasp again out here—an earnest, modest and gentlemanly servant of the spirits, whose public work and personal merits won for him troops of friends. His "tests"—or "sunbeams" rather—were most wonderful, in some cases deserving of being described as marvelous. Names, dates, minute details of family history, personal and private reminiscences, all flowed forth from his control, affording comfort and food to many a distressed and hungry heart. Edgar W. Emerson will be long remembered in the hearts of hundreds hereabouts.

The other speakers hired for the work were Mr. W. J. Colville and the writer, concerning whom the well-known reputation of the first—and the impropriety of self-description concerning the latter—leave nothing that need be said, except that each was well received. Among the other speakers who addressed the regular lecture meetings were Mrs. Julia Schlesinger, Wm. Emmette Coleman, Dr. W. W. Mackaig and J. J. Owen.

In addition to the regular platform services there were conferences and fact meetings nearly every day. These meetings are admirable institutions, acting as a means of ventilating many and varied ideas. They were well attended, quite attractive, and afforded sincere gratification to the many earnest folks that availed themselves of them.

In addition to the tests given by Mr. Emerson, the managers were fortunate enough to secure the invaluable services of Mrs. Ada Foye, the truly marvelous and justly celebrated "ballot" test medium, who appeared on two occasions, each time being greeted with a packed house. Various communications in French, Spanish, Italian and German were given, to alike the astonishment of believers and the confusion of skeptics.

"With his characteristic generosity of heart, John Slater, who is an immense favorite out here, volunteered his services on three occasions, two of which were for the benefit of the Association, and the third on behalf of the mediums' day. Mr. Slater received an ovation, filled the tent, scattered tests in prodigal profusion, and earned the hearty good-will and gratitude of all.

A marked feature of the season was the weekly social and dance, held each Friday evening of the session. These were well attended and highly enjoyed. Excellent talent assisted, among whom were Mrs. Eugenia Wheeler Clark, Miss Valerie Heckethier, Miss Florence Morse, Miss Oxford, Mrs. Stringham, Mr. J. T. Lillie, Fred Emerson Brooks, Dr. Thos. L. Hill, who, in each case, ably contributed to the success of the entertainment portion of the evening. The dances were under the direction of the sprightly and spirited Wm. Emmette Coleman, who, as floor manager, came out strong, for which all were greatly pleased.

Classes in "Spiritual Science" were held by W. J. Colville, and a developing circle by the writer, these meetings assembling on alternate mornings. They were largely attended, and satisfactory results were arrived at in each case. Each gentleman donated half the proceeds to the funds of the Camp-Meeting Association, the amounts thus donated being within a few cents almost identical.

During the entire season Dr. J. V. Mansfield was upon the grounds, and was consulted by a large number of anxious souls desirous of a glimpse of light from the dear land beyond. He was well pleased with the cordial reception accorded him on all sides.

Taken all-in-all the meeting from a spiritual and intellectual point of view was quite successful. Much seed for future garnering was sown, and there is no doubt that when it becomes grain it will prove of the finest. All concerned worked amicably and harmoniously through the season; party prejudices were subordinated to public good.

The actual close of the season was at Metropolitan Temple, on Thursday evening, July 5th, when upward of eight hundred people assembled to bid adieu to the Eastern visitors. Speeches were made by John Slater, I. C. Steele, J. J. Owen, W. J. Colville, Mrs. J. T. Lillie, Mrs. Ada Foye, Mrs. Mozart and Edgar W. Emerson; songs were sung by Mrs. E. W. Clark, J. T. Lillie, Miss Florence Morse and Mdme. Fries Bishop, and a general jubilation was indulged in, over which the writer had the honor to preside.

The officers of the Association deserve every credit for their assiduity and devotion in carrying out their several responsibilities, and, without doubt, they can now look back with the full consciousness that they did their duty to the full, as indeed some did more. So ends this brief sketch of the late camp, for it lays no pretentious claim to be accepted as a report in full—but is offered for what it is—an outline, unofficial, sketch sent from the West to inform the East how the brethren of the Golden State carried out their camp-work under the sunny skies of California, hard by the Golden Gate, where the blue waves of the Pacific ocean make music all the long year round.

331 *Turk street, San Francisco, Cal., July 21st, 1888.*

In the Spirit-World.

What Mrs. Fallon Saw in a Trance—A North Side Woman Who Remained in a Comatose State for Two Days—She Relates Her Experience in the Unknown Country.

One of the strangest and most mysterious experiences known in the annals of Chicago medical practitioners was brought to light yesterday, on the North Side. Mrs. Clara Fallon, widow of the late John H. Fallon, residing at 289 Illinois street, after a quiet life of more than forty years, fell into a trance on Monday evening last, from which she could not be aroused until Wednesday morning. She says she felt herself under some strange control on Monday afternoon, but resisted it, and divining what it was, being a devout Christian woman and a member of the Episcopal Church, resorted to prayer. She prayed God, she says, to drive the spirits away from her and free her from their presence and power, but her prayers were not answered. Yielding to this "spirit-power," as she puts it, she disrobed herself and retired to her bed on Monday evening early, probably not later than 8 o'clock. Before consigning herself to this strange power that had taken possession of her faculties, she lighted the gas in her room, and prepared for a forty-eight hours' retirement from the world.

She had been, she says, notified that she was wanted on an important mission in the spirit-world for two days, but she was given but a few hours to prepare for the departure. At 9 o'clock on Monday evening she wrote to her daughters, under spirit-control, the following note:

"MY DEAR DAUGHTERS—Do not disturb me for forty-eight hours. I have gone to be with my husband and dear friends. I will return about Thursday morning."

She was not discovered until Tuesday evening, after she had been in the trance just one day. Mrs. Fallon resides in an elegant flat, where she has three lodgers. She is a very quiet sort of a lady, and is of a rather aristocratic and retiring disposition. Hence her lodgers seldom visited her parlors except for business purposes.

On Monday evening when they went in they found the doors all open, but took no notice of it, thinking that Mrs. Fallon was in her rooms, and was anxious to admit as much of the lake breeze as was possible. They retired to their rooms without making any inquiries, and the transported widow remained in her unconscious condition all Monday night and during the following day before she was disturbed by earthly visitors.

On Tuesday evening, about five o'clock, one of her married daughters, Mrs. B. Meuser, was passing her residence, and observing that the gas was burning at full flame, she hastened in and found her mother lying in bed, speechless and apparently unconscious. She screamed so loudly that she attracted the neighbors, but, even with their assistance, Mrs. Fallon refused to respond to the most anxious entreaties. They could see that she was alive, and, so far as outward appearances went, was resting easily, but they could not induce her to open her eyes or utter a single word.

Mrs. Meuser, leaving her mother in the care of neighbors, sought her husband, who is employed in the business department of one of the daily newspapers of Chicago. With him she ran back as quickly as possible. They took with them Dr. Montgomery, who resides at the corner of Dearborn Avenue and Huron street. He made a hurried examination of the prostrate woman, but was unable to determine at first her ailment, and without delay called in a second physician. The two doctors then made a careful examination of the body, but were seriously puzzled as to the nature of her sickness. Before 10 o'clock another married daughter, who had been sent for, arrived, and she remembering that her mother was well acquainted with Dr. T. A. Clark, of 241 West Congress street, at once sent for him. It was 2 o'clock on Wednesday morning before Dr. Clark reached the bedside of the strangely afflicted woman. When he arrived she was surrounded by her two daughters and two physicians, but all were unable to determine what the difficulty was. Dr. Clark, who has for thirty-seven years been in practice of medicine in Chicago, and who has known Mrs. Fallon since her arrival in Chicago, sixteen years ago, was not long in coming to a conclusion. He found her pulse at sixty-two, her respiration natural, and after turning up her eyelids, said: "Gentlemen, this woman is simply in a spiritual trance. She is not in a dangerous condition. Just let her alone; she will come out all right;" and the doctor walked out, jumped into his carriage and was driven away before he could be further questioned.

Later in the evening Dr. Clark called, accompanied by his wife, who was also a friend of Mrs. Fallon, and found the lady still unconscious. There were present Mrs. Curtis, Mrs. Meuser and Dr. Montgomery. Mrs. Fallon could not be aroused in the slightest degree, except on one occasion, when Dr. Clark succeeded in forcibly arousing her, when she opened her eyes and said she was with her husband and "Charlie," and did not wish to be disturbed. It was a pitiful sight to see the woman lying there, apparently in perfect contentment, while her two daughters sat beside her weeping frantically in the belief that she was dying. The doctors were puzzled. The lady was not a sufferer. Even a child could see that, but she could not be aroused. She was dead to this world.

The *Herald* reporter called at the house, but as the woman could not be aroused, he withdrew to await developments. He called later, and then Mrs. Dr. T. A. Clark and Jennie Moore, the well-known Chicago medium, were present, and her two daughters and Dr. Montgomery were also at the bedside. This was the morning of the third day. Mrs. Fallon had not tasted either food or drink of any kind since Monday night, and there were grave apprehensions on the part of her friends that she would not revive, while her daughters had given up all hopes of her recovery. Mrs. Dr. Clark then said: "Let 's rub her out of this, whatever it is," and the rubbing was at once commenced. They chafed her hands, arms, her body and her limbs without stint. When she came to her senses she cried because she had been disturbed. She said she would rather live one day with such experiences than a thousand years on earth.

"Are you not hungry?" Mrs. Fallon was asked.

"Hungry? Oh! bless you, I feel as if I do not want to eat again in this world. The fruit over there is so delicious! I could not eat half what I should have eaten. Oh! such fruit! It is beyond description. It is heaven itself. Hungry? Oh, no, I am not hungry."

And yet she had eaten nothing since the Monday evening previous.

When the reporter met Mrs. Fallon some two or three hours after the "resurrection," she looked pale and weak, but was thoroughly composed. She had just been out to the meat market.

"I was not a bit hungry this morning," she said, "when they got me up, but I am now beginning to feel as if I could eat. What do you wish, please?" she asked, while a pleasant but cold smile played over her face.

"Please excuse me. Will you tell me what you saw while you were in the trance?"

"Oh, yes," she said, indifferently, "but it will be unintelligible to you. At first I was taken by my husband. I always loved my husband and he always loved me. Our greeting occupied some time. I was quite content to be with him and to see him without looking at anything else for awhile, but he told me that my time was short and I must see for myself. He told me he would have come sooner, but the spirit-world was a world of progression, and that, although he had been there more than fourteen years, he had only just obtained the power to come for me. He said he could not reveal himself to me as perfectly as he hoped to be able to do in the future. I saw him, and I kissed him, and I knew him just as perfectly as I ever did when he was with me."

Then the little woman stopped and covered her face with her hands and began to cry.

"Who else did you see?"

"The first minister I ever knew. I was born in Ireland and came to America when I was a child. I had forgotten the parish pastor I had known. That was not strange. But he came to me with an open book and placed it before me. I read in it, but I will not tell what I read.

"I'll tell you, though, about the music, and the flowers and the fruit," she added, after a moment's pause. "Now, about the music. It came from all sides. I can't tell how, but it was unlike earthly music. It pealed out sharply, and all I could do was to cry. I could not stand it, and I begged my husband to have it stopped. Then I saw the flowers. But I cannot describe them. The flowers were bright. They looked at me, and seemed to talk to me, and I loved them, but I can't describe them. They were beautiful, but you can't understand it. All this is foolishness to you. But the fruit! They told me to eat of it, and I did. Such glorious fruit! but I can't tell you about it. It was lovely, glorious, and every bite I ate gave happiness and joy and peace."

"Did you receive any important communication?"

"No. Understand me. I do not pretend to be a medium. My husband was a Spiritualist. He came to me because he loved me. Because I loved him. Because we were children together. Because I raised our children and did for them so well, so much better than I could have hoped. He came to teach me the way to him, and I am learning that. I do not wish to go beyond that; I had been opposed to his views of Spiritualism while he lived, and he came to open my eyes, and he has done it. I dare not deny the truth. He is by my side now and he will guide me to the end."

"Did you suffer while you were in the trance?"

"Suffer? I was too happy to suffer. They should not have disturbed me. I would have seen, and heard, and understood much more than I did, had they not come and disturbed me."

"Did you write a letter, before you went into the trance, to your daughters?"

"No; but my husband, who controlled me, told me to write a note, and I did so. I asked not to be disturbed for a certain time."

"Do you expect to go into another trance?"

"Oh, I do not know. I will never again pray not to. It is too good and noble and educating to be avoided. But I was taken out of this one so quickly that I did not have time to make any arrangements for the future."

"Did you see any one you knew besides your husband and the minister you spoke of?"

"Oh, yes, I saw and talked with a large number. One lady whom I knew well here in Chicago was with me a long time. We had a good time. And my father—he was with me and talked to me nearly all the time."

Mrs. Clara Fallon has three daughters, all married and residing in Chicago. They are Mrs. Curtis, Mrs. Campbell and Mrs. Meuser. The husband of the latter has been for years in the newspaper advertising business, and resides at 188 North Clark street. Mr. Curtis, the husband of the second daughter, is the picnic and fair-supply man, and Mr. Campbell has been a bank clerk, but is at present out of employment. Mrs. Fallon was originally Miss Clara Halpin, of Brantford, Ont. While scarcely past sixteen she married John H. Fallon, an architect, who was much her senior. She has resided in Huron, Ont., and Indianapolis, and came to Chicago after the great fire, because her husband thought there was a good opening for architects in the rebuilding of the city. Her husband died three years afterward, and Mrs. Fallon opened a fashionable boarding-house and did a prosperous business. Some five years ago she retired from business and removed to her present location on Illinois street. She was born in Ireland, but came to America quite young, and was reared an Episcopalian. Although her husband was an ardent Spiritualist, and attended their meetings, she did not sympathize in the slightest degree with his belief, and when he died she imagined she had heard the last of it.

She has recovered from the effects of her long sleep and lack of food, and is attending to her daily affairs as though nothing extraordinary had happened to her.—*Chicago (Ill.) Herald, July 27th.*

☞ The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

Original Essay.

ILLIBERAL LIBERALISM.

BY A. E. NEWTON.

"Harvard Reminiscences, by Andrew P. Peabody, D. D. and LL. D., Preacher to the University, and Plummer Professor of Christian Morals, emeritus," is the title of a book recently published in Boston. It purports to give the distinguished and venerable author's recollections of the various college officers with whom he was associated some sixty years ago—among whom was the late Allen Putnam, well known to Spiritualists of this city and throughout the country.

Dr. Peabody has for many years not only held an honored and responsible position in the oldest University in our country, but has been a prominent clergyman and exponent of the Unitarian or "liberal" faith, and regarded as an exemplar as well as professional teacher of Christian morals of the most enlightened and liberalized type. I was therefore not a little surprised, not to say shocked, on turning to his notice of our lately deceased friend Putnam—his former college associate and brother in the ministry—to find him indulging in such language as that quoted below. After briefly mentioning Mr. Putnam's career as a proctor in the Harvard Divinity School, and subsequently as a teacher, clergyman and man of business, he proceeds to say:

"Of late he [Mr. Putnam] has been a hierophant among the (so-called) Spiritualists, a frequent speaker at their meetings, the author of a commentary on the Gospels in accordance with their theories, and, if not the author, the editor, of very numerous letters, purporting to be communications from distinguished men, no longer living in this world, containing self-accusations for their willing blindness, or for conduct opposed to their unwilling convictions, with reference to divers manifestations of necromancy. While I am not disposed to receive these documents as authentic, and yet am unable to solve the curious problem in psychology which they present, I still believe Mr. Putnam to have been an honest man, self-deluded, and free from all conscious wrong in his assaults on the fair fame of the dead and the credulity of the living. Just as I was preparing to write this notice of him I saw the announcement of his death."

Aside from the studied contemptuousness of this language, as exhibited in the use of the words "hierophant," "necromancy," etc., its inaccuracy, inconsistency, and covert insinuation of dishonesty, are characteristics which could hardly have been expected from an eminent "preacher to the University" and "Professor of Christian Morals, emeritus."

The notice is inaccurate in speaking of Mr. Putnam as "author of a commentary on the Gospels, in accordance with their [the Spiritualists'] theories." In the first place, Mr. Putnam published no work with such a title. Probably the work intended to be referred to was that entitled "Bible Marvel-Workers," which, instead of being a "commentary on the Gospels," was an attempt to rationally explain the marvels, or "miracles" so-called, set forth in all parts of the Bible—a minor portion only having to do with the Gospel narratives; and instead of these explanations being in accordance with anybody's "theories," they were based on *facts* of spirit-intervention which Mr. Putnam had for the most part himself witnessed. This instance of conspicuous inaccuracy is important mainly as showing that probably our distinguished "Professor of Christian Morals, emeritus," had never read Mr. Putnam's able book, and therefore did not know what he was talking about.

But the most unworthy and shameful feature of this "notice" is the artful insinuation of possible fraud or falsehood on Mr. Putnam's part, conveyed in the words "*if not the author*"—referring to the "Post-Mortem Confessions" of former officers of Harvard College, published by Mr. Putnam in his late years, and with which readers of THE BANNER are familiar. Dr. Peabody here adroitly *hints*, what he does not venture to affirm, namely, that Mr. Putnam may himself have fabricated these "Confessions"! In view of Mr. Putnam's well-known and admitted character for probity and honesty, a more outrageous "assault on the fair fame of the (so-called) dead" was never concocted. Is this an exemplification of the "Christian morals" taught in Harvard University?

I would fain believe that the offensive insinuation above quoted was a slip of the pen, or a phrase whose full meaning was not duly considered by the writer. It is surely inconsistent with what follows; for if Mr. Putnam could be considered as by any possibility the "author" of those "Post-Mortem Confessions," he could not have been the "honest man" which Dr. Peabody says he believes him to have been. It is inconceivable that Mr. Putnam could have been "self-deluded" into supposing that other persons were the authors of those productions when they were his own! This namby-pamby talk about being "honest" but "self-deluded" is sheer nonsense. An honest man may be deceived by others, but not by *himself*. If he deceives himself he is not honest, any more than if he deceives others. It is your dishonest men who shut their eyes to unwelcome or unaccepted truth, and refuse to examine its evidences—as do the opponents of Spiritualism in general—who are *self*-deluded.

Dr. Peabody admits that he is "yet unable to solve the curious problem in psychology which they [those posthumous Confessions] present." For aught he can say, then, Mr. Putnam's view concerning them *may* be correct. The latter, surely, had the better means of judging. Certainly, it *ought to be true* that men who have made such grievous mistakes and committed such wrongs as did those Harvard Professors in their earth-lives, should have both the disposition and the opportunity to make some amends when they have arrived where they can clearly see their errors. That they should have attempted to do so, in the manner alleged, and through the aid of Mr. Putnam, is but reasonable, and is creditable to them; and it furnishes a rational (I may say, probably, the only rational) solution of the problem of the production of those remarkable writings. Instead of being, as Dr. Peabody says, an "assault on the fair fame of the dead," those Confessions, if genuine, tend to remove serious blemishes from fame that otherwise would be fair.

What Dr. Peabody means by Mr. Putnam's "assaults on the credulity of the living" is not clear. One would suppose that to assault the credulity of people is to attack or oppose their over-credulousness; and to do this is surely a matter for commendation rather than a "wrong" which needs to be palliated. In fact, such was the real tendency of Mr. Putnam's writings, notably in his treatises on "Bible Marvel-Workers" and "Witchcraft," in which he labored, and with good success, to show that the supposed miracles and marvels of all ages, usually attributed by credulous Christians to immediate Divine or Satanic agency, are rationally explicable by reference to such human psychical and spirit-agencies as have been found to be active in our own day. But Dr. Peabody evidently intended no compliment in his language. Very likely he meant to say "appeals to credulity," instead of "assaults upon" it. But this would have been notoriously untrue, since Mr. Putnam was well known to be a remarkably cool, cautious, logical and level-headed investigator and reasoner, especially free from tendency to either credulity or fanaticism; and free also from that discourtesy and unfairness to opponents which so often characterize even "liberal" assailants of Spiritualism.

That the atmosphere of Harvard University has been intensely hostile toward Spiritualism and its advocates has been apparent ever since the days of Profs. Felton and Eustis. It would seem that even the venerable and genial Preacher to the University, the Emeritus Professor of Christian Morals, who has long been esteemed the very coryphæus, not to say "hierophant" of "Liberalism" in this country, has not been able to rise above the atmosphere of his surroundings, as is shown in the flippant, illiberal and discourteous tone of the above-quoted notice. What, then, can be expected of the thousand and more students which that University is training for the country? Let fair-minded parents think twice before they send their sons to be educated in such an institution.

Arlington, Mass.

August Magazines.

THE CENTURY.—George Kennan's Siberian papers become intensified in interest as they proceed. This month he describes "Meeting with the Political Exiles." The frontispiece is a portrait of Mr. Kennan in his study, and in the letter press is some account of his life by Miss A. L. Dawes, daughter of Senator Dawes. The author of the "Ivory Black" stories gives the first pages of an ingeniously constructed story, entitled "A Mexican Campaign," and Prof. Holden of the Lick University, an astronomical series that give promise of being thoroughly entertaining in the information to be given and the thoughts suggested of infinite space. The Lincoln History treats of Tennessee and Kentucky, and of President Lincoln's relation to early military movements in the West. "A Home of the Silent Brotherhood" is an illustrated description of the Abbey of La Trappe in Kentucky, the disciples of which order have taken a vow of life-long silence, their tongues, except when confessing sins and singing church offices, being superfluous. John Burroughs contributes "The Heart of the Southern Catskills." "The Pulpit of To-Day," is discussed by Lyman Abbott. "The Experiments of Miss Sally Cash" are related by Col. Johnston. As a midsummer number this will fully meet the expectations of all who in their days of leisure look for recreation in reading as in all else. New York: The Century Co. Boston: For sale by Damrell & Upham, 283 Washington street.

THE ATLANTIC MONTHLY introduces an entertaining table of contents with: "The Mistress of Sydenham Plantation," a tale of South Carolina, by Sarah Orne Jewett; "H. W. P. and L. D." treat in "A Bishop of the Fifth Century," of the beginnings of Papal Rome; E. H. House brings to a conclusion—to the regret of all who have followed it—his sterling Japanese creation, "Yone Santo"; "The Despot of Broomsedge Cove" (Craddock) still holds its interest; Horace E. Scudder writes thoughtfully on "Literature in the Public Schools"; President Eliot of Harvard considers technically the query: "Can School Programmes be Shortened and Enriched?" Helen Gray Cone and Lucy C. Bull furnish the poetry, "Ivo of Chartres" and "Sonnet," and other matter of value, not here mentioned, will be found in addition to the regular departments. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE WOMAN'S WORLD.—Her Majesty the Queen of Roumania is the author of the first article, "Decebal's Daughter," translated by permission by Mrs. E. B. Mawer, of Bucharest. In "Some Irish Industries," the "Poplin Weavers of Dublin" and the "Knitters of the Rosses," are described by Dorothea Roberts. In "Children's Dress in this Century," by Constance Wilde, very good advice is given, and in the illustrations strong contrasts are shown between the costumes of children fifty years ago and now, much to the credit of present styles as to both æsthetic taste and hygienic demand. In view that "most people are in such deadly earnest now-a-days," M. R. Lacey gives "A Plea for the Indifferent." M. C. Wentworth contributes an illustrated sketch of "The Home Arts and Industries Association," and Mary C. Tabor one on "The Working Ladies' Guild," both very beneficial institutions. New York: Cassell & Co.

WIDE AWAKE.—The bright and attractive story of "Plucky Smalls" is continued, and a picture given of the event of "a mighty proud and happy day that came for Plucky." The frontispiece is a Canadian winter scene, "The Crisis," in illustration of a story of peril and heroism, "Saved on the Brink," by Macdonald Oxley. There is a delightful amount of light and amusing reading in this number, of which are "The Rewards of Industry," a witty Chinese story, and "A Neck-tie Party." A beautiful parable, "The Temple of Music," is contributed by May Kendall, its lesson being that he who loses his life in the path of duty shall find it in a tenfold increase of happiness. Mr. Hale's continuation of the early days of Boston Common is illustrated with an engraving of Bacon's picture of a large delegation of Boston boys calling on Gen. Gage for him to countermand the order of the British soldiers that forbade them coasting on the Common. Boston: D. Lothrop & Co.

BUCHANAN'S JOURNAL OF MAN.—A wide field of observation is included in "Glimpses of Religious Conditions," a state of deep-seated revolution, or one bordering upon it, being plainly indicated, fanaticism and misleading being the chief factors. Portugal is shown to take the lead among nations in many things which it is inevitable that others must adopt soon or late, in an article upon Progress in that country, by Bertram Sparhawk, late Consul at Zanzibar. An interesting review of "Inspiration in Art, as Shown in the Past," is given by A. G. Marshals. The editor having submitted to the test of psychometry the presidential candidates gives the result in this number. Other matters of interest are treated upon, and minor articles compacted in a department of Miscellany. Boston: 6 James street.

JOURNAL OF THE AMERICAN AKADEME.—"The Resurrection of Jesus Christ," is the subject of a paper by C. Staniland Wake, of England, which, with a conversation following its reading at the meeting of the Akadémé June 19th, and articles upon the same topic by Miss Lizzie Jones and Mr. Alexander Wilder, form the main contents of this issue. A "postscript" by the editor intimates that this number, the closing one of the fourth volume, terminates, for a time at least, its publication. Orange, N. J.

HALL'S JOURNAL OF HEALTH.—Dr. Helen Densmore commences "The History of Mind Cure; An Analysis from a Physiological Standpoint," with a sketch of her own experience, which gives promise to be of much interest. The articles that follow, original and selected, impart much information of value to all. New York: 266 Broadway.

THE STURDY OAK contains with much profitable reading an essay on "Labor, Business and Fortune," by Edgar E. Barker. Attleboro, Mass.

THE THEOSOPHIST.—[July.] Mr. Olcott gives in the opening article, "Precipitated Pictures in New York," his view of Mrs. Diss Debar's mediumship. An account is given of the celebration in Ceylon of Buddha's birthday—the Full Moon day of May. Of the remaining contents are "Heredity and Karma," "The Vedas, a Divine Revelation," "The Revival of Hinduism," and the opening chapter of "The Creed of Christendom." Madras, India, Boston: For sale by Colby & Rich.

Pearls.

"——elegies,
And quoted odes, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever."

The greatest prayer is patience.—*Buddha.*

I count this thing to be grandly true:
That a noble deed is a step toward God—
Lifting the soul from the common clod
To a purer air and a broader view.
—*Dr. J. G. Holland.*

Manner is of importance. A kind *no* is often more agreeable than a rough *yes*.—*Bengel.*

Forevermore, forevermore,
It shall be as it hath been heretofore;
The age in which they live
Will not forgive
The splendor of the everlasting light
That makes their foreheads bright,
Nor the Sublime
Forerunning of their time!
—*Longfellow.*

Landor says of Love: How long and how assiduous are we in spinning that thread, the softest and finest in the web of life, which destiny snaps asunder in one moment!

The delicate shells lay on the shore;
The bubbles of the latest wave
Fresh pearls to their enamel gave,
And the bellowing of the savage sea
Greeted their safe escape to me.
I wiped away the weeds and foam—
I fetched my sea-born treasures home;
But the poor, unsightly, noisome things,
Had left their beauty on the shore,
With the sun, and the sand, and the wild uproar.
—*Emerson.*

Biographical.

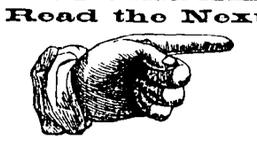
[Translated for the Banner of Light.]

Life-Experiences of Dr. Taylor.

Dr. Charles E. Taylor, F. R. G. S., member of the Colonial Council of the Danish Antilles, was born in London in 1843, of an excellent and well-known family.

At an early age he entered the *pensionnat Beaulieu* at Guimes, near Calais. Being under the direction of competent teachers he progressed rapidly, became acquainted with the greater part of modern languages, and acquired the elements of a complete and liberal education. He distinguished himself by his remarkable intelligence, and obtained the first prize. Much to his sorrow he quitted school to return

Read the Next ☞



Column Article. ☜

to Great Britain, where he learned his parents had destined him for the bar. Through reverses of fortune, however, he was obliged to discontinue his studies, whereupon his father sent him to Canada, to enter a commercial establishment. Taylor being talented, particularly in music, found it most difficult to become interested in commerce, particularly as his desires were to travel, and so acquaint himself with and study the world.

Finally he quitted Quebec; traversing Canada, visiting Niagara and passing through the United States, he found himself in Mexico. Arriving in New Orleans he remained until a short period before the outbreak of the civil war. From New Orleans he decided to visit Havana. Remaining in Cuba he passed two years, adding to his store of languages the Spanish.

After five adventurous years Dr. Taylor arrived in St. Croix, where he became married and settled in business. After having remained on the island three or four years he crossed to the neighboring island, St. Thomas, where he definitely settled and became the owner of a library. Soon after his arrival he published the St. Thomas Almanac and Commercial Advertiser, the first publication of its kind in the Danish Antilles.

Without special technical instruction he designed, and even engraved on wood, illustrations of books which appeared later on. The Almanac mentioned above contained an interesting description of the island of St. Thomas, together with an ethnographic study upon the Caraïbes, and elicited much favorable comment in the English and American press.

Being well instructed and persevering he devoted his time to the study of medicine. The "old school" was the chosen one on the island—homeopathy not having the right to be practiced. Taylor declared himself a partisan of the latter school. He believed homeopathic treatment to be more economical, as well as more successful and better adapted to the sensitive constitution of the Creole, and therefore courageously undertook, at his own peril, to write articles in favor of his convictions, obtained by study; also recognizing the success of massage and the application of electricity. He devoted much time to the fathoming of hypnotic phenomena, for which he predicted a future.

Having found that hygienic medicine was of more use than the abuse of drugs, he resolved to practice the Hahnemann system. At the same time he published a series of studies upon therapeutic electricity in the *Medical Tribune* of New York, of which Dr. Robert A. Gunn was director. The originality of ideas gained for Dr. Taylor numerous congratulatory letters. Unhappily the jealousy of the local physicians, to whom the use of homeopathy, massage, hypnotic phenomena and application of electricity was strange, was roused, and Dr. Taylor was accused of illegal use of medicines. The tribunal fined him most severely, and in lieu of payment he preferred two weeks' imprisonment. However, the people of St. Thomas relieved him of this, paying the fine as he was about to enter prison. A few days later the people of St. Thomas presented him, together with a felicitous address, a sum of money wherewith to complete his medical studies in the United States, and in this way enabled him to obtain legal permission as practitioner.

A petition was sent the King of Denmark in the hope of gaining permission for Dr. Taylor to practice in the Danish Antilles.

In 1885 Dr. Taylor visited Europe, his object being to meet learned members of the Anti-Compulsory Vaccination League, of which he was a member. He was present at the Fourth National Congress of the League, upon which occasion he made important written and verbal statements relative to the medical and sanitary condition of the Antilles.

In Paris he ascertained the actual condition of medical science, and prepared himself for another examination. Owing to family affairs, he was called to London, where the Geographical Society invited him to join as honorary member.

Before his departure for St. Thomas his biography and portrait appeared in the "*Medical Advocate.*" His scientific fame having spread rapidly throughout the United States and Antilles, the majority of scientific, literary and artistic societies had conferred marked distinctions and honorable titles upon him.

Having arrived in England he put himself in communication with the eminent William Tebb, the recognized chief of the anti-vaccination movement in Great Britain. He applied himself closely to medical studies, and before the Faculty of London passed a second brilliant examination.

Upon his return to St. Thomas he was received with great enthusiasm. His professional persecutions recommenced at the instigation of his Danish colleagues—not against homeopathy, but against his life. Dr. Taylor having gained his title twice, they were at a loss to know how to attack him. Being English by birth he was attacked on that ground. However, they received from the King permission to prevent him from practicing, which right had been accorded him some years previous by the formal request made by the people of St. Thomas. It was exacted that the doctor should undergo an examination before the faculty at Copenhagen. Almost at the same time he was elected, by an immense majority, member of the Colonial Council of St. Thomas. Rightfully he claims St. Thomas to be a cosmopolitan island, being inhabited by French, German, Spanish and English, so if desiring a physician of one of these nations, the people had the right to do so. Dr. Taylor most vigorously responded with his pen to the attacks against anti-vaccination, followed by an address given at a meeting of the Colonial Council, in which he was indefatigable and resolute.

The last work of the doctor, upon which he devoted two years, is entitled, "History of the Danish Antilles."

Being young, enjoying perfect health, thanks to his sober and temperate habits, and surrounded by a charming family, Dr. Taylor promises to live sufficiently long to see the triumph of the sane and rational ideas in whose defense he has thus far devoted his life.

"WHAT AILS YOU?" You don't know? Then why don't you try

WARNER'S SAFE CURE?

Oh, my Kidneys are all right! "Are they?" You perhaps don't know that CONSUMPTION, NEURALGIA, RHEUMATISM, STOMACH DISORDERS, MALARIA, CHILLS AND FEVER AND AGUE, HEADACHES, LIVER DISORDERS, IMPAIRED EYESIGHT, CONSTIPATION, ABSCESSES, ERUPTIONS, IMPOTENCY, LAME BACK, LUMBAGO, BOILS, CARBUNCLES, and among women FEMALE COMPLAINTS, prevail mostly among people who, like yourself, insist that they have no kidney disease! They have, and don't know it. You will never get well of the above and countless other common disorders, which would never prevail if the Kidneys were all right, unless you restore the unsuspected disordered Kidneys by that great blood tonic and purifier,

WARNER'S SAFE CURE.

The Reviewer.

THE TEMPERANCE MOVEMENT; or, The Conflict Between Man and Alcohol. By Henry William Blair, United States Senator from New Hampshire. 8vo, calf, pp. 583. Boston: William E. Smythe Co.

The period of the discovery of vinous fermentation antedates all history, but the twelfth century brought to us the art of distillation, whereby the potency of alcoholic drinks was greatly increased; and a few centuries later the process was appropriated by all civilized nations. Thenceforth, says the author of this work, intoxicating beverages assumed an importance and asserted a destructive power in the affairs of mankind, that have grown with the progress of civilization and spread with enlightenment, until now they fill the world, and no problem of superior consequence or difficulty confronts those who desire the welfare of mankind, than how to dislodge them from their well-nigh impregnable position. No one will fail to admit that the human race has in all its past been cursed by alcoholic intemperance, or that its whole future is threatened with increasing calamity, unless efficient measures are adopted to put a stop to its ravages. The object of this book, says its author, is to arrest public attention by showing the nature of alcohol as a poison to the human system; its destructive effects upon the body and malignant influence upon society; and to discuss remedies, spiritual and physical, prominent among which is the enactment and enforcement of laws that shall have for their object the extirpation of the monster evil.

Alcohol is defined from scientific analysis, and shown to be a product of putrefaction; never of any life-generating or life supporting process. "Neither plants nor animals in any of the mysterious processes of appropriation or assimilation from the soil or the air extract or use it. It has no part in the economy of life, save only as it is forced there by the art or the unnatural appetite of man." An inquiry is made into the action of alcohol upon the physical organism and upon the moral and intellectual nature of man, in which is given an account of the experiments of Lallemand, Perrin and Duroy, and those of Parkes and Wallowicz on a healthy man, showing how his heart was affected by alcohol. Startling disclosures are given in a report of the studies and experiments of several physicians regarding the effects of alcoholic liquors even upon those who are termed "light drinkers." The results of Dr. Richardson's researches, commenced in 1864, are said to be "the most careful, profound, advanced and important ever made." A number of colored illustrations, showing internal organs in a healthy and an alcoholic diseased state, are given with what of his reports are presented, and his verdict, as follows: "If this agent does really for the moment cheer the weary and impart a flush of transient pleasure to the unwearied who crave for mirth, its influence, doubtful even in these moderate degrees, is an infinitesimal advantage by the side of an infinity of evil for which there is no compensation and no human cure."

To the close of the thirteenth chapter Senator Blair treats upon alcohol as the creator of disease and shortener of human life; the views of eminent physicians regarding its use as medicine; its identity with pauperism and crime; its bearing upon the labor question and its destructive effects on the wealth of individuals and of nations. In a consideration of "The Remedies," it is claimed that chief among them are total abstinence and prohibition. Of the latter it is said that the Emperor of China, 2207 years B. C., forbade the manufacture and drinking of intoxicating liquor, under the severest penalties, and renounced its use himself. Similar prohibition was maintained in Sweden at two different periods, in Massachusetts in 1637, and in Virginia in 1676. The right to fight the rum traffic by legislation is argued at some length, and the objection against prohibition reviewed and replied to. The manufacture and sale of liquors in the light of an "inalienable right," is ably discussed. "Is there an unlimited right," it is asked, "to create facilities for destruction? Has any man personal liberty to poison the air? Has he any more right to manufacture any poison, whether in one form or another, which, like the corrupted air and like the plagues of Pandora's box, once out will go everywhere and destroy every green thing? . . . Is there, or should there be, personal liberty, in this or any other country, to make or to sell powder and dynamite, arsenic, strychnine, aconite and prussic acid, for any but uses which are beneficial to society? Can you sell them or give them away, without responsibility, which is regulated by law?"

Following a strong argument in favor of prohibition, of which the above sentence is a part, Mr. Blair asks whether any of the articles he has mentioned are intrinsically more dangerous to individuals or to society than alcohol, the nature, power and inevitable effects of the use of which he eloquently portrays as follows:

"It enters at the lips and is at once in the brain, burning, raging, destroying. By some horrible alchemy, some inscrutable, mysterious and awful demonism of affinity, it interpenetrates and possesses the whole threefold nature of man. What there is in him which yields at once to the dictates of this spiritual and physical poison, we cannot tell; but alcohol can conquer every human organism. It mounts to the brain. It captures the citadel of thought. Reason hath no power over it. It delights while it destroys. It becomes a second nature. It creates a desire for continuous use which is as imperious, and often as unconquerable, as the appetite for food. The man becomes possessed. The brain, the stomach, the blood, the tissues, everything craves, with unutterable, unappeasing longings, more poison, more delirium, more death. Once fully formed, this appetite becomes permanent. It descends with the blood and murders in the third and fourth generation. The hereditary taint is developed and reënforced in the child by continued use, deepening as it descends; and thus the evil, which might be eliminated by abstinence, is continually growing wider and deadlier from generation to generation, so long as the supply comes to the increasingly voracious demand. What alcohol inflicts others may tell—of madness, idiocy, starvation, crime, death—but we have the character of the agency in this summary of qualities. . . . Is it right that personal liberty be exercised to create an agency like this, for the express purpose of being sold or given away? If so, there is 'personal liberty' to commit every crime, and murder is a legitimate occupation."

In the nine chapters that follow the above, the principles underlying the license idea, and the relative merits of license and prohibition, are discussed, the conclusion being reached and maintained that national prohibition will alone supply a permanent remedy for the evil. Lengthy consideration, including statistical information and historical facts, is given to woman suffrage and temperance reform, the forces engaged in the temperance movement, prominent among which is rated the Catholic Church, which, the writer believes, will, with its followers, eventually demand prohibition. The volume closes with a strong appeal for unanimity of action, to the end that in 1890 a prohibitory amendment to the Constitution be submitted to a vote of the people, the adoption of which shall make America the temperance leader and redeemer of nations.

The book, which is the most thorough and complete presentation of the subject contributed to the cause it advocates, will prove a valuable work of reference for those who desire facts and arguments that will meet every point of discussion. It is illustrated with a map of New York City, showing the location of all drinking places from the Battery to Central Park; diagrams showing the comparative length of life of employés of the brewing trade with other crafts; the longevity of Sons of Temperance with members of non-abstaining organizations; the relative cost of drink and of the necessities of life in the United States, and the expenditures for drink compared with the amount paid for wages; a number of colored plates of various stages from health to incurable disease of the internal organs, and fifty-six finely executed full-page portraits.

Pamphlets Received.

THROUGH THE LABYRINTH OF DEATH. Worship, Divination and Immortality of Life. By Reub Sharpe. 8vo, pp. 41. Erie, Pa.: Walker & Gallagher, Prs.

READER, SPEAKER AND MORAL PHILOSOPHY, including COMIC MORALITY; or, How Some People Think, Talk and Act Accordingly. For the Use of Literary Societies, Schools and Practical Life in General. By Reub Sharpe. 8vo, pp. 105. Erie, Pa.: Walker & Gallagher, Prs.

THE WASHINGTONIAN HOME, Boston. Thirteenth Annual Report.

THE COOPER UNION, NEW YORK. Twenty-Ninth Annual Report.

RELATIONSHIP OF NATURE'S LAWS to Health, Disease, and Practice of Medicine. By Dr. Thomas H. Greenhough, P. G. 8vo, pp. 23. Cincinnati, O.: Day & Co.

Passed to Spirit-Life.

From Leominster, Mass., July 25th, Jacob Davis, aged 72 years.

Mr. Davis, with his companion who survives him, had accepted and practically illustrated the inherent principles of Spiritualism from its very earliest inception. They have been residents of Leominster many years, and have in a cordial, unpretentious manner, welcomed and ministered to all friends of the cause so dear to them, never "forgetful to entertain strangers." Unmindful alike of praise or blame, they have lived harmoniously, and consistently expressed the truths so dear to them, and which cheered their united lives in many an hour of sorrow. Through great suffering our brother dropped his mantle, which sufferings were tenderly ministered to by his faithful wife, devoted son and sympathizing friends. In feeble health the mother, guarded by her son, patiently waits until her life-work shall end. The funeral service, brief and appropriate, was held in the Unitarian Church parlor, the Rev. Edward M. Payne officiating, assisted by the writer.

JULIETTE YEAW.

From Santa Rosa Hospital, San Antonio, Tex., June 27th, 1888, A. C. Bennett, aged 54 years.

The deceased was a firm believer in a life beyond the grave, but accepted no Orthodox creed. His health had been gradually failing for several years, and to those who knew and loved him best there comes a sigh of relief that his bodily sufferings are over. While they mourn his absence in the mortal form, they have the happy consciousness of his nearness to them in spirit.

(Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

FORTY YEARS
ON THE
SPIRITUAL ROSTRUM.
BY WARREN CHASE.
A SEQUEL TO "THE LIFE-LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS
The World's Child,
WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF MODERN SPIRIT INTERCOURSE, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known: scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

CONTENTS.

CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convulsions, Personal and General, resulting in a Social Effort by the Author.
II. Birth of Spiritualism—Failure of Fourierism—Political Career Opened, and Sketches on the Path of Life by the Crooked and Tangled Line—The First Spiritual Paper, *The Universealum*, and its Objects Explained.
III. Early Work—Boston *Investigator*—*Universealum*, *Spirit Messenger*, and Early Workers, etc.
IV. Catalogue of Names and Short Biographical Notices of Early Workers and Persecutions.
V. A Brief and Brilliant Political Career.
VI. Threading my Way along the "Hard Road to Travel On"—Incidents and Events in the Path of Life.
VII. What I have learned from Forty Years' Intercourse with Spirits—Sexual Life in the Spirit-World—My Social, Political and Religious Creed, etc.
VIII. Extracts and Scraps of Correspondence running through Many Years, with Various and Progressive Ideas on Spirit-Life and Intercourse; with Scraps from my Scrap-book worth keeping and largely variegated.
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Miscellaneous.

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CONTENTS:
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Banner of Light.

BOSTON, SATURDAY, AUGUST 11, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Lecture by "Phœnix."

We shall give our readers next week the pleasure of perusing the full text of a trance discourse—setting forth some

"APPROPRIATE ANSWERS TO SUPERFICIAL QUESTIONS"

—which was recently delivered in Chicago, Ill., by "Phœnix," one of the guides of

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Not Destroyed, though Invisible.

The chemists tell us that although matter is often lost to sight in consequence of chemical operations, it has become an axiom of science that it can never be actually lost or destroyed, but merely passes into other forms or conditions of existence. Its possible changes are many and various, and in numerous instances it disappears altogether from our recognition; yet it either appears, or can be made to appear, again as plainly to our sense as before. The *Popular Science News* illustrates it in this way: if a piece of silver be put into nitric acid, which is a clear and colorless liquid, it is rapidly dissolved and becomes invisible. Mix the solution with water, and apparently no effect is produced. Thus fifty dollars' worth of silver may be dissolved in a pail of water, and not a particle of it be seen. The chemist himself could not tell that it was there, unless he applied certain tests to detect its presence. And other metals can be treated in the same way with the same result.

When charcoal and other substances are burned, they disappear just as completely, not even any ashes remaining visible from the combustion. And so, in fact, every material that is visible can, by certain treatment, be rendered invisible. Matter which in one state or condition is perfectly opaque, and will not permit a ray of light to pass through it, will in another form become perfectly transparent. It is in vain to try to discover an adequate explanation of the cause of this. If philosophers and scientists assert that it is due to some alterations in the position or arrangement of atoms or molecules, the reply is that atoms and molecules, however confident we are of their existence and the laws which govern their mutual attractions and repulsions, are absolutely beyond the reach of our senses. We may see the substances they form, and conjecture the changes they undergo, but we all the same cannot see *them*, and can only guess what they really are. We only know that matter is indestructible, or at least we have no evidence that it can be destroyed.

What are dissolved in water or burned in the air are not annihilated or lost. By certain well-known means they can be recovered and restored to sight, some in exactly the same state they were in before becoming invisible, others in some other state or condition in which they are just as surely recognized. On the brightest and sunniest day millions of tons of black charcoal in an invisible condition are floating in the air, and millions of plants are at the same time restoring it to visible form by the chemical processes going on in the tiny laboratory of every leaf that expands in the sunshine. In the course of time, the leaf, or the wood it elaborates by its subtle alchemy, may be burned. And this cycle of chemical transmutation may proceed without end, the matter becoming alternately visible and invisible again and again.

To what purpose do we cite this familiar but too little thought of chemical illustration? Not for the interest contained in it for us all merely, but as a demonstration of the great fact in the universe that the process of change in all created things is an unbroken one, and that annihilation by no means occurs because the visible changes to the invisible. Hence the spiritual, which is at once the essence of all existence and the power that controls and guides the whole of creation, and which is far more elusive to the sense than any atoms or molecules can possibly be, exists above and outside of the conditions which are its visible limitation, and can no more suffer annihilation than the universe of matter can be destroyed. To reason from created matter to the causative spirit on this line should be overwhelmingly satisfactory to all intelligent minds that are open to the reception of truth. If the atoms and molecules which enter into the constitution of matter cannot to our searching knowledge be destroyed, much more is it an impossibility to annihilate the force to which matter is acknowledged to be subservient. Merely because it dissolves its visible yet inexplicable connection with matter, as in the human form which for a time is its tenement, is no reason whatever for concluding that it has perished or is perishable.

Thus we are abundantly able to infer from the proofs supplied by common things and the every-day life around us that the doctrine of annihilation for the spirit is utterly untenable, and that the change or transmutation which we call death no more destroys the essential life than atoms and molecules are destroyed when they merely clothe themselves in other forms to appear and reappear as long as an inspiring, ever-living Creator shapes their transmutations according to the laws of the universe. In the plain view of this illustration of immortality which the material world itself furnishes, how superficial and hasty it is to conclude that when the body of man dies and decays, the animating spirit, endowed with a consciousness far above the conceivable reach of atom and molecule, dies and decays also; that because it disappears it is therefore destroyed; that annihilation can overtake conscious existence, while the unconscious atom or molecule cannot be destroyed; and that immortality was given to matter, as the scientists so confidently affirm, but was denied to spirit which alone is capable of the increasing enjoyment of so priceless a gift. As mere reasoning it is preposterous, illogical, and contradictory. If there were any comfort derivable from such a cheerless doctrine, colder than many of the cruel dogmas of ecclesiasticism; if it served to nourish and strengthen the divinely bestowed qualities of the human soul; if it deepened the impression of a common fatherhood or broadened that of a common brotherhood; and if it enlarged and elevated the conceptions even of the life that now is, without regard to that which is to come; it might have a standing-place in the soul of humanity which now revolts at its harsh assumptions and instinctively refuses to be satisfied with its blind and dumb encouragement and consolation.

An Actual Spiritualist.

The *Cincinnati Enquirer* had a long article in its Sunday issue, some months ago, descriptive of a well-known citizen whom it rightly styled "a representative Spiritualist," but without giving his name, which we gratefully take the present opportunity to supply. It is Joseph Kinsey, a successful business man of that enterprising city, who of late has succumbed to the sudden attacks of disease, and to whom go forth in silent utterances the sympathies of a widely extended circle of friends to whom his benevolent deeds have been a true blessing. Mr. Kinsey, as stated, is a sincere and consistent Spiritualist, and aims to prove his belief by his works. He does good for its own sake and from the love of doing it. The poor and destitute, the sick and suffering, he makes his friends from preference. *The Enquirer* recites a number of his characteristic deeds of benevolence, done only that human happiness may be extended through his willing agency.

Wherever he finds an opportunity offering to help on the cause to which he is devoted, he never fails to improve it to the extent of his ability. Learning that a certain sum was yet needed to assist us in bringing out the last book written by Mr. Putnam, he promptly supplied it from his own resources, and thus placed in our friend's hands the complete right to the enjoyment of the profits from its publication, which proved a timely help to the author in his declining days. This is but one among many illustrations of the truly spiritual temper of his life and character. On meeting this or that person in the streets whose visible depression betrays his true condition, his habit is to give him a cordial grasp of the hand as the pretext for leaving a generous bank-note within it.

As *The Enquirer* says, he ministers to the spiritual wants of his friends after providing a foundation by caring for those physical necessities which are imminent and for the time all-absorbing. To secure the highest results from mediumship, he has regularly assisted sick and destitute mediums in Boston as well as in the State of his residence. Now that he is an invalid himself, he is sure of the living sympathy of a host to whom in days gone by he has been a most generous benefactor. He practices in strict accordance with his belief, that is, so as to forward the work which the invisible world is doing for humanity. No better preaching of one's faith can be produced than this. He not only helps the needy in the time of their need, but he forgives his debtors by assisting to start them again in business, when most men, who would only revile Spiritualism, would seek to punish them for their misfortune.

Thus does this good man and truly representative Spiritualist exemplify his belief by his works, not on one day only in the seven, but on all days of the week alike. His life is inspired by love, which he rightly regards as the greatest power in the universe. He makes every day illustrate afresh his love for humanity. Each day, we are assured, he receives communications direct from the angels that guard and guide him, and is secretly conscious of the loving support of those with whom he is at all times ready to coöperate. Such a man could not regard himself as afflicted when stricken with disease, for his priceless compensation is the deepened sympathy and love of every one, far and near, whom he has so freely blessed.

Photographs.

We are in receipt of a cabinet photograph of the bronze statue of JOSIAH BARTLETT, the first signer of the North American Declaration of Independence, from our personal friend, Mr. J. R. Huntington, of Amesbury, for which we tender our sincere thanks. Also we have on our desk a cabinet photograph of Mr. Jonathan M. Roberts, late of Burlington, N. J., presented by W. L. Jack, M. D. It is an excellent likeness of Mr. Roberts.

☞ A circular from Cincinnati states that the initial anniversary celebration and four days' convention of the First New Spiritual Church of that city will be held at Murch's Hall, 278 West 6th street, from Sept. 1st to Sept. 4th, 1888, inclusive.

Doubtful Doctors.

A reporter of the Boston *Globe* has been investigating of late the "regular" "diploma" doctors of this city, and the conclusion he has arrived at thus far is not a very encouraging one, to say the least. He gave them to understand he was anything but a healthy man (a myth), and then he goes on to show that each one prescribed an entirely different medicine for his alleged disease. Of course several of the doctors applied to subsequently endeavored to explain the "why" of the "wherefore"; but what they said did not invalidate the reporter's position in regard to "doubtful doctors."

And now we find a column communication in last Sunday's *Globe*, from a "regular" M. D., who says he got his education in Europe, which is to the effect that "he is astonished at the blindness and bigotry of the old school, which permits the grandest treasure of the curative art to lie unrecognized before them." He further says, "I feel assured that the physicians, with two exceptions, did the best they could (the best their kind could do), but *the kind* is an awful bad one," and he adds, with a good deal of common sense:

"They ought to be pitied more than blamed; they did not know any better. They had too much bigotry, too much onesidedness. Had these doctors done the same as I did, investigated other schools or systems, picked up what grains of truth were to be found and formed them all into one perfect whole, rejecting that which seems unreasonable and clinging to any and everything which cures, and thus forming an individual system, so to speak, I am certain that their treatment would be very much alike, at least to a certain degree, for I most emphatically believe that the schools of medicine have little or nothing to do with the making of physicians. It all depends on the amount of real solid common sense that the man has naturally got in him. The more common sense and less school-bigotry a man has the better physician. I make two exceptions to the above, because I noticed two 'blind' prescriptions among the list. For the benefit of readers not acquainted with that term, I will explain that a 'blind' prescription is such an one as a doctor writes to a certain druggist, using certain private terms, words or signs not understood by anybody else, so the patient will be obliged to go to that druggist to have it put up. Such business is not professional, honorable or gentlemanly, and any doctor who is not a gentleman is a fraud, never mind from what school he graduated; there is no other way out of that."

Put Him Down by Law!

Mr. John Beard, of Kentucky, described as "a rough-looking working man, thirty-five years of age, who has spent all his life in farming, uneducated, simple and retiring," recently discovered that he possessed a wonderful power to heal by laying on of hands. It is reported that a number of responsible persons have seen his operations and testify to his wonderful powers. A Bowling Green, Ky., correspondent of a Boston paper says: "He operates by tapping the affected parts gently with the back of his fingers, or slightly rubbing with his hands. He seems heavily surcharged with electricity, so much so that a mere touch shocks the patient and causes a burning pain in the affected parts, but as the soreness of the affection goes away, the pain ceases, and his touch no longer shocks." The writer mentions several cures equaling in their remarkable character those that in past ages have been termed miraculous, men and women, who have been helpless for years, being restored to health and activity. Now the "diploma" Allopaths will undoubtedly endeavor to put down this "uneducated" healer who goes up and down the country curing in such an "irregular" fashion suffering people whom the Regulars cannot restore to health.

To be Avoided.

We are reliably informed that a young man, who claims that his name is "James Copeland," has been for a month or more hocussing the people of Providence, R. I., in a manner not at all creditable to himself or the cause he assumes to represent. While evidence exists that he possesses in some degree mediumistic gifts, his inclination to "supplement" them when deemed necessary lessens all value in this respect. All sincere Spiritualists and every lover of truth should give him and his ilk a wide berth.

Another individual, "Henry Cummings"—or so calling himself—is now in Massachusetts, we are informed, claiming to hold séances, and referring to the BANNER OF LIGHT as his endorser, etc. Now we have *never* met with said Cummings personally, neither have we had any dealings with him whatever to our knowledge. If, after the issuance of this disclaimer on our part, he *still* continues to refer to us as his endorser, we desire that such action may be recognized by the public as proof positive of intended deception.

W. S. Rowley, Occult Telegrapher,

Whom we stated in THE BANNER of July 14th would soon visit Boston and Onset Bay, arrived in town with his wife last week. We had a very pleasant interview with him. At a private sitting we were fully convinced of the genuineness of his medial powers. He went to Onset on Saturday last. It is understood that he will give a public demonstration of his power at the Temple on Thursday evening, August 9th.

☞ Some thoughtful author has recorded that "The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible." Yes, indeed! But how few there are, even among respectable people who pride themselves upon their probity, that keep "pleasant things" in mind. Spiritualists have come into a *knowledge* that our lives on earth are continued throughout eternity, and as they live *here* so will be their *compensation* hereafter; knowing this, why are *any* of them setting "pleasant thoughts" in abeyance, and quarreling with each other as some of them are from day to day, from year to year? This class of "hypercriticals" is becoming almost as bad as are the theologians of the present day. Why do they not heed the warning: "He who taketh the sword shall perish by the sword"?

☞ We see that some one has been writing to the Boston *Journal* that Col. Wm. D. Crockett, President of the Onset Bay Association, has declined to any longer preside at the meetings there, and that he refused the office of President another year—in all which there is not a word of truth. As Col. Crockett's business keeps him in Boston during the week, he called upon Mr. E. B. Fairchild to preside in his absence. Those papers which were swift to print the *Journal's* false statement, are requested to contrast it with the facts before them.

☞ It is announced that a Universal Spiritual Congress is to take place in Barcelona, Spain, Sept. 8th.

Alleged "Witchcraft" Case.

We made brief mention last week of the singular belief of William Roberts, a farmer in Wisconsin, in whose house physical manifestations of spirit-presence had taken place, that an elderly German woman living opposite was the cause of them, and concluding that for that reason she must be a "witch," he loaded his gun and with the Scriptural command as his warrant, was about to start out and kill her, when he was arrested and brought to trial. A full account of the trial has since been received, from which we learn more particulars.

Being called to the witness stand, Mr. Roberts said that the "queer things" began to occur last Christmas. He first noticed spots having the appearance of blood on his bed, and though the sheets were frequently changed, the spots as frequently appeared. One time a pool of "blood" was found underneath him when he arose after having lain down at noon waiting for dinner. He took off his clothing, but found no blood-marks or cause for there being any. Writings in blue ink mysteriously appeared on the walls. Many times his wife had placed food and dishes on the table and stepped to the door to call the rest to dinner, and upon returning found the table nearly stripped of its contents. What so suddenly vanished would afterward be found in out-of-the-way places, under the wagon-house, in the corn-crib, in some cases not found at all. Mrs. Roberts and the children testified to occurrences of similar nature, the former that no one beside herself was in the house when the dishes disappeared, and the latter that they had seen dishes come from the cupboard and settle gently upon the floor; clothing thrown from the beds, coats and dresses pulled from the walls and hurled across the room with no person near them. The daughter Anna did not believe that the German, Mrs. Albright, was a "witch" or in witchcraft. Anna's ring was one time taken from her finger. Later in the day they took a pail, picked berries, and in sorting them at night found the ring at the bottom of the pail.

The parish priest is of the opinion that supernatural agencies are at work, and proposes to consult the Bishop and obtain the interposition of the church! The lawyers are nonplussed; the judge who held the trial is equally so, and has adjourned the case three weeks. The case is not an unfamiliar one to those who are informed of the history of spiritual manifestations, and were a proper course of investigation taken it would, in all probability, be found that Mrs. Albright, the German woman, is wholly innocent of any agency in the matter, and that the means by which spirits are doing these things exist in Mr. Roberts's own household, and that all is for some wise purpose of which neither he nor they have at present the remotest conception.

Impressions of Onset.

In the Boston *Globe's* account of Onset Bay and the tests publicly given by one of the many speakers in that popular camp, in the presence of an audience numbering twenty-five hundred persons, the writer remarks that he was particularly struck with the speaker in uttering the first sentence of his discourse—"I am a spirit," and that before the exercises were over he was quite ready to take Addison's words literally, that "all the regions of nature swarm with spirits, and that we have multitudes of spectators when we think ourselves most alone." And speaking of the assemblage about him, over which he ran his eyes in unaffected surprise, he indulges in the following confession:

"So magnificent-looking an assembly one seldom sees. Intelligence and good breeding were marked and stamped on every face; and if any were there who did not believe as the Spiritualists do—Materialists or any others—they certainly had the good manners not to belie it. There were old men leaning on the stick which invariably supports old age, whose looks indicated that neither hopes nor joys had yet ceased. Women were there whose serene and beautiful looks would have been called by Richter a 'beautiful bloom.' There were youths and maidens there who are guests at the hotels and cottages in this charming place, which was described so admirably by an irreverent guest at the Glen Cove to-day, that risking the censure of some pious person I must repeat: it Some one asked him how he liked Onset. He replied, 'God has done a good deal for Onset.' Certainly the Creator lavished his choicest gifts down upon this little nook, where earth and sea combine to make it attractive to man. The cottages and hotels are nestled in among the trees—all oaks—which extend as far as the eye can see."

New Edition of "The Voices."

That sterling poetical volume, "THE VOICES," from the pen of Warren Sumner Barlow, Esq., has ever since its first appearance maintained a firm hold on the public favor. As witness of this fact, Colby & Rich have just brought out the *twelfth edition* of the work!

So much has already been said in favor of this book, that it is unnecessary to add aught to the words of appreciation which have been called out in the past: Those who wish to satisfy themselves of the justice of these encomiums are reminded that "The Voices" may be obtained at the BANNER OF LIGHT Bookstore, also at the news-stands of the Onset and Lake Pleasant camp-grounds.

☞ We are informed that after being re-engaged for next winter in Chicago (her thirteenth year there), Mrs. Cora L. V. Richmond and Mr. Richmond left the "Garden City" in time to be at Lookout Mountain July 1st, where they remained three weeks amid the picturesque and grand scenery there to be found, and were charmed both with the people and the surroundings. Mrs. Richmond feels sure that this camp will be successful. Herself and husband are now enjoying the Cassadaga (N.Y.) Camp-Meeting very much.

☞ We have given ourselves, and raised from generous friends, several sums of money for the medium, Mrs. Dimond. She needs more. So many calls of late have been made upon us for assistance by needy Spiritualists that some of them have to take the will for the deed, as there is a limit to everything.

☞ A recent private letter from Mrs. Emma Hardinge Britten, Manchester, Eng., informs us that she is still actively engaged in the platform work of the spiritual dispensation, in that country, and that the health of her husband is considerably improved, both of which items of intelligence are pleasant to us.

☞ Our good Dr. Storer seems to be an omnipresent camp-meeting Spiritualist—almost! He is an eloquent and cogent speaker, and it is no wonder he is wanted to lecture everywhere by the friends of the Cause.

☞ By reference to a paragraph elsewhere, it will be seen that the Cleveland (O.) friends have arranged for a visit to Cassadaga Lake Camp-Meeting, N. Y.

THE HOLLIS STREET THEATRE, Boston, will open for the season Saturday evening, Aug. 18th. A grand production of "Uncle Tom's Cabin" will be the attraction, Mr. Clay M. Greene's version being given for the first time on any stage. Milt Barlow, Frank Mordaunt, Frank Losee, Harry Webber, Mark Price and Alice Harrison are in the cast. This will be a marked event in the history of theatricals in this city.

☞ It is expected the Spiritualists of London will observe their "Annual Outing" in Epping Forest next Sunday.

ALL SORTS OF PARAGRAPHS.

OUR NATIONAL GAME.
BY H. C. DODGE.
In Six Parts—Part V.
The short-stop, who a long stop makes
In "coffee-rooms" (?), his finger breaks.
THE SHORT-STOP— ●

Hot "balls" the wily players catch,
Who strike the right end of the match.
THE MATCH— ═══O

SERVED HIM RIGHT.—Ottawa, Ont., dispatches for July 31st state that Rev. Dr. Horne, who had been holding revival meetings at the town of Fallowfield, so worked upon the sensibilities of his congregation that over twenty of those who attended his meetings were made ill from nervous prostration, while it is said that three of them may spend the remainder of their days in a lunatic asylum. He was ordered to leave the town!

W. I. Bishop, the alleged mind-reader, arrived in San Francisco, August 4th, from the Sandwich Islands, said to be greatly improved in health. His stock in trade is simply "cheek."

The custom inspectors of New York have caught on to a smuggling parson by the name of J. V. Dundos, of Minnesota, who said he had no dutiable goods; but he had, as an inspection showed. His smuggling consisted of a crape India shawl, a quantity of new cutlery, a lot of prayer books, an assortment of ladies' fine underwear, a lot of linen towels and fine white handkerchiefs, an aneroid barometer, a silk umbrella, a large quantity of men's underwear, a sealskin cap, a Japanese cabinet, boxes of toys and bottles of perfumery. He denied having any more dutiable goods; but his trunk had a false bottom, and in it were discovered 5,000 cigars. Now we wonder what Rev. Mr. Talmage will say in regard to his erring brother, we wonder?

Said a distinguished patient to his physician: "Doctor, will you hand me my medicine, please." "Excuse me, sir," responded the man of science, "but I am only connected with the bulletin part of your case. Another doctor will be here directly."—*Life.*

If you wish to gently sneeze,
Take a pinch of old Dutch cheese.

The *Globe* man said in last Sunday's issue—and he is evidently on hand when young ladies go in bathing—that "it is the unusual that attracts people, and it is certainly unusual to see a party of young ladies bathing together, and all good swimmers. Perhaps this is no uncommon sight in the resorts of the ultra-fashionable world, but in Onset it is. The bevy of maidens in question here, took their dip in front of the Glen Cove House the other day. They were led by Miss Butler, the youngest daughter of W. S. Butler of Boston. Miss Butler resembles her mother very much in general appearance (the Spiritualists all know 'Maggie'), and she sports a well fitting bathing dress, and floats and swims very gracefully."

There are many women in these modern days who live by their wits. They are simply adventuresses. Lippincott's *Magazine* shows up this class of characters to perfection.

William Jacket, of Islington, Eng., who was gathered in in 1787, made a sensible will, even if it was in rhyme:

"I give and bequeath,
When I'm laid underneath,
To my two loving sisters, most dear,
The whole of my store,
Were it twice as much more,
Which God's goodness has granted me here.
"And that none may prevent
This, my will and intent,
Or occasion the least of vain racket,
With a solemn appeal
I confirm, sign and seal
This, the true act and deed of Will Jacket."

Whenever the chronic kicker gets kicked himself, he squirms terribly. It only goes to show that his nerves are out of kilter.

The largest shop in Paris, Au Bon Marché, is kept by a woman, Madame Boucicault, who is as generous as she is wealthy. She has bestowed $1,000,000 on her employés as a pension fund for the sick and superannuated, besides library and reading-room funds, and she gives them all shares in the profits of her business. In her native town she has built a $200,000 bridge across the Saone, and she has distributed more than $1,500,000 to relieve the sufferers from the phylloxera plague.

Joe Burgess's old mud-scow took 'em ashore.

Base-ball gambling is being played out in Boston. Even the little bragging *Record* is getting ashamed of its "*first* sporting news."

An Albany physician says Americans suffer more generally from Bright's disease and nervous complaints than any other people, because they sit down so persistently at their work. While Englishmen, Germans, Frenchmen walk and exercise, an American business man will go to his office, take his seat in his chair and sit there all day without giving any relief to the tension of the muscles of the back. The result is that these muscles surrounding the kidneys become soft and flabby. They lose their vitality. The kidneys themselves soon become weak and debilitated. If business men would walk more, and stand instead of sitting at their desks, their health would be much improved.

"A tariff bill, in the nature of things," says Hon. Tim Campbell, of New York, "is a thing of duty and a jaw forever."

A BEASTLY CHICAGO ODE.

"Aha! aha!" he cried in rage,
"You minx, you 'll not be mine;
I cannot bear to think, instead
Of me, for pork you pine."
"And what of that?" sweet Marie said;
"My thoughts I won't conceal;
Chicago girls you 'll always find
Take pork instead of veal."
—*Washington Critic.*

All intellectual power is held back, when we endeavor to conform ourselves to the methods of other people.

Some people never get accustomed to the bustle, whirl and tremendous throbbing pulse of the healthy city of New York. Aunt Billings, of Durham, N. H., was over here the other day with her little niece, and conclusively proved the truth of this assertion. She took a Belt Line car at the Battery, rode around the city four times, and just as the sun was setting remarked to the conductor: "'Pears to me this town 'll never stop growin'. If we don't git ter Macy's soon they 'll be shet up."—*Time.*

A slight shock of earthquake was felt Aug. 4th at Kilsyth, twelve and a half miles northeast of Glasgow, Scotland.

They were bound to get married. They had only $1.25 between them; so they tramped 100 miles from home and back to find a justice to tie the knot. Her name was Tyre. They were West Virginians.

A most brutal prize fight occurred in New York, August 2d, which, after the brutes had pummeled each other almost to a jelly, was declared, after "forty-nine rounds," to be a "draw." The match was for $1,000 a-side; and what is worse than all, the full details are published in the New York daily press, to be read by the youth of that city, thus familiarizing them with crime.

A young man who tried to sing bass
Made such a horrible fass,
That the rest of the choir
Arose in its oir,
And fired him out of the plass.

ROME, *Aug. 4th*, 1888.—Immense damage has been caused by volcanic disturbances in the Lipari islands.

THE GREAT SERPENT MOUND.—Says a Hillsboro', O., letter: "Some unexpected developments have been made at the Great Serpent Mound in Adams County, fifteen miles southeast of this city. Such works have not been supposed to be burial places, but the men employed in excavating and examining a small mound near the Great Serpent have already unearthed ten skeletons in a good state of preservation. These have been boxed, and forwarded to Peabody Institute. At the base of what is supposed to have been a stone cairn, and but about a foot beneath the surface, was found the skeleton of a female and child, the former being almost perfect, except the feet, which it is thought have been plowed up, as the ground has been under cultivation for several years. The skeleton of the child was all gone except the skull.

The Spiritualist Camp-Meetings.

Onset Bay.

[MISS QUARTER F. HOWE is our authorized agent at Onset Bay. She will receive subscriptions for the BANNER OF LIGHT. She also has a full line of our publications for sale at Association Headquarters, and will conduct the correspondence for THE BANNER from this Camp-Meeting.]

There was a large and interested audience at the conference meeting, Monday afternoon, July 30th. Mediums' meeting of the Tuesday morning following was well attended. In the afternoon, Sarah A. Brynes delivered a deep and logical discourse to a large audience, taking for her subject, "Spiritualism, A Religion of Woman. Where would the church be without her?" At its close, Edgar W. Emerson gave tests many and convincing. He left immediately after the meeting for Sunapee, taking with him the good wishes of all.

Wednesday evening an entertainment was given in the Temple for the benefit of the Onset Lyceum, under the direction and management of Carrie E. S. Twing. A large number of people were present, and the affair was a success financially. The opening remarks by Mr. Fairchild were *apropos*. The exercises that followed were: Instrumental music by Mrs. Whittemore. Song, "Out on the Deep," Mr. Hopkins. Recitation, Lulu Morse. Violin solo, Ralph Rosseau. Dance, "Fisher's Hornpipe," Jennie Bigelow. Song, "Waiting," Mrs. Whittemore. Reading, "Nora Murphy's Visit to a Medium," Harold I. Smith. Song, Mrs. Gove. Remarks in behalf of the Lyceum and poem, Mrs. M. E. Thompson. Declamation from Shakspeare (Cassius and Brutus), Mr. Frank L. Union and Mr. Edward Bullock. Song, "Bonnie Sweet Bessie," Mrs. Whittemore. Reading, "There is No Death," Harold I. Smith; Recitation, "Extract from A Bad Boy's Diary," Lulu Morse. Poem, "The Children," Carrie E. S. Twing. The entertainment closed with remarks from Mr. D. N. Ford, the Lyceum director, thanking the audience for their kind attention and patronage.

Meetings in Grove and Temple were held Thursday and Friday. The phases of the phenomena were many and varied. There was an exhibition of a spirit-drawing in crayon by Louis F. Jones, which was recognized as being the sister of Mrs. J. T. Lewis of Brooklyn, N. Y. Phrenological examinations by the control of Mrs. George Conklin of Worcester, Mass., who was said to be an English professor of Phrenology in earth-life; spirit-rappings, loud and distinct, by the controls of Mrs. Parker of Providence, R. I.; physical manifestations in the light by Horatio G. Eddy; remarks by "Ikabod," the favorite control of Mrs. Carrie E. S. Twing; remarks on and exhibitions in mesmerism by Prof. Cadwell and his subjects. Thursday evening a large audience was attracted to the Temple by the announcement that Mrs. J. J. Whitney and Dr. D. J. Stansbury would give tests and slate-writings. Mrs. Whitney after relating her first wonderful experience as a medium, submitted to the control of her guide, and for upward of an hour, in an unconscious state, presented test after test, giving full names and incidents to entire strangers that were wonderfully convincing and fully recognized. Mrs. Whitney is indeed a grand instrument. Dr. Stansbury then came forward, and after making some remarks upon the necessary conditions for obtaining the best results, invited all who had brought slates to come forward and take seats upon the platform. Eight or ten persons responded, most of whom had sealed slates. A committee had previously witnessed the tying and sealing of a pair of slates, and hung them upon a screen in plain view of the audience, and when opened they were found to contain between forty and fifty autographic signatures of spirits, which have all been recognized. Dr. Stansbury, while under partial control, held each pair of slates a few seconds with the owners never once leaving the platform. Nearly all distinctly heard the writing, and upon breaking the seals six pairs were discovered to have something in them. Those held by Dr. Gould contained a long message, fully identified. Those held by Gen. F. J. Lippitt had upon them a crayon sketch of an Indian chief, in colors, a few bits of crayon having been placed between the slates before sealing. Another pair owned by Dr. Paxson had a face upon one of them. The other pairs contained only marks. This is considered the most wonderful exhibition of independent slate-writing ever given at Onset.

Friday evening's exhibition commenced by music on the bells, which were skillfully and dexterously handled by the Williams Bell Ringers, followed by the audience singing "Sweet By-and-Bye," while the platform was being prepared for Dr. Rogers's exhibition of spirit painting. The Doctor stated that he was not in the habit of exercising his gift before a public audience, but out of courtesy to Mr. Whitlock, and to convince those who otherwise would probably not have the opportunity of witnessing the phenomenon, he consented to do so. Those who had prepared slates were then invited to bring them to the platform, when seven or eight stepped forward and were given seats, the Doctor passing in front of each and placing his hands lightly on the slates as each one held his own, tied and sealed by himself. He told one gentleman that the slates he was holding were not for him, and turning to the audience, after a moment's hesitation he pointed out a gentleman and said: "These slates are for you, sir." The gentleman addressed stepped to the platform, taking the slates, while the owner retired. After sitting a few minutes, the Doctor asked each in turn to stand up and place the slates on the table, not, however, letting go of them; afterward each held them against his own breast, the Doctor at the same time holding his hands on each slate in turn. In about five minutes, the audience quiet and almost breathless, he pronounced the work finished, when the slates were opened. Four of them were found to contain pictures, and some a message in writing also. Mr. McElroy (chief engineer of the gas works at Pittsburgh, Pa.) first stepped forward, he being the gentleman who was called to take the slate from the owner, and holding up a very beautiful picture of a lady, explained that he was a member of the "Sun Angel Order of Light," and this was his spirit-guide, who had promised to surprise him before he left the grounds. Mr. McElroy was so pleased and overcome with emotion that he could say but little. The next who was favored with a picture was Captain Atkins of Provincetown, who explained that this—as he held it up to the audience—was the picture of his angel wife, who passed from the body a little more than a year ago. The next was Mrs. Carrie Grimes Forster, who had asked her husband to give her a picture of his spirit-home. Mrs. Forster had already—a few days previous, at a ten minutes' sitting—obtained a very good picture of her husband.

Mr. Whitmore, of New York City, then stepped forward and exhibited his picture, which he said was that of a lady who passed out about six months ago from New York City, and whose earthly body was cremated. She had said when she had come to him previously that she wished to be known as "Forget-me-not," and on the bosom of the picture was painted a beautiful bunch of forget me-nots.

Mrs. Rogers sat beside her husband on the platform. No one, it seems to the writer, can witness manifestations of such a nature as were exhibited Friday evening, without being convinced of the power of spirit over matter, and the continuation of life after what is called death.

A song, finely rendered by Miss Cushing of Boston, was next in order, followed by a recitation from little Lulu Morse, a child remarkable in grace and gesture. The floor was then cleared for dancing. A great number joined in the grand promenade, displaying many handsome toilets. In point of deportment, intelligence and wealth, this gathering could be said to compare favorably with that of any other watering-place.

Saturday forenoon, Aug. 4th, showers drove the people to the Pavilion to hold their meeting. The afternoon lecture was given in the grove by Mrs. Ida P. A. Whitlock, of Boston, her subject, "The Aims of Life," followed by tests from Joseph D. Stiles. Mr. Stiles arrived at Onset in the morning, and was welcomed to the platform with enthusiastic applause.

Dr. DeWolf and wife, of Englewood, a suburb of Chicago, are here for a short time.

Mrs. Eaton, of New York City, is a guest of Dr. Larchar, at Plymouth Park.

Mr. A. S. Hayward, magnetic physician, of Boston, has made some very remarkable cures since his arrival on the grounds. He seems to be possessed of wonderful endurance and vitality; always cheerful and seemingly nearly everywhere at once.

Dr. Richardson returned Tuesday from the Harwich Camp-Meeting, which closed the 29th. He reports a pleasant, harmonious, and enjoyable season.

A beautiful, independent spirit-picture was received through the mediumship of Dr. Henry Rogers, of California, by Mrs. Carrie Grimes Forster, of her late husband, Thomas Gales Forster, at a ten minutes' sitting, on the 31st ult. All who knew Mr. Forster in earth-life pronounce it a good likeness. It was in oil, and the paint moist when received by Mrs. F. [Additional particulars are given in this issue regarding this matter, by an occasional correspondent.] Dr. Rogers is meeting with marked success at Onset as an artist for spirit-paintings.

Mr. J. Q. A. Whittemore, of Boston, has purchased the two desirable lots running from South Boulevard to West Central Avenue, Nos. 26 and 23. Mr. Whittemore intends building a nice cottage.

It is said a day's wages of a skilled mechanic in Astoria, Oregon, will buy a barrel of flour. Would it not be well for some of our people, who find it hard to obtain a daily loaf, to take the late Horace Greeley's advice and "go West."

Judge Charles H. Wood and wife, of Chicago, are stopping at Wickett's Island Home; also Mr. A. Mitchell, of Chicago.

Mrs. Parker, of Providence, rapping medium, is at the Eddy cottage for a week.

Tuesday evening Mrs. Jennie K. D. Conant gave an exhibition of her mediumship in the Pavilion.

Mr. Robert T. Jackson, of Harvard University, is now at Dr. Larchar's place, Plymouth Park, investigating the growth and development of the oyster. Dr. Larchar has now probably one of the most convenient and best adapted places for the study of the bivalve in this country, having a salt water pond enclosed, with a substantial dam to hold a proper amount of water.

Thursday, Aug. 2d, a Fair was held at the Washburn House; proceeds to be devoted to the improvement of Longwood Park. Many were in attendance. The "Donkey Party" in the evening was an amusing feature.

Mrs. Thompson, of Philadelphia, Mrs. Wallace and

[*Continued on eighth page.*]

☞ The *Omaha Bee* relates that the wife of Joseph Browning, an engineer on the Wabash, St. Louis & Pacific railroad, awakened her mother, Mrs. P. H. Roche, about 11 o'clock at night by crying out in terror, "Joe! oh, Joe!" at the same time springing out of bed. Mrs. Roche at once arose and said, "Lula, what is the matter?" to which the young wife replied, "Oh, mamma, something terrible is going to happen. Just now Joe came and stood by the bedside and his face was so pale and sad, and I know he is dead." Mrs. Roche tried to soothe her, but to no purpose. A moment after she again exclaimed, "There, there he is now in the doorway." At 1:20 the next morning the following telegram was brought to the house:

"MOBERLY, MO., July 14th.—Phillip Roche, Omaha: Joe died at 11 o'clock. Come on first train and bring Lula."

Mr. Browning's death was caused by falling from his engine. Though at first he did not suppose himself seriously injured, and took his place on the engine the next day, he was obliged to lay by, and died on the night of the second day.

GERALD MASSEY, so he informs us, purposes visiting America on a lecturing tour the coming autumn. He announces the following as the subjects for a course of six new addresses which he will deliver: "Zoötypology as a Primitive Mode of Representation"; "Mythology as a Primitive Mode of Representation"; "Totemism as a Primitive Mode of Representation"; "Fetishism as a Primitive Mode of Representation"; "Sign-Language: From Gestures to the Alphabet"; "Thought Without Words, in reply to Prof. Max Müller."

☞ Our thanks are returned to Dr. H. F. Merrill, of Rockland, Me., for the gift of a cane brought by him from the Chickamauga (Tenn.) battle ground. It is made from the branch of a tree, and contains a minié rifle ball embedded in the handle.

Wonderful Spirit Phenomena.

To the Editor of the Banner of Light:

I will give you a few items of interest, which are vouched for by some of the oldest and most prominent Spiritualists at Onset. I have not had any personal experience with the mediums in question, hence only give the news that is going the rounds of the camp-meeting, from reliable sources, as being truth.

The first case is that of Mrs. Thomas Gales Forster. She has a painting in oil colors which is said to represent her late lamented husband, but to me it is far from being recognizable as a true likeness of Mr. Forster, except in the formation of the head; this is said to have been taken through the mediumship of Dr. Rogers in fifteen minutes, between two slates; but the likeness itself is a fine piece of work, let it be designed for Mr. Forster or some other spirit, and is a mysterious production, to say the least.

Mrs. Forster further desired to have a picture representing the spirit-home of her husband, and it came from the same source and medium, between two slates, the same as the other two had come. It is a fine piece of work, and it does not seem possible that such a grand sketch could be produced in ten minutes at the simple request of Mrs. Forster.

Capt. Atkins of Provincetown, Mass., at the public séance at the Temple last Friday evening, received a satisfactory likeness of his spirit-wife. It came to him between two slates, and he is confident that he recognizes her as she was when they were married some thirty years ago. Her sister Rebecca also recognizes it as a good likeness of her as she was at the time mentioned, and not as she was when she passed to spirit-life over a year ago. She wrote out the following words:

"My Dear Husband—I have made an effort to give you my picture. I have done my best under the circumstances. Tell Rebecca I will give her something else; give her my love. And now, as the power is weak, I will close with love. Your loving wife,

JANE F. ATKINS."

Capt. Atkins is so delighted with the likeness and the words, that money would not purchase them. He is a man who is not easily deceived, and above reproach.

What can be done with these things unless we accept them as being what they purport to be?

Mr. L. L. Whitlock had a likeness in colors given upon the slate, in the manner described, while the slates were held by General Lippitt, of Washington, D. C. This picture was asked for on the ground of wishing something for public use, and doubtless it will be given by General Lippitt in *The Soul*. The likeness is of an Indian in full paint and feathers, as far as the face and head are concerned, and under the likeness are the following words: "The soul shall live forever," signed Grey Eagle. The likeness is a very prominent one, taken in ten or fifteen minutes; the crumbs of colored pencils placed in the sealed slates were all used up in making it.

Mr. Simeon Snow is highly pleased with an oil painting of his daughter, who passed to spirit-life when but four years of age, but is painted when much older in appearance. The pictures were delivered by Dr. Rogers while the paint was yet moist. In the case of "Grey Eagle," Mr. Whitlock and several clairvoyants, who claim they have seen him, declare it is much like him in appearance. I do not know what will come next; but if these pictures and writings emanate from the source designated, as claimed, we may expect greater things in the near future.

A. S. HAYWARD, *Magnetic Physician.*

Onset, August 4th, 1888.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Miss Knox will not attend the camp-meetings this season, but will be in her office, 31 East Springfield street, Boston, daily, to treat the sick and give communications from spirit friends.

E. B. Fairchild—the present presiding officer at the Onset Bay Auditorium—is a man of intelligence and education. He is desirous of entering the field of labor as a lecturer on Spiritualism, and will respond to calls addressed to him at Stoneham, Mass.

Dr. T. A. Bland, General Agent of the N. I. D. A., spoke on the Indian question at Cassadaga Lake Camp, N. Y., on Monday, Aug. 6th, at 2:30 P. M.; he will discuss the same important subject at Lake Pleasant Camp, Mass., on Aug. 13th—same hour.

On Sunday, August 5th, J. Frank Baxter lectured, on a fourth annual engagement, before the convention of Spiritualists and friends in Eastern Ohio, at Mantua Station. He left there the first of the week for Cassadaga Camp, N. Y., and as we go to press is filling his appointments in the latter place, and will give his concluding lecture there on Sunday, August 12th. On Sunday, August 19th, he will lecture and delineate spirits at Niantic Camp, Conn., and from there will go with his family to Lake Pleasant Camp.

Frank T. Ripley has just closed a successful engagement at Montreal. He can be engaged for the month of September for lectures and platform tests. Address him at 156 West Brookline street, Boston, after Aug. 16th.

George A. Fuller, M. D., of Dover, Mass., has just filled a most successful lecture engagement at Lookout Mountain Camp Meeting. He has been elected Secretary and Manager for the next year; also Secretary of the Southern Association. He has been engaged by the Chattanooga, Tennessee, Spiritualists as their regular speaker, and will commence his work in that city the first Sunday in January, 1889. He will lecture at Sunapee Lake Camp-Meeting August 7th to 9th; at Temple Heights, Maine, from the 12th to 19th inclusive; at Verona Park, Maine, from the 20th to the 26th; and at Queen City Park, Vt., Sept. 11th to 16th. Dr. Fuller has Sept. 2d and 9th, also Dec. 2d, 16th, 23d and 30th unengaged. There will be only two Sundays for which he can accept engagements East for one year. [We understand that Mr. Fuller is to remove his paper from Dover, Mass., to the South.]

Mrs. Jennie K. D. Conant, inspirational trance speaker, arrived at Lake Pleasant Camp Friday, Aug. 3d. Mrs. C. is now ready to answer calls to lecture and give psychometric readings with spiritual tests, for fall and winter. Societies desiring her services can address her at Lake Pleasant Camp, Mass., until further notice.

Dr. E. B. Russell, late of Minneapolis, is now making engagements for the fall and winter. Desires to correspond with societies (especially in Massachusetts) for lecture engagements. Address, Ashland, N. H., box 85.

G. W. Kates declined reëlection as Secretary of the Lookout Mountain Camp-Meeting, desiring to give his whole time to lecturing, with his wife, who is also a successful test medium. They were billed to conduct a grove meeting at Hicksville, O., Aug. 11th and 12th, thence to Clinton, Ia., Camp for the balance of the month. They will spend September and October in the West. Address them at Greenville, Darke County, Ohio.

While most of the mediums of this city are at the Camp-Meetings, Mr. J. R. Cooke, 474 Shawmut Avenue, holds a circle every Sunday, at 11 A. M., and at 8 P. M. gives psychometric readings and tests.

Meetings are held at the Ladies' Aid Parlors, this city, on Sundays at 2:30 and 7:30 P. M.

Mrs. Mary F. Lovering is located during the month of August at No. 404 Golden Gate Avenue, San Francisco, Cal., where she can be addressed.

Dr. J. K. Bailey spoke in the month of June at St. Louis, Mo., Wheeling, West Virginia, Irwin, Pa.; in July, at Stroudsburg, Pa., New Haven and Niantic, Ct., Attleboro and North Attleboro, Mass. He desires engagements for the fall and winter for Sunday and week evening lectures. Address him P. O. Box 123, Scranton, Pa.

Mr. Baxter in Plymouth County.

J. Frank Baxter's long-anticipated and last visit, for this season, to Plymouth County, was made on Sunday, July 29th, and notwithstanding many had gone to Onset, large audiences crowded the capacious Town Hall at Hanson.

In the forenoon, Mr. Baxter read a capital poem, "The Unbeliever," and delivered a lecture on "The Spiritual Platform: Its Catholicity and Necessity." Everybody was elated and generous in praise freely expressed during the noon intermission.

In the afternoon, the lecture was on "Materialization." Mr. Baxter admitted the facts on which materialization is founded, and showed the process as claimed by spirits to be natural and demonstrable, and the same exemplified by historical facts, including particularly the biblical records, and the experiences of individuals. Notwithstanding this admission, Mr. Baxter took occasion to severely criticise the position of some as to the phenomena of materialization and mediums for their production. Although an hour was spent in delineation, and some thirty-five spirit names were given, he could not, through disturbed conditions, become passive, nor get *en rapport* with the spirits fully to be truly receptive. The result was he could not, and did not, enter into that characteristic detail of description and action which generally marks Mr. Baxter's work, but with labor he described his sensations, impressions, etc., and voiced a few messages. It was far short of failure, however, for it was a wonder to many that, under the circumstances, the success was so decided. OLD COLONY.

Spiritualistic Meetings in Boston.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

Eagle Hall, 616 Washington Street.—The afternoon exercises were opened by the new Conductor, Dr. Mathews, with interesting remarks. Mrs. M. W. Leslie was next introduced, and gave a fine address, closing with tests, all of which were recognized. Dr. McKenzie and Mr. Rose gave psychometric readings.

In the evening the exercises were opened by Abbie N. Burnham with a lecture (which was listened to with marked attention), closed with spirit descriptions. The Chairman gave psychometric readings, which were pronounced satisfactory.

Ladies' Aid Parlors.—The Spiritualist meetings held at this place last Sabbath were conducted by Mrs. E. S. Townsend, Mrs. Burnham spoke; Mrs. Townsend gave readings which were well received; and Dr. McKenzie and Mr. Ortell participated in remarks.

Cleveland to Cassadaga.

A ten days' excursion party to Lake Cassadaga Camp-Meeting, *via* Erie Railway, will leave Cleveland, Ohio, Friday, August 17th, starting from Central dépôt at Viaduct, 8:30 A. M. Fare, round trip, $3 50, from Newburgh, Mantua, Garrettsville, Leavittsburgh, Kent, Ravenna, Warren, Youngstown, and other points along the line. T. L.

☞ The Fall Term of the Belvidere Seminary will begin Wednesday, Sept. 19th. The New Commercial Department recently opened in connection with the Wendell Phillips Memorial Industrial School of this Institution has proved a success. It has day and evening classes at work even in the usual vacation-time. Stenography, Type-writing, Book-keeping, Penmanship and all business forms are thoroughly taught. $150 will pay for a full course in this department, board and washing included. Here is an excellent opportunity for persons of moderate means to obtain a practical education. For circulars address Principals of Belvidere Seminary, Belvidere, N. J.

Spiritualist Camp-Meetings for 1888.

The season of out of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting closes Sept. 1st. Trains from Boston, 9:00, 9 A. M., 1:00, 3:30, 4:05, 5:15 P. M., on Old Colony R. R.; Sundays, 7:30, 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) closing Sept. 3. Trains "51," "109," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "51" and "109," leave Boston at 8:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 12:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

VICKSBURG, MICH.—The Fifth Annual Camp-Meeting in Fraser's Grove closes Aug. 13th.

PARKLAND, PA.—Meetings close Sept. 5th.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting will close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commenced July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting closes Aug. 26th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting commenced at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

NIANTIC, CT.—Meeting closes Sept. 9th.

ETNA, ME. Camp-Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 9th.

For Mental Depression, use Horsford's Acid Phosphate. Dr. L. C. S. TURNER, Colfax, Ia., says: "I am very much pleased with it in mental depression from gastric troubles."

Special Notice.

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

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THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

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THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

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THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

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The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Jy7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* Jy7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

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We are not cast in one mold. We differ physically even more than in our faces. All stout people have not the *same* tendencies and dangers.

Obesity Cure is adapted by me to meet differing conditions—for those who suffer from indigestion, or, as it is often termed, "*gas*"; those who have *no* appetite; those who have *too much* appetite—and a special combination is indicated for those who are stout in the abdomen *only*.

Fees for medicines and medical services will in all cases be named as low as is consistent with accomplishing desired results *in each case*.

Reduction in weight is invariably accompanied with general beneficial effects—*labor power is increased*, a sense of ease and freedom in moving comes immediately. There *is joy in living* when one is relieved from the weary burden of undue flesh.

In no case have wrinkles or an aspect of age been induced.

Medicines sent by mail everywhere.

Obesity Cure has no unpleasant taste; it is taken but once daily. No feeling is required.

Send stamp and report your *own* case to receive terms and FULL PARTICULARS.

Treatise sent on application.

Respectfully,

EDITH HALE, M. D.,
Specialist in Chronic Diseases,
377 Columbus Avenue,
Jy21 tf **Boston, Mass.**

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SPIRITUALISTS who desire to support Mediums, Camp-Meetings and Speakers, and who intend to visit

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Jy30 1stf

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For Circulars, address LEWIS C. SMITH, West Hampden, Me. 3w Jy28

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DR. J. C. STREET,

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Jy7 13w

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Message Department.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, about the middle of September next.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held June 5th, 1888—Continued from last issue.

Questions and Answers.

QUES.—[By an earnest inquirer.] Do the spirits always have their eyes shut when they materialize? and how and where can they dress? Was it their style of dressing when on earth or when dressed for burial?

ANS.—All these matters may vary with different mediums, or at different séances. We are presuming, now, that your questioner intends us to consider those materializing séances where genuine, reliable manifestations of spirit presence and power occur, where there is no sign or thought of trickery of any kind, but perfect honesty existing in the minds of the medium and all concerned; therefore, we may take such a medium and consider the work of her spiritual guides and attendants. It is possible that such a medium possesses a large surplus of magnetic aura, yet physical force, which is useful to the purpose of her spirit-guides; they collect this magnetic aura, and combining it with certain emanations from those sitters who approach her, attempt to build up a temporary form for the use of some returning spirit. Well, grant that this is accomplished, and then the drapery is formed which enfolds the figure about to appear. This drapery may be formed from the same magnetic aura of which the body is composed; it may not at all resemble the clothing that the spirit about to manifest wore when on earth, nor have any likeness to the garments in which the physical form was interred. Usually the clothing, the drapery which these spirit-operators produce, is formed or woven from those magnetic particles of which we speak; it appears lace-like and gauzy, white and shining. If rudely handled (and now we speak of genuine productions of spirit power), or at any length, this drapery would dissolve and disappear, even as a mass of snowflakes would melt away in your grasp. It is very often the case at a materializing circle, where all the manifestations are perfectly honest and reliable, that the drapery which is produced or woven by the attending spirits at the opening of the séance, is made use of for every form which presents itself; that is, new drapery is not produced for each manifestation of spirit-presence. And again, let it be said that there is only a certain amount of nerve-force and magnetic physical emanations from the medium or from the sitters that can possibly be used by the attendant guides. To extract more of this aura from those present would be only to injure their health, possibly their lives; consequently those spirits who are operating upon their subject, producing this work, must be careful not to exhaust their medium or those who are present. Collecting this especial quantity of material, the spiritual workers make use of it, as far as possible, in building up their form and clothing it in such drapery as they require, presenting it to their spectators as a manifestation of spirit-power. The same material may be used a number of times by those attendant spirits, and sent forth under special manipulation, again and again, to claim resemblance to some spirit-friend of a person present, and then to pass into the cabinet under the management of the operators, to be again sent forth in new guise as some other spirit.

But some may say, if this be the case, then it is not my spirit friend who comes to me. It may be almost any one who may present himself and claim to be my beloved. And looking at it from a material sense, this is so; but turning to the spiritual side, we may consider the matter in another light. It is true the material sent forth, which composes the form claimed as your friend, is not your friend; it is the clay-matter, or form, built up from the emanations of those present; you, yourself, may have supplied a part of them, therefore this form is, in reality, part and portion of every mortal who is present, but acted upon by spiritual influence, power and intelligence. Now, then, we take this form, produce it as best we can, but it must be animated by some spiritual intelligence, and if a friend of yours can come in such contact with the form as to give it expression, to give it movements and signs of life, and this friend of yours, who desires so to manifest, brings the form out before you, and claims that it is a presentation of himself, then you may truly accept it as such, since behind the clay form stands the spirit whom you love, who desires to bless yourself.

It is not always the case that these forms are present with closed eyes, but it is usually so, because the spirit operators desire to simplify their work as much as possible, and they often find it very difficult to produce a representation of the human eye, therefore when the form is sent out to you with the lids folded over the sight, where the eye should be, you may believe, if the manifestation is a genuine one, that it has been so produced in order not to exhaust the power of spirits or mortals, but to make the grandest representation possible with the means at command.

By-and-bye, friends, this phase of spiritual phenomena will be better understood. We are ready to predict to-day that within another quarter of a century there will be developed in our spiritual circles, in private home-life, generally speaking, mediums for this particular phase, who will be tenderly guarded, not only by the spirit-world but by friendly association and mortal companionship on earth, and under the pleasing, helpful influence which will be supplied to them, these mediums will be able to unfold their powers and to present to the operating spirits the very best opportunity and condition for the development of such work; and not only is this promised in the development of materialization, but it is also promised in every other department of mediumistic labor. It seems to us, after the lapse of another five years, we shall find new strength and vigor coming to the spirit-world from earth, and a higher stimulus sent from the immortal state to earth, in the pursuance of the work of Spiritualism, which is as broad as the universe and intended to bless mankind.

Q.—[By Arthur B. Pierce, Athens, Pa.] Does the spirit which becomes attached to the embryo exert any influence in the conception, formation, growth and sustenance of the same?

A.—The spirit which is about to take possession of the new-born child, and which attaches itself magnetically to the prospective mother in the incipiency or first formation of the embryo, does not—so far as our observation and learning on this subject go—exercise any special influence upon the formation or the birth of the mortal form. Such a spirit must detach itself from the associations or the environments which have formerly surrounded it; it must cut itself off entirely from all that is past when it attaches itself, in the magnetic state, to the prospective mother. What is the result? The spirit sinks into what may be likened to a semi-slumber or dreamy condition, so that it takes but little cognizance, if any, of the scenes which are passing around; it lies in a comatose state until the time approaches when it is to take full possession of the mortal form. Under such a condition the spirit enters new environments, forms new associations, becomes fully possessed with the work or the life it is about to undertake, and consequently its own vital action or influence is but dimly felt. Should such a spirit lose possession or become detached from the magnetic state of the mother, it would not be able to reattach itself, but would be swept out into the universe from which it came, into the same lines of travel which it had formerly traversed, and would be obliged to await other conditions and unfoldments for its birth into matter, if it is desired, or if the law of its being should sweep it again into contact with earth; while the form or organism in the embryo would, under the development of time, be born into the earthly condition, cold and lifeless.

Q.—Is it true, as has been said, that some who in this life became deeply imbued with the doctrine of a literal resurrection, have, upon passing to spirit-life, lingered about the place where their earthly bodies were deposited, waiting for the time to come when they should again occupy them?

A.—It is very true that a spirit who becomes imbued with any certain idea, so much so that he grows morbid upon it, that it takes a vital hold upon his life and becomes a part of himself, grows into an unbalanced condition, and may properly be called insane upon that topic. Such a spirit, grasping firmly the idea which held him so strongly, whether it be that of bodily resurrection or any other theme, need not of necessity lay it aside because he has become dispossessed of the material body. If, then, he believes deeply that he must sleep within the grave, or close by, until the last trumpet shall sound, he will, through the law of psychological association, be held in contact with that physical body, perhaps, and be unable to break away from its locality for a time. Possibly there are magnetic elements within the mortal form which are necessary to the spirit in the development of its spiritual body, and it may be held somewhere in contact with the physical until the clay has gone entirely to decay, or has dissolved so fully that these elements may be set free to pass out to their proper channel; and if this be so, as is sometimes the case, in addition to the thought which sways the spirit, then doubly will he be attracted to the scene of his bodily rest, and await there such new events as he believes will come to him; but it is only a question of time when these psychological laws belonging to matter, belonging to positive opinion in contact with physical life, will be overcome by the higher laws belonging to the spiritual. The time must come, be it sooner or later, when the spirit will arise to a sense of his condition; will look around him and discover his locality; learn that there is a broader, a freer atmosphere for him to explore, and, seeking to try his powers, will find that he can break away from his trammels and rise to higher things. Such a spirit will also have the ministration and assistance of good and wise intelligences who desire to help the unfortunate, and who, through the exercise of their magnetic influence and love upon his nature, will find opportunity, and the result will draw his thought away from its old contemplation, directing it into other channels, giving him new objects of thought and study, and setting before him new work which shall claim his attention, thus helping him break the bonds and escape from that thralldom which has held him down.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held May 4th, 1888.

Humphrey Titus.

My home was in Brattleboro', Vt. Humphrey Titus is my name, and I was but just entering manhood when the angels came and bore me away to the beautiful Summer-Land. Oh! how hard it was for father and mother to be reconciled to my being called up higher, for only twenty-two years of mortal life had I seen. I would rather have stopped longer in the mortal, but after the exchange came, no, oh, no! I would not ask to come to stay, but I would love to come into communication with the dear ones that are yet left.

In passing from the mortal into the immortal I felt that it was all right, and I was willing to go; but father's and mother's grief held me to the earth for a time. As the angels came around me so closely before my spirit took its flight, I felt assured that dear ones, not only relatives, but friends, had come to meet me, and so it was. I saw not only many whom I used to know, but also many strange faces, for we form acquaintances there (I should say here, for it is only a veil, and a thin veil, between us) as real as you do in mortal life.

I know my friends often wonder why I have not made myself known since passing over. As nearly as I can reckon time, from three to four years have elapsed since I left the mortal—not since I left earth, for I have been a constant visitor here with you all, dear ones—and I know of the changes that have come in the home. Do not place me so far away, but bring me close beside you when the thought of the "dear boy," as you called me, comes to you.

I thank you, sir, for the privilege, for I have tried to come before and have failed.

Catharine S. Wing.

You may place me in Somerville, Mass. My name was Catherine S. Wing. I shall be remembered there. I would like father, mother and the dear ones to know I am not dead, only changed from the old suffering mortal form into a new one. Before the body was carried away from the home, manifestations were given there, even around the casket, which statement I know will be corroborated by others. The spirit-band that was there was able to give out some little sounds, although but little time had elapsed since they said "Catherine is dead."

Father and mother understood very little of these things, but they will try to learn more. I know they said at the time that they heard the little taps, even at what is called a funeral. I was glad in my soul when, with the help of the spirit-band, I was able to give out some little sound that they might know I was not dead. No, there is no "death," only a change from one form to another.

Forty-two years, as you reckon mortal life, I lived here, and I learned very little to what I ought while in the mortal. It has been said by many spirits that what we do not learn here we *must* learn on the other side, for life is a school.

I want to thank Brother Cobb for the words he spoke over my mortal form, although he felt he was *en rapport* with me at the time.

I am happy, and would not return to *stay*; but I would like all to know that we live beyond the veil. I would much enjoy coming into communication with the dear ones here. Grandma says that she is also present to-day. Father's name is Charles, and mother's Catharine.

Marinda Ladd.

My home was in Bradford, Mass. Marinda Ladd. I have tried before, but have always failed. Father, mother and sister Lucy are with me to-day, but *all* of the family are not here at this hour. I would like to say to dear sisters and brothers yet left in the mortal, that I do come often, and so do the others that have passed the boundary.

Byron, I understand all the changes that have been going on in the home. I understood it all when you went to Vermont. I knew well the business, and that is to prove I am not *dead*, but am as able as when on earth to know what is transpiring. I am satisfied with the change you have made. I would say to Louisa that I am satisfied with what she has been trying to do. Let there be harmony, love and peace in the homes; it holds us stronger there. When we visit the homes and find inharmony, it repels us, and we cannot stay as long as we would if things moved smoothly and quietly.

I would like Clark, Lucy and Ellen to know I have been able to speak at last, for there is but one that will open the door for us. I think there should be a new word substituted for "death." Just beginning to *live*, is what I would say. Aunt Sarah said to me that she had sent a message and felt much happier; therefore I have been in every meeting trying to do the same, but we cannot always do just what we would like, or even what we think we can do.

I would like to have this letter reach Byron Ladd, of Bradford, Mass.

Dr. James Howarth.

[To the Chairman:] Good-morning. I also have tried to speak in these meetings, but have made a failure of it. To-day I have the floor. You may place me in old Andover, Mass. You understand where that is; that's where they make the ministers, and you may place my name as old Dr. James Howarth. I am very glad to announce my name. Old Theology did not disturb me in the least, neither does it to-day. I am satisfied with the home I have, and I do not know but I have just as good a one as any of those who have been brought up in the college there.

I feel as happy in announcing my name as any who have been here to-day, or any other time when I have been present. I have visited these meetings, and I thank the angel-world for this institution. I am not going to thank the mortals, although I suppose the instruments whom they see fit to use ought to be.

I would like all to know that Dr. James is not *dead*. The dear wife, Sarah, still dwells in the mortal form, although she has reached fourscore years, and wonders sometimes why she stays a little longer! The angels know. Mary, I am glad you are with grandma, for it is a comfort to her, and I know it will be better for you. I often wonder, as I step into the old home, if they know I am here? No, although sometimes they think of it. I would like to be remembered to Mr. Hardy's people and to Mrs. Miller's family. The others need not feel slighted if I do not speak of them.

I am happy in the spirit-home—the Summer-Land—and truthfully has it been called the bright and beautiful "Beyond." I sometimes take a little trip across the water—but it does not take me long. We go now without boats or steamers, and we go easily.

I would like to come into communication with the dear ones, when there is an opportunity. Father and mother are with me to-day. All send greetings to those that yet dwell in the mortal. I am satisfied with the home they gave me, but am trying to make it more beautiful than it was at first. I find that while living a life here we are building homes there; and as we live, so will our homes be. So, mortals, be careful how you build, because if you do not build right, you will have to fix it over when you come to our side.

Caleb Marvell.

I would like to say a few words—as we find when the channel is open we must take the accepted moment. My home was in Lowell—Caleb Marvell. I would like to say that another one has just joined the happy number—Mary. The dear boy, Brady, is with us, and we are happy together. Mary wishes me to say that so little time has passed since she left the mortal life that she is unable to send a message, but she desires to be remembered to the doctor and Susie. All was done that could be, but the angels called her up higher. She has often said to me, "Caleb, they did not tell me that Ann and Abby had passed out." No, dear Mary, because you were so nigh the gate yourself they thought it best to hold it from you. Then the surprise came as she entered spirit-life, to find them there, not knowing they had crossed over but a few days before her.

Happy we are together in the home, for her family are all there now. She was the last to make the chain whole of her mother's family. Mary is with me and we are happy together. I would like them to know that Caleb Marvell is not *dead*, but just commenced to live. I am happy in my spirit-home, for since the dear wife has joined our number, I feel that there is not so much to call me back to earth, although some friends yet remain there.

Sarah Sager.

You may place me in Peru, Ind.—Sarah Sager. I have many loved ones on the spirit side, and very few left on earth. I would like to say for Alma that I often come into her home, and fully realize the trials she has to endure.

I knew not of spirit return when I passed through the portal called death, and I must acknowledge that I was very much disappointed, but, oh! how happily, when I found the home so beautiful, and was told that we had the privilege, given us from our Father in heaven, to return to earth and speak to mortals.

I have never controlled but once before, and I find it a little difficult, but I will try to do the best I can. John is with me, and Joseph, also little Minnie, the little bud that was transplanted so young. I am happy in my spirit-home. I often visit earth, but am sometimes disappointed, because I know they do not sense my presence in the earth-homes

Jane Baldwin.

My home was in Fisherville, N. H.—Jane Baldwin. I have tried several times to speak in these meetings. At one meeting William was sending a message, and I felt when he was through I should be able to send one also; but I failed in the attempt.

I would say to Amba that Freeman is here, and also Lucy and Mary; but they cannot all speak to-day. In time they will be able to send a message, as others have done, but we must wait until our own turn comes.

I know, dear sister, you thought I suffered much in crossing over. No, I realized no suffering whatever. I suffered before, but as the spirit was taking its flight I felt that I was gaining far more happiness. Father, mother and all are together in spirit-life, but not together all the time, no more than you are all the time together in the mortal world. I am happy and satisfied with the home I have, but I know on our side of life it is progression; we go on from one state of happiness to another.

Dear sister, think not because you do not hear from us often that we do not visit you. We come in the stilly hours of the night, and we know the trials you are under; but you have had some good friends that have stood by you. Sister, remember that I will come often, and, with others, will try to help you, through good influences.

Judge Calvin Morrill.

You may locate me, Mr. Chairman, in St. Johnsbury, Vt. Calvin Morrill, or Judge Morrill, as I was familiarly known. I have made the attempt to speak in your meetings, but have failed.

I find, on entering the spirit-land, that the experiences of spirits are as varied as are those of mortals. I must confess that I was disappointed, and also surprised, on finding that old theology had nothing whatever to do with our lives there. Old early teachings cramp us a little, but I now find what I did not learn in the mortal existence, that I must commence as a little child going to school, and learn on our side of life.

I would say to Benjamin that it is best to learn all he can on this side, or he will say as I am saying, "It would have been much better for me if I had gathered some of the treasures lying before me," for I often heard it said by one and another that spirits did return to earth. I made the same reply that so many make, "If they come to earth, why not directly to their own people, instead of coming through strangers?" Now I understand spirit law, and I know that we are governed, held and led by spirit law as much—I might say more—than you are by earth law.

I am satisfied to learn, for I find on the spirit side that it is progression. I am happy, but I know I can build my home over a little better still. Father, mother, we are all together at times. Nancy and Lucy are here, and wish to be remembered. We are happy in our spirit-home, but it is termed different spheres, as you term it in your schools, different grades. Now I find that I *might* have made some progress here if I had been willing to investigate a little. Since entering spirit-life I have often heard mortals say, "Oh, no! I do not believe anything in spirits coming back." They will find that nine times out of ten those people have never investigated at all, but are the ones that are first to speak thus. I found it so in my own case while dwelling in the mortal, and I have heard it spoken many times since coming to spirit-life.

I know this letter will reach some of the loved ones, because it comes so near to them that they cannot help hearing of it; then there is a little curiosity to read it.

Mary Eastman.

I have tried three different times in your meetings to speak. To-day the guides gave me permission to come, and I am only too glad to avail myself of the privilege. My home was in Weare, New Hampshire. Mary Eastman.

Dear children, I wish to speak to you all. I know you will say, "Mother, why have you not spoken before?" I have tried, dear daughters and my dear boys, but have failed. To-day I have gained strength enough to speak. The passing out of the mortal form was sudden. That, I know, has been part of a hindrance to my controlling easily.

Frankie, the angel world has seen fit to give you powers that the others have not, so go on, learn all you can, give out to mortals, dear boy, and mother will be a guardian spirit to you all. I will say to Frankie and Kirk that mother does not forget one of them. I tried to be a good mother to Frankie, but when he used to say to me, "Mother, spirits do come to earth," I could not understand how the dear boy should be able to know they came when I did not, nor his father nor any of the rest of the family. Abbie is here, and Juliet is with me, too. The others are not here to-day, but father stands a little way back—Langdon is his name. I should be so glad if I could have a private conversation with you, dear child, when there is an opportunity. I am with Minerva often, and with each one of you. I would not single out any one, but as they come before me and I think of them, I speak their names. Annie tried in the last meeting to speak, but failed. She now says, "Frankie, I feel that at another time I shall be able to send a message to you, and will also be able to speak a few words to Lane." Freddy is with her most of the time.

Frankie, do sit often and let the spirits use your organism to communicate with the world, for you know they have chosen you as an instrument, although some of the family do not understand it. Do not feel sad or grieved, dear boy, for the angel world will stand by you. I well understand a little trouble you have had with your hands, but I will try, through every channel that I may gain, to send good influences around you, that they may help to make you whole again. Your Uncle Hiram bids you "Go on, dear boy, and do all you can for the outside world; for we find, in looking over the fields, that they are white, but the workers are few. Give out, dear boy, to the sisters and brother Kirk; speak to them as it is made known to you."

My dear children, never will I lose sight of or forsake you; and I will ask the Father and the angels to come nearer, nearer still, and bless you day by day, and at last we will all be gathered together, when not one link will be missing in the chain.

James Paul.

You may place me in New Bedford, Mass. James Paul. I was in these meetings years ago, but finding I did not make any headway, I left for a certain time, but of late I have commenced again. Now I find I am repaid for all my perseverance.

I would like brother John to know that I send this letter. Father is with me, and so is Charlie, who went away but a little bud; he is now grown into manhood. John, I know the many trials you have. I know the hardships you have to endure on the railroad—but we have no railroads here. You need not think you will have a section to take care of on our side. We do not have to take care of the roads. They are all right, and our home is beautiful. Grandmother Paul says we don't find the streets paved with gold, but that it is a beautiful home. You have often thought, John, as you have been overseeing a gang of men, whether you would do so on the other side. No, John, no; don't trouble about that idea. It will be all right when you get on our side. Father has lately joined us. Mother is yet left in the mortal.

I am going to bear rather hard on you, Olive. You ought to open the door when you can, and give out a little comfort to John, instead of hiding your talent all this time; but it has got out, and John knows it now. I told of it, and I meant to. When I had the conversation through a medium, I "let the cat out." Now, Olive, you can't hide it any longer. When John was away you would occasionally let the spirits speak; but when John came home you never knew anything about it! Olive, your angel mother wants you to be willing to open the way, and give what the spirits want to say to mortals. I should not have said anything about it, but I knew if I did not the girls would. Now, Olive, this is all offered in kindness, for I love you, as the faithful wife you are to John, only you have hidden this spiritual food away from him. John is coming nearer the spirit side than you think; therefore, do sit down when he is in the home, and let us give out a little through your organism. I know you will ask what does James know about you? I should be a pretty poor scholar if I did n't learn something by visiting the home.

Frances and Lucy have tried many times to have you let the spirits speak for a few moments, but with a shake of the head you have said, "No." Olive, you know you are happier when you give way to the spirits; do let them use you as an instrument, and when you are in heaven you'll feel glad you did.

Will you be kind enough to send this message to John Paul, Springvale, Me.? Much obliged to you, sir. When you come to our side, I'll make it all right with you.

Samuel Willard.

My name is Samuel Willard, Springvale, Me. I am in hopes to reach my son George, for I know if he could only feel that his father could send a message, he would feel a little different than he does now.

Roanna, you have been a good, faithful wife and mother, and I am sorry to see you suffering so much physically; but be patient, and by-and bye you will be called up higher. Little Belle, as they called her before she went away, is here with me. I know the anxiety you have had over the one still left of the same name, for she has suffered much and is not free yet. She came near joining us in spirit-life. Roanna, I always will speak a good word for you.

George, are you doing right? In spirit-life you will look back and say, "Father, you were in the right of it." I know it will be so, for I can see clearer and further than you can here. I know there has been considerable said about the books. There is another to leave the mortal form, and then things will be made plain. I know of all the ill-feeling that has existed, but, thank God, none can be with us on our side. You have got to leave it all here; you can't bring it with you if you try.

Now I would say a little further, that I was with you, Frances, when the trial came into the home, or when the suffering that has been brought on the dear companion; but I know Reuben has been a constant attendant, and I guess I'll give him a little more credit than I did, because he has done you good.

Now, children, when there is an opportunity, grasp it, that we may come into communication with you privately. Some things we break off from saying which we get started to say, that we *should* say if we were *alone*.

I am happy to be able to make you know I live. I think that in old Springvale they will know very well who Uncle Samuel Willard was—or is, for I am still alive, and I have not met a dead person since I went away. I am thankful that it is more like just beginning to live—not *death*—as that word has brought a great deal of sadness into homes. I am happy, and trying to progress onward. We shall all meet in God's good time.

Corbin Gould.

I have been standing here some time, thinking that perhaps, through the goodness of the guides, I too might have the opportunity to speak. I lived in this old city—Boston. You may place my name as Corbin Gould. I think I shall be remembered by that name. I have not got a great deal to say, therefore it won't take me very long.

Mother, Sarah and Caroline are here, but they only wish to say they are present. Sarah has been here before. I often walk up and down the streets here. I now see several in the audience that I knew, and I think they haven't forgotten Corbin Gould, on Myrtle street. I think I shall be remembered by some of them.

I am glad to be able to even speak my name, for I did not understand when in the mortal just how spirits got back here; but I know it pretty well now, although I can learn a good deal more. Do n't think for a moment that we are not learning all the time on the spirit side. Sarah speaks to me for a moment, because she was rather of a Methodist when here; but it makes no difference. We have no sects. Creeds have nothing to do with us there. All you mortals here are aiming for one country, and what is the use of wrangling about the way to get there? I am not going to say anything about the churches. It is the people that can't agree. As I have said to father a good many times, they all want to be boss—that is the way it is.

I shall be much obliged to you, sir, if you will just announce that Corbin Gould has been here.

Sarah Churchill.

My home was in Lynn, Mass.—Sarah Churchill. I was, oh! so tired when I passed out; but many years have elapsed since they used to say "Sarah has passed away." Mother is with me, and Brother Horace. We are happy together, but there are a few yet left in the mortal, and I feel that they would like to hear from us. Edward, as little John used to say, "Glad we are to be together." I would not ask to come to earth to stay, and I have never met a spirit who will say so. We are satisfied with the spirit-home, only we are trying to make it more beautiful than it was to us on entering spirit-life.

Many years, as you reckon mortal time, I should say nigh on to twenty years, have elapsed since they said that Sarah had passed over. I have tried to learn and to progress from one sphere to another, and I feel that I have met with successful efforts in spirit-life. I found on entering there that we form acquaintances as real as you do here. If we are not on earth when a dear one passes over, we know nothing of it until we meet them as suddenly as we met in mortal life on the streets, and often the exclamation comes, "I did not know you were here. When did you come?" as real to us as it is in mortal life. Often mortals think we should all find each other on entering spirit-life. Oh! no. Sometimes it is a long while before we meet with some dear ones, and sometimes we meet them immediately. Therefore, you see there is much you will have to learn when you enter spirit-life. Often I have heard the question asked, Why cannot spirits come and commune with us and make themselves known, and even make themselves seen? The veil is across your eyes, not ours! We can see you when you cannot see us. But the question comes up again, Why? The dear Father knows why. When you enter spirit-life you will understand then, by learning that there is a spirit law that governs you there more perfectly than earth law can here. If spirits did return eighteen hundred years age, they do to-day. God's laws are unchangeable and cannot be broken.

I have felt so grieved when I have heard mortals make the remark so sarcastically, "Spirits do not come to earth." Let me ask you, dear ones, where the spirit is? God is a spirit everywhere present; and you will respond that the spirit goes to God who gave it. Then why can we not stand right by the side of you, if the spirit goes to God who gave you? He permits us to visit you according to the dictates of our own spirit. Thank you, Mr. Chairman, for giving me this privilege.

Clarence Smith.

I once lived in Salem, N. H. Clarence Smith. I have tried before to speak here, but failed. I came pretty near speaking at your last meeting, but the time closed and I had to give it up.

Mother is with me to-day, and sends greetings to father and Elma. Be careful, for you are building your home every day, and build it a little better. Clarence loves you, dear brother, and I tell you in all kindness. I would not upbraid you, but I would like you to know I am watching over you, dear brother.

Father, I know you are lonely since mother left the home, for it is not as it was when she was there. Sometimes we turn away in sadness because you give very little thought to our being on earth, for spirit-land is but a step from you. Father, I know the trials you have had, and I know the sufferings you have had physically, but you are a little better now; do try and learn a little here, for the sands of life are fast running out. I can see that the threads are breaking, and you sometimes say in your soul, "Will I find my Clarence again?" Father, I know you loved me and doted on me, and I'll come to meet you as I did my own dear earth-mother. Grandmother is here, and grandmother Smith is here to-day, but mother says I can do the talking, and tell you she does n't leave nor forget you. Father, do try to come into communication with us if possible.

Elma, this life is not all. I know you will wonder what I know about you. If I did not visit you, dear brother, I should not know anything of you. I know mortals often say that if we come to earth we should be very unhappy. It is no worse for us to be unhappy just while we linger around you than it is for you, but the great Father in his wisdom knows how to make this wise provision, and we cannot take away earth affairs; if we did, there would be no more heaven there than you get here. Do right, dear brother, and we will all meet again with mother—our mother—as good a mother as God ever gave.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 11.—Martha Noble; Isaac C. Abbott; Elbridge Currier; Samuel Colburn; Newton Chandler; Abbie A. Spinny; Annie Beals; Olive Hill; Sally Emery; James Dickey; Jason Barton; Jeani Warren; William Seavey; Charles Rhodes; Ollie Seavey.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

Written for the Banner of Light.

THE CLAIRVOYANT.

BY JAMES M. ROGERS.

The secrets of the Past are his,
He sees the Future—face to face!
Clear in his soul there mirrored is
The deed—the man—the time—the place.

Crime like a startled vulture flies—
Quitting its prey in craven flight:
Truth stands revealed to other eyes,
And falsehood falls as fades the night.

From zone to zone his starry way
Leads on with footsteps echoless—
He meets the dawn of endless day
On purple hills the angels bless.

Beneath his gaze those splendors rise—
The glorious shapes—the deathless flowers—
Lands where immortal sunshine lies,
And Homes in rapture-lighted bowers!

In others' aid he treads those fields—
Beyond the cities of the dead—
For them each form its glory yields
Like dreams around a prophet's bed.

Dreams which have shape, and shores that lie
Without the boundaries of earth;
These shall his soul all dauntlessly
Rehearse as tales beside the hearth.

His recompense, those scenes sublime—
The spirit's wondrous ecstasy—
The hopes that throng all space and time—
The life illumed—the vision free.

East Lyme, Conn.

Verification of a Spirit-Message.

NATHAN CHASE.

The communication purporting to come from NATHAN CHASE I recognize, and all the parties mentioned I knew well, including the two Emmas—one a granddaughter, the other a Miss Emma Langley of Salem, N. H., who was his housekeeper. The Lyman referred to was his son, who was made administrator. He, too, passed into spirit-life before settling the estate. J. A. DURGIN.

78 Marrtana stree, Lynn, August 1st, 1888.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

A MASTER TRUE.

There came to earth a Master true,
No *love of self* had he!
Most freely giving of his life
That earth *true love* might see.

To casual sight but slight would seem
The difference, these loves two;
But vast indeed the gulf that yawns
When we their contrasts view.

In serving self we stand alone,
No angel by our side;
But when we seek another's good,
Heaven's gates then open wide.

Now if unselfish service thus
Heaven's guiding hosts array—
When all shall seek each other's good
Most bright will gleam earth's day.
—*J. Latham, in The Esoteric Magazine.*

Banner Correspondence.

Michigan.

ADRIAN.—M. L. Sherman writes: "Was matter created? If so, by whom and from what? The Christian mythology answers: By an infinite God; and says He created it from nothing. The definition of infinite is unlimited or boundless in time and space. If this is correct, an infinite being was under *no necessity to create from nothing*, for he comprehended all within himself, that was or ever could be; there was no space outside of the infinite whole, for he was omnipresent. Then to say their God created matter enough in six days from nothing and from nowhere, to make unnumbered billions of suns with their planetary families revolving around them, is too ridiculous for a rational mind to admit. But such are the teachings of the stereotyped mythology of the ancients—endorsed by Christianity. If their God is, as they say, omnipotent, all-powerful, omniscient, all-knowledge, omnipresent, filling all space, everything must exist *in*-side of him, for he has no *out*-side, and must so remain in the eternal future, as all have in the eternal past, a part of himself; an infinite being and finite beings cannot exist at one and the same time, for it takes everything to make an infinite being; nothing can be added to or taken from the infinite whole without destroying infinity. If, as they say, their God has had an eternal existence, so has every atom in the broad universe, and the word created is a misnomer, (according to Webster's definition of infinite.)

Who is God? I answer, He is life, the soul of every atom, and lives, moves and has his being in every particle of substance in the unbounded realms of Nature. Matter is a combination of the unprogressed elements existing in Nature, and contains within each atom the soul-life, which has and will exist eternally as a part of divinity. Each soul-entity is a microcosm, a little world within itself, having inherent the God-life soul; or, in other words, the leaven which will leaven the whole lump. All substance in a primitive condition existed in the universal sea of atoms or entities; each one existed an infinitesimal oneness in the lowest form of life's progressive unfoldment. There in the soul's garden grew the tree which bears the fruit of good and evil, which the primitive divine soul forbade being partaken of, for the reason that it would bring sin and misery to each one who transgressed the divine soul law, called conscience. Conscience admonishes all in their progressive unfoldment to do unto others as they would others to do to them. The representation of a tree bearing the fruit of good and evil is a beautiful allegory of man's progressive unfoldment. It demonstrates the fact that the immortal soul was born into an earthly body in order by experience to distinguish good from evil. When we gain this knowledge, it will convince us that good is positive, and that what is allegorically termed evil will ultimate in good.

What is called evil is not eternal. It exists only in a falsely-educated mind. There are no real things in nature but what are good and exist for a wise purpose, and when the ignorant learn the truth that all things work together for the ultimate good of all, they will be willing to dispense with priestly superstition. All positives in nature have their negatives; destroy one, the other will die; also, were it not for repulsion and attraction, worlds could not move in their orbits; the great machinery of the universe could not continue without both. In my opinion, there was no God, man, woman, or devil, who created matter, or had anything to do in bringing death into the world; for matter, death, or change, has eternally existed, and will continue to. The formation of matter before and since this pretended creation flatly contradicts the miserable twaddle of saying a certain being called God created the earth, and untold billions of worlds, in six days, out of nothing, and from nowhere. That a woman, who did not know good from evil, brought death into the world by partaking of fruit that grew in a garden, is too ridiculous to be believed by any sane mind."

New York.

DEAN'S CORNERS.—Elizabeth H. Dorland writes: "The question is often asked, of what use are Spiritualism and spirit-return? I can only answer for myself: In my younger days I suffered, not from wrong-doing, but from fears of an angry God, and queried in my heart where should I look for light and comfort—as I could not accept that which I heard. I felt as one who is lost in a wilderness, groping blindly. I was uneasy in my own mind, until a few years ago a neighbor lent me some BANNERS to read. I was almost afraid to read them. I prayed earnestly, asking my spirit-friends *that if it was in their power they would* help me see my way. I dreamed I was standing on this earth, and beautiful clouds of golden color were rolling around; and I took this as a sign or answer to my prayer, viz: that I need not fear, but search for the truth. I did so, reading all the spiritual works I could get, and as I read I know my spirit-friends helped me to understand. When your paper spoke of the spirit-board, we fixed one, and after trying for awhile it began to move so we could get messages from our spirit-friends. At this time I had a vision of my husband's sister. She was self-illuminated; she came to help us understand these things. After a while the spirit-friends wrote through my hand, and now I can sit and talk with them. I know it is neither my own mind nor spirit, for they have taught me that of which I was ignorant; they have demonstrated to me that our spirit-friends love and cherish us. I know our spirit-friends stand ready and willing to help us if we will only rid ourselves of foolish fears; if we would but ask ourselves the simple question, who loves us best—our own or strangers? Each and every person has the right to investigate these things for himself; if not, where does the power come from? Those who would hinder this spirit light seem to forget that they and every individual have friends on the spirit-side. Let people sense these things and the truth shall make them free. God is love, and his spirits and angels are working for peace on earth and good will to humanity."

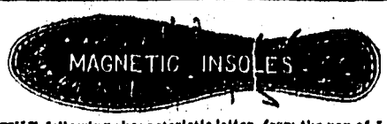
New Hampshire.

CONCORD.—A correspondent writes: "Few women actively engaged as agents for the spirit-world in its efforts to assist the dwellers upon earth to the attaining of health and a knowledge of truths of the most value to them as mortals, surpass Mrs. S. B. Craddock of No. 9 Prince street, in this city of Concord. She came here some years since upon invitation to speak before the Spiritualist Society. Soon after she commenced holding séances, and from that time to the present has been constantly engaged in giving clairvoyant tests and examinations, healing the sick and lecturing. Her clairvoyant powers are remarkable, as evinced by two instances of denoting the spot where were found the bodies of two persons drowned, and the frequent calls she has by detective officers and others seeking information on a multiplicity of matters. In 1881 Birch Island, in Sunapee Lake, was purchased by Mr. and Mrs. Craddock, and fitted up so as to be an additional attraction at that Spiritualist resort. A pavilion for public speaking was erected, where Mrs. Craddock has since held religious exercises. This resort has been named Liberty Island. A commodious house, built there by Mr. and Mrs. C., is frequented by larger and larger numbers every year."

Canada.

MONTREAL.—John Withell writes us that Frank T. Ripley has just closed a highly successful engagement, and accomplished a good work in this city: "Now that the ice is broken, we hope for further success in advancing the spiritual cause hereabout in the future."

Advertisements.



THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

DR. THACHER:

Dear Sir—Your Magnetic Shields have some merit, but on the whole I am inclined to call them a fraud. They soothe and vitalize the nerves, put new life into the blood, warm cold feet, build up the debilitated and consumptive, create a row among the old sinners in the constitution, and keep stirring them until they enter upon a war of extermination, or commit suicide to escape; put neuralgia and rheumatism *hors du combat*, make a weak man vigorous and saucy, and cure family quarrels where they originate in bad blood or depraved nerves; but they don't mend cork legs nor glass eyes, nor cure warts on an evil temper. They should be a specific for total depravity, alcoholism, and especially for debilitated pocketbooks. Here is where they fail. If you can improve them so that you can guarantee a perfect cure for financial fits, consumptive bank accounts and religious hydrophobia, your fortune is made. Then, as your best advertising card, I would advise you to cover the Brooklyn Tabernacle and its pastor, and if you cure him you need waste no more printer's ink. Yours for health,

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We have the strongest faith in her ability to return and continue the work she had so earnestly commenced for the benefit of humanity and the world, both for time and eternity.

We take this opportunity to thank the many, *many* friends who have written us such kind letters of condolence in our GREAT bereavement. Address

Je16 tf **W. O. CUTTER, Onset, Mass.**

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INDEX.

Angel Care.	Ready to go.
A little while longer.	Shall we know each other there?
Angel Visitants.	Sweet hour of prayer.
Angel Friends.	Sweet meeting there.
Beautiful Home.	Sweet reflections.
And He will make it plain.	Sow in the morn thy seed.
A Fragment.	Star of truth.
A day's march nearer home.	Silent help.
Ascended.	She has crossed the river.
Beautiful angels are waiting.	Summer days are coming.
Bethany.	They'll welcome us home.
Beautiful City.	There's a land of fadeless beauty.
Beautiful Land.	They're calling us over the sea.
Bliss.	Tenting nearer home.
Beyond the mortal.	Trust in God.
By love we arise.	The land of rest.
Come up thither.	The Sabbath morn.
Come, gentle spirits.	The cry of the spirit.
Consolation.	The Eden of bliss.
Come, go with me.	The region of light.
Day by day.	The shining shore.
Don't ask me to tarry.	The harvest.
Evergreen shore	Time is bearing us on.
Evergreen side	The happy spirit-land.
Fold us in your arms.	The by-and-by.
Fraternity.	The Eden above.
Flowers in heaven.	The angel ferry.
Gathered Home.	Voices from the better land.
Gone before.	We shall meet on the bright, etc.
Gentle words.	Welcome angels.
Gratitude.	Waiting 'mid the shadows.
Golden shore.	When shall we meet again?
Gathered home beyond the sea.	We welcome them here.
Home of rest.	We'll meet them by and-by.
He's gone.	Where shadows fall not, etc.
Here and there.	We'll anchor in the harbor.
I shall know his angel name.	We'll gather at the portal.
I'm called to the better land.	We shall know each other there.
I long to be there.	We'll dwell beyond them all.
Looking over.	Waiting to go.
Looking beyond.	Waiting on this shore.
Longing for home.	We're journeying on.
Let men love one another.	What must it be to be there.
Live for an object.	Where we'll weary nevermore.
My arbor of love.	Whisper us of spirit-life.
My home beyond the river.	Waiting at the river.
Moving Homeward.	
My home is not here.	**CHANTS.**
My guardian Angel.	Come to me.
Not yet.	How long.
No weeping there.	I have reared a castle often.
No death.	Invocation chant.
Not yet for me.	
Never lost.	
Only waiting.	
Over there.	
One woe is past.	
Outside.	
Over the river I'm going.	
Oh, bear me away).	
One by one.	
Passed on.	
Passing away.	
Parting hymn.	
Passing the veil.	
Repose.	

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SECOND EDITION.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Prescriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerileness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisite touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day.

[Continued from fifth page.]

Mrs. Moss, of New York, held a select circle each morning at 9 o'clock at the Glen Cove House.

Mr. W. S. Rowley, the spirit telegraph operator from Cleveland, arrived on Saturday evening with his wife, and is located at Hotel Onset.

The steamer *Island Home* landed one hundred and seventy-seven passengers Sunday morning, and immediately started out again with one hundred and twenty-eight passengers for a little excursion.

A concert is held each morning and evening on the Bluff by Lindall's Band, of Boston. The early morning of Sunday, August 5th, gave promise of rain, but a breeze sprang up later, clearing the sky and freshening and beautifying all nature. The cars came in loaded with passengers. The favorite Middleboro' Band was on hand at the auditorium at precisely 9:30, discoursing sweet music. A selection was played by each band in turn till 10:30, when Colonel Crockett, the President, introduced the speaker of the morning as Mr. E. B. Fairchild. His lecture—subject, "What is Spiritualism?"—was listened to by a large concourse of people with earnest attention. J. D. Stiles followed in tests. In the afternoon Mrs. Sarah A. Brynes held the attention of a large congregation for one hour. Mrs. Brynes is too well known to need any words of commendation. To say that she is to lecture is enough to bring together a large and appreciative audience. Her subject for the afternoon was "The Struggles of Life." Its delivery was followed by numerous tests from Joseph D. Stiles in his happiest mood.

The following have registered at Headquarters during the week: George W. Nutting and wife, Brockton, A. W. Tinkham, P. B. Tinkham, Mrs. Enos Chase, Topeka, Kan., Mrs. P. I. Baldwin, Fayville, Mass., Mrs. S. N. Thompson, Southboro', Mass., Wm. Kendall, Boston, M. George, Rev. Bishop A. Beals, 86 State street, Albany, W. C. Tallman and Tim O'Donnell, Boston, Caroline E. Holmes, Lottie A. Leonard, Brockton, Edward Hitchings, Saugus, Fannie F. Simmons, Plymouth, Mass., Acorn Cottage; Susie M. Gale, Sandwich, at Globe Cottage; Priscilla S. Bartlett, Plymouth, Mass., on Union street; L. K. Joslin and wife, Providence, R. I., Emma Jackson, Acushnet, Mass., Mrs. J. B. Howard, Boston Highlands, at Greenleaf Cottage; Mark R. Plaisted, Riverside, California, E. Richardson, Providence, R. I., G. F. Cooper, Lawrence, Mass., Dr. W. H. Coffin, Brooklyn, N. Y., at Washburn House; E. A. Urner, Elizabeth, N. J., E. C. Peckham, New York City, R. T. Williams, wife and little Edith, Fall River, at Rock Cottage; Mrs. L. E. Strong, Northampton, Mass., Mrs. H. W. Blanchard, Boston, at White Feather's Wigwam; H. G. Allen, Brockton, Mr. and Mrs. C. J. Quimby, White Plains, N. Y., Gussie A. Barnard, Pittsburgh, Pa., at Glen Cove House; Mrs. E. Jones, Julia A. Wallace, Washington, D. C., Charles H. Wood and wife, Chicago, at Wickett's Island; Capt. Irving, Wm. Blackwell, Chas. S. Sawyer, Chas. O. Town, Joseph Burns, E. F. Negus, all of yacht "*Fenella*," Fall River, Mass., Flora B. Cabell, Washington, D. C., at Union Villa; Mrs. C. H. Barker, Philadelphia, Pa., corner 5th street and Longwood Avenue; John Carpenter, wife and family, Taunton, Mass., J. W. Morse and wife, Rochester, N. Y., Louise Perry and daughter, Middletown, Miss Beth Peckham, Mason S. Peck, Pawtucket, R. I., Mrs. Amy F. Parker and Anna B. Laing, Tenth street, 240; D. E. Warren, Fall River, John R. Fales and LeRoy Fales and wife, yacht "*Actina*," Pawtucket R. I., Dr. H. W. Gould, San Diego, Cal., Geo. L. Burdett, Keene, N. H., Union Villa; Nellie Davis, Washington, D. C., Edwin Wilder, Hingham, Mass., Mr. and Mrs. J. E. Sanborn, Fitchburg, Mass., Bay View Cottage; A. M. Dodge, Brockton, Mass., D. Sharpe, F. E. Sharpe, Whitman, Mass., Mrs. W. C. Crane and daughter Alice, Somerville, Mass., E. Meeker and C. E. Lum, New York, Seth Burrill and family, Chelsea, Emily A. Kimball, Rochester, N. H., Mrs. M. L. Sturtevant, Bridgewater, M. Tuttle, Salem, Mass., Mrs. L. A. Sargent, Boston, Rebecca A. Grozier, Provincetown, Mass., at 45 West Central Avenue; Mrs. A. C. Cheever, Providence, R. I., Mrs. I. A. Henderson, New York, Mrs. Martha I. Sparrow, Portland, Me., W. C. Fisher, Attleboro' Falls, Mass., Isaac Collins and wife, Provincetown, Mass., W. W. Gleason, Needham, Mass., Louis F. Jones, Boston, Dr. and Mrs. J. E. De Wolf, Chicago, Ill., at Wickett's Island; John Chamberlain, Newburyport, at Central Cottage; Mrs. G. Fred Dodge and daughter, Chelsea, at Nestlenook Cottage; Jonathan Arnold, North Abington, Mass., J. P. Chamberlain, South Weymouth, Mass., L. P. Arnold, North Abington, Mr. and Mrs. C. W. Osborne, East Boston, at Washburn House; Miss S. A. Day, Mrs. Ernest Chase, Mrs. Sarah E. Humes, Providence, Miss S. A. Lynde, Stoneham, Mrs. Charlie E. Horne, Miss Marion S. Humes, Stoneham, at Windermere; James A. Howe and family, East Somerville, at Acorn Cottage; Chas. R. Ross, Mrs. H. V. Ross, Boston, at Hotel Onset; Myra Adams, Boston, at Plaisted's; Samuel Thomas, Central America, B. S. Chase and wife, Mrs. M. R. Pierce, Providence, R. I., Hattie W. Minse, West Roxbury, at Mrs. Bullock's; A. McKinley, Catskill, N. Y., at Harmony Lodge, West Central Avenue; H. F. Hackett, Taunton, Mass., Mr. and Mrs. C. F. Loveland, East Somerville, at Nestlenook Cottage; John A. Howes, New York, James Lothrop, Hyannis, Celia A. Lothrop, Barnstable, Caroline Baxter, Hyannis, G. W. Gorham, Fitchburg, Mass., at Bay View Cottage; F. H. Fisk, Boston, Mrs. Albert L. Rumrill, Edna and Alice Rumrill, Mrs. Chas. C. Hazelton and son, Watertown, Mass., Thomas Gooch and wife, Hollston, Mass., at Highland House; J. Warren Winslow, Boston Highlands, John Proctor, Boston, E. W. Bond and wife, Willoughby, O., W. E. Clayton, Maiden, at Metropolitan House; Wm. C. Linch, Boston, Samuel McLean, Watervliet, N. Y., M. P. Richardson, Athol Centre, Mass., Isaac M. Ryder, Fall River, Fred C. Ball, David Rice, Cambridge, Mrs. W. W. Burbank, Mrs. H. W. Rumfrites, New Bedford, H. N. Wyeth, Maplewood; W. S. Rowley and wife, Cleveland, O., J. S. Roberts, Boston, Mass., Charles E. Higgins, Boston. GUSTIE F. HOWE.

Headquarters Office, Onset, Aug. 6th, 1888.

FROM ANOTHER CORRESPONDENT.

Dr. Bixby, of Boston, is spending some time at Onset.

Hon. ex Senator Davis, of Rhode Island, is at the Glen Cove House.

Mrs. E. A. Wells, the materializing medium of New York City, has arrived.

Wm. S. Butler and family are pleasantly domiciled at the Glen Cove House.

Prof. Willis, the Phrenologist, makes his usual visit to Onset, staying at the Washburn House.

Mrs. Sarah A. Byrnes gave another of her sensible characteristic lectures on Sunday afternoon last.

Dr. A. H. Richardson has returned from Harwich Camp meeting, and will soon be on his way to Lake Pleasant.

Mrs. Fay, the psysical medium, has arrived, and is a guest of Major Griffith. Thus far she has not given public séances.

Dr. H. W. Gould, San Diego, Cal., has arrived at Onset, and is enjoying the seashore resort, and the mediums and their manifestations in particular.

Dr. J. L. Newman of Boston made a flying visit to Onset last week. He seems to enjoy life and the camp, also Spiritualism.

Resolutions have been passed by the Fact Convention in high endorsement of Dr. Rogers, Dr. Stansbury, and Mrs. J. J. Whitney.

Mr. Edwin Wilder, ex postmaster of Hingham, Mass., also ex President of the Massachusetts Spiritual Association, is located at the Washburn House.

Mr. Jeremiah Tanner, of Providence, and Mr. Alvin Buffington, Warren, R. I., are spending a few weeks at the Bay. They are yearly visitors and true Spiritualists.

Mrs. S. Jones, Mrs. Wallace, Mrs. Nellie Dawes, all of Washington, D. C., are at the Union Villa. They all are highly mediumistic, and are in company with Mrs. Cabell.

Mrs. Lincoln and Mrs. Searle of Northboro, Mass., are staying in Onset for a short time. They are delighted with the place. They are old subscribers to the BANNER OF LIGHT.

Ichabod Carver, Esq., of Plymouth, made a flying visit to Onset Sunday. He is one of the old workers in the Spiritualistic Society and Children's Lyceum in the early days of Spiritualism.

Col. Wm. D. Crockett, president of the O. B. G. A., came here on Saturday and remained over until Monday, his business being such it was impossible for him to be absent from Boston longer.

Mrs. Adams and Mrs. Soule, of Northboro', Mass., have been here for the past week. They are delighted with the place and the people, and intend to come again another year, if possible.

Mrs. L. L. Whitlock gave an interesting lecture to an appreciative audience, Saturday afternoon. Mr. Joseph D. Stiles followed with some fine tests of spirit-presence, which were recognized.

A. S. Hayward, magnetic physician, of Boston, has been making quite a stay at Onset, and appears to enjoy the place and the people. He stops at the Washburn House, but anticipates leaving next week.

Mr. and Mrs. J. Q. Whittemore have purchased the two lots of land adjoining the Sturtevant Cottage, extending from the Boulevard to West Central Avenue, and will build a cottage for their own use in the near future.

M. B. Little, Esq., Glens Falls, N. Y., has been staying at Hotel Onset for some days. He is one of the veteran Spiritualists, and seems to enjoy Onset and what he comes *en rapport* with in spirit manifestations.

E. G. Goddard, Esq., of East Saginaw, Mich., is at Hotel Onset. Spiritualism has done much for him and he has done much for Spiritualism in return. He is a man of mature years, highly intelligent, and a confirmed Spiritualist.

Col. Wm. D. Crockett introduced to the audience Mr. E. B. Fairchild, who gave the Sunday morning lecture, his theme being "What is Spiritualism?" He made some telling points that were well received by a large and appreciative audience.

Charles W. Sullivan will give one of his highly enjoyable entertainments at the Temple on Friday evening of this week. He will be assisted by able talent in musical and other modes of entertainment. Do n't fail to patronize Bro. Sullivan on this occasion.

Two interesting young ladies, Miss Annie R. Kerwin and Hattie Jackson, of Waltham, Mass., have just returned home after two weeks' stay at the Washburn House. This is their second season, and well do they know how to enjoy Onset, even if they are not fully convinced of Spiritualism being a fact.

Louis F. Jones, spirit-artist, is located at the Doane Cottage. He is quite successful in getting crayon pictures; some of them the sitters recognize as their spirit-friends. Mr. Jones is no doubt moved upon by an intelligent power to sketch the pictures he takes, and is honest in what appears, whether recognized or not.

A fair was held on Thursday, August 2d, on the Longwood Park, the proceeds going to improve the same. It was a unique affair, having a "donkey party" in the evening. Charles W. Sullivan aided in singing; others did also. The Washburn House proprietor and guests did much to help the matter along. They realized quite a sum, which will go to develop the park in front of the Washburn House.

Mrs. Thomas Gales Forster has received, through mediumship, a fully executed picture of what purports to be her lamented husband, from an independent source, taken between slates, the same as the independent slate-writing is done. The oil was moist when she received it, and the style is precisely like those taken by Mrs. Diss Debar. Mrs. Forster also received a lengthy communication in independent slate-writing, through the mediumship of Dr. Stansbury.

The members of the Onset Business Club have subscribed sufficient money to have a band of music the balance of the season, and commenced last Friday evening to play. This will make two bands on Sundays; one is furnished by the Association for Sundays, while the other will work in harmony with the Association Band in a manner that will be under the dictation of the Association, as far as controlling the playing when services are being held.

Mrs. Flora B. Cabell of Washington, D. C., has arrived and is pleasantly domiciled at the Glen Cove House. Several other persons were in her party. Mrs. Cabell has been at Onset several seasons. She is a lady of culture, a good Spiritualist also. Mr. James H. Foss and wife, from Needham, Mass., have been staying at the Greenleaf Cottage, Onset. Mr. Foss is ex-Deputy Commissioner of the United States Department of Agriculture. He spends his winters in Florida, dealing in lands.

The Fact Convention Thursday and Friday of last week took the form of the initial steps in the investigation of Spiritualism. Some of the veteran workers requested raps and tipping of tables, which were produced in earnest. The last day was devoted to some extent to mesmerism; and skeptics who had not seen an individual controlled by a spirit in the material form were surprised to see the power that one person can exercise over another. But to many present it was not as interesting as it would have been had excarnated spirits been the ruling power at a spiritual fact convention.

Mr. P. C. Tomson, of Philadelphia, has charge of an hour séance in the parlors of the Glen Cove House every morning. He was formerly a Methodist. Mrs. Tomson, Mrs. Moss, Mrs. Wallace, Mr. Haines, and several others officiate at these séances. A spirit of a lady, who has been in spirit-life seventy-five years, related her experience in the gift of healing in the old country, and how she was treated by the authorities at that time, her method having been similar to the present one of healing by the laying on of hands. Mrs. Tomson is a most wonderful medium. She has various controls who speak in many different languages. They can also use her organism to sing quite well, and give tests of acknowledged reliability.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

The session has commenced in good earnest, and with an old-time attendance. The meeting of Wednesday was a session of much interest. The address by Prof. W. G. Haskell was suggested by the expression "Nothing but leaves." It was an able effort. Mrs. E. C. Kimball, of Lawrence, then gave several platfrom descriptions, remarkable in detail, nearly all of which were recognized.

On Friday the service opened with singing by Prof. Billingham of "Only a Thin Veil Between Us." The address was by A. E. Tisdale, upon the theme, "Shall I live again?" It was an able and logical effort. Mrs. Kimball then gave a large number of spiritual tests, which were received with interest.

A Grand Fair will be opened in Association Hall, under the auspices of the Ladies' Lake Pleasant Improvement Society, on Monday, August 13th, to continue one week.

On Saturday a conference was held at the auditorium, with speaking by Dr. Beals, Dr. Temple, Mrs. Conant, Dr. Dutton and Mrs. Dr. Cook.

The conferences are seasons of much interest, and largely attended.

The trains Saturday evening brought in additional numbers, making fully two thousand people in camp.

On Sunday the audience was augmented to fully twenty five hundred people. The Worcester Cadet Band gave concerts morning, afternoon and evening.

The morning services opened with singing by Prof. Billingham. The address was by A. E. Tisdale upon the general subject of Spiritualism.

The service closed with a solo by Prof. Billingham.

The afternoon address was by Mrs. Fannie Davis Smith, of Brandon, Vt., who prefaced her remarks with an invocation.

The subject of the address was "The Spiritual Promise of the Hour." It was an able and earnest effort and well received. The service closed with platform descriptions by Mrs. E. C. Kimball.

The excursion trains will begin on next Sunday, which will bring an old-time attendance.

SPECIAL NOTES.

Mr. Nathan Blanchard, of Brooklyn, has arrived, and is stopping at Mrs. J. J. Clark's cottage, 42 Montague street.

The picnic of the St. James Sodality and the St. John Literary Societies of New London, Conn., on Thursday, was attended by about six hundred people. They were very well pleased with Lake Pleasant, and will come again.

Prof. Haskell is a pleasing speaker, and will be here again next year.

Emma J. Nickerson, of Boston, is the guest of Mrs. Addie Priest Young at "Daisy Dell" Cottage. She is a graduate of the Detroit, Mich., School of Oratory, and an elocutionist of merit.

Ada Horton, of Greenfield, is book keeper at the Lake Pleasant Hotel.

Mrs. E. Clark Kimball, of Lawrence, has created quite a favorable impression here by her remarkable exercises in mediumship upon the platform.

The Worcester Cadet Band charms everybody.

The following named are at the Lake Pleasant Hotel: George Dutton, M. D., Boston; Silas Mason, Hartwellville, Vt.; M. Blanchard, Brooklyn; U. K. Mayo, Boston; J. M. Temple, Hartford, Ct.; E. H. Tuttle, Boston; E. N. Hollis, Allston, Mass.; Charles H. O'Donnell, New London; J. C. Potter, Boston; Mrs. Knapp, Malone, N. Y.; Mrs. Chesley, Malone, N. Y.; Malcome Douglass, New York; C. L. Strong, Chatham, Ct.; Mrs. C. H. Davis, Chatham Ct.; George A. Ham, Holyoke; William Russell, New London; Miss L. A. Bickwith, Adams; W. W. Wells, Greenfield; John Adams, Superintendent Fitchburg Railroad.

From the Register, Aug. 1st:—Mrs. S. N. Smith, Marblehead, Mass.; Mrs. E. B. Sanborn, Lawrence, Mass.; Miss Lela Thrall, Mrs. Flavia A. Thrall, Windsor, Ct.; Belle E. Lane, Killingworth, Ct.; Nathan Blanchard, Brooklyn, N. Y.; Alice T. Waterhouse, East Somerville, Mass.; Mrs. W. S. Waterhouse, Della Shannesy, Wollaston, Mass.; Mrs. F. L. Sargent, N. S. Sargent, East Templeton; Mrs. E. L. Gaylord, Clinton, N. H.; Charles Carter, Mt. Lebanon, N. Y.; Hiram Holmes, Haydenville, Mass.; Mrs. A. Pike, Charlestown, Mass.; T. Locke, Newport Centre; N. H. Eddy, Norwich, Conn.; L. F. Crafts, Whately, Mass.; S. L. Porter, E. H. Purdy, Oneonta, N. Y.; Eliza A. Hobart, Brooklyn, N. Y.; Mrs. J. H. Russell, Brooklyn, N. H.; M. Ina Kellogg, Leominster, Mass.; Cora Ellis, Waltham, Mass.; Edith Smith, Fitchburg, Mass.; Mrs. S. S. Brown, Athol; Samuel McCleary, Watervliet, N. Y.; Miss Ada Stimpson, Mrs. Charles Stimpson, Northampton, Mass.; Jost Knox and family, Boston; Mrs. B. W. Banks, Mrs. Hiram Holmes, Haydenville; Miss Emma J. Nickerson, Boston; Calvin Johnson, Plainville, Conn.; Dumont Kingsley, Willimantic, Ct.; E. A. Smith, Fannie Davis Smith, Mrs. Ida Thompson, Brandon, Vt.; Silas Mason, Hearterville, Vt.; Wales N. Ward, Lizzie A. P. Ward, Warwick, Mass.; Mrs. C. Engle, Miss C. Engle, Holyoke, Mass.; Mrs. E. S. Shedd, Boston; F. M. Browne, Mrs. F. M. Brown, Master Arthur L. Brown, Hartford; Miss Edice E. Ball, Deerfield, Mass.; F. E. Moody, Greenfield.

The BANNER OF LIGHT is in good demand here.

The speakers for Sunday, Aug. 12th, will be J. Clegg Wright and Chas. E. Watkins. J. M. Y.

Lake Pleasant, Mass., Aug. 6. 1888.

Dr. E. A. Smith writes us from Lake Pleasant, Aug. 6th: "I have been here for nearly one week, and have never seen so many people here before so early in the season, or things looking so promising for a large and successful meeting. The cottages now being built are more elegant and expensive than those formerly erected upon *leased* land. Lake Pleasant is bound to prosper.

The meetings of Sunday, Aug. 5th, notwithstanding the extreme heat, were well attended, and the audiences were highly appreciative.

I should like to say one word more about my excursion tickets. I have left a few of them—numbers one, two, three and four—with A. F. Briggs, 35 Congress street, Boston—headquarters of the Poland Spring water—where they can be procured by parties wishing to come from Boston to Queen City Park, Burlington. When I leave here, I shall leave some of my Lake Pleasant tickets with the station agent.

I expect to return to Queen City Park on Thursday, Aug. 9th. I shall be back again at Lake Pleasant, Aug. 12th, 13th and 20th; also Sept. 2d; and on Sept. 3d, I shall start with a large party from here for Queen City Park; this excursion costs only $3.00—the cheapest trip that was ever gotten up in New England. I shall have two special cars for the party."

Parkland, Pa.

The opening of the regular Camp-Meeting at this large and popular camp-ground and pleasure resort occurred Sunday, July 1st, speaker, J. Clegg Wright, with a fair attendance.

On Thursday, Saturday, Sunday and Tuesday, July 6th, 7th, 8th and 10th, the favorite improvisatrice, Miss Jennie B. Hagan, spoke to large audiences, followed by Mrs. Brown Cutler Anthony and Mr. Wallace with spirit delineations.

On Saturday and Sunday, July 14th and 15th, Dr. H. P. Fairfield of Rockland, Me., gave us several of his characteristic lectures, replete with Bible facts and proofs of Spiritualism. He held the large audience almost intact, frequent applause being awarded his many happy, humorous, and sometimes pathetic, points.

J. Frank Baxter, the scholar and songster, gave two interesting lectures, with music and splendid tests of spirit presence. The tests were very convincing, and the large gathering much pleased, their pleasure manifesting itself by applause.

The pleasing lecturer, Mr. J. Wm. Fletcher, was with us Sunday last; he was greeted with a large and appreciative audience.

The managers have provided a very fine orchestra, under leadership of Mr. Rudolf Thaler, who, with the choir of the First Association, render charming and delightful music. Mr. Smiley, cornet soloist, and Prof. Silberman on the zither, being very attractive. Our quartette with their sweet songs cause us to forget awhile the cares of life. During week-day evenings, the large pavilion is used for hops. Several fancy dress hops and entertainments have been held. Mr. Benner is director of amusements.

The managers have also a Cornet Band, which plays every Sunday.

Free public circles have been and will continue to be held during the camping season.

The Trenton Association, as also Eureka Association, hold circles every Sunday. Mrs. Faust, medium for the latter, is very satisfactory.

About one hundred families are now encamped here in cottages and tents.

Bro. John Barisly has elaborately painted his West View Cottage with the national colors.

Bro. Bronson has had several neat cottages erected at the West End for accommodation of new comers.

Bro. Coles's handsome brick cottage "Ida May," also Hudelburger's "Luray" Cottage, present a beautiful appearance.

Evergreen Cottage of Bro. Morel is being enlarged.

Sister Doll's cottage has been elevated and enlarged.

Mrs. Danforth has had erected a neat cottage and resides here.

Mrs. Nevins has also a new cottage.

Bro. Zeigler beautifies his pretty cottage during leisure hours.

Pine Cottage has changed hands, and appearance also.

Sister Hewer's new cottage is very fine and comfortable.

The alterations in Bro. Hand's and of Bro. Wilkinson's, as also Bro. Shumway's cottages, are marked, presenting great beauty.

Bro. Lanham and family are summering in Elwood Cottage.

Parkland Cottage has always the latchstring out for campers and visitors.

Mr. Moore and family now occupy Woodbine Cottage.

Bro. Dubois has metamorphised Ivy Cottage, a noted and pleasing change.

Fern Cottage is occupied by Mr. and Mrs. Wainwright.

Mrs. Cutler looks very cozy in her new cottage, Lily Cottage.

Sister Wisdom has had a new porch built, presenting a neat appearance.

Bro. Bronson and family occupy Germantown Cottage. It is very fine, large and comfortable.

Capt. Fulmer are still with us, in Rose Cottage.

Bro. Odgen are in their new cottage on East End.

Bro. Marler and wife are at East End in their neat cottage.

The Alva Boat Club have made attractive improvements.

The managers, Bronson, Benner and Thompson, have made great improvements for the comfort of campers and visitors, and being their first year have succeeded in a wonderful degree. If they continue in the same manner, Parkland will soon bloom like a flower garden. May they succeed and keep the grounds for a spiritual camp, the cause of Spiritualism and the cause of humanity, is the desire of a COTTAGER.

Aug. 6th.

Verona Park, Me.

On Friday, Aug. 3d, I left Boston by Steamer *Penobscot* for Bucksport, and from thence took coach to Verona Park. The panoramic view in passing up the Penobscot River was most beautiful, and was much enjoyed. On arriving at the ground, although one week previous to the opening, I found many early campers already occupying their cottages, and a most cordial reception was received.

Verona Park is situated directly upon the bank of the Penobscot, and in all respects I think it is far superior to any camp-ground I have ever yet visited. The cottages face upon the water, and as all eastern steamers connecting with Bangor, Rockland and other localities are continually passing to and fro, the picture formed is one long to be remembered. These grounds were opened by the Verona Park Association in 1882; at that time, Dr. C. F. Ware was chosen President, and has continuously occupied that position up to the present. He is greatly interested in the prosperity of the organization, and devotes much time and money to make the meetings held at this place a grand success. As an able second he has the services of Mr. R. H. Emery, who works with much ardor to make it pleasant for all visitors.

The season for '88 will open on Sunday, Aug. 12th, with a lecture by Mrs. J. Wentworth, of Knox, Me. She is reputed to be a very clear and pleasant speaker.

In the afternoon Miss M. T. Shelhamer will occupy the platform; as this is to be her first appearance in the Pine Tree State, we bespeak for her a warm reception, together with a large audience to listen to the words offered by her spiritual guides.

The evening will be devoted to conference.

On Sunday, Aug. 19th, Mrs. A. M. Glading, of Philadelphia, will speak, both morning and afternoon. She is a great favorite at this Park—as also is Geo. A. Fuller—both of whom have lectured here upon previous occasions.

Mr. Fuller will deliver two lectures on Sunday, Aug. 27th.

Upon these grounds is an auditorium capable of seating twenty-five hundred people; there is also a fine restaurant, presided over by Capt. Ryder and his estimable wife, who are ready at all times to provide for the wants of the "inner man."

Entertainments will be furnished through the week under the direction of Mr. Geo. Francis, of Manchester, N. H.

A dancing pavilion is another of the many features, and is much enjoyed by the younger portion of the community.

The water that is to be found here in great abundance is pronounced by all to be superior to any in the entire State. One flowing spring, by attaching a hose, will elevate a stream of water fifty feet, and will be utilized in case of fire among the cottages.

The cottages already occupied are the "Forest Home," by Dr. C. F. Ware and family; "Pioneer," by R. H. Emery; "Red, White and Blue," by O. C. Eddy; "Maple Leaf," by Mrs. Stubbs; "Little Linwood," by Jas. Emery; "Augusta," Mrs. Pishon; "Shady Nook," by E. S. Wardwell, editor of the *Eastern Star* and the *Bucksport Clipper* (who has many kind words for the BANNER OF LIGHT); "The Latch String," by Levis Tapley; "The Bijou," by J. B. Wheelden; "Elge Cliff," by J. P. Ames; the "Banner," by Mrs. Colcott; "Bay View," by S. Leighton; "Vine," by Henry Hawes.

Mr. Smith of Rockland, A. Colby, Mrs. Colony, Hiram Hathorn and many others have also secured cottages, and will be present.

On Saturday evening a very pleasant company of ladies and gentlemen, comprising R. Emery and wife of Bucksport, Miss Lottie Folsom, Miss Lizzie Emery, May Fifield, Maurice Hervey of Belfast, Milton French of Boston, and E. P. Berthoff of New Jersey, paid a visit to the camp and remained over Sunday; during their brief stay they entertained the campers with fine vocal and instrumental selections. Our wish is that they will come again.

Regrets are expressed that owing to the pressure of editorial duties Luther Colby will not be able to visit camp; but let me assure him that if he should come East he would find warm friends. Many are the kind words I hear whispered of the flying visit paid by the business partner of THE BANNER, Isaac B. Rich.

In closing allow me to say that your humble servant, J. B. Hatch, and C. F. Rand, with their wives, are occupying "Silver Star" Cottage, through the courtesy of Mr. Emery; on Saturday evening, Aug. 11th, it will be formally dedicated, after which they will be glad to receive a call from everybody. The banner of the "Shawmut Lyceum" will be thrown to the breezes that blow from Prospect Mountain, and the latch-string is ever out.

During the services held at Verona I will endeavor to place the State of Maine fully before the readers of THE BANNER—in a camp meeting sense. H.

Niantic, Ct.

The campers are still coming to fill their old places.

Mr. and Mrs. R. M. Lyman, of Springfield, were here for over Sunday.

Dr. Fisk's cottage is open.

Mrs. Webster is placing her tent in readiness for the accommodation of her friends.

Mrs. J. D. Eagir has several friends with her this week from New Haven.

Mr. W. E. Fogg and wife of Bristol, Ct., are stopping for a few days at his father's cottage.

July 28th the day opened with fine weather; we had a good speaker, and quite a crowd in attendance—a boat having come in from Norwich.

Mrs. Lake in the morning gave us for thought, "The Evolution of Spirit"; in the afternoon, "The Value of Faith"—two splendid discourses. We had a conference in the evening, Mrs. Lake and others participating.

August 1st the Ladies' Aid Society met at Mrs. Dorman's on Pine street; and afterward many of us met at the supper table of our genial friend, Herbert Stearns.

Every Saturday eve is devoted to music and dancing, and for the last two weeks we have greatly enjoyed the musical ability of Mrs. Medbury, who is stopping with our Secretary, R. Stanton.

Sunday, the 5th, the grounds being still damp from recent rain, we met in the pavilion, and J. Clegg Wright discoursed with much eloquence in the forenoon. In the afternoon we journeyed to the grove and heard a lecture from Mr. W. on the "Growth and decay of man's religious beliefs." The subject was handled with intelligence and power. The boat *Osprey* from Norwich, having brought many passengers, and other strangers being in the camp, it is evident that quite a number heard their first lecture on the spiritual platform on this occasion.

Jehial Williams, the veteran of many years, is here occasionally; he tells us his loved companion is on the border land, nearly passed over. He puts a cheerful face in the foreground, but we know how dear she has been to him, and can read his sorrow behind its gentle mask.

Leroy Whiting and wife, from Winsted, Ct., are at his father's cottage; and in company with him Waldo Curtiss, wife and daughter, and an old acquaintance of ours whom we did not expect to greet here.

[For Aug. 6th—evening—an entertainment of readings and music, conducted by Miss Bidwell, Mrs. Medbury, Miss Newcomb and Mr. Jennings, of New London, was announced.]

In mediums we have Mrs. Case, of Berlin, Ct., stopping at the Alden Jones Cottage; Mr. and Mrs. Congdon, and others.

Dr. Fiske's family are sitting for full form development, and have, it is stated, some striking physical manifestations. MRS. N. H. FOGG.

Sunapee Lake Camp-Meeting.

Tuesday, July 31st, 2 o'clock P. M.—Dr. Storer in Chair—session opened with song by quartette, followed by an invocation by Mrs. E. B. Craddock of Concord; a solo by Mr. Stedman of Boston, and a lecture by Mrs. Craddock; closed with a song by quartette.

7:30, Evening Conference. Meeting opened by singing "Nearer, My God, to Thee," joined in by the congregation; the speakers were Dr. Storer, Mrs. Yeaw, Mrs. Chandler, under control of Father Murray. The name of Hannah Blodgett was given by Mrs. Chandler; Francis Goward was described by Mrs. Kelser; the name of Zephaniah Goward was given, and both recognized by Dr. Storer; the names of John Holbrook, Ephraim Chase and Mary Clement, formerly Mary Cutter, were also given and recognized. Further remarks were made by Mrs. Waite, session closing with a song.

Wednesday, Aug. 1st, 2 o'clock P. M., exercises commenced with a song by the quartette; reading of a poem entitled "The Way to Heaven," and an invocation by Mrs. Yeaw, followed by a solo by Mrs. Nettie Wentworth; Mrs. Yeaw then gave a fine lecture—her last for the season. A song by the choir closed the exercises.

Wednesday evening, at 7:30 P. M., conference was opened with a song, followed by the reading by Dr. Storer of communications written through his hand during the day. The names of Sarah and Bela Nettleton, Newport, N. H., were given by Madam Snow and recognized; Achsa Sprague and Thomas Gales Forster were given by Mrs. Chandler; remarks were made by Mrs. Addie M. Stevens, Mrs. Waite, Colonel B. P. Burpee, Mrs. Yeaw and Dr. Storer. Closed with a song by the choir.

Thursday, Aug. 2d, 2 o'clock P. M., President Storer in the chair; singing by the quartette; reading of a poem, composed by Achsa Sprague in spirit-life, by Dr. C. H. Harding, of Boston, followed by a duet by Mr. and Mrs. Osborne; a lecture by Dr. Harding, who gave also several psychometric readings, said by the parties to be correct. Closed with a song by the choir.

On Thursday evening the weekly dance at the Pavilion was well attended.

On Friday, Aug. 3d, at 2 P. M., a Fact Meeting was in order; opened with a song by Quartette; the speakers were Dr. Storer, Mrs. Waite and Dr. D. N. Brown; another song, "Only a Thin Veil Between Us," was followed by Mrs. L. A. Sturtevant of Lebanon, N. H., and Mrs. Chandler, relating very interesting facts.

Evening, 7:30, Conference opened with a song, followed by remarks from Dr. Storer, Mrs. Waite, Mrs. Sturtevant, Mrs. Chandler, Mrs. Addie M. Stevens and J. S. Sanders.

Saturday, Aug. 4th, the use of the grounds was given to the Grange for a picnic. In the evening the regular entertainment took place and was well patronized.

Sunday, Aug. 5th, 10:30 A. M., the session opened with a song by the quartette, followed by the reading of a poem by J. William Fletcher; a duet by Misses Stedman and Johnson, and a fine lecture by Mr. Fletcher. After a song by quartette Mr. Fletcher gave the names of fourteen spirits presenting themselves to his vision, most of whom were recognized by the audience.

Afternoon, 1:30, meeting opened with a solo by Mr. Johnston, followed by a poem by Dr. George A. Fuller, of Dover, Mass., entitled "Progress," and an invocation; a duet by Mr. and Mrs. Osborne was next in order, when Dr. Fuller gave the lecture of the afternoon—a splendid and practical discourse. After a solo by Mr. Stedman, Edgar W. Emerson took the platform and gave the names of twenty-one spirits—mentioning also eleven other spirits attending a lady present, without giving the names of all.

The attendance to-day has been very much larger than that of last Sunday. The weather has been fine for the past week and the meetings interesting.

It is expected there will be a much larger attendance the present week. N. A. LULL, *Secretary.*

Cassadaga Lake, N. Y.

Cassadaga has had good seasons before, but this year the camp is surpassing all its previous records. It is believed that there are more persons here for the purpose of investigating the phenomena than ever before. The slate-writing mediums are kept busy. Mr. W. A. Mansfield and others being in especial demand. Hon. A. B. Richmond, author of "Review of the Seybert Commissioners' Report," has been here several days. He will write an appendix to his late book, and is collecting material for it now. Several gentlemen of the legal profession have come here through the influence of Mr. Richmond, and are deeply interested in what they have witnessed. A man who has tried ninety three murder cases must be an expert in sifting evidence, and when such an one declares in favor of the phenomena of Spiritualism his opinion has weight with those who know him.

Miss Jennie B. Hagan is very popular here. At a gathering held to give the servants at the Grand Hotel an opportunity of learning something of Spiritualism, Miss Jennie was presented with a purse of thirty dollars by admiring friends.

Library Hall, a very pleasant building, erected during the past year, was dedicated with appropriate exercises last Wednesday evening. A. B. Richmond, Esq., was chairman, and addresses were made by Cora L. V. Richmond, Jennie B. Hagan and Walter Howell. The occasion was much enjoyed by those present. The building contains a library, lecture and séance rooms, and meets a want long felt by the Association.

Friday evening there was an entertainment in the amphitheatre, given by the Children's Progressive Lyceum. There was a good attendance, and the programme was highly interesting.

Everybody is having a good time. There are hops on Wednesday and Saturday evenings, participated in by young and old. The best of order prevails at all times. No liquor is sold on or near the grounds, and there is nothing for the marshal to do.

The practice of holding outdoor meetings is becoming very popular, and deservedly so. The fresh, free breezes that sway the tree tops are symbolic of the fresh breath of inspiration that comes to men when assembled in Nature's temple. In these quiet woodland places one feels that the God of all spirits is indeed present, and we are moved to say with Bryant:

> "Thou art here. Thou fillest
> The solitude! Thou art in the soft winds
> That run along the summits of these trees
> In music: thou art in the cooler breath
> That, from the inmost darkness of the place,
> Comes, scarcely felt.
> Here is continual worship. Nature here,
> In the tranquility that thou dost love,
> Enjoys thy presence."

Lily Dale, N. Y., Aug. 4, 1888. GRAPHO.

Haslett Park, Mich.

Friday morning we opened our camp with a fine conference meeting.

In the afternoon we all marched in a body to Mrs. Knapp's cottage, and dedicated it. Mrs. Baade, of Capac, delivered the address. She was followed by several others, and the occasion was one of great interest.

Saturday evening we dedicated Mrs. Merrill's new tent. Mr. and Mrs. Lillie had arrived. Mr. Lillie sang, and Mrs. Lillie and Mrs. Davis (of Chicago) assisted in the interesting services.

Sunday dawned bright and clear, and with it came a large crowd of people, all intent on being present at the dedication of the Auditorium. The opening speech was made by G. H. Brooks, the presiding officer, who reviewed the work of the past camp, announced what was intended for the present season, and welcomed one and all to the ground and its privileges.

Mrs. Lillie (under control) then proceeded to dedicate the auditorium in the most practical way——and that was by ra

AUG 1 C 1888

BANNER OF LIGHT.

AN EXPONENT OF THE RELIGIO-PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, AUGUST 18, 1888. | $3,00 Per Annum, Postage Free. | NO. 23.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Appropriate Answers to Superficial Questions.

SECOND PAGE.—*Poetry:* The Difference. Mount Pleasant Camp. *Original Essay:* "Early Inspirations." *Literary Department:* The Haunted House. Sense and Spiritualism.

THIRD PAGE.—*Poetry:* Faith in God. *Banner Correspondence:* Letters from Pennsylvania, Iowa, New York, Massachusetts, and Oregon, etc.

FOURTH PAGE.—The Other Side. Occult Telegraphy. At the Antipodes. Mrs. Richmond at Lake Cassadaga. Reception to President Beals. All Sorts of Paragraphs, etc.

FIFTH PAGE.—Letter from W. J. Colville. A Scientific Test of Spirit-Power and Intelligence. Spiritualist Meetings in Boston. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages.

SEVENTH PAGE.—From the Facts Convention. August Magazines. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Spiritualist Camp-Meetings, etc.

The Spiritual Rostrum.

Appropriate Answers to Superficial Questions.

BY PHŒNIX.*

Delivered at Chicago, Sunday, June 3d, 1888, through the Medial Instrumentality of

MRS. CORA L. V. RICHMOND.

When Jesus was asked if they should render tribute unto Cæsar, he answered according to what would seem to be the greatest wisdom in a worldly sense: "Render under Cæsar the things that are Cæsar's, and unto God the things that are God's."

In every instance where the Jews, whether Scribes or Pharisees, sought to ask him questions for the purpose of entanglement, he either answered them in parables, or answered in such a way that they could take no exception to what he said. The reason of this was evident: the purpose of the questioners was to make him amenable to the law; and when the final hour came it was absolutely without offense that he stood condemned before them. The truth is always so treated in whatever form it appears, whether in the person of Jesus as a sacred life, or whether in Socrates as a leader in philosophy, who, on being asked by one who was listening: "Why may we not all have demons?" replied: "If you all had demons, would you listen to those demons?" The demon in that instance was the spiritual or prompting power—the communing angel. It is easy to ask why every one may not have an angel, but is it easy, think you, to answer the question? Would you listen to the voice if it was yours?

Spiritualism is no exception to this rule. From the number of questions that are asked by the thoughtless, superficial minds, even by those who seem to have some perception of things, one would think that the only object in presenting Spiritualism to the world was just to answer these idle questions. I call them idle, because the slightest thoughtfulness would make their answers apparent.

Why may not all be mediums? one asks, as though that were an argument against or concerning those who are mediums. I cannot tell you why all may not be mediums, but I know that all are not manifestly so; because all are not, it makes more valuable the gift when it does come; nor is it because any are especially favored, for the gift comes to all classes and conditions. That all are not mediums must be for some wise and just reason that we may not understand; but because all are not mediums shall we deny that any are? As well deny that there are musicians, artists, poets, philosophers. Why are not all successful? Why do not all have the gifts that I have named? If one may sing and another is silent, is that any reason why we shall not listen to the singer? Or if one may paint a picture and thousands of others have no conception of color, is that any reason why we should not look at the picture or recognize its beauty? When there are diversities of those gifts—as they are termed—when there are different degrees and qualifications of humanity everywhere, if a power aside from man expresses itself through an individual, independently of that individual, it is not the province of men nor spirits to always declare why certain ones have a gift and others have not; the important question before that question is answered is: does the gift exist at all? When found to exist it should be investigated. The true investigator, instead of turning away because he or she has not the gift, seeks more studiously to discover what the gift is intended to bring. Shall we stop our ears and not listen to the nightingale because all birds are not nightingales? Shall we fail to discover beauty in the lily or the rose, because all blossoms are not lilies or roses? Assuredly not. Nor is the gift so rare of spiritual mediumship that one need think that it is a choice treasure bestowed only upon the few; or like the orthodox plan of salvation only for the elect. Certain mediums are chosen; but they are chosen very impartially. Sometimes mediumship is a pathway not of roses, but of thorns. In all instances there are difficulties to overcome; things that beset the way, trials and adversities that ordinarily people would not usually encounter, unless, indeed, they are devoted to a cause.

A lady in extremely fashionable life once said to the speaker while he was still a denizen of the mortal form: "Why cannot I see spirits?" I said, "Madam, did you see the glory of the sunset-sky last evening?" "No, I was making calls." "Did you observe the beauty of Jupiter last night, quite late; it must have been when you were driving home from the opera?" "No, I was too sleepy." Later I asked her, "Have you not a longing to see that beautiful picture from Italy, painted by an American artist?" "No, I have no time; in fact, I do not love art." I was no longer in doubt as to why she did not see spirits. Certainly there could be no time in the giddy whirl of fashionable life; there could be no vision to eyes that were sleepy with dissipation; there could be no perception to a mind not touched by the beauties of sunset, the glory of the stars, or even of human art. And then I thought, supposing she could see spirits, would she know what it meant? And yet there have been people in superficial life, there have been kings mid the glitter and possessions of kingdoms and thrones, who have suddenly seen spirits, and to whom it brought no import of good save that of an awakened conscience; though they had eyes and conscience to see, they were unwilling to see. The lady of the world and the king upon his throne are not under the control of human beings; but according to their state and their needs so must they receive.

Another lady was in deep despair because her only daughter had passed from her mortal sight and had not received the sacrament of the church—had not confessed acknowledgment of the saving grace of the blood of Christ. The mother was nearly wild, almost to madness; in the hour of her deepest agony this child appeared to her, clothed in the raiment of the spirit life, white as an angel—because her life was pure; there was no need to tell that she was not lost (the mother was nearly insane, fearing that her child was lost). When this vision came, her heart and mind were healed. I understood then that the gift is according to the greatest need.

Another superficial question is: "If Spiritualism is true, as it is claimed, why do not the great men of the world—the learned, the wise—receive it? especially why does it not come to the clergy, who are teaching spiritual things?" And this question is asked in all seriousness by those who have read the history of the church and the history of the world. My dear sir, or madam, who ask this question, have you ever known the truth, manifestly new in its presentation, to be accepted by the great in either science, literature, art or religion? If so, Christ should have been received in the temples, instead of being derided, scorned and finally put to death; if so, Galileo should have been welcomed to places of power, instead of being persecuted for the announcement that "the world moves"; if so, each inventor should have been the favored of kings and princes, and the great of the land, instead of starving in prison cells and leaving the earthly life unrecognized, while perhaps a century or a thousand years later the world is benefited by his invention; if so, every principle in scientific research and every accepted truth in ethics should have had no struggle; there would have been no martyrs recorded upon the scroll of history, no blood-stained crosses, no terrible prisons to reveal their secrets of woe, and no horrors of the inquisition.

The great? Why, they are too busy with their own greatness, and having crystallized the thought of their own portion of truth, worship it, how can they turn to see another thought, that will disturb the lines of light and rays of that surpassing crystal which they call truth? Even if what they worship is true, minds are not so manifold in quality or diversified in gifts as to turn readily in many directions of investigation. If a man is an astronomer, he is no better qualified to judge of spiritual things because he observes the planets; if a man is a good mathematician, he cannot, therefore, tell any better where the spiritual world may be located, or the geometrical distance between two thoughts; nor, indeed, if one is successful in his experiments in chemistry, can he any the better analyze or know the qualities of the human mind or thought; the subtle essence of the power which man calls spirit, and which no chemist has ever been able to claim to analyze. If a man is a close observer or student of nature in physical phenomena, he is not any better qualified from that fact to judge of the manifestations of spirit power; they are of an unusual kind; he is thrown off his guard if he is not in his own realm; while he may be a thoroughly scientific man in the direction of his own pursuit, he is a babe in spiritual things, in occult force; if a man is a good lawyer, he is no better judge of what constitutes spiritual evidence from that fact; quite the reverse, I should think, would be true; the very atmosphere of the usual, so-called, courts of justice, and the usual experiences of those active in judicial tribunals, do not qualify one to judge of the fine qualities of spiritual things, nor of the nature of psychological thought. If the fact of being a skilled lawyer gave man preëminence in the matter of judging of evidence, then trial by jury is a sublime farce (unfortunately it is many times); but the average human being is better able to judge of the average kind's of evidence than the judges in your courts. This is why trial by jury was instituted in England. If it were carried out in the same spirit here, unquestionably every man could be tried by a jury of his peers. If the question before the court is a point of law, the judge must decide; but if it is a point of evidence, the less a man knows about law the better he is qualified to judge of the evidence, for he will not judge upon technicality, but from the standpoint of humanity.

This is precisely the reason that Spiritualism reaches more minds among the average human beings; while there are a sufficiently large number of professional and scientific minds, in acknowledged intellectual pursuits, who have investigated Spiritualism, it properly reaches the masses of the people because they are better prepared to judge, better qualified to receive it, are not hedged around with a wall of egotism, they have no professional reputation to preserve, nor anything that in itself excludes the light of testimony. As for the clergy, unfortunately the gift of inspiration has passed out of their vocabulary; they have been instructed, and they instruct others, to believe that the gifts of the spirit have ceased; that nearly two thousand years ago was the last evidence of spiritual gifts upon earth. What they do with the gifts that have accompanied the Reformation and other great religious struggles, you must ask them. It is asserted as a fact that they do not believe in the inspiration in the pulpit, yet the only successful clergy throughout the length and breadth of Christendom are those who are inspired, and whose congregations believe them to be inspired by the spirit of God. Manifestly there is inconsistency somewhere. May it not be true that the gifts of the spirit in this modern work come outside of the temple for the same reason that truth always does? If the righteous are within the temple they do not need it; it is the ungodly and those who do not confess righteousness that need the gifts of the spirit. If those in the temple, are hedged around with bigotry, are too much clothed in denominational raiment to perceive or confess the gifts of the spirit, then it is well that they shall come outside of any temple or any denomination, that all in turn may perceive them; every one may turn from his shrine and altar of especial worship, and perceive how universal a truth becomes that is not in its inception hedged around with denominational protection. Supposing Spiritualism had come to the Baptists, then what would the Methodists have done? Or had it come to the Presbyterians, what would the Episcopalians have done? Had it come to any denomination less orthodox than these it would have been ostracised as it has been. So the power governing the movement knew that the crystallized lines of theological thought are not the place for a new truth. As well expect the Vatican will suddenly advocate the freedom of individual conscience as to expect the lines of denominational creeds will be sufficiently set aside to admit that which has been denied for hundreds of years. When it shall be forced into the churches from outside pressure, as many scientific truths have been, there will be acknowledgment, never fear. Like the tide, which does not suddenly flow into the low lands in one great sweep, as it does upon the seashore, but gradually creeps in through the bayous and marshlands until the water backs up slowly to the places that need the high tide, so this truth, from the great surging in of spirit-life, will probably find its way at last into the strongholds of theology; but that is not material, if the whole world is suffused with it beforehand; if mankind perceive it as a whole, if it is broadcast among the populace, then these fortresses of spiritual strength will yield at last. Your speaker thinks that such is the intention of the powers that guard and govern the movement, that it shall not come to these theological strongholds at first, but with the testimony of many people, of simple hearts, lives and minds, who need it in their daily walks, who have individual experiences, and predicate their belief upon those instead of upon authority.

But, says one: "Why cannot those who are free in religion, yet whose names are eminent and would be accepted in the world as authority, acknowledge their belief, and then the world would have some authority?" The answer is contained in the question. Spiritualism wants no authority. If it is to be accepted at all it must be on the basis of its truth; it neither requires the hoary head of age, nor the greatness of a powerful name, nor the upbuilding of honored institutions, nor the propagandism of organized and crystallized strength to prove its truth. As said before: the greatest chemist is not so well able to judge whether your child, who has departed from your sight, gives you a message from the spirit-world as you are; he has nothing in his crucible, however closely he may question, that makes answer concerning the dead; he has nothing that will reproduce your darling with golden hair and laughing eyes, or show the ringlets of shining hues and the starry face; love alone, and that supreme alchemy that conquers death, can do this, and between your life and her's there is but one interpreter; it is this intelligence and consciousness that constitutes between you two the sign of recognition, whenever and wherever and under whatever circumstances you may meet.

If the chemist has any power whatever he can only say such and such are the atomic vibrations, but how they are produced I cannot tell; and never, from the days of the ancient Hermetic philosophers, has the essence of the mind, the element of the power of thought and purpose of absolute intelligence been analyzed, nor even then. The substances of the earth may be traced to their very last verge, and there man may pause upon the borders of that land or realm where matter becomes nothing. but of spirit chemistry and alchemy have no knowledge. A man may be eminent as a naturalist; his nature reaches from man, in his physical organism, down to the molecule, or primordial cell; but he never presumes, as a naturalist, to tell you the difference between spirit as embodied in man and an excarnated spirit; and he may be a naturalist for a thousand years, and, as a naturalist, he will never be able to tell you more; but if he shall have added to his knowledge something of spiritual truth and the evidence that comes from the spiritual world, he may be as well able as any who have received that evidence to declare concerning it.

Every man is authority concerning what he knows, whether he be an eminent astronomer or whether he be a day laborer whose every hour is precious because he must win him his daily bread; and as to man's being a daily laborer, why, there are many minds among the daily laborers that have better observation, are more close students, their judgment more perfect, they are more critical, and their intuition fresher and purer because they have not the superficial education that blinds men's eyes. Your speaker has been brought in contact with a great many men who were struggling with some invention, but had not, perhaps, the requisite skill essential to its arrangment, but in thought and principle were so correct that no man trained in ordinary mechanics could possibly fail to discover it when the inventor explained it; yet I venture to declare that no man trained in a professional way could have perceived the principle, if it was not born of his intuition. I have had many of these men laboring with me who would attempt to explain to me some principle which, perhaps, had been revealed to them in the night in a dream, or which during the hours of labor they had felt trembling for expression; with a few questions I could arrive at their meaning, and lo! there would be an invention. It is true a little more skill, a little more learning might have enabled them to know the meaning of what they dreamed and formulate it; but I dread that kind of skill and education which formulates intuition out of mind; I dread that kind of eminence which places a man in so exalted a human position that he is beyond receiving the impressions of the sky; therefore, of the two I should say take the testimony of the man who is not conscious of being eminent; it is worth a great deal more.

Then we come to still further questions: these, of course, are among Spiritualists as well as among skeptics, and, because they are, I speak of them freely. "If spirits can do this, why can they not do that?" one says. "If they can move a table or a chair, why can they not move a house?" There is no evidence to show that they cannot. If it were necessary, important, or for the benefit of the world, undoubtedly they could; but the moving of a chair, table, musical instrument or a human body is not to show what they can do, but it is to show that they do something, and the object is they wish to attract your attention for that which shall follow. The knock on the door of your dwelling indicates that a friend is there; he does not take a sledge-hammer because he does not think it necessary; but if your house was on fire and he wanted to get in to save your lives he would probably break the door down. If it became imminent, as it might be if spirits were all of an orthodox turn of thought, they would break the doors of your human mind down, violently enter and take possession, and you would most likely see your dwellings moving and such singular things occurring; as it is, there have been strange things going on, haunted houses and other tokens (many houses are haunted now that were not haunted once). The fact of haunted houses seems to have become epidemic, and breaks out in unusual times and under unusual circumstances; this is only an indication of an independent power; but if it came to order, if you could command the spirit-world and they obey, would it not prove what our friends the Theosphists claim—that the spirit-world is under human government, instead of Spiritualism being under the government of the spirit-world? Because no human being has been able to declare to a table: move, and it inevitably moves for him; because no one has ever been known to prove that he could individually control these manifestations in any of their many phases, is proof of the independent nature of the intelligence guiding them. While a man, or a woman, or a child, may be a medium, none of these ever know to a certainty that any manifestation will occur. Say what you will of doubting because the intelligence will not do as you say; we know the nature, and you do, of the human mind sufficiently well to know that the intelligence may once or twice manifest a response to your intelligence, but should it always echo your thought, always obey your command, always fulfill your desire, there would be no evidence of an independent power. Instead of this, a table moves in response to your question; if you command it, it stands still; if you request it, it may rise; if you desire it to be heavy, it will be light; if you desire it to be light, it will very likely be so heavy that it cannot be lifted; proving utter independence of the will or wish of those present; setting at naught all theories concerning the power of magnetism, of the human will, of mind-reading, or, that which people do not in the least understand, electricity, psychic force, odylic force of any kind. Acting separately and independently, yet always yielding where there is need, that intelligence governs. The spirit-world expresses itself at such times and places and under such circumstances as are usually unexpected, and because unexpected cannot be amenable to the charge of being governed by the will, volition, or individual wish of mankind.

But deeper and with causes far more spiritual than these, humanity like a vast nursery of children wishes something to-day, another thing to-morrow, grows weary of the flowers and casts them aside, of the toys and playthings that amuse but for a moment. Spiritualism as a movement only gives that which answers the present need. Planchette was the wonder of a day, but as it soon became evident that it was only used as a pastime, as an amusement, the spiritual power was withdrawn from it. Other phases, like knockings, moving of tables, moving of chairs and other bodies, had been for a time a source of amusement and the entertaining of a company. To a certain extent this was allowed, but when it became evident that it was only for frivolity all this was withdrawn, and reserved only for those who sought earnestly for the gifts of the spirits. So of every gift, and all toys and playthings you may have; but if toys and playthings become the serious business of life, they will be removed a little beyond your reach, carefully preserved as a treasure that you may one day grow to attain. The daily needs meanwhile will not be neglected.

Some one says: "Well, it seems to be only the sorrowful, and the aged, and the infirm, and the peculiar, and the idiosyncratic, who are Spiritualists." And is that a serious charge? If it were true that the sorrowful, and the infirm, and the peculiar, and those having idiosyncrasies were absolutely its only followers, should it not be worshiped and praised by all mankind: that the sorrowful should find comfort, and the infirm could find healing, and that the peculiar could find something to answer their needs, and those who have idiosyncrasies could find that which sustains; ought not man to perpetually bless that which blesses the unfortunate of the world? But it is not true; for we see little children as gladly turning to the light of Spiritualism as the gray-haired sire: in fact, were it not withheld from them, if the parents who are believers did their duty, if they breathed it in the daily prayer and teaching, children in their very nature would be found to be Spiritualists from the beginning; to them death would have no terror; to them the spirit-world and the messages from the spirit-world would be their native atmosphere. If you do not find it so in your households, it is because you have been afraid and have not trusted your children with the messages they should have received from the skies. Then it is true, also, that the young invariably recognize the truth of Spiritualism; but alas! the young are sensitive to ridicule. If it is a fact that in school, in society, in the various places where the young people meet for enjoyment, Spiritualism is mentioned with aversion and ridicule, of course these young people will feel it. It is your duty to make society, to afford opportunity and entertainment, and to see to it that they are not obliged to meet with this rebuff, and scorning, and have opportunity to enjoy their religion. But if the young do not need it, if those in full strength pursuing life in daily ways do not need it, if the vigorous man prosperous in all pursuits of daily life does not need it, if the woman whose life is in her home, or in society, or in charitable enterprises, does not need it to-day, there always comes an hour when the man of the world is bereft, when a child is taken from his dwelling when the companion of his life may be received, when some one dear to him may have crossed the threshold that divides him from the other world; he needs Spiritualism then; and though he may have fought against it for years, openly or secretly he seeks the shrine of communion and wishes to know where his loved ones have gone.

Happy people are not so numerous, people having no cares are not so abundant that one can afford to despise a truth that brings comfort to the sorrowful and joy to those who are unhappy. All hail the light of Spiritualism! If it be the religion of the unfortunate; if it supplies a place for those who are dead; if it removes the sadness from the eyes of the mourner; if it turns the agony of any sufferer toward the realm of spiritual strength, all hail! Then shall it prosper, then shall the light be that which is most needed in the world, therefore it must prevail, and then all superficial barriers will melt away, for the sneer must fade from the lips that are mourning, and the heart of the strong man must melt when he finds that his loved ones are restored.

As a last and final question, when one meets you face to face who have knowledge and inquires: "What can I do to become a Spiritualist?" What do you do to become anything? If you want to be a mathematician you study arithmetic first and then the higher mathematics; but unless you are a genius there is no power in earth or heaven that will force the mathematics into your mind, or give it to you without corresponding growth or effort. If you are a genius you already possess it. If you want to become a Spiritualist there are two ways, and one is the correct way. The false way is to seek, or to claim to do so, in the spirit of captiousness; to go everywhere and see nothing that convinces you; to hear everything and hear nothing that satisfies you; because, of course, as you *wish* to become a Spiritualist you must criticise everything that is said or done, and must see to it that you are not deceived (above all things that is important). That is the false way. He who places himself in antagonism to a truth and then declares that he wishes to believe it, unconsciously falsifies, for he prevents the very evidence which he seeks from entering his mind. I ask no one to investigate Spiritualism unless he or she is able to bring to that investigation a fair mind, an honest and sincere desire for truth, as great a trust in humanity as he or she would bring in any ordinary pursuit of life. I ask no one even to receive a message unless one is able to receive it with at least the same degree of impartiality that one would receive a message from a stranger. I know that under the peculiar claim of being a spiritual message there is

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a new appeal made. I also know, what you must know, that the whole line of human history is filled with evidences of spiritual power; and the very fact of the question, the seeking, the wishing to know, is in itself almost an answer to its question. But if a man be so constituted that he cannot receive the ordinary evidence, then it is no wonder that he is perplexed, bewildered, and rendered dissatisfied. Then he must wait, for time is long. Years are nothing compared to eternity, and the truth that is in the world, that which is as plain as daylight to many people, cannot always remain to you unknown. Have patience; do not force your minds to endeavor to understand, nor even to endeavor to receive the evidence; such evidence as is needed must be somewhere, and, indeed, with patience and growth from within, that evidence will come to you. I claim that if you are so constituted that you can be an impartial investigator, you may be able to investigate and receive this truth at once; but if you are not so constituted, if the mind differs from those who are ready, wait until the message comes, until a great sorrow prepares the way, until, like the rock that was smitten in the wilderness, something has overtaken you that makes the mind more ready to receive, or until by gradual unfoldment of perception and growth the spiritual power becomes more and more evident to your mind, then this truth will be clear to you. No one sees all the colors in the sky at once. The artist is gradually educated to perceive the tones and tints though he may have seen them before; he has spiritual perception, but is not capable, mentally, of declaring them except with long training, and although there are thousands of different shades he will simplify them and tell you their constituents and arrange them in accordance with their belongings. Not at once do the variations of different sounds greet the ear, the consciousness of the constituent parts of music cannot be attained at once. The child may readily understand the simple melody, but when it comes to the complicated harmony, and vast numbers of the musical scales, only the skilled ear can detect the differences in sound. In that mysterious little clicking of the telegraphic instrument, which to an unskilled ear has no meaning, the operator in the next room can hear a message and can declare it to you; his ear is accustomed to hear and his mind readily understands.

To you who are untutored in spiritual ways, I would say: lean toward the spirit-world if you would know of it, turn your thoughts thither, and as surely as the tints and tones in the sky and earth will yield to the understanding of one who is an artist, so will the knowledge of the skies open to your understanding. It is there, the evidence is there, the truth is all around you and the manifestations are upon the earth. It may not rest with the human mind whether the time shall be brief or long; whether it shall seem as years or be but as a day; whether the pathway shall be arduous or simple by which one reaches the height; but so potent and all-powerful is the truth that it not only contains the answer in itself to all these questionings of the human mind, but it is continually declaring itself and leaving you to adjust it to your daily needs and daily pain, and all the time, like the light of the sun, shining upon you, ready for your acceptance whenever you are ready to receive it.

THE DIFFERENCE.

They stood at the door of Justice—
Two women with heads bowed down;
And one was dressed in rustling silk,
And one in a tattered gown.

One clad in the height of fashion,
The other one ragged and torn;
The former inspiring sympathy,
The latter contempt and scorn.

"And why are they here?" I questioned,
"Why are they in such disgrace:
The shrinking form in the tattered gown
And that in the silk and lace?"

"They are here," said the grim policeman—
And a frown his visage wore—
"For stealing whenever they get a chance,
In a fancy dry goods store."

The one in rags was sentenced
To a year's incarceration
In the common jail; the one in silk
Was "taken on probation."

"Now, why should this be so?" I asked;
The answer was terse and brief:
"The lady's a kleptomaniac,
The one in rags a thief."

Mount Pleasant Camp.

To the Editor of the Banner of Light:

A pleasant trip up the Mississippi from St. Louis landed me Saturday morning, 28th ult., at the foot of this tree-covered hill (not by any means a mountain) in the city of Clinton, Ia., the business part of which is about one mile from the camp-ground, which is included in the city limits and under municipal control—hence, as a property, to be sometime very valuable.

The Camp lies west of the city, which is on the west bank of the river, hence we have no water on the grounds, except from the wells and sky, from both of which it is good when it comes. The company, or camp stockholders, own about twenty acres, and most of it studded with trees, but many of the oaks dying out are being replaced with elms and maples.

There are about fifty cottages now built—and more going up—and twice as many tents. A large and convenient pavilion, suitable for dancing, (and for meetings in bad weather,) is to be found in this camp, and it is well patronized by the dancers from the camp and the city, who take advantage of coming under the instruction of Prof. A. B. Severance, of Milwaukee, who is one of the best teachers of this art.

On Sunday, the 29th of July, our meetings opened with an able and eloquent discourse by Prof. Loveland, the President of the society, followed in the afternoon by Warren Chase, who seemed to be known to nearly all of the old campers and Spiritualists, although he had never been here before.

In the evening Moses Hull dissected T. DeWitt Talmage and his sermons, with the Bible for a scalpel, and left him in fragments, as may be supposed. Moses could do it if any one could.

The first three days the weather was intensely warm here, and little could be done, so that I sighed for Onset and its cool breezes, as the heat affected me seriously, but Wednesday brought us a windy thunder shower; we all felt better, and I was glad to be here to meet once more many old-time friends, and see this new location, as I have those of New England.

It is a place of promise, with good prospects of success, especially financially; but I cannot say I like it for a camp-ground, as I do those of New England, located on the beautiful and useful bodies of water that supply bathing and breezes for the campers—as are Onset and Queen City Park and Sunapee, and the two on the Penobscot; even Lake Pleasant is beautiful when compared with one where there is no body of water in sight.

We have excellent meetings here; the best of speaking, and audiences and earnest souls anxiously seeking for more evidence and knowledge of the spirit-life; but the speakers need no praise, especially from my pen.

If I should live and visit any camps next year, it *must* be in New England, where my childhood's home was (if I had any), and where my heart still lingers in its yearnings. WARREN CHASE.

Aug. 2d, 1888.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Original Essay.

"EARLY INSPIRATIONS."

BY A. E. NEWTON.

This is the title of an address of more than ordinary interest and significance recently given before the American Institute of Instruction at its annual meeting at Newport, R. I., by Mr. Hezekiah Butterworth, of Boston. Its significance is enhanced by the fact that Mr. Butterworth is editor of the *Youth's Companion*, probably the oldest and most widely circulated publication of its class in this country—it having attained, according to common report, a weekly issue of upward of four hundred thousand copies. It is, moreover, perhaps the least exceptionable in its moral tone of any caterer to juvenile taste that is before the public, while its general aim evidently is to keep in substantial accord with the popular religious sentiment of the time, as might be expected from the fact that its original founder and conductor for years was the venerable Deacon Willis, of the Orthodox persuasion, and former editor of the "*Boston Recorder*."

The object of Mr. Butterworth in this address is to set forth the importance of heeding, cultivating and developing the inspirations of youth. The notable thing about it is that, in opposition to the notion of the popular theology that divine inspiration was a miracle of a past age, and wholly ceased eighteen hundred years ago, this address recognizes its perpetual existence as a law of life, and its high value as "a revelation of heaven to youth." The address furnishes a fresh illustration of the extent to which the ideas of Spiritualism are permeating the general mind of the cultured classes. The definition given by Mr. B. of the nature and method of inspiration, to be sure, is somewhat defective and confused; but its possibility, its reality, its value, and its need, are strongly portrayed.

"Inspiration," he said, "is some inborn faculty of clear sight, the consciousness of the soul's calling and mission, and is the revelation of heaven to youth. The world itself received it in childhood, when poets and prophets, the creators of palaces and temples and blossoming marbles, beheld the chariot of a goddess in every drifting cloud. Every youth is conscious of special impulses to worthy action, as of the visit of an unknown power to him in his receptive moments, when the soul rises superior to itself. He begins to be haunted by ideals of a better life."

Instead of being "some inborn faculty of clear sight," or "the consciousness of the soul's calling and mission," inspiration more properly is, to quote the definition of Worcester, "the infusing of influence or ideas into the mind by a superior power." This definition is evidently correct, from the derivation of the word—*in* and *spirare*, meaning literally *to breathe in*. The faculty or capacity which enables one to be inspired, should not be confounded with either the ideas or truths that are inbreathed, or the "clear sight, the consciousness of the soul's mission," that may result from such inbreathing.

However, the important points presented are, first, the reality of inspiration, as a common human experience, attainable in our day, and accessible to every youth; and secondly, the value of that inspiration as a guide and incentive to noble living, and as "the revelation of heaven to youth"—in other words, its real divineness. Both these are unmistakably recognized by Mr. Butterworth, though counter to the popular theology.

After citing a number of historical examples of youthful inspiration, and its outworking in enterprises and institutions promotive of human good, Mr. Butterworth justly affirms:

"The men who have led and enlightened mankind have been those who have seen the value of their early inspirations and held them as crowns, and placed them above every other consideration in life. The great eras of history have been the creations of such inspired minds, and the great teachers of the world have been those who have taught the youth to follow their early inspirations.

"The mind of youth, like the shepherd on Mount Latmos, is a temple haunted by ideals of a noble life. Coleridge says that 'All men are Shakspeares in their dreams.' Ideals, if followed, are new creations; they are life. Every grand structure of art was once a dream. The Cathedral of Cologne is but a crystallized thought. All achievement is but the following of a divine picture of the soul, as we may believe all matter is but the thoughts of God in the past. The whole of life is spiritual, and, as Alcott says, the soul contains the body, and not the body the soul.

"The inspiration of youth, if fostered, becomes reality, and the decisive period of the soul is that of its early impulses. 'What the child admired, the youth desired, and the man acquired,' is the common history of all leaders of beneficence and progress."

This is excellent Spiritualism, and excellent practical philosophy as well; and the speaker proceeded very properly to point out the true office of the teacher:

"It is the sacred office of the teacher to guide inspiration, to foster it, and help make his every pupil to become his ideal self. No other calling has such opportunities, influence and responsibility. The true teaching of the school life is: 'Put your inspiration above every other consideration of life, and follow it—it is the only way of true success.' As Schiller makes Columbus say: 'Trust in the God that made thee and follow the sea that is silent.'

"He is the best teacher who inspires others to follow their ideals and to crystallize their best lives; all other teaching is secondary. Said Prospero in 'The Tempest,' 'Have I, thy schoolmaster, made thee more profit than other princes can?'

"The teacher, to inspire others, must first feel the inspiration of his own calling. His taper of life was given him to light a thousand lamps.

"The inspired men of the world have usually come from inspired schools. The biographies of the past often begin: 'He was a pupil of such or such a man,' and the inspired teacher and the inspired scholar alike share the honor of the scholar's achievement."

When it is reflected how few of the schools or teachers of the past or the present can be called "inspired"—how in general our schools of both science and religion have repudiated the possibility of modern inspiration in the higher sense—it is easy to understand why the progress of the race has been and is so slow and sluggish. The scientific mind has of late somewhat emancipated itself from this incubus, and hence the marvelous progress in that department within the past century; but the religious or theological student, for the most part, has been taught to feel himself utterly dependent for truth on the inspirations of men of remote times, far less competent, it may be, to be channels of a broad and pure inspiration than himself. When this incubus shall have been completely removed, and men come to feel, with Mr. Butterworth, that the Divine Spirit of Truth is as near and as ready to teach as ever in the past, and when the laws and conditions of a pure and truly divine inspiration shall be taught and supplied in our schools of both science and religion, then may we expect such an advancement in all that concerns human welfare as the world has not yet seen. Mr. Butterworth touches upon one of the requirements of inspirational nurture as follows:

"Early inspiration is tender; if nourished it will grow; if discouraged it may become perverted; sympathy builds men.

"The highest inspiration is often found in what the world regards the most unfortunate young lives. Genius is often a compensation for defects or very hard circumstances: the exaltation of one faculty to the loss of another. 'Dunce you are, and dunce you will ever remain,' was the decision of one of the teachers of Sir Walter Scott. The hand of love can alone lead the child of genius and special inspiration.

"Herein lies the teacher's great opportunity. The teacher who truly studies life will never disbelieve the prophecy of any young inspiration, however unlikely it may seem. All history is but a book of the fulfillment of young inspirations."

Yes! "the hand of love can alone lead the child of genius and special inspiration." Too often such children meet with only ridicule and rebuke, or neglect and inappreciation. Great is the need of teachers who have enough of inspiration themselves to recognize and aid its development in others. Mr. Butterworth expresses a hope that we trust may be realized:

"I hope that I may live to write a book one day on young people who were laughed at; I have come to believe that such are geniuses all, and I would rather have the companionship of such young, unappreciated inspiration than any other in the world."

The following stirring passages, near the conclusion of this significant address, are worthy of reproduction entire:

"Inspired men are the need of the nation, men who place their inspiration above every other consideration. And to develop such men society demands inspired teachers and schools. The voice of the school and college needs to be that, not the pursuit of wealth, fame, or any mere qualification, but to follow one's inspiration is the highest good and honor, and that to develop one's early inspiration is the chief concern of life. Having learned what a pupil's inspiration is, it should be the care of the teacher to make that pupil's environment as much as possible in harmony with his purpose. No work of life can equal this.

"We are standing upon the threshold of a new era in our national life; generation after generation of inspired men are gone, and there is a tendency in our life toward materialism. We are told the pulpit is losing power, that the political standard is becoming lower, and that the poetic voice is becoming low and silent. The readers of a 'Paracelsus' and a 'John Inglesant' are few, and of 'He,' 'She' and 'It' are many. Wealth is the quest of the multitude, and when attained it is often used for mere selfish purposes. Even the schools teach the art of money making as life's great end.

"It is the highest mission of the school to produce inspired men, and the teacher may well enter upon this mission with hope. Never was there a nation that opened to its youth such a field for inspired work. 'When American emigration shall reach the Pacific coast,' said an old writer, 'her period of literature, art and glory will begin.' The march of America has reached the Pacific. To-day we are sixty millions. To-morrow we shall be one hundred millions, and our art, our voice in music and song, and what we may hope will be greatest in our literature, is yet to come. We may reasonably expect that the poor passion for wealth and material display will pass, and that a period of splendid inspiration in intellectual and spiritual achievements is at hand.

"The age of physical struggle has gone; the age of genius and spiritual things is coming."

I trust these worthy and progressive sentiments will find due expression in the columns of the *Youth's Companion*; and will venture to suggest that one momentous subject on which the aid of a higher inspiration is urgently needed, is that of the guidance of our nation out of the competitive and unbrotherly civilization which now prevails, into the reign of brotherhood, justice, equality and peace.

Literary Department.

Written for the Banner of Light.

THE HAUNTED HOUSE.

BY MRS. E. MEHORNAY.

CHAPTER II—CONTINUED.

When Captain G. unlocked the massive hall door and it swung back on its rusty hinges, Mrs. Lindsey gave one scream and fell on the settee. Edith said, "Mother, have you seen a ghost?" An impressive silence brooded over that once magnificent structure. Where splendor and hospitality had characterized the mansion in former days, now gloom and desolation reigned supreme.

They traversed room after room. The most impressive one was the picture gallery, where the full-length portraits of all the Blakemore family hung. The most interesting of them was one of their little two-year-old daughter whom the gypsies stole, taken with a blue dress, and embroidered around the bottom of the skirt with white flowers—golden hair hanging in ringlets; around the neck she wore a chain and locket.

When they entered grandfather's chamber Edith stood aghast for a few moments, then went to a panel of the wainscoting and gave it a quick push; it opened and revealed a private press, which had some boxes in it. She then pressed against the back; another door opened, and it proved to be a double press, which contained a tin box. She exclaimed:

"I saw grandfather put some papers here in this box the day before he died; yes, it is all plain to me now. That dear, good old man! how often have I sat on his lap while he rocked me in this chair to sleep."

Captain G. looked at Edith and said: "What do you mean? It seems you have been here before this time."

She replied: "Captain, I will not keep you in ignorance any longer. I am Captain Lindsey's daughter, and my mother, here, is his widow."

"Can it be possible?" he exclaimed.

"It is true," Mrs. Lindsey replied.

The Captain clasped one of each of their hands, saying, "How glad I am to know who you are. Why did you not tell me last night that you were the widow and daughter of Captain Lindsey?"

"We were not ready to let ourselves be known," replied Edith. "I was impressed to visit this mansion, the home of my early childhood, in a dream, or vision, which I had two nights before we came here, and I have often had similar dreams and heard strange noises which I could not understand; but the last dream or vision I had was so plain to me I felt that we must visit this mansion once more. I feel that I have been led here by the power of the spirit, as St. Paul was led, but do not know for what purpose."

Edith then opened the tin box she had taken from the private press, and which she had held in her hand from the time that she first picked it up.

She took from the box a large envelope, stained with age, and handed it to Captain G. He opened it, and found it contained Grandfather Blakemore's, or Sir Robert's, will. He read it to Mrs. Lindsey and her daughter. By it he left his entire estate to Mrs. Lindsey and her daughter Edith, provided his own daughter Beulah, who was supposed to be stolen by the gypsies when two years old, twenty-eight years previous to the date of the will, or her heirs, never made their appearance. But if they did appear, and sufficiently proved their identity, they were to have one-half of the estate, and Mrs. Lindsey and her daughter the other half. The will was witnessed by two prominent men of the neighborhood, and one of them appointed Edith's guardian. They had both died a few days previous to grandfather, with an epidemic which was raging in that community; but their signatures were substantiated. Mrs. Lindsey was here deeply agitated by a mysterious influence, which impressed upon her the feeling that *she* herself was the lost Beulah; and could not repress the impulse to speak of it to her companions.

The Captain, naturally excited by these disclosures, said he hoped she would prove to be the lost child. Even if they could prove that they were the widow and daughter of Captain James Lindsey they would be entitled to half of the estate. Mrs. L. replied that she could easily do that. They returned to the Captain's home, and there Mrs. Lindsey gave him her history, so far as she knew it. She at once telegraphed to New York City for Lawyer Dean, her husband's friend.

CHAPTER III.

When Captain G. communicated their discovery to his family, Mrs. Lindsey was congratulated upon her prospective good fortune. She then related her history as follows:

"I was raised by a poor but clever family in South Carolina, but where or how they got me I don't know. When I was, as I supposed, about fifteen years old, a busy old woman in our neighborhood told me I was not Mr. and Mrs. Cirtus's child. I did not believe but that I was, and telling Mr. and Mrs. C. what Mrs. S. had told me, I asked them if they were not my parents. They were too honest to tell me a falsehood, and acknowledged that I was only an adopted child; that they had got me from some poor people who were passing through that part of the country, and that was all they knew about my origin. They were kind to me, and sent me to school until I could read and write. Soon after I learned this sad news I went to New York City in the capacity of waiting-maid with a wealthy gentleman and his wife. Captain Lindsey was boarding at the hotel where they stopped. He saw and admired me, and after an introduction at his request and a brief acquaintance we were married. He placed me in school, and then started on a long sea voyage. I remained in school three years. Then I traveled one year with him; after that I settled down to housekeeping, shortly after which my daughter was born, and two years after her birth Captain Lindsey was lost at sea. Since grandfather's death we have suffered the pangs of poverty in its most hideous forms. It seems that an unseen hand guided my daughter here. I thought strange that grandfather made no provision for us by will. After diligent search for one, and none being found, there came a man and woman saying they were the legal heirs from Scotland. They gave me money to pay my expenses to New York City. Since then I have seen in the papers that a third party claimed to be the heir."

Mrs. Lindsey closed her narrative by saying she would immediately send for her adopted parents, Mr. and Mrs. Cirtus.

In a short time Mrs. Lindsey's adopted parents and Lawyer Dean were at Captain G's. The former testified that the two before him were the widow and daughter of Captain James Lindsey. Captain G. told Mrs. Lindsey's foster-parents that they must tell all they knew about Mrs. Lindsey.

Mr. Cirtus said that about thirty-eight years ago a company of gypsies camped near where he lived; he was frequently at their camp. They had with them a beautiful child about two years old, and he determined to rescue her from them. One night when they were all asleep he stole the child and a satchel that he had seen them take some of her clothing from. "Here," said Mr. C., "is a picture I had taken soon after I took the child, and here is the dress and locket that were in the satchel, and which we put on her, thinking it probable that sometime she might be identified by them." He said that the gypsies were gone the next morning after he rescued the child. Then he advertised the child, but no one ever claimed her. He had been married but a short time, and they were devoted to the child, and kept her in ignorance of her origin until she was near grown, when a busy old woman told her she was not their child. She then went to New York City and married Captain James Lindsey, who perished at sea.

Lawyer Dean, while examining the locket, pressed the inside and it opened, revealing the pictures of Sir Robert and Lady Blakemore, with this inscription: "Sir Robert and Delia Blakemore, to their daughter Beulah, on her second birthday."

Captain G. exclaimed: "And this picture is exactly the same, dress and all, that hangs in the gallery at the mansion." He sent for the portrait at the mansion, compared them, and they proved to be the same.

The identity of Mrs. Lindsey was then regarded as sufficiently established; and Captain G. congratulated her on the good fortune, brought about through the inspiration of Edith, and her own.

Mrs. Lindsey's adopted parents wept for joy—embracing her. Lawyer Dean congratulated them, also offering his services to establish them in their rights of the estate. Captain G., Lawyer Dean, Mrs. Lindsey and Edith went the following day and had the will recorded.

Mr. and Mrs. Cirtus, Mrs. Lindsey's adopted parents, returned to South Carolina, sold what little they had, then went to Blakemore Mansion, where they will spend the rest of their days in luxury and ease. Lawyer Dean is Mrs. Lindsey's agent, and has a beautiful retired home in the neighborhood of the mansion. The long neglected park which surrounded the mansion soon resumed its former beauty. The mansion was renovated in modern style and refurnished.

Mrs. Lindsey and Edith settled quietly down in wealth and luxury. Edith had grandfather's chamber handsomely furnished, and no room in the house was so attractive to her as that. She was there one evening, when she heard loud raps on one of the wainscotting panels. She examined it, and by pressing it it flew open and revealed another private press, containing treasures of value. Their sympathies were aroused for the four poor familes whom they had left in the gloomy tenement house in New York City. They sent for them to come and live on their farm and cultivate it, giving them a bountiful support, and pleasant, happy, sunny homes.

Grandfather's chamber is kept sacred, and when Edith wishes to hold sweet communion with himself and other spirits, she goes there; and two evenings in every week, Captain G. and his family, Mrs. Lindsey and her adopted parents, meet therein to hold converse with their loved ones who have passed to the summer-land. Edith's experience as here related is an evidence of spirit power, controlling mortals of earth, giving counsel, and comforting them when in distress.

The goodness of heart and simplicity of manner which distinguished the ancestor, his daughter and granddaughter still remain. Having been children of sorrow, they feel for all who are such, and their charity is at once bestowed upon them as a tribute of gratitude to the Guiding Hand that so mysteriously led them to competence.

Sense and Spiritualism.

The Truth Seeker (New York) for June 16th contains a lengthy essay by "McARTHUR," in which the writer states in advance that he does not propose to attempt any labored defense of the Spiritual Philosophy, but to give his views as based on his earnest study of the subject from a business man's standpoint—an inquiry in which he brought to bear every resource he was capable of, and which ended in his being compelled to accept the spiritual teachings. The following generous extracts will serve to show the outspoken character of this article, which is throughout to the point, and full of interest:

I claim that it is hardly necessary to argue as to the existence of mediums. Physiology teaches the existence of *sensitives*, and any one who has witnessed a mesmeric entertainment knows how fully the subject is under control of the operator.

So to properly appreciate the operation of the psychological law through and by which the medium is controlled, it is fair to presume that one must understand somewhat the status of the next world, if there be one. Here evolution, twin sister to Spiritualism, steps in and gives us an insight.

As we have come from the lower, so we ascend to the higher. All nature's laws, as far as we know them, are fixed, unchanging. Our friends, when they leave us, simply advance one round on the ladder of progress. They have become neither gods nor angels, but remain women and men, with the same likes, dislikes and prejudices that they had when here. A murderer may have died even in the arms of Jesus himself, but he is still a murderer in heart, and will remain so till he has evoluted out of that condition.

This is the simon-pure teaching of evolution, and I doubt if any scientist can successfully dispute it.

Now if this be a fact—and it looks reasonable to me—then this great psychological law has opened a way, free alike to saint and sinner, and the great cry about the immorality of mediums is "a tempest in a teapot"; for, he being operated upon by unseen forces, any act of the poor sensitive should be viewed with charity.

I do not pretend for one moment to defend immorality, whether in a medium or any other person. That there are moral and immoral mediums, none can deny; but I claim that, as far as my experience goes with that class, the latter are in a very small minority.

Morality and mediumship are no more synonymous than morality and religion, than morality and Infidelity. Most Infidels are moral; none are religious; and the few immoral ones do not detract from the morality of the many.

In viewing these matters, I prefer the optimistic side. With our present surroundings, we are just as good as we can be; and if one man be better than his neighbor, it is due to his opportunities, and to them alone. So, if my proposition be true, we must, as a certain philosopher held, commence the education of a child "a hundred years before its birth"; then we will have more morality.

There is another and very important fact in connection with mediums. Of the many thousands, public and private, no two seem to be developed alike. So if it be "thaumaturgy," as some intimate, then Spiritualism most certainly has demonstrated that fully twenty-five per cent. of humanity are unconscious prestidigitators.

But various people have widely different experiences with any given medium, and under circumstances which seemingly tend to the suspicion of fraud. I am now speaking of genuine mediums.

Well, what of it? Are our experiences here always the same? I opine not.

A few years ago, in the Crawford House, Boston, I was attracted to a group of gentlemen gathered around an old soldier, who was giving his experience in the battle of Fair Oaks. I followed his recital with great interest, as I was a participant in the same fight. Finally he reached a point in his recital where he touched on the fact that a handful of our men, at a critical juncture, seized on a small log house, and from that vantage-ground so distressed the enemy that they retired, and thus the battle on that part of the field was gained. After he was through, one of his listeners announced that he also had been present at the same battle, and while he admitted that some of the points were correct, yet he held that in the main they were wrong. The argument lasted over an hour. Each was certain of the correctness of his account. Yet I know both were wrong; at least I think I do, for the simple reason that I was the officer in command of the men referred to.

Now let us suppose that mediumship be true, and that these two gentlemen and myself were in turn communicating through a medium, and on the above subject. These gentlemen would each insist on the correctness of his statement—and here I wish to say that I believe each one honestly thought himself correct—and I would give an altogether different version. What would be the position of the medium? How about her character for truth?

Of the teachings of Spiritualism no true Spiritualist need be ashamed. There is nothing in the Philosophy but of the most ennobling nature. There is no savior. Each works and builds for himself. And I will add, it is the only system that grants, nay, insists on woman's occupying that position which nature intended her to fill.

I had the pleasure of many sittings with John Pierpont, who has "passed over" many years. Most Bostonians know him by reputation—a sturdy truth-seeker; an honest man.

We conversed on many philosophical subjects, and I gained much valuable information from him in the two years I was thus privileged. When the time for my departure arrived, I naturally felt grateful for all his kindness, and so expressed myself, asking, at the same time, what I could do to prove that I was grateful. "My son, live up to your highest aspirations," was the answer. This is the embodiment of the Spiritual Philosophy.

But many are so constituted that a philosophy will not commend itself to them. They accept evolution because they have been laughed out of their old theological views. For these there are the various phenomena. Now, I do not mean to claim that all these manifestations are genuine. There are frauds, undoubtedly. All Spiritualists admit it. Just so long as the almighty dollar is more highly valued than truth, just so long fraud will exist. But it should be remembered that most of the frauds are exposed by Spiritualists.

And even if only one manifestation in a million be true, science should investigate that one and demonstrate it to the public. But science says Spiritualism is a humbug. Let us see.

Every one knows that Sir Isaac Newton was made a scientific saint, not only for the discovery, but for the demonstration, of the law of gravitation. That law is too well known to be discussed here. But come with me into yonder séance-room. We find a plain deal-table, and neither springs, cords nor confederates. The investigators sit around it at a distance of, say, six feet, and, without any physical con-

tact, it moves, and by its actions answers mental questions and delivers communications from those who have crossed the mysterious river.

Will science investigate this uprooter of the Newtonian theory? No. The big-wigs are as much wedded to Newton as a Catholic to his patron saint.

Again. The law of acoustics is equally as well known as that of gravitation. Listen. That same inanimate deal-table gives forth sounds sharp and clear. There is no physical contact.

By the regulation of the sounds answers are given to mental questions, thus showing not only a power, but also an intelligence.

Will science investigate this and add to its knowledge of acoustics? No; for experience has taught science that those who investigate become convinced, and the more scientific the investigator, the surer he is of becoming convinced.

Not many years ago Spiritualism was making great headway among the upper classes in England. The London *Times* came out in a "leader" denouncing it, and finished by saying it was a shame and disgrace that, with a learned society in their midst, composed of the most brilliant minds in the country, such a humbug should be allowed to take so strong a hold on the people, and called on the learned professors to "explode the fraud."

In consequence, this society appointed a committee with full power to investigate and report. On this the *Times* became jubilant, and assured its readers that the humbug would be exposed within thirty days.

But the thirty days passed, as also did several other thirty days. The professors had become interested, and when they did make their report announcing the phenomena to be *facts*, and all that Spiritualists claimed for them, the *Times* merely said, "Three more fools!" Yes! three more fools.

Wallace, the peer of Darwin.

Varley, the king of electricians.

Crookes, second to no chemist in the world.

Here, in America, we have a sample of the same class of work in the action of the Seybert Commission.

No one can reasonably doubt the existence of the phenomena. Each one is fully entitled to determine their worth. As you justly remark, Brother Macdonald, "Spiritualism should not be made a religion. If true, it must be in conformity with the laws of nature, and as such must come in the domain of experimental and demonstrable science."

This is simon pure Spiritualism. But if science will not investigate, what then?

I claim, and, if necessary, think I can prove, that the phenomena have been known to all nations as far back as we have any record. None know the truth of this better than the higher ecclesiastics of the Catholic Church, and I here boldly say that the majority of her so-called holy men and women were merely mediums.

Take St. Theresa, for instance. She was canonized because angels, unseen, of course, were in the habit of levitating her, and the stigmata would appear on her arm, taking the shape of a cross.

Now, not many years ago, the medium Home, while holding a séance in the upper part of a private house, was lifted and carried out through one window, and back into the room through another window. This is attested by some of the highest nobility in England. Moreover, at the house of Alvin Adams, at that time President of the Adams Express Company, a piano was elevated and carried through his parlor. I merely mention these instances, out of many hundreds, as they are, to some extent, public property.

As far as the stigmata are concerned, Charles H. Foster, the well-known American medium, seldom, if ever, gave a sitting in which the stigmata did not appear on his arm, either in the form of the name of his unknown sitter, or of one of his departed friends.

Theresa is a spirit while Home and Foster are accounted humbugs! One might go on for an eternity reciting instances, but what would it avail? My experience could be of no possible use to another, only just so far as it corroborated his experience.

But, Brother Macdonald, you advocate a scientific inquiry. *Cui bono?* These investigations seldom, if ever, "pan out." I could recite many. Let me give another at the risk of tiring you.

A little over a year ago a society was formed in England for this purpose. A medium was summoned, and a number of sittings were held. The sitters made their own conditions and the phenomena took place. They were dumfounded. It would not do to admit the fact, as any ordinary fellow could attest to an "effect," but they were searching for the "cause." So, one who had read the current report on the knee joints of the Fox girls, bethought him of a still more novel idea. "These phenomena are caused," said he, "by the circulation of the blood in the medium's arm," and on the medium declining to be bled, he was denounced as a fraud, and all Spiritualists as cranks.

And so wags the world.

The Spiritual Philosophy agrees with the editor of *The Truth Seeker* that all its claims should be carefully, closely and scientifically investigated. If true, it has nothing to fear. If false, I for one want to know it, and want that knowledge as soon as possible.

But how are you to investigate? Are you going to say, as many do, "If my dead friend wishes to tell me anything, he knows where I am and he can give it to me personally"? If so, brother Infidels, do n't start in. Remember there is nothing supernatural about this philosophy. If true now, it has always been true. It is as old as the hills, and as easily demonstrable. Only go about it right. There are no ghosts in it, either holy or otherwise; only those who have gone before. And, believe me, if you give them a chance they will be too glad to come to you.

If you want to send a telegram, you go to the telegraph office. Then go to the spiritual telegraph office. Keep your eyes and ears open, and, mark me, you will receive evidences. Commence, as I did, at the lower rung of the ladder; for I had thirty-six sittings in my own house, with a private medium, before I fully accepted even the raps and table-tilting.

Avoid the higher phases, such as materialization, till you have seen and heard enough to satisfy you that such a thing as materialization is possible. Go on slowly, carefully, and I will guarantee success. I never knew it to fail.

Written for the Banner of Light.

FAITH IN GOD.

BY HENRY C. CALL.

If I were told that I should pass from earth
To-night, to join the throng of loved ones gone
Before; if through the windows of my soul
Should flash a gleam from the eternal Sun,
And all within should shine resplendently
With new-born glory; while the angels bright
And fair, with music sweet my raptured heart
Should fill, it would not add one feather's weight
To the calm faith I have in thee, oh! God.

When lone I sit, and at sweet intervals
My spirit wanders in the dreamland dim,
There comes upon my inner sense a calm,
A sweet and all-pervading restfulness;
And this, to me, eternal Father, is
Thine own approving voice—as speak the stars
In an unceasing chorus, telling man
The wondrous story of Creation's dawn.

Father all glorious! Being's Central Sun!
Thou of immeasurable space—to thee
My yearning spirit fain would mount and bask
In thy transcendent brilliancy and power;
Thou fill'st my heart with aspirations high,
And biddest this immortal soul of mine
Put on the garments of eternal day.
Nor faint nor falter till the goal is won!

North Adams, Mass.

SHE GOT THE PASS.—"Look here," said a stern-visaged lady, as she marched into the office of one of our railroad magnates, "I want a pass to Portland and back. Be sharp, and give it to me." "I don't know, madam," meekly replied the railroad man, "what claim you have upon the company that entitles you to a free pass." "Claim!" said the lady. "Claim! Claim, is it, you're after? Did not your railroad break my leg at Red Bluff? If you don't believe it, I'll show you the break."—*S. F. Post.*

Banner Correspondence.

Pennsylvania.

ERIE.—Irvin Camp writes: "One hour preceding my sitting with Mr. Watkins at Cassadaga, I had a sitting with Miss Jennie B. Hagan, at which I heard from my mother, from whom I was parted nearly seventy years ago, from my cousin George, who died quite suddenly while we were classmates at Geneva, now Hobart College, N. Y., nearly fifty eight years ago, and from one still younger, a niece of my then step-mother, living near the college, and whose home was largely and pleasantly a kind of a second home of my own during my whole collegiate course. The names of these parties were not given me, but I felt quite sure of their identities from her descriptions and incidents referred to in our joint lives, the recalling of which, dating so far back in my life's years, and so unthought of and unexpectedly brought to mind, made my séance with Miss Hagan one of the most strange and pleasing incidents of my life.

From her room I went, at the appointed hour, to the Watkins Cottage, at the door of which he met me with the startling announcement, 'Willie, your son, has been here, and told me to tell papa that he is coming to write for him to day, and tell him when he writes his call for him to put nothing on it but his name.' I then repaired alone to the séance-room, selected two new slates, washed them clean, wiped them dry, and placed them underneath my left elbow as I sat down at the side of a small, two-leaved table, to write on the small slips of pad paper the five calls I had determined to make for loved ones gone on before me to their spirit homes. Three of these calls were to the unexpected visitants of Miss Hagan's séance, viz., my mother, my cousin George and the niece of my step-mother, to each of whom I wrote these words: 'Were you with me this A. M., at my sitting with Miss Jennie?' The other two were to my daughter and to 'Willie,' as per his order.

I then called Mr. Watkins into the room, and resumed my seat, with the double slates under my left elbow. When Watkins entered the room he stopped midway between the table and the door and said: 'Colonel, I shall not come nearer to you than I now am, for my duty calls for it, as an estopple to the vulgar and false charge that I *somehow* get the seeing and reading of those little pellets,' which were then laying on the table before me. I was directed by Watkins to touch in due order the pellets with the tip of my pencil, and when so directed, I picked up each of the first three pellets and placed the same immediately inside the clinched palm of my left hand, and held each one there till it was most satisfactorily answered by a hearty and glad 'Yes,' with other words given orally, automatically written and by personation, which rendered my prior assurance doubly sure—the name given being in each case the one written on the pellet then being held in my clinched hand, and the added words were characteristic of the respondent spirit.

Then followed in the usual way so well described by A. B. Richmond a double-slate communication from my daughter, with her filial affection manifest in every line, and referring to conditions at my home and to our long conference scarcely an hour previous at Miss Jennie's room; all of which could only have been known and feas described by one personally cognizant of the facts and a participant, as a still living soul. In the feelings those incidents would naturally evoke from a loving daughter's heart. Then there remained but one pellet on the table—that of my son Willie, who died thirty nine years ago. I then laid my daughter's slate on the upper side of the other slate, with a bit of slate pencil between, both slates having been up to this time, either under my left elbow or in my two hands. The first event was a clairaudient *order* received by Watkins to take away the top slate. This order I obeyed, resuming my hold of the side of the single clean slate. I was next told to throw away the pencil, which I did. It was then written, 'Give papa the slate.' Watkins instantly relinquished it to me, and said, 'I don't know what Willie would be at.'

I was next told to hold the slate under a leaf of the table, and prove *willing* to do so had about pushed it under, when I was startled by a sudden spasmodic movement and utterance of the medium. 'Take it away!' I obeyed the order under the impulse of the moment with a celerity my hand had never before exhibited during an active life of seventy five years. When my eyes rested on the upper surface of the slate I read the following message:

MY DEAR FATHER: I *know* that you believe I *come* back again, if mother does *not*. Now, father, whenever *you doubt* that we live, remember I wrote this quick as a flash. WILLIE.

Below the above was a P. S. message from my mother.

At the end of the sitting I asked Watkins if he had ever before had such a manifestation of spirit-power (the rapidity of the writing being referred to) in the exercise of his wonderful mediumship; he answered that he never had, and appeared as much surprised thereat as I had been myself."

Iowa.

CLINTON.—Reporting the proceedings of the Mount Pleasant Park Camp Meeting, A. B. S. writes: "Tuesday, July 31st, a conference was held in the forenoon, and Mattie Hull gave us a lecture which was admired by all. At 4 o'clock Prof. A. B. Severance organized a class for physical and mental culture and general deportment, including terpischorian. This class is to meet three times a week. Wednesday, Aug. 1st, conference in the forenoon, with Warren Chase in a lecture in the afternoon. Thursday, 2d, conference. Lecture by Moses Hull in the afternoon, in which he showed what the Bible and Christianity had done for women.

In the way of amusements, Tuesday night a public dance for the people of Clinton with some of the young people of the camp. Wednesday night, a dance for the campers, in which all took part.

The intention of the management of this camp seems to be to make it educational in every respect, and the prospect is that Prof. Loveland will teach a class in the philosophy of mediumship, so as to enjoy its uses and avoid its abuses. All subjects are discussed in conference and in lectures, and so far perfect harmony has prevailed.

Saturday, Aug. 4th, Mattie E. Hull gave a very fine lecture. As Dr. Juliet H. Severance was expected on the seven o'clock evening train, and the campers desired to give her a reception, the President invited all to meet at the grand stand at half past seven. When Mrs. S. arrived she was taken to the stand by telling her that Moses Hull was to speak, which was true, but his time was not until eight o'clock, so that when the President stepped forward to make a speech of welcome she was taken completely by surprise, and so overcome with emotion it was with difficulty she could reply. A beautiful bouquet was presented to her in a neat little speech by Moses Hull. Fine music was rendered by the choir, assisted by Kreyer's orchestra, making it a very interesting occasion.

Moses Hull was then introduced and gave, by request, a non-partisan lecture on 'Free Trade.' It was listened to very attentively by a large audience, and judging by the applause, must have been well received.

Dr. Lyon has arrived in camp, and is, I believe, one of the first lecturers on the spiritual rostrum.

Sunday, August 5th, was a beautiful day, and a large number of people began to arrive early and continued to come through the day, giving us grand audiences at the meetings.

At nine o'clock in the morning, all met at the Hall to form a Lyceum; great interest was taken in it, especially by the children.

Half-past ten o'clock Warren Chase gave us one of his solid, argumentative lectures. At one o'clock a mediums' meeting, in which several took part. This meeting was held in the Hall, and an admission of ten cents charged, the receipts to be given to the mediums. It was a great success; many strangers and skeptics received good tests.

At three o'clock Moses Hull gave us a good lecture on 'Science *versus* Christianity.' A large audience listened to him with marked attention.

In the evening, Dr. Juliet H. Severance gave a lecture on 'Practical Spiritualism,' in which she laid out a large field of work for the Spiritualists.

Dr. Monson runs the eating house to the satisfaction of all. He has a large patronage.

Our sweet singers, Mrs. Frankie Cole and Mrs. Hulser, give universal satisfaction to all.

Prof. Kreyer and his family of boys furnish the music for the dancing, and on other occasions. They are favorites in the camp, having been here many seasons."

New York.

BYRON.—A correspondent writes: "On the 2d of August there passed from this place to the higher life, Mrs. Dr. Lucina M. Tuttle, who for about forty years has been actively and very successfully employed as a clairvoyant physician. Her first knowledge of the possession of spiritual gifts was upon being mesmerized in 1846 for the purpose of rendering painless the removal of a tumor from her shoulder. She had been mesmerized only a few times, when she proved to be an excellent clairvoyant, examining and prescribing for neighbors and friends, thus very soon unexpectedly becoming quite famous in that direction, so much so that after a few months nearly all her time was in demand to meet the calls of the diseased upon her. While thus in the clairvoyant state she gave what was probably the first authentic communications of modern times from individual inhabitants of the spirit world in the summer of 1847, previous to the publications of A. J. Davis or the manifestations through the agency of the Fox sisters. Her clairvoyant medical practice continued almost uninterruptedly for nearly forty years, during which she examined and prescribed for tens of thousands of patients. She possessed a warm hearted sympathy, benevolent disposition, kind, efficient and helpful in sickness to such an extent that she was in demand by a large circle of loving friends, and was a welcome guest in all departments of society. She held a diploma from the Eclectic Association of Physicians. Her funeral service was conducted Sunday, August 5th, by Lyman C. Howe."

Massachusetts.

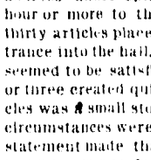
ONSET.—E. B. Fairchild writes August 6th: "Last Tuesday evening, Mrs. Jennie K. D. Conant, the well-known psychometric reader and test medium, celebrated the fifth anniversary of her work in the field, under the direction of her spiritual guides. A large number of her friends gathered in the pavilion to greet her, and were rewarded by a remarkable demonstration of spirit-presence and power. Mrs. Conant opened the meeting by an invocation and short address under spirit-control. She then devoted an hour or more to the psychometric reading of some thirty articles placed upon the table before her entrance into the hall. All to whom she gave readings seemed to be satisfied of their correctness, and two or three created quite a sensation. One of the articles was a small stone wrapped in paper; from this circumstances were very minutely described, and the statement made that the present owner received it many years ago from a young lady friend, a school teacher, now in spirit life, name and description being given—all of which was pronounced correct by the owner. Another reading was from an article preceded by a young lady only recently arrived from Europe, giving correctly facts in her experience known only to herself and the family who were with her.

Mrs. Conant has now gone to Lake Pleasant, and I do not hesitate to commend her mediumship to any investigator who may be influenced by my statement."

Oregon.

PORTLAND.—C. A. Reed, Esq., writes, under a date line of science of Mr. W. J. Colville's arrival: "All the good people of Portland seem to be awaiting his coming. And we have no doubt that on his advent he fully met the expectations of the First Society of Spiritualists, by which coming he is so escorted.

"Portland, [continues our correspondent with its subjects, has a population of some twenty thousand people. I should think some of the best materials from the East might venture this way with comfort and safety. Spiritualism is growing in popularity very fast, and as it never takes a backward step for half a century, may not 'The great time coming' be here directly?"



LOG CABINS were the most prominent feature of the Presidential Campaign of 1840. At the opening of the campaign, the opposition strongly proclaimed "Tippecanoe" Harrison a log fellow," born in a log cabin." His friends at once made the Log Cabin the emblem of the most enthusiastic of campaigns. Warner's Log Cabin Remedies and "Tippecanoe" stomach bitters received enthusiastically received by the American people to day, because they are the remedies of the common people—simple but effective.

Passed to Spirit-Life.

From her home in Marlborough, Mass., July 15th, Mrs. Esther B. Sherman, aged 67 years, 2 months and 25 days.

She had been a member of the Methodist Church for many years, and had many friends who will bear witness to her kind and good works. She passed from this life with a firm belief in a blessed immortality beyond the grave, and her last days were spent in active preparation for the change which she knew was coming. She has been an instrument for the spirits to use for about thirty-five years, and has been a medium for many years. She was a sister of Mrs. Mary A. Rogers, who has always been ready with other kind offices of work for humanity.

From Boston, Mass., July 14th, Mrs. Mary A. Wentworth, aged 67 years. Funeral services at the house of her daughter, Mrs. Belle Hart, who will have the sympathy of many friends in her sudden bereavement. Mrs. Wentworth was a medium for the spirits, and had many tests, with "precious little tokens," of the fame she will be left by the world.

From Belmont, Mass., Mrs. Mary A., widow of Bernard Morse, aged 54 years 7 months and 7 days.

For six years Mrs. Morse has been a resident of Belmont, and lived on the Common road. She is the mother of eight children, six of whom are living. She was a believer in Spiritualism. Lived to be over seventy years of age, and received an honorable discharge. Mrs. Morse has been a Spiritualist for thirty-three years. Her every-day life, kind and affectionate disposition, and love for humanity to the inmates, has a tendency to lead to regard and love them, and to the higher life, as she nears a world that angels will welcome her to. The funeral services, held by Mrs. M. J. Wentworth, were held at the home of Mrs. W. Morse, who lives on the homestead. COM.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Two words on an average make a line. No poetry admitted under this heading.]

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Of Spiritualists meets at 10 A. M. Sept. 12th in Wesley Hall, Anderson, Ind.

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Banner of Light.

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[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Vol. LXIII

Of THE BANNER is gradually drawing to its conclusion. We trust that those of our patrons whose subscriptions expire with that volume will do us the favor of renewing; and speak thus early as a hint to awaken reflection.

We shall begin Vol. LXIV with several new attractions and improvements, of which due mention will be made hereafter.

Lecture by W. J. Colville.

We shall print next week a thoughtful and practical discourse wherein the guides of W. J. Colville give their views on the following questions: "WHY ARE THERE CONTRADICTORY TEACHINGS THROUGH MEDIUMS?" "WHAT IS THE TRUE STANDARD OF AUTHORITY?"

The Other Side.

A sermon was preached in Grace Church, Elmira, N. Y., not long ago, by the pastor, Rev. Mr. Herrlich, which was fully reported in the New York *Telegram*, and in its prefatory remarks pronounced "remarkable." Its theme was The Other Side of Life, meaning the invisible. After making the statement that we live in an age of progress and investigation, the drift of many writers being in a psychological and preternatural direction, the speaker said they had set many people to thinking that there is a vast realm of mental, spiritual and psychological powers and possibilities lying yet unknown and unexplored, but within whose boundary lines advanced thinkers had now entered.—Humanity, said he, is ever asking the question: "Have we heard from the Other Side, and what is the proof of it?" What is to be our condition there, and how do we know it? The Old Testament scriptures all through tell us of the nearness of the spiritual to the material realm; that they do not lie leagues apart, but border upon one another. Does this contact continue in the present day? The preacher unhesitatingly answers: Yes, if it ever did; and he appeals to his hearers not to be deterred in examining or investigating this subject as a great Bible fact and a sweet and holy consolation.

Because we do not see a thing is no proof of its non-existence. Because we do not hear a thing is no proof that it may not be heard. Because we do not feel a thing is no proof that it may not be felt. Because we do not understand a thing is no proof that it is beyond the grasp and comprehension of others more spiritually refined or more strangely gifted. But these strange and unusual things are said by some to be against the laws of nature. Who, then, assumes to determine what the laws of nature do or do not permit? Does any individual presume to know it all? Or has God revealed to any cold, ungifted materialist the whole range of mental and spiritual powers and possibilities? What mean those occasional instincts, intuitions and flashes of wonderful capabilities, unless to show that the soul and spirit now are only in their budding infancy? There may be sounds, sights, existences all around us, which, for want of power to see or hear or feel, may go unseen and undiscovered by our ordinary senses. The mere fact that conditions are such that we do not see or feel a thing does not militate against its reality or existence. A change in atmospheric conditions enables us to see what was totally obscured from our sight an hour before. So all through the material world, invisibility does not prove non-existence.

We may lay it down, said the preacher, as a fixed fact, that in moral, spiritual and intellectual things, that which has taken place in the past is possible in the present and future. All through the Scriptures we read of angels and ministering spirits. We cannot see the human spirit, with its powers of love and hate, of thought and sympathy, only as it plays upon the face and features; but who ever doubted its existence or separate identity from the human body? The mind now reigns in the material body; it controls matter by will-power, and is conscious in itself of its separateness from and superiority to inanimate matter. The human being sees intuitively beyond sense, and recognizes the unknown which the seen and known predicts and indicates, and so he lives in the enjoyment of what he expects as well as what he possesses. If we did not have the faculty to perceive truths and facts beyond the sphere of our senses, we should be little better off than the brutes that perish. The simple fact that man reasons and infers beyond material things is itself proof positive that his mind is not material, nor a merely material product. By process of reasoning we get a glimpse of all the reconciling possibilities which we so much need to explain to us our present mysterious and often incongruous existence, the apparent inequalities, the inconsistencies with divine love, wisdom and justice.

What we do not know now, we may know hereafter. Facts present are intimations of facts in the future. Reason and intelligence predict what the love and wisdom and justice of God must work out for us in a realm beyond this. Existence must run on a line of the higher analogies of life; and every just expectation, fairly founded on present experience, is in the nature of a true prophecy, because in harmony with those laws by which all things are wisely ordered. Everything demonstrates that the soul possesses powers and endowments which the senses could not confer on us. Our senses are constituted for this world, and we are to enjoy it; but our undeveloped spirits are constituted for a still higher realm of existence and achievement; and if our very natures are not false in themselves, we must in all fairness realize those promises and expectations which God has placed within us—just as instinct and intuition were not placed by the Creator in birds, animals, and insects to mislead, but to direct and guide them. God would not deceive; therefore there must exist the things predicted. Reason and aspiration both prophesy the future, and the prophecy must be a true one. We now see through a glass darkly.

If so much has been newly discovered and made known in the material realm, is it not even more true of the intellectual and spiritual? asked the speaker. Who does not at times feel the pressure of narrowness and limitation? Who does not feel that he is now not all he could be? Who does not feel powers and possibilities struggling for growth and expansion? This higher knowledge is bestowed just as the race or individual is prepared to receive it. The world has been advancing upward through its various grades and stages, and God has dealt with humanity just as a wise schoolmaster deals with his scholars. He has promoted it according to its fitness and attainments; and now, in this age, the best scholars are being advanced to the highest grade—the last class, the preternatural and spiritual.

We shall again revert to this admirable discourse, as it is replete with points that show this talented gentleman to be—although he may not himself apprehend the fact—in direct "contact with the spiritual realm."

An Editor's Work.

Very few persons outside the ranks of the press brotherhood have any practical conception of the real work devolving upon the occupant of an editorial chair. *The Kansan* of recent date crystallizes this matter so clearly that we feel to give its succinct summary a place in our columns:

"Some persons seem to think that editing a paper consists merely of writing articles for publication therein, while in fact the mere writing has nothing to do with it. Editing a paper consists of carefully considering what is written, eliminating therefrom all that is pointless, useless and unfit for publication, and making more prominent such matters of interest as are improperly and imperfectly stated. One paper may be filled with 'original' matter and another with 'clippings,' and the latter be much the best edited paper. If any editor finds that another has placed in type well-expressed thoughts and sound opinions upon any of the questions of the hour, there is no harm nor inability, but rather the reverse, shown by the man who 'clips' it with proper credit."

The Black Race.

Mr. C. R. Beal, of Everett, Mass., has published a statement in which he says it is generally conceded that the black race cannot live and prosper in the New Northwest, which is erroneous, he avers, because it is based on a false hypothesis. Some of the most prosperous and wealthy colored men in the nation are found in Dakota and Minnesota. Charles W. Mason's aggregate wealth in Dakota and Minnesota is estimated at $75,000. He can name a score of colored men in the Northwest worth from $20,000 to $100,000. J. P. Montgomery, of Fargo, Dak., is one of the most successful farmers in Cass County. Mr. Beal further says: "We have selected a site for our colored settlement near Elrod, Clark County, Dak., on the line of the Chicago and Northwestern Railroad."

☞ Mr. and Mrs. W. S. Rowley of Cleveland, O., who made us a flying visit last week on their way to Onset Bay, have been taking quite an extensive trip from Cleveland to Niagara Falls, Toronto, Canada, through the Thousand Islands and the rapids of the St. Lawrence to the city of Montreal, Canada, from thence *via* the White Mountains to Portland, Me., and Old Orchard Beach. They spent a few days in Boston, seeing the sights at the "Hub," and are now, we understand, at Lake Pleasant. Mr. Rowley did not expect to do any work at Onset as a "telegraphic" medium, but he was besieged on all sides to such an extent that he finally decided to have his instrument in operation during his stay there.

☞ Hon. Richard S. Spofford has passed to spirit-life. He was a genial as well as a very intellectual man, and, like his wife, Mrs. Harriet Prescott Spofford, a writer of note, though in a different field. He had been ailing for a long time. At heart he was a Spiritualist. Whenever we met him of late years his first inquiry was in regard to the progress of Spiritualism, saying that many of his warmest friends were Spiritualists, and that he took a great interest in the subject: "I am fully satisfied," said he, "that there is something in it, and I wish I knew more about it."

☞ The long continued matter of opening the Sioux reservation, under the terms of the "land in severalty" law, was virtually settled at Standing Rock, Dak., on Tuesday, Aug. 7th, when Chief John Grass informed the commissioners that the Indians would sign neither paper, and that they would now return to their farms, regardless of what the commissioners might say. The Indians applauded the declaration, and the conference adjourned. The Sioux prefer to retain their tribal relation.

Occult Telegraphy.

Mr. W. S. Rowley, occult telegrapher, while at Onset related his experience in regard to the gift of telegraphing from the spirit-world, at the auditorium; it was quite an interesting recital. He said the spirits were questioned upon various topics, when the raps first came on his shirt collar and cuffs. Mr. Wade, who is connected with the Western Union Telegraph Company, also others, investigated the manifestations, and became satisfied that there was an intelligence from some invisible source acting upon the instrument which was entirely different from what is obtained on the regular telegraphic instruments in public use.

It was gathered from Mr. Rowley's remarks that Spirit Dr. Wells, a physician while on the earth-sphere, desired to diagnose and prescribe for the sick as a specialty. As far as his expressed views were understood, Mr. Rowley stated that the esoteric intelligence obtained is neither more nor less than what the spirit of Dr. Wells had gained in earth and spirit spheres. The results obtained in this manner are the same as those of the spirit controlling the organism of a medium. The novelty is that the information comes in the form of telegraphic raps, or ticks, without the presence of a visible operator.

"Spirit Photographs"—Once More.

We have heretofore, in the interest of honest mediumship, warned the public against persons claiming to be spirit photograph artists. We have made enemies in consequence among professed Spiritualists. Having investigated the subject, from Mumler's time to the present, we have become familiar with the *modus operandi* of how these pictures are made, and once again say that many such photographs are counterfeits. Therefore we feel it our duty, in the responsible position we occupy, to caution the public in this matter.

☞ The *Investigator*, (Boston) of Aug. 1st, 1888—which says it is "an old and circumspect paper"—contains on its fifth page a communication with the heading, "A Half Materialist." Now what sort of a thing is a half Materialist? (the word being used as a personal pronoun.) The writer (anonymous) who claims to be "A Whole One," says: "There was a time when man did not exist." If *matter* "*always existed*," as he claims, how does he know that *man* did not always exist as well? And then, after setting up his man of straw, he fires away by saying, "*therefore*, mind is a product of matter," etc., etc. We can't understand such reasoning. Perhaps our good friend, the editor, will aid us in this respect, as we are after the truth.

☞ We still live in an anti-Christian age, more or less, as the late death by hanging of culprit Maxwell at St. Louis fully demonstrates. There he hung choking for fully fifteen or twenty minutes before life became extinct, or, rather, ere his spirit was forced out of his body into the eternal world. What a horrid spectacle it must have been to the spectators to see a man thus dangling and squirming at the end of a rope while a stream of blood poured down the right breast from his nose! He passed on denying that he was a murderer, and will return in spirit with vengeance in his soul—a devil!—to get square on a community that sent him prematurely to the spirit-world.

☞ It is well to remember that the cause of Spiritualism is not to be judged by the character of those who profess to believe in it, says *The Better Way*, but by the truths which it demonstrates and emphasizes to the comprehension of humanity; by the light it reflects in the dark places of the world; by the millions of souls it has raised from despair and triumphantly introduced into the vestibule of a better life and a holier love; by the soul progress of its adherents and their earnest work to make themselves and their associates better men and better women.

☞ A very pious deacon of a church in Bristol, Ct., recently chopped off his wife's head with an axe and then nearly severed his own head from his body with a razor. If he had been a Spiritualist instead of a church deacon, the press of the country would have set up an awful howl. Is it not about time that the ruffianism of the daily sensational press against us and our cause took a different turn?

☞ The Spiritualists of the United States are having a grand time at their Camps in various localities, as THE BANNER reports fully show. Grand thoughts are expressed, great truths recorded, and thus the good work goes bravely on.

☞ We had the pleasure of meeting and greeting our friend, Judge Nelson Cross, at our office on Tuesday last. He informed us that he was on his way to Lake Winnepesaugee for rest and recuperation.

☞ Mrs. Effie Moss returned to New York from Onset on the 9th inst., and on Sunday evening last resumed public séances at her apartments, 265 West Thirty-eighth street, when, as we learn, she was cordially welcomed by her friends. She gives séances on Sunday, Tuesday and Thursday evenings, and Friday afternoons. Mrs. Moss made many friends while at Onset among those who were so fortunate as to be present at her séances.

☞ At Oakland, Cal., the meetings of the Spiritualist Association in Fraternity Hall are largely attended. Mrs. Ada Foye gave tests there for the last time prior to coming East, Sunday, July 29th, and last Sunday Mrs. Crossett, of San Jose, was to lecture, and Mrs. Miller and Mme. De Roth give exercises of their spiritual gifts. The late Camp-Meeting at Oakland has awakened a widespread interest in Spiritualism in Oakland.

A GREAT SUCCESS.—Under this heading *The Daily (N. Y.) Graphic* for Thursday, July 19th, says: "The Wendell Phillips Memorial Industrial School connected with Belvidere Seminary, New Jersey, is proving a success. A new department of stenography, typewriting, book-keeping and penmanship has recently been added to it, and is now daily educating pupils of both sexes for a practical business life."

☞ A new weekly publication, entitled "*The Tattler*," to be edited by Mr. W. Eglinton, is announced to appear in London every Wednesday. It is to be "an illustrated journal of gossip, society, humor, fact, sport, fashion, fiction and the drama," and to "always contain something of interest to Spiritualists."

☞ Dr. J. D. MacLennan, of San Francisco, whose fame as an excellent magnetic healer is not wholly confined to the Pacific coast, and who has recently returned from a long and successful professional trip, can now be found at his residence, 1410 Octavia street, in that city.

☞ We are informed that several of the remarkable paintings, independent writings, etc., obtained at Onset Bay, will soon be brought out by pictorial reproduction in *The Soul.*

☞ Read the call (eighth page) for the Second Annual Convention of Spiritualists, at New Era, Clackamas County, Ore.

At the Antipodes.

"The Glacial Period in Australia" was the subject of a lecture before the Melbourne Lyceum at its last June meeting. *The Harbinger* gives us to understand that the Lyceum is progressing favorably.

Mr. C. H. Bamford gave the first of his second course of lectures at Melbourne, June 10th; his subject was "The Spirit World: Its Location, Conditions, Inhabitants, etc." Mr. W. H. Terry presided. June 17th he lectured upon "How to Investigate Spiritualism and Develop Mediumship." Mr. Bamford's last lecture was upon "The Good Time Coming." Of some of the features of that time he said, as reported in the *Harbinger of Light:*

"The theatre will play an important part in the inauguration of the good time coming. It is educative as it is, but whilst it is worked on a pecuniary basis, its usefulness is limited. There should and would be national theatres, which, combining amusement with instruction, would be powerful educational institutions. Shakspeare will be understood more generally by-and-bye; it takes a Spiritualist to understand him now.

Music will play a great part in the good time coming. All the music of the great composers speaks to the soul; it is soul-stirring, and as man becomes more susceptible to spiritual influence, he will be more readily educated and refined by music.

Science will be one of the great regenerators of the world; the rapid intercourse and interchange between nations which already exist, and will be still further accelerated by science, has an influence tending to universal brotherhood and perfection. Science will enable us by-and-bye to control the weather and modify the climates."

A high-flavored bigotry has recently exhibited itself in what *The Harbinger* records of Mrs. Attenborrow, a Spiritualist, who having advertised in the Hawkes Bay paper that "Divine Service" would be conducted by her at the Athenæum on Sunday, a correspondent, signing himself "Consistency," takes exception to the use of the word "Divine," and another suggests that the law ought to step in and prevent such blasphemy, which, to his mind, "should be regarded as at least as great a crime as robbery."

The New South Wales Association of Spiritualists entering upon a new year will hopefully continue its work. During the one just closed a number of circles have been successfully conducted under its auspices.

The editor of the *Harbinger of Light* has been shown some spirit drawings and etchings obtained recently at a private circle in South Melbourne, in the following manner, viz: A small sheet of paper, after being carefully examined, is placed upon the table and covered with the investigator's hat; he then rests his hands upon it to keep it from being disturbed; the light is turned down, and the medium rapidly touches the crown of the hat with a lead pencil for about a minute. The light is then turned up, the hat removed, and a well executed drawing found on the paper. One of these represents the Scandinavian Prince, Eric, his galleys, a pine-covered coast (supposed to be America), an American Indian, coracles, etc. Another represents a Roman soldier, with his helmet and baton. On the same sheet is an etching of a very fine male head, which *The Harbinger* is informed was executed in less than a minute, ad fing. "Our informant under whose hat and hands the drawing was received, is thoroughly reliable; we have known him intimately for years."

Mrs. Richmond at Lake Cassadaga.

Is the subject of a lengthy article in the *Cleveland Plaindealer* of August 6th, from a correspondent at that popular camping-ground, who met her at a reception tendered by her to a select company, at which, under the influence of her spirit guides, she replied to questions propounded by her auditors. "There were," says the writer, "several scholarly gentlemen present, well versed in the philosophies of the schools and familiar with the different phases of modern scientific thought. The questions related to the profoundest themes of life and thought. The nature of the soul, its relations to matter and organized forms of life, the relation of individuality and immortality, were discussed in a manner that struck amazement to the hearts of the company."

Mrs. Richmond's personal appearance while thus engaged is described as of one who "stood erect, well poised, and with the dignity of a queen. Her face shone with an unusual light of intelligence, and one could almost imagine a stream of celestial fire descending upon her head."

Next came "Onina," who gave a brief sketch of her life on earth, and delineated in verse the characteristics of various persons. Of what she accomplished, the correspondent of the *Plaindealer*—which, by-the way, is to be commended for giving space to so just a notice of Mrs. Richmond's work—says:

"Poem after poem was given, some of them occupying fully five minutes in delivery; and yet in all these was not the slightest inaccuracy in delineation, nor the slightest jar or roughness in their rhythm. How a mortal woman could stand before a company of people and extemporize such poetry for an hour is a mystery. If, as claimed, it is given by an excarnated spirit, we shall be obliged to believe the words of Onina, who said: 'Poetry is our natural language over here.' If it is not given by such a spirit we have people living to-day who are possessed of powers never before known in the history of the world; for although the Greek oracles were delivered in verse, it was without rhyme, being simply rhythmical, like the meter of Longfellow's 'Evangeline.'"

Reception to President Beals.

The *Wildwood Messenger*, Lake Pleasant, Mass., issued every Saturday by the New England Spiritualist Camp Meeting Association, J. Milton Young, editor, is a nice little paper. The number before us gives an account of a complimentary reception to President Joseph Beals, on the occasion of the sixty-seventh anniversary of his birth. Mrs. Maud Lord Drake was the first speaker; Mrs. Sue B. Fales gave a poem; Mrs. Clara A. Field spoke briefly; Mr. W. R. Tice, Dr. E. A. Smith and other speakers made appropriate remarks—to all which President Beals responded in a very feeling manner.

He said he did not consider that he alone had managed the affairs of the Association. There had been grand, good business men upon the board of directors, and upon the various committees, and in other official capacities. Fourteen years ago a few earnest souls came to Lake Pleasant to spy out the land and to establish a camp meeting. Miss Moody had predicted a grand success, and the years had proved the prophecy more than true. The movement had extended far and wide all over the earth, and its influence would never die. The spiritualistic press had extended a mighty power, and should be widely circulated. He would express his thanks for the gifts of to-night, assuring the friends present that their kind words would long remain in memory. It was a red-letter day for him, and an occasion of solid satisfaction. His efforts would ever be for the cause, and he felt like renewing his interest. The speaker closed with wishing the assembly a pleasant stay at the Lake, and again emphatically expressed his thanks.

The Southern Association.

The annual business meeting of the Southern Association of Spiritualists was held on Lookout Mountain, Friday, July 27th. It was presided over by Rev. Samuel Watson. Mr. Geo. P. Colby read a report of what had been accomplished by him the past year as an agent of the Association. It was attentively listened to and gave much satisfaction. *Light on the Way*, now published at Dover, Mass., by Geo. A. Fuller, was adopted as the official organ of the Association; its office of publication will be on Lookout Mountain after this year. An election of officers for the ensuing term of twelve months resulted as follows: President, Dr. Samuel Watson, Memphis; vice-president, Jerry Robinson, Charleston, Miss.; recording secretary, Dr. George A. Fuller, Dover, Mass.; corresponding secretary, G. W. Lewton, Crescent City, Florida; treasurer, J. Seeman, Chattanooga, Tenn. The old board of trustees was reelected, except in the case of Jerry Robinson, who, having been elected to the vice-presidency, caused a vacancy, which was filled by electing G. W. Kates, of Atlanta, Georgia.

☞ A. S. Hayward, Magnetic Physician, of Boston, anticipates visiting Lake Pleasant Camp-Meeting the coming week.

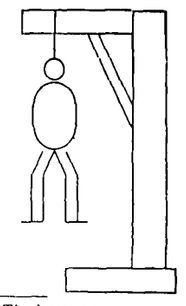
Mr. William Warren has concluded his visit to Joseph Jefferson at Buzzard's Bay, and is now with his sister, Mrs. Rice, and her family at Onset Bay.

ALL SORTS OF PARAGRAPHS.

OUR NATIONAL GAME.
BY H. C. DODGE.
In Six Parts—Part VI.

The betting men feel mad and sore
Whose side just makes a goose-egg score.
A GOOSE EGG SCORE— O O O O O

And when the umpire, not in fun,
Starts out to make his *own* home run,
They catch him foul and bat his head,
And hang him after he is dead.



LOCOMOTIVE STATISTICS.—The horse power represented by steam engines in the United States is 7,500,000; England, 7,000,000; Germany, 4,500,000; France, 3,000,000; and Austria, 1,500,000.

On the evening of Aug. 12th the Catholic Convent at Manhattan, N. Y., was destroyed by fire, despite the efforts of the firemen. Loss, $150,000.

[EVERYBODY TO HIS TASTE.]—*Scientist*—I want a gallon of doubly refined glucose, water and extract of hickory bark. *Grocer*—Yes, sir. I have only two gallons left in stock. Won't you take both? "No; one will do." "Here you are, sir." *A moment later.*—*Ordinary Citizen*—Have you any pure, genuine sirup, from the maple groves of Ohio or Vermont? *Grocer*—Yes, sir; got just one gallon left.—*Omaha World.*

Aug. 13th one of the boldest and most successful robberies for years was perpetrated in South Berwick, Maine, at the jewelry store of L. E. Hanson, goods to the amount of two thousand dollars having been taken by the blowing open of the safe.

They've got a newly-born prince in Greece. It is said he is as fat as butter, and is to be christened "Christopher."

Says a Chicago man who has been visiting Boston: "A citizen of Boston recently told me, with some attempt at epigram, that the Hub is turned by enlightened public opinion, held in check by the tire of good sense. I have no doubt that this is so generally; but it is often turned by cranks who never appear to be tired. It is the outside public that is tired."—*New York Tribune.*

The Queen of England and Empress of India takes her cats along whenever she travels.

According to the San Francisco *Sunday Chronicle* of Aug. 5th, W. I. Bishop (the mind-reader, as he called himself when in Boston) now sports a new name, "Kamilomilanalois"—in English it means "Favorite Son of the Heavens." He says his Majesty, the King of the Sandwich Islands, bestowed it upon him.

The Ute Indians say they will not treat with the Government until it pays the gratuity due them; which shows that their heads are level.

[A STRIKE IMMINENT.]—*Fallerby* (to canal boat captain)—"I say, cap'n, I can't stand dis! Yo' s'pose I'se gwinter pull yo' mule an' yo' boat, too, for six dollars a muuf?"—*Puck.*

The Boston *Globe* is a *curiously* edited sheet: While it prints a column from its reporter, for which it receives *full pay*, endorsing one of our mediums, on its editorial page it condemns mediums and Spiritualism *in toto*. "Consistency, thou art a jewel"!

The papers speak of the growth of the order of Patrons of Husbandry. And the marriageable damsels of the State are asking why under these circumstances more of them do n't propose.

THE HOLLIS OPENS SATURDAY.—Saturday evening, Aug. 18th, will mark the opening of the Hollis Street Theatre for the coming season. It will also prove a notable event, in the sense of a new interpretation of that famous drama, "Uncle Tom's Cabin." In other words, Mr. Clay M. Greene's version of the piece will be presented for the first time on any stage. It will be given with every attention to the most minute detail. Brand new scenery, a large chorus, special music arranged for the production, and a star cast, ought to make the representation a memorial one in the history of Mrs. Stowe's work. Manager Rich will open the box office of the Hollis for the advance sale of seats on Thursday morning, and it will remain open for the balance of the week. The usual scale of summer prices will be the rule.

That cannot be a healthy condition in which the few prosper and the great mass are drudges.—*Appleton's "Proverbs from Plymouth Pulpit."*

TRUTH AND ERROR.

Let love prevail,
While hates rail,
Is what the angels say;
Yet selfish man,
Whose life 's a span,
Doth on his brother prey;
But in the end
Those who offend
Sink slowly out of sight,
While each pure heart
Doth love impart,
And prosper in the right. L. C.

An Eastern bound freight train on the Erie Railroad was wrecked near Shohola, N. Y., on the early morning of Aug. 13th, and the Westward express train No. 3, then due, crashed into the ruins before it could be "flagged," was derailed and thrown down an eighty-foot embankment; the cars were destroyed by fire, thirty persons were injured, two killed, and a dozen race-horses (valued in the aggregate at $100,000) burned.

The terror-stricken people in Florida are flocking North on account of the yellow fever there.

LONDON, *Aug. 12th.*—The captain of the yacht Stranger, which has arrived at Queenstown from Boston, says he did not see the dory Dark Secret. He thinks the dory foundered in a gale after speaking a German Lloyd steamer, five hundred miles from New York.

A NEW TERROR.—Political affairs are to take on a fatal character in the present campaign! It is announced by the press that the Salvation Army contemplates turning out every time a political parade takes place and marching in the rear, with brass band and hymn-tune accompaniment.

Now at the seaside rounded arms
Are to the surf laid bare;
While pretty girls display their charms,
Not minding who are there.

A correspondent inquires if we don't think that God sent that tornado that wrought havoc with the grand-stand on the base ball grounds, as a mark of divine disapproval of our offer of the free use of the grounds on Sundays, for the boys? Well, no; we had n't looked at it in that way. The fact is, we don't take much stock in that cruel, quick-tempered, revengeful God, who is constantly seeking occasions to play it on us poor mortals; and besides, the boys would n't have any use for the grand-stand on Sundays. And then again, if God wanted to prevent ball playing on the Sabbath, he ought to have sense enough to send an earthquake to swallow up the grounds, or else enough bears to swallow up the boys. —*Marlboro Times.*

Coal-carrying rates are to be advanced on Sept. 1st. People who can afford to do so had better "get in" their winter's coal before that date, and thus save paying an extra price for it.

The Cuban government reports that an agitation is being carried on in Cuba, with the assistance of influential American politicians, in favor of the annexation of Cuba to the United States.

The steamer City of Sydney, which arrived at San Francisco Aug. 12th, from Hong Kong and Yokohama, brings through Japanese journals with particulars of a volcanic eruption of Bandai San on the 15th of July. In the five villages of Iwase, Yozen, Wakamiya, Misato and Hibara, the greater part of the houses were

buried to a depth of from seven to twenty feet. Up to the 17th the number of bodies recovered is four hundred and seventy six. It is believed that many more are still entombed.

A wife murderer has been run to earth in Montreal.

SUMMER DAYS.

We offer praise
For summer days
The last of August brings;
While Nature's store
Is running o'er
With many lovely things.

—SPRINGWATER.

Gen. Boulanger of France has been shot at in Paris, but was not hit.

The invitation of the spider to the fly, offering it the best parlor accommodations, is now being repeated in a marked manner.

The reservoir belonging to the Menas brewery at Valparaiso burst on the morning of Aug. 11th. The principal streets of the city were flooded and the traffic was suspended. It is supposed that upward of two hundred persons were drowned.

"Buttercup nodded and said 'Good-Bye,'
Clover and Daisy went off together;
But the fragrant water-lilies lie
Yet moored in the golden August weather."
—*Celia Thaxter.*

The Boston horsecars on the Mount Pleasant line and those running to Meeting House Hill, on Dorchester Avenue, and to Field's Corner, will be painted an ultramarine blue, lettered and ornamented with gilt. All of which is very nice; but if they would run to Scollay Square, as formerly, instead of stopping at Franklin street, the people would like it much better than to simply see the cars handsomely painted. People coming from the North End, Charlestown and other northern localities, should be accommodated in this respect.

Information comes from Paris to the effect that Dr. Nathan Ganz, who published in Boston one number of a paper called *The Anarchist*, has been sentenced to prison for a year.

The Prince of Wales has a phenomenal memory for names and faces. He picked Mr. Depew out of a crowd of ten thousand people at Wimbledon, and had a cordial chat with him.

GOD EVERYWHERE.

The air is Zeus, Zeus earth and heaven,
Zeus is all that is, transcends them all.
—*Æschylus, B. C. 500.*

Upon the arrival of the funeral cortège of General Sheridan at Arlington on Saturday afternoon, Aug. 11th, eight sergeants of artillery bore the casket to the open grave, around which the troops formed in hollow square. After a moment of reverent silence the clear voice of the bishop-elect was heard uttering the words of blessing, "Deus Cujus Misera lone," etc. With a sprig of fir plucked from a neighboring branch, holy water was sprinkled over the grave, and the casket was lowered by the sergeants. The regular burial service brought the religious features of the obsequies to an end.

A proposition to have the Lick telescope beaten by making one with a lens three times as powerful, has brought out certain facts tending to show the project to be an impossibility.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

It seems a very long time since I last wrote to THE BANNER. I have been so busy I have really had no leisure; but now that I am again in the Eastern States I feel I must let my numerous friends in Boston and elsewhere who read your excellent paper, know that I have not forgotten them. My experiences in California, on the whole, have been so pleasant that I am hoping to repeat them at no distant date. San Francisco, Oakland, Alameda, Los Angeles, San Diego and San José have been my six principal centres of work during eleven months (from September 3d, 1887, till August 2d, 1888) and I can say with deep sincerity that I was genuinely sorry to say good-bye to so many kind friends on the occasion of my departure for Portland, Oregon, on the latter date.

I think the Oakland Camp-Meeting this year was a great success; many breaches were healed and friendships established. The president, Hon R. I. Steele, was a most excellent and harmonious chairman. The attendance at all the meetings was very large; great general interest prevailed, the after effects of which were abundantly seen in the greatly augmented attendance at all spiritual gatherings in the vicinity after the camp closed, and in the large sale of spiritual literature.

In San Francisco I lectured in Metropolitan Temple the last three Sundays mornings of my stay, to large audiences. Mr. John Slater, the test medium, occupied the hall afternoon and evening. The grand organ in that building is a superb instrument, and the talented organist, Mr. O. A. Eckman, played it gloriously. In Oakland my most recent lectures were given in the Synagogue, which was so crowded at last that extra seats had to be brought in on Sunday afternoons.

The Spiritual Science College at 106 MacAllister street, San Francisco, was the scene of many very pleasant and successful gatherings. The work there is now being efficiently carried on by Mrs. Sara Harris, Mrs. Josephine Wilson and others, whose names appear frequently in the *Golden Gate*.

On Wednesday, Aug. 1st, at 8 P. M., a grand concert was given in the spacious lecture-room, when the attendance was so large it positively overflowed into the street. Madame Marie Bishop (formerly of Boston) and other celebrated artists took part, including Mr. R. H. Whiting, a highly cultivated young gentleman of great talent and promise, whose exquisite performance on the cornet renders him a prize to all concert-givers wherever his services can be secured. Another interesting feature was the violin performance of four little girls, whose ages varied from four to eleven years. They are known as "The Beasey Babies," and for such very youthful artists their skill is really remarkable.

I could easily write long articles of considerable general interest concerning California, but in this brief note I must hastily pass on to Portland, Oregon, where I spent delightfully Aug. 4th, 5th and 6th. Friends there were very hospitable, and the seven meetings which I addressed were all largely attended by very fine people; though it was the off season, most of the influential citizens and their families being out of town, my audiences could hardly have been larger at any time, unless another hall had been secured. Extra chairs were needed in a large Grand Army Hall on the Sunday evening, and the financial results were highly satisfactory, though the expenses were considerable and the terms of admission small.

Some of the scenery on the Northern Pacific Railroad, between San Francisco and Portland, and between Portland and the Yellowstone District, is extremely fine; much bolder and more imposing than any I have passed through further south, though I hear the Canadian Pacific passes through still more romantic regions.

On Saturday, August 11th, I reached Chicago, and was entertained by Dr. and Mrs. Congar, who are warm friends of Mrs. Richmond. On Sunday, August 12th, I had three excellent meetings in Martine's Ada street Hall, which is now undergoing renovation and enlargement. Though the hall was in an unfinished state the large audiences were comfortably accommodated; the hall will present quite a beautiful appearance on Sunday, September 1st, when the First Society of Spiritualists will assume regular meetings. As Mrs. Richmond will then be in Cincinnati I am engaged for the month, and expect to enjoy a great deal with old and new friends in this large and enterprising metropolis of what was formerly the West.

Monday, August 13th, I left for Cassadaga, N. Y., where I now am, and I shall hope to continue this letter next week with items from this charming summer resort. I trust I may be able to snatch the time to pay Boston a flying visit in October, and with kindest regards to all friends, believe me as ever your sincere friend and co-worker, W. J. COLVILLE.

Cassadaga, N. Y.
Chicago address, 247 Ogden Ave.

A Scientific Test of Spirit-Power and Intelligence.

To the Editor of the Banner of Light:

Mr. Henry B. Foulke, real estate agent, 1039 Walnut street, Philadelphia, has been staying at Onset for a short time. He was anxious to have the "endless rope" test of spirit-power demonstrated to him, and to this end called at the postoffice grocery store and obtained a small cord some six feet in length, and tied the ends together with thread, so that it was impossible to untie them without its being known. Harold J. Smith, an Onset citizen, sealed the knot with paraffine, heating it so that if removed it would show it had been. In this way prepared the rope was taken to Horatio G. Eddy's séance, and while the manifestations were going on in his dark séance, two solid knots were tied in it in a manner that would be impossible without the aid of spirit *force* or *power*—or, at any rate, it seems so to the writer, who has never seen a knot tied as this was, unless there was a loose end to the cord. If any think *they* can tie a knot in a cord that has no end, let them try the experiment! It is simply a physical impossibility without some way being devised to separate the cord for the time being.

This endless-cord tying has been accomplished in the presence of Dr. Slade, as Professor Zöllner narrates.

I was called to examine the knots above mentioned after they were tied, and in justice to the cause of Spiritualism and the medium, I will say I could see no possible chance for the practice of deception.

Here is a knot for the Psychical Research Society to untie or explain.

A. S. HAYWARD, *Magnetic Physician.*
Boston, Mass.

N. B.—Dr. A. L. Jenks, now at Onset, corroborates the above statement.

Spiritualistic Meetings in Boston.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P.M. Dr. Mark Smith, Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P.M. F. W. Mathews, Conductor.

College Hall, 34 Essex Street.—The services at College Hall were well attended during the day and evening, on the 12th inst.

Mr. Eben Cobb opened the exercises with an invocation, after which he spoke upon the following questions: "Does it matter very much what we believe?" "The Soul, is it immortal?" His remarks upon the questions were well received. He took the ground that it *did* matter much what we believed, but belief was one thing and *knowledge* was far superior to it.

Mrs. Forrester then gave some fine psychometric readings, after which Mr. Redell spoke in a religious strain of thought of God and personal responsibility. Miss Peabody followed with some fine tests of psychometric readings. Mr. McKenzie spoke briefly of the duty of Spiritualists, and then gave some readings. Dr. Eldridge closed the exercises by relating a vision of a spirit; he also spoke a good word for Onset.

In the afternoon Mr. Cobb spoke briefly on General Sheridan's death, saying that Sheridan, the man, was not dead, for the man is the soul, and the soul never dies. Proofs of immortality are not wanting to those who look for them, and the fact of spirit-return no longer needs demonstration.

Miss Peabody gave readings which were well spoken of; Dr. Eldridge diagnosed the physical condition of persons in the audience; Mr. Toothacher gave tests of spirit presence, and Mrs. Thomas and Mrs. Forrester presented some psychometric readings; Mr. Rose also made remarks, and gave tests under control.

Social Meeting.—Friday evening, Aug. 10th, Mr. and Mrs. J. J. Whitney, and Mr. and Mrs. D. J. Stansbury and son, were entertained by Mr. and Mrs. Whitlock at their residence in Boston. Several prominent Spiritualists were present, and a hearty welcome was given to the friends from the Pacific coast. Mr. W. C. Tallman, Col. W. D. Crockett, Capt. Richard Holmes, Mr. E. W. Smith and others, made appropriate remarks, which were responded to by the California friends. Dr. Stansbury and family, we understand, intend to return to Boston in September.

* * *

Eagle Hall, 616 Washington Street.—The afternoon exercises were opened by the Chairman, followed by Mrs. Merrifield with able remarks for the cause; Dr. Thomas gave a brief address; Dr. McKenzie, Mrs. Forrester, Mrs. M. W. Leslie and Mrs. Litch made cogent remarks, closing with psychometric readings and spirit descriptions, all of which were recognized. Dr. Mathews concluded the exercises with psychometric readings.

In the evening Mrs. Abbie N. Burnham was the speaker—subject "Spirituality." She was listened to by an appreciative audience. Mrs. Leslie and Mrs. Robbins gave fine tests; Mr. Cartell closed the meeting with appropriate remarks. F. W. M.

Ladies' Aid Parlors, 1031 Washington street.—Mrs. Townsend opened the exercises with remarks on the subject of "Inner Life," closing with tests. Dr. McKenzie and Mrs. Burnham participated. In the evening the platform was occupied by Mrs. Townsend, Dr. Thomas and Mrs. White. F. W. M.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Charles Dawbarn will be at Lake Pleasant the last two Sundays of August.

Dr. A. W. S. Rothermel is now in the South; he will visit in due course the Michigan Camp Meeting, also those at Cassadaga Lake, Lake Pleasant and Onset.

F. Thorpe, writing from Denver, Col., says that Mrs. Edith E. R. Nickless is lecturing there and giving satisfactory tests after each lecture.

Prof. J. M. Allen has been recently at work in Michigan. He lectured at Vicksburg Camp Meeting July 15th, 16th, 18th, 21st, 25th, 29th and Aug. 1st. He is now in Chicago, filling an engagement for the Sundays of August with the People's Society, meeting at Odd Fellows Hall, 116 Fifth Avenue. Address during August, 220 West Monroe street, Chicago, Ill.

Bishop A. Beals still remains at Onset Camp, enjoying the cool breezes from the Bay and the health giving spirit of its beautiful surroundings. He will speak at Queen City Park, Vt., the last of August, and at Paterson, N. J., the month of September. He desires to engage for December. Address him 86 State street, Albany, N. Y.

J. Frank Baxter, last week, was successfully at work at Cassadaga Camp Meeting, N. Y., ending his service there on Sunday last. He will be at Niantic Camp, Conn., next Sunday, August 19th, and from thence will go for a week ending with Sunday, August 26th, to Lake Pleasant Camp, and then to the Etna (Me.) Camp, where he will be from Sunday, September 2d, to Sunday, September 9th, inclusive. From thence he will visit Madison Lake Camp, Me., for the week ending Sunday, September 16th. Sundays, September 23d and 30th, he will open the new season's work for Lynn.

Mr. J. W. Fletcher will lecture in Providence, R. I., during October; in Willimantic, Conn., the first two Sundays in November. Address, No. 6 Beacon street. Mr. Fletcher can accept engagements in the New England States *only*.

☞ Spiritualists and inquirers should remember that only three weeks will intervene till the reöpening of the Grand Army Hall, in this city, for one of the finest courses of lectures ever delivered upon Spiritualism, to be inaugurated by Mrs. Cora L. V. Richmond, of Chicago. As an inspirational speaker her superior is not known anywhere. She will speak every Sunday morning and evening during the month of September. In October Mrs. Adeline M. Glading will occupy the rostrum. She has spoken for the Society of Union Spiritualists for two seasons past, a month on each occasion, and her lectures and tests are inimitable. In November we shall have the alert and versatile Walter Howell, who drew the largest audience of the season during nine successive weeks last winter at this hall. He will be cordially welcomed and duly encouraged. Let Spiritualists see to it that these excellent speakers do not lack plenty of attentive hearers.—*The Better Way, Cincinnati, Ohio.*

Horsford's Acid Phosphate makes Delicious Lemonade. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting closes Sept. 1st. Trains from Boston, 8:15, 9 A.M., 1.00, 3:30, 4:05, 4:15 P.M., on Old Colony R. R.: Sundays, 7:30, 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) closing Sept. 3. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

PARKLAND, PA.—Meetings close Sept. 5th.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting will close Aug. 20th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commenced July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting closes Aug. 26th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting commenced at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

NIANTIC, CT.—Meeting closes Sept. 9th.

ETNA, ME.—Camp-Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 9th.

Special Notice.

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

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THE WATCHMAN. Published monthly at Chicago, Ill. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

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☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

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We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Jy7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* Jy7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

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SPIRITUALISTS who desire to support Mediums, Camp-Meetings and Speakers, and who intend to visit

ONSET BAY

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Labor power is increased as weight is decreased. Relief in breathing, a sense of ease and freedom in moving about, comes immediately. It is like an elixir of life and youth to be released from the bondage of *undue fat.*

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No remedies used for invalids which would injure those in perfect health. Let Nature be justified in "*the house of her friends.*"

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This work was first published in 1866. Its success has been very great, and it has had a sale in every part of the world where the English language is read, and has become an authority on the subject of which it treats. In England, in Australia, in New Zealand, in this country, it has been in constant demand, and was the first work of the kind ever published in this country. The author has in this work stated all facts in a clear, delicate and yet graphic and perfect way, using everything plain and clear, carefully revised and enlarged edition.

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SPIRIT WORKS: Real but not Miraculous. A Lecture read at the City Hall in Roxbury, Mass., on the evening of Sept. 21st, 1857. By ALLEN PUTNAM.

This lecture, delivered in Roxbury, Sept. 21st, 1857, and repeated at the Melodeon, in Boston, Nov. 1st, same year, though preceded by several addresses by Leroy Sunderland, A. E. Newton, J. M. Spear and others, in smaller rooms, and on more private occasions, was the first lecture on Spiritualism in this vicinity to which the public was invited through the press and by posters, and the first to be printed and issued in pamphlet form. Though the author says that it seems crude now, as developments are added to its facts and thickened events, it is interesting and valuable because of its connection with the introduction of Spiritualism.

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INSPIRATIONAL AND TRANCE SPEAKING. A paper read before the Conference of Spiritualists, held in Lawson's Rooms, 141 Gower street, London, W. C., Eng., by Mr. J. J. Morse.

This lecture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States.

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MANUAL OF PSYCHOMETRY:

THE DAWN OF A NEW CIVILIZATION.

BY JOSEPH RODES BUCHANAN, M. D.,

Author of "Anthropology," "Therapeutic Sarcognomy" and "Moral Education"—Professor of Physiology and Institutes of Medicine in four Medical Colleges successively, from 1845 to 1881—and for five years Dean of the Eclectic Medical Institute, the parent school of American Medical Eclecticism—Discoverer of the Impressibility of the brain—of Psychometry and of Sarcognomy.

CONTENTS.

Frontispiece—Engraving—Portrait of Mrs. Buchanan

PREFACE.

PART I.—INTRODUCTORY AND HISTORICAL.

Introduction.

CHAP. 1.—Original Sketch of Psychometry.
CHAP. 2.—Original Sketch—continued.
CHAP. 3.—Later Developments.
CHAP. 4.—The Psychic Faculties—their location, and accidental manifestation.

PART II.—PRACTICAL UTILITIES.

CHAP. 5.—Psychometry in Self Culture, Conjugal Relations and Business.
CHAP. 6.—Psychometry in Medical Science and Choice of Physicians.
CHAP. 7.—Psychometry in Politics.
CHAP. 8.—Psychometry in Literature.
CHAP. 9.—Prophetic Intuition.

PART III.—THE NEW PHILOSOPHY AND RELIGION.

CHAP. 10.—Psychometry and Anthropology.
CHAP. 11.—Future Life and Leaders in Religion.

APPENDIX.

Prophecy of Cazotte—Frequency of Prevision—Destiny of the Young.

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Message Department.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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☞ Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, about the middle of September next.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held June 12th, 1888.

Spirit Invocation.

Oh! thou Eternal Spirit, thou friend and father of all humanity whom men call God, and whom thy children recognize as the spirit of all goodness, love and truth, we turn to thee, seeking light and knowledge of thy tenderness. May we see thee in spirit, as thine angels do, face to face, in thought and aspiration, and within our hearts feel a sense of thy divine presence, and be inspired to press on anew in the pathway of life. We would be drawn into holy communion with angels, and receive from them influences of an elevating power, which will stimulate our lives and make us nearer unto thee. Oh! may these returning angels, who desire to bless humanity by the instructive word, the sweet, encheering influence, receive the coöperation and sympathy of hearts on earth; and may we, who are seeking to know the truth, and to understand thy word and law, accord to these angels our tender love and the spirit of our divine harmony. May we all be drawn together in sympathy and affection that will bind every heart in one circle, until the whole world shall ring with joy, because of thy goodness and an understanding of thy love. Amen.

Questions and Answers.

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

QUES.—"Any one familiar with the history of this city for the last two hundred and fifty years knows that God performs his great works only when, with the materials they possess, men do the best they can."—*Rev. Dr. Herrick.* What does the reverend doctor mean by that statement? Does he ignore Bible miracles, or what?

ANS.—We should judge, from the expression made by the reverend doctor in question, that he is a progressive mind; that is, one who can see the divine in humanity, however much that divinity may be clouded by external circumstances and conditions. We should presume, from the statement made, that Dr. Herrick can come into sympathy with the weak and the forlorn of mortal life so thoroughly as to understand something of their experience and the difficulties which they have to contend with in making progress. He realizes that men do the best they can, and humanity advances just as far as possible under the conditions and circumstances surrounding line; and we believe it is a truth that God himself, the Great Creator and Overruling Providence of Life, works with means and through ways in accordance with general law.

To our mind, and unbodily it is the will of God that man is not created perfect, since it seems to be a natural law that whatever develops slowly and gradually, evolves finer principles and more enduring qualities than that which blossoms into beauty and perfection in a day. The race may evolve its finest qualities and principles through struggle, contention with adverse forces and external circumstances, such as are, perhaps, to the casual sight, depressing and evil; but as we watch the progress of the race we discover that man is in reality throwing off the bonds of error and working out of the conditions of evil and growing up from ignorance through experience and trying discipline unto a plane of knowledge, of greater wisdom and grander efforts than the past has shown. Undoubtedly, then, Dr. Herrick is one who perceives intuitively these truths and breathes them into his soul, and perhaps is inspired by unseen intelligences to utter them and to call the attention of his hearers to the eternal law of progress.

It does not of necessity mean that the reverend doctor ignores those laws which proclaim, and justly too, that if a man errs willfully or in ignorance he must suffer the penalty; if he violates law, he must condone for the violation at some future time. Undoubtedly the gentleman realizes this fact, but yet he would, perhaps, call for a larger sympathy, a greater degree of charity from society and from the race toward those who are struggling amid the temptations and difficulties of time and matter, so that they may receive these kindly feelings and qualities, and be blessed in consequence.

We do not know whether the gentleman ignores the Biblical teachings concerning the production of miracles or not. Perhaps, and we think it true, he is one who accepts the Bible, not as an infallible work to be strictly followed to the letter, but rather as an historical record of the Hebrew people, and of the various nations coming in contact with them, and undoubtedly he finds much inspiration and truth in those old records. Probably the gentleman recognizes the New Testament as a compendium of moral truths and philosophies, which may be taken as the guidance of our spiritual lives to a certain extent, and can thus extract much of truth from its teachings, expunging that which undoubtedly has been brought into the work through the misunderstandings or the unskillful labors of minds not directly connected with its first production. We must only give our own interpretation of the reverend gentleman's mind on this subject; our hearers may take it for what they consider it worth.

Q.—Ought a person to sit for spiritual unfoldment who is afflicted with any special disease?

A.—That depends upon circumstances and general surroundings. We should hesitate about advising an invalid to sit for the unfoldment of medial powers, since it might be by so doing the invalid would attract to himself a band of influences who did not understand how to conserve his natural forces through operations upon his system, and might exhaust and prostrate both his physical and mental powers. Yet if one, even, who is an invalid—surrounded by gentle care and congenial associations on the mortal side, and himself harmonious and sympathetic by nature—should attract to his atmosphere spirits who are wise and exalted in character, who understand how to apply their magnetic forces through and upon his organism so as to operate beneficially upon it, it might be that his mediumistic powers would be unfolded to such a degree that he might enter into vital communication with the unseen world of spirits, and voice or send forth messages or manifestations of spiritual power which would be a blessing to his kind. To such a question as this, we cannot give a specific answer, since each case must call for consideration by itself; and what might be highly advisable or beneficial for one, (even bringing to the invalid a certain magnetic power from the unseen world to strengthen his physique and stimulate his mental forces with that which perhaps the material world could not give,) might, in another case, prove quite the contrary, and bring to the other person only exhaustion and debility.

Q.—It is often the case that a person, weary with the contentions and trials of daily life, and having some mental problem to solve, retires into seclusion, and finds rest and assistance in what he terms communion with his own thoughts. Is not this, in fact, seeking the companionship and communion of spirits?

A.—Undoubtedly a person who is weary with the struggle of life and sensitive by nature, receptive to external influences, and easily acted upon either by mortals or spirits, will be very likely to withdraw himself at times from the turmoil and din of material existence and to retire into seclusion, where he may commune with his own thoughts, or with whatever inspirations and influences may press upon him. He may not understand anything of intelligent spirit communication; he may not realize that the dear friends who have been called away from him in the mortal have the power of returning to his side to manifest their love and watchfulness over him; nevertheless, his sensitive nature, his receptivity of spirit, will attract to his side friends and helpers from the world beyond, and in such hours of silent communion as your correspondent mentions, those unseen friends will exercise over the forlorn one of earth a spiritual magnetism and influence which he must receive within his being, and which will undoubtedly stimulate and strengthen him for the duties which lay before him. One who is thus sensitive is most certainly mediumistic, and can be drawn within the atmosphere of the spiritual world and made to reflect at many times and in many places, even when he has no idea of it, influences and attractions which come to him from the other world.

Q.—[By J. H. W.] In the line of progression is Modern Spiritualism to the human race an improvement over Orientalism? If so, of what benefit is so-called theosophy *now* to the western hemisphere other than historic?

A.—To our individual mind Spiritualism is far in advance of Orientalism, so-called; inasmuch as Spiritualism comes to humanity with a clear and distinct sound, there can be no mistake concerning its significance and its work, while Orientalism is shrouded in mysticism, that which cannot appeal to the common understanding, but which requires to be studied closely and deeply by studious minds, who must, in their study, take upon themselves much of cloudiness, so that their minds become more or less befogged. We speak thus advisedly, because we have somewhat looked into the subject and come in contact with those who consider themselves adepts in theosophical subjects, and we know that if this Theosophy or Orientalism were stripped of its vagaries, its mystical terms and meanings, it would stand forth clearly and distinctly only as an exponent of spiritual communion between man and man.

Orientalism may declare to those who understand its terms that the human soul can communicate with its kind, even though it be still enfolded in the mortal form; and Spiritualism teaches the same great truth, that the spirit is itself the man, and that the outside form is merely the covering of the man, for temporary and convenient purposes. Then if man is the spirit, it is that which communicates thought, which exercises intelligence and displays reasoning powers. And Spiritualism affirms that it is possible for man, encased in the mortal flesh, to communicate with his kind, near or at a distance, without the aid of external speech, or any of those material appliances which science affords for your convenience. Thus theosophy teaches that the theosophist may claim that his belief, or science, is far in advance of Spiritualism. We declare it is not so.

Theosophy claims that its adepts and followers—those who have been qualified to practice its teachings—have the power of making certain spirits or certain beings in the universe, subject to their will. Spiritualism claims that those spirits, whether in the mortal form or decarnated of the flesh, who have studied the laws of nature and come in contact with the spiritual laws of life sufficiently to understand them, can gain dominion not only over other spiritual intelligences, if they so will, but over certain laws and forces of the atmosphere, so as to make them conform to their own personal will or direction. Thus we do not find theosophy in advance of Spiritualism in that direction.

Theosophy claims that man has an astral body, and that this astral body—or astral spirit would be the better term—communicates with mortals after the flesh is laid aside. What is this astral appearance? we may ask. To our mind it is nothing more or less than the spiritual body, which Spiritualism claims exists for mankind; and this may appear under certain circumstances to mortals, and may manifest itself not so much by any power of its own as from being under the direction of the indwelling spirit, the vital force and potent power which controls and animates it—the intelligence itself.

So Spiritualism, divested of the vagaries and mysticism which Theosophy or Occultism pleases to wrap around it, does not claim that only a few adepts may be practiced in its teachings and qualified to spread its truth; but it claims that humanity at large may learn of its glorious laws and come into communication with them. Spiritualism claims that it comes to teach the world, and does not despise any one human being, however low or humble he may be; it is all embracing in its love and power; it takes up every child of humanity, and enfolding it within its heart, bears it on to higher progress and understanding. It comes to simplify life and law, so that man may understand himself; and learning to understand himself physically and spiritually, he may come to understand his own kind as well as his God. Thus we claim that Spiritualism, when properly advocated and properly comprehended by man, will prove itself to be far in advance of all the religious theories and assumptions of the past in whatever direction they may turn, and far in advance of mysticism, and all that is called occult, whether found in the Orient or the Occident, it matters not.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held May 11th, 1888.

Martha Noble.

My home, sir, when in mortal life, was in Paterson, New Jersey. My name is Martha Noble. I would like very much to have my dear ones know that I found the new life more beautiful than I can express it in words. When the "death-angel" came—I change it to an *angel-usher*, for he beckoned me up higher—there was great sadness and sorrow among the dear ones at home, although they understood the fact of spirit-return, for Spiritualism was no strange subject in the family. Joseph and I had talked matters over, and we felt that the parting from mortal life would not be long, and that it would only be a parting from the mortal *form*.

Nearly the last words I said that he could understand were: "I am not afraid to die; the parting will not be long." I felt that they were coming for me, and I was happy in the thought of the change that was so near. I knew how much the dear, darling child, and the three darling grandchildren, would miss me; but I feel that they will understand in time, more fully, about my coming back into their home. I am happy.

I have been cognizant of many changes that have taken place in the home in the short space of four years. I cannot tell the exact day, but it is near four years, as I have tried to count it. I would like to come into private converse with the dear ones whenever there is a channel open.

Dear mother beckoned me up higher, and how happy we are together! Many of the dear friends I knew in mortal life I have found; and, oh! how glad they were to receive me. We form acquaintances in spirit life as real as we did in mortal life. I am thankful that there is a channel open so that we may come and speak with the dear ones left in the mortal.

I thank you, Mr. Chairman, for this privilege of sending out a few words.

Isaac C. Abbott.

It makes very little difference where the spirit takes its flight. I will say to you that when I passed out from the mortal form I was in San Francisco, Cal. I am Isaac C. Abbott. I have dear ones left there. I have relatives in Salem, Mass., whom I know will get the letter in due time; but at the period when I passed away they knew very little of spirit return. That was nearly four years ago. I went out of this mortal form through an accident—from firearms in the hands of a dear friend. Oh! how sad all were when they found what had happened; but it was an accident. I have no regrets, for it has only given me a more beautiful home than I could have had in earth-life, although I had many dear friends, aside from my relatives.

I was studying a little into materialization, and what little I did learn has helped me much since I crossed over. I find that materialization is true, but I have nothing more to say about it. I will leave it with mortals to use the reason that God has given them.

I am happy; I am satisfied with the home I have in spirit-life. How many times I have visited a medium and talked with my own dear angel mother. I know now it was all true. Often did I hold sweet communion with that dear, angel mother, and other loved ones that had gone before.

Dear ones, how little you understand the happiness it brings a spirit when you open the door of your own spirit and let us come in and commune with you. Open the doors, and let us come in and commune with you. It has been handed down from age to age, and I find that Spiritualism is making an inroad that no other ism of the day has been able to make.

I am happy and satisfied with the home I now have; and I thank the angel world and you mortals who have been instrumental in providing these channels, that spirits may come and send out a word to the dear ones yet left here.

Elbridge Currier.

Announce me as Elbridge Currier. I passed out of the mortal at Enfield, N. H. Many long years have since passed. I would like Belle to know I visit her often. Poor, dear wife, how sad you have been; how many lonely hours have come to you since they said Elbridge was dead—more than one score of years. I know you ask why I do not manifest so you may know when I come. I will try in every way possible to make myself known in your little room. Dear Belle, I often find Emma and your own angel mother beside you. Horace is here to-day. I would like them all to know we come often to visit them. Emma now asks me to say that she is present. We are often together by the ties that bind us, the relationship, not blood relatives, but by the coming into the family.

I know you will ask me if I were with you four evenings ago? Yes, dear one, close beside you. I want you to know you are never alone, for so many that have crossed over, of the dear ones, often come to visit you, but not all at the same time. Belle, mother Hill sends greetings to you. Emma asks me to say that she will send a message as soon as possible. We are doing all we can from our side to help you mortals here.

Although a score of years have passed since they said that Elbridge Currier was *dead*, yet I have found no death, thank God. It is just commencing to live when you throw off the mortal and put on the immortal. I had just stepped into manhood when they called me up higher.

Belle, dear wife, be patient; in God's own good time will you come to join the happy number. I know the many trials that have overtaken you; I know the loneliness you have felt; but, dear wife, look a little higher and ask the angels to help us to come nearer and nearer still.

I thank you, sir, for granting me this short space of time.

Samuel Colburn.

I would like to send out a letter from this meeting, for I have been here before. You may place my earth residence as in Champlin, Minn. Samuel Colburn. I have been very anxious that these words might have been given out before, for I know Mary has looked the paper over many times, thinking perhaps she might see a few words from me.

I lived long in the mortal form, and it is only some three or four years since I laid off the old mantle and put on new garments. Never have I met a spirit who has told me he wished to come back into the mortal again.

I will ask Mary to learn all she can, for I know she is trying to learn a great deal here.

I wish to thank the lady for singing the sweet words, for I know it came from the spirit, and music attracts and draws us here. I loved music when in the mortal; I love music to-day. We have sweet, beautiful music in heaven.

Thanks to you, Mr. Chairman.

Newton Chandler.

My name is Newton Chandler. My home was in Oakland, Cal. I went out—I do not like to say it—by my own hand. There was a reason for it—but I'll lose that feeling in a moment. Sometimes the dear ones have thought that my going out in that way was the reason I have never manifested before. No, that was no reason whatever, although when we take what we cannot give—that is, life—we are found down in bondage for a period of time until helped by some good spirits to break this bondage.

Father and mother are with me to-day, and send greetings to you, George and Jane. I know of the trials that have come to each one, and I know also of what has been transpiring in the few years that have elapsed since I left the mortal form. I am happy now, for I have progressed away from those feelings that held me on first entering spirit-life. In an unguarded moment I stepped out of the mortal; but I am satisfied with the home I have to-day.

I am trying, dear brother and sister, to make some progress, and I will do all I possibly can to help lift the burdens of life. Father says it will come right eventually. I will try and come nearer to each one of you on earth, but I know you will say that I can't get very near to Jane, as she has got the doors locked and the windows pasted; but she can't keep out the spirits. Jane, we come so easily that no locks or bolts have any effect upon us.

I bring love to you all, and I will try to help smooth the pathway of you both.

Abbie A. Spinney.

My home was in Boston, and my name is Abbie A. Spinney. I would like Parker to know that I found it more beautiful than I can find words to express. I am happy in my spirit-home, but do not think me selfish and wishing to remain there all the time. Oh! no, dear ones. I often go into the home. I understood the fact of spirit return when in the mortal, but I find on entering spirit life that it was merely the outlines that I knew.

Father is here with me to-day, and also many dear friends that I have known. I tried to be patient through my mortal suffering, and when the veil was lifted from my eyes, how beautiful was the vision that came before ever my spirit had taken its flight!

I am trying to help the dear ones in spirit that need help, for it is a part of our work. I often step into the meetings. I have been in College Hall, and I have heard them speaking, one after another. I have also visited the Temple. I feel better for coming in and hearing you mortals speak, but I often feel how few mortals understand how many invisibles are present. We in spirit have a work to do, for we are not idle there, by any means. Our work is as varied as yours on earth, but we are all attracted back to the dear ones for some purpose. I am happy, and I send love and greetings to them all.

Annie Beals.

You may place my former home in Great Falls, N. H. Annie Beals. I would like them to know that I often come to earth. The question has been asked why I don't come. I do come, dear ones, but have not been able to make myself known until to-day.

Poor Maria! In heaven you will see as clearly as we do. Although the beauties of earth have been closed from your eyes, in spirit you will behold the beauties there. How many times have you felt your way along, and wished within your soul that you could see as others do. Be patient; we will help bear you swiftly across, for the boatman will not fail, but will safely row you; then we will be together. Mother often speaks of you. We are happy in our spirit-home.

I would like Frances to know I often visit her; and she asks the question: "I wonder if Aunt Annie is here to-night?" We hear and feel the question. I know the anxiety and the trials that have come into your home of late. I know how much you have worried over Belle. I know much care has been required for Frank; I have been in your home so much that I have understood it perfectly.

Lucy, take care! This life is not *all*. Do take care of the physical part, that you may avoid a part of the suffering here.

Our home just beyond the veil is beautiful, dear children. Your mother is often with me, but not all the time, for sometimes, as I drift into your little cozy home, I find her there. Other times I find your father, brothers and Minnie there. I am happy; for I have been promising myself for a long time that I would try to give out a message here that might reach you.

Olive Hill.

I formerly lived in Springvale, Maine. My name is Olive Hill. I have often tried to send a message to my dear children. I love them all, and what name to them is dearer than mother! I have thought as I have come into this council-room how good it was that we could send a message through a paper, when we could not come in contact with dear ones and speak through some other channel.

Roena, I understand how much you have suffered in mind, and know you are not physically well, and of all the trials that have overtaken you in the home. Little Belle, as we called her, is with me, but grown to womanhood in spirit. Dear children, try to come into communication with us whenever you can. Your father, Joseph, is here, and says, tell the children we are all here. My dear children, how many times have I asked the Father and the angels to take care of you when trials have overtaken you, and the clouds have come thick and dark around you.

I do wish in my soul, Olive, that you would open the door and let us speak through your organism. I ask you, dear child, to tell mother why you close the door God has given you for mediumistic power. We would gladly speak through that channel, but if you close the door you know not how much you grieve us in spirit.

Freeman sends greetings, and says that Thomas is not here to-day, but has gone to visit Reuben.

I am happy dear children, and I would ask each one of you to try to come into communication with us, for it gives us as much happiness as you receive yourselves—yes, I feel even more. Never will you know until you lay aside the mortal and become a spirit how much happiness it gives a spirit to come into communication with you.

Lucy, go visit Olive and Roena as soon as you can conveniently, for I know it will be well for you to take the rest.

I thank you, sir, for your kindness, and the guides for permitting me to speak to-day. I have been here before and failed.

Sally Emery.

I would like, sir, to give a few words, with your permission. My name was Sally Emery, and my home was in Methuen, Mass. I have been here a good many times, but I did n't get quite in. Now they tell me I may talk a little while.

I want to say to Susie that I have been in the home, and I see all the changes that have been made. I was there when your mother was there, and I knew what you said to her, that perhaps sometime grandmother would send a letter; but she looked at you so wise, to think that Grandmother Emery would write a letter, when she was blind in this life! Now I have got eyes that I can see you all with, and I guess I can write as well as anybody.

I want to say, Sarah, that your eyes are getting a little better, but you were afraid you were getting into the same pew I was in. No, no; I know the medicine you had—but you did n't have *any*. I knew it all the time. Now I want to say, Benny is here and Julia. We come often into your home, Susie. I am going to talk more to you. I suppose the girls will say, "A little partiality," but you know, Susie, I always had a different feeling for you, because you stayed with me more. I want to say I love you all, but I guess I may about as well own it up—Susie was my pet.

Levi is here and Sumner is coming. He is too late, and won't get in to-day.

Ettie, you are coming out all right. Don't bother about William. Now, Susie, I want this letter to reach you. [To the Chairman:] How often is this paper printed? every day? [Once a week.] I know I see her looking it over to see if grandma has said anything. I want her to know that I was there when Aunt Mary was carried down the stairs. She was n't dead. They said so, but she and Caleb was right there. I saw it all myself. First a wedding, then a funeral—that is what they call it—but not together, I don't mean. I went to both, without any invitation, and I want them to know that I felt just as well when I sat down in the easy chair as the rest of them. Susie, don't think grandma is getting a little weak-minded, but I can see all that is going on now. I have asked the angels every day to help the doctor, that he could get better and stay with you a while longer. I should be so happy if I could come and sit down and talk with you, just as I used to; but now I must have an instrument. I could not get near enough just now, so I have taken this opportunity to send a few words through this newspaper. [To the Chairman:] Will there be anything to pay? No. Much obliged to you. I'll do as much for you. I know they get this paper, because Susie takes it.

James Dickey.

You may place me, sir, in Manchester, N. H. My name was, and is to-day, James Dickey. I think I shall be remembered there. Many long years have elapsed since I passed away; were I to undertake to reckon it, I should say it must be more than forty years, although it seems a short time to me. Mary and Robert are here, and Peter, too. [To the spirits:] Don't hang back, for I shall tell of you all.

I am satisfied with the home we have. I should have been a pretty poor scholar if I had n't made some progress in all these years. My own dear angel mother reached out her hand to me, and beckoned me up higher, as she called me her own darling James. I never can forget those prayers, never forget those blessings of my mother, but I do see and understand things very differently than I could in the mortal. I find now that creeds, sects, dogmas and isms have nothing to do with us there. It is the life you are living here that builds your home yonder, just back of the veil.

I would say to every mortal within hearing of my voice (although you may say we are entire strangers, yet we are all God's children, and he had a large family), I want you to know that when we come to earth we are not always attracted to relatives, for there are often others who are no kin, whom we gladly help. Oh! let me say to you all in the mortal, Be ye charitable; be ye charitable; for I know not one in the mortal who is perfect. We in spirit see things so differently as we enter earth than we did when in the mortal form.

I would ask that this might reach Ellen Leland, Derry, N. H. I know if she sees the paper she will have a desire to read it. There is much obstinacy there in regard to these things, but I want her to know it is God's truth, and if grandfather comes, grandmother, father, mother and sisters also can come.

I thank you, sir, for listening to me for a few moments. Although so many years have passed since I left the mortal, I have not been able to manifest before.

Jason Barton.

You may place me (I was just feeling to see if I had the other arm) in Fort Schuyler, New York. I was a soldier, and my name was Jason Barton. (No, they did n't forget to put on my other arm.) I also have tried to speak in your meetings, for I have many loved ones in spirit—father, mother, sister, brother—and many dear ones left in the mortal, some in Philadelphia, some in East Hampton, and others scattered in different directions.

Mother, Clara and Lawton are here with me to-day. I never had any regrets that I gave my life for my country's sake, although the arm was taken, which I suppose had to do with my passing over. But I am happy, and I would like each one of the dear ones to know I often visit them in their homes. Sister Mary, Walter and Worcester say to me this moment to please announce that they are with you in the home often. I am satisfied with the home I have, and would not ask to return to earth to stay, although there are many dear ones here, and the ties are strong that attract me to earth.

Sister Adeline, I know you will see the message from your brother in the good BANNER—for it is meat and drink to her. She watches its coming more than she would the rising of the sun, and often has she scanned the pages to see if some dear one had not given out something to her. Elijah, I know you will say I am charitable. I am trying to be, but I can't see it just as some of the others do. I know you will say: Jason, I feel, dear brother, you are not dead, but you are looking forward a little too far, thinking, perhaps, there must be a Judgment Day. The Judgment Day, as I look at it, comes every day. Now, let me say to you, dear brother—let me add, brothers and sisters—I often visit you, and father and mother send greetings to-day. I know that when our dear mother was called up higher the parting was hard; but, oh! how blessed will be the meeting, the reunion there.

I often come to visit some of the boys that wore the blue, and I find some have their trials in this life. As we in blue in spirit-life are permitted to go wherever we will, we come often around you, boys, and try to lift, or help to lift, the burden of life, which is heavy.

Learn all you can in this life, dear ones, for it is but a shadow. I was ready to come, but still life was sweet to me here. Dear sister Mary, I know how lonely and sad you are; but look a little higher, for the dear ones that come so often to visit you will never leave nor forsake you. Frankie, grown to manhood—not the little babe you placed away so tenderly—will be given back to you in heaven, where no parting is known.

Jenie Warren.

I would like to send a message, for I have tried three different times. You may place me as from Montreal, Canada. Jenie Warren. I stood so close when the gentleman went out that I came right in. I find that the only way we can do is to take the accepted time. If we wait, somebody else gets it; then we wait until next time, and of that we are not always sure.

Jenie is with me—the granddaughter—(for the name was handed down) John is also with me, and the little babe that was laid away years ago—more than half a century, as you reckon mortal time. I am happy, and satisfied with the change that came to me, although I felt as I threw off the old mortal that there was much that held me to earth. I felt they needed me here, but I find now they can get along without me in the mortal. Hannah is here, too. I want to say, also, that she sends greetings to William. We try so hard to make ourselves known in the home surroundings. There are but very few left in the mortal; the larger part has passed the boundary called death, but which is only change—a starting out in life, as it were.

I am happy in my spirit-home. Gladly would I come into communication with the dear ones privately, if I could, for there has been some little trouble in some property, which we do not care to speak of publicly. There should not have been any, but I could not help it.

William Seavey.

My name, sir, is William Seavey, Portland, Maine. I have been anxious, very anxious to reach Clara and Nellie. I know Clara does not understand anything of spirit-return, but, Clara, learn a little this side. It is like a school; what you learn here advances you so much further when you cross the boundary. I am happy in my spirit-home. I am only waiting for you to join us there. I know you have said so many times in your soul, "William, why did you leave me?" I had no voice in the matter. They called me up higher, but I am often with you, dear wife. I know you will say, "if I could only see you, I should believe it." Now let me say to you, dear Clara, if you could see me you would say, "William, don't go again." The second parting would be harder than the first. No, it is right that you can't see me with mortal eyes.

I often visit you in the home, and I want you to listen for some little sounds; for we must speak through sounds now, dear Clara. We cannot make you hear spirit voices just yet, although you have some power, but try to listen for some sound. I promise you in the home I will keep trying to make you feel my presence there. You say, "It is a long time, Willie, since you left me." Long it seems to you, but not to us.

Nellie, it did me a great deal of good just coming into communication with you once. Now, open the door as often as you can and we will come in and commune with you. I know you are troubled a little about the hearing, but be patient; in spirit you will not be troubled. I know it worries you a great deal for fear your hearing will leave you entirely. No, it does not grow on you. We see plainer and clearer than you can. I ask the angels every day to bless you in your efforts, for you have done so much for Hattie, and I know you are still doing. I am satisfied with what you have done. Do not think for a moment that William leaves you. I often talk with father, mother and Aunt Olive, but we cannot always make you sense our presence.

Charles Rhodes.

Good morning, sir. You may place me in Hyde Park. I have come in to speak a word or two to let mortals know Charles Rhodes is not dead. I deny it emphatically. I am not dead, neither have I seen a dead person since I left the town of Hyde Park. I felt a little disappointed, Charles, when I found how things were going. I would not have you think for one moment I am mixed up with the old material affairs, but when we enter earth's atmosphere we feel the mortal as much as you do; we feel of earth, earthy.

It is but a short space of time since they said Charlie Rhodes was dead. No, dear wife, I am alive to day, and gladly would I come into conversation with you if possible, and Charles also, although many miles, as you term it here, intervene between you and the dear boy; but, oh! I can go so easily, so quickly. Let me say, dear ones, I will never leave nor forsake you. I am watching over you all, and I promise, with the help of the angels, that I will be ever watchful by your side.

Ollie Seavey.

Grandpa said I could come. I want you to tell mamma I was right close here, and I am Ollie Seavey. I lived right where Uncle William did, Portland. I aint going to talk any more.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 18.—Bartlett Ellis; Dorinda Horton; Frankie P. Avery; Richard Bartlett; Darius Stickney; Gracie Maria George; Sarah A. Otis; Oscar Plummer; Rosie Fletcher; John T. Colter; Adelaide Wright Tufts; John Burt; Dr. John Scobey; Lucinda Brown Chickering; Alice Ladd.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

Verifications of Spirit-Messages.

AARON CILLEY.

In the BANNER OF LIGHT of July 28th I find a message from AARON CILLEY, of Andover, N. H., to George. It is thought by some that it was for me; if so, many thanks. It is true that Aaron Cilley lived in the town of Andover many years as his home. I knew him well as a neighbor and friend. He passed away some fifteen years ago or more. I also knew his mother, and Abbie, his own sister, who said she would do her own talking as soon as the channel is opened, which I hope will be in the near future. No, I have not forgotten 'Squire Cilley, and there are many here in Andover who remember him well.

Always for the truth, GEORGE SLEEPER.

West Andover, N. H., Aug. 6th, 1888.

DR. ALFRED MILLER.

In the BANNER OF LIGHT of July 21st the message from DR. ALFRED MILLER, of Fitchburg, I was very glad to read. I knew him for a long time in the towns he spoke of. He was our family physician for several years. Oscar, he speaks about, was my son, and he attended him the last few days before he passed away, and a few weeks after he went very suddenly, as he says in his message. MRS. R. C. EATON.

Ashburnham, Mass., July 27th, 1888.

ALPHEUS B. HOAG.

I desire to recognize a message from ALPHEUS B. HOAG, of Sandwich, N. H., given through the mediumship of Mrs. B. F. Smith, in THE BANNER of Aug. 4th. Very truly yours, FRANK J. PEASE.

Lawrence, Mass., Aug. 4th, 1888.

From the Facts Convention.

To the Editor of the Banner of Light:

The undersigned, appointed a committee by the Facts' Convention Aug. 4th, to report upon the fact of the production of pictures through the mediumship of Dr. Henry Rogers—upon cards held between closed and sealed slates, which were held by persons upon the platform in the Temple at Onset before a large and intelligent audience on the evening of Aug. 3d, 1888—would respectfully report that they find from the evidence presented that there were pictures in colored oil paints and crayon produced upon cardboards, with writing upon some of the slates, as well as the pictures; and that all were produced without "fraud or collusion," upon the part of the medium or sitters. It was clearly proven that the medium had never (before the picture was shown) seen the inside of or handled some of the slates, or what was therein contained.

We also find, and so say, that the pictures thus produced were such in point of excellence and finish that no artist need be ashamed to claim them as his own: and that we not only commend the beauty of the pictures, but their life-like likeness to those whom they purport to be; and that there was a celerity of action in their production impossible for human art to attain.

We also congratulate the people of Onset on having in their midst such gifted mediums as Dr. Henry Rogers and his accomplished wife.

We each and all believe Dr. Rogers to be a gentleman, and would recommend him to all persons as a medium, the superior of whom, in our judgment, the world has never seen: And we owe him our thanks for thus publicly giving through his instrumentality the proof that friends who have gone before do live and can make their presence known to us.

(Signed)

JOHN H. MCELROY, *Chairman*, Pittsburgh, Pa.;
REV. E. B. FAIRCHILD, Stoneham, Mass.;
DR. H. W. GOULD, San Diego, Cal.;
MRS. THOS. GALES FORSTER, Baltimore, Md.;
MR. E. S. WETMORE, New York;
L. L. WHITLOCK, Boston, Mass.

At the Facts Convention held at Onset, August 6th, the following resolutions were unanimously adopted:

Resolved, That our hearty thanks are given to Mrs. J. J. Whitney of San Francisco, Cal., as we feel that the success of our meeting has been largely due to the services of herself and spiritual guides—which have been so freely given. We are glad to welcome her to Onset, and heartily commend her to all Spiritualist inquirers and investigators.

Resolved, That our thanks are returned to Mr. Horatio G. Eddy, who gave such satisfactory physical manifestations on our platform under strictly test conditions. To Mr. Louis F. Jones, through whose mediumship was produced a remarkable crayon portrait, before a large public audience in broad daylight, which was at once recognized, making the demonstration a wonderful evidence of spirit-power. To Mrs. Carrie E. S. Twing, for her invaluable services, which added so much to the interest of the several meetings of the convention. To Dr. B. M. Lawrence, who gave an exhibition of spirit-pictures by the aid of the stereopticon. To Mrs. Lizzie Whittemore for her inspirational singing, which was heartily appreciated; and to one and all who have assisted in making this the most successful Fact Convention ever held at Onset.

Resolved, That the thanks of this Convention are also due to our President, Mr. L. L. Whitlock, for the conclusive proofs afforded of the great fact of spirit-return, through the public manifestations obtained and organized by his exertions at the present encampment.

At an adjourned meeting of the Facts Convention, held in the Auditorium at Onset, Aug. 6th, the following committee—Gen. Francis J. Lippitt (Washington, D. C.), Mrs. Thos. Gales Forster (Baltimore, Md.), Mr. William A. Atkins (Provincetown, Mass.), Dr. H. W. Gould (San Diego, Cal.), Rev. E. B. Fairchild (Stoneham, Mass.), Mr. L. L. Whitlock (Boston, Mass.)—appointed at a previous meeting to prepare suitable resolutions in reference to the manifestations through Dr. D. J. Stansbury, made the following report, which was unanimously adopted:

Resolved, That after a full presentation of the evidence relating to the phenomena of slate writing (including that of the picture of an Indian chief appearing on one of the slates) which occurred at the Temple, before an audience of between three and four hundred, on Aug. 2d, through the mediumship of Dr. D. J. Stansbury, we deem the genuineness of these manifestations to be established beyond all possible doubt.

Resolved, That from the statements of persons in our midst whose credibility cannot be questioned, and who have had sittings with Dr. Stansbury for independent slate writing, we are satisfied that his mediumship for that phase of spirit phenomena is of such a character as to afford the most conclusive evidence of both spirit-return and spirit identity.

Resolved, That we desire to express not only our satisfaction with the remarkable manifestations presented on the platform of our convention through the mediumship of Dr. Stansbury, but also our appreciation of the genial and intellectual qualities of the Doctor and his estimable lady, who have done so much to add to the enjoyment of such visitors at Onset as have been so fortunate as to make their personal acquaintance.

August Magazines.

MAGAZINE OF AMERICAN HISTORY.—The leading article treats of "Roscoe Conkling and His Home in Utica," a portrait, as the frontispiece, and views of his home accompanying it. An interesting description of Philadelphia in 1750, is given by the editor, Mrs. Martha Lamb. We are told that then everybody wore wigs, their variety being designated as "tyes, bobs-majors, spencers, foxtails, twists, têtes, scratches, full-bottomed dress bobs, cues and perukes," and "walked the streets in bright-colored and highly-decorated coats, three cornered hats, ruffled shirts and wristbands, knee breeches, silk stockings, low shoes and silver buckles." Charles K. Tuckerman contributes "Personal Recollections of General Grant," and "Incidents of Border Life in Ohio" are related by Louise Welzell. A continuation is given of "An Englishman's Pocket Note-Book in 1828, of What He Saw in America." "A Frenchman's Estimate of Washington in 1781" is accompanied by a portrait, the original of which was made at a reception of Washington on the back of a playing card, which the artist suddenly availed himself of as the only thing at hand adapted to his purpose. New York: 743 Broadway.

THE HOMILETIC REVIEW.—Whether political subjects should be discussed in the pulpit is the theme of a paper in the "Review Section," by Dr. Howard Crosby, his closing words being, "The pulpit should ever be the representative of God's truth (not man's) to the needs of the soul," as though *all* truth was not God's truth and equally needful "to the needs of the human soul." Dr. C. endeavors to make a distinction where there is no difference. The effect of recent criticism upon Christian Evidences is considered at length by Dr. Warfield. The usual compend of sermonic literature fills the remaining pages. Funk & Wagnalls, New York.

THE AMERICAN MAGAZINE.—The fourth of Dr. Hutchinson's series of illustrated papers descriptive of a jaunt "Along the Caribbean," leads an interesting variety of contents, prominent among which is C. H. Crandall's sketch of "Where Burgoyne Surrendered," with a detailed account of the monument that marks the spot where it occurred, and portraits of Burgoyne, Gates, Schuyler and others. Trebor Ohl tells of "Six Story-Tellers for Children," and gives pictures of them. Of the remaining articles are "A Summer Episode in Washington," "Aristocratic Paris," by Jesse Shepard, "Father-in-law," "The American Arctic Savage," and "The Country in Mid Summer." American Magazine Publishing Co., New York.

ELECTRICAL ENGINEER.—"Trans-Atlantic Electrical Litigation" and "Overhead Wires in New York," are the subjects of editorial remarks; "Physics in Public Schools" among contributed articles, the "Abstracts and Extracts," "News and Notes," etc., reporting a broad field of inquiry and research. New York: 11 Wall street.

THE FREETHINKER'S MAGAZINE.—James W. Dare makes a weak attempt to discredit the truth of spirit phenomena by bringing in witnesses whose pretensions to duplicate the manifestations have been time after time proven to be of no account, when tested by the conditions the mediums are subjected to. Buffalo, N. Y.: H. L. Green.

VICK'S ILLUSTRATED.—Instructions are given for the treatment of plants in August. Something is said of native orchids and new geraniums, and the departments of "Foreign Notes," "Pleasant Gossip," and "Our Young People," are well filled. Rochester, N. Y.: James Vick.

Advertisements.

THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

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Banner of Light.

BOSTON, SATURDAY, AUGUST 18, 1888.

The Spiritualist Camp-Meetings.

Onset Bay.

[MISS GUSTIE F. HOWE is our authorized agent at Onset Bay. She will receive subscriptions for the BANNER OF LIGHT. She also has a full line of our publications for sale at Association Headquarters; and will conduct the correspondence for THE BANNER from this Camp-Meeting.]

"As tall trees of the forest are the first to be smitten by the storm and shattered by the thunder-bolt, so men of advanced thought are the first assailed by the tempests of popular indignation."

This Camp-Meeting thus far has been a more brilliant success than any previously held. A vote by the Directors has decided to extend the meeting to Sept. 1st, two more Sundays. Aug. 19th Mrs. Stevens, of California, will lecture in the morning, Mr. E. B. Fairchild in the afternoon. Aug. 26th Mrs. Sarah A. Byrnes in the morning and Mr. E. B. Fairchild in the afternoon, with the regular conference, fact and mediums' meetings week days.

Monday morning a Facts Meeting was held at the Auditorium. On account of the rain the conference in the afternoon was held in the Temple, and was "the best meeting yet," so said many on their return.

Mrs. E. A. Wells, materializing medium, of New York, arrived on the grounds Monday, and is quartered at Parson Cottage, on W. Central Avenue.

Judge John Fitch and wife of Toledo, Ohio, are also with us to investigate the phenomena of Spiritualism.

Mrs. Esther M. Sanborn called Monday to say that she wished to testify to the truth of the spirit message published in THE BANNER of Aug. 4th, from Daniel Sanborn of New York, she being his cousin by marriage and knowing all the parties mentioned in the message.

Monday evening your correspondent was one of a number who visited Horatio G. Eddy's séance. After some physical manifestations in the light, a form materialized, purporting to be that of Wm. White, formerly connected with the BANNER OF LIGHT, who sent greetings to THE BANNER, and said he was just as active in its interest as formerly, and doing all he could for the Message Department.

Jennie B. Hagan arrived Tuesday. On that morning an interesting mediums' meeting was held in the grove. In the afternoon, Mr. E. B. Fairchild delivered the lecture, his subject being, "Why I became a Spiritualist." Miss Hagan followed with several inspirational poems, the subject of one being "Sheridan"—a grand eulogy to our noble general, so recently passed to spirit-life. Mr. Joseph D. Stiles followed with tests many and interesting; all recognized.

Mrs. Carrie E. S. Twing will soon leave us for Lake Pleasant. Her engagements for the fall and winter will take her westward to Pittsburgh, Washington, Cleveland and Detroit.

Monday evening a private séance was held at Mrs. Bliss's cottage with most remarkable results. Mrs. Cox, whose cottages are on the opposite side of the street, was present in the circle, which was composed of but four people. Her daughter Mary materialized, came out of the cabinet, and taking her mother by the hand walked out on the piazza, and kissing her hand and waving it across the street said: "Mother's home; life is not complete on earth or in heaven without a mother's love," and also many comforting words. Afterward another daughter materialized and walked out on the piazza also, and talked intelligently to her mother. Other manifestations took place which were remarkable. Mrs. Bliss is truly a wonderful instrument in the hands of the spirits, and to say her circles are well attended, shows she is appreciated.

Wednesday morning conference meeting was held in the grove, at which Mr. Fairchild finished telling why he became a Spiritualist. It was very interesting. In the afternoon a memorial service was held, Mr. Fairchild presiding. Mrs. M. S. Wood paid a glowing tribute to the pioneer workers in the cause of Spiritualism and for the advancement and furtherance of all progressive movements. Among those tenderly referred to were Achsa W. Sprague, Thomas Gales Forster, Henry C. Wright, William Denton, Henry F. Gardner, S. B. Brittan, Dr. Hallock, Isaac Rehn, I. P. Greenleaf, Rosa T. Amedey, Nellie Kenyon, Harriet Huntley, Laura Kendrick, Edward S. Wheeler, Benjamin Todd, Abbie E. Cutler, Sidney Howe, M. S. Loring, Julia A. Johnson, Allen Putnam, Epes Sargent, Nellie Huckins, Mrs. Chappelle, and others.

Thursday at 1 o'clock a party of twenty of the most prominent Spiritualists, together with Mr. Whitlock, Mr. W. S. Rowley, the spirit telegraph operator, and Mr. Gidley, a telegraph operator, who was sent from Buzzard's Bay, went out in the yacht "*Onset Belle*," to try the power of spirit telegraphy on the water. The box containing the instrument was closed and locked, with no connection with any wires whatever. The operator, Mr. Gidley, read the message by signs, the same as by any ordinary telegraphic machine, the sounds being the same. Mr. Gidley is not a Spiritualist, and knows nothing whatever of the phenomena of Spiritualism. He testifies, however, to the genuineness of the message, and says there was no collusion with the instrument in any way. The following is the message as it was given:

"I wish you a good afternoon, and wish to say to you all that we can operate just as well from the sailboat as upon the land. There are many truths connected with spirit return, and this is one of them, the same as Dr. Rogers gets the spirit-writing between slates. I as a doctor come back to do good to humanity and heal the sick. I have the pleasure to be associated with many others who were equally or better posted than myself on these subjects. I wish to introduce Thomas Gales Forster to this company of people. He sends greetings, and wishes to be remembered to all my friends. I have more 'unanswerable logic' than ever. Thomas Gales Forster. I have many things I would like to say sometime. Henry Ward Beecher—yes—sends greetings, and says he was liberal, but not liberal enough. It is difficult to write here, so you must excuse us all for this time. Rite Wells and Others."

Mr. Whitlock at this point asked a mental question in regard to the publication of *The Soul*.

Answer: "Not now; in the future. We say, Be honest, firm and truthful, that is all. Say to the people not to believe anything that does not appeal to their senses and judgment. Good-bye. This is from J. G. Holland."

It was made to appear in last week's BANNER, in Mr. Hayward's account of the slate-writing and pictures received at the Convention, that all were given through the mediumship of Dr. Rogers. This is a mistake. The picture of "Grey Eagle," and the message to Gen. Lippitt were given on Thursday evening through the mediumship of Dr. D. J. Stansbury, of San Francisco, Cal.

Thursday evening an exhibition of spirit telegraphing was given in the Temple by Mr. Rowley, of Cleveland.

Friday the steamer "*Island Home*" took between four and five hundred people on an excursion to Cottage City, and the remark was made by a gentleman that if each one had taken a handful of sand with him there would have been nothing of Onset left behind; but what was his surprise when the bell rang for a fact meeting to see upward of three hundred people in attendance. This goes to show something of the regular attendance at Onset, not mentioning the Saturday and Sunday influx of visitors. The season has been a cool one, and we have experienced but few summer days. We hear from other watering places that the hotels have discharged a part of their help, business being dull with them; but we are told the hotels at Onset are doing a fair business. The Washburn House seats not less than one hundred and fifty guests at each dinner hour, and other hotels in proportion. Union Villa is doing a good business, as it should, since everything is conducted in a first-class manner.

If you desire oysters served in any style, go to the restaurant on the wharf, kept by Mr. Besse.

Friday evening a very fine entertainment was given in the Temple, by Chas. W. Sullivan, consisting of character impersonations, with music and singing by eminent local talent. This entertainment takes the place of the celebrated Old Folks' Concert which Mr. Sullivan gives annually, and which is always well patronized. Mr. Sullivan's engagement at Onset terminates with this week, when he will go to Queen City Park, stopping on his way at Lake Pleasant.

The band concerts in Bay View Grove each morning and evening are a pleasing feature.

Excursion trains will run from Plymouth, Hanover and Whitman to Onset, also from Provincetown to Onset, Aug. 26th.

We were pleased to welcome Col. Crockett at the office, Saturday, looking and feeling much improved since last Sunday.

The new book, "Physical Proofs of Another Life," by Gen. Lippitt, can be obtained of A. S. Witherbee & Co., Washington, D. C.

Saturday afternoon many people gathered at the auditorium to listen to a discourse from Mr. A. E. Tisdale on "The Rational and Scientific Argument for a Continued Life"; it was logical and interesting. He was followed by Jennie B. Hagan with an improvisation on subjects given by the audience, nicely interwoven and blended in a beautiful poem. Joseph D. Stiles gave seventy-seven tests, all of which were recognized but five.

Saturday evening a large number of pleasure seekers assembled at the Temple to enjoy the usual Saturday night dance; many spectators were also present.

Mr. Alonzo Danforth, editor of Children's Department in *The Better Way*, is with us for a few days.

We are happy to welcome Mr. Frank W. Jones, the prime mover and sustainer of the People's Meeting in New York City.

This Association desires to thank the friends one and all who have so kindly and generously contributed flowers for the meetings.

Our genial and respected Col. Kase, of Philadelphia, arrived on Sunday, cheerful and happy, as a good Spiritualist should be.

We understand Mrs. Nellie Whitney, a materializing medium, well known at Onset, has passed from the mortal to the immortal side of life at her home in South Weymouth within a few days.

Mr. Johnson is expected to arrive next Wednesday at his beautiful cottage at Plymouth Park, and of course we shall hear the whistle and see the steam launch with its jolly party from Mayflower Grove. Verily Buzzard's Bay still continues to draw largely from our citizen population.

Sunday morning, Aug. 12th, opened clear, cool and bright, with the waters of the Bay shimmering in the sunlight, and the pure ozone in the air making one feel invigorated and elastic. An excursion train from Providence and two excursion trips from New Bedford by the steamers "*Island Home*" and "*Cygnet*" brought a large concourse of people to the grounds. Lindall's excellent band gave a grand concert in the morning at the Band Stand in Bay View Grove opposite the Auditorium, and at 9:45 the favorite Middleboro' Band opened the exercises at the Auditorium by a concert, at which the people flocked in great numbers; in a few minutes every available seat was taken, and many obliged to stand. At 10:30 the President of the Association, Col. Wm. D. Crockett, introduced Miss Jennie B. Hagan as the speaker of the morning. Three subjects for the discourse were given from the audience, and eight for a poem, the weaving and condensing of which was done artistically and skillfully. The discourse was eloquent, and engaged the earnest attention of the audience to the end. Mr. Stiles followed with tests in his usual happy and interesting manner.

At 1:30 P. M. Lindall's Band gave a concert in Bay View Grove, and at 2:30 Col. Crockett introduced Mr. A. E. Tisdale to the largest audience of the season. His subject was "National and Religious Growth," under the control of Spirit Thomas Paine, who gave a deep, thoughtful and grand discourse. The two lectures of the day were a rare intellectual treat, with a very fine poem on subjects given by the audience—"Public Schools" and "The Purposes of Life"—making in all a beautiful combination. Mr. Stiles then came to the front with tests, giving in all one hundred and eighty-eight names, most of which were recognized.

The Children's Progressive Lyceum met in the Temple at 3 P. M., as usual. Recitations were given by Lotta Giles, Henry Campbell, Minnie Bartlett, Alice Cummings, Harry Holmes, Marian Woodward and Cora Campbell. Songs by Lulu Morse and Carrie Rothermel. Dialogue by Dora Butts and Francis Gardner.

The Onset Street Railroad brought twenty-one carloads of passengers to the grounds Sunday morning.

Monday, the 13th, the usual conference meeting. Tuesday, mediums' meeting in the morning. A lecture by Mrs. E. A. Wells, of New York, in the afternoon. Wednesday, a lecture by Mr. Tisdale. Thursday and Friday, Fact Meetings. Sunday, 19th, Mrs. S. R. Stevens will lecture in the forenoon and Mr. A. E. Tisdale in the afternoon. There will be excursions by steamer from New Bedford and by cars from different points. An excursion train will be run from Provincetown to Onset the 26th.

The séances of the Berry Sisters are well attended, and the manifestations very satisfactory, those who have been present aver.

We hope the friends and those interested in the doings at Onset will remember our Harvest Moon Festival, a celebration peculiar to Onset, instituted by Dr. I. P. Greenleaf in memory of the Indians who formerly roamed these beautiful grounds, and observed each year when the harvest moon is at its full. We anticipate the usual celebration this year, due notice of which will be given.

One hundred and seventy-three persons have registered at Headquarters Office during the past week.

GUSTIE F. HOWE.

Headquarters Office, Onset, Aug. 12th, 1888.

FROM ANOTHER CORRESPONDENT.

Mr. Willard Wood and family and Mr. E. Harlow and wife of Plymouth, Mass., have been at Onset recently. Mrs. Harlow related the following incident: They were holding a private séance about one year ago, when a spirit then supposed to be in the material form announced himself; they had no idea that he had passed over the river of change at the time, but it was soon discovered that he had been in the spirit-life for some days. He resided alone, and no one knew of his exit at the time his spirit informed the members of the séance through their medium; the secular papers prtuted the circumstances at the time.

Mrs. Morse is sadly missed at the morning séances at the Glen Cove House, as her spirit-guides were very interesting and instructive in their elucidation of the subjects under consideration. A vote of thanks was tendered to her and to her guides on her departure, for her unselfish work for the cause while at Onset. Mr. Morse added much to the singing at these séances. W.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

The summer home of Spiritualists is made bright by new comers who linger to inhale the clear, invigorating air, and listen to the inspiriting truths from the beyond. Our mediums are, as usual, doing good work for those in the field of investigation. Our talent in lecture department and oratory is not excelled by any camp in the world. Great harmony prevails throughout the beautiful grounds, fast becoming endeared to the hearts of our yearly visitors. Good music makes the air vocal.

The week closes with an increased attendance.

Monday and Tuesday were occupied with conferences, at which there was speaking by various parties.

Wednesday there was speaking by Mrs. Fannie Davis Smith, with platform descriptions by Mrs. E. Clark Kimball, remarkable for minuteness and detail, and received with intense interest by the large audience.

Thursday was devoted to conferences, with several speakers.

Friday morning, a conference was held at the auditorium, with speaking by Mr. Dager, Mr. Sweet (a medium for forty years), Mrs. Renouf, Miss Nickerson, Mrs. Morse; singing (inspirational) by Miss Nickerson.

In the afternoon, a large audience had gathered in anticipation of a rich treat from J. Clegg Wright, a matter in which they were not disappointed. The service opened with singing by the choir of "Beautiful City," after which Mr. Wright gave an address of an hour upon the subject of "Religion." He said: "In denouncing that which is false, let us cherish that which is good. The Idol is all right until we find that it is stuffed with sawdust. I am a better Christian than I was five years ago, but not so good a theologian," etc. Modern Spiritualism can stand the test of eternity.

On Sunday, Aug. 12th, the morning address was given by J. Clegg Wright, upon the general subject of religion. The lecture was fine, abounding in logical hits and eloquent passages. The best of attention was manifested by the large audience in attendance. The meeting closed with platform descriptions by Mrs. E. C. Kimball, nearly all of which were recognized.

In the afternoon the hall was packed, standing room being at a premium, the announcement that Chas. E. Watkins would give an exhibition of his mediumistic power aggregating the great assemblage. Mr. Watkins prefaced his experiments with a brief address upon the matter of mediumship. Nine pairs of slates were then placed upon the table, in full view of the audience, upon six of which writing appeared.

Hotel guests: S. J. Shaw and wife, Boston; E. Morse and wife, Minneapolis; Mrs. H. B. Fay and daughter, Boston; Mrs. Earle and daughter, Springfield; C. E. Eddy, Worcester; Amos Nickerson and family, Somerville, Mass.; Milton Rathbun and wife, Frank Logee, Mt. Vernon; P. D. Niver, Cohoes; Amos Adams, San Francisco; J. D Chism, Albany; F. N. Shaw, Leominster; Charles Avery and wife, Norwich; F. C. Reade, Cincinnati; J. H. Chassaing, St. Louis.

SPECIAL NOTES.

James Lewis and wife, Temple of Music, Springfield, Mass., are expected at the hotel.

We understand Mr. A. E. Tisdale will spend the coming winter in St. Augustine, Fla., under the auspices of Mrs. John F. Whitney, the veteran Spiritualist.

Mrs. Mary Eddy Huntoon and Mr. Horatio Eddy expect to spend the winter of '88 in the sunny clime of Florida.

Mrs. Jennie K. D. Conant is another to seek the balm of southern breezes.

Mrs. Cushman is receiving quite a good share of patronage from the people here. She is faithfully looked after and taken care of by her many friends stopping here at the Lake.

Association Hall has been booked for a large number of entertainments.

The annual business meeting of the New England Spiritualist Camp-Meeting Association will be held on Monday. A change in the constitution and by laws is contemplated.

Dr. W. B. Mills, of Saratoga, and family, are here.

Mrs. Carrie E. S. Twing came on Friday.

Among other recent arrivals are: J. D. Chism and wife, Albany, N. Y.; Amos Adams, San Francisco; Elisha Morse and wife, Minneapolis; Prof. J. F. Bacon, Philadelphia; Albert Russell, Newburyport.

The Fair under the auspices of the Ladies' Improvement Society will undoubtedly be a grand success, judging from the preparations which are being made. It will be held the entire week.

Mr. and Mrs. Milton Rathbun, of New York City, are here for a stay of a few days. They always bring the grace and culture of Manhattan with them, and many a circle has been inspired with their presence.

Messrs. Craig and Tallman, of Boston, are also here.

Lake Pleasant, Mass., Aug. 11th, 1888. J. M. Y.

[The grand illumination of the camp grounds occurred on the evening of the 11th. The streets and buildings were brilliant with hundreds of Japanese lanterns and colored lights. Among the cottages illuminated were the Headquarters and those of James Wilson, W. R. Tice, the hotel, Lake Shore Café, Mowry's ice cream rooms, Jennie Rhind, Heavenly Court, Dr. Beals, A. Fales, A. F. Pierce, Mrs. Gray, O. E. Watkins, J. S. Hart and J. W. Wheeler. There was a large attendance.]

Verona Park, Me.

But one pleasant day have we had since our arrival at this place; however, it has been a very happy week to us all, as everything is so different from our own surroundings at home.

There has been a continual influx of people every day, until now upon the opening Sunday—Aug. 12th—the cottages are all well filled.

The arrival of the boat on Saturday landed upon our island Miss M. T. Shelhamer of the Banner Circle-Room, her reception being most cordial; she is now enjoying the comforts of "Edgecliff Cottage."

The services were opened on the morning of Sunday, 12th, with words of congratulation by Dr. C. F. Ware, followed by singing of "Nearer, My God, to Thee," under the direction of Mrs. Robinson—this lady also presiding at the organ. Mrs. J. Wentworth of Knox, Me., was at this point introduced, who, after giving an invocation, delivered the opening address, having for her subject, "Come let us reason together." Mrs. Wentworth is an able speaker, and was listened to by an attentive audience until the final words were spoken. Mr. Wardwell, editor of *The Eastern Star*, spoke of duties of the Maine Spiritualists, urging them to come to the front and assist in supporting spiritual papers; as *The Star* is the only paper in the State of Maine, his wish was to obtain encouragement enough to induce him to publish his journal weekly.

At 1:30, as the rain which had characterized the morning continued, the services were held in the large dining-hall, which was for a time converted into a lecture room. The hall was filled with an enthusiastic audience to listen to an eloquent address from Miss M. T. Shelhamer. The subject was: "Spiritualism the Hope of the World." The people were pleased beyond measure with her discourse, and many expressions of great satisfaction have reached me, with the wish that she may again visit them. Prior to the discourse a party of ladies and gentlemen from Winterport favored the audience with musical selections—Mr. George Francis, of Manchester closing the exercises with the rendition of a beautiful poem entitled, "The Ferry Bell."

On Wednesday evening a Social is to be held to interest the young element; a band will be in attendance, and a glorious time is expected. Other evenings of the week will be devoted to séances and entertainments, under the direction of Mr. Francis.

Col. S. P. La Gros is upon the ground, and all who may wish his services will find him at "Colby Cottage."

On Thursday evening last we attended a meeting of the G. A. R. Post at Bucksport, and received a soldiers' welcome.

On Sunday next, the 19th inst., Mrs. A. M. Glading, of Philadelphia, will occupy the rostrum the entire day. H.

Aug. 13th.

Cassadaga Lake, N. Y.

Since my last letter we have had lectures by Charles Dawbarn, Mrs. Colby-Luther, J. Frank Baxter and Mrs. Cora L. V. Richmond. The attendance has been good every day, and on Sunday a very large crowd was on the grounds, the amphitheatre being filled to overflowing.

The morning conferences have been highly interesting, and give opportunity for people to relate experiences with phenomena in the home circle or elsewhere, as well as to discuss the principles of the Spiritual Philosophy.

Last Thursday morning Hon. A. B. Richmond occupied the platform, and for nearly two hours held the attention of a large audience while he narrated some of the experiences which have made him a believer in Spiritualism. He showed that he is an expert in the art of magic, by explaining several of the tricks which form the stock-in-trade of the self-styled exposers of Spiritualism. He confessed that when he came to Cassadaga Camp a year ago he firmly believed that all the phenomena were simply clever trickery, but declared that he had not been in the presence of the slate-writing medium twenty minutes before he was convinced that he was dealing with some power other than magic or legerdemain. He told his experience with much fervor, and at times, when speaking of the manifestation of dear friends and members of his family, tears started from his eyes, and his voice became husky with emotion.

The Grand Hotel on the grounds is filled with guests, and rooms are being sought at the cottages by those who cannot obtain accommodations at the hotel.

Two grocery stores are doing a lively business; milk and meat wagons have a large patronage, and everything gives evidence of the prosperous condition of the Camp.

We have a telegraph and post-office, and these, with the many daily papers, keep the camp in communication with the outer world.

There are numerous mediums here, and many phases of the phenomena are represented.

The "hops," which are held two evenings every week, are well patronized, and are always characterized by the best of order and deportment.

There are exhibitions on Friday evenings by the Children's Lyceum, which are also well attended.

There are several private classes for physical and psychic culture, and instruction in occult science.

It is pleasing to note the growth of the Spiritualistic movement in the direction of spiritual culture and education. The majority of Spiritualists are coming to consider the phenomena as simply the foundation of the temple, and they are zealously working upon its walls. They perceive that the value of the phenomena is not in their power to amaze or entertain, but in the significance attached to them as revelations of a future life for man, and as illustrations of laws of spiritual unfoldment. It is of no use to teach a person the truth of immortality unless he is ready to make use of that truth by living as worthy of an immortal nature. A revelation of the continuity of human life beyond the grave, and the consequent continuity of those laws of justice and retribution under which we are now living, should come to man as a continual inspiration to live the highest life. The doctrines of Spiritualism contain unlimited possibilities for good, if rightly applied to human life. That they are being so applied, and that they are bearing their fruit in character, is the inevitable conclusion of one who comes in contact with the people who assemble at a Spiritualist camp.

Let the good work go on until the will of the Father and the laws of life are obeyed on earth as they are in the higher spheres of the spirit-world. GRAPHO.

Lily Dale, N. Y.

CHARLES DAWBARN sends us the following letter from Cassadaga, under a recent date:

"I cannot help asking myself wherein lies the secret of the delightful experience of every visitor to Cassadaga Camp. I know there are whole-souled, competent officers, perpetually awake to every necessity, and unselfishly active in their duty; but almost every camp in the country can say the same. Of course the location is charming; but every camp is selected for its pleasurable surroundings; and Cassadaga is simply equal to many others in that respect; yet as a matter of fact it has already gained a national reputation, and has visitors from many States.

We shall gain no knowledge of the secret by comparing it with other camps, so I simply ask myself why I am having such a very good time here. The 'happy family' idea seems to be carried out successfully here—for all are peaceable and purring.

The lovers of phenomena have just what their souls crave. Among the many mediums are three slate-writers, who are kept very busy by investigators.

There are many here who, having gained proof of Spiritualism, are now eager students of its philosophy. For such, first-class lecturers are provided, representing many phases of thought; some of them voicing their own opinions and others those of their spirit controls.

A handsome building, called Library Hall, has been opened and dedicated this season, as a child of three hundred volumes, with a delightful reading-room for its nursery. Several séance-rooms and a nice lecture hall render the building complete in its usefulness to the campers. But the auditorium is the gem of Cassadaga. It is, I believe, the only covered auditorium at any of our camps. When its canvas wings are outspread it shelters an audience of fifteen hundred, most of them sitting on cushioned seats. The speakers find it an easy task to make the crowd hear. I speak from experience, for three times I have been gratified with 'pin-drop' audiences, easily grasping every word without special effort on the part of the lecturer. I believe other speakers have had the same pleasing experience.

When the canvas wings are lowered, this auditorium becomes a theatre for the very interesting Lyceum exhibitions and entertainments with which the campers are greeted several times a week, as well as for the Wednesday and Saturday night 'hops.'

I have made the auditorium a special study, for I do not find anything like it at any camp I have yet visited; and I recommend it to the architectural consideration of all 'summer-land' Spiritualists. Still it is only one of the 'points of force' which aggregate into the delightful camp of Cassadaga. Every hour is put to some interesting use, and the genial Dr. Street makes an admirable and impartial chairman at the daily conferences and public meetings. The fine band and the pleasing choir all contribute to the general result. Power is felt everywhere, but it is all of the spirit—for no policeman has ever been seen on the grounds, and never can be so long as the spirit of harmony reigns supreme.

Our good brother, H. L. Rowe, one of the Trustees, who have contributed to this success, has passed on, and is sadly missed by those with whom he has been working. At a public memorial meeting there were many expressions of sorrow, and the following resolutions were directed to be entered on the records of the association:

IN MEMORIAM OF H. L. ROWE.

Whereas: In the inevitable course of Nature, our brother, H. L. Rowe, has been called to the higher life; and

Whereas: Although the transition from the physical to the higher spiritual life is gain to him and does not wholly remove him from participation in our cause, still we feel that his transition is an irreparable loss to us; therefore, be it

Resolved, That we hereby pay to his memory the tribute of our respect and admiration for his virtues as a man, and his unflinching and zealous adherence to his convictions.

Resolved, That we commend to all the example of his consistent life, in which were illustrated the principles and high teachings of the Spiritual Philosophy which he held as truth.

Resolved, That we hereby commemorate his persistent zeal in working for our common cause, and for the growth and usefulness of Cassadaga Lake Free Association, of which he was a trustee.

Resolved, That as evidence of our high esteem for our translated brother, we cause these resolutions to be read at the memorial meeting to be held July 30th; that they be entered upon the records of the Association, and a copy be transmitted to the family of deceased.

J. W. DENNIS, W. J. INNIS, } *Committee.*"

Sunapee Lake, N. H.

Tuesday, Aug. 7th, 10:30 A. M., conference, opened with a song by the choir, followed by remarks by Dr. Storer, Col. B. P. Burpee and Mr. Knowlton. Song, "Shall We Meet Beyond the River?" by quartette. Interesting remarks by Mrs. Chandler. After another song, Spirit Thomas Paine, controlling Thos. Burpee, addressed the conference. Mrs. Waite closed the session.

At 2 o'clock P. M., President in chair, services commenced with a song by quartette. Reading of a poem by G. A. Fuller, and an invocation by the same. After a solo by J. G. Osborn, Mr. Fuller gave a lecture on "The Gospel of Science." A solo by Mr. Stedman and psychometric readings by Dr. C. H. Harding closed the session.

Wednesday, Aug. 8th, 2 o'clock P. M., singing by quartette; reading of a poem by Mrs. S. W. Fletcher, followed by a solo by Mr. Stedman. Lecture by Mrs. S. W. Fletcher; subject, "The Value of Spiritualism." After a song by Mr. and Mrs. Osborne, Edgar W. Emerson gave thirty-four names from the beyond, nearly all of which were recognized.

Thursday, Aug. 9th, 10:30 A. M., conference in Pavilion. Song, followed with remarks by Dr. Storer, Mrs. Chandler and Thos. Burpee controlled by I. P. Greenleaf. After another song, Dr. Storer related a very interesting incident in his experience, followed by Col. Burpee and Mrs. Wells of Manchester, Mrs. S. W. Fletcher and Mrs. George Fellows recognizing a test given by Mrs. Chandler.

Afternoon, 2 o'clock, session opened with a song by Mr. Stedman, "Then Thou 'It Remember Me," finely rendered. G. A. Fuller read one of Helen Hunt Jackson's poems and offered an invocation, followed by a song from Mr. Griggs and a lecture by Mr. Fuller, his last discourse for the season. The regular dance took place this evening, and was well patronized.

Friday, Aug. 10th, 2 P. M., exercises commenced with a song by quartette, followed by the recital of a poem by J. W. Fletcher, a solo by Mr. Stedman, and a lecture by Mr. Fletcher. Exercises closed with a song, "The Better Land," by Mr. Griggs.

Friday evening, 7:30 conference opened by singing, followed by remarks from J. W. Fletcher. Dr. Richardson, for two years President of the Association, made remarks that were appreciated by his friends. E. W. Emerson followed, and a song by Mrs. Chandler closed the session.

Saturday, Aug. 11th, 2 P. M., President Storer having been called away to fill an engagement at Temple Heights, J. W. Fletcher occupied the chair. The exercises commenced this afternoon by singing by the choir. E. W. Emerson, after a few remarks, submitted to his control, and gave the names of twenty-seven spirit-friends of those present; nearly all recognized.

Sunday, Aug. 12th, 10:30 A. M., exercises commenced with a song, followed by a poem from Mrs. Fletcher, a duet by Mr. Stedman and Mr. Griggs, and a lecture by Mrs. F.

At 1 o'clock P. M., E. W. Emerson, at a test séance in the Pavilion, gave the names of more than thirty spirits, besides mentioning groups, one of seventeen, without giving all the names. The regular session convened at 2 P. M., and after a song, Mrs. Fletcher read a poem, followed by a song by Mr. Stedman. "Modern Miracles and Ancient Marvels" was the subject of the lecture by Mr. Fletcher.

The past week has been bad for camping; a great deal of rainy weather, and to-day the rain fell in torrents at the opening of the exercises. The Pavilion was crowded, as also the hotel, and many of the excursionists did not leave the cars; others remained upon the boats, and many stayed at the different dépôts, giving up the excursion altogether.

N. A. LULL, *Secretary.*

Sunapee Lake, Aug. 13th, 1888.

Haslett Park, Mich.

Mrs. Lillie has been the principal speaker during the meeting, but gives her last lecture here Aug. 9th, after which she goes to Vicksburg to continue the good work. Sunday, the 12th, Mrs. Nellie Baade and George Chainey are the speakers.

Mrs. Firth and Mrs. Walton, lecturers, are here, and several more expected. The physical mediums present are Dr. Schermerhorn of Grand Rapids, one of the very best mediums, and a gentleman in every sense of the word, and Herrick and Barnes, both of whom are well patronized and doing a good work. Mrs. Proctor of Saginaw, the oil test medium, is here, and it seems wonderful while entranced and holding up her hands, after washing them thoroughly, to see different kinds of oil collect in them; friends tell me she performs wonderful cures with this oil.

Father Davenport is present, doing all in his power to make the Camp-Meeting a success, kindly greeting all, and doing a good work with his mediumship as well; as he is one of the old pioneers, it affords me great pleasure to form his acquaintance. There seems to be considerable interest manifested by all speakers and mediums to make this camp-meeting interesting and spiritually profitable.

The auditorium has been fully appreciated, and when completed will add greatly to the comfort of all. There never has been a time when Spiritualism was appreciated as it is to-day, and though in some cases mediums have suffered all manner of persecution for truth's sake, honest mediums are coming to the front stronger than ever.

MRS. NELLIE S. BAADE.

Capac, Mich., Aug. 6th, 1888.

Another correspondent writing from Haslett Park says: "The park is delightfully located a short distance from Lansing, on the banks of a fine sheet of water known as Pine Lake, and through the enterprising efforts of its owner, James H. Haslett, is now a very attractive place of summer resort. Mr. Haslett has built a capacious pavilion, and on Sunday, the 4th inst., exercises dedicatory of park and pavilion called together an audience of about two thousand. The occasion was one of great interest, and among the speakers the Hon. W. L. Bancroft, of Washington, D. C., who in the course of his remarks said: 'Here you have erected a temple dedicated to truth alone. Hither you invite her disciples of every clime and creed to come and reason of things past, present and to come, and no tenet of philosophy is to limit your field of inquiry, no doctrine of men's faith shall cripple your powers of investigation, no dogma of theology shall bind your consciousness.... Appropriately to such a generous scheme you are to blend with intellectual achievements here your earnest, practical effort to ameliorate human suffering and minister to human needs. A sanitarium is to be established, beds endowed, homes created, a library founded; and over all, and governing all, a faculty is to be organized, which shall rule with wisdom and ability the varied and expanding interests that shall cluster and fructify here. Could there be presented a broader or more genial field for personal effort and effective coöperation? The field is the world; the elements are faith in good works, hope in labor and in sacrifice, and a broadening love for all mankind. The workers have mostly borne the burden of denominational exactions and the heat of sectarian controversies. The fruits shall be love, gentleness, meekness, charity, the gratitude of beneficiaries, a quickened conscience, and the smile of an approving Heaven.'"

Atlantic, Ct.

Mrs. Miller, daughter and son of Holyoke, Mass., are stopping with Mrs. J. C. Dorman.

Mrs. Rathbun is at Mrs. M. G. Clark's cottage.

Mrs. D. A. Lyman of Willimantic (with friends) is at her cottage home on Broadway.

Aug. 7th, Cephas B. Lynn of Danvers, Mass., who is taking his vacation, spent a few hours in camp in company with Mr. and Mrs. Frank Sisson and Miss Hurlbert of New London, Mrs. Avery of Syracuse, N. Y., and Miss M. E. Marvin of Brooklyn, N. Y.

Mr. Stenneth Rodgers and family, of New London, have opened the cottage of Mr. Kummels for the season.

Aug. 8th the entertainment at the Pavilion was quite a success. Miss Blanche Bidwell gave us readings, and is quite an elocutionist; also we had singing by Prof. Jennings and Miss Ida Newman of the Congregational Church, New London. The piano was played by Miss Medbury, our musical medium, for lectures and entertainments, who was highly applauded; in fact all were encored, showing we justly appreciated their efforts.

Mrs. Perry, wife of Captain E. A. Perry of the Hartford Phalanx Company, has taken the new cottage of N. H. Fogg's on Pine street for the season. Mrs. Grant and daughter of Rockville, Ct., are with her.

We were introduced, Aug. 10th, to Mr. John Lamont of Liverpool, Eng., who is stopping at Gad Norton's cottage; this gentleman has been traveling through the South and West since last June.

Mrs. Sol Finch and grandson, Harry Brooks, of Southington, Ct., are stopping at N. H. Fogg's cottage. Mrs. White is very much improved in her health, and is able to walk around her cottage.

Mr. Charles Belknap of Bridgeport has been quite ill, but we see he is out again.

Mrs. Loomis, of Meriden, has had to return home with her mother, Mrs. Hale, on account of ill health. Fred, we are glad to see, is back again for the season.

Aug. 11th, we were glad to greet D. A. Lyman once more—his familiar face being missed by many.

Mr. Wm. C. Buckingham, of Peconic, L. I., is stopping at our friend Mrs. Mills's, who keeps the Camper's Home.

Mr. Hobart Wright and family, of Meriden, we are pleased to meet here.

Willie Clarke, of Willimantic, is visiting at his grandmother's cottage a few days.

Sunday, 12th, Mrs. Emma Paul was the speaker of the day; the morning discourse was given in the Pavilion. The theme was: "The Object of Life, or Character Building." In the afternoon we journeyed to the grove, and the subject was: "True Salvation, or the World's Saviour." Mrs. Paul is an earnest speaker, with a rapid delivery, and no one can help feeling but that she is in earnest in her life's work. May she long live to battle for the truth.

Our friend, Herbert Stearns, who is also a good psychometrist and trance medium, is always ready and willing to do all he can as a caterer to accommodate at his restaurant the multitude who visit our camp.

On Sunday evening we had a conference in the Pavilion; Mr. Lamont was called upon and he gave us an excellent discourse upon the subject of "Thought;" his words were well chosen, and the spirit of the thoughts that he presented left a good impression on the mind of the listeners. Others spoke, and the general comment of all was that the meeting was one of the best we had enjoyed.

On the 17th and 18th occur our annual meeting, and the Ladies' Fair. MRS. N. H. FOGG.

Mantua, O.

Atwater's Grove, Mantua Station, O., with its lofty and heavy foliaged maples, is a lovely place for an open-air convention, and there every season for twenty-nine years, except when stormy, the Spiritualists of Portage County and vicinity have assembled in reunion. If stormy, and always in the evening, a large hall or rink is used. On the occasion of Sunday, August 5th, the morning being cloudy and the grove wet from Saturday's showers, the convention was held in the forenoon in King's Opera House, which was early filled. At 11 o'clock, after orchestral music, Mr. J. Frank Baxter was introduced and received a perfect ovation. He has done a grand work in this vicinity, and this was his fifth annual visit. He took his well-known course of exercises in verse, song, lecture and mediumship, all of which was grand. His lecture was superior to any he had ever given here, and the applause showed Mr. Baxter gained that day many new laurels.

The sun toward noon came out in effulgence and rapidly the ground was dried, so that the afternoon session was held in the grove, and well, for hundreds came from different directions, and a multitude of people made up a vast audience. Speeches were made by the president, Mrs. Payne, of Painesville, Mrs. McCoombs, of Cleveland, Mr. Gould, (son of Prof. Gould of spirit-telegraphy-reporting fame) and Mr. J. Frank Baxter. It was a glorious session.

But the climax was in the evening at the Opera House, which was literally packed. Mr. Baxter was in a happy vein, and entertained, as he educated, remarkably well. He gave a marvelously interesting séance of an hour and a half, crowded not only with names and facts, but surprising tests as well. The convention adjourned to meet at the same place one year hence. Mr. Baxter must have felt conscious of the satisfaction he gave and of the friendship gained, for hundreds congratulated him as they individually shook his hands and bade him "God speed!"

PER ORDER.

Spiritualist Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

**A General Conference

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH AGE

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, AUGUST 25, 1888. | $3,00 Per Annum, Postage Free. | NO. 24.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Why are there Contradictory Teachings through Mediums?

SECOND PAGE.—*Poetry:* Oh! Beautiful Angel Death. New Publications. Sunset. All True Spiritualists. Yellow Fever. *Original Essays:* "Spiritualism and Like Delusions"; Hereditary Criminality. A Rich Woman.

THIRD PAGE.—*Poetry:* Waiting for the Bugle. *Banner Correspondence:* Letters from Iowa, New York, Massachusetts, New Jersey, Colorado, Kentucky, and Michigan. In Memoriam, etc.

FOURTH PAGE.—Tax All Property Alike—No Favors. The Sioux Indians Vindicated. The Other Side. Life Saved through a Trance, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Spiritualist Meetings in Boston. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—Verifications of Spirit-Messages. August Magazines. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Spiritualist Camp-Meetings, etc.

The Spiritual Rostrum.

Why are there Contradictory Teachings through Mediums? What is the True Standard of Authority?

Inspirational Discourse delivered in San Francisco, Cal., July, 1888, in reply to Questions relative to recent Alleged Falsifications on the part of Spirits and Mediums.

BY W. J. COLVILLE.

[Reported for the Banner of Light.]

We have been particularly requested to deliver a discourse upon the practical value of communications which are said to be received from the spirit-world.

It seems to us imperatively necessary that we should take a fair and common-sense position with regard to ancient and modern inspiration and spiritual revelation, so that we may not be led either to blindly endorse whatsoever purports to be of spiritual origin, nor to denounce anything without positive knowledge that it is false; we certainly are not justified in proclaiming as evil that which does not at first commend itself to the outer degrees of our understanding, nor are we justified in accepting as truth whatever tickles our fancy or supports our preconceptions.

We have always maintained that a spiritual revelation does not undertake to reveal to mankind anything he can learn as readily from mundane sources; communion with the spirit-world is not properly a substitute for normal education; we must not infer that our true attitude to the spirit-world is an attitude of abject dependence or of servile adoration.

On the other hand, an intelligent view of the endless continuity of individual life, an intelligent view of the position which is now being taken by the most enlightened minds everywhere, viz.: that there is no death, and that when the material form drops away we go on living as we lived before in mind and morals, though ever progressing nearer and nearer to a divine goal of surpassing excellence which beggars all description and is beyond the furthest flight of our imagination—leads us to readily admit that in harmony with divine justice there can be no perfect heaven for one portion of humanity awaiting them the moment they cast aside their material bodies, and no dark and dreadful hell awaiting others immediately they shuffle off this mortal coil; our own reason, our own right feeling, our own intelligent sense of justice tell us that the spiritual world can neither be divided into one, two, nor four departments, and that there is an infinite meaning in the oft-quoted passage of the New Testament: "In my Father's house are many mansions; I go to prepare a place for you; if it were not so I would have told you"; and also in the words of another writer in the New Testament, who when speaking concerning Judas Iscariot, who betrayed his Master, pronounced no condemnation upon him, but merely said: "He went to his own place." "He went to his own place" meant that he went to that particular place whither he was attracted; and without undertaking to say how good or how bad he was, how wise or how foolish, how insincere or how mistaken, the writer allows the imagination and the conscience to fill in all the blanks, and contents himself with saying: "He went to his own place." Those words are true universally of all who depart from the body.

When we remember that in this world if each one were to go to his own place this moment—if all the barriers of distance, land and water were removed, and we could all go just where we pleased, associating with whomsoever we would, and engaging in any pastime or occupation which pleased us most—even in an audience of a few hundreds, like the assembly gathered here this morning there might be a few hundred different places selected; and when the millions upon millions of the earth's population are taken into consideration, and we see before our mental vision each going to his own place from all quarters of the globe, how readily we must perceive that the natural result of this must be that the North American Indian will still pursue the chase, even though it be but in imagination and subjectively in his own mind, until he has outgrown the desire to hunt buffalo on the prairie. How naturally we can conclude that the Mussulman, aiming at an extension of the term of physical enjoyment, goes to a state and condition where so-called angels of paradise take the place (even in a subjective sense) of earthly women. And how readily we can imagine the contemplative Brahmin and the self-denying Buddhist passing gladly away from all material haunts, pains and pleasures, resting in those calm worlds which lead up at length to the absolute glories of Nirvana, a condition of absolute spiritual blessedness and entire immunity from all physical thought and desire. How readily we can fancy the Greek, with his wonderful love of beauty and symmetry, going into a world where painters, sculptors and poets have gone, and inspiring those of future generations upon earth to become yet diviner in the execution of their artistic faculties, than were the most renowned among artists of old. And how readily we can fancy the politician, the clergyman, the lawyer, the doctor, all going out into a realm of spirit and finding there in the kingdom of mind certain difficulties to adjust, mental ills to cure, mistakes to correct, and moral lessons to learn—and then inspiring mankind as best they can with the wiser laws, deeper truths and more spiritual facts which they have discovered. How readily we can fancy the soldier, with his warlike impulse, beginning perhaps with those who were sensitive to warfare about him, still entertaining the thought that physical strife on earth was yet needful, but at length outgrowing all thought of an outward encounter, and bending all his warlike impulses to fighting with abstract evils and demolishing the very foundations of the citadel of error. How readily we can feel that the men and women of the world—the mere frivolous butterflies of fashion who seek hither and thither amusement to while away the idle hour, who are by no means vicious, and yet live a life which is better befitting an insect than a rational creature—find for the time being no other enjoyment, no other pursuit or desire in their mind than to roam through the fields of space and play with this and the other joy or beauty which they encounter in their surroundings. We cannot feel that death, which is simply laying the material form aside, can all in a moment transform the character or alter the bent of mental pursuit.

While there may be, and doubtless is, a world of light and loveliness where all are engaged in the worship of God and the service of humanity, in the very highest meaning which we can attach to those phrases; while after ages of progression every human spirit reaches a point where all earthliness is refined away, all mistakes are corrected, and the affections exclusively set upon the highest good—*until* that glorious consummation arrives, all are growing, constantly advancing, and those who are yet in mortal form and those who have cast it aside are members of one family and one household; they are soldiers in one army, citizens of the same great republic.

Feeling, therefore, that death is not what so many people suppose it to be: the sudden termination of all so-called earthly activity—regarding death in no sense in the light of an abrupt ending either to mental pursuit or to the desires of the heart—we do not expect in the realm of spirit to come in contact only with infallible oracles who can inspire the world to the loftiest deeds of heroism or to the accomplishment of the greatest and noblest designs; on the contrary, we expect to have this lesson taught us by constant spiritual communion that "As the tree falls so shall it lie"; that "where the tree falls there shall it lie"; whether it fall to the North or to the South, to the East or to the West, whether it fall in the young beauty of the sapling or in the full-blown splendor of the perfected tree, whether it fall in a condition of perfect health and vigor or in any way maimed and imperfect, *as* it falls so does it lie, for there and in that condition does it begin those transformations, which, going on perhaps forever and forever, can only start from that point where the mind was found at the moment when what is termed death overtook the spirit and terminated its career on earth.

Many orthodox Christians have so long been accustomed to misinterpret the similes of scripture that instead of conforming their interpretation to nature and allowing the images to speak for themselves, they argue an impossible deduction from a very simple illustration. No one has ever seen a tree remain unchanged year after year and century after century: no one has ever seen a fallen tree lying by the banks of a river or out in a forest subject to no change or decay; but, on the other hand, after a while the tree is completely changed in its form; all there was of it has been absorbed into the earth or has evaporated into the air; and while the tree began to change in that place, and its transformations started from that condition wherein it fell, there never was a tree that remained in the condition and in the place where it fell even for a century, to say nothing of forever. The very similes which have been continually employed as arguing against progression in the life beyond, and an infinite diversity in the states and conditions of spirit-life, in reality were intended to signify the very opposite of what commentators and interpreters have argued from them.

In every age of the world the great simple and natural truth has been revealed to man, that the human spirit in the body and the human spirit out of the body are not only near neighbors, but are identical in their amenability to the immutable laws of growth and expansion. We find that every desire or endeavor to make a distinction where none naturally exists, to create a difference where there is none in reality, between the friend on earth and the spirit friend, leads to specious forms of idolatry, sends people forward on ridiculous errands, and lifts them up with the false belief that they are specially great and wonderful instruments of heaven, as other people are not, and often makes them believe that the highest spirits named in some illustrious literature are forever by their side; whereas, spiritual communion in and of itself, divested of all unnatural accretions, means no more than this: that we continue to remain in the family in which we now are; and though we are certain there are many people who are thoroughly sincere, perfectly conscientious in their beliefs—and we would not say one unkind or harsh word concerning them, or endeavor to take from them any consolation which they receive from their peculiar belief in a certain kind of spiritual communion—yet we would urge all investigators not to be so much carried away as they usually are by grandiloquent utterances, or by great promises and high-sounding names.

It is true that *all* have a great and holy work to do, *all* have a mission in life. It is true that no one came into the world by accident; every one has a vocation, and should endeavor to make his calling and election sure; but while it is a great truth that not one of you goes through the world alone, unattended by angel legions, a great cloud of witnesses surround you all, and you all have a niche to fill in the great temple of the universe; while it is perfectly true in the larger sense that you all have some great and holy mission to fulfill, it is not true in the smaller sense that Miss Smith has an important mission in life while Miss Brown has not, one's mission being in no sense so very much greater and more important than another's, even though Mr. Jones may be called by the angel world to do a work for humanity that Mr. White can never accomplish. It is simply universally true that every individual has his own work to do and his own inspiration to follow; but that tendency of the human mind to rejoice in being flattered, that tendency in human fancy to set one's self upon a pedestal, feeling one is called to do something greater and more beautiful than any other person, is a very unhappy and a very unfortunate state in which many persons are found.

What we urge upon all inquirers into Spiritualism, upon all persons who sit for spirit communication or who have mediumistic power, is that they value a communication for its intrinsic worth, and not be forever asking *who* it is that is communicating and what is the name of the spirit. If you are dealing with personal matters, if you desire to receive a communication from your mother or your child, then the giving of a name is often a necessary test of identity. If you go to a circle and are told that some dear friend of yours has a message for you, and the medium is a perfect stranger—no matter whether the word is spoken or written, whether it comes between closed slates or on a ballot, or is uttered through the lips—a name is sometimes a great test of spiritual presence, one which is very satisfactory and helpful to you, as it constitutes a link which binds you in a peculiarly near and affectionate manner to the spiritual world. We do not say you should not rejoice in getting the names of your friends given to you through strangers when you are studying psychological laws and endeavoring to obtain intelligent spirit communication; but what we do say is this: You did not have the personal acquaintance on earth of Jesus Christ and the Apostles; you were not personally acquainted with Solomon, Moses, Elijah and Confucius, and with all those wonderful people who are mentioned so much in spiritual communications, consequently the fact of such names as those being given is no test of spirit identity; it does not proclaim in any special way that the friendships of earth are continued in the life beyond, and there is no added proof of genuineness attached to a communication because it bears any such signature. Consequently we are always pleased when ideas are put forward first; let the question of where they come from be inquired into later on, if at all.

We will make no concession whatever to theological or any other kind of bigotry, to those who would be ashamed to own a truth because they thought it was unpopular, nor would we wish to give countenance to any unworthy spirit of suspicion; but there are a large number of people who are so constituted that if you can give them the spiritual kernel without so much chaff, if you can give them the genuine spiritual communication without wrapping it in so many envelopes, if you can divest it of all unnecessary outward accretions—which disguise rather than reveal truth—though you may think you have given less and the communication is less wonderful, it is far more convincing. We can tell you our own experience, and nothing else, has led us to decidedly assume the attitude that it is most undesirable to try and receive evidences of the presence of great personages, and to seek for very, very wonderful works; judging by the nature of the communications themselves, we have found again and again that those which are practically anonymous are by far the most inspiring in a majority of instances.

We knew a very beautiful lady in New York who was a private medium; the most exquisite poetry was written through her hand—splendid poems, day after day, were written upon a great variety of subjects. Her friends said to her: "Who is your control? It must be some very great poet." The lady answered in a most artless and simple manner: "A few years ago I had a young lady boarding with me to whom I was very much attached; she was very fond of poetry; she passed away very suddenly, and she has regularly inspired me ever since; that young lady, who was once an inmate of my family, writes these poems through me." Those poems were so beautiful, so exquisite in their composition and so refined in their sentiment, that if the name of Byron had been given people would have said: "Byron has improved greatly since he passed into the spirit-world."

In a very, very large number of instances, if a few lines of verse are given it is said to come from some one who had such a reputation on earth as a poet that the claim deters the public from believing there was any inspiration in it, because those lines are not nearly up to the earthly standard.

Now, of course there is a way out of all these difficulties; it may be said that when these great minds were on earth they had their own organisms to work through, and their own organisms were far better adapted to the work in hand than the organisms which they are now endeavoring to manipulate; that it took them a long time to use their own brains perfectly, and now that they are endeavoring to work through others they find themselves at a great disadvantage. Of course this is reasonable enough, and may often be the case; but another great point that ought to be raised in all such instances is, that these very individuals who have been singled out as so great and wonderful upon the earth were not, in reality, so much greater than others as they are supposed to have been; and what is more, they were not really the sole authors of the works which have borne their names. Homer's Iliad is one of the most magnificent poetical compositions on earth, but no scholar to day believes that a single Greek poet by the name of Homer wrote the entire Iliad. The Iliad was the production of a period, and instead of giving credit to one man as its sole author, we cannot doubt that it should be regarded as a result of the poetic inspirations *of* the period. Now, it does not detract from the beauty of the Iliad as a classical poem to take this view of it; it remains as great as it ever was, for it has an intrinsic value all its own. To day there are serious questions as to whether the plays of Shakspeare were all written by him, it being conceded in many quarters that Lord Bacon and others may have had a great deal to do with the Shakspearian productions; but the plays themselves are just as great—and always will be—as though a man named William Shakspeare wrote every word of them; you will not enjoy them any the less the next time you hear and see them acted upon the stage. It is not a question of where they came from or when they were written, but solely of what they are intrinsically worth, which determines their value.

So with the entire Bible, with all its sacred literature. You cannot in the present state of creedal controversy declare that Moses wrote all the Pentateuch; indeed, there are valid reasons for assuming that he did not write more than a small portion, if he wrote any of it. The books containing the Mosaic law are certainly not five books written by the hand of Moses; and while it is utterly impossible to decide what words in the gospels were uttered by Jesus of Nazareth, while even a cloud of doubt rests over the personality of Christ altogether, and there are now many scholars who are not prepared to affirm positively whether Jesus ever lived or not, every word in the Mosaic law, every precept in the gospels contains just as much truth, is just as valuable and edifying as if we knew exactly where it came from and who wrote it—as valuable as though we had been on the spot and were witnesses to every utterance and writing. What does it matter to us whether the ten commandments were given thirty-one hundred years ago from the top of Mount Sinai, or whether they were known to the ancient Atlantians and to the pre-historic races which inhabited Central America before some great cataclysm had changed the positions of land and water upon the globe? What does it matter whether the reputed sayings of Jesus in the Sermon on the Mount were uttered two thousand years ago, or whether they were uttered in ancient temples of the antediluvian world whose ruins have long rested under the bed of the ocean? The commandments are no less binding, and the gospels no less inspired. Moral truth is no less sublime because its history is lost sight of; it can be of no greater value because we know the day and the hour when it was first delivered to the world, the personality through whom utterance was given to it, and the circumstances which attended its proclamation! If we can rise from the lower to the higher level of thought, and, instead of bowing down to antecedents, judge of the jewel by its own worth, we shall not be deceived any longer by imitations. But, unfortunately, in the minds of a great many people the inquiry is not what is said, but *who* said it. And does not this apply to agnostics as well as Christians? A Christian will accept anything on the alleged authority of Jesus, or if it is in the Bible, but many and many an agnostic will accept any statement on the say-so of Tyndall, Huxley, Darwin or Spencer. If we set up these modern idols in the scientific world and bow down to them as authorities, we are just as guilty of superstition and idolatry as though we bowed to the dictum of the old prophets. If we make of a modern scientist a lord and ruler, and allow him to decide everything for us, and then foolishly speak about what science says, when all we mean is what a certain individual says, we shall fall into just as many difficulties and be just as superstitious as ever were the ancients whose superstitions we affect to despise. Unfortunately there are very few original thinkers in the world; unfortunately, also, there are very few independent minds, very few people who will appeal directly to God or directly to Nature, who will interrogate the universe and stand up in the royalty of their own manhood and womanhood and acknowledge that God and truth are as near to them as to any so-called authority.

As long as we allow the adoration of persons and the adoration of books, the works of modern scientists and philosophers, we create fetiches as much as ever the Bibles of antiquity have become objects of fetish adoration; just as surely do we set up new idols and bow down to new graven images, when we quote authorities forever, as much as though we were to confine ourselves to beliefs of the most unwarrantable character that have come to us from the past. Why not be free, why not enter so fully into the liberty of the spirit that we can hear everything and read everything, and then allow our own moral sense and highest judgment to discriminate between the chaff and the wheat, between the precious and the vile? Why not go fearlessly into the presence of the mightiest intellect and the meanest? Why not read books hoary with age and those yet moist from the printing-press with equal respect? Why not listen to the words of those universally admired and also of those who in solitary hiding-places, living apart from men, are called recluses or even "cranks," and pay equal deference to all; acknowledge your bootblack and your laundryman as being possibly as near to God as any ancient prophet or modern scribe? And when you allow every word that is spoken, every message that is given, every page that is written, be it ancient or modern, be it couched in elegant phraseology or draped in the humblest form of words, to appeal to your own conscience and reason, and assume a reasonable attitude with regard to all, you will then lay upon the shelf and remain non-committal toward that which does not convince your spirit as yet, and gladly accept what feeds you of the bread of truth, no matter where it may have been baked or by whom outwardly presented. When in this attitude we rise forever superior to a blind idolatry of persons; and not only do we protest against past superstition, but we protest with equal vigor against that foolish idolatry in the agnostic world which sets up a few modern authorities and calls upon the world to bow down and worship them as foolishly as ever the ancients worshiped the golden calf or a golden image set up by an impious king. If we continue to bow down to personal minds, if we allow representative individuals to become the sole leaders of thought and of opinion, if we dare not stand up for our own divine manhood and womanhood, we shall never receive the highest revelation. And if we think that something is any the better because uttered by an illustrious or popular person, or any the worse because it comes through the impression of a street urchin, we shall never be in a condition to deliver ourselves from the bonds of that mesmeric control which holds the majority of people in the leading-strings of fashion, and compels them to bow at any idol-shrine, because the popular voice calls them to that shrine to worship. People who follow the popular idol of the hour are as fickle as the winds; they change with the weather-cock, and are but barometers or registers at best, as at every change in the temperature or condition of the weather they can be pressed into the service of the greatest reform, provided a good and noble man is the fashion for the time, or they may be dragged to the level of the greatest folly and even sin and be taken in by the meanest swindler, provided that swindler or impostor is at the top of the social ladder for the time being. Persons who do not use their own reason, who try instead to use the reason of somebody else, who do not use their own conscience but try to be guided by the moral sense of some one else, who believe that God makes a revelation to some other people but not to them, will never come into that living knowledge of truth where they will be able to appreciate the full dignity and power of the words of Jesus: "If I say the truth why do ye not believe me?"

The highest grandeur and dignity of the character of Jesus, as portrayed in the Gospels, consisted in this: that he did not stand before the world and say: "I am God, and you will go to hell if you do not believe it"; he did not say: "I am the Divine Being, and unless you believe I am the second person of the Blessed Trinity your soul is in danger"; nothing of the kind. Jesus appealed to the divine sense in man; he spoke words of truth, and he knew when man was willing to listen to the divine word that he had the capacity within himself for understanding it; therefore he said: "If I say the truth, why do ye not believe me?" What was the meaning of this? If I say what you know and feel inwardly to be the truth, if I make an appeal to your conscience, if there is a living monitor within you that bears witness to my spirit, which is in harmony with the spirit of the truth uttered through me, why not believe me? why allow prejudice, pride, fashion, or any hope or fear of the world's praise or condemnation, to prevent you from acknowledging truth? If any one had turned to Jesus and said: "I do not think what you say is true; it may be true, but I do not understand it as truth," do you think Jesus would have occupied the position of the charlatan and said: "You must believe it, because I say it." No, he would have argued with such person—not reprimanded; and even might have gone so far as to perform what might be called a "miracle" to produce conviction. He would have worked with the understanding of the critic, and spared neither time nor energy in making the matter plain to him, but never would have asked any one to accept anything upon his verbal authority. When the disciples of John came to the disciples of Jesus to inquire as to the dignity of their Master, did Jesus point to any authority other than that of practically demonstrated good? He said, in effect, My system, my teaching, heals the sick; casts out devils—that is, puts down immoralities and makes the world more virtuous; blind eyes are opened, deaf ears hear, the lame walk; you can therefore see for yourselves the blessed

and beneficial effect of my teachings. For that reason, and for that reason only, you are called upon to acknowledge what I teach as truth.

There was a direct appeal to human understanding, to human intelligence, as well as to conscience, or the moral sense.

The entire question resolves itself into this: If there is anything marvelous or mysterious occurring, if there is any wonder connected with the source whence something proceeds, if sometimes great promises are made involving great predictions, and you feel that while they do not contradict your reason they very, very far transcend it; if statements are made to you which you can neither verify nor disprove because they are beyond and above your ken, how should you judge of the sources whence they emanate?

Judge of what is beyond your present means of investigation by the tone and tenor of what is within the limits of your investigation. We should say in every instance that the amount of truth that is being put forward anywhere, under any circumstances, may be judged by the effects upon the lives of those who come under its influence in every individual case. If you ask how you shall decide whether a spiritual being who manifests to you comes from above or from below, if you desire to try the spirits and prove whether they are of God, whether you shall accept the advice which comes from a spiritual source or refuse to admit it, judge it by the influence which comes with it and its effect upon your life. All those old communications with the prefix: 'Thus saith the Lord," which when followed resulted in error, havoc and misery, were communications which would never have come to the house of Israel if it had not been for idolatries, backsliding and mammon-worship. Many times "Thus saith the Lord" sanctioned murder, when the commandment had been already given: "Thou shalt not kill." "Thus saith the Lord" put to death innocent women and children who were taken prisoners in war. It would, in many such cases, have been more appropriate if the prefix had been "Thus saith the devil." When the people were demoralized they could not discriminate between the voice of truth and the voice of false gods, because they themselves were sunk in immorality and idolatry, because they had descended to a brutal plane of thought and action, and by their own depravity had beclouded their moral sense; they were ready to accept anything as coming from a higher world, provided there was something marvelous or mysterious about it. Was not the magical element, the mere miraculous theory, completely shown up in the account of the plagues of Egypt, when the magicians and soothsayers of the wicked Pharaoh endeavored to multiply frogs and lice? They accomplished it just as readily as did Moses; they could imitate the magic of Moses perfectly. But how did Moses show his superiority to the Egyptian soothsayers who sanctioned the wicked practices of the tyrant of that day? Moses could remove the plagues, and they could but intensify them. Moses could clear the land of frogs; he could cause the boils to disappear from the bodies of the afflicted. Virtue and health were manifested when divine power worked through a truly inspired leader. But as long as Moses was playing magician and working miracles, and that seemed to be all the power he had, the magicians of the court of Pharaoh could duplicate the wonders he performed, and put in their pleas for equality with the representative of divine power.

In every age of the world the same thing has occurred, and if any Christian says Christianity is supported by miracles, and the miracles are incontestable, then there is no evidence that Christianity is not "the devil's" religion; but if, on the other hand, there is a spiritual power, a wealth of truth, a sound moral influence exerted in its teachings, and by those who harmonize with its teachings; if there is a power accompanying all wonders, to uplift, redeem and save humanity, then the Christian religion rests forever sure upon the foundation of its moral excellence, while its miraculous side is only an accommodation to the as yet childish condition of a large number of people who have to be reached through the senses at first, because they have not as yet so fully developed their inner perception that they can do without sensuous demonstrations.

"Try the spirits, whether they be of God." Does that simply mean that you should ask them who they are? or see whether they can do something curious and inexplicable which physical scientists will attribute to some unknown force in Nature, which they will also probably pronounce unknowable? Does it mean that you must find out whether they really were some great and renowned people of old? No; but their communication must carry its own spiritual influence with it that appeals to your spiritual nature. You do not want any other evidence that a bird is a sweet singer than that you hear it sing sweetly; you do not need any other evidence of the fragrance of a flower than that you inhale its perfume; shut yourself in a dark room and hear the song of a canary, and you do not need to see the color of its plumage; its voice appeals to you in the dark quite effectually; you can judge of the bird by its song and the flower by its perfume.

And when there comes to you from an invisible realm a messenger whom you do not see, when words fall upon your inward ear and a vision lights upon your interior eye, when you feel a hand laid upon you in the darkness and you inquire: "Is this from above or from below?" and there floods your mind along with the phenomenon a spiritual evidence which touches the deepest springs of your being; if you are aroused to some height of nobility and benevolence by the influence thrown upon you; if a communication humbles your pride, increases your charity, gives you a deeper and diviner sense of justice, if it sends you out into the world determined to do more to help humanity than you have ever done before, and if there is a thrill of divine response within you, then you can judge truly of the divinity of the message and the messenger by the spiritual influence that you feel inwardly. In every instance, then, let us judge by the spiritual power and influence that convinces us. When we apply the inward test, we can say to every spirit who approaches: "I can know of you by the influence you exert upon me; can you touch my moral nature and elevate me to a diviner plane, or can you not?" We should judge of the sincerity, truthfulness and genuineness of every communication received, without caring, perhaps, to know where it came from, or by whom it was delivered, by the influence it leaves upon the individuals whom it reaches and impresses.

We have been in meetings where people were gathered together in the name of truth, humbly desiring an outpouring of the spirit, and we have been in places where there seemed to be little expectation or thought, but where the spirit of truth undoubtedly came; old quarrels were ended, the stingy became benevolent, the hard-hearted were melted to tears, wrongs were buried, friendships were formed, and the angel of truth showed its presence by these results.

If we insist upon applying a moral rather than an external or sensuous test we can never be deceived, for whatever opportunity there may be for counterfeiting or masquerading on the external plane, there can be no counterfeit on the spiritual. A flower if it is withered and dead and in stagnant water, cannot by any manner of means give forth a sweet odor. A bird that has not the power of song cannot warble sweet melodies. In the spiritual world flowers that are not fresh and pure, that do not come from heavenly bowers, cannot breathe forth the fragrance of beauty and love! Unclean spirit-birds—which are not birds of paradise—cannot imitate the note of the songsters of the higher spheres.

To place ourselves forever beyond the reach of deception is to so far cultivate our own moral sense that the atmosphere of deception being foreign to us, we detect it at once, and having outgrown the condition in which we can even wish to deceive or do a wrong, we shall be beyond the power of any to make us the victims of deception.

In response to numerous interrogations on the subject, we state it as our unalterable conviction that all who investigate Spiritualism in any of its phases under proper moral conditions with a sincere desire to arrive at truth, with benevolent dispositions toward their neighbors, will ere long be blessed with authentic revelations from the life beyond, far exceeding all past outpourings.

Written for the Banner of Light.

OH! BEAUTIFUL ANGEL DEATH.

BY WM. P. MOONE.

Oh! beautiful angel Death!
No longer of Terrors the King;
For knowledge surpassing all Faith
Has robbed thee—for us—of thy sting.

Oh, Grave! no longer thy gloom
Can fright us nor fill us with dread;
Thou canst but the casket entomb,
Whence the jewel immortal has fled.

Oh, Death! thy sting is no more!
Oh, Grave! thy victory is lost!
For back from the "evergreen shore"
Come friends who before us have crossed;

With forms that in earth-life they wore,
O, others which like them appear,
They clothe themselves, e'en as of yore
Did Jesus, whom Christians revere.

These spirits returning in love,
Our minds to relieve from all fear,
Tell us that in heaven above
We shall mingle with them in their sphere;

Shall see them and know them again,
And live in their sight as of yore,
And the beautiful lands of the blest
In rapture with them shall explore.

And ever our joys shall increase,
And ever our souls shall expand,
To fill with a knowledge and peace—
Which mortals cannot understand.

New Publications.

THE BIBLE OF NATURE; or, The Principles of Secularism. A Contribution to the Religion of the Future. By Felix L. Oswald. 12mo, cloth, pp. 240. New York: The Truth Seeker Company.

It is a no less true than terrorizing picture that the author gives in his introduction of the sanguinary contests through which in past ages those who saw the light were forced to encounter with the hosts of darkness; and these even in our own day have to be engaged in by those who hail with joy and accept with deep feelings of thankfulness the present revelations of truth from a higher life. This writer says of those that are justly termed "the dark ages": "Every torch bearer was persecuted as an enemy of the human race. From the tenth to the end of the sixteenth century, three million 'heretics,' i. e., scholars and free inquirers, had to expiate their love of truth in the flames of the stake." He portrays the religion of the future as one that "will preach the gospel of redemption by reason by science, and by conformity to the laws of our health protecting instincts." "Its teachings will," he says, "reconcile instinct and precept, and make Nature the ally of education." To hasten the development of such condition is the purpose of this book, and though the author fails to see the light that we see, he is accomplishing a good work in removing the obstacles that have long lain at the feet of those who, but for them, would have advanced in a knowledge of the truth, and will now, by his help, be able to do so.

THE REIGN OF THE STOICS. Their History, Religion, Philosophy, Maxims of Self-Control, Self-Culture, Benevolence and Justice, With Citations on Each Page of Authors Quoted. By Frederic May Hillard. 12 no, cloth, pp. 248. New York: Charles P. Somerby, 28 Lafayette Place.

So much is said and so little known among the generality of readers, of the Stoics, their history and their literature, that this volume, giving details of the one and choice citations from the other, will prove a welcome acquisition to the library of every thinker. The lives and teachings of the Stoic philosophers, replete with all that is heroic, noble and pure, are herein made familiar and placed within reach of all. The title of the book possibly has reference only to the period of the School of Stoics, over three hundred years anterior and about two hundred years subsequent to the birth of Christ, but the reign of the truths they enunciated are coeval with eternity.

THE BOSTON TEA-PARTY, and Other Stories of the American Revolution, Relating Many Daring Deeds of the Old Heroes. Revised and Adapted by Henry C. Watson. 16mo, boards, pp. 222. Illustrated. Boston: Lee & Shepard.

The third of a series of popular classics for home and school. The story of the famous "tea party" is well told, and following it are anecdotes of personal daring, descriptions of men and places, fragments of history, and accounts of campaigns that will interest and instruct youthful readers, and awaken a desire to learn more of the events which shaped the formation of our Union.

SAKYA BUDDHA: A Versified, Annotated Narrative of His Life and Teachings; with an Excursus, Containing Citations from the Dnammapada, or Buddhist Canon. By E. D. Root, an American Buddhist. 12 no, cloth, pp. 171. New York: The Truth-Seeker Co.

A new edition of a work we noticed upon its first appearance, a delineation in verse of the life-work, ethics and aphorisms "embosomed in the canonical record" of Buddha.

THE UNIVERSE ANALYZED. By John R. Kelso, A. M. 16mo, cloth, pp. 167. New York: The Truth Seeker Company.

Mr. Kelso is the author of several books of a liberal and progressive class, among them one in defense of Spiritualism. In this new volume he undertakes to demonstrate that the universe is eternal in its existence, and self-sustaining; hence, there has never been, except as an outcome of gross ignorance, any necessity for the assumption of a special creation or a special creator. In pursuing his task he claims to have stepped from the beaten track usually followed by writers on the same theme, and to have advanced several new doctrines founded upon important discoveries made by him in the realms of science. The supposed originality of these will attract readers who are hungering for something new, and each for himself can decide upon their value as stepping-stones to loftier planes of truth than those they now stand upon.

THE WORK OF ELECTRICITY IN NATURE. A Discussion of all the Physical Sciences. By H. B. Philbrook. 8vo, cloth, pp. 304. New York: H. B. Philbrook.

This volume presents some rather peculiar and original views upon the offices of electricity in the human body, the growth of plants, the origin of species, the earth and the solar system, the philosophy of storms and seasons, and the evidences of character. In this last treatise the reader is informed "how to acquire peace and money."

Sunset.

"At eventide there shall be light!"

Despair not, weary traveler through life's dark maze, the promise is there and has been performed to millions before thee, and realized by them. Have but sufficient faith to follow the glimmer of light which can be traced like a thread of gold through the thickest mist.

Oh! the glorious stillness of eventide, the gorgeous tints of sunset—how soothing and peace-giving are they, and how blest are those who have the capacity of enjoying them; but happy, thrice happy, those who have realized the splendor of the noontide, and borne the burden and heat of the day; they can doubly appreciate the refreshing calmness of the even, and quit their physical body as easily as a child sleepeth, then awake over the threshold in the beauteous morn of spirit-life.

Oh! for more of that knowledge which is salvation, that science which will teach us how best to assimilate ourselves to Nature's world, the world of Causes; to live in accord with our surroundings, to banish discord from our midst, and to dwell, if not in unison, at least in harmony. It is not, however, enough to learn, to receive that knowledge; when we have learned, we must obey. Once having obtained cognizance of a fact, we must, as it were, extract from that fact whatever wisdom it contains, and apply it to our use.

It does not suffice to know of a remedy if we do not apply it to the disease. If we continue to disregard the precepts which we evolve from our every-day experience, our senses will eventually become so blunted that we will be unable to grasp a new fragment of truth, or add another atom of light to our store.

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☞ As THE BANNER is sold at nearly all the Periodical Depots in the United States, and has a wide circulation in foreign countries, it is a capital avenue through which merchants and others can reach customers. **REMEMBER THIS FACT!**

[From the Florida Agriculturist.]

Yellow Fever.

A lady correspondent sends us the following treatment for yellow fever:

SYMPTOMS OF YELLOW FEVER.

Headache, pain in the back and bones, sometimes a slight shivering at first, the face flushed, eyes inflamed and often bloodshot, pulse full and quick, skin dry and feverish. Sometimes sickness of the stomach, but not often in the beginning of the disease.

TREATMENT.

As soon as the above symptoms are felt, get to bed as quickly as possible. Cover with blankets; put a cup full of mustard in a foot-tub of hot water; put it in the bed under the clothes—patient lying on the back. Keep the feet in it fifteen minutes. Then give a simple dose of medicine (citrate of magnesia); a bottle may be taken at an interval of one or two hours.

Keep up a gentle perspiration as long as the fever lasts.

If the skin becomes dry, give another foot-bath. Keep the patient quiet and free from excitement. Watch closely and keep the bed-clothes on. If delirious, keep the clothes wet frequently with ice-water. Let the drink be ice-water or iced lemonade; but do not give enough to disturb the stomach. Do not give a purgative after the first day; if the bowels do not act, use enemas. By all means keep the patient quiet. The fever never entirely subsides before seventy-two hours from the time it comes on. At the end of that time there is almost always nausea, but *prevent vomiting* by a mustard plaster on the chest. Ice pounded like snow is grateful to the patient. If weak, when the fever goes off, a teaspoonful of *good* spirits in a little sugar and water may be given every half hour. One or two grains of quinine may also be given with good tonic effect. While the fever lasts for the first three days give no food. After the fever has gone, and stomach quiet—that is about the fourth or fifth day—and there is no more relapse, food may be given of the lightest kind, and in small quantities, say beef tea or chicken tea, rice gruel, corn-starch, a little tea, toast, etc.

Do not get up until after the eighth day, no matter how well you feel, for a relapse is apt to prove fatal. One suffers so little in yellow fever that they think they are well when they are not. *Good nursing is more potent than medicine.* If taken in time it is easily managed.

Original Essays.

"SPIRITUALISM AND LIKE DELUSIONS."

BY E. W. CAPRON.

Your remarks of July 21st, Mr. Editor, upon a recently published article of Dr. Hamilton, "Spiritualism and Like Delusions" (in *The American Magazine*), constituted a full and just reply to that emanation of ignorance or something worse. It hardly needed so much notice for old workers in the ranks of Spiritualism; but there is unfortunately a very numerous class of Spiritualists who are ignorant of the first manifestations of Modern Spiritualism in this country, as well as their existence from the earliest date we have of man upon the earth, however rare their occurrence.

The writer of that article gives us the information that "the first history of which the world has any knowledge is that of the disturbances heard in the family of John Wesley." Now, it should be told for his information, as well as thousands of Spiritualists who constantly quote John Wesley as hearing the strange sounds and witnessing the strange occurrences at Epworth, that he never heard the sounds at all; that he was only *thirteen* years old when they occurred, and was many miles away during the whole time of the excitement, and the only knowledge he had of the disturbances was by letters from the family at home. Here is his own statement of the affair:

"When I was very young, I heard several letters read, wrote to my elder brother by my father, giving an account of strange disturbances which were in his house at Epworth, Lincolnshire. When I went down thither, in 1720, I carefully inquired into the particulars."

John was, during his life, a believer in Spiritualism, by whatever name they might call it. In this belief he lived and died, and we have never seen a Methodist, or heard one, or seen a Methodist publication denounce him as a fool or a fanatic for his belief, or making any pretence that he only had intercourse with the devil, or that his father had, when the facts were mentioned. He distinctly states in his writings to being a witness to both kinds of manifestations himself. Then this historical critic (?) should know, and would, if he had read the history of the disturbances in the Wesley family, that in February, 1750—thirty-four years after they had ceased with other members of the family—Emily, one of the family, writes to her brother John as follows:

"Another thing is that wonderful thing called (by us) a fly. You won't laugh at me for being superstitious if I tell you how certainly that something calls on me against any extraordinary new affliction, but so little is known of the invisible world that I at least am not able to judge whether it is a friendly or an evil spirit."

So much for this writer's profound reading of history.

Then he is equally unfortunate about his history of the Fox family. The house, he intimates, was in an old graveyard, which would account for the finding of anything indicating the burial of a body there; but I can state to him that the house is one of the early built tenements of that region, and there is no graveyard nearer than two miles, unless it be where some family have used a spot of their own farm for their own family. I know every inch of the ground, and with the many stories invented with regard to them, this is the last and silliest. He may safely boast of something original in his article, for that is the first we have heard of such a story.

So of the story that "the communication proved to be wholly false." It is strange where he has been, or what he has been reading of the history of the last thirty or forty years. It is a wonder that he had not got hold of some of the Burr toe-snapology. The public investigation at Rochester forever settled all that kind of stuff. It is rather surprising that the erudite writer of that article had not told about the old creaky bedstead that the Auburn *Advertiser*, when edited by Henry Montgomery, told about. It would have been as sensible and as true as what he did say.

The rappings and other manifestations through the Fox girls, or through the Wesley family, were by no means the beginning of spiritual manifestations. It was only a commencement in this country of an earnest effort on the part of the spirits to get into better communication with this sphere of existence than had been allowed in the Christian world for many hundred years, perhaps if ever. It was seen by those ever watchful guides of the doings of humanity that here in America was an opportunity to open communication with this world, and have a proper degree of attention given to it. This country, where freedom of thought had attained a growth and a hold that no other country had reached, was the spot where the demonstrations could be produced and given to the world; all the old religious systems could not prevail against them, and so they came in spite of the priest and the bigot, and all their combined powers will not prevail to destroy them.

Let us go back a little, for the benefit of this knowing writer, who thinks John Wesley the first one who heard of anything beyond our present state of existence. In the year 371 of the Christian era, some Greeks living among the Romans had found enough Spiritualism in the course of their investigations to satisfy them that there could be a communication between the two spheres. They, in accordance with the superstitions of the times, made very elaborate preparations to get answers by the alphabet. They procured a small table, which they had caused to be built of the form of the Delphic Tripod, wood of laurel, and with solemn auspices, and muttered over it spells and manipulations, placed it in the center of the house, which had also been consecrated with great ceremony and purified with Arabian incense. A round dish, composed of various metallic substances, was placed on this table, a silken cord attached to the wall above and having a ring at the end, the dish being surrounded by the letters of the Greek alphabet. With much ceremony then they asked who would be the next emperor, and the answer came thus: "Theod——" when some of the astonished witnesses exclaimed: "Theodorus," being satisfied that they had gained the correct information. Valens had this distinguished citizen put to death, as his jealousy was aroused, but his successor was Theodosius. So the prediction proved true. Valens also put to death all concerned in thus obtaining the message from the spirits. This wonderful writer, who assumes to know so much about "Spiritualism and Like Delusions," will find in Gibbons's History of Rome this case recorded at greater length, and the author of that work remarks: "This transaction is confirmed by the early church historians, Socrates, Scholasticus, Sozomene, etc., who add that Valens put to death many distinguished men whose names commenced with Theod." He will find, too, hundreds of cases of spiritual manifestations before that time, and from that time to this.

235 *East 27th street, New York.*

HEREDITARY CRIMINALITY.

The terrible waves of crime that from time to time sweep over our country, causing humanity to stand aghast at the horrid spectacle, and the subject of heredity as a prolific cause thereof, are worthy of study and attention.

As this seems to be an age of intensified and brutal criminality, and while humanitarians and philanthropists are devising ways and means to punish and reform offenders, is it not well to give attention to the *cause*, in order that at no distant day a check may be put upon the tendency to crimes?

Ordinarily hereditary tendencies to crime and early education in vice have done their share in the work of swelling the criminal record; but there is another cause that is probably greater than these, though it is also chargeable to hereditary descent and must be considered within that category. I refer to the inordinate exercise of sexual appetency in men. The father not only transmits this untoward characteristic to his son, but through this thousands of children are born into the world with unwilling mothers. Such mothers are in a spirit of rebellion during the entire period of gestation. If they do not seek "professional" relief, they go about daily with the disposition to do so—with murder in their hearts. It is only a law of nature that this disposition to murder shall be implanted in the unborn child. And thus the child inherits not only the undue salacious tendency of the father but the disposition to murder implanted by the mother.

After propagating the species in this manner for a few ages—or after even a small portion of the species have been brought into being in this manner during a few ages, what ought we to expect? Is it any wonder, when we consider how long this state of affairs has had existence, that fiendish murders, and other crimes still more fiendish, are of daily occurrence?

It will not do to hold the mother responsible for this state of things. Not by any manner of means. The responsible party is the man. Is it not about time that woman should be elevated to that equality of personal rights and privileges, not only in the home and in the married relation, but also in all the other relations of life, to which she is justly and by nature entitled? When women are granted this position their spiritual natures will be uplifted as never before, and a race of men and women not only morally purer and better, but physically stronger and more perfect, will be evolved.

M. D HAMILTON.

A Rich Woman.

THE "COUNTESS OF MONTE CRISTO" IN SOUTH AMERICA

(From "The Capitals of Spanish America," by William Eleroy Curtis.)

The Croesus of South America is a woman, Doña Isadora Cousino of Santiago, Chili, and there are few men or women in the world richer than she. There is no end to her money and no limit to her extravagance, and the people call her the Countess of Monte Cristo. She traces her ancestry back to the days of the Conquest. She has millions of acres of land, millions of money, flocks and herds that are numbered by the hundreds of thousands, coal, copper and silver mines, acres of real estate in the cities of Santiago and Valparaiso, a fleet of iron steamships, smelting works, a railroad, and various other trifles in the way of productive property, which yield her an income of several millions a year that she tries very hard to spend, and under the circumstances succeeds as well as could be expected.

From her coal mines alone Señora Cousino has an income of $80,000 a month; and there is no reason why this should not be perpetual, as they are the only source in South America from which fuel can be obtained, and those who do not buy of her have to import their coal from Great Britain. She has a fleet of eight iron steamships, of capacities varying from two thousand to thirty-six hundred tons.

Although Lota is only a mining town, as dirty and smoky as any of its counterparts in Pennsylvania, it is the widow's favorite place of residence, and she is now building a mansion that will cost at least $1,000,000. The architect and chief builder are Frenchmen, whom she imported from Paris, and much of the material is also imported.

Not long ago she shipped a cargo of hides and wool in one of her own steamers to Bordeaux, and it is to return laden with building supplies for this mansion. She herself has no time to go across the sea, but the captain of her ship will bring with him decorators and designers, and upholstery men, who will finish the interior of her mansion regardless of expense.

The structure stands in the centre of what is undoubtedly the finest private park in the world—an area of two hundred and fifty acres of land laid out in the most elaborate manner, containing statuary, fountains, caves, cascades and no end of beautiful trees and plants. The improvement of the natural beauty of the place is said to have cost Señora Cousino nearly $1,000,000, and she has a force of thirty gardeners constantly at work. The superintendent is a Scotchman, and he informed me that his orders were to make the place a paradise, without regard to cost. She gives employment to three or four hundred men, all organized under the direction of superintendents, most of whom are Scotchmen. She has in her employ at "Macul" one American, whose business is that of a general farmer; but his time is mostly occupied in teaching the natives how to operate labor-saving agricultural machinery. Farming in Chili is conducted very much as it was in Europe in old feudal times, each estate having its retainers, who are given houses or tenements and are paid for the amount of labor they perform. It is said that Señora Cousino can marshal one thousand men from her two farms if she needs them.

Her ability as a manager is remarkable, and she directs every detail, receiving weekly reports from ten or twelve superintendents who have immediate charge of affairs. While she is generous to profligacy, she requires a strict account of every dollar earned or spent upon her vast estates, and is very sharp at driving a bargain. One of her Scotch superintendents told me that there was no use in trying to get ahead of the señora. "You cannot move a stone or stick but she knows it," he said. In addition to her landed property and her mines, she owns much city real estate, from which her rentals amount to several hundred thousand dollars a year. She is also the principal stockholder in the largest bank in Santiago. Not long ago she presented the people of that city with a park of one hundred acres and a racecourse adjoining it.

Fabulous stories of the señora's extravagance are told. A million dollars is a trifle to a woman whose income is so enormous, and there is nothing in the world that she will not buy if she happens to want it. She does not care much for art, but has a collection of diamonds that is very large and valuable, and she sometimes appears loaded down with them. Although a comparatively young woman, being somewhere between forty five and fifty years of age, she declares that she will never marry again; and there is not a man in Chili who has the courage to ask her.

☞ The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

WAITING FOR THE BUGLE.

We wait for the bugle; the night dews are cold,
The limbs of the soldiers feel jaded and old,
The field of our bivouac is windy and bare,
There is lead in our joints, there is frost in our hair,
The future is veiled and its fortunes unknown
As we lie with hushed breath till the bugle is blown.

At the sound of that bugle each comrade shall spring
Like an arrow released from the strain of the string;
The courage, the impulse of youth shall come back
To banish the chill of the drear bivouac,
And sorrows and losses and cares fade away
When that life-giving signal proclaims the new day.

Though the bivouac of age may put ice in our veins,
And no fiber of steel in our sinew remains;
Though the comrades of yesterday's march are not here,
And the sunlight seems pale and the branches are sear—
Though the sound of our cheering dies down to a moan,
We shall find our lost youth when the bugle is blown.
—*Thomas Wentworth Higginson, in the Century.*

Banner Correspondence.

Iowa.

MOUNT PLEASANT PARK.—A. B. S. writes: "Our Camp is increasing every day, as new comers arrive constantly. We have lovely weather, and all seem to enjoy themselves.

Monday, Aug. 6th, conference meeting in the afternoon.

Tuesday, conference in the forenoon. Dr. Juliette H. Severance was announced to lecture in the afternoon, but she filled her time, by invitation, in answering questions written out by different persons and handed to her. There were so many that she had to be rather brief in her answers, yet great interest was manifested in them, and they led to considerable discussion after the meeting among the people.

Prof. Loveland instituted a class for private instruction in mediumship. His time is from 9 o'clock in the morning until conference. Most of the campers have taken tickets for the whole course of lectures, and are deeply interested in the discussion of the subject.

Wednesday, Aug. 8th, a lecture in the afternoon by W. Hodge. Though a young speaker, his discourse was well received, and gave great promise of efficient work on the rostrum.

In the evening a dance for the campers, and it was well patronized. These camp dances are very enjoyable, many attending them, and the music is most excellent. Next week a leap year dance is to come off; the ladies are already preparing for it by engaging partners, etc.

Thursday, lecture in the morning by Prof. Loveland and the usual conference. Moses Hull spoke in the afternoon in his usual forcible manner. He always interests an audience.

The dancing classes are well patronized, many embracing the opportunity for instruction.

Friday was a little cold and rainy, but the meetings were well attended. Prof. Loveland lectured at the morning conference, and at half-past ten some very interesting experiments were made in the conference by Dr. Treckett and Prof. Loveland, to show the power of magnetism upon paper and other substances.

Warren Chase spoke in the afternoon to very good acceptance. Saturday, Aug. 11th, after Prof. Loveland's morning lecture, the annual meeting of the stockholders was held—at which it was determined to arrange to pay all indebtedness, so that the Association may be free from incumbrance. The meeting continued, with a short intermission for dinner, until the afternoon lecture hour, so a conference was had instead of a lecture.

Dr. J. H. Randall gave a lecture in the evening on "The Labor Problem." It created a great deal of interest.

Sunday, 12th, was a bright and beautiful day. At nine o'clock the Lyceum was called together, and a large share of the campers were in attendance, and many of them took part in the exercises. Many witnessed the exercises at the Lyceum for the first time, and were very much pleased. Warren Chase gave one of his grand lectures at half past ten o'clock; mediums' meeting at one o'clock at the hall. All seemed to be well pleased, many getting good tests.

In the afternoon, at three o'clock, Prof. J. S. Loveland gave one of the best lectures we have had, to a very large audience. Moses Hull spoke in the evening to good satisfaction.

All the tents are full, and the prospects are that the attendance will be as large if not larger than ever before. Harmony prevails all over the camp, and there seem to be good prospects for the camp in the future."

New York.

NEW YORK CITY.—Dora Shaw sends us a copy of a letter in relation to a séance at Mrs. Stoddard-Gray's, received by her from a friend whom she describes as "a woman of large intelligence, keen perceptive faculties, and, better than all, of unswerving truth." From the letter we give the following extracts, not having space for all: "The circle was not large, but very harmonious. The medium had no sooner entered the cabinet and lights extinguished, (for a dark séance is held first,) than noises were heard in all parts of the room, musical instruments were played upon, and rappings in perfect time to the music, and then the materialized forms came and went, in quick succession, each and every one sufficiently illuminated to make themselves visible to all. One tiny child, draped in a gown that trailed upon the floor, came out of the cabinet, and, toddling across the room to a gentleman, was recognized by him as his child. The light was then turned up sufficiently to make every object in the room plainly visible, when a young lady friend I had known intimately in the long ago came, sat down beside me and talked with me several moments. She also recognized a gentleman who sat near me, as an old friend whom she had known in former years. She then bade us good-bye, and, gliding behind a curtained window, disappeared. Instantly thereafter from the same spot emerged another young lady, but of slighter figure than my friend. This spirit came up to the gentleman before mentioned, with extended hands. He welcomed her as an old and dear friend. She led him up to the cabinet and there disappeared. Presently I observed what seemed to be a small scrap of white paper upon the carpet near our feet. I watched it closely as it grew larger each moment and assumed the appearance of a *moving mass of drapery*. Soon a head appeared, followed by a shapely pair of arms. Then came a body as if through the floor; then a beautiful young girl bounded upon her feet, extending her hands to my friend, the doctor, who welcomed her, calling her his 'daughter.' She led him over to a table standing near the cabinet, and seating herself upon a chair called for pencil and paper, which being furnished, she wrote her father a message, and disappeared within the cabinet. I can give but a brief outline of the marvelous things I witnessed, but I can say this: that were I a skeptic, my own judgment and common sense would convince me that, were the medium ever so willing to deceive the credulous, no auxiliaries could perform the marvelous transformation scenes I witnessed with unprejudiced eyes."

BYRON.—J. W. Seaver sends us an account of the great service rendered to humanity by Dr. Lucinda M. Tuttle, the main details given in which appeared in these columns last week. Mr. Seaver closes by saying: "She has proved herself a true and noble woman, beloved by all who knew her, adorning any of the useful walks, a firm and consistent Spiritualist, who by her inspired utterances and worthy example has done much to commend it to others. Her funeral was attended from her late residence by a very large concourse of people, who assembled to pay a heartfelt tribute of affection to their noble friend and beloved physician. Her funeral oration was delivered by Mr. Lyman C. Howe, of Fredonia, N. Y. It was a glowing tribute, eloquently expressed, which touched many sympathetic hearts, causing tears freely to flow. Thus closes the earth-life of a truly noble woman, whose memory will long remain highly cherished, and an inspiration to many to imitate her heroic example."

Massachusetts.

FALL RIVER.—Isaac M. Rider writes: "At Onset the 31st ult., I called upon Dr. D. J. Stansbury. I took two slates and cleaned them thoroughly. With a crumb of pencil between them they were placed on the table under both my hands, Dr. S. and myself sitting at it opposite each other. A sensation as of a current of electricity began to be felt in my hands and arms. Presently the writing commenced, and in a very short time raps announced the finish, and on opening them I found a communication written to me from a very dear friend who passed away many years ago, signed 'Belle,' in her own handwriting. On my return to my office I compared it with messages received from that spirit, and found the slate-writing to be an almost *fac simile*."

New Jersey.

JERSEY CITY (West Bergen).—John Tingley writes: "In the BANNER OF LIGHT of June 30th is an article by 'W. H. R.' headed 'True Spirituality,' which to me seems so radiant with the light of truth and the spirit of the true religion that even opposers must feel its power, and Spiritualists should respond to its support.

It is true that the article mentioned contains nothing radically new, and as it stands, must be classed with exhortations thrown out to the public, which, alas! rest too lightly on the mind of the masses to be long remembered; yet it is a gem in spiritual literature, and honorable alike to the writer and the publisher. But I regret that 'W. H. R.' did not sum up his work and show the legitimate result to which his philosophy points. It is to this point that I desire to call attention. The article is a plain and significant answer to the oft repeated call for organization on a broad and comprehensive basis (whatever that means), and refers to M. A. (Oxon), and the editorial commendation of the latter's call for organization. This call, so far as the public knows, is only on the secular plane, which 'W. H. R.' justly characterizes as ropes of sand, and shows clearly that effective organization can arise and grow only from true spirituality as a basis.

From his fourth and fifth paragraphs may be quoted almost *verbatim* an all-sufficient declaration of principles for such an organization as his forcible reasoning suggests. I may quote it as follows:

'As many Spiritualists have not yet arisen from the intellectual to the spiritual condition, it is plain that we should do all that in us lies to gain that higher and grander development, and through prayerful aspiration seek for that which is highest and holiest. Let us endeavor to infuse more love into our movement, putting away all those qualities that may drag us down. Let us ignore jealousy, scandal, selfishness, and try always to do that which seems right and best; having no thought but to advance those high and holy principles which are the foundation of all religion.'

The way it should be used is by incorporation into present constitutions as follows:

'We, the undersigned, desiring to organize a society for the promotion and cultivation of true spirituality, to the end that greater love, harmony and justice may prevail, do affirm and adopt the above declaration of principles, and that we may make it our rule of life and action, so far as in us lies, we will ever work and pray.'

This is a platform for the world's religion, which, like true history, must be of no sect. It presents no creed and takes no cognizance of beliefs, and asks but one question: Do you desire to join in our efforts to live spiritual lives? If so, that desire, humbly and honestly entertained, qualifies you to begin as a member, and it depends upon you to keep it sacred. Immorality, after joining, will forfeit membership, and true repentance alone can renew it when you ask.

A true member of such a society is a light and blessing to those around him; even though he may not be polished with art or gifted in speech, still he is a preacher of righteousness while his lamp is trimmed and burning, for he stands at his post. God's messengers minister to him; he says, by his position, to the weak and erring: 'Come up higher.' He has done all that he can, and it is enough.

The one who is unwilling to take that position cannot say to the weak and erring, '*Come* up higher'; he must say '*go*'; and his influence is small. Let no one think he has done all he can for the great cause of humanity until he has taken a position that lays upon him high and holy responsibilities in reference to that cause.

When all Spiritualists will take that stand, it will be the dawn of the world's last and truest religion, that will ultimately envelope the whole earth with a halo of light, and again the angels may sing: 'Glory to God in the highest; and on earth peace, good will toward men.'"

Colorado.

DENVER.—"Cyprus" writes: "Mrs. Edith Nickless, of New York, is at present creating a marked interest in the cause of Spiritualism in this city. She entertained a large sized audience at Lincoln Hall on the evening of Aug. 12th, concerning which service the *Rocky Mountain News* of the next day said, among other things:

'The subject was "Spiritualism as Taught by Jesus and His Apostles." The scripture allusions were correct in every instance, and the discourse was logical and well arranged.

Mrs. Nickless is a fine specimen of womanhood—a little above the medium height, hair black, slightly grey, a fine forehead, black eyes, well molded features, showing strength and purpose in every lineament. When sixteen years of age she was made a member of the Baptist church, and for several years was actively engaged in religious work under that denomination. One day, while sitting alone, the power to hold communion came to her in a very sudden manner. Somebody said the single word "Write." She instinctively procured a pencil and paper, and took a position to do as she was bid. The pencil was taken from her hands and two letters were written. The first was from her mother, who had passed away when she was a little girl eleven months old. The other was in a bold, masculine handwriting, and the signature was "Your Guide."

At the conclusion of her lecture she gave a number of spiritual tests, giving to members of the audience names of friends who had passed away, and described them so that they were easily recognized.'"

Franklin Thorpe also writes in praise of the platform work of Mrs. Nickless. It is, to him, but another evidence that "the power of the spirit world is equal to all emergencies"; and that evidences of every nature in proof of immortal life and the return of the so-called dead, are now being multiplied by the invisibles in their efforts to enlighten mankind.

Kentucky.

MANCHESTER.—David I. Lyttle writes that various events recorded in the Bible, such as the flame in the bush, seen by Moses, the pillar of fire and cloud that led the children of Israel, the chariot and horses of Elijah, the sun that gave light to Joshua, the so-called star that stood over the manger, the resurrected body of Lazarus, the light that shone around Saul on his way to Damascus, were, one and all, spiritual manifestations, and that if they were true—that is, if they actually took place—then Spiritualism is true, and its phenomena are likewise true. In conclusion he says: "God never has and never will condemn his creatures for failing to believe a proposition which is not supported by evidence sufficient to satisfy the mind. I believe that light and truth will expand and intensify till angels will be seen descending and ascending, and all the true teachings of Christ and the apostles be verified."

Michigan.

ALMA.—A. W. Flowers, M. D., writes that he by invitation attended a meeting of mediums in St. Louis, about thirty-eight years ago, at which Thomas Gales Forster was present. As he entered the hall he exhibited every evidence of being under spirit control, and that of a somewhat unusual nature. He walked directly to a table upon which a quantity of paper had been placed, seated himself, and taking a pencil in each hand began to write with both simultaneously. When he had finished he took a seat with the audience, in a quiet manner, greatly in contrast with his previous behavior.

Upon examining the writings, one paper was found to be in verse, the other in prose, the chirography of the two being strikingly dissimilar.

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In Memoriam.

Recently, at the residence of Mr. Keith, Saratoga Springs, N. Y., FELIX THOMAS passed on to higher spheres of action, at an advanced age in physical life.

Mr. Thomas was a marked man in character, also in form. There was not a better known man in Saratoga than he. He held several important offices in the town, in the past, and was respected by all who had dealings or who associated with him. Devotion to principle and justice as he saw them, was his leading trait of character. Money could not tempt him to do an unjust act. He was one of the most advanced thinkers of the age, and was not afraid or ashamed to speak his sentiments, whether they were relished or not. He was a decided and outspoken advocate of medical freedom, and took an active part in defending such constitutional rights of the people. He at one time was summoned to appear before the criminal court to testify that he had employed an "irregular" practitioner in his own case. He stood up manfully and declared that not only had he employed such physician, but that he had been *benefited* thereby; through his prompt action and that of others in this instance the Judge did not grant an order for the arrest of the practitioner for the "laying on of hands"—the Apostolic mode of eradicating disease!

There are but few men in Saratoga who will be missed so much by visitors as will Mr. Thomas. He was one of the oldest Spiritualists in the country, a constant reader of the BANNER OF LIGHT; of late years he has seldom been seen at the meetings, but his faith never wavered in the fact of spirit-communion.

He leaves a son and daughter, and other relatives and friends, who will sadly miss his genial presence.

A good man has gone home, and the world is the better for his having lived in it. Being positive in nature and general make-up, he will without question continue in his useful work from his new home; and when conditions are granted him will return with blessings to all he can assist in the struggles of earth life. A. S. H.

LOG CABINS were, in the Harrison-Tippecanoe campaign of 1840, erected in the large cities and villages, and used for holding political meetings. Barrels of hard cider were placed in front of the cabins, and the "Log Cabin hard cider campaign of '40" has passed into history as the most enthusiastic of our political contests. Log Cabins have for this reason a permanent place in American history. Warner's Log Cabin Hops and Buchu Remedies and "Tippecanoe" tonic bitters have secured a permanent place because of their excellence.

Passed to Spirit-Life,

From her residence, 125 West Jefferson street, Springfield, Ill., after long years of painful suffering, Mrs. Robert G. Cackley, aged 55 years.

She has long been a firm believer in the power of spirits to communicate with their earth-friends, and was gifted with clairvoyant medial powers for some years past. She leaves a husband and two daughters to mourn her loss, also three sisters: Mrs. G. W. Doolittle, of Kansas City, Mo.; Mrs. J. Q. A. Floyd and Mrs. J. F. Pletz, of this city. Her life has been a varied one here. It is to be hoped her three angel children and good angel mother "over there" have met and welcomed her to a happy home in the Summer-Land of spirit-life. Peace to her spirit.

Springfield, Ill. J. Q. A. FLOYD.

From Peterboro', N. H., July 29th, 1888, after a short illness of six days, Mrs. Rebecca, wife of Mr. E. A. Robbins, aged 54 years 1 month and 2 day.

She was a worthy lady, an affectionate and devoted wife, and a kind mother. She was a firm believer in Spiritualism, having many times seen friends who had gone before. She was kind and sympathetic, of a cheerful disposition, and ever ready to do all in her power to advance the cause of Spiritualism. She leaves a large circle of friends, who deeply sympathize with her bereaved family. J. L. D.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Two words on an average make a line. No poetry admitted under this heading.

Convention in Oregon.

The Second Annual Convention of the Oregon State Spiritual Society will be held on the camp grounds at New Era, Clackamas Co., Sept. 7th, 8th, 9th and 10th inclusive.

All members are requested to be present, as important business is to be transacted.

Arrangements have been made for friends of the cause. Reduced rate of fares on the O. & C. Railroad to those who attend.

By order of the Executive Board.

B. F. FULLER, *Pres.*

MISS WILLIE BUCKMAN, *Sec'y.*
East Portland, Ore., Aug. 4, 1888.

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Of Spiritualists meets at 10 A. M. Sept. 13th in Westfield's Hall, Anderson, Ind.

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We do hope all Indiana Spiritualists will be there.

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☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, AUGUST 25, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, 9 Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Vol. LXIII

Of THE BANNER is gradually drawing to its conclusion. We trust that those of our patrons whose subscriptions expire with that volume will do us the favor of renewing; and speak thus early as a hint to awaken reflection.

We shall begin Vol. LXIV with several new attractions and improvements, of which due mention will be made hereafter.

Tax All Property Alike—No Favors.

The exemption from taxation of such a vast amount of real property in the form of churches, colleges and other kindred institutions has long been a subject of dissatisfaction to a large body of the tax-payers among our people, and promises to excite in the near future, in connection with the issue of public education, a feeling of hostility to its continuance that shall prove utterly irresistible.

The whole matter was recently presented by Dr. Edward McGlynn from his very positive point of view in a Sunday discourse, from which all our readers will be glad to peruse a few sample extracts. It is almost needless to say that Dr. McGlynn is totally opposed to the present practice of relieving such vast amounts of valuable property from their proper share of the burden of taxation, on the ground that they are held and employed for the professed purposes of religion and education.

For generations, says Dr. McGlynn, millions and millions of dollars' worth of property have been held in New York City, in the name of private individuals, as a trust for churches—held as private property to be bestowed by will, yet exempted from taxation because used for the purposes of a hospital, a school, or a charity. There are such institutions connected with the various churches. It has come to be the case that it is not even insisted that they shall be connected with the churches. Under existing laws and customs, not only all churches but all schools and charitable institutions are absolutely exempt from taxation. That exemption of private property from taxation is a public burden.

But somebody will at once say it is for "education." This education, answers Dr. McGlynn, is by private corporations, is not wholly responsible to the public education, and people may go into it as a matter of business to make money. The public, he declares, has no business to make presents of that kind to any institution. If those people choose to go into the business of education, if they choose to get up churches, it is proper that they should enjoy the privilege, together with the luxury of paying their own bills. It is a distinctively American principle, that all private individuals, institutions and corporations, shall have a free field and no favor. It is also a distinctively American principle that the church and the state shall be wholly separate. Hence nothing can be more opposed to that principle than that the City and State of New York should be making presents from their treasuries, which are annually recruited by taxation, of tens and hundreds of thousands of dollars to various denominations, without regard to any particular rule in the matter. It is against the very essence of the principles of equality.

It is idle to argue that to exempt these institutions and corporations from taxation is a different thing from actually giving so much cash to them out of the public treasury, raised by taxation. If the city of New York has a right to certain taxes and fails to collect them, it is about as bad as if these institutions paid taxes and then got them back again from the city. But it is a serious fact that the treasury of the City and the State of New York is paying out hundreds of thousands of dollars received, back again into the treasuries of these various institutions. As long as the tenement house in which you are living, said Dr. McGlynn, is taxed, and the landlord collects from you that tax and interest besides, as well as pay for the trouble of collecting, for the rooms you occupy in that house, it is unfair that the building of some denomination, whether your own or some other, or the private school, should be exempt from taxation.

We profess to believe, in this country, in a public system of education. If so, then we ought to declare to a man that people who have this public system, in a free country like this, could only within certain limits get up schools of their own; and they ought to enjoy the luxury of paying every penny of the bills for those institutions, whether hospitals or schools, or by whatever name called. If they are to be supported by public money, then they ought to be managed by public officers, and they ought also to be for purposes that are absolutely public; that is, they should be common to all the people, like the roads and streets, and gas-lighting and parks. Instead of that they have peculiarities of their own. They are owned and controlled by private corporations, and there is little or no responsibility to the public. There is no proper accountability. For all the public knows these institutions may be making vast sums of money in the aggregate as a mere matter of business out of these properties, while they are receiving this enormous present from the State in being exempt from all taxation. They should, asserted the Doctor, be taxed on their buildings as well as on their lands as long as other people are so taxed.

But it is pleaded that this exemption from taxation helps religion, and without religion there would be no morality, and then society would go to pieces. Suppose that were true. The best things are beyond the reach of human society. Has society any business to make matches between men and women, to offer premiums to people to get married, to do anything more than to give some kind of legal sanction to men and women who are supposed to know the nature of the contract they are making? And is not marriage at the very foundation not merely of human society but of the human family and of the existence of men in the world at all? Yet the less society meddles with it the better. And it is the same with religion. The State has no business whatever to interfere with religion, although it be conceded that the State could not get along at all if the people composing it had not a religious sense of justice, a religious, unselfish love of good things. All that religion should ask in this country is to be kept separate from the State, that the State shall keep its hands off entirely. Hence the State has no business to bestow public money for other than public purposes.

It is therefore a simple perversion of public funds either to remit taxes or give public lands or money from the treasury to any of these churches, charities, or schools. Dr. McGlynn concluded his address with the impressive declaration that no land should be given away by the State, and no land shall be tax-free; and that no money shall be given, and no public thing whatsoever shall be given except for absolutely public purposes. And this view is in strict harmony with the truest interests of religion.

The above is beyond successful dispute the plainest statement that can be made of this increasingly important question of the exemption of church and other corporate and private property, on the pretext of religion and charity and education, from the same rule of taxation which is applied so rigidly to every other visible form of real property. It is a question, too, that will not down at the bidding of any class, in a country where all are professedly equal. That which is protected ought to pay, and pay cheerfully, its fair share of the cost of such protection.

The Sioux Indians Vindicated.

The determination of the Sioux Indians not to sign away their lands under compulsion—for that is what the Government's proffered alternative virtually amounts to—will compel the approval of all fair-minded and justice-loving people. It is to be supposed that the Indians themselves are the best judges of the real working of the land-in-severalty project, and are the most capable of deciding what they need in the present stage of their existence as a race. There are six tribes in the Sioux nation, numbering about thirty thousand souls. They own twenty million acres of land in southwest Dakota, under the laws of the United States. The Government to-day owes these tribes some four millions of dollars for lands sold to it by them in 1861 and 1876, for school purposes, besides large sums to be paid in annuities, goods, cattle, agricultural implements, and so forth.

It is to be carefully noted, in connection with the current negotiations with the Sioux, that the land in-severalty advocates are beginning to exhibit their real motive, as the Indians show their resolution not to be wheedled into a distasteful agreement, and are openly coming out with the assertion that none of these treaty negotiations were ever binding on more than one side, the Indians agreeing and the Government holding them, while acting as if it were only an understanding and acceptance on its part. Some of these advocates of the land-in-severalty system do not scruple to scout the idea that Indian treaties are to be regarded like other treaties, held together by mutual pledges and responsibilities. While they would hold the Indian by them fast, they would not be held themselves. They insist that the Indian is incapable both of making a treaty and of keeping it. Yet the history of the case conclusively shows all through that the Indian is the only one who has inflexibly kept his treaties. The whites are the ones who have broken faith times without number.

Another thing to be kept in mind at this time is the fact that those who hold both the character and the rights of the Indians in small regard are, as a body, strongly inclined to the land-in-severalty policy. This is quite enough to show that this policy is not at least put forward in the interest of the Indians, but rather in the interest of land-coveting white men. This is abundantly substantiated also by Senator Dawes, the father of the bill embodying the severalty policy, who said before the conference of the Board of Indian Commissioners in Washington, last winter, that if the bill should become a law, "it would depend entirely on the character of the Government agents who execute its provisions, whether it is a success or a failure. If it be entrusted to men of unflinching honesty and broad views, the Indians will be secure in the possession of homes on the best lands of the reservations; but if it is entrusted to dishonest men, the Indians will be cheated out of their lands." That is just it, and the land-schemers understand it perfectly. They endorse the severalty bill because all depends on the mode of its execution. They are quite willing to take all the risks, provided they can be allowed free swing with the appointing power. It ought to be too plain to require stating that the same powerful land syndicate, or ring, that can carry such a bill through Congress is pretty confident of possessing influence enough to control the selection of the agents who are to practically carry it out.

The *Catholic Columbian*, published at Columbus, Ohio, has taken occasion to express a fear lest some of its friends who favor the "severalty" settlement may be biased in favor of the Dawes bill, thinking it is going to accomplish what they desire. Very naturally, it remarks, the true friends of the Indians look forward to their settlement upon their own lands, and to their full citizenship under the Government, with all the rights, duties, privileges and obligations of citizens, as a final settlement of the Indian question. But, adds the *Columbian*, "they do not believe in *forcing* all Indians on to farms before they are prepared for it, and whether they like it or not. Above all, they do not believe in confiscating their land. We are dead against the change of the policy of the Government toward the Indians."

The *Columbian* goes on to protest against the contemplated injustice of ignoring the rights of the tribes, riding rough-shod over all our treaty obligations, and taking matters, long ago supposed to be settled, again into our own hands; and adds that it is unalterably opposed to the severalty enactment regarding the reservations, because it considers that somewhere about it lurks a scheme "to rob the Indians of their lands in the interests of the land-sharks and land-grabbers, who are forever hovering around the poor red man with an inordinate desire for his possessions."

We honestly believe that the strictures of *The Columbian* just referred to are founded in justice, and that however kindly may have been the feeling which in some minds led up to the formulation and enactment of the land-in-severalty scheme in its *carrying out* it is destined to prove all the fears expressed in advance even by its friends to be correct; we see no reason to doubt that it will be made the cover, by designing men, as a more plausible scheme than any of its predecessors to wrest the best lands of the Indians away from them. It proposes to make the Indian a citizen without any practical preparation and even against his will; and second, it leaves the whole matter in the control of the very influence whose selfishness it professes to thwart. The National Indian Defense Association procured the amendment, in committee, of the bill, to the effect that its provision should not apply to any Indian tribe until the consent of a majority of the adult male members of the tribe shall be first obtained. But this most just and reasonable condition of citizenship was rejected by the House, as reported, at the request of Senator Dawes himself, who declared that such an amendment would defeat the object of the bill, thus giving clear evidence that its real purpose is to coerce the Indians into the endorsement of that from which their better judgment recoils.

The Sioux have thus far refused to sign away their land, and in such action deserve the support and commendation of all true friends of Indian rights in this country. They have, from the history of the white man's conduct in the past, every reason to fear double-dealing, and have therefore refused to put their names to *any sort* of paper, being doubtful of the after-construction which might be put upon such action on their part. It is a singular fact, as stated in the press dispatches from the Sioux country, that the United States Commission presented *two* papers to the Indians for their signatures, telling them that if they wanted to sell a part of their reservation they should sign the paper printed in black, but if they did not wish to sell they should sign the one printed in red. They refused to sign either, saying significantly: "We think that if we sign the *red* paper it would *turn black* before it got to Washington." Why, we would like to inquire, did the Commission feel itself called upon to offer these Indians *two* papers for signature, when if justice was its object *one* only would have fully sufficed? *i. e.*, the agreement which Congress authorized to be presented to the Sioux and which is *null* and *void* unless three-fourths of the men of that nation sign it! The matter looks to us a great deal like some of the artifices which have been exercised upon the Indians in days of yore, and which have so disgraced our nation.

There is every evidence that, now that the Sioux have refused like men to give up their treaty privileges, the usual machinery will be put in motion by irresponsible parties to force the tribe into some overt act against the peace, or to falsely accuse them of such act, and so let loose upon them the military power of the United States: Reports (unofficial) of warlike movements on the Tongue River being even now given currency in the daily press, as if to prepare the public mind for such a step.

We trust that all friends of common humanity, to say the least, will demand "fair play" for the Indians in the expression of their honest determination at this critical juncture.

☞ The agitation of the public school question, based upon the Travis matter, is doing a good deal of good, says the *Boston Evening Record*, as it brings out the facts of the situation in regard to our public schools. It is doing more than that, as it is determining every friend of the public school system, whatever his religion may be, *that not a dollar of the public money* should be in any way allowed to be used for sectarian institutions, and that the public schools, by liberal appropriations and by zealous support, should be made the cornerstone of our educational system. Hitherto there has been a strange lack of exact information on this subject and determination to follow these rules; but we take it from this time on the people of this State will see just where their safe path lies and follow it absolutely.

☞ The poet Whittier's Quaker meekness does not evidently extend so far as to allow himself to be misrepresented. A Southerner recently charged him with being an enemy to the South, to which the poet replies: "I was never an enemy to the South or the holders of slaves. I inherited from my Quaker ancestry hatred of slavery, but not of slaveholders. To every call of suffering or distress in the South I have promptly responded to the extent of my ability. I was one of the very first to recognize the rare gift of the Carolinian poet Timrod, and I was the intimate friend of the lamented Paul H. Hayne, though both wrote fiery lyrics against the North. I am sure no one rejoices more heartily than I do at the prosperity of the Southern States."

☞ Mr. H. C. Strong, an old-time Spiritualist, of Chicago, Ill., made a brief call at our office on the 21st inst.

The Other Side.

In the course of a sermon delivered in Grace Church, Elmira, N. Y., recently, the pastor, Rev. Mr. Herrlich, gave utterance (as noted in THE BANNER last week) to many excellent thoughts on the thither side of existence.

Do we come in contact with the spiritual realm? asked this speaker. Man lives to improve and develop as well as to exist, is his answer; in fact his intellectual and spiritual development is his only real and true existence. That which brings home to our consciousness the greatness and vastness of God's realm of life and nature, even though we see it not all with our eyes, nor hear it with our ears, nor touch it with our hands, is something more than impractical theory only. This life is not our true and real abiding place. And though during our tenancy of a few years it behooves us to use our best energies in the cause of our earthly welfare and happiness, and the interest of those near and dear to us, yet if our permanent dwelling-place is soon to be established elsewhere, and if as the years go by our affections are stealing thither before us, if the home circle is gradually dissolving here to be reëstablished in another region—shall we regard it as a matter of mere idle curiosity to endeavor to ascertain whether knowledge of and contact with that spiritual realm is permitted us now before we reach it? With many homes the majority are already on the other side. Is it idle and irreverent to hope and dwell upon its blessed realities and precious inmates? Is it weak and foolish to dwell upon visions and memories of our sainted loved ones?

He replies to these questions with an emphatic No. Such hopes and thoughts come from our highest and holiest longings and impulses. The word of God, he repeats, teaches and re-teaches the contact and intervention of that spiritual realm with this world. The Bible gives instance after instance that have come to those more preternaturally and spiritually gifted, and nowhere does it say that henceforth they were to cease forever. Why, he reasonably asks, should we suppose there is less interest in heaven for this earth now than in the days of the apostles or patriarchs? We have the inspired record of the return of five persons from that other realm of existence to this one. In the Old Testament scriptures angelic visitations were many and frequent. All the great poets and writers likewise mention such occurrences. Is not this truth, he asks, an essential element of our religious faith? It is the cold, practical skepticism of those who are unfitted and unable to perceive and grasp spiritual and intellectual things of this higher order, which prompts them to assert that these glorious things, possible to finer and more gifted natures, are incredible and impossible. *Ministering spirits are sent forth to do heaven's* errands of goodness, love, tenderness, persuasion and influence. They come, they go, we cannot tell whence or whither.

But they enter the silent chamber where some loved one is slowly breathing life away, and await with folded wings the departing spirit, while at times we can almost feel their presence. Nay, may not the fact of their presence, discovered to eyes that begin to see spiritual existences, be the cause of that radiant expression which lights up many a dying face as the curtain of life is falling upon time and rising upon eternity? Careless of the empty events that agitate worldly society, intent on other strifes than money, position, and earthly projects, with thoughts fixed on a kingdom and existence which must endure forever, the angels rejoice in every accession which that kingdom receives and in the rank and condition which a death-born soul will enter upon within it. They rejoice alike over the cry of the poor wretch who calls out in his regret and sorrow "Lord, be merciful to me a sinner!" and over the prince or leader who has served his Lord and loved his fellow-men.

Make all the allowance you can, said the speaker, for figurative language and poetical allegory, and still there remains, vast, calm and unmistakable, the firm faith of thousands and thousands, proven by a strange and indefinable experience and by the testimony of the Holy Scriptures, the fact of the reality and influence of the world of spirit and spirits upon our lives and actions, contact with that other realm of existence, and the wonderful and preternatural powers with which some are gifted. We may be unable to explain the modes and processes, but we are left to find our way along that mysterious path by the light of reason and analogy, and by the testimony of thousands who have had a deeper knowledge and a higher experience. That light may be as yet obscure and dim, but it will come more clearly as we are fitted and prepared to receive it. If the world has arrived at that point where it is crying for more light, for higher and clearer disclosures of what the soul is and will be, so that faith and hope may have a more certain and tangible basis to rest on, I believe, said the speaker, that God will bestow it upon us. The light may at present be imperfect, and the disclosures and revelations insufficient to satisfy a doubting and skeptical curiosity, whose very lack of faith and spirituality unfits it for these higher gifts and revelations, but it must shortly come to those more advanced and spiritual thinkers.

In the dimness of this present life we may not have the full light, but there will be flashes and intimations clear and unmistakable. We may have to wait for the clear, glorious sunshine, but that which we now see and meet on this borderland, in this twilight existence, these strange intimations and flashes, they only foreshadow and predict the glories and marvels which await God's children in his kingdom beyond this. We may not be able to see with material eyes these angelic visitants, but there are times when we feel the near presence of our sainted loved ones. Why may they not, he asked, hover near us in our lonely walks and in our meditative and solemn moments? Do we not at times feel them near when the lengthening shadows hallow and sanctify the eventide? Do we not feel them near in moments of impending danger, or when affliction and sorrow, like a dark pall, enshroud us? Who can say at such times that there is not an objective reality to the strange consciousness of some near contact with a living presence? Who can positively say that angelic existences or our departed loved ones cannot revisit this earth and make themselves known to feeling, to instinct, to impression, and in *some of our higher and more exalted moods even to an illumined material vision?* It has been so in the past; who can say it may not be so in the present and in the future?

This is talk from the modern pulpit, and it has no uncertain sound. It is plain, unqualified, unmistakable Spiritualism. As such we present it, rejoicing as ever at the spread of truth in the stronghold that cannot always resist its influence.

Life Saved through a Trance.

A telegram to the *New York Herald* states that a daughter of Henry Searfoss, a farmer of Marion township, Ohio, had been dangerously sick for about a month with some unknown disease. On Monday, the 6th inst., she lost consciousness, and remained so for thirty-six hours, at the end of which time she told her parents that while entranced a man appeared to her with a buggy-wheel and showed to her how the injuries that caused her illness came about, recalling to her mind circumstances which she had forgotten, but which were correct. He then brought a sheet, a bucket of water and three bottles, containing wine, whiskey and alcohol, and explained how they might be used to effect her cure. If they were not used, he warned her that at seven o'clock on the morning of the next day she would begin failing, and at four o'clock in the afternoon death's approach would be realized, and that at nine *o'clock the next morning the young lady would* be dead. The family physician when sent for made light of what he thought was a delusion, and the remedy indicated by the apparition was not applied. The predictions of the vision, however, began to come true, and the girl was getting rapidly worse, when the frightened parents hastened to apply the remedy prescribed, and were rejoiced to find an immediate change for the better, followed by steady improvement. Miss Searfoss was at the date of the dispatch up and around, and nearly as well as ever.

The writer adds that "the affair caused much speculation in the neighborhood regarding the value of the spirit prescription as a means of restoring the young lady to health and natural vigor."

THE FIRST SPIRITUAL UNION OF SAN FRANCISCO recently held its annual election, with the following result, as reported in the *Golden Gate*. With such an efficient presiding officer as Albert Morton, supported by an able board of assistants, as he undoubtedly is, the society cannot fail to be prospered in whatever efforts it may make to extend the knewledge of spiritual truth: Albert Morton, President; C. H. Gilman, Vice-President; Mrs. S. Clarke-Cooke, Treasurer; C. H. Wadsworth, Secretary; R. A. Robinson, M. B. Dodge, Mrs. A. F. Michener, Trustees. Building Committee, R. A. Robinson, W. M. Rider, M. B. Dodge. The building fund, which is invested in city lots in Tacoma, W. T., is sharing in the general enhancement of values in the vicinity of Puget Sound.

☞ Spinoza's idea of all human endeavor was union by means of love with an infinite and eternal object. How infinitely noble and great is such an idea! On this subject he says:

"Our happiness depends entirely on the quality of the objects to which we are attached by love. For on account of that which is not loved, no strife will ever arise, no sorrow if it perishes, no envy if others possess it, no fear, no hatred, no perturbation of mind—all of which come upon us in the love of things which are perishable, as are all those things of which we have spoken. But love to a thing which is eternal and infinite feeds the mind only with joy—a joy that is unmingled with any sorrow; that, therefore, we should eagerly desire and with all our strength seek to fulfill."

☞ We are in receipt of a photograph of an oil portrait recently obtained on the stage at the Temple at Onset, through the mediumship of Dr. Rogers, by John H. McElroy of Pittsburgh, Pa. Notice of the picture and its signification has already been made in these columns. While, as Mr. McE. says, in forwarding it, the photograph can convey but a faint idea of the effects in oil, the face portrayed—that of a lady, richly arrayed in veil and jewels—is full of character, and the details are evidently well brought out.

☞ E. W. Capron, one of the earliest among the spiritualistic converts of '48, has on our second page an article in reply to what *The American Magazine* evidently thought—when it printed the bombastic paper—was the death-blow to Spiritualism! Read Mr. C.'s keen analysis of this exhibit of titled ignorance. The cause they together sought to destroy will live when the magazine which issued and the Doctor who lucubrated shall jointly and severally have perished from the memory of man!

☞ Dr. T. A. Bland attended the Universal Peace Meeting at Mystic, Conn., on the 15th, 16th and 17th insts., and spoke on the Indian question each day. The attendance was large. From thence he went to the Niantic (Ct.) Camp-Meeting.

☞ Henry T. Greenwood, Secretary of the Fourth Association of Spiritualists of Philadelphia, Pa., writes us a report of progress which will appear next week.

☞ An interesting letter from our Paris correspondent, Henry Lacroix, will appear next week.

☞ The fortieth anniversary of the ordination of Rev. J. H. Harter, of Auburn, N. Y., as an evangelist, occurs on Friday of next week, August 31st. Since that event, nearly half a century ago, Mr. Harter has faithfully served as "Minister of the Church of Divine Fragments," located wherever a fragment of humanity can be found, in compliance with the scriptural command which was the text of the sermon at his ordination: "Go preach the gospel to every creature." Mr. Harter has for several weeks been prostrated by severe and painful sickness, and since he has for many years labored for the good of others almost without money and without price, and is now in an impoverished condition, it has been suggested by his many friends that the anniversary that occurs next Friday be celebrated by them in a practical, substantial manner, and that each send to him on that day a *prayer* for his happiness and restoration to health in the form of whatever pecuniary aid they may be able to offer; such being in his case "the effectual fervent prayer of the righteous that availeth much. Address him (or Mrs. J. H. Harter), Auburn, N. Y.

"GOOD NURSING IS MORE POTENT THAN MEDICINE."—This truthful assertion will be found in the course of an article on the treatment of yellow fever, which we clip (see second page) from one of our Floridian contemporaries. The statement is true, not only as to yellow fever but as regards the majority of diseases—however much the youthful diploma-bearers of the present time may have to say to the contrary.

☞ Writing from Three Rivers, Mich., a correspondent in the course of a business letter says: "We are quite lost unless we have the weekly appearance of the BANNER OF LIGHT, in the effulgence of which we can see how the spiritualistic world is progressing, and so be able to keep pace with our dear Spiritualist brothers and sisters in unity and truth."

☞ MRS. M. C. MORRELL, of 230 West Thirty-Sixth street, New York, writes that she has returned from her visit to Onset, which she enjoyed to the utmost. She has resumed her Thursday evening conferences, to which there is no admission fee, they being sustained by voluntary contributions; and her private sittings daily from 10 A. M. to 4 P. M.

ALL SORTS OF PARAGRAPHS.

All conviction should be valiant;
Tell thy truth, if truth it be.
Never seek to stem its current:
Thoughts, like rivers, find the sea;
It will fit the widening circle
Of eternal verity.

Speak thy thought if thou believ'st it,
Let it jostle whom it may,
E'en although the foolish scorn it,
Or the obstinate gainsay;
Every seed that grows to-morrow
Lies beneath the clod to-day.

Blackguards in print are the vilest creatures on the earth—and cowards besides, especially when they fling mud behind an *alias*. Some correspondents of the latter ilk are occasionally allowed space in that "old and circumspect" paper, the Boston *Investigator*, we regret to be obliged to say.

A new swindling machine is being developed. Somebody objects to giving a note and having it discounted. "We'll keep the note," says the smooth-tongued sharper "not transferable." In a short time it is found in the hands of a third party with an "e" added to the "not," which makes it read, "note transferable." Look out for them!—*Valley Center News.*

An exchange remarks truly that the type-writer is creating a revolution in methods of correspondence, and filling the country with active, competent young ladies who are establishing a distinct profession, and bringing into our business offices, lawyers' offices, etc., an element of decency, purity and method which is working a perceptible change.

Every duty we omit obscures some truth we should have known.—*Ruskin.*

The arrival of the big raft from Joggins, N. S., in the Erie Basin, New York, marks a new departure among the many industries of the present busy age. This raft was 592 feet long, 54 feet wide, 36 feet deep and drew 22 feet of water. It contained 21,300 pilings, or about 900,000 running feet, which is about forty average schooner loads. It was built in a cigar shape, and 100 feet longer than the one lost last winter. It is said that by the success of this experiment the whole coastwise timber trade is threatened with gradual annihilation, as the saving on freight by this novel expedient leaves the small and slow-moving sailing fleet entirely out of the race of competition.

The harder thy fate, the softer thine heart.—*Ivan Panin.*

A sponge bath of cold or tepid water often rests one when very tired. This can be taken in ten minutes, as it is better, if one has not time to do more, to simply wring the cloth or sponge nearly dry and go over the surface of the body once, rubbing thoroughly afterward with Turkish towels, than to omit daily.

INCONSISTENCIES OF LANGUAGE.

You can't weigh grams with a grammar,
Nor sugar-cure hams with a hammer,
Do sums with a summer,
Stew plumbs with a plumber,
Nor shear an old ram with a rammer.
—*Springfield Union.*

TREMBLE, BRITTANIA!—All Chinese subjects in Australia are ordered by the Chinese government to wind up their business and return home within three years. China proposes to arm and drill thirteen millions of men and build a great navy, and thus be able to fight great Britain.

"But do you think it consistent in you, as a Christian man, to sell shoddy for all-wool garments?"—"My dear sir, you forget. Consistency, you know, is a jewel, and, as a Christian, I can have no regard for jewelry."—*Ex.*

A glass of water washes out the stomach, gives tone, and prepares the alimentary canal for the morning meal.

"There is a true glory and a true honor; the glory of duty done—the honor of the integrity of principle."—*Gen. R. E. Lee.*

The *New York Sun* of the 7th reports that a person entered the police station, corner of Church and Liberty streets, the night previous, and politely handing a card marked "Charles L. Barrett" to the sergeant, said that his spirit mother appeared to him the night before and warned him to reform. He had therefore come to give himself up for stealing a watch from a lady at Cortlandt and West streets on Aug. 3d. He handed over a pawn ticket on Pawnbroker Henry Moss for three dollars on a silver watch, presumably the one referred to.

"Outside the Gates; and Other Tales and Sketches," is a new book given through the mediumship of Miss M. T. Shelhamer. It purports to tell the experiences of different spirits, and is a wholesome book, as well as interesting.—*Religio Philosophical Journal.*

There is a report that Mr. Abbey is going to bring little Josef Hofmann to America in the fall. This medium-pianist will probably have a powerful rival in Otto Hegener, who created such a sensation in Berlin this year. Hegener is about the same age as Hofmann, but with more pleasing manners, and the London critics say that he handles the piano better.

THE BLITHE MOSQUITO.

"There 's a sweet little spirit
Who comes from the moon,
And he loves little children so well,
That he slides down the moonbeams
Right into their hearts,"
Said auntie to dear little Nell.

"How funny that is!"
Was the cherub's reply;
"I saw him last night near my bed.
But, auntie, I think,
By the lump on my cheek,
That he flew by my heart to my head."
—*Time.*

People who desire to attack other people anonymously cannot do it in THE BANNER.

A little pamphlet called "Humor in ye Sixteenth Century," shows that ye joker of that period borrowed a great deal of his wit from ye humorist of ye nineteenth century without giving a particle of credit.—*Norristown Herald.*

The talantograph, which it is claimed will record telegraphic messages in the hand-writing of the sender, has been patented at Washington.

"Onions cut in halves will absorb the smell of new paint." Yes, and a cornet will drown out a jews-harp. Life is full of queer things.—*Detroit Free Press.*

The railroad from Joppa to Jerusalem is all ready for the golden spike. All aboard for Jerusalem!

It is not yet too late, we trust, to add our congratulations to Mrs. Lucy Stone on her attainment of her seventieth birthday. That she may continue to grow old gracefully, with her splendid faculties unimpaired, to do battle for her sex, is the wish of everybody who admires noble womanhood.—*Herald, (Boston.)*

Before the days of forks the ewer and basin, which have now generally disappeared, were much in request after every course; whereas now the basin, with a little rose water, makes its appearance at civic feasts after dinner, as a matter of fashion rather than necessity. Four out of five fine old basins have no doubt been melted to supply the very forks whose invention rendered the washing of the fingers superfluous.

THE PRESS.

God greet the Art!
Thus spoke the primal printers of the past;
Their words are ours—we anchor on them fast,
Immortal trio—golden age,
That issued first the printed page
In Time's great tome, year-bound. The Sage
Lays by the blunted stylus used so long—
Justice and Peace clasp hands in joyful song.

The Danish steamer, *Thingvalla*, for New York, collided off the Nova Scotian coast at 4 A. M., Aug. 14th, with the *Geiser* of the same line, for Copenhagen. The *Geiser* sank in about five minutes. Eighty passengers and thirty-five of the crew were lost in the awful disaster.

If the Encyclopædia Brittanica should walk into a newspaper office on two sticks and secure a job, it would be discharged the next day for incompetency. A newspaper deals with life, and not with learnin'—this is the sum and substance of the whole business.—*Wheeling (West Va.) Register.*

London, which has in common with all England a savagely vindictive "Doctors' plot law" against all irregulars, still finds itself unable to support the horde of "regular" physicians launched upon her by the schools. She has at present, it is averred, so many doctors in excess of her physical requirements that in the poorer parts some of them will see a patient, prescribe and supply medicine at sixpence (twelve and a half cents) a visit. "Calomel and the Thames river," says a wicked Boston daily, "probably enter most numerously into their prescriptions."

Doubtless all souls have a surviving thought;
Therefore of death we think with quiet mind;
But if we think of being turn'd to naught,
A trembling horror in our souls we find.
—*Sir J. Davies.*

The yellow fever is still at work in Jacksonville, Florida.

Emma—That 's a pretty new "Olivia" chair you 've got there, Mary. *Mary*—Why do you call it "Olivia"? I thought it was Wakefield rattan. *Emma*—So it is; wicker of Wakefield. They call it "Olivia" now, you know.—*Lampoon.*

A thunder storm passed over eastern Ontario and the whole of Quebec Aug. 16th and 17th, and was the most terrific ever known there. Hundreds of houses and barns were burned or blown down. Crops in many places were entirely destroyed. Horses and cattle by the hundred were also destroyed, and many people were killed or injured.

BAR HARBOR.

Lines to the girls at Rodick's.

In flannel garments dressing,
From every State they come,
The fond idea caressing
Of a husband and a home.

They paddle round the waters blue,
They climb the mountain side;
If he can't be caught in a bark canoe
He may in a buckboard ride.
Isaac Lawrence.

Gen. Von Moltke has been placed on the retired list of the German army.

Truth is the most powerful thing in the world, since fiction only pleases us by its resemblance to it.—*Shaftesbury.*

["REFRESHING THE SAINTS."]—One hundred years ago the town of Wilton, N. H., passed the following vote: "That the town provide one barrel West India rum, five barrels New England rum, one barrel good brown sugar, half a box good lemons, two loaves of loaf sugar, for framing and raising said meeting-house."—*Rutland Herald.*

"THE SOUL."—The latest issue of this periodical, No. 6, contains accounts of interesting phenomena that have taken place at Onset this summer, through the medial agency of Mr. W. S. Rowley, Dr. D. J. Stansbury, Mrs. J. J. Whitney, H. G. Eddy and others, illustrated with two engravings of slate-writings and drawings, and a portrait of Dr. Stansbury.

☞ Dr. W. E. Clayton of Malden, Mass., recently had some interesting experiences in independent slate-writing, etc., Dr. Stansbury of California being the medium, and Lake Pleasant Camp-ground the locality where they were encountered. A correspondent refers to some of them in another column.

☞ The well known and successful healer, Dr. Dumont C. Dake, of 304 Fifth Avenue, New York City, with his highly accomplished wife, is now at the hotel, Queen City Park, Vt., where he will remain for a few weeks.

☞ Monday, Aug. 20th, Charles W. Sullivan made a visit to this office while on his way to the Queen City Park Camp, (Burlington, Vt.) where he will probably remain till the latter part of September.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

W. J. Colville is now at Cassadaga Lake, where his lectures daily, at 4 P. M., have been largely attended. He speaks in Martine's Hall, 55 South Ada street, Chicago, Ill., Sundays, Sept. 2d, 9th, 16th, 23d and 30th, at 10:45 A. M. and 7:45 P. M. Special courses of lectures on spiritual science will be given on other days. A birthday reception will be tendered him Tuesday evening, Sept. 4th. Letters, etc., should be addressed to him at 247 Ogden Avenue, Chicago.

Mrs. H. S. Lake speaks at Parkland (Pa.) Camp-Meeting, next Sunday, Aug. 26th; in Philadelphia the Sundays of September; in Boston and Cambridge the Sundays of October and November; in Paterson, N. J., the Sundays of December. Her address for September will be 2139 Uber Place, Philadelphia, Pa.

Mrs. T. J. Lewis of Brooklyn, N. Y., just from Onset Camp, is now in Boston, and may be seen at No. 16 Bennet street, this city, where she is located. She *will receive calls to give platform tests throughout* the Eastern States.

Dr. Dean Clarke's labors at Lake Pleasant are appreciatively referred to elsewhere. Another correspondent writes us that a former Methodist minister on hearing one of his recent addresses at the camp pronounced it "one of the ablest, most logical and scholarly discourses to which he had ever listened;" his opinion being endorsed by many others. Dr. Clarke may be addressed for engagements in care of this office.

Dr. W. L. Jack has closed his cottage at Lake Pleasant. He can be addressed at his home, Haverhill, Mass., *by letter.*

W. S. Rowley, the occult telegraphic medium, was at last accounts at Cassadaga Camp, New York.

Spiritualistic Meetings in Boston.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

Eagle Hall, 616 Washington Street.—The afternoon exercises were opened by the Chairman, followed by tests from Mrs. Lewis and Mrs. Litch; interesting remarks by Mrs. Leslie and Mr. Cortheil.

In the evening Mrs. Abbie N. Burnham gave a fine lecture filled with progressive thought, which was attentively listened to by an appreciative audience. At the close of her lecture Mrs. B. gave tests, which were readily recognized. An interesting speech by Mrs. Leslie and satisfactory tests by Mr. Toothaker closed the evening exercises. F. W. MATHEWS.

Ladies' Aid Parlors, 1031 Washington street.—These meetings are still increasing in interest and numbers. Mrs. Townsend and Mrs. Forrester gave excellent readings last Sunday, all of which were appreciated. Mrs. White displayed some of her musical powers. Mr. Toothaker also gave tests. F. W. M.

Mrs. Whitney and Dr. Stansbury.

To the Editor of the Banner of Light:

Aug. 17th these California mediums started for their home on the Pacific coast, anticipating a stay of one month in Nevada, also a month in Salt Lake City, before reaching their destination.

Mrs. Whitney exercised her gift of test mediumship on several public occasions at Lake Pleasant and gave some private séances. She seemed to have all she could do, but refused to give sittings the last few days she remained. Her tests of identity, also names, were remarkable; her guides have an interesting way *of presenting them to the people.* She *gives* general satisfaction in her public entertainments.

Dr. W. E. Clayton, of Malden, Mass., was quite fortunate in what he received in the presence of Dr. Stansbury in the way of independent slate-writing. On the 17th he had four slates written upon in ten minutes, while Dr. Stansbury and himself had their feet upon the slates in broad daylight. There were two colored drawings of faces upon the slates, one representing his brother, the other an Indian, the latter in colors. Dr. Clayton had eight slates written all over—four of them in ten minutes—at one and the same visit. Other individuals received equally satisfactory results at sittings, especially Dr. Gould of California, and Prof. Cadwell.

I have not had any personal sittings with these mediums, but have endeavored to give the views of those who have, in a fair manner. A. S. HAYWARD.

LOG CABINS can hardly be considered handsome or elegant, but they were fit habitations for the rugged pioneers of America. Our ancestors were rugged specimens of noble manhood, complete in health, strength and endurance. Their wholesome remedies are reproduced to this latter age, in Warner's Log Cabin Sarsaparilla and Warner's "Tippecanoe."

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where *such convocations are to be held.*

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting closes Sept. 1st. Trains from Boston, 8:15, 9 A. M., 1,00, 3:30, 4:05, 4:15 P. M., on Old Colony R. R.; Sundays, 7:30, 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) closing Sept. 8. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

PARKLAND, PA.—Meetings close Sept. 5th.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting will close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commenced Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commenced July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting closes Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting closes Sept. 2d.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting commenced at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

NIANTIC, CT.—Meeting closes Sept. 9th.

ETNA, ME.—Camp-Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 9th.

For Sleeplessness, use Horsford's Acid Phosphate. Dr. C. R. DAKE, Belleville, Ill., says: "I have found it, *and it alone*, to be capable of producing a sweet and natural sleep in cases of insomnia from overwork of the brain, which so often occurs in active professional and business men."

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Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2¾ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

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THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

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THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

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MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

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SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Jy7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* Jy7

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THE
NEXT WORLD
INTERVIEWED.

BY MRS. S. C. HORN,
Author of "Strange Visitors."

CONTENTS.

Preface.
The Next World.
Prince Albert, "England and the Queen."
Harriet Martineau, "Life in the Spirit-World."
Charles Kingsley, "Reform in Spirit-Life."
Judge Edmonds, "The Two States: Real and Ideal."
Judge Edmonds, "Rich Men of New York."
John Stuart Mill, "Immortality."
Horace Greeley, "Home of Horace Greeley."
Professor Agassiz, "Evolution."
Secretary Seward, "Statesmanship from a Spiritual Standpoint."
Bulwer (Lord Lytton), "Metempsychosis."
Titian, "Art Notes."
Abraham Lincoln, "My Passage to Spirit-Life."
Charlotte Cushman, "Death by Fire."
Edwin Forrest, "Present State of the Drama."
Charles Dickens, "Christmas Carols."
De Quincy, "An Opium-Eater's Dream of Heaven."
Fanny Fern, "Spirit-Flowers."
Hans Christian Andersen, "The Story of the Great King."
Georges Sand, "Chateau in the Midst of Roses."
Mrs. Gaskell, "The Spirit-Bride."
Fennimore Cooper, "Lone Star; an Indian Spirit's Story."
Herodotus, "Pre-Historic Man."
Geo. Smith (Assyriologist), "Explorations; Assyrian and Spiritual."
Dr. Livingstone, "Leaves from my Spirit Journal."
Victor Emanuel, "Italy and the Church."
Pope Pius Nono, "Bless, and Curse Not."
Thiers, "To the Republic of France."
G. H. Lewes, "Epic of the Soul."
William Howitt, "Christianity and Spiritualism."
George Thompson, "A Call to Freedom."
Princess Alice, "An Appeal on Behalf of Children."
Ralph Waldo Emerson, "Philosophy: Ancient and Modern."
Lord Beaconsfield, "The Political Situation in England."
George Eliot, "A Change from Materialism."
Dean Stanley, "Spiritualism: The True and False."
Garibaldi, "The Liberator of Italy."
Charles Darwin, "The Law of Creation."
Mary, Queen of Scots, "Destiny."
Gambetta, "For France and Freedom!"
Wagner, "The Music of the Future."
Longfellow, "Outre Mer! Outre Terre!"
Jane Carlyle, "A Tribute to Thomas Carlyle."
Benjamin Franklin, "Spiritual Aphorisms."
Egypt, "Pre-Historic Ages."
Thomas Carlyle, "The Folly of Hero-Worship."
James T. Brady, "The Cause and Treatment of Crime."
Peter Cooper, "Educational Institutions in the Spirit World."
Robert Bruce, "Spiritualism, A Liberator."
Czar of Russia, Alexander II., "The Autocrat's Doom."
Lord Frederic Cavendish, "Capital Punishment Condemned."
Karl Friedrich Zöllner, "Spiritual State of Germany."
Cromwell Fleetwood Varley, "Astronomical Origin of Spiritual Phenomena."
Bishop Colenso, "Mistaken Policy of the Church."
Judge Edmonds, "The Spirit-Editor's Valedictory."
A Stranger, "Visit to the Spirit-World."

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Message Department.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, about the middle of September.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held June 12th, 1888—Continued from last issue.

Questions and Answers.

QUES.—[By N. M. Smith, Protem, Mo.] Does the use of ardent spirits, or tobacco, retard the development of mediumistic qualities?

ANS.—That depends on the character of the mediumistic qualities. We have seen individuals on earth who were frequently under the influence of ardent spirits, and who made a free use of tobacco, in various forms, and we have seen those individuals acted upon by unseen spirits, those who live near to the physical life, and found that the same individuals manifested and unfolded strong mediumistic powers. It did not appear to us that the use of ardent spirits or of tobacco retarded in any way the development of these particular mediumistic gifts, but that the manifestation of these powers was strong and vigorous through years of time. Well, what class of spirits are attracted to the mediumistic person who uses strong drink or tobacco, and who must, of necessity, then, live closely in contact with the lower forms of physical life?—for they are creatures of habit, slaves of appetite, morally and spiritually bound, not free and exalted in character or thought. They cannot be, since to be a slave to any debasing habit or appetite links the human being in contact with earth, and does not elevate him to a high standard of moral purity or truth. Then we must be obliged to answer our own questions, that the character of those spirits who are attracted to the medium developed under these darkening conditions must be of a low order, it must of necessity be of the earth earthly, partaking of physical life and its elements, and not calculated to teach mankind of that which is highest and best in life, not adapted to the unfolding of the spiritual nature and the stimulation of the highest qualities of the soul.

But you may say these people are useful in their way, since if they are strong mediums, and exercise that power brought to them by the unseen world, in whatever form or direction it may take, they are convincing skeptics, and those who do not understand anything of the future life, that there is an intelligent force at work outside of this mortal form of ours. Undoubtedly everything has its uses in life, and this very mediumship of which we speak may, under the direction of a higher law, be utilized to such a degree as to become beneficial to some one in mortal life; we cannot say. We are not criticising or commending, but are merely stating plain facts.

We have seen other persons on earth possessing mediumistic qualities of a finer nature, and their brains were of such a degree and formation as to generate a certain quality of magnetic power, which, under careful conditions, might be exercised and utilized by attendant spirits for fine spiritual work; an inspiration grand and uplifting might have been poured through those avenues of communication were they surrounded by more refined conditions in earth-life; but these people have become the slaves of appetite, bound down by habit, and consequently that finer force which might have been generated and set free for the use of high spirits takes within itself elements of a coarser character, and mingles with that which is more of the earth and becomes dissipated in the atmosphere. Such persons, not possessing the power of mediumship which belonged to the first of whom we spoke, cannot unfold that which they might possess were they living other lives; and so the development of mediumship will never go on in their organisms because of their earthly conditions.

Q.—[By J. B. Garvey, Spokane Falls, W. T.] Is healing mediumship an acquired gift or an inherited one?

A.—Healing mediumship belongs to the individual who possesses it in a large measure, for unless one's organism is finely stocked with magnetic qualities, unless he is so constituted that he can generate a larger amount of vital magnetism and nerve aura than is necessary for the supply of his own physical body, he cannot possibly be a successful healing medium. But if one has these qualities, and generates larger relays of magnetic force than he requires for his own healthful use, then he may become a healing medium, although he may not understand his power or how to apply it for beneficial results. Therefore if a man lives in harmony with himself, is healthful in physique, and is congenial with the forces in the atmosphere, he may perhaps generate this vital magnetism of which we speak. If he does, and this passes out easily from contact with his own organism, it may be imparted to others, and those others who are assimilative with him and who come into sympathy with his life and atmosphere may receive and be benefited by those emanations.

These healing mediums, however, or persons possessing this force, generally—or perhaps always—attract to their atmospheres attendant spirits; those who perceive the emanations of magnetism, and desire to utilize and apply them for good work. These attendant spirits may not be recognized by man on earth, and may not be understood as being present; it matters not; they set themselves to work to collect and conserve this surplus magnetism, so that it may be utilized; they also direct upon his organism magnetic qualities of their own, exercising their will power upon him, and thus conveying these vital forces through natural channels, by and through which they may reach the weak and suffering.

On the other hand, there are persons on earth, as in the spirit-life, whose magnetic emanations and generations are large, and pass out from contact with them to others; but these persons are not spiritual in character; they are not aspirational by nature; they live largely to the physical life, spend more time and thought upon carnal things than is good for any life. What is the result? Perhaps they are selfish and exacting in disposition, perhaps envious and crude, and altogether unlovely in their influence. These surplus magnetisms and emanations go forth just the same as they do from the other brother of whom we speak; they reach some life that may be affected by them, and that life is affected adversely, and made to cringe and cower beneath this strange, subtle influence. The magnetism of such selfish, exacting natures is depressing, unwholesome, and altogether of a vicious character. It behooves one, then, to look to himself, to see what life he shall lead, so that he may cheerfully and beneficially affect his kind, bring to them a precious influence, that may uplift and strengthen in the hour of suffering or the time of need.

Q.—[By the same.] Can the power to heal be imparted by one who has it to one who has it not?

A.—No; the power to heal cannot be imparted by one who possess it to one who does not, any more than the power of physical sight can be imparted from one who sees clearly to one who has been born blind; but the power to heal may be stimulated, developed and brought forth from one individual by the influence and action of some other, who is qualified and endowed to do this especial work. The physician who perceives the latent qualities of vision existing within his patient who appears blind, goes to work scientifically and skillfully to so direct and operate upon the system of the patient as to bring forth that latent quality—to develop his sight. And so with one who is a healing medium. Possibly he has powers which may affect beneficially another who has mediumship latent, but yet existent within his organism; possibly this healing medium may possess a band of attendant spirits who are able also to operate upon the other mortal, and to assist in developing his hidden powers. In this case, then, the second person may be developed or unfolded in that quality of healing which we mention; and thus he may be brought within the field of mediumship and assisted in a good work by these other forces and intelligences which recognize his power and desire to bring it forth.

Q.—[By L. Bush, Eagle Point, Ill.] What course of medical treatment and dieting can you recommend in a case of cancer?

A.—Cancer manifests the existence of unequal circulation, and a vitiated state of the vital fluid. The only proper means of eradication of the cancerous tendency in the physical system is that of purifying the blood, enriching and making it over. Cancer, we understand, partially owes its existence to an unequal distribution of the nervous force; this creates irritation, produces inflammation in connection with the debilitated state of the blood, and thus we find the cancerous growth so afflicting to the human system. One should study his own system as thoroughly as possible so as to understand how it may be affected; he should live in accordance with natural law, partaking only of that which is clean and wholesome, with pure water, clear fruits and fresh grains. One who has a tendency to cancerous growth should by no means indulge in fleshly food; animal food, we understand, being detrimental to the system in such a state. Ripe fruits that assimilate with the body, and are easily digested, are perhaps the best blood purifiers which one can find, and if one would make up his diet partially of this kind of food he would find it certainly of great benefit, not only in this condition of cancer but in many other abnormal states of the body.

We believe that a cancer may in many cases be treated and overcome by the application of vital magnetism, since vital magnetism assists nature in restoring the equilibrium of her forces, bringing the nervous system into a negative state, allowing its aura to freely and naturally distribute itself throughout the various portions of the body. Magnetic applications, if properly made use of, and by those adapted to the work, will equalize the circulation, and thus assist the vital fluid in performing its work.

We do not believe in the use of the knife, or in surgical operations, in this or other diseases, unless it be an extreme case.

We think all who have a tendency to this form of disease, if they try to understand themselves, not ignoring the subject until too late to treat it and overcome the difficulty, might be restored to a natural state of health and ease.

By the Controlling Spirit.

We wish to remark that a spirit stands before us who claims that he has manifested before, and now wishes to express a few words. He brings a degree of magnetic force from the spirit-world which he intends to apply to external work, in connection with other spirits who are seeking to make themselves manifest to friends at a distance, and it appears to us that this spirit will, in a very little while, show his power more fully than heretofore. It appears also that there are to be new manifestations of spirit force among those with whom he is associated or related, which will surprise, and in some instances confound, for it will prove that the spiritual power is at work.

This spirit desires to send word to one in the far West, a brother, perhaps, a message of love and greeting, with the assurance that he lives and has the power at times to visit the friends whom he has left there. Never before has he felt so vitally exercised with energy and potent force as at the present time. When he laid down the mortal it was with regret, for after he stood outside the form and viewed what had been left undone, the years he might have had if the physical had sustained the spirit, he felt regretful, because he wished the opportunity for doing more, not only for himself and his career but for those whom he loved.

"To-day," he says, "I am glad that the change came to me; it has unfolded my powers, and widened my opportunities for usefulness. True, not in that physical or material way which engaged my thought here, but it has brought me into close contact with my dear ones spiritually. I read and understand them. I know their thought is turned toward the hidden things of the other life. I am doing my best to reveal to them truths and lines of information which they desire to seek, and which may be adapted to their understanding."

And to one particular dear one he brings his love and says: "I will assuredly, so it seems to me, give you the word and thought that you long for, so that you may know positively, in the stillness and depths of your own heart, that I live, and am very near to you."

We get the name, Mr. Chairman, of Monroe E. Merrill. And we wish to say to the friend present that the spirit is thankful he came to-day, because he has asked the assistance of certain intelligences to aid him in his work. You undoubtedly know what that is, but not to the extent that it is unfolding under spiritual direction.

We return thanks for the flowers to all friends.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held May 18th, 1888.

Bartlett Ellis.

My home was in Plymouth, Mass. My name is Bartlett Ellis. I have often been here in spirit, when not able to make my voice heard. George is with me. The dear boy almost gave his life for me; many hours he watched beside me until the angel usher came to bear me safely across, and in a little less than one week he followed me into the spirit life. I thank God for the good children he gave us; and I would say to those who yet dwell in the mortal, go on and learn all you can, for this life is but a shadow.

The dear BANNER! I looked forward to its coming; it was meat and drink to me. What little I learned here was of great help to me when I entered the spirit-life; and beautiful was the vision that came to me before I left the old tenement of clay.

Dear ones, I would not return to stay. Father, mother and George are with me to-day, and all are happy in our spirit-home—satisfied with the new home—but we may progress from one grade of happiness to another.

Dorinda Horton.

I lived, Mr. Chairman, in Fowler, Ohio, and my name is Dorinda Horton. Three different times I have thought I would get power enough to speak, but we often fail when we think we shall be able to tell what we wish to.

How many times have I spoken with my dear daughters, and Samuel, my husband, of the return of the spirit to earth; but how faintly can we know, while in the mortal, what it is. You may think, dear friends, it is very easy to just come in and tell our story; but that is not all. First, we must get control of the instrument; next, we have to ask permission of the guides, and then, if given that, we make the attempt, thinking we will say a great deal, but always, as we leave, we think of many things we wish we had spoken; therefore, you will understand that, as we come to earth, we partake of earthly conditions.

Dear children, dear Gracie, how beautiful I find the spirit-world! For all sufferings endured I am repaid in my home above. Mother—dearest name on earth—came and beckoned me up higher. Many angel forms I saw around me, and friends I used to know. How delightful it was to feel at home again, as they came around me and greeted me with smiles.

For a long time I was not afraid to go. Oh, no! I firmly believed in the guardianship of the angels, and also that the dear loving ones did come to us often. I was not disappointed. It was more beautiful than mortals can conceive in this life. Do not think for a moment, dear ones, that we come here to tell a flattering story. You will say to us, as you throw off the old mortal, no one has ever told half of the beauties of spirit-life. The flowers are sweet here, but more beautiful there, for they are perfect. I love to listen to your music, which I loved while dwelling in the mortal; but our music is more sweet than yours can be.

Frankie P. Avery.

[To the Chairman:] Do you let little boys speak? Grandma said if I wanted to tell my story I must come quick, and the gentleman over here said I could come. I lived in Portland, Maine. My name is Frankie P. Avery. My papa is with me, and grandma and grandpa. My mamma's name is Jane, and she'll be glad to know her little boy did n't die, but only went where the pretty ladies are, where they sing so sweet, and where they love little children. When I passed away I was only about five or six years of age, but I've grown in spirit-life, and a gentleman here said I might try to tell my mamma a story. Tell her not to cry for Frankie, for I come to her every day, and papa, too, and grandma.

[To the Chairman:] I hope you'll put this letter in your paper, that has the picture on top, just the same as you do the others. Frankie P. Avery.

Richard Bartlett.

As I looked upon that child, I felt that if a child could make himself known to the dear ones in the mortal, surely we who are grown to manhood may get power enough to do the same. Richard Bartlett, of Kingston, N. H., was my name, and there was my home when in the mortal, and I feel it is the same to day.

I would like my boys, George and Morton, and also Dora, to know that father lives, although many years have passed on since they said that I was dead. False! Never yet have I met a dead person! All are alive, in every sense. I feel that if they see this letter they will understand very well who sent it. With the help of the angel-world, I am able to make myself known. I have tried through this organism, and at your last meeting I tried to speak through another. Also have I tried through a medium formerly here, who has now passed on higher. I have met her there.

Dora, go on; I feel you will succeed in the undertaking you have commenced. You will understand my meaning; I do not wish to make it public. Your mother also will understand. The child Bernie is with me, and is so afraid grandpa will forget to speak of it that she comes up pretty close to me. We well understand, dear daughter, the sad hours you have been called to pass through, in consequence of the wrong-doings of mortals. A day will come when they will look back with regret, for I know you have tried to make it right. Trust in us; we are working with you, dear child. I think you had better make the change as soon as you can bring things to bear, in the direction that George spoke to you about, in the home surroundings. When you get the letter, I would like for you to send it to Washington, to the brothers, and they will understand why you sent it, although they have closed their doors pretty tightly in regard to spirit-return. They may paste the windows, lock the doors, yea, even bolt them, and yet spirits can come in.

George, do learn a little while here, for you have privileges right and left, and if you do not accept them, in the spirit-life you will look back and say: "Father, opportunities were given me, but I neglected them."

Morton, I know you will say: "Father, why have you not made yourself known in all these years?" Dear boys, I have tried, but you on earth can understand nothing of spirit law, by which we are governed, held and led more perfectly than you can be by earthly law.

Dora, I would like you to carry the letter to mother, and then I want you to send it to the boys, for I hold an interest in you all, and I know if they could but give a little more thought to the subject of spirit return you would all be happier. I thank the angels every day that there is spirit communion, and that only a veil, a thin veil, hangs between us.

Darius Stickney.

My name is Darius Stickney. I lived in Pelham, N. H. I have tried to leave my name at this office before, as I know some dear ones who would like to hear a word from me.

Achsa, I know you do n't understand as much as it is your privilege to learn.

Mary, Alice and all, are in Lowell, and I know, through kind friends, this letter will reach them. I often feel, as I come near them, that they must know I am not a great way from them.

Achsa, dear wife, there have been many dark days for you. I know of the physical trouble that has come upon you, but I feel also, as I am with you so often, that I give you some strength to bear the burdens of the day. Go and see Jeanette when you can, for I know you will feel happier to sit and chat together; also Jackson. I know you miss the interviews; but in heaven we will meet and hold sweet converse together.

You may think that we often wish we could return to earth and talk with some dear ones. Oh, yes! for all spirits wish to return and communicate. I am satisfied with the home I now have, but I feel I can make it more beautiful as I progress on from one state of happiness to another. Dawson is here, also Margaret.

Jackson, the time is not far distant when I shall have an interview with you. There will be a channel opened for us to converse together. Dawson is learning, although it seems slow to him, because he has lately passed the portal called death. He finds the spirit-life more beautiful, he tells me, than he could have imagined when here. He would like to send a message to the dear ones in Marlboro, but not just yet.

I am glad I have been able to speak to-day, and I thank you very kindly, Mr. Chairman, for taking down these few broken sentences.

Gracie Maria George.

The gentleman over here said I might tell my story in a few words. I passed away in Washington, D. C. My parents had only been there a little while. We lived in Groveland, Mass., before that. My name is Gracie Maria George. They used to tell me that when I went to heaven Jesus would take me in his arms. I've not seen him yet. The angels came to us, and I've learned to know the beautiful ladies and children, but I have n't seen anybody they called by that name. There are bright, beautiful angel spirits, such as my mamma used to tell me a great deal about. She used to speak of brother Willie, and of grandma, whom I never saw in this life, because they were called up higher before I can remember. Grandma put out her hands to me and said: "Come, darling, I will care for you now"; and just in a few moments I saw Willie coming, smiling sweetly as he drew near me. He knew I was his darling sister, for he had been taught that in spirit-life.

In a little while I saw beautiful children coming around me with their hands full of lovely flowers. Most all the flowers are white in the spirit-life, because white is an emblem of purity and heaven.

I have been gone somewhere from three to five years in the mortal life. I suffered a great deal, I know. I heard dear mamma say she would not call her darling back to suffer, for I could hear them talking after I was "dead." But papa and dear mother knew when they carried that little body, but seven years old, away, that I was not *dead*. They missed me, oh! so much. Sometimes I would see the tears drop from dear mamma's eyes, but then, in a moment, she would look up and say: "Angels, take care of my darling." Grandma says that while the sickness was upon me, dear mother asked the dear ones in spirit life to make me comfortable, and also that grandma might come and take me, when they knew I could not stay longer. It was a beautiful sight, they said, when the little spirit was taking its flight. I saw them coming; many I did n't know, but Auntie Mary came and was glad to see me.

I thank you, Mr. Chairman, for letting the children speak. In heaven they allow them to talk, and, more than that, they do n't tell them to keep still.

Sarah A. Otis.

I lived in Lowell, Mass. My name is Sarah A. Otis; my husband's name, James Otis. I think I shall not be forgotten by many in Lowell, or in Concord, N. H., where my husband has been a part of the time. Many dear ones had crossed the portal before I was called up higher. I did not fear the change. I passed out silently and quietly, and found them coming on each side to welcome me to the blessed home beyond.

How beautiful the thought that just over the river the loved ones stand, waiting and watching for us to cross, and that only a crystal river runs between the mortal and the immortal life, with a group of friends on either side!

It is but a little while since, in speaking with a dear spirit from my own home, we both expressed the same feeling: Oh! why will not the dear ones open a door of communication with us? Do not say it is because you have not the privilege, for I know opportunities are given, if you will accept them. It will not do to say that there are no channels open, for many instruments are available, and if you do not choose to do your part now, by-and-by e you will look back with regret.

I would not return to stay. I am happy. Alice Childs stands beside me, but is not strong enough to communicate to-day. I think it will be understood who she is. Do, dear ones, learn a little of the future while you are here. We all speak thus to you, because we see that on entering spirit-life this knowledge becomes of great help to us.

Oscar Plummer.

I would like to send a letter to my father and mother. I was but a child when I left the mortal form, but have grown to manhood in spirit-life. My home was in Newburyport, Mass. My name is Oscar Plummer.

Father, I understand the trouble that has come of late, and I feel assured if you had taken no notice of what that minister said you would not have had the sickness. Father, let me give you this advice: I would not spend my breath over anything that looks so inconsistent, because the minister (not yours, by any means,) said "the Bible says the dead do not return." That 's all correct. But the living do.

Now, father, do n't worry over it. We do n't expect those old dead bodies to come to earth, and I would not even think of it. Throw it off as chaff, father, and do n't get excited over it. My father believes firmly in spirit-return, and he will not countenance anything else.

Mother, Frankie is here with me; not your "little boys," for we have grown in spirit-life to manhood. Aunt Mary and grandma Plummer say the same. Father, I am your own dear child Oscar.

Aunt Mary—for I have one on both sides, on father's and mother's—Aunt Mary Plummer says do n't trouble about it any more. Rachel is here. Mother, I come not to you as a child, for I am grown and educated, in spirit, and feel that I should have been a poor scholar if in all these many years I had not learned something spiritually.

Let me again urge you, dear father, to throw off the chaff, but hold the wheat, for you 'll find there 's a great deal yet, and I know you will be happier, and feel better, even if you do trouble yourself about things that are spoken, partly through ignorance, and partly from obstinacy, as I see it spiritually. My father is Moses Plummer; my mother's name is Elizabeth. We were both little boys when we passed away.

Rosie Fletcher.

My home, when I passed away, was in Lowell, Mass. My name is Rosie Fletcher. I have found, many times, as I have entered this room, that I could not control so as to be able to send a message. Father and mother are with me in spirit, and so is grandfather and grandmother. To dear grandma, who walks on earth, (for there were two grandmas in one home) many times I have stood close beside you, including Aunt Ella and the children. I have heard auntie say: "Mother, I believe some of the dear ones must be here, because my shoulder aches." Now, dear auntie, we are working with you, for we well know you can be instrumental in writing for the spirit world.

Grandfather Jennison is here, as I said before, and also mother, and send greetings to you all. Dear, dear Uncle Fred, we come often to you while you are keeping watch over the building. It is n't always Charlie, but frequently some of the others are there. Grandfather says you are not doing your right work, and you feel it forcibly, knowing in your own soul you ought to be doing more for the angel-world. Aunt Mary says: "Well, let well enough alone." Now, Uncle Fred, it is n't well enough, if you are not doing your right work. Father says many times when he comes he sees the bright angels around you, trying hard to control you; and you feel, in the silent hours of the night, while doing duty in the college building, that you are not alone; you sense the presence of so many of us. As Uncle John said, we are all anxious to give a word.

I know, grandma, you often say: "Rosie, if you are with me so much, why do you not tell me all I do?" Why, grandma, how could I make you hear me? If you 'll give me an instrument, I 'll tell you all I see. Now, grandma, do n't ever think we are far away, because we are not. I know you sense our presence at times a great deal stronger than at others. Father says he thanks the higher intelligences that we are able to come into communication with you in the mortal, and as soon as the privilege is granted him, he will speak for himself. Grandfather says you have all been looking the paper over, and have turned many times to see if there were not a few words of cheer and comfort from some one of the many friends who have crossed the portal termed death. My mother's name is Amanda; my father's, Luther J. Fletcher.

John T. Colter.

I passed away in Clinton, Mass. My name is John T. Colter. I have tried before to control the medium, as the young lady of sixteen summers has just said, and I am well pleased to be able to speak at this time. We of the spirit-world, as you mortals will perceive, are always grateful for a privilege of this kind. Little do you realize how many efforts we make, and how many disappointments come to us when we fail to make our words heard, so that they may appear in your paper.

Jack, go on. You are learning pretty fast, boy, and I think it is worth more to you than it was when we drove the team together, even what little you then gained. I have talked with the Captain, and he thanks God and the angels that there are some who will listen to us as we come to earth. Aunt Jeannette, mother is here; aunt Isabel and father are coming up slowly.

I have felt, many times, when I have seen one and another enjoy the privilege of speaking, if I get in I 'd say everything all at once, but I find I 'm in the same pew with the rest of them. I can't think of half I would like to say, but I know the dear ones will take it for granted that I appreciate the privilege and the kindness of you all, spirit and mortal, who help us to open a channel through which we may reach our loved ones.

I promised you, Jack, whenever an opportunity offered I should surely grasp it, but I could not tell you when that was to be. To-day I found the door ajar, and on asking permission of the guardian spirit I received it.

I have some friends in Worcester, and I hope this letter will reach them. Fannie Fisher, I am sure, will receive it, if Jack gets hold of it.

Adelaide Wright Tufts.

I passed out in Boston. My name is Adelaide Wright Tufts.

I am glad to speak in this meeting, for dear ones are watching and waiting for the coming of the paper, thinking perhaps the name of some friend may be printed there.

Mother is with me to-day. Zed is here also. Sister Lizzie at one particular time, when she had a lady friend with her, tried to come near enough to an instrument to hold sweet conversation with us, but she failed to obtain the privilege. Dear sister! I never will forsake her. Many times when I see her tried by mortals with whom she comes in contact, she should look a little higher, and knew that Addie will do all she can to help her.

Oh! my dear children, do learn a little. Lizzie, do try and give a few words to my darling daughter Hattie. I know she will take it kindly from you, although to outward appearance she may not believe her mother is able to come and speak to her through another organism. Lizzie, when you know you have so much power yourself, and fully believe we live and are able to come and talk with you, provided you do your part, learn all you can this side, and when it is possible give out a little gently to Hattie. Dear child, mother watches over you, and asks the angels to keep their silent watch around you.

Nancy is here, and would gladly send a few crumbs of comfort to Henry, who is starving for a little spiritual food. I know he misses the privileges you have had in weeks back.

Beulah and little 'Beth are watched over tenderly with a mother's gentle care. Henry, we all love to speak to you; we all send greetings from the spirit side. Flavie has said, at three different times, she thought Nancy would be able to send a message, but she has failed in power as yet. Henry, do not give up the little you have learned this side, for in heaven it will be worth a great deal to you.

Yes, dear sister, I do go to Dannie's and May's, and I see they are very happy away in the country; they are happy together; they know very little of our coming, but are taken up with worldly affairs. We ought to have power enough by this time to speak to you all, but we are doing as fast as we can. I thank the angel-world for giving us the privilege of speaking a few words.

John Burt.

My home was in Walpole, N. H., and my name is John Burt. I want you to know, Mr. Chairman, that this was no new thing to me. I felt that I came fully into communication with my spirit-friends while I dwelt among mortals. Now it is not a thought with me, it is a knowledge, and what I learned here has been of great service since I crossed the crystal river.

For many years before I let go the mortal I felt that I held sweet communion with the dear ones of earth, as well as with those who had gone higher. I mean with those who were not present I held spiritual communion, and since passing out I find it was no myth; it was a truth, and I was happier for so doing. It was spiritually that I caught a glimpse beyond the veil.

I would say to Joseph and William that we are making some progress in spirit. As my angel mother used to say: "We throw our influence for good or evil while here," and I find it the same spiritually; we do throw our influence for good or evil. Open your spirit doors, ye mortals, and let the loved ones come in and make themselves known. Rapping at your door every day, yes, every hour of the day, some dear one comes and asks permission to enter.

Now, let me add one more word. This earth-life is but a shadow compared with the life beyond. I have felt so happy when here on earth in coming into communication with the dear ones. It has been often said: "You supposed you did." I *knew* it; there was no suppose about it; and I find now there was no fraud. I was not deceived; we did hold sweet communion together.

Dr. John Scobey.

My home, Mr. Chairman, was in Shell Rock, Iowa. You may call me Dr. John Scobey. My friends have been looking eagerly in the good BANNER OF LIGHT to see if Father Scobey had not sent them a word. Oh! how many times, when I was too feeble physically to hold the paper, have I asked my dear ones to read to me, and to see first if there was anything from Father Hazard. Not but what I loved every word of the paper; and the messages—how I did love to read them over and over while I was able to do it.

I had reached four score years in the mortal. I was looking forward to the day when they would say come up higher, and I promised my dear daughter that whenever the privilege of control was granted me in this circle-room, I would surely grasp it. The channel is now open for me, and I bless God for the means so wisely provided for spirits to commune with mortals.

Many times have I lain upon the bed, during sickness, and held sweet converse with the loved friends who had crossed the river—and I felt it was real.

My dear wife and angel-child, my darling daughter, would ask me if I suffered. I replied, "Not much." I did not like to complain. The spirit-world appeared so near to me that I almost lived with its inhabitants for weeks and months before I realized they said, "Dr. John is dead." We find no dead people in spirit life. I do think the word *death* should be blotted out and *life* substituted for it. To throw aside the mortal form is to begin to live. Little can we convey to you mortals a sense of the beauties of spirit-life. One after another tells you of our beautiful homes, yet we can draw but a faint outline at best; when you leave the earthly condition then will you test it for yourselves.

I thank you, Mr. Chairman. For years I loved to read your paper, and watched for the hour of its coming, and was deeply disappointed if it were delayed even but a day.

Lucinda Brown Chickering.

I passed away in old Andover. My name is Lucinda Brown Chickering. I would like very much to reach Milton. I had heard a great deal of spirits coming to earth, and I laughed a little at the idea of dead people talking through others. I find now I was the one in the dark, and I feel like asking permission to speak here. But am I any more to blame for my ignorance than many others? It makes us feel a little better if somebody else is in the same situation. I did n't mean wrong. It was through ignorance. I did n't understand, or try to understand, that we could commune with the dear ones who had passed from our sight. Mother had often spoken in this way: "Tinnie, the angels come to earth." But I did n't realize what angels were; I had been taught to believe they had wings. Now, I have n't seen any such people; and I find also, by the spirit teachings, that angels are the good, the pure, the blessed ones, who were mortals once as much as you or I, only they have progressed on to purity, and that is why they apply to them the term "angels."

William is here, and Jacob Chickering—also Sarah. They did n't know very much about the spirits coming to earth; or, if they did, they kept still about it, thinking *I* did.

I am thankful I have left that old, distressed body. I am glad that I did n't die, and that I am able to make myself known. I thought at first I would not tell my name, but the guide said, "Then you must stay out"; so I thought it would be better to give it.

I thank you, Mr. Chairman, for listening to me. I never controlled before.

Alice Ladd.

My name is Alice Ladd, and my home was in Groveland, Mass.

Father, do n't say you had rather hear from Aunt Sophia, for I know you love me; and if you could only believe a little stronger, you 'd feel happy to know that Alice does come home. Mother, if little Annie can come in a meeting, I think I ought to in one no larger than this. The gentleman over here said I could tell my story, hoping it might be of benefit to father and mother yet here in the mortal. I often come home. Dear father, I am not gone far away, and sometimes you will learn a good deal more of our coming than you know to-day. I am happy with grandma.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 25.—Thomas D. Morse; Elizabeth F. Lindsay; Oscar Lane; Mary Mich; Ruth Hamlet; Sophia A. Chadbourne; Maria A. Falls; Joseph Merriam; Frank Griffith; John Neal; Della Peasley Crockett; Charles Woodwell; Samuel Hidden; Carrie Hodgkins Condell; Isaac Proctor Greenleaf.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

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

Verifications of Spirit-Messages.

HANNAH HULSE.

The marvelous message from my dear mother, HANNAH HULSE, in the BANNER OF LIGHT June 16th, is true in every particular. She passed to higher life at 4 P. M., Jan. 4th, 1886; yet the same night she called me by my home-name—Addison. Although over one thousand miles away, her call informed me in advance what was verified the following day by telegraph. I being alone in the "East," who but she could have told my thoughts and feelings, which had never been made known to mortal? Soon I was impressed by her to thank the lady in person for being the instrument for the communication; and, would you believe it, instantly I was again *called* (by name), and she bade me write my brother William, (a clergyman,) and tell him that church creeds or disbelief formed no barrier to *our* mother's spirit returning to her children; and to tell him that she is near us, that she *is* cognizant of the wonderment at home about her return; that *all* are still watched over by a *loving* mother.

Such a tender and hallowed influence came over me, that nothing can disprove the fact that she dictated the message (for neither myself nor any one who knew me was present) and spoke the cheering words that she still lives; and what may seem strange to some, I have never realized that she has passed on, for I have known her living presence daily—have seen her and have heard her speak. My father wrote me that she called his name while he was traveling in Kansas. She never did a wicked act in her life, and *she is incapable of deception*, therefore none but she could have given us such a truthful message.

Lowell, Mass. L. A. HULSE.

JOHN B. MORRISON.

In the BANNER of Aug. 4th a spirit message appeared, purporting to have been delivered by JOHN B. MORRISON, late of this town. The style of the message was characteristic of Mr. Morrison, and the names and other incidents given were all absolutely correct. I was well and intimately acquainted with him in life, and I fully identify the message as coming from him. I have also submitted it to other of his friends and neighbors, all of whom say it must have been he who spoke. There can be no doubt but that John B. Morrison, though dead, yet speaketh. He passed to spirit-life two years ago last June.

P. DYER.

Farmington, Maine, Aug. 10th, 1888.

CHARLES EMERSON—WILLARD GALE—ALICE HILLS—L. MERRILL.

I have been a reader of the BANNER OF LIGHT from the appearance of its first number, and from its perusal have with much satisfaction become gradually led from a natural skepticism to a recognition of an immortal existence for all mankind. The spirits whose names I give—CHARLES EMERSON, WILLARD GALE, ALICE HILLS and L. MERRILL—were well known to myself and others in Ayer's Village, in which place I resided more than twenty-seven years. The incidents they mention I also know to be true.

EDMOND B. SARGENT.

Haverhill, Mass., Aug. 2d, 1888.

RAYMOND DODGE.

Never have I taken a pen with more pleasure than I now do to acknowledge the receipt of THE BANNER containing a communication from my son, RAYMOND DODGE, who passed away in Southern California two years since.

It is correct in every particular. The allusion to "duck hunting" is especially characteristic, for, during a brave struggle of two and a half years with his disease, it cost him many a bitter pang to give up, one after another, the excursions into the mountains on horseback, the hunting, and all the active out door pleasures so dear to the heart of a boy of twelve or fourteen.

I shall look anxiously for the promised letter from my brother, and others, I trust.

MRS. MARCUS DODGE.

Northbridge Centre, Mass., July 30th, 1888.

NANCY B. DOOLITTLE.

In BANNER OF LIGHT of July 28 I noticed a communication from NANCY B. DOOLITTLE, of South Boston. I knew the lady well, having an acquaintance of thirty years' standing, and I find that what she says there is very characteristic of her, so much so that her friends, on reading it, cannot doubt it came from her. She was a gentle, lovable woman, quiet and unassuming in manner, and loved by all who knew her. May THE BANNER long wave over all the land, bring consolation to many sorrowing hearts, and convince them of the truths of immortality.

MRS D. R. STOCKWELL.

16 Bolton Place, Charlestown, Mass.

ABBIE A. SPINNEY.

I wish to say that the message of ABBIE A. SPINNEY given at the BANNER circle May 11th, is fully recognized by her friends, and they thank the Infinite Spirit that the way is open through which our loved ones can identify themselves to us.

Union, N. H. CHARLES C. HAYES.

August Magazines.

THE COSMOPOLITAN.—A profusion of excellent wood engravings and four full page colored illustrations, one being "A Rose Vender of Pompeii," accompany Sophie B. Herrick's interesting contribution to this number, "The Romance of Roses." Part IV is given of "Miss Lou," a Southern story, the last published one of E. P. Roe, a favorite writer who has recently passed on. Leroy Beaulieu writes of "The Black and White Priests of Russia," and a very readable and fully illustrated account of "The Chinese in New York" is given by Wong Chin Foo. "The Ladies of the American Court" consists of brief sketches and twenty portraits of Mrs. Cleveland and the wives of Cabinet officers and others. A number of poems and a Russian story by Ivan Tourguenoff are among the remaining contents. New York: The Cosmopolitan Publishing Co.

CASSELL'S FAMILY MAGAZINE.—"The Triumphs of Trade" has for its special topic those that have made a highway of the seas. "Scientific Temperance" is treated upon in an article reporting an interview with Dr. B. W. Richardson. Finely illustrated articles this month are "Boating at Cambridge," "Glasgow and Its Exhibition," and "What to Wear in July. In fiction, new portions of "Monica," and "For the Good of the Family," "Our Duplicate Story," and "Her Term," a story in one chapter. New York: Cassell & Co.

THE QUIVER.—A new serial story, "The Beauforts of Beatrice Gardens," is commenced; "The Childhood of a Chinese Boy" described, and the author of "Joshua Padgetts" writes "On Minding One's P's and Q's." Fine, spirited engravings, and a thoroughly interesting letter-press, render this issue one of the best. New York: Cassell & Co.

THE INDEPENDENT PULPIT.—The editor, who was still in New Mexico, continues his narrative of experiences on his mission as a torch-bearer of liberalism. Some of the articles treat upon "Prayer in the Public Schools," "Money and Its Mission," and "The Principles of Jesus Not the Doctrines of Christianity." Waco, Texas: J. D Shaw.

THE SIDEREAL MESSENGER gives its usual extended variety of articles upon astronomical science. Northfield, Minn.: W. W. Payne.

"THE GROWING YOUTH" contains two prize stories, 'How John was Cured" and "The Old Bell," and a prize sonnet, "Work." Mt. Vernon, N. Y.: F. B. Hawkins.

"OUR LITTLE ONES."—The youngest of the household will find many incidents of their summer day rollickings in "Haying Time," "All About a Big Wave," "Out in a Wind," "August," and "After the Shower." Boston: Russell Publishing Co.

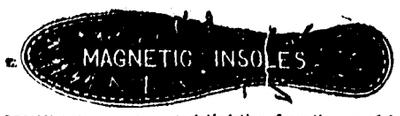
HERALD OF HEALTH gives "Some Good Advice for August Weather," and a variety of hygienic instruction for all weathers. New York: Box 2141.

THE ESOTERIC continues "Roads to Immortality," gives "Practical Instruction for Reaching the Highest Goal of Human Attainment," and in its other contents treats upon "The Electricities and Harmonies of the Soul," "Twelve Manner of Genii," etc. Boston: 478 Shawmut Avenue.

THE PATH resumes its analysis of the Bhagavad-Gita, and presents a resumé of theosophical teachings. New York: W. Q. Judge.

THE MANUFACTURER AND BUILDER illustrates current industrial progress. New York: 83 Nassau street.

Advertisements.



THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

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OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

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A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER" "OUT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able review puts in an attractive form what should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a counsel-at-law and high reputation as an author will at once ensure the confidence and attention of the reader, has in this volume performed for the "Preliminary Report of the Seybert Commission," with a soundness of logic, a keenness of satire, a wealth of thought and clearness of perception, which has brought the Seybert demand to the front, and placed the Commissioners where they must either satisfactorily explain or forever remain under the ban of public condemnation. Mr. Richmond has taken a broad view of the whole question, and has handled a subject which, in the hands of a less able writer, would have proved dull and uninteresting, in a manner that will command the attention of every thinking man and woman. Whether the reader be a believer in Spiritualism or not, he will find in this book a fascinating and instructive treatise on a very important subject.

We commend this book to the careful perusal of the Commissioners, of the PHENOMENA of Spiritualism, of the clergy, and of the public generally, as one of the ablest productions of the kind that has been published in this country. It is a scathing rebuke to the Commissioners, and a complete vindication of the Spiritualists. Chapter I. gives an account of the Seybert Bequest. Chapter II. contains a review of the Commissioners' Report. Chapter III. gives an account of the Commissioners' visit to Cassadaga Lake. Chapter IV. contains a review of the Commissioners' Report, with comments thereon. Chapter V. treats ably of the Commissioners' Report. Chapter VI. contains a review of that portion of the Report entitled "Physical Phenomena." Chapter VII. gives an account of the Commissioners' visit to Lily Dale. Chapter VIII. contains a review of that portion of the Report entitled "Mediumship." Chapter IX. gives an account of the Commissioners' visit to Harrisville. Chapter X. contains a review of that portion of the Report entitled "Physical Phenomena." Chapter XI. gives an account of Spirit Identity. Chapter XII. contains a review of that portion of the Report entitled "Theosophy." Chapter XIII. contains a review of that portion of the Report entitled "Psychometry and Clairvoyance." Chapter XIV. contains a review of that portion of the Report entitled "Miscellaneous Phenomena." Chapter XV. contains a review of that portion of the Report entitled "Conclusion." Chapter XVI. contains a review of that portion of the Report entitled "Recommendations." Chapter XVII. contains a review of that portion of the Report entitled "Theories." Chapter XVIII. contains a review of that portion of the Report entitled "Personal Identity." Chapter XIX. contains a review of that portion of the Report entitled "Conclusion." Chapter XX. contains a review of that portion of the Report entitled "Recommendations." Chapter XXI. contains a review of that portion of the Report entitled "Theories." Chapter XXII. contains a review of that portion of the Report entitled "Personal Identity." Chapter XXIII. contains a review of that portion of the Report entitled "Conclusion." Chapter XXIV. contains a review of that portion of the Report entitled "Recommendations." Chapter XXV. contains a review of that portion of the Report entitled "Theories." Chapter XXVI. contains a review of that portion of the Report entitled "Personal Identity." Chapter XXVII. contains a review of that portion of the Report entitled "Conclusion." Chapter XXVIII. contains a review of that portion of the Report entitled "Recommendations." Chapter XXIX. contains a review of that portion of the Report entitled "Theories." Chapter XXX. contains a review of that portion of the Report entitled "Personal Identity." Chapter

Banner of Light.

BOSTON, SATURDAY, AUGUST 25, 1888.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

The week closes with a large attendance, and the best of interest. People are here from all parts of the States, and several from across the water. The time is occupied with the regular card of exercises, added to which are conference meetings, and any number of *impromptu* sessions. Mediumship of every phase is hourly exemplified, and the interest in the phenomena, instead of being upon the decline, is increasing. Association Hall is utilized nearly every evening for concerts and entertainments of various kinds. The illumination of the grounds each Saturday evening is being made a special matter this year, and has had the effect of largely increasing the attendance. Lake Pleasant is now at its prettiest and is duly appreciated.

The following has been the intellectual feast during the week:

Monday and Tuesday, conferences, with speaking by various parties.

Wednesday, address by Dr. Dean Clarke, of Boston. Platform descriptions were given by Mrs. E. Clark Kimball, of Lawrence. [This lady has created a marked impression here, and has added largely to the interest of the meetings.]

Thursday, conferences; Hon. A. H. Dailey, of Brooklyn, read a poem entitled "The Visitation," which is a remarkable production.

Sunday convened an old time audience of some six thousand.

Service opened with concert by the Worcester Cadet Band. Address by Charles Dawbarn; subject, "Footprints of To-day." Afternoon address by Dr Dean Clarke, of Boston, and platform descriptions were given by Mrs. E. Clark Kimball, of Lawrence, some forty-eight being announced as correct.

Saturday evening, a reception, complimentary to the correspondent of THE BANNER, was held at Headquarters. A serenade was rendered by the Worcester Cadet Band, after which order was called by President Beals, who made a brief address and introduced Miss Jennie Rhind, who spoke quite eloquently under inspiration. Dr. C. E. Carradice, of Jacksonville, Fla., then stepped forward, and, with appropriate remarks, presented a valuable gold watch, of the American Watch Company, Waltham, make. The inscription is as follows: "Presented by the Lake Pleasant Campers to J. Milton Young, August, 1888." The watch is heavy cased, and of a beautiful beveled pattern. Other speakers on this occasion were Mrs. Clara A. Field, Mrs. J. F. Dillingham, Mrs. E. Clark Kimball, Miss Emma J. Nickerson, Dr. I. M Andrus, Mrs. J. J. Clarke, Mrs. Carrie E. S. Twing, Mrs. Sue B. Fales, Mrs. M. V. Lincoln, John F. Whitney, Chas. E. Watkins.

The conferences, as a rule, are as largely attended as the regular sessions, and the speaking includes a great variety of talent.

The speakers for Sunday, Aug. 26th, are J. Frank Baxter and Charles Dawbarn. Both of these gentlemen are favorites here.

Fair and Festival.—The Ladies' Lake Pleasant Improvement Society has been holding a fair at Association Hall for the sale of useful and fancy articles, during the week. The opening address was by President Beals, and the usual attractions were offered. The attendance has been large, and an unusual degree of interest has been developed. Financially and otherwise it has been a success.

SPECIAL NOTES.

Charlie Buffum is at his old place at Eagle Cottage.

David Jones, and A. T. Whiting of Utica, N. Y., are enlarging and improving their cottages.

The verandas of the Lake Pleasant Hotel present a very attractive appearance each evening.

The sanitary arrangements are good.

Capt. John Rounsevell, of Charlestown District, an old camper here, passed from hope to fruition on the morning of Aug. 17th, aged 67 years. During the war Capt. Rounsevell was connected with the Navy Yard, in which he held the offices of Ensign, Mate and Watchman. The burial was at Hartford, Conn.

Charles Wing and daughter, of Amesbury, are enjoying the meetings.

Mr. John Lamont, of Liverpool, Eng., interested the audience at the conference on Thursday.

The annual meeting of the Lake Pleasant Association was held on Monday. The old board of officers was re-elected—consisting of A. T. Pierce, President; Lewis Bartholomew, Treasurer, and A. T. Whiting, Secretary: the whole to constitute a board of trustees.

A. S. Hayward of Boston has arrived, and we trust he has come to stay.

Colonel and Mrs. John C. Bundy are sojourning here.

Efforts are being made to have the next reunion of the Lyman family held in this place. The gathering occurs in 1890. Mr. M. W. Lyman is secretary of both the national and local organizations. His post-office address is Lake Pleasant, Mass.

From the Register.—Mrs. L. G. Gibbs, Clinton, Mass.; C. E. Turner, Norwalk, O.; Mrs. W. A. Strong, St. Louis, Mo.; Luckey O. Clapp, Springfield, Mass.; Mrs. Hartwell Maynard, Athol, Mass.; D. M. Howard and wife, South Lancaster, Mass.; Lydia Eve Blackstone, Chester, N. H.; T. J. Mac Ettrick, Boston, Mass.; E. J. Carpenter, Brattleboro, Vt.; Dr. A. S. Green, Enosburgh Falls, Vt.; Mrs. F. S. Packard, Clara F. Packard, Rockville, Ct.; Mrs. Phebe Jackson, Mrs. Martha T. Miller, Mrs. Newell Merriam, Miss Ruth T. Williams, Gardner, Mass.; Mrs. H. W. Caste, Baldwinsville, Mass. Mrs. Martha F. Jennison, Greenville, Mich.; Mrs. P. J. Fales, Templeton, Mass.; P. L. Peck, Portland, Me.; Mrs. N. G. Aylsworth, San Francisco, Cal.; Mrs. Samuel Kidder, Almont, Mich.; Mrs. George S. Butters, Concord, Mass.; C. E. Watkins, Alice M. Watkins, Boston, Mass.; Mrs. Carrie L. Bath, Carl Bath, Ravenna, O.; James V. Godfrey, Camden, N. J.; Mrs. G. B. Durkee, G. B. Durkee, Barre, Vt.; A. McKinley, Palenville, N. Y.; Mrs. Fred Haslam, Mrs. O. P. Chase, Brooklyn, N. Y.; Mrs. E. B. Ely, Bergen Point, N. J.; J. W. Kenyon, Worcester, Mass.; Mrs. F. H. Morse, South Gardner, Mass.; Mrs. A. Temple; Mrs. R. R. Collins, Sharon, Mass.; Miss E. C. Corliss, Cambridgeport, Mass.; H. Harrington, Saratoga, N. Y.; Norman Melony and wife; W. A. Case and wife, Brattleboro, Vt.; Mrs. Charles Clarke, Herbert Clarke, Gertrude Keyes, Peterboro, N. H.; Anthony Davis and wife, Moss Leeds; Dr. L. A. Priest and wife, Cleveland, Ohio; Mabel B. Priest, Boxboro, Mass.; Mrs. George Woodruff, Brooklyn; Ansel Harrington, North Orange, Mass.; Mrs. H. K. Johnson, Athol, Mass.; Mrs. M. A. Warner, Fannie E. Warner, Grace L. Warner, West Haven, Conn.; Jennette Brownell, Greenwich, N. Y.; Mary E. Hyde, Lowell, Mass.; Jonas H. Brown, Warren, Mass.; J. A. Carpenter, Troy, N. Y.; Mr. and Mrs. C. H. Billings, Boston, Mass.; John Lamont, Liverpool, Eng.; Mrs. Barnes, Conn.; Gad Norton, Bristol, Conn.; James C. Lammer, New York; Mrs. Payne, Mass.; Sumner Shaw, Boston, Mass.; B. W. Sawtell, Hadley, Mass.; Dr. H. W. Gould, San Diego, Cal.; B. F. Miner, E. M. Jepson, Hoosick Falls, N. Y.; Agnes Harrington, Greenfield, Mass.; Mrs. J. F. Parker, Mrs. R. S. Scamman, Miss M. G. Parker, Portland, Me.; Mrs. Avery Clapp, Montague, Mass.; George C. Buell, Miss Buell, Arthur J. Smith, Danbury, Conn.; A. S. Hayward, Boston, Mass; Mrs. J. A. Rigby, Eva Rigby, Forestville, Conn.; Mrs. Kate Beals, Mrs. N. F. S. Rockwood, Greenfield, Mass.; Mrs. E. Reed, New York City; Charles Dewel and wife, Mrs. Fred Dewel, Amherst, Mass.; Charles T. Leonard and wife, Springfield; W. H. Palmer and wife, Miss Gertie A. Palmer, Willie Palmer, St. Augustine, Fla.; Mrs. Mary E. Jacques, Mrs. S. A. Cunningham, New York City; Mrs. S. A. Hill, Springfield, Mass.; A. W. Tinkham, Topeka, Kan.; Mrs. G. N. Hayward, Milford, Mass.; Newman Weeks, Rutland, Vt.; Mrs. E. C. Howe, Montague.

At the Hotel.—H. R. Moore and wife, Warren, Mass.; J. C. Lawrence, Mr. Monegal, B. M. Hastings, New York; Mrs. Fred Haslam, Brooklyn; E. W. Bond and wife, Willoughby, O.; Emma Nickerson, Boston; A. B. Gardner, Providence; J. H. Chassaing, St. Louis, Mo.; Mrs. G. S. Butters, Concord; Mrs. M. C. Chase and daughter, Mrs. F. E. Richardson, Boston; Dr. Priest, wife and daughter, Cleveland, O.; Mr. and Mrs. Danville Cole, Lowell; Mrs. George Woodruff, Brooklyn; G. F. Van Deusen, Westfield; Chas. Dawbarn, New York; Dr. Dean Clarke, Boston.

A grand balloon ascension by Ned Hathaway and John Gillock will take place here on the afternoon of Saturday, Aug. 25th. There will also be an illumination of the grounds. Extra trains will be run from all points.

The fair of the Ladies' Lake Pleasant Improvement Society netted about four hundred dollars.

An oil painting was presented to Miss Carrie L. Brown by the employés at the Lake Pleasant Hotel.

Considerable interest is manifested among the Spiritualists here regarding the announcement of Mr. John F. Whitney, and his movements relative to the work of the spirits at the South during the coming winter. Mr. Whitney is, and has been for nearly forty years, an earnest investigator and searcher after the truth which the spiritualistic phenomena from their commencement have presented. The engagement made by Mr. Whitney with A. E. Tisdale and other mediums, to spend the winter in St. Augustine, Fla., demonstrates his desire to continue the work which was last season so auspiciously begun there. A number of Spiritualists here have signified their intention of going to St. Augustine to spend the winter; and as there undoubtedly are others outside of Lake Pleasant Camp who would like to avail themselves of the opportunity of trying at one and the same time the delightful winter climate of Florida, and the society of congenial spirits, both in and out of the body, it is well to state that Mr. Whitney will be most happy to impart to them any information regarding Florida, and especially his winter home at St. Augustine. Such parties can address until Nov. 1st, John F. Whitney, Pine Cliff, East Alstead, N. H.

The closing week will be a session of interest.

Come to Lake Pleasant. J. M. Y.

Lake Pleasant, Mass., Aug. 19th, 1888.

[The annual meeting of the New England Spiritualists' Camping Association was held Aug. 20th, and the following officers chosen: President, Dr. Joseph Beals, of Greenfield; vice-presidents, Newman Weeks, of Rutland, Vt., Dr. E. A. Smith, of Brandon, Vt., Noble Hopkins, of Utica, N. Y.; secretary, J. Milton Young, of Haverhill, Mass.; treasurer, William R. Tice, of Brooklyn, N. Y.; directors, Dr. Joseph Beals, of Greenfield, A. T. Peirce, of Burrowsville, Mass., James Wilson, of Bridgeport, Ct., Lewis Bartholomew, of Philadelphia, Pa., A. H. Dailey, of Brooklyn, N. Y., E. Terry, of Alhambra, Cal., W. H. Rynus, of Brooklyn, N. Y., David Jones, of Utica, N. Y.; collector, J. Milton Young. Among the improvements announced to be made in the near future are a new auditorium, bridge from Lyman street to the Highland water system, a new hotel and a dépôt. The reports of the officers were very satisfactory.]

"A. S. H." sends us the following additional particulars:

Most of the officers of the camp-meetings and the Lake Pleasant syndicate are upon the grounds, enjoying themselves intellectually and otherwise.

Mrs. E. Terry, of California, has given to Mrs. Cushman, the musical medium, a life lease of a cottage opposite the hotel. This is a noble and generous act on her part. Mrs. Terry is the wife of Mr. E. Terry, one of the original owners in the syndicate.

Last Wednesday Dr. Dean Clarke gave a grand lecture, which I wish could have been reported in full. I will not attempt to speak of it, as I could not in a few words do justice to it or to Dr. Clarke.

Thursday, Judge A. H. Dailey repeated his poem of thirty-eight verses to a highly interested audience. The poem is—to my mind—one of great merit.

Mr. Charles Dawbarn's intended lecture on Friday was postponed, on account of the storm, until Tuesday next.

I notice that Col. J. C. Bundy and wife, also Judge A. H. Dailey and wife, are spending some time at the Lake this year.

While I will not mention all the officers by name, I will say that Dr. Beals presides over the meetings with his usual dignity and skill. He read the medical petition last Thursday, and asked those in favor of equality and medical freedom to call at the Headquarters and sign their names to it.

Mr. Young, Secretary, needs several assistants, as his duties are many.

Mr. Wilson, Mr. Tice, Mr. Jones, and several other officers and directors, have made and are making improvements in their cottages, thus showing that they are confident of a future of growth and prosperity for Lake Pleasant camp.

The storm prevented the meetings being held at the speakers' stand, and the pavilion was not large enough to hold those who desired to attend. I understand that it is seriously meditated to take some steps toward having a covered auditorium to meet just such freaks on the part of the weather.

Mr. John Lamont, of Liverpool, spoke Thursday at the conference. He is recently from England, and his remarks were very fine and to the point. He spoke of the American Spiritualists and his visit in America in a very flattering manner.

Mr. Jonas Tremblie, a Frenchman by birth, from Wichita, Kan., spoke at one of the conferences, stating that he had been a Roman Catholic for thirty years, but had now renounced that belief and embraced Spiritualism. He was controlled for the first time to speak in public, and his guides intend that he shall devote the rest of his earth life to the advocacy of the New Dispensation.

Mr. Charles Wing and daughter of Amesbury, Mass., have been staying at Lake Pleasant for some days. Mr. Wing declares that he has had independent slate-writing messages through the mediumship of Mr. Watkins, which were pre-eminently satisfactory to him. They were from his spirit wife, daughter, brother, and his friend, a doctor, and the writing was like theirs in style, etc. He took the slates to the presence of Mr. W. himself, and they were *never* out of his hands. Mr. Wing is a competent witness, possessed of much natural ability and good judgment, which he has successfully applied to the investigation of spiritualistic phenomena. His wife and grandson, he states, have both seen materialized spirits at his home in the past; his grandson, a boy of twelve years of age, saw and described the spirit that appeared, also that which his wife saw; and he is satisfied of the fact of the materialization of spirits long ago in his own family, where there could be no inducement for deception.

Mr. J. W. Kenyon of Maquoketa, Ia., lecturer, has been stopping at Lake Pleasant for some time. He has spoken on several occasions to the acceptance of the audience. He advances many new thoughts on the healing forces, also the laws of life and health.

Mr. J. H. Cottrell, of Marysville, Kan., received a satisfactory test of spirit identity and intelligence from Capt. Jacob Haskell, formerly of Newburyport, Mass., given by and through Mrs. Kimball, the test medium, on the public rostrum. He returned before a public audience to make known his identity, and thank Mr Cottrell for what he (C.) did for him in his distress during a portion of his life on earth.

Prof. J. W. Cadwell is still holding classes in psychology.

Mr. J. B. Dean and daughter, of Cheshire, are at the hotel. Mr. Dean is a man of intelligence and thought, and receives satisfaction in his spiritual experiences with mediums.

Mr. McCleary, of Watervliet, N. Y., is at Lake Pleasant; he recently displayed on the rostrum a cane which he had made from a portion of the Fox house in Hydesville, where the first raps occurred. He attended a séance at the DeWitt Hough and Stoddard-Gray Cottage, and a form purporting to be that of his wife (although he failed to recognize it as such) materialized, sat down at a table, and wrote him a communication which alluded to certain things which no one present knew save himself—signing her name. He requested her to dematerialize, which was done.

Mr. C. H. Faxon, of Chestertown, N. Y., considers that he has received a wonderful test of spirit-materialization at the Wm. Eddy séance.

Mrs. Dr. Cashe and daughter, from Lynn, are devoting some days to the camp, and are pleasantly domiciled at the hotel.

The Spiritualist Camp-Meetings.

Onset Bay.

[MISS GUSTIE F. HOWE is our authorized agent at Onset Bay. She will receive subscriptions for the BANNER OF LIGHT. She also has a full line of our publications for sale at Association Headquarters; and will conduct the correspondence for THE BANNER from this Camp-Meeting.]

Mrs. Flora B. Cabell, of Washington, D. C., has been with us again this season. This estimable, pleasing and intelligent lady, has won a place in our affections without any effort on her part. She left Onset for Washington, Tuesday.

A party of friends met, by invitation of Mrs. Maggie F. Butler, at the Glen Cove House Sunday evening for a reception to Dr. Sturtevant. Mrs. Sturtevant was made the recipient of a nice easy chair; a poem, improvised by Jennie B. Hagan, was very fine and applicable to the occasion.

A concert was given in the Temple Sunday evening by the Sanford Sisters, with fine talent, which was not properly advertised, and slimly attended in consequence, but which was repeated Thursday evening with good results.

Mrs. A. A. Darling, clairvoyant, business and test medium, of Providence, R. I., has consented to remain with us a few days longer.

Sunday, Aug. 5th, the Washburn House received one hundred and seven to breakfast and two hundred and five to dinner, and Aug. 12th there were one hundred and thirty-seven to breakfast and one hundred and ninety to dinner, turning away about fifty who could not be accommodated. This little bijou of a hotel is always full.

The steam cars from Onset Station brought twenty-one carloads of passengers Sunday, 12th, and carried away forty five.

There have been two balloon ascensions from our midst.

Copious showers of rain fell on Monday, deluging the streets and gutters. In the afternoon it cleared away, and a conference meeting was held in the Pavilion, presided over by Mr. Fairchild. The subject for exchange of thought was "Organization." Interesting remarks were made by Mr. N. Lyon, of Fall River, Mr. Frank W. Jones, of the People's Meeting, New York, Mrs. S. Dick, a medium and lecturer of some note, from Boston, Meredith B. Little, of Glens Falls, and others.

Monday evening a grand concert and mesmeric entertainment was given at the Rink, consisting of singing by Miss Lillian Cushing, cornet solo by Master Will Cushing, selections by the Boston Orchestra, etc., concluding with Prof. Cadwell's mesmeric entertainment.

Mr. Joseph D. Stiles concluded his engagement here and left for Weymouth on Tuesday. He will go to Sunapee in a few days. He gave 180 names at one sitting, on Sunday.

Mrs. Nellie Whitney, one of our best materializing mediums, passed to spirit-life, Friday, Aug. 10th, and her remains were buried the 12th. She was a great sufferer at times, but always patient and uncomplaining, was conscious to the last moment, and welcomed the end cheerfully and with perfect trust and resignation.

We were pleased to welcome Dr. M. L. Julian of Washington, D. C., among the arrivals of the week.

Col. and Mrs. Kase, the mediums' stanch friends, from Philadelphia, are enjoying the scenery and beauties of Onset. This is Mrs. Kase's first visit, and she is highly pleased with the surroundings.

Tuesday morning a circle was held at the Glen Cove House at 9 o'clock, and at 10 a mediums' meeting at the auditorium. At 2:30 a lecture was given from the platform by Mrs. E. A. Wells of New York, her subject being "The Immoralities of Spiritualism." Mrs. S. Dick improvised a poem, followed by Mrs. Wells with tests. Mrs. Wells's lecture was very fine, containing many valuable points. It will be given in pamphlet form later.

Tuesday evening "Uncle Tom's Cabin" drew a good house at the Temple. There was also a large gathering at Eddy's circle-room Tuesday evening. Mr. Eddy's circles have been well attended.

Wednesday morning a circle was held at the Glen Cove House. In the afternoon Mr. A. E. Tisdale lectured upon "The distinction between true and idle worship."

Wednesday evening the weekly social hop was given at Hotel Onset.

The Ladies' Industrial Union of Onset have bought and placed two dozen street lamps for the benefit of those who remain at Onset through the winter, there being eighty cottages occupied last winter.

Mr. and Mrs. Ross are very pleasantly located at Capt. Nash's cottage, also Mr. and Mrs. C. G. Elliott of Lowville, N. Y.

Lindall's Brass Band give a concert each morning and evening in Bay View Grove.

We were sorry to learn of Louis Poole's indisposition at Sunapee, where he had gone to conduct the music at the camp. His engagement ceases the 27th, when he will return to Onset.

Friday evening there was a concert and dance in the Casino, under the supervision of Mrs. M. F. Butler and Mrs. Hadaway, for the benefit of the Business Club.

Mr. Joseph Kingsbury, of Waltham, left Onset Thursday in answer to a dispatch, which stated that fire had destroyed one of his houses valued at $3500. Insured for $2500.

Wednesday evening a large party assembled at Ruggles Cottage to listen to tests from Mrs. S. Dick.

Thursday afternoon an interesting fact meeting was held at the auditorium, closing with a song by Mr. Tisdale.

On account of not being sufficiently advertised the excursion train from Onset to Provincetown took but one passenger. Mrs. Roberts, of Haverhill, has the honor of being the one favored by special train. It is not often one has the privilege of being so select on an excursion train. Many were disappointed who were waiting the opportunity of visiting the "city in the sand." We hope the Old Colony will see to it that proper notice may be given in the future of excursions to different points.

Mrs. E. A. Wells held a private séance Thursday evening at the house of Mr. Applin, when two spirits materialized at the same time, with the medium in full view in the cabinet.

Mrs. M. S. Wood and family, of Stoneham, left Onset Friday for home, with Mrs. Carrie Grimes Forster and sister accompanying them.

Dr. and Mrs. Rogers are still with us, and will remain through the early fall—the most enjoyable season of all the year at Onset.

Friday afternoon a conference meeting was held at the Auditorium.

We had the pleasure of taking by the hand Dr. Josephine Webster, of Chelsea, Mass., on Thursday.

Mrs. T. J. Lewis, business and test medium, of Brooklyn, N. Y., left Onset Thursday to locate in Boston.

A very satisfactory materializing séance was given at the house of Mrs. Butterfield, Friday evening, with Mrs. Bliss as medium.

An entertainment was also given in the Temple the same evening for the benefit of the Onset Business Club, under the management of Mrs. Maggie F. Butler. A large number attended. Receipts above expenses amounted to $125,00.

Our genial and good natured President, Col. Crockett, comes to us every Saturday to look matters over and preside Sundays.

Saturday was the warmest day of the season at Onset. The thermometer registered ninety degrees in the shade at the Temple at 10:30 A M. Mrs. S. Dick, of Boston, lectured in the afternoon on "Mediumship," and psychometrized afterward very correctly.

Saturday evening a "Poverty Dancing Party" was held in the Temple, with some of the most grotesque costumes in attendance. A large number were present, and pronounced it a very enjoyable entertainment.

Later, at 12 midnight, the hour when churchyards are supposed to "yawn and graves give up their dead," a circle for manifestations was held in the big tent at the corner of Twelfth street and Pearl Avenue.

The number of *The Soul* containing an account of the picture and slate-writing at Onset given through the mediumship of Dr. Stansbury, is for sale at headquarters.

Mr. Isaac Rider of Fall River, editor of *The Progress*, was with us again last Sunday.

The last of a series of Temple dances will take place next Saturday evening, and steps will be taken to make it the most brilliant affair of the season.

Sunday, Aug. 19th, there was an excursion from Providence, and one from Plymouth and way stations, also from New Bedford by steamer "*Island Home.*" The exercises of the day commenced with a concert by the Middleboro' Band. On account of the illness of Mrs. Stevens, who was advertised to speak in the morning, Miss A. Josephine Webster, of Chelsea, delivered the morning discourse, her subject being: "The Kingdom of Heaven is within you"; closing with an inspirational improvised song, "Safe in our home over there." Lindall's Band gave a concert at noon. The afternoon exercises opened with a concert by the Middleboro' Band. Mr. E. B. Fairchild followed with a lecture on "Knowledge and Belief," which was very fine; at its close Mrs. S. Dick improvised a poem. After the meeting the Middleboro' Band gave a concert at the Onset Station. In the evening Mrs. Dick gave an entertainment in the Pavilion, consisting of tests, psychometrizations, etc., and Mrs. Wells a materializing and test séance in the Temple which was largely attended.

The Children's Progressive Lyceum met as usual in the Temple at 3 o'clock, Mr. Besse acting Director. Remarks were made by Mr. Fairchild and by the conductor of the Lyceum at South Scituate, whose name we did not learn. Recitations were given by Violet Manzer, Herbert White, Daisy Robinson, Ernie Bullock, Carrie Williams, Alice Cummings, Lula Putnam, Lulu Morse, Leo Cayvan, Eloise Wendermouth, Mabel Bullock, Lottie Giles and Ethel Wendermouth. Song by Carrie Rothermel. Banjo medley by Lulu Morse.

It is estimated that four thousand people were on the grounds to day, Sunday, 19th.

The city of Providence was well represented here on Sunday; among the rest we had the pleasure of welcoming Mr. William Foster, Jr., of that city.

There will be the usual conference and fact meetings through the week, and it is expected that several lectures will be given.

Next Sunday, the 26th, being the last Sunday of the camp-meeting, it it expected a great many people will be present. Mrs. Sarah A. Byrnes will deliver the morning lecture and Mr. Fairchild the afternoon's discourse. An excursion will be expected from Provincetown and way-stations, also from Plymouth, Providence and New Bedford. GUSTIE F. HOWE.

Headquarters Office, Onset, Aug. 19th, 1888.

[At a meeting of the Onset Business Club, on the evening of the 18th inst., it was voted to hold the annual illumination on Sept. 1st.]

Verona Park, Me.

Again the week opened with rain, which confined the campers to their cottages. Little circles were held during the forenoon of Monday. At two o'clock, as the weather continued bad, a meeting was held at the hall. Dr. C. F. Ware presided; Mrs. Wentworth offered an invocation; Miss M. T. Shelhamer then stated that she was ready to answer all questions which the audience might propound in relation to Spiritualism. Mrs. Hildreth, of Worcester, offered the following: "Do we make our own conditions in life, or are we creatures of destiny?" to which Miss Shelhamer gave an interesting and instructive reply. At the conclusion of Miss S.'s address, Mrs. Wentworth rendered a beautiful poem in harmony with the discourse.

The evening was made interesting by séances at different cottages.

Tuesday came, and with it a strong north wind and the long-looked-for sunshine, and "Lotela" was happy. The fine weather drew all from their cottages, and the forenoon was devoted to social visits.

At the usual hour movements toward the auditorium gave warning that services were about to open. Mrs. Wentworth opened with an invocation, followed by Miss Shelhamer, who invited the audience to propose a subject. "The Law of Recompense" was given, and was exhaustively treated, to the great satisfaction of her hearers. Vocal music closed the exercises.

At seven o'clock the campers convened at the Hall, where an improvised stage had been erected, and were entertained with an entertainment given under the direction of Miss Shelhamer, Mrs. Wentworth, and Mrs. Hatch, Jr. It consisted of instrumental music by Mr. and Mrs. Robinson; vocal selections by Masters Eddie and Charlie; readings by Mr. Francis, Gracie Pishon, and Master Charlie; tableaux also were given, which closed the evening's exercises—when we all emerged to enjoy the first moonlight view of the Park.

Wednesday was set apart, at the suggestion of the writer, as "Grand Army Day." The local Post at Bucksport was invited, together with the Woman's Relief Corps. A beautiful morning greeted us. The forenoon was devoted by the campers to calling upon each other and exchanging thoughts. As the afternoon lecture was to be the last delivered by Miss Shelhamer at the camp, a large audience was in attendance. Promptly at the hour, Dr. C. F. Ware called the meeting to order, and after a few remarks introduced Miss Alice Ware, who read with fine effect a poem given by inspiration of Capt. Robert Anderson through the mediumship of Miss Shelhamer.

At the conclusion of the reading, J. B. Hatch, of the Shawmut Lyceum, of Boston, was for the first time introduced. After returning many thanks for the hearty reception the Boston contingent had received from the hands of the campers in general, he called upon his daughter, who favored the audience with that beautiful vocal selection entitled: "Come, speak to me once more." Mr. Hatch again came to the front and related a little of his experience while in the army, speaking in fond terms of the departed soldiers who gave their lives to make this country what it is to day.

In concluding his remarks Mr. Hatch presented Miss Shelhamer, who in ardent words commemorated the memory of our fallen heroes from the time of the Revolution up to that of our own Civil War. She spoke of the great work performed by the Grand Army of the Republic, also the Woman's Relief Corps; too much praise cannot be awarded these useful organizations for their noble service in aiding the families of all widows and orphans, without regard to creed. All conceded this address to have been one of her finest efforts.

Mr. George Francis closed the afternoon's exercises by the reading of a poem dedicated to gallant Phil Kearney.

In the evening a dance was held at the Pavilion, and all enjoyed the festivities until a late hour.

Notice was given that Thursday would be set apart for visiting day. The morning was fine, and preparations were first made to bid adieu to a portion of the Boston people. As Miss Shelhamer and her sister, Mrs. Hatch, left the ground, many a kind wish was offered them, with the hope that next season would bring them again to Verona to remain the entire time.

[Our correspondent's account of Mrs. Gray's reception in the afternoon is necessarily deferred till next week.]

In the evening Mrs. Wentworth held a séance at her cottage, which was well attended. At the close the Bostonians were invited to partake of the hospitalities of Mrs. Ware, and thus closed another happy day. Friday came, and with it more rain for a change. However, many gathered both morning and afternoon to listen to Mrs. Wentworth.

Saturday another of our party, C. Frank Rand, left the camp—his vacation having expired. Although his health prevented him from taking any active part in the exercises, he has enjoyed his visit, and returns to his home much improved physically.

Mrs. Wentworth favored the campers with two very fine lectures. The evening was devoted to a concert that was well attended.

The second Sunday opened very auspiciously, the bright sunshine adding much glory to the occasion. At an early hour boats and carriages began to arrive, and when it was time to open the exercises of the day a large concourse of people had gathered around the platform. Dr. Ware presided, and after singing by the choir, under the direction of Col. La Gros, Mrs. A. M. Glading offered an invocation; J. B. Hatch read a poem pertaining to the Lyceum work, speaking, in connection, of the duties of parents in educating their children in the truths of Spiritualism.

Mrs. Glading lectured both morning and afternoon: in the first instance on "The Law of Compensation;" the subject for the afternoon was "The New Religion, and How We Shall Find It." Mrs. Glading is a great favorite at this place, and the manner in which she treated these themes gave general satisfaction. She will remain during the balance of the camp-meeting, and speak daily during the week.

At the afternoon service Mr. George Francis assisted by the reading of a poem; Captain Thomas P. Beals, of Portland, Me., was introduced and spoke very enthusiastically of the growth of Spiritualism. The captain is an earnest and able worker, being formerly connected with the Portland Lyceum in the position of Conductor. We were heartily pleased when he made a call at our cottage.

Numerous séances were held during the evening.

Among the many who have visited the grove during the week were Mr. James Emery and Mr. Rufus H. Emery; these gentlemen have been indefatigable in their endeavors to make all happy. Hon. S. T. Hinks, G. W. McAllister, (of the Custom House at Bucksport,) Capt. S. B. Gray, (of Brooksville,) Wm. Hagan and Arthur Hagan, (of Prospect,) have also visited the camp. H.

Sunapee Lake, N. H.

Tuesday, Aug. 14th, J. W. Fletcher in the chair. Exercises commenced with a selection by the quartette, and an invocation by Jennie B. Hagan, who, after another song, gave a fine lecture and improvised a poem on subjects presented by the audience. The session closed with singing by the quartette.

The floral decorations by Dr. J. C. Prentice of Boston are much admired; he has spent much time in procuring and arranging the flowers, and has the thanks of the speakers and the people generally.

Wednesday, Aug. 15th, the forenoon was occupied in conference, participated in by J. W. Fletcher, Dr. Richardson and Mrs. Chandler. At 2 o'clock a public test séance was opened with a song by the quartette and poems by Miss Jennie B. Hagan, improvised on subjects presented by the audience. J. W. Fletcher gave names and descriptions of fourteen spirits who presented themselves, and Mrs. Chapman closed with remarks under control of her guide, the little Scotch Boy.

Wednesday Evening.—Test séance. After vocal selections by the quartette, Mrs. Chandler, under control, gave the names of eight spirits, most of which were recognized. Miss Jennie B. Hagan improvised poems on an interesting variety of subjects. "Shall we meet beyond the river?" was then finely rendered by the quartette, after which J. W. Fletcher gave the names of several spirits; among them George Codman, of Washington, N. H., who was murdered at Cambridge, Mass. He said he wanted to thank the lady who attended his funeral, she being upon the grounds. The lady alluded to was Mrs. Addie M. Stevens, who was present.

Thursday, Aug. 16th.—Conference this morning. J. W. Fletcher presided and made remarks, followed by Mrs. Chapman, Mrs. Wells, Mrs. Dr. Prentice, Mrs. Waite, and Mrs. Bishop, under control, all speaking with great acceptance.

At 2 o'clock, selections by the quartette and an invocation opened the exercises. Miss Jennie B. Hagan gave a fine lecture on subjects presented by the audience, supplemented with a poem. Singing by the quartette closed the session.

In the evening the usual weekly dance was well patronized and greatly enjoyed.

Friday, Aug. 17th, the morning hour was spent in conference, opened by Dr. A. H. Richardson, followed by Mrs. Chandler and Miss Jennie B. Hagan, who, after making very interesting remarks, improvised a poem of much merit. Remarks by Mrs. Waite, and the Scotch Boy, through Mrs. Eliza A. Chapman, closed the session.

At 2 P. M., J. W. Fletcher in the chair, the exercises commenced with a song by the quartette. Mr. Fletcher recited the poem, "Creeds of the Bells," and after a solo by Mr. Johnston, gave a fine lecture, that was exceedingly entertaining and instructive. At its close he described twelve spirits, most of whom were recognized.

Friday evening the entertainment usually held Saturday night was held, followed by a sociable and ice-cream party, the proceeds of which and the sale of various articles contributed by members of the Association amounted to over $50.

Saturday, Aug. 18th, Dr. A. H. Richardson in the chair, the service commenced with a song by quartette, an invocation by Jennie B. Hagan, and further singing. Miss H. then gave an eloquent lecture upon a number of subjects, and accepted as subjects of an improvised poem, "To the Fifth Sphere," "What is Life and Spirit," "The Moral Influence of Modern Spiritualism," and "The Use of Thorns Among the Roses."

A Saturday evening conference was participated in by Dr. Richardson, Joseph D. Stiles, Mrs. E. B. Craddock and Mrs. Weeks. Mrs. Craddock, under control, described a number of spirits.

Sunday, Aug. 19th, the services consisted of vocal selections by the quartette, a solo by Mrs. Osborne, and a lecture and poem by Miss Hagan. At 1 o'clock Mr. Joseph D. Stiles held a séance, at which he reported the names of fifty-six spirits present. In the afternoon Mr. Stiles delivered a lecture and gave over fifty names of spirits, the usual singing, including a solo by Mrs. Wentworth, being interspersed. The day was fine, and the attendance estimated to be five thousand. Mr. and Mrs. J. W. Fletcher, and other of their friends, left for Lake Pleasant Saturday morning, and Dr. Richardson, Aaron Bradshaw and Jennie B. Hagan left Monday morning for Queen City Park; Mr. and Mrs. Ferrin, of Plymouth, N. H., left for their home Monday. N. A. LULL, *Sec'y.*

Aug. 20th, 1888.

Cassadaga Lake, N. Y.

The season at Cassadaga Lake is now at its height, and the woods are full of people. The hotel is crowded to its utmost capacity, and new comers are obliged to seek rooms at cottages. The present season is thus far the most prosperous the camp has experienced, and the future is bright with promise of large success.

We have had some highly interesting lectures since my last letter, large audiences having been addressed by J. Frank Baxter, W. F. Peck, Mrs. Colby-Luther, Mrs. R. S. Lillie and the venerable Samuel Watson. These speakers represent various phases of thought, from radical to conservative, some of them being religious in their expression and others extremely iconoclastic. But as a Spiritualist audience is made up of many kinds of people, each speaker finds a greater or less number in sympathy with the views presented. We cannot but observe, however, that a tone of sympathy and a method of charity, love and tolerance wins more souls to truth and right than a method of harsh criticism and condemnation. The Spiritualist can afford to treat his opponent with kindness, since his position is sustained by the omnipotent power of truth.

There has never been a season so marked by marvelous phenomena as the present one at Cassadaga. Slate-writing has been the most popular, and some of the most remarkable tests have been given through this phase. Your correspondent has seen slates bearing messages in German, in Latin, in shorthand, and in telegraphic characters; some of the messages having been obtained under absolute test conditions, the slates being either locked or screwed together.

Library Hall is a highly valuable adjunct to the grounds. It is in constant use, the small rooms being utilized for séances and the lower hall for lectures on special subjects, and for classes in various branches of instruction.

The Children's Lyceum is getting along nicely, and has given some very creditable entertainments.

W. J. Colville is conducting a class in practical metaphysics.

E. W. Emerson is giving complete satisfaction with his platform tests. The tests of J. Frank Baxter were also of remarkable excellence.

The kindly face of Mrs. Skidmore is seen everywhere, as she goes about on her errands of usefulness.

The familiar form of Dr. Carter is always seen at his post of duty—the gate of entrance.

"Jack" Lillie is as happy as ever, and does n't seem to lose flesh by his travels.

Mr. A. Gaston, the active President of the Association, is here, there and everywhere, looking out for the interests of the camp.

The office of Miss Turner is better patronized than any other place on the grounds. She handles a great many letters and papers in the course of a day.

As evidence of the growing public interest in Spiritualism and the kindly attitude of many of the editorial fraternity, the writer will state that his reports and camp-correspondence are being published in fifteen different newspapers, including such influential and widely circulated organs as the Buffalo *News*, Cleveland *Plain Dealer*, Buffalo *Courier*, Pittsburgh *Dispatch*, Elmira

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, SEPTEMBER 1, 1888. | $3,00 Per Annum, Postage Free. | NO. 25.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* No Soul is Lost. "God Wrote It." A Strange Dream. Guide-Boards on the Way to a Future Life.

SECOND PAGE.—Lake Pleasant. *Poetry:* The Dreamers. *Foreign Correspondence:* Another Survey in Paris. What One Woman Has Done. Mathematical Proportion in Spiritual Science. Abner Kneeland. September Magazines.

THIRD PAGE.—*Banner Correspondence:* Letters from Iowa, Massachusetts, New York, Pennsylvania, Colorado, Maine, and North Carolina, etc.

FOURTH PAGE.—Ingersoll on Marriage. Cremation Holds its Ground. Humanity to Animals. Interoceanic Strabismus. Again the Sioux. Spiritualist Convention in Spain, etc.

FIFTH PAGE.—Letter from John Slater. All Sorts of Paragraphs. Spiritualist Meetings in Boston. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. From Spirits Preller and Maxwell, etc.

SEVENTH PAGE.—*Poetry:* Night. New Publications. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Spiritualist Camp-Meetings, etc.

The Spiritual Rostrum.

NO SOUL IS LOST.

A Lecture delivered before the Association of Spiritualists of Washington, D. C.,

BY SAMUEL WHEELER,

Of Philadelphia, Pa.

[Reported for the Banner of Light by J. C. Rowland.]

"For what is a man profited if he shall gain the whole world and lose his own soul?" are words that we have read, and words from which we have been instructed in the past; and they suggest to us a few thoughts. It is a terrible question to put to one's self; it is a terrible question to put to another, provided we believed it to be literally true. "For what is a man profited if he shall gain the whole world and lose his own soul?" We might even go further and ask, "What would it profit a great nation if it gain the whole world by conquest, and lose the liberties of its people?" But we are thankful for the fact that we do not believe that question to be capable of an affirmative answer, in the sense of believing that any man's soul may be lost. And we are thankful for the fact that our country shall not lose the liberties of its people, but that it shall constantly progress toward that which is better.

These words as interpreted by theologians, and as understood by the Christian, seem to imply the possibility that it *may* be—that at some time in the future by our actions, by our disbelief, or our failing to do right—we may lose our own souls. It is indeed a terrible thought! And what would a man give in exchange for his soul? is also well to think of. But we are thankful for the assurance that we have in the light of the philosophy of Modern Spiritualism, in the light of the truth that we have had expounded to us, in the light of the reason that we profess to cultivate and know of—that God, that eternal principle of good, that so-called personality, or individuality, that which none can comprehend, but which men call God—we are thankful for the assurance that comes to our souls that that principle is love, and that in the economy of nature, as changes take place, as man dies and passes away, as man is born and passes from the cradle to the grave, as man gives up the ghost and goeth to the other world, we know not a single soul can be lost. Thank God—and when we use that term, remember we are speaking of the principle of good, not recognizing or knowing a personality—thank God for the assurance of our belief that God is love!

But while we do not admit the fact of the possibility of the soul of man being lost, the question to your mind, and to my mind, will start a train of thought, and each one may think out, may know of, the possibilities that have been lost, the opportunities that have been neglected in this life in the past, the opportunities that we may neglect in the future, and the opportunities lost in the other life will there bring their fruit and their reward for good works, which should be there as treasures. Each one of us is losing golden moments. Each one of us is losing opportunities and possibilities for good that never can to us return, and it is well for us to pause and ask ourselves whether we are not in a measure losing possibilities of our souls that might be to us grand mines of happiness, grand mines of joy and peace, if we would only act up to the highest light that is given to us here. Oh, the opportunities lost; the seasons of joy and gladness wasted because we do not do all we can! It were better for us if, instead of repining over the lost opportunities, that each of us should resolve here and now to waste no time in idle regrets, to waste no time in repinings, to close the book of our past, and never reöpen it only with reference to higher action, and to resolve that each and every day of our lives shall be devoted to the possibilities of the future and the making of our life in the spirit-world all that we might wish and hope for.

As Spiritualists, there are reforms to which you and I can devote our time, can devote our talents, can lift up our voices in favor of, can carry the banner of peace and progress, and point our friends to that which is better than they have ever known. We may point them to the fact that over there in the land of progression no soul is lost. But we may point them to the opportunities wasted; we may point them to the fact that we are to-day building our spirit-homes, sending over there treasures that we shall find safely invested when you and I shall pass from time to eternity; and that as we work here, as we act here, so it shall be with us hereafter.

As Spiritualists, oh, how grand the possibilities for us; as Spiritualists, how wide the field; as Spiritualists, how bountiful the harvest, as Spiritualists, what noble and grand achievements there are for us in this life, and what grand rewards in the future! There is not an evil in our land that it is not your duty and my duty to raise our voices against, and by the prayer of words, by the prayer of earnest work, by constantly putting our shoulders to the wheel, labor for the reform that is needed. And so shall we find that instead of losing our souls, even for a day, even for an hour, much less, as is shadowed forth in the Book, the possibility of losing them for all eternity—that over there we shall find all those who have passed from our mortal sight, and that not a single deed, whether of good or evil, shall have been forgotten.

The evils that are abroad in our land to-day it is your duty and mine to help wipe away. It is a sad fact that poorhouses and jails are dotting all this fair land, and each day, each week brings to us a call for more money for charities, more money for prisons, more money to suppress crime and the vice that is stalking abroad. It would seem as though the Christianity of eighteen hundred years had been almost a failure, and that to-day the thousands of churches that are pointing their spires heavenward and glistening in the light of the morning sun were mockeries, and, indeed, whitened sepulchres. Go with me to your prisons, and truly is it the fact, as we enter the portals of many of them, there arises forcibly to our minds the inscription over the doors of Danté's "Inferno." "He who enters here leaves hope behind." Go with me and look at those poor children of crime, the creatures of circumstances, the creatures of education, the creatures of bad generation that are now needing regeneration; and in the poorhouses of your land, there see the possibilities, there see the evidence, there see the fact exemplified of the lost opportunities, of the lost moments, of the lost golden grains of beauty that have been thrown away by those poor creatures that are, as you and I, subject to all that is good and all that is bad; and let us as we view these instances, let us as we see these opportunities that have been wasted, let us as we see the regeneration that is attainable by them, resolve that we will do all that we can for the uplifting of humanity.

Again, as a Spiritualist, one other thought comes to my mind; and with that thought I shall close. As Spiritualists, realizing the fact that no souls are lost, but that many are in darkness, constitute yourselves, each and every one, earnest and persistent workers in the cause of uplifting the souls that are in darkness on this and on the other side of life. It is said that a good man of whom we know, and who in his life did many good things, and who preached the law of love, and who taught others that "all things whatsoever ye would that men should do to you, do ye even so to them"; it is said that at his death he went and preached unto the spirits in prison; and there is for you, as Spiritualists, and for me as a Spiritualist, and for every one of us as men and women who resolve to do all that we can, a work on earth to do; and there is a work in the spirit-world to do, and each and every one of us can do something for the uplifting and the upbuilding of humanity. Realizing the fact that no souls are lost, but only that some may for a time grope in darkness, look not above for that which is higher and nobler. Let us also realize that our God is a God of love; and that by-and-bye each and every one of us shall again hear the cry, "Come up higher"; that by-and-bye we shall pass the iron door of the conditions of this life—the iron door with the crown of thorns above it—and shall come to the golden door with the crown of roses—a door that shall open to you and to me, and give us entrance into fields of eternal life, the land of continued existence, where we shall indeed realize the truth that no soul is lost!

"God Wrote It."

Capt. Lewis Corwin's farm is three miles north of Sag Harbor, and situated on an arm of Long Island known as Hog Neck, but which latter-day dwellers find pleasanter to call North Haven. It is here that Mrs. Harriet Beecher Stowe, declining in health, is passing her time in the enjoyment of that repose and quiet which is deemed so essential in her present condition. Two weeks ago when the steamer Sunshine, from Hartford, arrived at the unpretentious dock at Sag Harbor, the crowd that waited its coming was unusually large. Some event was about to happen, for there was a marked degree of expectation on the faces of many who waited. Among the first passengers to land was an old lady whose hair was frosted as white as the foam blown among the pebbles on the beach. She walked slowly, leaning upon the arm of a bearded, muscular-looking young man of about thirty, her son, Rev. C. E. Stowe.

"We are in hopes," says the young clergyman, "that her trouble is merely temporary, and that she will return to Hartford in the fall fully recovered."

One evening about twilight, as Mrs. Stowe was walking alone in the garden, as is her custom, she was approached by the captain. He held his hat respectfully in his hand.

"When I was younger," said he, "I read with a great deal of satisfaction and instruction 'UNCLE TOM'S CABIN.' The story impressed me very much, and I am happy to shake hands with you, Mrs. Stowe, who wrote it."

"I did not write it," replied the septuagenarian gently, as she shook his brawny hand.

"You did n't!" ejaculated the captain in amazement. "Why, who did, then?"

"*God wrote it,*" she replied simply. "I merely did his dictation."—*The New York World.*

A STRANGE DREAM.

BY S. T. SUDDICK, M D.

While talking the other evening with an old and valued friend, who is a physician, the conversation turned on visions and hallucinations, and my friend related a dream which he had experienced, and which seemed to me so remarkable, that, for the benefit of psychologists and metaphysicians, I will record it.

The dreamer in question does not belong to any religious sect, though he believes in the existence of a Supreme Being, and thinks that the good or evil deeds of men will meet an appropriate reward or punishment even in this life. He said:

"I am not a Spiritualist, as you well know; neither am I superstitious in regard to dreams; but I choose to regard this experience, or dream, if dream it may be called, as different and distinct from the ordinary affairs which we call by that name. I thought I had been killed, seemingly by a railroad accident. My body lay upon the ground beside the track, upon which an engine and some cars were standing. It was gashed and mutilated, while I was sitting under a tree a few yards distant. I remembered nothing whatever previous to or during the accident. I had simply 'shuffled off this mortal coil,' and was now sitting as described, waiting for the life or animal heat to come out of the body and enter myself, which it presently did. It seemed to be a process of disentanglement of my *selfhood*, or life principle, from the mortal, or perishable part.

"I suffered no pain or other disagreeable feeling, and was only waiting until this disentanglement should be concluded, which I in some unaccountable way understood would occur as soon as the body before me became perfectly cold. For the body itself I cared nothing; I looked upon it with as little feeling of regard as a butterfly would be supposed to look upon the chrysalis from which it had just escaped.

"I seemed to be the warmth, the electricity, the life of the body; and as I gathered myself from its embrace it became lifeless, cold and rigid. I say 'I,' for my form was just as perfect in shape, feature and feeling as it had been before the stroke that broke the 'silver cord' with which I had been manacled to that earthly clod. As the sensatory nerves come to the surface over every portion of the human body, so as this sensatory part of my body came gradually to me my form seemed to round out to perfect symmetry, becoming an exact 'curl' of my former self. I felt, by a sort of intuition, that I was forever free from all earthly pain and care. An intense, overwhelming sense of infinite rest and security pervaded me, such as no mortal could ever conceive or imagine while in the flesh. Although in life I had never considered it a burden to perform the respiratory act, my first exclamation, on finding myself freed from the body, was: 'Oh! how delightful to be relieved from the trouble of breathing.' Lungs, or the need of them, were no part of my present economy. Everything mortal, every physical instinct or desire, had perished with that mutilated body yonder, now lifeless, stiff and cold. *I* was all mind, spirit, soul. Though retaining the natural form of mortals, I was perfectly, *infinitely* at ease, infinitely contented; and this feeling of contentment consisted not in having every want gratified, but in having no want to gratify. I was neither too cold nor too warm; I was not hungry nor thirsty nor weary; but a sense of infinite pleasure and happiness pervaded my whole being.

"The first place I thought of was a small town in Missouri, where I once lived, and, *presto!* I was there. Oh! how light I was! light as thistledown borne on the breath of a summer evening. As I passed up the street I met several old familiar friends, but none of them took any notice of my presence. In my rambles through the town I entered the court-house; it being the dinner hour, I found the offices all deserted until I came to that of the circuit clerk.

"My old friend, George M., who had occupied that position for many years, but who had died some time since, was sitting in the office-chair at the table, engaged in looking over an old record.

"He turned as I entered, and his face brightened into a smile. He arose, shook me heartily by the hand with a 'How are you, Doc?' then motioned me to a chair and sat down himself, placing his legs on the table, as was his habit in life. He was surprised to see me, and made some remarks about the change we had both undergone, which people call death. His exact words I could not remember on awaking. He had evidently not heard of my demise, but *my seeing* and *recognizing him* (a spirit) was sufficient evidence to him that I had severed my relationship with the flesh.

"After conversing with him awhile, I asked him if we were not to be transported to some far-away clime, as we had been taught by the tenets of our religion to believe.

"'That is all a mistake,' he replied, with a laugh that was peculiar to him in life. 'You do n't need to go anywhere unless you choose to, but you *can* go anywhere you please. You will be likely to change places oftener than you wish, until you get accustomed to this life.' I asked him how that could be?

"He replied, 'You remember in the other life your *mind* wandered at will, but to *go* anywhere you were compelled to walk that old hulk of a body along, or get a conveyance to carry it like any other piece of baggage; but now you have no baggage; you are all *mind*, all soul; and when your mind wanders anywhere *you* are there.'

"Just then I thought of a room in the house of my father-in-law, and although he lived in a distant city, I was there immediately, and remember distinctly the contents of the room, bed, stove, chairs, bureau, etc. There was no one present, and I thought I would sit down and wait till my father-in-law came in, whom I then remembered wanting to see me on a matter of business. Suddenly I thought of my friend in the court-house, whom I had left so unceremoniously, and in an instant I was there again. He was still sitting where I had left him. He laughed heartily at my impromptu exit and reäppearance, and said that it was a most difficult thing to learn to hold one's mind, or self, in one particular place, in that condition of perfect freedom of action. I then remembered that I did not see anything on the road in passing from place to place, and asked my friend if it were always so.

"'No,' he replied; 'you will learn in time to travel, and see the road, or any part of it, while traveling. Remember that in this state we do not walk or ride, we simply *think* ourselves along. You are all *mind* now, all thought, and whatever particular place you wish to see, all you have to do is to first think of it and you are there. If you wish to see the points through which you pass, *think all along the road* to your destination.'

"'How will I find friends whom I wish to see?' I inquired.

"'You will have to find them as you always did,' was his reply. 'Go and hunt for them. We have no more knowledge of their whereabouts than we ever had, but our facilities for traveling are so great that if we know their homes or resorts we can easily find them. We cannot converse with friends who are yet in the flesh; they cannot see us nor *hear us think!*'

"I now noticed for the first time that we were *not talking* as we do in mortal life, but were just *thinking to one another.*

"At this point several persons came into the room; some who had experienced the change called death came and greeted me cordially, congratulating me on having escaped the bondage of the flesh, while those who had not undergone this change ignored our presence entirely.

"The clerk came in with another gentleman whom I did not know, and the two took their places at the table, my friend George M having vacated the chair. I heard and understood all their conversation, but could not recall any part of it on awaking.

"Every one I met, with whom I had been formerly acquainted, had a familiar look, but I readily distinguished those who had passed that strange dividing line from those who had not; the latter looked graver and older grown, while the others were younger in appearance, and on their faces was a peculiarly serene and satisfied expression.

"My friend George M. was in his lifetime very fond of accumulating money, and as the men at the table were counting a considerable sum of it, I asked him if he still liked it.

"'No,' he replied, 'I have no use for the stuff whatever. I used to like it because it was a means of supplying my wants, but now I have no wants to supply.'

"I then, for the first time, thought of my wife and daughter at home, and in a trice I was with them. They were preparing dinner, and I noticed that it was past one o'clock. They had evidently not heard of the accident, and had delayed the meal, thinking I would come. Here a blank occurred in my dream. Then I was in my old home again, and met and shook hands with an old colored woman whom I had attended in her last sickness. She seemed very glad to see me, and we talked for some time, but I cannot remember the conversation.

"Then I was again at home. My wife and daughter were about their household duties as before, but their faces were sad and tear-stained, and their eyes were red with weeping, and both wore mourning garments. Strange to say, I was not in the least affected by their sorrow, but looked upon it with as little compassion as a father would look upon a child crying because its cob house had tumbled down. Indeed, all their joys and sorrows, their plans and labors, seemed frivolous to me as child's play. I could hear their conversation, but could not converse with them. But even this did not distress me. I felt in this matter very much as a man would feel who, coming home with a bit of news and finding his wife occupied with domestic duties, concludes to defer imparting it to her until she is ready to listen. I felt that the time was short. I could afford to wait. On one of my visits to my late home I found that my wife was sick, and I watched her illness with some degree of interest, hoping that it would end fatally.

"Life now was a continual reception. New friendships were being formed each day, Mr. M. introducing me to all with whom he had become acquainted, and they in turn presenting me to others; and each one of these newformed acquaintances proved to be exceedingly interesting and agreeable. I had not much time to think of my family or friends from whom death had severed me. Besides, many whom I had left behind were approaching and crossing the mysterious dividing line, and our greetings were warm and sincere. I noticed that all that was evil or disagreeable in them was left behind, the good only being immortal."

"I have thought over this dream a great many times," continued the Doctor, "and the more I study about it the more reasonable it appears. I almost believe it *will be* that way.

"The doctrine of being separated from our loved ones at death and transferred to some distant region, always seemed a little improbable to me. It seemed as if the soul were held in a continued probation. I should like a future such as my dream pictured. Besides, does not the Scripture speak of a 'new earth,' and intimate that it shall be our future habitation? Did not John see the New Jerusalem descending from heaven and resting on the earth, and hear a voice saying, 'The tabernacle of God is with men, and he shall dwell with them?'"

Bonne Terre, Mo.

GUIDE-BOARDS ON THE WAY TO A FUTURE LIFE.

BY DR. S. D. PACE.

By inquiry the curious reader may find in almost every household the record of events, well authenticated and free from the semblance of collusion or superstition, which carry with them the evidence of a life beyond this, and this evidence is by no means confined to persons who accept the truths of Spiritualism.

Many years ago the writer resided in Canada, near Port Stanley on Lake Erie. The country was new, or but partially developed, and the present site of many beautiful farms was then a wilderness. There came into this neighborhood from England, about the year 1854, a man named Joseph Brumpton, who purchased a piece of wood-land, and with the industry characteristic of his people he immediately commenced to subdue the forest, with a view of making for himself and family a home. He had been in Canada a year or two, and was still engaged in clearing land. One day he happened to be employed in a field by himself, and looking up from his work he saw approaching him a woman, and as she came nearer, he recognized her as a sister whom he had left in England. Having no suspicion that the person whom he saw was in reality a spiritual being, but believing her to be his sister in the flesh, he started to meet her and welcome her to his humble home in America, but to his amazement when he had come so near as to be almost able to clasp her in his arms, she commenced perceptibly and rapidly to fade from his sight, and in a minute or two she had vanished.

This wonderful appearance and sudden disappearance caused a very severe shock to Brumpton's nervous system; in fact, he was obliged to return immediately to his house and retire to bed. Many comments were made upon the affair at the time, and the whole neighborhood were much interested. Some, of course, doubted the genuineness of the vision, others thought him slightly demented, but personal criticism of the man was very much disarmed when in about two weeks from the date of this occurence, a letter bearing the date and postmark of a village in England reached Brumpton, containing the news of the death of the sister whose appearance to him in the field had produced such a sensation in the neighborhood.

I was fully conversant with the facts in this case, so far as they related to the nervous prostration of Brumpton. I heard his story the day after the alleged appearance of his sister in the field, from his own lips, as he lay upon his bed in great agony of mind. I also read the letter, post marked as I have before described, and carrying with it unmistakable evidence of its genuineness. This letter gave the date of his sister's death, and this date corresponded exactly with the date of her spiritual appearance in America. Collusion was simply out of the question in this case. It will be seen by reference to the date that this manifestation occurred years before the time of ocean telegraphy. It would seem all candid persons should agree that this occurrence carries with it a lesson which teaches that the spirit does not become extinct with the death of the body; that it retains its individuality, and that the forms of our departed friends bear such a striking resemblance to the earthly body as to be easily recognized by the friend or friends who may be so fortunate as to see the spirit.

Only the day before yesterday I was in conversation with two elderly gentlemen, one a retired Lake captain. Both of these men had been active in business, and physically and mentally well preserved for their years. Our conversation was at first upon political topics, but finally became somewhat metaphysical. Capt. C. remarked that he had no evidence of a life beyond the grave. "I have read the Scriptures," said he, "and can find nothing satisfactory to me. I have conversed with ministers who are supposed to understand all about these things, and I find them to be fully as much in the dark as myself upon this great question. I find no evidence, no word of encouragement in my search for a future existence, and I am strongly inclined to the belief that death means for man an eternal sleep."

The other gentleman seemed to have more hope, and argued that the evidences of immortality were seen in all Nature; but when he attempted to point out the footprints, they were found to be vague and of but little practical use; in short, he was not clear in his arguments drawn from Nature.

I then stated my belief that there was evidence of the continued existence of the soul, or spirit, after death, and that this evidence came directly from the spirits of those who had once been dwellers on the earth; and I appealed to them individually to state whether, in looking back over their past lives, they could not discover some footprints such as I had indicated. Capt. C. was the first to speak, and—omitting names—I will endeavor to give his story, in substance, at least, as he gave it to me.

"About thirty years ago," said he, "I was first mate with Captain J. S. on board the American schooner C——. We were weather-bound at the port of Milwaukee, ready to sail with a shift of wind for Buffalo. As we had

leisure, Captain S. invited me to take a stroll up town. As we were walking leisurely along we passed a small, unpretentious-looking little cottage, opposite which Captain S. came to a stand-still, and, pointing toward it, he said, addressing me by my first name: 'They tell me there is a very strange person residing there; they say she knows everything; suppose we give her a call.' To this I assented, and we both entered the cottage, and met a plain-looking, middle-aged woman, who pointed us to seats. The Captain soon opened the conversation by saying, 'They tell me you can tell us most anything, and we came to see if you could say something interesting to us.' The woman disclaimed any superior knowledge, but said: 'Sometimes the spirits tell me what they see or know; and should they do so now I will give you what they give me.' She then rested her head on her hand for a few moments as though listening to something being whispered into her ear; then turning to Captain S. she said: 'You have a letter at the post-office; this letter brings you bad news; it tells of the death of your little eight-year-old daughter (calling her by name).' Some other things of minor importance were then communicated, and after placing a coin in her hand we went to the post office, where, sure enough, the captain received a letter announcing the death of his daughter. I am well satisfied," said Captain C., "that Captain S. had no intimation of the death of his daughter, except that received from the woman, until he had opened and read that letter."

When Capt. C. had finished his story, I turned to the other gentleman and asked him to give his experience, if he had any, touching this question. "Well," said he, "when I lived in L. County, (naming a county in the interior of this State,) I was at the farmhouse of Mr. K. (the abbreviation I make myself, the full name was given). Just before supper that evening, Mr. K. walked into the family sitting-room, looking pale and somewhat agitated. His condition was so marked as to attract attention, and Mrs. K. anxiously inquired if he was ill. 'No,' said he, 'I am not ill, but Charley is dead!' It may be proper right here to state that 'Charley,' the person to whom he referred, was a brother of Mr. K., who resided forty miles distant from him in another county. 'How do you know he is dead?' inquired Mrs. K. 'Why,' said he, 'I saw him as I was coming through the gate, *and he told me that he had been killed by an accident!*' Supper was now announced, but Mr. K. refused to go to the table, and insisted upon driving immediately to the residence of his brother in the adjoining county, and he started as soon as his team could be harnessed. He was accompanied by a friend, and when they had reached within ten miles of his brother's residence, they met a person who had been sent to convey the sad intelligence that his brother had been killed at a barn raising that day, having been struck on the head by a falling piece of timber."

Events similar to these I have related in this article are quite common in the history of most families, and perhaps the reader may call to mind more convincing testimony in this direction. I mention these instances because they happen to be fresh in my mind; but if people will stop to consider, they will find the pathway of life strewn with similar testimony, all pointing to the continued existence and intelligent condition of man in a future world.

Port Huron, Mich.

Lake Pleasant.

To the Editor of the Banner of Light:

I have conversed with many prominent, well-informed men while stopping at Lake Pleasant Camp-Meeting. I do not know of any better way to arrive at facts concerning the Spiritual Philosophy than by the exchange of individual experiences, and especially so when the men and women who relate them are removed beyond the sphere of pecuniary interest. Among the narrations to which I have recently listened at the Lake is the following, by a prominent business man from New York, who is one of the oldest Spiritualists of that city:

"A Presbyterian minister was employed to officiate at the funeral of my sister—employed for obvious reasons that the family are conversant with. I said to him before the exercises, 'We are largely Spiritualists in our belief of a future life,' and that minister performed his duties as well as any spiritualistic medium could have done on the occasion; he cited a case where the mother of a little child passed on in childbirth; afterward the father married again, and they had a mutual understanding between them that the child should not know but that the latter wife was its mother; the child lived until some ten years of age, and knew not to the contrary, and supposed the last wife was its mother. Just before its departure to spirit life, the child looked up to its heretofore supposed mother and said: 'Are you my real mother?' 'Of course I am,' replied the wife; 'why do you ask me this question?' She replied: 'There is a lady standing by my side who says *she* is my mother.'" Comments are unnecessary in this case; coming as they did from a sectarian minister, the facts related speak volumes for Modern Spiritualism, and *vice versa* for the views of the church in regard to a future life, and its creedal requirements to obtain it.

Another instance of reliable evidence of the spirit's continuity after the change called death, which I have met here, is that of a wealthy merchant residing in San Francisco, Cal., by the name of Thomas Dolliver, who formerly lived in Woburn, Mass., and worked at the shoe business forty years ago. He has for several years annually visited the Lake Pleasant and Onset Bay spiritual camp meetings, and received what satisfies him that Spiritualism is what it is claimed to be. His interior vision has been opened for the past few years, and he can see his spirit friends as tangibly as he can those in the material form. The exercise of this gift affords him the greatest pleasure; and the details which accompany his recognition of the forms he beholds prove their genuineness to others.

The "Christian Science" fallacy, which has been attempted to be foisted upon Spiritualism, has received a pronounced "set-back" at Onset as well as at Lake Pleasant this season, and the theosophists and esoteric adherents did not attempt to make converts. To my mind at least, the sum and substance of the whole matter regarding these speculative idealities is to be found, practically, in what can be made peculiarly in teaching them to the people——not in showing the practical working of the same, or the benefit derived therefrom by the public in general. Much that is encountered in the different phases of these systems is simon-pure psychology, made use of in many cases that the apostle may derive benefit from the student.

At Lake Pleasant, Mr. Dawbarn, Dr. Clarke and several others, handled that waning absurdity, "Christian Science," so called, with its "no disease" theory, without gloves.

This camp-meeting seems to be settling down into a business transaction, and doubtless will gradually increase in all ways that will be desirable for families to visit and enjoy the healthy mountain air as well as the meetings ——with sensationalism left out. It makes a great difference whether an individual is improving his own land or that of another on lease. May success attend the effort.

Aug. 22d. A. S. HAYWARD.

THE DREAMERS.

We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers;
And sitting by desolate streams;
World-losers and world-forsakers
On whom the pale moon gleams;
Yet we are the movers and shakers
Of the world forever, it seems.

With wonderful deathless ditties
We build up the world's great cities,
And out of a fabulous story
We fashion an empire's glory;
One man with a dream, at pleasure,
Shall go forth and conquer a crown;
And three, with a new song's measure,
Can trample a kingdom down.

A breath of our inspiration
Is the life of each generation;
A wondrous thing of our dreaming,
Unearthly, impossible seeming,
The soldier, the king, and the peasant
Are working together in one,
Till our dreams shall become their present,
And their work in the world be done.

—ARTHUR O'SHAUGHNESSEY.

Foreign Correspondence.

ANOTHER SURVEY IN PARIS.

BY HENRY LACROIX.

To the Editor of the Banner of Light:

Jeremiah, the ancient, would have deprived the moderns of his Lamentations, had the heavens wept in his time as at present in this old Europe. He would have been dumfounded at such a display of heavenly grief, and his silence might have been profitable to him—— and to us However, things take their course, under our feet and above our heads, such as we would not have were it left to us to decide. The plain fact is that we have had *no* summer as yet—not a day scarcely. Cold and wet it has been all along since May began, and it is general throughout Europe. Such an amount of snow fell in mid-July in Bavaria and other parts as to stop cattle from feeding in the pastures. I was then in Belgium, and found the crops seriously injured by the inclemency of the weather, and it is so all over. America will have to feed Europe next winter, and prices will go up in the land of plenty. It is said that such weather, so calamitous, has not happened for one hundred years. I have come to the conclusion to give up hope—for better days—and endure what cannot be helped. It is a wise philosophy, in the passive sense.

Tourists, however, flock in from all climes and countries, and seem bent on defying overhead powers, that scowl on them as well as others. Overclouded Europe, so cruelly dealt with in that way, may thus escape a still more severe trial—that of general war—as Nature usually afflicts us with only one disease at one time.

Cook's office in Paris, 9 rue Scribe, is the rendezvouz of multitudes of men and women, speaking all sorts of idioms, who congregate there as chicks under the protecting wings of the mother hen. The fact is that Cook's Universal Institution, taking charge of tourists and seeing them through safely the world over, is one of the great inventions of our great century. Messrs. Thomas Cook & Son (Ludgate Circus, London, as headquarters) are the greatest sovereigns on earth, as their rule extends over it all, and without any serious opposition. They give a hand to the humble mortal as well as to the nabob, or the pasha of many tails, furnishing here (and elsewhere as well) lodging and board, in good hôtels, from $1.25 to $4.00 per day. The broad principles of business, including a paternal like care of the traveler, ranging through every agency, is the distinctive feature of Cook's Institution. To travel under its auspices is a safeguard against accident, sickness, extortion, and many other ills too numerous to mention. It acts honestly toward every one as broker, banker, counsellor, and, in fact, endeavors to deserve the meritorious title of modern Mentor. The Cook's excursions in Paris, including carriages and cicerones to each set of parties, embrace the summum of what is to be seen. There are three such excursions every week during the season. The fare for one excursion is two dollars, and for the three, five dollars, exclusive of lunch. The starting hour is at 10 A. M., from No. 9 rue Scribe, and return about 5:30 P. M. There are other excursions, outside, to Fontainebleau, etc.

The number of strangers inhabiting Paris and environs aggregates as follows: Belgians, 57,619; Germans, 35,718; Italians, 28,351; Swiss, 27,233; Dutch, 19,227; English, 14,701; Russians, 8,018; Americans, 6,915; Austrians, 5,860; Spanish, 4,242; Swedes, Danes and Norwegians, 1,294. As a total, 180,253 strangers.

The total receipts of the Salon (yearly exhibition of paintings, etc.,) held lately, amounted to 332,000 francs; there were 314,000 free tickets. The expenses were 240,000 francs, leaving a profit of 100,000 francs to be added to the capital of the society, *viz*: 747,429 francs. The Society of French Artists owns a total capital of over 900,000 francs. Its field of benevolence is great, and its works for the encouragement of art cannot be too highly praised.

There are fine institutions in this world of ours, even in badly organized countries. It takes, indeed, a small dose of good to counteract the effects of evil, or the "lesser good." That has always been to me a topic of wonderment and admiration at the same time. Progress goes along through everything, transforming all atoms of matter, and beautifying us and our surroundings. Who has not noticed in his community or town the regular growing in perfection of men and women? How beautiful our mixed humanity in time to come will be!

En attendant, in the meantime, there are mean things to be seen everywhere, that grow, logically, as offshoots on the great tree of our social economy. Beggary is one of those mean things. It exists here, although forbidden by law. The City Fathers in Paris, as those at home, shut their eyes on, when they don't wink at, many things that are disgraceful. There are ten thousand beggars in Paris, as one of the papers lately said. To many the profession is a liberal or profitable one. Those proficient in art, who act their part well, make a good day's work, realizing more than mechanics, who have to sweat hard for a living, or clerks that get bestumped on their calling The deformed beggar, or the would-be one, the blind one "who cannot see," as one on the Pont Neuf once announced on his card, or those who can see when convenient; those without arms or legs; widows with borrowed babies, or without work; most of these queer or unfortunate professionals make, it is said, from ten to twenty francs a day. It is a paying business! Some merchants, as an advertisement more or less questionable, are in the habit of giving one sou to every beggar calling at an early hour on a specified day of the week. One of these, my neighbor, a music publisher, doing a large business, under the title of *Le Ménestrel*, is thus stormed once a week, from 8 to 9 A. M., by able-bodied men and women. Sometimes they number over one hundred, sitting down on the sidewalks, chatting together and waiting patiently for the opening of the store. The first time I noticed that crowd of becoming-like beings, far from beggarly in appearance, I was thunderstruck when posted regarding them and the cause of their presence there.

And *à propos*—as strikes are *à la mode* just now in the city among many kinds of workers, clubbing more or less together, as a general manifestation against their *patrons*—I may as well bring forward a class of them who take an active lead in the *disturbance*, as the police authorities call it. It is the *garçons* of hôtels, cafés, restaurants, etc., who have a deep grudge against the Registry Offices, that "*skin*" them unmercifully, in league with the *patrons* or employers. It is the employés here who have to pay the Registry officers, and as much as twenty dollars in many cases is exacted of a *garçon* who, through their means, gets a situation in a hotel. Sometimes it happens that the incumbent, not satisfied, leaves his situation soon after getting it. In that case, when within a fortnight, the amount he has disbursed is refunded to him; but not so when it is a day more than that short period. The grievances of the *garçons* against their double sided masters, who hold together as the Siamese twins, are quite legitimate, and public opinion is on their side. But then here it takes long and hard fighting to get redress. The question is one that interests the world at large, it might well be said, as the traveling public are affected by it. The *pourboire*, or "attendance," as it is called in Great Britain, is a nuisance, a vexation, that exists as a leprosy all over so-called civilized Europe. It is a relic of the "good old times," when the people were simply *vilains*, liable to be driven and slain at the good pleasure of their lords, whose rights were "divine." It reminds one of when the common folks had no family name, only a Christian one when that existed—when the herds of men and women had to go to the doors of castles and manors and beg hard for a crust of bread.

The revolution which the *garçons* of Paris are endeavoring to bring about, concerns the common weal. It proves at the same time that this French class of employés have a sterling notion of right about them, that they are not mercenary and mean. They want the *pourboire* abolished. Although forced to count on the *pourboire*, they never in fact *extend* the hand for it, as seen in a neighboring country to France. The mean ones here are the *patrons*, the employers, who belong to the middle classes, or the *bourgeoisie*. To tell the plain truth, that class, in every country almost, presents a mongrel appearance, morally so; obsequious to the upper ones, they grind down as much as they can the "million," that labor and furnish conveniences. As hydrogen in chemistry, the *bourgeoisie*, psychologically, throw a poor light over our world, and it is not much amiss that the French radicals or socialists should do as they do, despise that class, which maintains *opportunisme* in politics—as a safeguard for their capital.

Many things here are reversed to what they are with us. We pay our helps, but here the servants have to pay their masters, in many cases. It is the public after all who have to pay, not only what they buy or consume, but the servant as well that delivers it to them. In the Restaurants Duval (there being forty-two of them) the *garçons* have to pay two francs each every morning before putting on the apron. In other restaurants the prices vary. Some of the cafés on the boulevards exact as much as ten francs from their helps. The cabmen are also subjected to the same missrule, and employes in public baths, the tonsorial business also. In fact, it is hard to tell where it begins and ends. In the Senate even, as I found out by experience, my hat was taken away from me on entering, and on leaving I was indirectly reminded to pay.

I have been having lately a tug or discussion with Mr. Leymarie, in the *Revue Spirite*, on several practical points of our doctrine, which are quite familiar to *us*, but which in France and on the continent are rather a dead letter. They have eyes here—not to see—into the practical organization of the other world. They do not, in fact, realize organization outside of material spheres; that much, at least, is advanced by Mr. Leymarie, in the *Revue Spirite* of 1st August, in reply to my last article in same number. My kind adversary—not blessed with clairvoyance, and following more or less in the footsteps of Allan Kardec, (the *Master*, as he is called,) who also was no medium or clairvoyant—claims that the spirits have no sex, being neither men nor women! and other such disorganized arguments, that have a Gaulois origin.

Authority—or "Thus saith the Lord"—is not obsolete in Europe, even in this new-born and thrice reborn Republic. They say in French that "the road to the church is a road of habit." Well, the French Spiritists, as a rule, keep up old habits and mix up a good deal of the old with the new. They have an authority to look to, and that authority they call *the* MASTER: Allan Kardec. It must be said, however, to the credit of Kardec, that *he*, in his works, repeatedly cautioned his followers that others, after him, would come and add to the sum of truth which he gave them. Notwithstanding that wise reminding, our brothers here, having been accustomed through early education to bow down before authority, in its various senses, cannot be reclaimed altogether from that propensity. Before the Society here, I said several times that we had no recognized Master of the doctrine; that each of *us* was his own master; and that, after all, that way was the best, as the cause with *us* was more flourishing than anywhere else in the world—a fact which cannot be gainsayed.

On the 8th Sept. next, there is to be a general Spiritual Congress in Barcelona, Spain. The promoters have issued printed circulars as to the bases, rules and proceedings to be adopted; and I have to remark that a *free platform* is not contemplated, as it is intended to be here next year. However, the stir will be a wholesome one, and the Spanish brothers will learn more as they go on. I may attend that Congress, but anyway I shall inform your readers of the result.

In the last No. of the *Revue Spirite* I announce that I will publish a work in French during the coming winter, under the title of *My Experiences with Spirits*, which work will serve to demonstrate the cause in America, the value of our mediums (so numerous), the go-ahead spirit that animates us, and throw new information into this important centre.

Paris, 9th August, 1888.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

WHAT ONE WOMAN HAS DONE.

The Red Cross of Europe and America.

The Story of Miss Clara Barton and the Red Cross Association.

(From the New York Sun.)

Into the shell-shattered city of Strasburg, on the morning after its capitulation to the Grand Duke of Baden, there walked—unguarded, unattended, save by a maid—a slight, delicate woman, in a dark plain dress, with a scarlet cross wrought on her sleeve above the elbow. Through the battalions of conquering troops which guarded the city she passed unchallenged and unmolested, and the sentinels on the ramparts grounded their muskets as she touched the scarlet symbol on her arm and hurried past them over the heaps of dead and dying into the heart of the stricken city. She found famine, fire, terror, a shattered city surrendering through hunger, its hospitals filled with wounded women and children, its streets swarming with half-naked, half-starved people; a city whose able bodied men were in the conscripted ranks of the French, or the prisons of Germany. Through the instrumentality of the stranger, in forty days the hungry were fed, the sick healed and the naked clothed. Boxes of supplies came by hundreds into the city, marked with the scarlet symbol she wore; money poured into her treasury faster than she could spend it; and scores of heroic assistants gathered about her. White hands that had never known labor bound the scarlet badge on their arms, and the proudest ladies of Germany, under the sign of the crimson cross, went down to the help and succor of the city which their troops had conquered. Indeed, so abundant were the offerings of clothing that a message was sent to the Empress saying: "You are making paupers of all Strasburg with your generosity; send me materials rather than clothing, that I may have them made up here, and thus create an industry for my people." The material was sent, and twice each week hundreds of women went to her door with baskets on their arms to receive their work, for which they were abundantly rewarded.

She came to a naked people, and she left the best dressed city in Europe, while forty thousand neatly-fashioned garments of assorted sizes were packed in boxes stamped with the scarlet cross.

The Commune had fallen in Paris! The crash of the Column Vendôme still thrilled in the startled air! The flames of the Hôtel de Ville lit the city with lurid light. Long files of insurgents were driven through the streets at the point of the bayonet, down to a mock trial, whose judge knew no mercy, but condemned every offender; whose victims were backed up against the buildings and shot down by the soldiers. The streets were reeking with blood, and the air was heavy with the groans of the dying.

Suddenly there appeared the same vision of mercy that came to the need of Strasburg. Pale, dust-covered, travel-worn, and well nigh exhausted, for she had walked seven miles into the city (ninety thousand horses having been eaten by the people, none were left for transportation). The German troops outside the city detained her with no questions when they caught the gleam of the scarlet cross. Cordons of French soldiers guarding the streets lowered their bayonets as she touched the glowing symbol, and the sullen mob made way for her to pass.

The Mayor had been reinstated in his office but a few hours, his assistants were hurrying to and fro, while the flames hissed and the buildings fell in the square. The Mayor himself was anxious, weary, heart-sick. Suddenly a soft voice sounded in his ear; an earnest, tender woman's face was lifted to his own; he caught the gleam of the scarlet cross, and heard the clear words: "Mayor, I have come to help you. I have forty thousand garments in my boxes outside the city, and plenty of money." The Mayor's house was instantly at her disposal, but she argued: "It is too grand for my work; give me some humble place where the poor will not be afraid to come to me."

"Madam, eight months ago I left my home, as I supposed, to be burned—to day, through the grace of God, it stands intact. Is it too good for God's poor? Make it your headquarters—they will go to you anywhere."

The history of Strasburg repeats itself. The hungry were fed, the naked clothed, the poor taught self-helpfulness, and then the woman of the red cross vanished.

It was Christmas in Strasburg. Down through the lanes and slums of the city, where letters seldom were carried, the postman hurried with missives stamped with a tiny cross of red, which invited their receivers to the most beautiful hall in the city, called the "Marriage Hall." There were many wild women. They had torn up the paving-stones and hurled them at the police in the days of the famine, and none of them had ever seen the elegant hall. Arrived there, ten large Christmas trees towered to the ceiling, glaring with candles, and beneath them, with a smile on her strong, tender face, and tears in her kind eyes, stood the woman of the scarlet cross, while around her gathered the titled and beautiful ladies of Strasburg, in garments and jewels of state. Each woman received a purse filled with new silver money, and was shown into the banqueting hall, where waited maidens of rank to serve with their white hands a bountiful feast. Still the women were not content. Something was wrong. Some one divined that the woman of the scarlet emblem must eat with them. When once she had "broken bread" with them, such shouts, and cheers, and tears, and broken thanks sobbed out, as were never heard before, while the wives and daughters of Strasburg, with tears falling, looked on amazed.

When the Mississippi overflowed its banks in 1884, and people were without homes, food, or seed for next season's planting, suddenly out of the turbulent waters a steamer, laden with every variety of provender, sustenance, and comfort for man and beast, came to the rescue of the suffering people. Whence she came, how provisioned, by whom supplied, no one knew. Only a woman stood at the helm, with a cross of crimson on her sleeve, and at the mast a banner floated—a shield of white crossed with scarlet bars. When the floods abated and the needs were all supplied, the strange craft vanished to an unknown port.

High up in the Balkan mountains the soldiers of Bulgaria were freezing and dying for want of supplies. Word came to the woman with the scarlet cross, and was forwarded by her to her colleagues in various cities; before night this telegram was sent from New Albany: "Call on us for five hundred dollars for the Balkan soldiers." Telegrams were sent from Geneva to Bulgaria, goods were purchased to that amount, and the next day after the woman of the Red Cross received the call of need, high up in the fastnesses of the Bulgarian mountains the soldiers were wearing the warm garments sent by the people of New Albany, America

Who is this mysterious woman that controls the soldiers of opposing armies, and commands the exchanges of the world with the gleam of a scarlet cross?

Heroes of the rebellion know her as the first woman nurse to bring comfort and succor to the wounded. The surgeons remember her as a complete relief corps in herself, and remember, too, that when her white-tented wagons drove upon the field the things most needed were at hand and that the wines designed for the wounded did not find their way to the officers' tents. The army of the Potomac knew her, and the heroes of Morris Island have never forgotten the only woman who remained on the island, caring for the wounded, while shot and shell fell like hail. The Andersonville prisoners remember the woman who took them by the hand, and the widows and mothers of the Andersonville dead will ever remember her at whose request the bodies of thirty thousand men who died there were buried in marked graves. The sufferers of the Ohio floods, Michigan fires, Charleston earthquake, Texas drought, and recent Mount Vernon tornado, can tell who she is, and every sovereign in Europe knows the name and works of Clara Barton, the President of the American Red Cross Association.

[*To be concluded in our next.*]

MATHEMATICAL PROPORTION IN SPIRITUAL SCIENCE.

The three-fold nature of man has been shown in an article in the BANNER OF LIGHT of April 21st, 1888. The application of triangles to illustrating such a subject is there suggested. Chemists, musicians, geographers and others use objective diagrams, mathematically related, to study their branches of science, and to convey thoughts systematically.

Of all triangles we find those which have equal sides all around are the most symmetrical and offer most harmonies or agreements on being placed together in a mosaic or design. It is thus suggested with peculiar fitness that the three elements in man need equality in development to give harmonious results. In many schools of to-day this is neglected, and with very serious results. The ancient Greeks knew the need for this harmony or balance of growth of the three elements of human nature, and studied by geometry the higher harmonies, which later peoples have neglected whilst striving to get Greek originality and eloquence by the grammar rather than by the mathematics of that wonderful race.

If any man or set of men are pushed to physical growth and strength while their minds or spirits, or both, are neglected, they become brutalized. When the mind is crammed, the tendency is toward insanity, for want of physical and spiritual development.

If spiritual culture is excessive, whether among church-members or Spiritualists, there is danger; for the body is not suitable to carry out the plans adopted, and the schemes are inferior for want of knowledge.

These inharmonious results are visible in society. People are deficient in one element by reason of overattention to another. Brutal, cranky and easily befogged people are seen in all directions. Society suffers, and individuals become criminals or victims, by reason of the want of proper guidance.

When States are spending millions for education, and it is looked on by many as the panacea for social ills, it is highly important that this scientific principle be understood and applied. Schools and colleges that ignore physical culture, or carry it to excess, or leave it to the pupils; those that push spiritual culture to the exclusion of other things; those institutions that have no spirituality or little in their processes, and those that crowd the mind, are abundant. We are appalled at our social disorders. Let spiritual science be studied, and let it be in due proportion. The mathematical idea of order will also aid in this science, and many other applications of the science of method can be used. FRANKLIN.

Abner Kneeland.

Friday last, August 17th, was the fiftieth anniversary of the release of Abner Kneeland from the Boston Jail, where he was imprisoned sixty days in the year 1838, for the unmeaning crime of what the statute called "blasphemy." As some of our new subscribers may not be exactly aware what that "crime" is, or rather what it was then, (as it may be somewhat modified now,) we will quote the precise words that constituted Mr. Kneeland's "blasphemy," or, what was termed, his indignity to God.

When Mr. Kneeland renounced Universalism, and soon after he became editor of *The Investigator*, he was publicly inquired of by the Rev. Mr. Whittemore, editor of the Universalist *Trumpet*, wherein he (Mr. K.) differed from the Universalists now that he had left their denomination. Mr. K. gave a number of reasons, and among others was the following, and this was what constituted his "blasphemy," and for publishing which he was tried, convicted and imprisoned:

"The Universalists believe in a God which I do not, but I believe that their God, with all his moral attributes, (aside from Nature itself,) is nothing more than a chimera of their own imagination."

These words were Mr. Kneeland's "blasphemy." He had four trials, extending through four years. On the first two trials the juries disagreed, owing to the justice and firmness of Col. Charles G. Greene and Mr. Loring Dunbar. On the third trial Mr. Kneeland was convicted, but appealed to a higher court, which sustained the previous decision; and on the 17th of June, the anniversary of the battle of Bunker Hill, which was fought for liberty, Abner Kneeland was locked up in the Boston Jail for not believing in the Universalist religion!—*Boston Investigator.*

Ex-governor Levi Lincoln, of Worcester, Mass., was the bigot who prosecuted Father Kneeland, the latter being one of the most exemplary men in this commonwealth. But he was a free-thinker, and *that* damned him in the estimation of the stiff-necked creedists. But the times have slightly changed since then.

September Magazines.

THE MAGAZINE OF ART.—An interesting contribution to this month's issue, by Henry Herman, is a paper on "Art in the Theatre," in which he discusses the stage as a school of art and archæology, quoting as the ground of his remarks from Ruskin: "With scene-painting like that, this Princess' Theatre might do more for art-teaching than all the art galleries and professors of Christendom." Four engravings of noted actors are given in illustration, more particularly to display artistic skill in dressing: Mary Anderson as "Hermione," Forbes Robertson as "Leontes," Henry Irving as "Werner," and the court scene in "The Winter's Tale" at the Lyceum Theatre this year. The current exhibition at the Palais de l'Industrie is the subject of a descriptive sketch by Ed. Bradbury, with engravings of four paintings of the collection. Of other interesting contents are "Studies in English Costume," seven illustrations; "Mr. Ruskin's Museum at Sheffield;" "The Language of Line," by Walter Crane, its specialty being Design, illustrated with twelve drawings by the author; "Twenty Years," a poem by Walt Whitman, interwoven with illustrations, occupies a page, and a very striking treatment of a familiar subject in photogravure, beneath which is the line, "A sword shall pierce through thy own soul also," is given as a frontispiece. New York: Cassell & Co.

THE QUIVER.—"The Story of the Spanish Armada," accompanied by several illustrations, is the subject of the opening article, and possesses much historical interest. A thrilling incident of mining life is related in "Out of a Horrible Pit." New installments are given of two serial stories. Self-denial is inculcated in a story of "Edith's Green Dress," and words to young men which it would be profitable for them to heed are given in "Companionships," by Sam Twinkle. W. S. Stacey contributes a complete story entitled, "Through the Ariula." New York: Cassell & Co.

OUR LITTLE ONES.—Amusement and instruction are happily blended in the reading matter and engravings of this month's number. Of the former may be noted as specially attractive to the youngest children, "Isadore's Goat," "The Singing Mice," "The Chick and the Duck," and "The Yoked Kittens." Russell Publishing Co., 36 Bromfield street, Boston.

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For thinking before speaking.
For holding an angry tongue.
For stopping the ear to a tattler.
For being kind to the distressed.
For being patient to all.
For doing good to all men.
For "laying up treasures in heaven."
For asking pardon for wrongs.
For speaking evil of no man.
For being courteous to all.

Banner Correspondence.

Iowa.

CLINTON.—"A. B. S." writes, Aug. 20th: "Monday was a day of rest at Mount Pleasant Camp. Dr. Lyon gave a lecture in the afternoon, which was all the meeting that was held. In the evening séances were held by the different mediums.

Tuesday the morning lecture was by Prof. Loveland to his class, followed by a conference. In the afternoon Warren Chase gave a lecture on the remedy for some of the evils of the day, especially those that relate to the economics of Government. It was a practical and very instructive lecture.

Wednesday morning Prof. Loveland lectured; a conference followed. In the afternoon Dr. Juliet H. Severance gave a lecture on the laws of health; and at the close of her discourse afforded the audience a chance to ask questions; the people improved the opportunity, and it helped to make a most interesting meeting.

At 4 o'clock the first exhibition was given by the 'Electric Girl,' Miss Lock; and it was most wonderful to see a little sixteen-year-old girl, weighing only ninety-four pounds, pushing the strongest men all about the floor; even the combined strength of three or four men was not equal to hers. She would hold a chair with a two hundred pound man in it with perfect ease; and when the combined strength of half a dozen men was exerted to hold the chair down, she held it up, apparently without difficulty. She is also a wonderful 'mind reader,' and on the whole gives a most interesting exhibition.

In the evening the ladies' leap year dance was held, and proved a grand success in all respects; every one declared that it was the best ever held upon the grounds. It was universally attended by the campers, and some of the ladies invited gentlemen from the city of Clinton. The large hall was full of happy people. Such gatherings bring about a social harmony that is very much desired, and changes the action of intellectual thought to something of a social character.

On Thursday, after the morning lecture of Prof. Loveland, conference ensued at half-past ten A. M., in which quite a discussion arose on some points of the morning address, several taking exceptions to some of the statements made by the Professor. All seemed intensely interested in the discussion.

In the afternoon J. Clegg Wright, having arrived the day before, gave his first discourse to us. It was bold, strong and good, and I judge that he will be quite a favorite here because he is so much of a radical. This camp is prepared to receive the most radical thought that the most radical thinker can give us.

Friday Prof. Loveland gave the last lecture of his private course. It was considered the best of the whole series; but all were good, and so good that the audience voted to have the entire course of lectures published in book form—many agreeing to take several copies.

Next came the conference, in which many mediums took part.

In the afternoon memorial services were held, as has been the custom every year, for the arisen campers. Mrs. Mattie Hull gave the first discourse, followed by Moses. The singing was fine indeed, and very appropriate for the occasion. Several of the mediums were controlled by some of the campers from the other side of life in the morning conference.

Saturday, at 10 o'clock, the Association had its annual meeting for electing officers, and transacting such other business as might be deemed proper.

Prof. J. S. Loveland was re-elected President, and Mrs. Jenkins, vice-president; J. H. Randall was re-elected secretary, and Mrs. Harding re-elected treasurer. Committees were also elected on music and on speakers; besides numerous committees on other matters. The meeting adjourned to convene the following Monday at 1 P. M. to transact other business.

The afternoon lecture was by Mrs. Kates—as herself and her husband are engaged as speakers, and had arrived on the grounds the night before.

In the evening a mediums' meeting was held at the Hall, which was largely attended and with good satisfaction. In these meetings some of the principal mediums volunteer to give tests in their different phases.

Sunday was a bright and beautiful day, and large numbers from the surrounding country came to help swell the audience to an unusual size.

A Lyceum session was held in the morning at 9 o'clock, under the management of Mattie Hull, assisted by Mrs. Dobson and Dr. Boyle. All the children were out in their neat Sunday attire. A large number of adults took part in the exercises to help to make it all the more interesting. A good share of the campers attended, and all seemed delighted with the exercises—many seeing them for the first time.

At 10:30 o'clock Mr. Kates gave a very good lecture.

At 1 o'clock the last exhibition of the 'Electric Girl' was given to a very large audience.

At 3 o'clock J. Clegg Wright delivered a lecture—subject given him by Warren Chase: 'What are the remedies for the evils of our present civilization?' It was eloquent and grand, and gave universal satisfaction.

He was followed by Mrs. Kates in giving tests from the rostrum, which were unusually good. She tried an experiment, by the President giving her the name of a person, when she delineated the character and even described the looks of that person—the President acknowledging the correctness of her statements in every particular.

In the evening Mrs. Bishop gave a lecture and was well received. She is one of the old workers here in the West, and of course has many friends on the grounds.

Thus passed one of the most interesting days of the camp.

Prof. Lockwood and wife, from Wisconsin, came to camp last Saturday, with a large number of others.

The prospects for the coming week are most promising."

Massachusetts.

CHARLTON.—L. Holmes quotes from the lecture of A. H. Dailey on Bibles, recently published in THE BANNER: "Whether there is one who comprehends the whole in the sense that we comprehend the little within the grasp of our mentality, who controls these wonderful forces and commands them at his will, we *do not know*, and *no* man by any possibility can know; he can simply conjecture, and the *right* of conjecture can be denied to no one"; and comments upon the same as follows: "Astronomy has reached an excellency it never attained before. It has more students than ever, and more knowledge of this science is diffused among the people. From its very nature it is the most comprehensive of all the sciences. It embraces all worlds, all general forces. Let us follow the 'scientific method.' I submit, then, that astronomy teaches in its philosophy that there is but one primary force in the universe; that this is all-embracing, reaching every star and world; that 'all are parts of one stupendous whole'; every law running back to a higher, each orb dependent, all movements as correlative as those of a clock—the great science thus proving that this one, unifying, eternal force, is infinitely intelligent and beneficent, the one Almighty God and Father."

BOSTON.—"A. F. E." writes: "I am impressed that there is at present too much fraud-hunting. Free thought is only obtainable when all are allowed to judge for themselves. Exposures never really satisfy anybody. To depend on a person that exposes another is to yield to him that function of caution that we should exercise for ourselves. How can we be safe if we need to have an exposer to help us pick our way through the snares and pitfalls of life? People who are beginning to investigate Spiritualism I think had better be told to test all that they get, whether it purports to come from those in or those out of the material body. Some secular papers like the New York *Herald* advise Spiritualists to expose frauds, but they are not very much in sympathy with the promotion of free spiritual intercourse. If we are to be dependent on exposures to set forth the names of all frauds before we can safely study the communications purporting to come from spirits, it seems as if the flow of truth and wisdom will not be very rapid or abundant. Then how are we to know who is to be trusted to expose? No one has the authority of a pope among us to tell what books to believe or what mediums to visit. We can study real truth more readily if we leave the frauds to bury the frauds—the dead to 'bury their dead.'"

New York.

NEW YORK CITY.—H. Sinclair writes: "Some thirty years since, I induced a friend by the name of Davidson to go with me to see Mrs. Coan, who then resided on Lispenard street, in this city, but who I am informed is now Mrs. Foye, of San Francisco. He received some tidings of an absent brother whom he had not heard of for many years. He was much astonished, both by what he saw and heard. On returning home he related his experience to a Mr. Murray, who assured him that it was all a delusion and fraud.

He called on me the following day and introduced this friend, Mr. Murray, who stated that if I would take him to the medium's he would expose the whole thing. I accepted his proposal, and we three went directly to the presence of the medium. We took our seats around the table with several others; some had asked questions and received their answers. When it came Murray's turn to question the spirit he made many inquiries in regard to the birthplace, death, age, etc., and wrote his answers in a notebook with a great deal of assurance. At this time a sitter arose and handed Mrs. C. a bank-note to take out her fee; she arose and went into the back room to make the change; while she was absent a lady who was standing near Mr. Davidson, asked him if Mr. Murray's answers were correct. Mr. D. replied he did not know, but all he did know was the spirit was a blacksmith or machinist. The spirit responded by giving the imitation of the hammer on the anvil by rapping.

Mrs. Coan resumed her seat, and the lady informed her of what the spirit had done. Mrs. C. then said she would have been pleased to hear them, and asked the spirit to repeat them for her, which he did several times. At this point Murray arose much excited and said: 'Aleck, is that you who made those raps?' The spirit said '*Yes.*' 'Did you intend them to imitate the hammer on the anvil?' '*Yes.*' Now give me your own peculiar stroke you used to make when you and me worked together.' The spirit then rapped *three* very light or false blows, then *one* heavy blow! Murray in a high state of excitement brought his fist down upon the table with much force and said: 'He *must* be here! Ladies and gentlemen, I came here to convince my friends that this was a delusion, but I now frankly admit it to be God's truth. This man was born, lived and died in Glasgow, Scotland; he never was in this country, and no man, woman or child in the world could imitate his stroke without hearing it.'"

Pennsylvania.

PHILADELPHIA.—Harry T. Greenwood, Secretary, 810 Lattimer street, writes: "The Fourth Association of Spiritualists in this city is still doing good work for the advancement of the cause. As a result of its labors a marked increase in its membership and finances is to be observed. We have a building fund for the purpose of erecting a hall in this city, also a fund for procuring a charter, a sinking fund, also a relief fund for the benefit of any of our members who may become distressed; another fund is for the building of a hall on the camp meeting grounds of the First Association at Parkland. As a direct fruit of this fund, the corner stone of the new hall was laid at Parkland on July 4th. The opening address was made by Bro. Benner, the Vice President of the First Association; Dr. C. S. Bates then addressed the assemblage, and assisted by Bro. James E. Stanton, Vice President of the Fourth Association, laid the stone, declaring it 'True' by plumb, square and level—after which Sister Minnie Brown solicited donations, and a handsome sum was realized through her efforts.

While the good cause is prospering under the management of the veteran Dr. C. S. Bates at the Camp, it is not any the less prospering at the Association's Hall, corner 9th and Callowhill streets, and it may be truly said that this society has enjoyed one of the most successful seasons this summer.

Mrs. Minnie Brown (formerly of Baltimore)—well known for her zeal in the cause—after holding circles and giving platform tests at the Camp on every Sunday afternoon, never fails to fill her post at the hall in the evening, where a large audience always awaits her coming, and where anxious souls are fed upon the spiritual food given through her mediumship.

Truly may we say that since her arrival in our midst, amongst the many hundred tests given by her but a few remain unrecognized. Her tests are always clear and truthful in every respect, especially as to description of form and full names; and many a skeptic has been brought into the ranks of Spiritualism through her gift of clairvoyance.

Thanks are also due to Sister Kate Irelan, the President of the Association, for her close attention to all meetings; as also to Bro. Charles Driver, whose lectures are both pleasing and instructive."

Colorado.

DENVER.—J. D. Davis writes: "We are greatly enjoying, at this time, the services of Doctor and Mrs. Edith Nickless, of New York City. The first named is a gentleman formerly known to some of us old residents of that city as being for many years located as an apothecary on Broadway, near 4th street; but two years ago he left this occupation for that of magnetic healing under the auspices of spirit agency. He has been eminently successful in this city in the ten days here, doing very much for many who could not pay a penny, but simply give thanks for restoration to health by the divine way appointed, viz: laying on of hands, and the volition of the spirit-power.

As for the work of the wife, Mrs. Nickless, it is beyond all question in point of eloquent discourse and satisfactory tests of spirit presence. She often gives full names of communicating spirits, and as explicit revelations of identity and message matter as could be asked for.

It is no uncommon thing for from seventy five to one hundred test communications to be given by her of an evening, with scarcely a denial or a misunderstanding, but all acknowledged.

Solo and congregational singing aid greatly in making the meetings as they are, intensely interesting. They are now being held week-day evenings in the Scott Saxton College Hall of the Tabor Opera House, but Sunday evenings in Lincoln Hall, to crowded houses.

Several children in resident families have recently been developed as good mediums; also adults, whose tests are overcoming unbelief in all who see and hear.

I understand the Doctor and Mrs. N. will go from here to Salt Lake soon."

Maine.

VERONA PARK.—"H." (of Boston) writes as follows from the Camp-Meeting ground, concerning a pleasant episode recently occurring there: "Mrs. Gray, of Orland, a town some six miles distant, had the misfortune about a year ago to lose her husband by death in the waters of the Penobscot; she heard of the meeting being held at this place, and determined to visit us and gain a word from the departed spirit. Having a family of little ones dependent upon her for support, she could not afford to ride to camp, and after a friend had placed in her hands money enough to pay for her dinner, she started on foot to gain what she desired. Upon her arriving, she called upon Capt. Ryder (who, by the way, is connected in relationship with Bro. Rich of THE BANNER); after hearing her story, he refused to take any pay for her dinner, and also called in her behalf upon one of our mediums, Mrs. Hildreth, of Worcester, Mass., who consented to hold a circle at her cottage, and also donated her services. Campers were notified of the object, and as the people entered, they individually gave what they pleased. After the séance was concluded, Editor Wardwell (of the *Eastern Star*), who is concerned in all good movements, presented Mrs. Gray with a purse containing some twelve dollars (the results of the occasion), and with tears in her eyes she returned to her home a much happier woman than when she left. The Spiritualists of Maine, I think, have warm hearts."

North Carolina.

RUFFIN.—A. A. Spalding sends us a three column advertisement from *Webster's Weekly*, of Reidsville, wherein a certain strolling company of the genus "yellow handbill" put forth great promises, supported by small performance, as usual. The denizens of that part of the "Old North State" were informed that "The world's mystery," otherwise "The Steen-Rouclere Company, the only mediums materializing in the broad, open night, the great and only mind readers, producing spirit forms in the open glare of light!" were in their midst! "Fantasie" and "Palmistry" were also to be expected from these wonders of mystery. The Reidsville people exhibited their good sense, however, as our correspondent states that the attendance on the exhibition was very small: "Just as they deserved."

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In Memoriam.

Passed to the higher life from Gloucester, Mass., Aug. 17th, inst., after a brief illness, Francis M. Loring, aged 77 years.

The announcement of Mr. Loring's decease was a painful surprise to his numerous friends, and has cast a gloom over the community where he has passed a long life, honorably spent in active and useful pursuits. As we look back upon the record, we can truthfully say: "Well done, good and faithful servant."

Mr. Loring was possessed of qualities which drew to him a large circle of friends. He was a man of strict integrity, kind-hearted, just in his business relations, unselfish, loyal to his convictions, and with reasonable and due consideration for the opinions and rights of others. In the business community he had the respect and confidence of all with whom he met. His love of home was strongly predominant, and as a husband and father he was most devoted and kind. His wife preceded him to spirit-life some five years since, and one daughter only survives him.

He attended the Universalist Church, but some years ago he became interested in the subject of Spiritualism, and after an extended investigation, became convinced of its truths, and with that conviction came belief in its essential principles. It was an intelligent belief thoughtfully arrived at, and it exerted a helpful and salutary influence upon his life.

It was my privilege to have known the departed intimately for many years, and I offer this feeble tribute to his memory in testimony of my personal regard and warm appreciation of his character. C.

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☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 1, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place) corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY,
39 *and* 41 *Chambers Street, New York.*

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

September 3d

Being a legal holiday, the BANNER OF LIGHT Establishment will be closed on that date.

☞ We shall print next week "SOME [very interesting] EXPERIENCES IN EARTH AND SPIRIT-LIFE OF THE SPEAKING CONTROL OF J. J. MORSE"—the same being embodied in a discourse recently delivered in Metropolitan Temple, San Francisco, and specially reported for our columns by G. H. Hawes.

Ingersoll on Marriage.

Even when handling old and worn truths, Col. Robert Ingersoll passes them through the medium of his individuality and transmutes them for others into fresh and living forms. He has again exemplified this in an interview with a reporter for a Boston Sunday journal on the always engrossing theme of Marriage, involving of course its rights and relations. Without repeating any part of the horrifying incident which the interviewer made the occasion of his quest, we proceed directly to the recital of the views enunciated by the distinguished orator.

"The ground has been taken," said he, "that woman would lose her dignity if marriages were dissoluble. Is it necessary to lose your freedom in order to retain your character—in order to be womanly or manly? Must a woman, in order to retain her womanhood, become a slave, a serf, with a wild beast for a master, or with society for a master, or with a phantom for a master? Has not the married woman the right of self-defense? Is it not the duty of society to protect her from her husband? If she owes no duty to her husband, if it is impossible for her to feel toward him any thrill of affection, what is there of marriage left? What part of the contract remains in force?"

If, he continued, she fears he may take her life, she is not to stay in the same house with him. Their relations are those of hunter and hunted, of tyrant and victim. Is it desirable that such relations should be rendered sacred by a church, or that families should be raised under such circumstances, or that society is in need of children born of such parents? Then, if the fault is not on the part of the woman, has society the right to insist that her life shall be wrecked? Can the virtue of others be preserved only by the destruction of her happiness, and what is the same as her perpetual imprisonment?

Col. Ingersoll said he held marriage to be the most important contract that human beings can make. Suppose the man does not keep his contract; is the woman still bound? A contract is a mutual thing, or it is nothing. There is a consideration on both sides, moving from one to the other. A contract without consideration is null and void. A marriage without love is bad enough, but what shall be said of a marriage where the parties hate each other? Is there either morality or virtue in it? Will any decent person say that a true, good, loving woman should be compelled to live with a man she detests, and be compelled to be the mother of his children? Is there a woman, asked Col. Ingersoll, who is so heartless and immoral as to force another of her own sex to bear what she would shudderingly avoid?

The right way is to bring these questions home to ourselves; to exercise sense, feeling, heart. Marriages are made by men and women, not by the State, and not by the gods. What is useful to human happiness is the foundation of virtue, the foundation of morality. Nothing is moral that does not tend to the well-being of sentient beings. Nothing is virtuous that does not result in human good. The world has hitherto been living for monsters begotten by ignorance and fear; it should now learn to live for itself. Man ought by this time to be convinced that all the reasons for doing right and doing wrong are within the horizon of this life. And we should likewise have imagination enough to put ourselves in another's place. Let any man imagine himself to be a helpless wife, beaten and tormented by a brute who believes in the indissolubility of marriage; would he not want a divorce?

Few people know anything of the daily sufferings of women and children; of the wives who tremble to hear the footsteps of returning husbands; of the children who hide when they hear the voice of their father. Few know of the blows that fall on the flesh of the helpless every day. Few know of the nights of terror passed by mothers holding young children at their breasts. The hardships of poverty, borne by those who love each other, are nothing compared with this. Men and women truly married, bear the sufferings of poverty. They console each other; their affection gives to the heart of each perpetual sunshine.

The home is the unit of the State. Never until all fathers are kind and all mothers loving shall we have civilization. That begins at the hearthstone. When the marriage contract is broken by either party, said Colonel Ingersoll, the other has the right to ask for a divorce, and should be allowed it. And it should be granted as publicly as the marriage itself is contracted. As all marriage records should be kept, so all divorces should be open, public, and known. The property should be divided by a court of equity, according to statute regulations. If there are children, they should be provided for through the property and the parents. People should understand that men and women are not virtuous by law. The law is not the fountain of love. Real love is always virtuous. People who love each other will be true to each other. The death of love is the commencement of vice. People should marry to increase their happiness, and so the general happiness; but where they have made a mistake, and the result is misery instead of happiness, the quicker they are divorced the better.

There is more good than evil in the average human being, and the natural tendency of most people is toward the good and the right. The good of society does not demand that any good person should suffer. The misfortune of our time is that so many people are married who do not love each other. Position, wealth, title, and all that, have nothing to do with real affection. Where men and women truly love each other, that love lasts as long as life.

Humanity to Animals.

Rev. Dr. Wild, of Toronto, not long ago preached a timely and impressive sermon on the Dumb Creation, in which he eloquently emphasized our duty to all kinds of animals, to treat them with unvarying kindness, as much for our own sake as for theirs. He especially praised the intent of the Humane Society of Toronto, quoting the article in its constitution which declares its object to be to promote and develop a humane public sentiment, and to secure the enactment and enforcement of suitable laws for the prevention of cruelty. God's Gospel, said Dr. Wild, is the great remedy for the destruction of all cruelty, suffering, and sin. It seeks, in every case, to reduce suffering to the lowest minimum. It is divided into specialties, one society taking hold of one distinct evil and another of another, each working on some special line for some special purpose. There is the temperance cause, the sanitary-reform cause, the prison-reform cause, and the humane cause; and in Toronto is a Veterinary College, second to none on the face of the earth, whose professors are striving to ascertain the cause of diseases in animals and the remedy, and whose students are sent out as missionaries to the horse, the cow, the dog, the cat, the bird, and to all living creatures.

The Humane Society of Toronto proposes to aid in the suppression of cruelty, especially to animals: to see first that they have proper shelter, enough food, and needed care, which three things some men, through avarice or viciousness, will neglect, and beat their horse or cow in the most brutal manner. The Society also looks to it that they are not overloaded or overtaxed in their daily labor, and additionally afflicted with the whip. Likewise to suppress the unnecessary cruelty of sportsmen. To provide, further, for the proper treatment of cattle in transportation, in which regard the humane society of the United States has proved itself eminently successful, by persuading the railway companies to make better and more wholesome accommodation. Even in the mode of slaughtering, the Toronto society, like our own, desires that it shall be done scientifically and without any excessive torture, no violence being employed save what is necessary to the slaying of the animal. Dr. Wild is inclined to endorse electricity as the least cruel and most healthy agent in taking the life of any animal.

We are all of us intimately related to the animal world, he assured his hearers, for our comfort. Dumb creatures do much of our work, minister to much of our pleasure; they furnish us with some of our best food and clothing, our shoes, our warm flannels, our milk, butter, and cheese. Then ought we to abuse, or even treat unkindly, such faithful servants? We are intimately related to them both in their health and disease. Angry beef will affect us with anger. The scratch of a playful cat will soon heal, but that of an angry one is poisonous. And so with the bite of a dog. It is a mysterious influence that works in this way, but it is always there. Kindness to his animals pays their owner in many ways. The man who abuses an animal nurses a passion that soon stunts the finer feelings of his nature. To exercise our passions in acts of cruelty brutalizes both ourselves and the creature we act upon, and strengthens the temptation with every repetition. We were made lords over the beasts of the field, the fowls of the air, the fish of the sea, and everything that creepeth on the earth; for that reason alone we should use our authority kindly and wisely, and always under proper control. Even the Mosaic laws were very humane toward the animal world.

☞ Do not fail to carefully peruse the spirit answers to questions propounded by mortals which are given at our Public Free Circles and are printed on our sixth page each week. The individual spirit messages are also of a very interesting nature, showing as they do that direct spirit communion is an unquestionable fact to those who have carefully investigated the subject.

It may not be out of place at this time to state that our Free Circle Room, 8½ Bosworth street, will be reöpened for the season on Tuesday and Friday afternoons, commencing September 11th, 1888—where everybody will be welcome. As we freely receive (in a spiritual sense) so we freely give.

Cremation Holds its Ground.

The recent death of Cortlandt Palmer, of New York, having revived public interest in cremation by reason of the process having been applied to his own remains at his special request, the subject naturally invites fresh comment from all sides, since it is one that is destined to a prolonged discussion before being settled either one way or the other. Mr. Savage, of this city, presented some time ago, in an article published in the Sunday *Globe*, a fair summary of the considerations which favor cremation and support it as a practice, and we now return to it because it virtually expresses in small compass about all that is to be said upon it. He gave an historical statement of the different modes of disposing of inanimate human bodies, showing that it has always been regarded by all nations a matter of great importance. The practice of embalming was followed in Egypt, for example, to preserve the body from decay, in the belief that the soul would some day come back to reinhabit it. But it is not at all clear what provision was to be made for the poor souls that died before the process of making mummies was invented. This doctrine of the soul's coming back to claim the revivified body is likewise a part of the Christian belief, though gradually losing ground.

It has likewise been regarded as necessary that the body should be placed in "consecrated ground," as having much to do with the resurrection and the soul's salvation. And it has even been deemed necessary then to label each place of burial, in order that the omniscient God might be able to find them and to recognize their occupants. The Jews held a similar belief, since they held that the first resurrection, which was to take place at the coming of the Messiah, would be confined to those buried in the sacred soil of their country. The Chinese believe the same thing to-day. They are anxious to have their bones laid in the soil of the Celestial Kingdom, as a necessary step on the road to the Celestial Kingdom on high. Socrates was among the first to break away from such a superstition, telling his friends, who asked him how he would like to be buried, that they might bury him as they pleased, if they could find him. "Bury my lifeless body where you please," he added, "but do not mourn over it as if that were Socrates."

The question of the disposition of the dead is complicated with three other questions, *viz:* Has religion anything important to say on the subject? What has the health of the living to say about it? and What is the voice of sentiment? The answers to these questions in their order are, that religion has nothing valid to say against cremation; the welfare of the living demands it; and the process of combustion is identical with that of decomposition, only it is more rapid. It may be mournfully pleasant to think of grasses and flowers growing on the mounds beneath which lie the forms of those we loved, but when we pause to think of what is going on below, the process of decay is repulsive in the extreme. The clean, sweet ministry of fire delivers at once from all the horror of the invading worm and the foul reek of putrefaction.

In a few years at most, all monuments crumble and all cemeteries are blotted out. Therefore there is no such thing as permanent honor to the bodies of the dead. About the urn of ashes, made pure by fire from all that can decay, may gather all the sweet sentiments, all the tenderness and devotion that really are associated with the body. And by the process of cremation the heavy expense to the poor, as well as the ostentatious and wicked waste of the rich, may be wholly avoided. The sentiment of one age or people on many or most subjects, is not the same as the sentiment of other ages and peoples. It is a changeable quality, the product of education, association and custom. Thus it can be subordinated to reason without the loss of any of its tenderness or beauty. And since health and human welfare are opposed to the practice of burial, it cannot be any part of a true and enlightened religion.

Interoceanic Strabismus.

While a journal like the Chicago *Inter-Ocean* admits that "there is no more universal longing than the desire to peer behind the veil which hangs between this life and the hereafter," it does not reluct at all at the fact which it feels compelled to accept, that "those who claim to have solved the mystery of the future life are looked upon with especial distrust." It allows—though without attempting to offer any reason for it—that "there is more prejudice to-day against Spiritualism than against any other ism of the day." It asserts without a visible pang that "even the religious public has more patience with disbelief in the Bible and in the immortality of the soul than with those who claim to have detailed and current information in regard to a state of being above the present, in which joy-hunger is satisfied."

The tendency of the day, generally speaking, says the *Inter-Ocean*, is to let the mysteries of the hereafter remain unsolved until the river of death has been crossed. It believes the wind blows steadily in that direction. And that being the case, its easy inference is that Spiritualism cannot expect to make much headway. It will not allow that public sentiment has become, or is becoming, specially materialistic or skeptical; but it insists that it is simply content to apply in spiritual things the familiar proverb about not crossing a bridge until it is reached.

Now this is decidedly a great compliment to pay to the influence of the Christian religion, of which we hear so much. If this is the whole outcome of the vast amount of effort its preachers and professors have put forth, it is a pretty slim showing for so large an expenditure. If the result of it all is simply to induce or compel people to rest in the belief that the one-world-at-a-time theory is the safest and best one, we should say, and so must all persons say, that Christianity is a dismal and complete failure; that it has not lifted the vision of the mortal spirit to the contemplation of anything beyond or above the familiar objects of sense, and that it sheds no glimmering ray of illumination upon death and the life to which it naturally introduces us.

One world at a time, says the *Inter-Ocean*, and in the same breath it admits "that there is no more *universal* longing than the desire to peer behind the veil which hangs between this life and the hereafter." The *Inter-Ocean's* "two-viewed" article on this subject must have been concocted in two different weeks, or perhaps by two different minds.

☞ Correspondents of the San Francisco *Golden Gate* say that Mr. Colville's lectures in California were a great success, and that when he left everybody felt as though they were losing a near and dear friend.

Again the Sioux; the Formation of Indian States the True Solution of the Indian Question.

We last week applauded the recent action of the Sioux nation in refusing through its legal representatives to sign the agreement proffered by the Commission, and now hold that in so doing they have but done their duty to their present dependents, and to their children who are to succeed them in the arduous task of outliving the hereditary tendencies of the past, and fitting themselves for life under the new conditions with which time in its march is sure to environ them.

We revert to this matter once more for three reasons, the first two remindatory and historical, the third having practical bearing on the future solution of the Indian problem:

First, we desire to remind the public that all the "war talk" of the telegraphic dispatches regarding the Sioux, to which we referred last week, has (like that concerning those other alleged uprisings in the San Carlos region) proved, as we then said, to be utterly without foundation in fact——although the motive for the circulation of such alarms is not far to seek. The Sioux are keeping within the strict letter of the law, and there will be *no* war, unless it is forced by the overt action of white adventurers upon an excited and despairing people!

Second: we wish to give certain facts in the history of the past dealings of the government with the Sioux, which are not generally known; but which have just been placed before a wide field of readers by the *Boston Herald*, under date of Aug. 22d, in the shape of an interview with Dr. T. A. Bland, of Washington, General Agent of the National Indian Defense Association. We consider that *The Herald* deserves the thanks of the friends of the red man, everywhere, for its action in putting these facts so succinctly before its numerous *clientelle*.

After characterizing Dr. Bland as a pleasing conversationalist, who talks very interestingly of the Indians, whose cause is dear to his heart, the narrative proceeds with the depicting of the following act of atrocious injustice, heretofore sought to be perpetrated on the Sioux, but fortunately averted by their white friends, and the subsequent and indignant report of a Senatorial Committee:

"In 1882 the President sent a Commission to the Sioux tribes for the purpose of obtaining their signatures to an agreement by which they were to cede one half of their reservation, amounting to eleven million acres, and receive therefor twenty-five thousand cows, one thousand bulls, agricultural implements, seed, school-houses, teachers, etc., etc., aggregating in amount about four million dollars.

This Commission reported to the United States Senate in December, 1882, that they had received the signatures of the requisite number of Indians—that is, three-fourths of the male adults of the Sioux nation, in accordance with the treaty of 1868."

Dr. Bland denounced this alleged agreement in *The Council Fire*, on the ground that the cows, bulls, agricultural implements, seed, schools, etc., promised in that agreement *were all due these Indians under the treaty of* 1868 *and the agreement of* 1876 *for lands sold by these tribes to the Government.*

When the Commission reported that the Sioux tribes had signed the agreement, he peremptorily denied its statement: The Senate refused to accept the report, and sent a committee to investigate the affair.

"That committee," he says, "was composed of Senators Dawes, Logan and Cameron, of Wisconsin, who visited the various tribes of the Sioux nation in the summer of 1883, reporting to the Senate at the next session that the Commission had practiced stupendous frauds upon the Indians; that some of the Indians had been induced to sign by telling them they would get a lot of cows and other things, and a strip of land in Nebraska adjoining their reservation on the south, which the Sioux had always claimed belonged to them, but that the Commission did not tell them they were surrendering any portion of their reservation, and that most of the signatures were names of women and children, which were practically forged, and which were attempted to be palmed off on Congress as *bona fide* signatures of Indian men."

Efforts were afterward made from time to time to revive this project in Congress—the Dawes Sioux bill being a sort of compend of them all. The Sioux nation called upon Dr. Bland to visit them and explain the action of this proposed measure. He went to their reservation in June, '84, for that purpose, but [as referred to in THE BANNER columns at the time] was arrested immediately upon his arrival by Agent McGillicudy, and forcibly put off the reservation. He (B.) then made his headquarters at Gannow's Ranche, near the reservation line.

"Here," says Dr. Bland, "the Indians visited me freely, and on the 24 of July they came together in council in Arlidge's grove, near by, Red Cloud and one hundred and thirty-eight chiefs being present. I laid before them a map of the reservation, prepared expressly for me by the Indian office at Washington, showing the lands to be surrendered and those to be retained by the Sioux nation, under this agreement, the provisions of which I explained. *They examined the map carefully, and decided unanimously that the bill provided for taking their best lands from them, leaving the poorest, and for that reason they opposed it.* On my showing them that the cows and other things offered them in the Dawes bill *were already due them* for lands previously sold to the government, and that they would really get nothing for their reservation *except a new promise to pay an old debt*, they also unanimously resolved not to sign the agreement should it be presented."

This bill failed to become a law. After varying vicissitudes in the forty-ninth the matter was brought up early in the session of the fiftieth Congress—the bill being slightly changed for the worse. This time, however, it came up in the name of the Indian Rights Association [a Society *supposed* to be *friendly* to the Indians], and the report states that Mr. Herbert Welsh, the Secretary, and Mr. C. C. Painter, the Agent of that Association, lobbied for it in conjunction *with the regular lobbyists* representing the territory of Dakota, and the St. Paul, Milwaukee and Chicago Railroad Company, which Company has a line of road projected across the Sioux reservation, and a syndicate already formed to plot towns on the line of that road.

The Indian Defense Association decided not to contest the matter with the Indian Rights Association before Congress, but contented themselves with laying before the Sioux chiefs, at their request, a full exposé of the provisions of the bill. Congress passed the bill, the President signed it, and it is now before the Sioux tribes, who are being urged to sign the agreement, by the chairman, Capt. Pratt, and his associates of the Commission; but so far, if reports are correct, without success.

Questioned as to what he would think, were a report made that the present Commission had succeeded in obtaining the signatures necessary from the Sioux, Dr. Bland responded that he should then *know* that it was but a repetition on a more gigantic scale of the peculiar methods of '82—cited above!

Asked if *he* thought war was imminent, he replied, "There will be *no* war unless it is *forced* upon the Indians in the interest of the land-grabbers."

Requested to give his estimate of the Sioux, he answered that from long and personal experience he considered them the best representatives of the genuine American Indian now on this continent, and that Red Cloud is the grandest chief now living, who stands inflexibly by his treaty of 1868, in which he agrees that he will never go on the war-path against the United States, *and the government agreed* in that treaty *never to make war on the Sioux nation again.*

Asked concerning the reported war (?) party sent from Pine Ridge to the Cheyenne agency, he replied that they had a perfect right to go anywhere in their own reservation, and a legal right to meet and advise their brethren not to sign the proposed agreement; there was nothing hostile or illegal in such action—the refusal of the Agent to grant (!) them passes for the purpose to the contrary notwithstanding: [the Indian agent being, according to the law in the case, (as Dr. B. subsequently assured us at our office) but a person stationed among the Indians, and appointed by the government to *do for* the Indians what that government has agreed to accomplish for them; which appointment necessarily conveys *no* arbitrary control over the tribes to which he is to minister; the status of those tribes being that of independent nations—not prisoners of war. The Sioux, he informed us, maintain a national police of three hundred men to preserve order, and do not recognize the agency police as a factor in their concerns.]

Asked: "What was your advice to the Sioux?" Dr. Bland replied:

"In 1884 I advised them, should the government present an agreement to them, that *they* should be permitted to select the land they were willing to part with—to sell one-half their lands to the government, and they unanimously agreed to take my advice. I *made the further condition* that they *should not sign the agreement until the government had paid them what it already owed them for lands previously sold.* I said to the congressional committee three years ago, that whenever an honest and fair agreement should be presented to the Indians they would sign it, *surrendering one half* their reservation to the government."

We feel that no one who has followed us thus far will fail to be convinced that justice is on the side of the Sioux. Will they receive it at the hands of this great nation, notwithstanding the intense pressure which will inevitably be brought to bear on the Washington authorities this "Presidential Year," by interested white men who have everything to gain if a system of despoliation of the Indians can be successfully inaugurated!

This brings us to the third of the points mentioned at the outset, *viz:* How *is* the Indian problem to be satisfactorily settled? Dr. Bland called at THE BANNER office just previous to his return to Washington, and being asked by us for his opinion—as an expert in Indian affairs—regarding what was the most feasible method of deciding, with full justice to all parties, the future of the red man in this country, he replied:

"I would preserve Indian Territory intact, putting in it the Indians of the Southwest.

The friends of the Indian would be very glad if it could be found to be practicable to reserve the west half of Dakota for the Sioux Indians and other Indians of the Northwest, who could be induced to sell their reservation to the Government and move into that country.

Then, after the Government had by industrial schools educated them up to the knowledge of our literature and our industrial arts and system of political economy, *admit these territories as Indian states*, leaving the Indians free to govern themselves locally, and give them representation in both houses of Congress and in the electoral college, thus preserving a remnant of the tribes, who once owned the whole continent, in a safe and honorable way.

The Indians have surrendered of the four billion acres of land they formerly owned all excepting about one hundred million, and for a very small compensation, and, in some instances, nothing at all.

The Indian Territory embraces forty-one million acres, and the west half of Dakota contains about forty million acres. It seems to us of the Indian Association that the Government and the people of this country could well afford to let the Indian race retain forever for themselves and their descendants this small portion of their former territory."

Spiritualist Convention in Spain.

As mentioned in THE BANNER some weeks since, and as briefly referred to in the interesting letter of Henry Lacroix on our second page, a Convention is to be held Sept. 8th by the friends of Spiritualism in the Iberian Peninsula, and from other points.

We are in receipt of the somewhat lengthy call issued by the Executive Commission of the Spanish Spiritualists, and present the following from the translation made for our columns by C. G. Helleberg:

This Commission—"unanimously elected at the preparatory National Congress which took place the 26th of February last, and assisted by our spiritual notabilities, all the spiritual journals, and the great majority of all our Societies"—convokes and invites in the name of the Spanish Spiritualists all associations and friends of the Spiritual Philosophy, wheresoever residing, to a consideration of the status of the cause and the best methods for its further advancement.

"In our time, fertile and wonderful," say the Commissioners, "secret science makes immense progress, and very radical and deep transformations in sentiment have taken place through the Spiritual Philosophy, which universally propagates itself.

It makes itself widely known in this way, because it expresses the natural law which germinates in intelligence, quite in accord with the results of research and reason. These manifestations have been going on, without making the least alteration, through the diverse circumstances and vicissitudes of the ages! One can see that this Philosophy truly—more than any other—contains universal, unchangeable facts.

That Spiritualism has long been unacknowledged, that its nature even has been questioned, and that trials have been made to ignore it, prove nothing in themselves, because these are the natural effects of humanity's imperfection. To-day its light is conspicuous, before which diverse models and persistent accustomed routines fade away and disappear. People who in former times elevated sumptuous temples and offered perfumes to the imaginary gods, have, confounded, broken their golden idols; and States that with fire and blood formerly imposed religious worship and strict obligation to observe intolerant customs, now establish generally in their laws the right of the people to freely express their thoughts.

Meantime Spiritualism invades the public conscience as Supreme Truth found after continued investigations in spiritual science, and that is the reason why this Philosophy inspires the most complete knowledge of man and his destiny after leaving the earth, and the only one which can free the skeptic's heart from the harsh doctrines of other creeds. It subjugates the most unruly passions, and leads humanity to moral regeneration.

Still more: It is the Eternal who with this morning light elevates himself in such a way that all absurd and false ideas about him must disappear.

That the people may sooner attain to this light—which is our most ardent desire—the Spanish Spiritualists believe it is an absolute necessity to put in practice the transcendent acts of virtue which it reveals; and to more efficaciously propagate this truth, so favorable for human progress, they propose to take advantage of the coming Universal Exposition, and in the cities of Amilcar, Ataulfo and Wilfredo—the first which saw Columbus returning from an unknown ocean with the news of a new world, which promoted the progress and civilization of the Iberique—we propose, with your coöperation, to establish a project which will offer immense advantages by putting before the public a solemn manifestation of our principles."

"GEMS FROM CHRISTIAN PREACHERS."—Ministers and laymen of the Orthodox ilk are roused every now and then to a denial that a literal sulphurous burning lake is the kind of "hell" meant by their creeds. But their denials are vain; the proofs to the contrary are too handy! We have before us, while writing, for instance, a leaflet headed as above, containing several fine specimens in evidence, from which the following are extracted:

Under a Pyramid of Cinders.—The Clarksburg (Va.) *Register*, in 1855, published the following as an extract from a sermon preached by Rev. Samuel Clawson, a Methodist minister, in allusion to a Universalist who was present:

"Thank God the day is not far distant when you will be chained down to hell's brazen floor, and the devil, with his three-pronged harpoon, will pierce your reeking heart, and pile the red-hot cinders of black damnation upon you as high as the pyramids of Egypt, and fry out the pride of your heart to grease the gudgeons of hell."

A Musical Devil.—In Spurgeon's sermon on the Resurrection is the following:

"In a fire exactly like that which we have on earth, thy body will lie, asbestos-like, forever unconsumed; every nerve a string on which the devil shall forever play his diabolical tune of Hell's Unutterable Lament."

Additional to the above, and of later date, is the following, reported in the New Orleans *Picayune* of July 18th, 1888, as having been enunciated by Rev. Dr. W. C. McCoy at the Seasbore Camp-Ground, Miss., the day previous. It purported to be a description of a lost soul receiving its punishment. Said the Reverend (?) *gentle*-man:

"I can see a rebellious soul standing in the presence of Jehovah, and taunting him, while before all the hosts of heaven he dares God to do his worst. I see the angels, at God's command, grapple that defiant soul, bind him hand and foot and carry him to the utmost bound of heaven, and there, with all the power of their great strength, from the top of some vast promontory, hurl him out, out into utter darkness. I see him dashing down the vast abyss, striking from projecting crag to crag, until he lands upon that seething lake of fire, and bounding from wave to wave, bound, wrestling, struggling, unable to help himself forever and forever, groaning, subject to the power of God."

THE THEOSOPHIST for August contains an interesting biography of Cagliostro, of whom the writer says that among the many remarkable men of the eighteenth century, he is one of the most fascinating; he has been made the hero of romance and the drama, "and while his foes found no epithet too shameful to apply to him, the array of mystics, the advance-guard of humanity which surrenders not though it often seems to die, hail him as a noble martyr in their cause." Part IV is given of the papers on "Himalayan Folk Lore," and "The Mind" is the special topic treated upon in the series "Nature's Finer Forces," by Rama Prasad. "The Double in Norway," translated from *Der Sphinx*, will attract many readers. Madras, India: The Proprietors. For sale by Colby & Rich, Boston.

"JUSTITIA" is published semi-monthly in Chicago, as the official organ of the Illinois Equal Suffrage Association. It is edited by Caroline A. Huling, and has among its contributors Frances Willard, Sara A. Underwood, the Pundita Ramabai, Nettie Pease Fox, and other able writers. In its efforts to obtain justice for women it needs the sustaining power of many friends, and we trust those of our readers who desire to render aid to a worthy cause will hasten to make it manifest by enrolling themselves among its subscribers.

Letter from John Slater.

A word from this gentleman, which arrived just too late for publication last week, states that on the 25th of August Mr. Slater was to leave San Francisco by the steamship *Alameda*. He intends stopping at Melbourne and other places in Australia, coming home by the way of Europe, and thereby making a tour of the world. He says of his experiences in "Frisco":

"My success here in San Francisco has been great, and I am very much pleased thereat. The climate here is lovely, and the cause of Spiritualism progressing wonderfully.

There are many good mediums here in San Francisco, and they have all they can do to satisfy the eager craving of the multitudes who are seeking after the grand truths as given through Spiritualism.

I have been treated most kindly since my sojourn here by my brother and sister mediums.

I have had the pleasure of meeting Mr. and Mrs. Lillie and E. W. Emerson, who, I am pleased to state, created a very pleasing impression on the people of this coast; also Mr. J. J. Morse and family, who are doing quite well; and also a friend from Boston, Mrs. Mary F. Lovering, of whom I can only say words of praise for her earnest sincerity and good feeling for the cause. She looked very well indeed, and was fully enjoying herself.

I look for THE BANNER each week as patiently as possible, for some news of home and friends. I am sorry that I could not be at Lake Pleasant, but my heart goes out to the many kind friends I have met there."

☞ At the Cassadaga Lake Spiritualistic Camp-Meeting, according to our correspondent, "Grapho," they are having very satisfactory evidence of independent slate-writing. He says there has never been a season so marked by marvelous phenomena as the present one at Cassadaga. Slate-writing has been the most popular, and some of the most remarkable tests have been given through this phase. Our correspondent has seen slates bearing messages in German, in Latin, in shorthand, and in telegraphic characters; some of the messages having been obtained under absolute test conditions, the slates being either locked or screwed together. What has the Psychical Research Society to say to this evidence of spirit-power, which, indeed, is on the increase all over the land? The phenomena will not down at the bidding of bigots or the mutterings of theological zealots. The spirit-world's forces are bound to be heard, to the end that the superstitions of the past give place to a knowledge of the truth as inculcated by Modern Spiritualism.

☞ Several English mediums ask if there is a pecuniary opening for them in America. We are obliged to answer in the negative, for the reason that our own speakers, several of them at least, complain that they are not fully employed. One writes that his average pay for several years past has amounted in the aggregate to not much over $200 per year! We cannot comprehend why this is so, knowing the fact as we do that large additions to our ranks are being made all over the country. The laborer is worthy of his hire, we all know, and we hope and trust that the coming season will inaugurate a new era, wherein the officers controlling societies will make it a point to place these facts before their members and raise a fund in advance in order to adequately remunerate those who give their time and talents to the Cause.

☞ There are said to be no less than *three thousand* parochial schools in this country, says the *Boston Investigator*, and if they were designed to teach freedom and patriotism on the American system, they would not be objectionable. But this is not their motive and design. They are established to teach mental slavery, denying as they do the right of private judgment, and furthermore they exalt the Pope of Rome above the Government of the United States. Hence no American, native or adopted, can consistently support the parochial schools.

☞ Joseph L. Newman, at 8½ Bosworth street, Boston, (Room 4) is a capital magnetic healer. If anything ails you he will make a new man of you in almost less than no time. ——We may say the same of Mr. J. A. Shelhamer; *i. e.*, that he is an excellent healer, and can be found at the same number (Room 5). He cures pneumonia when the regular M. D.'s fail. We know this to be a fact. Give them a call.

☞ The man who sees only the good there is in his fellow-beings, says the *Golden Gate*, making no note of their weaknesses or failings, may be deceived and wronged many times and in many ways; he may die in poverty, unhonored and unknown; yet we would like to be in his place when he wakes in the morning of his resurrection to life-eternal in the spirit-world.

☞ Brother Kates and wife are doing a vast deal of good work this summer in different sections of the country in behalf of the glorious Cause we all feel so deeply interested in. God bless all the workers.

☞ Beware of those who profess to make *spirit* photographs. They are unquestionably impostors.

☞ Read the call for the New Era, Oregon, Camp-Meeting—on our eighth page.

☞ A correspondent of *The Two Worlds* (Thomas Beaman) furnishes an account of a séance for materialization, of which Mr. H. Turner was the medium, held at his house at Pendleton. There were six in the circle, the medium being separated from it by a curtain, and the light was such as to enable all to see one another plainly. The first appearance was a small boy, who was recognized. During the evening ten forms appeared, among them the mother of the writer; all were clothed in fine drapery, and walking about evinced much satisfaction in being able to cause themselves to be seen and known. The spirits slowly built up their visible forms in front of the curtain, directly in view of the sitters, and as slowly dissolved them. All who were present attest to the correctness of Mr. Beaman's statement.

THE BAY STATE FAIR, which will be held at Springfield Oct. 4th to 11th, promises to be one of the finest agricultural and industrial exhibitions ever attempted in New England. The premiums aggregate over $10,000. Excursion tickets will be sold from nearly all points in New England. Entries for the different classes of animals close Sept. 5th, for most of the other classes, Oct. 3d. Further information will be furnished by the Secretary, Winslow S. Lincoln, Worcester.

☞ We are in receipt of a very neat card bearing appropriate verses printed in gold upon a black surface, "In Loving Remembrance of James Clark," whose transition to the next stage of being took place, at the age of 77 years, July 2d. It is a souvenir of the event that all the friends of the enfranchised spirit will highly prize.

☞ The Seventh Annual Convention of the Wisconsin Woman Suffrage Association will be held at Stevens Point on the 25th, 26th and 27th of September, to elect officers and discuss plan of work for the coming year.

W. J. Colville

Commences his engagement with the First Society of Spiritualists in Martine's Hall, 55 South Ada street, Chicago, Sunday, Sept. 2d. Subjects of discourse: 10:45 A. M., "The Hope of the Age;" 7:45 P. M., "New Heavens and a New Earth." A special birthday reception will be tendered him in Lodge Hall, Thursday, Sept. 6th, at 8 P. M., when Rudolf King and other eminent artists will take part.

Classes in spiritual science commence Tuesday, Sept. 4th, in Central Methodist Church, at 2:30, and at 247 Ogden Avenue, (residence of Dr. and Mrs. Congar, with whom Mr. Colville is at present residing) at 8 P. M.

Friends of Mr. Colville will be pleased to learn that he will spend the month of October in Boston. Particulars of his engagement will be announced in due course. It is already settled that he will lecture in Berkeley Hall, Sunday afternoons and Thursday evenings; and hold special gatherings on other days at the rooms of the Society Esoteric, 478 Shawmut Avenue. A few week evening engagements can be accepted in neighboring places. Address 247 Ogden Avenue, Chicago, Ill.

☞ Hitherto the *Sarasavisandaresa*, a Buddhist journal in Sinhalese, published in Colombo, Ceylon, has given several articles in each number in English, but finding this practice encroached too much on those in Sinhalese, they propose to publish a supplement, which virtually will be a new paper, to be printed entirely in English, entitled *The Buddhist*, a specimen of which is sent to this office. It is a small sheet of eight pages, to be printed weekly, its purpose being a dissemination of a knowledge of Buddhism in foreign lands, and the revival and strengthening of it in its own. The price to American subscribers will be two dollars a year. Address Sarasavisandaresa, Pettah, Colombo, Ceylon.

☞ The Spiritualistic Phenomena Association of Boston, will, we are informed, resume its meetings early in October, at Lyceum Hall, 1031 Washington street, this city. First class talent *is* and *will be* engaged for the platform. The Hall has been leased for the season, and all the meetings, Sunday and week evenings, will be as interesting as usual.

☞ The Annual Announcement of the Cincinnati American Eclectic Medical College informs us that Dr. J. M. Peebles, one of the faculty, is expected by the Board of Trustees to lecture a portion of the winter before the students in attendance. The Doctor fills the Chair of Physiology and Physical and Mental Hygiene.

UNCLE TOM'S CABIN (widely acknowledged as the best arrangement and rendition of the play ever known in Boston) holds the boards at the Hollis the remainder of the week, ending Sept. 1st. Beginning with Sept. 3d, J. M. Hill's Union Square Theatre Co. will appear at this popular theatre in "A Possible Case."

☞ Mr. John H. McElroy, Pittsburgh, Pa., sends two clippings from the *Dispatch* of that city, which set forth that a Mr. Green, a young man thereabout, is a remarkable flower medium (of the Mrs. M. B. Thayer order), also a materializing medium—having had four forms appear at one time.

☞ "Saratoga Springs Items" will appear next week. Arrived too late for this issue. Well attended and intellectually profitable meetings occurred in Saratoga, Sunday, Aug. 26th, among the speakers being F. F. Cook, of New York (formerly of Chicago).

☞ Augustus Day writes us from Detroit, Mich., that Dr. William Bradley is making remarkable cures without medicine at No. 12 Park Place, that city. The Sale and Circulating Library, projected by Mr. Day, will soon be opened at 73 State street.

☞ Dr. J. C. Street has, we are informed, won golden opinions by his skillful management, as regular Chairman of the platform services at the Cassadaga Lake (N. Y.) Camp-Meeting.

☞ Mrs. Carrie G. Forster writes us that after a very pleasant visit at Onset Bay, she has returned to her home in Baltimore, Maryland.

☞ J. O. Barrett is a candidate (Prohibition) for election to the next Legislature in Minnesota.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

J. W. Fletcher speaks in Providence, R. I., in October; in Willimantic, Conn., the first two Sundays in November; in Springfield, Mass., the last two Sundays of November and December; in Norwich, Conn., the last two Sundays of January. Mr. Fletcher lectures in New England *only*. Address 6 Beacon street, Boston. He will return to his office about Sept. 1st.

G. W. Kates and wife lectured and gave tests, satisfactorily, at the Clinton, Ia., Camp-Meeting, Aug. 18th to 26th. From thence they journeyed to Ord, Neb. They remain West during September and October. Address at Greenville, Darke County, O.

Dr. O. H. Wellington, of Boston, will lecture in Bogg Hall, Princeton Centre, Mass., Sunday, Sept. 2d, at 2 P. M., on "Obsession"; Parker Pillsbury, the veteran anti-slavery lecturer, will speak in this hall at 4 P. M., same day, on "One More Side of Temperance—the Under Side."

Oscar A. Edgerly, of Newburyport, Mass., has, we are informed, from the 1st of July to the present time filled engagements at Rockland, Maine, and Temple Heights Camp-Meeting; at present he is devoting a week to the Verona Park Camp; he will also be at the Etna Camp. He is engaged in Maine for the month of September and a part of October. He would like to make engagements in Massachusetts for the month of November.

Mrs. Jennie K. D. Conant is now at Lake Pleasant, where her 3 o'clock and 8 o'clock meetings are well attended. Her psychometric readings are, we are informed, making her very popular among the campers and daily visitors. She would like to make engagements with societies to lecture, and improvise poems, (subjects from the audience) with psychometric readings and spiritual tests. She can be addressed in care of this office for the present.

Frank T. Ripley, platform-test medium, can be addressed for engagements in care of this office.

Miss M. T. Shelhamer lectured at Attleboro' and Onset in July, and at Attleboro', Mass., and Verona, Me., in August. She is to speak at Pigeon Cove, Attleboro', and Hanson, Mass., during September.

Dr. F. H. Roscoe and wife, of Providence, spent Sunday, Aug. 19th, at Onset Bay, and will be at Lake Pleasant Camp until Sept. 3d.

Dr. H. F. Merrill's permanent address is now 87 Sewell street, Augusta, Maine. The friends should keep this worthy platform test medium actively employed.

Hon. Warren Chase lectures in Maquoketa, Iowa Sept. 2d; in Moline, Ill., Sept. 9th and 16th; after that he may be addressed at Cobden, Ill., till further notice in THE BANNER.

Miss Viel, an English medium of good gifts, is to be found at Excelsior Cottage, Longwood Avenue, Onset.

A. W. S. Rothermel is now on his way Eastward.

☞ A man with a sensitive nature, and who possesses any manly pride, should never engage in journalism, because it is the most aggravating business on the face of God's green earth, and a position that is the hardest to fill acceptably. No matter how hard an individual tries to please and benefit a community, there are hundreds of people who seem to take special delight in finding fault with what he writes, and in decrying both the paper and its editor. Of course all this comes to the editor's ears, *and the fact that he has done these same vilifiers many personal favors, makes no difference with them.* It is said—but with how much truth we are unable to say—that after a man has been in the newspaper business many years he naturally becomes cynical, and learns to distrust all mankind. It is no wonder if they should become such, and old journalists will agree with us.—*Burrton Graphic.*

☞ George T. Albro states that séances for full form manifestations will be held as usual at 55 Rutland street, Boston, commencing Sunday afternoon, Sept. 9th.

☞ Read the call for the Annual Meeting at North Collins, N. Y.—on our seventh page.

☞ Dr. A. S. Hayward, the well-known magnetic healer, who has many friends in Saratoga, is spending a few days at H. Lyman's, on Clinton street.—*The Daily Union, Saratoga Springs, N. Y.*

ALL SORTS OF PARAGRAPHS.

DEATH.

I am the key that parts the gates of Fame;
I am the cloak that covers cowering Shame;
I am the final goal of every race;
I am the storm-tossed spirit's resting-place.

The messenger of sure and swift relief,
Welcomed with wailings and reproachful grief;
The friend of those that have no friend but me,
I break all chains, and set all captives free.

I am the cloud that when Earth's day is done,
An instant veils the unextinguished sun;
I am the brooding hush that follows strife,
The waking from a dream that Man calls—Life.
—*From the August Century.*

Ament darkness as a necessary condition in spirit manifestations, J. A. Doane, in the *Truth Seeker*, says: "I am pleased to raise corn without witnessing the sprouting process; I would be equally as willing a spirit should have darkness to produce a negative aura necessary to draw to itself a tangible form."

It came out in the suit over the Stewart will the other day that the late Mrs. Stewart always entertained a holy horror of the contesting of wills. If her spirit hovers about the New York courts nowadays, it can hardly be in a seraphic frame of mind while the lawyers are endeavoring to prove that her own last will and testament is not fit to be probated.—*N. Y. Sun.*

A very good way to keep cool in warm nights, says *The Sedgwick (Kan.) Pantagraph*, is to take three or four pounds of ice, place the whole in a sack and hang the sack in the open window where the breeze will strike it. You will be surprised at the wonderful cooling effect it will have on your sleeping apartments.

We accompanied Judge Cross, of New York, last week to Winnepesaukee Lake, N. H., for rest and recuperation, and were cordially received by those whom we had the pleasure of meeting at this most charming retreat. We are under special obligations to Mr. and Mrs. P. W. Merrill, of Lake Village, for favors rendered.

WILD WORK OF THE ELEMENTS.—Since last we went to press, fire, water and wind have done what they might, in savage fashion, to make heavy the lot of mortals. Michigan has been devastated by fearful forest conflagrations, a heavy pall of smoke covering a scene of ruin in which many farmers have lost their all; many persons are thought to have been consumed in the flames; immense damage has been wrought by a flood at Wheeling, W. Va.; great losses caused by heavy rains in Canada, in Pennsylvania, and in the Southern States; nine lives were lost, Aug. 21st, by a cyclone at Still Pond, Md., and five at Wilmington, Del.

A red-headed reporter from the Chicago *Tribune* has been rusticating at Provincetown, on Cape Cod, for a brief time; but the feminines in that quarter did n't take much stock in him. Here is his revenge in cold type: "Provincetown ladies trim their hats with the red gills of the mackerel, and confine their long tresses with small sculpins, while minims are used in the place of clothes-pins."

There are said to be thirteen cottagers at Lenox, Mass., who are worth $150,000,000 in the aggregate.

CHARMING MAID.

Charming maid of beauteous face,
Full of sweetness, light and grace,
Half concealed by veil of lace—
Tell me this:
Art thou not of noble race?
Canst thou not thy lineage trace
To some old historic place?
Pensive Miss—
Tell me is not this the case,
Dearest Miss?
And the maiden answer'd, "Could
I appraise ancestral blood,
Doubtless I would find it good
As the rest.
But I 'll best be understood
And nip your question in the bud
If I say I do n't think blood
Any test.
Fact is, papa carted mud.
Way out West."
—*Texas Siftings.*

In the middle of the late heated term a railroad man in interior New England received a shock which threatened to entirely overturn his mental economy—being asked snap short fashion by a tourist: "Have you any data on which to base a prognostication of the duration of the present period of excessive caloric in the circumambient atmosphere?" A cold wave followed at once.

[A HINT FOR SPIRITUALISTS.]—It is remarkable that while no individual Dodson was satisfied with any other individual Dodson, each was satisfied not only with him or herself, but with the Dodsons collectively. —*The Mill on the Floss.*

The coast steamer *City of Chester* was run down and sunk about 10 A. M., Aug. 22d, by the Occidental and Oriental steamer *Oceanic*, thirty-three lives being lost. The accident occurred in the Bay of San Francisco, at a short distance from the Golden Gate. Fog did it.

The Boston herdic is almost as powerful an engine of destruction as New York's bob-tail car.—*Boston Herald.*

The Pipe of Peace, published semi monthly at Genoa, Neb., by Indian youths who are in their student years, says that the knowledge of the English language furnishes expressions of profanity which cannot be found in the Indian tongue; and asks quite pertinently: "Is it best to be too much civilized?"

We talk about the ignorance and the iniquities of the Dark Ages. What shall we say of the women of these enlightened times, who lap their ribs by means of corsets several sizes too small for them, and drag down what few internal organs are left unfettered, by skirts that weigh sixteen pounds. Add to this list high heeled shoes as many sizes too small as the corsets, and we have a costume which would break down the constitution of a woman who was naturally as strong as a horse.—*Eleanor Kirk.*

The consumption of brown paper does n't seem to hurt the goats; but cigarette paper is liable to bring consumption to the "kids."—*Puck.*

Twenty five years ago only fifteen women were employed in the whole country as editors. Now two hundred find employment in New York alone.

A sheet of yellow paper placed on the wall over the desk is said to afford rest to the eyes of writers.

Many of the native tribes of Northern British Columbia are Quakers in principle, absolutely refusing to resort to warlike measures for defense or retaliation.

THE BANNER is in receipt of some queer stories given it of late *in re* the management of the Lake Pleasant Hotel, which the corporation should fully investigate.

The merry moth is enjoying his annual feast of fur. That is what he camphor.—*Philadelphia Press.* And the merry boys are in the woods trying to drown out the ground-hog. That is what they gopher.—*Chicago Tribune.*

A camel can make a hundred miles per day, if he has fire crackers tied to his tail, but he 'd rather go about ten, and then loaf around the rest of the day.

Pianos always stand on four legs. Although pianos are used for balls, you cannot play billiards with them.

A certain means of stopping a dog fight or loosening a vicious dog's hold upon anything is showering something over the animal that will produce sneezing. Be his will-power ever so strong, the motion of sneezing involuntarily opens a dog's jaws. Pepper answers very well, but snuff is the best, as it can be used without limit.

"No, indeed," said Miss Prudence, "I never ride in those Robert-tail cars."

At a summer resort: Bella—Oh, dear! What are we to do to-day without a man on the grounds? *Carrie*—Let 's get a boat and row around the buoy.—*Burlington Free Press.*

The public prints aver that a man in the West recently attempted suicide by driving a chisel into his heart, but the instrument was turned from its course by a rib. He then cut his throat from ear to ear with a razor, but did not sever the jugular vein. He then commenced hacking away at his head with an axe. Fully fifty scalp wounds were inflicted before a neighbor rushed in and disarmed him. Thus far, all is plain sailing—whether he subsequently lived or died—but when we add that the telegram states he was the *pastor* of the Methodist Church at Newark, maybe Parson Talmage will be led to take some interest in the case; perhaps he was "a Spiritualist" in disguise, after all—*ministers* are never crazy: oh no!

The yellow fever is still active in Jacksonville, Fla.

The present peculiar season has proved bad in Egypt—as well as elsewhere—for the farmers, and the corn crop, upon which the *fellaheen* depend for subsistence, has been seriously damaged.

The term "precipitate" I invented some fourteen or fifteen years ago, to designate the production of legible and visible images of things upon or in any opaque or transparent body—such as paper, parchment, woven stuffs, wood, metal or glass—without the agency of brush, crayon, pencil, pen, acid, or other mechanical aid. There was no word in use that exactly expressed the nature of the phenomenon, and it seemed to me that the deposit, or infusion, of pigmentous matter, which had been separated from the æther, or akâsa, by will action, resembled the precipitation of inorganic matter from a salt by chemical action rather than anything else.—*H. S. Olcott, in Theosophist for July.*

Brazil is reported as on the eve of revolution. The emancipation of the slaves was, it is said, merely a sop thrown by Princess Isabella, the regent, to the Liberals. The six southern provinces, really the strength of the empire, are ripe for revolt and a republic. They only await the death of Dom Pedro, when they will split the empire, and a president will rule over Brazil.

The *Wildwood Messenger* has many wise sayings in it, said to be copied without credit from the works of Dr. J. M. Peebles. This is very naughty of our young friend in the estimation of the author, if he does such things.

C. E. Watkins, the *bona fide* independent slate-writer, is still *Watkinsing* the people of Lake Pleasant with his wonderful powers. He has a heart as big as an ox: that's what makes him minus the ducats so often. He is, however, a very queer mortal; still we like him, he has so many honorable traits of character.

A cow, said Mr. Beecher, is the saint of the barnyard. She could be fat if she only would be selfish. But she economizes beauty that she may be profuse in practical virtues.

A terrible calamity occurred at Neenah, Wis., on Wednesday night, Aug. 22d. The large paper mill there was burned, and by an explosion of a boiler the roof and walls of the building were thrown upon the crowd of people present, killing twenty-five and injuring many others.

Without mediums we have no Spiritualism, and materialization is one of the primal truths which mediumship has developed.—*The Better Way.*

Even so, Bro. Barney. And be sure to keep this truth in mind.

A city submerged by the sea for one thousand years has just reappeared above the waters. The town of Haigen, north of Hing-po, in China, was completely overwhelmed during the Sung dynasty, and lay buried till quite recently, when the sea gradually receded and exposed the remains of buildings. Quantities of vases, plates and domestic utensils have accordingly been recovered—of the utmost interest to Chinese historians.

Who is blind? He who is bent on doing what he should not. Who is deaf? He who does not listen to what is beneficial. Who is dumb? He who does not know how to say kind things at the proper time.—*From the Hindoo.*

Speaking of the late Cortlandt Palmer's directions for the cremation of his remains, a New York correspondent of *The Rochester Democrat* says: "Cremation eventually must become the custom in our large cities. At present three thousand acres are absorbed by cemeteries in the suburbs of this city; and Greenwood, which has the greatest run of interments, will eventually be indicted as a nuisance. The noxious effluvia is already felt in South Brooklyn, and naturally must increase."

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BY C. C. MASSEY,
Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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Oh! our Father in Heaven, whatever discipline thou shalt bestow upon us will be that which is best in thine own sight. We seek for knowledge and truth; we would be led over that pathway which shall enlighten our minds on thy law, and give to us something of comprehension of infinite wisdom. Oh! may we grow spiritually nearer toward thee, and become like unto thyself, as children become like their parents; and may we be able to realize thy works, and accord with them in all sympathy. Oh! our Father, we desire to walk and talk in spirit with thy angel-ones who delight to minister to humanity. We wish to grow like them, holy and pure in thought, that we may send forth to our brothers and sisters something of harmonious association and kindly sympathy that will be felt and accepted as helpfulness, that which will uplift our lives while we are pressing onward. We ask thy blessing; may it fall into every life, that all may experience thy love and protecting care.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By Rev. T. W. Woodrow, Seneca, Kan.] Is there a band of spirits attending mortals? if so, what is the purpose of it, or why are they with us?

ANS.—From all that we can learn concerning human life, we are satisfied that each human being brought into this individual existence upon earth, for the purpose of receiving a certain discipline of some needed experience, is attended and guarded by one or more special intelligences from the spiritual world. Not only are such intelligences attracted to the child upon its entrance into mortal life, because of some element within its organism which is assimilative to their own perchance, but because it seems to us those spiritual attendants have been appointed—by what high power we shall not say—to guard the life of the child as much as possible, and to keep watch over it, so that it may, at no time, be affected, when conditions are favorable, by an influence not of earth. These guardian spirits may never have been attached to the individual on earth through the laws of consanguinity, or even of association, but they may be wise and good, and as we have said, attracted to the child for benevolent purposes.

Then, again, every individual upon earth has within him (or her) self a social nature, and that social nature sends out ties and tendrils, so to speak, which find a resting place. It may be that these tendrils may be formed and utilized, in connection with individuals on earth, and perchance some of those friends may pass to the spirit-world, but being bound to the mortal by affection they are attracted to him, and desire to serve his interest and to help him over the pathway of life, therefore such may form themselves into a band, and perhaps intend to devote much of their time and thought to his welfare, to guard and guide him through his earthly experience, and to assist him in preparing his spiritual home by and-bye.

Your correspondent may say that if it be the case that a man is individually surrounded by a band of spiritual intelligences who desire to guard and guide his life, why is it that he so often falls into danger, meets with catastrophes of various kinds, or perhaps leads a life of sorrow? If those ministering spirits are about him, why do they not interfere and prevent the man from coming under conditions of painful experience? We reply that however large the band of spiritual attendants, and however loving and fervent they are in their desire to protect his life, they are not sent in contact with him to bear his burdens or to do his work. The man may require a special discipline, perhaps, one that is largely made up of sorrow and affliction; possibly his spirit requires to pass through just such a fiery furnace in order to purify and elevate it to a high and exalted position. Very well; these attendant spirits are not allowed to so far interfere with this destiny or discipline of his as to prevent its consummation, but they are sent to give him assistance, to stimulate his mental and moral powers, that they may grow and be strong, and also be able to resist and to overcome the things that belong to earth alone. Thus the man develops his own nature, the best part of his character, evolves that from his life which may and must be useful to him and to his kind, and is influenced by these magnetic attendants to overcome the obstacles in his way, and assisted to rise above them. Such is the especial labor of the attendant spirits.

Again, a human being may be placed on earth to pass through a certain experience, and to carve out a special destiny that will be of service to humanity; he may be what the world calls a genius, and under the direction and assistance of spiritual attendants those mental faculties which are his may be brought forth and blossom into light and beauty. Such a life may attract to itself high and exalted spirits from the other life, those who live in that sphere of harmony to which he most especially belongs; they take him in charge, devote their attention to the unfoldment of his life, just as a teacher devotes his attention to the unfoldment of the mental powers of the pupil. Thus is he encouraged, assisted, quickened by influences of the spiritual world to put forth that which is within himself.

It is not always the business or the province of any spirit guide to bear your burden, to relieve you of your own responsibility, to do your own work; this must be accomplished, even though through repeated failure, mistake and struggle, by the individual himself. But it is the province and the desire of wise attendant spirits to so place those whom they have under their charge as to assist the unfoldment of whatever is pure and good within the soul.

Q.—[By the same.] In the New Testament record of "possessions," the subject was often afflicted in body and mind. Why did they afflict their subjects? Was it unavoidable, accidental or intentional?

A.—It sometimes happens that pain and suffering are produced through the very forces, and by their operation, that are ultimately intended to work out grand results, and in this case it was undoubtedly unavoidable that the subjects should be afflicted in body and mind, under the superior and strong pressure laid upon them by the magnetic forces of spiritual attendants. It sometimes happens that a spirit-band, in choosing a medium through whom they desire to effect good works, is obliged to bring to the subject a powerful influence, one that will search through every portion of his being, and affect him mentally as well as physically, and under this strong magnetic pressure the subject may feel disturbed in mind and body; he may declare himself ill, and unable to cope with the forces of life, and he may also affirm that his mind is not strong, that it cannot take hold of the questions which arise before it and solve them satisfactorily. Very well; this disturbance must take place perhaps in that particular organism before good results can ensue. It frequently happens that a medical man, in treating his patient, finds it necessary to apply certain remedies which must cause a seeming disturbance throughout the entire system before they begin to take proper effect. The medicine makes the patient feel badly, distressed in mind and body, and he longs for ease, but after a time the remedies begin to take their desired effect, the system and its forces become tranquilized, the vital fluid begins to circulate freely and properly, and the patient finds himself growing at ease, becoming rested, recuperated throughout the entire system. With these unseen intelligences that approach human life, it is possible that their influence and their magnetism may be so powerful, so strangely at variance at first with the magnetic forces of their subject or patient, that they must unavoidably produce a sense of uneasiness and of friction; but under the potent power and the wise ministration of these intelligences the magnetic forces are properly applied, and by-and-bye they begin to assert themselves, the subject grows passive beneath them, and finds that they will assimilate with his nature, and that if he but receives them in the right spirit they will not only restore himself to a proper state of mind and body, not only afford his own life spiritual instruction and helpfulness, but they will also flow forth unto others, giving ease, comfort and enlightenment in the hour of need.

Q.—Are new-comers in spirit-life usually accompanied by guides in travels and researches?

A.—New-comers into the spiritual world are usually received by some friend (or party of friends) who has had them in charge during their previous existence, and who has been magnetically attracted to them through the laws of sympathy and association, and supplied them with magnetic force in the hour of trial. These attendant spirits are privileged, usually, to welcome the new-comer into their life, to take him in charge, and perhaps to direct his movements for the time being. Should such a spirit be alert and active upon entering the spirit-world, eager to learn and to understand something of his surroundings and associations, desirous of making explorations into the spiritual life, of visiting its various countries and locations, and familiarizing himself with its many associations, he may be attended by his guides if he so desires, and undoubtedly he will, because there must be a sympathy or congeniality between himself and these attendants, and it will please them to go together. These guides will, if they know anything of the localities he desires to explore, be very glad to guide him, and if they have not been attracted to such scenes, or are unable to visit them, they will have the power of summoning other spirits who are familiar with and will be delighted to lead their charge unto the scenes he desires to witness.

One spirit may have an attraction for certain places and certain people, and if so, the desire to visit those places and people, to come into vital contact with them, will be so great as to impel him forward toward them. It may be that those who have attended him in the past have had no such attractions, their work and their thought having been called in other directions; but the spirit cannot be lost, nor is the soul that desires to study and to gain knowledge ever alone; for its very desires will attract to itself kindly spirits who have a like longing, who will give him companionship, guidance and helpfulness in his search. Even should he desire to travel alone he could not be lost, since the attraction of his soul would be so strong that it would stretch forth from his life like a silver cord, leading him onward to those places and those scenes which had such power to hold him in their grasp. The soul cannot be lost, for the entire universe is God's, and wherever a spirit may stray, there is he still in the domain of God, under the watchful care and guidance of ministering spirits, and sure to be brought back again to his own resting place.

Q.—[By "Inquirer," Utica, N. Y.] How should a person proceed who wishes to become a medium for independent slate-writing?

A.—We should advise such a person to sit quietly and persistently, week after week, month after month, and year after year, if necessary, asking the guidance and the assistance of good spirits in his undertaking. It sometimes happens that a person who possesses this phase of mediumship, or, indeed, any other phase, is obliged to sit quietly and patiently for a long period of time before his faculties in that direction are unfolded and put into practical use. We would advise an individual to hold his séances in a quiet, dimly lighted, well-ventilated apartment, to have pencil and paper at hand, to sit quietly at a table, passive in mind and at ease in body, holding no speculations, brooding over no anxieties, but yielding himself up, so far as he possibly can, to the spirit-world. It is only a matter of time, when one can so experiment with himself as to draw his thoughts away from the outside world and its business cares, to sink self in the higher thought of yielding up the material to the use of the spiritual world.

Granting that the individual possesses the faculty or gift mentioned, it may be a long time before he will draw to himself those spirits who have the power to make use of his faculties, and after they have gathered they will be obliged to unite their magnetisms and to operate upon him, their medium, and his surroundings, before they can make a practical use of his gifts; therefore he should be patient, persevering, ready to sit at a required time, and to yield up all other thought but that to which he directs his mind and his desire in the development of mediumship. If, after a trial of some weeks or months, as circumstances may be, he should find himself gaining no idea of special influence, feeling not the presence of spiritual attendants, it might be well for the individual to invite to his séances one or two congenial friends, either of a positive or negative nature, as the case may be. If he is himself very positive, then he requires the assistance and presence of some sympathetic friend who is negative and passive; but if he is extremely negative, then the presence of a friend who is more positive, who possesses a strong will of his own, may prove beneficial. While these rules may apply to any and all cases where there is a desire to develop mediumship, each one should have special directions, because no two persons are alike in every particular, and each one requires some variation in the general rule in order to effect the very best results; but if the sitter is patient, persistent, seeking the advice and assistance of good spirits, and if he possesses the medial gifts desired, it will only be a question of time, if he yields himself up in passivity to the spirit-world, before his mediumship is unfolded and brought to use.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held May 25th, 1888.

Thomas D. Morse.

Will you, Mr. Chairman, please to announce my name as Thomas D. Morse, of Franklin, Mass.? I have many times stepped into this room, hoping to be able to give a few words that my friends might know Thomas was not *dead.* How it hurts us when we hear mortals speak of us as dead! I am satisfied with the home I have, yet feel that I can make it more beautiful as I progress.

Your work here is not new to me, for your paper is an old friend. How I did love to scan its pages and read the messages from the other shore.

I have met father in the spirit-life. He was very much surprised to find things as they are; the teachings of his early days had taken such a strong hold upon his mind that it was hard for him to realize the truth, but he is learning. Mary, this is a beautiful truth, a blessed reality; too beautiful to be true, many say. Oh! no; you will be happily disappointed when you come to the experience yourself.

Elizabeth F. Lindsay.

My home was in Laconia, N. H. Elizabeth F. Lindsay. I am glad at this time to make myself known, for I have tried before. I have felt so happy even to come into your meetings and hear others speak of the beautiful beyond. I prayed often that I might stay longer in the form with my dear husband, so that I might minister to his wants; but the angels called me higher. Albert and myself often talked of the dear spirits, as we felt their presence with us.

Dear children, mother lives in heaven, and you feel it to be true. Not a day passes but some gentle, loving hand is placed upon you; we will never forget you. A beautiful vision came to me before the spirit took its flight. I cannot find words to express my feelings as I beheld the bright ones beckoning me on. We have no desire to enter the mortal form again, but the thought is sweet that we shall all come together again. I know they will receive the message, because they get the paper.

Oscar Lane.

My head was hurt when I went away. On the cars somewhere between Fitchburg and Gardner I got the blow. My name is Oscar Lane. I have a dear mother in Ashburnham, Mass., and I know she has been turning the paper over and over to see if Oscar could not give a message as well as many others.

Grandma, Cora and Uncle Ellery are with me, and we are happy in our spirit-home. I know, mother, of the many trials and worriments that come to you. And you have often said: "Oh! why did they take away my boy, just coming to manhood?" The angels knew best, dear mother. I would not come back to stay, if I could as well as not. I want you to tell auntie that Cora is not the little girl she was when they laid her away, but she has grown, and we are often together, but not all the time. I want Charlie to know that I often come around him; and I think they all ought to know there must be some power back of mortals.

Grandma wants me to say that we ask the angels every day to help dear auntie, who is suffering so much physically.

Mother, you could n't turn the picture back, could you, by opening the window? You thought perhaps the wind turned it the other side out. You turned it back, and then you opened the window, and came up and blowed, to see if you could turn it; but you could not do it. We had more power spiritually than you had in the means you used. You found the picture turned two or three different times, and you sometimes thought that *perhaps* we did it. We *did* do it, and we will do it again. I think if we've done it once we can again.

Dr. Miller stands beside me. He feels pleased to think that he was able to speak, and let the people of Fitchburg know he was n't *dead.*

I am with you often. I know you are lonely. When you feel so, look up, and you will feel happier in knowing we are around you. This is from your own darling boy, Oscar.

Mary Mich.

My home once was in Haverhill, Mass. It troubles me a little to talk in this way. My name is Mary Mich. My mother has been looking for a letter from her Mary for a long time, and now as they give me the privilege, I am glad to just send this through your paper, that she may know her *kind* lives, as we call it—her child, as you would say.

I am happy, mother, in my spirit-home. Josie is here, and will send a letter, when she can, to her people in Cambridge. I tried once before, but I was not quick enough. I don't leave mother nor sister. We often come into the home. I know of the troubles that come to her. I want her to feel that we will all come together sometime, in the spirit-home. *Grossmutter* sends love to the mother, and all are so happy.

Ruth Hamlet.

My home was in Farmington, Me. My name is Ruth Hamlet. I know I am not forgotten by the town's-people there. The good BANNER! how I watched for the day of its coming, and sometimes could hardly wait for it, so impatient was I for a little spiritual food. Mother used to say I always was impatient when looking for something good, and it was true.

Oh! how beautiful it is to think of father, mother, sister, brother—all reunited in this spirit-life. I often felt when on earth as if I could hardly wait until they should call me up higher. I was firm in the faith. The question would be asked, "Do you never have doubts?" While one dwells in the flesh, doubts will come; still I firmly believed that spirits did come to earth, and that I did commune with them. I walked with them and talked with them, and felt them beside me. It was a blessed thought to me then—it is knowledge now.

Mary is here, and Mary Dyer also. I hardly know whether she will be able to speak. We are happy in our spirit-homes. We form acquaintances there, just as you do here, and find companionship that is sweet and dear.

I would ask you mortals to be charitable with your mediums. I know something of what they have to bear, therefore I say again, be charitable, be patient, be loving and sympathetic; you do not know how it grates upon our spirits to hear a harsh word spoken.

Sophia A. Chadbourne.

You may place me in Dorchester, Mass. Sophia A. Chadbourne. I have tried to speak before, and I feel that some have sensed me in the meeting.

Oh! do not think we are far away, dear friends. If you knew how much happiness you gave us by opening a door of communication, you would do it oftener. I find the spirit-life beautiful. I learned something of it while here, and yet but little comparatively speaking.

I have heard mortals speak of us as "dead," but I am glad to feel we are not forgotten, and I realize it as I come among you. I love to step into the halls and hear one after another speak. I love to come into this council-room.

We find there is work for us all to do in spirit-life, and what is more, we are willing to do our work. How blessed is the thought that we can help each other, and also work among you mortals, influencing and helping you spiritually, after we have thrown off the mortal form.

Maria A. Falls.

I lived in Columbus, Ohio. I know that some dear ones have asked the question over and over again in looking over your paper: "Why is it that one and another can send a message, and we never hear a word from Maria?" The truth is, dear friends, I have not been able to get control of the organism until now.

It is some six or seven years since they called me dead. But, Annie, I am *not* dead. Uncle Joseph is with me, and father, and I am happy in my spirit home. I feel blest at this hour; and I know that I can leave a few words which will be printed, for then some kind one will bring them to you. I understand the situation of the families; I know of the changes that have been made since I left the earth. We used to think six years was a very long time, but it speeds away quickly in the spirit-life.

Joseph Merriam.

My name, Mr. Chairman, while dwelling in the flesh, was Joseph Merriam, and I don't think it has been changed. Boston was my home. My wife Sarah has joined me since I came over, and is with me at the present time. I knew very little of spirit return, and so had much to learn after I crossed over. I had privileges, but I must acknowledge I did not improve them, and therefore I did not understand one-eighth part of what I might have known. When the death angel came for me how I wished then I had learned something of the future; but it was too late.

I am glad that I found a good home. I would not ask to return to stay, but I would ask you all to learn something here. I find creeds are of little value. You are all aiming for one country, and that is heaven, which I find, as near as I can explain it to you, is a place of happiness.

Frank Griffith.

My home was in Groveland, Mass., and my name, Frank Griffith. I feel, as I come to earth, a little troubled on account of some who dwell here, yet I realize that we do not take such feelings away with us.

Aunt Lydia, I know the many trials you have, even every day; but don't take them to heart too much; you were a good mother to me. Mother is with me to-day, and father, also little Annie; but *sister* Annie is not present, for she is with Willie, who needs her at the present time.

You will ask why I have not tried to send you a few words before. I have tried, for I have not been idle. I am satisfied with my home, although I passed out suddenly. Do not have any regrets, Aunt Lydia; you did all you could for me. Alice, remember, we shall meet in spirit-life, therefore you will understand why I placed the word "*remember*" where I did. I would like, Mr. Chairman, to have it put in italics; then she will understand.

Willie, father watches over you. Do right, and in heaven you will be happier for it. I would like Willie Burbank to know that little Annie is with us most of the time. Mother says that as soon as she can, she, too, will send a message, for I know it cheers you much to get a word from some of the dear ones who have passed on. I do not wish to return to earth to live, but I do ask for opportunities of coming into communion with you all.

Mary, I would like to sit down and talk a little with you, but I know you will feel as if it might not be just right, on account of the church. If you examine your Bible you will find that spirits always did return to earth. And they always will!

If it is wrong for us to come and converse with you, then it is wrong for you mortals to visit each other and hold conversation. I know that it is right, for I have tested it. I know also that mortals will agree with me that while dwelling in the flesh we all seek for the most happiness we can get. Then, dear friends, why not try and come into communication with those you love who have crossed the shining river? You know not how much happier you would be.

Aunt Lydia will say that I judge from my own experience in communing with my beloved mother. It did help me a great deal, and I have always been glad that I enjoyed the privilege. Every day may the angels bless you all.

John Neal.

My home was in Woodstock, Vt. I know if this letter is printed, which I am pretty sure it will be, that my children will get it—for Amanda has the paper and Willie often reads it.

Father is not far away from you, children, and your own dear mother stands beside me while I am giving this message. Ella is here, too. Willie, do come into communication with us when you can, for I know you are privileged a little differently from the others. I often go into the old home, although I find it occupied by strangers and things not kept as they used to be.

We have received a great deal of happiness in coming into communication with you several times. At two different places I could not get control and talk directly to you, so the guides had to repeat what we said. That was better than not to talk at all, but it is natural for us all to want to speak.

Now, Willie, I know you have not been feeling right physically, but what you are doing for yourself I feel is of benefit. Lucy now comes beside me. You feel a little discouraged and disheartened at times, but look up, my boy. Things will come a little better by-and-bye. Take care of the tender bud, for oh! how easy the stem would snap. We watch over the little child, asking the angels to care for and bless it every day, for it is a comfort, a little pet in the home. Many times I see when you are weary in body, as you enter the house, it seems to rest you to take the child.

Della Peaslee Crockett.

My home was in Plaistow, N. H. My name is Della Peaslee Crockett. I am very earnest to make myself known. Oh! mother, Annie and Susie, how happy I was when you came to talk with me but just once. I have been working hard to make you know I was in your homes. Now, Susie, do you not often feel Della by you? Lev is here, and Tim. I want you to tell L. that the boys are here, but are not going to do the talking. I am so glad Annie came to speak with me, for that helped the others to feel that Della was "not dead." Grandma Peaslee sends greetings too, and says she thinks you will understand where some of the little raps come from when you hear them in the home. Oh! do not think it may be the wind, or the cat, for we make the raps ourselves.

Mother, I think it is much better since father made the change in the house. That window is very pleasant. Annie—for I know you can reach me a little easier than some of the others—do come and talk with us when you can. And will you see that Charlie gets the message? I know you will. I want him to know all I have said. Tell him I have the little one with me, growing in spirit, and oh! so beautiful! In heaven we will all be together again.

I want Uncle Sam to see this message, also. I don't think you'll wear the paper out if you all read it. Be sure that every dear one knows that Della had the privilege of speaking to-day.

I have been in the halls many times, and stood close beside the instrument, and when Mr. Emerson has been there, yet not a word did he speak of me! Once the medium did mention me, but only once.

I am happy indeed that I can send a word to my dear sisters and brother, father and mother. Nellie is with me a part of the time. I am so glad that I found life, and not *death*, for before I passed away I knew not of the spirits coming to earth and conversing, neither did my people know, but since I was taken they have tried to learn something of spirit-communion.

Charles Woodwell.

My home was in Salem, Mass. My name is Charles Woodwell, and I have been in your meetings, thinking I could send a line to father and mother, sister and brother, but have failed in every attempt. I have friends in Salem, and in Newburyport, also, as at one time I resided there. I think I shall be remembered in both places. I was just entering manhood—about nineteen years of age—and I should say it was from three to four years ago that I passed away.

I knew something of spirits coming to earth, for my own precious mother communed with the spirits. She taught her children to feel that the invisibles were their constant companions, and it was a great help to me.

I was talking with George Bolen (a friend, not a relative,) a little while since, and he told me he had not been able to send a communication, but will do so in time.

Grandfather is here, and we all send greetings to you to-day. Often has THE BANNER been looked over, to see if Charlie was strong enough to send a message. It is not wholly for lack of strength that we are delayed; sometimes we have to wait for permission to control the medium. There is a comfort, a consolation in this belief that no other religion gives; the knowledge that we can commune with you, and not have to wait until the judgment-day. I can't tell you when that time will be. I am happy and progressing. I feel glad that these meetings are organized, where we can speak a word when unable to gain a private interview. This is the sixth time I have tried to speak.

Samuel Hidden.

My home was in Peacham, Vt., and my name is Samuel Hidden. I have often been here, and have seen my two daughters sitting in your audience; and you must know, Mr. Chairman, I was disappointed when I found I could not get power enough to speak to them.

Your mother is here with me, children, and George is here. I know this message will reach Esther, Elvira and Sarah, and that my dear daughters will see that it reaches Martin, for I want them all to know father holds the floor to-day, and is feeling pretty good over it. When Samuel Hidden had anything to say he was pretty apt to say it.

I am happy in my spirit-home, but that is n't all: we have a work to do as we come to earth. Children, sit down by yourselves passively and see what may be given out to you. I know Esther will say that I would not have said so when in the mortal. No, I would not; but I find a vast difference between dwelling in the mortal and the immortal. I see clearly now, whereas then I was "looking through a glass darkly."

My children all have strong mediumistic powers. I wish that Albert and Sarah would sit down in their quiet little home and see what we may give them, even though we have to talk by means of the table. Now there is a power back of mortals. Oh! do not say that spirits have none with you. I know you will tell me I used to say so. I have a great deal to acknowledge, because I see that I was wrong.

I know, Elvira, you were a little disappointed, for as you sat in the seat here you thought George might be able to give a communication. He tells me to say that he will do so as soon as the power and privilege are given him.

I often visit Martin. We are happy when we find a channel is to be opened for us to come to you privately, but when not successful in that way, we try to in every meeting.

Carrie Hodgkins Condell.

I have been waiting very patiently, thinking perhaps time would be given me, yet I should have found no fault if it had not been. My home was in Melrose Highlands, Mass., or Oak Grove, and my name, Carrie Hodgkins Condell. I want mother to know I can now speak a few words.

Ria, you will be glad when you know I have influenced you to just take a little run down to mother's. Mother, Annie, Etta, Lydia and Warren, I love you all—but the dearest is little Clemmie. Oh! mother, take care—take care! Will, do be careful, for you know it is a tender bud.

I would rather have staid longer in the mortal. Mother, father is with me, and we are happy. I do think the dear ones should give you a little encouragement. But oh! mother, you would be happier if you would only come into communication with your Carrie. We all shall live together again. Grandma took me by the hand and bade me come up higher, and then in a little time father came to me, and we were all so real, in perfect forms, where no sickness comes and no disappointments find us.

I want to send greetings to Ria, for we were dear friends in the mortal, and we are to-day. Dear mother, sisters, brother, and dear friends all, I send you greetings. In heaven we shall meet and know each other more perfectly than here.

Isaac Proctor Greenleaf.

I have been standing here waiting, thinking if there was one moment to spare I would grasp it. I passed out from Onset, Mass. I am Isaac Proctor Greenleaf. As I control this medium to day, I feel encouraged as I see the desire of hearts for spiritual food. In visiting the old home, I mark the preparations they are making for coming together in camp meeting. May soul-stirring words and songs resound and rise to heaven. May mortals and immortals forget the bounds of time and sense and clasp hands together.

I am happy, and I would say to the dear brother yet dwelling in the mortal: Go on; for your mortal work is not done. I might almost place my home everywhere and anywhere that spirits love to come.

I thank the guides to-day for the help they have given me, and I thank you, brother Wilson. The good work is going on. Take courage; spirits are working with mortals far more than they are given credit for. I am grateful for these few moments of your time.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

June 1.—David Bagley; Benjamin Fitzgerald; Milton Emerson; James Gore; Betsey Clark; Kate, to Henry; Nancy A. W. Priest; Charles Damon; Rebecca Damon; Anna Coan Badger; Jacob Chickering; Davis Butler; Hannah Maloy; Nancy Dunbar.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

Messages from Spirits Preller and Maxwell.

The reporter of the St. Louis *Globe-Democrat* has, through a trance medium in that city, interviewed the spirits of Preller and Maxwell. Preller is reported as saying:

"I have been with Maxwell all the time for the past three years. I have kept him strong in spirit, although I have haunted him much. He kept our secret to the last, which I said I would hold him to. I also said that if he should be executed I would be with him on the gallows. We met as friends immediately upon his spirit departing from the body. Also did we accompany Landgraf. There were the spirits of two lovely females with him. I had no malice in regard to Maxwell, because he did me a great favor in cutting off my earthly career and allowing me to reach the sphere of my destiny, in which I am now enjoying more than words can express."

A request was made of the spirit to remove from the minds of the people of earth the one mysterious feature about the latter part of Brooks's life—his taking the fictitious name of "Maxwell" on leaving England for America.

"We each had a secret. Mine was not of much public concern; his was. This secret of mine is the one I have mentioned as having been kept by Maxwell to the last. I cannot give it out, nor his."

Maxwell's spirit said: "It is done! Thank God, I have reached rest at last! The horrible thought of death is over, and in spirit light I can see with what you call on earth the light of a clear conscience. I am happy in knowing that my friend was the first to greet me. I wish the end had come sooner than it did. I am satisfied with all of my past, knowing that my attorneys did all in their power for me. Many think that I hold a dogma or grudge toward earth's community, though I do not, but I feel that my life could have been prolonged on earth by your governor if it had not been for special circumstances unnecessary to explain. I am glad, however, that he did not, now that I have seen both sides of the curtain.

"The dread of death itself was none with me; it was breaking the chain that bound me to earthly friends and loved ones. That seemed to be the dirk or bayonet that caused me the greatest pain. The last two hours of respite granted by the sheriff seemed the longest and most severe of all."

Verifications of Spirit-Messages.

CHARLOTTE STONE.

In the BANNER OF LIGHT issued June 2d, 1888, I read a spirit-message from CHARLOTTE STONE, of Lowell, Mass., in which she speaks of Ellen and Fidie. I was not personally acquainted with Mrs. Stone; Fidie was dearly loved by me, as well as by hosts of others. She passed away from her home, 125 Gorham street, Lowell, Mass., since I left Lowell, and I think it nearly ten years since. Ellen is an aunt, her mother's sister, also a particular friend of Mrs. Stone. She is now living in Lowell, 5 West Adams street. I take great pleasure in acknowledging any word from loved ones gone before, but have waited for Lowell friends in this case, therefore the delay.

Ever for the cause, A. E. C. WOOD.

Martinez, Con'ra Costa Co., Cal., Aug. 14th, 1888.

OLIVE HILL.—ANNIE BEAL.

I wish to recognize a message from MRS. OLIVE HILL (my mother) and one from ANNIE BEAL (my aunt), given through the mediumship of Mrs. B. F. Smith, printed in THE BANNER Aug. 18th. They were correct in every particular, and were read with great pleasure by their many friends. We should be pleased to hear from other spirit friends.

Lawrence, Mass., Aug. 20th, 1888. L. J. HILL.

To the Liberal-Minded.

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

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

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for $1.00. Let it do its work; buy it and circulate it.

Written for the Banner of Light.

NIGHT.

BY REV. R. CASE.

Night! and the starry chambers
Are bending o'er my head;
Night! and those heavenly rangers
Seem whispering of the dead.

'T is a strange, mysterious language
From those far depths above,
Like strains of sweetest music
Poured forth from souls we love.

Tell me, ye glittering watchers
That sit at Heaven's gate,
Tell me if there be others
That with you watch and wait:

Those whose dim rooms are silent,
Whose halls re@cho not,
Whose glorious forms and faces
Though gone are not forgot!

There were brows with golden ringlets;
There were cheeks of summer bloom;
There were eyes that shone that shine not;
Alas!—the noisome tomb!

There were steps so light and graceful
Young flowers might bless their tread;
There was manhood's night and woman's light,
The bowed and hoary head.

We miss them from our sunny paths;
We miss them when we pray;
In homes, or bowers, or glittering halls,
We miss them! Where are they?

Tell me, oh! Night, whose burning orbs
Wheel through yon depths sublime,
Ye wanderers through eternity,
Ye conquerors of Time;

Tell me if in your silent depths,
Unseen by mortals here,
They live where your far circles run,
Your coursers wander near?

If in those burning deeps serene
Soul meets with soul in bliss?
Or are your worlds as dull and cold
And pulseless as in this?

If so, be quenched, ye burning orbs;
Be quenched, thou burning fire;
Come night and chaos o'er my soul,
And Nature's hope expire.

Beaufort, S. C

New Publications.

THE MOTHER: The Woman Clothed with the Sun. Part the First. 12mo, cloth, pp. 307. London: Simkin, Marshall & Co.

The purpose of this work is difficult to comprehend. Whoever has brought it into being must be an erratic visionist, far above or far below our plane of understanding. Some idea may be had of its style and typography—and sense, if there is any—from the following, which is page 274 in full:

MESSAGE: *April the 30th.*
TO THE QUEEN:
A great and mighty change will
now pass over Thy spirit
O QUEEN:
THOU ART: That is ENOUGH:
BE:
STAND IN THY PLACE:
From the Spirits of the Eastern
Magi and of the Hebrew Nation
who are watching from their heavenly palaces and Temples.
THY UNVEILING.

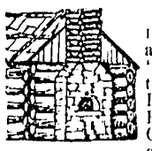
MEXICO; PICTURESQUE, POLITICAL, PROGRESSIVE. By Mary Elizabeth Blake and Margaret F. Sullivan. 16mo, cloth, pp. 228. Boston: Lee & Shepard.

The growing interest in all that pertains to modern Mexico will tend to attract many readers to this volume, in which they will find information greatly needed of the history, government, and social and political condition of that republic; its picturesque scenery, architectural peculiarities, climate, methods of travel, and its numerous characteristics utterly distinct from those of our own country and people. The authors are peculiarly fitted in their gifts of observation, analytical tact and expressive description for the work they entered upon and have brought to so successful an issue. Mrs. Blake is a well-known staff correspondent of the *Boston Journal*, and the author of "On the Wing," and Mrs. Sullivan an editorial writer and art critic of the *Chicago Tribune*. Mexico is in many respects a wonderful country, one that is described as being "picturesque beyond description, beautiful beyond belief, with traditions of a past and prospects of a future" that will in the narrative here presented interest all.

ADDRESS TO THE CLERGY, and Skepticism and Divine Revelation. By John Ellis, M. D. 16mo, paper, pp. 260. New York: The Author.

This work is written in the interest of Swedenborgianism, and the author, as might be supposed of one deeply grounded in that belief as he is, endeavors to exalt the doctrines of the New Church and to underrate the facts of Modern Spiritualism. The difference between the two, as we view it, is that between belief and knowledge—the former based on the experience and words of one man who lived in the past, and the latter on the personal experience of millions who live in the present. For this reason, when Mr. Ellis says "the revelations made through Swedenborg are immeasurably better calculated to benefit man, and elevate our race, than are the revelations and phenomena of Modern Spiritualism," we respectfully but most emphatically dissent.

RECEIVED: HOW TO SUCCEED AS A STENOGRAPHER OR TYPE WRITER. Quiet Hints and Gentle Advice by One Who "Has Been There." By Arthur M. Baker. 16mo, pp. 71. New York: Fowler & Wells Co.



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Annual Meeting at North Collins, N. Y.

The Friends of Human Progress will hold their Thirty-Third Annual Meeting at Forest Temple Aug. 30th and 31st and Sept. 1st and 2d.

The platform will be occupied by the best talent obtainable. Mrs. R. S. Lillie, of Boston, Mass., is well and favorably known in this vicinity; Walter Howell, of London, Eng., is a fine inspirational speaker, and cannot fail to please; Edgar W. Emerson, of Manchester, N. H., the well-known test medium, will occupy the platform each afternoon of the last three days; J. T. Lillie, of Boston, Mass., the popular vocalist, will have charge of the music.

The Lyceum Exercises on Sunday morning will be a pleasing feature.

Programme of meetings and speakers: Thursday, Aug. 30th, 11 A.M., conference; 2 P.M., Walter Howell.

Friday, Aug. 31st, 10 A.M., conference, 11 A.M., Mrs. R. S. Lillie; 2 P.M., Walter Howell.

Saturday, Sept. 1st, 10 A.M., conference; 11 A.M., Mrs. R. S. Lillie; 2 P.M., George W. Taylor.

Sunday, Sept. 2d, 10 A.M., Lyceum Exercises; 11 A.M., Walter Howell; 2 P.M., Mrs. R. S. Lillie.

All mediums are cordially invited to be present, and will be announced from the platform.

Visitors *via* the Buffalo and Southwestern Railroad will receive certificates, on application to the Secretary, entitling them to one cent per mile return.

Hotel rates $1.00 per day; single meals, 25 cents. Tenting privileges free.

By order of Executive Committee.
EMMA TRAIN, *Sec'y.* GEORGE W. TAYLOR, *Pres.*

Convention in Oregon.

The Second Annual Convention of the Oregon State Spiritual Society will be held on the camp-grounds at New Era, Clackamas Co., September 7th, 1888, to continue ten days.

All members are requested to be present, as important business is to be transacted.

A general invitation is extended to all friends of the cause.

Reduced rate of fares on the O. and C. Railroad to those who attend.

By order of the Executive Board.
B. F. FULLER, *Pres.*
MISS WILDA BUCKMAN, *Sec'y.*
East Portland, Ore., Aug. 3d, 1888.

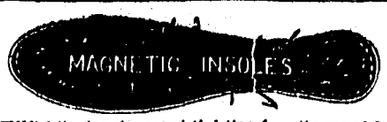
The Indiana Association

Of Spiritualists meets at 10 A.M. Sept. 13th in Westerfield's Hall, Anderson, Ind.

All will be made welcome, and an excellent treat is in store for those who attend.

We do hope all Indiana Spiritualists will be there.
GEO. W. HUNTER, *Sec'y.*
DR. BECK, *Delphi, Ind.* *Indianapolis, Ind.*

Advertisements.



THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

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Fredonia, N. Y.

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SECOND EDITION.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COLLEGE AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Request. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the tediousness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. We examined and were struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has better than a fearless and logical defense of the truths of the Phenomena of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him in the spirit-life, he was induced to visit the Lake, but went with a firm belief that he could be able to solve the mystery and expose the fra

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 1, 1888.

The Spiritualist Camp-Meetings.

Onset Bay.

[MISS GUSTIE F. HOWE is our authorized agent at Onset Bay. She will receive subscriptions for the BANNER OF LIGHT. She also has a full line of our publications for sale at Association Headquarters; and will conduct the correspondence for THE BANNER from this Camp-Meeting.]

Monday, Aug. 20th, conference meeting was held at the Auditorium in the afternoon.

Tuesday morning a large party went for a "clam-bake" to Hog Island. In the afternoon the rain drove the people to the Pavilion to hold their meeting, which was well attended; many who understood nothing either of the phenomena or philosophy of Spiritualism were present, and much interested in the instructions given. In the evening the Business Club with Lindall's Band gave a concert in the Casino. Copious showers of rain fell during the night, deluging the streets, and cleansing and purifying the walks and shrubbery.

Wednesday there was an excursion from Edgartown, Cottage City, Falmouth Heights and Woods Holl to Onset, also an excursion from Onset to Provincetown and Chatham Light. Wednesday evening there was a dance in the Casino.

Mrs. M. E. Williams, of New York, and Mrs. A. E. Hill, of Philadelphia, left Wickett's Island Monday for New York. It is whispered that Mrs. Williams is soon to marry and settle down to private life.

Commodore Rhodes's new and elegant steam yacht "*Indolent*" lies at anchor near the wharf.

Dr. F. H. Roscoe and wife, of Providence, left Onset Sunday evening

Mrs. H. S. Lake made us a flying visit at the beginning of the week.

Mr. Charles H. Rand and wife, of New Bedford, Mrs. S. Lockwood, of Denver, Colorado, Mr. E. Byfield, brother and friend, of Toronto, Canada, who have been stopping at Howe Cottage, "on the moor," left for their separate homes during the past week. John A. Howes, wife and son, who have been visiting at Stanton Cottage, also left for New York, stopping a few days at Middleboro' on the way.

Our worthy treasurer E. Y. Johnson comes to the office each morning smiling and good-natured, with a kind word for every one, bearing his own troubles philosophically, and with words of cheer for those less fitted to bear the burdens of life's journey.

The Harvest Moon Festival will take place Saturday and Sunday, Sept. 22d and 23d. The Ladies' Industrial Union will take steps to make the occasion attractive and entertaining.

Tally ho! The old stage-coach with fifteen passengers on board from Mattapoisett came in on Thursday for a day's picnic.

Mr. J. R. Perry, an old Spiritualist, and Mr. Charles Lehman, both of Wilkesbarre, Pa., arrived at Onset Thursday, and are stopping at Howe Cottage "on the moor." This is Mr. Perry's first visit to Onset, and like all who come to us for the first time, he is charmed with the place and its surroundings.

An interesting conference meeting was held at the Auditorium on Thursday.

Friday was a beautiful day. Conference meeting well attended in the afternoon—Mr. Fairchild presiding with his usual grace and dignity. Dr. Drisco, Dr. Hervey, Mr. Jones of New York, Mr. Straight (a recent convert) and Mr. Brown participated. A poem, given by Belle Bush at Belvidere Seminary to the Spiritualists at the different camp-meetings, was also read.

[On account of the lateness of the hour when this report reached our office, the publication of this poem is deferred to our next issue.—ED. B. OF L.]

A very satisfactory materializing séance was given at the house of Mrs. Nash, Friday evening, Aug. 17th, with Mrs. Bliss as medium.

Mrs. S. R. Stevens has recovered from her recent illness, and will go to Topeka, Kan., by way of Montreal and the Lakes, arriving at Topeka about the 16th of September.

Persons coming from other camp grounds declare Onset to be by far the most inviting and pleasant, and for the beauty of its scenery and surroundings, with its boating and fishing and bathing facilities, and invigorating atmosphere, cannot be excelled.

The Committee on the Temple entertainments have concluded to have one more dance, to take place Saturday, Sept. 1st. Saturday evening the dance in the Temple was well attended.

The following Committee have been appointed to take charge of the Harvest Moon Festival, with power to appoint sub committee: Mrs. Wm. Sturtevant, Mrs. Southworth Loring, Mrs. Alfred Nash, Mrs. Susan E. King, Mrs. Eva Cassell, Miss Gustie F. Howe, Mrs. Thomas B. Griffith, Mrs. Martin Tribou, Mrs. W. W. Currier, Mrs. M. E. Thompson, Mrs. M. E. Whittemore, Mrs. A. F. Wilcox, Mrs. Frank Union, Mrs. M. L. Union, Mrs. Jennie P. Ricker, Mrs. C. L. Woodward, Mrs. Minnie L. Pierce, Mrs. Vienna Whitwell, Mrs. C. P. Keith, Mrs. A. F. Butterfield, Mrs. M. E. Williams, Miss Nancy Batchelder, Mrs. E. M. McIntire, Miss Addie Bourne, Mrs. May Whittier. Donations of money, food or fruit will be thankfully received by this Committee. Mrs. Dr. Wm. Sturtevant, Chairman.

Our thanks are due to Mrs. Sturtevant, Mrs. Elvira Loring, Mrs. Alfred Nash, Mrs. Simeon Butterfield, Mrs. E. A. Pennell, Mrs. Harrison and others for flowers received for the platform at the different meetings.

Saturday afternoon's conference was very interesting. Col. Kase, of Philadelphia, related his interview with President Lincoln, and his connection with the emancipation proclamation. The story is familiar to many of your readers. An old gentleman, eighty-nine years of age, Jonathan Mosier by name, stepped to the platform and made a few remarks, and immediately Mrs. S. Dick gave a beautiful and affecting poem, purporting to come from his mother long since passed to spirit life.

Sunday, Aug. 26th, was a beautiful summer day. The cars brought many people to the grounds from Providence and way stations, Plymouth and way stations, Provincetown, and all points on the Cape; while the steamers *Island Home* and *Cygnet* brought each a load of passengers from New Bedford. The Middleboro' Brass Band gave a grand concert in its usual skillful manner from the Auditorium at 10 o'clock, and at 10:30 Mrs. Sarah A. Byrnes gave an eloquent and powerful discourse, her subject being "Plain Talk to Spiritualists," and her remarks setting forth the beauties of Spiritualism, its purity and truth, the holiness of its mission, and the duties and responsibilities of Spiritualists.

At noon the Middleboro' and Lindall's Bands each gave a concert.

The afternoon's discourse was delivered by Mr. E. B. Fairchild, his subject "Progress." It was a very instructive and interesting lecture, followed by tests from David Brown.

The Children's Progressive Lyceum met as usual at 3 P. M.—Mr. Besse acting conductor. Recitations from Lottie Giles, Lillie Wendemouth, Eloise Wendemouth, Ethel Drake, Gertie Trowbridge, Violet Willis, Herbert White, Cora Campbell, Alice Cummings, Gad Robinson, Emily Drake, Edith Erskine, Lulu Morse, Eula Putnam; song by Carrie Rothermel.

Col. John C. Bundy and wife of the *Religio Philosophical Journal* are the guests of Mr. W. W. Currier.

We were presented by Mrs. Lita Barney Sayles with a report of the 15th Woman's Congress—an association for the advancement of woman—held in New York City, October, 1887.

Sunday, Aug. 26th, the dummy trains carried fifty-two car loads of passengers to and from the Onset station during the day.

Mrs. A. E. Oliver, of Reading, Mass., would be pleased to receive contributions of canceled postage stamps by mail to her address, for the benefit of an old lady desiring to enter the Old Ladies' Home.

Meetings will be held morning and afternoon, on Sunday next, Sept. 2d, under the auspices of the Ladies' Society. E. B. Fairchild being the speaker.

This closes the regular camp meeting at Onset for the present season. Wishing all pilgrims to our camp a "God speed," we bid good-bye to the series of 1888.

GUSTIE F. HOWE.

Headquarters Office, Onset, Aug. 27th, 1888.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.]

CLOSING DAYS.

The great camp-meeting at this place is now at its height, and another week will close its record. The attendance has been large and the interest unprecedented. Mediums for every phase of manifestations are here, and have been largely patronized. The weather for the most part has been fine, the days have been fair, and the nights delightfully cool and conducive to sweet and refreshing sleep. This feature of dame Nature is duly appreciated.

The annual meeting of the Association, and subsequent meetings of the board of directors, seem to have settled it very definitely that Lake Pleasant is now on a solid basis. Many important improvements are being projected, and plans made to carry them into effect. The committees having the matter in charge are gentlemen of push and energy, and will mature their plans. There will be several new buildings, including a hotel, auditorium, dépôt, bandstands, and a new bridge from the foot of Lyman street to the Highlands.

The addresses as announced on the official card have been given, and for the most part have been attentively listened to. Monday and Tuesday were devoted to conferences, in which several speakers participated, the principal ones being Mr. Ellsworth, of New York, Dr. W. S. Eldridge, of Boston, Dr. Temple, of Boston, Newman Weeks, of Rutland, Vt., Emma J. Nickerson, of Boston, Dean Clarke, of Boston, Mrs. Maud Lord Drake.

Mrs. Drake also gave some very fine platform descriptions, many of which were recognized as correct.

On Wednesday, the address was by J. Frank Baxter, who also gave tests.

Thursday morning, conference, opened by Dr. Dean Clarke, speaking upon the relation which we hold to the spirit world and the necessity of using judgment in accepting the teachings from spirits. Dr. Temple, of Boston, followed, giving psychometric readings. Dr. Eldridge, of Boston, gave two medical examinations. Mr. Kenyon followed. He expects to find in spirit-life the results of his mental labors more than here. Mr. Fenner, of Providence, entertained the audience with a song. Mr. Newman Weeks, of Rutland, said he believed in a common-sense Spiritualism. We should use our own reason and common sense as to the truth of all communications. Many persons have been shipwrecked by taking everything as truth from the spirit world. Dr. Dean Clarke answered questions propounded by several in the audience.

Thursday afternoon, Mr. Charles Dawbarn, of New York, gave an address upon the subject, "Education of Mediums in Laws of Spirit Control." Mr. Dawbarn held his audience in close attention during one of the best discourses ever delivered from this platform, leaving his hearers stronger in spirit, and glad to accept the teachings so beautifully presented.

On Friday morning a conference was held at the Auditorium, which as usual was of interest.

J. Frank Baxter conducted the service of the afternoon, opening with singing, "Who will guide my spirit home?" This was followed by a poem, "Outward Bound," after which came the address, "The Physical and the Spiritual Body," or "Has Man a Spiritual Body?" This was followed by platform descriptions, several of which were quite remarkable, and recognized by parties in the audience.

SPECIAL NOTES.

Mrs. S. S. Brown, of Athol, is passing the season at Lake Pleasant as usual. This lady is an old time Spiritualist, having been a leader in the movement for many years in the Green Mountain State. Mrs. Brown has just returned from an extended tour to New Mexico, California and Alaska, visiting the Yosemite, the Geysers, Victoria Land, the Yellowstone Park, and many other points of interest.

Mrs. Millie Renouf, of Brooklyn, N. Y., is a talented elocutionist. She has appeared several times at Association Hall.

The Lake Pleasant choir consists of David Williams, Mrs. S. S. Allen, Mrs. M. A. Masterson, Miss C. A. Daggett.

Misses Drs. Carradice and Andrus will carry to their home, in the Everglade State, golden memories of Lake Pleasant.

The speakers for next Sunday will be Mrs. A. M. Spence and Lyman C. Howe.

A large number of campers will remain here through September.

Association Hall has been utilized quite largely for entertainments during the session. As a rule they have been meritorious, and have received a liberal patronage.

Prof. Russell, of Goffstown, N. H., the blind musician, plays the sweetest music upon the little harp which he carries, and cheers the workers at Headquarters with "Robin Adair," "Home, Sweet Home," and other sweet old tunes, that call up blessed memories wherever and whenever heard.

The materialization circles held by Wm. Eddy and Mrs. Mary Huntoon are well patronized.

Mrs. Cushman's circles are well attended, and people appreciate the music, receive excellent tests, and feel that they are assisting a medium who has physically been very unfortunate, but whose spirit friends still direct and guide.

Mrs. Carrie E. S. Twing gives private sittings daily, and "Ikabod's" circles are as funny as ever; his prayer the other evening was wonderful for the many new words introduced; he is "conticklier" to have all correspond.

Mr. Chamberlain, from Newburyport, has been here one week at the Lake, and is prolonging his visit, and enjoying the spirit friends' communications and the beautiful surroundings at the same time.

Mrs. M. J. Tillotson from Hartford, and Mrs. G. W. Mills from Canton, Ct., are at Mrs. Sylvester's cottage, and enjoy every moment of their stay here, and enter with enthusiasm into the "doings" of the young people sojourning there.

Prof. Cadwell is very busy holding mesmerizing circles morning and evening, and many mediums are being developed under his influence.

Two hundred and one persons have registered at the Headquarters the past week, and thirty at the hotel.

When this letter appears, the departing trains will have carried many who will have left with fond anticipation of an early return next summer. "So mote it be."

J. M. Y.

Lake Pleasant, Mass., Aug. 26th, 1888.

Cassadaga Lake, N. Y.

The past week at Cassadaga camp has been very interesting. We have had lectures by Walter Howell, Mrs. R. S. Lillie, Mrs. Clara Watson and W. J. Colville. On Friday evening "Esmeralda" was given by the Lyceum to a large audience in the amphitheatre. On Thursday evening a benefit was given to W. A. Mansfield, the celebrated slate writing medium. A fine programme was presented, including music, recitations, short addresses, and tests by E. W. Emerson. The public slate-writing by Mr. Mansfield was a remarkable exhibition of spirit power. A committee was chosen to clean and tie together two pairs of slates. One pair of slates was passed to Mr. Ransom, of Buffalo, who sat some distance back in the audience. The other pair was held by a member of the committee, Mr. Barrett, at arms' length. The committee joined hands, and at the request of the medium a line was formed to the slates held by Mr. Ransom, by joining hands. Mr. Mansfield was powerfully influenced, and Mr. Ransom declared he heard the pencil stir between the slates which he held. When the influence left the medium the two pairs of slates were untied by the committee. On one of the slates held by Mr. Barrett were four communications, one of them being signed with the name Henry Seybert, and referring to the unsatisfactory work of the Seybert Commission. On one of the slates held by Mr. Ransom were found several short marks, as though an unsuccessful attempt had been made to write upon it. The séance was very satisfactory, and gave additional evidence of Mr. Mansfield's gift as a medium for independent slate writing.

A few days ago a party by the name of "Starr" made his appearance on the camp ground. This fellow makes a business of gulling the public, and especially the "Christian" public, by pretending to show how the phenomena of Spiritualism are produced. He had the audacity to scatter his posters about the grounds until ordered off by one of the trustees. There was quite a buzz of excitement on the grounds in consequence of Starr's visit, but he was treated with more consideration than he deserved. It is amazing what instruments the church people and other opponents of Spiritualism are willing to employ to combat the thing they are so prejudiced against.

The present season of the camp has been a remarkably successful one. People have come from all parts of the country, and the hotel and cottages have been severely taxed to accommodate the crowds. Cassadaga is certainly on the high road to success, if enthusiasm and work can make it succeed. A statement of the finances of the Association will serve to show the prosperous condition of things. From the President's report, covering one year, from Aug. 20th, 1887, to Aug. 20th, 1888, I take the following summary:

Inventory of property	$31,011.00
Indebtedness	9,810.00
Receipts for one year	10,390.05
Expenditures for one year	9,387.94
Cash on hand Aug 20th, 1888	1,002.11

At the annual election the old board was refastated entire. Everything points to harmony and success. Of course it is impossible to please everybody, and there are still some imperfections which will disappear under the persistent endeavors of the management. I believe Cassadaga is the most promising camp in this country to day, and that there has been and will continue to be the most earnest endeavor to improve its condition. Secularizing influences are guarded against, and the amusement features are properly subordinated to the intellectual and spiritual. If this policy continues, Cassadaga will become the Mecca of Spiritualists and liberal thinkers in America.

GRAPHO.

Sunapee Lake, N. H.

THE LAST WEEK AT SUNAPEE LAKE.

Tuesday, Aug. 21st, at 10:30 A. M., Mrs. Chandler presiding, exercises commenced by singing 'Nearer, My God, to Thee," joined in by the congregation. After opening remarks by the chairman, Mr. A. E. Tisdale, the blind medium, who came upon the grounds the previous night, rendered a song very finely, playing his own accompaniment. Joseph D. Stiles spoke next and gave a poem; Mrs. Chandler gave a communication from Betsey Blodgett, followed by Mr. Tisdale, Mrs. Waite and Daniel N. Brower. Closed with quartette rendering "Seeds of Kindness."

At 2:30 P. M., Joseph D. Stiles in chair, exercises commenced by a song by quartette, followed by a splendid lecture from A. E. Tisdale; after another song, Mr. Stiles gave twenty-five names of spirits presented to his vision.

Wednesday, Aug. 22d, the President, Dr. H. B. Storer, was again at his post. The morning hour was passed in conference, commencing with a song by Mrs. Wentworth and Mrs. Osborn, followed by Dr. Storer and Mr. Tisdale. Mrs. Chandler stated that the spirit of Thomas Gales Forster was present, sending a short message to President Storer. Mr. Tisdale sang a beautiful song, followed by remarks by Dr. Storer, Simon Keyser, Mr. Tisdale and Mrs. Chandler. Closed with a song.

At 2:30 P. M., the exercises consisted of songs by the quartette; a splendid lecture and a test séance by Mr. J. D. Stiles; thirty eight names of spirits were spoken, nearly all of which were recognized.

Thursday, Aug. 23d, 10:30 A. M., the conference opened with a song. Remarks were made by Dr. Storer, followed by Moses Nelson. Dr. Storer made mention of a letter from Mrs. Sophia K. Durant, a former worker upon these grounds, now in Southern California. She sent greeting to the camp. Remarks by Mrs. S. B. Craddock, Simon Keyser and G. H. Whitney followed, and closed with a song by the quartette.

At 2 P. M. the exercises commenced with vocal music by the quartette, followed by the reading of a poem by Dr. Storer, a song by Mr. Tisdale and a discourse by Dr. Storer from the subject "Spiritualism as a Liberator." The names of thirty-six spirits that presented themselves were given through the organism of J. D. Stiles. Song by Mr. Tisdale to close.

On Thursday evening occurred the weekly dance; it was well patronized.

Among the arrivals to day were Mr. and Mrs. Eben Cobb, of Boston.

Friday, Aug. 24th, 2 o'clock P. M., the session commenced with song by quartette, followed by an invocation by Eben Cobb of Boston; another song, and a fine lecture by Mr. Cobb, subject, "Harmony." Session closed with song by Mr. Tisdale.

On Saturday, Aug. 25th, 9:30 A. M., occurred the annual meeting of the Association, at which the following officers were elected for the ensuing year:

Justus Fisher, Keene, N. H., President; Mrs. H. G. Newman, Washington, N. H., Vice-President; N. A. Lull, Washington, N. H., Secretary; V. C. Brookway, Newbury, N. H., Treasurer; Mrs. Addie M. Stevens, Washington, N. H., Auditor; V. C. Brookway, Newbury, N. H., N. A. Lull, Washington, N. H., E. B. Craddock, Concord, N. H., Business Committee.

2 P. M., exercises commenced with a song by quartette, followed by an invocation by Mr. A. E. Tisdale; another song, succeeded by a lecture of very superior merit by Mr. Tisdale. A song to close.

At 7:30 P. M. the last entertainment of the season was held in the Pavilion, and proved a very interesting one.

Sunday, Aug. 26th, at 10:30 A. M., services commenced with a song by quartette, followed with a poem and invocation by Eben Cobb. "Child of the Golden Sunshine" was then beautifully rendered by the quartette, and Mr. Cobb delivered an eloquent lecture. Service closed with a song by the quartette.

1 o'clock P. M. Test Séance in Pavilion by J. D. Stiles, who gave the names of forty-three spirits, nearly all of which were recognized.

2 P. M., a song opened the session, followed by lecture by A. E. Tisdale, subject, "Spiritualism as a Science and a Religion." A duet by Mr. Osborne and Mr. Johnston, entitled "Hope Beyond," was followed by tests by J. D. Stiles, who gave in a short time one hundred and twenty-seven names, making the whole number at the different sessions upon the platform while here three hundred and seventy-four—nearly all of which were recognized by some one present.

The closing day was very fine, and a large and quiet crowd was in attendance. Everything passed off pleasantly.

I wish here to state that the thanks of the Association and all concerned are due to the members of Fraternity Quartette, composed of Mrs. Nettie Wentworth, Mrs. Nettie Wentworth Osborn, J. G. Osborn and C. E. Johnston, for the efficient manner in which they have performed their parts, and the beautiful music they have furnished during the meeting.

Aug. 27th, 1888. N. A. LULL, *Secretary.*

Queen City Park, (South Burlington,) Vt.

Under the most favorable auspices the Spiritualists of Vermont opened their seventh annual camp meeting at this park on Tuesday, Aug. 21st. The opening exercises were in the Pavilion, a larger audience than usual for the first day being present.

Dr. E. A. Smith, President, made an appropriate speech, followed by a fine selection by the choir. Miss Jennie B. Hagan was then introduced, and improvised three poems from subjects given by the audience. Miss Hagan is a general favorite here.

She was followed by Hon. A. E. Stanley, who gave an address on the "Probabilities of the Truth or Fact of Spirit Intercourse." No attempt will be made to give an abstract of the discourse. He spoke plainly and by facts, not attempting to decide for others, but leaving each to draw his own conclusions. In closing he pleaded for harmony among the workers in whatever capacity, and urged that they give to each other their hearty encouragement and good will.

Wednesday, Aug. 22d, an interesting conference was held in the forenoon, participated in by Dr. A. H. Richardson, of Charlestown, Mass., Mr. John Withell, of Montreal, Dr. S. N. Gould, and others.

In the afternoon Miss Jennie B. Hagan was greeted by a good audience. She gave some exquisite poems, and an address on "The Character and Teachings of Jesus," the subject being suggested by the audience. In a strain of subdued eloquence and tender pathos she dwelt upon the Christ-spirit which characterized the mission of Jesus—which spirit was revealed in the long ago, and is in the world to-day.

Thursday, Aug 23d, conference was held in forenoon as usual. At 2 P. M. a good audience assembled to listen again to Miss Hagan. Her address gave very general satisfaction. Her poems, which followed her address, were exquisite, especially the one on "General Sheridan," which was such as to enshrine the departed hero in the hearts of all who were privileged to hear it.

In the evening George Dutton, M. D., gave a lecture on the "Methods of Healing." He spoke with ease and assurance, indicating that he is a man of thought and culture.

Friday, Aug. 24th, A. M., a conference was held in the spacious parlor of the hotel. Dr. Richardson made some excellent opening remarks, and was followed by Mrs. E. A. Wells, of New York, with tests. In the evening she held a séance, at which the tests were considered in the main quite accurate by those for whom they were given.

At 2 P. M. Mrs. Sarah A. Wiley, of Rockingham, spoke very acceptably to a good audience. In her mild, persuasive way she unfolded the beauties and philosophy of Spiritualism so clearly as to make one wonder that any could reject truths so potent to uplift and save.

The services of Saturday, Aug. 25th, consisted of a conference meeting in the morning in the Pavilion, and a very acceptable address in the afternoon by Mrs. Abbie Crossett of Waterbury, one of our favorite State speakers.

The first Sunday of our camp-meeting this year opened fair and beautiful, after a night of refreshing rain. The morning meeting was held in the Pavilion, as it was rather damp for out door exercises. After a musical selection, beautifully rendered by our excellent choir, Judge Dailey of Brooklyn, N. Y., gave a fine invocation, and then recited an original poem, which was grand and beautiful both in matter and in rhythm, and most highly appreciated by the large audience present. He then gave a fine lecture on "The Problems of Life," full of instruction and noble thoughts. We trust and hope to have Judge Dailey with us again, as he has made many friends here during his short stay.

The large steamer *Reindeer* made two trips from Burlington to the Park during the day, bringing a large concourse of people. It is believed there were never so many people on the grounds before on the first Sunday during our annals of camp-meeting.

The afternoon meeting on Sunday was held in the grove, and after singing by the choir Mrs. Fannie Davis Smith, of Brandon, Vt., gave one of her grand and stirring addresses. It is the opinion of those competent of judging that this fine lecturer progresses every year in her power of speaking, and the verdict yesterday on all sides was: "Mrs. Smith outdid herself."

After the lecture the audience adjourned to the Pavilion to listen to poems by Miss Jennie B. Hagan, followed by some admirable tests by Dr. W. B. Mills, of Saratoga, N. Y., all of which were recognized.

In the evening there was a conference in the Pavilion. Truly it was a grand day at Queen City Park.

An interesting feature of the meetings is the singing. The choir consists of Chas. W. Sullivan, Mrs. Florence Ely and Mrs. Hattie Carr, assisted for the present by Mr. John Withell of Montreal—all accomplished singers. Mrs. Jane E. Thompson, who presides at the piano, is a skillful performer.

At no previous meeting was the attendance so large during the first week as at the present.

A hopeful and very harmonious spirit prevails here, and everything indicates that this will be the most successful and enthusiastic meeting ever held on the grounds.

The Park is now favored with the presence of Mr. F. A. Moore and wife, of Washington, D. C; Mrs. J. Z. Sprague and daughter, of Manchester, N. H.; Mr. John Withell and his interesting family, of Montreal; and daily arrivals of others from a distance are expected.

The following mediums and healers are present: Mrs. E. A. Wells, Dr. Fannie C. (Dexter) Miller, Miss Dr. H. A. Blaisdell, Dr. A. H. Richardson, Dr. George Bronson, Dr. G. W. Fowler, Lucius Colburn and Dr. S. Locke.

A. E. S., *Sec'y.*

[We hope some of the mediums and speakers at this camp, whom we so often notice in THE BANNER, will do us the justice to call attention to the merits of this journal, and request the friends to aid in its circulation by subscribing liberally.—ED. B. OF L.]

To the Editor of the Banner of Light:

I shall leave Lake Pleasant Monday morning, Sept. 3d, at 9:30, from New London station, with two special cars, for Queen City Park, South Burlington. I shall sell the ticket, good going on this train and good to return on any day within two weeks, for $3.00. This is said by all to be the best excursion of the season.

There is also a $5.00 ticket, good any day or train during the camp-meeting; I have left some with the station agent at Lake Pleasant, and with the dépôt master at Miller's Falls.

My Boston ticket can be obtained of A. F. Briggs, 35 Congress street.

E. A. SMITH.

[A word from Dr. A. H. Richardson regarding this camp will appear next week.—ED.]

Mount Pleasant Park, Clinton, Ia.

Another installment of the report of services held at this camp ground will be found under "Correspondence" head on our third page.

Since this report was received, the following has come to hand from HON. WARREN CHASE:

"The Mount Pleasant Camp-Meeting at Clinton, Ia., closed its session of four weeks and five Sundays on Monday, Aug. 27th, although many linger about the cottages and tents for a short time. The meeting has been a pleasant and profitable one—successful in every respect, especially financially. The Society had paid for its land, but was indebted some $1700 for improvements, which has been reduced to about $500.

Intelligence, enterprise and earnestness are in this western movement, in a measure not surpassed by any of our camps in the East, but there has not been the taste, neatness and economy of Onset and Queen City Park. There is now a move in this direction.

I was not in my usual health the first three weeks here, which, with the storms, made it rather more gloomy than it would have been, but I got in my six lectures on time, and with Prof. Loveland, Moses and Mattie Hull, Dr. Juliette H. Severance, Mr. Hodge and several volunteers, kept the ball moving till J. Clegg Wright, Mr. and Mrs. Kates, Mrs. Warner Bishop and Prof. Lockwood came and relieved us mostly of the platform work.

We had delightful weather the last week, and all seemed to enjoy it. Many made arrangements and engagements for next season. Mr. J. S. Loveland was reelected President for the coming year, and J. H. Randall, Secretary. So far as I can discover there is no camp-meeting among the many I have visited that shows more signs of permanence than this, but I do not expect to visit it again, for so far as camp-meetings are concerned, my heart yearns for those of my native New England soil, among the rocks of my childhood days, and if I visit any more it will probably be in that portion of the country.

I feel sometimes as if I ought to retire and prepare for that change which has befallen so many of my old associates during the last few years, and which must ere long fall to my lot.

I have met hundreds of old friends here, and all greet me with their best wishes, and we part, with few exceptions, to meet no more in this life."

Niantic, Ct.

Monday, Aug. 20th, many of our number went to the military ground to witness the coming of the soldiers and their settling down to camp-life.

Tuesday, the 21st, was a rainy day, most emphatically such, the rain pouring in torrents and the wind doing some damage to the tents outside the grove. Within the grove there was more protection, and in the evening a number of our campers met at the cottage of G. W. Burnham to listen for the last time to our English friend, Mr. Lamont, who expects to be at an early day on his way across the waters. The occasion was very interesting to us all.

On the 22d a séance was held at the special request of some of our soldier friends, whom we met here last year and who became interested in our spiritual philosophy. But we need more mediums, and I hope that next year we shall have a sufficient number to satisfy all who desire to know more of the truths none but they can bring. Some like to patronize the dance; others come to us and ask, Where can we find a circle to night for a few of our friends?

The 23d was a beautiful day, and a multitude of strangers visited our pleasant grounds, to all of whom we say, come again. Among our visitors was Rev. Mr. Horton of Cheshire, Conn., also our old friend Fred Chamberlain of Windsor. Mr. E. A. Perry of Hartford is in camp. Mr. and Mrs. Stedman of Waterbury are here. Mrs. G. Jones of Hartford is at L. H. Burnham's.

The 24th was "Governor's Day," and both camps were as one. There never has been such a turnout here. Cars were loaded with visitors, and five boats touched our Niantic bay, from Hartford, New Haven, New London, Norwich and Sag Harbor. Thousands witnessed the grand review, but the illumination in the evening by the different companies, at their own expense, was truly grand.

Saturday, 25th, the Ladies' Aid Society closed their sales, the proceeds not being quite equal to those of last year. Nearly all the old officers have been reelected, and a Fair is to be held another year, when it is hoped all who are interested in our lovely place will patronize it, and thus enable us to render it still more attractive to both young and old, and a beacon-light to travelers to the Summer-Land.

Mr. F. H. Ufford and wife, of Bridgeport, are at Chas. Belknap's. Mr. and Mrs. Loomis, of Bristol, are at Mrs. Mills's, also Mr. Fenton.

Last Sunday was a pleasant day. Our speaker, Mr. Lyman C. Howe, was truly eloquent in his inspiration, his lecture being upon subjects given by the audience. A conference was held in the evening, also séances in different places.

Much good is being accomplished by our mediums in these last few days.

The coming week will see many departing for their homes, and memories of many happy hours we have spent together will be to us through the coming year like the fragrance of summer flowers.

In my report printed in last BANNER, E. R. Whiting should have been given as the name of our President, instead of E. R. Whitney.

MRS. N. H. FOGG.

Verona Park, Me.

Mrs. A. M. Glading, who left the grounds on Monday, Aug. 27th, called at this office on the 28th, *en route* for Fitchburg, and gave a very encouraging report of the state of things at Verona.

At the annual meeting—the largest in attendance ever held there—Dr. C. F. Ware was reelected President, and J. B. Hatch, Sen., of Boston, chosen Vice-President. These gentlemen enter upon the new year with the assistance of a very efficient board. It was voted to improve and add to the Pavilion, and introduce other changes for the better next season—in which good work an Auxiliary Board, organized by the ladies to work in harmony with the Association, will do efficient service. This new society, if it may so be called, already numbers upward of forty members.

Mrs. Glading exhibited a fine service of silver—consisting of a cream pitcher, sugar bowl and fruit basket—of which the friends at Verona Park had made her a present, in token of their appreciation of her services at this meeting and others she has attended at that place. [We are pleased to note this kindly and practical recognition of the loving and faithful service which this worthy lady has certainly performed as speaker and medium, not only at Verona, but wherever she has been.]

George A. Fuller, she stated, has done excellent service at Verona this season, and won many friends who lament that his engagement with the Southern Association will prevent his appearance among them next year; nevertheless, they are cheered by the thought that Lookout Mountain Camp will be greatly helped by his presence. Anent Lookout Mountain, Mrs. Glading informed us that the Southern Association had this year refused an offer of $50,000 by parties outside of Spiritualism for the property it purchased at the outset for $7000; and that its financial and other prospects have never been so bright as at present.

Mrs. Barnes (formerly Mrs. Blynn of Boston) is President of Verona's "Ladies' Auxiliary Board," with Mrs. Stubbs as Vice President, Mrs. Dr. Ware, Treasurer, and Miss Edna Abbott, Secretary.

The birthday of J. B. Hatch, Sen., was recently honored at Verona by floral and other offerings from children and adults, present and absent, mingled with the warm congratulations of all on the grounds.

Mrs. Glading spoke in the highest terms of Dr. Ware, President of the Association, as an honest man and faithful worker, who, devoting time and means unselfishly to its interest, has done much for the success of the Camp.

She also referred appreciatively to the services of Dr. Emery, treasurer.

Mrs. Glading gave, while at Verona, a séance and two entertainments (with stereopticon) for the benefit of the Association.

She speaks in Fitchburg, Mass., during September; in October she will be in Cincinnati, O.; next July and a part of August she speaks at Lookout Mountain, Tenn.; the latter part of August at Verona Park. Next November is the only month at her disposal up to November, 1889. Her permanent address is Box 672, Doylestown, Pa.

Rindge (N. H.) Camp Ground.

Sunday, Aug. 5th, the writer visited this beautiful resort, but as the speaker advertised failed to put in an appearance, Mr. Merrill G. Parker, of Peterboro', a young man who is just being developed as a medium, made his first public appearance on the platform.

At the earnest request of those present he consented to speak the next Sunday, but as the day was very rainy no meeting was held.

Aug. 12th came with perfect weather, and the meeting was called to order at 11 A. M. After music, Mr. Parker gave a short inspirational discourse, when his Indian control described a number of spirits, giving names and characteristics, nearly all of which were recognized by those present.

At 2 P. M. we listened to a well written essay abounding in practical points, again followed by tests. Over forty names were given and recognized.

We believe Mr. Parker is destined to become one of our best mediums, and hope he will have abundant opportunities to exercise his gift.

The cottages are all full, and there is a prospect that quite a number more will be erected before next season.

With unsurpassed natural attractions this place only needs time and a little more energy by somebody to become one of the most popular resorts in the land.

Francestown, N. H. GEO. D. EPPS.

Temple Heights, Northport, Me.

At the moment of going to press we receive from Mr. H. C. Berry a report of the entire proceedings of the camp-meeting at the above place, which we are obliged to defer the publication of until next week.

Mrs. Ada Foye in Chicago.

Mrs. Foye arrived in Chicago Aug. 21st, looking well and happy. The lady is at last confident of withstanding the severe weather in the East, and making an extended tour through the principal portions of it.

Mrs. Foye will fill her long standing engagement with the Young People's Progressive Society during the month of September. The Society will hold the lectures and séances in a suitable hall on the South Side (observe next Sunday's Chicago papers).

The first will be held next Sunday evening, Sept. 2d, at 7:45.

The friends will understand that an early attendance will be necessary to secure good seats. Spiritualists in particular are requested to secure the attendance of their skeptical friends and make this a successful engagement.

The Society will give a complimentary ball on Thursday evening, Sept. 6th, and continue its socables every two weeks in Martine's Hall, corner Indiana Avenue and 22d street. The friends are all invited to attend.

A. L. COVERDALE.

Camp-Meeting at New Era.

The State Spiritualists' Society of Oregon will hold a meeting at the camp-grounds at New Era, commencing Sept. 7th, and to continue two weeks.

FRANK FULLER, *President.*

HILDA BUCKMAN, *Sec'y.*

Spiritualist Camp-Meetings for 1888.

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting closes Sept. 1st. Trains from Boston, 8:15, 9 A. M., 1,00, 3:30, 4:00, 4:15 P. M., on Old Colony R. R.; Sundays, 7:30, 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) closing Sept. 8. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 9:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

PARKLAND, PA.—Meetings close Sept. 5th.

QUEEN CITY PARK, VT.—Meeting commenced Aug. 21st and continues to Sept. 10th, inclusive.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting closes Sept. 2d.

NIANTIC, CT.—Meeting closes Sept. 9th.

ETNA, ME.—Camp-Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 9th.

NEW ERA, ORE.—Camp-Meeting commences Sept. 7th, and continues two weeks.

Spiritualistic Meetings in Boston.

College Hall, 24 Essex Street.—Sundays, at 10¾ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

Eagle Hall, 616 Washington Street.—The afternoon exercises were opened by Mr. Coomb

SEP 6 1888

BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIII. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, SEPTEMBER 8, 1888. | $3,00 Per Annum, Postage Free. | NO. 26.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Some Experiences in Earth and Spirit-Life of the Speaking Control of J. J. Morse.

SECOND PAGE.—September Magazines. *Banner Correspondence:* Letters from Minnesota, Michigan, Massachusetts, Florida, New York, and Rhode Island. What One Woman Has Done. Spiritualist Lecturers.

THIRD PAGE.—*Poetry:* The New Evangel. Saratoga Springs Items. Verifications of Spirit-Messages, etc.

FOURTH PAGE.—"God is Love." A Better Mutual Understanding. Then and Now. Remarkable Sittings with Dr. Henry Rogers at Onset Bay, Mass., etc.

FIFTH PAGE.—All Sorts of Paragraphs. Spiritualist Meetings in Boston. Cleveland (O.) Notes. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. *The Reviewer:* An Adventure Among the Rosicrucians.

SEVENTH PAGE.—*Children's Department:* My Two Ladies—Eddie and Charlie Hatch; A Cloud that Came Over the Sea. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Spiritualist Camp-Meetings, etc.

The Spiritual Rostrum.

Some Experiences in Earth and Spirit-Life of the Speaking Control of J. J. Morse.

Given at the Request of Numerous Friends, at Metropolitan Temple, San Francisco, Cal., Sunday Evening, May 20th, 1888.

[Reported for the Banner of Light by G. H. Hawes.]

The request has been preferred to us that we would place before you some of the experiences we have encountered alike while clothed with flesh, and since our entrance into the second career of human kind, toward which you are all traveling. Much as we dislike to indulge in matters that strictly pertain to our own personal experience, yet at the same time we cannot refrain from meeting the request that has been placed before us, as by so doing we are assured we shall give decided pleasure to many of the earnest and noble souls that have favored us with their attention in this building for so many months past. This, then, is our excuse and our apology for dealing with matters that are strictly personal. If, when we have done with the little that we can possibly tell you in the time at our disposal, you shall say that you are pleased, and perchance a little edified, by what it will be our privilege to place before you, our recompense will be complete, and all the facts that we can offer will be justly due to you.

Our experiences in the mortal life date a long way back—as mortal time would have it, nearly three hundred years ago. When we first appeared upon the stage of mortality, in the township within a two days' journey from the imperial city of Pekin, those who were our parents little thought that in after-ages their child would stand in a position to give instructions to those whom it was the fashion of its people in former-times to consider as a barbarous people, beyond the planes of culture and of kindness. Yet, so curiously does fate work, that that seemingly impossible and improbable result has been arrived at, for reasons and by causes that we will briefly advert to later on.

Trained in our early youth in those moral precepts that one of the grandest of men has handed down to humanity—one of the purest and most earnest of mankind, whose wise and philosophic sayings have been remembered and not frequently excelled in after-time—we gradually grew in all those excellencies which were considered and esteemed fitting for one of the station in which your narrator was born.

The Five Classics gave us so much of history, so much of strange and solemn mystery, and also led us carefully to the study of those poetic effusions that are considered so essential to the due and proper cultivation of refined intelligence, and also to a due observance of the ceremonies proper to every condition of life, as laid down in the Book of Ceremonies. You will pardon us for saying so, but, absorbing the wisdom of the sages, whom we reverence still, we gradually unfolded mentally and morally, and learned to render that due respect and obedience which were then inculcated as proper to be rendered to the various orders of society that existed in our land.

The Emperor, Kea-tsing, was the ruling power at the time we speak of, and our parents—to whom in blessed honor we always strove to render that filial obedience so truly due to the authors of our physical existence, and which even now we see no reason to withhold—earnestly desired that we might attain to some social eminence in the labors of our empire. So in due course of time we passed through the local colleges, and, meeting our examinations therein successfully, we were enabled to proceed to the Imperial City, and by-and-bye, in due process of time, passed all the examinations in the highest institutions of learning, and were fitted for a place in official life.

Doubtless, as you know, our people of the oft-called Flowery Kingdom, known to you as China, esteem education and moral culture and intellectual refinement as among the highest of the graces that pertain to life. It is a common supposition, we know, to esteem us as pagans, ignorant and barbaric; a great mistake, to say nothing of injustice. The followers of the Buddha can scarcely be considered as inferior in intellectual culture and ability, and the records of our own land, when truly read and understood, will, we think, certainly compare favorably with those of any other country of the same intellectual calibre and ability. Vast, indeed, as you know the land is, containing something like one-twelfth of the inhabitants of the earth, having millions of square miles, and some hundreds of millions of people over so wide an area, containing so many different characteristics, and still feeling the effects of many errors handed down from barbaric times, it is easy enough for those untrained in the ways of thought peculiar to so great a country, and not knowing all its peculiarities, to come to the rash conclusion that all of its people are paganish, heathenish, barbarous and ignorant.

Time will do our nation justice, and wiser sense and deeper counsels prevailing in those who claim to be so very exalted will, we think, put a different complexion upon the history of the land as you understand it, even now.

Pardon us one word more. So much of the history of the land which you have received has filtered through partisan and opposing religious channels, that it is largely tinctured with the idiosyncrasies and personalities of the people who have given it to you, and it can scarcely be considered an accurate presentation of the people, their customs and religion.

We took at last an official place in the Second Rank of what you know as the civil mandarins of the country; mandarin being only a term to describe the conditions of rank. We were married, and severed that much, in consequence of our marriage, our connection with the home. Our parents passed to the abode of the blessed. We erected shrines and tablets to their memories, and rendered in after years all those solemn rites and observances which are due from the children to the parents. Life differed but very little with us from the life that others lived in similar positions; we fulfilled our duty, and those of you who know something of what official life is may well conceive the kind of life that was ours, with this difference: principals were held to a strict accountability for all the observances of life apart from pure official action. Our place was, perchance, a little more onerous than that which officials occupy among yourselves.

Age advanced, and we found our labors increasing and accumulating, but realized that at last the day would soon decline, the sun would no more shine upon the river's bank for us. The white flower from the blossoming tree that had shared our life had passed away from the realms of mortal life, leaving a vacancy, permit us to say, that none other ever filled. Time flowing on, the end came nearer and nearer still. We had no fear of the future; what Buddhist has? The present was occupied in the due fulfillment of the duties devolving upon us; the past was, comparatively, without regret, and so we faced the coming of the end with the calmness of perfect trust. And yet Christian apologists tell you that our people are so indifferent to death because they have no sense of what lies beyond it. This is an injustice that only partisanship can possibly excuse. We cannot claim to any great honor beyond our position of the Second Class that we have referred to; no great memory clings about us for the tasks we performed here on earth; and little thought we then of the complications and relationships that would little by little attach themselves to the land we yet love.

So the end at last came. One sweet, calm, beauteous eve, as the sun sank to rest behind the hills, the poor tired body that had been racked with fever's fires grew wondrous quiet; the leaping pulses, like excited, racing steeds, at last became still; a strange quiet, unlike aught that had ever before been felt, stole in upon us, and a delicious restful ease spoke of freedom from every ache and pain. There were friends around us, who, knowing that the end was coming, felt grieved to lose our visible presence, though fully trustful that it was only the outer garment that would cease to be amongst them. Then the quietness deepened still to a well-nigh solemn hush; as the sun sank lower and the rays of his departing glory flashed in through the open casement, it seemed that that shaft of light grew to a gleaming highway, reaching from the home wherein we lived up beyond the hills, above the glorious orb itself, beyond it into an azure blue that seemed as a shimmering coast-line, which, dimly perceived in the far distance, opened invitingly to the astonished gaze. And then when the glory of the sun was extinguished in the deepening of the evening, the highway vanished and the sea was gone; the coast-line disappeared, and the darkness, deepening to a black intensity, gradually descended.

Then, when the darkness had grown its deepest, and all outward sounds and sighs were hushed and lost, it seemed that the glory that had vanished came back again, but this time within the body, not outside thereof. This light increased in golden beauty pulsing with a quick brightness, flashing and darting like scintillating glories, until it seemed to flash right up before an inner face, and then flaming forth a moment in the glorious divinity of spiritual beauty, beyond all power of words to describe, it vanished. With its going there went all the material sensation and outward consciousness and life; a sleep, the deep untroubled quietness of the sleep of death, lay hold of the weary frame and nursed it to eternal rest.

How long in minutes or seconds, it would be impossible to say, but not so very long, this deep unconsciousness prevailed; and then a strange sensation of awakening life began to dawn upon the consciousness, and little by little we began to have a strange and yet familiar sensation. We felt that we were removed, but how or where it seemed that we were just too indifferent to discover. You who have been exceeding sick unto death's golden door, and in the height of some delirious fever have at last wholly lost consciousness, but have presently revived with the fever gone and the mad racing of the pulse quieted and still, lying there with a delicious ease upon you, a coolness in the blood you have not felt for many hours before, too indifferent to disturb the sweet repose, and enjoying it as something all beauteous and divine—you who have passed through these things can realize something of the languor and ease that burst over our consciousness as we returned to life and found presently that we had exchanged the lower life of earth for the upper life of the spirit, as you understand it to-day.

Presently the sound of voices in low murmur broke upon our ear, and soon we were able to gaze around us, and by our side we saw the father and the mother, the honorable parents whose excellent memories we had preserved and revered, whose gentleness and love had been to us as the summer sunshine out of winter's cold, as the warm rain of the early springtime to the bleak and parched earth. Their welcome to the new comer and words of affectionate regard were such that would in their sweet purity have revived the very dead themselves.

And then looking into the throng that greeted us, one sweet face that was to us, perhaps, fairer and better than all, met us with the old familiar smile, with the old sweet regard, and the wife that we had loved welcomed us with the warm affection that beats in every woman's heart, let the color of her skin be white or red or black or yellow. Her fair face and loving hands greeted us again, and have been from that time to this a loving inspiration that has grown brighter and sweeter as the times have rolled away.

Thus, friends, was our passage through the world upon the mortal side, the method of our departure from it, and the circumstances of our first entrance into the spirit life. What had we to fear? Nothing. The same wise providence that can order the lives of men may be trusted to order their careers beyond. While it is not needful that you altogether use your time for the worship of your departed ancestors, and should not lay too much stress upon what the future life may be, yet if you have any comprehension of the universal power of being, at least you can trust that that which does so well for you here on earth, will also be in your favor in the world beyond.

We found ourselves surrounded by our own people, by the old familiar circumstances, the old familiar faces, even the dwelling places like unto those of earth, but vastly brighter and superior to those we had known. Our travels, however, never took us beyond the Province where we were born, but all we had hitherto been familiar with stood there revealed to us again, beautified, and—shall we call it—spiritualized. And the old classics were there in wondrous collections; there were the spiritual counterparts of all and more than we had previously known, and their deeper meaning, more clearly brought out, seemed to shine the brighter and the fairer in the new atmosphere in which we read their precious tracings.

Life was quiet and happy, simple and restful, as it is for most tolerably well-ordered lives when they first enter into the second state. But presently for all such lives there begins an unrest. The soul of man calls for action, and man must be up and doing sooner or later; eternal pleasure will not satisfy the soul. Whither, then, should we direct our efforts, became the first inquiry. We counselled with our family and friends, with teachers whom we had known while on earth, and for a time were content to pursue studies in accord with the opinions distinctly and peculiarly belonging to our own country. But after a while we began to realize that, great as was our own land and numerous its people, there were other lands and other people who were part and parcel of the one great family, and the discovery dawned upon us that the rivalry and differences of States and nations would ultimately melt away, and in their place there would be one great family of life wherein each nation should be but as a single child. For us the thought is always that the State is but the amplification of the family, and that the authority should be more paternal than despotic. Then from the exalted plane of life we should extend that argument and say that the world's population should be but one great family also. And so the truth of the unity of interests, and the unity of purposes, that will yet dawn upon you and animate the family of the world, burst upon our mind and made the starting point of that mental expansion and spiritual advancement which we have earnestly and zealously tried from that time to this to present.

Some while after our entrance into the spirit-life, having gained these larger views of personal duty, and feeling that each thought was not our own but for the advantage of our fellows, we considered in what and how we could best serve the world from our own previous national standpoint?

On investigation we found that though our people were familiar with certain kinds of intercourse between the spirits of the departed and the inhabitants of earth, there was not that opportunity, by reason of what you would call the dead weight of ancient tradition resting upon them, to lift them out beyond what they were familiar with in this connection.

Our attention was then turned to the consideration of other countries, and we noticed where and how it might become possible for certain changes to be effected, not only in other countries but in our own country, especially by the instigation of outside agencies, and the removal of the evils that all old and concrete States suffer from. So, as a consequence of this, we began to counsel with spirits of other nations wiser than ourselves, when something like a hundred years ago we learned that a definite purpose was being evolved in certain sections of the spirit life for opening up again absolute communication with enlightened nations, as they were called, and the realm of the spiritual life itself.

You must understand, friends, and you must pardon the digression, that the coming of Modern Spiritualism some forty years ago on the material plane, was preceded by a, comparatively speaking, long and anxious period of observation and inquiry upon the part of enlightened spirits in the spirit-world, who carefully considered each step, examined every possibility, and, as wisely as they could, ultimately concerted upon the methods whereby the wondrous upheaval you are acquainted with should be projected into mortal life and work the strange results that you have seen it accomplish within the narrow compass of less than half one hundred years.

This was to us a most important undertaking; it inspired us and appealed to us, and we humbly urged our competency to be associated in some capacity with the great and glorious work that we foresaw would be ultimately accomplished. Our wish was granted, and we labored as a faithful subordinate with the hosts on the other side, and asked that we might find the road whereby we could become an active worker in the great enterprise soon to be launched.

In looking over the nations of civilization we determined that England would be the best and most favorable vantage ground for us to commence our labors upon, for reasons that are not pertinent to the present subject nor necessary to be placed before you. We undertook the labor from that point of view. You will remember we have already stated to you that we did not see it practicable to commence with our own nation, but as the English nation with others—the Portuguese and the French—have been for the past generations quietly infiltrating their customs and thought into the nation so long closed to them, we saw that, indirectly, we should be helping to bring on the storm which will yet break down every barrier of national seclusion, moral and spiritual barriers far more dangerous and difficult to be scaled and removed than the celebrated wall, of which you have heard so much, and which when removed would infiltrate the nation's life with a new power, and bring to life again all the latent excellencies, added to by the advantages of other nations, which shall make it once again a truly great and powerful people on the face of the globe. Hence, then, we took our course in the direction stated. To do this effectually it was necessary that we should become familiar with the habits and characteristics, thought and disposition, mental and spiritual achievements and desires of the Anglo Saxon speaking races. This led to an investigation wherein we were assisted by many bright minds resident in the spiritual world.

We have to pass this in review before you rapidly, and can at best deal only in general statements, for it would be impossible to enter into details in the story we have to tell, and we pray you, if it seems incomplete, not to lay it to our unwillingness to tell you more, but to our inability to bring all we would be glad to say to you into the time at our disposal.

So, when the movement was nearly ripe for giving to the world this movement of Modern Spiritualism, we searched the great metropolis of England through that we might find some agent or servant who should ultimately be plastic in our hands attuned for our purpose, and through which, as best we could, we should be enabled to accomplish the work we had before us. What was that work? You have heard us here, these ten months, plead for the unity of human life; you have heard us plead for the universality of right, for obedience to virtue, for intellectual, moral and spiritual culture, for the development of every noble aspiration, for obedience to the universal principles of life, and most of all for the removal of the fossilized superstitions which weigh the people down; you have heard us speak against official and ecclesiastical corruption, licentiousness, and vice and wrong, all too inadequately we know, but yet with all the power we could pour through the instrument we have used. We feel that we need scarcely tell you what the purpose was we had in view when we were seeking for an instrument over fifty years ago. The search was long and careful, and at last successful.

Before this man who stands before you was born, this man who for years has been the faithful servant of those who love the truth—in which proud position we are glad to stand—he who has been faithful in the day of small things, where the hail fell in cold showers about him and the cold winds of persecution beat pitilessly upon his face; when in poverty he struggled as his feet first turned up the hill that he has since with painful steps ascended before this modern thought was so favorably received as it is to-day; he whom we rejoice to say has for nearly twenty years been our faithful, honest and obedient servant—before he was born we foresaw the road which he would have to tread. Casting our influence upon the mother long before his birth into this life, we formed and shaped the psychical possibilities of his after years, so that when the time came for the ice to be broken the psychic waters should well up in a flood of usefulness, and there should be realized the fruits of the long preparation.

At first, in comparative luxury, surrounded with all that could make life agreeable, he appeared on the stage; but do you not know that all the best workers of the world are prepared by suffering and purified in tears for the labor that they have to undergo? So the early days of the genial surroundings vanished like an illusion of the senses, leaving only their roseate hue upon them, and the harsh pangs of poverty and all that poverty meant came upon him. He obtained an education that would not rank with the ordinary common school in your country; was buffeted from place to place on the billows of uncertainty and misfortune; it seemed that the life was going to be wrecked entirely and the young man would have no place or use in the world at all. But all these were but preliminary and preparatory for purposes that we on the spirit-side were directing to their proper issue, and in due time the ice was melted, the waters welled up, and the medium, as the world says, dawns upon the stage. Then, finding care and comfort from the spirit-side and loving friends upon the mortal side, and one, also, who through the weary years of labor has stood a constant comfort, the loving, faithful wife eased the path and rendered the years of toil smoother than they could have been otherwise.

By this agency and these means we entered into the great work that we realized the necessity of doing well nigh one hundred years ago. You who have heard us, and almost all the civilized countries of the world where our teachings and our words have gone, must be the judges of the value of the work that we have essayed to do. The very most, in all humility, we would say concerning it is that we have endeavored to do the best we could.

One little incident, perhaps of interest to you, may be here stated. There are a great number of you in this large audience who are acquainted with the spirit who controls our medium, who is known to you by the name of "The Strolling Player." This is a friend of ours; yea, more than that, one we are proud to call our brother. In sorrow and in anguish we encountered him many years ago, just after his entrance into the spiritual state. Life had been hard and troublous with him; fate had seemed to turn against him at every step until the ending of his life. Seeing that there was that within him that was truly great as there is within you all, we did the little that we could to relieve the gloom under which he labored, and to bring to life again those excellencies of character which those who know him upon our side esteem him so highly for. And he, for some seventeen years, has been the faithful spirit laborer working with us, and bearing far more active part in the labors of these controls and lectures, as you call them, than you are at all aware of. He has been a most faithful worker, a most honest spirit, a most loving and true-minded friend.

There are others with us, for we cannot of course claim the honor of being the sole cause of all that we have placed before you from time to time; in a word, there are some twelve of us who are associated with this medium, and by the varying characters we severally possess, and the different subjects of information which we have made our study, we are able to meet the great varieties of questions and issues that are placed before us for our consideration.

Here, then, friends, you have in rough, in very brief outline, placed before you our career, and our relationship to this great movement in which we bear so small a part. Now what is the lesson of it all? It is this: That what we have been able to do is possible for you; yea! more than that, for the advantages of spiritual culture to-day are so great, as compared with the advantages of the same culture a few years ago, that you can well nigh become even as gods yourselves. We do not pretend, nor would we like you to understand, that all the matter we have so easily related to you to-night has been accomplished without struggle or without effort. Growth in the spiritual world is as much a matter of work and effort as it is among yourselves. There is no royal road to knowledge; whatsoever you wish to know you must labor to understand. Understanding is the basis of knowledge, and understanding is the result of patient inquiry, and inquiry means mental effort. We have had our failures, and there are cross marks upon the record where we have stumbled in our efforts to reach something that then was just beyond us. But in spite of all we have steadily gone gratefully, acknowledging the help that wise and patient friends have given us from time to time.

What is our home? you will ask us; wherein is it adorned, and by whom is it blest?

That home is just as real and actual as a home would be among yourselves. The old peculiarities of architecture we were so familiar with that have come down from the earliest times, wherein what has been described as the tent-line gives you a striking curve, is still retained, but this has been softened and spiritualized, and, as we think, improved, but still the peculiarity is perceptible, the nationality is well disclosed. "What, have you been in the spirit-world so long and have not outgrown your national predilections?" Why should we? Is not each great division of the world a common family? and are there not common ties and instincts that bind the members of these race divisions into somewhat of harmony and unity? Why should we turn from the household that has been the centre of so much felicity merely because you have been transported to another province, to a higher country? May there not be within the spiritual side of life something deeper and tenderer still that you, as members of the American race, shall feel when you enter into the spiritual world? There is a spiritual side to this race that you shall love deeper and tenderer still when you have entered it. Nay! the very flag that you have worshiped, and which we might just as reasonably say was a species of idolatry upon your part, as some people tell us that our reverence for the Imperial

Standard is a species of idolatry upon our part—this very flag, we say, with its red, white and blue, with the halo of stars glistening upon its field, will, when seen in the spirit-life, under spiritual conditions, have a wealth of meaning, a world of beauty that you have never dreamed of before. You shall find it disassociated from all of carnage and of blood and of hatred, freed altogether and purged entirely from the painful memories of turmoil, political strife and war. In the higher and better life you will find it only associated with the loftier aspirations of a noble and generous people like yourselves.

So you see when the spiritual side is read, when men dive beneath the surface, the gods are sometimes wiser than you think them, and may lead you into more pleasant pathways than you can conceive of; and leading you through outward symbols into interior realities, may often give you something which at the time may seem altogether puerile or material, but which, after experience has come to you, causes you to understand that the outward sign was only the external significance of the inner and enduring reality.

The partner that we have referred to, the twin soul we might also call her, engaged in an occupation that reflects, if you will allow us to say so, some considerable credit upon those who indulge in it. How many of the children of this world pass into the spirit state untrained, misshapen in mind and body, lacking those sweet affections which might have sustained their lives, deprived of all the loving care that ought to have been theirs, these little waifs upon the seas of spiritual life are not without care and guardianship in the realms beyond; hundreds of wise and genial souls take them in hand, and in schools and safe retreats, and in pleasant places and useful colleges build them up, and make them strong in form, in mind, in virtue and in soul. With this task this good friend of ours finds pleasant occupation still, and as the task is not likely soon to end, because so many need its fulfillment, and are constantly urged forward into the worlds beyond, in such endeavor will she and hundreds of those like her find plenty to engage heart and mind for many generations to come.

In brief, then, friends, to weary you no longer with the recital so peculiarly personal, with but little merit save as the simple statement of a few brief experiences, we will now bring our remarks to a close. Our object has not been to give you opinions or fine-spun arguments or oratory concerning the great beyond, but only just to tell you what one of those who are in the rank and file of this great work of yours has passed through, and what such a one has endeavored to accomplish. We give you thanks most sincere and hearty for your patient hearing of what we have placed before you. Sometimes, perhaps, we have tried your patience and disturbed your friendship by remarks and propositions that may have sounded over bold and somewhat ungenerous; but we have so hearty and sincere a love for truth, and all that truth implies, that you will excuse us for our zeal if at times we seem to have overstepped the bounds of patience in your hearts and minds.

We have been asked to tell you what was our name. The name that we are known by, friends, is that of Tien Sien Tie, as before stated, a mandarin of the second class, who strove as best he could to do his duty to those dependent on him—to his father and his family while here on earth; who by patient effort and earnest desire to master the necessities of the labor about to be undertaken endeavored to prepare himself to speak to those older peoples of the great principles of truth and purity and justice, of those high interests of wisdom and of progress which, by realization in your hearts and lives, shall set noble examples to the peoples of the world to-day.

With this, then, we have done; no more need we tell you now, save that in your favor and loving regard we repose in confidence, feeling you will take this simple recital of our experiences, imperfect, as already stated, in that spirit of sincerity that prompts it, and when the end shall come for you, and the deep darkness shall descend upon you, and your feet shall stand upon the strand beyond it, may it be our privilege, as surely it would be our pleasure, to grasp your hands and bid you welcome to the golden country beyond.

But let us ask you one thing ere you leave: remember that black or white, red or yellow, no matter where the man may be from or where he lives, or what his faith may be, he is the child of the one great paternal principle, one embodiment of the great divinity of being, a member of the universal human family made up of its infinite diversities in character. We plead for justice always; the faith of the yellow-skinned is as dear to him as is the faith of your own hearts and minds to you; and by-and-bye, when you read, apart from partisan zeal, the history of the great country from which we have drawn our mortal birth, you may, perchance, do it greater justice, render it more honor, and feel that, after all, the past and present, in their one great desire to attain to justice and to live righteously and to reach the kingdom beyond in safety, have both been animated and are animated by one common state of sympathies and impulses.

September Magazines.

THE ATLANTIC MONTHLY presents the opening chapters of a serial novel by Arthur Sherburne Hardy, "Passe Rose," which takes its name from that of the heroine, a French girl of remarkable beauty. Miss Murfree ("Charles Egbert Craddock") furnishes a generous installment of her story "The Despot of Broomsedge Cove," and Frances E. Wadleigh supplies a short story, "Mistah Fahmah." "A Week in Wales" is a series of fresh travel sketches by Mrs. Julia C. R. Dorr. Mrs. Lillie B. Chace Wyman adds a new paper to her Studies of Factory Life, this time giving several touching instances of hardship among the women. "The First Year of the Continental Congress" (by John Fiske) describes with brevity and distinctness the Lexington and Concord fight, the Battle of Bunker Hill, and the character of Washington. H. C. Merwin furnishes an interesting paper on Daniel Drawbaugh, a claimant of the original invention of the telephone. Abram S. Isaacs contributes "Stories from the Rabbis," and William Cranston Lawton adds a second and concluding paper on "The Prometheus of Æschylus." The number also contains other articles not here mentioned, together with careful reviews, the Contributors' Club, and several pages of brief descriptions of new books. Houghton, Mifflin & Co., publishers, Boston.

CASSELL'S FAMILY MAGAZINE.—The opening chapters of a new serial story, "Comrades Once," by Thomas Keyworth, are given, and new portions of the one in progress, "For the Good of the Family." In an interesting and instructive manner George Howell, M. P., replies to the inquiry, "What is a Royal Commission?" following which an amusing experience is described of "How I Tried to Write a Story." A family doctor gives his views on "Ventilation and Health." There is "A Gossip on Folk Music," and much else to interest and instruct in everyday practical affairs, the contents throughout being illustrated with numerous engravings. New York: Cassell & Co.

Banner Correspondence.

Minnesota.

MINNEAPOLIS.—M. L. Amory writes: "The other day when the question was brought up of sending a special Sunday excursion train from Minneapolis to the cyclone-devastated towns of St. Cloud and Sauk Rapids, the proceeds to be devoted to succoring those wounded and made homeless by the storm, a minister arose and protested against thus breaking the Sabbath. And allow me to say that he only acted consistently with the course pursued by nine-tenths of the ministry, when he thus denounced a benevolent act because it would break through a rule established by the *mis*interpretation of a divine command.

From the earliest times the priesthood have been not the teachers and reformers and developers of the human race, but clogs on the wheels of progress, the crystallizers of truth, the 'so far shalt thou go and no further' element in civilization, the stone wall against which the waves of unfolding civilization had to beat fiercely to make a breach. There are grand exceptions to the rule of bigotry in the ministry, I admit, but they are in the minority, and if priests and ministers had had absolute power in the control of human affairs, the first reformer would have been disgraced and his reform annihilated, while the race would have stood still in its development, and we should not have been where we stand to-day. Read history and see who it was that instituted persecutions against the Protestant Reformers: it was the priest-power of the established Catholic Church. And what did the Protestant ministers do when *they* came to power? They burned, imprisoned, drove out and cursed in their turn all those who dared to think new thoughts and preach new ideas. Who were among the bitterest opponents of the Abolitionists? The ministers, who should have been the ones to cry down slavery, but who instead upheld the curse from their pulpits, and made the Word of God itself speak in favor of slavery.

The ministry were shocked when it was proposed to open our museums and libraries on Sunday, and Sunday papers they are still fighting. Sunday theatres of course create utter horror and detestation in their bosoms, and even week-day performances are in their eyes marked with the prints of the cloven hoof. It may be said that much of this opposition comes from the laity, not the ministers, but it would not be found in the people if it was not planted there and cherished by the ministry. The parishioners look up to their pastors and accept a good deal of what their spiritual advisers tell them. These cry down drinking saloons, yet they try to destroy all antidotes to those dispensaries of poison. The skating-rink craze met with bitter opposition from two sources—the ministry and the liquor interest; from the former because of its so-called 'evil tendencies,' and from the latter because it injured the liquor business. And so the Church that might have elevated the amusement and made it a powerful weapon against intemperance, by giving it countenance and support, rallied against it, denounced it, shunned it, and only succeeded in increasing its evil tendencies thereby. If you have a piece of ground that would raise a very comfortable crop of vegetables, and weeds persist in springing up, to the detriment of the vegetables, would you go a mile away and curse the ground, the vegetables and the weeds, or would you remain on the spot and carefully dig up the weeds and feed the vegetables? The ministers treat the amusement field in the former style, and then point to the stubble and witch-grass with an 'I told you so,' never stopping to ask themselves if they are not partly to blame for their neglect. Men, women and children must have amusement, and no human being has a right to denounce a recreation unless it is really immoral and debasing. Every church, hall and school house should be opened Sunday for free concerts and lectures, where the lower classes may find amusement and instruction; theatres should be open for good moral plays, and parks laid out in every city in the universe and made attractive by music and all possible harmless devices. And under the head of harmless devices I class base ball, lawn tennis, croquet, cricket. Do I shock you by advocating such Sunday games? Which is worse—to be interested and amused on Sunday with such pastimes, or, for lack of them, drift into drinking saloons, gambling hells and places of immorality? There are persons who spend six days out of the seven in toil, and have neither time nor strength for instruction or amusement save on Sunday. And Sunday what is there to interest or amuse? There are the church services; but the great mass of the very poor never go inside a church. There is driving; it costs money to drive. Walking; that is all very well if one is able, in pleasant weather, but scarcely agreeable on cold, bleak, stormy days. Our Sundays are stripped of everything lovely or pleasurable for the poor, and made unattractive, stupid, bare; and the means we take to make them holy, the laws we pass to render the Sabbath a day of order, piety and seemliness, only serve to defeat their own ends. 'The Sabbath was made for man, not man for the Sabbath,' and yet we bow down before this seventh day as if it was some despot to whom we must render abject obedience, in whose presence it is a crime to be light, joyous, natural. The seventh day was appointed as a day of rest for man; but torpor is not rest, any more than activity is necessarily labor. Change of employment, of scene, thoughts and sounds, is the truest recreation, and the best friend of the poor man is he who beats down old prejudices regarding a day that can be made more holy in its influence by music, lectures, theatrical performances and out-of-door and in-door games, than it has ever been made by Puritanical denial and mistaken piety. We can make Sunday a great lever for elevating the masses mentally, physically and morally; but we are not utilizing it; we are holding back because some one tells us that it would be very wrong to utilize the Sabbath at all. And so the craving for amusement that would be satisfied by innocent pleasures, if they were at hand, not finding them, sates itself with guilty ones. A starving man will eat good in preference to tainted meat, but if he cannot get the good he will take the bad. Can we blame him for becoming tainted like the meat he has eaten, when we placed none other by him?"

BRAINERD.—Morris S. Liden writes that while on an excursion to an improvised Spiritualist camp-gathering, a lady handed him her gloves, to avoid the care of them herself. He put them in his pocket, and forgot for several days they were in his possession. Being in her company at a subsequent time he thought of the gloves, and going for them, made them into a package, and handing it to her proposed to test her psychometric powers. This she did; some of her reading was applicable to herself, and was the cause of much merriment and satisfaction to those who became knowing to the facts.

Michigan.

ADRIAN.—M. L. Sherman writes: "Scriptures are the writing of scribes; there are as many Scriptures as there are scribes to write them. I do not believe they are all inspired by one being, if that being is a God. There are no two minds exactly alike, and no two Scriptures could be inspired alike to suit the varying minds who would read them. Each being can make his or her mark, or write his or her own Scripture, according to the dictating of the inherent spirit within. Were it possible for two beings to have been constituted exactly alike, then nature would have repeated herself, which in my opinion is an impossibility, for progression would forbid it. There are no two things in the infinite realms of nature which can remain still long enough to be repeated, for every moment is replete with varying changes.

The lowest as well as the highest forms of life are writing their scriptures upon the universal tablets of nature, and their instructions will be read and comprehended by unnumbered billions yet unborn. Brooks, rivers, seas, and old ocean, are teeming with infusoria which are writing their scriptures of truth for the instruction of those who are seeking for wisdom. The animalcule through the various stratifications of the rock-ribbed crust of the earth, have been writing their historical scriptures for untold ages, which will be read and understood by the geologist of the future. The elements of the air, fire and water, when comprehended by a more advanced spiritual intellect, will be seen to be composed of living entities performing their evolution according to their development, and writing their scriptures with unerring precision. Every tree that spreads its branches over the earth, every leaf that unfolds itself in the sunshine, every flower that exhales its fragrance upon the air, and every spire of grass pointing upward, has its scribe, who writes in a language which the students of nature can read and understand. The animal kingdom abounds with scribes who write pages and chapters of interesting history which the discerning comprehend and profit by. Each human being is a scribe, writing scriptures to be read through endless time by advanced intelligences.

Not only has man an eternal Scripture to write, but unnumbered billions of atoms bound together by the law of affinity composing our world have their Scriptures to write; and what a Scripture for economy and power! Our world is composed of the aggregated entities of life, and as she daily revolves upon her axis, writes a paragraph on her page, and she writes three hundred and sixty-five of them in her yearly revolution around her parent sun. How many pages have been written? and how many more will she write to complete the infinite volume? Her scribes inform us that the earth is eight thousand miles in diameter, and nearly twenty-five thousand miles in circumference; that she is about ninety-three millions of miles from the sun, and moves around that body at the rate of sixty-eight thousand miles per hour, carrying within her fold her child, the moon.

It appears from the writing of her scribes that her sun has a large family of brothers and sisters and grandchildren, called the sun's system. The sun is nearly fourteen hundred thousand times the size of the earth, and she moves with her whole planetary family around her parent sun once in eighteen million of our years; what a historical, scientific-scripture her scribes must write while she is performing one of her yearly revolutions around her central luminary! From astronomical calculation it is represented that there have been discovered over one hundred millions of suns, with their planetary families; and all of these grand bodies of suns and their untold numbers of worlds, perform one of their yearly revolutions around—to us—some everlasting centre. The size of some of the suns which have been calculated are beyond our limited conception. The sun Lyra in the southern constellation is said to be thirty-three million two hundred and seventy five thousand miles in diameter.

Let us compare some of the Scriptures written by nature's scribes with those written by the scribes of the Old and New Testament, said to have been inspired by their God, so profitable for instruction in wisdom. One of the Christian scribes, Thomas Dick, represents the throne of their God's kingdom to be located at the center of universal worlds. Around it, he says, ten thousand systems of worlds revolve, and untold billions of intelligences minister before him; he says that it would take a cannon ball, flying with the velocity as when first discharged from the cannon's mouth, over five millions of years to reach one of the nearest suns. What, then, must be the distance to their God's throne at the center of universal worlds? Dick, with other scribes, informs us that this infinite God left his central throne, and came down to talk with the scribe Moses on Mount Sinai for forty days and nights to twaddle about the government of the Jews.

The New Testament scribes inform us that this same Jewish God intends at no distant day to abdicate his central kingdom with its celestial beauties, and come down with an entire New Jerusalem to this obscure part of the universe, in order to set up business in partnership with his saints on earth, after a general resurrection day—in raising them from their graves, renewing their old bodies and presenting them with harps and crowns and arranging them in robes of white for future exhibition. According to the description given of the distance from the central kingdom to our world, had he started his New Jerusalem on the morning that the stars sang together and the elder sons of their God shouted for joy at the production of a new born world, and had moved with the velocity of light, he would not have performed a thousandth part of his journey yet. What kind of visions did those scribes of Jesus have, who saw him ascend up to their heaven and seat himself on the right-hand of their God? In my opinion the scribes of nature have written their scriptures more truthfully than the scribes of the Old or New Testament, even though inspired by their God. The scribes of nature write with unerring inspiration, that which bears the test of reason and close analysis."

Massachusetts.

LOWELL.—Ed. S. Varney writes: "It is maintained by some that after the spirit has left the mortal body and taken up its abode in heaven, it has no cognizance of the doings of its earthly loved ones; the reason assigned being that the spirit, if it witnessed the trials and sorrows of those left behind, could not be happy. Such reasoning is specious and superficial. To admit the soundness of this argument we should be forced to grant the unnatural premise that the elements of affection, of zealous interest, of love—those immortal qualities which form the very fibre of the real man or woman—were utterly annihilated, giving place to unfeeling, stony indifference. If, when we reach the better-land, we carry with us, as of course we must, our divinely inherent loves and memories, we were debarred from seeing or influencing the dear bereaved, the agony of suspense, of anxiety, would be far greater even than that of actual knowledge in case the knowledge *was* of a sorrowful nature. Besides, the shining ones above may realize better than we of earth that the dark shadows through which we are passing are needed for our attaining a higher spiritual level; and so their tears of sympathy glisten under the bright hues of the rainbow of hope as they reflect that happiness, merely, is by no means the sole aim of life; that 'suffering is the grand unfolding element of the soul, needed by all;' and cheered and encouraged our angel guardians doubtless are at the thought that there is an Eternal Power for good which will make it all right in the end; which will eventually mold the hard discipline of earthly toilers into results of surpassing sweetness and joy. The day will surely come, oh, mortals and immortals, when 'God will wipe away all tears from your eyes.'"

NEWTON.—A correspondent residing in this place speaks highly, from personal experience, of the medial powers (trance and business) of Mrs. M. E. Walker, of 1469 Washington street, Boston, whom she has ever found to be reliable in statement to her patrons, and sincere in her devotion to the angel-world.

Florida.

PALATKA.—J. A. Hall, M. D., writes: "I desire to again call the attention of all Spiritualists wishing to spend the winter months in Florida to the advantages of Palatka. As to health it has no superior in the State, or the world. And as I stated last spring in reference to a winter camp-meeting, we have every facility (except the necessary amount of money) to establish one of the finest winter resorts in the world. The country just west of our city is high dry pine land, and can be purchased at from forty to fifty dollars per acre, and in a few years will be worth five hundred per acre. By forming a syndicate we can very soon have a beautiful camp, and owners of property could camp there all winter, and live as cheap as in any northern city. The First Spiritual Society of Palatka is full of hope, and though few in numbers we are full of zeal. If we can get enough interested in the camp-meeting we can very soon be in a prosperous condition. Palatka has every facility we could ask for water works, gas works; in due time, we will have street cars, and can have the track extended to the camp ground, and the water at a small cost. All who are or may be interested in this enterprise will please correspond with me, Lock Box 360, and I will give them prompt answers. I think this the most available place for a good camp this side of the Pacific slope. Mediums of all phases, and especially for independent slate writing, I think can do well here."

New York.

NEW YORK CITY.—Mrs. I. Cotton writes: "At Lake Pleasant, Aug. 16th, Mrs. Jennie K. D. Conant held a séance at which I was present, and handed her a ring to psychometrize. The moment of taking it she threw it upon the floor saying, 'I am bitten,' and ran from where she stood, saying 'I am bitten by a rat.' One gentleman on supposing a squirrel had run into the camp and bitten the medium, arose to drive the animal out. Mrs. Conant, under control, then stated that my mother, over forty years ago, upon putting her hand into a bag of nuts was bitten upon her finger on which was the ring. Mrs. Conant's finger was then turned to show the condition in which my mother's finger from that cause became permanently fixed. All of which was true. This test had never before been given me; I had not thought about it for years. There was no possible way that Mrs. Conant could have known about these facts, as we were strangers."

Rhode Island.

NEWPORT.—John C. Peckham, though far advanced in years, continues to take an active interest in making known the truths of Spiritualism, offering his services to speak in its behalf whenever an opportunity presents itself.

WHAT ONE WOMAN HAS DONE.

The Red Cross of Europe and America.

The Story of Miss Clara Barton and the Red Cross Association.

(From the New York Sun.)

[*Concluded.*]

What is the Red Cross? And whence comes the potency of this symbol, whereby armies are held at bay and thousands of dollars are raised as by magic, and sent to the suffering, whether friends or foes?

The Red Cross is a confederation of relief societies in different countries, acting under the Geneva Convention, whose aim is to ameliorate the condition of wounded soldiers on land and sea. The idea of such a society was conceived by Monsieur Henri Durant, a Swiss gentleman, who saw the battle of Solferino, and became impressed with the need of more efficient means for ameliorating the condition consequent upon war.

The whole of Europe is marshalled under the banner of the Red Cross, and wherever the din of war is heard is planted the banner that bears the blessed sign of relief. The ensign waves in Siberia, on the Chinese frontier, in Algeria, Egypt and Oceanica. "The Society of Utility" was the International Committee of the Red Cross, with M. Moynier as president, a wealthy philanthropist of unlimited means, great earnestness of purpose and integrity of character.

The first act of a country after giving its adhesion to the treaty is the establishment of a national society to act in accordance with others as auxiliary societies, the purpose of their members being to perfect themselves in every branch of humanitarian work connected with the relief of the sufferings contingent upon war. Their second object is the raising of funds for the sudden needs of the society, and a yearly fee is exacted of each member.

During the Franco-Prussian war the sums devoted to the Red Cross relief were simply fabulous, and at its close, when accounts were settled, large amounts still remained in the treasury.

Another power of the Red Cross is its reception of supplies from neutral countries, which could not be sent by Governments themselves. England furnished fifteen million francs, and in eighty days sent twelve thousand boxes of supplies to France through the Red Cross, while the United States could send no succor to her old ally.

Owing to the isolation of the United States from warring nations; to the fact that Red Cross literature was written only in foreign languages, and was little known to the people, the United States was the last country to come into confederation, and our national society is scarcely six years old. On her return from Europe Miss Barton determined to present the subject to Congress in such a way that they might understand its value and grandeur. Accordingly she translated the literature, explained the treaty, and at last, after countless disappointments and brave endeavors, the bill was considered through the instrumentality of President Garfield.

Not quite understanding the principles of the Red Cross, Congress sent for Miss Barton to come and explain it, and there, before the assembled law-makers of the Republic, that earnest, inspired woman placed the signification of the organization so clearly, so impressively, that before night the bill had passed both Houses and received the President's signature.

To President Garfield was offered the presidency of the society, since abroad the crowned heads and rulers of the land are its officers, of which the wife of the late Kaiser William is a noble example, but, realizing that the best candidate was its founder, he nominated Miss Barton to fill the place.

This, then, is the purpose of the Red Cross; but Miss Barton, of whom Sumner once said, "She has the talent of a statesman, the command of a general, and the heart and hand of a woman," recognized that from our geographical position we are far less liable to the disturbances of war than the nations of Europe, and also that no other country is more subject to overpowering national calamities, plagues, famine, fire, floods, drought, and disastrous storms, than are we. Seldom a year passes that the nation is not shaken from sea to sea by the shock of some sudden horror, in alleviation of which men thrust their hands into their pockets and fling money to they know not whom, to be sent they know not where or how; and women in their eagerness and sympathy beg in the streets and rush into fairs, working day and night, to the neglect of other duties and the peril of their health in the future, to obtain money for suffering humanity. Often the generosity of the people provides too abundantly, and the funds, if left in dishonest hands, are never heard of, and if in honest ones, are flung recklessly to the people, even after their wants are supplied.

Miss Barton's clear mind formulated this principle: Let the Red Cross of America be authorized to provide for the relief of national calamities; let it be a medium through which funds can be sent to sufferers in disasters too great to be relieved by local measures, and by people trained to know the needs and to understand the alleviation of great suffering. As Miss Barton expresses it, "let it be a calamity fire engine, always fired up and ready, and when the note of need sounds, the collars drop on the horses' necks and away they fly to the rescue. When the fire is out, though, the big engine hastens home, not wasting time to sprinkle the streets or clear away the rubbish." To the wisdom of her theory the sufferers of the Mississippi floods, of the Michigan fires, and the Texas drought can testify. Ready on the instant with food, clothing and money, $175,000 being spent in four months in the Mississippi Valley. Quick to comprehend the needs and know the relief required, she wastes no time, but flies to the rescue, accompanied usually by her faithful friend and field agent, Dr. Hubbel, of Washington, and so quickly and quietly accomplishes her mission and is gone that comparatively few people know aught of the society she represents.

After some deliberation, the International Council accepted this addition to its purpose, under the name of the "American Amendment," and the motto of the American Society is, "Relief in war, famine, pestilence, and other calamities."

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for $1.00. Let it do its work; buy it and circulate it.

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

SUPERFLUOUS DEVICES.

Who but a man bereft of sense would think
To prop the sky, and thus prevent its fall?
Or stop Niagara at its very brink
By the erection of a mud-built wall?
Or stretch a chain across the boisterous sea,
To force it into slumberous repose?
Or regulate the law of gravity,
Lest chaos came, all order to foreclose?
And who but one demented will contend
That Truth, unaided by external force,
Successfully her cause cannot defend,
But must to carnal weapons have recourse?
That in religion reason is no guide?
That Liberty to License is allied?

WM. LLOYD GARRISON.

Why not locate at Niagara a tower a few thousand feet high, and with turbine wheels at its base generate a current of, say, 100 volts and 100,000 amperes, and with that drive one gigantic arc lamp on the tower, and by the irradiation light the whole State of New York and part of Canada?

☞ We are indebted to Colby & Rich, of Boston, for a copy of "A Review of the Report of the Seybert Commission, appointed by the University of Pennsylvania to investigate Modern Spiritualism." The pamphlet is issued under the authority of the American Spiritualist Alliance.—*Saratoga (N. Y.) Eagle.*

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THE NEW EVANGEL.

BY BELLE BUSH.

[Dedicated to the Spiritualist Camp Meetings, and read at Onset Bay, Mass., Aug. 24th.]

I have no word of sadness for you, dear friends, to hear;
My song is one of gladness, I send to all "good cheer";
Soaring like the eagle, singing like the lark,
Thought on pinion regal leaves behind the dark.

Sunshine round me dances, breezes come and go,
Weaving sweet romances, singing soft and low.
Every stream and fountain seems to give me joy,
Every rock and mountain, every girl and boy.

All the air seems thrilling with a roundelay,
Dews from heaven distilling bless each sacred day.
We have cause for gladness, none for doubt or fear;
Hearts once tuned to sadness now can sing good cheer.

For angels at our portals benignly stand and wait
To crown with joys immortal each day we celebrate;
Loved and loving mothers, sisters fond and true,
Tender-hearted brothers come with blessings new.

Ancients, bards and sages, children once of time,
Down the steps of ages send their thoughts sublime;
All the heavenly arches ring with their acclaim,
Telling how truth marches with her lambent flame.

Gladly would I meet you mingling with the throng;
My heart can only greet you through the melody of song.
My soul at home reposes, where duty bids me stay,
But if my thoughts were roses they would drop on you to-day.

They would come to you in meekness, with blessings from above,
Diffusing through their sweetness the charity of love;
And if my thoughts were voices you would hear them chanting low
The hymn that all rejoices: Truth's footsteps may be slow,

But she marches onward ever with justice in the van;
She will pause or falter never till freedom walks with man.
But my thoughts are singing fountains only seen by angel eyes,
I can send you o'er the mountains only faintest melodies.

Oh! friends, dear friends, before you Love's priestess stands to-day,
And fervently entreats you to heed what she may say;
Not the pure and righteous only did our elder brother call,
But the poor, the weak, the lowly, his love embraced them all.

Let us follow his example more closely year by year.
And strive through our ensample to make an Eden here;
For gifts of highest merit are not the world's to give,
We may all be rich in spirit, no matter where we live.

And if our soul inherits the faith that looks above,
We may keep with sainted spirits the sacraments of love;
This song of hope and gladness I send, dear friends, to you;
May it free your hearts from sadness, and teach you to be true:

True to the light that angels are shedding on our way.
True to the New Evangel who walks with us to-day;
I send you warmest greetings, fresh from my heart and hand,
And pray for happy meetings in the radiant Summer-Land.

Belvidere Seminary, N. J.

Saratoga Springs Items.

To the Editor of the Banner of Light:

The mineral springs of Saratoga are known the world over, and the present season has been one of success in all departments in this favorite resort where the fashionable and the health-seeking yearly congregate.

Here we meet all classes of society and people, coming from all portions of the world. All are equally—the rich and their reverse—partaking of the health giving waters. There are four superb bands of music employed to entertain the visitors, and as one of the citizens remarked: "There is no place where you can get so much for nothing as in this;" but I notice that the popular hotels know how to charge well for entertainment, though it can also be obtained here at prices as low as at the camp-meetings. There is also a charge for visitors of five cents for an entrance fee to obtain what water each wishes to drink at one time.

Spiritualism is secondary during the heated season, as the citizens seem to have all they can attend to in caring for the visitors. The two Sundays previous to my arrival a Brahmin from India was asked to give his views—or the religious views of the Hindus. Mr. S. Yoonida Row Sattay came to this country some four years ago. He has not been Christianized, and soon after he arrived here he was invited to speak of India and its religions, at a Methodist camp-meeting at a summer resort in New Jersey. He did so, and was arrested for blasphemy, as he proclaimed himself a Heathen, and saw fit to speak his own sentiments on the occasion. His lecture was announced at this town as giving his opinions of Christ and his doings as a feature of Spiritualism.

Mr. Sattay spoke on the first Sunday, and his remarks created quite an interest—so much so that he was given a reception by a wealthy lady in a private house, during the following week.

He is an intelligent man, and presents his views in a frank but not an offensive manner. The Hindus claim to be of the race originating in the interior of Asia. They went into India and overran that country.

I saw among the friends in Saratoga Mr. Huling, Mr. Horn, Mr. Thompson, Dr. Mills and wife, Mr. Pease, Gen. Bullard, Mr. Johnson, Mr. Lyman and wife, Mr. Burrows and wife, Mr. and Mrs. Noble, who are all quite active in their various pursuits. Mr. Bates (of the Bates House) has sold out, and with his family gone to Florida for a permanent home. The Lymans have moved into their new house, which they value at ten thousand dollars. Dr. Mills, while at Lake Pleasant, and also after he arrived home, had his house robbed of some five hundred dollars' worth of property—consisting of clothing, a gold watch and chain, etc. Some of the articles were taken while himself and family were sitting on the front piazza of his house; certainly a bold operation on the part of the burglars.

The Salvation Army is here with its big tent and big drum.

The Ministers' Meeting, once a week, is one of the annual events of the season; also the Union Morning Prayer Meeting; these meetings are open for any one to speak who can get the floor first, and they last one hour. I attended one of them to see whether progress marked the hour with the Evangelical Church ministers. I had talked with one of the prominent ministers on the subject of the sectarian religion as compared with Spiritualism, and alluded to the gift of healing that was prominent in the past, also with the Spiritualists of to-day. He made some statements last season that I had printed, and he remembered me as a Spiritualist, and seemed to be decidedly opposed to the views that the Spiritualists advance. I asked him several questions about the inconsistency of the popular church views as compared with the teachings in the Bible which Christians claim to believe. To my astonishment, on going to the prayer-meeting the next morning, the Chairman read the identical passage concerning Jesus and his healing the sick—a process which, by the way, is to day held to be illegal in New York. It was amusing to hear the views advanced by different speakers concerning the power of Jesus to heal the sick and do other marvelous works. One actually alluded to Jesus as having a soothing, *magnetic* hand. I never heard magnetism credited or applied to him before by sectarian church people.

One speaker described Jesus when young as playing with other boys, and to show the difference between his power and the rest he, Jesus, gave life to certain images of birds which he wrought out of the mud, so that they flew away, while the others were unable to do the like for those themselves had made; but when Jesus touched these latter "clay pigeons" they also took flight; thus establishing (in the story at least) his power to impart life to inanimate substance.

Some of the ministers present declared this to be but a story of the past, having no connection with Jesus at all, not one of them having read the Apocryphal New Testament (claiming to consist of books originally held to belong to the sacred writings, but latterly denied as *inspired* productions) which has been published, and which is for sale by Colby & Rich. This work gives the early life of Jesus, including the remarks about the "mud birds" to which Jesus imparted life, and referred to by this Saratoga speaker.

A few hours later I met the Hindu Brahmin alluded to above, and was introduced to him by Mr. Huling. I asked him many questions as to his religious views, and why he was preaching his doctrines in this country, and to a Spiritualist Society. He said he was not proselyting in this country, and if there was any one to blame, he must place it upon those who asked him to give his views. I gave him the BANNER OF LIGHT to read; he said he often perused it, and other spiritual papers, and was pleased to obtain them for the purpose; he seemed to be well versed in what Spiritualists teach and believe. I called his attention to some printed reports concerning physical manifestations of spirit power that are occurring with mediums, and asked him what he thought of them from his own standpoint. He gave me to understand that the manifestations that are witnessed with Spiritualist mediums were quite common in India, and considered them accountable for without the aid of excarnated spirits—that is, that they originate with the spirit of the individuals who produce them, and not from excarnated spirits; also that all we can see and all that is done by them—or some of them at least—in India is accomplished without the aid of or belief *in* spirits. He said that his people believed that the whole universe is in God, and God is in the universe. What we term the spirit-world they looked upon as "elementary divine elements." From what I could gather from his remarks, he considered that what we look upon as originating with our spirit friends is nothing more nor less than the work of "elementaries."

He spoke of their present ruler as having similar powers to those that have been attributed to Jesus, as above related—the fact that he possessed these magical powers being the cause of his selection.

From further conversation with this illustrious "heathen," I am fully satisfied, as far as my judgment goes, that there are several sects or societies in Boston and elsewhere which have embraced the Hindu religion to all intents and purposes, and are attempting to set forth its teachings to the public as being *new* truths under the name "Christian Science," etc., and they sell the knowledge of these "divine rites" to individuals at various prices, claiming originality in them.

Those who desire may join such "scientific" enterprises, but for myself I prefer to hold to the rational thought that *all* spirits hold their personality and individuality in the spirit-world—which idea, if I understand the matter rightly, the Hindu religion ignores *in toto*. If the Spiritual Philosophy is a great discovery, as it is claimed, and also a fact in the nature of things, it is the duty of all Spiritualists to uphold it. Efforts looking toward a revival of the olden myths of India and Cathay, and teaching them in classes all over the country in connection with certain personal theories regarding the cause and cure of disease, at the expense of the true spiritual revelation, or as a *higher growth* of Spiritualism, are to my mind founded in bypast error, and unworthy of those who have received the living light of to-day.

I cannot see that the so-called "Christian Science" or "metaphysics," as inculcated by a hundred and one different schools under different names, is any other or different doctrine than that advanced by the Brahmin alluded to above. Who knows but that the disciples of these systems are controlled by Hindu spirits, who, still strongly imbued with their earth life notions, seek to proclaim them at this late hour in the world's advance—at whatever injury to Modern Spiritualism.

Sunday, Aug. 26th, a conference meeting was held by the local Spiritualists, which was quite interesting as to services. A lady from New York City spoke of the needs of the hour, holding that more attention should be paid to the philosophy of the subject. Several others spoke. Mr. Peter Thompson acted as chairman, and made a few remarks in explanation of his views of what constituted Spiritualism proper—stating that he was satisfied that spirit-materialization is a fact. He then introduced the Hindu Brahmin, who spoke for some minutes, and was then questioned by the writer, also by Gen. Bullard, Mr. Thompson, Mr Cook and several others in relation to the views of his people and their works, etc. His hearers listened to him attentively, but failed to see any improvement in his teachings over those inculcated by Modern Spiritualism.

Gen. Bullard related some fine tests he had received, which he believed to have proceeded from the agency of excarnated spirit-identities.

In the evening that capable journalist, Fred F. Cook, who has, in connection with good service on secular papers in Chicago and New York (in which latter city he is now located), also performed much valuable work with tongue and pen for the spiritual cause, spoke on Spiritualism in its different aspects, giving his experience with the subject. Spiritualism, he said, found him without belief in the Bible or a future life—in fact an Atheist and a Materialist in the full sense of the word. He commenced his investigation with the various phenomena, and from the manifestations seen came the philosophy and science of the subject. He believed in form materialization as being a fact, but that simulation was to be met with at times in its investigation. His remarks were received with satisfaction by all present.

Dr. E. V. Wright followed with some opportune remarks upon the work of Spiritualism, and endeavored to show that it developed individuality in those embracing it. The Brahmin also made some remarks, after which the meeting closed.

The session, as a whole, was considered one of the best that has been held for the season.

Mrs. Higgins, medium from New York, has been in the village for some time. Mrs. Goodwin has been staying here for the season, also Mrs. Jennie Reed Warren. Mr. Edwin Powell has been at the Burrows House for some weeks, but is now, I learn, at Mt. Gregory, living a retired life. Mrs. Cook and sister from the State of Illinois, and her daughter Mrs. Gove, from Nevada, Cal., came from Onset to this place, and have returned to their homes. Mrs. Gove is an accomplished singer and player.

Capt. Caswell, wife and two daughters, are pleasantly domiciled at the Lyman House; they came from Lake Pleasant here, and will remain some days.

A. S. HAYWARD, *Magnetic Physician.*

Aug. 26th.

Verifications of Spirit-Messages.

MONROE E. MERRILL—MRS. H. PRINCE.

I would like to verify the message of my brother, MONROE E. MERRILL, in last BANNER, and I would also say it was one of the finest tests of spirit presence I ever received. One month previous my sister and myself started for the Banner of Light Circle-Room. I was about purchasing some flowers for the table, when my sister remarked that if we would get some wild flowers Monroe would come, as he was a great lover of wild flowers. He was not able to manifest at that time, and when I left Verona, June 10th, I carried a bouquet of flowers from those woods. This was the message given through Miss Shelhamer while I was present June 12th.

The message of MRS. HANNAH PRINCE, of Portland, Me., given through Mrs. Smith, is recognized as correct in every particular. I was present at the time it was given. It was so characteristic of my friend, Mrs. Prince, I could recognize the tone of her voice.

Very truly yours, DR. H. F. MERRILL.

Augusta, Me., Aug. 26th, 1888.

MARTHA NOBLE.

I take great pleasure in acknowledging the truthfulness of the message in last Saturday's BANNER (Aug. 18th), from MARTHA NOBLE of Paterson, New Jersey; it is correct in every particular, and is very characteristic of her. She was a faithful and zealous Spiritualist for nearly thirty years. She passed on four years ago last April, after eight months of terrible suffering, not only with a hope but with a full knowledge of the glorious future on which she was entering. We have scores of communications from her, but this one, given in this public place in fulfillment of a promise made before she passed on to the other shore, is one of the grandest and best, and is duly appreciated by her husband, daughter, grandchildren and many friends. Yours sincerely,

Paterson, N. J., Aug. 20th, 1888. JOSEPH NOBLE.

JUDGE CALVIN MORRILL.

In the BANNER OF LIGHT of Aug. 11th, I find a communication purporting to have come from JUDGE CALVIN MORRILL, who, when in earth-life, was a resident of St. Johnsbury, Vt. In that communication he speaks of Benjamin, Nancy and Lucy. I was told that Benjamin had passed over, but could not think it possible by the way the Judge spoke. After a little correspondence I ascertained his post-office address to be Orfordville, N. H. I wrote him there, inquiring what his relationship to the Judge was, and who were Nancy and Lucy. He replied, "Judge Calvin Morrill was my brother, Nancy was my daughter, Lucy was my son Josiah's wife, who died two years since. My daughter Nancy died four years ago at Lawrence, Mass." Who can doubt spirit-return with such evidence? Joyfully yours,

Barnet, Vt., Aug., 1888. E. B. CLEMENT.

SAMUEL COLBURN.

In the BANNER OF LIGHT of Aug. 18th is a message from SAMUEL COLBURN, which I recognize as coming from my brother-in law, who passed out from his home in this place a little more than four years ago. It is one of many evidences he has given of continued individual existence, but there is a single statement in the message not in harmony with the facts. In it he says, "Mary has looked the paper over many times, thinking perhaps she might see a few words from me." "Mary" is blind, and since the demise of her husband has never been able to read. She however assures me that she has *wished* and *hoped* that he might come to her in this way. The message is characteristic, and in other respects correct.

I have always deemed the sixth page second in importance to no other portion of the BANNER, and am glad to contribute this mite in testimony of its value.

Very truly, ABBIE J. SPALDING.

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☞ In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 8, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE. Bosworth St. (formerly Montgomery Place) corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
LUTHER COLBY.....EDITOR.
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☞ Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All Letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

☞ Before the opposing light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Our New Volume.

This issue ends another volume of THE BANNER—Vol 63, No 26. In No. 1 of the new volume (64th) we shall present our readers with a great variety of interesting matter—such as we trust they will fully appreciate—e::

An Original Essay, "THE SPIRITUALISM OF 1888," by Dr. F. L. H. Willis, the well-known physician and able writer upon spiritual topics.

An Original Story of deep interest and high moral tendency, entitled

"BARS AND THRESHOLDS,"

BY MRS. EMMA MINER.

Original Poetry, by Miss M. T. Shelhamer; interesting correspondence; editorials upon various subjects; reports of spirit-messages given at our Free Public Séances, preceded by answers to questions by the President of the Circle, Father Pierpont, etc, etc.

In this connection it gives us great pleasure to be able to inform our patrons that THE BANNER will appear next week IN AN ENTIRELY NEW DRESS—the different fonts of type having been cast expressly for us at the well-known DICKINSON FOUNDERY in this city.

Re-opening of the Banner Seances!

The Public Free Meetings regularly held under the auspices of this paper ever since its inception will be recommenced for the season of '88-9, under the chairmanship of MR. LEWIS B. WILSON, at the BANNER OF LIGHT BUILDING, on TUESDAY AFTERNOON, Sept. 11th at three o'clock, Miss M. T. SHELHAMER being the medium, as usual, for the answering of questions.

On the afternoon of Friday, Sept. 14th, the giving of messages from individual spirits, through the mediumship of MRS. B. F. SMITH, will be in order.

The presence of the public is respectfully desired.

"God is Love."

No recorded saying can claim to possess greater height or depth of meaning than is conveyed in the three words above.

The finite will forever be unable to comprehend the infinite. The love of God is also his wisdom. The two are one, and they rule and uphold the universe. This love flows outward and downward into all the innumerable forms of life, and thereby creates and sustains them. In humanity it is still love in the different measures of its unceasing reception; in the material world it is called force, which it is in its simplest form, becoming known by various names, the most general one of which is motion.

Thus is Love, which is God, the originating, inspiring, moving power of creation, called by one name in one place, or recipiency, and by another name in another. In the material world in which we are born it is called Nature, whose forces are observed to work after certain established methods. These methods are called natural laws; and the materialist is he who cannot or will not look beyond them to search for the originating and sustaining cause of which they are inevitably significant. Instead of searching for the causative and operative power itself, he is content to discover and describe the method. In brief, he devotes himself to natural things, not recognizing the fact that they are thus natural by virtue of first having been spiritual. And that spiritual is wholly Love, the light of the universe. It proceeds from God, its boundless source, and in various forms of power descends through the ranks of angelic hosts in the heavens down into the dwellers on earth and the inhabitants of all the worlds. Its manifestations are as numerous as the individuals through whom they are made. So that what is called by many the "supernatural" is but the natural force, operating everywhere after methods adapted to the production of the ends aimed at. Materialism thus is made Spiritualism, since without the spiritual cause there can be no material and visible effect.

In the sense described all things are the result of what is commonly termed "supernatural" force, (though nothing is really above, beyond or outside the limit of natural law) which in its essence is love, which is God. This is the great mystery of creation, both the outward and visible creation, and the inner one of consciousness. It is love that created us, that sustains us, that inspires us according to the measure of our willingness, that ministers to us ever in its own divine spirit. Do what we will, we cannot escape from its enfolding power. Contradict it as much as we may, we are impotent to thwart its steady and constant purposes. If we persist in thinking that it is individual force only, self derived and sufficient unto itself, we are invariably taught the lesson of dependence by its temporary withdrawal and our consequent impoverishment and weakness. When we have once come into something like a comprehension of it as the fountain of all forms of power, we begin to realize the true significance of existence, and therefore how to pursue that existence to its largest and richest results. We call fate unfeeling, if not cruel; but there can be no cruelty where love is the only power that guides and controls. It is in love alone that we live and move and have our being. God is father and mother, and "God is Love."

If as individuals we were to fully assimilate this belief, so that it would absorb and swallow up every other belief, tongue cannot tell and pen cannot describe the radical revolution which would be wrought in human character, or the vast change that would occur in the coming records of human history. We should each of us then be in harmonious, instead of rebellious, relations with the source of all created existence. We should continually draw new strength into our being at all points, instead of wasting it as we now do in endless and profitless discords. We should not distract our lives with needless contention, for with love as the central force all motives to contention are at an end. We should cast out envy, banish hatred and malice, rid ourselves of uncharitableness, become strangers to fear, and dwell in a state of uninterrupted happiness. What we now denominate the ills of life will no longer have an existence, when we shall have come to accept all things, accidents and disappointments as well as apparent good fortune, as being conceived, designed, and directed by supreme love. A man would then abstain from indulging hate to his fellow-man, because of the ever present consciousness that in doing so he was wasting the vital force of his being by denying it the freest admission.

This is ideal, and because it is ideal it is wholly practical. The spiritual ever comes first. Down through agents of various receptive powers it flows in a steady stream, and even the material world around us could not carry on its operations without it. It is in full recognition of this fact that we not only accept but welcome the most natural of all things—communion with the spirits departed. They are not necessarily perfected because they have gone out from the visible-natural, but they are none the less spirits, seeking their individual advancement by a truer instinct than that which guided them on earth, eager to impart tidings of the world of love whose conditions they now better understand, and therefore desirous of performing the first service of love, namely, doing for and giving to others. In this way are they benefiting themselves also. If we were equally ready to perform similar service ourselves, while dwelling on this mundane sphere, it would speedily become a different world from that which it is now. Let each one begin and try it, if but for a single day. If he were to report afterward that he could not see that he had benefited others, he assuredly would have to acknowledge that he was a better man himself for having lived that day.

A Better Mutual Understanding.

Labor Day, made a legal holiday in Massachusetts, was observed last Monday on a very broad scale, and with great unanimity and enthusiasm. The reflection could not but arise in the minds of all those who witnessed the public parade of the ranks of labor that in such a spectacle they beheld the embodiment of the great force by which modern society is upheld and its strongest muniment is sustained. Processions of labor are in themselves a living illustration of the persistent energy through which alone civilization may either exist or advance. And the more thoroughly the great labor class, which is the preponderating majority in society, identifies itself and all its interests with the general make-up of the society of which it is an integral and essential part, the sooner may it expect advancement, by its increasing intelligence and virtue, to the high place of respect and authority which is its inalienable desert. A public parade of the ranks of labor becomes, therefore, a public proclamation of the vital fact that it is upon labor and its sure results that all hopes of the world's continued amelioration depend.

The just and reasonable conclusion to which Mr. Edward Atkinson arrives, in his recent article in *The Forum* entitled "Progress from Poverty," is that what is to day most needed is "that the rich men shall know how the workmen live, and the workmen shall know how the rich men work." That is precisely what is needed, and such knowledge will be certain to prove of the greatest mutual advantage. For it certainly is of the utmost importance, not to one side merely but to both sides, that employers, whether individuals or corporations, should feel interest enough in those they employ to know whether the wages paid the latter are equal to their support in comfort and with proper regard to self-respect, without which there can be no happiness. They ought likewise, without any exhibition of an intrusive or a patronizing spirit, to show that they feel a truly human interest in the continued well-being of those who are for the time coöperating in the work of their prosperity; that they care even more for them than for any mere money profit there is to be got out of them; and that the real and permanent welfare and happiness of both are closely bound up together.

It is still an unwelcome fact to repeat and dwell upon, that the larger part of the disagreements and even hostilities which prevail between employers and employed spring from the misunderstanding which, first of all, the former entertain in respect to the latter. Nor can it in reason be expected that such misunderstanding will be diminished or removed until the employer, as a rule, takes enough interest in his workmen to care how they live and to assure them sufficient return for their labor to support them, in obedience to the right rules of living, in comfort, and, if possible, much more. As much as that, at least, is his plain duty as a man and brother; the times we live in do not favor the theory that the taking of wages implies the sacrifice and loss of everything else by their recipient. An employer does not own everything in his workmen's life simply because he undertakes to perform a contract with them for the purchase of their labor. No less, either, is it true that the employed are not to stop short at the line where actual service is paid for according to the agreement, but ought to put conscience into their work even when insufficiently remunerated, if but for the vindication of uprightness of character.

What is especially wanted now is the steady cultivation of a broader sympathy between both parties, that they may thus cease to be parties any longer. The lines heretofore drawn between them as two separate classes need to be taken away. The barriers want to be removed. One side cannot be too powerfully appealed to on the ground of its self-respect, and the other on that of its sympathy. It might not be such an easy matter for all grades of workmen to comprehend the scheme on which their employers work, for the reason that, whatever their gifts of native intelligence, the numerous complications and ever-present obstructions to success can be understood only after passing through the educating school of actual experience. But as all men in a state of civilization are supposed to carry human hearts within them, it is perfectly possible for employers to cherish a fellow feeling for those who help in carrying out those schemes to success, even though they have already distributed the promised wages for such coöperation. The law of kindness, which is but the law of love, is stronger than the fulfillment of any contract, though it were liberal to the last degree. The one thing to establish is the broad fact of human brotherhood.

Once let labor fully understand that capital is on its side, all the while in earnest to discover a way to closer and truer relations, never abating a jot of its sincere sympathy with those who are not only in their productive projects but of them, and as careful of the wage-earner's welfare as it is of its own, and an entire change of feeling would be wrought on labor's side, which would supply the firmest ground of mutual coöperation for all the future. At all events, both parties—if so they must continue to be called—must now lose no time and relax no proper effort to come to a better mutual understanding. A state of perpetual hostility entails an incalculable loss to society at large, because of the increased waste to the industry by which it is nourished and strengthened for further conquests along the line of a still higher civilization. The best, in truth the only thing to do, is to bring the two factors in this vast and intricate social problem of our age into a common forum, where they can meet face to face, not to dispute and argue so much as to compare and contrast, to know each other more thoroughly, and to become one in heart as well as one in purpose.

Then and Now.

Elsewhere in this issue we have spoken of God as revealed to the modern conception alike by progressive thought, experimental science, and the revelations of Spiritualism—in the light of an all-containing Infinite Love which instinctively involves justice, acting in harmony with the law of cause and effect. It is profitable now and then to turn back a few leaves of the history of man's spiritual development, and note the changes which the dogmatic creeds and forms of professed belief in respect to his relations to the universe and the Deity have undergone. In the matter of Puritan Orthodoxy here in New England, for instance, it has been well said that the very titles of some of the sermons preached a century ago are enough to make one shudder. Some of those of the justly renowned Jonathan Edwards read in this way: "The Eternity of Hell's Torments," "Sinners in the Hands of an Angry God," "Why Saints in Glory will Rejoice to See the Torments of the Damned." Under this latter title Edwards discourses as follows:

"When they [the saints in glory] shall see how miserable others of their fellow creatures are, who were naturally in the same circumstances with themselves, when they shall see the smoke of their torment and the raging of the flames of their burning, and hear their dolorous shrieks and cries, and consider that they in the meantime are in the most blissful state and shall surely be in it to all eternity, *how will they rejoice!*"

In the course of a brimstone-breathing sermon, inspired by a legion of the devils of dyspepsia, he asserts that "the bigger part of those that heretofore have lived under the same means of grace and are now dead, are undoubtedly gone to hell," and thereupon he proceeds with the following lurid reflections:

"So that thus it is that natural men are held in the hand of God over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great toward them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger; neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them and would fain lay hold on them and swallow them up. . . . The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked. . . . It is everlasting wrath. It would be dreadful to suffer the fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity; there will be no end to this exquisite, horrible misery; when you look forward you shall see a long forever, a boundless duration before you, which will swallow your thoughts and amaze your soul, and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all; you will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this Almighty merciless vengeance; and then, when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains."

No wonder ministers and laymen are now trying to make it appear that no such views have ever been proclaimed by Old Orthodoxy—but such is the fact, notwithstanding. If such shocking conceptions of a possible future state for the largest portion of the human race were indeed well grounded a century ago, they assuredly are as true now as they were then. But Old Theology itself has practically outgrown them, and carefully suppresses open mention of them. At least it does not terrorize with them as it once freely did, driving young and old into its fold by main force, and that force wholly fear. The obvious reason is because of the increase of actual knowledge among the people. They refuse to be frightened in that way any more. They ridicule the whole thing as worse than childish superstition. And Spiritualism is spreading knowledge in a way that will put it out of the power of such superstition ever to oppress human souls again.

Remarkable Sittings with Dr. Henry Rogers at Onset Bay, Mass.

Of the many demonstrations of the presence of spirits of the higher life, and the power they can exercise over material things we have been privileged to witness, those that came under our observation last week are among the most remarkable. They occurred during a brief visit to Onset, where we were invited by Mr. and Mrs. Dr. Rogers to call upon them at their cottage. We cordially accepted the invitation, and at two o'clock on the afternoon of Tuesday, Aug. 28th, accompanied by Mr. George A. Bacon of Washington, proceeded to Dr. Rogers's residence. There, in addition to our host and hostess, we met Col. and Mrs. Kase of Philadelphia, and found a newly constructed instrument then just received from the West, designed to be operated as a telegraphic instrument by spirit friends in communicating with us independent of our own minds.

Before attempting to experiment with the new instrument, Dr. R. took a pair of slates, and thoroughly cleansed them. One of these he placed on the table, upon it he put a piece of thick Bristol card-board, and above this the other slate. The slates were then secured by stout rubber bands, no pencil or other article being enclosed. Dr. Rogers then handed them to Mr. Bacon, with a request that he hold them firmly.

Presently the occult instrument began to be operated upon by some unseen power; but as no one present could read the telegraphic alphabet, no intelligence was conveyed to us.

While expressing our regrets at this state of affairs, Mrs. S. Dick, a well-known Boston medium, called. She was invited to take a seat with us at the table, having done which she almost immediately became entranced, and interpreted the meaning of the sounds, which in substance was that Franklin and Morse were present and greatly interested in the development of the new telegraphic mode of communication between the denizens of the spirit-world and our own. Dr. Rogers also passed under the influence of one of his guides, who eloquently addressed us, remarking that all that was being accomplished at the time was done to give the people of earth a most positive, demonstrative proof of the contiguity of the two worlds, and of the great truth that immortality for all mankind is a fact.

Nearly half an hour had elapsed since Mr. Bacon took the slates, and he was yet holding them: Mrs. Rogers said, "Wonder if anything has been given on either of the slates or on the card?" Three raps gave an affirmative response, and it was asked, "Shall we open the slates?" "Yes, was rapped.

The cards were then taken from the slates, and, removing the top slate, we found the under side of it completely filled with writing, moderately large, clear and distinct. Lifting the card board, judge of our surprise in finding upon its under surface a wonderfully fine, artistic portrait of an elderly gentleman. This portrait was in oil colors, moist, as they naturally would be immediately after being put upon the card. The colors were strong; the lights and shades as admirably placed and blended as they would have been had an artist in earth-form spent a number of days in outlining and perfecting the picture.

The message on the slate was as follows:

"This picture is that of Morse, the celebrated inventor of telegraphy, and is given for our medium, through the united powers present, as a token of his presence and interest in this new development which he has been instrumental in forwarding, and which will be a great success. ESMUN."*

During the latter part of this highly interesting séance there was present Mr. F. P. Baker, editor of *The Commonwealth*, Topeka, Kansas, who had a sitting with Mr. Rogers after we left, which was so satisfactory to him that he requested us to print the following letter:

To the Editor of the Banner of Light:

After you left this afternoon I sat down at the pine table which you and your friends sat around, and put my hands on it, as did Dr. Rogers and his wife. We held our hands on the table perhaps five minutes, when the doctor took a piece of card board, about six by ten inches in size, and put it between two slates, after washing them thoroughly. Around the slates he put an India rubber band to hold them together. He then placed the slate on my shoulder for perhaps one minute, then on the top of my head—I holding one side of it and he the other. It was held five—or perhaps three—minutes, when both of us took it off my head, and I laid it on a little box containing several kinds of oil colors. The box was perhaps an inch high. Both of us held the slates some ten minutes—certainly not to exceed that—the doctor, his wife and myself being most of the time engaged in conversation on different matters; the doctor a part of the time seemingly entranced, and part of the time joining in the conversation. At the end of the ten minutes, or about that time, I took the rubber from off the slates, when I found on the card-board *a well-executed picture in oil of my wife* (as I believe, and have no reason to doubt), who has been in spirit-life something over thirty-eight years. The paint on the card was fresh.

Yours truly, F. P. BAKER,
Editor Commonwealth, Topeka, Kan.

Onset, Mass., Aug. 28th, 1888.

* A spirit-guide of Dr. Rogers.

Testimonial to A. B. French.

Information reaches us that A. B. French—whose eloquent discourses on our platform have rendered his name a household word among Spiritualists from Maine to California—will on Thursday, Sept. 13th, attain to his fiftieth year in the mortal, and that the members of the Free Church at Clyde, O., (his place of residence), and other friends, propose to make the day memorable to him by an anniversary service. There will be music, addresses, etc., on this auspicious occasion.

We would suggest that those who have known him in the lecture field in the past write him a word of pleasant remembrance to be read on that date, as we feel that Bro. French richly deserves any tribute of praise which they may feel to tender him.

☞ The general opinion of the people of Onset is that Dr. H. B. Storer is wanted to preside as Chairman at the rostrum on conference and lecture occasions next year. We are glad to know that the disposition is manifested among the management to employ his valuable services in this direction.

☞ The marriage of Mr. Laurence Oliphant and Rosamond Dale Owen, daughter of the late Robert Dale Owen, occurred in England, Aug. 16th. A visit to Paris will be followed by their departure to the home of Mr. Oliphant in Syria.

☞ "J. E. P." of Scranton, Pa., has forwarded $5.00 to Mrs. McKenzie of Cincinnati, in aid of her worthy "Waif Fund."

An Ancient "Trust."

The late lamented Captain Kidd, as is well known, says the *Providence Telegram*, made the bulk of his property by one of those little "private affairs" now known by the name of "trusts." He joined with some other gentlemen of leisure and wealth, (including the then King of England, *sub rosa*) purchased a vessel, paying for it in the most honest and legal way, and then set sail to make money out of any one he could get in his power. The essence of a "trust" is investing your money in such a way that you can squeeze all the money out of another so that he cannot help himself. This is all Captain Kidd did when he sailed the ocean, and if a few people got killed while the captain was managing his responsible trust to the best advantage, it was because they persisted in interfering with Kidd's strictly "private affairs."

Mrs. Cora L. V. Richmond

Devoted a week recently to her native home in Cuba, N. Y., enjoying a visit with relatives and friends. She spoke there Sunday, Aug. 19th, in the Universalist church, to a good audience. On the 26th ult. she had a delightful meeting in Corry, Pa. R. F. Livermore and his amiable wife opened their house to a select audience of friends, and the guides of Mrs. R. delivered an address which was appreciated by all.

Friday, Aug. 31st, Mr. and Mrs. Richmond were to leave for Cincinnati, where she is engaged for September. She then returns to Chicago for the season.

☞ A telegram to *The Inter Ocean*, Chicago, Ill., from Blakeman, Neb., under date of August 24th, states that on the day previous Abraha McAdams and Ira Boyce, on their way to that place, saw the apparition of a woman with one hand outstretched toward McAdams, as if beckoning him. Then it changed, and in the place of the woman stood a horse, with saddle-bags, and by its side a man dressed in clerical garb, whom McAdams at once recognized as the exact counterpart of his uncle, a Virginia circuit rider. The apparition turned for a moment toward the two men; then, regarding McAdams gravely for a moment, beckoned once, and mounting the horse galloped slowly off.

Arriving at Blakeman Mr. McAdams called for his mail, and was handed a letter with a deep black border, postmarked Three Rivers, Va. A portion of it read: "Your Uncle John was called home suddenly yesterday. He was taken ill in prayer meeting the night previous, and only lived a short time. He was conscious to the last. He asked that his library be given to you, and his dying request was that you should become a minister of the gospel and take up the work where he left off."

☞ The Senate Committee on Education and Labor, to whom was referred a joint resolution proposing an amendment to the Constitution of the United States to prohibit "the manufacture, importation, exportation, transportation and sale of alcoholic liquors," have, through Senator Blair, reported in favor of its adoption. The report states that at least ten millions of the people of the United States are in favor of abolishing the liquor traffic by national legislation, this estimate being based on petitions addressed to Congress, the prohibitory vote in various sections, and personal inquiry and observation. In addition to these there are, probably, as many more who have made no expression of their sentiments, but would rejoice to see so fruitful a source of unhappiness and crime done away with. The press generally favor placing the proposed amendment before the people for their adoption or rejection, and to such a course no honest person can reasonably object.

☞ A. S. Hayward, magnetic physician, has returned to Boston from his two months' visit to Onset Bay, Lake Pleasant and Saratoga Springs, N. Y., and will, until he resumes his office treatment, visit the sick in this city and vicinity, as per advertisement in another column.

☞ This is the way the St. Joseph, Mo., *Herald* would settle the "Oklahoma" business: "If the Oklahoma bill passes both houses of Congress, opening that territory to white settlement, the Government should not sell an acre of it to anybody, but hold it free for the use of those who wish to go there and cultivate it; and never relinquish the ownership of the land. Such a mode of procedure on the part of the Government would entirely cut off the land-sharks, who are now waiting to spring upon the land and gobble up the whole territory as soon as the bill passes. This is the only way in which the territory will ever be of any real benefit to actual settlers."

☞ We learn from Dr. J. M. Peebles that the Rev. Dr. Dykes, one of the most eminent of the London preachers, has for three years been chairman of the committee on the revision of the "Westminster Confession of Faith." The report which this committee adopted and sent to the English churches for review and consideration contains some very radical departures from the teachings of the Westminster theologians of two and a half centuries ago. And why not? Creeds and confessions are theological text-books; they are not infallible; they are the work of men's hands, and consequently subject to revision.

☞ *The Pipe of Peace*, published semi-monthly at the Indian School, Genoa, Neb., recalls to mind that famous declaration of President Cleveland: "I would rather have my administration marked by a sound and honorable Indian policy than by anything else." Now is the time of test, when the Sioux are under the pressure of mistaken friends and open foes. May the early promise of the Great Father at Washington be fulfilled in this later hour!

☞ Mr. George A. Bacon, of the Agricultural Department, Washington City, who has been with us the past two weeks on his yearly vacation, returned to that city on Thursday of last week, well satisfied with his visit to the Hub, and the Onset and Lake Pleasant Camp-Meetings. This gentleman has been a welcome correspondent of THE BANNER for many years, and it is to be hoped he will remain many years in his earthly form to still aid as in the past with his voice and pen in promulgating the beautiful truths of the New Dispensation.

☞ We are requested to state that Mrs. Ada Hoyt Foye, of San Francisco, is on her way East, bound for Europe, eventually, though now speaking in Chicago. We had sittings with this excellent medium in Boston many years ago, hence can endorse her mediumship. A letter from London recently informed us that reliable mediums were in great demand there at the present time, and we cordially recommend this lady to the kind attention of our friends in the old country.

☞ During our recent trip to Onset Bay we were much gratified at making the acquaintance of F. P. Baker, editor of *The Commonwealth*, Topeka, Kan., who contributes to this number of THE BANNER an interesting description of a very satisfactory sitting enjoyed by himself at the rooms of Dr. Henry Rogers.

☞ The remarks of the Controlling Intelligence, as spoken through Miss M. T. Shelhamer at our Public Free Circle—reported on the sixth page the present week—deserve the careful attention of all students of the mental and physical phases of manifestation of spirit-intelligence and power.

ALL SORTS OF PARAGRAPHS.

Last Sat-it-day oysters opened in a healthy condition.

It is pretty well understood of late that iron warships, in case of a naval battle, would go to the bottom mighty quick when run into, without the enemy firing a gun.

The world 's not all wisdom, nor poems, nor flowers,
But each day has the same good twenty-four hours,
The same light, the same night. For your Jacobs, no tears;
They see the Rachels at the end of the years;
There 's waving of wheat, and the tall, strong corn,
And his heart blood is water, that sitteth forlorn.
—*John Vance Cheney, in the Century.*

West Superior, Wis., was the scene, Sept. 2d, of the latest hotel holocaust—ten lives, at least, being lost in the burning of the American House in that place.

The London *Standard* having *hoisted* the standard of war, and *warned* Uncle Samuel that the guns of England's iron-clads are behind Canada, in this business of retaliation in matters piscatorial, the *Pall Mall Gazette*, *The Star*, and the *St. James Gazette* of that city, have given it a sound drubbing for its insult to the United States; these influential papers ridicule the very idea of a military or naval conflict between the two countries. The sensational *Standard* had better haul down its flag, as it is evidently not a signal of the true English opinion.

Minneapolis, Minn., is to have a twenty-eight story building. The marvelous edifice will be eighty feet square, and will have a courtyard in the center. Its appearance on the plans is much like an aggravated church tower.

It is difficult to speak to the stomach, because it has no ears.—*Plutarch, A. D.* 120.

London dispatches for Sept. 2d report that an earthquake has done serious damage in New Zealand. Five shocks were felt during half an hour. The spire of the cathedral in the town of Christ Church was destroyed, and many other buildings were damaged.

Ten large business houses were burned on Hoskins Place, Baltimore, Md., Sept. 2d; seven firemen were killed by falling ruins, and a property loss inflicted of $1,500 000.

Being slightly out of sorts
He went to summer resorts
Where rich men cut a dash.
He 's out of sor's no longer,
Walking home has made him stronger,
But he is out of cash.
—*Chicago Daily News.*

The drift of Europe is steadily toward a general war, though the danger of famine from scant crops the coming winter may stay the hand of slaughter till another summer. France is quite ready to fight Italy for its operations in Abyssinia; Germany glowers on all sides, looking for some suspicious movement; Austria and Russia feel within them the presentiment of coming strife; England is doing what she can for purposes of defense. *Religion* seems to be taking a prominent position in this matter, as an element of strife rather than peace. Berlin dispatches aver that "under the new leader, young Kaiser William, a touch of stern religious fanaticism may be trained into the army, for the new set headed by the kaiser is excessively and very actively religious." This, the correspondent thinks, means war.

Our thanks are returned to Hon. Joseph Wheeler—Representative from Alabama—for public documents.

No great genius was ever without some mixture of madness, nor can anything grand or superior be spoken except by the agitated soul.—*Aristotle, B. C.* 381.

Men who are honest and self-reliant get along much better in the world than those who are governed by policy. Remember this.

In an instantaneous photograph of a carriage in rapid motion the spokes at the upper part of the wheel are blurred, while below they are not, which goes to show that the top of the wheel travels faster than the bottom.

Smith (an editor): "They say half the reading done by the public is of fiction. How dreadful!" *Jones* (a novelist): "Frightful! I did not suppose the newspapers were perused so extensively."

LIBERTY means intelligence, conscience, Intelligence educates conscience, Conscience secures cooperation, Cooperation compels happiness. SLAVERY means ignorance, Ignorance begets superstition, Superstition demands priests, Priests breed warriors, Warriors defend statesmen, Statesmen create monopoly, credits, coin, currency, usury, rent and profit.
R. J. Williams, in The National View.

"Labor day," Sept. 3d, was well observed at various points. Twelve thousand men participated in the parade in Boston, which was the most successful demonstration of its kind ever made in this city, and was highly creditable alike to those who marched and those who directed.

George Hains, colored, of Dinwiddie County, Virginia, is fifty-two years old, the father of twenty two children, and has never in his life been sick a day or taken a dose of medicine.

"GREENLAND'S ICY MOUNTAINS" *Revised.*
What though the spicy breezes
Are very nice and dry,
And every prospect pleases
A missionary eye?
In vain with lavish kindness
The Gospel tracts are strewn,
The heathen in his blindness
Does better left alone.

Sylvanus Cobb, Jr.'s most popular story, the one that clinched his reputation and largely helped to make the success of the New York *Ledger*, "The Gun-Maker of Moscow," will be published in Cassell & Company's Sunshine Library within a few days. Although there is hardly a man or boy in this country who has not heard of this story, it has never appeared in book form.

The following quotation is applicable to anonymous newspaper scribblers:

"*Quod non cantis, quod non vides,*
Animosa firmat fides,
Præter rerum ordinem."

Literally and liberally rendered it means this: "Upon men of small understanding nothing makes so deep an impression as what they do not understand."

GRAVE DUTIES—The undertaker's.

"Howard" in the Sunday *Globe* talks sensibly when he says that a few days of coolish weather, two or three heavy rainfalls, and that choicest of all absurdities, the opening of schools in the early days of September, induce thousands, yea, scores of thousands, of New Yorkers, Bostonians, Philadelphians, to turn their backs on Nature's glories that they may return to the coming heats, the stenches, the discomforts, the annoyances of city life.

Yellow fever is still active in Jacksonville—thirty-two deaths being reported; thirty-seven new cases Sept. 4th.

There may be nothing new under the sun, but there are some very strange beings. One of these is quartered at the Windsor. He is called Prof. Bert Reese, and claims to be a sightseer. As easily as another man would tell the time of day by looking at the clock, he can tell you the name of anybody or anything written on a piece of paper that has never left the writer's possession. "You have exactly three hundred and sixteen cents in your purse," he said to a *Globe* reporter, and on being asked to tell what the reporter had for breakfast, he replied: "You did not have anything. You failed to get up to breakfast." He forecasts the future, but whether he sees correctly the future alone can tell. But he is certainly a wonder.—*The St. Paul Globe.*

A terrible storm Aug. 31st, in which a water-spout and tidal-wave were commingled, caused great loss of life and property at Hot Springs, Ark. The dispatches state: "The city is gutted. Ruin and wreck meet the vision everywhere."

This is the season when the great American grumbler gets in his heavy work. He is not a *rara avis*. Not a hotel in the country but knows his presence. He can be found on the piazza gloomily garrulous, or in the reading-room growling over his newspaper. But the dining-room is his parade-ground. He is in his element at meal times. With every course, from the soup to the coffee, his voice goes up in varied protests. He worries the waiters and fatigues his friends. In his own peculiar way he is happy. So long as he can find plenty of things to grumble at he will enjoy his vacation. But it is sad that he cannot see himself as others see him.

Many people continue to mis-spell the word "Hindu" with two o's instead of using the letter *u*, which authorities aver *should* be used.

Penn's treaty with the Indians was kept most sacredly by the savage race, who though waging relentless war with the colonies were never known to shed a drop of Quaker blood. The history of this treaty was kept by the Indians, by means of strings of wampum, and they would often count over the shells on a clean piece of bark and rehearse its provisions.

"G. H.," Vermont, sends the following, and says it is right to the point: The faith-cure doctor took the hand of his patient, and, looking into his eyes, said: "I can cure you." *Patient*—"Are you sure?" "Very sure. All you 've got to do is to believe. Just believe you 're cured. That 's all." "All right; I 'll try it. Good day." "Hold on a minute, my man. Did n't you forget something?" "What?" "The fee. I charge a dollar a visit." "Oh! yes. Well, believe. All you 've got to do is to believe I 've paid you, and it 'll be all right."—*The Boston Investigator.*

A "silver wedding" is all very nice when you have plenty of silver to back it up. Not otherwise.

INSTINCTIVE FITNESS,
Rather than mere personal acquirements.
"The coarsest reed that trembles in the marsh,
If Heaven select it for his instrument,
Will shed Celestial music on the breeze.
As clearly as the pipe whose virgin gold
Befits the lips of Phoebus."

Rev. Mr. Fulton thinks Washington, D. C., "sits in the lap of Rome." Isn't that putting it rather strong?

"Ridicule," says a German critic, "is like a blow with the fist; wit, like the prick of a needle; irony, like the sting of a thorn; and humor, like the plaster which heals all these wounds."

A number of speeches the present week are expected in the United States Senate in regard to the President's fisheries retaliation message.

A "BLIND" SEQUENCE.—Nonquitt has a "Dumpling Club" drawn from its summer contingent, and the following is *said* to have been among the results of one of its recent sessions:

"Why is the west wind blind?
Because the west wind is a zephyr;
And zephyr is worsted,
And worsted is yarn,
And a yarn is a tale;
And a tail is an attachment;
And an attachment is love;
And love is blind."

A bad, designing man, who is fully aware himself that he is a hypocrite, and who endeavors to cover his iniquitous life by traducing the characters of honest people, thus deceiving those who have but slight acquaintance with the parties so traduced, is a villain of the rankest sort, all his specious pleadings to the contrary notwithstanding.

A wash which will remove the sunburn acquired by out-door sports is made by adding to twelve ounces of elder flower water six drams of common soda and six drams powdered borax. Applied to the skin will make it clear and soft.—*The Sedgwick (Kan.) Pantagraph.*

Many nihilists have recently been arrested in Russia.

A beautiful invocation, followed by words fitly spoken, in the spirit of love, has touched the hearts of many who came full of prejudice; while ridicule and abuse only pain the ear of the believer and send the skeptic away full of anger, perhaps never to return. Of course there is much provocation to harsh language in the manner and attitude of many who do not accept the teachings of Spiritualism; but those who hold a higher truth should teach that truth in a better way.

Coals are going up in price as well as in smoke.

Perish "policy and cunning,"
Perish all that fears the light,
Whether losing, whether winning,
Trust in God and do the right.

Catholic papers defend the miracles at the shrine of Ste. Anne de Beaupre by saying that "*one ounce of fact is worth a ton of argument and sneers.*" We would respectfully proffer the same reply to those people of whatever creedal belief—or no belief at all—who, knowing nothing whatever of Modern Spiritualism, are yet very free with their *sneers*—arguments not being their forte.

The first assisted Italian immigrant to this country was a person named Christopher Columbus.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Mr. J. W. Fletcher has returned to his office, No. 6 Beacon street, Boston. He begins his autumn lectures in Providence, R. I., in October.

Mrs. T. J. Lewis of Brooklyn, N. Y., the platform test medium, is still at No. 16 Bennett street, Boston, for the present. The Eastern friends are informed that she is ready to fill engagements on the platform in such districts. Address her direct at her present residence.—Dr. Horatio L. Tryon, another prominent medium, is also at the same residence.

Miss A. Josephine Webster, trance speaker, can be addressed for engagements through the month of October and November at her home, 148 Park street, Chelsea, Mass.

Dr. H. P. Fairfield is engaged to speak for the First Spiritual Society of Fitchburg, Mass., Sundays, Sept. 23d and 30th. He will also answer calls to lecture wherever his services may be required. Address him, Rockland, Me., Box 317.

Mrs. H. S. Lake, who is speaking for the First Association of Spiritualists at Parkland, Pa., to large and enthusiastic audiences, may be addressed, during September, at 2139 Uber Place, Philadelphia, Pa.

W. J. Colville's engagement ended at Cassadaga Friday, Aug. 31st, when he delivered a fine inspirational discourse on "The Future Government of America and of the World," to a large audience. During his stay there he has made many warm friends, and has been presented with five shares of stock in the Association. He expresses himself delighted with the camp in all respects, and is particularly ardent in his recognition of the hospitality and generosity of Mr. and Mrs. Skidmore, so well known as earnest Spiritualists and old-time workers.

Dr. H. F. Merrill, the platform test medium, is now permanently located at 87 Sewall street, Augusta, Me. He will fill all engagements the coming fall and winter. We are informed that almost every mail is bringing him letters for new engagements. Dr. M. will be pleased to correspond with lecturers and test mediums especially relative to work in Maine. He can give them letters from all over the State where workers for the cause of Spiritualism are in demand, and where the remuneration is good. "J. E. P.'s" letter will appear next week.

Dr. J. L. Wyman and wife have returned from their summer vacation, and can be found at 41 Mt. Pleasant street, East Somerville, Mass.

Geo. D. Dager, of Utica, N. Y., writes Sept. 2d that he listened with great pleasure, while at Lake Pleasant Camp, to Dr. Dean Clarke's discourse on "The Present Needs of our Cause," and thinks so able and eloquent a speaker should be fully employed by the Spiritualistic public. Dr. C. can be addressed in care of this office.

Aug. 31st, Mrs. Jennie K. D. Conant and husband returned to Boston from a successful visit to Lake Pleasant Camp-Meeting. They embarked the same day on the Bangor boat to attend the Etna (Me.) Camp-Meeting. She would like to make engagements with societies to lecture and improvise poems (subjects from the audience), with psychometric readings and spiritual tests. She can be addressed at this office for the present.

J. Frank Baxter having concluded his successful engagement at Lake Pleasant, left last week for Etna, Me., Camp Meeting, where he was announced for Sept. 2d, 4th, 5th, 6th, 7th and 9th. It is expected he will lecture Sept. 12th in the Universalist Church at Sidney, Me. He is engaged for Madison Lake, Me., Camp-Meeting on Sept. 14th, 15th and 16th. He will open Lynn's season on Sundays Sept. 23d and 30th. All the Sundays of October he will lecture in Bridgeport, Ct.; of November, in Norwich, Ct.; of December, in Buffalo, N. Y.; of January, 1889, two in Portland, Me., and two in Willimantic, Ct.; of February, '89, in Albany, N. Y.; of March and April, '89 (including 41st Anniversary), in Worcester; of May, '89, two in Boston, and so on, every Sunday till October, 1889. Week evenings open. Address 181 Walnut street, Chelsea, Mass.

☞ A card on the fifth page announces that Hattie C. Stafford (who is, we are informed, a new medium for form manifestations) will hold séances at 55 Rutland street, Boston, G. T. Albro, manager. Her sittings are to commence at 2:30 on the afternoon of Sunday next.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

The summer vacation being about over, signs are already apparent in spiritualistic ranks of reassembling for another season's active work in the promulgation of the spiritual philosophy in this city. The admirable course of lectures given here last winter, and the interest manifested by the general public therein, encouraged the Lyceum managers to a similar course this fall and winter, opening the season with Mrs. Helen Stuart-Richings, the talented and versatile medium and elocutionist, of Boston, in October, and continuing the entire month. The full list of speakers engaged will be published after the next business meeting; the season promises to be a memorable one in the history of Spiritualism in this city of churches.

The Children's Progressive Lyceum.—Conductor Richard Carleton will issue a call through the Secretary, E. W. Gaylord, for a meeting next Sunday morning (Sept. 9th) at G. A. R. Hall to lay out the work for the coming season, and the children of the Lyceum will convene on the following Sunday. All Spiritualists in the city interested in the children's behalf are urgently requested to attend, and give their advice and help, if possible, to the workers who have stood so faithfully by the Children's Progressive Lyceum.

Another Lyceum.—Rumor has it that another Children's Lyceum is to be organized in Cleveland this season. We hope it may prove true, for with our population of over two hundred and sixty thousand there is certainly room for *one* if not two more. The great distance that separates Spiritualists in this city makes it both difficult and expensive to assemble at one point, no matter how central it may be. If Cleveland Spiritualists generally fully realized the great importance of the spiritual culture and unfoldment of their children, they would see to it before the season is over that other Sunday schools were started beside the Central one; a Lyceum at the "East End," "Newburgh," "West Side," would give a strength to the cause it has never yet had, and remove the excuse of those who send their children to the Sunday-school of the nearest church, because "it's too far to send them to the G. A. R. Hall." While it is very questionable whether two societies giving lectures could be sustained here, there is no doubt in our mind but what two or more Children's Lyceums could flourish as well if not better than even the one we now have. Think of it, friends, and interest yourselves in this the really paramount work of Spiritualists.

Cleveland's Excursion to Cassadaga.—This growing camp-meeting was well patronized, as usual, by Ohioans this season, and those who could not spare the time to take in the entire six weeks, availed themselves of the ten-days' excursion which left Cleveland Friday, Aug. 17th, all reporting an enjoyable time. The interchange of thought with people from all parts of the country and the sociability to be found there, added to which are the grandest of lectures from the very best speakers on the spiritual rostrum and some of the best physical mediums, make it an enjoyable and profitable way of spending one's vacation.

The Good Samaritan Relief Society (a Ladies' Sewing society auxiliary to the Lyceum) will resume its meetings Sept. 7th, and continue them the first and third Friday of each month. The new constitutions are now ready and can be had on application to the President, Mrs. T. V. Cooke, 237 Garden street, or to the Secretary, Mrs. M. Smith, 1121 Woodland Avenue.

A Minister "Steps Down and Out."—The popular minister, Rev. Geo. Thomas Dowling, of the Euclid Avenue Baptist church, read his letter of resignation to his flock recently, and leaves the Baptist church after five more Sundays. In answer to a reporter he said, "I have no idea as to what church I will enter." Thus is felt, and made manifest, the liberalizing influence of Spiritualism.

Miss Clair Tuttle, the youthful, beautiful and talented daughter of Hudson and Emma Tuttle, who has inherited in an intensified degree the elocutionary talent of her mother, is to make her *début* in Cleveland this coming season, in a novel and *recherche* entertainment, specially adapted to her highly emotional and spiritual gifts.

In Memoriam.—H. F. Brayton, one of the most respected pioneer citizens of Cleveland, passed to spirit life at the advanced age of seventy-six years. Though for years known as a Spiritualist, his obsequies were conducted by the Rev. James A. Bolles of the Episcopal Church.

Transition of Richard Coleman.—After a lingering illness of many months, this zealous Spiritualist, aged seventy-six, passed to the higher life, Aug. 30th, from his home in Newburgh. Mr. R. Coleman is the father of Cleveland's promising trance speaker, Wm. W. Coleman. Our departed brother leaves a wife and several children who will keenly feel their loss, as will the workers in our ranks who have been associated with him for many years in helping the cause in the city. Fraternally yours, THOS. LEES.

ASSOCIATION FOR THE ADVANCEMENT OF WOMEN. Papers Read at the Fifteenth Women's Congress in New York, Oct. 1887. 8vo, paper, pp. 149. Also REPORT OF THE ASSOCIATION, Submitted at Said Congress. pp. 104. Fall River, Mass.: J. H. Franklin & Co.

We are indebted to Mrs. Lita Barney Sayles, Chairman of the Committee on Publication, for copies of the above. The papers are twelve in number; in addition to the opening address of the President, Mrs. Julia Ward Howe, all meritorious—that upon "Egyptian Women," by Mrs. Charlotte B. Wilbour of Paris, a record of personal observation and intercourse, being of special interest. The others treat upon Responsibility of Women to Society, Home Studies for Women, Responsibilities of States to their Dependent Children, Scientific Charity, A Women's Congress, Intellectual Sympathy, Women in Labor Reform, Thought, Hope and Consolation from Browning, Women as Educators, Development and Growth of Art in the West, and The Freedom of Fate.

The report includes returns from all the States, a list of officers, committees and members, and a summary of information relating to what has been accomplished up to the date of its presentation.

THE WAY PUBLISHING COMPANY.—At an adjourned annual meeting of the stockholders of The Way Publishing Company, (publishers of *The Better Way*, at Cincinnati, O.,) held at Covington, Ky., on Sept. 1st instant, the following named Directors were elected: J. K. P. Bigger, Thos. J. Smith, J. N. Ramsey, S. E. Hyndman, C. C. Stowell, A. F. Melchers, L. Barney. At a meeting of these Directors, subsequently held, J. K. P. Bigger was elected President, and L. Barney Secretary and Treasurer.

☞ Augustus Day writes us from Detroit, Mich., that Dr. Bartlett and Mr. Joseph Barber have rented his premises, No. 12 Park Place, with a view to conducting the practice of magnetic healing. Dr. Ira Davenport is at present in Detroit, where he expects to remain for awhile; he is in good spirits, and reports the Haslet Park Camp-Meeting, which he has attended, to be a great success. Mr. Day's Sale and Circulating Library will soon be established at 73 State street, in a room adjoining Fraternity Hall.

THE NEW YORK COLLEGE OF MAGNETICS.—We learn that the course of lectures at the New York College of Magnetics has been received with great interest by a number of physicians, lawyers and intelligent students who have listened to them, especially as they explain so many mysteries of life that have heretofore not been understood. The works of Dr. Babbitt, the Dean of this institution, are now being translated into French by Madame Lemaitre of France, who declares that they should be translated into all languages and their principles taught to every individual.

The fall term this year commences on Oct. 2d, and for this one term Dr. Babbitt has concluded to put his tuition lower than the regular price. The college has a regular charter, and its handsome diploma confers the degree of D. M., or Doctor of Magnetics, which signifies that the student is competent to practice healing by magnetic massage, sunlight, electricity, baths, and by the refined psychic and natural forces generally, and the Doctor considers these far more safe and powerful than medicines. We learn that in case of students at a large distance, who cannot be present, a system of printed questions is used, somewhat on the Chautauqua University plan, by which the course can be taken at their own homes. Persons in England, California, and a medical professor in India are taking the course in this way. Those interested in further particulars can address the Dean at 30 East 14th street, New York.

Dr. Donald Kennedy, of Boston, Mass., U. S. A., called on his way to Liverpool. He has had a serious illness, but is very serene and happy though weak. He looks well still, being a man of fine physique and generous disposition. He says he left Inverness in 1831, and on visiting it in 1874 he found only two persons who knew him, or whom he had known. He has taken the BANNER OF LIGHT from the second number, and had the volumes bound. He is as warmly interested in Spiritualism as ever. It is his intention to spend the remainder of his days in America. For the last twelve years he has been most of the time in Europe. He has been most kindly toward mediums and spiritual workers, and has been rewarded with manifestations of an extraordinary character, and the love and good-will of many of his fellowmen, in which sentiment we join most heartily.—*The Medium and Daybreak, Aug. 24th.*

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Spiritualistic Meetings in Boston.

College Hall, 24 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

College Hall, 24 Essex Street.—The meetings at this hall, on Sunday, Sept. 2d, were quite interesting. Mr. Eben Cobb being absent, Mrs. Cobb carried on the services, Frank T. Ripley presiding and making a short address, which was well received by the audience. Miss Peabody gave some marked tests in psychometric readings which were acknowledged to be correct by those receiving them. Mr. Ripley also gave tests which were acknowledged to be correct. Mrs. T. J. Lewis gave several tests of spirit-identity and intelligence. Mr. Beckwith made some remarks for a spirit mother. Mr. Redell also spoke in his usual manner, alluding, in the course of his remarks, to the fact that Jacob Edson had an ill turn after his address at College Hall the Sunday previous, but, he was happy to say, was now on the way to improved conditions of health. Mr. McKenzie gave a few readings, psychometrically or otherwise, which were essentially correct. COM.

Eagle Hall, 616 Washington Street.—These meetings under the new management are still increasing in attendance. Last Sunday afternoon Mr. Coombs was the first speaker; he also gave more than a dozen spirit-descriptions and names in full, all of which were fully recognized. Mrs. Lewis also gave good satisfaction in her spirit-descriptions; David Brown was the next speaker—closing with spirit delineations. Mr. McKenzie also gave tests. Dr. Roscoe closed the exercises with psychometric readings.

In the evening Mrs. Abbie Burnham, Mr. Coombs, Mr. McKenzie, and the chairman participated—the latter closing the exercises with psychometric readings which were fully recognized.

Next Sunday evening Mrs. Burnham will occupy the platform. F. W. MATHEWS.

Ladies' Aid Parlors, 1031 Washington Street.—The platform was occupied both afternoon and evening by Mrs. Burnham, Mrs. Townsend, Mr. McKenzie, and others. The tests that were given through the mediumship of Mrs. Townsend in the evening were truly wonderful. These meetings are still increasing in interest. F. W. M

[TRUTH FROM THE STANDARD.]—Whether these phenomena, assuming them to be real, are spiritual revelations, or manifestations of some unknown natural force, every one must judge for himself on his own experience. But whether or not they are only tricks, is a problem that may be solved to the satisfaction of candid minds. It *cannot* be solved, however, so long as a claim of power to produce the manifestations is regarded as conclusive evidence of fraud, and belief in their genuineness as proof of idiocy.—*N. Y. Standard.*

☞ George T. Albro states that séances for full form manifestations will be held as usual at 55 Rutland street, Boston, commencing Sunday afternoon, Sept. 9th.

For Seasickness, use Horsford's Acid Phosphate. Dr. W. W. BLACKMAN, Brooklyn, N. Y., says: "I am very much pleased with it in seasickness. Several cases have been brought to my attention where it afforded prompt and entire relief."

Spiritualist Camp-Meetings for 1888.

QUEEN CITY PARK, VT. Meeting commenced Aug. 21st and continues to Sept. 16th, inclusive.

NANTIC, CT.—Meeting closes Sept. 9th.

ETNA, ME. Camp-Meeting commenced at Bickwell's Grove, Aug. 31st, and closes Sept. 9th.

NEW ERA, ORE. Camp-Meeting commences Sept. 7th, and continues two weeks.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

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THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

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THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

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THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

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THE WATCHMAN. Published monthly at Chicago, Ill. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 30 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

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Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

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☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Jy7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* Jy7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse

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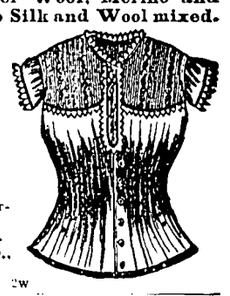

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CONTENTS.

PART I.
THOUGHTS FROM A SPIRIT'S STANDPOINT.
OUTSIDE THE GATES.
WHAT I FOUND IN SPIRIT-LIFE.

PART II.
MORNA'S STORY.
HERE AND BEYOND.
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Message Department.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil: that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

The Free-Circle Meetings

At this office will be resumed Sept. 11th.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held June 19th, 1888—Continued from last issue.

Questions and Answers.

QUES.—Is it not as reasonable to demand that an investigator should substantiate himself as a fair and candid visitor at a séance, and in a properly receptive condition of mind, as that a medium should prove herself capable of having genuine manifestations, and none other?

ANS.—It is certainly as fair and honorable for a medium or her spirit guides to demand evidence of fair dealing on the part of the investigator or sitter, as it is for the latter to demand evidence of the reliability of the medium with whom he sits; but we deplore the state of things that demands such evidence from either side; we like to look at humanity as being in its best and fairest condition and spirit when it desires to enter into communication with the unseen world. We like to think that an investigator comes to a medium in all honesty of purpose, seeking only the truth, and perhaps loving communications and counsel from his departed friends, and we certainly do rejoice in believing that all true mediums sit only for the spiritual world because they desire to bless humanity with a knowledge of immortal life. If all would look at this matter from such a standpoint, we would waive aside any thought of demanding test conditions from either side; we should receive the investigator in a spirit of candid honesty, believing him to be as honorable as ourselves; we would desire to accord to him whatever evidence of immortal life the spirit-world might be able to bring to us and to offer through our instrumentality.

We believe the time is coming when Spiritualism and mediumship will be placed upon this footing; there will be less of cold distrust, of suspicion, or of material thought, in the attitude of both sides; those who visit a medium will go in humbleness of spirit, wishing to learn, to grow wise and better by that which they may receive; and those who sit as instruments for the spiritual world will also be softened in thought and in aspiration, very much more than many of them are to-day; they will not so much consider what the world has to say of their gifts, how popular or unpopular they may prove to be, by what they may give forth, how much money they shall make by their operations or by their work for the spirit-world, or how they can best use their powers and that which is around them for their own self-aggrandizement. We speak plainly, because this is a question that requires plainness of speech, and we see the need of improvement on both sides—those who seek communication with the spirit-world, and those who serve as its instruments.

Not but that we have many honest, earnest Investigators, who desire to learn truly of the higher life, that they may grow in spirit and that they may become more useful to their kind. Not but what we have mediums who are honest in purpose, who desire to serve humanity by serving the spiritual world, whose best thought is given to how they shall do this in proving the immortality of the race, in opening conscious communication between the two worlds. We are glad to say that we have many such investigators, such minds coming forward to a reception of truth from every quarter of the land, and that we have many instruments, in public and private life, who are as honorable and sincere in their work as we desire to find them. And we also have a large class of suspicious, distrustful men and women who visit mediums, seeking only those whom they think they may prove impostors, coming forward at every opportunity to tear down, if possible, those things that should prove sacred to the world; men and women, who, perhaps, would be disappointed—at least such is their attitude—should it be proven to them incontrovertibly that Spiritualism is true, that the dead can return into communication with mortals. We have also, in Spiritualism, certain individuals claiming mediumship, and possessing it to a certain extent, who try to multiply their powers by devices of their own, who endeavor to impose upon the public for selfish purposes, who are unscrupulous in their dealings with the world of spirits and the world of mortals, caring only to put themselves forward in a popular light, and to draw to their séance-rooms those who will accept whatever foolish representation is given in the name of Spiritualism, and who will pay roundly for it in material wealth.

These things we are obliged to consider, and therefore we speak plainly; but the day is not far distant, even though it may be measured by a few years, when those who are false to their highest natures, who are untrue to the spiritual development of their lives, who live materially, at the expense of the higher part of their beings, must and will be swept aside from the work of Spiritualism. And the day is dawning when those minds who are coldly critical and distrustful, unable to see a good point in spirits or mortals that cannot be measured by their own minds, those who are ready to find all that is untrue and unlovely, and at the same time quick to cover up from the public gaze all that is beautiful and serene in mediumistic life, will also be ignored by spirits and mediums alike, and given no opportunity of investigating the light of Spiritualism until they are ready to drop the scales from their eyes, and to accept it in its true meaning.

Q.—[By a correspondent.] Is it not possible to surround a good medium with conditions so bitterly antagonistic to truth that that medium shall seemingly appear dishonest?

A.—Most certainly it is possible, although it does not often occur, because a good medium—and we mean by this not only one who is morally pure, correct in habit and in life, but one who is a good medium in the sense of being a well developed instrument for the spirit-world—will have attracted to him or to her a band of spirit intelligences, exalted in their nature, wise in character, and undoubtedly able, under general conditions, to protect their medium. Having this band of spirits at their command, a good medium will be able to pass through many scenes of darkness and of distress, and yet be upheld from sinking into these sloughs of sorrow or pain, by the influence and the attendance of these spirit guides. And yet, there is a possibility that even such a medium might be overwhelmed by the psychological influence and power of designing spirits and mortals, and be so surrounded by darkness and by wrong-doing, as for the time to be overcome by these conditions, and be made to serve as an instrument for their expression. Possibly, having been brought into a state of such darkness and evil on earth, surrounded by a number of persons who are strong and positive in their natures, with determined wills, evil in inclination, who had also attracted to their assistance undeveloped spirits of a like character, the medium might be so affected by these psychological conditions as to have, for the moment, the magnetism between himself and his own personal spirit guides severed or counteracted, so that he could not receive any vital assistance from them.

Mind you, friends, we say that is possible, but it does not often occur, and the conditions on earth must be very extreme before such a state of things can arise.

Granting, however, that a medium who is by nature pure and honest, and who is a well-developed instrument for good spirits, is brought into such a condition, caught up by some psychological law and swept into an atmosphere that is detrimental to his moral nature, and at the same time that is so different from that of his personal spirit guides, so that they cannot mingle with it, in such a case, whatever that medium might be induced to do at the time he could not possibly be responsible for. However wrong his movements might seem to be to those who gaze upon them, he could not be held accountable, since he has been caught up into this potent atmosphere and is infiltrated with it, working out through his organism its own elements, performing that which stronger minds than his own, more evil and earthly by nature, are compelling him to do.

In the wisdom and providence of God and of supreme goodness, under the ministration of exalted spirits, who are many in the great universe, it is not often that a pure aspirational soul thus descends to tricks of vice or wrong doing. The great, general rule and law of life seems to be, that "like attracts like" under every condition and circumstance of existence, and the medium who is good and honest, who desires to live for truth and right-doing, brings to himself elements of a like nature, influences that are grand and uplifting, which will support him in every hour of trial and of danger. Were it not so, no human spirit on earth or in the other life, however pure and good he might be, would be safe from the influence of evil, or be sure of not being dragged down into terrible danger, into a slough of despondency and iniquity, but we believe that those who desire it may be sure of the divine protection.

Q.—[By A. C. S., Great Bend, Kansas.] What is the view held by the spirit-world of the book of Revelations as a forecast of the future life?

A.—Spirits differ upon this question. There are spirits whom we have met who certainly believe the book of Revelations to be a transcript, or forecast, so to speak, of that which is to come, but those spirits who accept the idea in such an entirety have not advanced very far in spiritual life, nor have they taken a vital hold of that existence which is broad, throughout the universe, and which applies entirely to the spiritual part of man. Personally we believe that the "Revelations" were given inspirationally to mediumistic minds on earth by special intelligences, who sought to afford mankind certain knowledge and thoughts concerning the immortality of the race. That these inspirations were imperfectly given, must be proven to every thoughtful mind; that they were not directly the infallible word either of a God, a Supreme Being, or of any divine spirit, must be accorded; that they are mingled with and filled with thoughts and ideas drawn from the material existence, is certainly plain; and yet if we study these so-called revelations carefully we shall find that they contain much that is spiritual, much to afford thought to our minds, and to suggest new ideas of the Infinite capacity of humanity as a whole. These revelations, then, are to us inspired words, coming through mortal organisms imperfectly developed for the reception of spiritual truths, yet as fairly unfolded as could be found at the time they were given, and they were brought not by infinite intelligence, but by individual spirits, each with his own thought, and even each one with his own vagary of opinion, all wishing to give to man on earth something that might be recorded concerning the life to come. In one sense they are revelations, as they have been revealed from the world beyond; but it does not follow that we are to accept them as divinely revealed either by returning spirits or by those mortals on earth who think they hold the solution of every mystery and can solve every problem in the universe; we are to study that which is given, accept that which accords with our best judgment, try to learn and advance in life year after year, so as to broaden our minds, quicken our capacity for learning, and in this way we shall be able to select the vital truths that may be contained in the so called "Revelations" of the Bible, or in any other book of nature or of man, to retain that which affords us instruction or benefit morally, physically or spiritually, and to reject that which is coarse and crude, not assimilative with our own expansive minds.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Seance held June 1st, 1888.

David Bagley.

My name is David Bagley, and my home was in Topsham, Vt. I lived in the form over eighty-two years, and I was glad to be released from it. Before the spirit took its flight, my own dear father, who many years before was called up higher, came near to me, saying: "Dear child, soon you will join the happy band above," and in a few days my summons came. I found loved ones waiting to take me by the hand, and dear companions who had gone on years before.

We love to come and let our friends know that we are happy in the spirit-life, and that we are ever progressing onward. We meet many an old friend over here, as well as kindred and neighbors; we form acquaintances, too, just as we would on earth, and we are only too glad to stop and converse together. I thank you, Mr. Chairman, for allowing me to speak.

Benjamin Fitzgerald.

My name is Benjamin Fitzgerald, of Canaan, Maine. I feel that I shall gain something by coming here, and also reach some of my friends. Mother is with me, and William, but not present to-day.

I desire very much that my dear ones should learn something of the subject of spirit-return. It matters not what others may say; go and seek the truth for yourselves and form your own judgment. I feel the need of what it was my privilege to have gained here, and I am trying to learn all I can.

Occasionally, as I drift into the meetings, in one town and another, I feel disappointed because the mediums do not speak our names. But we must wait. I feel confident that in time we will be able to make ourselves known. I am satisfied with the home they gave me, but I find that by progression I can build it more beautiful still. I do n't want my friends, when they come over here, to look back with regret and say: "Here and there was a channel open, but I did not choose to use it." I am thankful that there is communion between the two worlds.

Milton Emerson.

I am Milton Emerson, of White Cloud, Kan. My father, mother, sisters and brother are not far from Boston, in one of the surrounding towns, and I know, through some good friends, they will hear that I have been able to make myself known.

I have many dear ones on earth; some still remain at White Cloud. Abbie is here to-day. Charles is not; a mission has called him in another direction.

Oh! mother, do learn that your children have only gone a little before you, but are *not* dead. You have been called to part with three; but in heaven they will be given back again—your number will be complete. When I first looked around me, I hardly knew that I had made the change—for I will be honest and say that I knew very little of spirit-return, having given my thoughts and attention much more to worldly affairs than to things spiritual; yet I felt many times that those who had passed away could not be far from me—although where, I knew not. I wish my friends would seek for knowledge concerning this side of life, because I see it will be so much to their advantage when they cross over.

My father's name is Dean Emerson; my mother's is Susan. I know they will get the message.

James Gore.

My home was in Athens, Me. James Gore. I shall be remembered by my friends when they see the message, for many times have they thought, "Where is the little Jimmie who went away so young?"

Many have crossed the threshold of the spirit-life since the little one was snatched out of the home; the angel of change will come but a few times more into our family, as nearly all are now with me. One brother and two sisters still remain on the earthly side.

Brother David is here, and John Wesley, sister Esther, and father and mother. We are happy in our beautiful spirit home. Dear sisters, I know you often think of us. Oh! think that we are with you, and not far away. In a little time the veil will be lifted from your eyes, and you will find your brother Jimmie again. You think sometimes: "Shall we see him with those little curls?" Yes; the same as you knew me here, only taller and older. Oh! how glad it has made us as one and another has joined us.

Dear sister Clara, I know your heart bled when you found brother Samuel had passed over; but think of his happiness in meeting his dear companion and two beautiful children, making his family circle once more complete. He tells me to say that as soon as he can get strength (for he has but lately come to us) he will send a message also. We do not think it will be long before, with our help, he will be able to make himself known. He would like you, Clara, to send the message to Bro. Hartson when it is published. I have stood beside you from time to time, when you were reading the paper, looking eagerly to see if some dear one had sent a word from the summer-land. Dear sister, go on; you are learning every day. Before a great while another will join our happy circle. I know you have many trials, and many things to discourage you, but lift your heart to us, and you will feel that we come to help and bless you. Even the red man comes to help you; old Tecumseh stands by you often, dear sister, and he will give you strength. Ella is here also.

Betsey Clark.

My home was in Springfield, Mass., and I am Betsey Clarke. John is with me, and Mary. We have often been in the halls where meetings have been held and mediums were present, but they never would do more than say we were there. I am glad to find the door wide open so I can come in and tell my story. I would like the people of Springfield to know we are not dead. I think a good work is being done there. I see the church people are getting much interested in hearing those who give names in the meetings. I have been able, through one instrument, to make myself known, but did n't talk as much as I would have liked to.

I suffered in the mortal form, and when the angels came, beckoning me away, how welcome the summons was, and how delightful to be united with those on the spirit-side. Bright angel-forms surrounded me and friends I used to know, and gladly did I clasp their hands and converse with them as naturally as when in the mortal.

I have seen and noted the changes that have been made, since I passed away, with my friends in earthly life. In a little while things will come differently, and we will all be together again.

Katie, to Henry.

Please, Mr. Chairman, to record my message as from Katie to Henry. Thirty or more years have passed since Katie Lawlor was counted among the dead. I have often thought if I could send Henry a message it would help him through the trials and struggles of life. I am satisfied, Henry, that you would have come into communication with me privately if you could have done so, but I well understand how you are hampered here by earthly affairs.

I have enjoyed the private meetings we have had. I did the best I could to materialize, although so many years have passed since I wore the mortal garb.

We had only just started out in life together, Henry, when I was summoned to the higher life. I feel that my going out made a change in your life, but I have been a guardian spirit watching over you, and also your family, the children and Hattie. I have tried, and sought the help of other dear friends, to bring good influences into your home. Your father sends greetings to-day. He has not long dwelt in spirit-life, but when we met he recognized me, although I passed away so long ago. I am looking forward to the time, dear ones, when we shall all be together, for there is no marriage nor giving in marriage in heaven; we shall dwell as one family.

Henry, when there is an opportunity to talk with me privately, I trust you will improve it, for I know you have felt happier and lighter; your burdens have been lifted, after coming into communion with those who love you on this side of life. I will be your guardian still, and watch over you and your home.

I am happy in my spirit-home, and waiting for those who are to come. It is a blessed privilege to speak a few words of encouragement, which we know will comfort and cheer those still on earth.

Nancy A. W. Priest.

In the company before me I see some who I feel will recognize what I may say.

How strange it is to me now, as I look back, to see how little I understood of the power of the spirit. I felt invisible presences around me as I was engaged in mental work, but I did not realize that communion such as this was possible. I thought only of the angels, as I had been taught in earlier days that angels hovered around us. I now find that angels are good pure spirits, and if they hover around us they must be very near.

I am glad the little *change* was made in the verse.

I find the home above more beautiful than I can express in words. In Springfield they will understand who has spoken. I have been here before, many times. Go on, mortals, learning all you can, for every word spoken may be of benefit to some one, although it reaches not all. My own dearly loved ones do not understand as much of spirit return as it was their privilege to learn. I am satisfied, and still find that progression is the word. Nancy A. W. Priest.

Charles Damon.

You may place me in Chicopee, Mass., as Charles Damon. My friends have thought that if I was able to make myself known through a medium I might give a message. Every spirit cannot get control of all mediums. Do not think that you understand more of spirit law than we do. We are governed, held and led by laws of which you can have no just comprehension. If you stop to consider you will know that we must be as desirous to talk with you as you are to hear from us.

My dear grandmother and mother taught me, when I was young, to feel that heaven was a beautiful home—but it seemed afar off to me. Now I find it was very near.

Some will remember me. Let me ask my friends to give some thought to the things of the spirit, to learn what they can concerning the other life, using their reason upon whatever may claim their attention in this line.

I would not come back to stay if I could have all old Chicopee contains. I have a bright and beautiful home.

Rebecca Damon.

I have been asked to send a message to my brother, to cheer him a little. My home was in Springfield, Vt., and my name is Rebecca Damon. No connection of the last speaker, however. I am happy to make myself known today, feeling that my words will reach my brothers, especially Herbert. I cannot reach Alonzo so easily.

Herbert, mother is with me, and father and Ruth. We are so glad you have made a little change, for we feel that eventually it will be better. Mary Hepzibeth, your angel wife, asks me to say that it is the best change you could have made. She is satisfied with it, and often comes to you, trying to cheer you, and make you feel that you have something to stay here for a little longer. We are happy in our spirit home. Grandfather and grandmother would send greetings to you. All are anxious to send a word, and all wish to be remembered.

And Worcester also, it is well you made the change, or are about making it. I know you have looked the paper over many times, and wondered why none of us ever sent a message, when nearly all had crossed the boundary between the two worlds called death.

I know, Herbert, you feel many times that we are around you, yet of late you have been suffering physically, and have got a little discouraged. Look up, and ask the dear ones to come nearer; we notice your thoughts when you do not perceive ours.

Mary says she is glad you have come into the home with Mary. You will both feel better to enjoy each other's society, for you need companionship. In a few years you will be with us and the chain made whole. Our good mother is waiting for the others to join the happy family circle in the Better Land.

Now, dear ones, I want to ask that you sit down in your quiet little home and see if we cannot make some little raps that will tell you we are there. You have heard them, and you will be able to hear more. We feel, also, that the band is strong enough on the spirit-side to enable you to behold shadowy forms. We will do all we can, dear brother. Trust us, and may the angels be with you.

Anna Coan Badger.

I would like to send a few words to Alphonso. My home, when I passed out of the mortal, was in North Andover. I am Anna Coan Badger. I think the letter will reach Alphonso. I have been here three times before, thinking, after one had spoken, I should be able to make my voice heard, but I failed to do so.

Fonnie, as you go to one circle and another I would like you to use your own reason. I know you have felt many times that Anna was there, and in the hall I have been able to give my name. Take care of the little bud I left: it was hard to feel I must leave it. I know you will often go and see it, and that mother will do all she can for it. I have often stood beside it, and have asked the Father and the dear spirits to take care of it and to watch over you all.

I have heard Fred say, with a smile, "Oh! no, I do n't think Anna comes back." Then I have not gone away, dear Fonnie, if I do not return. I feel that what was done at last was all right, even in regard to the church; it did me no harm, but I find that it is our life in the mortal that determines our happiness in the hereafter.

I am frequently with your own dear angel mother, and your grandfather and Orrin, who cannot communicate yet; it is a little too soon after passing from earth. He asks me to say he is happy in the spirit-home.

Yes, dear husband, in heaven we shall be reunited. I know you will try to learn all you can of spiritual things while you are here. Let not discouragements or frauds keep you from coming into communication with me, but, as I said, use your own reason, and it will lead you right. Your grandfather said he would, if possible, send a communication, that his children might feel happier, and their burdens be lifted up. I am with him much; we often sit and converse, or walk together and pluck the beautiful flowers that are so real and tangible in spirit-life.

Fonnie, you know I was not afraid to go. Keep your promise in regard to the ring. I know you will; and when you come into communication with me I will try to do all I can to give you information of the spirit-side.

Jacob Chickering.

My name, Mr. Chairman, I have often tried to give, but before I was ready somebody else got the floor. I am Jacob Chickering, and once dwelt in Andover. As my brother William has said, we find we fail in the attempt to give a few words here, the same as we fail in our undertakings in the mortal.

Sarah is with me, and we are happy together. The little one is no longer little, but has grown in the spirit-life. I was conversing with Dr. Howeth lately, and he told me that he had given a communication. I would like them all to know that we do not return to communicate with you because we are not happy, but it is our social feelings that bring us back. We do love to come and say a few words to our friends. Sometimes when we ask for a few minutes we take double, not realizing how your mortal time flies.

I thank the red men for the strength they give to each one of us.

How little do you mortals understand how much they help you every day; not a mortal exists but what some red man comes to his aid. Many a battle would go harder if it were not for the power and strength these children of the forest bring. I have said many times that if the white man had been as friendly to the red man, there would have been far less trouble. Let us cherish the thought that we shall all be together, red men, white men and colored, for all are God's children.

I find that old theology has naught to do with us in spirit-life. It is the pure heart, the sweet and true life, that builds the beautiful mansion over yonder. Then come and let us journey together, hand in hand, spirits and mortals: give us the opportunity to aid you, that you may live better lives in consequence.

Davis Butler.

My home was in Derry, N. H., but I passed away in Haverhill, Mass. I think I shall be remembered in Derry. My name is Davis Butler. Some will recognize me in Haverhill, where I lived a short time.

Dear wife, I know you feel lonely; you are sad at times, and your pathway looks dark and hard. You have often wondered if I suffered in passing over. No; *I* realized no pain, but I thought of you and the children. I knew you would not hold me here to suffer.

I would say to Frank and John and Celia, and to each one of my children, do all you can for mother; she has been a good and faithful mother to you. Oh! how glad I was when I found it was true that we could return to earth and speak a few words. I know you will remember me to Mr. Davison's people. I know they will be glad to feel that I live. I am satisfied with the home I have, and still am pleased to know that I can go onward to higher and better conditions.

Dear wife, do not be discouraged; things will work for your benefit. Eventually the pathway will not look so dark. Be careful of the little one, the tender bud, the stem will snap so easily. I know you will say they will not take it away. We know not that, but we ask you to be careful. I am trying in every way to make myself known in the home, and I feel, dear ones, you sometimes have thought that perhaps father was here, at this moment, when I have stood so close I could put my hand on you; yet how little you realized it. I find it is true, now, we can all return to earth if we wish to, and as the channel is opened for us we all have the privilege to use it.

I have tried once before, but could not manifest at first, yet did before you left me, so you felt that Davis was there. Do not trouble about the move. I would not make many changes just yet. I will not speak of family matters—it was not my way when on earth to make my affairs known publicly, but when there 's an opportunity, dear wife, seek it, and I will talk more to you of the farm.

Hannah Maloy.

My home was in North Vernon, Ind. This is the fourth time I have tried to speak in your meeting but have failed; yet remember we do not lose our courage because we fail the first or the fourth time. My dear ones have often wondered why John or Hannah, or some of the children, could not make themselves known when they have read in the paper that such and such a one had spoken in your meetings, not understanding how many difficulties there are in the way. Now I want them to listen for some little sound; even as we touch the rocker we give you to understand it is not by mortal hand.

I have been able to know of some changes that have been going on since I left the mortal form, but not all, because we are not always present.

At times, when I have come into the surroundings, Josie, I have found you a little despondent. I want you to take courage, and remember that not only one, but seven of us, are able to come to you. Not all at a time, dear children, but at different periods. I am thankful to the guides and to the mortals for this channel, through which we may speak to those we love. Miles may intervene, but they cannot separate spirit from spirit, although one inhabits the immortal and the other the mortal form.

Nancy Dunbar.

I passed out very suddenly. My home was in Somerville, and my name is Nancy Dunbar. I feel anxious to make myself known. Oh! how hard it was for father and mother to say that their daughter was dead.

Grandma is with me, and two dear associates—school girls—who used to be my companions years ago, Maria and Sarah. I think they will understand to whom I refer.

Although passing away as I did, I have no wish to return to earth and remain here. We are helping every day to build homes in spirit-life for those who are yet left in the mortal. I find as I have progressed from one sphere to another that there is much more for me to learn. One and another is crossing the portal called death. In the bright summer-land the children are dancing in glee, their hands filled with flowers, and how eager are they to give a word to papa or mamma. None are denied; all are welcome to come. In a little time you all who are before me will lift the veil and see the glory of the immortal home. Then cast away all doubts, and be assured your loved ones are waiting to clasp your hands across the river.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

June 8.—Benjamin Chadsey; Lottie Cone; Abbie Newell; Lottie Wood; Celia Thomas; Abbie Cilley; Henry C. Sullivan; Oliver Le Forrest Goss; Jeanette L. Cross; John Bidwell; Sarah Lakey; Mary Andrews; Sarah E. Lyons; Margaret Splaine.

June 15.—Betsey Hatch; Carrie E. Marshall; William S. Weymouth; Calvin Gilman; Annie Barker; Edward Sargent; Minnie Dawson; Emily Cilley; Jerusha Kesey; Lewis D. Whitney; Alfred Twiss; Carrie Matthews; Sallie Griffith; John Wilson; John Hitchcock; Georgie Adams.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

The Reviewer.

I. AN ADVENTURE AMONG THE ROSICRUCIANS. By a Student of Occultism. 16mo, cloth, pp. 181.

II. SECRET SYMBOLS OF THE ROSICRUCIANS; Cosmology, or Cabala. Universal Science. Alchemy, containing The Mysteries of the Universe regarding God, Nature, Man. The Macrocosm and Microcosm, Eternity and Time Explained According to The Religion of Christ by Means of the Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries, Copied and Translated from an Old German Manuscript, and Provided with a Dictionary of Occult Terms. By Franz Hartmann, M. D. Folio cloth, pp. 104. Boston: Occult Publishing Company, 120 Tremont street.

The above volumes are so nearly related that we place them together. The first describes a suppositional visit to a Rosicrucian Monastery, the author being conducted thither by a stranger who approaches him in a dream, described as "one of those half-idiotic human beings whom they call *cretins*, and who are found in the mountainous countries of Switzerland and Savoy."

The writer, surprised and startled, asked him what he wanted. "A broad grin," we are told, "passed over the face of the dwarf, for such he certainly was, as he answered, 'Master says I should guide you to his house.'" He was astonished at this, but "remembering that the dwarf was an idiot, and that no intelligent answer was to be expected from him," he asked, just as though this was not the case, "Who is your master?" and was told "Imperator." After more parleying he concluded to follow the idiot, and did so, and reached a Theosophical Monastery in "a valley surrounded by mountains of evidently inaccessible height." All this being a dream, the author avails himself of the broad license it gives him to embody in his narrative whatever views, opinions, suppositions, idealisms and suggestions he may choose to place before his readers, as the substance of his conversation with the Adept whom he meets as he nears the building to which the cretin leads him, and before whom the latter prostrates himself, and then vanishes. There is much of sound truth, and much worthy of thoughtful consideration in what is included in the volume, and much that appears otherwise to our confessedly obtuse mundane conceptions of such assumed altitudes of thought.

After the Adept, at the close of one of his theosophical disquisitions, had asked our dreamer for some silver coins, and receiving them placed them in a crucible, and by the direction of his learned teacher transformed the silver into pure gold by the action of an almost infinitesimal amount of a red powder, an interesting colloquy ensued. Then, addressing the teacher, the pupil said: "Master, teach me this secret, and I promise you that I will never use the knowledge obtained for any selfish purpose." This request was granted, and the Adept said: "To teach you the secret how to make gold is identical with teaching you all the secrets of the constitution of nature, and of its counterpart, the microcosm of man. This cannot be done in a few hours, nor within a few days, and it would be against the rules of our order to retain you here longer than after sunset. But to enable you to study the science of Alchemy, I will lend you a book which you may read and study; and if you keep your intuitional faculties open and your mind unclouded, I will be invisibly near you and assist you to understand the meaning of the secret symbols contained therein."

He was then handed a book which the Adept said was, on account of its size, inconvenient for him to carry, and he would send it, so that upon his arrival at the village hotel he would find it there, remarking that if he attained to an understanding of its contents he would know how to produce gold out of baser metals; how to come into possession of the philosopher's stone, and a panacea that renders its possessor immortal. "You will," he said, "not merely know how to direct the processes of life, so as to make pearls and diamonds and precious stones grow, but how to make man out of an animal, and a god out of a man."

After describing subsequent events and relating conversations the dream ended. Says the author of what followed: "I flew more than I walked,... little heeding the astonished looks of the villagers, who may have believed me insane as I hurried through the streets. I entered the Inn, rushed up stairs to my room, and, as I entered, I saw upon the table the precious book 'The Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries.' On the fly-leaf were written a few lines in pencil."

This is the account given by Mr. Hartmann of the manner in which he came in possession of the second volume named. This volume consists of Part I., "Anzeum Seculum Redivivum, or The Ancient Golden Age, which has disappeared from the earth, but will reappear; whose germ is beginning to sprout, and will bear blossom and fruit, by Henricus Madathanus Theosophus, Medicus, and tandem, Dei gratia, aurem crucis frater. Translated from the German." Part II., A Treatise on the Philosopher's Stone, by a still living philosopher, but who does not desire to be known. Written for the instructions of those who love the Secret Doctrine, and for the guidance of the Brothers of the Golden and Rose-Cross. Copied and translated from an old German Rosicrucian MS.

The very singular manner in which it is claimed the original of this book was obtained, is sufficient to lead any one to discredit its value aside from all such fabulous pretensions; nevertheless there is much in it that will be read with interest and profit, and its quaint symbolical drawings, in all the colors of the rainbow, will not fail to attract the attention of the curious, and entertain if they do not instruct in the hidden lore of the ancients.

Our theosophical friends seem determined to invest all they say and do with an air of mystery and well-nigh impenetrable veil of secrecy; but why, as it appears in this case, an English edition of a comparatively well known book—*Geheime-Figuren des Rosenkreuzer aus dem 16ten and 17ten Jahrhundert*, published at Altona in 1785-88, and containing all its plates, with the omission of some of its letter-press, should be attributed to such a mythical source as is this, surpasses all our powers to comprehend.

"THE JOLLY PARISIENNES."—We are in receipt of a copy of this, the latest production of the greatest living French novelist, Emile Zola, just published by T. B. Peterson & Brothers, Philadelphia, Pa., and titled as above.

Children's Department.

For the Banner of Light.

MY TWO LADS—EDDIE AND CHARLIE HATCH.

BY M. T. SHELHAMER.

Two little lads with sunny brown eyes,
Two little lads with heads fair to see,
Two little lads with faces so wise,
Come like two courtiers to wait upon me.
Eddie is slender and supple and lithe,
Dreamy at times, though oft full of glee;
Charlie is chubby, but keen as a scythe,
And full of such fun as a laddie can be.

Each is a prince in his own courtly way,
Gentle and tender, and loving and true;
Home is the kingdom they rule day by day,
Love is their sceptre so constant and new.
Two little spirits as fresh and as bright
As arrows of gold from the heart of the sun,
Fill all the home with the sweetness of light,
From each early morn till the twilight is done.

Two little lads, fast growing to men,
Oh! keep your innocence, gladness and mirth,
Love, and be kind to all creatures, for then
All will be glad that you dwell upon earth.
Two little lads, turn your faces away
From that which is naughty, impatient, untrue;
Live for the right, and the angels will say,
"Dear little laddies, we watch over you!"

A CLOUD THAT CAME OVER THE SEA.

"My father is dead!" sighed Swao, the Karen boy, who had come to America to be educated, and was a student at the —— high school.

"When did you receive the sad news?" asked the teacher with ready sympathy, but the poor lad shook his head mournfully and explained:

"I have had no news; what I know I saw in this way, and if I tell it where I have my home ey all laugh, and then pretty soon perhaps they chide, and say, 'Swao a Christian! Christians not have fancies,' but this not a fancy. I feel it here, cold in my heart. I tell you, I have a dream. I see a jungle with lofty bamboos, and beneath their soft, waving tops a river flows. It is a large river and rapid; the water is black and tumbles about. Soon in distance I see elephants, a train and men riding; one is my father; he comes near the stream, and then from beneath the bamboos a shadow stretches down. It covers my father like a cloud, my father and the river I see them no more. Oh, my father! my father! he is dead! I have to tell you. Some one I must tell or my heart it break," and the poor lad wept uncontrollably.

"It was only a dream, my boy. I would not take it in this way. You are homesick."

"No, it is not that: I have my home in my memory, and I learn much and go back to tell my people. Now I only grieve for my father. He be not there to smile when I go back. Some day you will see it is so as I tell you: my father this morning is dead."

A few days later Swao paused again by the teacher's side.

"I saw the cloud again last night," he whispered. "It was in our village, and it started rolling toward the coast It is the black, heavy sad news; it is coming to me."

"It is upon the great sea now," he said later. "I saw it last night rolling this way as fast as a ship could sail. It makes me grief-sick. I cannot study. I sigh to go away from the sunlight into the shadow of the mountains in the deep wood and lie there until the news gets here, and then you will believe me and pity me."

"I pity you now, my poor lad," said the teacher. "You must pray that the Lord will let the sunshine of His love shine into your heart and dispel all the clouds of doubt and shadows of homesickness."

"You pray too," said the poor lad; "I need many prayers."

Several times he spoke of the shadow as coming nearer and nearer, and one morning he said:

"It will be here to-day. I afraid my spell lesson be very bad."

The teacher was almost as anxious as the poor Karen. He started at every unusual sound, at every unfamiliar step, but a few minutes after the mid daymail was distributed, while the scholars were eating their lunch, the gentleman with whom Swao had his home entered the room, saying in a low voice to the teacher:

"I have bad news for Swao. His father was drowned nearly three months ago, during the great freshets."

The teacher glanced at the boy compassionately. He responded with a low moan, like an animal in distress. Then he said as he came forward:

"I not cry now. I know it this long time. The sun shine through the cloud now. I get my spell lesson. My spell lesson be very bad all the time the cloud coming."

The thoughtless scholars, some of whom had made game of Swao ever since he had been in the school, crowded about him now and wept at his pathetic exclamations.

"They kind to me. Their tears run drop, drop, drop," he said, in touching appreciation of their sympathy. "They help my heart so it not break. I not cry one little tear, my eyes so hot. They cry."

The teacher found by examining the letter that Swao's first dream was identical with the time of his father's death, and the news was, indeed, on the way all the time that the poor boy's dreams were disturbed by a sight of that terrible cloud rolling over the sea.—*Annie A. Preston, in The Phrenological Journal.*

LOG CABINS are fast going out of style as fashionable residences. Log Cabins will, however, always have a place in American history, as they were the most prominent feature of our country's early social life. The pioneers were strong, rugged, healthy. Warner's Log Cabin Cough and Consumption Remedy is a reproduction of one of the best of the old-time roots and herbs remedies, which kept them well. Everybody praises "Tippecanoe" as a stomach tonic.

EVANS'S MENTAL CURE, VITAL MAGNETIC CURE.—The so-called Christian Science, or the no-disease theory, is proven to be a *mortal error* by the philosophy inculcated in the two treatises above mentioned.

The philosophy in the Mental Cure Book illustrates the utilizing of the mind and subtle healing elements, in the form of a self-cure process, and acts as an auxiliary to all modes of eradicating disease extant, and harmonizes the ancient record with the progressive age of to-day. The two books will be sent by mail on receipt of $2.68, by the publishers, Colby & Rich, 9 Bosworth street, Boston, Mass.

☞ Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the *Banner of Light Bookstore*, 9 Bosworth street, Boston.

Convention in Oregon.

The Second Annual Convention of the Oregon State Spiritual Society will be held on the camp-grounds at New Era, Clackamas Co., September 7th, 1888, to continue ten days.

All members are requested to be present, as important business is to be transacted.

A general invitation is extended to all friends of the cause.

Reduced rate of fares on the O. and C. Railroad to those who attend.

By order of the Executive Board,

B. F. FULLER, *Pres.*

MISS WILDA BUCKMAN, *Sec'y.*
East Portland, Ore., Aug. 3d, 1888.

The Indiana Association

Of Spiritualists meets at 10 A.M. Sept. 13th in Westerfield's Hall, Anderson, Ind.

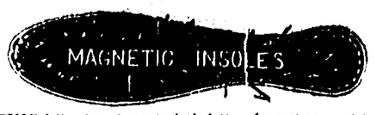
All will be made welcome, and an excellent treat is in store for those who attend.

We do hope all Indiana Spiritualists will be there.

GEO. W. HUNTER, *Sec'y,*
Indianapolis, Ind.

DR. BECK, *Delphi, Ind.*

Advertisements.



THE following characteristic letter, from the pen of Lyman C. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of THE BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

DR. THACHER:

Dear Sir—Your Magnetic Shields have some merit, but on the whole I am inclined to call them a fraud. They soothe and vitalize the nerves, put new life into the blood, warm cold feet, build up the debilitated and consumptive, create a row among the old sinners in the constitution, and keep stirring them until they enter upon a war of extermination, or commit suicide to escape; put out colds and rheumatism *hors du combat*, make a weak man vigorous and saucy, and cure family quarrels where they originate in bad blood or depraved nerves; but they don't mend cork legs nor glass eyes, nor cure warts on an evil temper. They should be a specific for total depravity, alcoholism, and especially for debilitated pocketbooks. Here is where they fail. If you can improve them so that you can guarantee a perfect cure for financial fits, consumptive bank accounts and religious hydrophobia, your fortune is made. Then, as your best advertising card, I would advise you to cover the Brooklyn Tabernacle and its pastor, and if you cure him you need waste no more printer's ink. Yours for health.

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This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception, so has the importance of the subject demanded. He deals his blows at the unfairness, meanness, prejudice, unkindness and irreverence of the Seybert Commissioners with great unsparing hand, and, like Thor, he never strikes a blow in vain. We learned and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in visit at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Postscriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the pettiness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisite touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice all combine to make this work a valuable addition to the advanced thought of the day.

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No. 8.—THE POWER OF P

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 8, 1888.

The Spiritualist Camp-Meetings.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Ground.]

The great camp-meeting of the New England Spiritualists' Association at this place, which closed its fifteenth annual session on Sunday last, was a grand success.

The addresses as a whole have been of a high order, and were well received; the conference meetings were interesting, and will be long remembered; the concerts by the Worcester Cadet Band have been first class in every respect.

The following has been the programme for the week ending Sept. 2d:

Monday and Tuesday, conferences with various speakers. Wednesday, address by Mrs. A M. Spence, of New York. Thursday morning, conference, with the principal address by Dr. F. H. Roscoe, of Providence. Afternoon, address by Mrs. Spence, subject, "The Law of Spirit Control." A large audience was present, and the lecture well received. Friday morning, conference. Afternoon, address by Lyman C. Howe, Fredonia, N. Y., subject, "The Work of Spiritualism." Saturday, conference.

Sunday was a most beautiful day, and the closing exercises were of interest.

The band gave three concerts—morning, afternoon and evening. The morning address was by Mrs. Spence, subject, "Profane and Sacred Inspiration." Afternoon address was given by Lyman C. Howe, of Fredonia, N. Y.

A vote of thanks was extended to Dr. Joseph Beals, President, and the Management, for their efforts to render the meetings a success. The session was then declared closed.

The exodus for home was somewhat large, and quiet pervades Lake Pleasant.

NOTES.

The train service has been very efficient. The management of the Fitchburg railway, in so far as the camp was concerned, deserves much credit, which goes to show that Mr. John Adams, the Superintendent, is the right man in the right place.

The camp-meeting next year will commence the last Sunday in July, and continue through the month of August.

The Children's Lyceum has had a very successful season.

Association Hall has been utilized nearly every evening.

A reception complimentary to Mrs. M. W. Cushman was held on Tuesday evening, with speaking by Mrs. Waterhouse, Mrs. Carrie E. S. Twing, Mrs. Whittier, Mrs. J. J. Clark, Mrs. M. E. Whitney, Mrs. Mason and Mrs. Bates. Charlie Buffum entertained the assemblage with singing. A sum of money was collected for Mrs. Cushman, who is an invalid and in needy circumstances, whom THE BANNER firm has assisted several times.

Prof. Cadwell gave several exhibitions of mesmerism in Association Hall. He is an outspoken Spiritualist, an honest man, and is fully posted in occult matters.

Dr. F. H. Roscoe and wife, of Providence, are at Mrs. Lincoln's cottage on the Bluff. Dr. Roscoe is one of our best test mediums.

The platform descriptions of MRS. E. Clark Kimball, of Lawrence, were among the best of the session, and made a very marked impression among her auditors. As an instrument of communication from spirit-realm, Mrs. Kimball has a high and holy mission.

The sewing-machine which was disposed of by ticket at the fair of the Ladies' Lake Pleasant Improvement Society, fell to Miss Carrie L. Brown, of the hotel.

Mrs. Warren Sumner Barlow has been in camp for the past two weeks, stopping with Mrs. J. J. Clark.

Harvey Lyman of Saratoga, an old-time camper, came on Saturday.

Mrs. Maud Lord Drake has done excellent service on the platform this year, giving her services free. She is a general favorite. The management desire to express their thanks for the effort she has made to interest the audiences. They also thank THE BANNER for so fair an account of the proceedings at the camp from week to week.

Landlord Barnard of the Lake Pleasant Hotel has been unremitting in his attention to the guests of the house.

The members of the Worcester Cadet Band have covered themselves with glory. Their playing has been received with universal satisfaction by all.

Departing trains have carried many a pleasant recollection of Lake Pleasant. Come again.

J. M. Y.

LAKE PLEASANT JOTTINGS.

A visitor to this Camp is soon convinced that Lake Pleasant has grown more in the last year than in five years before.

Truly, this old Camp has become a city set upon a hill. Improvements everywhere; clean streets, cottages all kept in first-class repair, surrounded by flower gardens, and tasteful external decorations.

Your gifted correspondent has had a busy season. His *Wildwood Messenger* is one of the best edited of summer resort journals; friends of this Camp should see to it that it be made a financial success.

Dr. Arthur Hodges is as popular as ever, and although he is not in the best of health, gives universal satisfaction; everybody stops to admire his villa.

Mrs. A. E. Cunningham, Dr. Eldridge, Mrs. Sue B. Fales, Jennie Rhind, Mrs. Dillingham, Dr. Charles Buffum, Mrs. Hattie Mason, Mrs. Jackson, and other Boston mediums, are well patronized.

The circles of Mrs. Carrie E. S. Twing are well attended.

Prof. Cadwell has large developing circles.

Mrs. Olive Doolittle's new cottage has a cozy and home-like appearance.

The masquerade was a great success; a large company in attendance.

Miss H. B. Lochlan has held several invitation circles, which were much enjoyed by those attending. She has now returned to her pleasant Greenwich home.

The hosts of friends of Mrs. J. F. Baxter are rejoiced to see her able to visit the Lake. May she still continue to improve in health.

Hon. Augustus Carey continues to improve his grounds.

Mr. F. D. Edwards, Mrs. Russell and several other Spiritualistic Phenomena members are sojourners here.

Chas. Copeland, well known to many campers, has recently passed to spirit-life.

"Sunshine's" wigwam on Montague street has many visitors.

Mrs. Sue Fales and "Old Honesty" are dispensing wisdom and truth.

Pleasant evening conversations on the piazza of Mrs. Alice Waterhouse's cottage are well attended, by Boston delegates especially.

The lectures of Mr. Charles Dawbarn were thoroughly enjoyed by all thinking people.

J. Frank Baxter's tests convinced the skeptic, and his lectures were sound and logical.

Mrs. Olive Reynolds, at Eagle Cottage, entertains a large number of guests as usual.

Mrs. Chapman, a correspondent of THE BANNER, has a fine new cottage at the Highlands.

F. B. Woodbury, it is expected, will at no distant day build in that locality.

Land has been secured for a new hotel at the Highlands, it is rumored.

Dr. Beals and the board of management are to be congratulated for the harmonious, interesting session just closed.

F. B. W.

Onset Items.

[MISS GUSTIE F. HOWE is our authorized agent at Onset Bay. She will receive subscriptions for the BANNER OF LIGHT. She also has a full line of our publications for sale at Association Headquarters; and will conduct the correspondence for THE BANNER from this Camp-Ground.]

Monday afternoon, Aug. 27th, a soul communion meeting was held in the Pavilion, which was well attended, and after the half hour of silent thought interesting experiences were related.

Luther Colby, of the BANNER OF LIGHT, paid us a visit on Monday, accompanied by G. A. Bacon. Bro. Colby is looking hale and hearty, and with good care and attention to the laws of health, we predict for him many years of usefulness.

Tuesday afternoon the conference meeting in the grove was well attended. Dr. Hervey read an interesting essay by R. G. Ingersoll on "The Treatment of Criminals."

We have just received a glowing account of the successful result in locating mines in the southwest by Dr. A. W. S. Rothermel, who is expected at Onset in a few days.

Wednesday afternoon Mrs. Helen M. Walton of Brooklyn, N. Y., lectured on "The Divine Woman."

Monday, the 27th, Mrs. M. K. Thompson was called to officiate at the funeral of little Carrie Hamilton, a child four years of age, who, with her parents, was summering at Point Independence. Her demise was very sudden.

The Casino was crowded Wednesday evening to witness the performance of the Harmonian minstrels.

Mrs. S. R. Stevens's address for the winter will be 1015 Quincy street, Topeka, Kan., as she will return with Mr. F. P. Baker and family.

Thursday afternoon conference meeting was held at the auditorium. Entertaining remarks were made by different ones present, making a very interesting meeting.

Dr. H. B. Storer is with us for a vacation and rest.

The Ladies' Industrial Union held a business meeting Thursday evening preparatory to making arrangements for the Harvest Moon Festival, which its members propose to make more than usually attractive.

Friday a lecture was delivered at the Auditorium by Mr. Driscoe. The steamer *Island Home* brought an excursion party from New Bedford.

Dr. H. B. Storer has been engaged by the Ladies' Industrial Union to lecture from the platform Sunday, Sept. 9th, morning and afternoon. There will be an excursion train from Provincetown and way stations same day, also from Boston.

In consequence of the rain Saturday, the illumination was postponed to Monday night. The Temple dance was so well patronized that it was considered advisable to hold another Saturday evening, the 8th. The dance in the Casino was also well attended.

The excursion train will continue to run two more Sundays, to accommodate those coming to the grounds.

Showers on Saturday broke up the conference meeting. Some returned to their cottages, while the rest huddled together on the platform, and had what they called a parlor circle, with speaking and singing and a general harmonious meeting. It is proposed to continue these conference meetings another week, and perhaps longer.

Sunday, Sept. 2d, the morning dawned cloudy and threatening, but at eight o'clock the sun came out in all its brilliancy. Lindall's Band discoursed sweet music at the stand in Bay View grove, and at 10:30 a lecture was given by Mr. E. B. Fairchild, under the auspices of the Ladies' Industrial Union, his subject being "After Orthodoxy what have we Left?"

The afternoon's discourse was delivered by Mrs. Sarah A. Brynes. Her subject was: "The Work Accomplished during the Summer at Onset."

Both lectures were very instructive and entertaining, and listened to with rapt attention by an intelligent and appreciative audience.

The Children's Progressive Lyceum held its usual session at 3 P. M.—Mr. Besse acting as Conductor. Recitations were given by Eloise Wendemuth, Georgie Gardner, Emily Drake, Maud Woodward, Edith Scudder, Cora Campbell, Lillie Wendemuth, Lulu Morse.

GUSTIE F. HOWE.

Headquarters Office, Onset, Sept. 2d, 1888.

Temple Heights Camp-Meeting, Northport, Me.

To the Editor of the Banner of Light:

The sixth annual camp-meeting of "The Maine State Spiritual Temple" was held on the grounds at Temple Heights, Northport, Me., commencing Aug. 12th and closing Aug. 19th. Sunday, Aug. 12th, at 10 A. M., notwithstanding the threatening weather some two hundred gathered for the opening services. The meeting was opened by Mr. H. C. Berry of Portland, who, owing to the unavoidable absence of President Rich, had been chosen chairman of the meeting. After music by the choir, the chairman introduced Dr. H. B. Storer of Boston, as the first speaker, and he was followed by Mrs. Abbie Morse of Searsmont, Me., Dr. Geo. A. Fuller of Dover, Mass., Mrs. A. P. Brown of St. Johnsbury, Vt., Oscar Edgerly of Newburyport, Mass., and Mrs. Juliette Yeaw of Leominster, Mass. Short speeches were the order. The audience was highly pleased with the exercises, and we seldom have had a more harmonious and successful opening of our meetings. Feeling reference was made by several of the speakers to the absence of Sister Garland, who has passed over to spirit life since our last meeting. She was always a prominent figure in our meetings, and was sadly missed by her many friends. Bro. Daniel Smiley, who we were wont to greet in our meetings, has also laid down the burdens of this and taken up the duties of spirit life. Ere another year shall roll around some of us who were present this year may have summed up the mystery of death and entered into the realms of the immortal. May we all be ready for the change that will surely come to us.

At two P. M., owing to the rain, there were not as many present, but the speakers' stand was filled, and some fifty sat in the auditorium, protected by umbrellas throughout the services. Dr. George A. Fuller, of Dover, Mass., delivered an eloquent lecture. Subject, "Religions as I Find Them To Day." He prefaced his lecture by reading the poem "Outward Bound." Mrs. Juliette Yeaw followed in the same train of thought, giving experiences of her own, in illustration of the change in religious thought. Dr. W. A. Hale, of Charlestown, Mass., followed with a few remarks, and gave delineations of spirits with whom he came *en rapport*. Many of them were recognized. Monday morning, Aug. 13th, came in with wind and rain, but the friends gathered under the shelter of the speakers' stand, and passed the time very pleasantly in social conversation. Short speeches were made by Mrs. Yeaw, Mrs. Brown, Mr. Yeaw, and others. In the afternoon all services were dispensed with at the stand, and the friends gathered in the several cottages, and whiled away the hours in social intercourse and circles.

Tuesday, Aug. 14th, a social meeting was held at the stand at 9 A. M. Remarks by Mrs. Brown, Mrs. Clark, Mr. Edgerly, Dr. Hale, Dr. Storer and Dr. Fuller. At 10:30 A. M. Dr. H. B. Storer delivered an able lecture, subject, "The Bible of Nature is the Book of God." At 2 P. M. Mrs. A. P. Brown lectured upon "Spiritualism is, as a Power, a Developing Principle," followed by Dr. Geo. A. Fuller, subject, "The Two Bibles: That of Christianity and that of Humanity." The services closed with a séance by Dr. Hale. In the evening Dr. Hale held a very successful séance at the stand, at the close of which Mr. H. C. Berry gave a few pleasing experiments, illustrating the power of a positive mind over a negative one, or, as it is commonly called, Mesmerism.

Wednesday morning, Aug. 15th, the sun rose clear and beautiful; all nature was rejoicing; and the health-laden breezes that swept in from the sea invigorated every one and compensated them for the brief season of rainy and uncomfortable weather. As a health-giving resort, Temple Heights is unsurpassed on the coast of Maine.

At 9 A. M. a very interesting and spirited social meeting was held at the stand, Mrs. Brown, Mr. Clark, Mr. Yeaw, Mrs. Crosby, Messrs. Kingman, Glidden, Arno, Drs. Storer and Hale and others taking part. At 10 A. M. Mr. Oscar A. Edgerly of Newburyport, Mass., delivered the regular lecture. Bro. Edgerly is a young and promising speaker, and bids fair to be an honor to our platform. He was followed in an able manner by Mrs. Abbie Morse of Searsmont, Me. At 2 P. M. Mrs. Yeaw delivered a very interesting lecture upon "The Relation of Spiritualism to Materialism," followed by Dr. Hale, who gave a large number of readings from articles taken from the audience, almost all of them being acknowledged as correct by the parties. At 6 P. M. Mr. H. C. Berry gave a very pleasing mesmeric entertainment at the stand.

Thursday, Aug. 16th, social meeting at 9 A. M., opened by Mrs. Yeaw, followed by Mrs. Dr. Crosby, Mr. Edgerly, Mrs. Brown and others. At 10:30 A. M., invocation by Mrs. H. C. Berry, of Portland, Me., followed by a lecture by Mrs. Wentworth of Knox, Me. At 2 P. M., Dr. Geo. A. Fuller delivered a scathing review of Dr. Talmage's sermon against Spiritualism. A large audience listened attentively for nearly an hour to his striking comparison of Dr. Talmage's views of religion with those held by Spiritualists.

Friday, Aug. 17th, social meeting at 9 A.M., opened by Mr. Arno, followed by Dr. Nevins, Dr. Storer and others. At 2 P. M., lecture by Dr. H. B. Storer; subject, "What and Where is the Spirit-World?" It was raining hard, but the speaker held the close attention of his audience throughout his discourse, which, considering the disadvantage under which it was given, was considered to be one of the best delivered during our meeting.

Saturday, Aug. 18th, social meeting at 9 A.M. At 10:30 Oscar Edgerly lectured; subject, "Spiritualism as a Rational Religion."

At 2 P. M. Mrs. A. P. Brown delivered an able lecture. Subject, "Questions Relative to God's Bible."

Sunday morning, Aug. 19th. Closing day. The friends began to gather in the early morning, and when called to order at 9 A. M., the auditorium was filled to overflowing. A very harmonious and spirited social meeting was held, participated in by a large number of the friends. At 10:30 Dr. George A. Fuller gave a fine lecture upon "Spiritualism as a Religion and a Science." At 2 P. M. Mrs. Yeaw lectured. Subject, "The Scope of Spiritualism," followed by Dr. H. B. Storer upon "The Conduct of Life," who prefaced his lecture by reading that excellent poem of Theodore Parker's, "Aunt Kindly." The speakers of the day, and the lectures delivered by them, were highly appreciated by the large audience, that gave them the closest attention.

At the close of Dr. Storer's remarks, the President of the society, Mr. Rich, thanked the friends for their attention and courtesy to the officers of the society during the meetings. The chairman of the meetings, Mr. Berry, also thanked the friends, the choir and the speakers for the help they had all extended to him in the performance of his duties, and invited all to attend the coming year. The audience rose and joined in singing that grand old hymn, "Nearer, my God, to Thee;" a benediction was pronounced by Mrs. Yeaw, and the meeting was pronounced closed for the present year. Thus terminated the most harmonious and successful series of meetings held upon our grounds. We cordially thank all friends who have contributed to the success of our meetings, and most heartily extend to them an invitation to be with us next year, and bring all their friends with them; and to strangers we would say, come and make us a visit, and you will never regret it.

ENTERTAINMENTS.

Saturday evening, Aug. 18th, there was a musical and literary entertainment at the auditorium. The entire programme was well rendered by the various artists, to the entire satisfaction of the large audience. After the overture by the orchestra, Prof. Dunton exhibited some pleasing feats of legerdemain. Effective recitations were given by Mr. C. A. Young, of the Boston *Globe*, and Miss Rosa Wieler, of Bangor; songs by Mrs. Gertrude Cookson, Miss Bertha Wieler, of Bangor, and Miss Edith Jones, accompanied by Mr. A. W. Patterson with banjo; readings by Dr. H. B. Storer, Dr. George A. Fuller, Mrs. A. P. Brown and Miss Hunt. Miss May Tucker contributed two fine organ solos. Mr. H. C. Berry, of Portland, exhibited through a lady subject some fine mesmeric experiments, the lady impersonating with fine effect "Parepa Rosa." Dr. W. E. Hale, of Charlestown, Mass., gave some fine psychometric readings. The entertainment was closed with music by the orchestra, organ, violin and cornet, representing Mr. and Mrs. R. B. Cookson and Mr. Robinson, of Bangor.

Sunday evening, Aug. 19th, a second entertainment was held at the auditorium, at which time a new programme was rendered by the same talent as of the previous evening, with satisfactory and pleasing results. The audience showed their appreciation by frequent applause and several encores. Time and space do not admit of speaking in detail of the merit of each, but seldom have we seen impromptu entertainments more satisfactory, with such talent exhibited by the various actors as has been presented in the two given for the benefit of the Temple Heights Association. Mrs. Yeaw was master of ceremonies, and to her is due the credit for the success of the entertainments. The thanks of the society are hers for her untiring efforts in our behalf.

NOTES.

Dr. W. A. Hale of Charlestown, Mass., was upon the grounds during the entire meeting; he held several circles and gave private sittings.

Oscar Edgerly of Newburyport, Mass., was located at "Nickawa Point," where he gave private sittings; he also held several circles and delivered two lectures from our platform.

Dr. Ira Nevens of Lewiston, visited our grounds and was highly pleased with them.

Dr. F. E. Baxter of Gardiner paid us a short visit.

Rev. Mr. White of Dexter visited the meetings several times, and took part in our social meetings.

Rev. Joseph H. Beals and wife of Washington, Me., visited our camp several times.

Four new cottages have been built this year; the park has been graded and laid down to grass; a large granite drinking trough for watering horses has been placed by the roadside; seats with backs to them have been placed in the auditorium. Other improvements have been made, and more will be before another year.

Mrs. Abbie Morse, of Searsmont, has a nice cottage at "Nickawa Point," a gift from her many friends.

The Sea Breeze, published at Belfast, printed a full roster of the cottagers and tenters in its issue of Aug. 18th, also a report of the meetings.

It was estimated that there were fifteen hundred people at our closing exercises.

Yours for the truth, H. C. BERRY.

Portland, Me., August, 1888.

Verona Park, Me.

The last week of the Camp-Meeting at this place opened auspiciously, as the weather proved very pleasant. Mrs. A. M. Glading, together with Geo. A. Fuller, gave eloquent lectures from the platform daily; in addition to which conference meetings and séances were held at the different cottages.

Mr. Oscar Edgerly, of Newburyport, gave a very interesting discourse during the week, taking for his subject, "The Potency of Christian Truths." This gentleman is one of our youngest speakers, but proves to be very eloquent.

The question for debate at one of the conference gatherings was: "Can there be any faith without knowledge?" Mrs. Glading and Mr. Fuller assumed the affirmative, while Mrs. Donnell of Somerville (who is a talented speaker) favored the negative.

On Wednesday, Aug. 23d, the yearly meeting for choice of officers was held at Silver Star Cottage, at which much harmony prevailed, and as the people nominated were elected by a unanimous vote, it gave assurance of a most successful continuation of the gatherings to be held at this Park in the future. The following officers were elected for the ensuing year: President, Dr. C. F. Ware; Vice-President, J. B. Hatch, Sen., of Boston; Secretary, Carrie S. Wardwell, of Bucksport; Treasurer, Rufus H. Emery, of Bucksport; Auditor, E. S. Wardwell; Directors: Mrs. K. C. Pishon, (of Augusta.) Thomas Fowler, (of Medway.) Mrs. A. E. Barnes, (of Boston.) Henry Hawes, O. E. White, (of Lincoln.) Peter Abbott, (of Verona.) Mrs. Gross, (of Camden.) A. U. Blackington, (of Boston.)

At a subsequent meeting Mr. J. B. Hatch, after giving the matter due deliberation, and thanking the Association for the honor conferred, tendered his declination of the office of Vice-President, and Mrs. Barnes, President of the Ladies' Aid Society of Boston, was chosen—Mrs. Donnell, of Somerville, Mass., being elected director in her place.

At the meeting of the directors a letter was received from Mr. Blackington, of Boston; in addition to many kind words a sum of money was found enclosed, which was received, and thanks returned to the donor.

During the week many pleasing features have presented themselves and at no time in my experience have I witnessed the cordial feeling that has existed among the campers at this grove.

Aug. 24th being the birthday of your humble servant, as you are aware, it is always my custom to celebrate that date when at home. In the morning my little cottage was trimmed with flags and evergreens by the ladies of our party, and a box containing gifts from friends at home was received, and many a warm shake of the hand extended.

Dr. Ware, after calling the assembly to order at our home, introduced Mrs. Glading, who, in behalf of the campers, presented me a gold ring as a token of friendship; in return all I could say was that I fully appreciated their kindness. Speaking followed, in which Messrs. Fuller, Edgerly, Wardwell and others joined.

On Saturday, 25th, Mrs. Glading gave an entertainment for the benefit of the Association. As the facilities are very bad for holding meetings in stormy weather, it was determined to raise money for the purpose of having a suitable place by the opening of next season; consequent upon the money received from a séance given by Mr. Edgerly, and another by Mrs. Glading, and a large contribution collected upon the last Sunday, steps were at once taken in this direction, and those who attend next year will find a covered pavilion at Verona.

Sunday, the 26th inst., being the last day, the attendance was large. In the morning Mr. Fuller answered Rev. Mr. Talmage's sermon against Spiritualism. Mr. Francis opened the afternoon service by the reading of a poem. Mrs. Glading followed, taking as her subject, "What Lies Before Us?" closing with psychometric readings.

Dr. Ware, in closing, complimented all for the assistance rendered, and most especially the aid received through the columns of the BANNER OF LIGHT.

Previous to the audience leaving their seats they were treated to a surprise by Mr. Fuller stepping to the front, and in complimentary terms presenting to Mrs. Glading articles of silver from friends in camp. For the first time this lady was at a loss for words, but her actions proved that in her heart was a warm place for Verona Park.

Thus closed a very successful Spiritualist camp-meeting.

In taking my leave of Maine, please allow me to return thanks for the many favors vouchsafed not only toward myself, but in behalf of Messrs. Colby & Rich, Bro. Danforth of *The Lyceum Educator*, Bro. Wardwell of the *Eastern Star*, and others.

P. S.—Next year, it is surmised, a Children's Progressive Lyceum and a Ladies' Aid Society will be inaugurated at this place. H.

Cassadaga Lake, N. Y.

The season at Cassadaga was extended one week, making Sunday, Sept. 2d, the closing day.

During the past week lectures have been given by Walter Howell, W. J. Colville, Mrs. R. S. Lillie, Prof. W. F. Peck and Mrs. Anna Orvis.

Walter Howell has applied to the Western Unitarian Conference for fellowship, and will accept a Unitarian pulpit. He says he has not renounced his Spiritual Philosophy, nor will he cease to utter his highest convictions; but a desire to settle in one place for permanent work leads him to seek the liberal pulpit as the field for his future labors.

During the past week there has been organized at Cassadaga the germ of what ought to be and may become a great movement in the field of liberal thought. It is an association to be known as the Universal Co-operative Temperance Union, having for its object the eradication of vice in all forms. All persons in sympathy with the object of the Union are eligible to membership, and it is proposed to establish subordinate unions in various localities with the object of ultimately perfecting an International Union. There is to be no stated initiation fee, but each person is to make a voluntary offering according to his or her means and disposition at the time of joining. The first annual meeting will be held on the C. L. F. A. camp-grounds, on the third Monday of August, 1889. The officers are: Solon Lauer, President; Mrs. Anna Orvis, Vice President; C. Bird Gould, Secretary; Hon. G. F. Lewis, Treasurer. Honorary Vice Presidents, W. J. Colville, Dr. M. M. Tousey, H. D. Barrett, Mrs. Dr. Hyde.

This Association is a move in the direction of materializing some of the ideals which are so constantly enunciated from the Spiritualist platform, and should receive the hearty coöperation of all persons interested in the regeneration of humanity. In a future number of this paper further information will be given concerning methods of work for the local societies, with hints on organization, etc. It is the intention to divide the work into several departments of reform, and to make the platform so broad that all who are interested in the elevation of our social conditions can labor through this organization. The Secretary may be addressed at 306 Sterling Avenue, Cleveland, O.

GRAPHO.

To the Editor of the Banner of Light:

The camp meeting at Cassadaga this season has been unusually successful. During the past fortnight, in addition to numerous lectures and conferences, a series of most interesting and instructive entertainments have been given, and besides these, classes for instruction in physical as well as spiritual culture have been largely attended. W. J. Colville has lectured five times in the public auditorium, sixteen times in Library Hall, and taken part in several entertainments and receptions. Mrs. Lillie has spoken frequently, and her talented husband has been conspicuous in the exercise of his musical ability. Walter Howell has given three very fine lectures, and has been always on hand to assist Mrs. Tillinghast, the able conductor of the Children's Lyceum, and promote the success of a great variety of benefits and other pleasant reunions. Mr. Rudolf King, the accomplished pianist, has rendered much valuable assistance, performing some splendid solos and accompanying singers. Mrs. Clara Watson of Jamestown has given two stirring practical discourses. Mrs. F. O. Hyzer has delighted all whose tendencies are toward the transcendental. Mrs. Anna Orvis of Chicago, both as speaker and songstress, has been a source of great delight to all campers and visitors; she has also given effectual treatments to the suffering under spiritual guidance. Edgar W. Emerson, the famous test medium, has been surprisingly accurate in his sphere of ministration. Mr. and Mrs. Skidmore are as earnestly active and hospitable as ever, and are in many respects the soul of the meetings.

The hotel has been well managed; courtesy to all guests and good living have added fresh laurels to its high repute in former years. The weather has been auspicious; occasional showers have kept the air cool and laid the dust; the breezes have been balmy, the sun bright, and the moonlight evenings on the lake exceedingly delightful. Sundays have been gala days in every respect. On Sunday, Aug. 26th, the audiences were again immense. Mr. W. J. Colville and Mrs. Lillie were the speakers. The auditorium, both morning and afternoon, was so crowded that almost as many people had to stand as found sittings. Both speakers were in their happiest vein, and their clear, resonant voices were distinctly heard far beyond the limits of the canvas. Excellent music was furnished by the superb orchestra and a number of efficient vocalists.

The floral decorations have been uniformly exquisite and profuse. Love feasts on Sunday evening have been occasions when almost all the speakers and vocalists have vied with each other to say kindly words to everybody and assist in raising funds to yet enlarge the work of the Association by inducing friends to take stock, which is pronounced by competent judges an excellent investment. Friends of Mrs. Lillie, W. J. Colville and Walter Howell have presented each of those popular speakers with several shares, that they may feel fully identified with Cassadaga and have votes in its management. The programme for the concluding days is an excellent one. The eloquent and ever welcome A. B. French is expected to conclude the meetings. **

Queen City Park, (South Burlington,) Vt.

The interest at Queen City Park Spiritualist Camp-Meeting increases. Its platform is an attracting magnet of no mean power, and the wealth of spiritual thought that continues to flow from it is enriching the people from far and near. On Tuesday, Aug. 28th, up to which time the last report was made, Rev. Frank E. Healey, in the absence of Bishop A. Beals, occupied the platform and gave one of his radical discourses. It was well received. Mrs. Emma Paul, one of our exact and finished speakers, addressed an appreciative audience on Wednesday. On Thursday, in the grove, the day being delightful, Mrs Morse Baker of Granville, N. Y., addressed a goodly number of interested listeners. Mrs. Baker, who is somewhat advanced in years, is beckoning us on and pointing the way to the higher and more perfect life.

Thursday evening the camp was especially interested in the children's entertainment. To simply say it was good, does not fully describe it; it was particularly creditable to all concerned, and gratifying to a large audience to see such promise in those who soon will be carrying our burdens and acting their parts in the labors of life. The camp is more fully represented than ever before by the young, and this is a hopeful sign.

Friday, at 2 P. M., Mrs. Paul again occupied the platform. Her address was replete with pertinent suggestive thought. Some of her sentences, exact in language, cut their way to the marrow of cherished dogmas. Our male speakers will have to brighten up to keep pace with their sisters in soul-stirring speech.

We have to announce the following arrivals of mediums since our last report: Dr. D. C. Dake, of New York; Horatio Eddy, Mrs. Mary Huntoon, A. E. Tisdale, R. H. Kneeshaw of Montreal, and J. Clegg Wright. Others are expected.

Mr. Henry J. Newton and wife, of New York, have arrived to day (Aug. 31st). Mr. Sabin Scott and wife have also arrived. Mrs. Judge Houghton, of Bennington, and many others from all parts of the State are enjoying the benefits of this meeting, and the rare scenery and beautiful surroundings of the place.

On Saturday, Sept. 1st, there were many new arrivals from Montreal, and other points. Though the day was not entirely favorable, a good audience convened in the afternoon to listen to Mr. R. H. Kneeshaw, of Montreal, who is a speaker of much promise.

Sunday was one of the perfect days of the year. "*The Reindeer*" made two trips to the Park, and a large concourse of people was on the grounds through the day.

In the forenoon Mr. Kneeshaw addressed an appreciative audience, gaining many friends. He furnishes in himself the proof of the truth of spirit control. A hard-working man, given to severe labor six days in the week, on the seventh, without study or the least preparation, he is enabled to speak to the satisfaction of a society in Montreal, in whose service he is as their regular speaker. Would that such could have the encouragement and support that would best prepare them for public service.

At 2 P. M., in the grove, J. Clegg Wright addressed a large and deeply interested audience. His radicalism pained some, but in the main his effort was accepted as embodying great and enduring truths. He is a graceful orator and has a magic hold on his hearers. Mr. Henry J. Newton made some interesting remarks at the opening of the afternoon's service, as also at the conference meeting in the evening.

A. E. S., *Sec'y.*

To the Editor of the Banner of Light:

This camping ground is situated on the borders of Lake Champlain, and is a lovely spot. As we stand upon its high banks at the setting of the sun the sight is grand indeed, beyond my power to describe. The mountains of the Adirondacks, some fifteen or twenty miles away, are plainly to be seen. Cloud shadows of rich and glowing color spread royally out upon the rippling waters of the Lake, making it look like a scene from childhood's "fairy land," or that other land of deathless summer toward which the spirit looks with expectency in hours alike of exaltation or of weariness.

This seems to be a fit place to hold sweet communion with loving souls long since passed away from this sphere into the eternal homes where harmony and peace ever abide.

Here are gathered many noble instruments used by the unseen ones to bring to friends still in the mortal words of good cheer and comfort.

This Association, with our hard-working brother, Dr. E. A. Smith, at its head, is very active in endeavors to make this place one which the Spiritualists of this country will love to visit.

The meetings are fully attended; the best of feeling prevails; much good seed is being sown, and an abundant harvest may be confidently anticipated.

My stay here is necessarily short. I have already visited five different Spiritualist camp meetings, and find in them all an earnest desire on the part of the many to learn more of this beautiful philosophy—so full of good things. My wish is that still higher truths as they are being revealed to our understandings may bring about peace on earth, and good will to man. That such may be the case is the prayer of

DR. A. H. RICHARDSON.

Mount Pleasant Park.

Monday, Aug. 20th, was devoted to a business meeting of the Association, and, there being no public service, everybody had a day of rest and social converse.

Tuesday: Conference in the morning and Mr. and Mrs. Kates in the afternoon.

Wednesday: Conference that was interesting. All are very much interested in these opportunities to give free expression to their thoughts. In the afternoon J. Clegg Wright spoke and was listened to closely. His private lectures are well attended.

Thursday, Aug. 23d, Fact Meeting, at which some very interesting statements were made of occurences upon the grounds this year. At night another camp-dance took place, in which the gentlemen tried to match the "leap year" party held the week before. Though they did not excel the ladies' party they came near equalling it. It was largely attended and a complete success.

The public dance, held the night before, was the largest held at the hall. Good order prevailed, and it was a financial success.

Thursday: Conference. Prof. Lockwood gave the afternoon lecture. Remarks were made by J. Clegg Wright.

The campers' dance was on Wednesday night, and on Thursday night we had a musical and literary entertainment. It was largely attended, several hundred people being in attendance. All pronounced it a first-class entertainment. Many were surprised to learn there was so much talent upon the grounds.

Friday, a most delightful day, brought new arrivals to camp. There was a business meeting of the Association in the forenoon. At its close everything was settled on firm business principles and very little debt left. Everybody felt jubilant over what had been done in settling up the affairs of the Association. And full assurance is now felt that this is a permanent institution.

The management will make every effort to get the best talent, to give the people advanced thought so as to attract the best minds and the best thinkers of our country.

Saturday, Aug. 25th, J. Clegg Wright's private lecture in the morning at eight, and Prof. Severance's closing class of the course at nine o'clock. The general opinion was that it had been very instructive and useful, and a strong invitation to come another year and conduct classes in the same manner.

At half-past ten o'clock a womens' meeting was held at the grand stand, in which a large number took part in discussing the social condition of women. The men were silent listeners, but deeply interested. The speakers were Mrs. Bates, Dr. Severance, Mrs. Bishop, Mattie Hull, and many others.

At the afternoon session Mr. Kates gave a discourse and Mrs. Kates tests. In the evening a mediums' meeting was held at the hall with the usual good success. At these meetings remarkable tests are given to the people, which causes them to be well patronized, as the admission fee is but ten cents.

After the meeting the young folks got up a farewell dance, and all enjoyed themselves hugely.

Sunday morning was bright and clear, with a fine prospect of a lovely day for the closing exercises of our camp-meeting.

At 9 o'clock the Lyceum met at the Hall, which was filled by those who wanted to see the exercises, and a very large number took part with the children.

J. Clegg Wright gave his last lecture to his class at 8 o'clock. All were well satisfied.

Prof. Loveland gave the morning lecture at the Grand Stand, and it was so well liked that it was voted by the audience to have it published in some of the Chicago papers.

There was a mediums' meeting at the Hall at 1 o'clock; J. Clegg Wright was the speaker for the afternoon. A large audience listened to his eloquent words.

In the evening all the speakers, some eight or ten of them, were put on for ten minutes' speeches, and the meeting was one of the most interesting sessions we have held. At its close the whole audience arose and with the choir sang "Home, Sweet Home."

There never was held a more harmonious camp-meeting anywhere. There was an entirely free platform, and all discussions upon all subjects were without the least bitterness of feeling, but earnest and with a wide difference of opinion. A. B. S.

Aug. 27th.

Niantic, Ct.

The Ladies' Aid Society held its last meeting for the season at the cottage of Mrs. Duchett on Broadway, and heard the report of its secretary with much satisfaction. Having spent some of their funds for lamps in the Pavilion, they have now on hand between five and six hundred dollars for future investment for the good of our cause. The officers of the society are: President, Mrs. M. Scripture, Willimantic; Vice-presidents, Mrs. N. Duchett, Norwich, Ct., and Mrs. A. J. Dorman, Willimantic; Secretary and Treasurer, Miss Mary Hatch, South Windham, Mrs. F. A. Smith, of Boston, Mass.

Mr. Goodrich Dayton, Hartford, Ct., has been stopping with Mrs. White of New London, who is much better. May she live to greet us another year in the form.

Mrs. Mary Carpenter, of Stafford, is with Mrs. Lawrence, as also is Mr. Jacob Glover, who is a good medium.

Mrs. Lucy Qubec and Mrs. Fannie Briggs of Hopeville, Ct., are at Mrs. Mary Webster's tent.

Dr. John Brown of Jewett City, a clairvoyant, magnetic healer of remarkable power, has effected some wonderful cures, and is now having patients in Providence, R. I. He is thinking of visiting Hartford the coming winter, and his guides want him to devote his whole time to the work of healing the sick. May he meet with the success his merits entitle him to.

Mr. and Mrs. L. L. Congdon are both good mediums. Mr. Congdon is a clairvoyant, healing and developing medium, and is now in New Haven, at 143 High street. He also has independent slate-writing.

Mrs. Wetherell made us a brief call on her trip from Providence to New Haven.

Sunday, Sept. 2d, was a lovely day, and friends from New London came, among them Miss Marietta Hurlburt, Miss Emma Daniels, Mrs. Schofield and son, G. W. Richards, Mr. Miller, Mr. Atwood, Miss Tooker, and Dr. J. Williams, of Moodus, whose wife is still lingering on the border land, bringing to the earth-friends many visions of the beautiful home which is receiving its finishing touches for the reception of its soon coming guest.

In the afternoon Mr. E. R. Whiting, our *penial* President, was the speaker. He read a poem and an essay of his own on "Annihilation *vs.* Immortality."

In the evening, a circle at Mrs. Fassett's, on Broadway, proved to be a very interesting occasion.

Yours for truth, MRS. N. H. FOGG.

Parkland, Pa.

Sunday, Aug. 26th, was a glorious day for Parkland as to weather,

SEP 14 1888

BANNER OF LIGHT.

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIV. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, SEPTEMBER 15, 1888. | $3.00 Per Annum, Postage Free. | NO. 1.

TABLE OF CONTENTS.

FIRST PAGE.—*Poetry:* After the Darkness—What? *Original Essay:* The Spiritualism of 1888. *Literary Department:* Bars and Thresholds.

SECOND PAGE.—*Poetry:* Water Lilies at Sunset. September Magazines. Verifications of Spirit-Messages. A Painful Story.

THIRD PAGE.—Pearls. *Banner Correspondence:* Letters from New York, Missouri, Maine, Ohio, Pennsylvania, and Massachusetts. Aftermath at Lake Pleasant, etc.

FOURTH PAGE.—Volume Sixty-Four. Our Duty to the Criminal. Plain Words from Spirit Henry Clay. A Timely Discourse. A Test of Clairvoyance, etc.

FIFTH PAGE.—Reopening of the Banner Free Meetings. "Hay Fever," or "Rose Cold." Transition of Rev. J. H. Harter. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—Spirit Messages. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—All Sorts of Paragraphs. The Spiritualist Camp-Meetings, etc.

Written for the Banner of Light.

AFTER THE DARKNESS—WHAT?

BY M. T. SHELHAMER.

Night falls in folds of dusky gloom,
The glorious sunset dies
With all its wealth of tint and bloom,
From out the western skies;
The heavy shadows deepen fast,
And darkness weaves a veil
Of sombre aspect, cool and dim,
To mantle hill and dale.

Life flings its stern, relentless power
Upon a human soul,
And suffering becomes its dower,
As seasons onward roll.
The fairest blossoms turn to dust,
Hope's sweetest joys decay,
The brightest promise slowly pales,
And sorrow's gloom holds sway.

Beyond the darkness of the night
What hidden danger lies?
Lo! Flashes forth a gleam of light
Along the eastern skies!
The shadows fade and disappear,
The glorious sun bursts forth,
And morning comes with gladdening power
To beautify the earth.

Beyond the gloom of mortal strife
What unseen woes are found?
Hark! piercing through this earthly life
There comes a joyful sound!
It is the music of the spheres,
Sung by celestial choirs,
While from the shadows gleams a light
From *Love's* eternal fires!

Beyond the shadows splendors shine!
Above the darkness, Light!
After the struggle, triumphs dawn,
And *Victory* wins the fight!
After Earth's bondage, *Freedom* comes,
And from the toil and strife
Gladness and Joy and Peace arise
Eternity and *Life!*

Original Essay.

THE SPIRITUALISM OF 1888.

BY DR. F. L. H. WILLIS.

"Watchman, tell us of the night,
What its signs of promise are."

We challenge the student of human history to bring from its annals anything that will compare with the progress Modern Spiritualism has made during the years that have passed since the Rochester knockings first broke upon the startled ear of this materialistic age. Unprecedented has been the reception of the grand truth that human beings who, through the chemical process called death, have laid aside the mortal and entered the purely spiritual life, can and do communicate with the inhabitants of earth.

The religious world had been taught the doctrine of immortality for ages. It had hoped it was true, had tried to believe it was true, but never could it by any possibility have a demonstration of its truth until one human soul who had solved the great mystery by passing through the process of death, should return and demonstrate his presence with indisputable proofs of identity.

That this has been done in innumerable instances during the past four decades, and is constantly occurring, day by day is established as a fact by an overwhelming amount of human testimony, and in the general sense of believing in this truth, this demonstrable fact, Spiritualists are numbered by millions.

And just here we would define the accepted meaning of the term Spiritualist. Every person who believes that excarnated human spirits, or, speaking more accurately, human spirits that have passed out of the mortal body, can make known their presence and power to persons still in that body, and hold intelligent communication with them, is a Spiritualist, whatever else he may believe or disbelieve, or whatever else he may call himself.

This one central idea, however, is the only one that such an immense number of minds cherishing it, minds of every variety and grade, can rally around. And is it not an all-sufficient bond of union? Is anything more needed? Is not this demonstrable fact of spirit communion an all-sufficient reply to the question, "What do you Spiritualists believe?"

Men in the pride of their intellect have pointed in derision to the humble origin of this great movement, and questioned why it did not come with all the sublimity and majesty of prophetic days. "If your spirits are what you claim them to be, why have they not founded through some mighty leader a new and powerful religion?" Because, thank God! the angel world determined that the fatal mistakes of the ages past should not be repeated in this last great culminating effort to establish in this nineteenth century what they had striven to accomplish through all the ages in India, in Egypt, in Greece, Rome and Judea, but were thwarted in their designs every time by the degeneracy of pure Spiritualism into Ecclesiasticism and Ritualism through the powerful influence of proud, ambitious priesthoods.

Such was the effort made through Buddha in India, through Abraham in Chaldea, through Jesus in Judea, through all the prophets and seers and inspired ones of ancient times, and through all the great reformers of modern times.

The pure Spiritualism revealed to the ancient Hindus in the depths of those primeval forests into which they retired for communion with the unseen world, was swallowed up in time by the proud, aristocratic, arrogant sect of the Brahmins, who set up a great order of hereditary priesthood, and divided men up into castes and placed themselves in haughty arrogance at the head, as the specially chosen favorites of high heaven. Then arose Buddha, the inspired medium, selected by the angel world to break the power of this priestly despotism that was crushing men down into the depths of superstition and materialism, and call them back to a consciousness of their own spiritual nature, and of their ability to appeal directly to the great source of spiritual light and life, with no priest, no paid hireling to stand between Him and their own soul, wherein is found the grand presence-chamber of the divine. And for a time he triumphed. There Spiritualism was reëstablished. But Buddha passed away, and in the course of time his pure spiritual precepts were forgotten. Buddhism became powerful and corrupt, and sank into the same condition of formality and ritualistic observance with Brahminism.

Abraham was a Spiritualist, a medium. He heard spirit-voices bidding him leave the joys of home and friends, in the midst of the highest civilization that then prevailed, and migrate to a strange land, there to seek closer, purer communion with the spiritual light of the universe than he could attain to surrounded by the formalities of paganism. He saw spirits, and if the record be not an idle tale, he must have been a remarkable materializing medium, for three spirits entered his tent in broad daylight, so substantially materialized that they could partake with him of the material food prepared for his own sustenance; and there they opened up to him the mighty future, and revealed to him the important part he was to play in the founding of a nation destined to exert a marvelous influence on the progressive development of humanity, and the onward march of civilization. For a long time the descendants of Abraham were each and all of them mediums, and it is recorded of them that they communed with spiritual beings and received innumerable signs and tokens of spiritual presence and power. But after a time, false to the high inspirations of the spirit, they went after strange gods, turned away from the bright priesthood of the skies, and, as a result, were forced into captivity in Egypt, the hot-bed of sacerdotalism and extreme ritualism. Fascinated by the pomp and splendor of the powerful hereditary order of the priesthood, immediately on their return from captivity they set about founding the same order of things in Palestine, and so successful were they that their efforts culminated in all the proud glory of Solomon's Temple, and their priests were more powerful than their kings.

Conditions more adverse to the operations of the spirit could not have been devised, and, notwithstanding all the warnings and denunciations of their mediums, their seers and prophets, the people sank deeper and deeper into the night of ecclesiasticism, until there was no communication with the angel world, either by signs and wonders, by trance, dreams or open vision, and again was the nation forced into captivity, and this time by the Romans.

A dark pall settled over the fair land of Judea. But the nation was not forgotten by that power that was leading and guiding it along its destined way. Severe was the discipline it brought upon itself by its recreancy to the world of spirit forces that was endeavoring to accomplish through it its great work for humanity, namely, the establishment of an open, recognized communion between the two spheres of existence.

Nothing daunted, nothing discouraged by all the preceding failures, again the light broke forth in Judea. From the depths of obscurity and humility arose the grandest instrument of the angel world, the greatest medium that had yet been known. The power of the spirit was upon him from his cradle. Signs and tokens, wonders without number followed him wherever he went, as credentials of his glorious mission. Nor were these his only credentials. He came with something grander, diviner far than mere phenomena. He came, uttering the grand truths of the spirit, bringing forth its fruits in clear human love and kindness, in gentleness and sweetness, revealing the divine in the human as had never been done hitherto, recalling men to the worship of that God who is a spirit, bidding them return to that Delphi, that prophet's audience-chamber within the soul, which is the true kingdom of Heaven, that mediatorial, wonder-working, spiritual nature of man, where God's voice may be heard speaking from the midst of the divine silences, declaring humanity to be the only begotten of God, and therefore of necessity his revelator.

How splendidly he swept away the proud distinctions of caste, the hollow forms and ceremonials of ecclesiasticism, the empty pomp and pride of the hierarchy. His grand declaration that the fulfillment of *all* the law lay in the recognition and acceptance of the gospel of human and divine love, was the crowning revelation of the ages. It ushered in a glorious era of Spiritualism. Who could have believed it possible that the fair and beautiful truths of the Spiritualism that was so graciously and winningly presented in the land of Palestine, could ever by any possibility become perverted, or lost again in the morass of ecclesiasticism? Yet so it was. The Spiritualism of the Nazarene prevailed for only about three centuries, and then the pomp and splendor of the great Romish hierarchy burst upon the world, and Christian Ritualism began to contend with Christian Spiritualism, and became too mighty for it. The history of past ages was reënacted. Again ecclesiasticism triumphed, and Spiritualism receded. The signs and tokens ceased. The spiritual manifestations died out, gave place to dogmas and doctrines, to forms and ceremonials, to the pomp and splendor of bishops and archbishops, and again materialism reigned triumphant, and through all the dark ages that followed, Spiritualism slumbered beneath its sombre pall with only an occasional sign of spasmodic life.

At length, after centuries of ecclesiastical despotism, there came a day of reaction against this priestly power that had cursed the earth for thousands of years. The masses turned in disgust from the false position that had been so long forced upon them. The thinkers scoffed at the pretentious and unfounded assumptions of the priesthood. The Reformation rolled its mighty waves over Europe, and the way was prepared through its influence for another powerful outpouring of the spirit. Again was it found that Spiritualism had not forsaken the earth. In a spot as humble as Bethlehem of Judea, began another mighty movement that soon proved itself to be in harmony with the great outpourings that we can trace through all the ages, whose grand aim has been to recall men to a sense of unity with the Infinite Spirit by bringing them into vital relations therewith.

And to this later day movement men have given the name Modern Spiritualism; but it is the same bright, blessed power that manifested itself in the groves of Hindostan, on the plains of Mamre, on the mountains of Sinai and Horeb, and in the land of Palestine, and this time it has come to stay. For forty years the fierce light of public scrutiny has beaten upon it, for forty years it has stood at the bar of public opinion, and received the condemnation of priests and lawyers, of scribes, pharisees, and hypocrites. It has been crucified by its friends and its foes again and again. It has been vilified and abused by those who should have received it with shouts of welcome. Most emphatically it came to its own, the Church, and its own received it not, but rejected it with scorn and contempt, and affirmed its father to be the devil, and the pit to be the origin and source of its marvelous demonstrations of spiritual presence and spiritual power. But during these forty years in the face of bitter and determined opposition, against storms of obloquy, reproach and contempt, in spite of fierce incredulity and bitter invective from pulpit, press and bar, it has steadfastly maintained its ground until millions have opened their eyes to the overwhelming evidences it gives that we are indeed "surrounded by a great cloud of witnesses," even now, as in the days of the apostle, and that a bridge has been builded over the dark chasm of death, upon which the feet of the bright immortals who bring these demonstrations of spiritual presence and power shall never again cease to tread. Modern Spiritualism has given us overwhelming proof of its power to hold its own, and we need have no fear of its ever descending into ecclesiasticism, or degenerating into the formalisms of a sect, for it opens every soul into which it enters to the chartered liberties and inspirations of the universal skies.

Thus, then, stands the Spiritualism of 1888. Never stronger, never more aggressive, never with so powerful a hold upon the hearts of the people. We could have no stronger proof of this than we find in the remarkable increase of active hostility toward it on the part of its foes in all quarters, especially its clerical foes. But, gentlemen, it has come to stay, don't waste your powder. The indications of this are manifest in all directions. Our camp-meetings were never so thronged with earnest seekers as they are this season. Our churches are all honeycombed with Spiritualism. It pervades our social life. It makes its power felt even in our political life. There is no great reform movement that is not influenced by it. No heart that pulsates in unison with the great heart of love that throbs above us, no hands that scatter abroad the benevolence of the divine presence, no feet that are willing to be led in uses of right and mercy are unattended by these bright, ministering angels of the skies to whom Spiritualism belongs, whose work it is, and who will take good care that it is well and thoroughly done, despite the opposition of foes and the unfaithfulness or unworthiness of friends.

The belief in spiritual manifestations is not so much a religious belief as it is an affectional demand, and that it makes such rapid strides is because it is a necessity of the heart.

And now at the commencement of the fifth decade of this great movement we find it one of the most prominent themes of public thought, subject both to ridicule and reverence. Its progress has been marked by much that has laid it open to the former. Disorderly, fanatical expressions of it have been made. Many unworthy representatives of it have cast upon it the dark shadow of their own unworthy lives. But what great movement in the world of mind since the dawn of human existence has not been attended with like results. The history of early Christianity will not compare favorably with that of Modern Spiritualism. Take the history of any of the great movements that have resulted in the formation of sects, Calvinism, Methodism, Mormonism, and see what excesses of fanaticism marked their progress and drew forth the ridicule and contempt of those minds the movement failed to reach. On the other hand Spiritualism claims the reverence of all sincere men who perceive that the human soul holds it in spite of all ridicule and contempt, and finds in it an incitement to virtue and a means of advancement.

It cannot be denied that it stands to-day a mighty, moving power in the world, with millions of adherents in our own land, and millions more in foreign lands, with a literature of its own in many languages, and an influence that has made itself felt wherever civilization has gone.

Only as it awakens in the mind a conviction of immortality or establishes the fact of a great moving power that governs man in all worlds, or brings to the heart the knowledge it demands, can its claims be estimated. All besides this, all its philosophies and its theories, all the vagaries and follies that have attached themselves to it, must be estimated by and in individuals, and will have as various significance as individuals have capacity to grasp or freedom to consider its revelations.

Besides the mere wonder-seekers, the chasers after vagaries, the camp-followers and hangers on of Spiritualism, there stands to-day before the world a great multitude of earnest men and women declaring that they have received the demonstration of a grand fact. Into thousands of homes this demonstration has come bringing with it the joys of eternal life, and thousands of hearts are beating with a holy joy, and neither theory nor philosophy, neither denunciation nor contempt can mar the beauty of what to them is a revelation of Infinite Love.

Thus Spiritualism stands at the beginning of its fifth decade, an active, powerful agent in the world of mind. It has taken hold of man's highest nature. It appeals not alone to his intellect, but to his heart, and what springs from the heart will live, spite of all attempts to deaden it, until the affections themselves die out. But to-day it is demanding to be treated not merely as a popular superstition appealing to the affections. It claims to be recognized as something able to satisfy the intellect of the scholar, the scientist, the statesman, the jurist. The seed planted by the wayside has become a mighty tree, whose branches are for the healing of the nations. The appeal made to the affections has satisfied also the reason, and philosophy begins to define and measure it.

And how stands Spiritualism to-day in relation to the various religious sects? As we have already said, the churches are honeycombed with it. All the sects have their representatives in this general faith, and all are able to engraft it into their former belief, which it modifies and enlarges, making it far more soul-satisfying, thus proving that it is not the foe but the friend to religion. It is found to substantiate all spiritual truths, and to make certain and real what was before vague and unreal. It contradicts no spiritual truth, denies no spiritual revelation, opposes no religious faith that does not enchain the reason. And though denounced as opposed to all biblical revelation, it is in truth the shining gate to all the sacred light of the ages, and demonstrates the truth of the revelation and the inspiration. Thus its religious tendency is most clearly manifested. All that constitutes true religion can never find truer disciples or worthier representatives than can be found among those who find in Spiritualism the realization of their holiest dreams, their most sacred aspirations.

Therefore the Spiritualism of 1888 challenges the consideration of the world, not alone as a scientific fact or a philosophic theory, but also as a religious faith. It refuses to hold itself responsible for individual idiosyncrasies. It protests against being estimated by isolated facts. It demands the investigation of its *whole basis* by those who attack it. Therefore let not those who claim to be its disciples attempt to represent it as individuals. Its facts and theories are not individual; they have a general basis, and must be made to rest upon it.

But, as individuals, we can present its influence upon our daily life and reveal its vitalizing effect by our enkindled and extended love of justice, righteousness, purity, truth and holiness. No amount of sophistry can affect this standpoint of earnest men and women.

The true Spiritualist is being called upon to-day as never before to take his position, not as a sectarian but as a free, liberal expounder of the highest, purest, because most spiritual, faith the world has ever known, by living it in every act. Then shall philosophy and religion, love and purity unite to erect a worthy temple in which to worship the living God.

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER I.

DORIS.

Doris heard a slow, measured step upon the stairs, and then a knock at her door. She knew it was her grandmother's knock. She glanced dubiously around the room. White muslin and blue silk were thrown carelessly on lounge and chairs.

"Oh dear! That is grandma, I know! And my room in such a whirl! Seems to me it is always in a whirl!"

She hastily caught a couple of yards of muslin from an easy chair as she passed it and tossed it on the bed. She opened the door, and her grandmother paused on the threshold. Doris knew she was surveying the small white clouds.

"I declare, Doris! only one empty chair! And likely enough you hustled the things out of that to give me a place to sit in!"

Doris's slight blush was an assent.

"What in the world are you doing now?" she asked.

"Only making over one of my old white dresses, grandma," replied Doris. "and I found some nice pieces of blue silk among my things, and thought I would trim a hat for a change. Is n't it pretty?"

She poised it on her little hand. It was a dainty combination of blue silk, white lace, and a white plume that nodded defiantly in Mrs. Mason's face.

"Oh dear! here you are again spending your time foolishly over such vanity! I have tried to bring you up well, but I don't see what it is going to amount to! Why can't you be more like me?" and she straightened herself primly.

Doris glanced at her grandmother, and laid her hat down with a sigh.

"Grandma," said she in a despairing tone, "it is n't in me! You will have to give it up!"

Mrs. Mason seated herself in the one vacant chair, folded her hands, and proceeded to lecture Doris on her pride and vanity.

"But, grandma, I really don't think I am proud, as you call it. I like to have my dresses look well and look nice. Then I put them on and forget all about them. Truly, I don't care much whether they are calico or silk. Is that being proud?"

The young face wore an anxious expression as she looked into her grandmother's.

Mrs. Mason was interrupted in her reply by a light tap at the door. Doris sprang with alacrity to open it. She gave the new comer a bright glance of welcome. It was Aunt Amelia.

Aunt Amelia always did and said just the right things in the right place. Doris fervently wished all the people in the world were like aunt Amelia.

"I thought I would just slip in and help you on your dress a bit, Doris. I knew you had had quite a jaunt out this morning, and might feel tired."

Doris's face cleared gratefully as she made a place for her aunt near herself.

"I can't turbelow much," continued Aunt Amelia, "but I can sew straight seams, and I guess you can do the puckering."

Aunt Amelia began on a sleeve, while Mrs. Mason began on Doris again.

"Where have you been this morning?" she inquired, referring to the "jaunt."

"Only to Mrs. Sanders's, grandma; and I found her quite sick, and alone, so I stayed to do a few little things for her."

Doris modestly refrained from explaining that she had prepared a nice breakfast for the invalid, and made her comfortable in many little ways.

"Well, I hope you did n't spend all your time fixing up posies, and such nonsense. A chapter from the Bible and a good prayer would do her more good."

Doris felt there had been a painful omission of that work. Aunt Amelia interpreted the look on the troubled face, and said:

"Well, well, Sarah, I guess as long as Doris made her a cup of good tea, and tidied her up a little, it was just as good in the Lord's sight as though she had spent all her time reading and praying."

Doris gave her aunt a grateful glance, while Mrs. Mason's frown deepened.

"Strange how you always take Doris's part," said Mrs. Mason. "You ought to set her a better example."

"Well, I do n't know as it is all Doris's part. I want to take the part of the right, no matter whose it is; and you know, Sarah, I always did believe in works."

Doris, sitting there in the midst of her ruffling, looked at her grandmother and aunt, and noted the contrast. Mrs. Mason was prim, dignified and stern. Her cap was always placed evenly on her head. The folds of her dress seemed afraid to fall loosely, lest she should stoop at once to straighten them. There were no soft lines in her face or about her. She mentally decided she should never want to go to her grandmother if she were in great trouble.

Partly attentive to her ruffling, she was equally attentive to her aunt, Miss Amelia Parker. Her plump figure amply filled the little sewing-chair. There was a calmness in her face, born of patience in trial; a ready sympathy, and something of laughter at the corners of her mouth. Her cap was seldom straight. It usually sat on her head in a helplessly one-sided fashion, as if of itself making apologies for people's shortcomings.

Aunt Amelia made Doris think of a beautiful sunset, after a hot, dusty day; while her grandmother was like a cloudy midnight. Yes, Doris was indeed "a fanciful girl," as Mrs. Mason often said.

Mrs. Mason soon left the room, and Aunt Amelia and Doris continued their sewing quietly.

Doris was motherless. Seventeen years ago, the day upon which she first saw the light, her mother journeyed to that land invisible to so many. She had incurred Mrs. Mason's displeasure by a marriage with a worthless, dissipated man, who had deserted her, and left her alone in a strange city. She made her way back to her mother, who, to the last, had no word of pity or forgiveness for the broken-hearted woman.

Mary Mason Stuart was a forbidden subject. Mrs. Mason had destroyed all pictures of her, and the little Doris, bearing her mother's image, grew up in ignorance of these facts. Doris was ten years old before Miss Parker came to live with them, and from that time she and her brother Morris had a sympathizing friend in her.

The loneliness of her life, and her seclusion from young companionships, had matured her character. She sometimes felt oh! so old, and when she saw groups of gay young girls passing, and an echo of merry voices was wafted to her ears, she wondered what it would seem like to be among them.

Morris, who was two years older, had gone beyond Mrs. Mason's keeping. Three years seemed a long time, and it was three years this very June day since he had openly rebelled against Mrs Mason, and bidding Doris good-bye in a choking voice, had left her with her grandmother.

Doris's thought went back to this sad day. She remembered how brightly the sun shone. She remembered he had brought her a bunch of lovely white roses. A white rose was lying near her now. She took it up and kissed it for his sake, while tears ran down her cheeks. She spoke not a word, but Miss Parker said:

"Yes, I remember three long years! I thought of it the first thing this morning. But, Doris, try not to worry. We shall see Morris again sometime, I am sure of it." And patting Doris softly on the cheek, she left her alone.

Thanks to Miss Parker's timely assistance, the simple dress was soon finished. It was a very mild sort of dissipation which would witness its first wearing, being one of the many church fairs which were the extent of Doris's social privileges. But Doris looked forward to it as an important event in her simple, quiet life, and at last the evening arrived.

Mrs. Mason always accompanied her, not so much for the pleasure of association with friends, as for the personal supervision of her own table linen and forks. She was usually elected general manager and supervisor of the linen and silver.

On this particular evening she found herself much perplexed at the similarity of arrangements. Many a smiling lad and lassie tripped up to her, and, placing a basket before her, said: "Please, Mrs. Mason, mamma tied a pink string on the forks and spoons, so you would know whose they were."

Mrs. Mason looked ruefully at the accumulation of wares. There were yards and yards of pink string used.

Meanwhile, Doris, happily freed from all care, and having exchanged smiling salutations with friends, had clasped hands with Lucy Harrison, and strolled a little way from the crowd.

Lucy was her particular and most intimate friend, yet Doris did not have opportunities of meeting her frequently. Lucy's father and mother were not members of this church, or indeed of any church. Mrs. Mason called them "ungodly people," and was much afraid some of their decidedly broad views might be installed in Doris's head, if she were allowed to visit them too often; and when Lucy came to see Doris, there were no chances for girlish confidences. Mrs. Mason watched them too closely. They were two good, innocent girls, but Mrs. Mason disapproved of girlish gigglings, and little speeches neither pious nor profound. She wanted them to have the benefit of "her example."

Doris and Lucy left the noisy dining-room, and seated themselves in the remotest and darkest corner of a smaller room.

"What have you been doing lately, Doris?" asked Lucy.

"Oh, a few little things; but I keep thinking of Morris most all the time. I can't keep him out of my mind. I do so wish I could know where he is!"

"Perhaps he will come back soon," said Lucy.

"He won't come where grandma is; I know him too well for that!" and Doris's tears fell fast.

Just then a little group of elderly people entered the room. Following closely behind them was one who was a stranger to Lucy.

"Who is that tall, dark young man?" she asked.

"That is our new minister, the Rev. Lester Brooks. He has only come to fill a vacancy. Dr. Packard has preached here a great many years and got tired and sick, so the church gave him a vacation. He has gone to Europe, and Mr. Brooks will occupy the pulpit while he is away."

Doris had said this so many times to curious inquirers that she rattled it off like a well-learned lesson.

"He doesn't look much like a minister, does he, Doris? I mean he isn't prim."

"That is what I said to grandma," said Doris. I secretly believe she thinks so herself, only she won't say so because he is a minister."

Mr. Brooks's observant eyes noticed Doris's tears as he entered the room, and he managed to seat the group of ladies at a little distance from her, and take his own position so that their attention would be attracted in the opposite direction. Doris was thankful. She did not want them to see her crying. In a few moments there was an unexpected call for the services of two of the ladies, and they all left the room. Mr. Brooks went over to Doris and Lucy.

Doris was not in the least reserved with Mr. Brooks. It was only three months since he came among them, and she had found herself wishing he were her brother many times.

Mr. Brooks perceived at once that Doris was not specially interested in the merry-makings, and that she had to make a great effort to keep her tears back. He took her hand lightly for a moment, and then said gravely:

"Is it a new trouble, Miss Doris? Is it anything you may tell me about?"

"I should like to, but it began a good while ago, and you have not heard anything about Morris;" and Doris pressed her handkerchief to her eyes.

"You are mistaken. I know a great deal about Morris." Doris looked up questioningly.

"Dr. Carroll told me something about him. I am sorry for you, and for him, too. Try to be patient a little while longer. I am sure you will see your brother again."

Doris looked up hopefully.

"Dr. Carroll and I are friends," said Mr. Brooks. Doris wondered, for Dr. Carroll was what Mrs. Mason called "an unbeliever." He was an excellent physician, but Mrs. Mason did not employ him. Doris had often met him at the house of a sick friend, Mrs. Sanders. She liked him very much.

"I suppose I must go to the parlor now, but I want to say to you to try to remember that, although the world is wide, our Father's ministering angels are everywhere," and, with a kindly pressure of the hand, he left her.

"Those words make me feel better than 'God's watchful eye' that grandma is always talking about. I wonder if they mean the same thing?" said Doris.

"I don't know. I never thought about it," replied Lucy.

The words conveyed much comfort to Doris. They recurred to her often during the evening's festivities, and once in passing Mr. Brooks she gave him a grateful glance which amply rewarded him.

Mr. Brooks was quietly observant of Lucy Harrison. She seemed so unlike the crowd of young ladies scattered about the vestry. He soon made his way toward her, as Doris left her a few moments to wait upon Mrs. Mason.

"Do you come here to church often, Miss Harrison? I don't recollect seeing you here before."

"No, sir. I sometimes come with Doris to the church fairs, and occasionally to the sewing-circle, when they are very busy."

"Then they make you useful?"

Lucy smiled.

"I like to be useful sometimes," she replied.

"Where do you attend church?"

"I don't go to church at all."

Lucy expected he would look horrified. He was simply attentive.

"Then what do you do Sundays?"

"Very much as I do other days."

"And are you always useful the other days?"

This time he smiled.

"I think we ought to make all our days good and useful," said Lucy.

"Yes, so we ought; and we cannot choose the work for one another. But I am very glad you are Miss Doris's friend. She needs comfort and encouragement," and he moved away as Doris approached Lucy.

Mr. Brooks's calls upon Mrs. Mason became frequent. She always called Doris in, that she "might have the benefit of religious conversation." Let her introduce what topic she would Mr. Brooks always managed to turn the conversation into a channel which interested Doris. It was a great comfort to her that he hoped for Morris to come home.

CHAPTER II.

QUESTIONINGS.

Doris sat in Miss Parker's room one afternoon. Both were sewing.

"Aunt Amelia," said Doris, "grandma is always talking about 'God's watchful eye,' and Mr. Brooks talks of the 'ministering angels.' Do you suppose they mean the same thing?"

"Not exactly, Doris."

"Well, what is the difference?" persisted Doris.

"I have often thought of that same thing myself," said Miss Parker, speaking rather indistinctly, with her mouth full of pins. Doris waited patiently for her to remove them, one by one, when she resumed:

"I do believe in ministering angels, but I don't know anything about the other. You know, Doris, I am not like your grandma. I don't believe as she does in a great many things."

"Why, Aunt Amelia! Are you an 'unbeliever'?" Doris's face expressed amazement as she asked the question.

"Yes, child, according to your grandma, I suppose I am." Her spiritual state did not apparently occasion her any uneasiness, for she continued to sew over and over on a sheet with steady fingers. Doris looked at her aunt's peaceful face, and asked:

"Aunt Amelia, do you ever feel that you are a great sinner?"

"No, I don't! I try to do just as near right as I know how, and I can't do any better. Not but that I might be wiser at times, and consequently do better. But we are none of us to blame for what we do n't know. When I get up in the morning, I just say to myself, 'Now, Amelia Parker, there's most likely another day before you. Do your very best to do some good to somebody in it, and no harm to anybody! That's my way of praying. And then, when night comes, I sit down to think it all over; and if I see I have made a mistake, I am willing to bear the consequences."

Miss Parker's sense of justice was a strong characteristic.

"Honestly, auntie, that is just the way I feel, too; and when I told grandma so one day, she was shocked. She said I 'was of a wicked and perverse generation,' and worse than the heathen."

"Well, as for me, I would n't undertake to say who were heathen. They might be nearer the kingdom than I."

"What is being near the kingdom?" asked Doris.

"I call it doing exactly as you would be done by. It covers the whole ground, in my estimation," said Miss Parker, giving her needle a vigorous poke through a seam. "The Golden Rule means freedom, and justice, and truth, and peace, and purity, and love; and what more do you want?"

"It means a great deal, then, does n't it?" said Doris.

"Yes; and folks get so earnest searching after something they don't know anything about, and have no way to find out, that they jump right over all this, and don't pay much attention to it. Mind you, Doris, I don't say I am right; but I do say I go according to my conscience, and I shall follow that until I know some better rule." She smoothed out a hem, and continued thoughtfully:

"I suppose your grandma does a great sight of praying for me. I hope it will amount to something, I am sure."

Doris smiled.

"As if you were not the dearest, best auntie in the whole world!" she exclaimed, jumping up and kissing her. "But now, aunt, the sheets are done. Who will take them to Mrs. Sanders, you or I?"

"Well, I feel a trifle old to-day. Maybe it is because I am so wicked. Perhaps you had better go. Tell her I will carry or send over the rest of them to-morrow."

Doris rolled up her bundle, meanwhile musing on all Miss Parker had said. It was a puzzle to her. She believed in genuine goodness, and she knew her aunt was thoroughly good.

The thoughtful lines were not smoothed away from her face when she entered the home of Mrs. Sanders. Dr. Carroll was standing by a table, dropping some medicine into a glass.

"Three four! good afternoon, Miss Doris! seven eight!" and he turned suddenly upon her.

"What is that doubt upon your brow?" he asked smilingly.

"Not much; only Aunt Amelia and I got to talking about the kingdom, and I was wondering a little what it all means. I can't quite make it out."

"Older heads than yours have failed to do it, Miss Doris. I don't think either of you are far from it."

"Why! grandma says I am worse than the heathen!"

Dr. Carroll dropped the spoon with a sudden suppressed exclamation. Doris did not know whether it was about the spoon or Mrs. Mason. It did not sound very pleasant, she thought.

Doris busied herself for a few moments with Mrs. Sanders; gave her the bundle her aunt had sent, also the message; and, as the light was fast waning, stepped lightly into the hall. She was surprised to find Dr. Carroll sitting there.

"I thought you were gone," she said.

"I waited to see you. Will you sit down here a moment?"

Doris obeyed. She wondered if he considered Mrs. Sanders worse.

"Now do n't get alarmed or excited at what I am about to say, Doris. Do you remember Hugh Scott?"

"Do you mean the young man who went away with Morris?"

"Yes. I have reason to believe he has returned and is in this city. I also firmly believe he knows where Morris is."

"Have you seen him?"

"Yes, but he will tell me nothing. I knew you would want to make the effort to see him yourself. Perhaps he will talk with you. Can you manage to go to him?"

"I must," she answered; "but where is he?"

"At Bray street, No. 10."

"Bray street? where is that?"

"Not in a good part of the city. You had better tell Miss Parker. Perhaps she will go with you."

"Yes, I always tell Aunt Amelia everything. I know she will go. But Hugh won't go away before to-morrow, will he?"

"No; he is quite sick with a fever, and has a broken arm besides. He is fast enough for a while."

Dr. Carroll gave her a card with the address.

"Oh! how can I thank you enough?" she exclaimed.

He dropped her hand suddenly, sprang into his carriage and drove rapidly away.

Doris went home and entered the house quietly. Miss Parker noticed a new interest in her face, of which Mrs. Mason, deeply interested in the perusal of a book on "Holiness," was unobservant. Doris was thankful, and as early as possible went to Miss Parker's room, repeating all Dr. Carroll had said.

"Surely I will go with you, if we can manage it. I don't like to do anything secretly, but there seems to be a call for this. Go to bed now, child, and be patient."

It was past midnight when Doris fell asleep, and then she had troubled dreams of Morris and Hugh. She awoke early, and heard rain pouring steadily on the roof of the piazza under her window. It was a dismal sound.

"Oh, auntie! what shall we do? Can you manage in a storm like this?" Doris found time to whisper the words as they passed through the hall before entering the breakfast room.

"I am afraid not, dear, but we will see by-and-bye."

Doris forced herself to eat, that Mrs. Mason might not notice her restlessness, and was glad to leave the table."

"It is of no use to think of going to-day, child," said Miss Parker, as they reached the upper landing of the stairs. "We could n't frame a possible excuse for going out in such a storm as this. According to what the doctor says Hugh can't get off a great ways, and we must wait until to-morrow. Bring your sewing into my room, and let us talk the matter over."

Doris was thankful for her aunt's companionship. As for Hugh and Morris there seemed to be nothing to do except to await developments. There was a long silence. The rain poured unceasingly. The fire burned with a low, gentle warmth. Doris's thoughts wandered here and there, and finally rested upon what Miss Parker had said about ministering angels the day previous.

"Aunt Amelia, you said you believed in 'ministering angels.' What are they?" She spoke with interest.

"I guess I am in for it now," thought Miss Parker; "but it has got to come sometime, and perhaps 'now is the accepted time,' as Sarah would say."

Doris, unheeding her aunt's thoughts, patiently waited for her to speak.

With a glance of apprehension at Doris's face, she replied:

"Well, Doris, you have asked me a question now I have been expecting some time, and I shall answer it according to my conscience. But first, I want to ask you a question. What do you understand by immortality?"

"I suppose it is that our souls live forever, that dying is n't the end of us," said Doris.

"So I think. But what do you suppose we do after death? It would be pretty hard to worry through an eternity and not do anything special, would n't it?"

"I should think it might be," replied Doris. "I always find one day hangs heavily on my hands if I am unoccupied."

"If we are to live through an eternity, we surely ought to be doing some good. Now I believe that in heaven, as it is generally called, we shall have opportunities for doing good, and one of them is to bless and really help and comfort some of the loved ones left behind." Miss Parker spoke with an earnestness which was impressive.

"But how can that be done?" asked Doris. "Dead folks can't do anything."

"Take care, Doris. You mean you think they can't."

Miss Parker's voice expressed so much doubt that Doris looked up curiously.

"Surely, auntie, you do n't believe in spirits?"

"Well, you can call them 'spirits,' or ministering angels, just as you please. I believe in them, all the same."

Doris dropped her work in her amazement.

"Why, auntie! I thought only crazy or foolish people believed in spirits."

"That is a common mistake. Many people, wise and good, believe that spirits can return to earth to communicate with friends, and accomplish certain work."

"But how are we to know anything about it? We can't see them or hear them," said Doris.

"Perhaps you can't; but some people see and hear them. It needs a different sense of sight and hearing, or perhaps I should say a keener sense. It would n't be right for me to say nobody could do it because I could n't. If a deaf man were to say you could not speak because he could not hear you, or a blind man were to say there was no such person as Doris Stuart because he could not see you, it would not be the truth. It would not alter the facts of the case."

Doris mentally accepted this logical view. Miss Parker continued:

"It is called being 'clairvoyant' and 'clairaudient.' When a person has these gifts, they can see and hear spirits, and talk with them, too."

"Auntie, did you ever see a spirit?"

"Yes, I shall always think I have. I know I have seen my father."

Doris looked up eagerly. "Do tell me about it, auntie!"

"Well, at first it was nine years ago, at the time sister Ellen died. I stood side of her, holding her hand, and somebody came up quite close to me, and laid his hand on ours. I thought it was the doctor, and I did n't look up; but in a minute or so I heard the doctor speak, and his voice sounded out in the back part of the room. I looked up quick, and there stood my father, as plain as ever I saw him! I said, 'Father!' and he smiled, and put his other hand on my shoulder, and stood there quite a little while. I have seen him a good many times since, and I can hear him speak sometimes. When anything important comes up he generally comes to me, and tells me what to do. He is my ministering angel," and she looked smilingly into Doris's face.

Doris was too much astonished to reply at once. Miss Parker continued:

"I think it is right for you to hear these things, but I declare I do n't know but Sarah would turn me out of the house if she knew I had spoken about it."

"Yes, she would feel dreadfully. Auntie, would n't it be a good plan for me to read my Bible, and hear all grandma has to say on religious subjects, and all you have to say, and then make up my mind which side I will take?" It was a very anxious face raised to Miss Parker.

"It would be just the right way, you may depend, Doris. Nobody can get at truth when they only hear one side; but if your grandma learns that you are inquiring into it, she will put a stop to it. She knows what I think about it, but she says it is all my imagination."

Doris was silent for a few minutes.

"Does Mr. Brooks know your views?" she asked.

"No, he has never said anything to call them out, but I expect he will any day."

"Who does agree with you?"

"Well, Dr. Carroll, for one. He knows more about the subject than I do—has investigated a good deal. He says the more he studies it the stronger he is in it."

Doris now understood Mrs. Mason's strong dislike for Dr. Carroll. But her thought was busy in another direction.

"Auntie, how do people find out about all these things?"

"In various ways. There's clairvoyance, and clairaudience, and writings, and raps, and table tippings, and various things they hear through mediums; they call them 'tests.'"

Doris caught eagerly at the word "raps." "What are 'raps'?" she asked.

"Well, they say spirits make sounds on walls and floors and furniture—sounds like rapping."

"Did you ever hear any?"

"I do n't know. I have sometimes heard noises I could n't account for, but I would n't like to say it was spirits unless I knew. They say they will answer questions by rapping."

"Do they ever rap when you are not asking questions?"

"I do n't know. They might, to call your attention to them and make you wonder what the sound was."

Doris drew nearer her aunt, and whispered:

"Then, auntie, I really believe I have heard those raps. More than six months ago—it was the night I had the toothache so hard—I was lying wide awake, and I heard a queer noise right on the table by the head of my bed where my Bible lies. I thought of rats, and thought of everything. Often I wake up and hear it. I have wondered and wondered what it could be. I spoke to grandma about it once, but she only said, 'Rats, most likely, child'; but you know, auntie, grandma is so particular she would n't let rats rest in this house six months."

"Well, not knowing, I can't say; but I should advise you to inquire into it."

"I don't know but I should be afraid. Can't you come into my room to stay some night, and see if you hear it, and what you think of it?"

"Indeed I will, Doris, any time you want me."

"Come to-night, then. I am sure if ministering angels can come to me they ought to come now while I feel so troubled about Morris and Hugh."

"Well, dear, we will let this rest for a while and see what comes of it."

[To be continued in next issue.]

WATER LILIES AT SUNSET.

BY HENRY AUGUSTIN BEERS.

Mine eyes have seen when once at sunset hour
White lily flocks that edged a lonely lake,
All rose and sank upon the lifting swell
That swayed their long stems lazily, and lapped
Their floating pads and stirred among the leaves.
And when the sun from western gates of day
Poured colored flames, they, kissed to ruddy shame,
So blushed through snowy petals that they glowed
Like roses morning-blown in dewy bowers,
When garden walks lie dark with early shade,
That so their perfumed chalices were brimmed
With liquid glory till they overflowed
And spilled rich lights and purple shadows out.
That splashed the pool with gold, and stained its waves
In tints of violet and ruby blooms.
But when the flashing gem that lit the day
Dropped in its far blue casket of the hills,
The rainbow paintings faded from the mere,
The wine-dark shades grew black, the gilding dimmed,
While paling slow through tender amber hues,
The crimson lilies blanched to coldest white,
And wanly shivered in the evening breeze.
When twilight closed—when earliest dewdrops fell
All frosty chill died down their golden hearts,
They shrank at that still touch, as maidens shrink,
When love's first footstep frights with sweet alarms
The untrod wildness of their virgin breasts;
Then shut their ivory cups, and dipping low
Their folded beauties in the gloomy wave,
They nodded drowsily and heaved in sleep.
But sweeter far than summer dreams at dawn,
Their mingled breaths from out the darkness stole
Across the silent lake, the winding shores,
The shadowy hills that rose in lawny slopes,
The marsh among whose reeds the wild fowl screamed,
And dusky woodlands where the night came down.

September Magazines.

THE CENTURY.—George Kennan continues his interesting and instructive Siberian recitals, his special topic this month being "Exile by Administrative Process," illustrated with portraits of a few of the many victims of a cruel despotism; of whom he says, and very justly, "If such men are in exile in a lonely Siberian village instead of being at home in the service of the State—so much the worse for the State!" These papers are attracting the attention of leading minds in all parts of the world. "The Industrial Idea of Education," is an article by Charles M. Carter, endorsing a growing conviction among progressive educators that our public school should be made more utilitarian. Educationalists will likewise find much to interest them in the opening article of this number, in which "Uppingham, An Ancient School Worked on Modern Ideas," is fully described by George R. Parkin. The locality is a small market town in one of the midland counties of England, and the school, founded in 1584, is at present a model institution of its kind. A fine tribute is given to a fine mind by Elizabeth Stuart Phelps, in a sketch of Ed. Rowland Sill, from whose writings she makes several choice selections, among them this striking one. "A comet is the spirit of a world hovering about and waiting to be incarnated." Miss Phelps says: "Sill stands among our poets upon the claim of pure inspiration," and this claim is strongly supported by the selections she gives. The article will find appreciative readers among Spiritualists. The contents of this number are of preeminent excellence; in addition to the above they include completed stories, poems of merit, sketches of travel and adventure; "Topics of the Time," "Open Letters" and "Bric-a-Brac." New York. The Century Company. Boston. Damrell & Upham, 283 Washington street.

MAGAZINE OF AMERICAN HISTORY.—As a frontispiece is given a portrait of Arthur St. Clair, first governor of the Northwest territory, following which is a romantic account by the editor, Mrs. Lamb, of the establishment of civil government beyond the Ohio River, under the tittle, "Marietta, Ohio, 1788-1888," illustrated. In a scholarly treatise upon "Indian Tribes in Prehistoric Times," by Cyrus Thomas, Ph. D., their location and movements are described, and consideration given to theories regarding the mound-builders. C. C. Jones, jr., describes the jubilant welcome given in Georgia to the Declaration of Independence which, though proclaimed in Philadelphia July 4th, was not heard of in that State until August 10th. In "Reconstruction," Dr. J. H. Patton clearly and concisely shows the policy adopted by the government in restoring the Southern States to the Union. "Canada's Financial and Business Condition" is treated upon by Dr. Prosper Bender. As a matter of curiosity, a *fac simile* is given of the title-page of "The Universal Magazine of Knowledge and Pleasure, for July 1757, London," and an article from it, giving an English view of the Ohio River. The shorter articles include a graphic account of an "Escape from a Burning Prairie," by George Catlin, the famous traveler among the Indians, and "George Washington as a Dancer." New York: 743 Broadway.

ST. NICHOLAS.—A triad of pleasing pastoral verses opens this month's number, and next are three chapters of "Two Little Confederates," a story that all, North and South, have become interested in. E. P. Roe, whose recent transition was deeply regretted as the last leaf turned of his earthly service, collected on his journeyings "Some Stories about the California Lion," (panther) and these are given, with several illustrations. A story of the Dakota blizzard is entitled "What Dora Did." Charles Barnard in his usual attractive style gives in "Broken Adrift," an account of a young girl's adventurous management of a canal-boat that took a notion to start on a tramp. Estelle Thompson gives a story of "Knot-Holes." "Dick's Farm Hand," describes the finding by a boy of one solution of the labor problem, and "The Mischievous Knix" is a quaint fairy story, finely illustrated. On other pages we are told "How Some Birds are Cared For," and Charles G. Leland informs ingenious boys "What to do with Old Corks." The Century Co., New York. Damrell & Upham, "The Old Corner Bookstore," Boston.

WIDE AWAKE.—An attractive feature of this month's issue of this favorite is a descriptive account by Horatio O. Ladd of "The Ramona Indian Girls' School" connected with the University of New Mexico at Santa Fé, and named in honor of Helen Hunt Jackson and her book, "Ramona." The school was founded in response to a request of San Juan, a Mescallero chief. Several engravings show the Apache children on their arrival, in their blankets, and shortly after in new apparel. The opening story is one of the political campaign of 1840, entitled "Two Conspirators." "Plucky Smalls" continues "His Story," and in "Around the World Stories" are related "Adventures of an Abyssinian Monkey." Ed. E. Hale, in his "Story of Boston Common," gives some account of the distinguished guests of the city who have visited that notable locality, of whom were Lafayette, President Jackson, Black Hawk and Keokuk. "Summer Lanes," interesting especially to young landscape painters, "Ned's Base-Ball Club," "The Little Lombard Hero," "The House in the Tree," and "How to Make a Weather Bottle" are among the remaining contents. Boston: D. Lothrop & Co.

HALL'S JOURNAL OF HEALTH.—Dr. Helen Densmore resumes her "History of Mind Cure." A treatise is given upon "Washing and Baking Powders. How They are Made," its remarkable feature being that no special one is recommended, but only their constituents and the process of manufacture described. Following this are articles upon "Adulteration of Food," "Resuscitation of the Apparently Drowned," "Diphtheria" and "Corsets." New York: 206 Broadway.

THE PATH contains "Conversations on Occultism," "Some Teachings of a German Mystic," etc. New York: W. Q. Judge.

THE INDEPENDENT PULPIT contains the third installment of "Thoughts for the Thoughtful," a disquisition upon the "Lord's Supper," "What Unbelievers Have Done for the World," several other contributions to freethought literature, and a continued narrative of the editor's motley experiences in his personal efforts to enlighten the people in Eastern Texas. Waco, Texas: J. D. Shaw.

THE PHRENOLOGICAL JOURNAL.—Portraits of William II. of Germany, and the Empress Augusta Victoria, with brief biographies, introduce this month's contents, which include articles upon "Cremation," "Hereditary Influences," "Education and Use of the Brain," etc., together with "Notes in Science and Industry," "Editorial Items," poetry and illustrations. New York: Fowler & Wells Co.

Verifications of Spirit-Messages.

DR. JOHN SCOBEY.

It is with a grateful heart that I recognize the message of DR. JOHN SCOBEY, in THE BANNER Aug. 25th, as coming from my revered father. Not the shadow of a doubt is in the mind of any who have read it, but that he really communicated it. Before he was translated it was a subject of frequent conversation in the family that he was to send a message from the "Banner Circle" as soon as he was able, and I have watched for its coming with great interest. His neighbors of many years, Mr. and Mrs. John Williams, wish to add their names to the number who publicly recognize this message. Mr. Williams feels deeply grateful to my dear father as the one who first directed his attention to the truth and beauty of Spiritualism, and he is now approaching the "life elysian" with a full knowledge of what awaits him in the hereafter. As my father said, THE BANNER was very dear to him—more highly prized, if possible, as he neared his journey's end. On the usual day of its arrival I hurried to the post office, carried it to him without loss of time, and after he was too feeble to enjoy reading it himself, read it to him, he always selecting Father Hazard's articles for the first reading. God bless THE BANNER! It has carried joy to thousands of hearts. MRS. P. S. WEED

Shell Rock, Ia., Sept. 3d, 1888.

HENRY TUDOR.

We saw in the BANNER OF LIGHT of March 17th, 1888, a spirit-communication, through the Circle of Feb. 17th, 1888, purporting to come from HENRY TUDOR. Hearing that Mrs. Sarah T. Gray of Berrien Springs, Mich., had relatives of the name of Tudor, we copied the communication and sent it to her, and the within enclosed letter is her answer to us. We are sorry we did not send it to you sooner.

We remain respectfully yours.

Colomo, Mich., Aug. 22d, 1888. W. H. JENKINS.

MR. W. H. JENKINS—*Dear Sir*: I was at Benton Harbor visiting when your communication arrived at my home. I have just returned, and hasten to answer it. My father's name was Henry S. Tudor, from Barbadoes Island, West Indies. He had a son—Henry Tudor—who started from Buchann to California, lived in St. Joseph at one time, and died on the Plains. My father had a nephew by the name of George Gleason on my mother's side. I have not heard from him in thirty-five years. He lived in Boston when he wrote me last, and, if he is living at this time, must be about seventy years old. Respectfully yours,

Oronoko, July 11th, 1888. SARAH T. GRAY.

ISAAC C. ABBOTT.

In the BANNER OF LIGHT of Aug. 18th I read a message from ISAAC C. ABBOTT. I *know* it is correct in every particular; I am the "friend" he refers to as being the one who was the cause of his passing out of the mortal form. It was, as he says, an unintentional act, but which caused me many unhappy hours. I have met with him many times at materializing seances; twice in San Francisco I have seen him and conversed with him since he passed over, at two different mediums' seances. It affords me great pleasure to acknowledge this, and I sincerely hope to hear from him again. Yours very truly, A. THAYER.

Portland, Ore., Aug. 31st, 1888.

MARY EASTMAN.

I recognize the message of MARY EASTMAN, published Aug. 11th, given through the mediumship of Mrs. B. F. Smith, as my mother's; all names are correct. FRANK S. EASTMAN.

39 Methuen street, Lawrence, Mass., Sept. 2d, 1888.

FRANK P. AVERY.

The message of FRANKIE P. AVERY in the BANNER OF LIGHT of Aug. 25th, I recognize as coming from my darling boy, and I thank both spirit and mortal who were instrumental in giving the same. I hope he will be able to reach me again through the same channel. MRS. R. J. AVERY.

Stockton, Me., Aug. 31st, 1888.

FRANK GRIFFITH.

The message received through MRS. SMITH in the BANNER OF LIGHT of Sept. 1st, from FRANK GRIFFITH was correct in every particular; he was my nephew. LYDIA W. GAGE.

Haverhill, Mass., Sept. 2d, 1888.

ELBRIDGE CURRIER.

In the BANNER OF LIGHT of Aug. 18th I saw a message from ELBRIDGE CURRIER, with whom my mother and others in the family were well acquainted. We were all very glad to read it.

Manchester, N. H. MRS. H. P. CROWELL.

A Painful Story.

A Christian Scientist, who derived a handsome income by insisting that the pains and aches of other people did not exist, was once attacked by a Jumping Toothache.

The unwelcome guest nestled down into a large molar in the lower jaw of the doctor, and proceeded to make itself at home by none too gently titillating the inferior dental nerve. Notwithstanding the fact that he had been telling his patients all the morning that their sufferings were imaginary, he was compelled to recognize this pain, and proceeded to give himself a $2 treatment, thus:

"Pain is evil; evil does not exist; ergo, pain does not exist, and hence there can be no pain in my teeth."

At this logical demonstration the Jumping Toothache smiled a smile of superior wisdom, and gave the dental pulp a bang so powerful that the Christian Scientist was unable to restrain a mournful howl; but he heroically proceeded.

"The pain I seem to feel in my tooth is not real; it is merely an evil thought. I will cease to think this thought, and the discomfort will cease."

On hearing this, the Jumping Toothache rolled up its sleeves and went to work in earnest. It jumped with both feet upon the quivering nerve ends, and stamped, kicked, squeezed and tugged at them the whole night through, with so savage vigor that when the blear-eyed dawn began to brighten in the east, the Christian Scientist, who had spent the night in walking up and down, and moaning, and trying to convince himself of the unreality of his suffering, was in a thoroughly knocked-out condition.

Suddenly, after an unusually atrocious twinge, he hastily seized his hat and coat.

"Where are you going?" inquired his wife, who was also a metaphysical healer.

"I'm going to have this ! tooth pulled out," said he shortly.

"Pain has no real existence," replied his wife calmly; "you know that ——"

"You have n't got this toothache!" cried the Christian Scientist, as he slammed the front door and made a bee-line for the nearest dentist.—*Puck.*

☞ Sir Humphrey Davy once inhaled twenty quarts of unmingled nitrous oxide. In his own account of what transpired after his awakening by Dr. Kinglake, Sir Humphrey says that "indignation and pride were the first feelings produced by the sight of persons about me. My emotions were enthusiastic and sublime; and for a moment I walked round the room, perfectly regardless of what was said to me. As I recovered my former state of mind, I felt an inclination to communicate the discoveries I had made during the experiment. I endeavored to recall the ideas; they were feeble and indistinct; one collection of terms, however, presented itself; and with the most intense belief and prophetic manner, I exclaimed to Dr. Kinglake: '*Nothing exists but thoughts! The universe is composed of impressions, ideas, pleasures and pains.*'"

Pearls.

"——elegies,
And quoted odes, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever."

The brightest stars are nearest to the earth.
—[*Tinrod.*

I will listen to any one's convictions; but pray keep your doubts to yourself. I have plenty of my own.—*Goethe.*

It is not strength, but art, obtains the prize,
And to be swift is less than to be wise.
'Tis more by art than force of numerous strokes,
The dexterous woodman shapes the stubborn oaks.
By art the pilot, through the boiling deep
And howling tempest, steers the fearless ship,
And 'tis the artist wins the glorious course,
Not these who trust in chariots and horse.
—[*Homer, B. C. 900.*

It is beautiful, on a lovely day, to see the soft, sweet clouds driven like lambs through the blue pasture of the heavens.

Love from love is sure to ripen,
Hate from hate makes sure display;
Seeds of good or ill we scatter
Heedlessly along our way;
But a glad or grievous fruitage
Waits us at the harvest day.
Whatsoe'er our sowing be,
Reaping, we its fruits must see.

Nothing can be a real pleasure or cure to the human soul but what is made by its own approbation.

The stream, once fouled, must still flow onward for awhile,
Till its own inner tide shall clear it from the soil.
The air, by tempest shook, in cloud-steam must ferment
Until self-clarified to pure, sweet element.
So only can a soul by struggling work release,
When any outward jar, or inward, mars its peace.
Soon heals the bodily wound inflicted by a foe;
Loose thy heart deals itself, long years their scars will show.
—*Charles T. Brooks, from the German of Rackert.*

Banner Correspondence.

New York.

WATERVLIET CENTER.—Samuel McCleary writes: "It is written, 'The fool hath said in his heart there is no God!' But reasoning upon the ground of cause and effect, we have constantly witnessed the operations of these since our birth into mortal life May 2d, 1807, and we shall also continue to do so when we drop this to pursue the delightful task through eternity. As we look back to the time of the death-dealing blizzards, and watch the slowly unfolding of the season, we first see the ice and snow yielding to the breath of the yet distant summer, and from all points running to the sea to be again caught up and returned to us in warm spring and summer showers, and then we begin to see the green carpeting slowly appearing on valley, hill and plain, everywhere beautifying the entire face of nature. Following come the flowers with their sweet fragrance, and birds whose melody uplifts, gladdens and inspires the human heart with hope. And when we see all this life and beauty bursting into birth, entirely independent of man, it looks as though there must be a great intelligent power back of it all, call it God or whatever you please. Now we believe in God, because we believe in cause and effect, and that no effect can exist without a cause.

The music of Nature, canst thou not hear it? And methinks a voice is audible to my inner self, saying, 'I have not left you, dear mortal; hope and trust on, the day breaketh!' If we have a sister or a brother so unfortunate as not to be able to trace any intelligence or purpose in all of Nature's works, allow us to ask such a one upon what basis he regards himself as an intelligence? Doubtless he will point, and with some degree of pride to that splendid carriage, and say, I made that; or, displaying a fine jeweled watch, say, I made that also; and his answers, reasoning from cause to effect, would be very good ones too good, because the logic is good. His reasons come within the reach of our comprehension, for we may go to work and make or learn to make a carriage or a watch, but we cannot make or learn to make a blade of grass, much less a world, and yet they are as surely effects of an intelligent cause as the carriage and the watch. This must be admitted or that the greatest of all effects, the grand machinery of the unlimited universe, exists without a cause. And where is the man who was ever ready to make that admission?"

Missouri.

BONNE TERRE.—S. T. Suddick, M. D., writes: "In an article on the first page of the BANNER OF LIGHT of Sept. 1st, entitled, 'A Strange Dream,' in the fifty-third line the type makes me say 'curl' in place of 'east.' I dreamed this dream on the night of June 15th, 1887; a lady who was stopping at my house at that time copied it, and sent it to you, and her name, not mine, should really have been attached to it, as I was the dreamer.

Please give me space to thank an unknown friend at Hunter, N. Y., for a copy of the works of 'Chase' and 'Howe,' also for sending me THE BANNER and the *Golden Gate* each week. He has my blessing, and the angel world will, I feel certain, return the kindness a thousand fold. I am keeping both books and papers busy; they are too good to lay idle, for they contain the words of life. Oh! if people only knew or could realize the good they could do by sending the spiritual books and papers they have read and thrown aside to hungry, waiting souls, I know they would do so to a greater extent than is now done. Any old books, pamphlets or other spiritual literature directed to P. O. Box 186, Bonne Terre, Mo., will be gladly distributed by me.

People here are just beginning to take an interest in our beautiful Philosophy, and are eager to learn."

ST. LOUIS.—S. Penberthy writes: "The First Spiritual Association after its summer vacation reopened its sessions on the 2d inst., at Brant's Hall, 9th and Franklin Avenue—Mr. Williams, President, in the chair. Mr. Thomas lectured to a good audience. The officers of the organization are as follows: Mr. Williams, President; Mr. Hershaw, Vice President; Mr. Goettlar, Treasurer; S. Penberthy, Recording Secretary; Mr. Hoff, Corresponding Secretary. Meetings are held every Sunday at 3 P. M. Address Samuel Penberthy, Hotel Westeran."

Maine.

VERONA.—A correspondent writes: "I was one of an interested audience at this place which on Sunday, Aug. 12th, listened to Miss M. T. Shelhamer in a discourse which she began by saying: 'We are gathered like the covenanters of old to worship God in our own way.' She then proceeded to discourse in an eloquent and impressive manner upon 'The Philosophy of Spiritualism,' in which she said, 'Spiritualism in its present bearing upon the world is a Spirit of Peace. It has a mission; it comes to every life as a blessing; it comes in the name of the departed. It is a revelator, a teacher, a saviour. It is not an intolerant; it is severe but kind.'

Mr. Wardwell, of the *Bucksport Clipper*, said of Miss Shelhamer's discourse: 'Her language was classical Anglo-Saxon, delivered with a diction and pronunciation that reminded one of the ring of coins on a marble counter. We failed to detect a mispronounced or ungrammatical expression. She made a good impression. The discourse was first-class, and we heard many favorable comments from some of our best critics.'"

AUGUSTA.—J. E. P. writes: "Quite a number of friends assembled at 87 Sewall street on the evening of Friday, Aug. 31st, to welcome Dr. H. F. Merrill, the test-medium, and his estimable wife. The Doctor is very pleasantly located in a nice suite of rooms, and the circle that evening was a most satisfactory one to all present. All received unquestionable evidence of the presence of spirit-friends, and some very remarkable and striking tests were given through the Doctor's mediumship. Other mediums were controlled, and the evening passed away profitably and pleasantly to all. The Spiritualists and friends are glad to welcome to our city one who has been so faithful and true a servant and worker for our cause. Is it not the duty of every true Spiritualist of the present time to protect our mediums, against whom the darts of the enemy are being hurled, and who are enduring untold persecutions? When all follow the example of the BANNER OF LIGHT, Spiritualism will take its place in the front ranks and shed its glorious rays of light and truth over all the earth."

Ohio.

CINCINNATI.—A. J. C. Robbins writes: "Spiritualism has received new impetus from the visit of Dr. A. W. S. Rothermel. Tuesday evening, Aug. 27, during a séance held at his residence, 400 West 4th street, the box in which was the light, having become overheated and smoky, his manager, Prof. Bosworth, undertook to fix it, and in order to do so had the gas burn at full head. While burning thus, a full and perfect form (Emma Hirsch, well known to most all present) came into the midst of the circle in the full glare of the light, and said in an audible whisper: 'Jimmy was afraid I could n't do it, but I'll do more in the future!' She stayed in the strong light fully two minutes, while all present saw every lineament of her beautiful features, she being not over four feet distant from each of the twelve people present; then, gliding near the curtains, the form dematerialized, vanishing as a flash of light, to the great surprise of all."

CINCINNATI.—John Bobring writes: "The first birth-day-anniversary and convention of the First New Spiritual Church of Cincinnati, proved a grand success in every way. Saturday evening, September 1st, a reception was held, representatives of the church from Pennsylvania, Kentucky, Indiana, Ohio and other States being welcomed by Rev. James A. Bliss, Rev. Augusta Riedel and others. Rev. Augusta Riedel under the control of her guide, 'Jewel,' gave some wonderful tests, which were all recognized.

The services on Sunday, Sept. 2d, showed the good work the church is accomplishing. The rituals of 'right hand of fellowship' and 'christening of children' were excellent. Rev. James A. Bliss, under control of the German Doctor, gave a brief lecture. Rev. Augusta Riedel and six or seven other medium-members of the church were interestingly controlled by their guides.

Monday evening, Sept. 3d, a banquet was given, with the usual speeches and toasts on such occasions. Tuesday evening, Sept. 4th, was dedicated to dancing and general farewell exercises.

I feel assured that the new church work will be a success."

Pennsylvania.

PITTSBURGH.—A correspondent writes, Sept. 3d: "The society opened here yesterday with Mr. J. H. McElroy in the chair and Mrs. A. M. Glading on the platform as lecturer. The meeting was opened with a song, 'Happy Greeting,' after which 'Hoodah,' Mrs. Glading's control, in a few words suggested plans for the course of the society during the coming year. Questions were then called for, persons in the audience responding with several which were dealt with in an able manner, which proved satisfactory to the auditors. They related to vicarious atonement, growth and development in the spirit-world, the number of spheres in that world, and knowledge as the saviour of mankind. Following remarks upon these, a number of tests were given, the personal descriptions evincing Mrs. Glading's remarkable gifts in this direction. The *Pittsburgh Times* of the next morning gave a very creditable report of the meeting.

The Pittsburgh Society of Spiritualists commences the year entirely free of debt. Next month F. T. Ripley is before the society."

SCRANTON.—Mrs. Sarah J. Higgs, 1014 West Lock Avenue, West Side, writes: "If you should meet with a medium who would like a home for a few weeks, please to give such my address."

Massachusetts.

LAKE PLEASANT.—"A Church-Member" writes: "We all can appreciate charity, let it come from what ever source it may, and as we leave our homes and spend a few days at this place it is satisfaction to hear speakers express a desire to uplift mankind. No reform ever gained by dwelling on the mistakes of those it would improve. If speakers would have a heart of pity for those left in the churches, rather than condemn or ostracize them, they would sooner gain their end. If Spiritualists have come to a better knowledge let us give it to us. We all have a beam to remove, and let us clear our own eyes, and then we shall be better able to find the mote in our neighbor's eye. We are all striving for one purpose, and for one heaven. Then for humanity's sake let us hear no more fault finding, but all love and aid one another to see the light."

ONSET.—Mrs. Helen Wilson writes that in addition to her own communication of Mrs. Sarah J. Penover of East Saginaw, Mich., as a medium for the translation of spirit communications given in ancient characters, is that of a recent writer in the *Golden Gate*, who has tested her in this particular. It is stated that the gift came to her nearly three years ago, since which time she has exercised it upon seventeen distinct languages.

Aftermath at Lake Pleasant.

To the Editor of the Banner of Light:

Mr. Whitesides Hill and wife, also son and wife, from Greenwich, N. Y., purchased a cottage last year at Lake Pleasant, and have given good evidence that they know how to enjoy the seances, the meetings and the grounds. They are deeply interested in the cause for the truth's sake.

Mr. Hill and his family came upon the grounds three years ago skeptical in many points regarding Spiritualism, but now declare their full belief in and sympathy with the subject. I noticed that they had the BANNER OF LIGHT upon their table, also other spiritual papers. Mr. Hill received independent slate-writing of a remarkable character by and through the mediumship of C. E. Watkins. One came from his spirit sister, Mrs. O. Harris, a guest at the camp home of the Hill family, and from the same place (Greenwich), where they permanently reside, received two very satisfactory and reliable communications in the same manner. She being a Methodist church-member the phenomenon was beyond her comprehension, but she was obliged to admit the fact.

Mr. Hill declared to the writer that he purchased the large slates upon which the communication appeared, and they never left his hand during the sitting; he considers that there was *no* chance for deception in any form whatsoever, and the family join with him in this decision.

Mrs. B. J. Loring, of East Braintree, Mass., related to me some fine tests of spirit power and intelligence. She has devoted several weeks this season to Lake Pleasant, and is a good medium herself. She informed me that she attended a séance at the Lake held by Mrs. D. F. DeLand (formerly of Brooklyn, N. Y., but now of Lakewood, N. J.). She was taken up bodily in a dark séance, and placed upon a table. At the same time a voice spoke which purported to be that of her spirit father, calling her by her first name, which no one present knew. A stick of wood and a saw were placed upon the table, and this wood was sawed while the hands of all present in the séance were supposed to be joined. Two ladies attending stated that if the medium had had the full use of her hands she could not of herself have accomplished what was done at this séance.

Mr. and Mrs. Tinkham and Mrs. Chase, from Topeka, Kan., have been at Onset and Lake Pleasant enjoying the séances and the meetings held at these popular resorts.

Mr. William Monigal, of New York City, made quite a stop at Lake Pleasant Camp-Meeting this season. He has "sampled" most of the religious views of the age, from Roman Catholicism to Modern Spiritualism, and feels satisfied to rest his ideal of the future on the belief—or better, knowledge—presented by the latter, since he has received abundance of evidence of the fact of Spiritualism being what it is represented to be by its adherents.

The Lake Pleasant Camp-Meeting Association has become satisfied that a four weeks' session for meetings is all that it is wisdom to hold, as many who attend cannot devote more than that length of time to the camping season. The Association has therefore voted to make next year's session (1889) four weeks instead of six, as has been the case this year; those who desire, however, can come earlier or stay later, if they choose to do so—or can reside at the Lake the year round.

Your own special correspondent has given a full and reliable report of the mediums upon the grounds, from week to week, hence no need exists for my speaking personally of them.

Mr. Lorenzo Sheldon, of North Adams, Mass., was passing by the cottage of Mrs. Greenleaf of Springfield when she, being so impressed, called him to her and gave him a grand test of the presence of his spirit-friends—which was a source of great satisfaction to him.

A new medium who does not sit for the public, and whose name I am not allowed to mention, has given some fine tests at the Lake, as a free will offering to strangers, which have been highly appreciated by the recipients. Her hand is influenced to use a pencil in a rapid manner in a circle and seemingly without any results except that of covering the paper with the black lead of the pencil used, but out of this blackness appear clearly the lines of the face of a human being. No pains are taken by the medium to make this face—the pencil moving all the while as rapidly as possible over the paper. These portrait-faces are made in the full daylight and in plain view of all in her presence. She certainly gives great promise of a remarkable future, mediumistically.

J. Frank Baxter, Mrs. Amanda M. Spence and Lyman C. Howe demonstrated, at this session just closed, that they had not lost any of the spiritual power which in days past has held their audiences as with a potent spell. COM.

A LOG CABIN was the birthplace of a number of the best Presidents we have had. While without the modern conveniences they were not uncomfortable habitations. They were certainly healthy, for our ancestors were rugged and long-lived, and the remedies they used were simple preparations of roots and herbs. The best blood-purifier is again brought into general use in Warner's Log Cabin Sarsaparilla.

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for $1.00. Let it do its work; buy it and circulate it.

Passed to Spirit-Life.

From her home, in Anniston, Alabama, on the morning of Aug. 27th, 1888, Permelia, wife of Col. W. H. Chaddock, aged 58 years.

She had long been a firm believer in the beautiful teachings of Spiritualism, and passed away fully believing she would meet her dear friends who had gone before. Mrs. Silley conducted the funeral services, which were held at Fredonia, N. Y., and the remains were interred in the family lot there. COM.

From her residence, in Memphis, Tenn., Wednesday, Aug. 29th, at 3 10 P. M., Mrs. Josephine Kollitzes, aged 28 years.

The remains were brought to this city by Mrs. Sylvia, an aunt of the deceased, Monday, Sept. 3d, and were consigned to the grave in Bellefontaine Cemetery. Only a few invited guests and intimate friends were present. Mrs. S. A. Scovell, spiritual lecturer, of this city, conducted the exercises, which consisted of only a short service, and a closing invocation at the grave. "After life's fitful fever she sleeps well."
St. Louis, Mo., Sept. 4th, 1888. S. E. S.
Memphis, Tenn., papers please copy.

Aug. 20th, 1888, Frank A. Noble, aged 23 years 4 months and 2 days.

He was fireman on a "freight" train on the Chicago and Grand Trunk Railway, and was killed by a passing train of cars as he accidentally fell. He was born in the city of Port Huron, and always resided there up to the time of his death, his father having been a resident of that city for the past forty-one years. He was an honored member of the Macca bees, and his remains were buried under the ritual of that Order. He was a young man of great ability, and was respected by all who knew him. Three cheers of K. O. F. M. many railroad men, and hundreds of citizens attended the funeral in his honor. His parents have the sympathy of the entire community. Services conducted by the writer.
Corpus Mo. MRS. NETTIE BEADLE.

Obituary Notices not exceeding twenty lines [illegible] and [illegible] will be inserted [illegible] charge. Those exceeding that length will be charged for at the rate of ten cents per line. No poetry admitted under this heading.

Spiritualist Meetings.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

ST. LOUIS, MO.—Meetings are held Sundays, 11 A. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

ZÖLLNER.

An Open Letter

TO

PROFESSOR GEORGE S. FULLERTON,

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.

BY C. C. MASSEY,

of Lincoln's Inn, London, Eng.

Prof. Fullerton, having made certain statements respecting the famous Professor Zöllner's [illegible] and Mr. Massey having taken exception to [illegible] statements, a correspondence ensued between them, in the course of which Mr. Massey [illegible] had contributed to Light [illegible] said correspondence, and [illegible] Mr. Massey's letters to Prof. Fullerton, [illegible] in a letter to Mr. Massey, which [illegible] Mr. Massey's letters should [illegible] Prof. Fullerton's letters [illegible] This is a verbatim reprint [illegible] signature of the [illegible] of his witness with Dr. Hertz [illegible]

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The author says that the book has been written in the intervals of a busy professional life, which fact has proved of advantage, for, while as careful as possible not to be carried away by enthusiasm, or by imagination, in a region where there is much scope for their action, the disjointed method of working he was compelled to adopt operated as a protection against a surrender to mere fantasy.

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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 15, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY,
39 *and* 41 *Chambers Street, New York.*

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Volume Sixty-Four.

This number of THE BANNER begins its sixty-fourth volume and thirty-second year. It will be generally admitted that a paper possesses genuine vitality that can boast of an existence so long continued. And it must be said further, that unless it had the support of a wide and earnest constituency it could never hope to count so many years. The two factors are mutually essential to its lasting success.

THE BANNER, as all its readers know, was the pioneer in the promulgation of the new truth contained in Modern Spiritualism. It was in the work at its beginning in our age. When the phenomena were discredited for their novelty, before the vastly important message to the world which they contained was fairly heeded, much less apprehended, THE BANNER proclaimed without hesitancy the fact of a new revelation to humanity whose far-reaching purpose was fully known only to the inhabitants of other spheres. It was the mouthpiece of the invisible world in its newly opened channel of communication with mortals, and it has ever sought for no higher service than that of helping to open wider each year the intercourse of spirits with mortals.

The passage of the thirty-one years of THE BANNER'S life of steadfast devotion to this exalted cause has witnessed an advance in knowledge and an increased illumination on the subject that has now put it in a position from which opposing influences cannot shake it. The belief in the actuality of spirit communication has gained a strength from widening knowledge that none of the ordinary methods of hostility can impair. Spiritualism has finally become one of the world's accepted agencies for its salvation from error and its progress toward the yet distant goal of perfection. The developments of the past ten years alone would at the first have provoked incredulity if they had been stated in the form of prediction. And it is exaggerating nothing to say that when the last year of the current century is reached, the spread of this welcome knowledge and the overwhelming power of its substantiating proofs will have established Spiritualism as the basis and life of all religion that will satisfy the hearts of mankind.

This paper, it hardly need be added, will continue to pursue its chosen course without swerving or faltering, illuminated by heavenly light, upheld by the ministry of spirits, and aiming to serve the deepest needs of humanity. The opening of a new volume merely supplies the occasion for renewing a pledge so well understood already.

Oblique Justice.

The New York *Sun* calls attention to the discharge of a highway robber by a judge in that city because the man assaulted and robbed declined to prosecute. The *Sun* complains that this is administering the law in the interest of particular individuals, and not in the interest of the community. The *Sun* can do this consistently, for it is only a few weeks since it was doing its utmost to secure the conviction of a woman who was charged with obtaining money under false pretences from an eminent lawyer, although the lawyer himself not only refused to prosecute, but was a witness for the defense. In spite of this, the woman was convicted, and is now serving a term of imprisonment. This question naturally arises: If it was right to convict the woman Diss Debar, notwithstanding the protests of the man alleged to have been defrauded, might not the highway robber, Barker, have been convicted, although his victim declined to prosecute?

Our Duty to the Criminal.

That it shall discharged, and the account made square, when we have removed him from the reach of his temptations, and shut him up where he cannot repeat his crime, is one of the most mistaken ideas that could well engage minds that entertain any just sense of human relations and responsibility. Not only are we bound to protect ourselves against his further wrong doing, as well as keep him from doing further harm to himself, but we are bound to provide for the wholesome security of our common future. Imprisonment by no means dissolves our relations with the criminal. He remains a member of the common society as long as he lives. Even after we revengefully send him out of the world in his fearfully unfit condition, his active influence still makes itself felt by others, through whom he works off all that for a long time remains of his wicked and erring propensities within him.

In the course of a recent interview Col. Robert G. Ingersoll observed, with his customary breadth of view and largeness of sympathy, that he regarded criminals as unfortunates, whereas the generality of people unthinkingly and wrongly regard all violators of the law with hatred. He said they did not take the circumstances into consideration. He regarded these people who are in the clutches of the law not only as unfortunates, but as *victims*. Under the same circumstances, the same persons who punish them would themselves be punished. While society undeniably possesses the right of self-defense, the question whether that right goes to the extent of taking life depends on entirely different considerations. Society may in justice do two things—protect itself, and do all in its power to reform the criminal. It has no right to take revenge; no right to torture a convict; no right to do wrong because some individual has done wrong.

Now if the government was controlled by a greater and nobler thought; if it said: We will reform, we will not destroy, but if the man is beyond reformation we will simply put him where he can do no more harm—the effect would be far better. The execution of a criminal can be shown to have a degrading and debasing influence on the community. It results in cheapening human life. Hanging tends to destroy the idea that human life is sacred. In this way society, without seeming to know it, raises its own crop of criminals and keeps them all the time on hand. It literally plows the land, sows the seed, and harvests the crop. The time will come when we shall know better than to do this; when men will know that real progress means the enfranchisement of the whole human race.

Our interests are all so united and interwoven that the few cannot be happy while the many suffer, nor the many be happy while the few suffer, nor any be happy while one suffers. In other words, to utter it as plainly as possible, the human race is interested in each individual. When the time comes that this is universally apparent, society will stop producing criminals, producing failures. It will not leave the next generation to chance. It will not, in Col. Ingersoll's words, regard the gutter as a proper nursery for posterity. Instead of catching thieves and shutting them up in a penitentiary, instead of hanging those who kill others, in consequence of which we have to build and maintain penitentiaries and courts of justice, and pay judges, district attorneys, juries, witnesses, detectives and police instead of all this it would be far cheaper to find the criminal in his childhood, to take his parents out of the vile tenement-house or compel its owners to keep it clean and sweet, to widen the streets, plant a few trees, provide a plenty of baths, and set up a good school in the neighborhood. If society only took some interest in this family, and so in the child, instead of coming to break into houses he would be building them. This lesson of beginning at the fountain-head of things in the social state cannot be repeated too often or learned too thoroughly.

There is no reforming influence whatever in punishment, asserted Col. Ingersoll. There is no reforming power in revenge. Only the best of men, the noblest minds and tenderest hearts should have the charge of penitentiaries and the care of criminals. The latter, as soon as they enter the penitentiary, should see that it is filled with the air of kindness and the light of hope. It should be the supreme purpose of confinement to convince the criminal that he has made a mistake, and that the government wishes to convince him that he has made a mistake, to open his intellectual eyes, to educate him, to elevate him, so that he will look back on his past mistakes only with horror. This is genuine reformation, and punishment is not. When a prisoner is compelled to put on the uniform that expresses nothing but the degradation of his position, no step has been taken toward his reformation. His heart has only been filled with hatred. And after having been thus abused in his helpless condition for a number of years, treated, in fact, like a wild beast, and then being turned out again into the community, in most cases his uppermost thought is to "get even" with his tyrant and persecutor.

The existing system for the treatment of criminals in many States of the Union unquestionably produces more crime than it prevents, said the Colonel. In the Southern States, or at least some of them, convicts are hired out for the purpose of building railways, or plowing fields, or digging coal, and the death-rate among them has been as high as over twelve per cent. a month. Men and women are chained together indiscriminately. For the slightest offences against the regulations they are shot down like wild animals. In some of the northern prisons machines are operated for punishment that are utterly debasing and degrading. Col. Ingersoll remarked that he was opposed to any punishment that cannot be inflicted by a gentleman, or that tends by its infliction to harden and debase the man who inflicts it.

As to solitary punishment, he thought that was only another mode of torture. The criminal should not be punished, but reformed, if indeed he is capable of reformation. Whatever is done, it should not be done as a punishment. Society should be too generous and noble to harbor a thought of revenge. It should never punish, but simply protect itself. It should, above all, endeavor to reform the criminal. To reformation solitary imprisonment clearly does not tend. The prisoner will be happier when his hands are busy, his thoughts are occupied, and he has something before him to do. This keeps alive cheerfulness, which is the temper above all others to be cultivated.

Punishment, in past ages, was the only means of reformation practiced. If any one did wrong they punished him. If people continued to commit the same offence, the punishment was increased. And so it went on, until in countries that had become civilized they hanged wrong doers, even for the crime of petty stealing. And in those times men were torn asunder by horses, their bodies quartered, and their heads set up on pikes at the city gates, for the crime of treason, with the natural result that there was a hundred times more treason than now. It was the same spirit that ruled in the church. And inasmuch as no more punishment could be inflicted when death came, the church declared that it went right on, growing worse and worse, forever and forever. But this did not work the reformation of mankind any better. So the fires of hell are burning out, and gradually losing their terror for men in the rapid advance of illuminating knowledge. The intelligent people of the world, said Col. Ingersoll, are many of them endeavoring to find out the facts in nature that control the dispositions of men. Others are trying to ascertain the facts and conditions that govern health and disease. The common object of both is to produce a race without disease either of body or mind. They confidently anticipate the time when there shall be neither hospitals nor penitentiaries.

A Timely Discourse.

A very thoughtful discourse, emphatically placing humanity before individuality, was that delivered by Rabbi Solomon Schindler at the Temple Adath Israel, on the evening of the 5th inst., in this city, his theme being: "The Future Unveiled," and the occasion the Anniversary of the Jewish New Year.

With the opening of a new year, remarked the learned Rabbi, new work presents itself. We may appropriately say the same at the opening of a NEW VOLUME OF THE BANNER—THE SIXTY-FOURTH. Every one of us is called upon to contribute his share of usefulness to the general stock of human welfare, according to the limit of his capacity. We are all co-laborers, without distinction of race or religion.

Reflections on the future, said Rabbi Schindler, are always more or less tinted with uncertainty. We rejoice in the past, but are apt to regard the future with apprehension. A day like that which opens a new year places us face to face with the future. Nor, added the Rabbi, is it so difficult a task to unveil that future. Every observing person can foretell the future with the same certainty and precision with which we can foretell, in a general way, what a novel or a drama will and must contain. Every person in the course of a new year will work out still further that character for which he has been designed, and perform a part in that act or chapter to which his age entitles him. Our future itself is not dark and gloomy, a mixture of all kinds of possible and impossible accidents, but our destiny is settled and established by a firm and permanent but natural law. Every cause is followed by the same result, and in ascertaining the cause we become able to foretell the future.

Humanity will move in the same order and in accordance with the same laws, in the future, as the planets have moved and will move in the same curves forever. The thing for us to learn, therefore, and the lesson we are to impress ourselves with, is that we are not to separate our fortunes as individuals from the fortunes of the community; we should consider ourselves individually as an insignificant part of a great system, and not as the only and sole object that is worthy of contemplation. We must not expect for our own individual little selves a destiny different from that of the grand body of humanity, nor must we demand for ourselves the sole and exceptional care of Divine Providence. We must learn to understand that our own personal existence and personal welfare is of as little import, and plays as small a part in comparison with the body of mankind, as is the motion of a drop of water in a storm-beaten sea, or the friction of two grains of sand against each other in the whirlwind of the Sahara, though each drop of water and each grain of sand is needed to make up the sea or the desert.

There is, said the Rabbi, only one future before us, and that is the future of the great body to which we belong and of which we are but particles, namely, mankind. Only the future of mankind concerns us, and this is not concealed. No veil hides that from our view. We may not know whether we shall live to-morrow, and this may appear a great calamity to us—but what of it? We know that humanity will live, and that our personal work, great or small as it may be, will be gathered and collected in that grand receptacle. We may meet with reverses; we may lose what we own to-day; comforts we are accustomed to may be missed by us to-morrow. But it matters not. Whatever has *been* can never be lost. It remains. It helps to swell the material, the intellectual, the moral wealth of mankind; and it matters little who is called its guardian, or, in the current language, its owner.

It is a superstition, an error, to consider the future a sealed book, a landscape covered with an impenetrable mist, a statue hidden by a veil. To the eye of the observer the future is as open as the past or present. The same God who ruled yesterday will rule to-morrow. The same law in force at the beginning will operate at the end. Hence the individual must learn to find and to fill his place in the universal system. He must learn to bring the pulsations of his heart into unison with those of the grand heart of humanity—to be thrilled by its joys and to suffer by its pains. Then we shall learn to appreciate and love our fellow-beings, and only then; and to do so not for the quantity, but the quality of their work.

J. J. Morse Closes in San Francisco.

The long engagement of fourteen months' service in San Francisco of Mr. J. J. Morse terminated on Sunday evening, the 26th ult., with a lecture in Washington Hall, on which occasion a large audience greeted him with cordiality, listened to him with close attention, and parted with him with many expressions of regret. The *Golden Gate* remarks at the close of a notice of the events of the evening:

"Mr. Morse's labors have been productive of great good, while his courteous yet independent manner, his unflinching adherence to our cause and his spirit-friends, have won him the respect of all earnest Spiritualists, who are not ashamed of their faith. For, in his own words, he is 'first, last and always a Spiritualist and a medium,' a statement alike creditable to his head and heart."

Mr. Morse is at present in San José, where he will speak every Sunday morning and evening during the month, in G. A. R. Hall.

☞ We have on file for publication in our next issue a timely communication from the pen of Mr. Alonzo Danforth *in re* the Children's Spiritual Lyceums. It foreshadows a "New Departure," a very important one in our estimation, and one which we hope will be put in practical operation. We shall do all that lies in our power to aid the contemplated new movement. The "Temple Fraternity School" will be conducted under the auspices of the Temple Fraternity Society.

Plain Words from Spirit Henry Clay.

Those who have been familiar with the BANNER OF LIGHT and its work during the thirty-one years (and over) which have passed since its establishment, know that it has ever acknowledged its indebtedness to the advice, counsel and spiritual aid which it has during all that time received from the band of excarnated Intelligences whose earnest interest in the welfare of humanity led to its establishment in April, 1857.

It has been the custom of the managers of THE BANNER, on the mortal plane, to meet with their spiritual coädjutors, in the Free Circle Room, on the morning of June 10th of each year, in grateful recognition of what the Unseen Intelligences have done during the twelvemonth previous to uphold the interests of the establishment and the Cause it represents, and to listen to such words of caution and encouragement as these spirit-mentors might have to offer.

At the meeting of this character held on June 10th, 1888, Spirit HENRY CLAY—who has presided over these special sessions for many years—gave expression to an able address, which, while necessarily of a personal character and appropriate to the peculiar nature of the meeting, contained many strong points of general interest to the friends of the Cause, a condensation of which is herewith presented:

FRIENDS—*Spiritual Associates in the Cause of Truth:* Once again we approach you upon the dawning of the tenth of June, to bring to your minds and hearts a realization of the glorious work in which we are all engaged.

The grand purpose of our lives is, and should be, that of sending forth to the world at large tidings of immortal joy, that human hearts may spring upward into new light under these grand tidings, and sing their songs of rejoicing to the Father above: There is no death; the grave has lost its sting!—for this we meet, on the occasion which annually returns to us in the opening of the summer-time; for this we unite in spirit and in soul-purpose, that we may do our part in the work of heaven, and send forth unto humanity, not only the tidings of great joy that they shall live always, but also the beautiful consolation and beneficent message from on high, that their own beloved dead do live and can return to watch over and protect their lives!

Such work as this, friends, is worthy of all effort, of all sacrifice.

The year that has passed has been one of trial, one of much affliction to you who gather here, for there have been hurled against you from various quarters shafts of ridicule, arrows of contumely and misrepresentation; in your public work you have been obliged to face the misunderstanding of the world; in your private lives you have sometimes felt the shadows that have pressed around you; you have felt the wounds and pains brought to your hearts by others; but you have withstood the tempest and the storm, and now meet together again, in the body, friends, united in spirit, still pursuing your work in harmony with the angel world.

You cannot possibly tell the effects of your work and of the year that has now passed; they reach out into the spiritual world, meet with thousands of human hearts there beating, and spread forth in an influence abiding and undying from land to land. On these mortal shores you cannot possibly understand this in its fullness, because those spiritual atmospheres and magnetisms which are constantly going forth from such labors as this in which we are employed do not always strike upon the external senses, nor are they always heeded by the physical eye or ear; and so, friends, there is much of relationship toward your mission and your life which cannot possibly be understood or related in mortal speech; but those in spirit-life perceive and comprehend the far-reaching importance of that work, and recognize that it is one that should be maintained through all effort, and, if necessary, through all trial, for the Truth's sake.

The year has seen much of convulsion: I use the word advisedly—convulsion in the life of the people, in the career of this nation. This convulsion of old existing forces and principles has made itself felt in every department of existence; in the social field it has made its way, tearing and destroying, twisting here and there, rending human hearts and human opinions, and making its way without stint or favor; in the political field it has set an under-current in motion, so that there is and has been more of agitation than the world can descry, and this is still going forward, and must do so, not only through the present year that opens upon you, but for years to come; also in all departments of religious life, where man is supposed to lay down the thought of the material for a time, and to devote his attention to the spiritual or devotional part of his nature.

In this direction there has been a revolution going forward, slowly and gradually, producing in some instances a convulsion that is felt from the centre to the circumference of the religious strongholds of the land, and which is still making its forces felt, and seeking to be understood. This must be so, since there is a regenerating process going on throughout the entire kingdom of human life, and this regenerating process must be adequately felt, must be early understood and experienced in the life of this American nation, and by it given expression to the world—for we believe, from our standpoint in the higher life, that it has been decreed by exalted powers that this nation shall lead the world in progress, in development, in the unfoldment of spiritual, intellectual, religious, political and social life. In the ranks of Spiritualism, that great army of progressive reform, this revolution of which we speak, this regenerating process, has been most certainly felt. It must be so, since Spiritualism, standing upon the outskirts of human life, and sending its forces throughout every department and every field of existence, must most certainly feel the tremblings of the earth and the air, catch the vibrations of the higher atmosphere, and thrill under the electric touch of those divine forces which must be set in operation in order to produce that revolution which leads to betterment and to perfection.

What, then, friends, seems to be the outgrowth of this condition of things? We find evidences of strife and discord and inharmony on every hand. Men and women, and especially those who are made sensitive by these electrical vibrations of the world, give forth opinions that sometimes clash—become highly individualized in their thought, and express that which appeals most strongly to the inner nature; so we see symptoms of inharmony, and sometimes, we are sorry to say, of persecution, sent forth unto others; but this is inevitable under the existing circumstances, and therefore we must submit to it until the work of the present age is accomplished—until the regenerating process is complete for mankind.

In Spiritualism there must be a purification, so that principles, lofty ideas and grand purposes shall stand forth prominent before the world, and shall not be hidden by the weakness and selfishness of those beings who are so thoroughly finite and material that they seem to have no part in the great infinite purpose of life.

Yet, friends, we find in our ranks that which is high, which is of itself grateful to our finer senses, to our higher aspirations. Spiritualism, coming before the world like a grand and glorious light streaming down upon night-clouded humanity—ready to warm and invigorate those who will open their natures to its reception—attracts to itself not only those loyal and lofty souls who desire to know the truth and to live it in their daily lives, but the moths and insects that are ever flitting about looking for that which will illumine and brighten; but just as surely as the lamp draws into itself those presumptuous creatures that fly within its blaze, feeling that they are a part of it and must shine also within its light, consuming them by its own brilliant flame—so must Spiritualism in its own good time, so must the love and unerring justice of heaven draw those human moths and insects that are attracted to Spiritualism only because of its light, only because they hope to shine by the reflection from its rays, only because they wish to use it for their own selfish purposes, and will most assuredly consume not only their reputations, which are false, but themselves; they will pass into oblivion, for it must be so. The day shall dawn when every unscrupulous mind, every unprincipled heart, every falsifier and deceiver in the name of Truth shall be swept away, and shall most certainly shine forth no more to the world as an honored light.

On the other hand, those who seek to do right, whose intentions and thoughts are honorable, whose aspirations are high, who ask for the light and guidance of good spirits, will be uncompromisingly sustained. Those of our workers who, as human beings, are subjected to the weaknesses of the flesh at times, and brought under the varying conditions of material life, and cannot always be perfect in their work or in their line of existence, but who *try* to do right, seek to follow the lines of truth, and to obey the highest dictates that come to them from on high—such we commend wherever they may be found, whether in the humble walks of life they strive to do their duty, day by day, or in the exalted positions of a public career: Wherever they are, we surround them with spiritual influences, and bless their existence.

What have we to look forward to in the time to come? To an army of new workers springing up in various directions from private homes, unknown and unnoticed by the world, but held under the direction of good spirits, who will love and protect them, and in the fullness of time bring them forth to take their places in the world as helpers to humanity, as leaders and teachers, under the guidance of spiritual life. But this will not be at present. The cause has yet more trials to undergo.

We are proud to say, in this hour, that not one honest medium has been assailed but has bounded upward from the crash in grander strength and higher power, while those who have prostituted their gifts for mercenary purposes, for selfish ends, may have felt the sting, the obloquy of persecution; but it is only that which they have drawn upon themselves, and which they will draw until they retire from their unholy work. We can afford to dispense with any life and with any work in Spiritualism that is not open and honest and free; we can afford to sweep aside any human being who dares to prostitute his gifts to selfish ends, even though he be a medium ten times over for the influence of the spirit-world.

If Spiritualism has not within itself such elements of truth and of power as will cause it to flow onward in love and blessing to humanity without the aid of tricksters and of unprincipled people, then let its light be withdrawn from the world until humanity so ripens that it can receive its glory and live under its warmth without resorting to that which is vile and polluted. But we declare that Spiritualism has the elements of truth and power which will protect it, which will give it strength to sweep abroad in silent ways and through beautiful avenues, reaching the heart of man and bearing the benediction of love.

God chooses instruments in his own time and through his own wisdom. They may not be such as you or I would accept or select for the work of cleansing, purifying and helping to remake the conditions of life, but they are such as *He* provides. *We must be willing to do our part according to the light and truth pressing upon us, and to do it faithfully and well!*

A Test of Clairvoyance.

Mr. H. G. Moulton, doing business in this city on Bulfinch street, recently had an experience in clairvoyance which, as reported in the *Globe* of Sept. 5th, gave him an inkling that there is something more in it than he has hitherto supposed. Frequently of late he has missed goods and occasionally a small sum of money, and a fortnight since a considerable sum was taken from the pocket of his vest in a closet. He mentioned this to a young lady in his employ.

A few years ago the young lady's mother lost a small sum of money, which she found from information given her by a clairvoyant medium, and she felt that she could by the same means be of assistance to Mr. Moulton. She obtained a lock of his hair and made a call on the medium. After informing her of what she wanted the medium passed under control of an Indian spirit, who fully described the store and the persons employed in it, also two boys—one of whom was employed there, the other not—as the guilty ones.

The next morning Mr. Moulton was told of what the medium had said. He was rather skeptical of there being any truth in it, but finally had the boys arrested by an officer, who in a quiet talk with them obtained a confession of guilt, and it proved that the one who had committed the theft—the other being only slightly implicated—had been pilfering for a long time, and had put one hundred and twenty dollars in the savings bank. The *Globe* reports the young lady as saying that the medium told the exact amount of money that was missing, and gave the denomination of the bills.

☞ THE BANNER of last week contained a paragraph to the effect that the general opinion of the people at Onset Bay favored the securing of the services of Dr. H. B. Storer as Chairman at the *rostrum* next year. We were so informed by Dr. E. Y. Johnson, the treasurer of the Association, during a brief visit of ours to the camp-ground, and gave it to the public wholly as a matter of current news, and not as a contribution, on either side, to the already too great volume of internal contention existing at the Bay, and to the dissemination of which, as we have already announced, these columns are not open. We are pained to discover that this paragraph has been misconstrued as to its meaning, by others, into a thrust at our friend, Col. W. D. Crockett, President of the Onset Bay Association—than which nothing could have been further from our thought. We have known Col. Crockett personally for many years—long before Onset Bay Camp was ever dreamed of—and know him to be an honest, honorable man, a worthy citizen, and one who efficiently discharges the duties of his station as President of the Camp-Meeting Association.

☞ The Lyceum at Melbourne, Australia, appears to be progressing very satisfactorily to its friends. A new organ of American manufacture has been purchased by contributions of funds secured through the exertions of Mr. Clay, the musical director, and Mr. Borrowman, the secretary, and its tones were heard for the first time in the regular exercises on Sunday, July 15th. An effort is now in hand for increasing the library. July 22d, says the *Harbinger*, a highly interesting lecture was given to the Lyceum by Mr. James Stirling, F. G. S., on "The Scenery and Geographical Features of the Australian Alps;" in the course of which he exhibited a native tomahawk found by him on the summit of Mount Bogong, showing that in past times the natives had lived or traveled over that cold region. He subsequently presented the tomahawk to the Lyceum for its museum.

☞ The physical manifestations are the foundation stones of the spiritual edifice. The trance is the finer material of the spiritual structure. Both are necessary; both are fulfilling the design intended by the wise denizens of the spirit-world, and all the powers of darkness combined cannot retard the building of the glorious structure.

☞ The price of the work, "Temperance and Prohibition," by G. H. Stockham, M. D., has been reduced to 75 cents for the cloth edition, and 50 cents for paper.

Re-opening of the Banner Free Meetings.

On the afternoon of Tuesday, Sept. 11th, the Public Free Circles which have from year to year been held in the Banner of Light building, were resumed for 1888-9.

MR. LEWIS B. WILSON presided, as of old, and the guides of MISS M. T. SHELHAMER answered the questions propounded in an exhaustive and practical manner—these replies being taken down *verbatim* by MISS EMILY CHACE for publication in our columns.

The attendance was good, and a pleasant and harmonious feeling seemed to pervade the services. Upon the table were displayed beautiful floral offerings from George Sanderson, Weston, Mass., Mrs. Ann Dixon, Richmond, Mass., Mrs. S. M. Ingraham, Windsor, Vt.; Mrs. Andrew Lee, Manchester, Mass.; Colby & Rich, and others whose names were not appended.

This useful series of free spiritual meetings in Boston may be regarded as beginning a new year with the most encouraging promise of successful work. The circles will be continued as usual on the afternoons of Tuesday and Friday of each week.

The next séance will be held on the afternoon of Friday, Sept. 14th—the medium being MRS. B. F. SMITH, through whose organism individual spirit intelligences will give messages to their friends during the present season.

"Hay Fever," or "Rose Cold."

A correspondent in Dresden, N. Y., having asked that the Controlling Intelligence at the Banner of Light Circle would give *immediate* attention to his question concerning the cause of "Hay Fever," or "Rose Cold," with directions as to its cure, the point was submitted to Spirit Chairman John Pierpont, in advance of the opening of these meetings, with the following result:

We believe "Hay Fever" to be produced by the inhalation of germs from the atmosphere, and that certain organisms are susceptible to their encroachment.

These parasitic germs appear annually in certain localities; and the person once affected by them may expect always to be, unless he migrate to higher altitudes.

Possibly, by "bracing" the system with wholesome fruits and cereal foods, and by salt water sponge bathing daily, the patient may be able to resist the attacks of rose cold to a degree. But we know of no specific remedy for the disease.

The inhalation of smoke from burning sulphur *may* have a good result, but this can only be tested by experiment.

We do not claim to give any form of general treatment for this malady, since it must necessarily differ somewhat in detail in each case, in accordance with the differing conditions of the system of the patient.

☞ In our issue for Sept. 8th we gave THE BANNER readers an account of an interesting and satisfactory exhibition of spirit-power in the presence of Dr. Henry Rogers and wife, witnessed during our recent trip to Onset Bay. We have since submitted the painting of Prof. Morse then received to the most rigid scrutiny, with results much in its favor. We sought opportunity to compare it with several likenesses of the Professor which were available to us, and, later, visited with a friend the Boston Athenæum, where in the library room we found a portraiture of this distinguished discoverer, to which the spirit-picture bore a *general* likeness; in all the pictures, however, seen by us, Prof. M. was represented with *no beard*, while in the painting obtained at Dr. Rogers's séance a full white beard was prominent. At last we called at the office of the Western Union Telegraph, 109 State street, Boston, when we were informed that a picture of Prof. Morse could be found in the operating room up stairs. We ascended, and found that it represented him with a full beard and white bushy hair, as in Dr. R.'s limning. We subsequently met a party elsewhere who said he had been for several years in the employ of Prof. M. when he was in mortal life, and had known him toward the end of his days on earth; we asked him to describe his appearance, without giving him any inkling as to our reason for the question, when he said that as he remembered him he had bushy hair and a full beard, was about a certain height, complexion, etc. We then for the first time exhibited to him the painting, and he at once recognized it, asking: "Did I not give the right description?" This picture is now on exhibition at the BANNER OF LIGHT Bookstore, where it can be examined.

In this connection we are pleased to be able to state that Dr. Rogers and wife have taken the first floor of the house numbered 684 Tremont street, Boston, and may be interviewed there at any time *after* the 17th inst.

☞ Rabbi Lasker delivered a lecture at Union Park Temple in this city last Friday on "Secular and Religious Education." He said that the watchword of the present age is "Man, educate thyself!" "So far," he continued, "education is the duty and business of the State. Religion is our own affair, which we have not relinquished to the State. The public school children must feel that they are all one, all equal; race, color, caste must all be forgotten; they must meet as equals, form one family, and teachers as well as scholars should never in any way be encouraged to pry into each other's racial and religious differences. I cannot consider that man a good citizen who endeavors to destroy our system of popular instruction and convert it into sectarian, denominational, miserable, narrow schools. Therefore, no sectarian schoolhouses in this free and God-blessed country. Free, untrammeled and universal education is our pride, our true national glory; it is, as Scripture says, our wisdom and understanding in the eyes of the nation. Eternal vigilance and activity must be the motto of the Jewish, and every liberal-minded citizen, standing up for unclouded intelligence, for broad, generous and liberal principles, for free and untrammeled education."

☞ Among our reporter's notes from Onset, Mass., in THE BANNER of Sept. 1st, occurs this sentence: "It is whispered that Mrs. Williams is soon to marry and settle down to private life." A letter from Mrs. Williams, the excellent materializing medium, 232 West 46th street, N. Y. City, informs us that she was surprised on perusing such a *loud* "whisper" in THE BANNER, and requests us to state that she has *no* idea of retiring to private life so long as her health permits her noble band of spiritual workers to manifest through her medial powers. She will open her séance room on the 15th of this month—séances Tuesday and Thursday evenings and Saturday afternoons at two P. M.

☞ "*La Constancia*," the Spiritualist Society of Buenos Ayres, proposes to build an edifice as the headquarters of the Spiritualists of the Argentine Republic. The sum desired is 500,000 francs, of which amount 75,000 francs have been collected.

The Boston Spiritual Temple Society

Will commence its lectures for the season of 1888-89, in Berkeley Hall, on Sunday, October 7th, at 10:30 A. M. Mrs. R. S. Lillie will occupy the platform for the month of October.

☞ At the distribution of the various prizes at the recent Horticultural Exhibition at Burstow, Eng., Mr. William Tebb being called upon, made an address of some length, in which he summarized the advantages of such exhibitions, and the profit, pleasure and health to be derived from the avocations they represent. The Sussex and Surrey *Courier* of Aug. 25th gave a full report of the address, saying that it was a practical one, and listened to with marked attention. At the close of its delivery Mr. Sikes, the Chairman, took occasion to remark that having resided near Halstead, Kent, one of the most prolific fruit-growing districts in England, he could confirm the importance and profitable character of this special culture, and their thanks were due to Mr. Tebb for calling attention to the subject. Mr. Tebb had plead the desirability of the culture of small fruits, such as their perishability interdicted the importation of from the United States and other countries.

☞ The oft-repeated question, "If a man die, shall he live again?" is answered in the affirmative with an abundance of demonstrative proof, in "The Immortality of the Soul," a neatly-printed book of nearly one hundred pages, the authors of which, Mary S. and James Vincent, Sr., are on both sides of the dividing line between this world and the world of spirits, James being in this, and his wife, Mary S., on the other. From the standpoints of both, a very satisfactory conclusion on the point in question is arrived at. The book is published by Mr. Vincent at Tabor, Iowa.

☞ The essay of DR. F. L. H. WILLIS (on our first page) wherein are given his views of the status and characteristics of Spiritualism in 1888, merits the thoughtful perusal of every reader of this issue.

☞ Some account of a private séance held in this city last Monday evening by Mrs. Cadwell, the materializing medium of Brooklyn, N. Y., will appear next week.

Transition of Rev. J. H. Harter.

In THE BANNER of August 25th, we made mention of the approach of the fortieth anniversary of the ordination of Rev. J. H. Harter of Auburn, N. Y., as minister of the "Church of Divine Fragments."

That occasion came on the 31st ult., but had scarcely passed when he obeyed the summons, "Come up higher," and his obsequies were observed in the Trinity M. E. Church Sept. 6th. The edifice was filled to its utmost capacity by sympathizing friends, Mr. Harter having a wide circle of such not only in the immediate locality but throughout Central and Southern New York. Rev. J. C. F. Grumbine, pastor of the Universalist Church of Syracuse, conducted the services, assisted by Rev. Arthur Copeland, the former delivering a fine oration, in which he paid a fitting tribute to the life-work of the deceased, and eulogized the independent spirit exhibited by him in his religious and secular beliefs, and his fearless advocacy of whatever he judged to be right in the face of all opposition.

The *Auburn Dispatch*, the day after Mr. Harter's remains had been deposited in Fort Hill Cemetery, in the course of a lengthy report of the obsequies, very justly said:

"Mr. Harter will not soon be forgotten in Auburn, for he had a hand ever ready to relieve others' distress, and he was personally the most amiable and kind-hearted of men. Wherever there was a case of poverty and distress that he heard of he could not rest until he had made an effort to relieve it. His methods were original with himself, as were his speech and general habitudes. He had no enemies, but many warm friends. Every one of them remembered some kindness he had shown to others, or something that he had volunteered to try to do with no earthly expectation of reward, but simply for the pleasure of being useful. His best eulogy would be found in the simple story of his life. It ought to be a legacy of good cheer and comforting remembrance to those who mourn the devoted husband and father and the genial and self-forgetful friend. As we looked for the last time on the face of the dead, the following lines from Tennyson seemed most appropriate:

"How'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.'"

"Our Uncle and Aunt."

A very neat and dainty appearing volume of 223 pages, bearing the above title, is received from its publishers, G. P. Putnam's Sons, New York. The author is Awarala Martin, of Cairo, Ill. The "Uncle and Aunt" are two types of character, representing the progressive and conservative sides of life. The uncle held the woman question in great dread, fearing its tendency was to unsex his wife; while she strongly espoused the cause, laboring with great zeal in its behalf, and so effectually as to win him to her belief regarding it. Two chapters, "The American Heaven," and "The Recording Angel's Office," while assuming to be dreams express truths that will be all the more palatable to some readers for the visionary guise and superabundance of witticism that embody them. No one who believes in the equality of mankind, regardless of sex, and that intelligence should rule, will fail to find in the book much satisfaction.

The Harvest Moon Festival.

So dear to the hearts of all dwellers at Onset, will be observed at this camp-ground, Sept. 22d and 23d. The speakers for the occasion will be Mrs. Sarah A. Byrnes, Miss M. T. Shelhamer, Dr. A. H. Richardson and others.

Saturday afternoon will be devoted to speaking; in the evening dancing will be participated in, by all who so wish.

On Sunday there will be speaking both forenoon and afternoon.

Excursion trains, at reduced rates, will be run from all the principal points on the Old Colony Railroad.

A general good time is anticipated.

☞ Reports of the appearance of spirits in unexpected places are becoming quite common in the daily press, even those not evincing any favoring of the spiritualistic phenomena giving them place and prominence in their columns. The Cleveland *Free Press* of the 31st ult. says that a Mrs. Carroll, who passed away two years ago last December, has appeared to a child in a family where before her decease she was quite intimate. The first time the child, Anna, saw her was about the middle of August, while playing with some little children out of doors. She looked up and said: "Why, there's Mrs. Carroll!" The children could see nothing, and she pointed her finger toward the place where the vision appeared. The other children could see nothing but empty air. That occurred in the middle of the afternoon, on a bright day, when the sun was shining. Since then the lady has appeared several times, always in the daytime. Once the lady appeared in the house, and little Anna said, "There she is. Don't you see her?" The parents were unable to see anything whatever.

☞ On the return voyage of Buffalo Bill's Wild West Show, says the *Chicago Times*, he lost his famous old horse, "Charlie," just before entering New York harbor. The old horse came into the scout's possession twenty years ago. When he died his body was wrapped in an American flag and buried in the sea. The scout, with his company around him, delivered a brief funeral oration, in the course of which he said:

"You have never failed me, Charlie, old fellow. I have had many friends, but very few of whom I could say that. Men tell me you had no soul, but if there be a heaven and scouts can enter, I'll wait at the gate for you, old friend."

☞ Special attention is directed to the announcement of Messrs. John H. Pray, Sons & Co., in another column. They are offering bargains in all departments. This is one of the largest and most reliable carpet concerns in the country.

A Friendly Note.

To the Editor of the Banner of Light:

Obedient to a prompting from within I desire permission to say that, despite the serious inharmonies, the extreme diversity of views, the violent personal entanglements which so incongruously appear among Spiritualists, it is no less gratifying than it is creditable to know that during so many years THE BANNER has resolutely refused to lower its flag to the passing storm and the personal conflicts that every now and then have raged around it with such fury; that in the advocacy of the principles inherent in Spiritualism (the evolution of which made THE BANNER'S existence a necessity) it has primarily and always sought to make known the truths revealed by man's spiritual nature—truths which a suffering world yet needs to know—always in a manner befitting such a subject.

Not only is this true with reference to its promulgation of spiritual knowledge, but it is likewise true that it has at all times consistently sought to avoid personal antagonisms and individual condemnation, preferring—even when its good was evil spoken of—to leave to time a justification of its wisdom. G. A. BACON.

Washington, Sept. 5th, 1888.

In Luck.

The depositors of the Security Safe Deposit Vaults are now rejoicing over the recent flood, for they are getting their old silver and other heirlooms put in perfect order without expense to themselves, the company having come forward in the most liberal spirit, going far beyond any possible legal liability in restoring and renovating perishable articles, in many cases even where these have not been mentioned in the depositor's statement nor included in their sworn valuation. The universal satisfaction of the depositors is shown in the most practical way, for they are now returning daily, making a redeposit of their valuables, and in no instance has the company lost a single patron.—*Saturday Evening Gazette.*

☞ Those of our readers about to purchase furniture of any kind should examine the large and attractive stock of the F. M. Holmes Furniture Co., at their retail warerooms, 116 Tremont street, Boston. This is one of the largest and most reliable furniture establishments in the country.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Mr. Moses Hull, editor and publisher of *New Thought*, Des Moines, Iowa, was in town last week, on his way to the Etna (Me.) Spiritualist Camp-Meeting. He is looking hale and hearty. He thinks of moving his newspaper plant to Chicago, he says.

Frank T. Ripley, lecturer and platform test medium, leaves his present residence, 156 West Brookline street, Boston, Oct. 4th, to commence his winter's work. Can be engaged for December in Ohio; also for March wherever his services are desired.

Dr. D. J. Stansbury, the independent slate-writing medium, is stopping in Denver, during September, *en route* to his home in San Francisco. He gave an exhibition of his mediumistic powers before a large audience, at Warren Hall, on Sunday evening, 2d inst., when several messages and portraits were received independently on the slates and fully recognized. The doctor's time is now entirely devoted to independent slate-writing and clairvoyant examinations. He will stop also in Salt Lake.

Sept. 8th Mrs. Jennie K. D. Conant, inspirational trance speaker, was cordially received by the directors and campers at Etna, Me. The daily meetings were well attended. Mrs. C. has engagements to speak for the Portland, Me., Spiritual Society the first two Sundays in October; and Lowell, Mass., Sunday, Nov. 4th. Would like to make further engagements with societies for fall and winter. Her present address is care of the BANNER OF LIGHT.

Mrs. Clara A. Field is still at Lake Pleasant, Mass. Her address is in care BANNER OF LIGHT.

Mrs. T. J. Lewis, platform test medium, has removed to No. 205 Harrison Avenue, Boston, where she can be addressed for engagements. Dr. Horatio L. Tryon can likewise be found at the same address.

Dr. Roscoe has, we are informed, returned to his residence, 26 Stewart street, Providence, R. I., where he can be engaged to give lectures through the month of October.

G. W. Kates and wife have been visiting at Ord, Neb. They were dated to hold meetings as follows: Madison, Neb., Sept. 6th to 9th; Tremont, Neb., Sept. 10th to 12th; Adair, Ia., Sept. 14th to 17th; Maryville, Mo., Sept. 20th. Their address is Greenville, Darke Co., O.

Mary L. French is still lecturing in Groton, and will be there during the fall. She has a few dates unengaged for 1889. Address, Box 98, Townsend Harbor, Mass.

Mr. E. R. Fairchild, who during the session just closed presided on the rostrum at Onset Bay, and who has delivered several eloquent and able addresses on the grounds, has decided to take up the work of the Spiritualist lecture field, and will make engagements with parties desiring his services for the coming winter months. He is a man of liberal education, and has reached his present decision through personal investigation of the claims of Spiritualism, and deserves a warm welcome to his chosen duties. Societies making up their list of speakers for '88-9 should keep in view his claims to remembrance. He can be addressed in care of this office.

Dr. J. C. Street called at our office on the 10th, having just returned from Cassadaga Lake Camp-Meeting, N. Y., where he was the permanent Chairman on the rostrum during the season—which was, this year, of six weeks' duration. He reports affairs at that Camp to be progressing in a manner to satisfy the wishes of its most earnest friends. Two boulevards along the Lake front have already been taken, and fifty cottages contracted for, some of which are now in process of erection. Dr. Street may be addressed for engagements at 78 Montgomery St., Boston.

Nellie S. Baade writes us from Capac, Mich., that the camp at Haslett Park was much enjoyed by her, and that others received experience which will be of spiritual profit in coming time. She has many engagements to lecture during the fall and winter. Her permanent address is Capac.

J. W. Kenyon's engagements are: Bridgeport, Conn., the Sundays of November; Stafford, Conn., last two Sundays of April. After twenty years of labor in the West, he returns to New England, where he will labor during the year. Societies and lecture committees can address him, 40 Woodland street, Worcester, Mass.

THE SOUL.—No. 7 of Vol. 1 is before the public. L. L. Whitlock, editor, presents therein a varied array of articles, original and contributed, two of which are illustrated. Facts Publishing Company (P. O. Drawer 5323), Boston, Mass. For sale at this office. The last two issues of *The Soul* have contained some interesting descriptions of phenomena occurring at Onset, at the Facts Convention—especially that of independent telegraphing through the mediumship of Mr. Rowley, of Cleveland, on board a yacht, while sailing in the Bay.

People in Alaska at this time of the year can see to read without the aid of artificial light from 2 o'clock in the morning until 11 at night.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

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THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

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THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. Published fortnightly at Bucksport, Maine. Single copies, 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

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CONTENTS.

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The Hall (which is used exclusively for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

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☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held June 26th, 1888.

Spirit Invocation.

Oh! thou Divine Majesty of Power, thou Soul of all Infinitude, our Father and our Mother God, we turn to thee in aspiration and praise, seeking tender love and comprehension of thy wisdom and goodness. We praise thee for the blessings of the past, for the unfoldments of the present, and for thy great promises for the future. Standing here midway in the present, coming under thy great law, beholding the glory and the beauty of thy manifestations, as displayed in the opening flower and the blooming sod, recognizing thy presence everywhere, realizing that thy handiwork is displayed above our heads amid the countless stars, and beneath our feet in the grains of sand and the blade of grass, we may indeed understand something of thy majestic power and thy wondrous skill. May our souls be linked with angels from the higher life now and forever; may we go forward hand in hand with those who labor for humanity in love and kindly feeling, that we may become like unto them, ever ready to press forward in the good work. We ask thy benediction to rest upon all wherever thy children may be found. Amen.

Questions and Answers.

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

QUES.—[By S. A. B.] What is the cause and cure of epileptic fits?

ANS.—For the cause of epilepsy we must look to the nervous system, for as far as we can understand anything of the nature of this disease, it is connected especially with the spinal nerves. We find an unequal circulation of the vital fluid, the entire body seems to be disorganized to an extent, and the spirit cannot properly control it and manifest itself as it desires to do. What, then, is the cure of this disease? To establish the equilibrium of the nervous forces of the body, so that a proper degree of nerve-aura shall be distributed from the various nerve centres to every part and portion of the system. How can this be done? you may inquire. One general rule will not apply to every case, for you must determine what is the natural constitution, habit and surroundings of the patient before you can apply a remedy to the disease. With one individual afflicted in this manner it will be necessary to have an entire change of scene and surroundings, and even of magnetic association, that there may be established with and around him such a flow of magnetism as may be imparted to his system, thus aiding the forces of his own organism to become strengthened and equalized. With another patient this may not be necessary. One must study his habits and surroundings in order to understand just what will best apply to the case.

In this particular disease internal remedies are of but little use, unless it be such as will enrich the blood and at the same time remove from it that which is debilitating and impure. In certain cases of epilepsy we believe the application of electricity may be beneficial. In every case the application of vital magnetism, imparted by some healthy, congenial individual who can assimilate his forces and his mind with that of his patient, will be most efficacious. This disease, probably, in nine cases out of ten, arises from inherited troubles, and we may trace its source back from the individual to his progenitors. In such cases it is more difficult to eradicate it and to completely equalize the forces of the individual than when the disease has been acquired after birth, but through persistent effort, by the application of natural remedies, with the assistance of vital magnetism, we believe that nearly every case of epilepsy on record might be brought to a cure, or at least benefited to a large extent.

Q.—[By A. C. S.] Why is it *some* people are so much more happily situated in this life than *others?*

A.—The surroundings of individual *pre-natal* conditions and associations have much to do with happiness or unhappiness. It is not easy to follow the psychological and subtle laws of nature to such an extent as to determine why it is that some people are more happy in life than others, and we presume your correspondent refers to the earthly state of existence. Pre-natal conditions play a large part in this direction. Some individuals are born happy; they are contented with life, and pass through a sphere of peace and happiness which others of a different temperament could not possibly do. Some persons require hard discipline and bitter experience in order to soften their natures, to round out the spiritual part of their characters and make them more beautiful, more sympathetic and loving than they would be without this same painful experience. One must take an individual case, analyze it to the very utmost, come into cognizance of its every state, condition and environment, in order to explain why it is that he is more or less unhappy than his associates.

It is true that to certain individuals on earth comes a large share of misfortune, of unhappy experience, of that which is—looking at it from an external side—depressing and painful. Perhaps that which one of this class undertakes will prove disadvantageous to his material welfare; perhaps his friends will forsake him, or his loved ones pass away from his sight; the pall of sorrow seems to fall heavily upon his life, and in the bitterness of his spirit he may well cry out to know why it is he must suffer and be more unhappy than his kind, when others whom he sees around him appear to be living lives of peace and happiness with those they love. It is not for any finite mind to undertake to explain or analyze such a case, because such will only gaze upon it from his finite point of view, and not be able to enter into all the laws and conditions or the reasons for this state of things; but we may feel assured that every life, however humble, however unhappy and depressed it may be, however insignificant it may seem to the world and the world's people, belongs to the great infinite love, and is held in his divine keeping. We may believe that whatever of discipline is brought to that life, though shadowy and painful it prove, has a work to perform, and that perhaps in the hour of the greatest sorrow this bitter experience is probing the soul of the individual, to bring it into such a condition as will make it most fruitful and beautiful and happy in the time to come.

True, the man who looks only to the earthly existence, hardly realizing there is a beyond in which he may pass through endless experiences and grandest disciplines, will not be able to understand or to be comforted by these assurances, but nevertheless he is pressing forward through the years, gaining strength and power of soul, of mind and of character, which by-and-bye will serve him most usefully; therefore the time must undoubtedly come when such a person will look back upon his painful experiences and realize that they have been of immeasurable benefit to his life, and even come to be thankful for that which has been his.

Q.—[By R. G. Dawson.] Are the lower animals possessed of a soul in conjunction with the spirit?

A.—We would ask the questioner: "What is your idea of the soul? Do you look upon it as a human intelligence, belonging only to the human family, or do you look upon it as a spark or a ray from the Divine Intelligence of All Life—that which vivifies, permeates, governs and animates the spirit as well as the outward form. If the latter, then we can truly say the animal is possessed of a soul, since that spark of intelligence, of animation and consciousness which vitalizes its life makes its spirit a unity in itself, and is most assuredly drawn from the Great Fount of all Life and Animation, and it may be found in the animal kingdom even throughout the various departments of life, just as surely as it makes itself known through the human family. Understand most clearly that mankind does not stand alone endowed with the divine spark of immortal life, with the knowledge, comprehension and consciousness which go to make up an existence; but this very power, this wonderful principle, this grand, moving flame of life and consciousness, goes forth throughout every department or kingdom of all worlds, of the universe itself, manifesting its potency through various avenues, in different ways, but at all times making its power felt. The animal kingdom belongs to life itself and God. It may change in form and outward semblance, yet the great power, the flame of its existence, lives and must express itself through all the ages, though perhaps in a more refined form than it may have done in the past.

Q.—[By Rev. T. W. Woodrow, Seneca, Kan.] When the spirit found he could not possess the subject without harm, why did he not or could he not withdraw, and not require some person with power to cast him out? Was it impossible for the possessing spirit to go on his own accord, and did the subject possess the spirit as well as the spirit possess the subject?

A.—It sometimes happens, through the operations of the law of psychology, that a spirit coming in contact with a subject or medium, and seeking to gain possession of that mediumistic organism, finds himself so closely drawn within the atmosphere of his subject that he cannot readily dispossess himself of those elements he has taken on, which belong entirely to the medium. It sometimes happens that a spirit not fully versed in the law and its operation of mediumistic control, finds himself in contact with that medium for an indefinite time, obliged to live in association with his subject, as we have said, and unable to pass out of the atmosphere or break the connection binding him to the external condition, therefore such a spirit will require the assistance of some strong-minded, positive intelligence, either of earth or of the spirit-world, who can bring in his own mental magnetic force as a counter-bearer upon the psychological law which is in operation, and thus free the imprisoned spirit. It is possible for a medium to send out such a psychological influence of his own, such a magnetic environment as to surround and attract a spirit, and hold that spirit within his influence, so that the unseen intelligence cannot free himself and pass away without the aid of some other force and intelligent power, either of earth or the spirit-life; such a power may come forward, exercising a superior force to such an extent as to free the entrapped spirit, and allow him to pass out of this environment to other scenes and conditions.

Q.—[By Henry A. Bradbury, Norway Lake, Me.] What constitutes worth in an individual on earth, as viewed from the standpoint of an advanced being in spirit-life?

A.—We must give our individual opinion, not that of any high and exalted being of any life or world, in replying to these questions. To our mind, that which constitutes the highest degree of development and worth, in any individual, is a high standard of moral integrity. Social influence, external distinction and knowledge the world applauds and bows down to, have no merit in our eyes unless they stand upon the strong foundation of moral integrity. The man who possesses this noble integrity, such as will bear him through life calmly and serenely, such as will lift him above temptation, and assist him in restraining self, so that he may prove not only a guide to his own soul, but a helper and friend to his afflicted kind, will find himself unfolding in spiritual beauty and symmetry, possessing flowers within his soul, that will in time bear rich fruit for his own instruction and support, and such a man may indeed pass through life undisturbed by its toil and friction, unmindful of that which seems so alluring to others less self-possessed and serene, and which proves a pitfall to many faltering feet. To our mind, he who is aspirational by nature, who desires to be good and to do good, not for his own personal outward advantage, now or by-and-bye, but for the sake of goodness and for the sake of truth, wishing to make his fellowmen more happy, more calm and peaceful in their lives, he who desires to unfold in the spiritual graces of manhood, however humble his external position may be on earth, is possessed of true worth, of true grandeur and nobility of spirit, and will shine a progressive and an instructive spirit in the world of souls.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held June 8th, 1888.

Benjamin Chadsey.

How true the words are that have just been sung: "We shall know each other there." How often, since I left the mortal form, have I been one of the silent listeners here, although my earthly home is a long way off—in Rushville, Ill.

I am called Benjamin Chadsey. I think I shall be remembered, for I dwelt many long years in the mortal, and the good BANNER has been very dear to me.

I was a soldier in the war of 1812, although then but a mere boy. Later on I fought the battle of life in the wilds of the far West, striking out into what was termed the wilderness. But let me say to you, friends, the grandest battle I ever fought was with mortals for the truth of spirit-return. And I am thankful today that this glorious truth was given me on earth—a truth more beautiful than you can fully comprehend while dwelling in the flesh.

I met my dear companion, Rachel, when I passed over, for I had realized her presence with me often during my remaining on earth—for she passed on before me.

I would counsel my dear children to learn all they can while here. Father and mother and the dear brother, laid away so long ago, still live, and are able to come into your homes as really alive as when in the form.

The old camp-meetings—how I loved them! How many times did I feel the presence of the dear ones around us! And the singing was so beautiful it seemed to me as if it brought them nearer to us, if that could be.

I thank you, Mr. Chairman, for the few minutes allotted to me while the children are crowding around. I feel sometimes as if there could be no heaven without the children, the love of children helps so much to make up heaven.

Lottie Cone.

My name is Lottie Cone, and I lived in Oswego, N. Y. Father is with me, and two dear brothers. It is three or four years since I left the mortal form in which I lived over twenty-six years, hardly attaining the twenty-seventh. I feel now as if some one will be anxiously looking for a word from Lottie. How hard it was for mother to lay me away in what they called *death*. But mother, understanding a little of spirit return, did not feel as many do at the last gaze upon the face.

I have been trying in many ways to make them understand that I was near them. I have been trying to learn a little in spirit-life, what I did not in the mortal. Do learn all you can of spirit return; just open the door, that we may come in and commune with you, for it will benefit you; for you know not how much it will help us on the spirit side. It is a happiness to us as well as to you. I have often asked the angels to bring us all nearer to the loved ones yet left in the mortal.

My mother's name is Cynthia; my father's name is Charles, and he is with me in the spirit-life.

Abbie Newell.

I wish to send word to Warren, R. I., and also to Providence. I passed out in Warren. My name is Abbie Newell. Stanford is with me—my husband. At one time he manifested in the meetings, and felt happier for so doing. We are all a little selfish in coming, since we gain by it, as well as you mortals. A part of our work is to help you here. I know there are some in Providence who will be glad to hear I have spoken. I am satisfied with my home, and hope to make it more beautiful every day.

Grandma reminds me that I understand now what seemed a mystery when I was on earth. I could not make out how a spirit could be coming to earth after it had gone to heaven. I thought I should want to stay if I once got there, but I find now that would be very selfish. Each one whom I meet is anxious to return and give out a word of comfort to those that are yet left. I am thankful, Mr. Chairman, to you and to the guides for this opportunity of saying a few words.

Lottie Wood.

[To the Chairman:] Would you let little girls come? Grandpa said if I could get permission of the gentleman over here, that was a minister man once, I could come and speak a few words if I did n't talk too fast, for I get a little in a hurry.

My home was in Lowell, Mass., and my name is Lottie Wood. Grandpa is here; I guess you know grandpa, do n't you? His name is Frank Goward. He stands right here. He aint going to talk if I am. I want to tell papa and mamma that I aint *dead*. I aint been dead any, and I come sometimes into papa's shop. It 's all jewelry there. I do n't want to take any away.

I want grandma to know I come right home, and Uncle Frank is there sometimes. He has a name just like grandpa's.

Oh! the pretty flowers on the table! They are pretty, aint they those red roses? Did you buy 'em? We do n't have to buy flowers where we are, because we have all the beautiful flowers; and the children go to school and have teachers. That aint Lowell, you know; we live in the spirit-world.

I do n't want mamma to think she and papa will never find their Lottie any more, because I did n't *die;* I only was transplanted to blossom in heaven. I 've got acquainted with the children over here, and we have such beautiful times! We go to the crystal waters where all the sweet flowers are.

[To the Chairman:] Do n't you love children? [Yes.] Well, you 'll have a lot of 'em when you come over to our side, for there are so many here. I want grandma to go somewhere so she can talk with me and grandpa and Uncle Frank, and great grandma, too.

I know papa says he can't think that we can come and talk through somebody else. We can, if they will let us. I aint so little as I was when I went away. I 've grown some on the spirit-side. I think that was beautiful what you sang. We have singing where we are; the children sing, and we bring—oh! more flowers than you 've got, many more, because we have 'em all so free.

Celia Thomas.

I have some things I would like to say to my children. My home was in Morrill, Me. My name was Celia Thomas. I feel sometimes when I look at the little children of spirit-life, beautiful, pure and innocent ones—how strange it is to the mother that they can be so happy. They are here, dancing in glee, clapping their little hands, with their countenances lighted up with joy. I feel like exclaiming that it would not be heaven without the children.

I am often with my dear children when in the home. Freddie, your mother never forsakes you. When you think of little Harry, taken out of your home, your heart has bled, for you could not realize that the dear child was transplanted to bloom in a brighter world. The precious little bud is growing, and as I promised you and Flora, I have cared for it and have learned to love it even as my own. It will be given back to you, but not as a little one. In spirit-life the child will attain to manhood. You will then wonder how you will know your boy. The tie of affection is never broken, never lost.

Hosea is with me, Freddie—your father—yet not all the time, as we drift into different surroundings whenever the attraction draws us away. I watch the course of things, and I find you do not care to close the old home, but I know sometimes it seems lonely to you, as you see one thing and another that reminds you of mother.

Oh! how often do I come into the old home! How often do I visit your home, Freddie, and never empty-handed.

I bring a blessing to you all, my children. In spirit-life will we come together a united family, not one link missing of the chain. I know you will say that I did not understand this subject when on earth—and I did not as I do now—yet I felt all the way through that the dear ones hovered around us. Now I find they not only hovered around us, but walked with us daily, coming into sympathy in all our trials, and helping us to bear the burdens of the day.

I am happy, my dear children, but would like to come into communication with you privately, whenever there is a channel open. I know this is not always convenient, but we ask the favor when you can.

Abbie Cilley.

My home was in Andover, N. H., when I passed out of the mortal. Nearly fifty years have passed since I was counted among the dead. I have said many times to George that I would try and keep trying to give a message to be printed, not only for him, but that some others might understand that we live and have power to return, and that the angel band comes every day, to help them through life's trials.

I am satisfied with my home. I find every day that we may press on to higher spheres—beautiful and grand. Since I passed over father and mother have joined me, and we are happy together. Many other dear ones have come to meet me in spirit-life, and the real greeting was grand. I know, George, that you fully believe that we return to earth, and yet you have often said you were afraid you should not find Abbie, when you crossed the portal called death.

I have tried in every way to assure you that you will find me as real and as natural as ever, in the spirit-life, and I have not grown old. You have not grown old in spirit, but you have in the body. Father is here, and both little Gracies, and the old Orient, too, who has given you advice so many times. Alfred is here. I think we have a large meeting to-day, and more invisibles than there are of you mortals.

How long forty or fifty years seem to you on earth, but how short to us—only, as you might say, like a day, a week, or a month. You have been away on a little visit, George, since I last communed with you, and it seems to you months, years, since you conversed with me. I am satisfied with what you have done, but you are going to do a little more yet. The Orient, the old Egyptian who has materialized to you once, tells me to say that he will again do so. When father was trying to give a communication I wished to give one, but failed, so as the channel was open to-day I found it was my time, and I came quickly to improve it.

George, I will be there to grasp your hand as the change comes to you, and you shall not be disappointed.

I find a gentleman standing beside me who asks me to say Munn do n't leave you, but is with you often.

Henry C. Sullivan.

I have visited you many times, Mr. Chairman, as I feel at home always where spirits congregate. I dwelt long in the mortal life, and my home was in Manchester, N. H. Henry C. Sullivan. This was nothing new to me, for we had the spirits come to us in our own home, and I tried to appreciate the privileges that were granted me.

Go on with your work, Betsey, as there is much yet for you to do. I found on entering spirit-life that I knew very little, but what I did learn here was of great benefit to me there.

Mortals, learn while the day lasts, and the opportunity is yours. You must not think for a moment we are perfect, no, not one, but learn all you can while you have an opportunity; meet together, converse together, open your doors wide, and let the spirits come in and commune with you.

As I look back now, I find spirits always did return to earth, and always will. How much more happiness do ye mortals gain by coming into communication with us.

While I dwelt in the flesh I heard it said now and then, "Well, what good has your Spiritualism ever done?" It has lightened the saddened heart, and brought comfort to the sorrowing, day by day. When the husband has been taken out of the home, and the wife has been removed, and the little children have been transplanted to the life beyond, is there not comfort in the belief that you are going to find them again, and be reunited? Yes, this is a consolation that no religion gives.

I tried to be liberal, to be lenient and sympathetic with the mediums. Be patient and be charitable to-day.

Oliver LaForest Goss.

[To the Chairman:] That little girl talked, and now can a little boy come and talk? "Do n't talk too fast," a gentleman over here says. I won't hurry. Grandpa says there 's time enough. I aint going away till I tell all my story, and then I 'll tell you all my whole name.

I aint been gone very long. Grandpa came to take me, and grandma too, when I first went away, but I could n't think that boy was me, so I called it "the other boy," that one in the box, that had all the flowers round him. But grandpa and grandma said it was the same little body I lived in when I was here. The spirit that was the life, you know, do n't you, went out of that body, and I had a good body then, that did n't make my throat feel bad, so it was right they came to take me away.

Bemie is here. He talked one day, and now grandpa said I could. And there 's Leora, too. Grandpa's first name is Samuel, and he gave me the last name.

Can I have one of those roses for my mamma, so that I can carry it to her straight? I want uncle Elijah to know, honest and true, that we can come back. Grandpa says we did n't go away far.

I want to tell mamma I am going to school; and I learn from a lady teacher, spirit Alice. The Fannie lady helped me a little when I first began to talk—the one that used to sit here on this platform—and there 's a minister man here that said I could talk. Not the minister man that was there when I went away; he was Mr. Durrell, of Garden-street church.

Grandpa said I waited long and patiently, and now I could come and talk a little while. I want mamma to know that that little girl was right in mamma's room, in the parlor, where my picture is. You aint seen the picture. I stand up high, and mamma puts up flowers on the shelf every day—new ones. Aint she a good mamma? Grandpa says that 's natural. I 'd rather have mine. You can have your own. You do n't know what my mamma's name is. It is Mary Augusta. Aint that a good name? My papa's name is LaForest E. Goss. I suppose you want to know what my name is, and I 'm going to tell you, for if I do n't look out I 'll forget it. It is Oliver LaForest Goss. You see grandpa gave me his back name. His name was Samuel Oliver. Grandma's name is Christine.

I 've seen Uncle Frank's baby, Tiny May, that 's in this life. Do n't forget to tell mamma Leora is here, and grandpa and grandma, and grandma Goss; she went away in Charlestown; and tell papa, too, she 's going to write a letter some day. I thank you, Mr. Chairman.

Jeanette Cross.

Beautiful children! who would not love them? My home was in Methuen, Mass.; my name, Jeanette Lowell Cross. Lowell was my name before marriage. Father's name is Hazen. I think this message may reach George Lowell, my brother. I know he is more ready to receive us than some of the others.

Henrietta and Addison, do open the door a little way. You cannot feel that Jeanette is dead. You have had proof enough to think we live somewhere; but you ask where are we. Close by you, dear sister. I well know of the trials that have come to you all since I passed away. Jerome is with me at times, but not constantly.

I would send greetings to the dear one who gave me the name. I am aware of the trials that have come into the home. I know of the worriment and of the wrongs that have been heaped upon her through one who promised to stand by her, and I have felt many times, as it has looked so dark for her, that I wanted to bid her look to the angel-world for a sustaining power, and invite the loved ones to come near, that you may feel their presence in your home. I have often found your sister Isabel with you, also Margaret, as I have been attracted there; but we are all more closely drawn to our own, for I visit my relations more than my friends.

I am happy in coming into communication to-day, for I have tried several times before. It is a pleasure and a privilege to communicate through this channel that we highly esteem, and we thank you from the depth of our souls, Mr. Chairman, and the guides upon the spirit side.

John Bidwell.

My home, Mr. Chairman, was in Windsor, Conn. My name is John Bidwell. I have made several attempts to speak in this meeting. I have been a silent listener, although very anxious to give out a few words that dear ones may know we live and have the power to come and speak with them if they will open a way for us to do so.

Sarah is with me. Mother is here, and the little one laid away so long ago is now grown in the spirit-life. I would not come back to stay, but have a strong desire to come and make them know that we live.

In Windsor, and even in Springfield, I know I shall be remembered. I have been in the hall many times, and once it was made known to mortals. I had often turned away disappointed because no one *knew* I was there. I think I shall be remembered in Chicopee, Mass. I have friends in different surroundings.

Sarah and myself are not together all the time; occasionally we drift away wherever an attraction draws us. A little time since I was speaking with John Taylor, and he remarked how strange it was that we could be around among the people and they know nothing of it. Earthly affairs take up their attention, and although they do not exactly forget us they seldom speak of us.

Sarah Lakey.

This is the first time I have gained control in public. My home was in Pawtucket, R. I., and my name Sarah Lakey. I would like to have this message reach Thomas Lakey, my husband, and if it does, he will see that the children know that mother has been able to manifest. I know it seemed a little strange to the children that mother should come and speak through a mediumistic channel, for when a mortal I could not get away from old theories and teachings of the church, neither did I wish to. I had heard many say that spirits returned to earth and conversed with their friends, but I shook my head quietly, thinking that would not be right.

When our child Jennie was taken out of the home it seemed hard to part with her, but I find now she has become a beautiful angel-spirit, and has been a great help to you and the dear children still in the mortal. Bennie is here to-day, and the little ones, Lizzie and Hattie. We are all here, for quite a number have passed on from five different homes. How beautiful it is to know that you will find all the children again.

Thomas, I know you have been lonely and saddened at times, but we will come near. We hear your voice even when you do not hear or see us. Tell Emily that Richard is progressing in spirit, although the parting was hard. Willie, be careful, for I know how weak in the physical you are. My dear children, when it is possible for you to come into communication with us privately, I would like you to do so.

Mary, you have a great deal of mediumistic power. Sit down in the home and see what we may give to you. It has been a comfort to you, children, to feel that mother was not far away.

I well understood of the visit father made you, John Thomas, and I know he enjoyed every moment. I am glad you all tried to make it so pleasant for him. A thin veil only divides us, but sit down by yourselves and talk with us. I send love and greetings to you all.

Mary Andrews.

My name is Mary Andrews, and my home was in Providence, R. I. Caroline has been here, also William, and they are so happy after leaving a message for their dear children and grandchildren! It is a benefit to spirits and mortals alike to commune together. We feel that we can progress faster by so doing. I have had permission twice before, but could not get control of the instrument until to-day. With the help of Caroline I find I have strength enough to say a few words. I trust this will be of benefit to some one in the mortal.

I passed away rather suddenly, but I found it was only a change. How little I understood, before passing out of the mortal, that I could even come back and say a few words. It is a privilege and a pleasure for us to be able to do this, hoping to cheer some poor saddened heart with the thought that their dear ones live and are able to come into communication with them.

Sarah E. Lyons.

My home was in Marshfield, Maine, and my name is Sarah E. Lyons. I have tried in your last three meetings, hoping, by the power I received from others, I might be able to speak to my dear children and tell them that we live and are able to visit them, and some of us come hourly. It is many years, according to mortal time, since the change came to me.

Lizzie, your darling bud blooms in heaven. Millie, I know you are doing a service for the dear ones, but when it is possible let us come into communication with you privately. Rest assured, dear children, I have been cognizant of what has transpired in your homes. I know it all! William, your father is here to-day, and your old grandmother Lyons. I think my children will understand when they come to see the message that it is from their own spirit mother, although many years have passed since they laid away the old form. I promise, Lizzie, that I will watch over the little bud and bring her to you often. When it is possible let us come into communication with you privately. Millie, I have met Jack; he is happy, and sends greetings to you. May the angels be your guardian spirits every day, is my prayer.

Margaret Splaine.

I have been in your meetings once before, and I asked at that time that the message might reach the dear ones. I feel that perhaps it was not understood. My name is Margaret Splaine; my home was in Boston. I wished the message might reach Henry, but as I never came into communication with him privately I thought perhaps he either did not wish to meddle with spirit affairs, or the message did not reach him. I know full well it is not because he has had no privileges. Living in these enlightened days, living where spirits come so often, I know there is a channel, or there might have been, through which he could have reached me. Not here at present, but there was at that period. He has made some changes since. This message, I think, will reach him through a kind and loving friend in the West. I hope so. I am attracted here so strongly to-day that I feel there is a purpose in it.

Report of Public Séance held June 15th, 1888.

Betsey Hatch.

My friends, some of them, are in Montville, Me., some in Belfast, some in Newton, and others scattered in different surroundings. I have often been in the meetings with the hope of sending a message to my dear children.

Jennie, how many times have you asked in your heart why mother does not make herself known. As one and another has been taken out of the homes, it has been hard to part with them. Dear child, I am often with you, and you do sometimes sense my presence; then again the world seems cold and desolate to you. You will want to know if I can tell you of Betsey. Yes; I have been to visit her, and Lucinda and Lois; and I do n't leave out Gardner, for I love each one of my children; but, Jennie, you know I cannot get so near to some as I can to you. Father is with me, also Charlie and Eva, yet not at all times, any more than they would be if in the form.

Samuel is here to-day, dear Jennie, and I address my conversation to you particularly, because I know you are in a position to see the paper, and will send it to the others. The angels be with you all; at last we shall be reunited in heaven. Betsey Hatch.

Carrie E. Marshall.

Four years ago I was able to give a few words in this place. At that time I asked that I might come into communication with Emma Stewart, but I have not been able to do it. Four years seems a long time in mortal life; it seems long to us as we come to earth, but not so in the spirit-life.

My name is Carrie E. Marshall. I know there are some in Boston who will remember me, for this was my home a part of the time. Emma has mediumistic powers which I think it right she should use for the benefit of others. I expressed my wish in this respect before, and I repeat it again to-day. Sit down in your little room, and see what we may be able to give you. You know not how much power we may have until we try to use it. It is a beautiful thought that we shall be together again. To us in the spirit-life this is knowledge. I am satisfied with my home, but am happy to know that progress is our watchword, and we have always something better to look forward to and work for. We are attracted to earth, for we have a mission here, a work to fulfill in connection with mortals. I have been glad many times to come into this circle-room, because I find here an atmosphere of harmony that is grateful to my spirit.

William S. Weymouth.

My home, Mr. Chairman, was at 24 Upton street, Boston, and my name is William S. Weymouth. I felt that perhaps I used the powers that were given me as fully as I could according to my knowledge, but I see now that in some periods of my life I might perhaps have done better. But it is not for us to look backward, but advance upward and onward, trying to bring encouragement to those who dwell in the flesh.

I feel that I shall be recognized by people in Portland, Me. We all like to feel that we are not forgotten. Father, mother and all are anxious to send messages to friends, but cannot speak at this time.

Go on and do what you can for one another; live not for self alone. This I would impress upon your minds. I would thank the friends who have brought the beautiful flowers here. I love the flowers, for they attract the dear spirits to earth, and we enjoy their sweet perfume. How beautiful are the flowers of the spirit-life! And the dear children, too, do much to make up our heaven.

Calvin Gilman.

My home, Mr. Chairman, was in Ogden, N. Y. Calvin Gilman. Maria is with me. I have tried at different times to control the medium in this meeting. I shall be remembered by some in Worcester, and also in Thetford, Vt., for I have relatives in Vermont, John and Salome. I have come many times, but you have not been aware of it. I am satisfied with the privileges given me, but as many obstacles come up in our way we cannot always improve them as we would like.

I would like my letter to reach Ogden, N. Y., as some parties there will know who I am. I am happy in my spirit-home, for I have joined those I love. Maria was called home quite a long time before I was, and I met her, and mother also, and how welcome they made me. Yet I found there was much for me to learn, for spirit-life has been truly termed a school.

Annie Barker.

Many long years, over forty, have passed since they said that Annie Barker was dead.

I have some dear friends still left in your city, Mr. Chairman. They will remember Jennie more fully than Annie. Jennie is a niece of mine, who passed out a few years ago, at the age of seventeen. I was but eighteen when I went up higher. Thirty or forty years, although they seem long to you people of earth, are but a little while compared to that eternity which stretches before us, and we who have passed on know that no more separations will come

to loving hearts. As I enter into the surroundings of earth where the spirit is endeavoring to break loose from its tenement of clay, I see how the grief of friends trammels and holds it. Dear friends, when you know mortals must go, do not with sorrow make it so hard for the spirit to take its flight. Jennie is with me much of the time. I feel that this message will reach Mary Jane.

Edward Sargent.

The transition came to me in Chelsea, Mass., Mr. Chairman, but I did not go altogether as a stranger to an unknown country, for I had learned something of the Summer-Land. Father, mother, and the dear ones are with me in the spirit-home, and only one link is wanting—as a dear sister is left in the mortal.

How glad I was to hear the welcome sound to come up higher. I understood something of spirit return and communion when here, and to-day I love to step into your meetings. I loved the Lyceum then, and I love it now; a strong attraction draws and holds me there.

I am satisfied with my home, and yet I desire to make it brighter, for I believe in progression. To the dear one yet left, I would say that in all the trials that have come to you since we left you in the mortal, you have not been alone, for we often visit you in your home, and many times I find other dear ones there as I enter the room.

I would like Mary Jane to rest assured, as I know she does feel at times, that we do not leave or forsake her, for the trials have been many, the hardships have been great which she has been called to meet. I think I shall be remembered in Newburyport by some friends there.

I appreciate the privilege that has been granted me to-day, and I acknowledge it is a pleasure for me to speak a few words.

Minnie Dawson.

[To the Chairman:] Do you let little girls come? [Oh yes.] A gentleman said if I did n't hurry I could talk to you and you 'd have it all written down. I am Minnie Dawson. I lived away off in Logansport, Ind. I came one day when the other lady was here, but the gentleman said I must wait, so I s'pose I had to.

I want to tell you that when I went away I was a good deal smaller than I am now, 'cause I grow in the spirit. And I go to school. I want my mamma to know I come to her, and I've tried to make her feel me. She do n't know anything about our coming back, 'cause she thinks we 're all *dead!* I guess she thinks we 've gone to heaven. Well, this is heaven, only the gentleman tells us we can come and talk, if we do n't talk too fast. I was only just four when I went away. I want you to put that into the letter.

Oh! the pretty flowers! Aint they white?

I want you to put it into this letter that a lady who tells me to call her Aunt Margaret helped to bring me, 'cause one time she was in my mamma's home. Grandma Sager is here, too. Aint I a good scholar? I could spell her name, and the lady could n't. Sometime, if I can, I 'll bring you, oh! so many flowers, 'cause you wrote that down. But then you can't see 'em.

Emily Cilley.

My home was at Gold Hill, Nevada, a long way from here, as the gentleman tells me this is what you call Boston, or the "Hub." Yet to me it seems but a little space, as we reckon by space instead of time or miles, and we can come into your presence here so quickly. Then we can go speedily to the old home. Many of the dear ones are there. I feel I shall be remembered by some. Etta, I know you have often asked why we cannot all make ourselves known? All are given permission, but all cannot, under the conditions, take control.

I am glad to speak a few words, for I know, dear sir, this paper goes all over the land, and I feel it may reach some dear ones and give them to understand that a loving presence is near to help them. It will make their hearts lighter and cheer them on their way to know that Emily Cilley lives and is able to speak to them. I have been trying a number of different times to get control in your meetings. I have visited halls in Oakland, and have been in California, thinking that I might in some way reach my dear ones with the knowledge that I was not lost nor dead, but alive to all intents and purposes. I feel now that I have got into the right channel and that this message will be seen.

Jerusha A. Kesey.

My home was in Chelsea, Mass. My name, Jerusha A. Kesey. I think I am not forgotten by all. I understood something of this spirit communion, and it was a help to me when the angels came to bear my spirit onward. I found also comfort and enjoyment in the thought that we are permitted to live just in the edge of heaven while here, if we will. I find now that I did have glimpses of the sweet beyond. As we near the beautiful river how pleasant it is to know that the loved ones are waiting anxiously and looking for our coming.

As the spirit was taking its flight I realized the sorrow that came to those in the mortal, and I tried hard to bid them dry their tears, for I needed them not. Oh! it is a blessed happiness to enter into the reality of life beyond the veil.

I want to thank the dear friends who were so kind to me before I was called to part with the old form. Many came with a kind word, and as one and another gathered around me, it seemed sometimes as if there were more from the spirit side than in the mortal.

Lewis D. Whitney.

I would like to send a kind word to my late home in Warren, Vt., and to some in this vicinity that will, I think, understand who Lewis D. Whitney is. Sarah is with me, and so is Eliza. I have been very anxious that they might know in the old home that we have not forgotten them, neither have we gone so far away that we cannot return to earth.

To-day I feel the power much stronger, and I think this will reach many friends in Vermont. I am happy to be able to speak. I must acknowledge that I was agreeably surprised in finding the spirit-life so much more beautiful than I had ever thought it might be; although I understood something of spirit communion, I knew nothing comparatively of the realities of life beyond the grave.

I would not like to return to earth and take up my abode, but I would love to come into communication with some of my dear ones privately, for many things come into the mind of a spirit which should not be publicly given, for we feel delicate about speaking as we would like to. I know they would ask me if I know of some changes that have been made since I left the mortal form. I understand all, while I am with you in the earth-life, but when in the spirit home we are not cognizant of what is taking place on earth. Yet as we come to you, we perceive changes that have been made during our absence.

If we were to take all earthly affairs back with us, where would be our heaven? We 'd have none, any more than you have here. No; we come into sympathy with you while we are here; when we leave you we leave the things of earth behind.

We would not wish to trouble you in any way by saying that we are unhappy when we come to earth and see the wrongs that come up, but we must say that we do feel unhappy just while we are with you if you are so, and if you are happy we are.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

June 15.—Alfred Twiss; Carrie Matthews; Sallie Griffith; John Wilson; John Hitchcock; Georgie Adams.

June 22.—Jennie E. Wright; George H. Stevens; John Metcalf; Hannah Reed; Eddie Roberts; Julia Ann Clark; John Metcalf; Hattie Nelley; Ann M. Grout; Capt. Ezekiel Tatem; Sargent Currier; William Mattoon; George Ramsden; Addison Rynes; Annie Burbank.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

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BOSTON, SATURDAY, SEPTEMBER 15, 1888.

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THE BANNER OF LIGHT to-day makes its advent in a splendid new suit, and it reads just as well as it looks. Don't you think so, dear friends? "Yes, indeed!" we seem to hear you say. All which signifies that industry and honesty of purpose eventually succeed when a lack of them often fails.

The Jewish New Year, A. M. 5649, began on the evening of Wednesday, Sept. 5th, and was observed all over the known world. Special services lasting thirty days are to be held in its honor. During this festival every Jewish place of worship is crowded to its utmost capacity. This year being regarded the eight hundred and seventh Sabbatical year "since the creation," it is a year of release. In former times, at Jerusalem, all foreclosures on real estate were redeemable at this period.

Robert Harding, a young English Socialist, when he wants to make a speech on the streets or public square padlocks himself with a chain to an iron fence or similar fixture. Then when the police come to take him they have to spend a long time in getting him unfastened, and he can make a pretty long speech before he is carried off.

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Genuine love is an excellent thing,
It to the front affection doth bring;
And hearts thus united no mortal can sever—
A union so holy abideth forever.
'T is nature itself, with no grain of alloy,
The soul of creation, which never can cloy;
'T is the Alpha, Omega (beginning and end),
And doth with the godhead eternally blend.
Like angelic music, so sweet to the soul,
Love keeps the rude passions in perfect control.
When earth's mission is finished, by heaven's behest
We lay down the mortal and unite with the blest.

L. C.

[RIGHT ENOUGH.]—The Sioux refuse to sign the treaty. They say the Government should give them what it *now owes them* before asking for more.—*Pipe of Peace.*

N. H. R. Dawson, United States Commissioner of Education, in his annual report to the Secretary of the Interior, says that more than 12,000,000 of children attended public schools some part of the last fiscal year, and of those nearly 8,000,000 were in average daily attendance. In both respects the Southern States have made greater progress than other parts of the country. The private and incorporated schools, colleges and universities show, in general, a marked advance in prosperity.

A YOUTHFUL OPINION.—"When I grow up," said a little six-year-old philosopher, "sha'n't I feel strange for a day or two!"—*Sussex (Eng.) Courier.*

Mr. W. C. Tallman, the New England agent of the Grand Trunk Railway, is a vegetarian. His diet has not given him abundance of flesh, but it evidently has endowed him with plenty of energy, strength and health, and a supply of good nature, says the Boston *Evening Record:* He is quiet, modest, and of a literary turn of mind, has already given to the world several novels, and, according to the whisperings among his associates, is about to launch upon the sea of fame another venture of the same character.

The little ocean-wanderer, *Dark Secret* (from Boston for England), before reported as lost, has recently been spoken more than half way to Europe, and perhaps the adventurous Capt. Andrews will "make it" yet.

Those who are interested in the political candidates the present year are informed by *American Notes and Queries* that Cleveland is a corruption of Cliffland, so called from its situation in a steep, rocky locality. Thurman is from Thor, the Saxon god, and man. Its figurative meaning is one having the strength and wisdom of Thor. Harrison means Henry's son or Harry's son. It is identical in meaning with Harris and Herries. Morton is a local name, from the parish of Morton in Nithsdale, Dumfrieshire, Scotland. Mor, in the Gaelic, signifies big, great; and ton is from dun, a hill. Morton, the big or great hill.

WAITING.

The world is strong with a mighty hope
Of a good time yet to be,
And carefully casts the horoscope
Of her future destiny;
And poet and prophet, and priest and sage,
Are watching with anxious eyes
To see the light of that promised age
On the waiting world arise!

—*The (N. Y.) Standard.*

An "inch of rain" really signifies the distribution of a gallon of water over a surface of nearly two square feet—or a fall of about one hundred tons on an acre of ground.

Hear the verbal protestations of all men: nothing so certain as their religious tenets. Examine their lives; you will scarcely think they repose the smallest confidence in them.—*David Hume.*

A farmer writes to an agricultural paper, asking "How to make fence-posts last?" and the editor wisely restrains an impulse to tell him to make the fence-rails first.

We were born to serve, and when we serve others we serve God. The flush on that woman's cheek as she bends over the hot stove is as sacred in God's sight as the flush on the cheek of one who, on a hot day, preaches the gospel. We may serve God with plate and cutlery and broom as certain as we can serve him with psalm-book and liturgy.—*Bishop Butler.*

DR. OLIVER WENDELL HOLMES has scored another birthday, and he has now entered upon his eightieth year. The Autocrat has discovered that he was born in the same year with Gladstone and Tennyson, not to mention other distinguished men like Darwin, Cavour and Lincoln, who long since ended their life's journey.

Street-Car Conductor (to countryman): "If you saw him picking the gentleman's pocket, why did n't you interfere, instead of letting him get away?" *Countryman*—"I saw that sign up there: 'Beware of Pickpockets,' and I was just afraid to."

COMFORTING.—*Little Girl*—"What is the matter, little boy?" *Little Boy*—"I 'm crying because my mamma has just gone to heaven." *Little Girl*—"Oh! but p'r'aps she has n't!"—*Time.*

At the International Congress of Spiritualists to be held in Barcelona, Spain, this month, Viscount Torres Solanot will preside. M. Flammarion, the French astronomer, William Crookes, F. R. S., the distinguished chemist, and other prominent scientists will attend.

Multitudes do not believe in vaccination. Nay, more, they abhor it. It does not prevent smallpox. The vaccinated have smallpox, like the unvaccinated, and die of smallpox. The majority of patients in every hospital are vaccinated. In towns where the inhabitants refuse to be vaccinated there is less smallpox than in towns where all are vaccinated. The only sure preventive of smallpox is cleanliness without and within.—*William White, Author of Story of a Great Delusion.*

After all the clerks and operatives of a sewing machine establishment in Florida had deserted on account of terror of yellow fever, one woman returned and advertised that she would fill all orders promptly. There seems to be heroism in the South as well as in a Western blizzard.

A French inventor, M. Pagan, has discovered a way to stop the headway of a steamer in short order, and consequently lessen considerably the dangers of collision at sea. The machine consists of a number of parachutes, so placed that they can be tossed overboard readily and towed by a cable. The resistance, without being great enough to produce a shock, rapidly overcomes the headway of the vessel. An attempt in the same direction, but on a different plan, was made some fifteen years or more ago in Boston harbor, two appliances operating upon hinges being attached to a vessel's stern, near the foot of the rudder post, in such manner that being disengaged by the crew, they would fly outward at right angles, forming a flange on each side of the keel, and so reducing the speed by this "hold-back" on the water — but we believe that like the first attempts at an "air brake" upon the steam-cars on land, the shock produced by their use on the moving mass was too sudden and violent for safety.

THE LAW OF THE LIPS.

Speak kindly to thy fellow-man,
Lest he depart while yet
Thy bitter accents wring his heart,
And make his eyelid wet.

Speak tenderly to him: for he
Has woe enough to bear;
He may be weak and often bend
Beneath some hidden care.

Speak lovingly to him: he is
A brother of thine own;
He well may claim thy sympathies
Who 's bone of thine own bone.

Speak unto him as thou wouldst have
Thy brother speak to thee;
For thou art to all men akin,
Whoever thou mayst be.

—*Thomas Mackellar.*

One of the United States signal service men says that the atmospheric conditions this year are identical with those which preceeded the dark day of '81, and he is confident that there will be a recurrence of the phenomenon this year.——Gen. Greely threatens to discontinue the Mt. Washington station in the *winter* season, unless the corps is voted more funds.

Mr. David Drew of Plymouth, Mass., planted last spring some corn taken from a mummy exhumed in Egypt and estimated to be 4000 years old. The stalks are now about six to six and a half feet high. The leaves alternate on the stalk like common corn, and have the white mid-rib of sweet corn; but the product of the plant is the most singular part of it, for, instead of growing in an ear like modern corn, there is a heavy cluster of small twigs in place of the spindle, which hangs downward from its weight, and each twig is thickly studded with kernels, each of which is in a separate husk.

A reception was tendered our Lake Pleasant reporter, Mr. J. M. Young, at that place, and a valuable Waltham gold watch presented to him to *keep time* for another season at the same sort of work in which he has been heretofore engaged. He is a *Young* and very active man, and we are pleased to learn that his heart has been made glad by a golden gift.

Know ye this, that never yet
Share of truth was vainly set
In the world's wide fallow;
After-hands shall sow the seed,
After-hands from hill and mead
Reap the harvest yellow.

Miss Heldja Oleson, of Manistee, Mich., was booked for a voyage to the old country in the *Geiser*, recently sunk by the *Thingvalla*. Just before she was to start the young lady was overcome by a singular dread, and she told her friends. They laughed at her, but urged her not to go. Miss Oleson went to the steamboat pier with her trunks, but there the feeling overcame her, she abandoned the voyage, and preserved her life.

The first type that was ever set by an Indian compositor was by Naticka, at Cambridge, Mass., on John Eliot's Indian translation of the Bible.

HOLLIS STREET THEATRE.—The American comedy, "A Possible Case," has made a success, and, being played by a fine company, admirably trained, goes off with splendid animation and smoothness. It will remain no longer than this week and next. This comedy is well worth seeing.

Farmer—"Well, what do you want?"
Tramp—"Something to eat."
F.—Saw that pile of wood and I 'll give you enough to eat that 'll last a week."
T.—"*Me* saw that wood! *me*, a gentleman of leisure! Not if I know myself." *Exit.*

It has come out at last that the terrible yellow fever scourge in Jacksonville is attributable to the fact of the filthy condition of the streets and alleys of that city. Had the authorities there attended to the matter last winter, as Northerners advised them to do, no fever epidemic would have existed at this time. Cleanliness is health. Filthiness is death! Bear this fact in mind. But aid the sufferers all the same.

Pug dogs were first introduced into England from China in the reign of William III.

Jo Cose says that when "the course of true love" don't "run smooth," the parties most interested should grease the wheels.

The Boston *Journal* says Jordan, Marsh & Co. have inaugurated a "new gentlemen's section" to their establishment. We should like to see a *new* gentleman—he must be a *rara avis.*

I saw a cow-slip through the fence,
A house-fly in a store;
I saw a wood-chuck up the road,
And a stone-pick on the floor.

The physician of Mrs. Harriet Beecher Stowe entertains no hope of her recovery, the disease of which she is afflicted being sub-acute meningitis. She has been taken to Hartford, Ct., from Maine.

Dr. Donald Kennedy of the Roxbury District, arrived at this port, on the *Scythia*, from Liverpool, Saturday evening last. He is one of Nature's noblemen.

(PROBABLY HE WILL!) QUESTION.—Please answer the following in the *Querist Column* of *The Advance:* Is it true that at the Judgment the oceans will become boiling waters, and man will then be on earth for the last time? F. J. B.

ANSWER.—When the earth is burning the waters will, no doubt, boil, but *man will be removed before that transpires.—Rev. Dr. Wild, in the Canadian Advance, Aug. 29th, 1888.*

A fine bronze statue of Robert Burns was recently unveiled in Washington Park, Albany, N. Y. The statue cost $27,000. Charles Calverly was the sculptor. The statue was provided for by the estate of the late Mary McPherson.

The American Magazine, which started in to destroy Spiritualism, lately, is latterly accused by the acute Boston *Herald* of aspiring "to reach the circulation of a regular campaign document."

The San Francisco *Freethought* of Sept. 1st says "Washington Irving Bishop, the mind-reader, has made his little splurge and desiccated." He has "desiccated" in many different localities, and still continues to "turn up" whenever he can get unwary people to "boost" him in the least.

A dispatch from Cleveland, Ohio, of Sept. 10th, states that the fourth section of train No. 5, west bound on the New York, Pennsylvania and Ohio road, carrying G. A. R. veterans from Youngstown and vicinity to the national encampment at Columbus, was wrecked at one o'clock that afternoon, at Rittman, a small station three miles west of Wadsworth, Ohio, a freight train plunging into the rear coaches of the special, killing seven persons and injuring twenty-five others.

TEMPORARY CURE FOR CRAMP.—When the cramp comes on take a cord, wind it around the limb over the place where it is cramped, and take an end in each hand, and give it a sharp pull—one that will hurt a little. Instantly the cramp will let up, and the sufferer can go to bed assured that it will not come on again that night.

Miss Lulu (to grandmother)—George and I have just returned from the beach, grandmamma, dear. The ocean to-night, as it reflects the rays of the moon, is so placid and beautiful. We sat there for nearly two hours drinking it in. *Grandmother*—Gracious, child, ye ought n't to drink too much on it; it 'll make ye sick.—*New York Sun.*

Willimantic, Ct.—Our lectures will commence here next Sunday, the speaker being Mrs. Ida P. A. Whitlock, who will continue two Sundays, the 16th and 23d. The 30th we are to have Mrs. E. Clark Kimball of Lawrence, who has created so favorable an impression at Lake Pleasant the past season. The first two Sundays in October we are to have Dr. Geo. A. Fuller, and the last two Mr. Lyman C. Howe of Fredonia, N. Y. In November, the first two Sundays, we have Mr. J. W. Fletcher of Boston; the balance of the year to be arranged.

Our Children's Progressive Lyceum meets next Sunday at 12:15, sharp, and we sincerely hope that there will be a large attendance. ANON.

Sept. 8th.

The Spiritualist C
Onset Ba

Mrs. Cadwell, materializing set one week longer. Her add ter will be 244 Lexington Aver

A company of Odd Fellows A great many visitors were o day. Lindall's Band was the Grove. There was also a yac

Conference meeting was he the afternoon, when interestin Dr. Storer. A great many p lumination which took place was a ball in the Temple, wit for music; also a ball in the Band in attendance. Both w were also the several hotels a nine and ten in the evening the cottages on Union street, a tirely consumed. It was thou Tribou's handsome house wou "Twin Cottage" owned by Mr tunately, no wind was blowing nous efforts of the citizens an was kept confined to one cot and occupied by Mrs. Young total loss (there being no insu the furniture, wardrobe and s We were happy to learn, howe not left destitute, as she still ham, which is rented, and a yearly pension. The fire is sa an illuminating candle while to the ball. This is a warning their cottages to stay by the hundred dollars have already on which the house stood—a dollars ten years ago—which valuation of property at Onset

The Treasurer and Directo Association take this opportun zens and visitors at Onset for t aid in extinguishing the fire on the Ladies' Industrial Union spades, axes, etc., for such occ E. Y.

Thursday afternoon, Mrs. He "The Past, Present and Futur Sept. 22d and 23d, the Harve take place. This Festival was I. P. Greenleaf seven years a Indians who once inhabited thi celebrated each year since at t Moon. The first year there wa the flag-staff in Central Park; were seats arranged for visitors were made; the third and fou observed in the Grove, the handsomely trimmed with au vegetables. The fifth and sixth were held in the Temple, great This, the seventh year, promise vious year in attractions. The the controls of the different me urday afternoon. The Ladies' provide a supper and fair in the Temple, with an autumn d the evening. Sunday there wil for the morning and afternoon.

Friday afternoon there was Auditorium. Mrs. H. M. W poem on "The Vision of Alha essays and poems are very fine ceived; they are forcible, pract

Saturday afternoon a meeting Mr. Frank Jones of New York

Sunday, the lectures were h good attendance being prese presided in the morning, and a naries and singing, introduced speaker of the day. Dr. Store with a poem. His subject for t Conduct of Life," in which he is direction which we cannot comes from the evolution of the who point to the intellectual grandest illustration of life, but charity to one another, being ch not demanding too much from good benevolent act, this is the life, because it brings the most The simple rap is of as much velous manifestation. When w the soul lives after death, any f marvelous is a hindrance inst growth. Let the storms gather, let friends drop away from us, deathlessness is assured, and this knowledge.

In the afternoon Dr. Storer's alism as a Liberator." Unloos open the prison doors, and let The heaviest burdens which m imposed upon them by their an to know more of God until you tion of self, the knowledge of m the spirit of love, going out to bl

It is impossible to do justice tures in the short space allotte had the pleasure of listening to pleased and edified.

Sunday evening there was an Pavilion, consisting of speeche etc.

Headquarters Office, Onset, Se

P. S.—Among the lost articles which are unclaimed, is a gray the owner can have by address Howe, Onset, Mass., Box 230.

Queen City Pa

Monday, Sept. 3d. Many felt to their homes to-day to attend Tuesday.

The camp was made happy i arrival of the President, Dr. E. delegation from Lake Pleasant week promises to be one full work. In the evening a voce choir in the Pavilion. Excellent to a goodly number of interested

Tuesday's exercises consiste ence in the forenoon, followed address of acknowledged power

In the evening Joseph D. S platform test-medium, held a suc Pavilion.

Wednesday was an interesting steamer *Reindeer* brought a la ists from Plattsburgh, N. Y. Th merous attractions that people every opportunity to visit the pla ings. On this occasion they cr listen to Mrs. Amanda M. Spenc address was well received.

In the afternoon Mr. Stiles ga tive séances—so astonishing an not familiar with this phase of followed by A. E. Tisdale, the el in an address of great beauty revelation to many, and was hig

Though the weather was cool tendance at the meetings was g J. Clegg Wright gave an interes dress. He is a gentle breeze at ble hurricane, leaving, it is th brighter sky.

In the evening an "Old Folk' to quite a large and well-pleased ing was fine and the costumes Sullivan, the leader, is a sort of always wins the good will of the

On Friday there was a well-a the forenoon. At 2 P. M. the Pav with an interested audience. the address, which was full of g to fall upon his listeners as in above. His lecture was preface provised poem. After the add favored with an exhibition of li dium. Fifty-one tests were give save three. Many of them were as to preclude the possibility touching their genuineness.

Saturday, Sept. 8th. In the gave a powerful address, in whi thinker were combined.

In the afternoon and evening t held its annual Fair, which pr The hall was crowded at times, generous. Too much credit ca ladies for their untiring efforts i

Sunday was again beautiful, large numbers to the Park to en day. The *Reindeer* was loaded the city of Burlington.

A. E. Tisdale gave the morni large audience. It was full of h

At the auditorium in the after looked into a sea of faces, and ance to his inspirations.

In the evening a very pleasant the cottage of the President, Dr. of Mr. and Mrs. Lucius Webb—t seventy-third birthday of Mrs. were many, and gems in their w

There have been many visito J. C. Bundy, of Chicago; Warre of Whitefield, N. H.; Jacob Ni ard, of Lowell, Mass., and many

Fitchburg, Mass.—The Fi of Fitchburg opened its course G. A. R. Hall, Sept. 9th, Mrs. A occupying the platform.

The next lecture will be on Fannie Allyn; on the 23d-30th, speak, followed Oct. 7th and 14t Oct. 21st and 28th Bishop A. B C. Kimball; Nov. 11th and 18th, 25th, Dec. 2d, J. D. Stiles; De P. A. Whitlock. Lectures on Sarah A. Byrnes, close the year

We also have some speakers M. T. Shelhamer for Jan. 20th a ley, Feb. 3d and 10th; Edgar and 10th; J. Frank Baxter, May B. Hagan, May 19th and 26th.

MRS.

iritualist Camp-Meetings.

Onset Items.

ll, materializing medium, will be at On-longer. Her address for the fall and win- Lexington Avenue, Brooklyn, N. Y.

of Odd Fellows were at Onset Monday, visitors were on the ground during the 's Band was the attraction in Bay View re was also a yacht race down the Bay.

meeting was held at the Auditorium in , when interesting remarks were made by A great many people witnessed the fi- which took place in the evening. There the Temple, with the Middleboro' Band lso a ball in the Casino, with Lindall's ndance. Both were well patronized, as several hotels and restaurants. Between in the evening a fire broke out in one of on Union street, and the building was en- ned. It was thought at one time that Mr. dsome house would have to go; also the ge" owned by Mr. B. F. Bourne, but, for- wind was blowing, and through the stren- of the citizens and fire-wardens the fire nfined to one cottage, which was owned d by Mrs. Young of Stoneham, and is a ere being no insurance), together with all , wardrobe and seventy dollars in money. ppy to learn, however, that Mrs. Young is tute, as she still owns a house in Stone- is rented, and also has a monthly and on. The fire is said to have caught from ng candle while the occupants had gone This is a warning to those who illuminate es to stay by them. We learn that four lars have already been offered for the lot he house stood—a lot that cost her forty ears ago—which shows something of the property at Onset at the present time.

surer and Directors of Onset Bay Grove take this opportunity of thanking the citi- itors at Onset for their timely and efficient guishing the fire on Monday, Sept. 3d, also Industrial Union for furnishing ladders, s, etc., for such occasions.

E. Y. JOHNSON, *Treasurer.*

afternoon, Mrs. Helen Walton lectured on Present and Future Status of Woman." nd 23d, the Harvest Moon Festival will This Festival was first instituted by Dr. leaf seven years ago, in memory of the once inhabited this place; and it has been ach year since at the full of the Harvest first year there was only a flag-raising at In Central Park; the second year there rranged for visitors and several addresses the third and fourth years the day was the Grove, the Auditorium being very trimmed with autumn leaves, fruit and The fifth and sixth years the celebrations the Temple, great numbers being present. venth year, promises to exceed every pre- attractions. There will be addresses by of the different mediums present on Sat- noon. The Ladies' Industrial Union will pper and fair in Belmont Café, opposite with an autumn dance in the Temple in Sunday there will be speakers engaged ing and afternoon.

ternoon there was a meeting held at the Mrs. H. M. Walton read an original The Vision of Alhambra." Mrs. Walton's poems are very fine and have been well re- y are forcible, practical and sensible. afternoon a meeting was held in the grove, Jones of New York presiding.

he lectures were held in the Temple—a dance being present. Mr. Frank Jones the morning, and after the usual prelimi- singing, introduced Dr. H. B. Storer as the the day. Dr. Storer preceded his lecture n. His subject for the morning was: "The Life," in which he remarked that chance which we cannot see. Spiritual growth the evolution of the soul. There are those to the intellectual as though it was the ustration of life, but living a life of love and ne another, being charitable to others and ding too much from them, the doing of a olent act, this is the highest and divinest e it brings the most sweet and perfect life. rap is of as much value as the most mar- ifestation. When we are convinced that s after death, any further looking after the is a hindrance instead of a help to our et the storms gather, let misfortunes come, drop away from us, we still know that our ss is assured, and we can rest content in dge.

ternoon Dr. Storer's subject was "Spiritu- Liberator." Unloose the heavy burdens, ison doors, and let the oppressed go free! st burdens which mortals bear are those on them by their ancestors. It is not well re of God until you have a better concep- the knowledge of man. The holy spirit is love, going out to bless mankind.

ssible to do justice to either of these lec- e short space allotted here, but those who asure of listening to them were very much edified.

vening there was an entertainment in the onsisting of speeches, tests, dramatizing,

GUSTIE F. HOWE.

ters Office, Onset, Sept. 9th, 1888.

ong the lost articles received at this office, unclaimed, is a gray shoulder cape, which an have by addressing me by mail: G. F. t, Mass., Box 230.

Queen City Park, Vt.

Sept. 3d. Many felt in duty bound to return ies to-day to attend the State election on

was made happy in the afternoon by the he President, Dr. E. A. Smith, with a large from Lake Pleasant, and altogether the ises to be one full of interest and good he evening a concert was given by the Pavilion. Excellent music was discoursed number of interested listeners.

exercises consisted of the usual confer- forenoon, followed in the afternoon by an cknowledged power by J. Clegg Wright. ening Joseph D. Stiles, the remarkable t-medium, held a successful seance in the

y was an interesting day at the Park. The *Indeer* brought a large party of excursion- ittsburgh, N. Y. The Park offers such nu- ractions that people avail themselves of tunity to visit the place and enjoy its offer- is occasion they crowded the Pavilion to s. Amanda M. Spence of New York, whose well received.

ernoon Mr. Stiles gave one of his descrip- —so astonishing and bewildering to those with this phase of mediumship. He was A. E. Tisdale, the eloquent blind medium, ss of great beauty and power. It was a many, and was highly enjoyed by all.

e weather was cool on Thursday, the at- the meetings was good. In the afternoon ight gave an interesting and healthful ad- s a gentle breeze at times; again a verita- e, leaving, it is thought, a clearer and

ning an "Old Folk's" Concert was given rge and well-pleased audience. The sing- and the costumes elegant. Charles W. leader, is a sort of universal genius who the good will of the public.

there was a well-attended conference in . At 2 P. M. the Pavilion was nearly filled erested audience. Joseph D. Stiles gave which was full of good things. It seemed his listeners as indeed a baptism from lecture was prefaced with an exquisite Im- em. After the address the people were an exhibition of his powers as a test me- one tests were given, all being recognized Many of them were of such a character de the possibility of a reasonable doubt ir genuineness.

Sept. 8th. In the forenoon Mr. Wright rful address, in which the orator and the combined.

rnoon and evening the Ladies' Aid Society al Fair, which proved a great success. crowded at times, and the receipts were oo much credit cannot be given to the ir untiring efforts in behalf of the cause. s again beautiful, and such as to woo rs to the Park to enjoy the exercises of the *Indeer* was loaded twice with people from rlington.

le gave the morning's address before a e. It was full of helpful thought. torium in the afternoon J. Clegg Wright sea of faces, and gave unfettered utter- spirations.

ding a very pleasant reception was held at f the President, Dr. E. A. Smith, in honor rs. Lucius Webb—the occasion being the birthday of Mrs. Webb. The speeches nd gems in their way.

been many visitors from out the State: of Chicago; Warren G. Brown and wife, , N. H.; Jacob Nichols; Mrs. S. A. Gow- l, Mass., and many others.

A. E. S., *Secretary.*

, Mass.—The First Spiritualist Society opened its course of Sunday meetings in , Sept. 9th, Mrs. A. L. Pennell of Onset e platform.

cture will be on Sept. 16th, by Mrs. C. ; on the 23d-30th, Dr. H. P. Fairfield will ed Oct. 7th and 14th by Prof. W. F. Peck; 28th Bishop A. Beals; Nov. 4th, Mrs. E. Nov. 11th and 18th, C. M. Nickerson; Nov. J. D. Stiles; Dec. 9th and 16th, Mrs. I. ck. Lectures on Dec. 23d and 30th, by es, close the year 1888.

e some speakers engaged for 1880: Miss ner for Jan. 20th and 27th; Frank T. Rip- nd 10th; Edgar W. Emerson, March 3d Frank Baxter, May 5th and 12th; Jennie y 19th and 26th.

MRS. E. S. LORING, *Sec'y.*

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

College Hall, 34 Essex Street,—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

Eagle Hall, 616 Washington Street.—Afternoon exercises were opened by Mr. Coombs, with remarks, together with tests and readings from articles taken from the audience, which were pronounced correct. Dr. Thomas spoke in his usual earnest manner, closing with spirit names and descriptions. Mrs. J. T. Lewis and Dr. McKenzie participated satisfactorily in giving tests and readings. Mr. Riddell spoke earnestly for the cause. Mrs. Wildes recited a poem. The chairman closed the meeting with psychometric readings, which were pronounced correct by those receiving them.

In the evening Mrs. Abbie N. Burnham again occupied the platform with one of her highly pleasing lectures, closing with tests.

Mrs. M. W. Leslie, who has just returned from Cassadaga Lake, spoke highly of that camp-meeting, and said that hundreds were brought in contact with Spiritualism and led to investigate its glorious truths.

Dr. Barker gave us some good thoughts under control. The chairman closed the evening's exercises with psychometric readings. F. W. M.

Ladies' Aid Parlors, 1031 Washington Street.—The platform, afternoon and evening, was interestingly occupied by David Brown, Dr. Thomas, Mrs. Townsend and Mrs. Abbie N. Burnham.

F. W. M.

Spiritualist Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2¾ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7¾ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

The First Society of Spiritualists.—The meetings opened to-day after the summer vacation. The initial service was well attended, when the state of the weather is considered.

After singing—a duet by Miss Pleasants and Miss Pierce—Henry J. Newton, Esq., President of the Society, addressed the audience substantially as follows:

"*Friends:* The summer has gone, with all its burden of events, into the eternity of the past. I hope those of you who have been absent from the city, and those who have rested these two months and more at your homes in the city, are ready to commence in earnest with us in the work of the fall and winter campaign. Let '*work*' be the watchword! The fields are indeed ripe unto the harvest, but the laborers are few. There is something that every one can do: go to work and find out what you can do for the cause of Spiritualism and your fellow-man, and do it with all your might.

Do not delude yourself with the idea that because we have abolished hell and the devil our road to heaven is to be easy—that we have nothing to do but fold our hands. Those of us who have received this light have grave responsibilities resting upon us. The talent intrusted to us must not be folded in a napkin and laid away, but must be used to the best possible advantage, so that in the final settlement and balancing of accounts we shall have more credit than debit on our balance sheet, and some substantial capital to commence life with in the spirit-world."

His remarks were well received, and a seeming determination was manifest to profit by them.

Mrs. Nellie J. T. Brigham spoke in the forenoon upon subjects selected by the audience, the leading theme being: "Coming Back." The speaker made the application of "all human souls to the honey bee, going forth from day to day, . . . and if there is a coming back of the body, should there be any difficulty of the coming back of the spirit?" "So in coming back it is learning the lessons of the day." The lecture was applicable to the occasion; it was one of Mrs. Brigham's best efforts, and was highly appreciated by her audience. In the evening she spoke upon a subject—"History"—selected by the influences speaking through her. After the lecture, Mrs. Brigham gave several psychometric readings, all of which were pronounced correct by the recipients.

Mrs. Brigham will occupy the platform for the First Society every Sunday morning and evening for an indefinite time. S.

New York, Sept. 9th, 1888.

The Brooklyn Spiritual Conference, so EMILY B. RUGGLES informs us, has become so successful under the management of Mr. Jones, and recently by Mr. W. C. Bowen, that Sunday meetings are now felt to be a necessity to meet the demands of the local Spiritualists. Therefore a meeting was held Thursday evening, Sept. 6th, and a society organized, to be known as the People's Spiritual Meetings of Brooklyn. Mr. Joseph La Fa Mee was elected Chairman, and Mr. W. J. Cushing Treasurer and Secretary. These meetings will open Sunday evening, Sept. 16th, at "Johnston Building," in a room adjoining the one occupied by the Conference Saturday evening, the speaker who opens the meeting to have the first half-hour, those following ten minutes each. Inspirational and test mediums always welcome. Seats free. A collection to defray expenses.

Mr. Charles R. Miller gave the opening address at the Conference on the evening of Sept. 8th. Messrs. Ellsworth and Philbrook, Judge Coit and Mr. Elwell (who is a member of Dr. Talmage's Church), also interestingly participated in the remarks.

347 *Dean street.*

Young People's Progressive Society, Chicago.

The above society has again taken the field of labor after three months of leisure. An earnest effort is to be made this season to accomplish all that has been expected in the past, and for that purpose the social committees, as well as those appointed in the new department of literature and music, will have their hands full. The socials are to be carried on every two weeks in Martine's South Side Hall, in which the religious meetings on Sunday evenings are also held, and the Literary Circle will hold its meetings in a smaller hall, to begin in October. Mrs. Ada Foye has opened the Sunday night meetings, and last evening addressed over two hundred people on the subject of "Psychical Power and Demonstrations of its Phenomena." A much larger audience is expected next Sunday evening, and during each succeeding one during the month. A moonlight ball was held by the society at Jackson Park Pavilion Aug. 31st, in which over two hundred couples participated. The opening reception of the Social Department occurred Thursday evening, Sept. 6th, nearly three hundred persons being present. The society is doing a good work for the cause, as well as interesting many of the young people in the higher and purer walks of life. The socials occur every two weeks, Thursday evenings, from Sept. 20th. Mrs. Ada Foye will continue with the society during the month every Sunday evening at 7:45. CELIA.

Martine's Hall, Indiana Avenue and 22d street.

Reception at Lake Pleasant.

A correspondent writes us as follows: "A reception complimentary to Mr. Harvey Lyman of Saratoga Springs, N. Y., was given him on the occasion of his recent visit to Lake Pleasant, on Sunday evening, Sept. 2d. The gathering was held under the trees on the grounds of his nephew, Mr. M. W. Lyman, whose guest he was. Dr. A. H. Richardson of Boston made the opening remarks.

After music by Mrs. Adams of Vermont, Mrs. Clara A. Field of Boston spoke very feelingly of the old days, and the high esteem in which 'Father and Mother Lyman' are held by the old campers.

Then followed cheering words from Mr. George James, Mrs. Dillingham, Mr. Onthank, Dr. L. A. Plumb, and Dr. Dean Clarke of Boston; Mrs. M. A. Clayton of Auburn, N. Y., and Mrs. Clara Banks of Haydenville, who also ably assisted in the singing.

Mr. Lyman responded, and gave many pleasant reminiscences. He left the grounds Sept. 3d for a trip to Queen City Park."

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BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIV. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, SEPTEMBER 29, 1888. | $3.00 Per Annum, Postage Free. | NO. 3.

TABLE OF CONTENTS.

FIRST PAGE.—*Spiritual Phenomena:* Independent Slate-Writing, etc.; Benefits Derived from Spiritualism. "Expectancy" Does Not Explain It. *Poetry:* A Lark's Flight. *Original Essay:* The Spiritual Phenomena of the Bible. *Literary Department:* Bars and Thresholds.

SECOND PAGE.—The Voice of the Sioux. *Poetry:* "We Reap in Gladness what we Sow in Tears." *Banner Correspondence:* Letters from Georgia, Vermont, Missouri, Illinois, Massachusetts, New York, New Hampshire, and California. *The Reviewer:* The Bhagavad Gita, etc.

THIRD PAGE.—*Free Thought:* The Soul of Things—What Is It? The Empress Josephine. The Coöperative Temperance Union. September Magazines. Pamphlets Received, etc.

FOURTH PAGE.—The Drink Traffic. Faith and Form. The Fiftieth Anniversary. Seeing with the Eyes Shut. Sioux Indian Treaty. A Parisian "Banquo." "The Spiritualism of 1888," etc.

FIFTH PAGE.—Movements of Mediums and Lecturers. Log Cabin Success. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—Verifications of Spirit-Messages. Obituary Notices. Mediums in Boston, Book and Miscellaneous Advertisements.

EIGHTH PAGE.—All Sorts of Paragraphs. Echoes from Lake Pleasant. Onset Séance. "Nasal Voices, Catarrh and False Teeth." Spiritualist Meetings in Boston, New York, and Elsewhere. J. Frank Baxter Opens Lynn's Season, etc.

Spiritual Phenomena.

Independent Slate-Writing, Etc.

To the Editor of the Banner of Light:

The spiritual cause in Denver has received an additional impulse of late by the coming into our midst of that justly celebrated independent slate-writer, Dr. D. J. Stansbury, who is *en route* to his home in San Francisco. The good reports of the Doctor's mediumship at the Eastern camp-meetings had reached our people and prepared them for a rich treat.

On last Sunday evening, 2d inst., Warren Hall was crowded to the doors, and after the controls of Mrs. E. R. Nickless had answered questions, Dr. Stansbury briefly explained the nature of independent slate-writing, and proceeded to demonstrate it before the audience. Taking up a pair of large slates, he carefully cleaned and held them up before the audience, under a strong electric light; he then called a lady from the audience, who declared she was a perfect stranger to the Doctor. She took a seat upon the platform and held the slates in full view of the audience. Next a gentleman was called up and requested to examine a pair of slates; these he held in plain sight. A third pair was next cleansed and laid by the Doctor upon the shoulders of different ones in the audience, who declared they heard the writing going on; these were finally given to Dr. Nickless, the President of the meeting, to hold. A fourth pair was then exhibited in like manner, and tied together and suspended from the chandelier. The Doctor next went under control and gave some test-messages to persons in the audience, after which he laid his hand on each pair of slates for a few minutes while music was being rendered.

The slates were then opened; some bits of slate-pencil and crayons had been placed between the slates in the beginning. The first pair held by the lady was found to contain a finely-executed colored crayon drawing of a female head and bust, the features of which were declared by the lady to be an excellent likeness of her spirit sister. Accompanying this likeness was a message from that sister, and signed "Hannah," which was the correct name. There was also a message from her son "Eddie," signed in his own handwriting, and corroborated by the mother and the writer of this article, who was personally acquainted with the boy.

The second pair of slates contained a message to the gentleman holding them, from his band, regarding his mediumship, also a fine likeness of his Indian control in all his war-paint and feathers, his name being correctly given.

The third pair of slates contained a long message from "Jeannette" to Dr. Nickless, who was personally acquainted with the spirit before her transition.

The fourth pair of slates was taken down from the chandelier, and was covered with a long message from spirit Ed. S. Wheeler to Dr. Hencke, who was present, and who was a personal friend of Mr. Wheeler; also messages from J. W. Edmonds, Wm. Denton, E. V. Wilson, John M. Spear and "Sun Flower."

This is considered the most remarkable public exhibition of independent slate-writing ever given in Denver. The audience was enthusiastic in its applause.

On Tuesday evening, 4th inst., a select circle of twenty-seven persons gathered at the rooms of Dr. Nickless, in Opera House Block, to enjoy a combination séance given by Dr. Stansbury and Mrs. Nickless. During the evening twenty-five messages were written, and twelve spirit-faces were drawn upon the slates by independent spirit-power. Every person present got something; several of the faces were marvels of beauty, and every one recognized as a relative or accepted as a guide. I was especially favored by receiving a very beautiful likeness of one of my controls.

Dr. Stansbury's methods are beyond suspicion; the slates are held by the sitter and medium above the table, and in full light. Mrs. Nickless gave many excellent tests while the writing was going on. We think this séance one of the most wonderful ever recorded. Dr. Stansbury has rooms at Dr. Barrington's, 1526 California street, where I hear his time is fully occupied by skeptics and investigators, who report his private séances even more marvelous than the public exhibitions!

This phase of spirit-pictures upon the slates we understand is something new to the Doctor's mediumship, and came to him in response to a request made to his guides while at Onset this summer. The guides have succeeded so well in this that they can guarantee the likeness of some friend to nearly every sitter. I write this in the interest of the phenomena, (rather than the medium,) which are the corner-stone of our philosophy.

W. S. Gray is a new medium lately developed here; he is holding well attended meetings. He lectures under control, and gives very interesting life-readings at the close of the lectures.

Dr. F. O. Matthews is also drawing large audiences, and giving excellent tests at the close of each meeting.

Mrs. Edith E. R. Nickless of New York City is winning her way to the hearts of all our people. The discourses by her controls are profound and logical, while the tests given by "Sun Flower" are always interesting and convincing. I hope to give you in my next a full report of our newly organized society.

J. D. DAVIS,
Sec'y of the College of Spiritual Philosophy.
Denver, Col., Sept. 8th, 1888.

Benefits Derived from Spiritualism.

To the Editor of the Banner of Light:

Allow me to relate some fine tests of spirit power and guidance or control, which have recently been related to me within a few days, doing thus with the consent of the parties interested, with the understanding that I should not make use of the names of the individuals associated with the facts given. Without question the statements I subjoin are true to the letter, and come from some of the most reliable business men in Boston:

A party of seven gentlemen left Boston a short time since for a fishing excursion in the State of Maine. Some of the company were Spiritualists, also mediums; others did not take any interest in the subject, but looked upon it in a skeptical light. One of the company had a ring, which he valued at $200 or more, and on examining it discovered that the diamond had fallen out of the setting. He had been on the boat, and also in the woods, and he considered it like "looking for a needle in a haymow" to endeavor to find it. He looked where he thought he might have lost it; but darkness came on, and he was fain to desist. He waited until morning, and commenced early to look for it again, yet in vain.

Later the entire party resumed the search; and after a time one of the company, a medium, in a condition of semi-conscious trance, went to a spot and put his hand upon the valuable jewel, to his own great surprise and that of the others, and especially to the delight of the owner of the ring. The person finding it did not know at first that an influence about him led him in the search, but after he had picked up the lost diamond he felt exhausted, and remained so for some minutes. He now considers that his organism was depleted to this extent by the control or influence put upon him for the purpose of finding the treasure.

Those witnessing his movements looked upon him as being ill, as he had such a peculiar and strange look about his eyes. The owner of the ring thinks the finding of the gem very wonderful, and does not question his friend's mediumship in assisting in the process.

The same parties gave me an account of another singular occurrence which took place the year previous, during their annual fishing excursion.

One of the company is a strict temperance man, and highly thought of by the entire community where he dwells; he is a Quaker in religious views. The food they had prepared had a superabundance of salt, which made the entire party very thirsty. The Quaker would not partake of anything but water to quench his thirst, and that he could not obtain in the woods where they were.

He retired, as related to me, in a thirsty condition, and in his dream or sleep he saw fresh water, as if running from a spring, and declared that he would give a large sum of money for a drink of it. He arose from his bed, dressed himself, took a dipper, went quite a distance, and to his surprise found a spring of water, and quenched his thirst. The existence of the spring was not known by the oldest inhabitants thereabout, and still this gentleman was led to its discovery. The spring was situated between two decayed logs, and was partially covered with moss. The Quaker at the present time thinks—while not giving in his adhesion to Spiritualism in general—that some invisible intelligence caused him, in this instance, at least, to visit the spring. A. S. HAYWARD.

Boston, Mass.

"Expectancy" Does Not Explain It.

Magnetiseur Phil W. Kramer mentions, in his book "*Heilmagnetismus*," a curious instance which took place with a girl in Munich in 1884. He had formerly magnetized her, and she usually passed into the magnetic sleep. She had a great pain in her foot, and now came with her mother to be relieved. She was magnetized, and placed in magnetic sleep on a sofa. The idea came to Kramer that he should make a magnetic-interdict line, as he never had spoken either to mother or daughter about such a thing. He consequently drew a line with his finger across the middle of the room, which the daughter could not have seen had she been awake, because her head was turned in such a way that it was impossible.

Kramer seated himself by a window. After awhile, when the girl came to her normal state, she expressed her gladness over being free from pain, and was preparing to take leave when Mr. Kramer said: "I should like to shake hands with you before you go, Miss Mary." She said: "Certainly, with much pleasure," and walked toward him, but when she came to the magnetic-interdict line she fell to the floor with a piercing scream.

Mr. Kramer, reversing his interdict, ran to her aid, when she said to him in alarm, "What have you done?" He explained his experiment, and asked her to state her feelings when she come to the fancied line. She assured him that she felt as if her head had come in contact with a stone wall. The girl and her mother both being ignorant of this experiment in advance, the fancy or "expectancy" of the patient is entirely excluded from this case."—*Translated for the Banner of Light from Spiritualistische Blätter, Berlin, the 2d of Aug. 1888, by C. G. Helleberg of Cincinnati.*

A LARK'S FLIGHT.

Out in the country the bells were ringing,
Out in the fields was a child at play,
And up to heaven a lark went singing
Blithe and free on that morn of May.
And the child looked up as she heard the singing,
Watching the lark as it soared away;
"Oh! sweet lark, tell me, heav'nward winging,
Shall I go also to heaven one day?"

Deep in the shade of a mighty city
Tolled a woman for daily bread,
Only the lark to see her and pity,
Singing all day in a cage o'erhead.
And there they dwelt in the gloom together,
Prisoned and pent in the narrow street,
But the bird still sang of the golden weather,
And the woman dreamt of her childhood sweet.

Still in her dreams the bells were ringing,
Still a child in the fields was she;
And she opened the cage as the lark was singing,
Kissed him gently and set him free.
And up and on as the bird went singing,
Down came a voice that seemed to say,
E'en as the lark that is heavenward winging:
"Thou shalt go also to heaven one day."

—*Cassell's Family Magazine.*

Original Essay.

THE SPIRITUAL PHENOMENA OF THE BIBLE.

BY JAMES M. ROGERS.

I find such a multiplicity of opinions—such a wide divergence of expression among Spiritualists regarding the Bible, as valuable or valueless, as an exponent of spiritual phenomena—that I have determined to present some of the most glowing links of what appears to me a wonderful chain of the Spiritualism of the ages.

Primitive man, unhampered by books, unfettered by creeds, living amid the splendors of an Oriental atmosphere, and surrounded by the beauty and magnificence of a spontaneous creation, was brought into more direct *rapport* with breathing, responsive nature than those of a later and more civilized age. To him, the rich diversity of floral adornment, the waves that rolled in music upon the sapphire shores, the deep and mysterious companionship of the night, appealed to his inner sense, and spoke to his soul of the ineffable sweetness of spirit-return, and the glories of immortality. For him the spicy winds that wafted fragrance from grove to grove bore messages from departed loved ones; the solemn environment of the calm eventide was peopled with beings from brighter worlds. Thus fed and illumined by the light and splendor of the universe, rare visions presented themselves as naturally and clearly as the outward pictures of a grosser age. These were the advantages swept away by dogmas—books of man-made religions, and compelled acceptance of stated forms of worship.

I shall now as nearly as possible in their recorded order present some of these remarkable manifestations: The forms that appeared to Abraham: "And he lifted up his eyes and looked, and, lo! three *men* stood by him." This statement is so plain and conclusive that it admits of no other explanation save that of the return of man—the term (men) used fixes the identity beyond controversy. The angels that appeared to Lot show that communication was kept up between the two worlds. The remarkable vision of Jacob is called a *dream*, but it was so vivid and superhuman in its character that it colored all his after-life. That symbolical ladder, with its procession of spirits, passing and repassing from heaven to earth, seems to me a beautiful embodiment of spiritual belief. In regard to King Saul: "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." This proves that both good and evil spirits have power to visit mortals. The woman of Endor was simply a medium. As many church-members who come to mediums do now, the king concealed his name, yet the medium discovered him at once. "And Saul perceived that it was Samuel, and stooped with his face to the ground and bowed himself." That is, he did *not* see *something*, but the form of the great man that he knew and yielded reverence to. I have seen it often stated that "the Old Testament affords no proofs of immortality." But here the departed prophet is seen and recognized. "Facts are stubborn things." Again, what was the "still, small voice" heard by Elijah after retirement and fasting? If God spoke to him directly, why were retirement and fasting necessary? What was the outline of a man's hand that wrote upon the festive walls of a barbaric king?

Was it but a common *dream* that sent Joseph into exile? Does one not see that dream and vision are interconvertible terms? The magnificent spectacle of the Transfiguration was one of the grandest demonstrations of the fact of immortality mortal eyes ever dwelt upon; therein nothing is vague, or doubtful. In the fervor of his enthusiasm Peter cries: "Let us build three tabernacles, one for thee, one for Moses, and one for Elias." Will any Christian dare assert that these mighty ones—"not dead, but gone before," were there in person? Will any Spiritualist reject such overwhelming Bible testimony in behalf of spirit return?

Paul tells us of a radiance that shone distinctly in the blaze of a noontide sun—he speaks of the bodies celestial and the bodies terrestrial: "But the glory of the celestial is one, and the glory of the terrestrial is another." Is not all this mighty mass of cumulative evidence worth the using? Shall not the spiritual sword, whose edge and temper have withstood the waste of many ages, be wielded by fitter hands than those of sectarian gladiators? Is it not better and wiser to use a potent weapon already found than to search for arms not ready to hand?

Hartford, Conn.

The latest cure for rheumatism, according to a Georgia doctor, is to purchase a Mexican hairless dog and make the animal sleep so that the feet of the sufferer can touch the dog's body.

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER IV.

LYD.

The morning dawned. If Miss Parker had been a superstitious woman, or one to be deterred from a duty by trifles, she would have remained at home. First of all, it was Friday. Secondly, she accidentally knocked Doris's little hand mirror off the mantel, and broke it. Thirdly, the weather was anything but pleasant. Fourthly, she had a touch of neuralgia in her face. Notwithstanding all these, she started for Mrs. Carroll's.

"But your neuralgia, auntie?" said Doris, doubtfully, looking out into the mist.

"I dread the call more than I do the neuralgia. When that is off my mind, I can bear the other better."

She put on her wraps, and Doris tied a veil carefully over the aching face, and she started with many misgivings.

She had frequently passed Mrs. Carroll's house. It was a neat, plain, brick building, and as she walked slowly up the stone steps she wondered that she could have allowed herself to be there on such an errand. She sent in her card by the servant, and sat in the parlor wondering how she should introduce the subject; but she had not long to wait, for Mrs. Carroll entered directly.

Mrs. Carroll was a fine-looking woman. Her dark eyes were much like her son's—keen, bright and magnetic. She was self-possessed and easy in her manner, and Miss Parker felt it would be much easier to deal with her than with some she knew.

"I have heard my son speak of you so often that I feel you are quite an old acquaintance," she said, toying carelessly with Miss Parker's card, which she still held in her hand. "And Miss Doris, also. I hope you are all well."

"Thank you, quite well."

"Now for it," thought she, mentally shaking herself.

"I have called on a matter of some importance. I don't know but you will think I am insane, or idiotic, but I will tell you all the facts, and leave you to judge."

"Then you must have changed very much recently. I remember my son holds you in high estimation."

"Well, I am thankful for that. It may be a little help to me. First of all I want to ask you if you ever heard Dr. Carroll speak of Morris Stuart, Doris's brother?"

"Yes, quite often. He has spoken of him quite recently, in connection with a patient of his—Hugh Scott."

"Dr. Carroll told Doris that if we went to see Hugh he could tell us something about Morris. So of course we went. It was while we were there that I saw this young girl of whom I came to speak. Her name is Lydia Moore. I want to take her away from that place. I feel that she has the making of a noble woman in her."

"Very commendable, I am sure," said Mrs. Carroll quietly.

"I have been advised to apply to you for assistance."

"Of course I shall be glad to help her if I can. Who sent you to me?"

"That is just where I suppose you will think I am mistaken. But I want to ask you a question: Do you believe it possible for spirits to communicate with those living on earth?"

It was an important question. Perhaps on its answer depended the success of Miss Parker's plan.

"I cannot say positively that I do. My son and I have investigated this subject a little. Perhaps he has more than I. There is something very strange about it, and I am trying to learn what it is."

"I am thankful enough!" exclaimed Miss Parker. Then she drew from her pocket the messages from Doris's mother, and explained how they were obtained. Mrs. Carroll was deeply interested.

"I feel impressed there is a purpose in this," she said. "At any rate, it would be a simple act of kindness to the girl to assist her. Life may hold much that is good for her, if she can be put into the right path."

"You see, I left my home to go to live with my sister, Mrs. Mason," explained Miss Parker, "and I shall probably stay there unless there should be some great change. If I had a home of my own I would take her into it; but such works as this would set my sister very much against her. The child would be of very little use at present, but she looks bright and teachable."

Mrs. Carroll sat a few moments in deep thought.

"I am in favor of taking her into my own home," she said at last; "but I should like to consult with my son about it first. I will send you word in a day or two as to my decision."

"You have taken a great burden off my mind; and if there's a reward for helping a motherless girl, I am sure you will get it."

Miss Parker went home with her soul lightened. She felt sure there would be a decision in Lyd's favor.

"I am sure Mrs. Carroll must be a good woman, if she is anything like her son," said Doris.

The answer came much sooner than was expected. Mrs. Carroll called to inform her that she would take Lyd for a time, and do the best she could for her. Fortunately Mrs. Mason was out, so her suspicions were not excited.

Doris walked into church next day carrying a happy soul within her. Morris was safe and well; Lyd was going to have a good home; and she had Aunt Amelia now!

Miss Parker was slowly walking up the aisle behind Mrs. Mason. She sometimes went to church, though she "lacked a proper interest," as Mrs. Mason said. "Church woman" was written all over Mrs. Mason's face, yet Mr. Brooks saw far more of a response in the contented, peaceful face of Miss Parker, and the contented, happy lines in Doris's face.

The next day they went to carry the letter to Hugh. They told Lyd of the plans for her. She was overcome with emotion.

"Now if dad will only let me go! He has allus said I should n't, but perhaps he 'll change!"

It was a week before they could go to see Hugh again, and then they found "dad" had changed.

The mortal had put on immortality. He had stepped from the threshold of his vile rum-saloon into the mansion he had prepared for himself beyond. He had left his old, carousing companions, to join the great company from whose midst might be extended helping hands to lead him out of the conditions which had made his earth-life so dark and useless. The gates of the celestial city had swung wide for him, as they will swing for us all.

Lyd was free to go where she pleased; and with a thankful soul she walked back with Miss Parker and Doris, and entered Mrs. Carroll's house, no longer friendless or homeless.

Mrs. Carroll came into the hall to meet Lydia, and leading her past the wondering servant, took her to the room henceforth to be her own. Lydia had brushed her hair neatly, but her dress was shabby in the extreme.

"I wonder what Mrs. Carroll is going to do with that bundle of rags?" said Bridget to Michael.

"Same as she does for so many others, I s'pose. Feed 'em, an' clothe 'em, with the doctor to say niver a word agin it."

Lydia remained quite closely in her room for a week, and at the end of that time emerged a very different-looking girl. She was neatly dressed, and her bright face was lighted by hopeful smiles.

"I must teach her at home for a few months, Sidney," said Mrs. Carroll to the doctor. "She is very sensitive, and would die of mortification if placed among a bevy of ordinary school girls."

"No doubt you are right; but are you sure you are able to undertake it?"

"Yes, I think I shall have no trouble."

And she did not. Lyd received all suggestions as to her manners with perfect good nature, and never forgot a hint once given. She carefully watched Mrs. Carroll's way of speaking and doing little things. It was wonderful what transformation a month of teaching made in her.

She begged to begin at the beginning, and was earnest in her studies.

"I want to know it sure, all the way, as far as I go," she said.

Nobody could be more attentive or diligent, and so her progress was assured.

Miss Parker and Doris were glad to hear this report of Lydia. They frequently called at Mrs. Carroll's, and Doris became quite friendly with her. She was glad she could be of some help to her.

It was indeed necessary for Lydia to "begin at the beginning." She had never learned to write. Mrs. Carroll patiently presided over the first copy-book, upon which Lydia labored with many misgivings. The "pot-hooks and trammels" had scarcely been mastered when one day Lydia was left alone to write. Mrs. Carroll, entering soon after, was surprised to find her in tears. They were the first she had seen her shed. She was surprised.

"Why, Lydia! what is the matter?"

Lydia could scarcely speak for sobs, but finally held out the copy-book to Mrs. Carroll. It was scribbled up and down and across. Her nice work was ruined.

"Lydia! what have you been doing? You have spoiled it!"

"Indeed! indeed! Mrs. Carroll, I could n't help it! I was writing just as nice as could be, and all of a sudden my hand began to go; and it went, and it went, and I could n't stop it!"

Mrs. Carroll could not believe Lydia; it seemed such an unlikely story.

"Don't tell me a falsehood, Lydia!" she said, her dark eyes flashing warningly.

"Oh! it 's the sober truth! And I am scared because I felt so queer all the time. I was just shaking all over."

"Sit down again, and let me see you write," said Mrs. Carroll.

Lydia obeyed instantly. She dipped her pen in the ink, and began on a fresh page. She wrote half a line, when her hand began to trem-

ble strangely, and again the fair page was scribbled with all sorts of marks.

"Lydia!" said Mrs. Carroll, "I never saw anything like it! I think you are playing tricks on me. I am sorry. I wouldn't have believed it of you!" and Mrs. Carroll's face expressed a genuine sorrow. "I shall have to attend to this. You may remain in your room to-day."

Mrs. Carroll left her alone. Lydia threw herself on the bed in a passion of tears.

"Oh, dear! dear!" she sobbed, "she thinks I am telling her a lie, and fooling with my lesson! And she so kind and good! And I can't help it—I truly can't!"

It was hard work for Lydia to apply herself to her studies that day, but she was faithful to the very last letter. Mrs. Carroll would have no fault to find with those lessons. Lydia saw nothing of Mrs. Carroll that day. She waited impatiently for the next morning, hoping all would be right.

When Mrs. Carroll went into Lydia's room she could but pity her, she looked so miserable and unhappy. The lessons were correctly done, and she praised them. The writing always came last. Lydia dreaded to touch the pen, but, at Mrs. Carroll's command, obediently took it up. One, two, three lines were written without interruption, and Lydia began to breathe more freely, when, to her dismay, away went her hand again, scratching up and down the white page.

"Lydia! I am surprised at you! I didn't think you capable of such work! If you do not behave properly, I shall send you away! I will not tolerate such behavior! You are old enough to do better. Remain in your room again to-day!" and Mrs. Carroll turned coldly away from her without appearing to notice Lydia's hand stretched imploringly toward her.

This was more than Lydia could bear. She dropped on the floor with a low moan. Her grief was too deep for tears. It seemed as if the end of all things had come to her, and the climax was one of despair.

Night came at last. Rain was falling with a perseverance that even Dr. Carroll felt, as he drew near the fire in the parlor, made necessary by the chill and dampness. He hoped to get a few hours' rest, for he was unusually tired.

"Where is Lydia, mother? I haven't seen her for a couple of days."

Mrs. Carroll hesitated. She disliked to add to her son's perplexities, he had so many of them. She concluded to tell him of Lydia's conduct. He listened in surprise.

"Mother, I have a strange feeling about this. I should like to see Lyd write, myself. Not that I wish to interfere with anything you think proper to do, but I want to satisfy myself in the matter."

"Very well. Go into the library, and I will call her down."

Lydia's weak and trembling fingers could scarcely open the door. It was a forlorn and drooping figure that stood before them.

"Why, Lydia! Are you sick?" Dr. Carroll rose instantly, and took her hand. It was cold.

"I don't know. I feel bad *here*," and she laid the other hand over her heart. "I feel as if I were choking all the time."

He placed a chair for her, and she sank into it wearily. He went into his office, and returned with something in a glass which he offered her to drink. She took it without remonstrance. He glanced at his mother apprehensively.

"There is a serious mental disturbance with Lydia, mother. Perhaps I had better not disturb her in the matter to-night."

Lydia heard his words, and turned feebly toward him.

"What was it you wanted of me?"

"You had better speak about it, and have it over with, Sidney," said Mrs. Carroll in a low tone.

Dr. Carroll sat down by Lydia, and took her hand. He spoke kindly.

"Mother tells me there is trouble about your writing. I want to inquire about it. Will you get your copy-book and let me see it?"

Lydia arose without a word, and brought the book. It was sadly defaced.

"Lydia," he said, "it is hard for me to believe that you would tell mother a falsehood, or trouble her unnecessarily. Please sit up to the table and write for me a little; will you?"

He placed her chair, and she drew the book toward her. She turned to the first fresh page and began to write. She wrote four lines with care, when her hand suddenly dashed into the middle of the page. Dr. Carroll looked at Lydia. Tears were streaming down her pale cheeks.

"I can't stop it! oh, I can't!" and her hand flew on.

He reached for a sheet of paper and a lead pencil.

"Here, take these," he said quietly.

She obeyed. Her hand trembled violently. He laid his hand lightly on her wrist.

"Do n't be frightened, Lydia. Let your pencil go just where it wants to."

A moment more, and a strange calmness came over her. Her pencil moved slowly. Perfectly formed letters were shaped on the paper. Was it possible? Was she really writing? Mrs. Carroll looked on in amazement. Lydia had written a name. Dr. Carroll grew pale as he read it. It was "Philip Marshall Cameron."

"Great heaven! That's the name of one of the boys in college."

"I do n't remember that you ever spoke of him," said Mrs. Carroll, looking at the name doubtfully.

Dr. Carroll paused a moment. He picked up a little piece of paper, and wrote upon it, "Philip died three years ago." He folded it, and passed it over to his mother. While he was writing it Lydia wrote—

"I am not dead. P. M. C."

Mother and son gazed at each other in silence. Lydia apparently took no notice of them. Once more she took up the pencil. She wrote:

"I will come again when Lydia is able to bear it. P. M. C." Then the pencil rolled from her fingers.

Dr. Carroll motioned for his mother to follow him into the next room.

"Are you sure Lydia had not learned beyond that page in the copy-book?"

"She has learned nothing by my teaching," replied Mrs. Carroll.

"Even if she had, she knew nothing of Philip Cameron," said Dr. Carroll. "Mother, I believe Lydia is a writing medium, and really could not help doing as she did. I know there are those who can write communications, and if one can do it, why not Lydia? We must watch this, mother. I am sure something will come of it."

They returned to the table. Lydia sat there with an expression of hopelessness on her face pitiful to see.

"Lydia," said Dr. Carroll gravely, "this is very strange, but we have decided that you could n't help it, and that you did not tell a falsehood."

Lydia burst into tears.

"Oh! I'm so thankful! I felt dreadfully. It seemed as if my heart would break! I knew I could n't help it, but oh! what is it?"

Dr. Carroll looked at his mother doubtfully, and shook his head.

"It is not best to explain to you to-night about it. When the proper time comes we will do so. Be patient, and do n't get frightened. It is nothing that will harm you. Meanwhile, go on with your lessons as best you can. Mother will choose an hour for you in which you shall scribble all you like. Let your pencil write as it will, and be sure and save every scrap of paper, no matter whether it looks like anything or not. I shall be particular to see it."

Lydia cried with joy. "I am so glad it is all right! Indeed, Mrs. Carroll, I never will tell you a falsehood, and I never will trouble you, if I can help it."

"I shall trust you after this, Lydia. I did n't want to doubt you before, but it all seemed so strange I could not help it," and she kissed Lydia as she said "good night."

[*To be continued in next issue.*]

The Voice of the Sioux.

A reporter from the Omaha, Neb., *Daily Bee* spent three days at Rosebud Indian Agency, Dakota, recently, for the purpose of ascertaining the views of the Indians there in regard to the new treaty which the United States Commission is trying to induce the Sioux to sign.

Rosebud Agency is in the southeastern portion of the great Sioux reservation, which occupies the southwestern quarter of the territory of Dakota. There are five agencies on the reservation, as follows: Pine Ridge (or Red Cloud), Rosebud (or Spotted Tail), Standing Rock, Cheyenne River, and Crow Creek and Lower Brule, formerly two, but now consolidated.

The Sioux nation comprises six tribes, aggregating a population of about thirty thousand. Rosebud is the home of the Brule tribe, numbering seven thousand four hundred; Pine Ridge is the home of the Ogalala tribe, which has about the same population. Since the death of Spotted Tail, Swift Bear is the principal chief of the Brules. He is about seventy-five years of age, and a man of great character and influence. Dr. T. A. Bland, of Washington, D. C., who had a council with him in 1884, speaks of him in high terms.

The Bee reporter says: "As a class these Indians are rapidly advancing in civilization. The following letter was dictated by Swift Bear, the most influential chief of this reservation:

'ROSEBUD, DAKOTA.

'*To the People of the United States:* I am in favor of the order of the Indian office issued last year forbidding the use of the Indian language in all the schools, whether government or missionary schools. We Indians are all of us face to face with the white men, and we want our children to be teached English like white people. We hope the Great Father will enforce that order, and not mind the missionaries' talk. Those missionaries are sowing ruin among our children. We do n't want them teaching our children Indian. Those missionaries did not obey the order. They still keep teaching in Indian. SWIFT BEAR, CHIEF.'"

The reporter then interviewed Swift Bear on the treaty. "Tell him," said the reporter, that "*The Bee* wants the white people to know what the Indians think of the commission, and ask him if they are going to sign the treaty?" Then Swift Bear broke loose, and, emphasizing every word with a gesture, he said:

"Before this, when the commissioners came out, they brought with them papers, and these papers always lied. Before this they came out and asked us to sign these papers, but we always found that these papers lied. We did not know they lied; we believed them, and we touched the pen, but they deceived us. They never fulfilled the promises they put on paper, and we can't believe them any more. Heretofore they came to us with papers. We could not study the white man. We did not know any better, and we signed them, but we found they were frauds. So now we have made up our minds that we would not sign any more treaties, that we will not give up any of our lands. I have seen the Great Father many times. I have seen him for my people. In 1868 he promised the Sioux to fulfill all his promises, but I have found out by studying that there is a great deal of money due to the Sioux that has not yet been paid to them, and I don't believe in any more promises. The treaty of 1868 promised to give the Indian children schooling for twenty years, but it never gave it to them until nine years ago, so now the Great Father owes us for eleven years' schooling. They promised that every thirty children should have a teacher on their own reservation, but, instead of giving it, they took the children away and gave them their education somewhere else. This treaty of 1868 became a law, but the white man's government has forgotten all that and do not keep the law they made themselves, but they want to make a new law. I and my people will never sign it. I have spoken; it is all I have to say."

Chief Quick Bear was then interviewed. In reply to the questions, he said:

"There are a good many people on this reservation, and the treaty of 1868 gave each head of a family 320 acres. I thought they meant us to keep it, but *now* they want to take it away. We shall not make any more treaties with the white people to give away our land, because we've got a very small reservation now for our own use. The other times we did not know anything—we used to sign our land away for nothing—but now I know soil (land) is very high among the white people. We send all our children to the white men's schools, because then they can make our bargains with the white people for us. Since they have been to school and have come back they say it is wrong, and we depend on them. Now our children go to school and we are keeping the land for them and their children and the children that come after them. I am an old man, and I have got 320 acres of land, but all my grandchildren must have 320 acres, too, the same as I do. If we give our land away they can't get it, and we won't sign any treaty because it would hurt them. We have given a good many lands to the government, and they have promised us lots of things, but they have not yet fulfilled them. That's why we want to see the Great Father, because when he made the Black Hills treaty with us it has not come to be law yet.

There is one other thing I will say, and I want you to print it. Capt. Pratt has tried to educate Indian children, and now he comes and tries to take the land from our poor boys. We do n't understand him. We would rather have some one we knew, some one who has lived with us, and whom we could trust, because we like the Great Father. He is our main friend, and I think is for the Indians. He told us so, and so I know he did not want us to sign them [papers] unless we knew what we were doing. A railroad [the interpreter said it was the Chicago, Milwaukee and St. Paul] once made a treaty with us for a strip one hundred feet wide, to the Black Hills, and they surveyed it, but they were too poor to pay for it, and they never got through yet. That's why they want us to sign this treaty—*to get the land for nothing*, that they are too poor to buy. But they will never get us to sign."

"What does he think of the Indian schools?" asked the reporter.

"I believe in the schools; they will do the Indians good. I have three girls and two boys now in school at Genoa. I am in favor of educating them, because I do n't want my children to get lost."

"I know the government wants to buy our land at fifty cents an acre, [he said in answer to another inquiry,] and I know they will sell it for $1.25. I know the same land is worth $4 or $5 an acre, and I know that many other people are holding as much land as we do, and are not using it as much as we do."

From that time he (the reporter,) asked the opinion of every one he could meet on the treaty question when an interpreter was near, and one and all answered with the same vigorous "Heh" (no). He tried to find out whether or not they would fight before they would sign, but on this question they all kept an ominous silence, and would not say they would or would not.

He interviewed a number of "squaw-men," white men who have Indian wives—and they all expressed the opinion that the treaty was unjust, and that the Indians knew that, and would not sign it.

Rev. S. A. Riggs, who has spent forty-five years among the Sioux, denounces the treaty in unmeasured terms, stating that "there is so little real good land in the reservation that the Indians should keep it all, especially if they are ever to become self-supporting."

Dr. Bland exposed this scheme to wrong the Sioux as to their lands in 1882, in *The Council Fire*, and he has kept the Indians fully posted regarding the nature and progress of the project. The BANNER OF LIGHT has supported him in this good work. Now the entire press of the country is with him.

Regulate the Regulator by the use of Warner's Log Cabin Sarsaparilla. Sold by all druggists. 120 doses $1.

Written for the Banner of Light.

"WE REAP IN GLADNESS WHAT WE SOW IN TEARS."

BY BELLE BUSH.

Youth is fleeting, youth is fleeting,
To the shade-land of the past,
And its hours, though bright or dreary,
Travel on, and travel fast;
Flowers which wake in early spring-time,
Birds that sing on leafy spray,
Linger through the joyous season,
But in Autumn pass away.

To the "sunny climes" the warblers
Hasten from the winter's cold,
And the rose-seed finds a shelter
Underneath the genial mould;
But they come again with gladness
When the May-morn lights the hills,
And the same gay smiles and voices
Linger by the dimpling rills.

These may have a second spring-time,
And forget that storms have been,
Oft returning like the sunlight
Floating o'er the copse-wood green:
But the tones within our being,
And the spirit-flowers that die,
Perish from the earth forever,
As the fleece-clouds leave the sky.

And the joys of youth, departing,
To the heart return no more;
All their withered leaves lie scattered
On a far receding shore.
Memory may keep their odor,
Wafted from the Lethean wave,
Yet 't is but an empty sweetness
Of a flower that 's in the grave.

Why, oh! why, when earth grows dreary,
And we pine through gloomy hours,
Cannot we, like birds and blossoms,
Seek the far-off sunny bowers?
Why must we bear on our spirits
Shadows dark of many fears,
Staining all life's fairest roses
With the briny dew of tears?

Why must we from friends be parted,
Why repeat the sad farewell,
And forever hear the music
Of the mournful funeral knell?
Why but that the soul which struggles
May grow wisely strong with years?
We may never reap in gladness
If we fear to sow in tears.

Belvidere Seminary, N. J., 1888.

Banner Correspondence.

Georgia.

DOUGLASVILLE.—L. Ellen Smith contributes the following: "Thoughts about Thought": "What is thought? Bright, volatile, no one can enchain it. Our bodies are but the weights that keep us fixed in a certain locality; but thought flies, is winged, never wore a chain. The invisible, the real power, it speaks through the eyes; the most beautiful and expressive are but its bond-slaves. Place the body in squalid poverty—that mysterious inmate, thought, can find a window through which to pass to beautiful heights beyond, ever beyond. Gold cannot buy the power of thinking one great thought. A moment of time, and it has sped to far-away spheres.

Fear not, worship not words. Terrible as beautiful is the power of unseen, unheard thought; when wrong, triumphing for a time, robs a man of his money, perhaps sends him to prison, to the scaffold, to death, the immortal man lives on in his own sphere and form. Those two, the wronged and the wronger, must see each other once more in a clearer light, face to face. No mortal can measure the power of spirit then. Place the body in a palace where only things of beauty meet the eye—its invisible owner may seek out an opening by which to descend to some subterraneous abode and live there.

Thought is a giant. When we first looked it was but a weak infant. Like St. Christopher in the legend of old who undertook to carry the unknown child across the roaring stream, and felt the infant growing a greater and greater weight, until in mid-stream he discovered it was a Christ he was carrying, who represented the whole world, and the doughty saint staggering, nearly fell into the stream, so, too, we of the nineteenth century have looked upon thought as a harmless, bright evanescence, as when a Browning or a Tennyson has set it to music in words; or possibly a great physical power in the brain of an Edison. We, too, are beginning to feel the giant strength of this seeming infant. Laboring men are thinking their thoughts. Their united thought is a growing power. Mental scientists are proving that Thought, Mind, is a conqueror. As Franklin drew electricity from the clouds, many would now draw this mysterious power from above to bless the world. We are only midway. The half we do not know. As the rain descends from heaven upon the earth beneath, and the earth is refreshed by the gentle shower—so, too, gentle, nourishing thoughts of beneficence and beauty come from above to thirsty souls beneath. Each drop carries with it a blessing. In its new storehouse lie many forces. These forces act upon it, act with it. Does the shower number many drops? Do many showers number millions of drops? These gentle, descending thoughts of God to weary and thirsty travelers in our earth-vale, these, too, number millions, yet not one is lost. Is one drop out of the numberless showers that have fructified this earth-home of ours lost? Where is the dwelling place of any one of these many drops? We know not. But we do know that not one shall fall to reach its true place, its true sphere of activity. It shall fructify, beautify, create, inspire. Out of it shall proceed life and love and light. Let such thoughts, then, rest in peace and quietness where they seemingly chance to fall. Let no worry haunt them or hurry them to the surface. In the propitious time to come, if not now, they shall bring forth good fruit for the helping of many. A flower may spring up and show what was there. The raindrop is no more a raindrop; it is more: it has transmuted choice grains beneath the soil into fruitage and flower. A good thought sometimes obscurely lies beneath the soil unnoticed, but it *shall* speak—shall speak for all to hear; all shall taste of its goodness and purity. Its fragrance, its perfume, are lasting. What is subtle is most lasting, cannot be lost or forever buried. Let the good thoughts spring up, There is always room for them. For their voice an angel could wait and listen. There is much rubbish all about the choice, indwelling grains beneath the soil. Never mind; time, my friend, naught but time, can bring them forth again in all their bright colors or true forms. The thought pierces through many hindrances of every sort, but silently, surely, it works through and through from beneath, claiming in its divine right recognition."

Vermont.

BARNET.—James Esdon writes: "I have taken THE BANNER for over twenty-two years, and find it more interesting than ever. It improves with age; it is progressive, and gives us the advanced thought of the times in spiritual things. Everything in nature has its rise, progress and decay. Thus it is in all material things, and in all spiritual; everything worth preserving in the old will be taken up and absorbed in the new. Everything found in Orthodoxy worth preserving will be absorbed by Spiritualism, and we have reason to believe that with regard to our present theories of Spiritualism we are but on the threshold of the gates ajar, in comparison with what will be our position in the future. New truths will be revealed and received by those who are prepared to receive them."

NORTHFIELD.—D. T. Averill writes: "It was my privilege, recently, to have a sitting with Mrs. N. J. Willis of Cambridge. Among others who spoke to me through the entranced organism of Mrs. Willis was a nephew, who, for short, was called 'Jeff.' He went from Vermont to a Western State, where he married an energetic wife, by whom he was blessed with several children; but while they were in early childhood he was called to lay aside the vestments of mortality and join the unseen majority in spirit-life, leaving his loving wife with much care and responsibility resting upon her. In his talk with me, through Mrs. Willis, Jeff expressed a wish that I would aid in bringing a belief to his wife that he was *not dead*. In response to this request I wrote his wife, and said to her among other things:

'You are not, I suppose, an entire stranger to the teachings of Modern Spiritualism, so called. Neither are you ignorant of the fact that *I* believe there is a *most momentous truth* underlying these teachings, and the phenomena that come in the line of proof. I recently had a sitting with a medium I have known twenty years. Among others who spoke to me through the medium's deeply entranced organism, was your dear husband's mother, Fanny. I asked her about Jeff, and she said he was present and would speak for himself, which he soon did. He said he had been in a state of rebellion against the fate that took him from his family, and frustrated all his plans; but had, at last, found a more restful and a happier condition. He spoke warmly in your praise, and said he felt to rejoice that you had been able to carry your heavy load so bravely, and get along so well. What seemed to trouble him most was his *inability to make you realize his presence with you*. He wants you should not think of him as dead. He urged me to help you to a belief that he could come to you and talk with you, if you could afford or seek the right conditions; that is, go to some medium he could control. For your own sake and the happiness of him you esteemed so highly, I ask you to look into these things.'"

Missouri.

KANSAS CITY.—"Atlanta" writes inspirationally as follows on "The Soul's Immortality": "Speak only words that will uplift mankind. Study in all you do, in word, thought and deed, to promote the progress of human happiness. Create for your image a model of truth, purity and charity—truth the great outlet for the soul. The inner temple of the God-man, composed of these great attributes, becomes as the God himself. Consider within yourself how great the power bestowed upon man, a living, breathing entity, born for immortality, an eternal progression—the breath of eternal ages strengthening and promoting growth. Consider the inner growth of man, fragrant with divine love, created for a purpose, sustained and made perfect by divine laws, laws immutable, governed by the all-wise Creator, or spirit-power. Call to mind the existing spirit or creative power forcing its way throughout all nature, into all nature and outside all nature, combining the great elements of the life-principle. This life-principle passing on through the progression of ages, reaches its height in man—the elements of the God-man being attuned to the highest principle of nature called love.

Reflecting down into the heart of man, like sunshine upon a clear, bubbling brook, comes to man this great and glorious truth of man's immortality, a sure immortality. The spirit of this immortal love, finding its way into the human heart, starts into life a throbbing, pulsing activity, for the divine will, creating aspirations higher, deeper and more beautiful than the unceasing murmurings of a restless sea. Holding *man* as the *innate perfection* of God's unlimited power, created for eternity, knowing there is no death for the soul, only the casting aside of the old soiled garment for the fresher; putting off the mortal for the immortal, going away from the life of shadows and living the higher and real life, with eternal progression written on the soul: This alone should stimulate man to unfold his better nature.

If, however, in the process of this progression, the soul with its innumerable capabilities becomes through man's errors thrown back into a dark or lower condition, then the consciousness or inner life of man must be aroused only by the great law of retribution. The immutable will of God must be obeyed, and thus the evolution of man's progress must necessarily extend into the world of spirit, and there, throughout the endless ages of eternity, gather strength and love eternal from its fountain-head—God."

Illinois.

CHICAGO.—A correspondent writes: "W. J. Colville is still meeting with great success in Chicago, as he is drawing large and enthusiastic audiences every time he speaks, which is very frequently. As he has only one more Sunday in Chicago, Sept. 30th, all who desire to listen to his inspired utterances should avail themselves of the opportunity afforded by the open doors and large seating capacity of Martine's Hall, 55 South Ada street. Services commence precisely at 10:45 A. M. and 7:45 P. M. Voluntary collection.

On Sunday, Sept. 16th, in spite of heavy rain, accompanied by thunder, the hall was nearly full in the morning and crowded in the evening. The topics of discourse were: 'Natural Law in the Spiritual World,' and 'Palestine.'

On Sunday, the 23d, the themes treated were, in the morning, answers to many inquiries from earnest friends; in the evening 'The Direct Bearing of Earthly Life on our Condition in the Spirit-World.' Mr. J. C. Davis presided at the organ."

PEORIA.—A correspondent writes: "Prof. James M. Allen is filling another engagement with the Spiritualist Society of Peoria—his fourth month here since March; returning from Chicago in time to take part in the formal dedication of the beautiful hall which has been leased for a term of five years. The dedication services included a 'spiritual tea,' with music and recitations, on Saturday evening, Sept. 1st, and on Sunday P. M., addresses through the mediumship of Mr. and Mrs. Allen and Mrs. Wilson, of Monmouth, Ill., closing in the evening with an address and public séance. Mrs. Allen will return to Peoria Oct. 1st, her present engagement being in St. Louis, Mo. Address 225 Moss Avenue, Peoria, Ill."

Massachusetts.

LYNN.—"Ad Astra" writes that he has of late experienced what to him is the development of a strange form of mediumship; but from what he says regarding it we judge it to be the same as that which most impressional and trance mediums have experienced. Of what he has learned he says: "It seems that in the other world there is a common universal language that every one going there falls into at once, in an involuntary way, and while I cannot recall the language at all in my normal state, the ideas are distinctly remembered."

During our correspondent's quiet and passives states he becomes *en rapport* with the spirit-world, and holds communion with such of his friends in that world as he may wish to meet. He says that on one of these occasions he visited the planet Venus, whose people and their surroundings he describes thus:

"I did not clearly see the planet itself, but only the spirits, who are near their own earth. I found two races of people occupying different sides of their globe. On this side they were giants, actually ten feet high; they seemed savage and inhospitable. I did not enjoy their society for a moment, but hurried on to the other side, where the people are about the size of those on this earth. They were very kind and entertaining, and seemed to be of a good disposition, and a civilization very peculiar, but exactly adapted to their condition.

If any have had a like experience I should like to know how it compares with mine."

New York.

NEW YORK CITY.—Mrs. T. K. Wood writes that she has investigated spirit communion as encountered in the presence of mediums in many cities in America, and has met with much satisfaction in so doing: "My best test I received from Mrs. Scott, of 21 West 13th street, this city. I have no interest in Mrs. Scott whatever, but I have in the thousands seeking spiritual truth, who could not be otherwise than satisfied by a visit to this worthy lady and true medium."

New Hampshire.

EAST ALSTEAD.—J. F. Whitney writes: "Sunday, Sept. 16th, Mr. A. E. Tisdale addressed a large audience at Pine Cliff, Lake Warren, morning and afternoon. It was the second meeting held here to listen to the spirit intelligences through Messrs. Kenyon and Tisdale. Mr. Tisdale's lecture was, as are all his addresses, full of deep solid spiritual truth, and was appreciated and enjoyed by the large and intelligent audience present. The deep interest manifested in these meetings will result in a permanent Sunday meeting here next summer. The grounds upon which the meetings were held consist of a large, finely wooded pine grove, overlooking a beautiful lake somewhat larger than Lake Pleasant. The views therefrom of mountain and forest scenery are beautiful and grand. The grove offers every convenience and adaptation for a summer camp, and from conditions created by these meetings here, and the great interest manifested by those blessed with the knowledge of the Spiritual Philosophy, may eventually become a new Spiritualist camp-ground."

California.

SAN FRANCISCO.—Mrs. J. M. Kellogg writes: "In searching the records I have gleaned a few points which I consider as valuable in regard to the matter of woman suffrage, and of special pertinence to the women of New York State. The first enfranchised woman was Lady Deborah Moody of Gravesend, whose name headed the list of voters there, in the Provincial period of our country. The Constitution, on its adoption, secured freedom for men and women alike, and there is now no law preventing a woman from voting who can take the oath of a challenged person. The sole statutory provisions which could be thought to warrant punishing her or the inspectors of election is that which imposes a penalty for 'knowingly voting without being qualified according to the laws.' But the laws do not prescribe sex as a qualification. The oath applies to 'American citizens,' and if women are not American citizens who and what are they? Are we to be recognized only as culprits and a tax-paying something?

I earnestly adjure my sisters of New York State to exercise their right to vote at the coming election. By doing so they will gain a foothold for the further advancement of this reform. The right of women to vote on the same terms with their brothers has existed for a long period. Its exercise therefore is legal.

'Governments derive their just powers from the consent of the governed.' The ballot is the method of consent. Woman has not consented! Take the necessary oath, and assert your legal rights, and the officials are bound to respect those rights in the election of President as well as in your lower courts where they exact your oath before magistrates.

When woman is emancipated, then the purpose of our Constitution will be fulfilled."

The Reviewer.

THE BHAGAVAD GITA; or, Lord's Lay. With Commentary and Notes, as well as References to the Christian Scriptures. Translated from the Sanskrit for the Benefit of Those in Search of Spiritual Light. By Mohini M. Chatterji, M. A. 8vo, cloth, pp. 283. Boston: Ticknor & Co.

A new translation of the sacred scripture of the Hindus, consisting of eighteen discourses given in the form of dialogues between Krishna and Arjuna, the former being the incarnate God of the Hindus, from whom was derived the Christ of Christianity, or the idea of a divine incarnation by which Jesus became the Christ of the Christian Dispensation. Krishna was the son of Brahm, and was the prototype of Christ in these particulars claimed for both: He was miraculously begotten; his mother was a virgin; he performed many miracles; he had a band of disciples, taught excellent morals, and was put to death by his enemies. There is a diversity of opinion as to the date of his advent into the world. Jacolliot and others estimate that it took place three thousand years prior to that of Christ, while in Cashmere it is believed to have been not less than five thousand years ago. Numerous statues to his honor were placed in the ancient temples, and figures of him, carved in the rocks, believed to have been done four thousand years ago. Arjuna was the beloved of Krishna as John was of Christ.

Brahmanical Orthodoxy rests on three classes of interpretation of the Bhagavad Gîtâ, those of Sankarâchârya, Râmânujâchârya and Madhvâchârya, their most important differences being in regard to the relation between the Spirit of God and the real nature of the spirit of man. The present translator considers the first above mentioned to have been the greatest as he was the earliest of the interpreters, and follows him, whom he terms "the spiritual chief of modern India, the revered Sankarâchârya, in text, comments and notes; believing, however, that though the paths differ they all lead to the same goal.

The moral precepts contained in this volume are not excelled by those in the Bible. In the Bhagavad Gîtâ, consisting of 770 verses, the principal topic is the being of God; while scarcely the same amount of exposition is given to it in the whole Bible. The translator explains this by referring to the difference between the Hebrew and the Brâhamic races, and to the fact that the teachings of Jesus Christ were addressed to the "common people." "This one consideration," he adds, "carries the conviction to unprejudiced minds that although Truth is eternally the same, yet, as the nature of man undergoes change, new embodiments of Truth are required in order to reconcile men to the Truth."

The identity of Truth, by whatever name, whenever and in whatever guise it may be presented, being the same, is alluded to in the preface, wherein it is said, "A dutiful study of the blessed Bhagavad Gîtâ in connection with the Holy Bible will, it is believed, show that the word of God does not change with the change of time. Frequent reference is made to the Christian Scriptures to substantiate the truth of this statement, and in Chapter IV. it is held that the acceptance of one revelator furnishes no reason why others should be excluded.

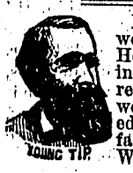
As to priority in the two revelations—the Hindu and the Christian—there can be no question, since that of the Hindus was made three thousand or more years before that of the Christians. This, remarks M. M. Chatterji, should, however, be no cause for antagonism between the adherents of the two systems, rather a cause for congratulation, since the "word" claimed to have been given by God to both establishes the verity of each; for, as he says, if it be found that the Scriptures of the Brahmans and the Scriptures of the Jews and Christians, widely separated as they are by age and nationality, are but different names for one and the same truth, who can say that the Scriptures contradict one another? "A careful and reverent collation of the two sets of Scriptures will show forth the conscious and intelligent design of revelation.... The Brahmanical sages have taught with great emphasis that the easiest road to perfect purity is love of God and love of his creatures. Does Christianity teach anything else?"

* * *

Kindness to Dumb Animals.

The following sketch from an esteemed correspondent in New Zealand is one of the thousands of evidences, that each day furnishes, of the noble qualities discoverable in those we so flippantly call the "*brute creation*." It also affords a striking lesson, which we should impress upon the young, of our duty toward those generous, loving and faithful creatures that so often strive to do good to the race that equally often returns their love and fidelity by blows and ill-usage. In the following anecdote we scarcely know whether to glory most in Miss Curtis's gold bracelet, or "Floss's" silver collar. Let our readers be the judges:

"The following is taken from *The Ballarat Star*, June 30th, 1888: The sagacity of a spaniel saved the house of Mr. Curtis, of Nelson, New Zealand, from destruction by fire recently. During the night a log fell from the stove on to the kitchen floor, and the dog noticing it, proceeded to the room of Miss Curtis, and roused her. After the animal had returned to the kitchen, and finding his mistress had not followed, 'Floss' went to her bed-room a second time, and was so persistent that Miss Curtis followed, and was able to quench the fire, which had already burnt a hole through the floor. The New Zealand Insurance Company had a risk of £1,000 on the building, and in acknowledgment of the dog's sagacity they have presented Miss Curtis with a gold bracelet, with inscription, and 'Floss' with a silver collar, with an inscription also."—*The Two Worlds.*



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Free Thought.

THE SOUL OF THINGS—WHAT IS IT?

BY WARREN CHASE.

Whatever it may be, it cannot be a personal God, seated on a throne, and surrounded by a host of angels defending his territory from an enemy ruling as a king over a not far distant territory with more inhabitants. These old fables are nearly played out, notwithstanding the multitude of priests employed to uphold them. Science, too, with its telescopes and microscopes, its crucibles and scalpels, has failed to reach it although coming much nearer than theology.

Science takes us as we are in body life, and traces us back to the germs of organic existence, to the magnetic blending of the speck of protoplasm and the enclosing cell, and can go no further in its search after causes of subsequent action in the wonderful and complicated work of forming human or animal bodies, in both of which there is evidently a superior intelligence working mysteriously, and not under the control of parents who simply hold the deposit and shelter the working forces, and perhaps furnish material for the work of construction, but certainly by no will or mental power control it. Theology, with its ignorance and assumed knowledge, steps in here, and attributes all mysterious work to its God, as it did the eclipse, the lightning, the rainbow, and all other phenomena of nature, till science wrenched these from her grasp, in which she shook them over the heads of her ignorant dupes, as she still does all that pertains to human origin and destiny, both individual and collective. To me it seems about time to wrench this ridiculous and absurd theory from the pulpits, which have long enough been only a "comedy of errors" for all ages.

That there is an individual soul for each organic and living form on earth capable in itself of molding the external structure from materials within its reach when the magnetic conditions permit of its action, seems plain enough to me, as I tried to explain in my work on "Essence and Substance," and in my "Forty Years on the Spiritual Rostrum." That these are dependent on no personal God seems plain to me, and that the human are as much, and no more, dependent on the infinite divine and supreme elements of the universe, involving intelligence, as are the animals and plants of our planet. Taking my own existence here as an instance, I cannot attribute it to any God except this universal law, or power, or principle, or whatever any one may call it, for like a majority of cases, it was not one or both parents that designedly sent us forth to battle with life here, and if a God he was cruel to most of us, and not a God of love, as the church taught, for neither here nor hereafter is there any reward for the struggles of life. But if in the realm of infinite variety of beings there is to me a soul-germ indivisible, and hence indestructible, "swinging round" its infinite variety of circles and cycles through external forms of temporary existence in experimental life, conscious at the time in each of its existence there and then, but retiring often in sleep, or otherwise, to a recognition of other existence, then, to me, the phenomena of life are accounted for, and I am reconciled to my lot and work, with hope and confidence in the ultimate good of all experiences. Do not ask me to prove it, and I will not ask you to believe it, but it is a great consolation, a great satisfaction to me, as I never depended on the love or good will of any personal God.

Cobden, Ill., Sept., 1888.

The Empress Josephine.

HOW HER MEMORY IS CHERISHED AT HER EARLY HOME.

Rebuilt in wood after the destruction by an earthquake of its once picturesque streets of stone, Fort-de-France (formerly Fort Royal) has little of interest by comparison with St. Pierre, writes Lefcadio Hearn in *Harper's Magazine*. There are not many trees outside of the Savanna; the town lies in a marshy plain, and has few fine buildings. But the Savanna itself, the great green place with its shadowy rows of tamarinds, is pleasant to see, and is made romantic by the marble memory of Josephine.

I went to look at the white dream of her there, the wonderful statue executed by master sculptors, erected by the creoles of the colony. It is absolutely lovely!

Sea winds have bitten it; tropical rains have streaked it; some sombre microscopic growth has darkened the exquisite hollow of the throat. And yet such is the human loveliness of the figure that you fancy you are gazing at a living presence, that it almost seems to you it would not be folly to speak to her. Perhaps the profile is less human—statuesque to the point of revealing the chisel. But when you look straight up into the sweet creole face you can believe she lives; all the wonderful West Indian charm of the woman is there.

She is standing just in the centre of the Savanna, robed in the fashion of the directory, with gracious arms and shoulders bare to the winds; one white hand leans upon a medallion sculptured with the eagle profile of Napoleon. Seven tall palms stand in a circle about her, lifting their comely heads into the blue glory of the tropical day.

Within their enchanted ring you feel that you are treading sacred soil, the holy ground of artist and poet. Here in the silence all historical gossip is hushed; the recollections of memoir writers vanish away; here you do not care to know how rumor avers that she lived, or spoke, or laughed, or wept; only the bewitchment of her lives under the thin shadowing of these feminine palms, the soft creole grace, the whole spell of womanly sweetness. Over blue spaces of summer sea, through the vast splendor of azure light, she looks forever yearningly back to the dear, silent, drowsy place of her birth—back to emerald, old-fashioned Trois-Islets, always with the same half-dreamy, half-plaintive smile, unutterably touching.

And everybody loves her; you will not think it foolish for them to love her, once you have looked into her face. Every one is proud of her; the black laborers, the brown marines, the market women, the bonnes—all the curious many-colored population of this quaint little town. If they do not wash her often, if they do not twine flowers about her beautiful neck, and lay bouquets before her white feet, it is only because they are so very, very lazy, dreadfully lazy (and everybody gets lazy sooner or later in this climate); it is not because their affection has grown the least bit cold. There is not one black or brown or yellow mother in all this antiquated, earthquake-shaken city who does not teach her baby to love "Manzelle 'Fifine," the pretty white creole girl who became the bride of an emperor.

That is all they know about her, all they care to know; it is enough. To their childish fancy she always lives, immortal in the summer of her beauty, a darling young mistress of the olden time, a fine white creole lady, to be always petted, to be always revered, to be always approached with a smile. No doubt they often greet her, on their morning way to the market, to fill their baskets with grotesque vegetables and fantastic fruit, with golden and scarlet and azure fish; salute her in their many-vowelled, caressing creole speech: "Bonjou', che! chedoudoux, doudoux-cocott'!" For they all talk to themselves here—I do not know why (even the white settlers fall into the habit)—talk to themselves and to imaginary beings and to the trees, like the women of the *Kalevala*. And they would lay down their lazy, happy lives to save her from one wanton scratch.

Once she needed all their love very much indeed. It was after the fall of the second empire, when republicanism, even in Martinique, was furious in its zeal to destroy every memory of the Napoleons. Even Manzelle 'Fifine was doomed; preparations were made for her destruction; a rope was fastened about her white neck. But in this torrid, lazy land all things are done slowly, and the news of the design had time to spread far and wide before the statue could be moved.

It was never moved. One morning at sunrise the radical workmen, entering the Savanna, were driven back by a host of turbaned women, brandishing axes, hatchets, cutlasses borrowed from the plantations, knives snatched from the market stalls. "*Vidé! bande saloprts! Où donc —vini foute lamain yonne fois assou statue-la! Ou pas capab touche li! Vide!*"

All the passionate affection of the slave for the mistress, all the fierceness of African devotion to a fetich, thrilled in the wrath of the crowd that barred the way against the iconoclasts and held it fearlessly—tigerish and terrible. The black radicals recoiled, abandoned their purpose, and left "Manzelle 'Fifine" to smile and dream in peace. Then the crowd cut the ropes away, the women garlanded their idol with flowers, wreathed jasmine blossoms about her throat, heaped bouquets before her white feet. And she stands unchanged in the heart of the drowsy town, in her circle of towering palms, always smiling as in reverie, always looking across the violet sea, through the azure light, toward the green shadows of silent Trois-Islets, where nobody now ever goes.

The Co-operative Temperance Union.

To the Editor of the Banner of Light:

The Universal Coöperative Temperance Union, recently organized at Cassadaga Camp, for the purpose of "eradicating vice in all its forms," is meeting with much hearty commendation and support among Spiritualists. That there is need of such an organization on a humanitarian basis, is demonstrated by the experience of those who have attempted to coöperate with temperance societies existing under Orthodox control. With most of the temperance societies, subscription to the Orthodox creed is considered of far more importance than signing the pledge of total abstinence from alcoholic liquors.

It is time that the temperance sentiment and the sentiment of general reform existing among liberal-minded people should find expression in an organization untrammeled by creeds. People who believe that salvation is first for this world and afterward for the next, should unite to give their sentiment form in good deeds here and now.

It is often asserted that liberal people perform no good works, but it must be remembered that the great social machinery is mainly controlled by the orthodox church, and that before people of unorthodox belief can coöperate for social reform, societies must be organized, and order brought out of the chaos of individualism.

The Universal Coöperative Temperance Union offers such an opportunity for the association of all liberal-minded people in the work of general reform, and should be heartily supported and encouraged.

Let local societies be at once organized. Instructions on how to organize a society for general work may be found in any manual of Parliamentary rules, where there is no person competent to proceed without them. A programme of work may be adopted and followed at every meeting, embracing an essay on a particular subject, with discussion, select readings bearing on the topic, etc., and music or literary features may be added to suit. Temperance and general reform pamphlets may be procured for general distribution, from societies already in existence. A list of suitable pamphlets will be prepared and furnished by the Secretary of the U. C. T. U. to all who may apply.

It is suggested by the officers of the Universal Coöperative Temperance Union that a number of pledges be prepared for signature by those who feel able to take them; a pledge to abstain from alcoholic beverages, another to abstain from tobacco in all its forms, and others for abstinence from other injurious habits and practices may be kept ready for signatures as fast as persons can conscientiously take them. It is thought best not to make any one of these pledges a condition of membership, but to make sympathy and a desire to work for these objects the only condition.

As soon as societies are organized they should report at once to the Secretary of the Universal Coöperative Temperance Union at Cleveland, O. The permanent address of the President of the U. C. T. U. is Solon Lauer, Willoughby, O.; of the Secretary, C. Bird Gould, 306 Sterling Avenue, Cleveland, O.; and of the Treasurer, G. F. Lewis, Corry, Pa. GRAPHO.

September Magazines.

THE AMERICAN MAGAZINE.—The opening paper is by Lieut. W. F. Fullam, U. S. N., and describes "The American Navy of To-Day." Seventeen engravings are given in illustration. "Rambles About Naples" is an interesting sketch of that place and its suburbs, the illustrations of which include a view of the eruption of Vesuvius, April 26th, 1872, from a photograph taken at the time. C. B. Todd contributes a narrative of a jaunt "In Hiawatha's Country," which the readers of Longfellow's poem will be attracted to. A very clever sketch of Southern aspect is "The Colonel's Wooing," by H. C. Wood. Among the contributors to this number is James G. Blaine. New York: 749 Broadway.

NEW ENGLAND MAGAZINE.—An illustrated "Literary Symposium of Cincinnati," by nine authors, is the chief feature of this number. Its other contents consist of two complete stories, essays, editorials and thirty-seven illustrations. Boston: 36 Bromfield street. Cincinnati: Robert Clarke & Co.

THE HERALD OF HEALTH gives five general articles on its speciality, and in its supplementary portion shorter articles on various collateral topics. New York.

HORTICULTURAL ART JOURNAL.—A view of the Deaf Mute Institute, at Rochester, N. Y., is given as a frontispiece. "Bamboo as a Decorative Plant" is treated upon, and three pages of colored lithographs of fruit are the remaining illustrations. Rochester, N. Y.: Stecher Lith. Co.

THE SHORTHAND WRITER is published at Downer's Grove, Ill., in the interests of that really superior system, D. P. Lindsley's Tachygraphy, by D. Kimball. All interested in phonetic research or practice should send for a specimen copy of the *Writer*, and compare the progressive method it inculcates with those older ones to whose demands on its attention the world has heretofore given a willing yet not a sufficiently critical ear.

THE true American has a warm place in his heart for the old LOG CABIN. It's not "English, you know," but from the Log Cabins of America have sprung men in every respect greater than any from the grand castles of Europe. Warner's Log Cabin Sarsaparilla is the best in the world.

Pamphlets Received.

THE GREAT PYRAMID; Its Teaching to us as a People. A Lecture delivered at Chautauqua. By Chas. Latimer, Civil Engineer. Illustrated with engravings and a diagram, and arguments presented in proof of its being the "Pillar of Witness" spoken of in Isaiah xix: 19. 16mo, pp. 37. Chicago: C. H. Jones.

THE FRENCH REVOLUTION: Its Causes and Results. By W. S. Bell. 16mo, pp. 81. New York: The Truth Seeker Company.

THE SERVANT QUESTION. Hints on the Choosing and Management of Servants. With Illustrations. 12mo, pp. 23. By H. S. Drayton, M. D.

FREE TRADE. A Speech delivered before the Democratic Club, Brussels, Belgium, Jan. 9th, 1848. With Extract from *La Misère de Philosophie*. By Karl Marx. Translated into English by Florence Kelley-Wischnewetzky. With Preface by Frederick Engels. 8vo, pp. 48. Boston: Lee & Shepard.

MATERIALISM: Its History and Influence upon Society. By Dr. Louis Büchner. 16mo, pp. 28. New York: Truth Seeker Company.

THE OCCULT. Stoddard's New Guide to Mediums and Mediumship. A Scientific Treatise on the Development of Spirit Mediumship and the Cause and Cure of Disease. By A. M. Stoddard. 12mo, pp. 24. San Francisco, Cal.: The Author.

INFLUENCE. Baccalaureate Sermon by Wm. C. Roberts, D. D., LL. D., President of Lake Forest University. 12mo, pp. 16.

RELIGIOUS PROBLEMS. By L. K. Washburn. 16mo, pp. 23. New York: Truth Seeker Company.

REGULUS' ASTRONOMICAL EPHEMERIS, for 1888. 8vo, pp. 26. Boston: Grant & Co.

BUREAU OF STATISTICS OF LABOR. Proceedings at the Sixth Annual Session of the National Convention of Chiefs and Commissioners at Indianapolis, Ind., May, 1888. 8vo, pp. 88.

THE blood is the regulator. Regulate the Regulator with Warner's Log Cabin Sarsaparilla. It cures all impurities. It is the largest bottle in the market—120 doses for $1. Your druggist sells it. Buy it for your family's benefit as well as your own.

Spiritualist Meetings.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

Post-Mortem Confessions:

Being Letters Written Through a Mortal's Hand by Spirits Who, When in Mortal, were OFFICERS OF HARVARD COLLEGE: With Comments by ALLEN PUTNAM, A. M., Author of "Natty, a Spirit," "Bible Marvel-Workers," "New England Witchcraft Explained by Modern Spiritualism," "Agassiz and Spiritualism."

This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far-famed attack upon Modern Spiritualism in 1857 miscalled *The Harvard Investigation*. These letters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that college, who was the personal friend of those officers, and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timeliness, aims and operations, present and prospective, of Modern Spiritualism itself. It is a unique and instructive work, by one thirty-four years a Spiritualist and eighty-four a mortal.

INDEX.

Harvard Investigation; Agassiz, Professor; Bell, M. D.; Eustis, Professor; Felton, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D. D.; Walker, President; Willis, Doctor.

SUPPLEMENT.

Introduction; Planetary Influences; Openers of the Gates; God; Managers of Spiritualism; Methods, Motives and Aims; For Whose Good? First Needs; Sad Conditions; Various Locations; Mediumship; How Commune; Business; Healing; Consolation; Religious Aspects; Personal Experiences; Appendix.

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 29, 1888.

Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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The Drink Traffic.

It would be good for everybody to read with thoughtful care the truly impressive, if not masterly, speech of Judge Pitman to the Prohibitory Convention of Massachusetts, if only to obtain a juster and more complete idea of what we are all summoned to decide by our ballots this year. This effort is not recommended to general reading, it is hardly necessary for us to say, from any merely political motive, but purely out of a desire that no one shall go uninformed of the real situation in which affairs are generally to be found. When it can be said, as it certainly can to-day, that a powerful influence like the saloon controls the government of our chief cities, and steadily threatens to obtain the supremacy of our system of government, it is full time to seriously heed the warnings that from time to time are sounded by men who jealously guard the integrity of our institutions, and would see none of their foundations impaired.

"The drink traffic," said Judge Pitman, "must stand charged with the waste of an enormous amount of the national wealth, with the impairment of the wealth-producing power, the disorganization and the degradation of labor, the manufacture of paupers and criminals, an immeasurable injury to the public health, the destruction of thousands of American homes, the untold agonies of its victims, and through the laws of heredity the vitiation of the human stock." And it is thus the special enemy of republican institutions, which must ever rest, as long as they continue, on the intelligence and virtue of the citizen. It is not only the enemy of our free system of government, but of education, of religion, of civilization, and of the human race.

A well-known writer is quoted as saying in the *Atlantic Monthly*, "Party politics in the United States to-day are controlled by the saloon, and when action against the drink evil is proposed, politicians revolt as from a parricidal proposition." Mr. John Morley of England says "that no condition of popular well-being approaches the drink question in its bearing upon that well-being. There is nothing like intemperance for the depth and breadth of the curse that it sheds over the land." Cardinal Manning says to Englishmen, "We shall not win till we have ranged the popular will against the enormous capital engaged in the liquor traffic." James Russell Lowell says, "What we want is an active class who will insist, in season and out of season, that we shall have a country which shall be as great morally as it is materially; a country whose very name shall not only, as now it does, stir us as with the sound of a trumpet, but shall call out all that is best within us, by offering us the radiant image of something better and nobler and more enduring, of something that shall fulfill our own thwarted aspirations when we are but a handful of forgotten dust in the soil trodden by a race whom we shall have helped to make more worthy of their inheritance."

Richard Cobden declared that "the temperance cause lies at the foundation of all social and political reform," a statement quite as strong as it is broad, and one that, if in any considerable degree true, challenges the serious thought of all well-wishers for the human race. Judge Pitman sought especially to impress upon his hearers and readers that "the prosperity of the workingmen of this country depends, not upon an exorbitant tariff, but upon the blessings with which a beneficent Providence has crowned our country, upon their energy, their skill and their intelligence, their education and religion, and the character of the homes which make, sustain and cheer them. Of all these the dramshop is the deadly antagonist." Nor do we think he has stated the case any too strongly. The drink habit undeniably drains away its victim's resources, undermines his moral energy, interferes with his regular industry, and unsettles his healthy and normal relations with everybody and everything.

The matter has at last assumed such importance that it is becoming a serious question whether the saloon shall control society, or society shall control the saloon. The primary struggle between the opposing forces is for the possession of the machinery of government, under which the liquor traffic derives its privileges and obtains its status from which to extend its operations.

Those calling themselves prohibitionists are striving to obtain power to forbid both the manufacture and the sale of intoxicants altogether. They would root out the evil at once and forever, and after making a strictly sober nation proceed soberly with the rest of the public business. Those, on the other hand, who favor high licensing, are clearly working in the same direction, if not with the same definite object, doubtless anticipating for high license that it will ultimately tax the traffic out of existence, as the national government taxed the old State banks out of existence. Any method is a good one that promises soonest and most effectually to keep the evil within the narrowest bounds, or suppress it altogether.

Faith and Form.

Hume says that "sects of philanthropy, in the ancient world, were more zealous than parties of religion; but, in modern times, parties of religion are more furious and enraged than the most cruel factions that ever arose from interest and ambition." This was said over a hundred years ago by perhaps the most penetrating thinker of his age. He had led the way up to this observation by a previous remark, that "such is the nature of the human mind that it always lays hold on every mind that approaches it; and as it is wonderfully fortified by an unanimity of sentiments, so it is shocked and disturbed by any contrariety. Hence the eagerness which most people discover in a dispute; and hence their impatience of opposition, even in the most speculative and indifferent opinions." This fairly explains religious disputes, on plain principles of human nature, and sufficiently shows how differences of views readily develop into factious spirit, heated feuds, and violent conflicts.

All matters of faith being at best but matters of speculation, of course it is impossible that anything about them should ever be so well settled and established as to be beyond dispute. Hence we may expect that controversies of varying violence will go on, on the purely theologic basis, without end. The early priests of the Christian religion found themselves compelled to adopt the same method as the prevailing schools of philosophy which they sought to supplant; to borrow the description of Hume, "as philosophy was widely spread over the world, at the time when Christianity arose, the teachers of *the new sect* were obliged to form *a system of speculative opinions;* to divide, with some accuracy, their articles of faith: and to explain, comment, confute and defend with all the subtlety of argument and science. Hence naturally arose keenness in dispute, when the Christian religion came to be split into divisions and heresies." This, be it understood, is from the pen of one who stands acknowledged one of the world's first historians, a man who sought with even more than a judicial calmness and balance to become possessed of the truth, whatever and wherever it was to be found.

We thus see how naturally the whole of this ceaseless and angry contest over faith degenerates into a contest over form merely; how men contend about the husk, while they imagine they are engaged in a struggle to preserve what it contains. We were reading recently in Caroline Fox's "Memories of Old Friends," her record of what Dr. Calvert said of Savonarola and his influence, in his day, over all the highest minds of Florence and elsewhere. The doctor remarked thus, entirely corroborating the view we have ourselves taken of this whole matter of Faith and Form: "Luther was the first who revived the conviction that it was the inward principle, rather than the outward manifestation of forms or ceremonies, to which Christ claimed man's loyalty; the heart rather than the senses which should do him homage. This sublime and all-important truth was only revealed to him by degrees: he began attacking abuses, and was mightily startled at finding that the Principle was in fault; he was frightened at the work before him, and not less alarmed as the work proceeded, fancying that he did more harm than good by the stir of thought which he had impelled throughout Europe.

"This alarm was perfectly natural, and it was natural, too, that evil should be evolved in the process—natural and almost necessary. There has been through all time a constant hankering after the Law as opposed to the Gospel; it has been perpetually restored in some form or other; one Form wears itself out, then a master-mind arises, teaches a pure principle, and can only transmit it by a new Form, which in its turn wears out and dies, and another takes its place. Form is in its nature transitory, but the living Principle is eternal." This is exceedingly well said, and especially because there is discernible in it none of the controversial spirit. We can readily see that it is this enlistment of men's feelings against the inevitable surrender of a dead and dying Form, that is the cause of factions and conflicts. Even when men's feelings are most hotly engaged they feel surest of being calm and fair. So deceitful are the disguises which human motives are ever ready to adopt. It is, after all, then, only Forms that have caused so many religious wars and cost so many human lives. Why is it not time to abandon the contest as futile, and search only for the substance?

In these times, just as in past times, the self-same conflicts of faction are raging over the preservation of mere Forms. For daring to offer a new interpretation of truth, that is, for throwing it into a new Form, in which it may be better apprehended popularly, and thereby work greater effect, leading and gifted minds in the modern church are now being called upon, all over the land, to bear the frown of partisan and non-progressive bigotry. The evidence is apparent on every hand that a new circle of influence has begun to develop which will, despite the desperate struggles of the Conservative element, result in modifying ironclad creeds, and in elevating humanity to a position where present reason will be superior to inherited dogma. This development is in harmony with the law of life. It is, that process of evolution in human belief which is life itself. There is no escape from it, and there is no use in resisting it. Rather let it be gladly recognized and accepted as the potent promise of that progress which mankind are steadily making from the simple to the complex, from the homogeneous to the heterogeneous, and from the heterogeneous to the more heterogeneous. Did people but realize that there could be no life without this incessant growth and development, which is its law, instead of resisting these changes which are going on, they would welcome them as the surest proofs of the immortality of the human spirit.

The Fiftieth Anniversary

Of the birth of A. B. FRENCH, Esq., occurred on Thursday, Sept. 13th, and on the evening of that date was observed by a large and brilliant assemblage of friends and relatives at his home in Clyde, O., many of whom had come long distances to pay their respects to this worthy gentleman.

In addition to those present who expressed their kindly appreciation of Bro. French, many others in various parts of the continent, either individually or in their capacity as officers of various Spiritualist societies, etc., sought representation by correspondence, and mingled their written congratulations with those uttered by the speakers of the evening—THE BANNER OF LIGHT ESTABLISHMENT, and J. R. Francis, Associate Editor of the *Religio-Philosophical Journal*, being represented among these well-wishers by letter.

Miss Emma Train forwarded an original poem in honor of the day.

Bro. French was made the recipient of many choice gifts on this occasion, among them being a gold watch and chain from his employés, as a token of the high regard in which he was held by them as a business man and a citizen; and a gold-headed cane from his Clyde friends.

Mr. French eloquently responded to the congratulations of his friends, and received the gifts with a feeling which was deeper than expression. His remarks are thus epitomized by *The Enterprise* of Clyde, 20th inst.:

"It had been said there was a supreme moment in every life, an hour when it reached some altitude never again to be attained. He felt this to be the supreme hour of his life, surrounded by so many friends. Nearly thirty years ago he left his father's home in eastern Ohio, and settled with his wife in Clyde. Everything had changed since he came here. Of the active business men then, not one was in business now. He well remembered his struggle to begin housekeeping when he landed here with only thirty dollars, and the battle had sometimes been fierce during the years that had passed; and now, after living here so many years, he did not know how to be grateful enough for these kindly expressions from his friends and neighbors. He was glad his old father had been spared to visit him once more and be present on this occasion. When he left his childhood's home some thirty years ago he left four bright-eyed girls behind. But now only one was left. Death had borne three of them away. He was glad the remaining one could be with him to-night. His friend, Mr. Ordway, had come from New England to greet him, and this, too, made his heart glad. But nothing could touch him more than this beautiful gift from his employés. He should think of them as he looked at the hands in the dial of the watch, telling of the fast-flying hours. His friends had been too generous. They had provided him with beautiful books and tokens, an umbrella to shelter him from the storms, glasses to aid his dimming eyes, and a cane upon which to lean. He had never used one thus far in life, but would probably soon need one. He had tried thus far to battle the world alone, but he now felt the need of friends so much as now, and to know he was surrounded by them filled him with gratitude he could not adequately express."

At the close of Mr. French's remarks a season of general congratulation ensued, followed by lunch, served by the ladies. After spending a very pleasant and memorable evening the guests dispersed.

The Enterprise in summing up its tribute to Bro. French speaks as follows:

"During his residence in Clyde he has won for himself a liberal competence, and what is far better, a good name and the universal respect and esteem of his fellow-citizens. And it is not alone among the people of Clyde that his worth is known, as was evidenced by the many letters received from prominent men and women all over the country. Mr. French's influence extends through many States, and it is always for good. His town people are proud of him, and glad to own him as a citizen of our village."

We can but heartily repeat at this time what we have often previously expressed: our high appreciation of Bro. French's half-century's career as a brave and worthy man among men, and an honest, faithful and eloquent expounder of the Spiritual Philosophy of the nineteenth century. May his years be multiplied on earth and full of genial happiness, and (as in the past) of that good fruit which increases the spirit's treasures in the Better Home toward which all our footsteps are daily drawing nigh.

Seeing with the Eyes Shut.

The faculty of seeing without using the physical optics has been a great puzzle to medical men and others for many years, and much discussion has arisen upon the subject, but without definite results. We have been led to make the following remarks by seeing in the daily press the statement that a blind man had recently died in Paterson, N. J., who possessed the faculty of making change as well as if he could see, and that he could readily distinguish not only coins, but the denomination of bank notes. He had officiated, the account says, for many years as cashier in a restaurant, and was never known to make a mistake.

Many instances have been known of persons deprived of their sight, even of those born blind, who could distinguish one color from another, and do other equally wonderful things. In one of the outer wards of this city is a man who is totally blind, yet he works in his garden, sets out and trims plants, and prunes and ties up grapevines, and goes about his garden and his house as familiarly as one would with the full use of his eyes. Not long since we read of a blind man in England whose occupation was cleaning and repairing watches.

Here is our explanation: After losing the use of his *physical* eyes the blind man's *spiritual* eyes are opened, so that he can *see* coins and bankbills the same as though his visual appendages were intact. Why we have no doubt that our hypothesis is correct, is the fact that while we have had sittings with mediums for years, we have found, when they were entranced, that their eyes were always closed, and yet they—or the spirits who had control for the time being of their bodies—could read printed matter and manuscripts the same as if the eyes of the medium were open. Some call this "mind-reading"; but we do not. It is *spirit*-reading—by this we mean, in the sense that every human being is a spirit, although enviroued in the physical form.

As, according to St. Paul, man has a spiritual *body* as well as a physical body—which we *know* to be a fact—it follows that the blind man (although possibly not a medium to a degree that will enable other spirits to act through him) sees with his spirit-eyes, just the same as he will see when he passes to spirit-life after having been divested of his earthly form.

When science advances sufficiently to comprehend the hidden forces of nature in man, then, and not until then, will the world at large understand what is considered at the present time a mystery to all except a few individuals who have, through the aid of fully developed mediums, come into a knowledge by long experience of the esoteric laws controlling such cases, as we have here but briefly alluded to.

READ what the Magnetic Shield Co. of Chicago says about their MAGNETIC INSOLES.

Sioux Indian Treaty.

Our thanks are extended to Representative Morrill, of Kansas, for a slip from the Record of the 50th Congress, first session, under date of Washington, D. C., Sept. 17th, in which occurs the following significant entry:

Mr. Morrill submitted the following resolution; which was read, and referred to the Committee on Indian Affairs:

Whereas, the following statements in relation to the action of the Sioux Indian Commission have appeared in several of the leading newspapers of the country, and contain grave charges of official misconduct on the part of said commission; therefore,

Be it Resolved, That the Secretary of the Interior be, and he is hereby, requested to inform this House whether there is any foundation for these statements, and to take such steps as may in his judgment be proper to ascertain whether undue influence has been used to secure the signatures of any of the Indians to the treaty.

The "statements" referred to in this extract from the Congressional Record, comprise articles in full or in part from the *New York World* (headed "Alleged Lies to Indians—Harsh Methods being used, it is said, to Coerce the Sioux"); the *New York Tribune* (headed "Bulldozing the Indians"); the *St. Louis Globe-Democrat* and the *Omaha Bee*, the quotation from which latter paper is a close condensation of the others:

"And now Judge Wright, of the commission, is telling them that if they refuse to sign this bill the troops will distribute them among other reservations, and they will lose their land without compensation. The commission has taken possession of the telegraph, and no dispatch can be sent without being inspected."

In another column of THE BANNER will be found an article headed "Voice of the Sioux," wherein, among other matters, we refer to the position of Dr. Bland, (Secretary of the Indian Defense Association) and the efforts we have made to sustain his views of the Sioux and their rights; and further make the point that the press of the country as a whole is now falling into line with the demand for justice to this really persecuted people. It seems to be dawning gradually upon the editorial comprehension everywhere that between the money of the railroads and the land-syndicate, the threats of the Commissioners, and the misrepresentations of the missionaries the Indian has, in the case of this proposed treaty, but a poor prospect for justice!

The attention of Congress seems at last to have been awakened, and we trust some action will now be taken which shall show the would-be land-grabbers that the Nation has yet a Conscience!

☞ **Modern Spiritualism claims the reverence of all sincere men, who perceive that the human soul holds it in spite of ridicule and contempt, and finds in it an incitement to virtue and a means of advancement.—*Dr. F. L. H. Willis.***

A Parisian "Banquo."

The Woman's World—issued by Cassell & Co., New York, London and Paris—comes to us for October with an interesting table of contents, to which several fine engravings give added zest. In the article "A Walk Through the Marais," illustrated by Miss Mary Robinson, occurs the following paragraph regarding the Hôtel de Soubise, said to be historically correct, in which a "dead" enemy in Paris paid his respects to the royal host of the evening, much as "Banquo" is represented to have done in Scotland, in the case of the whilom "Thane of Cawdor":

"This was the home of Henri le Balafré, and from these firmly-gated portals the ghost of the Cardinal of Lorraine issued silently in the New Year of 1574, and went the very way that we shall go to-day, toward the Palace of the Louvre.... Queen Catherine de Médicis was at dinner, radiant and fresh (she preserved her fair complexion at fifty years of age). 'At last we shall have peace!' she cried, 'for the Cardinal of Lorraine is dead. Let us drink to his health!' But in the act of drinking she let fall the cup; and all those ruffled and ear-ringed courtiers, those jewelled and stiff-bodiced ladies, saw with surprise a look of palsied horror on her face. For there stood the Cardinal with his mocking smile bowing in answer to her toast. More than a month after, writes Pierre d'Estolle, the Queen-mother could not be left alone; for everywhere she saw the ghost of the Cardinal standing at her elbow, and beckoning her to follow."

Thomas R. Hazard.

We had a very pleasant private interview last week with Spirit Thomas R. Hazard, in which he assured us of the lively interest he still took in the immense work for good, as he said, which THE BANNER was accomplishing; spoke of his great friendship for us personally, and assured us that our spirit-friends possessed the power to fully care for us both physically and mentally; that *he* was more active than ever in his endeavor to promulgate the grand truths of the Spiritual Philosophy from his standpoint in spirit-life. He wished to send greeting to his brother, Joseph P. Hazard, of Peacedale, R. I., who was blessed, he said, with a knowledge of spirit-return; and desired us to say to him that he is with him often, and that all the dear ones bring love and blessing to him from their happy homes beyond.

To Inquirers.

☞ As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

☞ As we publish the advertisements of spiritualistic Sunday meetings in Boston each week *gratuitously*, we feel to say that the managers of these meetings should call attention to THE BANNER from their rostrums occasionally, to the end that its patronage may be increased thereby. It is and always has been our endeavor to aid these societies to the best of our ability in an impartial manner. Not only through our columns have we done so, but have many times assisted several of them financially. Now that the fall and winter meetings are about commencing, we shall be pleased to keep our readers posted as heretofore regarding the services held under their respective auspices.

AS THE BANNER is a cosmopolitan sheet, the above remarks will apply to other localities as well as Boston.

MRS. CORA L. V. RICHMOND has been speaking with her accustomed eloquence and effect each Sunday morning and evening, at Grand Army Hall, Cincinnati, O., during September. Next Sunday, 30th, concludes her work there, when she returns to her society in Chicago.

"The Spiritualism of 1888."

To the Editor of the Banner of Light:

Permit me to express the gratification I have felt in reading the admirable essay of Dr. Willis, under the above title, in your paper of Sept. 15th. His brief but comprehensive epitomé of the history of Spiritualism in all ages of the past, with its culmination in our own time—his portrayal of the leading influence or tendency which has caused its decadence after every successive period of revival, namely, the tendency to sacerdotalism and ecclesiasticism—and his statement of the claims of the present movement on the attention of all thoughtful and truth-loving minds—are masterly and cogent, showing a breadth of view and depth of penetration not often exhibited by those who treat of these subjects. I know of nothing to compare with it, within similar limits. It should be read and studied by all who would rightly apprehend the status and bearings of the great spiritual movement of our age. It is, in fact, a trumpet-call to all who have accepted the grand central truth of Spiritualism to turn away from the barren theorizings, the petty disputes and the bitter controversies over valueless questions, in which many are unfortunately involved, and earnestly devote ourselves to illustrating in daily life the vitalizing effect of that truth, "by our enkindled and extended love of justice, righteousness, purity, truth and holiness."

In saying this I do not overlook the fact that the address contains some expressions—owing, doubtless, to its brevity—that I could wish had been differently worded, or at least more fully expounded. For example, after correctly defining the generally accepted meaning of the term Spiritualist, as being one who believes that excarnated human spirits can and do hold intelligent communication with persons still in the body, Dr. Willis asks if this central idea "is not an all-sufficient bond of union? Is anything more needed?"

Nothing more is needed, of course, to constitute one a Spiritualist in the popular and dictionary meaning of the term; but surely abundant experience has shown that something beyond the mere belief in the fact of spirit-communication, interesting as it is, is required to create a bond of heart-union between people. The sharp antagonisms, the unfriendly criticisms, the jealousies, rivalries, and scandal-mongering that are all too prevalent among those who cherish this belief, give conclusive testimony that something more is sadly needed. What is this something? One thing, surely, is *brotherly and sisterly love*—a practical recognition of that Universal Brotherhood, a conviction of which should grow out of the belief that all human beings are *spirits*, and the offspring of one Infinite Spirit, hence entitled to our kindly regard. Another thing needed is a supreme *love of Truth;* and a third thing is, an earnest *aspiration for personal rightness*, righteousness, or perfection of character. These three things are comprehended in the one word, *spirituality*. Where this exists, in addition to Spiritual-ism, there is a bond of unity of the strongest character; without it, there can be no union, except of the most superficial kind, as Spiritualists everywhere have found.

No doubt Dr. Willis sees this as fully as any of us, and would have given it a clear expression, had he presented his views more at large.

Not to mention other points, I will only add that I trust the Doctor will give us, ere long, in his usual eloquent and trenchant style, his perceptions as to the practical effect which Modern Spiritualism should have in modifying and improving the domestic, social, industrial, commercial and political life of our age, and what Spiritualists can and ought to do, through co-operation or otherwise, to effect such improvement. Surely, if Spiritualism reveals its vitalizing effect in individuals, by enkindling and extending the love of justice, righteousness, purity, truth and holiness, as he rightly intimates, it must make them sorely dissatisfied with the injustice, unrighteousness, and general unspirituality of life on the level of our prevailing competitive and unbrotherly civilization. Who will lead the way to something better?

A. E. NEWTON.

The Andover Controversy,

Which has caused so much discussion all over the country, has not been without many minor echoes in interested domestic circles. A report of one of them which we find in print is as follows:

Of the two prominent men that so long opposed each other, the one from the liberal side which admits of a future probation, the other from the old standpoint which confines its speculation to the condition of the saved and the damned, one not long ago died. It happened to be the illiberal one, and his death was being discussed one day in the family of a sympathizer with the liberal point of view, and in the presence of a child who had often listened to discussions in support of future probation, of course founded upon statements made in the first chapter of Peter concerning Christ's descent into a certain portion of hades, where he found spirits in waiting for redemption, and a duly impressive picture had been made on the childish mind. Somebody remarking that doubtless Dr. —— would now know something more about a good many things he had felt pretty sure about while here, the child burst out with:

"Oh, papa, I hope he has not gone to h——. I hope he is in that place where they have to wait and get preached to!"

The force of the child's remarks, too generous to wish even an opponent of his father consigned to the worst creation of his own theology, and hoping, as the best that could be hoped for, that he was in that place he fought so hard against letting others believe in, was truly delicious to the thoughtful-minded elders.

Appreciated.

To the Publishers of the Banner:

ESTEEMED FRIENDS—I see that my subscription for the good BANNER OF LIGHT is nearly expired. Enclosed please find three dollars to pay for it another year. After having taken it about twenty-five years I do not feel like doing without it now, for I read that scripture more than any other. Your friend and brother,

WILLIAM PIERCE.

Danby, Vt., Sept. 12th, 1888.

[The above is a specimen of many letters of like tenor which we are in receipt of, that encourage us to go on fulfilling the duties assigned us by the denizens of the spirit-world many years ago.]

☞ We said just what we meant, Bro. Owen, in regard to alleged *spirit* photography. Bear in mind we allude exclusively to *photographs*—not spirit portraits in oil made between slates. If our San Francisco brother had perused the columns of THE BANNER *years ago* he would have seen what we published *in re* bogus "spirit photographs," as well as legitimate ones. When our time permits we hope to give a succinct account of our varied experiences in this direction, from the time of the medium Mumler, (in whose presence genuine spirit-photographs were made,) to the present date.

☞ Attention is called to the announcements contained elsewhere in the present issue regarding a marked reduction made in the price of certain standard books and pamphlets which are now offered for sale by Colby & Rich, at the Banner of Light Bookstore.

Indian Instructors.

The Boston Indian citizenship committee, of which the Hon. F. O. Prince is chairman, is taking a very practical interest in the Apache Indians who are quartered at the Mt. Vernon barracks in Alabama. It is a very difficult thing to know just what to do with them. There are only certain climates where they can be placed, as they come from a Southern country and cannot be located in the North. The committee does not dare to place them in the Indian Territory, for they run away. In the meantime the children and the women need instruction, and the committee has been trying to induce the government to hire and send down among them some teachers. But the government has no money for that purpose, there being no appropriation. Therefore the committee has been obliged to "pass the hat around," and has raised money enough to send two female teachers down there for one year, who will start the latter part of this month. The War Department has promised to furnish army rations, to provide quarters and to erect a schoolhouse at the fort.

The Harvest Moon Festival,

For 1888, was carried out with marked success at Onset Bay Camp-Ground, on Saturday and Sunday, Sept. 22d and 23d. A conference, participated in by many speakers, was held on Saturday afternoon; a well-attended dance occurred in the evening; on Sunday morning Miss M. T. Shelhamer addressed the people; and Mrs. Sarah A. Byrnes was the speaker in the afternoon. In the evening the services closed with a séance, which is spoken of elsewhere. We shall, next week, give our readers an account of these interesting exercises.

Children's Progressive Lyceum No. 1,

Of Boston, held its first session for the present season on Sunday last, in Paine Hall, eighty scholars being in attendance. The proceedings were uncommonly interesting. Mrs. W. S. Butler takes a deep interest in this school, and its members and officers certainly owe her a debt of gratitude for her useful efforts in its behalf.

THE THEOSOPHIST.—H. S. Olcott contributes a lengthy article to the latest issue treating upon "The Barisal Gun," the name given to a startling phenomenon in the Bakarging District, where suddenly, without any premonition or apparent cause, is heard the sharp report of a gun in the direction of the Bay of Bengal, usually followed by six other reports equally loud. The phenomenon is most frequent during the monsoon and after a fall of rain, but its cause is inexplicable. The Asiatic Society has taken the matter into consideration, appointed a Committee of Observation, and formulated a series of Notes for their guidance, a copy of which Mr. Olcott gives. An account is given of the first sermon by Gautama, entitled: "The Dhammachakkappavattana Sutta." "Facts Stranger Than Fiction" is a story which is said to be well authenticated, embodying a remarkable instance of semi-clairvoyant vision. Of the remaining contents are "Karma and Ancient Law," "The Progress of Contemporary Psychology," "Personality and Principle," etc. Madras, India: The Proprietors. Boston: For sale by Colby & Rich.

BUCHANAN'S JOURNAL OF MAN.—The opening article of the October number is capped with the query, "What Do We Need?" and proceeds to define what it is. "The French Academy Fumbling with Psychometry" is the subject of that which follows, and after this the reader is given suggestive remarks upon "The Power of Music," the editor claiming that it far surpasses the "mind cure" method in effectiveness, and that it is to be hoped within a short time music will be recognized as one of the chief agents of therapeutics. Quotations are made from Mr. J. O. Ward to show its availability in the treatment of the insane. The fact is, the world has never even fractionally realized the use and value of music to the health and happiness of mankind. M. D. Conway shows that that terror of Christian children, the Car of Juggernaut, is a myth. "Ingersoll on Divorce," "War on the Trusts," and psychometric delineations of two presidential candidates, Curtis and Fisk, are among the remaining contents.

"MORBUS SABBATICUS."—A severe (?) illness bearing this singular name is at present afflicting the church-going population, if *The Presbyterian* is to be believed. Here are the "dangerous" symptoms—from a creedal standpoint. The liberal thinking part of the community will, however, read between the lines the indications of a healthy growth as to *independence* among those hitherto prone to do what their preacher has told them:

"It attacks church-members with violence on the Sabbath from 12 to 12 o'clock, and it takes the rest of the day to recuperate, for in no case does it continue until Monday morning. The patient begins to convalesce after the meridian, and about 3 o'clock a stroll is taken, or if his finances will permit, a drive in the park. It is very fatal in large cities. In the country it attacks the horses, and during these same hours they are too sick or stiff for duty, and the pious family that owns them is obliged to stay from church."

☞ A California correspondent informs us that during the present month Mr. J. J. Morse, of England, under the control of his able inspirers, has been ministering to the Spiritualists of San José, Cal.; that the meetings Sunday mornings and evenings were large and deeply interesting, and much good has been the result. Mr. Morse, it is said, will leave San Francisco early in October, and speaks in Chicago during that month. Then he will come East to fill appointments during the remainder of his stay (November and December being all engaged) for this his last year's work ere returning to England in September, '89.

TROPICAL FRUITS IN THE UNITED STATES.—The wide extent of the territory of this country renders it capable of producing a number of varieties of tropical and semi-tropical fruits, an interesting account of which is given in the annual Report (of one hundred and fifty pages) thereon by the pomological division of the United States Department of Agriculture, for a copy of which we are indebted to Mr. George A. Bacon of that Department. Its illustrations exhibit several kinds of Japanese plums, nearly exact in size, shape and color.

PSYCHICAL RESEARCH.—A correspondent informs us that a small company has been quietly studying the principles of Spiritual Philosophy the past season. It is now proposed to enlarge the class, and extend the inquiry so as to embrace the Phenomena of Materialization on a Scientific Basis. The views of those interested accord with those expressed by Mr. Danforth in the last BANNER OF LIGHT. *Confirmed Spiritualists* wishing to join in such investigation may address O. H. Wellington, M. D., 123 Concord street, Boston.

☞ Chas. Bailey of Manchester, Mass., will please accept our thanks and those of Miss Shelhamer and others who with us are recipients of tasty and skillful arrangements of productions of the fields, woods and seashore as specimens of his handiwork. They evince a love of nature and an industry highly commendable in an octogenarian, Mr. Bailey having been born in Framingham, Feb. 1st, 1806.

☞ We are informed that Mrs. Florence K. Rich, having fully recovered her health, has again commenced business, and will be pleased to see all who may give her a call.

☞ Dr. C. C. Peet, well known among the Spiritualists of San Francisco, Cal., passed to spirit-life on the 23d of August from the home of his brother in Anamosa, Ia.

CHARLES E. WATKINS—as will be seen by the announcement on our fifth page—has returned from the camps, and is now located at 107 Falmouth street, Boston.

☞ Read the advertisement of Dr. Cocke, fifth page.

☞ This is an age for counterfeits, whether in the currency or otherwise. From all over New England comes the report that Mrs. Webb, the medium Joe Howard took occasion to compliment in his letters to the Boston *Globe*, is being *imitated*—imitated, however, *only in name*. There is but one Mrs. Webb. She is at present at 79 Rutland street, Boston. She only visits New York, Boston and Onset.

The Lessons of Harvest Tide.

On Sunday, Sept. 23d, during the morning services in Martine's Hall, 55 South Ada street, Chicago, Ill., W. J. Colville delivered an unusually eloquent and impressive inspirational discourse on "Sowing and Reaping," it being the occasion of a special commemoration of the annual ingathering of the crops.

The platform was beautifully decorated with flowers and fruit, and the music was very pleasing.

A very large audience was present, and the speaker's words were listened to with the deepest attention and approval. [We shall print a brief synopsis of this discourse next week.]

Mr. C.'s ministrations in Chicago have been in every way successful, we understand, and many regrets are expressed at his departure, as there is a broad field for spiritual workers in that city.

His farewell to Chicago for the present will occur next Sunday, Sept. 30th, at Martine's Hall, where services will be held at 10:45 A. M. and 7:45 P. M.

Mrs. Richmond resumes her place as regular speaker, Sunday, Oct. 7th.

☞ The Maine Medical Society has taken steps to test the validity of the veto of the medical bill by Gov. Bodwell. We should think that any body of men who know enough to doctor a sheep, might have found out before this time that the *people* of Maine do not want the medical bill; and if they do not they will find by-and-bye that they will not have it.—*Gardiner (Me.) Home Journal.*

☞ That talented trance and prophetic medium, Augusta Dwinels, is now located at 20 Bennet street, off Washington street, Boston, where she holds séances.

IF you want to be free from that tired, weak, all-gone feeling, send for a pair of MAGNETIC INSOLES manufactured by Magnetic Shield Company, Chicago.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

W. J. Colville lectured in Waukegan, Ill., Sept. 17th, in Perrin's Academy. He is expected in Cleveland, O., Tuesday and Wednesday, Oct. 2d and 3d, and in Pittsburgh, Penn., Thursday, Oct. 4th. His approaching brief season of work in Boston commences Sunday, Oct. 7th, at 3 P. M., in Berkeley Hall, where the subject of his lecture will be "The Outlook for Spiritual Freedom, East and West, at Home and Abroad."

Mrs. E. Cutler, trance and platform test medium, and psychometric reader, is willing to devote her services to societies needing aid for small consideration. Address 406 Washington street, Newark, N. J.

The present address of J. M. Allen is 225 Moss Avenue, Peoria, Ill.

Dr. H. F. Merrill will lecture and give tests in Clinton, Mass., Sunday, Sept. 30th; also the first two Sundays in October. Will make a few engagements in Massachusetts for the winter. Address him from Oct. 1st to the 15th, care Mrs. Emma Miner, Clinton, Mass., or at his home, 87 Sewall street, Augusta, Me.

Miss Jennie B. Hagan has finished her camp-meeting work, and speaks in Trenton, N. J., Sept. 30th. She will answer calls for week-evening lectures in the vicinity of her Sunday appointments. She will lecture in Worcester, Mass., in October; in Haverhill, Mass., in November; Troy, N. Y., in December. She gives a course of week-evening lectures at Attleboro, Mass., Oct. 4th, being the first; in all there will be six. Letters can be addressed to South Framingham.

Mrs. Jennie K. D. Conant lectured at East Union, Me., on Sunday, Sept. 23d; will speak there next Sunday afternoon and evening, and in Portland, Me., Oct. 7th and 14th. She would like engagements with societies to lecture, improvise poems (subjects from the audience), and give psychometric readings and tests. Can be addressed at Rockland, Me.

Bishop A. Beals closed his engagement at Paterson, N. J., on Sunday, Sept. 30th. He will be in New York the first two Sundays of October, and the last two in Fitchburg, Mass.

James H. Young's address is now at Onset, Mass.

Mrs. Lunt-Parker has permanently located at Maple Rapids, Mich., and is conducting Spiritualist meetings there.

Thomas W. Sutton, Box 790, Worcester, Mass., will answer calls to speak wherever his services may be desired.

Charles Dawbarn, of New York, addressed good audiences the past season at the Parkland, Pa., Niantic, Ct., Cassadaga, N. Y., and Lake Pleasant, Mass., camp-meetings. He is under engagement to speak at Lake Pleasant again next year, on the afternoons of Aug. 13th, 15th, 17th and 20th.

J. W. Kenyon attends the Washington (N. H.) Convention Oct. 12th, 13th, 14th; will be in Keene, N. H., Oct. 21st and 28th; and in Bridgeport, Ct., in November.

J. Frank Baxter's labors the past week have been in Lynn and Brockton. He will lecture in Lynn again next Sunday, 30th inst., and in Bridgeport, Ct., every Sunday in October. Winsted, New Britain, Poquonock and other places which have already applied for week evenings, are requested to make their definite negotiations as to date. 181 Walnut street, Chelsea.

Dr. Dean Clarke, one of our most interesting and instructive speakers, is engaged for six Sundays in Willimantic, Conn., beginning the third Sunday in November. He solicits immediate engagements in New England or the Middle States for October, and the first two Sundays of November. No society will regret an engagement with this able speaker. Address this office.

Dr. D. J. Stansbury, after a very successful engagement in Denver, was engaged to lecture and give independent slate-writing and test-messages with the occult telegraph in Salt Lake City, Sunday evening, Sept. 23d. He may be addressed at 305 Scott street, San Francisco, Cal.

J. J. Morse in Chicago.

The Young People's Progressive Society has made its choice for the month of October, and will place on the platform Mr. J. J. Morse, whose ability as a lecturer and medium is known throughout the world.

For the past year Mr. Morse has lectured in San Francisco and other places on the Pacific Coast, and has won the esteem of thousands who have listened to his grand lectures in behalf of Spiritualism. He practically illustrates and explains the condition of humanity and the remedies for the diseases of ignorance, superstition, etc.

Mr. Morse will speak every Sunday evening during October, and probably the morning also will be devoted to the answering of questions.

Mrs. Ada Foye has drawn very fair houses, and is attracting many new adherents to Modern Spiritualism. CELIA.

WARM FEET in cold weather is a luxury. The MAGNETIC INSOLES (*i. e.*, genuine FOOT BATTERIES) will cause vigorous circulation of the blood and bring life, warmth and comfort the moment you place your weight on them. Send to Chicago Magnetic Shield Co. and try a pair.

☞ No printed journal could be neater or more perfectly arranged than the BANNER OF LIGHT, in the new dress it donned last week, at the beginning of its sixty-fourth volume. Right-thinking Spiritualists have always been proud of THE BANNER, for it is remarkably intelligent, instructive and assuring in every issue, and now they will accord it the first prize for beauty, legibility and taste. It cannot have better fortune than that it has so nobly earned. —*The Better Way, Sept. 22d.*

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, *Publishers.*

Card.

I have several letters on hand that do not contain the address of their writers. Will they please forward, and oblige, ANNIE LORD CHAMBERLAIN.
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New Hampshire Convention.

The Quarterly Convention of the New Hampshire State Spiritualist Association will be held at Washington, N. H., Oct. 12th, 13th and 14th.

Good speakers and mediums have been engaged, and all are invited to be present.

Half fare on stages from Hillsboro' and Newport. Reduced rates at hotel. Bro. Lull has the latch-string out as usual.
Francestown, Sept. 24th, 1888. GEO. D. EPPS, *Sec'y.*

Annual Meeting.

The Spiritualists of Kansas will hold their Annual Meeting Oct. 12th to 15th, 1888, at the residence of T. C. Denel, one and a half miles east of Fairmount, Leavenworth Co., Kansas. All are invited. Good speakers and mediums will be present to entertain and instruct the people.
A. H. NICHOLAS.

Spiritualist Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

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THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. Published fortnightly at Bucksport, Maine. Single copies, 3 cents.

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Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

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The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Jy7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* Jy7

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3.50 per year, or $1.75 per six months. It will be sent at the price named above to any foreign county embraced in the *Universal Postal Union.*

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ZÖLLNER.
An Open Letter
TO
PROFESSOR GEORGE S. FULLERTON,
Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.
BY C. C. MASSEY,
Of Lincoln's Inn, London, Eng.
Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.
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On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, trance medium, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used exclusively for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Sept. 11th, 1888.

Spirit Invocation.

Thou Supreme Spirit of the Universe, thou Divine Intelligence, whose wondrous majesty and power are displayed on every hand, we behold the manifestation of thy law; we recognize thy grandeur and thy immensity. As we gaze upon the starry orbs above and realize that they are worlds marching on in order and with unceasing regularity, we can sense something of thy supreme wisdom; as we gaze upon the blade of grass or the grain of sand beneath our feet, and comprehend that each one has its own appointed place, that each is endowed with life and filled with vitality and activity, we pray, oh! our Father, that our minds may become receptive, even as the mind of a little child who questions and wonders and at the same time imbibes truth and information from the very atmosphere it breathes; so may we imbibe truth and knowledge from the great spiritual atmosphere of life which thou hast quickened into active existence, which thou hast filled with conscious intelligence, with human beings who can understand thy will and perform thy work.

We invoke the presence this day, and upon every occasion when we shall meet here in council, of the high and true and good from spiritual life. May they be given opportunity and power to manifest their thought in such ways as will be instructive, and may all receive strength to give to earth's children counsel, consolation, knowledge and truth. We ask the blessing of the holy angels to rest upon us all now and forevermore. Amen.

Spirit Chairman.

Friends—We have gathered here to-day to reopen the séance-room of the BANNER OF LIGHT establishment, that returning spirits from beyond this mortal veil may find opportunity to reach their friends on earth with loving words of counsel and identification. We are here to present words of truth and information concerning matters of importance to man, either of a spiritual or material nature, that may be given from the other side of life.

We shall make no extended speech concerning the work of the circle, but open the meeting with an expression of love and good-will to all, giving greetings in the name of the spirit-world.

On Tuesday afternoons, as formerly, we shall present for consideration subjects from various quarters, and give answers to the questions propounded, and according to the information we have gained upon the subject in question. We shall, during the first portion of the exercises, reply to proposed questions, and then if any one present desires to ask a question, verbally or in writing, we shall be pleased to give it consideration.

On Friday afternoons this circle-room will be open, as formerly, for the presentation of spirit messages through the organism of Mrs. B. F. Smith. The spiritual intelligences interested in this work are gathered here in perfect harmony, ready to give forth the best of their power and labor for the dissemination of truth and the assistance of spirits who desire to reach their mortal friends.

Opening this season's work to-day with the best encouragement and the brightest prospects from a spiritual standpoint, we feel that it will be blessed according to the force put into it by spirits and mortals alike, and we are content to leave the results in the hands of the angels and our Father God.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present the questions you have, Mr. Chairman.

QUES.—May not Modern Spiritualism be rightly regarded as an advance of Christianity, or rather a development of pure religion, as that was an advance of the Mosaic dispensation? and will not there be in the future of earth an advance of man's present highest conceptions of truth?

ANS.—As the child develops in the stage of youth and maturity, unfolding its intellectual powers, so humanity advances in knowledge through the passage of the years. As whatever is passing through a process of development unfolds the highest from the lowest state, so must it be with religion: there must be a gradual growth, a process of development, and we should expect to find the beauty, the finish, and the best fruitage of religion, only after a lapse of many years, or even of centuries. We do not look for the blossom when the plant is young, and not strong and vigorous; we must give it time for growth, and the putting forth of its best powers, and as the season rolls on, and the chilly days pass by, bringing the sunshine and warmth, in their turn, of the summer-time, we find the flower putting forth its tiny petals, by-and-bye to burst forth a glorified blossom, sweet to the beholder; so with that impulse of the human soul called religion, which is the putting forth of the spiritual powers toward a recognition of something that is higher and holier than the merely temporal things of life, simply the unfolding of the human heart in the aspiration for knowledge and light, and the conception of truth upon the diviner things of existence, simply the desire and the effort to live in accordance with the right.

It must then be supposed that in the earlier days of human existence a man was obliged to struggle, not only with the adverse forces of the atmosphere and of physical life in general, but with his own want of knowledge, his own woful ignorance, and with the superstition which ignorance engendered in his heart, terrifying him on every side by the thought of unseen danger. It is to be supposed that in those earlier days the religion of mankind should present a crude appearance, that the divine image of God which man had set up to be worshiped should partake something of the likeness and character of the man himself, and may have been one of passions, one of weaknesses, and given to wrath, easily excited; so might it be supposed that the God which he had erected for worship should partake of a like character; but as a more divine conception broke upon the human mind—as man himself developed unsuspected forces of character of a spiritual nature, began to cultivate the affectional side of his being, to express his own thought in unselfishness toward others, then would an understanding of the Divine Love grow and unfold, so that we find the conceptions of the Heavenly Father, in these later years of human existence, far more beautiful, holy and sweet than have been those of the centuries past.

So must it have been in religious worship: that which was severe, stern, crude and cold in ages past may have been only the outgrowth, the manifestation of the times and of the people, of the very atmosphere of this physical universe of yours, and is to be accepted, at this time, for just what it is worth. But in these days, as man has advanced in mental ability, and by mechanical prowess has, in a measure, overcome the adversities of life, by subjecting the forces of nature to his use, so may we understand that the spiritual part of his life has developed, has been able, to an extent, to overcome the material and to put forth powers and activities undreamed of before. So we find the times ripened, ready for a revelation from beyond that which is called death; we find that all that is true, that has been of the immortal part of man, existing in any religion of past ages, is still alive; it cannot be crushed out nor can it be destroyed. That which is true lives forever, but it may present itself in various forms for the recognition of humanity and truth to-day, presenting itself to your understanding through the revelation called Spiritualism—comes to appeal to you in the names of your dearly beloved friends, those who have departed this life for the wonders and opportunities of the life beyond.

Spiritualism is undoubtedly the outgrowth of all the religions which have preceded it. Spiritualism is undoubtedly a word of truth, appealing to your very hearts, to your human affections, coming with a word of exhortation and of cheer to call you up to the highest conceptions of a good and noble life, assuring you that if you are true to yourself here on earth you shall surely find an abiding place of beauty and of peace, where you will be reunited with the loved ones gone before, when death shall claim you for its own.

That which is to come after Spiritualism must only be the further revelation of truth, for as man advances in knowledge his power of understanding expands also; as he gains one lesson, and makes it a part of his own mind, he will become quickened in desire to learn more, and so, as he proceeds, making the most of that which is given to him, he will find himself so strong in mental calibre as to be able to take up, appreciate and understand those lessons which are to be unrolled before him in the by-and-bye.

Thus will it be when man has accepted, studied and come to understand all that the present aspect of Spiritualism has to convey to his mind; undoubtedly truth will be presented to him in larger form and grander capacity, and as he becomes enabled to take it up and make it a part of his own life, he will find the wonders of the universe unrolling before him, and every mystery explained.

Q.—[By R. G. Dawson.] It was stated that "during the past ages, when certain forms of animal life became extinct, their spirits did not ascend to the spirit-world, but remained on earth to enter the forms of more developed animals." As these events occurred at such a remote period of time, will you please say from whom this knowledge was obtained?

A.—In the spirit-world we have our histories, our traditions, and even our legends concerning life—animal as well as human—not only upon this planet but upon other planets revolving in space, and consequently when a spirit who professes to be informed upon such a subject as this speaks to you in this manner, you may believe that he has gained his information from such sources of knowledge as the spirit-world opens to him, for there in studying the history of this planet, turning in thought and in research back to its early ages, we may find opportunity for learning much concerning its life that perhaps has not been revealed to mortal perception.

So far as we can learn anything of this question of animal existence, it appears to us that the earliest forms of animal life on the planet were built up largely of physical emanations from the earth itself. They corresponded in character and information to the planet and its conditions; they were crude and unwieldy, possessing very little of that which is called intelligence to-day, inasmuch as that which had been displayed, although partaking to a certain degree of sagacity, seemed to have been moved upon by outside forces, and to have been brought into operation very much as are the various parts of an automatical machine.

We are taught that the life-principle of these forms of animal life when withdrawn from the unwieldy body was not taken up and incorporated into any distinct, active form, in the spiritual kingdom of existence, but that it remained in contact with or within the atmosphere of the planet, until drawn upon by other and later forms of animal life, for power and for sustenance, and that by-and-bye, after a series of many years, and through a long process of change, this life-principle became quickened with active intelligence; and then we find that, when withdrawn from the animal form it took up a distinct embodiment of its own in the spiritual atmosphere, it became an animal entity of itself, if we may be allowed the expression.

Q.—[By L. S. M.] A friend of mine has been told by mediums that there were spirit children born of spirit parents in spirit-life. Is that true?

A.—We know of no such process or action of nature in the spiritual world, and we think that we can prove our conclusion to your correspondent in a few words. If it be true that the spirit-world, or that portion of the spirit-world allied to this material planet earth, is peopled by the spirits of those who have passed through the process of birth and change on this planet, then could there not possibly be room for any such spiritual births as the question mentions in the other sphere of life? You are taught that when the change called death encroaches upon the physical form, that part of the man, the woman, or the child, which displayed active intelligence, separates itself from the mortal form, and passes into an active existence in the spirit-world. We, as returning spirits, anxious to identify ourselves to our friends and relatives on earth, take up this position; and we claim that as we pass from the earth we find our friends and relatives, the dear human beings whom we have known and loved in years past, who have entered another existence from earth. Thus do we come to understand how the spirit-world is peopled.

While it is true that there is a union of souls in the spirit-world for those who are truly mated, who are so well assimilated to each other as to supply one another with magnetic sympathy and loving support, and that this bond of union is somewhat similar to the marriage state on earth, yet it does not by any means follow that there is the same association and the same process of life unfolding in the spirit-world as you have here on earth, in the marriage relation. The union of forces on that other side of existence is of a spiritual character; it does not partake of the physical or animal state; it is a blending of spiritual affinities or attributes. He and she who assimilate together are one in thought and aspiration, though they may differ from each other at times in the expression of thought, or in the especial work which they have in hand; yet there is always a harmony, a sympathy of feeling, or of thought, which makes their union.

We may not be able to express this very clearly to the questioner, but perhaps, if he will reason upon the question, he will perceive that it is much more rational to suppose that the generation and process of birth of a human being, partaking as it does of the physical or material life, is most beautifully in accordance with the divine law, as belonging to the physical planet, and that the birth of the spirit is the separation of the soul from matter, the translation of the spiritual intelligence from the physical body to the life beyond, and that this is accomplished when "death," so called, claims its own.

Q.—[By L. T. Lyons.] Can a person's health be affected by the spiritual influences which surround his residence?

A.—Yes; a person's health may be very strongly affected by the influence, spiritual and physical, which surrounds his place of abode, or by the atmosphere, spiritual or physical, which is found within it; he may be associated with people who are not in sympathy with him, and whose magnetism is poisonous to his nature. It may be that he imbibes this magnetism and becomes ill through its effects; even the blood may be vitiated, the nervous forces decline, and the entire system fall into decay under such influence.

On the other hand, a person may be materially benefited through the association and surroundings of his daily life; he may live in contact with an individual who is helpful to him, whose magnetic forces supply him with new power and activity; he finds himself strengthening throughout every fibre of his being, so that, as he comes in contact with that friend, the very atmosphere he breathes seems to be vitalized with new life.

One should study the laws of his own nature, take notice of his experiences—just how he is affected at certain times and by certain people; if he does this carefully he will come to the conclusion that he is benefited in certain ways, or unpleasantly affected, as the case may be. This is a subject for personal experience and for personal examination.

Q.—[From the audience.] Where is the spirit-world, or where is your home?

A.—The spirit-world, friend, we may say, is all about us, inasmuch as you are all spirits at the present time, just as certainly as you ever will be. This atmosphere is peopled by spirits, not only in the flesh, but also by those who have passed out from the mortal form. Not that any spirit is obliged to live in contact with your physical atmosphere, if he has a strong desire and incentive to rise above it. If one passes out of the body clinging closely to physical things, unwilling to leave the mortal form, having an interest so engrossing in temporal things, or in friends on earth, that he cares not for that which is beyond the earth and its atmosphere, that spirit will find his spirit-world right here in connection with the friends whom he has known, even with the home he was obliged to vacate so far as the physical is concerned. On the other hand, if a spirit in passing from the body willingly gives up that which he had on earth—we do not mean the affection of his friends, or the desire to minister to their wants, we mean, if he is willing to leave the mortal and the associations of life, to turn to the spirit-world, its duties, employments and people, he will not be obliged to live in contact with this earth, although he may have the opportunity of returning frequently to it, and giving an influence to the dear friends whom he has left here.

The spirit-world! Where is it? The universe is filled with spirit-worlds. Every planet has its own counterpart; every world of invisible space that is inhabited or inhabitable, has its spiritual counterpart where its people may pass, and will, when they have given up the outward form which they have inhabited on the more physical sphere.

The spirit-world proper, belonging to this planet, is in close association with it, not altogether within the atmosphere that you may penetrate and behold, but yet in close magnetic sympathy with the planet, and with its movements. This spirit-world is peopled by intelligences, those who have risen above the material things of life and have come to study the more spiritual parts of the universe—not that they are less interested in scientific pursuits, in life, or the humanitarian work of mortals, not but what they exercise thought concerning those things which are of moment to you as a moving humanity, but that they can watch over these questions, subjects and people, and exercise an influence upon them independent of material things.

"Do we have homes in the spirit-world?" Most certainly; homes as tangible and substantial to their people as are yours to you; homes, surroundings and associations which are the outgrowth of the thought of man, just as are your homes, surroundings and associations the outgrowth of your own thought. You may question this, but let us consider it a moment. You, as an individual, may perhaps possess a certain amount of mechanical skill. It may be that you are an architect, that you can design a building; the thought comes into your mind concerning a certain structure you would like to erect; you plan it out to yourself, and by-and-bye put your ideas into execution, by drafting the design of your thought, and placing a picture of that structure upon paper. This you present to the workmen, and they put your thought into execution; building, bit by bit, until the work is complete, the building is erected, it stands out, a materialization of human thought, the execution of a human conception.

And so it is in spirit-life: that which surrounds a spirit in his own abode must be the outgrowth, the materialization, if you prefer the word, of his mind, of his ideas, and it will correspond with them perfectly, so that if his thought or design is beautiful, lofty or grand, the execution of that thought will be of a corresponding character, and you will perceive the nobility of his idea in the object which is near to him, which he may claim as his own. Are his thoughts impure, lowly, of an unsightly character, mean, and unpresentable to human notice, then you will know just what kind of a man he is who passes before you. It is no more strange to look upon this as we state it than it is to look upon the lofty temple and realize that it is the dream of the architect or designer worked out in stone and other building materials.

So with your associations: you desire to found a home; you select one that may be congenial to you, one with which you think your spirit sympathizes and can blend with you and create your own home and its associations. These are the outcome of the desire, the thought, the effort to make such in the spirit-world; they may be beautiful and sweet, or they may be the reverse, according to the thought and influence which is brought to them.

Mediumistic Development.

During the few moments that are left (said the Spirit Chairman) we desire to say a few words upon the subject of mediumistic development, as questions have come to us several times recently concerning the best development of mediumistic power. This is something which cannot be given except in general terms. We cannot cite each particular case in full, but general terms may apply to every case if the individual will study his own special characteristics, and seek to understand them sufficiently to aid his spirit-friends in unfolding his power.

One has remarked to us of late: "Why is it that when sitting in a circle, or where there are mediums present, I always feel a strange tingling sensation in my arm? Some people tell me I am a medium, and spirits are trying to work through me, but I don't believe that." Very well; in such a case as this, if the person is fully assured that no physical agency is at work to produce the strange sensation in the arm, if it never occurs except when she has reason to believe spirits are present, then we should suppose she was under the direct influence of such spirits, either that they were using her magnetic forces to assist them in their work through other mediums, drawing upon her in order to supply their agents or instruments, or else these invisible intelligences were directly operating upon her physical organism to subdue it to their own power and make it an unconscious instrument for their special work. If the latter, then she is the medium, then are the spirits seeking to develop her powers, to subject them to their own uses, to utilize her arm or hand for the purpose of mechanical writing, and we should advise such a person to sit quietly, passively obeying the impulse which comes to her, either to use a pencil or make raps; it will result in the spirits being able to control the organism, and in time manifest themselves intelligently to mortals.

Another has said: "I often see lights flashing before me; sometimes strange little appearances come up when I am not thinking of anything spiritual, when my mind is busy upon daily labors. What does it mean? I don't think this can be of a spiritual character." If you are satisfied that these appearances do not arise from some physical disturbance of the sight or brain, or digestive organs, then you may rationally conclude they are brought to your notice by some outside intelligence. First: study your own body and ascertain if it is in a degree of health, and that you are not disturbed by some physical disorder. Next: seek to understand these appearances; question them, and ask if your spirit-friends are present. At first they may not be able to respond; but if you place yourself in a passive condition, laying aside all thought of external things, seeking to know what the spirit has to reveal, the time will come, if this is mediumistic unfoldment, when you will understand and learn what the spirits have to convey.

And still another has said: "I sometimes hear raps, little tappings, and strange rustling movements in my apartment. I do not understand what they mean." If you are satisfied they are not produced by any physical agency, they may be produced by some spiritual intelligence present; undoubtedly you are either in a condition to hear these things with your spiritual hearing, or they are made physically demonstrative by these spiritual intelligences, and any friend of yours who was present at the time would hear the same. If the latter, then you are a medium for physical manifestations, and you need to sit quietly under the influence of the spirit-friends to have your power developed with more regularity of action and with greater force. If clairaudient, then you may follow the same process; sit quietly, patiently, in a well-ventilated room, with friends or alone, as you prefer, asking the presence and cooperation of good spirits, and in time they will manifest themselves, so that you will not only hear the strange rustling and tapping, but perhaps receive other sounds delightful and convincing to your spirit of the presence of your departed friends. All those who wish to develop mediumship may safely follow these rules, and then experiment until they learn that which is best.

Follow the direction of the spirits who come to you, if you are satisfied they are good spirits, and they will be if you are honest and sincere in your desire to learn of them, and at the same time if your daily conduct is such as draws to you only the purest and the best.

It would be well for each one seeking mediumistic unfoldment to consider for what purpose this is desired. If only to gain notoriety in the world, if only to gain money and public notice, and no especial desire to bless the world through the manifestation of mediumship, then would its development be rather a curse than a benediction; but if one desires to benefit humanity, to spread truth, and to make those with whom he comes in contact better and more happy because of his mediumship, then will its development prove a blessing indeed.

We thank the friends for the flowers to-day, and also for the kindly attention we have received.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held June 29th, 1888.

Harris Burpee.

I have long wished to return, but have not been able until now. I lived in the mortal form little over seventy-six years, and have been an inhabitant of the spirit-world more than three years. I felt that I understood something of the spiritual world while dwelling on earth, for I tried in every way to learn what I could of the beautiful home above, and I was only waiting for the time to come when I might go up higher.

I am happy, and my expectations were more than realized. Those who had crossed over before me were waiting to receive me. Sarah is with me, and mother, also the little one who was laid away so long ago, and is now grown up in the spirit-life. How blessed to know that we find them all again in the home beyond the river. Harris Burpee, of Sutton, N. H.

John Carlisle.

My home was in Madison, Ind. I am glad that I found the door open to-day. I have not attempted to speak here before, although Mary Ellen has often said that if I would do so, it would bring happiness to me as well as to my earthly friends.

I have relatives and friends on earth, some in Columbus, O., and some in Portage City—and I have been with them. I do not wish them to feel that we are so far away we cannot visit them, for it is only a step from our home to theirs. I did not understand much of what you term Spiritualism, but am glad to know I still have the opportunity of learning. I am thankful for this channel of communication provided through the dear BANNER OF LIGHT, for I cherish it. I see now it is truly named—it does give out light; and my advice would be to all to take it, to read it, to gain knowledge therefrom, and so come into communication with the spirit-world.

Do not think, Mr. Chairman, that I have not been in your meetings. I have, and I find by coming we may learn a great deal in listening to others. Although many cannot give a message here, they may gain knowledge and power which will help them to control a medium in some other place. John Carlisle.

Eddie Cook.

I want to thank my mamma and papa for getting the pictures, because it does make me so happy when they look at the pictures. Since I went away they got the pictures of Eddie. Charlie White came with me. I know his mamma would like to know he was here, too.

I came into Gill Hall one time, but I could n't make them hear me talk there. I wanted to tell them about the pictures. They had a little trouble to get 'em at first.

I want them to know I am not *dead*. Sometimes mamma asks why her Eddie died. I did n't *die*. I only went to heaven; that is, to the spirit side, where all the beautiful flowers are. We have many white flowers where we are, because they tell us white is an emblem of heaven and of purity.

I thank you so much because you write that down, and are going to put it in the paper. Eddie Cook, of Springfield, Mass.

Georgiana Cooper.

My name is Georgiana Cooper, and Newburyport was my home. My dear father, mother and sisters are still living there. Oh! how hard it was for dear mother when she felt I must leave her, and how little did they understand that I only left what is termed the mortal form.

Dear Sister Mary, in spirit-life you will be able to converse as freely as ever Sister Georgie did. I know the trials that have come to my dear mother through my sister's being deprived of the power of speech, but in heaven the tongue will be loosed, and every faculty will have its perfect action.

I am often with you, dear mother; in the twilight hours we draw very near. Dear old Rover is a true and faithful friend. How well he knew my step as he would hear me coming, and how many times does he go to the door, as the thought will flash over him: "Is it my old mistress?" I know it so well, for I am often in the home.

Father has not been feeling well, and I know, dear mother, the thought worries you that father may leave you and Sister Mary. But no, we trust he will stay a little longer.

I would like to have you say to Johnnie King that I have met, in spirit-life, his sisters, who passed away so long ago; and they are no longer little children. I speak of them because I know your families are much together. I understand well the changes that have been going on since I left the form. You sometimes sit by yourself, mother, in deep thought of your Georgiana, but oh! you need not send your thought so far away; I am close beside you.

I am happy in my spirit-home, and I promise you, with the help of the angels, I will come often. So easily do I glide into the old familiar rooms, I cannot explain it to you any better than by comparing it to stepping out of the parlor into the kitchen.

I know you will say: "Georgie, you would rather have staid longer." Not after the angels came and beckoned me over the river, mother, oh no. Grandma, grandfather and all the dear ones send love and greetings to you. You need our visits, you need our influence; we come to help you; and not a day passes without our coming. We all have our mission-work to perform.

I know, dear mother, this message will reach you, for you have thought: "Why is it, when we see messages from others, as much as our dear child loved us all, that she does not send one word of comfort to us?" But you understand not the spirit law. I have manifested as soon as I have been able to. I often ask the dear angels to bless you all. I know that sometimes it looks dark; but then, dear mother, look up and say, "I know the dear ones are around me."

Maria Wyman.

I have friends in Haverhill and Newburyport, some westward, and some in the State of Maine, scattered in different directions, as they have made their homes.

I would like Joseph to know that I am able to send a few words from the spirit side. How many times, Joseph, have you said: "Maria, why cannot you make yourself known to me as well through one medium as another?" I realize the fact, my dear husband, although I cannot explain, neither do I understand it, that I have only been able to control some mediums partially, while through others I have manifested as it has seemed to you perfectly.

I am very happy to be able to send you a few words to-day. My children do not forget their mother, as you have taught them that I am *not dead*, yet some of them, I perceive, you can talk to more freely than to others. I understood about the trouble that came to the dear boy, in regard to his eyes, and the anxiety that was felt for him. At that time the aspiration went out from your spirit: "Oh! if Maria was only here to help me bear these trials." And I was close beside you much of the time. You have tried to keep one with you most of the time, but sometimes business affairs have drawn you away in other directions. When you were in the West I was with you several times. At one period, you will remember, when you tried to come into communication with me, you could not do so very perfectly. I just remind you of it to let you know I was there, but could not control that person, so the guides had to tell you what I said. It brings us far more happiness, as well as you in the mortal, when we can speak directly to you. I was also with you when the little trouble occurred some months ago. Do not let it seem large to you; it will soon pass away, and not amount to much.

At times the thought will occur: "Why have these things been?" We know not. I want you, when it is possible and convenient, to come into communication with me somewhere, for there are many things I would speak of, but, as your Uncle Merrill says, we do not wish to speak of private affairs in public.

My name, Mr. Chairman, is Maria Wyman.

Luther Turner.

I desire, Mr. Chairman, to give a few crumbs of comfort to those who yet remain here. This is no new thing to me, for I was what is termed a stanch Spiritualist, and I was not ashamed of the name, although the children did not understand nearly as much as I would have liked them to know. I have relatives in Massachusetts, and some in Lincoln, Me.

Angeline, I would like you to know that Luther Turner has been able to make himself known. He has been here many times, not always anxious to speak, but as a silent listener to what other spirits had to say, and has been a gainer by it. Ella, father don't forget one of you. The darling Viola is here. She asks grandpa to let her talk. Not to-day, dear; you must grow a little first.

Hannah asks if her darling is here, too, Yes, children, and I love you all, and the grandchildren, too. Little Viola is one of God's sweetest angels to-day, as she comes beside me. That is not saying too much, Ella.

John, when I used to ask you to go to a Spiritualist meeting or circle you always had some excuse, because you did n't wish to wound my feelings. I readily understood it all, for you could not feel as I did, for you did not realize the truth of spirit-return.

Your dear old grandmother sends greetings to you—grandmother Bedell—and desires me to give her love to you and Frank. She does not forget one of you. This child wishes to send love to mamma and papa. She tells me to say that her papa goes on the cars. I will explain: he is a conductor on the Boston and Maine Railroad. A beautiful blossom is this child, transplanted to bloom in heaven.

I have been in your meetings many times, and the good Colonel comes with me often, and feels that all are welcome. These meetings, Mr. Chairman, have been established by higher intelligences. I am satisfied with the spirit-home, but I would say to Hattie that I am trying to make you all understand of father's coming.

I know Hannah asks why I do not talk a little more here? I would gladly come into communication with her privately, if I could. Ella, in a little while we shall hold communication with you privately, for there are many things I would like to speak of.

Oh! it was meat and drink to me to go to a spiritual meeting, even if "I did n't get anything," as many said. Some loved one stands beside every mortal before me.

Do n't think because you do n't get what is termed a message, that your dear ones are not here. Why, if we required space as you do, this little hall would not hold us, to say nothing about the rest of you. I am thankful to be able to give a few words.

I wish to say, Hattie, that each one may learn a little on this side. Father enjoyed the meetings, yet little did you know how my spirit was fed by these spiritual teachings. I would say to every one present, that if they are not what is termed Spiritualists, they had better be; I know you would be happier to learn something of the beyond, while on this side.

William Walker.

My home, Mr. Chairman, was in Cleveland, O., and my name is William Walker. I was called in different directions in a business way, for I was what is called a "traveling man," an agent, and consequently mingled with many people. At one particular time, in Milwaukee, when sitting in a hotel of an evening, the subject of spirit-return came up as a subject of conversation. I will acknowledge I was a little nervous. It was a strange house to me, and I did n't know but what these spirits they talk so much about might carry me off through the night. I did n't like to hear much of it, although some loved ones had crossed over. Yes, the dear boy, Charles; and how gladly would I have believed it if I could, but old theology stared me in the face, the early teachings of which I could not get away from, therefore I had always felt it would be better not to meddle with it.

I find now that the conversation in that hotel left an impression upon my spirit which I never lost; it also helped me to learn a little slyly, as a great many do to-day, who do not dare to let anybody know of it.

Now, I always felt when in the mortal that as far as business went, I was not ashamed to have any one know what I was doing; but when it came to religion, I did n't just like to have it known that I would investigate Spiritualism, for a moment. But I did, and I found some things I did n't know what to do with, so I would turn them over and over, and try to get a clue someway, thinking, perhaps, it was all "mind-reading," or the work of the evil one. I find now it is a truth, and I might have obtained much happiness if I had listened a little more.

It was a happy moment when my dear mother reached out to me, saying, "My son, come up higher! all things are ready."

In spirit-life she said to me that she did not know, when in the mortal, that spirits could return to earth, but always believed they hovered around us. I said that they must come to earth to do so. "Yes," she replied, "many things are clear to me now that once looked dark." I am glad there is a chance to learn on our side what we missed on this.

[The balance of the messages received through Mrs. Smith's mediumship at the above date, will appear in our next issue.]—ED.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

June 29.—Levi Hayward; Nancy Bolton; Jane Carver; Esther Williams; George Gill; John Garfield; Sarah Cragin; John Pierpont.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

Sept. 14.—Nathan C. Davis; Sarah E. Basford; Sarah Johnson; Lyman Smith; Mabel Alda Powell; John H. Fuller; Jeremiah Witham; Emma Edgscomb; Graham Thayer; Maggie Skillings; Harriet Langdon; Frank H. Richardson; Sarah E. Parker; Michael Swasey; Annie Mitchell; Maria Nutting.

MERCY is so good a servant that it will never allow its master to die a beggar. The virtues that lie in Warner's Log Cabin Plasters are as beneficent and lasting as the qualities of mercy. Best and cheapest porqused plaster in market.

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

☞ The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

Verifications of Spirit-Messages.

ISAAC C. ABBOT.

It is with a heart overflowing with gratitude to the angels and my sister medium, that I write to acknowledge the message in THE BANNER of August 18th, coming from ISAAC C. ABBOT. It is correct in every particular, and no one can vouch for it better than myself, he having attended my materializing séances upward of three years. At first he was a great skeptic, although an honest investigator; he studied into the subject for himself, and being convinced of its truth he, with three others, met once a week at my residence for two years, to visit—as they termed it—and hold communion with their spirit-friends. I often heard him speak of the cheering words of his angel mother, and one other dear friend he called Katie; he was an upright and honorable man, and could not have been deceived. To say that I am delighted to hear from him would not half express my feelings.

I will shake hands with our medium across the continent and say God bless her, and the angels protect her and keep her from all harm, that she may be an avenue whereby our dear ones can return and tell of the glories in store for us poor mortals, for there is no death, but everlasting life.

Respectfully, MRS. A. B. SOUTHER.

San Francisco, Cal.

I see in the Message Department of the BANNER OF LIGHT of August 18th, a communication from Spirit ISAAC C. ABBOT, a former resident of this city. I was very well acquainted with Mr. Abbot, who met his dissolution by, as he says, the discharge of a firearm in the hands of a friend; this was at a meeting of those interested in the adjustment of the affairs of the old Dashaway Society, where some considerable feeling had been shown previously. Mr. Abbot was quite regular in his attendance at the séances of Mrs. Souther's materializing circles, where I often met him, with many others. J. D. PIERSON.

1336 *Washington street, San Francisco, Cal.*

DR. ALFRED MILLER AND MR. RUSSELL.

In the Spirit Messages in the issue of July 21st, through the mediumship of Mrs. B. F. Smith, is DR. ALFRED MILLER, of Fitchburg, Mass. I knew him very well, and so far as I know of those in the family he speaks of, it is correct. He was a good man, a singer, also on the Board of Examining Surgeons for pensions.

Some two years ago at Onset he gave his name through Mr. Stiles. I answered it; at Fitchburg this spring through Mr. Baxter he gave his name; I also recognized it then.

The Mr. Russell he speaks of in his letter was Warren Russell of the Fitchburg Band. I knew him well.

MRS. E. S. LORING.

113 *Blossom street, Fitchburg, Mass.*

OSCAR PLUMMER.

The communication in the BANNER OF LIGHT of August 25th was read with great interest by the father and mother of OSCAR PLUMMER, as well as by others. We give full credence to the truthfulness of the message. We are believers in spiritual sympathy, and feel assured of its real value. We know that our dear sons are often near us, and though we have been tried and afflicted, the thought of their presence will ever be a source from which to draw comfort in days to come.

The message of Charles Woodwell I recognize as published in THE BANNER of Sept. 1st; it is also regarded as correct by his father.

MOSES A. PLUMMER.

Newburyport, Sept. 20th, 1888.

ANDREW FOSS.

I have been a reader of the valuable BANNER OF LIGHT, which I have bought for twenty years. I knew ANDREW FOSS well; I used to attend circles with him. Mr. Foss said it cost a person something to be a liberalist. I was always charmed in his society, for he was an intellectual man.

When a Baptist minister he preached to a flourishing society in Manchester, N. H. I have had some fine communications through Mrs. Smith. I have laid away many loved friends, and I know they are around me. MRS. ABBY B. HILL.

No. 99 Jackson street, Lawrence, Mass.

OSCAR LANE.

I would say the message from OSCAR LANE, in the BANNER OF LIGHT of Sept. 1st, through Mrs. Smith, is correct in every respect, except one name (Uncle Ellery), which should be Uncle Allen, he says, as I often talk with him privately; am glad to hear from him any way he can come that will reach me, and may he help others to come and say a few words at some future time. MRS. R. C. EATON.

Ashburnham, Mass., Sept. 9th, 1888.

RUTH HAMLET,

The message printed in THE BANNER OF LIGHT of Sept. 1st, as from RUTH HAMLET, is fully recognized by her neighbors and friends in this vicinity, where she long lived, and where she was much respected and loved. She was an excellent medium, and at one time was a public healing medium in Portland. I knew her well, and have witnessed her wonderful medial powers at her own house on many occasions. She passed to spirit-life from her home in this town, on the 19th day of June, 1884. Yours for truth, P. DYER.

Farmington, Me., Sept. 14th, 1888.

JOHN NEAL.

In the BANNER OF LIGHT of Sept. 1st was a message from JOHN NEAL of Woodstock, Vt. I recognize it as being from my father, and in every particular it is true. My only regret was that he did not say more; yet words are weak to express our thanks to him and the medium for what he did say. A. M. CLIFFORD.

34 *Leverett street, Boston, Mass.*

WARNER'S Log Cabin Remedies—old-fashioned, simple compounds, used in the days of our hardy forefathers, are "old timers," but "old reliable." They comprise a "Sarsaparilla," "Hops and Buchu Remedy," "Cough and Consumption Remedy," "Hair Tonic," "Extract," for External and Internal Use, "Plasters," "Rose Cream," for Catarrh, and "Liver Pills." They are put up by H. H. Warner & Co., proprietors of Warner's Safe Remedies, and promise to equal the standard value of those great preparations. All druggists keep them.

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Passed to Spirit-Life,

From her home in Worcester, Thursday, Sept. 13th, 1888, the loved companion of our brother, Seth Hale.

Known throughout Massachusetts and New England as a clairvoyant of remarkable powers, her life was one of earnest effort to alleviate suffering, and her success was astonishing, as many whom she has restored to health can testify. At the camp-meetings at Lake Walden and Lake Pleasant, Bro. Hale, with his happy family, were ever welcome guests, and until cancer laid its dread hand upon her, sister Hale was always present, and, like one who preceded her, ever doing good. A great sufferer, yet ever patient, we can drop no tear for her, who, like the ripened grain, has been garnered up by the reaper for a greater work under fairer skies. To her dear companion, whose head is white with the frosts of many winters; to the children left behind, we say be of good cheer. The sun of her life went from our gaze but to reappear in more glorious beauty and usefulness. Once more those lines from the lips of France's weird magician come floating through the air, "We weep for the dead, but we salute the immortal." The services were of the most liberal type, conducted by Rev. Mr. Harris, of the Universalist faith, assisted by Mrs. H. W. Hildreth.

Worcester, Mass., Sept. 16th, 1888. FRED L. HILDRETH.

From her residence, in Belfast, Me., Sept. 16th, Sarah C., widow of the late Hon. Warren Preston, aged 84 years.

Her life of goodness and unselfishness was almost without a parallel. Her many crosses she bore with a sweet, uncomplaining patience touching to behold. She had a powerful intellect, and a most brilliant mind, and her womanly sweetness and tender thoughtfulness for every one but herself made her deeply loved by all who knew her. The bereaved family, and a large circle of friends, deeply mourn her loss. She retained her mind to the last. Only two days before her transit she repeated, when she could hardly articulate, a long historical poem which she committed to memory when a child. She was a firm believer in the Spiritual Philosophy, and was well known twenty-five years ago in Boston by some of the leading Spiritualists in those days. A crown of glory must be her portion now. ONE WHO LOVED HER.

[Papers please copy.]

From Cardington, Ohio, Aug. 22d, 1888, Dr. Robert M. Thomas, aged 50 years.

After years of suffering from army disabilities, his spirit winged its flight to the "Sunny Land" he had longed to see. The beautiful philosophy of Spiritualism was a great comfort to him as he neared the mist-hidden shore of Spirit-Land. Richly endowed with great spiritual perceptions, he could distinctly *feel* the presence of loved spirit friends who had come to take him home. Dr. Thomas *lived* his religion; he put it to practical daily use; and his pure and upright life leaves an influence that will brighten as the years go by. Services were held at the residence by Prof. A. B. French, of Clyde, O., and listened to by a large and intellectual audience, eager to catch every word as it fell from his inspired lips. Dr. Thomas was a true husband, a true friend, a true soldier, and a *true Spiritualist*. He was a great humanitarian, and we feel that he is now where his field of usefulness can be extended. ONE WHO KNEW HIM.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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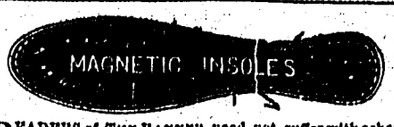

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Day by Day.	They Still Live.
Going Home.	The Better Land.
Guardian Angels.	The Music of Our Hearts.
Home of Rest.	The Freeman's Hymn.
Hope for the Sorrowing.	The Vanished.
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Happy Thoughts.	The Eden Above.
He's Gone.	The Other Side.
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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 29, 1888.

ALL SORTS OF PARAGRAPHS.

REST.

At midnight Sleep, relenting, came to me—
My balmy, soft-eyed Sleep—came as of old
And crept into my bed. My hands were cold:
He took them 'twixt his own impassionately
As any brother might, and tenderly
Kissed slumber in my eyes. Ah! dearer than gold,
Dearer than all the gems the sea-beds hold,
Sweeter than nectarous spice from "Araby,
The Blest"—Sleep, gentle Sleep, returned to me.
"Tired nature's sweet restorer, balmy Sleep,"
Rarer and rosier than Sabian wine!
He took me to his bosom and did twine
His drowsy arms about me downily,
And kissed mine eyelids, too, so tight I could no longer weep.—*Orelia Key Bell, in Detroit Free Press.*

An old writer says: "A long chin declareth a man to be a babbler." That is sufficiently plain. The man who chins long is certainly given to babbling.

The lack of women's dining halls in New York is made up in some instances by the janitresses of big office buildings, who serve warm dinners to the pretty typewriters up under the eaves.

THE BANNER OF LIGHT (Spiritual) has began its thirty-second year, and in its new type makes a handsome appearance, *Materially*, its veteran editor, who is a model printer, has an excellent typographical taste; while intellectually, he appears to favor every Liberal movement, and thus he is helping this world, whether there is another one "on high" or not. In this respect, Spiritualism is an improvement on Christianity.—*Boston Investigator.*

We often read of the Lily of the Valley;
But it can't be compared at all
With the Lillie that fills the rostrum
Every Sunday at Berkeley Hall.

The superintendent of a New York street railroad company estimates the wear and tear on horses as about $50 a year each. "Each car has on the average ten horses, so that horseflesh worth $500 is used up annually by each car. On some of the longer lines as many as 150 cars are run, so that the total annual consumption of horses would seem to be on these roads $75,000. As horses are the willing servants of mankind they should not be abused. We fear the society for the protection of dumb animals does not look after the horse railroad managers as often as it should, either in New York or Boston, or other cities.

We see that Bro. J. B. Hall, editor of the *Aroostook Herald*, has had a reunion at his residence in Presque Isle, Me., of the "old-timers"—*i. e.*, the survivors of the editorial excursion party to Aroostook in 1858, viz: J. M. Adams and wife of the *Argus*; E. H. Elwell and wife, *Transcript*; Brown Thurston and daughter, Portland; E. Rowell and wife, Hallowell; Dr. W. B. Lapham, Augusta; Dr. J. Q. A. Hawes, Hallowell; C. P. Roberts, Bangor, and a large party of ladies and gentlemen of Presque Isle. During the evening Governor-elect Burleigh, wife and daughter, joined the party and were serenaded by the cornet band.

HORRORS.—The cholera is devastating Portuguese India; the yellow fever is still spreading in the South; Stromboli is in eruption. The *Avisador Commercial* of Havana gives extended details of the destruction wrought by the recent cyclone in Cuba. Over one thousand lives were lost on the island, while the damage to dwellings, shipping, crops and other property extends into the millions.

The *Religio-Philosophical Journal* wants to be a corporation, with a capital stock of $50,000, in one thousand shares of fifty dollars each, and says $12,500 have already been subscribed.

The only woman lawyer in Philadelphia is Mrs. Carrie B. Kilgore. She has an enviable reputation at the bar, and there is not a judge in the city who does not respect her for her legal ability.—*Truth Seeker, N. Y.*

This is true to the letter.

An exchange remarks: "The constant trouble with and abject condition of British American Indians have excited the interest of many influential and prominent Englishmen, who propose to make efforts tending to the establishment of an Indian policy similar to that adopted by the United States." We trust this new venture "across the line" will prove more successful in its workings than has the one chosen for its model.

The poet Whittier says, and truly:

We dwell with fears on either hand,
Within a daily strife,
And spectral problems waiting stand
Before the gates of life.

We have had specimens of this sort of strife thrust upon us of late by parties who ought to know better. But we can stand it if they can.

President Cleveland has received official information of the refusal of the Chinese Government to ratify the amended treaty.

There is nothing on earth which so quickly transfigures a personality, which refines, exalts, irradiates with heaven's own impress of loveliness, as a prevailing kindness of heart. The soul that is full of pure and generous affections fashions the features after its own image, as the rose by inborn impulse grows in grace and blossoms into beauty which no art can equal or imitate.

A severe hurricane passed over several of the West India Islands, Sept. 2d and 3d. At Ragged Island eighteen houses were totally destroyed, twelve others nearly so, and scores were more or less injured. All the sponging, fishing and trading schooners belonging to the Island were either bilged or driven high on the shore.

Bro. Hull, of *The New Thought*, has been "on the wing" of late, and he tells his readers in his blunt, familiar style, where he flew and what he saw. Glad to learn that Moses is possessed of angelic appendages; but we have no fear that they are of the Orthodox stamp.

'T is ever wrong to say a good man dies.—*Callimachus, B. C. 250.*

Many residents of Massachusetts have been granted pensions; but there is one woman in this State, over eighty years old, whose son—a *volunteer* at the beginning of the war, enlisting without bounty, who fought in eleven battles and was at length gobbled up at Gettysburg—is left out in the cold solely through Washington *red tape*, while at least one other in the town in which she resides, a healthy "three months' man," is receiving a pension! President Cleveland should know this fact.

Powerful Indian chiefs oppose the proposed U. S. treaty, knowing it to be a fraud.

JACKSONVILLE.

The silence and the sorrow,
They break our hearts to-day:
Hushed echoes faintly falling
Upon our happier way,
Borne from the stricken city,
Wherein with muffled tread
Men wait upon the dying
And carry forth the dead.

The Paris Exhibition of 1889 is to have a great globe one-millionth life size. It will be so large as to occupy a deal of space in the Champ de Mars, and will be so arranged that it can be turned around, and any one can see the world revolve for $1.

Mrs. Flyesparrow (to new acquaintance)—You seem to be an inveterate lover of the weed, Mr. Nicotine. May I ask if your father smokes? *Mr. Nicotine*—I trust not, madame. He has been dead some time.—*Town Topics.*

Women who register in Boston at any time before Nov. 27th can vote for School Committee. The only action required at the present time on the part of women is to see that they are properly *assessed* on or before the 1st day of October, after which they can pay their tax and present themselves for registration at any time between Nov. 7th and 27th.

NEW MUSIC.—We have received from White, Smith & Co., 516 Washington street, the following: For pianoforte, "Carnival of Venice," for four hands, C. Czerny. For the organ, "Studies," 17 pp., B. M. Davison. "Meditation in the Forest," for violin and piano, Morrison M. Aisbury. Vocal, "Ave Maria," J. Braunschiedt; "In the Chimney Corner," F. H. Cowen; "Memories of Boyhood," song and chorus, words and music by W. A. Springer; "Maude," song and chorus, C. H. Gabriel.

William Warren, the veteran actor, passed to spirit-life, Sept. 21st. For fifty years he has been connected with Boston theatres, and during this time his name has been known and revered all over New England. The greater part of his life was spent with the Boston Museum, where he was a general favorite.

The British military authorities contemplate building fortifications at the headlands of San Juan Bay, at the entrance to the Straits of Fuca. The longest range guns could carry across the channel, which is about twelve miles wide at that point. Puget Sound in the near future will be second only to San Francisco Bay in commercial importance, and British guns will command the entrance.—*Santa Cruz (Cal.) Daily Sentinel.*

Jacksonville papers speak of yellow Jack as Bronze John. "By any other name 't would spread as fast," says an exchange.

How comes Love?
It comes unsought, unsent.
How goes Love?
It was not love that went.

Ex-Marshal Bazaine, of Mexican and Metz fame, died in Madrid, Sept. 23d. The cause of death was heart disease.

Echoes from Lake Pleasant.

To the Editor of the Banner of Light:

Like a dream of pleasure that is past, the busy scenes of the recent camp-meeting have vanished, to be renewed no more till another year ushers in the day appointed for the hosts of two worlds to convene again. Only a few lingering pilgrims remain to remind the reflective observer of departed days.

How strange is the autumn stillness among these lovely groves that so recently were alive with bustling humanity, and vocal with vibrations bearing both human and divine thought. Were it not for the many beauties of nature that cluster in this charming spot which still remain though scores of thousands have carried them away in memory, the death-like silence supervening the departure of great throngs would give this almost deserted village an old-time funereal sadness. But the golden sunshine glimmers upon the placid lake, and shimmers through the leafy canopy just as beautifully as when thousands sat beneath catching inspiration from nature's glories, and the glowing words of spirit-tongued orators.

The festive squirrel chatters as glibly in the tree-top, and grows more familiar and friendly with the few who remain to watch his gleesome gambols; and the feathered songsters begin to return to reoccupy the leafy homes.

All that appertains and belongs to Lake Pleasant remains to cheer the lingerer, but there is a loneliness which a social nature feels, as one after another forsakes scenes but a few days ago so astir with human presence. But such is life. The history of a camp-season is the epitome of human existence upon this planet. We come, play our little part in the drama, tragic or comic, make our bow, then retire as the curtain falls, and, after a brief respite, another generation, filled with the same hopes, fears, loves, energies and aims, takes our place, then departs as we did; and so the stream moves on to touch and quicken the shores of another world.

The season just past has to the writer been as replete with pleasure as the two former occasions of his visitation. More than the keen relish of nature's charms, is the delight of meeting many old friends whose acquaintance has been formed in all quarters of America's dominions, in nearly every section of which his pilgrim feet have trod as a missionary of the New Dispensation. It may be that his homeless condition increases his fraternal sympathy and he feels more closely drawn to all kindred spirits. Be that as it may, he eagerly embraces the opportunity of a camp-meeting to renew old friendships and form as many new ones as possible. This pleasure was enjoyed to its fullest extent not only by the writer, but by most of the great multitude now, like himself, reverting to it as to halcyon days sacred to memory.

If for no other reason than that of mutual acquaintance and an interchange of thought, camp-meetings are valuable to those who can attend, for among a people who have so few sectarian ties, the bonds of fraternity and friendship need every means to strengthen them, and Spiritualists generally would do well (better than many are now doing,) if they would heed a motto of Stephen A. Douglas: "Let us know each other better, that we may love each other more."

Among the many pleasures of the season the greatest to the writer was the privilege of meeting and listening to his honored co-workers upon the platform. Bros. Baxter and Dawbarn proved by their able and scholarly discourses that they are yet growing men, standing on heights that few have reached. Sister Spence, though one of the earliest among the veterans, is yet as vigorous and practical in thought as ever. Her ringing voice, freighted with clear-cut ideas, could be heard far beyond the auditorium, and wherever heard it arrested and held the listener till it ceased. For the first time in our long career as speaker, the writer was privileged to meet Lyman C. Howe, and listen to his logical and rhetorical lectures. He is indeed "a gentleman and scholar," and wears his many laurels with undue modesty.

While there were some attendant evils which must be remedied, the session, on the whole, must have been productive of much good as an agitator of thought and a stimulus to higher spiritual evolution. It was encouraging to see so many seeking earnestly to unfold a higher spirituality of thought and life in accord with the ulterior purpose of this Spiritual Dispensation.

The managers at Lake Pleasant showed wisdom in supplying the audiences with spiritual teachers who utilized the phenomena as a means to scientific and philosophic discovery of the great spiritual realities objectively illustrated by them.

Material improvements at this famous camp-ground are slowly going on, and there are many more promised which will require more money to "materialize" them than is yet forthcoming. One of the most needed is a better system of sewerage, so that the delightful and health-giving emanations from the beautiful pines studding the grounds may no longer be neutralized by noxious odors. No fault is to be found with the health-officer in charge, but the system is wrong, and the means of purification defective, and the campers who own property should clamor for an improvement in those particulars.

The President and the genial Treasurers of both the Syndicate and the Association win the good will and respect of the majority of those whom they serve, and the former has for the fifteenth time been reëlected to his position, a fact that speaks for itself. It shows that he is "solid" with "the powers that be" at least.

In the opinion of many, as much interest in the true work of Spiritualism as in the financial success of the camp, and a broader and higher view of its platform-work, would add much to the qualifications of those in power.

Many other matters should be noted, but this article is quite long enough, and as the time of departure from the scene of a month's pleasant experiences has come to the writer, he bids adieu to these lovely surroundings, returning to the "Hub," preparatory to answering calls from any direction for his services as teacher of practical truth. DEAN CLARKE.

Lake Pleasant, Sept. 14th, 1888.

Philadelphia, Pa.

Sunday, Sept. 23d, dawned bright and beautiful, and the large audiences that assembled to listen to the inspirations of Mrs. H. S. Lake, under the auspices of the First Society, seemed to reflect in their faces some of the glory of the day. Numerous subjects submitted by the people for consideration were treated in a masterly manner by the guide, whose utterances were marked by that earnestness which pervades all the words and works of this gifted and conscientious medium. The day was in all respects a memorable and profitable one in the history of the Association. L. R. C.

Salem, Mass.—The first meeting of the coming lecture season was held Sunday, Sept. 16th. Mrs. Abby N. Burnham was the speaker. Sept. 23d we had C. Fannie Allyn with us. During the interval between the afternoon lecture and poem, a committee was appointed to nominate officers for the ensuing year. The following were elected: Mr. G. W. Moreland, President; Dr. N. A. Allen and Mr. W. N. Wiggin, Vice Presidents; W. H. H. Thyng, Secretary and Treasurer; Miss Amanda Bailey, Musical Director. Next Sunday, Sept. 30th, C. Fannie Allyn will again address us at 2:30 and 7:30 P. M.

Considerable interest was manifested at these introductory meetings, and we hope to have a pleasant and instructive season. Salem Spiritualists are not dead, though they may be a trifle inert, and the truth is steadily growing. With the BANNER OF LIGHT in our midst we need not doubt that victory will be ours.
W. H. H. THYNG.

Providence, R. I.—The Ladies' Spiritualist Aid Society of Providence, R. I., that for the past four years has carried on its meetings very successfully, will reopen for the fifth year Thursday, Oct. 4th, in Slade Hall, corner Eddy and Washington streets. The members have done a good work in the past, and hope to do more in the future. The hall they will occupy the coming year is large and commodious, and able to accommodate all who may come. The officers elected for the coming season were: Mrs. M. A. Waterman, President; Mrs. Sarah Osborn, Vice-President; Mrs. Mary Rhodes, Treasurer; Mrs. H. C. Troupe, Secretary. All are cordially invited to attend.
MRS. H. C. TROUPE, *Secretary.*

Onset Séance.

The evening service and closing exercises of the camp-meeting season of 1888 terminated Sept. 23d with a séance which was devoted to the spirits of the Indians. Col. Wm. D. Crockett was master of ceremonies.

The Temple, where the séance was held, contained most of the visitors, and also those residing on the grounds. The seats were placed in a manner that was as near a circle as possible. I noticed in the inner circle of the séance such individuals as the Hon. Sidney Dean and wife, John Haines and wife, Mr. Tallman, Mr. Craig, Mrs. Lita Barnes Sayles, Mr. Whittemore and wife, Dr. Allen and Dr. Richardson; the latter made himself quite at home in the séance, illustrating the object of the meeting, and speaking as the spirit gave him utterance.

Many mediums present were influenced. I will not attempt to describe them all by name; they comprised persons of different ages, and of both sexes. General good harmony pervaded, and all seemed willing to yield to any influence that might come to or upon them. Some of them sang quite nicely, under spirit-influence, while others took up the various problems of life and some of the questions now at issue in our boasted free country—America. They even considered the public school question, showing no sympathy with the idea of our public schools being put under *any* Church discipline and influence—whether Protestant or Catholic; Mr. Haines, under a powerful control, treated this issue in an eloquent and logical manner, and surprised those who had never before heard his ringing voice while under the control of a spirit representing in style and logic that of Daniel Webster.

Hon. Sidney Dean, of Rhode Island, said that as a duty to himself he wished to speak of the great benefit that he had derived from the Harvest Moon Indian séance. I wish every church-member in the land could have listened to his remarks on this occasion; they were full of vital truths, and brought out much thought on the question of the "sixth sense," to which he had evidently given close attention. Mr. Dean has been a great student of theology and politics, but this speech was his first one before a spiritualistic audience. I wish the Spiritualists of Boston would secure his services as a speaker for the next Anniversary exercises; I further wish that the convocation on that day could be held in the Music Hall, where those who have known him elsewhere could hear him explain his experience in spiritual manifestations.

The séance closed with the presentation of complimentary resolutions which were unanimously adopted by the large audience.

Col. Crockett was quite active, and deeply interested in the séance, and made all present feel at home.

Charles W. Sullivan was controlled by an intelligence which in style and word was identical with that of Dr. I. P. Greenleaf, the originator of the Harvest Moon Festival.

The programme closed with a benediction from the guides of Mrs. Sarah A. Byrnes.

The event will long be remembered with pleasure by those present. SPECIAL REPORTER.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple Society will commence its lectures for the season of 1888-89 on Sunday, Oct. 7th, at 10½ A. M. Mrs. R. S. Lillie will occupy the platform for the month of October.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will commence its public meetings Sunday, Oct. 7th. The Temple Fraternity School for Children meets at 10½ A. M. Afternoon service at 2½; and Wednesday evening Sociable at 7½. Mrs. H. S. Lake's guides will speak during October and November.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

Spiritualistic Phenomena Association.—This Association opens its meetings Sunday, Oct. 7th, at Lyceum Hall, 1031 Washington street, with Mrs. E. C. Kimball as the medium.

The two following Sundays Mrs. Ada H. Foye of California will occupy the platform. Mrs. Foye has a very remarkable phase of mediumship, and occupies a most prominent position in the ranks of Spiritualism on the Pacific coast. Later in the month Mr. J. D. Stiles with be with us. The management have engaged the best test mediums obtainable in the country, and will spare no pains to make the meetings even more interesting than they have been before. Good music has been engaged. Lyceum Hall has been considerably enlarged, and is now one of the most desirable in the city for meetings.

The Thursday evening circles will soon be opened.

College Hall, 34 Essex Street.—The services at College Hall last Sunday were interesting and instructive. Mr. Eben Cobb, manager, made the principal address, the topic of which was "Hate," the Bible teaching that we should hate even our own blood relations for truth's sake. His remarks were listened to with much interest. Mr. Frank T. Ripley spoke briefly, and gave several good spirit-tests. Miss Peabody and Mrs. Forrester gave their usual successful psychometric readings. Mr. Redell spoke briefly, as also did Dr. Eldridge. The afternoon and evening services were quite interesting. COM.

Spiritualist Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.—A good attendance of representative Spiritualists listened to the lecture of Mrs. Nellie J. T. Brigham in the forenoon. She spoke for three-fourths of an hour upon subjects selected by the audience: "Have Spirits Ever Visited the Polar Star? If so, Can they Explain its Apparent Immovable Position in the Heavens?" "We Would like to Know the True Philosophy of Spiritualism. That is, if we or any part of us live again; if so, Where and How does it Exist, as No Living One Knows Anything of God, Heaven or Hades," and "Are Prayers for the Dying Helpful to the Departing Spirit?" etc. She improvised a poem: "Death Under the Waves."

In the evening, Mrs. Brigham spoke, using the subject, "The Open Door."

Mrs. Brigham will speak next Sunday in the morning, upon subjects selected by the audience, and in the evening upon a theme selected by the influences speaking through her.

In the afternoon, at 2:45 o'clock, the Meeting for Spirit-Manifestations will be reopened by Mrs. E. A. Wells delivering a lecture upon the subject: "What is Spiritualism?" She will give tests after the lecture. Fine musical talent is engaged for the occasion, and a very enjoyable and profitable time is expected.

The President and Trustees of the First Society are putting forth increased energy this fall to make the meetings of a high credit to the cause, and worthy, as a place of worship, to class with other and more pretentious churches in this great centre of civilization.
New York, Sept. 23d, 1888. S.

Arcanum Hall, 57 West 25th Street.—The Progressive Spiritualists' meetings of Sept. 23d were largely attended by interested audiences. The speakers and mediums in the afternoon did good work. Mrs. Benwell, of Paterson, N. J., while entranced, gave an excellent discourse.

H. B. Philbrook spoke in the evening; subject, "What and Where is God?" This speaker was interesting throughout. His subject for next Sunday evening, Sept. 30th, is, "Origin of Races."

Among the audience in the evening were Mrs. Harriet E. Beach, also Mrs. Effie Moss, materializing medium, who has been seriously ill of late, but is now convalescing. She will soon resume her regular séances. Many other mediums were present.

The usual closing spirit messages and tests of spirit return, given by the writer, greeted both audiences, nearly all of which were duly recognized.
111 *Clinton Place.* PROF. G. G. W. VAN HORN.

☞ We learn from one of our New York correspondents that Mr. and Mrs. Fred Mayer, well and favorably known to Spiritualists in Chattanooga, Tenn., have removed from that city to New York, where Mr. Mayer is employed in business, and that Mrs. Mayer will continue the practice of her mediumship, her phase being materializations and independent slate-writing. Mrs. Mayer only gives one séance each week for materialization, and that on Sunday evenings at their apartments, 16 St. Marks Place, her controls objecting to a more frequent use of her powers for those manifestations.

Cambridge.—The Spiritual Society here will open its meetings Oct. 7th, at 7:30 o'clock, in Odd Fellows Hall, 548 Main street, Cambridgeport. Our first speaker will be Mrs. Ida P. A. Whitlock.
MRS. E. J. STEVENS, *Secretary.*

"Nasal Voices, Catarrh and False Teeth."

A prominent English woman says the American women all have, high shrill, nasal voices and false teeth.

Americans don't like the constant twitting they get about this nasal twang, and yet it is a fact caused by our dry stimulating atmosphere, and the universal presence of cartarrhal difficulties.

But why should so many of our women have false teeth?

That is more of a poser to the English. It is quite impossible to account for it except on the theory of deranged stomach action caused by imprudence in eating and by want of regular exercise.

Both conditions are unnatural.

Catarrhal troubles everywhere prevail and end in cough and consumption, which are promoted by mal-nutrition induced by deranged stomach action. The condition is a modern one, one unknown to our ancestors, who prevented the cartarrh, cold, cough and consumption by abundant and regular use of what is now known as Warner's Log Cabin cough and consumption remedy and Log Cabin sarsaparilla, two old-fashioned standard remedies handed down from our ancestors, and now exclusively put forth under the strongest guarantees of purity and efficacy by the world-famed makers of Warner's safe cure. These two remedies plentifully used as the fall and winter seasons advance, together with an occasional use of Warner's Log Cabin rose cream, to strengthen and protect the nasal membranes, give a positive assurance of freedom, both from catarrh and those dreadful and if neglected, inevitable consequences, pneumonia, lung troubles and consumption, which so generally and fatally prevail among our people.

Comrade Eli Fisher, of Salem, Henry Co., Iowa, served four years in the late war and contracted a disease called consumption by the doctors. He had frequent hemorrhages. After using Warner's Log Cabin cough and consumption remedy, he says, under date of Jan. 19th, 1888: "I do not bleed at the lungs any more, my cough does not bother me, and I do not have any more smothering spells." Warner's Log Cabin rose cream cured his wife of catarrh and she is "sound and well."

Of course we do not like to have our women called nose-talkers and false teeth owners, but these conditions can be readily overcome in the manner indicated.

J. Frank Baxter Opens Lynn's Season.

The Lynn Association of Spiritualists held its first sessions of this season's course of meetings last Sunday, the 23d inst., in Cadet Hall. Since last convening the Knights of Pythias order has leased the hall, and elegantly fitted it with tapestries, plush seats, draperies and pictures, as well as many peculiar yet ornamental canopies, desks and bric-à-brac.

An unusually large audience assembled in the afternoon, and in the evening the hall was taxed to accommodate the people. The whole atmosphere of the place was changed; the auditors were most agreeably surprised and comfortably situated.

Mr. J. Frank Baxter, a very popular speaker in Lynn, occupied the desk. He received applause as he entered under escort of the efficient President, Mr. Holbrook. He opened with a song of welcome, "All Together!" and by request recited "Building and Being" with marked effect. Another song followed, and then a most appropriate "Salutatorial Address" was given, embodying many of the numerous demands Spiritualism made obligatory upon Spiritualists. It was masterly, and would make a capital inaugural tract to be spread broadcast on the opening day of every society in existence.

In the evening Mr. Baxter's rendition of song and reading were fine and happy, and the lecture on "Spiritualism as a Humanitarian Religion" was so practical as to be felt, and carried with it weighty conviction. It is rare that such a large and unavoidably promiscuous audience as that of this occasion in Lynn is so in sympathy with an ultra-reform speaker as was the assembly last Sunday evening with Mr. Baxter.

At the close of the evening's lecture he gave an interesting séance. "Mr. Baxter does not like to pose as a *test*-medium," said a prominent gentleman present, "but if the 'Johnson,' 'Parker' and 'Sargent' delineations and details were *not* tests, then I don't know what tests are." Certain it is that press and people call them tests, and are content to let them rest as such. His great power and much of attraction lies in his remarkable versatility and his combination of gifts, it is true, but the greatest interest centres in his exercise of mediumship"—tests.

Next Sunday, 30th inst., Mr. Baxter will lecture again at 2:30 and 7 o'clock *promptly*, in same place. Subject in the afternoon, "The Permanence of Modern Spiritualism," and in the evening "The Practical Good" of the same. SAGAMORE.

Pittsburgh, Pa.—Our society is doing splendidly since the opening of the season, with Mrs. M. A. Gladding of Doylestown, Pa., as lecturer and medium. If our hall was larger we certainly could fill it Sunday evenings. Mrs. G.'s tests are very convincing, and of themselves would bring out large audiences, and the manner in which her controls answer questions given by the audience is, to an unprejudiced mind, proof that some intelligence outside of and beyond her normal capacity is doing the speaking.

We have social meetings on every Thursday evening. At the last we had an entertainment proffered for the benefit of the society, consisting of recitations and vocal and instrumental music, with a wonderful display of a lady's skill as a whistler, she being recalled several times. The meeting closed with an exhibition of stereopticon pictures shown by Mrs. Gladding. They were all fine, but the most amusing thing was the throwing upon the canvas of the portrait of our President, Mr. McElroy, who was acting as master of ceremonies. It was received with the most hearty applause, and a total surprise to Mr. McElroy.

On the evening of Sept. 21st a company of some of the members met at the house of Mr. James A. Gordon, No. 55 Miltenberger street, to help celebrate the eighth anniversary of the control of Mrs. Glading by her beautiful control "Hoolah," who came, and through her medium gave some of the loftiest truths, beautifully expressed, I have ever listened to. "Winlowe," another control, came, and held us spellbound by his display of knowledge. "Tom Jackson" also came, and in his homely and honest language supplied us with food for thought. These three controls were presented with many beautiful gifts by their many friends, both of this city and Philadelphia, in token of their kind remembrance. It was very amusing to see the expression of gratefulness and pleasure given by Mr. Jackson when he was presented by a friend of his in Philadelphia with a fine soft hat; his hearty laugh was contagious, and we all joined. The spirit "Mac-Che-Ha" then gave each one of the party as a souvenir a writing which had to be read with the paper reversed, or in a mirror. After which the company sat down to a fine repast, furnished by our host and his amiable wife. Long may they live, is the wish of A MEMBER.
Sept. 22d, 1888.

Haverhill and Bradford.—The first of two supplementary meetings of the Brittan Hall Spiritualist Association in September, rendered desirable to be held by circumstances arising since the close of the meeting last June, was held last Sunday. Large audiences greeted Mrs. E. Clarke Kimball of Lawrence, to listen to her brief addresses upon practical points in the Spiritualistic religion, and to wait upon her many platform tests in giving names, descriptions and messages from the throng of invisibles purporting to gather about her, seeking oral expression through the channel of her mediumistic gifts. The meeting was truly interesting and profitable, and was a hopeful foreshadowing that the regular course of meetings to open in October will be full of interest.

There were many offerings of flowers on the opening occasion, and among them a magnificent bouquet of autumn flowers combined with which were several brugmausia blossoms, scenting the entire auditorium. This friendly offering was from John F. Kief; after its use in gracing the occasion, it was presented to Mrs. Kimball.

Next Sunday, memorial exercises will take place in recognition of the late Walter H. Whittier, the service to be by Dr. J. C. Street of Boston.

The regular course will open Oct. 7th with Mrs. Lizzie S. Manchester of West Randolph, Vt., as the speaker. E. P. H.

Lowell, Mass.—The meetings of the First Spiritualist Society, which have been closed during the summer months, open their doors for spiritual truths and teachings in Grand Army Hall of Post 185, on Sunday, Oct. 7th, at which time Dr. H. B. Storer of Boston, will occupy the platform. It is hoped that all interested in the philosophy of Modern Spiritualism will show their interest by being present at our meetings. Oct. 14th Mrs. E. C. Kimball of Lawrence, Mass., will be with us, and other good mediums have been engaged for the season. B. S. FREEMAN.
No. 5 Brooks street, Lowell, Mass.

Cleveland, O.—Spiritualists' meetings will be resumed in Memorial Hall Sunday, Oct. 7th, with Mrs. Helen Stuart-Richings as speaker for the month, followed by Mr. J. Clegg Wright during November and Mrs. Ada Foye of California through December.—The Children's Lyceum meets as usual every Sunday morning. All invited. E. W. GAYLORD, *Sec'y.*

☞ W. J. Colville will lecture in Columbia Hall, under the auspices of MR. THOMAS LEES, the well-known Spiritualist and BANNER correspondent, on Tuesday and Wednesday, Oct. 2d and 3d, at 7:45 P. M.

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BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

VOL. LXIV. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, OCTOBER 6, 1888. | $3.00 Per Annum, Postage Free. | NO. 4.

TABLE OF CONTENTS.

FIRST PAGE.—*Free Thought:* Laws and Penalties Considered; What is a True Spiritualist? *Poetry:* Harvest Moon Song. Field Marshal Bazaine. *Literary Department:* Bars and Thresholds.

SECOND PAGE.—*Poetry:* Tribute to A. B. French. The Harvest Moon Festival. The Lessons of Harvest Tide. New Publications. Passed to Spirit-Life. Entered the Higher Life.

THIRD PAGE.—*Banner Correspondence:* Letters from New York, Connecticut, Pennsylvania, Maine, and Michigan. A Strange Resemblance, etc.

FOURTH PAGE.—A Look Ahead. Helping Undeveloped Spirits. Spirit Manifestations. How the Work Goes On. Prayers for the Dead. Children's Progressive Lyceum No. 1. Indiana Spiritualists, etc.

FIFTH PAGE.—Profit-Sharing. "Doctoring Old Time." Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—October Magazines. Verifications of Spirit-Messages. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—All Sorts of Paragraphs. Spiritualist Meetings in Boston, New York, and Elsewhere. A Claim to Human Gratitude, etc.

Free Thought.

LAWS AND PENALTIES CONSIDERED.

BY B. N. KINYON.

In the BANNER OF LIGHT of June 16th, 1888, under the heading of Questions and Answers, I find in reply to a question language as follows:

"All spirits preëxisting, as well as those on this earth encased in flesh, and those who have become divested of the mortal and have taken up the immortal condition, are subject to law. Law, in the universe, regulates all existence, and these spirits or entities of which your correspondent speaks, are no exception to the rule. You have no choice in the mortal as to how you shall depart from this mortal form, although your deeds and your life-work on earth may determine largely how you shall be received, and what will be your state or condition in the other world, yet you are under the dominion of law."

I disclaim being a teacher, but avow my desire to learn. I have been a reader of THE BANNER for over twenty years, and still each number brings something interesting to my mental appetite. Editors, publishers and contributors all have my good wishes, which I hope will be of no harm.

My purpose is to elicit thought, and the first point I wish to consider is the word "law," and what it embraces or means. As used above it doubtless means the rule of action prescribed by God, because (quoting) "law in the universe regulates all existence." A thing or existence that is regulated presupposes that it was once unregulated or irregular, therefore all existence was irregular until regulated by "law." Why was it irregular? I can conceive of only one of two reasons, viz: 1st, that it chose to be so, or 2d, that it happened or chanced to be so.

To regulate means to force, or (what is the same thing) put unregulated existence into a regulated condition. To *force* or *cause* implies *resistance* on the part of the thing forced or caused. Resistance or antagonism implies choice on the part of the forced. There can be no force when there is no resistance. Therefore all existence was not only irregular but resistant as well. As law regulates all existence in the present, the conclusion may therefore be reached that all existence is resisting continuously the regulating force of the law, probably choosing as the reason of its resistance its primordial condition of irregularity, and keeping up a perpetual antagonism between God and all existence.

But, passing these considerations, it may be remarked that three essentials are required to constitute a law, viz: 1st, a law-maker; 2d, a force to execute it; and, 3d, a resisting subject upon which it is to operate. Therefore we conclude that God was the law-maker and force to execute it, and "all existence" the law-breaker and resisting subject of the law.

If our "deeds" and "life-work" on earth may determine largely how we shall be received and what will be our condition in the other world, then there must be some free moral agency within us to perform the proper deed and do the proper life-work to assure the best reception and condition in the other world. I believe the doctrine of "works" in some form is universal with the Orthodox, and it seems so with Spiritualists as well. Spiritualism teaches in the mortal, and returning spirits seem to agree in this particular, and rather boast to or over the Orthodox, that their doctrine inculcates the stricter morality, or, in other words, that their punishment, though milder, is still everlastingly certain; while the Orthodox get rid of theirs by some repentance and sorrow—faith in Jesus' vicarious atonement, etc.

The Orthodox say: "Believe or be damned," while the Spiritualists say: "Violate a law, and the execution of the penalty is irrevocably certain." Without at this place controverting the doctrine of "free moral agency" which both parties assume, I desire to present what appears to me the gross injustice of any and all penalties.

It is universally and irrevocably true that the full consequences and effect of a penalty cannot be foreknown by the individual against whom denounced and on whom executed.

Human laws and penalties claim to be reformatory and preventive. Those who claim justification for them on the ground of *reform*, are guilty of finding without trial or assuming without evidence that the party is *deformed*. Unless *deformed* there can be no *reform*. It may be said that penalty of service in jail will reform the party. This assumes that he will commit crime again, and is a conviction without or before trial. And this is irrevocably and eternally true.

The prevention plea is still more grossly insulting to humanity. It assumes man to be as "prone to evil as the sparks to fly upward," hence must be restrained or prevented from doing evil. A man eats too much dinner, if you please, and the Spiritualist doctrine is: "You have violated the law of gastronomy and *must* suffer. No vicarious atonement, no pardon." (If he takes a dose of laudanum and sleeps it off, then is not that vicarious pardon?) But the man says: "I was 'an hungered,' and stopped before my appetite was satisfied, and would have stopped eating at the right point if I had known it." "No matter," says the Spiritualist, "you must suffer all the same"; and so the violator of the law of gastronomy suffers for his sin of ignorance.

The Orthodox have the merit of boldly affirming "free moral agency." "Believe or be damned." Will the Spiritualists, mortal or immortal, affirm that man is an *effect of a preceding cause*, and therefore not accountable, or that he is an *original* and above all cause, and therefore not accountable?

Des Moines, Ia.

WHAT IS A TRUE SPIRITUALIST?

BY MRS. JENNIE L. K. HANER.

In the consideration of two recent original essays, first "The Spiritual Religion," and second "The Spiritualism of 1888," there comes to me a dissatisfaction as to the explanation of the word "Spiritualist," an incompleteness of the fullest sense of the term—a confusion, as it were, of the signification of two words, Spiritualist and Spiritist; and as I think, there dawn upon my mind ideas, varying somewhat from the general understanding; as they are given to me, so will I seek to express them for the consideration of all earnest thinkers.

The authority as to definition, generally quoted, is founded on Webster and Worcester. To be sure they are our standard lexicographers, but what proof have we that their decision is perfect, and that a higher and clearer understanding is unattainable? And as we have been compelled to deviate from that authority once, as in the definition of the word "spirit," which gives it identical with soul, which we feel to be in a measure incorrect, why not deviate again as to the word "Spiritualist," and follow the promptings of our inner sense, which shows that it must come closer in meaning and signification with spirituality, which is the spiritual nature, or holiness?

Now one may rationally conceive of the idea and possibility of spirit communion with mortals, but possess a very small degree of spirituality, and in no way express the principles and sentiments which always manifest themselves in the workings and silent influences of one who has become spiritualized. I believe there are many such who are just as deeply immersed in ignorance, worldliness and sensualism as though they discarded, as ridiculous, the idea of spirit return; who have never conceived of the true, God-given light which spiritualizes; and if they are not born anew to this divine power how can a name be applied to them which must signify a belief in, an understanding thereof, and a partaker in the new life, with its loftier desires and aspirations, and of that strengthening and sustaining power which ever comes, solicited, in time of need? They may be Spiritists, but as to declaring them Spiritualists, regardless of principle, is where an error steps in, and leads so many from the right track as to the object and aim of the grand and noble movement, Modern Spiritualism. Well may thinkers inquire: "What good does Spiritualism do?" if to be a Spiritualist all that is to be required is to believe in spirit-return, regardless of the *philosophy*, which is the foundation, the true basis, the part that purifies, ennobles and uplifts—a conviction of the phenomena being only an opening of the golden gates which are just at the beginning of the endless road of life, light and understanding, the great highway of immortal Truth. So in my idea, what we want now, as *true Spiritualists*, are *spiritualized* Spiritists, and as progress is made in this direction, so will the movement carry with itself, to every truth-seeking heart, a conviction of the great underlying principles of goodness and truth, and its beautiful religious qualities.

To be sure, the demonstrable fact of spirit-communion is one and the first to be cherished as a *part* only of the central idea; but the conviction of a necessity to profit thereby, to gain a higher round than this first upon the endless ladder of progression—a determination to outgrow the evil, or absence of good, in any way that may be chosen as the best, only that this point is arrived at—should be set side by side with it, thus forming a nucleus around which, without fail, will gather all the good things we are fitted to receive. Then for one to declare a disbelief in the Spiritualist's religion would be to deny the good and true in everything, for the philosophy embraces all of good and all of truth wherever it may be found.

The work of tearing down the old and clearing away for the new has been in progress long enough, surely, to have made way for building up substantially and solidly in the minds of the people the second round in the great ladder which the philosophy of Spiritualism presents as the grandest known way of scaling the heights to eternal progression. The first round, the evidence of spirit-return through the spiritual phenomena, is developed and rounded out in fine form through the thousands of testimonials from as many different quarters of the globe, and most of those who will not accept this evidence by a simple outstretching of the mind, are those who are not capable of receiving, and only need a little more time to quietly bask in the sunshine of the silent, uplifting influences and light-inspiring atmosphere shed around them from the Infinite fountain of Love and Wisdom. It therefore seems proper and more befitting the great army of workers, to leave behind only those who are most and best fitted to execute the finishing touches to the nearly completed portion of this great structure, and come up higher and join heart and hand in gaining through the Spiritual Philosophy an advanced position where investigators, as well as many present adherents, may find ample room to work. Let the idea go out to the four quarters of the globe that to be a true Spiritualist one must possess a degree of spirituality and strive to attain to the best and highest that is within, working out in a life of daily efforts the improvement and advancement of the great brotherhood of the human family: Thus showing the great good Spiritualism has done and has still to do, and proving to the world that its tendency is upward, onward.

Delta, Mich.

HARVEST MOON SONG,

For the Onset Festivities.

BY M. T. SHELHAMER.

Tune, "Auld Lang Syne."

The harvest moon is here again,
So glorious and fair;
It sheds its beams like golden rain,
In beauty everywhere.

And as we gladly gather round
Our festive, vine-crowned board,
Our walls with joyful notes resound,
For Autumn's rich reward.

The harvest time once more has come,
With all its bounteous food—
The ruddy pear and purpling plum,
And stores of all that 's good.

And now to Onset-on-the-bay,
In friendship deep and strong,
We wend our happy, eager way,
To sing the harvest song.

Our spirit friends from worlds of light
Return with words of cheer,
And in their heavenly work unite
To bless our pathway here.

And from their hunting-grounds above
Our Indian brothers come,—
To fill our hearts with peace and love,
At this bright "Harvest Home":

They come to teach us how to live
In peace with all mankind,
And tell us to each wrong forgive,
If we would gladness find.

And so with them, these harvest days,
Our thankful hearts we lift
To God, in songs of grateful praise,
For Nature's bounteous gift.

Field Marshal Bazaine.

Bazaine the crafty, "dead and turned to clay,"
May "stop a hole to keep the wind away."

The death of Marshal Bazaine at Madrid recalls attention to the glorious possibilities for France which were wrecked through his delinquency. He died a fugitive from the retribution of the land he had betrayed. And in his case French justice, though he fled from its award, had been strangely tempered with mercy: otherwise he would long ago have passed to a dishonored grave, for, beyond question, his life was forfeited to military law. The safety of his country had been committed to his custody, and he had proved recreant to the precious trust. The key of France was put in his hand and he had tossed it into the lap of the Red Prince. What is more, he had done this shameful thing in the very nick of time for the invader, just when France had found her strength again, after the prostration that followed Sedan, and was arming at her swiftest for the rescue of her beleaguered capital.

We cannot, of course, presume to measure with exactness a military problem that never was solved. But assuredly the chances of war appeared at last to be turning in favor of France before Bazaine weighted the scale against her by surrendering an army of 179,000 men, entrenched in unassailable lines around an impregnable fortress. The military situation demanded of him the defense of Metz to the last extremity at all hazards. Look at the position of affairs. The Germans, disregarding a strategic principle that used to be held in profound respect, had pushed on against Paris, leaving Bazaine's great army in their rear, and contenting themselves with blockading it by an equal force under Prince Frederick Charles. It is hardly to be supposed that they would have run such a risk if they had not fallen into the mistake of undervaluing the enemy. Moltke is a most skillful strategist; but in this advance upon Paris he had left one thing out of his calculations. The neglected factor was Leon Gambetta, a true torch of war, whose fiery energy stamped armed men out of the ground. Through Gambetta's efforts the French were gathering two great armies—one in Normandy under Gen. Faidherbe, the other behind the Loire, under Gen. Aurelles de Paladine, for a combined movement to raise the siege of Paris.

In that supreme crisis Bazaine laid down his arms, surrendering to a force no larger than his own, though he had abundant supplies of ammunition, and his provisions were very far from being exhausted. His surrender released the splendid army of the Red Prince for service against Gambetta's levies in the north and centre of France. It was this recruitment of the Germans which turned the balance against the French in Normandy and along the Loire. If Bazaine had held out a month longer at Metz, the forces of Faidherbe and Aurelles de Paladine would probably have been able to effect a junction for the relief of Paris, and, in that event, the German operations against the French capital might have had an issue very different from the triumph which crowned them.

The works of man, bury them under what guano-mountains and obscene owl-droppings you will, do not perish, cannot perish. What of heroism, what of eternal light was in a man and his life, is with very great exactness added to the eternities; remains forever a new divine portion of the sum of things.—*Carlyle.*

Give the boys trades. Only eighty of the five hundred and sixty convicts received last year in the Eastern penitentiary of Pennsylvania had trades when brought there.

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER V.

MISS SHALLOT.

The summer had passed, and October had come with its remembrances of summer warmth, and prophecies of winter; and on its first disagreeable day Miss Shallot arrived at Mrs. Mason's.

Miss Shallot was Doris's governess. Let it not be supposed that because Doris was excluded by Mrs. Mason from the public schools, she was growing up in ignorance. After long and patient searching, Mrs. Mason had succeeded in finding a lady much after her own pattern, and between them they endeavored to train Doris in the way they wanted her to go.

Both ladies were very religious. Mrs. Mason was a Congregationalist, and Miss Shallot was a Presbyterian. As they discussed their religious differences privately, this fact did not particularly affect Doris.

Miss Shallot's health had failed somewhat, in consequence of which she had been granted a vacation of four months, which vacation had now expired.

Miss Shallot was a small woman. She generally wore soft shoes, and had a disagreeable way of appearing before one as noiselessly as a cat. Her face was thin and sharp, and her small, steel blue eyes moved restlessly about under the glasses made necessary by being short-sighted. Her hair was light and thin, and drawn back in a tight knot. She was prim, hard and cold. Her chief object in life seemed to be to take as little comfort as possible, and interfere, as much as she might be permitted, with the comfort of others.

She had a fancy for drawing down curtains, and closing blinds. She abhorred all litter of flowers, and the "foolish vanity" of bric-à-brac. Ornamental tidies and mats were banished from the domain over which she presided. Chairs and ottomans were placed with a severe precision, and if by chance they were moved, were directly whisked back again by the hand obedient to her watchfulness.

Doris was oppressed by the mathematical arrangement of everything about her. She began to feel that life was one long, geometrical problem.

Doris liked to sit in Miss Parker's room. She was not disorderly, but she never minded in which corner of the room Doris left the little rocker which was her especial delight. She could carry her flowers there, and be welcome.

Miss Shallot avoided Miss Parker as much as was consistent with due civility. She had a holy horror of her heresies; but feeling that she had a duty to perform, she once offered her the loan of a volume from her select library, "The Lament of the Lost Soul."

Miss Parker promised to read it faithfully; a promise she conscientiously kept. She returned it, saying,

"Well! I have read it, as I said I would; and I must say I am glad I have n't got such a God as that! I should n't have any respect for him, to say nothing of affection!"

Miss Shallot received a shock from which she could never fully recover; but she comforted herself with the reflection that she did not shrink from her duty.

Doris had dreaded her return. She felt that it would be the end of many of her pleasant, confidential chats with Miss Parker.

"Oh! auntie, I do n't like her a bit! She is a great, black shadow! And she always watches me as if she expected to catch me doing something wicked. I wonder if I have got to have her over me forever and ever?" and Doris cried softly on Miss Parker's shoulder.

"Oh! don't now, Doris. Maybe we 'll get along somehow. I get a feeling she won't trouble you very long!"

Doris wiped her eyes, and began to get her books together. Her face clouded again as she looked at the volumes selected by those worthy ladies for the "improvement of her mind." She read over some of the titles: "Guide to Holiness," "The Awakened Sinner Directed," "Saint's Rest," "The Lament of the Lost Soul."

"Oh! dear. I just hate it all! Grandma is doing the worst thing she can to make me read those dry things! I 'll burn them the very day I am twenty-one!" and Doris scowled revengefully at them.

"Never mind, Doris," said Miss Parker soothingly. "I really think your grandma is making a mistake, but we can't hinder it just now. Try to bear it with the best grace you can."

Doris liked study. It was only when those books were thrust upon her that she rebelled. She began to gather a little comfort from Miss Parker's words. She remembered she was a year behind in the studies of the graduating class in the High School. Lucy Harrison was in that class. Doris had lost that year "because grandma had to hunt so hard and long to find Miss Shallot," she said, with a frown she seldom wore on her pretty face. "Perhaps after this year grandma will send her away."

"We will hope so," replied Miss Parker sympathetically.

Doris applied herself diligently to her lessons, patiently trying to learn all allotted her. But in the midst of it all Miss Shallot's observant eyes detected the fact that a new interest had entered into Doris's life. She seemed more cheerful, more hopeful. What could have happened? She did not question Doris, but broached the subject to Mrs. Mason.

"I have no reason to suspect it can be anything new," replied Mrs. Mason. "Doris has not been anywhere this summer, or formed any new acquaintances, except Mr. Brooks. Perhaps she is really going to benefit by our example;" and Mrs. Mason straightened herself with satisfaction.

At the mention of Mr. Brooks's name Miss Shallot was quite overcome by a new idea.

"Does Mr. Brooks come here often?"

"Yes, quite frequently. I think Doris is quite interested in conversation with him."

Miss Shallot laid this remark away for future reference.

"Does Doris entertain him alone?" She spoke cautiously.

"Quite often. He is a minister, you know," replied Mrs. Mason, as if it were unnecessary for her to make other apology.

Miss Shallot removed her glasses and wiped them thoughtfully.

"Perhaps I had better remain in the room with them the next time he calls. I should like to know just how much Doris is interested in religious subjects and her soul's welfare."

Mrs. Mason assented to the proposition.

A week passed before Miss Shallot had an opportunity to assist in receiving Mr. Brooks. Meanwhile Doris studied and seemed very happy.

Study hours were over when Mr. Brooks finally came. Doris ran down gladly to meet him. She wanted to tell him the latest news from Morris, and many other things in which he took an interest. She did not close the door, but advanced toward him holding out both hands, while a smile of real pleasure lighted her face.

"I am glad you have come," she began eagerly; "I have been waiting to tell you something good!"

That the pleasure of meeting was mutual could not be doubted. He held the little hands, while his dark eyes were full of interest.

Doris was interrupted at this moment by a sharp and distinct little cough, which seemed to have been made on purpose to attract her attention. She turned suddenly. Miss Shallot stood behind her gazing at her severely. Her heart sank. She clutched at Mr. Brooks's hand nervously while she introduced Miss Shallot.

Mr. Brooks was forced to relinquish Doris's hand for Miss Shallot's, which he dropped as quickly as possible. She seated herself, and gazed at them with a stony stare, as they sat side by side on the sofa.

With Doris, the fountain of speech seemed frozen. The pleasant things she wanted to say to Mr. Brooks were lost in the fog of fear and dread that surrounded Miss Shallot.

Mr. Brooks comprehended the situation, and in the easiest manner possible entered into conversation with Miss Shallot, now and then giving Doris a glance of gentle commiseration which she understood and appreciated. There was no opportunity to speak of Morris or Lydia; and Mr. Brooks went away.

Doris felt like crying, but whether regretfully, or rebelliously, she could not at first determine; but the rebellious element rose uppermost, as Miss Shallot proceeded to lecture her on her inexcusable freedom of manner.

"Doris! I am surprised! You actually took hold of his hands and looked at him as if you were *very* glad to see him!"

"And so I was!" innocently replied Doris. "Why should n't I let him see that I was?"

"But he is a *minister*, Doris."

"What difference does that make? Ministers are men just as much as other folks. Mr. Brooks is very kind, and I like to hear him talk. I can understand him."

Miss Shallot began to unbend a little.

"Well, Doris, perhaps it is all right, only I prefer you should be more reserved and ladylike. I shall attend you in future when Mr. Brooks calls, and hope to see you realize much improvement and good from his pious example"; and she left Doris to her own reflections. They were not the most agreeable.

"How shall I ever tell him anything about Morris? Oh! dear. It is too bad! I can't talk when she is round. It is n't that I want to say wrong things, but she freezes me."

Doris wiped her eyes, and reflected that all things would probably go on just the same, whether she had an opportunity of confiding the matter to Mr. Brooks or not. He would probably hear something from Dr. Carroll.

The little visits to Mrs. Carroll made in company with Miss Parker, were sources of great pleasure to Doris. She readily won her way into the affections of Mrs. Carroll, who began to look upon her with motherly tenderness.

She rarely saw Dr. Carroll. Although he was quite a young man, he was already acknowledged to be a skillful physician, and scarcely had an unoccupied moment.

Mrs. Carroll had told them of Lydia's phenomenal writing. They had great interest in

it. Miss Parker generally called after Lydia's study hours, and the four frequently sat down together to investigate the phenomena. Every attempt produced something new and strange. The little table, placed by Doris, voiced many a message from those who had crossed the silent river; and Lydia, sitting by Doris, holding her writing tablet with trembling fingers, wrote words which awakened memories of the past, and touched their souls with an inspiration which was a baptism of love and joy and gratitude.

She wrote many a name, the utterance of which touched a chord that responded to the old-time affection. Some names were not recognized by them, but as they kept a list to show Dr. Carroll, he remembered and knew them. They knew Lydia had no opportunity of learning anything about these people, and so could not have used deception. Many of these messages were written upside down, as easily and rapidly as in the ordinary manner.

"It may be mind-reading," said Mrs. Carroll one day. "I should like to continue to experiment until I am satisfied on that point."

She was to be satisfied sooner than she anticipated. That very afternoon Lydia wrote: "Something has happened to Hugh. He will send for Doris to-morrow."

"Is he going away?" asked Doris.

"Yes. Tell Doris to write a letter ready to send by him."

Doris went home, wondering how she could accomplish it. No scrap of writing escaped Miss Shallot's watchful eyes. She could never write Morris a letter without her knowledge. As she laid aside her wraps she heard the doorbell.

"Oh! auntie, if it is only somebody to keep Miss Shallot a while I shall be so thankful."

And it was. Some ladies connected with a mission society had called on business, and while she was engaged with them Doris hastily wrote a few lines to Morris and placed the letter securely in her private desk.

The next morning a messenger came from Hugh. He was a dirty, ragged little fellow. He brought a note to Miss Parker. Mrs. Mason was curious, but as Miss Parker had her little private charities she thought the boy might be connected with those. The note stated that Hugh would go away on Thursday.

"And to-day is Wednesday, and oh! see how it is storming! What shall we do? I must get that letter to Hugh!" Doris turned appealingly to Miss Parker.

"I will keep on trying as long as there is a way open, Doris. It does not look as if we could go, and it won't do to trust James. But I have an impression the way will open this afternoon. Give me the letter, and I will manage to attend to it."

Doris resigned the missive into her aunt's hands, feeling she would accomplish the purpose if any one could. It must be admitted that she blundered sadly in her lessons that morning. She received Miss Shallot's rebuke with a meekness which was truly genuine.

While Doris was attentive to her lessons Miss Parker kept her ears open to hear the doorbell. At last it rang, "just as she expected," she said. She ascertained it was Mr. Brooks. After a moment's deliberation she wrote a note:

"*Mr. Brooks*—We have heard that Hugh will leave the city to-morrow. Doris has a letter to send by him. I enclose the letter. Will you do us the favor to see that it reaches Hugh to-day?—A. P."

She then took from among her papers a small pamphlet, folded Morris's letter and her own note in it, and put them all in a large, long envelope. Thrusting this formidable document in her pocket, she descended the stairs briskly and entered the parlor. Mrs. Mason was entertaining him alone.

Just as Mr. Brooks made a movement to leave, Miss Parker drew the envelope from her pocket, rather nervously, it must be confessed.

"Mr. Brooks," said she, "I have a little pamphlet here, called 'The Lost Atlantis.' It is very interesting, and I thought you might like to read it," and she offered him the little package.

"Thank you for your interest," he said, placing it in his pocket.

"And if you please—that is—I would be very much obliged—if you could—if you will read it as soon as you go home."

Mr. Brooks could scarcely conceal his surprise at Miss Parker's stammering speech. She usually knew just what she wanted to say, and how to say it.

"Certainly, I will try to oblige you, and will be particular to return the pamphlet at once."

Miss Parker saw him take his hat with a secret satisfaction. She did not remember that she was ever in a hurry for him to go before.

Doris found one moment in which to question her aunt, as they went in to supper.

"I gave it to Mr. Brooks," she replied.

Doris felt so happy she could scarcely eat her supper, inwardly blessing "that good Mr. Brooks."

Meanwhile, Mr. Brooks in his own room opened the envelope carelessly, wondering a little again as Miss Parker's strange manner recurred to him. The note and letter fell at his feet. "How thankful I am I happened to go there to-day!" he exclaimed half aloud.

He hurried away to Bray street, Number 10, with the letter. He was accustomed to go there. He had seen Hugh and talked with him. He had a strong hold on his respect, and for the first time Hugh had learned what it was to have a friend who took an interest in him. Hugh felt that Mr. Brooks was sincere, and through his influence had made resolutions which were stepping-stones to something better in life than he had ever known.

Doris's letter was safely deposited with him, and as Mr. Brooks left the old house, Hugh felt a deep regret that he was about to be separated from him.

Doris could have no more letters from Morris for a long time, and it would not be safe to write to him. Besides, there was a prospect that he would leave the place where he had been staying, and then she would no longer know where he was. She felt very unhappy about it, and whenever she had opportunity she would get his letters, and read them over and over.

Miss Shallot's suspicions concerning Mr. Brooks were completely disarmed by Doris's innocent manner. She felt there must be some other reason for a change, and did not cease her vigilance.

She observed that Doris seemed to have a particular care and interest in her little desk. She felt it her duty to know just what was there.

One day while Miss Parker and Doris were out she entered Doris's room with a bunch of keys. One of them fitted the little desk. The lock moved harshly, as if reluctant to give up its secret. The contents of the desk were laid open to Miss Shallot's prying eyes.

It was in excellent order. Paper and envelopes were in their proper places. She took up a bulky envelope. It contained a withered white rose. It was the rose Morris gave her the day he went away. The lid of another compartment was lifted. A little package wrapped in white tissue paper was lying there. Clearly it was her duty to see what was in it. A moment more, and Morris's letters, together with the alphabetical messages, were in her hands.

Miss Shallot dropped into the first chair she could reach. She was quite overcome by the discovery. She actually read the letters. The messages she studied upon, but could not make out what they meant. Placing them in her pocket she took up the letters again.

It was evident that Doris knew where Morris was, and was in correspondence with "that bad, dreadful boy." Worse than all, Miss Parker must have been aiding her, or she could not have carried on the affair so long without Mrs. Mason's knowledge.

Miss Shallot's course was plain to her now. She closed the desk, locked it, and immediately proceeded to Mrs. Mason's room. Her knock was answered by Mrs. Mason at once.

Miss Shallot seated herself, wiped her glasses, coughed a little preparatory cough, and took the package from her pocket. She opened it deliberately.

"You will remember, Mrs. Mason, that I remarked when I first returned that I thought Doris had changed; that she seemed to have a new interest. I was at first disposed to connect it with Mr. Brooks, but I subsequently relinquished that suspicion." She paused. She felt that a pause would be impressive.

"I remember you have spoken of the matter. Have you any new light on the subject?"

"Yes, Mrs. Mason. I felt it my duty to watch her very closely, and finally I took the liberty to examine her private desk."

The expression of curiosity on Mrs. Mason's face increased.

"And I have found several letters of importance from Morris Stuart. It is evident that they are in correspondence, which is a direct disobedience to your orders. The letters appear to explain how it all came about, as you will observe when you have read them;" and the precious letters were handed to Mrs. Mason.

Mrs. Mason's astonishment was unbounded. She trembled with rage and excitement. Her eyes could scarcely follow the closely-written lines, and more than once she referred them to Miss Shallot, who was only too glad to render the desired assistance.

"You will observe, Mrs. Mason, that if it had not been for Miss Parker, Doris would not have succeeded in establishing this correspondence."

This thrust at Miss Parker told upon Mrs. Mason.

"That my own sister should connive and contrive to assist Doris in deceiving me! I could not believe it, if the proofs were not before my eyes!"

Mrs. Mason polished her glasses nervously.

"I must attend to this at once. Doris is coming now. You may call them both in, if you please," said Mrs. Mason, endeavoring to collect something of her accustomed dignity.

Miss Parker and Doris entered, and seated themselves near the fire. There was an ominous silence. They felt a sensation in the atmosphere, and wondered, while waiting for Mrs. Mason to speak. She sat there cold and hard and stern.

Oh! that some memory of her daughter's innocent childhood and loving ways might now awaken one thrill of tenderness in her soul! Oh! that the remembrance of that sad hour when Mary Mason Stuart came, heart-broken, to her mother and begged her for her sake to care for her little orphan children, might touch her with a regret at their loss, and a true sense of the duty laid upon her! Oh! that the earnest, manly resolve to do right, breathing in the precious lines penned by the roving boy to his sorrowing sister, might meet with a kindly response!

But it was not to be. Mrs. Mason's religion was of the letter, not of the spirit. The tenderness, the pity, the love, the unbounded charity of the Master whom she professed to worship, had never for a moment thrilled her soul.

"We have made a discovery which has astonished me beyond expression," said Mrs. Mason.

She paused a moment, while Doris thought: "Grandma says 'we,' but it is Miss Shallot, I know." At that moment her eyes fell on her letters. She flushed red with indignation, and then grew pale with fear.

"I have learned that you have disobeyed my orders concerning Morris," she said, looking severely upon the trembling Doris; "and that you, Amelia, have conspired to help her, and assisted in the deceit. I cannot condemn your course strongly enough. That I should watch over Doris so carefully to keep her from all contact with that vicious boy, and on the other hand that you should be plotting against me, is too much to be borne. I have only to say that I shall arrange matters so that there can be no further possibility of holding any communication with Morris; and I forbid you, Doris, ever to go out with your Aunt Amelia again unless accompanied by Miss Shallot or myself."

Miss Parker twisted her bonnet strings excitedly.

"Now, Sarah," she said, "it is n't natural for a girl to turn against her brother because somebody else does it. You were strict and harsh with the boy, and I shall always think so. You would n't let him go anywhere except to church, or have anything like other boys, or do as most boys do. The consequence was he ran away. Doris loved him; you did n't. She has been hoping and praying for him to come home, and you have been hoping he would stay away." Miss Parker drew a long breath, and continued.

"If you had ever expressed a wish or hope that he might become a good man, and come home, Doris would have gone to you gladly. As it was, she came to me. I knew that I could take care of her, and see that she did n't get led into anything wrong. And I have taken care of her, and I know all about it. There is not one word of harm in the whole affair. You ought to forgive Morris, and Doris too!"

The reason Mrs. Mason had allowed her to make such a long and criticising speech was because she herself was speechless with anger and amazement. At last she managed to utter,

"That will do. I shall not retract anything I have said. You both understand me. You can go now."

Fortunately, the little messages had escaped Mrs. Mason's thought. She had been so overcome by the discovery about Morris, that she had not inquired about them; but they were to bide their time. She folded them up with the letters, and placed them in her pocket.

[To be continued in next issue.]

Warner's Log Cabin Sarsaparilla Regulates the Regulator. Largest Sarsaparilla bottle in the market. Manufactured by proprietors of Warner's Safe Cure. Sold by all druggists. Take no other—it is the best.

TRIBUTE TO A. B. FRENCH,

ON HIS FIFTIETH BIRTHDAY.*

'T is well that we should sometimes pause
Along the restless road of life,
And note the grand eternal laws
That mark and form its peace and strife;
That we should stop a little while
Beneath the sunshine of God's smile,
And count the footsteps one by one
From where our pilgrimage begun.

Lest we forget how very far
We 've climbed the heights sublimely grand;
How near the golden harbor bar
Our eager, yearning souls may stand,
'T is well to mark each sacred spot
With some fair, sweet forget-me-not,
Some way-mark set so firm and deep
It evermore its place shall keep.

And so this birthday, in the light
That shines all holy, pure and true,
A grand memorial, fair and bright,
Immortal ones would set for you.
As high shall reach its arches fair
As every earnest, soulful prayer
That you have voiced along the years
For others' sorrows, woes and tears.

As broad its monumental base
As those great thoughts that fill your brain;
Thrown out to bless the human race,
And make the higher pathways plain.
As pure and holy as the good
Your soul so well has understood,
The truths divine from heaven's spheres
That you have taught for thirty years.

*[Extracted from "A Birthday Memorial" dedicated to Bro. French by EMMA TRAIN, of North Collins, N. Y., and read at the services in Clyde, O., on the evening of Sept. 13th.]

The Harvest Moon Festival

Took place at Onset on Saturday and Sunday, Sept. 22d and 23d. Owing to the inclemency of the weather there were not so many people on the grounds as were expected, still many came in spite of the rain, and it was a grand season of enjoyment.

The Temple was handsomely trimmed under direction of a committee chosen for the purpose—whose members had been busily engaged for a week or more—with a profusion of flowers, evergreens, autumn leaves, and an abundance of vegetables and fruit. At each end of the platform was a large pyramid of flowers, one being made entirely of the beautiful yellow feathery golden-rod, and the other wholly of wild asters. A wilderness of cedars and pine covered the background of the stage.

The piano was entirely hidden by flowers and foliage. A canoe on the front of the platform was decorated and filled with vegetables and fruit, some specimens of which were large enough to remind one of a country Fair. At the foot of the platform, extending the whole length of the stage, was a mass of foliage reaching to the floor, with flowers in pots artistically arranged.

An Indian in full costume was standing at the right of the stage, and at the left hand was seated an Indian squaw with pappoose.

Over the arch in mosses on a white background was this motto: "Welcome to Our Harvest Moon," and above this: "Harmony," also in mosses. Suspended from the centre of the arch was a magnificent basket of roses of various hues, and on the speakers' table were several handsome bouquets and drooping vines. A full moon and stars were artistically arranged on the canvas scene at the back of the stage, which gave the appearance of a calm, tranquil summer night, and when the gas was lighted the effect was enchanting.

At the right side of the platform, on a banner of red, white and blue, hung the picture of Dr. I. P. Greenleaf, who first instituted the Harvest Moon Festival. Above the picture was a wreath of white roses, Dr. Greenleaf's favorite flower, and above an immense *green leaf*, and the motto "Hope." Beyond this hung the picture of Ed. S. Wheeler, and above it a cross of red roses. At the left of the platform, against the bannered wall, hung the picture of Dr. H. F. Gardner, and above the same an Indian's bow and arrow made of mosses, with the motto "Faith" above, also in green.

The pillars on each side of the hall were wound with green vines, and at the foot of each was a cluster of corn-stalks; and at every point where decorations could be placed the quick artistic eye of the committee in charge had arranged something beautiful and lovely. Festoons of Japanese lanterns were hung from pillar to pillar around the hall, and in front of the gallery.

Over the entrance to the Hall the stars and stripes were nicely draped, while a large spread-eagle that was killed at the last Hunter's Moon by Mr. Sturtevant was placed above it, and underneath were these words in bold relief: "Onset Bay Grove Association."

Much credit is due Mrs. Eva Cassell, the chairman of the decorative committee, assisted by B. F. Bourne, for the good taste and artistic skill displayed in the arrangement of these decorations, pronounced beautiful, magnificent and lovely by those who came to view the work and enjoy the celebration.

The Ladies' Industrial Union had a Fair table handsomely decorated and loaded with the production of industrious fingers, at the right of the entrance to the Temple, and presided over and arranged by Mrs. A. F. Butterfield, assisted by Mrs. Sadie Billings. At the left side of the entrance was an ice-cream table, temptingly displaying cakes of all kinds and sizes, contributed by the ladies interested, and managed by the business hand of Mrs. Vienna Whitwell and her assistants; while in an opposite corner was arranged a gipsey tent where a "real live gipsey" had only to extend her hand and have it crossed by a "shiner" of silver, to open her lips and tell you most marvelous and strange things connected with your destiny!

The Saturday afternoon services commenced by the congregation singing: "The Soul's Sweet Home." Col. W. D. Crockett presided. Dr. Richardson made the opening remarks. Then a "Festival Song," given for this occasion by Sidney Howe through the mediumship of Mrs. Helen M. Walton, was sung by the congregation to the tune of "Auld Lang Syne." Next followed Miss M. T. Shelhamer in appropriate remarks. Her legend of the "White Antelope" was very interesting.

An involuntary inspirational song of the Indian by Mrs. Emma Wentworth was very fine. Remarks were next made by Mrs. E. S. Loring, followed by Mrs. Sarah A. Byrnes in behalf of the "Red Man." Then Mrs. Deane had a few words to say and gave a very appropriate inspirational poem. Mr. Chas. W. Sullivan sang: "Only a Step;" Mrs. Dr. Sturtevant followed in pleasing remarks as "Elsie," then Mrs. Whittier as "Buzz," Mr. C. W. Sullivan and Mr. Frank Jones made a few remarks, and the afternoon services closed by the congregation singing: "We Shall Meet By-and-Bye."

After supper the ladies of the Fair and ice-cream tables were kept busy until everything was sold. Many ladies were in costume or wore something red to honor the red man.

The dance was largely attended.

Sunday morning the weather was still threatening, with an occasional mist, but this did not seem to dampen the ardor of the people, who came in large numbers to the services of the day.

At 10:30 the meeting opened by the singing of a Harvest Moon song composed by Miss M. T. Shelhamer.

After a prayer by Miss Shelhamer Mrs. J. Q. A. Whittemore sung the solo: "Charity."

"The Unwritten History" was the subject of Miss Shelhamer's discourse. Among other good things she remarked that nations have their time of prosperity and adversity, and this is the case with persons—as with nations—brought here for discipline, which brings in its train sunlight and darkness, joy and sadness. The written history shall live for many ages. We have glorious names emblazoned upon the banners of the American nation. It is not necessary to speak of the people who have done such grand, such noble work, but let us contemplate the lives that have been mown down like the grass, swept away from the country and its lands and known no more. Give the Indian race the same long line of predecessors, the inherited qualities you possess as Anglo-Saxon people, and the Indian would express just as much power and intelligence as you of to-day. It is your duty, as a people, to afford him all the advantages that you can for this advancement and growth, but treaty after treaty has been broken, until to-day he stands upon the border of the setting sun and declares he does not dare trust this government lest he should be betrayed. What a comment on our government—that he dare not trust it to keep its word! This is a portion of our history for which we shall blush in shame when it is revealed to our children who are to come. This is a part of the unwritten history.

The Indian comes to you from the "happy hunting-ground," bringing your own dear ones from the other shore, doing all things for your advancement, heaping coals of fire upon the heads of those who have oppressed him. That is the spirit of the Indian: the spirit of freedom and justice and loving sympathy.

The government of these United States has done much for its children, and this is a matter of record, but are we a freed people whose every child is happy? Look into our cities and what do we find? Various grades of happiness and unhappiness? Who is to blame? Who is responsible for this state of unrefinement, pollution and wretchedness in the lower classes of society? Our government! You say we are in advance of other countries in schools and in other advantages; very true, but never mind what is taking place with other countries and other people: Look within. It is society's duty to profit by the terrible experiences coming to it through this class of people. Society will take its outcasts, when it rightfully considers its duty, and place them where they can have better advantages. This is a part of the unwritten history of our country to be brought to full expression in the time to come.

The evils of government that are draped and hidden from sight, the bribery and corruption—who are to blame for these but the people themselves, the natural voters of our land? Have they done their duty? or have they stayed away from the polls with indifference? The American people are an independent people; we want plenty of elbow-room and we cry out if we do not have it, but there is a weighty influence that attacks our schools at the present time. The American people should arouse themselves and exercise their thought and ask into what a condition of things are we drifting. We are told that the children of Catholic parents must not be educated with our children; that if so they will be unfitted to take their place in the Catholic church in the future; undoubtedly it may unfit them, for when question and doubt creep in, established dogmas lose their hold on the mind. Therefore we say when some one in high authority shall proclaim that you are not as a people doing your duty to your children, it is time for you to exert your strength. It rests with yourselves whether your public schools shall be broad and open, and free to accord instruction to all alike so as to gain a scientific knowledge of how to live, or whether a part shall be instructed in mere ceremonials, and made subject to sacerdotal power. Cast your ballots for those whom you believe to be broad and liberal. Your example shall be to all the world.

Mr. Sullivan closed the exercises of the morning by singing: "On the Banks of that Beautiful River."

The afternoon services opened with congregational singing; then Mrs. Sarah A. Byrnes followed with a prayer, after which Mrs. Whittemore gave a song, which was very beautifully rendered.

Mrs. Byrnes's subject was: "What has the Harvest Been?" Opinion, she said, is simply the expression of our growth. Progress has come by work; it has taken nerve and muscle and toil. The soil mentally has been turned. When we look the ground over we should not forget the way in which it has been done. We have not contemplated the chemistry of thought enough. To believe a thing, and to demonstrate it, are two different things. While we are looking for the harvest to come we forget the chemistry of thought that has been going on all around us—the harvest that is! All life is phenomenal. There is no aristocracy of thought, it belongs to the people, and all may have it. We revere the workers that are gone; we honor the workers in the field to-day. You Spiritualists have something to do to make the land of to-day a better land; every step is profitable if we only take it aright. We must stand before the tribunal of our own moral acts. Truth is truth; no matter where it comes from if it has a fitness to some want of our natures.

After the lecture Mrs. Lita Barney Sayles moved that a vote of thanks to the spirits who had spoken through the mediums be given for the sound and logical advice that had been afforded us at this Harvest Moon time in so just and kindly a fashion—when the whole congregation rose in response.

A reading by Miss Lulu Morse, entitled, "The Harvest Home," was next in order, and the exercises of the day closed by the congregation singing Miss Shelhamer's beautiful hymn, "Harvest Moon."

In the evening a social was enjoyed by the mediums and others in the Temple, which closed the Harvest Moon Festival of 1888. GUSTIE F. HOWE.

Onset, Sept. 24th, 1888.

ONSET SEANCE.

"SPECIAL REPORTER" writes as follows in addition to the account furnished us last week of the séance held at the Temple on the evening of the 23d ult.:

In my report of the séance gotten up in honor of the spirit-Indians at the close of the Harvest Moon Festival, I omitted to speak of the manifestation of "Eagle" through the organism of Charles W. Sullivan, but did mention the control of the inaugurator of this series of unique convocations—Dr. I. P. Greenleaf—which personation of form and style of speech was rendered almost to perfection through Mr. Sullivan's mediumship.

I will quote a few words that "Eagle" said, and which were acted out in every gesture made by the medium in a manner entirely different from that of the preceding control:

"The red man comes to the council with no enmity within his soul to his white brethren. Look well upon the trail of the future. Let your bows be strung with love, your arrow points be tipped with truth, and your quiver—one of charity—be full to overflowing."

While Mr. Sullivan's organism was being used to impersonate Dr. Greenleaf it presented the peculiar shape so well known to those acquainted with that gentleman while in the body on earth; but while controlled by "Eagle" his form was straight as an arrow.

Among those who visited Onset on the occasion of the Harvest Moon festivities may be noted the following, as registered at the Washburn House: Wm. D. Crockett and wife, Mrs. S. P. Billings, A. L. Lougee, C. E. Main, S. Shaw, R. P. Gould, A. S. Hayward, Boston; James Whitney, John Haines and wife, Mrs. M. A. Penniman, H. Osborn and wife, Cambridgeport; Mrs. F. D. Homer, W. H. Thayer, F. M. Shaw, F. O. Howard and wife, Brockton; John Garside and wife, Foxboro'; Mr. and Mrs. Francis Jenkins, W. H. Gleason, Malden; C. Smith and wife, Avon; W. H. Willis, Kingston; Sidney Dean and wife, Warner, R. I.; Dr. A. H. Richardson, L. S. Hardy and wife, Charlestown; Mrs. P. F. Lais, Mabel B. Lais, Mrs. S. E. Chapman, East Dennis; S. A. Hargraves, Sandwich; Benjamin Cross, S. E. Humes, C. Abbott, Mrs. H. C. Troop, W. R. Carr, Providence, R. I.; Charles Whittemore and wife, Wollaston; L. E. Howes, Waltham; L. B. Robbins, Attleboro'; R. C. Gifford, R. B. Gifford, New Bedford; M. L. Schooley, Trenton, N. J.; A. Josselyn, Crescent City, Fla.; Frank W. Jones, New York City.

Messrs. W. C. Tallman, David Craig, and F. B. Tucker of Boston, and ex-Mayor Robins and wife, and Dr. Brigham, of Fitchburg, were also present.

The Lessons of Harvest Tide.

On Sunday, Sept. 23d, during the morning services in Martine's Hall, 55 South Ada street, Chicago, Ill., W. J. Colville delivered an unusually eloquent and impressive inspirational discourse on "Sowing and Reaping," it being the occasion of a special commemoration of the annual ingathering of the crops.

The platform was beautifully decorated with flowers and fruit, and the music was very pleasing.

A very large audience was present, and the speaker's words were listened to with the deepest attention and approval.

There is, said the speaker, a vast difference between intentional sowing and the mere accidental dropping of seed. We are to sow the good seed of truth beside all waters—an expression easily understood as referring to irrigated land where an opportunity for its growth is afforded. We should be careful at all times, in selecting a field of labor, to discover our aptitude for the task we would take in hand; never carelessly rush anywhere or into anything, but follow the leadership of intuition and common sense.

In sowing mental seed we should be careful to remember that every time we encourage a desire or breathe a request we are sowing something the results of which we must inevitably reap sooner or later. If there are no immediate results we may rest assured it is because the nature of the seed and soil is such that the seed takes long to sprout, but that when the fruit appears it will be of far more permanent character than had it developed rapidly. All nature's great works are gradual; instantaneous conversions and cures are often far from being permanent, as that which grows most leisurely invariably endures longest.

The question is often asked: "Can we grow spiritually by effort, or must we wait for growth to come without our struggle?" This question involves many, and cannot be answered off-hand. Dr. Drummond, in his "Natural Law in the Spiritual World," says the two leading characteristics of growth are spontaneity and mystery, and his position is correct; still these do not cover the entire ground, for if we are to consider the lilies how they grow, may we not also learn of the conditions of their growth so as to cultivate them in our gardens; while rain and dew are usually essential to the fertility of any soil, artificial irrigation can convert the wilderness into a fruitful field. A modern Moses may smite a rock in the desert, and cause water to gush forth, but there must be water beneath the surface, or no rod could bring it forth. Man coöperates with nature in everything, and as many influences essential to the ripening of the harvest are beyond his control, he has still a large amount of work to do himself.

Most people leave too much to the operation of law, and attach too little importance to the outworking of purely natural results through their own understandings of and compliance with immutable law. Fatalism means death to the farmer's enterprise, and in the moral realm inclines its devotees to atrophy of the moral sense, intellectual enervation and physical listlessness.

Thank the Eternal Power whose infinite goodness blesses the earth with valleys thick with corn, and trees bending low with fruits; but thank God most of all for the energizing breath of immortal life within, which makes each individual capable of working out his own and in a measure others' welfare by complying with that divine ordinance which lifts man above the level of a machine and makes him the outworker of his own destiny.

If we each of us determine to allow no other feelings but those of good-will to all mankind to animate the heart, we shall both consciously and unconsciously sow good seed everywhere for a joyous reaping by-and-bye.

WARNER'S LOG CABIN REMEDIES.—"Sarsaparilla," "Cough and Consumption Remedy"—"Hops and Buchu"—"Extract"—"Hair Tonic"—"Liver Pills"—"Plasters," (Porous-Electrical)—"Rose Cream," for Catarrh. They are, like Warner's "Tippecanoe," the simple, effective remedies of the old Log Cabin days.

New Publications.

LEAVES FROM THE DIARY OF AN OLD LAWYER. Intemperance the Great Source of Crime. By A. B. Richmond. 16mo, paper, pp. 387. Chicago: The Revolution Temperance Publishing House.

Three years ago Mr. Richmond, who has been favorably heard from the past year by Spiritualists through reports of what he has witnessed at Cassadaga Lake, was requested to write a lecture giving his experience in the courts with cases where the crimes brought before it resulted from intemperance. This he did, and the lecture proved so interesting and effective that calls were made for its repetition in many places. Subsequently he treated the subject more in detail, and gave what he thus prepared to the public in a book, of which this is a new edition. It contains nearly fifty narratives of events that have convinced the author that nearly all crime committed in this country is caused by intemperance; and that so far as licensing is concerned, the government has no right to sell to one citizen the privilege to make a criminal of another. The book is of thrilling interest, and must prove an effective advocate for the cause it champions.

"GOOD COMPANY."—A series of volumes is in course of publication by Lee & Shepard of this city, bearing the above general title, each a 12mo, bound in cloth. Of them we are in receipt of the following:

BROKEN LIGHTS. An Inquiry into the Present Condition and Future Prospects of Religious Faith. By Frances Power Cobbe, pp. 242.

RELIGIOUS DUTY. By Frances Power Cobbe, pp. 326.

THE WISHING-CAP PAPERS. By Leigh Hunt, pp. 455.

FIRESIDE SAINTS, MR. CAUDLE'S BREAKFAST TALK, and Other Papers. By Douglass Jerrold, pp. 357.

These books, though not new to the public, are of a class that, new or old, will be found interesting and instructive, and at the reasonable price, fifty cents a volume, in the uniform style they are now presented, will prove a valuable addition to any library, and within the means of all to obtain.

MOTHER GOOSE'S MELODIES (Mrs. Partington's Edition). Edited by Uncle Willis. Sq., 16mo, pa., pp. 114. Boston: Lee & Shepard.

One hundred pictures illustrate this edition, which, besides the famous rhymes of Mother Goose, contains others of a similar character and directions for exhibiting them in pantomime and tableau.

SONGS FOR OUR DARLINGS. Edited by Uncle Willis. Sq., 16mo, pa., pp. 224. Boston: Lee & Shepard.

A collection of simple poems, selected with care for young children and illustrated with over one hundred engravings.

CASSELL'S NATIONAL LIBRARY.—Recent issues of this admirable series of standard works are three of Shakspeare's Plays: "Much Ado About Nothing," second part of "King Henry IV."; and "The Merry Wives of Windsor"; "Marmion," by Sir Walter Scott; "Plato's Crito and Phædo. Dialogues of Socrates Before his Death"; "Plutarch's Lives of Pyrrhus, Camillus, Pelopidas, and Marcellus"; "Lives of the English Poets Addison, Savage and Swift," by Samuel Johnson; "Essays and Tales," by Richard Steele. The extremely low price—a dime each—at which these books are sold places a large library within the reach of every person of moderate means. One hundred and thirty-nine volumes have been published, and a new one appears weekly.

THE MAIDEN WIDOW. A Novel by Mrs. Emma D. E. N. Southworth. 12mo, pa., pp. 313. TRIED FOR HER LIFE. A Novel by the same author. 12mo, pa., pp. 356. New, low-priced editions. Philadelphia: T. B. Peterson & Bros.

Passed to Spirit-Life.

Sept. 19th, 1888, from his home in Stoneham, Mass., MR. OBADIAH SAMPSON, at the ripened age of seventy-six years.

For three years Mr. Sampson suffered from a painful illness, but through the entire period of his affliction no one heard an impatient word or murmur of complaint from his lips. He was a good man, whose lofty faith in the goodness of God—for he was a Universalist who believed in the all-saving love of heaven—gave cheer and sunshine to his spirit, and manifested itself in the tender sympathy and unfailing kindness that ever flowed forth from his kindly nature to kindred and friends.

Mr. Sampson leaves a wife and two daughters to miss his bodily presence, and to mourn their loss, but they have the consolousness of knowing that a life so rare and beautiful in earnest endeavor and ennobling example as that of the father and husband has been, leaves its influence for good upon all who have known or come in contact with it. For over fifty years the faithful wife has walked by the side of the one now departed, ministering to his wants, giving to him sympathy and tender affection, and in all ways proving a helpmeet and close companion to the very end.

The subject of this sketch was the proud and happy father of one well known in the ranks of spiritual workers and reformers, that brave and good woman, C. FANNIE ALLYN, to whose constant and unremittent care her parents have owed their comfort and happiness in their declining years. Between this father and daughter a peculiar bond of sympathy existed, and in these first few days of her bereavement, our good sister Allyn feels deeply the sting of bodily separation from the parent she has loved so well. Yet it is not all of gloom with her, for she knows that he who has been so much to her life has not died, but that he has only been lifted out of the trials and sufferings of the mortal, to experience the joys and the reunions of the immortal world. Mrs. Allyn's only son, Love-Ernest—well known to many Spiritualists as a Lyceum scholar in years gone by—who passed away some years since, was a great favorite with his Grandfather Sampson, and it brought consolation to the hearts of those who stood at the death-bed of the venerable man to be assured by him in his last moments that "Vernie" was by his side. Thus are the beautiful truths of spirit-presence and communion brought home to humanity in the most solemn and sacred moments of its experience.

On Friday, Sept. 21st, the relatives and friends of the family gathered in its home, to listen to the last tribute of honor and respect to the life now closed on earth, which was uttered in earnest and soulful speech by the spirit-guide of Miss M. T. SHELHAMER of Boston. The services—consisting of invocation and discourse—were of an impressive character, pointed with the truths of our Spiritual Philosophy, and calculated to console and to bring peace to mourning hearts. The floral offerings were beautiful and numerous, testifying to the love of friends and kindred for the departed.

On the following morning the remains were taken to Middleboro, Mass., for interment. •••.

Entered the Higher Life,

Sept. 17th, at the residence of his son, David H. Plumb, in East Orange, N. J., David Plumb, at the ripe age of seventy-eight years.

Mr. Plumb had a wonderful experience in his long earth-life, and passed away at last peacefully and willingly like one going to sleep.

In his early life his attention was called to the religious work, and he became a minister, and at one time he was settled at Utica, N. Y., over a Methodist society, but he gradually became deeply interested in the colored race, and through his intense interest in the abolition reform, he lost the sympathy of his non-progressive congregation, withdrew from the church as a teacher, and took up the cause of the slave.

He also wrote several works on various topics, his last and culminating book being issued anonymously, and entitled "Ecce Veritas," which illustrates the modern view of Jesus and his mission to humanity from the spiritualistic standpoint as revealed to him. He was passive and negative in his nature, in his early days, but his experience with the world changed his entire being, hence he became aggressive and positive in his work.

He was editor of several abolition papers just previous to the civil war. During its progress he declared that his sons should not be drafted while the colored men at the South were not utilized in putting down the rebellion. He was so pronounced in his remarks that a complaint was entered against him on the ground that he was speaking against the draft, which the laws of the United States forbade. He was consequently taken from his office to the Tombs in New York City, and there confined for several days: all the while he sent letters to the press for publication which were logical and argumentative in their treatment of the issue. The writer, accompanied by Mr. Plumb's wife, took the first meal to him after his confinement in the Station House.

After a short time President Lincoln sent a reprieve setting him at liberty, and soon afterward the order from the Government was issued, providing for the employment of colored men as soldiers—thus showing that Mr. Plumb was practically right in the position he assumed.

He was a great friend of Parker Pillsbury and Gerritt Smith, and they harmoniously worked together for the freedom of the slave.

In his last years of life he became greatly interested in Spiritualism, and embraced it as a fact in the nature of things. Two of his children have also recognized its truth; one has been unfolded as a medium, and works in a private way with her spiritual gifts.

His beloved wife preceded him to the better life many years ago. He leaves three sons and one daughter, who look upon him as simply "gone before."

A. S. H.

Banner Correspondence.

New York.

DELPHI.—Major Carpenter writes: "J. H. Harter, the pastor of the 'Church of Divine Fragments,' of Auburn, has laid off the physical form and passed to the spirit-realm. All who knew him are ready to exclaim: The world is the better for his living in it! He was a friend to all. My first acquaintance with him dates back nearly forty years. He commenced his work in the Methodist Church, but soon discovered that God was impartial, and became an Universalist. His Methodist brethren accused him of being a backslider. He told them he was a forward-slider, for while a Methodist he saw a chance for but few to be saved; whereas now he saw the salvation of all. He declared this good news and glad tidings for all men twenty-five or thirty years. Being of an investigating turn of mind, he was not satisfied with faith through the experience of those who lived two thousand years ago, but was anxious to get facts through his own experience. In an investigation of spirit-communion he obtained the knowledge he sought for—palpable evidence that man never dies. This was the crowning glory of his life. He was first and foremost in all reforms. Equal rights for all was his motto. He labored for woman's rights, and was a lifelong worker for temperance. He did not fellowship the *Lex Talionis* of Moses, but believed in chastening for reform. To elevate humanity seemed to be his aim at all times; to help those who could not help themselves. He was not governed by popular opinion, but by his own sense of right. He was persecuted because he would not cater to popularity. Notwithstanding his radical course, I do not think he had an enemy. He was well disciplined for spirit-life, where he is already at work.

He was a ready and eloquent speaker—was never at a loss for something to say. One could always profit by his counsels. We expect to hear from Friend Harter at his earliest opportunity, and sincerely sympathize with his lonely family in their separation from the physical presence of a kind husband and father, *but we glory with them in knowing that he still lives.*"

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "The restoration to vigorous health of a vast army of sufferers from what the 'regulars' in medical practice have decided to be incurable disease, inspires a few words from our pen in behalf of the noble men and women engaged in this grand effort to do good and bless mankind. First and foremost in the great struggle to overcome evil with good, was that noble man who looked upon freedom, mental and physical, as the only means of securing the blessings of mortal life, Thomas Paine. He carries with him to spirit-life the same desire to bless others, and is a leader of one of the great sanitariums. With him are associated such grand coworkers as S. B. Brittan and J. R. Newton, and acting together as one spirit, one mind and heart, they have established fruitful branches of their work in many places upon the earth. Their work includes restoring a proper balance to the needy ones over there. They have assistant teachers to follow their kindly suggestions, to help the needy to a rounding out of mentality and spirituality.

Among the large class of workers in this field of education and progressive life are the Indian spirits who lived natural lives upon the earth. Such spirits are powerful helpers of earthly mediums to-day. A large part of the labor of all philanthropic spirits is to aid and instruct those who departed the earth with but little or no knowledge of its experience or of the first principles of the law of human life in human form. Among those in spirit-life thus employed are Mrs. J. H. Conant, Helen E. Morell, Mrs. R. C. Miller, Achsa W. Sprague, Aggie Davis Hall, Rosa T. Amedey, Alice Cary, Mrs. Dr. Hamilton, Joan of Arc, and others. All the above named spirits have each had their class or circle to conduct to the earth-plane to gain knowledge not otherwise to be obtained."

Pennsylvania.

PHILADELPHIA.—"T." writes, Sept. 20th: "Last Sunday evening the control of Mrs. H. S. Lake addressed a large and appreciative audience on 'Spiritual Culture.' A few questions that had been left unanswered from the morning lecture were answered, to one of which in reference to foreign influence the control took the position that there are no geographical lines in spiritual culture, therefore no foreigners; that we all should adopt Thomas Paine's sentiment, 'The world is my country; to do good, my religion,' and as to the Chinese, or other emigrants, proper restriction, but no ostracism. The lecture has caused quite an interest among all classes here, in consequence of which the guide has informed us that next Sunday morning's subject will be 'Politics and Principles.'

The Lyceum commences in October next under charge of Mr. Robert Coffman, who has proved his worthiness and ability, and has the confidence of the Board and Association, also the respect and love of teachers and scholars."

Maine.

SIDNEY.—A. W. S. writes: "Sunday evening, Sept. 23d, a goodly number assembled at the pleasant home of Mr. Arthur W. Stewart. Dr. H. F. Merrill of Augusta conducted the services. About seventy-five tests and messages were given, and nearly every one present received convincing proof of the presence of spirit-friends. Some of the tests were remarkable, and a number were recognized as from those who passed away over thirty years ago. Dr. Merrill spoke to his audience in the highest terms of THE BANNER, calling especial attention to its Message Department and the new story by Mrs. Miner. The Doctor is a remarkably fine test medium, and skeptics as well as believers are seeking admission to his circles. Many are awaiting anxiously for the appearance of his message paper, *Twilight*. He informs me subscribers are coming in rapidly."

Michigan.

ROMEO.—S. H. Ewell writes: "I have during the last few months attended a number of séances held by Dr. Schermerhorn of Grand Rapids, Mich., and received much satisfaction. I have been a Spiritualist nearly forty years, have seen many mediums, and witnessed many manifestations of spirit-presence, but none superior to those at Dr. Schermerhorn's. They consisted chiefly of independent voices, by means of which dozens of friends of mine long since departed—one of them an old school-mate of more than fifty years ago—gave their names and other evidences of their identity. Whoever would receive positive proof that our so-called dead live, can obtain it through Dr. S."

☞ A short time since a medium, in Parkgate, near Rotherham, during the night, suddenly started up in bed and called loudly, "Wait till dadda comes," and called her husband "Joe, Joe." He sprang from bed, hardly knowing what he did, and opened the bedroom door, just in time to stop his child from falling downstairs. In the morning neither the mother nor child remembered the circumstance; the mother, however, had a faint recollection after being informed by her husband.——A medium, working in the coal-mine at the same place, was one day startled by a voice, saying to him, "Jump"; he waited, hardly knowing what to do. Again the voice, more peremptorily than before, called "Jump"; he did so, and immediately afterward a large piece of stone fell from the roof upon the very spot where he had been standing.—*Two Worlds, Manchester, Eng., Sept. 14th.*

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

A Strange Resemblance.

THE SINGULAR STORY ABOUT REPRESENTATIVE TAYLOR AND HIS DOUBLE.

A Man whose Face, Figure and Manner were Like His, whose Handwriting was Identical, and who had the Same Name—The Odd Experiences of the Ohio Congressman.

Judge Ezra B. Taylor, who represents the Nineteenth Ohio District in the House, is one of the best known members on the Republican side, and is ranked among the ablest. He is a man of striking characteristics, and would arrest the attention of a stranger as being above the ordinary run of men. His face is strongly marked with force and individuality.

He recently received a letter from Wisconsin, which calls up again a coincidence in his life, which is probably the most remarkable of which the world has record. He related the story to *The Star* man yesterday. He was born in Portage County, Ohio, sixty-five years ago, attended school with Garfield, and the two kept up a friendship in after life. When Garfield was elected to the Ohio State Senate in 1859, Judge Taylor was practicing law in the State. Shortly after Garfield took his seat, Judge Taylor got a letter from him, stating:

"I received your letter, and will be glad to do anything I can for you. I am surprised, however, that you should desire such a position. I thought your practice was worth much more to you."

This may not be the exact language of the letter, but it was about this.

Judge Taylor did not understand the letter. He wrote to Mr. Garfield telling him so, and saying that he was right in supposing his law practice was worth more than any position under the State Senate.

THE MYSTERY DEEPENS.

Shortly after that Mr. Garfield called on him and handed him a letter, asking if it were not his. He examined the letter, and replied that it was certainly his handwriting and his signature, but that he had not written it, unless he had done so in his sleep, and then he pointed out that it was postmarked from another part of the State.

The letter asked for the appointment of deputy sergeant-at-arms of the State Senate, was written in the judge's handwriting and signed plainly with his signature, Ezra B. Taylor.

Mr. Garfield wanted to submit the letter to an expert to pass upon the chirography. Judge Taylor said he would acknowledge that he could not tell it from his own. It was submitted to an expert, who, without hesitation, said he could take oath to its being Judge Taylor's writing. It was a mystery they could not penetrate, and they dropped it.

HE MEETS HIS DOUBLE.

Not long afterward the State Convention assembled. Judge Taylor was walking down the corridor of the principal hotel. There were mirrors on the walls in which he could see his reflection. As he approached the end of the corridor he thought there was another mirror directly in front of him in which he could plainly see his own face and form. He drew closer, and— No; it was not a mirror. It was a man. It was himself in flesh and blood. The two looked at each other, and it seemed as if each had lost his identity in the other. Had they turned around three times neither could have been certain he was not the other fellow. Neither spoke. They just looked at each other, and passed in opposite directions. Later in the day Mr. Garfield, with the double leaning on his arm, approached Judge Taylor. He introduced them: "Mr. Taylor, Mr. Taylor. No; Mr. Ezra B. Taylor, Mr. Ezra B. Taylor."

NAMES AND FACES ALIKE.

They were the same in name, in form, in face, in age, voice, carriage, manners and general appearance. Judge Taylor was then known as colonel. He had been named after a distinguished clergyman, Ezra Booth. The duplicate was also known as colonel, and said he was Ezra Booth, but he did not know after whom he was named.

The Star man had been told that they discovered that they were born on the same day. Judge Taylor says he does not remember whether or not this was developed, but that they were certainly born in the same year, and that every circumstance or condition they could think of as peculiar to one, applied with equal aptness to the other. The acquaintance was continued between these two men, a constant correspondence between them until a year ago, when the other died out West. They were never able to discover any relationship.

RECENT DEVELOPMENTS.

A few weeks ago Judge Taylor got a letter from a lady in Wisconsin, stating that she had noticed the name of Ezra B. Taylor as voting against the Mills bill; that an Ezra B. Taylor, formerly living in a certain part of New York, had been a very intimate friend of her father, who was now dead. They had, she said, lost sight of this friend soon after her father's death, and they were anxious to find him. They hoped the Representative might be he.

Judge Taylor wrote a prompt reply, stating that he had never lived in New York State, and had never heard of the lady's father; but this did not end it.

A few days ago he got another letter from the lady, stating that she had been delighted, on receiving his letter, to recognize in the address the handwriting of her father's friend. On opening the letter she had found the handwriting and signature the same as a number of old letters they have, and that she was at a loss to reconcile the contents of the letter with these circumstances.

It has not yet developed whether the Ezra B. Taylor this lady seeks is the one who died or yet a third party to the drama.

But, to add another romantic feature to the case, it now appears that the Taylor this lady seeks might have reasons for concealing his identity from the family on account of some business relations with the deceased father, whom he may have owed money.—*Washington Star, Sept. 15th, 1888.*

A GENERATION.—Ten thousand human beings start together on the journey of life. After ten years one-third at least have disappeared. At the middle points of the common measure of life but half are still upon the road. Faster and faster, as the ranks grow thiner, they that remain till now become weary and lie down to rise no more in the mortal body. At threescore and ten a band of some four hundred yet struggle on. At ninety these have been reduced to a handful of thirty trembling patriarchs. Year after year they fall in diminishing numbers. One lingers, perhaps, a lonely marvel, till the century is over.

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New Hampshire Convention.

The Quarterly Convention of the New Hampshire State Spiritualist Association will be held at Washington, N. H., Oct. 12th, 13th and 14th.

Good speakers and mediums have been engaged, and all are invited to be present.

Half fare on stages from Hillsboro' and Newport. Reduced rates at hotel. Bro. Lull has the latch-string out as usual.

Round-trip tickets, at two cents per mile, may be obtained from the following stations to Hillsboro' Bridge: Plymouth, Laconia, Franklin, Concord, Contoocook, Nashua, Milford, Peterboro', Keene and Hancock Junction.

Speakers.—Prof. John W. Kenyon, of Worcester, Mass.; Mrs. Craddock, of Concord; Miss S. Lizzie Ewer, of Portsmouth, N. H.; Mrs. Stevens, of Washington, N. H.

Francestown, Sept. 24th, 1888. GEO. D. EPPS, *Sec'y.*

Annual Meeting.

The Spiritualists of Kansas will hold their Annual Meeting Oct. 12th to 15th, 1888, at the residence of T. C. Deuel, one and a half miles east of Fairmount, Leavenworth Co., Kansas. All are invited. Good speakers and mediums will be present to entertain and instruct the people.

A. H. NICHOLAS.

Spiritualist Meetings.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westernan), Secretary.

Passed to Spirit-Life,

From Windsor, Vt., Sept. 9th, Mrs. Caroline L. Winn.

The deceased was formerly a resident of Boston. Her translation was caused by a fall. Had she continued in the mortal till Nov. 26th, she would have attained the age of eighty-eight years. Her belief for thirty-eight years was strong in the Spiritual Philosophy, and she has been for many of them a constant reader of THE BANNER. T. B. WINN.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far-famed attack upon Modern Spiritualism in 1857 miscalled *The Harvard Investigation*. These letters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that college, who was the personal friend of those officers, and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timeliness, aims and operations, present and prospective, of Modern Spiritualism itself. It is a unique and instructive work, by one thirty-four years a Spiritualist and eighty-four a mortal.

INDEX.

Harvard Investigation; Agassiz, Professor; Bell, M. D.; Eustis, Professor; Felton, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D. D.; Walker, President; Willis, Doctor.

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The author says that the book has been written in the intervals of a busy professional life, which fact has proved of advantage; for, while as careful as possible not to be carried away by enthusiasm, or by imagination, in a region wherein there is much scope for their action, the disjointed method of working he was compelled to adopt operated as a protection against a surrender to mere fantasy.

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☞ We do not peruse anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.

☞ When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 6, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY, 39 *and* 41 *Chambers Street, New York.*

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

A Look Ahead.

What Spiritualism has accomplished in the past forty years we know; what it is likely to accomplish in the coming quarter of a century, or even by the expiration of the current century, is so much a matter of conjecture as to excite the deepest interest in all believers in its beneficent workings.

The subject was well considered in a recent discourse by Mrs. Richmond. She began with the highly suggestive observation that all truly great movements originate in ways that are removed from ordinary public observation, and that no one could tell from the apparent smallness of a thought or insignificance of a fact what will be its results. It was the steam lifting the cover of a tea-kettle that produced all the mighty engines of the modern world. It was the kite and key of Franklin that opened the way for all the wonderful results in the use and application of electricity. Why should not similar small and trivial beginnings in mental and spiritual matters be equally capable of moving the already awakened world as it never was moved before? Why are the phenomena of Spiritualism to be rejected because they were introduced by the tiny raps in an humble cottage?

The simple teachings of Socrates led to his martyrdom because they led the people to neglect their priests and their worship of the gods, and by discarding war invited universal peace. But his teachings were continued in an enlarged form by Plato, who announced that the universal Cosmos was the perfection of civilization and the glory of the human mind. The Sermon on the Mount and the Golden Rule are far more widely comprehended and accepted than when they were spoken.

For the past forty years Spiritualism, said Mrs. Richmond, has been more or less "a heterogeneous mass of manifestations, philosophy, socialistic doctrines, political economy and religious chaos." The manifestations, which come first, are to material minds the basis of spiritual truth. But Spiritualism no more consists in the manifestation of spirit-power through material objects to the senses than does the ringing of the door-bell by him constitute the visit of a friend. The value of physical manifestations is not in proving immortality, because that cannot be demonstrated by a physical fact. The value of the physical manifestations consists in the simple and single fact that they demonstrate a power over matter that is not to be found classified in any school of science. Spiritualism is not science; it is *greater* than science. Mr. Crookes alone has sufficiently proved this. Mr. Alfred R. Wallace, another distinguished scientist, after long experimenting and study, reached the same conclusion. He became convinced that the manifestations proceed from a source that is beyond the reach of science in the realm of spirit.

Science is the formulated result of experiment and observation, employing the deductive and inductive methods of reasoning. At the end of forty years of spiritual manifestations there is no formula for producing a single rap. Spiritualism has come to prove to science that there is a realm which it does not understand—which it has not explored—and which it cannot explore by any of the recognized methods of science. But Spiritualism is demonstrated, science to the contrary notwithstanding. It baffles the scientific minds; they come against a dead-wall of impossibility the moment they set out to explain it after the manner of science; and that obstructing wall is the ENTIRE REALM of spirit causation—the whole region of spiritual force which they do not understand.

This much has been demonstrated: that above the self-styled realm of science, beyond the realm of physics, beyond the realm of organized matter, there is a region just as active, more potent, more all-pervading and all-controlling; and within that realm the manifestations of Spiritualism must be explained and accounted for. Within that realm *only* can be found the solution of all those mysteries, once considered occult and strange, and regarded as depending upon singular incantations and exercises; now the forces that are employed, although in the realm of mind or spirits, are exercised under the most ordinary conditions and circumstances; now we have in the open day, and in the evening in well-lighted rooms, the manifestations of spirit power. This realm of causation is one that science cannot invade; it requires the services of another and a higher faculty of the human mind, the faculty of *intuition*. As this faculty continues to develop in mankind, the spiritual solution will become more and more clear. Science is obliged to admit that Spiritualism is not explainable in her realm.

Spiritualism pronounces all mental philosophy to be included in its teachings. The Spiritual Philosophy is the only solution of all the various systems of thought; it releases the mind from its tendency to materialism, and carries it to the innermost realm of spiritual truth. Spiritualism says that Kant rightly claims the *à priori* existence of mind, and that Fichte is right in declaring that the solution of mind is to be found in the realm of *à priori* thought, which is a realm of its own. Spiritualism declares that that realm is the realm of spirit, of immortality, extending backward as well as forward, the realm of the heretofore as well as the hereafter. It bears the metaphysician, the idealist, the transcendentalist on its strong pinions to the realm of the spiritual and divine reality. It assures them that it is a positive power; that the light of the spirit is a positive light; that the shadow of material life is all that rests between us and the knowledge of things divine. It says with the astronomer that if we place ourselves at the centre the circumference will be correct.

With matter at the centre, everything has gone astray in the mental world. With the material basis, man cannot solve the problems that relate to his spirit. All philosophies become ambiguous and undecisive if based on the senses. Stand at the centre, and the circumference always comes into its own place. The centre of all mental and spiritual endeavor is spiritual; and Spiritualism reconstructs the philosophy of the nineteenth century. Instead of leading nowhere, as has been affirmed by many minds, Spiritualism declares the "unknowable" to be the only knowable realm in the universe, demonstrating that it is a palpable realm, more real than the realm of matter; that the realm of the spirit is the basis of all reality, and from that the human circumference is adjusted and made clear. From this centre the spirit is to go forth, the body being its willing subject; the appetites no longer enslaving; sense no longer dragging the spirit down to its own level; and physical existence being made subservient to the higher enjoyments of the spirit. Body and mind alike are to be governed by spiritual powers.

Spiritualism has for its office to make men true; to expose individual wrongs; to remove masks and falsities; to inculcate fraternity; to silently but effectually reconstruct society by encouraging the release of that which is within and its domination of that which is without. It clasps hands with every spiritual truth wherever found. Thus it acts as a solvent for them all; restoring the gifts of the spirit to their right places; and while teaching all men to forget their strivings in religious ways, opening the doors of manifestations and expressions in inspiration as to-day and in this our own time. Out of it is to come all knowledge and charity, that which is to explain and reconcile the past history of the world. As it is the light of to-day, the truth of to-day, the religion of to-day, giving the world the expression of spiritual truth in answer to its needs, out of it will flow a new and higher civilization and a broader: a new religion; a new philosophy; and, what is above science, a *superscience* which shall control matter and make it obedient to the work of the spirit.

Helping Undeveloped Spirits.

"The souls of men, according to Plato," says David Hume, in his "Inquiry Concerning the Principles of Morals," "inflamed with impure appetites, and losing the body, which alone afforded means of satisfaction, hover about the earth, and haunt the places where their bodies are deposited, possessed with a longing desire to recover the lost organs of sensation." This is but in harmony with what is matter of actual knowledge, through the clear and unmistakable interpretation of Modern Spiritualism. What Plato, who found the oneness of the universe in the supreme Beauty, as his predecessor Socrates found it in supreme Goodness, and as before him it was held to consist in supreme Truth—what Plato intuitively believed with regard to the return of undeveloped and unemancipated spirits, is well understood and known from the revelations of Spiritualism. And it is a discovery, now broadened into practical recognition, that effectually clears up many a perplexing problem, and enables us to proceed intelligently, and hence effectively, in dealing with this class of unhappy spirits.

Nothing appeals with a stronger influence to our sympathy and care than does the well-ascertained fact that spirits not yet released from their earth bondage cannot enter into the higher and larger inheritance of life which awaits all alike, but are obliged to live in the earth's atmosphere for a stated time, in obedience to the laws that govern slavery equally with freedom, *i. e.*, until their earthly and sensual chains are broken. Understanding this fact, mortals should so act that they may happily become instrumental in sooner bringing these unfortunate spirits out of the darkness into the light.

The "Spiritual Fraternity" Society

Will resume its public meetings next Sunday, Oct. 7th, at the First Spiritual Temple, corner Newbury and Exeter streets, Boston. School for children meets at 10:30 A. M.; afternoon lecture service at 2:45; Wednesday evening social at 7:30. The guides of Mrs. H. S. Lake will speak during October and November.

☞ The report that Mrs. H. B. Stowe was rallying again had no foundation in fact: "For some time," writes "Eleanor Kirk" to the *Cape Ann Advertiser*, "in fact from the moment of her husband's death, this gifted woman has been ready and eager for the great change. The faith in a future reünion with her loved one knows no cloud. *Prof. Stowe was a firm believer in the highest truths of Spiritualism*, and this belief is said to have been shared by his wife."

☞ "Henry Cummings, the eminent physical test medium from London, Eng.," whom we believe to be the notorious H. Melville Fay, so often denounced in THE BANNER, is now operating in New England; at least it would so seem, as we have recently received from a friendly correspondent a *blue* handbill of "C.'s" with the imprint of Laconia, N. H., upon it. Give him a wide berth.

Spirit Manifestations.

As many people even at this late date still persist in casting doubt upon the physical phase of the Spiritual Dispensation, we copy from THE BANNER of July 23d, 1857, a communication sent to us by Mr. Nathan Nutter of Amesbury, Mass., (who still resides there,) that explains his then position upon the subject, to which we append our own remarks made at the time. When he wrote to us he knew nothing in regard to the spiritual phenomena other than those given by and through his own organism, as he had never visited any medium. The occurrence he alludes to transpired in his own house, in the presence of only a few intimate friends who were called in as evidence:

AMESBURY, June, 1857.

MESSRS. EDITORS—The doctrine of Spiritualism, which you advocate, appears mysterious to me as yet; but it is not strange that it does. In fact, it would be strange if it did not, for all discoveries have seemed so at first. Galileo said the earth revolved, and it did, with natural laws to govern it, though denied. Franklin drew lightning from the clouds, and Morse taught it to speak the English language. Newton discovered the law of gravitation, and Fulton asked for a building in which to explain his theory of steam power, but it was denied him. There were natural causes for all these; may there not be, therefore, a possibility that Spiritualism, so called, can be explained on philosophical principles?

I will give you a word in relation to a manifestation I received. I called on the spirit of a ship-builder, and on his announcing his presence, asked him to imitate the launch of a ship. Thirty or more distinct raps were heard, resembling the sound at a distance of carpenters setting up a ship. Shortly all the rappings ceased except two, and they represented men splitting out the blocks. After these the table shook, as a ship does just before she starts from the ways, then it moved six feet or more, without any person touching it, resembling the motion of a ship as it is launched into the water. I am convinced that nothing by mere human agency could thus, in every particular, imitate so perfectly the launching of a ship.

Yours, NATHAN NUTTER.

Our friend's experience is a good proof of the reality of spirit manifestations, and a perfect argument against the position of those who maintain that they are all produced by jugglery, wires, pulleys, or mechanical appliances of any name or nature. Though a "medium" himself, and having had such manifestations as he above narrates occur in his presence, he does not comprehend the spiritual theory in explanation of the phenomena. He is fully conscious that these things do take place, and equally so that *he* does not produce them, for the very good reason that it would be impossible for him to do so. Certainly there can be no trickery here; no imitation of the sounds of ship carpenters at a launch, made with a foot—the great Cambridge solution—or by any unconscious pressure of the hands, the equally astounding scientific theory of Faraday, for neither hand nor foot was within six feet of the moving table.

In reply to the inquiry whether Spiritualism may not be explained on philosophical principles, we would say, it can. The same general laws that govern Franklin's lightning, Newton's gravitation, and Fulton's application of steam-power, govern the events of Spiritualism. At the time of these discoveries these governing qualities were not known, at least not laid down in the books, and the discovered blessings were near being lost on that account. And so it is with Spiritualism now. There is no law, no rule of science, known at Cambridge or elsewhere that would evolve such facts, and so these skeptics seek to destroy the facts. But their efforts are as impotent as their brethren of the past, and Spiritualism will live through all their efforts to put it out of existence, and the philosophy that governs it will eventually be made known.

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Learning of the private sittings at Mr. Nutter's residence, we visited Amesbury at that early day in order to verify, if possible, the statements which had been given us, and were invited to attend a séance. There were present only three persons besides ourself: the medium, a Mrs. Plummer and Mr. David Balch. Upon this occasion we took the position an honest skeptic would have assumed.

We first asked Mr. Nutter if the occult power which controlled would respond to any particular question we might propound? He answered in the affirmative. Secondly, would it be in order that no person touch the table we were sitting at while the manifestations were going on? "It would be in order," he replied. And, thirdly, "Will each person sit so far from the table that we can pass between it and them?" He had no objection to this, he said. After going through these preliminaries we took our seat. We make this statement because skeptics have always contended that it is an indispensable requisite that the hands of the medium and visitors rest upon the table which, unbelievers have good reason to declare, is a very suspicious circumstance.

We then asked this question: "If there is any invisible intelligence present that hears what we say, will it have the kindness to tip the table up at an angle of forty-five degrees toward ourself *thirteen* times—then pause for a moment and tip it toward the medium, opposite us, *three* times only?"

The feat was accomplished, as had been requested by us—when other manifestations of spirit-power followed—perfectly satisfying us that an invisible intelligence was present and heard our questions. To our mind any other hypothesis was then, and is now, out of the question.

The Barcelona Convention.

Our Paris correspondent, Henry Lacroix, in the course of an interesting letter dated Sept. 15th, which we shall print next week, says:

"Mr. Leymarie writes from Barcelona, under date of the 11th inst., that the Spiritual Congress had its first meeting on the 8th, as advertised, at 8:30 P. M. The large and beautiful hall used on the occasion was hung with flags of every country, and appropriate mottoes, and it was filled with two thousand persons. The leading promoters wished to elect Mr. Leymarie as President, but this gentleman suggested that four Presidents be named instead: Viscount Torrès-Solanot and Mr. Huebles, of Madrid—as representatives of Spain—Dr. Hoffman, for Italy, and Mr. Leymarie for France, which was carried. Vice-Presidents, Messrs. Vivès, Da Ona (from Cuba), San Benito. Prof. Chiaïa, and his family, from Naples, were present. The press was represented, and there were four stenographers. Mr. Leymarie acted as Chairman on the first and second day, Saturday and Sunday, and gave a history of Spiritualism and of Allan Kardec, in French, which was generally understood and applauded. Deputy Huebles next delivered a long and eloquent oration, in the Castilian idiom, which is that of the locality and Province. A lawyer, whose name is not mentioned, from Madrid, glorified the philosophy, and its able expounder, Kardec. Mr. Moreno Acosta gave an address in the Aragonese idiom. A numerous list of adherents from foreign parts, and telegrams were read."

Testimonial to Mrs. Richmond.

We are informed that the many friends of Mrs. Cora L. V. Richmond, in Chicago, arranged a cordial "welcome home" reception to this earnest worker in the spiritual field, which took place on Monday, Sept. 8th, at 6:30 P. M., immediately on Mr. and Mrs. Richmond's arrival from Cincinnati, O. W. J. Colville and many other well-known people were present. An account of the proceedings must be delayed till another issue. Mrs. Richmond has had great success in Cincinnati.

☞ As was stated in last week's BANNER, W. J. Colville will speak in Berkeley Hall, Boston, on Sunday, Oct. 7th, at 3 P. M. He informs us that the subject of his lecture will be: "*The Outlook for Spiritual Freedom, East and West, at Home and Abroad.*"

Prayers for the Dead.

A correspondent having sent in the following question for answer at the Banner of Light Free Circle, the following reply was given by the guides of Miss M. T. Shelhamer through her organism, and is here printed in advance, that the ideas of the spirit may reach the world of readers while the occasion which called them forth is yet fresh in the public memory:

QUES.—In the Catholic churches throughout the entire world, an encyclical from Pope Leo XIII. was read at all the masses, announcing that on Sunday, Sept. 30th, all the masses on that day would be offered up for the repose of the souls in purgatory. This was done as a fitting close to the sacerdotal jubilee of His Holiness Pope Leo. Your correspondent, without doubting the sincerity of the Catholics in this special matter, is desirous of knowing, *direct* from the spirit-world, whether there is any truth in the statement made that the souls of those who have passed on *will be* benefited by the said prayers? LIBERAL.

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ANS.—Without entering into a discussion of the right of the Catholic Church and its potentates to dictate to any number of people what shall be done in a certain direction, or concerning the religious ceremonials of said people, we may perhaps for a moment consider the efficacy of prayer, in a general sense.

Thoughts are substantial things; they are the weapons of the mind, or of the spirit, if you will, and may be exerted for good or for evil. A large number of people, exercising their minds in a given direction, will undoubtedly create a positive force or will-power, which will extend out into the atmosphere, making its way felt effectively for good or for evil. A number of persons, uniting in sincere prayer for any desired end, will undoubtedly carry with their thought a psychological power, which must make an impress upon the object or the person brought under consideration. Let a number of persons unite sincerely and honestly in offering up prayer for the repose of any friend or spirit, or any number of friends or spirits, for their happiness and peace, and unquestionably those spirits who are the object of the earnest prayer will feel an influence coming to their lives, one perchance of helpfulness and of peace. This influence, strong in magnetic power, swayed by the law of psychological association, will doubtless bear with it a blessing to those who are petitioned for; they may feel themselves inspired, or stimulated within their own souls, to make an effort to rise above any unhappy condition in which they may be placed, and to work out into the light, even though they are surrounded by darkness.

It is true that every soul must work out its own salvation, every spirit must atone for its own misdeeds, must make reparation for the wrong which it has committed. If a soul is plunged in darkness, is depressed by unhappy conditions, he must make self-effort to rise above those surroundings, to grow out of the unpleasant conditions, and put forth endeavors to work for others, to forget self and selfishness in the desire and effort to bless his kind. By doing this, a spirit must stamp unhappiness beneath him, and rise to a condition of peace and prosperity, in whatsoever department of life he may be found.

But it is also true that a spirit, either in the higher life, in the lower worlds of spirit-sensation and experience, or in this mortal world which you inhabit, is and may be assisted by the kind wishes, the helpful offices, the sympathy, affection, or prayers of his friends; therefore, when the earthly friends of a spirit unite in sending forth their petitions for his advancement, for his elevation, spiritually and mentally, that soul must be blessed, for he feels a stimulating power coming from the hearts of his friends, catches the magnetic sympathy which they afford him, and is assisted in consequence.

The Catholic Church recognizes a great truth, and a great psychological law, in the acknowledgment that souls in purgatory, or in a state of unhappiness, may be assisted by the prayers of their mortal friends.

These petitions, these earnest, heartfelt, sincere desires of loving souls on earth to help their friends, will outwork a vast and beneficial result. There is no doubt in our mind but what there are spirits who have been held in bondage because of the power of old superstitions and creeds, fixed upon their minds, that they have been benefited through the tender sympathy which has come to them from earthly life, passing beyond the grave, rising above the conditions of death and making its way into the spirit-world, even to the very hearts of those for whom the prayers were sent up.

How the Work Goes On!

The unseen intelligences who have in charge the advancement of the New Dispensation among men, are silently accomplishing results in the churches which will some day astonish creedists and Spiritualists alike. The following, from the *Oakland* (Cal.) *Tribune* of the 15th ult., is an illustration of what is going on everywhere within the lines of the evangelical believers:

A young widow lady of this city, in conversation with a *Tribune* reporter a few days since, said she had received frequent visits from her husband, who died two years ago—that he fully materialized, and while sitting in a chair near her, talked and acted just as he used to. "There can be no mistake," she said, "about this; but you must not mention it in connection with my name, as it might make me a great deal of trouble. I am a member of the Presbyterian church here, and wish to remain so. But if it were known that I had become a believer in Spiritualism and was having séances in my house, there is so much prejudice against it that I would have to suffer." The lady would not release the reporter till he had explicitly promised not to make any such use of what she had told him as to compromise her in her church relations. Mentioning the circumstances, but not the name, to one of our city pastors a few days after, he said: "I am not at all surprised, for I have reason to believe that there are many secret Spiritualists among our church members. They are very quiet about it, though, fearing to lose caste."

To Inquirers.

☞ As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

The Golden Gate

Has removed from the quarters it has occupied the last three years, to elegant and capacious apartments on Market street, where, in connection with its office, a convenient reading and library room is being fitted up, free for all. The new address of the *Golden Gate* is Room 43, Flood Building, San Francisco, Cal.

☞ The spirit-intelligence at our Free Circle meeting, as reported on the sixth page, said that the time was coming when what is known as the "Dark Continent" would be open to civilization and the march of human progress. Other interesting questions were clearly answered. A question was also answered which will no doubt interest mediums in general.

SARATOGA, N. Y.—A statement of the recent sad affliction of President Mills, and of the action of the society regarding his bereavement, has been sent us by E. J. Huling, and will appear next week.

Children's Progressive Lyceum No. 1.

We wish to impress upon the mind of the readers of THE BANNER the vast amount of labor that is being expended by Mrs. William S. Butler in behalf of the Children's Progressive Lyceum No. 1, as well as to urge upon all to come forward and assist her and those who are striving to carry it on, and thus show by their deeds that they are true friends of the school and the good work it is doing.

It is a first-class Lyceum, productive of inestimable benefit, if Spiritualists will only encourage it by their attendance and liberal support. In this particular there is plenty of room for progress. Every one is aware that there is a heavy expense incurred to properly conduct this work, and the question that arises is, how shall this expense be defrayed? Its managers are ready to receive and will gratefully accept and acknowledge any subscription.

The success of the Fair held last winter has encouraged the workers in the Lyceum to have another one the coming winter. By the purchase of tickets, which will be placed within the reach of all, the present prosperity of the Lyceum will become more firmly established, and appeal to all—Spiritualists or otherwise—is made to lend a helping hand.

Parents, why not devote a little of your time and attention to the education of your children, while their minds are easily impressed? It will do away with the necessity of finally uprooting from their minds a vast amount of prejudice and superstition.

By working together in harmony and unison this object will be attained, and in the end be productive of great success.

At the session to be held Sunday A. M., Oct. 7th, in the Paine Building, the Brockton (Mass. Lyceum will be present—promising to bring one hundred of its members on this friendly pilgrimage.

Indiana Spiritualists.

The Indiana Association of Spiritualists met at Westerfield's Hall, Anderson, Ind., Sept. 13th, at 10 A. M. Dr. Beck, President, being absent on account of sickness, Mrs. Caroline Hilligoss, Vice-President, called the meeting to order, and delivered an address of welcome.

The attendance was good. The speakers from a distance were W. H. Blair and Mrs. Cora L. V. Richmond, of Chicago; Mrs. Dr. Buell and Ada L. Ballou, of San Francisco, Cal. The addresses they delivered were unusually fine, and —says the *Anderson Herald* of the 21st ult., in a kindly notice of the event—"attracted the attention of many of our best citizens."

The meetings were very successful spiritually and financially, so much so that the organization of the State Society was effected and articles filed incorporating the Association under the laws of the State. Forty-nine new members were added to the roll and two missionaries will be placed in the field.

The Association will meet in Anderson in October, 1889, and will hold its quarterly meetings throughout the State during the year, and at such times and places as the trustees may agree upon. A special effort will be made to spread the truth as it is taught by the Association. Great progress was reported from different sections by representatives, and the members feel that success is assured.

The following officers were elected for the ensuing year: Dr. J. W. Westerfield, of Anderson, President; for Vice Presidents, Abram Goodykoontz, of Grant County, and Mr. Brown, of Pennville, Ind.; Secretary, Mrs. Caroline Hilligoss, of Anderson; Treasurer, Dr. G. N. Hilligoss, of Anderson. Six trustees were also elected who have general supervision of the matters of the Association.

Both Sides Moving.

Voters in Massachusetts should at this time look well at the list of candidates for members of the incoming Legislature, and see to it that no one receives their suffrage who would be willing to vote for any new enactment going to deprive them of their constitutional right to employ any practitioner or mode of eradicating disease that in their better judgment they desire to employ.

It is rumored that a movement is on foot to request the coming Legislature to enact a stringent law which will cut off from practice all individuals who have not a *regular* diploma from certain colleges that will be named in the enactment.

It is also rumored that *the people* are moving in rejoinder in the matter, and have already circulated a petition (which has been largely signed) in remonstrance against any such action, demanding that the right to employ or be employed in matters remedial be left as it is—wrong or ignorant acts remaining as now under the penalties of the present enactments, for the punishment of malpractice, etc., which are sufficient, if enforced. A request is also made of the authorities, in this same instrument, that "doctors' Latin" be abandoned, and all prescriptions be hereafter written in English.

Vermont Convention.

We are in receipt of the official call for the Twenty-first Annual Convention of the Vermont State Spiritualist Association, to be held at the Waterbury Hotel, in that place, Oct. 19th, 20th and 21st. The notice will appear in full, next week. Meanwhile those desiring further information can address Luther O. Weeks, Sec'y, Proctorsville, Vt.

☞ The election of the School Boards occurring at the time of the annual city elections in December, the feeling visibly deepens on all sides as the time approaches, making itself markedly manifest in the active preparations for the event. At the time of writing, Oct. 2d, over twenty-five thousand women have registered in this city alone; while Cambridge, Somerville, and other points, are equally stirred. THE BANNER has always contended for the entire secularization of the Public School system, and is consequently pained to note that so far from steps being taken in this direction, events are molding the present controversy into a direct issue at the polls between the adherents of the two great religious systems of our day. Woman Suffrage practically and largely exercised as a new element—to this extent—in Massachusetts politics, enters the arena, therefore, under a portentous and frowning sky, and the after result "no man knoweth."

☞ We see, by a notice to that effect in the *Boston Investiagtor*, that Mr. L. K. Washburn —a friend of its editor—has compiled the writings of Bro. Horace Seaver, and that a new book containing the best thought of our contemporary will soon be issued from the press of Mr. J. P. Mendum. It will contain half a century's experiences in Liberal journalism, as Mr. S. has written upon a great variety of subjects, such as religion, politics, science, Spiritualism, Materialism, etc., etc. The compiler, it is said, has selected some of the best of Bro. Seaver's editorials, to preserve in book-form. The book, we are assured, will be handsomely printed, well bound, and sold at the low price of $1.50 (including postage), by the Investigator Publishing House.

PROFIT-SHARING.

BY GEORGE A. BACON.

Akin to the pleasure we felt when in our childhood's literature, by the magical touch of sympathy, the traveler whose experiences became ours, whose trials we shared in common, in whose journeyings we were as interested as though present in person, when this brother companion of ours chanced to meet with a welcome spring of bubbling water in some desert spot or out-of-the-way place—was the feeling with which we read in the papers the other day of the case of profit-sharing by a leading firm in Minnesota.

Amid so many undesirable items one who reads the daily press constantly encounters, it is a positive luxury to meet with one of this exceptional character. It stands out like a bright, genial, golden day, in the midst of a long spell of wet weather. How we wish for many more just like them!

The case in point is this: The Messrs. Pillsbury & Co., extensive mill-owners of Minneapolis, Minn., four years ago, were invited by other flour-millers in the northwest to form a combination to reduce the wages of all mill-workmen; but instead of complying with this amiable proposition of human wolves, they, not only refused to engage in such a scheme, no necessity in their opinion existing for it, but they took occasion to notify their several hundred employés of their intention to not only pay the then existing wages, but also to divide the year's profits with their men; which they did to the amount of $60,000 that same year.

The two years following no extra amount was distributed, but this year—only a few days ago in fact—the workmen were the happy recipients of $40,000 shared pro-rata among them.

An instance like this of the wise application of practical partnership on the part of an extensive firm with their employes, so worthy of imitation, enriches the entire community more by its exhibition of noble manhood, the recognition of reciprocal relations, of mutual interdependence between employer and employé, than by the distribution of never so many dollars.

If this ring of the true metal were oftener and everywhere heard, the wage-worker's self respect would be vastly increased, the true dignity of labor be more properly appreciated, and the antagonisms between representative capital and labor, which now so disgrace the civilization of the age, would largely disappear. The industrial question, the most potent factor in our political economy, would adjust itself to a more humane and equitable basis, resulting in a vastly improved social atmosphere, and in place of bitter bickerings mutual blessings would abound—all of which is a consummation devoutly to be desired.

Washington, D. C., Sept. 27th, 1888.

W. J. Colville's

Work in Chicago ended on Sunday, Sept. 30th, when three very large audiences assembled in Martine's Hall, 55 South Ada street. The subject of discourse in the morning was "Destiny"; the afternoon was devoted to replies to many deeply interesting questions. The evening lecture was one of particular interest on "Occupations in Spirit-Life." Mr. J. C. Davis skillfully presided at the organ, and there was some fine singing. Mrs. Hoffman, and other ladies, made the rostrum truly lovely with floral offerings.

Mr. Colville left Chicago Monday night, Oct. 1st, for Cleveland, O., where he was announced for two lectures, Oct. 2d and 3d. His next visit was to be at Pittsburgh, Pa., where he was billed for Oct. 4th and 5th. He arrives in Boston early Sunday morning, Oct. 7th, and commences his work in this city in Berkeley Hall. He is open for outside engagements on Tuesday. Address care of this office.

THE TWO WINE THEORY.—How many, says an exchange, know what the "two wine theory" is? How many have the smallest idea as to whether it concerns itself about a matter theological, political, ethical or dietary? Not more than one in four knows anything of it, and yet, in certain narrow circles, the contest concerning it has raged fiercely for years. It originated, says Rev. Dr. Jewett, editor of the pamphlet bearing the title, "The Two Wine Theory," in the United States, about fifty years ago.

Stripped of all verbiage, it is simply an idealism that in biblical and classical times there were two sorts of wine: one—that of which the abuse is condemned in certain passages of scripture—being like the fermented liquor called wine now-a-days; the other, a mysterious substance ranging anywhere from a fluid to a jelly in consistency, unfermented, perfectly harmless, made from grapes by some forgotten process, and preserved by methods of which the secret is now lost, but always innocent as milk.

Thus do modern Christians quarrel over the mere husk of observance, while the true spirit of the communion service—*i. e.*, that it was instituted in advance as an act in his memory by an inspired human brother who was about to give up his life for the good of humanity—is lost to themselves and the world.

☞ Mr. J. Milton Young, who has so ably represented the BANNER OF LIGHT for several seasons at Lake Pleasant, is now at his home, No. 9 6th street, Haverhill, Mass., where he can be addressed for the present.

☞ William G. Wood writes from Providence, R. I., that he "recently attended a seance at Mrs. Allen's, and was well pleased to witness the unquestionably genuine manifestations there, as were others."

☞ Mrs. J. C. Ewell, after three months' absence, has returned to Boston. When she opens rooms for the exercise of her spiritual gifts an advertisement will appear in the BANNER OF LIGHT.

☞ Any of our readers desiring a well-made Piano at a reasonable price will find it to their interest to examine into the merits of the old and reliable Emerson Piano.

College of Therapeutics.

Buchanan's Journal of Man for October announces that the eleventh session of the College of Therapeutics will be postponed to next May, to give Dr. Buchanan time to prepare the enlarged edition of Therapeutic Sarcognomy. Many who were disappointed in obtaining copies of the first edition of this work because it was sold out so promptly, will be glad to learn that the author expects to have the second edition ready for the press next winter. It will be greatly enlarged so as to cover the whole ground of non-medical treatment by magnetism and electricity, as well as the philosophy of mind cure and spiritual therapeutics, and give the fullest scientific demonstration of the doctrines which are destined to revolutionize the medical profession while explaining many of the mysteries of Psychic Science.

List of Lecturers.

THE BANNER publishes from time to time a list of Spiritualist Lecturers with their post-office addresses attached without charge, and in consideration of our so doing it seems to us they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to at once.

THE BANNER OF LIGHT, published in Boston, completed its sixty-third volume with its last issue, and will commence its sixty-fourth volume next week with important improvements. This paper is devoted to the advocacy of Spiritualism, and during the long period of its existence has accomplished much good, and many who had no belief in a God or a life hereafter have been brought to a change of view by its perusal. It appears weekly, at $3.00 per year. Colby & Rich are the proprietors; Isaac B. Rich, Business Manager, Luther Colby, Editor, and John W. Day, Assistant Editor.—*Deutsche Zeitung, Charleston, S. C., Sept. 10th*, 1888.

Horsford's Acid Phosphate, a Brain and Nerve Food, for lecturers, teachers, students, clergymen, lawyers, and brain-workers generally.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

"Doctoring Old Time."

A STRIKING PICTURE—A REVIVAL OF OLD TIME SIMPLICITIES.

In one of Harper's issues is given a very fine illustration of Roberts's celebrated painting, known as "Doctoring Old Time." It represents a typical old-timer, with his bellows, blowing the dust from an ancient clock, with its cords and weights carefully secured. One of these clocks in this generation is appreciated only as a rare relic.

The suggestive name, "Doctoring Old Time," brings to our mind another version of the title, used for another purpose—"Old Time Doctoring."

We learn, through a reliable source, that one of the enterprising proprietary medicine firms of the country has been for years investigating the formulas and medical preparations used in the beginning of this century, and even before, with a view of ascertaining why people in our great grandfathers' time enjoyed a health and physical vigor so seldom found in the present generation. They now think they have secured the secret or secrets. They find that the prevailing opinion that then existed, that "Nature has a remedy for every existing disorder," was true, and acting under this belief, our grandparents used the common herbs and plants. Continual trespass upon the forest domain has made these herbs less abundant, and has driven them further from civilization, until they have been discarded as remedial agents, because of the difficulty of obtaining them.

H. H. Warner, proprietor of Warner's safe cure and founder of the Warner observatory, Rochester, N. Y., has been pressing investigations in this direction into the annals of old family histories, until he has secured some very valuable formulas, from which his firm is now preparing medicines, to be sold by all druggists.

They will, we learn, be known under the general title of "Warner's Log Cabin remedies." Among these medicines will be a "sarsaparilla," for the blood and liver, "Log Cabin hops and buchu remedy," for the stomach, etc., "Log Cabin cough and consumption remedy," "Log Cabin hair tonic," "Log Cabin extract," for internal and external use, and an old valuable discovery for catarrh, called "Log Cabin rose cream." Among the list is also a "Log Cabin plaster," and a "Log Cabin liver pill."

From the number of remedies, it will be seen that they do not propose to cure all diseases with one preparation. It is believed by many that with these remedies a new era is to dawn upon suffering humanity, and that the close of the nineteenth century will see these roots and herbs, as compounded under the title of Warner's Log Cabin remedies, as popular as they were at its beginning. Although they come in the form of proprietary medicines, yet they will be none the less welcome, for suffering humanity has become tired of modern doctoring, and the public has great confidence in any remedies put up by the firm of which H. H. Warner is the head. The people have become suspicious of the effects of doctoring with poisonous drugs. Few realize the injurious effects following the prescriptions of many modern physicians. These effects of poisonous drugs, already prominent, will become more pronounced in coming generations. Therefore we can cordially wish the old-fashioned new remedies the best of success.

Movements of Mediums & Lecturers.

Notices under this heading must reach this office by Monday's mail to insure insertion the same week.

G. W. Kates and wife lectured and gave tests in Lawrence, Kan., Sunday, Sept. 23d, to large audiences. They hold meetings in Kansas City, Mo., Oct. 7th. Their permanent address is Greenville, Darke Co., O.

J. Frank Baxter was well appreciated in Brockton by the Spiritualists and others who heard him on Wednesday evening, Sept. 26th. He closed his present engagement with Lynn on Sunday, Sept. 30th, and will lecture in Bridgeport, Ct., each Sunday afternoon and evening during the present month.

Mattie E. Hull has been engaged to attend the Fairmount, Kan., annual meeting, which commences Oct. 12th, and continues three days. She will be present through the entire meeting.

Mrs. Carrie C. Van Duzee will commence a month's engagement in Watertown, N. Y., the middle of October. Parties residing in that vicinity and wishing her services can address her at 12 Brunson street, as above.

Miss Jennie B. Hagan will make week evening engagements for October, November and December. She has all her Sundays engaged for 1888 and 1889, with the exception of July and August, and Sept. 15th, 1889. Miss Hagan will answer calls to lecture week evenings in parlors, etc. She speaks Sundays during October in Worcester, Mass., and will be at South Framingham a part of the week days of each month.

A. E. Laurene of Brooklyn will speak before the People's Spiritual Meeting, Columbia Hall, 878 6th Avenue, New York City, Sunday evening, Oct. 7th, subject: "Mesmerism the Forerunner of Spiritualism." Seats free.

A. E. Tisdale will give a course of nine lectures in Chatham Port, Mass., commencing Oct. 5th. He will speak in Portland, Me., the last two Sundays in October; *in Troy, N. Y., the month of November; and* Bridgeport, Conn., for the month of December. Societies desiring his services can address him at Merrick, Mass.

Dr. A. H. Richardson, as will be seen by his card in another column, has returned from an extended visit to the Spiritualist camps to his old residence, the Waverly House, Charlestown District.

Mrs. Christie B. Bliss will shortly take a trip to Ohio, and purposes passing through Cincinnati, probably remaining there for a few weeks, and will hold seances in that city.

Mr. W. J. Colville, we are informed, will speak in Chelsea in the evening of Sunday, Oct. 7th, at 7:30.

Mrs. T. J. Lewis, the spirit-test medium and psychometrist, filled a successful engagement Sunday, Sept. 30th, at Grand Army Hall, Chelsea, Mass., and is ready to make further engagements Sundays and week days for the fall and winter months. Her address is 205 Harrison Avenue, Boston, Mass.

We regret to learn that Mrs. Susie Willis Fletcher is quite ill at her residence in Boston.

J. J. Morse is engaged by the Young People's Progressive Society of Chicago during the month of October. Mrs. Ada *H. Foye has just closed a very successful* engagement with the same organization.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, *Publishers.*

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. Published fortnightly at Bucksport, Maine. Single copies, 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies, 10 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

☞ **Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.**

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
O6 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* O6

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3.50 per year, or $1.75 per six months. It will be sent at the price named above to any foreign county embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

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O6 3m

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Sittings $2.00. 1f S29

COLVILLE AT BERKELEY HALL, 3 P. M., Sunday.
O6 3w

C. E. WATKINS,

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O6 Take Back Bay Cars. 1f

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O6 1w*

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O6 1w*

MRS. L. M. VIERGE,

MASSAGE and Baths, 282 Columbus Avenue, Suite 11, Boston. Patients accommodated with rooms. 4w* O6

DR. J. C. STREET,

181 TREMONT STREET, BOSTON, MASS., near Boylston street, opposite the Common. Take Elevator. Sittings by appointment. Office hours 1 to 4 P. M. Reception Room, No. 13. is13w O6

DES MOINES, IOWA

B. F. Poole, Clinton, Iowa

Dear Sir I received your Melted Pebble Spectacles, and on using them I found them to be simply perfection.
O6 4w Very respectfully, MRS. MATTIE E. HULL

INDEPENDENT CLAIRVOYANCE, 3 P. M., Sunday, Berkeley Hall. 1w O6

MISS CONRADSEN, Healing Medium. Massage Treatment. 6 Dover street, near Tremont street.
O6 1w*

DR. A. H. RICHARDSON, Magnetic Healer, Waverly House, Charlestown. O6

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The Ghosts,

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BY ROBERT G. INGERSOLL.

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

This work treats upon various subjects, viz: The Liberty of Man, Woman and Child. Liberty sustains the same relation to Mind that Space does to Matter. The Declaration of Independence. One Hundred Years Ago our Fathers Retired the Gods from Politics. About Farming in Illinois. To Plow is to Pray; to Plant is to Prophesy, and the Harvest Answers and Fulfills. The Grant Banquet. Twelfth Toast—Response by Robert G. Ingersoll, November, 1879. Rev. *Alexander Clark. The Past Rises Before Me Like a Dream.* Extract from a Speech delivered at the Soldiers' Reunion at Indianapolis, Sept. 21, 1876.

This work is elegantly bound and printed in clear, bold type, on heavy, tinted paper.

The author takes the ground that man belongs to himself, and that each individual should at all hazards maintain his intellectual freedom.

Cloth. **Price $1.00, postage 10 cents.**
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This very extraordinary work on Love, Man, Woman, the Laws of Affection and Marriage, is subject to no description, critique or synopsis that can give an adequate idea of the author's peculiar genius and style of treating upon Love, Woman, Courtship, Marriage, the Laws of Happiness, the Family, Vampyrism, Love-Starvation, Affectional Health, the Grand Secret, Magnetic Leechings, Good and Evil Effects of Varied Magnetisms, the Infernalisms of Modern (so-called) "Philosophies." A book for every man, but especially every woman in the land.

Cloth. Price $2.00, postage free.
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W. J. COLVILLE

(Under the Auspices of the Independent Club)

SPEAKS IN

BERKELEY HALL

Sundays of October,

At 8 P. M.

S29 1tf

THE NEW CRISIS. By GEO. W. BELL. In his preface the author says: "We have reached a crisis in our national development. We have rushed to this pinnacle of greatness with a mad impetuosity unparalleled in the annals of the world; ignoring social adjustments, essential to the symmetry and stability of a state.

My purpose being to prove the existence of a class-conspiracy, the design of which is to subvert the principles of our government by a monopoly of all wealth, I have discussed the merits of no measure further than to prove the centralizing tendencies."

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Obesity is fatty degeneration. This disease is not only cured, but permanently so, by new, rational means. No dieting. No failure in a single instance. Send stamp for full particulars to DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey.

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RETURN OF **MR. COLVILLE,** BERKELEY HALL, 3 P. M., Sunday.
O6 1w

The Sower.

"Behold, a Sower went forth to Sow."

A RADICAL Reform Semi-Monthly Journal; an earnest advocate for the equal rights of Man and Woman. Subscription $1.00 per annum. Sample copy free. Address **"THE SOWER," Elmwood Place,**
O5 cowtf **Hamilton Co., Ohio.**

AN ANALYSIS OF MIND-CURE:

Viewed from a Physiological Standpoint.

BY DR. HELEN DENSMORE.

This is a rational consideration of the subject. It corrects some of the pretensions of self-styled leaders in the "new science," and takes a more common-sense view of Mind-Cure than a majority of writers upon the subject seem disposed to entertain.

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POEMS OF THE WAR PERIOD.—War; Equality; The Battle of the Storms; On the Bar; The Soldier's Last Look; Unknown; The Doomed City; The Masked Batteries; Sherman's Host; Welcome Home.

MISCELLANEOUS.—Mother; Homeless; Heaven and Hell; In Memoriam; The Army of Types; Lines Written After the Franco-Austrian War; Brotherhood; The Dreamer; The Flirt; Garibaldi; Home-Sick; On the Heights; The Whistler; Hope and Duty; Young Love; The Phantom Sawyer; Apostrophe to a Comet; Middle Age; Worship; Two Boxes; Our Life; At the Party; Earth and Spring; Drifting; Girl Love; At the Concert; Aurora Borealis; Song of the Truth Seekers; Song of the All-Parent.

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Author of "Marriage and Divorce," "The Bible—Whence and What," "Man—Whence and Whither," etc.

The author in his preface says: "The publication of this book is a matter of *conscience.* The author, as a theologist and lawyer, thoroughly believes that the present system of religious instruction in Girard College is in palpable violation of the conditions of the Will of the Founder, and not well adapted to promote 'the purest principles of morality.'"

The chapters which make up this book were originally delivered, in substance, as popular lectures in the last spring course of *The Westbrook Free Lectureship* in the hall of our City Institute, and attracted considerable public attention at that time. The lectures were delivered before different audiences, and hence certain points were purposely repeated."

12mo, pp. 183. Price $1.00.
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Eleusinian

AND

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TO

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BY C. C. MASSEY,

Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous *Preliminary Report of the Seybert Commission* certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zollner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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Spirit Invocation.

We bless thee, oh, our Father God, that the gates of immortal life are not only ajar but left wide open by the angel ones who descend to earth, anxious to bear unto thy mortal children ministrations of love and tender comfort. We praise thee that there is no death save that which change alone shall bring, giving unto human life a larger liberty, a grander release from trial and suffering, an opportunity for arising to higher scenes and more beautiful unfoldments. We would be drawn nearer unto thy fount of wisdom, and partake from the great storehouse of knowledge. We hunger, and we would be filled with truth. We desire to come into communication with those holy, true and faithful souls who delight to do thy will. To this end may each one present send out from the heart a loving feeling, which will bind us together in one fraternal chain; and may we give forth unto thee and unto the pure and good who shall abide with us from spirit-life our best influences, our sweetest magnetisms, our purest thoughts, that they and we alike may be uplifted and made blessed by the association and the hour.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready for your questions, Mr. Chairman.

QUES.—[By W. S. B.] Can immortality be proven by scientific methods? If so, in what way? I have no idea that faith proves it; and that is why I appeal to the spirit-world teachers for information upon this much mooted subject.

ANS.—Faith may never prove anything in physical life to the satisfaction of the physical senses of man; yet faith, when wisely understood and exercised, may prove to be an intuitive sensation, belonging to the spirit of the individual, and may convey knowledge, and even conviction, upon a subject not easily explained by the law of physics. Immortality, however, can never be demonstrated to the satisfaction of man through the law of faith alone, although there may be here and there isolated cases where an individual mind and heart becomes satisfied through the exercise of faith, so-called, or rather through a conviction brought to the mind by means of the intuitive or spiritual faculties, being to that especial individual a law, a knowledge satisfactory but yet not capable of being imparted to another mind.

Can immortality be scientifically demonstrated? your correspondent questions, and we reply: Yes; for what is science but the manifestation or the establishment of law, the revealment of truth itself? We speak of the science of astronomy. But what is that? Only the revelation to human understanding of truth concerning the planets and the laws that govern them. And so immortality may be scientifically demonstrated. It must be proven to human understanding to be a fixed law in the universe that life is continuous, that it has no end. Can this be done? you ask; and we reply: It can; since through the revelations of truth itself there comes in the nineteenth century a demonstration not only of the immortality of human life but of human consciousness, memory and intelligence.

Spiritualism comes with varied evidences of the verity of its claims, speaking in the names and with the voices of thousands of intelligent minds that have passed on from mortal habitation to worlds beyond.

Your correspondent may say: "How can we believe this to be a scientific fact? We find much in Spiritualism that is contradictory, there are many discrepancies in the statements of so-called returning spirits, and therefore how shall we undertake to analyze them, and to realize their truths?"

Science never errs, for science is truth itself, and truth cannot err, nor can it be controverted by any statement or assumption.

Immortality appeals to the soul of mankind in the name of truth or of science, and through its varied manifestations of what is called Spiritualism, immortality reveals itself to your understanding time and again.

The manifestations which returning spirits bring to you are of themselves—at least many of them—scientific, and can be scientifically demonstrated. Especially is this so in the realm of physics, or of physical phenomena, where strange appearances and strange productions are made, not explainable by any law of physics, of matter, which you understand at the present time, not explainable upon any hypothesis of collusion or of the unconscious action of incarnated mind on earth, but only explainable, only plausible and reasonable, in the light of spiritual revealment, which declares that these appearances and movements are made by an intelligent but to the mortal eye invisible mind of man or of spirit.

Undoubtedly much that is given to-day in this line of action and revealment is faulty and imperfect, but so are many of the investigations and experiments of science in her various quarters; during the first few years they are made, we must trace a law and retrace its steps and its action, time and again, before we shall gain a correct theory or speculation concerning its operation. And so with this demonstrated truth called Spiritualism: you must experiment and investigate its various movements time and again before you shall learn thoroughly of them; but as the years roll on, and its investigators become more learned and practiced in their experiments, as man advances in the knowledge of the occult forces of life and of his own spiritual nature, then will these scientific demonstrations of the power of spirit over matter, of the immortality of human life, gain ground and increase in force and action until man shall learn and be convinced that immortal existence is a fact in the universe, and one that can be established to the satisfaction of every thinking mind.

Q.—[By "Humanitarian."] Do spirit intelligences who communicate with earth's people through human medial instrumentalities think it best that civilized nations *combine* for the purpose of suppressing the Arab slave-dealers and murderers of the ignorant Africans, and thus open up the "Dark Continent" in the interest of civilization? Your inquirer thinks nothing effective can be accomplished in any other way; but he may be mistaken, and asks for more light upon a very important subject.

A.—All intelligent and progressive spirits will unite in the thought that it is wise for all civilized nations to unite in peace and amity upon any subject or question that looks to the elevation of humanity as a whole, or to the elevation of humanity as a portion or a particular race; therefore they will concede that it would be wise and humane for the people of all civilized nations to unite in harmony together for the purpose of suppressing any slave-dealer, slave-holding system, or system of any kind that is base and cruel, and productive of suffering to a people or an individual. Undoubtedly it would be wise for those of civilized life who are above such a system of cruelty to unite in sending forth their protection to the enslaved, and to mete out to those who are barbarous in the treatment of those poor creatures such effective discipline as would deter them from continuing in pursuit of their cruel treatment. This, we should judge, would be the reply of any spirit who had a spark of human feeling in his breast. We believe the time is coming when what is now known as the "Dark Continent" will be opened to civilization and the march of human progress. We believe that there will go forth to this "Dark Continent" civilized humanitarians, who will take with them such useful information and systems of training, and other equipments, as will provide for those who are within that quarter of the globe, such treatment and such surroundings as may benefit them morally, intellectually and spiritually. We believe when this is done, resources of industry will be found within that domain known as the "Dark Continent" which will prove of use to the entire civilized world, and that a mutual benefit will accrue when this takes place. a mutual benefit to those who now dwell in ignorance and in subjection within that quarter, and to those who shall go forth from the civilized places of the world to bear with them that which will be uplifting and beneficial to their fellow creatures.

Q.—Please inform me why *all* clairvoyants in a circle *do not* or cannot see and describe the same for *me* that appears to one.

A.—Simply because the clairvoyant view of one medium may be exercised in a certain direction or operated upon by special magnetic influences from the spirit-world, while that of other mediums present may not come under the same law of magnetic power, nor be drawn into the same direction as the first. It does not follow, because there are several clairvoyants in a séance, that all will see and describe the same person or the same object, although this may frequently be done in the experience of many investigators of Spiritualism. The clairvoyant powers of one person may be held in abeyance for the time, or they may be drafted upon by other spirits not at all in sympathy or *en rapport* with those spirits who come to the individual who gains information from one especial clairvoyant present, and therefore it is not strange if, of the several mediums in the circle, only one should give to one individual a description or a message which is applicable to his case. Clairvoyants, like all other mediums, are surrounded by their own special spiritual guides and attendants; they have their own personal magnetic qualities, which are acted upon by the magnetic and electrical qualities of their spirit-guardians. The band of one of these mediums may exercise his powers for a special work; that of another may exercise the powers of his subject for some other work, and so on; therefore, while what is given to your correspondent by one clairvoyant, by such a circle, may be perfectly correct, if something different is given to others present by other clairvoyants; or if even something of a different character is given to your correspondent by other clairvoyants, it does not follow that the first or the others are false or unreliable, since one may perceive certain conditions and surroundings of spirits within the atmosphere of your questioner, while others may be led to perceive still different conditions and associations.

Q.—[By V. S. P.] Which is the higher attainment in the spirit-world, the emotional or the intellectual?

A.—The emotional nature of man may be developed so as to afford to him the highest degree of spiritual attainment, or it may be so unfolded as to provide for him the lowest degree of unhappiness. It depends very much how this emotional nature is cultivated, and to what extent it is brought into activity.

We all know something of the emotions of man. We all know something of those which are called the baser, or the passions leading human beings, in their exercise, into unhappiness, sin and misery. We also know something of the higher emotions of the human family, and that their cultivation and exercise may lead man up to a condition of unselfishness and of happiness, because through that cultivation he will put forth the spiritual powers of his being, which may grow and unfold in beauty and in peace.

But we presume your correspondent speaks of those higher emotions, of that which belongs to the affectional nature of mankind, of the love-element itself, which, if properly understood and cultivated, would bring to man a degree of happiness such as perhaps the exercise of no other faculty or attribute may do, since if he exercises the love-element in charity and good-will and tender feeling toward his kind, breathing an unselfish disposition, sending out to his neighbor, and even to the human being whom he does not know, but whose unhappiness or misfortune may appeal to his heart, that sympathy and loving feeling which is drawn forth from his nature, then will the man be lifted up to a spiritual atmosphere, and breathe in that which is uplifting and strengthening to his interior nature.

On the other hand, the man who has intellect may perhaps be as happy and as exalted in the spiritual world as the first, provided he exercise his intellect in useful ways to mankind; and he who is intellectual, exercising his mentality for the benefaction of his race, cannot fail to grow in the other quarter, to become an affectionate, social-minded individual; while he is seeking to bless his kind through the activity of his mental power he will feel a warm tide of sympathy flowing over his entire nature, and thus will he be spiritually exalted.

The man who is affectionate by nature, seeking to bless his kind at every opportunity, will come in contact with human life, be able to study his fellow-beings and learn something of the universe at large, and even though he has been deprived of books and of the learning which the schools supply on earth, he will find his mind enlarging, his brain-power increasing, his intellectual faculties growing rich and strong; thus will he be recognized as a man of intellect in the spiritual department of life; and therefore, friends, let us not draw comparisons upon this subject, for he who is intellectual, who studies the happiness of his fellow-beings, making use of his mentality for the benefit of his kind, will grow in spiritual exaltation, and become in time a spiritualized entity; and he who is a spiritualized intelligence must of a certainty feel the finer emotions of humanity flowing throughout his entire being, while the man who is spiritually exalted through the exercise of his emotional faculties for the blessing and benefaction of his kind, will also grow in mental power, become intellectually exalted, and find happiness and a means of increasing in knowledge on the spiritual side.

He who has intellect, and who has not spiritual exaltation nor desires it; he who is very learned and keen and brilliant in mind, but gives no thought to the sufferings or the happiness of his fellows, who lives selfishly for personal aggrandizement, however lofty he may be upon the pinnacle of mentality, will not be considered great in the spirit-world, while he who is spiritually affectionate, although he may not have learned of books or have gained the advantages of an education in earthly life, will be blessed according to his works, the motives, thoughts and aspirations of his soul.

Q.—[By Edwin Cheney.] What distinguishes the three kingdoms of immortal life, the Spiritual, Angel, and Archangel?

A.—These terms are used many times by returning spirits to designate various degrees of advancement or of spiritual unfoldment of mankind. The spiritual, then, is known as that department of human life which is superior to the animal or physical department, that which embraces within itself not only the intelligent part or intellectual nature of man, but that which expresses itself through the impulses of the heart in endeavoring to do for others, to live in accordance with truth and purity and goodness, and seeking for that which is higher than merely the temporal, conscious, earthly life. Then you will say, What follows? That which is known to you as the angelic would be the development of the spiritual man, who sometimes and often exercises his thought and activities for others fully as much that he may grow and become learned and gain a higher degree of existence as for the benefit of his kind, although he desires to bless his friends into a condition of unselfishness, whereby he would minister to his kind independent of growth or exaltation of his own soul.

The angelic man or woman is he or she who ministers tenderly to the needs of others, gives up the thought of self in the larger and more beautiful thought and endeavor to bless and befriend those who are in need; and the archangel would only be one who had advanced a little further, gained in spiritual information, increased in power, so that he might attempt and might accomplish more than he had done before he had grown into this experience and had gained this larger knowledge.

These are only degrees of unfoldment, just as are the degrees of unfoldment in the life of a child, beginning at first with a mind crude and unformed, reaching out to learn, to know and to grasp things, that it might become informed upon them, and through these experiences growing into a beautiful development, learning, gaining an understanding of greater branches of knowledge, and still progressing onward until the mind had expanded to take up scientific studies of physical law, to watch the operations of this law for its own special information. So with the spirits of the other life, as they advance from one grade of experience and knowledge to another, there are those who give these degrees names, and he who is unselfish, working ever for the good of his kind, irrespective of creed or sect or race or color, recognizing those in bondage only as fellow-beings, demanding light and love and protection, and exercising these qualities of helpfulness to them, may be called angels, archangels, celestial beings or supernal spirits, it matters not what; it only matters that they accomplish their work and are known by their action.

Q.—[By N. B. B.] Is the distinction of sex as prominent in the spirit-world as in this?

A.—We know only of two principles of life, male and female, positive and negative. These are manifested throughout human nature as throughout the various kingdoms of life, in their own peculiar way, and so far as we understand of life in worlds beyond this planet earth, these same elements are distinguished and manifested in their own way, somewhat as they are upon this earth. Law is ever true to itself, and so far as we know, this law of sex continues operative throughout the various kingdoms of life and maintains its outward semblance or appearance.

The positive principle, analagous to that which is known as the male on earth, and the negative or female principle, we find in solution in the atmosphere of earth, each filling its place and performing its own proper work; and in the spirit-world, in the human department of life, we find always the male and the female, the positive and the negative, blending in unison, the two making up a perfect whole, in power and activity, such as may be expressed for the accomplishment of great, various and useful work.

Q.—[By L. S. M.] A lady has held materializing séances of late, successfully, but at the last one there came into the room a *skeleton*, so clearly seen that some twenty could behold it. The medium was greatly excited by the apparation, and declines to hold another circle. Please explain the meaning.

A.—It is as easy for a band of operating spirits, or for even one spirit who understands his business and can gather the forces of his medium or of those persons from whom he extracts his material, to build up the skeleton of a human form, as it is to create from the atmosphere a materialized human form. Undoubtedly this manifestation of which your correspondent speaks was one presented by the operating spirits for reasons of their own. There may have been one, among them, who desired to see what could be done in that direction, and so set to work to experiment; perhaps some anatomist or physician of the old school, wishing to give a subject of thought to his sitters, presented this manifestation from the spirit-side of life.

We do not know why this appeared, as stated by your correspondent, but suppose it must have been for the purpose of showing what spirits can do, under certain conditions. There may have been a strong doubt in the minds of those present concerning the reality of the work of materialization, and so the spirits thought: "We will not present a fully materialized form, a tangible body of flesh and blood that may be supposed to be the form of some confederate; we will send out a skeleton denuded of its flesh, and make it appear before the eyes of these wonder-seekers, assuring them by its manifestation that there is some occult law at work." We do not know as this is so, not being *en rapport* with the spirits who presented this appearance, but think it very likely. As regards the medium and friends who witnessed this manifestation, we presume they are honest in their desire to receive truth, and speaking on this presumption we ask them to continue their experiments and investigation, because there may appear from them something of great importance to the world and to the cause of truth.

Q.—[From the audience.] Can there be any real harmony established until we shall understand these two principles, the positive and the negative, and the law that governs them?

A.—The law of harmony is but little understood by mankind at the present day, nor can it really be understood and acted upon until the two elements of life, the negative and the positive, blend so closely in unison, assimilate so completely together, that there will be no disorganization of the forces, and no friction between them.

Until man becomes so fully acquainted with his own nature and that of his kind as to comprehend the forces and the laws of his being—and of course when we say man we mean man and woman also—until these are understood thoroughly by intellectual, intelligent men, we may expect to find inharmony and discord in the human family; but as the years roll on, and man advances in knowledge and in wisdom, as he comes to study the laws of his being more closely, he will learn not only of the positive element within the male, but of the negative principle of the female, and realize how they may be blended and harmonized together, so as to make a perfect oneness of sympathy, of unity and of happiness.

Q.—Are we to understand that spirit-life is divided into spheres of action, or into various realms, as of angels and archangels?

A.—Spirit-life we define as being an actual existence for the human family, just as is this mortal existence, at the present time, one through which the spirit gains experience and discipline, and may unfold in knowledge and in power of expression. This spirit-life, however, has its gradations of unfoldment and experience, even as has the life of earth, yet it affords its localities, its associations and surroundings, of a substantial or tangible nature, by and through which the spirit may express itself, may take hold of the objective things as well as of the subjective thoughts and purposes of existence, and through which it may come in contact with the universe, and also with its kind. Spirit-life, however, may be defined as spheres of action, so to speak, for one spirit may occupy a certain field of action and yet be isolated from others who are active and potent in the field in which they work. One may be of a warlike character; he will be in contact with and allied to the physical plane of life, where warring and discord abound, until he has developed through that condition of hostility to one of a more peaceful nature. Another spirit, perhaps, who has been on earth a brother of the first, is not of a hostile character; he loves peaceful pursuits and the amenities of life, and therefore he is engaged in other occupations than those which attract his brother. This spirit is not held closely down to the external conditions of life—he can arise above them and enter into communication and association with spirits who are wiser, higher, more philanthropic in their work and in their aspirations, and so on. We may truly say that spirit-life is a series of active spheres, through which various natures of mankind exercise and manifest themselves, all, however, affording opportunities and avenues through which the spirit may reach to something higher, something more grand and uplifting.

***

We will conclude by briefly answering a question which has been propounded to us by a lady at a distance. She wishes to know whether two members of a family, who are not in sympathy, whose tastes diverge in every direction, but who have been brought together through the law of association on earth, will be obliged to associate with each other, and to dwell in the same family in the spirit-world. Our reply is, No; it matters not what the consanguinity of physical life has been, it matters not what ties have bound two individuals together on earth, if these two persons are not in spiritual sympathy, if their tastes and their aspirations cannot blend, but are divergent, then they cannot be attracted toward each other in the other world, for the spirit ever follows the law of attraction, when apart from material life, and it will surely be drawn unto those companions who are in sympathy with its own interior nature; it will be attracted and will blend with those souls who are, like itself, seeking for truth through avenues congenial to it; it will not be troubled by discord and inharmony and strife arising from a combative antagonistic spirit bound to it by outward laws, but in no way assimilative and sympathetic with it. It is sometimes the case that there are two in one family who can never be at peace with each other, because an antagonistic magnetism seems to be generated whenever they come in contact; yet apart, both may be amiable, and may give forth loveable qualities which attract friends to their sides.

Now, in the spirit-world, these two will not be obliged to mingle together; they may be separated, each one seeking those associations, companionships and conditions most agreeable and most beneficial to its life, and each one may find friends, associates, surroundings and occupations which will be pleasing and profitable to himself or herself; both may be assisted, elevated and strengthened by the separation, while neither will find affliction or unhappiness because of it. In the spirit-world the law of life seems to be such as to afford only the highest conditions to each human being for its advancement and its growth, but on the contrary, on earth sometimes physical environments and limitations provide only that which seems to be for the time depressing and filled with misery. But we have no doubt this very experience given man on earth is for his good, for his ultimate knowledge and information, when he shall come to see and understand all that has been and all that is to come.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held June 29th, 1888.

Levi Hayward.

As we visit earth, we are aware of the many trials you have to contend with. As we draw near to those whom we knew well in the mortal, the question is often asked why those who loved us here close the doors so closely, and listen not. We visit them with gentle taps at the door, and many times do they hear it, yet pay no heed. Listen, for it means something—as much as the little click of the telegraph. You will wonder if I found the life beyond the grave such as I expected. This world is beautiful beyond expression. I find our homes such as we have built for our lives on earth.

I passed away from Palmer, Mass. My business was in Gardner, Mass. My name is Levi Hayward. I think I shall be remembered in both places. I was a chair manufacturer. I have often been a silent listener in your meetings, and have twice endeavored to control.

I would like the people of Gardner to know that I do not forget them. I often step into the old hotel, and into the stores that I used to frequent when here, and I hear my name spoken, but not as frequently as it used to be.

I wish to say to Mary that we often visit the earthly home. John is with me, also Julia, and we are happy in our spirit home.

I assure you, Mr. Chairman, I appreciate this privilege.

Nancy Bolton.

My name is Nancy Bolton. I have dear ones in Boston, and a son in Los Angeles, Cal. Dear Idie, how often have you heard mother call you by this pet name, and I know you do not forget it. It is thirty-five years, as near as I can reckon mortal time, since I laid aside the mortal form. A little time ago, Isaiah, you felt you must make a change in your business, for your health was failing, and I find since the change came you are much stronger.

Never have I left you, my son, but have watched over you tenderly. When discouragements came to you, when the dear one, Mary, was taken from your side, and you were left with the dear little children, you questioned in your soul whether mother knew of this? Yes, Idie, I was conscious of it all; and when you chose another to walk beside you, and the little one came into the home, father and myself were still watching over you. How gladly would I reach them all. But I cannot; neither can I come into communication with you privately, therefore I asked permission to speak here, thinking you would get the paper. I am glad of your giving up the practice of medicine; it was too much, and I find it is better you should stop as you are; the change of climate has been for your benefit; there are not so many sudden changes.

Please, Mr. Chairman, to send this message to Dr. Isaiah Bolton of Los Angeles, Cal.

Jane Carver.

I have friends in your city, Mr. Chairman, and here is where I would like my message to be dropped. I know some of you will say that Jennie was small when she passed on. But all grow in the spirit-world. I do not forget my dear friends, for I have been taught to never forget them.

I am happy in my spirit-home. The flowers you have here are beautiful, and you little know how much good they do the spirits: the moment we see them we seem to gather strength and courage to speak. We admire and appreciate them as much as you do. Beautiful blossoms, painted by the finger of God! We thank you for them, and also for the sympathy and encouragement you give us.

My name is Jane Carver, but they called me Jennie. Mary Jane and aunt Susan are here, and we would like the dear ones to know we come to visit them.

Esther Williams.

I lived in Bradford, Vt., and my name is Esther Williams. I have been here before, but I was a little over-anxious, I suppose, to speak, and so I failed. I passed to the spirit-world more than thirty years ago. I knew nothing of what is to-day termed Spiritualism.

I want Philinda to feel that mother is not far away. Many times have you said, "Mother, I know, is in heaven." But you place heaven too far away. Again, since Albert has joined me you have wondered if he has found father and mother. Yes, dear child, we find our own; we know even as we are known, and not one link will be missing in the chain of love.

Albert asks me to say that he did not leave things as he would have liked to had he been sure he was going to leave earth-life at that time, for many things of a worldly nature were not settled to his mind.

Grandmother is with me, and my own dear mother, and the grandmother on your father's side. My mother met me as I entered spirit-life. I found everything different from what I had been taught to expect, and I would have my children learn something of the realities of life eternal, for in a little time they will join us in the higher life.

George Gill.

My name is George Gill, and my residence was in Peacham, Vt.

I am speaking of what I know, Mr. Chairman, when I say to you that your good paper has been turned over many times to see if George had sent a message, for some of my dear ones are very much interested concerning the life beyond.

I have been here before, but never have attempted to speak until to-day. I have seen Esther in this meeting, three or four seats from this platform. Elvira also was here at two different times. I would like Albert to know I am not alone in making all the noise in his house, by any means; there is quite a large band, when taking both sides of the house.

Sarah, you know many times, as you sit down to the table with Albert, that you *sit there* until Albert begins to move his feet pretty fast, as much as to say I can't get anything. You must be patient, and we will give you all we possibly can. Your father and mother on both sides, sisters and brother, all are there at some periods. I have tried hard to make myself known at Martin's, but I see it is n't of much use.

I would say to Martin Hidden that in spirit-life he will find these sounds mean something.

When Sarah asked you to sit down by the table and see what might come, you turned away with a smile, as much as to say, "I guess not much." Let me tell you we were there, many of us, trying to make sounds, and if you had come into harmony with us we might have given you a great deal.

Albert, your sister Hattie says: "Remember me to Albert." She is one whom you loved dearly. You will ask me if John is not here, and Addison. Yes; and many others. You did n't regret the visit you made to the old home, Albert. Many invisibles were with you. Your own dear mother sends greetings.

Henry says he has spoken so clearly that you understood full well who it was. Elvira, I know you often say: "George, why can you not make yourself known to me and to Ella?" I cannot answer that question; it is not because I do not try.

How happy we shall be to meet together again where there will be no parting. I am looking forward to that day of reunion. Be not sad here; I feel happy, and do not come to you with a sorrowful face, for I am as lively as I ever was, and Albert can tell you something about that. Albert, remember the eggs: you will understand what that means. Somehow I had to say that—it kept coming up to me. It refers to a little fun we had in our boyhood's days.

In your home, the last evening meeting, we were with you—seven of us—trying to help you see some things. When you get this letter you will recall the time and understand what I refer to.

Sarah, your own dear mother asks me to say that when she can get the power she will send a loving message to each one of you. Esther, you know you have a great deal of what is termed mediumship. You had better lay aside your needle and thimble, and go to work for the angel-world. John is here, and sends love, and would like to come into communication with you, if possible.

John Garfield.

I belonged in Fitchburg, Mass.; my name is John Garfield. I knew something of the trials of an editor. I believed nothing in Spiritualism, and I did n't want to talk about it.

I will say to Mary Jane, the dear wife whom I have left, that the children are with me, and are growing in the spirit-life. Your father, Capt. Samuel King, is also with me. A little sorrow has come into the home of your brother Solon. I simply refer to it to let you know that we realize the trials you meet after we leave the earth; and we do not care to leave it entirely.

I had not been gone long before I learned from father, mother, and Elisha's boys, that I could return and come into communication with you here. You no doubt will say that I never would have anything to do with Spiritualism. I will acknowledge that I made a mistake; but if you will try to learn something of it here, it will help you after you cross over.

You are not alone, Mary Jane, for many dear ones that have long passed from your sight are with you. Alvah, your dear brother, sends greeting, and asks me to speak a word for him, that the dear ones may know they are not forgotten. I knew of this Banner of Light Office, many years ago, but passed it idly by. Now I will confess that it is worth a great deal to me—in these few moments.

Never, Mr. Chairman, can you know how much happiness it gives a spirit to speak on this platform, feeling that he will reach his friends through your columns. I am happy to know that through the influence of higher intelligences, such a place has been established on the mortal plane. I am thankful that I can acknowledge that I have been "looking through a glass darkly," and that I now see more clearly, for I find there is much for me to learn. It is but a few years since I passed over.

I wish to be remembered to Harriet, also to the familes on both sides. Father and mother send greetings, and we all wish to be remembered. Mary Jane, I shall never forget the time when you clasped my hand and felt that you would be alone. I knew nothing of the country I was going to.

Sarah Craggin.

My name is Sarah Craggin, and I have dear ones scattered in different localities; some are in Keene, N. H., some in Bellows Falls, Vt., and some in Alstead, N. H.

Eliza has often wondered, knowing how creed-bound I was, whether I have found the immortal life different from what I expected. Yes, dear sister, very different.

Samuel is here to-day with me, and Henry, and I send greetings to each one. Mother wishes to be remembered, also Eliza will ask me if none on the other side of the house are here. Yes; dear Isabel is with us. We are very happy as we come together in spirit-life. I know, dear sister Eliza, I used to think you were carried away by this delusion. But I have found it to be a truth, and that it exceeds what you can believe or understand on this side.

I have spoken once before briefly, and you wished then, Sarah, that I could have given you more, that you might know what my feelings were on entering spirit-life. Dear sister, all I can do is to acknowledge I was in the dark.

Clarissa wishes to be remembered, and says that she also finds it very different from what she expected. William and Willard too will be surprised as they enter the spirit-life. You may wish to know if I often visit them, and Susan. Yes, I do. We come as a group, many times. Henry asks mother to tell Fred that I am with hi n often. The dear boy will understand when you say *often*.

I am happy to find the spirit-life one of activity; we all have a work to do, and are only too glad to be able to do it. My sister cherishes your paper, Mr. Chairman, and looks forward to its coming, for the spiritual food she gets from it. I used to think Spiritualism was the work of the evil one, but the truth has been made known to me, and I am happy in my spirit home.

Controlling Spirit.

Friends, our season's work closes to-day, and I would return thanks and blessings to each one who has given us sympathy and encouragement in word or deed.

For the last ten months the work has been varied, and from the material standpoint you do not perceive its value as those do who observe it from the spiritual standpoint. We claim that we have helped in a measure to drop the scales from the eyes of mortals, and to establish the truth of immortality; and also we do claim that a blessing has come to many here in the circle-room, through messages that have reached them silently.

We do not claim gigantic results from our labor, but that we have done what we might in the great work of the world.

We desire to thank our friends for the floral offerings that have been placed upon this platform. You cannot understand how much we appreciate these in spirit as we come into your circle-room. They give strength to many who could not speak if it were not for them. You enjoy them here, and we also enjoy and appreciate them.

Now we will bid you adieu for a time, hoping in the near future that our instruments may come forth in greater strength and vigor to do our work both in spirit and mortal life. We bid you adieu. John Pierpont.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Sept. 14.—Nathan C. Davis; Sarah E. Basford; Sarah Johnson; Lyman Smith; Mabel Alda Powell; John H. Fuller; Jeremiah Witham; Emma Edgscomb; Graham Thayer; Maggie Skillings; Harriet Langdon; Frank H. Richardson; Sarah E. Parker; Michael Swasey; Annie Mitchell; Maria Nutting.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Sept. 21.—Nathan Tanner; Ira Lake; Daniel Shaw; Aunt Patty Mayo; J. J. Pennington; Lucy Vickery; Alice M. Gould; John H. Armstrong; Ethel Magee; Harriet Johnson; Albert G. Towers; Harriet Maria L.; Hannah Clark; William Dudley.

Neglect kills injuries; revenge increases them. A neglected cold increases its injurious effects on the system till consumption finally kills, unless cured by Warner's Log Cabin Cough and Consumption Remedy. It is ye reliable remedy of ye olden time.

It is said that there are more than four thousand people in the United States who are over one hundred years of age.

October Magazines.

MAGAZINE OF ART.—The frontispiece is an excellent reproduction of one of the four works of Sir John Millais in the celebrated resort of artists, the Kepplestone Collection of Alex Macdonald, "The Convalescent." In illustration of an account of that collection three other engravings of paintings it contains are also given, together with a portrait of Mr. Macdonald. Four illustrations of sculpture in the current exhibit of the Royal Academy accompany a description of the general display. Of the "Barbison School" Théodore Rousseau is the subject, one of the greatest landscape-painters of France, the other being Corot. His work is shown in five engravings, preceded by a portrait of the artist. Few of artistic turn of mind, which the spiritual serves to develop and strengthen, will fail to read with much satisfaction the opening article of this number—J. E. Hodgson's continuation of "Old Arts and Modern Thoughts," his theme being "Poetical Treatment." The remaining contents are "The Stopping Point in Ornament," by Lewis F. Day, eight illustrations; "Bernard Van Orley," an artist of the sixteenth century, three illustrations; a poem by Kate Carter; "Chronicles" and "Notes." New York: Cassell & Co.

CASSELL'S FAMILY MAGAZINE.—Of the two serial stories new chapters are given, and in the "Chronicles of Cardewe Manor" we are told "What Miss Trusdale Said." A pleasing sketch is given of life on a sugar plantation near Queensland, in which is described "An Australian 'Uncle Tom's Cabin.'" In "Some Favorite Dogs" are related instances of the results of instinct in dogs, that bear a very close resemblance to those of reasoning in men. Instructive articles for housekeepers are "In Times of Sickness," "Every Day Puddings," and "What to Wear," the contents closing with "An Illustrated Record of Invention, Discovery, Literature and Science." New York: Cassell & Co.

THE ELECTRICAL ENGINEER.—An extra number is issued containing a full report of the proceedings at the Fourth Semi-Annual Convention of the National Electric Light Association in New York, Aug. 29th, 30th and 31st, 1888. The President's Address, and the Address of Welcome by the Mayor of the city, are given. These, with the papers that follow, are of much interest and value not only to electricians, but to all who would be informed of the rapid advance of the science. New York: Electric Publishing Company, 11 Wall street.

WIDE AWAKE.—Those who from sickness or other cause are obliged to keep within doors will read with interest "The Shut-Ins," a pleasing story by Mrs. Ella Peattie, and those who question the existence of intellect in animals will find reason to modify their views in reading "A Dogocracy," in which Miss Seward describes the strange canine communities of Constantinople. The home-life of Daniel Webster is the subject of an article with twenty-one illustrations by Miss Harris, most of the statements made being new to the public. Ed. Everett Hale concludes his "Boston Common" articles, more of the fascinating story of "Plucky Smalls" is given, and a record of what of good one may do to another is made in "Some Children of the M. S. P. C. C.," by Kate Gannett Wells. For the 1889 volume a new serial story by Trowbridge is announced. Boston: D. Lothrop Co.

OUR LITTLE ONES.—"Miss Flipperty Floppet" leads the contents with a picture of herself and verses accounting for the venerable appearance she makes. "A Curious Traveler" follows, and then a dozen or more illustrated articles in prose and verse that are sure to instruct and amuse the nursery readers of this favorite of all children. Boston: Russell Publishing Co.

Verifications of Spirit-Messages.

BENJAMIN FITZGERALD.

In the issue of the BANNER OF LIGHT of Sept. 8th I notice a message purporting to come from Spirit BENJAMIN FITZGERALD of Canaan, Me. I knew Bro. Fitzgerald very well in his earth-life in that place, and can say of him that he was a true and consistent Spiritualist for more than thirty years prior to his transition to spirit-life in 1885. For twenty-five years he and his family were the only outspoken Spiritualists in that town; they were the pioneers, and the beauty and simplicity of Bro. Fitzgerald's life plainly told all his friends and neighbors that he not only *believed* in Spiritualism, but *lived* it as well. He dwelt with us more than three score and ten years, passing on at the ripe age of seventy-three. His son, W. C. Fitzgerald, is living upon his father's place in Canaan, tenderly caring for his aged mother, who is patiently awaiting her summons to join her loved ones in the beautiful Summer-Land.

Bro. Fitzgerald gave a characteristic message at Camp Etna in September 1885, through Edgar W. Emerson, the celebrated public test medium, so that he had not always been disappointed in his endeavor to reach his friends.

I do not recognize the spirit whom he calls William, though some of his relatives may be able to do so.

The Free Circle of the dear BANNER is doing a great work for our cause, especially in regard to the vast amount of information obtained from the answers to the various questions, and further, by the messages of love from spirit-life, scattered broadcast over our country, which bring tidings of the loved ones whom the world at large calls dead.

Fraternally yours, HARRISON D. BARRETT.
Meadville, Penn., Sept. 22d, 1888.

SARAH LAKEY.

I read in the BANNER OF LIGHT of Sept. 15th a message from Spirit SARAH LAKEY, now a resident in the spirit-world. She used to live in Pawtucket, R. I., and was well and favorably known to her many friends, who are well pleased to hear from her.

WM. G. WOOD.
Providence, R. I., Sept. 20th, 1888.

EZEKIEL TATEM, ET AL.

I recognize the message given through Mrs. B. F. Smith, in this week's BANNER OF LIGHT (Sept. 22d), coming from CAPT. EZEKIEL TATEM. I was well acquainted with him, and with his mother and sister. They have no faith whatever in spirit-return. I also knew SALLIE GRIFFITH and little ANNIE BURBANK. Their messages are perfectly correct, and the sister Lydia mentioned was very much pleased to hear from them. Respectfully yours, R. A. GAGE.
Haverhill, Mass., Sept. 21st, 1888.

Important Caution.

Fire Marshal Whitcomb in his annual report lays down the following rules for the benefit of those who use kerosene lamps. It is a timely caution and should be implicitly followed:

The portion of the wick which is in the oil-reservoir should be enclosed in a tube of thin sheet metal, open at the bottom; or in a cylinder of fine wire gauze such as is used in miners' safety lamps (twenty-eight meshes to the inch).

The oil reservoir should be of metal, rather than of china or glass. It should have no feeding-place nor opening other than that into which the upper part of the lamp is screwed.

Every lamp should have a proper extinguishing apparatus and a broad and heavy base.

Wicks should be soft, not too tightly plaited; be dried at the fire before being put into the lamps; be only just long enough to reach the bottom of the oil-reservoir; be so wide that they quite fill the wick-holder without having to be squeezed into it, and should be soaked with oil before being lit.

The reservoir should be quite filled with oil every time before using the lamp.

The lamp should be kept thoroughly clean; all oil should be carefully wiped off, and all charred wick and dirt removed before lighting.

When the lamp is lit the wick should be at first turned down, and then slowly raised.

Lamps which have no extinguishing apparatus should be put out as follows: The wick should be turned down until there is only a small, flickering flame, and a sharp puff or breath should then be sent across the top of the chimney, but not down it.

Cans or bottles used for oil should be free from water and dirt, and should be kept thoroughly closed.

He that knows nothing doubts of nothing. Do not let your doubts cause you to waver, for you may be assured that Warner's Log Cabin Liver Pills will cause the sluggish liver to resume its wonted functions and produce the results you desire. They are effective and harmless, being purely vegetable.

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for $1.00. Let it do its work; buy it and circulate it.

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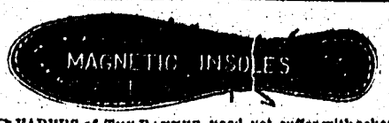

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 6, 1888.

ALL SORTS OF PARAGRAPHS.

OCTOBER.

Over the field where the brown quails whistle,
Over the ferns where the rabbits lie,
Floats the tremulous down of a thistle.
Is it the soul of a butterfly?
See! how they scatter and then assemble;
Filling the air while the blossoms fade,
Delicate atoms that whirl and tremble
In slanting sunlight that skirts the glade.
* * * * * * *
Come next August, when thistles blossom,
See how each is alive, with wings!
Butterflies seek their souls in its bosom,
Changed thenceforth to immortal things.
—*T. W. Higginson, in St. Nicholas.*

SHORT SERMON.—He that knoweth not that which he ought to know is a brute beast among men; he that knoweth no more than he hath need of, is a man among brute beasts; and he that knoweth all that may be known, is a god among men.—*Pythagoras, B. C.* 582.

Calumny is only the noise of madmen.—*Diogenes. B. C.* 412.

Various points in England and others in Michigan, Pennsylvania and Vermont have just had their "first snow" of the season; Boston has to content itself with being "drowned out" by rain.

At the Hollis Street Theatre Mr. Dixey presented "Adonis" all last week, and the house was packed at every performance, the receipts being almost as large as were those of the first six days of his last remarkable engagement here, which goes to prove how sterling a favorite is Mr. Dixey in this city. Next week will be Mr. Dixey's last here, so that all who desire to see him should apply for tickets at an early date.

Rev. M. J. Savage sailed on the steamer *Servia* Saturday, Sept. 22d, from Liverpool, and is much improved in health. The Church of the Unity will resume services Sunday, Oct. 7th.

A PREVENTIVE OF YELLOW FEVER.—I wish to mention to you that if yellow fever gets near your town you have the preventive for it. Cut an onion in half, and put one half under each arm, the flat side to your body, and I will warrant you will have no fever.—*P. R. J., of Pomona, in the Florida Agriculturist.*

A sort of adult "Jesse Pomeroy" is at present spreading terror among the London populace by his terrible freaks of murder and mutilation, wrought under cover of night in the Whitechapel district. The victims are all females. The English police thus far have been unable to gain the slightest clue to the identity or habitation of the human monster.

A prominent lawyer told me the other day, in connection with the Christian Scientists, that he had won a case on a promissory note given by a pupil of a well-known female scientist in this city for balance due for instruction. It was held that the note was void, the instruction given not being any consideration. This is rather tough on "Christian Science" or so-called "Mind Cure."—*Record.*

An Austrian Pompeii has just been unearthed near Zara. Zara is the Capital of the Austrian Province of Dalmatia. Thousands of coins of the Diocletian period and of other early times, rare specimens of Grecian and Roman sculpture and Byzantine architecture, were discovered along the Dalmatian shores. Amphitheatres, temples, catacombs and other evidences of a busy and highly civilized community were unearthed.

Between three and four million names have already been secured to go into Congress this winter on petitions for a National Sunday law. Does that look like danger?—*New Thought.*

While admitting and endorsing the action of a healthy moral sense in the individual, Dr. Malcolm aims a strong blow at that hypochondriacal order of thought *sometimes* known among the "unco guid" which he declares to be "the result of morbid brooding over past shortcomings, magnified through lenses of a supersensitive conscience, thus assuming abnormal proportions."

An Albany physician says he has never known a case of cancer among the Hebrews, and thinks their exemption from the disease is due to their abstinence from pork.

IN A QUANDARY.

"Tell me, my child, what ails you,
I can bear the worst of news;
Has a horrid man deceived you?
Do you suffer from tight shoes?"
She sobbed, "I love six fellows,
And I do n't know which to choose."
—*Drake's Magazine.*

Fifty-three women were granted patents in the first twenty-two weeks of 1888.

Where necessity ends curiosity begins.—*Jonson.*

"Young man," he said sonorously, "are you ever abroad in the early morning when the great orb of day rises in all its majestic and brilliant glory?" "Well—er—yes, sir, sometimes," replied the young man, "but I generally try to get to bed earlier than that."

It will be seen by reference to our advertising columns that a new paper, entitled *The Sower*, is to be issued on the 1st and 15th of each month at Elmwood Place, O. It is a neatly printed sheet of four pages, each page containing four columns.

The United States pension lists number 452,557 persons, of whom 419,763 draw support on account of the civil war. There are thirty-seven Revolutionary pensioners still on the rolls.

PIOUS BRETHREN.

The Orthodox and the Heterodox
Are quarreling with each other;
Yet the Heterodox and the Orthodox
Call each other brother.

HOW IS IT?

Affability and a courteous regard for the feelings and rights of others are indispensable qualities.

Alderman White, lord mayor-elect of London, is the first liberal to fill that office for many years. He is a staunch supporter of Mr. Gladstone. The London liberals propose to give him a public dinner soon.

A man in Clayton, Ill., has a large Maltese cat that takes to water even more kindly than a spaniel. He will go into the water on his own account, and seems to enjoy it hugely. Like a dog he will bring back a stick thrown in the water.

JUST AS WE EXPECTED.—The magicians are fighting. Washington Irving Bishop, the mind-reader, has gone to the City of Mexico to join Kellar, and Herrmann, who is in San Francisco, but soon to appear before the Mexicans, says that Kellar is "a dismal failure," and Bishop "a fraud." Herrmann says he is willing to write a check for $1,000 and some odd cents for "keeps," if Bishop can tell him the number of the odd cents. Herrmann also calls Hertz a "bungling copyist" who would give $10,000, "if he could borrow it," to travel with him one season. In return comes a voice from the City of Mexico that Kellar has an assistant that could do Herrmann "up," while Hertz responds that neither Kellar nor Herrmann have any tricks less than a century old.

The truthful *New Orleans Picayune* says: "A man may have a level head, but it does not follow that he would like to stand on it."

A hen near Bolton, Tex., laid an egg the other day bearing on it in plain raised letters: "You had better change your ways, and be a better man, for in '99 the world will come to an end."

Pennsylvania is said to have been the only colony where the evidence of an Indian was taken in court against that of a white man.

Churchly—I gave Dea. Snapper $10 this morning for the Kangaroo Mission church in Homie de alley.

Mrs. Churchly—Oh! Arthur, how good you are; I wish I could do something for the mission.

Churchly—Wait till they start the foundation, my dear, and then you can contribute some of that angel cake of yours for the corner-stones.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7 P. M. Mrs. R. S. Lillie speaker for the months of October and November. R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will commence its public meetings Sunday, Oct. 7th. The Temple Fraternity School for Children meets at 10½ A. M. Afternoon service at 2¾; and Wednesday evening Sociable at 7½. Mrs. H. S. Lake's guides will speak during October and November.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

Berkeley Hall, Berkeley Street.—The Independent Club will commence its lectures for the season on Sunday, Oct. 7th, at 3 P. M. W. J. Colville, speaker for October. Chas. Dawbarn, Mrs. Clarke Kimball and others to follow.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

College Hall, 34 Essex Street.—The meetings at this place were presided over last Sunday by Mrs. Eben Cobb, her husband being in the State of Connecticut filling a lecture engagement. She discharged the duties of the position with dignity and executive ability. Preliminary remarks by Mrs. Cobb, and vocal music by Mrs. Case, were followed by a well-received address by Mrs. Lull, (a stranger and a public lecturer,) on some of the salient points of the Spiritual Philosophy. Mrs. Kate R. Stiles also addressed the audience to general acceptance. Mrs. Cobb announced that both these speakers would accept calls to lecture. Tests, remarks and readings were then engaged in by Miss Peabody and Mrs. Forrester; Dr. Eldridge diagnosed diseases; Mr. Redell and Miss Dr. Webster also spoke acceptably.

Mrs. Burnham, the new medium who participated two Sundays previous, has made her appearance as a speaker. She closed the morning services with a few opportune remarks on the school question, calling upon the women to register their names that they might vote on the presentschool question.

The afternoon and evening services were equally as interesting. COM.

Eagle Hall, 616 Washington Street.—Services at this hall last Sunday afternoon and evening were interesting and well attended. Mrs. Loring gave some very fine descriptions of spirits that were recognized by those to whom they were given; she was followed by others. A new medium—a convert from the Baptist Church to Spiritualism—spoke very earnestly for the cause. Dr. Thomas's remarks were well received. These meetings are bringing many new inquirers to the hall each Sunday.

E. H. MATHEWS, *Conductor.*

Ladies' Aid Parlors, 1031 Washington Street.—The meetings at this hall last Sunday were highly appreciated—Dr. E. H. Mathews, Mrs. Forrester, Mrs. Loring, Mrs. Waterhouse, and others, participating.

Spiritualist Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2¾ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7¾ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.—Mrs. Nellie J. T. Brigham spoke in the morning. The following subjects, selected by the audience, formed the basis of her remarks: "Are all events the true result of pre-existing causes? or can we by exertion and effort change their course?" "If man has to pay the penalty of his sins, where does forgiveness come in?" "The effect of prayer"; "Please make a close analysis of the text, 'The life is more than meat, and the body than raiment,' as proof of present interposition of Supreme Intelligence in the affairs of man." She also improvised four poems, subjects, "Silent Archways," "The Medium Christ," "Consistency" and "Rosemary" [the flower of remembrance]. The lecture was very logical and able, and commanded the most profound attention of the audience. It was regarded by her hearers as one of the most interesting of Mrs. Brigham's efforts. The poems were also well received.

In the evening the subject was, "Did the Sin of Adam Cause the Fear of Death?"

Next Sunday morning and evening Mrs. Brigham will officiate in Paterson, N. J., and Lyman C. Howe will speak for the First Society.

The Meeting for Spiritual Manifestations reöpened this afternoon. Miss Ella Porter played a piano solo; Miss Maud Pleasant, the favorite young soprano, sung a solo; Henry J. Newton, Esq., made opening remarks suited to the occasion, which met the approval of the audience, as shown by their applause.

Mrs. E. A. Wells lectured upon the subject of "What is Spiritualism?" She said: The person who is well inclined to wisdom, and whose mind is not filled with worldly rubbish, will never denounce an idea until he has investigated it, nor will he dismiss a good thought until he has entertained it for a time and purpose. It is originally natural for man to oppose everything that *he* does not present to the public, therefore it is but natural for many to oppose Spiritualism. . . . All who claim kinship with our Father in heaven, and a joint kinship with Jesus the Christ, or saving example, reach beyond the material to rest their claim in the spiritual kingdom. Therefore, all who really believe in immortality as the omega of our existence are Spiritualists—believers in spirit existence in a world or condition beyond and further advanced than this: Believers in an existence as spirits—therefore Spiritualists, even if they deny the fact in terms.

The Spiritualist believes in spirit-existence; in eternal spirit-life; in positive rewards and negative punishments; in happiness hereafter and here as a reward for clean, honest, correct living, with charity for all and malice toward none.

There was the strictest attention given to the lecture, and much applause. After the discourse Mrs. Wells gave a large number of tests to the satisfaction and delight of the recipients. Some of these tests were very fine, and all were recognized but one. S.

New York, Sept. 30th, 1888.

[FROM OUR NEW YORK SPECIAL CORRESPONDENT.]

☞ I am pleased to inform THE BANNER readers that Mrs. M. E. Williams, whose sudden journey to Prince Edwards Island a few weeks ago to reach her daughter Gertrude, then dangerously ill, was referred to in a late issue, has returned to this city, accompanied by Miss Gertrude, who is now convalescing; and though yet very feeble, it is hoped will soon be restored to full health.

I learn that Mrs. Williams will resume her public work in her séance-room on Oct. 2d, and give séances as heretofore on Tuesday and Thursday evenings and Saturday afternoons.

☞ Mrs. Effie Moss has so far recovered from her late severe illness that she will resume her public work and give séances on Sunday, Tuesday and Thursday evenings and Friday afternoons.

Spiritualist Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Spiritual Conference.—For some time past the thought of the meeting has turned upon man and his relation to both this world and the world beyond. Sept. 15th, Mr. St. Pierre Adolphe, a native of the West Indies and a lecturer in England some twenty years, gave us as the opening an address on "Theology," which he defined as "the study of man, his relation to the other world," and "the end of the world according to the Bible." It is hardly necessary to say that he meant Spiritualism and all that it teaches as regarding ourselves and the supposed end of the world or "latter days," as looked for by the Christian world through the fulfillment of Bible Prophecy.

Saturday, Sept. 22d, Mr. Ellsworth of New York City spoke upon "Three Men and their Work"—being a description of our threefold nature—our trinity in unity—the physical, mental and moral man and the work of each.

The gentleman was followed by Mr. Philbrook, who tried to explain the mind according to *his own* ideas, which were in turn criticised by Mr. Elwell.

The meetings are well attended and full of promise. C.

Chicago, Ill.—Mrs. A. H. Colby-Luther will speak for "The People's Spiritual Society" at 2:30 and 7:45 P. M., at its hall, 116 Fifth Avenue, on Sunday, Oct. 7th, and on each Sunday afternoon and evening during the month of October; to be followed by J. Clegg Wright and others during the fall and winter months.

G. JENIFER, *Sec'y.*

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

NELSON CROSS, *President.*
J. F. JEANERET, *Secretary,*
46 Maiden Lane, New York.

THE AMERICAN SPIRITUALIST ALLIANCE held its regular meeting at 219 West 42d street, New York, on Wednesday evening, Sept. 26th; the attendance was large, and the interest deep and earnest.

The consideration of the subject, "Spiritual Manifestations through Mediumship," was the order for the evening, and remarks were made by several members and visitors who were present. The necessity of deducing the philosophy that underlies the phenomena, and applying it for the purpose of lifting humanity from out the darkness, degradation and ignorance in which it suffers, *and teaching men how to live purer and higher lives*, more in harmony with the inherent principles of their being, was advocated by all, and the meeting was carried up on to a high spiritual plane, calling out that love that finds its highest delight in trying to assist others.

The desire to place Spiritualism before the world in its true character as a power to purify, elevate and save, animated every breast, and all seemed to feel at this meeting that THE ALLIANCE *had struck the true key-note* of the work it has to do.

The next meeting will be at the same place Oct. 10th. J. F. CLARK, *Cor. Sec'y.*

J. Frank Baxter in Lynn.

The popularity and worth of this speaker in Lynn, at least, have been thoroughly demonstrated these past two Sundays. Rarely at the opening of the season are the audiences large, nor expected to be; but notwithstanding the Lynn Society of Spiritualists began its meetings two weeks earlier this year than usual in order to secure Mr. Baxter's services, the audiences of the evenings have tested the capacity of the hall.

Last Sunday afternoon Mr. Baxter spoke upon the Permanency of Modern Spiritualism, showing the hold it had upon the hearts of the people, what its influence had been and is, and venturing to prophesy its purpose and mission. It was not led by any mortal or organized body, but was controlled solely by spirits, who inaugurated it, and would reach ultimate victory.

In the evening he showed the practical work of Modern Spiritualism.

A test séance followed the evening discourse, and a large number of descriptions were given. During this séance another skeptic, and an open critic, acknowledged having received a remarkable test.

To make sure for another season the management has arranged for Mr. Baxter in Lynn in September and October of 1889—over one year hence.

Mrs. C. Fannie Allyn will be the speaker for October, for whom Mr. Baxter in a brotherly way spoke a good word, saying: "No one can afford to let such an opportunity as next month offers go by unheeded."

SAGAMORE.

Portland, Me.

To the Editor of the Banner of Light:

The lecture season was opened Sunday, Sept. 23d, in Mystic Hall, Dr. George A. Fuller of Dover, Mass., occupying the platform. His subject for the afternoon discourse was: "Show Me the Way." Bro. Fuller gave an able lecture, contrasting the mere faith of the churches with the *knowledge* gained through Spiritualism. In the evening his subject was "The Sympathy of Religions." Good audiences attended and were pleased by each lecture.

Sept. 30th, Dr. Fuller closed his engagement with our Society. His afternoon discourse was upon "The Needs of the Hour"; that of the evening was taken from the Bible: "I am not of this World"; each discourse was a thoughtful presentation of the claims of Spiritualism. Dr. Fuller will not be with us again for some time, as he goes South the first of January to fill a year's engagement there. B.

[The report of the reception and presentation will appear next week.]

J. J. Morse in Chicago.

This eloquent orator will take the Young People's Progressive Society's platform Sunday morning and evening, Oct. 7th, and continue every Sunday during the month.

The meetings are to be opened free to all, and it is our request to our many friends and those interested in Spiritualism and its fair and just presentation, to secure the attendance of as many of their skeptical friends as possible, and most especially those interested in the Christian churches of our city. We also ask the assistance of those who are able to aid us financially. We know there are many among our spiritual friends; and we trust they will come forward and give us, even if it be but a trifle, sufficient to continue our meetings and carry out the objects of our Society.

A. L. COVERDALE.

Philadelphia, Pa.

To the Editor of the Banner of Light:

Last Sunday, Sept. 30th, the guides of Mrs. H. S. Lake addressed two large and appreciative audiences—the morning subject being "Politics and Principles," and the evening lecture based upon questions. The little Indian guide, "Prairie Flower," has very much endeared herself to the members of the society and the audiences generally, who have derived much pleasure and profit from her quaint and peculiar sayings and satisfactory tests.

The society is in a prosperous and harmonious condition, and enters upon the season's work with meritorious zeal and determination. It has empowered several resident mediums to act in the capacity of teachers and demonstrators of the Spiritual Philosophy.

L. R. C.

Haverhill, Mass.—Last Sunday was the occasion of the observance of memorial services by the First Spiritual Association of Haverhill and Bradford, as a testimonial of respect to the memory of the late Walter H. Whittier, an esteemed member of the Association. The services of the day were by Dr. J. C. Street of Boston, the afternoon subject being "Spiritualism and Its Attitude Toward the Church and Christianity." The memorial services took place in the evening, before a large audience, embracing besides Spiritualists many personal friends of the departed one. There were many flowers contributed in various forms adorning the speakers' stand and its surroundings, and the exercises were deeply interesting. Following the address all friends of Mr. Whittier who desired to speak were invited to do so, and a responsive tribute was thus given to his memory. Following this a favorite control of Dr. Street's took possession of his organism and gave a highly interesting address.

Next Sunday will be the opening of the new lecture course for the autumn and winter, by Mrs. Lizzie S. Manchester of West Randolph, Vt. The singing and orchestral music will be under the direction of Mrs. Benden. E. P. H.

Haverhill, Mass., Oct. 1st.

Providence, R. I.—As previously announced our society will hold meetings during the month of October at Blackstone Hall on Sundays at 10:45 A. M., and 7:30 P. M. The speaker will be Mr. J. William Fletcher, whose ministrations last season gave good satisfaction, as attested by the large audiences that greeted him. After his evening lecture, which is usually a short one, he gives clairvoyant descriptions of spirits.

During last season in carrying on our work we incurred an indebtedness which it will be our earnest effort to cancel during the present month.

We have made no arrangements for future meetings other than those for *this* month, but we *do* hope that our friends will respond to this appeal and give generously of their means, so that we can go on with the good work. E. H. WHITNEY,

President Spiritualist Association.

Willimantic, Ct.—Our season opened on Sept. 16th, with Mrs. Ida P. A. Whitlock as speaker, who remained with us two Sundays, and gave after each lecture psychometric readings to the satisfaction of all.

Sunday, the 30th, Mrs. E. Clark Kimball occupied our platform for the first time. Her audiences filled the house—two ladies over sixty years of age driving in for fifteen miles to listen to what this lady had to say, and although they belonged to the Baptist church they received through the mediumship of Mrs. Kimball evidence which proved to them beyond a doubt the fact of spirit-return, and went home to glory in having spent the happiest day of their life.

Dr. Geo. A. Fuller of Dover, Mass., comes Oct. 8th for two Sundays, and will be followed by Mr. Lyman C. Howe. ☞

Clinton, Mass.—The Ladies' Aid Society of Clinton reörganized Sept. 26th, 1888, and elected Mrs. Emma Miner, President; Miss Annie Taylor, Vice President; Miss Gertrude Miner, Secretary and Treasurer. M.

A Claim to Human Gratitude.

Charlotte Corday, the sad-faced, tender-hearted peasant girl of Normandy, made great history by one desperate act!

Sickened by the saturnalia of the French Revolution, and moved to desperation as Robespierre and Marat were leading the flower of France to the guillotine, she determined that she would put an end to Marat's bloody reign.

Marat had demanded two hundred thousand victims for the guillotine!

He proposed to kill off the enemies of the Revolution to make it perpetual!

Horrible thought!

No wonder it fired the blood of this patriotic peasant maid!

Gaining access to his closely guarded quarters by a subterfuge, she found him in his bath, even then inexorable and giving written directions for further slaughter!

He asked her the names of the inimical deputies who had taken refuge in Caen. She told him, and he wrote them down. "That is well! Before a week is over they shall all be brought to the guillotine."

At these words Charlotte drew from her bosom the knife, and plunged it with supernatural force up to the hilt in the heart of Marat.

"Come to me, my dear friend, come to me!" cried Marat, and expired under the blow.

In the Corcoran gallery at Washington is a famous painting of Charlotte, represented as behind the prison bars the day before her execution.

It is a thrilling, sad picture, full of sorrow for her suffering country, and of unconquerable hate for her country's enemies.

What a lesson in this tragic story! Two hundred, nay, five hundred thousand people would Marat have sacrificed to his unholy passion of power!

Methods are quite as murderous and inexorable as men, and they number their victims by the millions.

The page of history is full of murders by authority and by mistaken ideas! In the practice of medicine alone how many hundreds of millions have been allowed to die and as many more killed by unjustifiable bigotry and by bungling!

But the age is bettering. Men and methods are improving. A few years ago it was worth one's professional life to advise or permit the use of a proprietary medicine. To-day there are not two physicians in any town in this country who do not regularly prescribe some form of proprietary remedy.

H. H. Warner, famed all over the world as the discoverer of Warner's safe cure, began hunting up the old remedies of the Log Cabin days; after long and patient research he succeeded in securing some of the most valuable among family records, and called them Warner's Log Cabin remedies—the simple preparations of roots, leaves, balsams and herbs which were the successful stand-bys of our grandmothers. These simple, old-fashioned sarsaparilla, hops and buchu, cough and consumption and other remedies have struck a popular chord and are in extraordinary demand all over the land. They are not the untried and imaginary remedies of some dabster chemist, intent on making money, but the long-sought principles of the healing art which for generations kept our ancestors in perfect health, put forth for the good of humanity by one who is known all over the world as a philanthropist—a lover of his fellow man—whose name is a guarantee of the highest standard of excellence.

The preparations are of decided and known influence over disease, and as in the hands of our grandmothers they raised up the sick, cured the lame, and bound up the wounds of death, so in their new form but olden power as Log Cabin remedies, they are sure to prove the "healing of the nations."

Corday did the world an incalculable service in ridding France of the bigoted and murderous Marat, just as this man is doing humanity a service by reintroducing to the world the simpler and better methods of our ancestors.

Worcester.—The Association of Spiritualists met in conference Sunday evening, Sept. 30th, at the home of Dr. and Sister Prentiss. Singing by a fine volunteer choir was followed by remarks by President W. C. Smith. Your scribe agitated the "Woman Suffrage" question, followed by Sister H. W. Hildreth; then Bro. S. W. Sutton gave an able discourse under control. Bro. Johnson read "Advice to Parsons." Bro. Hewes spoke under control, followed by Bros. Smith and Keyes. Prof. Milleson, the spirit-artist, who is tarrying with us awhile, was among the attendants.——Next Sunday, (7th inst.) our regular meetings commence at Continental Hall at 2 and 7 P. M. under the teachings of Miss Jennie B. Hagan, and at the same time the Children's Progressive Lyceum commences at 12 M. I cordially extend a general invitation to all children to meet with us each Sunday.

FRED. L. HILDRETH, *Conductor.*

Haverhill, Mass.—The First Spiritualist Society will open its meetings for the season of 1888 and 1889 on the first Sunday in October, in Unity Hall, connected with the Unitarian church, on Main street. J. Clegg Wright, the able and talented exponent of Spiritualism, has been engaged for the full month. The Home Orchestra—Miss Jessie M. Little, Precentor—will also be there to lend the sweet chords of music at the evening sessions. W. W. CURRIER.

Haverhill, Mass., Sept. 28th.

Pittsburgh, Pa.—A correspondent, whose favor came too late to be of service in this particular, informs us that on Monday evening, Oct. 1st, a "pound social" was to have been held by the Spiritualist society of this place, in aid of its finances. Mrs. A. M. Glading, he states, has done nobly in the way of assisting the people in bearing the expense of the regular meetings." Mr. Colville lectures here Thursday evening, Oct. 4th. We are to have Frank T. Ripley for October."

Works by Richard B. Westbrook, D. D., LL. B.

The Bible---Whence and What?

"And now comes a Doctor of Divinity, with his reason, logic and learning, and tells us what the Bible is and whence it came. . . . This volume casts a flood of light upon things not generally known, but which linguistic and biblical scholars admit, and the author thinks that the people have a right to know all that can be known. . . ."—*The Republican, St. Louis.*

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The contents comprise chapters on the following subjects: Is Man a Mere Animal? Common Dogma of Man's Origin. The Evolution Hypothesis. Answer of Theism as to Man's Origin. Is Death the End of Man? The Foundation of Faith in a Future Life. After Death—What? Science and Theology.

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Marriage and Divorce.

This work treats on the following subjects:

Preface; Introduction; Chap. 1. The True Ideal of Marriage; 2. Free Love; 3. The History of Marriage; 4. The Old Testament Divorce Law; 5. The New Testament on Divorce; 6. Divorce as a Question of Law and Religion; 7. Rational Deductions from Established Principles; 8. Objections to Liberal Divorce Laws Answered; 9. Prevention Better than Cure. Appendix: The Doctrine and Discipline of Divorce, by John Milton (1643, 1644).

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ISIS UNVEILED: A Master-Key to the Mysteries of Ancient and Modern Science and Religion. By H. P. BLAVATSKY.

This work is divided into two Volumes, one treating exclusively of the relations of modern sciences to ancient theurgic science, and the other of the ancient world-religions and their offshoots in various ages. The theogonies, myths, symbology, rites, emblems and theologies of past and present generations are all passed in review. The analyses of the myths of India, Babylonia, Egypt, Greece, Rome, Phœnicia, Mexico and the Germanic peoples, are extremely interesting. The origin of modern faiths is patiently traced, and the points of resemblance carefully marked.

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Two volumes, royal 8vo, about 1400 pages, handsomely printed, cloth, extra, $7.50.

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THE RELIGION OF SPIRITUALISM. By EUGENE CROWELL, M. D., author of "The Identity of Primitive Christianity and Modern Spiritualism," etc. Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion. The Religion of Spiritualism Identical with the Religion of Jesus.

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IF, THEN, AND WHEN, from the Doctrines of the Church. By WARREN SUMNER BARLOW, author of "The Voices, and other Poems." All who have read the author's "The Voice of Nature," "The Voice of a Pebble," "The Voice of Superstition," and "The Voice of Prayer," will find this Poem just suited to the times.

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BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

VOL. LXIV. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, OCTOBER 13, 1888. | $3.00 Per Annum, Postage Free. | NO. 5.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Our Place Among the Religions of the World. *Literary Department:* Bars and Thresholds.

SECOND PAGE.—*Foreign Correspondence:* Cullings from Paris. *Poetry:* Change! *Banner Correspondence:* Letters from New York, Missouri, Michigan, California, and Massachusetts. Queen Victoria's New Empire.

THIRD PAGE.—Col. Ingersoll and Metaphysical Science. *Poetry:* A Ray of Light. Reception and Presentation, etc.

FOURTH PAGE.—Meeting of the American Board. The Next Step. Light Breaking at Harvard. "Lost Volition." The Great Eastern Steamship. Death Painless, Because Natural. A Protestant Indulgence. It Still Lives! Decease of a Spiritualist Pioneer. Works that should be Bought and Read, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Log Cabin Logic. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages.

SEVENTH PAGE.—Pearls. October Magazines. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. Sincere Thanks. Before It Is Born, etc.

The Spiritual Rostrum.

OUR PLACE AMONG THE RELIGIONS OF THE WORLD.

An Inspirational Discourse delivered before the Boston Spiritual Temple Society—Meeting in Berkeley Hall—through the Medial Instrumentality of

MRS. R. S. LILLIE.

(Reported for the Banner of Light by Mrs. M. C. Talmage.)

Our thought this morning will dwell upon these words: "Our Place Among the Religions of the World." I know that some are ready to say that Spiritualism is not a religion. This is because they have become satiated with what has been given them in its name in the past, in which so much of error has been embodied. They have been compelled to accept so much that is erroneous that the mind has, at last, determined to cut loose therefrom.

We must look at the facts just as they are. One of the most important of these is that man, by nature, is inclined toward religion. That he has been so in the past, history abundantly proves. That he is so in the present, earth's numberless systems of religion fully demonstrate. Since he is by nature a religious being, he is by nature a spiritual being, allied therefore to the infinite, eternal soul of all things. As such, permanent in his essence and substance, his thought must necessarily dwell upon the permanent and abiding. That leads him always to the consideration of a future state of being.

This state of existence is fleeting for all of us. Those who live to attain a hundred years of age upon this earthly plane are looked upon as marvels. People will often go a long distance to see a human being who has battled with the storms of earthly life for such a length of time. In the traditionary history of mankind, written upon pages deemed sacred, we are told that man, at one time, attained the age of five, six, seven, eight hundred years, and that he has gradually lost his power of life upon this plane of being; but evidence of this remarkable longevity of the human race is nowhere to be found; therefore we class this extraordinary story with many of the myths of the past, the outgrowth of man's imperfect development. Further on we read that the measure of man's life is three-score years and ten. In reality we know that very few of the human beings who are born attain even that age, a vast proportion passing away even in infancy. So there is something upon this mortal plane of being with which we must ever contend, something that weighs upon our lives with mighty power. This something is the struggle of the spirit with matter, and through matter, to express its higher and better self, which has not as yet found a perfect condition for its higher expression. This we know to-day is because our earth is young. We used to think it was old, but we know now that it has not yet attained its majority. When it has attained to this we shall see man possessed of such mastery over matter as will enable him, in a great measure, to control the length of his sojourn here, and bid defiance to the approach of death, save as it approaches him as an obedient servant to unlock the doors of the tomb, his body, after it has served the purpose of the soul, and give him emancipation.

As we find ourselves possessed of a higher nature which we call soul-nature, we find ourselves akin to the life-force, or power, which men have always worshiped in one form or another as God. We find ourselves akin to this, inheriting qualities which make us children of the living God and heirs of eternal life—life reaching out beyond that change which man has so dreaded in the past, that change of which he has known so little, save to feel the terror of its power. We find ourselves, by the power of soul within us, akin to the eternal property, or substance of life. Now, we call this God. I know no better name for it. The embodiment of this life-power, which we believe to be eternal in substance and essence, is all that I know of God, and it is God to me wherever I behold it: in the face of man, in the budding flower, in the world you live upon, in the higher spheres of being, in the immensity of space filled with worlds, peopled with forms of life corresponding to the conditions that have evolved them.

When we take this fact into consideration, we realize the magnitude of this universe of which we are parts, and realize as well how small we are in comparison with the infinite whole, yet we are parts of the eternal essence of life, and we find ourselves moving on in the eternal round of change which attends the evolution of spirit through matter. That man is such a creature, that he is possessed of this kinship with the eternal essence of power, this soul of life that cannot die, has been the cause of all religions; and all there is of error in any religious system is there because man, as a spirit, cannot yet see clearly through this veil of the material in which he is still enveloped. These errors exist because he is undeveloped and imperfect; because the higher chambers of his brain are not yet taken possession of by the higher forms of thought, which will enable him to walk with God as some have done in the ages of the past when following their highest inspiration. It may have been Mahomet in the desert, the Buddha in the palm groves of India, or one of the latter-day saints—it is one and the same thing. A man, in his higher condition, walks in the higher and nobler law of life, and what is this but walking with God?

The great founders of all religious systems gave expression to what was within them, and those expressions, as they are accepted, mark the stepping-stones of man's advancement. This degree of unfoldment is indicated by his ideas of what God is, what life is, what are the attributes of God, and what is demanded of the children of earth. To-day we find men teaching that God is a God of anger; that in creating things he makes mistakes; that he regrets these mistakes, and vainly looks about for means to remedy them. So great is his anger toward the children of his own creation, they may not even implore his forgiveness save through a mediator. Through the mercy and kindness of this mediator we may approach the great frowning Deity so as to find forgiveness for sins we have never committed, and for wrongs we never meant to do, and which, if the organization he has given us impelled us to do it only proves that we have been victims of his own divine mistakes.

Contrast with this the teaching of Spiritualism in its thought of that eternal power of life which we call God, which says that there are no mistakes in this universe, that everything is growing upward to a higher standard. As well may we expect the tiny bud of the springtime to present us with autumn's ripened fruitage as to expect perfection in man's development in this early age of the world. Man is a creature governed by laws universal, which govern all forms of matter. He is a creature of growth, and by and through the growth of these outer conditions, these outer expressions, does he become capable of expressing the soul within; just as these flowers are what they are to-day, because the tiny life-germ within the seed found outer conditions that permitted it to expand, and finally to express itself in the forms of beauty you see before you. It took time to do this, and time, time long enough will accomplish all things.

Thus, through all the ages of the past we find in man the tiny soul of being wrapped up in germinal conditions within the outer forms of matter. It was infused with the eternal principle of life, but it has taken God's ages, nature's ages, to bring it even to its present degree of unfoldment. But it is budding, it is blooming, it is promising a rich harvest for the future. Something of what this harvest is to be, is already beginning to be shown in the higher and nobler specimens of humanity, the gifted ones of earth, as they are called. These more perfected blossoms upon the tree of life are only specimens of what the others are to be, when all the time, all the conditions necessary for their development, have been given them.

Thus, then, we take our place as the first religion of the earth to answer the all-important question, "What are we after death?" While preceding religious systems (some of them) have taught faith and hope, we have taught what is better than faith and brighter than hope, *assurance*. We offer *positive assurance* that life is continuous, that individuality is preserved; we offer it from the testimony of thousands who have traveled across the dark valley, have passed over the silent stream called death and returned again; having preserved identity, individuality, personality; returned to bring tidings of that country from which it is often said, "no traveler returns." Job did n't know of it; David did not sing of it; Solomon scarcely dreamed of it. No religious system of the past or present can compare with ours, answering, as it does, to the deepest nature of man, reaching as high as the highest heaven, as low as the lowest hell; lifting souls from even the lowest condition and teaching them that they may finally aspire to the highest. Our religion teaches us that we are all children of the living God—none reprobate, none castaways.

This is the Christian Sabbath. How blue the heavens and how bright the sunshine! How glad the songs of rejoicing that are pealing forth to-day! And what is the refrain? It is "Christ is risen." Now we can tell you that your loved ones are risen also. We have come to tell you that your mother, your father, your sister, your brother, your child, your friend, have risen as well, and because they live you shall live also. We have come to tell you that life is so victorious over death that not alone is Joseph's tomb in far-away Palestine broken and rent asunder, but every tomb in every land has given up its dead; that there are no dead—that all are living. Is not that cause for rejoicing?

Christianity says, If you accept "the plan of salvation," if you believe all these dogmas, you shall have part in the resurrection of life; but if your reason prevents your believing them, then will your resurrection be a resurrection to death eternal. Now, friends, there are no such discordant notes as those in our Easter music. Our heaven-inspired harmonies proclaim that all are risen, that all have life eternal by virtue of their divine inheritance as children of life, that there is no power in the universe that can rob them of this life. They sing that death is only a change that leads on and on, through the passage-ways of life eternal. Then may we not call our philosophy, our science of life, a religion? Does it not appeal to all that is highest and best in the nature of man, and provide means for its development? Oh! yes, it is a religion, and one that has come to correct the errors of old systems of theology. This is the work of Spiritualism to-day.

Now, some one may say, if this is true, I shall know it sometime. What difference does it make about my finding it out now? It makes all the difference between truth and error, and that is infinite. It makes all the difference it would make to your child if you allowed him to spend his childhood and youth in accumulating a stock of erroneous statements and opinions, which he would be obliged to unlearn before he could begin the career of his manhood. Human life is full of meaning. In it I see the embodiment of a purpose. We are here to accomplish something—there is something for us to do. We are not here to sit idle with folded hands. What is the purpose of life? I answer, briefly, the unfoldment of the higher powers of the soul. If you are not better thinkers, better doers than you were one week ago, then that week has been wasted. And we must remember that what a soul does not accomplish in one pilgrimage, it will be compelled to in another. Some one says, "That is re-incarnation." Call it what you like, I call it eternal truth. What the soul does not accomplish for its needs in one earthly pilgrimage it will in another. That is why, unseen, I am here before you this morning, giving expression to my thought through the physical organism of another. Had I accomplished all my soul's mission, as far as earth is concerned, I should now be in the sphere of souls arisen that do not come in contact with your earth's atmosphere. What I did not accomplish in life yesterday, I am laboring hard to accomplish to-day.

Spiritualism has come to you to-day because bibles are not complete. Living pages are to be written in them penned by those who, in the ages of the past, have failed to express through the material world the higher, better soul-nature of man. Spiritualism is here because the grosser, baser forms of true religion have been embodied in these systems; because erroneous theological dogmas have taken the place of the spirituality that was found in the church in its early ages. "The gifts of the spirit," enjoined by the apostle in those early days, have been forgotten by the Church, until the Pentecost of the past is known no more among them until the tongues of fire which rested upon those who spoke as the spirit gave them utterance are forgotten. Spiritualism, nineteen hundred years ago, had power over the people. When kings and emperors began to try to manipulate this power, to institute their orders of priesthood upon it, it fled from their selfish grasp, leaving only the dead body of material forms and observances. Spiritualism has come to infuse life into the dead religions of the world. It is going to change and fashion them until much of what now is will necessarily be swept away for something stronger, higher, better, to come in. It has come like one of old, who said: "I come not to bring peace on earth, but a sword." This has been the power of truth from that day to this. Whosoever speaks forcibly, truthfully against the prevailing customs of the times, is a disturber of the peace. Spiritualism has come with the sword of truth in its hand, and it will cut its way through the dark ranks of error and superstition, and show you the "king's highway" whereon, at last, all souls shall safely walk.

With every soul saved, with every child born a member of the church of the future—as they are going to be—there will be a universal church of humanity which will recognize the divinity in man. Every child of earth will know he is also a child of the living God, destined to live forevermore. Spiritualism has come like a John the Baptist in the wilderness of ignorance and error, to declare the kingdom of heaven that is at hand. It has come as the torch-bearer of the nineteenth century, lighting the gloom of the grave with the glory of immortality. Some will say, "This is the egotism of the despicable body of Spiritualists. They are possessed of a devil, they are ruled by the Prince of Devils." Just so they said of the torch-bearers of the past, whom they persecuted even unto death. Spiritualism has come to lay the corner-stone of edifices where thought, intelligence, poetry, music, art, shall be promoted and elevated, not for selfish purposes, not for the uplifting of a single branch of religion, but for all humanity. This is what it has come for, the uplifting of all that is grand, noble and beautiful in human life. It has come to make us feel that every child of earth is our brother or our sister, that we all belong to the same family. You look out upon the human races, you see men as black as night, and low down in the scale of intelligence. You call them savage, and so they are, and yet they are your younger brothers, and by-and-bye, by means of the divine possibilities wrapped up in the soul-germ, they are going to be all that you are; yes, and much more, when they have had time enough. By-and-bye you can extend to them the hand of fellowship and not be ashamed. If you think this is not so, when you are a few million years older than you are now I will meet you somewhere and say, as we

[*Continued on third page.*]

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER VI.

VOICES.

Doris proceeded to her room, followed by Miss Shallot. That worthy lady began a long lecture on the sin of disobedience, her ingratitude to Mrs. Mason, and the deceitfulness and wickedness of her sinful heart.

Her ears were almost deaf to it. She could only think of her disappointment. No more letters to Morris! No more pleasant calls at Mrs. Carroll's with Aunt Amelia! Her dear aunt in disgrace because of helping and befriending her! Oh! where and when would it all end? Had she really been wicked? She would not really have done wrong, knowing it to be wrong; but she could not feel that she had done wrong.

Her sensitive ears could no longer bear the harsh, cruel words falling from Miss Shallot's lips. She turned her pale face toward her, and with a pitiful mixture of defiance and despair, exclaimed:

"Miss Shallot! I do n't care what you say or do to me. I do n't care what grandma does now. She has done her very worst; but I will not forget my brother, and the very day I am free I will leave this house to find him, if I have to beg a shelter from the street!"

But had Mrs. Mason "done her very worst"? Doris was spared the thought of the new trouble about to come to her.

The week passed, and when Sunday came Mrs. Mason was too ill to attend church. Miss Shallot remained at home to wait upon her, and as a consequence Doris was kept at home. Mr. Brooks called twice, but she was not allowed to see him.

Miss Parker had informed Mrs. Carroll of what had occurred, and Dr. Carroll had informed Mr. Brooks. He wished very much to see Doris, for he felt that she needed comforting words.

The second week passed before Mrs. Mason was able to go out, and then Doris walked quietly beside her to church.

Mrs. Mason always went early to the service, and Doris, sitting there, wondered if she were really the same girl who had been so happy a few weeks before.

The organ sounded a low, tremulous strain. Doris did not know what was being played, but it was soothing and comforting. And then a clear, sweet voice sang:

"He, watching over Israel,
Slumbers not nor sleeps."

Again and again was the sweet strain repeated, until its music flowed over and into her soul, a tide of assurance, of protection and comfort. She could not restrain her tears, but wept silently behind her handkerchief.

Mr. Brooks, catching an inspiration from the sacred melody, prayed earnestly for the wandering ones of earth, and for those who were faithful to memories of them. For many days the sweet strains echoed in her ears.

She missed Miss Parker's companionship. She only saw her occasionally, except at the table, but it was a comfort to her to know that she was under the same roof.

The holidays were over. "Merry Christmas" and "Happy New Year" had not meant much to Doris. The annual church fair had become a matter of the past, and Mrs. Mason seated herself one day to find herself quite at leisure. She was wearing a dress she had not worn for some weeks. Feeling an unusual weight in the pocket, she put in her hand and drew out the package taken from Doris's desk.

She began to examine the little package of messages. Some were jotted down by Doris as she obtained them, letter by letter, from the table, and some were written by Lydia. Mrs. Mason could not understand the frequent occurrence of the name of "Mary Mason Stuart."

"Just as if she were living," she mused. "I think I will ask Doris to explain this. I ought to have attended to it before."

As Miss Parker's name occurred several times she sent for her also.

Miss Shallot was already seated by Mrs. Mason, her hands crossed stiffly in her lap, and the expression on her face which she always wore when she was not shrinking from her duty.

Doris glanced apprehensively at Mrs. Mason, wondering what she had been doing now.

Miss Parker saw the little package of messages, and braced herself for the contest.

"We have found some strange writings among those papers in your desk, Doris, and, as they were in your possession, I wish to question you about them. They are dated, and I will begin with the first one." She adjusted her glasses, and slowly, and with an emphasis that struck home to Doris's sensitive heart-strings, read the message.

"Dear child: Believe I am really your mother. Write to Morris. Tell Amelia to be sure to keep a hold on Lydia, for through her I can accomplish my purpose. Mary Mason Stuart."

"Will you explain this, Doris?" There was a moment's silence. Doris's heart fluttered, and she grew pale. Miss Parker's voice broke the stillness.

"Sarah, you have asked Doris to explain, but I think it belongs to me to do it. If it had n't been for me she probably would n't have had it."

"Very well. I desire you should inform me in every particular. I can rely upon your word, although I cannot upon your judgment"; and she turned her severe gaze from Doris to her sister.

Doris, impelled by sympathy for her aunt, arose, went over and sat down by her, clasping one of her hands closely. Miss Parker pulled vigorously at her cap-strings, and began:

"I declare, I hardly know where to begin; but do you remember Doris's speaking to you about some raps she heard on her table?"

"Yes; but I dismissed the thought as an idle fancy."

"When she spoke to me about it I told her I guessed we had better inquire into it. So one night, when the rapping was going on, I went in there. Now you know what I believe about spirits making noises. I had a strong idea it might be that; so I told Doris to get paper and pencil. I called over the alphabet slowly, and when I came to each of those letters there came a rap on the table, and Doris wrote the letter down, and finally we got that message."

Mrs. Mason rose from her chair in her excitement and held out the paper at arm's length.

"A-me-lia Ran-dolph Par-ker! Do you mean to say that you believe that message came from my daughter?"

"I really *do* believe it." When Miss Parker spoke in that tone there was no room for argument. Mrs. Mason re-seated herself, and again began to scan the paper.

"Lyd; who is 'Lyd'?" she asked.

"Her name is Lydia Moore. She is a girl we found in the block where we went to see Hugh. She was poor, and needed something done for her, so I was interested in her."

"Go to Mrs. Carroll," quoted Mrs. Mason, reading the next paper. "What does that mean?"

"I wanted to know what to do with Lydia, so we sat down to the table to find out. Mary told me to 'go to Mrs. Carroll,' and I did. She took the girl, and gave her a good home, and she is doing well."

"And what are these other writings? These are not in Doris's hand."

"Well, we found that Lydia was a writing medium; that is, she would write messages, instead of getting them from a table by raps. All those she got for Doris we kept."

"Did you make a practice of this work when you went to Mrs. Carroll's?"

"Generally we did."

"Have you and Doris made a practice of using a table for this purpose here?"

"We have when we could get a chance."

There was a little pause.

"Sarah," said Miss Parker, "if you would only consent to lay aside your prejudices, and investigate a little with us, I am sure you would be convinced there was something in it."

Mrs. Mason drew herself up sternly.

"I do n't know anything about it, and I do n't want to know! It is the works of the devil!"

"Then I just wish the devil would get a few more girls out of such dens, and put them in good homes. I think it is a pretty good business!"

Mrs. Mason did n't know what to say, so she was silent. She folded the papers together without other questioning, and said:

"I must take some step in regard to this matter, and will tell you my decision very soon."

Miss Parker and Doris walked out hand in hand, while Miss Shallot remained behind to confer with Mrs. Mason. Doris seized the opportunity to go into Miss Parker's room.

"You poor, dear auntie! How good you were to take all that off my shoulders! But, oh! grandma is going to do something dreadful, I know she is! And she could n't think of anything bad enough just then, so she had to take time for it! Oh, what shall we do?" Doris walked the floor excitedly.

"Doris," said Miss Parker, speaking gravely, "if you were to go to your grandma and tell her that you would give up all this writing and sitting at the table, would never have anything more to do with it, she would forgive us, and it would all pass over. What do you think about it?"

Doris turned slowly toward her.

"What! Give up believing it is really my own dear mother? Never to try to hear from her again? Auntie, I do n't want to do it! *I can't do it!*" There was not a waver in Doris's voice. It was decisive.

"Nor I, either. I only said it to see how you would stand when it comes to the last; for, depend upon it, Doris, something hard will come of it." She laid her hands on Doris's shoulder as she spoke. "Now, remember, if your grandmother takes from you every friend you have in this wide world, she cannot take from you the companionship of the angel-world. Try to do right, and you can never be wholly unhappy."

"I will remember, auntie," said Doris, soberly.

A week passed without mention of the subject. Miss Parker knew it was not at rest. Her

prophetic soul foresaw the result, and she patiently waited for Mrs. Mason's verdict. The conferences between Mrs. Mason and Miss Shallot were numerous and lengthy.

"To think that we should have had such doings right under my own roof! And I a church-member!" and Mrs. Mason held up her hands in holy horror.

"It is dreadful! Spirits indeed! How can Miss Parker be so deluded?" exclaimed Miss Shallot. "And to think what wickedness she was leading that poor child into! It is a mercy we discovered it in time to stop it where it is!"

"True indeed! And to think Amelia should have the audacity to ask *me* to investigate! ME!" Mrs. Mason's emphasis of the personal pronoun was forcible. "I have now made my decision, and Amelia must be informed of it to-day. I should be pleased to have you present at the interview, Miss Shallot. I wish it to take place directly after Doris's study hours."

Miss Shallot readily agreed. Her small soul was delighted that "an enemy in Zion's camp" was about to be removed.

Doris awoke that morning with a strange depression.

"I wonder what ails me? I feel so old! Only seventeen—most eighteen, but I feel as if I were a hun—dred." She drawled out the word, to make it seem as old as possible. She continued to soliloquize while putting her hair in order.

"It is a comfort to think that in four months more Miss Shallot's reign may be over. I wonder what grandma means to do with me then?"

The breakfast-bell sounded, and she ran down into the dining-room, glad that for a few moments she could sit near Miss Parker. Mrs. Mason's grace was unusually lengthy that morning. Doris, raising her eyes at last, noted an expression of exultation on Miss Shallot's face, which she could not interpret. She looked across the table to Miss Parker, whose usually peaceful face was certainly disturbed. She felt too anxious to care for her breakfast, and watched her opportunity to leave the room with her aunt.

"What is it, auntie? There 's something the matter, I know."

"We shall know by-and-bye, Doris."

Doris conned her lessons as best she could that day, and at the end spent a half-hour reading aloud to Miss Shallot from "Guide to Young Disciples." At the conclusion of the interesting chapter, Miss Shallot informed her they would be wanted in Mrs. Mason's room.

Her heart sank. What could be coming now?

Miss Parker was already seated there, and Doris took a chair near her. Mrs. Mason was the first to speak.

"You will doubtless remember the recent painful discovery I made, and that I said I *would act upon the matter. I have deliberated*, and have at last come to the conclusion that it is my duty to protect Doris as much as possible from all heresies, and to prevent her coming in contact with anything or anybody who will influence her aside from the teachings of the established church.

"In consideration of what has already occurred beneath my own roof, I feel it to be my duty to separate Doris entirely from you, Amelia. Of course, Doris must remain under my protection, but I desire that you, Amelia, should find another home as soon as may be convenient for you to do so.

"Meanwhile, Doris must not visit your room, and I prefer you should not visit Doris."

There was a painful silence. Mrs. Mason had spoken in a cold, stern tone. There was no visible sign of love for her sister, or pity for the young face turned toward her. Doris knew it would be useless to appeal to her. She could only sit there in dumb misery, trying to grasp the thought her dear aunt must leave the house and home.

Miss Parker's voice trembled as she replied:

"I have been expecting this, Sarah, but I did not like to take any action until I knew certain. I will say this: I have tried to do my duty since I have been here, and have acted according to my own conscience, as you have by yours, I suppose. But since we cannot agree, perhaps I had better go."

Mrs. Mason remembered that Miss Parker had very little money, and it would probably be a hard matter for her to so arrange that she would be fairly comfortable.

"I would not have you leave until you have made some suitable arrangement. We will discuss that by-and-bye."

They felt they were dismissed, and left the room.

CHAPTER VII.

THE REMOVAL.

Miss Parker returned to her room, quite crushed by the blow which at last had fallen upon her. For seven years this house had been her home. She came by Mrs. Mason's request, and must leave it by her request. Her thought turned to the little home she had left near this same city, and now she felt a longing to return to it.

How she could manage to support herself there, now that she was alone, she could not see clearly, but she hoped the way would open for her.

At that moment, in answer to a knock at the door, she admitted Mrs. Mason. There was no lack of civility, on Miss Parker's part, in politely offering her a comfortable chair. Mrs. Mason straightened her cap and opened the conversation.

"You said, Amelia, that you had been expecting this change. It occurred to me that in view of it, you might possibly have had some thought in the matter as to what action you would take. I would like to hear your plans, if you have no objection."

"It seems to me I had better go back to my old home, Sarah. It is a comfortable house, and so near the city I may be able to let some of the rooms to lodgers. That would bring me some income; and I can do plain sewing and earn a little that way. You know, when sister Ellen was alive, we lived there very comfortably, and had all the work we could do."

"But surely, you would not think of living alone there?"

"If I get lodgers I shall not be alone; but I have no fears, as you know. I think the way will be provided."

Mrs. Mason mused a little.

"You know, Amelia, that you have been accustomed to sew a great deal for me, especially on charity work. I shall still need such assistance, for which I would reasonably remunerate you. James could take the work back and forth. Of course I should want your word that there should be no communication with Doris."

"Well, if I should decide to go there and take up such work, it would probably be worth my while to take some of yours."

"Of course, there must be time for the present tenant to remove. I wish you to distinctly understand you are not to go until you can arrange to be comfortable."

"Very well. I will attend to the matter at once."

Miss Parker sighed a little as the door closed upon Mrs. Mason's retreating form. After a few moments' thought she arose and put on her wraps. A March wind blew a chilly and discouraging blast as she stepped out of the door, and she walked as briskly as she could in the face of it, until she reached Mrs. Carroll's house.

Fortunately, Dr. Carroll was at home, and came into the parlor with Mrs. Carroll to bid her welcome. After the customary greetings, Miss Parker broached the subject now become of interest to her.

"I have come to tell you that Sarah has decided there must be a change. She is afraid of my wicked influence over Doris, so I am to leave there."

Dr. Carroll gave a little exclamation of disgust, while Mrs. Carroll exclaimed:

"Surely, you don't mean she has asked you to go away?"

"There was no ask about it. She squarely told me to go. I don't care on my own account. It is for Doris I am sorry. I really believe it was a little comfort to the poor child to know I was under the same roof. But now I must go. It seems to me I ought to go back to my old home."

"Where is your home?" asked Dr. Carroll.

"In Roseville, just out of the city, you know. I have a little cottage there, where I lived with sister Ellen—Mrs. Gray. I lived with her a number of years, and when Mr. Gray died we kept right on living there. We lived plainly, and got along as best we could. When my sister died, she left the cottage to me. Soon after, Mrs. Mason proposed that I should come and live with her.

"To tell the truth, I did n't want to. I knew her disposition was n't like mine, and we never took any comfort together even when we were children.

"But as I sat thinking over the matter one day, my father came to me, and said he, 'Amelia, I want you to go to live with Sarah. There is a work there for you to do.' He seemed so earnest about it that I thought it must mean something.

"So I went over to Sarah's to see about it; I stayed two or three days, though I was n't in the habit of staying there; and when I saw those little children, I knew in a minute I could smooth many a rough place for them. So I just packed up my goods in one of the rooms, and let the house to a family, who have lived there ever since."

"I am very sorry for you." It was all Mrs. Carroll could say. She felt too indignant toward Mrs. Mason to even speak of her.

"Of course, I feel quite anxious about it. I really do n't know what to do after I get there. I should be very much obliged, Mrs. Carroll, if you would ask Lydia to see if she can get any written advice from my father. He may have something to say which will open the way for me."

"I hope she may get a message for you. We will go into the library, and I will call her."

Dr. Carroll led the way, and Lydia came at once.

Sitting quietly there waiting for a movement of Lydia's hand, Miss Parker could not but notice the improvement in Lydia's appearance. She was sweet and ladylike.

At that moment the bell rang, and Dr. Carroll left the room. In a moment he returned and said: "Mr. Brooks has called, mother."

Turning to Miss Parker, he said, "Perhaps you will be interested to know that Mr. Brooks and I have had considerable conversation concerning the future world and life, and he is sufficiently interested to consent to investigate the spiritual philosophy. He has already obtained some very curious facts through Lydia's writings."

"How glad I am to hear it! Have you any objection to his coming in here now? He knows much of our affairs already, and I am perfectly willing he should know about my business."

"Then I will call him in;" and Dr. Carroll *stepped into* the hall.

Mr. Brooks entered and seated himself near Miss Parker.

"You are doubtless surprised that I should have an interest in this matter, or allow myself to have anything to do with it; but I have had this interest awakened by conversation with Dr. Carroll and investigation with our little friend here. There is something in it I cannot account for, and I intend to pursue my investigations until I arrive at some satisfactory conclusion.

"I am aware that it is contradictory to the teachings of the church, and to the religious views I have been taught, and have accepted." He spoke very gravely. "I accepted those teachings as truth, but if there is a truth beyond those teachings, I want it."

There was a little ring of determination and decision in his voice, though the words were quietly spoken.

"Now please do n't let me interrupt you any longer."

Lydia drew her tablet toward her again, and very soon her pencil began to move rapidly. She wrote:

"Amelia, you must go to your old home. It will be a great change for you, but a greater change is coming to Sarah. There is a work for you in Roseville, and when the time comes you will know what it is. Continue to be patient and courageous. You will not be separated from Doris very long. Samuel Parker."

Miss Parker read the message, and passing it over to Mrs. Carroll, said:

"If my father says that, he means it. I shall certainly go now. The best part of it is the hope that in some way Doris and I may see each other."

Mr. Brooks looked inquiringly toward her. Miss Parker explained the new trouble. He was indignant. He paced the floor, and could not trust himself to speak for several minutes.

"What will that poor child do?" he said.

"Heaven help her! She is in the hands of a hard-hearted, merciless woman," said Dr. Carroll; "and we are forbidden the house, and she is forbidden to come here. And now Miss Parker must go! It will be your turn next, Brooks. There 's nobody now with whom she can have any companionship, except that old she-dragon, Miss Shallot!"

"If Doris can live three years longer she can get away from it all," said Mrs. Carroll, hopefully.

Instantly Lydia picked up the pencil and wrote:

"In less than six months there will be a change. It is not best for me to say what change. It cannot be averted.—S. P."

"Then we will hope for the best, for Doris's sake," said Miss Parker, folding up the message carefully. At Lydia's suggestion, she opened and dated it, "March 18th," and replaced it.

Mr. Brooks turned to her, and said:

"If this prophecy proves true, it will be another thought added to the many I have already had. I hope that some good may come from it;" and he left them.

Lydia returned to her books, and the doctor to his office.

[*To be continued in next issue.*]

Foreign Correspondence.

CULLINGS FROM PARIS.

BY HENRY LACROIX.

To the Editor of the Banner of Light:

I have read in *La France* the following, which is likely to interest your readers, as it did me:

THE INSTITUTE.

The locks of our ancestors consisted simply in knots difficult to untie. Each one had his own knot, as we now have our separate locks and keys. The art consisted in hiding well the extremities of the cords which formed those knots. But as some became experts as untiers seals were affixed at the ends of the cords—which method was adopted in Courts of Justice on legal documents, where it still exists the world over.

In another sense, the locks of the Institute of France have always been easy to open by every sovereign that reigned over France since 1795, date of the foundation of that Moral, Scientific and Artistic Authority. Mr. Maindron, a competent reviewer, says: On the 21st January, 1796, the President of the Institute addressing the Directory exclaims: "As lovers of liberty we have endeavored to oppose all the servile forms of monarchical institutions. We swear hatred to royalty." Eight years after, (10th June, 1804) the same President said to Napoleon: "The National Institute comes to present its vows and congratulations with the acclamations of all Frenchmen; it lays at the feet of your Imperial Majesty the homage of its inviolable devotion and of its respectuous gratitude." Ten years later (12th April, 1814) to the Emperor Alexander I. of Russia: "With liberty we gain the king which our wishes called for." And a year after (28th March, 1815) the Institute said to Napoleon: "With the whole of France we were calling for a liberator; Providence sends him to us." No wonder that Piron says: "*Piron que ne fut rien. Pas même académicien!*" And yet celebrated men aspire to belong to that body as the main end of their lives.

THE PARISIAN PRESS

is composed of about sixty dailies and as many weeklies, small in size, as a rule. The dailies mislead strangers by their date when they look at them as a reference; they are so fast that they leap one day ahead or are antedated. With most of them advertisements are an over-luxury; that practical business action, with its many ramified public benefits, is not yet thoroughly introduced here. The public require to be converted to that way. Their business habits, on the safe and sure principle of routine, make them shy on ventures of that kind. And yet they often go blindly on big speculations that bring naught but disappointment and ruin. But then, the show is so great and flashy! Immense capital of the people has been lost on Egyptian, Turkish, Spanish and other out-of-the-way Bonds, that passed from sight like falling stars. One of the leading papers, of the high class, which represents in style the peculiar genius of the nation, in the most complete way, is

THE FIGARO.

That dashing and elegant organ, with an editorial staff of about twenty-two able writers, has a daily circulation of 90,000. It has only a morning edition. Its "Hôtel" or publishing house at No. 26 rue Drouot, is a large and quite tasty establishment, especially its interior plan and decorations, which are in keeping with the character of the paper. The two following mottos inscribed on each side of the main editorial entrance in the portico, fully denote the nature of the spirit within. On the right: "There can be no pleasing praise without the liberty to blame. None but small minds will fear light writings." On the left: "Praised by these, blamed by others, I scoff the silly and brave the wicked. I hasten to laugh at everything... for fear of being obliged to cry." *Figaro* can scarcely be more Figaro-like, to whoever is acquainted with Beaumarchais's celebrated *creation* of that personage or *rôle*.

Mr. Diquet, the Secretary, received me very kindly when I stated to him the object of my call. He said that several other American newspaper representatives had before visited him for the same purpose, of being posted on the organization, etc., of the *Figaro*. He took the trouble of writing down himself a summary of the information here furnished.

Mr. de Villemessant founded the *Figaro* in 1854. After his death (1879) Mr. Francis Magnard was appointed Editor-in-Chief, with the assistance of Messrs. Rodays and Périvier, as counsellors. The original capital was of nineteen thousand shares, of five hundred francs each, which has been yielding for many years a clear annual profit of *two and a half million* of francs. So that stock is one of the most valuable of those on Change. The advertisements on the first page cost forty francs (eight dollars) a line; on the second and third pages twenty-five francs a line. In the small-type department six francs a line, and five francs a line on the fourth page. The "*Salle des Dépêches*," on the ground floor, might be named a curiosity shop, as it contains any number of actualities or copies of such, in photos, drawings or sketches, referring not only to French events but to foreign ones as well, the world over. It is also much of an armory. This department is in charge of two colored men, from the colony of Sen-égal, dressed in uniform, as are all other subordinate employés. There are constantly crowds in this sort of museum, eager to see something new. This is not only an ornamental department to gratify the eyes, but it must also be a paying one, because advertisements of various kinds are hung up on the walls. The *Figaro* publishes two extra numbers, called *le Figaro Salon*, and *le Figaro Illustré*, which latter is its Christmas number. Both are elegant publications. The *Figaro*, as a leading spirit and protector of art, has suitable halls and salons to receive the bright stars of the stage, etc., who pass through Paris. And also aristocratically inclined, it extends receptions to crowned heads and princes. During the exhibition of 1878 it gave a banquet to the Commissioners. Since, it *fêted* the Queen of Spain, the Grand Dukes of Russia, the Prince of Wales, the Shah of Persia, King Kalakaua, etc.

The price of the *Figaro* is three sous, but on Wednesdays and Saturdays, as it is accompanied by an extra sheet, or *feuilleton*, its price is then four sous.

I intend giving in following letters other editorial interviews—of those papers especially whose reputation has crossed over our sea.

L'INTRANSIGEANT

is not an admirer of Mr. Pasteur. It gives a list of seven patients who have lately died of the effects of hydrophobia, although inoculated repeatedly, each one, by the great inventor of the "safe cure." It lays stress on the fact that Mr. Pasteur's treatment shortens the lives of those affected by the terrible disease, as in these late cases none attained forty or fifty days, which is the usual run, but varied from twenty-six to thirty-six days. It is hard to say who is right. But I intend calling on Mr. Pasteur and take down his side of the question

CHANGE.

Life on board these splendid and elaborately furnished steamers was, in the days before railways gridironed the continent, the realization of Oriental luxury. To-day, at the wharves of New Orleans, where forty years ago there might have been seen at any moment a hundred of those great boats, gleaming white as colossal swans on the turbid river, balconied, latticed and pinnacled like an Eastern palace, with a score of gay flags fluttering in the breeze, and tall black towers, belching inky smoke, and vexing the blue sky with their murky vapors, there are now seldom more than two or three. In a short time there will be none, for they no longer seem to have a mission in the commerce of the west.—*New Orleans Picayune*.

Thus does the *Picayune* write the epitaph of the colossal river fleet, as other journals in other times have been called to write that of the stage coach, the clipper ship, and the passenger packet in the East. Change is written on the face of all things, and "rapid transit" rules this bustling age. Will Wallace Harney writes for *Harper's Weekly* a poem: "The U. S. M. Mississippi Passenger Steamer," from which we extract, in this connection, the following magnificent lines:

* * * * * * *

How changed since the flying swallow-tail
At her flag-staff was symbolical
Of the Pride of the River, chiding
The fat salt marsh of the bayou
When the lords of the South came a-riding
From the Gulf to the Falls of Ohio
On business lively as pleasure;
And the wealth of her gilded cabin
Was rich with a richer treasure
Than the Roman stole from the Sabine!

What has become of her Master?
What has become of her men?
Her damasks and lambrequen,
Ormolu and alabaster?
Her nostrils breathing benzen,
When throes of her mighty engine
Made chandeliers clink and shiver
To the throttle's hollow diphthong;
And the coils of the sinuous river
Unwind like a flying whip-thong,
As she blows a smoky streamer
(That pictured photographic
The bends of the river traffic)
In the nose of her rival steamer?

What if some night-worn pilot,
By new cut or low sand islet,
Hears the capstan song of her dead men;
The pant of her engine churning,
The pat of her buckets turning,
And the long, soft cry of her lead-men,
As he sees her head-light burning
In the bends of the old dead river,
As of old the bold Sir Bediver
Saw the white barge of the king come!

* * * * * * *

The days of her glory are ended;
Captain and capstan-song,
And the phantoms she chased so long.

Ended her noble winnings,
That once set the river a-talking;

* * * * * * *

But the tall magnolias above her
Hang like a mourning lover,
Dropping their immortelles
In the long, unbroken swells
That picture in polished emery
Cut-water to cabin spar,
Clear as a widowed memory
Of the days before the war!

Banner Correspondence.

New York.

WATERVLIET.—Samuel McCleary writes: "Paul says, 'There is a natural body and a spiritual body.' To the creedists of our day it is a very abstruse subject, and while a large army of preachers preach about it, what do they really know about it? you ask them, and they tell you Paul says so! You ask them how Paul came to know, and they can't tell! But there are millions who can certify to the fact, and without going to Paul for it either. For one of the millions I answer without hesitation I *know* it to be a fact. But you want my evidence:

I say there is a spiritual body which has, under favorable conditions, eyes to see and ears to hear. I had a nephew who, as he neared the end of this life, saw his father, and called to his mother, who was in another part of the house, 'Mother, mother! come quick, quick! here is father!' He was perfectly rational meanwhile. Another time a loving sister, near the moment of her departure, turned her eyes up as if seeing something. Her daughter, standing at the bedside, said: 'Mother, what are you looking at?' She said: 'I was looking to see if there was any one among them that I knew.' When nearing the final struggle, reaching up her arms she said: 'Why can't they meet me half way?' This dear sister was perfectly rational at the time, knew well what she saw, who she was with, and who she was talking to.

I am satisfied there must be a point, in passing from the natural to the spiritual, when the natural gives up and the spiritual becomes supreme; when we can see both ways. Such instances are frequent where conditions are favorable, and sometimes continue for hours and even days before death.

I recently had the pleasure, through the favor of a neighbor, Dr. Lothrige, of witnessing a new and interesting case. The doctor carried me over to our Shaker friends, about two miles distant, to see an old gentleman who was not sick, but very gradually dying of old age. I had known him formerly, but had not seen him for years. He was very much changed in appearance, but we readily recognized each other. His hearing, seeing and activity began gradually to leave him, and as gradually new experiences came unknown to him before. 'Why, Samuel,' said he to me, 'I begin to see and hear spirits talk and sing most beautifully, whom I never saw nor heard before. I see and talk with my mother night and day, and with others, sometimes in English, sometimes in German. I have happy times. I am ready—only waiting my resurrection with a delicious foretaste of the reunions.' And there he is sitting—the brittle thread just ready to break, his pathway strewn with flowers—waiting, patiently waiting his resurrection. A happier, more contented man I never saw than that aged Shaker. Yes, I have more than faith in Paul, because what he knew, so do I."

ALBANY.—J. D. Chism, Secretary, writes: "The First Spiritual Society of Albany opened the season with Mrs. Carrie E. S. Twing, who occupied the platform the mornings and evenings of Sept. 16th, 23d and 30th, those dates closing her fourth engagement with this society within the past year. She is so well liked by all who have heard her, and has assisted the society so materially, that an engagement has been made for next April or May. Her control 'Ikabod,' with his unique flow of language and witticisms, is a favorite with everybody, and the truthfulness of his tests has done much to convince strangers that there is something in this philosophy that is worthy of investigation, and thereby our audiences have constantly increased in numbers.

Mrs. Nellie J. T. Brigham lectured for the Society Friday evening, Sept. 28th, upon selected subjects, one of which, 'Is Christianity an Offshoot of Pagan Mythology?' was handled in the fine logical manner peculiar to this noble lady, and many church-members who were present declared themselves delighted with her arguments. Mrs. B. will lecture here every four weeks the coming winter.

The Ladies' Spiritual Aid Society has begun the campaign in earnest, and gives promise of doing good work to assist the Society the coming season. The Friday afternoon meetings are well attended; at six o'clock supper is served to the members and their friends at one dime each.

They are to give a series of seventeen dancing socials in Van Vechten Hall, and have engaged the best orchestra for such an occasion in the city. The first social took place Sept. 26th, and was a grand success, over two hundred persons being present. We have found these socials do considerable good by attracting many young people to our hall who find that Spiritualists are not such 'dreadful people' as they have been taught to believe them.

The speakers engaged are as follows: Dr. C. T. Buffum for October; Edgar W. Emerson for week-nights, Oct. 16th, 19th, 23d and 30th; Frank T. Ripley for November; Mrs. E. A. Cutler for December; Prof. W. H. Peck for January; J. Frank Baxter for February; Mrs. Ida P. A. Whitlock for March; Mrs. Carrie E. S. Twing for April or May; Mrs. H. S. Lake for June.

THE BANNER is a welcome visitor, and eagerly sought for by many of the friends. We have a partial promise that it will be placed on file every week in the reading-room of the Young Men's Association of this city."

SARATOGA SPRINGS.—E. J. Huling writes, October 1st: "The First Society of Spiritualists here has been obliged to suspend meetings for two weeks, on account of the court occupation of their room, and the family of its President, Dr. W. B. Mills, has been called upon to part with three of its members. Dr. Mills, who was in attendance at the Queen City Park Camp-Meeting, came home to find a granddaughter, thirteen years old, sick with diphtheria; and soon her brother of seven years was likewise afflicted. The girl died September 8th, and the boy followed the next day. Then Dr. Mills took the parents to his country residence while the house was fumigated, and for a change of scene. Then the son-in-law was taken and soon followed the children.

Dr. Mills had intended having memorial services, but the sickness of the son-in-law interfered. The Society advertised memorial services for Sunday, but on Saturday word came that Mrs. Mills was sick, and the family were again afflicted. The services were held, however, and Dr. G. W. King, who had attended the son-in-law in his closing hours, gave an interesting account regarding his case; stating that he became convinced during his last days of the truth of immortality, and that his children came and called for him to join them. Addresses were made by Peter Thompson, Gen. E. F. Bullard, A. S. Pease and others. In the evening Dr. Mills came to tell us that Mrs. Mills was recovering, and also to tell of the consolation the son-in-law, Charles E. Cleaver, had derived during his last days from conversations with his little boy, gone before. The following preamble and resolution were offered and adopted:

Whereas, The President of the First Society of Spiritualists, and his family, have been called suddenly to part with near and dear relatives who have left the mortal form to take up the life beyond, in the early days of their visible existence here; therefore,

Resolved, That we deeply sympathize with Dr. W. B. Mills and his family in their hour of sorrow; and trust that they may be consoled by the knowledge they have of the life immortal that surely follows this transitory state of being."

Missouri.

KANSAS CITY.—Mrs. S. W. Runyan writes: "Some time since, on my way home from California, I made a short stop at Denver, Col., visiting Mr. and Mrs. Philip Fox. Mr. Fox was an artist, and at the time of my visit was confined to his bed with spinal disease. Neither Mr. Fox nor his wife believed in Spiritualism, and laughed at me when I told them of proofs I had of its truth. Mr. Fox had a large oil painting he had finished previous to his illness. It was a meadow scene, and in the foreground the clover was so perfect it seemed one could pick the leaves. I admired it so much that he laughingly said, 'Mrs. Runyan, if spirits can come back to earth, I will come to you, and bring this picture, or a bunch of clover leaves.' My friend passed over about six weeks after my return home. The day I heard of his death Mr. Adrian B. Ormerod, a young medium here in Kansas City, saw and described to me perfectly the picture, and his control said, 'He brings you a bunch of clover leaves in his hand, just as he said he would.' It astonished me, for I had forgotten all about it, as it was said in jest, and we did not at that time expect to lose our friend."

Michigan.

MAPLE RAPIDS.—Mrs. Lunt-Parker writes: "Circumstances enabling me to visit Haslett Park, I did so, and on my arrival was taken to the pleasant home of Mr. and Mrs. Burgess. Though almost strangers to me, they could not have done more for my comfort than they did if I had been their child. On the grounds I met with a warm welcome from many friends, and made the acquaintance of Mr. (and Mrs.) Haslett, the owner of the Park which bears his name. I found them to be earnest workers for the cause of Spiritualism. Mr. Haslett will continue the camp-meeting, as he has the past two years. He has very kindly given ground for the purpose of building a mediums' home, and it is hoped that the Spiritualists of Michigan will endeavor to make Haslett Park what its owner designs it to be, and that next year will find thousands more at the Park than did this. It is proposed to build a hotel on the grounds to assist the one across the lake (which this year was taxed to its utmost capacity) in the work of entertaining the visitors."

California.

MARTINEZ.—A correspondent writes, in the course of a business letter: "I cannot express the pleasure derived in the reading of THE BANNER—and the spirit-messages in particular. How my heart goes out to those who are instrumental in the carrying out of such a divine mission."

Massachusetts.

BOSTON.—M. M. Holt, writing from Charlestown District, reports that Dr. W. A. Hale has returned from his visit to Maine and the camp-meetings, and can be addressed 46 Russell street.

Queen Victoria's New Empire.

A Scheme to Absorb Africa as India was Conquered and Absorbed.

Within a comparatively short time—says *The New York World*—Queen Victoria has, quietly and almost unobserved, succeeded in adding to her dominions a vast empire, almost continental in size and peopled by some seventy millions of industrious and relatively prosperous inhabitants. The immense tract which has just been constituted as British territory extends from Zanzibar northward as far as Abyssinia, with a seaboard of over seventeen hundred miles in length. Westward it reaches to beyond the Victoria Nyanza and the other great lakes from which the Nile takes its source, and includes the finest lands and richest markets of Central Africa.

Mindful of the fact that England owes her Canadian dominion and her great Indian Empire to the Hudson Bay Company and the defunct East India Company respectively, Lord Salisbury's Government has in the present instance proceeded with the same characteristic caution.

A royal charter, based on the lines of that of the old East India Company, has been granted to a powerful association, promoted chiefly by Lady Burdett-Coutts and constituted under the name of the East African Company. The latter is authorized thereby to take possession of the district in question, to exercise justice, to collect revenue, to deal with refractory subjects "by force of arms," and, in fact, to wield all the power of a semi-independent government.

With laudable foresight the charter states that the extent of the territory westward of the great Central African lakes "has not as yet been exactly delimited." But as the Chairman of the new East African Company is the millionaire Scotch merchant Mackinnon, who is the principal shareholder in King Leopold's Congo enterprise, it may be fairly taken for granted that within a short time the clutches of John Bull *will reach right across the African continent*.

Without discussing the incredible impudence of Lord Salisbury in thus granting to a London company a rich, prosperous and populated country to which he has no vestige of a right, it is most interesting to watch the absolutely cold-blooded manner in which John Bull proceeds to satisfy his notorious land-grabbing instincts. A comparison of the boundaries of the British Empire in 1837, when Queen Victoria ascended the throne, with those of to-day is extremely instructive, and the question arises as to what measures England will be driven to adopt for the purpose of gratifying her greed when, in a very short time, every speck of land between the North and the South Poles will have been appropriated by one power or another.

THE LOG CABINS of America have been birthplaces of some of the grandest men. Lincoln, Grant, Sheridan, first saw the light of day through the chinks of a Log Cabin. Warner's Log Cabin Sarsaparilla also originated in a Log Cabin, and stands preëminent among the blood purifiers of to-day as Warner's "Tippecanoe" does as a stomach tonic.

Husband (just home from the city)—"My angel! crying! Whatever's the matter?" *Wife*—"They've awarded me—prize medal—State fair (sobbing)—f' my sponge cake!" *Husband* (soothingly)—"And I'm quite sure it deserv——" *Wife* (hysterically)—"Oh—but it said—'t was—for the best specimen—o' concrete."—*Time*.

[Continued from first page.]

look upon their developed condition, "Did n't I tell you so?" Out in the limitless future what is not yet accomplished for earth-children will be sometime, somewhere, and we shall live to behold it. Now we do the best work we can, and then we sit down and wish it had been better, and we feel something rising up within us which if we could have given expression to would have made our work better. In the future I know that I shall rise to a condition in which I can express the highest that I now feel uprising within me, and so shall it be with you all. You have not heard a thought this morning but a greater one rises up within you, only you cannot tell it. Well, you will tell it by-and-bye to somebody. This is the soul's power, and it shall be developed in God's time, in nature's time.

Can you think of the old-time heaven described to you in your childhood, and then sing "Heaven is my Home," without feeling that you would be homesick in such a heaven? In the place of this Spiritualism tells you that you are going to have a home, a natural home, where the loved ones gone before will enfold you in their tender embraces, and your soul shall be satisfied. It tells you that death is a friend, who will lead you to this. You may not see the forty and four thousand perfect men, standing about the throne of God, nor those wonderful animals, nor those mystical rivers, but you will find something infinitely better—home, a home like this of earth, only with fairer skies and greener fields, with sweeter flowers and purer streams. It will be our *home*. Do you say this is too material? Why, what are these flowers, but spirit manifesting itself in form? Is there anything unreasonable in the statement of facts? Facts are stubborn things, and I tell you this fact: That world is a natural one, as natural to the soul of man as this world is to his body; yes, and more so, because it is higher, it is more developed.

But somebody asks, "What are you going to do with all the wicked?" Going to take care of them, just as you ought to have done before you hung them; going to water them with the dew of sympathy, to warm them with the sunlight of love, to quicken them with the penetrating power of truth, until in the place of the desert waste will appear the fruitful garden, and their lives shall bud and blossom, and bear harvests of good. Instead of sending them to hell we are going to send them to school, and we are going to have good teachers for them. They will be under the law of love, but it will be discipline as well, and the discipline will be a process of education. Then we have to take care of the babies you do not know how to bring up. Does n't it need a natural world for this? You cannot find anything between the two lids of the Bible that tells you whether the little soul whose life-boat floated away upon eternity's ocean before it had hardly touched the river of time, ever becomes anything but a blank page or not.

Spiritualism comes to tell you that Nature, who has taken your babe from you, knows how to care for it. You did not. You loved it well enough, but you did not understand its organism. You did not know how to live while you were clothing it with the mantle of your being; you did not know how to give this little soul the right kind of a starting-place, and so it broke from its moorings and drifted away. We have taken it up; we have cared for it and educated it. Such souls I see standing beside some of you this morning. They say: "I passed from earth a babe. This is my mother. She does not know I am a man, or a woman. Why? Because no religion ever taught it." These souls say: "I am waiting for my mother. She does not know me, but I shall be sure to know her, for I have been brought to see her every day since I went away, and when she comes I shall introduce myself and make my claims." Did that message ever come to earth before? I answer: Never, until it was brought to you by Modern Spiritualism.

Yes, Spiritualism is a religion, and it will sweep on and on, cheering and uplifting the millions who, weighed down by care and woe, know not the future holds for them an answer to all their soul's requirements; that it will bring them out into the glad sunshine of the life eternal!

[From The Two Worlds, Manchester, Eng.]

Col. Ingersoll and Metaphysical Science.

Col. Robert G. Ingersoll has his ideas on doctors, and physics, and medical treatment, as well as on some other subjects, and in connection with the illness of his friend, Mr. Conkling, he said:

"There is altogether too much gloom about most sick chambers. People tiptoe in and about, and wear long faces, and act generally in a way that would make even a well man sick, and is bound to make a sick man worse. I believe many a man has been hurried across the dark river by his horrible, soul-depressing treatment who might have become well, and strong, and useful if he had had more sunshine and fresh air in his room, or the odor of flowers to offset the smell of the drugs, and smiling, hopeful countenances about, instead of woe-begone visages, whose every glance betokens the loss of hope, and the belief in the speedy dissolution of the pain-racked patient.

"I had a friend once named Haley, a royal good fellow, of whom I thought a great deal. On one occasion I received word that my old friend was dying, and wanted to see me, so I went over to his house. I met his wife, and she had a face as long as the moral law, and ten times more uncomfortable. Well, I went in to see Haley, and there he lay, counting the moments in a bitter fear that each would be the last. I do n't know what particular disease he was troubled with, but either that or the medicine had turned him a vivid saffron color. 'Haley,' I said, 'I 'll be hanged if I want to die with such a complexion as that. You would be in a pretty plight to go mooning about the other world looking like a Chinaman.' I went on for a few minutes, when the poor fellow began to enter into the spirit of the subject himself, and I showed him his face in a looking-glass, and that brought a smile. Then I turned to his weeping wife, and told her to cheer up, that Haley was not going to die; that he was good for twenty years to come.

"'The trouble with your husband is that he is scared to death,' I said. 'You all come in looking so downcast and sorrowful that you give him the impression that he is done for, and take away all his courage to fight against his sickness.'

"Well, the result of all this was that Haley commenced to mend, and time and again since then he has said that my visit saved his life.

"On another occasion there was a Major in the army, whom I knew very well. He was taken ill, and believed he was going to die. I believed he was simply homesick, or something of that sort. Well, I wrote his obituary, and went to see him in his tent.

"'Major,' said I, 'you are so sure of dying that I have written your obituary, and want to read it to you.' He protested, but I went on with the reading, and detailed every pleasant incident of his life. Before I finished a smile flitted across his face. After the obituary I read him a story of something supposed to have taken place a year after his funeral. It was a description of his widow's second marriage. There were a good many more people at the wedding than there were at the funeral. Well, this treatment had the effect to change the current of the Major's thoughts. It broke up his hallucinations, and he recovered, and did good service during the war, and lived a happy life for years after.

"Then there was a man from our town named Marcy. He got it into his head that he was going to die. At that time no one was allowed to leave the army for a visit to the North, except on sick leave, or occasionally to accompany the remains of a dead comrade. I saw Marcy and said to him: 'Now, Marcy, you say you are going to die. If that is so I do n't suppose a few days one way or the other will make much difference to you. I want to go home for a day or two about the 15th, but cannot get a leave of absence. Now, if you want to do me a very great favor, and will quit this life, say on the 12th, I can get my coveted leave of absence to take you home—see?' But I knew my man, and he did n't die. He got very angry instead, and recovered, but he declares to this day that it was my proposition that brought him back his old stubbornness, and gave him grit to fight for his life. He always did object to being made a mere convenience of."—*New York Commercial Advertiser.*

[We have a vague notion that Martin Luther raised his friend Philip Melanchthon from a death-bed, on the same principle as the above.

There *may* have been some MAGNETISM as well as MIND in all these cases, to which the modern "metaphysical healer" might do well to look.—ED. T. W.]

Written for the Banner of Light.

A RAY OF LIGHT.

When the world is hushed in slumber,
And the stars peep from above—
Care no more our minds doth cumber,
And our hearts are filled with love;

As we think of those departed,
Passed beyond the mystic gate,
They, the happy, merry-hearted,
Who, in fields elysian, wait;

Then before our vision glances,
What we never view by day,
As though form were given to fancies
To illume our earthly way.

And we see our dear ones gliding
From the "unseen" to our side;
Who our fears so gently chiding,
Tell they e'er will with us 'bide.

Then we know, and bless the *knowing*,
That a ray has pierced the gloom:
Spiritualism light is throwing
O'er the pathway to the tomb!

Simmesport, Pa. M. K. P.

Reception and Presentation.

To the Editor of the Banner of Light:

Saturday, Sept. 29th, a reception was given Dr. George A. Fuller, by Mr. and Mrs. H. C. Berry, at their residence, 70 Lincoln street. A large number of his friends were present. After music Mrs. Berry, under control of her spirit guides, gave an invocation, followed by readings by Mrs. Hattie Parker, and remarks by Mr. T. P. Beals, and others; several mediums were controlled by their spirit guides in a manner very satisfactory to those present, but the interest of the evening reached its height when Mr. Berry arose, and in a short but well-chosen speech presented Dr. Fuller, in behalf of his Portland friends, with an elegant gold watch charm, and a gold pen and pencil combined.

Dr. Fuller, although taken completely by surprise, thanked the friends in a feeling manner. Later in the evening his spirit guides also thanked the friends for their interest in their medium. By request Mr. Berry gave a few experiments in Psychology.

Bro. Fuller goes out from our midst with the sincere wishes for his welfare of all the Spiritualists of Portland. May he find as true friends in the South as he has in the North, is the desire of his friends in the Pine Tree State. H.

Portland, Sept. 30th.

☞ For the first time this year the "Phantom Ship" has been sighted off Block Island. The peculiarity of this appearance consists in it always being seen at various points, with the same results in the way of description. In other words the spectators all tell about the same story. This night the great blaze was witnessed by a lady at Noyes Beach, two gentlemen at Watch Hill, several members of a family in Charlestown, and so on. No one has yet been able to account for this wonderful sight. It seems like a ship on fire, and is generally visible for some minutes. Old residents of Rhode Island claim that it is the ghost of the three-masted schooner from Holland, which was led to destruction over a century ago, by the wicked Block Islanders. The crew was murdered, the vessel plundered and burned. Strange as it may seem, the theory of the "phantom ship" is held by many intelligent persons. Whittier's poem on this uncanny appearance is one of the most beautiful things in the language. The "Spook Schooner," as one of the natives calls this curious light, is said to make its appearance usually after a storm.—*Eleanor Kirk, in Cape Ann Advertiser, Sept. 28th.*

LOG CABINS are not recommended as model habitations for modern people. But Warner's Log Cabin Sarsaparilla and Warner's "Tippecanoe" are the simple but effective compounds which enabled the rugged pioneers to maintain health, and can be safely recommended to all.

Vermont State Spiritualist Association.

The Twenty-First Annual Convention of this body will be held at the Waterbury Hotel, Waterbury, Vt., Friday, Saturday and Sunday, Oct. 19th, 20th and 21st, 1888.

Speakers Engaged and Expected—Joseph D. Stiles, of Weymouth, Mass.; Hon. A. E. Stanley, of Leicester, Vt.; Mrs. Abbie W. Crossett, of Waterbury, Vt.; Mrs. Fannie Davis Smith, of Brandon, Vt.; Mrs. Emma L. Paul, of Morrisville, Vt.; Mrs. Sarah A. Wiley, of Rockingham, Vt.; Mrs. A. P. Brown, of St. Johnsbury, Vt.; Lucius Colburn, of Bennington, Vt. We regret to say to the many friends of Mrs. Lizzie Manchester that she has an engagement for the month of October, and cannot be present.

Music—The Duxbury Glee Club, noted for its sweet, soul-stirring inspirational songs, has been secured for the entire meeting.

The first session will be opened Friday, at 10:30 A. M., by the President, Mrs. Abbie W. Crossett; poem by J. D. Stiles, followed by conference.

Mediums secured for the occasion are Joseph D. Stiles; Mrs. M. K. Morgan, of Woodstock, Vt.; Dr. Bronson, of St. Albans. Dr. S. Locke, of Newport Center, Vt., clairvoyant and magnetic healer, will be present during the meeting. During the Convention J. D. Stiles will hold two of his wonderfully convincing test séances, giving dates of death, age, occupation, and description of friends passed to spirit-life, so minutely that they will be readily recognized. Mrs. Morgan will also give tests from the platform.

Waterbury is one of the finest places in the State for holding Conventions, it being on the line of the Central Vermont Railroad, and having the best hotel accommodations. As this is the Annual Convention, and the time for election of officers, it is desired that there be a large attendance.

The resolution in regard to amending the Constitution so as to omit the fall or winter Convention will be considered.

Board at Waterbury Hotel $1.00 per day. Single meals, 35 cents. Horsekeeping 75 cents per day. Single feed, 25 cents. Horsekeeping for the whole time of the Convention at reasonable rates.

Round Trip Tickets for fare one way over the Central Vermont, Passumpsic and Montpelier and Wells River Railroads. Those coming over the Passumpsic and Montpelier and Wells River Railroads will purchase tickets to Montpelier, and then at Montpelier procure tickets to attend the Vermont State Spiritualist Convention at Waterbury. Those on the Central Vermont Railroad must call for round trip tickets to attend the Vermont State Spiritualist Convention at Waterbury. Half fare over Woodstock Railroad. All must be sure and observe the above instructions.

The Stage from Morrisville and Stowe will carry passengers for *fare one way*, and run an extra trip on Sunday from Stowe.

All are cordially invited.

☞ Those having quarterly dues, please remit to JANUS CROSSETT, Waterbury, Vt., if they cannot be present.

LUTHER O. WEEKS, *Secretary.*

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New Hampshire Convention.

The Quarterly Convention of the New Hampshire State Spiritualist Association will be held at Washington, N. H., Oct. 12th, 13th and 14th.

Good speakers and mediums have been engaged, and all are invited to be present.

Half fare on stages from Hillsboro' and Newport. Reduced rates at hotel. Bro. Lull has the latch-string out as usual.

Round-trip tickets, at two cents per mile, may be obtained from the following stations to Hillsboro' Bridge: Plymouth, Laconia, Franklin, Concord, Contoocook, Nashua, Milford, Peterboro', Keene and Hancock Junction.

Speakers.—Prof. John W. Kenyon, of Worcester, Mass.; Mrs. Craddock, of Concord; Miss S. Lizzie Ewer, of Portsmouth, N. H.; Mrs. Stevens, of Washington, N. H.

Francestown, Sept. 24th, 1888. GEO. D. EPPS, *Sec'y.*

Annual Meeting.

The Spiritualists of Kansas will hold their Annual Meeting Oct. 7th to 14th, inst., at the residence of T. C. Daniels, on and a half miles east of Fairmount, Leavenworth Co., Kansas. All are invited. Good speakers and mediums will be present to entertain and instruct the people.

A. H. NICHOLAS.

Spiritualist Meetings.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Grant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

SECOND EDITION.

A REVIEW

OF THE

Seybert Commissioners' Report;

ON

WHAT I SAW AT CASSADAGA LAKE.

BY A. B. RICHMOND, ESQ.,

A Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Crosby's Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as a writer, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like *Thor*, he *never strikes a blow in vain*. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received from the hands of a friend just returned from Cassadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close the volume.

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This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far-famed attack upon Modern Spiritualism in 1857 miscalled *The Harvard Investigation*. These letters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that college, who was the personal friend of those officers, and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timeliness, aims and operations, present and prospective, of Modern Spiritualism itself. It is a unique and instructive work, by one thirty-four years a Spiritualist and eighty-four a mortal.

INDEX.

Harvard Investigation; Agassiz, Professor; Bell, M. D.; Eustis, Professor; Felton, Professor; Gardiner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D. D.; Walker, President; Willis, Doctor.

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CONTENTS: PREFACE. References. Explanatory Note—Definitions. MATHER AND CALEF. COTTON MATHER. ROBERT CALEF. THOMAS HUTCHINSON. C. W. UPHAM. MARGARET JONES. Whithrop's Account of her, etc. ANN HIBBINS. *Hutchinson's Account of Ann, etc.* ANN COLE. Hutchinson's Account, etc. ELIZABETH KNAPP. A Case of Spiritualism, etc. MORSE FAMILY. Physical Manifestations, etc. GOODWIN FAMILY. Hutchinson's Account, etc. SALEM WITCHCRAFT. Occurred at Danvers, etc. TITUBA. Examination of her, etc. SARAH GOOD. Her Examination, etc. DORCAS GOOD. Bites with Spirit-Teeth, etc. SARAH OSBORN. Was seen spectrally, etc. MARTHA COREY. Her Character, etc. GILES COREY. His Heroism, etc. REBECCA NURSE. Was seen as an Apparition, etc. MARY EASTY. Her Examination, etc. SUSANNA MARTIN. Her Examination, etc. MARTHA CARRIER. Examination, etc. GEORGE BURROUGHS. His Susceptibilities and Character, etc. SUMMARY. Number executed. Spirits proved to have been Enactors of Witchcraft. THE CONFESSORS. THE ACCUSING GIRLS. Ann Putnam's Confession. THE PROSECUTORS. WITCHCRAFT'S AUTHOR. THE MOTIVE. LOCAL AND PERSONAL. METHODS OF PROVIDENCE.

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 13, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Meeting of the American Board.

The American Board—the "A. B. C. F. M."—has been in annual session at Cleveland, O., its previous session being held at Springfield, Mass. It was well attended, as the reports state, and the opening address was made by Rev. Dr. Storrs, of Brooklyn, N. Y., the President chosen last year. The Home Secretary, Rev. Dr. Alden, recommended an increase of contributions of $150,000 for the coming year, making a total of $750,000. A writer in the Boston *Transcript*, signing himself "An Orthodox Congregationalist," states that the anxiety has been great to know what the American Board would do. He admitted that nothing was expected to be done with reference to the questions which have been agitating the denomination for the past two years, the conservatives, or hold-fasts, being determined that those questions should not be presented, or, if presented, should be thrust aside without discussion. The liberals did not appear to be present in such strength as at Springfield. Nevertheless, he did not infer from this fact that this policy of the majority was going to silence the minority or circumscribe their influence. The minority is too powerful, both in numbers and character, to be silenced in such a way.

This aggressive orthodox writer asserts that if the liberal minority are not heard at Cleveland, they will be pretty sure to be heard at home. He pronounces the advocates of the liberal policy in the denomination in sending out missionaries, to be among the ablest and most devoted laymen and ministers in the denomination, as may readily be ascertained from the action of the numerous councils for ordaining and installing clergymen during the last year. The conservatives, he says, have made some most persistent attempts to prevent the induction into office of those who are known to be sound in the essentials of the Orthodox faith, but who are known to be liberal on some minor points. In almost, if not every, case these attempts have failed. In the latitude and neighborhood of Boston, he declares it would be difficult to organize a council of any church which would reject a liberal man who sought ordination.

He further asserts that it is most emphatically true that the reform in the denomination has made rapid advance, and that it will continue to advance in the future. He says there is not the slightest indication of a retrograde movement. The gross injustice done some of the most devoted young men who have ever presented themselves to the prudential committee of the Board for missionary fields, he says, cannot be forgotten; and not until that stain is wiped out will the Board, he predicts, have the place it once had in the affections of a large proportion of the church. "Broad Christian men of this day"—is his language—"will not long tolerate a corporation which has no close alliance with the churches, and which perpetuates its own existence. The Board does not represent the churches, and the latter have no voice nor vote in the election of new members or officers; neither have they a vote on any measure which may be proposed. The people attend the meetings, listen to reports or speeches, and when the time comes to vote, the president turns his back on the audience, and the few men on the platform composing the close corporation settle all matters of policy and finance."

[In the same direction a forceful editorial in the Boston *Advertiser*, entitled "Why They Do Not Go," asserts that "the liberal members" of this old-time association received at Springfield "what is equivalent to a notice to quit," and the advocates of "the invariably decisive nature of this present, earthly probation" took the reins in their hands, thus causing it "to be very clear that the American Board, which is a close corporation and entirely independent of the denomination, *has decided that it will hereafter act as the agent of a fragment only of that denomination.*"]

Well may he ask—"How is this for a Christian organization?" And well may he exclaim in indignant derision—"Taxation without representation!" He says the churches "find the sinews of war, but have absolutely no power to select the officers or manage the campaigns. The home secretary can sit in his chair at the Missionary House and select or reject applicants *for missionary work, subject only to the* action of the prudential committee of the close corporation. He may become obnoxious by his course to a large proportion of the churches, but the latter have no remedy."

This is evidently no overdrawn picture. That there is an irrepressible conflict going on in the great body of Congregationalists, is too obvious a fact to admit of denial. And it is no less obvious, or if not obvious it is true, that this conflict is waged over the inevitable expansion of views of a creedal nature which is the result of a larger knowledge and an extending human sympathy. To think of keeping the affections of men in the iron straitjacket of rigid old Calvinism forever, is as preposterous as anything well can be in the face of advancing civilization and the consequent fraternization of the human race.

The Next Step.

The Sioux Commission having practically failed, according to last advices seventy-two chiefs were on their way to Washington to confer with the President regarding the proposed treaty. Among them were named Sitting Bull, Mad Bear, John Grass, Big Head, White Swan, Charger, Little Ghost, Medicine Bow, Iron Nation, Big Mane, Swift Bear, Two Strike, American Horse, Capt. Sword and Wezee. Red Cloud is put down only as "probable."

John Grass, it is reported, stands ready to guarantee that every Indian on the reservation, including himself and all the chiefs, shall sign the treaty if the government will pay them $1 per acre for the 11,000,000 acres of land, but himself and his followers positively refuse to come to terms at fifty cents an acre. He also stipulates that the $11,000,000 from the sale of the land shall be immediately deposited to their credit. They want this mony to be used as a perpetual fund to help them toward civilization. They believe this is the last treaty the government will ever make with the Indians, and therefore they desire that it shall—if the land *must* go—be productive of some solid financial backing for the Sioux nation in the future.

The treaty as heretofore offered the Sioux has for its central feature the allotment of land in severalty to the individual members of the tribe, from which they are to derive their future support; while at the same time the tribe is to sell to the government all the rest of their lands, after the allotment is completed, for fifty cents an acre, the amount thus obtained to be held for the benefit of the Sioux nation. The lands thus sold to the government are to be resold by the latter to settlers. The amount of land estimated to be left after allotment is some eleven millions of acres. The money they would receive from such sale would therefore, according to the terms of settlement proposed by the government, amount to but five and one-half million dollars.

The assumption put forward by the whites who favor this plan of allotment and sale—and it is nothing but an assumption—is that the best lands will of course be included in the allotment, while the lands sold to the government will be the poorest. Those who know anything at all about past dealings with the Indians by our government do not need to be told, however, that this is pure fiction! Unless human nature as generally known has undergone a very great modification, amounting to a radical change, it is preposterous to expect that any treaty that is likely to be proposed to the Indians in which their lands are at stake will either execute itself or be allowed to be executed in so simply just and honest a manner. And *that* the Sioux Indians comprehended without being prompted, the instant the present treaty was proposed to them. Three men formed the commission appointed to go and try to induce them to accept its terms. The Chairman was Capt. Pratt, the head of the Indian school at Carlisle; Judge Wright, of Tennessee; and Rev. Mr. Cleveland of Dakota. Nothing could look on its face more plausible, both as it regards proposal and personnel. But the Indians opposed the whole thing from the moment it was laid before them. And they stand out against it up to the time of sending their chiefs as their representatives to Washington.

They are disinclined above all else to entertain the allotment proposal, being resolutely bent on maintaining their tribal existence.

They do not personally want land in severalty, because they are not ready for it. It lets in all the light needed to illuminate the subject and bring out its full meaning, when a local contemporary drops the remark, after a statement of the case, that upon coming to Washington "the Sioux will probably be brought to see the *necessity* of consenting to allotment in severalty," as is always the case with so-called Indian treaties, the agreement and acceptance on the part of the Indians being invariably under practical compulsion. And this is the crown and summit of boasted civilization!

Light Breaking at Harvard.

In his analytic and organizing treatise—"The Science of Thought"—Professor C. Carroll Everett of Harvard University makes reference, in the chapter entitled Dynamic Induction, to the phenomena included in the definition of Spiritualism, in the following language. He is endeavoring to eliminate all the possible results of chance from the calculation in inductive reasoning, and illustrates the difficulty by reference to "phenomena, *the nature of which is not yet settled in the minds of men generally*, though a belief in their being the expression of *some heretofore unrecognized agent has been slowly gaining ground.*"

The phenomena referred to, continues Prof. Everett, "are those which come under the general heads of animal magnetism, clairvoyance and the like. In these, supposing them to be what they appear, the effects are produced by some force, or forces, *which it is impossible for most to control, and therefore nearly all the experiments made miscellaneously must be failures.*" The Seybert Commission is specially invited to take notice. Instancing what frequently happens in the case of striking dreams, Prof. Everett admits that "sometimes a person may be drawn into sympathy with some distant friend, or may, while sleeping in the ordinary way, fall spontaneously into the deeper sleep of the magnetic or clairvoyant state. Thus it is," he observes, "with all those occult sympathies which spring to light very rarely, but then in so striking a manner as *to forbid the possibility of considering them* merely accidental coincidences. The same," he adds, "is more strikingly true in cases in which the person who may be examining them *exercises, by his very presence, a negative and hindering influence.* Not only can his own experiments never succeed, but his very presence *hinders the success of others. All such phenomena must be studied with peculiar care.* Nothing is more remarkable than the fact that phenomena, *if* perfectly authenticated as those under consideration, should be disbelieved by many."

Professor Everett is compelled in reason to add that "the student and thinker who would enlarge the boundaries of human knowledge has, in such phenomena, *a vast and comparatively unexplored field of research.* And in spite of the difficulties attending such research, he acknowledges that discoveries in this field "would do more than almost anything else to shed light upon the most interesting facts and relations of our nature."

"Lost Volition."

Words are very convenient things, so to speak, for parrying and modifying the significance of facts, as well as for concealing thoughts. It is again illustrated in an almost unconscious, and therefore innocent, way in the account of what happened recently in one of the revival meetings conducted by the "boy preacher," Revivalist Harrison, in the old John-Street Methodist church in New York. The account states that the pastor, Rev. Mr. Bowdish, was approaching the end of his morning sermon from the pulpit, when he suddenly threw up his arms, tottered back from the pulpit desk, and fell seemingly unconscious into his chair. He recovered sufficiently in a few moments to be helped into his study, where for the space of three or four hours he rested in the grasp of what was called "the mysterious power," unable to lift a hand, but feeling "a delightful sensation of rest and peace and joyfulness."

He subsequently stated, in explanation, that he had been simply overcome by the Divine Spirit, of whose power he had been speaking. He had at no time lost consciousness, but while he felt a supernatural increase of spiritual and mental strength, he had temporarily *lost volition.* The world, he said, would scoff and fail to understand, but there were those, and many, too, who would be able to comprehend the incident, and would not be made sad.

The substance of it all simply is, that the Rev. Mr. Bowdish was on the eve of becoming entranced, and from apprehension of the consequences professionally made a resolute effort (in which he so far succeeded) to break away from the influence which was operating upon him, and tottered back from the desk at which he was speaking. The old-time Methodists were wont to hold "the power" in high esteem, and this was neither more nor less than spiritual influence. The Methodists of to-day, however, scoff at and deride it, in public at least, whatever they may think of it privately. Dr. Bowdish is evidently a subject of this "power," in other words an inspirational medium, and in the instance recorded above just escaped from being entranced. How loyal can a minister claim to be to spiritual truth and power, who, for any reason, is afraid to confess its control when it would clearly work the largest good.

The Great Eastern Steamship.

This huge vessel, which at the time of its building was meant to eclipse all other vessels, was beached recently near Liverpool, where she is to be broken up. The ship was originally intended for the Indian and Australian route by the Cape of Good Hope; but except for the laying of the Atlantic cable she has practically been of no service to her owners. Just now it is in order to remark that when Cyrus W. Field first started the idea that it was feasible to lay a telegraph cable across the Atlantic and got capitalists to invest with himself in the enterprise—accounts of which we had perused at the time in the newspapers—we paid a visit to Mrs. Munson, an excellent trance medium, who was located in Lagrange Place, Boston. After having had some conversation with her upon the subject of laying the cable, in which she gave it as her opinion that such an enterprise would never prove a success, she was entranced by a spirit giving the name of FRANKLIN, who said he was with other intelligences deeply interested in the matter, and declared—contrary to the medium's opinion—that although the first attempt would prove a failure, success would eventually be attained, as those in spirit-life who had inaugurated the project a long time ago, had fully prepared for all earthly contingencies—the building of the steamship *Great Eastern* herself having been brought about expressly for the purpose of laying the cable at last. The result is before the world to-day. The mammoth ship was launched Sept. 7th, 1859, and the cable was successfully laid by her. And this was not all her good work in that direction: Between 1869 and 1874 the Great Eastern successfully laid some of the most important of the other telegraphic cables across the Atlantic; also cables in the Mediterranean, in the Red Sea, across the Indian Ocean, across the equator from Europe to Brazil, etc.

Mesmerizing Insects.

A Florentine correspondent of the London *Medium* writes that he has been experimenting with butterflies as subjects of his mesmeric aura. Selecting one who was at the moment going rapidly from flower to flower, he extended his hand toward it. The effect was to retain the butterfly in close proximity to himself, manifesting no inclination to retreat. After a time, feeling as he thought that some effect had been produced, he arose from his seat and approached it, when, to his astonishment, the butterfly actually allowed him to touch it, and only flew away to another flower when he removed his hand. He tried the experiment three times, and always with the same success.

This experiment is easily tried with the common house-fly. If a fly alights on a window glass, place your hand on the glass, with the back of the hand resting against it, and the fingers pointing directly toward the fly; then move them rapidly downward several times without touching the fly, and the effect will soon show itself in its benumbed and almost helpless condition. We once tried the same experiment on a large gray squirrel, put him to sleep, lifted him out of the cage, and kept him in that condition for several minutes.

☞ A great many professed Christians, says a correspondent, are evidently *stealing* into Spiritualism—knowing it to be true—by endorsing the "Christian Scientists" doctrine, as they are afraid to let it be known that they believe in Spiritualism. We are glad they are seeking the truth, even if they are doing it under a mask. But "faith without works is dead," the good book says; and that sort of faith—alleged cures made by simply looking at a patient—has caused several premature deaths already; that is, if the daily newspapers tell the truth, and no doubt they do, *sometimes.*

Death Painless, Because Natural.

One by one scientific writers are coming to endorse—without knowing it, frequently—the statements made by Spiritualist mediums, at the prompting of their guides. One would naturally suppose that testimony, as to the painlessness or its opposite of the act of leaving the mortal form, which comes directly from those who have personally experienced the final transition, and are now excarnated intelligences, would be received without question, especially by the church—science having a leaning toward agnosticism in matters "supramundane." But this evidence of returning spirits is always to the effect that the act of death is as natural as that of falling asleep, and thus materially detracts from the awe and painful solemnity with which the ministry, for their own private ends, have endeavored in the past to surround what they prefer to call: "The Last Great Change." They therefore will have none of it.

Science, however, comes frequently to the rescue, in this modern day, and all unconsciously it may be, seconds this declaration of manifesting spirits that the act of dying is absolutely free from suffering—insensibility to mortal pain always preceding it.

A writer in *The Forum* for October says—and beyond power of contravention—that "any anguish that may attend mortal illness ceases before the close, as thousands who have recovered, after hope had been surrendered, have borne witness. Sudden and violent death, *shocking to the senses, may not be, probably is* not, painful to the victim. Drowning, hanging, freezing, shooting, falling from a height, poisoning of many kinds, beget stupor or numbness of the nerves, which is incompatible with sensation. Persons who have met with such accidents, and survived them, testify to this. Records to the effect are numberless."

It Still Lives!

We spoke last week of the Spiritualist Convention held in Barcelona, Spain, in September. There is a peculiar significance in the fact of that city being the scene of this convocation, since but little over a quarter of a century ago its inhabitants were called upon to witness a gathering on its Esplanade of an entirely different character. Our Paris correspondent, Henry Lacroix (an interesting letter from whose pen will be found on our second page), forwards us a photograph bearing on the particular episode to which we refer. It represents the public square, with a small grove of trees in the left, and several church spires in the right and centre distance. The front of the picture is devoted to a tumultuous crowd of people surrounding a Roman Catholic prelate, who, dressed in full canonicals, holds with his left hand high aloft the crucifix, while his right applies a lighted torch to a pile of condemned literature. Readers of THE BANNER will be interested to know that this literature is *Spiritualistic*—since the inscription accompanying the picture runs as follows:

"This day, 9th October, 1861, at 10:30 A. M., on the Esplanade of the City of Barcelona, on the spot where criminals are executed, by the order of the Bishop of the city 300 spiritual volumes and pamphlets were burned, including the Book of Spirits by Allan Kardec."

Here we have again the old story of earthly power put forth in the interest of a creedal hierarchy to stop the Dawning Light—but put forth, as ever, fruitlessly, for the world moves, and a largely attended Convention of Spiritualists has just been held in Barcelona!

A Protestant "Indulgence."

A story is current in Unitarian circles that a lady of Orthodox belief recently went to a distinguished college President of the same creed with herself, and inquired of him if he thought Rev. Dr. Peabody, who is a well-known Unitarian, could be finally "saved." The college President is a high authority on the difficult doctrine of election, and did not hesitate to answer his questioner that the Doctor was certain to be saved. The point of the story is alleged to be this: some years before, Dr. Peabody had by his personal influence procured an honorary degree from Harvard College for his Orthodox judge and certifier, and the verdict of the latter is more than open to the suspicion of being inspired by gratitude for favors conferred!

They have their jokes inside the churches as well as outside. They are apt to be dry rather than otherwise, but this one contains juice enough to keep up its circulation. Its dispenser certainly indulged in the largest charity to allow a Unitarian to go through the high bars of Calvinism to heaven, even though moved thereto by a self-satisfying "consideration." But Orthodox humanity will sometimes prove to be more human than it is Orthodox, as in the present case.

Our Serial.

Letters commendatory of the Original Story, thus far published in THE BANNER, are being received. It is a grand production, as our patrons will more fully know after it is all in print. Those who have not seen the papers containing it are informed that we have printed extra editions to supply the demand. The story was commenced with No. 1 of the present volume.

☞ We are informed that on Tuesday evening, Sept. 25th, Mrs. Helen Stuart-Richings gave an elocutionary entertainment in Flemingsburg, Ky., for the benefit of the yellow fever sufferers in Jacksonville, the *entire* receipts being handed over to the Mayor, who forwarded them to the Chairman of the Relief Committee in that stricken city. The sum realized was $71.00.

☞ That brave and intelligent apostle of progressive thought among the Jews, Rabbi Solomon Schindler, introduced a new feature into his valuable work in Boston, by opening Temple Adath Israel, on Oct. 7th, for a Sunday lecture at the usual hour of other religious worship. We trust the experiment thus made may prove a success—it certainly deserves to be such.

☞ The individual spirit messages which were given at this office through the trance-mediumship of Mrs. Smith, Sept. 14th—on the occasion of the reöpening of the séance-room for the season, and are printed on the sixth page of this issue—will, we feel to say, be of great consolation to those in mortal-life to whom they are severally addressed.

☞ A correspondent asks: "When will sensational Spiritualism play out?" We don't know; but we suppose it will cease when selfish people become less selfish and more spiritual. The true is unquestionably being sifted from the false, and in good time it is to be hoped all will go well.

Decease of a Spiritualist Pioneer.

DR. J. L. NEWMAN, one of the most successful among the many practitioners of magnetic healing which the Modern Dispensation has called out from among the ranks of the people, passed to spirit-life on Sunday morning last, at his office and residence, 8½ Bosworth street, Boston.

He had been suffering from an indisposition (pronounced rheumatism of the heart by his attending physician) since Thursday, Oct. 4th, but was able to go out, and see friends on that day. He grew worse on Friday, so that it was thought necessary to call in assistance in caring for him; and Mrs. Mercie L. Godfrey, of Boston, (notice of the remarkable cure of whose daughter by Dr. Newman, of a serious spinal difficulty, appeared in THE BANNER some years since) attended as a kindly nurse, filled with feelings of gratitude, to the needs of the sick man till he passed away. At 4 o'clock A. M. on Sunday he received a shock which seemed to deprive him of consciousness, so that he exhibited no signs of recognition of those around him, and at 7 o'clock he ceased to breathe.

Dr. Newman was one of the very earliest investigators of the spiritual phenomena in this part of the country, and afterward witnessed the manifestations in presence of some of the most gifted mediums in the world. He was a firm and consistent Spiritualist, and has accomplished much good for humanity during his long and useful life. In his business relations we have for the many years he has resided in our building ever found him a genial companion and a reliable man.

He was born in Washington, N. H., March 12th, 1826, and was consequently, at the time of his decease upward of 62 years of age. He received his early education in the common schools, Marlow Academy, and by a private tutor. He made Boston his home since 1857, with the exception of two years spent in California. His remains were taken to Washington, N. H., on Monday last for interment.

Thus closes the mortal experience of another of the earnest and fast lessening band who have from the earliest days of the movement lent their energies to its advancement among men.

Works that Should Be Bought and Read.

The fact is well known to our readers that the veteran *Spiritualist*, Mr. A. E. NEWTON of Arlington, Mass., wields a trenchant pen; that he has had a vast amount of experience in regard to MODERN SPIRITUALISM in every phase; that he is an honest man, and hence reliable; therefore what he says should have full weight with all good people. THE BANNER advertises several of his works, viz.:

"THE MINISTRY OF ANGELS REALIZED," giving an account of the author's conversion to Spiritualism, etc., etc.

"ANSWERS TO CHARGES PREFERRED BY THE CHURCH," with an account of the trial, etc.

"LESSONS FOR CHILDREN," [this our Lyceums should use] on Anatomy, Physiology and Hygiene.

"THE BETTER WAY," an appeal to *men* in behalf of Human Culture through a Wiser Parentage.

"THE MODERN BETHESDA, *or The Gift of Healing Restored*"—a work of three hundred and twenty-two pages—being an account of the life and labors of the great healer, Dr. J. R. NEWTON, who was as much superior to the (so-called) "Christian Scientists" as it is possible for a human being to conceive of. This important work should be in the hands of every intelligent person in the land, as it contains potent observations *on the nature and source of the healing power*, the history and conditions of its exercise, etc. Any one at all affected with the present "craze" that is prevailing in the land under various "metaphysical" *aliases*, will, on reading this book carefully, we venture to say, soon be *cured*.... of that sort of thing.

Hon. Warren Chase.

Most of the toilers in the Spiritualistic field have had to undergo severe experiences, as have all pioneers in efforts for the uplifting of humanity during the many years that have elapsed. One by one the veterans in our cause are passing away to a more congenial state of being, but some remain with but a small moiety of this world's goods to cheer them in their old age. Our worthy brother, Warren Chase, who is over seventy-five years of age, may be classed in this category, and it is pleasant to know that friends are coming to the rescue, as will be seen by his letter in another column. Those who may feel disposed to aid him still further, should remit to his address, which is *Cobden, Ill.* All funds so received he will duly acknowledge.

ADA H. FOYE.—By reference to the announcement of the Spiritualistic Phenomena Association on our eighth page, it will be seen that this gifted medium from the Pacific slope will demonstrate her powers before that useful organization next Sunday.

☞ THE BANNER OF LIGHT will be found on sale at the store of Frank B. Woodbury, Pharmacist and News Dealer, 189 Center street, corner Old Heath, Roxbury, Mass.

☞ Read the call on our third page for the Vermont Convention of Spiritualists at Waterbury, Oct. 19th–21st.

To Inquirers.

☞ As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

List of Lecturers.

THE BANNER publishes from time to time a list of Spiritualist Lecturers with their post-office addresses attached without charge, and in consideration of our so doing it seems to us they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to at once.

CHARLES E. WATKINS.—We received on Monday last a pleasant call from this justly celebrated medium for independent slate-writing. He informed us that, in recognition of the work accomplished by the ladies for the advancement of the cause in this city and elsewhere, he has arranged to hold parlor séances at 3 P. M. on Wednesday and Thursday afternoons of each week, at his residence, 107 Falmouth street, Boston, whereto ladies will be admitted at reduced rates. These séances are *not*, of course, intended to include gentlemen. Developing Circles are held at the same place at 5 P. M. on Mondays.

A Card.

We are requested to state that individuals now engaged in opposing any new and sumptuary medical enactment in favor of the "Regulars" in the State of Massachusetts, earnestly desire that all persons interested in retaining equal rights before the law—medically considered—also that constitutional right which now allows all citizens of the State to employ any practitioner or mode of treatment in eradicating disease which their better judgment dictates—will collate cases of a marked and positive nature, where the sick have been under the treatment of the so-called regular medical practitioners, and have been pronounced *incurable* by them in their mode of treatment, and have been subsequently restored to health by an independent practitioner.

These accounts are to be made use of by placing them before the next Legislature to show that there is no necessity of any new enactment that will exclude practitioners and modes of treatment that the regulars cannot compete with.

Remarkable cases of cure *that have not been pronounced incurable*, or that have not been under the regular mode of treatment by such *practitioners, need not be cited*—but only cases that will bear the closest investigation from the Legislature are required. The name of the attending physician and the time under his charge are essential for positive evidence; but there is no need of going into particulars as to non-essentials in the cases contributed—brevity being an important element when the examination of documentary evidence by a legislative committee is proposed.

The Tenth Edition

Of "The Life-Line of the Lone One; An Autobiography of Hon. Warren Chase," has just been brought out by the publishers, Colby & Rich. It is a thrillingly interesting and instructive narrative of a remarkable life, interspersed with select and choice poems. Many persons after reading it procure other copies for presents, but no one parts with it after reading. It can only be procured at the Banner of Light Bookstore, and of the author at Cobden, Ill. Price one dollar per copy; postage ten cents.

A sequel to this work has also been issued by Colby & Rich in "Forty Years on the Spiritual Rostrum," of which see notice elsewhere. The work contains three hundred and twenty-four pages, is substantially bound, and has an elegant portrait of the author. Price one dollar; postage ten cents. This work is also for sale only at the Banner Bookstore, and by the author as above.

Too Literal, by Half.

The following amusing account of a Medford, Mass., youngster who had too much faith in his Sunday school teacher, and not enough in himself (*a la* Peter, see Matt. xiv: 30) is given by the Boston *Sunday Herald* for Oct. 7th:

"A little fellow of four years of age came home from the session of Sunday school (Sept. 30th) swelling with the information that Jesus had walked upon the water. It made such an impression upon his imagination that he could not be content till he had tried to do the same thing. Secretly he went to the bathroom of the family, filled the bathtub with water, and attempted the feat that was agitating his little mind. The result was that he was nearly drowned. Taken out of the water, his first spluttering effort at articulation appeared in the sentence: 'I aint no kind of a Jesus!'"

THE PHOTO-ENGRAVING CO., of 67 Park Place, New York, has issued a large folio containing a dozen specimens of work accomplished by their new method of engraving, by what is termed the "half-tone process," by which are produced plates for printing with photographic accuracy, from photographs, wash drawings, pencil sketches, mezzo-tint prints, etc., without the aid of artist or engraver. Those who have occasion to use such productions will find it desirable to examine these specimens.

☞ Mrs. Jennie Lord Webb, who was well and favorably known to the public in the past as a musical medium, has for the last eighteen years given private séances to a few individuals, mainly in New York City. She has now returned to Boston and taken rooms at 283 Columbus Avenue, where she would be pleased to give a few private séances to those appreciating her spiritual gifts as a test medium, etc.

☞ Helen A. Sloan has returned to this city, and can be found at 171 Tremont street. See card, seventh page.

☞ Read the card of Mrs. A. E. Cunningham, on our seventh page.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Mrs. Adah Sheehan, inspirational speaker of Cincinnati, has, we are informed, been spending a few days with Boston friends, but will leave soon for the West to continue her labor for the spiritual cause.

Mrs. Lunt Parker is lecturing for the Spiritual Society of Maple Rapids, Mich., for the winter months, and as she anticipates going East in the spring would like to make engagements with societies to lecture and give tests on her way Eastward. Address Mrs. Lunt Parker, P. O. Box 230, Maple Rapids, Mich.

Mrs. Carrie C. Van Duzee will commence a month's engagement in Watertown, N. Y., the middle of October. Parties residing in that vicinity and wishing her services can address her at 12 Brunson street, as above.

Bishop A. Beals speaks in Hartford, Ct., the first two Sundays of October; the last two at Fitchburg, Mass.; and the month of November at Buffalo, N. Y. He can be addressed at 86 State street, Albany, N. Y., and would like engagements for December and January.

Mrs. J. Francina Dillingham, after an extended stay at the summer camp-meetings, is now at Lynn, Mass. She can be addressed during October for lectures, platform tests, etc., at 57 Howard street, that city.

Mrs. Mary A. Charter was at last accounts at Lansing, Mich., where she can be addressed at the Everett House.

Gerald Massey, the celebrated English poet, writer and lecturer, is *en route* from Liverpool for New York. He will probably deliver a course of lectures in San Francisco during his visit to America, under the able management of Dr. Albert Morton.

Miss Jennie B. Hagan opened the meetings in Worcester, Mass., Oct. 6th. She speaks there the Sundays of October. She lectures in Brockton 10th and 17th of October; in Attleboro 18th and 19th. She will engage week evenings in New England for October, November in New York, and Pennsylvania for December.

Miss Addie M. Stevens, of Washington, N. H., would like to make engagements for the months of October, November and December in Massachusetts.

Dr. Dean Clarke spoke at Eagle Hall, Boston, Sunday evening, Oct. 7th, to a large and highly appreciative audience. Next Sunday evening he will speak there again, and in the afternoon at Grand Army Hall, Chelsea. The last two Sundays of October and two first of November are unengaged. Apply at once, in care this office.

Attention is called to the advertisement of Mrs. H. B. Fay, who will resume her sittings on Thursday afternoon, Oct. 18th, at 62 West Newton street, Boston, where she will be pleased to meet her friends as in the past.

Mrs. S. Dick will answer calls for platform work. Address care BANNER OF LIGHT Office.

Mrs. H. S. Lake speaks at the First Spiritual Temple, Boston, each Sunday afternoon of October and November; at Cambridge the evenings of Oct. 21st and 28th, and Nov. 18th and 25th; at Paterson, N. J., the Sundays of December. Her present address is 8 Worcester Square, Boston.

W. J. Colville can lecture on Tuesday evenings out of Boston within easy distance of the city. Address at once, care of BANNER OF LIGHT. Terms strictly moderate.

Mrs. Jennie K. D. Conant of Boston held services and improvised poems, with psychometric readings and spiritual communications, for the Spiritual Temple in Mystic Hall, Portland, Me., on Sunday last, at 2:30 and 7:30 P. M., and will hold services for the same society next Sunday, Oct. 14th, afternoon and evening. Would like to make engagements with societies to lecture, give psychometric readings, etc., for which purpose she can be addressed in care of this office.

Prof. W. F. Peck lectured at Fitchburg Sunday, Oct. 7th; will speak there again on the 14th; will be in Stafford, Conn., Oct. 21st and 28th; Worcester during November, and Philadelphia during December. He will be at Albany, Paterson, N. J., Willimantic and Brockton during the season. He has but one month disengaged before the camp-meeting season. June may be had by applying soon. Address for the present 48 Fountain street, Worcester, Mass.

J. W. Fletcher will lecture in Providence, R. I., Sunday A. M. Subject, "Theosophy and Spiritualism"; evening subject, "From Orthodoxy to Spiritualism"—followed by tests.

Dr. Fred L. H. Willis will answer calls to lecture and attend funerals. Permanent address, Glenora, N. Y.

ALL SORTS OF PARAGRAPHS.

SHORT SERMON.—The man who firmly keeps his course, and has the courage to live according to his own taste and inclinations, cannot be affected by the little crosses of life, or by the obloquy or injustice of mankind.—*Zimmerman.*

The richest mine in Australia, if not in the world, is the Mount Morgan of Queensland. One of the Rothschilds once offered £19,000,000 for it, and the offer was refused. Its value is variously estimated at from $60,000,000 to $500,000,000.

Great souls must melt in Sorrow's furnace-heat
Ere fully tempered Life's great work to meet;
Must feel the flames around their temples play
Till from the soul all dross is burned away.
None but a *great* soul *rises* in the hour
When Trial—seven times multiplied her power—
Marches triumphant o'er the trembling ground
With muffled drum and sable waving 'round!
—*Helen M. Todd, in Saratoga Eagle.*

A retired plumber says that clogged water pipes can be cleared by pouring enough liquid soda lye into the pipe at night, and not allowing any water to run till the next morning. During the night the lye will convert all the offal into soft soap, and the first current of water will wash it all away.

WHY DON'T THEY?—That sapient observer of events, *The Baptist Examiner* of New York, quite truly as well as pithily remarks that the yellow fever at Jacksonville just now affords the teachers of Christian science an unusually good opportunity to demonstrate the truth of their claims to healing powers in a manner that shall silence cavilling. *Let a few of those who practice this kind of cure go down to Jacksonville and stop the progress of the disease!* A half-dozen clear cases of undoubted cure would do more to prove their claims than all the newspaper articles of a century.

The writer of the subjoined not only states historic facts correctly in the main up to date, but makes a profound thrust at the vagaries of modern English "as she is wrote":

Now trouble brioux among the Sioux,
Because the whites their rights abioux.
They swear their lands they will not lioux,
The thought of it gives them the bilioux,
To yield an inch they will refioux;
They 'll kick against the white man's vioux,
And vow they 'll raise the worst of stioux
Before the latter autumn dioux,
If whites do n't from their lands vamioux.
So it is certain as the Jioux
These whites would better mind their quioux
According to the latest nioux.

A minister who was aware of his unpopularity was accosted by an old woman: "Oh! sir, well do I like the day that you preach!" Said the minister: "My good woman, I am glad to hear it. There are too few like you. And why do you like when I preach?" "Oh! sir," she replied, "when you preach I always get a good seat."

"*An Indian uprising*" was reported in this State a few days ago. It occurred in the Indian school at Carlisle, and was caused by one pupil placing a bent pin on the seat of another. The "uprising" is said to have been painful, but of short duration.—*Norristown Herald.*

"Gracious!" exclaimed an old lady in front of the elephant. "Can it be possible that this is the creature my son George spends so much money every Saturday night to see!"

A new bullet proposed for the English army is of an unusually small caliber, and is encased in an outer shell of nickel, which increases its power of penetration. It is used with a rifle of greater thickness of barrel, in which a heavier charge than usual can be fired. Several hundreds of the rifles have been made for experimental use.

In a lecture "To Young Men," delivered in Investigator Hall, Boston, by Mr. L. K. Washburn, he requested them to beware especially of "purring" people. "They are like cats," said he; "unless you stroke them the right away, they will strike their claws into you." All which is very true. There are too many young men of this particular ilk abroad in the land. Further on, he said: "We do not want men who will *say* one thing and *do* another." . . . "We ought to drive out of circulation the counterfeit." That 's a fact. But how can it be done? That 's the question.

What a state of society is this in which "*free thinker*" is a term of abuse.—*Winwood Reade.*

A beautiful silver urn is being inscribed at the State Department for presentation to Señor Don David H. Salos of Cumana, Venezuela, for succoring the shipwrecked crew of the schooner Cohannit.

A growing popularity and use of the Banjo in fashionable society has called forth several books of instruction and collections of music arranged for that instrument, a work entitled "The Complete Banjo School," by S. S. Stewart, taking precedence of most others. The same teacher has lately issued "A Dissertation," in a convenient 16mo volume of about one hundred pages, in which he has given a history of the instrument and a large amount of information indispensable to one who would become conversant with its construction, care and skillful employment. It is published by its author at 223 Church street, Philadelphia.

Near the Garibaldi Bridge in Rome has been found a handsome marble altar of the time of Augustus, which is ornamented with highly interesting basreliefs representing a marriage scene.

It is said that a treasure of over $150,000 has been lying for seventy-six years, a foot or two under ground, within a stone's throw of an important Russian highway, near Bielostock, and a commission sent by the czar has gone to dig it up.

NEW MUSIC.—We have received from White, Smith & Co., 516 Washington street, Boston, the following: For pianoforte: "Return of the Heroes," "Lovely Flower Waltz," "Sparkling Sunbeam Mazurka," and "Ocean Breeze Schottische," Paul Keller; "Life of Youth," H. Lichner; "Echoes of the Lake," J. Leybach. Vocal—"Darling Mine," J. J. Maguire.

The approach of cool weather serves to reawaken an interest in the question of doing away with the deadly car stove. Every newspaper in America should join in a crusade against this terror of the traveling public.

Psychic photography is being discussed by correspondents in *The British Journal of Photography.*

A new title has been given by its Rhode Island publishers to the book written by the late Thomas R. Hazard, entitled "The Johnny Cake Letters." It is now entitled, "Folk Lore of the Narragansett Country in Rhode Island, the Johnny Cake Letters of Shepard Tom."

Burdette, the humorist, has gone into the ministry, and will hereafter show Philadelphia sinners the way they should go.

Toronto, Can., has the smallpox again, and the medicos are flying about with their lancets to enforce the law for compulsory vaccination. We thought Toronto got quite thoroughly vaccinated *last* year! What has become of the boasted protection which was then hoped for from a sick calf?

The Cincinnati and St. Louis express, which left Washington on the Baltimore & Ohio Road at 10:45 on the evening of Oct. 6th, collided, shortly before midnight, near Dickerson station, with an east-bound freight train, killing three trainmen, injuring six others, and making a huge pyramid of wrecked cars.

The Boston *Globe* truthfully remarks anent the Whitechapel murders in London, that the failure of the police to locate the murderer is to be laid to the humble character of the women thus far killed:

"If this ferocious woman-slayer [it says] should ply his knife upon the body of some aristocratic West End lady, Scotland Yard would soon find a way to capture him. London would be placarded with heavy rewards, spies and informers would be tempted with big prize money, and the whole city would be raked, as with a fine-tooth comb, to hunt the murderer down. As it is, there are no big rewards, the police are in a state of daze, and fashionable London just yawns and says, 'it is weally quite wemarkable, do n'tcherknow!'"

Quebec dispatches assert that the state of affairs at Moisic, two hundred and two miles east of Saguenay, is of the most appalling description. The whole population of that district are on the brink of starvation. The fisheries this season have signally failed, the crops, of no great account at any time, have also turned out badly, and the few provisions in the place are high in price. The unfortunate inhabitants do not know which way to turn for food and clothing.

Those who carefully read the Divorce Court reports in the daily papers of this city say they do n't want to marry. No wonder. We should think Judge Aldrich, before whom the cases of infelicity are tried, would have an awful poor opinion of "human nature" anyhow. Guess he has.

This is the last week of Harry Dixey in *Adonis* at the Hollis-Street Theatre.

John Chinaman is "all broke up," he says, "as the Melicans won't let his countrymen come here any more."

Winsted, Ct., it is said, is suffering from a "plethora of eels." Eat 'em. They are healthy food. If you have any left over, can 'em, and send 'em to the starving Indians in Canada.

A BLESSING.

How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day.
Can He not reach thee with His tender care?
Can He not hear me, when for thee I pray?
What matters it to Him who holds within
The hollow of His hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within His ken thou hast a place,
Somewhere thou livest and hast need of Him,
Somewhere thy soul sees higher heights to climb,
And somewhere still there may be valleys dim
That thou must pass to reach the hills sublime;
Then all the more, because thou canst not hear,
Poor human words of blessing will I pray,
Oh, true, brave heart! God bless thee! wheresoe'r
In His great universe thou art to-day.

Southern and Western New Brunswick are being visited with autumnal floods, the most violent for twenty years. Great damage is reported.

"I 'm very glad to have been of any comfort to your poor husband, my good woman. But what made you send for me instead of your own minister?" "Weel, sir, it 's typhus my poor husband 's got, and we dinna think it just reet for our ain minister to run the risk."—*Punch.*

While nearly eight hundred people were on a platform at the laying of the corner-stone of St. Mary's Church, Reading, Pa., it gave way, and nearly two hundred persons were piled up in a struggling mass fifteen feet below. Very many were terribly injured, and several will die.

St. Peter—"Where are you from?" *Applicant*—"I was a reporter in New York." *St. Peter*—"Step on the elevator, please." *Applicant*—"How soon does it go up?" *St. Peter*—"It does n't go up; it goes down—slide."—*N. Y. Graphic.*

He must have been a reporter for the *Sun.*

It is reported that a grocers' trust is being formed: Not to "trust" customers, though.

"Eternal hope! when life's last embers burn,
When soul to soul and dust to dust return!
Heaven to thy charge resigns the awful hour!
Oh! then thy kingdom comes! immortal power,
Bright to the soul thy seraph hands convey
The morning dream of life's eternal day."

Prince Bismarck has never, since his rise to power, received so potent a blow as that conveyed by the published extracts of the late Emperor Frederick's diary, which prove alike that Germany lost in him a ruler of constitutional rather than arbitrary tendencies, who yet felt the importance of his position; and who did more than the Great Chancellor himself in the work of establishing the empire in place of the old North German Confederation.

The fortieth anniversary of Rev. Dr. Houghton's "Little Church Around the Corner," New York City, was duly celebrated with significant and touching services, Oct. 7th. Many actors were present from within and outside that city.

Husband—"Lithium, my dear, is the lightest metal known, and it is worth $160 an ounce." *Wife* (of superior knowledge)—"Pshaw! that's nothing. It is so light that it takes four or five pounds of it to weigh an ounce. That's what makes it so high."—*Washington Critic.*

[EVIDENTLY A REGULAR!]—Alexis, a physician, gave a prescription to five patients; five he bled; five he visited in bad health; on five again he put an ointment. And for all there has been one night, one medicine, one coffin-maker, one grave, one Hades, one lamentation.—*Nicarchus, A. D.* 100.

Every day is a little life, and our whole life is but a day repeated. 'T is not best to suffer pain for even one little day when one application of Warner's Log Cabin Extract will drive it quick away. Nothing better for external or internal application.

☞ The BANNER OF LIGHT, the pioneer Spiritualist paper of America, and doubtless the oldest paper of its kind in the world, has just entered upon its sixty-fourth volume—the last half of its thirty-second year. The grand BANNER has brought comfort to many a sorrowing soul. May it continue to wave when ages have rolled away.—*Golden Gate.*

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

For Headache, use Horsford's Acid Phosphate. DR. I. R. SANFORD, Sheffield, Mass., says: "Most excellent in derangements of the nervous system, such as headache and sleeplessness."

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On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, trance medium, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used exclusively for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Sept. 25th, 1888.

Spirit Invocation.

Great Spirit whom man calls God, to whom we send forth the influence of our souls in aspiration and praise, and from whom we receive every impulse of life and activity which moves our being; thou who art all intelligence, we approach thy shrine of knowledge at this hour, seeking for light and understanding concerning the things of time, the mysteries of the universe, and the laws of thy great stupendous plan. Oh! may we become quickened in spirit that we may receive some new inspiration of truth, some gleam of wisdom to bring to our souls new comprehension. May we come under a divine influence of peace and of harmony, that our lives may expand in its glorious sunshine and be filled with love, sympathy and kindly feeling. May we send forth that spirit of brotherly affection which should bind all souls together, and may we all be uplifted to a sphere of concord, purity and peace that will not only inspire and inform our minds, but will purify and bless our souls.

Questions and Answers.

CONTROLLING SPIRIT.—We are now prepared to listen to your questions, Mr. Chairman.

QUES.—[By W. J. Crittenden.] What is the mode of locomotion of decarnated spirits who travel from place to place?

ANS.—The locomotion of spirits in the spirit-world may be varied. There are spirits who make use of no other way of locomotion save that which proceeds from the movements of their limbs, *under the volition of the will*, just as you walk from place to place; these spirits do the same, and so they investigate the various localities of their world through this method of locomotion.

There are vehicles which are used by spirits in transporting themselves from locality to locality. This may seem very strange to some of you who look upon the spirit-world as merely a subjective condition, and having no objective existence, localities or surroundings for its inhabitants; but those of you who believe that there are worlds in space, not visible to mortal eyes upon this terrestrial globe, yet as real and substantial as is this planet to you, will perhaps admit that there may be appliances, vehicles and various forms of apparatus for the external comfort and convenience of those who dwell therein.

This we affirm is true. But there are spirits, and many of them, who have in a degree overcome the limitations of ignorance which belong to the lower planes of physical existence, and have so far subjected the laws of their own being and of the atmosphere around them to the superior knowledge they have gained through research, study and experimentation, as to be able to transport themselves from point to point in space by the pure exercise of their thought or will. They are not obliged to travel slowly, or even to make use of a mechanical vehicle; they have simply to exert their minds upon a certain locality, and if they desire to visit it they are there. If they do not wish to visit a certain locality, but only desire to know what is passing in it, immediately, through the exercise of their will, they may perceive what is taking place on that spot. Many spirits having studied the electrical forces of the universe and the laws of human existence, have come into a knowledge of their own innate powers, and have learned to exercise them to a large extent.

Q.—How do highly advanced spirits go from one planet to another.

A.—There are highly advanced spirits who have given attention to the laws of the universe, of the planets and of space, but these who have done this do not comprise the sum total of highly advanced spirits, for we have many who are exalted in thought, in character and beneficent works who have not given their strict attention to these studies, who have undoubtedly never visited any other planet in space but that to which they are attracted through the laws and elements of their own individual beings. But of those advanced and learned spirits of whom your correspondent speaks, we may briefly say that they assure us they have traveled, and may travel, at will, from point to point in space, and visit various planets to which their bent of mind attracts them, purely through the exercise of their mental powers, that by concentrating their thought upon any object in view they can traverse space without difficulty, overcoming the electrical laws of the universe which might retard the progress of spirits less informed and with less knowledge, simply by the exertion of their positive mental power.

We have been told by spirits of their visiting certain planets, and of their coming into a knowledge of the life and character of the inhabitants of those planets; but they have informed us that it was impossible for them to come into direct and personal communication with those inhabitants, because it was with them as it would be with a spirit who had approached the earth from a long distance, but who had not the power to use, or did not find the avenue through which he might intelligently communicate with the denizens of earth. We do not give this from our personal knowledge and experience, as we have had nothing of the kind, but merely as the word of certain spirits who seem honorable and intelligent, and of whose veracity we are assured.

Q.—Suppose a person passed to spirit-life has duties assigned him to perform on this earth before he can progress beyond its attraction, must he stay on earth *constantly* until those duties are done; or may he leave this earth and come back periodically to do his work?

A.—It is not necessary, perhaps, for a spirit to remain in vital contact with the physical life constantly, because he feels that he has duties here which must be fulfilled; it depends altogether upon the mind of the spirit. If he feels a sense of duty pressing upon him so strongly that he must direct all his energies to the fulfillment of that duty, and if he feels that by turning aside from the physical life and its environments for even an hour he may waste time or lose opportunity in the performance of his work, then that spirit will be bound to the physical life, fettered here until he has accomplished his labor and discharged his duty; but on the other hand, if the spirit believes that it will do him no harm and will not retard his work to occasionally or even frequently turn away from the physical life and its surroundings, and enter into the spiritual department of existence, explore its realms, and learn of its lessons, then that spirit may at will step away from the external of earth, and enter into communication with the spirit-world and its inhabitants; he may therefore gain a double experience, and lead a double life, reaping a certain degree of discipline in contact with earth, in the desire and endeavor to outwork his mission as it presses upon him, and also gaining a certain degree of experience and of spiritual unfoldment in connection with the spirit-world and its inhabitants, at such times as he is not in direct contact or communication with external life.

It is sometimes the case, however, that a spirit who has passed from earth unwillingly—who has clung tenaciously to the external or physical surroundings of his life, whose whole mind, energies, interests and attractions were centred in the physical, and in his friends on earth—has felt that he has a mission to perform here, a duty to discharge, a work to accomplish; and for a long time such a spirit has dwelt in direct contact with the earth, and with his mortal relations and interests; he has learned nothing of the spirit-world, and has cared nothing for it, has not wished to enter it, because his attractions were all here, and here he finds the happiness of his life; and not until he rises above the things of earth, above the interests and the tendencies which attract him to the physical department of existence, will he be able to learn anything by vital contact, by personal experience, of the spirit-world.

There may be spirit-friends and attendants watching his career who desire to give him practical information concerning the life of the future; but if he does not desire this information and turns away from it, then it will not be of any service to him. Not until the mind expands and becomes receptive, not until the spirit is brought into a state of acceptance, will he be able to learn and to know personally and vitally concerning the localities, surroundings, employments and other conditions of the spirit-world.

Q.—[By H. G. T. Aldrich.] What is the cause of cataract of the eyes? Is there any way of preventing the growth and development of the disease?

A.—We are informed by a physician of the spirit-world that this formation over the sight of the eye is induced by an abnormal condition of the nervous system; that there is a waste of nervous force going on in that system, the accretions of which are not sloughed off as they should be, and that it causes a disease of the nerves of the eye; consequently the sight is affected, and this growth obtained. It seems to us that an effusion of blood to the brain sometimes produces this form of disease, and that it would be necessary to equalize the circulation of the system, that no part of the body be overcharged or depleted of nervous force. It would therefore seem necessary to treat the circulation magnetically; we should judge it to be proper for the blood to be drawn to the extremities, and the optic nerve should especially be attended to, that it might not gather these accretions of waste matter which are detrimental not only to the eye but to the entire organic frame. This is a matter for a medical expert to consider—one which we do not feel competent to give special advice upon.

Q.—[By E. Cheney.] Do all kingdoms, material and spiritual, embody but one world?

A.—That depends upon what your correspondent considers to be the meaning of the word world. All kingdoms, material or spiritual, belong to the one universe, and are undoubtedly under the operation of one infinite law, although this infinite law may have a varied expression, and may indeed exercise itself in a number of ways. The material and the spiritual, as related to man, we suppose your correspondent wishes to imply, may be brought under the dominion, and undoubtedly is, of one grand power, the material being the objective, or external manifestation, the spiritual being the interior workings and operations of this great infinite law.

Man is a dual being, possessed of an organic body, possessed of a mental knowledge, a spiritual character which operates upon the organic system and brings it into subjection.

Now, the material and the spiritual may perhaps be traced as belonging to one department of existence, the material vitalized and set into operation by the spiritual, and the spirit or spiritual clothed upon by the material or by matter, so that it may be afforded opportunities for expression and even for the attainment of growth and knowledge, which perhaps otherwise could not have been attained.

Do we recognize the spiritual as independent of the material? In one sense, yes; in another, no. We do not recognize the spirit as independent of matter in the sense of its being an abstract form, because, so far as we can gain any information, intelligent spirit is always clothed upon through every department of existence with some kind of a body, partaking essentially of the material nature, that is: in its own special domain this body may be seen, handled and impinged upon. We do not recognize matter as existing without and independent of spirit, because to our mind every particle or atom of matter, in any portion of space in the universe, is vitalized and made alive by the operation of spirit or spiritual force.

Do these belong to one world? If the universe is claimed to be a world, then may we answer yes. But the universe is a system (or systems) of worlds upon worlds, each acting under the operation of infinite law, each moving in its own orbit, true to itself, and sending out its own forces and powers, as is consistent with the great plan and purpose of life.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Sept. 14th, 1888.

Nathan C. Davis.

Eighty-seven years is a long while to stay on earth, but how quick the time flits away. As I enter this circle-room to-day it is very pleasant to me to be able to speak for myself. I come with a thankful spirit because I am permitted to give a few words, which a long time ago I thought I should get power enough to do, but failed.

Be patient and careful what statements you make, for little do you understand on this side the spirit law that governs us.

I desire that these few words should reach my old home in Mechanicsburg, Ohio. As I know your paper goes all over the land, I trust they will be seen and read. I hope the messages may be of some benefit to those yet left in the mortal.

No one enjoyed mortal life more than I did, and no one had greater, stronger, grander hope than Nathan C. Davis.

Sarah E. Basford.

It is quite a number of years since I laid off the mantle of the flesh and was clothed upon with immortality, and I feel that I have made some little progress, for I have been able to materialize to the satisfaction of those who beheld the form.

I would like John F. to know that when he looked upon the form it was a reality, as he has always felt it must have been, when he so kindly said to me, "I will bring you a present," which he did, and I was able to wear it, and to hold the form until he adjusted it around my neck.

I am happy. I found many loved ones waiting to clasp my hand on the other side of the beautiful crystal river. How sweet to think we shall all know our own, and enjoy the society of each one more fully, more really than we can in mortal life.

My name is Sarah E. Basford, and I lived in New York.

Sarah Johnson.

I desire to send a few words of love to my friends. I passed away, as near as I can reckon mortal time, eight or nine years ago. I fully understand now what looked so dark to me before. Many times before the spirit took its flight, ministering angels were permitted to come to my bedside in the quiet hours of night, and I felt there was company with me, but did not realize it was from those in the life beyond.

On entering the spirit-home Aunt Lucy said to me: "Dear child, how anxiously have we awaited your coming, and we tried to bring a reconciled feeling to you, that you might be willing to leave your earthly friends, and come up higher." I will acknowledge that I clung to earth, and would much rather have staid awhile longer, but now the change has come, and I would not return to stay. But I would love to come into communication with the dear mortals, and prove the immortality of the soul to them, for I now know that church creeds gave no real satisfaction. We reach after something, we know not what, for the spirit needs feeding, and I understand now those feelings that came to me when I knew I must leave the mortal; but dear ones were waiting to clasp my hand, and before the spirit took its flight it seemed that heaven opened, and the most beautiful visions were revealed to me. I am Sarah Johnson, of Denver, Col.

Lyman Smith.

Many thanks, Mr. Chairman, for this privilege. I have never attempted to speak before, although I have been a listener in your meetings, for we love to come here and hear what others have to say, just the same as you mortals love to come and listen to what spirits may give concerning the country beyond. We are as much interested as you would be to attend a lecture.

I feel satisfied in the knowledge that channels of this sort are becoming more numerous than in years past. You know very well that this is done partly for the benefit of mortals. Then I would advise you to grasp every opportunity that is placed before you, for in spirit-life many look back and exclaim that they wish they had learned a little more.

Over seventy-five years did I spend in the mortal life. I will acknowledge I did not learn as much as it was my privilege to learn, but what I did gain was of great help to me. I understand now what is impossible for you in the mortal to know. Not that I wish it to appear that in the few years that have passed since I crossed over I have made great headway, but I feel that I have progressed a little on the spirit-side.

I have many friends in Brunswick, Maine, and some in New York State; also some have drifted away into the wilds of the West. My name is Lyman Smith, and I lived in Aurelius, N. Y.

Mabel Alda Powell.

[To the Chairman:] The gentleman that stands here said children could come as well as grown people. I have been here a long time, and I should like to tell a short story. I want to say to you it is almost four years—grandma says a little more than four years since they laid my little body away. I was six years old then. That will make me ten, won't it?

It is so beautiful where we live! we have the birds, we have the flowers, and the music so sweet. I knew that gentleman [Mr. Longley] would ask me if we have such instruments as that [the organ]. Not just like it; but we have just as good music out of them.

Mamma and papa thought they could not let me go, but grandma came, and she said she wanted me so much, and was so glad her little Mabel could come. I didn't want to leave mamma, she cried so hard, but when I saw the pretty angels, the flowers and the children that came around me, and said they were so happy to have me for another little playmate, it took away all the feeling that came over me from papa's and mamma's grief.

I am happy and growing on in spirit, as grandma says. I am a little angel now, but I know I am their own darling yet, and the earth-friends I never can forget. I was so glad the gentleman said that little children were as welcome as grown people, for so many children come into this room. There's a little girl going up and down the aisle, and she stops by a gentleman in the fourth seat. She is glad even of the privilege of walking in the aisle. It is a greater one to talk in your meetings. I did love to talk a great deal when I was here, a little girl; but I am growing older, and it is the spiritual education they are giving me now. I know it will make those I love happy to feel that they will see me again.

Grandma, auntie and all send love and greetings to the dear ones. As the gentleman said, there are many others who have a little story to tell, so I must not talk very long. Will you send this letter, please, to Urbana, O.? My name is Mabel Alda Powell.

John H. Fuller.

We read that "a little child shall lead them," and if little children have the power and also the courage to come into a meeting and speak to you mortals of the bright and beautiful beyond, why should we not accept of every privilege that is given us. I feel like asking you to open the doors of every one of your spirits and allow us to come in and commune with you. Spirit return was familiar to me in the mortal, therefore it did not look dark to me when the pale boatman welcomed and rowed me safely across the shining river. How delightful it is to feel that the loved ones are waiting on the other shore, beckoning you on, and are to be with you not for a day, but forever; that no more changes are to come except through progression, and no more partings or tears. I feel thankful that the angel world came so near to me.

My children to-day still hold to their early teachings, but yet have learned a great deal of spirit return; they also possess much mediumistic power, so that this truth is given to them clearly. I am satisfied with what they did the evening they commemorated the birth of my spirit into the immortal life, and more than all with what they did in remembrance of the ascended father, for the old chair that I had sat in for so many hours was not forgotten. As friends and relatives gathered together the circle on our side far outnumbered that on yours.

I feel to-day it is just and right that we should give thanks to each one in the mortal who was present upon that occasion, and when the last words were sung, "The Sweet By-and-Bye," also "How Cheering the Thought," how sweet the music rang out as we in the spirit joined with the mortals; we received the full benefit, notwithstanding in the mortal they could not hear our spirit voices. It was grand and beautiful to feel that spirits and mortals could meet together and enjoy such an occasion.

My home, Mr. Chairman, was in San Francisco, Cal. John H. Fuller.

Jeremiah Witham.

As the channel is open to-day I feel like saying a few words, hoping to reach some loved ones of ours, for the better half have crossed the boundary since they said, "Father was dead." That is a natural way of speaking, yet the old covering amounts to little; the spirit went on to the angel world.

Oh! so different did I find things from what I expected while dwelling in the form. Like so many others, the teachings of years back I could not get away from. I find that I should have tried to learn something of spirit-return. To be sure, years ago we did not have the privileges that you enjoy to-day, yet I feel that is but a poor excuse for me.

I would not return to earth to stay, but I would like my children and dear friends to know that Jeremiah Witham lives. Some friends in Garland, Me., would like to know if I have found the spirit-life different from what I expected. Yes, dear mortals, it is impossible for one to even conceive of the beauties of spirit-life, where I have long been a dweller.

I would say to Sarah that Isaac is all right; he has now a good brain and a perfect body. Many times have I come as a visitor to the homes of the children, and also have been around the grandchildren, and often have I tried, through the spirit forces, to make you understand I was there. Sarah, at one period, you know very well what I would speak of; when channels were opened in your own home, then did quite a number of us congregate there, trying to make ourselves known. I well understand the changes that have come to you. Half of your children have been transplanted to bloom in heaven, but still they are frequent visitors in your home.

Joseph asks me to say he is present, to-day. How many times have we tried through these channels to speak, but this is the first opportunity I have been able to grasp.

Emma Edgecomb.

I come as a stranger in a strange land, yet how easily do I come into the homes here. I have no relative present, but I feel that through this channel my message will reach those dear to me.

I was a tiny child when laid away so tenderly, after which another came into the home and was given the same name.

I have been able to visit dear sister Emma in Fall River, and have also visited many times my friends across the water.

How pleasant it is to know that you welcome strangers so cordially.

Mr. Chairman, we come for two purposes; one is to let mortals know that we live, and that we are not idle, that we have a work which we are only too glad to do in spirit-life, and also to convince the dear ones that we hold an interest in them still.

I knew very little of mortal life, for I was young when I was laid away; but many times it has been my privilege to be in your meetings and hear what has been spoken, although I never made the attempt to speak here before.

I wish to state also, that in my sister's home we are not permitted to hold little meetings such as have been held outside.

Sister Emma, go into the meetings when it is possible, for your spirit is fed in so doing. Mother is present to-day, also Uncle William. My home was in Plymouth, Eng.; my name, Emma Edgecomb.

Graham Thayer.

I have some dear ones yet left in mortal life, although nearly all have crossed the boundary called death. Over forty years have elapsed since I put on the robes of immortality, and I should have been a poor scholar if I had not learned something on the spirit-side.

I was only a child when I passed away. I have been a frequent visitor in the homes of some loved ones in Portage City, Wis., also with the few in Vermont who yet remain. My father, mother and sister are with me, and join in sending greeting to those that are left.

Grandma Graham sends love to the brother and the sister that yet dwell in the mortal form.

How strange it seems to us, as we walk with you mortals daily, so near we can lay our hands upon you! How little do you understand or know of the law that governs us on the spirit-side, and how strange it will seem to you when you throw off the old form and put on the new to walk with friends and relatives, and have no word spoken, no notice taken of you, because of the veil before mortal sight. The Great Father has ordered that mortals should not see spirits with what we call the natural eye, yet with the spiritual eye you do sometimes behold us.

My home, Mr. Chairman, was in Chittenden, Vt., and my name is Graham Thayer.

Maggie Skillings.

This gentleman over here said I could come. I want you to find my mamma. I want you to go find her now, 'cause she don't know I'm here. If she knew it she'd come right quick. I got a lovely mamma.

I want to tell you I got doggies and birdies, and all the pretty flowers. I got white ones, prettier than yours.

I want to tell you when I went away—away to the palace. You know where that be? It was all shiny, an' there was pretty things there. I went with my auntie, but I com'd right back again. I com'd here one day, an' there did be no peoples here. Grandma said then I'd have to come again, and when you put the key in the door to unlock it I com'd right in behind you. You didn't see me, did you?

There's a lady outside that can't get in, 'cause you fastened the door. Well, she'd ought to been in a hurry, had n't she?

She 'll have to come quicker next time. Will I tell her that when I see her? If she be to the store, I'll tell her that.

My grandpa's here. He's a great, big man. I was just a little girl when I went away. I lived up in Toronto. I was Maggie Stillings. I went away with a pretty lady. She bring me the pretty flowers, then she say "Come, darling, with me, an' I 'll find you some nice children to play with."

I guess I 'll go, 'cause aunt Jeanie is calling me. Can I come again to-morrow? The children want me, 'cause they 're going to have a play. Good-bye, an' thank you.

Harriet Langdon.

How pleasant it is to know that we are all permitted to speak for ourselves. The little innocent child has done the best she could—only three years old when she passed away, and but little over four now—as she comes in her prattling way trying to make herself known.

The children make up a part of heaven. Oh! love them ever, and speak gently, kindly to them, for you know not how harsh words grate upon their spirits. How sweet it is to know that we shall find all those little treasures that are laid away, again, that they will be given back in the spirit-life, where we see them in groups so happy together. I would say to each one, be charitable, be patient; give out your sympathy to each one as they come here trying to make themselves known—trying to identify themselves to mortals—and many times failing in the attempt, yet through perseverance conquering at last with the help of the guides. Even the red men come to help you; in your council-room, to-day, I find many red men and little Indian maidens, guides to many of you mortals, who are anxiously waiting to do their work.

Many times, it is true, it is done imperfectly, but be patient, be sympathetic, bear with us, for as you give out your magnetism to us we gather more strength, more courage to make the attempt to speak, hoping through this channel to reach some loved ones, even though miles intervene.

My name is Harriet Langdon. I lived in Wilbraham, Mass. I have spoken before in a hall, but never have been able to give a message to my dear ones, who are in Springfield, in Chicopee, and in Plymouth. I feel they will understand my message when it reaches them.

Frank H. Richardson.

I have taken a great interest in hearing spirits speak in your meetings, Mr. Chairman, and have many times tried to speak, but without success, because I felt that some loved ones would be glad to hear a word from the other side of life.

I well know that materialization is true, and that Isa and myself have been fully recognized, as we came together. I know also that many will be glad to know we are together and are happy; also that our life is one of usefulness, and we all find something to do; but still our work is as varied as yours in mortal life, therefore when the question is often asked: "What do you do in spirit-life?" the answer coming from one spirit would give you no idea of what another's work might be; but we all feel anxious to do whatever there is for us to do; and one part of our work is to help each other, which I know ought to be done in mortal life.

I hope you will bear with me for the assertion; but I know it is true, and the scenes that I have passed through cause me to make the statement. It is but a very few years since I threw off the mortal form and put on the new garment, which I felt glad to accept of, although loved ones held me here by strong ties.

I went to Bridgton Centre, Me., thinking perhaps it might prolong my mortal life, but they came to call me up higher.

I am satisfied with my home. In a few months, after the death angel came for me, beckoning me up higher, did the summons come to Isa, and she soon stepped into the boat and was rowed safely across. Frank H. Richardson. I have friends in Bridgton and in Somerville. Isa sends greetings to-day, as well as myself, and also dear old Grandma Barrett. Many dear ones that are not relatives have come, and send love to them all. I hope John Morrison, of Bridgton Centre, Me., will see my message.

Sarah E. Parker.

Something like twenty-nine years ago, as near as I can reckon it, I laid aside the mortal form. I was only thirty-seven years of age at that time. My dear angel mother, who had passed on, was waiting to clasp the hands of her child, and to lead me to a beautiful home.

As she came into view, before the breath had ceased, or the spirit taken its flight, I found it was no myth that the loved ones do return to comfort us and to help us through life's battle, which is hard, as many trials overtake us here. Then give credit to the dear ones on the other side for what they do and try to do, and do not come with a distrustful feeling, with your doubts built up high, but throw them aside, and welcome every spirit, whether a relative or no, that comes for a good purpose.

You know not how much consolation you may give, or how much help to a spirit who approaches you, even though a stranger. Often have I heard words such as these spoken to spirits, "Why did you come to me, a stranger? you are none of mine." Yet we are all God's children, and I beg you to consider my words, for many times these spirits cannot reach their own, therefore they seek whatever channel they find open. Bear with me in what I have said to you, and I know if you heed it it will be of some benefit. Sarah E. Parker, of Thetford, Vt.

Michael Swazey.

I want you to understand, Mr. Chairman, that I had a pretty hard time in life, for I was a soldier. Don't think I got shot in the back, either. I want you to know, sir, I was at my post, and I did, I guess, about as well as the others did. I thought so.

I want to say a few words to some of the boys: if this paper goes all over the world I know it will hit some of 'em.

I was n't just reconciled to going out, and when a ball hit me in the side, I placed my hand over it, with the blood streaming, and crawled up to the side of an old stone wall, and I said to the boys: "I 'm done for." But I did n't really think I was going, then. Now, let me tell you the best part of it: when I could n't hold out any longer, I looked up and my angel-mother stood over me, and said, "Mikey, it is well." Then I realized I was going to get out of the old shell I had lived in.

I went out in the battle of Antietam. I thought if my mother had been in the body I would n't have gone to war, but I suppose I should, if the boys went. I wanted to go, and as I 've landed in a better country, I think it was a good turn that was done me, after all, for I got out pretty easy. I did n't suffer any. The first thing I knew, I saw her, and then I saw a good many others; if you 'll believe it, I saw some of the boys coming—not the rebs.

My name is Michael Swazey. I 'm very glad there is no reason to hold any of us back. That first gentleman is a gentleman in every sense of the word, [the Spirit Chairman.] He bid me come right along and not be standing here waiting, but tell what I had got to say and give room for somebody else.

Annie Mitchell.

Oh! how many times have I wished, as I have seen others speaking, that I might send a few words of comfort to my dear friends, and I am so happy to improve this opportunity. Willie, oh! how I wish you could understood a little more of spirit-return, or, in other words, that you were a little more spiritually-minded. This life is but a shadow which soon vanishes, and then you cross the channel which separates us from you. I gained permission and tried to control once before, but failed.

I have many friends whom I would like to reach, some in Bethel and in Royalton, Vt.; also some have drifted away into New York State. I know your paper goes into some of the families, and they will see my message. They will say: "Why did you dare to come and speak in public?" Because you did not open a channel privately for me. When a private channel is afforded we are only too glad to avail ourselves of it; but when these channels are closed to us we seek others. We prefer to speak privately, because there are many things we have to hold back in public.

Jerry is here, and Sarah, also John Metcalf, *from the Green Isle*. They will understand the meaning of these words. I am anxious for them to know I am not unmindful of them, that I come to their homes in the still hours of the night. I know of all the trouble that came with one of the family that was taken away. In spirit-life the brain is all right.

My name is Annie Mitchell, and my home was in St. Johnsbury, Vt.

Maria Nutting.

Think not, mortals, those who have spoken are all the invisibles present. If the veil could be lifted you would be astonished at the throng you would behold, and say: "Is it possible so many spirits can enter this room?" We do not require space as you do.

I have not a great deal to say, for most of my dear ones are with me. I am happy to be able to testify to the truth of immortality, and to the fact that the ties of love and friendship draw us back to earth. Warren is here, and Louisa. They have tried to communicate before, but have failed even to give their names. My home was in Montreal, and I am Maria Nutting.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Sept. 21.—Nathan Tanner; Ira Lake; Daniel Shaw; Aunt Patty Mayo; J. J. Pennington; Lucy Vickery; Alice M. Gould; John H. Armstrong; Ethel Magee; Harriet Johnson; Albert G. Towers; Harriet Maria L.; Hannah Clark; William Dudley.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Sept. 28.—Samuel Carman; Polly Hambleton; John Warren; Joseph Hall; John Schofield; James Greaves; Minnie Glover; Dennis Parker; Charles A. Hunt; Hannah Sharpe; Charles Drew; George Elbridge Greenleaf; Lucy A. Miller; Ralph Douglas; Minnie, to Harry; William Chandler; William K. Knights.

Verifications of Spirit-Messages.

GRACIE MARIA GEORGE.

THE BANNER of Aug. 25th contains a message from GRACIE MARIA GEORGE, which I recognized as coming from my darling little daughter.

Not only are the names and incidents correct, but she spoke of that which was known to no other mortal than myself, making it a most perfect test. I would thank both spirits and mortals who have opened this way for our loved ones to return and prove their identity. S. E. GEORGE.

Groveland, Mass., Oct. 1st.

ANN S. GROUT.

In the BANNER OF LIGHT of Sept. 22d I see a communication from ANN S. GROUT, of Wolcott, Vt., given through the mediumship of Mrs. B. F. Smith, June 22d, which I recognize as from a sister of mine. She speaks of hearing beautiful music, and seeing flowers brought to her as she lay on her bed; it was my pleasure to be with her at the time of her spirit passing out, and she asked me if I did not hear and see them too; she said she was not afraid to go, for she had *seen* beyond the gates, but was anxiously waiting for the change. Yours for the truth,

MRS. A. W. WILCOX, (*Boston, Mass.*)

Onset, Mass., Sept. 28th, 1888.

In the BANNER OF LIGHT, Sept. 22d, was a message from ANN S. GROUT, of Wolcott, Vt. I recognize it as from a former acquaintance—name at that time, Ann S. Camp, of Elmore, Vt.; as her relatives are Methodists I do not think they will recognize the message as coming from their sister Ann.

Fredonia, N. Y. MRS. F. S. ALLEN.

Be discreet in all things, and so render it unnecessary to be mysterious about any. There is nothing mysterious about the action of Warner's Log Cabin Hops and Buchu Remedy. It puts the stomach in healthy action. Good digestion and health naturally follow. Be discreet and use this, the best remedy.

To the Liberal-Minded.

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

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

Passed to Spirit-Life,

From Palmyra, N. Y., Sept. 23d, 1888, Dr. Henry M. North, aged 64 years.

The funeral services were conducted by Mrs. R. S. Lillie, of Boston. For the past fifteen years Dr. North has been an earnest advocate of Spiritualism, and a zealous worker for the cause. During that time he was a subscriber to the BANNER OF LIGHT for himself and family, and for several years past subscribed for it as a year's gift for friends, hoping to spread the truth in that way. N.

On the morning of Sept. 10th, Mrs. Adie Waters, wife of Dr. Z. Waters, of Bloomington, Ill.

The change came suddenly and unheralded, snatching our loved one from our midst; but the dear angels bore her pure spirit away to her home in the "Father's house of many mansions," and our stricken hearts find solace in the assurance that our loss is her eternal gain. J. H. COOK.

Normal, Ill., Oct. 3d, 1888.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Pearls.

"——cleples,
And quoted odes, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever."

What stars do spangle heaven with such beauty
As those two eyes become that heavenly face!
—[*Shakspeare.*

The man who never excites envy never excites admiration.

Bear me some god! oh, quickly bear me hence
To wholesome solitude, the nurse of sense,
Where contemplation plumes her ruffled wings,
And the free soul looks down to pity kings.
—[*Pope.*

That virtue which requires to be ever guarded is scarce worth the sentinel.—*Oliver Goldsmith.*

Each heart has its haunted chamber,
Where the silent moonlight falls;
On the floor are mysterious footsteps,
There are whispers along the walls.
—[*H. W. Longfellow.*

No way has been found for making heroism easy, even for the scholar. Labor, iron labor, is for him. The world was created as an audience, for him; the atoms of which it is made are opportunities.—"*Greatness.*"

Sorrows will not last forever,
Brighter times will come again;
Joy on every grief succeeding,
As the sunshine after rain. —[*Anon.*

October Magazines.

THE ATLANTIC MONTHLY.—The opening pages contain a new installment of "Passe Rose," followed by "The Tutor of a Great Prince," narrating an incident of Roman history in the times of Marcus Aurelius. A story of war times, "In a Border State," by Patty Blackburn Semple, depicts with thrilling interest incidents of the times and the peculiar locality in which its scenes are laid. Under the caption, "Garibaldi's Early Years," is given many of the salient points in the life of that extraordinary man, gleaned from his autobiography recently published. In the fourth part of "Boston Painters and Painting" W. H. Downes treats of French works in the Museum of Fine Arts, incidentally mentioning that there is many a picture-gallery in Europe not half so rich as that which our city possesses in this collection. Lovers of Nature will read appreciatively Sophia Kirk's contribution, "Pasture Herb and Meadow Swath," and in "Iceland, Summer and Winter," a place and a people seldom visited and described, are interestingly set forth. Of the other contents are "Esoteric Economy," "The Pioneers of Ohio," a review of Henry James's "Partial Portraits," new chapters of Miss Murfree's serial story, and treatments of various topics in "The Contributor's Club." Boston: Houghton, Mifflin & Co.

THE CENTURY.—As a frontispiece is given a portrait of the Jewish poet of New York, Emma Lazarus, who entered upon this life in 1849, and left it in November of last year, a sympathetic study of whose genius and personality is given on subsequent pages. "An English Deer Park" is the subject of an interesting illustrated article occupying the leading position, following which is the third and concluding part of "A Mexican Campaign," by the author of the "Ivory Black" stories, Thomas A. Janvier. The Ranch papers by Theodore Roosevelt close with one on "Frontier Types," describing classes of men far from creditable to civilization, or a so-called Christian nation. Walt Whitman contributes memoranda made by him, 1863-66, of "Army and Hospital Cases," in which revelations are made that will prove new and startling to the general reader. The most attractive feature of this number is the continuation of George Kennan's Siberian articles, in which "The Tomsk Forwarding Prison" is described, with several illustrations from sketches made on the spot. The "Lincoln" paper has for its special topic, "Plans of the Campaign." Two short stories are "A Strike," by Maud Howe, and "An Idyl of Sinkin' Mountain," by H. S. Edwards. Five authors contribute to an elucidation of "Our National Military System." The three supplementary departments are interestingly and instructively filled. The Century Company, New York. Damrell & Upham, Boston.

ST. NICHOLAS.—The concluding chapters of "Two Little Confederates" will be read with some feeling of regret that there is to be no more of it. This number unusually abounds with completed stories, of which are "The Boy Bears," "From House to House," "The Civilized King and Semi-Barbarous Giant," "The Bilged Midshipman," and, though not strictly a story, of the same nature, "The Great Man of the Family," pages from the diary of a boy. A fine study in natural history is given in Louie Lyndon's "Sea-Gulls—From the Light-House," a very interesting report from an observer of the habits of those birds, as also in Edmond Wilson's article upon "A Floating Home," an account of what he found in the way of animal life on a piece of sea-weed. A tradition of the Illinois Indians by John Dimitry relates the daring act of a young Indian girl, "Watseka," that gave her a place in their history as the most beautiful and bravest girl of the tribe. All the contents are finely illustrated. Several fine poems are among the remaining contents, and as this is the closing number of the volume, a title page and index. New York: The Century Co. Damrell & Upham, 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY.—A romantic chapter in Texas history is given by Lee C. Harby in "The City of a Prince," the first chapter of which (with numerous illustrations) occupies the opening pages. "The Site of Old Fort Massachusetts," the most noted of what were known as Province forts, and the thrilling events that ended in its destruction, in August 1746, are described by D. D. Slade, M. D. In a sketch of a copy of a Boston paper of June 11th, 1778, selections from its contents are given, among them a notice of the execution of a woman on Boston Common, dressed in white satin, with three men she had hired to murder her husband. A Mrs. Stebbins who relates this says: "In those days parents used to send their children 'to see the men hung,' and my grandmother sent all her children to witness the impressing ceremony." We can congratulate ourselves on having made some advance from the customs of those days. Many interesting historical facts are given in "Minor Topics," "Notes," "Queries," "Replies," and "Historic and Social Jottings." New York: 743 Broadway.

THE QUIVER.—"Angels Unawares" is the subject of a poem by J. F. Waller, illustrated with a marginal engraving of much beauty, the only defect being the cumbersome and senseless display of wings. In an article upon "Sentimental Christians," Rev. R. H. Lovell rebukes the thoughtlessness and inaction of those who profess to be very thoughtful and active. "The Day of Atonement as Observed by the Modern Jews," is described in an illustrated paper by Rev. William Burnet. Of the remaining contents are "Short Saws with Long Teeth," "The Natural Poetry of Footpaths," "What Mrs. Thwaites Did," and "A Box of Ointment," with continuations of two serial stories. New York: Cassell & Co.

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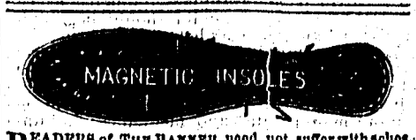

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No. 21.—MODERN SPIRITUALISM AND PRIMITIVE CHRISTIANITY IDENTICAL.
No. 22.—WHAT IS THE DIFFERENCE BETWEEN OCCULTISM, THEOSOPHY AND SPIRITUAL SCIENCE?
No. 23.—THE PRACTICAL AND THE IDEAL IN HUMAN LIFE, AND IN SPIRITUALISM.
No. 24.—THE RELATION OF SPIRITUALISM TO THE RELIGION, THE POLITICS, THE SOCIETY, AND THE SCIENCE OF TO-DAY.
No. 25.—THE DEWY CROSS; OR, THE ROSICRUCIAN'S DREAM.
No. 26.—"FOR BEHOLD I SHOW YOU A MORE EXCELLENT WAY."
No. 27.—THE POWER OF THE SPIRIT.
No. 28.—THE TRINITY: GOD, UNIVERSAL LAW, AND NATURE.
No. 29.—THE INFLUENCE OF SPIRITUALISM IN THE NEXT TWENTY FIVE YEARS: Materially, Socially, Politically, and in the Direction of Religion.
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VARIOU

Banner of Light.

BOSTON, SATURDAY, OCTOBER 13, 1888.

Spiritualist Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7 P. M. Mrs. R. S. Lillie speaker for the months of October and November. R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will commence its public meetings Sunday, Oct. 7th. The Temple Fraternity School for Children meets at 10½ A. M. Afternoon service at 2½; and Wednesday evening Sociable at 7½. Mrs. H. S. Lake's guides will speak during October and November.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

Berkeley Hall, Berkeley Street.—The Independent Club will commence its lectures for the season on Sunday, Oct. 7th, at 3 P. M. W. J. Colville, speaker for October. Chas. Dawbarn, Mrs. Clarke Kimball and others to follow.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, *President*; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Eagle Hall, 616 Washington Street, Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

First Spiritual Temple, corner Newbury and Exeter streets.—Last Sunday, Oct. 7th, public services were resumed, the guide of Mrs. H. S. Lake speaking upon the subject, "The Ways of the Spirit." He said:

It is common for mankind to judge by outward appearances, because, as yet, the spirit has so limited a control of its material expression. The deductions of the reason are relied upon too largely, since reason is only the result of the activity of the physical senses; that other faculty, which is called intuition, and which we would define as the *sense of the soul*, is a more unerring guide, simply because it deals with superior conditions.

The ways of the spirit seem dark and mysterious to persons immersed in material environment, and they cannot be understood until the individual soul by effort, by culture of the interior senses, places himself at such an altitude of observation as to view that which is otherwise unseen: the springs moving events individual and national.

No reform or reformer has yet been understood at the outset, because the forces moving were concealed, and the ways of the spirit are not the ways of the material. Success is not always that which to the external perception appears as such; for there are ends and aims known to the spirit, hidden from the physical.

It is because of this fact that you are perplexed with the problem of your individual destiny. You are looking for those outward states which indicate material prosperity, while the ways of the spirit are unrevealed.

We have no concern in placing before you the basis upon which the structure of your Spiritual Philosophy is reared, except as that basis and that structure shall tend to a development of character; except as it is made a means whereby the ways of the spirit become more clear, assisting you to disentangle the knotty problem of human progression.

We do not come in a spirit of despotism or authority, but only as coöperators and comrades, who, having received some added light upon the ways of the spirit, are desirous that you shall share in our discovery.

At the close of the discourse, Dr. D. E. Caswell, under control, said: "We are gratified with this assembly upon this occasion. The speaker of the afternoon is one whose work we approve and commend, who came to us in the natural order of our growth as a Society. This material Temple, constructed by unselfishness, was called into being because it was deemed wise by us, as a band, to have some place in which all subjects, pertinent to the welfare of the race, might be expressed without fear or favor. The speaker to whom you have listened, and her inspirers, are in harmony with us in this desire, and we bespeak for them and for her your fraternal consideration and mental hospitality, not only upon Sunday, but upon every day, that through this friendly atmosphere we may work more effectively."

Several fine selections were rendered by George J. Parker and Miss Etta Parker, which were very much appreciated. E. E. Truette presided at the organ with his usual skill and effectiveness.

Next Sunday Mrs. Lake's guide will speak upon: "The Spirit and the Letter of the Law." The Children's School assembles at 10:30 A. M., and it is desired that all who are interested in having their children instructed in the realities of the spirit should bring them and take part in the exercises.

Wednesday Evening Social at 7:30, to which all are most cordially invited. ••••

The Boston Spiritual Temple commenced its series of Sunday services in Berkeley Hall, Oct. 7th, at 10:30 A. M. Notwithstanding the inclemency of the weather the hall was well filled with an attentive and interested audience. After singing by Mr. Lillie, and an earnest, soulful invocation by Mrs. Lillie, the President, Capt. Richard Holmes, gave a cordial address of welcome.

In answer to the question: "What is to be the Outgrowth of the Differences and Bickerings among Christians, and the Wranglings among Spiritualists?" the guides of Mrs. Lillie said "bickerings" belong to mankind—*not* to the principles they profess. Man's religious belief is of slow growth. We should not expect to find perfect harmony among Spiritualists; conditions will effervesce and be agitated until the natural laws of progression are brought about.

In our investigations we should accord to the opinions of others the same deference we require for our own. We live in an age of thought. All of the teachings of Luther were torchlights of eternal truth in his day, but in the nineteenth century they are pronounced narrow and bigoted. Agitation in all conditions is necessary to growth. The return of spirits is the fundamental principle upon which our belief rests. We all need to look at ourselves, and see if we have the spirit of truth within. Wait patiently, and nature's grand old laws will in time settle all differences. Truth and error must be contrasted. Spiritualism is a science, religion a philosophy. We shall after a time take all of these with us; out of the broad truths of Spiritualism will come humanitarianism.

In the evening Mrs. Lillie gave an interesting account of her visit to the Pacific coast; she spoke in glowing terms of her warm and cordial reception by the Spiritualists of California, and of the rapid growth of Spiritualism throughout the West; she regretted that so large a number of its believers still lingered within the shadows of the evangelical churches, and strenuously advocated the importance of Spiritualists' organizing and establishing a platform upon a basis where all adherents could stand and claim recognition, not for a creed, but to solidify and make a compact body for the advancement of truth.

At the close of the evening's address, Dr. A. H. Richardson moved that the congratulations of the Society be extended to Mrs. Lillie on her safe return, assuring her of the gratification it affords us to again enjoy the privilege of her genial presence, and of listening to the soul-inspiring thoughts expressed through her organism.

A vote being called by the Chairman, the motion was unanimously adopted.

Both morning and evening services closed with improvised poems upon subjects furnished by the audience.

Mrs. Lillie will speak from the same platform on Sunday, Oct. 14th, both morning and evening. O. L. R.

Berkeley Hall.—W. J. Colville, on his return to Boston after fifteen months' absence in the West, was greeted, on Sunday last, Oct. 7th, with two large and very appreciative audiences. As previously announced in these columns, he lectured in Berkeley Hall at 3 P. M., and in Chelsea at 7:30 P. M. Though the two lectures were not alike the general line of thought was similar, as the main drift of both discourses was a comparison between past and present methods of spiritual activity and an explanation of the meaning of the three words most prominently displayed on the sign-boards announcing the afternoon meeting, which were *independent* (referring to the Club under whose auspices the lecture was given), "*Occultism and Spiritualism.*"

Speaking of the first, the lecturer (who was evidently thoroughly under inspiration) said: "To be independent is not to be egotistic or isolated, nor is it to be anything other than *interdependent*, which is a broader and fuller word than *independent*, as it recognizes mutual human relations indefinitely extended; but independence is a grand old word associated with the most thrilling epochs in the history of liberty, and what true man or woman among us is there who does not desire to be free from all the shackles of mental tyranny, and enjoy freedom to live out to the full his or her highest convictions? To search for truth and apply it when discovered to the present advancement of the highest interests of the race, coupled with a determination to stamp out scandal, with all that gives rise to it, must ever constitute the lofty and precious purpose of an organization whose intent is spiritual in something more than name.

Occultism does not mean a system which aims at promoting secrecy and hiding knowledge, but exactly the reverse, the aim of every true student of hidden wisdom being to reveal and disclose what has long lain hidden. Truth of the utmost importance to mankind lies buried in the inmost depths of our spiritual being, there to remain unmanifested, as are the jewels and precious metals in the depths of the sea and the bowels of the earth, till found and brought to the surface and subsequently applied to practical uses by those who make it their business to search for and obtain these hidden treasures. Miners to-day are unearthing the wealth deposited by nature in her secret chambers in ages distant almost beyond computation; so are students of spiritual knowledge unveiling the divine powers latent in the human soul and helping to flood the world with the only light which can effectually chase away the darkness of error and the yet deeper gloom of crime.

Spiritualism, said the speaker with great fervor, is both what Dr. Willis and what A. E. Newton have described it as being in recent issues of the BANNER OF LIGHT. It is a knowledge of immortality united with conscious communion with loved ones passed from mortal vision; and more than this, it is *spirituality*, and this signifies both justice and charity.

The music in both places was excellent. A fine choir was in attendance at Berkeley Hall, and Fred Heath, the blind musician, played and sang very sweetly in Chelsea.

On Sunday next, Oct. 14th, Mr. Colville's subject will be "Practical Benefits Accruing from Occult Development and Theosophical Research," in Berkeley Hall. Service commences precisely at 3 P. M.; in Chelsea at 7:30 P. M. He will lecture in Fraternity Hall, Odd Fellows Building, close to Bellingham car station.

His classes in Spiritual Science opened very auspiciously in Berkeley Hall Monday, Oct. 8th, at 2:30 and 7:30 P. M., under the able and efficient business supervision of Miss H. M. Young. Eighty-one tickets for the course were sold before the first lecture was delivered, and many visitors attend each session. Until Nov. 2d (inclusive) the meetings will convene Friday, Monday and Wednesday at 2:30 and 7:30 P. M. Single admissions are granted at the moderate price of twenty-five cents. The BANNER OF LIGHT and W. J. Colville's works on sale at the door.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—The reopening of the Spiritual Phenomena meetings last Sunday afternoon was attended by a large audience. The music was conducted by Prof. Willis Milligan, assisted by S. A. Dennet, cornetist, George Casmar violinist, and Mrs. Mary Nickerson, soprano, and was finely rendered throughout.

The President, J. H. Lewis, who welcomed the people, remarked that the most important question of the hour was, "If a man die, shall he live again?" Most of us have our theory in regard to it growing out of our experience in the churches, but we learn more clearly and intelligently in regard to the future life by the phenomena we see upon this and other platforms and in private circles. Mrs. Nickerson sang the song, "Something Sweet to Think Of," and the speaker of the day, Mrs. E. Clark Kimball of Lawrence, was entranced by her Indian control, who welcomed all and expressed the wish that the pipe of peace might be used by every one present; also that the children might be made welcome and taught the beautiful truth that those called dead are living in a glorious world beyond, and that around our council-fire we may hear voices from the spirit-world. Mrs. Kimball then gave, in a rapid manner, names, and in many cases the former residences of persons who have lived in and around Boston, nearly all of whom were recognized.

At the evening session Mrs. Kimball read a fine poem entitled "The Good, Great Man." Mrs. Nickerson rendered finely "When We Hear Sweet Voices Singing," and Mrs. Kimball, in opening, eloquently alluded to the changes that are taking place in Nature: "Soon will come the cold winds of winter; the streamlet will be clothed in its icy covering, the leaf of the maple put on its variegated hue; yet nature does not dread these changes; all is for the benefit of the human race. So change is going on with us continually, from our birth to our entrance into life immortal—that beautiful land where changes are unknown. They whom we mourn as lost are with us daily, ready to give us a word of consolation and lead us up to the life beyond."

Some remarkable tests were also given at this session. The President announced that Mrs. Ada Foye, of California, will occupy the platform next Sunday. This hall has been remodelled and enlarged during the vacation season, and is now well adapted for public meetings. The usual test-circles will be held every Thursday evening, to which all interested in Spiritualism are most cordially invited. HEATH.

First Spiritual Temple Fraternity School.—This educational school gave its first session last Sunday. The weather was stormy, the rain falling in torrents, but a goodly number was present. The session opened with singing, and an invocation followed by short addresses from members of the school. Miss Grace Dyar recited "The Children's Welcoming." The order of exercises each Sunday will consist of singing, invocation, readings and questions and answers on subjects pertaining to Spiritualism. It is proposed that children coming to this school shall be taught the uses and principles of Spiritualism, so that when asked what they learn they will be able to give an intelligent reply. Object lessons will be a feature in this school, and if Spiritualists choose to send their children here to gain an insight into our mode of working they will fully appreciate it. Parents and guardians should not fail to fully recognize the generosity with which Mr. M. C. Ayer has opened his beautiful Temple to educate the children into the more lasting Spiritual Temple which will endure when mortal time shall be no more.

With these thoughts and suggestions of the first session of the season let us prepare ourselves to carry forward the work, and with faithful helpers with us we can do it. ALONZO DANFORTH.

No. 2 Fountain Square, Roxbury.

College Hall, 34 Essex Street.—The services at College Hall last Sunday were quite interesting. Mr. Eben Cobb being engaged to speak at Duxbury, Mass., Mrs. Cobb officiated as Chairman with dignity and ability, making a few pertinent remarks, afterward introducing Mrs. Forrester, who also made remarks, and gave psychometric readings from articles belonging to those in the audience, after which Miss Peabody was introduced, and gave some marked tests and readings which were recognized. Mr. Ridel followed with remarks. Arthur McKenna gave readings, which were correct. The afternoon and evening services were also of much interest.

All of the Spiritual Meetings in Boston commenced Sunday, Oct. 7th. There were advertised in the secular papers seven regular meetings for the advocacy of the Spiritualistic Philosophy, and several public séances, besides two Children's Lyceums held in the morning. This clearly shows that Spiritualism is in full sympathy with the people, or that there are more meetings in Boston than can be sustained as they should be. COM.

Children's Progressive Lyceum No. 1, Paine Hall.—Despite the inclemency of the weather the members of the Lyceum gathered at this hall last Sunday in goodly numbers.

It was intended to have the exercises unusually interesting, as the Brockton Lyceum was expected to be present; but, owing to the death of one of their number, the visit has been postponed until next Sunday, Oct. 14th.

In the absence of Conductor Weaver Vice President Sydney Whitney presided in a most admirable manner.

The exercises consisted of readings by Flossie Butler, Lillie Wendemuth, Maggie McNevin and Allie Cummings; singing by Jessie Judkins and Gracie Scales, Master Newton presiding at the piano; dialogue by Freddie Stevens, Mark Abrams and Addie Hazeltine; piano solo by Master Bear; remarks by Mrs. W. S. Butler and Col. Bancroft. Number in March one hundred and six.

A cordial invitation is extended to all to visit us.

HENRY O. TORREY, *Cor. Sec'y.*

59 *Hudson street, Boston.*

Eagle Hall, 616 Washington Street.—The afternoon services were opened by a new test medium, who gave good satisfaction. He was followed by Mr. Milleson, in his usual philosophic style. David Brown and Dr. Thomas gave personal experiences, showing the trials and persecutions of mediums. Mrs. Loring gave fine tests, and Dr. Dean Clarke made some very pithy and pertinent remarks. In the evening Dr. Thomas opened with invocation and tests, and Dr. Dean Clarke gave a highly entertaining and instructive lecture, which was frequently applauded, on "The Practical Uses of Spiritualism." As a general desire was expressed to hear Dr. Clarke again, his services have been secured for next Sunday evening. Mrs. Loring followed Dr. Clarke with several excellent tests, every one being recognized. F. W. MATHEWS.

The First Spiritualist Ladies' Aid Society.—The initial meeting for the season was held in the hall of this organization, 1031 Washington street, on Friday, Oct. 5th. Many friends and members were present, and the afternoon and evening passed very pleasantly in social greeting, after the long vacation of four months. The season is now opened for work, and we earnestly hope to see our many friends from week to week. ALICE P. TORREY, *Sec'y.*

The Cambridge Spiritual Society inaugurated its course of lectures on the evening of Oct. 7th by a well received address by Mrs. Ida P. A. Whitlock. Subject, "Mediumship." Sunday next Mrs. Sarah A. Byrnes will be our speaker. These meetings are held in the Odd Fellows Hall, 548 Main street, Cambridgeport. H. D. SIMONS, *Sec'y.*

Chelsea.—The Spiritualists meet in Pilgrim Hall, Odd Fellows Building, opposite Bellingham car station, each Sunday at 3 and 7:30 P. M. Next Sunday, W. J. Colville will occupy the rostrum in the evening. Dodge and Logan, Directors.

Last Monday fifteen thousand persons attended the Bay State Fair at Worcester.

Sincere Thanks.

Last spring when myself and wife were visiting the elegant, quiet, and well-deserved home of Brother C. N. and Sister M. S. Wood in Stoneham, Mass., and when I was closing up my book of forty years' labors on the spiritual rostrum, which I could not publish without the help of Colby & Rich and THE BANNER, not having saved money enough from my forty years' service in this field, I told them that I felt that I must soon retire from the field of active labor, as Sister Wood had done after her many years of faithful work, and told them how much we wished we had about $500 to build a little cottage among the fruit trees on the little farm at Cobden, Ill., which is a common home of myself and my son-in-law and daughter and family, where myself and wife could close out the remainder of our earthly lives, and where the other comforts would be in our reach, but that I had not saved (whether earned or not) the means to do it. They often expressed themselves, as many others have, as satisfied that I had earned and deserved it, but I did not then expect any effort made to raise it from my friends or the friends and supporters of the cause of Spiritualism, to which the last forty years and the last part of my life have been devoted, and I could *not* and *would not* knowingly receive a dollar from any one who would, by giving it, be deprived of the comforts of life.

Sister Wood while at Onset, feeling an impulse from some source stirring her generous soul, proposed to friends there that a testimonial be made to me. Assisted by Sister Carrie Grimes-Forster, the wife of our dear arisen brother and fellow-laborer, Thomas Gales Forster, (Mrs. F. contributing $25.00), she collected and forwarded to me $77.00, which is gratefully received, and will be sacredly applied as above if the object can be reached, and the contributors, so far as known, will hold sacred places in our memories. If any others feel able and willing, and in accordance with the above conditions, and feel that I deserve it, should wish to aid me, they can send funds direct to me at Cobden, Ill., and their names will be held sacred, and the amounts duly acknowledged. I do not feel that I can much longer travel and lecture as I have done so many years, and it is not probable that I shall ever receive more than my expenses for what little more I can do in the cause, as it will be mostly with my pen, which has been as active as my tongue, and probably done as much for the cause, and that is not pecuniarily profitable.

It has long been and still is my earnest desire (which is my prayer) that I may be allowed, after getting out of this body, to continue my labors in the cause of Spiritualism and other great reforms.

Cobden, Ill. WARREN CHASE.

Spiritualist Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.—Contrary to previous announcement, Mrs. Nellie J. T. Brigham remained in New York city last Sunday, to fulfil a promise made years ago to James L. Jackson that she would officiate at his funeral when he passed to the higher life—his obsequies occurring at 4 P. M. on that day at Yonkers, N. Y.

She spoke before our society in the morning upon subjects selected by the audience, and improvised four poems. Before the lecture Mr. H. J. Newton, President, called attention to the financial condition of the society, and urged the necessity of prompt action to replenish the treasury. Mrs. Newton also made some fitting remarks in the same direction. At the close of the service a subscription was opened and responses followed indicating that the society would not want for funds.

In the Meeting for Manifestations in the afternoon, Mr. Henry J. Newton read a poem, and extracts from the *North American Review*. Mrs. E. A. Wells gave some eighteen or twenty tests, and all but one was recognized. In the evening Mrs. Wells delivered a lecture in Newark, N. J. She will speak in Newark next Sunday evening, upon "What is Spiritualism?"

Lyman C. Howe will speak for the First Society next Sunday morning and evening, and tell some of his experiences at the Meeting for Manifestations in the afternoon.

Mrs. Brigham will speak in Paterson, N. J., next Sunday. S.

New York, Oct. 7th, 1888.

Bridgeport, Ct.

At 2 o'clock on the afternoon of Oct. 7th, a goodly number assembled in Recreation Building to hear J. Frank Baxter. As he stepped upon the rostrum the sun shone suddenly out in effulgence, and sitting at the organ he played and sang "Catch the Sunshine," thoroughly inspiriting his audience. President Lilac then introduced him, when he sang, read and sang again, by which time a large audience had assembled.

A well-needed and masterly lecture was given on "Spiritualism's Important Demands on Spiritualists."

The course of the evening was peculiar, and foreign to Mr. Baxter's custom. Instead of a lecture by itself and séance following, tests, descriptions and delineations of spirits were freely and numerously given, intermixed with his relations of experiences and comments. It was like reading an interesting book which is illustrated plentifully with pictures. When the lecture closed, still the descriptions of spirits continued till very many highly satisfactory ones were given.

Mr. Baxter will speak here again next Sunday and the succeeding Sundays of the month. COM.

Philadelphia, Pa.

To the Editor of the Banner of Light:

The First Association elected five trustees Monday, Oct. 1st.

The Ladies' Aid met in yearly meeting and election Wednesday, Oct. 3d.

Mrs. Ada Foye has been engaged by the First Association during November.

Mrs. M. R. McNutt was ordained to teach and illustrate Spiritualism, Sunday, Sept. 30th.

The Spiritual Lyceum opened Sunday afternoon, Oct. 7th.

Those enduring the crucial examinations will be ordained as rapidly as properly tested for public teachers and exponents.

Addresses and dates unfilled of lecturers and platform test mediums desired sent to

R. A. THOMPSON,
614 *Venango street, Philadelphia.*

Haverhill, Mass.—The First Spiritualist Association of Haverhill and Bradford entered upon its autumn and winter lecture course last Sunday, which was opened by Mrs. Lizzie S. Manchester of West Randolph, Vt., who was warmly welcomed by many who remembered listening last year to her interesting inspirational addresses.

In the afternoon the controlling spirit purported to be, when in the flesh, Rev. Jonathan Sargent, an army chaplain in the late war. His theme was Immortality, and the knowledge of it which has come to the world through the light of Spiritualism.

In the evening the control purported to be that of Spirit Henry C. Wright, speaking with a flow of eloquence and earnestness which was his distinguishing characteristic when in earth-life. His theme was "The Present Advancing Age as Contrasted with that of the Past," as illustrated by the fact that the average intelligence of childhood exceeds that of adult possession in the past. The present unfoldment of the higher and nobler elements of being was shown to be through the lead of the Spiritualistic Philosophy, and a searching after God in nature rather than in miraculous manifestations.

The congregational singing, led by Mrs. Benden, was fine, and in the evening it was supplemented by orchestral music by the Steele family.

Mrs. Manchester will occupy the platform next Sunday. E. P. H.

[The memorial to Mrs. Haseltine will appear next week.]

Pittsburgh, Pa.—W. J. Colville's visit to this place proved very successful. The hall used by the Spiritualist Society was crowded both evenings, Oct. 4th and 5th, with highly appreciative audiences. The first lecture was on "The True Relation of Modern Spiritualism to Christianity and Oriental Religions"; the second on topics selected by the audience. The speaker received a perfect ovation, and was presented with exquisite floral tributes, by Mrs. Helen S. Richings, and others.

Frank T. Ripley is speaking and giving tests during October at the regular meetings.

Fitchburg, Mass.—Mrs. E. S. Loring, Secretary First Spiritualist Society, informs us that Dr. H. P. Fairfield spoke for that organization to good acceptance on the last two Sundays of September. Prof. Peck, she writes, is the engaged speaker for the 7th and 14th inst.

Before It Is Born.

SOME STARTLING STATEMENTS OF GENERAL INTEREST.

Dr. Oliver Wendell Holmes, on being asked when the training of a child should begin, replied, "A hundred years before it is born."

Are we to infer from this that this generation is responsible for the condition of the race a hundred years from now?

Is this wonderful generation the natural result of the proper diet and medicines of a hundred years ago?

It is conceded in other lands that most of the wonderful discoveries of the world in this century have come from this country. Our ancestors were reared in log cabins, and suffered hardships and trials.

But they lived and enjoyed health to a ripe old age. The women of those days would endure hardships without apparent fatigue that would startle those of the present age.

Why was it?

One of the proprietors of the popular remedy known as Warner's safe cure has been faithfully investigating the cause, and has called to his aid scientists as well as medical men, impressing upon them the fact that there cannot be an effect without a cause. This investigation disclosed the fact that in the olden times simple remedies were administered, compounded of herbs and roots, which were gathered and stored in the lofts of the log cabins, and when sickness came on, these remedies from nature's laboratory were used with the best effects.

What were these remedies? What were they used for? After untiring and diligent search they have obtained the formulas so generally used for various disorders.

Now the question is, how will the olden time preparations affect the people of this age, who have been treated, under modern medical schools and codes, with poisonous and injurious drugs. This test has been carefully pursued, until they are convinced that the preparations they now call Warner's Log Cabin remedies are what our much abused systems require.

Among them is what is known as Warner's Log Cabin sarsaparilla, and they frankly announce that they do not consider the sarsaparilla of so much value in itself as it is in the combination of the various ingredients which together work marvelously upon the system. They also have preparations for other diseases, such as "Warner's Log Cabin cough and consumption remedy," "Log Cabin hops and buchu remedy," "Warner's Log Cabin hair tonic." They have great confidence that they have a cure for the common disease of catarrh, which they give the name of "Log Cabin rose cream." Also a "Log Cabin plaster," which they are confident will supplant all others, and a liver pill to be used separately or in connection with the other remedies.

We hope that the public will not be disappointed in these remedies, but will reap a benefit from the investigations, and that the proprietors will not be embarrassed in their introduction by dealers trying to substitute remedies that have been so familiar to the shelves of our druggists. This line of remedies will be used instead of others. Insist upon your druggist getting them for you if he has n't them yet in stock, and we feel confident that these new remedies will receive approbation at our readers' hands, as the founders have used every care in their preparation.

Spiritualist Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Brooklyn, N. Y.—There has been a society organized in Brooklyn, called "The Psychical Research Society." *The officers are Fred Haslam, President, A. E. Laurene, Vice President, Joseph La Fumee, Secretary, and Mrs. Fred Haslam, Treasurer.* The object of the society will be to investigate Mesmerism, Psychology, Spiritualism and Occult Forces.

The second meeting was held at the residence of Fred Haslam, 470 Willoughby Avenue, Brooklyn, on the 3d of October. Remarks were made by the President as to the object of the society, and circulars, kindly sent us by the Secretary of the American Society for Psychical Research, of which we intend to make ourselves a branch, read. An interesting paper was read by A. E. Laurene on Scientific Mediumship, after which ten members were added to our numbers. We are desirous of having mediums who wish to have the endorsement of our society come and be one with us. We hope to accomplish something this winter in this line of thought. We have several mesmerists among us, besides some good mediums who will do all they can toward satisfying investigators. The meeting closed at 10 P. M., all expressing themselves satisfied with the progress made.

JOSEPH LA FUMEE, *Sec'y.*

Haverhill, Mass.—Unity Hall.—The First Spiritualist Society of Haverhill and Bradford commenced its meetings in this hall, Sunday, Oct. 7th, for the season of 1888-89, J. Clegg Wright occupying the platform during the month.

Mr. Wright's subject for the 2 P. M. lecture was: "Spiritualism, What it Means—A Science and a Religion." The subject for the evening lecture was "Body and Mind." Both themes were handled in Mr. Wright's best vein of thought, and commanded the profoundest attention until the close.

The selections by the Home Orchestra were given in splendid style, and added greatly to the evening service.

Mr. Wright will occupy the same platform next Sunday, Oct. 14th. W. W. CURRIER.

Troy, N. Y.—Progressive Spiritual Association No. 2, convening in Star Hall, corner of Third and Fulton streets, (entrance on Fulton) commenced its regular course of lectures Sunday, Oct. 7th. Edgar W. Emerson occupies the platform through the month; following him through the season the people will have the pleasure of listening to Miss Hagan, A. E. Tisdale, J. Clegg Wright, Mrs. Glading and Mrs. C. Fannie Allyn. We had a very pleasant visit from Mrs. Hattie C. Mason. She met the friends in one of our recent conference meetings, and very ably and acceptably entertained the audience. We have been pained to learn that Dr. Waldo Mason, her husband, was taken seriously ill, which was the cause of her short stay among us. We hope he may regain his usual health, and be able to pursue his work. W. H. VOSBURGH.

Detroit, Mich.—Prof. A. E. Carpenter commenced a series of mesmeric lectures and experiments in Fraternity Hall, Saturday evening, Oct. 6th, and on Sunday evening, Oct. 7th, lectured on "Mesmerism, Spiritualism," etc., possibly continuing during the month.

Mrs. Hyzer, formerly of Baltimore, commences an engagement of one month, with a prospect of remaining here until June 1889.

My Sale and Circulating Library is now fully established in Fraternity Hall; office adjoining stairway to hall. I am also prepared to receive any spiritual papers that may be sent free.

Everything indicates a revival of interest in our cause in this city. Yours, AUGUSTUS DAY.

Norwich, Conn.—The Spiritual Union of this city resumed its meetings Sunday, Oct. 7th, in Grand Army Hall. Dr. F. L. H. Willis, of Rochester, N. Y., is speaker for the month. His subjects on the 7th were: Afternoon, "Why am I a Spiritualist?" evening, "My Experience with Harvard College." Fine audiences greeted him at both sessions, and were deeply impressed by the eloquent utterances of this talented gentleman. Monday evening we were favored with the presence of Mrs. E. Clark Kimball, who gave many names and descriptions of spirit friends, many of them being recognized. MRS. J. A. CHAPMAN, *Sec'y.*

Cleveland, O.—W. J. Colville's lectures in Weisgerber's Hall, Cleveland, drew out large and representative audiences. The subjects on both evenings (Oct. 2d and 3d) were chosen by the audience, and covered a wide field of spiritual and reformatory research. The local press gave excellent reports.

Mr. Thomas Lees and other friends made excellent arrangements.

Mrs. Helen Stuart-Richings is speaking on Sundays. •••

WEAK will-power, from physical causes, deranges a man's life in every direction. Every one will strengthen his will-powers as well as his bodily powers by using Warner's Log Cabin Sarsaparilla. It is guaranteed the best. Sold by your druggists for $1. Contains 120 doses. Take no other for it.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

J. F. JEANERET, *Secretary,* NELSON CROSS, *President.*
44 *Maiden Lane, New York.*

Newburyport, Mass.—The First Spiritualist Society will commence its meetings for the season on Sunday, Oct. 21st—Mrs. Lizzie S. Manchester of West Randolph, Vt., being the speaker on that day. She will be followed by Miss Josephine Webster of Chelsea, Sunday, Oct. 28th; Nov. 4th, Mrs. A. E. Cunningham of Boston; Nov. 11th, C. Fannie Allyn of Stoneham; Nov. 18th, Joseph D. Stiles of Weymouth; Nov. 25th, Mrs. L. S. Manchester of West Randolph, Vt.; Dec. 2d, Mrs. C. M. Nickerson of New Bedford, Mass.; Dec. 9th, George A. Fuller of Dover, Mass.; Dec. 16th, Joseph D. Stiles of Weymouth; Dec. 23d and 30th, Mrs. Wentworth of Knox, Me.

Others will follow, to be announced later. Mrs. A. H. Colby-Luther is expected during the season. Considerable interest is being felt in the city in regard to Spiritualism, and a large audience is expected to greet Mrs. Manchester on her first appearance here.

Mr. Oscar Edgerly is meeting with great success in Maine. He is lecturing to large audiences, and his tests give perfect satisfaction. His sister, Mrs. Grace Patten, is being rapidly developed as a medium for producing portraits, etc.

Mr. Wm. P. Holt, of Market street, is a fine test medium, his power increasing of late.

The Independent Spiritualist Club holds two business meetings and two circles each month. The circles are well attended, great interest has been awakened by them, and new mediums are being developed.

One evening of each month is assigned by the ladies for a social gathering; that of Oct. 2d was of a nature that called forth expressions of much satisfaction, and will, by request, be repeated at an early date.

F. H. F.

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Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.
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The Bible—Whence and What?

"And now comes a Doctor of Divinity, with his reason, logic and learning, and tells us what the Bible is and whence it came. . . . This volume casts a flood of light upon things not generally known, but which linguistic and biblical scholars admit, and the author thinks that the people have a right to know all that can be known. . . ."—*The Republican, St. Louis.*

Cloth. Price $1.00.

Man: Whence and Whither?

The contents comprise chapters on the following subjects: Is Man a Mere Animal? Common Dogma of Man's Origin. The Evolution Hypothesis. Answer of Theism as to Man's Origin. Is Death the End of Man? The Foundation of Faith in a Future Life. After Death: What? Science and Theology.

Cloth, pp. 226. Price $1.00.

Marriage and Divorce.

This work treats on the following subjects:

Preface; Introduction; Chap. 1. The True Ideal of Marriage; 2. Free Love; 3. The History of Marriage; 4. The Old Testament Divorce Law; 5. The New Testament on Divorce; 6. Divorce as a Question of Law and Religion; 7. Rational Deductions from Established Principles; 8. Objections to Liberal Divorce Laws Answered; 9. Prevention Better than Cure. Appendix: The Doctrine and Discipline of Divorce, by John Milton (1643, 1644).

Cloth. Price 50 cents, postage free.

For sale by COLBY & RICH.

THOUGHTS FROM THE INNER LIFE.

The contents of this book consist of nearly one hundred communications on an equal number of subjects relating to life in the spirit-world, selected from those received during eight years at private circles held at the residence of Mr. D. E. Bailey, Buffalo, N. Y., Mrs. Swain of that city being the medium. They were given by what is termed the "independent," or direct voice of the spirits. At the sittings the medium was not unconscious; when the spirit friends began to speak, the company, including the medium, conversed with them the same as with another. A volume might be filled with accounts of Mr. Bailey's wonderful experiences at these sittings; but he chooses to place the communications before the public with as little comment as possible, in the hope that their readers may find in them strength for the weak, consolation for the sorrowing, and unquestionable assur

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BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIV. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, OCTOBER 20, 1888. | $3.00 Per Annum, Postage Free. | NO. 6.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Modern Spiritualism: Its Advent, Plan and Purpose. A German "Bad Boy." *Literary Department:* Bars and Thresholds.

SECOND PAGE.—*Original Essay:* Spiritualizing Séances. In Memoriam. Decease of the Inventor of the New Universal Language. Verification of a Spirit-Message. Spiritualist Lecturers.

THIRD PAGE.—*Banner Correspondence:* Letters from Texas New York, and Ohio. October Magazines, etc.

FOURTH PAGE.—Whence Comes Speech? The Abolition of War. Mrs. H. B. Fay Vindicated. Miss Shelhamer's "Outside the Gates." Women Coming to the Polls. Spontaneous Spirit Phenomena. That Wandering "Starr." *In Re* "The Spiritualism of 1888," etc.

FIFTH PAGE.—All Sorts of Paragraphs. The Spiritual Congress at Barcelona. Australian and New Zealand Items. The Savage Way. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—*Poetry:* The Indian Chief's Remonstrance. New Publications. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. Dr. Joseph L. Newman. A Hundred Years a Hero! etc.

The Spiritual Rostrum.

Modern Spiritualism: Its Advent, Plan and Purpose.

A Discourse delivered before the Boston Spiritual Temple Society—Meeting in Berkeley Hall—through the Trance Mediumship of

MRS. R. S. LILLIE.

[Reported for the Banner of Light by Mrs. M. C. Talmage.]

We have said that Spiritualism has a place among the religions of the earth. Now we ask, What is the labor it has come to perform?—believing that man needs assistance and direction; that there are many errors to be corrected; that there are many pitfalls in the pathway of life that have proven to be stumbling-blocks in the pathway of progress. Many of these stumbling-blocks have been held as idols. It is hard for mankind to cut loose from these idols of the past, surrounded, as many of them are, by tender memories and associations. The man looks back to his childhood, and he sees his father and mother taking a book, which, in all the sincerity and devotion of their hearts, they told him was the word of the living God; putting this book into his hands and sending him forth into the world, believing they had given him the only infallible guide to salvation that the world contained. He says, "That book was good enough for my good old father and mother—it is good enough for me." It is hard to break away the shell of conservatism in which he wraps himself like a mantle. But it was in the home of such that Modern Spiritualism first made its appearance, working through the child mediums of that home. You know how those parents knelt in prayer and besought God to remove the curse (as they felt it to be) from them. This work, then, was carried on in the home of prayerful believers in a religious system, to which they clung as earnestly as any among you to-day cling to the old-time theology that your parents taught you. Still that mighty power kept on as persistently as though it had work to do; as though it knew that the old-time associations, tender as they were, must be set aside that greater blessings might come to man—the blessings which the powers around and about him felt that he most needed. The world of spirit came in mighty power to that humble home, bringing the manifestations of their presence that we have since witnessed.

Fancy, for a moment, what must be the happiness of the human spirit emancipated from the bondage of the flesh. Can you think what that form of life is of which one of old said, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive" of its glories? Yet these emancipated beings in their heavenly homes saw the needs of mankind, and they willingly left their mansions of light and journeyed earthward for the purpose of blessing humanity, and they began their work in earnest. Matter was handled in such a way that scientists were compelled to acknowledge that the law of gravitation was suspended or overcome by the action of a power of which they were entirely ignorant. Matter, no longer subject to the law of gravitation, seemed itself possessed of life and spirit, so perfectly did it respond to demands of the unseen intelligences who controlled it. Scientists saw this power and knew not what to name it.

Theologians, even of to-day, say: "It is foolish to talk of spirits moving tables, making sounds, operating upon matter, entering a home and turning over things generally, belittling themselves to such an extent." Why, friends, do you never think that God is constantly expressing himself through matter? What are all the sights and sounds of the physical universe but the operation of spirit upon matter?

Now we ask, "What did the spirits come to Hydesville for?" Did they come simply to arouse the idle curiosity of the denizens of earth? Not at all. They came because there was need of their coming; because there were lessons to be taught that would enable men to live their lives aright. Their first work was to make humanity understand the possibility of intelligent intercourse between the two worlds; and then, with knowledge, would come a realization that they could tell of the life beyond, so little known to dwellers in this material body. Not only did they bring a knowledge of immortality to the soul of man, but they brought healing to his body, healing diseases as no mortal physicians have ever been able to do. Jesus was a healer. Through the advent of Modern Spiritualism there has been a quickening of this old-time power; and not only does it remove disease, but it tells you what to eat, what to drink, how to order your lives in a way to promote the highest health of body and mind, and thus make it possible for future generations to be born in a more perfected stage of being. It teaches the science of life physical, as well as spiritual, and you learn to know that, unless the body, which is the temple of the living God, is kept pure and undefiled, the spirit imprisoned therein cannot rise above the low level of gross habits and desires that bind it. You know that until you can regulate your own lives in a way to express only your higher, better selves, you cannot give your children the birthright that belongs to them. How is this work to be accomplished? We answer: largely through the school of mediumship. Mediumship is an educational institution for the transmission of knowledge from the higher spheres; it is the open door between those realms and your own, through which wisdom may descend to you. As a class, the mediums themselves are elevated by their mediumship. There may be some weak vessels among them, some whose naturally unbalanced condition partially unfits them for their work—wholly unfits them, as individuals, to be models for you to follow—yet, even through them, a work is done; if not for man, then for undeveloped spirits out of the body; and such mediumship as that, even, is a part of the universal plan of life.

These weak vessels are they who have not received from their ancestors the birthright of which we have spoken. By-and-bye men are going to be born with brains fitted to grasp any problem, with an organism that seeks right methods of life as naturally as the plant seeks the light.

The time is not far distant when what is now known as public mediumship will, in a great measure, be done away with. Why? Because of the unfoldment of spiritual power in your own homes, your own lives. Children will be born clairvoyant, clairaudient. There will be child-mediums in every home, coming more and more as humanity advances. Thus will this world of yours be brought into full communion with the spirit-world. I would not speak in terms that seem lacking in respect for public mediums, but when every soul is an altar for the fire of the spirit, when every home is a church, every father, mother and child a member thereof, where will be the necessity for the public address which to-day forms a vital part of the work.

The work of Spiritualism is without limit. We have crime to deal with, and the world has had it to deal with always. Our religion teaches that every soul must pay the penalty of his own transgressions—nobody is going to do it for him. If he sin he must bear the consequences—there is no shirking them; and it is also true that the sins and mistakes of the parents leave their impress upon the children. Why, all of you can look back and say, "I inherited this form of body, this habit of thought, from my mother, my father, or some more remote ancestors." You can see that you are more what you were born than what you were educated to be; and so we say the way to remove crime is to cease to bring into the world children so imperfectly organized that they can hardly fail to fall before the first strong temptation. I believe that crime is going to be banished from the earth, because I believe—I know—there is coming to man an understanding of what the soul is, what the spirit is, what eternal life means. Then he will live wisely, as one who lives for eternity instead of the sensuous pleasures of a few brief years. Spiritualism teaches you that the consequences of all your sins follow you into the life beyond. They are not washed away nor forgiven. You will have to stand face to face with your conscience, your higher self, and meet the condemnation of your own soul. What is the remedy? Why, this condition can be outlived and overcome by a life of integrity and purity, and conditions for such a life are going to be given you. When, under those conditions, you have earned rest and peace and joy, they will all be yours. Will not a full understanding, a thorough realization of this truth, stimulate men to put away evil from their earthly life, and to strive to rise to a nobler plane of thought and action?

It is the work of Spiritualism to overcome mental as well as physical diseases. It brings a power that will penetrate even the brick walls of the great lunatic asylums all over the land, filled with thousands of poor sufferers whose misery only the pitying hearts of angels can fully understand. What affliction more terrible than insanity! A human being whose soul is held in bondage by its attachment to the body from which it cannot break away, the body whose nervous system all unstrung, like the strings of a piano if they were hopelessly broken and tangled, can express the soul within only by discordant and agonizing sounds, is the saddest sight in the universe; and to this class, Spiritualism, and that alone, can bring a perfect cure, for it comes to enlighten and uplift the insane world of spirits, as well as mortals, to help the undeveloped souls who, having dropped their own material form, yet linger here, bringing their burdens to add to those, already too heavy, of sufferers in the mortal form.

All the years of his public mediumship, Jesus was busy in dealing with undeveloped spirits that came too near the earthy plane, and so afflicted mortal sensitives. Somebody says: "This doctrine of the evil influence of undeveloped spirits is a terrible doctrine." Well, it is true. As we have said before, what a soul does not accomplish in one earthly pilgrimage it must in another, and that soul must begin where it left off, no matter how low down in the scale of life that may be. Such being the fact, such results as we see must follow.

Let Spiritualists have an understanding of this, and be willing to work even for the spirits in prison, and much of the cause of insanity and crime will be removed from earth. This work of removing crime and disease from the earth will take time. There are lessons to be taught; there are systems of labor to be evolved; but it will be done. Spiritualism has also come to do a work for woman, which no system of religion has yet done. Christianity has done more than any that preceded it, but it says, "If a woman wants knowledge, let her ask her husband," and it also says, "Wives, be obedient to your husbands." Spiritualism has come to place woman in her proper position as the companion and equal of man. Its first chosen instruments were little girls. The larger part of its mediums are women. What does this mean? It not only means that the fineness of her nature makes her responsive to the touch of the higher powers, but it also means that she is more in need of a helping hand than are you, my brother man. The time is approaching in which the wrongs of centuries are to be righted. Women of all classes are feeling this. The Woman Suffrage movement, grand and glorious in the idea of equality that it embodies, is one expression of this feeling.

It is the work of Spiritualism to place woman on a plane of equality with man in every respect. When this is done, the foundation of true marriage will be laid in equality and fraternity, as well as love, and future generations will be born with capacities and tendencies for true spiritual growth far beyond what is possible under the present condition of things.

I want the mothers of the world uplifted. I want them to be free and independent citizens of the country they inhabit, and they are going to be by-and-bye. Woman is going to be permitted to vote; she is going to have a voice in the affairs of the nation; she is going to help to manage its business not because she thinks she can do it better than her brother man, but because he ought not to do it alone. It is as true now as it was in the days of Adam, that "it is not good for man to be alone." Men readily comprehend this in some respects, but only partially. Women, looking upon this nation, this republic, upon the work that man has done, have seen that it is not good for man to be alone, and they say, "We are coming to help do this work; make way for us." All over the earth the women are crying, "Give us our rightful position as equal companions and co-workers with man in public and in private life; give us the rights to which, as mothers of the race, nature entitles us." This position Spiritualism has come to give them; nor does its work of establishing equal rights cease with securing them for woman—it demands them for the downtrodden and oppressed of both sexes.

What is the meaning of all the agitation in the world of labor? It is Justice calling in thunder tones for the recognition of the equal rights of humanity. It is not woman's rights, but equal rights, that are demanded. To inaugurate the reign of equal rights to extend the empire of Justice, Knowledge and Truth upon earth—is the work of Spiritualism to-day.

A German "Bad Boy."

A rich man was taking a walk in his brickyard with his little boy one morning, when the following conversation took place:

Tommy—What sort of a place is this, pa?

"This, my boy, is a brickyard."

"Who does it belong to?"

"It belongs to me, my son."

"Does that big pile of bricks belong to you, too, pa?"

"Yes, Tommy, it belongs to me."

"Do those dirty looking men belong to you, too, pa?"

"No, my son, in this glorious land of liberty there can be no slavery. They are free men."

"Why do they work so hard?"

"I don't know, my son."

"Does anybody steal what they make?"

"Of course not, Tommy. How do you come to ask such questions?"

"But, pa, don't the bricks belong to those men who make them?"

"No, my son, they belong to me."

"What are the bricks made of, pa?"

"Of clay, Tommy."

"What! out of that dirt?"

"Yes, Tommy."

"And nothing else?"

"No, Tommy."

"Who does the clay belong to?"

"To me."

"Did you make it?"

"No, my son, God made it."

"Did God make the clay specially for you?"

"No, I bought it."

"Well, pa, did you buy the clay from God?"

"No; I bought it just as I buy anything else."

"Did God sell the clay to the man you bought it from?"

"I don't know, Tommy. You ask more silly questions than I can answer."

"It's a good thing you own this clay, aint it, pa?"

"Why, Tommy?"

"Because, if you did n't you would have to work like those dirty men. Will I have to work when I get to be a man?"

"No; I will leave you all my property when I die."

"When these men die, won't they all turn to clay?"

"Yes; we all return to clay when we die."

"When are you going to die, pa—pretty soon?"

"I do n't know, my son. Why do you ask?"

"I was just thinking what a nice lot of bricks you would make after you are dead."—*From the German.*

The new Persian Ambassador at Washington expresses himself as much pleased with this country, and says, with true Oriental enthusiasm, that its women are the most beautiful in the world. He left Mrs. Hadji Hasseln Ghooly Khan Motamed el Vasari at home.

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER VII—CONTINUED.

Mrs. Carroll, left alone with Miss Parker, discussed ways and means of an income. She was promised a share of Mrs. Carroll's patronage; "though, at the same time, I can't bear to think of it having come to this with you," she said.

"I shall not find a word of fault, if I can only manage to live," replied Miss Parker.

It was necessary that the tenant of the cottage should have a month's warning about vacating the premises, and Miss Parker went the next day to give it.

It was a bitterly cold, disagreeable day; but, in spite of the gloom upon roof, tree and shrub, pleasant and tender memories were awakened as she passed up the little lawn. It was a small cottage of eight rooms, with piazza and bay-windows. At present the Raymonds were living there. Miss Parker made known her errand.

"Of course, we must go the first of May if you say so, but we were intending to go West the first of June. It will be exceedingly inconvenient for us to move before then. Cannot you possibly make some arrangement by which it can be deferred?"

"It does not rest with me entirely. I will see what can be done, and send you word in a day or two."

Miss Parker returned home a little discomposed by the delay, for now that she knew she must go, she felt impatient to make the change.

There was no opportunity to confer with Mrs. Mason until the next morning. After the breakfast was over, she said:

"I went out to call on Mrs. Raymond yesterday, to give them proper notice. It is now the 20th of March, and I told them I should want the house the first of May. She informed me they were going West in June. She is very anxious to remain until that time. I told her I would try to arrange matters to suit her."

Mrs. Mason looked disappointed. Miss Parker observed it, and continued:

"Of course, I can go to some quiet place to board until then, if you prefer I should not stay so long here."

It was hard for her to utter this last speech, but she did it for Doris's sake, whose face wore a look of distress that touched her sadly. She could do anything, bear anything, for Doris's sake.

"It seems to me it would not be at all proper for you to do so," said Mrs. Mason, her judgment getting the better of her feeling. "It can be much more satisfactorily arranged if you remain here. It would occasion some remark, and I do not care to have the subject discussed by people outside the family."

Miss Parker was thankful that Mrs. Mason had so much regard for appearances. Doris's face brightened a little, while Miss Shallot could not conceal her vexation.

Miss Parker returned to her room to write her note to Mrs. Raymond, and then, taking her sewing, sat down to ponder over her message, and wonder what the "change" could be that was "coming to Sarah."

The disagreeable days of March gave place to April, and in turn to May.

When Doris awoke the first day of June she had a presentiment that something was going to happen, for Miss Shallot crept about with an air of unusual satisfaction.

She also remembered it was her birthday. To-day she was eighteen. It could not be that fact which lighted up Miss Shallot's face, however. She generally thought of Doris's birthday anniversaries as milestones on "the broad road that leads to death." Evidently something besides the birthday was occupying her mind.

"It is of no use for me to question her," thought Doris. "If it is something disagreeable she will speak of it as soon as possible."

Eager to catch the first expression of her aunt's face, she observed it was rather graver than usual. After breakfast Miss Shallot said:

"You are to have a half-holiday to-day, Doris."

Somehow the words did not bring pleasure to her. She felt an inexpressible something behind it all, and resigned herself to await its development.

The morning passed quickly in spite of her forebodings, and at two in the afternoon she was called down to the parlor.

As she passed through the hall she noticed two large trunks. They were strapped, and James was sitting on one, as if on guard.

Entering the parlor, she saw Mrs. Mason sitting erect as usual, and smoothing her black silk apron nervously. She seemed very much discomposed.

Not so Miss Shallot. Doris had never seen her look so happy. She seemed a mixture of emotions. The cruelty that could pull at sensitive heart-strings without a conscious inward response to pain, the harshness which could not for one moment conceive tenderness, the malice which delighted to strip the roses from the pathway and smile as bleeding feet pressed the thorns, the bigotry which wraps and darkens every small soul—were reflected in every feature.

Oh! souls, born in ignorance and darkened by false education! who may break the chains ye have forged, and to which ye cling?

Doris, turning a little, slowly, saw her aunt sitting with her bonnet on. Then she knew.

With a cry of agony, such as never had echoed in that house before, she knelt at her feet. She could not speak; she could only moan.

At that moment James saw a gentleman coming up the steps. He opened the door quietly, and Mr. Brooks entered unannounced. The parlor door was open, and he stood a silent observer of the scene. Mrs. Mason saw him, and motioned toward a chair, but he remained standing. Mrs. Mason was the first to speak.

"Doris, it is of no use for you to make such a scene. It is proper that your aunt should go, and it is your duty to be resigned."

Doris rose swiftly to her feet. Her livid paleness had disappeared. Her cheeks were flushed and her eyes blazed. She turned toward Mrs. Mason.

"Grandma, you are wrong! You are cruel! You are wicked! God never will forgive you—never! If He could, I do n't want anything to do with Him!"

The words were hurled at Mrs. Mason with a fury of which no one would have supposed Doris capable. They filled Mrs. Mason with anger and amazement. She turned to Mr. Brooks, and with her voice shaking with excitement, exclaimed:

"Mr. Brooks, you perceive now what a sinful disposition Doris has!"

Mr. Brooks did not appear to notice Mrs. Mason's words. His face was pale, and tears were rolling down his cheeks.

"Mrs. Mason, can nothing be done to avert this?" He spoke entreatingly.

Mrs. Mason hesitated. "Yes, there is one way open." She turned to Doris.

"Doris, if you will promise me that you will never again in your life have anything to do with that wicked spirits' work, I will let it all pass. Your aunt shall stay, and I will not forbid your intercourse, so long as that subject is let alone."

Doris's heart seemed to stop beating. Her face turned as white as the lace at her throat. Then she spoke.

"What! To stop *saying* I believe it, when I *do* believe it? Never to hear from my own dear mother again as long as I live? I can't do it! I should be as bad as Judas! I shall never promise it!"

She stood white and still as a marble statue. Mrs. Mason turned to Mr. Brooks.

"Cannot you say something to influence her?"

He crossed the room to Doris's side immediately. He took her hands in his.

"Doris, you are right. I honor you for the position you have taken. May the angels whom you love and trust continue to sustain you."

Nothing could have astonished Mrs. Mason more than this. She was speechless.

Doris could not bear this intense mood much longer. She seemed about to faint. Mr. Brooks led her to an arm-chair and placed her in it. Bending over her, he said—so distinctly that every word was heard by all in the room—

"Doris, I love you. Say that you will marry me, and let me take you away from all this misery?"

Doris's pale face flushed again.

"Oh, I cannot! I never thought of such a thing! I can't do it, even to get away from grandma!" She sobbed convulsively.

"Dear child! Do n't let it distress you so! Remember I will be your friend and brother forever!"

No words could express Mrs. Mason's amazement. Mr. Brooks taking Doris's part right before her very eyes! And to propose marriage to her—a mere child! (Mrs. Mason forgot that she was only eighteen when she married.) And he a minister, and allowing her wicked actions to go unreproved! She felt she must end this scene some way. She waved her hand toward the open door, and Miss Parker walked out of it, and as Doris heard it close behind her, she fainted in Mr. Brooks's arms. He laid her on the sofa, and followed Miss Parker.

Mr. Brooks walked quickly to his home. If he met any of his parishioners he did not see them. He was oblivious to all street scenes.

He opened the door of his study to find Dr. Carroll awaiting him. With a few words he told him of the scene at Mrs. Mason's, not even omitting his proposal to Doris. Why should he refrain from mentioning that fact? Had n't Miss Shallot's virgin ears heard it themselves, and would n't the story be told at the next sewing-circle? And Doris preferred Mrs. Mason to him! The remembrance of her words cut like a lash.

"Brooks! Do n't look so! Do n't talk so! Doris did n't mean just that. Remember she is young. Very likely she has never thought of marriage at all. Do be reasonable."

Dr. Carroll was pale as Mr. Brooks himself. Mr. Brooks turned toward the doctor. A new thought entered his mind. He read the answer to his questioning glance in Dr. Carroll's eyes. They faced each other steadily for a few moments, and then the doctor laid his hand on Mr. Brooks's shoulder and said:

"Do not let this part us, Brooks. We have need of sympathy for each other." They clasped hands firmly, and the clasp conveyed an assurance of continued friendship, and the doctor went out.

CHAPTER VIII.

MISS SHALLOT'S VISITOR.

The bright June sun shone on. It sparkled through the window upon Mr. Brooks, as he sat trying to gather his thoughts into quietness; trying to forget his own sorrow and to devise ways to help Doris. It followed Dr. Carroll as he stepped into his carriage, musing upon the uncertainty of his future happiness, which he felt could not be complete without Doris; followed him to the very door of a dark basement, where it and his thought of himself were lost in efforts to soothe the suffering of a poor lad, tossing and moaning in fever. It flashed through the carriage windows upon Miss Parker, as she was whirled swiftly away to her old home in Roseville. It crept softly through a little space in the shutter of the window in Doris's room, where James had laid her, pale and fainting, upon her own bed.

Doris lay there two weeks. She seemed to have lost will-power to make an effort to help herself. There was only Morris to live for, and he so far away! Her weak and trembling fingers could scarcely wipe away the tears that slowly coursed down her pale cheeks.

Mrs. Mason and Miss Shallot were untiring in their care of her. Medicines were administered with unfailing punctuality. The broths and jellies were truly delicious, and, although Doris cared very little for them, she forced herself to eat, to please them as far as she might.

She was glad of the quiet of her own room, and rejoiced for the first time over Miss Shallot's creeping ways, which never permitted a footfall to be heard.

She was lying there quietly one day. Miss Shallot, sitting by the darkened window, was apparently lost in meditation. Suddenly there came upon the table by the bedside a familiar tap -tap—tap. Doris's heart gave a great, glad bound. She did not speak aloud, but she asked mentally, "Is it you, dear mother?" The answer came directly; there were three loud raps. Then the little table shook violently, and the Bible, lying upon it, fell on the floor.

Miss Shallot sprang to her feet only to find Doris lying quietly on her bed, with her hands lying feebly by her side.

"Did you do that, Doris?" she asked.

"No."

She could not doubt Doris's word. She picked up the Bible, replaced it, drew the curtain a little one side to admit more light, and sat down facing the table, watching it as if it were something uncanny.

Again those mysterious sounds, and again the table rocked backward and forward with a sound which struck terror to Miss Shallot's soul. The Bible fell to the floor again. This time she placed it in her lap. She could not bear to see that sacred book thrown around in that irreverent manner.

The table moved toward her like a thing of life. She hastily retreated, as fast as she could push her chair, until she found herself in the furthest corner of the room, too thoroughly frightened to leave her seat.

And then this heretofore inanimate piece of furniture seemed to have suddenly developed a great fondness for her. It pressed against her arms; it sat in her lap; it thumped her unmercifully, while she screamed like a frightened child. At this moment Mrs. Mason entered.

Suddenly retreating from the side of the horrified Miss Shallot, the table advanced toward Mrs. Mason, and pausing before her, sounded such distinct raps that she could have supposed they were produced by mortal agency. She stood still, watching and listening. Suddenly there was a cessation of sounds—a perfect silence in the room.

Mrs. Mason's eyes were attracted to a strange-looking place on the carpet. It was a thin, luminous vapor. It increased in size. It rose like a pillar of cloud, until it stood as high as Mrs. Mason.

Then from its midst stepped a lovely form, clad in flowing white garments. Fair, golden hair waved upon graceful shoulders. Blue eyes, in whose depths shone love and pity, beamed upon them all, and rested upon Mrs. Mason with an entreating look.

Slowly it disappeared before their watchful eyes, until only the remembrance of the strange, beautiful vision was left them.

But Mrs. Mason knew it was her dead daughter Mary.

"We will not discuss this, Doris," said Mrs. Mason, and she left the room.

Mrs. Mason's and Miss Shallot's nerves were somewhat shaken by the occurrence, but, strangely enough, Doris began to gain from that hour.

Sitting in an easy-chair one morning for the first time after her illness, Doris saw that some unusual preparations were being made for something. Miss Shallot began to remove some of the books, and also some of the particular belongings to Doris's toilet. Finally her bed disappeared, with James's help. Her curiosity was so much aroused that she ventured to ask Miss Shallot what they were doing.

"You are to use one of the large front rooms henceforth—the west room."

Doris thought of the west room with a particular dislike. It was a very large apartment. The furniture was dark and gloomy. She could scarcely bear to enter the room. How could she endure to make it her own? She wondered greatly at the cause of removal.

Later in the day Mrs. Mason thought it best for her to retire. She crossed the wide hall feebly, and entered the spacious room. There stood her own bed, and another also. She turned her questioning eyes upon Miss Shallot. Mrs. Mason entered at that moment and said:

"I prefer you should use this room with Miss Shallot. It is my duty to put a check on any attempt on your part to have anything to do with such a delusion; and as it seems necessary to protect you by night, as well as by day, I have decided that Miss Shallot must sleep here. I trust I shall have no more trouble on that score;" and she smoothed her apron complacently.

It was useless for Doris to protest. She sank wearily into a chair. She covered her face with her hands.

"Oh! mother! mother! Send me a little comfort in some way!" Suddenly she felt an assurance of hope. It came like a new inspiration of life. She felt that she was not alone; her blessed mother stood near her, though unseen and unheard.

At that moment Katy appeared with a lovely bouquet. Doris took her flowers gratefully. She did not know who sent them, but she was glad of their pure, satisfying companionship. She could not bear to part with them, even to have them placed in water, but fell asleep clasping them closely.

[To be continued in next issue.]

Original Essay.

SPIRITUALIZING SCIENCES.

A GENEROUS TRIBUTE TO RICHARD A. PROCTOR, BY THE AUTHOR OF "FROM HERE TO HEAVEN BY TELEGRAPH."

While Proctor's praise appears in public prints, allow me to add my mite to his memory. In his work of popularizing astronomy he has led men's thoughts away from self, and so away from selfish considerations into the higher channels of contemplating "Our Place Among Infinities." This elevation of the intellectual nature cannot fail to bear its legitimate spiritual fruit. The study of the growth and development of worlds impresses the student with an adequate sense of the comparative littleness of our ephemeral stage of existence on this atom called Earth. Sufficient attention to such thoughts begets that perfect humility and simplicity of character possessed by every great man — without which no man can be truly great, and with which no man can fail to rise in his spiritual development.

But the infinity of matter and force in the physical world leads us to consider the corresponding infinity of the intelligence which can comprehend that these things are infinite; namely, its immortality, its capacity for eternal progress, its susceptibility of everlasting improvement. The contemplation of "Other Worlds than Ours" leads us to recognize the vastness of the brotherhood to which we belong, and all the narrow and contracted views of effete Orthodoxy are dispelled at once, because of their manifest unfitness for general application to even the advancing intelligence of this one little infant world, to say nothing of the giants of the moral universe.

All principles are eternal. Principles of ethics are as much so as principles of mathematics or physics. If the principle of gravitation and the laws of optics, as understood by their limited manifestations on this planet, were negatived instead of verified by their actions and reactions on other worlds and systems of worlds, we should very naturally reject them as erroneous hypotheses, and seek on until we discovered that which was of universal application, before admitting it to be a law or a principle. If the spectroscope did not give the same report of the character of solids and gases in the laboratory as of the otherwise known character of the solids and gases on certain planets, we could not rely upon it to test the previously unknown character of nebulous and cometary matter. Now, without following this thought through all its legitimate details, let me barely suggest that if vicarious atonement were a true (and hence eternal) principle of ethics, since the evolution of the universe is an indisputable fact, the infinity of worlds would require the sacrifice of an infinite number of redeemers, each one of them to be the *only* begotten Son of God. It would be manifestly impracticable for one Christ to spend even thirty-three years in the flesh on each habitable orb before going to the next to begin the work of redemption there, for millions of worlds would run their cosmic course without receiving any such gracious evidence of divine care. There is nothing impracticable in the thought that in the due course of development of each world a leader may be raised up who shall inaugurate a truer, purer and more unselfish system of ethics than had been introduced by any previous leader; but it is impracticable to suppose that said leader shall, by virtue of his mission, be a (the) Son of God in any other sense than that we are all the children of one Father, and our prophets are our brethren.

And oh! what a brotherhood is ours! Spiritually, we are brethren with the most progressed intelligences of time or space; physically, we are brethren with the humblest animated beings—mere worms of the dust. The dumb brutes share our reasoning powers; even the plants claim kinship to our vegetative or vascular system, and the stones of the field are our framework.

Proctor led us up to the contemplation of world-evolution at the same time that he linked the physical with the mental in his biological views. Let us pursue a parallel course in the cosmogony of the moral universe, and we readily find that the same considerations which give rise to the theological idea of a trinity of persons will give rise to an infinity of persons in the Godhead; for the links in the biological chain are the same in kind (though they may differ in degree) in other worlds as well as ours. Moral considerations make life in the flesh a progressive as well as a disciplinary stage. Life, to be either progressive or disciplinary in other worlds, must fall under essentially the same moral conditions as in our own, since nothing can progress that is perfect, nor can perfect beings be subject to disciplinary measures. A scheme, then, such as the vicarious atonement, is found to lead to the absurdity above noted. To me, it is no more absurd to say that *three* times one is one, than to say a thousand times one is one. The latter is no more unreasonable; it only takes a little larger gulp to swallow it.

But all this only serves to emphasize the difference between a blind faith and an intelligent faith. To quote from Proctor: "We may be perfectly satisfied that the works of God will teach us aright, if rightly studied. Repeatedly it has been shown that ideas respecting creation which had come to be regarded as sacred because they were ancient, were altogether erroneous, and it may well be so in this matter of the creation of life." And again: "In any case we need not feel hampered by religious scruples in considering the possibility of the spontaneous generation of life upon the earth. It would be straining at a gnat and swallowing a camel, if we found a difficulty of that sort *here*, after admitting, as we are compelled by clearest evidence to admit, *the evolution of the earth itself and of the system to which the earth belongs, by purely natural processes.*" And again, speaking of the alarm with which theologians view the successive overthrow of their pet doctrines: "We need not suppose for a moment that science is irreconcilable, I will not say with religion, but with ideas—even such as we might conceive—of the wisdom and benevolence of God; we need not doubt that if we could understand the whole scheme of the Almighty, it would appear most beautiful and all its parts perfectly adapted to His purposes; the believer may still say to the unbeliever:

'All nature is but art unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil universal good.'

But we must remember that the believer also cannot expect to be able to interpret all that science reveals."

This has the true ring. Actions speak louder than words, and so God's works are more to be trusted as indicative of His will than any alleged revelation, however highly inspired, so long as there be any discrepancy between the works and the word. The word, whatever its origin, we know has come to us through the weak *instrumentality* of erring humanity. The works (nature) are not subject to alteration and degeneration through such interference. We know that we have the lessons of the stars first-handed. The firmament speaks to us in tongues of fire, a universal language, free from errors of translation, and too lucid and perspicuous to permit of misinterpretation. Granting, then, all that may be claimed for alleged inspired writings (and that is very much more than need be granted), we have the balance overwhelmingly in favor of a *rational* religion based on the Fatherhood of God (=Good), and the Brotherhood of Man. With that superstition-killing watchword, "Reason," we go forward conquering and to conquer, and by trusting implicitly in our God-implanted faculties of mind and heart, we shall at the same time exercise a much higher "Faith" than do those "on whose lips it doth continually hang."

Now to blend the retrospective with the prospective, let us remark how sadly the world needs more Proctors to bring within the comprehension of the masses the grand scheme of the evolution of worlds, and the sublime unity of purpose and plan, and the all-pervading *oneness* of the Uncreate Intelligence. Astronomy and geology should be so wedded in the scientist's mind that the astronomer would study the geology of the stars and the geologist would study the astronomy of the earth. By such astro-geological methods the leading truths of both sciences unite into a truly philosophical system of cosmogenesis; and with our present instruments, to say nothing of what may be expected in the near future, we can read from the cerulean page the history of the formation, growth and decay of worlds, with as much ease and certainty as we now do the flora and fauna of the present age. We go into the forest, and by intelligent observation we may in one hour read the history of the oak from its embryonic existence in the acorn up to its majestic sway as the "father of the forest," and on to the stage when, prostrate upon the ground, its decaying form furnishes food for vegetable regeneration. So in the forest of the firmament, the geologist sees the history of our world illustrated by the appearance of thousands of others in all stages of existence, from the slightest collocation of the interplanetary meteoric world-stuff, just beginning to be heated by aggregation and consequent condensation, and to show itself as a faint nebulous light, diffused through a space equal to or greater than that occupied by our solar system, up through its successive stages of annulation, spheration, pulsation, tidal fluctuation and deformation, incrustation, stratification, magnetic polarization, retarded rotation, orbital inclination, and other perturbation caused by planetation and stellation, and so on and on through stages too numerous to mention, until radiation has reached congealation and eventually utter refrigeration and synchronous axial rotation, after which, through spiral orbital degeneration, many of them suffer precipitation, and thus renew the central fires of solar energy which stay for a time the progress of decay and desolation. Finally comes the crisis, when dead systems crash upon systems, and out of the collisions of skeletons of fossil worlds come the glorious harmonies of revivification.

Thus world-making is in constant progress throughout the infinitude of the star depths, and the final dissolution of a universe is of daily occurrence for the upbuilding of greater universes in the universœlum.

It is a daring conception, but none the less true, as verified by observation and ratiocination; and as a man does not need to live as long as an oak in order to read its entire history of growth and decay, neither does he need to live as long as the world lasts in order to learn how a world is created, through what stages of existence it passes, and how it is finally dissolved and resurrected.

Now, in view of the infinitely higher glories of the spiritual resurrection, who can afford to demean his soul by an unjust act, to pollute his spirit by a selfish thought, or in any way to stultify his immortal powers? Let us rather, by our intense aspirations after all that is noble and elevating, draw down to ourselves such influences as will purify us, so far as may be in the flesh, so that when it becomes our privilege (though like Proctor's it come suddenly,) to cast off these rags and be delivered from the earthly chrysalis that now enshackles us, we may leap with one exultant bound into the higher spheres of spiritual development, and take up our celestial labors in company with those who are both wise and good. H. D. G.

In Memoriam.

MRS. FANNIE C. HASELTINE.

The funeral of this estimable lady, whose death occurred in this city on Sunday, Sept. 30th, took place last Wednesday, from the residence of Dr. Kendal Flint, and was largely attended by relatives from Boston and other localities.

Mrs. Haseltine had been from early life a member of the Unitarian Church in this city, and was ever known for her broad views and benevolence of spirit. In the later years of her life she became acquainted with the philosophy of Spiritualism, and by her knowledge of its teachings, united with her personal observation of its phenomenal facts, she became thoroughly convinced of the truth of its utterances, which were to her an added consolation and assurance in the closing days of life.

For several months she had been in constant expectancy of departure; yet she was cheerful in spirit, and contemplated the change only as a brief journey, which would transfer her to new scenes and to the fellowship of friends that had gone before.

The floral tributes by friends were many, and the service by Rev. Thos. E. St. John, of the First Parish Church, were in harmony with her broadest views and deepest assurances. A quartette sang a favorite hymn with the deceased, entitled: "Lead, Kindly Light," and the exercises were in pleasing accord with her deep and assuring conviction that

"Death is another life. We bow our heads
At going out, we think, and enter straight
Another golden chamber of the King's,
Larger than this we leave, and lovelier."

Haverhill, Mass., Oct. 6th, 1888. E. P. H.

JOSEPH L. NEWMAN.

As a co-worker with the late Mr. Newman in the profession of magnetic healing, allow me, Mr. Editor, to present a few words expressive of my high esteem for him as a man, a healer and a Spiritualist.

I have been personally acquainted with him since he was engaged with or by Dr. H. F. Gardner, in assisting the latter in carrying on Spiritualistic meetings at the Melodeon Hall, and later at the Lyceum Hall. He was ever calm and collected in his bearing, but positive in his nature when doing what he considered right and just in his dealings with humanity, also with himself. While he never acted in an aggressive manner, yet in defense of his own views he was firm and decided in speech and action, and could not be induced to play the part of a dissembler for popularity, fame, or personal pecuniary benefit. He was first and last a well-grounded Spiritualist, and felt proud to be known as such, and while not seeking opportunities for discussion, he was ever ready, at all times and in all places, to defend the cause, if attacked.

He was largely endowed with the gift of healing by and through magnetic forces, and accomplished a great amount of good in this direction; he had a large circle of friends and patrons, who will sadly miss his aid and genial presence, in this regard. He has always been true to his *spiritual gift* of healing, and *never* for any motive termed it differently *in name* to please those not willing to receive the potent element of healing under the name of Spiritualism. He could not, with his nature, call his gift by any other name or title except that which he *knew* to be the truthful one.

He was beyond double-dealing in this direction; Joseph L. Newman, magnetic healer or physician, was the simple declaration on his sign, and the announcement on his cards.

If he at any time erred in his views, and as to the philosophy of life, the fault, if it were one, was with his head and not his heart. He never claimed perfection in judgment, or in any other manner, but lived up to his conscientious convictions of what he considered just and right in his dealings with those with whom he associated.

He was beloved and respected by all he came in contact with, through his gentlemanly demeanor on all occasions. The world is the better for his having lived in it. A. S. HAYWARD.

Boston, Oct. 9th.

FANNIE C. WILDER.

Wednesday evening, Oct. 3d, after nearly a year of most distressing illness, the spirit of Fannie C., wife of Charles T. Wilder, was gently emancipated from the worn-out body.

Mrs. Wilder was a native of Leominster, and the greater part of her life had been spent among the scenes of earlier days. Father, mother and sisters had preceded her to the unseen, but her life was blessed by the companionship of a devoted husband, a married daughter, a younger son and daughter, all of whom had with tender, anxious solicitude, hoping against hope, watched the slow encroachments of the agonizing disease to which the physical at last succumbed.

In hours of darkness and bitter sorrow, she first learned to know the sweet consolation afforded through the "ministry of angels," and soon after became the recipient of their inspirations. Her natural timidity sometimes led her to distrust her ability to be the instrument of the higher powers, but never the power itself. She was quietly unselfish, and through her desire to comfort others, willingly used her mediumship to bring "hope to the sorrowing." She has been no unimportant factor in the establishment and continuity of meetings in her native town.

All true mediums received her sympathy, and were, with all friends of the cause, made welcome by herself and husband in their home. Her many virtues and her loyalty to Spiritualism endeared her to a large circle of friends.

The far-reaching kindliness of her spirit often prompted her to do beyond her powers of physical endurance; when the "silent messenger" entered the homes of friends, in an unobtrusive manner a tender little poem was often placed in the hands of speaker or afflicted friend, as a heart-offering, expressive of her sympathy. The "correspondence" column of the BANNER OF LIGHT often contained her testimony to the worth of some medium or speaker, or of the progress of the cause in Leominster, while many another thought has been given to other spiritualistic papers.

The cause of temperance and that of woman suffrage were dear to her, and received her aid and coöperation.

She was a devoted wife, tender mother and faithful friend.

Wisely and well as she had *tried* to build on earth the foundations of her eternal home, with constitutional nervous susceptibility she shrank from the approach of "the Emancipator," until the inroads of suffering uplifted the pall; and when her physician revealed to her the inevitable she calmly submitted thereto; set her earthly house in order, and without fear went forth as a "Pilgrim in the unseen."

The staff upon which she leaned supports her loved ones, and earthly loss is lost sight of in the thought of her release.

The funeral service took place at her home Friday P. M., at 2 o'clock, upon which occasion the writer, assisted by the Rev. Edward M. Payne (Unitarian), officiated.

Three selections were feelingly rendered from the "Spiritual Harp." Many and beautiful floral offerings, arranged upon and near the casket, lent their cheer to the many relatives and friends, who must have felt, upon this most impressive occasion, that "It is better to go to the house of mourning than the house of feasting." The remarks with which Mr. Payne supplemented those of the writer were exceptionally appropriate.

Out into the genial sunshine of the waning October afternoon tender hands bore the frail, deserted tenement of clay, flower-crowned, to rest, while sympathetic thoughts followed husband, children, motherly friend and faithful attendant to the home seemingly desolated, but where they believe she will bless them with her tireless ministry. JULIETTE YEAW.

Leominster, Mass.

Decease of the Inventor of the New Universal Language.

PARIS, Oct. 9, 1888.—Fr. John Martin Schleyer, the inventor of Volapuk, is dead.

John Martin Schleyer was a scholar and a linguist of some celebrity. He was born in the grand duchy of Baden in 1831, and was not as old a man as he looked. His invention of Volapuk was a great intellectual feat. This universal language has gained a firm footing in Germany, Switzerland, Holland, Hungary, Italy, France, Sweden, and especially in Austria and in Syria and Arabia, having been introduced also into Russia (south), America, Asia and the north of Africa. It has a vocabulary of seventeen thousand words. These are printed with the grammar. When, a short time ago, the Volapukists held their grand international congress at Munich, and most of the countries of Europe sent representatives, the good repute of America for enlightened curiosity was saved by one gentleman from Cincinnati. Henry Schleyer, the inventor of the language, took the chair in the name of the associations of France. He explained that Volapuk was not meant to suppress other tongues, but only to supply a new one for the common purposes of mankind, and in particular for the promotion of universal brotherhood. The inventor hoped to induce the German government to admit Volapuk to the list of languages transmissible by telegraph within the empire. In Denmark it has been officially recommended to telegraph clerks as a subject of study. The knowledge of it spreads rapidly in France. According to the prospectus of the Volapuk-Almanach for 1888, there are in Germany and Austria alone some twenty thousand amateurs or masters of this eight-year-old "word language."

Volapuk means world's speech, vol meaning world, and puk, speech. The language consists of the best of over twenty tongues, omitting their irregularities. The most is taken from the English language, the other being represented according to their importance. The pronunciation is arranged to be easy for all nations; the letter "R." therefore, is seldom used. If that letter is contained in English words, when brought into Volapuk, it is changed to L. All the letters are English. The consonants are pronounced as in English, and the vowels like Spanish. Every word is spelled phonetically, there being no silent letters. The rules of the Volapuk grammar have no exception. It even goes so far that plurals from the pronoun I (ob) are formed regularly by adding an s (obs), the same way as with every noun. Adjectives and verbs can be formed from every noun by adding the syllables "ik" or "on." Certain syllables are used, to save memorizing a large vocabulary; an instance is the syllable "le," which, when prefixed to any word, expresses the same general idea in a larger degree. House in Volapuk is "dom." The prefix gives the word "ledom," meaning palace. The syllable "lu" prefixed to a word denotes the same idea in a smaller sense. Using the same example, "ludom" is cottage. These two syllables alone save the memorizing of one hundred words. Out of a classification of nine hundred words it is necessary to memorize but three hundred and two syllables. Volapuk is so arranged that in translation all peculiarities of style are retained. The whole grammar is contained in four small pages.

(From the Golden Gate.)

Verification of a Spirit Message.

Some six years ago a spirit came to me through a spirit medium, Mrs. E. A. Lewis, of San Francisco, who claimed to be Amos Adams, my great-grandfather—he who, in the body, was a minister of the gospel in Roxbury, Mass. He gave a very interesting statement of his entrance into spirit-life, and of some of his experiences while there. At my request he repeated it in public, through the same medium, to an audience of some two hundred. A shorthand reporter was engaged, and his lecture was fully reported and published in some of the papers at the time.

Having left home when a boy of less than twelve years of age, I knew nothing of my ancestors, and did not then, nor at the time the communication was given, know the name of my great-grandfather; therefore it could not have been a case of mind-reading.

While sojourning in Boston I concluded to ascertain, if possible, the truth of what the spirit had told me. With that end in view I first went to the Baptist Book Publishing Company. But after a diligent search of the register containing the names of ministers in Boston and Roxbury, the name of Amos Adams could not be found. I then went to the library connected with the Congregational Society, and after a half hour's search the Assistant Librarian handed me a book containing the desired information. In it was found the name of Amos Adams, who was ordained minister of the First Congregational Church in Roxbury, September 12th, 1758. The record states that he was an ardent patriot, outspoken and aggressive in denouncing the tyranny and oppression heaped on the colonists by the home government. This freedom of speech often brought him into a wordy conflict with the tories of the day.

After obtaining this information I went to Roxbury, and there found on a tablet hanging to an iron gate leading to the cemetery, the name of Amos Adams. On entering the cemetery I found a tomb, on the side of which were inscribed the words "Parish Tomb." On the slab covering it were the names of John Eliot, Thomas Walter, Nehemiah Walter, Amos Adams, Oliver Peabody and Eliphalet Porter.

I also found the old parsonage that my great-grandfather lived in, still in a good state of preservation. It was occupied by an old gentleman, member of the same church, aged about ninety, who, when told of my errand, exclaimed, "Are you really a descendant of Grandfather Adams?" After relating to me many reminiscences he presented me with a book, of which he was the author, having many references to the Rev. Amos Adams. To me this is one of the most conclusive confirmations of the truth of spirit communication that can be adduced. It is more than gratifying to have this truth removed from the realm of doubt and firmly placed in the home of truth.

AMOS ADAMS.

SPIRITUALIST LECTURERS.

[THE BANNER publishes from time to time a List of Spiritualist Lecturers, with their post-office addresses attached, without charge; and in consideration of so doing it seems to us interested parties should be more particular than many of them now are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Immediate attention to this request is earnestly desired.]

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Banner Correspondence.

Texas.

GALVESTON.—Sue J. Finck writes: "It is a long time since any report has been made of the progress of our cause in this little city. I have received many letters inquiring if we have all forsaken Spiritualism, and here state, no, *never*. At no previous time has it been so prosperous as now. Home circles are numerous, interesting and instructive; we are free from the disagreeable contentions of which we read as existing elsewhere. These reports and that of the Seybert Commission have not caused a ripple of doubt in the minds of those who *know* spirit-communion to be true. None here have any disposition to discuss a question that with them is settled. They accept Spiritualism as they do the warmth and light of sunshine, and their hearts rejoice to feel the presence of their exearnated loved ones. The good BANNER is a welcome visitor in many homes; all are confident it will remain steadfast to our grand philosophy; it has been tried many years and never wavered.

Near a year ago we spent two months in San Francisco. We came in contact with what to us was not altogether pleasant, but passed that by and found much we did enjoy, the magnificent scenery among the rest. We formed the acquaintance of many Spiritualists—persons of whom any cause might be proud. We were pleased with the spiritually-minded editor of the *Golden Gate*, and felt should he err it would not be from the heart. Sister Schlesinger we found full of zeal for the cause. The Doctor is a fine medium; we much enjoyed the benefit of his gifts, and passed some time with him and Mrs. S. in social converse. The *Carrier Dove* should be a success. We formed a hasty but most happy acquaintance with Dr. Taylor, author of 'Theology Upside Down'; were pleased with Sister Wilson, President of the Union Spiritual Meetings, and much drawn to the hall in which they are held and well attended. We also met Sister Miller of Turk street, whose kindness will not be forgotten. All these are remembered, with many private Spiritualists, with much delight.

After leaving the Pacific coast we returned to our old field of labor, where we found warm hearts to welcome us, and resumed again our medial work. The long confinement by consumption of a dear son, who not long since passed 'up higher,' claimed the attention that was usually given to penning articles for the press. Yes, sometimes we must all go down in the 'vale of tears'—always when the form of one so dear is taken from our mortal sight—yet we know they are but a step beyond. This fact has been the staff upon which I could confidently lean through the painful trial. This was the medium-child, of whom mention is made in 'Lifting the Veil.' He was willing to go; we spoke calmly of the change we both knew must come, and he passed 'over there' most triumphantly, verifying the fact that Spiritualism will do to 'die' by.

The clergy here begin to manifest some concern, and considerable uneasiness and opposition. Their composure is a little disturbed to see their followers preferring the lessons of the séance-room to the chaff which is doled from the pulpits. It is, however, pitiable to see with what fear many enter the séance-room. Not many days since an earnest, good woman, came in. She said: 'Oh! Mrs. Finck, I fear I am doing wrong. I am starving for some tidings of my darlings, but cannot give up my Bible.' I replied: 'Your Bible is full of Spiritualism,' to which she responded: 'I wish I knew what to do. My minister objects to spirit-communion; he says what is not fraud is from the devil.' I asked: 'Do you believe your minister in preference to your Bible?' 'No.' 'Then,' said I, 'test the truth of apostleship by it.' 'How?' she asked. Said I: 'When you are sick, or want tidings of those you call dead, go and ask him to heal you, and give you the information for which your soul hungers, and if he is unable to do so, he is a fraud, according to your Bible test.' We got a Bible, found the passages referred to, then held a séance, and she went away very happy, remarking that it had been the most blessed hour of her life.

It is evident to every observing mind that the ministry will soon be compelled to fall in line, march on with the grand army of progression, or seek other occupations. My opinion is, they will at no distant day be creeping up behind, saying: 'We always knew spirit-communion was a fact.'"

ST. MARY'S.—John H. Allen writes: "Facts being the basis on which all scientific deductions rest, whatever can be logically inferred from them is accepted as truth. In the physical sciences we constantly search for and accumulate facts, in order to satisfy our minds in regard to what we assent to or dissent from. The wonderful psychical phenomena now being presented and witnessed throughout the world, arrest all intelligent minds that have not been warped by bigotry, superstition or prejudice. At Lookout Mountain, Tennessee, during the late spiritual camp-meeting, I had the most convincing evidence, in sittings with different media, of the existence of humanity in another condition after physical death. I will briefly state some of the evidence I received.

I had two séances with Mrs. Cissna of Cincinnati, O., an independent slate-writing medium, both of which were to me of the most intense interest. At the first sitting, Mrs. Cissna placed a shawl over the backs of two chairs, then gave me a clean double slate and a small piece of pencil and requested me to place the pencil between the lids and to close the same. She then placed the slate with her right hand beneath the shawl, holding it by one end, and requested me to hold the other end, which I did. Immediately the writing commenced with sharp, distinct sounds, and jarring of the slate, and it was soon indicated by taps that the writing was completed. On opening the lids of the slate, both interior surfaces were written over in a bold, legible hand, which writing I copied. The slate was passed again beneath the shawl with the same result. It was passed a third time, and the communications ended with the remark, 'The power is exhausted. I will come again,' and signed 'Leona,' the name of a small stream in the western part of Texas on which the party communicating lived, which name I was not thinking of, and which had never been mentioned by me to any one on the mountain. The communication was clear and precise, as much so as if the party was physically present and conversing with me regarding facts familiar to both of us. During the writing I conversed with Mrs. Cissna, and my remarks were assented to or dissented from by loud distinct taps. The remark, 'this is telegraphing,' was followed by three loud taps. At the second séance the communications were equally satisfactory, repeating some of the statements made at the first séance; they displayed the characteristics of the party. The proof that a third intelligence was present at these séances was absolute, and nothing but the visibility of the third party was wanting to show the presence of three persons. I also had very satisfactory sittings with Mrs. Claney of Chattanooga, Tenn. Both of these ladies are held in high estimation by those acquainted with them."

New York.

NEW YORK CITY.—Frank W. Jones writes: "The People's Spiritual Meeting of this city has been very prosperous the last three months ending with Sept. 30th. During the last half of that time the Conductor was away recuperating, physically and spiritually, in the health-giving breezes of Onset Bay. The meetings have gone on successfully, however, under the management of Mrs. M. C. Morrell and Mr. C. A. Tibbetts, who have conducted them to the entire satisfaction of the patrons. The hall has been well filled at each session; a large array of talent has volunteered, and the people have been benefited mentally and spiritually.

Sunday, Sept. 30th, Mr. Joseph Noble, of Paterson, N. J., made the opening remarks, upon 'What Good has Spiritualism Done?' Dr. W. H. Vonswortwout, of Jersey City, followed with interesting remarks upon 'Truthology.' Mr. A. A. Wheelock, of Boston, was then introduced, and made a telling speech on 'The Intellectual Forces of Man—their Use, Misuse and Abuse.' Mr. W. claims that the trinity in man is Soul, Spirit and Mind; that the mental forces are the directing powers. In the evening Mr. Stone led the speaking, and instructed us how we are living under 'The Tyranny of the Dead,' inasmuch as we are suffering from the effects of creeds, customs, etc., instituted under the ignorance and superstitions of former generations. Mr. Davis, Mrs. J. B. Hugo (entranced) and Mr. Slayton, of Chicago, filled out the time interestingly.

The exercises of the afternoon session, Oct. 7th, were largely mediumistic, and, according to the announcement, the Indian spirits were granted the first place on the programme, which they filled, to a limited degree, by speaking, but using their forces principally for healing and developing—the power for which was very marked. Mr. J. Bentley, Frank Lambert and Dr. Lawrence took part in the conference exercises, and several instances of very wonderful cases of healing through her own agency were related by Mrs. Mary C. Morrell of 230 West 36th street, who filled up the time very profitably for all.

In the evening Mr. A. E. Laurene of Brooklyn spoke to a large and thoughtful audience upon 'Mesmerism the Forerunner of Spiritualism.' The lecture was a grand success and gave entire satisfaction. A rising vote of thanks was called for, and the whole audience rose in response, and Mr. Laurene was invited to give his lecture on 'Scientific Mediumship' on the Sunday evening following.

We have fairly entered upon the fall and winter campaign of the sixth year of our existence as an independent spiritual meeting, without any organization, and the prospects now are favorable for a successful season. That the millions of Spiritualists throughout the United States may wake from their lethargy (those who are sleeping) and come up to their high privilege by living and teaching *rational and practical Spiritualism*, is the desire of a large number of Spiritists hereabout beside the writer."

Ohio.

GENEVA.—Mrs. J. Simons writes: "I have thought a few wayside jottings might not be amiss in the dear BANNER OF LIGHT for its many readers, while on my way east in this delightful little city, to spend the Sabbath and visit my highly esteemed friend and sister, Carrie C. Van Duzee. I found her at her quiet country home, one mile from the railroad dépôt, surrounded with home comforts, and was given a hearty welcome. The time of my stay was well occupied, though altogether too short. I found Sister V. very busy in making arrangements to fill a month's engagement in Watertown, N. Y. I enjoyed a circle in the evening, at which many of my dear departed friends gave unmistakable evidence of their presence, some giving their full names and addressing me as in days of yore when in earth-life. I esteem Sister Van Duzee a heavenly inspired instrument; her guides are of a high order; she is one of the best missionary workers I know of, and should be kept in the glorious work of proclaiming the gospel of glad tidings of an immortal life."

WARNER'S Log Cabin Remedies—old-fashioned, simple compounds, used in the days of our hardy forefathers, are "old timers," but "old reliables." They comprise a "Sarsaparilla," "Hops and Buchu Remedy," "Cough and Consumption Remedy," "Hair Tonic," "Extract," for External and Internal Use, "Plasters," "Rose Cream," for Catarrh, and "Liver Pills." They are put up by H. H. Warner & Co., proprietors of Warner's Safe Remedies, and promise to equal the standard value of those great preparations. All druggists keep them.

October Magazines.

THE PHRENOLOGICAL JOURNAL.—"Notable People of the Day" in its thirteenth section gives brief accounts, with portraits, of Queen Nathalie of Servia, Jean Frederic Portaels, William Taylor and James Reuben, the oldest Seneca Indian. Of the other contents which are many and of much interest, is "A Case of Clairvoyance" related by Kathie Moore, and passages from an article by Dr. Lithgow, entitled "From Generation to Generation," treating upon hereditary diseases, in which he claims that an inheritance of disease does not imply a transmission of a certain specified disease itself, but a condition—receptive to it from other sources. What the subtle nature of this predisposition is, is not known, but it is known to vary in different persons. A tabular list is given of the general morbid conditions considered to be hereditary, and the whole subject as presented is worthy of consideration. New York: Fowler & Wells Co.

THE HOMILETIC REVIEW.—Prof. Herrick Johnson, D. D., of Chicago, is the author of the opening article, the third of the series upon whether apologetics in the pulpit are more hurtful than useful at the present time, his conclusion being that their legitimacy in "God's house, on God's day, by God's herald," is beyond question, but good judgment should be exercised in their nature and employment. He argues that "if Christianity is not defensible, let us find a faith that is"; that "a calm death-bed is no proof of" its truth; that "the wide growth and multitudinous adherents of the gospel are not conclusive of its divine origin." He thinks that ministers err in apologetically considering in their pulpits attacks of which their congregations have no knowledge. That, he says, "is helping the devil start a conflagration, that we may throw holy water on the flames." He evidently desires to keep the members of Christian flocks ignorant of what some have found to be a ditch into which they have fallen, and seek to inform them of higher grounds from whence a clearer and better view of this life and the next may be had. The review gives some good thoughts, but our impression upon reading it is that the writer realizes he is tethered to an evangelical stake, and hence cannot go as far as he otherwise would. Two other articles in this issue will be perused with interest and give rise to discussion: "The Public School System and the Ministry," and "Was Adam Created by Process of Evolution?" New York: Funk & Wagnalls.

THE VACCINATION INQUIRER says that it is often reported by physicians that persons attacked by smallpox were not vaccinated when the fact is that they have been, and cites a recent instance wherein a Dr. Tomkins, the medical officer of health for Leicester, stated of a patient in a printed report: "This man was unvaccinated, and suffered most severely, barely escaping with his life." This called out a certified letter from the man, in which he said: "The medical officer (Dr. Tomkins) classified me on my card as unvaccinated, although I had told him in reply to his inquiry that I was vaccinated when I went into the militia." The *Inquirer* adds, "This exposure does not surprise us. Wherever a list of unvaccinated persons has been subjected to adequate scrutiny similar frauds for the glory of vaccination have come to light." London: E. W. Allen.

THE ELECTRICAL ENGINEER treats editorially the subject of "Subways and Commissioners," notices the demise of Prof. Proctor as a public loss, and, in alluding to the objectors in aristocratic sections of Boston to an overhead wire and electric railway, quotes one of their number as delivering his mind of, not an Irish but a Back Bay bull, to wit: "The centre wire must be insulated its entire length, a new thing on our streets, *so that if touched by a man it will pretty near kill him.*" New York: 11 Wall street.

FREETHINKERS' MAGAZINE.—Lyman C. Howe gives his tenth article on Spiritualism, replying to a writer in the August number. The full text of Ingersoll's remarks on "Marriage and Divorce" are given, an article on "Prohibition," by A. Schell, etc. Buffalo: H. L. Green.

VICK'S ILLUSTRATED MONTHLY adorns its October number with a cluster of chrysanthemums in their natural colors, and treats instructively upon "Winter Plants for Greenhouse and Window," and other matters of interest to floriculturists at this season. Rochester, N. Y.: James Vick.

THE PATH.—Its contents include "Tales of the Ancient Rajputs," by Charles Johnston; "Conversations on Occultism"; "A Plea for the Children," by Aug. Waldersee, and "A German Mystic's Teachings." New York: W. Q. Judge.

GROWING YOUTH gives new portions of its serial stories and itemizes passing events in "Noggs' Nookery." Mt. Vernon, N. Y.: F. B. Hawkins.

LOG CABINS do not appeal strongly to modern notions of social life; they have had their day. But Warner's Log Cabin Sarsaparilla and "Tippecanoe" are as effective to-day as when the rugged health of the hardy pioneers was maintained by them.

Vermont State Spiritualist Association.

The Twenty-First Annual Convention of this body will be held at the Waterbury Hotel, Waterbury, Vt., Friday, Saturday and Sunday, Oct. 19th, 20th and 21st, 1888.

Speakers Engaged and Expected—Joseph D. Stiles, of Weymouth, Mass.; Hon. A. E. Stanley, of Leicester, Vt.; Mrs. Abbie W. Crossett, of Waterbury, Vt.; Mrs. Fannie Davis Smith, of Brandon, Vt.; Mrs. Emma L. Paul, of Morrisville, Vt.; Mrs. Sarah A. Wiley, of Rockingham, Vt.; Mrs. A. P. Brown, of St. Johnsbury, Vt.; Lucius Colburn, of Bennington, Vt. We expect to say to the many friends of Mrs. Lizzie Manchester that she has an engagement for the month of October, and cannot be present.

Music—The Duxbury Glee Club, noted for its sweet, soul-stirring inspirational songs, has been secured for the entire meeting.

The first session will be opened Friday, at 10:30 A. M., by the President, Mrs. Abbie W. Crossett; poem by J. D. Stiles, followed by conference.

Mediums secured for the occasion are Joseph D. Stiles; Mrs. M. K. Morgan, of Woodstock, Vt.; Dr. Bronson, of St. Albans. Dr. S. Locke, of Newport Center, Vt., clairvoyant and magnetic healer, will be present during the meeting. During the Convention J. D. Stiles will hold two of his wonderfully convincing test séances, giving dates of death, age, occupation, and description of friends passed to spirit-life, so minutely that they will be readily recognized. Mrs. Morgan will also give tests from the platform.

Waterbury is one of the finest places in the State for holding Conventions, it being on the line of the Central Vermont Railroad, and having the best hotel accommodations. As this is the Annual Convention, and the time for election of officers, it is desired that there be a large attendance.

The resolution in regard to amending the Constitution so as to omit the fall or winter Convention will be considered.

Board at Waterbury Hotel $1.00 per day. Single meals, 35 cents. Horsekeeping 75 cents per day. Single feed, 25 cents. Horsekeeping for the whole time of the Convention at reasonable rates.

Round Trip Tickets for fare one way over the Central Vermont, Passumpsic and Montpelier and Wells River Railroads. Those coming over the Passumpsic and Montpelier and Wells River Railroads will purchase tickets to Montpelier, and then at Montpelier procure tickets to attend the Vermont State Spiritualist Convention at Waterbury. Those on the Central Vermont Railroad must call for round trip tickets to attend the Vermont State Spiritualist Convention at Waterbury. Half fare over Woodstock Railroad. All must be sure and observe the above instructions.

The Stage from Morrisville and Stowe will carry passengers for *fare one way*, and run an extra trip on Sunday from Stowe.

All are cordially invited.

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ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, jr., Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

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☞ When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 20, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY, 39 *and* 41 *Chambers Street, New York.*

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
LUTHER COLBY.....EDITOR.
JOHN W. DAY.....ASSISTANT EDITOR.

☞ Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

☞ We shall print next week the full text of an inspirational discourse recently delivered by W. J. Colville in Chicago, Ill., and titled as subjoined:

"THE RELIGIOUS INSTINCT: ITS ORIGIN, GROWTH AND ULTIMATE PERFECTION."

Whence Comes Speech?

A San Francisco paper, the *Chronicle*, of a recent date, enters upon a discussion of the above inquiry, and cites some strange cases that find an approach to solution only in the operation of esoteric laws. The article was called forth by an account, to which reference has been made by us, of two brothers living in this city who have grown to man's estate without being able to speak the English language, and who, although born in the United States, of American parents, and hearing English spoken continuously, speak a language of their own, which they perfectly understand, but which, thus far, has been unintelligible to everybody else.

The writer states that this Boston case is not without its parallel, and mentions two children, a brother and sister, living in the State of Nevada, who constantly employed a language of their own in talking with each other. The girl was ten years of age, and the boy a year or two younger. It is said that the circumstances were such that there could be no deception and no mistake about the matter. The children would play together and chatter in this strange speech, and it was perfectly apparent it was a genuine language. There could be detected in it no resemblance to any modern language, no similarity to root forms or stems which may be said to be common to all spoken languages; nor was there any likeness to Latin or Greek, and, consequently, none to the cognate language which is called Sanscrit.

The children were not at all shy about talking in the presence of strangers, but they could not be made to understand what translation from English into their language meant. They understood English, and could and did speak it when spoken to; but they either could not or would not give the equivalents of English words in their own language. The mother of the children said that the first time she heard them, and indeed for many times afterward, she paid no attention, as she supposed they were "only jabbering nonsense," as she expressed it, and so she was unable to say whether the language was evolutionary or whether the children spoke it as well the first time as the last. The writer who first described this strange linguistic "freak," said that they spoke enough of it for him to understand them without any difficulty, though it seemed, from the cursory observations he could make, that the vocabulary was a very limited one.

We are told that these cases, strange as they may be, do not militate against the generally received doctrine of philology; that "they are freaks of nature, nothing more, and no more strange than other cases with which we are familiar." To our way of thinking this is an easy way, and as cheap and unsatisfactory as easy, of disposing of the matter: calling it a freak of nature; but the researchical character which distinguishes the people of our times from those of others, so far as to make nearly every thinker a student of the unknown rather than to label it "a mystery of God which it is a sin to inquire into," and lay it away among other embalmed incomprehensibles, will not be satisfied with any such relegation. The *Chronicle* writer may have some idea of the possibility of the spirit-world so impinging upon this that its influences may affect this, but he gives no indication of entertaining such thought. Yet to us it is evident that to that source alone can we look with any reasonable hope of obtaining an explanation of this as of many other "freaks," and that the certainty of finding one there is beyond all question.

☞ William Foster, jr., informs us that Mrs. Allen, of Providence, R. I., is unable to hold her séances for form manifestations at present, owing to severe illness: Due notice will be given of their resumption.

The Abolition of War.

"Better ask," said Charles Sumner—in his address on "The Duel Between France and Germany," from which he sought to draw a lesson for civilization—"Better ask how long will be continued that war system by which such a duel is authorized and regulated among nations? When will this legalized, organized crime be abolished? When at last will it be confessed that the Law of Right is the same for nations as for individuals, so that if trial by battle be impious for individuals, it is so for nations, also? Against it are reason and humanity, pleading as never before; economy asking for mighty help; peace with softest voice praying for safeguard; and then the authority of philosophy speaking by some of its greatest masters—all reinforced by the irrepressible, irresistible protest of workingmen in different nations." Instead of trial by battle, the orator pleaded that "there shall be an harmonious people, of different nations but one fellowship, vying together only in works of industry and art, inspired and exalted by a divine beneficence."

The war system is, in any light in which it may be considered, a relic of barbarism only. If any two important nations choose to indulge in it, then no nation whatever is safe. There is no talisman for their protection except universal disarmament. Military citizenship, as it is to-day known in Europe, is military serfdom. Armed soldiers constitute alike the engine of despotism at home and the instrument of war abroad. Under this war system in the state, the entire business of life is subordinated to the military drill. The civilized part of Europe is not much besides a busy camp, "with every citizen for a soldier, and with all sounds swallowed up in the tocsin of war."

Monlistiquien, who possessed the genius as a writer on public affairs to lift the curtain of the future, did not hesitate to declare that the peril to free government proceeds from armies, while it is no removal of the peril to make those armies directly dependent on the legislative power. Among the papers which he left at his death was one in which he made the solemn prediction that "Europe will be lost through her military." Mr. Sumner unhesitatingly asserted that "the true state of Nature is not war"—as the philosopher Hobbes had maintained—"but peace." And he added with all the impressiveness of truth, that "not only every war, but every recognition of war as the mode of determining international differences, is evidence that we are yet barbarians; and so also is every ambition for empire founded on force and not on the consent of the people."

No tongue or pen can celebrate with an exaggerated enthusiasm of sentiment the blessings of peace to the human race. There is no doubt at all that the glare of battle is more and more losing its attractions for modern nations. War is, indeed, losing its ancient renown. The glory of arms is passing from sight. The pretensions of military power, in the silent, unexpressed opinion of the world, are becoming petty and unattractive. The boasted triumphs of war are seen to be vain. With the increasing assurance of peace, nations will gradually lose their sensibilities; and, to quote Mr. Sumner's words: "by ties of constant fellowship will they be interwoven together.... In the sight of God there is one human family without division, where all are equal in rights, and the attempt to set up distinctions, keeping men asunder, or in barbarous groups, is a practical denial of that great truth, religious and political, the Brotherhood of Man."

Mrs. H. B. Fay Vindicated.

For a long time there has been in existence in this city a band of bigots, bound, its members said, to put down *vi et armis* all physical mediums. They have had it their own way, more or less, for some length of time, and certain of the daily press—the sensational sort only—have printed long articles against the physical mediums.

Mrs. H. B. Fay of this city was attacked by these bigots, and a reporter of the *Boston Evening Record* "wrote up" their statements. The result was that Mrs. Fay, who is a highly respectable woman, prosecuted that paper for libel. The case had been on the court docket for nearly a year, when she, through her counsel, insisted that it be heard and decided. The facts in the case were such that every moral person in the community could see at once that, if there were any justice in the Massachusetts courts, the verdict would be in her favor. And now it seems the defendants in the case have come to the same conclusion, as they offered the aggrieved party four hundred dollars to withdraw the case, besides paying the costs of court, and printing an apology in their paper.

The following paragraph, in substantiation of our remarks, above made, appeared in *The Globe* of this city, Saturday evening, Oct. 13th:

A LIBEL SUIT SETTLED.

The Advertiser Company Pays Mrs. Bertha Fay Damages and Costs.

In November, 1887, the *Evening Record* contained what purported to be an "expose" of Mrs. Bertha Fay, wife of H. B. Fay, who is a Spiritualistic medium at 62 West Newton street. The article also contained an attack on Mrs. Fay's character. Immediately after the publication of the article, Lawyer Asa P. French, in behalf of Mrs. Fay, brought suit against the publishers of the *Record* for libel, and that suit, after pending in court for about a year, has been settled, the defendant paying $400 damages and costs of suit.

☞ Dr. W. E. Clayton, of Malden, called at this office on the 15th inst., and exhibited an oil portrait of one of his Indian guides ("Big Wolf") which he had obtained at a séance held Oct. 11th, with Dr. Rogers, at his residence 486 Tremont street, Boston. He stated that he himself placed a perfectly clean piece of academy board between the slates, and the slates themselves never left his hands till the whole operation was concluded (in the manner frequently described in THE BANNER). He received, in addition to the picture, three messages personal to himself: the time consumed in the production of all these phenomena being but ten minutes.

"TWILIGHT," the paper projected by Dr. H. F. Merrill as a means of transmitting messages received from spirits, through his mediumship, to their friends on earth, has made its appearance, and fully meets the expectations of those who have looked for its coming. It contains thirteen messages from a like number of excarnated spirits, and gives the names of those from whom messages will appear in the November number. We wish the paper a success commensurate with the great work it has to do, and which this issue gives assurance of its being able to accomplish. It is to be published monthly at 87 Sewall street, Augusta, Me., at fifty cents a year.

☞ The Smith pianos are first-class.

Miss Shelhamer's "Outside the Gates."

Those who desire to learn somewhat of the nature of the spirit-world, the daily life and employments of its inhabitants, and of their influence upon individuals in this, will find much satisfaction in a perusal of that admirable volume, the last published of Miss M. T. Shelhamer, titled "OUTSIDE THE GATES." Its sketches and essays embody a vast amount of valuable instruction relative to the interblending of two states of existence, that to many seem so widely apart, and serve to convince the reader that, after all, they are one, when looked upon from the point of view from which these teachings emanate. The story from which the book takes its name, that of "Morna," "Here and Beyond," "Slippery Places," and "The Blind Clairvoyant," are of the deepest interest and equally as instructive as the essays and sketches, many matters not touched upon in them being more fully illustrated by events in earthly life, and the intimate relation existing between the spiritual and material made more apparent.

The book should find place in the home of every Spiritualist, and those who, though they may not be, are willing to accept truth come whence it may. As the holiday season is fast approaching, it is well our readers bear in mind that "Outside the Gates" is a gift that no one will fail to accept with thanks.

Women Coming to the Polls.

Without stopping at this time to engage in the discussion which at the present time has led nearly twenty-five thousand women to legally qualify themselves to become voters on the composition of the next school committee of Boston, at the annual election in December, we merely improve the occasion to observe that this enlistment of women in any cause, *pro* or *con.*, that tends to familiarize them with voting, and likewise accustoms male voters to sharing public responsibility with them at the polls, is more than likely to result in a speedier enlargement of woman suffrage, to make it apply to more than the single question of the schools, and perhaps finally to woman's complete enfranchisement and political equality.

In this world, one thing is made to lead the way for another. The school question may providentially have been made to take on greatly increased interest and importance for the express purpose of opening the way to the enjoyment of extended rights by woman as a confessed citizen already. The next stage may be permission granted her to vote on the license and prohibition issue, an issue in which it can with mournful truthfulness be asserted that none are so directly and deeply involved as she. Beyond these lies suffrage for all purposes, when political methods may be expected to undergo a process of needed purification.

Caution.

Spiritualists all over the country are warned against deceptive persons who travel from State to State and from town to town posing as spiritual mediums, generally under assumed names, which they change in different localities. There are many such. *They can be known by the handbills they scatter over a town they wish to fleece!* Put no faith in these handbill-adventurers. Shun them as you would a wild beast. We have warned the public against this class of mountebanks time and again, but still inquiries are made respecting them.

☞ The body of Dr. Joseph L. Newman, the good physician, whose sudden demise was mentioned in THE BANNER of last week, was taken to Hillsboro', N. H., in charge of a brother, and the funeral services were held at the house which he had recently built, and where two of his sisters reside. Dr. Newman was one of a family of thirteen brothers and sisters, seven of whom survive. Dr. H. B. Storer, of Boston, assisted by an excellent quartette, conducted the services, and a most appropriate and truthful tribute was paid by the speaker to the simplicity, sincerity and benevolence of Dr. Newman's character—his genial, social influence, and the good accomplished by him in curing the sick through the combined agency of his own personal magnetism and that of his spirit guides. He was rich in those qualities that endear human beings to each other. He had undoubting confidence in the beneficent order of the universe, and the spiritual world was to his consciousness a reality, upon the experiences of which he has now entered.

☞ Our Free Circle-Room table has been generously supplied of late with elegant flowers, whose presence gratifies the visible as well as the invisible attendants who fill the hall at each séance. Many ladies have presented at different times elegant bouquets of rare flowers, and have modestly declined thanks. Among those who have furnished floral gifts, we notice the names of Mrs. D. A. Crowell, and Mrs. A. Lee, of "Manchester-by-the-Sea"—to whom, and to others whose names are not in our possession, we extend the thanks of the invisibles, and our own.

OKLAHOMA AGAIN.—Topeka, Kan., dispatches of the 14th inst. state that Capt. L. M. Slaterthwaite, in emulation of the late Capt. Payne, is moving to bring together a large colony to invade the Oklahoma territory after election. They propose to raise two thousand men, enter the disputed section, and *make a stand* against all comers—*except* the United States troops. If not properly put down at once by the National authorities, this movement means an Indian war.

☞ MRS. ADA FOYE—formerly of this city, whom we had not seen here for twenty-two years—on Sunday last occupied the platform of the Spiritualistic Phenomena Association in Boston—her services giving unbounded satisfaction. Read "Heath's" tribute to her powers, on our eighth page. Societies throughout New England should note the presence of this wonderfully gifted medium, and utilize her services as far as possible while she remains among us.

"PRE-NATAL CULTURE."—We printed last week a list of the published works of A. E. NEWTON, Esq., recommending them to the thoughtful perusal of the reading public. From this list was inadvertently omitted the book the title of which is quoted above—a valuable pamphlet in the line of heredity.

☞ Attention is called to the Answers to Questions given on our sixth page the present week through the medial organism of Miss M. T. Shelhamer. Of especial importance will be found the reply of her guides to the concluding query as to the future destiny of "the main work of the spiritual movement."

☞ Read the essay: "Spiritualizing Sciences," on second page.

In Re "The Spiritualism of 1888."

To the Editor of the Banner of Light:

It seems to me that the full scope of my statement in the essay recently published under the above caption has not been grasped by my esteemed friend and brother, A. E. Newton, and perhaps others, viz: that a belief in spirit-communion is an all-sufficient bond of union among Spiritualists.

Bro. Newton's reply to my query: "Is anything more needed?" would seem to indicate this. But the fault is my own. I did not pause to consider that I had not defined my idea of spirit-communion, and that others might infer that I meant by it simply the phenomenal manifestations of the séance-room.

If nature is a unit, an undivided whole; if there be an infinite spirit pervading it; a God in it and through it, then spirit must be the essence, the very foundation of all things, and there can be no escaping from an all-pervading spiritual power, a vast spiritual brotherhood, holding in its embrace all spheres of existence.

Believing this most earnestly, most devoutly, spirit-communion is to me the glorious culmination of all religious experience; it is the answer to all aspiration; it is the *ultima thule* of all study, the goal of all scientific research, and he who accepts it as a fact is bound also to accept all that is the logical outcome of this fact.

And just here is where the trouble arises with too many of us. We have no adequate idea of the scope and spirit of this great movement, its methods and aims. We accept the fact of spirit-intercourse, but we narrow it down to our petty, individual standpoints. We accept the fact of intercommunion between the two worlds, and let it end there. We lose sight of or fail utterly to comprehend the grand fact that the aim and object of that intercourse throughout all the ages has been the purification and elevation, the true spiritualization of mankind—the harmonious development of all the powers and attributes of the human soul to a complete, consistent whole.

Now if the assertion made above be true—that he who accepts the fact of spirit-communion is bound to accept all that is the logical outcome of that fact, where do we stand?

If one truth has been demonstrated more clearly than another to me through this great movement called Modern Spiritualism, during my thirty-four years of experience in it, it is this: *Life here has an immense influence upon life hereafter.* The conduct of a human being in this life immensely affects his condition in the next, and the highest happiness that can possibly come to a human soul, here or hereafter, springs from the daily expression of all that is truest and best, all that is highest and noblest, most divine and most godlike in that marvelous nature with which he is endowed.

If the thousands of spirits who have come back to earth during the past forty years, and declared they were happy or miserable, not at all because of what they believed or disbelieved, while denizens of the earth-life, but because of the general trend of their life-conduct in the direction of good or evil, because of the deeds done in the body, spoke the truth; if the universal instinct of mankind, as old as the instinct of immortality, recognizing a great law of compensation and retribution, and pronouncing the fiat, "*As ye sow so must ye reap,*" be not a delusion and a fraud, then must not Spiritualism, whose pivotal truth is spirit-communion, of necessity hold most vital relations to *all* the conditions of life?

I cannot see how any of us, into whose consciousness has really entered even a faint conception of the genius of this great movement, can fail to recognize that the ministering angels of the spirit-world are constantly striving to push us on in the great work of making our individual lives pure and sweet with human graces, recognizing our own divinity, and that in the expression of it lies the only possible method of salvation from all the woes that beset humanity.

I most earnestly believe that nothing more is needed than *a vital belief in the glorious fact of spirit-communion, and a comprehension of what grows out of that fact*, to constitute a "bond of heart union," that shall banish forever from our midst all "the sharp antagonisms," all the "unfriendly criticisms," all the "jealousies," "rivalries," and "scandal-mongering," that so pain and distract some hearts, disturb their efforts, and lead them to fear that no worthy or winning presentation of the vital relations of our faith to practical every-day life can ever be given to the world.

Let me repeat from my former article: All that constitutes true religion can never find truer disciples or worthier representatives than can be found among those who find in Spiritualism the realization of their holiest dreams, their most sacred aspirations. And permit me to add that just as soon as a vital belief in spirit-communion really enters into and is grasped by the human consciousness, it follows as day follows the night, that it begins to awaken at once "brotherly and sisterly love," "a supreme love of truth," and "an earnest aspiration for personal rightness."

Now recognizing, as I do, the mighty work Spiritualism is doing in the world as an unrecognized reformatory power, I feel that I ought to rest contented with that. It may be a great weakness on my part that I do not. To me it is the science of all sciences, the philosophy of all philosophies, the culmination of all religions; and there are times in which I long inexpressibly to see it recognized as such by the world. Yet I do know that nothing can, by any possibility, arrest the grand work it is doing in the world, or even to any great extent interfere with its progress; and that at no time within its history has that work been more far-reaching, more all-pervasive than it is to-day.

All that which Brother Newton feels to be so painful and so distracting, is to me but the inevitable accompaniment of every great movement that stirs the world of thought, especially upon religious or spiritual issues. The history of all such movements, not excepting Christianity, shows us that they have ever thrown to the surface all sorts of crudities, all sorts of discordant, jangling elements. But they bear the same relation to the great movement itself that the sticks and straws, the froth and foam that eddy and whirl and bubble and splutter upon the surface of some majestic river, bear to the calm, still depths below.

We certainly, by the aid of the angel-world, have laid grand foundations for the erection of a worthy temple that shall challenge the respect and admiration of the world. And in the impatience of our hearts we cry out at times, Why does not the superstructure arise? And all the while, hidden from our external sight, the temple is slowly rising, stone by stone, from its massive foundation in the eternal verities; and the day is hastening on when the scaffolding that now surrounds and conceals it shall be removed and the grand structure stand revealed, its white walls of Love, Purity and Spirituality luminous with the light of an inward glory.

DR. F. L. H. WILLIS.

GERALD MASSEY arrived in New York, from Liverpool, by the Cunarder *Umbria*, Oct. 7th, and writes us that he is ready to accept calls to lecture which may be extended to him by spiritualistic and philosophical societies in this country. The marked success of this talented and outspoken Spiritualist orator and "poet of the people" at the Music Hall meetings, in Boston, some years ago, is a matter of history, and should recommend him to the attention of all managers of meetings under whose notice this paragraph may fall. He may be addressed for engagements, Sonora House, 203 West 13th street, New York City.

☞ W. J. Colville officiated at the funeral of Mrs. Jacob Jackson, formerly of California, on Wednesday, Oct. 10th. Mrs. Jackson had been a Spiritualist and private medium many years, and though little known in this neighborhood had many friends in the West. Only a few friends were present at the services, which were very impressive. The deceased was 72 years of age, and leaves no near relatives.

Spontaneous Spirit Phenomena.

Another of those cases which are frequent of late, of spirit manifestations at unexpected times and places, is reported as having taken place at a farmhouse in Illinois, about eighteen miles from Chicago, in a family by the name of Cure. The first indication of the presence of unseen guests was Sept. 14th. Mrs. Cure had set the table for supper, and went to the kitchen, remaining there about five minutes. On her return she was astonished to find not only the table moved from where it stood when she left it, but the dishes upon it differently arranged. Somewhat terror-stricken by the unaccountable transformation, she went to the barn and called her husband. Upon both entering the house, the table and everything on it were precisely as Mrs. C. had first placed them.

While Mr. C. was laughing at what he declared to be imagination on the part of his wife, the kitchen door flew open and a pan of roast pork shot out and deposited itself half way across the room on the floor, and the table transformation was repeated. There was no more laughing by Mr. C. He summoned his son and hired man and proceeded to discuss the events. While doing so, three or four cucumbers came through the window, and the men hurried out but failed to find any one. Returning to the house they lit a lamp, but the unseen opened the window and a gust of wind extinguished it, and, too badly frightened to relight it, they sat in the dark all night, during which no manifestations occurred. The next morning Mr. Cure went to the barn, harnessed his horses to a market wagon, and went to the house for his hat and coat. Upon his return he found the horses unharnessed, the wagon pole down and the harness hanging in its usual place. Much else of a similar nature took place on Friday night and Saturday, and on Sunday a priest was called, who went through the usual formalities for the exorcising of spirits, by which it was supposed, as no demonstrations occurred for the time being, that they had accomplished their purpose, but on the Tuesday following they again took place, and it became known that the chief disturber of the peace of the house was Frederick Cure, a brother of Peter, who passed from this life three years ago. The spirit on Tuesday spent all his time in writing, asking to see his son, and in the evening the son came and held a long interview with the spirit, his father, who appeared satisfied; wrote "good-bye," and departed. The next day Mrs. Cure busied herself in putting the house to rights.

We make this condensation of accounts given in the *Chicago Times* of Sept. 26th and 27th, sent us by a correspondent. *The Times* says that hundreds of persons of honesty and reputation are ready to testify under oath that the phenomena occurred as reported, of which we for want of room have omitted to mention a far larger number than we have described, of equal, possibly of greater wonderment to those not familiar with the events of Modern Spiritualism. The spirit or spirits evidently worked with a purpose, and found its accomplishment in convincing the farmer and his wife that their friends who had been accounted dead are yet alive, and awakening a widespread interest that will lead many to an investigation which in due time will end in a knowledge of the same great truth.

That Wandering "Starr."

Prof. Starr, the itinerant showman who professes much that he is unable to accomplish, and who has, a score or more times, had his pretensions exposed and been forced to flee the place for fear of further exposure, has lately made a raid on the good people of Titusville, Pa. Commenting on his presence the *Herald* of that place says that no Spiritualist is ever led to change his views by any such exhibition, though "Our people have been entertained repeatedly with 'exposures' of Spiritualism—once by Rev. Mr. Dodd, also by Prof. Kellar, the noted magician, and by several other 'professionals' whose names we have forgotten."

So far from these "exposers" changing the views of those whose belief rested on knowledge, their own views were changed. The first above named, after speaking in public and publishing a book against the truth of Spiritualism, became convinced of its verity at his own fireside, through the mediumship of his daughter, and afterward advocated it with voice and pen. The second "exposer" alluded to has publicly admitted the genuineness of the phenomena over his own name. As for the "several other professionals" whose names, even, the *Herald* has forgotten, they have gone with their names into forgetfulness, while the truth lives on, and Spiritualism is daily adding to its ranks hundreds of thousands, who find in it rest and consolation and an assurance of a future life which nothing else can impart.

HALL'S JOURNAL OF HEALTH.—The opening article treats upon "Christian Science," in which it is claimed, and justly, that the cures effected by practitioners of that and other systems of healing of like nature, and which, though bearing different names, are essentially the same, find the solution of their mystery and power in the Spiritual Philosophy, the teachings of which are closely followed, however persistently the healer may, for the sake of catering to popular prejudice, disavow them. The reasonableness of cremation is clearly set forth in extracts from what an English clergyman writes in advocacy of that mode of disposing of vacated human bodies. A score or more of other topics are dealt with on the remaining pages, the whole constituting a very valuable issue of this popular monthly. New York: 206 Broadway. [For sale at this office.]

☞ The Ottawa (Ill.) *Times* of Sept. 29th contains a lengthy obituary notice of the widow of the late Col. H. W. H. Cushman, who had been a resident of that town since the year 1841, with the exception of a few years when she resided in Middleboro and Roxbury, Mass. Mrs. Cushman's departure was quite sudden, she being ill but a few days. Three daughters survive her. Her father, in his day, it is said, saw and conversed with spirits, and she herself was very mediumistic, embraced the truths of the Spiritual Philosophy at an early day, and did much for the cause in many ways.

☞ A. S. Hayward, magnetic physician, will resume his office treatment at parlors 443 Shawmut Avenue, Boston, Monday, Oct. 22d. He will also continue to exercise his spiritual gift of healing at a distance by the vehicle of magnetized paper, a mode of treatment that he has followed for the past eighteen years with signal success. His advertisement appears on seventh page of the BANNER OF LIGHT.

[☞ Mrs. J. C. Ewell's card appears on fifth page.

ALL SORTS OF PARAGRAPHS.

OCTOBER'S COME.

Now autumn breezes cool the air,
The chill frosts make the foliage fair,
October's come.
Now business men like lunatics
Begin to act, since politics
Begin to hum.
The torch-light clubs in bright array
Parade in just the same old way
Each pleasant night.
Next day your clerk feels lame and sore,
And tells you that the boots he wore
Were very tight.
The honest voter's in demand,
The politicians shake his hand,
And wish him well.
Let two months pass. The very men
Who treat him best will tell him then
To go to swell
The ranks of those deluded fools
Whom politicians use as tools
And then despise.
But, though they've fooled him oft before,
The slight will fill him, as of yore,
With dumb surprise.
October's come. Its brilliant days,
When all the forests seem ablaze,
Inspire the soul—
Until it sinks in dull dismay,
For now, alas! it 's time to pay
That bill for coal.
—*Somerville Journal.*

It takes more than forty days for some ideas to go around the world. The roller skating craze has just reached Australia, and managers are grumbling that rinks are injuring the theatres.

Dr. Isambard Owen, Secretary to the Investigation Committee of the British Medical Association, has submitted a report on the inquiry into the connection of disease with habits of intemperance, and some startling statistics are therein given. The committee obtained and tabulated particulars of 4,234 cases of deceased persons—from which all deaths under thirty were excluded—the result exhibiting the following averages of life: Total abstainers, 57.31 years; habitually temperate, 66.48 years; careless drinkers, 61.52 years; free drinkers, 58.87, and decidedly intemperate, 53.42. There is a "great moral" concealed somewhere in this remarkable achievement of medical science!

A statue of Shakspeare was unveiled in Paris, Oct. 14th, with great ceremony.

With the Gospel of Wisdom abroad in the world,
Old errors, long cherished, to Lethé are hurled;
And truths that were heretofore banned because *new*,
Are, in the new light, pronounced good *because* true.

To the glorious future, whose advent is now,
The past, with *its* glories, shall willingly bow;
Then shall tyranny crumble and freedom wax bold,
And the New Dispensation o'ershadow the old.
HOYLE.

CHICAGO, *Oct. 16th.*—Hon. John Wentworth, better known as Long John, died this morning, aged seventy-three years. Mr. Wentworth was one of Chicago's oldest residents, and was mayor of the city, congressman, and editor of one of its principal daily papers.

The modern faith healer does not have any trouble to explain difficulties. At a meeting a day or two ago a brother claimed to have been entirely healed of paralysis. Said a person, "Are you entirely well now?" "Yes," was the reply, "all but a little lameness in my side." Whereupon a sister cried, "Praise the Lord, brother. God left that spot there so that it would remind you of what he has done for you! Glory to God, I say!"—*Truthseeker.*

A railway train has just been constructed in France for the Emperor of China. It consists of six carriages, three of which are for the Emperor's own use. They are magnificently decorated, and each of them contains a throne.

Harriet Beecher Stowe, though by no means well, is in much better condition than she was before her recent serious illness. Her recovery has astonished her physicians.

MAUCH CHUNK, PENN., *Oct. 16th.*—A Pennsylvania freight train ran into a Lehigh Valley gravel train at 8:30 o'clock this morning, killing six persons outright and injuring over twenty.

THE SIOUX CHIEFS begun their proposed audience with the U. S. Secretary of the Interior, Vilas, at Washington, Oct. 15th—Sitting Bull, John Grass, and sixteen others remonstrating against the proposed treaty.

An Industrial Fair, held in Baltimore by the colored people of Maryland, closed on Saturday night, Oct. 13th, after a very successful exhibition. It was attended by many of the highest officials and best people in the State.

THE ORIGIN OF THE SIOUX.

Great Spirit in the night
While lightnings split the heavens thro' and thro'
Plucked down that star so bright,
And in his wondrous might
Did mold and make the bravest Sioux!
And, as he were a ball,
He tossed and watched him fall
Down through the dark, *till he alighted there,*
Near by yon lake so fair
('T was larger then, a river coursing through),
Upon soft ground. He was not hurt at all.
—*J. Ivan Downs, in American Magazine.*

By a recent serious railroad accident by "telescoping," at Mud Run, Pa.—the responsibility for which has not yet been decided—sixty persons were killed and a much larger number injured.

An Irish theatrical manager recently advertised for a broth of a boy to make a "supe."

HIS FIRST OFFENCE.—*Miss Gotham* (to Mr. Wabash, recently returned from abroad)—I suppose you were at court while in London, Mr. Wabash? *Mr. Wabash* (uneasily)—Well-er-yes, Miss Gotham, but only once, and then I got off with a merely nominal fine.—*Harper's Bazar.*

Germany and England are looking at each other very much askance in these days. "The jealous, mischief-making English," says the *Boersen Zeitung*, have grabbed a large slice of Africa—in partial retaliation for which, presumably, the German authorities have just seized thousands of copies of Dr. MacKenzie's book on the case of the late Emperor Frederick.

TWILIGHT.

A trembling stillness folds the dewy eve,
The birds fly homeward 'cross the darkening sky;
One golden streak of light along the west
Shows where the sun but late in splendor set.
A silver star some further up the blue
Attendant waits upon the fair young moon,
And, through the golden hush of eventide,
Sweet whispers seem to float from other worlds.

China has just had another fearful flood, whereby more than 10,000 people were drowned, and 20 villages destroyed in the valley of Llen-Li-Ho, near Pekin.

The "Small Talk" man of the *Gardiner Home Journal* says he rather likes to receive a postal card missive without any signature, for there is a fascination about guessing who it is from. The only drawback to the pleasure its receipt gives is the fact that he finds it difficult to learn who he shall send the answer to.

Gen. Thelemaque, a defeated candidate at a recent election at Port au Prince, led his followers to assail his successful rival, but was himself killed in an attack on the National Palace.

The best armor is to keep out of gunshot.—*Lord Bacon.*

The friends of LOUISA MAY ALCOTT find a fitting and beautiful tribute to her memory in a book prepared by Mrs. Ednah D. Cheney, and enriched with illustrations by Miss L. B. Comins, bound in a cover of blue and silver, tastily embossed, and published by Prang & Co. of this city, whose reputation as skillful art producers and publishers extends the world over. The frontispiece in colors represents Miss Alcott reading from her "Little Women" to a large gathering of children of various nationalities. This is followed by an appreciative sketch of her life and works, pen representations of two of her homes, and the family burial place in Concord, closing with several of her poems.

The "jute trust" is meeting with a strong competitor in America, in the shape of bale-bagging made of cotton, which "fills the bill" satisfactorily, and is growing into such favor with the Southern planters that there is every evidence that the great "combination" will have to surrender to save its trade.

The Spiritual Congress at Barcelona.

To the Editor of the Banner of Light:

The first International Spanish Spiritual Congress, as I advised previously, opened at Barcelona on the 8th September last, and closed on the 17th. The delegates came principally from France and Italy, neighboring countries; but there were many from the principal cities of Spain and Cuba—according to Mr. Leymarie's Report, published in the *Revue Spirite* first of this month, from which I cull the following:

It was proposed and carried that the proceedings of the Congress be published in French, Spanish and Italian, and that the next Congress, in Paris, during the Exhibition next year, be attended by all the delegates present. Mr. Leymarie, the representative of France, promised that he would do all in his power to favor the proposition, and invite the aid and coöperation of all the brethren in France and abroad, including the American, English and German Spiritualists. Mr. Leymarie represented also Belgium.

The reports of the numerous correspondents were read and listened to with much attention and interest, and the Congress, in view of the variety of nationalities and tongues, decided that each coöperative body be requested to express its affirmations and propositions separately. The conclusions arrived at by the Spanish section were unanimously adopted:

"This *First* Spiritual International Congress affirms and proclaims the existence and efficacy of Spiritism, as an integral and progressive science. Its foundations are: the existence of God; infinity of inhabited worlds; the preëxistence and persistency of Spiritism; the experimental demonstration by mediumistic communication with spirits of the survivance of the human soul; the infinity of phases in the permanent life of each being; the recompenses and punishments, as natural consequences of acts; infinite progress; universal communion of beings, and solidarity.

The actual character of Spiritism is thus formulated:

1. It forms an experimental and positive science.
2. It is the contemporary form of revelation.
3. It establishes an important stage of human progress.
4. It gives a solution of the most profound social and moral problems.
5. It raises reason and sentiment; it satisfies conscience.
6. It imposes no creed; it invites study.
7. It realizes a great aspiration, which is the consequence of historic necessity.

Abidingly with these enunciated principles, this Congress hopes that all societies and adepts will, by all legal means available, lend help and coöperation to individuals, collectivities that endeavor to civilize mankind; and, therefore, this Congress advises:

A. A complete study of the spiritual doctrine.

B. Its incessant propagation by all allowable means.

C. Its constant realization by the practice of public and private virtues.

To obtain such result this Congress expects that each society and spiritual adept will look on all well-meaning men as brothers in the battle of life—battle against vice, error and misfortune; in consequence of which it advises:

D. To respect all investigators, all propagators of truths, even if they be not Spiritists.

E. To use constant efforts to secularize society in all spheres of life.

F. To endeavor to obtain absolute liberty of thought, integral instruction for both sexes, of cosmopolitism embracing all social relations.

G. The federal autonomy of all Spiritists, of all adepts belonging to constituted societies, each society to entertain constant intercourse with the centre of its locality, each local centre with the national centre, and each national centre with those of other nationalities.

Finally, this Congress notes that it is not advisable to accept, without scrutiny, the doctrines of an individual or Society who does not wish to accept its counsels.

It also intimates that Allan Kardec has demonstrated in his works the danger of an excessive faith in mediumistic communications, which, he says, must be submitted to the crucible of reason and logic—death not establishing progress.

Adopted: José C. Fernandez, honorary président.

MM. the effective présidents: Vicomte de Torres Solanot, Pierre Gaëtan Leymarie, Efisio Ungher, Huelbes Temprado.

Vice-présidents: Dona Amalia, Domingo, Giovani Hoffmann, Facundo Usich, Pedro Fortoult, Ercole Chiaïa, Edward Froula, Miguel Vivès.

Secrétaries: MM. San-Benito, Enlogio Prieto, Modesto Casanovas, Narciso Moret.—15 *September*, 1888.

The following propositions, presented by the French, Italian, Cuban and Belgian Boards, united—by Messrs. Eulogio Prieto, De Garay, De Ona, Ercole Chiaïa, Giovani Hoffman, E. Ungher, José Nicolau Bartomeu, Pierre Gaëtan Leymarie:

This International Spiritual Congress in Barcelona, 8th September, 1888, affirms and proclaims the real and indisputable existence of the *rapports* of the incarnated and disincarnated souls.

Considering that fact in its various phases, this Congress makes the following declarations:

1. Spiritism is a positive and experimental science, sanctioned by close investigation and history.

2. Spiritism is a superior philosophical science, which satisfies more than any other the conscience, reason and justice.

3. Spiritism is a psychological science, which proves to us the existence of the soul, and which gives us the most logical explanation of the mutual *rapports* of the soul and body.

4. Spiritism is a divine science, which imparts a rational belief in God—the certainty of a future life—which establishes the responsibility of our acts according to strict justice, and proves the necessity of successive reincarnations as a means to indefinite progress, either on this planet or in other sidereal worlds.

5. Spiritism is called to become a social science, to solve the following humanitarian problems: of education and integral instruction for both sexes—of legislation—of property—of mutuality—of association—of fraternity.

6. Spiritism is the true school of respect due to all searchers after truths, even if they are not adepts of the founder of our philosophy, of our grand propounder, Allan Kardec.

In consequence, this Congress adheres to the following propositions, which the delegates intend to put into execution in their respective countries, as soon as favorable circumstances will permit them:

A. Endeavor to unite, federate all Spiritists of a country—to federate all national spiritual centres;

B. Introduce the elements of the spiritual doctrine into popular instruction, and have *chairs* of Spiritual Philosophy in our superior schools;

C. Propagate the doctrine among the masses, in shops, in industrial centres, the most humble lodgings; by pamphlets, gratuitous lectures, and by the press.

D. Advise the groups and spiritual centers that the master, Allan Kardec, has cautioned us against an excessive credulity in teachings given through the means of communications from the other world: 'They must be submitted to a severe criterium,' said he; 'credulity without control discrediting Spiritism.'

E. Recommend well to all serious friends of progress the close and impartial study of the spiritual works and facts, and of science in general.

F. Recognize that, if local, departmental or national spiritual federation is logically required, each one, according to his tendencies and aptitudes, must enjoy complete liberty of action in the spiritual domain.

G. Teach the disdain of ostracism—our ranks must be widely open.

H. Interest Spiritists in the study of coöperative and practical association, from the mode instituted at Guise (France) by Mr. Godin, founder of the Familistère; to stifle the animosity of classes, and render impossible revolutions and their excesses, and, as did that worthy man, aim at the association of capital and labor;

I. Transform prisons and penitentiaries into moralizing institutions to rehabilitate the man who has fallen into harm, as the society for the redemption of the inmates of Saint Lazare acts, in Paris, under the direction of the honorable and courageous Mrs. Isabelle Bogelot;

J. Establish a Body of Ideas to assist every movement which endeavors to modify civil and penal systems of every country in the sense of charity and justice according to Spiritism;

K. To join every society constituted to stop conflicts between nations, by permanent international arbitration;

L. Tend progressively to disarm nations, to abolish frontiers, by speech and the press;

M. Insist on the suppression of capital punishment, wherever it exists;

N. Work to abolish slavery in all its forms."
—*15th September*, 1888.

Mr. Leymarie says at the close of his Report that an eminent orator of Madrid, not inimical to the doctrine, delivered a lecture, Sunday, the 16th September, in the spacious circus of Barcelona, under the auspices or in the name of one hundred and fifty thousand free-thinkers; the liberal tendencies of the Spiritists having pleased the citizens, they requested the Presidents of the Congress to preside at the meeting. Mr. Huelbes Temprado, a spiritual free-thinker, delivered some noble and impressive words, and the audience that filled the circus cheered him as much as they did the great orator.

A numerous group of galley-slaves, at Tarragona (Arragon), to whom works of Allan Kardec had been distributed, have amended and meet together to form circles and console one another; they sent an impressive address to the Barcelona Congress. HENRY LACROIX.
Paris, France, 6th October, 1888.

Australian and New Zealand Items.

It will seem strange to the children of the Lyceums in this and other American cities to be informed that the teachers and pupils of the Lyceum at Melbourne, Australia, at their meeting on August 19th, took the initiatory steps of their Spring and Summer Session, just on the point of commencing; but such was the case, and the following officers to serve during the new term were chosen:

Conductor, Mr. F. W. Debney; Vice Conductor, Mr. Dickens; Secretary, Mr. J. Borrowman; Guardians, Messrs. Warne and Veevers; Treasurer, Mr. W. H. Terry; Librarian, Mr. Warne; Curator of Museum, Mr. Thomson; Watchman, Mr. Everett; Musical Director, Mr. Clay; Leaders, Messrs. Noble, Gibbs, Thompson, Veevers—Mesdames Burbank and Braid, Misses Burbank and Kennedy.

The Harbinger reports the past session as having been a fairly successful one, and that during it a valuable organ has been obtained, the library enriched by additions, and the finances of the Lyceum improved.

Mr. J. C. Bradley lectured during the month of August to large and appreciative audiences. His subject on the 8th was "The Relation of Matter to Spirit," in the course of remarks upon which he said that material bodies are essential to spirits in this world; that bodies are made for spirits, not spirits for the bodies. In the next sphere, where more refined conditions exist, the bodies are *less material, being in fact the astral* part of the present body, which became more beautiful in accordance with the development here. This world is refined and beautified by spirit acting on matter. Will and force are synonymous. The Divine will is the immortal force permeating all matter. Disease is a disturbance of the spiritual forces of the individual—a warring between the physical and spiritual. The use of pure foods, and abstinence from meat food, facilitates the supremacy of the spirit over the body; and when the spiritual is in the ascendant, *passing out of the body is painless, and the entrance* into the new life easy and natural. Mr. Bradley continued the subject at the next meeting, supplementing his remarks with answers to questions from the audience. He was to lecture under the auspices of the Victorian Association of Spiritualists, Sunday, Sept. 2d.

The *Wairarapa* (N. Z.) *Standard* of July 20th publishes a lecture on Spiritualism, delivered in the Presbyterian Church, on the previous evening, by the Rev. Mr. Cecil, and in a sub-leader commenting upon the same, says:

"To the surprise of many the lecturer, who appeared to be a man possessing brains as well as culture, by a series of carefully arranged arguments, confirmed by personal experiences under satisfactory test conditions, absolutely demonstrated the genuine character of spiritualistic phenomena from raps to materialization. Nevertheless, he cautioned his hearers against having anything to do with it, *because it was forbidden in holy writ.*"

The first semi-annual meeting of the Adelaide Spiritualistic Society was held in Kent Town, July 13th. Following an address by the President and the reading of the Secretary's report, the following choice of officers was made: President, E. A. D. Opie; Vice-Presidents, C. Perrott and W. P. Bretnall; Secretary, J. McKenzie; Librarian, W. Mitchell; Committee, Messrs. Drews, Frost and Beardsley.

The *Harbinger of Light*, Melbourne, remarks at some length on the report of the committee of the American Spiritualist Alliance—Messrs. Kiddle, Cross and Benn—on "The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism" (first published in THE BANNER), reprinting it in full, and recommending its perusal as "an interesting and valuable document." "We have had," it says, "numerous 'directions for the formation of circles' and 'guides to Spiritualism,' but have met with nothing which contained so much in a small compass as this report."

A London correspondent of one of the New Zealand papers says: "It may not be generally known in New Zealand that Lady Barker (now Lady Broome), who resided for some time in your colony and wrote the popular work on Station Life there, is a great Spiritualist medium, whose extraordinary powers were much discussed several years back among English notables."

More Light, published at Greytown, Wairarapa, N. Z. (August), says:

"Reverend gentlemen of nearly all denominations, from one end of New Zealand to the other, have been firing off their little pop-guns at Spiritualism during the last two months. What can the matter be? Is it possible that the craft is in danger?

There is a large number of Spiritualists in Dunedin, but no organization. Fresh circles have lately been formed and a renewed interest is manifest. The Napier Spiritualists have benefited by the attacks made upon them from the pulpit."

A correspondent of the above paper writes:

"Whilst in Wanganui I was pleased to find such an interest being taken in Spiritualism; many private circles are held, and when a person gets among them it is surprising to find the number of people who are investigating. Many investigators keep it private and are very timid. Taranaki seems very good—many circles going. Whilst there I saw some very extraordinary phenomena. Since my last visit there (some five months ago), there is an increase in the number of investigators, and very earnest ones at that. I always can find in any town or village I may go to, some circles, and people seem to have more the courage of their opinions now than formerly, boldly saying they are Spiritualists. At Nelson, also, there are many circles, and good phenomena are obtained."

☞ Mrs. Emma Miner, inspirational writer and speaker, will accept lecture engagements. Address, Clinton, Mass. We have been acquainted with Mrs. Miner for several years, and know that she is a most estimable lady, a fine medium, and an intrepid thinker. Her story, "Bars and Thresholds," now in course of publication in the BANNER OF LIGHT, is intensely interesting, and bids fair to be the most instructive and enjoyable story of the season. The readers of *Light on the Way* are not wholly unacquainted with Mrs. Miner's ability as a writer. We hope our New England Spiritualist societies will give Sister Miner a most cordial reception. We take great pleasure in recommending her to all in want of an able lecturer upon the Spiritual Philosophy.—*Light on the Way.*

THE poultice which draws out a man's virtues is the sod that covers his grave. If you do n't want all your virtues known too soon, regulate your regulator with Warner's Log Cabin Sarsaparilla. It makes pure blood, which gives sound health. Largest bottle in market. 120 doses for $1. Druggists.

The Savage Way.

HOW THE INDIAN TREATS AN INJURY—
OLD TIME METHODS.

The savage is emphatically the child of nature. He lives close to nature, his only education is gained in nature's school.

When the Indian receives an injury, he does not seek a cure in mineral poisons, but binds on the simple leaf, administers the herbal tea, and, with nature's aid, comes natural recovery.

Our rugged ancestors, who pierced the wilderness, built their uncouth but comfortable Log Cabins and started the clearings in the woods, which in time became the broad, fertile fields of the modern farmer, found in roots and herbs that lay close at hand nature's potent remedies for all their common ailments. It was only in very serious cases they sent for old "saddle-bags" with his physic, which quite as often killed as cured.

Latter day society has wandered too far away from nature, in every way, for its own good. Our grandfathers and grandmothers lived wholesomer, purer, better, healthier, more natural lives than we do. Their minds were not filled with noxious isms, nor their bodies saturated with poisonous drugs.

Is it not time to make a change, to return to the simple vegetable preparations of our grandmothers, which contained the power and potency of nature as remedial agents, and in all the ordinary ailments were efficacious, at least harmless?

The proprietors of Warner's Log Cabin remedies have thought so, and have put on the market a number of these pure vegetable preparations, made from formulas secured after patient searching into the annals of the past, so that those who want them need not be without them.

Among these Log Cabin remedies will be found "Log Cabin sarsaparilla," for the blood; "Log Cabin hops and buchu remedy," a tonic and stomach remedy; "Log Cabin cough and consumption remedy;" "Log Cabin hair tonic," for strengthening and renewing the hair; "Log Cabin extract," for both external and internal application; "Log Cabin liver pills;" "Log Cabin rose cream," an old but effective remedy for cartarrh, and "Log Cabin plasters." All these remedies are carefully prepared from recipes which were found, after long investigation, to have been those most successfully used by our grandmothers of "ye olden time." They are the simple, vegetable, efficacious remedies of Log Cabin days.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Mrs. Sarah A. Byrnes will lecture in Cambridgeport, Mass., Sundays, Nov. 11th, Dec. 9th and 16th; in New London, Ct., Oct. 21st; Hanson, Mass., Oct. 28th; Duxbury, Nov. 4th; Brockton, Nov. 25th; Fitchburg, Dec. 23d and 30th; Lynn, the month of January, 1889; Haverhill, the last two Sundays of February; in Norwich, Ct., March 31st and April 4th, and would like to make further engagements for the remaining months of the year; also for next season's camp-meetings. Address 381 Adams street, Dorchester, Mass.

Dr. O. H. Wellington has removed to 28 Claremont Park, Boston.

Mrs. Kate R. Stiles occupied the platform for the Spiritualistic Society at Attleboro', Mass., Oct. 14th. Would like to make other engagements. Communications addressed until further notice in care of Dr. Rich, 566 Columbus Avenue, Boston, Mass.

Dr. Dean Clarke spoke with usual success last Sunday in Chelsea, and this city. He is disengaged the last Sunday of October, and first two of November. Societies wishing an able and experienced teacher of physical and spiritual science cannot do better than to engage Dr. Clarke. Apply care of this office.

A. E. Tisdale is to speak in Portland, Me., Oct. 21st and 28th. Would like engagements at reasonable distances during the week evenings while in Portland.

Mrs. Jennie K. D. Conant, of Boston, held services for the Spiritual Temple in Mystic Hall, Portland, Me., on Sundays, Oct. 7th and 14th, afternoon and evening. The society had large attendance both Sundays. Mrs. Conant will meet with the Spiritualists of Amesbury, Mass., where she will hold sessions week evenings, also hold services Sundays, Oct. 21st and 28th, at 2:30 and 7:30 P. M. Would like to make engagements with societies to lecture, give psychometric readings, etc., for which purpose she can be addressed in care of this office.

Mrs. Juliette Yeaw speaks in Bridgeport, Ct., during January; in Lowell, Mass., Nov. 25th, March 17th and 31st; all other dates until July, 1889, except Dec. 9th and 23d, Feb. 3d and 17th, April 14th and 28th, May 12th and 26th, June 9th and 16th, for Independent Liberal Church, Greenwich, Mass.

Mrs. Clara A. Field is now in this city, at 21 Indiana Place. Correspondents should address her at 9 Bosworth street, Boston, Mass., care BANNER OF LIGHT.

Frank T. Ripley, platform test medium and lecturer, can be engaged for December. Address in care this office.

THE BANNER OF LIGHT entered on its sixty-fourth volume last week, and donned a new dress. It always has been one of the best printed papers in New England, and now looks better than ever, and is as good as it looks. No paper that comes to us is printed on better stock, or is abler edited. Every Spiritualist, every one opposed to Spiritualism, and every one who is indifferent, ought to read it. Price $3.00 per year. Colby & Rich, Boston, publishers.—*Gardiner (Me.) Home Journal, Sept. 26th.*

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York City, will receive the recipe free of charge.

Horsford's Acid Phosphate, for Indigestion, Dyspepsia, and diseases incident thereto.

☞ The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
O6 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* O6

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3.50 per year, or $1.75 per six months. It will be sent at the price named above to any foreign county embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

TO STOUT PEOPLE.

Distant Patients Successfully Treated.

Obesity is fatty degeneration. This disease is not only cured, but permanently so, by new, rational means. No dieting. No failure in a single instance. Send stamp for full particulars to DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey.

Thin People increased in weight and flesh by regulation of the nerves of nutrition. Vegetable Remedies Can be sent by mail. Address **DR. BERDAN,** (formerly Dr. Edith Hale.) Au25

OUR PIANOS

THE TRIUMPH OF THE AGE.

THE Smith American Pianos embody all the essential elements of a **FIRST-CLASS** modern Piano. They are **RICH** and **SONOROUS** in tone, **EQUALLY BALANCED** throughout the entire Piano; **SINGING QUALITY** with **GREAT VOLUME** in the bass and **REMARKABLE BRILLIANCY** in the treble; prompt response to the touch, combined with a **SYMPATHETIC** and **ELASTIC** action that charms every pianist. Purchasers who regard their pecuniary interest will examine our instruments before purchasing.

THE SMITH
American Organ and Piano Co.,

531 Tremont Street, Boston.
O20 10w

The Fraternal Union has taken five rooms at 123 Concord street, Boston, for the careful study of Spiritual Science and the demonstration of its principles through *Phenomena*. Their séance room could hardly be better, and they have been fortunate to secure Mrs. Bliss for materializations.

The Secretary will be at the rooms daily from 9 to 11 A. M. and 2 to 5 P. M. to explain our purposes and methods. Particulars next week. 1w* O20

MRS. E. DOUGLASS,

DEVELOPING MEDIUM. Sittings given for all phases of Mediumship. No. 43 Dwight street, Boston.
O20 1w*

MRS. M. E. JOHNSON,

MAGNETIC and Clairvoyant Physician. Will hold Séances for her patrons at their homes; also treats patients magnetically and with medicines. Rheumatism a specialty. Séances every Sunday evening at 7:30 o'clock, at 27 Porter st.
O20 1w*

DR. J. C. STREET,

181 TREMONT STREET, BOSTON, MASS., near Boylston street, opposite the Common. Take Elevator. Sittings by appointment. Office hours 1 to 4 P. M. Reception Room, No. 13. 1s13w O6

AUGUSTA DWINELS,

SEERESS, Trance and Prophetic Medium. Office 20 Bennet st., off Washington st., opposite Hollis st., Boston.
O20 1w*

W. S. ELDRIDGE,

MAGNETIC PHYSICIAN, 857 Washington street, Boston.
O20 2w*

VALERIA SHOULTES gives Character-Reading and Massage. This method of treating all Chronic Nervous Diseases, and stiffness from Sprains or Breaks, is the most successful in use. 24 Upton st., Boston.
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On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, trance medium, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used exclusively for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Sept. 25th, 1888.

Questions and Answers.

QUES.—[By R. G. Dawson.] We are told that only the highest types of animal and vegetable unfoldment exist in the spirit-world. Shall we infer, then, that as man's condition and appearance on earth will have changed in the far future, there will be a corresponding change in spirit-life coincident to that on earth?

ANS.—As man changes with the development of life and of the planet upon which he dwells, he will put forth a higher, a more beautiful aspect, because the external is the manifestation or the semblance of the interior force and power known as the spirit. This is seen somewhat on earth, for however plain in feature or misshapen in figure a person may be, if his spirit is kindly and genial and progressive, we shall see this flashing forth from his eye, beaming in his countenance, and in spite of physical limitations and depressing conditions, the external becomes in a measure the reflection of the interior soul, or individual man. In the spirit-world, as man advances in knowledge and in self-command, as he becomes more unselfish, more beautiful in character and strong by nature, his external appearance will change somewhat to correspond with the interior growth, and therefore as the ages come and go spirit-life presents a higher type of humanity than the earth has done in the ages past.

The human, so far as we understand it, can never become extinct, while so far as our observation goes, and as our studies are concerned, we are taught that the lowest type of animal life, such as existed on earth in the first æons of unfoldment, have become extinct; they do not exist in the spiritual department; their work and purpose seem to have been to prepare the way on this planet for its higher unfoldment and for the coming of grander forms of animal life. They seem to have been the outgrowth, so to speak, of the forces and gases, the effluvia of this planetary existence, which were cast forth by the earth in its development, belonging to the earth earthy and moved upon by an activity of spiritual force throughout, as an automatical machine is moved upon by the force and will of its operator. These animal forms of life lived their existence, made up a part of the planet, and by-and-bye yielded up their forms to other forms that were to follow.

Just when and how and where the immortal principle sprang into activity in the animal form we are not yet prepared to state, for we are not personally decided upon the matter. That it did spring into active operation we are persuaded, since in that department of experience and existence which we call spirit-life, independent somewhat of this external existence of yours, we see at times animal forms and phases of animal life corresponding to those which are domesticated on earth at the present time, or with those that are capable of domestication; therefore we know that the principle of life in the animal is immortal, that it can be perpetuated—that is, from year to year. The human spirit seems also to have its various times of change, of transmigration, and we discover that even the lowest, humblest human being, untutored and unrefined, who passes to the spirit-world, may go through various changes and gradations of unfoldment, until through the processes of discipline, of experience and of study, he may rise to higher and higher degrees of development and of cultivation, and after a time present an appearance of refinement, of growth and of knowledge highly creditable, and beautiful to gaze upon. We do not believe the time will ever come when these human individuals which make up the great family of mankind will become extinct; we believe the personal entity will ever remain, exercising itself and making its power felt in mental, moral and spiritual ways, for the elevation and for the happiness of all.

Q.—[By Mrs. Seth T. Davenport.] Does not the near presence of our spirit friends lead us to speak of them; and when thoughts of them flash upon our minds without any premeditation or apparent cause, is it not because they approach us very closely?

A.—This is sometimes the case—more frequently, perhaps, than you are aware. You may be sitting in your apartment, busily engaged in some personal employment, and suddenly you hear a friend speak to you. You have not been thinking of that friend, you did not hear his approach, but when he has spoken you recognize his presence at once. So may it be with the approach of a spirit-friend. If you are of a susceptible nature, easily acted upon by external influences, you will the more readily sense his presence and catch impressions from his mind. If you are not easily acted upon, then he may be in your atmosphere for some time before he will be able to cast an impression, a reflection or thought from his mind to your own. Those who are sensitive, who have impressible natures, whose affectional emotions are in the ascendency, will undoubtedly sense the presence of spirit friends more readily than those who are positive by nature, and who do not dwell so much in the realm of intuition or of affection.

Your spirit friends desire to make their presence known to you; those who love you and who have passed from the body wish to inform you of their power to communicate, or at least to return and watch over your interests. This is sometimes almost a passion in the hearts of certain spirits, who long to be known by their mortal friends, who do not wish to be considered dead; and they often approach, seeking to cast an influence on them, and, it may be, open the way for communication with them. So it is possible, ay, it is often the case, that when a mortal is passively engaged in some employment or thought of his own, a sudden thought of some departed friend will flash across his mind; and this may be only a telegraphic signal of his presence, given by the spirit whose name has come up, whose memory has returned, to some earthly one, that he may perhaps catch an influence, an inspiration or an impression from the world of spirits.

Q.—[From the audience.] Can you recognize any spirits that are present around us?

A.—These meetings are designed especially for the consideration of questions or subjects that are adapted to the general wants of those present, or of those who shall read our words. While at this time, and at every meeting, we perceive large numbers of spirits present, coming to their friends in the audience for some purpose, either of imparting a cheerful and uplifting influence, or directing them in some special work of earth, and also to be blessed and benefited themselves by the contact, yet we do not, nor can we, exert our forces to come into communication with such spirits personally, because, were we to do so, the especial end for which we work at these meetings would not be accomplished.

There are times when an avenue is opened here for those spirits who can communicate with their mortal friends to do so from this platform. It is not often that one comes to a person in the audience, not because the guides do not wish it, but simply because it is not easy for such spirits to take possession of the medium at once and give that direct and terse communication which is necessary in the limited time at our command. Those spirits who come to parties from a distance are not affected personally or magnetically by the presence of their friends; they are prepared in advance to speak their word and give whatever thought they have to convey. Sometimes, when you come into the presence of a friend whom you have not seen, or have not come in contact with for a long time, you are agitated and cannot express yourself clearly—not at once. This is frequently the case with returning spirits who come personally to their friends. Through the law of psychological attraction these spirits revert in thought to their last hours and scenes on earth, and take upon themselves the conditions which possessed them ere they passed from the body, and may not be able to speak or to announce themselves, consequently they cannot readily make their wishes known. This is a law which neither spirits nor mortals have been able to overcome, one unerring in its operation. Spirits coming here to communicate, and who generally do so, are those who have a positive will-power and can exert their thought upon the subject in hand, overcoming any law of attraction, of emotion, which may possess them, or those who have friends at a distance to whom they send their words of counsel or identification, and, not being disturbed by any magnetic attraction or atmosphere, can accomplish that which they have to perform.

We see spirits here this afternoon, many of them, and we might enter into a description of those who are standing by the side of friends present; yet we do not feel that it could be done in such a clear, concise manner as we would wish, or as the parties present might desire, therefore we confine ourselves to the work we have in hand.

Q.—[From the audience.] Will not the main work of the spiritual movement be taken up and carried on by the Christian churches, so that it will not be necessary to form organizations outside for that purpose?

A.—The main work of the spiritual movement will, we think, in the future, be taken up by the so-called Christian churches, since it is observed by these bodies of Christian laborers, so called, that the work of demonstrating the truths of immortality, and of teaching mankind of itself, imparting a knowledge of humanity to man, is one that is destined to accomplish a great and lasting result—to make its way and move mankind to the very centre and foundation of its being.

The main work of Spiritualism is to break up old superstitions and the power of creeds and dogmas, to liberate the human mind from thralldom and to teach it to think for itself. Its work is to teach man how to live here as well as how to prepare for the hereafter, and the Christian Church is watching the progress of Spiritualism closely, and taking notice of the liberalizing thought and sentiment proceeding throughout the world, and is swayed and acted upon by that same liberalizing thought and sentiment. The Church has withstood the encroachments of Spiritualism, and has turned aside from the approach of liberty of opinion, until it has been forced to take cognizance of these.

Now, the Church is permeated, to a large extent, by these same influences, coming from the world of spirit. It may not publicly acknowledge this power, but it is obliged to live them out in its utterances, and in its forms and declarations, to a certain extent. By-and-bye this same Church will open its doors and welcome into its halls these same spiritual forces and movements—not in the name of Spiritualism; oh! no; we do not look for that. It may take up some other name and title, but it will incorporate the work of the spiritual movement into its own labor. It must be so, since the old systems of things, of superstitions, of theological ideas and assumptions are fast losing ground; they are becoming decayed, and must fall in the march of human advancement. The Church desires to maintain its hold upon the people; it is not ready nor willing to yield up its influence and its power; but if it would remain, it must become vitalized by the great spirit of truth and progress, which is making its way throughout the world to-day.

It has been asked: What is the future of Spiritualism? Will it remain a distinct movement, a philosophy and a religion independent of every other religion or philosophy upon the globe, or will it become incorporated into the great general system of religious thought, and not long remain an independent feature of human progress?

We do not believe that Spiritualism will become altogether swallowed up in the great religious movement of the age; we cannot see this, since spirits will always return from the higher life to give their individual and distinct identifying communications and counsels, since they will appear in homes on every hand, in the home of the unbelieving heretic or atheist, so called, as well as in the home of the religious enthusiast, and therefore Spiritualism will not be altogether swallowed up in any church or religious establishment. Yet we look for it to be taken up into the churches, to make its way in their midst among their people, giving out its truths with a liberal hand, for it is a purifying and an uplifting influence which it brings. It matters not to us whether it be recognized as Spiritualism or not; if its teachings and its influence be received we shall be satisfied.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Sept. 21st, 1888.

Nathan Tanner.

It gives me great pleasure to be able to speak in your meeting, Mr. Chairman; even if I could only give my name I should be very thankful. Many miles intervene between this place and the one where I passed away; yet miles and time have nothing to do with spirits, as we reckon by space. I know my dear one will question why I have not attempted to communicate before in the three years which have flitted away so quickly; but we cannot explain the spirit-laws that govern us to your comprehension.

You would like to know who is talking, sir. It is Nathan Tanner. I would like my friends to know that I visit them in Cincinnati and Chicago. It was in Cincinnati that I laid aside the old mortal form. It was not because I did not understand something of spirit-return that I have not made my presence known before. Some of my dear ones well understand that father has been anxious to do so.

Eighty-six years did I dwell in the form, and it is somewhere near three years since I laid it aside. I would not return to earth to stay, but I would like to have them know that Nathan Tanner is not dead. And I have not been idle, but have ever been learning more and more of spirit-return and forming new acquaintances just beyond the shining river. This is a life of activity; all have something to do, and are anxious, each one, to do their own allotted work.

Ira Lake.

I dwelt in the mortal life something over seventy years. As a spirit I have frequently come to this place in company with others, hoping to learn more of spirit-law in order to be able to control elsewhere. Many years of study have I given to this subject, and yet I feel there is much more to learn. I did understand something of it on earth, but was not privileged to learn as much as some of you here. My name is Ira Lake, and my home was in Norwalk, Ohio.

I know my dear ones will look anxiously for a word from Father Lake. It is two or three years since I cast off the mortal form. It troubles us a little to measure time as you do on earth, so you must bear with us if we do not get everything perfectly correct.

Sarah is with me, also my dear old mother. How beautiful it is to catch a glimpse of the life beyond before the spirit takes its flight. There is much I would like to say, if I could speak with my friends privately—many things that come before me which I cannot mention in public.

Daniel Shaw.

You have no music here to-day; but in heaven we are not dependent upon one, two or three, and we do appreciate what is given us.

I know the people of North Abington will not forget Daniel Shaw; neither will my dear children—my daughters—for it is a delight to them to know that those they love can return to them. They well remember the father who has not long been laid away; but it seems long to you, my children. I have a dear boy, many miles away, but I feel that your good paper will reach them all.

As I have stood here listening to what others have said, many times, an anxious feeling has stolen over my spirit, and a strong desire to have my voice heard also, to send a message to those so dear; and I ask them now to come into private conversation with me when they can find a good opportunity.

How sweet is the music of earth. I loved it from boyhood, and for many years—thirty to forty—I enjoyed so much being with musicians. My children will endorse what I say.

In your last meeting I certainly thought I should be able to speak, but failed. It is something like attempting to lift a heavy weight: as you look at it, you think you may be able to raise it, but when the time comes you make the trial, and find yourselves unequal to it.

So with us spirits: we think we can take control and say whatever comes to us; but when we make the attempt we frequently meet with failure. I would like the children to know that dear old grandma, my angel mother, came to welcome me in that land that knows no parting, where no good-byes are spoken. But a few more rising and setting suns and we shall all be together. I am satisfied with my home, and I know that I can make it still more beautiful.

Aunt Patty Mayo.

How do you do, Mr. Chairman? I was quite an old lady when I went away, nigh on to eighty years; but that don't make any difference with us. I was a little older than the gentleman. I was a Methodist when here, but it did n't do me any harm—only kept me back a little. I did n't learn quite as much as I should if I had known of this gettiug back here after throwing off the old body.

But I don't know as it was anything wrong if I was a Methodist. It was after the old Wesleyan type, and I was just as sincere in that belief as I am to-day in knowing that we can come and talk through another person. I'm all right enough, I guess.

I thought I heard it thunder. I thought it lightened, but it did n't, did it? [No.] I guess it had something to do with my going out of my earthly body; I don't just know.

Well, I was 'way down here in Orleans—you know where that is—and I got into a hall one time, and nigh enough to one of these machines, or instruments, it makes no difference, and was trying to use it, for I want 'em to know I aint *dead*, if I did live nigh on to eighty year, and I aint seen any dead people, man, woman or child, since I went out. I want 'em to know, too, that this guide gave me the privilege of coming, just the same as he would one of your ministers to-day. He 's no respecter of persons; he told me to come right along and say just what I wanted to, and then let somebody else come. I suppose that 's all right, aint it?

He attends to the business of this room, do n't he? You could n't get a better one. I know he 's honest.

I 've got some friends in Wellfleet, some in Orleans, some in Peru and in Springfield, but more in old Provincetown.

I 'm glad I got in here this time. When I was in that hall, all under heaven I could say was just my name, Aunt Patty Mayo. I guess folks 'll know who she is. And when they come to find I 've spoke in meetin', I guess they 'll think I left my Methodism behind. It don't matter, for I find now you make your heaven while you are here.

I just want you to know that you 're building that home every day, and if you do n't build it pretty good, you 've got to tear it down and build it over again.

I want 'em to know I 've found John, or he found me, I don't know which, it don't make any matter.

Aunt Patty Mayo, of Orleans; they 'll know who I am there, and in Wellfleet, too. When you come on our side, Mr. Chairman, I 'll do all I can to help you. There won't be any clouds there, neither; it 's all sunshine. Here you get about three clouds to one gleam of sunshine. The people know how to speak there, too. Good-day, Mr. Chairman.

J. J. Pennington.

I find, as I enter this council-room to-day, that all are welcome. I was here some three years since, and to-day I have been given the privilege of speaking again, for at that period there were some things that lay heavily upon my spirit as I came here to speak, and to-day they have not been lifted very much.

I would like to reach some friends in Chicago and some in Henryville, Tenn., where I passed away. I know I have not been forgotten there.

There are some little business affairs which I would like to fix with one John Henry Wilson, in Chicago. The last I knew of him was on Lake street. There have been so many changes I hardly know whether he is to be found there now. I would like to have a voice in some matters, and if he would meet me privately where I might speak of them I should be very glad. It was what brought me here the first time three years ago, and to-day, as I step into this room, I feel the same load upon my spirit, and I wish to have a few words with some of them in the mortal life.

Lucy is with me, and I met William a little while since, who has lately crossed the boundary called death; that word I often feel should be blotted out, it has brought so much sadness to you mortals. I well remember when I did not wish to hear it spoken. We do but commence to live when we quit the tenement of clay.

I feel that in due time I shall be able to reach some of those whom this matter concerns so closely. My name is J. J. Pennington.

Lucy Vickery.

I have never tried to speak here before, but I have tried to give out an influence of love to my dear ones. My home, Mr. Chairman, was in Batavia, N. Y. I would also like to reach Almond, to let them know that Lucy Vickery is not *dead*, but has only passed from earth to the beautiful beyond.

My mother, whose name is Sarah, is with me, and so is little Noah, who has grown to manhood in spirit-life, having passed out when a little child by accident. How grand, how beautiful, how sweet, to feel that we shall find our own—not one, but all of them—and that we may dwell together, walk together and hold an interest in what concerns one another, as well as in what concerns the dear ones left on earth. Not many of my near friends are on this side—some are in New Hampshire and a very few in Rhode Island. I know this good paper bears our messages out into the world, yet often only by chance do they reach our friends, who sometimes are angry because we have spoken.

And still we dare to speak, because our permission comes from higher intelligences. How is it that mortals dare to send out revengeful feelings when their loved ones speak to them? They may bar their doors and fasten the windows, yet we heed not locks or bars, for nothing can prevent our coming.

You may prevent our speaking, but we are given the power to visit earth, and the homes of those we love, and if we cannot speak in private, then must we come publicly, to prove that we live beyond the grave.

Alice M. Gould.

I need not tell you, my dear mother, that Alice is not dead, for that you well know. But how hard the parting! For twenty-five years did I dwell in mortal life, and through my will-power staid longer than I otherwise should. Not that I was afraid to go, for I was reaching out to the angel-world, and taught concerning it, as my mother was gifted with mediumship from her birth, and to-day she realizes that Alice comes to her. She not only feels my presence, but that of other dear ones who crossed the boundary before me.

I would say to my father, sister, and brother, that this beautiful world is but a step from you, and when I found my breath was coming fainter and shorter, as it seemed, the clouds opened, and a most beautiful vision came before me, leaving a smile upon the lips. I knew then they understood that I had passed all suffering, for my suffering was severe while I lingered. Sister Gracie came and said to me that "Grandma is waiting for you at the gates," and it was a welcome sound. I know that dear ones would have held me here; the dear friends aside from relatives; dear companions whom I had learned to love in the mortal life.

As they gazed upon my face, I heard them say, "How pleasant she looks, and how free from suffering." I know mother would say, "It is well with the child!" So it is, dear mother. I was not afraid to go; for many weeks I was looking forward to the coming angel. When the gate was opened wide I stepped out, and entered heaven; mother, I would like you to know your Alice lives to-day, and may be of some benefit to you and the others.

I have well noted all that has been passing, and, dear mother, I know you have some trials to encounter here; yet these will only make your home the brighter when you come to claim your daughters dear. I know this message will reach you, and you will say in your soul: "It is well with Alice."

My home, Mr. Chairman, was in Lynn, Mass. Alice M. Gould. I have felt before a strong desire to speak, but have given way to the little children, who are to me an emblem of heaven, and whom I love.

John H. Armstrong.

I lived on earth much longer than the young lady who has just spoken; who is, let me say to you, a beautiful, angelic spirit.

I would like my dear ones to know that I have not left them. My home was in Laporte, Ind., and I know I am not forgotten by the people there. They will also remember when I laid off the old mortal form.

Susannah, my beloved wife, who walked with me so long here, has, I know, been instrumental in giving much benefit to mortals here, and still will do so. I would like each one of the children to realize that we are not dead; it is only a change from the old form into the new—just like throwing off an old coat and putting on a better one that has no rents in it.

I have felt many times, when dwelling in the flesh, that, if possible, I would visit your circle-room after passing out, and send a few words to my friends. When on earth I anxiously waited, many times, for the coming of the paper, that I might know who had spoken; and I feel that those dear to me turn its pages frequently to see if any relative has sent a message. I know, since I passed on, some clouds have arisen; they were small comparatively, but they looked large to some of the children.

My old father, whose name was also John, used to say to me sometimes: "John, when you think your trials and troubles are great, go out and see some one that is worse off than yourself." And it seems to be a good medicine; it helps one very much; you come to think yourself a great deal better off than you did before.

I hope my message may reach some one in Columbus, Ohio. I also have friends scattered in different directions.

Ethel Magee.

[To the Chairman:] I lived in Springfield, Vt. I feel so nice to think I 've got in here, and got in this big chair myself. I see a gentleman down there [in the audience] that has got a little girl on the spirit-side. She comes sometimes and plays with me. I want to tell you my name is Ethel Magee. I 'm so glad I got here. Won't you give me that lily to take to my mamma? [Yes.] Don't you forget it.

Harriet Johnson.

How glad we are to see the children drifting in here. Sometimes they sit silently, watching and earnestly looking to see what others have to say; then, as they are permitted to speak, they try to gain power enough to give a few words, thinking in some way perhaps their dear ones may see what has been said. We all try to do our part, and if mortals do not choose to listen to us when they come to spirit-life, they look back with regret because they closed the door upon us. I know that old theories and church creeds come up and bind mortals closely, and they dare not let them go for fear they shall not gain heaven.

Yet would I ask my dear friends of earth to study a little more and dare to think for themselves. As spirits returned eighteen hundred years ago, they do to-day. God's laws are never broken; they are not changed. What does it mean when you read that in olden times those were seen who had passed through what was called *death?* What do these words mean: "There is a natural body and there is a spiritual body"? You cannot for one moment suppose that your dear ones are "dead." They have only passed on from mortal sight. And how much happier you might be, while dwelling here, if you would make a little advancement and try to learn something of the home beyond.

These thoughts came to me very forcibly while waiting here and noting the privileges which are given to all, from the prattling child of four to the aged person of eighty years.

I would like my friends in Montreal to know that I often visit them. It was there I laid aside the mortal form and put on the new and shining robe. I feel that I shall be remembered in Montreal, and also in North Bend, Ind. My name is Harriet Johnson.

Mother joins me in sending greeting to the boys. They are not together, but your good paper reaches the vicinity where they are.

Albert G. Towers.

Allow me to introduce myself, Mr. Chairman, as Albert G. Towers, of Texas, Mich. I did not live here in the mortal past seventy years without learning something of spirit return, and I feel like saying: God bless the good BANNER! let it float all over the world. It was a precious gift to me.

Dear children had preceded me to spirit-life, and the dear one who walked by my side. My daughter I met, also my son Robert, who pointed the way, saying, "Come, father, I have much to show you in spirit-life." Gladly did I accept the invitation, and I must acknowledge the beauties of spirit-life were wonderful and mysterious to behold.

It has been said to me, while dwelling in the flesh: "Your stories of spirit-life are too good to be true." But it is not so; we can only draw an outline of what is past your conception. Your flowers and your music on earth are delightful to the sense, yet they are, compared with ours, but as shadows to the reality.

How I love to see the little children in the land above with their arms full of flowers and their hearts full of glee. And I have exclaimed to mother, "Could there be a heaven without the children?" She has answered: "The children make up their part." How true! how true! We shall know each other there in the "sweet by-and-bye," when we lay off the mantle of the mortal. Many times when the shades of darkness were cast over the earth have I felt some dear one come near, yet I could not feel sure of it. Then it was but a thought, now it is knowledge.

Oh! mortals, learn what you can of this blessed truth. It is better for you to receive it while here on earth. I know that old theology stares you in the face and says: "Dare not to think," but the Great Spirit says: "Think: for this purpose was your brain given you." I am grateful for this opportunity of speaking.

Capt. Bangs Mayo.

I spent so many years on the mighty deep, Mr. Chairman, that I can hardly tell you really where my home was. I passed away nearly a half century ago, and have a few distant relatives yet left in mortal life, but my connection seems to be somewhat broken with them. The last that I knew, some of them were in Rhode Island, some way down on the Cape, in Wellfleet, and some in Massachusetts.

About thirty years ago my daughter Sena was here, but I lost trace of her. I know they have not come to join us, or I should have met them during this time. I am happy to be able to say that Capt. Bangs Mayo is permitted to speak in your Circle-Room, although a perfect stranger to all within the hearing of his voice.

I laid off the mortal form, which was not very old, away in the West Indies, where it was pretty nearly warm enough to cook you.

The yellow fever claimed me for a victim, but I had hardly time to know it before I entered another sphere. I knew nothing of what is termed Spiritualism. I had been taught, in my early days, Orthodox ideas: that one of two places we were sure to find when we died; but I thank the Great Spirit I have found but one—the kingdom of heaven which is within. You build it while you dwell in the flesh, and if you do n't build it as it ought to be, all you 've got to do is to tear off the clapboards and fix it over. You 'd better build it pretty well on this side. I found I had something to do in the way of progression, and to-day I know I can still progress.

How sweet to realize that, in time, we shall find all our own. I am looking forward to the day when we shall clasp hands and say: How do you do? with never a good-bye.

Harriet Maria L.

Finding the privilege granted me, I have returned to speak in this meeting. I know the question will be asked: "Have you tried before?" Yes, I have, but not of late; and not through this instrument. I felt, to-day, a drawing toward this room. I know a dear one who is not present, but still, as I had gained permission from the guide, I would not stay away.

I would say to my dear one—for it is to one in particular that I would address my message—I would like him to know that these little clouds will soon turn, and he will behold more of the silver lining than has been shown to him of late. He feels, many times, alone, and that this dreary world is cold. I would bid him banish the clouds and let the sunshine in. I know he will say: "Maria, it is hard to do that, when I feel you have been taken from my side."

I must speak blindly, but my dear one will understand my meaning when he shall see this, and know of the little disappointment that came to me when I looked for his face, but found it not. I am happy in my spirit-home. We are not idle there, but have a work to do to help the dear ones here.

Please put this down as from Harriet Maria L., to one who will understand. For certain reasons I will give no more.

Hannah Clark.

I suppose all are welcome, Mr. Chairman, if they do n't have too long a story. Julia Ann said she had been here, and I might come right along, just in the same way. The people at Landaff, N. H., will know who is talking when they see this printed. They will understand, too, what has brought me here to-day.

Henry, you have wondered a good many times, for there 's a thought that flits back and forth, why grandmother Clark did n't come. For a number of reasons. One is, that sometimes I was too late; at another time I did n't get power enough to speak; at another time, I did n't get permission. I think these are pretty good reasons.

I want them to know, as Nancy said, we have got to tell our own story in our own way. I say to Henry, for I am talking partly to him, I have been away to California. I have been where Stella is, and you 'd ought to see how the doors are pasted up; so tight you could n't breathe in that atmosphere. She thinks we 're all going to sleep until Gabriel blows his trumpet. I think she 'll wait a good while. I have n't seen Gabriel yet, and I 've been on the other side quite a long time, as you reckon it here. More than that, Stella do n't just understand what is going to be, or what is now. She might get a good deal of comfort out of this life, if she did n't hold the door together so close.

Henry, I know you have opened the door quite a little way, and you can open it further. Nancy says she had a great deal to do with helping you open that door. I want to tell you, too, that Lucy says when she gets strong enough, has power enough, she 's going to send a few words to Josiah (she calls him José), and the children, too; but we 've got to wait until that time.

Oh! the Lord bless you! what a lot of flowers you 've got here. I just spied 'em. I used to raise china asters myself. Well, they 'll do for you here; they would n't do for us now, after we 've had more beautiful ones.

We thank you just as much for bringing 'em here; it helps us a deal—gives us strength; then again, a good many of those that have never spoken, for instance the children, gain courage, when they see the flowers, to come right up and speak.

Here 's a man that wants to get in, but I 've got the floor, and I 'm going to stay till I get through.

Flavy says she do n't see how in the world Stella can be happy in such a belief. I do n't think it is a belief; I think it 's a kind of teaching, or something like that, because what sense is there in mere belief? I want to ask you if you 'd like it if you thought you were going to lie in the grave three or four thousand years? 'T would be an awful long nap, would n't it?

William Dudley.

I have stood here, anxiously looking on, not so much wishing to disturb the old lady, but thinking when the floor was vacated I would take the stand, and she got a little nettled over it, looking at me so many times. I feel now that it is time for me to speak. I have also been in this surrounding many times.

I was a soldier. I felt like putting my shoulders to the wheel, and I can say I went out for my country's sake.

It is nearly twenty-five years since I came to spirit-life. We meet together on this side and often go to one and another of the battle-fields and look around where we have seen the fight rage so fiercely, and as I have visited those spots I felt satisfied with the way I passed out.

I have tried to use my influence with those at home. I have friends in New Hampshire, and also in Massachusetts, but the nearer ones have crossed that boundary that William Dudley crossed so long ago, and have flitted on with the rest.

I have met the dear mother in spirit-life who adopted me when a little boy, and how gladly did she take my hand and say: "William, is it possible I have found you at last?"

My own earthly mother passed away when I was a mere child, and she also came with her hand out, ready to receive her boy. I would not return to stay. I would like Daniel to know that in a very short time he also will join the number that have crossed over. How good it is to know that life, not death, awaits us.

Well do I remember that my mother by adoption—Betsey—took my hand and said: "William, you do not need to go to war. Why do you leave us?" I replied: "The boys are going, and I must go, too." And I went.

With Gettysburg and Little Round Top we boys are all familiar. There were the poor soldiers, crawling up by the wall, holding on to their sides, as the life-blood ebbed away; then, as the angel-world came nearer to us, also came the thought of the loved ones at home. You cannot imagine the feelings that ran through the soul. But it was of short duration; and it seemed as though the heavens opened, and the loved ones who had gone before came to welcome us, as we have since come to welcome others.

I fell at the battle of Gettysburg. I have friends in Unity, in Newport and also in Ackworth, where I shall be remembered as a boy.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Sept. 28.—Samuel Carman; Polly Hambleton; John Warren; Joseph Hall; John Schofield; James Greaves; Minnie Glover; Dennis Parker; Charles A. Hunt; Hannah Sharpe; Charles Drew; George Elbridge Greenleaf; Lucy A. Miller; Ralph Douglas; Minnie, to Harry; William Chandler; William K. Knights.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Oct. 5.—Daniel S. Flagg; Caleb Packard; Clara Harrington; Georgiana Williams; George Gleason; Sarah E. Weyburn; Amos Perry; Annie Levi; Walter Adams; George O. Spalding; James M. Sherman; Joseph Dame; Jeremiah Morse; Henry A. Maynard; Emeline Clark.

ONE small particle in the eye pains the whole body. Use Warner's Log Cabin Extract. It will cure many a pain.

Written for the Banner of Light.

THE INDIAN CHIEF'S REMONSTRANCE.

BY EMMA SUARE BOOTH.

Ye pale-faced hordes, that came across the seas,
And brought destruction with you to lay waste
My people's heritage, and brought disease
And strange, death-dealing instruments to haste
The extermination of my fore-doomed race:

What have they done, these red men of the woods,
That you should hunt them with unceasing hate,
And send your armies like o'erwhelming floods
To sweep them through the world's last lonely gate
Into the misty future's untried state?

Think of their homes a hundred years ago,
And look, oh! interlopers, at them now:
Driven, still driven backward by a foe
Too powerful to resist; they no more know
Their ancient hunting-grounds the stars below.

What is your argument? That wide-spread fields
Of ripening grains and orchards bending down
'Neath luscious fruits which cultivation yields
Are better far than swampy lands o'ergrown
With thickets, or the forest's gloomy frown.

But tastes can differ, and the red-skinned race
That once were scattered o'er this mighty land
Loved in God's works his glorious thoughts to trace,
And marvelled most where ocean, tameless, grand,
Still rolls his thunderous music o'er the sand.

They saw more grandeur in the huge rocks piled
In picturesque confusion on the coast;
They saw more beauty in their caverns wild
And mountain passes, than your towns can boast
In architecture wrought at fabulous cost.

And so your vast improvements all are lost
On Nature's simple offspring; ignorant,
But proud and independent, they have tossed
Their arms aloft, and prayed that God would grant
Them vengeance on the wily immigrant,

Who, coming hither, played upon their trust
And want of knowledge, and with smiling face
Bought their free lands for baubles—gone to dust
Long years ago—till, forced from place to place,
No home receives the remnants of their race.

And modern grievances their aid have lent
To fill my people's veins with rancorous heat;
The unworthy tools, employed by Government
To deal with them, too oft have used deceit,
And made your friendship seem a lie and cheat.

What wonder, then, if they break out in wrath,
And strive to right their wrongs by dint of arm?
What wonder if they throw across the path
Of progress obstacles, and ring alarm
In peaceful ears that thrill with dread of harm?

Go, see to it that justice first be done
To every one, and compensation made
For all the unjust past. Do you atone
For your shortcomings ere you seek to wade
Through blood to conquest in the next decade.

Invite their aged chiefs and honored braves
To meet you where the calumet may be
Passed round in friendliness; and, while the waves
From light's pure fount break over you, agree
To guard as yours their rights and liberty.

Then *keep* that promise sacred, that your God
May kindly bless and prosper all you do;
And when, sometime, along life's rugged road
You need a friend's assistance, firm and true,
The Indian will be that friend to you.
Cleveland, Ohio.

New Publication.

THE REAL HISTORY OF THE ROSICRUCIANS, founded on their own Manifestos, and on Facts and Doctrines Collected from the Writings of Initiated Brethren. By Arthur Edward Waite. With illustrations. 12mo, cloth, pp. 454. New York: J. W. Bouton.

Modern Spiritualism has in its progress awakened a deep interest in all that relates to the occultism of past ages, and of the secret orders related thereto. No one of these occupies a more prominent place than that of the Rosicrucians; and the little that is known of that order serves to invest this volume with an attractiveness that few books of our day possess to students of the mysterious. As says Heckerthorn in his "Secret Societies of All Ages and Countries," "A halo of poetic splendor surrounds the Order of the Rosicrucians; the magic lights of fancy play round their graceful day-dreams, while the mystery in which they shrouded themselves lends additional attraction to their history."

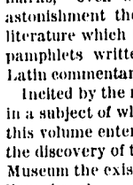
In most books hitherto assuming to give information concerning the Order, the impenetrable veil, whatever their author's real motive may have been, has been made more impervious, and so successful have the efforts made to keep it so been, that, as Mr. Waite remarks, "even well informed people will learn with astonishment the extent and variety of Rosicrucian literature which has for centuries lain buried in rare pamphlets written in the old German tongue, and in Latin commentaries of the later alchemists."

Incited by the renewed and rapidly growing interest in a subject of which so little is known, the author of this volume entered a field of research that resulted in the discovery of tracts and manuscripts in the British Museum the existence of which he has reason to believe has been unknown to previous investigators. These, with other important documents, statements and historical facts, he places before his readers, summarized or *in extenso*, as their value to the object in view demands; and offers for the first time in the literature of the subject, the Rosicrucians represented by themselves. He claims to have performed the task in a sympathetic but impartial manner, purged from the bias of any particular theory, and above all uncontaminated by pretensions to superior knowledge which those who may hitherto have claimed have never been able to substantiate their possession of.

Newspaper "Gospel."

An editor, who has evidently seen service, thus sets forth in an exchange a great wrong which is regularly visited upon the men of the press:

"The man who handles the local department of a newspaper learns after due experience not to expect even briefly expressed thanks for a column of pleasant things, but he knoweth as surely as cometh the winter that a single line in which there is an unintentional misrepresentation, will cause some one to be heard from as on a housetop. And we may add that when he has made pleasant mention nine hundred and ninety-nine times of some person, place or thing, but on the thousandth time fails to do so, he must not expect to be forgiven. The omission may have been from accident, inadvertence, or even an entire lack of knowledge. It matters not. The simple fact remains, and he will be judged by that."



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From an old friend, MAJOR CARPENTER.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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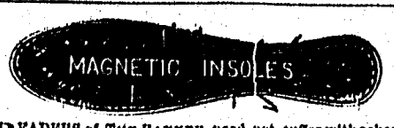

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CONTENTS.

CHAPTER I. Internal and External Forebodings of Social, Political and Religious Convulsions, Personal and General, resulting in a Social Effort by the Author.
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Banner of Light.

BOSTON, SATURDAY, OCTOBER 20, 1888.

Spiritualist Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7 P. M. Mrs. H. S. Lillie speaker for the months of October and November. R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will commence its public meetings Sunday, Oct. 7th. The Temple Fraternity School for Children meets at 10½ A. M. Afternoon service at 2¾; and Wednesday evening Sociable at 7½. Mrs. H. S. Lake's guides will speak during October and November.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

Berkeley Hall, Berkeley Street.—The Independent Club will commence its lectures for the season on Sunday, Oct. 7th, at 3 P. M. W. J. Colville, speaker for October. Chas. Dawbarn, Mrs. Clarke Kimball and others to follow.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple.—There was a full attendance at the morning service. In answer to the question, "What is truth?" the guides of Mrs. Lillie said: It has been my mission to look at the subject in many ways—searching the realms of endless truth. There is but one way of arriving at truth, and that is through your own capabilities and powers; and the best means is by investigating for yourself. Further answer to this question was given in a very appropriate improvised poem.

In answer to the question, "How are we to discriminate between truthful and false communications?" the guides said: All things are written for our vision, but our eyes are dim and we cannot see; therefore let us be searchers after truth with the light of our reason—the best light that can be obtained. The foolishness of one age becomes the reason of the next. In our beautiful philosophy we see, hear, speak and converse with the spirits of those who occupy other spheres, who we sense as spiritual beings once living in bodies like our own, but now living in bodies of a more spiritual form. Spiritualism gives us the truth with regard to the continuity of life.

In answer to the question: "Would the Spiritual Philosophy be understood and believed were it not for physical manifestations?" the guides said: We believe that the physical phenomena are an essential element in the progress of our work. Demonstrations, physical and mental as they are, prove very pleasant to experience. We advise always the cultivation of your own spiritual powers; many of you have not read or heard anything more tangible than you have had in your own home circles. The outer senses must be appealed to for proofs. We need each and every one of us to be philosophers and to verify our position by the laws of nature, which prove all things.

At the close of the morning address Mrs. Ada Foye, of California, was invited to the platform and cordially welcomed by Mrs. Lillie and Capt. Holmes—the welcome being unanimously ratified by a vote of the audience.

Mrs. Foye responded with a few well-chosen remarks.

Evening Session.—In response to a question calling for a contrast between Christianity and the defunct religions of past ages, the guides said it would be impossible in a single evening to give all the merits and demerits of Christianity. Christianity might be called ancient Spiritualism, for John and other ancient writers had their phases of mediumship long before Christianity was born; yet while Spiritualism could take every word that fell from the lips of Jesus, Christianity is a mixture, a name, a form of external ceremony and creedal bondage. Profanity is an outgrowth of Christendom. You never hear profane language from a Hindu, or follower of Mahomet or Confucius.

The evening services closed with a beautiful improvisation upon "Wisdom," "Knowledge," "Love," proposed by a member of the audience.

Mrs. Lillie will occupy the platform the remaining Sundays of October, also during November. O. L. R.

W. J. Colville in Berkeley Hall.—Sunday last, October 14th, W. J. Colville addressed another large and deeply interested audience in Berkeley Hall at 3 P. M.; the music was excellent, and a fine influence pervaded the assembly. The subject of discourse was "The Development of the Occult."

Starting with a brief resumé of the previous Sunday afternoon's discourse, the speaker reaffirmed that so-called Occultism, when applied to any system of spiritual culture and research, was a misnomer, if by it was intended any intentional veiling of truth, the purpose of all avowedly theosophical societies and publications being to arouse interest and bring to light spiritual truths long hidden from the multitude. It may seem to some paradoxical to declare with one breath the spiritual equality of all mankind, and then with the next pay deference to "Himalayan Brothers," but it should ever be borne in mind that theosophy teaches that adepts, or *mahatmas*, have only become wise through a long and earnest course of spiritual study and development.

Now Spiritualists have been far too prone to leave everything to spirits, as Christians have left everything to God. There are two kinds of trust in God and belief in the efficacy of prayer; so there are two kinds of trust in spiritual guidance, and while the one is extremely elevating, the other is intensely depressing. The right kind of a trust is a confident, hopeful acknowledgment of supreme goodness, coupled with a conscious realization of the valuable help we obtain from minds more enlightened than our own. The wrong kind of trust is an indolent confidence in the ability and disposition of unseen influences to do our work for us instead of helping us to work energetically ourselves.

Now the best feature in theosophy is the stress it lays upon individual psychic culture; and is it not indeed high time that we set about raising the standard of mediumship everywhere, not by harshly denouncing every supposed delinquent in the mediumistic field, but by so raising the tone of our own aspirations and improving the degree of our inner perception that we reach after and obtain higher and more profitable communion with the invisible world, and at the same time through spiritual culture educate ourselves above susceptibility to imposture?

All will admit that it is one thing to tell a falsehood or play a trick, and quite another to find people ignorant enough to be duped. If we are blind, all sorts of artifices can be successfully resorted to to take us in; but if we gain our sight, attempts to deceive us are futile.

In the popular play, "Jim, the Penman," the author shows how two people were tricked by an adventurer for more than twenty years, solely because they were both misled by appearances, neither having developed that psychometric gift the cultivation of which Dr. Buchanan says will mark the dawn of a new era in civilization. In this practical utilitarian age no one cares much for what is wholly visionary, and were it not for their distinctly practical side, mystical studies would be out of keeping with the spirit of the times. But when we see how necessary it is to cultivate our interior perceptions, that we may rise above the reach of fraud, particularly that life may have a higher object than the accumulation of a fortune, we can readily see of what priceless value spiritual development is to morality, health and happiness.

True theosophy is identical with unadulterated Spiritualism. Vagaries are to be met with everywhere; personal ambitions and prejudices are the curses of all movements; but the intelligent student of the spiritual nature and its capabilities must let go all party quibbles and seek truth through the medium of individual psychic culture. Unity but not uniformity must be our aim, and while one special line of effort may be peculiarly ours, it should be our object to make our work as rich and versatile and our school of philosophy as eclectic as possible.

Universal brotherhood must be our watchword, and as the East and West come ever nearer together and learn of each other, we shall become true cosmopolites, and, sinking all petty jealousies and strifes, seek the common welfare of our common humanity.

In a glowing peroration the speaker sketched the future of Spiritualism, and said that like a good ship, with all the barnacles removed, like a fair and healthy tree, from which all parasites had been separated, it would yet appear as *the* religion and philosophy of the civilized globe. If enemies attack, and errors are exposed by faithful friends, let us be thankful for the honest criticism which points out the weakness in some of our methods, and allow the present feeling of unrest only to spur us on to conquests never before won over ignorance and vice, which we must ever fight to subdue until they are utterly vanquished.

[No synopsis can do justice to the lecture, which was a very timely and forcible one. Many requests were made for its early publication in full.]

Sunday next, Oct. 21st, at 3 P. M., Mr. Colville will lecture, by particular request, on "Rome and Reason—a Review of Recent Utterances of Cardinal Manning and Col. Ingersoll."

Last Sunday evening Mr. Colville addressed a large audience, composed chiefly of young people, in Pilgrim Hall, Chelsea, on subjects chosen by the audience, whose members showed excellent taste in their selections, as they called out much valuable thought on the nature and object of reformatory discipline here and hereafter, in opposition to prevailing methods of punishment and ecclesiastical dogmas in conflict with the Spiritual Philosophy.

Tuesday, Oct. 16th, Mr. Colville gave two lectures in Hartford, Ct.

Sunday next he will lecture in Brockton, Mass., at 7:30 P. M.

His classes in spiritual science meet in Berkeley Hall, Monday, Wednesday and Friday, at 2:30 and 7:30 P. M., till Nov. 2d inclusive. Each lesson is complete in itself. Single admission 25 cents.

Letters, etc., for Mr. Colville may be addressed 27 Hollis street. He can lecture out of Boston Tuesdays and Saturdays if immediate application is made. He will positively return to California in a few weeks.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—This hall was crowded last Sunday to listen to that highly gifted medium, Mrs. Ada Foye of San Francisco.

The afternoon session opened with Prof. Longley's "Cast Thy Bread Upon the Waters," finely rendered by Mrs. Mary Nickerson.

President Lewis, before introducing Mrs. Foye, said that when he engaged her for this meeting he supposed that she was a stranger in Boston; but, accompanying her in the morning to the Berkeley Hall meeting, he was surprised to see the general welcome given her—the entire audience rising to join in the hearty greeting. Mrs. Foye was born in Boston, but has resided for the past twenty-two years in California. She is intensely in earnest, and filled with a confidence in her spirit-guides which cannot fail to inspire and carry conviction to the most skeptical.

After an invocation Mrs. Foye remarked that in Spiritualism we have first phenomena, then philosophy. When we first start out we might talk the theory of Spiritualism to men "until doomsday," and they will not believe until they have received some demonstration. Men must witness the phenomena; theory cannot satisfy. There are persons who sincerely doubt immortal life, and the phenomena given are important to reach them. She claims to be a Christian Spiritualist, and asserts very positively that Christianity and Spiritualism harmonize completely—not the creeds of the churches, but the teachings of Jesus of Nazareth are in harmony with the great truths of Spiritualism. The same power that caused the shaking of the house, and the cloven tongues as of fire upon the day of Pentecost, pervades Spiritualism to-day; the same power that sent the spirits to visit Peter in prison and John upon the Isle of Patmos sends his angels to-day, showing that Spiritualism is as old as Christianity and harmonizes with it perfectly. We should go to Spiritualism, then, as we would to the Bible for the good we can get from it.

The churches are becoming vacant and halls where spiritual meetings are held are filling up; and the time is coming when ministers *must* preach the truths of Spiritualism to gain an audience.

The speaker then made an earnest appeal for honesty in mediumship—each medium doing his (or her) own work in his (or her) own way, and doing it well—and announced that in the evening she would give tests, if each person desiring one would write the name of some spirit friend upon a slip of paper and bring to the hall. These tests are given in one of four ways: By raps, by writing, the person called for standing by her side, or by being written upon the wall.

At the close of the lecture Mrs. Bagley gave some very fine tests which were recognized.

At the evening session, after the singing of "Gates Ajar" by Mrs. Nickerson, Mrs. Foye was again welcomed to the platform. The hall was completely filled, over fifty persons being unable to obtain even standing-room. She remarked in opening that Spiritualism is a science and a religion. As a religion it appeals to our hearts and the devotional nature, teaching us to prepare to meet those who have passed on before; it is a science because it is built upon facts and demonstrative proof; and the time is coming when it will be as easy to communicate with our departed friends as it is with the living. Scientific men have tried to put it down; the pulpit has preached against it, but Spiritualism goes on, and will, until the churches are permeated with it. Spiritualism teaches that no soul is lost—all will have a place in the great future. God has made no soul in vain.

Mrs. Foye, seating herself at the table, then proceeded to give names of spirit-friends, which were written upon slips of paper nicely folded and placed upon the table—a hundred or more—and in every instance the names were correct, and questions presented to the spirits correctly answered.

This is one of the most wonderful phases of mediumship ever witnessed by a Boston audience, and cannot fail to convince any one of the truth and reality of spirit return.

Mrs. Foye will be present in this hall next Sunday, and will answer questions regarding the phenomena of Spiritualism at the afternoon session—the evening being devoted to tests. This will be her last appearance in Boston for the season. She will be present also at the Thursday evening circle, and we learn that the Spiritualists of Boston contemplate giving her a reception before she leaves for her Western home—the time and place to be announced hereafter.

HEATH.

Another correspondent writes: "Mrs. Foye gave this Society a good sensible talk on mediums and mediumship. She spoke in a candid, simple manner, such as all could understand. Having been one of the first mediums, and having had such a varied experience in diversified gifts, Mrs. Foye is well calculated to give valuable information to those who have but recently had their minds called to the subject.

She said that when but twelve years and six months of age, her gifts were made manifest, and she has exercised them ever since, and expects to do so as long as earth-life lasts—and in the life beyond if possible.

She believed in prayer every hour of life, but her expressions indicated her idea of prayer to be a desire for conditions of growth to higher and better spheres of life—and not as the Christian prays for things which may be unattainable.

I consider that the remarks and ballot tests of Mrs. Foye (the latter much resembling those given through the late Charles H. Foster) will work for good wherever presented."

Ladies' Aid Society.—In the afternoon and evening of Friday, Oct. 12th, the members of the First Spiritualist Ladies' Aid Society held their regular meeting at 1031 Washington street—the President, Mrs. A. E. Barnes, presiding. The evening exercises consisted of singing by Miss Ella Wakefield, Mr. Wheat and Dr. Sweeney, Prof. Fisher accompanist, and addresses by Dr. Richardson and Mrs. Waterhouse. After social converse the company dispersed, highly pleased with the evening's entertainment. A cordial invitation is extended to all to visit these meetings. Every one is made welcome.

All who have been attendants at our evening meetings for the last fifteen years are familiar with the passing around of a basket soliciting a penny contribution for the benefit of Mr. Lyman. On last Friday afternoon Mr. Lyman passed to spirit-life after an illness of thirty-six years. Two of his sisters were with him during the last few days of his sickness. The remains were taken to South Royalton, Vt., for interment. The attention of the Ladies' Aid was called to Mr. Lyman's case by personal recommendation of THE BANNER. It has been a pleasure to assist Mr. Lyman, as he was always, even in the hours of his greatest suffering, patient and very grateful.

ALICE P. TORREY, *Sec'y.*

College Hall, 34 Essex Street.—The meeting at this hall, under the supervision of Mr. and Mrs. Eben Cobb, was fairly attended last Sunday morning, Mr. Cobb acting as Chairman. After singing by Mrs. Case, Mr. Cobb, speaking on "Faith and Hope," illustrated his theme in an interesting manner and to the acceptance of the audience; Mrs. Shultz, of San Francisco, Cal., followed with highly interesting remarks on the same subject, branching off in the line of thought to so-called "Christian Science," contrasting it with the spiritualistic idea of mind over mind and disease. It was refreshing to listen to remarks on the power of mind over disease, rather than to idle theorizing that disease does not exist, as advanced by some. Would that more Spiritualists understood the subject in the same light as this speaker.

Miss Peabody gave some remarkable tests of spirit intelligence, which were appreciated by the recipients, and Mrs. Forrester some fine readings. Dr. Eames spoke for a short time. I noticed Dr. Ware, of Maine, in the hall.

The afternoon and evening services were fully attended, and quite interesting. COM.

Eagle Hall, 616 Washington Street.—Last Sunday the meetings at this place were well attended. In the afternoon Mrs. Buck opened the exercises with remarks, closing with tests, all of which were recognized. Mrs. Forrester was next introduced; after some appropriate remarks she gave several satisfactory psychometric readings. David Brown gave spirit delineations; Mrs. J. T. Lewis of New York presented some fine readings; the guides of Dr. Thomas gave two medical examinations which were pronounced correct. In the evening Dr. Dean Clarke again occupied the platform in his usual eloquent and philosophic style. Many questions were asked by persons in the audience, and answered by the doctor in a satisfactory manner. Next Sunday Mrs. Loring will again be with us. F. W. M.

America Hall, 724 Washington Street.—The Echo Spiritualists' Meetings were reopened here Sunday, Oct. 14th, Dr. W. A. Hale, Chairman, who, with Miss Emma Ireland, Miss Knox, Mrs. Rich, Mrs. Chandler, Mrs. Loomis Hall, Dr. Barker, Mr. Tuttle, participated in the exercises. Music by the Doctor as organist and Miss Grace Holton as pianist, added interest to the services. M. M. HOLT.

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.—Sunday, Oct. 14th, the Lyceum entertained forty-six members from the Lyceum of Brockton, and in spite of the extremely unfavorable weather the session was well attended—one hundred and twelve in the march. A fine programme of readings, vocal and instrumental music, was offered. Those who assisted in the exercises from the Brockton Lyceum were: readings, Lelia Sharp, Lottie Alden, Edith Keith, Charles Newlus, Laura Edwards; song by Mr. Sheban; duet, Hattie Manning and Edith Keith; address, Mrs. Sheban; selection by Jones's Orchestra; the children from Boston Lyceum: readings, Lottie Giles, Maggie McNiven, Emma Russell, Alice Ballou, Rosa Isaacs, Flossie Butler, Annie White, Lillian Ilich; songs by Gracie Scales, accompanied by Master Bertie Newton and Jessie Judkins.

At the conclusion of the exercises a collation was served in the Banquet Hall. Thanks to many friends who contributed.

The sewing circle of the Lyceum meets every Wednesday afternoon and evening in Lyceum Hall, 1031 Washington street. All are cordially invited to attend these meetings.

HENRY O. TORREY, *Cor. Sec'y.*

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, Oct. 14th, the guides of Mrs. H. S. Lake spoke upon "The Spirit and the Letter of the Law." They said: "The terms *spirit* and *letter* are used by us to denote the inward and outward forces which enjoin obligation, which is the law. Law implies that there is something to be observed; this law may be in harmony with the spirit, or it may be simply the outward form, which is the letter. Most persons have regard only for authorized usages and customs, quite indifferent to the fact as to whether those customs and those usages conform to the principle of right, as revealed unto themselves. But just in proportion as men and women learn the truth are they obligated to proclaim and live the same; as they comprehend justice, they are to aid in its establishment. Considerations of material gain are not to weigh against the enactment of the spirit of the law. Though opprobium assail, and calumny condemn, the individual soul is to rise superior to these, and abide by its own revelation. The protest of Martin Luther against the violation of the spirit of responsibility in each human soul, conflicted with the letter of the law as interpreted by the Church.

Ancient rites and customs, rules and usages are the external forms only of as much of the spirit as could be imprisoned in these things at that time; later light may reveal their defects or deficiencies. Martyrs, heroes, reformers—these are they who rise into the spirit, and, confronting the external forms, now hollow and unsound, advance to loftier heights, leaving the lowlands of past interpretations. You should, each one of you, take up your march thither, analyzing, investigating, and abiding by your own convictions of the spirit, till it form at last the letter of the law of life."

Several fine selections were rendered by Mr. Geo. J. Parker and Miss Etta Parker

The guides of Mrs. Lake are to give a series of lectures upon "The Home, the Church, and the State." The first of these will be given next Sunday.

Friday afternoon, Oct. 19th, at 2:30 o'clock, a meeting for women will be held in the Library Room of the Temple. Lecture by the guide upon "Spiritual Work."

Wednesday Evening Social at 7:30, to which all are cordially invited. Children's School Sunday, at 10:30 A. M.

First Spiritual Temple Fraternity School.—The second session of this school was held last Sunday, with numbers increased. After the usual preliminary exercises the lesson of "Love" was taken up, and nearly all present gave their views on the subject—as embodied in deific, parental and filial characteristics.

Harmony of the physical, mental and spiritual should be the aim and method of this school, and the minds of the youngest section should be reached through the affections; with those older, the heart and head should be appealed to; those still more advanced, through the intellect and spiritual perceptions. Dogmatic teachings are not in harmony with our system.

This should be a pleasant place for all to come; we would not wish one unwilling child to be here. Discipline and order are essential bases of the harmony we would have. As order is heaven's first law, it is not only necessary, but will be found in practice very pleasant. Let us deserve the name "Fraternity," and make this school an institution to be proud of.

Mrs. Stoddard, of California, was present, and presented copies of her book, which in turn were presented to the children.

Next Sunday "Justice" will be the "Object Lesson"; the morning lesson will inform the children of the Advent of Modern Spiritualism in 1848. As nearly all children have been taught of the birth, life, death and resurrection of Jesus Christ, so should we, as Spiritualists, teach our children the origin of what has given to the world freedom, hope, and absolute proof of the immortality of the human race. If we are consistent in our actions, lives and emotions, we shall fulfill our destiny by so doing.

ALONZO DANFORTH.

No. 2 Fountain Square, Roxbury.

Chelsea.—Pilgrim Hall, Odd Fellows Building, opposite Bellingham Car Station.—Next Sunday, at 7:30, Miss Josephine Webster, trance medium and speaker, will occupy the rostrum.

Spiritualist Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The People's Spiritual Meeting of New York.—Last Sunday afternoon the exercises opened with singing by the audience of several spiritual songs, after which Mr. T. O. Ostrander spoke on "The Utility of the Teachings of Spiritualism." He was followed by Mr. Stone, Mrs. Morrell, Mr. J. Bentley and the Conductor. Great interest centered upon the address of Mr. A. E. Laurene on "Scientific Mediumship." The lecture was replete with logic and good sense. Spiritualists, and especially mediums, should become acquainted with its teachings and strive to live up to them. Dr. B. M. Lawrence, Wilson MacDonald, Mrs. M. C. Morrell, Mr. Ostrander and F. W. Jones filled up time to a late hour. FRANK W. JONES.

230 W. 36th street, New York, Oct. 15th, 1888.

Spiritualist Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

The Brooklyn Progressive Spiritual Conference Meetings have been interesting of late. There has been a good attendance during the entire summer. During the Conductor's absence several weeks, Mr. W. C. Bowen took charge and sustained the meeting, satisfactorily to all concerned. Last Saturday evening Mr. Swackhammer made the opening address upon "Spiritual Gifts," reading and explaining passages from Paul's Epistle to the Corinthians. The conference exercises took in quite a wide range of topics intimately connected with and influenced by Spiritualism. Messrs. Harris, Elwell, Ellsworth, Bowen, LaFume, Mrs. E. C. A. Hull, Mrs. Slocum, Mrs. Ruggles and others participated in the speaking, and all seemed highly pleased with the session. "The Divine Woman" is to be the subject of Mrs. Helen Marion Walton's address next Saturday evening. FRANK W. JONES.

Philadelphia, Pa.—The Fourth Association of Spiritualists of Philadelphia, Pa., is now endeavoring to build a hall on the camp-meeting grounds of the First Association at Parkland, Pa. The corner-stone was laid on the Fourth of July last, and it is desired to have the hall ready for dedication at the opening of the next camp-meeting season. In order to further this enterprise the Fourth Association has instructed its Secretary to suggest that collections be taken up by the various Spiritual Associations, and that benefit séances be held for this fund. Individual contributions will be thankfully received. Contributions may be sent to our medium, Dr. C. S. Bates, 1230 North Front street, Philadelphia, Pa., or to the undersigned.

HARRY T. GREENWOOD,
Sec'y Fourth Association of Spiritualists.
810 Lattimer street, Philadelphia, Pa.

Lowell, Mass.—The meetings of the First Spiritualist Society commenced for the season on Oct. 7th, with eloquent addresses by Dr. H. B. Storer of Boston. Oct. 14th we had Mrs. E. C. Kimball, of Lawrence, who gave interesting addresses, and also many wonderful tests, which were recognized by those present, in the afternoon and evening.

Next Sunday, Oct. 21st, Dr. H. B. Storer will again lecture for us, and I trust that we may have a good attendance to hear him.

Oct. 28th, Mrs. Lizzie S. Manchester, of West Randolph, Vt., will occupy our platform, and other speakers will follow during the season.

B. S. FREEMAN, *Cor. Sec'y,*
No. 5 Brooks street.

Fitchburg, Mass.—Our society has had a rare treat in listening to the lectures and singing, the past two weeks, of Prof. W. F. Peck. We hope in the future to have his services again. We wish him God-speed in his work for humanity. Bishop A. Beals is engaged for the last two Sundays in October.

113 Blossom street. MRS. E. S. LORING, *Sec'y.*

Clinton, Mass.—We have just closed a successful three weeks' engagement with Dr. H. F. Merrill, the platform test medium. We cannot speak too highly of his mediumistic work, or of the reputation he has gained as a gentleman during the several times he has been among us. We take pleasure in recommending him to other societies. EMMA MINER.

Dr. Joseph L. Newman.

To the Editor of the Banner of Light:

Permit me space in your paper to pay a brief tribute to the memory of our risen friend and brother, Dr. J. L. Newman.

I met him for the first time at Henniker Springs, N. H., in the fall of 1857. After the Harvard College affair, which occurred in the spring of that year, I was prostrated by a fearful attack of inflammation of the brain, and laid at death's door for a week. I struggled back into life again from that illness, with my nervous system a wreck. I was in a pitiable condition all that summer. In the early autumn I went to Henniker Springs with my dear friends, the late Nathaniel White, Esq., of Concord, N. H., of blessed memory, and his noble wife, for the benefit of the pure air and the reputed virtues of the waters.

It was there I met J. L. Newman, then a young man, who had, I think, but recently come into a knowledge of his own psychic powers. In my shattered physical condition and my broken-heartedness over what then seemed to me the utter shipwreck of all my plans and purposes, my hopes and ambitions for life, I was irresistibly attracted by his strong magnetism, which seemed as clean and sweet and pure as the breezes that blew over the granite hills of his native State, and by his genial, sunny, hopeful nature.

He held out to me a strong, helping hand, and from that day to this, though our life-paths were widely divergent for the most part, so that we met but seldom, we remained firm friends.

I shall never forget his genial, sunny smile, or the cordial, magnetic grasp of his hand.

During my thirty-one years' acquaintance with him I never heard a whisper against his moral integrity, his perfect uprightness of character, and I believe that his moral life was as clean and sweet and pure as was his personal magnetism.

Though his life was quiet and unobtrusive, and flowed on like a placid stream, revealing its depths to but very few, those who knew him best loved him most, and there survive him in the hearts of many sufferers whom he restored to health, as a precious legacy, sweet, fragrant memories of his patience, kindness, and tenderness of sympathy.

The announcement that he had so suddenly been called up higher, was a great shock to me for a moment, but was soon succeeded by a thrill of joy and congratulation that for him "life's fitful fever" had so peacefully ended; and if ever the plaudit: "Well done, good and faithful servant," fell upon human ears from the lips of Heaven's welcoming hosts, I believe it fell upon his, for he was true to himself to the end, and of such natures is the Kingdom of Heaven.

DR. F. L. H. WILLIS.

Acknowledgment.

COBDEN, ILL., *Oct. 9th*, 1888.

Messrs. Colby & Rich—Yours with draft duly received. If any living mortal can appreciate such favors I am certainly one, after my long life of struggles, trials and discipline. Ever since THE BANNER started I have dealt with it, and ever since your firm commenced business I have dealt with you in the book business in various ways, and never found a mistake and never the least cause for complaint, but ever found all business promptly and honestly attended to by every one connected with your establishment. I mention this, because by this you know me better than any readers of THE BANNER, and when you so promptly and liberally respond to my appeal to Spiritualists, for whose cause I have given the last forty years of my life, it is to me a more heartfelt satisfaction, because I am sure you know me and my situation better than other persons, with very few exceptions. I should be glad to express to each of you personally the grateful acknowledgments I feel: to Mr. Colby for $10.00; to Mr. Rich for $10.00; to Miss Shelhamer for $10.00, and to Spirit Johnny (by advice of my dear old friend Pierpont), $10.00. This, with what Sister Wood collected at Onset, and $9.00 received from Eben Owen of Sacramento, Cal., makes $120.00 toward the $500.00 I need, and which will be strictly applied to building myself and wife a cottage here at Cobden on the common home land of part of my children and grandchildren, where I can quietly close out the few remaining years of my earthly life.

Gratefully yours, WARREN CHASE.

Bridgeport, Ct.

Sunday, Oct. 14th, J. Frank Baxter continued his labors in this place. His course is to give a lecture in the day upon some liberal, secular, religious or reform subject, but in the evening his theme is invariably Spiritualism. The fine poem of one of the Cary sisters, "Many Mansions," prefaced a lecture on "Heaven: What? Where? and Who are There?" The discourse was practical and applicable, and well merited the applause it received.

The evening subject was "Spiritualism in Fact and Fancy." The séance following the evening lecture was one of the finest Mr. Baxter has ever given in Bridgeport. The descriptions were minute and accurate, and test after test was given, some of them not short of the marvelous. The press—particularly the *Morning News*—has given good notices of Mr. Baxter's meetings, and the paper named has made a specialty of presenting each Monday morning a good outline account of the séance, giving the full list of names, etc., publicly pronounced and described by Mr. Baxter each Sunday previous.

A meeting of the Society for the choice of officers was held on Wednesday evening, 17th inst., and was fully attended. It was lively, but resulted in a re-election of the same board.

Mr. Baxter will lecture here the next coming two Sundays and will benefit the Society on Friday evening, Oct. 26th, with a gratuitous entertainment.

COM.

New London, Ct.—The Pierpont Lyceum will open its meetings for the season of 1888–'89 in Pierpont Hall, Sunday, Oct. 21st, with Mrs. Sarah A. Byrnes, of Boston, as speaker. It is a pleasure to be able to chronicle in the BANNER OF LIGHT that the lamp of Spiritual Philosophy continues to burn in the "city by the sea." While this society is based upon a platform broad and liberal, the very best speakers the spiritual field contains, the scientific and the literary as well, will be procured. The following talent has been engaged in addition to Mrs. Byrnes: Mrs. E. Cutler, of Newark, N. J., for two Sundays in November; J. Wm. Fletcher, first two Sundays in January; Mrs. E. A. Wells, of New York, first Sunday in February; Mrs. Ida P. A. Whitlock, of Boston, last two Sundays in February. Intervening Sundays remain to be filled. Week-day evenings: J. Frank Baxter will occupy the platform on Monday evening, Nov. 26th; Mrs. R. S. Lillie on Tuesday evening, Dec. 11th; Mr. Edgar W. Emerson will be with us Tuesday evening, Jan. 15th. No little credit is due to members of the Ladies' Aid, who have been instrumental in making the "Sociables" profitable and entertaining. And if the experience of the past is a criterion to go by, larger accommodations will have to be secured for these entertainments. H. P. MILLER,
President Pierpont Lyceum.

New London, Ct., Oct. 15th, 1888.

Portland, Me.—P. L. Peck, Corresponding Secretary of the Spiritual Temple, writes: "Large audiences greeted on the afternoon and evening of Sunday, Oct. 7th, Mrs. Jennie K. D. Conant. In the afternoon she lectured on 'Spiritual Phenomena,' and improvised a poem on 'Harmony, Home, Love and Contentment.' In the evening she made general remarks upon Spiritualism and the duties of Spiritualists to be truthful to themselves and charitable to all, and improvised a poem on 'Sunlight, Home and Voices from Above,' the subjects of lectures and poems being given by the audience. At these meetings, as at all of Mrs. Conant's, she gave psychometric readings from articles deposited on the table by members of the audience. Some of the readings were amusing and close to the truth; the owners of the articles on the table Sunday said that they understood the descriptions and they were correct; and some of the tests were so plain and satisfactory that the skeptical admitted them to be very remarkable. Mrs. Conant occupied the platform of the Spiritualist Society at Mystic Hall, Sunday, Oct. 14th, very satisfactorily to large and attentive audiences."

Haverhill, Mass.—Mrs. Lizzie S. Manchester spoke again last Sunday to an interested and appreciative audience before the Brittan Hall Spiritualists. The theme selected by her control in the afternoon was: "Let there be Light." The evening theme was: "Brain Power"; its value to us as capital in a thoughtful and advancing age.——The ladies of the Association gave a harvest supper last Tuesday night, which was attended by Mrs. Manchester, who, in the course of the evening, exercised her mediumistic gifts in improvising songs from subjects given by the audience.——Next Sunday Dr. C. H. Harding of Boston will occupy the platform and give illustrations of his psychometric gifts. E. P. H.

DEFEAT is a school in which truth always grows strong. Though your disease baffle your physician, if you put your blood in good order with Warner's Log Cabin Sarsaparilla, you can rely on finally growing well and strong. Pure blood means good health.

A Hundred Years a Hero!

HOW SETH WARNER WON A WIFE AND BECAME FAMOUS.

Col. Seth Warner, of Vermont, the famous hero of the Revolutionary war, was a leading fighter for the Hampshire grants.

These titles were disputed by the State of New York, and its authorities obtained an edict of the King of England in their favor. The settlers were stung by the supposed injustice. This state of things brought Colonel Seth Warner to the front. With Ethan Allen and others he actively opposed every effort of the New York State authorities to enforce possession, and finally he, with Allen and others, were outlawed and a price put upon their heads!

To circumvent New York, it was necessary that some one should go into that State and gain required information. Col. Warner, assuming for safety the name of "Dr. Howard," undertook this perilous and romantic journey.

While on his way home he stopped at a country inn where an old gentleman and daughter were storm-bound. The father fell ill, and the daughter called upon Col. Warner, who, with his wide knowledge of simple remedies, successfully treated the "old man," and he finally won this devoted woman for a wife.

Such incidents were not uncommon in those years. When the doctor was not easily reached, months of sickness, and even life, were often saved by some unprofessional friend versed in the use of simple herbs and roots. The health of early settlers and their powers of endurance convince us that such medicines did only good and left no poison in the blood to work as much injury to the system as would the disease itself.

In time of peace the colonel was in constant demand for his knowledge of simple remedies and their power over disease. But it was left to another of his name, of the present age, to give to the public what was then used with such positive success.

Warner for over a hundred years has shared with Ethan Allen the admiration of the American people.

Colonel Seth Warner belongs to a family of wide distinction; no less than eight members thereof won fame in the regular practice of medicine.

Looking to the adoption by the people of this generation of the old-time, simple remedies, his direct descendant, H. H. Warner, the well-known proprietor of Warner's safe cure, for many years has been experimenting with old-time roots and herbs formulæ, and, his search having been finally rewarded with success, he gives the world the result. These recipes and formulæ in other days accomplished great things because they were purely vegetable and combined simply so as to cure the disease indicated, without injury to the system. In harmony with their old-time character, we learn that he proposes to call them Warner's Log Cabin remedies, using as a trade-mark an old-fashioned American log cabin. We understand that he intends to put forth a "sarsaparilla" for the blood, the sarsaparilla itself being but one of a number of simple and effective elements; "Log Cabin hops and buchu," a general stomach tonic and invigorator; "Log Cabin cough and consumption remedy," "Warner's Log Cabin hair tonic," a preparation for that universal disease catarrh, called "Log Cabin rose cream"; "Warner's Log Cabin plasters"; and "Warner's Log Cabin liver pills," which are to be used in connection with the other remedies, or independently as required.

Warner's safe remedies are already standards of the most pronounced scientific value in all parts of the world, and we have no doubt the Log Cabin remedies, for the diseases they are intended to cure, will be of equal merit, for Mr. Warner has the reputation of connecting his name with no preparation that is not meritorious.

Very Good.

The BANNER OF LIGHT has for its editorial motto the following from what it calls "Spirit John Pierpont," and the sentiment is exactly right—in fact, the best "spirit message" that we ever heard:

"Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge."

There is no discount on that; and if the Rev. Mr. Pierpont actually said it, he is wiser as a "spirit" than he was as a preacher in "earth-life." It seems to be a peculiarity of "spirits," and we say it to their credit, that when they arrive "over there" they become Liberalized! We are glad to learn this, as it makes the prospect for the future quite pleasant and shows the increase of liberal ideas. An Orthodox heaven to a progressive man would be hardly better than purgatory; but a spiritual heaven, conducted on reasonable principles and favorable conditions, would be a great improvement and perhaps a desirable residence.—*Boston Investigator.*

OCT 25 1888

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIV. {COLBY & RICH, Publishers and Proprietors.} BOSTON, SATURDAY, OCTOBER 27, 1888. {$3.00 Per Annum, Postage Free.} NO. 7.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* The Religious Instinct; Its Origin, Growth and Ultimate Perfection. *Literary Department:* Bars and Thresholds.

SECOND PAGE.—Continuation of Story and Discourse.

THIRD PAGE.—*Poetry:* Love's Litany. *Banner Correspondence:* Letters from Utah, Michigan, District of Columbia, Oregon, and New Jersey. *Free Thought:* Is the Healing Gift an Inheritance? etc.

FOURTH PAGE.—Ecclesiasticism in State and Schools. A New Departure by the Jews. "Christian Science" and Psychometry. The Diatribe. The Independent Telegraph Instrument. Hygienic Advice. Mrs. Richmond in Chicago. The First Folio Shakspeare, etc.

FIFTH PAGE.—Industrial Education. All Sorts of Paragraphs. Movements of Mediums and Lecturers. Where Log Cabins Flourish. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit Messages.

SEVENTH PAGE.—*Poetry:* Legend of the Falling Tear. October Magazines. Obituary Notices. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. Log Cabin Grandmothers, etc.

The Spiritual Rostrum.

The Religious Instinct; Its Origin, Growth and Ultimate Perfection.

An Inspirational Discourse Delivered in Chicago, Ill., September, 1888, by

W. J. COLVILLE.

There are many persons who now-a-days question the desirability of religion, as many consider the word religion implies restrictions antagonistic to liberty, maintaining that as religion is derived from *religio*, which signifies to bind, or to bind again, therefore to be religious implies to be held in bondage. Now while there is no necessary idea of bondage connected with religion, we must all admit in a certain sense that we must be bound in order to be free.

There are no two words in the English language which mean more directly opposite things than liberty and license, than freedom and lawlessness. No one can be lawless and yet free; no one can be unmindful of the interests of his fellow beings and live as though he were the only occupant of the world, and enjoy liberty, for liberty is a pure, holy, divine and healthy sentiment, which unites man forever and forever with the eternally true, with the eternally free. "He is free whom the truth makes free, and all are slaves beside," is an utterance that has been wisely quoted thousands of times in the past, and will be quoted thousands of times in the future, as it expresses the true idea of what liberty is. Liberty is freedom to serve truth; freedom to live a life of truth in obedience to one's highest convictions of right and duty. Genuine liberty is liberty for the soul, for the spiritual nature, for the immortal mind, over which death can have no power and the grave no victory. Liberty is a divine and holy realization of our relation to divine law and order, and the willing subjection of all our material inclinations to immortal guidance. Liberty never concerns itself with the first person singular, with *my* affairs or *my* interests; liberty knows nothing of the great *I*, but always speaks of *our* interests, of *our* concerns, of *our* welfare. Liberty, therefore, is in perfect accord with self-abnegation, and yet with purest self-enjoyment in the spiritual sense.

Without doubt it is natural to man to love happiness and to search for it; it is natural to the human family to try every experiment until they find happiness; every creature seeks happiness, and it is our supreme conviction that the day is coming in this world when everybody on the planet will be happy. Our sincere conviction is, that that wonderful goal of joy looked forward to by all nations and individuals, will one day be found; that as the Eternal Parent is an infinitely happy spirit, all children of the one Great Eternal are, by their very nature, by the essential and unchanging constitution of their being, ordained to happiness. Our belief is that all darkness and discord, all the pain and trouble through which mankind at large is now passing, and through which individual minds are passing, even beyond the grave, is never anything worse than a school discipline; and even though a school be a purgatory, it is still an educational institution.

Our idea concerning man's existence is that every creature, without exception, is born not only with a great desire to be happy, but also with an instinct that happiness is natural to him and will eventually be realized by him.

Happiness can only be attained in one way: in purity, not in impurity; in truth, not in error; in love, not in hate; in knowledge, not in ignorance; in wisdom, not in folly. And as happiness can only be obtained in wisdom, knowledge, love, liberty, truth and righteousness, no matter where we may be, whether in an external form or in spirit, we must be unhappy as long as we are impure, foolish, ignorant, untruthful, unloving, unwise or unrighteous; and as all unhappiness is the result of ignorance and imperfection, it is as the grand old Grecian sage, Socrates, described: happiness, goodness and knowledge are all one, while evil, darkness, ignorance and misery are all one and inseparable; so we must all admit that as there is within the mind of man an ineradicable desire to be happy, and happiness can only be found in the one way ordained by Eternal Providence, *i. e.*, in compliance with divine order, all souls will at length be happy, all lives will eventually flow together in one divine channel, and all feet march together up that great hill, upon the summit of which stands the city of gold, the symbol of the transmutation of all life's perplexities into the absolute fullness of eternal harmony.

Sorrow is oftentimes an alchemist transmuting the baser elements into the more precious. Our perplexities and woes, and even our restless discontent, are all servants of the divine plan that works out infinite good at last; when we hear the words pronounced so often on funeral occasions, "Peace at the last," let us pause for a moment and ask, "What is the last?" The last, *Omega*, is identical with the first, *Alpha*. In the beginning God created, *i. e.*, in the beginning of the history of a planet God began to manifest himself, and at the last his manifestation is complete to all souls from that planet. In the beginning man was endowed with a pure and holy soul, immortal, ineffable; and at the last, no matter how long that soul may have been eclipsed, it shines forth in divine splendor; in sheen of glory it bursts from behind the clouds which have so long veiled it and caused short-sighted minds to deem it lost forever.

All our imperfections and errors may be compared to the mists and fogs and smoke arising from the earth, especially from great manufacturing centres; while our souls, in their union with the Eternal, may be compared with the glorious lights of heaven, that are never diminished or quenched because earthly factories and chimneys fill the air with smoke.

Here on the earth we are surrounded with imperfection and error; we are living in a smoky atmosphere, and the smoke arises from the chimneys of our houses and our factories, wherein we do material cooking and engage in material merchandise. We cannot see the glorious lights on high when we are in the midst of a city whose chimneys fill the air with smoke, but when we get some distance out of the city, though our traveling brings us no nearer to the heavens above, no nearer the glorious sun, no nearer the circling planets and the "fixed stars," so very far away, by it we get out of the smoky atmosphere that we ourselves have created by our own occupation and our own very imperfect way of doing business; so when we have got out of the mental smoke which befogs ideas, out of the smoky atmosphere of our doubts and misbeliefs, got rid of all unhealthy sentiments which arise from our perverted nature, and which make impure the atmosphere we breathe—God will have come no nearer to us, angels will be no closer to us, divine power no more ready to bless us; but we shall see the sun where aforetime we saw the fog; the fog will clear away that hid the sun—then will the sun appear. This simile will be found very important and easy of application in almost all cases.

Astronomy teaches that the sun is much older than the earth; but no matter how old it is, the earth could know nothing about it until the sun became visible to the earth. No matter how old the stars may be, the earth could know nothing about them until it became ready to see them; so from man's standpoint of imperfect observation, it appears as though new worlds were ever coming into existence; as though new truths were ever being born; though from God's point of view, from the point of view of the angels, who have passed beyond the murky shadows of earthly imperfection, there are no such new creations, new dispensations and new revelations, as less enlightened minds suppose, but they understand how man, in his ever-increasing intelligence, draws ever nearer and nearer to a knowledge of the Eternal and his works. And so when you sing, "Nearer, my God, to thee, nearer to thee," you must not imagine that the idea of prayer, when interpreted truthfully, spiritually, philosophically and scientifically, carries with it the slightest suggestion that God ever changes his disposition toward us; you must never suppose for one moment there is any such thing as an atonement or reconciliation offered to the offended Majesty of Heaven, whereby he is importuned to have mercy upon the sinner; never suppose there can be any opposition in the divine nature between the divine attributes, so that mercy and justice are reconcilable by vicarious atonement.

But in the light of a true perception of man's spiritual nature he offers atonement who effects reconciliation, who reveals the fatherly character of the Infinite, who removes all that doubt, fear and pride which, as the smoke filling the earth's atmosphere, hides the glorious luminaries of the heavens from man's observation; and as theology of old has often concerned itself with changes in God, and from the very earliest times men have engaged in propitiatory rites, in offering sacrifices to placate a hitherto implacable Deity, as men supposed that by their altars running with blood, by human as well as animal sacrifices they might prevail upon God to be merciful—they will learn in the future that God was never unreconciled to man, but man has, unfortunately, often been unreconciled to his brother man, and the reconciliation which needs to be effected in society to-day is the unification of all races and the identification of all human interests. We must no longer remain unreconciled to each other, and in our own individual nature we must no longer remain at discord with ourselves. Follow out this train of thought simply and logically, and you will all understand the true nature of atonement.

The religious instinct in man is as natural as the instinct to walk, talk, eat, clothe one's self, or sleep. Any good phrenologist will tell you that the organs of veneration, spirituality, sublimity, benevolence, conscientiousness, and all the others which portray religious and moral faculties, are just as natural as the organ of alimentiveness, which disposes toward the enjoyment of food, or the organ of destructiveness, which, immoderately developed, causes men to be dangerous to one another, but when perfectly balanced and wisely unfolded, gives strength of character, without which man would have no intellectual vigor or spiritual power.

The religious sentiments are born in man, and the organ of spirituality, which phrenology has discovered, as well as the organ of veneration, proves the natural instinct of worship, which, because natural, may be cultivated or repressed, but never totally eradicated.

Nature worships in every flower that turns its face to the sun, offering an act of adoration to the great fountain of energy; the animal that looks up to man, a dog or horse looking up to his master with loving gratitude, displays the instinct of veneration, and when men erect high pedestals and place upon them statues of great men and women, almost deifying heroes and heroines; while they spare no praise and stint no gratitude when asked to pour out eulogistic adoration at the feet of some benefactor of society, man, though he calls himself an infidel and avows no faith in God, doubting if there be a spiritual or supreme Being, his natural instinct of veneration leads him to bow down to some superior man. In America there are men who acknowledge no supreme Ruler of the universe, who do not believe in erecting houses of worship, and who disregard religious sentiment and worship altogether, who are ready to almost deify George Washington, Abraham Lincoln and other eminent patriots; those who read history are so profoundly touched with a sense of the majesty—we may also say divinity—of the greatest characters who appear upon the historian's page, that they consider no monument, no eulogy too extravagant when these men are brought before them as objects of respect.

There is in man an irrepressible instinct of veneration and worship, and when people talk about the time coming for worship to cease, for adoration and devotion to come to an end, we tell you if that time does come man will be born with only half a brain; but as long as he is born with a whole brain physiologists and phrenologists will still behold the outward indications of sentiments of worship within the mind.

This true instinct of worship, veneration, adoration, this continual looking up to a higher power, is the lever in man which lifts him to a higher and more glorious life; that moral sense, or conscience, that spiritual faculty which is so closely allied to, and, indeed, inseparably identified with the distinction between right and wrong, or the sense of good and evil, is the magnet within man's being that attracts him to a higher life, the inspiration of the soul within him that causes him to rise to a more blessed level and without which moral and spiritual progress would be impossible.

Unfortunately, man has been so ignorant of his true nature that what has been, after all, the divinest and kindest gift of the Eternal to his children, has been regarded as the voice of God's displeasure, as the anger or wrath wherewith he would smite his enemies. How very, very often, in human ignorance, men denounce as cruel that which in days of added wisdom they declare to be most kind of all. How very often that parental discipline which brings the most tears to the eye and the most immediate sorrow to the heart of a child, in the days of its administration, in after years proves itself, to the absolute satisfaction of the offspring, to have been the noblest and kindest ministration of fatherly and motherly love and wisdom.

So when we look back through the dim vistas of by-gone years, when through the long ages we see humanity toiling up the steeps of time, and shedding blood even, for what we may now term superstition or fanaticism, we find the instinct of worship, even within the savage breast, deepest down in human nature of all instincts, and destined at last to overcome all imperfections and shine forth in its native brilliancy as God's best gift to man.

Let us consider briefly some of the forms which this natural instinct of worship has already taken to manifest itself, how it is now manifesting itself, and how it is likely, indeed certain, to manifest itself in future. Our first proposition is that no one ever worshiped anything without deeming it in some respect superior to himself; no one ever bowed to any power, force or creature without endowing that power, force or creature with superior attributes; and no one ever endowed any creature, force or power with superiority until that force, power or creature had manifested something that looked like superiority to the worshiper.

Let us revert to the earliest form of savage worship, the worship of animals. Wherein does animal superiority consist? Surely in superior physical strength. No one can deny for a moment that the larger animals on earth are man's superiors physically; in bodily strength, in power to protect themselves, in power to fight, they most certainly excel. Poor, illiterate, naked savages, not armed with the weapons which intelligent and skillful nations have devised, could not protect themselves against the marauders of the forest; they were stung to death by venomous reptiles they could not control; they were eaten up alive by monsters of the forest they could not destroy, but who mercilessly destroyed them. Had they not, then, good reason to recognize superior strength in such creatures? Now, as they witnessed in animals and reptiles a disposition to do them harm, they discovered, also, that they could appease them by offering them food; that they would often eat the food given them instead of destroying them and their children. What was the outcome? Surely a system of sacrifice; even human sacrifice grew up in the

[*Continued on second page.*]

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER IX.

A PROPHECY FULFILLED.

During Doris's illness the Carrolls were not entirely uninformed of her condition. Dr. Carroll frequently saw Dr. Placent, Mrs. Mason's physician, and inquired about her. Dr. Carroll felt much doubt as to her recovery under such conditions. They were repeatedly advised through Lydia's writing to "be patient. There would be a change for the better soon." They comforted themselves with this reflection, and conveyed all their information to Miss Parker, at Roseville, who began to watch for Dr. Carroll's visits as for an angel's.

Mrs. Carroll could not bear to leave the city, even through July and August, wishing to remain as near Doris as possible, in case she should need her.

One morning in July Dr. Carroll drove his mother and Lydia out to Roseville to spend the day. Dr. Carroll reported Dr. Placent as saying Doris was gaining slowly. He had advised Mrs. Mason to take her to the seashore for a couple of weeks, and they had just gone, the day before, somewhere, he had forgotten where.

"Then they have been gone two days," said Miss Parker.

"How glad I am that Doris will get away from that dreadful house, even for two weeks!" exclaimed Lydia.

"I most wonder at Sarah's going," said Miss Parker. "She always had a horror of watering-places; but no doubt this is some quiet place. I really wish I knew where they were. I should feel easier in my mind to know just where they were."

"Perhaps Lydia can tell us," said Mrs. Carroll. "I am learning to place a great deal of reliance upon what Lydia writes. I really think if she were to write that my house would burn to-night, I should go to work and move everything out of it directly. I should expect the flames would spring from somewhere."

"It seems very strange to me," said Lydia, seating herself and drawing out her lace-work; "but I know it isn't myself. My hand just writes of itself. At first I was afraid, but now I'm not. If I can only write truthful things I shall be glad to have it so, and so far you say I have."

She paused a moment to count stitches, when suddenly she threw her work away off into the grass on the lawn.

"Why! how strange! It went before I knew it," she exclaimed.

She picked up her work and began to count again, but the lace shook and twisted around her fingers so that it was impossible.

"Perhaps somebody wants you to write," said Miss Parker.

"It may be," she replied. "I brought my tablets. I will bring them out here."

She was soon seated between Miss Parker and Mrs. Carroll, with pencil in hand. After a few moments' waiting she wrote:

"Mrs. Mason has gone to Creighton. She will only stay one week. Bad news will bring her home. Doris will be better. Mary Stuart."

"Do n't you want us to know what the bad news is?" asked Miss Parker.

"It is about property."

"Is that all you wish to say about it?"

"Yes." Lydia dated it, July 25th.

Then came several little messages for Miss Parker and Mrs. Carroll, and one for Mr. Brooks, from Mrs. Stuart:

"Tell Mr. Brooks to continue to search for the truth. He will be rewarded. He has a great trial before him, but he will be blessed in the end."

It was a pleasant, happy day, and passed all too quickly with the trio of friends.

When Dr. Carroll came after them at night, their first inquiry was about Creighton.

"Yes, there is such a place; a quiet seashore town. I can ascertain about it."

Dr. Carroll drove around to Mrs. Mason's house. He found Katy and James in charge.

"Where have they gone, James?"

"To Creighton, sor."

Gathering up his reins, he inquired:

"How was Miss Doris looking?"

"Quite plazed and peart like, sor. I 'm thinkin' it will be for her good, the blissid crathur. An' it 's hersilf that 's kept like a bird in a cage. I jist hope she 'll git a chance to stritch her wings for wanst."

"Not much of a chance with those women over her," growled the doctor as he drove away. "Strange they can't let an innocent girl like her enjoy herself a little."

"Then they have really gone to Creighton? How strange!" said Mrs. Carroll.

"What is so very strange?" asked Mr. Brooks, entering in time to hear her exclamation.

Mrs. Carroll explained about the message.

Mr. Brooks said, thoughtfully: "The more I examine these phenomena, the more astonished I am. Try my best, I cannot bring any theory to bear upon them which will satisfactorily account for the facts which have come under my own observation and into my own personal experience, except what they claim to be—spiritual phenomena and philosophy."

"Granting that there may be those who practice fraud in spiritual manifestations, there is certainly none with our Lydia. She has written me of people whom nobody in this city knew, and written truthfully. She has written prophecies, and they have been fulfilled. It is certainly a power outside of herself, and an intelligent power, too. I am almost prepared to believe it *is* spirit power."

Lydia entered at that moment and gave Mr. Brooks his message. He seemed too much affected to speak for a few moments. He turned to the doctor:

"Yes, there is before me a great trial. I have been educated for the ministry. If I accept this Spiritual Philosophy I must resign my position in it, for the facts of the one will not sustain the creeds of the other. I will try to make my choice wisely."

"And you will be blessed in the end," quoted Lydia.

"Thank you. I hope that prophecy will be fulfilled;" and he walked slowly home.

It was the Rev. Dr. Packard's home. It had been arranged that Mr. Brooks should take up a temporary residence there during his absence. The year of vacation granted him by the society would expire in August. Mr. Brooks mused upon this fact as he seated himself in the study. He asked himself what was in the future for him? He was sincere. He would not for a moment have swerved from the right way, as long as he thought it to be the right way.

He was disturbed. He prayed for guidance, but the little messages in his pocket were more potent than prayer. He could not quiet himself to read, or write. He put on his hat to go back to Mrs. Carroll's, when he met the doctor on the stairs.

"I was just going back to your house, doctor."

"Let us go, then."

"No. Come in. It was you I wanted to see particularly. I wanted to make a proposal to Lydia, subject of course to Mrs. Carroll's approval and yours."

"A proposal to *Lydia!*" The doctor's tone was an astonished one. Mr. Brooks turned at the sound.

"Oh—not *that*, you know. It is about some writing."

"All right. What is it?"

"I want to go over there some day when Lydia is in the right mood, and ask a good many questions. I will have them written and sealed in an envelope, or I will ask them mentally, just as you advise. There are some things I want to be advised about. I cannot as yet get the help I need from any source known to me. I want to try this way."

He spoke slowly and wearily. Dr. Carroll looked at him as he sat in the waning light. He looked pale and worn. Restless days and sleepless nights were beginning to trace their lines on his face.

"I declare, Brooks, I pity you!" Mr. Brooks smiled at the doctor's earnestness. "You will be welcome to come. Try the sealed envelope. We have, many a time. The result has always been satisfactory."

While this conversation was taking place during the twilight hour, Doris was admiring the sunset, as she stood upon a large rock on the beach at Creighton. They had arrived on the 23d of July. They were to stay at a small, quiet hotel. Everything was comfortable, for Mrs. Mason's income was amply sufficient to have it so.

It was late in the day when they arrived, but Doris had already inhaled delicious draughts of sea air. She had never seen the ocean, and was impatient for the morning. Dr. Placent said:

"Keep her on the beach all day. Let her eat and sleep there, if she wants to."

Mrs. Mason felt bound to follow her physician's orders.

No words can describe Doris's delight when she was first taken to the beach. Directly she found a large rock, sheltering as best she needed from sun and wind. She appropriated this place to herself. Mrs. Mason and Miss Shallot found equally desirable places near her. They generally had books with them, but those were tabooed for Doris, much to her satisfaction, knowing too well what the selection would have been.

Five days of delightful peace and rest had passed. Although the place was far from being a fashionable resort, Miss Shallot found so much to occupy her time and thought that she failed to give much of it to Doris, after having seen her safely ensconced in her favorite nook.

Mrs. Mason and Miss Shallot had become very much interested in the Rev. Ebenezer Tulkin, a missionary returned from China. He was a brother-in-law of Mr. Crane, the proprietor of the Creighton House, and was introduced to them by him, he having had a previous acquaintance with Mrs. Mason.

"I say, parson," said the irreverent Mr. Crane, "who knows but there is a chance for a widower like you? You are awful pious; so is she. She 's got piles of money, and not many heirs either. Perhaps you can learn to talk matrimony as well as missionary."

"I think your remarks are very flippant, Bro. Crane. Mrs. Mason is too old."

"Well, if you can't make up your mind about the old woman, there's the spinster; she's a firm friend of the old lady and will be likely to get a big slice of her property."

The reverend gentleman did not seem to receive the latter suggestion very agreeably. He had his own private views of beauty in the fair sex, and Miss Shallot did not represent his ideal. After all, the property question was something to be considered. He resolved to be very cautious about committing himself, although he allowed himself to seek their company frequently.

When they went into dinner the fifth day of their stay, Mrs. Mason found a telegram had just arrived for her. It was from an attorney in Greenhaven. It read:

"Serious business troubles are imminent. It is necessary that you return to the city at once, where I can more conveniently consult you."

"Serious business troubles," she repeated to Miss Shallot and Doris, who were waiting to hear the news. "I am at a loss to conceive what it can mean. I have had very few of late years. But we must return at once."

Upon making inquiry she found she could not reach Greenhaven that day. She decided to postpone her departure until next morning, and telegraphed her decision to Mr. Wilkins.

Doris was glad she could have one more visit to the beach, and hurried quickly back. Soon she perceived the Rev. Tulkin approaching.

"Oh, dear! there's that tiresome man! I wonder if he means to stay near me all the afternoon!" Doris had no time for other thought, for he seated himself beside her.

"Now 's my time to quiz the girl a little," he thought, but he only said:

"A fine day, Miss Doris."

"Yes, sir," responded Doris, as she had done a dozen times already, in reply to the same original remark from him.

"Ahem! Miss Shallot has not come down yet?"

"No, sir. She will come presently."

"She seems to be a very estimable lady," he remarked, leading his way cautiously.

Doris was silent.

"Mrs. Mason seems to be very friendly toward her."

Doris felt she must say something, and she could truthfully say the "Yes, sir," that now fell from her lips.

"I am pleased to see that she is very religious."

"Very," said Doris, quietly.

"I suppose she seems quite like one of the family?"

"Yes, sir. She has lived with us ten years." And Doris heaved a little sigh, thinking how long those ten years seemed.

"She is no relation, I suppose?"

"No, sir. She is my governess."

"Then very likely Mrs. Mason will remember the fact of her faithfulness and devotion in arranging her final affairs?"

He said it in a questioning tone. She felt it to be an impertinent inquiry, and there was a little reserve in her voice as she answered:

"I never heard her say anything about it. I really do n't know."

It was evident he could learn nothing he desired from Doris.

"Where are the ladies?" he asked.

"At the house, packing up. We are going home to-morrow."

"Indeed! I had not heard of that!" He raised himself stiffly and walked hurriedly away. He stood apart from Doris a little while, thinking. And these were his thoughts:

"I think I will venture. She is very pious and zealous, and will make an admirable helpmeet. And I think she may be sure of a legacy from the old lady. Yes—I 'll venture it."

Although he thought decidedly, he was in a very nervous mood as he approached the hotel. He lingered around the piazza. In about an hour Miss Shallot came down and came out alone. The Rev. Tulkin was waiting for her, and the two strolled away to the beach.

What passed between them need not be recorded, but the fact must be mentioned that upon her return to the hotel Miss Shallot announced her engagement to the Rev. Ebenezer Tulkin.

She gave a month's notice directly, as "dear Mr. Tulkin was unwilling to wait longer for her."

If the Rev. Tulkin had been anything except a minister or missionary, Mrs. Mason would have rebelled. As it was, she felt forced to accept the situation.

"I think I will return with you, Mrs. Mason, and make arrangements for leaving at once. Providence seems to have so willed it, and I feel it my duty to walk in the path chosen for me, even though my dear Ebenezer should ask me to return to China with him."

Doris was radiant with happiness.

"Indeed, Mr. Tulkin, I 'm very, very glad!"

Mr. Tulkin thought he must be gaining a prize.

"Thank you, Miss Doris. I do feel the Lord has indeed led me into a pleasant and blessed path!"

Doris was stricken with a sudden reproach. She ran out of the room, and wailed into her handkerchief:

"Oh! he did n't understand me! And, of course, I cannot explain. How can I tell an engaged man I am glad she is going, because she is disagreeable? But, then, he felt 'the Lord had led him' before I said anything, so perhaps it is all right.

Mrs. Mason was too much disturbed about business troubles to give much thought to Doris just then. They regretted leaving Creighton. Miss Shallot was charmed with the place, but the prospect of her wedding in the near future made her quite willing to return to the city.

She took a very affectionate leave of her dear Ebenezer publicly, on the hotel piazza, much to Doris's disgust.

"Seems to me that was too much! Why, grandma! She lectured me for just shaking hands hard with Mr. Brooks. Said I 'must be more reserved and ladylike!' That did n't look very 'reserved'!"

Mrs. Mason agreed with Doris, but refrained from criticism, for Miss Shallot was at that moment assisted into the carriage by the Rev. Tulkin.

The journey was made without accident or particular incident. Miss Shallot fairly beamed upon Doris, whose readily forgiving nature responded, in spite of all the unhappiness of which she had been the cause.

It was too late for Mr. Wilkins to attend to business that night, but early next morning he conferred with Mrs. Mason.

"I am very sorry, madam, but I am afraid matters are looking very serious for you. I think your agent, Mr. Staines, has made some unfortunate investments. I hope it may prove no worse than that. I heard of a little trouble, and thought he might not apprise you of it. As an old friend of your husband's, I feel an interest in your affairs; and the fact that you have at times placed some matters in my charge has made me a little over-officious, perhaps."

Mr. Wilkins had occupied several minutes in making this speech, and Mrs. Mason impatiently listened.

"I do not as yet feel that you have been officious. Perhaps it is necessary that my attention should be called to it. I am willing to listen to whatever you may think proper to say."

Then followed a long conference concerning certain stocks and bonds, of which she owned a large amount. The result was that when Mr. Wilkins left the house, he was invested with full authority to take charge of her business and her agent, Mr. Staines, also.

Mr. Wilkins had no confidence in Mr. Staines or his management, but Mrs. Mason possessed unbounded faith in him, because he was a member of her church. Her business had been in his care for five years, and as she had always received satisfactory answers to all her inquiries she had felt no uneasiness.

She now felt troubled. That there might have been unfortunate investments she had a fear.

The two days which passed before Mr. Wilkins would again call would have passed tediously, had it not been for the preparations for Miss Shallot's wedding. Mrs. Mason was very generous, and presented her with a liberal sum toward them.

Mr. Tulkin was hastening matters for his departure to a distant field of missionary work, and his bride was to accompany him, and in less than a week from the time they left Creighton Miss Shallot became Mrs. Tulkin, and they had left the city.

Meanwhile inquiries did not progress smoothly. Mr. Staines was indignant at Mr. Wilkins's interference. He appealed to Mrs. Mason. She felt troubled that she had doubted him for a moment, and decided to confer with Mr. Wilkins again.

"The fact is, madam, Mr. Staines has some reason to feel embarrassed by my interference just now. I am sorry to have to communicate what I must to-day. I scarcely know how to break the news to you, but you must prepare yourself for the worst."

He looked pitifully at Mrs. Mason.

"Unfortunate investments are bad enough, and through those you have lost the most of your fortune. Deliberate, premeditated villainy is worse, and of this Mr. Staines has been guilty. Through him you have lost your all."

Mrs. Mason was very pale. She could not speak for several minutes.

"Surely not all! Why, I had more than two hundred thousand dollars invested!"

"It has all gone, madam, and—what is more—Mr. Staines has gone, too."

"What! Brother Staines *gone?*"

"Yes, *Brother* Staines has gone. He is probably safe in Canada by this time."

"I cannot understand it," she said, and her hands fell at her side, as if she were powerless to move them.

"I can explain it all in detail, if you are able to attend to me. But had you not better defer it a few hours? You look quite overcome."

He poured her a glass of water and turned to hand it to her. She had been sitting near a table. He saw her leaning heavily upon it, and attempted to raise her, but she was unconscious.

Never on earth might she listen to the story of trust betrayed: of the dishonesty which had appropriated and squandered that which was to have been a source of comfort to her old age. Mercifully was she spared the knowledge that her all, even her home, had been sacrificed through the villainy of one who draped the fair cloak of righteousness about him, while his soul was the abode of evil designs.

Mr. Wilkins called help, and James assisted him to carry the prostrate form up-stairs. Doris came in to assist, and was filled with a strange fear and apprehension.

She followed Mr. Wilkins to the room where he and Mrs. Mason had lately been sitting.

"Mr. Wilkins, what is the trouble?"

"Miss Doris, I can only say that Mrs. Mason has met with serious losses. In fact, she has lost everything. She was not at all prepared for the announcement, although I have done my best to break it to her by degrees. She had so much faith in that rascal, Staines, that she could not for a moment entertain the idea of villainy."

Mr. Wilkins began to gather up numerous papers, and continued:

"Unfortunately, I have been obliged to bring certain facts to her notice, the proof of which she could no longer doubt. She has sustained a severe shock. Has she any near relatives except Miss Parker and yourself?"

"Only my brother Morris."

"I would advise that Miss Parker be informed at once; and your physician must be sent for. I will call at Dr. Placent's office on my way."

He left Doris sitting there astonished and frightened. She returned to Mrs. Mason's room directly, and anxiously awaited the arrival of Dr. Placent. She stood near her while the doctor touched the feeble pulse of the unconscious woman.

"Has Mrs. Mason been unusually excited lately?"

"Very much so. Mr. Wilkins told me this morning she had met with losses, and they were talking about them at the time."

"Were you present?"

"No, sir." Dr. Placent glanced around the room.

"Where is Miss Parker?"

"At Roseville."

"Are you alone here?"

"With the exception of Katy and James."

"I would advise you to send for Miss Parker at once."

Doris hesitated. What should she do? When Mrs. Mason recovered she would be offended. Doris felt she must explain.

"I do n't know what I ought to do about it. Grandma and Aunt Amelia had a little trouble before auntie went away, and I do n't think grandma would like to have me do it."

Dr. Placent saw that she was much distressed.

"Of course, I do not wish to be inquisitive concerning family matters, but I 'd like you to answer me one question. Would Miss Parker be willing to come back, providing Mrs. Mason makes no objection?"

"Yes, indeed! It was n't auntie who was provoked, at all."

Doris stopped suddenly, remembering Mrs. Mason was unable to make any defense.

"Then I must tell you nothing need come between them now. I do not think Mrs. Mason will ever again be conscious of the presence of any particular person."

Doris gave a shocked exclamation.

"I think you had better send for her, and if Mrs. Mason recovers, and makes any objection, I will take the blame on myself."

Doris left the room to find James. "You are to tell her that grandma is very sick, and Dr. Placent wishes her to come." She returned quickly.

Then followed a few simple directions.

"Not much can be done. I will call again in a few hours."

[*To be continued in next issue.*]

[*Continued from first page.*]

world, and frequently parents offered their own children to monsters; they offered one child that several might be saved. Later on, they frequently offered prisoners whom they had taken in war, and in still later times they offered those who were less perfect than others, in order that by the sacrifice of one they might save many. Sacrifices to the barbaric gods of all tribes originated with fear of animals and the elements.

When men saw creatures of savage propensities holding sway on earth, they soon thought of militant powers in heaven, of wrathful and unmerciful gods, especially as they saw Nature bestowing what seemed to them her greatest gifts upon the cruel and ruthless. They soon endowed the power that brought everything into existence with attributes like those of the serpent, the bear, the lion, the tiger and the wolf; and then, when they turned their eyes to the heavens above, and also contemplated the phenomena perpetually transpiring upon the earth around them—wind, thunder, lightning, volcanic eruptions, earthquakes, cyclones and all forms of devastation, which were more active in early times than now—did they not naturally endow the powers who ruled all things with awe and majesty, with power and might, but with very little love, mercy or tenderness? And, indeed, to any one who is not a careful scientist, a profound philosopher, or deeply spiritual in his thought, the universe certainly suggests the idea of wrath mingled with beneficence. To any one who cannot read in the future the harmonizing and equalizing of all things, this world appears to be given over in large measure to powers of darkness, hate and cruelty. To those who look only upon the surface, there are no satisfactory evidences of a perfectly good God supreme in the universe. We do not wonder that awful ideas of devils, hells, divine wrath and fiery retribution hold sway, when we see the lightnings strike the dwellings of the innocent as well as of the guilty; when the earthquake does not spare the babe at the breast, nor the mother who is so necessary to the maintenance of her offspring, any more than it spares the murderer; when the volcanic eruption has no sympathy for the young and tender, any more than for those who have lived a life of sin.

There is an awful mystery in nature; a mystery which scientists, philosophers and theologians have alike endeavored to unravel, and have, as yet, been unable to satisfactorily explain save when, from the higher realms of spirit and the deepest intuitions of man's divine soul, a voice has declared this is only a prelude to the oratorio, a scaffolding to the temple, which, when it appears in all its beauty, crowned with light, the scaffolding removed and the noise of the workmen hushed—when all the forces of angry waves have subsided and there is a great calm, when the rain and wind have ceased, then you will see the earth rejuvenated and perfected. Then you will know that all is for the best, and the righteous shall shine forth in the kingdom of their Father.

There is wonder and dread all over the world, and those poor, short-sighted theologians who can see out of earth into hell, but cannot see through hell into heaven; who can see beyond man to devil, but cannot see beyond devil to the angel into which that devil will at length be converted; who can see the strife, discord and storm, but cannot see beyond it the day of ineffable calm and great glory yet to be revealed—such short-sighted gazers into the mysteries of human life and destiny are not merely imagining horrors or supposing calamities—they simply do not see far enough; their point of view does not reach out into the universe far enough.

Until we have more powerful telescopes and greater powers of spiritual vision; until we are longer-sighted with regard to spiritual things, we shall be tormented with dread of fiends and hobgoblins, and all the awful creatures which people the realms of the unknown; but when ignorance dies and we know good, that all is for good; when brighter light and fuller revelation explain the mystery and solve the problem, then, because darkness is no more, the hobgoblins will disappear even from imagination, and in the light all will know that there is nothing to fear. When in the darkness you are afraid of everything, even of your own shadow, and often of that most of all. When Emanuel Swedenborg in the last century, and Danté centuries before, saw into the hells and told of states almost too awful to be depicted, they did not describe what did not exist; but Danté, who had been educated in Roman Catholicism, and had therefore been taught that there was an endless hell for those who died in mortal sin, and Swedenborg, who had been brought up in the Lutheran faith, and taught that those who died out of Christ would be damned forever, could only modify their ideas of everlasting torment; they could not see far enough beyond the hells, into the heavens which all must at length reach. Any one standing at a point where he can see but a little way before him, can describe only what is not very far ahead, and is apt to imagine there is a boundary line, a horizon, and nothing beyond it. A child standing upon the shore with a field-glass, looking across the water, thinks there is nothing beyond the water—it is all water and nothing but water in that direction to his vision. But those who have been over seas have found land on the other side. You cannot show the distant land to the child on the shore; you cannot, even if your sight is excellent, stand on the Pacific slope and look across the water to the Sandwich Islands, China, Japan, or any land whatever; but when travelers have been across the water and found land, and one comes back to tell the tale, you accept a revelation from the land invisible; there is water indeed, but there is land beyond the water. This is but a poor and faint illustration of the heavens beyond the hells, of the paradise beyond the purgatories, of the good beyond the evil, of the light beyond the darkness.

Looking at matters from your earthly standpoint, unless spiritually endowed and enlightened, or in communion with those who have crossed the seas, you know of nothing more than that which follows directly upon your present state. After a few short years in the earthly body you encounter death and the grave, and there is the end of life to physical sight or material perception. But there are those who can see beyond, and where you declare death they declare fullness of life; where you declare destruction they declare resurrection and reconstruction. Siva, among the Brahmins, is "*Destroyer*" only to the ignorant; the same divinity is both *Destroyer* and *Reproducer* to the enlightened.

The religious systems of the world must come and go, rise and set, wax and wane, and all that will remain forever is man's perception of absolute truth, and this will be perpetually increasing.

We have already alluded to the worship of the lower creation—to the worship of the dark, brutal and belligerent forces of nature, which led to sacrifices of the most fearful character—and we think we have accounted for it naturally, that man, being on a material plane, and surrounded with forces he could not control, and seeing no further than his immediate environment, worshiped the physical force which was superior to his own; and there are millions of people to-day, who, with all their boasted intelligence, scientific ability and literary acumen, never advance further than savages in a spiritual direction; thus they only perceive what seems very unjust and cruel in natural phenomena.

Why do the most illumined minds refuse to bow before the blind force which is the substitute for God among atheists and materialists? Why do they not acknowledge that supreme law or infinite force, a vague abstraction in the universe, and declare that is all we can know about causation? Why do they not bow down and worship the blind "*necessity*" of modern materialism?

We have only one answer: that ideal "*force*" is not as good as we are, and we will not worship our inferior; we will not bow to the materialists' substitute for God, because it is an image of clay inferior to the substance of which we ourselves are made.

We claim to have some affection, some intelligence, some mercy, some sense of justice, but a blind, unintelligent force, a mere abstraction, a something not ourselves, not endowed with any intelligence, wisdom, love or sense of justice, is infinitely our inferior, and that which is our inferior calls for our contempt, not our adoration.

Instead of believing that the universe is guided by some unknowable power that brings multitudes into existence, mocks them with noble powers and wonderful endowments, cherishes in their breasts the highest hopes and loftiest sentiments, and then allows a cartwheel to run over their body, or some other accident to cause their death, and that is the end of them; instead of believing in a power which gives glorious life and then allows it to be destroyed by the blundering of a drunken cabdriver or a careless engineer; instead of bowing before a power that gives intelligence, hope, aspiration, all that constitutes noblest manhood and womanhood, and then destroys these attributes in a moment by a falling tile or by a missile hurled at your head by a careless boy, we prefer to believe in an intelligent, controlling power that regards the material body as the most external and superficial vesture of man, and sees the man himself forever safely alive, forever in spirit.

If I am a brute, I naturally worship a bigger and stronger brute than myself; if I am merely an animal, I naturally worship a larger and stronger animal than myself; and if I am a human being, with no other instincts cultivated, no other powers developed than those I share in common with the lower creation, I naturally bow to those of the lower creation, who have attributes such as mine but more powerfully developed than mine. And thus it is only natural that as long as man is on the material plane of thought and affection, and does not recognize anything more than his material nature, he will invent a material substitute for God, which substitute is the direct result of the mammon-worship of this age—a remote result of the ignorant animality of savage times. There is fully as much animality and brutality, and more treachery, in the respectable man of business, who does not care how many wives and children he ruins, how many heads of families he dooms to misery, and perhaps suicide, by his tricks in trade, misrepresentations and gambling speculations, than in the panther or the wolf. We would rather be in the clutches of a tiger than in those of a man who lives for self and money only. We would rather trust to the tender mercies of the wild beasts of the forest than to those of a creature who has more intellect but uses that intellect solely for personal aggrandizement, recognizing nothing beyond buying and selling, eating, drinking and getting gain. As long as this worship of mammon continues, and to make a fortune is the supreme object of life; so long as education has for its watchword competition, and your most approved mottoes are, look out for yourselves, take care of number one, there can be no spiritual revelation to satisfy the highest needs of human nature. There can be no sunshine visible in which we can bask with delight, if the air is filled with noxious exhalations and the smoke from a thousand factory chimneys. Man must get rid of the mist and smoke that is continually enveloping him. When he is no longer selfish nor brutal, then he will be able to accept a glorious revelation from the spiritual universe, which is absolutely necessary to happiness and a true understanding of the plan of the universe.

We are ready to make the assertion, extravagant though it may appear to many, that we know people who have absolutely discovered God. But if they have discovered God, have they met a person and had a personal interview with an omnipotent spirit, in the guise of man, who proclaimed his deity by name? We answer, they have beheld the divine presence with the eye of the soul; they have become spiritual to the extent of entering into conscious relation with the divine spirit made known to them in the innermost recesses of their being. "Blessed are the pure in heart, for they shall see God." A great many people quibble at that beatitude; many want to know what it means to see God. According to the statement itself, no one can know what it means to "see God" until perfectly pure in heart; therefore, until they are in that condition, they have no means of either proving or disproving the statement. The sight of God to the pure in heart is the full perception that everything is good and for the best; that all life will turn out well, and all roads lead at length to the great terminus of the celestial city; that all boats will land at length upon the shore of eternal happiness. By perceiving God we mean perceiving spiritual truth, love, wisdom, goodness and righteousness; perceiving perfect justice in the order of the universe. And when we have found divine justice ruling and governing all, we do not trouble ourselves as to whether Deity has or has not an anthropomorphic form; when we have found divine wisdom, love and truth, we do not care to ask how love, wisdom and truth are presented outwardly to sense or intellect; we are satisfied with the knowledge of the soul, with the perception of the interior nature.

For all discussions in theology concerning God's personality or impersonality, we shall care less than for the changing sands on the seashore. It does not matter whether we can decide as to the personality or impersonality of God. There are a great many things beyond our intellectual range, even beyond our moral perception, and there are a great many mysteries in the universe that are beyond us, which we do not need to settle.

But if we have found enough to content our souls in truth, if we have found enough to still the wild beating of our rebellious, sorrowing hearts, to demonstrate life immortal where we have hitherto found death, and the victory of truth where hitherto we imagined the victory of the grave; if we can stand by the side of a corpse and yet see a resurrected being promoted to a higher state of intelligent existence; if we can shed the tear of sympathy with the mourner who is bereaved of an earthly presence, and yet be so convinced that the so-called dead are alive and with us, that the tears which flow through ignorance we can wipe away; if we can bring wisdom's consolation to the sad heart; if we have the certainty that though every earthly prop be destroyed, and every earthly opportunity denied, though we have lived our lives from the ordinary standpoint in vain, labored and toiled for naught, that there is in the spiritual universe a crown, a reward, a glorious result for our every undertaking that cannot be observed from earth's plane of observation, then we have found the God we all need to find, for we have found infinite goodness; Infinite Good is "God," which is an old Saxon word, meaning the Good One or the All Good. God then becomes a word no longer meaningless upon our lips. All human speculations concerning God and the life beyond must eventually pass away, all outward forms and ceremonies of religion will pass away, but the essence of religion will never pass away. Religion may cast aside its outward dress; its pagodas, temples, synagogues and churches may all be looked upon some day as things of the past and no longer needed; but supposing the outward church does come to an end, how will it come to an end? By growth. The church will grow so large it will cover the earth, and when the whole earth is a temple, then nobody will need a smaller temple. When the temple was small, it stood on a little spot of ground, and people could easily tell you how large it was; but when the whole earth becomes holy, you can never wear your shoes anywhere if you have to remove them when you tread on holy ground.

We believe in the extension of holy ground, in the enlarging of consecrated territory, so that we can find God everywhere.

Where did Jacob find holy ground? Out in the wilderness, where he had but a stone for his pillow. There had been no rite of consecration, no house of worship was built there, but he was constrained to remove the shoes from his feet, for the place whereon he stood was holy ground. Where did Moses find holy ground? where did he see the phenomenon of the burning bush? There was no temple built by human hands and dedicated to the Most High where he received the divine message; he was in the solitary, unconsecrated desert.

Where did Jesus tell the woman of Samaria that God should be worshiped? It was not necessary to approach a holy mountain, as the Samaritans thought, with their ruined temple on its summit; it was not necessary to enter Jerusalem, with its temple of unparalleled magnificence, or pause within its walls, for God is everywhere. Spirit and truth are the only two essential words used in connection with his worship.

In the future the religious instinct will be entirely disconnected from fear, from all harsh conceptions of Deity and moral obligation; the very word obligatory will be removed from the thought of religion, and God will be worshiped in perfect freedom.

But some may still ask how can perfect freedom be reconciled with religion, or *religio*, which means binding? Can we be religious—completely bound—and yet enjoy perfect freedom? Yes, for you can serve your father and mother from pure love; you do not fear them at all if you love them perfectly. The youngest child can know what it is to feel: Father would never punish me, nor would mother; but when they tell me what to do I do it because I love them; and because I love them I choose to please them.

The only worship God can care for is the kind of worship we have just mentioned; any other is craven, and usually selfish. When worship is offered to God for the sake of receiving something in return, is not the worshiper like a child who obeys his parents not from love, but because if he is a good child he may get a toy or some sweetmeats? Such worship is not religion. There are people who are so afraid of God they worship in order to escape hell. Congregations in times of revival are thrown into hysteria at the thought of endless perdition, and then they are said to receive the spirit, having prayed for the holy spirit because they very naturally did not wish to drop into fire and be burned forever. There is no religion in such experiences. Where true religion appears is where people worship lovingly and truly the eternal God, from gratitude to the God who blesses them; where their hearts are full of gratitude to the Eternal Fount of All, and they love the Eternal with all their hearts, with all their souls, with all their minds and with all their strength; fear is gone, dread is removed from such forever.

True religion has nothing but love in it. The only reason why the men and women of the future will worship will be because they love the Eternal. Now as God wants nothing, and as you cannot possibly do God a favor, add to his glory or bestow one fraction of honor upon the Eternal that he does not eternally possess, religion resolves itself into practical philanthropy; and love for the Eternal takes the form of love for all his children. Religion, rising in glorious light from its chrysalis, transformed into a butterfly, becomes philanthropy, humanitarianism. When we support religious services in days to come, we shall know that others are helped by them, and that they generally benefit society; we shall do whatever we can to help our brethren to a higher and nobler life. There is a divine utilitarianism which recognizes the usefulness of whatsoever tends to promote the spiritual nature, and this will be the impetus to all religious observance in days to come. Nothing is more important than that doubting and nervous persons, in particular, should be helped to a spiritual sight of divine goodness, and assisted to realize the truth of immortality. Pains, suffering and diseases of every name proceed from doubt, fear and sorrow; and to remove these deadly enemies of health and happiness is to employ the only effective measures to overcome sickness and insanity.

"MEN, like trees, begin to grow old at the top." Avoid the first appearance of growing old by keeping the hair in a vigorous and healthful condition by the use of Warner's Log Cabin Hair Tonic. Sold by all druggists.

LOVE'S LITANY.

BY CLEMENT SCOTT, IN AMERICA.

Helpless! alone I stand! Give me your hand,
Lead me across life's turmoil and despair!
Take me away to Love's sweet blossom land,
Out of this darkness into light and air!
Give me your hand! to wander through my hair,
To pass across my forehead; let it touch
My lips, just once, that murmur you are fair
And tender, Sweet! I do not ask for much—
Give me your hand!

Midnight has closed me round! Give me your eyes,
That I may wake to see life's loveliness,
And gaze into a mirror'd Paradise,
Where we may wander on, no less! no less!
Give me your eyes! that I may look you through,
Unfold your soul, discover how your heart
Trembles at love's awakening. Ah, you—
You will be merciful! Ere I depart
Give me your eyes!

Behold your suppliant! Give me your heart,
All that is in it that is very pure,
Your woman's sanctity; the counterpart
Of gifts the angels gave you that endure!
Give me your heart! that I may set it round
With pearls of prayer, and rosaries recite
Of deep thanksgiving! Let me feel I've found
A way to peace out of life's dark night!
Give me your heart!

Banner Correspondence.

Utah.

SALT LAKE.—Warren J. Richards writes: "A large audience gathered at short notice at Emporium Hall in this city, on Sunday evening, Sept. 23d, to listen to a lecture by Dr. D. J. Stansbury and witness some of the phenomena occurring in his presence. The Doctor and his wife were *en route* to their home in San Francisco, but were induced to stop over Sunday with us. He gave an interesting account of his development as an independent slate-writer, with timely advice to those sitting for that and other phases of mediumship. An invitation was then extended to all who wished to receive a message to write the name of a spirit-friend upon ballots which had been distributed. These were collected and deposited upon a table. The doctor then washed three pairs of slates, which were shown to those sitting in the front rows, and then bound together by rubber bands. The writing could be plainly heard by various persons upon whose shoulders the slates were laid. There were two portraits and several messages found upon the slates. One message was still wet when the slate was opened, from not having been thoroughly dried before closing. I received a long message from my mother; the others were also recognized.

The Doctor next exhibited the 'Occult Telegraph,' and explained its construction, showing the impossibility of working the instrument without the aid of an invisible intelligence. After several had examined the instrument it was closed and locked. The Doctor placed his hands upon it, when it began at once to give forth messages in response to the ballots which were upon the table, the right one being selected by clicks from the instrument and opened by some one in the audience to prove its correctness. The names of the writers were recognized in every instance, and the appropriateness of the messages acknowledged; in some cases a description of the spirit was given, together with age, relationship and cause of death.

The two hours' entertainment proved most enjoyable to Spiritualists, while many who had never witnessed anything of the kind expressed their entire satisfaction of the genuineness of the phenomena. The Doctor remained over Monday and gave private séances to a large number of investigators.

We hope soon to organize a permanent society; are expecting J. J. Morse here soon; also Dr. and Mrs. Nickless to assist in the work."

Michigan.

BURTON.—D. Higbee, M. D., writes: "The part planchette is yet to perform in the introduction of Spiritualism into families of all creeds and no creeds, is hardly dreamed of. There is a right and wrong way in the working or management of this little oracle. A few simple rules must be understood and observed: Sit regularly every Sabbath and Thursday night—four to six persons, two or three of each sex. Open séance by singing—instrument may accompany, voice is best. Sing ten or fifteen minutes. Then sit around a table, hands in contact, and two most sensitive opposite sex with right and left hand on planchette. Then some one invoke the presence of some loving spirit friend or friends. Sit still or sing while spirits are magnetizing planchette, table, room and persons, so as to get control of electro-magnetic forces and concentrate them on planchette. After waiting twenty-five to thirty-five minutes, either one holding planchette should ask audibly, 'Is my spirit friend (A. B.) present? If so, please tilt the planchette up sidewise (holding fingers lightly on one side) and strike the feet three times for yes.' If no motion, sit still fifteen or twenty minutes longer and repeat question. If no motion, some other one in the circle call for a friend, waiting few minutes, and so go round circle. When planchette moves freely, give this rule: three raps mean yes; one rap, no; two raps, don't know. Then frame all questions so the spirit can answer by yes or no. When reasonable time has been given to that spirit, ask for another. First séance may continue one and a half hours; subsequent, forty-five to sixty minutes.

After planchette is well under control, one or two in any family can operate it. All must remain orderly and quiet, and the instrument be handled mainly by the person in whose hands it works well."

District of Columbia.

WASHINGTON.—G. H. Brooks writes: "On my way to Washington I spent the last Sunday in September in Pittsburgh, Pa., and, with the assistance of Brother C. O. Pierson, formerly of this city, and the Conductor of the Lyceum while here, organized a Children's Progressive Lyceum, with Mr. Pierson as Conductor. The Lyceum started out with a great deal of enthusiasm and with a large attendance. It has a fine array of leaders and teachers, and is destined to do a world of good. Mrs. Glading was the lecturer for the month of September, and had been greeted by full houses. Our meetings and Lyceum opened here the first Sunday in October, with a very good attendance. The Lyceum misses the inspiration of its former Conductor, C. O. Pierson, but all have made up their minds to work with greater zeal and determination, and make it a success. I was elected to fill Mr. Pierson's place until they could find a new Conductor, which we hope to ere long. Our evening meetings are increasing in attendance. Our socials every Tuesday evening, in one of the prettiest little halls in the city, are to be full of interest, and will build up the social life of the Society. I trust that great good may be done through this means."

Oregon.

PORTLAND.—C. A. Reed writes: "Spiritualism is moving right along in this section of country. People seem to think there must be a genuine vein of pure metal or there would not be so many efforts to counterfeit it; hence many are hunting for the pure vein, and do not intend to give up or slacken investigation. At this time we have in Portland a Mrs. S. Seip, of San Francisco. She is a very earnest and eloquent speaker, and appeals directly to the inner conscience of her hearers to prove her position; her teachings cannot but improve our religious and moral well-being. Sunday, Oct. 7th, she assisted in dedicating our new hall, west side of 6th street, between Alder and Morrison streets, on which occasion we had a most enjoyable time. I intend that the meetings at this hall shall have the best philosophy and broadest platform that can be found anywhere consistent with good morals. New and progressive thought shall always meet with warm and true friendship while I have control. I do not ask the speakers and mediums to agree with me in all things, but shall court different opinions, knowing that thereby truth may be evolved. All mediums I trust will find in me a true friend and strong protector."

New Jersey.

NEWARK.—H. C. Dorn writes that the cause of Spiritualism in this place is prospering. Three meetings are held regularly, that with which he is connected being at present addressed by George Chainey, who is soon to commence a course of lessons on Psychic and Physical Culture. Mrs. E. A. Wells, of New York, and Mrs. N. J. T. Brigham, frequently lecture in Newark. The general interest is fast increasing, and the prospect of a successful winter campaign for the truth is very encouraging.

Free Thought.

Is the Healing Gift an Inheritance?

To the Editor of the Banner of Light:

At this time it seems to me to be a duty on the part of Spiritualists who have embraced the philosophy as a fact in the nature of things, but who are now engaged in imparting a philosophy which, to the writer, seems antagonistic to Spiritualism proper—the same being entitled "Christian Science," "Spiritual Science," "Metaphysics," "Occultism," "Theosophy," "Esotericism," etc., etc.—to put themselves in a position concerning the New Dispensation which will not mislead an individual from true Spiritualism and its philosophy into the acceptance of teachings which do not, directly or indirectly, allude to the benefits derived from the spirits of the departed.

Doubtless many individuals who are teaching these peculiar tenets, or have embraced those names as a cover "to catch Christians" and skeptics to Spiritualism, are in full sympathy with the spiritualistic cause and know it is a fact, but not a popular one: hence, to get business, they adopt any name or theory, or leave out the true philosophy—which is ancient and modern Spiritualism—in teaching, that they may not frighten some weak individual who will accept a truth if it is "sugar-coated." I would like to ask, in this connection, the following questions:

(1.) Is the healing element which is prominent in the world to-day derived from any other source than that which was known in Bible days as the gift of healing?

(2.) Do the spirits of the departed assist the practitioner in making cures in this age, and in the same manner as claimed in the Bible, *i. e.*, by and through the spiritual gifts of a Jesus, a Paul, a Peter, in the New, or Elijah and Elisha in Old Testament times?

(3.) Why should individuals who recognize the return of departed spirits, with intelligence and power to assist and restore the sick to health, also to diagnose disease, not admit and teach the same in their classes to those who had not been convinced of the truthfulness of the healing element from that source?

(4.) Is there anything new in the philosophy attached with various new names to Spiritualism that is practical, which is not included in the Spiritualistic Philosophy, such as has been advocated for the past forty years by well-informed Spiritualists? the same being obtained from departed spirits by and through mediumship?

(5.) Is not the entire subject, so far as explainable, simply the "*gift of healing*," which is an inheritance, and cannot be obtained at colleges from teachings—the same being epitomized in the simple words "adapted *power*"?

(6.) Is not the healing element more connected with the material and spiritual make-up of the individual than it is in the mind of the individual?

(7.) Do not the users of these new names for the old philosophy (of the gift of healing) make a mistake when they attribute to mind the power to create disease—also to eradicate it? And is not disease caused more largely from the organism becoming over-taxed or exhausted? thus generating a superabundance of electricity or magnetism, and causing an unbalancing of the forces of the individual, destroying the equilibrium of the entire system, and thereby affecting the mind and causing it to become inharmonious, disease and sickness being the result? And is not this untoward condition removable, by the human organism becoming restored to its equilibrium through some adapted healing element, either with or without human contact, according to the susceptibility of the individual affected? [*Often this is accomplished with animal magnetism or electric force*—or the more potent force of spirit power, which exists with well unfolded individuals who possess the healing gift.]

(8.) Has either magnetism, electricity or spirit force, any intelligence? and if not, are they not the life-giving elements which sustain the earthly body, and which are utilized by human beings when they are understood and comprehended?

(9.) If the *no disease* theory—or that which claims that all disease is in the mind or imagination of the individual—be true, is it not a duty for these same "no disease" theorists to establish the fact at once in some notable way, such as curing yellow fever patients in Florida, so that others can see it to be such?

(10.) Why is it that some of these new discoverers (?) can teach, and others can practice, if what they are treating of be not a natural gift which some have and others do not possess—just the same as set forth in the Spiritualistic Philosophy? Many individuals can teach the laws of life and health, but do not possess the gift of healing to any great extent; and it is the same with those who claim to give massage treatment: in a class of a dozen such individuals it is admitted that not more than four out of the number will be successful in giving treatments which will benefit the sick, while *all* can give treatments alike; this clearly shows that it is "*power*" that makes the cures, and not theory or the process made use of; and still the regular medical doctors will recommend massage treatment instead of magnetic—they both being really one and the same thing, where power finds expression in the operator.

When will the church people, and also the medical men who claim to be "regulars," admit the existence of this power to heal the sick, which has been practically acknowledged in all nations and ages in the past, and of a necessity must be continued to the present day—the laws of the universe being the same and unchangeable?

(11.) If Spiritualism is true, and spiritual gifts are as common to-day as they were in the past, why should those advocating the healing gift not admit the fact, instead of sailing under all sorts of flags except the essential one: *i. e.*, Spiritualism proper? [The healing gift should not be considered a secret to be taught at colleges or in classes, but as free as the sunshine, and the air we breathe, when an individual possesses the power within him (or her) self to exercise that spiritual gift of healing.]

Is it not far better for Spiritualists to be identified *as* such? What have the above-cited "Societies" under their various names done that Spiritualists have not accomplished? Let the true friends of Spiritualism hold unswervingly and openly to their basic facts, for in them they have a foundation that can never be uprooted or destroyed.

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INDEX.

Angel Care.	Ready to go.
A little while longer.	Shall we know each other there?
Angel Visitants.	Sweet hour of prayer.
Angel Friends.	Sweet meeting there.
Almost Home.	Sweet reflections.
And He will make it plain.	Sow in the morn thy seed.
A Fragment.	Star of truth.
A day's march nearer home.	Silent help.
Ascended.	She has crossed the river.
Beautiful angels are waiting.	Summer days are coming.
Bethany.	They 'll welcome us home.
Beautiful City.	There 's a land of fadeless beauty.
Beautiful Land.	They 're calling us over the sea.
Bliss.	Tenting nearer home.
Beyond the mortal.	Trust in God.
By love we arise.	The land of rest.
Come up thither.	The Sabbath morn.
Come, gentle spirits.	The cry of the spirit.
Consolation.	The silent city.
Come, go with me.	The river of time.
Day by day.	The angels are coming.
Don't ask me to tarry.	The Lyceum.
Evergreen shore.	They are coming.
Evergreen side.	The happy time to come.
Fold us in your arms.	The happy by-and-bye.
Fraternity.	The other side.
Flowers in heaven.	The Eden of bliss.
Gathered Home.	The region of light.
Gone before.	The shining shore.
Gentle words.	The harvest.
Gratitude.	Time is bearing us on.
Golden shore.	The happy spirit-land.
Gathered home beyond the sea.	The by-and-bye.
Home of rest.	The Eden above.
He 's gone.	The angel ferry.
Here and there.	Voices from the better land.
I shall know his angel name.	We shall meet on the bright, etc.
I 'm called to the better land.	Welcome angels.
I long to be there.	Waiting 'mid the shadows.
Looking over.	When shall we meet again?
Looking beyond.	We welcome them here.
Longing for home.	We 'll meet them by-and-bye.
Let men love one another.	Where shadows fall not, etc.
Live for an object.	We 'll anchor in the harbor.
My harbor of love.	We 'll gather at the portal.
My home beyond the river.	We shall know each other there.
Moving homeward.	We 'll dwell beyond them all.
My home is not here.	Waiting to go.
My guardian angel.	Waiting on this shore.
Not yet.	We 're journeying on.
No weeping there.	What must it be to be there?
No death.	Where we 'll weary never-more.
Not yet for me.	Whisper us of spirit-life.
Never lost.	Waiting at the river.
Only waiting.	
Over there.	CHANTS.
One woe is past.	Come to me.
Outside.	How long?
Over the river I 'm going.	I have reared a castle often.
Oh, bear me away.	Invocation chant.
One by one.	
Passed on.	
Passing away.	
Parting hymn.	
Passing the veil.	
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☞ We do not peruse anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.

☞ When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 27, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY, 39 *and* 41 *Chambers Street, New York.*

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
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☞ Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

☞ *Before the oncoming light of Truth, Creeds* tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

"The Real Origin of the Spiritual Phenomena."

We shall publish next week, from the pen of PROF. HENRY KIDDLE, of New York City, an interesting and important Review, bearing the above title, in which the singular and scientific (?) conclusions arrived at in a recent work, "*Posthumous Humanity*," by Adolphe D'Assier, find skillful and accurate dissection.

Ecclesiasticism in State and Schools.

The *secular* view of religion in the State and the Bible in the public schools was set forth in a pamphlet by ex-Judge Hurlbut of the Supreme Court of the State of New York, some eighteen years since, a copy of which now lies before us. It is quite needless to say that this most rational view is presented with the utmost clearness and genuine ability. It is the habit of the clergy to enter the lists of this engrossing controversy, and the statements and arguments of a trained publicist are therefore the more worthy of profound attention. In Judge Hurlbut's brief introduction to his essay, doubly timely at the present juncture, he quotes Lord Macaulay, with whom he agrees in saying that "the experience of many ages proves that men may be ready to fight to the death, and to persecute without pity, for a religion whose creed they do not understand and whose precepts they habitually disobey."

To begin with, the Judge distinctly proposes to amend Article I. of the Amendments to the Constitution of the United States, forbidding Congress or any State to make any law respecting an establishment of religion or prohibiting its free exercise; but additionally authorizing and empowering Congress to "enact such laws as it shall deem necessary to control or prevent the establishment or continuance of any foreign hierarchical power in this country, founded on principles or *dogmas* antagonistic to republican institutions." The writer takes the position openly that the Pope of Rome should be compelled to abstain from making his appointments in the United States, since the present course of proceeding subjects our democratic state to a power against which loyal Catholic monarchies of Europe revolt. Vattel does not hesitate to pronounce *such appointments* by the Pope a violation of the laws of nations and the principles of common policy. "A people ought not," he says, "to receive laws from strangers, to suffer them to interfere in their affairs, nor to take from them their advantages."

"It is clear," asserts Judge Hurlbut, "that there is nothing in the Constitution to prevent the Pope from appointing a lord cardinal for the United States, or elevating any citizen to that dignity, who does not hold office under the general government. The prince-bishop of Rome does not enjoy a like privilege in the well-regulated monarchies where his religion is established. Surely Rome is regarded by us, in the language of the treaties, as "the most favored nation," which is probably owing to the "distinguished consideration" with which our countrymen are accustomed to regard modest merit. "The free toleration of all religions does not imply a tame acquiescence in the growth of a foreign organization, with an order of nobles, or *quasi* nobles, of foreign appointment, displaying a pomp and power wholly at variance with the spirit and principles of a democratic state." A Catholic writer of high and deserved distinction is cited as saying that "the spread of Catholicity, associated with the foreign civilization throughout the country, would destroy the order of American civilization, and reproduce in our New World that of the Old World, on which ours is, in our judgment, a decided advance." It is an advance, too, in the main because we have discarded the theocratic element in the government and adopted the democratic.

Coming to the school question, Judge Hurlbut lays down the proposition plainly that a free state establishes schools as means vital to its existence. He adds, that when those who deny to the state any power whatever to tax for educational purposes can show that a free state can flourish without the exercise of this power, they will be clearly in the right. For himself, he esteems a proper state establishment for common education the main pillar of the republic. A tax *being a matter of compulsion*, when the citizen is thus coerced he can demand with justice that the fund to which he contributes shall be applied to the legitimate purposes of common education, such as a democratic state can properly promote and no other; and that he shall enjoy equal advantages with all the other contributors to the common fund. In view of this, the founders of the common school in New York State, in their report, limited the instruction to such elements of learning as were absolutely necessary for the man and the citizen, and which the children of the poor and humble could readily attain between the ages of five and fifteen years. They likewise recommended that "the principles of morality" be taught; but were wholly silent on the subject of religion. The education was to be such as to offend no one's prejudice, assail no one's faith, and confer only an unmixed benefit upon the youth of a democratic state.

The common school was intended in every State to be neutral ground where the children of the Christian and the heathen, the Catholic and the Protestant, the Unitarian and the Trinitarian, the Jew and the Infidel might, without offense to the parents, be taught certain elements of learning necessary for their welfare and the safety of the state. It was by this standard, and no other, that the principles of morality were to be taught in the schools. The basis and foundation of them all is common to all people alike. Confucius, Socrates, Jesus, taught the fundamental rule of all conduct, the simple rule of justice between man and man. The principle of morality contained in this rule is fortunately sufficient for the purposes of a democratic state. He who thoroughly observes it will never become an *improper or dangerous citizen of a just government*. It is a maxim of natural equity and justice, springing from the sentiments proper to humanity. The state needs only so much of morality as makes men just, since justice is the only function of a democratic government.

"A democratic state," remarks Judge Hurlbut, "does not decide between the idea of a personal deity and a supreme divine power in nature, and will not therefore encourage an authority or bias in favor of one idea or the other. And yet, if it places the Bible in the schools, (as a whole or by selections) it really seems to determine in favor of a personal divinity." We may call ourselves a Christian people, but we are a democratic State, and such a State, as a State, can have no religious dogmas engrafted upon it.

A New Departure by the Jews.

The Jews in this country are, as is well known, required by the law of Israel to observe their Sabbath, which occurs on Saturday, with *rigid strictness, and consequently are obliged* to give over work and business on that day; while the law of the State forbids work and business on the following day, Sunday, and thus they are left with but five days in the week to earn their living and make any advance in prosperity. It is evident that the rest of the community has one day's clear advantage of the Israelites in our midst. As the Jew cannot work on Sunday out of regard for the consciences of other people, and cannot really afford to lose Saturday beside, he is between the upper and nether millstone, and a conflict is all the time going on in his mind between his individual interest and his religious duty. As a local contemporary puts it, the synagogue has been deserted for the market and the workshop, and the Christian Sunday has been used for social dissipation.

Rabbi Schindler, a Jew of distinguished attainments and marked original power, has led off in Boston in a movement that promises to supply the want so long felt by his race and religion, by instituting in this city a course of Sunday lectures, and opened it on the first Sunday of the current month. It is to be taken for the initiation of a quiet and sensible reform, whose aim is to establish better relations between the Jewish people and the society around them. Yet it is in no sense to be interpreted as a surrender of the historic Jewish Sabbath or any part of its meaning. While it does involve giving up of Saturday to the interests that are nowhere else suffered to slumber around them on that day, it practically transposes the observance of the Jewish Sabbath to the Christian Sunday—and that is all. Still, even that will be accounted a bold step to take by Jewish authority in this country.

In opening his first Sunday lecture, Rabbi Schindler told his hearers that they did not meet to celebrate a festival of the weekly Sabbath, nor even confessedly for divine worship. But he admitted that the practice was a new one in the history of the Israelites of Boston. He acknowledged that the sensation was a new one. He advised them that these lectures were to be of a moral and religious nature, and were intended to interpret and propagate Judaism and nothing else. The Jewish religion emerged from a chaos of polytheism. Its founders appointed as a day of rest that one which suited them best, and shrouded that day with sanctity.

But times have changed since then. The Jews are no longer a nation, nor do they own a country. They cannot enforce the observance of their Sabbath by legal means. "All endeavors to run counter to the current of the time," said the Rabbi, "have proven to be disastrous to ourselves. We have to reckon with realities; we have to calculate with facts; we live scattered among nations, among vast majorities who have settled upon another day of rest, and we are *placed*, unfortunately, between the horns of the dilemma either to yield to the majority or to observe two days of rest." He admits that in observing Sunday rather than Saturday for the benefactions of religious instruction, they concede and do not concede to those around them, as the case may be. Historically, he insists that the Jewish Sabbath is right as it is. The Jews were the first nation to grasp and proclaim the truth that one day out of seven is absolutely needed for the welfare of human society. But they bow in this matter before the majority, and are satisfied to abstain from work on the day ordained by the State as a day of rest.

The Rabbi claimed that the gain would be in putting a check upon irreligion. The Jewish children will learn that they belong to a religious community which is one of the oldest in the world—a religion which has proclaimed the truth that there is but one God, and that all mankind are one common brotherhood. They will learn their duties toward God and their fellow-men, to distinguish between right and wrong, between virtue and vice, good and evil. They will likewise be taught that man has higher aspirations than the pursuit of material wealth. In short, they will receive instruction in morality and guidance in relation to their conduct in life.

Above all else, it is the purpose and policy of the new Jewish Sunday lectures to reform the institution of Judaism so far as to adapt it to the needs of the current age and time, and to break down that exclusiveness long practiced by the Jews as a class, which has generated a fatal temper of religious indifference and listlessness. It is that cancer of exclusiveness, says Rabbi Schindler, which has even eaten through the vitals of Judaism while they have pretended to nurse it. The Israelite congregations have been mere stock companies, to provide for the mutual benefit of their members. They ought rather to exist to impart the needed instruction of how to lead a moral life.

"Christian Science" and Psychometry.

A correspondent of the Boston *Journal* would like to be told what the matter is with the Christian Scientists, that they have failed so notably to improve their Florida opportunity, if, as they say, fever, sickness and pain have no real existence, being, according to their theory, mere "ideas," children of a "disordered imagination." In that case, he says, the Scientist would be in no danger. The people of Florida at large are foolish enough to entertain the "idea" that they are having yellow fever and are dying of it. He thinks there never was such a chance for Christian Science to approve itself and make converts, and calls on its votaries to come forward and show themselves. He cannot believe they are afraid of catching "this epidemic and fatal idea." Conscience, if not humanity, should compel scores of them, safe in their superior knowledge and strength, to offer their services, even if only as nurses. Faith without works, he reminds them, is dead.

Hall's Journal of Health devotes its leading article in the October issue to the subject of "Christian Science," which it asserts to be only another name for the "faith cure." The endeavor, under this practice, is to induce by prayer the aid of the Deity in effecting the cure, or else it is a recognition of the supremacy of mind over all forms of matter, and particularly of the individual mind over the anatomical structure through whose organs it expresses itself. The human organism is compared by physiologists to an electric machine with its connecting wires, the brain being the battery, the sensatory nerves the transmitting wires, and the will the operator.

The millions of cells composing the body are constantly undergoing waste and replenishment. Out of death comes life, all nature through. The decay produced by every effort of the mind or body must be provided for by the means at hand for re-supply by purely natural processes, or the bodily health becomes permanently impaired. When the power of recuperation is lost in the general decay, death ensues.

Now the Christian Scientists, says the *Journal of Health*, wholly ignore these natural processes by means of which alone the worn-out tissues are ejected, and new ones are supplied, and the impaired body is restored to healthfulness. Without doubt, as the *Journal* believes, many persons through weakness and long-suffering give themselves up to die without the energy to make the least mental or physical effort toward restoration, even though no real disease is apparent. All that such persons need is to have their minds reassured, when a strong counter action in the right direction will often effect a change from hypochondria to convalescence and eventually to health.

The manifest indifference shown by the professed faith-curers to the yellow fever devastation excites the Journal's inquiry if yellow fever and other contagious diseases are out of their reach; and if they will continue to treat only those who have become victims of hypochondria and have lost all their will-power. It does not presume to question that all power is of the spirit. *For this reason* it looks to the Spiritual Philosophy for a final solution of the cause of the cures which have been effected at harmonious gatherings, when all minds are centered upon the same object, a singleness of purpose being the governing rule. It teaches and proves that every human being is encompassed by an aura formed of his own characteristics, and surely determinative of his moral and intellectual value. Psychometry, or soul-measure, explains the whole mystery of the mind cure. But neither the prayers of the zealots nor the faith of the afflicted, except so far as they create harmony on the one part and receptivity on the other, have any effect whatever.

The Diatribe

Against the spiritualistic physical manifestations which took place in the Academy of Music in New York City last Sunday, was the most infinitesimally weak effort ever attempted by the enemies of our Cause to cast obliquy upon it—judging from the reports that have reached us through the *New York World* and *The Sun* of the 22d inst. The explanation of how independent slate-writing is done was so ridiculous that even the skeptics present were dissatisfied. The whole thing was a tissue of misrepresentation from beginning to end, as every Spiritualist conversant with the genuine manifestations can fully attest. But the most absurd part of the performance was the explanation (?) which Mrs. Margaret Fox Kane endeavored to make as to how the raps are made, by attributing them to the action of the *toe-joints*, the same as the learned (?) Doctors alleged "the trick was done" nearly forty years ago in Buffalo, N. Y. But, for the edification of those Spiritualists who may not have seen the sensational reports in question, we copy *verbatim* the last paragraph of *The Sun's* missive, which will be sufficient to show the precise tenor of the whole affair. Here it is:

"Doctors from the audience went upon the stage, and felt the woman's foot as she made the motions by which she used to do the rapping. Then she stood in her stocking feet on a little pine platform six inches from the floor, and without the slightest perceptible movement of the person made raps audible all over the theatre. She went down into the audience, and there, resting her foot on another person's, *showed how by the motion of the great toe* the sound was produced"!

Can anything be more preposterous than this?

Grand Reception to Mrs. Ada Foye.

Members of the several spiritual societies of Boston will unite in tendering to Mrs. Foye, of San Francisco, a public reception at Parker Memorial Hall, corner of Berkeley and Chandler streets, on Tuesday evening, Oct. 30th. It will be an attractive musical and literary entertainment, and Mrs. Foye will give an exhibition of her wonderful phase of mediumship. Exercises will commence at 7:30.

The Independent Telegraph Instrument

Is the latest invention on the part of the spirit-world to convince skeptics of the reality of communication between the two spheres of life. It consists simply of an ordinary telegraphic key enclosed in a case between two slates and secured against the possibility of human contact. To this is attached a "sounder," the same as is used in every telegraph office in the world. It was first brought out by Mr. W. S. Rowley of Cleveland, Ohio, and is still used by him for medical purposes. THE BANNER gave a lengthy account of the phenomenon when the facts were first made public. Other mediums, it seems, are now using the new invention. A communication comes to us from Denver, Col., of a recent date, wherein Mr. E. S. Bennett, the writer, after alluding to Dr. Stansbury's wonderful slate-writings, says:

"The principal interest at Music Hall centered in the 'occult telegraph.' The instrument was placed upon a table, and freely inspected by Mr. A. O. Rhodes, Principal of the Denver School of Telegraphy, and Mr. L. C. Rice, Manufacturer of Telegraph Instruments and supplies.

These gentlemen stated to the audience that the apparatus was such as is used everywhere for telegraphic communication, and that there were no hidden connections with ground wires as far as they could detect. The doctor seated himself at the table, simply placing his hands upon the box; the experts seated themselves one on either side. In a few seconds the first click was heard; this was repeated, and then followed a succession of telegraphic dots and dashes, and soon the operators were busy taking down the messages. The clicking of the instrument, which was a new Western Union sounder, could be heard in all parts of the auditorium. The position of the box was frequently changed, working equally well on the doctor's head as on the table. The principal message was from Samuel Bowles, formerly of the Springfield *Republican*, and was as follows:

'77,' 'I have a message for you.'

'*Ladies and Gentlemen*—The spirit-world comes into closer communion with you to-day than ever before. Extraordinary methods are being devised by the higher intelligences to attract the attention of the scientific world in order to oppose the materialistic tendencies of the age. The spiritual telegraph will demonstrate the immortality of the soul. (Signed) SAMUEL BOWLES.'

This message was corroborated by each of the operators, as well as by a gentleman in the audience, who had taken it as received. Mr. Rhodes stated to the audience that he was not a Spiritualist, and that he could not tell how the instrument was operated unless by a combination of human magnetism and electricity. So far as he could detect there was no opportunity for nor attempt at fraud. He believed it to be an honest instrument and just as represented. (This statement was loudly applauded.)

The slates were then opened and found to contain twelve closely-written messages, all of which when read were recognized by persons in the audience.

Altogether the séance was a marvelous one, and produced a profound impression upon the audience. At the close of the meeting scores of persons came upon the platform and congratulated the Doctor upon his success, while others critically examined the instrument and slates."

Hygienic Advice.

A correspondent forwards us the following letter, which we have submitted to the Spirit President of our Public Circles, with the appended result:

"The writer is a most intense sufferer from nervous and mental debility, loss of sleep and nervous sensations too numerous to describe; is driven from the house by terrible and inexpressible feelings of gloom and desolation, and a sense of being alone, and cannot stay in his room at night; his general health is, or seems to be, tolerably good, but the mental distress for five or six years past has been such that it seems *utterly impossible* for him to live!

Would such a sufferer improve his condition by violently passing out? or can anything be done to alleviate his state? He has been told by mediums that his troubles are caused by some spirit-influence acting on him. Is this correct? and if so, what is the reason for so doing, and what can be done to rid one of such influence? The nervous system has been greatly overtaxed by various causes. Can such sufferings as these be for any purpose? (as he has been often told.) He considers it an actual *duty* to pass out of this scene of misery.

Of course every method has been tried for relief without success. He has been unable to do any work for many years on account of this nervous state, and the want of some very light employment adds to his wretchedness."

ANS.—This is a case of nervous exhaustion, and one that a physician should study and advise upon. An "overtaxed" system rebels against its treatment in the symptoms described by our correspondent. The application of vital magnetism by some congenial and healthy healer; the adoption of a plain, nourishing diet —principally of ripe fruits and well-cooked grains and vegetables; daily walks and exercise in the open air; also free ventilation of his room at night, will tend to lessen, and will in time remove the form of neurasthenia from which he suffers.

This is *not* a case of mediumistic disturbance, or of spirit "obsession," but one that springs from physical causes alone. We advise the patient to take a daily morning sponge bath with tepid water, and to rub the entire surface of the body (with a brush or coarse cloth) until it glows.

We by no means advise this patient to destroy his physical life; no man has a right to do this. Let him rather seek earnestly and persistently to overcome the malady from which he suffers, by every moral and mental means within his reach, and especially by following the simple rules which we have laid down.

Mrs. Richmond in Chicago.

We recently stated, in advance, that a report of the services held at a reception extended to Mrs. Cora L. V. Richmond by her friends in Chicago, on the occasion of her return to her society, would appear in these columns. Doubtless the promised MS. embodying the account got stranded somewhere in the mails, as we failed to receive it. We will therefore try to make good our promise to our readers by giving them the following condensation of the account appearing in the *Better Way* of Cincinnati:

"Mrs. Richmond returned from her summer tour to her Chicago home, Monday evening, Oct. 1st, having visited during her absence Lookout Mountain, Cassadaga (N. Y.), Cuba (her native home) and, finally, Cincinnati. The reception given her in the parlors of Mr. E. W. Slocum was an event the memory of which will remain forever a bright spot in the heart of every one present. A delegation waited upon her at the depôt, at 6:30 P. M. While on her way to the house Ouina came and held the lady till she was seated before a company of one hundred and fifty of her friends, who warmly welcomed her. Her appearance, fresh, with no indication of fatigue from her trip, her form covered by loving hands, as usual, with freshly-cut flowers, she seemed the embodiment of that energy which pointed to a new and more pronounced work in the sphere she so ably occupies.

W. J. Colville in a touching manner delivered an address of welcome. He was followed by Morning Star, who, through his medium, Prof. Gleason, spoke in his usual elegant manner. Other gentlemen followed in toasts during supper, being called out by the lady leading the exercises.

The 'spread' was profuse, and every one did justice to this feature of the occasion. Solos by Mr. Colville and Mrs. Orvis were appropriately chosen and finely rendered.

On the following Sunday Martine's Hall was crowded, morning and evening, by large audiences assembled to welcome the medium and her guides at the commencement of their autumnal and winter season of service."

☞ Attention is called to THE BANNER'S reports of local meetings the present week, as much matter of interest will be found therein.

The First Folio Shakspeare.

Mr. J. W. Bouton, of New York, has recently brought back with him from his thirty-ninth annual trip to Europe a copy of the First Folio edition of what purports on the title-page to be "Mr. William Shakspeare's Comedies, Histories and Tragedies." The title-page further announces that it is "Printed by Isaac Iaggard and Ed. Blount, 1623." It is an almost perfect copy of the precious folio. The book measures twelve by eight inches, and is bound in extra super red morocco, with gilt edges. The title-page is damaged, and some of the leaves have been mended.

A copy of the Second Folio likewise accompanies the Shakspeare set, printed by Tho. Cotes for Robert Allot in 1632. This is pronounced a "sound, undoctored copy," having a portrait of Shakspeare, verses and preliminary leaves in perfect condition. It likewise contains Milton's epitaph on Shakspeare, believed to be the first poetic production of Milton to appear in print. A copy of the Third Folio was also secured by Mr. Bouton, which is extremely scarce. It was said that the greater part of this impression was destroyed by the great fire in London. The Third Folio is vastly more rare than the first and second. The date of its issue was about 1665-'66. The Fourth Folio, included in the list, was printed in 1685, and is the most perfect of all.

Spiritual Therapeutics.

Under the above title a book is soon to appear from the press of the Educator Publishing Company, Chicago, advance sheets of which are before us, showing that it is to be a very meritorious work, the contents consisting of twelve instructive lectures by W. J. Colville, followed by an interesting series of questions and answers, and a lecture on "Unscientific Science," by Dr. Anna Kingsford, author of "The Perfect Way," etc. The controls of Mr. Colville are too well known for their brilliant and masterly presentations of advanced truths to need any encomiums from us. That the dozen discourses contained in the coming volume will be fully equal to any heretofore produced through Mr. Colville's remarkable mediumship, the lecture on the first page of this paper, "The Religious Instinct; Its Origin, Growth and Ultimate Perfection"—which is one of the number—fully attests.

Mr. Gerald Massey,

Of England, the poet and scholar, who delivered a very successful course of lectures in this country several years ago, will speak in Berkeley Hall, Boston, on the afternoon of Nov. 11th, upon a subject that should fill the hall to overflowing, entitled "MAN IN SEARCH OF HIS SOUL."

☞ Rev. T. DeWitt Talmage, of anti-spiritualistic fame—crowded Tremont Temple, Boston, on Monday evening last, while he strove to tell of "Some People We Meet." Rev. T. has been well photographed of late by a New York correspondent of the *New Zealand Mail*. Read the paragraph and see if you do not recognize the picture:

"When the Rev. Dr. Talmage finished his bitter and scathing sermon on Spiritualism, [some months since,] every man, woman and child in the congregation felt that it was the key-note to a fight. The reverend doctor talks like a fighter, he acts like a fighter, he looks like a fighter, and he is a good fighter—at long range. He reminds me very much of the Irishman who went out to fight a duel with a Frenchman. The Frenchman was sick, so his second approached the Irishman's second and said: 'My dear sir, my principal is so weak that he can hardly stand; would you have any objection if he should lean against yonder milestone?' 'Not in the laste, sur; not in the laste, if you will grant me a favor.' 'Certainly, certainly,' said the Frenchman. 'Thin,' said the Irishman, 'my principal is wake, too, an' I would like to have him lane against the other milestone.'"

☞ At the Columbus Avenue Universalist Church, on Sunday morning last, Rev. Dr. A. A. Miner preached from the text: "I have gone astray like the lost sheep." After showing the relation of this text to individuals, Dr. Miner continued: "The sheep, however, sometimes stray, and when they do they fall into difficulties. How widely have the communities, the commonwealths and the nation itself gone astray! What means this breaking of treaties one after the other, with the poor, ignorant Indians? I am glad that the Indians have rejected that treaty. They cannot be deluded with a pair of mules and a cow and seventy-five cents an acre for land that the government gets one dollar and fifty cents for. This thing must be corrected, and we, as a nation, must act upon the principle of righteousness in all things."

☞ George H. Johnson writes from Raton, N. M., in renewing his subscription: "I have been reading the BANNER OF LIGHT for a few years, and thought of not sending for it this year; but as I begin to realize how much I would miss it, I have concluded to write you for it at once. I make good use of it by handing it to people who would not see it otherwise. I do not fear to hand it to any one. I have given it to some of the preachers and church-members here, and hope that they read it well. There are many here investigating Spiritualism. I wish some speaker would stop here, and give a few good lectures on the subject."

☞ Mrs. Emma Miner's admirable story: "Bars and Thresholds," a continuation of which will be found on our first and second pages, wins commendation on every hand. She has already received many kindly letters from correspondents, going to show that it is accomplishing the main object she had in view in writing it: *i. e.*, that of creating an interest in the *family circle*, and developing home mediumship.

☞ THE BANNER contained last week a paragraph concerning the recent highly satisfactory experiences of Dr. W. E. Clayton in presence of the medium Dr. Henry Rogers. The address of Dr. R. should have been given as at 684 Tremont street, Boston.

SAN BERNARDINO, CAL.—A gathering of Spiritualists occurred at this place Friday, Oct. 12th, for the purpose of holding a camp-meeting —an account of which, furnished by "Cyrenus," will be given next week.

☞ We are informed that Mrs. Annie Lord Chamberlain has been too ill to attend to *any* business for two weeks past; her health is better now, however, and she hopes in a few days to be able to attend to her correspondence.

☞ The Quarterly Convention of the N. H. State Spiritualist Association was held at Washington, N. H., Oct. 12th, 13th and 14th—a report of the proceedings at which, received from the Secretary, will appear in our next issue.

INDUSTRIAL EDUCATION.

BY GEORGE A. BACON.

The papers this past week make mention of the gracious fact that a wealthy bachelor merchant and philanthropist of Philadelphia—Isaiah V. Williamson—has decided to endow, to an extent of several million dollars—one paper says ten millions—an Industrial School where boys can be educated and taught some good trade, free of expense.

Verily the good seed sown forty years ago by practical Stephen Girard is bearing in this generation valuable fruit of its own precious kind. May his example become contagious among those who have large means at their disposal.

Such instances of comprehensive generosity, where their influence for good becomes cumulative as time rolls on, are too rare in these days of colossal fortunes, but none the less it is a very dutiful service to hail them with marks of proper appreciation when they do occur.

Several notable examples of unusual gifts, for educational purposes, are to be thus credited to the present generation—those of Girard, Peabody, Johns Hopkins, Asa Packer, Ezra Cornell, Peter Cooper, the Vanderbilts, Leland Stanford, *et al.*, and now this of Mr. Williamson's. There are other than these, to be sure, but none that we recall of quite equal proportion.

The first and most important factor in the solution of the labor question is that of occupation for the toiling masses. To be employed is man's normal condition. Given work, the means of subsistence is secured, the first measure of content is gained, and this is half the battle.

Idleness is the subtlest foe of man, be he plebeian or patrician. Idleness breeds vice as naturally as stagnant waters generate miasma. Hence the necessity, on moral and social grounds, of regular and continuous work.

The next step in the life of the daily laborer is in the degree of personal aptitude and skill, which, when marked, sooner or later leads to independence.

The value of the service which industrial schools, when rightly managed, give to those privileged to enjoy them, is not to be commercially measured. In this connection too much cannot be said in praise of old Stephen Girard's donation in behalf of the fatherless boys of Philadelphia. It will be remembered that this consisted of $2,000,000 and certain interests in several parcels of land in that city. His great business sagacity was never more grandly displayed than in the success which has attended this munificent contribution to his adopted city. The annual income is now about $350,000, and yearly increasing. This enables the Directors, if they wish, to erect a new building every year. Already eleven marble dwellings have been erected, (in an enclosure of forty acres, surrounded by a wall ten feet high) and in these dwellings fifteen hundred boys, orphans on their father's side, are housed, fed, clothed, provided for when sick, and educated, not only in books, but in manual labor at mechanical appliances, and in industrial arts.

They enter between six and ten years of age, and may remain till eighteen. When suitable places are secured they can leave at fifteen. On leaving they are supplied with two suits of clothes, etc. Before they are graduated many become expert at wood and metal working, at mechanical and free-hand drawing, surveying, type-writing, stenography, etc.

Now if Mr. Williamson can only see his way clear to correspondingly endow a Girl's Industrial School, either in Philadelphia or elsewhere, it would most fittingly complement that of Stephen Girard.

Again we say, may these examples of great practical generosity become largely contagious, many times multiplied, among those who are favorably conditioned, for the power to do so imposes the obligation.

Washington, D. C. Oct. 14th.

☞ Mr. Schrieber, the lighthouse-keeper at Point Isabel, Texas, recently deceased. At his former residence, now occupied by his widow, demonstrations occurred on the evening of Oct. 12th, of a nature very mysterious to Mrs. Schrieber and others. It consisted of an assault upon the house by numbers of shingle nails. Nothing special was thought of the matter until the next night, when, about dusk, a shower of nails struck the house, varied by an occasional oyster-shell and clod of earth. People gathered, but could not tell whence the missiles came. The next night the bombardment was continued, brickbats being added to the nails and oyster-shells, and every now and then an old scrap of copper or iron casting. Several persons were struck, and bricks rolled through the house or entered at the windows. At the latest account, says the *Galveston News*, from which we gather these statements, the affair remained unexplainable, though many attribute the disturbance to spirits, or "ghosts," as they term them. It is further said that about ten years ago the house of the County Clerk was similarly bombarded, and all efforts to discover the source from whence the showers of missiles came proved unavailing.

☞ Mr. John Lumsden, from Tennessee, has been at Onset for several seasons; he has no pecuniary interest in the place, but visits it with his friends annually as a Northern health resort during the heated season. His company consisted of some thirty individuals last season. He says of this latest visit: "We, one and all, look back with pleasant feelings toward Onset, and the good and kind friends we met there, hoping some day to meet them again. It seems to me that there is something about Onset that 'sticks closer' to one than I have found in any other place it has been my lot to see."

☞ The sensational newspaper press of the day still continues to calumniate our Cause whenever a medium falls from grace, just as though the Spiritual Philosophy was responsible for the shortcomings of individuals. An insane nun jumped from her chamber window recently in New Jersey and was fatally injured. Was the Catholic church responsible for it? By no means. Protestant ministers sometimes elope with other men's wives. Are the Protestant churches as a body responsible for such acts? By no means. Why is it, then, that Spiritualism should be branded as a fraud because of the weaknesses of some of its members?——Justice and Right will eventually take the place of Bigotry and Superstition. We can afford to wait.

☞ Mr. Rowley, of Cleveland, O., will in the future devote his time principally to the cure of disease through that wonderful instrument, the occult telegraph, the physician in attendance being Spirit Dr. Wells, formerly a noted practitioner in Cleveland.

☞ Dr. J. C. Street, specialist, and J. L. Wyman, M. D., magnetic physician and surgeon, have joined forces, and are now located at 181 Tremont street, Boston, Mass.

A Reception

In honor of Mrs. Ada Foye, one of California's finest mediums for public platform work, was given on Tuesday evening, Oct. 16th, at the residence of Mr. and Mrs. Lillie, Melrose, Mass.

Although it began raining early in the evening, the friends assembled in good numbers to avail themselves of the privilege of thus becoming better acquainted with this gifted lady.

Mrs. Lillie, in a few words of greeting, spoke of the kindness which had been extended to herself and husband on their recent visit to the Pacific Coast, and expressed her pleasure in being able to reciprocate it in some degree, by thus welcoming Mrs. Foye to their home.

Further words of greeting were participated in by a large majority of those present, among them being Capt. Holmes, Dr. Richardson, Dr. Street, Mr. Rockwood, Mr. Ring, Mrs. Dunklee and Mrs. Lovering. A few words from Mr. Lillie and a piano solo by Maudie Banks, were followed by a pleasant interval of social interchange of thought. ☞

ALL SORTS OF PARAGRAPHS.

THE VISION.

The sleep of the Dreamer is dying;
The Dream is about to be born!
He sees that Old Time is untying
The Laborer's Crown of Thorn;
The Night with its shadows is flying,
And we shall see clearer at morn;
We feel the first airs that come sighing,
A new life to waken and warn
Of a Light in which tears shall be drying,
And hell fire no longer can burn;
Our old earth shall cease from her crying,
Nor vainly to heaven will yearn—
Immortals with mortals are vying
To lift up the fall'n and forlorn.
We stand 'twixt the dawning and dying,
That mingle the verge and their bourne—
The Past, in its shroud shadow, trying
To hide its face, tortured and torn;
The Future before us enskying
A glimpse of the Millennial Morn.
The Sleep of the Dreamer is dying;
The Dream is about to be born.

—*Gerald Massey.*

Mrs. Elizabeth H. Foxcroft of Cambridge, it is said, died the very day before the time fixed for her opening the "Monday class," a class of children to which she had consecrated five years of her life. She had made all her preparations, and was but awaiting the morrow to begin the work. She will now have a class of children in the spirit-world to instruct, and thus continue on in the good work.

According to *The Record* of this city, there is a man in Wakefield, Mass., worth $1,000,000, who sleeps in his stable, gets his food where he can procure it the cheapest, owns twenty houses, collects the rents himself, and at present is working on several old barns, converting them into tenement houses. He will be a pauper in the spirit-world.

[POLITELY STATED.]—*Herr Von Blatermutche*—"Vell, Miss Bessie, vot you tink ov mine blaying, alretty?" *Bessie*—"Oh, there are no muscæ domestica on you, professor!"—*Life.*

The Norwegians are breaking up wornout wooden ships in a singular way. They take the vessel to some dangerous point on the coast and anchor it there, leaving it to be broken into bits by the sea in the first heavy gale. The fragments are carried ashore and are collected and sold at good rates for firewood.

Mr. Leary, who built the great timber rafts at Joggins, N. S., has instructed his agent to sell the timber used in frames and other materials on hand at the Finger Board, as he will build no more rafts. The expense of constructing and then of breaking up rafts more than the cost of transporting, renders the big raft system more expensive than vessels.

Thomas A. Edison, the inventor, says that the germs of yellow fever can be destroyed by the use of gasoline and caustic soda.

Alexander Campbell, founder of the religious sect known as Christians or Disciples of Christ, was born in County Antrim, Ireland, Sept. 12th, 1788. On a recent Sunday many of his followers in the United States held memorial services. The Disciples to-day stand fifth in numerical strength among the religious bodies in the United States. They have about 6,500 churches, and not less than 700,000 members. Their annual increase is about 50,000. They have five universities and nineteen colleges, besides other schools and seminaries.

The Pipe of Peace, published semi-monthly by the Indian boys, in the interest of the Genoa School, Genoa, Neb., is a lively little paper, and is an honor to all concerned in its production.

DID N'T WANT TO LOSE HER TOTAL DEPRAVITY.—A story is told of an excellent old lady who lived in Concord, (Mass.,) at the time of the great prevalence of transcendentalism, and she was very much bewildered by the freedom and audacity with which many of her articles of faith were treated. But she finally came to this conclusion: "I do n't care so much about predestination and free will and all them sort of things, but if they take away my total depravity I shall feel as though I had n't any religion at all!"—*Washington Chronicle.*

The Italian authorities are sending their paupers to this country by the thousands. Six hundred landed at Castle Garden, New York, last Saturday, and the agents of the Mediterranean steamship companies are reported as saying that 10,000 will be landed in that city within the next thirty days!

The important question is in order, Did the legalized doctors through ignorance cause the death of the late German Emperor, or did he die a natural death? That is the query now agitating the public mind.

UNITY PULPIT.—This weekly publication, in a neat pamphlet of sixteen pages, of the Sermons of Rev. M. J. Savage, reaches in this week's issue the third number of the tenth volume. As leading productions of liberal Unitarianism, they have an extended circulation, are read with a great degree of interest by the thinking classes, and are doing great good. The *Unity Pulpit* is published by Geo. H. Ellis, 141 Franklin street, this city.

It is a notorious fact that nervous diseases are not cured by the poisonous drugs prescribed by most of the "regular" physicians.—*Exchange.*

True. Patients *are* cured by the magnetic healers, and yet the "regulars" want a law enacted by the Legislature of this State, making it illegal for these competent healers to practice! Our advice to the people all over the Commonwealth is, that they vote for no man who is in favor of such a law. Common sense, common justice, and the health of the community demand this course.

Rev. Dr. James Woodrow—if dispatches from Columbia, S. C., are to be believed—has gained quite a victory of late over the Presbyterian bigots who have been hounding him for some years because of his advanced views on evolution. The matter goes next before the General Assembly of the Southern Presbyterian church.

Our correspondent Lyman C. Howe takes a very rosy view of "the obstacles" that have stirred up a rumpus *in re* Spiritualism in New York City. He says they are important *helps* to vigorous growth. We are half inclined to believe Bro. Lyman is right. *Nous verrons.*

Judge Vann, of Syracuse, N. Y., has decided that buildings used as parsonages, even though on the plot of ground surrounding a church, must be assessed and taxed.

We understand that Horsford's acid phosphate has a great run in the market. That's because THE BANNER recommends it.

The man who can persuade himself that protection protects the laboring classes in this country could swallow a camel as easily as he could dispose of an oyster, says a contemporary.

The Baltimore *American* says there is one sad fact about the notorious quarrels of physicians. They always bury their mistakes before they discuss them to the public.

The *Woman's Journal* records the fact that women voted in New Jersey upon a property qualification for over thirty years—from 1776 to 1808; they are also said to have decided the Presidential election of 1804.

Miss Elizabeth Stuart Phelps was united in marriage with Herbert D. Ward, of New York, on the afternoon of Oct. 20th, at her summer residence at East Gloucester, Mass.

The statue of Gen. U. S. Grant, presented to the city of St. Louis by the Grant Monument Association of Missouri, was unveiled on the afternoon of the 20th inst. with imposing ceremonies.

No news yet from Stanley. Maj. Barttelot, the leader of the Stanley search expedition, is reported to have just been murdered in Africa; he was a member of the Royal Fusileers, which regiment he joined in 1859. He served in the Afghan war of 1877-80, took part in the defense of Candahar, and was present in the battle before that place. He was also in the Egyptian campaign of 1882, and took part in the Nile campaign of 1884-85.

OLIVER WENDELL HOLMES'S REMEDY FOR ASTHMA.—Stramonium leaves, lobelia, saltpetre and black tea, equal parts by weight. These are powdered, mixed together, and then sifted. Some of this is burned on live coals and the smoke inhaled.

Facts of Spiritualism.

Do not all the controversies of Spiritualism cluster round this plain question, "What do your facts mean?" Assume the facts as proven. They are proven, though prejudice or ignorance deny it. But, then, what do they mean? There are students of psychical problems who deny the conclusion of the Spiritualist that communications made through a medium are proven to be from the source assigned to them. Are these communications so coherent in themselves, so conclusively, in matter and in form, proceeding from their claimed source, as to warrant us in accepting them without question? This is a momentous inquiry, and Spiritualists have so generally rejected the hypothesis of diabolic inspiration—and quite rightly in my judgment—that it is incumbent on them to be sure of the ground on which they elect to take their stand. They have no right to pass by the evidence propounded by any critics without being sure that it is unworthy of attention. The powers of the incarnate human spirit, for example, have to be taken into account. The infinite possibilities of the disruption of the personality after death are not to be dismissed without due consideration. Some people have thought about these things before us. What have they to say? In the name of long-suffering patience, what is the use of crude fact divorced from its interpretation? —*By Rev. Stainton Moses, "M.A. (Oxon)," in London Light.*

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

A correspondent writes that Frank Winfield Baker spoke at the Ladies' Aid Society, Boston, Sunday afternoon, Oct. 14th; evening, at the Echo Spiritual Association. He would like engagements during the winter season in this city and vicinity. Address by letter 45 Indiana Place, Boston, Mass.

Dr. F. L. H. Willis, of Glenora, N. Y., is speaking for the Norwich, Ct., Spiritualists the present month. He is an earnest, eloquent and thoughtful advocate of the Spiritual Philosophy, for whose advancement he has given some of the best years of his life, and is worthy of an extended hearing by the friends everywhere. Keep him at work.

Dr. A. W. S. Rothermel, of Brooklyn, N. Y., is at present stopping at 2859 Arsenal street, St. Louis, Mo.

Mrs. C. M. Nickerson, of New Bedford, spoke in Attleboro' Sept. 9th and 16th; in Adamsville, R. I., the 23d. She is engaged in New Bedford for October; in Brockton Nov. 4th; in Fitchburg Nov. 11th and 18th; in New Bedford Nov. 25th; in Newburyport Dec. 2d; in Attleboro' Dec. 9th and 16th, and the last two Sundays of that month in New Bedford again. Will engage with other societies for last two Sundays in February and first two in January. She is engaged in Haverhill Feb. 10th. She would like to engage for new societies in any city or town throughout the New England States.

Societies and individuals desiring to arrange with Mrs. H. S. Lake for week-evening lectures will observe that her present location is 8 Worcester Square, Boston, and address accordingly.

Mrs. E. A. Wells will make engagements to lecture for societies and give platform tests. Address 999 Sixth Avenue, New York.

J. W. Fletcher closes his month's engagement in Providence, R. I., next Sunday.

Mrs. Jennie K. D. Conant opened spiritual services in Amesbury (Mass.) Opera House on Sunday, Oct. 21st—afternoon and evening. A goodly assembly of citizens attended both sessions. Much interest was manifested in the lectures and poems and the large number of psychometric readings and individual messages given through her organism. She speaks there again next Sunday; in Lowell, Mass., Nov. 4th. Would like to make engagements with societies to lecture, give psychometric readings, etc., for which purpose she can be addressed care of this office.

Mrs. Clara A. Field is now in this city, at 21 Indiana Place. Correspondents should address her at 9 Bosworth street, Boston, Mass., care BANNER OF LIGHT.

Lyman C. Howe is the engaged speaker at Willimantic, Ct., for Oct. 28th. He will address the Society generally ministered to by Mrs. Nellie J. T. Brigham, in New York, during the Sundays of November. He will accept other calls to speak, for which purpose he can be addressed for the present at 157 Chambers street, New York City.

J. Frank Baxter speaks on Monday evening, Oct. 29th, in Suffield, Ct.; and on Tuesday and Wednesday evenings, Oct. 30th and 31st, in Poquonock, Ct. The Sundays of November he will lecture in Norwich, Ct., and of December in Buffalo, N. Y.

Mrs. Abby N. Burnham spoke at the Ladies' Aid Parlors, Boston, Oct. 14th; in Chelsea, Oct. 21st. Address, for engagements, 30 Hanson street, Boston.

Mrs. A. E. Cunningham occupied the platform of the Salem Spiritualist Association Oct. 7th; will be at Lyceum Hall, Boston, Oct. 28th; in Newburyport Nov. 4th and Jan. 6th. Would be pleased to make further engagements as a platform test medium. Address 159 Tremont street, Boston.

J. J. Morse opened a series of meetings at Santa Cruz, Cal., in Unity church, on Sunday, Oct. 7th. He was to continue the course during October.

F. P. Baker, Esq., editor of *The Topeka* (Kan.) *Commonwealth*, informs us under a recent date that "Mrs. S. R. Stevens is here, and is doing good work among the Spiritualists," the Music Hall—holding a thousand persons—having been secured for her.

The Fraternal Union.

To the Editor of the Banner of Light:

During the past summer a few earnest inquirers have held familiar conferences every Sunday forenoon, striving to obtain new light on spiritual laws. We realized the importance of phenomena in demonstrating the nature of spirit-life, and were grateful for the opportunities we had enjoyed in the past; but all felt that improved opportunities would lead to better results.

Some of our number had seen wonderfully good manifestations through the mediumship of Miss Stafford, which strengthened our desire so that our society sought an arrangement with Mrs. Bliss, and she welcomed our proposition to relieve her of all responsibility and make the best possible arrangements for séances. The Union has the control of five rooms in the house of Mrs. Wade, at 123 Concord street (lately vacated by Dr. Wellington), and its séance-room is so situated that imposture is impossible except some spirits impose upon us or some of our officers prove to be unfaithful to the trust reposed in them.

Our mediums will be so paid that they will have no interest in drawing more visitors, and will be free from domestic cares.

Nov. 1st Mrs. Bliss will commence sittings in certainly as good a séance-room as has ever been opened, and with some original provisions. We do not seek wonders, but to meet spirit-friends under circumstances that will help us to understand the universal law. Two classes have already been arranged for six séances, and a few more persons can obtain seats. See advertisement.

O. H. WELLINGTON, *Sec'y of the Union.*

To Inquirers.

☞ As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

List of Lecturers.

THE BANNER publishes from time to time a list of Spiritualist Lecturers with their post-office addresses attached without charge, and in consideration of our so doing it seems to us they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to at once.

For Tired Brain, use Horsford's Acid Phosphate. Dr. O. C. STROUT, Syracuse, N.Y., says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused' upon the least mental exertion. Immediate benefit and ultimate recovery followed."

Where Log Cabins Flourish.

A party of American gentlemen, who had been camping out on an island in the great Lake Nipissing, Canada, last summer, were returning in a sail-boat and were yet seven miles from port when the sun went down, and with it the sailing breeze.

A discouraging situation, truly.

"Never mind, I can row you there inside of two hours," said the guide who had charge of the party, as their murmurs arose.

"Why, man, it is seven miles; there are four of us in this heavy boat—it 's a big job you undertake," said one.

"No matter, I have done the likes before and can do it again," cheerfully replied the broad-shouldered Irishman, as he stowed away the sail and bent to the oars. He was a splendid oarsman, and the boat was soon under headway again.

"What would I not give to enjoy your health and strength!" remarked the Professor.

"Yes, I am pretty healthy, and, though I am past sixty, I feel as strong as ever," replied the guide. "But only three years ago I stood at death's door, and never thought to pull an oar again. You see, I was in the woods all winter, logging, and I got into the water one day, and caught cold. It settled on my lungs and I had a bad cough, which hung on till I ran down almost to a skeleton."

"Call in a physician?"

"Yes, I went twenty miles through the bush to see a doctor; he gave me some medicine, but it did n't help me much."

"How was the cure effected?"

"An old Scotch lady, who had come over from the States, gave me a preparation of balsams and herbs, which she said the early settlers in America used, and it soon stopped my cough and put me on my feet again."

One has but to travel along the frontier to learn how easy it is to get along without doctors, and how effective are the natural remedies which the old grandmothers know how to prepare. They often cure where the best physicians fail.

Every mother of a family knows how coughs and colds are quickly and radically cured with syrups and teas made from balsams and herbs which "grandmother taught us how to make."

Warner's Log Cabin cough and consumption remedy was, after long investigation into the merits and comparison with other old-time preparations, selected from them because proved to be the very best of them all. It has brought back the roses to many a pallid cheek—there is no known remedy its equal as a cure for coughs and colds.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, *Publishers.*

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH. Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH SEEKER. Published weekly in New York. Single copy, 8 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. Published fortnightly at Bucksport, Maine. Single copies, 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies, 10 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

☞ **Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.**

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
O6 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* O6

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3.50 per year, or $1.75 per six months. It will be sent at the price named above to any foreign county embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

DR. J. C. STREET,

181 TREMONT STREET, BOSTON, MASS., near Boylston street, opposite the Common. Take Elevator. Sittings by appointment. Office hours 1 to 4 P. M. Reception Room, No. 13. 1s13w O6

MRS. L. M. CARTER.

SYMBOLIC and Prophetic Readings, by hair or small article, by letter only. Terms, 50 cents and 2 stamps. 6 Garland street, Boston, Mass. 2w† O27

PROF. BEARSE, Astrologer. Office 172 Washington street; residence 239 Meridian street, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Send age, stamp, and hour of birth if possible. 1w* O27

MISS BOICE, Electrician and Massage Physician, Hotel Ideal, Suite 2, Waterford street, Boston. O27 1w*

TO STOUT PEOPLE.

Distant Patients Successfully Treated.

Obesity is fatty degeneration. This disease is not only cured, but permanently so, by new, rational means. No dieting. No failure in a single instance. Send stamp for full particulars to DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey.

Thin People increased in weight and flesh by regulation of the nerves of nutrition. Vegetable Remedies. Can be sent by mail. Address **DR. BERDAN,** (formerly Dr. Edith Hale.) Au25

INDEPENDENT CLUB LECTURES.

GERALD MASSEY

THE

Great English Orator,

LECTURES IN

BERKELEY HALL

Sundays, Nov. 11th and 18th,

At 3 P.M.

The Club opens on Wednesday, Nov. 7th, in Wells Memorial Hall, 987 Washington street, at 2 P. M. O27

Dr. Wells's Specifics,

AS given through **ROWLEY'S OCCULT TELEGRAPH,** and used and approved by ROWLEY & WHITNEY:

DR. WELLS'S STOMACH SPECIFIC is a positive cure for Sick Headache, Flatulency, Indigestion, and all forms of Dyspepsia.

DR. WELLS'S KIDNEY SPECIFIC cures all Kidney Disorders, Rheumatism, Neuralgia, &c.

DR. WELLS'S UTERINE SPECIFIC is an unequaled remedy for all Female Disorders, giving speedy and permanent relief.

Price for any the above Specifics (100 powders) $1.00, post paid. Six packages for $5.00. Address

WILL A. ROWLEY, Gen. Ag't,
O27 4w **Cleveland, O.**

A NEW MEDIUM.

Dr. J. R. Cocke,

474 Shawmut Avenue, Boston,

TAKES pleasure in announcing that the new medium, OSGOOD F. STILES, of Lynn, has developed under his care, and is now ready for public work. He gives promise of excellent success as a platform test medium. 4w* O27

Spirit Messages and Clairvoyant and Psychometric Readings by Mail.

SEND lock of hair and handwriting and get Spirit Messages, Clairvoyant and Psychometric Delineations of Character, Advice as to Health of Body, and Improvement and Contentment of Mind, Growth and Development of Spiritual Gifts, Success in Life, &c. Charge, $1. Address KATIE LEASE, 803 Fourth Street, N.W., Washington, D. C. O27

The Fraternal Union

WILL organize an Afternoon and an Evening Class for the careful study of the Phenomena of Materialization Nov. 1st. The first meeting there will be an explanation of the conditions necessary for the BEST manifestations, and each will have a seat assigned and retain the same through the six sittings. A limited number of tickets for sale at $5. Some officer of the Union will be at the Rooms, 123 Concord street, Boston, daily, from 9 to 11 A.M. and 2 to 5 P.M., to show the Rooms and explain the objects of the Society. **O. H. WELLINGTON, Secretary.**
O27 1w*

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Going Home.	The Better Land.
Guardian Angels.	The Music of Our Hearts.
Home of Rest.	The Freeman's Hymn.
Hope for the Sorrowing.	The Vanished.
Humility.	They will Meet Us on the Shore.
Happy Thoughts.	The Eden Above.
He 's Gone.	The Other Side.
I'm Called to the Better Land.	Will You Meet Me Over There?
I Thank Thee, oh, Father.	Who Will Guide My Spirit Home?
Jubilate.	Whisper Us of Spirit-Life.
My Spirit Home.	Waiting On This Shore.
Nearer Home.	Waiting 'Mid the Shadows.
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Message Department.

Spiritual Free-Circle Meetings

to be held at the BANNER OF LIGHT OFFICE, 9 Bosworth treet (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MRS. M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, trance medium, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used exclusively for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Oct. 2d, 1888.

Spirit Invocation.

We praise thee, oh! our Father, for all the bright and beautiful things of life; we return thanks to thee for the blessing of existence itself, for the power that is given us to inhale thy odors and thy atmosphere—not only in this natural life of outward sense, but in the larger and diviner realm of spiritual existence. Oh! our Father God, we would be drawn into an atmosphere of spirituality; we would that our minds might become open and our spirits receptive to the truths which angels have to bring from immortal heights. We pray that we may be purified in spirit, sanctified in thought and aspiration, and drawn nearer to the truth of eternal love and wisdom.

Oh! thou who art the divine source of all blessing, the sum and substance of all life, the omnipotent power that controls the universe, we would recognize thee as our parent, our guide and friend; and may we at this time, and at all times that are to follow, be ready and willing to receive from thee and thy ministering spirits such ministrations and such instructions as thou dost deem best for our guidance and our help. We ask thy blessing to rest upon all at this time, in the hovel and in the palace, in the humbler walks of life and upon exalted heights. May all receive thy benediction, and recognize its source and power. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By Rev. T. W. Woodrow.] How many spheres are there, and who are the denizens of the first in spirit-life?

ANS.—It would be almost impossible to tell how many spheres there are in spirit-life, if we consider the word sphere as meaning a state or condition, since there will be as many states and conditions of spirit-existence as there are varying temperaments, tendencies and organizations of human life. In this sense, the first sphere of the life apart from the body itself on earth, would be that which is closely allied to the physical, that which is congenial to the earthly state. Those spirits who have become divested of the mortal flesh, yet who are unable to express themselves as they did on earth, who cling to the material, whose tendencies are outward, belonging to the sensual department of existence—those spirits whose aspirations, desires and habits are of the earth earthy, will occupy this first state of spirit-existence: it may be called one of carnality, one like unto the plainest physical condition. Spirits who withdraw themselves from outward contact with the earth, save only as they desire to minister through its avenues and opportunities to some human being, for some wise and generous purpose, will occupy a sphere or condition, call it what you will, very far above and beyond such mentality and spirituality as that of the first sphere of which we have spoken, and there will be many intermediary grades of condition, as many indeed as there are types of temperament, of tendency and aspiration in the human heart and organization.

If, however, your correspondent means, in using the term "sphere," to inquire how many worlds there are belonging to the spiritual state, how shall we reply? Who can number these? The entire universe of space, we are taught, is filled with worlds—worlds upon worlds and systems upon systems, each of which may be inhabited, doubtless, by human spirits. A spirit who has gained all the experience possible, passed through all the discipline that he may take up in that portion of the spirit-world contiguous to earth, may be prepared to pass on to another and a higher stage of spiritual existence, through and upon which he may gain a larger experience and a loftier discipline, until, having reaped of these all that is possible to his life, he may still pass on, accompanied by friends and congenial associates, to reap higher developments and pass through grander unfoldments in worlds beyond.

We will not undertake to state how many such worlds as these may fill the universe of space. As the student of astronomy, as he pursues his investigations, becomes almost astounded at the number of luminous worlds that open to his view, so we, in pursuing our studies of these other worlds in space, devoted to the spiritual, become amazed, and stand still in wonder at the numberless worlds that open before our investigation.

Q.—From which phase come communications?

A.—Communication between the world of matter which lies all around you, cognizable by your mortal senses, and the world of spirits which may still lie around you, contiguous to this outward life, peopled by those who once dwelt in these bodies of flesh—who, having become decarnated, yet possess all the sensations of life, activity and intelligence—has been established in every department or phase of human life, so that a spirit occupying this sphere, state or condition of the other life, may, under certain circumstances, communicate with a mortal and give him a message; and a spirit dwelling in a higher sphere, more remote, perhaps, from this external state—more upon a spiritual plane, elevated above that which belongs to the material alone—may also come into communication with a mortal, imparting advice, instruction or consolation, as the case may be, and so on. Spirits who occupy any stage of advancement or growth in the spirit-world, which lies contingent to this world of yours, and which is really a counterpart of this outward existence, may, under proper surroundings and associations, afford communication, such as may inspire, elevate or instruct you.

Perhaps your correspondent desires to know if there are other worlds in space beside that spirit-world which is the counterpart of this earth, that are inhabited by human spirits who have ascended to those planes of existence from this earth and its spiritual counterpart; can they communicate with mortals, or how far advanced must they be before the communication ceases to exist?

We find that, as spirits ascend from the spiritual plane of life, belonging especially to this planet, they do not maintain a direct and personal communication with those who still dwell on this earth, but their communication with the spirits who dwell upon this contingent part of the earth, and also with mortals, does not entirely cease; it is transmitted down through various media, until it reaches those for whom it is intended, and, therefore, spirits of a very wise and exalted state, who have passed through a great variety of personal experiences, who have long since parted with earth and its earthly condition, may, if they choose, communicate with mortals, provided they are given or afforded a proper medium of communication upon this mortal plane. Such spirits will transmit their magnetic influence and electrical thought through their own chosen media, until it reaches the inspired brain on earth, and is given in words or signs of instruction and exaltation.

We would add in this connection that we have never known a spirit to pass on from the spirit-world which belongs directly to this planet, into other worlds of space, while it has had any endearing association, sympathetic chords of affection, or other interests, to hold it or claim its attention here in connection with earth. Those who have friends in the mortal for whom and in whom they take an interest, over whom they desire to watch guardedly, will reap an experience and gain useful information in their own chosen lines of protective influence and labor, they will not cease their connection with the spirit-world and this earth until those lines of attraction have been removed from the material or mundane sphere; therefore those spirits who have passed onward, and who desire to maintain a communication with earth, do so only for the humane and general purpose of instructing in some manner those who dwell on earth, and who are interested in reformatory measures, or that which is calculated to benefit humanity at large.

Q.—How long are we to be confined to one sphere before passing to another?

A.—That depends very much upon the length of time it takes for a spirit to gain its needful experience, in contact with any one sphere, condition or world. Some spirits ripen more quickly than others; they gain the discipline required for their unfoldment earlier than others, and consequently will pass onward in a more brief time than will other spirits who require greater preparation for receptivity of mental and moral faculties.

One man, passing from the body, may find himself in a condition not to be desired; he may have been worldly-minded on earth, thinking but little of the spiritual, devoting his attention to the material life and its emoluments. This man, then, not having cultivated his spirit, it has been warped, it requires the conditions for proper growth, and he finds himself allied to the physical life. Now possibly this man has devoted his attention to external things simply through ignorance, not having learned of his spiritual nature sufficiently to give it the attention it should have claimed, but when he enters the other world he comes under magnetic conditions favorable for the growth of the spiritual, and there will be attracted to him ministering spirits who will desire to assist and bless him in his efforts to rise above the lowly state. He then may find the external things of material life cloying upon his nature, having had an all-sufficiency of them, and consequently his aspirations begin to put forth their power, and it will not take him very long to outgrow the first stage of his spirit-life and to enter upon a higher plane of unfoldment and of growth.

On the other hand, there may be a person of a worldly nature who is proud and haughty, filled with self-sufficiency, who desires only the external show and grandeur of material life, not caring for the spiritual part at all. This man, having laid up for himself treasures on earth, and having ignored those higher treasures which belong to the soul, on finding himself apart from the body may be a dissatisfied and disappointed spirit. He does not care to learn anything of the new life; he is unhappy because obliged to loosen his hold of the physical; he desires to remain here in contact with his former associations and scenes of grandeur and of influence. Such a man, not turning away from the material, not sending forth aspirations for higher knowledge and a loftier existence, may for a long time remain in this condition, and perhaps pass through many strange, varied and painful experiences before there is born within him a desire to rise higher and progress to worlds beyond. And so we might go on *ad infinitum*, giving illustration after illustration, to show that it depends entirely upon the man or the woman personally whether the stage of preparation shall be a lengthy or a brief one, in any sphere, condition or world of experience beyond this mortal vale.

Q.—Does the control of mortals by possessors grow harder or easier?

A.—The control which spirits hold and gain over mortal media grows more easy in most instances. For instance, a band of spirits may be drawn within the atmosphere of a certain sensitive on earth, so as to take possession of that sensitive for a subject, to operate upon her nervous organism and experiment with her brain forces, until they bring them under their own control. These spirits, then, as they continue to approach their medium, become more familiar with her organization, and after a while gain such an influence over her that it is comparatively easy for any of the band to take possession of her mental faculties, and subject them to their own personal use.

There are many spirits coming in contact with mortal life day after day, and year after year, and those who frequent places where communication between the two worlds is established must of necessity become familiar with the law of spirit approach and control of mortals and of matter, and so, as they practice and experiment with their subjects, they find their labor becoming more easy and more readily accomplished. We find, as we look over the land, that there are many avenues of communication open between the two worlds which are not known or recognized in mortal life; we discover that many private homes have their altars, at which they receive spirit messages from the unseen world, and it is in these private ways and homes that the great and glorious work of Spiritualism is carried forward. While we have many public mediums through whom the great work is performed, yet in private much more of communication, of instruction and of consolation is born to earth than can possibly be known to the great outside world; therefore, we say, the communication between the two worlds is growing more easy, more beautiful each year, and we look for the time, perhaps not so far distant, as we believe, when there will be communication in every home, when the presence of the spirit-world and its inhabitants will be recognized in nearness to each heart of earth, and those who have passed beyond the earthly habiliments of flesh will rejoice daily because they are not missed and mourned, because they are recognized by friends, as they are often present with them in mortal life, and because death itself has been laid low.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Sept. 28th, 1888.

Samuel Carman.

Mr. Chairman, it gives me great pleasure to speak here to-day. I shall be remembered in Philadelphia, and also by camp-meeting friends, for while dwelling in the flesh I often visited the old Neshaminy Camp-Ground. How much I enjoyed it! I learned, too, a great deal that was of help to me in crossing over.

My name is Samuel Carman. I feel that it will gratify my dear ones to know I have been able to say a word here. Little do you realize, mortals, the vast multitude of spirits that are gathered around you here, anxious to make themselves known. How dear the name of mother, and how sweet is the reünion in the spirit-home.

Polly Hambleton.

Seventy-nine years is considered a long time to journey on in mortal life, and it did seem long to me; but the years flit away quickly on the spirit side. I was a friend to mediums, and I would ask each one to be lenient, to be patient, for you are not aware how much you may do for them in that way. I was only too glad to help them when on earth, and agreed with William that our home should be the medium's home. I have wished, since I drifted through the portal called *death*, I had done more for them; but while dwelling in the flesh we cannot see as we do after throwing off that old garment. I hope these few words may reach some loved one on earth. I am Polly Hambleton, and my home was in East Hamburg, N. Y.

John Warren.

I feel like begging pardon as I enter this room and am given permission to speak, for while dwelling in the mortal, I must acknowledge, I could not believe, in what is termed Spiritualism—although my dear Marla did. I was what is called a materialist, until at last Maria came to me, and I saw her before the spirit was called up higher. Then I was willing to acknowledge that the spirit did live beyond the grave and had the power to make itself known.

And what became of my old opinions? There was nothing to them. When she was able to show her form, how could I hold out longer? I am thankful that I could testify to this truth before the breath left my body.

I know some dear ones will be watching and waiting anxiously in Copley, Ohio, to see what might possibly come from me, and I shall progress faster for making this acknowledgment. My name is John Warren.

Joseph Hall.

I feel grateful for the privilege of speaking here. My object in coming is, partly, to send a few words to those dear to me, partly to gain power for future work. I know I can be helped in more than one way by controlling this instrument. I shall be remembered in Providence, R. I., by many. Alice is with me to-day, and has urged me to speak. I have never done so before, although I have been here a silent listener. There are those whom I would like to reach in New York City. Your paper goes into the homes of some of my relatives, not all, and I trust that those who do receive it will see that others read it or hear it read.

My name is Joseph Hall. It is many years since I lived in these parts, still I think I may be remembered in Boston.

John Schofield.

Allow me, Mr. Chairman, to introduce myself as John Schofield, from Leeds, Eng. I have come a good way to speak here. There is a young man, not far from here, that I am interested in with regard to some business affairs, and I think your paper will be handed to him. His name is Jackson. I would say: *Do n't lose your courage, young man,* because I know that patent will come out all right eventually. You've almost crazed your head over it by night and day, and now you're losing a bit of courage.

I want him to know I don't leave him, for I promised him I would stand by him through the whole matter, although his relations laugh at him and say: "What a fool you are to be fussing with that thing!" Now I know what I am talking about. I was engaged in a similar affair when I was dwelling in the flesh.

I want to give out this message, feeling assured it will help him; it will give him more courage to go on and become established in business, for he is a poor boy, and this thing will be the making of him.

Just say that it is John Schofield, one who has promised to stand by him, that has just spoken.

I have many friends in Sheffield, Eng., also in Bradford, and I think some of 'em will be glad to know that I live. Some of 'em can't look over the steeple of the church, because it's too high, but the time is coming when you can look right through these steeples. I just want 'em to know it, and to know it aint a great way off either. Much obliged to ye. Some day I'll do as much for ye. As my mother used to say: "One good turn deserves another."

James Greaves.

By perseverance I am at last able to speak, Mr. Chairman, for which I am truly thankful. What a glorious thing it is to know you are going to find your own again. For many years I have been trying to come into communication with my children, and with one I have succeeded—my boy, Richard. I feel that it has been a comfort and a happiness to him to commune with us, although not very frequently.

Annie is here, and the mither, too. I would like this to reach my daughter Agnes, and I think Richard will forward it to her, that she may learn a bit here.

It is very pleasing to me to look into this meeting, and more gratifying still to send out a few words, for it will be a comfort to some, although they won't understand how father could be able to give it through another. No, my children, you cannot comprehend the laws of the spirit.

The mither sends greetings to them all. And, Richard, in a little time I feel that I will come into communication with you. I want you to do as you promised me you would: try and let the children know that father is able to send a message. My home was in Amesbury, Mass. My name was James Greaves. I was Scotch by descent, if you please.

Minnie Glover.

[To the Chairman:] The gentleman said I could come, but I must be brief. Oh! the lovely, lovely flowers! (alluding to those on the table.) Grandma used to have some like those red ones. The flowers that we have are white. Grandpa says that white flowers are emblems of heaven.

We have the loveliest time where we are. We go by the crystal waters, and we gather, oh! such lots and lots of flowers: more than you've got here. Then we have books and we go to school. My teacher is Spirit Alice, who used to make the verses when she lived in Philadelphia. She stands here, and she says, "Not verses, but poetry"—that's what she tells me. And, many times, we speak in poetry, too. Don't you think she's a lovely teacher to learn me so much?

Grandma is here now. I came into this room when the little lady was here, [Miss Shelhamer,] but they did n't let us talk. Got in the wrong meeting, did n't I? Grandpa said I'd have to try that over again. And then this minister here [the Chairman] said: You must n't stretch out your story too long.

I want to tell you where I lived. It was in Philadelphia. Did you ever go there, where the streets all make braided work? [Yes.] Aint it a lovely place? Where I lived was in a great big house. [The child had a bad cough.] That *do n't hurt me very much*; it does a little, because I had a trouble in the throat when I went away.

I come pretty near forgetting my name; it is Minnie Glover. Grandpa says Minnie is no name at all. I think it is good enough. I aint going away. I'm going to hark and see what the others say. I'd like one of those flowers before I go home.

Dennis Parker.

I have gained permission to speak to-day, knowing it will comfort some poor aching heart, for separations are hard, and when spirit-return is better understood, you will not be so saddened when one is taken out of the home. I would say to-day (not that I understood so much of it), learn all you can of spiritual truth on this side, for you cannot know too much.

How many times since I left the dear one, have I thought: "Oh! if I could only make her know how close I come to her in the room, and by her side." Many years have passed since they said I was *dead*. I have friends in Providence, R. I., and some in New Orleans, where I threw off the mortal form.

I wish to say to my dear one, Mary—and a true, good wife she was to me—that through all the trials that have overtaken her since I left her, through all the sorrow and living trouble that have come to her poor aching heart, she has not been alone. No, Mary; Dennis has been beside you, many, many times. When the dear little grandchild, Ethel, was taken out of the home, you clasped your hands and said: "I cannot give her up." With a wistful look, the last words she spoke to you were, "God bless you, grandma." You can never forget it. For those words and that look left an impress on your spirit that cannot be effaced.

We are not together all the time; the child was called up higher to dwell with the dear spirit-mother, who was taken away years before. That is why you learned to love her so much! The mother going out and leaving her, your spirits became closely cemented together.

I think the change that you and Olive made has been beneficial to you both.

You will ask if I know of Charles. Yes; I well knew when he went on the water again, and I know the anxiety that comes to your own spirit so much. You have often wondered why I have never spoken to you. There are many reasons. Not because I have been far away. I could not take control of the instrument as readily as I wished, therefore I have stood by, as a listener, for I have been one of the company in these meetings many times.

I feel that I went out in a good cause, and now the soldiers are as one, together in the higher life. I will leave my name, Dennis Parker. I could talk much longer, but others wait.

Charles A. Hunt.

I passed away in Tavares, Fla. Only thirty-four years of mortal life were alloted to me. I think I shall be remembered in Charlestown, Mass., where formerly was my home. I would like to send greetings to my friends, both there and in Florida—at Jacksonville especially.

I would ask my dear ones to come into communication with me, if possible, in that city or in New York, because attractions draw me there.

I have been in this meeting I can't tell how many times, but not thinking of speaking. I had not a very strong desire to speak myself: I came for what I could gain from hearing other spirits. In this way we learn to control instruments in other surroundings; then again, we gather power which helps us to materialize our forms. So we come here for various reasons. I feel thankful that I have been able to control, and trust it may prove of benefit to others as well as myself. Charles A. Hunt.

Hannah Sharp.

I also desire to speak to my dear ones. I trust that my message will reach Emma and Alice. I passed away somewhere from three to four years ago, as near as I can reckon mortal time. On entering spirit-life a great surprise awaited me; the scene was more beautiful than it would have been possible for me to imagine. I did not at first understand that we could return and use another's organism to speak to our friends of earth; but since I made this discovery I have been anxious, I may say over-anxious, to give out a few words.

My home was in Saxonville, Mass. If I could come into communication with even one dear one I should gain so much, and I should feel happier. They, too, would be glad to know that Hannah was not dead, as so many of my people think to-day. They believe they must wait until the judgment day, and then perhaps not find me. That seems cruel to us. Mother, sister, brother, all will be reünited, and we shall know our own. How grand, how great will be the meeting when that time shall come!

And it will not be the judgment day, for I have learned, since leaving the mortal, that our homes depend upon our lives here. You are building your homes, dear friends, every day. Now do build them beautifully, as it is your privilege to do.

I am happy. It is not because we do not have companionship in spirit that I am drawn here to-day, it is for two purposes: one is, to try to establish the fact of the immortality of the soul, and another, that the dear ones may be happier while sojourning here in the mortal life. Grandma Sharp sends greetings, too. We have found the little buds that have been transplanted; they are not small now, but are growing on and on, to a grander unfoldment of the spirit. Hannah Sharp.

Charles Drew.

Mr. Chairman, I feel the sensations which were mine on passing out, of heat and terrible thirst, away upon the hot plains. I get no suffering, sir; it is merely a reflection of the past which creeps over the spirit, as I take control of the instrument.

I have a dear mother in your own city, and by coming here I shall be able to make her know that her boy lives. She feels now that he does, for my mother understands something of what you call Spiritualism. For my part I think the *ism* ought to be left off. I knew very little of it, as I drifted away to the hot plains; I cannot talk of it.

Mother, father is here, and sends greetings; and the little one also that was laid away so long ago. I would ask Lizzie to stay by mother, for the sands of life are fast running out. As father says, it is worse to suffer from thirst than for want of food; and with the soldiers I can truly sympathize, as I can realize something of the heat and thirst which came to them on their long marches.

Mother, I would be glad to talk with you privately, but not yet, the channel is not open. Do not fear that I shall experience pain in coming, my sufferings are over; there is merely a suggestion of old conditions as I come in contact with mortals and with earth. The sensation has even now passed by with which I commenced to speak.

It does seem a little strange that father and the little one should go out through the water while the want of water sent me to spirit-life. But how grand it is to know we are all coming together again.

Lizzie does not understand about our coming back to communicate, but mother does, and I know she will give us the opportunity.

My name is Charles Drew, and my father's name is Andrew.

George Elbridge Greenleaf.

I do not take on any sensation from my passing out, as that young gentleman did, although I went to spirit-life by an accident; so you will understand readily that the experience of all is not alike in this respect. I desire that my message may reach my father and mother.

Carrie is here to-day, mother, and Uncle Proctor wishes to be remembered to father. Charlie Emerson, the cousin, would like his mother to know that he lives, and in due time will be able to give a message.

I am not very much used to speaking in public, although my father is, and Uncle Proctor was. I promised myself some time ago that I would make the attempt, and I hardly think I shall make a failure, because the guides stand by, and when we falter a little, or weaken, they give us assistance. Uncle Proctor says that if Elbridge do n't wish to know where we have gone, or to learn anything of the happy country beyond, then he must find it all out when he enters spirit-life.

Carrie wishes to be remembered to her own dear ones, and I will speak a little for her:

"Mother—how I love to repeat that sweet and endearing name—you did not think when you came to see me last that I was so near the other side. Yet there is only a thin veil between us, and I will try to talk with you more in time, perhaps privately. Dear mother, the angels watch over you."

My name was George Elbridge Greenleaf. My father is Stillman Greenleaf, of Lowell.

Lucy A. Miller.

I have gained permission to speak, hoping my words may reach dear Fannie. I am only too glad to make myself known. Since leaving the mortal, how often have I said: Oh! if they only knew how near we were—the dear ones and relatives—they would not be so sad as they are at times on our entering the rooms.

It is now, I should judge, about three years since I cast off the mortal form and put on the beautiful and shining robe of immortality. I am happy in my spirit-home. I find no idlers there, and we are glad to do our work. Oh! how many have come to this beautiful world since I passed out, and have found us ready and willing to aid them.

I have seen them, sometimes, as they came, looking eagerly to the right and left, until one who is called an angel—that is, a good, pure spirit, who has progressed on to a high state of happiness—would approach and ask what they were seeking. Frequently the reply has been: "We are looking for the throne of God." I know these spirits were disappointed in not finding what they sought, yet I think some of them were happily so, when they found they could return to earth. I knew something of this "ism" before I passed out.

My home was in Columbus, Ohio, where I feel confident I shall be remembered; and also in Buffalo, N. Y. My friends are scattered in different surroundings.

Sarah, I want you to learn all you can, and in order to do so I would like you to take the paper and inform yourself all you can on spiritual matters, and then higher intelligences will be able to reach you with an influence that will open your mind to light and truth while you dwell in the mortal form. My name is Lucy A. Miller.

Ralph Douglas.

I will introduce myself to you, Mr. Chairman, as Ralph Douglas. I think I shall be remembered by some on this side of the water. My home was in Keswick, Eng. I am very happy to make myself known. I have stood here ever since I saw you turn the key in the door, for I thought by perseverance I should be able to let John and William know that Ralph was n't dead, half as much as they are. I am feeling first-rate. I tell you what it is, we all like to get back and let you know we're not the dead people, but *you are* on this side. For I know what I'm talking about. When I found that this gentleman had given the privilege to some others that had crossed the mighty deep, I thought I'd ask it, too; so you see what I *got by asking.*

I would like them to know that mother is with me, and Margaret, also little Johnnie, who, if you'll believe it, is grown to be a man. I was surprised when I saw him, but they told me it was the same one that was here. I understand more than I thought I could have learned in these five years, as they call it, since I went out.

I want them to know I step over to Leeds sometimes, and I see what is going on in the meetings. I also see what is going on about Liverpool, but they take no more notice of me than if I was n't there. I have learned the reason: they can't see me. We've got the advantage over you: we see you when you do n't see us.

Minnie, to Harry.

Mr. Chairman, I made a promise many months ago, that when there was a privilege given me I would accept it, and to-day, as father said, Minnie, go and speak, I would like to give a short message, for I know a dear one is waiting to receive it. Mother has asked many times: Why do n't Minnie come, or why do n't father come? Oh! mother, you do n't understand that we do come, only you can't see us with the mortal eye.

Do n't think for one moment that I have not made the attempt to speak before, for I have been here in all the meetings. I want Aunt Lizzie to know I often come into her home. I passed out of mortal life in a breath, as you might say. Poor Harry! how hard it was to give me up. And mother, too.

But if you could catch a glimpse of the beyond you 'd know that I am happy. I come to you often in the stilly hours of the night, and place my hand upon your forehead, whispering: "Dear Harry, look up." But you cannot behold me; you may perhaps sense my presence, as you have wished you could.

I know that by trying to come into communication with me you will learn more and more; also by reading and going into meetings where channels of communication are opened you may hear from others, if not directly from me, for I often visit those places. Your father, Harry, and Bro. Sammie send greetings to you. Mother, father says as soon as possible he will send a few words to you. He passed away in Virginia. That seems but a little way off to us. My dear mother is in Lynn. I know she will understand when I say this message is from Minnie to Harry.

Charles and Arthur also send greetings to the dear ones; they have been in the home and known of the influence of the mother, to let them know they have not been far away from them.

William Chandler.

It gives me pleasure, Mr. Chairman, to speak, for I know there are those yet dwelling in the mortal life who are waiting anxiously to see if a word comes from some dear one across the river. George has asked several times why father did not speak, but I have always found some excuse. It is but a few years I have been on the spirit-side, and I have had much to learn since I came, for I knew nothing of Spiritualism, having been, as you might say, schooled in old theology. I lived on earth many years, and I will acknowledge I had heard the return of spirits spoken of.

George, I know you are in the right channel now, and I would have you go on. It seems to me sometimes if the dear child had not been removed from the home, perhaps you would not have learned any more this side than I did. As I have said to your mother, perhaps it had to be so, that you might gain some knowledge of the future life. Certainly it was so, and her passing out of this life has been a stepping-stone for you and Abbie to learn a little about those who have been gone longer.

I remarked to Rosilla, how wonderfully strange everything has been arranged for us. I know now, before I passed away, after your mother had gone, I felt her presence many times. I had heard it said that our loved ones hovered about us, but I did n't understand that they could speak to us. Children, learn what you can on this side.

It is not of much use for me to speak to the rest of 'em; the doors are barred and the windows are made fast. I am happy to-day in receiving this privilege, and I hope it may be of some benefit to others.

My home was in Tyngsboro', Mass. My name is William Chandler.

William K. Knight.

My name, Mr. Chairman, is William K. Knight, of this city, where I passed away. Cecilia is here, and has asked me to say a few words. I told her I had no long story to tell. Many have said that, and found more to tell than they expected.

I am satisfied with my home, and I should be very much pleased if I could come into communication with some of 'em—John, especially—but if I can't, I must wait. I think my coming here may help to open a door into the home. There are two in New Jersey who I think will see this paper, and I shall hope to come into communication with them privately.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Oct. 5.—Daniel S. Flagg; Caleb Packard; Clara Harrington; Georgiana Williams; George Gleason; Sarah E. Weyburn; Amos Perry; Annie Levi; Walter Adams; George C. Spalding; James M. Sherman; Joseph Dame; Jeremiah Morse; Henry A. Maynard; Emeline Clark.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Oct. 12.—Reuben H. Broughton; William Todd; Willie Damon; Hannah Humphrey; Edward W. Seabury; Susan Cordwell; Lily Allen; Olive Cummings; John Chase; Georgie Johnson; Annie Page Seely; Ellen Johnson; George Frost; Esther Knox; Annie Metcalf; Nancy Harrington.

Verifications of Spirit Messages.

CARRIE MATHEWS.

A spirit message was given through Mrs. B. F. Smith, in BANNER OF LIGHT Sept. 22d, 1888, from CARRIE MATHEWS, of Belfast, Me. I took the paper to the mother of Carrie, who lives in Northport, and she pronounced it all correct—every name. The house she speaks of was burnt down some five years since. Her father was master of a vessel, and sailed out of Belfast a number of years. I think it is one of the best tests I have read for a long time.

Yours truly, DAVID PEIRCE.

Belfast, Me.

BARTLET ELLIS.

IN the BANNER OF LIGHT of Aug. 25th I read a communication from BARTLET ELLIS, of Plymouth, Mass., who was my father's cousin, which I recognize as correct. Yours truly, MRS. E. B. MACY,

per MRS. M. L. POOLE.

North Temescal, Alameda Co., Cal.

JOHN WILSON.

IN THE BANNER of Sept. 22d is a message from JOHN WILSON, of Ashburnham, through the mediumship of Mrs. B. F. Smith, which I recognize; he always lived in this town, and in plain sight of my home. He passed away very suddenly, during the severe storm last March. It must be pleasant for him to be able to reach his friends so soon after being taken so suddenly from them. R. C. EATON.

Ashburnham, Mass., Oct. 14th, 1888.

HARRIS BURPEE.

I will drop you a line to let you know that we recognize the message of HARRIS BURPEE, of Sutton, N. H., given at the séance of June 29th, 1888, as it is all true. Yours respectfully,

Sutton, N. H., Oct. 9th, 1888. THOMAS BURPEE.

SAYINGS OF THE SEVEN WISE MEN.

Cleobulus—Moderation is best.
Periander—Restrain anger.
Pittacus—Nothing too much.
Solon—Consider the end of life.
Bias—The majority are the worse.
Thales—Avoid being a security.
Chilon—Know thyself.—*Greek Calendar.*

GOD gives every bird its food, but does not throw it in the nest. There is food for reflection in the thought that Warner's Log Cabin Sarsaparilla will purify the blood, thus ensuring good health, with which may come all blessings. $1 for 120 doses, all of druggists.

Written for the Banner of Light.

LEGEND OF THE FALLING TEAR.

BY M. L. GAYLORD.

Mothers, weary grown with weeping,
In your anguish by the bier,
Listen to love's angels, keeping
Watch o'er every falling tear:

'Neath the shadows, broken-hearted,
Wept a mother for her child.
Death, from loving arms, had parted
Hopes that dearest thought beguiled.
Beauty, that o'en matched the flowers,
Had been hers to fondly press;
Smiles, that chased life's sunniest hours;
Earth was heaven in each caress.

In her woe, the night time darkened,
Tears, like rain, kept welling o'er;
In her mute despair she hearkened—
Only the refrain: "no more";
Vain for her the clouds were lifted;
Sobs went moaning o'er the wild.
Heart from heart, seemed ever rifted—
"Oh, my beautiful! My child!"

Kneeling thus, amid her weeping,
Prayed she to the far-off skies,
Till her sighing, stilled to sleeping,
Oped a vision to her eyes:
All about her, 'yond the seeming
Of earth's dark and dismal day,
Came there light all brightly gleaming,
Clearing all the mists away!

Forms there seemed to float, aerial,
Sparkling robes, and waving light,
Changing shadows of funereal
Darkness into snowy white.
Bands of children, sweetly singing
Songs that breathed Elysian air—
Buds and blossoms, perfume bringing,
Weaved they with their golden hair.

As they passed the mother yearning
For her treasured one, alone—
Ecstasy! with fondness burning,
She *beheld* her *own—her own!*
"Mother mine, oh! know me truly.
I'm your darling, day by day.
Hold me, fold me, love me duly,
But I cannot longer stay.

For I have to carry thither
All the tears you sadly shed!
Wouldst thou send me *weary*, whither
Blessings might bedew thy head?"
"No, my sweet one—mother's loving
Shall be peaceful, calm and wise;
Ever tender in its proving,
It shall trust the *nearer* skies."

Earth's morning broke. The vision fled.
Seemed an angel-presence near.
No more the mother's child was "*dead*":
Faith had gemmed love's falling tear!

New York City.

October Magazines.

THE AMERICAN MAGAZINE.—The contents of this number are largely political. Articles not of that nature are the first of a series of sketches, "America's Crack Regiments," the subject of this being "The Seventh Regiment of New York," its history from its organization in the early years of the present century, illustrated with twenty-two engravings; "The Valley of the Connecticut; A Summer Drive"; "The Sandwich Man," a story; "Pioneer District Schools," and new chapters of "Boy Life on the Prairie," and "Two Coronets." In "The Great Red Pipestone Country," Helen S. Thompson graphically describes the Indian *occupants of that locality, the Sioux*, with pictures of many of them, the narrative possessing a special interest at this time on account of the noble stand they have taken in defense of their rights. Several fine poems enrich the general contents. New York: 749 Broadway.

THE FOLIO has, the present month, in addition to much musical intelligence of interest, and a full-page portrait of Lillie Vane, nineteen pages of instrumental and vocal compositions. Boston: White, Smith & Co., 516 Washington street.—We have also received from the same publishers the following new music: Vocal: "Only the Sound of a Voice," words by Adelaide Proctor, music by Michael Watson; "Toreador Song," Ch. Lecocq; Instrumental: "Spring Flowers," (polka,) "Youth and Beauty," (gavotte,) both by Paul Kellar; "Pebble on the Beach," A. L. Bemis; "The Hunter's Return," (grand march,) Albert W. Holt; Czerny's Grand Exercises of the Scales, Op. 500 (Foreign Fingering).

HORTICULTURAL ART JOURNAL.—Fruit and flowers, the latter three blossoming branches of double flowering peach, in their native colors, are the attractions of this number. In addition is given a fine print of the Warner Observatory at Rochester. Stecher Lith. Co., Rochester, N. Y.

HERALD OF HEALTH.—"Notes Concerning Health," "How Quacks and Quackery Flourish," "People Who Enjoy a Vigorous Old Age," and "The Temperature of Foods and Drinks" are the general articles, those relating to women and the household, mothers and the nursery, following. New York: P. O. Box 2141.

George Eliot says truly in "Daniel Deronda": "Our consciences are not all of the same pattern, an inner deliverance of fixed laws; they are the voice of sensibilities as various as our memories."

WARNER'S LOG CABIN REMEDIES.—"Sarsaparilla," "Cough and Consumption Remedy"—"Hops and Buchu"—"Extract"—"Hair Tonic"—"Liver Pills"—"Plasters," (Porous-Electrical)—"Rose Cream" for Catarrh. They are, like Warner's "Tippecanoe," the simple, effective remedies of the old Log Cabin days.

Passed to Spirit-Life,

From Marlboro', Mass., Oct. 8th, Mrs. Mary Ann, wife of the late Edward Morse, aged 80 years and 5 months.

Since the removal of the husband and father, Mrs. Morse and her youngest daughter have, until recently, remained at the old home, but her last days were spent in the dual home where two daughters and their families resided, and where her transition occurred. Her almost painless pilgrimage to her ascended loved ones was there cheered by the tender love of children and grandchildren. She was a large-hearted, cheerful, faithful woman, and the increasing years found her active in body and young in spirit. Many dear relatives and friends outside the immediate home circle will deeply feel the loss of her visible presence. The funeral took place Friday P. M., Oct. 12th, and was largely attended. The writer, assisted by Rev. Mr. Rice (Universalist), performed the service. Mrs. Emma Morse sang two beautiful selections in an impressive manner. A pillow of white pinks, bordered with ivy, bore the word "Mother" in purple immortelles, while a basket of beautiful flowers, the gift of grandchildren, rested upon the foot of the casket, and just below the plate were two united sheaves of golden wheat, with the words "Rest *in Peace.*" JULIETTE YEAW.

From Onset, Mass., on Sunday, Oct. 7th, Mrs. Inez A. Kimball, aged 32 years 7 months and 11 days.

Although but little known beyond her own immediate circle, Mrs. Kimball was a faithful worker in the sphere allotted to her, and has been in the field of mediumship for the past six years, often giving beautiful messages from the higher spheres of inspiration as well as many proofs of a test mediumship that gave much promise of future use in the public field. She was earnest and indefatigable in all present duty, and gave a helping hand to many, even though herself limited in material things. It seemed, indeed, to mortal perception, that her transition was untimely, in the very outset of a career of medial usefulness; but celestial wisdom governs all life, and no doubt she can now do a better work, unhampered by earth-life conditions. She bore her illness (a low typhoidal fever) with perfect patience. Her mortal presence will be missed by her own immediate family as well as by the friends to whom she was endeared by her many acts of kindness and friendship. S. W.

From Bridgeport, Conn., Sept. 27th, 1888, Traverse Swan aged 73 years.

After some months of suffering his spirit winged its flight to the Sunny Land he longed to see. The beautiful philosophy of Spiritualism was a great comfort to him for many years. Mr. Swan lived his religion, and was strictly honest in his dealings with his fellow-men. His pure and upright life leaves an influence that will brighten as the years go by. He was one of the first subscribers to the BANNER OF LIGHT, which he prized above all other papers. Services were held at his home by Mrs. W. D. Banks, her utterances being listened to by a large gathering of relatives and friends, who were eager to catch every word that fell from her inspired lips. Mr. Swan was a true husband, a true father and a true Spiritualist; was a great humanitarian; and we feel that he is now located where his field of usefulness can be extended.

ONE WHO KNEW HIM.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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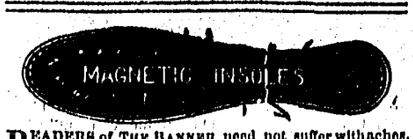

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SENT FREE.

RULES
TO BE OBSERVED WHEN FORMING
SPIRITUAL CIRCLES.
BY EMMA HARDING

Banner of Light.

BOSTON, SATURDAY, OCTOBER 27, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7 P. M. Mrs. R. S. Lillie speaker for the months of October and November. R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will commence its public meetings Sunday, Oct. 7th. The Temple Fraternity School for Children meets at 10½ A. M. Afternoon service at 2¾; and Wednesday evening Sociable at 7½. Mrs. H. S. Lake's guides will speak during October and November.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. Speaker, W. J. Colville, until Nov. 4th, inclusive. Mr. Gerald Massey will lecture Nov. 11th and 18th—his theme on the first-mentioned date being "Man in Search of his Soul." F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple.—Berkeley Hall was crowded to its utmost capacity by attentive listeners to the instructive words that fell from the inspired lips of Mrs. Lillie. In answer to several questions, including one relating to the renouncement of Spiritualism by one of the Fox Sisters, the guides said, How can we answer them when Spiritualism has been exploded? Not until the last of this century has there been much light. Who are the founders of Spiritualism? The family at Hydesville have been given the credit. A depraved appetite and weakness has taken hold of these sisters; their fall is one of the shadows of Spiritualism; and in sadness of heart we speak to you of them. The origin of Spiritualism was not with the Fox Sisters. The power of the spirit was abroad in the land long before their birth, and it will take more than the hand of a child to retard its growth. The progress of Modern Spiritualism has never been equaled. Many of the best minds in the world are its advocates. *The eternal principle of Truth* is the grand foundation of Spiritualism; the phenomena are not confined to one medium, but to-day there are thousands all over the civilized world.

The Spiritual Philosophy has come in an age of wonders and of possibilities; has been growing forty years, and has belted the earth. If every medium should prove false, *its mission would still be onward.* The false kiss of Judas did not destroy Christianity! We never should have had a crucified Saviour had there been no Judas; and had there been eleven Judases, if but one remained firm, the truth *we believe* would still have come uppermost.

If we are but steadfast, out of all the temptations we shall rise to the beauty and grandeur of Manhood and Womanhood.

Evening.—In answer to the question, If there was no future life would this life be worth the living? the guides said: It is sad indeed to find one in a condition to feel that this life is not worth the living, and yet we could spend the hour on this theme, realizing how many there are with shattered hopes, with no words to cheer, and if we would take the trouble to inquire into the lives of such we would not wonder at their despair. There is but little of enjoyment in the externals of life. If there is anything we should be grateful for it is for being endowed with the element of hope; this hope finds comfort in Spiritualism. The number of those who have received convincing evidence of the return of spirits is more than double the eight millions spoken of by the secular press. Our belief does not rest upon the moral integrity of those who furnish its evidences; it rests upon the truth. The needs of mankind are just what they always were. Christianity says, Blessed are those who die in the Lord; the broader theme of Spiritualism brings comfort and blessings to all mankind.

The exercises closed with an improvised poem upon a subject furnished by a member of the audience.

Mrs. Lillie speaks from the same platform next Sunday, and the Sundays of November.

During the morning service Mrs. Ada Foye, of California, favored us with her presence upon the platform.

O. L. R.

W. J. Colville in Berkeley Hall.—On Sunday last, Oct. 21st, Mr. Colville lectured to a crowded audience in this hall at 3 P. M. Many visitors were doubtless attracted by the subject, which was: "Rome and Reason."

After some beautiful music by two talented lady singers, and a very impressive invocation, the lecturer proceeded to review the statements of Cardinal Manning and Col. Ingersoll, as published in the September and October (1888) issues of the *North American Review.*

Cardinal Manning argues, of course, in favor of the supernatural origin and doctrinal infallibility of the Church of Rome. The Cardinal attributes every virtue known to Christendom to the influence of that church, and endeavors, from the writings of very early fathers, to prove the claim made by the church that it is one, holy, catholic and infallible. Perhaps the best of all the Cardinal's arguments is the one concerning scripture—he maintaining that the living presence and voice of the Holy Ghost in the church antedated the writing and subsequent compilation of the various books collectively styled the New Testament. The Epistles were written to churches already formed by apostles who were at that time their pastors. The gospels, as we now have them, are certainly younger than at least four of Paul's Epistles, according to the best modern Protestant scholarship, consequently it stands to reason that oral tradition must have preceded scriptural reference in the ordinance and maintenance of church fellowship. This being the case, the Scriptures may be truly said to have been written by dignitaries in the church, and not the church to have been founded on the Scriptures. Many Protestant ministers to-day are compelled to concede this position, and this concession very considerably weakens the strongholds of Protestant Orthodoxy.

The Jewish Scriptures were never so highly prized in Israel as in a degenerate age when prophecy was well nigh extinct. This can be abundantly proven by the exact words of the Old Testament in many places.

So far as position concerning Scripture is concerned, Cardinal Manning has a far better argument than his Orthodox Protestant opponents, but when it comes to his statement concerning the superabundant fruitfulness in good works manifested by the church, Ingersoll is undoubtedly in the right when as an impartial reviewer of all religions, he convicts the leading lights in all professions in some instances of the commission of grievous crimes; and any careful reader of Cardinal Manning's article will see that he also acknowledges the immorality of certain prelates, but does not condemn any by name.

Concerning the infallibility dogma, the reasonable view to take is that alleged papal infallibility is necessary to the success of the Roman hierarchy as a colossal and most effective organization; but the deep spiritual truth underlying the doctrine is susceptible of far different interpretation, for the recognition of Peter's illumination consisted in Jesus pronouncing a state blessed where the individual is unbiased by the opinions of others, and allows the inward light to guide him to a just estimate of truth and its exponents.

Taking up the various doctrines of the Roman Church, the speaker dwelt particularly upon Purgatory, the respect shown to the mother of Jesus, invocation of saints, and the presence of Christ in the eucharist. Concerning "mariolatry," the ground taken was identical with the progressive thought put forward in Boston by Theodore Parker more than thirty years ago. The divine mother-element must be recognized equally with the divine paternity, and the error of the Christian Church has ever been that it has placed women too low, men too high in the estimation of mankind. Jews and Protestants of the Orthodox schools have erred grievously in excluding woman altogether from their conception of divinity; for while they never tire of speaking of the Heavenly Father they are shocked at the mere mention of a Heavenly Mother.

Setting all false prejudice aside, is it worse to speak of a queen than of a king of heaven? Does masculinity reign alone in the celestial spheres? Is woman an outcast? has she to be converted into a male to enjoy immortality, as some Mohammedans assume? No; there cannot be too much reverence for woman in any community, and we shall never be wholly removed from barbarism until we, as a people, remove every disqualification of woman, both social and political, and acknowledge in all things the true equality of the sexes.

Too many Orthodox Protestants are making a fatal mistake in assailing the so-called worship of the Virgin, for they persist in appealing to mistranslated texts, and thereby give the impression that Jesus was positively rude to his mother at a banquet and in other public places, while they uphold his every action as an example of the highest excellence. Where the Vulgate reading is best and most accurate, it should be gladly acknowledged by all lovers of fair play, and in the account of the miracle at Cana of Galilee: "Woman, what is this to thee and to me?" is a sensible reading, while: "Woman, what have I to do with thee?" as words spoken by a son to a mother, convict that son of heartless impertinence unless some very unusual interpretation is put upon the words.

As to communion with saints, this is simple Spiritualism dressed up in ecclesiastical garments, and in answer to the inquiry how the saints can hear and answer their petitioners, as reasonable replies can be given: 1st, We can mentally converse with minds not actually present; 2d, when we address a certain individual whom we have endowed with certain definite attributes, our desire to communicate with such an one relates us to a special plane of intelligence, though not necessarily to a person it may be superstitiously invoked.

Concerning purgatory, the doctrine evidently rests upon reason and spiritual experience; but the idea concerning indulgences needs to be completely blotted out, as it gives utterly false conceptions of retributive and reformatory correction, leading those who endorse it to believe in vicarious atonement, which is utterly out of agreement with every salutary conception of the mission of pain; he who sins suffers not to placate offended majesty, but to work out his own elevation.

On the school question the lecturer was very forcible and eloquent, also on the electoral duties of American citizens. Religion and education must be kept thoroughly apart in books of the public schools, but morality of the highest type must be enjoined both by teachers and instruction.

Mrs. Shepard and Mr. Fulton were not approved of. If we desire freedom we must not act as though we were wild beasts anxious to rend each other; we must not agree to believe that Catholicism is all vice, and Protestantism all virtue. Truth is outside of all creeds, and is also in some measure within the pale of every society. Freedom is not to be gained in this country in future at the point of the sword, but through the higher moral and spiritual development of citizens; and as long as we allow ourselves to be victims of plutocracy we may rail against vice in the church as much as we please, but we shall be feeding it outside the church's border.

In a short abstract it is impossible to reproduce anything like the full sense of a lengthy and impassioned oration, which was rapidly but very distinctly enunciated, and called forth bursts of applause at frequent intervals.

On Sunday next, Oct. 28th, Mr. Colville lectures again in Berkeley Hall, at three P. M., subject, "The Great Egyptian Pyramid—What Does It Teach Us?"

On Sunday evening, Oct. 21st, W. J. Colville lectured to a large audience in Brockton, Mass., and on Tuesday, Oct. 23d, he spoke twice in Hartford, Conn. He will lecture in Pilgrim Hall, Chelsea, Sunday, Oct. 28th, at 7:30 P. M., and in Hartford Tuesday, Oct. 30th, at 2:30 and 7:30.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—This hall was crowded last Sunday to listen to Mrs. Ada Foye's spiritual delineations, more than a hundred being unable to gain admission in the evening. Mrs. Mary Nickerson sang very finely, "We Shall Know as we are Known"—Prof. Willis Milligan, accompanist. After a few preliminary remarks Mrs. Foye's control proceeded to answer among others the following questions:

1st. What is to be the outcome of the spiritual declension at the present time? *Ans.*—We claim that there is no declension, but that Spiritualism is advancing rapidly and gaining strength from the opposition.

2d. What is the test of character in the spirit-world? *Ans.*—Real merit. In the spirit-world you are judged by your moral worth and not by any human standard.

3d. What is a Christian Spiritualist? *Ans.*—One who not only believes in the immortality of the human soul, and in Jesus of Nazareth as our elder brother (living as near as he can in accordance with his teachings), but who believes also that these immortal spirits can return to earth and give us hope for the future.

4th. Do Christian Spiritualists believe in the atonement of Christ? *Ans.*—They do not. Every one must atone for his or her own sins.

5th. What is Spiritualism? *Ans.*—A knowledge of the immortality of the soul, and that that soul or spirit when excarnated has power to manifest its presence to those yet in the mortal.

6th. Are not a belief in theology and the sincere life in the church just as beneficial as Spiritualism? *Ans.*—Any religion that makes a man better is good, but Spiritualism *goes beyond*, and satisfies the longing heart that cannot be satisfied by the old theology.

7th. Does the fact of our passing away from this life to another give us more knowledge? *Ans.*—No. Our condition is not changed by death; we shall know only what we have learned in this life, and shall have much to learn in the great hereafter.

8th. What do you think of the exposé by Margaret Fox Kane, as published in the *Globe* this morning? *Ans.*—We do not consider that Spiritualism has received any blow whatever. We know that these children were genuine mediums, and they are so still; but, through influences of an unpleasant nature, have been induced to betray their trust. Years ago Margaret Fox Kane took the "white veil" in the Catholic Church, and undoubtedly through the influence of that church has been led to take the course she has. Any woman who will go on for forty years in this work, and at the eleventh hour come out against it, cannot be depended upon. We pity her, and are sure that Spiritualism will not be harmed. But, on the contrary, this very exposé will set people to studying more closely the phenomena, and hundreds will be added to our ranks in consequence.

9th, Were there not spiritual manifestations long before the Fox sisters were known? *Ans.*—Most certainly; Saul visited the Woman of Endor and desired a sitting with her, and Samuel was invoked. The Day of Pentecost was a complete séance; the Disciples prepared themselves for it by prayer and fasting, and retired to an upper room where they were all together, of one accord, when Jesus materialized in their very midst, coming in when the doors were shut. A spirit also materialized to John upon the Isle of Patmos. Spiritualism is as old as the Bible.

10th. What is the difference between psychology and Spiritualism? *Ans.*—Simply this: A person may psychologize another and gain complete control of that person while both are in the form; this is psychology, or mesmerism. The mesmerizer passes away, and comes back and takes control of the same form; this is Spiritualism.

11th. Is it right to hang murderers? *Ans.*—Spiritualists do not believe in capital punishment. You do not get rid of the murderer when you hang him; he may come back, and do still more harm; better keep him where the community will be safe, and he can reform. Hanging is simply legalized murder.

At the evening session Mrs. Foye gave a very interesting account of her early experience as a medium, adding that Spiritualism teaches us to live correctly, and we should treat it as we do any other religion. Before giving any tests she paid a very high tribute to the BANNER OF LIGHT, saying that in California they looked for it with a great deal of interest, and urged upon all the importance of subscribing for it, reading it, and giving it to their friends—as some Orthodox brother or sister might read it also, and thus be made wiser and better. The tests were given in the same manner as reported at our last meeting, and were all recognized.

Mrs. Foye speaks and gives tests in Haverhill next Sunday.

President Lewis announced that Dr. Storer, and other well-known mediums, would occupy our platform next Sabbath.

The usual Thursday evening circle will be held, to which all are invited.

HEATH.

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, Oct. 21st, Spirit Margaret Fuller delivered, through the mediumship of Mrs. H. S. Lake, a lecture upon "The Home." She said: "No other question is quite so important to the individual as this one chosen for our topic to-day. The earthly home is the cradle of the soul. If it be born and rocked amid discords the consequences are trying to the spirit, retarding its growth and repressing its native powers. We view with concern the millions of places called homes being filled to-day with distorted and misshapen humanity, thrust forth into outward life without those conditions essential to peace and purity. The home is the centre of the heart's desires, be they good or ill. It is the gathering place of forces to be dissipated in the world. To be housed and fed secures the body against the action of inhospitable elements around, and this is well; but what shall shelter the soul, except the divine warmth of human love and tenderness?

To evolve harmony from the general discord is the mission of all progressive spirits. I cannot build your homes for you, but I can, at least, point out the method for their construction. I can emphasize the fact that it is essential to the welfare of the spirit, that in the home there should exist that mutual blending and helpfulness which result in rest and peace; and that, in an atmosphere of this kind, souls may be equipped successfully to wage warfare with matter for immortality. We do not expect that your earthly homes will answer fully to the soul's interior needs; but they may at least keep alive the *dream* of Paradise which comes to all at the dawning of manhood and of womanhood. Beware that you do not yield your dreams in the rough struggles and acute disappointments of later years. Your dreams are your soul's prophecies, and may be outwrought, nay, *must* be, somewhere; you may as well begin here and now. You should never be too hurried for tenderness, nor so eager for the material as to neglect those expressions of regard to which child and adult are both susceptible.

Artifice and falsehood are not home-builders; they disintegrate all they touch. Where love does not exist, there you may find the fountain-head which feeds your asylums, penitentiaries and houses of refuge. In vain philanthropists may patch the body politic, they cannot cure the evils they deplore. Why should we spin fine theories or indulge in lofty rhetoric, when by me, spirits, and before me, mortals seem driven to despair, because hatred and not love presided in the home where they took upon themselves the mask of this mortality? Let no young man or woman hesitate to choose between meagre material advantages mixed with love, and gaudy wealth defrauded of this tenderness. This is an era of material greed. He or she is an unwelcome preacher who proclaims a gospel which does not harmonize with the crystallized customs of the day. We are not here to 'let well enough alone.' We are present to quicken your dreams of peace and purity; to strengthen the ideals in your nature; to draft for you homes whose walls shall be aglow with light radiated from your own souls. Within its charmed precincts the art and poetry of existence may both be learned, and thus a beginning be made in earthly spheres for those states of rest and silence in the spirit realms where blended lives evolve beatitudes, and home becomes synonymous with happiness."

A pleasant feature of the service was the singing of very beautiful and appropriate selections by Mr. and Miss Parker.

Next Sunday the second lecture in the course will be delivered by Spirit Theodore Parker. Subject, "The Church." The School for Children convenes at 10:30 A. M. Wednesday evening Social at 7:30. All invited. Lecture for women in the Library-Room of the Temple Friday afternoons at 2:30. Subject Friday, Oct. 26th, "Spiritual Work."

* * * *

The First Spiritualist Ladies' Aid Society.—The meeting of last Friday was well attended, and an unusual degree of interest was manifested. The entertainment of the evening was opened by singing by Miss Ella Wakefield. Remarks were made by Dr. Richardson and Mrs. Clara A. Field; a duet was presented by Mr. Wheat and Dr. Sweaney, Prof. Fisher at the piano.

ALICE P. TORREY, *Sec'y.*

A Good Man Remembered.—Sunday evening, Oct. 21st, a large and merry party assembled at the residence of Mr. J. W. Mandell, 15 Putnam street, Somerville, to celebrate his sixty-seventh birthday. After partaking of a bountiful collation the company were seated in the pleasant parlor, when Mrs. Alice S. Waterhouse, in behalf of the guests, presented the host with an elegant willow rocking-chair. Mr. Mandell was surprised, but responded in a feeling manner. Dr. Richardson made remarks congratulating Mr. and Mrs. Mandell and wishing them many happy returns of the day. Mrs. Mary W. Brintnall, under control of Dr. Currier, spoke many words of cheer and kindness. Mrs. Waterhouse, under control of her spirit guide, Luna, made pertinent and witty remarks, at times convulsing her hearers with laughter.

Master Bertie Blynn rendered several harmonica solos. Much pleasure was added to the occasion by the singing of the daughter and grandson of the host and hostess. The company dispersed with many congratulations and wishes that Mr. and Mrs. Mandell may long live together, and experience as much happiness in the future as their faces prove they have in the past.

T.

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.—Last Sunday the children of the Lyceum attended in goodly numbers, there being one hundred and seventeen in the march. An interesting programme of readings and songs was given by Evelyn Moran, Gracie Scales, Mary Lichtenstein, Maud Fitzgerald, Alice Devereaux, Ida Burnham, Bennie Russell, Maggie McNiven, Angie Jordan and Sadie Peters. Mrs. Loring was present and read "Nobody's Child," after which she addressed the school.

Another Fair in aid of the Lyceum will be held in Berkeley Hall, commencing Dec. 10th, to continue one week. The various committees have already been chosen, and if hard work will accomplish the object in view it will be a success.

The sewing circle connected with the Lyceum meets every Wednesday afternoon and evening at 1031 Washington street. These meetings are well attended, and a cordial invitation is extended to all to come and join.

HENRY O. TORREY, *Cor. Sec'y.*

College Hall, 34 Essex Street.—The meeting opened with singing by Mrs. Case; afterward Eben Cobb, manager, made an invocation, and subsequently spoke: he contrasted, in a few remarks, the God of Spiritualism with the deity proclaimed by theology—making the issue so clear that there was doubtless no person present who did not see at once the reasonableness of the spiritual idea over that entertained by the popular churches. The usual talent was present in test and psychometric readings at the sessions of the day and evening.

COM.

First Spiritual Temple Fraternity School.—The session of last Sunday was opened with music and singing by Mrs. L. C. Clapp, followed by the reading of an invocation given through the mediumship of Miss M. T. Shelhamer. The object lesson was "Justice," which was commented upon by many present. The lesson of the day was a short explanation of the advent of Modern Spiritualism, when and where the rap gave promise of a reunion at the dissolution of the body of all the human family in the world of spirits. Next Sunday the object-lesson will be "Wisdom." The lesson of the day will be "Children in the Spirit-World."

ALONZO DANFORTH.

No. 2 Fountain Square, Roxbury.

America Hall, 724 Washington Street.—The Echo Spiritualists' Meetings were held here Sunday last with good audiences, Dr. W. A. Hale, Chairman. Remarks by the Chairman, Miss Holt, Dr. Barker and Mr. Johnson were of an instructive character, and were well received; unquestionable proofs of spirit-presence were given through Miss Nettie M. Holt, Mr. Johnson, Mrs. Rich, Mrs. Wilkins, Miss Knox and the Chairman. The services throughout the day were interestingly interspersed by some of C. Payson Longley's inspirational music.

M. M. HOLT.

Eagle Hall, 616 Washington Street.—Mrs. Loring was with us last Sunday afternoon and evening; her remarks and tests never fail to please. Mrs. Robbins and Mrs. Forrester gave psychometric readings, which were pronounced correct. Mrs. Nellie Thomas, from New Hampshire, made remarks, closing with tests. David Brown also made remarks, and gave delineations. Next Sunday the fire test medium will exhibit under strict test conditions.

F. W. M.

Ladies' Aid Parlors, 1031 Washington Street.—Meetings were held last Sunday, afternoon and evening. E. H. Mathews made remarks, and gave psychometric readings. Mrs. Hancock gave descriptions of spirits, by which they were recognized. Mr. Mathews will be at Eagle Hall next Sunday, the 28th.

F. W. M.

Spiritualistic Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2¾ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7¾ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.—The meetings were well attended—Mrs. Nellie J. T. Brigham speaking in the morning upon subjects furnished by the audience, and improvising three poems. In the evening she spoke upon the subject: "Spiritualism Exposed." Mrs. Brigham said: "We are in the midst of a newspaper snowstorm, but we can depend upon it Spiritualism will not freeze." After the morning lecture Mr. Luther R. Marsh was invited by Mrs. Brigham to make some remarks. He stepped up to the platform with the elasticity in his step and vigor of appearance of a man of fifty, and remarked that he had not come to be heard, but to listen to the angel lady clergyman whose inspiration came from a higher source. He expressed undoubted confidence in his experience with mediums, and his faith in immortality. His remarks were solid and convincing, and met the hearty approval of the audience.

The Meeting for Manifestations in the afternoon was well attended. Mr. Henry J. Newton made interesting remarks upon his experiences in investigating the phenomena of Spiritualism. Mrs. M. E. Williams enunciated some sound practical remarks. Mr. Andrew Engle, of Baxter, Ga., told a marvelous experience in proof of materialization. Mrs. E. A. Wells gave numerous recognized tests. On the whole the meeting was very enjoyable.

Next Sunday Mrs. Brigham will occupy the platform of the First Society, discoursing in the morning upon subjects furnished by the audience, and in the evening upon a subject furnished by the influences speaking through her. The morning service is at 11 A. M., and the evening at 7:45 o'clock. Meeting for Manifestations, 2:45 P. M.

S.

New York, Oct. 21st, 1888.

[New York Special.]

Of course THE BANNER will see in the New York papers of this morning the report of the "Foxy" fiasco last night. If it does not cause many people to look into the phenomena who have heretofore ignored them, I shall be mistaken. Loud raps heard all over the building will make sensible people doubt their having been produced by the great toe-joint of any individual.

* * * *

I was at Mrs. Williams's séance last Saturday afternoon, and Spirit Frank Cushman called me up to the cabinet, and desired, the next time I wrote to THE BANNER, to say that they were quite ready to inaugurate the contemplated experiments, and were very desirous that they should be prosecuted in a strictly scientific manner.

GOTHAM.

Oct. 22d.

Newburyport, Mass.—The First Spiritualist Society opened its meetings for this season Sunday last with Mrs. Lizzie S. Manchester as speaker, and right grandly did she portray the truths of our philosophy to a good sized audience that listened with close attention to the glorious thoughts uttered. Mrs. Manchester's singing and rhythmical improvisation on subjects given by the audience were very fine. She will be with us again November 25th. Miss Josephine Webster will be with us on next Sunday. Mr. Charles W. Hidden after a severe sickness is around once more. The Ladies' Aid holds its meetings every Thursday.

F. H. J.

Spiritualistic Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Progressive Conference.—A good audience assembled in Preparatory Hall, Johnston Building, Brooklyn, to listen to Mrs. Helen Marion Walton's inspirational essay on: "The Divine Woman," which was received with great favor. Conference exercises were participated in by Messrs. Harris, Swackhammer, La Fume, Ellsworth, Mrs. Gridley, Mrs. Slocum, and Dr. Edwin Veres Wright. Mr. A. E. Laurens is expected to speak upon "Woman and her Master" on Saturday evening, Nov. 3d. A lively interest will be felt in that topic, and no doubt a large audience will be present.

FRANK W. JONES.

Letter from Lyman C. Howe.

To the Editor of the Banner of Light:

Just now the cause is reviving in Paterson, N. J. A society has started with fresh promise in its activity. Bishop A. Beals spoke for this organization the first month—September; Mrs. Nellie J. T. Brigham, Sunday, Oct. 14th; J. J. Morse is engaged for November; Mrs. H. S. Lake for December; and the laudable effort to secure the best talent ought to insure success. Certainly they can find none better than Mr. Morse and Mrs. Lake. Dr. Peck, I believe, is engaged for February, and he was counted one of the best they had at Cassadaga last August.

The First Society of Spiritualists in New York is moving steadily on, with Nellie J. T. Brigham as regular speaker, and she has many admirers. Choice music enlivens the three sessions held by this Society each Sunday. The conferences at 3 P. M. are devoted to short talks, music and readings by Mrs. E. A. Wells. Her descriptions are generally recognized by the parties to whom she assigns the spirit presence. Mr. Henry J. Newton presides, and uses the spare time in wise and witty suggestions, profitable and amusing.

The cause is healthfully growing in spite of all obstacles. Indeed, the obstacles are important *helps* to vigorous growth.

The sensational reports about the recantation of the Fox girls do not disturb sensible people, while they may excite pity.

Yours for the cause,

LYMAN C. HOWE.

Haverhill, Mass.—Unity Hall.—During the present month J. Clegg Wright has been with the First Spiritualist Society of this city, speaking and teaching Spiritualism in its purity as he understands it, or as it appears to him. His utterances have been given a careful hearing by the audiences on Sundays, and the social gatherings at private homes have been very highly enjoyed and appreciated.

Sunday, Oct. 14th, at 2 P. M., Mr. Wright lectured upon "Mediumship, Magnetism and Control," and in the evening upon "The Effects of Organization and Mental Quality on Control."

One illustration of the effect of magnetism on control was stated where the medium was a very fine psychological subject, and a splendid test medium for spirit communion, but who was holding séances for materialization, and the effect of magnetism from the sitters would invariably control him, so that he would appear before the curtain under the influence of that magnetic current, always personating some spirit friend. The speaker said that that medium had been "exposed" time and again, when he was simply under the influence of the sitters.

Sunday, Oct. 21st, Mr. Wright took for the 2 P. M. subject "Progress Before and After Death," and for the evening lecture, "Spiritual Culture, and its Effects on Civilization."

Both lectures were rich with the advance thought of the day, and were roundly applauded.

W. W. CURRIER.

Denver, Col.—On Sabbath evening, Sept. 30th, at Warren Hall, Denver, Col., at the close of the services, the following resolutions were presented to Dr. J. R. and his wife, Mrs. Edith E. R. Nickless:

Whereas, Mrs. Edith E. R. Nickless and Dr. J. R. Nickless, of New York, have been holding regular public meetings in the city of Denver during the past two months in the interest of a pure Spiritualism; and

Whereas, Said meetings have been more largely and better attended than those held by any previous teachers of the Philosophy who have come among us; and

Whereas, The results have been many conversions, and a final organization of scattered elements and individual believers into one harmonious organization called the College of Spiritual Philosophy of the city of Denver, incorporated by charter, with all the privileges and functions necessary to promote the cause; therefore, be it

Resolved, That we hereby publicly vote to Dr. J. R. and and Mrs. Edith E. R. Nickless the thanks and profoundest gratitude of this College for their labors in our midst, and that we do commend them most heartily to any and all spiritual friends, individual or collective; and we assure them of a warm and kindly welcome to Denver whenever in the course of heavenly guidance they may in the future come this way; and this vote shall go upon record as crediting them with laying the first foundation for union in the great work of upbuilding Spiritualism upon a practical basis in Colorado.

HENRY WALKER, *Chairman.*

J. D. DONN, *Sec'y.*

Bridgeport and North Brookfield.—Notwithstanding the bad rain storm, Pythian Hall, on Friday evening, 19th inst., was densely packed throughout the exercises, to listen to the utterances of J. Frank Baxter. All were pleased with the music, interested in the lecture—"The *Pro* and *Con.* of Spiritualism"—and highly gratified with the accuracy of spirit descriptions and portrayal of characteristics in the delineations.

By a communication from Bridgeport, Conn., we also learn of Mr. Baxter's continued success in that city on Sunday, Oct. 21st, where unusually large, intelligent and interested audiences gave him hearing. The themes, "The Naturalness of Physical Death," and "Transition; or the Flight of the Spirit," absorbed the closest attention of the listeners.

Sunday, 28th inst., in the afternoon, he will lecture on "The Ethics of Virtue," and in the evening on "The Age, Persistence, and Permanence of Spiritualism," for "It is not limited to forty years," said he, "and is now here to stay!"

Mr. Baxter's lectures of next Sunday will be his last in Bridgeport this season. He, on Friday evening, 26th inst., will give a benefit entertainment to the Society of Spiritualists, assisted by the Sansone Orchestra of that city.

COM.

Haverhill, Mass.—Brittan Hall.—Sunday, Oct. 21st, Dr. C. H. Harding, of Boston, was the speaker and psychometric test medium at this hall before the First Spiritualist Association of Haverhill and Bradford. He addressed and exercised his gifts as a sensitive before fine audiences, alike in the afternoon and evening. In the afternoon the discourse treated of the difficulties which Spiritualism encounters in its advance—the conclusion being reached that they are only momentary barriers, which result in real advantage in giving solid and healthy growth to a cause which has come to stay. In the evening the address was an appeal to make the best use of the present opportunity.

The agreeable announcement was made that Mrs. Ada Foye, of California, is to be with us to speak and exercise her superior mediumistic gifts next Sunday. A lively interest was kindled by the announcement; she will be greeted with large audiences.

With advancing steps the Brittan Hall Association is about to leave its association features behind to take on the form of a legal organization.

E. P. H.

Chatham, Mass.—Mr. A. E. Tisdale, on his recent visit here, was entertained at the home of Bro. Orick Nickerson. He spoke in Town Hall, Saturday and Sunday evenings, Oct. 6th and 7th. During the week he spoke several times in the homes of Spiritualists, and Saturday evening, Oct. 13th, in Town Hall, he gave a description of his life—how he became blind, also his development as a medium.

Bro. Orick Nickerson having secured the use of the Universalist Church for Mr. Tisdale, on Sunday afternoon, Oct. 14th, he spoke on "Intemperance and the evils that afflict humanity; their causes, and how to remove them." The closing lecture, Sunday evening, Oct. 14th, was on "What Spiritualism is and what it has done for the world," which was handled in a very able manner. We hope soon to have Mr. Tisdale with us again.

**

Norwich, Conn.—Dr. F. L. H. Willis, so well known in spiritual circles for his scholarly and scientific discourses on the Spiritual Philosophy, has won golden opinions for his labor in our society in the three Sundays he has been with us. His discourses are confined entirely to the cause he so nobly represents, and the inspired poems which fall from his lips are gems of wisdom and truth, touching in their expression many hearts in the audience. Skeptics particularly are astounded at this manifestation. Next Sunday closes his present engagement with us.—J. Frank Baxter follows him in November. Mr. Baxter is a general favorite here.

MRS. J. A. CHAPMAN, *Sec'y.*

Brockton, Mass.—The First Spiritualist Ladies' Aid Society opened its meetings for the coming lecture course, Sunday, Oct. 7th, with Mrs. A. L. Pennell, of Onset, as speaker. A good audience listened to her brief address, and received her many tests with great satisfaction. The meeting was very interesting, and with her new phase of mediumship was unusually fine. The same speaker occupied our platform Oct. 14th. W. J. Colville spoke for us Oct. 21st.

MRS. H. N. KEITH, *Cor. Sec'y.*

Keene, N. H.—Prof. J. W. Kenyon delivered two lectures in Keene last Sunday, correspondence in reference to which will find place in our columns next week. He will speak in Keene next Sunday, and go from there to Bridgeport, Ct., for the month of November.

To-day is important. Yesterday has gone. To-morrow never comes. Take care of your cough to-day by using Warner's Log Cabin Cough and Consumption Remedy. It is a sure cure.

Log Cabin Grandmothers.

An Indiana doctor has recently discovered in a common weed whose medicinal qualities have never before been suspected, a valuable remedy for bowel disorders.

There is nothing particularly strange about this fact.

Nothing.

And yet the very simplicity of the new discovery would, with some, seem to throw just doubt upon its power. To make it one has only to pour hot water over the leaves of the plant. In its preparation no vast chemical works and appliances are required.

Is it to be wondered at, since such plainly prepared remedies are accounted as of such great merit in these days, that such wonderful results attended our grandmothers, whose teas and infusions of roots and herbs and balsams have exerted so great an influence in the maintenance of health and life?

Certainly not!

The greatest pieces of machinery strike us most by their exceeding simplicity.

The secret of the success of grandmother's remedies was their freshness and simplicity. Every autumn found the little Log Cabin abundantly supplied with fresh leaves, roots, herbs and balsams, which were carefully dried and prepared and laid away for use. Dreading to call a doctor because of the expensiveness of his far-made trips, they immediately gave attention to the disease and routed it before it had gained a foothold.

The old Log Cabin grandmother, in cap and high tucked gown, and perchance bespectacled in rough silver, her weary feet encased in "hum made" slips, is the dear, sweet nurse who rises to the view of many a man and woman to-day as the early years of life pass in retrospect.

The secrets of grandmother's medicines were rapidly being forgotten and the world was not growing in the grace of good health. To restore the lost art of log cabin healing has been for years the desire of a well known philanthropist in whose ancestral line were eight "goodly physicians" of the old style, men who never saw a medical college save in the woods, nor a "medical diploma" except that inscribed on the faces of healthy and long-lived patients. Much time and money was expended in securing the old formulæ, which to-day are put forth as "Log Cabin remedies"—sarsaparilla, hops and buchu, cough and consumption, and several others, by Warner, whose name is famous and a standard for medical excellence all over the globe. These oldest, newest and best preparations have been recognized as of such superexcellence that to-day they can be found with all leading dealers.

When Col. Ethan Allen was making history along our northern frontier during the revolution, Col. Seth Warner, the fighting Sheridan of that army, who was a skillful natural doctor, used many such remedies, notably like the Log Cabin extract, sarsaparilla and cough and consumption remedy, among the soldiers with famous success.

They are a noble inheritance which we of to-day may enjoy to the full, as did our forefathers, and using, reap, as did they, the harvest of a life full of days and full of usefulness.

"Star of Progress."

To the Editor of the Banner of Light:

Permit me to call the attention of your readers to a new and valuable work of nearly four hundred pages which has just been published by its compiler and author, Henry W. Smith.

The title-page of the book reads as follows: "Star of Progress. New devotional music for Congregation, Quartette, or Choir, Lyceum Songs, Marches, and Responsive Readings. Together with beautiful select poems and hymns," etc., etc.

This is a publication long needed in the field of Lyceum work; it is replete with beautiful gems of poetry and song, and just fitted to train the growing mind of the scholar in the line of spiritual culture and thought.

A large portion of this valuable work—especially in the musical department—is original with its publisher, and shows the depth of his own spiritual and har

NOV 1 1888

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIV. | COLBY & RICH, Publishers and Proprietors. | BOSTON, SATURDAY, NOVEMBER 3, 1888. | $3.00 Per Annum, Postage Free. | NO. 8.

TABLE OF CONTENTS.

FIRST PAGE.—The Real Origin of the Spiritual Phenomena. *Literary Department:* Bars and Thresholds.

SECOND PAGE.—*Poetry:* The Unbeliever. San Bernardino, Cal., Camp-Meeting. *Spiritual Phenomena:* Experiences at Onset. Quarterly Convention of the New Hampshire State Spiritualists' Association. Late October Magazines.

THIRD PAGE.—*Banner Correspondence:* Letters from New York, Pennsylvania, New Hampshire, and Maine. The Ramona Indian Girls' School. New Publications, etc.

FOURTH PAGE.—An "Exposure" of Spiritualism. Boston Woman Suffrage League. Ordination at Last. The Ideas Prevalent About Marriage. A Spirit Relates an Experience of its Earth-Life, etc.

FIFTH PAGE.—To Correspondents. Impromptu Materializations. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit Messages. November Magazines.

SEVENTH PAGE.—*Poetry:* We the People. *Free Thought:* Mediumship and its Reliability. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. Cleveland (O.) Notes. The Late "Exposé" in New York City. Temperance, etc.

THE REAL ORIGIN OF THE SPIRITUAL PHENOMENA.

A Review.

BY PROF. HENRY KIDDLE.

The last resource of the determined disbeliever in Modern Spiritualism, when he can no longer deny the actuality of the phenomena which form its basis, is to construct some seemingly-scientific hypothesis by the use of which he may be enabled, however absurdly, to controvert the fact that these phenomena are due to the agency of disembodied [excarnated] spirits, the existence and intervention of whom are particularly offensive to a certain class of minds. The proceedings and published reports of the London Psychical Research Society afford some very striking illustrations of this curious and suggestive fact. The latest is presented in a work by a French writer, the English translation of which was published in the latter part of last year under the title of "Posthumous Humanity: a Study of Phantoms." The author of the work is M. Adolphe D'Assier, a member of the Bordeaux Academy of Sciences, and the English translator is Col. H. S. Olcott, president of the Theosophical Society.*

This work is of interest to Spiritualists, (1) on account of its recognition of the reality of the phenomena of Spiritualism, and (2) because it claims to afford a logical and satisfactory scientific theory by which they may all be accounted for without calling in the agency of spirits at all.

The writer, D'Assier, is an avowed disciple of Comte, and claims that the theory, which he sets forth as original, is in strict consistency with the materialistic philosophy of Positivism. Thus he confesses and avoids; he accepts, even to what many Spiritualists would regard an extreme degree, the facts and phenomena usually classed as Spiritualistic, and explains away their real significance so as to retain his aversion to what he, with others, calls the *supernatural*. In this respect he is a type of that large class who are led astray by what we may call a superstitious idea—superstitious, because it is a lingering relic of a false system of thought or belief. According to that system, there can be nothing natural that is not the result of physical law; hence to those who have neither cognition nor conception of anything beyond the universe of matter, whatever pertains to the spiritual side of the universe—far grander, more profound, and more real (since nearer to the absolute)—is supernatural.

There is no more prolific element of progress in our age than the extension of the idea of immutable law to the realm of spirit, and the resulting extinction of the notion of *miracle* as an interposition of divine power for some special purpose not foreseen in the original scheme of the creation. Such an absurdity must be especially offensive to philosophic minds; and, therefore, it has led to that denial of spiritual facts and phenomena which prevails so widely among physical scientists, and, indeed, among all thinkers whose minds have not been warped and narrowed by creedal fancies and traditions.

The fundamental principles of the Positive Philosophy are not at all inconsistent with those spiritual laws which have been directly deduced from the facts and phenomena of Modern Spiritualism; and could M. D'Assier have freed his mind from the superstitious notion of the supernatural, he would have perceived at once the true significance of those occurrences the verity of which he so fully recognizes, instead of attempting to apply to them an hypothesis wholly untenable in regard to all but a very small class of them.

The basic idea of Comte's system is that we know nothing but natural phenomena and their inter-relations, the constancy and uniformity of which give rise to the conception of universal law. This principle is obviously true, but is not more true in respect to our knowledge of the material than of the spiritual side of nature. The Spiritual Philosophy in these times of enlightenment is fast becoming as "positive" in this regard as that of any branch of physical nature, since it is based upon, or deduced from, not metaphysical or theological speculations, but the phenomena of the spiritual or supersensual realm, which have been so copiously presented, observed, verified, and recorded, during the last forty years, and have been collated with similar phenomena described in the annals of every age. These already afford a broad basis for the generalization of principles, or laws; and, if the investigation is permitted to go on, will ere long put spiritual science on a plane as positive, exact, and experimentally verifiable as that of any of the physical sciences, none of which, even in this age of scientific advancement, can be said to have passed very far beyond the rudimental stage. Will any truly enlightened scientist say the contrary? If so, let him study the far-sightedness and humility of the illustrious Newton.

The book which we here review presents so much that is suggestive of valuable thought to the student of spiritual science, that we cannot but feel under obligations to Col. Olcott for laying it open to English-speaking readers by his excellent translation; though, were it not controverted, uninformed readers would, necessarily, be greatly misled by its erroneous assumptions and absurd theory as to what the author variously styles, in his obvious mystification and uncertainty of judgment, the "mesmeric ether," the "mesmeric fluid," the "mesmeric aura," the "thaumaturgic fluid," the "vital fluid," etc., to the marvelous and inconceivable operation of which he refers all the various "apparitions" of which he treats, and to which he applies the peculiar designations of his newly-coined nomenclature, such as the "mesmeric personality," the "fluidic personality," the "epigastric personage" [*sic*], etc., etc.; and all this to eschew the hated term *spirit*, and to subvert and utterly destroy the basic proposition of "Spiritism," which he calls the "grand mystification of the century," as well as to prove that the "evocation of phantoms by the medium is a mirage."

The wonderful personage thus variously designated will be recognized as analogous to the no less marvelous and equally fanciful "unconscious secondary self" invented by the psychical researchers of London, in order to rule out the spirits, and explain away the facts that rationally demonstrate their intervention. It is to be carefully observed, however, that in these ingenious efforts there is always an entire failure to show why, on these hypotheses, the intelligence that accompanies these phenomena invariably alleges that they are the manifestations of excarnated spirits, or the surviving personalities of deceased men and women. How comes it that the "epigastric personage," or the "secondary self," *always* makes this curious mistake?

Referring to the doctrine of spirit agency as the cause of the phenomena, D'Assier offers the following singular objection, which we will quote as a specimen of his astuteness in spiritual science:

> "The advocates of this strange theory did not perceive the no less strange consequence which must follow. The perennial survival of shades would have long since rendered this planet uninhabitable for us. The dead would occupy the place of the living; for the accumulation of the specters of the different tribes of the terrestrial fauna [*sic*], heaped at the surface of the globe since the first geological epochs, would render the air irrespirable. We could not move save in a dense atmosphere of ghosts. Now chemical analysis has never shown in the air the presence of either of the immediate principles which enter into the constitution of a *fluidic phantasmal form* elaborated in an animal economy."

How utterly impossible it is for a mind spiritually so blind, so clogged and darkened by materialistic conceptions, to have any true idea of spiritual entities and their conditions, must be obvious to any one who has made any progress in spiritual science. The "*fluidic* phantasmal form" of which the author speaks is but a chimera of his imagination, a mere speculative entity, the assertion of whose existence is totally inconsistent with the principles of the Positive Philosophy, for no phenomena described justify any such assertion; and, certainly, no discovery has ever been made of the "immediate principles [material elements?] which enter into the constitution" of such an entity. How then could chemical analysis resolve them? But this shallow materialism runs through the whole book, and, we are sorry to have to say, finds no rebuke or refutation in any of the annotations of its translator, although it is as much opposed to Oriental Spiritism as to Modern Spiritualism. On the contrary, the translator, in his preface, is able to remark:

> "By the quality of mind which Prof. Tyndall calls an 'educated imagination,' the author propounds a reasonable theory[!] to account scientifically for many of the more striking phenomena of psychic action."

Imagination, truly! And if educated, certainly not in the right direction. An educated imagination is, unquestionably, an important acquisition to the scientist, as affording a speculative hypothesis to be verified by subsequent investigation and experiment, such as is illustrated by the methods of Kepler and Newton; but unverifiable chimeras such as D'Assier's "fluidic being and mesmeric ether" are just the opposite of scientific, and a burlesque on Positivism. Indeed, it is but a revival, under another name, of the "psychic force" theory of Serjeant Cox and others, now obsolete, having been abandoned by its inventors.

The general title of this work, "Posthumous Humanity," is to some extent a misnomer, since it treats of two classes of phantoms—the "post-sepulchral" and what by way of antithesis we may call the *ante-sepulchral*, familiarly known as the *double*. The author presents to his readers numerous well-attested cases, of considerable variety, in both classes—the "phantoms" of the living and those of the dead. Both of these he seems to be fond of calling *shades*, a term borrowed from the ancient Romans, who used the term *umbra* to designate a spirit.

Thus in the Æneid Dido says:

> "*Omnibus umbra locis adero.*" [Everywhere will I be present as a shade.]

From the standpoint of gross mortality, the metaphor may do very well for the poet; but the term is scientifically, and in reality, absurd; and it is especially absurd in connection with D'Assier's treatment of the subject in which he speaks of the "fluidic structure of the shade." And his translator, strangely enough, adopts and imitates this nonsense in talking about the "*shadow-world*, and our relations with the same." To give an idea of this treatment, we will quote the author's own summary of facts and principles:

> "Innumerable facts, observed from antiquity to our own day, demonstrate in our being the existence of an internal reality—the internal man. Analysis of these different manifestations has permitted us to penetrate its nature. Externally it is the exact image of the person of whom it is the complement. Internally, it reproduces the mould of all the organs which constitute the framework of the human body. We see it, in short, move, speak, take nourishment; perform, in a word, all the great functions of animal life. The extreme tenuity of these constituent molecules, which represent the last term of organic matter, allow it to pass through the walls and partitions of apartments. Hence the name phantom, by which it is generally designated. Nevertheless, as it is united with the body from which it emanates by an invisible vascular plexus, it can, at will, lead to itself by a sort of aspiration the greater part of the living forces which animate the latter. One sees, then, by a singular inversion, life withdraw from the body, which then exhibits a cadaverous rigidity, and transfer itself entirely to the phantom, which acquires consistency, sometimes even to the point of struggling with persons before whom it materializes. It is but exceptionally that it shows itself in connection with a living person. But as soon as death has snapped the bonds which attach it to our organism, it definitely separates itself from the human body and constitutes the posthumous phantom."

While observation and experience allow us to admit the correctness of this description of the spirit (sometimes called the soul) clothed in what has been variously designated *spirit body*, *perisprit* (by the French), or *astral form* (by the modern Theosophists), a logical consideration of the facts shows clearly that the positive assertions of D'Assier as to its nature are mere materialistic assumptions. The "extreme tenuity of the constituent molecules," of which he speaks, and "the invisible vascular plexus," are nothing more than figments of the imagination—an imagination not properly educated, but, in fact, perverted by the cultivation of materialistic ideas. We discern in this work an abuse of the nomenclature of physical science: for the "last term" of matter, organic or inorganic [meaning the limit of divisibility], is, in accordance with scientific parlance, not the *molecule* but the *atom*; and both of these, we must bear in mind, are merely the creation of the scientist's imagination, since there is no sensuous evidence of the existence of either as an actual entity. How important it is, for all the purposes of exact and positive science, that we never lose sight of the distinction between conceived theory and observed fact! Yet physical scientists are constantly guilty of this fault. A positive philosopher, however, ought to be especially free from such an error.

Although the author recognizes so fully the reality of all the phenomena of Spiritism, and the existence of post-sepulchral apparitions of human beings, who possess and exercise the various functions of life, yet he absolutely destroys the force of all this as an evidence of what we call immortality. These posthumous phantoms have but little endurance. Like the "shells" of the theosophists, they are doomed to annihilation. Thus he says, still exercising his imagination, for he affords no proof:

> "The molecules of its tissue [the phantom's] disintegrating from each other, there comes at last a day when it has no further consciousness of itself. Its personality has then disappeared; it has become but a vague form, which dissipates itself slowly and becomes lost in the universal medium. This slow agony of the posthumous being is verified, if I may venture to say so, experimentally by the very course of its manifestations: tumultuous at the beginning, they decrease gradually in frequency and power, and end in complete cessation; thus indicating the daily shocks which the shade suffers from cosmic agents until its definitive annihilation occurs."

And this the learned positivist makes the destiny of all humanity. The "troubled spirit" that haunts his former abode, or place to which he is drawn by some association, and causes disturbances therein (and our author gives well-authenticated examples of this phenomenon), but who, as he progresses in spiritual knowledge, and passes from his earth-bound condition, abandons these useless manifestations and disappears from the earthly sphere, is conceived by this singular philosopher, as a mere *disintegrating* phantom tending to dissolution, instead of an immortal spirit, passing, by the law of progression in the upward pathway that leads from earthly passions, appetites, and associations, to the spheres of harmony and peacefulness. Such is the difference between the beautiful doctrine of Spiritualism, confirmed by the testimony of thousands of returning spirits, and the nightmare cogitations and theorizings of this materialistic philosopher, striving with forced logic and fallacious reasoning to interpret the undeniable facts that show a continuity of life beyond the grave, so as to make them conduct to the dreary *gospel* of annihilation. It is most certain that his pretentious volume will make but few converts, though it may lead astray some who pride themselves upon their scientific acumen and attainments, and vainly imagine that there is nothing beyond physical nature, and that

> "We are such stuff as dreams are made of,
> And our little life is rounded with a sleep."

Jeff King, a colored man who died at Nannie, Ga., last week, was one hundred and twenty-eight years old, the old slave records of the King family of North Carolina proving his great age. He had wives without number during his lifetime, and his children were so numerous that he never attempted to count them.

* *Posthumous Humanity: a Study of Phantoms. By Adolphe D'Assier, Member of the Bordeaux Academy of Sciences. Translated and Annotated by Henry S. Olcott, President of the Theosophical Society. London: George Redway, 1887.*

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER X.

RE-UNION.

Doris sat by the bed and held Mrs. Mason's hand. It was cold and lifeless. She could not realize that she was about to die. She looked at the white, rigid face. There was no answer, as she repeatedly called her name. For four hours she did not leave the bedside, and then Miss Parker arrived. She passed up the wide stairway and entered Mrs. Mason's room. Dr. Placent arrived at the same moment and followed her.

After a little examination and a few questions to Doris, he called them into the next room.

"It is a very doubtful case. She may live only a few hours, or days; and it may be weeks that she may lie in this condition; but I doubt if her faculties are ever restored."

"What could have caused it?" asked Miss Parker.

"Unusual excitement," replied the doctor.

"It began while we were at Creighton," said Doris. "Mr. Wilkins sent grandma a telegram to come home, and we came next day; and for a week they had talks together most every day. I could see that she was very much troubled. Then this morning Mr. Wilkins came again, and while they were talking she dropped right away in her chair. He says she 'has lost everything,' and the announcement was a great shock to her."

"Undoubtedly Mr. Wilkins will call to confer with you soon," said the doctor. "I will come in again this evening."

"You don't seem very much surprised, auntie. Did you know grandma was in trouble?"

"I heard of it," said Miss Parker, evasively.

"How strange! But is n't it dreadful? How badly she will feel about her property!"

"Doris, I don't think she will ever know about it. I doubt if she recovers from this. I wish I knew just what to do, but until I can have an understanding with Mr. Wilkins I can do nothing. I will stay and help take care of her at present."

"How thankful I am! Auntie, perhaps I am wicked, but I am so glad to see you that I am thankful for anything that will bring you back. Only, of course, you know I am sorry for grandma."

"Yes, yes. I know what you mean, Doris. I must go in again now. Be sure to let me know if Mr. Wilkins calls."

Doris promised, and went to assist Katy in some needful preparations for the invalid. When she returned Miss Parker asked, "Where is Miss Shallot?"

"Why, auntie! have n't you heard the good news? She has married the Rev. Ebenezer Tulkin, and they have gone off as missionaries."

Miss Parker dropped into a chair in astonishment.

"Married! That 's good! And gone? That 's better! How glad I am for your sake, child! Did you see him? What is he like?"

"Oh! he is a little, dried up, dark-complexioned man, has squinty eyes, and looks fussy. I don't like him a bit, except for taking her away!"

"Well! well! I never shall be more surprised in my life! Really gone?" and she glanced furtively at the door of Miss Shallot's old room, as if expecting even then she would appear to her.

Mr. Wilkins did not call until the next day. Doris remained with Mrs. Mason, while Miss Parker talked with him. He gave her many details, by which she learned that Mr. Staines had swindled her sister out of everything. She really no longer owned the home which at that moment was sheltering her.

"Then I am to understand my sister has lost all? That she has not even a pittance upon which to depend?"

"Not a dollar left, madam. Of course, some one must settle up matters. She has trusted them to me, and I will attend to them at once."

"I am wondering what will be the end of it all," said Miss Parker, as she returned. "If your grandma lives she will be a poor woman; not even a roof over her head. And if she lives and is sick, mercy only knows what will become of her. I have got to look this squarely in the face, Doris, and make my plans accordingly, for Sarah is past planning."

The day passed quietly. Doris saw that Miss Parker was in deep thought, and said little. She remained near her, satisfied if she could but touch her hand, and look into the face of one she loved so well.

While they were sitting there next morning, Mr. Brooks called.

"I will stay with grandma while you go down, auntie."

"Sure, it 's meself as will stay, Miss Doris. The sight of him will do you good. Go down wid your aunt now." And Katy took possession of the easy chair by the bedside. Doris gave her the fan and followed her aunt.

She had not seen Mr. Brooks since the day her aunt left the house. Mr. Brooks had called during her illness, and Doris had received flowers which she felt came from him. The remembrance of their last meeting was quite lost in the pleasure of seeing him again.

"Miss Parker! Is it possible? I did not expect this pleasure!" Then a sudden fear possessed him. Was it possible Doris had retracted? He looked inquiringly at Doris.

"Grandma is very ill. We had to send for her."

"I had not heard of that." A thought of Lydia's message came to his mind. Doris told him some of the particulars.

"I am sorry. How strangely it has all happened!" He took Doris's hand for a moment.

"How thin and pale you have grown! I wanted to see you so much while you were sick."

"And I wanted to thank you for the flowers." Something in his eyes reminded her of what occurred at their last meeting. He turned abruptly to Miss Parker.

"Mrs. Mason's illness and Miss Shallot's marriage will make quite a change among you."

"Yes. I shall stay here for the present, until we see how it is with my sister. According to all Mr. Wilkins says, she has lost all her property, and I shall have to plan accordingly. I think she is going to recover a little from this, but not fully, and in that case it will devolve upon me to take care of her, and of Doris, too"; and she clasped her hand affectionately. "Everything looks in a tangle, now, but I have no fears but it will all be straightened out for me."

"You may be sure I will do all I can," said Doris; "but oh dear! What am I good for? I don't know anything."

Mr. Brooks looked very much as if he wanted to speak, but it was evidently a dangerous subject. He changed it to another.

"I expect Dr. Packard will return next week, and then my engagement here will be concluded."

"I hope you will not leave the city at once?" said Miss Parker.

"I have not yet made my plans. For some reasons, I prefer to remain here a little longer. To tell you the truth, Miss Parker, I am interested in matters progressing at Dr. Carroll's, and wish to continue my investigations with Lydia. Upon this result will depend my future action. I do not wish to act hastily. I want time for earnest thought."

Doris looked at him gravely. He smiled, as he said to her:

"My first thought, when I came in, was that you had retracted, Doris."

"No, indeed! I don't think I could ever do it. I can't help believing my mother comes to me, and other friends, too."

"Yes, and the Spiritual Philosophy teaches so much that is hopeful and comforting. I wish it were all true. I may yet be forced to accept it."

"I wish you would go over to Dr. Carroll's and tell them what has occurred here," said Miss Parker, as Mr. Brooks was about to leave.

"I am going directly there, and will take your message."

Doris felt much pleasure in this call. "I hope he has forgotten all he said to me that dreadful day," thought Doris, as she returned to Mrs. Mason's room. An hour after, when the familiar face of a certain little boy appeared with more flowers in his hands, Doris doubted that he had.

She put them in a vase near her, and began to wonder if it would not be a great trial to Mr. Brooks not to continue in the ministry.

Days passed, during which Mrs. Mason seemed to gain a little in strength, but she did not recognize any one about her. She muttered short, broken sentences, words they could hardly understand. Sometimes she seemed to fancy herself a child, and again she talked of her husband. Sometimes she spoke of her daughter Mary, or rather seemed to speak to her.

Miss Parker and Doris nursed her faithfully.

"We must prepare for a change, Doris. This is the last week in August, and by the first of October we must leave here. Sarah may live a long time in this condition, but she cannot live here. The house is passing into other hands. I don't see any way except to take her out to my place in Roseville. She has nothing to support herself with, and you and I must take care of her. I can do it there with less expense. What do you say to it, Doris?"

"I suppose we must go. I am willing to do anything you think best. I will do all I can to help. One thing I can do—I can sew. And, auntie, I am willing to live plainly and get along with a little if I can only be with you."

"Yes, dear child, I know it. We can be happy if we are poor. But I have faith to think the way will open for us somehow. I must talk with Dr. Placent and Mr. Wilkins at once. We must make the move while it is warm and pleasant."

She turned to Mrs. Mason and gently smoothed her gray hair back from her face.

"Poor soul!" she said. "It is a comfort to me to know you will not realize the change that has come to you. We will not let her suffer for anything, will we, Doris?"

"No, I'll do all I can," she replied hopefully.

Dr. Placent thought there could be no objection to removing Mrs. Mason to Roseville.

Some of her personal property was at once removed. Her room was made ready for her—the best and pleasantest room in the house—and one fine morning in September James drove her over carefully. Doris was already awaiting them.

Mrs. Mason gave no sign that she could distinguish between her own home and Roseville.

The change was great to Doris, she had lived so long where there were so many apartments, each spacious and handsome. She missed the large halls, the wide, easy stairs, and numerous little conveniences with which Mrs. Mason's house was filled.

She missed the service of James and Katy. Still she was content to do with her own hands all that was required of her, and cheerfully and patiently assumed her part of the charge of Mrs. Mason. They rarely left her alone.

Two days after their arrival they were sitting out on the piazza, while Mrs. Mason was sleeping.

"And now, Doris, comes the 'tug of war,' as the saying is. We are to buckle on our armor, and earn our bread. I will make it as easy for you as I can, but it will be hard at the best."

"Don't feel badly, auntie. I am ready for anything," and Doris smiled hopefully into her aunt's face.

"I don't want you to go into the city to work, and the next plan is to have our work come out here. I have already quite an amount engaged, through the kindness of Mrs. Carroll. We will each do the most and best we can, and if we three can get a living and keep out of debt, it will be all I dare hope."

"Keep out of debt!" repeated Doris; "how strangely that sounds, when we have always been accustomed to plenty of money."

"You mean you have, Doris. I have had many a hard lesson in poverty, for which I may be thankful now, for I shall know so much better how to manage."

"Perhaps it is well I should learn how to 'manage.' Who knows but I shall be poor the rest of my life?" Doris smiled, as if she thought poverty attractive. "I dare say I shall be very stupid about learning many things, but I know you will be patient with me. I really want to be a help to you, instead of a burden, and I am ready to begin this very minute. I think we shall need to use all the minutes."

Miss Parker brought out a bundle of work, while Doris brought her little work-basket, which she soon saw must be exchanged for a larger one; and soon her needle was flying busily. They worked on in silence for a little time, and then Doris said,

"Is n't it most tea-time, auntie?"

"Yes; but our tea must be bread and milk to-night."

"That is good. You know I like milk. But your favorite tea—must you do without it?"

"Yes, I shall try for a while. Your grandma must have it, so you may make it for her."

They chatted so pleasantly over their bread and milk they forgot what they were eating. Doris put away the tea things and sat down at once to her sewing. At nine Miss Parker said:

"We must put the work away now. You have done well to-day, child."

Three days passed without much change. They were busy days.

"I most wonder that Dr. Placent has not been out here. He seemed to feel so much interest in Sarah's case."

"No doubt he is very busy," said Doris. She began to think of another physican she would be very glad to see, and, as if her thought were prophetic, Dr. Carroll stepped in through the open door. She had not seen him in a long time.

"Dr. Carroll! How glad I am to see you!" Her face expressed more pleasure than words. He took the little hands, grown so thin, and held them closely for a moment,

"I would have come to you long ago if I had not been forbidden, Doris; and now I warn you I shall never stay away again, unless you bid me."

Doris could not answer him, for at that moment Miss Parker, who had heard her delighted exclamation, entered the room. He received a warm welcome from her also; but Doris had suddenly taken refuge in a pile of snowy cloth which she was industriously sewing.

"It is always a pleasure to come here, Miss Parker; but my visit this morning is a professional one. Dr. Placent is quite ill, and has asked me to take charge of some of his patients. Mrs. Mason is one of them, I am happy to say. I don't mean I am happy that she is sick, you know," he added, laughingly, "but I am happy to have a good excuse for coming here every day."

"Sick or well, my door is always open to you, doctor," she replied.

"And now I will see Mrs. Mason."

She led the way, while Doris sat and sewed with trembling fingers. She wondered what was the matter with her. She thought Dr. Carroll's dark eyes must have looked through her and touched every nerve.

Miss Parker remained with Mrs. Mason a few moments after Dr. Carroll came out. He walked directly up to Doris.

"I want to ask a favor of you. Will you let mother know if Miss Parker needs anything at any time?"

"You are very good! Yes, I promise for auntie's sake. We mean to do the best we can, but trouble may come in spite of that."

"How glad I am auntie has such good friends," was her thought, as she turned away from the door.

"It will be nice to see the doctor every day, won't it, auntie? Perhaps he will bring Lydia out some day."

He did bring her the very next day. She could stay only a few moments. It gave Doris a hope of many pleasant meetings yet in store for them. And Lydia wrote her such a loving, comforting message from her mother!

"Auntie, see! This is worth more than all the money in the world!"

"So it is, Doris. I am more and more thankful, every day of my life, that we are permitted to hold communications with the loved ones who have passed from earth. It makes all joys sweeter and all troubles easier to bear."

After they had driven away Miss Parker was thoughtful for some time.

"Doris, I have been thinking about Morris for several days. I think we may find him and have him come home. It will make no difference to Sarah now, and may make it pleasanter for us. I think you had better write him soon."

"Oh! may n't I do it this very minute?" Doris dropped her work eagerly.

"Yes; the sooner the better."

The letter was quickly written, and Doris hastened to mail it. Returning, she began to count the days before he would receive it.

"Don't be too anxious, Doris. You remember he spoke of going away from Rathburn. He may have gone and the letter may not reach him readily."

The caution sobered Doris a little, but she felt glad she had written.

CHAPTER XI.

MR. BROOKS DEFINES HIS POSITION.

Dr. Packard had returned from Europe. He sat in his study, talking with Mr. Brooks, whose engagement was practically ended. He had warmly commended the young pastor for the manner in which he had discharged the various duties of the pastoral office during his absence.

"Have you a place in view where you expect to settle, Mr. Brooks?"

"None at present, sir."

"Then I would like to mention the Meadsville parish. It is without a pastor, and is a desirable location. I have some influence with parties there, and should be pleased to recommend you to the church."

Mr. Brooks was silent a moment. He knew the time had come when he must define his position.

"I am exceedingly grateful for your interest and consideration, Dr. Packard. Whatever I may do or determine upon in my future I hope to deserve your respect." He hesitated a little.

"I do not think you had better try to secure the Meadville Church for me. In fact, I think seriously of retiring from the ministry."

"My dear Brooks! what are you talking about? You, with your fine talents and ability to preside successfully over a church, to think of giving up the ministry? Why, may I ask?"

"My views in regard to the church and creed have changed so much that I do not feel it is at all my place."

"Views! Are you running away from the Orthodox Church? To what? Unitarianism?"

"No, sir. To Spiritualism."

The words were quietly spoken, but they fell like a bomb at the feet of Dr. Packard. There was a long pause, during which Mr. Brooks's clear eyes met Dr. Packard's steadily.

"Spiritualism! Brooks! I would n't have thought it of *you!* A man of your judgment and sense!"

"But what if that very judgment and sense compel me to accept it?"

Dr. Packard did not reply. Mr. Brooks continued.

"You may be sure I would not have done this without honest and earnest investigation."

"But, Brooks, when you found yourself wavering from the faith of the church, I do believe if you had prayed hard enough and long enough, the Lord would have restored you safely."

"And did I not? Could I tell you, or any man, how many days were one long prayer? How many nights were sleepless nights of agony? I have suffered all the torments a conscientious, sensitive nature can suffer. And in the midst of it all I was determined to know the truth. I had believed the creed of our church was a truth. I said if there was a truth beyond that, I wanted it; so I searched for it."

"Oh! there 's the trouble. I never knew of a person, or heard of one, who investigated Spiritualism but got led into it at last," said Dr. Packard.

"Yes. And now I ask you honestly, is n't th at fact worth your consideration?"

Dr. Packard did not seem ready to reply. Mr. Brooks continued:

"I want to say to you that I have pursued my investigations in such a manner that no deception could possibly have been used.

"Through the hand of a young, ignorant girl, only fourteen years old, poor, and taken from a poor quarter in the city by that benevolent lady, Mrs. Carroll, even while she was teaching her to write, that girl, I say, has written me messages from friends who passed away years ago, and of whom she could have had no knowledge."

Dr. Packard sat like one stupefied.

"See here!" said Mr. Brooks, drawing a large envelope from his breast pocket, "here are some messages from my mother, and in my mother's own handwriting. And some from my father. In one of them he mentions you, but you will have to explain that one to me, for I don't know to what he alludes." He passed it over to Dr. Packard.

"Here are messages from my sister, and my cousin. Here is one from M. Boulanger, a Frenchman, who was a friend of mine. It is written in French, and excellent French, too. Remember, sir, that Mrs. Carroll had to teach this girl to write even English. And I did not even know M. Boulanger had died. I wrote to Paris to inquire, and here is the letter his brother wrote me in reply, and it corresponds with the facts stated in the message:" and he placed the letter with the message.

"And here are messages from Herr Lichtmann, written in good genuine German. Lichtmann was my father's friend as well as mine."

"Yes, I knew Lichtmann." Dr. Packard picked up the German message and held it daintily in his hands, as if he were afraid it would burn him. Then Mr. Brooks said:

"Dr. Packard, you knew my father."

"Yes; he was a good man, and a faithful minister of the gospel. I had hoped to see his son follow in his footsteps."

There were tears in Mr. Brooks's eyes as he turned toward Dr Packard.

"Here, please look over some of these. See if you think they are like my father."

In one of them the father had alluded to Dr. Packard, for they were close friends. It spoke of a matter of which Mr. Brooks knew nothing, but which Dr. Packard understood. He leaned back in his chair and gasped:

"Brooks! nobody knew that but he and I! I don't know as I wonder you think they came from him!"

"And then I wrote a long list of questions. I folded the paper, placed it in an envelope and sealed it. I carried it to this girl several times. The envelope was placed on a table. She wrote answers to those questions. The envelope was not removed from my sight at any moment, and it is still sealed. You may examine both."

Dr. Packard took the papers like one who has a disagreeable duty thrust upon him.

"Some of these messages were written while the girl held a spelling-book in the other hand, diligently studying the lesson Mrs. Carroll had marked for her. Frequently they were written upside down."

Dr. Packard began to pace the floor. "I would give worlds, if they were mine, to know the truth, but I am not sufficiently composed to criticise these at present. I would like to examine them again, if you will please leave them for a little time."

"Certainly," replied Mr. Brooks. "To me nothing can be more comforting, more natural, more self-evident than these facts."

"But think a moment. Think how many people go crazy over it!"

"I don't see that, sir. I have seen or heard nothing, as yet, which has in the least disturbed my mental equilibrium. But, since you speak of that, you and I both know there are those in insane asylums who have gone crazy over religion."

Dr. Packard continued his walking.

"Do you remember Mrs. Somes, the lady whose child died the day you left the city?"

"Perfectly. I had forgotten to inquire for her."

"She is in an insane asylum. Through the loss of that child she became insane. And yet, you or I cannot deny but that she was a good, exemplary and consistent member of your church."

"Yes, that is true," he assented.

"I attended the funeral," said Mr. Brooks. "I tried to point her to a source of comfort, but nothing touched her. If I could have said to her then, as I can now, 'Madam, your child still lives,' could have taken her where she would have had indisputable proof that the child was still near her, and loved her, that it was conscious of her continued remembrance, do you suppose she would now be an inmate of that asylum?"

Dr. Packard was overcome with emotion.

"Very likely there is much to choose in this Spiritual Philosophy. There is in all churches, and all professions, and in all walks of life. I want the good, the pure, the true. I want that which will help me to be a better man, and to help others to be better. I have learned some new truths, and have accepted them. Come what will, I must stand by them. I can only ask that my friends may believe I am honest in my convictions, and mean to do rightly."

"I believe you are sincere, Brooks. I should like to talk more with you about this. Meanwhile, may God bless and keep you!"

[*To be continued in next issue.*]

Written for the Banner of Light.

THE UNBELIEVER.

BY ROSE MAXIM.

They are having a revival, wife;
I just stepped in to-night;
It seems all other faiths are vain,
And theirs alone is right.
They say 't is not the good deeds done
That bring eternal joys,
But that belief alone can save,
While unbelief destroys.

Their heaven has still a great, white throne,
And angels wearing wings,
And streets of gold, and gates of pearl,
And harps with a thousand strings;
And life-long sinners enter there
If dying they repent,
While for one wrong unpardoned,
There 's endless punishment.

That hell of theirs has had repairs,
(Much needed, I 'll allow,)
The infant living is not there,
They use less brimstone now;
But still it is an awful place,
And sad the sinner's fate,
And though the souls are burned as long,
The heat is not so great.

But I 'm not troubled much about
A place of future woe,
For if the Lord is everywhere,
What matter where we go?
He said, "Though ye descend to hell,
Behold, there *I* shall be";
And if it 's good enough for him,
It 's good enough for me.

I don't believe the devil has
Quite all the power there is,
Nor that man's love and mercy
Exceed God's tenderness:
I don't believe I could rejoice
As endless ages roll,
Beholding others' agony
Of body or of soul.

But I believe God made the world,
And all that dwell therein,
And that by his creation came
Both holiness and sin,
And to be free from pain and fear,
From want and sorrow free,
With peace of mind, and conscience clear,
That 's heaven enough for me.

San Bernardino, Cal., Camp-Meeting.

The Spiritualists of Southern California came together in camp-meeting on Friday, Oct. 12th. In numbers there were not many, in comparison with our Eastern meetings, but they made up their lack in numbers by earnestness of purpose. The meeting was called to order by Mr. William Heaps, President of the local society, who in a very pleasing manner welcomed the friends and strangers to the city of San Bernardino, and tendered the camp-meeting the use of their hall and grounds during the term of camp. Mrs. E. P. Thorndyke, Vice-President of the local society, extended a cordial welcome to the lady visitors, closing her remarks with an original poem—which was sung by the choir.

Mrs. Ella Wilson, of Santa Anna, responded in behalf of the Spiritualists of Southern California. Remarks were also made by Dr. T. B. Taylor, of Los Angeles, and Dr. J. R. and Mrs. Edith E. R. Nickless, of New York. The services closed with tests by "Sunflower," the messenger spirit of Mrs. Nickless; she giving many messages of comfort to mortals from their loved ones of the other shore.

The hall in which the services were held is owned by the local society of San Bernardino, and has a seating capacity of between three and four hundred. The handiwork of the ladies was seen in the tastefully decorated walls, with appropriate mottoes. Over the rostrum, in golden letters, were these words: "The Temple of Truth—Dedicated to Progress, Liberty, Love and Fraternity—There is no Death." In the rear of the hall, in evergreen letters, surrounding a large anchor, "Spiritualism the Hope of the World."

On Saturday afternoon at the Conference Meeting, J. V. Mansfield, of New York, gave a lengthy and interesting account of early day Spiritualism.

Evening.—Mrs. Edith E. R. Nickless, of New York, occupied the platform, the controls taking for their subject, "Spiritualism—What Good Has It Done for the World During the Past Forty Years?" The words that came from the lips of this gifted speaker were listened to with marked attention. After the lecture a man in the audience said he had been intemperate all his life until three years ago, when he became convinced of the truth of Spiritualism. When he was assured that his dear mother and darling little ones knew every act of his life, and saw him every time he entered a dram-shop, he said, "I will never touch another drop of spirits again," and he has not up to this date. This is one good Spiritualism has done.

The Camp-Meeting was duly organized, with preamble and constitution, but the election of officers was deferred one week.

Sunday.—Morning services were conducted by Dr. T. B. Taylor, of Los Angeles, who answered questions presented by the audience. A test was given by Mrs. Nickless, who spoke to a lady, saying, "Your mother comes to you, puts her arms around you, and says, 'My dear, dear child! if you cannot come to me, I can come to you, and I bring your little one with me.'" The lady addressed broke down with grief. The chairman of the meeting said: "This test is wonderful, and needs explaining. The spirit who has come to this lady is her mother, and her body has not yet been buried — the funeral is this afternoon. This daughter has been refused admittance to the house where her mother's remains lie, she being a Spiritualist, the other members of the family being in opposition."

Afternoon.—Mrs. Ella Wilson lectured, taking for her subject, "What is Truth?" Mrs. Wilson is a new lecturer on the spiritual platform, and bids fair to become one of its brightest lights.

Evening.—The hall was crowded to overflowing to listen to Mrs. Edith E. R. Nickless. The controls spoke in reply to that old, old question, "If a man die, shall he live again?" After the lecture many interesting and convincing tests were given by "Sunflower," the messenger spirit of Mrs. Nickless.

The weather is fine; figs, grapes and other fruits are abundant. The Southern California Camp-Meeting's first season will be a success. CYRENUS.

"One-and-a-quarter street," "Three-and-a-half street," "Ten-and-three-quarters street"—these are the pretty names a "Board of Survey" proposes to give to certain small streets in Philadelphia. This system of fractional nomenclature it is proposed to extend all over the city, supplanting such excellent names as Walnut Place, Lancaster, Crosby, Rye and Corn streets. If the Philadelphians can stand this, they have no sense of the ridiculous left.—*The (Springfield) Republican.*

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable persons, giving the spiritual manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed. Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—*Publishers B. of L.*

Experiences at Onset.

To the Editor of the Banner of Light:

Amidst the solitude of an almost deserted camp-ground I still linger, that I may catch a few of the autumnal rays which come to the October resident at Onset, Mass.

I have spent the summer at this pleasant resort, and have found much to admire.

I have taken quite broad and extended observations of the place and of the people, both residents and non-residents, permanent and casual visitors, stockholders and cottagers, and I am fully convinced that Onset is blessed with as much honesty, intelligence and virtue as the old Commonwealth can show on an average throughout her whole territory. So, under this conviction and within the atmosphere of such environments, I have lingered at Onset to enjoy a few weeks since the summer crowds have gone, and, with my family, I breathe the pure air and partake of the fullness of health and happiness which this section of the State affords to its residents.

There are, however, some associations of midsummer still lingering here, which have until within a few days allowed every earnest seeker for the great truths of immortality to see and experience their phenomenal evidence. Many of the mediums remained until late in the season, so that I have not been entirely alone, or without opportunity to study spirit phenomena, and turn my research to the deeper problems of spirit-life and its manifestations on the physical plane.

The prevalent and general accusation of fraud in the séance-room, echoes from Boston's experience and modes of expression for the last few years, led me to an earnest and critical review and examination of that which I have seen and experienced during the summer, both within the séance-room and in my own sittings with mediums, and the result has been to confirm my convictions of the truth of our spirit philosophy in all of its various departments of manifestation, from the "rap" to materialization and its mediums.

The materializing medium is the most abused public or private benefactor of the present time. No instrument, man or woman, which the hidden and unseen forces of truth and its science have used to present to men new knowledge, has ever been so unreasonably accused of dishonest intentions and fraudulent results, as has this class of the community. Old and well tested and absolutely truthful mediums have been accused of the gravest crimes, both by the community and the public press. This it was that led me to a renewal of the study and observation which I have above spoken of. Such investigation was extended to various mediums, and in no one instance have I seen anything which partook of the nature of fraudulent manifestation, coming from the various cabinets; and not a sign of an accomplice has made its appearance to me, or in any séance I have attended. My experience in spirit-research, as well as the medium's honest effort, has been highly satisfactory, and finding no "frauds" among the mediums who have come under my eyes at Onset this season, I gladly bear my testimony in their behalf.

There are two mediums who have been here this season, who have been prominent public mediums in the past, who have now left public work, and are to devote their labors to private individual research for scientific and historical purposes, who I think deserve special mention, and a word of commendation, for their past labors and their present faithfulness to the cause of Spiritualism, as well as their excellent mediumship. Yet I would not select these two for special mention were it not for the fact that they have been attacked, with many others, in the press, as impostors who have been "exposed" the last winter in Boston, at the public raids made on mediums, when one of them has not held a public séance for more than two years, and the other has never yet been detected in fraudulent manifestations. I refer to the well-known Berry Sisters, Helen and Gertrude.

It is well known in the spiritual community that Miss Helen withdrew from public mediumistic work over two years ago, and now that Mrs. Gertrude has done the same, and will give no séance save to private sitters, I wish to render to them, as faithful and honest mediums, my earnest word of approval for their past work; and I do not know of a more convincing or forcible way of putting such before the public than by relating my experience in a late private circle held in my house at Onset last September.

After all was quiet here these two ladies were visiting in my family, and one evening it was proposed that we hold a dark séance. We did so, and no manifestation I ever witnessed gave me greater proof of the truth of spirit-return or the potent force in their mediumship than the results of this séance.

It was then arranged between ourselves and the spirits who manifested to us that they would hold a materializing séance. One or two evenings later I draped the door between our dining-room and parlors, and converted the dining-room into a cabinet and the parlors into a séance-room.

Mrs. Gertrude went into the cabinet, and Miss Helen acted as the manager to announce the names of the spirits when they materialized. These mediums had no apparatus nor opportunity to manipulate anything connected with the séance, had they desired to do so. We had strict and positive test-conditions, and did not intend to deceive ourselves.

In the course of the evening twenty-one different materializations took place, and the presentation of twenty-one well-organized physical beings was the result. These forms came into physical life from the cabinet, and in the room where we were in full view when they were coming from the invisible to the visible condition, and they were as much human, intelligent beings as we ourselves.

Many of the forms or spirit-beings repeated their coming twice, while a few returned the third time. They staid with us from one to twenty minutes, holding conversation and performing other acts, as people do when making such visits. There were as many as three out with us at a time, and this number came, in several instances, at one time during the séance.

There were several instances where the materializations took place in the parlors and did not come from the cabinet or return to it. One instance of this kind was the materializing of a woman by the side of a book-case on the shady end from the light and where it was some darker than in the middle of the room. She came to me, gave me her name, and talked about the pictures in the house, and about crayon drawings in pastel, and then went and opened a drawer wherein I keep paper, and selected some soft crayon paper, and brought it to me, saying, "This is the kind of paper I wish you to put on the table when you hold séances or have sittings; and I will try and make you a picture." Thus she showed a knowledge of my custom and practice in pastel work, which was unknown to either of the mediums.

She afterward took a crayon and made a fine and artistic drawing of a woman's face, about the size of a cabinet photograph.

Before she dematerialized she led me to the extreme end of the rooms, from the cabinet, and taking me to a picture which was the result of my own study, said, "We made this." The light then came through a window, from the street lamp, where no curtain obstructed its rays. I said, "You cannot stand so much light." "Oh! yes, I can," and she took my hand and led me direct to the window, and put her face close up to the glass, that she could view the surroundings which the street lamp brought into view. I then had a full and complete view of her face and clothing, for she stood there for several minutes. She then returned to the parlor nearest the cabinet and dematerialized, while entering the cabinet, but soon reappeared with another lady, my own deceased daughter.

My mother came to me on this occasion, as did also a deceased sister, and the latter told me what my living sister had been doing in the earlier evening in Boston, which I verified the next day when I called to see my sister living in that city.

There is no better established fact in my physical life and personal experience than the fact that these visitors were in form, appearance and intelligence, like unto ourselves, having physical bodies, with the appearance of perfect human beings. They walked, talked, sung and laughed, and did all these things in our presence as naturally as we ourselves. They seemed to enjoy their calls, and had as pleasant a time as any persons who have honored us with their presence this season. They seemed to enjoy the life on our side, and were happy in their visit. Now if those visitors were not returned spirits, our former friends and relatives, and others, as they purported to be, who and what were they?

There is one fact of which I am sure, and of which I can assure all readers of this letter: There were no trap-doors, no side entrances and no accomplices nor any assistants at this séance, save such as came from the invisible world, and were spirit operators for these two mediums. One of the mediums was in the rooms with us all of the time, and the other, entranced, could do nothing to bring such beings to us without our observation, except by and through their mediumship and mediumistic powers and environments.

Believing in Jesus's maxim that the "laborer is worthy of his hire," I would not refuse nor neglect to render this tribute to those who have so fully earned it by their honest service to the angel world for the elevation of mankind, and bringing to men this evidence of immortality.

Fraternally your brother in the study of spiritualistic science. B.

Onset, Mass., Oct. 10th, 1888.

Quarterly Convention of the New Hampshire State Spiritualists' Association,

Held at Washington, N. H., Oct. 12th, 13th and 14th.

From first to last it seemed as if Dame Nature, like another John, intended to baptize us with water, while the spirit-world, as if in rivalry, accepted the challenge, and gave us an outpouring that more than compensated for the discomforts to the physical.

Naturally the attendance was limited, but if I were to give you the most meager outline of the intellectual and spiritual feast, I fear it would occupy more than our fair share of your space.

Prof. J. W. Kenyon of Worcester, Mass., was our only speaker from abroad. Though a stranger to most of us, he won a warm place in our regards by the profound and searching analysis he brought to bear even on the most hackneyed themes. He seems to have an almost unlimited ability and desire for work in the cause, and we are confident that as his talents become known, he will not lack for calls to labor in the harvest field.

Mrs. S. B. Craddock of Concord gave us some of her best inspirations, and "White Feather," her Indian control, by her quaint and amusing conceits gave a variety that should be heard to be fully appreciated. Mrs. Craddock's time is mainly occupied by her medical practice, and if that fact is any indication of fitness, she needs no further recommendation.

Mrs. Addie M. Stevens, of Washington, whose long and faithful service in the cause entitles her to the respect and affection of every brother and sister in our ranks, gave essential aid in various ways. The sorrows and trials of this world, of which she has had a full share, have but refined a nature previously noble, and the sentiments uttered by her controls are always in harmony with the medium.

A cordial letter was received from Miss S. Lizzie Ewer, of Portsmouth, expressing her interest in the Convention and regretting her inability to be present. We hope to see her at our next meeting.

Saturday evening a varied entertainment was given. Instrumental music was skillfully rendered by the Mellin Family, and recitations by two young ladies whose names I failed to get, but whose services were greatly appreciated. "White Feather" was bright and witty as usual. Prof. Kenyon gave a humorous reading, also a phrenological examination. Mrs. Stevens read a poem, and two or three songs were sung by the Secretary—all forming a programme the performance of which was pronounced very enjoyable by those present.

At the close of the meeting Sunday evening the usual vote of thanks was passed: to the railroads for reduced fares; to the press, speakers, mediums, singers, and all who had in any way contributed to the success of the Convention, which was then adjourned without date. GEO. D. EPPS, *Sec'y.*

Francestown, N. H.

Late October Magazines.

THE COSMOPOLITAN.—Base-Ball as "Our National Game" is the subject of the leading article by John M. Ward, illustrated with nearly twenty-five engravings, portraits of prominent players. Following this the "Pranks of a Pet Lemur" are described by Olive Thorne Miller, and the story of "Jim" is pathetically told in verse by Nora Perry. Belva A. Lockwood contributes her view of the "Present Phase of the Woman Question." "The Second Mayflower," by Alex. Black, recites the early history of the State of Ohio. A paper relating to the "Jugglers and Snake-Charmers of India" is replete with interest. Gustave Kobbe gives, with remarks thereon, specimens of political campaign songs from that of 1840 to the present. Other articles of interest are "Zulu Warriors at Home," new chapters of "Miss Lou," and the conclusion of "The Heart of Colorado," and "Millionaires of New York." The Cosmopolitan Magazine Co., New York.

THE THEOSOPHIST.—In the October number "Two Curious Experiences" are related, somewhat similar in their character, but with different endings. "Atmagnyan," a Knowledge of the Atma, the spirit of man, is treated upon in a summary of lectures recently delivered in Bombay by Pandit Nirbhyanand. The first two chapters are given of a translation having reference to the Hindu and Jaina versions of the "Ramayana," one of the greatest epic poems of India. Of the remaining contents are "Hindu Marriage," "Social Relations Among the Brahmans," "Experiences of a Student of Occultism," "Influence of the Moon on Vegetation," and "A Study of Tornadoes." Madras, India: The Proprietors. Boston: For sale by Colby & Rich.

THE BIZARRE, NOTES AND QUERIES, for October, contains a disquisition, occupying ten pages, upon the game of Chess, the origin of which is involved in obscurity, but is conjectured to have descended from the Brahmans through Persia to Arabia about the sixth century. Manchester, N. H.: S. C. and L. M. Gould. For sale by Colby & Rich, Boston.

Banner Correspondence.

New York.

YONKERS.—Alfred Andrews writes: "Mr. and Mrs. Gale, of this city, have been stanch Spiritualists for over thirty years. Several years ago Mrs. Gale was developed as a magnetic healer. Her first patients were those of her own family and friends. A few years since one of our liberal-minded physicians had a case of paralysis that baffled his skill—a boy of ten years, who, through an accident, was fast losing control of body and mind. The doctor, knowing of Mrs. Gale's power, suggested to the parents to try her treatment. They did so, and in a few weeks the boy had so far recovered as to go out of doors as usual. Since that time Mrs. G. has cured many cases of paralysis physicians have tried for years in vain to cure. One of these was Mrs. K., of New York City, who had been a bed-ridden invalid over twelve years. She is now well and strong. A remarkable feature of this case is, that the patient became developed as a fine medium and healer, and before she was fully recovered began to treat her own family; and on several occasions since she has treated Mrs. G. with great benefit. Mrs. K. is now a powerful healer, and her daughter a fine medium. In another family attended by Mrs. G. the mother and two daughters became developed as mediums, the former showing good healing powers. About three months ago my oldest daughter became ill. After a few visits the doctor in attendance very frankly said he did not know what the trouble was, and advised a visit from a New York City specialist. Upon my suggestion he consented to my trying Mrs. Gale. The case had progressed to paralysis of the right foot and hand, and was beginning to affect the brain. Mrs. G. treated her about a dozen times, and my daughter has now recovered her usual health.

Hundreds of cases can be given of the cure of chronic diseases; also of acute attacks of pneumonia, diphtheria, etc., of patients in various places on the Hudson River from New York City to Peekskill.

Mrs. Gale's method of reducing and securing hernia has been adopted by some of the physicians of this city as being simple and efficacious.

While some of the more liberal doctors recommend Mrs. G. in some of their most baffling cases, others speak of her work with sneers, and try to ridicule it; but they only bring contempt upon themselves, for most of her patients are fearless and outspoken in her praise. Among her patients were two of our oldest physicians, and one clergyman's family of this city; one physician in New York City; two clergymen in Tarrytown, N. Y. In some of the best families in this vicinity Mrs. Gale is employed in preference to any doctor, and has had as many as seven patients in one house.

Another remarkable feature of this lady's work is, that she is not now, and never was, a strong and vigorous woman. Two or three times within a few years she has had an attack of heart trouble; about a year ago she was so very low as to be given up by her family and not expected to live from one hour to another. But she soon rallied, and with the help of her former patient, Mrs. K., recovered, and has done more healing the past year than ever before. This proves that it is not physical power that does the work.

There are not less than a dozen mediums and healers in this vicinity who have been developed under Mrs. Gale's treatment, and although there are but few outspoken Spiritualists in this place, the work of this healer has impelled the community to look with more respect upon the cause than heretofore.

So the good work goes on. Let others go and do likewise, for magnetic healing is one of the most practical and convincing phases of the spiritual movement.

Mrs. Nellie J. T. Brigham has favored us for many years with lectures about once a month, and her ministrations are doing great good in a quiet way."

Pennsylvania.

PHILADELPHIA.—"A Student of Nature" writes: "I notice in the October number of the *Esoteric* magazine an article in reference to 'The Healing of the Nations,' with quotations therefrom. This book, from the inspired pen of Charles Linton, with a lengthy introduction of Ex-Gov. N. P. Tallmadge, was published in 1855. In 1864 a second series was published by the same author. The first has become very scarce, and copies are difficult to obtain. The second series is almost impossible to find a copy of. After some months' search I succeeded in obtaining one at the cost of ten dollars, and I would not sell it for ten times that price.

If ever man on this earth was inspired, Charles Linton, the writer of these volumes, was. Thirty-three years ago he gave to the public a book wherein was set forth nearly all the information one can desire, or need, to make his path clear toward spiritual development. The second series is even more beautiful than the first—if such is possible. Any one who will take these books, and read them carefully, will find no occasion to look toward the East for instruction in spiritual development—for the masters inhabit our own country, and have been in our midst, yet we have known them not. If there ever lived a *master*—a true adept so far as giving spiritual food to the hungry is concerned—he lived in the person of the writer of 'The Healing of the Nations.' For in these books (the first and second series) all the truths are taught which are being struggled with at present by many Theosophical writers. I say 'struggled,' for it is indeed a struggle with many of them to attempt to explain what they do not themselves understand, and in the attempted explanation using obscure terms which make it a difficult and laborious undertaking for the average person to read intelligently. In 'The Healing of the Nations' great truths are taught in simple language—language which all can understand. There are no perplexing mystifications—no secret symbols. The instructions for reaching the highest goal of human attainment are all to be found in these books, and yet the humble writer is scarcely known in name to the present generation of Spiritualists or Theosophists. Perhaps some of the latter would rather grope along for years, gathering here and there a few crumbs, as they are doled out to them by some unknown and perhaps unknowable 'Master of Wisdom,' living far away in the East, than to have the teachings of a writer of their own country. For myself, I candidly say that I prefer the plain teachings of these books to any teachings which are supposed to have been sent us by the Eastern adepts, or their pupils. They contain all the higher spiritual truths now being taught by Theosophists, and a great deal more; and the language is far more spiritual than that in any of the books on Theosophy I have read.

To many they would prove a signal light—a guide to peace and happiness, and it is much to be regretted that it is almost impossible to obtain them at any price. Is it not possible to reprint the work, and place it in the hands of the people? Will not some enterprising publisher reproduce the work?"

New Hampshire.

KEENE.—A. C. Hardy writes: "Prof. J. W. Kenyon delivered two lectures here Sunday, Oct. 21st. In the first he instituted a comparison between Christianity and Spiritualism. He said Christianity was the result of a union of Paganism and Essenism as consummated by Constantine. The dogmas, forms, and ceremonies of Christianity came from Paganism; but its ethics from the Essenes. Jesus never taught dogmas, but ethics. Paul was made to father the Pagan doctrine of salvation through blood and faith in the merits of another, while Jesus taught that the kingdom of heaven came by forgetting self, and devoting the whole life to the good of others. Spiritualism is doing both a negative and a positive work. It is showing what is false in the creeds of the past, and building up a more perfect faith founded on knowledge gained by demonstration. In place of total depravity it gives us development from all lower conditions; in place of eternal punishment it shows us that the effects of misdirected lives are to be overcome by doing good to those we have wronged. It ignores the existence of evils and shows us there are none worse than ourselves; God ceases to be anthropomorphic and becomes the intelligent cause of all being, living, breathing and thinking in all of nature's forms. Heaven becomes not the abode of a few elected from all eternity to sing songs and play on golden harps, but the spiritual home of all, adapted to their needs and capacities, where all functions of mind shall be expressed.

In the evening, Prof. Kenyon discoursed upon the good in Spiritualism. For an hour and a half he held the close attention of his audience, while he pictured the great blessing the world has received and the good displayed in the curing of disease and the exercise of other spiritual gifts. It is impossible to give an adequate idea of the beauty and power of Prof. Kenyon's discourses in a brief report as this must necessarily be. This is his second visit, and we hope it will not be his last."

Maine.

WARREN.—Mrs. Cora G. Fowles writes: "A company of Spiritualists and others held a meeting at my home on the evening of Oct. 5th. Mrs. Jennie K. D. Conant conducted the services. The circle was opened by singing, with organ accompaniment. After an invocation Mrs. Conant made interesting remarks upon the philosophy and phenomena of Spiritualism. Twenty or more articles were psychometrized, they having been placed on the table before she entered the room, the readings being correct. Many spirits made themselves known by giving their names in full and the causes that led to their passing to spirit-life. It was impossible for Mrs. Conant to know anything about the matters referred to, as the readings and communications were given to strangers, nearly all of whom were skeptics. Every one present received convincing evidence of spirit-return. Having proved Spiritualism true by communications through my own organism, I was anxious to convince my intimate friends of the same; hence this meeting, which was very satisfactory. Mrs. Conant made a good impression. She left the following morning to fill engagements in Portland. I recommend Mrs. C. to all investigators and seekers for truth."

[From the Wide Awake.]

THE RAMONA INDIAN GIRLS' SCHOOL.

As it Is at Present.

BY HORATIO O. LADD.

Under the shade of a group of sturdy old cotton-woods, on the banks of the Rio de Santa Fé, in the midst of a spacious plot of seven acres, stands a small cluster of adobé houses and a long, plain, light-colored wooden dormitory. An orchard of pear, peach, apricot, cherry, plum, quince and apple trees, makes a bank of fruit blossoms behind this group of Mexican and American buildings, in brilliant contrast with the dark green of the grove.

Here in the gay sunlight of a cloudless New Mexican morning are children running from one building to another clad in work aprons, carrying brooms, dusters and baskets of wood or coal, or freshly washed clothes to the lines; or in neat school garments with smoothed hair and clean faces, approaching the door of the schoolroom. Soon there are gathered around a dark-eyed teacher, with a gentle look and manner, twenty or thirty little North American Indian girls, from five to thirteen, with black eyes, ruddy cheeks, trim figures, and slender hands and feet.

An open grate fire is burning in the center of the schoolroom; the walls are plain, but brightened with reading and singing charts, and the mottoes and pictures above the long blackboards. A kindergarten table on one side with low chairs and numerous groups of material make a cosy corner. Half-a-dozen Apache boys, waiting for their own government school to be erected near by, form a background to the picture.

This is the Ramona Industrial School for Apache Girls, the Indian department of the University of New Mexico, whose large brick building, Whitin Hall, stands in sight on higher ground on the other side of the river.

These Apache girls were brought a few months ago from camps three hundred miles away to the queer old town of Santa Fé. They have been transformed in this school from dirty, thin-faced, unkempt girls in moccasins, buckskins, blankets and paint, into eager pupils who are dressed and can read, count, write, draw, sing, sew and work like the American white girls in our own homes.

These children are all genuine Apaches, yet show traits which surprise those who have despised the Indian. They are not inferior in capabilities to white children. They learn quickly, are apt in number-work and imitative studies, like drawing, writing and singing. They readily catch hold of the forms of words, and at once associate with them their objects or ideas. They learn the letters without any particular effort of teaching. They have to learn everything, as we learn a foreign language, as English is to them a foreign language. They understand it more easily than they speak it.

Their interest in domestic occupations is marked. They prefer their sewing-classes to play, and their trained eyes and muscles make accurate stitches. At the age of ten or eleven they cut and make their under-garments, aprons and plain dresses, and do every kind of sewing that is required in the hems, gathers, sleeve-fitting, overcasting and button-holes. Those of twelve make excellent bread, cook plain food, wash dishes, do laundry work, make beds, set and wait on tables, sweep, dust and arrange rooms.

The work of the school is so divided that it falls lightly on each one of these little girls, who are thus learning, in a three years' course, to become capable mistresses of homes. Those who take a longer course, of six or ten years, will be trained to become skilled cooks and housekeepers, designed to take places in American households, whence they will carry established habits into their own homes, perhaps with husbands trained in the Government schools.

These Apache girls appear to have strong mimic powers and to be fond of using them. The evenings in the dormitory are devoted to games of their own invention. Their charades are vivid personations. Their naturally keen observation seizes upon the peculiarities of persons and animals. They "play school" with accurate imitations of their teachers, commending and correcting the pupils with good judgment. They watch the scenes in different church-services to reproduce them. The tall, sedate, long-bearded singer in the choir is depicted with great truthfulness in the act of singing. The Bible is pounded with vigor, with a squint to their companions, when a certain preacher is personated.

They detect and remark on bad acting. Their imitations of a trained bear are wonderfully good. Once the bear began to talk English. Immediately one of the girls among the spectators exclaimed with critical surprise: "Why, how well that bear *talks!*"

A favorite play is "tourist." The Ramona School is most generally visited by numerous tourists. They are usually astonished at the attainments of these savage children, and often express themselves before the pupils, who sit with demure faces. But Nature has been lavish in her skill at making eyes and ears for the Apache. The American tourist is there ore vividly impressed on their minds. Her remarks are treasured up and her peculiarities remembered. In the dormitory, at evening, the visit is reproduced. The pupils are in place. The tourists enter, walk about, look about, and talk with the "teacher."

"Is that girl all Indian?" says one. "That is a muchee bright boy." "She reads well." "Our children would not learn so muchee in so short time." "Is it true these are Apaches?" "Where are their parents?" They never forget to praise the reading or spelling, especially if the teacher is present at the play, thus adroitly reminding her of the propriety of commending her pupils.

They have commonly a sense of value which many white children lack. One evening a group of girls in the dormitory were talking of their little matters, and about going up town for candy, where they are allowed to purchase to some extent what they like with money they have earned by industrial work. Some declared that candy was good, and their favorite thing to buy. One of the older ones was heard to say in reply: "*Candy eat, no come back. I buy scissors, have now.*"

[*Concluded next week.*]

Chong Kee is the richest Chinaman in San Jos', Cal. He has made a large fortune by charging his countrymen five per cent. per month on unquestionable collateral.

New Publications.

CHOICE SOUVENIRS FOR THE HOLIDAYS.—Lee & Shepard of 10 Milk street, this city, have issued three publications designed as holiday gifts of peculiar style and beauty. The first is "All Around the Year," an illustrated Calender for 1889, by J. Pauline Sunter. It consists of original designs on heavy bristol board, in sepiatint and gold, gilt edges, ornamented with rings and chains in silver, with silk tassel. The illustrations are of the flight of time, the dates of the months being given on twelve tablets, one month on each, with an appropriate design. The second is "A Christmas Carol," by Dinah Maria Mulock, and the third is a New Year poem, "A Friend Stands at the Door," by the same author. Both are of similar style to the first, in sepiatint, gilt edges and ribboned. All of these are dainty tokens of remembrance and good wishes, and undoubtedly will be popular as such. Each is enclosed in a box.

CASSELL'S NATIONAL LIBRARY.—Nos. 137 to 143 of this dime series of standard books are "The Existence of God," by Fénelon, "The Merry Wives of Windsor," by Shakspeare, "The Schoolmaster," by Roger Ascham, and "Plutarch's Lives of Dion, Brutus, Artaxerxes, Galba and Otho," Translated by J. and W. Langhorne; "Tour Through the Eastern Counties of England," by Daniel Defoe; "King Henry V.," by Shakspeare; "Complaints," by Edmund Spenser. New York: Cassell & Co.

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ITALY AND THE PAPACY.—It is said that the Holy See regards as a fresh affront the new penal code which the Italian Chamber adopted almost unanimously. Article 173 declares punishable by a year's imprisonment, and a fine of one thousand francs, any minister of religion who, in the exercise of his function, shall publicly censure or vituperate the institutions or laws of the State, or the acts of the authorities. Article 174 prescribes imprisonment for from six months to three years, a fine of from fifteen hundred to three thousand francs, and permanent or temporary interdiction from his functions for an ecclesiastic who, "abusing the moral force derived from his ministry, shall excite others to ignore the institutions or laws of the State, or the acts of the authorities, or otherwise to transgress the duties owed to the State, or those attaching to a public office, or who shall prejudice legitimate patrimonial interests or disturb the peace of families."

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chilson, jr., Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Frank lin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

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INDEX.

Angel Care.	Ready to go.
A little while longer.	Shall we know each other there?
Angel Visitants.	Sweet hour of prayer.
Angel Friends.	Sweet meeting there.
Almost Home.	Sweet reflections.
And He will make it plain.	Sow in the morn thy seed.
A Fragment.	Star of truth.
A day's march nearer home.	Silent help.
Ascended.	She has crossed the river.
Beautiful angels are waiting.	Summer days are coming.
Bethany.	They 'll welcome us home.
Beautiful City.	There's a land of fadeless beauty.
Beautiful Land.	They 're calling us over the sea.
Bliss.	Tenting nearer home.
Beyond the mortal.	Trust in God.
By love we arise.	The land of rest.
Come up thither.	The Sabbath morn.
Come, gentle spirits.	The cry of the spirit.
Consolation.	The silent city.
Come, go with me.	The river of time.
Day by day.	The angels are coming.
Don't ask me to tarry.	The Lyceum.
Evergreen shore.	They are coming.
Evergreen side.	The happy time to come.
Fold us in your arms.	The happy by-and-bye.
Fraternity.	The other side.
Flowers in heaven.	The Eden of bliss.
Gathered Home.	The region of light.
Gone before.	The shining shore.
Gentle words.	The harvest.
Gratitude.	Time is bearing us on.
Golden shore.	The happy spirit-land.
Gathered home beyond the sea.	The by-and-bye.
Home of rest.	The Eden above.
He 's gone.	The angel ferry.
Here and there.	Voices from the better land.
I shall know his angel name.	We shall meet on the bright, etc.
I 'm called to the better land.	Welcome angels.
I long to be there.	Waiting 'mid the shadows.
Looking over.	When shall we meet again?
Looking beyond.	We welcome them here.
Longing for home.	We 'll meet them by-and-bye.
Let men love one another.	Where shadows fall not, etc.
Live for an object.	We 'll anchor in the harbor.
My arbor of love.	We 'll gather at the portal.
My home beyond the river.	We shall know each other there.
Moving homeward.	We 'll dwell beyond them all.
My home is not here.	Waiting to go.
My guardian angel.	Waiting on this shore.
Not yet.	We 're journeying on.
No weeping there.	What must it be to be there?
No death.	Where we 'll weary never more.
Not yet for me.	Whisper us of spirit-life.
Never lost.	Waiting at the river.
Only waiting.	
Over there.	CHANTS.
One woe is past.	Come to me.
Outside.	How long?
Over the river I 'm going.	I have reared a castle often.
Oh, bear me away.	Invocation chant.
One by one.	
Passed on.	
Passing away.	
Parting hymn.	
Passing the veil.	
Repose.	

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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 3, 1888.

[Entered at the Post-Office, Boston, Mass., as Second Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

An "Exposure" of Spiritualism.

The Boston *Transcript* made a very recent exposition of its ignorance and bigotry on the subject of Spiritualism, in an article which it felt called upon to concoct by reason of the public demonstration attempted to be made by Margaret Fox Kane in New York. *The Transcript* plainly betrays its satisfaction at having so coveted an opportunity to vent its dislike in one direction and pay its court in another, at one and the same time, little knowing, or perhaps caring, that it is not by such efforts on any subject of wide interest that it can help either in the formation or the guidance of public opinion. It likewise chooses to forget the fact, well remembered of so many, that one of the most accomplished, able and versatile editors it ever had, the late Epes Sargent, Esq., was a full and firm believer in the phenomena of Spiritualism, and an invaluable contributor to its best literature. The article referred to comes with the worst possible grace from a paper whose repute is so largely bound up with such an association.

It makes haste to characterize the Margaret Fox demonstration as an "exposure" of Spiritualism, which it could not be proved to be by any existing evidence. She is to-day as much a medium as she ever was. Otherwise, how could it have happened that the raps, in *The Transcript's* own words, "seemed to come from all sorts of places, and were heard all over the great hall"? Suppose "the doctors," as reported, did say then (as they did forty years ago) that "there is no doubt that they came from her [Mrs. Kane's] toes"—are we to take for granted what one person wishes us to believe, while rejecting as worthless what another person simply reports of his actual knowledge? Who is to set up the standard of evidence that shall be accepted, and what is that standard to be? It is also very true, as *The Transcript* asserts, that "other exposers of Spiritualism have done precisely the same thing"; but in all such instances they were mediums in the first place, and merely employed their gifts in an attempt to make some people believe the actual phenomena to be only an "exposure" of the phenomena.

Experience has shown that there are such mediums, willing to sell themselves and their natural gifts where they hope to make the most money. Even *The Transcript* felt compelled to say on Mrs. Kane's behalf that "she is now exceedingly poor," and stated that it was too apparent that "her necessities rather than her will consented to the exposure." That is the key which readily unlocks the secret of so many of these exposures. They invariably turn out to be exposures that do not expose. Yet it is instructive to note the hungry eagerness displayed by the enemies of Spiritualism who, while bidding high to be fooled and defrauded, so that their prejudices be but ministered to, are so ready to charge everybody else with credulity and a constitutional incapacity to weigh evidence addressed to their senses. Such people, instinct with desire that the new shall be put down for the benefit and continuance of the old, are ever found haughtily pointing the finger of contempt at others who differ from them, as being below the reach of common sense, incapable even of faithfully reporting what they actually see and hear, and dupes from choice on a matter affecting their whole lives and happiness.

But this is the point which it is the aim of *The Transcript* to make, and constitutes the nub of the whole matter: "These Fox Sisters," it breaks out at the last, "are certainly a strange sort of apostles for a new religion." There is where the shoe pinches the phenomenally religious mind of *The Transcript*. It perhaps never heard of the old and ever true saying, that the small and humble things are expressly chosen for the purposes of confounding the wise and mighty. Possibly it may be able to specify some one of the accepted historic religions of the world that originated in the seats of learning or authority, and so worked its way down among the poor and unlearned of the earth. It is plain that *The Transcript*, for one, would much sooner take its religion from the sanhedrim than from the solitude, from pomp and power, than from the hills of Bethany and the shores of Galilee. But truth is not given to men always in the manner they expect or even approve, and the lesson therefore has to be repeated again and yet again.

The homiletic style which *The Transcript* affects when it finishes off and distributes its counsels with such a disregard of economy, would be enough to excite mirth if it was not so unconscious a display of ignorance and bigotry. Swallowing the assertion without even a bite, "that it was upon these mysterious rappings, now confessed to have been a paltry trick, that the great mass of the popular acceptance of Spiritualism—so far as it is accepted—rests," it digests a solid chunk of wisdom in declaring that "Spiritualism, coming up in an age when everything must be proved, must submit itself, if it expects to be accepted, to the most rigid rules of human evidence. So long as it cannot bear tests which exclude the possibility of fraud, it cannot be accepted by careful people as truth." Which is as much as to say that all those who prefer "exposure" to the phenomena themselves are the "careful people" of the world and the only undoubted lovers of "truth."

It is absolutely needless to traverse the familiar ground that the one thing which Spiritualism invites is a rigid examination by the rules of evidence, not excluding, however, the testimony which it is ready to present itself. Science, which stands responsible for the spreading materialism of the age, refuses to test its evidences simply because they transcend both the limits and the conditions of its own aims and methods. With the subtle and mysterious relations of the human spirit it openly professes to have nothing to do. Yet the overwise *Transcript* and others like it demand that Spiritualism shall be tested only by such rules of evidence as science shall frame and operate. It is only asking that the less shall include the larger; that matter shall judge spirit; and that the reporter of the laws of the universe shall become the legislator. The dogmatic spirit displayed in such a demand itself betrays the need of a new baptism in the waters of spiritual truth.

If it requires, as generally believed, spiritual rather than wholly material discernment to discover spiritual things, then it assuredly follows that something more than the fixed rules of material science is not only applicable to the investigation of spiritual phenomena but is absolutely required for it. Therefore the evidence which Spiritualism is at all times ready to submit on behalf of its phenomena is to be studied and weighed by rules that must diverge in many essential respects from those laid down for judging evidence wholly material, or certainly so up to a limit which they do not yet presume to pass. A being partly spiritual, and destined to become wholly so, will necessarily concede that in estimating spiritual facts the first and obvious necessity is to search diligently for the spiritual law by which those facts are governed and regulated. To do otherwise is to display only the conceit of self-satisfied ignorance.

Now Spiritualism notoriously invites science to assist in this great and new search. And science answers, always with a greater or less show of scorn, that this is not its province, and declines to engage in any such quest. But the dogmatists in religion and smatterers in science continue to insist that spiritual truths, however transmitted, shall be subjected to the rules laid down by science for investigations of a wholly different character. These latter, in fact, affect to be the patrons of science and religion together. What headway the world would make in the future if it entrusted its work to a class that does not dream that all things needful to know have not yet been discovered! That, however, is just the attitude assumed with such a lofty air by the Boston *Transcript*, when it would dictate the rules of evidence by which all spiritual phenomena are to be investigated and judged. It has yet to learn that the discovery of truth is not an affair of social, sacerdotal, or scientific favor.

But while Spiritualism is thus opposed by both press and pulpit in respect to its simplest claims, it is steadily and silently making its way through all the recognized ranks of society and among all classes of people. It is more and more inspiring—rather than honeycombing—the churches, finding a resting-place in the bosom of the family, illuminating solitude, and establishing a life-companionship. If it were but a superstition, appealing only to human ignorance and credulity, it would not be the foe to all superstitions which it is. If it did not offer the consoling and satisfying responses to human questionings that it does, it would never have attained the foothold it has attained in human belief and affections. It brings to this latest and newest age of the world the very messages which have been sought by the pilgrims of earth with groans and tears all through the centuries of mortal existence. No mere superstition can set up any claim that can compare with this.

They who profess to be content to traduce and reject such an evangel of blessed truth must be also content to be the losers. They are willing to deny themselves the true riches from a wholly mistaken view of values. They dress up the religious conception with ideas of respectability. They are thorough materialists without knowing it. When phenomena that constitute the varied vehicles of truth are convincing people the world over of the priceless reality of their meaning, they think to stem the resistless tide with puny sneers and haughty contempt, and by the dragging into the arena, as in this latest instance in New York, of some fallible and weak instrument of the invisibles that such may become, for wholly personal reasons, mayhap, a swift witness against the real facts. But silently and grandly the influences of the new revelation to the human race continue to work and to advance, and promise not to rest until the earth is fitted for the habitation of an exalted and spiritualized race. Perfection here is of course never to be expected, but it certainly may begin here and indicate the way toward the final destiny. This is the real "exposure" which Spiritualism invites, and is entitled to have made on its behalf.

☞ Newspaper slang against Spiritualism and its medial instruments cannot injure it or them. Its grand teachings are based upon Truth, and all the efforts of bigotry and superstition cannot impede its progress. The best men and women in the world are its adherents, being blessed by a knowledge of the *facts* of immortality, and of direct spirit communion.

☞ *Raphael's Almanac* for 1889 has been received from England, and can be found on sale by Colby & Rich, at their bookstore, 9 Bosworth street, Boston. See information regarding its contents, etc., on fifth page.

Boston Woman Suffrage League.

At the regular meeting of this organization held on the evening of Oct. 1st, Edwin D. Mead, whose standing as a thinker and lecturer is widely established in New England, delivered a fine address in the line of the current discussion on public school matters in this city, in the course of which he uttered many sentiments that were worthy of repetition for their breadth and capacity. As evidence of this fact—and that there is a public demand for it—we are in receipt of a neatly printed brochure* wherein this entire discourse finds embodiment, in connection with liberal additions and emendations by Mr. Mead.

He said he was more solicitous than for anything else that Catholic captiousness and unfairness, where they exist, shall not be met with feverish unfairness, but rather with justice, and even with magnanimity. "I trust there is no woman and no man here present," he said, "who did not read with indignation and shame the charge of one of our university professors to one of our large congregations, last Sunday, that Protestant men and women who have Catholic servants in their employ should say to them on the eve of election day, that if they intended to vote at the dictation of the priests they must look for work elsewhere." "You know what that means," said Mr. Mead. "It means the boycott and the inquisition." "No Catholic word has been so bad as this."

The speaker added that we had heard altogether too much in these days about its being impossible for a man to be at once a good Catholic and a good American. He protested against it with all the emphasis possible. Nothing, he said, could be so offensive to an honorable and patriotic man. Whatever criticism is to be passed upon some of the text-books used in the parochial schools, he asserted that the lack of the patriotic element in them cannot be recorded. Many of these books ring with patriotism. And they ring, too, with the spirit of democracy. However much "divine right of bishops there may be in the books, there is no divine right of kings. Toward this American republic there is especially a feeling of gratitude for a toleration such as Roman Catholics have enjoyed in no Protestant country in Europe."

He however deprecated the educating of the children of any one class of citizens apart from the rest. In this direction he said tersely:

"We do not want, any of us, Catholic reading-books, nor Quaker spelling-books, nor Jewish geographies, nor Baptist histories, nor Presbyterian grammars, nor High Church cook-books, nor Unitarian geologies, nor Trinitarian arithmetics. I have heard a story of a little girl who belonged to a Presbyterian family coming home from school in some distress because one of her young Jewish friends had claimed that Jesus was a Jew. 'Rachel says, mother, that Jesus was a Jew.' 'Yes, dear, Jesus was a Jew.' 'But how could he be a Jew, mother? Was he not the son of God, and is n't God a Presbyterian?' I wonder sometimes, when I note the sectarian atmosphere that pervades many homes, that God is n't thought to be a Presbyterian or a Baptist much oftener than he is. And our dangers will grow much graver than they are if we extend this sort of thing into our schools and set our boys and girls to studying Episcopal histories and Catholic geographies. My good friends, we cannot afford, any of us, to live and breathe in these provincial atmospheres."

In relation to the Roman Catholic Church, Mr. Mead said that while there is much in it that he dislikes, and while he was always willing to be considered a member of a vigilance committee to stand sentry on it, he would also always stand sentry for it when it is unjustly besieged:

"Were I engaged in an apology for the Catholic Church, I should go further. I should enter the great domain of dogma, and declare on how many points I deem the Catholic doctrine superior to Protestant doctrine. I should tell you that the Catholic doctrine of purgatory, an intermediate state in which men who are not great saints yet not great sinners are purified and educated for the higher life, is, to my thinking, a better and a truer doctrine than the sharp Protestant division of all men into celestials and hellians, turned either to eternal beatitude or eternal torment upon the accident of death. I should tell you that the Catholic doctrine of miracle—a doctrine that asserts the perennial power of God in the Church, as able to manifest itself upon occasion at the hands of Ambrose and Francis or of the pious Boston parish priest as at the hands of Peter and Paul and Jesus and 'them of old time'—is a vastly nobler doctrine than that of our Protestant churches, which recognizes a superannuated supernaturalism and no other. And I should tell you that the Catholic doctrine of inspiration, the doctrine of a Holy Ghost that is living and not dead, a Divine Spirit whose authentic utterances are still to be heard among men and not simply to be sought for in a book in the library, a Spirit not local, historical, Palestinian, but throbbing, omnipresent, in the Church of God—I should tell you, if you are Protestants, that this doctrine is a sublimer and diviner doctrine than yours."

In summing up the case for the public schools as they are, Mr. Mead rightly holds that just so long as they are made the prize in a contest between ecclesiastical greed of any sort on the one hand, and plain secular possession on the other, just so long will this contest grow fiercer and hotter, and be certain to draw into its raging vortex a multitude of other interests which are esteemed precious in the sight of their present possessors. The public schools should teach nothing connected in the remotest manner with creed or church. The education they bestow should be only fundamental, and of no recognized religious color. So far as it is moral, it should carry its morality with it without specialization or distinction, the practical character of the instruction given being synonymous with practical morality itself.

We close this notice of a stirring address—which covers many points, of necessity not here reverted to—by the following extract wherein Mr. Mead gives sound advice to the Woman's League, and the general public, regarding the city election in December:

"Upon you, the women of Boston, there has suddenly come a very great and a remarkable responsibility. You are suddenly called upon to exercise political power under the most trying of conditions, when politics is mixed with religious animosities and the most violent appeals are made to prejudice and passion. The enemies of woman suffrage will be quick to point to every extravagance and indiscretion on your part, in the brave performance of a trying duty, as an impeachment of your cause as women. That cause can only be advanced by this experience, whatever the vote may be this year or next. It is not the less important that the coming vote be sober and intelligent, uninfluenced by the violent partisanship of either Protestant parson or Catholic priest. I do not say this to the women of this league—I sincerely wish that the voting of the men of Boston would be as just and careful as yours is sure to be—but I say it to the hundreds of women whom it is in your power to reach."

*The Roman Catholic Church and the School Question. By Edwin D. Mead. Boston: George H. Ellis, 141 Franklin street. 1888.

MRS. ADA FOYE has during her present visit Eastward awakened the most profound interest on the part of Spiritualists and general public alike—her mediumistic labors in Boston, Haverhill, Stoneham, and elsewhere having been crowned with the most flattering success

Ordination at Last.

The recent ordination of Rev. W. H. Noyes of Boston by the council of Congregational pastors and delegates, called for the purpose of ordaining him for the foreign missionary field, Japan being his chosen destination, was an event of notable interest in religious circles far and near, by reason of his having been openly refused ordination by the prudential committe of the American Board last year, at its session in Springfield, Mass., on the ground of his enlarged views in relation to future probation for the heathen who died without having any knowledge of the Christian gospel. This case was purposely made a test case by the prudential committee, which was determined to suppress all such tendencies to heresy in a summary manner. No change has been known to have taken place in the views of Mr. Noyes on the subject in question since the date of the former trouble, but he has improved a waiting policy to secure his object when it could be accomplished without attendant excitement.

Being finally ordained for his chosen work by a council of the churches instead of by the American Board, it now remains to be seen whether the Board will continue to refuse an application made by him for an appointment which would clothe him with the character of a regular missionary sent out by the Board. If it should so persist, then he will be supported by the personal contributions of parties connected with the Berkeley-street church of Boston.

The examination of Mr. Noyes as a candidate for missionary work was all the more interesting from the fact that the same parties who subjected him to an unfavorable test last year were some of them participants in the recent examination, and were obliged to look on and see the consummation of what they before refused to do. It was all a struggle then for the integrity of the doxies, which has finally taken the form of an open defiance of the American Board by an individual church, which no such board possesses the power to discipline. This is the hottest possible fire in the rear for the American Board, which may perhaps engage other churches and thus make the condition of the Board so precarious as to bring its prudential committee to a sense of prudence which they have not heretofore recognized.

The Ideas Prevalent about Marriage.

People differ as widely on the subject of marriage as on any other, as seen in the discussion now going on in the daily press, based on the query: "Is marriage a failure?" We have before us clippings from the editorial opinions of four papers of world-wide repute. The first—the London *Telegraph*—remarks on the enlarged independence of the female sex in respect of their ability to maintain themselves, and argues from this fact that women are able to take their own time and make a wise choice, perhaps preferring to remain single all their lives. The second—the Montreal *Post*—emphatically responds to the question whether marriage is a failure, that it is *not*; although many men and women as husbands and wives are failures. The third—the New York *Herald*—says that common sense is at its best in marriage, and the truest marriages are based upon it. It says there are no marriages so uncertain as love unions, because love is apt to be the enthusiasm of selfishness. The fourth—the New York *World*—asserts that marriage is not a failure, but a great many married people are failures of the most malignant type. The amount of the matter is, therefore, that the fault, or the contrary, is to be looked for in the parties to marriage rather than in the institution of matrimony itself. But inasmuch as the individuals in their character constitute the whole thing, of course marriage is a success or not just as they are.

☞ A writer in the Boston *Daily Globe* of a recent date says, in referring to a paragraph to the effect that "Consumption in its early stages can almost always be cured by strengthening the lungs with pure air, and pulmonary complaints can be warded off in the same way," that it reminds him that he is quite well acquainted with the author of the above statement. And then the writer goes on to say that he came to New England about four years ago, from a climate where heavy winter overcoats are unnecessary. The first December he was in Boston he went, at the earnest solicitation of a friend, to the agency of one of the biggest life insurance companies in the world to get his life insured. He was suffering from a very slight cold at the time, and the medical examiner of the company, a well-known and highly respected Boston physician, rapped on his chest, thumped on his back, felt of his pulse, looked at his tongue, took a telephone, or some such instrument, and listened to his heart, and went through all the customary and impressive formalities of a medical examination. At its conclusion the wise doctor shook his head gravely and informed the writer that he had incipient consumption, and that the greatest precaution would be necessary if he expected to pull through the winter. He was, of course, rejected as a candidate for insurance. But the way he pulled through that very severe winter may be seen by the fact that, although he was unaccustomed to the rigorous climate and the sudden changes of temperature, and was engaged in night work, taking a half-hour's ride in a cold horse-car every morning at three or four o'clock, he found his chest measurment increased nearly four inches within six months, and his general health better than for years, a chronic catarrh having entirely disappeared, all without any remedy except the practice of filling the lungs with pure air and holding the breath as long as possible. Every time they meet on the street the wise doctor throws a homicidal glance at the humble newspaper man, as much as to say: "Aint that fellow dead yet?" and the latter feels like thumbing his nose at the doctor and replying: "No, but he would have been if you could have had your way."

This writer then goes on to say that we have more doctors to the square inch than any other city in America: Three medical institutions turn them out by the score upon a defenseless and unoffending community every year, and they go about, as the old lady said, "Like roaring lions, seeking whom they may devour somebody."

THE WORLD'S FAIR AT PARIS will open on the fifth of May next, continuing until the thirty-first of October. It is desirable that the industries of the United States be fairly represented, and that they may be so no charge will be made for space occupied, and goods will be forwarded and returned free of freight charges by the Commission, whose office is at 35 Wall street, New York, and may be addressed for further particulars.

A Spirit Relates an Experience of Its Earth-Life.

The following, which we copy from *More Light*, published at Greytown, Wairarapa, New Zealand, is said by a Dunedin correspondent of that paper to have been written by a spirit who, when on earth, was a seer. The events are said to have occurred to herself and others of her friends in Germany, and the account she has given of them is now published at her request:

One day my sister was walking through a lane near home; she had been for an afternoon stroll; I believe there was no one with her at the time, but there were many people passing and repassing. As she was about to emerge into a meadow at the end of the lane, she heard a voice say, "*Come with me.*" She looked round, thinking it was some boy, but the voice again said, "*Marie, come with me.*" She recognized the voice of our grandmother, who was then residing in Denmark.

She was much startled by the voice, and was at first unwilling to take any notice of it, so, thinking it was a mental delusion, she hurried on; but she had proceeded only a few steps when she was taken hold of by the shoulder and turned half-way round, facing the other part of the field, the voice again saying, "*Come with me.*" My sister mustered up courage to say, "*What are you, and what do you want?*" The voice then seemed to rush past her, for she heard a noise, she said, as of some one passing a few yards in front of her, when it again spoke, saying, "*Come on, Marie, I will not hurt you.*" My sister went on for some distance, the voice always in front, and as if it were walking backward. Still following—for she meant to see if there was really anything in it—she went on till at last she came to a large well, having bricked sides, without a lid, it being used to water the cattle in the summer time. The top was about five feet high, with steps, which she was made to ascend to look into the well. She protested, saying it would daze her, and she would fall in, but still the voice said, "*No, come on.*"

On the water, to her utter amazement, as in a picture, she saw our grandmother lying on a bed, as white as death, and some one standing at the foot whom she could not recognize. She appeared to see a door open, and a man come in, dressed in black, apparently a doctor; he took grandmother's arm to feel her pulse, and did something or other she could not understand. The man said, "*No; life is extinct.*" Mind you, my sister heard this and saw this picture all in the water. She said nothing sounded hollow or ghostly, and she appeared to be as an invisible person in the room; she was taken no notice of. The person at the foot of the bed, whom she supposed to be a nurse, said, "*Is she dead, doctor?*" He replied, "*Yes, I can do nothing.*" He talked for a few minutes, and then left the room, the woman following.

The voice then said to my sister, "*Tell nobody, for none but those you know will credit what you say. Tell no one out of your own family; do not be disturbed in your mind at all, but I could not do without telling you. Now go home quietly, and do n't make a bluster about it, but be just as quiet as you can.*"

My sister went home, and followed the directions given her; when she reached her bedroom, she called me in and said, "*Grandma Rode is dead!*" I replied, "*Oh, rubbish! we only got her letter yesterday, saying we might expect her on a visit next week.*" She said no more just then, and we went to tea; after which she again began to tell me about her afternoon adventure. Next morning a telegram came, saying that at half-past three on the previous afternoon our grandmother had died of heart disease. She had just come in from her afternoon walk in the gardens, and was about to change her bonnet for a cap, when she said to the maid in attendance, who was not really a servant, but an old nurse, "*I feel very queer; I hope I am not going to be ill.*" Being fatigued with the walk, she lay down on the bed for a few minutes, the nurse going out of the room for a cooling draught. On her return, she found her as I have said, and immediately sent for the doctor, who was not ten minutes in arriving; but when he came life was extinct. Our grandmother often afterward appeared to my sister and myself, and she told us that as Marie was out walking and she also, that gave her strength, and she wished us to know that she was no longer on earth, though how she was able to do it I could not then understand, for if you, on earth, read in any book, you will find that if it is possible for us to appear again on earth, three days after death or passing over is generally fixed, I do not yet know why, but I used to notice this when on earth. This occurred in the little village of Wiezolf, in Germany, to my sister, and our grandmother lived hundreds of miles away. MARY RODE.

Women Registered.

Eleanor Kirk thus cleverly paragraphs the recent registration of Mrs. Cynthia Leonard, chairman of the equal rights party campaign committee, and the secretary of the same body, Miss Anna Johnson, in New York City:

"What is to be done with the women who succeeded in registering the other day in New York, or perhaps, what is more to the point, what will become of the Board of Registry" Mrs. Leonard and Miss Johnson simply walked into the proper office and up to the proper officials, and requested to be sworn in. 'We have n't any right to register ladies,' the chairman replied. 'Have you any orders not to register ladies?' Mrs. Leonard inquired. Well, no, they had n't, and someway this settled the matter. The ladies were duly registered, and went away rejoicing."

☞ "T. W. S." forwards a letter—which we shall print next week—giving details of a pleasant visit made Oct. 24th, by a large number of members and friends of the Worcester (Mass.) Association of Spiritualists, to Miss Jennie B. Hagan, at her home in South Framingham: The occasion being an informal celebration of the first anniversary of her occupancy of a new house which herself and her mother have caused to be erected in that place.

☞ Do n't fail to read THE BANNER'S local reports this week.

In Advance of the Telegraph.

At a séance held at the house of John R. Furlong, in Arkansas City, Kansas, a short time since, a Mr. Binkley was informed by his spirit-father, in reply to an inquiry he made respecting his mother, whom he thought was in Ohio, that she died on the morning of that day at 3:30 o'clock, and that he would hear of the fact the next morning. It is needless to say that the recipient of the information was greatly surprised.

The next morning Mr. Furlong called on Mr. Binkley to ascertain whether the prediction of the spirit had been fulfilled. It had not. Regarding what followed we give Mr. Furlong's own words: "Going upon the street, I met the telegraph messenger boy. I inquired if he had a message for Mr. Binkley and he replied that he had. I then, to his great surprise, told him the contents of the message. The only discrepancy is that the time is stated in the telegram at 1:15, while the spirit-communication fixed it at 3:30. As the exact moment of death is often uncertain, the chances are that the spirit was correct."

An interesting fact in connection with the above is that, after the circle had been formed, Mr. Binkley "happened to drop in." He was invited to join, but declined to do so, saying he knew nothing of Spiritualism and was merely actuated by curiosity in calling; that he would sit aside as a spectator.

☞ The attention of our readers is called to a very interesting little work entitled "CONSOLED," which W. J. Colville has supplied to us at wholesale, so that we can offer it at the low price of five cents per copy. The work is a translation from the French of Antoinette Bourdin, a talented and charming writer. It is an interesting narrative of experiences in spirit-life, and extends to nearly seventy large sized pages, in stiff paper covers.

To Correspondents.

Quite a number of persons—the majority evidently new to the spiritual movement—have written us for an opinion as to what is to be the ultimate result of the recent public denunciations of Spiritualism by two of the Fox girls. We say *now* to the movement, as the older Spiritualists know how often the New Dispensation has been "wounded in the house of its friends," and how triumphantly the Higher Intelligences having it in charge have in each instance brought safety and honor out of seeming disaster.

In reply to these correspondents we would state that we consider all the harm has already been done which can result from this "exposure"—and that harm has been wrought not upon the cause but upon the two persons who, for reasons best known to themselves, have claimed to have acted as impostors and charlatans for the past forty years. This burden they have themselves voluntarily bound upon their own shoulders, and can carry it where they like.—Spirit-communion—founded on ever-present experimental knowledge, and not on a past belief in any thing, person or event—remains a grand fact, and would so remain, demonstrating its truth through *new* instruments, were every medium now known to the world to become recalcitrant.

Mrs. A. Leah Underhill, of the Fox Family, (a thoroughly respectable and reliable lady of New York) still remains true to the story of '48, and those who wish to know the real experiences met with at that period should read her very interesting book—"The Missing Link in Modern Spiritualism."

The following editorial from *The Saratoga* (N. Y.) *Eagle* (a paper which speaks its own mind freely at all times) so succinctly states our own view of this case—with the added value of coming from a secular journal—that we transfer it to our columns:

"Probably Spiritualism has been 'exposed' more than four thousand times during the last forty years. Now the Fox sisters, who were perhaps the earliest mediums conspicuous in the movement known as Modern Spiritualism, are causing a sensation by making another 'exposure.' Like previous 'exposures' the stories of the Fox sisters, who are reputed to have become very intemperate, will be satisfactory and *convincing to those who know nothing of the marvelous phenomena of Spiritualism*, which have so far baffled every scientist who has attempted to explain them upon other grounds than those alleged by the mediums.

Where science fails, these dissipated and degenerate mediums will scarcely be able to influence intelligent people.

It requires but little thought to foresee that a movement which extends to every quarter of the globe, is rich in literature and talent, and numbers many millions of adherents, cannot be seriously affected by any action on the part of two weak-minded women, even with the aid of a sensation-seeking press."

Impromptu Materializations.

San Francisco papers add one more to the rapidly increasing number of cases of a similar nature, in an account they give of the unexpected occurrence of events corroborative of the fact that "all houses in which men have lived are haunted houses."

The residence of Mr. Liebenbaum and family at 1421 California street, has for some time, it is stated, been the scene of such incidents as locked doors being suddenly thrown wide open. Sometimes the front door would be noiselessly opened, and a foot enter and walk up stairs. These demonstrations became so frequent and annoying that the family vacated the premises. After removal Mr. Liebenbaum, who is a practical business man, determined upon making further investigation. He sent two of his employés, who it was said and believed "all the spirits, ghosts and goblins in creation could not scare," to watch. These young men, well armed, took their position in the parlor soon after dark. They watched for hours; but nothing came, and they partook of refreshments, and were having quite a merry time, when suddenly there stood before them in the hallway, in full view through the opened door, the dreaded figure of which they had heard so much. The spirit was in their presence, and they were so panic-stricken that neither of them dared approach it. Every door in the house was locked, and the keys lay on the table before them. Silently the parlor and front doors opened. After staring at the young men the spirit walked upstairs. Ascending a few steps it stopped, leaned over the railing, and stared long and steadily at them, and then disappeared in the direction of the second story. The watchers sprang through a front window, and ran to the street.

The *New York Journal* in closing its account says: "Two suicides have been committed in the house. The former owner of the property is said to have killed himself there, and Herr Mueller, book-keeper for Liebenbaum Brothers, likewise took his life within the building. It is said that the strange figure is very much like young Mueller, and some persons believe that it is his materialized spirit."

Passed to Spirit-Life.

Oct. 29th, from her home in East Boston, Mass., Mrs. Flavilla E., wife of Charles F. Whittaker, aged 33 years 8 months 17 days.

The deceased was born in Rockland, Me., and was seven years ago last June united in marriage to Mr. Whittaker, who for years has been a valuable and efficient member of the BANNER OF LIGHT household. The many friends drawn to him in mercantile and social life by his kindly services and genial manners will, we feel, unite with us in expressions of the deepest sympathy for him in this hour of his separation, in the mortal, from a true and loving companion.

Funeral services took place at the late residence of the deceased, 220 Lexington street, East Boston, on Tuesday afternoon, Oct. 30th, after which the remains were removed to Rockland, Me., for interment.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor, whom spirit friends bring to our notice for relief:

From Dividend No. 4, Paine Hall, 50 cents; Mrs. E. Mason, $1.00; Mrs. F. B. Woodbury, $1.00; L. Jacobs, $1.75; Mrs. H. M. H. D., Northampton, Mass., 40 cents; Lizzie Richards, 50 cents; M. W. Waitte & Co., $5.00; Contributed at Banner Free Circle, 75 cents; H. C. Dorn, $1.00; A. G. F., $2.00; Helper, $5.00; J. D. Andrews, $5.00.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:

From Chas. A. Boger, M. D., $1.00; J. G., Phœnix, Arizona, $2.00.

Mrs. Hyzer in Detroit.

Augustus Day writes us that Mrs. F. O. Hyzer commences a month's engagement Nov. 4th at Fraternity Hall, Detroit, Mich. An effort—which we hope will be successful—will be made to continue her presence there till June next.

☞ A foregleam of a new year reaches us in the form of an artistically designed and issued by the Chicago and Northwestern Railway Company, from the art bureau of John A. Lowell & Co., of this city. The lithograph "Who's Afraid?" represents a scene familiar to seashore visitors, and will serve during the coming winter as a reminiscence of the past summer's experience.

A. SHUMAN & Co., manufacturing retailers, 440 Washington street, corner Summer street, Boston, call attention in another column to their boys' department, where may be found tweed suits for children and young lads. These goods have proven substantially to be the best known substances for hard service available for wearing apparel. The goods are so flexible as to conform easily to the figure and are woven so as to make it tough and durable. Yet beauty is not sacrificed for utility, and parents will be certain to find something which will please in price and kind.

It is an unfortunate fact that the great subject of the origin of the races is, and is likely to be, in a miserably chaotic state. The craniologist, the philologist and archæologist agree only to disagree; and the student of general anthropology cannot yet, it is quite certain, blend the strong arguments of these specialists and reach to a plausible conclusion. The stronger the argument of any one phase of anthropological science, the more decidedly contradictory is it of the assertions of the others.—*Ex.*

ALL SORTS OF PARAGRAPHS.

ELECTION TIME!

Now the ears of night are startled with the rolling of the drum,
And the campaign bands are firing off their hoarse and fearsome toots,
And in glittering togs accoutred the smug paraders come,
And the air is red with rockets, and deaf with the salutes,
And through the proud procession the grinning gamin scoots.
Sound aloud, ear-shattering trumpets! ye drums, go rat-a-tat!
Sputter, ye kerosene torches on the edges of the night;
Hope, betters uncontrollable, to win to you a hat;
Fight, soldiers of politics, manfully the lung-depleting fight;
Whoever loses or wins, be sure the country is all right!

The intelligence that the diadem of the Empress Eugenie is now on exhibition in a New York dry goods establishment, leads a press correspondent to exclaim:

"It was Carlyle who said that the evolution of Eugenie's character was the most marked and symmetrical of any known to history. Eugenie was a vain girl. Her beauty has faded, but physically and spiritually she is to-day one of the most beautiful women in the world."

"My friends," said a temperance lecturer, lowering his voice to an impressive whisper, "if all the grog shops were at the bottom of the sea, what would be the result?" For answer came: "Lots of people would get drowned!"

[THOUGHT TRANSFERENCE?]—*Husband* (absent-mindedly): Because he makes up forms.—*Wife*: What is that, John?—*Husband* (rousing himself): Oh, I've got a conundrum for you, my dear. I originated it myself, and you could n't guess it in a month. Why is an undertaker like a printer?—*Wife* (promptly): Because he makes up forms.—*Husband* (crushed): How *did* you guess it?—*The Epoch.*

AT THE HOLLIS.—M. Coquelin and his troupe appeared for the first time in Boston at the Hollis Street Theatre on the evening of Monday, Oct. 29th. The audience was large in numbers, and of exceptional distinction and refinement, and the artist clearly proved his claim to eminence. On Tuesday night Mme. Jane Hading faced a Boston audience for the first time, and scored a marked success. This week ends the engagement of these celebrities. Frederick Warde is to follow.

The "Regulars," we understand, are "moving heaven and earth" (*in secret*) to prepare the next Massachusetts Legislature for the passage of their pet "Doctors' Plot Law." Which leads us to exclaim in the language of one of old:

"For physic and farces
Their equal there scarce is.
The farces are physic,
The physic a farce is."

"I do n't say marriage is a failure," said Adam, candidly, as he sat down on a log just outside the Garden of Eden and looked hungrily at the fruit on the other side of the wall, "but if I had remained single this would n't have happened."—*Chicago Tribune.*

At Norwalk, Ct., a little muskrat strayed into a hen-coop from a neighboring field and tried to get under a hen with a brood of half-a-dozen chickens. Biddy objected for some time, but finally yielded, and the waif slept under her wing that night with the chicks, and the arrangement pleased all concerned so well that it has been continued nightly ever since.

It is the belief in some parts of China that the souls of very atrocious criminals, who have either been executed or died in prison, are sent back from hades by Yenlo, the judge there, to undergo a further term of imprisonment, one death not being enough to expiate their crimes. When the second term is supposed to have expired, the ghost is released by burning in the jail an order supposed to come from the tutelary deity of the city.—*Ex.*

The fund to defray the expenses of the defense of Mr. Parnell and his associates in meeting the charges brought by the London *Times* amounts to $55,000.

AN AUTUMNAL WAIL.

The fiend who carries an umbrella
Beneath his arm,
So that its point will poke a "feller,"
Inflicting harm,
Should, by a fist right on his smeller,
Be fiercely smote,
And have his ugly, old umbrella
Rammed down his throat.

Some of the lunar photographs taken at the Lick Observatory, near San Francisco, in August last, were sent to A. A. Common, F. R. S., of London, who has just acknowledged their receipt. He pronounces them to be finer than any yet made by an instrument.

NEW MUSIC.—We have received from White, Smith & Co., the following: For piano forte—"Thine Is My Heart," Paul Keller; "The Dearest Spot on Earth," "Ah! I Have Sighed to Rest," "Say Once Again!" and "Home to Our Mountain," arranged by Paul Keller. Vocal—"Mother's Dear Old Face," Theodore A. Metz.

The Lynn *Bee* says that the general public care as much about Dr. Mackenzie's row as they do about last year's weather reports. The *New Orleans Picayune* thus sums up the matter—and is about right, we think:

"The word-battle now going on between German doctors and Mackenzie seems to be about an abscess in the cavity of the trachea which was aggravated by a canula. If Bergmann has a chance to lance Mackenzie before he is cauterized by the queen's subject, all may be well. They all admit one fact, and that is that Emperor Frederick is dead. *The cock robin who killed him has not yet claimed credit for his work.*"

A Syracuse dentist furnished a horse with five false teeth, but had only begun to brag about it when the old sorrel swallowed them with his oats.

JOHNNY'S COMPLAINT.

Our preacher says—an' course he 's right—
It 's very wrong to tell a fib
(So mother taught me ever since
She rocked me in my little crib);
That 's why I can't just understand
Why in his sermons he will run
Along like sixty, when he 's said,
"But one word more and I have done."

A Spanish general of Barcelona has bequeathed a million francs to found a refuge for the orphan daughters of poor officers, a proviso being that each must be beautiful in face and form, "because the more lovely a woman is, the more she is exposed to danger in this world."

Johann wants the difference between an optimist and a pessimist defined. An optimist, Johann, is a woman with a new fall suit. A pessimist is a woman without a new fall suit. An optimist is a man with a baby one day old. A pessimist is a man with a baby one hundred and eighty-three nights young, and teething.—*Somerville Journal.*

The borrower of trouble is on hand on all occasions. A clever writer says of him when met with in Christian concerns: "He is always drawing on the future—always a bankrupt future in everything but sorrow; and even when it comes to death, the borrower illustrates the future life with the lurid light of the flames of the bottomless pit, although more often concerned in that light for others than for one's self, it may be said."

The London police seem to go from one absurdity to another in their efforts to discover the Whitechapel murderer. Starting out with the theory that the perpetrator of the crimes is an American, they have put on rubbers that he may not hear them approach, and are now training bloodhounds to track him. Whether they will place rubber overshoes on the feet of the hounds is not yet known, but it is understood that they are educating the animals by reading to them long accounts of the atrocities committed by Americans in various parts of the world. They are also rousing the antagonism of the dogs against everybody who wears a slouch hat and uses the verb "guess." They are great men, those London bobbies.—*Saginaw (Mich.) Evening News.*

DISASTER IN THE ARCTIC.—The whaling bark *J. A. Howland* brought to San Francisco, Cal., Oct. 27th, the news of a terrible disaster to the American whaling fleet in the Behring Sea. When the *Howland* left Sea Horse Island, on Sept. 17th, thirteen whalers were shut in pack ice about twenty miles from Herald Island, almost the identical place in which the ill-fated *Jeannette* was first caught. On board these vessels are from five hundred to six hundred men. The vessels caught are the barks *Andrew Hicks, Lancer, Mars, Ocean, Ohio, Secord, Reindeer* and *William Bayless*, of New Bedford, and the barks *Illsial Hunter, John West, Sea Breez* and *Pasano* of San Francisco. With their catch, they represent five hundred and twenty-five thousand dollars. The catch was very poor until the latter part of August, when the whalers, becoming desperate, took great risks in running up the little coves in the ice, and suddenly, before they could escape, thirteen were firmly hemmed in. The fleet was provisioned only to the early part of November.

Heed how thou livest. Do not act by day
Which from the night shall drive thy peace away.
In months of sun so live that months of rain
Shall still be happy. Evermore restrain
Evil and cherish good, so shall there be
Another and a happier life for thee. —*Whittier.*

SHORT SERMON.—Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.—*M. Aurelius Antoninus, A. D.* 150.

I never told my own religion, nor scrutinized that of another. I never attempted to make a convert, nor wished to change another's creed. I have ever judged of the religion of others by their lives. It is in our lives and not from our words that our religion must be read.—*Thomas Jefferson.*

Over one-fourth of the Indians now living are included in what are known as the "five civilized tribes," which live in the Indian Territory.

THE CHANGE.—A Yale graduate, who was a student about thirty years ago, said, in speaking of changes that had taken place since his time: "I never knew whether to attach any significance to it or not, but when I was there the law school adjoined the jail, the medical college was next the cemetery, and the divinity school was on the road to the poorhouse."—*Hartford Post.*

A postal card sent from London around the world *via* Hong Kong and San Francisco, returned to its destination after a tour of seventy days. This is forty days less than the time taken ten years ago.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Frank T. Ripley, lecturer and platform test medium, has December and January not engaged. Societies desiring his services can address him at once for those months in care this office.

Miss Jennie B. Hagan will lecture at the Phenomena Hall, 1031 Washington street, Boston, Tuesday evening, Nov. 6th, at 7:30 P. M.

Abby N. Burnham spoke in Chelsea, Mass., Oct. 21st and 28th, and in East Cambridge, Oct. 25th.

Mrs. Emma Miner, of Clinton, will lecture in Mechlan Hall, Augusta, Me., Nov. 4th, and in Hallowell and Gardiner during the week following. Her lectures will be followed with platform tests and messages by Dr. H. F. Merrill.

A. E. Tisdale closed his engagement in Portland, Me., Oct. 28th; he is to speak in Troy during the month of November. Societies wishing his services in surrounding towns may address him at Troy, N. Y.

Mary L. French of Townsend Harbor, Mass., has recently accomplished good service for the cause (so we are informed) at Groton, Mass.

Miss Jennie Rhind has returned to Boston, and can be found at her old quarters, 33 Boylston street, where she will be pleased to meet all her friends and patrons.

Mrs. Clara A. Field is stopping at 33 Boylston street, Boston, where she will be pleased to meet her friends. Correspondents should address her care BANNER OF LIGHT.

J. W. Fletcher lectures in Willimantic, Ct., the first two Sundays in November.

J. Frank Baxter lectured this week at various places in Connecticut; on Sunday next, Nov. 4th, and succeeding Sundays of the month, he will address audiences in Norwich, Ct.

Edgar W. Emerson's engagements for the remaining Sundays of 1888 are as follows: Nov. 4th, Dec. 30th, Spiritualistic Phenomena Association, Boston; Nov. 11th, Portland, Me.; Nov. 18th, 25th, Dec. 2d, 9th, Pittsburgh, Pa.; Dec. 16th, 23d, Portsmouth, N. H.

Prof. J. W. Kenyon is ready to make engagements for camp work in the months of July, August and September, 1889. He has just filled very satisfactorily his second engagement at Keene, N. H., and is re-employed there for January, 1889. He opens his work next Sunday at Bridgeport, Ct., for the month of November. Would be pleased to answer calls for week-day evenings in the month, anywhere in Connecticut, and in New Hampshire for December and January; in Connecticut for April, as he will be in Stafford. Address him at any of the above-named places during the dates specified, or at 40 Woodland street, Worcester, Mass. (his home address).

Prof. George Chainey has settled in New York—No. 141 8th street—where he will edit a new paper called "*Psyche*" and a quarterly called "*The Gnostic Library.*" He is open to engagements to lecture in New York State and New England. Is engaged for first three Sundays in March by the society in Lynn.

Mrs. J. Francina Dillingham is still located at Lynn, Mass., 57 Howard street. She reports the meetings of the Lynn society and Lyceum to be well attended and successful.

J. Madison Allen is still at work in Peoria, Ill., being now on his fifth month in that city since April 1st. Mrs. M. T. Allen, who has been meeting with excellent success in St. Louis, has returned to Peoria. A Children's Progressive Lyceum has just been organized also, with Mr. Allen as Conductor, Mrs. M. T. Allen Guardian of Groups, John W. Palmer Librarian, Miss Angie Widmeier Musical Director. The address of Mr. and Mrs. Allen is 225 Moss Avenue, Peoria.

Dr. Dean Clarke spoke in Lowell, Mass., Sunday, Oct. 21st, with great success. He is disengaged for the next three Sundays. Spiritualists should see to it that this able speaker is not driven from the field for want of adequate support. Address him in care this office.

Mrs. Ada Foye can be addressed during November at 2209 Thompson street, Philadelphia, Pa., and during December at Cleveland, O., care of Thos. Lees.

J. Clegg Wright made a pleasant call at this office on Monday on his way from Haverhill—where he has spoken the past month—to his New Jersey home. He speaks in Cleveland, O., during November, and Chicago in December.

W. A. Mansfield, the well-known slate-writing medium, who spent the summer at Cassadaga camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 566 Columbus Avenue, and will devote a portion of his time afternoons to the exercise of his gifts as a medium.

Acknowledgments.

Since my last acknowledgment of receipts from the BANNER OF LIGHT office I have received one dollar from Clark Irvin, of Erie, Pa., and one dollar from Wm. Foster, Jr., of Providence, R. I.—each of those friends about my age, their letters accompanying the sums are highly appreciated testimonials.

This makes receipts to date $128, and as my spirit friends assure me the necessary amount will come, I have begun the work on my cottage, and hope to have it completed early in the spring. That, however, will depend on my friends. I again request that no one send me a dollar which will deprive him (or her) of any needed comfort in this life. WARREN CHASE.

Cobden, Ill., Oct. 26th, 1888.

For Nervousness, use Horsford's Acid Phosphate. Dr. W. C. HANSCOME, Minneapolis, Minn., says: "I used it in a case of acute rheumatism during convalescence. The particular symptoms I wished to relieve were sleeplessness and nervousness, and the results were all I desired."

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. Published fortnightly at Bucksport, Maine. Single copies, 3 cents.

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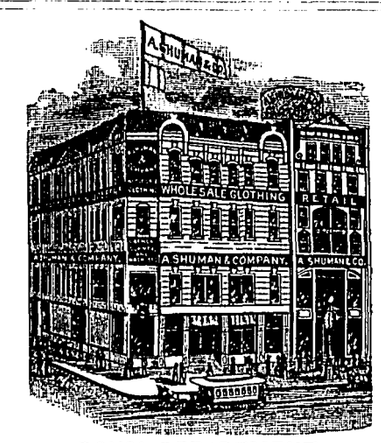

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On *Tuesday afternoon* Miss M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, trance medium, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

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☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Oct. 2d, 1888.

Questions and Answers.

QUES.—[By C. V. N. House.] Can the spirits give a cure for neuralgia in the sciatic nerves and through the general system?

ANS.—Neuralgia in any form is produced by an unequal distribution of the nervous forces of the system, either by depletion in certain parts of the nerve aura, or a surplus of the same in other portions of the body. Neuralgia is also attended by a depletion of the vital fluid; the blood needs to be enriched and equalized in its circulation. We know of nothing so good for the cure of neuralgia as the application of vital magnetism imparted by a healthy, congenial, assimilative human being through the hands, and for the manipulation especially of the sciatic nerve. The application of electricity is beneficial to certain organisms, but not to all; there being a difference in constitutions, one general rule will not apply to all, and it is wise for each case to be experimented upon by itself. However, we believe that the application of vital human magnetism, if imparted by one who is congenial to the patient, will prove of more or less value, although, of course, it will be more beneficial to some natures than to others.

Q.—[By R. G. Dawson.] It was said that in the course of long ages the human form will have changed so materially that it will bear but slight resemblance to that of the present time. Now are those in spirit-life who perhaps have resided there for thousands of years any different from those of to-day?

A.—It has been said that, through the various gradations of spiritual advancement, the human form becomes so changed that it may eventually bear but little resemblance to the external form of man upon this mortal plane of being. This does not mean that its outlines will be lost, that its general features, its symmetrical proportion and stature will be changed: it means that as the spirit advances, gains knowledge, power and intelligence, all these characteristics display themselves in the external features and through the general form; therefore the human body of the spirit advancing becomes more refined, less made up of the grosser particles, which may properly be called of material nature, and by-and-bye, as the spirit who has dwelt perhaps for centuries, for thousands of years in the spiritual world, grows more etherealized, his form begins to shine even as the light, seems to be almost transparent, yet there is the general outline of height, of stature, of proportion, of symmetry of feature, of figure, and much else that combine to make up a human form. We are told that man was created in the image of God—and while we do not accept and advocate the thought of a personal God, yet we may believe that man has been fashioned in the likeness of divine intelligence, the omnipotent over-soul of all life; and man shows these likenesses, these qualities, as he advances in spirituality, grows more intelligent, and gains not only knowledge but wisdom, or the power of applying that knowledge in useful ways to serviceable ends, and he shows this likeness, and puts forth these characteristics through the appearance of his outward form, which we see grows more etherealized in appearance, brighter, more like unto the light, filled with power and activity, with electrical strength and motion.

Q.—[By A. B. L.] If so-called tests, given through trance mediums, are not the result of *telepathy*, why are the mediums not able to give the date on a coin held before them in the closed hand of an investigator?

A.—A medium clairvoyant, one who possesses spiritual sight, independent of the material or physical eye, however blindfolded he may be externally, or however dark his surroundings, would be able to see the date of a coin while in the hand of the investigator, in the pocket, or in some hidden place toward which the clairvoyant mind and sight had been directed. But all mediums are not thus clairvoyant, have not their spiritual vision opened to this extent. There are mediums who are acted upon by attendant spirits who have no such occult powers of their own in development, and one may have his brain power and nervous organization manipulated by an attendant spirit so that there may pass through his mind, or be uttered by his tongue, a message from some unknown spirit in the other world; and this same spirit, unknown to the medium, by the message delivered, proves its own identity, and brings the internal evidence of the truth of its claims; there is that imparted in the message which the medium could not possibly have known, and perhaps that which the person receiving the message does not know or understand at the time, but he may learn to be authentic at a later date.

This is not telepathy, in one sense, although it may be in another. It is true, there is a transmission of thought from the mind of the spirit operator to the mind of the medium he controls; and this transmission of thought, passing through the brain of the subject, is delivered to the receiver just as it is understood by the medium who has gained it from the operator beyond.

Spiritualism deals with all the occult forces which belong to humanity, or which are allied to the universe, and it claims its methods operate in connection with every one of them. Thought may be transmitted from mind to mind on earth, even at a distance, under proper conditions. Those who are in sympathy with each other may, if they experiment, learn to so operate their thought as to have it imparted, one from the other, and to establish a communication in that way. This is true of mortals; may it not be true of spirits? May it not be true of spirit and mortal interchangeably? We affirm that it can; that the transmission of thought from a decarnated spirit to an embodied mind is not by any means an impossibility; indeed it has been proven a fact for many years. It is constantly occurring, and those who study it closely may become more interested, day by day, as they learn more of its operations and of the delicate conditions which spirits must employ in order to reach intelligently their friends or associates on earth.

Q.—[By E. H.] Spirits claim that it is to their advantage to act as a control or guide to mortals. Please explain.

A.—It is sometimes to the advantage of an especial spirit to serve as a guide or controlling intelligence of a mortal or a medium on earth. A spirit may require a certain line of experience in connection with earthly life, and by taking up its stand with some mediumistic organism upon whom he may operate, and with whom he may come into magnetic sympathy, the spirit will receive through that mediumistic organism those experiences and advantages denied him on earth, perhaps, or which possibly he may have ignored while in the body, but which he finds essential to his unfoldment and advancement now that he has become decarnated. Very often a little child will be drawn into contact with a medium and take possession of that organism and manifest itself to mortals. Perhaps it will become a messenger, bearing messages to those of earth whom it visits from their friends in the spirit-world. Those friends may not be able to personally control the medium which this little child can control, and so the little one is chosen as an instrument for the impartation of this influence and these messages, which are not only of service to mortals, but also of benefit to the spirits who convey them. Now, such a child will pass through a period of discipline and instruction in contact with its medium which will be advantageous to it by-and-bye; in the spirit-world it will gain a knowledge of physical life and its environments, of the earthly plane and its varying conditions, of the very atmosphere you breathe and the life you live, which will be very useful to it in expanding its mind and awakening a thirst for knowledge within it. Such a spirit will come in contact, through its missionary work, with all classes and phases of human life; it will study these, become familiar with them, and so be able to learn more of humanity than it possibly could do through books, or through any of the external methods of education; therefore by taking up its position by the side of a medium as a guide, attendant, or personal control, the spirit really gains value for itself, and receives an impetus in its upward development in the spirit-world. And as with the child, so with more matured spirits needing a discipline or an experience, or wishing to learn human nature as displayed through the external senses and avenues of life, they may gain it in this way, just as is claimed by some spirits they are doing from day to day.

By the Controlling Spirit.

We wish now, Mr. Chairman, to answer a brief question which has come to us from a mind on earth seeking knowledge concerning the conditions of spirit-life and of spirit communication. This mind has frequently inquired: "How can we best prepare ourselves to meet our friends when we pass from the body, and how can we best prepare a reception for our spirit friends when they approach our homes and desire to enter into communication with us?" It seems to us that the best manner of preparation for meeting your friends on the other side is that of self-improvement and growth. Those who believe that their departed friends are pure and good—and very few are willing to admit their ascended friends to be anything else—will desire to occupy a like plane of purity and goodness when they too pass from the body. To do this one must watch his daily life, must seek to express his spiritual qualities in external ways, by cultivating a beautiful spirit, by trying to grow in grace and purity of thought, as well as of action, not by criticising one's friends and neighbors, or those with whom he comes in contact, adversely and harshly, but by seeking to find that which is good within his fellow beings, and to excuse the fault, if it can be excused, to gloss it over with the mantle of sympathy. Give sympathy and helpful feeling to those who are unhappy or unfortunate, and certainly you will find your spirit growing in sweetness and purity, and all things that are lovely. By such growth the soul rises in power as well as in thought; it gains strength to understand the things that come to it in life, as well as to cope with its difficulties. Spirit friends watch over and smile upon it, and are glad that the soul is thus putting forth its powers of expansion, and rising in spirituality, and they are made happy by this state of improvement, and will be very sure to welcome you to their own plane of purity and of goodness, even though your spirit rises to it through such avenues as these of which we speak.

How can you best welcome your friends who come to you from the other life? By cultivating a harmonious disposition of your own, sending out a sweetness of thought and a magnetic influence which is cheerful and inspiring to mortals as well as to unseen spirits. Make those who come about you in physical life comfortable and at ease; be sympathetic; and in fact send sunshine throughout your homes to the best of your ability; instead of repining because of the things which are unpleasant to you in life, because of its painful experiences, seek to make the best of what comes, not by sitting down beneath your load of perplexities, but by doing all you can to overcome adverse conditions, and looking upon the brightest side that is yours. In doing this you will open your hearts to the approach of spiritual influences; you will send out a magnetic aura bright and beautiful, which will shine upon you and your friends, and which the angels will delight to gaze upon in approaching your life. These same angels whom you desire to welcome will then be able to enter its atmosphere of light; it will not present crude, dense elements to them, which they cannot penetrate, therefore they will come more readily to your side to assist you in the hour of trial, to bring helpful influences in the time of need, to shower upon your heart that peace and blessing which is uplifting and beneficial in an external sense, in spiritual ways.

While it is true that returning spirits are pleased to be welcomed by the incense of flowers, by the harmonies of music, and that they delight to gaze upon beautiful objects in this external world when they come in contact with this life and its conditions, all these are not essential to their happiness or to their approach; but there may be sent out from a humble, lowly spirit, whose circumstances and surroundings on earth are in the midst of want and poverty, a beautiful light, which sheds a radiance throughout the dwelling and gives delight to those spirits who come to it; there may be generated by that life a most glorious element, which is attractive to returning spirits, and a perfume may go forth from it sweeter than the fragrance of flowers in summer-time. From the depths of that heart may come up pure thoughts, loving aspirations to do good, in strains of sweetness such as are indeed welcome to angelic ears, and strains more refined and beautiful than those evoked by skillful fingers from the finest instrument on earth; therefore it depends upon that which you send out from your own life, from your own spirit, to your returning friends, whether they will delight to come to you and take up their place by your side to watch over and guard you and give of the tender sympathy of their natures, or whether they will be repelled and unable to approach very closely, because of the density of the magnetic elements which you send forth.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Oct. 5th, 1888.

Daniel S. Flagg.

I feel that it is a privilege to enter this room to-day, Mr. Chairman. This great truth was no stranger to me while I dwelt upon earth, for I felt that dear ones came into close communion with us, and I now know that it was true.

Although my old home is far away from this hall, I found I was able to come as quickly as if it had been close by. I am happy in my spirit home. My seventy years of mortal life seemed a long time. In boyhood's days I well remember that I thought a man of forty was quite old.

Many dear ones will be glad to know I am able to speak for myself, and would wish me to tell them of my home beyond, which is beautiful. Dear friends, you, too, are building your immortal homes day by day, and it is your good deeds and pure thoughts that will make that home lovely and desirable. Learn all you can of the higher life now, because it will help you so much hereafter. How beautiful it is to think that life is ever progressive and active.

I have often been in this room as an earnest listener, for I enjoy hearing what others have to say. My dearest mother is with me, and many other loved ones who were waiting on the shore to meet me. How warmly they greeted me! the old friends and neighbors, as well as relatives, for many had crossed over.

My home was at Santa Cruz, Cal. Daniel S. Flagg.

Caleb Packard.

About fifteen years since I threw off the old mortal garb and started out in the new life; and some three years since Lucy joined me in the happy home beyond the river.

My dear boys! how proud I am of them; they were so kind to their mother. But twelve years after I passed away did she remain here in the form. How glad I was to welcome her! I cannot half express the happiness that was mine when I saw my dear one coming to meet me. Frank and Elmer were living with their mother when she dwelt here. I am proud of my boys.

We are happy together in our spirit home. I have dwelt there some fourteen or fifteen years. I have much more to learn. There is always something to learn on the spirit side, and we lead a life more active, if that were possible, than in the mortal. We are all anxious, too, to do our part of the work.

It is a beautiful home, just across the river, where loved ones wait to greet you, and where no coldness comes between friends, and no ill feeling can spring up. I will be remembered in Wollaston and Quincy, Mass. My name is Caleb Packard.

Clara Harrington.

One dear one cared for me long before I was called to the life beyond, who made my home happy—my dear daughter. How good it is to feel that you are not in anybody's way after you get into years! I lived for eighty-five years, and the dear child—how anxiously and tenderly did she watch over me. I well appreciate now what was done for me, but could not as much at the time.

Before the spirit took its flight, in the still hours of the night I realized the presence of my dear ones, for I knew what it was to hold sweet communion with those who had passed on before. Oh! this life is but a shadow compared with the eternal life. As I look back I see much that might have been done, but now we seek to go forward and try to do what we can to help mortals. We may shed around them something that is a part of our work.

How grand, how beautiful are the homes beyond the veil, where loved ones come together and understand each other fully. The question has been asked concerning the little ones: "Shall we know them there?" Yes; the children do not forget the parents; they visit them often, and keep the links of affection bright.

My name is Clara Harrington. I hope this message will reach Lincolnville, Pa.

Georgiana Williams.

I want my mamma and papa to know that I do keep the promise that I made to them through another medium some time ago. I said if I could I would speak here, so it might be printed in your paper, for since I went away it has only been a few months, and dear mamma and papa feel they cannot be reconciled to my going; but, as grandpa says, the angels came for me, and the Great Father in Heaven knew best when he called me home. But, oh! mamma, I am not far away from you, and there's only a little time between my coming to the home.

I know you have not moved Dolly; you leave her in the rocker where I placed her, because it makes you feel bad to move the things Georgiana left. Mother, don't mourn me as lost or dead, for we are all so happy in the bright Summer-Land, where the flowers bloom. The beautiful white flowers—I love them. How many times I would feel that if I could only have a few flowers! And now I have all I want. Dear mamma, don't shed the tears for me. Aunt Etta sends greetings to Grandma Williams and to you and papa, for we come together in the home so often.

And, mamma dear, so many times do I come into the room where you sit, so sad, thinking of me and wondering, in your own spirit, if I do come there, as I have said, through the other lady, to you.

I don't want you to think me *dead*, but I want you to feel when I am out of your sight and you cannot behold me as you would if I had only gone a little way, perhaps to school, mamma. You know how I used to say to mamma, be a good girl while I am gone. I'd like to have you feel as you did then, and not shed tears for me.

You found the flowers as we told you, did n't you, way down in grandpa's field? You did n't think they were there, but we knew the daisies were not all gone.

Now, mamma, I want you to listen for some little sounds, as we make them in the room, and I know you, and papa, too, would be happier if you could feel that the little girl was there, sitting in the little chair and holding dolly, as she used to. Oh! yes; for I do come, truly, mamma, and it is so nice that we can come. Grandpa, too, does try so hard to make Grandma Williams feel he is there, though when she knows it she do n't own it. She ought to, because it is wrong, when you do n't own what really comes to you, and you know it. Grandma Marshall sends love, too. How glad I am that I can speak to mamma and papa!

My home, where I used to live, was in Haverhill, this State. Georgiana Williams.

I thank you, Mr. Chairman, and the guides, for the privilege of speaking to-day, it will be of so much comfort to mamma; and also that I can keep my promise through the other lady. I was ten years old when I passed away, only last spring.

George Gleason.

All are permitted to enter here without money and without price. You hardly have a meeting that I am not one of the invisibles present. We have as much anxiety and as much interest in coming from the spirit side to these meetings as you mortals can have who sit and listen to what may be spoken.

How many times I have thought, as I visited the old home so far away: Do they think for one moment that we who have crossed the portal called death are dead people? Not by any means. We are more alive to-day than we possibly could be in the old form. I am satisfied with my home. Do not think, friends, that we have not companionship on the other side. We form acquaintances even as you do. Then again, the veil is thin that separates us from you; we can go around among you, day by day, and listen to what you may be saying. Yet how little do you sense it. I have thought often that it would be well to give more thought to the spirit side while here; but many are engrossed in business affairs, and feel there will be time enough for that by-and-bye. Little do they know how soon they will be called across the river. It is not long since I walked in the mortal form. I look back to that time, as you would count it, nigh on to twenty years, yet it seems to me but a little while. We do n't count time as you do; we often try to, but cannot, correctly, because we have dropped the reckoning.

I would like this message to reach Oshkosh, Wis., that they may know George Gleason has spoken here to-day. Some will remember me; they are scattered; some have crossed over, and some have made changes. No relatives dwell there, nearly all have come to me: mother, father and brother. There is one, Susan by name, that yet dwells in the Western States, but I hardly could direct you just where, it is so long since I threw off the mortal form.

Mrs. Sarah E. Weyburn.

I have wished, for it is a desire of the spirit, to communicate with mortal life. I hoped I might be able to give a few words to some dear one yet left here, and I assure you, Mr. Chairman, I appreciate the few moments given me. I have often thought, as I have come near one and another, and as I have drifted even across the water, whether they remember me?. My earlier days were spent in Bath, Eng., and the latter part of my life in the West. I know I shall be remembered more where I passed away. How often have I thought what a privilege it was to come into your meetings, and for spirits and mortals to hold sweet communion together.

Sixty years I dwelt in the flesh, and but a little while have I been in the spirit-life—some two or three years. I know there will be some who, as they read this message, will remember me. They will say my work is not done yet, for I was always anxious to be engaged in work of a spiritual kind; it gave me a great deal of satisfaction and comfort, and I feel, to-day, there is much for me to do and to learn on the the spirit-side. I lived in Kalamazoo, Mich. I was the wife of Dr. William Weyburn.

Amos Perry.

I have been in every meeting you have had here for more than twelve months, and I have been well paid for coming. We gain a great deal by coming into this council-room, as the red man calls it. We draw from each one of you a magnetism that makes us feel stronger; and let me say right here, Mr. Chairman, your meetings have been very harmonious, and that is a great help to us, also what we learn here enables us to control other mediums in different surroundings. Don't misunderstand me, and think the whole purpose of our coming is to benefit ourselves, for as we gain from you mortals we give out to you an influence that makes you feel lighter in spirit even if we do n't speak to you.

I would like the dear ones to know I have kept my promise, Addison, for I have promised you that I would come here in due time and give out a few words. Your mother, Hannah, is here to-day, and George. Seward is not here, for he has a mission to perform in other directions.

These meetings, Mr. Chairman, are doing more than you can understand while you dwell here. When you are called up higher you will understand more fully how great a benefit has been derived from them, both by spirits and mortals.

I lived in Troy, Kan. My name is Amos Perry. I shall be remembered, I think, by some there, and one in the audience will recognize me.

Annie Levi.

I want this letter to go way to Canada—to Montreal, to my mamma. She is Ellen. I want it to go there, 'cause that 's where I went away from. I did n't know that I could come back and talk till I got to this meeting. Then an elderly gentleman, Mr. Taylor, said: "Come with me, dear; I will show you how the people send letters to their homes." Then I came right along with him. I wan't afraid. He told me this was the meeting-house where you put our names down and write the messages. That 's what the gentleman called it.

I want you to say to mamma, in the letter, that I am going to school, and I have grown to be quite a big girl. I was only five when I went away. Grandma has told me this so many times I do n't forget it now. Grandma says it is about five years since I went away. My name is Annie Levi.

Walter Adams.

The one thing uppermost in our mind that we want to impress upon the dear ones that are left is this—that we are not dead, and that there is no dying. I passed away some twenty to twenty-four years ago. I have sought in different directions to send a word of comfort to my own dear father and mother. They need not feel I am dead, or that they must wait until the judgment day before they find their boys again.

I find that the judgment day is every day, as near as I can come at it. I was but a boy, of some nineteen or twenty years, when I passed away, and I would like them to know I have an active life, although not a soldier in the spirit-world, for we have no need of them there. I also would like them to know that I am satisfied with my home. Mother says it is heaven, but it is a life of progression, of advancement, and I find that I have a great deal to learn.

I have met many of the boys since I passed away. Charles and Moses, and also Jimmie, are with me. Jimmie belonged in the same family. I entered the army without any feeling of dread. Although so young, I felt it my duty to go. I looked forward in going to the time when we all should return to our homes; but in one moment was I sent out of the physical form, while on horseback, for we were of the Third Mass. Cavalry.

As I look back I feel now that a good turn was done me in sending me out, for I found a good home, where there are no aches nor ills. Grandmother Adams sends greetings. Some of my friends live in New Hampshire and some in this State. I passed out in Jackson, La. My name is Walter Adams. This is my first control of an instrument.

George Chandler Spaulding.

Mr. Chairman, I greatly appreciate the privilege of speaking to-day. When we come here and look through the spirit of the medium, we can behold you as plainly as you can look at each other. I am satisfied, as I look upon this audience, that some one will understand who is speaking, but still the doubts will come a little for fear you may not be right. It is many years since I passed away—some thirty or forty—but they have gone very quickly.

Charlie is here to-day, and sends greetings to father, mother, sister and brother, who are yet left on earth. I would like to make some demonstration in the home, Uncle Eben, that you may feel some of the dear ones are there, for it would be a comfort to you all, and we are working for that purpose.

I know that some will remember me in Oshkosh, Wis. Father and mother are with me, but not present to-day. I would like you all to know we visit you often in your snug little home, and are only too glad to make some demonstration that you may know we are there—not only once, twice or thrice, but many times—and we still keep trying.

I esteem it a great privilege to speak here to-day. My name is George Chandler Spaulding.

James M. Sherman.

A number of years ago, Mr. Chairman, I was in your meeting and spoke, but did not accomplish what I was seeking for; some little business affairs came up which I did not wish to make public; and to-day I am going to repeat a part of what I said. I know I could be of benefit to some in the flesh if they would only listen to what a spirit might have to say. Don't think for a moment that you know a great deal more than we do, for we ought to have some knowledge on the spirit side which it is out of your power to gain.

I very often take a stroll over Cottage Hill by the paper mill, and also by the silk mill, and I enter many homes. I have tried, by means of one and another, to make myself known. The place that I am speaking of is Newton Upper Falls. I am still trying to come into communication with two particular ones, for I know it will be of benefit to them as far as the material goes, and it will be of benefit financially if they will only give me an opportunity of speaking to them privately.

As I said, I asked this same favor from your platform a number of years ago. It has not been granted me yet. If they still hold out until the grave closes over them, I shall be ready to meet them on our side. James M. Sherman.

Joseph Dame.

I want to reach some friends in North Cambridge, to let them know that those who have passed on still live, and come to visit them as really as they ever did. I well remember many in the good old city of Boston, although a number of years have passed since I left the mortal life, and many changes have been made here since I went out.

At one period my work was that of a hackman, long ago, when business was done on a smaller scale than it is to-day. The streets have been changed since then, and new buildings have taken the place of old ones. Things look very strange to me in some parts of your city, while in others they look very familiar. Around the markets it looks very much as it used to. As I come on the Common, and go out toward what I think you call the Highlands I find changes; where the water was I see now the land. So you must understand that we visit the earth quite often to note what is going on.

To-day I would like to reach George Gleason, who yet dwells in the mortal form. I think he sees the BANNER OF LIGHT, and will feel that Joseph Dame has really been speaking. He also will be glad to know I do n't forget him, for we were young men together.

Jeremiah Morse.

We come into your meetings, Mr. Chairman, and drift around, many times, where there are mediums, thinking, perhaps, we may come in contact with some dear one, for the laws of attraction call us into the surroundings of many, where there are channels to be found.

It is many years since I passed out of mortal life, but I have frequently visited the earth, hoping to come into closer communion with some dear ones. Jerry has come to dwell with us in spirit, the father and mother, and how gladly did we receive him. When you find that a dear one must leave you here, do try and be as calm as possible, for you hold the spirit to earth when it would soar upward. You know not how you bind the spirit by your tears, by the sorrow that you manifest when you find we must leave you. I know you will say: "How can we help it when we are mortals?" I did not say you could help it. I know you can learn much of spirit law by what we may give you in a few words.

Many times have I stepped in to what are called the grove-meetings, feeling very anxious to speak a word, but it was not in my power, for reasons which I cannot explain, and this is the first privilege granted me of taking control.

I would say to the dear ones that are left, we sympathize with you in your sadness, on account of what has come into the home and what has come to the dear one of trouble mentally, and having to be removed from home. What you thought was best to do you did, and it was best, under the circumstances. I am happy to know that in spirit-life no such trials come; we all have a good understanding and have no defect in the physical form.

I would like them to know that Jeremiah Morse still lives, and has been happier because he could approach friends in Bethel, Vt., and in South Royalton. It is a great pleasure to speak, and I am very thankful for it.

Henry A. Maynard.

I feel confident that the dear ones, the neighbors and all, will remember me in White Plains, N. Y.

I have made the attempt to speak, and I have given out much through relatives, for we have an instrument in the family. William and his wife, I know, realize my presence at many times, and have often wondered why I did not speak through the paper. It is not because I have not been one of your company, for I have been in nearly every meeting. I have come as a scholar, to learn what I might, and to bring an influence to you here, to make you feel better for having come. It has been said, it is good to meet together; we fully find it so, as we meet in your room.

How grand it is to know we are all coming together in that land of light that knows no parting, where no suffering nor any ills can overtake us, where all is bright and beautiful: A life of progression, of activity, of harmony and peace.

I would like William to know that I have spoken. He reads your paper, therefore will see that his brother has sent a message. My name is Henry A. Maynard.

Emeline Clark.

I want my dear ones in Chicopee, Springfield and Shrewsbury, Mass., to know that I visit them. There are many who have not forgotten me, and I have been very anxious to tell them that I, with the rest, have been trying to prove the immortality of the soul. I have been in the hall many times when different mediums were present, and once I was able to give my name. To-day it is worth a great deal to me to be able to speak a few words, and send love and greetings to the dear ones, in Springfield, Mass., particularly. Emeline Clark.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Oct. 12.—Reuben H. Broughton; William Todd; Willie Damon; Hannah Humphrey; Edward W. Seabury; Susan Correll; Lily Allen; Olive Cummings; John Chase; George Johnson; Annie Page Seely; Ellen Johnson; George Frost; Esther Knox; Annie Metcalf; Nancy Harrington.

THE MESSAGES GIVEN THROUGH MRS. B. F. SMITH

As per dates will appear in due course.

Oct. 19.—Samuel L. Tower; Mrs. Sarah Blake; Minetta I. Homer; Charles Wood; Zuba La Count; Emeline Moore; Oliver S. Adams; Annie Boutwell; Elizabeth Loud; Wm. Killen; Eveline Southwick; Betsey N. Cook; Fanny Brown; Eddie Taylor.

Verifications of Spirit-Messages.

SARAH E. BASSFORD.

I noticed in the BANNER OF LIGHT of Oct. 14th a communication from SARAH E. BASSFORD of New York, through the mediumship of Mrs. B. F. Smith, Sept. 14th, in the Banner of Light Circle Room. It pleased me very much to read the communication, as I am satisfied of its truth. Mrs. Bassford, my spirit wife, passed over nearly fifteen years ago. I have had a knowledge of spirit return for about two years, and the manifestations I have had since are enough to convince the most inveterate skeptic. I gave Mrs. Bassford the present at Mrs. W. H. Allen's, 464 Washington street, Providence, R. I., about nineteen months ago, in the presence of twenty-eight persons, and all have seen her materialize with it a number of times in her séance-room; also at Mrs. Stoddard-Gray's, 923 West 34th street, New York, several times, as many can attest; also at Mrs. Mayer's in Chattanooga, Tenn., and in Charleston, S. C., in March last. How sweet to think we shall be with our loved ones by-and-bye to part no more. Yours for the truth,

JOHN F. BASSFORD.

1570 1st *Avenue, New York City.*

NANCY A. W. PRIEST.

In the BANNER OF LIGHT of Sept. 8th there was a message from NANCY A. W. PRIEST. I recognize it as a lady I knew many years ago. I sent the paper to a cousin of Miss Priest and asked if she would recognize it; either direct to the BANNER OF LIGHT, or to me, if she thought it came from her cousin. She wrote: "I am not a believer in Spiritualism, neither am I a disbeliever, as I have never had an opportunity of seeing any thing of it. I will say the message is very much like Nancy's expression. She was a very intimate and loved friend of mine from early girlhood."

Miss Priest's friends are all Baptists.

New York City. MRS. C. RUSSELL.

J. B. RICHARDSON.

The communication from J. BROOKS RICHARDSON, which came in the BANNER OF LIGHT of Jan. 28th, 1888, is true in every particular. I fully believe it came from him. It has a deep meaning for me which no one else would be likely to understand.

EUNICE T. RICHARDSON.

Auburn, Me., Oct. 22d, 1888.

DANIEL SHAW.

In the BANNER OF LIGHT of Oct. 20th a spirit-message from DANIEL SHAW was recognized fully by his family and friends. And the facts therein were truthfully stated. There can be no doubt that it came from the spirit of the person it purported to be. May the BANNER OF LIGHT long continue to shed its rays of light to the sorrowing soul, and scatter its truths to all who earnestly seek them. A. F. BLANCHARD.

North Abington, Mass., Oct. 25th, 1888.

November Magazines.

THE MAGAZINE OF ART.—An etching of exceptional artistic completeness, by James D. Smillie, of a painting by Mr. F. A. Bridgman, an American, is the frontispiece. The subject is "A Hot Bargain," the scene being at the horse market in Cairo. The painting was exhibited at the Salon of 1884, and the Royal Academy in 1887. Mr. Bridgman, who is a pupil of Gérôme, passed two winters in Algiers and on the banks of the Nile. His appreciation of Arab life is unsurpassed, as also is his reputation for transfixing on canvas the splendors of the Orient. Among the most interesting pages are those which, under the title of "Art in the Theatre," treat upon "Costume Designing." The article will modify the ideas of theatre-goers, who, taking a superficial view of the stage, think it an easy matter to produce upon it a thoroughly good play. The multitudinous array of details and the herculean labors attendant upon their proper distribution to meet critical artistic requirements, are very clearly set forth. An English artist, J. S. Cotman, is the subject of the opening article, with five illustrations. A second article on "The Kepplestone Collection" is given, with five illustrations. "Kensington Fifty Years Ago," is described by James Dow, with ten illustrations by Luker. "American Art Notes" and "The Chronicle" close the contents. New York: Cassell & Co.

THE QUIVER.—This, the closing number of the fourth, creditably rounds out a volume of much interest and value in its influence of a moral and humanitarian nature. Both of these commendable features are seen in the opening article, an illustrated one descriptive of a Free Library in the East End of London, alluded to as "a cheery landmark—a veritable lighthouse amid much that is dingy and unattractive." Two serial stories are concluded, and short ones are given; these, with sketches and poems and a frontispiece entitled "Harvest Gladness," make up an excellent list of contents. New York: Cassell & Co.

OUR LITTLE ONES.—A fine frontispiece embellishes this month's number, a scene in the "Jardin d'Acclimation," Paris. The contents are of the usual attractiveness for young children, in reading matter and illustrations, including an illustrated sketch of the educated seals, recently on exhibition in this city. Boston: Russell Publishing Co., 36 Bromfield street.

(From The National View, Washington, D. C.)

WE THE PEOPLE.

BY W. H. VENABLE.

"Its own are all things between earth and sky."—*Campanella.*

We the People—not the crown,
Not the Surplice nor the Brand—
Noble's crest nor Schoolman's gown,
Burse nor Rostrum, Grange nor Town—
We the people rule our land.

We the People—not the few,
High nor low nor middle class;
High and low and middle too,
Free men! the and I and you,
We the Multitude—the Mass.

Myriads waited myriad years,
Goaded by the lash of Power;
Groaning, wept a sea of tears;
Lo! at last their day appears;
Heaven's clock hath struck the hour!

Asia deemed their woe decreed;
Brahm nor Buddha heard their cry;
Europe heard with scornful heed;
Prince and Pontiff mocked their need,
Making Christ a bitter lie.

Demagogue nor demigod
Shall again control the world;
Man awoke! disdained the rod!
Spurned the despot's whip and prod!
To the dust his rider hurled!

Man has come unto his own,
Rank and blood and gold are great,
But the greatest greatness known
Is intrinsic worth alone—
Worth exalts the man, the State.

Earth grows better growing old,
Still by happier beings trod;
Plato's Iron men are gold;
New humanities unfold;
Evolution's law is—God.

We, the People, moving slow,
Lift the Nations as we climb;
Patience points the way we go;
In our bosom burn and glow
Hopes and purposes sublime.

We are neither fools nor blind,
Nihil horde nor rabble mob;
We the People know our mind;
For the weal of human kind,
Thoughtfully our pulses throb.

All are wiser than the wise;
All are better than the good;
All for all can best devise;
We the People sympathize
With each brother's brotherhood.

We the people know our need—
Common want of common man;
By our prescience 't is decreed
Who shall follow, who shall lead,
Who shall execute, who plan.

Congressman and President,
These are but the People's hands.
Theirs to do and represent
What the head—the government—
What the People's will commands.

What the People wills is best.
When have we the People lied?
We have builded in the West;
Freedom leans upon our breast;
Freedom is the People's bride.

We the People—we the State—
Subject, sovereign, both in one—
Trust in Highest Potentate!
Trust, oh! world, in us, and wait!
God hath willed our will be done!

Cincinnati, O.

Free Thought.

MEDIUMSHIP AND ITS RELIABILITY.

To the Editor of the Banner of Light:

Some weeks ago you printed a report of the finding of a diamond ring through medial means, the individual used as the instrument being a business man who does not pretend to make mediumship a profession. I have been informed that there are those who have felt to question the wisdom of circulating such reports—however true—in view of the continued practice of mankind to seek material advantage rather than spiritual light when they come in contact with mediums.

I will say that in giving that report I had no selfish motive in view—my only object being to state the *fact of its being done*, that Spiritualism might have the advantage of this one additional proof of its claims that excarnated spirits *do* know of our joys and sorrows, our gains and losses, and many other things; that they hold their identity after the change known as "death," and can and do return through the operations of the universal laws of life.

I am satisfied that *all* grades of spirits return, and can help or otherwise, as the case may be, the road earthward being open to all alike; and without question many spirits return with selfish motives for their friends and mediums. When, therefore, any investigator calls upon a medium, I would counsel such inquirer to ask advice concerning the revelations of the Spiritual Philosophy, rather than seek for pecuniary advantage or a knowledge of lost property. I would have him who seeks "points" for speculation from the excarnated spirit-intelligences, remember that the same amount of risk exists in asking business advice from them as would exist if he asked the same questions of spirits yet robed in the physical and actively manifesting on State street or Wall street. I am not sure but that the risk is greater—for mortals have an external appearance through which our better judgment can be aided, measurably, in deciding whether they are worthy of trust or otherwise; whereas it is quite difficult for individuals not favored with spiritual sight to know *who* is dictating the message, and what his (or her) object is in so doing. Varying influences rule in these matters, and the medium's advice which is good to-day may prove of an opposite, or negative, value to-morrow.

There are but few individuals who have grown up to a condition to know truth from error; but some individuals no doubt get more of truth than others do. I would not advise any one to depend implicitly upon spirits, whether in or out of the material body; "try the spirits;" in either case according to the principles of reason and common sense, and the ordinary bearings of business and daily life. Such was the command in the days of ancient Spiritualism, and it is of equal value now.

The same idea exists in my mind regarding what is called "planetary" influence, and a feeling which prompts certain individuals to seek mediumistic advice at every turn in life, for fear of coming into adverse *conjunctions*, or working against good ones then in preparation: I would not counsel that it be done. No doubt that a truth underlies the primary position as to the "horoscope," with its indications of good and ill, but the grand work of Spiritualism is to teach men to be self-reliant, and to know that the true aim in life is to build up a well-grounded individuality; therefore, as I have remarked at the outset, it is better that *all* shall seek, whether in the presence of mediums or amid the concerns of daily life, for that spiritual enlightenment which may fittest contribute, through cultivation, to the strengthening of their own better judgment, and give them *in fact*, and for their lasting benefit, what the genesaic legend alleges was purchased at such a fearful cost by the Adamic pair: A "knowledge of good and evil."

Boston, Mass. A. S. HAYWARD.

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A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York City, will receive the recipe free of charge.

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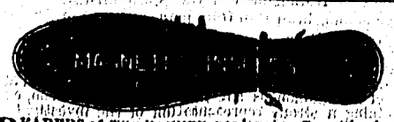

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BOSTON, SATURDAY, NOVEMBER 3, 1888.

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Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7 P. M. Mrs. R. S. Lillie speaker for November. R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2¾; and Wednesday evening Sociable at 7½. Mrs. H. S. Lake's guides will speak during November.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. Speaker, W. J. Colville, until Nov. 4th, inclusive. Mr. Gerald Massey will lecture Nov. 11th and 18th—his theme on the first-mentioned date being "Man in Search of his Soul." F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P.M. Public meetings every Friday evening at 7½.

Wells Memorial Hall, 987 Washington Street.—The Independent Club meets every Wednesday at 2 P. M. Séance, followed by sewing-circle. Supper served at 6 P. M., followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.—W. J. Colville will speak there next Sabbath; subject, "Ten Years Past and Ten to Come."

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple.—Sunday morning, Oct. 28th, Mrs. Lillie spoke clearly and satisfactorily in answer to the question "Why do spirits prophesy events that never occur?" and in reply to one regarding the existence of a Christ on earth said there had been many of them. A striking event gives prominence to individuals. It was common to crucify people in the days of Jesus as it is in the present time to inflict what is termed capital punishment. Had there been no crucifixion the life of Jesus would not have stood out with greater prominence than that of either of the twelve apostles. The command, "Go forth and heal the sick, the halt and the blind," was a spiritual command, and Christ was a medium, wonderfully developed, able to bestow the gift upon others. He knew intuitively who was endowed by nature and the spirit. He went among the fishermen, and selecting some in whom he saw peculiar qualities, said to them, "I will make you fishers of men."

In answer to a statement of Dr. Pentecost before the Liberal Club that we must stop thinking of God and a future life, and devote ourselves wholly to this world, the guides said, He might as well advise his hearers to stop breathing; he can no more live out his theory than could he who said take no thought for the morrow. Ingersoll says, one world at a time; but the man who thinks only of to-day, and says he has enough to do in this world, and no thought for the future, when he goes into the next life enters it a pauper. Experience should furnish us with reason, and by watchful thought and care we should learn how to live here. A stinted mind with a plethoric body is an uncomfortable possession. Spirits have opened up through mediumship more scientific knowledge of the human system, and given clearer diagnoses of diseased human bodies, than were ever given before its advent. We need all the universe open to the human mind; give a man something to reach up for, and it will ensure his progression. If we fall every day let us profit by it; we shall be made better by blundering. We are spiritual beings not only for now, but for eternity.

In answer to the question, Do you believe in God? it was said, Most certainly we do; God in all things, and that we are all the sons and daughters of the living God. This is exemplified not alone in the sons of Judea, but in the sons and daughters of men everywhere.

The morning service closed with an improvised poem.

Evening.—In answer to several questions the control said: You have asked us questions that would require an infinite mind to answer. There are some things we can know as certainties; there are others that must ever remain to us uncertain, and these belong to the infinite. We can give you an idea of God, but it would be but an individual opinion after all. You have been told by the religious teachers of the past that the only God in the universe was a triune God whose attributes were love and anger. Who is to interpret these old mystic terms? Christianity is a fragment of the old mythological ideas of God, but the nineteenth century has expunged some of those ideas as false. The storm and the tempest that are by some attributed to the anger of God are set in motion by nature that, like the good housewife, restores everything to order. On account of opportunities for advancement we believe there are better men and women to-day than ever before; what we miss to-day we shall have by-and-bye. There is a voice within that tells me more than I can depict in words. Whatever a man sows that shall he also reap. We shall have over there what we have lived for here.

The services closed with a poem. Mrs. Lillie will speak in Berkeley Hall every Sunday in November.

O. L. R.

W. J. Colville in Berkeley Hall.—On Sunday last, Oct. 28th, W. J. Colville again lectured in Berkeley Hall at 3 P. M., under the auspices of the Independent Club, to an audience which completely filled the hall. Miss Austin sang exquisitely, and the general interest in the lecture was pronounced. The subject was: "The Great Egyptian Pyramid, and What it Teaches the Present Generation." The discourse was very interesting, and displayed great spiritual and historical insight into the knowledge and purposes of the enlightened ancients. While paying a high tribute to the work of Prof. Piazzi Smyth, the lecturer ventured to disagree with some of his distinctly theological positions, the ground taken being that the pyramid marked a culminatory point in a very remote period of civilization, and that it was destined as a perpetual monument to exact science and pure religion as embodied in the verities of ancient Masonry. A very interesting interpretation was given of the most prominent sections of the interior, all of which, the speaker said, referred to the destiny of the earth and of the individual human spirits, of which the mystic hierophant is the standing type. Following the lecture a pleasing poetic improvisation was rendered on subjects proposed by members of the audience.

In the evening at 7:30 Mr. Colville addressed a large and deeply interested audience in Pilgrim Hall, Chelsea, on "Rome and Reason." The lecture differed materially from the one alluded to last week in these columns. Little was said concerning doctrine, the time being chiefly spent in contrasting the primitive organizations of Christians with the church of to-day, and outlining the kind of church which would best adapt itself to the growing needs of the American people. Though Church and State must be kept totally distinct in this country, irreligion is not to be desired. There are divine truths underlying all creeds and ceremonies, and it should be our work to disclose the hidden verity, and by explaining what seems mysterious to the people at large, end the reign of priestly despotism, and conduct the rising generation into paths of pure and rational spirituality. Very pleasing music by a select choir added to the enjoyment of all present.

Thursday evenings Mr. Colville has been giving a course of instructive lectures on "The Rosicrucians and Their Symbols," at the receptions held by the Independent Club. The last in the series was to take place Thursday, Nov. 1st, at 62 West Newton street, at 7:30 P. M. Mr. Colville's farewell lectures in Boston this season will be given next Sunday, Nov. 4th. He will speak in Berkeley Hall at 2:45 P. M. Subject, by particular request, "Is Marriage a Failure?" A fine male quartet will render several choice musical selections. At 7:30 P. M. he will speak in Pilgrim Hall, Chelsea, celebrating the tenth anniversary of his first public appearance in America. The topic of discourse will be "Ten Years in Retrospect and Ten Years in Prospect; A Review and a Prophecy."

W. J. Colville's classes in spiritual science close Friday, Nov. 2d, in Berkeley Hall, at 2:30 and 7:30 P. M. The attendance at all the sessions has been encouraging. His lectures in Hartford, Conn., Tuesdays, Oct. 16th, 23d and 30th, have also been quite successful. He speaks there for the last times in the parlors of the "Home," 54 Prospect street, Monday, Nov. 5th, at 2:30 and 7:30 P. M., on "Universal Theosophy." He will lecture in Denver, Colorado, under the auspices of The College of Spiritual Philosophy, Sunday, Nov. 11th. Lectures morning and evening. Answers to questions in the afternoon; he will also lecture on the two following days.

His engagement in San Francisco, covering a term of five months, commences Jan. 6th, 1889.

Eagle Hall, 616 Washington Street.—Sunday, Oct. 28th, the hall was crowded to witness the "fire test" through the mediumship of Mrs. Temple, which showed beyond a doubt the power of the spirit to protect the physical against fire. The medium's hands and arms were thoroughly washed with soap and water in presence of the audience, before the presentation of this phenomenon. Through the earnest request of many friends the management have secured the services of Mrs. Temple for next Sunday, Nov. 4th. Dr. E. H. Mathews, David Brown, Mrs. T. J. Lewis, Mr. McKenzie and Mrs. Buck also gave fine tests and spirit descriptions. F. W. M.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Tuesday evening, Oct. 23d, Mrs. Ada Foye held a developing circle in this hall. Circle opened with singing by Mrs. Mary Nickerson. Mrs. Foye made brief introductory remarks, after which she gave excellent instructions regarding the development of the different phases of mediumship, and illustrations of her own spiritual gifts as already described in THE BANNER.

Last Sunday a good audience gathered to listen to that veteran worker, Dr. H. B. Storer, who opened the services by reading a poem, said to have been dictated through the mediumship of the late S. B. Brittan. After singing by Mrs. Mary Nickerson, accompanied by Prof. Milligan, Dr. Storer said, in opening, that there never was a time when the phenomena were more sought after than the present. People are willing to listen to what may be said about Spiritualism, but they desire most of all to see the phenomena, because they demonstrate to them the reality of spirit-life. Spiritualism consists of three parts: 1st, The continuity of life. 2d, The existence of spirits in that life beyond, and 3d, The possibility of communication with them after death. It demonstrates that we are all immortal, that spirits are all around us, and can communicate with us, giving us spiritual and material aid. The theory of a life after death must come first, and then proofs of that life come in the shape of the phenomena, witnessed in numberless places throughout the world. We all seek for light and truth according to our necessities. A man who has not lost friends cares little about the knowledge, and there are hundreds who care nothing for a life beyond, being satisfied with that which their selfish nature may secure for them in this life; but the time does come to all, at last, when friends pass away, the fondest hopes are disappointed, and life's promises fail. Then we look about us and ask if we are to live on and be in some measure compensated for our trials here. It is the mission of Spiritualism to educate us in regard to the future life, so that we may abide in security and have perfect confidence that all will be well with us hereafter. Spiritualism takes its place naturally in the world, and if lifted up will draw all men unto it.

Miss A. Peabody gave tests and psychometric readings, giving, among other names, that of Hattie Davis, who desired recognition. Mrs. C. H. Loomis-Hall said that she was sitting at her home for telegraphic communications from the spirit-world, and would soon be able to give some experiments from this platform. Several tests were given, which were well received and recognized.

At the evening session Dr. Storer spoke upon "Human Experience the Source of Human Knowledge." Tests were given by Mrs. Hall, Mrs. T. J. Lewis and Mrs. Knox. Mr. Ridell said that the spirits had saved him from drinking, profanity and the use of tobacco, and that light from the unseen world was shining all about his pathway.

Edgar W. Emerson will occupy the platform next Sunday, afternoon and evening. HEATH.

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, Oct. 28th, Spirit Theodore Parker, through the mediumship of Mrs. H. S. Lake, delivered a lecture upon "The Church." He said, in substance: "The Church should be the conservator of spiritual energy. Therein should be expressed all those subtile longings of the soul which dignify human life, and reveal to it its own divinity. Hence it should be builded upon the recognition of brotherhood, of fellowship and fraternity. Hitherto the church has taught that the universal energy needs placating; that somehow man's worship is essential to the repose of deity. The fact that there is no true worship of the divine which is not expressed in terms of service to the human has been lost sight of.

I reverence the Church, inasmuch as it typifies the struggle of the race for spiritual attainment. But while I do so reverence, I do not bow abjectly before it, and stultify my reason in the acceptance of creeds which I know to be false. Perceiving error, I seek its overthrow. Realizing that conscience is the keeper of the soul, I strive to quicken in the Church intellectual honesty and spiritual fortitude, that men may begin to forget the gross conceptions of deity which they have created, and to accept a broader and clearer understanding of human obligation.

The attitude of the Church relative to self-abnegation, I deplore. The body is too sacred a structure to be marred or destroyed at the bidding of a Bible, a conclave, or a creed. Its functions are a part of the divine economy, the legitimate performance of which quickens the spirit. Penance, or "mortification of the flesh," is not the true idea of spiritual advancement. The Church should direct spiritual energy along the line of physiologic understanding. It should imperatively demand that the body should be properly cared for, as the precious habitation and servant of the soul within. I would, were it possible, eliminate from the Church all service which is not spontaneous and born of overflowing reverence and aspiration. The acceptance of creeds and the observance of liturgies count for nothing in the stature of the spirit, when divorced from true devotion to the welfare of the race.

This, then, should be the goal toward which the spiritual efforts of mankind should be directed; to lessen want, and war, and crime, by hearty human sympathy organized within the precincts of the Church."

As usual the music was a most enjoyable feature of the exercises. Next Sunday Spirit LaFayette proposes to speak upon "The State." Fraternity School for Children will meet at 10:30 A. M. Wednesday Evening Social at 7:30, and all are cordially invited to attend. Lecture to women by the guides of Mrs. Lake, Friday afternoon, Nov. 2d, at 2:30.

The First Spiritual Temple Fraternity School held its fourth session last Sunday, Mr. M. C. Ayer presiding. After singing, an invocation and responses, the object lesson, "Wisdom," was commented upon by both children and adults. Wisdom is the right use or exercise of knowledge in the choice of what is commendable as a means to accomplish the ends; as faculty of the mind for judging what is most just, proper and useful; a knowledge of what is conducive to our happiness or prosperity. He that is perfectly wise is perfectly happy, as the very beginning of wisdom makes life easy for us.

The lesson of the day was "Children in the Spirit-World," imparting by means of questions and answers the truth that the young passing from homes on earth are tenderly cared for as they enter the life continued; that death is simply a change of conditions: that the playmates of childhood, the dear friends missing from earth-life, are living in a life continued, and that the change they have experienced is only an event on an eternal road of progression toward the infinite.

Our mission to the children attending this Temple School is to instruct them, to lead them to become able followers of the spiritual truths of to-day, men and women educated for the work in the century to come. At every session we feel encouraged in our work. We hold no inducements for children to attend other than that we will teach them to form a Spiritual Temple out of the actions, thoughts and desires of this life, that shall endure forever.

Next Sunday the object-lesson will be "Charity;" the lesson of the day will be "Spirit Communion." We invite all who wish to come, and bring the little ones with them. ALONZO DANFORTH.

No. 2 Fountain Square, Roxbury.

College Hall, 34 Essex Street.—The services commenced with playing and singing by Mrs. Case, after which Mr. Eben Cobb offered an invocation, and related an incident that occurred on his way to the meeting. Miss Peabody gave remarkable tests of spirit intelligence. A gentleman placed a glove upon the desk, to be read psychometrically. Miss Peabody spoke of the owner of it as having crossed the ocean, also the man presenting it as having the gift for spirits to rap through his forces. The gentleman said that he heard a loud rap the previous night, and came to the meeting with the glove on that account. He thought the rap was made by the spirit that wore the glove, and who had come from across the ocean, but was now in spirit-life, and the intelligence corroborated the impressions that came to him, and gave satisfaction in many ways. Miss Tyler, who came to the meeting a stranger to nearly all present, received, also, a fine test from Miss Peabody.

Mr. Ridell followed with remarks touching upon those of Mr. Cobb. Dr. Eldridge gave tests that were recognized, and diagnoses of disease. Mrs. T. J. Lewis followed with remarks, closing with some tests. Mrs. Abbie N. Burnham closed the services with remarks.

The afternoon and evening services were more fully attended, interesting remarks being made by Mr. Cobb. COM.

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.—Last Sunday morning a large audience of pupils and visitors filled the hall. After the opening exercises of vocal and instrumental music, readings and banner march, in which there were ninety-seven children, we were favored with readings by Lottie Giles, Lillie and Eloise Wendemuth and Allie Cummings; singing by Mabel Waite, Alice Devereaux, Maggie Fitzgerald, and a piano solo finely executed by Master Bertie Newton. Miss Emma Ireland, the child medium, gave an excellent address. Mr. John Wetherbee related some marvelous tests he had received in past years through the mediumship of Mrs. Ada Foye.

The sewing-circle of the Lyceum held a very interesting circle in Lyceum Hall on Wednesday evening of last week; these circles are well attended and very enjoyable. We hope all the friends of the Lyceum will remember our fair, to be held in Berkeley Hall the week beginning Dec. 10th, and send us contributions for our tables. HENRY O. TORREY, *Cor. Sec'y.*

The Independent Club opens for the season in Wells Memorial Hall, 987 Washington street, Wednesday, at 2 P. M., Nov. 7th. W. J. Colville makes the opening address.

America Hall, 724 Washington Street.—The Echo Spiritualists' meetings were held on Sunday last, Dr. W. A. Hale, Chairman. The services were of an unusually interesting character, the chairman, C. M. A. Twitchell, Mrs. J. E. Downing, Dr. C. H. Harding, Miss Nettie M. Holt, Mrs. M. A. Chandler, Mrs. Thomas, Miss Knox and Mr. Capel participating. Services throughout the day were interspersed with sweet melodies, including some of C. Payson Longley's songs—Miss Grace Holton, pianist, and Dr. Hale as organist. M. M. HOLT.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

The Sunday evening meetings, under the auspices of the Cleveland Progressive Lyceum, were inaugurated the first Sunday in October by Helen Stuart-Richings, the gifted lecturer and elocutionist, who occupied the rostrum for the entire month, Mrs. R. generously tendering the Lyceum a benefit, which took the form on Friday evening (26th ult.) of Costume Readings, in which her talents and study have distinguished her above all our other lecturers. The choice programme rendered was enhanced by Miss Clair Tuttle, who recited in a very pathetic manner "Sister and I," receiving a unanimous recall. Miss T. is the youngest daughter of Hudson and Emma Tuttle, the well-known author and poetess; her commanding form and expressive countenance fit her well for the profession she has chosen; her voice of rare power and beauty won the hearts of the audience completely. This promising young reader is to make her *début* as a professional some time in December.

Liquidation of the Lyceum Debt.—The indebtedness, which cast such a shadow over the genial features of Conductor Carleton at the opening of the season, has been cancelled, and "Richard's himself again." Great credit is due Dr. George Ferris, the young magnetic healer of this city, for the kindness and zeal he displayed in arranging for an entertainment of outside talent for the benefit of the Lyceum, donating, as he did, the entire proceeds to it.

The Spiritualists' Progressive Thought Society.—A new organization has been effected on the West Side of this city, with the above title, having for its object the encouragement of home talent, the development of mediums and the establishment of a strictly progressive Sunday school for children, etc. Mrs. Parker, President; Dr. George Ferris and C. C. Stevens, Vice Presidents; N. B. Dixon, Secretary; Mrs. R. D. Shook, Treasurer. The Society meets in Good Templars' Hall, 485 Pearl street, every Sunday, 2:30 P. M.

Transition of a Well-Known Citizen.—Judge R. F. Paine, a lawyer of great ability, and for many years Judge of the Court of Common Pleas, passed recently to the higher life, and although the funeral services were conducted by the Unitarian minister, Rev. F. L. Hosmer, we recited a spiritual poem at the request of his eldest son, Robert Paine, editor of *The Penny Press* of this city. The Judge in his younger days was a Presbyterian, but was well known the latter years of his life to have been a Spiritualist. Forty years ago he espoused the cause of Abolitionism. His life followed the line of progressive thought all through. The judges of the city attended his funeral in a body, as did many members of the law.

"Orange Blossoms."—As a contrast to the solemnity of the above, we are pleased to chronicle two weddings: *First*, that of the marriage of our Lyceum Guardian, Miss Nellie Ingersoll, to Mr. George Ackerson, leader of "Shore" group. Both have been members of the Lyceum many years, and are beloved and respected by all. If happiness is not the result of this union, we shall query with "Mona Caird": *Is marriage a failure?*

"Can ye sever the twain that to oneness go?
The voice of Divinity answers, No!"

The *second* wedding to be recorded is that of our friend and co-worker, (who left the city last February to edit a labor paper in Byesville, O.,) Mr. C. G. Oyston, to Mrs. A. M. Gill, medium and lecturer, recently arrived from England. The happy couple contemplate making their future home in this city. May the anticipations of both couples be fully realized.

Other weddings in our Lyceum ranks are contemplated shortly, but until the invitations are issued your reporter is prohibited from divulging the names of the parties.

Will A. Mansfield.—This medium for independent slate-writing recently made a professional visit to Cleveland, and remained about ten days—being kept busy all the time, as we are informed.

Mrs. M. A. Hawley, clairvoyant, test and business medium, has just arrived in this city from Westfield, N. Y., and can be found at 64 Bolivar street.

J. Clegg Wright, the brilliant inspirational speaker, occupies the spiritual rostrum in Memorial Hall during the entire month of November; following him in December, Mrs. Ada Foye of San Francisco, the world-renowned platform test medium, makes her initial bow to a Cleveland audience. All are on the "*qui vive*" to witness her marvelous mediumship. The other speakers for the season are Walter Howell, J. Frank Baxter and J. J. Morse.

Spiritualism vs. Orthodoxy.—During November (time and place to be announced hereafter) a public discussion will take place between a minister of the gospel and Mr. J. Clegg Wright, which promises to be of great public interest.

Mediumistic Apostasy.—The recent public recantation of Mrs. Margaret (Fox) Kane's mediumship at the Academy of Music, New York, of course created a flutter in this city, both in spiritualistic, and other circles, and while the event will have no more deleterious effect than did the Report of the Seybert Commission on the movement, it will no doubt frighten the timid ones, and possibly affect the attendance at our meetings for a season; yet in the main it will stimulate greater investigation. The finding of an unsound brick in the spiritualistic edifice will not materially affect its solidity.

There is a great lesson to be learned from this late *coup d'etat* of the Foxes that Spiritualists everywhere will do well to heed; thousands throughout the country will throw up their hands and eyes in holy horror at the disloyalty of Margaret and Kate to their mediumship and the cause, failing to see their own—forgetting they have been doing privately for a long time what these original spirit mediums have lately done publicly. Spiritualists who stultify themselves constantly by hiding their Spiritualism behind church pulpits, and mediums—professional ones, at that—who send their children to "Orthodox" Sunday schools in lieu of Spiritual Lyceums, should be a little modest in the condemnation of others' apostasy.

Cleveland Secular Union.—The secularists of this city have arranged to hold their meetings in our hall (Memorial) every Sunday, 3 P. M.

Richings' Reception.—A large company assembled on Thursday evening (Oct. 25th) in the parlors of Helen Stuart-Richings, at Huron Terrace, to spend a social hour. Mrs. R. was at her best, and delighted the friends with her piquant Scotch vocalism and psychometric readings. E. Anne Hinman, the mental scientist, was present, and gave a brief talk on the method of mental cure.

"The Cleveland Institute of Phrenology and Psychology" has been recently organized and chartered by the State, with D. M. King of Mantua Station, Ohio, as President. THOS. LEES.

Spiritualistic Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2¾ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2¾ and 7½ P.M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7¾ P. M. Admission free.—Meeting for Spirit-Manifestations at 2¾ P. M.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.—Mrs. Nellie J. T. Brigham considered in the forenoon the following subjects selected by the audience: "The Principle of Friends (Quakers) and its Relation to Spiritualism." "Agitation the Beginning of Wisdom," "Man's Relation to the Solar System," "Put not off until To-morrow what can be Done To-Day," and "In Transfiguration does not the Law of Psychology play an Important part from the Spirit Side toward the the Sitters?" She also improvised four poems. Subjects: "The Sunflower," "The Tree of Life," "The Wild Aster," and "The Lord's Prayer."

In the evening the subject was, by request: "An Exposition of the Beauties of Spiritualism." The speaker remarked: Solomon says deliver us from the little Foxes that spoil the young and tender vines. Whatever has been "exposed" has been the false and hurtful—the parasite that had no part in the tree of truth. Spiritualism is not materialism, and those who stop at the open door of materialism hinder others from entering in. Investigate earnestly, honestly, patiently, and yet critically. The subjects for the evening poems were: "Hope," "Charity," "Voices of the Moonlight." Mrs. Brigham will speak in Brooklyn every Sunday in November. Mr. Lyman C. Howe will occupy the platform of the First Society during the month of November.

Henry J. Newton, Esq., opened the Meeting for Manifestations in the afternoon by relating some of his varied experiences in the phenomena of Spiritualism, and commending the late progress made in spirit-telegraphy, reading as a text an article from last week's BANNER OF LIGHT entitled: "The Independent Telegraph Instrument." Mr. J. B. Gibbs, one of the shining lights of the temperance cause in New York City, gave his experience of how he became a believer in Spiritualism, brought about by manifestations *in his own house* during his recent severe sickness, and remarked that there was "no *toe-joint* business about it either," which remark called out much applause. Mrs. E. A. Wells gave a large number of fully recognized tests. Prof. Baldwin, of Chicago, will open the Meeting for Manifestations next Sunday afternoon, discussing "Scientific Spiritualism." S.

Chicago, Ill.—Charles Dawbarn has been lecturing in Chicago of late for the Young People's Progressive Society, in place of Mr. Morse. The society holds its meetings in Avenue Hall, afternoon and evening, and very good audiences are in attendance. Mr. Dawbarn is one of the most interesting lecturers we have yet listened to. Our meetings are all free to the public, no admission being charged.

Avenue Hall, 159 22d street. A. L. COVERDALE

Haverhill and Bradford.—Last Sunday was a most interesting one with the Spiritualist Association worshiping in Brittan Hall, made so by the presence of Mrs. Ada Foye of San Francisco. In the afternoon she answered questions which were presented by the audience, and in the evening gave platform tests.

Mrs. Foye was an entire stranger in this city, and met with audiences she had never before seen, containing a strong representation of the investigatory and perhaps skeptical element. To such the tests were largely given, and in a most satisfactory way. Although the evening was rainy the hall was densely packed, and the closest attention given to what was taking place. Names were written, as usual, on slips of paper, folded up and placed upon a table, and responses were obtained to a large number, giving names of spirits responding, with dates of death, and where burial took place, together with ages. In some instances these items of information were followed with interesting messages.

In *every instance* the spirits purporting to respond were recognized, and their statements acknowledged to be correct. Of those who received messages all but two or three were investigators, not acknowledged Spiritualists, and comparative strangers, who did not in the least hesitate to accept what was given as literally correct in every particular. It was a most remarkable manifestation of spirit presence and spirit power, and the most interesting phenomenal occasion which ever occurred in this city.

Next Sunday Mrs. Lizzie S. Manchester, of West Randolph, Vt., will be here, whose speaking is of great importance as a mental phenomenon, it being entirely without preparation, and under spirit control of a high order.

The Spiritualists of this city are in great sorrow by the death of Mrs. Hattie P. Griffin, which took place in Bradford Sunday afternoon at 4 o'clock. She was expecting to make Mrs. Foye her guest during her stay here, but sickness prevented, and she was called to pass into the light of the spirit realm. Mrs. Griffin was an accomplished elocutionist and a gifted lady in that direction, whose efforts have often been enjoyed in the past by audiences of Boston Spiritualists.

Haverhill, Oct. 29th, 1888. E. P. H.

Albany, N. Y.—We still live and prosper, notwithstanding the efforts of our opponents to dislodge us from our impregnable position, which efforts, contrary to their intention and expectation, tend to bring the subject more prominently before the indifferent and unthinking portion of the public, not many of whom would give it more than a mere passing thought were it not placed before them as something that would annihilate all proof of an immortal life, and drive every believer in Spiritualism back into the ranks of the materialistic popular religions of the day.

Our Society is meeting with excellent success, and the meetings are well attended by thinking, intelligent people. Dr. Charles T. Buffum occupied the platform during the month of October, and has more than met our anticipations. We are so well pleased with his lectures, singing, and especially his tests, that we have engaged him for a month next spring.

Mr. Edgar W. Emerson lectured and gave tests Oct. 19th and 26th, and gave good satisfaction; some of the tests he gave from the platform were remarkable for their accuracy of detail.

Mrs. Nellie J. T. Brigham lectured Friday evening, Oct. 26th, to a large audience, and every word was listened to with close attention. The subject was "The Difference Between the Orthodox and Spiritual Religions." Mr. Edgar W. Emerson followed with excellent tests, and Dr. C. T. Buffum sang "Only a Thin Veil Between us," with guitar accompaniment.

Mr. Frank T. Ripley will occupy our platform during the month of November, and Mrs. E. Cutler during December.

The Ladies' Aid Society is a great assistance to us in many ways, by getting up entertainments, socials, etc. It is preparing for a Fair to be held Dec. 10th, 11th, 12th and 13th, from which it is hoped to add about five hundred dollars to its treasury.

J. D. CHISM, JR.,
Sec'y First Spiritual Society of Albany, N. Y.

Pittsburgh, Pa.—This is a city of churches, the Presbyterian largely predominating, but Spiritualism has a foothold and the society of Spiritualists is growing in a remarkable manner. Its hall, though spacious, is not half large enough to contain the crowds that come to listen to the lectures and proofs given of a life beyond this, and numbers are forced to leave for want even of standing-room. Some of the best lecturers and mediums have been engaged for the present season. The President, Mr. McElroy, is an efficient and earnest worker, and is ably seconded by the Vice President, Mr. Stevens, who works and talks Spiritualism every day. Both are solid business men, and command the respect of all who know them. The members seem to work harmoniously together and are deserving of praise for what they have accomplished. Mrs. A. M. Glading opened the season and occupied the platform during the month of September, Frank T. Ripley the present month, and in November Mr. and Mrs. G. W. Kates; Mr. Edgar W. Emerson and C. Fannie Allyn come later. We have been favored, also, with the inspirational lectures of Mrs. Ella M. Stevens, wife of the Vice President. She is entitled to much praise, and only needs to be heard to be appreciated. Societies in Western Pennsylvania and elsewhere should keep her employed in the work she is eminently fitted to be engaged in. There are other good workers in the society I would like to mention, but want of space forbids. The Secretary, Mr. Lohmyer, is ever ready to do all that he can for the good of humanity, and Mr. Gordon is always willing to give time and money for the cause. Thus may we continue to labor until, in the fullness of time, truth and deeds, not falsehood and creeds, shall prevail.

S. WHEELER.

Haverhill, Mass.—Unity Hall.—J. Clegg Wright closed a successful engagement before the First Spiritualist Society of this city Oct. 28th. His utterances have been well calculated to instruct thinking minds, dealing at all times with the principles underlying and governing the laws of life and being. The subjects for the closing lectures were, at 2 P. M., "Some Speculations of Men on the Origin of All Things"; at 7 P. M., "The Persistency of Life an Argument for Universal Progress." The elucidation gave a scientific contrast between the speculations of the past and the experimental facts of the present day. At the close of the evening lecture the following testimonial was unanimously passed by a rising vote:

Testimonial

In behalf of Truth, Justice and Progress: We feel that our duty is not complete until we give expression of our heartfelt thanks to our friend and brother, J. Clegg Wright, for the noble work accomplished by him during his engagement with the First Spiritualist Society of this city, just terminating. We recognize in him a gentleman, a scholar, and a teacher of ability—fearless in the defense and dissemination of facts pertaining to the great problems of Modern Spiritualism.

In parting, we bid him God-speed in the good work he is so ably performing, and trust the day is not far distant when we may again have the privilege of listening to him before this Society.

Miss Jennie B. Hagan will occupy the same platform next Sunday, Nov. 4th. W. W. CURRIER.

Bridgeport, Ct.—J. Frank Baxter on Sunday, Oct. 28th, gave his closing lectures in this place. His addresses and accompanying exercises of songs and spirit tests have been very attractive, and large audiences have been the result. Earnest and honest, positive and magnetic as Mr. Baxter is, a grand impression has been made, acknowledged not alone by his auditors but by the press of the city as well. Last Sunday afternoon he spoke on: "The Ethics of Virtue." In the evening his subject was: "The Revivals of Spiritualism—the Causes leading thereto and their Results." Abstracts or a synopsis would fail of justice, did space permit, so no attempt can be made. The séance of last Sunday evening was a marked one, the delineations being particularly fine. In this connection let it be said, never have séances been more appreciated in Bridgeport than have those of Mr. Baxter. COM.

Willimantic, Ct.—Dr. George A. Fuller occupied our platform the first two Sundays of October and gave universal satisfaction. He should be kept busy in the noble work he has undertaken.——The last two Sundays we have listened to the inspired thought of Bro. Lyman C. Howe, and it has been a spiritual feast for our best thinkers. Logically he handles the subject presented by the audience and closes with a poem which is a wonder in itself. Long life to Bro. Howe.——J. William Fletcher will be with us the next two Sundays and will give his illustrated lecture after the second Sunday. Mr. Fletcher has been with us before, and always draws a full house.

Newburyport, Mass.—Miss Josephine Webster, of Chelsea, Mass., lectured, sang and gave tests before the First Spiritualist Society of Newburyport on Sunday last. She was listened to with close attention, and gave much satisfaction as an earnest and able expounder of the Spiritual Philosophy. The well-known test medium, Mrs. E. A. Cunningham, of Boston, will be with us next Sunday.

Mrs. Jennie K. D. Conant last Wednesday evening gave psychometric readings. Mrs. Colby-Luther is expected here two week-evenings during December; dates to be announced shortly. F. H. F.

Stoneham, Mass.—On the evening of Oct. 25th the Stoneham Spiritualist Ladies' Aid Society engaged the services of Mrs. Ada Foye, who came accompanied by Mr. and Mrs. Lillie. The evening exercises commenced with a song by Mr. Lillie and wife, after which Mrs. Foye gave many remarkable and satisfactory tests. After the name of a spirit was given the friends present would ask the age at the time of passing out, also the cause. I think all present were satisfied. Interesting remarks were made by Mrs. R. S. Lillie, Mrs. M. S. Wood, C. Fannie Allyn and the Rev. E. B. Fairchild. SARAH G. BARRETT.

Stafford, Conn.—Prof. W. F. Peck closed the fall meetings of this Society, speaking on the last two Sundays of October, and giving four very fine discourses. This was Mr. Peck's fourth visit to Stafford, and our people like him very much. ***

The Late "Expose" in New York City.

To the Editor of the Banner of Light:

A tour of the New York and Brooklyn spiritual meetings, following the "*toe-joint*" *exposé* of a week ago by Maggie Fox at the Academy in the former city, reveals the opinion of our own people to be about as follows:

In the morning, at Conservatory Hall, Brooklyn, F. F. Cook spoke upon "Spiritualism a Vitalizing Power." He said the printer, in the announcement, had made his subject read *visiting* in place of vitalizing, and that in the future he should use the term more, as it really was quite applicable, because Spiritualism visited us in our homes without seeking for it—it came to us of its own accord. In regard to the doings of Mrs. Fox-Kane, he said that if she claimed she was untruthful in the early days of her mediumship, what good reason had we to believe her *now* in this latter declaration?

He came into the cause a rank materialist; the phenomena led him to believe again in another life beyond this through a faith of reason; but to-day, even if the phenomena were all swept away, and the prop it gave the cause removed, he would still be firm in his belief—still true to his faith—because his growth had passed from a mental to a spiritual one, and his convictions were now of the spirit itself. He seemed to judge the event as necessary in the divine plan—in the evolution of the movement from the spirit side.

His ideas, drawn from his own experience, could not help but meet with an answering sentiment in the hearts of all advanced Spiritualists who heard him.

In the afternoon at Adelphi Hall in New York, the sentiment seemed to be that the so-called exposure did the Cause no harm, but, on the contrary, gave it wider publicity among all classes through the press.

At Mr. Jones's afternoon conference, Mr. Jeaneret spoke of the weak character of the would-be defamer of the Cause she had served so long; spoke of how little it could really injure an established movement like our own; and urged strongly on the part of all mediums a discrimination as regards doing all that is asked of them, unless some good and wise reason is given them for it.

Let all honest mediums continue in well doing; and let those who are weak and tempted by the almighty dollar and the need of it, try to imitate the stronger ones, and so help on the moral status of the Cause.

W. J. CUSHING.

*Brooklyn, N. Y., Oct. 29

NOV 3 1888

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIV. {COLBY & RICH, Publishers and Proprietors.} BOSTON, SATURDAY, NOVEMBER 10, 1888. {$3.00 Per Annum, Postage Free.} NO. 9.

TABLE OF CONTENTS.

FIRST PAGE.—*Banner Correspondence:* Letters from Massachusetts, Ohio, Vermont and New York. San Bernardino, Cal., Camp-Meeting. *Literary Department:* Bars and Thresholds.

SECOND PAGE.—*Poetry:* The Gifts of Spiritualism. *The Spiritual Rostrum:* The Science of Immortality.

THIRD PAGE.—Story—Continued, etc.

FOURTH PAGE.—The Raps. Prof. S. B. Brittan and the Fox Episode. A Burning Wrong! etc.

FIFTH PAGE.—The Constitutional Liberty League. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—Pearls. The Ramona Indian Girls' School. November Magazines. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Latest "Death-Blow." Spiritualist Meetings in Boston, New York, and Elsewhere. Proceedings of Annual Convention. Letter from Lyman C. Howe, etc.

Banner Correspondence.

Massachusetts.

WORCESTER.—Mary J. Weatherbee writes: "There is something to my mind beautifully touching in the reply made by Mrs. Stowe, when, upon an introduction, the gentleman said: 'Have I the honor to meet the author of that famous book, "Uncle Tom's Cabin"?' 'Yes,' she replied, 'I wrote the book, but God dictated it.' Very beautiful now, when through age and feebleness her hand has lost its cunning and she must rest, that she can say: 'Call it not mine, but a higher intelligence working through me.' It is recorded that when Daniel had revealed unto the king his dream, the king prostrated himself as if to worship him; but Daniel said: 'This secret is not revealed to me for any wisdom that I have more than any living,' practically saying: 'Some higher intelligence has spoken through me; give me not the praise.' He acknowledged he had no more wisdom than the learned men of the realm, yet he read the strange characters upon the wall, and told the king that the most high God was displeased with him for his haughtiness, and that his kingdom was to be given to another.

We naturally wonder that Daniel could have had the courage to give this testimony; yet though he had everything to fear, he spake fearlessly. The parallelism between this and Mrs. Stowe's reproval of one of our great national sins, is very striking. She dared to read the will of the Most High concerning it, and undertook the hazardous work of setting forth the wickedness of the system and the judgments that would come upon the offenders. She had quite as much to fear as the prophet Daniel, for nations as individuals are not willing to be reminded of their faults, yet she went forward with no misgiving as to the success of the message she had undertaken to deliver. Long after her books had been scattered broadcast, and the whole world seemed to have divided itself into friends and foes, she held the even tenor of her ways, as if to say: 'The Lord is on my side, how then shall I be afraid?' As she herself said, 'The object of these sketches is to awaken sympathy and feeling for the African race as they exist among us; to show their wrongs and sorrows under a system necessarily cruel and unjust.' She makes no cumpromise, but proposes to tell some of these evils, 'since not the half could be told of the unspeakable whole.' Who can doubt that the very inception of such a plot was the work of some superior influence?

Any other individual might have said: 'If such a work must be done, let some other one undertake it rather than I be subjected to bitter partisan hatred.' In Mrs. Stowe's mind there were no such misgivings. Does not this verify the statement, 'The angel of the Lord encampeth around them that fear him, to deliver them'? No great error was ever fought against without indomitable heroism. A brave heart, such as comes not from any expectation of worldly aggrandizement; a courage that can only come from consciousness that one is doing God's holy will—such was the inspiration that led the Maid of Orleans; that led Martin Luther in his defense of religious liberty, and has sustained every defender of a righteous cause. Let us all ever bear in mind that the divine possibilities are the same yesterday, to-day and forever, whether we understand and believe them or otherwise."

LOWELL.—"A. H." writes: "The spirit moves me to give a few words commendatory of a discourse delivered here by Dr. Dean Clarke on the 21st ult., in Grand Army Hall, under the purported control of Spirit William Lloyd Garrison. I am not a 'Spiritualist,' but I believe there is no excuse for spiritual ignorance in this enlightened age; and those who ignore the opportunities for enlightenment are those whose especial desire is to be 'rooted and grounded' in the old ruts. The discourse alluded to was one I wish everybody could have heard. It was a refined, lofty and eloquent setting forth of man's duty to himself, in developing the power within him, and his privilege of attaining to and living on a high plane of existence. It was elevating and instructive, and would have honored any church-pulpit; there was no word to conflict with any pet creed, or that would not assimilate with the pure and holy teachings of Christ. But one thing troubles my conscience: to whom shall the credit be given—Wm. Lloyd Garrison or Dr. Dean Clarke? Who ever thinks of thanking the organ for the music it furnishes? the manipulater of the keys gets all the praise. And yet the instrument, after all, must in a great measure determine the quality of the music evolved. So credit must be justly due one who has arrived, through tortuous ways of suffering and self-sacrifice often, to get into such a condition of mind as to come *en rapport* with highly advanced spirits who are emancipated from the flesh. It seems that one must be in an exalted state of mind to allow such a flow of good and beautiful thoughts from whatever source, whether from the spirit within one's self or from a spirit without."

WORCESTER.—Thomas W. Sutton writes: "On Wednesday, 24th ult., a large number of ladies and gentlemen—members and friends of the Worcester Association of Spiritualists—who have become deeply interested in Miss Jennie B. Hagan, through her able and beautiful ministrations upon our rostrum, and from her endearing qualities in social life, visited her at her home on Irving street, South Framingham, by special invitation, the occasion being an informal celebration of the first anniversary of their occupancy of the new and beautiful house which herself and her mother have caused to be erected for themselves.

The mortal who crosses the threshold of that home realizes very speedily that he or she has entered into a harmonious, heavenly and spiritual atmosphere—so it was at least with those of us who were fortunate enough to be present on this occasion, and we were loth to leave when the hour of 11:30 announced the approach of the train to convey us on our homeward journey.

The exercises of the evening were of an interesting and spiritually profitable nature. Jennie and her good mother provided a bountiful supper for all, and after an hour spent in social intercourse, Mr. Woodbury C. Smith, President of our Association, opened the exercises of the evening in a few well-chosen and appropriate remarks, closing by introducing Dr. A. H. Richardson, of Boston, as Master of Ceremonies.

Dr. Richardson spoke of his long acquaintance with Miss Hagan and of her value as an instrument for spirit communications, also of the great pleasure it afforded him to be present and assist in celebrating the anniversary of the opening of this earthly home of the spirit-world.

Brief remarks appropriate to the occasion were made by Mrs. Helen E. Smith, Mr. Ivers Gibbs, T. R. Johnson, Thos. W. Sutton, Edgar P. Howe, E. H. Hammond, Mrs. J. E. Fisher, Mrs. Hastings, Mrs. Dr. Prentiss, Robert Fisher and others of the Worcester friends, after which Miss Hagan, under control of that bright little spirit, "Boy White," entertained the company with a very witty recitation.

The evening was enlivened by solos and duets on banjo, violin and harmonica, by Mr. Joseph Reynolds and Miss Alice Reynolds, of Worcester, and humorous dialectical readings by Mr. Sutton.

Dr. Richardson being obliged to leave at an early hour on his return to Boston, Miss Hagan improvised a most beautiful poem upon the subjects: 'The House-Warming.' 'Home,' 'Mother'—subjects given by those present—after which Dr. Richardson spoke in an able manner of the truth and beauty of the Spiritual Philosophy, impressing upon all the duty of embodying in their daily lives the knowledge that had come to them. Many of those present met Dr. Richardson for the first time on this occasion; they were well pleased with him, and hope for a more intimate acquaintance in the near future.

The balance of the evening was occupied with music on the organ and singing; many tests of spirit-presence were given by 'Blue Flower,' the Indian control of Mrs. Parker of Worcester. Friends were present from surrounding towns; among them we noticed Mr. and Mrs. Daniel Metcalf of Holliston, Mrs. Sullivan Jones of Milford, Mr. Gardner Phipps and mother of South Framingham. All were united in the expression of the one sentiment: 'We have had a splendid time!'

Miss Hagan closed a very successful engagement with us on Sunday, 28th ult. We are sorry to learn that we cannot secure her services again before 1890, but we must not murmur, for what is our loss is the gain of others. To societies and friends who have heard Miss Hagan it is unnecessary for me to say a word, but to those who have not I would say, engage her at your earliest opportunity, and I am certain you will want her again."

Ohio.

CLEVELAND.—"Medium" writes, Oct. 28th: "The invitation to an informal reception at the temporary residence of Mrs. Helen Stuart-Richings, in this city, last Thursday, was responded to by a large number of Spiritualists and investigators. Among them we noted Dr. and Mrs. Sapp, Miss Anne Hinman, Thos. Lees, H. S. Davis, Mrs. Hawley and Mrs. Combs.

A delightful evening was spent in conversation, vocal music, psychometric readings, and recitations. An animated but wholly friendly discussion took place between Miss Hinman and Dr. Sapp, *in re* Christian Science, Miss H. being a strong advocate of the mind-cure theory. Space will not admit of the report of *pros* and *cons*, but the general opinion was that between such opponents an effort to reach a conclusion was hopeless.

Mrs. Richings favored the company with several Scotch ballads, among them 'Caller Herrin',' sung as only a Scotch lassie can sing it. Mrs. Comb's quaint Indian guide, 'Kanaka,' entertained all with her cute ways and sayings. From the moment of taking control of her medium until that of retiring she keeps up the motions of grinding corn, at the same time chatting away with simplicity, wisdom and wit curiously blended. Little Ameda Welch contributed a recitation in a graceful, child-like way.

The brightly-lit parlors were well filled, and not over-crowded; and flowers and trailing vines graced piano, tables and mantel. Mrs. Richings, among her many accomplishments, possesses that of the true hostess, the rare and gracious faculty of drawing others out, and putting every one about her at ease. We shall not soon forget her stay in Cleveland, and only regret that it must be so short. May she be blessed wherever she goes."

TOLEDO.—W. M. Smith, Secretary of the First Alliance of Progressive Thought, writes: "We have had the pleasure the past few weeks of listening to a series of interesting and instructive lectures through the mediumship of D. A. Herrick of Jamestown, N. Y., trance speaker, physical medium, and independent slate-writer. Mr. Herrick has given good satisfaction as a speaker, and been very successful in his séances on week evenings. He has, in connection with J. B. Jonson of this city, a fine physical and cabinet medium, held séances, interesting and instructive to Spiritualists and investigators. At their dark circles they sit around the table joining hands with the sitters. Almost as soon as the lights are extinguished, different instruments are played upon and floated about the room, voices of spirit-friends are heard speaking through the trumpets, messages are written (paper and pencils being placed upon the table) and put in the hands or pockets of those for whom they are intended. I have several times received communications from one who was very dear to me when in earth-life, and consider it my duty to heartily recommend Messrs. Herrick and Jonson as honest and conscientious mediums, and valuable exponents of the philosophy of Spiritualism."

Vermont.

LYNDONVILLE.—A correspondent writes Oct. 27th: "In a lecture last evening at St. Johnsbury, Vt., the Rev. James M. Buckley, D. D., LL.D., of New York, defined Spiritualism as 'Infidelity with a ghost in it.' A short time since I clipped the following from a Boston daily paper:

'The strong testimony of Rev. Dr. Hale to the verity of Modern Spiritualism has been referred to. Now comes Rev. Joseph White, of Janesville, Wis., and in an essay before the Wisconsin Conference of Unitarians—an essay remarkable for compact logic and literary symmetry—says: "When its conceptions have been clarified, its methods purified, and its pretensions graced with modesty, I find nothing unreasonable in the main tenet of Modern Spiritualism. If there is a spiritual universe around us, as the evolutionary process goes on, and man ascends toward that universe, must not the day come, sooner or later, when these two worlds shall meet upon their outer edges, and slowly overlap? May not that day be darkly dawning?"'

Here we have the utterances of a 'ghostophobic' bigot, who refuses to read the signs of the times, contrasted with those of a scholar who perceives the inevitable, and is willing to acknowledge the sight. People whose method of thought finds a basis in knowledge in this particular, will not be slow to discover which of these reverends is in the right."

Oregon.

PORTLAND.—Morris S. Liden writes: "I now hail you from the Pacific Slope, reaching Portland Oct. 12th. There are three societies here, two in Portland proper, and one in East Portland. The First Society of Portland is an old established fact, and the East Portland Society in point of numbers well established. Col. Reed, in the largeness of his heart, has been holding free meetings in a hall under his charge, and they have been well attended. Thursday, Oct. 25th, the people present at a Fact Meeting decided to organize a new Society, and a committee on organization, etc., was chosen, Col. Reed in the chair. Dr. Louis Schlenenger is doing good work here as a test medium."

New York.

NEW YORK CITY.—A correspondent writes: "At the Progressive Spiritualists' meeting on the afternoon of Oct. 28th, Dr. Lawrence gave the opening address. He was followed by F. S. Lambert, Dr. J. Williams, Mr. Deming, H. B. Philbrook, Dr. Nathan J. Morris and Mrs. J. Billop-Hugo. Mrs. Lena Fox gave several written spirit messages; Mr. Lambert recognized one as from his father, who forty years ago passed to spirit-life. Prof. Van Horn gave seventy-five or eighty tests; nearly all recognized. At the 8 P. M. meeting, H. B. Philbrook spoke, and many tests were given by the Conductor."

San Bernardino, Cal., Camp-Meeting.

Our meeting moves along in the even tenor of its way. Harmony prevails. The weather is all that can be wished. Flowers, grapes, figs, almonds, and other fruits, are abundant in this delightful, semi-tropical climate. The interest in the meetings still continues. Although not of large attendance, they are well patronized, and many are receiving the light of the Spiritual Philosophy and its phenomena who never had the opportunity before.

The Southern California Camp-Meeting has become a permanent organization, and has elected the following officers: President, Dr. T. B. Taylor, of Los Angeles; Vice-Presidents, William Heaps, Mrs. E. P. Thorndyke, Mrs. Mary Carter, of San Bernardino; Dr. J. R. Nickless, of New York; Dr. H. W. Gould, of San Diego; Dr. Boyd, of Passadena; Dr. L. L. Moore, of Lemoor; Secretary, Mrs. M. E. Taylor, of Los Angeles; Corresponding Secretary, Mrs. Ella Wilson, of Santa Ana; Treasurer, Charles Ehrenfeld, Esq., of Los Angeles.

The headquarters of the Association will be until further notice at No. 37 South 4th street, Los Angeles, Cal.

Monday, Oct. 15th, evening services. Invocation. Mrs. E. E. R. Nickless, poem by Mrs. E. P. Thorndyke, lecture by G. W. Featherstone, of New Mexico, formerly pastor of the Methodist Episcopal church, Falls County, Texas. The speaker gave an account of his leaving the ministerial work, remarking that he embraced Spiritualism because it taught that the only way to righteousness was by doing good for the sake of good.

Remarks were made by Mrs. E. R. Nickless (under control), William Heaps and J. V. Mansfield.

Tuesday, Oct. 16th.—Afternoon.—Conference. Remarks by Dr. T. B. Taylor, Mrs E. P. Thorndyke, Mrs. E. A. Hammatt and Mrs. Nickless. Evening. Opening song by the choir. Poem, "Progress," read by Mrs. E. P. Thorndyke. Remarks by Dr. Taylor, J. V. Mansfield, Mrs. Mary Carter. "Sunflower," the messenger spirit of Mrs. Nickless, made many sorrowing hearts happy by giving them descriptions and messages from their dear ones who were present but could not be seen.

Wednesday, 17th.—Afternoon.—Facts Meeting. Invocation by controls of Mrs. Nickless. Dr. Taylor stated the objects of the meeting. Mrs. E. A. Hammatt, of Encinitas, related her experience as a medium.

Mrs. A. Rush, of Los Angeles, gave an account of spirit pictures appearing on the windows of the house she occupied. Thousands of persons came to witness this phenomenon. The St. Louis, Mo., and Cincinnati, O., press sent representatives to investigate. Other facts were related by Dr. J. R. Nickless, Mrs. Ella Wilson, Willy Libby and Mrs. Thorndyke.

Evening, lecture by controls of Mrs. Nickless, subject: "An eye for an eye and a tooth for a tooth." "This was the Mosaic teaching. A new light was brought into the world by the teacher Jesus. He taught: 'Love ye one another!' 'Love your enemies.' Your teachers of the church have been preaching the word of the New Testament Dispensation and practicing the letter of the Old. If a man takes the life of his brother his life is taken to pay the debt, thus repaying one murder by committing another. This was not the teaching of Christ, who tried to save mankind and make the world better. For all our sins retribution must follow. None can bear another's burdens. We must work out our own salvation." Many recognized tests were given by Mrs. Nickless, mostly to skeptics.

Thursday, 18th.—Afternoon.—The magnetic healers gave free treatment for one hour. Twenty-two persons came upon the platform for treatment. Several reported themselves well; others much relieved, and the remainder felt a powerful influence. The healers who officiated were T. B. Taylor, Mrs. M. E. Taylor, J. P. James, Mrs. E. A. Hammatt, J. R. Nickless and Mr. J. Tilly. Mrs. Dr. Taylor narrated a remarkable cure of herself from using magnetic paper.

Evening.—Lecture by Moses Martin, Esq., of San Bernardino. Subject, "Formation and Dissolution." The lecture was very instructive and interesting, and showed much research and study.

Friday, 19th. — Afternoon. — Facts Meeting. Song, "When the Mists Have Rolled Away." Original poem, "Raindrops," by Mrs. E. A. Hammatt. Dr. J. R. Nickless opened the meeting, giving a number of interesting facts that had come under his personal observation. Facts were related by Dr. Taylor, Wm. Heaps, Mrs. Nickless, Mrs. Ella Wilson, J. D. Potter, Mrs. E. P. Thorndyke, E. A. Bonnie of Passadena, and Robert Jenkinson of Hanaford.

Evening.—Dr. Taylor lectured; subject, "Christian Science." J. V. Mansfield related a reminiscence of early Spiritualism, and an account of witnessing a remarkable cure of blindness and cancer by Dr. J. R. Newton many years ago in Cincinnati.

Saturday, 20th.—Afternoon.—Facts Meeting. Dr. Taylor gave an account of attending one of Mrs. Hardy's séances, in Boston, when materialized hands of all sizes came through an aperture in the centre of the table. Facts were related by Mrs. Mary Carter of San Bernardino; Mr. J. Tilly of Los Angeles; Mr. W. Libby of Pomonia; Mrs. Ella Wilson, and others.

Evening.—Remarks were made by Moses Martin, Mrs. Nickless and Dr. Taylor on causes producing unreliable communications through mediums.

J. V. Mansfield, William Heaps and Mrs. E. A. Hammatt also addressed the meeting. Mrs. Nickless gave descriptions of thirty-nine spirits, all of which were recognized by their friends.

Sunday, 21st.—In the morning Dr. Taylor addressed the people; in the afternoon a poem was read by Mrs. E. P. Thorndyke; and a guitar solo was rendered by Mrs. E. A. Hammatt—the lecture being by Mrs. Ella Wilson. The speaker made a very strong appeal for liberalism on our spiritual platform.

In the evening, after singing by Mrs. Edith E. R. Nickless (under control), she offered an invocation; a guitar solo was then given by Mrs. E. A. Hammatt, and Mrs. Nickless (entranced), addressed the audience. After remarking upon the various conditions of mind among her hearers in reference to a future life, she reverted in eloquent manner to the benefit brought to all who would receive them by the cheering revelations of Modern Spiritualism concerning the naturalness of that state of being, and the nearness of its relations with the present life: "When earth's children realize that the few years of earth-life are but a speck when compared with eternity, they will awaken to the realization that there is something else required of them than a mere satisfaction of earthly appetites and ambition. They will not grasp everything from their brother; they will help all humanity." It was a very able discourse, and held the people spellbound to the end. After the lecture Mrs. Nickless described thirty departed ones—all but three of whom were recognized.

Further remarks were made by J. V. Mansfield and William Heaps.

CYRENUS.

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER XI—CONTINUED.

Left alone, Dr. Packard again took up some of the papers. He pondered over the message in which allusion was made to himself.

"This is surprising! No one knew of this fact. He could not have told or written Brooks or anybody else, for this occurred while we were in Germany, and he died suddenly that very day. I cannot understand it!" Dr. Packard was unconsciously speaking aloud in his excitement. "I really should like to inquire into it, but, to tell the truth, I am afraid to! Poor Brooks! He will be ostracised. His old friends will cut him, and those who do n't will tolerate him as an idiot or lunatic. Well! well! I must put these aside for to-day," and he laid them carefully in a drawer.

Mr. Brooks sat in his room a little while and thought over the scene at Dr. Packard's. He felt much easier, now that he had been given opportunity to speak of the change in himself. Then he went over to Dr. Carroll's. He told Mrs. Carroll of his interview with Dr. Packard.

"I think he was as much astonished as I was when I received my first message. He really feels bad for me. Of course, he thinks I am deluded. I have left all my messages for him to read at his leisure. I hope they may make some impression on him."

"Do you think he is one who will be likely to make investigation?"

"Well, I should n't like to misjudge him, but I think not. He is quite elderly, and well anchored in his views. Another thing: if he had a prospect of years before him, as I have, and strength with which to battle his way, it might be different. No, I do n't think he will have anything to do with it; but I think I can count on his continued friendship. My father and he were intimate friends."

There were tears in Mrs. Carroll's eyes, as she replied:

"I shall always respect you for the sacrifice you are making."

"I do not feel that I am making a sacrifice. I can ask nothing better than that my life may be given to teaching these truths of immortality."

"I hope many friends will be found to sustain you."

"I shall never cease to be grateful that I formed an acquaintance with your family. You will have my mother's blessing as well as my own."

The next day Mr. Brooks went out to Roseville. It was early, but the morning work was already disposed of and Doris was busily sewing. He carried some flowers and some morning papers.

Of the flowers Doris was very glad. Of the papers, she could only look at them wistfully, for she must not lay aside her needle.

"Grandma would n't let me read many of the daily papers," said Doris, "and when I did get one, there was so much cut out that my curiosity was so aroused it quite spoiled the pleasure of what I did read."

"What was left you?"

"Oh! the politics, the finance, the Christian Association, church affairs, deaths, and so forth," and she smiled at the recollection.

"Hum! quite interesting! And so the table gossip, current items, love scenes and divorce cases were tabooed? Well, perhaps you did n't lose very much, after all. But did n't she let you read Dickens, or Longfellow, or any of those books?"

"No, indeed! I remember seeing a paper at Mrs. Carroll's, giving a description of a Dickens Carnival, and I could not understand it at all. Somehow I felt I ought to know all about it."

"It really would be a great pleasure and profit too. Dickens is one of my best friends. I am never dull or lonely with his books near me."

Then, as if a thought occurred to him, he said:

"I suppose Miss Parker has taken charge of you now, Doris?"

"Yes; I 'm here to answer that question for myself," said she, coming in in time to hear it. "Doris must do as I say now;" but the pleasant face smiling at Doris so kindly did not promise it to be a hard task.

"Then I am going to ask a favor of you. May I bring over some books for Doris, such as I think will be really interesting and proper for her?"

"Yes, indeed, and thank you too." She looked at Mr. Brooks keenly. "I believe that Doris may read anything you will read, so you see I trust you a good deal."

"Thank you for that. I shall certainly inflict myself upon you often with my books. Only if I come when it is not convenient for you to listen, you must send me away."

"Doris and I have to be very busy, but I trust we shall always find time for a friend."

"At present I am quite at leisure. Dr. Packard has returned, and the charge of the church no longer devolves upon me, so it leaves me quite free. Nevertheless, I must look about for some good, permanent employment. A poor man like myself cannot live without work. As the ministry is out of the question, I must earn my bread and butter some other way. I confess I am a little anxious. I do n't expect many of my old friends to stand by me now."

"Dr. Carroll will be one good friend to you, at any rate, and here he comes now to tell you so," said Doris, as Dr. Carroll drove up to the piazza. A shade passed over his face for a moment.

"Dr. Carroll comes to see grandma now that Dr. Placent is sick," said she, as if explaining why Dr. Carroll should call.

Mr. Brooks's face brightened, and still more as Dr. Carroll gave him a hearty grasp of the hand.

"Well, Brooks, so you have been 'bearding the lion in his den'? eh! Mother has been telling me about it. I admire your pluck. Wonder what the venerable doctor will say of all those angelic letters? A pretty strong dose, was n't it?"

"Rather. I tried to be easy at first; but you know how it is—the whole or none, and the least is surprising. But he was really very considerate, considering the cause. I expected he would call me an idiot, but he kindly contented himself with only thinking it."

"Well, I have got past minding it. I am willing that folks should call me an idiot, or crazy, if they want to. It does n't alter the facts of the case, and I am happy." He certainly looked happy. "I think the way will open for you soon. I have a plan in my head which I will talk over with you when I can get an hour. Now for Mrs. Mason," and he started for the invalid's room.

Mr. Brooks had come in to Roseville by the train, but he rode out with Dr. Carroll. Then they discussed plans for the future.

"I have no doubt you can make engagements to lecture. I know several gentlemen of influence, and if you will consent to go on the platform I am sure you will be fully employed. I think you had better try it."

"I shall be very grateful, then. Perhaps I had better think of it."

Mr. Brooks's mind was occupied with this thought as he returned to his hotel.

CHAPTER XII.

ONE COMES, ANOTHER GOES.

The days passed into weeks, and Doris had received no reply to her letter to Morris.

"Auntie, if I do not hear to-day I shall think he has left Rathburn. Oh! if I only knew! Do you suppose if Lydia could come out she could write us anything about him?"

"Perhaps you and I can find out something. We will take the time, at any rate. It is in a good cause."

The little table was brought, and Doris laid her thin, white hands upon it. In a moment it began to tip, and raps sounded upon it.

"Is Morris in Rathburn?"

"No."

"Where is he?"

Doris began the alphabet, speaking the letters very slowly. The answer was "Jacksonville, Florida."

Then came another message. "I want Lydia."

"We must send for her next time Dr. Carroll comes out, Doris. I feel there is something she wants to say that she can write better."

When Dr. Carroll came out, they were glad to see Lydia with him. She had come to spend the day. As soon as they were quiet Lydia wrote:

"Morris is in Jacksonville, Florida. He is quite ill. He will recover. Write him to come home. I wish some one could go to him, for he is among strangers. Mary Stuart."

They were still talking over this message when Mr. Brooks arrived.

"Are you willing I should go to him, Doris? I am a stranger, of course, but I should come from his friends. He looked anxiously toward Miss Parker.

"You are very good to offer, but we could not even pay your expenses. I am sorry."

"But, my dear madam, I am amply able to do it myself. And I should like the trip, to say nothing of the good which might possibly come to Morris."

Doris waited with eager face.

"Oh! if you only would go! I should feel so easy and safe about him then!"

"Then I will go at once—to-morrow. Now write your letters, make your plans, and I will come out this evening for your instructions."

They were grateful souls that Mr. Brooks left behind him as he went back to his hotel.

Mr. Brooks was sacrificing something besides time and money in going to Florida. He realized that he was leaving a clear field to a rival for whom Doris had much respect and affection. If he had been at all selfish he would have remained at home. But Doris and her happiness were dear to him. He would try to find Morris and bring him home.

"Now that Mr. Brooks is gone," said Doris, "we shall miss his readings. He reads so well, and I have been so much interested in his books." She glanced toward a table where "David Copperfield" was lying, a book she had enjoyed immensely. Longfellow and Whittier were there, also. She could find time for a few lines as she sat at her sewing. These books

[*Continued on third page.*]

Written for the Banner of Light.

THE GIFTS OF SPIRITUALISM.

BY JAMES M. ROGERS.

It plants within the human soul
  Truths that shall flourish all our lives;
Though suns may fade—stars cease to roll,
  Yet man, immortal, still survives.
It teaches earth is but the round
  That lowest in life's ladder stands;
That onward, upward e'er are found
  Diviner skies—sublimer lands.
It brings no doubts, it leaves no chance,
  No unled step, no blinded fate:
Sure as the morn night will enhance,
  Follow the raptures that await.
As flowers unfold, as forests grow,
  As age succeeds to callow youth,
The deep'ning tides forever flow,
  Of science, rapture, glory, truth.

It opens wide the golden gates
  That bar our way to sunny lands,
And shows each loving one that waits
  With longing heart and outstretched hands
Of welcome to a happier home,
  Across that threshold, thick with flowers;
No more through desert wastes to roam,
  But joy and bloom—love-lighted hours!
'Round like an ocean ever lies
  The life, the light, the force divine;
The splendors of celestial skies
  In fragrance breathe, in glories shine,
While music, such as poet hears
  When twilight clothes his soul in dreams,
Flows wave on wave o'er raptured ears,
  Transcending all earth's shallow schemes.

Hartford, Conn.

The Spiritual Rostrum.

THE SCIENCE OF IMMORTALITY.

A Lecture by

W. F. PECK,

Delivered at Cassadaga Lake Camp-Meeting, Aug. 11th, 1888.

"If a man die, shall he live again?"

Discontent is doubtless the most universally common characteristic of the human family. Man is never contented, never satisfied; he longs constantly for something he does not possess, for something which he imagines will add to his stock of happiness and make his path in life smoother and more agreeable. He longs for wealth, position, fame and power; and, in striving after them, he pauses at no sacrifice, however great, in order to accomplish his object. Millions of human lives have been destroyed, millions of happy homes have been desolated, and rivers of human blood have flowed, in order that he might gratify this most insatiable thirst for wealth and power. Yet greatly as he desires temporal things and earthly advantages, great as is his ambition to encompass all that is supposed to make life agreeable and happy, there is one longing, one desire that takes precedence of all others; an aspiration beside which all other aspirations pale into utter insignificance; a longing that towers mountain high above the pigmy desires for earthly advantages. This overwhelming aspiration of the human heart is fitly set forth in the question with which I begin my discourse:

"If a man die, shall he live again?" A question which, though attributed especially to Job, was asked by thousands of inquiring lips long before Job saw the light of day; has welled up from millions of human hearts since, and will continue to be asked for ages yet to come, or until the doubt therein implied gives place to positive knowledge.

From time immemorial man has looked upon death as the "king of terrors," the last, greatest, and most terrible and implacable enemy with which he has to contend. He pictures him as an insatiable monster, constantly dogging his footsteps with murderous daggers uplifted, hungry for his life; or at every step and every turn barring his way, and with clammy arms outstretched, striving to fold him in its cold embrace. In the language of the poet, apostrophizing death:

"He saw, where'er he went,
Whatever path in life he trod,
Thy goblin form before him stand,
Like trusty old assassin; in his aim
Steady and sure as eye of destiny."

Do what he would, the spectre would not be banished. In the busy marts of trade and industry, in the quiet household, in the festal throng, in his houses of worship, ay, even at the bridal altar, this haunting demon shed its malign influence, and cast its black shadow over the sunshine of his life. This fear of death naturally produced a corresponding love of life, and we find that man has constantly taxed his inventive faculty to its uttermost in order to devise means whereby this enemy might be baffled, and his own life prolonged. Hence, when the early alchemists, experimenting in their laboratories, discovered *alcohol*, they were so delighted with its wonderfully stimulating effects upon the human body, that, believing they had discovered the elixir of life, they called it "*aqua vitæ*," or water of life, thinking that its use would have the effect of prolonging existence perhaps forever. Had they been able to peer into the future, could they but have gazed down the stream of time, and observed the thousands on thousands of shattered wrecks of manhood strewn along its shores; could they have seen the ruined families, broken hearts and desolated homes, all resulting from this discovery, they would undoubtedly have named it "*aqua mortis*," water of death. But the future opened not its doors: the curse of intemperance rolled not its dread pageant of horrors in panorama before their vision, and they, in ignorant rapture, bowed them down before this newly-discovered imp of perdition. In the early history of the American continent, it is chronicled that Ponce de Leon, a Spanish navigator and adventurer, searched for months and years throughout the islands of the Atlantic and Gulf of Mexico, and the everglades of Florida, in the hopes of discovering the fabled "fountain of youth," which, according to a legend of the natives, possessed such wonderful properties that bent, decayed, wrinkled and shriveled old age had but to plunge beneath its crystal waters, and emerge in all the freshness and vigor of rosy youth. And so this man, intelligent for his generation, fitted to lead armies and navies, searched in the vain hope that he might discover this miraculous fountain, and renew his youth. To-day, taking advantage of this characteristic of mankind, thousands of men are making fortunes by concocting and vending elixirs, panaceas, and cure-alls; and millions more are spending their money and time, and ruining their bodies, by swallowing these nostrums in order to prolong their lives. Indeed, man's whole time seems to be spent either in striving to preserve his own life, or endeavoring to shorten the lives of his fellow beings.

Undoubtedly the dread of death had its rise in the mystery with which death was enshrouded. Man knew, of course, that he was born; he knew that he lived an uncertain length of time on the earth; and he knew that, at the last, it was his inevitable fate to become the prey of death. But of death itself, and of what lay beyond, he knew absolutely nothing; all was a dark and rayless mystery. Out of this mystery, man, as is his habit with all mysteries, evolved strange and weird theories of the Beyond, and, indeed, as to whether there was a beyond, he knew absolutely nothing. Yet, aided by that faint consciousness, possessed by mankind generally, of a life beyond the grave, he constructed a theory of a future world, and peopled that world with the phantoms of his imagination. Hence arose the absurd though characteristic stories of mythology; the stories of gods, goddesses, satyrs, genii and fairies; of places of rewards and punishments; of Heaven, Paradise and the angels; of Hades, Hell, a lake of literal fire and brimstone; of the river Styx, that flowed between this world and the abode of damned souls; of the boatman Charon, who ferried the souls of the damned over the dark river, and so on *ad infinitum*. These mythological stories all had a slight foundation in fact, and, considering the disadvantages under which the ancients labored, were doubtless as rational as could be expected of them. We of modern times, however, taking advantage of the progress in the arts and sciences, and the consequent broadening of the intellect, are able to form a more rational and satisfactory theory, to lay down a more solid foundation upon which to erect the temple of our faith in a life beyond. And I design in this discourse to treat principally the evidences of immortality as furnished by the laws of nature, science, philosophy, reason and common sense, without reference to the more positive and demonstrative evidences furnished by Spiritualism.

First, let me define the word Immortality. According to Webster, the word means "Unending existence." That is immortal which cannot be destroyed or annihilated. Now it is a well-known fact that matter, *per se*, is indestructible; matter may be changed, may be resolved into its original or primary elements, but cannot be destroyed; therefore matter, being indestructible, is *immortal*. This is my first proposition, *my foundation-stone*.

My second proposition is this: *Spirit is matter*. I know that this proposition is contrary to the generally received opinion, especially of the Orthodox world, which holds that spirit is the opposite of matter, that spiritual things are the very antipodes of material things. Let us see: matter is something; the opposite of something is nothing; if spirit is the opposite of something it is nothing, and as nothing has no existence, therefore, if spirit is the opposite of matter, it has no existence save in the imagination of those who hold to this view of the subject. If spirit is something it is material, and, as matter is indestructible, therefore spirit is indestructible, consequently, *spirit is immortal*. Now I am a materialist, inasmuch as I hold that nothing can exist outside of materiality, and as I believe spirit to exist, and to exist as matter, though in a very sublimated form, there is no difficulty in the way of my accepting the immortality of the soul or spirit.

Again: It is also a well-known fact that *a body of matter cannot be set in motion except it come in contact with a body of matter already in motion*. Let me illustrate: Here is a man, rejoicing in all the vigor of manhood, strong and muscular; he can at will contract the muscles of his body sufficiently to lift easily five or six hundred pounds. But an accident befalls him, and in the twinkling of an eye he lies before us a corpse. There is the same person, the same body to all appearances, yet he who but a few moments before was overflowing with life and activity now lies before us utterly unable to lift even a finger. Why? Because that which gave it life and strength, that which set the body in motion, has gone out of it, and, according to our proposition, that which has gone out of the body, the spirit, must have been material, otherwise the body could not have been moved by it.

Says some doubting friend, "You say that the spirit is material. Well, now, let's see; what did the body weigh in life?" "One hundred and fifty pounds." "Well, let's see what it will weigh now; place it on the scales: one hundred and fifty pounds." "There!" says my friend, "that fact disproves your statement. If the spirit is material, it would weigh something, but you see the body weighs just the same after as before death; consequently, that which went out of the body could not be material." Wait a bit. Let us examine this question a little further, and I think we will realize that the fact that spirit is intangible to our gross physical senses, is no proof it is not matter. As all are aware, matter varies greatly in density, from the solid metals up to the invisible and almost intangible and imponderable gases. Some forms of matter appeal to *all* the senses; there are others that are apparent to but a portion of them, while there are others still that the unassisted faculties can take no cognizance of whatever. For instance, here is this table. I can see it, feel it, hear the concussion produced by rapping on it, and, were it some particular kind of wood—say, fresh pine—I could both smell and taste it. Here, you see, all five of the physical senses take cognizance of matter. Ascending a little in the scale, let us consider the atmosphere. Here we have a body of matter which may contain all the elements in a gaseous form, yet manifesting itself to but a portion of the senses. It is invisible—the eye cannot take cognizance of it at all—yet it is tangible and ponderable, weighing over fifteen pounds to the square inch of surface on which it rests. Again: Light, according to the Newtonian and Substantial philosophy, is composed of infinitesimal particles of matter in rapid motion. I know this is opposed to the undulatory theory of light now so generally accepted, but I have not the time to discuss the question as to the relative merits of these different theories. I merely wish to say, that if the Substantial theory is correct, then in light we have a form of matter which is intangible and imponderable. The only sense that cognizes it is the sense of sight. Again: The science of chemistry, with all its subtle power and keen perception, has never yet been able to devise means whereby the perfume of the flower can be detected or analyzed. This perfume is doubtless composed of infinitesimal particles of matter, the very essence of the flower floating in the atmosphere. These atoms are absolutely invisible, intangible, imponderable; they manifest themselves only to the delicate olfactory nerves—to the sense of smell. So fine and yet so powerful is the odor of musk, that a few grains of that substance have been left exposed for years, filling the air with their pungent emanations, with no perceptible diminution in substance or weight. Again: According to the Substantial philosophy, electricity is a *form of matter* and not a "mode of motion," as held by most of our modern scientists. If this is so, then we have in electricity a form of matter which, in its equilibrium, is utterly undetectable by any of the physical senses; yet, when set in motion, becomes the most powerful agent in Nature, rending and riving the mightiest of man's works, and making playthings of the products of his skill.

Following up consistently the proposition already put forward, that "nothing can exist outside of materiality," I must therefore affirm that even the thoughts that are being generated in our brains here to-day are material. This, no doubt, will be a startling assertion to some of my hearers. Let me offer you the proof of its truth. I have already stated that "no body of matter can be set in motion, unless by contact with a body of matter already in motion." Any person who has ever investigated the power of mind over matter will readily see the application. A thought will retard or accelerate the circulation of the blood; a thought of a certain character will send the blood leaping through the arteries to the very extremities; will cause the face to flush and the eyes to brighten with joy. Again: a thought, of another character, will send the blood rushing back upon the heart, will cause the cheek to pale, and the limbs to become limp and lifeless. You have, most of you, doubtless, read of the incident I am about to relate. A certain nobleman was condemned to be beheaded; with his hands pinioned behind him, he kneels and lays his head upon the block; the executioner bares his victim's neck, and then, deliberately lifting his gleaming axe high in the air, waits for the word of command. Suddenly there is a commotion in the vast throng of spectators, and a man rides up covered with dust, and holding a paper aloft, shouts: "Hold! a pardon from the king!" And so it proves. An officer steps up to the kneeling man and exclaims: "Rise, my lord; the king has pardoned you." No response. "My lord, the king has pardoned you; rise and rejoice with us." Still no answer. Hastily stepping forward they lift his head, but it falls back limp and lifeless; the man is a corpse; *killed by a thought*.

By a simple thought I can contract the muscles of my body sufficiently to lift a weight of several hundred pounds. Indeed, the power of thought is limited only by the strength of the muscles.

Emerson says "thoughts are things"; and so they are. A thought is a thing just as much as a flower or a tree. Thought is just as much a product of the food you eat as are your blood, your muscles, your bones. The physiologist will trace the bread and butter you take into your stomach while it changes into chyle and chyme, enters the blood and blossoms into thought from your brain. We may draw a most excellent lesson from this: As a man eats, so will he think; in other words, the character of our thought depends largely on the food we eat.

The materiality of thought affords a perfect explanation of many mysterious but common phenomena. For instance, an orator will mount the rostrum and sway his audience with the power of his will and eloquence. He may not utter a single new truth, his language may even be commonplace and uncouth; yet he keeps his hearers' attention from first to last wide awake with interest and excitement. Another speaker mounts the platform, utters the deepest and most profound truths, the newest and most valuable thoughts, and his audience grows tired, drowsy and inattentive. Why this difference? Simply because the first man materialized his ideas more fully than the latter; in other words, he coined himself into his thought and hurled it upon the sensitive brains of his listeners with the force of a bullet. The latter man materialized his thought so feebly that its gentle patter had all the soothing effect of rain upon the roof, and his audience went to sleep.

What is the secret of the mighty power wielded by reformers and teachers in the destinies of the nations? Their ability to materialize their thought.

Jesus of Nazareth taught no new doctrines, gave to the world no new moral precepts, but the man himself stood behind the thought; he coined his very soul into his teachings, and the impress he made upon the moral and spiritual life of mankind will endure through eternity.

Thomas Paine gave to the world no ideas that had not been promulgated by others before him. Yet that heroic patriot so imbued his thought with his own personality, so materialized and vitalized the children of his brain, that they swept through the colonies like a storm, reviving and encouraging the drooping spirits of our forefathers to deeds of noble daring, and the materialized thought of Thomas Paine drove from our shores the last vestige of British power and authority. And so of the works of every reformer. Thought, substantial, materialized thought, was the weapon by which they won their victories.

Again: It is conceded by many of the best and deepest thinkers and scientists of the age, that all material things are photographed upon their surroundings, and that this image or picture is indelible, and cannot be effaced. The physical senses cannot discover this delicate impression, but to the one whose spiritual senses are developed they become an open book. The psychometrist will read and interpret these hidden records with greater facility than the school-boy cons his lessons.

Some philosophers hold that every individual is surrounded by a sort of nerve aura, or magnetic atmosphere. Upon this atmosphere every thought we generate, whether uttered aloud or not, impinges and photographs itself, and years after the sensitive, the clairvoyant, on entering into that atmosphere will see and describe the thoughts thereon indelibly impressed.

Does not this fact prove that thought must be material in order to make an impression on material things? To my mind it is conclusive.

The illustrations already given of the varying density of matter, from the grosser forms up to the sublimated essences, are sufficient to show that the proposition that *spirit* is *matter* is neither unreasonable nor unphilosophical, thus demonstrating that it is *possible* for spirit to exist, and that, having an existence, it is therefore indestructible and immortal.

"But," objects some listener, "admitting the indestructibility of matter and of spirit, what evidence have we of the immortality of the individual, of the continued existence of the personal conscious entity?" "We know," he goes on to say, "that all visible forms change and become extinct; that our bodies are resolved into their original elements, and cease to be as individuals; what reason, then, have we to suppose that the same will not be true of spirit-forms?"

Let me reply that there are many reasons why spirit-forms do not follow the same course as physical forms, in that respect. First, the spiritual is the *real*, the *permanent*; the physical, or visible, is the *unreal*, the *transitory*. The spirit is the enduring mold around which the physical is temporarily thrown, to fit it for this stage of existence, to render it visible and tangible to physical senses.

But there are numerous evidences to be drawn from well-known facts in nature, which point to the continuation of individual spirit-existence. The universality of the belief in immortality is a powerful evidence of the truth of that belief. We find among all nations, tribes and people a firm conviction of a future life; this fact can be accounted for in no other way save that the belief in immortality is a natural belief or instinct, and like all instincts is founded on a reality. In short, nature has implanted in man this recognition of a fact; if there is no such fact as a basis, then nature has certainly made a mistake, a thing she is never guilty of doing.

Phrenology, which is now an acknowledged science, also answers Job's question in the affirmative. According to this science, every organ or faculty of the brain governs man's belief and actions regarding things that have an actual existence; there is no organ of the brain that, in its normal condition, recognizes a myth, a thing or condition of things that cannot possibly have an existence; and, in proportion as the different faculties are developed, so does man recognize or fail to recognize the conditions to which these organs refer. Take, for instance, the organ of *Tune*. A person with this faculty largely developed is a lover of music, and can distinguish the slightest inharmony or discord in musical sounds; he is shocked and pained when discord is produced, and is delighted with beautiful harmonies. On the contrary, the man whose organ of tune is small has no conception of music whatever; the most delightful compositions are to him but a mere jangle of sounds—he cannot distinguish one tune from another. I once heard a well-known Spiritualist lecturer say that, so far as the organ of tune was concerned, he was an idiot! He said he "could not tell the difference between 'Old Hundred' and 'Yankee Doodle,' except that one seemed to jig along a little faster than the other." Mark Twain says of Horace Greeley that "he knew only two tunes: one was 'Old Hundred' and the other was n't; and when he sung them, the best judges of music could n't tell which was 'Old Hundred' and which was the other one."

Then, again, we take the organ of *Color*. With this faculty large, a man becomes an ardent admirer of Nature in bloom. He loves flowers and paintings, and cannot only distinguish colors readily, but will detect the faintest difference in shade of color. With color small, he becomes what is called color-blind. Strange as it may seem, there are many people who cannot distinguish one color from another. I have met several such. It is related of Dalton, the chemist and philosopher, and author of the atomic theory, that he was actually so deficient in this faculty that he could not tell the difference between a ripe cherry and the green leaves upon the same tree. This, strangely as it sounds, is a historic fact, and has given to this infirmity the name of "*Daltonism*." Dr. Dalton was a Quaker, among whom, of course, all bright colors are prohibited: yet he wore his scarlet doctor's robe in blissful unconsciousness of committing any impropriety. He could not see any difference between it and the modest drab or gray of his brethren. This, it is true, is an extreme case, yet there are many who are more or less color-blind.

Situated a little to one side, and near the top of the head, is the organ of *Spirituality*. This organ, according to the best authorities, governs man's belief in immortality. With this faculty large, a man has an intuitive knowledge of a hereafter. We have all met persons who assert that they never had a doubt as to future existence.

Invariably you will find such a person has a large development of the organ of Spirituality. On the other hand, there are many persons so devoid of this faculty that where there should be an elevation in the cranium you will find a depression. Such a person is not to blame for his skepticism on that point; he has not the slightest conception of a future life, nor can he understand why others should believe it. He is very apt to ridicule persons who do believe in immortality; he looks upon them as foolish, crazy, idiotic. But the question arises: which is crazy, which is the idiotic one? Is it the one who has all the natural faculties of his mind fully developed? Or is it the one who is lacking in these natural faculties?

Imagine Horace Greeley coming suddenly into the presence of some great master of the violin while performing one of his most brilliant sonatas. Observe Mr. Greeley's look of astonishment and surprise at the to him meaningless gymnastics. Waiting a few moments, the sage of *The Tribune* inquires: "What are you doing, sir?" "Doing? why, I am making music!" "Music! what is music? is it something to eat, drink, or wear?" "Certainly not; it is something to *hear* and enjoy. Do you not observe the delicate harmony of the various chords, the effects produced by blending different tones, the change of movement, allegro, andante, adagio? Does n't it thrill you with its beauty?" "No, sir; all your scraping and scratching gives me no more pleasure than the beating of a Chinese gong; not so much, indeed, for the gong has a pertinent meaning, especially when one is hungry." So Horace turns away, fully convinced that the musician is a lunatic or an idiot.

Or picture to yourself Prof. Dalton gazing at that prince of artists, Raphael, as, with brush and palette in hand, he places upon canvas one of his most exquisite conceptions. Suppose the philosopher to say: "My friend, what in the world are you daubing that nasty, sticky stuff on that canvas for?" "Why, sir," responds the artist, "I am painting a picture; do you not observe the beautiful tints, the delicate blending of color, the fine effects of light and shade?" "No, sir; I can see nothing but a dirty daub on a piece of canvas; you are certainly a fit subject for the insane asylum, and ought to be put there before you waste any more time and spoil any more cloth."

Now to the minds of most persons there would be no question as to who was the lunatic; most people would say at once that Mr. Greeley and Prof. Dalton were very much lacking in a certain portion of the brain; that, so far as *tune* and *color* were concerned, they were both idiots. Yet they would be no more in the wrong than is the person who lacks the organ of spirituality; nor is the latter any more justified in ridiculing the believer in immortality than is the color-blind or music-deaf in denying the existence of color or music.

The *fact* has always existed prior to the *faculty to perceive the fact*. Light existed before the eye, and the action of light upon the delicate organism of the animal developed the faculty to perceive and recognize the existence of light. Sound existed before the ear, and its action upon the animal developed the hearing. Color existed before the organ to perceive it did. Music existed before the faculty of tune was developed; therefore, reasoning from analogy, we are justified in saying that the fact of immortality has developed in man the faculty to perceive that fact, hence the existence of the organ of spirituality is a powerful proof of immortality.

Again: The natural appetites and desires of the human body prove a continued existence. *Man has no appetite or desire but that nature has provided its gratification*, and, my friends, this fact speaks volumes; think of it for a moment! Man hungers: nature provides food to satisfy that hunger; man is thirsty: nature provides her favorite beverage in abundance; he loves a concord of sweet sounds, and lo! the very air is vocal with harmony; he delights in beauty of coloring, and nature spreads abroad in rich profusion her wealth of tints, and hues, and golden glories. No want unsupplied, no desire ungratified, no appetite unappeased.

Shall we then admit the possibility that the one supreme aspiration of the human heart, the great and overshadowing desire of our nature, is an exception to the rule? Are we to believe that this deep craving for immortality, this earnest hunger of the soul as it reaches out longingly toward that life which, it fondly hopes, will right all the wrongs of this—are we, I ask, to believe that beneficent nature has implanted this greatest longing of the human mind only at the last to blot it out in the blackness of despair and disappointment? No. Such a conclusion is unreasonable, illogical, unphilosophical. On the contrary, as hunger proves that food exists, as thirst proves that water exists, as the love of the beautiful demonstrates that beauty exists, as the desire for harmony proves that music exists, so does this master desire prove that when this body is no longer fit for the indwelling of the spirit, the intelligence, the man, though the body decompose and fall to dust, shall live on, rising higher in the scale of being, delving deeper into the hidden mysteries of the universe, gathering to itself the wealth of knowledge and wisdom of which but the faintest glimmer can be discerned in this life, living in harmony with its surroundings, in affection with its fellow beings, and in happiness beyond conception, growing, broadening out into the infinity of the universe, and through an eternity of time.

Nature never makes a mistake. All her work is rounded out full and complete. As we look below us and follow nature throughout her various ramifications, we make the discovery that, with the single exception of man, the *measure of being is full in this life*. The fish, glancing his bright scales through the crystal water, with all his bodily wants supplied, his hunger appeased, frolics in the very abandon of contentment. He appears to desire nothing more—*the measure of his being is full*. The bird, hopping and twittering amid the branches of his sylvan retreat, with physical wants all supplied, pours forth its very heart in a torrent of joyous melody. No wish ungratified, no longing unsatisfied—*the measure of its being is full*. The beasts of the field and jungle, with their bodily wants supplied, lie down in content, with no longing beyond the present; the measure of being is full.

But with man how different! Feed him well, clothe him well, give him everything that earth can give, raise him to the very pinacle of fame and power, shower wealth upon him, clothe him with honors as with a garment, and yet there remains with him this empty void, this unsatisfied longing, this craving hunger, this consuming thirst for something higher, nobler, better than anything contained in the treasure-house of mortality. Whence this longing? what means this yearning? When in the silent hours of the night or in the sublime stillness of the forest, or when wrapping about him the cloak of meditation, man withdraws him from the influences of the external world, and the divine spark that glimmers in every human breast brightens and glows 'neath the breath of soul-communings, then aspirations that words cannot define, longings that defy language to express, hunger that refuses to be appeased by the husks that feed the body, thirst that longs for a fountain purer, clearer and sweeter than ever burst from the sides of the rock-ribbed mountain, possess and absorb him with a power and fullness beyond expression. And while his whole being is absorbed in this interior condition, a voice, a still, small voice speaks to his soul in language unmistakable: "Oh! man, contain thy soul in patience, for Nature, thy loving mother, hath given thee these longings in order that they may be gratified; hath left that void in thy nature in order to place therein a joy, a gratification, a happiness beyond all that earth can give; and though in this life thy wants are unsupplied, yet, beyond the veil that obscures thy dim vision, life, life eternal is vouchsafed thee, and there the *measure of thy being shall be filled*. Yes, either man lives hereafter, or Nature has made a stupendous mistake in his case. If so, wherein is man better off than the brute? Nay, his lot were more to be pitied than that of the beast; for 't were better to be a fish, a bird, a beast of the field or jungle, with its bodily wants supplied, contented with its lot, than to be a man with all his vast capacity for enjoyment unsatisfied and neglected.

Yes, the evidence is strongly in favor of spirit existence; and the thought comes to the soul-sick, weary child of earth as a blessed balm; giving hope to the hopeless, strength to the weak, and to the sick, discouraged and despairing, a glorious prospect in the hereafter, a hopeful courage to overcome the difficulties and obstacles that are the constant attendants of earth-life, and, above all, an incentive to so live that the beautiful spirit garment shall not be dragged in the mire and filth of sensuality and lust, nor soiled by the narrow aims and degrading passions of the selfish animal nature.

As Love is the bond that unites all life, all intelligence, the underlying principle upon which all progress, all happiness is based, eternal life whispers to man: "If thou wouldst attain to the highest seats in the temple of spiritual progress, thou shouldst love thy fellow-man; let justice and charity be thy watchwords; let good deeds be thine armor; and thus, when thou comest into thine inheritance, thou shalt have cause to rejoice that, '*Though a man die, he shall live again.*'"

[Continued from first page.]

were opening a new world for her. Many others were promised as soon as she had time for them.

Meanwhile Mrs. Mason failed gradually, needing more and more of their care and time. It was not given grudgingly, but they were forced to work early and late to earn enough to keep the wolf from the door.

"I never dreamed what it was to be poor," said Doris one day, while they were contriving how to pay the butcher and the milkman, and have something left for coal. Miss Parker laughed.

"They say folks are not poor when they can pay their debts and have anything left, and we have two dollars."

"That is something to be grateful for, I suppose, and when I take this work home I shall get something more."

"It is bad enough to be poor, but worse to be poor and sick. I am thankful we have our health spared, Doris."

Dr. Carroll was surprised to learn of Mr. Brooks's proposed trip. He found time to see him a moment, and accompany him to the dépôt.

"It is good of you, Brooks." He stood with his hand on Mr. Brooks's shoulder. "I will try to take care of Doris for you while you are gone." The words were significantly spoken.

"I have no hope it will be for me. At the same time I am glad to be assured she will not want for a friend. I believe you are the only man in the wide world with whom I would trust Doris. I think you would seek her happiness before your own."

"Yes, I would, but I'm afraid I shall not have a chance to try it;" and the train rolled away, leaving Dr. Carroll feeling that a sacred trust had been reposed in him.

"I will not stand in Brooks's way," he thought. "I will leave him a clear field, and then if Doris wants him she will have a chance."

And so Dr. Carroll made his visits strictly professional. There was always a word and glance for Doris, but so guardedly given that she never for a moment suspected how his heart was beating when he came into her presence.

The two weeks which passed before she heard from Mr. Brooks were tedious days; and then came word that he had found Morris, and he was really quite ill of fever.

"I shall take good care of him, day and night, and bring him back safely with me."

She was much happier now; but the illness proved to be a long one. It would be some time before he could bear the long journey.

Meanwhile Doris worked hard—too hard for her strength. Dr. Carroll was troubled to see how thin and pale she was growing. He came in toward the close of a chilly, rainy October day. She was sitting near the window, trying to catch the last of the daylight before she laid her work aside.

"Doris, must you work so hard?" His voice trembled a little, in spite of his effort to speak steadily.

"Oh! I'm doing very well. I don't mind it. Auntie makes it as easy for me as she can. Poor aunt! She has much the harder time. I wish I could do more for her. Don't worry about me, Doctor!" and she turned a hopeful though weary face toward him.

"When Morris comes home I am sure he will help us, and I shall be so much happier I shall be stronger, I think."

"She does n't say a word about Brooks," he thought, as he went into Mrs. Mason's room.

The days passed into November, and Doris was made happy one day by a letter, stating they would start for Roseville the next day, and would probably arrive on Saturday. She could hardly eat or sleep, but forced herself to attend to her customary duties.

The day came at last, and just as the lamps were lighted they arrived. Doris saw behind Mr. Brooks a tall, fine-looking young man. She rushed past him, and instantly their arms were around each other. It was a long time before either could speak, and then they spoke together. She still clung to him while she thanked Mr. Brooks.

And then Dr. and Mrs. Carroll and Lydia came. They were a happy party that night. Sitting close by Doris, Morris related much that had befallen him since he went away. But before they separated Morris said:

"If it had not been for Mr. Brooks, I am sure I should not have been here to-night. My doctor told me it was his care that saved me, not the medicine."

Doris silently reached over her hand to Mr. Brooks. He knew she was grateful and was his friend, and he tried to be satisfied.

"And we have one other fact to bear in mind," said Miss Parker. "We seem to have been led by our spirit-friends in this matter. If Doris had not inquired into the cause of the raps on her table——"

"And if auntie had not been brave and true enough to go to see Mrs. Carroll about Lydia," said Doris, interrupting her.

"And if Mrs. Carroll had not been kind enough to take me home," said Lydia.

"And if Lydia had not written us that Morris was sick in Jacksonville," said Dr. Carroll.

"And if Mr. Brooks had not gone to take care of me," said Morris.

"And if we had closed our eyes and ears, and turned away from all Mrs. Stuart said to us, we should not be as blessed as we are to-night. Let us be grateful to an Infinite Power that has so wisely provided a law in Nature by which we may be counseled and comforted," said Mr. Brooks, gravely. "Let us consecrate ourselves anew to the work of the angel-world, wherever an ignorant, suffering or sorrowing humanity may need it."

A solemn silence followed his words, and from each soul was breathed a prayer for guidance.

Morris, looking upon Mrs. Mason as she was lying so helplessly on her bed, could not but forgive her for all the sorrow she had caused them.

"Poor soul! She meant well enough, no doubt, but she made a great mistake."

"Yes, but she will grow out of it when she has passed over," replied Miss Parker.

"I don't think I understand you," Aunt Amelia."

"I mean that I believe when we have passed through the change called death we shall be able to see that many things taught us were errors. We shall find that we make our own hell and our own heaven. Sarah's mistakes were those of ignorance and erroneous teachings. She firmly believed she was right. One great mistake was in trying to make others accept her views. She would n't look at any other side of the question, or be willing any one else should. When she sees her mistake she'll be sorry enough, and I have no doubt will do as much to help us as she has done to hinder us. But we can forgive and forget it all, Morris. The worst is over."

They were all glad to learn that Morris had improved all opportunities for education. He wished very much to be a physician, but did not see his way clear for study.

"I think that can be easily managed," said Dr. Carroll. "Come and study with me awhile."

"I ought not. I must help Aunt Amelia and Doris. Grandma is so much care to them that it would be simply wicked in me to refuse to take one of their burdens on myself. I must not think of it."

But Mrs. Mason was soon to be called home. As the night of the old year passed away, her mortal life passed with it. She began the new life in a new world. As they stood quietly around her bedside, Miss Parker said:

"Let us hope that she sees we are really grateful for the good she has done. The rest she will understand."

After Mrs. Mason's funeral Morris immediately entered Dr. Carroll's office, making his home with Mrs. Carroll.

It was unnecessary for the inmates of the Roseville cottage to work so hard and steadily now, and in the long winter evenings they were quite at leisure. Mr. Brooks came often, and brought the promised books, but they rarely saw Dr. Carroll. He was keeping the pledge made to himself to "leave Mr. Brooks a clear field."

Doris became conscious of a longing to see him, and going over one day with Morris, felt a disappointment that he was not at home. She spoke of it to Mrs. Carroll, who inwardly resolved that the doctor should learn that fact when he came home.

Dr. Carroll lost no time in going out to Roseville the next day, and spent such a pleasant hour that he heartily wished he had not gone at all, or that he might go every day.

As the weeks passed, Morris and Lydia became friends. Lydia studied and read so diligently that, thanks to Mrs. Carroll, she was wonderfully improved.

It was with much satisfaction that she saw the friendship between Morris and Lydia developing into a stronger sentiment. She hinted as much to Doris one day when she was at Roseville.

"I shall be delighted if it is really so. I love Lydia dearly! I should like her for a sister. I hope it will prove so."

"Well, do n't mention it to either of them, or you may frighten them. Lydia is a good, noble girl, and would be a worthy wife for any good man. I think they are very well suited to each other."

It was a delightful anticipation to Doris. She loved Morris very dearly, but was not narrow-minded enough to be jealous of his affection for Lydia. She repeated to Miss Parker all Mrs. Carroll had said.

"Oh! yes, I saw that some time ago. Lydia is a dear, good girl. They are worthy of each other."

It was the first of March, and a stormy, disagreeable day. Mr. Brooks had not called for three days. Doris thought he must be out of the city. She did not expect him this day, but he came, and seated himself to finish the reading of "Bleak House."

"What delightful readings we have had this winter," said Doris, after they had finished the discussion of the book. "I never enjoyed anything so much before. Even being able to read what I like, I should not have been able to choose so wisely. I think we owe you a great deal, Mr. Brooks."

Her smile more than repaid him for any trouble he might have had, but just then his thought was busy with another matter.

"I have news to tell you to-day, ladies."

"Is it something pleasant?" asked Doris, turning toward him. "No, I see that it is n't. Your eyes say 'No.'"

"Then my eyes are good interpreters of my feelings. I have to say that I have an offer of a desirable position in the West—in Illinois. Financially it will be good for me; and, better than that, I shall have the pleasure of being in my chosen work. I confess I don't want to leave this city. I am considering the matter, however, and shall probably decide in a few days."

"Somehow Illinois never seemed so far before," said Doris.

"That is just what I thought."

At that moment Miss Parker seemed seized with a sudden sleepiness, and quickly excused herself.

"Now or never," thought Mr. Brooks, trying to brace himself for what was to follow. He walked directly over to Doris, and stood by her side, as he said:

"Doris, I once told you I loved you. You are still very dear to me. Unless you can respond to my affection I must go away. Now tell me, must I go or stay?"

Doris covered her face with her hands for a few moments, and when she raised it to him it was pale and sorrowful.

"I am sorry, but I cannot. Oh! I can't bear to make you so unhappy, when you have been so good to us; but what can I say? I must tell you the truth."

"I know it, Doris. You are not to blame. I have been hoping against hope all winter. I shall say now, as I said before, I shall be your friend and brother."

He walked away from her a little, and stood for a moment.

"I shall come out once more before I go. Good-night."

As Doris heard him walk quickly down the lawn she gave way to uncontrollable tears. She sobbed so convulsively that Miss Parker heard her, and came out to see what was the matter.

"Why, Doris! What ails you?"

"Oh! auntie, I 'm just as wicked as I can be! But I could n't help sending Mr. Brooks away, truly I could n't. I do love him dearly—we all do; but I do n't want to marry him, and I must n't, must I?"

Doris was incoherent.

"Not if you do n't want to, child."

"I remember now what he said to me when you left grandma's house, but I supposed he had forgotten all about it."

"I never thought he had got over it," Miss Parker replied, speaking as placidly as if it were measles or whooping cough. "But you need n't blame yourself, Doris. He never really expected you would care so much for him, for he told me so once. I suppose he thought he would make one more effort. But do n't cry any more, child. We can't help it."

Doris retired, but not to sleep. Her sensitive soul was hurt, that she must so hurt another.

In that one little moment, when she sat with covered face, she had had a revelation.

The morning found her wakeful and weary, but she silently went about her little duties. Miss Parker watched her curiously, but said nothing. The storm still raged furiously, and Doris privately hoped Mr. Brooks would not call that day. She did not feel equal to meeting him. But he came that afternoon.

"May I leave my books here, Miss Parker? I mean those I already have here? I have boxed up the others, and I do n't care to remove these, if you will kindly allow them to remain. And now I must go. I shall be sure to inflict a few letters upon you. Good-bye;" and without so much as daring to touch Doris's hand, he was gone.

And then Doris cried again, in the midst of which Morris came in.

"I say, Aunt Amelia, does Doris really care so much for Mr. Brooks as that?"

"Do n't misunderstand her, Morris. Fact is, as you are her brother, you may as well know. Doris thinks a great deal of Mr. Brooks as a friend, but he cares more than that for her, and has told her so twice. But she does n't want to marry him, so he has concluded to go away."

"I am sorry. I think so much of him myself that I hoped it would be all right with them. Do you suppose Doris has anybody else in her mind?"

"I would n't undertake to say what was in any woman's mind, Morris. Doris does n't have many acquaintances."

That same hour there was a scene in Dr. Carroll's office. Mr. Brooks was there to take leave of the Doctor.

"Brooks! I am amazed! I thought you were fast for this part of the country. I hope nothing has happened."

"Yes, something very important. I shall confess to you, Doctor, that it will be best for me to go away. Doris has sent me. I tell you this frankly, because I want you to understand that I have now no hope of winning her. Take good care of her, and if at any time I can do her a friend's service, I am ready and willing."

"I am sorry for you! I really am! When you went to Florida, I pledged myself to leave you all fair chance. I have only been there once since Mrs. Mason's funeral. I felt sure you would succeed."

"It is not to be; so good-bye."

Mr. Brooks's next call was upon his old friend, Dr. Packard. He wanted his messages before leaving the city.

"I really should like to keep the paper in which mention is made of myself. I have read it many times, and always with wonder."

"Certainly. And, Doctor, if I can ever be of any assistance to you in this matter, I should be very glad."

"Thank you. And as for you, you will have my best wishes and my prayers."

The night express carried Mr. Brooks far away, bound for new scenes, new friends and new work.

[To be continued in next issue.]

Passed to Spirit-Life,

From Charlestown, Mass., Oct 20th, David Smith, aged 60 years.

Bro. S. was well known as an old camper at Silver Lake, Lake Walden and Lake Pleasant. His first wife was the late Mrs. Armstrong, a well-known medium. He leaves a widow and three children. Funeral services were held on the evening of the 23d. Dr. Richardson spoke kind and tender words. Dr. A. Hodges followed, his controls offering words of comfort and hope, closing with a tender and beautiful invocation, after which Miss McIntosh feelingly sang the old and favorite hymn, "I would not live alway," and Dr. Hodges pronounced the benediction. May those left behind have the sweet consolation which Spiritualism alone affords.

F.

(Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, Jr., Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Frank lin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

ZÖLLNER.

An Open Letter

TO

PROFESSOR GEORGE S. FULLERTON,

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism.

BY C. C. MASSEY,

Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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CONTENTS: PREFACE. References. Explanatory Note—Definitions. MATHER AND CALEF. COTTON MATHER. ROBERT CALEF. THOMAS HUTCHINSON. C. W. UPHAM. MARGARET JONES. Winthrop's Account of her, etc. ANN HIBBINS. Hutchinson's Account of Ann, etc. ANN COLE. Hutchinson's Account, etc. ELIZABETH KNAPP. A Case of Spiritualism, etc. MORSE FAMILY. Physical Manifestations, etc. GOODWIN FAMILY. Hutchinson's Account, etc. SALEM WITCHCRAFT. Occurred at Danvers, etc. TITUBA. Examination of her, etc. SARAH GOOD. Her Examination, etc. DORCAS GOOD. Bites with Spirit-Teeth, etc. SARAH OSBORN. Was seen spectrally, etc. MARTHA COREY. Her Character, etc. GILES COREY. His Heroism, etc. REBECCA NURSE. Was seen as an Apparition, etc. MARY EASTY. Her Examination, etc. SUSANNA MARTIN. Her Examination, etc. MARTHA CARRIER. Examination, etc. GEORGE BURROUGHS. His Susceptibilities and Character, etc. SUMMARY. Number executed. Spirits proved to have been Enactors of Witchcraft. THE CONFESSORS. THE ACCUSING GIRLS. Ann Putnam's Confession. THE PROSECUTORS. WITCHCRAFT'S AUTHOR. THE MOTIVE. LOCAL AND PERSONAL. METHODS OF PROVIDENCE.

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 10, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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THE NEW ENGLAND NEWS COMPANY, 14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY, 39 *and* 41 *Chambers Street, New York.*

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

The Raps.

The question whether the phenomenon that introduced a new revelation of truth to earth's people, marked the advent of Modern Spiritualism, and from the place of its occurrence took the name of "Rochester Knockings," was of human production or produced by the denizens of another, and to us invisible, state of existence, has recently been brought into prominence and become the subject in various quarters of more or less animated discussion. We propose, therefore, as briefly as possible consistent with the facts, to review the matter, though it has been done an almost innumerable number of times, and the question it gave rise to has been settled in favor of the spiritual theory beyond all dispute in the minds of those who have duly weighed the evidence.

Phenomena of the class to which the knockings or raps belong have a history coëval with that of man on earth. Old Egypt left its record of their existence and of a belief in their spirit origin in hieroglyphic language and symbolic representations on the walls of its temples of worship and within its tombs hewn in the solid rock.

Its priests performed cures; its oracle chambers were séance rooms, and the speaker, either male or female, was simply the medium in a state of trance. The priest in charge was the Hearer, or Recorder, who gave out the utterances of the spirits, whom they termed Gods, who spoke through the lips of entranced mediums. (Oxley's "Egypt and Its Wonders," p. 167.)

In the twelfth chapter of the Acts of the Apostles, following the account of Peter's release from prison by a spirit, we are told that he went to the house of Mary, the mother of John, and knocked at the door. Attracting the attention of a damsel named Rhoda, she went to the door and inquired who it was. Being answered by Peter and recognizing his voice, she was so overjoyed that she neglected to open the door, and ran in to inform others of the unexpected presence of the one for whose release they had met to pray; but they could not believe it was Peter, and said to her: "Thou art mad!" But she constantly affirmed that it was even so. Then said they: "It is his angel!" they supposing he had met his death at the hands of the officers of the law, and that, as a spirit, he had come to them and knocked at the door, showing the belief of the early Christians to have been that their friends who had passed from this life could return to them and make known their presence by raps.

Bodin, quoted by Calmet ("Phantom World," p. 145), speaks of a friend who, in the year 1588, was very frequently visited by a spirit who gave him good advice and assisted him in his studies. "He usually rapped at his door at three or four o'clock in the morning to awaken him." On one occasion "the spirit showed himself in broad day, striking gently on a glass bowl and then upon a bench."

Humbert Birck, a burgess of note, in the town of Oppenheim, died in November, 1620. On the Saturday following his funeral, noises began to be heard in a house in which he had lived with his first wife, he at the time of his death living with his second wife. His brother-in-law, supposing it to be Humbert who produced the sounds, said, "If you are Humbert, my brother-in-law, strike three times against the wall." The request was answered with three raps, though ordinarily he rapped several times. This spirit was heard to rap loudly at a fountain, (Calmet, p. 190.) At one time a great number of persons assembled in the house. "Humbert was asked to rap against the wall; he knocked very gently"; then he was desired "to go and fetch a stone and knock louder; he deferred a little, as if he had been to pick up a stone, and gave a stronger blow upon the wall; the master of the house whispered in his neighbor's ear as softly as he could that he (the spirit) should rap seven times, and directly he rapped seven times."

About the year 1645, Richard Baxter, author of "Baxter's Saint's Rest," a book valued by many Christians second only to the Bible, delivered an "Historical Discourse on Apparitions," in which he said:

"There is now in London an understanding, sober, pious man, oft one of my hearers, who has an elder brother, a gentleman of considerable rank, who, having formerly seemed pious, of late years does often fall into the sin of drunkenness; he often lodges long together here in his brother's house, and whensoever he is drunk and has slept himself sober, something knocks at his bed's head, as if one knocked on a wainscot. When they remove his bed it follows him. Besides other loud noises on other parts where he is, that all the house hears, they have often watched him, and kept his hands, lest he should do it himself. His brother has often told it me, and brought his wife, a discreet woman, to attest it, who avers, moreover, that as she watched him she has seen his shoes, under the bed, taken up, and nothing visible to touch them. They brought the man himself to me, and when we asked him how he dare sin again after such a warning, he had no excuse."

Omitting for want of space much of intervening history having a bearing on our subject, we reach the year 1716, when phenomena occurred in the house of Samuel Wesley, father of the celebrated Methodist preachers, John and Charles Wesley, at Epworth, in Lincolnshire, Eng. The senior Wesley kept a journal in which he faithfully and minutely described all the events we refer to. This remained in manuscript a long time, and finally passed into the hands of Dr. Joseph Priestly, who subsequently caused it to be published in a pamphlet. John Wesley likewise wrote out a full account of what transpired as reported to him by his father in 1720, and by persons who were in the house at the time, and testified from their own knowledge. Samuel Wesley in his journal says:

"The second of December 1716, my daughters Susannah and Ann were below stairs in the dining-room; and heard, first at the doors, then over their heads, and, the night after, a knocking under their feet, though nobody was in the chambers or below them. The like they and my servants heard in both the kitchens, at the door against the partition, and over them.... My wife would have persuaded them it was rats within doors, and some unlucky people knocking without; till at last we heard several loud knocks in our own chamber, on my side of the bed; but till, I think, the 21st, at night, I heard nothing of it. That night I was waked a little before one, by nine distinct very loud knocks, which seemed to be in the next room to ours, with a sort of pause at every third stroke. The next night I heard six knocks, but not so loud as the former. I know not whether it was in the morning after Sunday the 23d, when about seven, my daughter Emily called her mother into the nursery, and told her she might now hear the noises there. She went in, and heard it at the bedstead, then under the bed, then at the head of it. *She knocked and it answered her.*"

In John Wesley's complete works, issued by the New York Publishing House of the Methodist Episcopal Church, his entire record of the phenomena is given. One passage—there being many similar (Vol. VII., pp. 474-478)—is the following:

"In the morning she (Hetty, who was on a visit and heard sounds the night previous) told this (of having heard sounds) to my eldest sister, who told her: 'You know I believe in none of these things. Pray let me take away the candle to-night, and I will find out the trick.' She accordingly took my sister Hetty's place, and had no sooner taken away the candle than she heard a noise below. She hastened down stairs to the hall where the noise was; but it was then in the kitchen. She ran into the kitchen, where it was drumming on the inside of the screen. When she went round it was drumming outside, and so always on the side opposite to her. Then she heard knocking at the back kitchen door. She ran to it, unlocked it softly, and when the knocking was repeated suddenly opened it; but nothing was to be seen. As soon as she had shut it the knocking began again. She opened it again, but could see nothing. When she went to shut the door it was violently thrust against her. She let it fly open, but nothing appeared. She went again to shut it, and it was again thrust against her; but she set her knee and shoulder to the door, forced it to, and turned the key. Then the knocking began again; but she let it go on, and went up to bed. However, from that time she was thoroughly convinced that there was no imposture in the affair."

In a pamphlet written by Abraham Cummings, published at the opening of the present century, and reproduced in the BANNER OF LIGHT in the summer of 1872, a very interesting narrative is given of remarkable spirit phenomena that occurred in the year 1800, including rappings. One of the witnesses says:

"August 13th, 1800, I was at Mr. Blaisdell's house, with more than forty people, besides their own family, and heard knockings. We all wondered when we heard a sound on one side or corner of the house; the next sound on the opposite side or corner, and a third sound equally distant from the second, and so on for a number of sounds, while the succession was as rapid as one sound could be clearly distinguished from another. We were sure that no person, nor even several persons, could make sounds so distant from each other in such quick succession, even were it possible for them to be in or near the places of these sounds, without discovery."

Many others testify in like manner to hearing the rappings, and to manifestations of intelligence by means of them.

Never was there a more erroneous belief than that which some people profess to hold, that Spiritualism had its origin and rests in its entirety on the phenomena that took place in Rochester, N. Y., on the 31st of March, 1848; and we think we have clearly shown that neither at that place nor time did knockings or raps made by unseen intelligences first take place. Neither did they then for the first time manifest an intelligent origin. In a letter of Mrs. Wesley concerning the rappings in her house one hundred and seventy-two years ago, after mentioning that about seven o'clock one morning she was desired to go into the nursery, she says:

"On my coming thither, I heard a knocking at the feet, and quickly after, at the head of the bed. I desired if it *was a spirit* it would answer me; and, knocking several times with my foot on the ground, with several pauses, *it repeated under the sole of my feet exactly the same number of strokes, with the very same intervals.* Kezzy, then six or seven years old, said, 'Let it answer me, too, if it can,' and *stamping, the same sounds were returned that she made, many times successively.*"

The similarity between the method of ascertaining whether the raps were intelligently produced above described and that adopted in Rochester in 1848 is quite marked. The mother of the Fox girls, certifying of the events of the 31st of March, says, "My child (Cathie) said: 'Mr. Splitfoot, do as I do,' clapping her hands. The sound instantly followed her with the same number of raps."

Unquestionably efforts have many times been made to establish a means of communication between what have been inappropriately termed "the living and the dead"; but they had all proved futile, until, step by step, through animal magnetism, mesmerism, clairvoyance, and allied studies and experiments, the age became propitious for an effort that should prove successful, and that effort was made in 1848, with what result, twenty or more million people, made better and happier thereby, can to-day testify. The thirty-first of March that year can therefore be noted as the date of the advent of *Modern* Spiritualism.

And yet it was not on that day the raps were first heard in the house at Hydesville. Mrs. Ann Pulver testified to being told by one who lived in the house in 1844 that she was not feeling well, that she had not slept much the night before, because of unaccountable noises that kept her awake and made her nervous. Miss Lucretia Pulver testified to having lived there all one winter, and hearing "knocking frequently in the bedroom." Mr. and Mrs. Weekman, who occupied the house previous to the Fox Family, testified that in the early part of 1847 the knocking was heard by them, and they expressed confidence in the statements made by Mr. and Mrs. Fox, because of their own experience in the same house. Mr. E. W. Capron, in his history of those events, says: "Another curious feature in the early manifestations should not be lost sight of. All the family, except Mr. Fox (who never was a medium), left the house, as appears by the testimony, during one night, and still *the sounds were heard as usual.* In their absence questions were answered as freely as when they were all present. It was not until after the confusion and excitement had subsided that the spirits seemed to select the two youngest girls, Catherine and Margaretta, as their mediums for producing sounds." Mr. Capron further says: "Although the Fox Family were the only ones known to the public, it is a fact worthy of note that about the time the sounds commenced with them in Rochester they also commenced in the family of Mr. Lyman Granger, a wealthy member of the Methodist Church, residing in that place. As with the Fox Family, so in Mr. G.'s they at first displayed no partiality for any particular member of the family. They would rap to Mr. Granger in the field, when entirely alone, and to most members of the family; but finally they selected his daughter Elizabeth as a medium," and did not manifest themselves unless she was present. The rappings were also heard in the home of Rev. A. H. Jervis, a clergyman of Rochester.

In "The Missing Link," a valuable and reliable work on the early history of Modern Spiritualism, since it was written by Mrs. A. Leah Underhill, the eldest of the Fox Sisters, is given a very minute account of the tests to which Margaretta and herself submitted in Corinthian Hall, Rochester, N. Y., November, 1848, before large audiences. Introducing the narrative, Mrs. Underhill says:

"Modern Spiritualism was now to be tried in a way by which no guilty person could hope to escape detection. Any one guilty of fraud as great as this would have been, had it consisted of simulation on our part, must certainly have met with swift exposure, and been stripped of all power or opportunity for further mischief. In fact, could it be rationally apprehended that we, or any one, would have dared to face an adverse public of a thronged city, and the entire sentiment of a world against us, as we had been directed to do, with nothing but a damning falsehood at our backs to lean upon?"

On the first evening the audience consisted of about four hundred. A committee of reputable citizens was appointed, who at the close reported that unknown to any one they selected a place to conduct their investigation; that the sounds on the floor, near where Margaretta and her sister stood, were heard as distinctly as at other places, and that some of the committee heard the rapping on the wall behind them. The raps were heard on the outside of a front door and on the door of a closet. A member of the committee placed one of his hands upon the feet of the ladies, and the other on the floor, and though the feet were not moved, there was a distinct jar on the floor. On the pavement of the street and on the ground the same sound was heard. They all agreed, and so reported, that the sounds were heard, but that they entirely failed to discover any means by which they were done.

This report was wholly unexpected, Mr. Capron says:

"So sure were the editors of the *Rochester Democrat* that the meeting would be the last of the rappings, that they wrote an article, and had it in type, saying the whole thing was exploded. When the report was made the article was suppressed."

At the second meeting another committee reported in like manner. At the third meeting a sub-committee of ladies was appointed, who took the mediums into a room, disrobed them, satisfied themselves there was nothing to produce the sounds, clothed them in garments of their own selection and caused them to stand on sacks of feathers on a table, with their dresses tied tightly above their ankles. Immediately the raps were heard on the table, floor and walls. The gentlemen then came in and heard the raps under these conditions, and the committee, Mrs. Stone, Mrs. J. Gates, and Miss M. P. Lawrence, signed a certificate attesting to the fact and gave it to the mediums.

But it seems uncalled for to bring forward these things in view of the fact that, as we have shown, the raps were no new occurrence, but had been heard at numberless times and places, hundreds and possibly thousands of years before, in the presence of tens of thousands of disinterested and often unwilling witnesses. Yet we cannot dismiss the subject without alluding to the testimony of one of the most distinguished scientists of this age to the genuineness of the raps as a part and portion, the corner-stone really, so far as its placing is related, of Modern Spiritualism. Prof. Wm. Crookes, F. R. S., in the "*Quarterly Journal of Science*" (London) for January, 1874, in "Notes of an Enquiry into the Phenomena called Spiritualism during the Years 1870-73," makes reference to raps and knocks of various kinds made and heard in different places, "in a living tree, on a sheet of glass, on a stretched iron wire, and a stretched membrane, a tambourine, on the roof of a cab, and on the floor of a theatre," and where no known law and no contrivance or trickery could afford any clue to their cause. He then inquires whether the sounds thus heard are the result of some blind, irrational, hidden material force, obeying the laws of nature. His conclusion is, that being with other phenomena allied to Spiritualism evidently governed by intelligence, a thinking being is concerned in their production. "The intelligence," he maintains, "is sometimes of such a character as to lead to the belief that it does not emanate from any person present."

Immediately following the raps at Hydesville, explanations other than that of they being produced by spirits were freely volunteered, some of which were of a most ridiculous nature. Prof Loomis having given in *Silliman's Journal* a statement of the effects of vibrating dams on the houses in their vicinity, Prof. Dewey of Rochester undertook to show that the raps were caused by the friction of the water passing over the dams in that city; while Rev. Dr. Potts (in a lecture before a literary association in Rochester) broached the ridiculous toe-joint theory. But ex-Rev. C. C. Burr was the first to promulgate the toe-joint theory, which he did by going through the country—he lecturing and his "brother Heman" giving the illustrations. He wrote to the New York *Tribune* a letter announcing, after the manner of the yellow-bill "exposers" of this day, that at Hope Chapel, New York, on the 13th of January, 1851, he would make it "plain to the humblest capacity" that the raps were made by the toes of the medium. The *Tribune* of the next morning, then edited by Horace Greeley, gave the exhibition a notice, however, that could not be said to be superlatively complimentary. Among other things it said, "If Mr. Burr's sounds are produced by the toe-joints, the Rochester raps are produced in some other way."

Margaret Fox Kane, at a session of the Seybert Commission, Nov. 6th, 1884, alluding to herself standing on glass tumblers and having the raps produced, said, "They (the spirits) have done it a hundred times." At the same session Dr. Furness asked her, "*Are you ever conscious of any vibration in your bones?*" She replied, "*No;* but sometimes it causes an exhaustion, that is, under circumstances when the raps do not come freely."

In 1854 we boarded at the West End, Boston, with a music engraver by the name of Knight, who was a rapping-medium (so-called in that day), but he was never known as a public medium. We were not a believer in the spiritual phenomena at that date, and attributed the raps to some other cause than that claimed by our friend. We tested the matter in every possible manner: We asked that the raps be first given upon the looking-glass, then upon the table at which we were sitting, afterwards upon the stove, etc., which responded distinctly as we called. Still we could not believe any occult force produced the raps. But we diligently pursued our investigations from time to time, until we found that the raps were made in the presence of other individuals; that several had had the alphabet printed upon cardboard, and then the fact became manifest to us that an invisible intelligence caused the rapping; as, whenever the dotter with his pencil touched each letter of the alphabet, from a to z, three distinct raps would be given at the letter to be recorded. Not only the names of decarnated individuals were given, but intelligent communications also, proving spirit identity, thus fully establishing the fact to our mind of direct communication between the two worlds.

In conclusion we submit it to our readers, and to every honest person, to say whether they can reasonably conclude that in any one of the cases we have cited the raps could have been caused by the toe-joints or by aught else than by and through the agency of the denizens of the spirit-world?

Prof. S. B. Brittan and the Fox Episode.

At the BANNER OF LIGHT séance, held at our Public Free Circle-Room on Tuesday afternoon, Oct. 30th, Spirit S. B. Brittan gave (in answer to a correspondent) his views as entertained in spirit-life regarding the late action of the Foxes—Margaret and Kate. Owing to the present interest in what we *know* will really prove to be but an evanescent episode in the history of the New Dispensation, we have caused the report of his cogent statement to be written out in advance, and herewith place it (together with the query which called it forth) before our readers:

QUESTION.—[By D. T. Averill, Northfield, Vt.] After serving over forty years as an instrument for those who have laid aside their mortal forms to manifest their continued life and presence, Margaret Fox Kane now repudiates the idea of spirit communion. Can her recent expression of views be considered honest and sincere? Does it appear—from the spirit side of life—that Mrs. Kane has been playing the *impostor* for near half a century?

ANS.—Forty years ago Margaret Fox and her sisters were chosen by certain spirits to serve as instruments of communication between the two worlds, and the physical forces of these children were utilized for this purpose.

It will be remembered by old Spiritualists—and also by many who are not Spiritualists, but who took an interest in the proceedings of that time—that these rappings at Hydesville challenged the attention of thinking minds from all quarters, and many came to that humble hamlet to investigate, and to expose, if possible, the source and cause of these occult, mysterious noises.

It will also be remembered that certain pseudo-scientific minds came to the conclusion, openly expressed, that these rappings were caused by the movements of the toe-joints.

This singular conclusion was laughed at by the world in general, and perhaps very few considered it to any extent. Years have since rolled on; those childish mediums have developed into womanhood, and each of them has had her special and individual experience, in contact with the world. Life has not been full of sunshine to them; and because of circumstances in life, and strange surroundings, Kate and Margaret especially have drawn to themselves certain influences from both sides of life not particularly advantageous to those who seek to develop spirituality of thought and life. I claim, and I think that thousands of intelligent spirits claim the same, that these Fox girls have been genuine mediums for the spiritual world; that they have possessed wonderful powers which have been utilized by returning spirits, in demonstrating to humanity the truth of immortal life. These powers still remain in the organisms of these women, and may, at times, be acted upon by their unseen attendants.

So far as I know anything of the subject, I learn that the band of spirits attending Margaret Fox during the early part of her career is not with her at the present time, but its place has been taken by *other* unseen intelligences, who are not scrupulous in their dealings with humanity, but feel that the end they have in view justifies any means which they may adopt to establish it.

Margaret Fox Kane, then, and her sister Kate, we look upon as false witnesses, who make use of their powers to unworthy ends; but in this present epoch of agitation upon all religious subjects, especially regarding the cause of Spiritualism, we must expect to find false mediums and false witnesses.

There are in the ranks of Spiritualism a few self-deluded persons, who have served, in times past, as instruments for the spirit-world, but who, *because* of their self-delusion, have come to the conclusion that they are neither conscious nor unconscious mediums for spiritual manifestations—but that the source of their powers rests within their own organisms; they have decided that it is not wise to give credit to the spirit-world for what they have performed in the past; they would much rather the world would look upon them individually as the ones who produce these manifestations by their own clever tricks or personal gifts. There are a few other individuals in your ranks who are perhaps not self-deluded in this respect, but have been swept under the psychological power of persons and of classes on this side of life—which power, operating upon their own susceptible organisms, has its effect in producing within their minds the dominant idea that they are not dependent upon the spirit-world for the manifestations witnessed in their presence, but that these demonstrations of occult force are drawn out from their own organisms, and have nothing whatever to do with independent spiritual influence.

But while there are a few of these people in our ranks, we must not forget that we have a large army of faithful, reliable workers, men and women, who, for many years, have stood firm and steadfast by the truth, and have toiled fearlessly, dauntlessly, over the rugged way, bearing their banner of progress aloft, challenging the attention of the world; a large army of faithful and reliable mediums, who give credit to the spirit-world for that helpfulness and instruction which have gone forth through their organisms to enlighten and to bless mankind.

We are not dependent upon Margaret Fox Kane for the maintenance of spiritual truth on earth. We are not dependent upon any one or upon all of those swift witnesses who now represent Spiritualism as untrue, and who turn aside from it as though in scorn; for we have at our command a large host of willing instruments, through any one of whom we may give forth undoubted evidence of the truths of immortality, of the correctness of spirit-communion, and of the fact that though a man dies here yet is he resurrected in the spirit-world, where he finds reünion with his friends, awakens into new consciousness, grander power, stronger vitality of being, and learns that he is indeed a progressive intelligence, expanding by nature, and growing more wise through experience as the ages roll on! We have many such instrumentalities—God bless them!—that are faithful and reliable. It is not as though Mrs. Kane was the only medium on earth to be depended upon; it is not as though herself and the sister who endorses her act formed the basic foundations of the grand temple of Spiritualism. True, they have played an important part in this mighty work; true, they have served as instruments for the dissemination of light and knowledge upon spiritual things; we recognize all that they have been, and we deplore their present condition: we pity them! It is not themselves alone that do this thing; they are under the dominant influence of a strong psychological power, which holds them in its iron clasp, and it will not, in the present year, or perhaps in years to come, loosen its hold upon them.

I would say individually, Mr. Chairman, to every Spiritualist who has started back amazed at this attack on Spiritualism from the Fox sisters: There is nothing to fear; every stanch and earnest mind that has grasped the truth for itself; every earnest investigator who has studied Spiritualism and mediumship from his own standpoint—who has nailed fast every fact to his life as it came to him, who has not been careless in research, but who has closely scrutinized the evidences, the claims which Spiritualism has brought to his attention—need not fear the results of this so-called "exposure." Those whose investigations in this direction have brought the truth individually to their comprehension, will only hold the faster to the facts they have gained knowledge of by experience, and which have become a part of themselves. Not if every public medium in the land, and all over the globe, should stand forth and proclaim Spiritualism to be a falsity, would the cause hide its light and abandon a world it came to bless!

Spiritualism can know no refluent wave; it has entered so many private homes, it has become a part of so many hearts, it has made its way so universally into the very sanctuary of human existence, that whatever cloud may sweep across your sky, fear not for the future of the cause! It has come to stay!

All earnest mediums and faithful workers will—in view of this latest blow aimed against the Living Truth—gird on their armor anew and stand forth bravely to do their work still more faithfully in its defense.

A Burning Wrong!

We have repeatedly pointed out in the past the utter absence of justice in the treatment of the American Indian, when he comes in contact with alleged civilization—whether at the point of private dealing or of governmental power in the United States. A clear case in this direction is just now being urged upon the public attention by *The Christian Union*, of New York City—the great organ of liberal Orthodoxy in this country. The utter absurdity, as well as bitter cruelty, of the position assumed by those who have the power to undo this great wrong is so clearly set forth by the *Union* that we have no wish to condense its statement, but prefer to print it entire, for the sober consideration of the patrons of THE BANNER:

"We desire to call the attention of our readers to a very gross injustice from which some loyal soldiers of the Republic have been suffering for two years at the hands of the Government. The injustice is none the less because the soldiers have red skins. Out of eighty-two adult male Indians at present confined in Fort Marion, Alabama, supposed to have been captured in an Indian war, sixty-five served the Government as scouts during the whole or a portion of the war; namely, from the spring of 1885 to the fall of 1886. Of the remaining seventeen, four were friendly to the American Government, and influential in keeping their people quiet on the reservation, but were too old and feeble to be enlisted as scouts. Fifty of these men now confined as prisoners of war were with Capt. Crawford as scouts at the time he was killed. Of the 365 women and children in the fort, 284 constitute the families of these soldiers, and are suffering imprisonment with them as payment for the loyalty of their husbands. We are not inclined to make an appeal to the public against such an injustice as this until every private means has been exhausted for a correction of the wrong, nor without scrupulous care in ascertaining from trustworthy sources the facts. For the trustworthiness of our information in this respect we appeal to records on file in the War Department, and we make our appeal to the public because private appeals to the War Department to correct this injustice have hitherto been unheeded. In the name, not merely of humanity, but of justice and of loyalty, we demand for those who were loyal to our Government, and enlisted in its service, some better reward than being confined with the enemies of our Government as prisoners of war."

☞ It is admitted that the red men of this country still own more land than there is in France, or in the whole German Empire. Such being the case, why is the Washington government trying to force them to sell out at a quarter part the value of their property? This is a question that needs solution. It is no wonder that the Indian delegation which was conferred with in Washington recently rejected the proposals presented to it. It is to be hoped that at the next session of Congress there will be found members who will see to it that white speculators are not allowed to lobby through any bill depriving the red men of their just rights.

The Grand Outlook.

The philosopher Leckey, in his "History of European Morals," says that one of the foundation reasons for the rapid spread of the Christian religion among the Romans was its continual reference to another world. And this is the very reason why Modern Spiritualism has taken such a firm hold of the people in this and other countries. But while the Christian has simply *faith* in a future life, the Spiritualist has a full *knowledge* of immortality by and through direct spirit-communion. The ancient record says, "God has chosen the foolish things of this world to confound the wise, and the weak to confound the strong." And the way that the worldly-wise of this age ignore the Spiritual Philosophy, because of the humble medial instruments through whom the light from heaven is descending, seems to warrant the statement.

When the impartial historian writes up a full account of the Spiritualism of the nineteenth century, and gives the details regarding its much-abused medial instruments and their loyal adherents, *immortality will no longer be a problem to the new race*, but a *fact* so palpable that all will be cheered by the comforts and blessings that such knowledge will bring.

Convulsed Presbyterianism.

We stated in a recent issue that Prof. Woodrow—who was not long since dismissed from the Columbia Theological Seminary because he failed to see, as a good Presbyterian should, that the doctrine of evolution was intrinsically opposed to the spirit of the Christian religion—had gained a point in his struggle with his bigoted opponents. It is a matter of history that after he had found a place in the State University of South Carolina (also located in Columbia), and the theological students attended his lectures, and "listened to him gladly, the seminary faculty threatened them with expulsion if such course were persisted in. An appeal to the State synod has resulted in giving the case to Prof. Woodrow, and the placing of two directors favorable to him upon the Seminary's Board of Directors." The Florida, Georgia and Alabama Presbyterians are now about to be appealed to by the conservatives to crush out this bold disciple of improved methods, theologically speaking, but Prof. W. is a man of wealth and strong will, beside marked ability, and the zealots who are seeking his destruction will surely fail in their object.

Cancer Cure.

The following remedy for cancer, which was sent to Miss M. T. Shelhamer by a lady in Pleasant Valley, Ia.—who was herself cured of the dreadful disease by faithfully following this rule—and which we printed about six years ago, is now republished in our columns at the request of several correspondents:

REMEDY.

Drink freely of "wild tea," or "red root," made of the leaves of the red root, which grows plentifully in the West. Apply a poultice of the wet leaves, after the steeping of the tea, to the cancer; this will, in a little while, cause a yellow pus to flow. Continue the treatment, and in *all* cases keep the bowels open with tincture of colchicum.

The above applied to a hard tumor will, in a few weeks, cause it to soften, break and pass off. The grounds used as a poultice should be kept wet with the tea. To prevent return of cancer or tumor, blood purifiers should be taken for some months—such as dandelion, sarsaparilla, or yellow dock teas.

Gerald Massey,

England's "Poet of the People," will speak upon "Man in Search of his Soul—a Journey of Fifty Thousand Years," in Berkeley Hall, Berkeley street, Boston, on Sunday afternoon, under the auspices of the Independent Club. Mr. Massey will give but two lectures during his stay in Boston.

Christmas Presents.

COLBY & RICH, at their Bookstore, No. 9 Bosworth street, have on sale a large assortment of highly interesting books suitable for Christmas presents, which they offer to the public at very reasonable rates. Give this firm a call and examine their assortment for yourselves. tf

The Age of Reason.

Attention is called to an advertisement in another column, setting forth a reduction in the price of this sterling work by Thomas Paine, which has become an historic volume in America and elsewhere.

☞ "How many Spiritualists are there in Chicago?" the Chicago *Times* says was asked some years ago in Judge Tuley's court during the trial of a case in which the validity of the transfer of some real estate was concerned. The answer was an indefinite one as to the actual number of those who subscribe to the abstract term, but it contained the astonishing statement that three-fifths of the people of Chicago believe either in the return of spirits from the spiritual to the terrestrial sphere, because they (the people) have become convinced of the fact by manifestations, or they believe that such return is possible. In either case the belief is Spiritualism, though the holder may not call himself a Spiritualist. The same proportion of Spiritualists undoubtedly exists among the populations of all the great cities of America and Europe.

☞ J. J. Morse sends us, from the Pacific slope, a fine photograph (executed at Allen's Studio, San Francisco) wherein are depicted in a manner to suit the most critical taste, a pleasant family group, consisting of Bro. Morse, his estimable wife and charming daughter.

☞ The cause in Washington, D. C., is prospering at present under the ministrations of G. H. Brooks, who speaks there for a two months' engagement. "Pastora's" letter will appear next week.

☞ We learn by a private letter from our good friend Mr. Joseph Kinsey, of Cincinnati, that he is rapidly recuperating from his long illness; this is very gratifying intelligence.

☞ Miss L. Barnicoat is spoken of as a good medical and magnetic healer. She will also answer calls to lecture. Address 175 Tremont street, Boston.

List of Lecturers.

THE BANNER publishes from time to time a list of Spiritualist Lecturers with their post-office addresses attached without charge, and in consideration of our so doing it seems to us they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to at once.

Tributes to Mrs. Ada Foye.

During her late visit to Boston and vicinity this noted medium from San Francisco received marked and appreciative attentions wherever she made her appearance—the raps, ballot and psychometric tests, etc., etc., given in her presence creating a profound interest in the matter of inquiry into the spirit-phenomena, which will prove of great benefit in these days when certain recalcitrant mediums are doing their best to injure the cause of demonstrated immortality.

The following accounts of official and friendly recognitions extended to her as an honest and faithful medium and worthy lady, during the last week of her stay in this city, will serve to indicate in degree the state of the public feeling hereabout concerning herself and her work:

A Happy Evening.—The pleasant home of Mr. and Mrs. Wm. S. Butler was the scene on Monday evening, Oct. 29th, of a pleasant reception to Mrs. Foye. The earlier part of the evening was spent in social conversation; then their guests assembled in the parlor, and were entertained with a reading, followed by an inspirational poem from Miss Emma Nickerson; addresses were made by Mr. J. H. Lewis and Mr. F. D. Edwards of the Phenomena Association; Capt. Richard Holmes, of the Boston Temple Society, and Mr. Thos. Dowling; singing was furnished by Mr. Bert Thayer, Miss Mabel Waite and Mrs. Lizzie Clapp. At a late hour the party broke up, after a very enjoyable and entertaining meeting. T.

Union Reception.—A *Reception* by representatives of all the Spiritualist Societies of Boston, was extended to Mrs. Foye at Parker Memorial Hall, Tuesday evening, Oct. 30th. Capt. Richard Holmes (of the Berkeley Hall Society) presided—making a felicitous speech of welcome, to which Mrs. Foye feelingly replied.

Master Brice and Miss Banks favored the audience with a piano duet.

Dr. H. B. Storer gave reminiscences in the life of Mrs. Foye, and related his experience in trying to convert the faculty of Yale College with Mrs. F.

J. T. Lillie next gave a finely rendered solo.

Dr. A. H. Richardson followed in his usual frank and warm-hearted way; and Emma Nickerson read a selection.

Mrs. J. T. Lillie made a most eloquent speech, which was well received.

Miss Waite and Mrs. Lake contributed congratulatory remarks, and Miss Gracie Scales read a selection and was encored.

Eben Cobb made a felicitous and pleasing speech; J. H. Lewis addressed the people briefly, as also did J. W. Fletcher. Capt. Holmes closed the reception service with a poem.

Mrs. Foye then gave a very convincing séance, which terminated the exercises of a highly successful occasion.

A Friendly Reunion was held in honor of Mrs. Foye on the evening of Wednesday, Oct. 31st, at the residence of Mrs. M. A. Pope, 375 Columbus Avenue, Boston. The various Spiritualist societies were represented, in the large gathering of friends, by delegations of their officers; all present seemed filled with the kindly and appreciative spirit of the occasion.

Capt. Richard Holmes presided, and the exercises from first to last proved of marked interest; Mr. Lillie and Mrs. E. C. Clapp sang; Mrs. Nickerson, Thomas Dowling, Mrs. W. S. Butler, Eben Cobb, Mrs. R. S. Lillie, Dr. J. C. Street, L. L. Whitlock, Dr. A. H. Richardson, Mr. Lewis and John W. Day made pertinent remarks; tests were given by Arthur Hodges; Miss Lucette Webster gave a thrilling recitation; and Mrs. Foye made a brief address, in which she strove to embody her feeling of high appreciation for the kindnesses which had been extended to her since coming to Boston. During her remarks loud raps could be distinctly heard in the room, in seeming endorsement of her statements. A pleasant number in the evening's proceedings was the bringing into the room by little Miss Gertie Paige, of a choice basket of flowers, sent by the publishers of THE BANNER for Mrs. Foye. Mrs. Lillie made the presentation in the form of an improvised poem, and Mrs. Foye received it in a speech in which she bore witness to the great help which THE BANNER had ever extended to herself and all spiritual mediums.

At Lyceum Hall.—By reference to the report of the Spiritualistic Phenomena Association (under meetings in Boston, eighth page) it will be seen that Mrs. W. S. Butler and others honored with friendly gifts the farewell appearance of Mrs. Foye in Boston. Mrs. F. is now in Philadelphia, where she speaks during November—her address for the month being 2209 Thompson street, that city.

The Constitutional Liberty League.

Our readers have been repeatedly warned to be on their guard against schemes to destroy in Massachusetts the liberty of the people, and bring them under the absolute authority of the old medical colleges. The conspiracy against the people has been successful in thirty States and Territories, and the remainder will be captured also if the people are not vigilant. The ultimate purpose of this legislation is to give despotic authority to colleges, and suppress by force all magnetic healing, clairvoyance and mediumship—in short, everything but *parchment* practice. In several States this has been accomplished by laws which would punish the magnetic healer, and even a common nurse; but such laws are so odious that they are not yet fully enforced. They will be, however, when they have been passed, unless the people most interested come to the rescue.

There has heretofore been no efficient national movement to resist the medical conspiracy; but it is now announced that such a movement has been started in Boston for the restoration of the rights of the people throughout this country, as well as the protection of Massachusetts.

The Society which was incorporated last week is called the NATIONAL CONSTITUTIONAL LIBERTY LEAGUE, the charter of which was issued to the following associates: Joseph Rodes Buchanan, M. D., Hon. Stephen M. Allen, Prof. R. F. Humiston, Prof. C. W. Emerson, Benj. O. Wilson, Horatio G. Newton, M. D., Rev. Dr. A. A. Miner, Rev. James Kay Applebee, Gardner S. Cheney, John Perrine, M. D., Bertram Sparhawk, J. Winfield Scott, L. A. Hulse. The objects, as stated in the charter and by-laws, are to "educate and enlighten the public mind in reference to human rights and constitutional liberty; to revive and encourage the patriotism, heroism and statesmanship of the founders of this Republic, and to assist in maintaining natural and constitutional rights."

The methods of the League will be "to secure the coöperation of the press, public speakers, political, religious, secular and liberal societies, the establishment and widespread circulation of the *National Liberator*, as the official organ of this corporation, and the publication and distribution of other literature stimulative of independent thought and philanthropic action."

The first number of the *Liberator* was issued Nov. 1st. The editorial corps announced is Prof. Jos. Rodes Buchanan, M. D., Boston; Prof. Alexander M. Ross, M. D., F. R. S. L., Toronto, Canada; Prof. Alexander Wilder, M. D., Newark, N. J.; E. B. Foote, M. D., New York; A. O'Leary, M. D., Waverly, Kan.; Perry Engle, M. D., Newton, Ia.; Prof. R. F. Humiston, A. M., Boston; R. C. Flower, Esq., Boston; Rev. James Kay Applebee, Marblehead, Mass. The *Liberator* is issued monthly at one dollar a year.

The Society proposes to do battle actively against vicious legislation, and also to extend protection over its members when they are unjustly assailed. For these great objects it needs the sinews of war, and several hundred dollars have already been subscribed by its members. It is hoped the Spiritualists and Liberals of this country generally will subscribe liberally to its funds, which will be used in the most efficient manner. The proscriptive medical law of Iowa was broken down by the parties who are now engaged in the National League, and hope to do a national work.

☞ Charles W. Hidden, hypnotic and magnetic healer, of Newburyport, Mass., is under engagement to appear in Augusta, Me., for a brief season beginning with Monday, Nov. 12th. Mr. Hidden has, we are informed, a creditable record as a healer, and is also a medium of acknowledged ability. It is probable that during his engagement the Spiritualists of Augusta will be favored with a public illustration of his abilities as a healer, lecturer and medium.

☞ A goodly delegation of the friends of Mrs. H. W. Cushman, musical medium, celebrated the thirty-seventh anniversary of her development on Saturday evening, Nov. 3d, at her residence in Charlestown District.

☞ The Resolutions passed at the close of the San Bernardino (Cal.) Camp-Meeting (see first page) reached us too late for this issue. Will appear next week.

Horsford's Acid Phosphate relieves Mental and Physical Exhaustion.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

ALL SORTS OF PARAGRAPHS.

THE CAUSE AND THE FOX.

Our Cause is constructed on heaven's own plan;
In it is no shadow of blight or of ban;
To its work it 's been true since it early began.
But "Maggie"——!

Our Cause needs no tricksters; but honest and just
Should its mediums be, without shadow or rust;
And in them may the race of humanity trust.
But "Maggie"——!

Our Cause, in its soulful and dignified way,
In the hearts of the masses is growing each day;
And whenever *it* speaks it has something to say.
But "Maggie"——!

Our Cause is a friend we can take by the hand
In a million fair homes through the breadth of the land;
A something our love and respect to command!
But "Maggie"——! JUSTICE.

The Chicago *Tribune* says a man in Nebraska is in jail for stealing sausages; the evidence against him is said to be conclusive: Not a link is wanted.

Neighbor.—"You seem to be well supplied with buttons, Mrs. Parson."

Mrs. P.—"Yes."

Neighbor.—"Gracious! if there is n't two my husband had on his last winter suit."

Mrs. P.—"Indeed! These buttons were found in the contribution-box."

All men's soul's are immortal, but those of the righteous are both immortal and divine.—*Socrates, B. C.* 470.

The celebrated surgeons and physicians—among the most eminent in the world—who treated the late Emperor Frederick of Germany, are calling each other bunglers, ignoramuses, liars and other epithets, and making mutual accusations of malpractice.—A fine set, these "Regulars," to call for Doctors' protective laws—as their brethren are doing in the United States at present, to keep out all "irregular" but successful competition.

The cabalistic sign "O. K." had its origin when the Indian chief "Old Keokuk" used to affix the initial letters of his name to Government treaties at the time when Black Hawk, his formidable rival, was seeking to nullify everything that he did. The "O. K." was too much, however, for Black Hawk, and even at that early day it quickly came to mean literally what it is accepted as meaning to-day—that it was proper and in good form.

It is estimated that sixty thousand gallons of wine are yearly consumed in this country by the churches for sacramental purposes.

Where's X?

Mr. Isaac B. Rich, the business manager of the BANNER OF LIGHT establishment, is also the proprietor of the Hollis Street Theatre, the prettiest and most *recherche* of all the theatres in the city. Under its excellent management it is an unqualified success. Strange to say, it is the perpetuation of Thomas Starr King's venerable church, the congregation of which has almost entirely migrated to the new and fashionable Back Bay district, in which locality it is united with the society which has for many years enjoyed the ministrations of Rev. Edward Everett Hale.—*W. J. Colville, in Golden Gate, Cal.*

And now we have it—the old, old wail:
"Beware how you tread on the Lion's tail!"

One of the most generous specimens of practical benevolence on record is the gift of $1,000,000, by Daniel Hand, to the American Missionary Society, for the education of the colored youth of the South. Mr. Hand is eighty-seven years old, and was in business in Charleston when the war broke out. Being a loyalist he came North, leaving his business in charge of his clerk, one Williams. Supposing his property had been confiscated, he made no inquiries about it for twenty years, and was greatly surprised when Williams reported his trust worth $2,000,000. They divided equally, and now the coming generation of blacks will reap the benefits of it.

It is said that starch, sugar and fats pass through the stomach unchanged, to be digested in the intestines. So says a Boston lecturer.

THE TEMPEST OF LIFE.

I know not when, on the heaven-blue sea,
The boat of Death shall be launched for me;
When the heart shall falter, the brain shall reel,
And the active fingers cease to feel:
But I know sometime on the other shore
The bark shall be anchored forevermore.

I know not how the change shall be,
Through what black waves of misery,
What clouds shall gather, or storm-waves beat,
Ere the outward voyage shall be complete;
But I know when the pain of the voyage is o'er,
I shall pass through the tempest nevermore.

The San Francisco *Chronicle* wonders if the coming woman "will keep books." You can bet your even dollar that she will keep all she can get.

The *Baltimore* (Md.) *American* has completely lost its head, in its exuberant joy, and indulges in remarks anent the Fox manifesto(e) which are scarcely to be expected from that usually staid and conservative journal. Let us hasten to relieve the strain of expectancy on the mind of its editor by assuring him that "Spiritualism" has not lost "a head," is not "discredited in toto," and the public—the *American* included—will have to wait very long before they will "see displayed conspicuously in its temple windows a card inscribed with the cabalistic words 'Toe Let.'"

The only weigh to heaven for the coal dealer is by the 2,000-pounds-to-the-ton route.—*Drake's Magazine.*

His professional instinct leads him to a place where there is more fuel.—*Saratoga Eagle.*

Pontiac, the famous Indian chief, during the war which he waged against the English in 1763, issued promissory notes or bills of credit, written upon birch bark, to purchase supplies for his warriors; and such was this chieftain's reputation for integrity, that the French readily received these bills, which were subsequently all redeemed, in the latter respect being unlike the Continental bills of credit.

A Mediumistic Wedding.

An interesting and lengthy report is given in the San Francisco *Chronicle* of Oct. 16th, of a marriage in that city the day previous, at which Mrs. J. J. Whitney, the well-known medium, officiated. The contracting parties were Augustus Hatch, of Massachusetts, and Mrs. Jennie Mead, of Illinois. As the ceremony proceeded, after a prayer, "a peculiar change," says the report, was noticeable upon the officiating medium's features. Her voice came in low steady accents, as though repeating the words from dictation. They were the words of the Episcopalian service, with some few changes.

Mrs. Whitney held the wedding ring in her right hand, and paused. Then she slowly reached out her hand to give the ring to Mr. Hatch.

"There is a spirit present," the medium said. "It is that of a tall, handsome man, robed in the vestments of an Episcopalian priest."

Mr. Hatch asked if Mrs. Whitney could tell the name of this spirit. She did not reply at once, but in a moment said:

"I see the name, but it is indistinct. The letters are before me. They are clearer now. W-i-l-l-i-a-m; yes, that is it, William. It is not clear. Yes, E. Now it is all plain—William E. Coleman."

Mr. Hatch was deeply affected.

"Do you know," he finally said, "that that is the name of an uncle of mine, who was the rector of an Episcopalian church in Massachusetts?"

The *Chronicle* says that this is the sixth wedding at which Mrs. Whitney has officiated, and in each case the service has been different from the others. She follows no regular ritual, but acts and speaks from inspiration.

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

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Mrs. H. D. Abrams has taken rooms at No. 7 Ludlow street, Charlestown District.

Mrs. Bliss is ill in Cincinnati, O., and cannot fulfill her engagement with the "Fraternal Union" at present. Due notice will be given of her recovery and of the séances by advertisement in THE BANNER.

Geo. A. Fuller, M. D., of Dover, Mass., will lecture at Lynn, Mass., Nov. 11th, 18th and 25th; at Worcester, Dec. 2d and 16th; at Newburyport, Dec. 9th; and at Clinton, Dec. 23d. Dr. Fuller has only one Sunday (Dec. 30th) unengaged before he leaves New England to enter upon a year's engagement at Chattanooga, Tenn. For this date he may be addressed at Dover, Mass.

Dr. Dean Clarke will speak in Willimantic, Conn., the last two Sundays of November and all of December. Would like at once further engagements. Address in care this office.

Miss M. T. Shelhamer lectured at Providence, Nov. 4th; speaks in Portsmouth, N. H., Nov. 11th.

Frank C. Algerton can be addressed for lectures any evening this month, Sundays excepted, at No. 12 Bowdoin street, Boston. Permanent address 157 South Clark street, Chicago, Ill.

G. W. Kates closed a successful eight days' series of meetings at Millersville, Mo., Oct. 25th, and lectured at St. Louis Oct. 28th. Mr. and Mrs. Kates are engaged during November to lecture and give tests for the spiritual society of Pittsburgh, Pa. Their permanent address is Greenville, Darke Co., O.

Miss Lucy Barnicoat will answer calls to lecture. She may be addressed at her office, 175 Tremont street, Boston.

Mrs. Clara A. Field is stopping at 33 Boylston street, Boston, where she will be pleased to meet her friends. Correspondents should address her care BANNER OF LIGHT.

Lyman C. Howe speaks in New York the four Sundays of November, and at Meriden, Ct., November 18th. He will respond to calls for week evenings, within reach of New York, during November, and for Sundays any time after Christmas.

Oscar A. Edgerly has recently filled engagements in Bangor, Stillwater, Mattawamkeag, Oldtown and West Hampden, Me. Has engagements in Belfast and Rockland for the month of November. Would like to make engagements for January in Massachusetts or further west. Home address, 52 Washington street, Newburyport, Mass.

J. W. Kenyon gave two lectures in Bridgeport, Ct., on Sunday last, to good audiences, and received hearty commendations from many at the close of the services. He can be addressed during November 182 Main street. He will give parlor lectures on spiritual science during the month, between Sundays.

W. L. Jack, M. D., purposes being at Newburyport, Lynn, Newton, Beverly, Brockton, and probably Newport and Bridgeport, Conn., if possible, health permitting. He can be addressed at Haverhill, Mass.

Other Spiritualist Meetings.

Elsewhere will be found some of the reports of local meetings which from week to week are printed in THE BANNER. The extra space which we have this week devoted to the Fox matter necessitates that we give the following, received at later date, but brief mention:

HAVERHILL, BRITTAN HALL.—"E. P. H." informs us that the services at this place last Sunday were conducted by Mrs. Lizzie S. Manchester, of West Randolph, Vt., and were attended by the usual full audiences. Mrs. Manchester will occupy the platform at Brittan Hall again next Sunday.

NEWBURYPORT, MASS.—Mrs. A. E. Cunningham spoke and gave tests here on Sunday last. She will be here again Jan. 6th. Next Sunday Mrs. C. Fannie Allyn will be the speaker. Since last Sunday this Society has lost another of its members—Mrs. John Mulchahey, who was a firm believer in the Spiritual Philosophy.

AMERICA HALL, 724 WASHINGTON STREET, BOSTON.—The Echo Spiritualists' Meetings were held here Sunday last, Dr. W. A. Hale chairman. Large audiences were in attendance throughout the day, manifesting profound interest, songs by C. Payson Longley adding much to the pleasure.

THE SPIRITUAL TEMPLE FRATERNITY SCHOOL, BOSTON, held a well-attended session last Sabbath. Its services consist every Sunday of singing, invocation and reading of responses, followed by the object lesson and lesson of the day. "Charity" was the theme on the 4th inst. The object lesson next Sunday will be "Truth"; and the lesson of the hour: "What is True Religion?"

LOWELL, MASS.—Ed. S. Varney informs us that Mrs. Jennie K. D. Conant spoke for the Society in this place last Sunday, with good success. Mrs. E. C. Kimball, Mrs. Lizzie Manchester, Mrs. Juliette Yeaw and others are to follow.

ALBANY, N. Y.—J. D. Chism, jr., Secretary, informs us (in a letter which we shall publish next week) that Frank T. Ripley spoke for the Society on Nov. 4th, with excellent results.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, *Publishers.*

To Inquirers.

☞ As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

☞ The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. Published fortnightly at Bucksport, Maine. Single copies, 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 10 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies, 10 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
O6 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* O6

Men suffering from Nervous Debility should send 10c. to DR. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT.
N10 13w*

ADVERTISEMENTS.

TO STOUT PEOPLE.

Distant Patients Successfully Treated.

Obesity is fatty degeneration. This disease is not only cured, but permanently so, by new, rational means. No dieting. No failure in a single instance. Send stamp for full particulars to DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey.

Thin People increased in weight and flesh by regulation of the nerves of nutrition. Vegetable Remedies. Can be sent by mail. Address **DR. BERDAN,** (formerly Dr. Edith Hale.) Au25

GERALD MASSEY,

(Under the Auspices of the Independent Club)

BERKELEY HALL,

Sunday, 3 P. M.
N10

FRANK C. ALGERTON,

The Boy Medium, of Chicago, Ill.,

WILL take a class for the Development of Inspiration and other phases of Spiritual Mediumship in Boston. Class begins Tuesday evening, Nov. 13th. For full particulars, apply to MR. L. L. WHITLOCK, Editor *Soul*, Odd Fellows Hall, Berkeley street, corner Tremont. 1w* N10

MRS. J. E. DAVIS,

OF 70 Windsor street, Cambridgeport, will be pleased to answer calls for Platform Tests or Private Circles.
N10 2w*

DR. AMELIA M. WHITE,

MEDICAL, Test and Business. Sittings from 10 A. M. to 5 P. M. every day except Saturday. Developing Circles Thursday evenings. 10 Isabella street, Suite 2, Boston.
N10 1w*

DR. J. C. STREET,

181 TREMONT STREET, BOSTON, MASS., near Boylston street, opposite the Common. Take Elevator. Sittings by appointment. Office hours 1 to 4 P. M. Reception Room, No. 13. 1s13w O6

DR. E. H. MATHEWS,

MEDIUM and Psychometrist, 35 Hollis street, Boston. Can be engaged by societies. 1w* N10

King's Waterproof Paint,

FOR Leaky Roofs and to make the roof last a long time. Directions sent for 10 cents in stamps.
N10 ALEX. KING, San Pedro, Texas.

OZONE VAPOR BATHS,

SUPERIOR to the Turkish, relieve Rheumatism, Asthma and Catarrh. Plain bath, $1.00; medicated or perfumed, $1.50. Given only by HELEN TREVORS, 77 Harrison Avenue, Boston. 1w* N10

HEALTH AND HEALING BY SPIRITUAL POWER; absent healing a specialty. Lessons given in Generative Life. Knowledge is Health. Mental and Massage Methods. ELIZABETH BENNETT, 24 Upton street.
N10 2w*

L. A. EDMINSTER, Spiritual Healer; 25 years' successful practice. Clairvoyant Diagnosis. Patients receive immediate relief. They are taught how they are healed. Evans House, 175 Tremont street, Boston.
N10 2w*

HEALING BY LAYING ON OF HANDS. Will visit patients at their homes. No postals; no callers. Address only by letter, No. 5 Irwin Avenue, Roxbury, Mass., MRS. ROLLINS. 1w* N10

MRS. M. A. HAWLEY, Medical, Business and Test Medium, 64 Bolivar street, Cleveland, O.
N10

MISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Boston.
N10 eow8t*

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Author of "Common Sense," "American Crisis," "Rights of Man," etc.

ALSO,

A Brief Sketch of the Life and Public Services of the Author.

Having purchased from the American Liberal Tract Society all the remaining copies of their edition of the above-named remarkable work, we have reduced the price, and offer it to our patrons at a remarkably low figure.

THIS EDITION IS PRINTED FROM LARGE, CLEAR TYPE, ON FINE, HEAVY PAPER, AND IS SUBSTANTIALLY BOUND IN CLOTH.

Cloth, 12mo, pp. 213. **Price 50 cents,** postage free. For sale by COLBY & RICH.

Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, trance medium, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used exclusively for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman*.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Oct. 9th, 1888.

Spirit Invocation.

Oh! thou Supreme Being, thou Eternal Spirit of all Goodness, thou Soul of all Intelligence and Wisdom, we turn to thee with hearts receptive to thy teachings, with souls expansive to thy ministrations and thy blessing. We recognize thee as the source of all power and acknowledge the supremacy of thy law, and bow down in adoration when we number up the many benedictions, the glorious experiences, and even count the stern disciplines of life, knowing that these have all been vouchsafed to humanity for a wise purpose, even for the unfoldment and the development of the soul, the mind, and the entire man.

The fool hath said in his heart, "There is no God," but the wise man, looking abroad upon the universe, recognizing the display of intelligence, the hand of wisdom, of power, and of infinite law, will bow his head in silence, even though thou shalt be nameless to his breast. We cannot say there is no God, for we believe in an intelligence who is the infinite sum and substance of all existence, and so we turn to thee, our Father, recognizing thee indeed as a parent of goodness, one who can gather up every human life in its broad embrace, and behold there shall be none lost. We return our thanks to thee for all things that are ours; we ask the divine protection of thy angel hosts to rest upon every one of thy children—upon the sad, the lowly and the suffering, as well as upon those high in place and power; and may we feel the electric chain of eternal love binding every heart, until all can sing grand songs of fraternity and of peace, forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready for your questions, Mr. Chairman.

QUES.—[By "Onyx," Boston.] Why is a suicide more harshly judged, and in a worse condition in spirit-life, than is a murderer?

ANS.—Your correspondent takes a strange position concerning the adjudication and judgment of the spirit-world, since there are none in the spirit-world who judge either the suicide or the murderer more harshly than each individual will judge himself. There may be one spirit so crude and unformed, so illy developed in spiritual powers that he may not be able to feel the enormity of the offence he has committed against God in the deprival of a fellow-creature of the physical body; such a man, known to you as a murderer, will not at first—perhaps not for some time—be able to understand his position in the other life, and therefore he may not harshly judge himself and his past doings, but may be so depraved in motive and deed as to delight in the acts he has done that offended his fellows, therefore there will be no harsh judgment of himself in his own mind, however much others may condemn him; yet such a spirit as this, unformed, depraved and crude as he may be, must eventually come to an understanding of himself and of his condition.

The sunlight of heaven, shining down upon the frozen earth in the winter time, may not have much effect upon it; but as the spring approaches and new conditions arise, the sunlight still streaming nearer and nearer to the frozen locality, will eventually thaw out the frost and release those atoms which have been enchained, so that a condition of mildness, of genial warmth, of fertility, will ensue. So the sunlight of heavenly love, streaming down upon a human heart, may not for a time have much effect upon it, so encased are its sensibilities in those crude, depraved conditions, which arise from various causes connected with earthly life; yet, as the sunshine continues to pour down upon the human being, as the soul is brought into closer *rapport* with the magnetic qualities of spiritual life, the warmth, the light will eventually take effect, and you will discover that the heart is thawing, its sensibilities becoming more keen, and the man is getting alive to his surroundings, until at length he comes to understand his needs as they really are. When this awakening comes, this spirit of whom we speak will realize what he has done; the enormity of his offence will press upon him, his conscience will become aroused and the lash of remorse make its sting felt. Who shall say that the man is not harshly judged, not by any tribunal or sphere of adjudication, but by his own soul? Having come face to face with himself, his spiritual faculties being aroused, he will know neither rest nor peace until he has repented deeply of his sin, and has sought to atone for it in beneficent works and ways unto others.

Who judges the suicide harshly? we would ask your correspondent. No one has a right to pass judgment upon the soul, that, tortured perhaps by conditions which it could not understand, deprived itself willfully of its material covering and its earthly experience. Only the soul itself may pass judgment. And if the man who has committed suicide, standing outside of the physical body, discovers that he has been weak and should have remained on earth, bearing its discipline and reaping its experiences—if he feels that he has cut himself off from that which might have proved advantageous or useful to him—if he discovers that he has not opened for himself avenues that are better, brighter and higher, for advancement, for growth and experience than he held on earth, and finds that there are conditions, tendencies and inclinations still drawing him earthward, interests connected with others to hold him to the physical life, that he is still tethered to its outward surroundings, although parted from the physical body, the man will deem himself not only a coward, but a very foolish person, for having committed the suicidal deed. He passes this judgment upon himself, and it is the harshest decree that will be given to him. This man will seek, undoubtedly, to rectify, as far as he can, any mistake he has made; he will endeavor to bring his influence in such ways that it may be exercised for good in connection with others, and he may outwork plans and labors which he left unfinished here, so that he, thus fulfilling his earthly mission, may arise above his unhappy state to one of beatitude and peace.

Q.—[By W. C. Ralphs, Cocoa, Fla.] While sitting quietly in the evening, I perceive flashes of light, and masses of what I may term ethereal-ized matter, among which are dark spots one-half to three-fourths of an inch in diameter; while during all the day I notice four distinct forms in front of me. Please inform me what all this denotes.

A.—It would be well for your correspondent first to learn whether he is not the victim of some physical disturbance of the nervous structure, and if he satisfies himself that his physique is sound in every direction, then he may conclude that he is passing through a process of mediumistic development. It is often the case, when one is developing as a clairvoyant, that he sees flashes of light, and masses of fine matter of a vaporous appearance, these being the results of operations upon his clairvoyant system by attendant spirits who wish to develop his powers. Again, there are those passing through mediumistic development for the materialization of spirit forms who perceive these same appearances, which are emanations from the magnetic elements which spirits use in presenting temporary materialized forms to mortal sight. Undoubtedly, if your correspondent sits quietly by himself, or with a few harmonious friends, at stated intervals, seeking the presence of good spirits, and providing them with favorable conditions for the development of mediumship, by coming to the séance-room in a congenial and pleasant frame of mind, free from disturbance and anxiety, he will, in time, learn what these peculiar appearances mean, and we should judge that after a while there will come to him evidences of mediumistic development which may be utilized for his own and others' good in time to come.

Q.—[By Mrs. W. Miller.] Where is the spiritual world? and how far distant is it supposed to be?

A.—We have replied to a query similar to this but recently. We will briefly say, in this connection, that it is difficult to give the distance and locality of the spirit-world, as there are worlds without number located in space. That portion of the spiritual world belonging to this planet is but a counterpart of this earth which you inhabit; it lies contiguous to this same sphere of being, and indeed many of its inhabitants are here with you, side by side, mingling with your occupations, passing to and fro with you daily, so that it may be said you are not separated from them.

Your correspondent may inquire: "If this be so, are these spirits who dwell near to us, within the atmosphere of this planet, in homes and habitations of their own, or do they dwell in our homes of earth?" There are spirits who do not leave their earthly habitations, but still continue with their friends in the mortal. They may say to you, when they return through mediumistic sources, that we have our homes; we have our dwellings, and we have our occupations, all of which is very true, but they are in connection with yourselves, and are not independent of your own lives. There are other spirits who will make the same statement to you. But that which they possess in the spiritual atmosphere is not the home in which you dwell, nor are they confined to the same conditions which influence your lives; they have dwelling-places of their own, not seen by mortal eyes, not to be handled by the physical touch, yet real and substantial to the spirits, and as useful, in every respect, as are the objects which you handle and the homes that you inhabit.

There are other spirit-worlds in space—many of them, more than you can count—each one peopled by its own spiritual intelligences, each one affording conditions for the unfoldment of experience and of human life, each one presenting to its inhabitants those objective forms of existence that are useful in the expression of thought and energy, and also those forms of subjective life calculated to awaken thought within the mind. Each of those spirit-worlds revolves within its own orbit, no doubt; so far as we know, this is so, and each one may afford to those who come to it every opportunity for gaining knowledge and reaping experience which is required by the advancing spirit.

Q.—How are so many wonderful cures effected, *as reported*, through "faith-cure"?

A.—To come into that condition of mind known as "the exercise of faith," is to come into a receptive, passive condition, placing reliance upon higher things than outward conditions, and not paying so much attention to the ills, the ailments, the anxieties of self. This state of mind affords opportunities and conditions to external, intelligent influences, for the impartation of such magnetic qualities as may be required by the patient in regaining strength and activity of mind or body.

Undoubtedly those who pass into this negative, receptive condition, must be in sympathy with him who is known as the healer, and this healer must also be in harmony with his patient; and if he be one through whom and from whom magnetic elements may pass—elements not only of the physical body and atmosphere, but also of the spiritual intelligences who attend him—then will there be an impartation of strength or healthful vigor from the one to the other. Thus we account for the cures effected in this way; and such cures are effected in various quarters at this time, as they have been for many years, by the exercise of that element in the human mind known as faith, because by its exercise there comes an influence which enables the departed intelligences of another life to exert their power upon those in need; and not only this, but the more positive elements which may be aroused in the human operator are brought into subjection; there passes from him without resistance the magnetic element needed by his patient to restore equilibrium to the circulation of the nervous energy in the body. When the nervous forces are disturbed, or the circulation is unequal, the physical system will be disorganized, to an extent; it will suffer pain and weakness, and to restore these there must be an application of force silent, unnoticed though this circulation may be, it will perform the work necessary for the recuperation of the physical health.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Oct. 12th, 1888.

Reuben H. Broughton.

It gives me great pleasure to be able to speak in your Circle-Room, Mr. Chairman, for I have been here many times, hoping to send a few crumbs of comfort to those in mortal life. Dead! oh! how often do we hear that word spoken which never should be uttered, and how much satisfaction it gives us, as we are starting out in the new life, to return and assure our dear ones of our continued life and our constant love. I had no doubt of the immortality of the soul. I knew we should find our own again, for I learned a great deal of spirit-return during my mortal life. I was not far from seventy-nine years of age when I was called higher.

I would ask those that are left to try and come into communication with us, if possible. I am Reuben H. Broughton, of Titusville, Pa. Your good paper reaches some of my friends.

William Todd.

I know I am in the good city of Boston, Mr. Chairman, and I am glad to be able to speak for myself. Caroline is with me to-day, and we are happy together in the spirit-home. It is many years since William Todd stepped from the mortal life into the immortal, and cast off the old form and put on the new. I have not been idle. I have found a work to do and have been given power to do it. You little understand, mortals, how much help you may receive from those who have passed over, and how thin the veil is which hides us from your view. I well remember many in this city; many, too, whom I knew have joined me on the heavenly side.

As I look in the audience I find two who I think will recognize me, and I know I shall not be entirely forgotten in New Bedford or in Braintree.

Willie Damon.

Oh! the pretty flowers! Can I have two of those pink flowers, one for papa and one for mamma? The Spirit Chairman said I could speak if my tongue didn't get to running too fast. I've been in this meeting, oh! so many times, and grandma says it is just like going to church when we come here. Sometimes I go home where the people are, but they do n't see me. They can't see me, grandpa says, but sometime they 'll come where we are, then they 'll see us plainly.

I lived in Cummington, Conn. My name is Willie Damon. Why! there 's Eddie Johnson [referring to a spirit]. We have a beautiful home, but we do n't have to stay there all the time; we can come to earth just when we like; it 's only a little way. Then we go to school; it 's a spiritual education we get over here. I went into Guild Hall two times, and the medium just spoke of me, but did n't let me talk any. I 'd rather talk a little myself.

We thank the people for the flowers. Sometimes the children come, and they are a little mite diffident, and when they see the flowers they forget it. I thank you, Mr. Chairman, for letting me speak, and writing it down, so that mamma and papa may know I aint dead.

Hannah Humphrey.

I would not have you mortals think that I was a stranger to what is termed Spiritualism, for it was my guide and comfort for many years, and I was never ashamed to own that I believed in spirit return. For sixty-eight years I dwelt in the mortal form, and what I learned here has been of great benefit to me since crossing the portal called death. Oh! how sweet it is to find the dear ones waiting on that blissful shore.

How kind my dear daughter and Edward were to me! They did all that willing hands could do. I had no fault to find, I had no regrets as I looked back; as the pale boatman came for me, I was ready to step into the boat, and was rowed safely across to where the loved ones stood to greet me.

I found that it was the life on earth that built the home yonder. Many times, when I have seen the suffering and needy, my spirit has gone out to them, and I did what I thought I could, although I would have liked to do more, and I find that it has helped to make my home more beautiful. Dear mortals, live not for self alone, but for each other. Drop a kind word wherever you can; do a kind act whenever there is a channel open for you, and in spirit-life your home will be much more beautiful and bright.

I have felt that the time would come for me to speak. My name is Hannah Humphrey, and my home was in Portland, Me.

Edward W. Seaburn.

Allow me, Mr. Chairman, to introduce myself to you as from New Bedford. I think I shall be remembered there as Edward W. Seaburn, and also at the old camp-ground, where I loved to go.

It is but a little while since my dear wife, Martha, joined me in spirit-life. We were separated only a short time. How little did she think that before another season came she would be with me; or when she went for a short visit to New York, it was to be the last of earth. Yet she tells me she had felt, for some time, that it was but a little way to me, and not long before she should join the happy spirit-band.

Gardner, remember, dear boy, we do not forget you, we do not leave you. I know you made home pleasant for the mother, and watched eagerly at the time of her going out. Oh! how grand is the union in spirit-life, as we come together, not for a month or a year, but to be forever where no more parting is known, and where no heaviness creeps over the spirit, but all is harmony, peace, and good cheer.

I am satisfied with the home that I have on the spirit side; but I trust I shall make it more beautiful.

As I look down the aisle to-day, I see little children thronging in, laden with beautiful flowers for each one.

How anxiously, friends, do you look for a word from the spirit side. We often hear it said: "No one comes to me." And yet there is not an individual in this room but that some dear one is attracted to. Although you may not get a message audibly, they are here, and come into sympathy with you; the room is crowded with what you call invisibles, in the spirit-form, and all are attracted here for a purpose, to help you, to give you magnetism, and to receive from you. How much it helps us when we find a harmonious influence among mortals in your circle-room to-day.

I do appreciate this opportunity of speaking, for I know that the dear ones I have left on earth will be anxious to catch a little crumb from the spirit side. I would like them to know that Martha was borne so close to me that I reached out my hand to receive her as she entered spirit-life. Edward W. Seaburn, of New Bedford. Martha passed away in New York.

Susan Cordwell.

Mr. Chairman, I am familiar with your city, and as I look upon one face and another, I see a resemblance to some who have passed over. It is many years since I entered spirit-life, and I have often visited this circle-room, yet this is the first time I have been able to speak. I would like Maria to know I have gained power to control, and so also has Aunt Susan, for whom I was named. My name is Susan Cordwell. I lived in Boston; my husband's name was George W. Cordwell.

Lily Allen.

I was borne away to spirit-life when I was a mere child, and have grown to womanhood there. I have no remembrance of earthly life, but have been educated on the spirit side, and have learned to know the dear ones that are left. My own dear earth-mother yet dwells in the flesh. Father has often said: "How much we missed you, darling, when they bore you away, a little child."

How little did you understand then, dear mother, for what purpose I was taken. It may have been a stepping-stone to you to learn something of spirit-return, for I know you are now seeking avenues for such knowledge, and that dear ones come to you in the silent hours of the night.

Grandma sends greetings to you to-day, dear mother. Father is present, and says he may not speak to-day, but in the near future he will be able to give something to you. I know you look eagerly for a word from the spirit-land.

I love to repeat the name of mother, although I never was permitted to use it here. It is the dearest name that can be spoken. I came frequently into the home before father left it. You did not understand much of spirit-return at that time, but since father has crossed over you are trying to learn more and more, and also to educate yourself spiritually, which will be of great service to you when you come to us. I know many times you feel lonely, but the blessed angels come to help you by day and by night; then, dear mother, be comforted, be cheerful; we want you to be happy. Years ago I spoke the name of mother, and it has always been sweet to me.

My name is Lily Allen. My mother will understand, but she is not in the meeting.

Olive Cummings.

I have not much to say, Mr. Chairman, yet the desire comes ever to the spirit, as it enters the atmosphere of earth, to speak a word of love to some dear ones. I have heard mortals ask why their friends could not come as well as others. There is no law against it, but we cannot always gain power to take advantage of such conditions as may be offered. I saw the way open for me to-day, and I gladly availed myself of the opportunity.

I have wanted to come into communication with James, but have not been permitted to. I know he may ask me if I materialized. Yes, James, but imperfectly; there was a lack of harmony in the circle, and I could not make my form perfect. In some respects you thought it looked like Olive; in others you said no, and went away with many doubts. Now, dear husband, while you dwell in the mortal, doubts will come to you; but I would ask you to use your own reason in regard to this. I did come, I was there, I did the best I could under the circumstances.

Now let me ask a favor of you: Go somewhere in the State of Maine to a medium, through whom I may speak with you privately. I know of the changes that have taken place since I passed over. I know and well understand of one that you desired to come into the home, but failed. The darling little boy—I ask the angels so earnestly to watch over him. I feel that in time they will give him to me, for he is not strong; the other may be left to be companionable to you, James. I feel you need them both, but I see the frailty of the little one.

I am happy in my own spirit home, but as I come to earth my sympathy goes out for you. Oh! if I could only help you with my hands! But I work no more with them, but with the spirit continually. My home was in Hallowell, Me. My name is Olive Cummings, and my husband's name, James C. Cummings. I have two dear boys with him.

John Chase.

I feel that my dear ones will be glad to know that I live, and have gained the power to speak in your meeting. How grand it is for us to realize that we are not forgotten. I am confident there are some who will remember John Chase. The dear ones yet left will not fail to recall the time when I passed over; I was well into years. The spirit as it enters the other life is not old, have you chase away despondent feeling. I do but with many others; for we have power to visit other homes, and we form acquaintances in the spirit-life as readily as you do here. It is but a little time since I passed out, yet I find it is my privilege to come and give a short message.

Although many miles intervene between where I passed away and your dear circle-room, I have been here many times. I was no stranger to these things. I find now that this spirit-communion is a great help to us. I would ask all to be patient with the instruments we use, for mediums are very sensitive beings—they have so much to contend with. Just think, for a moment, what it must be for one spirit to use another's organism, and you will understand that it taxes them very much indeed at times.

I am happy in my spirit-home. I would like to say to Brother Colby: Be patient, for there is always a silver lining to every cloud. He will well remember who is speaking here, for he has often wondered in his own spirit why I did not have something to say. Think not for one moment, dear friends, that I have not been attracted here. I have been, and I have learned much by hearing others speak. I know you come here with a good feeling of harmony, trying to give out your magnetism to the spirits, as they need it so much, and as you give to us so will we give back to you.

Dear mortals, the veil is thin, how very thin between us and you, and when the angel of change comes, how quickly is it torn asunder, and you behold the spirit-side. The beauties of spirit-life I cannot express to you any more than can others who have tried to do so. I am grateful for the opportunity and power to speak. My father also sends greetings to the dear friends of THE BANNER, for this is where we all love to come, although we are in the immortal realm while you dwell in the mortal. Esther Knox (formerly Tubbs), of Oakland, Cal.

Annie Metcalf.

[To the Chairman:] The gentleman said I could speak just as soon as the lady had stopped speaking. She 's a lovely, lovely lady. She used to let the spirits come a great many times; she told me that, and I know she would n't tell me a story. I came here two times before, and once the gentleman said there was n't any more time.

All the time is ours where we are. We know you have to keep looking at your watches, and the clocks, to see what time it is; we do n't do that, because we do n't have to hurry. There 's a doctor man here on the spirit side, and he goes down and stands by an elderly gentleman in the audience, and puts his hand on his head, and says to him, God bless you. That gentleman can't hear quite good, and the doctor says he will come and help him. Tecumseh also comes to that gentleman, the good red chief from the summer-land. Metooka also comes.

Oh! the lovely flowers! One lady brought some of them, did n't she? She 's a nice lady; she do n't never be cross. I can see her spirit when she comes here.

I lived in Burlington, Vt., where there 's lots of snow when it comes time for it. My papa's name is John Metcalf; did you know him? When you come to us I 'm going to take you right around and show you my father, and I 'll bring you as many flowers as I can in my white apron.

My name is Annie Metcalf. My father is with me, but he aint here to-day; if he was, I guess he 'd tell me not to talk so fast. I was in a hurry; I was afraid they were going to shut the door; but the spirit-man, the minister-man, says he do n't shut the door on the spirit that is just coming. He 's a lovely minister; he comes to make you all feel better. The doctor-man wants the gentleman to come again some day—the one that can't hear good.

You 're a nice man. Do n't you never speak cross to the children when you meet them in the street, but just say, "How do you do, dear?" That will be laid up for you on the spirit side; and you 'll feel happier when you go to bed. Sometimes children have dirty faces, and then you can say, "Now, dear, run right home and wash your face."

I 'm glad I came here to-day. Can I come again to-morrow? Grandpa says I always was a chatterbox. I guess he do n't know what kind of a box that is.

I did like the flowers; but grandma did n't allow me to pick 'em; she said it would spoil the looks of the garden. Where we are we can pick just as many as we want to.

My teacher is Alice Cary. She 's a lovely lady, and she 's got a sister Phebe. When she teaches me, she says I must n't talk too fast. I won't learn my lessons if I do. I 'm going now. Good-bye.

Nancy Harrington.

God bless the children! We should be patient and lenient with them. The dear little child was so grateful for the privilege of speaking here, she came in with so much animation, her whole spirit in a glow, that she could n't tell half her story. The flowers attracted her attention. Oh! how good it is that the Great Spirit put it into the hearts of mortals to bring flowers here—they are so sweet to look upon and the perfume is so good.

How beautiful to know that heaven is composed in part of the children. I have wanted to say a good many times when I have heard a mortal speak to a child in this way: "Oh! go away! do n't trouble me," stop, dear mortal, you know not how it grates upon the spirit of the dear little one. Speak gently, speak calmly, for you would not wish to give that little spirit pain. You know not how much happiness you may give by a kind and gentle word. Also, let me remind you that in childhood the disposition is forming.

Before I left the earth-life, which was about three years since, I felt that I could almost see across the beautiful river, and I know now that I really did catch a glimpse of the dear ones who had gone before. For many years did I feel that I held sweet communion with the loved ones who had crossed over, and they have told me since how much they did come to help me and give out their influence.

I would thank the dear friends for the flowers they brought that were wreathed around the casket, at the time they laid away my mortal form. I look back to that period, and thank them all for the kindnesses to me. They will say: Did I attend my own funeral? Yes, dear mortals, we are permitted to attend the funeral and to be cognizant of what is passing, even to hear the voices. I can see plainly as I look now through the spirit-eye of the instrument, and I see you all here perfectly. I would also thank Mr. Foster for his kindness to me, and for what was spoken afterward. I lived in Providence, R. I. My name is Nancy Harrington.

Lida Will be glad to hear from father. I would much rather speak in private, but when not permitted to do so we must come publicly. I feel that what I have said will reach Etta.

Lida would ask me, I know, if her own dear earth-mother is with me. Yes, dear child, she is, but is not able to speak to-day. I know of the anxiety that comes to you, but I would have you chase away despondent feeling. I do not like to see you unhappy, and I perceive it is of detriment to your health. So do try to shake it off and look on the brighter side, my child, for in due time you will be with us. I can't talk with William as I would like to, because he do n't believe anything in Spiritualism. Dear child, do n't press the matter. In the angels' own good time the scales will be dropped from his eyes, and he may behold more than he has thought possible. At times now he cannot shake off the feeling that, perhaps, they may come. He argues like many others: "If they do come, why not directly to me, instead of through a stranger?" The dear boy does not understand the laws by which spirit-communication is governed.

When I was on earth I knew naught of spirit-return. I did not trouble myself about it, although many times I heard it spoken about. I found I had a great deal to learn, on crossing over, that I might have learned.

I would like, Mr. Chairman, to have this message sent to Effingham Falls, N. H., to Mrs. Etta Cook. I passed away in Portsmouth.

Georgie Johnson.

I desire that my friends may know I am not so far away but what I often come into the home. I have many times been into the meetings, in Springfield, this State, and have enjoyed listening to what the mediums might say upon the platform after they got through with what they call a lecture. Sometimes I got tired waiting. I was glad to hear them call out the names, and once they spoke mine, but that was all. We would like to talk a little besides. Grandfather says it is just like passing you a plate of fruit, and you look at it, but do n't taste it: that 's the way it is with us when we go into the meeting and the medium only calls our names. I suppose it is what you call giving out proof to relatives that we live, although it is n't so much satisfaction to us. I was in your last meeting when the little lady was here, but the Spirit Chairman said: "Not to-day." Then I drifted away; I did n't stay till the meeting was over.

Oh! the lovely, lovely flowers! We thank you people for bringing them here. Grandma Johnson says they are painted by the finger of God—and I think it must be so, they are so perfect.

When I went into the spirit-life I found I must go to school. A very kind lady was appointed to teach me, and that I was not to forget the dear ones of earth, was a part of my spiritual education.

Grandfather sends greetings to the home; grandmother, too, and Aunt Sarah. I feel grateful that I have had a chance to speak a few words and give my name, Georgie Johnson. Eddie is here, too. I lived in Springfield, Mass.

Annie Page Celey.

Grandfather lately crossed over, and he said to me: "Annie, do n't forget to give greetings from us to the dear ones, Aunt Katie and Aunt Dora." I know you will say: "Annie, you promised to give a message sometime"; and the door has been opened to-day.

I cannot reach father or mother, as they will not receive me. Not because they do not love me, for their poor hearts were nearly broken when Annie went away. Oh! mother and father, I wish you would learn a little of the spirit side while here, but I know you will think it is wrong to call those back again who have passed from mortal life. God gives us the power to visit you often. Mother, in the hush of midnight and in the twilight, do I come easily and quietly. I would like Eddie to know that I come home.

I know you will ask if I am happy. Yes, dear mother. I call it heaven, because it is a place of happiness and harmony. Dear father, do not let the early teachings hold you at this time, for you should learn something further. I know you would not tell me anything wrong. Grandfather says that before he passed out he saw grandmother and myself waving our hands for him to come up higher. And, father, you thought then that grandfather was not just in his right mind. But he was sound, and saw us as plainly as you can look on mother's face, for we came to help dear grandfather over.

To-day I speak for him; and dear Aunt Dora I speak also for Uncle Augustus, for he tells me to give love to you and Frankie. Oh! Frankie, do n't say your father do n't come to earth when he visits you so often. I would like, Mr. Chairman, for you to announce my name as Annie Page Celey. I lived in Salem, N. H. Celey is my name by marriage.

Ellen Johnson.

I knew not of spirit return when I passed out, but in a short time dear ones gathered around me, and began to tell of how much happiness they gained by entering earth-life and speaking to their friends. How little did I understand of what I was to find. The beauties of spirit-life can never be pictured; we may show the outline, but that only faintly.

How glad was I when I saw Mary coming toward me, and in a few moments Robert also.

Clark, do not take any notice of what the girls may say—Lucy or Ellen; it only shows their ignorance when they throw the paper aside, exclaiming, "Sheer nonsense." Do not let it wound your feelings, dear child, for you are in the right channel, and as your father and mother have spoken to you, it is true that they live and have the power to visit you. Clark, Aunt Ellen has been to you many times; and when you feel you stand alone, because I know the children all go against you on this subject, remember, dear boy, you are in the right channel.

I lived in Manchester, N. H., and my name is Ellen Johnson. Many of the dear ones do not countenance these messages, and some do. You will find it so throughout the land.

George Frost.

On coming in contact with the earth and mortals I take on the sensation with which I passed over. I know my dear wife has watched for a message from me, and has turned your paper over many times to see if I have not gained power to speak. For some reasons I have not spoken. I care not to speak in public; but as I find I cannot come in a private way to you, dear wife, I take this opportunity to say a few words, so that when there is an opportunity you would grasp it, for I so much prefer to come in private. I knew not of spirit-communion when I was here. I was engaged in a manufacuring business which largely absorbed my time and attention.

I would like this message to reach my own dear one in Providence, R. I., for I know she is there a part of the time; and the children, who do not give themselves much trouble to learn of spirit-return—I would like them to learn of it, as it would be a help to them when they cross over. I find if I had given more thought to the spiritual side of life instead of so much to the material, it would have been better for me, but we do n't wish to recall the past.

My business was located in Newmarket, N. H. I passed away in New York, as I was called there by affairs concerning the Company. As I made the attempt to step upon the boat I made a misstep and went down. That is all I can remember. When the sad tidings came to the dear one, it was hard to bear, but when she learned a little of spirit-return it became a great solace to her to know that she could communicate with me, which she has done several times, and I feel that the time is not far distant when I shall hold communion with her again. My name, Mr. Chairman, was George Frost. I would like very much to reach M. J. Frost of Providence, R. I.

Esther Knox.

Loved ones are waiting for a word from me. Some will receive it kindly, and some will hardly glance at the message, for so we find it in the homes of many, not only with my relatives but with many others; for we have power to visit other homes, and we form acquaintances in the spirit-life as readily as you do here. It is but a little time since I passed out, yet I find it is my privilege to come and give a short message.

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SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Oct. 19.—Samuel L. Tower; Mrs. Sarah Blake; Minetta I. Homer; Charles Wood; Zuba La Count; Emeline Moore; Oliver S. Adams; Annie Boutwell; Elizabeth Loud; Will Killen; Eveline Southwick; Betsey N. Cook; Fanny Brown; Eddie Taylor.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Oct. 26.—Harvey Slade; Alice B. Sampson; Stella B. Pinney; Amos Dean; Col. Robert Cowdin; Lieut. William A. Ashley; John Pratt; Amos Atwood; Jennie Dinsmore; Hezekiah Toleman; White Fawn; Sally Beebe; Emma Hollingdale; Addie Thompson.

Verifications of Spirit-Messages.

MILTON EMERSON.

In the BANNER OF LIGHT of Sept. 8th is a message from MILTON EMERSON, which was recognized and read by his friends here and at White Cloud, Kan. We were glad to hear from him, and hope he will soon favor us with another communication. We consider this an excellent test, as he promised us at our séances to communicate with us through THE BANNER. We would also be glad to hear from any of our friends who have gone before. Fraternally yours,

C. C. HOLLEBAUGH.

Falls City, Neb., Oct. 29th, 1888.

MRS. SARAH E. WEYBURN.

In your issue of Nov. 3d I see a communication from the above-named, with whom, when a State missionary in Michigan, in 1868-9, I was well acquainted, and more fully so in the winter of '69, while editing *The Present Age*, then published at Kalamazoo, where Dr. and Mrs. Weyburn resided. The communication is correct in its statements so far as I know, and is characteristic of the lady, who was a warm-hearted woman and a zealous and devoted Spiritualist. I am glad to be able to testify to the correctness and great value of THE BANNER'S Message Department. [1]

DEAN CLARKE.

Pearls.

"——elegies,
And quoted odes, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever."

Pleasure can be supported by illusion, but happiness rests upon truth.

Go among men, in them thyself as man to know;
Not darkly brood within upon thy private woe.
—[*Wisdom of the Brahmin.*

Not only general things, but also the most particular, which have once entered the memory, abide there and are never obliterated.—*Swedenborg.*

Onward its course the present keeps,
Onward the constant current sweeps
Till life is done.
—[*Longfellow.*

It is impossible to diminish poverty by multiplication of effects, for, manage as we may, misery and suffering will always cleave to the border of superfluity. —*Jacobi.*

Thus often in the course
Of life's few fleeting years.
A single pleasure costs
The soul a thousand tears.

There are treasures laid up in the heart—treasures of charity, piety, temperance and soberness. These treasures a man takes with him beyond death, when he leaves this world.—*Buddha.*

Life! we've been long together,
Through pleasant and through cloudy weather.
'T is hard to part when friends are dear;
Perhaps 't will cost a sigh, a tear:
Then steal away, give little warning—
Choose thine own time.
Say not good night, but in some brighter clime
Bid me good morning.
—[*Mrs. Barbauld.*

[From the Wide Awake.]

THE RAMONA INDIAN GIRLS' SCHOOL.

As it Is at Present.

BY HORATIO O. LADD.

[*Conclusion.*]

They often use their English songs in their Apache plays, and the older ones often admonish in English the little ones to go to sleep: "Shut your peepers now—tuck in—go to sleep." They like to indulge in Apache to describe the exciting incidents of the playground, but if overheard they are required at once, while the excitement remains, to tell the story in English. At first this is very hard for them, but soon the Indian sign-language of arms, fingers, feet and every feature is vividly illustrating the story as told in English to the amused listeners.

The pupils are from the first obedient, quiet and orderly in school, very tractable, modest and self-respecting. Though they are the children of barbarous tribes they seldom quarrel among themselves, and have never come to blows in their greatest provocations, though they have once showed the power of the Apache tongue in "calling names." The younger girls follow the example of older ones with great docility. What they say in their Apache tongue and how they regard the life around them, is of course not easily known.

They have, however, a ready appreciation of the change in their condition. They say that all the best things and people come from the East; "What shall we do," they were heard to say to one another recently, "if we have to go back to live in tepee and wear blanket?"

To this one of them replied excitedly, "If we have tepee, we will have it *clean*. We will have blanket and clothes *clean*, if we do not have houses like these."

They exhibit a kindness of feeling which would be called, in any other children than Indians, "true politeness." If their teacher, of whom they are fond, is seen getting fuel, one or two of the Apache boys admitted to the school run and take it from her hands, saying, "I too," "I too." A short time ago this teacher received the unexpected tidings of the death of her brother. It came to her but an hour before the opening of school. When it became known to the Ramona girls their sad countenances showed their quick sympathy with their teacher, who tried to perform her usual duties. Soon it was evident that every word and act was thoughtfully expressing the tenderness of these little Apaches. Everything was put and kept in place. Every lesson was learned and recited with special care. There was little intrusion of needless questions or noise. The work of their sad teacher was made light in every way. She noticed all this with surprise, and asked the matrons at noon if they had instructed the girls thus to act. They knew nothing about it. That evening a matron learned, by close questioning, that the four older girls (from twelve to thirteen years old) had called the little ones aside that morning, told them of their teacher's sorrow, and that they must not trouble her in any way that day.

Some white men and women say that such children should be exterminated, that they are only fit to die. Is it quite true that the children of these people, who thus condemn them, show a better right to live?

November Magazines.

THE CENTURY.—Passing the many attractive features that mark the opening pages of this, the initial number of the thirty-seventh volume of this popular monthly, the reader will naturally first turn to the new portion of George Kennan's Siberian Exile narrative, given as the result of a fifteen thousand mile journey and the exploration of every important prison and mine in Siberia, and interviews with hundreds of the political prisoners of Russia—a series of papers that is attracting the attention of the civilized world. The special subject in this issue is "Political Exiles and Common Convicts at Tomsk." "The Guilds of the City of London" are interestingly described by Norman Moore in the opening article, illustrated with sixteen engravings by Joseph Pennell. A serial story, "The Romance of Dollard," is commenced by Mrs. M. H. Catherwood, one of devotion and heroism, based upon events in the early history of Canada. Geo. W. Cable gives the first of a series of "Strange True Stories of Louisiana," that of this month being "The Young Aunt with White Hair," a story of Louise Cheval, captured by Indians and rescued by Spanish soldiers in 1782. Of other articles are "Letters of Lord Nelson," with two portraits, "Mistaken Premises," a story by Julia Schuyer, "Pictures of the Far West," new chapters of "Lincoln," and poems by T. W. Parsons, Joaquin Miller and others. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

THE ATLANTIC MONTHLY opens with another installment of "Passe Rose," by A. S. Hardy; Bradford Torrey, in "A November Chronicle," tells of the pleasures of out-of-door life in the Indian Summer of the year; Ellen Terry Johnson has a graphic and striking contribution in "The After-Suppers of the King"; John Fiske writes vigorously on "The Eve of Independence" (no one who takes pride in the story of America's advent as a nation can afford to miss reading his outspoken sentences); "The Despot of Broomsedge Cove," by Miss Murfree, "Boston Painters and Paintings," by W. H. Downes, and "Studies of Factory Life," by Lillie B. Chace Wyman, are further continued. "The Makers of New Italy" is a resonant tribute of appreciative praise to Mazzini, Garibaldi and their compatriots; other articles not here enumerated, poems by Lucy C. Bull and Walter Kelly, and the usual departments, complete the table of contents. Houghton, Mifflin & Co., publishers, Boston, Mass.

ST. NICHOLAS.—A sketch of girl life in the West is given in "Dream Horses," the opening article of this the first number of a new volume. Photograph illustrations of English ships of war accompany an interesting account of the "Queen's Navy," and its manœuvers in jubilee days, by Lieut. Smith, R. N. The remarkable experience of "Ann Mary," whose fortune it was to have two thanksgiving days in one year, is told by Mary E. Wilkins, and in the same line of pleasant story-telling are "In a Cellar," "The Loaf of Peace," and "Elsie's Invention," the latter suggestive of a cheap and ready means of home comfort, which many readers will be likely to adopt. Ed. Alton commences his instructive "Routine of the Republic," conveying to children and adults needed information about the Federal Government. A variety of fine poems, and a profusion of exquisite engravings, etc., constitute the remaining attractions. New York: The Century Company. The Old Corner Bookstore, 283 Washington street, Boston.

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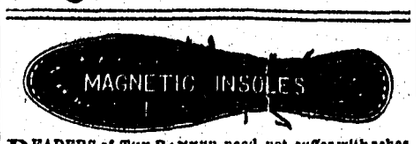

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 10, 1888.

The Latest "Death-Blow."

To the Editor of the Banner of Light:

In order to estimate the real worth, or rather worthlessness, of the purported "confession" of Margaret Fox Kane, and her sister, after forty years of professed imposture, it is important to recur to the testimonies of their parents and neighbors given immediately after the outbreak of the alleged disturbances in their house at Hydesville, N. Y.

I do not see that any of the papers which are so ready to seize upon the recent statements of these self-accused tricksters as constituting a "death-blow to Spiritualism," are at all anxious to reproduce the evidences upon which the belief in the spirit-origin of the "rappings" was at first founded. These evidences are full, elaborate, compiled upon the spot, and have been for years before the world, not only in ephemeral pamphlets published at the time by different parties, but have been preserved in such volumes as Capron's "Facts and Fanaticisms of Modern Spiritualism," Mrs. Hardinge-Britten's "Modern American Spiritualism," and other works. Mrs. Kane herself can hardly be supposed to be acquainted with those testimonies, or even she, if in her senses, could scarcely have had the hardihood to impose on her audiences the silly and improbable statements with which she has recently regaled credulous crowds in New York and Boston:

In the first place she appears to be ignorant of or to be misleading concerning even her own and her sister's age at the time of the commencement of the rappings. She seems to wish to make it appear that either they were too young to be aware of the enormity of the imposition they were practicing upon their parents and others, or that they were exceedingly smart in fooling their "dear mother" and many other people. She is reported as saying:

"My sister Katie and myself were very young children when this horrible deception began. I was eight, and just a year and a half older than she."

Now the mother, in a statement dated April 11th, 1848, only about a fortnight after the beginning of the disturbances—a statement to which she says she is willing to make oath if necessary—says:

"The youngest girl [Kate] is about twelve years old." "The other girl [Maggie] is in her fifteenth year."

It is not at all probable that the mother could have been mistaken to the extent of six or seven years in the ages of her children at that time; and when it is added that "Mr. and Mrs. Fox were connected with the Methodist Episcopal Church, of which they had for many years been exemplary members, and had sustained a character unimpeachable for truth and veracity," there seems little question as to which is the better entitled to credence in this matter.

Mrs. Kane further states that the knockings were first made by "bumping an apple, tied to a string, on the floor," and then by "rapping on the bedstead";—that the alleged method of snapping the knuckles and toe-joints, which was afterward practiced, was not invented until after the sisters were taken by Mrs. Underhill to Rochester.

The detailed account given by Mrs. Fox, the mother, of the occurrences of the evening of the 31st of March, is entirely inconsistent with the above. After trying in vain, with her husband, to discover the cause of the disturbing sounds, and getting evidences of intelligence which claimed to proceed from the spirit of a person who had been murdered in the house, they called in their next door neighbor, Mrs. Redfield. When she came, *"the children were sitting up in bed, somewhat terrified, and clinging to each other."* In this position it was evidently impossible for the girls, even if mischievously disposed, either to continue the bumping of an apple on the floor or rapping on the bedstead, without being detected. Yet the sounds continued, manifesting intelligence beyond the knowledge of the children.

Another neighbor, Wm. Densler, was then called in, and we have his testimony at length. He appears to have entered upon the investigation with earnestness and intelligence, and by means of questions elicited a number of statements regarding the alleged murder. He returned to the investigation on the following evening, and again on Sunday, the succeeding day. On this occasion he states what is conclusive as to the occurrence of the sounds without the presence, and, of course, without any fraudulent agency on the part of the girls. He says:

"I went over again on Sunday, between one and two o'clock P. M. I went into the cellar with several others, *and had them all leave the house over our heads*; and then I asked, if there had been a man buried in the cellar, to manifest it by rapping, or any other noise or sign. The moment I asked the question there was a sound like the falling of a stick, about a foot long and half an inch through, on the floor in the bedroom over our heads. It did not seem to bound at all; there was but one sound. I then told Stephen Smith to go right up and examine the room, and see if he could discover the cause of the noise. He came back and said he could discover nothing—that *there was no one in the room or in that part of the house.* I then asked two more questions, and *it rapped in the usual way.* We all went up stairs and made a thorough search, but could find nothing."

Here is positive testimony to the fact that the rappings and other sounds occurred in the Fox residence when neither the sisters nor any of the family were in the house. Add to this the testimonies of numerous other witnesses, which might be quoted at great length, to the effect that not only rapping sounds (which might possibly be imitated by the snapping of joints, etc.), but also "a sound like the death-struggle, the gurgling in the throat, etc., of a man whose throat was cut; then the sound of dragging a lifeless body across the room, down the stairs, the feet striking on each step; then a sound as if shoveling dirt in the cellar, the nailing of boards, and the filling up of the hastily-made grave—all sounding as perfectly natural as if you had stood in the graveyard, and heard the clods descend upon the last resting-place of the body of a friend, were heard in the presence of these girls: Add also the evidence of numbers of individuals and committees, whose testimony might fill a volume, who investigated the phenomena after the Fox girls left Hydesville, in Rochester and elsewhere, and found the sounds to be often produced on the walls of rooms and at a distance from the persons of the mediums, and hence without the possibility of trick on their part: Add further the fact that similar rappings and other sounds have occurred in every part of the country and the world, in the presence of people of unimpeachable honesty and veracity—who never saw the Fox sisters or could have learned their alleged tricks—*the sounds in all cases claiming to emanate from excarnate spirits*;—and this accumulated evidence makes the story now told, wholly incredible. It is far more probable that this self-accused woman is now playing her *rôle* for a price, than that hundreds of witnesses were deceived by a childish trick, as she alleges.

At all events, the idea that her purported "confession" can operate as a "death-blow to Spiritualism" is the silliest of all foolish imaginings. Spiritualism means vastly more than toe-crackings or even genuine "raps." If there are persons calling themselves Spiritualists who have been made such by relying on the mere word or the good faith of the "Fox Girls" or any other mediums, rather than on *their own positive knowledge and cultivated spiritual perceptions*, the sooner they are shaken off the better. The cause will be stronger without them. True Spiritualists do not build on any such foundation. Spiritualism is accustomed to "death-blows." It has always thrived on them, and always will.

Yours without a tremor, A. E. NEWTON.

Arlington, Mass., Nov. 4th.

Augusta, Me.—A good audience assembled in Union Hall, Sunday evening, Nov. 4th, when Mrs. Emma Miner, of Clinton, Mass., occupied the platform. George H. Francis, of Manchester, N. H., followed with a recitation, after which Dr. H. F. Merrill gave a large number of tests and messages from spirit-friends present. Mrs. Miner remains with us a week longer. Circles are to be held during the week, and services next Sunday. Mrs. Miner is a most estimable lady, and is making many friends in this city. She is the guest of Dr. Merrill during her stay here. COR.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7 P. M. Mrs. H. S. Lillie speaker for November. H. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2¾; and Wednesday evening Sociable at 7½. Mrs. H. S. Lake's guides will speak during November.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. Mr. Gerald Massey will lecture Nov. 11th and 18th—his theme on the first-mentioned date being "Man in Search of his Soul." F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 3½ and 7½ P. M. Solicits correspondence with medium everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P.M. Public meetings every Friday evening at 7½.

Wells Memorial Hall, 987 Washington Street.—The Independent Club meets every Wednesday at 2 P.M. Séance, followed by sewing-circle. Supper served at 6 P.M., followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P.M. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock. —Next Sunday Frank C. Algerton, the boy medium, will speak, followed by tests.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple.—Last Sunday at Berkeley Hall the guides of Mrs. Lillie spoke upon "Our Foes from Without and Within." Spiritualism, they said, has been attacked by one of its own household, yet spirits not mortals were its founders. Mediumship has not been dependent upon the quality of its channels; from the first every medium has been accused as a falsifier, and this opinion can only be eradicated by convincing demonstrations.

The Fox girls were no more the founders of Spiritualism than were the chairs and tables that were moved, but simply the instruments. Spiritualism is not to blame for the imperfections of one of its vessels. Those imperfections are not the fault of its teachings. We find antagonism where it should be least expected, viz., from those who have already adopted ideas of the immortality of the soul. If the followers of the Christian religion had read the twelfth chapter of Corinthians, and lived up to it, there would have been no quarreling between them and Spiritualists.

Spiritualism is a message of hope destined to come to all; by intuitions our little ones are to-day made witnesses of its truth. It comes to those who are in the church and out; some of our best mediums have been chosen from religious families. Let us enter the closets of our being. Let our first thought be for better philosophy, better Spiritualism, ever aspiring to be of a higher type of manhood and womanhood than we have been before.

The morning and evening lectures were reported *verbatim*, and will be printed in full.

Mrs. Lillie occupies the platform the remaining Sundays of November. O. L. R.

W. J. Colville in Berkeley Hall.—On Sunday last, Nov. 4th, Mr. Colville lectured in this place, at three P. M., to a large and deeply interested audience, on the question, "Is Marriage a Failure?"

The topic was most interestingly and impressively treated, and in a thoroughly practical manner. Alluding to the various theories of woman's rightful position entertained by ancient and modern writers and thinkers, the lecturer proved the fallacy of any embracing the idea of her inferiority. The first chapter of Genesis expressly states that men and women were created equal and together, while the second chapter records the creation of Eve as Adam's companion and helpmeet. Woman's true position is ever by the side of her husband as his equal in all things.

In the days of Solomon the Queen of Sheba was as great a monarch as any man; among the ancient Israelites Miriam and Deborah, as prophetesses, ranked as high as any male prophets in the estimation of the people, and it was a good and wise injunction of the Hebrew sages that no woman unless a Jewess should be united in the marriage covenant with a Jew, for men and women, having by right equal authority in the household that harmony should prevail, it is essential that they think and feel alike in every matter pertaining to the education of their children. Mixed marriages are always a mistake, because it is impossible for children to be well brought up in a home where parents disagree.

If marriage is ever a failure the following reasons may be assigned: Wealth and position are sought for more than sterling worth and noble character; good books are esteemed above moral principle; the lower nature is gratified at the expense of loftier emotions; a selfish desire to be blest is more prominent than an unselfish resolve to confer blessing; weaknesses are exaggerated and better points are overlooked; company manners are reserved for strangers, and home conduct is vulgar and unfeeling; and most terrible of all, the slanderer is welcomed in the household, as Othello welcomed the treacherous Iago, refusing to heed the wise and faithful words of virtuous Emilia, as she protested against the slightest taint being imputed to her friend Desdemona.

Home is impossible in its best sense unless the sanctity of marriage is upheld; and home is far more than church or school in the building of a nation; but the civil or religious rite, while a reasonable recognition by religion and the civil law of a relation previously consummated in spirit, can secure no safety or purity to those whose hands are wedded while their hearts are far apart.

Speaking of child marriages in India the lecturer said that the Pundita Ramabai, in her enthusiasm for her sister women in the East, seemed to overlook the better features of the system she condemned altogether, for, though grave objections can be raised to it, it is distinctly a part of Hindu education to carefully train boys and girls married in infancy so that the greatest possible harmony may prevail in the household in future years; and as Eastern women as a rule court seclusion and shun publicity, their lot is never harder than, nor is it nearly so exposed to temptation, as that of the American or European girl in her teens, who is taken from school or convent to the altar, to become the wife of the man who pleases her own or her parents' fancy, only because of the name of his family, the extent of his wealth or the beauty of his exterior.

Divorce may sometimes be necessary, but it is a dreadful thing to marry if one feels that it may ever be needed, as nothing short of the deepest love and highest respect should ever lead to marriage. As we outgrow false standards of value, and estimate character more and externals less; as we base our educational system on the soundest moral basis, and resist every tendency to adore the god of gold; as we cultivate the spiritual nature more, and excite the physical less, there will be more instances than there are—and there are not a few even now—where the sweet old ballad of "Darby and Joan" may be appropriately sung at the celebration of a golden wedding.

Marriage is unhappily often a failure, but it is very often a success; and if we are becoming more keenly alive to the evils of our social state, let us not regard them as though they were unalterable, but let us ever remember that to discern an evil is an evidence that we can remove it if we will. More kindly forbearance one toward another in all relations of life will eventuate in drawing ever nearer the glorious day when peace will be universal, and marriage a triumphant success.

Some very sweet selections of sacred music were finely rendered by the Clinton Male Quartet, and Mr. Colville gave a fine impromptu poem on "True Love," "The Web of Life," and "Liberty, Fidelity and Harmony."

The audience included many representative persons, who highly complimented the speaker on his truly inspired and brilliant effort. Many regrets were expressed at his leaving Boston after a stay of less than five weeks.

In the evening, at 7:30, Mr. Colville lectured in Pilgrim Hall, Chelsea, to a crowded house, on "Ten Years in Retrospect and Ten Years in Prospect," in which he sketched some of the leading changes which have transpired since the first Sunday in November, 1878, when he lectured for the first time in America, in Parker Memorial Hall, Boston. Speaking of the BANNER OF LIGHT, he said it had been a warm and powerful friend to him from the first. Speaking of Boston and its people, he said he had far more to be thankful for than to criticise, and of his ten years' travels on both sides of the Atlantic, that he had met with abundant kindness everywhere and felt very sure there were far more gracious than unkind people in the world. Alluding to the general status of Spiritualism, some very pertinent remarks were made *in re* the "Foxy fiasco."

A very pleasing farewell poem concluded the interesting exercises.

Mr. James S. Dodge, the Chairman of the meetings, made some very kindly remarks, and many of the audience personally greeted the speaker.

Mr. Colville lectured in Hartford, Ct., Monday, Nov. 5th, at 2:30 and 7:30 P. M. His final meeting took place Wednesday, Nov. 7th, at 2 P. M., in Wells Memorial Hall, under the auspices of the Independent Club. Classes in Spiritual Science ended with large attendance, both afternoon and evening, at Berkeley Hall, Friday, Nov. 2d.

Mr. Colville is announced to lecture in Denver, Col., next Sunday, Nov. 11th, also on the two following days; on the following Sunday, Nov. 18th, he commences an engagement in San Diego, Cal. We are informed he may shortly return to Boston, as his stay in California is very uncertain. All letters, etc., till further notice, should be addressed to him at 1144 Grape street, San Diego, Cal.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Thursday evening, Nov. 1st, Mrs. Ada Foye gave a farewell circle at Lyceum Hall, 1031 Washington street, before leaving the city for her new field of labor. President J. H. Lewis paid a high tribute to her for the amount of good she had accomplished during her brief stay in Boston, particularly for the union of sentiment and feeling created, and the help she had given in developing those with whom she had come in contact.

Mrs. Foye said briefly that she felt to rejoice that the Spiritualists of Boston have good hearts and willing hands, and are trying to do all in their power to advance the cause of Spiritualism. If clouds or shadows come to us they are lifted by angel hands, and the "silver lining" is always seen. The effort to do right is rewarded by God and the angels. Mrs. Foye then gave some very convincing tests of spirit presence, presenting names, dates, and facts regarding them, closing with a strong appeal for union and harmony in the spiritual ranks. Raps were distinctly heard high upon the wall, and all about the platform—not made by the "toes" of the medium either.

"Wildflower," through the mediumship of Emma J. Nickerson, came to the platform, and presented Mrs. Foye with a beautiful photographic album, the gift of Mrs. Maggie F. Butler, and also a splendid basket of flowers from the Phenomenal Association, which Mrs. Foye accepted, thanking the donors most heartily, wishing for each and all success in life, and a glorious immortality in the great hereafter. A beautiful basket of flowers, the gift of the BANNER OF LIGHT publishers, was also displayed upon the platform, so that her pathway seemed really strewn with floral offerings. The inspirational poem given by Mrs. Nickerson's control during the presentation was very fine.

Sunday, Nov. 4th, large audiences gathered to listen to that noted test medium, Mr. Edgar W. Emerson. Mrs. Mary Nickerson sang: "I Stood on the Bridge at Midnight": Mr. Emerson gave an invocation, and, afterward, heartily welcomed all present. We know, he said, that out from the conditions of the past there is an immortality unfolding itself in the soul every day that will prove to us the reality of an immortal life. We believe, as was said by another, that "the demands of the human are the commands of God." Our loved ones, those who sat with us at our tables and worked with us, are coming to us with words of comfort.

Mr. Emerson's control then proceeded to cite the names of spirit friends, which were recognized by persons in the audience, giving among the others the names of Capt. Enoch Ryder, of Cambridgeport, Isaac H. Wright, of Dorchester, and Alexander Dickerson, of Cambridge, each of whom desired to have their friends visit some good medium in order that they might communicate some things important for them to know. The tests given, both afternoon and evening, were simply wonderful, and must have convinced every one of the sincerity and truthfulness of Mr. Emerson and his spirit guides.

Mr. F. C. Algerton will occupy the platform next Sunday afternoon, and Mrs. Emma J. Nickerson in the evening. The usual test circle will be held on Thursday evening, and all who are interested in the phenomena of Spiritualism are most cordially invited to be present. HEATH.

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.—Last Sunday the exercises were conducted by Mr. Charles Thayer. The exercises consisted of singing by Gracie Scales, Maud Fitzgerald, Eva Blanche Morrison; reading by Mary Lichenstein, Emma Russell, Maggie McNiven and Ellose Wendemuth; piano solo by Miss Ida Burnham. The calisthenics were led by Miss Amy Peters. The arrangements for the fair in Berkeley Hall, Dec. 10th, are progressing finely.

The Sewing Circle meets every Wednesday afternoon and evening, at 1031 Washington street.

HENRY O. TORREY, *Cor. Sec'y.*

College Hall, 34 Essex Street.—The meeting last Sunday morning was opened with singing by Mrs. Case and an invocation by Mr. Cobb. Eben Cobb made remarks, which were well received by an appreciative audience. Miss Peabody gave tests to strangers, Dr. Eldridge diagnosed disease, Mrs. Forrester gave psychometric readings, Miss Dr. Webster sang, under the influence of her spirit guides, Mr. Redell made remarks, and Mrs. Lull the closing address. The afternoon and evening exercises were as interesting as those of the morning. COM.

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday Mrs. H. S. Lake, under the influence of Spirit Lafayette, gave an eloquent discourse upon "The State," a brief summary of which will appear in these columns next week. Next Sunday, at 2:45, the guide of Mrs. Lake will speak upon "The Principles, Perils and Responsibilities of Mediumship, in the Light of the Fox Disclosures."

Eagle Hall, 616 Washington Street.—Last Sunday morning, Dr. Barker opened the exercises with remarks; David Brown, Dr. Thomas, Mr. McKenzie participated. Tests were given by David Brown. In the evening Mr. Algerton, from Chicago, addressed the meeting and answered questions, closing with a poem. Mrs. Temple, the fire test medium, gave an exhibition of her powers. Mrs. Abbie Burnham gave tests. Mr. Algerton closed the meeting with a benediction. F. W. M.

Ladies' Aid Parlors, 1031 Washington Street.—Last Sunday Dr. Mathews opened the afternoon meeting with remarks, followed by Mrs. Burnham and Mrs. Hancock. Mrs. Temple gave the fire test, as she also did in the evening, when Mrs. King spoke and gave tests, and Mrs. Hancock descriptions of spirits. Dr. Mathews closed with psychometric readings. F. W. M.

Spiritualistic Meetings in New York.

Columbia Hall, 876 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ P.M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7½ P.M. Admission free.—Meeting for Spirit-Manifestations at 2½ P.M.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.—Last Sunday Lyman C. Howe spoke to the question, Which is the most important, the phenomena or the philosophy of Spiritualism? He said: "Neither and both; the phenomena and the philosophy are both important, but they do not constitute all of Spiritualism. Some devote themselves entirely to the phenomena, and stop there. Others, unable to sift the true from the false phenomena, reject all, and study the philosophy alone, thus falling away into atheism." Upon "Progress in Political Economy," the speaker said: "Political Economy is slowly but surely progressing. From barbarism we have attained civilization. From theocracy, despotism, monarchy we have merged into republicanism and democracy, but still we are far from perfect. Neither of our political parties is perfect, but we are progressing to a political economy that will study the needs of humanity."

Mr. Howe's audience followed him closely and frequently interrupted him with applause.

In the evening Mr. Howe spoke upon "Who, What and Where is God?" The lecture was very logical, and listened to with the greatest attention. Mr. Howe will occupy the platform of The First Society each Sunday of November.

The Meeting for Manifestations in the afternoon was largely attended. Henry J. Newton spoke on the disappointments of life, and gave interesting experiences, running back to the time when he was a Methodist. Mr. Newton was frequently interrupted by applause during his remarks. Mr. Leach related experiences in his investigation of the phenomena of Spiritualism. Mrs. Wells gave sixteen tests, all of which were fully recognized. S.

New York, Nov. 4th, 1888.

Haverhill, Mass., Unity Hall.—Miss Jennie B. Hagan commenced her engagement with the First Spiritualist Society of this city, Sunday, Nov. 4th, under very favorable circumstances. Miss Hagan has many warm friends in Haverhill who are always in their seats when she is to occupy the platform, and last Sunday was no exception; they were there in large numbers.

The Home Orchestra made an informal call upon Miss Hagan, Saturday evening, at the home of the writer, spending an hour in social converse and a happy reunion.

At the 2 P. M. service three subjects were presented from the audience and received a careful and candid consideration, "Visions" being the theme proposed for the closing poem.

There were fourteen questions presented at the 7 P. M. lecture, twelve of them receiving appropriate notice. Two were reserved for next Sunday evening's lectures, as they pertained to the Fox-Kane recantation, and demanded more extended consideration.

W. W. CURRIER.

Fitchburg, Mass.—On Sunday, Oct. 28th, Mrs. A. E. Cunningham, of Boston, gave platform tests acceptably for the First Society; and a like service—with the addition of short addresses—was successfully performed for us by Mrs. E. C. Kimball, of Lawrence, on Nov. 4th. Mrs. Kimball is to be with us again March 24th, 1889. The 11th and 18th of the present month Mrs. Celia M. Nickerson, of New Bedford, is to fill our platform. MRS. E. S. LORING, *Sec'y.*

Proceedings

Of the Annual Convention of the Vermont State Spiritualist Association, held in Waterbury Hotel Hall, Waterbury, Oct. 19th, 20th and 21st, 1888.

Reported for the Banner of Light.

Mrs. Abbie W. Crossett, President, called those assembled to order at 10:30 Friday morning, and introduced that well-known worker, Mrs. A. P. Brown, of St. Johnsbury, who, after an invocation, turned to me and described a spirit standing near, whom I recognized as Col. N. Lord, jr., of Montpelier. The President made opening remarks, after which Mrs. Brown saw and described the spirit of a lady standing by Mr. L. Webb. Mr. W. followed with interesting remarks.

Afternoon.—Conference opened with music by Lucius Colburn and remarks by Dr. S. N. Gould, of West Randolph, who spoke with his usual earnestness, and was followed by Mrs. Crossett, under control. Dr. Geo. Brunson described an interesting spirit phenomenon which occurred in an Advent family in Peru, N. Y. Mrs. A. P. Brown and Dr. Gould closed the conference. Following, a lecture was delivered by Lucius Colburn, of Manchester, Vt. Dr. Gould saw and described three spirits.

Evening.—Much to our regret the Duxbury Glee Club could not be present, so Mr. E. B. Clement, of Barnet, kindly and acceptably sang and played at nearly every session. A fine inspirational poem by Joseph D. Stiles preceded a conference participated in by W. B. Parish, of Stowe, Lucius Webb, of East Granville, and Mr. Warren Elliot, of Lincoln. Song and music by Mr. Clement. Lecture by Mrs. A. P. Brown, who spoke with power and eloquence.

SATURDAY, OCT. 20TH.

Called to order at 9:45 by the President. After music and song a general conference was held, which proved to be one of unusual interest. The speakers were W. B. Parish, Dr. E. A. Smith, Joseph D. Stiles, E. B. Clement, Dr. S. N. Gould, Mrs. Brown and Mrs. Crossett. Mr. Stiles, after an able address, gave the names of twenty-two spirits, all recognized. Remarks by Dr. Smith, Lucius Webb and Dr. Gould favoring the appointment by the Association of a State Missionary in the spiritual cause, closed the session.

Afternoon.—Conference was opened by L. O. Weeks, followed by Mr. Elliot, D. T. Averell, of Northfield, and Daniel Tarbell. A lecture by Mrs. Crossett was listened to with close attention; it was one of that lady's best efforts.

A business meeting of the members was held for the election of officers for the year ensuing, with the following result: President, Lucius Webb, of East Granville; Secretary, Luther O. Weeks, Proctorsville; First Vice-President, Dr. E. A. Smith, Brandon; Second Vice-President, Hon. A. E. Stanley, Leicester; Third Vice-President, Janus Crossett, Waterbury; Managers, Mrs. Abbie W. Crossett, L. D. Smith, A. F. Hubbard, E. B. Clement, Dr. S. N. Gould, A. S. Baker, Mrs. S. A. Wiley, Wm. B. Parish, E. A. Smith; Treasurer, Janus Crossett; Auditor, Lucius Colburn.

On motion of Dr. Gould, a special vote of thanks was extended to our retiring President, Mrs. A. W. Crossett, for the able manner in which she has presided over every session the past two years. A graceful and feeling response by Mrs. Crossett closed the session.

Evening.—This session was occupied by Joseph D. Stiles as a test-séance. About eighty names were given, nearly all of which were recognized. His invocation and poetic address were well received by the large audience, and, judging by the enthusiasm of those present, the names, descriptions and relation of personal incidents given by him must have carried conviction to many.

SUNDAY, OCT. 21ST.

Morning.—The usual conference was opened by Mrs. Brown. Able remarks were made by Dr. E. A. Smith, Mrs. Brown and Drs. Gould and Smith. Music by Mrs. J. E. Thomson. After the audience had joined in singing, Hon. A. E. Stanley of Leicester gave one of his masterly and eloquent addresses replete with gems of thought.

Afternoon.—A spirited and interesting conference was participated in by W. B. Parish, Mrs. Crossett, E. B. Clement, Sabin Scott of Eden and Dr. E. A. Smith. Dr. Gould then read a letter of fraternal greeting to us from the Secretary of the N. H. Spiritualist Association. Two members of the Glee Club came in and played and sang. We were also favored with a song by a young lady whose name I did not hear. The President introduced Mrs. Fannie Davis Smith of Brandon, who said: "I was almost envious as I sat in the audience this morning and listened to that scholarly discourse of Bro. Stanley, and wondered at his mighty power to transfer his white thoughts to white paper." The subject Mrs. Smith proceeded to consider was "The Promise of the Future, or, The Outlook of Modern Spiritualism," and the audience seemed almost spellbound by the eloquence of her remarks.

Evening.—Conference opened by Mrs. M. A. C. Heath of Bethel, music by E. B. Clement. Joseph D. Stiles offered an invocation, and after more music held one of his wonderful test séances, in which he gave the usual descriptions and the full names of one hundred and thirty-five spirits seen by "Swift Arrow," and almost the entire number was known to one or more persons present. Hon. John F. Deane and James A. Spaulding of Cavendish coming to the writer.

Resolutions of thanks were presented by the Secretary, and accepted and adopted by the Convention, thanking all who had in any way aided in making the Convention a success, and our stay pleasant and profitable; and to the different railroad companies for reduced rates in our behalf, after which we adjourned to meet at Bellows Falls in January next, if suitable arrangements can be made at that point.

Thus closed one of the most harmonious Conventions it has been my pleasure to attend.

Yours for the cause,

LUTHER O. WEEKS, *Secretary.*

Proctorsville, Vt., Oct. 29th, 1888.

Letter from Lyman C. Howe.

To the Editor of the Banner of Light:

I had the pleasure of a brief visit with Dr. F. L. H. Willis last week, who was on a professional tour to this place. His face and sphere alike indicate the spiritual quality of his character, which is a sweet tonic to all he touches.

This society has advantages over most similar ones, in that it owns a fine church and "owes no man anything but love." A choir of sweet singers invites the angels down, and a lady florist, Mrs. Robinson, lends the sweetness of her cultivated taste to the hours of devotion in sweet-breathing flowers. "A thing of beauty is a joy forever." It is not only a joy, but an inspiration, and helpful to the superior emotions.

My host, Mr. Norman Melony, is a strong, frank manly man, and his companion in life a most estimable woman, and rare medium. It was she who saw Prof. Wm. Denton in spirit at Lake Pleasant, and insisted upon it, only about twelve hours (I think) after he left his body in a far-away land, and when no person in America suspected his demise. Miss Flora Melony, who served so efficiently in the musical attractions at Cassadaga, is a leading light among the singers and helps at our meetings.

All speak well of the labors of Geo. A. Fuller, who preceded me here. J. W. Fletcher follows in November, and Jennie B. Hagan in December.

There is a pointer in the religious activities here in the Congregational Church. Mr. Free is radical and progressive, but some divisions of sentiment caused him to resign, and Rev. Mr. Sullivan took his place. But now they are both here, and both preach in the same church. I am informed that last Sabbath Mr. Sullivan preached in the morning, taking strong grounds for law and destiny as ruling the world by the inexorable relations of cause and effect, and hereditary transmission of character and capabilities, moral as well as physical. In the afternoon Mr. Free preached on the same subject in the same church, taking an exactly opposite view! This approximates free thought in the pulpit.

I recently enjoyed a pleasant visit with Warren Sumner Barlow at his home in Paterson, N. J., and the issues and isms of the day were freely ventilated. The poet author looks vigorous and fresh as a silver crowned youth; and his mentality has the ring of a well tuned instrument in daily use. He evidently owes much of his success to his intelligent and devoted wife. With a noble woman to share the aspirations and devotions of life, a man can have no excuse for failure. A clean man, body and soul, is hardly possible apart from the influence of woman.

Bro. Barlow is still busy with his pen, putting reason into rhyme. He has two new volumes that will soon appear—the sooner the better: "The Voice of the Church," and the "Rhythm of Evolution." Some extracts from these showed me the trend of thought and the quality of the verse. If these extracts represent the average they will lead all the rest. They are superior in depth of thought, poetic figure, elegance of diction and melodious rhythm to any of his earlier works. LYMAN C. HOWE.

Willimantic, Ct., Oct. 31st, 1888.

Suffield and Poquonock, Ct.—On Monday evening, Oct. 29th, J. Frank Baxter lectured in the Town Hall of Suffield. His singing pleased, his lecture interested and instructed, but his numerous tests and remarkable mediumship, so novel in this vicinity, astounded his many hearers, very few of whom had ever listened to him before. Mr. Baxter will appear here once more along in the winter. He was announced to lecture the two following evenings in Poquonock, some six miles away. Grand audiences assembled on both evenings, Tuesday and Wednesday, Oct. 30th and 31st, in the Spiritualist Hall, a building erected and owned by the Poquonock Spiritualists themselves, and were entertained and instructed well by Mr. Baxter's exercises. He will give other lectures in this place during the coming winter. A SPIRITUALIST.

Norwich, Ct.—J. Frank Baxter began a series of Sunday lectures here by giving two on Sunday last, the 4th inst. Good audiences greeted him, and listened to two capital discourses. "The Three Ps" was the afternoon subject. The evening lecture dwelt upon "Phenomena as the Bases of all Beliefs," and was intensely interesting. The delineations of spirits that followed were accurate and remarkable.

Mr. Baxter always does good work in our city each season, and as his present engagement includes all the Sundays of the present month, his numerous friends feel assured of much pleasure and profit. UNCAS.

The Obsequies

Of Mrs. Hattie P., wife of James A. Griffin, occurred at her late residence, 141 Main street, Bradford, Mass., at 2 o'clock P. M., Wednesday, Oct. 31st—Mrs. R. S. Lillie, of Boston, conducting the service.

The remains were clad in a white robe, and reposed in a white broadcloth covered casket. The floral offerings were very beautiful. At the head was placed a pillow of roses, with the word "sister" in immortelles inscribed upon it. On the casket was a basket of choice flowers; at the foot was a floral star; on the breast of the departed rested a small but choice bouquet of roses.

The remarks of Mrs. Lillie eloquently depicted—in harmony with the facts of the spiritual religion—the passage of that young mother from the mortal scenes of this life to her spiritual home, and the care and interest she would still have for the husband and her dear children left in the mortal.

The exercises were opened by Mr. and Mrs. Lillie singing, "When the Mists have Cleared Away," and at the close of Mrs. Lillie's remarks Mr. Lillie rendered, in beautiful effect, the song entitled: "She has Crossed the Shining River." W. W. CURRIER.

Providence, R. I.—Miss M. T. Shelhamer spoke very acceptably for us last Sunday evening, on the question: "Do the Dead Return?"——The Association having voted to adjourn without date, the chairman said that he would invite Dr. Frank H. Roscoe to lecture next Sunday evening, and he proposes to hold meetings every Sunday so long as they receive financial support. E. H. WHITNEY.

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AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

VOL. LXIV. {COLBY & RICH, Publishers and Proprietors.} BOSTON, SATURDAY, NOVEMBER 17, 1888. {$3.00 Per Annum, Postage Free.} NO. 10.

TABLE OF CONTENTS.

FIRST PAGE.—*Original Essay:* Triangular Analysis, Infinite Being and Immortality. Who Will Rise and Explain? The State. Medical Diplomas. *Literary Department:* Bars and Thresholds.

SECOND PAGE.—*Poetry:* 'Mongst the Hills o' Somerset. *Banner Correspondence:* Letters from New York, Massachusetts, District of Columbia, California, Missouri, Maine, and Illinois. New Publications. "Petticoat" Bishop.

THIRD PAGE.—*Poetry:* Spiritualism the Dawning Light. San Bernardino, Cal., Camp-Meeting. November Magazines, etc.

FOURTH PAGE.—The Bubble Burst. The Right Word at the Right Time. The Influence of Surroundings. Words for Spiritualists to Ponder. Idlers that are not Idle. Alfred Russel Wallace on Materialization.

FIFTH PAGE.—All Sorts of Paragraphs. Gerald Massey at Berkeley Hall. Translations from the BANNER OF LIGHT'S Foreign Spiritualist Magazines. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—Verifications of Spirit Messages. Obituary Notices. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. American Spiritualist Alliance. Letter from W. J. Colville, etc.

Original Essay.

TRIANGULAR ANALYSIS, INFINITE BEING AND IMMORTALITY.

BY "FRANKLIN."

In the BANNER OF LIGHT of June 4th, 1887, and of April 21st, 1888, it was demonstrated by "Triangular Analysis" that man has a body occupying geometric space; also a mind, capable of active thought, and a spiritual nature, involved in varied emotion. The material body of man is acted on by the forces of the world of space, such as light and gravitation. The mind conceives of space as infinite in extent, (for a limiting wall must have two sides in a finite conception.) Forces and diffused matter pervade all space as far as science has penetrated. We then have infinite power in this world of space.

All matter is controlled by mathematical laws, which are as infinite in diversity and extent as matter or space. The mind conceives of infinity in thought to comprehend these subjects. In fact, man thinks of space further than he can see with a telescope, as the history of Astronomy demonstrates. At every point man finds wisdom. The universe of space is not only infinite in extent and power, but there is no limit to the development and embodiment of wisdom therein. There is an infinite wisdom.

But man has, beside a body and mind, a spirit capable of love. The fact of parental love is an exhibition of goodness, seen by man, infinitely better than man could have invented. No man or animal lives except by the attraction of two parents toward each other; an attraction showing harmony and tenderest provision for the offspring. The very particles of the universe balance in harmony and unity of design with the thought and emotions of every child. Here is infinite goodness, when considered with the Immortality and guidance to be mentioned herein. Thus the threefold nature of man is embraced by an infinite threefold, which is a unit, but appears to man's sensuous perceptions as infinite power in space; to his mind as infinite wisdom, to his spirit as infinite goodness. But wisdom and goodness are attributes of being; we cannot attribute them to inanimate objects. Hence though unable to comprehend the whole idea, either by sense, thought or emotion, we are by reason led to accept an Infinite Being, capable of wielding universal power, and with infinite wisdom and goodness.

This conception accounts for and explains the vaguely muddled ideas about the Trinity, and harmonizes with the necessities of logic. There is a necessity for a triune idea even of a God, in the threefold consciousness of man, acting through his senses, his thoughts and his emotions; for whatever man sees with his eyes gives him an object of sense and an ideal of the mind, and arouses emotions of the agreeable, the disagreeable or the indifferent. Hence there is a threefold nature seen in everything, owing to the threefold nature of the observer. This view of Triangular Analysis is replete with suggestions of great interest to educators as well as students of religious systems. Motives for action, happiness, progress and many essentials of a philosophy of life are in harmony with this idea of an Infinite Being, without which man would find an inhospitable environment without hope or utility. Harmony is the only proof in mathematics, which is the method or science of all knowledge.

According to the latest scientific revelations, matter is indestructible. It is not conceivable that mental consciousness can be made by the operations or motions of material particles in straight or curved lines. Hence if the mind *were* derived from the matter of the body, there is no evidence of its destructibility, and even that hypothesis is denied us. Because the dead body does not give evidence of mind, we cannot therefore assume that mind does not exist separated from the body after death, as the mind is not perceptible to our senses.

We know of no way in which mind, any more than matter, can be destroyed or created. The same is true of spirit. Furthermore, as the imagination cannot create what has not been derived from reality, we have reason to infer that Immortality of mind and spirit is something that may exist. For even the agnostics and atheists talk about it, and they could not imagine a "nothing" to talk about when it does not exist; neither could any one else. The mind and spirit, and their realms of thought and emotion, are only expressible, in mortal language, by means of analogy to the body and its world of space. Hence as infinity of time, as well as space, are found in the material conception, we would by analogy find harmony or agreement in the idea of infinitely enduring mind and spirit. Hence we may say that Spiritual Science embraces the conception of Immortality.

Regarding the scientific principles of analogy much may be said at another time. In the outline here possible there can be but an iota of the numberless agreements that have been seen in this subject. Under the head of Spiritual Mathematics, which affords years of practically useful study, there is as wide a field as in the ordinary college mathematics.

Infinite being and immortality of mind and spirit are essential to happiness, for without the continuity of mind and spirit we must, at death, lose all we hold most dear; and without the guidance of a loving, wise Power we have no hope of safety in this world of tremendous forces, where we do not see the sequel to the miseries of mortal life. Infinite being of itself would not harmonize with a limited life to beings who have human affections. That which has most of harmony is fullest of the elements that prove Mathematics.

Without the idea of spirit an infinite Power, Wisdom and Goodness and Immortality, men deny that life is worth living; art becomes a folly, and love a delusion. Justice, honor, morality, without these essentials, become baseless dogmas. Such materialism as denies these leads to suicide oftentimes, and, if true, would justify it to the wretched. The churches must show reason to overthrow this doubting or reason will overthrow faith. Spiritualism must show that man has a spirit in mortal life, or *post mortem* communications appear impossible, and will be considered hallucinations by those who are not mediumistic or impressionable enough to perceive the reality of such phenomena, and who believe that consciousness is derived from the material body and the activity it derives from the spatial world. Hence, as Dr. S. B. Brittan frequently remarked when in the body: "Our books of mental and moral science need re-writing." The new science needs to be so harmonious as to afford some harmony between its students. At present, agreement is the exceptional case among mental philosophers.

Who Will Rise and Explain?

To the Editor of the Banner of Light:

In the Message Department of THE BANNER, Oct. 13th, is a communication from Spirit SARAH E. BASSFORD.

I never knew Mrs. Bassford in earth-life, but became acquainted with her as a spirit, through her materializations at the séances of Mrs. William H. Allen, Providence. Mr. John F. Bassford, her husband, was present, having just began investigating Spiritualism. He was an entire stranger to the medium as well as the sitters. In the course of the evening a form emerged from the cabinet, approached Mr. Bassford, announced herself as Sarah E. Bassford, called him by name, and in the course of a somewhat protracted interview, alluded to family matters in a way that positively evidenced that the form was all it claimed to be, namely, Sarah E., the wife of Mr. Bassford.

Aside from the facts alluded to in the conversation, her air, manner all through, size and features were those of the late Mrs. Bassford, and so satisfactory were all these that Mr. B., unequivocally, in the most positive terms, declared that the form was his wife. He was astounded, overwhelmed, I may say, and was scarcely able to express himself. The revelation was altogether beyond what he had deemed possible, having been trained a strict Catholic; but so palpably true was it, that he at once accepted it in entirety, and thenceforth became a believer in spirit-return and communion.

The same, or the following week, he attended a séance in New York, when the same form appeared, again evidencing an identity which was unmistakable.

Subsequently Mr. Bassford put upon his wife's neck a gold chain, which was the present alluded to in the communication. She took it away with her, being seen to dematerialize just within the curtains of the cabinet. The next séance Mr. Bassford attended was in New York, when his wife came, wearing the chain she had received in Providence. She now wears this chain wherever she appears. She has materialized in Charleston, S. C., also in Chattanooga, Tenn., in every case wearing the chain. She frequently comes at Mrs. Allen's when her husband is not present, sometimes saying it was at his request, and at other times to dictate a communication to him.

Such are the facts. Who of the doubters, skeptics and deniers will rise to explain them, as well as the communication itself, given as it was through Mrs. Smith? WM. FOSTER, JR.

50 Battey street, Providence, R. I.

The State.

The following is a brief summary of the discourse of Spirit La Fayette, given through the mediumship of Mrs. H. S. Lake at the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, Sunday, Nov. 4th:

"The union in society of the members of the same necessitates laws to hold in restraint those who would encroach upon the rights of their fellows. The enactment of these laws and their execution may properly be said to be the functions of the State. But as law is only the crystallized sentiment, in a Republic, of the acting majority, the expression of the State may be wise or unwise, according to the development of the times, and consequently there is danger from too much, as well as too little, law.

To protect all in the enjoyment of life, liberty and the pursuit of happiness, is the legitimate function of government. That men are entitled to life and liberty is very generally conceded, but how far they may pursue happiness is a matter of controversy, which to-day is causing unrest in every class of society. It should be apparent to all, it seems to me, that when any individual attempts to secure his or her happiness by infringing upon the life, liberty or equal right of another to enjoy, such individual becomes a source of danger to the State, and it is her province to protect herself.

There is a class existing in this Republic who claim the right to prey upon the weak of appetite, in order that they may enrich themselves; another who seek to fetter intellect in order to perpetuate power; and still another who burden honest toil in order that they may live with less of effort. Each of these classes is a dangerous element in a government which can only preserve itself by strict adherence to justice; since when the moral forces are weakened material collapse must inevitably ultimately follow.

The safeguard against this state of things is the enfranchisement of the spiritual forces represented in woman, the cultivation of integrity and intelligence among the masses, the dissemination of facts, spiritual as well as material, and the steady determination of all liberty-loving citizens to render practical the theories of democracy implanted in the Declaration, thereby vivifying the body politic with the potencies of brotherhood, which will render the Republic a fixed fact in the progress of the race."

Medical Diplomas.

To the Editor of the Banner of Light:

One of the great questions to solve to-day is this: Shall individuals who are exercising their various spiritual gifts in healing the sick be rigidly required to acquaint themselves with all that goes to make up the education of the so-called "regular" medical practitioner? To my mind it is notoriously self-apparent that such antiquated lore is not in harmony with the requirements of these new systems of relief, and therefore of no possible use to their practitioners!

Thousands of good and honest individuals, in all portions of the world, possess by inheritance the gift of healing in their organism, and are doing much good in this direction—frequently making cures when the "regular" medical practitioners fail to benefit, and that too often *without the aid of medicine*. Shall laws be placed upon the statute-books of the various States, rendering it a penal offence for them to exercise their gifts, and forbidding the public to employ them unless they have toiled for years through that morass of error and sciolism known as the "regular" system, and have a *diploma* testifying to that fact—a diploma, too, from some institution which shall win the endorsement of Examining Boards, the majority of whose members are the deadly enemies of magnetic healing and kindred systems?

It is alleged that thirty States of the Union have already enacted such laws, and a concerted movement is now being made to have all the States included in the great medical trust. Monopoly rules the hour, and there seems to be a disposition to make the sufferings of the sick lawful and legitimate ground upon which a medical syndicate may be established whose diploma-bearers shall alone have *legal* right to practice.

There is at present not a law in existence in the State of Massachusetts, for instance, which prevents any honorable individual from exercising or practicing the healing art or gift when necessity requires—with or without a diploma from any college; but concerning the colleges chartered under the *general* laws of this State it is certainly true that if said colleges do not obtain a *special* enactment from the State Legislature, their managers place themselves under the penalty of a heavy fine if they issue a diploma or any document conferring special legal power upon their students. Students, therefore, who are fitting themselves for and receiving such diplomas with the mistaken idea that their possession will enable them to practice in all parts of the United States, should bear this fact in mind: And these remarks apply to other States as well as Massachusetts. It is far better to have all the facts made known.

I am satisfied that spiritual gifts cannot be legislated upon or confined to any class of people, any more than they were in the Bible days; and there is no need of affixing any title or initial before or after the name to signify that an individual is qualified to heal the sick by spiritual force. I would have the public remember that *success is the best diploma;* and I would have the practitioner endeavor at all times to be honest in the statement of his claims, and to avoid the cultivation of any misconceptions on the part of his patrons. I would have every practitioner approach the public with a plain statement of what he proposes to do, the mode of practice he has in use, leaving the matter of a personal title out of the question entirely. Paul, Peter, *et al.*, healed the sick in the old days by spiritual force, but the prefix of "Dr." or the affix of "M. D." would not have enhanced their power, while it certainly would have materially detracted from the dignity of their position.

It cannot be expected that any one practitioner can successfully embrace all the various modes of eradicating disease in his or her practice, hence there is a necessity—to meet the demand of the age—that all of the various modes of treatment have their special practitioners, and one should be judged as legitimate as the others, and be equally protected by the laws. If not so, why not?

A. S. HAYWARD, *Magnetic Physician.*

Boston, Mass.

DID HE ORIGINATE JOURNALISM?—An ingenious physician of Paris—Renaudot by name—more than two hundred years ago hit upon a good idea for "cutting out" his more learned brethren, which he was not long in putting into execution, to his own no small advantage, and the great chagrin of his brother professionals. His plan was an extremely simple one, for he obtained his popularity by the very innocent expedient of collecting information, and circulating delectation and amusement. But, inasmuch as the seasons were not always sickly, and he found he had plenty of time on his hands, he was encouraged by his success to devote his attention more exclusively to the business of journalism, by providing the public at large with news; and, accordingly, in 1631, he succeeded in obtaining for himself and family the sole privilege of publishing a newspaper, called the *Gazette de France*. Such, at least, is the account of the origin of newspapers given by De Saint Foix.—*Press and Printer, Keene, N. H.*

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER XIII.

THE NEW SONG.

Doris missed Mr. Brooks very much. She could hardly bear to touch the books over which they had spent so many happy hours. It was a fortunate diversion when Lucy Harrison came to spend a week with her. There was so much for each to relate they were not often silent.

Toward the latter part of the week Morris came in with a troubled face.

"Aunt Amelia, do you remember Hugh Scott?"

"It is not likely I should forget Hugh. Why?"

"He is in the city. I saw him yesterday. He came to see me. He tells me he has been West. He has been ill of some sort of fever, from which he has not fully recovered. I do so wish he had a homelike home instead of being in a boarding-house. Don't you think you could take him for a few weeks? He would n't be much trouble, and would pay you."

"Indeed I can, and will. I feel a great interest in Hugh, he was so good to you. Invite him to come at once. I am very glad you came to me about it."

The next day Hugh was pleasantly installed at Roseville. After he had rested a little, he went down to the parlor where they were all sitting.

Miss Parker and Doris were sewing, while Lucy was reading aloud to them.

"I do n't like to interrupt you," said Hugh.

"But we want to talk to you," said Miss Parker; "or rather we want you to talk to us. I have always felt an interest to know what became of you after you went away. That is, if you do n't mind telling us."

"I shall be pleased to tell you, then. I suppose I must go back to the beginning—at the time I left the city. First, I want to speak of Mr. Brooks. I owe much to that good man. He talked with me about my past life. I had been pretty rough, but he made me see there was something better in life than I had cared for. He did n't ask any promise of me, but I made up my mind if I ever got well I would turn over a new leaf, and I did.

"I went to Rathburn, gave Morris his letter, and then started West. I got a position as clerk in a hardware store, and attended evening schools until I was n't ashamed to show my head in a Commercial School. I studied hard for a year. I got a good clerkship as bookkeeper, and held it until the firm sold out. The new firm brought their friends along with them, so I was thrown out.

"Meanwhile I was brought among the influences of certain men who took an interest in me. One of them had a brother in this city who has influence in a bank, and he gave me letters of introduction to him. I intended to come at once, but was detained by this illness.

"I called on Mr. Lyman, at the bank, as soon as I arrived, and he says my place will be ready for me the first of May.

"There! I have told you a long story, I think, and I must end it as I began it, by saying I owe much to Mr. Brooks's good influence over me."

"We know Mr. Brooks. He is a good and noble man," said Miss Parker.

Doris was silent and sober.

"But now that you are here, Hugh, we will try to repay you somewhat for what you did for Morris. You were a blessed good friend to him," said Doris.

"And he is one to me now by bringing me here. I was lonely enough at that boarding-house, with Morris poring over those dry medical books."

"Morris would n't like to hear you call them dry," said Lucy. "He is in love with them."

"I do n't suppose they are dangerous companions, so he is safe. I am thankful he is engaged in work he likes," said Hugh, his eyes following Lucy as she rose to help Doris fold a most unmanageable dress that was fearfully and wonderfully made.

"I do n't want you to go away to-morrow, Lucy," said Doris, when they found themselves alone. "I wish you would stay to help us entertain Hugh. It would be so pleasant for us all. Do write a note to your mother and tell her you are to stay a couple of weeks longer."

Lucy gladly consented, and the letter was sent at once.

They were very pleasant days. They read by turns. They sang old songs. And for the first time Hugh was initiated into the mysteries of communication with a world unseen by him.

"Why, Miss Parker! Excuse me, but if I open my lips I am afraid I shall say something impolite. I have heard of such things, but I always supposed it was something foolish, if not worse; but if you and Doris believe in it, it can't be either."

"It is true many people do think so; they are really sincere in thinking so; but, Hugh, we are equally sincere in believing it."

"Do you believe it, Miss Harrison?"

"I cannot say yet that I do. I never heard of such things until I came here. It looks now as if I should be converted before I go away."

"If it had not been for a message that Lydia wrote we should not have known where Morris was, and Mr. Brooks would not have gone to him," said Miss Parker.

"I am devoutly thankful for that, at any rate. Then Mr. Brooks has faith in these communications?"

"Yes."

"Do you mean that Mr. Brooks really went away out to Florida, with nothing to rely on in finding Morris except that message?"

"Just that exactly. Lydia has never made a mistake. We were satisfied that Morris was there and sick. And he was. We did not doubt, because of our previous personal experiences."

"I should like to learn something more about it. If I ask a good many questions please understand I don't want to be rude or argumentative. I only want to know all the whys and wherefores."

"That is just the right way to learn—to question. So far as we know we shall be glad to tell you. We must have Lydia come over often while you are here. She writes for us a great deal."

"Miss Moore is a fine-looking girl. Morris seems quite struck with her," and Hugh smiled.

"Yes. And she is as good as she is pretty."

"Morris will be a fortunate fellow if he marries Lydia," said Doris.

There was a pleasant little party at Roseville that evening. Mrs. Carroll, Lydia and Morris came in. Doris was surprised to see Dr. Carroll with them.

After a little conversation and some writing by Lydia, Morris, who was a fine reader, read Whittier's "Dead Feast of the Kol-Folk." There was a little silence as he concluded it.

"I always have felt that people waste a great deal of sympathy on those 'heathen tribes,' as they call them. It seems to me to be much more natural and a good deal more satisfactory to believe like the Kol-Folk, than to think we may be parted forever from some of those we love." Miss Parker spoke earnestly.

"Yes," said Dr. Carroll, "and not only that, but the fear that some of our very dearest may be consigned to eternal torment. We who are born in ignorance, and inherit elements of character against which we must struggle all our lifetime, ought to have a chance, both in this world and the next, to progress out of these tendencies. And the spiritual philosophy teaches that we may. To me it is a grand, comforting thought, without which I should often be discouraged with myself."

"Life has seemed so much more satisfactory to me since I came to understand these truths," said Mrs. Carroll. "When Sidney first became interested in this matter I felt very badly. I thought he would go to ruin surely. But as he learned, and taught me, I began to see I had a mistaken idea of it—I began to wish it might all be true. And now I do accept it." She spoke with emotion.

"With the exception of Sidney I am quite alone in the world. My near and dearest relatives have passed over. It is a comfort to me to believe I need not wait until some far-off, indefinite resurrection day to meet my family."

Doris, who sat near her, took her hand, while she repeated one of the verses Morris had just read:

"Come, father, come, mother,
Come sister and brother,
Come, husband and lover,
Beneath our roof cover,
Look on us again."

After a few moments' pause Lydia repeated the last verse of that strangely beautiful poem:

"List, then, to our sighing
While yet we are here:
Nor seeing, nor hearing,
We wait without fearing,
To feel you draw near.
Oh! dead—to the dying
Come home."

In the moments of silence that followed, when soul spoke to soul in the fullness of affection; when memory softened all the past; when new and higher aspirations flooded their souls with a pure baptism, who shall say they did not kneel in the sanctuary of true prayer and offer grateful tributes to the source of infinite wisdom and power?

The parting words were quietly spoken. Dr. Carroll did not even say good-night to Doris. He simply took her hand and left a kiss upon it. She was dimly conscious of its presence during the night. She wondered it should thrill her hand so strangely.

"Doris," said Lucy, as they were arranging their hair before retiring, "I do think it is all beautiful. You know father and mother were never church people. I suppose they are what you would call materialists. Somehow I never could feel that death was the end of us."

"It would n't be worth our while to be born, if it were, would it?" said Doris, with a little sigh.

"Not for some of us, certainly. I have been waiting for something in which I could believe, and now I have found it. I am glad to believe that our places and conditions in the next world, will be exactly what we have earned, and what we deserve—that if we have n't done

rightly, we are going to have a chance to do better."

Miss Parker stepped into the room in time to hear Lucy's last words.

"So am I. It never seemed a just thing to me that my sins should be shouldered by anybody, especially by such a good man as Jesus of Nazareth. I'd much rather suffer for them myself."

"Well!" said Doris, giving a little flourish with her hair brush, "if some folks think all we Spiritualists are wicked people, and want to do wicked things, they are very much mistaken. It will help me to remember to respect myself, if I remember that my dear mother is watching me."

"And if folks generally could be taught that the fathers and mothers, and little children they call dead, are watching them, as well as God Almighty, it would be a saving grace, I think!" and with these words Aunt Amelia went out and closed the door.

But Hugh had heard the conversation, as his own door was open. He was filled with a respect for these followers of the new gospel of peace, and as he covered his fire, he muttered half aloud:

"If ever I hear anybody fling out against Spiritualists again, I 'm afraid I shall want to fight." Giving the fire a vigorous poke, he continued, "Doris is a pretty girl, but Lucy is—well—she 's *Lucy;* and that 's saying a good deal!" with which indefinite expression he tried to compose himself to sleep.

CHAPTER XIV.

ONE HAPPY YEAR.

Dr. Carroll considered it a very fortunate thing for him that Hugh had sufficient symptoms of malarial fever about him to warrant a professional attendance every day. Still he did not utter to Doris the words which were so often upon his lips. He felt sure of himself, but he was not sure of her.

Yet through all the days that followed, until June blossomed upon them again, he contrived in many ways that she should see and feel that he really cared for her.

And yet Doris did not readily accept the fact. "He is very kind to me, as he is to everybody, but he probably does not mean anything in particular. At least I must not think he does." But his words and flowers were cherished for all that.

It was the first of June. Doris awoke with the thought of her birthday.

"Nineteen years old to-day, auntie!"

"Yes, dear child. I 'm thankful we have been spared to each other. It has been a hard year for us both, and yet I should n't be willing to part with one of my experiences."

"And I am most thankful for being here with you, and for Morris coming home, and oh! when I begin to count my blessings they seem so many!" and Doris ran happily down stairs.

On the breakfast table were several packages, and an immense bouquet of roses. Dr. Carroll's card nestled among them.

She was as happy with the least of these gifts as the greatest. She was wearing some of the flowers when Dr. Carroll came over with birthday greetings. They were very busy, and could only stay a moment, but it was long enough for Dr. Carroll to notice the act, and give her hand a silent pressure of thanks.

They drove away, leaving Doris to make hurried preparations to go into the city on errands of business. The little house was in order, and she said, anxiously:

"Now, auntie, do n't tire yourself too much while I am gone. I feel very unwilling to leave you this morning. Are you sure you are quite well?"

"Quite well. Do n't hurry too much. Kiss me twice this time."

She affectionately bestowed the caresses, which she would have done without asking; and hurried to catch an early train into the city.

Left alone, Miss Parker continued her sewing, in the midst of which a neighbor came in for a call. While sitting chatting with her, she suddenly exclaimed, "I really do n't see what is the matter with me. My eyes feel blurred, and I feel dizzy. I was well enough when Doris went away this morning." She laid her work on the table, while Mrs. Naples helped her to a glass of water.

"Had n't you better lie down a few minutes?"

She went into her neat, cool room. She lay down directly, feeling much fainter. Mrs. Naples bathed her head. She brought some wine, but it was with difficulty she could swallow it.

Mrs. Naples felt alarmed, and started to the door to call across the street to her daughter. She saw Morris just coming on the piazza.

"I 'm glad enough you have come, Mr. Stuart. Miss Parker is taken quite sick. I feel most frightened, and was just going for help."

Morris quickly made his way to her room. She was unconscious.

"I will go for Dr. Carroll at once. Can you stay with her? Doris has gone to the city, but I will try to find her." He hurried away, thankful he was in time for the noon train.

Fortunately Dr. Carroll was at home. No one knew where Doris was to be found, she had so many places to go about the work.

"It is possible she may call here or at the Harrisons. We must send word there at once. Send her home directly if she comes here, Lydia. I will go with you, Sidney." Mrs. Carroll put on her wraps hurriedly. Turning back, she said: "If we are not home by three you and Morris had better come out."

Arriving, Dr. Carroll made his way quickly to her room. At the first glance he knew that he stood in the presence of a dying woman.

"You must remove her clothing, mother." Mrs. Naples and her daughter were still there. She was soon placed on her pillow again, utterly unconscious that they were around her.

The hours passed away, and still they remained at her side. Four o'clock came, and Morris and Lydia arrived. They seated themselves near the foot of the bed. Dr. Carroll sat near her pillow. Mrs. Carroll remained in the parlor that she might be the first to see Doris and break the news to her.

Meanwhile Doris, calling upon a customer, found a lady who wanted some assistance about a dress.

"I will go and attend to my other customers, and then come back to you, if that will do."

She hurried through her business, feeling a little disappointed that she would have no time to call on Mrs. Carroll. As the day passed on she began to feel a strange impatience to go home. She hurried with the work as fast as she possibly could, and abandoned the thought of making other calls.

She was pleased as she passed the parlor window to see Mrs. Carroll sitting there.

"How glad I am I did not go to your house! I never felt so impatient to get home as I have to-day. I would have come at noon, only it would have seemed so disobliging."

Doris was hanging her hat and wrap on the hall rack as she was speaking. As she came nearer, Mrs. Carroll said: "Did you see Lydia or Lucy?"

"No. Why, how you look! What is the matter?"

"Sit down here a moment, while I try to tell you."

"Has anything happened to Morris?"

"No, Morris is here."

"Then it is Aunt Amelia!" She broke quickly from Mrs. Carroll's restraining hand and hurried into her aunt's room. Morris and Lydia turned as she entered. She saw only the pale, peaceful face of her dear aunt, and she knew the angel of death had placed his seal upon it.

Dr. Carroll rose and came toward her. He held out his arms, and Doris, hardly conscious of what she was doing, yielded herself to them.

There was no word spoken. She shed no tears. She moaned with a grief that touched the souls of those who heard her. Dr. Carroll led her from the room and sat down beside her.

"It was very sudden. I have reason to believe she suffered no pain. Let us be thankful for that, since the end must have come to-day. We could scarcely consent to give her up did we not know she passes into the hands of the angels, who love her, and who can care for her even better than we could. Dear Doris, let me try to comfort you."

Doris answered not, but she turned toward him as if relying upon his affection and protection. For an hour they sat thus, neither speaking a word.

Sometimes he touched her hair with a movement expressive of sympathy and affection. Again, he clasped her hand closely. They were silent pledges of trust and affection; and when he at last resigned his charge, it was to the arms of Mrs. Carroll, who embraced her with a mother's love.

Mrs. Carroll remained with Doris until after the funeral, after which the house was closed for a week, that she might have time to plan for her future.

Dr. Carroll came to her one evening toward the end of the week.

"Doris, since you must make so great a change, I wish you would give yourself into my keeping now. It would only be a few months difference at the most."

"But I had not thought of such a thing so soon. Does it seem hardly right?"

"So soon after auntie's death, do you mean?"

"Yes."

"If, upon reflection, you still have such a feeling about it, I will not urge our marriage. But, Doris, think a moment. You know it is not to us as it is to some people. We shall feel that Aunt Amelia has not left us. She knows we love each other, and it seems to me she would rather see you in your own home with me than to see you anxiously struggling along alone."

"Perhaps so. I will think of it."

"And now, Doris, tell me frankly which you would rather I would do—take a home by ourselves or live here? This is, practically speaking, my own house, for, I am glad to say, I am able to support it, my practice is so good. Mother loves you dearly, Doris. What do you say?"

"I really think I should prefer to stay here. We all love each other, and then we should all be together."

His thanks were most gratefully though silently spoken.

Mrs. Carroll could not find words to express her delight at the proposed arrangement.

"Nothing could make me happier," she declared.

The cottage at Roseville was rented. Doris's preparations for her wedding were being completed, when the subject of a wedding tour was broached.

"I really do n't think I can be gone more than ten days, Doris. Where would you like to go?"

"Unless you have some objection, I think I should like to go to Creighton. I remember it as such a lovely place. It is quiet, too. You could rest there."

"Creighton it is, then. I think you have made a wise choice."

And so on the last day of June, Doris became Mrs. Carroll, and they journeyed to Creighton.

Doris was very happy as she sat on the beach, nestled away among the rocks.

"It is delightful to be here and not be so closely watched as I was by Miss Shallot last summer."

"But I am watching you pretty closely, I think," he replied, laughing.

"Oh, well! I do n't mind your watching, you know!"

"So I am insignificant already," am I?"

"Now, Dr. Carroll! You know I do n't mean that!"

"There is one thing I should very much like to know."

"What is that?"

"Do you ever intend to call me anything except Dr. Carroll?"

"I suppose so—only I am accustomed to that name. Would you rather I should call you Sidney?"

"Very much."

Doris found she had to have a good many laughing reminders.

Sitting there, listening to the sweep of the tide, Doris was sometimes glad to let her thoughts wander to the loved ones at home. She was glad to think of Mrs. Carroll as being really happy in Sidney's marriage; glad to think that in all probability she would some time have a sister in Lydia; glad to think Lucy and Hugh were becoming so fond of each other.

"We have much to be thankful for, have n't we Dr. Carroll?"

"Yes, Mrs. Carroll," he replied gravely,

"Well—*Sidney*, then. I do n't believe I shall ever learn to remember."

[To be continued in next issue.]

WASHING WINDOWS.—There is a right and a wrong way to wash windows, and as this operation is usually dreaded, the following method will doubtless be appreciated, as it saves both time and labor. Choose a dull day, or at least a time when the sun is not shining on the window, for when the sun shines on the window it causes it to be dry streaked, no matter how much it is rubbed. Take a painter's brush and dust them inside and out, washing all the woodwork inside before touching the glass. The latter must be washed simply in warm water, diluted with ammonia; do not use soap. Use a small cloth with a pointed stick to get the dust out of the corners; wipe dry with a piece of soft cotton cloth; do not use linen, as it makes the glass linty when dry. Polish with tissue paper or old newspaper. You will find this can be done in half the time taken where soap is used, and the result will be brighter windows.

'MONGST THE HILLS O' SOMERSET.

'Mongst the hills o' Somerset
Wisht I was a-roamin' yet!
My feet won't get usen to
These low lands I 'm trompin' through.
Wisht I could go back there, and
Stroke the long grass with my hand,
Like my schoolboy sweetheart's hair
Smoothed out underneath it there.
Wisht I could set eyes once more
On our shadders, on before,
Climbin', in the airly dawn,
Up the slopes 'at love growed on
Natcherl as the violet
'Mongst the hills o' Somerset!

How 't 'u'd rest a man like me
Jes fer 'bout an hour to be
Up there where the mornin' air
Could reach out and ketch me there—
Snatch my breath away, and then
Rense and give it back again
Fresh as dew, and smellin' of
The old pinks I ust to love,
And a-flavor'n' ever' breeze
With mixt hints o' mulberries
And May-apples, from the thick
Bottom-lands along the crick
Where the fish bit, dry er wet,
'Mongst the hills of Somerset!

Like a livin' pictur' things
All comes back; the bluebird swings
In the maple, tongue and bill
Trillin' glory fit to kill!
In the orchard, jay and bee
Ripens the first pears for me,
And the "Prince's Harvest" they
Tumble to me where I lay
In the clover, provin' still
"A boy's will is the wind's will."
Clean forgot is time and care,
And thick hearin', and gray hair—
But they 's nothin' I forget
'Mongst the hills o' Somerset!

Middle-aged—to be edzact,
Very middle-aged, in fact—
Yet a-thinkin' back to then,
I 'm the same wild boy again!
There 's the dear old home once more,
And there 's mother at the door—
Dead, I know, fer thirty year,
Yet she 's singin', and I hear.
And there 's Jo and Mary Jane,
And pap, comin' up the lane!
Dusk 's a-fal in'; and the dew,
'Pears like it 's a fallin', too—
Dreamin' we 're all livin' yet
'Mongst the hills o' Somerset!

—James Whitcomb Riley, in the Century.

Banner Correspondence.

New York.

NEW YORK CITY.—Mrs. B. F. Raynor writes: "That spirit phenomena actually occur I fully believe, and also that our spirit friends can, with certain conditions provided, come to us in visible form. Having been for thirty-five years a Methodist in faith, and a member at this time in good standing, I believe I have learned in another form that heaven comes down our souls to greet.

Five years ago I was invited to meet with a party of friends (the majority of whom believed in Spiritualism) to hear a lady play under control. I had never been in a circle before. We had a pleasant evening, and some very fine music. After an hour spent in this way I was privileged to be one of four to sit at a table. Suddenly, without expectation or volition on my part, my hand was raised, and slapped on the table. The host said I was a writing medium. I laughed, yet was frightened at the strange influence that came over me. From that time some power has been using my hand, writing many communications for myself and others.

Two years ago I began to visit a materialization medium. I had some names from spirits, but failed in getting a test to convince me. Two weeks ago my hand wrote out, 'Go to Mrs. Sawyer. You will get all the tests you want. Take a paper and pencil; put them on a table near the cabinet.' Thursday, Oct. 10th, I went there, Mrs. Sawyer being an entire stranger to me. She knew not my name, nor whom I came to seek. There were present five ladies—including Mrs. Sawyer and her daughter Della. No gentleman. After singing, the form of a young man came, and took me up to the cabinet, giving the name, as I thought, 'Freddie.' Forms came to the other ladies. Then came one who stood holding Miss Sawyer's hand, and pointed to me. I went forward, asked her name, when to my joy and astonishment she said, in a clear whisper, 'Addie.' Oh! how my heart bounded, for I had no doubt it was my daughter, who passed from me thirty years ago. She said, 'Mamma, is it not sweet to be able to talk with one another?' A few words passed. I said, 'Is papa coming?' She said, 'Yes; look; there is papa.' I looked behind me, and right under the gas-jet stood one I recognized at once. He was right back of the chair I had occupied. I saw his face plainly, and fully recognized him as my former husband, who passed away thirteen years ago. I suppose he had come before, but I never was able to say it was really him until that afternoon. He did not come from the cabinet, but materialized behind my chair. Then another form came, and stood by the table for a moment. I heard the pencil that I had placed thereon drop, but did not know she had taken the paper. After the séance closed we searched, and found it in the cabinet, with a message on it signed 'Helen,' my sister-in-law.

Truly I have seen great and wonderful things. I cannot doubt what my eyes have beheld. I write this for the comfort of others, who, if they seek, will find, and in justice to one whom I believe to be a good medium."

TONAWANDA.—B. G. Chapman reports having received during the war excellent evidence of the correctness of the Message Department of the BANNER OF LIGHT, in a communication read by him in a copy that came to his notice, his tent-mate being a subscriber.

Massachusetts.

LAKE PLEASANT.—Aug. C. Carey writes: "The weather here is perfect. The leaves have mostly fallen, giving us a fine view of the mountains beyond. A few families remain. The Superintendent of the Fitchburg Railroad has kindly promised to make this a flag station through the winter, which will result in much going and coming to and from. Persons who wish to visit the Lake can obtain meals of Mrs. E. V. Jackson, our genial postmistress, on the bluff. At the close of the Camp-Meeting in September last, Mr. A. T. Pierce, President of Lake Pleasant Association and Director in the New England Spiritualist Camp-Meeting Association, resigned all the offices held by him in both Associations. The President and all the Directors of the N. E. S. C. M. Association and a large majority of the stockholders in the Lake Pleasant Association requested him to withdraw his resignations, which he consented to do. New streets are being cut, and the grounds are being thoroughly cleansed."

FALL RIVER.—Mrs. Hibbert writes: "A full measure of success has attended our meetings of late. Our first speaker was Miss M. T. Shelhamer, who gave her audience much satisfaction in her exposition of the truths of Spiritualism. On the next Sunday we were favored with the services of Miss Mary B. Williams, a young lady resident here, and an excellent inspirational speaker, who gives promise of being of great benefit to the cause of truth. She spoke on a subject proposed by the audience in a very instructive manner. The third Sunday, Nov. 4th, we had Mrs. Ida P. A. Whitlock, who lectured and gave psychometric readings, correct in each case. Her services throughout were highly instructive and greatly appreciated. By these lectures an impetus has been given to spiritual inquiry and progress in this city."

CAMBRIDGEPORT.—H. D. Simmons writes: "The Spiritual Society of Cambridge is progressing finely. The people show by their increasing attendance that they appreciate the teachings given from the platform. Thus far the speakers have given good satisfaction. We have a fine place of meeting, Odd Fellows Hall, 548 Main street, the best hall in the city, and we invite all earnest seekers of truth to come in and listen to the inspired utterances, and judge for themselves whether or not these things are so. We hope the Spiritualists of Cambridge will all join with us, and assist in carrying on the good work so successfully begun. We wish to see the hall full.

Our speakers have been Mrs. Ida P. A. Whitlock, Mrs. Sarah A. Byrnes, Mrs. H. S. Lake, Mr. Dowling, and Mrs. M. C. Bagley."

LOWELL.—Ed. S. Varney writes: "Initial services of the season were held the first Sunday of October. Dr. H. B. Storer, of Boston, was the speaker, and it seemed peculiarly appropriate that the theme of the opening discourse, 'The Soul's Well Being,' should be one that touched the keynote of the heart-warming religion of Spiritualism. The doctor was followed by that fine test medium, Mrs. E. C. Kimball, of Lawrence, who at each visit has sown fruitful seed and evoked an interest which the writer can bear testimony will prove deep and lasting. That worthy veteran in the cause, Dean Clarke, occupied our rostrum the third Sunday in October, favoring his auditors with the wisdom and progressiveness of his thought, the glow of spirituality and the richness of cultivated intellect. Sunday, the 28th ult., we had with us one with whom we are always delighted, Mrs. Lizzie S. Manchester, of West Randolph, Vt., who spoke upon 'The Futility of Margaret Fox Kane's So called Exposé,' 'The Depth and Comprehensiveness of Spiritualism,' and improvised beautiful poems upon subjects given by the audience. Nov. 4th Mrs. Jennie K. D. Cohant spoke for us, and Mrs. E. Clarke Kimball. Mrs. Lizzie Manchester, Mrs. Juliette Yeaw are to follow. Spiritualism, as an uplifting inspiration, is steadily gaining ground in Lowell. Our meetings are well attended, and would be still more so could we obtain a hall on the ground floor or up *one* flight instead of *five*. But I suppose it is in consonance with the eternal fitness of things, for ours is the *highest* gospel yet given to the world, and, as the poet says: 'All earnest souls must *climb* if they aspire.'"

District of Columbia.

WASHINGTON.—F. H. Worley writes: "All the teachings of Spiritualism tend to broaden our conceptions of duty to our fellow-man. One thought, however, which is always insisted upon as a truth by returning spirits, particularly tends to raise us to a higher plane of action; it is that our thoughts and actions here make our homes in the spiritual world. If all our thoughts and actions are selfish here, our homes there will be cramped and gloomy; if they are liberal and benevolent, our homes there will be commodious and happy. When all understand this truth, and feel its full force in every-day life, there will be no trouble to get all persons to place the right estimate upon riches. We ignore the necessities of our earthly life, but true earthly riches consist in a sufficiency of this world's goods to satisfy our reasonable wants, and not in burdensome, selfish accumulations, which, while they can add nothing to our own happiness, curtail the enjoyments of numbers of our fellow beings. When all bodily wants are satisfied they are no longer troublesome as wants, and all will be free to cultivate the better and higher powers of our common human nature. It will be as if everything were free to all, when all, by a reasonable amount of honest industry, can secure the necessaries and comforts of life; especially when all, by proper education and training, shall know how to use aright and not abuse the good things of life. The overestimate put upon wealth and the wealthy is the result of wrong ideas in the minds of both rich and poor; these ideas induce many of the rich and poor to discard humane and moral sentiments in the mad struggle for riches. In opposition to all this, Spiritualism teaches that just in proportion to our unselfish exertions for the happiness of others here, we build our homes happy and bright in the spiritual world, while our enjoyment of what we have here is greatly increased. Just as we merge our selfish, contracted efforts for our own individual happiness in broad, liberal endeavors to promote the welfare of all, do we individually become capable of entering into and enjoying the highest state of happiness in this life and the life to come."

California.

SAN FRANCISCO.—A correspondent writes: "Sunday, Oct. 14th, Odd Fellows' Hall was the scene of the christening of a child under spiritual auspices, Mrs. J. J. Whitney, whom Eastern Spiritualists know from her visit to Onset last summer, being the medium. A vocal selection by Miss Lena Sedgley, and a duet by Miss Sedgley and Miss Carrie Minor, introduced the services. When the child was brought forward Mrs. Whitney took it in her arms, and selecting a white rose from a basket of flowers, placed it in the child's right hand, and said, 'As white is emblematic of purity, so we would have every act of his life. As the red not only typifies strength, but that divinest of all human attributes, love, so the spirit guides will fill his heart with love for all humanity.' A red rose and a violet were then handed to the child, the spirit guide of Mrs. Whitney saying: 'As the blue symbolizes truth, so would we have this child make it the cornerstone of all his work in life. We will give him for his worldly name, Whitney Clyde Beacher; for his spiritual name, Truth; and now may the great spirit overshadow him and guide him, and lead him into all truth, and our prayer is that good spirits may attend him, and be ever near to keep and direct him aright. May he find new joy and new light in all his undertakings, and be ever ready to do the bidding of his guides. We ask the spirit to baptize this one afresh from the fountain of eternal truth, that he may go from place to place with his heart filled with love for all humanity. Amen.'"

Missouri.

BONNE TERRE.—S. T. Suddick writes: "Eight of us, all neighbors and friends, who never saw a professional medium or sat in a circle outside of Bonne Terre in our lives, were seated around a common deal table recently, our hands resting on the top surface and fingers touching each other's all around the table, and our feet also touching each other's beneath the table, the lamp placed on the organ only five or six feet distant: These conditions were *strictly test*, and will be *sworn to* if necessary; and under these circumstances raps, loud and distinct, occurred on the under surface of the table. We *know* none of us produced them. We were all sitting perfectly still and all heard the raps. No 'educated toe' could have brought out these singular sounds; neither could such have produced the other manifestations which lent interest and additional weight of conviction to our séance.

Now we only commenced these sittings six months ago, and it is but a short time since these noises began; we have kept up our circles weekly ever since, have got many, *many* messages from our loved ones gone before; and are not in the least inclined to ascribe them to the agency of a 'toe'—however great!"

Maine.

BANGOR.—R. B. Cookson, Secretary Maine State Spiritual Temple, writes: "Having a deep interest in Spiritualism, and appreciating the worth of your valuable paper as a disseminator of the truths of our grand philosophy, I give you an outline of the progress being made in this vicinity.

Since the close of our Camp-Meetings at Temple Heights, Verona Park, Etna and Madison, we have employed Oscar A. Edgerly of Newburyport, Mass., to speak in Bangor, and surrounding towns. We have several resident mediums who are doing good work in their different phases. I feel, with others, to thank Mr. Edgerly for the good work he has accomplished among us, and can cordially recommend him to Societies as an earnest worker, a logical and eloquent speaker, and feel that he deserves constant employment. Mr. E. soon leaves us to fill engagements elsewhere; we wish him God speed. We understand that parties are negotiating with C. Fannie Allyn, and that she is soon to visit Bangor; we met her at Etna camp during the late meeting, where she was a general favorite; she will receive a warm welcome in Bangor."

Illinois.

CHICAGO.—A correspondent writes that a successful meeting was held on the evening of Nov. 4th, at Mrs. B. F. Hamilton's, 110 S. Paulina street. There were twenty-three ladies and gentlemen in the circle, all of whom received satisfactory tests. Mrs. Hamilton is doing a noble work in this city, and has the best wishes of her friends. A stranger attending her meetings could not but believe in her religion."

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York City, will receive the recipe free of charge.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

New Publications.

A PHYSICIAN'S PROBLEMS. By Charles Elam, M. D., M. R. C. P. 16mo, cloth, pp. 400. Boston: Lee & Shepard.

This is a new volume in the low-priced series of some of the best books in the English language, "Good Company." Mere mention of the contents of this will be sufficient to commend it to the attention of our readers. They are, "Natural Heritage," "Degenerations in Man," "Moral and Criminal Epidemics," "Body *vs.* Mind," "Illusions and Hallucinations," "The Demon of Socrates," "The Amulet of Pascal," "Somnambulism," and "Revery and Abstraction," and an essay contributed, says their author, "to the natural history of those outlying regions of thought and action, whose domain is the 'debatable ground' of brain, nerve and mind." Witchcraft, clairaudience, prevision, entrancement, and collateral subjects are dealt with at some length, and though it is evident the author is not disposed to commit himself to the spiritual theory, he cites instances of actual occurrence in each department in proof of and support of it. The book is free from a spirit of dogmatic asseveration, and in its historical, thoughtful and suggestive character well worth the half dollar charged for it, which moderate price places it within reach of all.

SPIRIT COMMUNION. A Record of Communications through H. B. Champion. With Explanatory Observations by J. B. Ferguson. Revised Edition. 8vo, morocco, pp. 261. Parkersburg, W. Va. Privately Printed by Globe Press.

The contents of this volume, of which it is stated only one hundred copies have been printed, were first placed before the public in 1854 by Mr. Ferguson, a clergyman of Nashville, Tenn., who in that year published a book entitled "Spirit Communion," and in 1864 accompanied the Davenport Brothers to England as their agent. The communications purport to have been given in the main by Dr. Channing, through the medial agency of Mr. H. B. Champion, their object being to establish in the minds of men the existence in each of an "Infallible Monitor, born of God," who "unfolds to the self-conscious spirit the infinite fullness of Divinity"; so that man may no longer be led from without, but from within—a Freeman in the Universal Empire of Being; holding universal kinship with those affinities which ally him with the Source of all Good."

Supplementary to the main body of the work are given specimens of the pulpit oratory of the Rev. Mr. Ferguson. The volume is strikingly peculiar in the excellence of its typography and general make-up.

UP THE NORTH BRANCH; or, A Summer's Outing: Being the Record of a Camping-Out Trip up the North Branch of the Penobscot and Down the St. John River, Through the Wilds of Maine and New Brunswick, by Members of the "Lake and Forest Club." By Capt. Charles J. Farrar, author of "Eastward Ho," "Wild Woods Life," etc. Illustrated. 12mo, cloth, pp. 332. Boston: Lee & Shepard.

Nothing more need be said of this book than that it is true to its title as above given. It is the fourth volume of the "Lake and Forest Series," popular among sportsmen and vacation ramblers, as sources of information regarding the best places to visit, how to reach them, and how best to enjoy their advantages when reached. As such this new work will be eagerly sought for.

A MODERN ADAM AND EVE IN A GARDEN. By Amanda M. Douglas. 12mo, cloth, pp. 411. Boston: Lee & Shepard.

Though differing considerably from the author's previous books in its style of plot and general construction, it is bright, breezy and interesting, and will help all who read it to realize that personal labor finds in due time its reward, and that only through it can perfect health and happiness be attained. The leading characters are Adam and Eve—brother and sister. The former had a position that yielded a very moderate income, and, at the latter's suggestion, in looking about for a means of increasing it, a garden was started which, from a small beginning, became large and profitable. The story is a practical one, and gives "points" that are valuable to any one who is disposed to follow its lead.

FIGHTING PHIL. The Life and Military Career of Philip Henry Sheridan. By Rev. P. C. Headley. 12mo, cloth, illustrated, pp. 380. Boston: Lee & Shepard.

This volume is a new edition of one of the series known as the "Young Folks' Heroes of the Rebellion," and acquires fresh interest from the fact of the recent demise of its subject. It gives a vivid account of Sheridan's daring exploits, an extended notice of the course of study and discipline at West Point Military Academy, and a brief history of the United States Cavalry.

THE ADVENTURES OF A CHINAMAN IN CHINA. From the French of Jules Verne, by Virginia Champlin. With fifty illustrations. 12mo, cloth, pp. 271. Boston: Lee & Shepard.

The reputation of the author as a fascinating writer, one whose facility in the use of his powers of imagination seems to be without limitation, is sufficient to attract to this book a host of readers. The young will be delighted with it and their elders find in its pages much to interest them.

"Petticoat" Bishop.

HE TURNS UP LIKE A BAD CENT IN CENTRAL AMERICA.

I have been wondering for a long time what had become of Washington Irving Bishop, the "mind-reader," who made a pot of money hereabouts some time ago, writes a New York correspondent to the *Washington Star*. I had read with pain some very harsh allusions to Bishop in California newspapers, allegations that he had gone clean crazy, others, worse still, hinting at crookedness, and finally a report that he had "escaped" from San Francisco and was on his way to Australia *via*. the Sandwich Islands. This week I opened a little package that came to me by mail with an odd looking stamp, and I got news of the wanderer. The package contained a half-sheet poster and a newspaper. The poster was a triumph of displayed typography in Central American Spanish, headed "Teatro Principal!" It advertised, according to my notion of hybrid Spanish, the "last two and only marvelous sessions of Señor Commander Washington Irving Bishop, of world-wide reputation, the grand diviner of thoughts, on the afternoon and evening of Sunday, Sept. 30th." It told how "Commander" Bishop had astonished the natives in "New York," including "the President, the ministers of state and the diplomatic corps," with his wonderful power. Then followed the programme. The first "act" was the "reproduction of a new life, as performed before His Majesty the Emperor of Brazil and the imperial family." Then followed the "discovery of hidden papers, as executed before the King of Sweden and Norway"; the "transmission of a musical air from one's brain to another's, as performed for the Czarina of Russia," and "the localizing of imaginary or actual diseases, as demonstrated for the Prince of Wales." A foot-note stated that, to "allow the audience an opportunity to recover from the nervous excitement which the experiments produced," Commander Bishop would allow an interval of fifteen minutes between acts. The appended prices of admission ranged from twenty-five cents for *la galeria eventual* to nine dollars for *plateas y palcos primeros*. The newspaper inclosed was *El Observador* of Guanajuato, and it contained a notice of the performance very flattering to "Commander" Bishop, in which his occult powers were praised as *enigmatico, admirable, inexplicable y maravilloso*, and the editor printed a column article to show that the artist's success was due to his having hypnotized the entire audience.

I believe this is the first news obtained of the whereabouts of the eminent charlatan and fashionable fakir since he shook the dust of this country off his heels. Crazy or not, he is evidently making money somewhere away down in Central America, and he may turn up here yet as debonair, as extravagant and as self-assured as ever.

Mind-Reader Bishop turns up again, says the daily press, this time in Havana, where he was dreadfully guyed by the audience. The crowd present howled so that the captain-general fined the psychologist fifty dollars, which probably wiped out his income for one night at least.

Written for the Banner of Light.

SPIRITUALISM THE DAWNING LIGHT.

BY H. P. TALLMADGE.

The golden gates are opened wide,
And loved ones who have gone before
Return and linger by our side,
And whisper of their love once more;
And when we launch our fragile barque
Upon the bosom of the tide,
They'll convoy o'er the billows dark
Until we reach the other side.

Since the command: "Let there be light!"
No greater boon to man was given;
Piercing the gloomy pall of night,
It raised our thoughts from earth to Heaven.
What conquest could with this compare?
What else could banish all our fears?
Or what could save us from despair,
Till joy was mingled with our tears?

No longer shall we feel oppressed—
The vale's no longer dark with gloom,
Since loving friends oft have caressed,
And shed their halo round the tomb.
It speaks to us of higher birth,
And of relief from earthly pain;
We gather but the things of worth;
And only part to meet again.

We'll linger on the shores of time,
And through the mist will upward gaze
To yonder Zone, that fairer clime,
Where golden light forever plays.
We know not what is yet in store,
But know we have not long to wait
Till we shall join those "gone before,"
And pass to them beyond the gate.

There gentle breezes swell the sail;
On crystal seas serene we'll glide
Where storm and strife no more prevail,
But peace and love alone abide;
On wings of thought then upward soar,
And mystic realms of life unbar;
Then sing God's praise forevermore,
As we glide on from star to star!

San Bernardino, Cal., Camp-Meeting.

Monday, Oct. 22d.—This being wash day the campers enjoyed themselves in various ways. At the tent of Dr. Nickless, in a little circle formed, Dr. Nickless and Henry B. Allen holding the slates, a communication was received between them from Achsa W. Sprague, saying she was with all true workers, and that success would follow them. Great good would be done in the work commenced.

Evening.—Mrs. E. A. Hammatt, of Encinitas, gave an account of the work she had in contemplation, and already commenced, at Encinitas, that of building a mediums' home. The land she has already purchased at an expense of twenty-five hundred dollars, with the improvements. On this there is an indebtedness of five hundred dollars. This amount she wishes to raise to clear the land. She is now ready to turn it over to the Spiritualists by will or deed as soon as she can obtain a clear title. Her plan, as given her by her spirit guides, is to erect small homes of two, four and six rooms each, that mediums may have their own abodes, and not be obliged to come in contact with each other unless they wish to, mediums being so peculiarly constituted it is better they should live in little homes by themselves. The land selected is very desirably located, on high ground, about two miles from the Pacific coast. All kinds of fruits and vegetables can be raised without irrigation. By contribution and collection ninety-five dollars were raised, and given the speaker to aid her in the noble work she has commenced. In support of the movement remarks were made by Mrs. Nickless, William Heaps, Mrs. E. P. Thorndyke, and Dr. Nickless. The exercises closed with tests from Mrs. Nickless.

Tuesday, Oct. 23d.—Afternoon.—Facts Meeting. Dr. T. B. Taylor related an incident that was told him by the gentleman to whom it occurred, of his having been stopped from drinking by the spirit of his wife. Dr. J. E. Small of Cucamonga told of a vision that came to him of seeing a man killed on the railroad by the locomotive. He subsequently witnessed the killing of this man, in every particular the same as shown him. J. D. Potter, of San Bernardino, who has been a medium for the past thirty-six years, gave some wonderful experiences of his early mediumship. Dr. Wilcox of Los Angeles said he had been a member of the Methodist Episcopal church for over thirty-one years, but never felt satisfied; though he tried to be a good Christian, there was always lacking the proof of an after-life. In Spiritualism he found that consoling fact, and now he is perfectly contented. Facts were related by Dr. J. R. Nickless, Dr. Taylor, Mrs. E. A. Hammatt, and William Heaps.

Evening.—Song, with guitar accompaniment, by Mrs. E. A. Hammatt. Lecture by Dr. J. E. Small of Cucamonga. Subject: "Who and Where is God?" The lecture covered a great field of research, showing conclusively the impossibility of any special locality or personality of a God as had been taught by the theologians of the past. Mrs. Edith E. R. Nickless gave tests with names in full. A gentleman in the audience said: "I wish to say I came to these meetings out of idle curiosity, being positive there was nothing in Spiritualism, but through a test given by Mrs. Nickless I know my dear wife lives, and it has made me a better man. I shall never touch liquor again. I never drank until after my wife's death. I felt her loss so badly, I took to drink. But now I know she lives, and we shall meet again; now the world looks beautiful again, and I wish to thank the good lady (Mrs. Nickless) for the great good she did me. May she be spared to continue her good work many years to come."

Wednesday, Oct. 24th.—Afternoon.—Facts Meeting. Evening.—Lectures by J. D. Potter, of San Bernardino. Mr. Potter spoke inspirationally, and is a speaker of more than ordinary talent. Why he is not in the field when there is so much need of workers, I do not know. He was followed by J. V. Mansfield, who gave the history of his mediumship from early childhood. Tests by Mrs. Nickless, all of them recognized.

Thursday, Oct. 25th.—No services in the afternoon, as the committee were arranging the hall for the young folks in the evening, when they were given a grand hop. This was enjoyed by both old and young. It was a success in every particular.

Friday, Oct. 26th.—Afternoon.—Facts Meeting.—William Heaps related an account of the circle he attended the evening before, given by Henry B. Allen. Dr. J. R. Nickless, of New York, told of the return of an army comrade whose death he did not learn about until some weeks afterward. Mr. D. Edson Smith, of Santa Ana, spoke in the highest praise of the mediumship for materialization of Mr. Mott and Mr. France, and gave an account of his being taken out of the theological school, the professors being afraid of his heretical ideas. Mrs. Edith E. R. Nickless, entranced, gave a short address on materialization. She said when the world fully understands what is meant by materialization and the conditions needed to produce the best results, all persecution of its mediums will be stopped; there is much to be learned by earth's children regarding mediumship.

Mrs. Mary Carter, of San Bernardino, spoke of attending a séance and holding a spirit-form by the hand; instantly the white drapery left the spirit and she had the medium by the hand. She said most people would cry fraud at this, but she knew it to be simply a case of transfiguration. Remarks were made by Mrs. Andrews, of Los Angeles, Mrs. M. E. Taylor, Mrs. E. A. Hammatt, and Rev. Mr. Featherstone, of New Mexico.

Evening.—Song, "The Beautiful Hills," by William Heaps and his daughter, Mrs. W. N. Kelly. Poem, "Sons of the Nation," read by Dr. T. B. Taylor. Song, "Have Faith in One Another," guitar accompaniment, by Mrs. E. A. Hammatt. Lecture by the controls of Mrs. Nickless. Remarks by D. Edson Smith. Mrs. Nickless gave twenty-eight descriptions of departed ones, all but three of which were acknowledged as correct.

Saturday, Oct. 27th.—Afternoon.—Facts Meeting. Song, with guitar accompaniment, by Mrs. E. A. Hammatt. Invocation, by the control of Mrs. Edith E. R. Nickless. Poem, "Woman," read by Mrs. E. P. Thorndyke.

Mrs. Nickless related a sitting with the late Harry Powell, when the pencil was produced on the finger of one of the circle, and written with, the same as on the medium. Dr. D. Edson Smith, of Santa Ana, read an article by Rev. Dr. Powers, of Utica, N. Y. Remarks were made by Mrs. Julia Schroder, of San Diego, Dr. J. R. Nickless, Mrs. M. E. Taylor, Rev. Mr. Featherstone and William Heaps.

Evening.—Musical and literary entertainment. Solo and chorus, "A Thousand Years," by Dr. Taylor and choir; reading, "The Dying Old Man to his Young Wife," by Mrs. E. P. Thorndyke; song, "The Bright Alsatian Mountains," by Miss Mabel A. Nickless. She was called back and sang "Pretty Pond Lillies;" recitation, "Don't Forget the Old Folks," by Miss Alice Wilson; song, "Phantom Footsteps," by Henry B. Allen; chorus by the choir; reading, "Reformers," by Mrs. M. E. Taylor; song, "Voices from the Spirit-Land," by Mrs. E. A. Hammatt, with guitar accompaniment; poem, "Owcena," read by Dr. Taylor; declamation, Will Carleton's, "Gone with a Handsomer Man," by Mrs. Ella Wilson; song, "Rainy Morning," by Mrs. E. A. Hammatt. The final was a harmonica solo, "The Mocking Bird," by Master Frank T. Dunckelee of Pomona, with organ accompaniment by Henry B. Allen.

Sunday, Oct. 28th.—Morning services.—Song by Mrs. E. A. Hammatt; invocation by Mrs. Nickless; reading by Mrs. E. M. Taylor. Dr. T. B. Taylor answered several questions presented by the audience.

Afternoon.—Song by William Heaps and daughter, Mrs. Kelly. Poem, read by Mrs. E. P. Thorndyke. Lecture by Mrs. Ella Wilson, of Santa Ana. Subject, "Are Liberals Liberal?" The words of this talented lady were well chosen, and carried the conviction with them that she is liberal enough to accept the truth wherever and by whomsoever it is presented. Mrs. Nickless spoke in accord with the lecturer's remarks, and expressed the hope that all who had found the spiritual truths would not keep them to themselves, but give them to their neighbors, friends, and all the world. Mrs. E. P. Thorndyke read a communication she had received from "the Medium of the Rockies," Mr. John Brown, Senior, who regretted he could not be in attendance. He sent his greetings to all.

Evening.—The hall was not large enough to hold all who came, it being crowded to suffocation. This spoke volumes for the work done in San Bernardino during the camp-meeting. Song. Invocation by the controls of Mrs. Nickless, who, after further singing, reviewed the spiritual work of the past thirteen days' camp-meeting. A much greater work had been accomplished than was known to mortals. A work had been commenced in this Southern California which would continue until all realized the great spiritual influx which was being so universally showered upon earth at the present time. Tests were given by Mrs. Julia Schroder. Mrs. Nickless described thirty-eight spirits, all of them recognized. Remarks made by Mrs. E. P. Thorndyke, Dr. Nickless and William Heaps, closed the last public meeting of Southern California Camp-Meeting Association. It has been a success in every particular.

On Monday many of the campers took a ride to Arrowhead Springs, where they regaled themselves with a hot bath from the water that came from the mountain, enjoying it hugely. CYRENUS.

San Bernardino, Oct. 31st, 1888.

At the close of the Camp-Meeting in San Bernardino, Cal., Oct. 28th, the following resolutions were passed:

1. *Resolved*, That a vote of thanks be and the same is hereby tendered to the daily papers of San Bernardino for their uniform courtesy in reporting the proceedings of the Camp-Meeting.

2. *Resolved*, That a vote of thanks be and the same is also tendered to the Santa Fé Railroad Co., and also the Southern Pacific, for courtesies shown; and

3. To the following persons for their zeal and efficient work in the meetings, viz.: to William Heaps, the President of the local Society of San Bernardino; to Mrs. E. P. Thorndyke, Vice-President, for her artistic work in decorating the hall, etc.; to Dr. J. R. Nickless, of New York, for his fidelity in reporting the proceedings of this meeting for the daily press; to Mrs. Edith E. R. Nickless, for her efficient and highly satisfactory platform work as speaker and test medium; to Dr. T. B. Taylor, for his untiring zeal and success in working up the Camp-Meeting, and for its general management; to Mrs. Ella Wilson, Mrs. Dr. Taylor, Mrs. Hammatt, and all others who contributed to the interest and success of the meeting by their presence and work.

4. *Resolved*, That a copy of these resolutions be sent for publication to the BANNER OF LIGHT, Boston, Mass., the *Better Way*, Cincinnati, O., the *Golden Gate* and *Carrier Dove*, San Francisco, Cal., the *World's Progress*, Los Angeles, and other spiritual papers.

MRS. ELLA WILSON, *Cor. Sec'y*
Southern California Camp-Meeting Association.
San Bernardino, Cal., Oct. 29th, 1888.

November Magazines.

MAGAZINE OF AMERICAN HISTORY.—A portrait of Sam. Houston is followed by the second and concluding part of Lee C. Harby's romantic chapter in Texas history, "The City of a Prince," New Braunfels, designated as "something unique; a piece of the Old World set down in the New; a German town, in fact, transplanted into American soil." The narrative possesses much interest in its portrayal of adventure and human endurance. "Boston in 1741 and Governor Shirley" is illustrated with a map of Boston harbor in 1732, and a nearly full-length picture of Shirley. Among the incidents given of that date it is related that a privateersman having "brought in a bale of papal indulgences, taken from a Spanish prize, Fleet, the printer, bought them, and printed his ballads on their backs." "The Treaty of Ghent" is the subject of a paper by Hon. Thomas Wilson, illustrated with a portrait of the residence at the time of the American Commission. Of the remaining contents are "Unconscious Heresies," a continuation of "A Trip from New York to Niagara in 1829," and "A New France in New England," the last mentioned substantiating by facts the possibility of a fulfillment of an able New England statistician, that before the end of the first quarter of the next century the French Canadians in the New England States will outnumber the Anglo-Saxon population. New York: 743 Broadway.

WIDE AWAKE.—To all interested in the welfare of the Indians this number will be very welcome. A touching story and a true one is related by Margaret Owen Foster, entitled "The Little Captive Chief"; "An Evening at Carlisle," by Miss Sparhawk, a teacher in the Indian school, describes an entertainment given by Indian girls, and pleads eloquently for the education of Indian youth. The appeal to children to build the dining-room of the Ramona Industrial School for Indians at Santa Fé is reprinted, and the names of contributing children thus far given. John Quincy Adams's household is the subject of this month's "Children of the White House," with many illustrations, including, as a frontispiece, a picture of "The Dorothy Q. of To-Day," a relative and namesake of Dr. Holmes's "Dorothy Q." "Plucky Smalls" continues his adventurous way, and "Double Roses" blossom, both reaching their conclusion. Boston: D. Lothrop & Co.

THE WOMAN'S WORLD.—The frontispiece, the subject of which is "A Lady of Pompeii," gives one a faint idea of the luxuriousness of the people of that unfortunate city, which an interesting illustrated paper by Edith Marget serves to more fully explain in its descriptions of the revelations modern excavations have produced. Included among the remaining contents are: "The Lace Makers of Le Puy," illustrated; "A Woman's Friendship: Mary Stewart and Mary Seton;" "Other Women in Germany," and "Elementary School Teaching as a Profession." The publishers announce an enlargement with the December number, with new special features. New York: Cassell & Co.

HALL'S JOURNAL OF HEALTH.—In "Good Health by Right Living" is given the result of an interview with Mrs. Densmore, a well-known physician of New York, in which the subject was fully discussed. S. Helen Clarke gives Part I. of a treatise upon "Magnetic Hygiene." An interesting "Case of Clairvoyance" is related, and a variety of matters in the line of this periodical's specialty instructively treated upon. New York: 206 Broadway.

ELECTRICAL ENGINEER.—An instance of unconscious heroism in the performance of duty in imminent peril is shown in the case of Miss Mamie Davis, a telephone operator in Jacksonville, Fla., who held to her work when left entirely alone for a time during the yellow fever epidemic. The editor truly says: "No word of ours could add a touch to the picture thus presented to the reader's mind of this heroic girl alone, her luncheon in one hand, switch plugs and cords in the other, keeping up communication in the fever and panic-stricken city."

VICK'S ILLUSTRATED MONTHLY.—"Planting Lawns," "Noxious Insects," "Our Native Plums," and "Fall Pruning of Grape Vines," are the subjects of the leading articles; following the "Golden Rod" is treated upon in a fine poem by Dart Fairthorne. Seasonable matter fills the remaining pages. The frontispiece is a colored lithograph of the *Lilium Excelsium*. Rochester, N. Y.: James Vick.

THE SIDEREAL MESSENGER.—"Current Celestial Phenomena" is illustrated with a engraving of the planet Mars, as seen by the writer at the Cincinnati Observatory, March, 1886. The general contents cover a broad field of astronomical observation. Northfield, Minn.: W. W. Payne.

THE BIZARRE, NOTES AND QUERIES.—Among a variety of entertaining contents are "Foretellers of Storms," the affirmations of "The Order of the Sacred Heart," "Chinese Proverbs," "Origin of Things," and "Famous Earthquakes." Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

LINCOLN FORESAW THE ERA OF TRUSTS.—Just at the close of the civil war, the following prophetic utterance was penned by Abraham Lincoln:

"Yes, we may congratulate ourselves that this cruel war is nearly to a close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar that the nation might live. It has been, indeed, a trying hour for the republic, but I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of our country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands and the republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of the war. God grant that my suspicions may prove groundless."

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INDEX.

Harvard Investigation; Agassiz, Professor; Bell, M. D.; Eustis, Professor; Felton, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D. D.; Walker, President; Willis, Doctor.

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BOSTON, SATURDAY, NOVEMBER 17, 1888.

[*Entered at the Post-Office, Boston, Mass., as Second-Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY,
39 *and* 41 *Chambers Street, New York.*

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
LUTHER COLBY.....EDITOR.
JOHN W. DAY.....ASSISTANT EDITOR.

☞ Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

The Bubble Burst.

Ridiculous as the recent sensational appearance of Margaret Fox Kane in this city as an "Exposer of Spiritualism" was to the public, it was far more so to those who became knowing to some of the private manipulations of a scheme to speculate and make money out of a misguided woman's weaknesses; a scheme that involved a confession by her of having for forty years lived a life of deceit and the practice of gross imposition on the people, knowing as she must have known that such a confession was without any foundation in truth. The following facts connected with her stay in this city

It appears that one F. W. Stechan (understood to be the advance agent of a New York Entertainment Bureau) engaged a room at the Crawford House in this city for Mrs. M. Fox Kane, to arrive Nov. 1st. Upon her arrival he registered her name, and requested that the checks for her meals be charged to her room, giving as a reason that she was unaccustomed to handling money. Nov. 2d "Dr." C. M. Richmond arrived and registered at the same house. From Mrs. Kane's singular demeanor on her arrival, the clerk was led to ask Mr. Stechan if she was a victim of dipsomania. He appeared somewhat indignant at the imputation this inquiry implied, and said "No, indeed! She is an exceedingly nervous person; and her journey from New York to Boston has affected her. Some years ago she was addicted to the use of intoxicants, but not now; no one but a Spiritualist would make such an inquiry.

Being thus established with his *dramatis personæ* for the farce to be given on Sunday evening, Mr. Stechan's business and his location became known as follows:

"FRANK W. STECHAN,
Manager Mrs. Fox Kane,
Crawford House,
Boston.
From Wade Entertainment Bureau, N. Y."

The so-called "exposure" came off Nov. 4th. From that date to Nov. 10th she remained in the hotel, apparently, for reasons best known to themselves, deserted by her manager and his confrères. Though announced to appear in Philadelphia Sunday, Nov. 11th, as she asserted, she was thus left with limited means, to settle her hotel bill. Under these circumstances she applied to Manager Harris, of the Howard Athenæum, (where the company under the control of the said Bureau that directed Mrs. Kane's movements had been playing,) and he very kindly furnished her with a pass over the Fall River line to reach New York City. During the interview she informed Mr. Harris that she was billed to show in Philadelphia Sunday night, Nov. 11th, but her employers would be disappointed by her non-appearance, as she did not mean to go there.

While at the hotel Mrs. Kane had several callers, one of whom sent to her room his card, on which was written:

"CURTIS, SPIRIT-GRABBER."

She looked at this a moment, and said to the messenger, "Tell him I am not in." Another who came, desiring to see her, sent up his card, on which was "Mr. Richard Hodgson, Secretary of the American Society for Psychical Research." Mrs. Kane gave no more favor to this than to the other. She said the reporters for the daily papers expressed surprise at her having such a stupid assistant as Richmond, and the action of her agent naturally leads one to suppose that it was also a matter of surprise to him.

After Mrs. Kane's departure the floor of her room was found littered with scraps of paper and torn cards, among the latter her business card as a medium, on which, after stating location in New York and terms, came this line: "Conclusive proofs are always received of the presence of spirits," followed by the attestation of a well-known gentleman of New York that "Mrs. Kane is one of the best mediums known to his large experience," spirit-friends communicating through her, giving "conclusive evidence of their identity." To this we may add that it is well-known that, under the control of her legitimate spirit-guides, she has written messages with great rapidity from right to left, so that they could be read only by holding them in front of a mirror and deciphering them from their reflection thereon; a feat which she could not do without spirit-aid, and which she has failed to explain, for the reason that she cannot consistently with her allegation that she has never been indebted to such assistance.

Taking all the known facts in the case upon the character of Mrs. Kane's mediumship, and the exhibition the "manager of Mrs. Fox Kane" made with her as the central figure of the "show" in this city and New York, all concerned in that lamentable display may well seek to conceal themselves by deserting her *as they did*, and thus bringing the farce to a close.

P. S.—The Boston Music Hall Kane fiasco manager is reported as saying that he had got through with her; that her New York agent had "shook" her, and that *he* had paid her the $25.00 agreed upon for her *Sunday services* (?) in the Music Hall. He wound up by saying that *he* wanted no more of her, and he guessed her hotel bill would about eat up her salary!

MORAL.

The old saying, that "the wish is father to the thought," holds good in this instance, as the sensational public press—when the Fox got caught in that New York Theatrical Bureau trap—announced in catch-penny capitals that Spiritualism was fully exposed, etc. Now will these newspapers, which have been "swift" witnesses against the Spiritualists of this country and their philosophy, apologize for the circulation of so much falsehood? We shall see.

One of our correspondents, in alluding to this recent escapade, says:

"What a contemptible and disgusting piece of business the Fox affair is! Contemptible in regard to the fallen, treacherous mediums (and their low familiars, who it seems still cling to and work with them) and in regard to the depraved, groveling individuals, who, to injure our cause and put money in their pockets, use them, and thus deceive the public. It is lamentable that the ignorance and prejudice of the people who know nothing of Spiritualism should be so strengthened, without our having any corresponding means of correction and vindication: How can we reach the general public and bring them to a fair consideration of the real facts? If the secular papers would do us the justice to place the real facts before the public, what a world of good it would do!"

☞ The Spiritualistic press all over the world is requested to copy the above statement of facts.

The Right Word at the Right Time.

When the secular press speaks out bravely and with unaffected independence upon a matter so engrossing to all hearts and minds as that of continuous intercourse between the realms of earth and spirit, it deserves a special and separate mention of commendation, which we trust we shall never be backward to propose. It is with grateful admiration that we read a recent editorial article in the *Minneapolis* (Minn.) *Tribune* on the subject of "Exposing Spiritualism," which, as is well known, has taken on fresh and enlarged interest by reason of the professed "exposures" of the Fox Sisters, whose case was treated with proper consideration in the last issue of THE BANNER. *The Tribune* sums up the matter in clear and vigorous terms. While it allows that there are to-day over eight millions of avowed Spiritualists, and the number of men and women who believe it yet dare not own it is probably three times as many, it rightly insists that "Spiritualism as a religious belief is as much entitled to tolerance and respect as Catholicism or Unitarianism, or as the faith of Swedenborg, which takes pious cognizance of the same phenomena which Spiritualists hold as evidence of future existence." This is good ground, and in fact the only ground to be taken in the case. For, as *The Tribune* justly reasons, "any belief which tends to improve a portion of a community, no matter how small, should be encouraged. Your neighbor's path to a higher moral and spiritual plane may not be known to you, but you have no reason to believe that it is less safe, less sure or less direct than the one you are following yourself."

The Tribune sees no particular reason why the cheap and oft-repeated charges of deception, "immorality," etc., etc., should be regarded as final dispositions of Modern Spiritualism in its present stage of development. Concerning the latter accusation—so greedily caught up and flung at the New Dispensation when anything occurs among its followers which can be tortured into giving a seeming foundation for it—*The Tribune* very justly says: "When a Sunday school superintendent leaves the country with the cash box, or a minister leaves his charge and his family to visit abroad with another gentleman's wife, nobody thinks of reflecting on the Christian religion." Why, *we* would inquire, cannot public fair dealing accord a like treatment to Spiritualism?

The mere fact of the ability of certain persons to produce raps, and to execute slate-writing with the properly-contrived apparatus of the conjurer, "argues," says *The Tribune*, "nothing against the genuineness of other demonstrations.

As for the "toe-joint" theory, *The Tribune*, while allowing it a place among the arguments used by those who oppose Spiritualism, is still of opinion that "The destroying of the belief of a large body of people, and annihilating the latent hope in the hearts of millions that death is but the dropping of a veil between us and our beloved, *requires a higher type of demonstration.*" It is unable to see why a system involving "deep faith and sincere convictions, both aiding to secure better morals and leading the mind into better channels, should be subjected to ridicule or contemptuous derogation," on the poor grounds alleged by its detractors.

Now comes the broad, liberal, common-sense assoveration of the *Minneapolis Tribune*, that comprehends the whole subject and covers the whole ground. "After all," it says, "Spiritualism contains nothing that is opposed to religion, morality, or the Bible. The Bible is a religion born of spiritual faith, of miraculous visions of angels, interviews with spirits, prophetic signs and warnings and dreams. From Genesis to John, the communion between the physical and spiritual world is an accepted fact. The supervision of spirits over earthly affairs is related as a matter of course. The warnings and admonitions of spirits excite no wonder. The communication of angels and mortals forms the warp and woof of evidence in the Christian religion. The Bible furnishes a long list of very eminent men who talked with angels or saints or spirits. We are left, then, to deny their testimony and call the old prophets and wise men frauds, or accept it as the evidence of spiritual communications. If men, in the days of Moses and Abraham and Job and of Saul saw and talked with angels, why not in the days of Mr. Jones and Mr. Smith? The New Testament is full of spirit-revelation, of faith and reliance upon spiritual manifestations. If people only nineteen hundred years ago saw and talked with the dead, what is there so marvelous in it to-day? If the spirits of the dead once walked the earth, what special odium should attach to men who claim they never have given up the habit? If the dead ever did come back to anybody on earth, what is there to be derided in the notion that they are doing it to-day? Some of the Bible characters who claimed to be mediums, that is, seers of spirits, were not much better or wiser than some of the gentlemen who claim such powers to-day. Moral character did not seem to be a test of mediumship then, nor is it so claimed now. The character of communications was not always angelic then, according to our notion, inciting to war, pillage, and murder. If immortality is not a fable, but a divine truth, the souls of men abide somewhere, under new conditions, governed by laws of a spiritual nature. There does not seem to be anything very blood-curdling, or horrible, or immoral, in discovering that the great law which guides the sap in the tree and the blood in one's veins, should extend over and embrace the spirits that are chained to the flesh and the spirits that are freed from its weight."

The best possible refutation and rebuke of the bigotry and ignorant narrowness which sets itself up to condemn and denounce Spiritualism until it shall have become a social fashion and thus achieved social control, is furnished in just such plain words as are uttered so bravely, in an age in which superstitious cant dies so hard, by this leading journal of the great Northwest, the *Minneapolis Tribune*. It merits both thanks and admiration for what it has spoken. And it has spoken at the right time.

"Spiritualism, as a religious belief," we repeat, "*is* as much entitled to tolerance and respect as Catholicism or Unitarianism, or as the faith of Swedenborg, which takes pious cognizance of the same phenomena which Spiritualists hold as evidence of a future existence." And what Spiritualism is fairly entitled to, that it strenuously claims. It will be content with nothing less. It asks for no crusts or bones in the way of charity, but will come steadily and silently into full possession of its own, not by conceded favor but as a royal right. Its weapons are not carnal weapons, yet its work is with humanity in all its varied conditions; hence it employs such agents and agencies as are most effective to accomplish its desire and purpose. And employing these, it will not be content to take the place to which its ignorant enemies assign it, and it refuses to wear the stigma which they selfishly choose to affix to its name. A new day is in its morning, that warns the bats and the owls to betake themselves to their dens.

The Influence of Surroundings.

The modern scientific term for surroundings is environments, which is a far more accurate and comprehensive term. How greatly an individual, a people and an age is indebted to these environments, both directly and indirectly, it is not easy to estimate with precision and fullness, although the characteristic results are not difficult to perceive and appreciate. What occurs in one period of the world and could not have occurred in a previous period, is due to conditions that prevailed at one time, but did not and could not at another. The case of the individual fairly enough illustrates the subject.

There is a struggle all the time going on, and none the less because the individual may be wholly or partially conscious of it, to emerge from the existing form into another, and the ascertained law is that it is from the lower to the higher. This takes place from two leading causes—a desire of adaptation to the environment, and an inborn impulse to development. It is thus an internal and an external force that is operating all the time, and in a certain sense a centrifugal and a centripetal force. Finally appears in operation the law of conservation, which in the case of the individual manifests itself chiefly in heredity. Natural selection, or the survival of that which is best fitted to survive, is the result of all three. This rule, now held by advanced scientists to be invariable, is traceable most clearly in the realm of biology, but in morals and character there are a multitude of circumstances to be considered which compel the allowance of a wide latitude of construction. It cannot as yet be so clearly demonstrated that heredity rules in human character, as it can be that striking traits are visibly transmitted, as it can be shown that physical endowments are both transmissible and subject to the direct influences of environment.

In the life of the individual in society it is easy to see the effect which a certain state of things is sure to produce, which under an entirely different state of things would be inconceivable. Every person of intelligent observation readily recognizes the work done on the character of their inmates by squalid tenements, in dirty and sunless streets, away from the animating warmth of clean and healthy social influences, and in the midst of hard and repulsive associations. As in physical life, moral and spiritual qualities will be sure to be visibly affected by such unfavorable environments. Defilement will never fail to be the result of handling pitch. If, therefore, society would save itself by improving in all ways the environments of its members, it must bestir itself in those quarters in which its chief perils are notoriously accumulating.

As a recent writer in *Progress* practically observes, the place where a man earns his bread, where he makes his home, and the street he mostly frequents, forms his compelling and conclusive environment. The State has interfered to modify the rules of work, and it is no less called upon to modify the tenement-house home and the street in which it is located. The death list is not wholly physical; it is moral also. Avarice and apathy work together to the same frightful end. The State, it is reasonably held, has the same right to compel better surroundings for its citizens that it has to prevent their degradation by the tyranny of employers. This is become so large and important a question in our modern cities with their swarming populations that it may be considered a vital one in the preservation and growth of society.

Words for Non-Spiritualists to Ponder.

"Ye have the poor always with you," said the humble Nazarene. So it has ever been and will continue to be until the longed-for millennium arrives, of which there is no likelihood until unadulterated love shall take the place of hate in the minds of mankind. Still much is being accomplished by philanthropic individuals.

We have been instrumental in aiding many destitute ones for years, and still applications are coming to us for aid. Our God's Poor Fund was established for this purpose by request of spirit friends, and we have the satisfaction of knowing that many unfortunates have been from time to time relieved in consequence—as numerous letters of acknowledgment fully attest.

We have in mind one very peculiar case: It was that of Austin Kent, residing in Stockholm, New York, who was for a long time bedridden with chronic rheumatism. He was a great sufferer. One morning, while we were opening our mail, a spirit said: "Please send Mr. Kent ten dollars, as he is in great need." We accordingly sent to him a letter containing the amount requested. The next mail brought us a letter acknowledging its receipt, with a statement that on the very morning we received the spirit message, he had prayed earnestly to the angels for assistance, saying in his prayer that if his appeal was heard by them he felt confident some way would be opened whereby he could be aided, as he believed the words spoken of olden time: "Ask, and it shall be given." "And now," said he, I am sure that my prayer was heard, and I am deeply thankful for THE BANNER'S aid. May God bless you in your noble work, as he surely will." He lingered in his diseased form a long time after this, and we assisted him pecuniarily many times ere he passed to the spirit-world. He subsequently came to our public circle-room and thanked us for the assistance we had rendered him while in his agony of mind and body.

Many other similar cases could be cited wherein pecuniary aid has been rendered the destitute—not only by THE BANNER, but by others who were or were not mediums—with names and dates; but the sensitive ones benefited who are still on the earthly plane would not like to have us publicly record their names.

The only reason why we have given the above statement of facts is because of the continued abuse and vilification Spiritualists are receiving from those who, knowing nothing of Spiritualism and its media, except through the garbled statements of wholly unreliable people, consider the former a system out of which *no* good thing can proceed, and the latter as impostors of the most unpromising character.

Alfred Russel Wallace on Materialization.

In a correspondence between Alfred Russel Wallace and Vaughan Jenkins, on the materialization phenomenon, more particularly relative to the American experience of Mr. Wallace in this country, to the conclusions of which Mr. Jenkins took exceptions, the former expresses some of his views as follows, as published in *Light*:

"FRITH HILL, GODALMING,
June 26th, 1888.

E. VAUGHAN JENKINS, ESQ.:

Dear Sir—You have evidently formed erroneous ideas of what 'materialization' is. No Spiritualist believes it to be 'the real body' of the individual, or even 'a real body' in one sense of the term. It is *something* temporarily material for purposes of identification; but what exactly no one can tell. All the information we can get shows that it is formed partly (often chiefly) from the body of the medium, partly from the bodies of the persons present, or from their 'atmosphere' or emanations, and that the likeness to any individual is produced by an *effort* which is not always successful, since, during the same evening, the same spirit-form sometimes appears in very different degrees of likeness to his mortal body; sometimes more like the medium, hence many of the accusations of imposture. The *permanent materialization* of hair and portions of garment is very extraordinary. Sometimes such things *do* vanish away, either rapidly or gradually, but in other cases both remain. All we can at present do is to make sure of *the facts*. The laws of the phenomena we may never know till we are spirits ourselves, and not, perhaps, even then. Can we tell *really* how we move our hands and fingers to write and express our thoughts? Spirits do not appear to be able to tell us *how* they materialize. It is a faculty exercised by the will-power of *some* spirits, and is probably quite as rare and remarkable and inexplicable among them as physical mediumship is among us. Believe me, yours faithfully,
ALFRED R. WALLACE.

P. S.—The appearance of the double of any living person, sometimes to two or more witnesses, seems analogous to materialization, and the person whose double appears has no conception *how it is done*. Neither have the spirits who materialize, except that it seems to be more directly a matter of *will* with them.—A. R. W."

Raps at Henry Ward Beecher's Church.

An incident illustrative of the truth that the spirit rap is produced at times and places where the toe-joint or any similar theory of its origin will not apply, is related by Albert Morton in the *Golden Gate*. We remember to have seen mention of it at the time as happening in the vestry of Mr. Beecher's church in Brooklyn. Mr. Morton says:

"The reporter's table was immediately in front of Mr. Beecher, and among them were several mediums—including Mr. Beecher; the effect of the combination was to form a strong spiritual battery, in which condition the spirits improved the opportunity to produce raps. Finally, the signals of approval grew so strong, when the speaker pleased his invisible hearers, as to create considerable curiosity and excitement in the minds of the listeners, and the 'spirit circle' was broken up by the removal of the reporters to other locations in the church. The stale, toe-joint, snapping theory, which was proven fallacious many years ago, but has recently been revived by the sensational reports of interviews with poor, broken-down Margaret and Kate Fox, would hardly afford a reasonable explanation of the manifestations in Beecher's church."

☞ D. Higbie, M. D., Burton, Mich., says: "In using Planchette sit in a well-darkened room for five or six séances—then gradually admit light."

Idlers that are Not Idlers.

We live in thought, or we do not live at all. If we think we live only in sensation we do only because we think so, thus making thought all. Therefore it may often be impertinent and intrusive to tell another that he is a good-for-nothing, merely because he is not working industriously with his hands. The world's work is happily varied, and we are not the distributors of it. If it may with sweeping truthfulness be said that very few persons find the places in life for which they are specially fitted, it is to be said on the other hand that those who do ought to be left undisturbed in the performance of what they are specially qualified for. Yet the case is, that they are the very ones whom the ill-assorted majority select as the objects of their ill-natured and envious criticism.

A man may be thought an idler, and even lazy, and yet be really engaged in doing precisely that which has got to be done somewhere and by somebody in order to show the others on the way. It is not for us to judge one another too closely, if at all. One may indeed pass a considerable term of his life in apparently enforced idleness, when he is simply going through the stages of preparation for a subsequent career of usefulness and honor. The case of General Grant will always be in point as a distinguished illustration of this statement. Scarcely one of those who had before known him would have supposed that he was silently being schooled for the great work he was a few years afterward to be summoned to perform in the field of war. It is the same with men and women in all other departments of life and activity. Without the previous period of seclusion, during which the faculties are all encouraged to gather strength and form for the test to which they are to be applied, they would find themselves unprepared just when they are needed, and no time can be allowed for preparation.

The geniuses of the world's history have each and all been subjected to this unconscious discipline before being called to their work and position. It was so with Mahomet, with Shelley, with Luther, with Darwin, with our own Hawthorne. What they ultimately yield from their interior lives for the enlargement and enrichment of the common life, is but the fruit that has ripened unnoticed by others, and never would have ripened save in solitude and seclusion.

The Epidemic Scare.

It has come to be clearly understood that all zymotic diseases originate in filth simply. The putrefying of animal or vegetable matter by the combined action of heat and moisture evolves a variety of microbes, and these are the cause of all the epidemics known. Science has accomplished wonders in tracing different diseases to their origin. It has been said that the microbic theory respecting zymotic diseases introduces us into a whole under-world of knowledge, of which we have only entered the portals. More extended and definite knowledge is to be expected in the near future. By the help of these discoveries of science we are enabled to ward off different diseases by avoiding their causes. It has been proposed to organize an international congress and board of health for the investigation of epidemic diseases, and also to exercise jurisdiction over every plague-spot and germ-plantation on the face of the globe, thereby preventing disease by preventing its origin.

Mr. Massey in Boston.

As noted on our fifth page, Gerald Massey, of England, delivered on Sunday afternoon last the first of two lectures which he is to give in this city under engagement with the Independent Club at Berkeley Hall. The occasion proved a pronounced success, socially, mentally and financially.

He will speak at the same place next Sunday afternoon, having for his subject: "The Devil of Darkness."

It is announced that Mr. Massey will be followed, in this course of lectures, by Isabella Beecher Hooker.

Our Foes Within and Without:

A discourse titled as above, having especial reference to Mrs. Margaret Fox Kane's recent denunciation of Spiritualism, and given through the mediumship of Mrs. R. S. LILLIE before the Boston Spiritual Temple Society in Berkeley Hall, Sunday morning, Nov. 4th, 1888, together with the evening discourse bearing upon the same subject, will appear in the next two numbers of THE BANNER, and subsequently be put in *pamphlet form*, the price of which will be very moderate.

Mrs. Ada Foye in Cleveland, O.

This distinguished platform test-medium will occupy the spiritual rostrum at Memorial Hall, 170 Superior street, during the month of December. Friends in surrounding towns wishing to engage this remarkable medium for week-day meetings or parlor séances can apply to Thos. Lees, 105 Cross street.

Memorial Services

Will be held on Sunday, Nov. 25th, at 10:30 A. M., under the auspices of the First Spiritual Temple Society, at Berkeley Hall, Boston, as a tribute to the friendly and spiritual worth of the late JOSEPH L. NEWMAN.

☞ A question was propounded at the spiritual meeting at Berkeley Hall, Boston, last Sunday morning, for the spirit in control of Mrs. Lillie to answer, as to whether, in consequence of Mrs. Kane's "falling from grace," the Spiritualists should ignore their 31st of March celebration in the future. "*By no means!*" was the emphatic reply of the speaker, which elicited applause; and then ollowed brief but cogent remarks upon the subject, going to show that such episodes as had of late agitated the public mind could do no possible harm, as MODERN SPIRITUALISM was based upon *Truth*, which could not be overthrown.

The speaker's subsequent remarks, *in extenso*, upon the question of the destiny of the soul, were listened to with the closest attention by a large congregation, and elicited frequent applause, so clear was the reasoning and so potent were the statements made.

☞ "C. J. B." writes from East Derry, N. H., 3d inst.: "Several people are getting interested in reading THE BANNER here now, and quite a number await with pleasant anticipations for the story, 'Bars and Thresholds,' as it proceeds.—The message from MR. DAVIS BUTLER which appeared some time ago seemed very natural. He was one of our neighbors. His wife spoke of it as 'a beautiful message, and just like him.'"

Gerald Massey at Berkeley Hall.

This distinguished English author, poet, lecturer and Spiritualist, addressed a large audience, gathered under the auspices of the Independent Club of Boston, at the above named hall on Sunday afternoon last. His scholarly remarks were attentively listened to, and called out pronounced appreciation on the part of his auditors.

Mr. Massey was described by the *Herald* as an elderly gentleman, with greyish moustache and chin whiskers, and wearing glasses. He read from manuscript very quickly and clearly, keeping his subject easily in hand throughout.

Mr. Massey's discourse was well treated by the secular press; from the accounts in the *Herald* and the *Globe* we condense the following, reserving a full report to a future number of THE BANNER:

"Man in Search of His Soul for Fifty Thousand Years, and How He found It," was the theme: The speaker alluded to the primitive forms of worship by sign language and by the piercing of ears—forms which continue in some tribes to the present day, and are preserved by those who have no idea of their meaning. We learn in burying the dead that they were interred for future birth, whence the expression, mother earth. The primitive ideas of burial are still extant among the aborigines on this continent. All descent of man is traced from the mother, the earliest form of burial being feminine. The dead were buried with the idea of being reproduced. In Egypt the male burial was the form of resurrection. Religion originated in the reproduction from another life. The dog was in all likelihood the first animal under the dominion of man. The bones of dogs were buried with human skeletons, showing that at a remote period the dog was buried as an intelligent conductor of the way after death. The primitive man was not a positivist, but a realist, holding to his bit of rock-reality. The practical gnostic sees through death; he does zot doubt, because he knows. Spiritualism has outlived all superstition. It was a common creed that only seers, kings and leaders attained immortality. Hence, "The king never dies." This was because they attained knowledge in themselves. They were recognized as immortals, as mediators between the two worlds on account of their mediumship. Here comes in the origin of the immortal condition.

The primitive Spiritualists were terribly earnest to overleap the barriers of death. He spoke of the Hindus, Chaldeans, Assyrians, Egyptians and Scythians being acquainted with animal magnetism; of Indian soothsayers preparing themselves with the sweating bath for their ecstatic condition; of the fasting of the Malay; of the Zulu doctor castigating himself till he swoons into a trance; of the part played by serpent wisdom in the ancient mysteries; of the hypnotist; of the manitu or medicine men on the Guinea coast, the sacred trees from which narcotics could be distilled for the purpose of inducing trance; of the old customs of masking and mumming; of Harlequin, the potent transformer; of masks in animal forms, representing the nature powers, or the Totemic and typical ancestors; of the book of the dead, re-discovered in the reign of Housapti, the fifth king of the first dynasty, who lived more than six thousand years ago; of the Egyptian Karast, or Christ, the mummy image, all pointing to the universal idea of re-birth, or immortality.

The customs of drinking and of smoking to-day are customs bequeathed to us under sacred guise, and inborn into the children of this generation.

For ages in Egypt man was represented to be an immortal spirit. It was thought to be a joyful thing for the spirit to revisit the earthly body and see how well it had been preserved. It was the supreme type of transformation into an immortal image. The Egyptians did not, as many thought, make mummies as types indicative of physical resurrection. Their idea was transformation, not resurrection.

Christianity was formed on mere dust, that a mere whiff of science can blow away. It clings to the earth with a rootage of eighteen hundred years. The present Christian belief is an ignorant one, swallowing all that is unbelievable. The idea of physical resurrection is unscientific and utterly false. The church was gnostic until the middle of the second century: it was spiritualistic. Then it put its foot down upon all phenomena, like the dog in Æsop's fables, dropping the substance for the shadow, drawing down the blinds to shut out the light of nature. Ever since there has been a ceaseless war between the church and Spiritualism.

Physical resurrection cannot establish the continuity of human existence for us. Christians oppose and fear cremation because it may make future life desolate.

You cannot graft a living shoot into a dead root. Christianity and Spiritualism cannot be united, because the first has only a mythological, not a spiritual origin. It is for Spiritualism to join hands with science, not to seek an alliance with a system falsely founded. A new and more comprehensive gnosticism is one of the crying wants of the age.

Mr. Massey will make his last appearance for the present at Berkeley Hall next Sunday afternoon; speaking at that time on "THE DEVIL OF DARKNESS."

Translations

From the Banner of Light's Foreign Spiritual Magazines.

BY C. J. HELLEBERG, CINCINNATI, O.

A CLAIRVOYANT AT THE BRUSSELS FAIR.

La Messager of Liege, Belgium, of the 1st of October, reprints from *Figaro*, Paris, what a correspondent of that journal says of an "exceptional curiosity" at the Hermes Fair, established at the South Wet-Dock. This "curiosity" is an Italian woman by the name of Lully, thirty-five or forty years old, who, placed between two carousals of wood-horses, in the midst of orchestra noise and racket of parades, passes into a magnetic sleep as quickly as an isolated subject sheltered by a cabinet. It is only necessary for the magnetizer to place his hands over her eyes a few seconds and Lully is asleep on her elevated chair surrounded by a crowd of spectators. Thus placed, Lully at once, without hesitation, tells what is on a visiting-card in a portfolio; gives the address of the hatter printed on the lining of a hat; and tells the contents of a letter inclosed in an envelope. She pronounces, without having heard, the name of any person who places a hand on her shoulder or forehead. The words which she repeats or reads cannot be communicated by any ingenious combinations of questions, by speech or movements of lips, because the magnetizer neither speaks nor questions.

The lady reads in French a letter written in the Flemish language, although she speaks French but poorly, and absolutely knows nothing of Flemish. The correspondent says: "In magnetic sleep she becomes a polyglot; I have heard her read and fluently translate two verses of Virgil. The phenomena are not new, but the great interest in this exhibition resides in the subject's instantaneous transmission and sure responses. Lully is a perfect subject. She has caused nearly the whole of Brussels to come to the fair-ground, and several physicians have offered considerable sums of money to persuade her to quit her booth and submit herself for a year to their experiments. Lully is very submissive and gentle when in magnetic sleep, but becomes ambitious in her normal state. She is now studying to make herself more perfect in the French language in order to exhibit in Paris. She transmits well the spectators' thoughts, but she is obliged to express herself in a *patois* tolerably euphonical between the provincial and the Piedmont *ligurien*. She expects to be able in a few months to present herself before the Parisian public.

MAGNETIC HEALING.

A writer in the *Homopathische Monatsblätter*, (Stuttgart,) for June, 1888, remarks that magnetic healing is considered by some to be charlatanry, or self-delusion, because it does not to them seem possible that from certain human beings a nerve-fluid flows which influences others. He then says he had an opportunity in Wiesbaden to observe an experiment which decides this question. The well-known magnetic healer Kramer, in the Restuarant "Kaiserhalle," placed his walking stick on a table, and held the head of it in his hand; from the end of the stick, of seven persons present, four of them saw a gaseous fluid flow, and also felt it very plainly. Two evenings later the experiment was again made, and after one person who happened to be present had expressed his suspicion that Mr. Kramer might have his stick prepared, Kramer asked for another, which was given him by one of the strangers. From this, of eight persons present, six saw the outflow very plainly. Among them was a doctor who, from this remarkable experiment, became convinced of the fact in dispute. It is seldom that a magnetic healer has such a strong magnetic power as Mr. Kramer, who is seventy-five years old.

SEANCE AT ODESSA.

In *La Vérité*, a spiritual paper of Buenos Ayres, of Aug. 1st and 10th are reports of eleven private séances held in Odessa. At that of April 13th were present the following persons: Marie Miaskovska, Samuel, Sophie Nelbourg, Eugène Schuschalemberg and Johannes Packla. The séance was held in the dark from nine to ten P. M. The first manifestation was a rain of leaden shots coming nobody knew from whence; the table was elevated, remaining in mid air some time. Answers of mental questions were given. Flowers were thrown on the table, having the fragrance of violets, and drops of water fell upon the hands of the sitters. When lights were brought there were found small, odorless flowers with fresh dew-drops on them; no one knew what kind they were, but, judging from the character of the stem, thought they were blossoms of fruit trees. After an intermission of about twenty minutes, Eugène, the medium, was directed to seat himself outside the circle. Having done so, various physical phenomena took place, considerable freedom being displayed in the displacement of the medium and his clothing, all occurring within ten seconds.

Demise of Col. B. P. Burpee.

Among New Hampshire Spiritualists no one has been more prominent than Col. B. P. Burpee, of Manchester, who passed to the higher life, Nov. 1st, having attained his seventieth year.

He was born in New London, N. H., Aug. 27th, 1818. He resided in that town some forty years, after which he removed to Sutton, where he engaged in trade, and later lived in Hopkinton, and also in Goffstown. For quite a number of years he was established in Manchester, where he died. He had served in the Legislature and in the city government. Colonel Burpee received his title from having commanded a regiment in the old State militia. He left five children.

He was a man of decided convictions and fearless in their expression. He was identified with the local Society of Spiritualists, the State Society, and with the Sunapee Lake Camp-Meeting, of which he was a director during the last year. His funeral was largely attended by members of the city government, old-time residents and personal friends. Dr. H. B. Storer, of Boston, delivered an appropriate address, analyzing and commending the character of our risen friend, and outlining the philosophy of life which had governed his conduct. Rev. Mr. Morrison, of the Universalist Church, participated in the exercises.

☞ The Social of the ladies of the Unity Church, Santa Cruz, Cal., held in Masonic Hall, Oct. 19th, was of more than ordinary interest. Prof. Strohlein and pupil rendered a duet upon the zither and Prof. S. two solos. J. J. Morse welcomed the guests in an appropriate address. J. C. Munson sang, as did also Florence, the accomplished daughter of Mr. Morse. Previous to the collation Mr. Morse gave a reading and Florence Morse sang another song, and at the close of the feast dancing was engaged in until twelve, when the company dispersed, congratulating one another upon having participated in a thoroughly enjoyable time.

☞ The fiftieth anniversary of the marriage of Mr. and Mrs. James Wilson was observed by about two hundred of their friends at their residence in Bridgeport, Ct., in which city they have lived thirty-one years. Judge Dailey of New York read a poem written by himself for the occasion. Berger's Orchestra furnished music for dancing, and a collation was served by Mr. Andrews of the Seaside Institute Café. The evening was to all present a very happy and enjoyable one.

☞ Prof. J. W. Cadwell closed a highly interesting course of mesmeric entertainments at Brockton, Mass., Nov. 9th, and commenced an engagement of the same nature with the Reform Club of Lowell, Mass., on the evening of Nov. 12th. Two years ago he gave entertainments in Lowell for seven consecutive weeks, and there is every reason to warrant the prediction that he will be equally successful at the present time.

☞ Helen Stuart-Richings delivered the closing lecture of a series in Cleveland, O., on the 28th ult., at the close of which she gave psychometric readings. The exercises throughout held the close attention of a large and appreciative audience, notes upon which by a correspondent will be placed before our readers next week.

☞ W. J. Colville has put in the hands of the BANNER OF LIGHT publishers a copy of "ART MAGIC," now out of print, and for which large prices are often asked. It is hereby offered at $10, and can be sent immediately to any applicant who forwards that amount.

☞ Mrs. Gertrude Berry, one of the well-known Berry Sisters, has removed to No. 4 Jefferson street, Providence, R. I., where she has not retired from her mediumistic work entirely, but is giving circles to good responsible parties only.

☞ Dr. James A. Bliss, the developing medium, will visit Memphis, Tenn., for at least one week, commencing Thursday, Nov. 22d; and will hold developing circles every evening. For full particulars inquire of Mrs. Louisa Meigs, 277 Poplar street, Memphis, Tenn.

☞ As we go to press the report is current that Molly Fancher, the fasting girl of Brooklyn, N. Y., is passing to spirit-life. We shall print next week an account of her remarkable spiritualistic experiences.

Movements of Platform Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

G. W. Kates and wife are lecturing and giving tests before the Spiritual Society of Pittsburgh, Pa., during November. They intend to hold meetings in Philadelphia during December. Permanent address, Greenville, Darke Co., O.

Charles Dawbarn will leave New York for California, Nov. 27th, intending to make that State his future home. He has, however, accepted engagements to give eight lectures next August at Cassadaga and Lake Pleasant Camps. For the present his address will be in care of *Carrier Dove*, 814 Market street, San Francisco, Cal.

Miss L. Barnicoat will lecture and give tests on Sunday, Nov. 18th, at Fall River, Mass.

G. H. Brooks is engaged for the last four Sundays in December at Saratoga Springs. He would like to make arrangements with some Society on the line of the P. C. R. R. to New York, then on the N. Y. C. to Saratoga for the first Sunday in December. If desired, will hold week-day services. Terms reasonable. Address G. H. Brooks, 1411 6th street, N. W., Washington, D. C.

Miss Josephine Webster, trance speaker and platform test medium, can be addressed 148 Park street, Chelsea, Mass.

Frank T. Ripley, lecturer and platform test-medium, can be engaged in Massachusetts for the month of January. Address him care BANNER OF LIGHT. He will speak in New Bedford the first two Sundays in December; Lowell, Mass., last two Sundays in December. Can be engaged for the third Sunday in December.

Societies desiring the services of Mrs. Kate R. Stiles for speaking and platform tests may address her at No. 16 James street, Boston, Mass.

Dr. Dean Clarke speaks in Willimantic, Ct., next Sunday and the five following Sundays, and desires immediate calls for January and February. Address him in care of this office.

Mrs. Clara A. Field is stopping at 33 Boylston street, Boston, where she will be pleased to meet her friends. Correspondents should address her care BANNER OF LIGHT.

Bishop A. Beals has commenced his engagement in Buffalo, N. Y., where he is to remain during November. Will correspond with parties for lectures in December and January.

Mrs. Jennie K. D. Conant would like to make engagements to lecture with societies for December, 1888. Address Eddison House, Suite 1, 422 Tremont street, Boston.

J. Frank Baxter is lecturing the Sundays of this month in Norwich, Ct. On Thursday evening, 15th inst., he will speak in No. Scituate, Mass. Noank and Mystic, Ct., are under consideration, and the near dates will be announced as soon as fixed. He will lecture in New London, Ct., on Monday evening, the 26th.

GEORGE T. ALBRO will give sittings for a few weeks for the development of the different phases of mediumship. It was under the care of Mr. A. that the world-renowned Berry Sisters were developed, as also were many other both private and public mediums. Hattie C. Stafford, who has already gained a grand record by her wonderful success in the field of mediumship, is one of the mediums developed by Mr. Albro. Séances will continue to be held as usual at 55 Rutland street, Hattie Stafford being the medium. Reference to the seventh page will give the afternoons and evenings on which the séances are held. The strictest order will be maintained, and the doors closed promptly on the time advertised. 1t

☞ The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

ALL SORTS OF PARAGRAPHS.

NOVEMBER IN THE GARDEN.

The sunflowers in the garden
Are bending limp and low;
The cornstalks, brown and withered,
Stand rustling in a row.
"We were so fine," they murmur,
"A little while ago!"

The sky is gray and gloomy,
Without the sunshine's glow.
There is no smiling anywhere
Unless—oh, gladsome show!
Twelve plump and golden pumpkins
All beaming in a row!

They say, "Why so despairing?
We're always here, you know,
At this unpleasant season
Expressly sent to show
The need of glad Thanksgiving
In spite of frost and snow."

—*Grace Winthrop, in St. Nicholas.*

If Spiritualistic journals would cease condemning each other, and devote their columns more especially to the promotion of our holy Cause, it would be a great gratification to thousands of true Spiritualists.

Andrew Lang speaks of Napoleon I. as one of the most voracious readers of novels that ever lived. We had always supposed him to have been an exceedingly realistic sort of a man.

It is said that the largest potato crop ever produced in America was "unearthed" the present year. Thanks to the "Lord of Hosts"—*i. e.*, our industrious farmers.

A dispatch from St. Petersburg, of Nov. 9th, says the Czar has issued a rescript declaring his gratification that his desire to have a fleet in the Black Sea is being fulfilled.

A Southern Senator says he is glad the "solid South" is broken. Now it is prophesied that we are to have a fully united country, prosperous beyond all peradventure.

The BANNER OF LIGHT, published by Colby & Rich, No. 9 Bosworth street, Boston, is the best weekly paper devoted to general reform and progress that is published in the United States.—*The Growing Youth, Mount Vernon, N. Y.*

INGRATITUDE IS A CRIME. It alienates friends, breeds discord, and retards progress. It is the twin-sister of SELFISHNESS.

It is hard to realize the awfulness of the explosion in the Kansas mine that buried alive one hundred and sixty human beings, and the desolation to the scores of families thus deprived of their only means of support.

Three-card-monté men recently swindled a Bristol county farmer out of $4000. He did n't read the news papers.

Cast him into prison. What prison?
Where he is already, for he is there against his will; and where a man is against his will, there he is in prison. So Socrates was not in prison, for he was there willingly.—*Epictetus, A. D. 90.*

When types libel people they ought to be *pi'd*.

The new law against Chinese coolies landing in this country cuts off the pigtails and keeps out the leprosy at the same time.

The *Chicago Herald* tells of some one it knows who, on retiring at night, dreamed that a pink conductor with green whiskers refused to give him a brown transfer ticket on a red-letter car. Quite a "calico" nightmare!

It is now reported that Fr. Schleyer, the inventor of Volapuk, is not dead.

Fifty years ago, when the city of Mexico was filled with convents, monasteries, churches, chapels, and bordered by hermitages, one was deafened, on the morning of All Souls' Day, by the incessant tolling of a thousand bells. But now the terrible jangling has been stopped. Most of the churches have been closed, and all the convents confiscated.

Railway ties and marriage ties are on the same level. When they are new they are safe. But when time weakens them, then look out for disaster.

The "Third Anniversary Souvenirs" presented to each of the audience Friday evening, Nov. 9th, at the Hollis Street Theatre, were the most elegant, tasteful and unique ever seen in Boston. They were in the form of a folded book with four leaves, made of buff-tinted leather, tied with red ribbons. A repertory of the attractions presented since the opening of the theatre, Nov. 9th, 1885, fills one sheet, while on another are printed the potent attractions to come for the season of '88–'89. The entire book is lined with deep red satin, with "Hollis Street Theatre, Isaac B. Rich, Proprietor and Manager," in heavy black lettering on the first leaf of the book.

NEW YORK BUCKS ON A CRUISE.—"I say, skipper, is n't this an awful swell?" "Yes," was the laconic reply, "a Broadway swell!"

The Cunarder *Umbria* was in collision, Nov. 11th, with the French steamer *Iberia*, near Sandy Hook. The *Umbria* returned to New York for repairs. The *Iberia* was beached at once to prevent her sinking; but at time of going to press the report is that she cannot be found.

Mr. Peabody's long-range rifle should be adopted by the general government. It kept the Russians out of Constantinople.

TYPE OF MAN.

Lives there a man who is not pleased
To see his honored name in print?
How much more is his joy increased
When praise is given without stint.

But then there comes a time of fear,
When others will his story tell;
His faults will then glare in brevier,
His virtues hide in nonpareil.

—*Greenwood (Miss.) Enterprise.*

Anxious Mother—"Has Mr. Bashful proposed yet?" *Daughter*—"Not exactly; but last evening, when I was holding little Dick in my lap, Mr. Bashful went to the piano and sang: 'Would I were a boy again.'"

More weddings take place in November than in any other month of the year.

TROUVILLE (France) dispatches of the 10th inst. state that the steamship *Theodore Rugia* (German) had collided with the Cunarder *Nantes* in the British Channel, off the Lizard. Both vessels sank, and out of a total of eighty-four persons, only eight were rescued. The property lost is about $500,000.

Soon the turkey gobblers will gobble no more, as they will be gobbled up by hungry bipeds on Thanksgiving day.

Crooked and Straight are the names of a pair of clergymen in charge of an English church. Lock & Key were long familiar names over the door of a hardware store in Louisville, Ky. Scarcely less appropriate were the last-named parties to their business than were the famous U. Ketchum & I. Cheatum firm of lawyers, except a firm that many years ago existed in Portsmouth, N. H., titled Neal & Prey.

While the Lord Mayor of London was holding a grand festival, at which Premier Salisbury was making a speech, another horrid murder of a frail female was taking place in the Whitechapel district, being the eighth in number that an unknown human fiend has slaughtered.

One of the most exciting political Presidential canvasses that ever took place in this country resulted Nov. 6th, 1888, in the election of Gen. Benjamin Harrison, the Republican candidate, by a close vote.

It has been decided by the Old Colony Steamboat Company to make Newport the landing for all of its boats this winter, instead of Fall River, while the docks are being repaired. The new arrrangement will go into effect Dec. 1st.

Our new stone court-house now building in Pemberton Square shows up already above the surrounding buildings.

Rochester, N. Y., has just had its experience of fire and loss of life. Nov. 9th the Steam Gauge Works there took fire and were destroyed. There were at work when the fire broke out seventy-eight men. Of these, eleven are known to be dead, thirty-five are missing, and all hope of their being alive is given up; twenty are more or less injured and twelve escaped unhurt.

Railway collisions, with great loss of property, and many people killed, are of daily occurrence in different parts of the country, owing principally to the sheer carelessness of the employés.

It is said that the Empress of Austria intends visiting the United States.

A Philadelphia judge has just "sat down" upon Keeley of "motor" fame, who sought by an explanation of that wonderful (?) machine to purge himself of contempt in a case then pending. The court pronounced this explanation as not intelligent, and he was still held "in contempt."

The United States man-of-war steamer, *Kearsarge*, is on its way to Port au Prince, to protect American interests there.

The yellow fever still continues at Jacksonville, Florida. There have been six new cases at Gainesville.

There has been political rioting at Madrid, Spain.

It is now confidently believed that Mr. Stanley, the explorer of the Dark Continent, is dead.

The Berkeley-street Church (Boston) having listened to Rev. Mr. Noyes's vindication, has decided that he has been most unjustly treated, and therefore voted to send him abroad as a foreign missionary. What will the starched A. B. C. F. M. say now?

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, *Publishers.*

To Inquirers.

☞ As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

List of Lecturers.

THE BANNER publishes from time to time a list of Spiritualist Lecturers with their post-office addresses attached without charge, and in consideration of our so doing it seems to us they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to at once.

Christmas Presents.

COLBY & RICH, at their Bookstore, No. 9 Bosworth street, have on sale a large assortment of highly interesting books suitable for Christmas presents, which they offer to the public at very reasonable rates. Give this firm a call and examine their assortment for yourselves. tf

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

For Dyspepsia, use Horsford's Acid Phosphate. Dr. LORENZO WAITE, Pittsfield, Mass., says: "From its use for a period of about eight weeks, to the exclusion of all other remedies, I attribute the restoration to health of a patient who was emaciated to the last degree in consequence of nervous prostration and dyspepsia. This patient's stomach was in such an irritable condition that he could not bear either liquid or solid food. An accomplished physician of many years' experience, whom I called in consultation, pronounced his case an incurable one. At this stage I decided to use Horsford's Acid Phosphate, which resulted as above mentioned."

To Correspondents.

☞ No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

F. L., BOSTON, MASS.—We know nothing concerning the spirit mentioned. We should advise you to have a private sitting with some medium who holds such (Miss Shelhamer does not), in the course of which you can ask the questions you propound: as they are not of *general* interest enough to use at our public circle.

MRS. A. K. C., NIAGARA FALLS CENTRE, ONT.—Spirit Father Pierpont knows nothing of the matter concerning which you inquire.

C. S., HAVERHILL, MASS.—We will place the letter on our Free Circle-Room table, with the hope that it may attract some spirit friend of the writer. It is all we can do, as we have not the power of summoning any special spirit. We always welcome all who come, and do our best to give each an opportunity of communicating through our mediums.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. Published fortnightly at Bucksport, Maine. Single copies, 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies, 10 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
O6 13w*

Dr. J. C. Street's Class of Instruction opens Nov. 20th, at 181 Tremont street. See advertisement.

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* O6

Men suffering from Nervous Debility should send 10c. to DR. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT.
N10 13w*

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3.50 per year, or $1.75 per six months. It will be sent at the price named above to any foreign county embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

TO STOUT PEOPLE.

Obesity is fatty degeneration. The *danger* lies in inward fat, which may be known by scant breath and *decrease of labor power.* My own condition (having doubled my weight in fifteen years), together with the advantages of four years' foreign study, led me to the discovery of safe Vegetable Remedies which afford permanent relief. I endorse these remedies positively from personal experience, having *cured* myself and cured many others. No starvation required. Distant patients successfully treated. Remedies sent by mail. For full particulars, address DR. EDITH BERDAN, 113 ELLISON STREET, PATERSON, NEW JERSEY. [Formerly Dr. Edith Hale, of Boston, Mass.] N17

Rowley's Occult Telegraph,

THE only one in the world. An acknowledged scientific fact. Through this little instrument, used by W. S. ROWLEY, an unseen intelligence calling itself Dr. Wells moves a telegraph key, and, by means of the Morse alphabet, communicates his ideas to those present. At the request of patients he will visit the sick at their homes, correctly diagnose their diseases and prescribe for them. In this way he performs very remarkable cures in cases where the most eminent physicians have failed. His superior skill is recognized by physicians everywhere, who constantly appeal to him in their own difficult cases, and acknowledge his method of diagnosis and treatment the best ever known. Send full address, age, sex, and state what part of the body you desire most particularly examined. All medicines and prescriptions are under the supervision of G. F. WHITNEY, M. D., and sent without extra charge. Terms $5.00 and 8c. postage for first diagnosis and medicine. Send for Circular.
Address **ROWLEY & WHITNEY,**
N3 **89 Euclid Avenue, Cleveland, O.**

DRUNKENNESS OR THE LIQUOR HABIT

Positively Cured with Dr. Haines's Golden Specific.

It can be given in a cup of coffee or tea without the knowledge of the person taking it; is absolutely harmless, and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. **It Never Fails.** We **Guarantee** a complete cure in every instance. **48** page book **Free.** Address
GOLDEN SPECIFIC CO.,
N17 26teow **185 Race Street, Cincinnati, O.**

CLASS INSTRUCTION

In Cultivation of Spiritual Gifts, Mediumship, and Occult Knowledge.

CLASS convenes at 2:30 P. M. Tuesday, Nov. 20th, at 181 Tremont street, Boston, giving each student their

Adaptation and Inherent Genius,

With personal training and drill in methods of Spiritual Development. Students had best arrange by appointment before opening of class. See or address

DR. J. C. STREET,
Rooms 12, 13 and 14, 181 Tremont St., Boston.
N17 1w

STRONGEST VIOLIN STRINGS

In the world. Howe's celebrated No. 19 E string. 7 for $1.00; No. 29 A, No. 39 D, No. 40 G, 20c. each; Italian Mountain Gut Violin Strings, best strings made in Italy, 25c. each. 1235 Old Violins and 600 varieties Violins, Violas, Cellos and Bases, 75c. to $3500. Violin Cases, Bows, Necks, Tops, Backs, Varnish and all Fittings. Music Books for all instruments. Best assortment, lowest prices in America. Send for catalogue. **ELIAS HOWE,**
N17 1w **88 Court, Street, Boston.**

DR. J. C. STREET,

181 TREMONT STREET, BOSTON, MASS., near Boylston street, opposite the Common. Take Elevator. Sittings by appointment. Office hours 1 to 4 P. M. Reception Room, No. 13. 1s13w O6

Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for $1.00. MISS E. JOHNS, 136 Chandler street, Boston. 1w* N17

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Incidents in the Life of

MADAM BLAVATSKY,

Compiled from Information Supplied by Her Relatives and Friends, and edited by A. P. SINNETT, with a Portrait Reproduced from an Original Painting by Hermann Schmiechen.

Contents.—Introduction; Childhood; Marriage and Travel; At Home in Russia, 1858; Mme. de Jelihrowsky's Narrative From Apprenticeship to Duty; Residence in America; Established in India; A Visit to Europe; Appendix.

Large 8vo, pp. 324. Cloth, $3.00, postage 15 cents. For sale by COLBY & RICH.

Message Department.

Spiritual Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* Miss M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* Mrs. B. F. SMITH, trance medium, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used exclusively for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Oct. 9th, 1888.

Questions and Answers.

QUES.—[From the audience.] Are the inhabitants of the spirit-world conversant with what transpires on this earth, politically, religiously and scientifically?

ANS.—There are spirits who have passed beyond the flesh and the environments of earth, who take no especial interest in the doings and the movements of the earth's people, and these are not particularly cognizant of the political, religious or scientific signs of the times; but there are many spirits who are cognizant of these movements and signs, and who know perfectly well just how the religious circles are moving; just what is taking place in political life; just what improvements, discoveries and experiments are being made in the realm of science. There are, undoubtedly, more spirits who take an interest in these humanitarian subjects—for they belong to humanity at large—than there are who do not. Those classes of spirits who desire to know what is taking place in your midst come *en rapport* with you of earth, and gain from your minds, from your environments, and from the signs of the times, just what is the present condition, and what may presumably be the outlook for the future. There are spirits who may not be interested especially in the religious movements of the age, who take a great interest in the political state of the various countries, and there are others who take no interest in religion or politics, who are greatly concerned with the movements of scientific research or discovery, and so on. Any spirit interested in humanity, who has friends on earth, who feels himself drawn backward to this plane of existence, will take an interest in something belonging to the human race, or may take an interest in all its concerns; those who do not trouble themselves concerning things going on in your midst are those who have reaped all the experience necessary for their advancement in connection with this earth, and are passing on to other disciplines and other grades of unfoldment.

Q.—Is the description of the spirit-world and its inhabitants, as given by Swedenborg in his work on "Heaven and Hell," a correct one? if not, in what respect does it differ from the real state of things?

A.—Swedenborg, in his descriptive work called "Heaven and Hell," has given to the world many correct delineations of the conditions and surroundings of certain spirits; but although he describes and speaks of various spheres and localities in the other life, he has not strongly depicted many of the various conditions and planes of existence which are to be found there.

Swedenborg was undoubtedly a sensitive medium, one attended by a special band of spirits, for the dissemination of information and truth among mortals concerning the spirit-world, but he was also a man of pronounced ideas, possessing certain theories and beliefs of his own which he was slow to yield, even under the influence of his attendant spirit-guides, therefore we find in his productions many of his ideas woven into the descriptions given through his instrumentality by the spirits from beyond.

We must also remember that in the day of Swedenborg there was not such an open avenue between the two worlds as we find at the present time. There was much arising from the material atmosphere of mankind which retarded the advancement of spiritual thought as delivered from beyond, and therefore Swedenborg, as also other sensitives, was limited in expression, and in description even, by the conditions which surrounded him on earth.

Again, we understand that those bands of spirits attendant upon the seer were not fully rounded out in the development of their intellectual and spiritual powers of thought; they had come in contact with certain planes of spirit-existence, but had not passed out freely into the spiritual atmosphere, mingling with the inhabitants of various states of spiritual advancement, to such an extent as to warrant them in giving a full and free description of spirit-life, as it may be considered when summed up as a whole; therefore they gave, through their medium, such descriptions and such symbolical ideas and representations of spirit-life as they could best do, and these are what you to-day peruse in the works of Swedenborg, called the seer.

Spirit-life is made up of the various minds, temperaments and organizations belonging to human life. It is just as real a world and as natural a place of abode as is the world which you inhabit. We have various conditions of advancement and growth in humanity, as you have here in the nineteenth century: there are those occupying a very low plane of development, and then we pass onward, through grade after grade of unfoldment, until we come to a stage of exaltation represented by spirits wise and beautiful in their intelligence and spiritual culture. The conditions, surroundings and localities of each class of spirits correspond in appearance with the interior condition and aspect of the individual spirits who inhabit them; therefore the external surroundings of those spirits very low in moral development are crude and unsightly.

The higher we proceed, the more beautiful, refined and lovely are the localities inhabited by intelligent spirits. Swedenborg has given you an idea of this, not only in his work called "Heaven and Hell," but in other productions of his mind, but if Swedenborg were in your midst to-day, with his sensitive brain and peculiar organization, he would undoubtedly be acted upon by a band of spirit intelligences who would give you a more clear description of the other country than he could have given you in his own day and age.

Q.—Can a young medium, just starting out as a lecturer, hold a strong power in the beginning, or does he only hold such a power later, as the result of development?

A.—It depends very much upon the process of development through which the medium has passed. For instance: we find one young medium acted upon, perhaps for years, unconsciously to himself, by spirit intelligences who desire to unfold his mediumistic powers, and to operate through his organization, for their own particular work. The time comes at last when this sensitive is conscious of this external influence; he is obliged to yield to it, even so far as to be brought out upon the platform, to open his mouth, and utter such speech as is given him by these unseen attendants. The medium does not know, from one moment to another, what he shall say, yet as he continues to speak, his mouth is filled with words, given forth in logical utterances. Such a medium is acted upon directly by spirit intelligences attending him, his own organism is used as a machine, and his own mind is not exercised upon it to any extent, and it may be, in his first appearance, as in his last, that he is under the direct influence of one or more spirits, who exercise their power upon him.

We take another medium, operated upon for the development of his powers, who is, of himself, a mind prone to thought and who has attracted to his side spirits interested in lines of thought like unto those which engage his attention; or it may be that those who come to him are interested in certain reformatory movements or questions which do not chain his attention; but they find in him an instrument which they may use for awakening thought in others. This man finds himself acted upon, not mechanically, for he does not open his mouth to speak with words that he has never heard, and knows not from whence they come, but thoughts arise in his mind, and words are given him, and he repeats them as they come. It may be that this medium is exercised upon by attendant spirits as much for the development of his own intellectual faculties, of his own spiritual nature, as for the impartation of knowledge and information through his instrumentality to other minds; yet is this medium under the influence of external intelligences who are using him for some good work, and it may be, at the first time he opens his mouth to speak, as at the last, that he is so far under the influence of these intelligent minds that were they suddenly withdrawn from him, were the magnetic attachments severed between him and them, he would fail to utter a word, and be unable to go on with the thread of a discourse.

Q.—Will you kindly give your ideas upon the outcome of the present controversies with regard to our public schools?

A.—It seems to us that the outcome of the present controversy in relation to our public schools is to be a good and a broad one for humanity. An age when thought can be ventilated freely on all sides is upon us, when man dares to speak that which is pressing upon him, and we are glad that it is so, even though this agitation produces conflicting opinions, and we perceive in the atmosphere much that is hazy and unpleasant to view. We, however, naturally look for this, and therefore, friends, it does not disconcert us in the least. The discussion of this question concerning the education of our young people must of necessity arouse men and women who have given the subject but little attention, and it will train their minds, not only to think in this direction, but also in others that are important, and will, we believe, have a grand and beautiful result not only in our own community, but elsewhere, broadening the human mind, and bringing to it a clear and grand experience.

Do we believe that in this present day an arbitrary demand will be made upon our people that a portion of our youth shall not be trained in that direction which the general public believes to be most beneficial? No; we do not. It is our certain belief—according to our best judgment do we express the opinion—that the day is ripe for the ventilation of thought concerning our educational system, and it seems to us it will be shown that although that scheme of instruction which is most prevalent at the present day may be faulty in certain directions, may be subject to amendment, yet in the abstract it is the very best which we can afford to our young people, therefore it should be vitally protected. We believe that public sentiment is growing in these directions, that the controversy in relation to our public schools will prove of great benefit, not only to those who dwell in private homes who are turning their minds toward it, but also to our public people, those who are interested, or should be, because of the offices they fill, because of the mission devolving upon them, and the responsibilities that are theirs, that it will train these minds to think more correctly, to exercise a wiser judgment not only concerning the training of the youthful mind, but also concerning humanitarian interests in many directions.

We have not the slightest fear that man is to retrograde in this present century; we have no fear that we shall take a backward step, either in the direction of school discipline and training, or in any other line. We believe man is steadily advancing, therefore there comes to us no concern as to the efforts of those who would hold back the car of progress; at the same time it is wise for every intelligent individual to exercise his own right judgment and to put forth the very best effort he can, not only for the protection of himself and his family, but for humanity at large. Eternal vigilance is the price of liberty; this should be the watchword of every home and every heart, that no clouds may arise, no thorns remain unnoticed, but that all shall be uprooted and destroyed that tends to discord, or in any way to harass the best interests of our people.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Oct. 19th, 1888.

Samuel L. Tower.

How often have I thought that after I passed over I would return and send a communication to prove that we live beyond the grave. Many times, as I have entered this room with the desire of doing so, I found I could not take control.

In Millington, Mich., and also in St. Joseph, I have friends. Sarah is here. William comes at times, but is not present to-day. How gladly would we speak to our friends in their homes if we could. Before the spirit took its flight I caught a glimpse of the beautiful beyond. How sweet it is to know that the dear ones come to meet you as you pass over with extended hands. I did not fear to go, for I had learned something of the future while dwelling here; yet I found on entering spirit-life, some two or three years since, that I had much to learn. The friends on the spirit side send greetings to the dear ones that yet remain on earth, the larger number having come to us. Samuel L. Tower, of Millington, Mich.

Mrs. Sarah Blake.

As I come into this room I see some familiar faces. I have not been in spirit-life a very long time. I shall be remembered in Roxbury, Mass., for as I step into the old surroundings I meet and recognize faces which I well know. Changes have been made there, and I often speak with James, calling his attention to them.

It is many years since he passed over. The law of attraction draws us to earth often. As we enter the homes of our friends sometimes they realize that we are there; at other times they do not know of our going or coming. We all come for a good purpose. How little do mortals realize our mission, which is to help them, to attract them into right channels and hold a good influence over them. You may feel that some loved one approaches at twilight, or at midnight, to strengthen and to cheer you, although you cannot see us with the mortal eye. My name is Mrs. Sarah Blake, and my husband is James H. Blake.

Minetta I. Homer.

I passed away with consumption. During my hours of suffering I would eagerly ask the angels to come nearer, so as to help me, and I would say to dear Frank, "How long will it be before they will come to release me from this severe suffering?" I know how much he has missed me. I have been cognizant of it as I have visited him in the home.

Nearly thirty years I dwelt in the mortal form, and I feel that if I could return to earth to stay by turning my hand, I would say no. Our homes are beautiful, and the little children add to our happiness as they gather around us, all laden with beautiful flowers.

You may wonder why we leave our beautiful homes to come to earth; but it is because love is stronger than aught else, and dear friends yet remain upon the mortal shore. Do, dear friends, seek to come into communication with us. Think how much happiness you can bestow upon us by opening a door through which we may enter and speak intelligibly to you.

In the home, if you simply sense our presence speak to us, for it holds us there closely, and makes us realize more sensibly that we are known and recognized.

How delightful were the sensations I experienced as I was rising out of the suffering body, and taking on an immortal form, and how blest I was as the dear friends came to welcome me. As the angels came by my bedside I looked upward, and felt I was almost there.

Frank, mourn me not as gone far away. When trials come and the clouds look dark I am over there to help lift the burden, that you may feel lighter and happier in your soul. I lived in Boston, and shall be remembered as Minetta I. Homer. My husband is Frank P. Homer.

Charles Wood.

I was no stranger to what is termed Spiritualism. I was early taught that spirits hovered around us, and if so, I thought they surely must come to earth to do it; then why should it seem so strange, so impossible, that they should be able to commune with us?

I dwelt in earth-life over eighty years; and think you I lived to that ripe old age and did not learn anything of spirit-communion? I did learn a great deal, and there is much more for me to learn yet. The family was made complete when I threw off the mortal form; father, mother, brothers and sister, all reunited in spirit-life, for I was the last to give up the old ship. Relatives and friends and old neighbors gave me the hand of welcome across that stream. In the home of the dear ones yet left, they understand of my coming and of others coming, for there is one closely connected with the family, in Newton, that the dear spirit-guides hold a watch over and through whom they try to bring some crumbs of comfort to you mortals here. Learn all you can concerning the spirit-world while you are here, for I look upon my earlier years as almost lost time. Some will recognize me, I think, in Newton, in Boston, and also in Worcester, where I lived. Charles Wood.

Zuba Lacount.

I have not as yet been able to send a message from this place, for several reasons: at one time I could not take control, at another I was a little late, then again we cannot always get permission to speak. As I have looked into the audience, I have seen familiar faces, and have to-day. I know, Matilda, you often ask why do not certain ones come; and you are studying some of the laws that govern and hold the spirit.

I would like my husband and children to know that mother has not left them, and that on the spirit side there are no aches or pains. My children, live in peace and harmony while you remain in this life, for it is too short to lose friendship.

How glad I was when I found it was still life, and not death. I often step into Provincetown and Wellfleet, and sometimes the thought runs through my spirit: "Do they realize that I am so near?" Abbie, I would like you to learn a little more of spirit-return, for it will be a help to you when you are called to take leave of mortal scenes. Mother is waiting to clasp her children in her arms.

I see, John, that disappointments have come to you, and that you do not succeed as you thought you were going to. I know disappointments have come to dear friends, aside from the immediate family.

George is here, and sends greetings. And, Matilda, your own dear earth mother that was borne away when you were a mere child, often visits you. I have come into communication with her, and we have conversed together many times. She well understands that the threads are breaking, and also knows of the changes that have come to the father. How many times do we visit you when least you know we are there. The dear angel child was taken out of the home for a wise purpose, and you are seeing it, more and more, every day.

I would send greetings to my children; they are scattered, some in Wellfleet, and some in Malden. I would like them all to know that mother comes to them. My name is Zuba Lacount, and my home was in Wellfleet, Mass.

Emeline Moore.

For more than a twelvemonth I have been a frequent visitor here. I want my loved ones to know that I live, and that I have the power to visit them.

Our home above is one of those mansions which the Father has promised his children. The buildings are to all appearances houses, even as yours are on earth. We love to take care of them and adorn them the same as you would do here; but nothing is material, all is spiritual.

A little while ago, as Lizzie was talking with me concerning our earthly friends, the earnest desire and question arose within me, What can we do to make them know when we are there?

Now every little sound that we make has a meaning, just the same as do the sounds that come over your telegraphic wires, and we would have our friends listen for these sounds. I have often wished I might gain more power, for it is the greatest disappointment we meet to come to visit the loved ones, and find that we cannot make them realize it.

How often have I seen earnest faces in this room and noted the wish in the heart that some spirit would manifest its presence. Have courage, dear mortals; in time we may gain power enough to speak to the dear ones, for one has as great an attraction to earth as does another at times.

In Volney, Oswego Co., N. Y., I think I shall be recognized. My name is Emeline Moore. I was the wife of I. D. Moore.

Oliver S. Adams.

It is forty years and more since I threw off the mantle of flesh and became clothed with an immortal form, and I feel that it is about time I tried to speak for myself. I know, Caroline, you have often wondered why I did not come. Bless you! I couldn't count the times that I have come to earth, or that I have been in this room. I have seen you and Carrie here together, and how little you knew that I stood so near you at that time. We love to come into these meetings, for we gain instruction by hearing the spirits speak; also it gives us power to control other mediums.

What a grand and noble work is going on here! Then, again, what a grand work is going on beyond the veil, of which you never will understand until you come to dwell on our side. We would ask you mortals to send forth an earnest petition for the guardianship of the angels, that they may walk hand in hand with you and spiritualize your own existence while dwelling here.

I think some of the old townsmen in Reading, Mass., will call Oliver S. Adams to mind, and I know, Caroline, you do not forget me. George Green is here to-day and sends greetings to you. I am satisfied with the home I have, but through progression I hope to build it more and more beautiful. I have a great desire to return to earth to help mortals. How little you realize of the activity of the life beyond the veil: no idlers there, no drones, for all have their work to do, and are glad to do it.

Many changes have I seen in the old town; some places look familiar, and some I would hardly think I had ever looked upon when here.

This message will reach my dear wife and daughter, for your paper goes into the town, although some I know would be glad to "put it out." They can't do it.

Annie Boutwell.

[To the Chairman:] Grandpa said I could come. Then this minister man here said I could, too, if I did n't talk too fast. I want to tell you I go to school, and I have to recite to a spirit-lady; she 's a teacher. I did n't go to school here. I wan't big enough. Grandpa said if I 'd staid here just a year more I 'd have gone to school, but I went right off, I did n't have to wait a year. We have birds and doggies and horses, and all the animals, just the same as you have here: but they 're very kind; they do n't do any harm.

[Pointing into the audience:] There 's a gentleman with white hair, sitting on the outside of the seat, and a spirit-lady stands by him, with her hand upon his shoulder.

[To another:] A lady is coming close to you, and she says she comes in the home, many times.

Oh! I 'm glad I got here. When that gentleman, Mr. Adams, stopped talking the minister man said: "Now, little girl, is the right time to come and speak." [To the Chairman:] Don't you want little girls to come? [To a lady in the audience:] Do n't you know a little girl where we live that has the pretty flowers?

Now I see a grandma what comes to you, too, and she says: "God bless you." That 's good, aint it?

There 's a lady teacher here, a spirit, and her name is Lizzie Wilson. They tell me she lived in Columbus, Ohio. She 's a lovely lady. If you don't get your lessons good you must get 'em again.

I lived a long way off, in California, where they found gold. Oh! I was so tired when I went away! but I got all rested where I am. I lived in Oakland. That 's a nice place. 'T aint all gold there, any more 'n it is here.

Another place where Uncle William goes is Riverside. I don't go there. I suppose I can, sometime.

I want to tell you my name before I forget it —Annie Boutwell.

[To a spirit:] Oh! Eddie, what did you come for? You aint a going to talk, 'cause I aint got out. [To the lady in the audience:] I 'll bring the little girl some day, and grandma, too, if you 'll be good. You know you 've got to be good, else you won't have a nice, pretty home where we are.

Elizabeth Loud.

Dear mortals, be kind to the children. Sometimes I see a mother losing patience with a dear little prattler, and the thought comes, if the angel of change should come and take your little pet from you, you would have spoken more gently.

I well understand what it is to lose patience, for when trials come to a mother more than she feels she can bear, when she is weighed down with care and anxiety, with pains and aches, she may speak quickly to the little ones, not thinking how it grates upon the dear spirits, so young and tender. But it should be guarded against. I speak as a mother to mothers, because I realize the full meaning of the word.

It is many years since I left the mortal life, leaving a tender little bud to the cold world; but I have not been kept away, but have often come, by night and by day, and have sent forth earnest petitions for the guardianship of angels over the dear child. I feel that the desire of my soul has been answered, for they have been kind to the little one who has been growing during these years, and I believe that my prayer has drawn closer to the loved ones.

Eliza is with me, and Lucy, to-day. John has flitted away, as there are other missions for him to perform. I would ask as a favor of the dear ones in Columbus, O., that they try to come into communication with me, for I know there are instruments in that city, and also in Cincinnati, where they often go.

If they will only open the door once, they will feel repaid for their trouble, I feel confident, if it is only by knowing how much benefit it is to us. I can assure them they will find compensation for the trials and troubles that come to them here. I often go into the meetings there, and in Cincinnati. I visit the Lyceums frequently, for I hold an interest in them, and feel that I may give an influence for good and gain some benefit myself.

I have enjoyed coming here, as a silent listener. I see that a great work is being done between the two worlds. I have thought as I visited these meetings, oh! for the power to make ourselves known! In due time we will try to do all we can to show you we are here.

Many times I have felt that I would rather listen than speak; but for a certain reason, because of something that has occurred in the home of late, I have felt a desire to gain more power, to speak and let them know that Elizabeth Loud is not dead, but is anxious to help those dwelling in the mortal form.

Will Killen.

I 've got permission to speak, and I 've got in. I 've tried three times before. To-day I edged my way as close as I could to the last lady, who had so much to say, and I said I did n't believe I 'd miss it to-day, and I got it all fixed with the spirit-guide that as soon as she stepped out I might speak.

Now I 'm going right down to Fall River. I just want to wake 'em up there, and let 'em know they 'd better have a little more harmony, and then they can run the meetings. Now 't aint much use to try to run a meeting with everything criss-cross. They 're in a little bit of a snarl, now. I do want 'em there to know this is a truth, and that I do come. I was in the meetings when Frank Ripley was there speaking. I stood right close to his elbow, and I thought he 'd mention my name, but he drifted off to another spirit. I did n't leave, all the same.

Now, Harry Carter, if you do n't let us come and use your organism, I 'll just make new work for you. You were n't given all this power for nothing; it may help you in the meat business, and you 'd better give a little time to it. If you do n't, I 'll tell of you in another meeting, for that is where you 'll feel it the most. Often your mother will say: "Come, Harry, and let them see what the spirits have to give." Now, what kind of a way is that, when you have been given all this power, not to use it?

I want them to know in Fall River that I come there often, and that Alfred comes with me. My own people do n't believe that spirits come to earth, but I 'd like to know where they are if they do n't. If they do n't come to earth they do n't go away; that 's all there is about it.

I want to send a word to Fannie, as well as Harry. We will come, and we won't harm you; we aint here for that. We 'll give you some manifestations in your own home, and then you 'll know there is no fraud, for we 've got a band strong enough, and I know that Mrs. Carter would be perfectly willing we should come. Alfred sends greetings to Addie, and I suppose the rest of you. My name is Will Killen. I 've shortened the name because some will know better who I am."

Eveline Southwick.

Oh! how beautiful to know that in the new life we have the full use of our limbs. For fourteen years—and that is a long time, dear mortals—I was not permitted to use my limbs to dress or undress myself. Fourteen years of uselessness, almost. No, not exactly; but it seemed so hard to be deprived of walking. And now how grand it is to feel that I can go where I will! Oh! so delightful to know that we leave all infirmities behind us when we enter the new life.

Pliny often pitied me so much, but no one could realize for a moment the feelings that emanated from my spirit. I tried to be patient, but sometimes I lost my patience very soon when I thought that there was no help for me this side the grave.

I understood something of spirit-return, but not as much as I might have done if I could have gone into the meetings.

I shall be remembered by many in Berlin, also in Lynn, of this State, for I have dear friends in those places. I have watched and waited for an opportunity of speaking here. How sweet to know that all will be reünited—father, mother, sister, brother, husband and children.

For all my suffering I am repaid. I think that even the loss of the use of my limbs brought me a little nearer to the spirit-world, and that I could commune with spirits much easier than I would have done if I had been able to take upon myself material work.

I was only thirty-five years of age when I passed away. Young, you will say, to go, but my life was long enough when the suffering I had is considered. I am happy in my spirit home. I would not return to stay. But, dear mortals, we seek out these avenues where it is possible for us to give a word or even to listen to what others may say, for we educate ourselves somewhat in this manner. Often do we converse together on the spirit side, as really as you mortals do here. I would like to send greetings to every friend, for I know I am not forgotten. I go into some of the homes frequently. My name is Eveline Southwick, and my husband is Pliny B. Southwick, of Berlin, Mass.

Betsey N. Cook.

Well, I still find a channel open here. With the lady who has just spoken I think I can well sympathize, although my experience was not so severe as hers. She is a stranger to me, yet, dear mortals, we are all brothers and sisters on either side of life. I come here to-day for two reasons particularly: because I think some one in the audience will remember me, and because I feel that my message will reach my own dear ones not many miles away. Your good paper goes into the towns where they are, although not into all the homes, some being not so happy as to be able to have it, while others don't care for it.

Now, I understood something of spirit return. There were times when I was confined to my bed, and then I had a great deal of time to commune with my dear spirit friends and with the angels. I felt their presence with me much, having a good deal of what is called mediumistic power.

How gladly would I speak to the people of old Provincetown if I could make them hear my voice. I know they need to have somebody to stir them up in regard to spiritual things. Wake up, dear friends, and learn something while you have an opportunity on this side.

I know the children and brothers and sisters have not forgotten me, for as we visit you we see your thoughts and know of the longing that goes out to us. I would not come to stay; oh no! Never will you find a little child that will tell you it would wish to return to stay. But we do love to come into communication with the dear ones.

My name is Betsey N. Cook. I lived in Provincetown, Mass. My husband is Philip Cook.

Fanny Brown.

I have been waiting for the opportunity to give a few words. Oh! it is a glorious thing to have the power of communicating with mortals, that I may reach some loved one.

Hannah, I thank you for having given me the opportunity to speak to you privately. I was not one who would care to go into a public place, but to-day Henry has overurged me, saying: "Mother, you are stronger than I; do speak a few words for Uncle John and Aunt Hannah." I know, dear ones, how much you prize an opportunity of conversing with us for a few moments.

Carrie is here to-day, and little Ralph stands beside her—the sweet little angel child! All are anxious to come. When we find a channel open, how gladly do we accept the privilege. I think there are some in Waterville, Vt., who will be glad to read this message. My son Henry stands beside me, and asks me to send greeting to them all, and to the family particularly that he held an interest in. Tell them that dear little Ollie is often by his side.

Dear friends, how little do you realize of the interest that we hold in those we love after passing over. While the dear boy was nearing the spirit side, I came to him often. He clung to the mortal, not knowing of the beautiful home beyond. As he comes into communication with Ella and Carrie, he knows what he felt to be true when here. Often he says; "Mother, how much I did enjoy coming into communication with you." Press on, dear ones, and gain all you can, for it will prepare you to exchange the mortal for the immortal.

Hannah, I have visited Adelbert. He seems pretty well contented, and is as happy as he can be away from the dear ones at Riverside, Cal., where it seems but a step to us. I know Henry took pains to inquire of the spirit that sent a message, and found it correct.

How glad we are that we have a life of usefulness, and of labor on the spirit side, and that we shall all come together in a beautiful home. I clasped the dear boy eagerly, and I look back for the children yet dwelling in the mortal. My soul is full of gratitude for the privilege granted me to-day. Fanny Brown.

Eddie Taylor.

[To the Chairman:] That lovely lady saw me coming, and she said: "Eddie, wait!" Then I had to wait, so that girl could talk. I go to school just the same as she does, only I do n't have the same teacher.

I lived in Springfield, Mass. I want to tell you that Mr. John Taylor said: "Now, boy, go quick!" I aint a going to hurry! time enough —'t aint dark, and you 've got lamplight. When I come into the meetings there don't anybody say anything to me. Sometimes I see 'em look at me. I expect, like enough, they do n't see me.

Well, there was a Mr. Emerson, an instrument in the meeting, and I went up close to him till he had to keep stepping away and walking backward. I wanted to hear him say "Eddie Taylor," but he did n't speak a word about me, he only told of the big folks there. I tried hard to make him see me. I suppose I was n't high enough. Next time I 'll stand up in the chair, when he aint sitting there, and see if he do n't speak of me then.

That Mr. John Taylor is no relation to me. This man I spoke of never said a word about the little folks. I 'll just wait till a lady medium gets there. She 'll tell 'em of the little people just the same. I guess I 've got to go, for Aunt Jeanie has come. My name is Eddie Taylor.

[Printed in advance by the spirit's request.]

Sally Alexander.

I have got permission to speak here to-day. [Aside to a spirit:] Mary, do n't go. I hardly know how to take control of the instrument, but, as Mary has promised to stand beside me, I will not fear.

Seventy-eight years I lived in this mortal life, and I went away rather suddenly. I think they called the disease pneumonia. I thank God I did n't stay long to trouble anybody much. Clark, you know you came in and looked at me just before I left you, and you saw Jane right in the door. It was true, and she did come to help me.

It makes me feel a little hurt when I hear what Ellen says. I wish she did n't speak it, even if she thought it, because—as has been said—we aint to blame for our thoughts, but I do think we are for what we speak.

I know you would ask me if I am happy. Yes, Clark. I direct my conversation mostly to you, because I know you will read the paper; the girls won't, but they sometimes go and get it a little slyly, when you are away to work. I 'm going to tell of it; they do do it. When you are there they 'll throw the paper down and say: "Oh! what foolishness; dead people talking!" No, not dead people, all live people talking. I know when Ellen gets to our side, yes, and Lucy, too, they 'll wake up to a great surprise to think we have known of these things. We have heard a great deal they have said. I know Ellen was kind to come down and do all she could, but I do n't want her to speak as she does.

[Aside.] What did you say, Mary? She says that 's her own child; be careful not to bear on too hard. Well, she 'd better be careful. She 's in the mortal, and she aint at all careful what she says in regard to us. Now it is only about one year, as they reckon up the time here, since I went away.

I did want to talk with Clark about his father and his mother, a good deal, for he told me he had had a vision; he had seen his father plain, and the portals of heaven had been opened to him. He said it was very beautiful. But the children only laughed at him, and thought he was a little crazy. He did, for Robert told me he knew he caught a glimpse of heaven, and saw him, too.

John is with me to-day, and wishes to be remembered to them all. He is satisfied with what they have done in regard to the homestead, but he says, Clark, you 'd better give Joe work, when you can. You will understand my meaning, and I know you will be very friendly with him. Your mother says, she would be so glad if she could speak just a few words to Harrison, but the doors are closed. We heard him say, and we means more than one, if you talked to him, he would n't believe it. What does it amount to? do n't throw away your pearls; keep 'em. That 's what I would say.

But, Clark, you are in the right channel, and you are learning a great deal. William—as your mother sometimes calls you—is learning more than all the rest put together this side. Merinda sends love to you all. She says she thinks the little message that was spoken helped them a good deal, but they want to keep it secret. There 'll come a day when these things will not be secret.

This letter can't be printed to-day, can it? [No; not until next week.]

My name is Sally Alexander. I lived in Derry, N. H. My husband's name is John Alexander. He 's here to-day. I 've done all the talking. He says, "I usually did." That 's all right, I suppose, if I can talk better than he can. *Nov. 2.*

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Oct. 26.—Harvey Slade; Alice B. Sampson; Stella B. Pinney; Amos Dean; Col. Robert Cowdin; Lieut. William A.

Ashley; John Pratt; Amos Atwood; Jennie Dinsmore; Hezekiah Talcman; White Fawn; Sally Beebe; Emma Hollingdale; Addie Thompson.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)
As per dates will appear in due course.

Nov. 2.—Thomas Harding; William Dodge; Lucretia Fuller Weston; Lavinia W. Lawner; Paul Dillingham; Willie Petersen; Daisy Bell and Sweet Brier Veiel; Ed Crosby; Howard Hulse; Sophia Grimth; Annie Mitchell; Minnie Ackly.

Verifications of Spirit-Messages.

ESTHER KNOX.

I am happy to recognize another communication in THE BANNER, the last emanating from the above-named spirit, with whom I was well acquainted during my eleven years' sojourn on the Pacific Coast. On my arrival in California, in 1873, I was domiciled at Tubbs's Hotel, in Oakland, for nearly two months. Mrs. Knox was then living there with her father, Mical Tubbs, who kept the hotel. I talked with her many a time about spirit-communion, and know that she took great interest in reading the Message Department of THE BANNER, to which she has now contributed in a very characteristic manner. Mrs. K. was one of the noblest and most self-sacrificing ladies I ever met, and *lived* strictly in accord with the highest teachings of our philosophy as presented through the BANNER OF LIGHT, which was her bible.

Mrs. K. was a physical sufferer for many years, and I congratulate her in her happiness in spirit-life. Such accurate messages as hers establish spirit-communion as a positive certainty. DEAN CLARKE.

FRANK H. RICHARDSON.

In the BANNER OF LIGHT of Oct. 13th is a message from FRANK H. RICHARDSON, which we fully recognize. What he says in regard to himself and Isa coming in materialized form together, is well understood by myself and others. In 1881 he went to Bridgeton Centre, Me., with his wife, at the home of John Morrison, hoping to improve in health, but he passed out in five weeks' time, and his wife (Isa) followed five months later. She is my daughter, and Frank is nephew of Dr. Amos H. Richardson, who is well known to many of the Spiritualists of Boston and vicinity. Frank closes his message by saying that he hopes John Morrison of Bridgeton Centre, Me., will see his message. It seems that he has not forgotten the great kindness he received from Mr. Morrison and family during the last few weeks of his mortal life and suffering. I have never met Mrs. B. F. Smith, but think her a remarkable medium, judging from what I read of her messages in the BANNER OF LIGHT.

MRS. SARAH G. BARRETT.

JEREMIAH WITHAM.

I was present at the Banner Circle when my father gave his message; he speaks of the teachings years back that he could not get away from, although he did not have the privilege that we enjoy to-day. Yet he feels it is but a poor excuse. And other points in the message are perfectly understood. We thank each and every one on this side, and the other side also.

I will say that my father was very firm in his religious belief, being an old school Free Baptist.

Boston, Mass. SARAH M. LANE.

POLLY HAMBLETON.

In the BANNER OF LIGHT Oct. 27th I read a communication from POLLY HAMBLETON, of East Hamburg, N. Y., who was an aunt of mine, which I recognize as correct in every particular. It was so characteristic I showed it to a niece, who also pronounced it correct. MRS. J. W. GRIFFIN.

East Elma, N. Y.

OUTSIDE THE GATES, AND OTHER TALES AND SKETCHES. By a Band of Spirit Intelligences through the Mediumship of Miss M. T. Shelhamer. Colby & Rich, Boston, pp. 515, $1.25.

This new volume consists of two parts: the first containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences, as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life," by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state. The book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds."—*Alcyone, Springfield, Mass.*

☞ *The Independent*, in treating of the attack on modern Orthodoxy in "John Ward, Preacher," refers to the servant girl in that book as being represented as singing at her work the weird hymn:

"My thoughts on awful subjects roll—
Damnation and the dead;
What horrors seize the guilty soul
Upon a dying bed."

"We do not believe," says this journal, "that this hymn has been sung in any Orthodox Church within the memory of any living septuagenarian." It certainly has not been the habit to sing such hymns in Orthodox churches of late years. The subject of hell, however, was not neglected in selecting from the hymn-books to be sung in one Boston church, while the late Nehemiah Adams, D. D., was alive. He used to find the famous hymn from Scott's "Lay of the Last Minstrel," commencing "That day of wrath, that dreadful day," a favorite.—*Boston Sunday Herald.*

To the Liberal-Minded.

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

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

Passed to Spirit-Life,

From her residence, 283 Shawmut Avenue, Boston, on Sunday night, Nov. 4th, Mary F. Grosvenor, aged 77 years.

She was widely known in this city for many years, for her gentle charity and loving ministration to all who came within her sphere. She held the love and veneration of all who came in contact with her. The simplicity and directness of purpose that characterized her commanded respect, and the loftiness and purity of her aims and deeds shed an uplifting power upon all around her.

She was identified with the work of the Spiritual Temple, at Exeter and Newbury streets, in Boston, ever since its organization, being ever active and earnest in present duty. Her whole being radiated a spiritual light that was unclouded by a shade of selfishness; and love to all humanity was the key-note of her life.

Her transition was of scarcely an hour in duration, an organic heart trouble being the immediate cause. It has come upon those of her household as a stroke of lightning from a cloudless sky, she having with her sister attended the service of the Temple in the afternoon, and retired to rest in her usual health and cheerfulness of spirit.

Being a member of the Shaker Community at Harvard from early childhood, with her family, she only left it to enter upon a life of larger usefulness. S. W.

From Greenwich Village, Mass., Oct. 30th, Benjamin Brooks, aged 75 years.

Mr. Brooks had long been sightless, and for nearly a year was confined to his bed with a cancerous hand, yet he patiently bore his sufferings. His devoted wife by day, and his faithful son by night, tenderly cared for him, while his daughter and her husband were assiduous in their kindness. Another daughter often visited her beloved father from her distant home. The funeral took place Friday A. M., Nov. 2d. Three beautiful selections were rendered by the choir of the Independent Liberal Church, one of which was written by Miss H. B. Lochlin, and adapted to the tune of "The Sweet By-and-Bye." Mr. H. W. Smith feelingly read appropriate selections from the new "Star of Progress," after which the writer gave an address and invocation. Tender hands bore the form to the family lot, from whence, after a short, impressive service, the friends turned homeward with blessed memories of the loved one mingled with thoughts of his release from mortal suffering. The frequenters of Lake Pleasant may remember the kindly, motherly woman, and Bert Brooks, the artist—wife and son of the departed. They share, with the other members of the family, the consolations of Spiritualism. JULIETTE YEAW.

From Cuba, Mo., Nov. 5th, Mrs. Eliza Sellon, aged 85 years.

Spiritualism has been to her for many years a fact that she was ever ready with her Bible to defend, if bigots professing religion assailed her. She was a subscriber for the BANNER OF LIGHT—which she took over thirty years last August—and paid for THE BANNER for others sometimes, she wished so much that every one might read it. Her interest in the cause was also shown in the purchase and circulation of many of the books she saw advertised in it. C.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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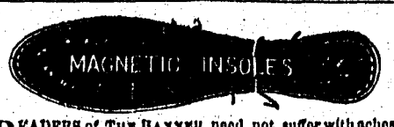

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Banner of Light.

BOSTON, SATURDAY, NOVEMBER 17, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A.M. and 7 P.M. Mrs. H. S. Lillie speaker for November. E. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2¾; and Wednesday evening Sociable at 7½. Mrs. H. S. Lake's guides will speak during November.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P.M. Mr. Gerald Massey will lecture Nov. 18th. F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P.M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. R. Lewis, President.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. G. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P.M. Public meetings every Friday evening at 7½.

Wells Memorial Hall, 987 Washington Street.—The Independent Club meets every Wednesday at 2 P.M. Séance, followed by sawing-circle. Supper served at 6 P.M., followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Hall corner of Tremont and Dover Streets.—Mrs. Florence K. Rich will hold Mediums' Meetings for development and tests at this place Sundays from 12 to 1½. Music by Miss Chase.

College Hall, 34 Essex Street.—Sundays, at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P.M. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple.—As upon the previous Sunday, Berkeley Hall was filled to its utmost capacity with those eager to listen to the eloquence of Mrs. Lillie, many remaining standing during the entire service. In answer to the question, "In view of the recent course pursued by the Fox Sisters, should Spiritualists celebrate the coming anniversary?" the guides said, "Most assuredly we should. The dropping of the celebration would be an admission of the correctness of her position, and we know its falsity. In childhood she was a genuine instrument; the instrument proving false is no evidence that the work it once accomplished was not true." In answer to the question, "Can man safely pilot his own soul through this world without priest, church or platform?" it was clearly shown that he can. "Man," said the speaker, "in the past has not had the liberty to pilot his own soul. It has been the theory of the past that pilots are commissioned for that purpose, but at the present time that theory is subject to criticism. The time has come when we have the right to pilot our own boat. In many instances we cannot act independently; we are related to the ages of the past, we need to know what has occurred as well as what is occurring. We are therefore dependent upon the conditions of the ages; every event is the parent of something better and broader. It required the experience of martyrs to bring about the freedom we now enjoy."

The speaker remarked in this line of thought at considerable length, and then considered in a very instructive manner the question, "What is Religion?"

Evening.—In answer to a question relating to the responsibility of man, the reply was, Your question bears a somewhat close relation to foreordination. Man has ever been possessed of the attributes of the Infinite. Spirit return proves that man lives after death. This is an age of reasoning. Cause underlies effect. Reason sits upon the throne of life and governs intelligently. We do not believe in a perfect man or a perfect woman, more than in a perfect earth.

Mrs. Lillie occupies the platform the remaining Sundays of November. O. L. R.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—There was a good audience at Lyceum Hall Sunday, to listen to F. C. Algerton, of Chicago. Mrs. Nickerson sang "When Life is Brightest," accompanied by Prof. Milligan. After an invocation Mr. Algerton desired the audience to submit questions for his controlling intelligence to answer. Among others were the following:

Q.—Is prayer answered by the Infinite Spirit, or by our spirit friends? *Ans.*—Prayer is never answered by the Infinite directly; but when you lift up your hearts in prayer, your spirit friends form a connecting link between you and the Higher Spirit, and reach the Infinite.

Q.—Can spirits who have lived on this planet visit other planets? *Ans.*—When spirits have arisen above the material they can go with the speed of thought, visit other planets, and be visited by the denizens of those planets.

Q.—What was the true mission of Christ to this world? *Ans.*—There have been many Christs. Jesus of Nazareth was a spiritual Christ, and his mission was to teach the dispensation of love, which was the new birth. He was the personification of what every man and woman may be if they go about doing good.

Q.—Does Spiritualism have a tendency to elevate man? *Ans.*—Most certainly. A consciousness of the presence of our loved ones and communion with them have a tendency to make people happier, wiser and better. Such experience must be elevating; it removes the fear of death. Five-sixths of the people in the world are Spiritualists, whether they are conscious of it or not.

Q.—Is every one a medium to a greater or less degree? *Ans.*—All cannot be mediums, any more than all can be painters, yet all have immortality within them.

Q.—What is inspiration? *Ans.*—Inspiration is that which unfolds to you the universe and carries you to the Throne of the Infinite. Man may be great as a painter, but he can become greater under the inspiration of the spirit-world; he can be grander in any of the pursuits of life if under the outside force of inspiration.

Mr. Algerton is a fine speaker and was several times applauded.

At the evening session, under spirit influence, Mrs. Emma J. Nickerson said that they came to us as teachers of the higher life. You have not to go to your neighbor's home and knock to find this life. It is all around you, and spirits are ever present to teach eternal progression. Spirits are human, though clothed with the garb of immortality. Everywhere are human souls reaching after the truth. The mother can come back and direct her son or daughter in the right way. Mrs. Nickerson then gave a fine inspirational poem upon the subjects "Mother" and "Hope," followed with psychometric readings. The usual Thursday evening circle will be held, free to all who are interested in Spiritualism. Mrs. E. Clark Kimball, of Lawrence, will occupy the platform next Sunday. HEATH.

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, Nov. 11th, the guide of Mrs. H. S. Lake spoke upon "The Principles, Perils and Responsibilities of Mediumship." He said: "Underlying all the phenomena of nature there are certain principles; mediumship is no exception to the rule. Whatever the phase, the medium is only the channel by which the intensely active forces of spiritual life find expression upon your outward plane. The fundamental principle of mediumship is: harmony of the physical and spiritual structure of the instrument with the excarnated spirit or spirits operating. A sufficient degree of this harmony, undisturbed by extraneous forces, ensures a comparatively satisfactory manifestation; but any lack of the same makes itself felt in the absence of evidence of spirit power. Peculiarities of bodily organism are essential to all phases of mediumistic phenomena; I cannot explain to you what those chemical elements are, but they are cognizable by us as spirits. Now the perils attendant upon mediumship consist in this fact: that a sensitized being is susceptible to both the upper and lower strata of spiritual life; and also, when under control, the instrument is irresponsible. A moment's reflection will show you the peril of such a position. I have said that entire control renders the medium irresponsible; this is true; but *he is responsible for the quality of the control, which will be determined by the quality of himself.*

We as spirits, have made use of such persons thus far as it has been possible for us to render sensitive to our will. In this work we have arrayed against us many mortal minds, and the minds of many undeveloped spirits, who choose to prevent the work, if they can.

Hence these opposing intelligences seize such persons as by their habits of mind and external environment *present a point of attraction.* The Fox mediums are thus acted upon in their present apostasy. They are swayed, in their recantation, by a powerful psychic wave of mundane and spirit-life; but the tide flowing out from this stratum of existence will return, bearing upon its bosom many minds, whose attention would not have been directed to this subject had it not been for this very incident.

There will, moreover, be aroused within the minds of the mass of the people, whose attention is drawn to this subject, a healthful state of inquiry, that will express itself in more analytical methods of examination into the phenomena, which we most cordially invite.

We have no desire to impose upon the credulous, as we claim that mediumship—which is the only means known by which to demonstrate the continuity of life—must be able to bear the strain of candid investigation before it will be of much service among the generality of mankind.

Hence the responsibility resting upon our instruments is almost overwhelming, and does not invite, at present, the timid and dishonest. It is the desire of beneficent beings in our world to increase, rather than to diminish, this responsibility, as we learn more of the laws under which our work is done. We shall, in spite of opposition and apostasy, by-and-bye be able to give increased evidence of our presence among you, thereby rendering the purposes of life more apparent, as it expands under the light of a conscious continued existence."

Next Sunday Mrs. Lake's guide will speak upon subjects presented by the audience.

School for Children at 10:30 A.M. Wednesday Evening Social at 7:30. Friday afternoon lecture to women at 2:30.

First Independent Club, 987 Washington Street.—Week-day meetings were inaugurated Wednesday, Nov. 7th, with W. J. Colville as speaker, the "Higher Teachings of Spiritualism" being his topic. Several have pronounced this his most charming inspiration while with us, and for beauty and dignity of expression it was unexcelled. Mr. Colville was made the recipient of an album of etchings as a *souvenir* of his engagement, and responded by saying many pleasant words concerning the appreciation of his audiences and his active sympathy with the work of this body. May peace speed westward with him.

At 6 P.M. some fifty people partook of tea, and at 8 P.M. the Grand Master welcomed those present, defining the attitude and future intentions of the Club. Mrs. Case rendered some pleasing vocal selections. Miss Maggie Vaughan and Mrs. F. K. Rich contributed to the entertainment by readings. Dr. J. C. Street made a forceful plea for a closer following of principles in the onward progress, and Mr. Algerton, from Chicago, defined some of the spiritual attainments possible here. Mrs. Lull and Mrs. Fletcher each made spirited remarks, closing the exercises. The séance each Wednesday afternoon at 2 o'clock will be conducted by some well-known medium. For the next few weeks a short lecture will be delivered upon some pertinent spiritual subject during each Wednesday evening by J. W. Fletcher. On Thanksgiving eve a Social will be given, with dancing until 12 o'clock.

The above meetings are all in Wells Memorial Hall.
F. V. FULLER, *Sec'y.*

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.—The fine weather of last Sunday was the cause, no doubt, of so large an attendance at the Lyceum on this date, and it was really a pleasure to see Conductor Weaver in his accustomed place. The children's friend, Mrs. Butler, was detained at home on account of a very severe cold. The exercises consisted of the usual programme of singing, reading, marching and calisthenics. The following named scholars participated in the entertainment: Readings, Rosa Gleshaver, Maggie McNiven, Lillie Wendemuth, Eloise Wendemuth, Annie White, Hattie Dodge; singing, Allie Cummings, Eva Blanche Morrison, Maud Fitzgerald.

The Sewing Circle connected with the Lyceum meets every Wednesday afternoon and evening at Lyceum Hall, where active preparations are being made for the Fair, which opens on Dec. 10th in Berkeley Hall. Contributions gratefully received.

HENRY O. TORREY, *Cor. Sec'y.*

Eagle Hall, 616 Washington Street.—Sunday, Nov. 11th, the hall was filled both afternoon and evening. Mrs. Jennie K. D. Conant opened the exercises with remarks and psychometric readings; David Brown, Mrs. Robbins, Mrs. Loring (of Braintree), Dr. Mathews, Dr. Thomas and Mr. McKenzie followed with remarks and tests which closed afternoon exercises.——In the evening the meeting was unusually interesting—Mrs. Conant, Mrs. Abbie N. Burnham, Mrs. Loring, Mrs. Stiles and Dr. Mathews participating. The music throughout the day was excellent.——Next Sunday Mrs. Ida Whitlock will occupy the platform, assisted by other good test mediums. F. W. M.

College Hall, 34 Essex Street.—Three meetings were held in this hall, as usual, on Sunday last, and the audiences highly enjoyed the various exercises, such as singing, short speeches, tests, psychometric reading, etc., the same talent substantially being present as heretofore. The services were under the auspices of Eben Cobb, the prime mover of the meetings, assisted by his efficient wife. This worthy couple make these meetings a success financially and otherwise. COM.

America Hall, 724 Washington Street.—The Echo Spiritualists' Meetings were held here Sunday last, Dr. W. A. Hale, Chairman. There was a good attendance throughout the day. The Chairman, C. M. A. Twitchell, Miss Nettie M. Holt, Mrs. A. E. King, Mr. Ridel, Dr. Eldridge, Mrs. Conant and Mrs. Wilkins lent interest to the exercises. The services throughout were interspersed with excellent music.

M. M. HOLT.

Chelsea.—Frank C. Algerton will occupy the rostrum Sunday next at 2:30 and 7:30 P.M. in Pilgrim Hall, Odd Fellows Building. He is one of the best speakers and mediums in the field to-day.

S. P. LOGAN.

Washington, D. C.—The First Spiritualist Society of this city reöpened its Sunday services the first week in October, and from that time to the present the audiences have been steadily increasing. Sunday, Oct. 28th, the Society moved into new quarters, 1412 Pennsylvania Avenue. The new hall is a great improvement on the one lately occupied, and the Board of Management feel confident that they have entered upon an era of increase and prosperity. There was a good audience present, the platform was beautifully decorated with bouquets and flowering plants. Bro. George H. Brooks, who fills the first two months of the lecture season, and who is rapidly growing in popularity with our people, was at his best. The late attack on Spiritualism in the recantation of the Fox Sisters was the subject chosen by his control for the evening's discourse.

It is not to the purpose of this letter to give a report of the lecture, and I will merely state that it was an able defense of the truths of the Spiritual Philosophy and phenomena, and an emphatic denunciation of the influence of the Romish Church, which had induced these women, who had in their day been genuine mediums, but had fallen by the way, to renounce the truth, and give the lie to that which was best in their lives. Notwithstanding spirits had used the Hydesville children to bring the fact of spirit-return palpably before the modern mind, Spiritualism did not depend upon them for its defense. Its proofs are in every household in the land, and its facts and continuity do not depend on any one medium, nor on all mediums. The Fox recantation will simply excite investigation, and result in new evidences of the fact of spirit-return.

It is within bounds to say that none of the psychometrists who have visited us have excelled Mr. Brooks. His readings of character and life-experiences are simply wonderful. The Lyceum which he inaugurated last spring is flourishing. He is indefatigable in his efforts to advance the interests of the Society. He is eminently a builder. There are speakers who attract large audiences, but leave no lasting effects of their work behind them. They amuse, they tickle the ears of the crowd, and when they leave the crowd go somewhere else to be amused and tickled. Mr. Brooks leaves behind him the evidence of faithful, laborious work for the cause of Spiritualism. In the East or West his entire time should be occupied. There are not too many of his kind. PASTORA LUPA.

Haverhill, Mass., Unity Hall.—Miss Jennie B. Hagan spoke for the First Spiritualist Society Sunday, Nov. 11th, before good audiences. At the 2 P.M. lecture there were six subjects presented by the people; the first, "What Has the Harvest Been?" was considered at length, and with marked interest. After briefly answering the other questions, Miss Hagan closed with a fine inspirational poem.

The lecture in the evening was a clear and candid statement of facts pertaining to the recantation from and denunciation of Spiritualism and spiritual mediumship by Margaret Fox Kane. Miss Hagan's statement of the case was timely, and to the point at issue, showing, beyond all doubt, that the mediumship of Mrs. Kane was of a pure nature in her early life that cannot be effaced by any recantations in her state of mind and body at the present day. The speaker had no word of condemnation, but pity instead, for the woman who had been so useful to humanity in establishing the facts of an immortal life. Spiritualism is grounded on the principle of eternal life, and in the main cannot suffer by the acts of any person.

The audience-room was filled with the thinking and investigating minds of the city and surrounding towns, who gave the speaker their undivided attention to the close.

Miss Hagan will occupy the same platform next Sunday, the 18th. W. W. CURRIER.

Albany, N. Y.—Frank T. Ripley on the evening of Nov. 4th delivered one of the finest lectures on Spiritualism that we have heard from our platform in many months. The subject was "Mediums and Mediumship." The speaker discussed the question from every point of view, and was listened to with close attention by a large audience. Mr. Ripley's guides followed the lecture with several fine tests. He was presented with an elegant bouquet by Bro. Charles Bilson; the audience manifested its satisfaction with the lecture by the best of order, close attention and several spontaneous outbursts of applause.

J. D. CHISM, JR., *Sec'y First Spiritual Society.*

Saratoga Springs, N. Y.—The *Eagle* of the 10th inst. announced that on Sunday evening, the 11th, Dr. Mills was to give spirit descriptions at the Court of Appeals room. Next Sunday, the 18th, Mrs. Emma L. Paul, of Morrisville, Vt.—an eloquent and popular lecturer—will speak morning and evening, the morning to be devoted to a memorial service to Charles Cleaver and his two children, who died of diphtheria.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

NELSON CROSS, *President.*

J. F. JEANERET, *Secretary,*
44 Baldwin Lane, New York.

American Spiritualist Alliance.

The Alliance held its regular fortnightly meeting at its headquarters, 219 West 42d street, on Wednesday evening, Nov. 7th. The attendance was large, and the proceedings interesting.

The subject for consideration being the "Spiritual Manifestations Through Mediumship," it covered the whole ground, and gave great latitude for discussion.

The writer was requested by the President to open the discussion, and did so by relating an incident that had come under his observation, as follows:

At a séance for materializations, at which I was present on one occasion, there was also present Col. Roberts, brother of Jonathan Roberts, lately deceased. During the evening a form presented itself at the curtain of the cabinet, and said it was Jonathan Roberts, and requested his brother, the Colonel, to come up and talk with him, which the Colonel did; and a conversation substantially as follows took place:

I am pleased to meet you, my brother, and I desire that you give me something which I can report to your family, that will be convincing to them, to the effect that I have, *in propria persona*, met and talked with you this evening.

J. R.—Yes, I know what you desire me to tell you; but for some reason I cannot speak the words; I seem to lack the ability to do so. If Mr. Clark will come up and let me take his hand, it possibly may enable me to do so.

I went up, and taking his hand greeted him as I would before his decease, and then asked him what seemed to be the reason he could not speak the words he wished to utter without my aid.

Mr. R.—I don't know; but I think it is because this form that I am now manifesting through is made up of emanations from not only the medium, but also from each one in this circle, and that it is the same with the brain of this form. Its material is heterogeneous, and I find it difficult to use it to give full expression to my individual thoughts, and therefore I lack the power to express my thoughts as I wish, though I clearly understand what it is I desire to say.

Mr. C.—Then it would seem that the temporary brain power which has been built up is not fully coördinated, and the very anxiety you feel to express certain thoughts interferes with your full expression of them.

J. R.—That seems to be so. At any rate I cannot express the thought I desire to give to my brother.

We then returned to our seats in the circle, and immediately the familiar control said:

"Col. Roberts, I can tell you what your brother wished to say to you. He is now standing behind you, and he writes it over your head in letters of light, and I will read it to you," which the medium did; and Col. Roberts said that that was precisely what he desired his brother to say."

In this incident we see something of the limitation to which the dwellers on the supermundane planes of life are subjected when trying to express their thoughts through the aid of medial instrumentalities.

In an experience extending over several years, and with many mediums, I think I can say that whatever the phase of mediumship has been, the communication coming through them has often been colored or modified by the personal characteristics of the medium and the complexion of the audience, and the question I wish to present to The Alliance this evening is this:

"Is it possible for the inhabitants of the supermundane spheres to express their thoughts through mediums on this mundane plane without having them partake, to some extent of the mental conceptions and predilections of the medium?"

The discussion was participated in by Mr. Jeaneret, Rev. Dr. Hicks, Mrs. M. E. Williams, Dr. Cetlinski, Mrs. Wallace, Mrs. Coleman, Judge Cross and others; and while there was not a perfect unanimity of opinion, the general concensus seemed to be that the facts warranted the conclusion that the spirit-communications would always more or less partake of the *condition* of the medium; but that when the mediums gave themselves up in a complete consecration to their work and to the entire guidance of the controlling intelligence, they would in time come to think and feel in perfect harmony with the control; and when such a condition had been produced by a control in a medium, the controlling spirit could express its thought unbiased by the conceptions of the medium, because the bias of the medium had been set aside by the controlling spirit and corresponded to its own predilections. However, should a spirit holding different views from such control upon the same subject attempt to give them through such medium, he would find them somewhat modified and colored by the bias of the medium's mind.

The next regular meeting of The Alliance will be at 8 P.M., Nov. 21st, at same place.

J. F. CLARK, *Cor. Sec'y.*

[We are highly gratified to perceive that intelligent Spiritualists, such as compose the American Alliance, are mooting the subject of spirit-control, which has for so long a time led to much controversy and misapprehension. Our long experience with trance mediumship has taught us to weigh in our own scales what to accept as legitimate or otherwise. By so doing we have never been deceived. Whenever we have discussed spiritual topics, untinctured by mundane affairs, we have invariably found such matter truthful. But when, as has often been the case, people consult mediums regarding mundane affairs *only* in which they are interested, the results are not always of a reliable nature. The old saying is strictly true, namely, that spiritual things *are spiritually discerned.* When Spiritualists as well as investigators shall fully comprehend this fact, discussion will cease upon this point. —ED. B. OF L.]

Norwich, Conn.—J. Frank Baxter continued his work in this city on Sunday, 11th inst., under the auspices of the Spiritualists' Association, giving two excellent lectures. The afternoon discourse, on "The Genius and Geniuses of Evolution," was grand, and could have been heard with pleasure and profit by every workman and alien in the land. The Liberalists and Spiritualists considered it Mr. Baxter's best effort of his many in this city.——The evening theme was "Spirit Existence and Intercourse Probable, as Demonstrated Independent of Spiritism." It was just adapted to the audience of the evening, and led directly to the open door of Spiritualism, which was entered, and then the *positive* evidence presented by Mr. Baxter in a striking and conclusive séance, wherein spirit after spirit was described, named and recognized. UNCAS.

Newburyport, Mass.—Mrs. C. Fannie Allyn, of Stoneham, Mass., was the lecturer for the First Spiritualist Society Sunday last. She spoke on subjects given by her audience; and the satisfaction of her hearers was ably testified to by the universal applause which greeted her at the close of meeting. Her poems were very fine and were well received.——Next Sunday Joseph D. Stiles will give tests to us: he will have a good audience, as he is well known and appreciated here.——Mrs. Dr. Green is still suffering from illness, and is not able to be about yet. F. H. F.

Spiritualistic Meetings in New York.

Columbia Hall, 828 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2½ and 7½ P.M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ P.M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7½ P.M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

First Spiritual Society.—Last Sunday Lyman C. Howe spoke in reply to several questions submitted from the audience, among which was the following: "Why are mediums not always able to give names correctly?" In reference to which he said: "All persons are not equally developed in language. Some mediums may be able to receive the impressions of words when they are connected with thoughts, but arbitrary names may be very difficult to catch. In reading a letter which is bunglingly written, if you come to a name you may find it very difficult to decipher it, whereas there may be half a-dozen words equally obscure, but you readily decipher them from their relation to the rest." The lecture was very fine, full of good, sound, common sense; just what one would expect of Mr. Howe. At the close of the lecture he improvised a poem that was regarded as one of his ablest efforts. In the evening the subject was, "Why is God, and Wherefore the Utility of Contemplating Him?"

The Meeting for Manifestations in the afternoon was opened by Henry J. Newton, Esq., illustrating experiences of his with mediums in the phenomena of Spiritualism, remarking that at his earliest convenience he should introduce in these meetings spirit-telegraphy, as has been successfully shown in many other places, he now having instruments made for that purpose. Dr. Lawrence gave an interesting history extending over forty years of his experience investigating the various phenomena of Spiritualism. Mrs. E. A. Wells gave numerous tests in her usual descriptive style.

Lyman C. Howe will speak next Sunday, morning and evening, for the First Society, speaking in the morning upon subjects furnished by the audience, and in the evening, by request, upon "Modern Spiritualism; Its Purpose and Scope in the Economy of Nature in this part of the Nineteenth Century." S.

New York, Nov. 11th, 1888.

At Arcanum Hall.—The meetings of Progressive Spiritualists held here on the 11th inst. were largely attended. The speakers' and mediums' meeting at three P. M. awakened a great interest, and the various exercises resulted in much good to the cause. Remarks were made by F. S. Lambert, Mr. Deming, Prof. S. Allen and Dr. J. Williams. Dr. A. L. Jenks (manager of Horatio G. Eddy, who also was present,) related experiences he had with this medium, who is at present holding materializing séances in the city. Fannie Naegeli, the child-organist, gave a beautiful recitation entitled "Wishing."

Many tests given by Prof. Van Horn were duly recognized. Mrs. E. Benwell of Paterson, N. J., entranced, delivered a benediction.

The evening meeting consisted of remarks by the Conductor, after which Dr. B. B. M. Lawrence gave a descriptive spirit art lecture. The Conductor gave closing tests. COR.

FROM OUR SPECIAL NEW YORK CORRESPONDENT.

☞ We are gratified to learn that Gertie Williams—daughter of Mrs. M. E. Williams, of New York—has quite recovered from her late illness.

⁂

☞ Mrs. Moss is, as usual, giving satisfactory séances, which are well attended.

⁂

☞ Mrs. Wallace, a fine trance medium, has been quite ill of late. Overwork is the cause, producing exhaustion. Dr. Flint is also "under the weather"; he has just lost his niece, and is feeling the separation very keenly.

⁂

☞ Mrs. E. A. Wells's list of engagements is full until the second Sunday in February, 1889. Engagements with societies for lectures and platform tests can be made for any dates later. Permanent address 990 6th Avenue, New York.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

Now that I am again in the West, after a very short but delightful visit to the East, I desire to publicly thank my hosts of friends for innumerable kindnesses received during the brief interval it was my privilege to be among them. The Independent Club treated me not only graciously but munificently. All meetings were well, and most meetings were very largely attended, on Sundays and week days, in and out of Boston. I never have anywhere addressed audiences more truly harmonious and sympathetically attentive to all ideas advanced from the platform.

By way of apology for not personally visiting numerous friends who have given me most pressing invitations, and by way of excuse for not answering hundreds of letters, and, most of all, for not accepting kindly offers of remunerative engagements from all parts of the country, allow me to say that between Oct. 4th and Nov. 7th inclusive I have spoken thirty-four times in Boston, eight times in Hartford, Conn., four times in Chelsea, once in Brockton, twice in Roxbury and once in Malden, making in all fifty public appearances in thirty-four days, besides attending to a great deal of literary work I could not possibly neglect.

Miss H. M. Young deserves unstinted praise for her excellent management of the Spiritual Science classes, by far the largest in point of attendants, and the most enthusiastic in point of interest, I have ever addressed in Boston. Taken all in all, I can only express most sincere and grateful thanks to all the friends in general, and to the BANNER OF LIGHT in particular, for valuable assistance rendered in bringing the meetings before the notice of the public, and giving such kindly reports of the lectures as have appeared from week to week in its columns.

My new work, "Spiritual Therapeutics," has some time since been in the hands of all the subscribers; it is now in the book-market, and can be obtained of Colby & Rich, at the regular price of $1, which some friends call very reasonable, as it is well bound and extends to nearly three hundred and forty pages. The object of the work is not to offer dogmas to the public for blind acceptance, but to give hints and suggestions in the way of solving some of the difficulties continually confronting us.

It is with great regret I was compelled to decline a most cordial invitation to Minneapolis; my very excellent friends, the Amorys, at whose charming house in Roxbury I spent some of the pleasantest hours and held some of the most enjoyable receptions ten years ago on my first introduction to the Boston public, positively urged me to visit them at this time and lecture in the delightful city which for the past few years has been their home; but my word was pledged to return to California at the approach of winter, and I had definitely accepted an engagement at Denver, Col., on my way out, so I had to say no most reluctantly.

From all over Massachusetts and other Eastern States I have received calls to lecture next spring. So far as I know I shall remain in California indefinitely, but my plans are uncertain, and I cannot say how soon I may be again moving eastward. I enjoy travel greatly, and think nothing of crossing either a continent or an ocean—so my Boston friends may possibly see me again sooner than either they or I expect.

This is only a hurried word written on the train. Next week I hope you will receive some items of interest from Denver, Col., where there is at present a very active and flourishing society. With best wishes and a heartfelt "Good-bye, but not forever," to all friends, believe me, Yours sincerely,

W. J. COLVILLE.

Address for the present, 1144 Grape street, San Diego, Cal. Permanent address, care of *Golden Gate*, San Francisco, Cal.

Bridgeport, Ct.—Our Society has of late been highly favored in the services of Prof. J. W. Kenyon, of Worcester, who has given us four profound scientific and philosophic lectures. At the close of his discourses he gives interesting psychologic tests and descriptions of spirits. His tests and lectures are considered as fine as have been ever given before our Society. We can heartily recommend him to the most advanced societies of New England. COM.

Cleveland, O.—The following are the points which will be debated by the Rev. S. S. Bartlett, of Chardon, O., and Mr. J. Clegg Wright, the distinguished inspirational speaker, in Cleveland, the last week in November:

Resolved, (1.) That the mental and physical phenomena of Modern Spiritualism can only be explained upon the hypothesis that they are produced by disembodied men and women called spirits. Mr. Wright will affirm. Mr. Bartlett will deny.

Resolved, (2.) That the book known as the Bible teaches all things necessary for the moral and religious development of man. Mr. Bartlett will affirm. Mr. Wright will deny.

Resolved, (3.) That it is most consistent with the present state of human knowledge and the dictates of human reason to believe that the intellectual and moral state of disembodied men and women is one of persistent progress. Mr. Wright will affirm. Mr. Bartlett will deny.

Resolved, (4.) That the Bible gives the strongest proof of a future life and gives the highest motives to prepare for a better life beyond the grave. Mr. Bartlett will affirm. Mr. Wright will deny.

Haverhill and Bradford.—Mrs. Lizzie S. Manchester of West Randolph, Vt., spoke to the Brittan Hall Spiritualists in the afternoon of Nov. 11th, giving the views of one of her controls upon the question: "Why are we Spiritualists?" One of her controls purported to come, later on, to the assistance of Spirit Walter H. Whittier, bringing an interesting message from that spirit to the friends he has left behind, and giving assurance of his continued life, and of his interest in the welfare of Spiritualism, which was his enlightenment and assurance when in the earth-life.—In the evening the theme was that of "Immortality," professedly by Spirit William Denton, who spoke with characteristic force and eloquence.—The speaker for next Sunday is left for local announcement.

E. P. H.

Spiritualistic Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

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CONTENTS.

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Raphael's Every-Day Guide.
The Farmer's Breeding-Table.
Astro Meteorologic Table.
Table of the Moon's Signs in 1889.
Symbols, Planets, Moons, Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Covent Garden Measures; Fish Table.
Ready Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Income Tables.
Manure and Weather Tables.
A Calendar for 200 years.
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BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

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TABLE OF CONTENTS.

FIRST PAGE.—*Banner Correspondence:* Letters from New York, Pennsylvania, Ohio, Massachusetts, Michigan, and Indiana. The Fasting Girl of Brooklyn, N. Y. *Literary Department:* Bars and Thresholds.

SECOND PAGE.—*The Spiritual Rostrum:* Our Foes Without and Within.

THIRD PAGE.—Story Continued. *Poetry:* Sunbeam and I, etc.

FOURTH PAGE.—The Only Security for the Public Schools. "Is Spiritualism Dead?" Slavery Right at the Door. The Crowing of Roosters. The Dreadful Sunday Papers. Hon. A. B. Richmond at a Memorial Service. "Materialized Apparitions," etc.

FIFTH PAGE.—Gerald Massey at Berkeley Hall. All Sorts of Paragraphs. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—*Poetry:* A Forest Symphony. November Magazines. Was It a Materialized Spirit? Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. A Revival in Philadelphia, etc.

Banner Correspondence.

New York.

NEW YORK CITY.—Frank W. Jones writes: "Joseph Noble, of Paterson, N. J., made the opening remarks at the People's Spiritual Meeting Sunday afternoon, Nov. 4th. His theme was 'The Phenomena and Philosophy of Spiritualism.' He contended that old Spiritualists should grow out of first principles, and adopt and practice advanced teachings. The Conference exercises were ably sustained by Mrs. M. E. Williams, J. F. Jeaneret, T. O. Ostrander, the Chairman, and others, and were of interest to all.

On the evening of the 28th Wilson Macdonald made an address on 'The Philosophy of Death.'

Sunday afternoon, 11th inst., Wm. C. Bowen, of Brooklyn, gave an interesting discourse upon a variety of subjects, giving delight and intellectual profit to all. An instructive and lively conference ensued, during which experiences were related by Wm. F. Nye, of New Bedford, Mass.; J. F. Jeaneret, Mrs. J. B. Hugo, Mrs. M. C. Morrell, T. O. Ostrander, and others, with manifestations of spiritual influence by the last three named. At the opening of the evening session the Conductor read Prentice Mulford's essay on 'What are Spiritual Gifts?' after which a conference, participated in by W. Macdonald, J. F. Jeaneret, John Bentley, Mr. Davis, Mrs. Morrell, Mr. Ostrander and Mr. Jones.

The Monday Evening Spiritual Conference sessions, presided over by Mary C. Morrell, at her parlors, No. 230 West 36th street, are attracting much attention. Questions of vital interest render these meetings of great importance, and the attendance is good.

The patrons of the Brooklyn Progressive Spiritual Conference had the pleasure on the 3d inst. of listening to an address on 'Woman and Her Master,' by A. E. Lawrene, of the Eastern District. A lively conference ensued, participated in by Mrs. E. C. A. Hall, Mrs. S. A. Slocum, Mrs. Emily Ruggles, Miss Ryder, and Messrs. Harris and Swackhammer.

Dr. Edwin Veres Wright gave the address of the evening of the 10th inst. on 'Psychometry,' and three fine readings in illustration of his address; each being acknowledged accurate. Dr. Wright is a fine psychometrist and phrenologist."

Pennsylvania.

PITTSBURGH.—The President of the Society of Spiritualists in this place, John H. McElroy, sends a slip from *The Leader*—which paper is to be commended for giving place in its columns to so fair and honest an expression of opinion respecting the growth of Spiritualism in that city. Mr. McElroy says: "It shows the secular press is advancing, as this paper at one time strongly opposed us. The general tenor of the secular press is coming to us. So much for progression."

The article referred to is headed, "Is Spiritualism Growing in Pittsburgh?" and says: "Their hall is densely packed at every meeting, many being turned away for want of standing-room. A noticeable feature is the appearance of some of our most responsible and influential citizens, while the entire audience consists of intelligent, earnest and attentive listeners. No doubt the organization is rapidly becoming strong and steadily increasing in numbers. While there is much connected with Spiritualism that is passing strange, a careful investigation of its theories and the demonstrations of spirit-return presented by the different speakers would undoubtedly modify the preconceived opinions of many. The remarks of the speaker, G. W. Kates, last Sunday evening, were entirely impromptu. A gentleman from the audience suggesting the subject for discussion, the speaker at once, without a moment's hesitation or time to consider, entered into a most elaborate and far-reaching disquisition on the subject, while your modern writer requires at least a week to prepare for the elucidation of a subject of his own selection. Mrs. Kates gave interesting and remarkable revelations from the world of spirits which were pronounced correct by those directly interested."

PHILADELPHIA.—Julia A. Galloway, Corresponding Secretary of the First Association, writes: "Mrs. Ada Foye has given us a rare treat in the way of phenomena. Sunday, Nov. 11th, was her second appearance before a public audience, and our large hall was so crowded that hundreds were unable to gain admission. She has made many friends in the short time she has been with us. She is constantly receiving letters from different societies applying for her services, and we will soon have to part with her, very much to our regret."

Ohio.

CLEVELAND.—A correspondent writes: "The series of lectures given in this city by Helen Stuart-Richings closed on the evening of Sunday, Oct. 28th, she at that time responding to a question from the audience relating to who or what are angels and where we meet them. She said that angels are not necessarily those of another life, they are sometimes in visible bodily form in this. That person who, triumphing over self, sets beneath his foot earthly, carnal and sensual desires, and whose breast is filled with love of humanity, is an angel. In this life we often meet these angels unawares. 'Be sure,' she said, 'you recognize them when you meet them, for they need your sympathetic encouragement.' Her psychometric readings were especially good. One instance reported in the *Plaindealer* was the following: Holding in her hand a bunch of keys passed to her from the audience, she said she received the magnetism of a man who had striven with all his might to attain some end, and just as he was about to reach his goal, a stone wall, figuratively speaking, had unexpectedly risen before him and barred his way. She added that she felt strongly the impression that the owner, or some very intimate friend, had been shot. She repeated this several times very positively, and then, suddenly starting forward, asked:

'Will the owner of these keys please say if I am right?'

A gentleman in the audience arose and replied that the effort was a complete success. 'I myself am the one who was shot.'"

Massachusetts.

BOSTON.—A correspondent writes: "Recently a disciple of so-called Christian science called upon a spirit-medium for a séance. The spirit influencing the medium discovered the tendency of the mind of the sitter and alluded to her effort in that direction, also the law and the power of spiritual growth, with the words 'Be thou healed,' as spoken through one of the ancient mediums. Doubtless the sitter was pleased tha the spirits understood the tenor of her thoughts and gave encouraging words to her, also to all who have grown up to a condition to heal with spirit-forces without the need of a touch; but as all individuals have not yet arrived at this condition, it is the duty of all to work on the plane of unfoldment they have grown up to or into.

The question now is, which of these two individuals is on the highest pinnacle of thought and spiritual development—the one who discovered the condition the stranger was in, or the Christian scientist who sought of the spirits advice? Why do some Spiritualists ignore the basic foundation of all spiritual philosophy, and take the effect without searching for the cause, or, after finding it, ignore it for a philosophy that rests entirely on the law and principle that they reject? Without question Spiritualism is what is often alluded to as the rejected stone that will in its own good time be recognized as the chief corner-stone of the coming universal religion of humanity, which will include all human beings in their own sphere of growth or unfoldment."

Michigan.

SHEBOYGAN.—A correspondent writes: "There are several here who are much interested in Spiritualism. A lady friend of mine was quietly sewing one afternoon, when herself and her girl heard her name called. After searching the house over and finding no one, the girl, who is a writing medium, was impelled to write: 'Why, mother, it was your own little girl that called you!' The same lady was talking with another of this phenomenon, when the latter said she did not believe anything of it; but a few days later her spirit-mother came into the house while she was alone and said to her: 'Daughter, I want to say to you the return of spirits is true.' I have been very anxious to see some good medium settled in this place before I pass to the other side. I am so happy to learn from those who have gone that my journey here is most over, yet, as far as is in my power to do, will I do to aid those who would learn something of our sacred faith."

Indiana.

LIGONIER.—Joseph M. Bare writes that if the opponents of Spiritualism would improve the opportunities that exist for informing themselves of its merits, they would find that it is a truth notwithstanding a blustering few denounce it. He says: "It is very easy to be ignorant; all one has to do is to shut his eyes, and deaden his sense of hearing, yet such should remember that the more a truth is opposed the stronger it grows in the minds of the people, and the more is their attention drawn to it."

THE FASTING GIRL OF BROOKLYN, N. Y.

FOR TWENTY YEARS SHE HAS LIVED ON THE BRINK OF THE GRAVE.

The Remarkable Existence of Mollie Fancher—Strange Trances and Wonderful Visions of Another World—Physicians and Clergymen Testify to Her Startling Powers.

Mollie Fancher, the wonderful fasting girl of Brooklyn, is very ill, and it is thought that she cannot possibly rally. For more than twenty years Mollie Fancher has been literally dying. For twenty-two years baffled Science has stood by her bed and watched. Eighteen months ago the wise men of the profession said that the end had come, but instead of the feeble pulse falling beneath their fingers it rallied, and she breathed on. Since that time she has been in better health and spirits than at any time since her strange illness began. About a month ago, however, she began to fall again. Her heart, which has been very weak for years, has become more involved, and not only does the end seem inevitable, but all about her realize that it will probably come very soon, and very suddenly. She sees no one save her physicians and nurse, and is exceedingly weak.

The cause of her last period of complete prostration was unlike this, which seems to be an absolute wearing out of the system. In April, 1887, while being moved from bed to sofa, the attendant allowed Miss Fancher to fall to the floor. She struck her head in falling, and was rendered unconscious for some time, recovering only after a long siege of neuralgic pains and heart trouble. Contrary to expectations she did not, however, go into anything like the cataleptic or trance-like state into which her first accidents threw her, and which were the cause of all the investigation and discussion which have made her famous.

The story of Mollie Fancher's life is much more marvelous than fiction. Her parents were Brooklyn people, who died before the accident befell her. They had placed their daughter in Prof. C. E. West's Brooklyn Seminary for Young Ladies, on Montague street, and there she received a careful education, and made many warm friends by her bright, sincere, happy ways. She had been in the school for four years and was soon to be graduated, when she was thrown from a horse and seriously hurt. Before she had recovered from this she was thrown from the step of a car, and, her dress becoming entangled, dragged a considerable distance. She was badly bruised about the head and body, and received the injuries to her spine which have confined her to her bed ever since.

At first Miss Fancher suffered much pain and had frequent convulsions. Able physicians were summoned, and yet could only say that the girl was in the power of a disease they did not understand and could not control. When but slightly excited her nervous system became uncontrollable, and at other times she was apparantly paralyzed. One by one other complications came, and first sight, then speech, and then hearing left her. Deathlike trances followed, and at different times it was even thought that she had died. At one time she remained in one of these trances for twenty days, when suddenly, without the slightest warning to those about her, a faint flush crept from heart to cheek and she seemed to be well. She saw her friends and talked with them, but even as she spoke with them of her visions of an unknown world the strange seal was again laid upon her soul and she was but an inanimate piece of clay.

This living death was as strange as it was horrible, but it was not in itself unprecedented. What followed was stranger still, and but for the fact that the experiences of those days are vouched for by men distinguished in medical science and theology and by citizens of unimpeachable veracity, it would be beyond belief. For the first two months after the accident Miss Fancher did not take a particle of nourishment. At the end of that time she retained a small portion of very light food, but since then and during the twenty years that have followed, it is asserted that she has not eaten or received into her stomach in any form sufficient nourishment to keep a healthy child alive one week.

About three months after her accident she went into a rigid trance, lasting about one day, after which her muscles relaxed, but the trance state continued three days longer. Her throat even was affected, and she could make no sound. Then the body, with the exception of her left hand and arm, became rigid. Her head rested lightly on her right arm, which was thrown upward. For nine years she remained in this position, the left arm and hand being the only part of her body which she could use. At times she could not speak, but during the greater part of the time she talked as well as any one. Sight did not return, however, and her eyes were tightly closed. Trance followed trance during these nine years, and were interspersed with seasons of what was termed "ecstasy."

Upon recovering from these trances she would relate to the friends at her bedside the most weird stories of the visions she had seen. She talked of "gates of pearl and streets of gold," of houses whose walls were apparently of marble, but transparent as glass, and of the many celestial beings about. She said her friends who were home in Paradise were with her, and she seemed to find comfort in their society. She became a medium of communication between living and dead friends. Powers of second sight were revealed and bore the most severe tests. She ate no food, it was said, but occasionally asked for the juice of fruits and something sweet. Her condition changed frequently. At times the sense of touch left her and then became particularly acute; again she could hear and taste and talk, only to be suddenly plunged into a state of entire darkness, seeing, hearing and tasting nothing. At times her body would assume the cold damp of death, except in the region of the heart, whose beating was barely perceptible. The upper portion of the body from the waist remained normal, but her limbs shrank to a bare skeleton covered with skin.

In 1875 this rigidity of body left her, but with it went the memory of the previous nine years. Again the power of second sight began to develop itself, and was tested by her friends in every possible way, and never failed to prove itself apparently genuine clairvoyance. Miss Fancher read sealed letters, and followed friends while they were away from her, delighting to tell them when they called upon her what they had been doing at certain times and in certain places since she saw them last. At one time the page of a book was torn out, cut in bits, and placed in an envelope, some of the pieces being purposely left out. The sick girl did not hesitate, but wrote on a slate the contents of the envelope, showing just what words were missing. Since 1875 her life has been practically the same year after year. An acquaintance of hers who has seen her constantly said to *The World* reporter of her daily life:

"Up to the time of this last bad turn Mollie has been as gay and happy as you please. She is one of the greatest talkers you ever heard of—talks of the same sort of things as everybody else, and in the same way. She can use her arms and hands, and does the most beautiful embroidery, lambrequins, and all that sort of thing, to give away to those whom she likes, but the rest of her body is completely paralyzed. They still say, you know, that she does not eat, but that I don't know about. I really do not believe she eats anything solid, or has in all this time."

"What about the trances?"

"Oh! that was so up to within a year or two, but I hardly think she has had any lately—certainly not clairvoyant trances. She has said and done some wonderful things, though."

"What does she look like now?"

"Oh! she is beautiful. Her face and neck are as full and round as can be, and her skin is just like alabaster and her cheeks are usually an exquisite pink. Her hair is short, you know, and brown and a little wavy, and is parted on one side. She does not look as if she were twenty-five years old, in spite of all this sickness."

At the beginning of her recent illness Miss Fancher's physician, Dr. G. Fleet Speir, of Montague street, said that the case was a very wonderful and interesting one.

"I have been abused by the fraternity," said he, "for asserting my belief in Miss Fancher's power. It exists: that is all I know, and it is all any one knows. I am satisfied that for years she took no solid food, and I know that she takes nothing at this time of any account. Her lips are moistened occasionally, with water or fruit juices, and it is only at rare intervals that anything more substantial passes her lips."

Prof. West, at whose school Miss Fancher was educated, said: "Physicians profess to disbelieve that this poor girl has the gift of second sight. I visited her daily for several years, saw her work, witnessed her mind-reading and heard her marvelous prophecies and statements concerning her visions. I know there could be no deception about it. It makes no difference whether others believe it or not."

Another of Miss Fancher's physicians is Dr. Robert Ormiston, who seconded Dr. Speir's remarks at the time of the investigation into her case. "I have attended Miss Fancher regularly," he said. "I am not a believer in the supernatural, yet I have seen her read the contents of a letter just received by a member of the family from Buffalo, and which had never been opened. I have seen various other manifestations of her strange power."

Her pastor, Mr. Hepstone, of Immanuel Baptist Church, speaking of the case, said: "There is something supernatural about the power possessed by Miss Fancher. I cannot explain it, nor do I attempt to. She is a modest, sincere woman, and there seems to be no limit to her mind-reading and clairvoyant power."

Miss Fancher is still living where she has lived ever since her case was first heard of—in the house owned by her aunt, Mrs. Crosby, at the corner of Gates Avenue and Downing street. Being so much worse, she is unable to see any one, and is left in the care of her nurse and physicians. She is particularly unhappy because her faithful aunt is herself away and seriously ill. With all her troubles life is still sweet, and friends are still dear to the poor little woman."—*New York World.*

"Is he a liar?" exclaimed one of two men talking loudly on State street about a third man this morning. "Well, I should say he was. He would rather tell a lie at sixty days than speak the truth for spot cash."—*Albany Journal.*

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER XIV—CONTINUED.

Doris remembered that the proprietor of the Creighton House was Mr. Tulkin's brother-in-law. She wished very much to know what had become of them. Dr. Carroll brought Mr. Crane into the parlor one day, that she might inquire. Mr. Crane remembered Doris.

"You mean the lady who was Miss Shallot?"

"Yes."

"Wal, they got married, I s'pose you know."

"Yes, they were married at our house."

"An' he was intendin' to go on some missionary business. I never knew jest exactly how it happened, but he got h'isted off that. Then he laid round a spell, livin' on her savin's. They was both dretful disapp'inted to think the old woman bust up in the way she did, an' they did n't git nothin'. An' now they have cut sticks."

"Do you mean they have separated?"

"Jest that, mum. She told him as how she did n't marry him to support him in laziness, an' I guess she finally got putty raspin'."

Doris knew she was capable of it.

"I can't say whether she left him, or he left her. Anyhow, they 're split, an' I haint seed or heerd anything from him this six months."

"Is n't it dreadful! Poor Miss Shallot! I really pity her!"

"I suppose I ought, and if you will set me the example, I 'll try to."

"You hard-hearted man!" said Doris, laughing.

"I can't forget all she made you suffer so long."

"I shall try to forget it," she said, gently.

"Oh! no doubt! You are just angelic enough to do it. I 'm afraid I am not made of that stuff, though."

The delightful wedding journey ended, as all such do. They felt the depth of their affection more and more as the days passed on. They were all happy.

Dr. Carroll assured them that Morris was doing finely. Lydia was growing more sweet and womanly every day.

"What should I do without my two daughters?" said Mrs. Carroll one day.

"Better than we could do without you, dear mother," was the quick reply.

They were all pleased with the announcement of the engagement of Hugh and Lucy. Hugh wished very much to lease the cottage at Roseville. The distance and hours of the train would suit his business. He was well established in the bank, and could make a good home. Doris was much pleased to have it so. She could scarcely bear to think of the dear home as being in the hands of strangers. So on one bright October day there was another wedding, and the young couple were installed in the Roseville cottage.

Meanwhile Morris and Lydia must wait. Morris wanted to finish his studies, and begin practice, while Lydia felt she had yet much to learn.

Doris entered the parlor one day soon after the wedding, holding some sprays of autumn leaves she had brought from Roseville. As she turned to place them in a vase, she felt a hand placed on her shoulder. She was a little startled, for she supposed herself to be alone. Turning quickly she saw Miss Parker. Could it be possible? She stood perfectly still a moment, and then the loved face and form appeared once more, and more distinctly. She looked so happy, so peaceful!

"Sidney, it was Aunt Amelia, if ever I saw her in my life!"

"I don't doubt it. I wish I could see her."

Three times that day Doris saw her aunt, and the third time Mrs. Mason was standing beside her.

From that day the blessed gift of clairvoyance developed. She often sat by Lydia as she was writing messages for friends, and could distinctly see and describe those who had crossed the threshold of mortality. Many hours and many days were spent thus; and many, through the mediumship of this little family circle, were convinced that their loved ones, though passed to a world invisible to so many, could return with messages of affection and guidance.

The winter passed on, bringing with it only happy hours and good work. Doris was in society frequently that winter. Mrs. Dr. Carroll was a favorite with everybody. If she had an enemy she was unconscious of it, and went on her way untroubled and happy.

Morris had gone away to study, but his letters were frequent. Lydia claimed the majority, a claim no one disputed.

June came again with its sunshine and flowers. It was the first day—Doris's birthday. Many lovely gifts were awaiting her as she came down, for which she was grateful; but there was an oppressive weight on her spirit she could not account for or dispel. It was the first cloud her face had worn since her wedding-day. Dr. Carroll had been out toward morning, but instantly perceived it on his return.

"My dear Doris! what is it?"

"I am sure I don't know. It is foolish to have a fear when you don't know what you are afraid of, is n't it?"

"Has anything occurred to cause you uneasiness?"

"No. To-day is my birthday, you know. I am afraid I am silly enough to have a fear and dread of the first of June, so many dreadful things have happened on that day."

"Why, Doris! You don't mean that, surely!"

"Yes, I do. Mother died the first of June; Morris went away the first of June; Aunt Amelia left grandma's that day, and she died on that day—all on my birthday."

"But, my dear, it only happened. Surely there can be no fatality about dates."

"I know it. I said it was a silly fear. But as true as you live, Sidney, I am afraid of my birthdays. I shall not feel easy until I have said 'good-bye' to this one."

He began to walk up and down the floor thoughtfully. She went up to him, passed her arm through his, as he continued his walk.

"We have been so happy together, Sidney! Every moment I have been in this house has been a blessing to me, and I have to thank you most of all."

"My dear little wife, I am thankful if it has been so! I could not bear to see you unhappy a moment if I could help it. Whatever of sorrow may come to you in the future, I hope I may never be found so forgetful of the trust you have placed in me as to be thoughtless of you."

Doris was silently weeping.

"You have made me very happy, Doris. My home has been a heaven to me. You are everything that is good. Remember in time to come that I said this to you on your birthday morning, the first that found you Doris Carroll."

"I shall never forget it," she replied.

When they went down to breakfast Mrs. Carroll noticed the cloud on Doris's face. She wondered a little.

"Mother, I feel so strangely—just as if something were about to happen. I can see nothing, hear nothing. I think it is very strange. I wish Lydia could come down."

Lydia had been suffering from sore throat the day previous, and was feverish and much worse.

"She certainly is not able to write this morning, or we would see if she could explain it."

Dr. Carroll rose to hurry away to his patients.

"I feel so unwilling to have you go out of my sight," she said, as he was about to leave the hall.

He sat down instantly.

"If my work were other than it is I would not go. But what can I do, Doris? There are some among my patients who are very sick. I cannot, ought not, neglect them."

"Yes, I know; you must go."

He held her in his arms a moment. She tried to smile as he went out, but it ended in tears as she rushed into the breakfast-room, where Mrs. Carroll was standing.

"Doris! don't cry so! You really frighten me! Come, try to forget your fears. Let us take your gifts up to Lydia's room. She will enjoy seeing them. Sidney's is lovely, is n't it?"

It was a beautiful and expensive watch and chain.

"Don't think me ungrateful, mother, but I can scarcely bear to look at it. And yet how much I have wished for one! It was so like his kindness to remember it!" She turned as they were ascending the stairs, and said:

"I never felt such a presentiment of trouble before. I shall not be easy one moment until I see Sidney safe home again, and not then unless it is past midnight."

CHAPTER XV.

OVER THE THRESHOLD.

Doris was occupied with Lydia all the morning, even doing unnecessary things to take up her time and thought. Hugh ran in to say "Good morning," and Lucy came later to stay through the day. About two o'clock Doris was pleased to hear the Doctor come in.

"I came to see Lydia—can only stop a moment," he said.

"I really wish I were sick enough to keep you here all the afternoon, Doctor," said Lydia hoarsely.

"Your melodious voice has no charms for me to-day, little sister," said the Doctor laughingly.

Doris clung to him every moment he was there, even making him spill the medicine he was preparing for Lydia; at which he only smiled indulgently and poured some more. He paused in the doorway as he was about to go out—turned back, and kissed each one without a word and went out.

Two hours passed, during which Doris scarcely spoke. Mrs. Carroll perceived that her face grew suddenly paler and seemed rigid. Her eyes had a fixed look, as if she were seeing something that frightened her.

"Dear child—what is the matter with you?"

Doris put up her hand, as if she did not wish to be disturbed. Mrs. Carroll waited and watched her. Doris turned to her, and said:

"Mother, Sidney is dead. He was thrown

[*Continued on third page.*]

The Spiritual Rostrum.

OUR FOES WITHOUT AND WITHIN.

A Discourse having Especial Reference to Mrs. Margaret Fox Kane's Recent Denunciation of Spiritualism, given through the Mediumship of

MRS. R. S. LILLIE,

Before the Boston Spiritual Temple Society—in Berkeley Hall—Sunday Morning, Nov. 4th, 1888.

[Reported for the Banner of Light by Miss Ida L. Spalding.]

INVOCATION.

Oh! ye ministering spirits, watching over the welfare of mankind, waiting to bless us in our labors, to aid us in our efforts, to inspire us by your power and teachings, we turn again to you, asking once more that we may be fed from the table spread so bountifully by your kindly hands; asking that the way of light may appear more beautiful and clear to our vision; asking that each mind here present may value the truth alone, and, looking for this, willingly behold all that appeareth in its name divested of the external garments that it may be more plainly revealed. We ask your aid that our lips may be silent unless they are to voice your truths; that our tongue may be dumb, save for the promotion and uplifting of the banner of light and knowledge, as this age and this hour demand. May we have strength given us to voice whatsoever word of duty lies before us unuttered, and may there rest upon each of these here assembled that sacred spirit of earnest desire which is ever the heartfelt prayer for good, for righteousness and for truth. In this spirit, and in this spirit alone, can we receive the truth and be enabled to behold it in all its excellence. Aid us, oh! ye spirits of light, to find the way, to walk therein, to take up our duties and discharge them, day by day and hour by hour, for thus alone shall we attain true growth of the spirit. May we be inspired to utter words of light and truth, as it seemeth to us the burden of the hour that must be spoken, and may those who hear gather somewhat of wisdom therefrom, that our lives may in the future be the better for the spending of this hour together. As there resteth upon us the blessing of your divine, holy and sacred presence, as your words are given us in and through our utterances, as your hand is felt in its uplifting power, leading and pointing us onward and upward, so do we praise you now, henceforth and forevermore, as the means of guiding our souls into that light infinite which alone we might not reach.

DISCOURSE.

Friends: We have taken a subject this morning that in part is a very unpleasant one, and not of our own choosing, save as we feel it our duty, as representatives of the movement known as Modern Spiritualism, to discuss it. Our Cause is to-day attacked by one in our own household. This being the case we have taken for our theme, "Our Foes Without and Within."

Spiritualism is acknowledged to be, by our enemies themselves, a movement embracing, at the present time, from eight to eleven millions of believers, or those who have accepted its fundamental truths and have had assurances of the genuineness of its phenomena, by the testimonies of its numerous witnesses. Spiritualism is also a work that has for its foundation chapters of the living Bible of the ages. Those of the latter-day movement, denominated Modern Spiritualism, have been written within the last forty-one years. Spiritualism, of itself, is older than that, because we understand that, in reality, the meaning thereof goes back to the fundamental power, which is spirit itself, and this is God, which embraces all of either knowledge, faith or hope in reference to the immortality of the soul. Those manifestations of its power which have been given to any age in the past are its spiritual wonders. They have been denominated miracles by those who did not understand the laws, both spiritual and material, that are called into action to produce these results. These, we say, of greater or less importance, have formed the foundation of all religious systems. The Christian religion was founded upon the peculiar spiritual manifestations which took place nineteen centuries ago, or nearly that. A man strangely endowed with spiritual power, yea, numerous men endowed as strangely with spiritual power, or at least very marvelously, lived, according to all tradition and all history, at that time, around whom such wonders were performed and such occurrences took place as to mark it as a peculiar spiritual era.

We may trace these experiences along the history of mankind, and we shall find that they marked all periods whereon rests any spiritual or religious structure that has attained any growth whatsoever. Modern Spiritualism is no exception. It stands out so prominently that it is in reality the most marked event of this century, or at least appears so from the present standpoint of observation. It came at a time when it was possible for it to progress with a rapidity which would have been impossible in any previous age. We have the telegraph, we have the power of steam, we have the wonderful inventions for giving permanence to thought that no other age has ever had. Therefore in forty years and a little more, Spiritualism has swept like a mighty wave of power over the earth, touching every civilized nation and causing multitudes to feel its reasonableness and truthfulness, until, as we said, millions are counted as Spiritualists.

Among these Spiritualists scattered all over the globe are Bible-makers or Bible-writers. What are Bibles? They are collections of men's spiritual experiences; and compilations of these have been at times held so sacred and holy as to be reverenced above all other books. This age recognizes *all* truth as sacred, *all* truth as holy; and all facts that are beneficial to mankind and worth preserving for the enlightenment of those who are to come after, are worthy of being recorded as a chapter in the Bible of this age.

Early in the history of the movement of Modern Spiritualism, a family wrought upon mysteriously, strangely and marvelously, and known world-wide to-day as the "Fox Family," lived in Western New York. The father and mother were honest, candid, truthful, religious people, whose names were inscribed upon the church-roll, and who were accounted worthy members thereof. They received the demonstrations at that time in a spirit of prayerful research and inquiry. The other members of that family were two little girls and an older sister, who was then married and away from home. The latter was Leah Fox Fish, and now Mrs. Leah Fox Underhill of New York City, a woman whose veracity, sincerity, candor and earnestness of spirit are unquestioned, and who occupies an enviable position in society as the wife of a true and honorable man, respected in all circles where he is known—a man of wealth and influence, if looked at from a material standpoint.

After many years of experience, this elder sister, feeling a duty herself, and having this duty urged upon her by others who felt the importance of having the phenomena occurring in that household recorded by one capable of so doing, wrote a history of some of the manifestations taking place in her early home. In this volume, entitled "The Missing Link in Modern Spiritualism: By Leah Underhill, of the Fox Family," she says that, at the request of the writers of a vast number of letters received by her, she had undertaken this work. There is also appended not only the testimony of the Fox Family, but that of many witnesses who after the wonderful occurrences were called in to remain all night, sometimes watching, frightened, even in groups, while the little girls were crying under the bedclothes, terrified at the manifestations taking place.

At this point we will read you a few extracts from the book referred to, for not all of you Spiritualists even have read the same, and some who are here this morning will not otherwise understand that she who poses to-day as an exposer of the manifestations by simply producing, or endeavoring to produce, a few raps alone, has not, in reality, touched the main manifestations that occurred in this family in her innocent childhood, when she was one of the instruments employed as a means of producing them. On page 43 it is said:

"We had stored our winter's provisions in the cellar. Among them were several barrels of apples, potatoes, turnips, etc. From this cellar came the apples, potatoes and turnips flying across the room, hitting all in precisely the same place every time. It will now be remembered that these articles were in the cellar, on the ground floor, and had to come from the rear of the cellar, through the door, into the kitchen, through the kitchen up the stairs into the pantry on the second floor, through the pantry into the dining-room, up the second flight of stairs into the large room, hitting us as we lay in our beds near the front window." [A diagram of the arrangement of the rooms and course taken by these things from their starting-point is given in the work.]

"A cabinet shop was the next thing represented by the spirits. They seemed to be possessed of all kinds of tools to work with. After sawing off boards, they would let them fall heavily on the floor, jarring everything around them. Then after planing, jointing, driving nails, and screwing down the lid of a coffin, they would shove the hollow sounding article about the room. [This we understood at a later day.] Often, to our utter amazement, pickets from the discarded lots of a cemetery came flying through the room over our heads, on our beds, like *débris* in a tornado. They came from the extreme west side of the burying-ground, through that lot, and the distance of two hundred feet through *our* lot; an entire distance of about four hundred feet. That they came by no visible means we knew; as no human power could have thrown them through the air into our chamber window, hitting us on our beds, in the same place every time."

On the 39th page an account is given of a night when they called in neighbors to witness and testify to what was taking place:

"Before Calvin came up-stairs, and during a short lull in the performance, we quickly removed our beds to the floor, hoping thereby to prevent them from raising us up and letting us down with such violence. Calvin said as he came up that we were foolish to make our beds on the floor, as it pleased the spirits to see how completely they had conquered us. . . . The next instant he was struck violently with his cane. He seized it and struck back, right and left, without hitting anything. He sprang to his feet and fought with all his might.

Soon they commenced at his bedstead, and deliberately razed it to the floor, leaving the headboard in one place, the footboard in another, the two sides at angles, and the bedclothes scattered about the room. I had stowed some balls of carpet-rags in an old chest, standing on the floor with two trunks on top of it. It seemed but the work of a moment for them to get at the carpet balls, which came at us from every direction."

On page 35 is the description of another night:

"We had slept quietly for about two hours, when we were awakened by the most frightful manifestations—the house was in a perfect uproar. Tables and everything in the room below us were being moved about. Doors were opened and shut, making the greatest possible noises. They then walked up-stairs and into the room next to us. There seemed to be many actors engaged in the performance, and a large audience in attendance.

The representation of a pantomime performance was perfect. After the first scene there was great applause by the spirit audience. Immediately following one spirit was heard to dance, as if with clogs, continuing fully ten minutes. This amused the audience very much, and a loud clapping of hands followed. After this we heard nothing more except the representation of a large crowd walking down-stairs, through the rooms, closing the doors heavily after them."

This is preceded by an interesting account of their experiences in a house which had been "haunted," as they call it, for two or three years. Several families had moved out of it, too frightened to longer remain in the place. Then this family took it temporarily, while they were having another home built, and the spirits there and then found the instruments in the mediumistic qualities of this household through which to produce results that would cause investigation and excite further inquiry. In this sense the Fox Family were instrumental, in a measure, in starting the movement of Modern Spiritualism; but you will remember that, five years prior to this, the wonderful work of Andrew Jackson Davis, known as "The Principles of Nature; Her Divine Revelations," claiming to be written by spirits, was given to the world. Now, we ask, who were the founders of Spiritualism? and our answer is: Spirits, not mortals. It owes its foundation to the needs of mankind and the willing response of spiritual beings when they found the opportunity to make it.

In proceeding with our subject, which we can scarcely begin to do justice to in one discourse, we say first, that mediumship, all the way through, is not dependent upon the quality of the instrument through which it comes, save chemically, but upon the quality of the manifestations which are from the spirit.

To-day Margaret Fox Kane says she has been an impostor, a deceiver and a fraud for forty years. We say to her that everybody thought so from the first, and also that no demonstration has ever been accepted as an evidence of spirit-power because she or any one of the family said so, although the elder members were considered reliable and honorable people, for it is the rule that if a man, we care not who he may be, says he is having demonstrations so peculiar as to be considered outside of the recognized natural order of things, and such as were at one time termed miraculous, it is at once taken for granted that he is deceiving the public, and the general verdict is that there is something wrong. Therefore every medium is first accused of being a fraud by the majority of people, and it is only through the demonstrations and their worth that they can clear their skirts of such charges.

Although Leah Underhill was away from home at the time the manifestations first began, she immediately, on receiving intelligence of the same, returned to her family, with the intention of taking the little girls away, thinking this might put a stop to what was transpiring, as it was noticed that around or near these children the manifestations were most pronounced. However, as soon as she came, the little girls being out of the house, still stronger manifestations took place in the presence of Leah, showing that the spirits had found yet another through whom they could operate.

In reality these girls were no more the founders of Spiritualism than the chairs, tables or turnips that were thrown from room to room of the house. They were but the means in the hands of invisible intelligences at work earlier than this through Andrew Jackson Davis and others who were mesmerized, he, however, giving to the public the most prominent spiritual results. Spiritualism was the outgrowth of a movement in that part of the century that affected not one household, but many households; not one family, but many families, and was coming as a direct and most natural result of this age and time, when man was becoming familiar with the psychic subtle forces around him, of which he could make use, and for which he found his own body to be a reservoir. But the manifestations taking place in that family at that time, being of a very marked character, as far as the physical demonstrations were concerned, gave these mediums prominence, and therefore they are very properly spoken of as among the pioneer instruments of the spirit-world, but not as the founders of the movement. Thinkers and those who are familiar with the history of Spiritualism know that it was widespread, and that mesmerism, magnetism and the inventions preceding it prepared the way, and were in reality a John the Baptist making ready a way through the wilderness of materialism for the coming of spirit-manifestations and the advent of Modern Spiritualism.

Spiritualism, then, has to-day, we will say, its millions of adherents, and if we thought it best we could trace the pathway of this fallen herald of the movement, speaking of its physical phenomena merely. We could show you how, by being taken in her childhood, at a time when all human beings are most susceptible to influences, and made to gratify, unwisely we know, yet at the time it seemed necessary, the idle curiosity of the public, and by being fêted, flattered and pampered in her undisciplined youth, that a false appetite was created in this one which has at last tyrannized over her womanhood, and made it subject thereto. We speak thus, for the truth demands it. Most Spiritualists know this to be a fact; all do not. While this is most lamentable, it is a fact nevertheless, and proves the truth of the statement we made a little while ago, that the gift of mediumship, from first to last, depends upon the chemical qualities, and not, we are sorry to say, in all cases upon the moral qualities of the recipient thereof.

Spirits have come to all mankind. They have touched all with their power wherever they could, in their great desire to lead them out of the darkness of superstitious religious ideas that have held the race in thralldom. One of the best systems of religion that the world has ever known preceded the coming of Spiritualism; but it left so great a vacuum in the human heart and understanding, that the cry, wrung from so many agonized souls to know more of the future life, which had echoed through all the ages of the past, still continued to be heard. It was an unanswered prayer in the human heart until Spiritualism and the demonstrations thereof came in response thereto.

We have said that Modern Spiritualism is no exception, in some respects, to the general rule of all systems of religious thought that have preceded it. While they have had their spiritual demonstrations on which they have been founded, just as we have had ours, they have also had as unpleasant experiences to meet as we are having. We want to call your attention to this point just now, which is one of the fundamental doctrines of our faith, if we may term it such, and that is, that evil is ever the servant of good. With this thought we will go back to the early days of the Christian religion. Its founders were known as the twelve apostles. Out of the twelve there were two who proved traitors to the cause. In the most trying days of the Christ-man of Judea he said to those who were with him, "Tarry ye here and watch," and he went away. When he returned he found them sleeping. Three times he charged them to watch and pray, and the third time he came and found them sleeping he said, "Sleep on, now, and take your rest. Lo! he that betrayeth me is at hand."

This was said to three of the faithful, but they slept. We wonder if the spirits, returning from the Mount where they have prayed for mankind; where they have, in the struggle and agony of their prayer, asked the higher angels to help them, and if possible to let this cup pass from them—I wonder if they could not also say of many of those who claim to be believers in spirit communion, that they "found them sleeping"? We tell you, friends, that they who carried burdens on the spirit-side of life, and went up and down the mountain more than three times, have come and found many of you sleeping, too much weighted with the cares and anxieties of material life to give any really due prominence to your duties as believers in Spiritualism. We want to say right here that there is work for all to do. Believing, as we said, that evil is the servant of good, we know that even though Judas betrayed his Master, such an act was necessary to the completion of the plan, and that the spiritual uplifting which led *from* the crucifixion was the result of the deed that led *to* it.

A great many Spiritualists look upon the occurrence of to-day as of no account whatsoever, because they know to what depth a woman must first descend who, in order to serve the selfish purposes of a little greed on her own part, will become the willing tool in other hands to traduce the memory of a sainted mother and a worthy sister. Such a motive places it almost beneath our notice, because such a Judas as this will go so far in her malevolent way as to destroy the influence she employs to accomplish her purpose, and thus, while she wrecks her own reputation, will fail to attain the end she seeks. In yesterday's *Globe*, when speaking of spiritual mediums, Mrs. Kane is quoted as saying that "they are all swindlers and thieves, and ought all to be in prison." Now, then, if any one thinks we have been personal this morning, we ask him if he does not think the occasion demands a little personality? She said that of you—she said that of you, Mr. Emerson, she said that of us. While the statements which she has made within the last few weeks declare her to have been false from first to last, it is poor taste for one to convict everybody else with himself, and can only be accounted for on the ground that it is a righteous judgment that judges everybody by yourself. She also says in yesterday's *Globe* report, "I never took a dollar from any medium, and would not stoop to receive it." A little further on she says, "I never claimed that it was spirits. Here is one of my old cards that says 'I do not undertake to explain by what means I do it.'"

In this connection we will read a letter in Margaret Fox Kane's own handwriting, with her signature appended:

"*Dear Friends:* Do you think it would be possible to get a small collection of subscribers to put together and send me enough money to enable me to go on to Boston? The *spirits* have directed me to write you this, and to say that they will come through me in form. If those few who are interested would subscribe, I will leave for Boston immediately. [This letter is but one year and one month old.] Remember, the *spirits* order this, and they say that greater physical manifestations will be given than have ever yet been given through me. [Here she gives other names.] The spirits say they want the physical materializing manifestations to take place at your house. Direct to me." [Here follows her address at that time.]

To several different reporters in New York Mrs. Kane said: "I began as a deceiver in my childhood, and I have kept it up for forty years. At first I was too young to do otherwise than as I was directed" (that was no excuse for keeping it up until a woman of over fifty years), "and after the death of my husband, who left me $5,000 in trust, I was forced into it again." We would tell her that any honest woman would be forced to the wash-tub first! While poor, fallen, degraded and pitiable Margaret Fox says she has been a falsifier for forty years, here is the testimony given with yesterday's *Globe* report that she keeps it up well yet.

The position we have taken will be criticised, you must be aware, and we know we shall also have it laid at our door that we as Spiritualists held her as one of ourselves for that forty years. Why did we do so? Because she was one of the mediums of the spirit-world, early used for the demonstrations that then took place. The belief in their genuineness, as we said in the beginning, rested not upon her word, and not alone on the recorded testimony of those faithful neighbors, but on the manifestations at every séance given, where skeptic, heretic and Spiritualist alike were obliged to admit that they were beyond the possibility of being produced by any other means than those claimed by her, her sister and her friends at the time they took place, so that our faith is not in Margaret Fox but in the manifestations that occurred. The reason that loving arms have been around her, trying to hold her back, is that even when Spiritualist women have been obliged to take her out of the mire and purify the external, rappings could be heard all about her; and one time, when she was taken in a state we will not name, a pencil was put into her hand and the following communication was given to the woman caring for her: "Inasmuch as ye have done it unto the least of one of these, ye have done it unto me."

Spiritualism rests upon its demonstrations, not upon the character of its mediums: they are weak vessels of the clay at best. Before another week rolls round somebody may rise who has been considered a faithful medium, and turn traitor to the truth, for it is human nature to do this. But, friends and Spiritualists, your Spiritualism does not rest upon even the public demonstrations of the spirits given through these various mediums: it rests upon the manifestations that you have had repeated in your own households again and again. Do not think that we undervalue the public work, for we stand before you to-day as an operating power through mediumship alone; and may this tongue become dumb and cleave to the roof of this mouth, ere it dare to deny the power of truth which has rested upon it. On the manifestations that *do* occur, and the value of the same, does Spiritualism rest, as we have claimed; and there are thousands of honorable, earnest, true mediums to-day. Some of them are working in such quiet ways that they are scarcely heard of, except as we find now and then a person who says, "I became a Spiritualist through such a one." "What, is she a medium? I did not know it," you say. No, you do not know how many are used as mediums for giving forth this light; you do not realize how widespread is this movement of spiritual mediumship. If we were to ask those among this congregation to rise who have received some token that they are endowed with any one of the gifts of the spirit, more than one-half would rise to their feet. There are, we say, from eight to eleven millions of Spiritualists. There may be one million who have had something of an idea of who Margaret Fox Kane is, but there are millions who are their own mediums, and who in circles in their own homes receive manifestations of spirit power constantly. Upon such as these her denunciation of mediums and Spiritualism will have no effect. Now, as of old, the disciples first sent out are not all. Those who have been endowed with the power of the spirit are multitudes already, and it is coming silently into the heart and home and life of too many to be touched by such flimsy exhibitions as are given under the name of "exposures" to-day. Every medium, or pretender to the name of mediumship, who poses before the public as an exposer of Spiritualism, exposes nobody but himself, and even our intelligent opponents will say, "Why, I have heard enough about Spiritualism to know that this is not all there is to it."

We speak thus to-day, feeling that the dignity of Spiritualism requires something of a recital of what it is and where it stands. Our enemies outside are many. We have the church to contend with; we have bigotry and superstition to overcome; we have to meet the opposition of those who love falsity better than the truth. When we give utterance to a new thought they inquire at once if it conflicts with the ideas which they have held in the past, with their church dogmas or teachings, rather than if it is the truth and what are the evidences of the same. They rush after those who call themselves exposers more to gratify their idle curiosity than because they desire to know the facts in the case. But there is no power outside of Spiritualism to-day that we need *fear*, because the outside world are thinkers. Many times you meet Christians who are bitterly opposed to Spiritualism from prejudice, as we have stated, but it is because they have known nothing of it of themselves, and have allowed themselves to be biased by somebody else's testimony. Take almost any of them into a circle at your own home, show them some manifestation, and they will be surprised, admit their surprise and say: "I never dreamed it was anything of that kind." Bring them into an assembly like this to listen to a lecture not as antagonistic as we are obliged to give this morning, but something that voices the truth of Spiritualism or some of the sacred teachings that the angel-world has given us, and their hearts will be melted, their tears will fall, and they will say: "We did not know that was Spiritualism. Why, we have believed that for a long time. We thought Spiritualism taught immorality." And they accept the truths uttered. Spiritualism has crept into literature, into the pulpits, or, back of the pulpits, into the hearts of the ministry, and has permeated all classes of society everywhere. Even this report in *The Globe* shows that the reporter had talked with sensible Spiritualists, and had gained a pretty clear idea that there is something back of this movement of Modern Spiritualism more than is represented in this pretended exposure.

There is much work for us to do within our ranks. We are criticised for harboring such as she who denounces us to-day, and told that we ought to have turned them out long ago, before they had the opportunity to do us injury. We do not believe that Spiritualism is something out of which the evil-doers should be turned, but that it is something into which they should be turned for reformation. We know the pitfalls and temptations that lie all about some lives which are exposed to the public continually, as many of our mediums are, and we say that you cannot organize too soon, with a view to protecting the weak and reforming the fallen, in your own ranks at least. It is our belief, as far as temperance is concerned, that the cause is not helped by praying, but by working; and that it is not advanced by legislating against those who sell and distill liquors as much as it would be by organizing societies in a way that would enable you to take care of those who individually show such weakness as to give evidence that they are not able to care for themselves. We would have those addicted to the use of intoxicants taken charge of just as quickly as we would a lunatic. We believe drunkenness to be a disease as much as insanity, and would have all thus afflicted committed to institutions that would be not places of punishment or degradation, but homes where they would be so surrounded that this temptation could not touch them until nature recuperated and gave them vital power enough to resist its influence.

We heard a good old mother in Israel say only yesterday, "If I had known into what depths of degradation one of our earlier mediums had fallen, I would have come clear from my home in Vermont and given her that aid that would have taken her out of such conditions." We say to you, Spiritualists, that we have a work to do within our ranks in caring for and shielding those who are in reality instruments of the spirit-world from temptation and want, by every means in our power; and then, we believe, when every means has been tried, and we can no longer keep them from debasing, degrading and dragging down into the depths the high and holy gift of mediumship, we should make known to the world that we hold them no longer as exponents of our cause.

This is a point that is hard to settle, hard to know what to do with, or what we ought to have done. We have, therefore, made a plain statement of facts. For many years she who stands before the public to-day as a self-convicted fraud has not been considered (save by but few) as a representative Spiritualist.

Spiritualism stands on a foundation of experiences: its believers are counted by millions; it has hundreds of thousands of mediums. Among these latter are many whose phase of physical demonstration far exceeds even that that was formerly Mrs. Kane's. During the last few weeks you have had among you one of our instruments, Mrs. Ada Foye, through whose mediumship quite distinct raps are produced on the platform, on the wall, and all about her. Supposing, for instance, it were possible that by any ingenious (to use a word coined by the reporter) ventriloquistic machinery, these raps could be produced, then we say that their genuineness, so far as spirit origin is concerned, depends upon the *intelligence* which they evince. The medium says the raps indicate that a certain spirit is present, giving the name, and some one in the audience rises and says, "It is my mother," or "my father," or "my friend," as the case may be. Then says the medium, "Ask the spirits to denote through the raps how old she was when she died? of what disease she died?" or to give some proof of personal identity, and it is given. Therefore we say, not on the veracity of Mrs. Ada Foye, but on the demonstrated evidence given by the phenomena does her mediumship rest; and while this is true of this phase, it is also true of every phase of manifestation. We speak of this special one because it has lately passed under your observation. There are thousands of other mediums; there are mediums in your own homes, in whose presence raps or other demonstrations of spirit presence occur. We have heard many say, "My mediumship does not rest on the Foxes, it does not rest on Andrew Jackson Davis, it does not rest on any one individual, but it rests on my own experiences." This is the better part of our Spiritualism, that it comes to individuals because individuals need it. Every heart is an altar, and every soul a priest or priestess at that altar. We have in our presence Mr. Emerson, who, seeing and hearing spirits, has given you proof again and again, and in our presence and in the presence of others the raps and various phases of phenomena have occurred; and if Margaret Fox to-day should sink out of sight, and never be heard of again, Spiritualism would be an established fact among mankind.

In the early days of the Christian religion, when Jesus sat at supper with the twelve, he said, "Verily I say unto you, one of you which eateth with me shall betray me," and again, "All ye shall be offended because of me this night." Then Peter, loving and faithful to his Master until that last moment, exclaimed, in the earnestness of his spirit, "Though all shall be offended, yet will not I." But Jesus, with true spiritual discernment, turning to him, said, "Verily I say unto you, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." While Christianity has had its Judas and its Peter, Spiritualism has its Margaret Fox; and if, with her snapping toe-joints, she finds in this nineteenth century fanatical doctors to swear to the truthfulness of what she asserts, I wonder if any one has *heard a rooster crow?*

The truth is mighty, and will prevail. Our foundations are everlasting; they rest on the rock of the eternal ages, in the bosom of the Infinite Spirit, and in the needs of mankind. We look up into the faces of our loved ones, who come to us individually, or through various mediums, and we feel a response from the soul without to the soul within. So that while we have our foes without and our foes within, we know that our guardians who are upon the mountain-tops are greater than they all, and that the truth shall prevail.

☞ Moral courage may be regarded as one of the supremest virtues, and entitled to praise and admiration whenever exhibited in defense of a good cause or a conscientious opinion. The voice of conscience is so delicate that it is easy to stifle; but it is also so clear that it is impossible to mistake it. Truth lies in a straight line, following which a man may always stand erect in the full dignity of his manhood; but falsehood ever has a zigzag, underground course, pursuing which he must bend his judgment, twist his conscience, and warp his manhood, till he ceases to be a man.

[Continued from first page.]

from his carriage. I saw him. Somebody is bringing him home now."

There was not an apparent movement of a muscle in her body as she spoke. Her voice had not a trace of emotion in it. It was as if a corpse had spoken.

"Doris! It can't be! You are dreaming, or under some strange influence!"

Lucy rose instantly and brought Doris water. She could not swallow it. They bathed her face, but she seemed unconscious of what they were doing. Mrs. Carroll began to feel an anxious foreboding, but tried to forget it in her solicitude for Doris. Nearly an hour passed, and then the door-bell rang.

"They have come, mother. You and I must wait a few moments before we go down. Lucy will go. She will know what to do."

Mrs. Carroll was awe-struck by her strange words and appearance. Lucy went down, and in a few moments reappeared, pale and frightened.

"It is too true," she said.

Mrs. Carroll did not reply. She fainted, and fell back on the lounge where she and Doris were sitting. Doris rose, placed her in a better position, and said—

"Stay with mother, Lucy. I will go down."

She did not remember how she made her way down the stairs and into the hall. A physician whom she only knew by sight stood there, as if awaiting her. She turned faint and dizzy.

Dr. Waters led her into the library, while three or four strangers, who had come to assist, placed the mortal remains of Dr. Carroll in one of the parlors.

Bridget came in, loud in lamentations. Doris rose, but found she was too weak to stand. Dr. Waters placed her in her chair again.

"Please take Bridget and Michael and go in the parlor," she said. Dr. Waters looked back at her anxiously as he turned to leave the room.

"I shall not faint, doctor. I shall feel much easier if you go to see that all is properly done."

As Doris leaned back in the easy chair, she was conscious of a wonderful presence. A band of angels gathered about her. Among them she saw her mother and Aunt Amelia. There were aged men and women, whose faces had gathered peace and rest. They looked upon her with a tender and infinite pity. There were little children whose innocent faces beamed with love. They held toward her beautiful flowers whose odors seemed to strengthen and uplift her. She could not weep. She could not cry out, even in the midst of her despair. She suffered silently, while she felt herself wafted into the presence of a power subtle and sweet, which compelled her to silence.

"I wish you would go up-stairs to mother and Lydia," she said, when Dr. Waters entered the room; "I think they need you."

Mrs. Carroll had not recovered consciousness. He assisted Michael and Lucy to move her to her room. She began to recover a little while they were removing her clothing.

"I want Sidney," she said feebly.

"He cannot come to you now, Mrs. Carroll. I will do what I can, or I will go for any physician you wish. Who shall it be?"

"Nobody. It does n't matter. Do what you think best."

He began to prepare something for her.

"Where is Doris? I wish she could come to me."

"In the library. I will go for her." Dr. Waters went down.

"Do you feel able to go to your mother? She has asked for you."

"I will try." She attempted to rise, but could not sustain herself.

"Please sit down again. I will tell her you will come presently. Mrs. Scott is with her."

He found her apparently asleep, and returned to Doris in the library. He took a seat where he could watch her, yet not be observed.

"What wonderful self-control that little lady has," he thought, looking upon Doris's quiet face. He little understood what magnetic forces were being brought to bear upon her to strengthen and sustain her.

Meanwhile Lucy's attention had been divided between Mrs. Carroll and Lydia. Morris and Hugh had been sent for, and Hugh had arrived. Dr. Waters had not left the house. Bridget came in occasionally to see if Doris needed anything. The doctor brought a light, soft shawl from the hall and wrapped it around her. He offered her a glass of milk. She drank it as obediently as a little child, but did not speak. The clock on the mantel struck ten.

"I think I will try to go up stairs to mother, if you will assist me."

She took his arm, but he almost carried her up the stairs. He placed her by Mrs. Carroll's bedside. She was sleeping.

"How is Lydia?"

"More quiet and comfortable. Mrs. Harrison is watching with her."

"Then I will stay here. Has any word been received from my brother?"

"Yes. He said he would take the night express. He will probably be here in the morning."

There was a long silence until the clock struck twelve.

"This is the end of my twentieth birthday," said Doris.

At six o'clock in the morning Morris arrived. He sat down and put his arms around her, but they could not speak. Then she said gently,

"Go to Lydia. She needs you."

Dr. Waters followed him out.

"I have done what I could for Miss Moore. She was delirious, but is now much better. She is seriously ill. I think another physician had better be called."

"Do you mean you wish to consult with some one?"

"No—only, as I am not the family physician, I thought you might be more satisfied if you had other advice."

"I am willing to trust you, if she is," answered Morris. "I will go to her now."

There was a silent meeting. After a little, Morris said,

"Are you willing Dr. Waters should prescribe for you?"

"Yes, I think he has helped me already. I do not care to change. I am more anxious about Doris than myself. Is n't she strangely calm?"

"Yes, I am thankful it is so. Poor Doris! It is a terrible blow to her. They were so happy together."

Then Lydia told him of Doris's presentiment, and that she described the accident when it occurred.

"That is a remarkable experience," he replied. "If Sidney had been less faithful and conscientious in his duty he would not have gone out that day."

"It was like him to do it. He would always do his duty and take the consequences," said Lydia.

"It is a mercy that his mother does not realize much of her sorrow just now. She appears to sleep all the time; but I am worried about Doris. It is an unnatural calmness."

"We must trust her to the angel-world, Morris. They will surely sustain her."

The day for the funeral arrived. Mrs. Carroll was not able to leave her room. Lydia, though very weak, went down to listen to the services. Doris was there, white and still. She did not appear to notice any one, only to listen attentively to the words spoken.

There was a profusion of flowers, and the odor oppressed her. She turned faint. Dr. Waters brought her a cordial in a tiny wine-glass, which she drank. At last it was all over, and Doris returned home, feeling that love and joy and hope were lying in ashes at her feet.

Lydia recovered rapidly, but Mrs. Carroll's convalescence was gradual. She could hardly bear to be separated from Doris for a moment. She was unremitting in her attention, and thankful she could bestow it upon her. July came with its sultry days.

"Would not a couple of weeks at the seashore benefit you, mother?"

"Undoubtedly; that is, if you will go with me."

"I will go, only I do n't want to go to Creighton. Let us choose some other quiet place."

It was decided that Lydia must accompany them. The trip was really beneficial to them all. A few days after their return Doris seated herself by Mrs. Carroll.

"Mother, I want to talk with you about something. I feel that I must make some plans for my support in the future."

"Doris, whatever we may do, I cannot bear the thought of having you leave me."

"And I will not. We will live together somehow and in some way. Sidney told me that he had leased the house for another five years. According to the date we have over four years more of the unexpired term. It is paid, so we need not feel troubled about a house for a little while. I have looked over his private papers, and find he has over two thousand dollars in bank. That is something to be thankful for if we should be in need."

"And I have three thousand in bank besides," said Mrs. Carroll.

"Then we need not fear the wolf at present," said Doris. "I intend to do something to support myself, so I can keep that money for cases of emergency. If I could, I should prefer teaching. I think I might get a school."

"Very likely. I do n't like to think of you doing it, but perhaps it will be necessary. Have you decided where to apply?"

"I think I will go to Dr. Packard for advice. He has a good deal of influence. He may help me. And I must go at once. I do n't want to be idle long."

Dr. Packard received Doris cordially. She made known her errand.

"I am sorry it must be so; but since it seems advisable I will do all I can to assist you. I have just helped Miss Forrest to the Roseville district school. She was appointed last week. I wish I had known this a few days ago."

"Perhaps Miss Forrest needs it as much as I do, so it is quite right she should have it."

"I will look this matter up at once, and will call in the course of a week to report my success."

Doris thanked him gratefully, and went home feeling that the matter was in the hands of one who had an interest in her.

Three days after this interview Miss Forrest called on Dr. Packard. There was a different expression on her face as she walked into his study from that she had previously worn. Before it was anxious and careworn; now it was bright and hopeful.

"I have come to say that I have resigned the position in Roseville, to which you so kindly assisted me, Dr. Packard."

"Indeed! There is no dissatisfaction, I hope?"

"No. But I am informed that I am fortunate in becoming an heiress. A distant relative has kindly made abundant provision for me, and now that it is not necessary I should teach, I prefer to devote my time to my mother. She is an invalid, and really needs me."

"I am pleased to be able to congratulate you. Plenty of money is a desirable thing if we understand rightly how to use it. Knowing that generosity is one of your characteristics, I am glad to believe that you will do much good with it."

"I hope so. Mother and I have known the struggles of poverty so long, I hope we may not forget those who are in need. But I shall not forget your kindness in helping me." And Miss Forrest, no longer a prospective teacher, tripped lightly down the steps and away.

Dr. Packard immediately called upon Doris, and told her what had occurred.

"I think I can secure that school for you, if you wish it."

"I should be thankful for it. You are very kind. I shall be quite impatient to learn the result."

A note from Dr. Packard made an appointment for her to meet a Committee on Examination the next morning. Doris's little hands shook nervously as she put on her hat.

"Oh! dear, I don't suppose I shall know enough to tell my name by the time I get there! I 'm sure I shall fail!"

"Indeed, you will not, Doris!"

"You know I never was in a public school in my life as a pupil, and I don't suppose their ways are Miss Shallot's ways."

"I should hope not!" fervently replied Mrs. Carroll.

Doris soon found herself in the presence of the formidable committee. They were three, Mr. Tibbitts, Mr. Brown and Mr. Closson.

"Don't be afraid of us, Mrs. Carroll," said Mr. Tibbitts, politely placing a chair for her. "This is a mere matter of form, since we have so much confidence in Dr. Packard's recommendation."

Doris thought the "mere matter of form" was something to think about, for thereupon followed such a complicated series of questions that she scarcely knew whether she was on this terrestrial ball or not, to say nothing of being able to locate any places upon it correctly.

She performed examples in arithmetic; she read; she spelled; she wrote.

With all this they seemed to be satisfied, for she received a formal election to the Roseville school.

"Now I shall do my best, mother. I am glad it is so near Hugh and Lucy. I shall feel quite at home."

The first of September had already recorded its date, and Doris began her new duties.

Lydia was left much alone with Mrs. Carroll. She still read, studied, and filled a daughter's place.

"Mother, I do n't feel right to be so dependent upon you now. Everything is so different from what it used to be. I have been thinking of it for several weeks, and now I have a proposition to make."

"I am willing to listen to your plans, Lydia; but it will only be a year before Morris will claim you. Cannot you content yourself to remain as you are until then?"

"We do n't know what may happen before then. I should like to make some arrangement by which I can be earning something. I cannot teach like Doris, but I can make use of my mediumship."

"Why, Lydia!"

"Why not? Others do. You know it is n't because I want to, but because I must. So many people come to me who are strangers and take up my time—time that I have willingly given them, and would continue to give them if I ought. But is it right? I would n't take money from poor people; but I mean the rich people. Why should n't I let them pay me, and so add my mite to the family store?"

"Perhaps you are right, Lydia. I think you may trust your impressions in the matter; only I confess I never thought of it before."

Soon the modest advertisement of "Miss Lydia Moore, Writing Medium," appeared. After this she had very little leisure. She gave satisfaction as a medium, and was glad to be pecuniarily independent.

[Concluded in our next issue.]

SUNBEAM AND I.

BY RICHARD REALF.

We own no houses, no lots, no lands,
No dainty viands for us are spread;
By sweat of our brows and toil of our hands,
We earn the pittance that buys us bread.
Yet we live in a nobler state—
Sunbeam and I—than the millionaires
Who dine off silver and golden plate,
With liveried lackeys behind their chairs.

We have no riches in bonds or stocks,
No bank books show our balance to draw;
Yet we carry a safe key that unlocks
More treasures than Cræsus ever saw.
We wear no velvets or satins fine,
We dress in a very homely way;
But, oh! what luminous lustres shine
About Sunbeam's gown and my wooden gray.

No harp, no dulcimer, no guitar
Breaks into singing at Sunbeam's touch;
But do not think that our evenings are
Without their music: there is none such
In the concert halls where the lyric air
In palpitant billows swims and swoons;
Our lives are as psalms and our foreheads wear
The calms of the hearts of perfect Junes.

When we walk together (we do not ride,
We are too poor), it is very rare
We are bowed unto from the other side
Of the street—but not for this do we care.
We are not lonely; we pass along—
Sunbeam and I—and you cannot see
(We can) what a tall and beautiful throng
Of angels we have for company.

When cloudy weather obscures our skies,
And some days darken with drops of rain,
We have but to look in each other's eyes,
And all is balmy and bright again.
Ah! ours is the alchemy that transmutes
The dregs to elixir, the dross to gold;
And so we live on Hesperian fruits—
Sunbeam and I—and never grow old.

Never grow old, and we dwell in peace,
And love our fellows every one;
And our hearts are glad at the large increase
Of human happiness under the sun.
And the days go by with their thoughtful tread,
And the shadows lengthen toward the West,
But the wane of our young years brings no dread
To harm our harvest of quiet rest.

Sunbeam's hair will be streaked with gray,
And Time will furrow my darling's brow;
But never can Time's hand take away
The tender halo that clasps it now.
So we dwell in wonderful opulence,
With nothing to hurt us nor upbraid;
And my life is full of reverence,
And Sunbeam's spirit is not afraid.

Passed to Spirit-Life,

From the home of his son, Henry B. Stannard, at Simonsville, Vt., on the morning of July 17th, 1888, suddenly, Joel Stannard, aged 47 years.

Himself and wife were earnest and honest investigators of Modern Spiritualism soon after its advent, and as a natural result of such a course, became convinced of its truth, and faithful workers in a dissemination of the positive knowledge it gave of the immortality of mankind. He was a firm and reliable friend of all mediums. It was at his house that the writer became convinced of the reality of spirit communion, and was led to break the shackles that held him a slave to creeds and dogmas of old theology, and from that time, 1855, he has walked in the light that communion has shed upon his path. H. C. H.

(Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

Quarterly Convention in Michigan.

The Spiritualists of Southwestern Michigan will hold their next Quarterly Convention at Hartford, Van Buren Co., Mich., Dec. 1st and 2d, 1888. Hon. S. V. Moulton, of Grand Rapids, and Mrs. E. C. Woodruff, will address the people.

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ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, jr., Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 *Congress street,* commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

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☞ In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ We do not peruse anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.

☞ When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 24, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY, 14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY, 39 *and* 41 *Chambers Street, New York.*

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH.....BUSINESS MANAGER.
LUTHER COLBY.....EDITOR.
JOHN W. DAY.....ASSISTANT EDITOR.

☞ Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Special Notice to Patrons.

THURSDAY, Nov. 29TH, having been set apart by the constituted authorities as a season of *Thanksgiving*, the BANNER OF LIGHT Establishment will remain closed throughout that date.

ADVERTISERS desiring to renew their cards in THE BANNER of Dec. 1st, are requested to have their notices of such continuance at this office on Friday, Nov. 23d, instead of Saturday, Nov. 24th.

As we go to press one day in advance for that issue, CORRESPONDENTS must see that their notices, etc., reach us on Monday morning, Nov. 26th, to insure insertion.

The Only Security for the Public Schools.

The first question that meets us in connection with the public school issue is, if we of this country are to become homogeneous through the inevitable commingling of heterogeneous elements, how is that most essential process to be performed if a foreign potentate, whether religious or secular, is to be allowed to take the education of a large portion of the children out of the hands of the State and direct it without any regard to the character of our common life and institutions? There is no disputing the fact that the surest and shortest way of combining the complex nationalities that people our larger communities so as to successfully run them in the mold of American citizenship is by the efficient agency of our established public school system. It is the only system that is capable in practice of taking children from their parents and giving them a fitting preparation for the world of work and activity upon which they are destined to enter.

Hence the question of the preservation of the public school from the hands of ecclesiastical interference on the one hand and the dominating impress of bigotry on the other, is one that, if pressed to a final issue, is likely to stir the popular heart more profoundly than any question that has been raised since our free institutions achieved maturity. The better to provide for its permanent safety, it will be found necessary to revise and reform its spirit from time to time, so that it shall more completely adapt itself to the new necessities of the advancing time. There is not much question that the existing plan of instruction requires much simplifying, and would be greatly improved by being broadened instead of elevated. In short, the public school in its teachings should be entirely secular. If it leans to religion in a community where religion is wholly sectarian, it will inevitably be sectarian. Its highest aim ought to be to qualify the young for the duties of citizenship. The responsibilities of the home and church do not in any sense belong to it. It cannot be either Protestant or Catholic, because it should not teach the doctrines of the one or the other.

Rabbi Schindler expresses the exact truth about it when he says that there should be neither Bible reading nor prayers in the public schools. He says with equal truth that our Catholic neighbors and friends have a perfect right to send their children to whatever school they see fit, provided only they pay for such instruction themselves, and that no power has a right to inhibit such instruction. And he says it would be equally absurd to place their schools under State supervision. So long as this remains a free country, all parents have a right to send their children to whatever school they please. The public schools are intended to make of the children future American citizens, to fit them into the civilization of America, and to inspire them with patriotism and love for this great republic and its institutions. This is more than teaching a certain amount of useful knowledge, and preparing the child for his later life as a bread-winner. The public school may be faulty as it is, but it can be improved with time. Its one redeeming and educating feature is the principle of equality which is instilled into the minds of all its pupils. No private school in the world can produce such an effect on the child's mind, or imprint this lesson on the child's heart.

While our public schools unite individuals in a large common brotherhood, private schools disunite and separate them into classes, castes, races and sects. All these present inharmonies, thinks Rabbi Schindler, will disappear if left to the soothing influences of time and are not irritated by quacks. Nature will surely heal this wound, too, if let alone, just as she heals all others. Those who choose to take upon themselves the burden of supporting private and parochial schools will in due time become aware that they can have a better education for their children, free of charge, than they can possibly obtain by great private sacrifice. Neither theology nor religion of any kind should be allowed to enter the doors of our public schools. No sect should be allowed to intrude its influence. Morality should of course be taught, but theology never. Rabbi Schindler admitted that the Israelites have too often felt that their children were exposed to the derision of their schoolmates on account of their family faith, but they had held their peace and practiced their customary patience because they were in such a small minority, while acknowledging the great benefits offered by the public schools to their children. The Catholics, however, are numerous enough to make themselves heard; and only by a strict interpretation of the non-sectarian principle can the dispute ever be settled.

Rev. Mr. Savage, in a recent discourse on this question, unhesitatingly asserts that the reading of the Bible in the public schools should be forbidden. The present conflict, he said, is a conflict of principle as to the methods that shall govern the management of our common schools. It was inevitable in the nature of things. No one in particular has precipitated it, nor is anybody specially in fault. He did not think it necessarily implied any religious antagonism to our government. They who are opposed to the present method and management of the schools are entitled to the same credit for honesty of motive which we claim for ourselves. We simply represent the newer principle, and they the older one—much older than the republic itself. We believe that our principle lies at the basis of our prosperity, and that it must ultimately prevail. Our ancestry who fled from English persecution believed substantially alike, and practically had a State religion. In the course of the free immigration which was subsequently invited, it so happens that this can in no true and strict sense be called a Christian government. It is simply a great human government under which any man from any part of the world may be clothed in all the rights of perfect citizenship.

Our common school system is supported by universal taxation. The State consequently has no right to make that school anything but a training school for American citizenship. This is the one thought that should shape and govern its entire management. That thought implies that, first, no public school supported by all alike can justly be a sectarian school. The State has nothing to do with teaching sectarian ideas. It has no right to teach religion, in or out of the public schools, in any form. This reading of the Bible in the schools is at best but a piece of pure formalism. The principle is wrong from top to bottom. The State has nothing whatever to do with another world. Its business is wholly with this. Its domain is here only. The school should teach the plain difference between right and wrong, and it naturally would. This difference has been brought out as the result of human experiences, and is as plain as the multiplication table. In the long run, the public schools are unspeakably better than private schools, however good the latter may be. Not one mill of public money should go to the support, of private schools or institutions.

"Is Spiritualism Dead?"

Under the above heading *The Boston Daily Globe* of Friday morning, Nov. 16th, contained an editorial so full of honest and rugged justice to the cause of Spiritualism that we here transfer it to our columns entire. We desire to thank *The Globe* for its bravery in daring to publish a fair statement as to the Fox-Kane performances and their utter futility:

"It is now some weeks since the 'Fox-Kane exposure' of 'spiritualistic phenomena' was made public; long enough for something of its effect to be observed, if it is to have any effect upon Spiritualists themselves. The New York paper which first published the 'exposure' claimed that it would utterly destroy the faith of eight million people. That is the number of people conceded to be believers in the spirit origin of the phenomena, and Spiritualists themselves claim a still larger number of believers. But if the New York paper really expected to shatter the belief of these people, it must be disappointed. The professed Spiritualists do not seem to be greatly ruffled by the 'exposure'; they hold their meetings just the same, and the story of Margaret Fox-Kane and her sister, if it is alluded to at all, is treated with contempt and derision. However convincing this exposure may be to others, it is plain already that it will have no effect whatever on Spiritualists as a body.

What is the reason of this tenacity of belief on their part? Why does not Spiritualism die out after these repeated exposures? Is it because its honest devotees are willing to be deceived? Because they are blindly prejudiced in favor of their belief and will listen to no evidence against it? Or is it because the 'exposures' have not been conclusive?

It must be confessed that the explanation of 'spirit-rappings,' so called, given by Mrs. Fox-Kane, is not as conclusive as might be wished. It would not have attracted any attention if it had come from any other source. But when the woman who, when a little girl, had been a 'medium,' by or through whom the first 'Rochester knockings' were made, declared that the whole thing was caused by a voluntary cracking of her toe-joints, the statement seemed to have value as coming from the 'founder of Spiritualism.' But its value is somewhat weakened by the fact that thousands of people, including many men of good sense, heard the rappings and were unable to suggest any known cause for them. It seems difficult to believe that a child of seven or eight years, by a mere muscular contraction of the joints, could so deceive intelligent people who did not believe that the phenomenon was extra-natural. Moreover, the same or similar phenomena have been repeated since, at many times and in many places.

Not only the many Spiritualists who believe that the rappings had a supermundane cause, but the many 'non-Spiritualists' who attribute them to some as yet undiscovered natural force, may be excused for discrediting the improbable explanation offered by the Fox-Kane woman, particularly when her previous character and impecunious circumstances are taken into account. A few hundred dollars offered by a newspaper for an 'exposure' may have been a great temptation to her to invent an explanation for the curious phenomena which it is probable that she is as much unable to explain as any one else. At any rate, this is the explanation which professed Spiritualists assign for the 'exposure.' Moreover, these and other so-called 'spiritualistic phenomena' did not originate in the Fox household, but are, as Gerald Massey showed in his lecture in this city last Sunday, very ancient. It seems to be settled that Spiritualism, as a 'belief of eight million people,' will not be killed, as the New York paper expected, by Margaret Fox-Kane's hired exposure."

Slavery Right at the Door.

Eleanor Kirk sees things in connection with the workingwoman's condition just as they are, and reports them rightly beside. She writes, in a recent descriptive letter from Brooklyn, N. Y., that their condition never was so bad as it is now, and that the winter's outlook for those who earn a living by the needle and the sewing-machine is barren beyond description. The steady shrinkage in the wages of sewing girls is ascribed to the modern craze for "bargains" which possesses the rich. Said an intelligent woman at the head of a department in a mammoth dry-goods store in that city: "Our earliest customers, after a flaming bargain advertisement in our morning papers, are the women who come in their carriages with coachman and footman and every possible elegant and costly appurtenance. Long before the women who *need* bargains can do up their work (at home) and get to the stores, the cream of the stock is picked over and carried away by those who will scurry and push to save twenty-five cents on a nightdress or a petticoat, and then go to the candy counter and spend five dollars for a box of bonbons or ten dollars for a dainty luncheon for a party of friends."

The hideous selfishness of human nature is clearly visible in the above statement, which is in no sense exaggerated. The writer above named said that a prominent manufacturer told her that woman's underclothing would be sold cheaper than ever this winter, because bargains are an absolute necessity, and the bargains of last year must be improved upon this year, or dry-goods men might as well go out of business. "So you see," said he, "more seams must be sewed and more buttonholes made in order to earn the wages of previous times. What the sewing girls will do this winter is a problem, but it is safe to predict more misery than ever fell to their lot before."

Well may this writer decry the "heartlessness of wealth and the insatiable desire for bargains" which successfully circumvent the efforts of thoughtful and kind-hearted men and women to bring about a reform in this direction. "To see women faint from hunger," she says, "their children crying and literally dying for want of food, is no uncommon sight. I have witnessed it so often, and agonized over it so much, that I would sell my soul to Milton's head-devil, or go to housekeeping in Dante's Inferno, before I would ever buy a garment from one of these underclothing bargain counters." The truth has only begun to be told in this matter. None can see as a woman herself can the wicked wrong and hideous injustice of a state of affairs for which a remedy must surely be found.

The Crowing of Roosters.

The allusion made by the guide of Mrs. Lillie in the lecture given in this paper to the crowing of a rooster in connection with the denial of a fact, is not the first time that event has been mentioned in close relation to Spiritualism.

At the annual session of the American Scientific Association in the Lecture Room of the Smithsonian Institute, Washington, D. C., April, 1854, the distinguished Prof. Hare read to that body an invitation from the Spiritualists of that city for its members to attend a lecture on Spiritualism. During the reading of the paper Prof. Henry entered, and, hearing the word Spiritualism mentioned, interrupted Prof. Hare with this inquiry: "I would be glad to know, Mr. President, if *this* subject is *in order?*"

Prof. Hare remarked that whether *the subject* were in order or not it was hardly in order to interrupt a member of the Convention in that manner before he had finished reading his communication. Prof. Henry replied: "It is *a dangerous subject* to be introduced into this Convention; it had better be let alone"; and he moved that the invitation be laid on the table, and it was so disposed of. At this same session the Association held a very learned, extended, grave and profound discussion upon *the cause of roosters crowing between twelve and one o'clock at night.* Several very ingenious explanations were given to account for this very wonderful phenomenon, which the American Association for the Promotion of Science regarded as calling for serious investigation, and to which they brought to bear the combined force of their highest energies, while they laid aside, as unworthy of the slightest attention, the accredited proofs of a future life. So much for *Science* as an agency for the advancement of a knowledge of truth among mankind.

Home for Aged Couples.

The fifth annual meeting of the Association controlling the above highly commendable institution was held at Young's Hotel in this city last week. Mrs. E. A. Carleton, M. D., presided, and stated that the Home is non-sectarian, and having no invested funds, depends upon the proceeds of its Annual Fairs, the sixth of which is soon to be held in Horticultural Hall, and the contributions of its friends for carrying on its work, which has thus far been productive of great good. Addresses were made by several clergymen. Much satisfaction was expressed at the great degree of interest shown at the meeting, and it was predicted that the coming Fair would be fully as successful as those of former years, if earnest work could make it so.

Lyceum Fair.

The attention of the Spiritualists in this city and vicinity is called to the Fair to be held in aid of the Children's Progressive Lyceum No. 1, from Dec. 10th to 15th inclusive, mention of which is made on page eighth.

☞ C. E. Watkins has, we are informed, developed considerable power with his occult telegraphic process for the successful diagnosing of disease. His address will be found in a card on our seventh page.

The Dreadful Sunday Papers.

A Pittsburgh, Pa., preacher—who doubtless expects us to call him a divine, whereas we shall only call him by his own name instead—Rev. J. T. McCrory, discoursed of late before the "American Inter-Seminary Alliance" in the Park-street church in Boston, on the two opposing forces in life, evil and good. His final outburst was directed to the Sunday newspapers, of which he very graciously announced that he had but "a poor opinion." He said that, "next to the saloon," there is "nothing so degrading as they are." He said "the devil is intrenched in them, and with them can use his power." His exceedingly fine vein of remark was rewarded with "a burst of applause" from the assembled American Inter-Seminary Alliance, numbering some four hundred persons.

Now this Pittsburgh parson is guilty of confessing a great deal more than he really thinks for. For if, as is notoriously the case, the Sunday papers more and more supplant the insufficient and inefficient work of the pulpit, then, according to the McCrory dictum, that brings the latter pretty close up to "the saloon." The man's temper has clearly run wild. Of course he and his kin oppose the Sunday paper for the fundamental reason that "it successfully invades his realm." That is the real ground of offence. If the Sunday paper is, as he says, "next to the saloon" in the character of its influence and in its results, and still succeeds in doing work which must be done but which the pulpit cannot do, then it follows that the saloon itself is successfully invading the sanctuary and carrying off the flock from the self-appointed shepherds. We should counsel some of the parsons to use greater discretion in their denunciations, lest they may cast a boomerang when they intend only a little harmless recreation.

Reception to Gerald Massey.

On Thursday evening, Nov. 15th, a pleasant party assembled at the residence of A. E. Giles, Esq., Hyde Park, Mass.—where Mr. Massey has made his home during his lecture engagement in Boston—to express sentiments of kindly remembrance and hopes of future success to this distinguished poet and author from the English shore. The interesting exercises consisted of brief remarks, singing, charades, etc., in which Theodore D. Weld (the old-time Abolitionist), A. J. Davis, and others, participated. Among the guests was a gentleman from the editorial staff of the *Boston Evening Transcript.*

Mr. Massey, in response to the desire of the friends present, favored them with readings from his works. The occasion was one of pleasure to all concerned.

HE SHOULD BE KEPT BUSY.

Mr. Massey lectures in Providence, R. I., the next two Sundays. In speaking of his engagement there, President E. H. Whitney says he hopes this distinguished visitor "will be actively employed, as he is doing an excellent work for Spiritualism." This is true, and we hope the managers of Societies in other localities will improve the present opportunity of securing the valuable services of Mr. Massey on this, his farewell visit to the United States. He may be addressed for engagements in care BANNER OF LIGHT.

Mrs. Ada Foye in Cleveland, O.

This distinguished platform test-medium will occupy the spiritual rostrum at Memorial Hall, 170 Superior street, during the month of December. Friends in surrounding towns wishing to engage this remarkable medium for week-day meetings or parlor séances can apply to Thos. Lees, 105 Cross street.

Lyman C. Howe, writing from New York, under date of Nov. 19th, says:

"The past week I have spent much of my time in the restful atmosphere of the harmonious home of Bro. Milton Rathbun, whose generous emotions and moral sympathies bless all who come into his sphere. Mrs. Rathbun, whose work as an author and speaker has endeared her to thousands, is in feeble health, but vigorous in spiritual helpfulness. The treasury of thought and sentiment stored in a large and choice library, coupled with art and music, and a tender peace and sweet good will radiating from the happy group, give to the weary worker and sensitive the most blessed and bracing tonic and healthful inspiration. Oh! that every faithful worker in this vineyard of the gods might find such a haven of rest when the day's work is done. Heaven bless the home."

☞ We are informed that J. J. Morse has been speaking of late—with the excellent success which always attends his platform utterances—in Fidelity Hall, Market and Church streets, Paterson, N. J. He speaks there again, afternoon and evening, on Sunday, Nov. 25th. During December he speaks in Conservatory Hall, Brooklyn, N. Y. He has June disengaged, and is open to calls for camps next summer—that is, during July and August only. Mr. Morse's address for the present is 541 Pacific street, Brooklyn, N. Y.

☞ Heraclitus foresaw, evidently, B. C. 513, the "non-plussed" condition of the would-be "exposers" of Spiritualism in A. D. 1888—for does he not distinctly say: "*What they do, they know not; what they do not, that they think they do. Yea, what they behold they recognize not;* and yet all things befall them according to divine destiny, both what they will and what they will not."

☞ Mr. Colville sold one hundred copies of his new book, "Spiritual Therapeutics," in Denver in three days. Those desiring copies can obtain them of Colby & Rich. It is a handsomely bound volume of 340 pages, and retails at the moderate price of one dollar. Its contents consist of twelve lectures, one hundred and fifty answers to questions, and other interesting matter.

☞ Much that is worthy of thought and reflection is to be met with in the sermons of the gifted John W. Chadwick, (minister of the Second Unitarian Church in Brooklyn, N. Y.,) which are given to the public in due course, and in sterling typographic fashion, from the publishing establishment of George H. Ellis, 141 Franklin street, Boston.

☞ Mrs. Clara A. Field writes us that she is slowly recovering from her recent severe illness, and asks the indulgence of correspondents, hoping soon to be able to attend to business. She may be addressed in care BANNER OF LIGHT, Boston, Mass.

☞ Dumont C. Dake, M. D., is a skillful medical attendant, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results.

☞ Mrs. M. E. Williams, of 232 West 46th street, New York City, is, it is rumored, about to pay a visit to "The Hub."

An Agnostic Indeed.

So thoroughly knowing a paper as the New York *Graphic* issues the solemn proclamation that "there is nothing in fact or history to show that when a man is dead he is alive." ..."So far as we shall ever know, when a man is dead he is utterly gone." Very well. But how does *The Graphic know* the truth of its assertion? Unless it has the documentary evidence right at its elbow, it is difficult to understand how it can be so positive and decided. It certainly could not be more so concerning a plain and simple fact right under its nose. Here is conceit embodied indeed. It beats Positivism in all its forms. Easy enough to give out a bald and bare assertion like the above, but a much more difficult matter to substantiate it. And the less the proof power the louder and stronger the assertion. There is really no answer to such as permit themselves indulgences of this kind. The only way to treat them is to invite them to tarry patiently at Jericho a while longer. To say that immortality is incapable of proof, in this age, is indeed a phenomenal exhibition of blank and blind assurance.

☞ We wish to call the attention of our readers to the Questions and Answers in the BANNER OF LIGHT of Nov. 3d; also to the Message of JEREMIAH MORSE of Bethel, Vt., which is true in every particular. Call at our office and subscribe for THE BANNER, or send to Colby & Rich, 9 Bosworth street, Boston. $3.00 for a year's subscription.—*Twilight, Augusta, Me.*

Thanks, friend Merrill, for your kindly notice of THE BANNER. It endeavors to do its whole duty in regard to the advancement of the Spiritual Cause, notwithstanding that certain selfish and dishonest people are occasionally "swift witnesses" against it. But we put our trust in the powers above, and THE BANNER will float to the breeze when its detractors are laid in the dust.

J. Gross, M. D., writes, Nov. 13th, from New Orleans, La.: "We have a family circle and succeed in all manner of tests; we have also had a perfect materialization in a room where we met for the first time, with only one amateur medium present. It convinced several of those present who were skeptics. We are much interested here."

☞ Thanks are returned to the generous souls who have recently placed upon our Public Free Circle-Room table such a variety of beautiful floral gifts: These are pleasing alike to the invisible and the visible audiences assembled.

We notice that W. S. Rowley of Cleveland, O., is making Occult Telegraph instruments like his own for sale. See his ad. in another column.

☞ The good work of Mrs. Ada Foye in Philadelphia is appreciatively spoken of on our first page, by the Secretary of the First Association of Spiritualists.

Miss E. A. Viel (from Europe) is now located at 216 West 53d street, New York City.

Hon. A. B. Richmond at a Memorial Service.

Interesting memorial proceedings were held in the Court convened at Meadville, Pa., Nov. 12th, in honor of J. D. Minniss, Esq., recently deceased. A committee appointed by Judge Henderson reported an address embodying a sketch of his life and public services and resolutions. Remarks were made by Judge Pettis, Judge Church and Hon. A. B. Richmond (known to the readers of THE BANNER as the author of that sterling work: "A Review of the Seybert Commissioners' Report; or, What I Saw at Cassadaga Lake."

Mr. Richmond's brief address was an eloquent tribute to the worth of one whom he designated as the playmate of his boyhood, the companion of his early manhood, and the true friend of his advancing years. In the course of his remarks he said:

"James D. Minniss, our friend and companion, is dead! so it was whispered in tones of sadness among the members of our bar when we met in court the morning after he had passed away, and so read his obituary in our evening paper. But is it true? 'If a man die, shall he live again?' has been the wailing plaint of mankind long before and since the words were uttered by the patient philosopher of our own revered tradition, yet under the enlightenment of this Christian century, *If a man live, shall he die?* is a far more philosophical and comprehensive interrogatory?"

Mr. Richmond closed with the following eloquent and truthful peroration:

"No! no! our friend is not dead, and while we are ignorant of the laws that environ his new existence, who shall attempt to define the limits of its possibilities?

Rash indeed would he be who, from the standpoint of creeds and dogmas alone, should say: 'I know all the secrets beyond the grave, and by faith alone I have solved the mysterious problem of death.'

Coëxtensive with the vastness of time and the limitless boundaries of the universe are the secrets beyond the mystic river—and the folly of man is never more apparent than when manifested in the puny efforts of sectarian creeds to reveal them. The countless conditions of the unknown laws of the great future now surround the spirit of our departed brother. The instinctive impulses of the soul tell us that he yet lives; science in its demonstrations of the correlation of force asserts the indestructibility of mental as well as physical force, while psychology proves the continuity of life and evidences its personal identity hereafter.

While our brother is gone from our midst, let us believe that he yet lives; so long as bereaved affection shall drop a tear on the coffin of its dead, or friendship cherish its recollections of the past, so long will the great truth find an affirmative response in every heart, *If a man lives, he shall not die!*"

"Materialized Apparitions."

We have been favored with the perusal of a letter received by Mr. E. A. Brackett, author of the volume above named, from Munich, Bavaria, in which the writer expresses having received great satisfaction in reading it. "I have," he says, "found in it so many experiences like my own truly and fairly represented, I find we stand on the very same ground as regards intercourse with beings of another life. This has caused me to read a paper on your excellent book in the Psychological Society in this place, and I have also translated the whole volume into German, and design to have it printed at my expense and to secure for it the widest possible circulation."

The writer further says that the paper he prepared and read before the Society in reference to Mr. Brackett's book created such an interest that he is authorized to engage a good, reliable medium for materialization to visit Germany, there being now no public mediums for that phase in that country. If such a one can be induced to go, he guarantees from a fund raised for the purpose to pay traveling and other expenses and a surplus for services; and he adds, "The medium would also be at liberty to visit other places in Europe after leaving Munich, and we should assist such traveling by recommendations to our friends."

The tribute this writer voluntarily gives to the intrinsic value of Mr. Brackett's book is a well-merited one, as all who are familiar with its contents will readily admit. While it has been deemed in Germany worthy of a translation, and awakened an interest that has led to a proposition to have a medium go thither to give palpable proof of the truth of the phenomenon upon which it treats, we trust Spiritualists in this country will fully recognize its merits as an auxiliary to their personal efforts to make known that truth, and do what they can to extend its circulation and consequently its usefulness in disseminating a knowledge of the facts of Modern Spiritualism.

☞ Dr. Wells, who diagnoses and prescribes so successfully through W. S. Rowley in the office of Rowley & Whitney, 89 Euclid Avenue, Cleveland, has originated some specifics that have done wonders, if reports are true. We gladly call attention to their ad. in another column.

Gerald Massey at Berkeley Hall.

Mr. Massey gave his second and concluding lecture in this hall, under the auspices of the First Independent Club of Boston, on Sunday afternoon, Nov. 18th. His theme was "The Devil of Darkness in the Light of Evolution."

There are two things [he said] which I have come to look upon as constituting the unpardonable sin of father and mother against the helpless innocence of infancy. The one is in allowing their little children to run the risk of blood-poisoning—such as was once suffered by a child of mine—from the filthy fraud of vaccination. The other is in permitting the mind and soul of their children to be inoculated with the still more fatal virus of the old, false, Orthodox dogmas and delusions.

Christian dogmas began [he remarked] with being unintelligible and inexplicable. The doctrine of the trinity was of purely mythological origin.

The argument of the non-theist is continually directed and limited to the false premises and inadequate conclusions of the Orthodox, which it is as easy and cheap to pulverize as it is to pummel a sack of straw! We can know nothing of an omnipotent God who plays fast and loose with the conditions of law! Were it so, all human foothold and trust in the stability of the universe would be gone. Education would be impossible. We are at first taught by means of the fixed facts, in order that we may found on solid earth, not on the ever-shifting sands—with prayers for God to catch them now and again, and keep them quiet for God's sake!

I rather think it would be more just to reply, there is not sufficient manhood and intelligence in you to put an end to the evils you deplore! "I, God! gave the earth for all;" and you permit the initial iniquity of absolute private property in land, whereby one man may clutch a county all to himself, and a few may claim a country. You allow the rights of property to overrule and override the interests of humanity! If your national property is doubling every thirty years, so is the national pauperism!

I also hold their other cowardly doctrine, that of vicarious sacrifice, to be the real, if indirect, cause of vivisection. It would have been impossible for a nation of animal-lovers like the English to tolerate the vivisection of the dog, for example, man's first friend in the wilderness of the early world, his ally in the work of civilization, unless the motor nerve and conscience of the race had been paralyzed by the curare of vicarious suffering. The beastly cruelties of its practitioners, which are flaunted in our faces with intent to terrorize the conscience of others, could not have been permitted by men who had not been indoctrinated by the worship of a vivisecting deity whose victim was his own son! And these myriads of slowly murdered dogs and rabbits, cats and frogs, cannot have the consolation of knowing that vivisection is salvation, and they are saviours of the human race from the consequences of its own crimes against nature and sins against self!

It is impossible to establish the throne of eternal justice by the violation of all that is human, as is fruitlessly attempted on this ground of the orthodox creed.

As with the Trinity so it is with the origin of the theological devi. The crucial question of the savage man Friday was too fundamental for the theology of Robinson Crusoe. Friday asks: "But, if God much strong, much mighty as the devil, why God no kill the devil, and so make him no more wicked?" Crusoe, imitating other theologians, not knowing what to say, "pretended not to hear him." I am told this passage has been omitted from certain recent editions of "Robinson Crusoe." To give an answer to that question we shall have to go back a long distance.

The horned new moon, the waning moon and the moon at full [he said] were in external nature eternally three in one. So the origin of the theological devil could be traced back to a day most remote. Satan meant an opponent or adversary, and the first great natural adversary recognized by primitive man was darkness, the constant enemy of light. Thus the power of darkness was literal before it became metaphorical, moral or spiritual. Darkness was the vast, huge swallower of the light, night after night, and, as the original devil that put out the light, was the subtle enemy, the obstructor, deluder and general adversary of man.

The crocodile was an ideograph of the swallowing darkness, and the serpent was another form of the swallower, since, according to the Egyptians, it was all mouth. Thus the mythical dragon and the old serpent were interchangeable in mythology—each being a representative of the devil of darkness. Out of the darkness leapt the lightning bolt, and in the deep waters lurked another subtle foe of life, and thus the jaws, the fang and the sting of death were assigned to the devil of darkness, who gradually assumed the character of man's mortal enemy.

The earnest mode of representing the eternal alternation of external phenomena called night and day, the good and bad, was in the universal myth of the twin brothers. These brothers were portrayed as in continual conflict with each other, and, as in the story of Jacob and Esau, fought in the struggle to get born the first. St. George and the dragon was but a later form of the same mythos, typical of the warfare between good and bad, light and the dark. When mind became an element in the manifestation of phenomena the twins were called the bad mind and the good mind, and were thus moralized on their way to becoming the dual divinity or modern God and devil. The dark divinity in the physical, mental or moral domain was only negative or negational; the bright one, the god of light, the good mind, was the Supreme Being, the reality, the author of all that was finally real and eternally true. Men of to-day were thus not only contemporaries of savages in many of their current customs and benighting beliefs, but were also the victims of their leavings, since various superstitions of to-day were nothing but the primitive fetishism that still survived in the last stage of perversion.

After mentioning the various heathen myths of the devil, Mr. Massey said: Our theology has made the primal shadow of physical phenomena substantial in the mental sphere, and from the external darkness of that beginning has extracted and internalized the modern devil. There is no devil such as Milton saw, and, as you must know, much current theology has been derived from "Paradise Lost." The mythical devil was pretty much dying out until it was revived by the theology of Luther, Calvin and Milton. The Romish church did not deify the devil as the Protestants have done. She was better acquainted with the tradition of his creation and the earthly nature of his character. Luther and Calvin doubled the devil and placed one at each end of their scheme of things, the upper or bright God being rather the worse devil of the two. They put the doctrine of dualism as perplexingly as did the negro preacher, who told his congregation there were but two roads open to them—one of these led directly to destruction and the other went straight to perdition.

The Satan of sacerdotal belief was not a being for God or man to kill, but an effigy in shoddy that only needed to be ripped up to show that it was stuffed with sawdust. In giving up the Orthodox hell and ancient devil, men were doubtless giving up one of the most potent motive powers. The devil was a fundamental part of the Christian scheme. If there were no devil, there need be no redeemer. Orthodox Christianity was answerable with its life for the literal truth of these stories of the devil, the fall of man, and the doctrine of a dying deity's atonement. Its life was staked upon the stories being true, and its life must pay the forfeit of their being found to be false. Still one would like to believe in just a very little hell for their dear sake. They have so devoutly believed in a big one for ours.

There is devil enough, however, only of another kind than the one we have played with. The devil and hell of my creed consist in that natural Nemesis which follows on broken laws and dogs the law-breaker, in spite of any belief of his, that his sins and their inevitable results can be so cheaply sponged out as he has been misled to think, through the shedding of innocent blood. Nature knows nothing of the forgiveness for sin. She has no rewards or punishments—nothing but causes and consequences.

His devil, he said, was the devil of heredity, working in two worlds at once. Evolution showed the continuity of ourselves, our desires, passions and characters. If men had not mastered and disciplined their lower passions here, they would be mastered by them hereafter. These old passions burned and burned, and would and must burn on till they were burned out.

We have been following [said the speaker] a phantom of faith, and the actual, veritable devil has been dogging us indeed! This is not a Satan of God's making. Not an archangel ruined, who in falling found a foothold on this earth for the purpose of dragging men down with him to that lower deep for which he is bound, but a devil to be recognized by his likeness to ourselves, the devil that is our worser self, the devil of our own ignorance and the deification of self, a devil bequeathed to us by the accumulated gains of centuries of ignorant selfishness and selfish ignorance—a devil to be grappled with and wrestled with and throttled, overthrown and overcome and put out of existence—not only in the struggle against all that is evil in the isolated individual life, but by the energies of all collected and clubbed and made coöperant to destroy the causes of evil whensoever and wheresoever these can be identified, whether as religious or political, moral or social. We stand in heaven's own light and cast the evil shadow of self and say it is the devil.

You must look out for natural consequences and effects that follow causes, not for rewards and punishments! You know that a little bile in the blood may cause great mental distress, but it is perfectly absurd to ask God to save you from these blacks in your eyes and blue devils in your brain. You must look to your liver and obey the laws of health. Eschew tobacco instead of chewing it, and take less whiskey or coffee, as the case may be. God intends man to get rid of evil as he grows enlightened enough to deal more wisely with human conditions in the process of—what? Of becoming manlier and womanlier.

Seen in the light of evolution, he said, the existence of evil was no longer a mythological mystery to be made the most of for preaching purposes, but a necessary concomitant of development. The moment men recognized evil, the responsibility for its existence became theirs. Here was something to be turned into good, a devil to be converted. It was not a doll to dandle and claim divine patronage for, but a misbegotten devil of ignorance, and a miscarriage of humanity in the past. There was no origin of evil in the moral domain that was not derivable from ignorance. There was no devil in the moral domain except in the devilish determination to do the wrong or permit it to be done, after one had evolved the consciousness that recognized the right.

The reason why God did not kill the devil was because man had unconsciously created or permitted all that is the devil finally; and here or hereafter man had to consciously destroy his own work, and fight himself free from the errors of his own ignorance; not man as mortal simply, but as an immortal, marching onward side by side with those who were elders in immortality, still united with man and lending a hand to effect in time the *not* altogether inscrutable but slowly unfolding purposes of the Eternal.

Mrs. Isabella Beecher Hooker will lecture before the Independent Club in Berkeley Hall next Sunday afternoon at 2:45. Subject, "How I Became a Spiritualist."

A Spectral Dog Saves a Train.

A New York *Tribune* reporter tells of having been seated on the Battery promenade recently, when a lady passed with a white dog. This led a man on the seat next to him to say that he never saw a white dog without being reminded of an experience of his when fireman on the Pennsylvania railroad ten years ago. A long train of passenger cars and three Pullmans left Jersey City at nine o'clock one evening. It was going at a sixty-miles-an-hour pace, when the engineer said, "Look here, Jack, there 's a white dog runnin' along side what 's been following us five minutes, and I 'm blamed if he aint keepin' up to the engine. Look at him." Jack did look, and saw the dog skimming along over cuts and ditches and round curves like a swallow. At length the engineer said there must be something wrong, and stopped the train, after which the dog was not seen. The conductor came and inquired why this was done, and having been told the train was started, moving slowly until the engine was within twelve feet of a huge rock that, loosened by the rain, had rolled down from the bank. Had it not been for the white dog the train would have struck the rock while under full headway, the consequences of which can scarcely be conceived. The man said, "I got shaky soon after that and resigned, and the very mention of a white dog, much more the sight of one, brings that strange ride back to me."

☞ We gather the following from late Indiana (Pa.) papers:

"Dr. Peebles, one of the busiest of busy men, lectured last Monday evening in the united Presbyterian Church in Indiana, Pa., upon 'Foreign Travels.' The four following evenings in Library Hall, upon 'Hygiene and Health,' and Friday afternoon and evening before the students and Faculty of the State Normal School in Indiana. Saturday evening he delivered a parlor lecture to over sixty persons upon what he saw of Spiritualism in China, Siam, Ceylon and India. He argued that Spiritualism both old and new was in harmony with immutable law, and afforded the only direct, tangible and positive evidence that we have of a future conscious existence."

☞ W. L. Jack, M. D., writing from Haverhill, Mass., under date of the 17th, says he has been very busily employed of late, and in the course of his letter: "The last issue of The Banner at hand is one of the very best published, and should be sent broadcast over the land. Its leading article, clearly setting forth the Fox fiasco fizzle, is the best editorial of facts you have given. It should be put in pamphlet form and freely distributed."

☞ A correspondent wishes to know where *Wild Tea*, or "*Red Root*," the cure for Cancer, published in Nov. 10th issue of The Banner, can be procured. We think the large botanical drug stores of this city and elsewhere could supply the herb. The lady who was cured of cancer by it described the Red Root as growing plentifully in the West—but we have no doubt it may be found in the large, reliable botanic stores of the East.

Removal.—A. S. Hayward, magnetic physician, having secured parlors at No. 4 East Brookline street, Boston (second door from Washington street, opposite Franklin Park), will remove there December 1st, where he can be found from nine to four (Sundays excepted). At other hours he will visit patients at their homes.

☞ Read the Call (on third page) for the Quarterly Convention, to be held Dec. 1st and 2d, at Hartford, Mich.

Acknowledgments.

It was Irvin Camp of Erie, Pa., who sent me the $1 which I erroneously reported for Clark Irvine in my last account.

Since my last report I have received toward my cottage fund, from L. A. S., of Hamburg, Ia., $5.00; from E. J. Cornel and wife, of Syracuse, Neb., $10.00; from Mrs. S. J. Dyer, do., $5.00. [These are old neighbors, and were educated with my children under Prof. Lyman, late of the United States Treasury and a frequent correspondent of the Banner of Light.] From J. J. Lake, Trenton, Ont., $1.00; Mrs. H. D. Cook, Normal, Ill., $5.00; total $26.00; making in all to date, $154.00.

As my spirit-friends constantly assure me the necessary amount will be raised, and I have perfect confidence in the Spiritualists who have been readers of The Banner for twenty-five years, I have let the contract for $500, to be completed early in the spring.

Cobden, Ill. Warren Chase.

Horsford's Acid Phosphate recommended by Physicians of all schools, for the brain, nerves and stomach.

☞ Writing Planchettes for sale by Colby & Rich. Price 60 cents.

ALL SORTS OF PARAGRAPHS.

AUTUMN, 1888.

Spring, long awaited, blossomed but to fleet,
For hardly had she from their moaning won
The winds to melody, and coaxed the sun
To tinge with emerald the trembling wheat,
Than Summer, envious of a spell so sweet,
And all the sudden wonder it had done,
Dissolved the dream of joy at last begun;
Then stole not e'er again from her retreat.
But, ah! the solace wrought by Autumn's smile,
For Summer's ban of tearfulness and blight!
Almost it seemed as though from her exile
Spring, in atonement for too swift a flight,
Had ventured back on earth to make awhile
A golden resurrection of delight.

—*William Toynbee.*

According to *The Daily Monitor*, Concord, N. H., "Prof." W. W. Dayton, "Spiritualistic exposer," (who does *not* expose) has been "performing" in that city and vicinage. New Hampshire is welcome to him.

Birth.—In Rockland, Me., Sunday, Nov. 18th, to Dr. H. P. and Gena S. Fairfield, a son, Lero Fontaine.

A Rochester dispatch to the New York *Herald* recently announced that Mrs. Catherine Fox Jencken was about to take the field as an exposer (?) of Spiritualism. We have heard nothing as yet of her exploits, but as she is to have one "C. W. Starr" as her manager (so reported), whose "rare" gifts" have been frequently "shown up" in these columns, the chances are that she will go into a speedy eclipse, *a la* Margaretta!

The *Golden Gate* is mistaken in attributing to Longfellow the lines:

"And ever near us, though unseen,
The dear immortal spirits tread
For all the boundless universe
Is life; there are no dead."

Their author is J. L. McCreery, and the verse is the closing one of the poem commencing:

"There is no death! the stars go down
To rise upon some other shore."

Generally but incorrectly credited to *Bulwer*. Mr. McCreery is a resident of Washington, and a Spiritualist. A collection of his poems was published by Putnam's Sons in New York in 1883, under the title of "Songs of Toil and Triumph."

Crops in Guatemala have been cut short by a severe drought. In many departments of Salvador all crops have been lost for want of rain. In Nicaragua, also, a famine is threatened on account of the drought.

The Folio for November—White, Smith & Co., publishers, 516 Washington street, Boston, Mass.—has as an introductory attraction a full-page portrait of "Nikita"; the number is full of valuable miscellany regarding current professional matters, and devotes eighteen pages to instrumental and vocal music.—We have also received from the same enterprising firm the following new pieces: Instrumental: "Home, Sweet Home," for the piano, by James M. Wehli; "It Is Better to Laugh," etc., "Ah, So Pure!" arranged for pianoforte, by Paul Keller; "New Paris Waltz," F. Wohanka; "Father of Victory," B. M. Davidson; "Harrison's Grand March," C. D. Blake; "Tarantella," revised by George Fox; "Beau Monde Polka," G. S. Brainard. Vocal: "Hallelujah! Lift Your Voices," "The Joyful Tidings," "The Wise Men's Star," "The Angel's Message," "The Angel's Song," five Christmas Carols, by H. P. Danks; "Marguerite," duet, C. A. White.

According to official statistics there were 2,647 avalanches last winter in Tyrol and Vonarlberg. The number of human lives lost was fifty-three, and about five hundred beasts were killed. Many hundred buildings were destroyed.

Last night, returning from my twilight walk,
I met the grey mist Death, whose eyeless brow
Was bent on me, and from his hand of chalk
He reached me flowers as from a withered bough;
Oh! Death, what bitter nosegays givest thou!
Death said "I gather," and pursued his way.
Another stood by me, a shape in stone,
Sword-hacked and iron-stained, with breasts of clay,
And metal veins, that sometimes fiery shone;
Oh! Life, how naked and how hard when known!
Life said, "As thou hast carved me, such am I."

—*George Meredith.*

At the third and last day's session of the Woman's Congress, held in Detroit, Mich., Nov. 16th, Mrs. Julia Ward Howe was reelected President; twenty-five Vice-Presidents were selected; Gertrude K. Easby, of Delaware, was elected Secretary, and Henrietta L. T. Wolcott, of Massachusetts, Treasurer.

A special telegram to *The Herald* states that a prominent physician of South Baltimore, Md., who is a Spiritualist, has men employed digging in his cellar at the dictation of a spirit who said that two hundred years ago he was a slave and that he was murdered and his body buried on the spot. A few bones, it is stated, have been found, sufficient to prove the correctness of the spirit's statement.

A great newspaper is a mighty engine. If we were to run such an engine, a real, a literary, political, social, moral locomotive, we'd fill her with the coal of conviction and the water of candor, and get up the steam of enthusiasm. Then we'd grasp the lever of intention with the hand of justice, and run her out upon the main track, hook on to the leading ideas, open the sand box and pull out for the next station on the road of progress, leaving the dead of the last disaster to be buried by those who love to linger about the deserted stations of the past. Steam would be reserved on account of warning from ahead, but never on account of wailing from behind.—*Ex.*

Yellow fever still exists in Jacksonville—having just broken out again with virulence in the Southern portion of the city.

Five hundred Indians from the British Provinces have applied to the United States for permission to come to this country. They are entirely self-supporting, and simply ask the right of buying land, as they are discouraged trying to farm where they now are—located in the extreme north.

First Citizen—Well, how's music out in Bullet City this season?

Second Citizen—Splendid! You ought to have heard the last open air concert by the Salvation Army.—*Burlington Free Press.*

Massachusetts now has its mysterious murderer. Mrs. Mehitable White was found dead and mutilated in her barn at North Braintree, Nov. 18th. She was sixty-four years old. No clew yet to the assassin. The daily press aver that a man with a stiletto is threatening solitary females by night in East Boston.

If the Fox girls have ever said that Spiritualism was true, and now deny it and say that it is false, their testimony against it is not entitled to any weight. It is not fair to condemn on such kind of evidence. A contradictory witness is not reliable.—*The Boston Investigator.*

Dr. Lyman Abbott comes surprisingly near *filling* Henry Ward Beecher's pulpit, says *The Voice*, of New York City. The brain is there, but not the body, and it is the body that gives that kind of energy which is to words what powder is to the bullet. A body equal to his brain, and Dr. Abbott's preaching would be heard across the continent—maybe it will be yet so heard, in spite of the lack of a powerful physique.

Some friend of Cæsar—Brutus, perhaps—once asked the great Roman whether he deemed a liberal education necessary to success in life. "I do," said Cæsar. "I attribute my success to the thorough grounding I received in the dead languages at school. Indeed, I could not have attained my present eminence in Roman affairs without Latin."—*Chicago Tribune.*

The Independent Pulpit.—In this month's issue the editor announces that the death of some and the removal of others who have been helpful in the support of the liberal cause have compelled the limitation of his lecture services in Waco to one a month, and a proportionate reduction of his income, upon which he mainly relied for the publication of *The Pulpit*. He therefore desires for it one thousand new subscribers, and they may readily be obtained by one hundred Liberals enlisting ten each. We sincerely hope he may receive the needed aid. *The Pulpit* has been conducted on a thoroughly just and equitable basis, opening its columns to all grades of thinkers, and giving Spiritualism a fair field to meet its opponents in honorable discussion. The editor has been, to use a somewhat hackneyed expression, the right man in the right place, and we trust that a lack of pecuniary support will not oblige him to leave it. *The Pulpit* is a quarto of twenty four pages. Edited and published by James D. Shaw, Waco, Texas.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Mrs. Jennie K. D. Conant, on Sundays 11th and 18th of November, met with the Spiritualists at College Hall and Eagle Hall, Boston, where she gave correct psychometric readings and spiritual tests. Mrs. Conant will hold spiritual services and give psychometric readings in Grand Army Hall, Chelsea, Sunday afternoon and evening, Nov. 25th. Would like to make engagements to lecture with societies for December, and January. Address Addison House, Suite 1, 422 Tremont street, Boston.

J. W. Fletcher will lecture in Springfield, Mass., in G. A. R. Hall, every Sunday for the present.

Mrs. Emma Miner was engaged in Augusta, Me., November 4th, 8th, 11th and 13th; is engaged for Worcester, Dec. 9th, Clinton, Dec. 30th.

Lyman C. Howe, of New York, will speak in the First Spiritual Temple, Boston, Dec. 2d, 9th, 16th and 23d. He will respond to calls for week evening lectures at points accessible from Boston during December—until Christmas; and for Sundays any time after Dec. 23d. Address in care Banner of Light.

Mrs. H. S. Lake, now speaking at the First Spiritual Temple, will lecture in Paterson, N. J., the Sundays of December, after which she will return to Boston for the months of January and February. Present address, 8 Worcester Square, Boston.

J. Frank Baxter, on Sunday next, 25th inst., will give his two closing lectures of his present engagement in Norwich, Conn. On Monday evening, 26th, he will lecture in New London. Through the month of December he will conduct meetings in Western New York, on Sundays in Buffalo. Some week evenings at liberty.

Mrs. E. Cutler, trance and test medium and psychometric reader, would like to make engagements with Societies; will add those needing help on reasonable terms. P. O. address, 406 Washington street, Newark, N. J.

Miss Jennie Rhind will answer calls to lecture and give psychometric readings wherever her services may be required. Her address is 33 Boylston street, Boston, Mass.

☞ It is a wondrous power given to some women that they should become, as it were, angels sent from heaven, lent to the earth awhile, in order to fill men's minds with worthy thoughts and to lead them in the heavenly way. The Roman Catholic Church holds that the age of miracles hath never passed; which I do also believe: Saints there are among us still, who daily work miracles—turning earthly clay into the jasper and precious marble of heaven.—*Besant.*

Special Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the Banner of Light the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

Colby & Rich, *Publishers.*

List of Lecturers.

The Banner publishes from time to time a list of Spiritualist Lecturers with their post-office addresses attached without charge, and in consideration of our so doing it seems to us they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to at once.

Christmas Presents.

Colby & Rich, at their Bookstore, No. 9 Bosworth street, have on sale a large assortment of highly interesting books suitable for Christmas presents, which they offer to the public at very reasonable rates. Give this firm a call and examine their assortment for yourselves. tf

For Sale at this Office:

The Two Worlds: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

Hall's Journal of Health. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

Buchanan's Journal of Man. Monthly. Published at Boston. Single copies, 10 cents.

The Soul. Monthly. Published in Boston. Single copy, 10 cents.

The Carrier Dove. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

The Bizarre. Notes and Queries, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

The Olive Branch: Utica, N. Y. Monthly. Price 10 cents.

Religio-Philosophical Journal. Published weekly at Chicago, Ill. Single copy, 5 cents.

The New Thought. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

The Watchman. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

The Truth-Seeker. Published weekly in New York. Single copy, 8 cents.

The Herald of Health and Journal of Physical Culture. Published monthly in New York. Price 10 cents.

The Theosophist. Monthly. Published in India. Single copy, 50 cents.

The Golden Gate. Published weekly in San Francisco, Cal. Single copy, 10 cents.

The Better Way. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

The Path. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

The Esoteric. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

☞ **Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.**

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The Banner of Light *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
O6 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* O6

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention Banner of Light.
N10 13w*

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the Banner of Light and the publications of Colby & Rich during the absence of J. J. Morse.

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☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

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QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held Oct. 16th, 1888.

Spirit Invocation.

Oh! thou Almighty Spirit of Love, thou Radiant Angel of Life, of Harmony and Peace, we invoke thy presence, and we would expand our souls to thy inspiration, that our hearts may feel new pulsations of strength and activity, and our spirits become uplifted in light and joy. Oh! we would indeed be caught up into an atmosphere of purity and of peace, that our paths may stretch onward to higher life, to grander scenes of employment and unfoldment. We would come into harmony with all that is holy and true, with the pure and bright angels of the diviner existence. We ask the blessing of the pure, the wise and the good spirits of this life and of the heavenly life to be with us all; may it rest upon the lowly and sad until they are quickened by its influence, uplifted and made strong. May it enter every heart and remain there as an abiding light until each one shall see and know of promise, of hope and of good cheer, and grow better and happier because of its divine rays. May we all at this and at all times be ready to do thy will even as it shall be appointed to our hearts.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready for your questions, Mr. Chairman.

QUES.—China and Russia have tariffs higher than that of the United States. If a "high tariff makes high wages," how is it that wages in these two countries are the lowest in the civilized world? If "high tariff develops manufactures," how is it that these two countries are industrially the most backward of all the civilized nations of the earth? Please answer.

ANS.—These are questions which perhaps it would be well for every thinking mind of the country to study from both sides and reason upon dispassionately. We can only give an individual opinion upon them, the same as any intelligent mind would do. Personally we do not believe in a prodigiously high tariff, nor on the other hand are we altogether prepared to state that free trade, unqualified, is for the best good of the country. We hold that the tariff, relating as it does to the manufacturing and industrial interests of this country, may be adjusted satisfactorily to both sides or parties; but this can never be done through recrimination, by attacking persons or systems in a heated manner; it can only be done by discussion fair and open, and by the adoption of such means as may seem honorable and just to those intelligent minds who really desire the good of the country, and, what is of as much importance, the good of its industrial classes.

We do not care to enter into a discussion upon this platform of measures that are essentially political in their nature. The question of the tariff at this present time has entered so thoroughly into the political aspect of the country that for one to give a personal opinion, spirit or mortal, is to virtually class himself with either one or the other party that stands as representative of the politics of this nation; therefore, Mr. Chairman, we desire to be excused at this present time from saying more upon the subject before you.

Q.—It has been said by medical chemists that *all* nervous troubles of human beings proceed from an improper condition of the blood, either directly or indirectly, which leads to unnatural pressure upon the nerve cells, and thus each of the millions of filaments conveys to the brain its distinct complaint. The questioner is in doubt as to the above statement, as, being a mesmerizer, or magnetic healer, he has cured nervousness through manipulating the patient with his hands, needing no medicine to effect a cure?

A.—We shall assent in a measure to the scientific statement made, that nervous disorders of the physical system are principally produced through the vitiation of the blood. We believe, from study and observation of the physical system of man, that this is generally true. We find hundreds of human beings living under a state of such high pressure as to pay but little attention to their own organisms; they become careless in many directions, do not give proper care to diet and exercise, and to the general laws of health; thus the blood becomes vitiated, and in many instances poisoned by effete matter passing into the circulating fluid which should pass off from the system through natural exhalations. What is the result? Perhaps no organic disease may develop itself, and there may not be any special manifestation of functional disorder, nevertheless we find the individual becoming a chronic nervous invalid; he cannot bear what in former times would have made no impression upon him, and is easily disturbed by little things. Why is this? You may say: Oh! he has inherited a nervous organization—it is natural to him. This may be so, as we have many among us who have inherited organizations that do not properly perform their functions; therefore we find this pressure upon the nervous system.

But we are not referring to such individuals at present; we are speaking of those who have started out in life with a fairly good physique, who have been endowed with a constitution calculated to bear the wear and tear of the world, but who, because of their own neglect, their want of proper care, have become reduced to such a state as to be known as chronic nervous people. The blood, we affirm, is disordered in more than one respect; it does not circulate properly; it does not throw off those accretions which it should part with in order to remain in a healthy condition; the nerve forces do not distribute themselves equally throughout the system, and are not able to perform their own work as they should do; there is an over-pressure of nervous force in one department of the organism, and a depletion of it in some other, therefore the patient suffers what is called on earth nerve pains, he may have nervous prostration, and so on.

Your correspondent, Mr. Chairman, speaks of having allayed this nervous condition, and perhaps such pain as has attended it, merely by the application of his hand to the parts affected. This, we have no doubt, is true, since if he is magnetic, and is also used by spiritual intelligences for the passage of magnetism through his system to that of his patient, he may be able to accomplish all of this, since this spiritual magnetism, being of a high order, possesses curative elements which may reach the case and impart to the patient temporary if not permanent relief. We do not think, however, that a patient of the kind described can find permanent relief unless the magnetism is applied daily for a long period of time. Manipulations which tend to equalize the flow of the circulation will also tend to distribute the nervous forces equally throughout the system, and thus bring the sufferer into a condition where he will imbibe health, not only from his physician but from the atmosphere at large. We should judge, from what we have learned from specialists in the department of nervous troubles, that if a patient suffering from what is called nervousness or a disturbed mental condition, and also from physical nerve-pains, which are so torturing to those who have to endure them, would seek to live closely in accordance with the laws of nature, partaking only of wholesome, easily digested food, eschewing late hours, late suppers, and avoiding stimulants of all kinds, especially highly spiced foods, and otherwise conforming regularly to the most sensible rules of health, he would find his blood coming into a better condition. If he would also pay strict attention to his person, in matters of bathing, he would find the system able to throw off, through its natural avenues, those poisonous accretions which the blood has taken up and which it desires to dispose of. To live in the fresh air and sunlight, to a large extent, will do a great deal for a nervous person, or for one suffering from nervous pains. We know that there are classes of these disorders which are not easily reached by such means, but these methods will apply to all, and are likely to give at least relief, while if it is necessary to receive other treatment, we should most certainly advise the application of magnetism imparted by a sympathetic, congenial and healthy physician, since this impartation will tend to equalize the circulation of the blood, and also to evenly distribute the nerve forces of the system, that they may do their work in a more regular manner.

Q.—[By Mrs. I. A. Vesper.] Which is the soundest religion, Spiritualism or Christian Science?

A.—We do not know that Christian Science is essentially a religion, since it may be adopted, studied and understood, we believe, by those who adhere to any denominational religion, and also by those who profess to have no religion whatever. Neither do we consider that Spiritualism is directly a religion, yet it may be so called, since it applies to the manner of living of humanity: it teaches that unless a man seeks to live in direct accord with the rules of justice and of fraternal love to his kind, he will suffer because of his omission. Spiritualism teaches that as a man soweth so shall he reap in time to come, and that he who lives as nearly right as he knows how, seeking not only to be of use to himself, but also to his fellows, will undoubtedly, when he has passed on from one scene of labor to another, derive a satisfaction from the contemplation of his past record which will bring great happiness to his soul; therefore Spiritualism is a religion. And it is a great deal more, since it may be called a philosophy, the science of life; a science which demonstrates directly, through the operation of law and fact, that immortality is assured to humanity; a philosophy, since it can reason upon life and upon things, and outline clearly to the contemplation of the thinking mind, not only causes but effects, the sure sequences which will follow the one from the other, and so on.

Christian Science comes to the world at the present time, claiming to afford to humanity the way and the means for producing a state of health, bodily and mentally. It says to mankind: "Matter may be subjugated to mind." Spiritualism has claimed the same, and it stands upon this platform, that mind is above and beyond matter; that the spirit permeates and controls the material. And yet Spiritualism asserts that matter, although dependent upon mind, has its own domain and province, and that it *must and will assert itself and its prerogatives in that domain and within that province;* that is, the physical elements of the human body have their own particular line of work and function; they must perform that work and obey the law of their being. The mind of man has its own particular domain, and to a certain extent may control the physique. But there are limits; there is much connected with the physical which will assert itself, which must operate in accordance with the physical laws of the universe, and therefore will demand its rights and that attention which belongs to it.

Christian Science may do much by teaching mankind how to live regularly and correctly, so that the mind may gain the ascendency, and that the physical will not suffer many ills, because it will be harmonized in accordance with the mental nature. Christian Science may also do much, if it will, by scientifically establishing to the human mind its office and its work, but it cannot do this by claims and pretensions, it must do it by established effort and labor. If it opens classes and correctly teaches a man how he may conduct himself so as to ward off disease, or overcome pain when it attacks his system, then it is doing a grand work. We believe there are many conscientious workers in this particular field of labor who are seeking to do this very work. Spiritualism has sought to do it from its first entrance into the human family; it has had its branches of teaching in this department all over the land; has had its healers, mental and magnetic, who have sent forth the life-giving forces of their own natures, and also those from unseen but potent intelligences who are seeking to cure humanity of its many ills. Spiritualism and Christian Science, so termed, may work for humanity if they both seek to establish health of mind and body. We do not object to any agency that is calculated to help mankind up from a condition of ignorance, vice, ill health or suffering, but should call it God-given, and should certainly wish to speed it on.

Q.—[By O. S. P.] Obesity being regarded by many physicians as a diseased condition, what are the best methods and remedies for its removal?

A.—We do not make the sweeping statement that obesity in every case is the result of disease, but we believe that it is so in a great many cases. Here, as in cases of nervous disorder, we find the difficulty seated in the circulatory system; the blood is not of a pure, unadulterated quality; in many instances being vitiated by the admission of another fluid, which you may call water, if you please, since it is watery in appearance, that is, there is a deficiency of red and a superabundance of white globules, and therefore we find that the patient is really in a diseased condition. What are the best curative agencies for such a state? We should not advise the patient to dose himself with drugs, but to be careful what, by way of medicine, he takes into his system. We should recommend him, as well as the nervous patient, to attend to his daily habits and surroundings, to live, as far as possible, in the light, and in the fresh air, to attend to exercise especially, and also to his daily bath, taking a good course of rubbing with a flesh brush, morning and night. We should also recommend magnetic treatments, because we have great faith in the efficacy of magnetism, when healthfully and properly applied.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Oct. 26th, 1888.

Harvey Slade.

I desire to assure my dear friends in New York State that I am firmer in the faith to-day, if possible, than I was in the mortal. Then it was my religion to feel that the dear ones visited and held communion with me. I would say to them: Wait patiently; in a little while will you come to join those who have gone before. My angel-mother came to meet me. The time since her departure had seemed very long to me, for I lived eighty-five years on earth. My friends will understand who is speaking when they see my name in the paper. My home was in Lansingburg, N. Y.; my name, Harvey Slade.

Alice B. Sampson.

Oh! how quickly was I sent out to the other life! The spirit was not crushed, but the body was. Poor father and mother, how your hearts bled for me! I changed my course, thinking perhaps I should escape the limb as it came from the tree; but instead it was to bring me over into the beautiful home beyond. I felt at the time how much they needed me! Many times did mother say: "I cannot have it so!" It was not possible, seemingly, that her Alice was gone. No, dear mother, I am not gone; I am only a step from you. But it seemed as if I had gone far away at that period. Father and mother, if you would but learn a little of the life beyond you would feel much happier.

Annie, I want to thank you and the guides for what you have been able to learn of me since I passed over. Oh! that dreadful moment! As I heard the crash coming I turned away to escape it; but, no, it was so quick I had not time for thought.

But the letter! the letter! I well remember I held it in my hand. I know, Annie, you understand full well what it meant, and that you did receive nearly all the contents.

Oh! this beautiful spirit-land! I would not return to earth to stay, but I would ask you to be patient, dear mortals, for in a little while will the gate of the beautiful Summer-Land open to you, and then you will know what each spirit has been trying to explain to you. We may try, but we can only give a faint outline of the beauties of spirit-life. Flowers bloom everywhere, filling the air with their sweetness, and little children pluck them by the wayside, so happy in their glee.

In Plymouth, this State, Mr. Chairman, I was known, and the incident that hurled my spirit from the body has not been forgotten.

It seemed to have been only a few moments before I came to consciousness, and realized what had happened. Then my own spirit at once went out to my father and mother; in my soul I asked the angels to take care of them. Thirty-nine years did I dwell here in the form. Alice B. Sampson.

Stella P. Pinney.

Mr. Chairman, I have dear ones waiting for a word from those who have crossed over. Many a time have I drawn near to those dear to me, thinking perhaps they would sense my presence. Yet this is something hard to understand. How many times have I breathed this thought into my mother's heart: "Stella is not far from you." I am much nearer, dear mother, than you can think, although you understand much of spirit return.

I loved music, and we have much of it in spirit-life. It is perfect there; all the instruments are in tune. Every one watches so eagerly for the music as it comes, and often little groups of children sing together delightfully. What is sweeter than to think that your dear ones await your coming? Mother hardly felt reconciled to my going, but knowing of spirit-return, and feeling so much of spirit presence, her sorrow was lightened a little in consequence; still I know she missed the presence of the form. I tried to be patient, for when I was not suffering the world was bright and beautiful, and when the suffering came I tried to look beyond the veil, and feel that in a little time I should be released. I lived at Stafford Springs, Conn. My mother is Mrs. H. P. Fairfield, and my name is Stella P. Pinney.

Amos Dean.

While dwelling in the flesh, Mr. Chairman, I understood little of spirit-return; I did believe that spirits hovered around us, yet I must acknowledge I woke to a great surprise when I found that the spirit could return, using the organism to speak through. I realized then that I had been looking through a glass darkly, that old theology was a delusion, and only served to hold the mind in darkness. Many years did I walk in the mortal form, but not many since I threw off the mantle of the flesh. I am only too glad to acknowledge that I have been in error, and that I now see the light.

I know, Mattie, you have been looking anxiously for a word from grandfather, and finding the channel open for me I accepted the invitation, and came in to tell my own feelings and experience.

Throw aside all prejudice, lay by your doubts, rise above the clouds of error, and think for yourselves a little. I did not live in the day when there were so many privileges as you have. I know they will say to me perhaps I would not have accepted them, even if they had been granted me. I know what I am speaking of; it is better for you to go to school this side, instead of having to learn all on our side, although we find it is a life of progression, and we may learn there. But learn here, and you will be much further advanced.

Mattie, my darling, I know how many clouds have come to you, how many thorns you have had to walk over, and I have sent forth an earnest petition, asking the angels to guide you through these trials. You might ask me, in turn, if they are always to be. Dear child, be patient; in God's own time these burdens that are upon your shoulders to-day will be lightened. Your own dear mother, who passed away when you were a child, is here, and sends love and greetings to you. Your grandmother, Nancy, as I usually called her, is here also, and with your Uncle John sends greetings. Realize that you are in the right channel, and learn all you can. I wish you to come into communication with us when you can; but sit by yourself, in a passive mood, a little while, as the time is granted you, and we will promise to do our part.

I passed away in Southern California; my name is Amos Dean. I think I shall be remembered by the dear child, and some few others.

Col. Robert Cowdin.

Although but very few may remember me, I know there are some in this city who will. Two purposes have brought me here to-day: one is, to prove the immortality of the soul, or rather to do my part toward it; and another is to reach a dear friend in Florida, at Arlington River. I know that this paper goes all over the land, and that my friend scans its pages often.

Brother Paul, I know you will be glad to get a word from me. Yes, it was correct; I was there present at the time you had the interview, and what purported to come from the Colonel was right. As I was privileged to speak, I thought I would merely allude to the period when you thought it was I, or felt pretty sure it was. Every word that came through another instrument was correct, and I would like you to know that although I gave but a short message at that time, I had much more I would like to have said, but could not control longer. I found my dear boy who passed out in the army, and the one who passed away by accident before. One was wounded on the field, taken by the Confederates, and passed out in their hands. Now I would like this dear friend to realize for one moment what an effort I have put forth to come to this meeting and speak of these things. Much rather would I come privately, dear friend; if you can find a medium in your vicinity I will promise to meet you. Put forth every effort, as I have done to-day. Do not think for one moment because I am so anxious, and even over-anxious, it is because I am not happy. I am happy and satisfied in my spirit-home, but the laws of attraction draw us to the dear ones here, and when we think we have but a word to say we find we have much. It is the spirit of sociability that moves us, and we hardly know where to stop talking. Col. Robert Cowdin.

Lieut. William A. Ashley.

Coming into this room, which the red man calls the council-room, I find many chiefs present, who have come to give power not only to mortals but to spirits, for many would not be able to speak were it not for the help of the red men. Dear friends, remember you are giving out magnetism to each one that comes here to-day from the bright Summer-Land.

Oh! the beauty untold of our spirit-homes! But still we are drawn back again to you and earth-life.

As I listened to the gentleman who preceded me, I said: "Will it be possible for me to speak?" and the answer came from the Spirit-Chairman that there would be an opportunity, so I stood watching when he should be through. You little understand how we prize such a privilege as this—hoping that the paper may reach the eye of some dear one.

I have many friends in Springfield, Mass., and in Cummington, Conn. I think I shall be remembered, for I was a soldier. In the Battle of the Wilderness I fell, but the spirit was not killed. As I heard the call, I exclaimed: "Great God! am I out of that body?" It did not take me long to realize that I had cast off the old coat; but I said to the spirit who greeted me, "Grandsire, I fell, fighting for my country." "Dear William, you have spilled your blood that others might have liberty," was his answer.

How many times have I wanted to give out a word, thinking perhaps it would make one more link in the chain of evidence which brings the knowledge of immortality to the hearts of men. How hard we work to let our friends know we are at home, and still not a word comes from them to us. Would you close your doors against us, if we were in the mortal form trying to visit you?

The battle in which I fell was a hard one. Many a poor mother's heart bled for the boy that went out; many a tear coursed down the father's cheek for the son that is gone. As I have met them on the spirit-side, many times have they expressed themselves that it was true we were not dead. Twenty-five years have rolled away since they were called, both men and boys, to fight for their country. God bless the boys! Many a man stood back, while the boys came forward and said: "We will go." Lieut. William A. Ashley, of the Tenth Mass.

John Pratt.

What is sweeter than freedom? Liberty! I look back and well remember how the boys went forward in their teens. Very few came back. How glad I am to know that they all meet together on the spirit side. I should not have spoken of the soldiers, only I see them here, and as I look from one to another, an anxious look comes over the faces of some who have not spoken, but have gathered to see what might come, and to learn, so they may be able to control other instruments, with the hope of reaching some dear one. My feelings reach out not selfishly, although I am drawn a little closer to my own.

I know, Lizzie, I promised faithfully some time ago I would, if possible, give a few words, that you might be assured I did not forget you.

Walter, dear boy, stand by your mother, and be a help to her. She has done so much for you it is your turn now to do for her. How many times, since I had a little conversation with you, have I tried to produce some little sound or manifestation in your room that you might know I was there. I have been drawn to Washington, D. C., on account of some little matters I am interested in for you. I am working through influences silently, hoping it will be of some benefit. I speak of what I know; you will come out all right; but you must wait, you cannot hurry the wheel of time. I well understand the causes of this delay.

Now, Lizzie, whenever there 's an opportunity to speak with me privately, let it be where it will, grasp it, for if mortals knew how much benefit we derive from coming into conversation with the dear ones, they would try hard to gratify us. I should much rather speak in private, but these matters weighed heavily on my spirit in regard to some little business affairs, and concerning the boy Walter, so I have come in public.

Mr. French wishes to be remembered to your friends. You will understand who French is, as he was a neighbor. Let me just say to you, when you see your friend Mary, tell her her darling daughter Hattie is here to-day with the grandfather.

I see, dear wife, you have made a change, and I think for the better, as you must be a little more settled. Not but that the people were friendly to you, but there were circumstances which caused you to come by yourself. In regard to Walter, tell him from father when he obtains a situation not to leave it so quickly, but to hold it long enough to get something permanently from it. You will understand, dear wife, what I refer to; there are some things connected with our own affairs that I do not choose to speak of publicly, therefore I will hold them back until we can be brought in contact more closely.

I lived in Quincy, Mass., and was known by the name of John Pratt.

Amos Atwood.

I see as I step into this meeting strange faces looking toward me, and, oh! how thankful I am that we are not strangers in our beautiful homes beyond. Fifty-eight years did I dwell in the mortal, and when I heard the call to come up higher I knew there was no way but to obey it, and I thank the angel-world for the summons.

I would like them to know in the old home that I have returned. In Minneapolis, Minn., I knew many, but I passed away in Farmington. I shall be remembered in these places and in Claremont, N. H.

On entering spirit-life the loved ones came to meet me, and even the old neighbors. Dr. Parker was there with the rest. He greeted me with these words: "Is it possible you have made the change?" It is not only possible but true, I replied. And we entered into conversation just as we would in mortal life. I looked about me and from one to another in surprise at the land I had come to, for I had thought of heaven as a far-off country. I find it is simply a place of happiness, and that it is but a step beyond the mortal life.

Jennie Dinsmore.

[To the Chairman:] The Spirit-Chairman said I could come when that gentleman stopped talking, but I just kept waiting right close here. I want you to write this down—that little girls as well as big girls come. I go to school, and I want mamma to know it, because she sometimes wonders where her Jennie is. A great many times she thinks perhaps I've gone to heaven, and I don't come back again. Why, mamma, don't you know better than that? She 's got to learn it, just like goin' to school.

My throat hurts me. I had diphtheria when I went away. It 'll go off in a minute.

I want my mamma to know I've seen Grandpa Grimes. I want her to know that we come, oh! so many times. Rosie comes with me; she 's a nice little girl that I play with. I am coming up big. I was little when I went away. I have been gone a long time, all through the winters and the summers.

I want mamma to know I went away to England, and I saw, oh! beautiful things; but the houses looked funny. I went with grandpa. I wanted to talk so much in that other meeting, but I had to wait, because a gentleman had so much to tell; then I came here this morning as quick as the door was unfastened, and when you came in here alone I was right behind you. There wa'n't no peoples here then. I looked round in one place and another, and then I went out to the little room where the medy was. I did n't make any noise.

I want you to tell mamma I've found the kitty that went away, and they did n't know where it was. I've got it. We have kitties and dogs, just the same as you do here. I was Jennie Dinsmore, and I lived in Chelsea, Vt.

Hezekiah Toleman.

To-day I find children welcomed here as well as adults, and no distinction made. I have been only too glad to be a listener. How often the thought comes as to why the doors are shut so closely. Why can they not understand of our coming day by day. Here in your meetings it is such a blessing to find a door opened freely. Dear mortals, can you understand the greatness of this privilege which is offered without money and without price? Think not for a moment that we do not realize its value, for we do.

I well know every street in your good old city. Years have rolled away since they said I was dead, but I only passed out of your sight, for the spirit can go wherever it will. You may ask me if I knew much of this spirit return before I passed away. I answer emphatically, no; yet I should be a very poor scholar, if, during the time I have been a dweller in the invisible realm, I had not learned something. Progression is the word that is given to us in spirit-life, and we would say to you: Make all the advancement you can here, for it will help you as you are called higher.

As I have said to Father Hinckley, how I wish they might know, here in this good old city, that Spiritualism is the only true religion. He says: "Be patient, for we are getting into the churches a good deal." I think he ought to know, for he looks in upon 'em.

I have been looking about myself, and I see that many a one who stands in your pulpits mixes in something of Spiritualism. But they want to cover it up a little, so it won't affect the pocket. That 's where the trouble lays. When I see so many eagerly reaching out after something to satisfy the spirit, I say to myself, Why is it not made plainer? Here mortals are suffering for spiritual food more than for material food, and still they do n't know what is the matter. Now feed your spirits, and you won't be quite so restless.

I am not speaking personally to the mortals I address, for I know my words are going outside of this little meeting.

George, learn a little concerning the spirit-side; it is worth while to get gain, not only for this life but for that which is to come. Think, for a moment; this life is only like a shadow; the life beyond is the real life, and you should be looking out a little for it. I would like you to know I have been around you many times, trying to influence you in business affairs. You do n't give me any credit for it. This is because of ignorance. You do n't know, because you have n't looked into the matter and tried to come to a realization of the fact, that one who has thrown off the old form is still permitted to help you by his influence. My name, Mr. Chairman, is Hezekiah Toleman.

White Fawn.

I was asked mentally to come in this meeting an' speak. I want my medy to know when she do n't haves the braves nor the squaws I comes to help her be much strong, so she can gives out to them whats they needs. I was with her when she wants to get a blanket for the little pappoose. She did n't know I was there. I sees her when she talks with the brave. He wants to take heap wampum from her. She knows better, 'cause I touched her, an' I says: "Do n't you do that." Then I comes here to-day, to see if I could gives out something. They tell I to say that brave George be here. He sends heap greetings to her and the pappooses what she has in the wigwam. I wants her to know I keeps my promise what she thinks I going to. I wants her to know she goes straight along, just in that channel what she 's going in. She never minds when the other squaws and braves talk much of what they knows nothing about.

I tell her up here (pointing to the medium's forehead,) I will come, when there was a squaw with her, an' I was telling her about her pappoose, what 's in the happy hunting-grounds. Then she thinks, will I come and stands by her every time when they do crowd her. They crowd her much in the wigwam; she no take any notice, 'cause the brave George stands by her all the way through.

I wants her to know I was by her when she was where they has blankets they sells to the people. They cheats you, you no looks out.

I want you to put this down in scratches, on the paper, so it will reach my medy, 'cause she sees your paper. White Fawn. Good moon.

Sally Beebe.

I have dear ones who draw me closely to them. How good, how grand, how beautiful it is to be able to leave even one convincing point with mortals, the loved ones left behind. Many years have elapsed since I dwelt among the inhabitants of earth. I know I am not forgotten, as I sometimes hear my name spoken; but I am afraid they put me too far away, not realizing the truths of spirit-return.

We are well sheltered, dear friends, in spirit-homes which are bright and beautiful. Yet how near we are to you may never be realized while dwelling in the form; there is only a step between us. I was taught in my early days to believe that heaven was a far-off country, and if we were ever so fortunate as to gain heaven, we should belong to the elect. I thank God I find there are many mansions in the Father's house—that is, different degrees of happiness, and that all sooner or later become of the "elect."

On entering spirit-life I beheld one and another coming toward me; my dear mother, grandmother and Aunt Sarah came in a group; and one came, grown to manhood, who was transplanted early to the Better Land. The reality was more than I could quite comprehend or take in at once. Yet these children recognize us immediately, because of the frequent visits they have made to the homes of earthly life. I am very thankful that these things are so. Doubts will come to mortals, and I had my share of them. I feared that I would not find my dear ones when I passed over. My home was in Cummington, Conn.; my name, Sally Beebe.

Emma Hollingdale.

I have stood here anxiously waiting, thinking perhaps there would be time allotted for me to speak. I realize fuly that a loved one is waiting for a few words of comfort from his Emma, for we partake of the feelings of mortals as we come to earth.

I well remember many faces here in your city so eager to catch a word from some dear friends.

Dear husband, I know how anxious you are to hear from me, and how glad I am to come to you to-day. Much rather would I meet you privately, but that privilege is not always given. I would not find fault. Oh! no. I am happy in my spirit-home; but how many times have I heard you say: "Oh! it is perfectly awful that you are taken from me." I know you miss the form that is gone from the home. I know how lonely you have been, for I come so often to see you. How glady do I come and touch you gently upon the forehead.

I know I cannot reach some of the relatives in Newburyport, as I would like to, and I well understand what has been done. I see the flowers that are often carried to the mound, and I thank the friends for them. We do appreciate the kindness and the thoughts that go out for us.

Jeffrey, remember I am not far from you. I am much nearer than you can realize, or than you can have an idea of. Go into the home that you frequent, for there you can unburden your sorrows, can talk on what is termed Spiritualism. There you talk together, you give out sympathy to each other, and it does you a great deal of good even to talk of us.

I say to you, go to the home, for we are there often. When I say *we*, you will understand who I mean—Curtis—for he is often there and little Arthur, as well as many other spirits. Dear husband, I know you will understand who is speaking, and how much I appreciate the permission granted me to-day.

My name is Emma Hollingdale.

Addie Thompson.

I am grateful for the privilege of speaking here, so far from my old home, in Denver, Colorado. I have been in these meetings a good many times, and now I see that a dear old medium is here, Mrs. Ada Foye. I have been with her away on the Pacific coast, and I know when she sees the name she will remember me. It is for the purpose of speaking to her that I am here, although not alone for that. I would like her to know I have been with her, from place to place; a good deal of the time I was in meetings at places far away, in Cincinnati and Philadelphia. I was in the little gathering a few evenings ago where they made a demonstration for her. I say, God bless the mediums, for they are the mouthpieces of spirits, and we do appreciate the privileges they grant us. My name, Mr. Chairman, is Addie Thompson. I was connected with the theatre. I thank you very kindly.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Nov. 2.—Thomas Harding; William Dodge; Lucretia Fuller Weston; Lavinia W. Lawner; Paul Dillingham; Willie Petersen; Daisy Bell and Sweet Brier Felch; Ed Crosby; Seward Hulse; Sophia Grimth; Annie Mitchell; Minnie Ackly.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Nov. 9.—Robert Sulley; Alice Stacey; Capt. William Henry Ford; Sylvester W. Brown; Bernie Shaw; Henry Munson; Minnie F. Lord; Charlie Bristol; Sarah White; Obadiah Brown; Mamie Ford; Mary Chase; Augusta H. Bigelow; Loyal Lovejoy; True French; Harriet Metcalf; Sarah J. Johnson; Annie Hague.

Verifications of Spirit-Messages.

A. G. TOWERS—MRS. S. E. WEYBURN.

In your issue of Oct. 20th we find a message from ALBERT G. TOWERS, who claims to have lived in Texas Township, Kalamazoo Co., Mich. We were well acquainted with Mr. Towers, and can see unmistakable evidence in the communication of his identity. We can further say that the names given and points made are strictly true.

We also saw a communication from MRS. SARAH E. WEYBURN in the BANNER OF LIGHT of Nov. 3d. Mrs. Weyburn, and Dr. Wm. Weyburn, her husband, were well and favorably known in Kalamazoo, Mich., as very zealous advocates of the Spiritual Philosophy. Her many friends rejoice to hear from her from beyond the mystic river.

MRS. JOSIE PAISONS.
MRS. L. V. BURDICK.
L. S. BURDICK.

GEORGIANNA WILLIAMS.

In your valuable paper of Nov. 3d was a message which we recognized as coming from our darling and only child, GEORGIANNA WILLIAMS. She had promised us a letter through Mrs. George McFallin of Law-

rence, through whose wonderful mediumship we have received many tests which have convinced us of the truth of spirit-return. The names given in the message are all correct, and her dolls are in her rocker just as she used to put them, as she says. We look upon your paper as a messenger carrying words of comfort and encouragement to sorrowing hearts, and hope the time will come when it will be as welcome in every home as it is in ours. Respectfully yours,

MR. AND MRS. E. C. WILLIAMS.
9 Temple street, Haverhill, Mass.

GEORGIE ADAMS—MARY MITSCH.

With pleasure did we receive the messages—one from my darling boy, GEORGIE ADAMS, and the other from my dear sister, MARY MITSCH, through Mrs. B. F. Smith, printed in the BANNER OF LIGHT of Sept. 22d and Sept. 1st. MRS. HORACE C. ADAMS.
Bradford, Mass.

Written for the Banner of Light.

A FOREST SYMPHONY.

BY MISS S. W. KELLEY.

It was in no vast cathedral,
Where thousands bend the knee,
In no hall of sculptured tower or dome
Rose that glorious symphony:

It was in a grand old forest,
When day and evening met,
I heard a strain of music,
That rings in my spirit yet.

It commenced far up on the mountain,
'Mid the topmost branches there;
It rose and fell, and rose again,
Like an abbess' murmured prayer.

But as it swept down the hillside,
It grew so strong and deep,
It stirred my heart to yearning,
And woke my soul from sleep.

It wrapt my saddened spirit
In a joy unknown before,
And wakened a kindred anthem
That shall sound forevermore.

The vanished founts of feeling,
The quenchèd fires of power,
Were stirred to flowing and fuming
In the hush of that solemn hour.

As the voice of the Infinite speaking,
Seemed that mighty tone to me,
As it surged through the swaying branches,
Like the sound of the heaving sea.

It died far down the valley
In a whisper soft and low,
But its memory hovereth o'er me,
Wherever I may go.

Oh! mighty north-wind singer,
Oh! forest-organ grand!
How I long for the sound of thy wondrous notes,
And the touch of that master hand!

Coventry, Ct.

November Magazines.

THE AMERICAN MAGAZINE.—"An American Theatre" is the subject of the opening article. It is written by George E. Montgomery, and with its numerous illustrations, including portraits of several well-known ladies and gentlemen of the profession, is one of great interest. This is followed by an account of "The First American Embassy to Pekin," by L. McIntosh Ward, and a second installment of a finely illustrated paper upon "The Valley of the Connecticut," by J. R. Chapin. "The Twenty-Third of Brooklyn," is the subject of M. B. Farr's treatment of "America's Crack Regiments" in this number. Of other leading articles are "The Koto and Its Associations"—the *Koto* being the national musical instrument of Japan—"Some Adopted Americans," "Tony; A Study in Black and White," and "Mr. Myndert's Grandfather." New York: The American Magazine Publishing Company.

THE VACCINATION INQUIRER deals with the question of the abrogation of all laws making vaccination compulsory with the force and assurance of one who, in taking the affirmative, knows he has truth on his side. The facts it produces showing the evil results of vaccination are sufficient to convince all who desire only the right to adopt its views. In this number William Tebb gives quotations from several able conservative journals, which opinions he thinks must have shaken the faith of some of their readers in the advantages of the State-provided preventive. London: E. W. Allen.

THE HOMILETIC REVIEW.—Dr. Philip Schaff contributes a sketch of the life and work of the celebrated preacher of the Greek Church, John Chrysotom. In the third paper, reviewing the influence of recent criticism on the evidences of Christianity, Dr. Behrends of Brooklyn treats of "Miracles." He does so quite briefly, avoiding all allusion to present events proven by thousands of competent witnesses to be exact counterparts of the so-called *miracles* of Bible times. New York: Funk & Wagnalls.

THE PHRENOLOGICAL JOURNAL.—"Notable People" continue to be described, four of them with portraits in this number. An article of interest to artists and others is, "How to Look at a Painting," and advice every one should heed is given in a paper upon "The Effects of Overeating." New York: Fowler & Wells Co.

CASSELL'S FAMILY MAGAZINE.—The usual variety of entertaining and instructive reading is given this month, including a description of "Japanese Homes and Their Surroundings," "The Love Affairs of Some Famous Men," "The Art of Type-Writing," "Forty Years Ago," and "Some Things We Say and Do in America." New York: Cassell & Co.

HERALD OF HEALTH gives "The Health Habits of Sixty-Six Centenarians," "A New Prescription for Attaining Long Life," etc. New York: P. O. Box 2141.

THE FREETHINKER'S MAGAZINE gives Ingersoll's views of "Society and Its Criminals," and well-filled literary and editorial departments. Buffalo, N. Y.: H. L. Green.

THE PATH.—"Theosophical Activities" and "Is Heredity a Puzzle?" are among the contents. New York: W. Q. Judge.

Was It a Materialized Spirit?

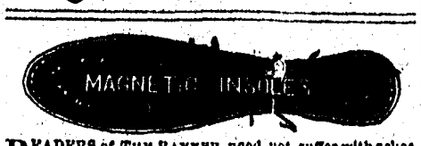
Last week a strange adventure happened to J. F. Williams, of Breathitt County, Ky., says a local Kentucky paper. About twenty miles east of this town is a mountain known by those living in the immediate locality as "Maiden's Ghost Ridge." On the day above mentioned, about four o'clock in the afternoon, Mr. Williams was proceeding leisurely across this mountain, and just after emerging from the forest, though the air had been unusually calm and the sky clear, there came a rushing sound as if a tornado had broken loose, the trees bending and swaying before the invisible storm. Williams stopped and viewed this strange atmospherical phenomenon with astonishment.

Suddenly there came a peculiar sound from out of the rushing wind, and then Williams recognized the ghostly outline of a young lady clad in white and beckoning him to return in the direction from which he came. He also heard the voice in tones of distress say, "Stop! danger!" Williams, who had been an unbeliever in ghosts, affected to disregard the command of the spiritual lady, and was about to resume his journey when again he was warned in the most solemn manner to proceed no further. Becoming deeply impressed with the sight of the phantom, he at once changed his course and returned to Jackson, and from here proceeded to his home, convinced that the warning saved him from some dire calamity.

The mysterious appearance of the spiritual woman on this mountain is attributed to the murder of a lover, which was committed many years ago. The young man who was killed was about to be married to a beautiful young lady. Unfortunately he had a rival who was determined that the marriage should not occur. One day when the prospective bridegroom was making his way across the mountain alone, it is supposed that his rival, who was on the lookout, murdered him, as his body was afterward found, horribly mangled and crushed.

The rival, however, had fled the country before the discovery of the dead man's body, and escaped punishment. On learning of the death of her lover the betrothed young lady pined away and died of grief, and now it is believed that her spirit continues to stand guard at the fatal spot where death overtook her intended husband. Those who were acquainted with the young lady describe the voice on the mountain as bearing a striking resemblance to that of the deceased young woman, and therefore aver that it is her spirit.

Advertisements.



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THE OFFICE OF **"THE SOUL,"** *with Library and Reading-Room*, has been established at Odd Fellows Building, Tremont street, corner of Berkeley street, Boston, where all are invited to call. It will be used for Séances, and the study, in every way possible, of *Psychic Forces*. See local papers Saturday and Sunday for Public Meetings. tf N3

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**NEW GOSP

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 24, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7 P. M. Mrs. R. S. Lillie speaker for November. E. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A. M. Afternoon service at 2½; and Wednesday evening Sociable at 7½. Mrs. H. S. Lake's guides will speak during November.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. R. Lowis, President.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. F. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

Wells Memorial Hall, 987 Washington Street.—The Independent Club meets every Wednesday at 2 P. M. Séance, followed by sewing-circle. Supper served at 6 P. M., followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Hall corner of Tremont and Dover Streets.—Mrs. Florence K. Rich will hold Mediums' Meetings for development and tests at this place Sundays from 12 to 1½. Music by Miss Chase.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple.—Last Sunday morning in Berkeley Hall, Mrs. Lillie's guide spoke on "The Danger of Our American Industries as Viewed from a Spirit's Standpoint." To some this may seem a strange subject, as the visible one before you is a woman, while the interests and the government of the nation are in the hands of man. This is called the nation of the earth, the home of the free and the land of the brave. No one conversant with its history will fail to recognize its merits and acknowledge the power of its people to govern themselves. Our mediums, persecuted as they are, are in the enjoyment of more light and freedom than they would be in any other land. It was for religious liberty our fathers contended when they fled from the land of tyranny and oppression, and yet they came pinioned with the thoughts of superstition, bringing in one hand the parchment of liberty and in the other the chain of religious bigotry. You have recently unveiled a statue of freedom in your city. By tremendous sacrifice and suffering independence was gained and your forefathers became a free people, unfurling their banners of freedom with songs of invitation that welcomed all seeking for a home of liberty. The greater part of our country was a land of liberty, yet, before we were aware of it, we held four millions of human beings in bondage, and it needed even the shedding of blood to achieve their emancipation.

That we as a nation are in danger now, she said, no one can deny; at no time in the past has liberty been threatened as it is in the present: Commercial trusts menace the industries of our country; sumptuary medical laws seek to deprive our citizens of their constitutional rights; and the perpetuity of our public schools is threatened by the conflicting demands of the two great divisions of the Christian system—Catholic and Protestant. The duties which the present places upon the friends of justice and purity in this country—that it may hold its own, as the home of individual freedom in the future—are grave, and should be more widely recognized.

Evening.—Announcing as her subject, "Home as an Institution," the speaker took a retrospective view of homes as they were, and comparing them with what they now are, questioned whether there exists in the homes of to-day the same quality and quantity of love and affection that existed in the crude and early homes of the long ago.

After recapitulating some of the duties of a family, that if performed result in happiness to every member, the control said:

"It is the little kindnesses and concessions that imbue home with success. In this nineteenth century the questions are often asked, What is the cause of all these wrecks of humanity? Is marriage and home a failure? Our answer is, souls are of God, and it is only the effect of conditions that makes one more than another debased. One of the essential principles of a successful happy home is to make the wife an equal partner in the rights of its possession. Woman should never be obliged to ask her husband for a single dollar; it inculcates in her the feeling of dependence, and she never should be placed in a position to ask cringingly for what she should justly be entitled to. Much of the insanity of to-day is caused by the wreckage of home. We do not expect perfect men and women, but we would have them strive to make their earthly homes more perfect. The homes of the future are beautiful and lovely; they are the redeeming homes that we hope for by-and-bye."

The service closed with a poem.

On Sunday morning, Nov. 25th, memorial services will be held in tribute to the memory of Joseph L. Newman. Mrs. R. S. Lillie, Miss Emma J. Nickerson and Dr. H. B. Storer will participate in the exercises. Services commence at 10:30 A. M. O. L. R.

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday, Nov. 18th, the guide of Mrs. H. S. Lake spoke upon subjects presented by the audience, among which were, "Reincarnation, How and Why?" "Memory." "Misunderstandings." "Soul and Spirit." and "The Atonement." He said: "The term reincarnation, like many other terms, is used, by different intelligences, to convey different meanings. To me it signifies reëxpression in the gross physical conditions now existing upon your planet; and I do not deem it improbable that there may be soul-entities, which, having once lived here, reappear in other organisms to attain a higher degree of spiritual unfoldment. To me the term *soul* signifies the central or pivotal principle, upon or around which the physical and spiritual personality revolves. Being a life-germ, indestructible, eternal, it demonstrates the persistency of force, in its onward march through different formations of matter. The *spirit* is the eliminated elements evolved from primary forms, and takes shape and substance in accordance with the specific efforts of the soul involved in the struggle for individual immortality.

Memory of these efforts is clear or clouded, according to the degree of harmony existing between the spirit and its grosser covering—the physical body. Experiences in mortal, material forms are stamped upon the spirit, and reappear to the eye of the soul as pictures in panorama. The function of memory is to revive these, and it operates more or less effectively, as power is established between the spirit and the body, along the line of certain faculties developed in the brain.

Misunderstandings frequently arise among people because of a lack of correct expression, or careful investigation into the meanings and motives of one's fellows. These misapprehensions will be continually lessened as the spiritual senses are quickened, making revelations which are at once rapid and accurate, and presenting the interior being as it is.

The atonement, in the popular sense, is illogical, unscientific and injurious. No soul can bear burdens for another except sympathetically. The beautiful and beneficent laws of nature enforce their penalties for all wrong doing upon the wrong-doer himself, thus serving the educative purpose for which they are. When man has risen to the dignity which it is his to attain, it will be impossible for him to even *desire* another to suffer for his errors and crimes, and in this attitude the *legitimate* atonement, or at-one-ment, between himself and the Divinity of Nature will be established and maintained."

Appropriate songs were sung by Mr. Geo. J. Parker and Miss Etta Parker, which added much to the enjoyment of the services.

Next Sunday Mrs. Lake's guide will discourse upon: "Spiritualism in its Relation to Human Progress." This will be her last ministration here until the first Sunday of January. Wednesday Evening Social at 7:30, to which all are cordially invited. Friday afternoon lecture to women at 2:30.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Last Sunday large audiences listened to Mrs. E. Clark Kimball, of Lawrence. The services opened with singing by Mrs. Mary Nickerson, accompanied by Prof. Milligan. After remarks by the President, Mrs. Kimball said her guides proposed to depart from their usual custom of giving tests and allow the spirits to write letters, which she would read from the platform. This was a new phase of mediumship, and proved to be very interesting. The letters appeared to be written and held before the medium and were read by her. Some of them were acknowledged by persons in the audience as very fine representations of character, and the names appended to them recognized. Among others, one from Mary Grosvenor, who recently passed to spirit-life, sending greetings to the Ladies' Aid Society, of which she was a member. The messages were similar in style to those given at the BANNER OF LIGHT Circles. The reading of them by Mrs. K. held the attention of the audience to a late hour.

In the evening Mrs. Nickerson sung "Love at Home" very finely, and letters were received and read by Mrs. Kimball's control. Hattie Griffin of Haverhill wrote that she was a member of the Independent Club, and her heart went out to all in the mortal. Susie Nickerson said she was at work in the spirit-land for the children the same as when in earth-life, and urged the importance of educating them in the glorious truths of Spiritualism.' She was a member of the Children's Lyceum when here.

The President announced the test circle to be held Thursday evening, inviting all present to avail themselves of the privilege thus given to communicate with and receive tests from their loved ones. HEATH.

The First Spiritualist Ladies' Aid Society, 1031 Washington Street.—Since the opening meetings of this Society there has been a large attendance, and much interest manifested. At the evening meetings we have had talented lecturers upon the platform, while our musical attractions are not surpassed, when we have the exquisite improvisations of our sister Mrs. M. E. Whittemore. The charitable work of the Society has not been as large this fall as at some seasons. Most of the calls for assistance have been for clothing, and as our stock has become much reduced, it is thought advisable to ask through THE BANNER for contributions of new or partly worn clothing of any and all descriptions. If there are those who can render such assistance it will be gratefully received. Packages may be sent to the hall, 1031 Washington street. The penny collection, taken so many years for the benefit of Mr. Lyman, has not been discontinued since his death, but is still collected for the benefit of a very aged and infirm lady member of the Society, who is entirely dependent upon what friends may give her for her support. Surely the Ladies' Aid is doing a noble work, one on which those on the spirit side of life must approve, helping, in a quiet, unobtrusive way, of which only those familiar with its workings are aware. On Dec. 7th and 8th the annual sale of aprons and fancy articles will be held, when all are earnestly and cordially invited to attend.

ALICE P. TORREY, *Sec'y.*

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.—Sunday morning, Nov. 18th, a very large attendance of children and friends participated in and witnessed the exercises.

During the past two years the pupils of this Lyceum have received lessons in elocution from Miss Lucette Webster. For nearly one year they have had vocal music lessons, first from Prof. LeClair and now from Prof. Willis Milligan, and will soon be able to present to the public the fruit of this course of instruction in the shape of the charming operetta, "The Fairy Queen." They are soon to be given a course in dancing and etiquette, under the direction of Prof. J. A. Cooper.

In aid of the Lyceum a Fair is to be held in Berkeley Hall, commencing Dec. 10th, and closing Dec. 15th. On every afternoon and evening interesting entertainments will be given. An orchestra will furnish music the entire week, and beautiful articles, useful and ornamental, will be offered for sale at prices within the reach of all. Remember us, friends, at this time, for it will be a grand place to purchase Christmas gifts, and you will have the satisfaction of knowing that you have aided a good and noble work.

HENRY O. TORREY, *Cor. Sec'y.*

First Independent Club, 987 Washington Street.—On Wednesday, Nov. 14th, at 3 P. M., Mrs. F. K. Rich conducted an interesting séance. The Ladies' Sewing Circle held its usual meeting at 3 P. M. A plan for broader and wholly unsectarian charitable work is being matured, in which various benevolent societies will unite and form a Charitable Alliance for indiscriminate work. Many organizations have been requested to send delegates and suggest methods.

The tea at 6 P. M. was well attended. In the evening J. W. Fletcher spoke upon mediumship, the Fox-Kane fiasco and our duties to mediums. Mrs. Case and Mrs. Wentworth furnished instrumental and vocal music, and Miss Maggie Vaughan and Miss Emma Nickerson gave selections in elocution. Mrs. S. W. Fletcher and Dr. J. C. Street made brief addresses.

New members are constantly being admitted; our books show at present a following of three hundred.

F. V. FULLER, *Sec'y.*

[After November the Independent Club will remove to the Berkeley Hall Building, and hold its week-day session on Fridays.]

College Hall, 34 Essex Street.—The three services at this hall last Sunday were unusually interesting. The combined talent was under the direction of Eben Cobb, master of the ceremonies, assisted by his efficient wife. Miss Peabody, Mrs. Odlorne, Mrs. Chandler, Mrs. Forrester, Mrs. Pennell, Mrs. Thomas, Mrs. Case, Mr. Ridell, Dr. Eldridge and others took part in the meetings—the exercises at which took the form of short speeches, singing and playing, psychometric readings and spirit-tests. Mr. and Mrs. Cobb are a whole organization in themselves, and well know how to successfully manage spiritual meetings.

America Hall, 724 Washington Street.—The Echo Spiritualists' meetings were held here Sunday last, Dr. W. A. Hale chairman. Large audiences were in attendance throughout the day. The chairman, Mrs. A. E. King, Mrs. I. E. Downing, Miss Nettie Holt, Mrs. J. F. Dillingham, Mrs. O. A. Robbins and Mrs. F. K. Rich participated in the interesting services. Good music is afforded from Sunday to Sunday. Next Sabbath afternoon Mrs. A. L. Pennell, test medium, late of New York, will be present; in the evening the child medium and preacher, with other good mediums. M. M. HOLT.

Eagle Hall, 616 Washington Street.—The forenoon meetings in this hall have been reöpened—last Sunday being the second morning meeting held in this place for about two years, and was very interesting—Mrs. Smith, Mrs. Lewis, Dr. Barker, Mrs. J. K. D. Conant, Mr. Ridell and Dr. Mathews participating. In the afternoon the hall was crowded. Dr. Mathews, Mr. Temple, Mrs. J. T. Lewis, Mrs. Conant, David Brown and Dr. McKenzie took part in the exercises. The evening meeting was addressed by several of the above-named speakers—tests and readings being also given, as usual. F. W. M.

W. J. Colville in Colorado.

Mr. Colville's lectures in Denver, Col., Nov. 11th, 12th and 13th, were largely attended and of great interest. They were delivered under the auspices of the College of Spiritual Philosophy recently established in that city.

On Sunday, Nov. 11th, the meetings were held in Warren Hall, 16th and Champa streets. The morning lecture was on "Spiritualism the Key of All Religions." The afternoon was devoted to answering a number of questions propounded by the audience. The evening lecture was on "The Relation of Spiritual Facts to Physical Science," the audience being exceptionally large and representative; five hundred and thirty people paid at the door for a seat, and many were admitted free. On the two following days lectures of a metaphysical character were given at 10:30 in Lyceum Hall, 13th and Lawrence streets (formerly a Methodist church) and in the same place, at 7:45, by particular request, lectures on "Atlantis and Egypt." The attendance both evenings was larger than the seating capacity of the spacious hall.

Great interest in all spiritual matters is now being exhibited in Denver. Speakers and mediums desiring Western engagements would do well to correspond with the Secretary of the Association, J. D. Davis, Box 2009. Denver is a rapidly growing centre of population and industry; it enjoys a salubrious climate, and is an excellent field for spiritual activity.

Mr. Colville left Nov. 14th for San Diego, Cal., in which city he is now located at the pleasant home of Mr. and Mrs. Bothwell, 1144 Grape street.

"TIGER."

Stratham, N. H.—The meetings of our Society have been resumed, the gifted and eloquent inspirational speaker, S. Lizzie Ewer, of Portsmouth, occupying our platform, as before.

Although we are not many in number, we have been much encouraged since our first meeting, one year ago, in the constant and gradually increasing interest manifested. We have met on alternate Sundays through the year, at Severance Hall, and the attendance of our Exeter friends, and others from adjacent towns, has greatly cheered us.

Our lectures of the afternoon have been followed in the evening by exercises somewhat miscellaneous, giving of personal tests, improvisations in verse, psychometric readings, etc.

Very many tests have been gratefully recognized as strong and convincing proof of spirit presence. Some lectures of special interest lately given have been upon the following themes: "Is Spiritualism Utilitarian in its Teachings and Tendencies?" "The Higher Life, When, Where and How is it to be Attained?" and on Sunday, Nov. 11th, "The Demands of To-day." In the lecture upon which it was clearly shown that the most potent advocacy of truth is the fearless following of the high behest of personal duty by its adherents. At the close of this lecture our worthy President, F. H. Burleigh, being called upon, gave a brief address in his clear and vigorous style, the effect of which was to deepen the conviction already felt that weak and mercenary and "false witnesses" can never stay the onward march of right. F. A. HAVEN.

New London, Ct.—The Spiritualists of this place are earnest workers. I have spoken for them two Sundays and two week nights, and found large and attentive audiences. Mrs. Miller is President. The Ladies' Aid Society helps on the good work.

MRS. E. CUTLER.

All philosophy lies in two words—"sustain" and "abstain."

Spiritualistic Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

First Spiritual Society.—Last Sunday morning Lyman C. Howe spoke upon several subjects selected by the audience, among which were: "If an undeveloped spirit influence, what should we do to control it?" "Why is it honest people never prosper?" The speaker said that honest people do prosper; perhaps not in material things, but they gain integrity, honor and goodness, which are better than material wealth. If undeveloped spirits control us it is because there is something in us to attract them. We must make ourselves better, and in so doing help them to mount higher as well as overcome their evil influence. In the evening Mr. Howe spoke from a subject given him by request, as announced in the BANNER OF LIGHT of last week, "Modern Spiritualism; Its Purpose and Scope in the Economy of Nature in this Part of the Nineteenth Century."

He said: There is a Spiritualism that is not modern. How does the modern differ from this? Ancient Spiritualism was necessarily clouded with superstition and shadowed by blood. Science came with its reasoning power and wished to investigate this darkness in which immortality was shrouded. Religion said here you must depend upon faith. This gave rise to much skepticism, which paved the way for Modern Spiritualism.

Modern Spiritualism would not if it could break down the bulwarks of the mother church, for she is needed in the world as yet, but it would fraternize mankind and make the relations of the family more perfect.

The lecture was logical, beautiful and eloquent—full of good points and suggestions.

Mr. Howe will speak for the society next Sunday morning and evening.

The Meeting for Manifestations in the afternoon was well attended. Miss Ella F. Porter gave a fine piano solo. Mrs. I. C. Loud sang "The Message," by Blumenthal.

Henry J. Newton called attention to the editorial in the BANNER OF LIGHT of Nov. 17th, entitled "The Bubble Burst," and noted the fact that he had prophesied before this meeting, when it was stated in the secular papers that the Fox sisters had renounced Spiritualism, and were about to make a general *exposé*, that the result would be as set forth in said editorial.

Mr. Wm. H. Swartwout followed Mr. Newton, elaborating to some extent upon the sacred truths of Spiritualism. R. P. Wilson gave a description of the use and working of spirit telegraphy. He made the prediction that it would be but a few years before there would not be a disbeliever in it.

Mrs. E. A. Wells gave a large number of tests, some very remarkable, mostly to entire strangers, and all fully recognized. Next Sunday will be the closing one for the present with Mrs. Wells at Adelphi Hall. She has an engagement with the Union Society of Spiritualists in Cincinnati, O., for the month of December.

In the afternoon Mr. M. M. ("Brick") Pomeroy, editor of *Advanced Thought*, will open the Meeting for Manifestations. His subject will be "The Divinity of Spiritualism." Plans are being perfected to make an engagement with Mr. Pomeroy to deliver a series of lectures on various subjects, to extend over a period of several months, for the benefit of the Meeting for Manifestations. Mr. Pomeroy is one of our most popular and interesting speakers, and never fails to instruct and interest an audience. He is a thorough Spiritualist in knowledge, words and deeds. S.

New York, Nov. 18th, 1888.

Arcanum Hall.—At both the 3 and 8 P. M. meetings of Progressive Spiritualists at this hall the services brought good audiences last Sunday.

The mediums' meeting at 3 P. M. was opened with remarks by the Conductor. Dr. Williams and Prof. Allen gave facts and experiences. Prof. Van Horn gave many recognized spirit tests, including names, etc. Mrs. E. Benwell, entranced, gave a well-appreciated discourse.

At the 8 P. M. meeting Mrs. Harriet E. Beach spoke acceptably of her remarkable experiences with mediums.

Mr. J. B. Gibbs, a noted temperance speaker, delivered a stirring appeal in aid of that reform.

Miss Fannie Naegell, organist, gave a selection. The Conductor closed with demonstrative spirit messages. COR.

Greenwich, Mass.—Services at the Independent Liberal Church were resumed Sept. 23d, and up to the present time the attendance has been good, and the interest and harmony undiminished. The Society has cheerfully coöperated with Mr. Smith for the support of speaking for the present year. The writer has filled the desk, since the opening, with the exception of one Sunday, which was occupied by Mrs. Ida P. A. Whitlock, who pleased all by her courteous manner, fine lecture, and exceptionally satisfactory psychometric readings. Mrs. Banks of Haydenville is a great favorite here and had an engagement for next Sunday, which the dangerous illness of her mother has compelled her to cancel. Miss Jennie B. Hagan is engaged for the first Sunday of June, the only time when her services are available.

The subject of last Sunday's discourse was from the text "Behold how great a matter a little fire kindleth." The preliminary portion was devoted to noticing the rise and progress of great religious, reformatory and scientific movements, by slowly evolving processes from small beginnings, closing with allusion to the mighty unfoldments of Spiritualism from the small inaugural at Hydesville, out of which an undying flame has been kindled, that no small stream of invective could quench. Ignominious as was the effort of Maggie Fox Kane, much more so has been its failure, and in view of its recoil upon the misguided woman, Spiritualists could afford to withhold their censure, and pray that once more good angels might open for her a door, as she did forty years ago for grief-stricken humanity.

JULIETTE YEAW.

Lowell, Mass.—Our Society continues meetings in Post 185 G. A. R. Hall with encouraging success. On Saturday evening there was an assembly of friends who enjoyed an entertainment consisting of music and singing, recitations and readings. N. S. Wardwell conducted the services, which were kept up until a late hour.

To-day, Nov. 18th, Mrs. Lizzie S. Manchester, of West Randolph, Vt., occupied our platform. The afternoon lecture was an able address. The evening services opened with singing by the choir. Mrs. M. gave an able discourse on the future of Spiritualism. She predicted that woman would move the future world. She also improvised music and poems upon subjects given by the audience. Last Sunday, Nov. 11th, Mrs. E. C. Kimball, of Lawrence, was with us for the first time. Letters were read through her control to friends, some of which were recognized by those present. Next Sunday, Nov. 25th, Mrs. Juliette Yeaw, of Leominster, will occupy our platform.

No. 5 Brooks street, Lowell. B. S. FREEMAN.

Cambridge, Mass.—Odd Fellows Hall, 548 Main Street.—Last Sunday evening Mrs. H. S. Lake, entranced, spoke to an intelligent and appreciative audience upon "The Value of a Living Faith." The lecture was pronounced a most eloquent and instructive one and was heartily applauded. It was followed by psychometric readings, all correct, after which Mrs. Lake's Indian guide, "Prairie Flower," greatly interested the audience by her quaint and peculiar discourse. Dr. Buffum sang some appropriate selections which were thoroughly enjoyed.——Next Sunday evening Mrs. Lake will be with us again. Our audiences are steadily increasing, and each service has been very satisfactory to the management and attendants.

REPORTER.

Haverhill and Bradford.—Last Sunday Dr. C. H. Harding, of Boston, spoke and gave psychometric tests before the Brittan Hall Spiritualists. In his remarks the power of electric and magnetic forces was dwelt upon in their relation to progress and the unfoldment of the facts of the universe. Following each address were exercises in psychometry, which much interested the audiences, bringing before them convincing tests of the accuracy of the science.——Next Sunday Mrs. E. Clark Kimball, of Lawrence, will occupy the platform, supplementing her addresses, both afternoon and evening, with tests. E. P. H.

Haverhill, Nov. 19th, 1888.

Fitchburg, Mass.—The First Spiritualist Society has had the pleasure the last two Sabbaths of listening to the guides of Mrs. C. N. Nickerson, of New Bedford, who gave us four able and instructive lectures, also tests and readings, which were very satisfactory. The evening of the 23d she gave our Society a benefit circle, which we very much appreciated. The 25th of November and 2d of December Joseph D. Stiles, of Weymouth, will lecture and give tests for us.

113 *Blossom street.* E. S. LORING, *Sec'y.*

Providence, R. I.—Dr. F. H. Roscoe, of this city, was our speaker for Sundays Nov. 11th and 18th. His subjects were: "The Conflicts of Life," and "Home, and its Influences on Earth and in the Spirit-Life." The daily newspapers gave good reports of the meetings.——Next Sunday Gerald Massey will deliver his discourse: "Man in Search of His Soul for Fifty Thousand Years, and How He Found It." I hope this eminent man will be busily employed, as he is doing an excellent work for Spiritualism. E. H. WHITNEY.

A Revival in Philadelphia.

To the Editor of the Banner of Light:

From her happy home by the western sea comes a brave and fearless little woman, "David" to meet the Goliah of "toe-joint" notoriety and to slay him [her].

Probably she does not know *why* she came at this time; but the denizens of the spirit-world know, for they have sent her to do a work in this "Cradle of Liberty," the influence of which will never be lost to our people.

Mrs. Ada Foye is doing a great service, not only for the Spiritualists of Philadelphia, but of the world, when she proves that her raps are *not* the result of a vibrating joint, nor her writing a clever trick to cheat the mourner and the hungry-hearted, but that each phase is the means of conveying messages from some loved one who has crossed the borders of mortal existence.

The thousands who flock to hear these tests of spirit presence and identity attest to their accuracy, and her visit to the city is, and will remain, a memorable event to them—in many cases the "turning point" of a lifetime. L. R. C.

2139 *Uber Place.*

To the Editor of the Banner of Light:

The First Association has had Mrs. Ada Foye of San Francisco, Cal., speaking and delineating on the rostrum during November.

It really seems as though a *revival* is in progress; hundreds have been turned away for want of room—the large hall being *packed* with interested Spiritualists and investigators.

The First Society has been very active in spreading and disseminating Spiritualism for many years, and what is now being witnessed under its auspices should encourage its membership to labor even more unitedly and harmoniously than in the past for the good of our great cause.

Mrs. Ada Foye gives a short address on each occasion, after which she receives ballots with names of spirit-friends; taking a pencil she touches each and every one, when, if the spirit is present, a loud rapping, three times, is heard; she then looks up and reads—apparently in the air—the name, and generally the full name. The interest manifested can be imagined when some hundreds of ballots were collected and over fifty splendid and convincing tests were given.

This Society had its first supper of the season on Thursday evening, after which the choir of our Association gave some selections in a very satisfactory manner. Our choir is something all the members are proud of. The "Peak Sisters from Alaskey" amused the audience, after which we all departed.

Next month Prof. Peck is our speaker. T.

Portland, Ore.—The Spiritualists of this city send greeting to our friends on the Atlantic coast, and other places. The friends of truth are working to advance the cause of Spiritualism in Oregon with all the power they have at their command. The mediums here are all well treated, and encouraged to remain with us. Dr. Schlesinger, of San Francisco, staid with us a few days, and made many converts. Mr. and Mrs. Wheeler are with us now, making many friends. Mrs. Wheeler's guides place oil in her hands to cure the sick. This is a puzzle for the skeptics to unravel. It comes in broad daylight at any time it is required for that purpose. We occupy the G. A. R. Hall, the best hall in the State. Every seat is filled at our Sunday evening meetings. We hope some materializing medium will come this way and give us a call. All true mediums are welcome. Any one wishing to know about this country can write to me, and I will do the best I can to inform them. Respe tfully yours, C. NEWELL.

President of the First Society of Spiritualists.

No. 106 Jackson street.

Norwich, Conn.—J. Frank Baxter continued his interesting exercises of song, reading, lecturing and spirit-tests in Norwich, Conn., last Sunday, and was very happy in his selections and successful in his work. The afternoon discourse on "Heaven: What? Where? and Who There?" was novel in ideas and method, entertaining and instructive. The evening lecture on "The Exposition of Imposition" was timely, and Mr. Baxter justly showed the true inwardness of press and pulpit in their attacks on Modern Spiritualism, and the unprincipled methods of would-be exposers and their allies. Of course the Fox-Kane fiasco was fully analyzed and exploded, as it surely merited. Mr. Baxter's tests were very fine; his audience was deeply absorbed during this part of his exercises.

The Helping Hands Society, an auxiliary to the main Association of Spiritualists, holds fortnightly socials, the principal features of which are suppers and dancing. One of these was announced for Thursday evening, 22d inst. UNCAS.

New London, Conn.—Mrs. Sarah A. Byrnes opened the meetings in the Spiritualist Society of this place Oct. 21st. It was Mrs. Byrnes's first appearance in this city; she was greeted with a fair-sized audience both afternoon and evening. Her subject for the afternoon was "Watchman, Tell Us of the Day"; in the evening, "What does Spiritualism Teach?" Both subjects were treated with great force and eloquence, and the impression the speaker made upon her audience will go far to establish her ability as an orator. Mrs. Elizabeth Cutler, of Philadelphia, has occupied the platform the last two Sundays, besides giving two "benefits" in aid of the Society. Mrs. Cutler is a psychometric reader of much ability, and that she is appreciated is manifest by the community at large, as each audience increases in number. J. Frank Baxter will occupy the platform on Monday evening, Nov. 26th. H. P. MILLER.

New London, Conn., Nov. 19th, 1888.

Watertown, N. Y.—J. Gifford, President, writes: "Your generous donation of copies of THE BANNER was thankfully received, and we are striving with our utmost ability to place these papers before the people, hoping thereby to advance the knowledge of Spiritualism in this locality. With our trance lecturer, Mrs. Carrie C. Van Duzee of Geneva, O., at our head, the First Spiritual Society of Watertown is growing very rapidly, and calling out as listeners to her highly instructive lectures a goodly number of our very best business and educated men and women. Mrs. Van Duzee's address will be until further notice (or several months at least) Watertown, N. Y., No. 12 Bronson street."

Worcester, Mass.—Prof. W. F. Peck has occupied the platform at Continental Hall during the present month, and has given excellent lectures to large audiences. Last Sunday, Nov. 19th, his afternoon subject was "Vicarious Atonement." It was a radical but logical and exhaustive arraignment of the position taken by the Christian church as utterly repugnant to common sense and reason. It was the best answer to the "plan of salvation" and "Jesus pays it all" we have ever heard. In the evening his subject was "Life and Occupation in the Spirit-World." It was an interesting and instructive lecture, and listened to with strict attention. Prof. Peck ranks with our ablest speakers. S.

Newburyport, Mass.—The well-known test medium, Joseph D. Stiles, occupied the platform of our society last Sunday. In the afternoon he gave the names of thirty-five, and in the evening of sixty-three spirits, nearly all of which were recognized. The audiences were large, though there were a number of temperance meetings and regular church services. He is engaged for two more Sundays during our season. Mrs. Manchester, of West Randolph, Vt., is to be here next Sunday. She was here at our opening Sunday as the speaker, and our society was much pleased with her. F. H. F.

Clinton, Mass.—Mrs. L. W. Litch, of Boston, occupied our platform Nov. 4th, 11th and 18th very acceptably, giving some remarkably fine tests. She is engaged here for Dec. 16th. E. M.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

NELSON CROSS, *President.*

J. F. JEANERET, *Secretary,*
44 Maiden Lane, New York.

Spiritualistic Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, near Fulton.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock. F. W. Jones, Conductor.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Discourse on topics presented by the audience, followed by tests in psychometry, etc. Seats free. To commence promptly at 7½.

HOW TO LIVE A CENTURY AND GROW OLD GRACEFULLY. By J. M. PEEBLES, M. D., author of "Travels Around the World," etc.

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CONTENTS.

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NOV 30 1888

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIV. {COLBY & RICH, Publishers and Proprietors.} BOSTON, SATURDAY, DECEMBER 1, 1888. {$3.00 Per Annum, Postage Free.} NO. 12.

TABLE OF CONTENTS.

FIRST PAGE.—*Original Essays:* Theologic Treatment of Spiritualism; Thoughts—What are They? Letter from Lyman C. Howe. *Free Thought:* The Medical Laws of the United States. *Literary Department:* Bars and Thresholds.

SECOND PAGE.—*The Spiritual Rostrum:* Our Foes Without and Within. New Publications. Sin in the Name of Purity.

THIRD PAGE.—*Poetry:* The "Dead" Poet. *Banner Correspondence:* Letters from New York, New Jersey, California, Michigan, Ohio, Rhode Island, and Pennsylvania, etc.

FOURTH PAGE.—*Poetry:* Thanksgiving at the Farm. "Spirit Phenomena through Mediumship. The Catholic Church and Spiritualism. Upper Story Life. Another Daniel Come to Judgment. Cremation Again, etc.

FIFTH PAGE.—Kate makes Her *Début*. A Time-Lock Suggestion. Woman at Harvard. To the Managers of Spiritualistic Meetings. All Sorts of Paragraphs. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE.—*Poetry:* Second Sight. Diet. Verifications of Spirit-Messages. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston. American Spiritualist Alliance. Cleveland (O.) Notes, etc.

Original Essays.

THEOLOGIC TREATMENT OF SPIRITUALISM.

"And Jesus said, for judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, we see; therefore your sin remaineth."—*John ix:* 39-41.

Jesus had opened the eyes of a man who was blind from birth, and so great was the astonishment of the people that all who knew the blind man discussed the matter. It being such a marvelous fact that a man born blind should suddenly be made to see, men could hardly believe it. Can this be the same man? it was said. "Some said yes, this is he: others said he is like him: but he said I am he." The Pharisees, who were the official authorities of the church, forthwith ignored the marvel by raising an irrelevant and stupid question, namely, whether it was lawful to give sight to a blind man on the Sabbath day. But naturally the astounding cure impelled people to exclaim: "How can a man that is a sinner (Sabbath-breaker) do such miracles?" The authorities, seeing the formidableness of the argument, now changed their tactics, hoping perhaps to be able to deny the reality of the miracle. Then they worried the man who was cured, asking him, and receiving from his own lips the confirmation of the truth that he had received his sight. Yet was there not one more loop-hole open for denial? "Ah!" said they, "we do not believe your story; you have not been blind." Until they called the parents of the blind man, and they asked them, saying, "Is this your son, who ye say was born blind? how, then, doth he now see?" The parents confirmed the facts. This was irritating. They turn now once more upon the hero of the event and repeat their question with the same result. The facts could no more be denied. No possible trick or ingenuity could prevail against them. There was now nothing left for the church authorities but the well-known expedient of authoritatively condemning the cured man anyhow, and ignoring the miracle, thus getting rid by sheer and rude police force of the unpleasant and troublesome occurrence.

Now for the application. We find the Church authorities of our age using exactly the same tactics against Spiritualism. They seek to deny the reality of the phenomena. If this attempt fails there is the expediency of condemning authoritatively the whole matter. But how is it with scientific men who stand outside the Church? When they are confronted by astonishing phenomena not explainable by their theories, they do exactly what the Pharisees attempted to do, namely, *ignore* the facts. But it happens that these facts are of the most momentous importance for mankind, revealing the glorious destiny of man. They themselves are professedly Agnostics, that is, they say they have no evidence for or against immortality. They do not deny, yet they do not affirm anything; they simply say, we do not know. This position is occupied by very distinguished men. "And some of the Pharisees said unto him, are we blind also?" Modern Spiritualism answers: You are as blind and guilty as the Church officials. These are prevented by *theological* preconceptions from seeing, you are prevented from seeing by *scientific* preconceptions. Wherein are you superior?

"If ye were blind, ye should have no sin;" if there were not countless phenomena, absolutely genuine and absolutely demonstrated, your saying: "We do not know of any proofs for immortality," would be proper, and ye should have no sin," but since you refuse to look at the proofs, or try to ignore them, you are in no wise superior to the dogmatism of the Church. You are unscientific and unphilosophical by ignoring natural forces which it is your mission to discover. "Therefore your sin remaineth."

W.

THOUGHTS—WHAT ARE THEY?

BY WARREN CHASE.

Some spirits and some mortals—both of whom are fallible and about equally speculative in opinions—assert that thoughts are things. To me there seem to be two insuperable barriers to this conclusion:

One is that things, as we understand the term, belong to this "three dimension" of space—have length, breadth and thickness, and exist of themselves, independent of other things; while no person has ever obtained the dimensions of a thought, or found one disconnected with a mind, and in this sphere disconnected with a brain through which mind acts and manifests itself and its existence.

The second is that as they are never found separate from mind, if they were things and originated in mind, they could be separated from it and exist independent of it, and be found floating around and caught and measured; and as they originate nowhere except in mind it would make mind the creator of things, which power is not conceded to any finite object, and hardly to an infinite.

Objects are produced from materials already in existence, and we can now analyze every *thing* and determine most of its parts, tracing all but those of the subtle and invisible elements which are beyond the reach of our instruments; and as no *thing* is beyond the reach of these, we must deny this property to thoughts.

The human mind is evidently an entity composed of many particles and in great variety; but an entity is not a *thing* with the "three dimensions," but belongs to Zöllner's "fourth dimension" in space, and to me thoughts seem to be motion and commotion of minds, corresponding to the motions of the body, which is a thing, but its motions are not things.

I cannot discover any reason for supposing that thoughts are entities, and had it not been for the scientific facts in Spiritualism we should have had no reliable evidence that mind was an entity that passed through and survived after death. Beyond this fact of life and individuality after death science has not yet gone, but in time may.

Cobden, Ill.

Letter from Lyman C. Howe.

To the Editor of the Banner of Light:

There seems to be a general quickening in this city and increased interest in spiritual questions since the "Foxy" farce shook the dullards from their moral stupor and opened the eyes of the blind.

The preposterous claims, self-stultification and self-crimination of these unfortunates have given a broader significance to the spiritual movement to the narrow and purblind critics who have supposed that the "rap" was the alpha and omega of Spiritualism, and the Fox family the only authority for its existence.

Such psychic ripples are contagious. The Whitechapel horror stimulates the murderous instinct wherever it reaches morbid tendencies with a tragic bias; and the more it is published and discussed the more active the contagion becomes. This law works both ways. Activity and expression extend the influence and increase the power of good and evil; but fortunately, evil—which is always incidental and limited—cannot become aggressive without arousing to superior action the ever-present and all-saving good. Hence, every evil carries with it the element of self-destruction, while the good liveth on forever.

The *New York Sun* yesterday (the 18th) contains a ludicrous letter addressed to Father Evans, and his answer. The lady claims to have been a medium and a speaker; "knows all about" Spiritualism, and, *à la* the Foxes, denounces it all as a most wicked and dangerous deception; she is at a white heat of enthusiasm to enter the field of battle for the Lord and a physical resurrection, and utterly annihilate Spiritualism from the face of the earth. Her ravings would be laughable if not so pitiful. Hers is but a manifest echo of the nonsense cooked up for the pious public by the secret service agents who precipitated the downfall and temporal ruin of the once innocent and angel-guided Fox Sisters. But while we must pity the weakness and pardon the wickedness of all such unfortunate agents in the hands of beneficent fate, we owe them a debt of gratitude for the great work their crooked destiny has done and is doing for the cause we love.

As Spiritualists we should harbor no unkindness toward any human soul, and no retaliative judgments or vindictive censure should find place in our hearts. Nevertheless, in the interest of truth and of all faithful mediums a just discrimination and fearless but friendly criticism should not be withheld. We owe it to the cause, and to the erring as well, to assist in the application and full enforcement of the lessons which these sad exhibitions of perversion and folly force upon us.

The First Society in this city, with Henry J. Newton for President, appears to thrive, and its work is steady and far-reaching. It draws many of the best minds in the city, each of whom becomes a center of accumulation and distribution to reach others beyond the immediate sphere of the Society. Mr. and Mrs. Newton are happily agreed, and work together in all spiritual and reformatory efforts. Excellent music cheers and charms at every public convocation, and the spiritual and reformatory literature served up by Bro. Titus Merritt extends the educational work.

Horatio Eddy is holding séances every evening at 59 East 9th street, under the management of Capt. Jenks, who claims extraordinary results. Knowing Capt. Jenks, and having faith in his integrity and sagacity, inspires me with hope for the good they may do.

Another "sign of the times" may be observed in the appearance this morning for the first time in many months (if not years) of a notice of our meeting in the *Tribune*. While this notice gives very little of value—being almost entirely devoted to a description of non-essential preliminaries—it is yet significant that it deigned to refer to us at all; and besides, there is no fling or flagrant misrepresentation in it: a credit which could not be given to some others of the New York press. For this let us be thankful to the candor of the *Tribune*.

LYMAN C. HOWE.

New York, Nov. 19th, 1888.

We have received from Elder F. W. Evans, Mount Lebanon, N. Y., the full text of the Mrs. Pomeroy letter (above referred to) and his curt reply thereto. We consider that Bro. Howe has so tersely and satisfactorily shown the main drift of the Pomeroy screed that it is wholly unnecessary that we assign the valuable space necessary to its full publication in these columns; but we will give to our readers the pointed reply of Elder Evans, which, on perusal, ought to conclusively satisfy the militant lady that this distinguished Shaker—in common with all who really know anything concerning the cause she misrepresents—entertains a very poor opinion of her claims and her animus.—ED. B. OF L.

MT. LEBANON, *Nov. 10th*, 1888.

MRS. L. M. POMEROY—*Respected Friend:* Your letter of the 5th inst. received. I have not seen the *Springfield Union* containing my article yet; it will come soon.

So you put yourself in the same class with Margaret and Katie Fox. They are mediums. You have been "a medium for writing, tipping, test and speaking medium, etc.," you "know just how it is done."

Margaret and Kate were mediums; now they say that they have been acting as frauds all these years. You do the same; and then expect the world to believe you. Yet you look for the Saviour, expect the bodily resurrection, and affirm that the dead cannot return until their bodies rise, that none have ever returned, you are positive about it, etc.

You forget that Moses and Elias and Samuel returned and talked with Jesus and Saul, and many other Scripture statements. Do you not think that yourself and the Fox women are very wicked women, and that no person should believe a word that any of you may utter?

Then you contradict yourself, and affirm your belief in Spiritualism, saying, "It is a power that produces raps, tipping tables, writing and test-giving; it is all done by power unseen." "For the devil has come down unto you, having great wrath, because he knoweth his time is short." Thus you admit yourself to have been a medium for the devil to use in misleading humanity.

Do not wish you to come here. Better repent.

Respectfully, F. W. EVANS,
Mt. Lebanon, Col. Co., N. Y.

Free Thought.

The Medical Laws of the United States.

To the Editor of the Banner of Light:

Why should there not be a national medical law that will be equally as effectual in one State as in another? Why should the individual States have their own distinct laws in regard to medical practice?

A crime in one State, in medical treatment, should be considered such in *all* States. To-day a medical practitioner, residing in or near the line that separates two States, is often compelled to comply with two distinct medical laws in visiting his patients—that which is a crime in one State being considered a blessing in the one adjoining. Justice, it would seem to the most casual observer, demands that an act which in one State is legal should be considered such in all the States of the Union. Could such a statute be enacted a medical practitioner, a healer of the sick in any form whatsoever, could—if called upon for aid by a sick person in New York or any other State where *now* restrictive laws framed in the interest of Allopathy are in force—exercise his education or his natural gifts for the relief of the sufferer without being stigmatized as a criminal.

The very idea of such close monopoly rules and laws as have been "piloted" through the legislatures of thirty States of the American Union, is entirely *against the spirit* of the National Constitution, and there seems to the writer to be but one way to bring about a settlement that will be just and equitable before the law—and that is to enact a national medical statute that will cover *all* the States, giving to all practitioners privileges and penalties without regard to their mode of eradicating disease—thus preserving, in the name of the Republic, the constitutional right of its people to select any practitioner or mode of treatment which in their better judgment seems to be the most judicious and beneficial. There is no *one* form of eradicating disease which is perfection in all cases and with all individuals; infallibility is not yet reached in any of the modes extant, and which claim the patronage of the people, and it does not seem consistent or proper that the practitioners of the different schools should array themselves in antagonistic attitude, as men in battle or in politics do, to settle the medical problem; on the contrary, let the people move in the matter at once and establish a universal national medical law that will cover the entire United States.

Without question there *are* individuals before the public, having a "regular" medical diploma which entitles them to practice in certain States, who are successful in their calling, while there are others who have equal success in eradicating disease with *no* diploma from established colleges; and it is but too true that there are others who place "Dr." before their names in advertising and on their signs, and in some instances "Prof."—also "M. D." following—while the individual has nothing in his or her mode of treatment which would warrant the use of such titles, except the "mortal error" of his or her own "imagination."

The tendency to concentration is too widely prevalent at the present day. We see it in every department of business, where a few men or firms reach out into lines of goods, or the pursuance of methods that do not generally come under the particular branch of trade to which their energies are ostensibly devoted, and seek to cover, as far as possible, the whole market—thus destroying the individual interest and prospects of any one attempting to build up a small, legitimate business. Individuals cannot successfully cope with firms employing clerks by the thousand, hence we have a practical monopoly in operation along these lines. Now who is there who may read this article who wishes to see a like state of affairs in the domain of the medical and healing arts? Why should the adherents of any school—"Regular" or "Irregular"—be allowed to monopolize the whole practice of the country under forms of law framed for their own—not the public's—benefit? We see efforts in this direction being continually put forth, and it is the duty of the people to preserve their liberty of choice at *all* hazards.

The doctors themselves cannot work out this problem in a way to suit them all; hence the people must step to the front and settle the matter on the ground of a universal and harmonious equality for every system. Who can object to such a step that has humanity at heart in this issue, instead of self?

ANTI-MONOPOLIST.

☞ A parson and his parish at Adelaide, Australia, recently parted with mutual willingness, and in his farewell discourse the minister freed his mind as follows: "I do not regret our separation, dear brethren, for three good and valid reasons. The first is that you don't love me, the second that you don't love one another, and the third that God does not love you. You don't love me—my salary is several months in arrear; you don't love one another, or there would not be such a dearth of marriages among you; and God doesn't seem to love you as you ought to be loved, because there have been no funerals among you lately."

Twenty-five years ago the now Princess of Wales and future Queen of England was living on the third floor of a corner house in Copenhagen, and her father, who no one ever dreamed then of being a king, was poorer than many a burgher in the same street.

Literary Department.

BARS AND THRESHOLDS.

Written Especially for the Banner of Light,

BY MRS. EMMA MINER.

CHAPTER XVI.

THE SKELETON.

The winter passed, and the Roseville school flourished. Doris walked straight into the affections of her pupils, and the good will of their parents. Mr. Brown, one of the committee, was a resident of Roseville, therefore he took it upon himself to frequently inspect the condition of the school.

"Mother," said Doris one day toward the end of the second term, "Mr. Brown came in again to-day. Seems to me he comes rather often. I do *not* like that man."

"What seems to be the trouble with him, Doris?"

"I cannot define it exactly; but every time he enters the door I am reminded of 'Uriah Heep.'"

"He can't be very agreeable, then, certainly," she replied, smiling a little; "I remember I never was favorably impressed with that character."

"I don't trust the man at all, and I am really afraid of him. I don't mean I am afraid of his criticisms, but I am afraid of *him*."

"Does he criticise you much?"

"No. I wish he would. Everything I do and say pleases him so much, and he will sit and rub his hands in that Uriah Heep fashion, until it seems as if I should fly out of the window, or anywhere to get out of his presence."

"I am sorry."

"I believe ~~his~~ term expires soon. I shall pray that he may not be elected again."

"How about Mr. Closson and Mr. Tibbitts?"

"Very good and kind, only Mr. Closson is as churchy as grandma used to be."

"Is Mr. Brown a married man?"

"No; I am told he is a bachelor," replied Doris, wondering a little she should ask that question, but forgetting it again directly in the hurry of getting away to school.

She had occasion to remember the question later in the day, much to her sorrow and disgust.

The afternoon session dismissed, she went over to Lucy's to wait for her train, according to her usual habit. Then and there Mr. Brown called upon her. He made a formal offer of his heart, hand and fortune, which Doris gently but firmly declined.

He became importunate.

"You must consider my decision final, Mr. Brown. I do not contemplate marriage with any one."

He attempted to throw his arms around her, but she hastily retreated with ill-concealed disgust.

"Understand me now, Mrs. Carroll. We must be friends or enemies."

"I have no desire to be anything but friendly to you. If you choose to become my enemy I cannot help it."

"Very well. Remember that you have made your choice," and he left the room abruptly.

Lucy coming in soon after was surprised to find Doris so discomposed. Doris related what had occurred.

"But don't say anything about it, Lucy; it really hurts my self-respect to have that man around. I don't think he will interview my school again at present," and Doris laughed and cried hysterically.

Returning home, Lydia gave her a message she had just written for her: "You have made an enemy. You did rightly. He will make trouble for you, but, dearest, stand firm in the faith. Sidney."

Doris related what had happened. "I expect to be persecuted now, mother. But I wonder that Sidney should tell me to 'stand firm in the faith.' As if anything could shake me!"

In another part of the city, Mr. Tibbitts, Mr. Brown and Mr. Closson were holding a committee meeting.

"And how do you think the Roseville school prospers, Mr. Brown? You have a special charge of that, you know," said Mr. Tibbitts.

"Ah! well! ahem! You know the old saying, 'a new broom,' and so forth," and Mr. Brown looked as though he might say a great deal if he chose.

"Yes. But I have visited the school several times. It seemed to me to be admirably managed."

"What cause have you for complaint?" asked Mr. Closson.

"Well, really now, I am placed in a delicate position. I hardly know how to say what I wish in order to be understood."

"When I was there, it seemed to me the recitations were above the average in excellence, and the discipline of the school admirable," said Mr. Closson.

"Well, gentleman," said Mr. Brown, "I suppose you will agree with me that we all have an influence, silent though it may be—silent though it may be," he repeated, as if liking the sound of his own voice.

"Certainly," they both replied.

"Now the question with me is this: Does Mrs. Carroll exert the right kind of an influence over her pupils?"

"They all seem to like her. We have had no complaints from pupils or parents," said Mr. Tibbitts.

"When I say influence I refer to a religious influence," and Mr. Brown folded his hands as if in devout supplication.

"What's the matter with Mrs. Carroll's religion?" asked Mr. Tibbitts.

"I am sorry to say I fear she has none."

"But she was brought up in Dr. Packard's church," said Mr. Closson, as if that ought to settle the matter; "and you know the Doctor personally recommended her."

"Very true," replied Mr. Brown, opening his hands with a quick movement, like an abrupt "Amen" to his silent petition. "Very true; but you know we sometimes drift away from our early moorings—drift out to sea, as it were," waving his hands outward as if an imaginary bark were disappearing. They waited for him to continue.

"The fact is, Mrs. Carroll has forsaken the faith of her ancestors and has embraced Spiritualism!"

He pronounced the word as if it were a dynamite explosive.

"Spiritualism!" echoed Mr. Closson: "that is really a grave charge."

"Does she talk Spiritualism to her pupils?" asked Mr. Tibbitts suddenly.

"Really, I never heard her. I never heard that she did," stammered Mr. Brown, a little disconcerted by the question.

"Then I don't see why we need to worry over it. I am not a Spiritualist myself, but I have no objection to her being one as long as she does not intrude it on the school."

Mr. Brown was hardly prepared for this reply from Mr. Tibbitts. He turned toward Mr. Closson, as if more sure of his sympathy and approval.

"You know, gentlemen, I reminded you at the beginning of our conversation that we all have a silent influence. Mrs. Carroll's influence over the school is great. I put it to your consciences, gentlemen, whether she ought to be allowed to retain her position."

"But if we dismiss her it will be difficult for her to get another position, especially in this State," said Mr. Tibbitts.

"I hope we shall feel an interest in the religious training of the young everywhere," said Mr. Brown, rolling up his eyes as if he expected to catch a glimpse of heaven on the ceiling.

"What church are you a member of?" asked Mr. Tibbitts.

"Really, I am not connected—that is, I am not a member of any church," he answered confusedly.

"Oh! I thought you must be a church-member, you seemed so anxious for the welfare of the children's souls!"

It was easy to detect the sarcasm in Mr. Tibbitts's words and tone.

"Really, now, I am disposed to agree with Mr. Brown. I have conscientious scruples about allowing Mrs. Carroll to remain," said Mr. Closson.

"And I think you are quite right." Mr. Brown settled himself complacently.

"Very well, gentlemen. Of course you will take what steps you may think proper; but I say here, and now, I will not be a party to any such transaction. So long as the school prospers as a school ought, it makes no difference to me whether the teacher is Protestant, Roman Catholic or Spiritualist. I stand for Mrs. Carroll."

There was a pause after Mr. Tibbitts's declaration of liberalism; then Mr. Closson said:

"Perhaps we will talk the matter over again soon."

Mr. Brown, though foiled for the time, did not despair of achieving his purpose. Here and there he met certain members of the school board, and so skillfully manipulated his skeleton, Spiritualism, that finally Mrs. Carroll was formally requested to resign her position, with no offer of a letter of recommendation to any other school.

She knew it was hopeless to ask for one. She felt all her conscientious and faithful labors in the school were lost. She recognized Mr. Brown as the mainspring in all these movements. It was with a sorrowful soul she told her mother of the result.

"Now I know what Sidney meant, mother," said Doris, as she held her letter of dismissal over the glowing open fire. "I just wish I could send Mr. Brown as far out of my way."

Tears were running down her pale cheeks.

"Well, dear, something good will come to you, I know," said Mrs. Carroll comfortingly.

"Perhaps so, but this is hard to bear for the time."

Just then Lydia came in.

"Unless you feel too much disturbed I wish you would come down for a few minutes." Doris went down to the apartment where Lydia held her séances.

"Here are some people for whom I have written a communication. They say it is satisfactory, but they wish very much that I should describe the spirit. Will you try?"

Doris seated herself at once. She was soon able to see and describe the spirit who gave the

message. It was the daughter of one of the ladies sitting there. She wept freely as Doris gave many particulars of form, features and characteristics, and the mother departed comforted.

Lydia was very thoughtful for a time after she went to her room. Then she called Mrs. Carroll in.

"Mother, I have a plan in view concerning Doris." Mrs. Carroll gave her attention.

"It is not likely Doris can obtain another school, unless she goes away; and we cannot spare her, can we?"

"No. I must have Doris with me. I depend on her greatly."

"Now I have been wondering if she cannot employ her mediumship as I am doing. For instance, one of those ladies who called this afternoon was so pleased with the description Doris gave of her daughter. Now, you know, I can only write. She can see and describe. If she were to receive with me, it seems to me the séances must be more satisfactory. And as to the money earned, we can divide the profits."

"Well," said Mrs. Carroll, after a pause, "if you and Doris think it best I suppose I must approve it."

"I have not consulted her yet."

"Suppose we call her in now and propose the plan."

Doris came in directly, and Lydia repeated all she had said.

"I am really quite in favor of it, Lydia. Spiritualism took my bread and butter from me in the school, and I don't see why it should n't provide some for me in some other way. I have only one objection."

"What is that?" asked Lydia anxiously.

"It will reduce your profits, and that does n't seem right."

"But I shall still earn enough to support myself, and that is all I want; while you will earn as much as you did in your school."

"All mediums do not earn as much as you do, Lydia; I think you are very fortunate," said Mrs. Carroll.

"You are very generous to propose this to me, Lydia, and at present I see no alternative but to accept your offer. It is something to be thankful for that we can work so well together." And then she added, laughingly:

"If Mr. Brown really thinks he is going to suppress me by taking me out of the school, he will be mistaken, for he has thrust me more fully into the work."

CHAPTER XVII.

THE OLD FRIEND.

The next morning there was a caller, and a card was given Doris. "Thomas Tibbitts," she read. "I wonder what has happened now?" She went down to learn.

"I have called to say I regret the action of the school board in your case very much. I protested at the meeting, but I was in the minority."

"I thank you for using your influence for me, Mr. Tibbitts. If they had complained of my management of the school, I should have felt they were excusable."

"Now, I do n't wish to seem impertinent, but I should really like to know how you happened to become a Spiritualist. You seem to be a sensible woman."

"It was through my personal experiences, Mr. Tibbitts. I did not refuse to investigate the strange occurrences, and I could not help becoming one finally."

"It is something I know nothing about."

"Have you an hour's leisure this morning?"

"Yes, two, if I can serve you."

"Then I wish you would come with me for a little while."

He followed her into the séance-room. Doris called Lydia and introduced her.

"Now, Mr. Tibbitts, I have no personal acquaintance with you beyond seeing you in my school. I know nothing of your family or friends. I propose to give you a séance this morning, if you have no objection."

"None at all. I would be pleased, if it is possible."

In a few moments Lydia began to write. She wrote rapidly. Sheet after sheet was covered in an incredibly short space of time. As for Doris, it seemed as if the very windows of heaven were opened to her. Many of Mr. Tibbitts's family and friends gave proof of their presence. She described one after another, and Lydia instantly wrote their names.

Mr. Tibbitts was an Englishman, and many of these people were never in America.

For one, two, three hours he sat there and heard all they had to say. At the conclusion he exclaimed:

"Mrs. Carroll, to say that I am amazed does not express it. I do n't know what to say or what to think. I truly believe you both to be honest." He began to gather up his written messages.

"I want to consider this, and I wish to come again. I thank you for this interest in me. I can only say that after what I have seen and heard to-day, I shall not rest until I have thoroughly investigated these strange facts."

Doris and Lydia were thankful for this result.

"Was n't it really wonderful, Lydia?"

"Yes. I think it was a good beginning."

Mr. Tibbitts went again and again, and in one year he had joined their ranks.

A year passed. Morris had finished his studies and gained an honestly earned diploma. He began his practice among some of Dr. Carroll's former patients. Practice came slowly, but increased surely. He was faithful to his patients, and was soon as fully employed as he cared to be.

And then the question of his marriage came up, and in the summer they were quietly married.

Lydia did not give up her mediumship. She gave a great number of free séances; but she felt the world needed her gift, and as all home affairs ran smoothly, there seemed to be no reason why she should not continue in the work.

Four years passed. They had all been very comfortable and happy. Morris obtained a new lease of the house, for they could not bear to leave the dear old place.

The anniversary of Doris's birthday returned. The three preceding ones had developed no startling or unhappy incidents, thus proving the truth of Dr. Carroll's words, "it only happened."

Doris had spent a part of this day with Lucy. She returned home a little earlier than usual, because it was raining quite hard. Mrs. Carroll was passing through the hall as she entered.

"There is a caller in the parlor who has just been inquiring for you, Doris."

She laid aside her wraps, and entered. A well-remembered form was standing there. It was Mr. Brooks.

Doris gave a glad exclamation, and then sank on the sofa in a fit of uncontrollable weeping. The sight of Mr. Brooks recalled old memories. It seemed more than she could bear.

"Doris, do n't cry so." He took her hand. She could not speak. He knew she could hardly bear the thoughts that thronged upon her.

"I will go now, and come some other time, if you had rather—sometime when you can bear it better."

She only clung to his hand in a way that assured him she had not forgotten him—that she was still his friend. After a little time she became more calm.

"Your coming was so unexpected to me I could hardly bear the sudden thought of all that has occurred since you went away. But I am very glad to see you once more."

"I only arrived last night, and came here directly this morning. Of course the occasional letters have kept me informed of some of the more important changes. I have often wished to come back, and have given myself a couple of months' vacation, which I shall probably spend in this city."

"That will be very pleasant for us all. You know we have always considered you quite as one of the family."

"For which I am thankful. Morris has kindly given me an invitation to be his guest, which was seconded by Mrs. Stuart and Mrs. Carroll."

"And I shall add mine to theirs. You really belong to us, Mr. Brooks."

A pleasant room was given him, and he soon felt quite at home among them. There was much to relate which had not been spoken of in their letters. He watched their mediumship with increasing interest.

"It is really wonderful. You are doing a great deal of good. It would be well for every family to develop its source of mediumship."

"There are very few families in which a medium may not be found by a little search for one," said Mrs. Carroll.

"As for me, I can only preach it, and I do that wherever I go. My Sundays are generally occupied, and a good many evenings. I am happy in my work. It does n't look as if I should ever get rich in it," he added laughingly, "but as I have no family I can manage to get along. I am content to live simply, if I can do a little good in the world."

The words, "I have no family," struck home to Doris strangely. She felt that it was because of her that he seemed so much alone in the world. She knew he had not forgotten her, and she felt a sadness that she should be a blight upon the life of any one. The time of his stay had nearly passed, but he had not alluded to those particularly unhappy times.

He had endeared himself very much to them all since his coming among them. Morris and Hugh were trying to persuade him to locate permanently in the city with them.

Mrs. Carroll had just been talking with him about it, when Morris came in, pressing his request also.

"You are all very kind. I should like to do so much. But I shall say to you frankly that I think I could hardly bear to do so. You all know the feeling I once entertained for Doris. I have never changed; and my visit here has made her still dearer to me. You see that I must go."

"I am sorry," said Morris. "I wish it were otherwise; and I cannot help feeling it will be yet."

Doris came down to the parlor a little earlier than usual on the day upon which Mr. Brooks was to go away.

"I wanted to say my farewell to you alone, Doris," he said. "You have helped to make my stay here a pleasant one—so pleasant that I hardly know how to go away."

Doris politely said something about coming again.

"I wish I might; but not until I can bear our meeting better than I can this parting." He held her hand for a moment.

"Doris, I have never changed toward you. If in the future you should change toward me, will you be frank enough to give me an encouraging word?" He waited for her to speak.

"Yes, I will think of all you have said."

There was a hopefulness in her voice which made his heart throb. He could only look his thanks.

His words rang strangely in Doris's ears all through the breakfast hour.

"I wonder if anything has happened between Doris and Brooks," said Morris to Lydia; "seems to me he has brightened up wonderfully."

"I do n't know," said Lydia; "but if there has n't, something will. I am sure of it."

Another hour and his baggage was in the hall. The carriage was waiting, and he was saying farewell to those he had learned to love so well.

"We shall look for you again next summer, Brooks," said Morris.

He turned to Doris.

"May I come then?"

She knew all the question implied. She laid her hand in his as she replied:

"Come!"

The early summer found one more added to the happy family, and Doris was given a new name—the name of one whom she had long respected and had learned to love; and it read—"Doris Brooks."

THE END.

The Spiritual Rostrum.

OUR FOES WITHOUT AND WITHIN.

Continuation of a Discourse having Especial Reference to Mrs. Margaret Fox Kane's Recent Denunciation of Spiritualism, given through the Mediumship of

MRS. R. S. LILLIE,

Before the Boston Spiritual Temple Society—in Berkeley Hall—Sunday, Nov. 4th, 1888.

(Reported for the Banner of Light.)

EVENING DISCOURSE.

This morning we made the statement that one discourse was not sufficient to do anything like justice to the subject we were considering. We then only touched upon the enemies found without, mostly in the religious element and in the churches. As has been said, there are exceptions, many of them, individual exceptions, minds ready to receive the teachings, when they are presented aright. But as Modern Spiritualism rests upon a belief supported by indisputable evidence of continued existence in another state of being, we should naturally expect it would have been heartily welcomed, and that anything claiming to bring substantial proofs of what they already held as a faith they would have hailed with delight. On the contrary, we find them to be our bitterest opponents, following eagerly every one who claims to expose Spiritualism, no matter how flimsy the guise, or how transparent the trick brought forward to disprove its facts.

Why is this? It is because they are holding on to idols, in the form of dogmatical doctrines, by which they measure all things; and if anything comes in opposition to these doctrines it will be rejected. For this reason it was found early in the movement that the bitterest opposition and antagonism to Spiritualism came from them. Spirits, on being questioned, invariably gave answer that all were by nature provided for; eventually saved from error by growth in a knowledge of the truth, and not by resting upon the goodness or merits of another.

This touched in such a radical manner an essential point of their doctrinal belief that they who stood guard over it immediately rejected Spiritualism, and became our antagonists. Vituperation, anathema and misrepresentation have been their weapons, and they have assailed us on every hand. Without asking what is truth, and with little or no knowledge of the subject, they have allowed prejudice to govern them, and have taken floating detrimental rumor as the basis of sermons which they have given the people in the name of or under the pretext of teaching them what Spiritualism is.

There have been individual exceptions where heart-hunger, and an ever-unanswered inquiry as to the other life, have led them gradually to the truth. These have come from the ranks of every denomination of Christendom, almost, we might say, of the world, Jew and Gentile, Catholic, and every denomination of Protestants.

Many in timidity and fear to cut loose from or loose their hold upon the old, have asked the question eagerly, Can I become a Spiritualist, and still remain a church-member? The answer has been, Certainly; just as long as the church is of any use to you; just as long as it feeds or satisfies you in any way, spiritually, stay there. Get all the good you can anywhere and everywhere. When it no longer satisfies, and you find yourself more spiritually fed and nourished outside, you will leave it, because you are no longer in need of it.

This is a matter of natural growth; for this reason we have had within our ranks people of all shades of belief adding to it their Spiritualism according to their experiences, which are greatly diversified.

Spiritualism comes to mankind a silent, unseen power; it enters the homes of Methodists, Presbyterians, Baptists, in short those of every denomination. Our mediums have been chosen from all these classes. Endowed with their gifts they have become bearers of the messages which spirits have been able to give in this age. Gradually these ministrations of newly revealed truths have led them out of errors, changing their views until at last they have said, "We are Spiritualists."

The Church, as a body, finding that the teachings given by spirits had a tendency to gradually lead from an adherence to their tenets, waged a persistent warfare against them. Ministers have berated them in the pulpit, and the press always, with few exceptions, on the side of the larger number, have aided these assailants, assisting them in every instance, at the same time denying us a hearing. It has, therefore, been thought by some that we ought to have made a strong point this morning of the fact that the Roman Catholic Church was the power behind the scenes with Margaret Fox Kane, instigating and aiding by money and influence. We do not doubt that this is in a measure true. That there are Catholics to-day doing and ready to do all in their power to overthrow Spiritualism we know, as *all* who are familiar with the history of Spiritualism know that Margaret Fox went into the Catholic Church with pomp and ceremony thirty years ago. Spiritualists knew all the time that she was a Catholic, and her Catholic advisers knew that she was a Spiritualist medium; knew that she went to our meetings, affiliating with us and giving at times these demonstrations. If they held such an influence over her, why was it not exercised over her thirty years ago, or even twenty, to prevent the spread of Spiritualism, instead of waiting till this late day to strike it a blow, after by the life she has led she has lost prestige and influence with Spiritualists almost entirely, and therefore her power to do the cause anything like the injury that might have been done years ago? She tells *The World* in her confession that she has practiced deception and fraud these forty years. She also says that the priest who baptized her told her to keep on in the business for a support. Did she tell her Father Confessor at that time that she was practicing deception? and did he advise her to keep on, knowing that she was doing this? and did he grant her indulgence in this kind of sinning? We know there are plenty of Catholics who would do all in their power to prevent the spread of Spiritualism, but we believe also in placing responsibility directly with the individual—that each person is individually responsible for his or her acts. We believe that any number of priests advising her to turn from and deny the truth, would be no reasonable excuse for such an act as she is guilty of, after having received the light she has received from her childhood, having spirits about her as she has, knowing by every sense that she possessed that they *were* spirits. Any honest woman, if asked to deny, could only have said: "*No*, I cannot deny what I know to be true."

It was after patience and forbearance had ceased to be a virtue that the Spiritualists (in such cases as the letter read this morning, where the Spiritualists appealed to felt no certainty whether she would use the money in coming to them and for a good purpose, or otherwise,) declined to aid her, that she, angered and chagrined that she was no longer supported in her course, her power withdrawn, her self-respect, pride and principle gone, turns and says, "I will have revenge! I will denounce the whole thing as a fraud, and I'll have money!" Thus she becomes a willing tool in the hands of mercenary and unprincipled men.

Some will say: Why did n't spirits prevent her taking this step? We might as well ask: Why does not God prevent all evil? We do not know: we may find she did not leave Spiritualism a day too soon. My only fear is that she will yet return when she finds she is not to reap the pecuniary harvest she expected, and then she will say it was an evil spirit that tempted her to do as she has done. No, I would not lay the blame at any of these doors. A combination of causes has weakened the woman and she has fallen. But Margaret Fox has received too much light. *She* is responsible, and she will meet the consequences of her acts. Sometime, somewhere, she will find herself alone with her conscience; it will awaken surely, and that will be punishment enough.

One of the difficulties which we find within our ranks is that so many enter the work and call themselves Spiritualists who have no knowledge of the philosophy or principles of Spiritualism as yet, and no love of the cause. They know little and care less. They find themselves by some means possessed of some degree of mediumistic qualities, and they rush before the public with those gifts undeveloped, while the investigator and the cause must take the consequences. This is becoming, in a sense, a Spiritualist without becoming spiritual. To become a true Spiritualist and a spiritual medium requires slow growth in development, with a sincere love of the truth and of the cause at heart, and aspirations to be and do the very best that the human organism is capable of becoming and doing. Another thing: there are too many advertising developing circles; and as developing mediums, those who are not half developed themselves, are thoughtlessly throwing upon others many times conditions which they have no knowledge of how to control or govern, and could not counteract or throw off if they found it necessary. We do not underrate this phase of mediumship, and do not mean to be understood that we think some who are already well surrounded by wise intelligences who understand the use of those subtle powers, cannot be of use in the development of others. But it is our belief that all should be very cautious as to whom they permit to exercise such power over them.

To speak of those who only pretend mediumship and who steal the livery of the spirit to serve their own mercenary ends, is only to speak of what you all know is true.

It is the counterfeit which follows the genuine. And it is one of the conditions which Spiritualism is obliged for a season to endure.

It carries its own remedy in the barefaced assurance with which those who make use of it flaunt it in the face of the seeker after truth, which is gradually having the effect to drive the investigator to those phases of mediumship which give indisputable evidence and leave unquestionable results.

With all this, we have the noble, true, earnest and unselfish workers, who value the truth, who are ever found on the side of right, who ever keep before them the grand ideal of manhood and womanhood toward which they are aiming; who count no sacrifice too great, no pathway too rugged for them, if by it the truth may be advanced, and good accomplished.

With our foes without of superstition, bigotry and intolerance; with the combined efforts of Catholicism and Protestantism; with the amount of dishonesty and want of candor that is at times found within the ranks; with the weakness and vacillation of some who cannot wait for the work gradually to assume a condition of permanency, and who in their impatience are turning some one way and some another to find conditions and positions that no religion ever gave its laborers in the first forty years of its history, and that can only be attained by self-sacrifice, labor and devotion to principle, and is weakened by just so much by all who are able to do and yet allow themselves to falter in well-doing—still with all this there is a persistency in Truth which keeps it moving irresistibly forward.

Good and true men and women from all classes are coming into the movement, admitting its truths, being touched by its teachings. The power that brought all who are now with us, is still at work. There is a gradual growth in spiritual things; a quickening of the mind in this direction, and none need fear for the future of our cause.

New Publications.

READINGS FROM THE WAVERLEY NOVELS. Edited for School and Home Use. By Albert F. Blaisdell, A. M., author of "The Study of the English Classics," etc. 8vo, cloth, pp. 264. Boston: Lee & Shepard.

A belief that the thoughtful reading of an invigorating and wholesome author, like Scott, must foster in the minds of the young a taste for good literature, has led to the compilation of these selections from the best of his twenty-nine novels, and these are intended as the basis of a more extended study of the entire works of one whose style is simple and graphic, the thought healthful and stimulating, and the events described of real interest and permanent value.

MANNERS; Happy Homes and good Society All the Year Round. By Mrs. Sarah J. Hale. 12mo, cloth, pp. 377. Boston: Lee & Shepard.

In a very attractive and substantial form this standard work is issued in time for the holidays. It is adapted to persons of all ages, and cannot fail to be as acceptable as it is useful to every one who has the good fortune to receive it. It is marked with a sturdy common sense and is a true guide to the courtesies and amenities of an honorable life.

MISS PARLOA'S NEW COOK BOOK. By Maria Parloa, Principal of the School of Cooking in Boston. 4to, paper, pp. 56. Boston: Estes & Lauriat.

Only a limited edition of this work is published, one that, doubtless, the reputation of the author and the popularity of her other books of a similar character will cause to be soon exhausted. Miss Parloa's aim in this has been to make the directions and descriptions clear, concise and complete, and she has hit the mark.

LE REVE. A Novel. By Emile Zola. Translated by Geo. D. Cox. 12mo, paper, pp. 290. Philadelphia: T. B. Peterson.

There is a purity of subject and a refinement of treatment in this strongly in contrast with the author's previous books. A poor girl, deserted, is saved from perishing by the Huberts, who give her shelter from a severe snow-storm and eventually a home. The characters are finely drawn; many of the scenes are deeply pathetic; the language at times poetic, and throughout beautiful.

A START IN LIFE. A Story of the Genesee Country. By J. T. Trowbridge. 16mo, cloth, pp. 163.

BIDING HIS TIME; or, Andrew Hapnell's Fortune. By J. T. Trowbridge. 16mo, cloth, pp. 190. Boston: Lee & Shepard.

Nothing more is needed than to announce new books by Mr. Trowbridge to create a general demand for them among young readers, and that such a demand exists indicates the growth of good taste and an appreciation of teachings directly opposite to those that, unfortunately, have prevailed to a great extent in modern popular stories for the rising generation. For boys nothing is better suited than these new volumes, each of which is finely illustrated.

THE RAINBOW FESTIVAL. For Church, Sunday School and Charity Festivals, and THE RAINBOW PRINCE. A Novel Children's Entertainment, *en tableau*. With Complete Directions for Performance. By Mrs. A. G. and Leo R. Lewis. 16mo, pp. 37. Brattleboro, Vt.: E. P. Carpenter Co.

THE GYPSIES' FESTIVAL. A Musical Entertainment for Young People. By N. Earle. 16mo, pp. 28. THE COURT OF KING CHRISTMAS. With Simple Incidental Music. By L. A. Higgins. 16mo, pp. 26. New York: H. Roorback.

The above are well adapted to the use of the Children's Progressive Lyceum and for public and private entertainments.

PRIMARY METHODS IN ZOÖLOGY TEACHING. By W. P. Manton, M. D., F. R. M. S., F. Z. S. Illustrated. 18mo, cloth, pp. 61. Boston: Lee & Shepard.

A practical help in the study of natural history, giving useful points and methods, and an outline showing how they may be utilized by teachers.

Sin in the Name of Purity.

THE UNWISE EFFORTS MADE BY MISTAKEN FANATICS.

Sermon for the Sermonizers—Modern Society no Worse than Its Predecessors—A Purity that Lacks Modesty—Charity of a Kind that Works Social Mischief.

The present generation, says the editor of *London Truth*, is privileged to witness an imposing demonstration of militant purity. You meet the evidence of this movement everywhere—in Parliament, at church, on public platforms, and in the magazines and newspapers. It has also, of course, two or three societies devoted to its furtherance. For this is the age of associated virtue. Temperance, charity, thrift, humanity and all the rest of them have long ago been taken under the special patronage of opulent associations, each with its apparatus of hired offices and salaried officials, noble presidents and ignoble advertisements. In the nature of things poor purity could not long escape the fashion, and accordingly, in the fullness of time, there came into existence a Church of England Purity Society. I know not how many more there may be, but at any rate no other has yet learned to blow its own trumpet so loudly, or beat the purity drum so vigorously; no other has evinced such a confident determination to take the Minotaur by the horns and save society at any cost; no other, in my humble opinion, promises to do such an infinity of mischief in so short a time, or to become such an unmitigated curse to all sections of society.

I have been favored with a circular from the Secretary of this Association, enclosing a manifesto from the two archbishops and my old friend the bishop of London, which in its turn introduces to my notice the report of the Pan-Anglican Committee on Purity. It starts with the assumption that modern society is universally honeycombed by "sins of impurity," that a state of things prevails so terrible that "we dare not utter all that we know." It next formulates, in the language of the pulpit, a set of platitudes of which no man or woman of average respectability needs to be reminded. Finally, it proceeds to sketch out the programme of an exhaustive discussion of sexual vice in all its possible bearings, to be undertaken by the clergy and "the faithful laity." This savory compilation is intended as a sort of plan of campaign for the purity forces, and is to be sent by the Church of England Purity Society, kindly assisted by the purse of an anonymous M. P., to every clergyman in the United Kingdom, and to "about six thousand laymen of influence"—of whom, I presume, I may congratulate myself on being one.

I regret that my influence, such as it is, cannot be cast on the side of the C. E. P. Society. Like the late Benjamin Disraeli, I am anxious to be on the side of the angels, but then it is, unfortunately, not always possible in these days to tell an angel at a glance. You see something like the outline of wings dimly overshadowing a rapturous face and a pair of upturned eyes, and next moment upon the brow you detect what looks like the ghost of a pair of horns, and, casting down your eyes, you observe a deformity of foot, which might very well be explained by a cloven hoof within a patent leather boot. It is not my business to question the motives of persons blessed with such exuberant virtue as our purity friends, or to suggest that any apostle of chastity, male or female, lay or clerical, has any earthly desire but to make all the rest of the world as virtuous as himself. But I, too, have my anxiety on the score of virtue. I claim to have had every bit as much experience of the average moral condition of contemporary society as any archbishop or bishop on the bench, and to be just as competent a judge of what is, or is not, conducive to public and private purity. And I say, without doubt or qualification, that these reverend and other busybodies are wrong from beginning to end—wrong in their premises and a thousand times more wrong in their conclusion. It is not the fact that any class of modern society is in the foul condition at which the episcopal Mrs. Grundy lifts up her horrified hands. I grant there may be an unusual amount of dirty linen washed in public in the present day; but it is only because the conditions of modern life lead to publicity, and because there is a larger population to wash for. If the bishops and the C. E. P. Society would give a little of their valuable time to investigating the private washing bills of the sixteenth, seventeenth and eighteenth centuries, they would find that the quantity of soiled apparel per head is very much what it always was.

In respect of all the matters which the C. E. P. S. has at heart, we are every bit as good as our fathers, and many degrees of virtue above our ancestors in the time of James I., Charles II., or any one of the four Georges. If this be so, the excuse for a special purity mission to the present generation fails utterly. And what remains? An agitation as repulsive as it is groundless, and in its probable consequences as pernicious as it is repulsive. It is time to speak out plainly to these purity fanatics. By their own confession, some of them know the danger they are incurring. For the flimsiest delusion, the delusion that the present is an age of abnormal sensuality, these official custodians of public morals deliberately elect to incur the danger. For no better reason than this they are ready to let loose on society all the horrors of a purity crusade, fortified by whatever inflammatory accessories modern sensationalism can lend to it; ready, not only in their own language, to familiarize the young with the details of sin, but to debauch every age with prurient disquisitions on vice; ready to strip lust of the veil which even the most shameless throw over it, and accustom virtue to feast her eyes on the naked abomination; ready, in a word, to break down every barrier which nature and modesty have raised for the protection of innocence. I am willing to treat some few leaders in this abominable movement as no better than misguided enthusiasts; but heaven forbid that I should give this credit to every individual who flourishes the white cross of chastity in my face. Take him for all in all, the modern Galahad is the most pestilent of contemporary humbugs. He is a priest—generally of the Ritualistic persuasion—who gloats in the pulpit, or better still in private confidence, over the phases of sexual sin, and revels in detailed exhortations against impurity until young girls are ready to weep and every decent listener is sick for shame. Or he is a social philosopher, and in the name of purity must see with his own eyes the *modus operandi* of the vilest forms of depravity—must even set in motion with his own hand the criminal machinery which ministers to lust. Or he is a schoolmaster, and in the name of purity poisons the mind and debauches the imaginations of children with circumstantial admonitions against vice and suggestive pictures of depravity. Or he is a journalist, and in the name of purity loads his columns with unexpurgated divorce reports, with every loathsome tale of vice that the industry of the penny-a-liner can gather or his own imagination aggravate, with the sensational details of every story of private immorality of which his greedy ears detect a whisper. With the cant of virtue on his lips and vile and filthy imaginations in his heart, he poisons the springs of innocence, uproots modesty and sows broadcast the seeds of vice in the sacred names of purity and chastity.

It is to men like this—ay, and to women every bit as bad—women who batten on the contemplation of sexual immorality, feminine pseudo-philosophers who delight to handle in public the most risky social questions with a frankness from which men shrink, unsexed females who like nothing better than to stand up before a mixed audience and parade their familiarity with the most loathsome aspects of vice—to men and women such as this it is that we are bidden to look for the reform of manners and the regeneration of society! Heaven save us from them, and from all their works! I am no stickler for prudish propriety, no opponent of plain-speaking where plain-speaking is at once necessary and expedient. But of this I am sure, that, if decency and modesty be thrown to the winds, purity and chastity will very soon follow them. Where there is no shame there will be very little virtue. Thank God, there are still men enough among us who know how to cultivate purity without sacrificing decency, and women who have managed to remain chaste without ceasing to be modest. With such it rests to silence the pestilent prophets of prurient purity, and prevent them from working a social mischief a hundred times more insidious and deadly than any of those which they profess to deplore.

Written for the Banner of Light.

THE "DEAD" POET.

BY JAMES M. ROGERS.

He is not dead! but joined the throng,
In higher life and sweeter song;
He swells the choir and sweeps the keys
To more ecstatic harmonies;
The soul that dwelt in beauty's bowers
And drank, through transient, earthly hours
The songs of birds and fall of floods,
And choral anthems of the woods,
Has passed beyond these confines dim,
And hears a far diviner hymn
From hallowed hills and vales of rest!
In bright assembly of the blest
His voice has found an ampler sweep,
A richer tone, a theme more deep:
He sings of splendors full that rise
From fairer fields, sublimer skies,
Of raptured noons, that know not sorrow,
Night of unrest, nor gloomy morrow:
He, far above this common earth,
Has met the dawn of spirit birth,
And interchanged those fleeting lays
For sonnets of eternal days.

Banner Correspondence.

New York.

BUFFALO.—J. W. Dennis writes: "It is reported that certain Christian people have of late made a great effort to bring a combined force of the enemies of spirit communion together for the purpose of attempting to destroy it, and when I hear of the raids that have been made in Chicago and other places against mediums, and also that the Fox sisters have been taken by these enemies of ours and placed upon the platform to denounce Spiritualism, I begin to believe there is some truth in the report.

Let that be as it may, would it not be better policy for such people to attend to their own system of religious faith, which all signs go to show is fast proving a failure?

Says the Springfield *Union*: 'The Methodist General Conference came out $20,000 short of paying its expenses, and now the women who were not admitted as delegates will probably be asked to get up fairs, festivals, sociables, etc., and raise the money to make up the deficiency.'

In a paper read before the last Church Conference of England, Canon Taylor astonished his associates by expressing grave doubts whether the results of Christian missionary enterprise were sufficient to justify the prodigious efforts expended upon it. He has since said:

'Leaving out Thibet, Borneo, and other regions of which the the population is unknown, the most recent estimates make the non-Christian population of Asia and Africa upward of 920,000,000, of which the natural increase by the excess of births over deaths must be more than 11,000,000 annually. Dr. Maclear, who is the principal of a training college for missionaries, and "perhaps the greatest living authority on the subject," estimates the annual increase of native Christians due to missionary efforts at 60,000. At that rate, then, it would take the missionary societies 183 years to overtake even this natural increase of the non-Christian population in a single year. In spite of our advance, instead of overtaking the work, the work is overtaking us. It is like the tortoise racing with a railway train; the longer the race continues the further the tortoise is left behind. Something like $10,000,000 is spent annually on Protestant missions, and there are about 6,000 American and European missionaries, with about 30,000 native agents, and yet there are to-day upward of 10,000,000 more heathen and Mohammedans than there were a year ago. If the population remained stationary and all the converts steadfast, it would take more than 330,000 years to convert the world, or nearly a million years if the relapses are taken into account. In China, the number of adults baptized by the Church Missionary Society last year was only 167 out of a population of 382,000,000, with an annual gain of at least 4,580,000 by the excess of births over deaths. At this rate the Society would have to work 27,000 years to come up to the natural increase of one year, and more than 1,680,000 years to convert China, even if the population remained stationary. The expenditure is enormous; in any other department of effort it would be called wasteful. In China the cost of the 167 conversions was about $75,000. In Ceylon last year 424 agents of this Society spent $55,000 in making 190 adult converts, out of a population of nearly 3,000,000; and yet the relapses were more numerous than the conversions, for there was an actual decrease of 143 in the number of native Christian adherents. In Northern India it cost $170,000 and the labors of 715 agents to make 173 converts. In Egypt, Persia, Palestine, and Arabia, the Society employs 119 agents, and has expended over $117,000 in the last two years, with absolutely no conversions.'

Canon Taylor quotes, to show the character of the converts, the English Vice-Consul in the Cameroons as reporting that after twenty years of labor the missionaries in many important districts can scarcely number twenty sincere converts; and in other parts of Africa the religion of the nominal Christians is discredited by numbering among its adherents all the drunkards, liars, rogues, and unclean livers in the colony. In the oldest of our West African possessions all the unrepentant Magdalens of the chief city are professing Christians, and the most notorious one in the place boasts that she "never missed going to church on a communion Sunday." After a quarrel in a nominally Christian village, three years ago, the victors proceeded to cook and eat the bodies of the slain. The Vice-Consul says that, with rare exceptions, the native African pastors, teachers and catechists whom he has met are 'more or less bad men.' A missionary reports the same.

In view of the above statements, made by a leading man in the Christian Church, would it not be better that those trusting in that Church should attend to their own affairs before attempting to crush out the only *truth* that is known on the face of this earth in regard to the future life?"

FLUSHING, L. I.—A. E. Hempstead writes: "The first private séance for full form materializations was given in this place Oct. 14th, by Mrs. L. S. Cadwell of 244 Lexington Avenue, Brooklyn, she being an entire stranger to the house and cabinet an hour before the séance. Eighteen full forms came and were recognized by their friends. Materialization and dematerialization took place outside of the cabinet in full view. Spirit-voices in the cabinet, often two at a time, joined us in singing, and tests were freely given. All were satisfied of the truth that our 'loved ones gone before' were able to come and make themselves known in a visible, tangible form. Mrs. C. has fully recovered her health, which adds much to her wonderful powers in the hands of her glorious band of angel-workers."

New Jersey.

NEWARK.—A. C. Stickle writes: "I have read considerable lately about these Fox women endeavoring to make people believe that Spiritualism is all fraud and deception, and have concluded that instead of doing so they will awaken the people to investigate for themselves, and indirectly do the cause much good. The best lecture that has appeared in your columns for some time was in THE BANNER of Nov. 10th, upon 'The Science of Immortality'; it is simply grand. The story, 'Bars and Thresholds,' is also splendid. I had Eleanor Martin of Columbus, O., answer a sealed letter, and can say that any one who engages her services will be more than pleased, as I can testify to her genuineness as a first-class medium.

THE BANNER is growing better with every issue, and although I am a poor man, eking out a miserable existence, I will send my mite now and then to help along the cause in my humble way, knowing it will be appreciated. Long may it wave to dispel the heavy darkness and bring light to many an aspiring mind, to comfort and console in grief and sorrow."

VINELAND.—Riley M. Adams writes: "In the autumn of 1854 I lived in Burlington, Vt. Joshua Doane, about seventy years old, was a near neighbor. Being taken ill, I took care of him three or four days prior to his passing to spirit-life. He was a member of the Presbyterian Church.

After his funeral loud raps were heard in my bedroom at midnight. Again, in the second night after, I was awakened and was told by them that a spirit was present. Mistrusting the source of the phenomena I took my horse and drove to Williston, four miles, and, sitting with a medium, I got the name of my neighbor Doane before I had asked a question. On inquiring what was wanted, my friend said he had come *to let me know he was a Spiritualist*. This was a surprise to me, as he had kept it a secret from me.

Mr. Doane then said that three or four days before he left he went to Col. Brown's and played dominoes. He also told me of having dissolved his connection with the church. As these statements were news to me, I inquired and found they were true, and that he had given them to me as tests.

In the fall of 1859 I was invited to attend the New Hampshire State Fair, at Dover, and stopping at my friend Langmaid's, I was invited to the cemetery to see the monument of Capt. Parker, former husband of Mrs. Langmaid.

In the evening I was invited by Mrs. Elkins to her house, to sit for raps. The first that came spelled out the name of Elder Elkins, and I recollected of seeing the name on one of the gravestones that day. There next came a short message to the medium's husband, who was at the table, addressing him by name, and he remarked that he had never seen anything like that before.

After the séance Mrs. Elkins told me not long before she had a brother, who died; and that soon after the burial of his body loud raps followed her from room to room, until it was learned by them that he wished his body taken from the cemetery and placed in what was once his own land, which being done, they were no more heard."

California.

SAN FRANCISCO.—Solomon W. Jewett writes: "I have made frequent visits to California. Was conveyed over the waters three times out and back before railway accommodations existed, commencing in 1859. This is my ninth journey to this land. I once made my home in Kern County for a term of six years, mostly alone, my children out on the plains and hills in charge of sheep, back one hundred and sixty-six miles from our business post-office—Los Angeles. Six weeks was about the time required to obtain news from New York. Being thus secluded from society, on the banks of a fine, broad stream of ever-sparkling waters, rushing out from a stupendous cañon, and living on an abstemious diet, my thoughts ran mainly upon religious subjects and prepared the way for a development of advanced mediumship, which I have reason to believe I attained. A healthy physical development is essential to good mediumship, and I believe good angel-friends had a hand in my removal from the cares of a mundane world, to the better prepare me for the spiritual."

SANTA ROSA.—J. V. Aldrich writes: "Spiritualism is growing steadily but surely on this coast. We are having fine meetings in San Francisco. I had the pleasure of meeting with that excellent test medium, Edgar W. Emerson, of Manchester, N. H., at the Camp-Meeting in Oakland last June. It also carried me back East to meet with and hear Mr. Colville and Mrs. Lillie. I think they are both fine inspirational speakers.

The BANNER OF LIGHT is truly a light to me and a great many others. May it continue to spread the gospel of light and truth so long as bigotry, injustice and oppression remain in the world. The good cause is steadily growing here in this little city of roses. True, a great many investigators here have not yet the courage to come out openly, but they will get over that in time. There are many private circles held here the public know nothing of, but for all that they are doing their work."

Michigan.

ADRIAN.—M. L. Sherman writes relative to the Fox-Kane matter, remarking that, even admitting her explanation to be true—which no one having the slightest knowledge of the phenomenon could possibly do—that explanation is very far from accounting for the intelligence the raps manifest. He further says that the same intelligence accompanies other phenomena, and establishes their claim to spiritual origin, and gives one instance of his own experience in table-tipping, a phase that was coëval with the raps in point of appearance, as follows: "I sat at a table with a medium I never saw before, and she had never seen me. Being informed my father was present, I then asked if he would tip the table as many times as he lived years on earth; the table tipped sixty-three times, which was his age, and then he tipped the number of days he lived over sixty-three years. I did not know at that time whether the number of days was correct, but found out after that it was. Some will say the medium read my mind. That could not be in the number of days, for that I did not know myself."

Ohio.

CLEVELAND.—J. A. Bidwell writes: "Dr. A. J. Symes, of 43 Richland Avenue, recently graduated from one of your schools and as yet has not a very large practice. He is trying very hard to keep the wolf from the door by selling his little book, 'Gleanings,' which I see advertised in THE BANNER of Oct. 20th. Of this book I am fully of the opinion of a writer in *The Better Way*, who says 'it merits a place on every honest minister's study-table, and a close perusal by the minister. Those who are in search of truths cannot fail to find such in these unorthodox sermons. All Spiritualists desirous of lending blind friends a good eye-opening, faith-killing work, should purchase "Gleanings." The author has passed through the crucial fires and comes out purified.'"

Rhode Island.

NEWPORT.—John C. Peckham writes: "I fully endorse all THE BANNER has said in reference to the Fox girls. If in Bible times Peter was led to deny his master, who was the representative of truth, why need we be surprised that some in this day deny Spiritualism, which is truth itself?"

Pennsylvania.

WASHINGTON.—Mrs. Katherine Charlton says there are no mediums where she resides, and she is desirous of corresponding with some reliable ones in regard to the subject-matter of spirit-return and communion, in which she has an abiding interest.

MODERN HEROES IN EVERY-DAY LIFE.—Even now we think of the men of the chivalric days as of a race more heroic and loftier in aim than the drudging, dollar-earning American. Yet there is not a grimy engineer who puts his hand on the lever of an engine, that does not feel that his duty includes the risking of his own life, if needs be, for his passengers; and not once in a thousand times when the emergency comes does he shirk that duty. How many doctors, nurses or clergymen, shrink from perils of a great epidemic?

It is a significant fact that, since the organization in 1871 of the Life-Saving Service that guards our entire coasts, there have been but two instances in which a man refused to risk his own life to save a ship-wrecked crew. There is no *elan*, no passion, no fervid clutch at glory in this kind of courage, which is becoming a marked feature of American character. It is the quiet, calm, obstinate performance of duty—however commonplace—once undertaken, in the teeth of death itself.

HORTICULTURAL ART JOURNAL.—The illustrations of the November number are three colored lithograph pages of fruit, and one of white and purple lilacs. The letterpress treats of fruits and flowers, and includes a poem from *Twilight*, "Autumn Leaves," by Mrs. E. Miner, author of "Bars and Thresholds." Rochester, N. Y.: Steecher Lithograph Company.

RECEIVED: THE GIRL IN SCARLET; or, The Loves of Silvère and Miette. By Emile Zola (La Fortune des Rougon). Philadelphia: T. B. Peterson & Brothers.

PRESSES for Printing and Embossing, and Paper Box Cutting and Creasing. New York: John Thompson, 143 Nassau street.

Never in reply to the question to what country you belong say that you are an Athenian or a Corinthian, but that you are a citizen of the world.—*Epictetus, A. D. 90.*

Passed to Spirit-Life,

From Everett, Mass., July 25th, Mr. Edward Grover, aged 83 years 9 months and 15 days.

He was one of a large family, whose members early embraced the philosophy of Spiritualism. His generous effort to enlighten those who came to receive, will long be remembered by many who obtained communications through his brother-medium—who, with an aged sister, still survive in the old homestead. J. C.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

Spiritualist Meetings.

ALBANY, N. Y.—*First Spiritual Society* meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 2 P. M.; supper served at 6 P. M. J. D. Chism, Jr., Secretary.

CLEVELAND, O.—Spiritual Progressive Thought Society meets every Sunday at 2 o'clock at 486 Pearl street. All invited to attend.

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 2½ P. M. Investigators are cordially invited. E. Jones, Pres.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 129 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7½.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

Quarterly Convention in Michigan.

The Spiritualists of Southwestern Michigan will hold their next Quarterly Convention at Hartford, Van Buren Co., Mich., Dec. 1st and 2d, 1888. Hon. S. V. Moulton, of Grand Rapids, and Mrs. E. C. Woodruff, will address the people.

L. S. BURDICK, *President*, *Texas, Mich.*
MRS. E. C. TOWERS, *Sec'y*, *Mattawan, Mich.*

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CONTENTS.

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THANKSGIVING AT THE FARM.

The Absentees Return and Enjoy a Good Time.

The chilly winds blow o'er the moor,
And whirl the leaves about the door,
But on the hearth the faggots roar
With sparkling cheer;
The oven in the chimney glows,
While pies along the shelves in rows
The appetizing fact disclose—
Thanksgiving 's near.

The goodwife, skilful in her art,
Gives to its practice all her heart,
And frosts the cake and fills the tart
With busy zest;
Upon the circumambient air
Sweet smells, pervading everywhere,
The genius of the hour declare
And manifest.

The children chuckle in their glee,
As preparation wide they see;
The goodman smiles benignantly—
No time to lose—
And straightway on his mission hies
To consummate the home supplies,
And scans his brood with careful eyes.
The best to choose.

"To-morrow is the festal day"
(One can imagine him to say),
"And Tom and Jack, and Kate and May,
Will soon be here.
From far away they hither come
To meet—God bless them!—at the home,
And test, beneath the homestead's dome,
Thanksgiving cheer."

The monarch of the barnyard flock,
Undreaming of impending shock,
Is seized and hurried to the block
(Quite lost his head);
And hens and chicks and ducks galore,
Soon mingle in the dust their gore
With his, the monarch, gone before,
Their mission sped.

True sacrifice is theirs confest;
Their latest ministry the best,
Revealed in dark meat, wing or breast.
Or merry thought;
And did the bipeds only reck
The province proud they were to deck,
They would have volunteered their neck,
And slaughter sought.

Now twilight o'er the landscape steals;
The listening farmer hears and feels
The sound of hurrying wagon wheels
Far down the lane;
"Hurra! they 're here!" the younger fry
In one emphatic chorus cry,
And run to meet those hastening nigh
Their home again.

Soon comes exchange of smiles and tears,
Of retrospective hopes and fears,
And subtle thought that home endears,
Tender and true;
The mother's eyes with joy benign
Out through her gleaming glasses shine,
Fraught with an effluence divine,
Her sprouts to view.

Now forth a myriad questions race,
The answers hardly keeping pace,
While fond affection's beaming grace
In bliss obtains,
Till, hardly knowing, steal away
The hours that crown the close of day;
And night assumes its grateful sway,
And slumber reigns.

* * * * * * *

The morning opes with bounteous glee,
And every heart beats merrily,
The sun, such happiness to see,
Seems doubly bright;
The trees stand round as ancient friends,
The brook its liquid welcome lends,
And the old pump its hand extends
In grave delight.

E'en the house-cat imbibes the cheer,
And Pomp, the dog, with antics queer,
Laughs with a grin from ear to ear.
In conscious sort;
While the old bird upon the perch
Darts here and there with frantic lurch,
As if of opening in search
To join the sport.

* * * * * * *

Then timely met about the board,
Piled high, in plenteous accord
With the glad season to afford
Gustation meet,
Where taste and appetite, aglow,
Will such profound repletion know,
That effort cannot further go
And be discreet.

With the rich bounties round him spread,
The good old father bows his head,
And humbly prays for "daily bread,"
Then warmly pours
His thanks for benefits conferred;
The day, the smile, the happy word,
The union blest, all hearts have stirred
Within his doors.

His trembling voice his joy bespeaks,
The tears run down his furrowed cheeks,
The while a smile of pleasure reeks
In mouth and eye;
The signs, far more than words, convey
His feelings that have sovereign sway!
Words were deficient to portray
His heartfull joy.

* * * * * * *

Then, given the after hours to mirth,
With old companions round the hearth,
The song, the tale, the jest has birth,
And all elate,
Lend to the passing moment wings,
That, as it speeds, harmonious sings,
And broadcast rare enjoyment flings
On those who wait.

On rolls the time when comes the dance,
The "best room" fitted in advance,
A fiddler not "brent new from France,"
Controls the floor;
And tribute to the genial time
Is great in act, if not sublime;
May not with great assemblies chime,
But pleasant more.

There in the dining-room, apart,
Great "Copenhagen" thrills the heart,
Or "Twirl the platter"—magic art—
Gives halcyon bliss;
And improvising many games,
Urge on the hour with potent claims,
Consonant with that best of aims,
The "forfeit" kiss.

On with the dance—on with the game—
Light up the scene with merry flame,
Let no endeavor meanwhile tame;
With keen delight
Open to pleasure all the gates,
Improve the season that awaits,
Give mirth the rein, with giddy pates,
And fill the night.

* * * * * * *

Good-bye! Good-bye! 'T is time to part;
Glad laughter thrills, warm tear-drops start;
Quiet returns upon the heart,
In tranquil rest.
The festive day is with the past,
And all the joys around it cast,
But love of home will ever last
To warm the breast.

Back to their tolls the dear ones are,
The homestead and its treasures far,
But fond affection, like a star,
The wanderer cheers,
And blest Thanksgivings at the farm
Will rise in recollection warm,
To be an elevating charm
In future years.

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Banner of Light.

BOSTON, SATURDAY, DECEMBER 1, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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THE NEW ENGLAND NEWS COMPANY,
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THE AMERICAN NEWS COMPANY,
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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

☞ We shall print next week the *verbatim* report—prepared especially for THE BANNER columns—of a lecture delivered Nov. 18th, before the First Society of Spiritualists of New York City, by Lyman C. Howe. The discourse, which is pertinent to current events, (the action of the Fox girls included,) and which called out general expressions of pleasure and appreciation at the time of its delivery, has for its theme:

"MODERN SPIRITUALISM:
ITS PURPOSE AND SCOPE IN THE ECONOMY OF NATURE IN THIS PART OF THE NINETEENTH CENTURY."

"Spirit Phenomena through Mediumship."

The discussion of this highly important subject before the *American Spiritualist Alliance*, which holds its meetings fortnightly at No. 219 West 42d street, New York City, is commanding general attention. We published in THE BANNER of Nov. 17th the report of the Corresponding Secretary, Mr. J. Franklin Clark; we now publish a later report from him, which may be found upon the eighth page of this issue.

The subject of "spirit phenomena through mediumship" is one that requires the closest study by the best and most experienced minds in our ranks. We are well aware that the esoteric laws of Nature are but little understood; but, like the invisible agency, electricity, they are within the grasp of the human intellect. It is therefore well that The Alliance has this great subject under consideration at the present time. There are already Psychical Research Societies in existence, in this country and in Europe; but what have they thus far accomplished? Nothing. Why? Because they have been instituted by men who have had no (or very little) experience with spiritual mediums.

It has been a subject of earnest discussion for many years, by skeptics as well as by believers, why some spirits could communicate with earth's people, while others could not. Our view of the case is, after an experience of a third of a century, that it is because of lack of adaptation between the spirit's and the medium's brain. The law is extremely nice in this particular. We have conversed on this topic many times with Spirit Theodore Parker, who, as our readers well know, was the chief control of Mrs. J. H. Conant—one of the best trance-mediums of her day—and he stated that when his medium on circle-day came to the office, they (the special spirit-band) kept her under guard, allowing no spirit to approach the *inner* circle. When the time had arrived for a spirit to give a message (and there were a host of them always present, he said,) the controlling intelligence for that particular day and hour would first examine the precise condition of the medium's brain—as constant changes of thought were going on, until she was fully entranced—and then, after coming to a definite conclusion in this respect, the officiating spirit would enter the *outer* circle and select one to speak whose brain was *en rapport* with that of the medium's, and so on with the next spirit who was in a condition to use the medium's organism independent of any volition of her own.

No doubt the same holds good in regard to the independent slate-writing phase of mediumship; and that in each case is the reason why so many spirits, who earnestly desire to communicate, are kept in the background for an indefinite period. Another thing should be taken into consideration, and that is this: The will-power of a spirit has much to do in this respect. We have known a very sensitive spirit, while in control, to utter a few sentences, when another powerful spirit, who was assigned to speak next, got full possession of the medium, through his anxiety to communicate, thus summarily dispossessing the other spirit. This episode took place because the control in charge of the séance allowed *two* spirits to enter the inner circle at one and the same time, which he should not have done. This was a lesson, even to the intelligent presiding spirit. No more errors of this description occurred afterward.

We thus allude to this particular circumstance, as it goes to show the fact that decarnated individuals, no matter how intelligent they may be, are liable to err as well as those in the flesh.

If, then, trance-mediumship requires such nice conditions as we have merely hinted at, how much more careful should materializing mediums and their mundane agents be in order to give their regular controls the power to present spirit-forms so characteristically and truthfully as to satisfy every beholder?

A female spirit once informed us that she had been in constant attendance at our public free circles for *three years*, trying to communicate with her earthly friends—having promised before her demise that she would if possible. It would astonish the reader could he have seen how delighted she was when her message appeared in THE BANNER. Subsequently it was verified to the letter, our correspondent stating that she had been waiting for three years to hear from her spirit-friend according to promise.

Thus it may be seen how exacting the law of control is, and how little it is understood by even a large majority of Spiritualists themselves. And the most important feature of all in regard to direct spirit return is, in our view, the necessity of the *utmost harmony* between the sensitive negative medium and the positive sitter.

No wonder during *séances* for materializations that so much dissatisfaction exists among the sitters, and that so many different views respecting them are held by the public at large when we take into consideration the requisite condition—which should be fully impressed upon the managers of these *séances*, and invariably enforced, namely, that, in order to acquire *the necessary harmony* for the spirit-chemists to do their work thoroughly, none should be allowed in the circle-room except honest investigators—those who attend with only one purpose in view, that of meeting their spirit-friends.

When we had a sitting on a Sunday evening at Mrs. Sawyer's in New York City, two years ago, the circle contained among those present but two skeptics, yet the manifestations were not as satisfactory as usual. On the following evening (by invitation) we attended another materialization séance at Mrs. S.'s residence, which, being a private one, was composed of Spiritualists exclusively, when the manifestations were very powerful, showing what satisfactory results can be obtained under the proper conditions.

We trust that The Alliance will investigate this momentous subject in the most thorough manner, to the end that the Truth, which we all are seeking for, may make our pathway plain.

The Catholic Church and Spiritualism.

An elaborate editorial article entitled "Modern Spiritism" recently appeared in the *Catholic Union and Times* of Buffalo, which challenges special attention just at this time for the relations which it proceeds to set forth as existing between the Catholic Church and Spiritualism. The article referred to opens with an allusion to the so-called "exposure" by the Fox sisters, characterizing it and them in the following language: "The fact that they were active agents for the last thirty-five years in the promulgation of Spiritualism, suggests the thought that their change of purpose has been too long delayed to vindicate their own integrity, and leads to the inference that their project is to bring themselves more prominently before the public than they have been for the last few years."

The Union and Times says it does not mean to imply that "Spiritualism is all a delusion arising from ignorance and superstition, or that there is no truth at the bottom of it." "Without genuine coin," it explains, "there cannot be a counterfeit; without light there can be no shadow." The writer does not hesitate to admit the verity of the spiritual phenomena, confessing that the Bible is full of accounts of them from beginning to end. Looking at the phenomena, he says we must admit that "there are intelligences in another order of existence who can communicate—have communion with—intelligences in this our order of existence." Unless we do admit this, he insists that we must reject the credibility of human testimony. This universe, he says, "is larger than we can see or even imagine." He admits the belief in a future or continuous life that is found everywhere among men. This faith he holds to be the result of an original and direct revelation, made "in the beginning," and consequently needs no proof or verification, having been received at first hand from God.

The writer rejects the Spiritual Philosophy as only a system of dogmas in another form and wholly unreliable. He declares that the Catholic Church through its tenets recognizes the communion of saints, and by its exorcising prayers acknowledges the active influence and power of the devils—thus establishing spirit-communion as a fixed fact in the Church's belief. "That these purely spiritual beings," he says, "good and bad, can and do have communication with beings in our order of existence, *is an ineradicable belief* of the human race." This belief is unchanged in the history of man. But the writer would account for it on the supposition that it is the result of an "original revelation" in some form. Then he traverses the Bible books to illustrate his statement from the pages of sacred history. All through the Old Testament the events, he admits, "show an intermingling of the two worlds of intelligence." "That good angels can intervene in our behalf," he says, "is evident from the doctrine of the communion of saints; and that evil spirits can torment and afflict man, is shown by the prayers of exorcisms used by the church." Citing a list of writers who have made this subject a study, among them Robert Dale Owen in his "Footfalls on the Boundary of Another World," he asserts that "all these supply indisputable testimony to facts, and demonstrate that communications with extra-mundane intelligences are of as frequent occurrence to-day as in any former time."

But, says this Catholic writer, the works of Spiritualism are done by the devils; hence the Church prohibits her children having anything to do with it. Why by devils? Why not good spirits as well as bad? Is there not a tremendous religious conceit in the assumption that there can be no "communion of saints" outside the pale of the Church? that not only are there no saints outside, but that all those who are inside are saints? It certainly would appear so. The Church, it seems then, while it concedes and even accepts the facts which establish the belief in spirit-communion, nevertheless chooses for itself to reject the belief in the communion of good spirits with mortals, and prefers to believe that only evil spirits are privileged to return and to work uncontrolled mischief. How or where it derives its authority to discriminate after such a fashion is by no means clear. This writer, while accepting the facts, refuses to respect what he styles the deductions; but he claims for the Church that we shall accept *its* deductions, and call all returning spirits evil and none good.

The only attempt at reasoning, in the article under consideration, is that made to disprove the claim of Spiritualism that spirit communion establishes the fact of immortality. The argument offered is this—that the mere fact that a human spirit can be shown to have existed up to the present time does not prove that it will never cease to exist. To our view, with no intended disrespect, this is pretty fine wire-drawing. It is a simple negation of an ascertained fact by the negation of its continuity. It is a refusal to accept any proof at all respecting the future, simply because we cannot embrace eternity within our always limited comprehension. It is idle to talk about a "revelation from God" on the subject if we deliberately and stubbornly refuse to accept the clear revelation which God's facts are offering to us on every side. To assert, as this writer does, that "no finite being can experience an endless experience," seems like trifling with a subject which he admits he is incompetent to master. To receive the proofs of a continuous life after what we call death, ought to be enough to satisfy the deepest and most earnest longings of the human soul.

Upper Story Life.

We all are tenants of mansions that contain many stories, though we may not occupy the whole of them at the same time, and some of them not at all. Rev. Mr. Savage discoursed with point and eloquence on this theme just before going off on his summer vacation, taking for his text—"Friend, go up higher." Some families, he remarked, live entirely in the kitchen, all the rest of the house being closed and dark. Man, he said, may be called a structure of stories, upper and lower. While the kitchen is a necessary part of every home, and no work in it has any necessary touch of degradation or disgrace, yet the man who is content to have only a kitchen and to live in it all the time, is hardly up to the standard of our highest thought. The lower stories of human nature, in themselves considered, are not to be found fault with. To neglect or despise them is to suffer in the higher. But to live in them alone is to miss the best of one's life, and never to know what it is to be wholly and completely a man.

There are thousands of men who lead a simple animal life. They are said to "know life," whereas they know but the smallest fragment and the worst side of it. They are devoted to the grosser appetites of the body. A little above these are persons who live only in and for what is fashionable. On about the same level is the purely selfish business man who labors only to make money, or because the excitement of it has become habitual to him. A story above this is the intellectual life, the region of family and friendship loves. He who lives here is rarely gross, and he tastes some of the sweetest joys of life. But it is permitted him to go higher yet. To be all a man may and ought, he should climb up the stairway and occupy and furnish the chambers of his brain. He who does not learn to think can hardly be called a man. But the ranges of truth and right and duty—what is called the moral—are higher even than mere intellect. Character is nobler than knowing. Above all the rest, and crowning the whole structure of humanity, is the crystal dome of spirit. Here is the observatory; open to all sides of the wide-round heaven; from which are visible the eternal stars of the divine firmament, which is the visible garment of the invisible God. Here the dignity and grandeur of life are seen, hope finds her wings, and man inhabits eternity.

These are the hints, said the speaker, that indicate the several stories in the structure of human life. By going up higher, into the upper stories, we become happier. If you are not happy, you may know that something is wrong. The way to find happiness is by climbing into the upper stories of life. The higher the faculty, the higher the pleasure. Pleasure is only the satisfaction of natural desires. The higher the hunger, the higher the satisfaction. The "man of pleasure" does not know what pleasure means. The basement pleasures of life, being gross and selfish, bring surfeit and shame, and always leave a sting and sense of degradation behind. The loss more than balances the gain. They are likewise brief and evanescent, while it is of the very nature of the higher things of life to abide. They last as long as life itself, and can be taken away only when the soul itself can be annihilated.

And it is further true that only as a person ascends can he gain any wide outlook, and so have any just estimate of the relations, proportions and values of things. To the man who lives in the basement of his being all the higher stories are only dreams of folly; while he who has gone higher knows that only the contented dweller below is the fool, ignorant of what he slights and despises. And the man who lives in the upper ranges of the universe is able to estimate his own sorrows and disappointments, and so is not overwhelmed by them. He learns that loss and tears and pain are the common lot of man. Instead of selfishly nursing his own sorrow he will be moved to go out and help some other suffering spirit.

Finally, only he who lives in the upper stories of his being can do much toward lifting up the world. Life is worth little that is not lived so as to help others. The helpers are the ones whose names mankind remembers with love and gratitude. We each one help as we lift somebody higher. If we would climb, we must first find the stairways. We must give ourselves to thought, and then we must do. Only by employing our faculties can we develop them. The heart, the brain, the moral life, the spiritual, can be kept alive only by exercise and use.

The Lyceum Fair.

Remember the Fair in aid of Children's Progressive Lyceum No. 1, of Boston, which is to be held in Berkeley Hall the week commencing Dec. 10th. Contributions of fancy articles for the tables and of food for the lunch-room are solicted by the Committee.

☞ We shall print next week No. 21 of the Spiritualistic Experiences of Prof. J. W. Cadwell, Mesmerist—the theme being Maggie Fox and her "exposé."

Another Daniel to Judgment.

Mr. Monoure Conway opens fire on behalf of the Fox sisters in the *Open Court*, and after giving a dramatic description of the "exposure" in New York, allotting such a portion to comedy and such a portion to tragedy and citing the exhibiting sisters as having pronounced the faith in the phenomena of Spiritualism "an imposture and delusion," he sums up the "confession" of the "impostors" as this—that "the whole Spiritualist movement proceeds from a cultivated abnormality in the big toe." That, then, says he, was the Rochester rap. In the forty years since, he freely admits, "Spiritualism has gained more converts than Christianity gained in three centuries." He compares it to the conflagration of a prairie by a spark applied by children, and he reasons that the religious growths must have been "dry and combustible."

For all that has been said, Conway declines to believe that this toe power is a sufficient explanation of the spiritualistic career of these sisters. He credits Katie Fox (Jencken) with having "deceived" the English men of science, especially Varley, the electrician. He cannot suppose "that the Fox toe is capable of multiplying itself into the fifty simultaneous hammers which Cromwell Varley heard in the presence of Catharine Fox, or of emitting the blue lights seen by him and others coming from under her dress, or of shaping itself to the aerial hands seen by Mr. Livermore." Hence he thinks the confession of these sisters is incomplete. He calls for the whole truth from them. He wants Mrs. Jencken to explain how Mr. Home managed to "levitate and elongate"; how burning crystals appeared on his head; and how that gauzily draped figure passed to and fro, imaged on the wall which had become luminous.

Speaking of miracles, Mr. Conway feels obliged to say: "What are the people to think of miracles of a pre-scientific age, reported only in the century following their occurrence, by tradition from unlearned witnesses who could not be cross-examined, when here, in our time, the very experts of testimony—lawyers like Judge Edmonds, Mr. Jencken and others; scientists trained in experimental investigations, like Varley, Hare, Crookes, Wallace—are found at the feet of vulgar tricksters, where the fraud is veiled with unctuous sentimentalism?"

Yet Mr. Conway asserts that the materializations reported in Mr. Crookes's book—"The Phenomena Called Spiritual"—"are not verifiable," while his discovery of the metal Thallium, and his latest discovery of the dynamical force of light, *are* verifiable by any and every man. He admits, however, that the position that the unbelievers had not, for verification, gone through the exact and patient experiments which led Mr. Crookes to his discovery in materialization, was practically impregnable. But the medium who convinced these English scientists of the reality of the phenomena avows herself an impostor, and that, with Mr. Conway, outweighs the phenomena themselves.

Cremation Again.

An English clergyman, Rev. C. J. Street, according to the *Sanitary News*, recently read a paper on the subject of cremation at Croydon, in which he openly championed what so many Christian preachers strongly oppose. He said that death was the source of life, and that the dissolution of one generation was necessary for the health of the succeeding one. All dead bodies resolved themselves into their constituent elements. But the present system of burial was as effective a hindrance of this process as possible, especially where lead or oak coffins are used. Cremation distributed the elements composing the body in a single hour, and without any of the accompanying dangers of the present system. Recent science, he said, showed that the most devastating diseases were due to living organisms which feed upon the victim. These diseased germs continued to live in the air long after the body ceased to exist.

Exhalations rose from graves that were opened. It was known that paupers' graves had been opened and the bones taken out and burned, the graves being again used for the same purpose. Soil taken from a graveyard and sprinkled over a garden thirty years after infection, is reported to have been the means of creating disease. There are eleven thousand cemeteries in England and Wales, a fact that sufficiently accounts for the continual scourges of epidemic diseases in those countries. It transpired in 1874 that the entire drainage of a cemetery discharged itself into the river Wandel, from which some of the people of Tooting were in the habit of taking their water. Some people, said he, oppose cremation because it would prevent the Lord's raising them at the last day; but this view was of course based on ignorance. The day is past for men seriously to maintain that the actual body that died would be raised, particle for particle, on the resurrection day. Such a view is condemned by some English Bishops whom he named, and indeed by all right-thinking men.

Cremation, he added, would prevent two things: the robbery of the grave and the possibility of being buried alive. If by chance a live body should be cast into the furnace, death would be almost instantaneous, and unlike the slow torture from burial.

Married,

In this city, Nov. 22d, Mr. C. P. Longley and Miss M. T. Shelhamer. The nuptial knot was tied at the residence of Mr. J. B. Hatch, Jr., by Rev. Mr. Lewis of South Boston, the ceremony taking place at 6½ o'clock in presence of the bride's immediate relatives with one or two exceptions. The reception was from 8 to 10 o'clock, when the residence of Mr. Hatch was filled with a joyous company of invited guests. The presents were numerous, elegant and of great variety. A collation closed the very pleasant occasion. May love, peace and prosperity abide with this wedded pair through a long life of usefulness, so that when they are called up higher they will feel assured that they have not lived in vain.

In harmony with the above announcement it will be seen, by reference to our 6th page, that we have (asking pardon for the seeming anachronism) changed the name of the medium *at once* to Mrs. M. T. Shelhamer-Longley, without reference to the time at which the messages reported were delivered.

☞ The City of Boston, through its representatives, intends laying the corner-stone of the new Public Library on the 28th of November, 1888.

☞ *The New Thought*, heretofore published by Moses Hull, at Des Moines, Ia., will hereafter be brought out by him in Chicago, Ill.

Kate Makes Her Debut.

We noted last week that Mrs. Kate Fox Jencken had it in mind to enter the field as an "exposer" of Spiritualism, as an adjunct to C. W. Starr—a noted "Professor" in that line. The initial entertainment (?), we are informed, came off in the manner which might have been expected, and Spiritualism has nothing to fear from her further performances.

Regarding this debut of Mrs. Jencken in a new *rôle*, a correspondent writing from Rochester, N. Y., under date of Nov. 23d, states:

"The Kate-Fox-Jencken '*exposé*' in Rochester was a failure. A small audience attended, and the receipts could not have paid expenses. Starr himself is too well known here by Spiritualists and other people, and scarcely any one had faith that Mrs. Jencken could expose anything. She performed, I suppose, in about the same way as did Maggie in Boston and New York.

Mr. Starr told his slim audience that he judged Rochester people had rather be humbugged by Spiritualism than to come out to hear him tell the truth and expose it. Himself and Mrs. Jencken left the morning after the performance——for some more inviting field, I suppose.

The statements published in New York are, as you know, false from first to last. Mrs. Underhill's book is *correct*. I was familiar with *all* the early facts and investigations. E. W. Capron is strictly accurate in his relation of the early proceedings."

Another correspondent reports as follows:

"Kate Fox Jencken and the renowned C. W. Starr gave a painful exhibition in Rochester, on Thursday night, Nov. 15th; in the Lyceum Theater. I say painful. I should perhaps substitute the word pitiable. But it was both painful and pitiable to see a woman stand before an audience and make the confession that for forty years she had been engaged in trifling with the tenderest, holiest emotions of the human soul. How utterly flat their efforts are falling. Scarcely a ripple of interest was created in Rochester by Kate's effort, and Margaret's in Boston ended in a fizzle."

A Time-Lock Suggestion.

A fresh new idea has been suggested by an ingenious writer, that we inherit traits and conditions from our remote ancestors, as well as from our immediate ones, and that they descend to some people with what may be called a time-lock attachment. For instance, at seven years say the time-lock suddenly turns, and the traits of a child's father rapidly show themselves, and take strong possession. After another seven years the priggishness of a great-uncle, the stinginess of an aunt, or the dullness of a rural grandfather appear and assert themselves in the character. Then, at the next turn of the lock, he falls in love with every new face he sees, marries early, and becomes the parent of a large family. For continuous years he is upright and honorable in all his dealings with his fellowmen; when suddenly the time-lock of a thievish ancestor is turned on, and he finds temptation too strong for the force of habit of a lifetime. He is just as much shocked and pained at the result as other people are, and possibly more so. He cannot account satisfactorily for it at all. He knows he has not lived the life of a thief, though a self-controlled one; he knows temptation never before took that form with him; he knows the impulse was irresistible, but cannot tell how or why. He seemed to be powerless to overcome it. The time-lock of a remote, perhaps unknown, thievish ancestor was turned, and his hour had come. And so, too, with a good many other unaccountable traits of human character.

Woman at Harvard.

The so-called "Harvard Annex" is a standing appeal, though outside the University grounds, for the education of woman on the basis of an equivalent to the education of the other and more favored sex. The Annex has been a part of Harvard University scarcely more than ten years, and to-day counts a membership of fully one hundred, with a constant increase. Both the originators of this liberal movement in education and the faculty of Harvard are entitled to sincere and grateful praise for having brought this institution along to its present condition. As it stands, it may be called a side-institution belonging to what claims to be the first educational institution in New England. Mr. Arthur Gilman, its earliest and most active promoter, has recently rendered its ninth annual report, showing both a large amount of work performed and the laying of foundations for an extended future. Cornell, too, admits women to its course of instruction, and so does Michigan University, and Columbia is making ready to follow their example. The Harvard Annex continually grows in popularity. Its women students admirably sustain its character, both intellectually and morally, and have come to exert a very potent influence on the women teachers of Massachusetts.

The Spiritualistic Meetings

In various localities in this city are well attended every Sunday, and the two Children's Lyceums are very successful, while the various mediumistic meetings also are a noted feature, going to show that a deeper interest than ever pervades the minds of our citizens in regard to direct spirit-communion—notwithstanding the periodical efforts of the enemies of Spiritualism to cast obloquy upon our Cause. This in itself is sufficient reason why all true Spiritualists should persevere in the good work vouchsafed them from the denizens of the spirit-world. In other parts of the country, too, the cause is prospering, as the reports of meetings each week in our columns fully attest.

☞ The widow of the late Ed. S. Wheeler has, we are informed, again entered the estate matrimonial, her husband being an official on the business staff of the *New York Herald*. This lady while in Boston, during the last days of Bro. W. on earth, made many friends among those who witnessed her tender sympathy and love for the stricken invalid, and such will join with us, we know, in good wishes for her future.

☞ One of our New York friends, in the course of a private letter, informs us that in company with a Bostonian he recently attended a séance held by Mrs. Moss—the visitor from "the Hub" being much impressed with what was witnessed: "Mrs. Moss," says our correspondent, "is certainly one of the most unpretentious of mediums, and is also one of the best."

To the Managers of Spiritualistic Meetings:

The proprietors of the BANNER OF LIGHT desire to increase more extensively than ever before the circulation of their paper in all parts of the country, and earnestly ask that the managers of Spiritualistic meetings everywhere will do all that lies in their power to promote this end.

As THE BANNER publishes from week to week notices of meetings *free*, it behooves the friends who are interested in this branch of work to reciprocate the kindly action, and assist in adding to its circulation among their audiences.

Speakers, too, whose professional movements are printed without charge in THE BANNER, should lend us a helping hand.

It should be understood that our expenses are very large, in consequence of our meetings, held twice a week, which *are free to the public*, and we need all the aid we can obtain to keep these meetings and our establishment in working order.

Dividing Up Europe.

The map of Europe, as it is to be after the Triple Alliance has attained full success, says *The Pittsburgh (Pa.) Despatch*, is sufficient to set the remaining powers of Europe to furbishing up their war material with the intention of fighting till the last gasp. According to this, as sketched by M. de Lavelaye, Russia is to be shorn of her Eastern provinces, in addition to being deprived of her hopes in Turkey. The old kingdom of Poland is to be recreated, Roumania is to take a slice out of Russia and get Bulgaria. Austria is to have the whole of Turkey. France is to be shorn of territory for the benefit of both Italy and Belgium, while Germany is to swallow up both Holland and Denmark on the North Sea and a large slice of Russia on the Baltic as far as St. Petersburg, with a large share of Russia's northwestern possessions handed over to Sweden.

This is a great deal like selling the lion's skin before the hunt. A great deal of trouble—military and political—will have to be encountered before these proposed changes can be transferred from the domain of paper to that of fact.

Gerald Massey.

Spiritualist or other societies that may be desirous of utilizing the services of Mr. Massey on this his farewell visit to the United States should send him their applications for engagements at once, in care of Colby & Rich, office of the BANNER OF LIGHT. We trust that the friends of the cause will see to it that this gifted orator and whole-souled Spiritualist is kept busily employed during his present stay in America. Mr. Massey will speak in Berkeley Hall, Boston, Sunday afternoon, Dec. 9th.

☞ Mrs. Carrie Grimes Forster writes as follows from Baltimore, regarding the recalcitrant Foxes:

"I commiserate the poor girls, knowing the repentance that is before them. I passed an evening with Katie in London, and there received most unmistakable proof of her power to act as a medium between the two worlds.

Among other communications that appeared was the writing on a piece of writing-paper that was placed under the table, perfectly clean, with a pencil thereon; when the paper was taken up from the floor there was a prophecy made to Mr. Forster by Judge Edmonds, to the intent that *he* would yet lecture in a distant country, which was accomplished by my dear husband filling an engagement in the city of San Francisco. Wonderful toe-joints to produce such manifestations! Poor Katie! if her powers had been successful in leading but one mind into the investigation of the truth—the arisen Thomas Gales—in view of the good he accomplished her mission was grand.

I apprehend not the least detriment to our beloved cause. Spiritualism will rise from this attack, as it has from all others, purified and blessed."

☞ A correspondent writes us from Washington, D. C.: "Mrs. Fox Kane may yet repudiate her present course of action, and penitently confess her shame. Peter was repentant after his open and forcible denial of his Master, and Mrs. Kane may yet live to forswear her falsity. If she should, it would of course have no effect upon the great question involved, though it would serve to solace her mind and help to mend a broken conscience ere she becomes an excarnated spirit."

The Council Fire, a monthly magazine devoted to the interests of the Indian, will resume publication the present month. Dr. T. A. Bland, 1121 10th street, N. W., Washington, D. C., will give full particulars, on application.

Demonstrations in Medford.

What is known as the Rock Hill estate in Medford is a locality to which public attention is being directed by a report given in *The Herald* of this city last Saturday, the purport of which is that the former occupant of the house, John Burke, as he himself states, was while there disturbed constantly by strange noises, generally sounding like the tramp of a person upon the stairs leading from the attic to the cellar, and, although he was not of a specially superstitious nature, the sounds did not add to his comfort during his tenancy of the place, and he was glad to get away, especially as he could not discern the cause. The house is at present occupied by John T. Hurd, and Mr. Burke states that a report has come to him that Mr. Hurd has been troubled in a similar way, with the addition of raps upon the doors, generally three at a time. It appears from *The Herald's* account that *raps not* produced by dislocated toes are heard there, and other manifestations of spirit presence occur.

"Forty Years on the Spiritual Rostrum," by Hon. Warren Chase.

This valuable book of 324 pages, which every Spiritualist ought to have, will soon be out of the first edition. It contains a perfect picture of the author as the first and oldest lecturer on spirit-intercourse in this country and worth half the price of the book, and about forty pages of select poems, written mostly by spirits through mediums. It has much reference to the early history of spiritual manifestations, with persons and places, important for reference, and a very valuable chapter of what he has learned about life in the spirit-world by forty years' intercourse with its inhabitants, including sexual life in that sphere. No reader or inquirer of our cause should be without this book. Price one dollar, and ten cents postage, to be had only at BANNER OF LIGHT office and of the author at Cobden, Ill.

List of Lecturers.

THE BANNER publishes from time to time a list of Spiritualist Lecturers with their post-office addresses attached without charge, and in consideration of our so doing it seems to us they should be more particular than many of them are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Attention to this request is earnestly desired, and should be attended to at once.

ALL SORTS OF PARAGRAPHS.

A MOTHER'S WISH.

Long years ago the heart of a king
Was carried in state, like a royal thing,
Toward the Holy Land, where he longed to go.
Did living desires round his dead heart cling;
And could they be satisfied so?

* * * * *

Come, yellow-haired little boy of mine;
Let me see your face, where your young hopes shine,
You 're loving, my darling, and strong and true;
You 'll journey, while I vainly long and pine,
So my heart I will send with you.

For I yearn to follow your life, my sweet;
'T is a long hard way for your eager feet.
And I can go only a little part;
But, dear, till your pilgrimage is complete,
Will you carry your mother's heart?

—*Bessie Chandler, in Harper's Bazar.*

How truly, remarks an exchange, does the groping after the dark spots in human nature degrade and make miserable. If the citizen, friend or relative offends in one little particular, he or she is at once condemned without stint. Any amount of good that may exist in the offender is at once obliterated by the one little black spot. *Keep the good* of every person or thing in view, and the offences of persons and many of the ills of earth will cease to be; cured by the increased light and knowledge within yourself.

That so-called Spiritualists should join in this degrading medium-hunting, and persuade themselves that they are doing it in the interest of truth, passes my comprehension. To these and their allies, the self-centred ones, who claim the prerogative of settling off-hand the delicate and profound problem of materialization, is due the well nigh extinction of this class of phenomena.—*William Oxley, in The Two Worlds.*

There 's not a joy this earth can give
Like that it takes away,
Except it be to buy a sieve,
And shake the chaff away.

"Is your mother at home, Johnny?" "Yes, ma 'm; she 's at home until somebody calls, and then she 's over to grandpa's."—*Dansville Breeze.*

SHARP!—It is told of a book publisher of Toronto, Canada, that he wrote to an American author whose book he proposed to republish, offering him a cent a copy if the author would furnish the stereotype plates. The author replied that he wanted ten cents a copy, whereupon the Canadian wrote that he would rather make new plates, and that the book would be out about Sept. 8th. The author kept quiet until Sept 6th, and then wrote to the Canadian publisher saying that he ought perhaps to tell him that the book that he proposed to pirate had been copyrighted in England. As the English copyright holds in Canada, the Toronto man has a set of plates that he will sell cheaply.

If something nice you wish to see,
Go to the Hollis, and look on "She."

Some one has called attention to the fact that eloquence in prose is closely akin to poetry, even as to measure of lines, and has given the subjoined arrangement in blank verse from the celebrated speech of Robert G. Ingersoll at the grave of his brother, as proof of the same: The *words* in the sonnet are *all* as used by Mr. Ingersoll, the breaking into lines being done by the party citing it as an illustration:

"Life is a narrow vale between the cold
And barren peaks of two eternities.
We strive in vain to look beyond the heights.
We cry aloud; the only answer
Is the echo of our wailing cry.
From the voiceless lips of the unreplying dead
There comes no word; but in the night of death
Hope sees a star, and listening love can hear
The rustle of a wing.
These myths were born of hopes and fears and tears
And smiles; and they were touched and colored
By all there is of joy and grief between
The rosy dawn of birth and death's sad night.
They clothed even the stars with passion,
And gave to gods the faults and frailties
Of the sons of men. In them the winds
And waves were music, and all the lakes and
Streams, springs, mountains, woods, and perfumed dells
Were haunted by a thousand fairy forms."

DULUTH, MINN., *Nov.* 23, 1888.—The Indians of the Grand Portage reserve are almost starving and have sent in a pitiful appeal for aid. There is a reserve fund of $1200 available, which will be devoted to the purchase of provisions. The recent storms have cut off their fishing.

Stock brokers are going by the board.

Lean men want to be fat, and fat men want to be lean. They should lean on one another.

The two English magnates have left Washington for home, namely, Lord Sackville and Mr. Chamberlain—the one unhappy, the other happy.

TO A WAITER.

Hence, gaunt apology for man!
Take hence thy hungry leaden eyes,
That all my choicest morsels scan,
And half-reproachful seem to rise,
And stay me with unspoken ban!

Nay, stand thou there; I did thee wrong;
Thou thought'st of foodless ones at home—
The toiling wife, that earns a song,
The children left to starve or roam,
While thou must watch a feeding throng.

Forsooth, poor wight, 't is well to see
That, though Dame Luck has passed thee by,
Some guiding star still beams for thee.
Some—hang him, what a fool am I!
He 's only posing for a fee.
[*Which he won't get.*] —*Time.*

Deaths from yellow fever in Jacksonville, Fla., still continue.

The Howard Athenæum Star Specialty Company at the Boston Theatre is the largest and best specialty and novelty organization ever placed upon the stage in this country. It was organized by Managers Rich and Harris in Europe for first class theatres only. In addition to the long list of remarkable performers already announced, the managers have added "The Whirlwinds of the Desert," a troupe of Arabs. It is a novel and pleasing performance.

It is better to be a beggar than an ignorant person; for a beggar only wants money, but an ignorant person wants humanity.—*Aristippus, B. C.* 400.

Chief William Printup, grand sachem of the Tuscarora Indians, has died on the New York State reservation, aged seventy-six years. He was an able and intelligent man.

Shun profane and vain babblings; for they will increase unto more ungodliness.

And as I walk by the vast, calm river,
The mighty river so dread to see,
I say, "Thy breadth and thy depth forever
Are bridged by his thoughts that cross to me."

NEW MOTTO FOR THE AMERICAN NAVY.—In the old days the shaving boxes, etc., of the U. S. tars used to have inscribed upon them as a legend the dying words of the gallant Lawrence: "*Don't give up the ship!*" If a paragraph now going the rounds of the press be correct, Admiral Porter is credited with another motto, to the observance of which, added to a temperate life, he ascribes his present seventy-seven years of age. It is this: "NEVER GET WET"!

Attention is called to the Prospectus of the BANNER OF LIGHT, published elsewhere in the columns of our paper. Always clean and neat in typography, respectful and progressive in advocating new and advance thoughts on scientific and religious subjects, it is a paper that commends itself to the favor of fair-minded and liberal people everywhere. Subscribe for it.—*Experiment News, Norwalk, O.*

SANITARY.—Set a pitcher of water in the apartment, and in a few hours it will have absorbed nearly all the respired gases in the room, the air of which will have become purer, but the water utterly filthy. The colder the water the greater the capacity to contain these gases. At the ordinary temperature a pail of water will absorb a pint of carbonic acid gas and several pints of ammonia.

At one of the cross-roads in Brazil, an idol carved from the wood of an orange tree was placed for the Indians to worship. On one occasion it was noticed that an old Redman omitted to perform his act of obeisance. On being commanded to kneel he stubbornly replied: "No, I knew him when he was an orange tree."—*Pipe of Peace.*

It has now been satisfactorily established by a series of observations made throughout France since 1884 by means of the Engineer Corps, under selected officers, that what is called a secular depression is taking place from south toward the north, and particularly toward the northeast. The depression is about three times greater toward the northeast than it is due north. It is calculated that, if the rate of depression should continue, France in a few centuries will encounter a calamity similar to that which at the end of the thirteenth century befell the Netherlands.

Sometimes men become crooked in order to help themselves out of straightened positions.—*Rochester Post-Express.*

The *Arkansas Valley Democrat* says that there is a little Indian girl at Osage agency who can speak five different languages—the French, English, Kaw, Cheyenne and Osage. She is only twelve years of age.

A severe storm of wind, snow and rain, commenced on Sunday, Nov. 25th, and continued Monday, 26th—great damage to shipping and property along the American coast resulting. Among the marine disasters was the wreck of the schooner *Edward Norton*, off Scituate, Mass. Fifteen men were drowned—one only of her crew escaping.

LOST.—From Memorial Hall, Cleveland, O., on the 28th ult., a sheet of music. The person who took it from the piano at the close of the services will please return it, so that the owner may at least make a copy of it for her own use. Address Helen Stuart-Richings, General Delivery, Boston, Mass.

☞ The *Pittsburgh* (Pa.) *Dispatch* of Nov. 12th gives a report occupying a column and a quarter, descriptive of a séance in that city held by Mrs. Bliss, the well-known materializing medium, at a residence on Beaver Avenue, the number present being about fifty. Some very remarkable and convincing phenomena occurred. The writer says:

"At 7 o'clock the guests were asked by the host to form in circles in the double parlors, all facing a handsomely-draped cabinet, placed in a corner. This cabinet was then thrown open for inspection, and a careful survey inside showed nothing but a chair, in which the medium was to sit. The walls were bare, and the ceiling and floor as solid and smooth as good carpenters and calciminers could make them. The audience was a well-dressed and intelligent appearing one, about equally divided of ladies and gentlemen. . . . Fathers, mothers and sisters were called up to kiss and embrace those whom they invariably claimed to be their dead relatives, and many of the ladies returned from the cabinet weeping bitterly. One of the prettiest things of the whole evening was a song by a spiritual quartette in the cabinet, there being at least four sweet voices heard. In the course of the evening fully twenty-five men and women, totally different in face and stature, emerged from that little cabinet and returned to it, some so rapidly that no 'lightning change' could explain it."

The writer expresses no opinion, but giving his report, quite full in detail, very fairly, leaves it to the reader to form his own conclusion as to the nature of the phenomena.

Movements of Platform Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Dr. H. F. Merrill has the following engagements for December: 2d and 9th, Lynn, Mass.; 16th, Sidney, Me.; 23d and 30th, Worcester, Mass. Address 87 Sewall street, Augusta, Me.

G. W. Kates and wife intend to make their permanent home in Philadelphia, Pa. They will hold independent meetings in that city during December. Address them care Henry Glazier, Wheat Sheaf Lane, 25th Ward, Philadelphia.

Mrs. Helen Stuart-Richings was recently in Pittsburgh, Pa., where she remained for a short period—going thence to North Carolina.

J. Frank Baxter lectured Sunday, Nov. 25th, in Norwich, Ct.; Monday evening, 26th, in New London, Ct.; Tuesday evening, 27th, in Noank, Ct.; and Wednesday evening, 28th, in Mystic, Ct. On Sunday, Dec. 2d, he will lecture in Buffalo, N. Y., as also on all the Sundays of that month.

Mrs. H. S. Lake speaks in Paterson, N. J., each Sunday of December. Parties desiring her services for week evening lectures will address accordingly.

Christmas Presents.

COLBY & RICH, at their Bookstore, No. 9 Bosworth street, have on sale a large assortment of highly interesting books suitable for Christmas presents, which they offer to the public at very reasonable rates. Give this firm a call and examine their assortment for yourselves. tf

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☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

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The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

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Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
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Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MRS. M. T. SHELHAMER-LONGLEY occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH, trance medium, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used exclusively for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Oct. 16th, 1888.

Questions and Answers.

QUES.—[*By R. G. Dawson.*] *Agassiz asserts, geologically, that species of animals now living have been in existence thirty thousand years, and have not undergone the slightest change in that time. Does not this fact controvert somewhat the theory of unfoldment or evolution?*

ANS.—It does not seem so to our understanding. Undoubtedly Prof. Agassiz made his statement concerning the existence of animals, in the same guise and general appearance, thirty thousand years ago that may be found in portions of the earth at the present day; but that does not, to our mind, militate against the theory or belief, whichever you may be pleased to call it, of evolution, because we do not look upon this earth as the production of thirty thousand years, or of three hundred thousand years, but as a planet that has been in existence for many millions of years, that has produced various stages of animal growth and development. So far as we understand the subject, it seems to us that there have been hundreds of thousands of years of development of the animal creation, and that this creation has unfolded type after type, form after form of animal life, each gradation of unfoldment being an improvement or advancement, in some degree, upon that which preceded it, possibly in general appearance and formation. The animals of thirty thousand years ago, some of them, may have been the same as those of the present time, yet we should judge this to be in appearance only, as could be determined through the examination of fossilized remains. We believe that there must have been advancement in some essential respects, in those very forms of animal life which are present with you at this age, and we have no doubt Prof. Agassiz would grant this were he able to speak to you at this time with his own mind. We believe practically in evolution, for, so far as we understand the evolution or development of this planet and its various forms, of not only human but of animal life, it appears to us to be the only theory or satisfactory conclusion that the intelligent mind which studies the subject can come to. From our examination and study of the remote past, and especially of those forms of human life which existed upon this planet, it seems to us that there has been a slow, gradual, but steady growth and development of life from one grade or condition to another. So far as we can learn, the earliest types of humanity represented themselves but very little in advance of the animal creation, and therefore it seems a natural and a beautiful conclusion to reach, that man has slowly but perfectly developed from the lower forms of life, in accordance with the unfoldment and march of the planet itself. We have not time to enter into a discussion of this subject, because it calls for an exhaustive treatise, but those who have studied it closely cannot fail to find much to challenge their attention, and to awaken thought within their minds.

Q.—[*By Edwin Chenery.*] *Is the time far distant when cremation will be the universal method of disposing of the deceased body?*

A.—It depends upon what your correspondent terms a "far distant" time. We do not look for a universal adoption of the custom of disposing of human remains by cremation in the present century, and perhaps not in the century to come. The system of cremation will undoubtedly gain ground in various quarters during the next twenty-five or fifty years. It is coming into favor quite rapidly with certain minds. Still, many persons who are ready and willing to have their own bodies cremated when the physical decease shall come, are not willing to see the bodies of their friends cremated; therefore there is a certain prejudice, a shrinking feeling, to overcome before the thought and practice of cremation shall extend very widely; however, we believe that it will prove acceptable to intelligent people at no distant day—that is, looking at the passage of time from a spirit's standpoint, for we do not dwell upon the passage of days, weeks or months, as mortals do. We believe that within another century cremation will have become widespread. Not that it will be the universal practice of disposing of the dead bodies, or that it will be in favor with all classes of humanity; but that it will be practiced by whole communities, perhaps, and that it will be recognized as a sanitary measure for the disposal of *effete*, decaying matter, and at the same time as a beautiful removal from the earth of those vestiges of remains which are left after the spirit has taken its flight. In our cities, undoubtedly, this practice will spread to a greater degree than among smaller communities, as it will be found essential with them to employ some means of disposal of the dead which will not affect disastrously the living. This is an important thought—one that should be studied closely by those who are called upon to attend to these things. Moreover, there is nothing to dread, nothing to shrink from in the thought of cremation. The purifying influence of fire is one that should be valued; it seems to take up all that is corrupting and corruptible; it leaves only elements and gases which are purifying to the atmosphere, which are useful in every respect. To think that the mortal form of a friend is not laid away to pass into corruption, to yield up offensive gases and effluvia that may perhaps contaminate and destroy some other life; to feel that the form is not given up as food for worms; that it is laid aside and yielded to that intense heat which shall consume without parching, without charring the remains, until there shall be left only a handful of dust, which may be as precious to your sight as could the entire form have been were it left to you, is to our mind a beautiful thought, one that will gain in favor, and eventually will so press upon the human mind as to lead it to the adoption of cremation.

Q.—*Is the phenomenon known as materialization any more open to simulation than that of the trance?*

A.—One must judge carefully and reason closely upon the various phenomena of Spiritualism, as they are presented to his mind. He seats himself in the presence of a trance-medium, passively waiting for that which shall be given to him, and as the matter is passed through the brain or hand of the medium for his own inspection, he must reason upon it and judge whether it comes from the operation of the mind of that medium, or whether it be foreign to the medium's mind, and is produced by some outside, intelligent spirit. Generally, what is given in this line may be reasoned upon thus: If coming from a spirit-friend of the sitter it will contain something that shall be a matter of evidence to his own mind, something that will identify itself as the production of a spirit-friend; if it be merely the operation of the medium's mind, then will it bear the stamp of the mentality which produced it and bring to the sitter no satisfaction, no identifying mark which he can recognize, or which will be of use to him.

In materialization, also, the sitter must be of a discerning nature. Not that he is to be captious, fault-finding, or in any degree over-critical; it is only necessary that he be passive, patient and honest in his investigation, not wishing to be misled or deceived, yet desiring to be self-sustained and on the alert for that which is to come. Whether it be deception or truth depends a great deal upon his surroundings. If there are no so-called test-conditions; if the medium has the cabinet and all the arrangements at his command and disposal; if this medium, whoever he is, does not afford to his sitter any opportunity for making proper investigation, and if the surroundings and atmosphere are so darkened that he cannot readily perceive the lineaments and features of those who come to him, then are the conditions such as may the more readily deceive, or overcome the incredulity of the sitter, than are those which surround a trance-medium. It depends altogether upon the circumstances of the case, of the medium and of the sitting.

We do not advise any investigator to become so credulous in his sittings with mediums of any class as to accept without question that which is presented to him. We believe in every man and woman exercising personal judgment, and also in exercising that right which belongs to the individual in judging, reasoning upon those things which are presented, and drawing their own conclusions from such reasoning.

Granting that a materializing medium is honest, and desires to present to his sitters only the truth, he will not hesitate in affording to any honest, candid-minded person those opportunities for making proper investigations and examinations which are calculated to ward off suspicion. On the other hand, if such a medium, although possessing rare and undoubted powers of mediumship, sometimes simulates a manifestation, gives sometimes that which does not come from the spirit-world, he will perhaps not wish his sitter to investigate, to make any examination whatever, and will not afford to him any conditions for satisfying himself of the verity of the manifestations, and therefore such a sitter will be justified in regarding the medium with proper suspicion, until time is given him for such examination and investigation as he can make consistently with his own regard for justice, truth and honor, with all concerned.

Q.—*Does an individual retain in spirit-life a remembrance of all the events of his earthly experience?*

A.—There comes to every individual who has experienced contact with the material earth, at some time after his passage from the physical body, an hour when there passes before him clearly and distinctly all the events and circumstances of his life—that is, they rise up in his memory, and so clear are they to his perception that it really seems as though they stand out before him in objective form. To every spirit this experience comes; he sees distinctly, notes and understands every event and circumstance and experience through which he has passed or with which he has been concerned. Indeed, it is memory reasserting itself, that is all. Memory does not die. You say you are losing your memory, sometimes, when you cannot recall circumstances that have taken place in days past. You do not lose your memory; that memory will ever be a part of your nature—still with you, still alive, although it may not exercise itself to your satisfaction because of physical disturbances within your system. Let these physical disturbances be removed, as they will after you have parted with the outward body, and by-and-bye—it may be sooner or later, that depends upon the condition of your spiritual nature, whether it is alert or whether it is in a slumberous condition—there will come to you a reassertion of this faculty called memory; then, as events and circumstances arise clear and plain before you, if they be good they will bring you enjoyment, peace and comfort; if they are not good, but unlovely and discordant, then will you be disturbed and unhappy in consequence. As man advances in spirit-life, becomes more and more free from the elements and environments of earth and physical conditions, his memory becomes less clouded, is more active, and he will have no difficulty in recalling at any time such circumstances and events as he desires to see and read clearly.

Q.—*Does food taken to sustain the earth-body affect the spirit-body?*

A.—All your environments and every element that comes into your life on earth has something to do with the building up of your spiritual body; therefore the food, as well as the atmosphere, and its mental, moral and physical surroundings, has an effect and a place in the formation of your spirit-body; there is an element, or whatever you may call it—for we are troubled sometimes to find in mortal language terms to define our meaning to every particle of food you take into your systems that is not of the material, the spiritual part of the food, and this enters into the composition of your spirit-body. You partake of fruit, and a portion of that fruity substance taken into the system goes into blood, bones, tissue or marrow, as the case may be, supplying nutriment to your physical system. The waste substance is thrown off through the natural orifices; but that which is retained and goes into the physical system to supply it with nutriment, has also a portion which is not utilized by the physical, a portion so refined, so attenuated, it may be, that it can find no place in the physical, and this, being nutritious, is of use and taken up into the spiritual body, there finding its place and office. The more refined your food, the more refined will be the elements which it imparts to your spiritual body; the more coarse, crude and animal-like the diet you feed upon here, the more coarse and crude will be the elements it sends forth to enter into the formation of your spirit-body. The man who lives largely upon animal food, who partakes of what is coarse and crude, finds his physical system of a coarse, strong nature; is not likely to be refined in instinct and in aspiration; his pursuits and his pleasures are found in external life among the lower scenes of existence. Exceptions may be found to this rule, as to every other; but this is the general law. If a man is uncultivated, not only in his mental faculties, but in his moral perceptions and his physical nature, the elements that go from his surroundings and from his life will be coarse and crude; therefore the spirit-body will partake of this aspect, since it will be of the earth earthy, and belong more to the animal than to the spiritual side of life.

Q.—[*By A. J. Hollingsworth.*] *Can a spirit stand off, as it were, in space, and see this world, or any planet, revolve on its axis?*

A.—Spirits who have passed beyond the limitations of this planet, who have risen above and beyond its atmosphere and are no longer confined within it through any law of association, or because of any necessary experience which must be acquired in contact with this earth, may pass out into space, but they cannot do so independent of law; they will only pass out into space as they are attracted or gravitate to some other planet or spiritual world; and he who thus passes out into space, undoubtedly, if his spiritual vision or perception is highly unfolded, will be able to see this earth, if he directs his mind to it, revolving in space and revolving on its own axis. We see no reason why an advanced, intelligent spirit should not, even if he so desires, perceive the movements of planetary bodies, and perhaps study them closely; indeed, we know that this is the case. We have, in the spirit-world, intelligent astronomical minds, who give their time and attention to the study of planetary bodies through their own observation, and who are reaping a large fund of information, which they impart to their students and friends who desire to learn of worlds and systems, their formation and movements, and many other things connected with planetary life.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Nov. 2d, 1888.

Thomas Harding.

It is with the greatest pleasure that I come into this meeting to-day, feeling that it is also a privilege granted from the spirit side, to convey a few words to loved ones yet dwelling in the mortal. In Chelsea, in East Boston, and in Boston proper, and in many other directions, I shall be remembered, although it is a long time since I left. Others come to fill the places in the world of those who have passed on, yet we know that in the hearts of the dear ones we may still find a home.

The question will be asked if I was surprised on entering the spirit-life. Yes; happily so, as I saw one and another coming toward me, some relatives, some friends, some soldier boys who had passed on. I passed out in a skirmish at Bull Run, Va., and very suddenly, too.

I am so glad there is a channel for us to speak through, and we appreciate it, dear mortals, to a degree that you never can until you have thrown off the mantle of the flesh, and come to dwell with us; then you will be as earnest to speak to some loved one as we are. Nearly twelve months before I left home the angels came very near taking me away, but I was given a little time longer, and I see now it was that I might go for my country's sake. I never had any regrets for going, although my dear wife felt she could not part with me at that time. As the angel world again came near and nearer still, I felt there must be communion between the two worlds; and I find it is a truth. Mortals, while you dwell here learn all you can, for you cannot gain too much information in regard to spirit return.

Scene after scene of beauty presents itself to our vision in spirit-life, which we fail in words to picture to you. No; I would not ask to return to stay, but I would ask to come into communication with the dear ones left. Dear old grandma, as she reached her hand out to me, said: "Thomas, come up higher; all things are ready." I am satisfied with my home in spirit, but trust I shall be able to make it more beautiful all the time.

My name is Thomas Harding, and my home was in Chelsea, Mass.

William B. Dodge.

Many miles intervene between where I passed away and your little circle-room, although I have been here many times in spirit before I laid off the mortal form. Oh! it is a source of happiness to be able to speak to-day. Long before the pale boatman came for me it seemed as though I could almost look into that beautiful land of Canaan, and I conversed with my dear wife and daughter before passing over, as composedly as I would if I was only going to step into the next room.

Death! there is none, dear friends, and that which you term Spiritualism takes away all fear of what is called death: only happiness comes to the soul to feel an exchange is to be made for the better. As we look back from the other side, but a thin veil comes between. We look here among you all, and see that some are nearing the spirit shore rapidly. I was a young man, comparatively—fifty-eight—when I left the form.

Sarah is with me to-day, and the old grandsire who walked so long in the mortal said: "William, there are many things for you to learn yet in the spirit-life." We find a life of activity, and no idlers; all are willing to do their work.

Oh! how glad we are for that is the strongest expression we can use—to know that there are channels open for us to speak to you in mortal life. Often do we come so near to the dear ones who are left that we can lay our hands upon their shoulders, and at times they sense our presence; then again they do not, owing to the conditions which happen to be around them.

I shall be remembered in Jamestown, Dakota. My name is William B. Dodge.

Lucretia Fulham Weston.

I possessed much of what is termed mediumistic power. I feel now that I might have done more with that power, but while dwelling here we are apt to think we do what we can. Seventy-three years I dwelt in the flesh, and it seems a long time to mortals, but when I look back I think how quickly it flitted away, and now, as I have left earthly life, I am looking forward to meeting one and another as they come into the spirit-life. We come to greet them and give strength.

I heard Sister Weeks ask why Lucretia did not come. Sometimes little children have been anxious to give out a few words; at other times I have not had permission, so you must understand we are governed and held by conditions and circumstances, and we come whenever there is a channel opened for us.

I met Sister Wilder as I entered spirit-life, and gladly did she greet me, and very earnestly thank me for what I had done for her dear ones after she was called up higher. You will ask me if I was cognizant of what was passing at the funeral. Yes; I understood it all, and I know of the sympathy and kindly feeling from heart to heart; also of the flowers. I well understood the feelings not only of the dear ones, but the neighbors. I have much more to learn. I thought I had learned a great deal, but I find, on entering spirit-life, a great deal more to learn; it is a life of learning, of usefulness. My work is not finished; I can do much by giving out to the dear sister mediums. I know they need it; they require such sympathy and aid as we in spirit are only too glad to give. Mortals, be patient, be lenient, be sympathetic with your mediums, for you know not how much value is placed on our side upon these instruments—you cannot know.

I think I shall be remembered in Plymouth, Vt., for that is where the spirit took its flight, and I have listened to much that has been spoken since. I am happy, but would not ask to return to stay. I do love to come to your meetings, where mediums are instrumental in giving communications to mortals. To-day I would thank the Spirit-Chairman for the privileges you grant by opening your doors to mortals and spirits. I am satisfied with the home, but knowing so much of progression as I do, I am looking forward with hope, knowing that I am to press onward forever. My name is Lucretia Fulham Weston.

Lavinia W. Lawner.

I have long desired to give out a few words to a dear one. I made a partial promise to do so before my spirit took its flight. I have been helped by some mortals and by some spirits. I felt at first I should fail, but as they come to the rescue, I may be able to reach the dear ones far away. I have often been in such meetings, but never attempted to speak. Long does it seem that I have been gone, dear husband, although really but a little while; five months have been like five years to you, and you have watched and waited for some sign that I have kept my promise in coming to you.

Dear husband, I want to thank you from the depths of my soul for what you have done for me since the form was laid away. I see the pains you have taken in what you have done to the lot. I want to thank you for the stone, and for the iron fence, for I know it is because of your own spirit reaching out to mine that you have done it.

Oh! I ask the angels to come to you every day. I send forth an earnest petition for their guardianship over you. I ask that you may at last be permitted to come up higher, and is it wrong if I ask that you may come soon? I know, in God's own good time, the angels' time, you will be permitted to find me again. I am waiting patiently for that moment when I shall clasp your hand once more.

I come to you in the still hours of the night, so softly and gently that you feel me. I know we talked of these things before the angel came and bore me away.

I want to thank the kind friends for what sympathy they gave out to you—for the flowers, and for all they did, for the kind words that were spoken, for I was there as one of the company, and not only I, but many invisibles.

I would like my friends to know I have spoken here, and as your good paper goes all over the land I trust they will.

In California, away upon that far-off coast, I know I am not forgotten by many. I feel grateful that these channels are open, not only for me but for others. I passed away at Virginia City, Nevada. My name is Lavinia W. Lawner.

Paul Dillingham.

I know there will be many who will remember me as passing away from Pawlet, Vt. Father could not be reconciled to my going, and he asks why they took me away. We cannot answer the question, but I find now it may have been a help to them that we left. Aunt Mary says it was all right.

Somewhere near twenty-five years did I dwell here. I have been here before, but have not been able to speak. I have listened, as many do, to hear what others might say, for it helps us to gain power in controlling other instruments nearer home. I would like them, when such instruments are there, to seek them and see if I cannot give them some words of cheer, for that is what all mortals want; they are ever reaching after something more.

I would like to thank Dr. Vosburgh for the kind words he has spoken to father, for I know it was a stepping-stone for him to learn a little more in regard to spiritual things. It is only a few years since I left the mortal form. A part of our family yet remain on earth; a part are with me to-day. Grandma sends greetings to them all. We often come into the earthly homes and make some tiny raps that they may know it is invisible power and that we are there for a purpose. I think if they will only listen closer they will be able to converse with us through the sounds.

Oh! how gratifying it is to feel that we are welcome in the homes we have left, and also to feel that we shall all meet again. What a grand reünion there will be in spirit-life! I am happy, and I would repeat it over and over again; I am happy in my spirit-home, but I find there not all that is to be desired, because it is a life of progression. My name, Mr. Chairman, is Paul Dillingham.

Willie Petersen.

I want to say to father and mother you did behold the spirit form, and what I said to you, father, was correct. I know you proved it so, too. Don't think because I was a little boy when I passed away, that I have not been learning since. I have been learning, for I was placed in a school in spirit-life, and I feel that I have gained a great deal on the spirit side. When the angels came and bore me away dear mother felt she could not let me go. But she has learned much of spirit return since her Willie went away, and she has felt, many times, and so has father also, that I come into the home, and have been seen. It is true, I have, and I've done it perfectly, too. Why do you let the doubts creep in? Push them back, and have no room for doubts.

I know I shall not be forgotten in this city. Father takes much enjoyment in coming into communion silently. We can't always do it perfectly; but sometimes we can, and it depends a great deal upon the conditions of the people that sit in the room, for we must draw from them to help make up the forms. So do not blame us. We will try and do our part right, and you must yours.

I am so thankful that materialization is true, and that communion between the two worlds is true. Father and mother, it has been a great source of happiness to feel that what I have said to them has proved true. Grandma often speaks of mother, and looks back to the time when mother understood little of spirits coming to earth. You see, mortals, you all have to learn how to come into communication with us.

In the materialized spirit-form, I have heard mortals say, "Why! the hands are warm." Do you not know they are made up in part of material substance drawn from you, and must partake of your warmth.

I know this will reach father, who will be glad to know I have not forgotten my promise, and would try in every way to make them know I did *return to the home.* We are glad to make ourselves known. I lived in Boston. My father is Dr. Petersen. I am Willie Petersen.

Daisy Bell and Sweet Brier Felch.

As a little child I passed away, and now come to-day a grown woman. I have no remembrance of earthly life. My dear spirit sister stands beside me, and together we send love and sympathy to father, mother, and each loving friend. We have received an education on the spirit-side. Never have we been permitted to use the terms mother and father, as we were little infants when we passed over.

Father will understand when he sees our names that they belong to his daughters in spirit-life. It is true we have grown in form, and you will not find us as the little girls you doted upon when here.

Father, remember we have come to you in other places, through other instruments, and shown ourselves together, in materialized form as perfectly as we could. What is more beautiful or grand than to know that the cord of affection cannot be lost or broken? Many will remember my father. The name given me in spirit-life is Daisy Bell; my sister's name, Sweet Brier Felch. Grandma sends greetings, too.

Ed. Crosby.

How many times are these words uttered: "Pure as an angel." And surely these sweet spirits who stand here are pure as the angels, never having been permitted to know of the wrongs and of the temptations that come to mortals. As I look back I feel like saying I wish I never had known them. But it is too late, and as I come here as a spirit I am only too glad to be able to speak. There is one thing I do want to ask of mortals: Do not speak your thoughts always, for we hear them as they are spoken, and how they do crash upon our spirits, which are so sensitive. After I passed out, even before the body was consigned to mother earth, I heard one say, "He owed me a hundred dollars." Gladly would I have paid it if I could! But how little did he think that I was listening to the conversation! He must know I would have repaid him every dollar if I could. I would say to him: You *cannot* take your gold with you here, for it is counterfeit; you will not need it. I know money is a necessity on earth, but not with us, and little can you understand, little can he know how it wounded my feelings when I heard those words. If you mortals could realize for a moment how sensitive we are in the spirit, many things that are now spoken would be withheld.

I come not to find fault, but I do say: Be careful what you speak, for you know not who may be close beside you. Be lenient, be patient and sympathetic with one another. I know while you dwell in the mortal these feelings will come many times when you do not think what is to be spoken until the words have passed.

It is some three or four years since I passed away, and since I heard that conversation; and I've heard it since. That is why I say, Be careful, mortals, what you say of those who have passed on before you. He little thought Ed. Crosby was right there. A hundred dollars! A hundred thousand would I have given if I could if they had not been spoken! It made me feel as if I had gone away without doing what I might have done. Gladly would I have repaid it all if I could.

I lived at South Hadley Falls, Mass. Ed. Crosby is the name by which I was best known.

Seward Hulse.

I am permitted, Mr. Chairman, to enjoy the opportunity of saying a few words through your medium for the first time. I will be brief this time and give but a few words.

Addison, you have been looking forward to a few words from us, and when our mother was able to speak to you it was a comfort worth more than gold. I did not know much about spirit-return. I had other things to absorb my attention; many things connected with law occupied my time, therefore I troubled myself very little in regard to what would be after passing over. Spiritualism simply means spirit-return, and the time is coming when this subject will be more widely considered—when you will hear of it from the pulpits of the day, and it will not be kept out of sight as it has been.

I know many times, away in Kansas, the theme of Spiritualism has come up, but, as I said, I did n't concern myself with it. I find now I have only so much the more to learn. There are degrees of advancement: the better you live here the more beautiful, the more satisfactory will your home be over yonder. You may ask me if those who do wrong on earth will enter heaven. Yes: but their heaven would be none to you.

Addison, mother is present to-day; George is not here. Enos wishes to be remembered. Aunt Patience says in due time she will be able to give out some things that will be of benefit to those that are left. She well understands what has been passing—of the trials that have overtaken you. And let me say to you, dear brother, not one of us forsakes you; through all the trials you have been called to pass you have had the help of the angel-world. Trust them, then, to-day, for they will keep their promises to you. I wish to be remembered to the dear ones. I know father will be glad to get a word from his boys. Seward Hulse, of Douglas, Kansas.

Sophia Griffith.

I trust that the few words I shall speak will reach my dear daughter. I know how much she has mourned for her mother, how many times she has asked: "Why did they take her away in a moment?" Dear child, do not feel that I am far from you; I am so near that I can come into your own bed-chamber. My child, learn a little about this matter of communication between the two worlds. You have often wondered if I wished to stay longer? At that period I would, but after the sudden exchange I could not wish to return to stay. If you will learn a little from what Lydia may say to you it will help you a great deal. I would like, Jeanie, for you to learn how to come into communication with mother. I would like you to sit by yourself, and see if I may not give you some manifestations that you may know. I saw that at first you were so sad you could not be reconciled to my going, but when it was said that I was happy, you tried to be reconciled. Yet, to-day, dear child, it comes freshly back to you. Darling child, it will be but a little time, a few years, and you too will join the happy spirit band. Father, and each one of you, learn a little concerning this spirit return, while the golden opportunity is yours. You will say, perhaps, "Mother, you did not learn of these things." No, my child, I did not learn as much as it was my privilege to, because the family was not broken. Now, since a vacant chair is in the home, I feel differently. Cast away your doubts, and think perhaps that mother does come, and it will help you much.

Nathaniel, learn all you can, but use the reason God has given you; for reason is worth something, or else it would not have been given.

I have met many dear ones in spirit-life: William, Sally, Henry, and others, and we all come to help those in this mortal life. Think for a moment how great must be the attraction that draws us to earth.

My child, I did not doubt your love, you doubted not mine, and to-day I come to you with a blessing, and all the affection that a mother can bring to a child. I know I shall not be forgotten in Groveland, this State. I wish, Jeanie, you would go and see Aunt Lydia, whenever there is an opportunity, for she needs sympathy and companionship through her trials in this life. My name is Sophia Griffith.

Annie Mitchell.

I want to tell you of the pretty flowers where we are. And we go to school. The teacher learns us to sing and to speak pretty pieces, just like what you have here.

[To the Chairman:] I think you're a nice man; you did n't speak cross to me.

I want you to tell my mamma I come right back again, just as soon as I could after the people went away from the house. There was lots of people came there. They did n't know I did n't be dead. I was n't dead, at all. I want mamma and papa to know that I come right home, and Willie comes with me sometimes, but not every time.

Oh! oh! oh! I'm goin' to bring you some flowers, some day—real ones—would you like me to? Truly? [Yes.] What you can smell hard? I will if I can. And when you come our side, I'll bring you lots of flowers. Grandpa is here. He had a little doggie, and that doggie is truly alive where we are. His name is Rover. It is Grandpa Gould.

I lived way up in Vermont, in Thetford. My name is Annie Mitchell. Aunt Jeanie is calling me, and I must go. Good afternoon, peoples.

Minnie Ackley.

When I lived on earth, Mr. Chairman, I had many times trouble with my head, and I feel a little of the old sensation as I endeavor to talk with you, yet not to a painful degree. It is seventeen years since I dwelt in the mortal form, and many changes have been taking place during that period among my mortal friends. The time has sped quickly with me; I hardly feel that I have been away, and I know that I shall be remembered in Old Cambridge by some.

As I was passing out of mortal life guides came beside me to help me, and they led me over what is called "the river," which seemed to me to be only a green and flowery way to the beautiful land beyond. I looked at the grass, and at the flowers, and they seemed as real and tangible as any I ever beheld, while the perfume was delightful to the sense.

The child spoke of the little dog in spirit-life. Yes; I find animals there, dogs, horses, and even cats, and the sweet songs of birds greet my ear. I am glad to know that the pets we have loved have not gone out into nothingness, but that we may claim them again. As we loved them once, we love them still, and if the spirit reaches out for them they will be given back to us.

I am very thankful that I have been able to speak to-day. My name is Minnie Ackley.

(Published in advance at spirit's request.)

Bela H. Gardner.

I would like to speak a few words for certain reasons, Mr. Chairman. A little difficulty has come up in the home, and I feel that by coming here and assuring them they are in the right channel, and it is not wise for them to make any changes, it may do some good. They are nearly on the verge of making a change, and should they do so, it will not be as well. We see a little further, a little clearer than they can in the mortal.

I would be very glad, Mr. Chairman, if you would send this letter *right away.* I am in haste to have it reach them. I know, sir, they will understand my meaning when they get it. I would also feel very glad to have them know that I live. I passed out in Sunapee, N. H.

I was only fifteen when an accident came that sent me across the line to the other shore. They always call me *dead.* I wish they could understand a little more of the life beyond the veil. I knew nothing of it, only as I had heard people talk some on the subject. I think I shall be recognized. Bela H. Gardner. Nov. 16.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Nov. 9.—Robert Sulley; Alice Stacey; Capt. William Henry Ford; Sylvester W. Brown; Bernie Shaw; Henry Munson; Minnie F. Lord; Charlie Bristol; Sarah White; Obadiah Brown; Mamie Ford; Mary Chase; Augusta H. Bigelow; Loyal Lovejoy; True French; Harriet Metcalf; Sarah E. Johnson; Annie Hague.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Nov. 16.—C. O. Benton; W. A. B. Wilson; Elizabeth Robinson Burnell; Sarah E. Clark; Edwin W. Haven; James Gould; Freddie Warren; Sarah Ricker; Daniel J. Ames; Theodore Noyes.

To the Liberal-Minded.

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

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

A Missouri paper says: "The holiness outfit are putting up a church at Hoover. But the people of that place will lock their coal houses this winter just as they always have done."

SECOND SIGHT.

(A FACT.)

"Nay, do not sail to-day, my lads," he said,
The tall old fisherman with hoary hair,
Standing upon the beach where lay the boat
With her flag floating on the sunny air;
While at the rocky headlands guarding Staithes,
The flowing tide broke with a hollow roar,
And the three fishers, tossing nets aboard,
Paused for a moment, listening on the shore.

"I've had a vision, lads. Thou know'st my race,
Father, and grandfather, and backward still,
Have had the cruel gift of second sight,
And known of coming doom against their will.
I had the vision just before the dawn;
I saw, where Huntcliff towers grim and gray,
I saw you men all struggling in the foam,
I saw you drowning; do not sail to-day!

"Oh! ay, I know the glass is firm eno',
And sky and sea calm as a bairn asleep;
And not a warning posted on the cross,
And not a sign of danger on the deep,
Yet, changeful as a woman in her mood
Is our North sea, I've heard my father say.
But that is neither here nor there, my lads,
I had the vision; do not sail to-day!"

"Mebby we'd better humor him," said one,
Whose twelve-year boy was clinging to his hand;
But his mate turned upon him with a laugh,
That woke a mellow echo down the strand;
"Humor him! with the fish as rank as aught,
And neither food nor fire up there!" he said,
And pointed to his cottage on the cliff,
And shook, in merry scorn, his curly head.

A moment yet the father lingered there,
"See, here's a penny, Bill, bide thou at home;"
But the boy pushed the kindly bribe aside,
And clamored willfully that he "must come."
And so, they leapt aboard, and pushed her off;
But, as the coble danced across the bay,
They heard the old man, left upon the sand,
Shout sadly to them, "Do not sail to-day."

Anxious the women, who had shivering heard
Old Peter's warning, watched the sunny waves;
Telling, as slow the sad hours wearled by,
Old tales of crews long laid in ocean graves.
Anxious they saw the black squalls sweep across
The great blue waters and the purple down;
Till midnight closed upon the deepening dread,
And ne'er a coble beached below the town.

Next day, upon the sands 'neath Huntcliff Head,
Lay the dead father, with his stiffened arm
Round the dead boy, as if in doom and death
He still was fain to keep him safe from harm;
And with her helm unshipped, her timbers stove,
The coble lay amid the bowlders there,
But the sea kept in her mysterious depths
Young Jack with his bold eyes and curly hair.

Men guessed her rudder struck on sunken rock,
Just as a squall had ta'en her sail aback,
And shook their heads, and muttered o'er the glass,
"He allis wer too venturesome, our Jack."
But the old seer listened to all unmoved,
"When death must come, small heed to reck the way,
I had the vision sent me at the dawn,
Before, despite the bode, they sailed that day."

—*All the Year Round.*

Diet.

Cornaro, of whom many have read, was of an infirm constitution till about forty. Up to that time he had, as he said, given rein to his appetite. But, beginning to feel the ill effects of intemperance, he stopped short, and entered upon an entirely new course of life, putting himself under restrictions which he obstinately persisted in to the end of his days; and he lived to be over one hundred years old. He was severely temperate in eating and drinking, and not only regained what he had lost by his indiscretions, but he actually built up a good constitution in the place of the old and broken-down one. He first learned by experience what kinds of food were proper for him, and made choice of such meats and drinks only as agreed with him. He observed as an inviolable law always to rise from the table hungry. Besides these dietetic rules, he carefully avoided all extremes of heat and cold, excessive fatigue, late hours, broken rest, and too close and intense thinking. He also cultivated a calm, even disposition. Upon this last point he attached very great importance. Here is what Cornaro wrote when about ninety-one years old:

"It is really a surprising and sad thing to see reasonable creatures so ready to swallow the most dangerous absurdities. For how, in the name of common sense, can the life of a glutton or a sot be a merry one? If men could eat to excess, drink to silliness and rust in sloth, and, after all, suffer no other harm than the abridgment of ten or a dozen years of life, they might have some little excuse for calling it a merry life; though surely it could appear so to none but persons of a sadly vitiated taste. But since an intemperate life will surely sow in our bodies the seeds of such diseases as will, after a few short years of feverish pleasure, make life a burden to us, with what face can any reasonable being call this a merry life? Oh! sacred and most bountiful temperance! How greatly am I indebted to thee for rescuing me from such fatal delusions; and for bringing me, through the divine benediction, to the enjoyment of so many felicities; and which, over and above all these favors conferred on thine old man, has so strengthened his stomach, that he has now a better relish for his dry bread than he had formerly for the most exquisite dainties."

The American wants "three square meals a day." In other words, he must "fill up" morning, noon and night. If as a laborer with his hands he works hard, he might safely do that; but if his employment is easy and not wearing physically, his breakfast and lunch should be light and his dinner reasonably hearty, for late in the day is when he needs most the restorative effect of food.

Doubtless Americans, taken as a whole, indulge in meat twice a day, and not a few do so at every meal. None should eat it oftener than once a day, and the majority would be in better health if meat but three times a week was the rule. The laborer "with the pick and shovel" works hard, and he is able to dispose of a quantity of meat and other hearty food which would soon settle the future of the man of letters. And yet, without doubt, the former would get on quite as well with less meat, and if he did it would certainly cost him less to live. Our middle and wealthy classes may be set down as eating altogether too much meat.

Verifications of Spirit-Messages.

EDWARD W. SEABURY.

In the BANNER OF LIGHT of Nov. 10th there is a communication from EDWARD W. SEABURY, of New Bedford, which is correct in every particular, so far as his communication is concerned, and in regard to his wife and son, but the types make his name Edward W. Seaburn. Respectfully yours,

GEO. Y. NICKERSON.

P. S.—I have talked with Mr. Seabury many times since he passed to spirit life, also seen him and his wife materialized in full form.

IRA LAKE.

In the BANNER OF LIGHT of Oct. 20th, 1888, the spirit-message from IRA LAKE of Norwalk, Ohio, is fully recognized by his friends, also by me, as I was intimately acquainted with him in Ohio before he passed over. Let the good work go on.

Decatur, Neb., Nov. 14th, 1888. W. S. PAGE.

Since W. S. Page wrote you yesterday about the communication of IRA LAKE, we held a circle, and we got through raps the following: "Tell THE BANNER that I used to be a Baptist, but came to be a Spiritualist through instruction of Hudson Tuttle." We write you this just as we received it. It seems as though he wanted this to go with Mr. Page's letter.

Very truly yours, A. C. ABBOTT.

Decatur, Neb., Nov. 15th, 1888.

MINETTA I. HOMER.

Again I am glad to testify to the reliability and beneficence of THE BANNER'S Message Department. Mr. Frank P. Homer, husband of the above-named spirit, whose communication is published in your paper, lives at No. 14 Bennet street, Boston, and he is overjoyed in the full recognition of his wife's message, and so highly does he appreciate the message that he says he shall henceforth be a subscriber to your invaluable paper. Truly the mourners are comforted by the revelations of to-day more than by all the Bibles of the past. DEAN CLARKE.

POLLY HAMBLETON.

In the BANNER OF LIGHT bearing date of Oct. 27th, 1888, is a message from POLLY HAMBLETON, of East Hamburg, N. Y. I was much pleased to read a message from my mother. We have kept watch of THE BANNER for over three years, as we much desired to hear from her through that paper. Hoping great good may result, and also that she may be able to communicate with her daughter on earth, I send my thanks in behalf of the other sisters and friends through THE BANNER. I remain yours respectfully, E. MONTAGUE.

Orchard Park, N. Y.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York City, will receive the recipe free of charge.

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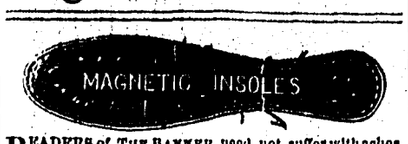

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BOSTON, SATURDAY, DECEMBER 1, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7 P. M. Mrs. R. S. Lillie speaker for November. H. Holmes, President; Albert F. Bling, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2¾; and Wednesday evening Sociable at 7½.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P.M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

Berkeley Hall.—The Independent Club meets every Friday at 2 P. M. Séance, followed by sewing-circle. Supper served at 6 P.M., followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Hall corner of Tremont and Dover Streets.—Mrs. Florence K. Rich will hold Mediums' Meetings for development and tests at this place Sundays from 12 to 1½. Music by Miss Chase.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

Spiritualist Meetings.

THE BANNER forms going to press one day in advance (as announced last week) we have space but for a resumé of the reports of meetings held at various places on Sunday last, which came to hand on Monday afternoon:

Boston Spiritual Temple.—Notwithstanding the inclemency of the weather, a fair audience assembled in Berkeley Hall on Sunday morning last to attend the services held in memory of the late Joseph L. Newman. Mrs. Lillie, Dr. H. B. Storer, and Dr. A. H. Richardson, in eloquent and well-timed remarks paid glowing tributes to the memory of our arisen brother. Miss Emma J. Nickerson read a fine original poem written for the occasion. The singing by Mr. Lillie, with Mr. Frank Crane as accompanist, was beautiful and impressive.

Berkeley Hall.—The mediums' meeting in Berkeley Hall was well attended. Mrs. Lillie, Miss Nickerson, Capt. Holmes and Mrs. Florence K. Rich (who conducts these meeting) participated. These services will be continued every Sunday immediately after the morning lecture. All mediums are cordially invited.

First Spiritual Temple, corner Newbury and Exeter Streets.—Sunday, Nov. 25th, the guide of Mrs. H. S. Lake delivered a sterling lecture upon "The Discipline of Life."

The musical selections were finely rendered and much enjoyed.

Next Sunday Lyman C. Howe, of New York, will be the speaker.

School for children convenes at 10:30 A. M.

Wednesday Evening Social at 7:30 P. M.

Meeting for Women every Friday afternoon at 2:30 in the Library Room. Seats free; all cordially invited.

Children's Progressive Lyceum No. 1, Boston.—The Lyceum held its regular morning session at Paine Hall. In the absence of the Conductor, Mr. Sidney H. Whitney conducted the exercises, while the Assistant Guardian, Miss Amy Peters, led the calisthenics. The banner march had sixty-seven in it. One little lad with bright eyes and rosy cheeks told Secretary Torrey that he had *walked* way from East Cambridge all alone, and it would "take a bigger storm than this" to keep him at home. The entertainment was very interesting and varied.

HENRY O. TORREY, *Cor. Sec'y.*

Eagle Hall, 616 Washington Street, Boston.—Last Sunday three services were held in this hall. Although the day was stormy, a good attendance was present, and the exercises were interesting, the usual talent participating. Next Sunday Mrs. Loring, of Braintree, will occupy the platform, assisted by Dr. Mathews and others. F. W. M.

Norwich, Conn.—"Uncas" writes that J. Frank Baxter closed his series of lectures in Norwich, Conn., on Sunday, the 25th inst. The theme of the afternoon was "Spiritualism and Morality," and that of the evening was a sort of resumé of the work of Modern Spiritualism the past forty years. The séance was interesting and attractive as usual.—Mrs. Lillie is the speaker next month.—The Helping Hands' social of last week was a "crowded and crowned" success.

People's Spiritual Meeting.—The sessions held at Columbia Hall, New York, on Sunday, Nov. 18th' were well attended and replete with interest. Dr. John C. Wyman of Brooklyn was to deliver an address in this series on Sunday, 25th.

Haverhill and Bradford.—"E. P. H." informs us that Mrs. E. Clark Kimball, of Lawrence, addressed the audiences at Brittan Hall, and gave some very convincing tests. Mrs. Kimball will occupy the platform again next Sunday.

Brooklyn Progressive Spiritual Conference.—F. W. Jones reports that the sessions held at Preparatory School Hall, Johnston Building, Flatbush and Fulton Avenues, Nov. 17th and 24th, were well attended and of marked interest to all present. Dr. E. V. Wright is expected to make the opening address on Saturday evening, Dec. 1st.

Haverhill, Mass.—Unity Hall.—Miss Jennie B. Hagan closed a very successful engagement with the First Spiritualist Society of this city on Sunday, Nov. 25th. The 2 P. M. lecture was prefaced by a special reference to the life-work and passing to spirit-life of JONATHAN STEVENS, of Haverhill, who has been an earnest and consistent worker in the cause of Spiritualism for the past forty years. [Memorial notice of Mr. Stevens will appear next week.]

Rev. E. B. Fairchild will occupy the same platform next Sunday.

Topeka, Kan.—F. P. Baker, Esq., editor of *The Capital-Commonwealth*, puts us in possession of the following facts: The lecture delivered by Mrs. S. R. Stevens at Spiritual Temple on Topeka Avenue Sunday evening, Nov. 18th, was a model of conciseness and strength. Her words came fast and she was never at a loss for the proper sentence, and left no loop-hole for criticism on the part of those who either agreed or disagreed. As a literary effort it has not been surpassed on the rostrum of this city for many years. Her theme was, in part: "Inspiration of the Bible." She agreed in that inspiration, and also in all other inspiration. There was not a word in it which believers in the Bible could find fault with. The work to be done by Spiritualists was to spiritualize mankind. Mrs. Stevens is evidently doing good service in Topeka.

Philadelphia, Pa.—The Ladies' Aid of Philadelphia gave a reception to Mrs. Ada Foye at the home of Mrs. A. McCahan, on the evening of Monday, Nov. 19th. A large number of the friends were present. Addresses were made by Mrs. Sarah Benner, (President of the Aid,) Mr. B. P. Benner, Mr. Thomas Locke, Capt. Keffer, Mrs. Lena Hoffman and others, Mrs. Foye followed with a short address, encouraging the ladies in their work, and wishing them every success. The Ladies' Aid intends giving a series of sociables this winter, the proceeds of which will be devoted to the Building Fund. JULIA R. GALLOWAY, *Sec'y,*
Nov. 23d, 1888. 632 *North 10th street.*

Chicago, Ill.—The Chicago Spiritual Fraternity holds public meetings every Sunday at 3 and 7:45 P. M., at Kimball Hall, No. 245 State street, corner of Jackson. J. Clegg Wright, the well-known eloquent inspirational speaker, will conduct the services the five Sundays of December. Subject for Dec. 2d, at 3 P. M., "Normal and Abnormal Mental States," and at 7:45 P. M., "Man, Magnetism and Spirit."

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

NELSON CROSS, *President.*

J. F. JEANNERET, *Secretary,*
44 Maiden Lane, New York.

American Spiritualist Alliance.

The Alliance held its regular fortnightly meeting on Wednesday evening, Nov. 21st. After the routine business, and the election of three new members, the subject for consideration, "The Manifestation of Spirit Phenomena through Mediumship," was resumed.

A photograph of a pair of slates which had been covered on one side with writing by the independent process was shown, and the statement as follows made concerning the writing:

A lady, who was very skeptical as to the fact of immortality, one day entered the room where her father was seated with a piece of brown paper, a pencil and an envelope in her hand. Approaching him, she said: "Father, it is probable that you will die before I do; therefore I wish you would take this paper, pencil and envelope and privately write something upon the paper, put it in the envelope, seal it up, and give it to me. Then if, after you die, you should visit a medium and tell me what you have written, and I, on opening the envelope, find that you have done so, I shall then know that you are still alive and able to return and communicate with me."

The father did as requested, and soon afterward passed away.

During a period of some eight years following, this lady visited many mediums, always taking the sealed envelope, and asking for her father to come and state what was written therein; but no response came.

Finally she visited a medium for independent slate-writing, and presented the letter and request. The control wrote that he could not tell what was in it, but would try and look up the party named and have him meet her at a day named for the next week.

At the appointed time she was there, and her father reported himself as present. He said he did not remember just what he had written, but he did recollect this much: That he wrote his name, and age, 84, and that he wrote with pen and ink and on writing paper. This communication was in the illiterate style of the old gentleman; and when the daughter opened the envelope it was found that he had used pen and ink instead of pencil, and had used writing paper instead of the paper handed to him by her, and had written his name and age, 84.

The Cor. Secretary then related an incident of a spirit reporting after an absence of twenty-three years, Dr. Flint, of 55 W. 24th street, New York, being the medium. The greeting that came was—"God bless you, Doctor!" He then stated that it was the first time he had been able to redeem his promise made twenty-three years before, at the time he was passing away, to the effect that if there was such a thing as a spirit returning to the earthly friends, he would come back and say, "God bless you, Doctor!" This man was a captain in the army, and under Dr. Flint's charge at the hospital in Lexington, Ky., at the time of his decease in 1864.

Dr. Flint assured me that the incident had entirely passed from his mind, and that he had not thought of the man in all those years, until his words recalled the incident.

The writer here pointed out that in one of the cases before The Alliance there was a constant and prominent desire, on the part of the sitter, to get a certain test, and, in the other case, an entire absence of all thought concerning it, and yet, in both cases, years elapsed before the promises made were redeemed, and in both cases the spirits asserted that the delay was because of their inability to find favorable conditions.

It was suggested that the question thus presented should be made the particular point of inquiry for the evening. It was discussed by various members, but no satisfactory conclusion was reached.

The next meeting will be Wednesday evening, Dec. 12th, at 219 West 42d street, New York.

JOHN FRANKLIN CLARK, *Cor. Sec'y.*

In Memoriam.

JAMES SARGENT passed from this life at his home in Newport, N. H., Oct. 31st, in the eighty-sixth year of his age.

He was the son of Capt. John Sargent, of Grantham, N. H., who was one of the early pioneer settlers of that town. The deceased devoted most of his life to agriculture in his native State. He early became interested in the investigation of Spiritualism, and eventually one of its most intelligent and firm believers. His belief was neither narrow nor bigoted; it was based upon an extensive reading of modern thought and a careful study of the Bible.

He has been a constant subscriber of THE BANNER for almost twenty years, and a regular attendant of the Spiritualist Camp-Meeting at Lake Sunapee since its establishment.

In his life and character we have a remarkable illustration of the truth of that divine revelation of the Great Master: the Fatherhood of God and the brotherhood of man!

His delight was in the help and service of others, and the memory of his kind acts and noble deeds will remain longest in the minds of those who knew him best and loved him most.

He leaves a son and two daughters to mourn the loss and cherish the memory of a life full of love, truth, and usefulness. From his nephew, F. O. CHELLIS.

SARATOGA, N. Y.—Some forty members of the First Society of Spiritualists and friends met at the Circular Street House, Thursday evening, Nov. 22d, to initiate the social season for the winter. Dr. W. B. Mills, Mrs. Emma L. Paul, Peter Thompson and others related some of their experiences. Dr. Mills and other mediums gave interesting tests, and some others favored the company with music and recitations. Altogether it was a very enjoyable and pleasant occasion. A committee of three was appointed to arrange a programme for the next sociable, to be held on Thursday, Dec. 6th, with James P. Allen, No. 70 White street. After that time the socials will be held weekly.

Memorial Service.—There was an unusually large audience in the Court of Appeals room on Sunday morning, Nov. 18th, at the memorial service for CHARLES E. CLEAVER and his two children, who passed to the life beyond, from diphtheria, in September last. Mrs. Emma L. Paul was the inspired speaker of the occasion.

After an interesting and feeling invocation she took for her theme a part of the twenty-first verse of the first chapter of Paul's Epistle to the Philippians, "To die is gain," and portrayed the disappointments and failures of attaining our desires which come to all.

We are not born to stay for a brief period on earth alone, and then to pass away entirely, but for eternity, and it is not given us during the short time spent here in this life to reach the apex of our ambitions. No man can be as wise, as true, morally or spiritually, as he aspires to be during the time he dwells here.

To die is gain in that it brings us face to face with the loved ones who have gone before, and will welcome us, and open to us avenues of knowledge and progress undreamed of, and which we cannot anticipate. Materialists are yet inquiring whether if a man die he shall live again, with the evidences of the fact that he will coming up all about them, in the life which follows the change called death, and the decay in everything of nature, from the smallest plant to the largest tree. Beautiful flowers and luscious fruits follow the most complete and seeming wasting of living forms, and can we think that man, endowed with so many faculties and powers not given to inferior forms of existence, is denied the hereafter of life and beauty which plants and trees have? Love is its own guarantee of immortality. No person who sincerely loves fails to come into a knowledge and experience of the truth that there is a hereafter for all.

The person who cultivates a contented spirit is the happiest individual in the world. But who does?

Cleveland (O.) Notes.

The meetings the past month, under the highly intellectual and educational character of Mr. J. C. Wright's ministrations, have attracted great public attention, and led to an increase of attendance. Mr. W. discourses on a variety of subjects, and seems ready to grapple with most any problem in the wide range of spiritualistic, physiological, historical or literary knowledge. He is an enigma to the professors and *literati* who have given him impromptu subjects to treat upon.

The Debate previously announced between Rev. S. S. Bartlett of Chardon, O., and Mr. Wright, will not occupy four nights, as agreed on, owing to the uncertainty of Mr. Bartlett's ability to be in Cleveland, through a serious accident his wife has met with. The gentlemen will meet in Memorial Hall Thursday and Friday evenings, Nov. 29th and 30th, for discussion on the relative merits of Spiritualism and Orthodoxy.

Phrenology in the Lyceum.—Mr. Wright gave an interesting talk to the children on Sunday, the 18th, on this subject, and several character-delineations of boys and girls, which proved highly interesting, instructive and humorous, as well as novel to many of the little ones.

A Trip to Berlin Heights.—Your correspondent had the recent pleasure of taking Mr. Wright on a visit to the well-known spiritualistic author and poetess, Hudson and Emma Tuttle. These bright luminaries and exponents of our growing philosophy had never met, and the meeting proved a very pleasurable one to all; both being farmers and mediums a wide range of subjects was discussed, from English and American standpoints, and from "land ownership" to "titles in the skies." In order that Mr. Tuttle's neighbors might hear Mr. Wright, Mr. T. arranged for a public lecture at the Town Hall on Wednesday evening (Nov. 21st), the subject treated being "The Signs of the Times," political, social and religious. It was a masterpiece of eloquence.

Watson—Elliott.—Married, at the residence of the bride's parents in Buffalo, N. Y., Oct. 31st, 1888: The bridegroom, Mr. Chas. E. Watson, is a graduate of the Children's Progressive Lyceum in this city, and his marriage to Miss Helena Elliott is the outcome of Cupid's dart fired from among the classic hemlocks at Cassadaga camp-meeting two or three years since; they will be at home, 67 South Bell avenue, after Dec. 1st, and pleased to receive their numerous friends, whom I have occasion to know rejoice in their anticipated happiness. Love's gondola is fairly launched; may it glide smoothly and safely over the billows that usually characterize the sea of matrimony.

"*The Weeping Willow*"—how often the branches of this symbolic tree entwine that of "orange blossoms"; how inseparably joy and sorrow, health and sickness, life and death seem connected:

"Yes! it is so! We come and go,
They hail our birth, they mourn us dead;
A day or more the sorrow's o'er,
Another takes our place instead."

Tears.—Our esteemed friend, Mr. Isaac Snook, of this city, has been sorely tried, through the loss of his wife Mary, who passed to spirit-life Wednesday, Nov. 14th. The separation from the loved one to whom he was so long and happily united, requires all the consolation our beautiful philosophy affords to assuage the deep grief felt by our sorrowing brother at her transition. Though formerly members of the Presbyterian Church, they had for some years enjoyed the light of the Spiritual Philosophy lived its highest teachings, and showed consistency at death in having spiritualistic funeral services—Mr. J. Clegg Wright officiating. Supplementing this service, Mr. W. officiated conjointly with your correspondent at the grave in Woodland Cemetery of little Gladys Gay Prentice, who after being severely burned by gasoline, fell a victim to "membraneous croup," and passed to spirit-life Nov. 16th. She was a bright child, a scholar of the Children's Progressive Lyceum, and leaves a foster father, and a brother who is yet suffering from the effects of the same accident that hastened her death.

Mrs. Ada Foye.—This world-renowned "rapping and platform test medium" commences her lectures and séances Sunday, Dec. 2d, and continues every Sunday evening during the month at Memorial Hall, 170 Superior street. Mrs. Foye will also hold a public séance one night of each week, will accept parlor engagements during her stay in the city, and can be engaged for séances in towns not too far from Cleveland by addressing Yours fraternally, THOS. LEES,
105 *Cross street.*

First Independent Club.—Last Sunday afternoon, notwithstanding the violent storm, some hundred people gathered in Berkeley Hall to hear Mrs. Isabella Beecher Hooker. The advertised subject, "Why I Became a Spiritualist," was moved forward for next Sunday, and Mrs. Hooker spoke for an hour and a half upon her own personal experiences, which commenced during her stay in Paris in 1874. She graphically narrated many reminiscences never before publicly announced, and great interest and attention was manifested by her auditors.

On Wednesday afternoon, Nov. 21st, an interesting séance was conducted by J. W. Fletcher. In the evening Miss Emma Nickerson read a poetic legend in which the wooing of her Indian guide, Tonsolusa, was pictured in words. Under inspiration she delivered a vigorous address upon "Personality," which was heartily applauded. Mr. F. C. Algerton, Dr. J. L. Dennis of Buffalo, and Mrs. J. W. Fletcher each contributed to the enjoyment of those present by presenting characteristic thoughts upon matters of interest. The Club's series of Sunday lectures have been favored with excellent patronage, and the effort to present representative speakers upon the higher aspects of Spiritualism will be continued. Mr. Massey has been reengaged for Dec. 9th, upon request of many who admire his sturdy and exhaustive researches for truth.

At a recent meeting of this organization the Secretary was directed to prepare the following resolutions bearing upon the transition of Mrs. H. P. Griffin:

Whereas, Our loved sister and esteemed co-worker, Mrs. H. P. Griffin, has been suddenly called upward from our midst; and

Whereas, The loss we have sustained in our sister's decease, and the far greater loss sustained by those nearer and dearer to her, should be placed upon record; therefore,

Resolved, That it is only a just tribute to the memory of the departed to say that in regretting her removal from our midst, we are sensible of the loss of the presence of one in all ways meriting our regard and respect; a true woman, a genial friend, and a valued member of the Independent Club; one who often added us by her elocutionary talents, always responding cheerfully to our calls. Although not wholly accepting the teachings of the Spiritual Philosophy, her mind was ever receptive to the truth as she perceived it. Though beyond the pale of our physical senses, we feel that she is at times near us, and cognizant of our grief at her departure, and joy at her new birth.

Resolved, That the sympathy and condolences of this Society be extended to the husband and relatives of the deceased, who were with so short warning called upon to bid her an earthly farewell and perform the sad rites of burial.

Resolved, That a copy of this sincere testimonial of our sympathy and sorrow be forwarded for publication in the BANNER OF LIGHT, and also to the husband of the deceased.

Boston, Mass. F. V. FULLER, *Sec'y.*

Philadelphia, Pa.—The interest in our Philosophy seems to increase in this city through the excellent work of Mrs. Ada Foye and her spirit band; our hall is packed with intelligent, interested and orderly audiences; her tests, mostly for skeptics, are many and convincing, and, strange to say, are recognized almost involuntarily by their recipients. Facts, hard facts are in this city, and at this time, giving a quietus to the "toe" theory. The First Association will have platform test mediums at every session, if possible.—Our local mediums are also doing good work. What the people want are facts of spirit return. T.

Concord, N. H.—A correspondent writes: "Mrs. E. B. Craddock is prepared to meet engagements to speak or give sittings to parties or Societies desiring her services. She is doing a great work in New Hampshire, and is highly appreciated by the people."

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, *Publishers.*

Spiritualistic Meetings in New York.

Columbia Hall, 876 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2¾ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2¾ P.M. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7¾ P. M. Admission free.

A General Conference will be held Monday evening of each week at 220 West 36th street, at the residence of Mrs. M. C. Morrell.

Spiritualistic Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, near Fulton.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock. F. W. Jones, Conductor.

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AND

Other Tales and Sketches.

BY A BAND OF SPIRIT INTELLIGENCES,

THROUGH THE MEDIUMSHIP OF

MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overfloweth with boundless mercies for all who enter therein.

This volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the BANNER OF LIGHT; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

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TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Modern Spiritualism.

SECOND PAGE.—*Poetry:* Let in the Light. The Spiritualistic Experiences of Prof. J. W. Cadwell, Mesmerist. W. J. Colville in California.

THIRD PAGE.—Pearls. *Banner Correspondence:* Letters from Texas, Massachusetts, Maine, New York, Michigan, and Illinois. New Publications. Obituary Notices, etc.

FOURTH PAGE.—Spiritualism the Only Reformer. Mrs. Emma Hardinge Britten on "The Fox Confession." Woman's Place with Man. Industrial Education. The BANNER OF LIGHT. Practical Interest in the Cause. Mrs. Isabella Beecher Hooker at Berkeley Hall, etc.

FIFTH PAGE.—All Sorts of Paragraphs. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Mrs. Ada Foye at the "Forrest Home." Verifications of Spirit Messages. A Pleasant Surprise.

SEVENTH PAGE.—*Original Essay:* The Teachings and Requirements of Spiritualism. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere, etc.

The Spiritual Rostrum.

MODERN SPIRITUALISM:

Its Purpose and Scope in the Economy of Nature in this Part of the Nineteenth Century.

A Lecture Delivered Sunday Evening, Nov. 18th, 1888, before the First Society of Spiritualists, New York City,

BY LYMAN C. HOWE.

Reported especially for the Banner of Light.

There is a time for everything: a time to laugh and a time to weep, a time to sing and a time to dance, a time to rejoice and a time to be sad, a time to be born and a time to die, and everything happens in time. Time is measured by infinite duration and it is measured by phases of experience. It used to be a patent objection against Modern Spiritualism that it had not come sooner. If it be true that spirits live right on, that death does not interfere with the continuity of our consciousness, and communication be possible between the seen and the unseen, why have you not known it before? Why has it been so long in coming? Why did not the world find it out ages ago? To this last the natural answer is, "It did, spasmodically, conditionally, locally; but it was reserved for the advent of what is called Modern Spiritualism to meet the modern need, to adapt itself to modern circumstances, to work in the mental and moral atmosphere that has been evolved through long ages of natural incubation."

Modern Spiritualism—its purpose and scope in the economy of nature in this part of the nineteenth century! But Modern Spiritualism has been claiming a hearing for the last forty years, hence it covers a large part of the last half of the nineteenth century. Why call it modern? That implies that there was or is a Spiritualism that is not modern. In what is it different? Spiritualism in some form has existed, and been more or less manifested to man in some localities, under some atmospheric influences, as far back as there is a history of the race. But ancient Spiritualism was naturally clouded with superstition, as was everything else. Ancient religion shuddered under the shadow of that horror that rained blood and fire from the clouds, and superstition stood with its weapons over the best of humanity, to strike down every broad-thinking, reasoning soul. Everything gathered from the advancement of the ages has been steadily preparing the human mind for the advent of Modern Spiritualism. We can answer the question as to why it did not come before, in the Yankee way. Why did not Christianity come before? Why was not Jesus before Moses? Why are not mammals before mollusks? Why was not man before the lowest brute? Why are not men before babies? Because there is a time for everything, and nature ordains that everything shall take its place in the order of time for processes of growth.

Modern Spiritualism had its advent about forty years ago—why, how, where, in what did it consist? Shall we answer, "In the rap"? Then you answer, "But that is all exploded. The original mediums have declared that Modern Spiritualism is a falsehood, mediumship a humbug, themselves frauds." Does that make them so? Supposing every telegraph operator should swear there is no communication over the lines; that all the pretended messages received and sent had been frauds, manufactured at either end of the line but never transmitted over it: would you believe it? Would that make it so? Supposing Jonah should say he had never been swallowed by the whale. If you had been there and seen it done, and seen the whale, after a while, vomit him up on the shore, would you not insist that it was a fact, though Jonah turned round and said he had swallowed the whale? Having witnessed the process of swallowing, you would be inclined to doubt it even though you read it in the Bible. Now the fact is, the denial of one medium, or of a thousand mediums, makes no difference. Spiritual manifestations do not rest on the testimony of one medium, or of two mediums, or of a thousand mediums either. They do not rest on the character of the mediums through whom the manifestations occur. They rest upon those demonstrations, experiments and communications, established not in one, but in thousands and tens of thousands of instances, through mediums, but under the most close observation and delicate scrutiny, and in every way tested, so that all forms of manifestation have no dependency upon the character of the medium for truth, veracity, accuracy, morality or anything else.

The purpose of Modern Spiritualism is to meet a modern need, fulfill a modern demand, adapt spiritual volition and agency in impressing itself upon the world to the present age. And what were the conditions preceding this advent to which you date? The world had slumbered for ages under the cloud of superstition when the inductive processes began to disseminate intelligence, when scientific investigation began to take on the inductive method and strike out into new paths of discovery, and submit everything to the processes of scientific investigation. When these things came they made progress against the old methods of accepting things on trust, because deductively some brilliant genius had struck down from a theory into its effect without any demonstration of its truthfulness. The result was the development of intellectual skepticism, because it was found the old systems of religion, of faith, the old ideas of regeneration, the old claims of miracles could not endure the test of experiment, they would not bear the scientific method of induction, they could not support themselves under the scientific system, and had been relegated to the realm of faith. Faith has gone into the crucible of scientific experimentation, and when that fails it follows that faith has declined, faith must wane. And just in proportion as intelligence and scientific skepticism grew, faith and all the superstructure of religion builded thereon necessarily waned.

Such were the circumstances at the advent of Modern Spiritualism. The world was growing rapidly skeptical, verification was applied to all discoveries in science, everywhere proving or disproving, and compelling everything to stand the test. The test could not be applied to religion, could not be applied to revelation, could not be applied to miracles, or to the ideas of immortality. Therefore it was declared, if there is an immortal soul in man let us see it. Science said: Let us put it to the test, analyze the human body, test it, put it into the crucible, analyze it, find the soul, evolve it if it is there. If there is a thinking mind in the brain, the brain ought to reveal it; we ought to be able to find it; if there is a soul in the body, the knife and scalpel and microscopic observation in dissection ought to find it. But they did it and could not find any soul at all could not find any memory; could not find any thinking part; could not find that anything had gone out when the body was dead; every organ remained there complete, they had simply ceased to act. Their functions had ceased to manifest, but there was nothing apparently gone; the body weighed the same until time had had opportunity to work changes. Everything was just as large, every characteristic and peculiarity, from the tips of the hair to the ends of the finger-nails, was there just as complete, and nothing appeared to have gone out, but the machinery seemed to have stopped. And when, therefore, it was declared the man had gone out, the soul had gone out, science in demanding verification could find no answer, religion could give none, theologians could offer none. They could refer you to the Bible, to the miracles, could refer you to the authority of olden times and tell you to believe or be damned; and the scientific thinker said: I will be damned if I do. And he would. It is damnation to a scientific thinker to believe without evidence, to accept by faith when experimentation and observation fail to satisfy the demands of his reason, because it is untrue to the instincts of his judgment—it is infidelity to his scientific reason to believe without proof. And this tendency was rapidly growing—growing just in proportion as a broad civilization was unfolding out of the many shadows of the long, dark ages of superstition, growing just in proportion as reason refused to be subjugated to the dictates of blind idolatry, growing just in proportion as manhood and independent thinking and a rational interpretation of nature and life were gaining ascendency over the slavery of religious authority and sectarian dictation. Therefore there was war between reason and religion. Even Paul recognized that when he said: "Carnal reason is at enmity against God, is not subject to his law, neither indeed can be." And the world had been taught in the interests of religion to subjugate reason, to refuse to reason on religious subjects. You might reason on material things, provided your reasonings in no wise brought you in conflict with religious authority.

But unfortunately for religion the study of the natural was inevitably to lead the mind directly up to confront the mandates of faith and the authority of religious dogmatism, and if allowed to reason on natural things that reason would not stop at spiritual things. And therefore when we found nature ruled by a system, for every effect a cause, that nothing happened by chance, that there was no absolute independent sovereignty of the will, and that nature moved steadily forward like clock-work, and that the stars and planets held their places under a fixed order—when it was found these things were true, and the operations of human life in the organisms of the body were determined on fixed order as completely as the rolling stars or the resting granite, the question came: What, then, is not natural; what, then, is not subject to the eternal order of cause and effect that is below it? And the rational mind could find nothing. When told God was above nature—nature was everywhere; when told that God instituted nature, there was no rational conclusion to be drawn unless God was manifested through nature, and therefore the reasoning mind unfolded it and declared if there is a God he is in nature, a part of nature, nature's self. And then when asking of human immortality the same idea arose. If man is immortal he must be so naturally; if by accident, it counts for nothing; if by a miracle, it is of little value and has no evidence, for a miracle is foreign to nature. If man is immortal at all, that immortality must inhere as a birthright in his constitution, and it must be governed by laws as fixed and eternal as those which rule the body. Theology could make no answer to this kind of reasoning, and it laid its heavy hand even upon the geological student, who attempted to solve the mysteries of creation by the historic record left upon the rocks; it attempted to paralyze the astronomical reasoner with worlds for his proof and with his telescope for his authority, by insisting that we should not accept anything contrary to the dictates and authority of revelation. And the same spirit held you a prisoner in the old ideas of science. And when it was claimed that Jupiter had four moons that had actually been seen, the old Ptolemaic school of astronomers rejected it and used the profound argument (about like most theologians' reasoning against nature) that since the human head had seven apertures—two eyes, two ears, two nostrils and a mouth—that therefore the planetary system could have but seven bodies in it. That was scientific argument, not religious; that was the Ptolemaic astronomers against the Copernican system and the discoveries of Galileo; showing you that the prejudices, authority and acts of the schools, tending in a given line for a long series of generations, become as intolerant in science and in philosophy as they do in religion. And this, too, is another evidence of the great need of a universal solvent, and we claim that Modern Spiritualism is that solvent; that is its purpose; and the purpose and scope are what we are to consider.

It is to dissolve all the old shadows of superstition, to dissolve all the dread miasms of empirical science, and melt them in the crucible of immortality, to bridge over the chasm, to adjust the testimony and mechanism of the outward man, and that immortal part which leaves the body at death. Does it do it? We cannot claim for Spiritualism any purpose in the economy of nature that it cannot fill. To claim it would be to claim what is not true. Can it fulfill this purpose? Does it fulfill this purpose?

First of all, then, it came with scientific phenomena, or with raps. No matter if made with the toe-joints, if those toe-joints gave intelligent answers from the spirit-world, not within the medium's consciousness or knowledge, it was a demonstration from the same. And through those raps of the Fox girls—in spite of their recantations—demonstrations and communications and intelligences were received, independent of their will, their authority, their power; independent of all efforts of trickery, and no matter how they have tried to cheat, no matter what they believe, they have given communications through the raps that came—facts which gave knowledge which was absolutely beyond their reach—beyond any snapping of the toe-joints, no matter how much apparent trickery followed in their wake. To illustrate: You who are familiar with their history know that one of the first communications came from one who claimed to be the spirit of a man murdered in the house, and by searching evidences were found that a body had been buried in the cellar. Had those girls, those little girls, deposited a corpse in a corner of the cellar, several feet under the ground, in order that they might play this trick upon the world, and be deceivers for forty years before the whole human family? But another thing: it is a well-known fact that they could count—count the ages of friends unknown to the children by raps. Put your hand in a bag of shot, and the raps would tell you correctly how many you had. Did the girls do that? If so, they were marvels of intellectual, intuitive judgment, or else miracles in guessing. Nay; intelligence was behind them, and it matters not what. Phenomena may be independent of intelligence, they may be no sure evidence of immortality. But when the intelligence lies behind the phenomena, when these facts are tested by scientists who observe them critically and narrowly, when the inductive process of thought is carried on, thus bringing in fact after fact, experience after experience, demonstration after demonstration, analyzing them, and relating them to the common claim, to determine whether they absolutely read with the authority of truth, they verify the claim of human spirits behind them. And the testimony of all scientists who have followed them up and studied them has verified the claim that it is an expression of the spiritual. But this was only the beginning, the beginning of a new era—the beginning of Modern Spiritualism. And it was not alone with the Fox girls. Scores of mediums in different parts of the country simultaneously appeared, as well as at Hydesville, with similar manifestations, and came to the conclusion that these communications came from immortal beings who once lived in the flesh, that they came from our common kindred over the line, and all over the country the truth sprang up like the seed in a mighty harvest over the whole field of humanity. They declared, "We are from the spirit-world, we are human beings without flesh and blood, we were once physical like yourselves, and we come to tell you that we are alive, and that you will live; and we bring to the world and to scientists demonstration by induction through a thousand different methods and tests, that shall satisfy the most conservative and thoroughly scientific skeptic.

They have been doing it for about forty years, and they have established a branch line to carry out the conclusion, until to-day Modern Spiritualism is proving—has proven—as a conclusive and inductive scientific verity, the fact of spiritual reappearance. So in the physical sciences, after Harvey had established upon facts the circulation of the blood, he was mocked at, and declared visionary by the profession, but to-day it is entirely accepted, and supposed to be demonstrated beyond all possible doubt, but with no better proofs than we have of the communication of the denizens of the other world with those of this. The law of gravitation, discovered by Newton, and the immortal laws of Keppler, are supposed to be established beyond a doubt, but they are no better proven than to-day are the demonstrations of spirit communication throughout the earth.

But this is not all its purpose. This is but one of its purposes. Its purpose is to meet the growing need of the children of earth. It is not only the demonstration of immortality, (though this is one, and a very important one,) but it includes a great deal more. It holds the demonstrations not only of immortality but of the conditions of that immortality, the relations which the unseen world sustain to yourselves, the relations which our lives in the body sustain to their lives out of the body, the possibilities and realities beyond the grave. But that is not all we need to know in making up our habits and affections to-day. We are governed largely by what we know, expect or believe upon evidence will result from our conduct. We would never sow if we did not believe there would be a harvest; prepare for a winter if we did not know from experience there would be a winter; never build if we did not believe that we might benefit from that building; never attempt to educate our children if we did not think they might grow up and utilize the influence thus imparted profit by the education. We would never build ships if we did not believe they could sail over the sea; never build railroads if we did not believe there would be a use for them in the commerce of the country; never do anything unless from the anticipation of something which it led to. So here and now, if we have no evidence of a life beyond the grave, if death ends all, if we are only great material machines, matter in motion, and all goes down in oblivion forever, then what is there to inspire our spiritual nature? What is the use of this wondrous aspiration, which reaches beyond the grim misery of the grave to stimulate and encourage us that the parting is for a short period only, if oblivion ends all? Nothing. It is a very weak support, and those who fully live it feel it grow cold, weak and inefficient in every department of the soul's growth. But when we can feel that not only what we learn is ours forever, but that our experiences, our habits, our moral status, our spiritual purity, our higher nature, are ours to carry through the shadow of death to help to do our work in the future, then there is some energy imparted, some vigor and stimulus to inspire us to make the best of to-day. If, on the other hand, we are made to feel, as the world has been through the generations of theological darkness, that our future rests upon the caprice of a God who has no government, law or divine order in his character; whose promises are not binding; who will have mercy on whom he will have mercy, and that the best and most noble characters, if they happen to fall below the line marked out by the capricious will of that divinity, are lost in depravity and darkness, what is there to inspire and encourage us to make the best of ourselves for the life that is to be ended thus? Nothing. But we must lean on faith and trust to the virtue of mercy and grace, and believe, and through these we may inherit eternal life; but our good living, our virtuous thoughts, our intellectual purity, our private life—all these count as nothing, if we fail to fill the demands of faith and the caprice of God. And yet the barrenness and depravity of a lifetime can all be brushed away in a dying moment, by believing in the power of an unoffending atonement to snatch us like a brand from the burning and carry us to Abraham's bosom; while those whose lives have been one perpetual development of virtue and goodness, failing in faith, go down into utter darkness. This does not make the world better; does not give the sensitive soul strength to rise and struggle, and strive to overcome temptation, conquer inherited evils and vices, to make virtue and honor and truth and intelligence a perpetual effort to unfold, because we can carry them as certainly as mind goes on. But all these go out at the birth of Modern Spiritualism. It comes to strike an eternal death-blow through the theological errors that hang like a nightmare over humanity. But not to strike a death-blow at religion; not to strike a death-blow at worship; not to strike a death-blow at revelation; not to strike a death-blow at Infinite God, whose loving presence warms you through the darkness; but to help humanity forth to its own qualities, to raise before them the inspiration to stand up in the nobility of manhood, conquering and opening their way to eternal pastures, through the assurance that we shall have what we earn and no more, we shall receive our just deserts and nothing more; and if we would be happy in the future we must make our conditions for happiness as our ultimate birthright beyond the grave, and we can take it in defiance of any and every power.

In order, therefore, to accomplish this result Spiritualism was compelled to make war upon much that was held sacred in the past, to make war upon the sacred institution of hell, to make war upon the sacred authority of an infinite fiend, to make war upon the sacred justice that robs man of his birthright, of his experiences, and gives him glory when he deserves damnation, and when he deserves glory, eternal woe. It was to take all these out of the world, but not to leave the world blank, without faith, without anything on which to lean—having taken the error to leave nothing in its place that was beautiful and true, but to put these in their place; that is, to put in the place of hell heaven. Heaven and Hell stand as antipodes in the old theology; to shun Hell and gain Heaven was to gain the goal of ambition. That is not the idea of Spiritualism, but we have transformed Hell into Heaven. You know there may be an accumulation of energy by which a force may disappear in one place and appear in another; by which certain conditions may fade in one place and appear in another. Nothing lost, only transformed. So Spiritualism begins gradually to mold Hell into Heaven, and gradually the narrow bondage and slavery and limitations of human life die. In a word, it puts nature against superstition, makes nature our groundwork, equips nature with a divine spirit instead of a fiendish one, and thereby enables nature to serve all the demands of our being.

Hence the proposition of our theme is the purpose and scope of Modern Spiritualism in the economy of nature. It was not before, because the world had not reached an intellectual and spiritual development that could take it, because the only professed spiritual power was from the ancient Hindus, from the ancient Mosaic revelations. But scientific observation, by relegating these to the domain of reason, by realizing the distance between the seen and the unseen, and bridging over the chasm that separates matter from spirit, opened man's higher nature. And this is still going on to convince every man, woman and child, the wide world over, against the shadows of superstition, that those out of the body are as real as those in the body. They have been regarded as ghostly, dangerous, and to be dreaded. But those out of the body are your friends still, loving you still; they can advise and communicate with you still, through your entire life. This has been done and is being done as the result of intelligence in spiritual things, of reason with revelation, mortality with immortality, the seemingly miraculous and unnatural with law, order and system. Spiritualism, in its purpose and scope, seeks to bring religion, divinity, immortality, revelation, everything, under the atmosphere of reason, and relegate them to a long communication of cause and effect under the infinite government of God. And, having gone in this line, it has revolutionized not only the world of fact but the realm of feeling as well; not only revolutionized the understanding of man in regard to the spirit-world and immortality, but at the same time and by the same process taught him to realize the realities of truth, and to recognize spirit-life.

In the discovery of the third law of Kepler, which cost him seventeen years of severe labor and study, he had a supreme object. He saw that there must be some law of universal relationship that should bind all the worlds and systems of worlds in one common family by a bond as accurate as any in mathematics, and he discovered that bond at last, a bond overshadowing the universe of worlds. Now Modern Spiritualism sees and feels how universal is the bond between our human souls, and how impossible is the eternal death or damnation to any part of the human family without eternal violation of the whole order of nature and of God. It is as hard to establish as a universal rule as it was for Kepler, after he made his discovery of the third great law, to convince the world of it.

The advent of Modern Spiritualism came proclaiming peace on earth, good-will to man. "Well," said one, "that is what Jesus did. That came eighteen hundred years ago." Yes; but it was a peace that came through the sword, and Jesus is reputed as saying: "I came not to bring peace, but a sword; for I came to set a man at variance against his father, and a daughter against her mother, and a man's foes shall be of his own household." And the law of the Christian religion and its development has abundantly displayed this purpose, for tears and groans and blood and fagots have marked the path of its evolution. But this never was the purpose of the Nazarene, never showed the beautiful spirit of the golden rule, but it was simply the evolution and growth of human nature; in its conflict with itself it would naturally build these barriers and develop these rivers of gore. Now Modern Spiritualism comes with its bright promise, and it comes to bring it not merely as a priestly mandate, as a supernatural authority, not with the assumption of a God or the Son of a God, in an unnatural sense; but it comes to appeal to human reason, human consciousness, human affections, human hopes and human desires, by the recognition of the glories of eternal progress, whether it shines through the portals of geological lore or from the stellar landscapes shines down in recognition of this law of progress. We are the children of evolution and growth; no matter what our educational condition, what our outward birthright or our ancestry of lineage, no matter what our religion or anti-religion, we are children of one common parentage, one long, long struggle, and we therefore all belong to one common family—man, whose birthright is immortality and whose tendency is eternal progress in truth and righteousness.

But we may say Spiritualism to-day verifies this claim, for though we read and hear of scandals and jealousies and counter-interests between mediums, and public denials of public teachers, they are not as much divided as churches and religions. Very likely Spiritualism to-day is in its time of childhood, and in these conflicts we are all learning to grow. We are learning through pain; by the wants unfolded by our conflicts and personal limitations and our passions, we are learning that every man, woman and child has a right to interpret facts by his own judgment and investigation. We may dif-

for on religion, on social history and on social progress, yet we are children of God, and in all divine rights we are but fellows of one infinite family, and should recognize each other's wants. This is one of the greatest needs at the present day, and Spiritualism is doing, and has already done, more than all the churches in this one direction, and developed this broad generosity of feeling and mutual good-will between the children of men. Notwithstanding we have our separate opinions, and our various forms of development, and though we cannot all see alike, and think alike, and feel alike, we do not need to. It would be a greater calamity if we did. Therefore let us remember we are benefited, rounded out, enlarged, as the grand family is correspondingly raised by civilization, as progress moves us onward.

It is, then, the scope and purpose of Spiritualism, after having demonstrated the continuity of life beyond this world, having left the flesh here; after establishing this beyond a doubt, (and it still needs to be done; hundreds of thousands more, many millions more must be convinced, and the work must go on,) not only to establish itself upon the eternal verities of investigating science, not only to bring to its support every materialistic, scientific authority on the earth, but to bring religion as well within its broad scope and make religion serve its uses. How can it do that? It will bring into one organization scientific and rational intelligence and religion; bring religion into sweet and sacred harmony with reason, scientific fact and judgment. It has that power; it can unite and harmonize carnal reason with God, with immortality, with the dominion of worship and religion. It will stimulate and purify the affections, not crucify them. It does not come to blight your feelings and seal your soul in sin forever, but it would unfold you continually, that you may attain your birthright of fellowship and companionship in the infinite future —the birthright of divine life and judgment as displayed in Nature. When Modern Spiritualism is perfectly established, there will be no broken families, no broken hearts, no broken affections, no lost ones that go down in the grave of oblivion, or, infinitely worse, in the grave of eternal despair. But the family circle will continue right on, and those who have preceded you will still continue to blend in a common companionship of thoughts and sentiments and feelings. And as the scope and purpose of Spiritualism advance and unfold, they can come together and clasp in each other's arms as physical, tangible and real a substance as was the body that was laid away. The great scope of Modern Spiritualism is to give the heart of humanity more scientific reasons, authority, organizations, institutions; more to love, purify, exalt and influence the sacredness of human love in all the relations of the family, the home and the immortal life. One of its objects and purposes, one of its ideas and most far-reaching expressions, is to be found in its influence upon childhood—born and unborn; not only in teaching lessons that give a new life and consciousness to impart to children from parentage, but in seeking to develop the higher soul to unfold it. It seeks to inspire the atmosphere of home with that immortal spirituality, that perpetual sweetness in harmonizing the quality of justice in the relations of husband and wife, parent and child, brother and sister, and of the whole family with the world around them. And in this the scope of Modern Spiritualism is more potent than in any other. Not in the expression of fact and phenomena, not in its intelligent *rationale*, not in the authority of public exhibitions, not even in private circles, but in the proper development and higher reality of the soul through the family relations, by which this spirit of humanity is made heartfelt and real. "But," says one, "I thought Spiritualism was a destroyer of homes, broke up families, separated man and wife, and was a destroyer of order and of society." You did? What made you think so? Some pulpit orator told you so? Perhaps he had been reading the words of Jesus: "If any man leave home, and friends, and wife, and children, and father, for my sake, and the gospel, he shall receive a hundredfold now, in this time, and in the world to come life everlasting." Perhaps that pulpit orator had applied this to Modern Spiritualism; but if you will compare the statistics, you will find there are quite as many divorces and separations, and family conflicts and discords, among the people of the church as there are among the Spiritualists. But we, as Spiritualists, include many people—men and women, drawn from the different churches and from the world outside the churches, who have had David and Solomon and Abraham as examples for their observation. And Modern Spiritualism must necessarily partake of these in its own evolution to protect and uplift and exalt mankind; and the relations of family and home must partake of them also: But by the education of children, by its efforts to purify marriage, to purify society, that grows out of homes, and give to the world a more exalted conception of the relations of man and wife, a more exalted conception of the sanctity of home; then by-and-bye you will find these things as realities that Spiritualism will have established, and the world will look reverently on and say a glad amen.

But Spiritualism is only forty years old. People say, "What advance have you made? Why have you not builded churches?" We have, some. "Why have you not endowed institutions of learning? institutions of charity? Why have you not builded these and endowed them, and delighted the world with your works of righteousness and your manifestations of good?" Well, how many churches had Christianity built when it was forty years old? How many institutions of charity and learning, how many asylums had been built, missionaries established, when forty years had passed after the birth of the child of Nazareth? Can you count many? Can you count any more than Modern Spiritualism does? But the works of Modern Spiritualism, like the primitive works of Jesus, are not so much in gilded domes and strong temples of idolatry, but in the still, small voice, in the perpetual and far-reaching whispers that go far into listening hearts, and breathe the truths that banish pain and conquer death, that walk in the hospital, glide into the sick-room, and carry healing in the hand of the medium, that come even to the bedside of insanity with the healing love of immortal spheres whose music soothes the heart and brain. This is the influence, purpose and scope of Modern Spiritualism. And who can measure its healing, quieting, peaceful influence at the hour of death? Thousands and tens of thousands have felt and enjoyed its promises, its revelations and its truths.

But we wish to record one important thought. As yet Spiritualism in its scientific aspect is in an imperfect state; it has not reached its full development. What science ever has within forty years? How far had astronomy gone in forty years? How far had geology gone in the first forty years? How far had chemistry gone in the first forty years? How far had physiology gone in the study of the bones, and muscles, and nerves in the first forty years of its growth? How far has any science gone in forty years? But Spiritualism carries along with it, through all the *débris* of materialism, of the olden wall of theories, its system of facts and scientific data, of close and critical observation and appreciation of these facts, until it has brought them to the attention and deepest analysis of many of the best scientific thinkers and observers in the civilized world.

What may we not expect in the next forty years? Every physical science will have accepted its phenomena, and more or less relegated them to the order and system of the demonstration of the continuity of life. In the next forty years we expect the different religious societies, even the active Mother Church, will accept Modern Spiritualism as a divine revelation, given in this afternoon of the nineteenth century, adapted to the natural unfoldment in the order of nature, in the economy of nature, to the needs of humanity; in which every church shall share, every religion bow. The Mother Church accepts spirit-communion, it acknowledges spirit-communion, but denies its authority except under the leadership, government and domination of the church. But plainly the purpose of Modern Spiritualism is to break this assumption and religious monopoly forever in the world. The influence of Spiritualism is against the monopolist, and it is reaching to all spheres, it is reaching through the most powerful church of Christianity, which trembles before the light of its superior reasoning power.

To-day the influence of its subtle life is laboring everywhere, extending its activities through the different departments of the churches, Protestant and Roman Catholic alike. We do not expect to destroy the churches, we do not wish to destroy them, but in a liberal, expansive sense to unfold them. The Mother Church is yet needed as one of discipline. She is needed as part of the economy of nature in working out the religious problem, to be slowly solved, analyzed and relegated to its place without any shock of moral or material revolution. If to-day the whole authority of the Mother Church, with all its riches and its pent-up energy, were swept away without preparation of the people for something better, it would be a most terrible calamity for the civilized world. Therefore it is not desired on the part of the spirit-world; it is not the object or scope of Spiritualism to strongly shock old systems and institutions, but slowly to educate to a knowledge of the future, to solve the problems and reduce them separately, through education, to a reasoning, liberal, generous, universal religion, whose name shall be Modern Spiritualism.

There is much more that might be said in this connection, but we are wearying you, and must let your minds and bodies rest. Let us say, in conclusion, that the influence and scope of Modern Spiritualism in this part of the nineteenth century came in answer to a natural, moral and religious need—came as quickly as they could come, as quickly as they could be received, as early as scientific verification was possible to the development of the human race. If you doubt it, look back a little to the hanging and drowning of the martyr mediums, called witches, under the dogmatism of that old superstition brought down from Moses and Abraham, and then say whether it was possible for Spiritualism to come any sooner than it did, ere science, reason, culture, philosophy and everything had grown to that extent that men had cast aside these old superstitions and drifted to the other extreme, so that they were prepared to listen to the raps, to the tests, to the declarations, to the shadowy thoughts that presented themselves were prepared to listen, to analyze, to accept, to reject upon a normal, natural analysis, and not upon the authority of ancient revelation or of the modern dictum of a tyrannical fiend in the spirit-world. In order to establish this we must remember that Spiritualism came with its facts, but said: "Take not the dictum of any spirit, of any revelation, of any declaration of either God or man as authority that your immortal conscience and reason does not approve." That was one of the leading principles, its first note of warning at the coming of the spirit-raps, and from that day to this it insists upon that in the development of Spiritualism, through every range of thought as it moves with eternal force throughout the length and breadth of the land. Individual sovereignity, reason and conscience have been supreme against the world below and the heavens above.

In conclusion we would say, just as religion does not contain all of truth, just as the Bible does not contain all of truth, just as spirit-communion is not all of truth, so no one authority contains the whole revelation of truth. But you yourself, working in unison with nature, God and the universe of your environments, are sure to grow and enlarge the scope of Modern Spiritualism in this afternoon of the nineteenth century. It will stand out as one of the most glorious, beautiful and spirit-saving powers that ever controlled the world.

So may we rise, so may we live and grow
Out of dark error—reaping as we sow.

December Magazine.

THE MAGAZINE OF ART.—An exceptionally fine specimen of etching is given in the frontispiece—that of one of Meissonier's most successful works, "The Painter," etched by Gery-Richard, a young artist of great promise. In "The Liverpool Corporation Collection" E. B. Dibdin, after describing its origin, rise and present status, dwells chiefly upon "The Walker Art Gallery," erected at his own cost and presented to the town by A. B. Walker, and opened to the public in 1884. Engravings of five paintings contained therein accompany the article. This is followed by the first of papers upon "The Portraits of Dante Gabriel Rossetti," by W. M. Rossetti, giving those of that artist and poet at the age of six, eighteen and twenty-five years, and two others. Of the remaining contents of this excellent periodical are: "Wells and Its Cathedrals," by Elizabeth R. Pennell—five illustrations, "Insignia of Royalty," by Lewis F. Day, four illustrations, and "Old Arts and Modern Thoughts; The Bow of Iris," by J. E. Hodgson, R. A., four illustrations. A general fund of current events is given in "The Chronicle" and "Monthly Record of American Art." New York: Cassell & Co., 104 and 106 Fourth Avenue.

☞ In the time of the French and English wars the claims of the Indians in regard to American lands were entirely overlooked by both the French and English. It is said that a celebrated Indian Chief remarked: "The French claim all land on one side of the river, and the English all on the other side, and now," he asked, "where are the Indian's lands?" They told him "beyond the hills." He said slyly in reply, "if the Indian's land which lies there is as big as white man's lies, then the red man owns all the country."—*Pipe of Peace.*

LET IN THE LIGHT.

BY OLIVER WENDELL HOLMES.

Delivered by him at the laying of the Corner-Stone of the New Public Library in Copley Square, Boston, Nov. 28th, 1888.

Proudly, beneath her glittering dome,
Our three-hilled city greets the morn;
Here Freedom found her virgin home—
The Bethlehem where her babe was born.

The lordly roofs of traffic rise
Amid the smoke of household fires;
High o'er them in the peaceful skies,
Faith points to heaven her clustering spires.

Can Freedom breathe if ignorance reign?
Shall Commerce thrive where anarchs rule?
Will Faith her half-fledged brood retain
If darkening counsels cloud the school?

Let in the light! From every age
Some gleams of garnered wisdom pour,
And, fixed on thought's electric page,
Wait all their radiance to restore.

Let in the light! In diamond mines
Their gems invite the hand that delves—
So learning's treasured jewels shine
Ranged on the alcoves' ordered shelves.

From history's scroll the splendor streams,
From science leaps the living ray;
Flashed from the poet's glowing dreams
The opal fires of fancy play.

Let in the light! These windowed walls
Shall brook no shadowing colonnades,
But day shall flood the silent halls
Till o'er yon hills the sunset fades.

Behind the ever-open gate
No pikes shall fence a crumbling throne,
No lackeys cringe, no courtiers wait—
This palace is the people's own!

Heirs of our narrow-girdled past,
How fair the prospect we survey
Where howled unheard the wintry blast
And rolled unchecked the storm-swept bay!

These chosen precincts set apart
For learnèd toil and holy shrines,
Yield willing homes to every art
That trains or strengthens or refines.

Here shall the sceptred mistress reign
Who heeds her meanest subject's call,
Sovereign of all their vast domain—
The queen—the handmaid of them all!

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

NUMBER TWENTY-ONE.

To the Editor of the Banner of Light:

An "exposé," that to many may be considered of great importance in the history of Spiritualism in Boston, was attempted in Music Hall, this city, on Sunday evening, Nov. 4th, 1888. It had been extensively advertised to be given by "Margaret Fox Kane, Founder of Modern Spiritualism"—a lady who claims to be the widow of Dr. Kane, the Arctic explorer.

In the newspaper advertisements she was announced as "One of the originators of the rappings in Rochester, N. Y." In this "holy mission" she was to be assisted by "Dr. C. M. Richmond, in his Science *vs.* Spiritualism." And it was proclaimed in heavy type that this was to be the "Death of Spiritualism."

The first intimation that I had of any change, leading to this "exposé," was a letter over her signature, in the *New York Herald*, to its editor, dated London, Eng., May 14th, 1888; which was evidently the result of deep-seated jealousy, simply because manifestations other than her own were more sought for by people who, like the writer, have become satisfied of late that for good and sufficient reasons her mediumistic powers have nearly or quite forsaken her.

The last sitting I had with her was at Lake Pleasant, Mass., August, 1887; and the raps were so unlike those of former years that I have often since expressed my belief that they were not genuine. In her letter in the *New York Herald* she says: "Spiritualism is a curse. God has set his seal against it." If so, what a pity that he did not set that great seal before Spiritualism, as stated in a late Boston daily, perverted "the minds of eight millions of people." Continuing her letter, she deals in heated vituperation of those who "ignore the rappings (which is the only part of the phenomena that is worthy of notice,) and rush madly after the glaring humbugs that flood New York. But a harmless message that is given through the rappings is of little account to them; they want the 'spirit' to come to them in full form.... All they will ever achieve for their foolish fanaticism will be loss of money, softening of the brain, and a lingering death."

In her letter there is no denial of her mediumship, or hint that she has played the *rôle* of a "heartless person" for forty years; but, on the contrary, as positive a statement as would be necessary to convict a criminal, that the rappings are not only claimed by her to be genuine, but "the only part of the phenomena that is worthy of notice."

The *Boston Daily Globe* of Nov. 4th, 1888, devoted nearly a column to an interview of her, by its reporter, in which she says:

"I never cheated in my life, never, never! I never claimed that the raps or any other phenomena that I produced were caused by spirit-power. On the contrary, I had printed on all my cards the explicit statement that I did not undertake to explain the cause of the raps."

No longer ago than Aug. 1887, my wife and another lady had a sitting with Mrs. Kane, at which I was present, and she positively claimed then that spirits did the rapping; and also independent writing on a sheet of paper that she placed underneath the table. I can prove by scores of reliable witnesses that she both publicly and privately claimed to get spirit-rapping, until since writing that letter to the editor of the *New York Herald*. There has recently been published, I think simultaneously in the *Boston Globe* and New York *World* of Oct. 21st, 1888, what is claimed to be a "Confession of Margaret Fox Kane," prefaced by a statement that, "Within the last few days the Fox Sisters have been induced to make an exposé of the secrets of the alleged spirit-rappings."

In this confession Margaret says:

"My sister Katie was the first one to discover that by swishing her fingers she could produce a certain noise with the knuckles and joints, and that the same effect could be made with the toes."

In another place we are informed that "Katie"—the original discoverer—was then only six and one-half years of age, and Margaret only eight. Speaking of what transpired just previous to that discovery by Katie, "Margaret" says:

"At night when we went to bed we used to tie an apple to a string, and move the string, causing the apple to bump on the floor,... to terrify our dear mother."

She must have been a very "dear" mother, and that a very remarkable "apple," that could be "tied to a string." Occasionally strings are tied to apples, since that bumping apple played hide-and-seek with the Fox girls.

In her "Confession" she says: "My eldest sister, Mrs. Underhill, has gone to the country, and this exposé will be a severe blow to her, and perhaps kill her"! It may not be generally known that Mrs. Underhill—one of the Fox Sisters—some time since published a book detailing the incidents occurring at the home of the Fox family, wherein she described many marvelous events, in which the younger children, Margaret and Katie, took *no* part whatever. The title of the book is: "The Missing Link in Modern Spiritualism"; it is on sale at the Banner of Light Bookstore, and is one of the most interesting books extant. No one can read it and afterward have any faith in the statements of "Margaret" or in her "exposé." She tells us in another part of her "Confession" how badly she frightened her "dear mother," who, with all her efforts, "was unable to understand it"; and that "at last she called the neighbors in and told them about it." They must have been very smart children indeed, or have had a mother who lacked the ordinary measure of perception.

In her "Confession" Mrs. Kane says:

"The rappings are simply the result of a perfect control of the muscles of the knee, which govern the tendons of the foot and allow action of the toe and ankle bones that are not commonly known. Such perfect control is only possible when a child is taken at an early age and carefully and continually taught to practice the muscles, which grow stiff in later years."

If that is correct, who taught those little children "carefully and continually to practice the muscles of the knee"? And what kind of "muscles" are in the "knee"? Further on in her "Confession," she says:

"When Dr. Kane came into the room at Philadelphia, I told him that I hated this thing; that I had been pushed into it. I explained to him that it was a trick; that I had been forced into it and did n't want to go on with it."

At which time does she tell the truth? When she says that she was the "originator," and commenced it for fun to frighten her mother, or when she said that she was "forced into it?"

She evidently believes in Spiritualism, for in her "Confession" she says: "I know my dead husband is looking on me now, and blessing me for my work." She says that "He wanted me to forget... spirit-rappings." And adds: "When I was poor, after his death, I was driven to it again." "Driven to it"? Honest women can live without stooping to deception, and continuing it for years.

Further on in her "Confession" she says she is a Catholic, baptized in the Roman Catholic church, and that her confessor had said to her that as long as she was "in this business, and did not believe in it," and to support herself, she should charge very high prices, so that it would at least limit the number of her patrons: "that I should not give any free exhibitions, and never claim supernatural powers."

If she did not so claim, the advice *she* avers to have been thus presented would never have been given! Her statement represents her priest as a joint partner in her guilt——*which few, if any, will believe.*

I have digressed somewhat from my subject (the Music Hall fiasco) that the reader may the more fully comprehend how much reliability there may be in anything that she can say against Spiritualism.

I made a special trip to Boston expressly to attend her "exposé"; for if I had been deceived all these years, I wished to know the honest truth for myself. I attended the Spiritualists' meeting in Berkeley Hall in the forenoon, where I listened to an earnest and eloquent lecture by Mrs. Lillie on the "exposé." Every seat in the spacious hall was filled long before the time for the services to commence; and the hearty responses to many of her pointed and truthful utterances indicated that Spiritualism is not *dead* in Boston. At the close of the services some one expressed a hope that the Spiritualists would not attend the exposé that evening, to thereby aid the exposers, as probably money was their only object. Believing that representative Spiritualists ought to be there, to take part as committee, and insist on a fair and honest "exposé," if that be possible, I called on L. L. Whitlock, editor of *The Soul*, and, although he had decided not to attend, he accompanied me to Music Hall. On our way we called at the office of the Chief-of-Police to make inquiry as to the proper course to pursue for the arrest of "Margaret Fox Kane" for obtaining money under false pretences, either at one of her séances at Lake Pleasant, which my wife and another lady wished me to attend with them, and where, as before stated, she positively claimed that the rapping and other manifestations were accomplished by spirit power—or for obtaining money under false pretences now, while claiming that she never pretended that it was spirit power. I hoped to have her arrested before she left Boston, but learned that I must commence action in the County in which Lake Pleasant is situated; and we left the police headquarters for Music Hall, where was assembled an audience of ten to fifteen hundred people.

The *Boston Herald* of the following day contained nearly a column, descriptive of the exposé, headed "Inventress of Spiritism." And of the exposé says: "Dr. Richmond helps her to prove this with doubtful success." Also:

"The sympathies of the spectators were very strongly with the doctor, and throughout the evening any attempt to interfere with him was most decidedly resented.... He endeavored to give an exposé of spirit-painting and slate-writing, and in this he was scarcely successful.... He invited a committee of investigation to come upon the platform. Among those who accepted the invitation were L. L. Whitlock, editor of *Facts*, Prof. Cadwell, and Mr. McEvoy. The doctor said that he had detected twenty-five different kinds of slate tricks in twenty years. He had a check of $5000, offered by a gentleman of Philadelphia to any one who could make a mark an inch long on the slate. The doctor then attempted to reproduce on a slate a name that had been selected out of twelve written on as many pieces of paper, but the lynx eyed Whitlock detected him in the act of purloining one of the pieces, and caused the collapse of the doctor as far as that trick was concerned.... Mr. Whitlock advanced to the footlights... and said: 'I pronounce the statements of Dr. Richmond not correct' (applause).... Amid a storm of hisses Whitlock tried to keep on. He said, 'This trick is as old as the hills; we all understand it.' A voice broke in: 'Let that hat be examined.' But the doctor would n't have it, for it was a silk hat that had a flap in it."

Dr. Richmond had requested that the pieces of paper (with name written on) be folded but once, for the slate-writing exposé; but Mr. Whitlock folded his several times, as is customary at all genuine slate-writing séances. When Dr. Richmond returned from the ante-room, hat in hand, to perform the trick, he purposely knocked off that folded paper; and Mr. Whitlock asked why he rejected it. Dr. Richmond replied by saying: "What is the use of taking that, as I can see what is written on it already?" It was this that caused Mr. Whitlock to advance to the "footlights" and "pronounce the statement of Dr. Richmond not correct." He boldly challenged the doctor to tell the name, or stand before that audience a self-confessed falsifier. It was this that caused the "applause" from every honest investigator; and the "storm of hisses" that followed came from the other party. *The Herald* goes on to say:

"Prof. Cadwell stepped forward by permission of the doctor, but was prevented by the hisses from saying a word. The doctor begged for silence, and the Professor said:... 'each wrote on a piece of paper and rolled it into a pellet. The pellets were mixed so that they could not be distinguished from each other.... Mr. Cook said that he could distinctly hear the pencil scratching on the slate.' 'That will do,' said the doctor. 'We know what that means. One pellet was stolen,' and the professor was compelled to retire before the storm of hisses."

After obtaining permission to make a statement, I was at first "prevented by the hisses," and until "the Doctor begged for silence." I then related briefly the statements made by the Rev. Joseph Cook (which were listened to attentively) of the slate-writing which he obtained from his deceased grandfather, Warner Cook, in the parlor of Epes Sargent, as related by himself at one of his Monday noon lectures a few years since in Boston—Charles Watkins being the medium—and who, according to Mr. Cook's statements (which appeared in the BANNER OF LIGHT, 1881), did not touch any of the pellets. I had proceeded to where Mr. Cook stated that he heard the crumb of pencil writing between the slates, when Dr. Richmond stopped me (as reported in *The Herald*) by saying: "That will do. We know what that means. One pellet was stolen." Thus deliberately accusing Mr. Watkins of deception.

With a false surface slate he (Dr. R.) then very bunglingly performed Prof. Hermann's trick, almost precisely as described in my "Experiences" in the BANNER OF LIGHT July 28th, 1888, of which the *Boston Herald* says: "He then went on to show tricks in slate transference practiced in New York." That audience did not come to see "slate transference," but an exposé of Spiritualism, of which Dr. Richmond evidently knows nothing. To that last quotation *The Herald* adds: "And showed how the Diss Debar canvas paintings were accomplished." I have seen many of her paintings; know something of her mediumship; and of the three—Richmond, Kane, Diss Debar—believe the latter the most truthful and honest of the lot.

His effort to expose the Diss DeBar paintings was a perfect failure: The worst I ever saw. I am personally acquainted with many who have had paintings executed in her presence; and in every instance the pictures have been seen forming by ten to thirty spectators. Dr. C. M. Richmond, who "left a practice of over twelve thousand dollars a year in New York," to help expose "frauds," stated that Mrs. Diss DeBar never allowed but one person in the room with her while pretending to get a spirit-picture. He said that she always had the painting executed in advance; that she had it laying bottom upward on the table, and covered with a large cloth; that when her customer entered the room she would lay a card-board or piece of prepared canvas on that cloth, and then have her visitor sit with the back to the table; that she would then simply turn the things over, bringing the painting uppermost, and claim that it had just been painted by the spirits. He then went through the ceremony of a "presto-change" act, to the great delight of that audience, which cheered long and loud; not realizing that possibly they had just been deceived a hundred times as badly as those he claimed to have fallen victims to the arts of the medium.

When he closed his misrepresentations of Mrs. Diss De Bar—whose moral status I have for many years considered at least equal to Mrs. Kane's, and who unquestionably has genuine medium powers—he called for physicians and members of the press to come and hold the feet of Mrs. K. while she produced the rapping with her toes and ankles. As no one responded for some time I stepped forward, and so loud that all heard me, earnestly requested that a number come at once, as I was very anxious to thoroughly establish the fact that the exposer, Margaret Fox Kane, was a self-convicted deceiver, whose testimony no intelligent person would accept, either for or against Spiritualism. By commencing my request apparently in the interest of the performance I was able to say all I cared to as a farewell shot at the "exposer." When I closed my remarks several gentlemen came forward and held her feet while a few raps were made, but unlike and not near as loud as when she was in a small cabinet near the footlights. I think that she has a mechanical device secreted beneath her clothing with which to produce the loud raps. Mr. Richmond stated that Mrs. Kane always had on her cards an explicit statement that she did not undertake to explain anything, and never claimed to be aided by spirits. She reiterated his remarks, and a lady got up at once and held a card aloft, saying that she had one which Mrs. Kane gave her recently, on which she *did* claim to be aided by spirits. There was not so much as an effort to deny the lady's statement, and the promised "expose" came to an end.

Thomas Beals, of Portland, Me., who was present, said to me later, at the hotel, that he purposely lingered near the door as the crowd went out, and that the universal expression of the people was that the "exposé" was the most flimsy affair ever seen in Boston.

I witnessed manifestations in the presence of this woman (who claims to be the widow of Dr. Kane) years ago that I yet believe were genuine. In her confession, to which I have referred before, she says: "I have been poor and ill"; and further on says: "I now am very poor." Poverty, jealousy, loss of mediumship, or hope of great financial success, rather than a "holy mission," as she calls her present work, probably "induced" her to engage in it. If what she now claims is true, she can only expose her own turpitude; for the rappings have long been considered of no more importance than many other phases of manifestations. The *Daily Globe* (Nov. 5th) closed a half-column description of the "exposé" by saying: "But Spiritualism still lives."

I resided in Rochester, N. Y., nearly two years—1853-4—and became personally acquainted with Mr. Post and others, who for two or three evenings tested the Fox girls at public exhibitions in the largest hall in the city (Corinthian Hall), where their bare feet and ankles were watched with the utmost scrutiny by a dozen pairs of eyes, as raps came on the floor, table, chairs, etc., independent of a muscular movement of their feet.

I was converted from Methodism to Spiritualism, by spirit-rappings, in the city of Rochester, in 1854. I called on business at the house of a gentleman in the westerly part of the city one afternoon, and found the lady of the house in tears. She very reluctantly informed me that she was a rapping-medium, and that a half hour previous to my calling she had learned by the raps that her father, who resided with her sister, seventy miles away, had died, and that a letter had just come to the post office containing particulars, and that she had sent her daughter for it. As she finished her—to me—seemingly foolish, absurd and ridiculous statement, a loud rap on a table in the corner of the room sent a chill over me, such as I had never experienced before. There was no one near the table, and the lady asked: "Has Mary got the letter?" Judge of my surprise, as three loud raps responded "Y-e-s." She said that three raps were "yes," two "no." I talked with that unseen intelligence nearly half an hour. I learned the date of his birth, and his age, which was rapped out as seventy-four years, eleven months and twenty-nine days; and also the time of his decease: thirty minutes past seven P. M. of the previous day, with other points, of which I made a memorandum, and still retain as a memento of my conversion. While yet talking with some invisible intelligence the door opened, and the daughter, a young lady of about eighteen years of age, came in with an open letter in her hand, and before she saw me, exclaimed: "Mother, it 's too true; grandfather died last night, at half-past seven." I heard her read that letter to her mother, in which the sister informed them that: "He will be buried day after to-morrow, the day he would have been seventy-five years of age had he lived till then." I have seen more than a hundred rapping mediums since that time, and obtained as good tests, scores of times, as any the Fox girls were ever able to give.

"Spiritualism still lives," and will undoubtedly carry on its beneficent work for humanity long after Margaret Fox Kane, and the sensational press of the country—that in her name is now seeking to proclaim a new crusade against it—are alike forgotten.

W. J. Colville in California.

Sunday, Nov. 18th, Mr. Colville began a four weeks' engagement in San Diego, Cal. Lectures were delivered at 2:15 and 7:15 P. M. in D. Street Theatre, which was comfortably filled in the afternoon and almost crowded in the evening.

The afternoon lecture dealt principally with recent alleged exposures of Spiritualism. The Maggie Fox fiasco was shown up in its true light, and much valuable advice given to avoid the perpetration of many past blunders in future. The poem following the lecture called forth much appreciation.

In the evening, "A Spiritual View of Great Political Questions" proved a fruitful theme of discourse, giving opportunity for a forcible presentation of spiritual ideas in their bearing upon the leading topics of this time. The greatest good of a majority, never the private interests of a few, is the goal aimed at by spiritual teachers, therefore protection, free trade and all kindred issues cannot be considered spiritually, except in relation to the well-being of humanity at large; but so intimately interwoven are the interests of each with all, that anything like a searching analysis of the subject proves that what is permanently beneficial for one class or race, can never be really detrimental to another. A reduction of tariff and various other reforms were pointedly referred to as inevitable in the near future, and the speaker was emphatic in saying that not the *party* but the *principle* in power must ever be the determinator in all issues.

On Monday, Wednesday and Friday of each week, at 7:30 P. M., in the South-West Institute, Third street, Mr. Colville is lecturing on a variety of spiritualistic subjects, under the general caption of "Theosophy"; and on Tuesday, Thursday and Saturday, at 2:15 P. M., he is teaching a class in Spiritual Science. Attendance is large on all occasions and great interest prevails. Hall rent is reasonable in San Diego, and the managers of the meetings have wisely decided to sell admission tickets to any twelve lectures for $1.00, and 10 cents for a single admission, thereby placing the instruction within the reach of the masses, and entirely avoiding the appearance of monetary speculation.

Mr. Colville is very comfortably located at 1144 Grape street, where all communications should be addressed. He will spend Christmas in Los Angeles, and then proceed directly to San Francisco, where his work begins Saturday, Jan. 5th, in College Hall, 106 MacAllister street. He enjoyed his trip East exceedingly well, and also the journey West, and gives it as his opinion that there is little really to choose between one part of the country and another. He reports very favorably concerning the status of Spiritualism in every place he has visited.

"QUADRANGLE."

Pearls.

"——elegies,
A full quoted odes, and lovels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever."

There is nothing so strong or safe, in any emergency of life, as the simple truth.—*Charles Dickens.*

He that lacks time to mourn, lacks time to mend.
Eternity mourns that. 'T is an ill cure
For life's worst ills, to have no time to feel them.
Where *Sorrow's* held intrusive, and turned out,
There *Wisdom* will not enter, nor true power,
Nor aught that dignifies humanity.
—[*Henry Taylor.*

Thought is the property of him who can entertain it, and of him who can adequately place it.—*Emerson.*

——Are there not
Two points in the adventure of the diver:
One—when, a beggar, he prepares to plunge?
One—when, a prince, he rises with his pearl?
—[*Robert Browning.*

Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, while thousands of great cattle, reposed beneath the shadow of the oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field—that, of course, they are *many in number—or that, after all, they* are other than the little, shrivelled, meagre, hopping, though loud and troublesome insects of the hour.—*Edmund Burke.*

Happy he
With such a mother! faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him, and though he trip and fall.
He shall not blind his soul with clay.
—[*Tennyson.*

Banner Correspondence.

Texas.

GALVESTON.—Mrs. Sue J. Finck sends us a cutting from the Galveston *Daily News*, of Nov. 21st, containing an article by a correspondent, in which, after stating that he is not a Spiritualist, he says: "Having attended a private séance where table-tipping, rapping and independent slate-writing were the order of the evening, I naturally felt interested in the proceedings, and as I would not accept the theory of the Spiritualists, I was advised to try my own fireside, which I did immediately after returning home. We had not remained sitting at the table ten minutes when it began to rap and tip. After my surprise began to subside I began to investigate to find the cause, without any material success. For a test, I would think of a name, then call off the alphabet. When I came to the letter corresponding with the name it would rap, then I would commence with A again, etc., and there was never a mistake occurred. I would be very careful of involuntary motions on my part. The strangest part was that my presence at the table was necessary to produce the raps. The others could make it tip, but not rap. I discovered that by actual test, and I did not have to crack my toe-joints or any other joint to produce them. I invited investigation, but never could get any one but a Spiritualist to express an opinion. The latter's theory I would not accept; therefore I am still in the dark. The more I experimented the more I was drawn into the vortex of mystery, and at last gave it up in despair. I hope some one will give me another plausible theory for raps."

Commenting on the article in *The News*, of which the above are its essential points, Mrs. Finck writes: "It certainly is cheering to know that prejudice has not *blinded the eyes and clouded the reasoning faculties* of all who do not accept the manifestations as coming from immortals who once walked the earth. All Spiritualists with whom I have exchanged views express no fear of any injury accruing to our grand philosophy by the late pretended 'exposure,' but they lament that it should come through those who originally suffered much persecution and ostracism on its account. Who that possesses any knowledge of sensitives called mediums, and how they more than all others are affected by their surroundings, will fail to weep over these two who are being used by designing men? I trust the palpable failure of this will close the hitherto profitable business of exposing Spiritualism. The true and false are found in every phase of human life. We find both in the spirit-manifestations of ancient times: Aaron's rod was said to have turned to a serpent; so did that of the magician. Moses could command the plagues of Egypt; so could the magicians, yet had not the power to remove them. Aaron's serpent had the power to swallow up that of the magicians. When all live so purely that they will cease to attract fraud they will not be attracted to that atmosphere wherein it exists, and spiritual frauds, like all others, will die out for want of patronage.

The writer of the above article should receive the warm thanks of every lover of truth for his candor expressed in this public manner."

Massachusetts.

NEWBURYPORT.—F. H. Fuller writes, Nov. 26th: "The Spiritualists' Independent Club gave a social entertainment, including supper, on the evening of Nov. 20th. It was enlivened by our genial Bro. Ramney, of Newton, who told some of his experiences with different mediums. At eight P. M. we held our usual circle, and received messages from our departed loved ones who came, convincing us that they are as much alive as when on earth, and take as much interest in us as ever.

It is about settled that Mrs. A. H. Colby-Luther will lecture here in Fraternity Hall, Tuesday, Dec. 4th, and Thursday, Dec. 6th. If not on those dates it will be between the 4th and 7th.

Mr. C. W. Hidden has resumed his position on the *Daily Herald*, having recovered from his late illness.

Mr. William Woundy, a member of the First Society of Spiritualists, is being developed as a test medium and healer by laying on of hands. He, to my own knowledge, is gifted with great healing powers."

BOSTON.—"Heath" reports that F. C. Algerton, of Chicago, occupied the platform of the Phenomenal Association Nov. 25th. Of the questions submitted to and answered by his guides were the following:

Ques.—Do all spirits know the fact of communication between the two worlds? If not, what per cent. know of it?

Ans.—Ninety per cent. know of it. Many understand spirit-return but do not return themselves. Some are so glad to be freed from lives of suffering and misery here on earth that it has no attraction for them, and they do not have any desire to return. Others know of it but work against it; do not endorse it on account of creeds, etc., which held them in this life, and still do. All are working according to their own desires and development.

Ques.—What was the origin of the Christian Scriptures?

Ans.—Man always had a desire to know regarding the future life. Death was looked upon with dread and gloom, and something that would light up the pathway and reveal the future was a necessity. Much of the Bible originated among so-called "heathen nations," more especially the book of Job. You will notice that remarkable phenomena occur *from Genesis* to Revelation; angels speaking to men, prophets and seers under spirit control revealing the future, and answering the demands of man's nature.

At the evening meeting, Mr. Algerton's control said, in the course of his remarks: "This country has long been preparing for the development of spiritual truth, and the time is coming when its form of government will be universal. People will learn war no more, and all things shall be made new. Spiritualism is the grand motor power toward the accomplishment of these results."

Maine.

AUGUSTA.—A correspondent writes, Nov. 27th: "Mrs. Emma Miner, of Clinton, Mass., (author of 'Bars and Thresholds,') has been with us for a short time; lecturing once in Union Hall, and twice in the parlors of Mrs. Lathrop, the last meeting being held at Dr. Merrill's. The stormy weather and bad traveling prevented her holding meetings in Hallowell and Sidney, as anticipated. Mrs. Miner is a refined and most excellent lady, and has made many warm friends in Augusta, who hope to see her here again under more favorable conditions."

New York.

NEW YORK CITY.—"S." writes: "Despite the inclemency of the weather, there was a large attendance at all the services of the First Spiritualist Society on Sunday, Nov. 25th. Lyman C. Howe was the speaker; in the morning, on subjects selected by the audience, and in the evening on 'The Genius of Modern Spiritualism.' The subjects were treated with Mr. Howe's usual ability, and, as the audience indicated by their applause, to the entire satisfaction of his hearers. This ends Mr. Howe's present engagement here. He has won many laurels, and made friends that will always be glad to greet him on his return to them upon any plane of the great avenue of life in which they may chance to meet. On the evening of Nov. 24th a reception was given him at the residence of Henry J. Newton. It was a very enjoyable affair, and attended by a large number of representative Spiritualists of New York City.

The Meeting for Manifestations on the afternoon of Nov. 25th had the largest attendance of the season. It was opened with a piano solo by Miss Ella F. Porter, a song by Miss Maud F. Pleasants, and whistling solos by Miss Mamie Horton. Mrs. H. J. Newton read poems by John G. Whittier and John W. Storrs. Few can read a poem with better effect than Mrs. Newton. M. M. ('Brick') Pomeroy discoursed on the 'Divinity of Spiritualism' in a manner new and instructive to the audience. He revealed Spiritualism in a new light, as so closely connected with and a part of divinity that there was no line of demarcation over the change men term death. Mr. J. W. Perkins, of Michigan, related how he became converted to Spiritualism through materialization. Mrs. E. A. Wells gave tests that were fully recognized, and applauded for their correctness.

An engagement has been made by the Society with Miss Lily Runals, 'the Queen of Song,' to sing for the winter. This will make the musical talent compare favorably with the finest church music in the city. The affairs of the Society are in a prosperous condition, and the attendance is constantly increasing."

PECONIC.—S. D. Corwin writes: "The Spiritualists of this place were fortunate in making an engagement last winter with Mrs. Nellie J. T. Brigham to deliver two week evening lectures here. She was not enabled to do so until the month of May. All friends of the cause were greatly pleased with the grand teachings she voiced in sweetest eloquence. We were much encouraged with the favorable result, and deemed it wise to engage this willing and efficient instrument in the best cause that man ever knew to again come to us. Her second coming was in June, during its wealth of bloom; though so sweet the sensuous flowers, the spiritual flowers of truth utterances, given through a mind inspired, far surpassed their great beauty. Two other engagements have followed, the first, Nov. 19th and 20th, with further good results. The other is for Dec. 17th and 18th, to which many are *enthusiastically looking forward. We know of many* noble, efficient workers in our cause, but believe none amongst them are filled in a greater degree than Mrs. Brigham with a desire for the advancement of Spiritualism, or one who would make more effort or personal sacrifice to that end."

Michigan.

GAYLORD.—Mrs. O. H. Carpenter writes: "Mrs. Baade, of Capac, an inspirational speaker, delivered two lectures on Sunday, Nov. 18th. Her subject in the morning was 'Spiritualism *vs.* Christianity'; in the evening, 'Immortality; and, Is Spiritualism Taught in the Old and New Testaments?' Questions submitted in the evening were answered satisfactorily, and the subjects handled with credit to Mrs. Baade and her guides. Monday evening she gave a temperance lecture, it being one of the grandest we ever listened to. Mrs. Baade is the finest inspirational speaker in Michigan. The entertainment was enlivened by beautiful musical selections by the inspirational singer, Mrs. E. E. Carpenter."

Illinois.

SPRINGFIELD.—Mrs. Beach writes: "Our people have been favored with the presence of the test medium, Mr. C. J. Barnes. His labors here have been productive of much good to the cause, and increased the number of those who have come to a knowledge of its comforting truths. Such mediums should find constant employment, and I trust Mr. Barnes may."

New Publications.

THE MYSTERY OF THE AGES. Contained in the Secret Doctrine of all Religions. By Marie, Countess of Caithness, Duchesse de Pomar, author of "Old Truths in a New Light," etc. 8vo, cloth, pp. 541. London: C. L. H. Wallace, Oxford Mansion, W.

The author of this is well-known to those familiar with the literature Modern Spiritualism has called *forth. The present* volume relates more especially to Theosophy, a term compounded of two Greek words—*Theo*, God, and *Sophia*, Wisdom, meaning the Science of Divine Wisdom. At the outset the author says that "to ask what is truth is but to ask what is God; for God is the essence of truth, and truth is the essence of God;" they, therefore, being one and the same thing, the oft-repeated inquiry, Who and what is God? is identical with What is Truth? and this Theosophy professes to answer.

The idea that seems to predominate in all books of this class is that truth is a secret held by some power—an intelligent one, of course—that is loth to reveal it, the word "secret" in its fullest sense implying a studious concealment of some thought or act; when the fact is there is no secret doctrine or truth; all truth is open and free to whoever has sight to see, or capacity to comprehend it.

The Countess defines Theosophy as being a "knowledge of the deific, the supreme and eternal principle." She claims that it has been the Saviour of all ages, and asks why it may not be of the present; and further, that it is not only Saviour, but salvation. She then proceeds to elucidate its theory and practice, and to treat upon Hermetic, Oriental, Buddhistic, Pagan, Semetic and *Christian Theosophy, in the latter including* "The Theosophy of Christ," following with a "Theosophic Interpretation of the Bible," in which the more she studies the more she sees that "the symbolism of the East was a perfect language, written and understood by those who had learnt or were inspired to trace the unvarying similitudes to the realities of the interior or spiritual realm, which is the world of *causation.*"

Theosophy as diverse from Spiritualism is shown in this paragraph. After stating that "The Soul-force is the Supreme force in Nature; the Cause of all Causes," and that "the manifest Soul stands in direct communion with the Cause of Causes," it is said:

"This possibility of the One becoming the All, and the All becoming the One, is not pleasing to earth-bound spirits, who would assume themselves to be '*our Guides*,' while they again have 'Guides,' and their Guides are guided by other Guides, and so on. Theosophy and Spiritualism, therefore, are not yet reconciled on this subject, for Theosophy acknowledges only one Supreme Guide—the Divine Soul."

The ignoring of all intermediaries between mortals and "the Cause of all Causes," is a view of the orderly course of nature that is not likely to be adopted by Spiritualists at an early day, if at all. It is not in harmony with what they know of the operations of the laws of Nature, and they cannot conceive of its being any more so with those they do not know. A spirit coming to earth to teach its people concerning worlds beyond, doing so from its own knowledge gained by its own experience, and likewise from the knowledge and experience transmitted to it by those further advanced on the road of eternal progression, is far from being what Spiritualists term an "earth-bound spirit"; and the reason why the "possibility of the One becoming the All, and the All becoming the One" is not pleasing to those spirits who come to guide and teach us, is, that it is as unreasonable as to suppose the finite can become the infinite and the infinite become the finite.

The book contains a photograph portrait of the author, and though in her preface she says she considers herself "the least learned in Theosophy," and "humbly and diffidently takes up so ponderous a subject," she will receive the thanks of many for the clear elucidation she has given of what is at present attracting the study of a large number of thoughtful minds.

WHEN AGE GROWS YOUNG. A Romance. By Hyland C. Kirk. 12mo, paper, pp. 281. New York: Chas. T. Dillingham.

There is a fascination about the theory upon which this story is based that will attract to it all who have a penchant for speculative views of human life—this being that of the immortality of man in his earthly form. Whatever of truth there may be in it, the fact—if it is a fact—is so far in the future the extent seems almost illimitable; and it is a question whether, as society is now organized, any person desires such a state, or will shed tears of regret that it is so far in the distance. An immortal life has no beginning nor ending; man is an immortal now, and it is idle to assume that he is to be during his immortality confined to this or any other world. The story has for its hero one who is supposed to give palpable evidence in himself of the truth of the author's proposition.

THE LOVER; and Selected Papers from "The Englishman," "Town Talk," "The Reader" and "The Spinster." By Richard Steele.

A work too well known to require any introduction. Steele was a co-worker with Addison in the production of the famous "Tatler" and "The Spectator," and gave to the reading public of the last century the writings more exclusively his own, named above, of which "The Lover" is thought to be the best. The present edition is included in the publisher's series, "Good Company."

Passed to Spirit-Life,

On Saturday, Nov. 24th, N. B. Outhank, a portrait painter, of Boston.

His decease, which was sudden, was caused by apoplexy, and occurred while calling on a friend at his store on Washington street. He had followed his profession for some fifty years, and was widely known as a successful artist.

Mr. Outhank was born in Holliston, Mass., sixty five years ago. He leaves a widow, two sons and two daughters.

In the early days of Spiritualism he embraced it as his faith and knowledge, and enjoyed it, having implicit faith in its teachings, also in the fact of spirit-form materialization—he having had mediums for that phase of spirit manifestations in his home for considerable spaces of time.

Mr. Outhank had the respect of all individuals with whom he had dealings for his integrity of character and honesty of purpose.

His family recognize the verity and value of the Spiritual Philosophy; though they sadly miss the genial bodily presence of husband and father, they look forward to a future when they will all be united in one unbroken family, where separation does not exist. ***

From Leominster, Mass., Nov. 19th, Mrs. Elmira, wife of Isaac Bruce.

Mrs. Bruce was cheered and sustained for many years, under the weight of suffering and sorrow, by a firm belief in Spiritualism, and when she became aware of the fact that she was soon to be released, she joyously and triumphantly met the great deliverer. She was a devoted wife, mother, sister and friend, and filled with the spirit of kindliness and charity. The funeral service was held at her home Friday, Nov. 23d, and was largely attended. Mrs. Sarah A. Byrnes *was present as a friend of the family, and assisted the writer* in the service, beautifully voicing the inspirations of her guides. The last time the departed left her home was to be present at the funeral of Mrs. Fannie Wilder. The same singers on that occasion rendered some fine selections. Surrounded by beautiful flowers, loving tributes of children and friends, lay the earth-form, with a heavenly smile upon the face, as though the passing spirit caught the sight of angel loved ones. Already has her husband been blessed with a vision of her. So also may she bless the sister who watched her onward progress. JULIETTE YEAW.

From Bristol, Conn., Oct. 28th, 1888, of typhoid fever, Mr. Albert Warner, aged 62 years.

Mr. Warner was a manufacturer of clock trimmings, having a factory. His trade was among wholesale dealers throughout the country and Canada, and he also sold for exportation. He was a thorough business man, and his note was considered as good as his word. He was held in the highest esteem by all who knew him as a man of honest integrity and honorable dealings with all men. He leaves a wife and married daughter, beside other relatives. A daughter passed on in infancy some thirty years since.

Mr. Warner united with the Congregational Church years ago, but it was his wish that Mrs. Nellie J. T. Brigham should conduct his funeral services, as he had for years been a firm believer in Spiritualism. Mrs. Brigham officiated as desired at his residence on South street. The burial was in West Cemetery. Mrs. Warner will miss her husband, but Spiritualism will be a comfort to her, as she knows of its truth. ***

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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CONTENTS: PREFACE. References. Explanatory Note—Definitions. MATHER AND CALEF. COTTON MATHER. ROBERT CALEF. THOMAS HUTCHINSON. C. W. UPHAM. MARGARET JONES. Winthrop's Account of her, etc. ANN HIBBINS. Hutchinson's Account of Ann, etc. ANN COLE. Hutchinson's Account, etc. ELIZABETH KNAPP. A Case of Spiritualism, etc. MORSE FAMILY. Physical Manifestations, etc. GOODWIN FAMILY. Hutchinson's Account, etc. SALEM WITCHCRAFT. Occurred at Danvers, etc. TITUBA. Examination of her, etc. SARAH GOOD. Her Examination, etc. DORCAS GOOD. Bites with Spirit-Teeth, etc. SARAH OSBORN. Was seen spectrally, etc. MARTHA COREY. *Her Character, etc. GILES COREY. His Heroism, etc.* REBECCA NURSE. Was seen as an Apparition, etc. MARY EASTY. Her Examination, etc. SUSANNA MARTIN. Her Examination, etc. MARTHA CARRIER. Examination, etc. GEORGE BURROUGHS. His Susceptibilities and Character, etc. SUMMARY. Number executed. Spirits proved to have been Enactors of Witchcraft. THE CONFESSORS. THE ACCUSING GIRLS. ANN PUTNAM'S Confession. THE PROSECUTORS. WITCHCRAFT'S AUTHOR. THE MOTIVE. LOCAL AND PERSONAL. METHODS OF PROVIDENCE. APPENDIX. CHRISTENDOM'S WITCHCRAFT. DEVIL. LIMITATIONS OF HIS POWERS. COVENANT WITH HIM. HIS DEFENSE. DEMONOLOGY AND NECROMANCY. BIBLICAL WITCH AND WITCHCRAFT. CHRISTENDOM'S WITCH AND WITCHCRAFT. SPIRIT, SOUL AND MENTAL POWER. TWO SETS OF MENTAL POWERS—AGASSIZ. MARVEL AND SPIRITUALISM. INDIAN WORSHIP.

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Banner of Light.

BOSTON, SATURDAY, DECEMBER 8, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

☞ THE BANNER will contain, in its issue for Dec. 15th, Part I. of an original essay, prepared for our columns by A. E. Newton, Esq., and entitled:

"THE GENESIS OF THOUGHT."

Spiritualism the Only Reformer.

It was said with profound truth by Mrs. Richmond, in one of her inspired discourses of the current year, that the basis of all trials and tribulations is within the individual. The source of selfishness and tyranny must be in the individual, or it could not express itself in the collective form of institutions and laws. Hence the only way to remove the evils that exist in the world is to overcome the evils or ills of life from within, instead of from without.

There is an external attempt to alleviate poverty, hunger and material suffering by the subterfuge of outward gifts called charity, whereas there ought really to be no poverty for charity to bestow its gifts upon. The civilization that can afford to expend untold millions in institutions of charity, ought to afford the expenditure involved in applying those millions to the root of the tree of which poverty is the fruit. Where there is the largest number of charitable institutions there is also the deepest degradation of poverty. The wealthiest nations have the poorest people. These contradictory conditions seem to go hand in hand.

But if those who have accumulated all this wealth from the labor, bone, sinew, life-blood, moral weakness and spiritual stagnation of generations, would see to it that this wealth—before it becomes accumulated tyranny, before it becomes oppressive, before society at its foundation gradually weaves human lives themselves into its thralldom—is so applied as to gradually unravel this tangled thread, leading humanity to a higher level, and, while making them participants in their own production, gradually unfolding to them the knowledge of mental and spiritual things, and aiding them in gradual growth to the stature of men and women in the increased light of that prosperity which should be for all the people, then the right would be attained. From labor comes the fruition of labor; a strong iron wall separates man from his fellowman fortified by the line of prosperity.

Charity itself differs from endowed institutions as pure spring-water differs from the stagnant pool or the polluted stream. Charity differs from that which pays the privilege of elegant ease and thoughtless pleasure as distinctly as the spirit of Christ differs from that ceremony which is but the verbal pronunciation of his name. The spirit of true charity prevents, goes before, prepares the way for the tender feet, anticipates the want, provides in advance for the hungry, and wisely sees to it that, while people are not made weak by this provision for them, they are made happy and full of intelligence to bear it, receive it, and enjoy it. We must not only feed and clothe the poor, but we must gradually provide that there shall be no poor, and that this poverty shall not be the one canker that gnaws at the roots of civilization. Therefore that must be destroyed which produces poverty, inordinate selfishness, the concentration of enormous wealth in few hands, and setting up wealth as the standard of power in all civilized nations.

Christendom has been trying to bring about the kingdom of heaven by violence. The Christian religion has been popularized as Christian mammon. The Sermon on the Mount, the Golden Rule, the Lord's Prayer, the ministration of spiritual gifts, have all been overlooked and forgotten as the only light and guide to the world. The Church has taught that these are the standards, and then turned in the other direction and bade men to follow. It is well, and it is profitable, to have societies formed of earnest men and women who do active work in some direction against the existing evils; but spiritual truth solves the problem in another way. And Spiritualism in its present form is the spiritual truth that is in the world. People, however, seek it by every other avenue than its own name.

Spiritualism meets the existing needs by showing men their mutual duties and obligations under the quickened impulses of human life, and that the ties of humanity bind to those intricate relationships that belong to the soul instead of the body, and by making man stronger to bear the ills that seem inevitably to come. In both these ways it meets the needs of the world. All these pressing questions that are harrowing the minds of philanthropists are met by the knowledge that the circumstances and conditions of mortal life do not constitute the real status of the spirit, many who are freely condemned as criminal on earth having less of the spirit of darkness than many who are praised as virtuous and exalted. And while there is condemnation for none, in the light of the angels, those who are condemned of men are dealt with even more tenderly, since they have not only their own infirmities to bear, but the assaults, censures, condemnation and frequently the persecution of their fellowmen.

Beginning at the foundation, Spiritualism would root out of our lives the thought that this world is everything—would take away the present incentive to toil and put a better one in its place. There is really but one incentive that should come to the moral and spiritual enlightenment of this age, to stimulate it to toil and build up anything: that is the preservation of humanity—the preservation of others. People assert that self-preservation is the first law of life, but it is not true; the first law of human life is the unfoldment and preservation of man's moral and spiritual nature. Life is a barren, desolate and destitute thing without it. Of what value can human existence be if it is only to eat one's bread and take one's meat as a dog, and keep off all who come near to share it? The spiritual truth of the world meets the sorrows and the crime, the bitterness and the warfare of nations, and all contentions and complications of commerce, at the very root of the evils; meets them right where they spring up in the selfishness of human life; and declares that our treasures in spirit are so much more important than the material treasures that we really cannot afford to sacrifice, day after day and year after year, the labor, toil and happiness of any human being for our own prosperity, no matter what we may purpose to do with the wealth thus created.

The world is in need chiefly of spiritual light. It needs that faith, and strength, and hope, and love to feed upon until it shall grow large in the wisdom of the angels, until the eyes are cured of their blindness, the ears of their deafness, the understanding is quickened, the lame and feeble in purpose are strengthened. Happy are they who in paths of humility, with few wants, with no worldly aspirations, with no sordid ambitions, with no heart-burnings for the great, unsatisfactory, uncertain world, turn steadily unto paths of peace; who do their duty openly yet quietly every day, and, knowing that the ministering powers are above and within, build their houses for eternity instead of time, and look out of the windows placed heavenward.

Mrs. Emma Hardinge Britten on "The Fox Confession."

Under the significant caption, "This is the Time to Try Men's Souls," Mrs. Emma Hardinge-Britten in *The Two Worlds* refers to "The Fox Confession" made in public as a "disgraceful and humiliating scene, gotten up expressly with the idea that it would crush and annihilate Spiritualism." She reviews all the past of the Fox Sisters in their connection with the phenomena, remarking that "for twenty years no names were so dear to those who had found in Spiritualism the true light of immortality as those of the two children whose artless prattle with the invisible knocker at Hydesville gave the clue to the telegraphic communication which now exists between spirits and mortals." This period passed, Mrs. Britten alludes truthfully but tenderly to the shameful career that followed, mentioning that Mrs. Col. Kase, of Philadelphia, and other ladies, who have sheltered and taken Kate and Maggie into their houses in states of helplessness, testify that at such times loud rappings have surrounded their unconscious forms, which when questioning was made proved to proceed from their father and mother, who gave by those means pathetic messages imploring pity and protection for their wandering, sadly misguided children.

Of the present state of these who were once happy, truthful children, and those who, for the sake of adding to their earthly wealth, have led them to their last act of self-abasement, Mrs. Britten says:

"How soon the unhappy dupes, and the conspirators who have goaded them on, will wake up to the consciousness that Spiritualism, and its immense array of witnesses, have long since drifted away from them; and all through its vast and serried ranks retained only the phantom presentment of two little children long since *dead*, and holding no relationship to the degraded wrecks that bear their names, it is needless to inquire. It is enough to know that the awakening must come, and woe betide the hour of its visitation to all concerned. Meantime, whilst the war dance of jubilation is proceeding in press and pulpit over the supposed collapse of a much dreaded foe, the spiritual meetings are going on, the genuine mediums are multiplying their tests of spirit presence; the Lyceums are singing and reciting with redoubled spirit, and all true well-wishers to the cause of Spiritualism are rejoicing that a long-festering canker is removed from their midst, and a fresh and powerful impulse has been given to renewed investigation."

Mrs. Britten, in closing, says of the effect upon the cause, and the present duty of Spiritualists:

"As for Spiritualism, we can only feel thankful for any and every act in the great drama that will help to bring its realities to the tribunal of proof—clear its pure garments from the soil of infamy and imposture, and challenge investigation into the corner-stone upon which the temple of the faith stands. Once more we may cry to every Spiritualist that these lines may reach, 'This is the time to try men's souls!' Are you afraid that the soil of others' guilt may stain you? Is there aught in your life, faith, or dealings with *the cause* that cannot bear the light? Then and then only have you reason for faltering and shrinking back in the day of trial. Retreat if you will!—the sooner the better—the cause needs you not, and God and angels will take care of their own. If you know and feel that this thing is of God; that the good, the true, the mighty of all ages are at the helm, and that a spirit captain, pilot and crew are sailing the noble ship Spiritualism, and guiding her into her heaven-appointed port, then can you afford to say, 'I will never give up the ship! and though I may stand alone and forsaken of my fellowmen, I will trust in God and the right, and proclaim the truth of Spiritualism with my last breath on earth, and my first in the land of the hereafter.'"

☞ Buy at our Counting-Room the grand lectures of Mr. Gerald Massey, which are highly interesting productions. They are in convenient pamphlet form, and will be mailed to any address upon the receipt of twenty-five cents each.

Woman's Place with Man.

In the course of an exceptionally clear and able discourse on "Theological Sociology," by Rev. A. J. Sullivan, of Willimantic, Conn., preached before the Windham County Conference of Congregational churches, the preacher gave utterance to the following views and sentiments relative to the condition of woman which are well worthy of being reproduced. In spite of the declaration in Genesis that God created mankind in his own image, and made them male and female, "priest and prophet, minister and membership in Christ's church have acted as if God had made men only. During the ages of militancy, the largest factor, almost the only agency in social legislation, was man. The personality of woman was practically denied, and her immortality was a doctrine branded as superstition. And all this time, during all these ages of the subjugation of woman, and of the degradation of woman, and of the brutalization of woman," the old Bible rang out its grandest note for social amelioration by declaring that "He made them, male and female." The age of the masculine element alone in society, said the preacher, is passing away, and the age of industrialism is fast approaching, with its separation of Church and State, with its recognition of the personality and the immortality of the babe and of woman, too; with its reverence for the masses and its respect for the classes; with its honor for the corporation and its hosanna for the individual conscience, the individual reason, will, feeling and emotion. The age of industrialism is here. The reign and the rule of man with woman—woman with her refinement and her purity, her motherly instincts and her intuitions—is here, and here to stay. The kingdom of the common people is at hand. Its heralds are here. The Christ is coming, and John the Baptist is baptizing near the Jordan. All Judea and those about Jerusalem are coming out to hear the doctrines of this herald of the Christ of Industrialism.

"No persecution for religion to-day. Why? Because the feminine forces are gaining the ascendant; because the logic of the head is all right in its place, but there are times and places where it is all wrong, and where the logic of the heart, with its undisturbed middles and its *non sequiturs* and its suppressed premises, proclaims the conclusions, and we accept them, even though we cannot go behind the returns of the parish.... Yes, Christian theism is coming, with its working principle—that God in creating mankind male and female blessed mankind; and with its negative doctrine—that any type of human society which does not allow the operation of the masculine and the feminine agencies and principles and differentiations, that society God has blessed, but the society *has turned its blessing* into a curse."

Industrial Education.

This most interesting and important of practical subjects receives greatly increased attention in consequence of the gift of the truly munificent sum of twelve millions of dollars by the venerable Philadelphia philanthropist, I. V. Williamson, in trust for the establishment of a great Industrial School for Boys, to be located in Philadelphia, and to be named "The Williamson Free School of Mechanical Trades." Its avowed object is the education of white boys in the old-fashioned trades. Its provisions will not restrict its obvious advantages to orphan boys, but throw them open to all boys alike, with or without parents. A Board of seven Trustees has already been selected, and the plans for the establishment and operation of the school have been discussed with the aged philanthropist, the details of which will soon be made public. The Trustees will have charge of the entire project, the advanced age of the benefactor rendering it impossible for him to lend his personal assistance to the work beyond making financial provision for carrying it out.

This munificent, more than munificent deed, will unquestionably stand forth in the sight of future generations as an imperishable memorial of a life nobly ended on earth by the freest bestowment of its material fruits for the clearest and most substantial good of those who are to come. The name of Williamson will become as deservedly renowned in the wide and extending circle of mechanical industry as that of Washington long ago became in the field of patriotism. But it evidently is for far higher than merely memorial purposes that the venerable donor has thus dedicated his superb gift. He freely devotes it to the cause of human industry, which is the acknowledged mother and perpetual nurse of civilization. He intends it as a means of helping others to honestly and efficiently help themselves. It is not to be received as a charity for any class, but as a means of assistance by supplying practical instruction and training at the beginning of responsible life. No man can presume to predict the nature and the extent of the good which so intelligent and timely a benefaction, the evident suggestion of the angel world, is to work in the years that are to come.

Magnetic Healer.

Dr. J. A. Shelhamer, of 8½ Bosworth street, this city, is one of the finest magnetic healers in the country. His success in treating cases of chronic disease or disability has been a marked one, and those suffering from the ills which flesh is heir to will do well to secure his services.

$1 For Four Months.

By reference to the Prospectus of its publishers, on our third page, it will be seen that those so desiring can now obtain THE BANNER OF LIGHT for four months on payment of one dollar.

☞ Writing to London *Light*, Marian Aydon Noakes claims to have been the first medium in England for spirit-manifestations on the physical plane. She says the rappings occurred in her presence immediately following the death of a sister. There was a suspension of them until about ten years ago, when they were resumed and continue to be heard whenever she sits for them. So far as being the first medium for these demonstrations in England, the claim can only hold good in the history of Modern Spiritualism, since, as we have lately had occasion to show, rappings and other physical phenomena have existed in Great Britain (as elsewhere) for centuries.

☞ The Universal Exposition of 1889, at Paris, promises to be one of the largest and most successful of the World's Fairs held in recent years. It will open May 5th, and close Oct. 31st.

☞ The *Medium and Daybreak*, London, is to commence the new year at a penny a copy, any deficiency that may occur by the reduction in price to be met by a guarantee fund.

The Banner of Light

Is all that it claims to be. It is a true exponent of the Spiritual Philosophy of the nineteenth century.

It has outlived calumny both from within and without our ranks. Its nearly thirty-two years of existence is proof of this. It circulates in every civilized country.

Since its advent quite a number of other papers devoted to the Cause have sprung up and ceased to exist, while THE BANNER has continued, after passing through multitudinous vicissitudes, because of its faithfully doing the work for the denizens of the spirit-world, who planned its publication. This is well known to our older patrons; but as a new generation of readers has come upon the stage, who are not conversant with the facts, we feel to briefly advert to them now, and to further say that the MESSAGE DEPARTMENT, which was inaugurated by a band of devoted spirits—(the *free meetings* at which the spirit-messages are given were established at the same time)—has been continued consecutively from the issuance of the first number of this paper to the present.

Thousands of decarnated individuals have at these meetings and through this Department reported—men, women and children, the great majority of whom we never knew or heard of—nineteen-twentieths of which messages have been *verified*, proving beyond doubt the direct return of the spirit, under proper conditions—thus establishing the fact, through demonstrable proof, *of the immortality of all mankind.*

All true Spiritualists should become personally interested in the Message Department, knowing as they do how anxious their spirit-friends are to have this Department continued. The friends of the Cause, therefore, are earnestly invited to render this establishment all the pecuniary aid within their power.

Practical Interest in the Cause.

Colby & Rich desire at this time to express their grateful acknowledgments of the receipt from the executors of the will of the late ABRAHAM FULLER, of Somerville, Mass., of a donation of $300, bequeathed by him.: The amount being given in trust, to be appropriated and expended in such way and manner as they shall deem expedient for the promulgation of the doctrine of the immortality of the soul and its eternal progression.

Mr. Fuller deceased in Somerville some five years since, at the age of seventy-three years, leaving his property for the life-use of his widow: She passing to the spirit-land in May, 1888, his executors have paid out the legacies (including the above mentioned) to the parties enumerated in the will.

The testator was a man held in high respect and esteem by all who enjoyed his acquaintance. He was known in community as a thoroughly upright and honest business man. One who knew his interior life writes us that he "was exceedingly kind in his home; I do not know of his ever having an enemy; he was always cheerful, and as generous as his means allowed him to be.

THE BANNER OF LIGHT was for years a welcome visitor to his family. Though he was not given to much discourse on his belief concerning the present and future stages of being, and their recognized interblending in this modern day, he had the practical interests of Spiritualism at heart, as this legacy testifies."

Would that others—realizing the care and perplexity that necessarily surround the material side of the work of annunciating the grand revelations of the New Dispensation—might be led to emulate his generous example.

Gerald Massey,

It is announced, will give his positively *last* lecture in Boston for the present on Sunday, Dec. 9th, in Berkeley Hall, in the Independent Club Series. The admission will be fifteen and twenty-five cents. The subject treated by Mr. Massey in this instance will be "The Coming Religion," which is considered by many his best lecture. No doubt exists that Berkeley Hall will be crowded (as it should be) on that occasion.

Spiritualists or other societies desirous of utilizing the services of Mr. Massey on this his farewell visit to the United States should send him their applications for engagements at once, in care of Colby & Rich, office of the BANNER OF LIGHT. We trust that the friends of the cause will see to it that this gifted orator and whole-souled Spiritualist is kept busily employed during his present stay in America.

Our Patrons

Will no doubt be highly gratified to learn that we have made arrangements with the well-known authors, DR. F. L. H. WILLIS and MRS. L. M. WILLIS, to furnish for publication in THE BANNER a series of articles from time to time of deep interest to the Spiritual Cause—the subjects of which will be given hereafter.

The Lyceum Fair.

Remember the Fair in aid of Children's Progressive Lyceum No. 1, of Boston, which is to be held in Berkeley Hall the week commencing Dec. 10th. Contributions of fancy articles for the tables and of food for the lunch-room are solicited by the Committee.

☞ We understand that a new plan has been set on foot by the Allopaths of California, to obtain from the incoming Legislature of the Golden State the passage of a "doctors' plot" law of a very unique character, which if enacted will be (they *hope*) a "death-blow" to all "irregular" practice thereabout. "Equal Rights" will have something to say on this topic in next week's BANNER.

☞ Those who have attended séances held by D. D. Home will confer a favor upon Madame D. D. Home, whose address is Post Restante, Geneva, Switzerland, by sending her an account of their experiences at them. The request is made not to Spiritualists only but to all who love the truth for the truth's sake.

☞ A. Shuman & Co., manufacturing retailers of clothing, at their superb quarters, 440 Washington street, Boston, have an announcement in another column concerning "The Glendenning," which parents will do well to read.

☞ A card elsewhere announces two rooms to let in the Banner of Light building. The apartments offered for rent are desirable, and worthy attention.

Mrs. Isabella Beecher Hooker at Berkeley Hall.

On Sunday afternoon, Dec. 2d, this talented lady spoke under the auspices of the Independent Club. On the previous Sunday Mrs. Hooker spoke of her experiences chiefly from a spiritualistic standpoint; but on the 2d inst. her address was intended to especially reach the church people, inasmuch as it was an effort to prove that the Bible was permeated with spiritual phenomena, and that they alone truly explained its meaning.

She said in part: True Spiritualism is the faith once delivered to the saints. Those studying spiritual science must be prepared to spend years upon it, comply with the conditions and study faithfully in their homes; then public mediumship will become unnecessary, for light will shine upon all alike. We have schools for training nurses and people for all conditions of usefulness; give me the management of a developing college for mediums, and such a crop of prophets would be turned out as were never before seen in our history.

"Why am I a Spiritualist?" Because all the religion and science of the world has taught me to be one.

I ask you to go with me to the Bible—yet the noblest book if interpreted by the light of the angels.

Mrs. Hooker cited Heb. i: 14 to show that angels were ministering spirits, and stated that the mission of Christ was to save souls and establish the reign of righteousness. The Bible is filled with allusions to angels, from Genesis to Revelations, as those appearing to Joseph, Lot and Moses—and in Judges it is written that angels appeared to all the children of Israel.

In the New Testament an angel appeared to Zachariah while he was burning incense, and he was dumb. [In the same way she (Mrs. Hooker) had been thrown into a speechless condition, and continued so for half an hour.] An angel appeared to Mary and to the shepherds. John in the Isle of Patmos held communication with an angel in brilliant white—just such a one as we may become if we do right. With whatsoever desires and instincts we leave this world we enter the other. The speaker presented biblical arguments to show that *character* is the same there as here.

The question of salvation is now viewed differently than in the old Sunday School days: all are children of God's creation and heirs of salvation, but you must persevere and work out your own. The same manifestations given and obtained in Christ's time are obtainable now.

Mrs. Hooker drew freely from the Scriptures to illustrate her position, and frequently made sharp little side thrusts which received hearty applause from her auditors.

The hall was closely packed with an intellectual audience, many presumably from church centres.

During her stay our gifted sister has been tendered several receptions, and received at her residence many visitors interested and seeking for the dawning light.

Soul Readings.

Or, in other words, Psychometrical Delineations of Character, given through the mediumship of Mrs. A. B. Severance, of Whitewater, Wis., are wonderfully correct. We have in past years tested her many times, and have always been satisfied with the result.

The late Dr. H. F. Gardner, who was well known in this city as an efficient worker for the promotion of our cause, assured us that he felt it to be his duty to fully *test* Mrs. Severance's alleged psychometric powers, and accordingly sent her a slip of paper upon which he had written a few words, so disguising the chirography that she could not know it was from his pen. In due time he received a wonderfully characteristic missive. But in order to further test her powers he prepared a year afterward another missive, spelling his name backward, which he sent to her address, when, to his surprise, he found the answer of the same tenor as the first, although couched in different language—thus fully establishing in his mind the science of psychology beyond a doubt.

Mrs. Ada Foye,

So we are informed, will, by direction of her guides, turn her steps eastward again; having already made an engagement with the "Phenomenal Association" of Boston for the month of January, 1889. She will remain East from January to June of that year. Societies desiring her services Sundays or week evenings can secure engagements, provided they correspond with her *immediately*, directing to Cleveland, O., 105 Cross street, care of Thomas Lees.

The Holidays

Are coming, and those who wish to make presents of absorbing interest and abiding value, are invited to peruse the announcement of "Gifts for the People" made by Colby & Rich, on our fifth page.

☞ So much interest has been awakened in New York City by *The World's* recent exposure of the wretched misery, degradation and sorry plight of the poor working-girls in their bonds of slavery to capital and monopoly, that a reporter of that paper called on COL. ROBERT G. INGERSOLL to ask his judgment of what remedy, if any, he could suggest. The Colonel replied in part as follows:

"The average girl is so helpless, and the greed of the employer is such, that unless some newspaper or some person of great influence comes to her assistance, she is liable not simply to be imposed upon, but to be made a slave of. Girls as a rule are so anxious to please, so willing to work, that they bear almost every hardship without complaint. Nothing is more terrible than to see the rich living on the work of the poor. One can hardly imagine the utter heartlessness of a man who stands between the wholesale manufacturer and the wretched women who make their living—or, rather, retard their death—by the needle. How a human being can consent to live on this profit, stolen from poverty, is beyond my imagination. The exposures made by *The World* will do good. These men, when known, will be regarded as hyenas and jackals. They are like the wild beasts who follow herds of cattle for the purpose of devouring those who are injured or those who have fallen by the wayside from weakness."

☞ THE BANNER for December 1st contains a lengthy poem on "Thanksgiving at the Farm," from the pen of our old friend, B. P. Shillaber, of Chelsea, Mass. It appeared originally in *The Boston Journal*, for which paper it was written; and due credit to that effect should have been given. The poem was a grand production, an ideal of old-fashioned New England life, and more than one admirer of Burns has already compared it favorably with his world-famous home lyric: "The Cotter's Saturday Night."

☞ "The Missing Link in Modern Spiritualism," by Leah Underhill (one of the Fox Sisters), is for sale at this office. It is a highly interesting work, and just at this time will richly repay a careful perusal, as it successfully controverts everything that has recently been said by Margaretta Fox and Mrs. Jencken. For price, see advertisement.

Notice.

Mr. and Mrs. C. P. Longley (Miss M. T. Shelhamer) are now ready to make engagements within one hundred miles of Boston for platform Sunday work. Mr. Longley—whose musical abilities are too well known to the public to require mention—will render his own compositions, and those who know of the beautiful songs this gentleman has given to the world will no doubt desire his services in connection with those of his wife for their Sunday meetings.

Mrs. Longley, under the influence of her spirit guides, will lecture Sundays upon "Life in the Spirit-World," "Mediumship," "Spiritualism," and kindred subjects. She will also answer questions from the audience, in a like manner to those answered in our Free Circle-Room through this lady's organism. Address care BANNER OF LIGHT.

☞ It is prophesied by *The Better Way* that within twelve months there will be such a revival of Spiritualism as the world never saw or dreamed of, and such a revolution in old systems of ethics as will turn their mouldiness up to the light of the sun, and give abundance of work to those moral scavengers whose duty it is to clear away that which is outworn, useless and rotten. It also says active work should be more thoroughly systemized, and Spiritualistic literature have a more extended circulation, the latter consideration being of the first importance. To all which THE BANNER fully subscribes.

Mrs. M. E. Williams,

Of New York, now in this city, would be pleased to meet her Boston friends at the Crawford House, Scollay Square. She informs us that during her brief stay she would be pleased to give a few séances if desired.

☞ It is highly desirable that the Spiritualists of the United States concentrate their forces by joining THE AMERICAN SPIRITUAL ALLIANCE, whose headquarters are New York City. The time has come for action. Our enemies are extremely active in their endeavors to crush out mediumship and cast obloquy upon our Cause. Branch associations should be inaugurated at once all over the country. We should like to hear from the friends upon this highly important matter.

The World's Arbitration League,

Organized in this country nearly ten years ago, for the purpose of securing the final settlement of international differences by arbitration in place of war and its attending evils, has labored incessantly to popularize just and harmonious methods to that end. Its latest public move is to invite representatives of all the various religious sects to meet in Washington Sept. 1st, 1889, for a mutual exchange of thought and the establishment of such reformatory measures as will hasten the reign of universal peace and harmony on earth.

As chief of the means to the result arrived at will be the adoption of a practical method of educating the people to a full comprehension of the fact that a benefit beyond all human power to estimate the value of would accrue to mankind by the inauguration in 1892—when a convocation of philanthropists from every nation will assemble at Washington—of a general gradual disarmament. The call has been cordially endorsed by a large number of the Fiftieth Congress, and there is every indication of its ultimate success.

The League proposes to send a delegation, led by Bishop J. P. Newman, its Treasurer, to the different religious organizations for the purpose of inspiring with an interest in the Conference, and solicits contributions to defray the expenses of the same. The officers of the League are: Leland Stanford, President; James F. Wilson, Vice-President; Lee Crandall, second Vice-President; D. S. Curtiss, third Vice-President; Robert McMurdy, Corresponding Secretary; L. J. Du Pre, Assistant Corresponding Secretary; Mrs. J. P. Newman, Recording Secretary; Mrs. E. T. Charles, Assistant Recording Secretary; S. M. Baldwin, General Secretary; J. P. Newman, Treasurer.

Removal of "Light."

On account of the inadequacy of the premises occupied by our London contemporary, *Light*, a removal has been made to more suitable apartments at No. 2 Duke street, near Charing Cross. In addition to editorial and business rooms, a large one adjoining these is to be utilized for meetings of members of The Alliance.

We congratulate our friends upon their acquirement of more eligible quarters, and wish them success in every effort they may make in their new location in behalf of the Cause in which we are mutually engaged.

☞ As a seeress, trance and prophetic medium, Augusta Dwinells, at 20 Bennet street, this city, is highly spoken of, and those who have consulted her upon health and business, or employed her services for interchange of thought between themselves and their spirit friends, express themselves as having been well satisfied.

Movements of Platform Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Mrs. Ida P. A. Whitlock has been busy thus far this season. She is to speak in Fitchburg, Mass., Dec. 9th and 16th. She would like to make engagements for the last two Sundays of December, the first two Sundays of February, and all the Sundays of the month of May. Her address is Room 3, Odd Fellows Building, Boston, Mass.

Prof. J. Madison Allen and Mrs. M. T. Allen are, we are informed, continuing their work at Peoria, Ill., with very gratifying results. They will remain through December, at least. Parties further south desiring their services for remainder of winter should address at once, 225 Moss Avenue, Peoria, Ill.

Bishop A. Beals's engagements for December are as follows: Warren, Pa., the first two Sundays; the last two at New Britain, Conn. Can engage for January to societies desiring his services. Address 86 State street, Albany, N. Y.

Miss Jennie Rhind will address the friends in Brittan Hall, Haverhill, Mass., on Dec. 9th.

Mrs. Boecher-Hooker lectures in Blackstone Hall, Providence, on Sunday evening next.

J. W. Fletcher will lecture in G. A. R. Hall, Springfield, Mass., every Sunday for the present. Address 6 Beacon street, Boston.

Frank T. Ripley can be engaged for the last two Sundays in January and March, 1889, for lectures and platform tests. Address care of BANNER OF LIGHT.

Dr. H. B. Storer will lecture at East Dennis, Mass., on Sunday, Dec. 16th. He will accept calls to lecture or attend funerals during the winter.

Mrs. Amelia H. Colby-Luther is speaking at Berkeley Hall, Boston, for the Spiritual Temple Society, the Sundays of December. Her address, while in the city, will be at 21 Indiana Place.

Frank Algerton will not return to Boston until Jan. 1st. He can be engaged for lectures and tests through the Independent Lecture Bureau, No. 6 Beacon street, Boston.

Mrs. S. Dick, of Boston, has been speaking in Hudson for several Sundays (in the Unitarian church); in Portsmouth, N. H., Salem and Lynn, Mass., and other places. Will speak in Brockton the first two Sundays in January. Parties desiring her services must apply for them well in advance.

Mrs. A. L. Lull of Kansas lectured and gave psychometric readings and tests, Sunday, Nov. 18th, in Chelsea, and Sunday evening, Dec. 2d, in Cambridgeport. Would like to make engagements during the winter anywhere in the New England States. Address No. 8 Worcester Square, Boston, Mass.

Miss Lucy Barnicoat spoke Sunday, Nov. 18th, afternoon and evening, in Fall River, Mass. The attendance was good. She will accept calls to speak and give psychometric tests, for which purpose she may be addressed at 175 Tremont street, Boston.

Lyman C. Howe is engaged to speak at Cassadaga July 30th and Aug. 1st, 1889, and at Lake Pleasant Tuesday, Aug. 6th, Wednesday, Aug. 8th, Sunday, Aug. 11th, and Sunday, 18th.

When a man looks *grave* is it a sign that he is going to die?

ALL SORTS OF PARAGRAPHS.

CHRISTMAS DAYS.

Thanksgiving Day is past and gone,
And many turkeys are forlorn;
But Christmas days are drawing nigh,
When watered mouths will munch mince-pie,
When earnest children, full of glee,
Old Santa Claus will hope to see;
If they do not they will be flocking
To the omnipresent stocking,
Whence presents rare, and not a few,
Will speedily be brought to view.
And adults, too, in happy mood,
Will strive to do a world of good:
So shall each Christmas Day impart
A blessing to the human heart.

Walter Howell, the well-known spiritual lecturer, has gone into the Unitarian Church—in order to spiritualize it, we suppose.

"I have a poem," remarked the rhymester, gliding into the office and quietly approaching the editor's desk. "Well!" exclaimed the editor, with a look and tone intended to annihilate. "I have written a poem on 'My Father's Barn,' and—" "Oh!" interrupted the editor with extraordinary suavity, "you don't know how relieved I feel. A poem written on your father's barn, eh? I was afraid it was written on paper, and that you wanted me to publish it. If I should ever happen to drive past your father's barn I'll stop and read the poem. Good afternoon."—*Detroit Free Press.*

If people, says the *Youth's Companion*, only knew how much better they would sleep by going out of doors, just before retiring, and taking five or six or a dozen deep, strong breaths, they would no more omit it than they would their supper.

A peripatetic wit has discovered that the man who makes puns is not a pundit; neither is he who plays in the band a bandit. From whence, by natural sequence, it will be seen that the man who plays trumps is n't a trumpet, the soldier who carries arms is n't an armpit, and the boy who steals peaches is n't a peachpit.

City man: "Is this locality healthy?" *Countryman:* "Healthy? You bet we're healthy. There aint a doctor within forty miles."

Frenchman: "Yes, Miss Dash, in the Mediterranean I sailed through schools of sardines." *Miss Dash:* "Nonsense! How could they swim in those heavy tin boxes?"

Soliloquy of an unrecognized genius: "There is no doubt that I am a great genius and yet not understood. Now, the only thing I do n't know is whether my time is to come, or whether it is past."—*Fliegende Blätter.*

All the States this year kept our Yankee Thanksgiving on the same day—Nov. 29th. Besides, Cardinal Gibbons, of Baltimore, recommended the Catholics of this country to also observe it.

Corn is a maize and a dance is a maze, which is pretty conclusive proof that there is a bond between dancing and corns.—*Binghamton Republican.*

J. C. Duff's Comic Opera Company begins a short engagement at the Hollis Street Theatre next Monday, in an English adaptation of Charles Lecocq's "Les Princesse des Canaries," under the title of "The Queen's Mate." The opera is said to be scored with much of this composer's characteristic brilliancy, and in the matter of melody it has many numbers that linger in the memory and are tangible for whistling purposes. The English book is the work of Harry Paulton. It tells a bright story. Manager Duff's Company includes many lyric favorites. "The Queen's Mate" is likely to surpass in elegance of setting even the famous "Dorothy" production which is remembered here so pleasantly.

WHEN THE LADIES VOTE.

I.

What will the country be
When the ladies vote?
Still the land of liberty,
When the ladies vote!
They will govern town and state,
Lift the poor and curb the great,
Do their duty—never late—
When the ladies vote.

NOW, AND THEN.—By the will of the late John Huntington, of Amesbury, Mass., $300 is bequeathed to the Amesbury Particular Meeting of the Society of Friends, the income to be used to defray the expenses of the annual meeting, and to improve the Friends' burying-ground. The above calls to mind the time when religious bigots hung Quaker women on Boston Common for being Quakers, put others in the Boston jail, and subsequently banished them to the West Indies. The donation of Friend Huntington goes to show that Progress has taken the place of Bigotry in the State of Massachusetts, although the latter feature crops out every now and then among a class of self-righteous individuals—we are ashamed to be obliged to admit.

The gods of the people are many, but the God of nature is one.—*Antisthenes, B. C.* 426.

The season of presentations and surprise parties is at hand. One of the most satisfactory of these affairs is to surprise a poor family with a barrel of flour, a ton of coal, or the like. Reader, if your means will permit, suppose you try the experiment.

A NATIONAL RELIGION.—The moment any religion becomes national, or established, its purity must certainly be lost, because it is then impossible to keep it unconnected with men's interests; and if connected, it must inevitably be perverted by them.—*Jenyns.*

Narrow arguments and jumped-at conclusions certainly seem very small and contemptible when we turn to those great thinkers who have devoted their lives to pursuit of truth.

The fact is, the Fox girls wanted both notoriety and money. Among the Spiritualists they could get neither, so they went to where they belonged. The church, not on account of its love for the girls, but in consequence of its hatred for Spiritualism, will patronize them well. Kate Fox told us, in the house of Fire Marshal Baker, in New York City, in 1868, that Barnum had offered her a large salary to give the same manifestations she was now giving, under his management; all he wanted was to advertise it as an exposé of Spiritualism.—*New Thought.*

But Showman Barnum did get the notorious impostor, H. Melville Fay, instead, to injure our cause, if possible, but it proved a fizzle, and the fellow was soon dropped.

No more the sun our faces fries,
No more we mop the brow,
And, best of all, there are no flies
On any of us now. —*Boston Courier.*

But 'roaches in our food do get,
In spite of all our care,
Which makes the housewife often fret,
To.... hear her husband swear.

Bad news spreads as rapidly as butter spread on hot bread. Good news is like a lump of loaf sugar. It is nice, but it does not circulate itself.—*Picayune.*

A special to the Wichita, Kan., *Eagle* from Oklahoma, says that the settlers who had lately gone there held a convention Nov. 31st, and, after a thorough discussion of their interests, as affected by the pending congressional legislation, unanimously resolved to abandon the Territory and improvements until they had full legal warranty to occupy the same.

Forty-four baby boys have already been named after Gen. Harrison. We feel sorry for every Harrison of them.—*Rochester Post-Express.*

The slang paragraphs which often of late years appear in the weekly newspapers as well as the dailies, recall to mind the old saying that the shallows murmur while the deeps are dumb.

The coastwise steamer is the one which does not venture out in such storms as lately raged on the Atlantic coast.—*Pittsburgh Chronicle.*

LIGHTS FOR JAPAN AT NIGHT.—Every one carries a paper lantern when he goes about at night, and at least five million of them are used throughout the streets and roads of Japan.

The first Frenchman to found a printed newspaper was Dr. Theophrastus Renaudot, who obtained the King's privilege for the *Gazette de France* in 1631. Before that, Paris was the centre of the world's news; even the discovery of America was heralded in verse by these gentlemen. The only printed newspapers that got into France in those days were the scraps from Guttenberg's press, secreted by some religious reformer, who brought in his saddle-bags or secreted in his doublet some printed scrap in the Latin tongue, telling how it fared with the good cause in the country he was leaving. These dispatches from France, secreted in this way, give the accounts of the massacre of St. Bartholomew.

In nature everything lives upon something else. Life feeds upon life. Something is lying in wait for something else, and even the victim is weaving a web or crouching for some other victim, and the other victim is in the same business—watching for something else. The same is true in the human world: People are living on each other; the cunning obtain the property of the simple; wealth picks the pockets of poverty; success is a highwayman leaping from the hedge.

The smallness of soul of some created beings is something which cannot be measured except by a more powerful microscope than has yet been invented.

An embankment caved in on some railroad laborers near Oil City, and the verdict of the jury was: "Died of gravel."—*Oil City Derrick.*

From statistics just published, dealing with the richest men living, we learn that there are about 700 with over five million dollars, of whom 200 reside in England, 100 in the United States, 100 in Germany and Austria, 75 in France, 50 in Russia, 50 in India and 125 other countries.

Wife (to unhappy husband)—I would not worry, John; it does n't do any good to borrow trouble. *Husband*—Borrow trouble? Great Cæsar! my dear, I aint borrowing trouble; I 've got it to loan.—*Scranton Truth.*

EUROPEAN TROUBLES.—M. Hertenstein, President of Switzerland, who recently underwent the amputation of his right leg, because of disease of the arteries, died last week, and all Switzerland is in mourning.—Under the influence of the present "war" scare, French and Italian governments are asking for increased loans for defensive purposes.—The English government is worried by the continued revolt in the Soudan; and it looks as if both Germany and England were about to strike hands in "putting things to rights," according to *their* ideas, at Zanzibar.—Though carefully covered from the public, it has at last leaked out that the Russian Czar and Czarina were seriously hurt in the recent railroad accident, wherein the terrorist element is said to have had a hand. The Czar's trouble has resulted in a case of what is known as a "railroad spine," resulting in many instances to employés and passengers after a severe shock on the rails.

THE BANNER OF LIGHT, published by Colby & Rich of Boston, is attracting a great deal of attention in the religious world. Subscription price, $3 per year.—*Sunday Herald, Columbus, O.*

A male child with only one arm was recently born to Mrs. Emil Schwartz of Bridgeport. The child is otherwise perfectly formed. Six months ago the woman's husband, who is an employé of the Barnum and London show, had his arm badly lacerated by a lion, and his wife worried greatly for fear he would have to submit to amputation. Can Science explain this queer freak of Nature?

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MRS. M. T. SHELHAMER-LONGLEY will occupy the platform on *Tuesday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on *Friday afternoons* under the influence of her guides give deparnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week on this page.

☞ It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Oct. 23d, 1888.

Spirit Invocation.

Oh! thou everlasting God, thou supreme and eternal spirit, whose law changes not, who art the same ever, and forever shall be through time and eternity, thou soul of all love, wisdom and power, we approach thee in spirit at this hour, reaching out toward the infinite depths of thy tenderness, to receive from thee that which shall uplift and strengthen and bless our lives. We know the sun of thy truth rides high in the heavens, and that it will eventually illuminate the entire universe; no clouds can remain when the light of that blessed orb extends throughout all space, and no shadows will affect the human life when it receives thy truth, understands it and makes it its own. Oh! may we profit by the lessons which are given, and may we grow in spirit, gaining strength and endurance to meet with that which is to come. We praise thee, oh! our Father God, for all these things; for the shadow as well as the sunshine; for the rain and the storm as well as the pleasant hours of peace and prosperity; for we believe that all are designed by thy will for a wise purpose and useful end. We ask thy blessing to rest upon all. Amen.

Questions and Answers.

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

QUES.—*An honest inquirer seeks light. When a medium inspirationally prophesies with regard to certain events which are to take place, and as time passes on the prophecy is not fulfilled, how are we to reconcile it?*

ANS.—In one of two ways: either that it has been the medium prophesying, insufficiently under the influence of a wise spirit to give forth correctly matter upon which she speaks, or else that the spirit himself who gives utterance through his medium has not been sufficiently informed upon the subject under consideration to give a correct prognostication.

All spirits cannot predict human events. Many, even, who have passed from the body and have the power of coming into contact with and exercising a watchful care over their friends, do not sufficiently understand the movement of events to predict correctly concerning that which is to come. A spirit who reasons closely upon causes and their effects, who scrutinizes carefully the events taking place in which he is interested, passing from one chain of sequences to another, will learn to prophesy, at least to himself, that which is to come, that which is naturally to be the outgrowth of any event or line of events which arise. Such a spirit, if he comes into close contact with a medium adapted to his use, and can bring her organism into subjection to his own mental power, will undoubtedly be able to prophesy clearly and correctly concerning events in the life of that friend in whom he is interested, but not unless the spirit himself has closely watched the life, career, events and circumstances of his friend.

Wise spirits seldom predict that which is to come to individuals on earth. They may prophesy of what will occur in the life of a community or the experience of a nation; they may do this because they have watched the movements of the nation or of the community, and can properly reason from that which has been to the outgrowth which shall be; but they seldom think it well to predict important events which are to come to individual lives. It is best for each one to meet his experience, day after day, as it comes to him, and make the most of it, and profit so far by it that he will regulate his conduct, avoiding mistakes for the future, and at the same time developing the very best amount of spiritual and mental force from that discipline which it has to bestow.

Q.—[*By A. A. Walker.*] *Some years ago at a Banner of Light séance a spirit communicated who said he was a Roman Catholic; that he passed out of the earth-life so suddenly as not to receive the last rites of his church, and had a lost feeling upon entering the spirit-world, but that he soon found a priest to shrive him, when he was made all right. Are the rites of the Roman Catholic Church practiced in the spirit-world?*

A.—The rites of no special church are practiced in the spiritual world proper; but there are bodies of spirits divested of the mortal flesh, who yet hold closely to the old opinions and ceremonials which they entertained and practiced on earth. Such bodies of spirits are not what we call highly progressive; they are not seeking and reaching out for new unfoldments of mentality and of spirituality, hence they are held somewhat in bondage, passing their days more in contact with the earth and its people than in direct association with advanced and intelligent spirits. These intelligences of whom we speak associate together in bands and exchange thought and opinion between themselves, and very often mingle with those of earth who follow the same customs and practices of religious worship which they followed when in the body; they also practice ceremonials, and many of them realize but little of the practical change which has come to them. True, they understand that they have sloughed off the mortal garb, but they do not know that it is possible for them to rise above material life, its conditions and its people, to other scenes of study and employment; they seem to think that their life must be spent here in contact with those mortals who attract them, at least for a long period of time.

We have no doubt that the spirit who manifested at the Banner Circle and made this statement came in contact with some such body of spirits as we have mentioned, and that he really did pass through the ceremony spoken of in connection with some spirit who had served as a Roman Catholic priest or bishop when on earth. We have ourself seen spirits who once filled the offices of priesthood and bishopric going about among ignorant classes of spirits who still cling to their old ideas and ceremonials, and extending to them such offices as they seemed to demand or crave. The question naturally arises, then: Are these priests and officers of the Roman Catholic Church to continue their labors and to remain in their old positions through all time to come? and are these classes of ignorant spirits, who understand so little of life that they cling to their old ideas and demand shrivement and masses, to remain in this condition forever? We say no, for there are ministering spirits, highly intelligent, self-sacrificing spirits, who have the good of such classes as these in view, who are seeking earnestly to afford to such spirits helpfulness and strength, as well as knowledge, to rise above their darkened state of ignorance to one of information and of spiritual progression.

There are constantly going forth to the spirit-world human beings who are ignorant of the laws of life here, as well as those of the spiritual existence. Such must be taught. At first they come in contact with spirits who have preceded them, who have not advanced out of their former condition of subservience or of ignorance; but they are shortly brought under the dominion of bands of wise and exalted intelligences, who work for their welfare. No spirit need remain in bondage who desires to rise above it; only those who are arrogant and self-sufficient, who believe that their own opinion is the best and wisest that can be entertained, remain in a condition of darkness; but those who are thus held in the chains of superstition and arrogance must remain so until the light of magnetic love and protection can pierce the darkness, permeate the clouds of ignorance, and reach their inner natures. When this is accomplished the work of progression goes steadily on, and it is only a question of time when they will rise above all thought of ceremony, all need of ministration from public officers, and be a law unto themselves, spiritually and mentally.

There is no established church in the spirit-world. The spiritual world proper recognizes only the religion of humanity, which is the love of man for his brother man, and as the love-element in human nature is cultivated, as the love-principle is allowed to flow forth unto all creatures, the human heart grows and expands, the spiritual nature becomes broadened, it increases in power and knowledge, so that wise and good spirits associate together to worship God, not by servile speech, on bended knee, not by the practice of senseless ceremonials, or the indulgence of superstitious ideas, but by sending forth a kindly, loving, uplifting thought, feeling and assistance, to all of their kind who in any way require such helpfulness.

Q.—[*By O. S. P.*] *What percentage of the clergy who preach dogmatic religion as essential to salvation, really believe in the doctrine they preach? and can the spirit controlling approximate the number?*

A.—We have not come in contact with all the clergymen who preach what is called "the gospel of Christ," but we have come *en rapport* with a large number of so-called ministers of the gospel who express their religious opinions and teachings, week after week, from the pulpit and the rostrum. We should judge that about five per cent. of those who still continue to preach the old ideas of the life hereafter and of the destiny of the human soul, really believe and are confident in their utterance of that which they give forth to the world. We do not mean by this that the other ninety-five per cent. are dishonest or insincere, but we do mean that perhaps about ninety-five out of every one hundred clergymen of the religious world have sometimes grave doubts concerning these utterances which they give forth from the Sunday pulpit, and serious fears lest that which they preach is not the very best means of spiritual guidance to those who listen to their teachings. We believe that the majority of the clergymen of the age desire to teach only that which is true and right. We know that in this profession, as in every other, there are certain insincere members those who care more for their popularity, for the influence they may create, than really for the spiritual effect of their labors. But we are glad to think that this number is small, and that the greatest number are honest in their convictions, sincere in their purpose; although, no doubt, most of them have grave doubts and fears concerning the reality and the truth of those lessons which they teach mankind.

It is plainly apparent to every observing mind that the pulpit is becoming strongly liberalized, and, in fact, spiritualized. The utterances given forth by the clergy of the present day are very far in advance of those which were promulgated a half century ago, or even a quarter of a century. We hear more now of the love of God and less of his wrath; more of his divine pity and tenderness, his desire to lead the human soul onward and upward out of the darkness into the light, and less of that terrible penalty which is to come to the erring, weak and ignorant spirit, unless it follows the rules of guidance set down by an angry, vindictive Jehovah. These are signs of progression such as we are glad to behold, and it is a matter of congratulation for every earnest humanitarian to realize this truth: that man is expanding in his spiritual nature, so much so that he breathes in the very love-element itself from the atmosphere of heaven, and cannot help sending it forth in kindly feeling toward his fellow-creatures, whether he stand foremost in the religious pulpit, or in whatever arena of life he may walk.

This is encouraging to those who desire to see humanity growing in knowledge, rising above the shackles of ignorance; therefore, we say, it is well to believe that ninety-five per cent. of the clergymen doubt; for when doubt comes there will be agitation of thought, and when this arises in the human mind it will not down until it receives a satisfactory solution. If the clergymen of our times begin to doubt and question concerning that which in the past centuries has been considered the infallible word of God, and if they begin to agitate thought upon all those doctrines and exhibitions of religious life which in former times were accepted as undeniable truth, then most certainly will the error which may be contained within those doctrines, principles and teachings begin to hide its head, for it cannot bear the light of searching scrutiny, and when that appears, truth is very sure to follow. We are glad to know that so many of the clergymen of the present day do doubt and question, that they are asking themselves: What is true and right concerning man; the destiny of the soul and the religious influences of the universe; what is it to be hereafter, and what the condition of man in that hereafter? These are questions that must be answered, and every honest, sincere mind in the pulpit will not allow these questions to escape it until it becomes satisfied of their true solution.

Q.—[*By R. G. Dawson.*] *Are there not some ancient philosophers in the spirit-world who still maintain the theory of special creation or spontaneous generation?*

A.—Oh, yes! there are still those who perhaps claim to be ancient philosophers in the spirit-world, who maintain the theory of special creation, who do not believe in the development of humanity, but believe that the human race has been especially created as a distinct type of existence, apart from all others. Why do these minds retain such an idea if it is not in accordance with truth? we may properly ask. Why have they not informed themselves concerning its truth or falsity, since there is in the spirit-world opportunity for investigation and study in every realm of knowledge and development of science? Simply because these minds have not desired to grow; they have not advanced out of the old conditions of existence, but have remained in contact with other minds that have succeeded them, held on to the same ideas, and taught and expounded them in public and private life. You may ask: Is it possible for a spirit to pass centuries of time, holding on to a false idea, a vagary, not reaching out and expanding into the light of knowledge concerning any subject which it entertains? Yes, this is possible.

Some spirits do not recognize the lapse of time in any degree. To them a year is but a day, a century but a few years at most; they do not realize how time is passing, and how humanity as a whole is learning, growing, progressing out of its former state of ignorance; thus they cling to the past, and hold to that which they have entertained, being unwilling to admit that they have been in the wrong, or that it is possible for their learned minds to be mistaken upon any theme which they have passed judgment upon. This is possible, because it is true—we have known instances of the kind.

And yet a spirit who earnestly desires to know and understand the truth, and is willing to admit himself mistaken when proven so, and is willing to let go of the old when something new, better and more adaptable to the needs of humanity is offered in its stead, grows, expands, and increases in knowledge very rapidly; although time is not irksome to such, they recognize its existence, and try to make the most of its passage. Such spirits as the latter may, within a few days or years, gain greatly, not only in knowledge and understanding, but in the power of expression, in sending forth their own thoughts and conclusions, not in arrogance, but with the humble desire to add some thought of usefulness to the world and contribute something toward the investigation of truth.

Q.—[*By a Subscriber, Utica, N. Y.*] *Is there a liability of a person entranced not being able to regain control of the earthly body? If so, what course would you advise to avoid such a casuality?*

A.—There is a possibility that a medium, unconsciously entranced, who has passed out from contact with his physical body and yielded it to the control of some other intelligence, may not be able to resume his own control of the body, and to again enter into contact with outward life. Such a case has happened, and it may happen again, but it is not usual; it would be a very rare instance that perhaps could not be provided against. A medium passing into a state of entrancement must of necessity come into a passive condition; yield his hold of the physical, withdraw his mind from the contemplation of the outward life, and so float into the spiritual atmosphere of the other world. Perhaps the magnetic link binding the spirit to his outward vestment might become weakened, or so separated as not to admit of the return of the spirit who had possession of the body; and in this case, as soon as the physical instrument had been yielded up by the controlling intelligence, death would ensue. But this magnetic tie is not easily severed; it rarely becomes so weakened that the spirit possessing it is unable to so utilize his power as to hold complete sway over his physical body. Should one, however, discover a difficulty in the spirit of the medium reanimating his mortal form, it would be wise to instantly apply magnetic treatment, and possibly electricity. This would set the vital forces of the body in motion, and perhaps strengthen the magnetic cord between the spirit and the physical form, and thus assist the spirit in regaining his hold upon the outward organism. This we believe is all that could be done should such a catastrophe occur; but it is something one need not especially fear, as it occurs so seldom in the experience of mediums and of mediumship.

Q.—[*By Freethinker.*] *It is recorded in Scripture, as expressed by Paul, that man is a dual being, having both a spiritual and physical body. If such is the case, would not too much exercise of the spiritual—the religious element—cause the physical, at times, to fully control the person and cause unspiritual conditions?*

A.—We do not think so. We think wherever the spiritual proclivities in the nature of any individual have the ascendency, then will the life be most essentially a spiritual existence. It seems to us that one whose desires, aspirations and tendencies are of a spiritual character, will put forth more beautiful expressions, will practice more beautiful habits of life, and will, indeed, be more pure and good than one whose physical nature has the control—and we think we reason logically upon this subject. It is true, we have seen individuals highly mediumistic, at certain hours, under certain conditions, exercising a most glorious influence, and expressing the most beautiful and even divine ideas for the guidance of the people. At other times, these human beings seemed to have been let down from their high estate and exhibited only signs and tendencies of a more carnal character. One might ask: "What is the reason of this great change in the individual?" But it depends entirely upon the question whether this person is expressing the spiritual ideas and moral qualities of some influence or intelligence that has a strong possession of his organism, or whether, at the time, he is manifesting his own spiritual nature and characteristics. If the former, then it may be easily understood that when this high spiritual influence and intelligence is withdrawn, the instrument returns to his own normal and habitual condition, and at such times expresses only that which belongs to his own life and nature, which has no part in the life and character of other intelligences, spirit or mortal; but if the instrument is at such times, when the spiritual is in the ascendency, expressing only the higher qualities of his own being, then we must conclude that when he manifests those lower qualities and baser desires, he is under the strong psychological influence of one or more other intelligences. It may not be that these intelligences are decarnated spirits; it may be that there are circumstances and individuals surrounding the sensitive on earth that sweep him under the law of psychological attraction, and control and permeate his entire organism with their own gross elements, and thus he is obliged to give expression to that which has the strongest hold of his organic nature.

It is very safe for one to believe that the more spiritual his character, the more elevated his aspirations and outward tendencies, the higher will be his condition and the more safe will he be held against temptation and moral danger. He will be surrounded by a guardianship that will never desert him, for the emanations of his own life will be so pure and beautiful as to shield him with a mantle of light, while this very mantle or atmosphere will attract to his side wise and good spirits who can easily mingle their own influence with his, and who will be glad to assist and guard him at all times. It is safe to conclude that the more carnal-minded an individual is, the greater leash he gives to his baser passions and physical appetites, the more likely he will be to generate an influence dark and depressing, one which will bind him down to physical things, which will retard his progressive movements and will attract to his side spirits not of a high order—those who will delight to gratify their own personal tastes and inclinations of the grosser kind, by coming into association with his life.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Nov. 9th, 1888.

Robert Sulley.

It gives me great pleasure to be able to speak a few words to my dear ones. Many times as I have been in the home the thought has come to them, "Why is it that father has not made himself known during all this long period?" They have watched and waited for some tidings from me. My dear wife has been anxiously desirous to know if I have found the life of the spirit as beautiful as it has been represented. Yes; and more so, dear wife. I desire to be remembered to all friends and neighbors, as well as relatives. How much happiness it gives us to come into communication with you in mortal life.

To my dear boy, who is carrying on, in part, the business I left, I often come to bring him my influence, and I know he must feel that I am not far away. I find the work in the spirit-life far more grand and beautiful than that of earth.

While dwelling in mortal life I realized the companionship of dear spirit friends, and it was a great comfort during a period of thirty years or more. I lived on earth sixty-five years. There are many across the water who will be glad to hear from me, and in Buffalo, N. Y., I shall not be forgotten. I was the proprietor of a public house situated on the corner of Michigan and Carroll streets. My name is Robert Sulley.

Alice Stacey.

I am glad to embrace this opportunity of speaking, Mr. Chairman, although I would much prefer to come in private to my friends. I would like them to know that my daughter Nellie and myself are together much of the time, and that we are happy in our spirit home. We are not confined there; we drift away at times, according as the spirit dictates, or as we are attracted to loved ones of earth.

I have come to this place many times, hoping to gain a knowledge of the laws of spirit control. I hope in time to materialize my form. I want John to know of a surety that materialization is a truth. Nellie sends greetings to her father. John, go whenever you can where they make up these forms, for I shall still persevere in trying to show myself in order to give you a convincing proof that I can and do come to you.

My husband knows very little of spirit-return, Mr. Chairman. He has learned something, and will be able to learn more, I think, after receiving this message directly from me. Alice Stacey. Please send the message to John Stacey, of New York.

William Henry Ford.

I lived in South Boston, Mr. Chairman, and I would like my friends there to know that I come to visit them. How sweet it is to spirits to realize that one is not forgotten. As I go from one house to another, I hear my name spoken, and it is very pleasant to me. Mary, my dear wife, is with me to-day, and we are happy in this beautiful life, yet are we ever looking forward to reünion with dear ones who still remain on earth. I knew very little comparatively of spirit-return, and I find much to learn in the higher life

The children are connected with the Lyceum, and I am very happy to say they are growing in knowledge on these subjects. We often speak of the dear girls being educated in your Lyceums, and feel that it is a grand thing for them, and for adults, too. My name is Capt. William Henry Ford.

Sylvester W. Brown.

I hardly know how to take control of the instrument, especially in public. But once have I spoken since they said I was "dead," that is, so they could hear my voice. Addie, my dear wife, I feel that it is a privilege to be able to acknowledge to you and to mortals that I find it true we can and do return to earth. I talked with you of these things many times. Doubts would come to us, because we had been educated differently; the old theory would come up, and we could not believe that spirits did return to earth. You remember of our speaking of Frank and Frances. Now I see that they understood more clearly than we did.

I have been aware of the changes that have been going on since I passed out of the home. Passing away so suddenly, at last, it seemed very hard for you to bear. When they called me up higher, dear wife, I caught a glimpse of the beautiful beyond, before the spirit was freed from the mortal form. You remember the Monday morning before I passed out, how eagerly you looked, how tenderly you watched me. I did not suffer in passing over, but my thoughts flitted away to you—how lonely you would be.

I think in one way the change is for the better, but I cannot feel that your father and your mother will be contented: going from the old home and breaking up there, all will be so strange to them. I know you would say to me: "There is room enough." Yes; but they must leave their old associations and neighbors. They little know the feelings that will creep over their spirits after the change is made.

Do try, Addie, to come into communication with me somewhere. I would be so glad to assure you of the truth of our coming to earth, and of the fact that we can communicate with you when right conditions are given. I know it is different from what we called belief when I dwelt here. To-day I see that there is no belief worthy the name without investigation.

I thought once this would be wrong, and so do you to-day. But you must learn that the power is given us to come to earth by the Great Father. It is no provision of man. God himself has seen fit to open these channels of communication between the two worlds.

I understood all about the proceedings at my funeral, for I was there. I was satisfied with what the Rev. Mr. Howard said. How little he knew that I was so close by. I knew, dear wife, that Lewis Bunker took the whole proceedings into his own hands.

I have as yet learned but very little on the spirit-side, as it is only a few months since they said Sylvester W. Brown was *dead*. I lived in Pittsfield, N. H., and was forty-five years of age, and a little more, when I was so suddenly called away from earth. I speak of all these things so particularly that my dear wife may feel assured that it is indeed myself who is speaking, and can be none other. I was a member of the Catamount Lodge.

Bernie Shaw.

I would like them to know in Cleveland, Ohio, that I do come into the Lyceum. I was a member there, and I have joined the Lyceum beyond, for we have them on the other side, only not just like yours of earth. And I find, as I go into the Lyceums in your city and other places, that each one is conducted differently.

Mr. Thomas Lees will know who has been speaking, as a lady came with me that they knew very well in the Lyceum. I am so happy to be able to speak! although I would a little rather come to my own dear ones privately. I want them to understand that we are in the work on the spirit side just as really, and more so, than we could be in mortal life, and that when they meet in their Lyceums the old scholars who have been transported, meet with them. My name is Bernie Shaw.

Henry Munson.

One reason that has brought me here to-day is the fact that I opposed this truth which you advocate. I could not believe it. I thought if a man was *dead* he *was* dead, and there was no more of him. Another reason for my coming is, I want to do what I can to prove the immortality of the soul; that we are alive and active in this other state of being. To acknowledge the truth now is all I can do.

How many times, in Chicago, have I heard them speak of Spiritualism and the meetings. I thought it was all a fraud—a got-up sort of a thing. Now I find I have been looking through a smoked glass: and pretty well smoked, too. I know I should have been happier if I had gained more knowledge of what it was my privilege to learn. I dwelt in the mortal form a long time, and I can offer no excuse for my neglect.

To-day I am happy in my spirit-home. Maria is with me, and Susan, who passed away a long time ago.

How surprised I was, upon entering spirit-life, to see people walking about as you do here. I lived seventy-seven years on earth, and I can look back upon a good deal of what seems to me lost time, because I lived in ignorance of spiritual things. Still, I am not discouraged, because opportunities are before me. Henry Munson.

Minnie F. Lord.

I lived nineteen years upon earth, and it is only a few months since I passed away. All through the winter months previous to my departure I felt that the angels came very near to me. I did not understand then that these were my spirit-friends, who came to help me in my suffering.

It was very hard for father and mother to give up their last child. My dear sister was called away four years before, and then, in the early springtime, they came and took their Minnie also.

Mother and father, oh! how gladly would I tell you of the beauties of spirit-life. I have longed many times, as I have seen you so sad over the loss of your children, that you might understand that we can return to you. It is so sweet to know that we can converse together.

When they laid me away mother felt she could not let me go. Oh! mother, do go to some place where we may talk with you, and go into the meetings where you may learn of this great truth. I know you have not so many opportunities as those who dwell in the cities, but sometimes there are channels opened in your vicinity.

I am happy. My sister came to meet me and told me about the flowers, the music and the beautiful things of spirit-life. We are very anxious to come into communication with you, because we know it will add greatly, not only to our happiness, but to yours.

I lived in Parsonsfield, Me. My name is Minnie F. Lord. My mother's name is Rose E., and my father's Edwin E. Lord. My mother felt that the house was swept clean when I was taken away.

Charlie Bristol.

I think I shall be remembered at Saratoga Springs, N. Y. I am colored, but that makes no difference, my spirit is just the same. You will find, in spirit-life, the colored people amount to as much as the white people. It is the life that makes the man or the woman.

I am pretty happy. I would like them all to know I am in the meetings a good many times, and I guess Dr. Vosburgh knows I am round sometimes.

I would like them to know, also, that we meet together, not only the colored people but the white people, and we do have a first-rate time. I am very well satisfied with my home, and I don't want to come back to stay.

My name is Charlie Bristol. I used to whitewash. It was a good occupation, and I had a name good enough for white people. I'll come again, and I shall be a colored man every time.

Sarah White.

I would like to have Elias know that I come into the home, and also William. I have been very anxious for them to understand that those whom they have thought dead are not *dead*, but alive, and we hold a stronger affection for the dear ones. The law of attraction brings us back to them; and we see they need the strength and influence we can give to them. How pleased I was when I found I could drift back into the homes again. I knew of the sickness.

It is not a very long time since I left the form, and found things very different, but more beautiful. I have been in the city when meetings have been held.

I have been in Minneapolis and Terre Haute, thinking perhaps I would be able to control some instrument, but failed to do so. Coming here will help me to control some medium nearer home. I may be able, through one channel or another, to reach some dear one. My home was in Lafayette, Ind. My name Sarah White.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Nov. 9.—Obadiah Brown; Mamie Ford; Mary Chase; Augusta H. Bigelow; Loyal Lovejoy; True French; Harriet Metcalf; Sarah E. Johnson; Annie Hague.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Nov. 23.—Philander Studley; Jeanie E. Newman; Fidelia Austin; Forest Huling; Elmira Gage; Herbert U. Steere; Levi Jenison; Isabella Daniels; George Adams; Aaron Keyes; Minnehaha; Curtis Allen.

Mrs. Ada Foye at the "Forrest Home."

To the Editor of the Banner of Light:

We were yesterday more than gratified by receiving a visit from the charming lady and wonderful medium whose name heads this article. Mrs. F. out of the generosity of her heart gave us a séance which was thoroughly satisfactory, and the more appreciable in that it was entirely unexpected. It was indeed a perfect feast of soul!

Mrs. Foye is brimful of love for the beautiful—of delicate, artistic taste, and expressed hearty admiration of our vast libraries, fine paintings, marbles, and quaintly-carved antique furniture, which once graced the home of our dearly-loved benefactor, Edwin Forrest.

We never had the pleasure of meeting Mrs. Foye before, but she will henceforth hold a large place in the hearts of "the old folks at home." If she has been as blest in giving as we have been in receiving, then all indeed are truly blest. The writer of this called Mrs. F.'s attention to one or two items relating to her in the last BANNER OF LIGHT, which I informed her was the generous gift of Messrs. Colby & Rich.

Ada Foye! God bless and prosper her in the noble work he and his angels have appointed her to do. DORA SHAW.

Forrest Home, Philadelphia, Nov. 25th, 1888.

The following signatures attest the satisfaction of the ladies who were benefited by Mrs. Foye's fine medial powers:

DORA SHAW.
RACHEL CANTOR.
MARY A. MICHELS.
M. C. BURROUGHS.

LINES TO MRS. ADA FOYE.

Suggested at a Séance Given by Her at the "Forrest Home."

Oft glowworm's tiny lamp discloses
The perfumed space where bloom the roses;
The depths of silence oft are stirred
By sudden song of some sweet bird;
So angel-guided, light in hand,
Thou hast revealed "the better land,"
And all my being thou hast stirred
With sweeter things than song of bird!
Through tear-dimmed eyes I now behold
Life's sunset all a-tinged with gold!
My days sometime will bloom as June,
Be set, like song, to some sweet tune;
Shorn of earth's sharp, incisive pain,
No more I'll chant its sad refrain.
Oh! when "the change" to *thee* doth come,
When thy heart beats as funeral drum,
Then, in the brightest, highest heaven,
Mayst thou *receive* as *thou hast given.*

DORA SHAW.

Forrest Home, Nov. 26th, 1888.

Verifications of Spirit-Messages.

STELLA P. PINNEY.

In the BANNER OF LIGHT Nov. 24th, I find a message from my dear daughter, STELLA P. PINNEY, in which she says she has many times been near me, and breathed into my heart that she was not far away, and that she often causes her presence near me to be felt, which is true. She was very dear to me, and is now, and I am thankful that she is able to approach me, and that I can realize her presence. She was a great sufferer, yet patient through it all, and had no dread of the change that was to close all her pain and weariness. I had often expressed my wish that some one would come to me through THE BANNER, and she was the first to do so. God bless your mediums, and the dear BANNER. I would not relinquish my knowledge of spirit-return for all the world.

MRS. MARY PINNEY.

Stafford Springs, Conn., Nov. 25th, 1888.

SAMUEL CARMAN.

I received a spirit-message from my husband, SAMUEL CARMAN, through the mediumship of J. W. Fletcher, in an issue of your paper of February last, but neglected to recognize it at the time; it was correct.

I also received one from him in your paper of Oct. 27th, which was correct in every respect. I was much pleased to hear from him.

MRS. MARY A. CARMAN.

Oakford P. O., Bucks Co., Penn., Nov. 2d.

OLIVE CUMMINGS.

Mr. James G. Cummings of Hallowell, Me., has requested me to write you and verify the message of OLIVE CUMMINGS, his wife, published in THE BANNER, and given through the mediumship of Mrs. Smith. The message is very correct, even where the spirit speaks of *materializing* and in connection with his family. DR. H. F. MERRILL.

Augusta, Me., Nov. 27th, 1888.

DORINDA HORTON.

THE BANNER of Aug. 25th contained the message of DORINDA HORTON, which we recognize as coming from our dear mother from the beyond. We sincerely thank both spirit and mortal who were instrumental in giving the same. We hope to hear from dear father and brother and sister through the same source.

H. I. SIGLER, Fowler, O.
GRACE G. ELY, Corry, Pa.
EM TURNER, Cassadaga, N. Y.

Fowler, Trumbull Co., O., Nov. 18th, 1888.

A Pleasant Surprise.

The Boston Ladies' Aid Society, of which Mrs. J. Frank Baxter has for some years been a favorite member, gave the lady, at the residence in Chelsea, on Thursday evening, Nov. 22d, a royal surprise. At eight o'clock in the evening an attendant announced to Mrs. Baxter that a lady would like to see her in the hall. She stepped thither to be greeted by the lady president of "The Aid," followed by some seventy or more members, ladies and gentlemen, all laden with packages, gifts and flowers. Mrs. Baxter, while joyous in her surprise, was overcome, but, soon recovering herself, she welcomed them as they one by one came into her presence, having deposited their goods in the dining-room and disposed of their outer garments. A social entertainment followed, during which Dr. A. H. Richardson, in behalf of the Society, presented in an appropriate speech a basket of exquisite cut flowers to Mrs. Baxter, who briefly thanked the Society, in accepting, when J. Frank Baxter responded pleasantly to the Doctor's remarks, and followed with an interesting speech of welcome and good will to all. Mrs. L. L. Whitlock spoke pleasant words, and songs by Mrs. Anderson and Mr. Baxter varied the exercises.

At ten o'clock the company, distributed in dining and sitting-rooms and hall, were invited and did justice to the cake, fruit and viands which ladened the tables spread before them.

Tied, as most were, to steam or horse-cars, the company, at eleven o'clock, broke up, having spent a most enjoyable social occasion, and, grasping individually Mrs. Baxter's hand, each left with her a word of good intent, and bade her an affectionate "good night."

REPORTER.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Original Essay.

THE TEACHINGS AND REQUIREMENTS OF SPIRITUALISM.

BY JAMES M. ROGERS.

It is not the province of Spiritualism to erect costly temples, reared with the ill-gotten wealth of grasping capitalists, or the hardly-spared pittances of the poor, but to create an individuality of thought—to build on earth a dwelling for the soul, which shall fitly lodge it now, and be its glorious habitation hereafter. It is not the spirit of its teachings, or within the scope of its divine revelation, to found a creed, or to prove a dogma; but to disseminate—for each and every one who will turn his eyes toward that ethereal radiance—the light that is just dawning upon our world, and will fill with brightness the world everlasting. It matters little to us—who stand aside from either group—the throng who still wear the voluntary badges of moral servitude to arrogant theologians, or boast of an ignorant freedom in the ranks of materialism; it matters little to us what may be the tone of the ever-changing voice of mortal opinion; but it concerns us nearly what the myriads of immortal lands will think of our deeds, and how they will judge them.

We learn from the teachings of Spiritualism not to rely upon the good deeds and blameless life of another—however elevated that example may be—for the retrieving of wrong-doing, but upon a selfhood of better actions, induced by higher aims and more ennobling inspirations. Its lessons imbue us with the sentiments that true repentance is only achieved by hourly watchfulness, and a constant course of dealing justly; and that a brief final renouncement of an evil life-time will not ensure present or lasting happiness.

It is nothing to us what others may think of our knowledge and our hopes, it is everything to us how we may come some day to regard the record of our lives; for there will remain in the imperishable archives of memory a silent evidence for or against us, whose decision must be final and conclusive. The ephemeral praise or censure of a transitory hour is as valueless as the volatile thistle-down; each changing breeze may blow in a contrary direction. The soldier who falters because some weak comrade has turned traitor is unfit to bear the colors of the army of Progress; and he who quits his place in the ranks, because he doubts the issue of the battle, can never share the rapture of that victory of victories, or listen to those harmonies unspeakable.

Spiritualism comes not with a sorrowful face; not to tell a doleful tale of a fallen manhood and a fallen womanhood, or of an earth cursed through all its inanimate kingdoms for human trangression; but it made its advent with the lofty sonnets of the stars, swelled by the innumerable songs of happy birds, and the sweet ripples of laughing waters, until the mighty measures filled the universe with rejoicing. It led no crusade against the fair and the beautiful, for every leaf that spread its graceful shade, and each flower that unfolded its rich tints of incarnate beauty, was an outward symbol of that spiritual universe, whose every form is clothed with beauty ineffable. It does not hush the innocent laughter of the gleeful child, lest sanctity should be shocked, for the expression of nature is happiness, and happiness is not sin.

Spiritualism has never inculcated the incontrovertible doctrine that the worship of a Spiritual Being must be spiritual, and then denied spirit communion and the innumerable offices of spirit influence. It has spoken—with no uncertain voice—through the many loving ones on the further shore; it is not that they do not speak to us, but that our ears are too dull to catch the celestial evangel. Prophets, seers and poets dwelt ages ago in that translucent atmosphere, but the world heeded not their illumined utterances. The snail, that slowly crept from wall to wall of crumbling faiths, mocked the princely eagle, who swept the ether on undaunted wing and gazed with open eyes upon the central sun of Truth.

Some seem to dread to be called Spiritualists, but it is an eternal honor—being right now and right forever—to own the name by which we shall be known through all the unfoldments of eternity. A cowardly trust will never redeem us or the Cause from scorn. Such Spiritualists as those are far behind the Christian of centuries past, who pinned the cross upon his breast and drew his sword for the martyr of Calvary. Times have changed, and Spiritualism asks not for the material sword of the trained soldier—the breath of inspiration is far greater than this—but it does demand that our voices shall be heard and our pens respond in unison to the highest truth and grandest cause that has ever touched our mortal shores. If neither the beatified trance nor the inspired pen are granted us, let us at least own the name by which we are called, and not swear, like so many nineteenth century Peters, "We know not Him of whom you speak."

Salem, Mass.

Gone Home.

Jonathan Stevens, of this city, passed quietly to spirit-life from his home, No. 7 Grove street, at 9:30 P. M. Thursday, Nov. 22d, after an earthly pilgrimage of 83 years.

Mr. Stevens espoused the cause of Spiritualism in its early days, and at a time when it cost a man his reputation not only among the church-goers but among his friends and townspeople to take such action. He found the reality of spirit communion through his own experience in mediumship; he had remarkably strong healing powers, which he was ever ready and willing to exercise as occasion required. He believed in making his Spiritualism practical, and for years opened his home for public investigation on the part of its friends or foes.

It was at the home of Mr. Stevens that the late Katie B. Robinson, so well and favorably known in this city and Lowell, Mass.—also in later years in Vineland, N. J., and Philadelphia, Pa.—held private and public séances, giving comfort and consolation to many.

For nearly forty years Mr. Stevens has been a worthy and consistent Spiritualist, working shoulder to shoulder with the late Isaac P. Greenleaf, and with Bro. N. S. Greenleaf, now at Lowell, this State, also James M. Palmer, of this city—all of them bold and true defenders of Spiritualism in its early days. Mr. Stevens was a regular attendant at meetings of the First Spiritualist Society of this city until the infirmities of his years compelled his absence—always wearing a smile and ready with a word of cheer for all his friends. We shall miss his encouraging words and ever-welcome presence in our midst, but feel sure of his present happiness among his kindred and family, the majority of whom preceded him to spirit life. W. W. C.

Haverhill, Mass.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, jr., Secretary.

CLEVELAND, O.—Spiritual Progressive Thought Society meets every Sunday at 2 o'clock at 485 Pearl street. All invited to attend.

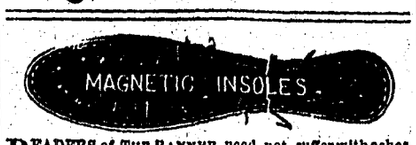
CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 2½ P. M. Investigators are cordially invited. E. Jones, Pres.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7½.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

Advertisements.



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No. 17 WHAT OF THE NIGHT?
No. 18 LIVES THAT WERE EPITOMIZED.
No. 19 WHY DOES MAN CLAIM IMMORTALITY?
No. 20 WHAT IS THE SPIRITUAL SIGNIFICANCE OF THE TEXT, "IN MY FATHER'S HOUSE ARE MANY MANSIONS"?
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No. 24 THE RELATION OF SPIRITUALISM TO THE RELIGION, THE POLITICS, THE SOCIETY AND THE SCIENCE OF TO DAY.
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No. 27 THE POWER OF THE SPIRIT.
No. 28 THE TRINITY: GOD, UNIVERSAL LAW, AND NATURE.
No. 29 THE INFLUENCE OF SPIRITUALISM IN THE NEXT TWENTY FIVE YEARS: Materially, Socially, Politically, and in the Direction of Religion.
No. 30 SPIRITS, ANGELS AND ARCHANGELS: WHO ARE THEY, AND WHAT THEIR INFLUENCE OVER HUMAN BEINGS?
No. 31 IS THERE A SIXTH SENSE?
No. 32 THE HOUSE OF CLAY, AND THE BEAUTIFUL TEMPLE OF THE SPIRIT.
No. 33 "LOVE IS BETTER THAN GOLD."
No. 34 IS SPIRITUALISM SECTARIAN?
No. 35 SPIRITUALISM: ITS PROGRESS AND INFLUENCE IN THE WORLD FOR THE NEXT TWENTY YEARS.
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CONTENTS.

Introductory: The Theory and Practice of Theosophy; The

Banner of Light.

BOSTON, SATURDAY, DECEMBER 8, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7 P. M. Mrs. A. H. Colby-Luther speaker for December. R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2¾; and Wednesday evening Sociable at 7½.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P.M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

Berkeley Hall.—The Independent Club meets every Friday at 2 P. M. Séance, followed by sewing-circle. Supper served at 6 P. M., followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Hall corner of Tremont and Dover Streets.—Mrs. Florence K. Rich will hold Mediums' Meetings for development and tests at this place Sundays from 12 to 1½. Music by Miss Chase.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple—Berkeley Hall.—Last Sunday morning Mrs. A. H. Colby-Luther addressed a crowded house on "The Necessity of a Better Unfoldment." "In the city of Boston prayers have been made millions of times. Instead of prayer let us commence a labor for a better intellectual and spiritual unfoldment. In all ages the intellectual qualities of man have been on the ascending scale and man's intellectual powers ever unfolding. With all this intellectual growth there has been a want of spiritual unfoldment. Without doubt there were never so many dark deeds committed in the city of Boston as at the present time. Little use is it to peer into the realms of the future while we neglect to strive to improve the conditions of the present. We have no right to expect much from the minister who to-day talks of the immaculate conception; no man is so dangerous to human society as the one who tries to induce the people to believe what he does not believe himself. None but know that if you want morality and spirituality to grow you must remove the obstacles that lie in the way of progress. Let the voice of the people be heard, and war, bloodshed and poverty will cease. Allow us to be ignorant and we are ready to be criminals; allow us to be enlightened, and we will be baptized with the realms of justice and build for ourselves a wall grand enough and large enough to encompass all."

Evening.—Mrs. Colby-Luther continued the subject of the morning: "As time chases itself along new ideas are presented to thinking minds. A few thousand years ago few men knew how to read and write, and all through the ages ignorance reigned. Few of the bishops who attended the celebrated Council were able to write. It is not strange that the people were fettered with superstition; they could not comprehend the questions of the time. I am satisfied that many years before what is called the Christian era man was a scientific being. Give him the liberty to do so and he will grow intellectually. The world has been sustained by the tidal wave of ignorance. A thousand years ago no one dared to express his best thought; but time, the great betrayer of all things, has in its age been writing page after page; each age has made its record. Genius has gone forth with the conditions of life as minds become absolved from darkness. Each time a necessity has come to suit the age. Now and then an individual steps forth in science and gives grand thoughts in advance of the age. All that the Bible ever taught that was of any importance was on a parallel line with spiritual thought. The church has never been called to demonstrate any new thing, no test-conditions have been expected of it. To its adherents the voice of the priest is all in all; nobody stops to ask anything of him, and the one who claims the highest pay is the poorest to fill the position.

Spiritualism was expressed many ages ago, long before the birth of Jesus, yet when it came no one was ready to meet it. You are surprised at the condition of the Fox girls, who years ago, in the innocence of childhood, were so unfolded. Those three little girls were made to feel their spirit visitors were demons. Wise men and fools alike denounced those children, and in the city of Rochester they would have been mobbed but for the protection of Amy Post. Mrs. Kane is known to have been exposed to bad conditions and untoward influences. You ask, why do the spirits allow it? and I answer by asking, Why do you not stop the crime and misery of to-day?

There is only one step from you to the lowest sphere, and one who may have been a spirit many hundred years cannot protect you unless conditions are favorable; we cannot control the law unless we are skilled in understanding it. I know of no realm that law does not govern organic life. The philosopher in your time never struggles for power, but in his own wisdom dedicates himself to his calling. Every phase of mediumship is governed by a power outside of the mediums themselves, and they should be protected. Bend your energies to help the oppressed, and we will ask humanity to come up higher."

Mrs. Luther will speak in Berkeley Hall every Sunday during December. Subject Sunday morning, December 9th, "Social Life in the Spirit-World; and The Reunion of Families." O. L. R.

The Ladies' Industrial Union, connected with the Boston Spiritual Temple, met at the home of Mrs. C. N. Mellen, 112 West Chester Park, on Thursday evening, Nov. 22d, and elected the following officers for the ensuing year: President, Mrs. A. A. Torrey; Vice-President, Mrs. O. E. Holmes; Treasurer, Miss Martha L. Moore; Secretary, Miss Emma J. Nickerson; for the several committees: Mrs. Helen S. Flint, Mrs. H. C. McInnis, Mrs. L. Scribner, Mrs. Charles Chittenden, Mrs. M. A. Davis, Mrs. Thayer.

Sociables, under the auspices of this Union, will be continued every Tuesday evening during the season at Langham Hall, Room No. 4, Berkeley Hall Building.
A. F. RING, *Sec'y pro tem.*

First Spiritual Temple, corner Newbury and Exeter Streets.—Last Sunday Lyman C. Howe spoke on several questions from the audience, among which were: The source and nature of human responsibility. What causes the halo to appear around the Saviour's head, and what relation do colors bear to spiritual thought? How long since man first appeared on the earth? Does Adam and Eve mean the single man and woman, or are they expressions for a race of men and women? What of the flood? Is the Bible authentic or traditional in its early books?

The discourse was chiefly devoted to the first question. "Responsibility," he said, "depends on development and relationship. Everything is responsible to all with which it is in correspondence. Where there is no communion there is no responsibility. The closeness and completeness of relationship determine the nature and degree of responsibility. A tree is responsible to the soil, air, sunlight, and all environments upon which its life and growth depend; yet having no intellectual consciousness it cannot respond to the mental sphere, but to the laws that govern its physical nature it is responsible, and must answer to every demand.

The beast in the jungle is in correspondence with the physical world around him, having a measure of mentality to answer to the lower mental environments; but having no moral perceptions there can be no moral compact, no correspondence with superior sympathies, no appreciation of obligations, and hence no responsibility to moral laws. In the lower human types the dawn of moral perception appears, but so dim and weak as to exert little force upon character, and the spiritual correspondence is so feeble that many ages of discipline are required to awaken the feeling of full responsibility. Whatever insulates the spiritual nature destroys its responsibility, for it cannot answer to a sphere of causes or conditions with which it has no communication. In the proportion that our moral sympathies are developed will be our correspondence with the sphere of moral demands, and this is the necessary moral responsibility. The physically blind have no correspondence with light, color and the charms of natural beauty; and the morally blind have no correspondence with moral light and beauty, and therefore are not responsible to moral causes or demands. In the ratio of our reciprocal relations and close communion with every sphere of causes and every plane of environment must be our responsibility; and the extent of responsibility is the measure of character and the index of happiness.

The halo represented around the head of the Nazarene is the artistic expression of a common fact, not limited to any age or person. All heads and all bodies have an aura which represents character and conditions. Colors are manifestations also of conditions and activities of spirit and substance. All thoughts, to the spiritual eye, present a shade of hues indicative of the scale to which they belong. The superior thoughts of cultured minds are invisible to inferior natures, and transparent, though visible, to superior angels; but they all have a hue characteristic of their nature.

We cannot give exact dates of the order of creation, but from the best data we have we place men on this planet at least five hundred thousand years ago. Adam and Eve are mythological concepts of primitive development; Adam, organized earth, and Eve, the supplement thereto; not limited to one pair, nor one race, but to all races derived from the earth. The spiritual man was 'the Lord from Heaven.'

There have been many floods, but the Noachian flood as narrated in the Bible is clearly a fiction, though doubtless derived from a fact, as all other fiction is.

The Bible is both authentic and traditional. It teems with evidences of spiritual truth corroborated by modern experience, but bears the unmistakable proof of human ignorance and imperfection, and a mixture of fact and fancy, truth and error, as do all other ancient records. If we use it wisely, we can draw much from its treasury of experiences and moral axioms. If we let it use us, it is a bane instead of a blessing."

Mr. Howe speaks again next Sunday in the Temple at 2:45 P. M.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Last Sunday was Mediums' Day. Mrs. Maggie F. Butler, accompanied by several children from the Children's Progressive Lyceum, was present, adding very much to the interest of the occasion. The afternoon exercises opened with singing by Mrs. Mary Nickerson, Prof. Milligan accompanist. President Lewis spoke a word for the BANNER OF LIGHT, urging upon all the importance of subscribing for it. Dr. A. H. Richardson said: "Spiritualism is fast advancing, while old theology is falling backward, and the time is coming when we shall be as conscious of the presence of our spirit friends as we now are of our mortal. When we look over the world and see the sorrow and suffering in it, we ought to rejoice in the fact that there is no such thing as death, and all the churches must accept these truths or go back into materialism." Miss Eva Morrison sang very sweetly. Dr. W. S. Eldridge diagnosed disease for several persons in the audience very correctly. Miss Mabel Waite sang very finely. Mrs. Butler said she was very much attached to her spirit-guide, "Wildflower," and was determined to do the work laid out for her by the spirit-world, especially for the children. We want mediums that are taught from infancy, and then we shall have no need of prisons to do the work of reform. Mrs. C. F. Loring, of East Braintree, said she wished to do her part toward demonstrating the truths of Spiritualism. Spirit Henry F. Gardner controlled her, and urged upon all the importance of earnest effort to spread the grand and holy truths of Spiritualism. Fine tests of spirit presence were given, closing with a poem. David Brown remarked that we should each one of us consider ourselves a part of this great machine of life, a grand Sisterhood and Brotherhood. The living—for there are no dead—are all around us, and glad to give words of cheer. Several tests of spirit presence were given.

At the evening session Mrs. Eudora Case sang at the opening. Dr. Richardson spoke of the general truths of Spiritualism. Miss Gracie Scales sang, Bertie Newton gave a fine piano solo, Mrs. T. J. Lewis gave tests which were well received, and Mrs. Loomis-Hall psychometric readings, which were recognized as correct. Mrs. Maggie F. Butler said she had toiled seventeen years as a medium, and done much for the children, because she was a mother, and she could trust the children; she also trusted the angel-world, and for the past few years had talked with the spirits just the same as with mortals. Mrs. Butler gave tests to several skeptics, who acknowledged their correctness. Miss Maud Fitzgerald gave a song, as also did Mrs. Case, both being much appreciated. Dr. W. S. Eldridge gave diagnoses of disease, and Miss Emma Russell a recitation.

Mr. Joseph D. Stiles will occupy the platform next Sunday, and the usual Thursday evening test circle will be held, to which all are invited. HEATH.

First Independent Club.—There were fine audiences all day, and the various exercises were followed with great interest. Mr. J. W. Fletcher gave the afternoon lecture upon "For What Shall We Give Thanks?" in which he held that we were not to thank heaven for increased numbers or extended power *alone*, but rather for our advance in the cause of truth. Wealth of knowledge is the only true wealth, without which the king, with all his earthly power, is poor indeed. Several questions were asked and answered in an instructive and interesting manner.

In the evening there was a large increase of numbers, and after musical selections by Mrs. Case, who is hereafter to conduct the musical exercises, Miss Emma Nickerson delivered a stirring and impressive address, followed by Frank Algerton, the boy medium, who was surprisingly apt in his concise and appropriate remarks.

Mrs. Isabella Beecher Hooker was next introduced, and in her entertaining and inimitable way held the closest attention of the audience. In speaking of Col. Ingersoll, she said: "The day when he was my guest, and he was declaring that ministers were all either stupid or wicked, I said: Well, Colonel, I think you are the most bigoted liberal, and I am the most liberal bigot in the world. 'Why?' he asked. Because I have seven brothers who have been ministers, and my father was one; they were all good men in their way, and you must think I am very liberal or you would never dare in my presence to so speak of them."

She regretted that all the Spiritualists could not come together in some common place of worship, and, while doing their separate work, labor to a common end. There ought to be some grand temple—full of pictures and music and all that is beautiful, as in the Old World, and open all the time, so that those who are weary with the world could run in, if only for a moment, and get in harmony with themselves from the perfect harmony that would everywhere abound.

It is needless to say that Mrs. Beecher Hooker was repeatedly applauded.

Mrs. Fletcher, in a speech of great intensity and power, followed, and Mrs. Chandler, one of our oldest and most successful mediums, made the closing remarks, endorsing what had been so eloquently said, adding that nearly all those who consulted her were members of the church and apparently deeply interested in the truth.

The next meeting will be held on Friday at 2 P. M., in the Berkeley Hall Building, when a short address will be given. At 6 o'clock supper, and at 8 o'clock a fine entertainment. F. V. FULLER, *Sec'y.*

Children's Progressive Lyceum No. 1, Paine Hall.—Last Sunday the children who participated in the exercises were as follows: Readings by Gracie Scales, Alice Cummings, Emma Russell, Rosa Wilbor, Lillian Rich, Lottie Giles, Lulu Morse, Annie White, Addie Hazeltine and Hattie Dodge. Singing by Mabel Waite, Louise Barlow, Flossie Waite, Maude Fitzgerald and Eva Blanche Morrison.

To the Spiritualists of Boston and vicinity I would say that there is to be a Fair held in Berkeley Hall this month, commencing the 10th and continuing one week, by the members of the Association for the benefit of the Children's Progressive Lyceum No. 1. Mrs. Wm. S. Butler and her assistants have been hard at work for weeks. Contributions have been sent from far and near, and thus far they have been almost entirely from people who are not Spiritualists, but are attracted to Mrs. Butler by knowing of the good work she is doing for the children. To all who have contributed to this Fair we wish to extend our sincere thanks. As this Lyceum is sustained and supported by a few people who realize the importance of having such an organization in our midst for the improvement of the young, and as it takes a considerable amount of funds to carry on such a Lyceum, will not the Spiritualists of Boston and vicinity help the members of the Lyceum in their good work by attending the Fair and contributing what they can without injury to themselves or their families? A fine programme will be offered every evening, of which due notice will be given. Spiritualists of Boston and vicinity, come and help us; and like the bread cast upon the waters, what you give will in some form return to you after many days. H. O. TORREY, *Cor. Sec'y.*

College Hall, 34 Essex Street.—The three services held at this hall under the auspices of Mr. and Mrs. Eben Cobb last Sunday, were instructive and interesting. Mr. Cobb opened the services in the morning with an invocation, and then took up the Rev. De Witt Talmage's sermon as printed in the secular papers last week, and "diagnosed" his remarks in a common sense manner. A short address was then given by the spirit-guides of Mrs. Lull, which was well received. The usual talent for tests and psychometric readings followed interestingly. Mr. and Mrs. Cobb constitute an organization themselves, and manage their meetings in a harmonious manner for the benefit of their audiences.

The First Spiritualist Ladies' Aid Society, 1031 Washington Street.—The regular meeting of this Society was well attended, and the interest manifested by its members seems unabated, as a large number of new members are being taken in weekly. On Friday and Saturday afternoon and evening, Dec. 7th and 8th, the annual sale of aprons and fancy articles will be held, the sale to conclude Saturday evening with a dance; fine music will be provided, and we hope to see all our friends on this occasion. Refreshments will be served both days, and a good time may be expected. ALICE P. TORREY, *Sec.*

Eagle Hall, 616 Washington Street.—Sunday, December 2d, three meetings held at this place were highly interesting. Mr. McKenzie, Mr. Eames, Mrs. J. T. Lewis, Mrs. Robbins, Dr. E. H. Mathews, Mrs. Loring, Dr. Thomas, Dr. Barker, Miss Florence Spence and Mr. and Mrs. L. L. Whitlock participated. Mr. W. spoke very highly of the meeting in Eagle Hall and its management. F. W. M.

America Hall, 724 Washington Street.—The Echo Spiritualist Meetings were held here Sunday last, Dr. W. A. Hale, Chairman. Large and interested audiences were in attendance throughout the day; and the usual programme was presented. M. H. HOLT.

Spiritualistic Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7½ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.—Mrs. Nellie J. T. Brigham spoke in the morning upon several subjects, among them: "Do spirits of other planets communicate with us through our mediums?" "What kind of a body does a spirit occupy?" "Do not advanced spirits know for a certainty whether reincarnation is a fact or not? If so, why is it not given to us to know?" She also considered several subjects for poems. Mrs. Brigham spoke in her usual easy manner, as though the fountain of inspiration was increasing and would never go dry.

Mrs. Brigham discoursed in the evening upon the text: "Fear God and keep his commandments. Fear God and love Him. Perfect love casteth out fear."

Next Sunday evening, by request, her subject will be: "The uses of light and shadows, prosperity and adversity, in our human experience."

At the Meeting for Manifestations in the afternoon there was a very large audience, that listened with great attention to the very instructive and entertaining programme, which consisted of a piano solo, "Mignon," by Charles Tyshesy, and beautifully rendered by Miss Ella F. Porter; a solo by the "Queen of Song," Miss Lilly Rumals; "Just a Song at Twilight," by "Malloy"; a whistling solo, "Flower Song," Lange, by Miss Mamie Horton, (*encore*, "Alma Schottische.")

Mrs. Henry J. Newton read a spirit message that had beautiful expression of sentiment. Mark M. Pomeroy gave an original view of "the cranks"—original thinkers who have lived as mediums and benefactors of mankind. It was listened to with profound attention. Mrs. Annie C. Henderson gave several satisfactory psychological readings. Miss Mamie Horton whistled a second solo, "At the Meadow Bars," by W. G. Smith. Congregational singing closed the pleasant entertainment.

Next Sunday afternoon there will be the usual musical service by the same artists, who have been engaged for the season. M. M. ("Brick") Pomeroy will lecture next Sunday afternoon on "What I Saw in London." Mr. Pomeroy never fails to interest his hearers. S.

New York, Dec. 1st. 1888.

[A series of resolutions in high appreciation of Lyman C. Howe and his recent labors in New York, passed by the First Society of Spiritualists Sunday evening, Nov. 25th, will appear in our next issue.—ED.]

People's Spiritual Meeting.

Topics of interest are constantly being presented for investigation and inquiry at these sessions. Last evening the Conductor, Mr. Davis, Mrs. Spencer, Mrs. Morrell and Miss Viel (lately from Onset) participated.

Our afternoon sessions are given for mediumistic exercises and development, and they often prove profitable and pleasant. F. W. JONES.

230 W. 36th street, Dec. 3d, 1888.

Spiritualistic Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, near Fulton.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock. F. W. Jones, Conductor.

Brooklyn Progressive Conference.—Dr. E. V. Wright, now of Brooklyn, spoke instructively before the Brooklyn Progressive Spiritual Conference Saturday evening, 1st inst., and the Conference exercises were participated in by C. L. Harris, Mrs. H. M. Walton, D. Ellsworth and Dr. J. C. Wyman. Mrs. F. M. Holmes, inspirational speaker and writer, will give the opening address, Saturday, 8th inst. Mr. W. W. Sargeant will speak the 15th, and Mrs. H. M. Walton will give an inspirationally-written essay on "Benedict Spinoza" Saturday evening, Dec. 22d. The 29th is set apart especially for the mediums. All these exercises will be held in Preparatory School Hall, Johnston Building, Flatbush Avenue, near Fulton, services to commence at eight o'clock. Bro. Samuel D. Greene is always on hand early, with a good supply of spiritual papers and magazines, and the friends are requested to patronize him early in the evening.
FRANK W. JONES, *Conductor.*

Philadelphia, Pa.—Prof. W. F. Peck began a month's engagement with most encouraging successs. He spoke in the morning, detailing his evolution from Methodism to Spiritualism; and in the evening upon "The Science of Immortality," to an audience that crowded the large hall.

His lectures were received with many demonstrations of applause. The cause is experiencing a genuine revival in this city. L. R. C.

2139 Uber Place, Dec. 2d.

G. W. Kates and wife have established their home in Philadelphia, where they intend to hold meetings when they are not filling engagements at other places. Columbia Hall, corner Columbia and Park Avenues, has been rented for their use. The first meeting was held Sunday night, Dec. 2d. Mr. Kates gave a practical address upon Spiritualism, which outlined its utility and prospects. His address was well received. Mrs. Kates rendered an improvised song, and gave a number of spirit tests and descriptions, which were generally recognized. She impressed all that she is a medium of superior attainments. Excellent music and singing graced the exercises. The hall was well filled by people of evident culture. Mr. and Mrs. Kates will find a grand field of labor here, and we trust that our friends will give them a generous support. FIELD.

New Philadelphia, O.—Mrs. Helen Stuart-Richings has just finished a course of three lectures on "The Ethical Teachings of Spiritualism." The lectures were *free*, by the liberality of many of our people who are not "to the manor born" contributing to a guarantee fund. Mrs. R., in addition to being an excellent inspirational medium, is also a finished elocutionist and vocalist, and entertained her large audiences each evening with songs and recitations, in which she seems thoroughly at home on the stage. She also gave several wonderful psychometrical delineations of character which were endorsed by a majority of the audience as being correct. At the close of her course she gave a select séance or circle, at which several deceased persons well known to the circle were reported present. Considerable interest was manifested at the meetings, and some who had never given the subject any thought are beginning to investigate.

Lecturers going from East to West over the Panhandle Railway can reach this place and stop over without much delay. Address, C. H. Matthews, New Philadelphia, O. Yours fraternally, M.

[Subscribe for the BANNER OF LIGHT.]

Albany, N. Y.—Frank T. Ripley has finished his November engagement with our society, and his work has been highly successful in attracting large audiences to our hall, and many persons have been enlightened spiritually by the efforts of himself and guides. "Jim," the guide for tests, was very accurate and truthful, and gave many details that served to convince skeptics that "there is something in it."

Mrs. E. Cutler begins a month's engagement Dec. 2d. She comes among us a stranger; we trust her efforts may be successful in convincing many seekers after the truth which brings tidings of great joy to all the world.

THE BANNER is a great favorite with our people, and I would not do without it under any circumstances. My father began to take it in 1864.

Nov. 30th, 1888. J. D. CHISM, JR., *Sec'y.*

Haverhill and Bradford.—Sunday, Dec. 2d, Mrs. E. Clark Kimball was again before the Brittan Hall Spiritualists, and the day being exceptionally fine, she was greeted by great audiences, whose members were deeply impressed by what they were listening to. There were many long communications given by invisible intelligences, containing elements of interest to friends. The spirits speaking represented various localities, and a large portion of them were recognized.—Next Sunday Miss Jennie Rhind of Boston, the Scotch seeress, will occupy the platform.
E. P. H.

Springfield, Mass.—J. W. Fletcher addressed large and interested audiences on Sunday. In the afternoon he spoke upon "Christian Science," which he designated as milk-and-water Spiritualism, very useful to those who had not the moral courage to bear the odium of an unpopular truth. The evening found the hall full, and many of the tests that followed the lecture were acknowledged to be true.

THE BANNER OF LIGHT is on sale at all these lectures.

Fitchburg, Mass.—J. D. Stiles, of Weymouth, Mass., lectured and gave tests for the First Spiritualist Society Nov. 25th and Dec. 2d. On the last named date we had a large audience, and the people responded readily to the names given—a hundred and forty-five; all but seventeen were recognized. The 9th and 16th of the present month Mrs. Ida P. A. Whitlock speaks and gives readings. E. S. LORING, *Sec'y.*

113 Blossom street.

The Debate in Cleveland, O.

To the Editor of the Banner of Light:

The first night of the debate between J. Clegg Wright and Rev. S. S. Bartlett, a Campbellite clergyman, came off on the evening of Nov. 20th, upon the proposition "That the mental and physical phenomena of Modern Spiritualism can only be explained upon the hypothesis that they are produced by decarnated men and women, called spirits," Mr. Wright affirming, Mr. Bartlett denying. It was a marked triumph for our Cause, though great credit was due the clergyman for his bravery in "boarding the lion in his den." Mr. Wright won new honors by the highly intellectual manner he treated his side of the subject. Mr. B. brought all the old arguments he could against Modern Spiritualism, and some new ones, and at times became eloquent, but Mr. W. met him at every point and showed himself a master in polemical contests. All declared that the debate should have lasted a week instead of two nights. T. L.

Haverhill, Mass., Unity Hall.—E. B. Fairchild, of Stoneham, Mass., occupied the platform before the First Spiritualist Society of this city Sunday, Dec. 2d. Good audiences were in attendance. The subject of the two P. M. lecture was "Belief and Knowledge." How much we believe and how little we know, said the speaker, regarding the great questions of immortal life and the possibilities of this life. Human experience was ever demonstrating the fact that the more we learn the more we see there is to be learned; the mental horizon was ever widening.

The evening lecture was founded upon the legend of the manna in the wilderness; as the manna was to be gathered *fresh* every day, so the spiritual food to satisfy man must be fresh every morning. The things of day before yesterday cannot serve the appetite of to-day.—Miss Emma J. Nickerson will occupy the same platform next Sunday. W. W. CURRIER.

Buffalo, N. Y.—I would like to place before your many readers the fact that Buffalo has at last reached the point when she can claim the existence of a Spiritual Society.

Since the close of our Cassadaga Camp-Meeting, Sept. 1st, Mrs. R. S. Lillie and her husband, with Edgar W. Emerson, have filled an engagement of a month; Walter Howell has been with us for the month of October. Walter has accepted a *call* from a Unitarian Church at Erie, Pa., and he will not be often heard from the platform spiritual in the future. He is a good Spiritualist and a good speaker.

Bishop A. Beals has just closed his engagement for November with us, and J. Frank Baxter will occupy our platform for December; Frank Algerton will be here in January. So you see that we are getting a feast of good things, and the work is progressing finely.
J. W. DENNIS.

Port Huron, Mich.—It was my good fortune to be invited, with J. H. Haslett and others, to spend Sunday, the 28th Oct., at Pine Lake, as guests of Mr. and Mrs. J. M. Potter, where we enjoyed a pleasant day, smiled on by the sunlight of nature in one of its quiet November days. During the time we were there arrangements were perfected for the holding of the THIRD ANNUAL CAMP-MEETING AT HASLETT PARK, beginning July 25th, and ending Aug. 26th, 1889. Everything seems to point to a larger gathering than ever. The warm interest of the friends will make it a success. Good speakers were selected, whom all will be pleased to hear. J. H. WHITE.

Lynn, Mass.—Dr. H. F. Merrill, of Augusta, Me., lectured and gave tests for the First Progressive Spiritual Society, at Exchange Hall, Sunday afternoon and evening. The audiences were good and appreciative. Numerous tests and messages were given, which were nearly all recognized. Dr. Merrill will occupy our platform Sunday, Dec. 9th, at 2:30 and 7 P. M.
COR.

Providence, R. I.—GERALD MASSEY lectured for us last Sunday on "The Devil of Darkness," and a good audience greeted him. The Sunday previous he spoke on "Man in Search of His Soul." The few people who braved the severe "blizzard" that prevailed on that occasion were more than repaid by the remarkably fine discourse. His lecture in Music Hall on "Shakspeare and Bacon" on Saturday evening was pronounced by the best Shaksperean scholars to be a most capital essay. The Free Religion Society here is endeavoring to secure Mr. Massey for a Sunday lecture.

Next Sunday Mrs. Isabella Beecher Hooker speaks for us. E. H. WHITNEY.

Ada Foye in Cleveland, O.

This distinguished medium from San Francisco made her first bow before a Cleveland audience to-night. The hall was thronged. She is truthfully able to say, "*veni, vidi, vici.*" She continues here throughout the month.

Dec. 2d, 1888. THOS. LEES.

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CONTENTS.

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AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIV. | COLBY & RICH, 9 Bosworth St., Boston, Mass. | BOSTON, SATURDAY, DECEMBER 15, 1888. | $3.00 Per Annum, Postage Free. | NO. 14.

TABLE OF CONTENTS.

FIRST PAGE.—*Original Essay:* The Genesis of Thought. Profit-Sharing. Things Worth Recording.

SECOND PAGE.—*Spiritual Phenomena:* Old and New Phases of Materialization; Materialization Seances by Mrs. Bliss. New Publications. *Poetry:* A Bird's Song. Diphtheria. Dean Clarke in Connecticut. J. J. Morse in Brooklyn, N. Y. Resolutions of Commendation to Lyman C. Howe. Tribute to Mrs. Foye. Spiritualists' Camp-Ground in Wisconsin.

THIRD PAGE.—*Banner Correspondence:* Letters from Ohio, Pennsylvania, Minnesota, Michigan, New York, California, Colorado, Connecticut, and Massachusetts, etc.

FOURTH PAGE.—Who is a Spiritualist? More Ministerial Freedom. Form-Materializations. "The Coming Religion," etc.

FIFTH PAGE.—A Choice Holiday Gift. All Sorts of Paragraphs. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit Messages. Obituary Notices.

SEVENTH PAGE.—*Poetry:* Eyes and Voices. December Magazines. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. The American Spiritualist Alliance, etc.

Original Essay.

THE GENESIS OF THOUGHT.

BY A. E. NEWTON.

In Two Parts—Part I.

"Whence come our thoughts?" is a problem which, in some of its phases, has puzzled the mind of many a thinker and writer, from the earliest days to the present hour; and various answers have been essayed by mental philosophers of different schools.

The more ordinary and commonplace grades of thought are perhaps sufficiently explained as being the results of the stimulus afforded by the perceptions of the senses, as they take cognizance of the facts of external nature, and of the expressed thoughts of other minds, acting upon that subtle something in ourselves which is called mind. These ordinary mental activities result in the production of certain ideas, comparisons, conceptions, deductions, opinions, etc., which make up the staple of common thought.

But many people—perhaps most people—are conscious at times of flashes of thought, or gleams of interior perception, which they can in no way trace to any external source, or connect with any sensuous mode of communication. These in some cases are attended by imagery and symbolism of the loftiest and most poetic character, and are capable of being expanded into essays or poems of greater or less length, and embodying consecutive ideas often of great beauty and value. Not only poems with all their glowing imagery, and expositions of philosophic truth, but also the plots of noted works of fiction with their multitudinous and artistic details, and conceptions of great inventions, by which the subtle forces of nature have been subdued to human service, have been seemingly *injected* into the human mind by this extraordinary process.

Sometimes these flashes or visions come in dreams, in the hours of natural sleep, leaving vivid impressions that remain on awakening; again they come in passive moments between sleeping and waking; and still again, in many instances, in full wakefulness, but in times of mental quiet, abstraction, perhaps in partial seclusion, and always doubtless in states of receptivity or of yearning desire for something yet unattained.

The problem of the source of this order of mental phenomena—these injections of thought, commonly called inspirations—finds an adequate and rational solution alone in the philosophy of Modern Spiritualism; while such a solution, to be wholly satisfactory, necessitates the recognition of invisible intelligences of some order, as having access to the human mind and ability to communicate to it under certain conditions.

Many of the prominent thinkers and writers of our time have recognized their dependence upon and indebtedness to *some* invisible or spiritual agency, distinct from and foreign to themselves, for the highest and grandest thoughts they have given to the world, and even for framing the fitly chosen sentences in which those thoughts have been expressed. Some seem to have but vague and confused notions of what that agency is, at times using language which might imply that it is merely "automatic, unconscious action," or some occult and mysterious power pertaining wholly to themselves; and others again clearly acknowledge the dictation of an intelligence "*ab extra*," *i. e.*, outside of themselves. The following remarkable passage is cited from Dr. Oliver Wendell Holmes, in his essay on "Mechanism in Thought and Morals." I take the liberty to italicise some lines:

"The more we examine the mechanism of thought, the more we shall see that the automatic unconscious action of the mind enters largely into all its processes. Our definite ideas are stepping-stones; how we get from one to the other, we do not know: *something carries us; we do not take the step. A creating and informing spirit which is with us, and not of us,* is recognized everywhere in real and in storied life. It is the Zeus that kindled the rage of Achilles; it is the Muse of Homer; it is the Daimon of Socrates; it is the inspiration of the seer; it is the mocking devil that whispers to Margaret as she kneels at the altar; and the hobgoblin that cried, 'Sell him! Sell him!' in the ear of John Bunyan; it shaped the forms that filled the soul of Michael Angelo when he saw the figure of the great Lawgiver in the yet unhewn marble, and the dome of the world's yet unbuilt basilica against the blank horizon; it comes to the least of us, as a voice that will be heard; it tells us what we must believe; it frames our sentences; it lends a sudden gleam of sense or eloquence to the dullest of us all, so that like Katterfelto with his hair on end, we wonder at ourselves, or rather not at ourselves, but at this divine visitor, who chooses our brain as his dwelling-place, and invests our naked thought with the purple of the kings of speech or song."...

"There is," he continues, "a Delphi and a Pythoness in each human breast.... *The poet always recognizes a dictation ab extra;* and we hardly think it a figure of speech when we talk of his inspiration. The mental attitude of the poet while writing, if I may venture to define it, is that of the 'nun breathless with adoration.' *Mental stillness is the first condition of the listening state;* and I think my friends the poets will recognize that the sense of effort, which is often felt, accompanies the mental spasm by which the mind is maintained in a state at once passive to the influx from without, and active in seizing only that which will serve its purpose."...

"And so the orator... only becomes our master at the moment when he himself is surprised, captured, taken possession of by a sudden rush of fresh inspiration."

Such is the testimony of Dr. Holmes himself the most honored poet, philosopher and physiologist in one, of which our country at present can boast. It is to the effect that poets, orators, and men of genius in all time, in their grandest and worthiest achievements, are the subjects of a genuine influx of thoughts from a source beyond themselves—"a dictation *ab extra*"—and it is this alone which gives them commanding power.

In this connection it is worthy of note that Dr. Holmes gives utterance to a weighty opinion on the subject of plagiarism by inspired writers, which has a not less important bearing on the doctrine of plenary inspiration as held by one class of theologians. In describing the mental experiences accompanying the rush of inspirational influx, he says:

"It is not strange that remembered ideas should often take advantage of the crowd of thoughts, and smuggle themselves in as original. Honest thinkers are always stealing unconsciously from each other. Our minds are full of waifs and estrays which we think are our own. Innocent plagiarism turns up everywhere."

This being so, as an obviously necessary result of the constitution of the human mind, not only is the liability to unconscious and innocent plagiarism apparent, but it follows that the extreme notions of verbal infallibility with which some religionists are wont to invest the writings of ancient inspired men are extremely improbable, if not impossible. At all events, the numerous discrepancies, faults of memory, errors of quotation, etc., which a careful criticism detects in these ancient inspired writings are readily explainable on the principle suggested by Dr. Holmes. The "remembered ideas" of the writers (correct or incorrect) sometimes "took advantage of the crowd of thoughts, and smuggled themselves in." This shows the folly of accepting as absolute truth the words of any inspired writer, ancient or modern, merely because they are inspired.

But to return to our main topic. Thackeray, the novelist, by many considered the prince of recent English fiction-writers, bears similar testimony to the origin of his ideas largely in a source outside of and beyond himself, over which he had no control. In one of his "Roundabout Papers," "*De Finibus*," he takes his readers into his confidence, and after describing his "Pegasus" (or power of authorship) as a most stubborn and intractable animal, which he could never compel to do his own bidding, but which would go its own way in spite of him, he says:

"I have been surprised at the observations made by some of my own characters. *It seems as if an occult Power was moving the pen.* The personage does or says something, and I ask, How the dickens did he come to think of that? Every man has remarked in dreams the vast dramatic power which is sometimes evinced; I won't say the surprising power, for nothing does surprise you in dreams. But those strange characters you meet make instant observations of which you can never have thought previously. In like manner, the imagination foretells things. We spake anon of the inflated style of some writers. What also if there is an *agitated* style—when a writer is a Pythoness on her oracle tripod, and mighty words, *words which he cannot help, come blowing, and bellowing, and whistling, and moaning through the speaking pipes of his bodily organ?*"

This brings to mind the remarkable testimony, in the same direction, of that prince of modern philosophers, Ralph Waldo Emerson, who in his essay on "The Oversoul" gives us the following glimpse of his personal experience as a thinker and author:

"Man is a stream whose source is hidden. Our being is descending into us from we know not whence. . . . I am constrained every moment to acknowledge a higher origin for events than the will I call mine. As with events, *so it is with our thoughts.* When I watch that flowing river [of thought], which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire, and look up, and put myself in the attitude of reception, *but from some alien energy the visions come.*"

Mr. Thackeray, in connection with his own experience as quoted above, cites that of Dumas, the great French novelist, which, though presenting a somewhat different phase, yet points in the same direction. It recognizes the value of mental quiet, seclusion, abstinence, or the attitude of receptivity, as the condition requisite for the ingestion of a plot for a work in his own mind:

"Alexandre Dumas describes himself, when inventing the plan of a work, as lying silent on the deck of a yacht in a Mediterranean port. At the end of two days he arose and called for dinner. In those two days he had built his plot. He had molded a mighty clay, to be cast presently in perennial brass. The chapters, the characters, the incidents, the combinations were all arranged in the artist's brain ere he set pen to paper."

Mr. Robert Louis Stevenson, reputed author of that singular psychological creation entitled "Dr. Jekyl and Mr. Hyde," which has recently caused such a sensation in literary and theatrical circles, gave to an interviewer the following curious account of its origin:

"On one occasion I was very hard up for money, and I felt that I had to do something. I thought and thought, and tried hard to find a subject to write about. *At night I dreamed the story,* not precisely as it is written, for of course there are always stupidities in dreams, but practically *it came to me as a gift,* and what makes it appear to me the more odd is that I am quite in the habit of dreaming stories."

It is well known that Mrs. Harriet Beecher Stowe, whose story of "Uncle Tom's Cabin" has been probably the most widely-read and effective work in the line of moral fiction ever produced in this world, has always declined to be regarded as the real author of that work. She has insisted that it was dictated to her mind from an invisible and superior source, and that she only acted the part of an amanuensis. Recently she is reported as saying, rather bluntly, to a gentleman who congratulated her as the writer of the book: "*I did not write it!*" "Who did, then?" asked the gentleman, in amazement. "*God wrote it,*" she replied. "I merely did his dictation."

Precisely what idea Mrs. Stowe entertains of the method of divine agency in her case—whether she conceives that God, as a limited personal being, actually came to her, and put into her mind the ideas embodied in that entertaining work, word by word, and sentence by sentence, through the weeks and months occupied in its production, thus making it a plenarily inspired book in the Orthodox sense—or whether she merely regards God as the Infinite Spirit of Good, pervading the universe, and acting in and through all finite intelligences who love good and desire to do it, and thus in a large sense may be said to be the author of all good acts, by whomsoever performed—which of these conceptions Mrs. Stowe entertains, her language does not indicate. If the former, it is to be feared that many of her Orthodox brethren and sisters will solemnly protest against their God being presented *in the rôle of a novel-writer*—the immediate inventor of the tricks of Topsy, the barbarities of Legree, and all the details of that ingenious story! But if she adopts the broader conception, then there is no difficulty in recognizing finite spiritual beings, or ministering spirits, as the actual personal agents in executing the Divine Will, and hence the messengers employed in inspiring human minds on earth. These angelic messengers are doubtless the real, *personal* forms in which the Infinite Spirit presents himself to the children of earth. But these divine messengers have each an individuality of his own, and a sphere of personal freedom, within the limits of which individual peculiarities and individual genius have their full play, and hence may readily be conceived of as the inspiring authors of useful works of any class.

All the distinguished writers above cited agree in attributing their best productions—the highest and grandest creations of genius through their agency—to an origin outside of, above and beyond themselves. Many more testimonies to the same point might be quoted; and doubtless were all men and women of genius equally frank and equally clear-sighted, they would, with Emerson, humbly confess themselves "pensioners—not causes, but surprised spectators" of the tide of thought which "at seasons out of regions they see not, pours its streams into them." Small minds, narrowed by egotism and self-conceit, are often disposed to claim that all the higher creations of intellect and flashes of genius that may be exhibited through themselves are the exogitations of their own unaided minds, or perhaps the product of some occult power wholly within and of themselves, working subtly and unconsciously; and they are wont to claim credit and honor accordingly. But the highest merit is always modest; true genius is attended by humility, while egotism necessarily closes the avenues of the highest inspiration.

The God Idea.

As long as mankind form their ideas of God from the Bible they will clothe him with attributes unworthy of a perfect being. Thomas Paine asks the suggestive questions:

"Is man ever to be the dupe of priestcraft, the slave of superstition? Is he never to have just ideas of his Creator? It is better not to believe there *is a God* than to believe of him falsely. When we behold the mighty universe that surrounds us, and dart our contemplation into the eternity of space, filled with innumerable orbs revolving in eternal harmony, how paltry must the tales of the Old and New Testaments, profanely called the word of God, appear to thoughtful man? The stupendous wisdom and unerring order that reign and govern throughout this wondrous whole, and call us to reflection, *put to shame the Bible!* The God of eternity and of all that is real, is not the God of passing dreams and shadows of man's imagination! The God of truth is not the God of a fable; the belief of a God begotten and a God crucified is a God blasphemed—it is making a profane use of reason.

THE TWENTIETH CENTURY.—For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets.

To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity, which constitutes an apostolic, and opens up a prophetic vista into the future. In the twentieth war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—and that country the whole earth; for all, there will be but one hope—that hope the whole heaven. All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!—*Victor Hugo.*

PROFIT-SHARING—No. 2.

BY GEORGE A. BACON.

Recently in these columns, under the above heading, the writer briefly referred to a very commendable case of profit-sharing on the part of an extensive flour-mill firm in the great Northwest, Messrs. Pillsbury & Co., Minneapolis, Minn. It was but one of many of a like character, though the latest the particulars of which were known to us. Every additional case of this kind manifests a growing disposition on the part of employers to meet more than half way and recognize at its proper worth the service rendered by their employés.

While the economic relations of life are struggling, with more or less success, to settle themselves upon a basis of equity, it is no less a duty than a pleasure to make public record of each and every instance where the principle of profit-sharing has been practically adopted, knowing that this process of adjustment between labor and capital, between employer and employé; that this form of mutual partnership, this comprehensive scheme of practical coöperation, has every consideration to commend it.

Briefly outlined, profit-sharing presents itself as follows: Allow current rates of interest for capital invested. After paying fair salaries, necessary expenses, etc., divide the surplus *pro rata* among those who assist in producing it, adjusting wages to the relative value of each employé.

Our industrial system is founded upon profits secured through rivalry. By competition but few can succeed, and then only at the expense of others. In profit-sharing, on the contrary, all being reciprocally related, each assists the other and the whole are benefited. A direct pecuniary interest stimulates industry and increases responsibility. A sense of personal ownership creates a conserving power in every community where it exists.

In a system of profit-sharing, "strikes," "lock-outs," etc., become unknown. The relation of boss and laborer, instead of antagonizing, becomes harmonizing. Instead of war, peace reigns. Under a well-devised scheme of profit-sharing, the conflicting interests that grow out of competition no longer exist; they become merged into one accordant, harmonious whole. The most simple-minded realizes that his own interests are directly increased in proportion as he faithfully works for others; that he becomes a part owner in the labor and material furnished by his fellow-associates. The result is that self-respect, self reliance and self-improvement naturally follow.

The following instances where profit sharing has been adopted came to our notice during the past year. Doubtless there are many more that have not found special mention in the daily press. About two years ago the firm of Norton Bros., Chicago, having voluntarily offered to divide a portion of their profits for the year among their two hundred and fifty employes who worked continuously for six months, subsequently divided the sum of $13,275 among them. Each employé received over seven and a half per cent. on his year's earnings, which ranged from $500 to $1500. This extra amount was from $38.50 to $77.70.

A Cincinnati firm (Messrs. Proctor & Gamble, manufacturers), toward the beginning of last year, proposed to their help that every six months an investigation should be made of their business, and that after allowing six per cent. on their capital and reasonable salaries to members of the firm, the remainder should be divided among the employés in proportion to the capital and the wages earned. This offer was received with thanks, and a promise was given that no outside influence should disturb the cordial relations between them and their employers.

When the late new proprietor of the *Detroit Evening Journal*, W. H. Brealy, Esq., took possession of that paper, a year ago last May, he announced that at the end of each year his intent was to divide a percentage of the profits among his employés in addition to their usual salaries. And here is a case where the capital is represented by a corporation! President Ashley, of the Toledo, Ann Arbor & No. Michigan Railroad Co., not long since submitted the following proposition: That all officials and employés of the Company who shall have been continuously in its service for five years or more, shall, in addition to the regular wages paid to each, receive an amount which shall equal the proportion hereinafter named of such dividend on the capital stock as may be declared by the board of directors of the Company in any one year.

Here is the case of the great dry-goods merchant of Philadelphia, John Wanamaker, Esq., recently mentioned as likely to become a member of President Harrison's cabinet. Having resolved to divide the profits acquired by the combined unification of capital and labor with the employés through whose assistance he was enabled to accomplish such satisfactory results, he called together four thousand of these employés last spring and distributed among these men and women $59,158.66, arising from monthly dividends, from April, 1887, to March, 1888; and in addition to this $40,281.02, covering annual dividends, was divided among "seven-year employés," those who have performed an unbroken service during this period of time; a large sum was also paid over to trustees as a pension fund, the total amount aggregating $109,439.68. But why go away from home? Boston itself furnishes at least three notable instances of this beneficent scheme for the amelioration and encouragement of those in their respective employ. Foremost, the *Boston Herald*, to its credit be it known, has adopted this worthy plan. It can well afford to do it, as it is a very successful concern, but this exceptional action is none the less commendable.

A popular dealer in fancy goods, on Washington street, gave notice to his help last year that it was his intention to divide the profits of his extensive business with those who have been in his employ one year, each January in future. He will divide one-half of the net profits over a certain sum reserved for himself, this to be based on the previous year's business. The employés are to be separated into three classes: those in the first class comprising all who have been in his service five years or upward; the second class, those from three to five years; the third class, those from one to three years.

Personally I would go out of my way to trade with such a merchant.

The Workingmen's Coöperative Bank of Boston is also practically run on this basis. It has proved to be a very successful institution—and justly so.

In these days of gigantic "trusts," "corners," "combines"—heartless monopolies of every kind and character—no one expects that the element of selfishness in man is to be eradicated. Implanted for a wise purpose, it only needs to be wisely directed. But in the economies of life to seek to substitute more righteous and equitable relations for those that generally prevail, is always in order. Hence the emphasis given to the foregoing instances of practical coöperation in profit-sharing. Let these examples become multiplied a thousand fold. The relief that is born of confidence, and which brings legitimate increase, moral and financial success, awaits all such economic action.

Washington, D. C., Nov. 1888.

THINGS WORTH RECORDING.

To the Editor of the Banner of Light:

A letter lies before me which probably expresses the question asked by many at this time. The writer says:

"I knew the compiler of Dr. Kane's letters. She was a woman of much power, and had done her part in the literary world forty years ago. I had confidence in her desire to do justice to a young woman. If it now that Margaret Fox has acknowledged to forty years of fraud and deceit, must we not infer that her declarations in regard to her alleged personal matters were also false? And did not Mrs. Ellett take upon herself a task that had better have been left undone?

We all honored Dr. Kane for his courage and his power. We do not wish to associate his name with deceit or trickery. Will Miss Fox relinquish her claim to his name as readily as she has to the respect and confidence of those who met her long ago, and have not followed the devious ways of her later life?"

Are not these questions pertinent?

And this makes us anxious to turn back to the pages of the worn, battered diary which represents the past. How yellow the leaves are! how poorly they represent the thoughts that once sought to fix themselves there! We will not quote from these pages chronologically, but as subjects suggest:

"NEW YORK, *May*, 1856.—To-day met a friend on Broadway, who said, 'Come, let us go in and see Katie Fox. It will cost you nothing; good show, cheap.' How my mind revolted from this business-like presentation of what is at least claiming the attention of earnest men and women. But I had a good share of curiosity, and said, 'Why for nothing? must people not live? and hiring rooms takes money, as I have sadly learned.' 'Oh! a rich man pays all expenses, and lets us poorer mortals partake freely of what he calls a feast. See, there is Charles Partridge going in. Let me introduce you.'

'Not now,' I said, holding back my name as if it might possibly be read by a table.

The room we entered was like many up-stairs Broadway rooms. A common table was in the centre. A half-dozen fine-browed men sat reverently near, and Miss Fox held her hands lightly on the boards. Her smile of welcome was beautiful to look upon. Her face bore a radiance and a confident serenity that claimed attention at once. I was charmed with her. I longed to put my hand on hers and respond to her gentleness. But a kind of awe filled me, for amid the roar of Broadway there was distinctly heard the delightful rap. I say delightful, for I know of nothing that holds one, mind, ears, eyes, in expectancy and hope, as do those proofs of a power outside of human control. Sweet messages were being spelled to the sitters, simple words of love; 'trite,' my friends say; but what words of love are not just as old as the English language, and just as oft repeated as human hearts feel the thrill of life? But, alas for my hope! I got no words, but was nevertheless satisfied. That fair young girl seemed like a priestess to me. I could not *prove* that she was all she seemed—one called to a great work. I looked at her reverently; I called her beautiful, and I felt that back of her was a power as infinite as the universe.

I liked the self-possession of Charles Partridge. His manner seemed to say, 'What have I to do with sentiment? Here, in this great world, I seek for facts, and when I find one I hold on to it. He will have a hard tussle who tries to wrench it from me.' He invited me most cordially to call at the office of the *Spiritual Telegraph*, 342 Broadway, and I shall go. I want to see a man in the midst of his work who has wealth and power and position and yet devotes all to an unpopular *fact*."

This inspires me to turn over the pages of my journal for a later impression:

"*May*, 1868.—To-day I called at a fashionable house on 30th street, and learned that dinner had just been served, and most of the participants had left. Among those present were Katie and Margaretta Fox, they still remaining at the table, and the hostess also. Would I go down and see some wonders? The extension table was spread from end to end of a large room. The crystal and delicate china of the after-courses were still on the table. While still standing three feet from the table a tremendous noise, as of a sledge-hammer, came apparently upon the table. The table then vibrated so that the glass rattled, and it perceptibly raised from the floor. Then the ordinary raps, clear and distinct, came, and [by aid of the alphabet] gave short messages of love and hope. What are all these phenomena except what they purport to be? I have an acquaintance in Washington who professes that she can make sounds with her toe-joints. We had a trial. Thin, snapping sounds there were, much like the sounds from finger-joints displaced, but no ringing, electric sounds. This one sledge-hammer rap was the

loudest I ever heard, and seems to me to be proof of a force simulating currents of electricity; a concussion, as it were."

Now, twenty years later, the toe-joint theory is promulgated. It seems not best to waste valuable space in criticising such puerile efforts to set aside a great power.

As early as 1661 Mr. John Montpesson of England had a "knocking drummer," who answered questions by distinct knocks: as, for instance, "If So-and-so, give five knocks," which request was responded to at once. Also the Rev. John Wesley requested the *knocks* to respond a certain number of times, and was answered. But to "little Katie" have we always attributed the first inspiration to receive an answer by calling the alphabet. I think Leah (Mrs. Underhill) in her book gives to Katie this credit.

Even in our spiritual aspirations we partake of the *fast* character of the age. Could we fully digest the simplest of the communications that we receive we should be better prepared for the higher.

Let me turn to the last entry in my Diary:

"*Nov. 5th*, 1888.—Went to-day to visit a friend who receives communication according to earliest methods, by table-tipping. For twenty years this little stand has served as a learned physician, giving daily diagnoses and prescriptions, as called upon, with marvelous accuracy; so much so that a talented and well read M. D. availed himself of its knowledge in all cases demanding insight and skill. Sometimes raps responded instead of tips, but there was always a decision and an unhesitating response. The remedies were always according to Hahnemann's theory, and purported to come from the band of spirits in his sphere. How many hundreds have been blessed by this ministration, and how far-reaching is the influence of that simple table! To-day it was a message of love that was sought, and it was given, and the test of a name. There was no toe-joint here; there was no collusion. Beautiful prophecies, that only a future can declare true, came letter by letter. Among other communications was this from a spirit recently passed over: 'You think you know something of the glory of the spiritual world, but you can form no adequate idea of its beauty, of its rest and its peace.'

Shall we turn away from this consolation that we find in the outer temple of our aspirations, because, perchance, *the money-changers have been there*, or because some have sold their right to serve in this temple for a mess of pottage?"

New York City. OBSERVER.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements. *—Publishers B. of L.*

OLD AND NEW PHASES OF MATERIALIZATION.

To the Editor of the Banner of Light:

I have long desired to give your readers a few of my many experiences since I first became a Spiritualist in 1872, and now feel that in justice to a good and reliable medium for independent slate-writing and materialization, I must do so.

The medium to whom I refer is Mrs. M. S. Mayer, of No. 16 St. Mark's Place, New York, who has but recently removed there from Chattanooga. I have had the pleasure of being acquainted with Mrs. Mayer since 1873, when her first development as a medium began in Chattanooga. Her husband I have known since 1865. In this communication I describe but one séance, the last before their departure for the East, though I have attended a hundred or more, from the time of the showing of a first hand at the cabinet aperture.

The séance was held at the house of Mrs. Mayer on Sunday night, Aug. 26th. Myself and family, consisting of my wife and daughter, and four others of Mrs. Mayer's oldest and most intimate friends, had been invited.

The visitors being seated, Mrs. Mayer entered the cabinet, simply two heavy dark curtains hung across one of the corners of the room, and took her place in an ordinary chair. After a few appropriate remarks by Mr. Mayer, and an organ prelude, followed by singing, the curtains were dropped, Mrs. M. in the meantime having become deeply entranced.

Scarcely had this been done, when the voice of what seemed to be an Indian gave orders as to how the light was to be regulated, which during the séance was sufficiently strong to read THE BANNER.

No sooner had the voice within the cabinet expressed satisfaction in regard to the light, and even before Mr. Mayer, who arranged it, had resumed his seat, a materialized form walked out, and approaching me was immediately recognized by myself and wife as a stepfather, who passed away in 1875. Every lineament of the face was perfect, the figure was the same as in life, the gesticulation a complete repetition of his in earth-life. He had been, while on earth, extremely fond of music, and recalled this fact to us by walking to the opposite side of the room, where stood a piano, on which he struck a few chords, then came to us and attempted to speak, but failed to do so. He then greeted every one in the circle, and placing his hand in mine, as a token of farewell, walked to the cabinet, and with a bow to all disappeared. This spirit remained in view fully six minutes.

Hardly had he disappeared, when another stepped out, much taller, wearing a gray beard and rather long white hair, crossed over to the mantel and taking from it the picture of E. V. Wilson, walked to the sitters and handed it to each to compare it with himself. It was a perfect *fac simile*, and certainly established the identity of our beloved pioneer worker in the cause of truth; but I had the pleasure of knowing Bro. Wilson in earth-life, and should have recognized him without the aid of the photograph. Bro. Wilson conversed with us quite audibly and fluently, though not as distinctly as I had previously heard him speak. In fact, on some occasions, Mr. Wilson would give us quite a little address as to what work he was doing for the cause; how and what we should do on our side, etc. But he said he was not as capable of using his voice now, as he was looking more to the details of a perfection in his make-up.

It would take up too much space were I to describe every spirit that came, and what they did and had to say. Suffice it, that there were from thirty to forty appearances during the sitting of two hours and a half. There were many surprises to the sitters. One of those present as a visitor was the family physician of Mr. and Mrs. Mayer. This gentleman has been intimately associated with the latter for eight years, and, though at one time a hard skeptic, has through what he has seen with Mrs. Mayer become a confirmed believer. This doctor had a friend—his partner—who passed away several years ago, and who while in life perpetrated many jokes at the expense of what he believed to be his duped senior. I had often argued with him, and had mediums give him private sittings; but all was of no avail. He pooh-poohed the arguments and explained away the tests. Since his passing away, the members of Mrs. Mayer's band told us that this young physician was now repentant, and wished to make atonement by returning to earth to be recognized. Not having him at the time in mind, imagine our surprise when, immediately after Mr. Wilson's disappearance, there stepped out briskly one whom all in the room simultaneously recognized as the once doubting physician. When it is known that the last spirit was a small and slightly-built man, that Wilson was a stout and heavily-built man, and Mrs. Mayer as stout and heavy as both together, that she is a middle-aged woman, Wilson an elderly man, and the doctor but one of twenty-six years, the idea of personation by the medium would be simply absurd.

But certain manifestations given by the band themselves were more astounding than any I have before seen or read of. Mrs. Mayer has a number of Mrs. Hollis's former controls, among whom are Nolan and Ski-wau-kee. Captain Jack, former chief of the Modocs, is the head of the band for these demonstrations, and it is by his untiring work and patient application that he has made Mrs. Mayer so perfect an instrument. Nolan remains outside of the cabinet ten to fifteen minutes, or more, moving about, speaking or singing all the time. On this occasion he came out and told us to prepare ourselves for a surprise. He then stepped to the middle of the room, and, asking us to look closely, but to keep singing, he turned his back upon the sitters, but immediately facing them again, all saw transformed from a rather tall, slender and bearded man, a small, but plump boy, without a sign of beard on his face, who ran to Mr. Mayer, and was recognized by him as his little son Eddie. Thereupon the boy faced the cabinet and again turned, and there was the familiar form and features of Mr. Nolan. Smiling and bowing to the circle, he again turned from the sitters, then back again, and behold! another transformation had taken place. All of the male vestures seemed melted away, and there stood in the centre of the room a stately female figure, robed in white apparel with a long white train. Another transformation took place, in that the raiment began to assume a dark hue, the train of white seemed to fade out from the floor, and there stood before us the familiar form of an Indian squaw, in full Indian costume, recognized by those in the circle as one of Mrs. M.'s controls, Ki-wa-nee. She danced about the room and touched every one in the circle, looked each one in the face to make sure it was herself and none other, and then disappeared within the cabinet. At these most marvelous manifestations the circle began loudly to applaud, when Mr. Nolan stepped out and thanked us for manifesting our gratification, telling us that this was but a beginning of some of the band's experiments, which, when perfected, would astonish the world. Nolan further stated that it was one of their objects in order to accomplish this that they had arranged for a removal of Mrs. Mayer to New York.

I hardly think your readers have ever seen such transformations, and they must be seen to be realized. Remember, there were five transformations made, all outside of the cabinet, and that from the time Mr. Nolan first appeared and spoke to us until the time when Ki-wa-nee disappeared, none of the materializations entered or even approached the cabinet, and that the features differed from that of a boy to a wrinkled old squaw. Captain Jack, the chief operator, was the last one to materialize. He but rarely comes out of the cabinet, as his work is "behind the scenes." He spoke a few words of affectionate farewell to the old friends of his medium, and thanked them for having stood by her and her husband in the time of trials and disappointments; and the séance ended.

I must add that there were materializations of babes, children, men and women of various ages and sizes; that several voices could be heard in dialogue at the same time, and that a quartette of voices from soprano to bass often joined in the singing. Many dematerializations also occurred that were startling.

Mrs. Mayer's manifestations for slate-writing and materializations require no test conditions, as the manifestations themselves are all tests of a high order, and stand undisputed and indubitable.

In conclusion, I will say that while I have not told a tithe of what has been my experience with this gifted lady, I would recommend her to all of our friends in the East as an honorable, truthful and amiable exponent of our faith, and trust she will receive the encouragement she so richly deserves.

Fraternally yours, P. R. ALBERT,
Pres. Lookout Mountain Camp-Meeting Ass'n.
Chattanooga, Tenn., Nov. 5th, 1888.

MATERIALIZATION SEANCES BY MRS. BLISS.

To the Editor of the Banner of Light:

With your kind permission I crave sufficient space to make brief mention of an interesting séance I had the pleasure of attending, the medium being that highly gifted lady, Mrs. C. B. Bliss of Boston. Some two years ago Mrs. Bliss visited our city and gave a series of interesting séances, but was unexpectedly summoned home on account of the illness of her little boy, and not a few were disappointed at her sudden departure. But we have strong hopes that she will be able to sufficiently prolong her present visit to afford all who so desire to become convinced that there is beyond doubt a possibility of locating the spirit after death.

The séance I wish to refer to was held at the residence of Bro. Wm. Creighor. The spacious parlors were comfortably filled an hour before the séance commenced, and a number of friends failed to gain admittance for want of room. At precisely eight o'clock Mrs. B. announced her readiness to enter the cabinet. Singing was engaged in until the medium became entranced, and the guide, "Billy the Bootblack," announced the first visitor from the realms of the unseen—a gentleman attired in military costume. As he stood at the opening of the cabinet he saluted the circle, then beckoned a lady, who, upon approaching, immediately recognized him. The spirit remained for a few seconds and then dematerialized in full view of the circle. Nearly at the same moment the curtains parted and the familiar figure of Dr. Hostetter greeted the circle. A lady was summoned to the cabinet who was personally acquainted with the Doctor. She pronounced the manifestation perfect, as also did several others who knew the Doctor in earth-life.

I fear I would occupy too much of your space were I to describe the personal characteristics of each individual spirit that appeared; suffice to say, from the opening to the close of the séance, they came in rapid succession, and mostly recognized. Several spirits appeared and warmly greeted their fellow Masons, while many others came and satisfied the anxious desires of their friends, giving them undoubted evidence of the immortality of the soul. "Billy" endeavored to keep the circle in good mood by his humorous remarks, boy-like and natural; he incidentally made the remark that his wit to some would appear rather gross, *i. e.*, his interpolations might appear to be a passing "from the sublime to the sacrilegious," whereupon he explained how foreign and unnatural it would be for him to return in the saintly guise of a priest. "Why, no one would recognize me," he said; "people acquainted with me or my life on earth would say: 'Why, that is not Billy the Bootblack!'" The unique little Indian guide, "Blue Flower," was ever present, as well as "Mrs. McCarthy," "Daisy," and several other cabinet spirits. The guide manifested but little, apparently for the purpose of giving way to the friends of the circle.

In conclusion I will say the séance was thoroughly enjoyed, and all expressed themselves as feeling better, spiritually and physically, for being present. The séance was under strict test-conditions; not that it was deemed necessary on the part of the medium, for Mrs. Bliss's mediumship stands unquestionable, but simply to escape the comments of those who are bent on seeking fraud.

Yours for the truth, L. V.
Allegheny, Pa., Nov. 19th, 1888.

New Publications.

"SERMONS FOR OUR DAY," by John Page Hopps, published semi-monthly in London by John Heywood, reach their twenty-first number in a bright and hopeful discourse upon "Trust in the Living God." We are, says Mr. Hopps, living in a remarkable period of transition; and "some historian, fifty years ahead, will probably refer to these as the days when we came clearly in sight of the parting of the ways. The great Established Church is notoriously harboring teachers of every variety of opinion; and not only harboring them but encouraging and glorying in them." As evidences of the great changes in progress he mentions the Wesleyan Conference as deliberately taking Hell out of its catechism for the young; the Congregational Union, seeking opportunities to show its sympathy with a free spirit of inquiry and research, and Mr. Spurgeon, finding it necessary to "banish himself from the Baptists, who once laid their hands on their mouths when he spoke"; while the old, closely-guarded Presbyterian Churches of Calvinistic Scotland are giving to the world some of the freshest and freest sermons of our day. Following this scanning of the unconsciously growing field of free thought he says:

"Even the modern and near theological questions are becoming like a husk around the fresh grain. The Trinity, The Fall, The Atonement, Natural Depravity (that blasphemy against man), Eternal Punishment (that blasphemy against God), are all receding from the living interests: and, in place of these controverted doctrines, the one mighty question is becoming urgent—Is there anything to rely upon? Is there any guide—to truth for to-day and to hope for to-morrow?"

He says we are pointed to the Bible! and he responds to this: "Alas! behold its endless incapabilities," and calls it an inconsistent book; that its ideal of God varies from book to book; that even in the very same book we seem to have glimpses of different deities; that it is a witness to "a method of search, not a record of infallible results." Still less, he says, do we find a sure ground of reliance in a holy Pontiff or an authoritative church; and asking, "Where, then, is our hope?" he replies, "Here: 'We trust in the living God.' We are all borne on by the steady flow of his providence. Nature is the sphere of his activity; and in nature we find the 'living God.' We have an inspiring God in him in whom we all 'live and move and have our being.'" And to this he adds: "Inspiration does not involve infallibility. God's inspiration, like his fresh morning air, is not partial; does not stop at this gate or that, and ask, Who lives here? But it only enters as it is able; and it mingles with what it finds. Here is the deep truth for the religious consciousness of to-day." To those in search of God, he says:

"Find your God where you find your conscience; find him where you find the mother's love, the father's heart; find him in the grave duties, the urgent needs, the daily blessings of our common life; and you will not go far wrong."

We have given these few points from one of the latest of these "Sermons for Our Day," to show that their breadth of thought and liberal progressive spirit render them worthy of a wide circulation, and the appreciative perusal of our readers. Their publication is to be continued another year.

CHAPTERS FROM JANE AUSTEN. Edited by Oscar Fay Adams. 12mo, cloth, pp. 364. Boston: Lee & Shepard.

Jane Austen was one of five English women who in the first decade of this century held high rank as novelists, and the only one whose works still find interested readers. She was born to this life in 1775 and passed to another in 1817. Her writings are characterized by an absolute fidelity to the truth of things, and to this is ascribed her superiority to her cotemporaries. The chapters in this collection are from her six novels. Connecting links of explanation are given by which the main features of each plot can be traced. The introduction gives a brief sketch of Miss Austen's life, followed by estimates of her literary skill by various persons, including Lord Macaulay, G. W. Curtis, Mrs. Thackeray-Ritchie and Col. T. W. Higginson. The book forms one of the "Cambridge Series of English Classics."

TAKEN BY THE ENEMY. By Oliver Optic. With Illustrations. 12mo, cloth, pp. 344. Boston: Lee & Shepard.

This is the first of a new series of books by a popular writer of literature for the young, to be issued as "The Blue and the Gray Series." It, though a complete story in itself, is an introductory one to the five that are to follow, presenting many of the characters whose history is to be more fully set forth in them. The aim of the writer has been to deal fairly with all, so that it will be equally acceptable on both sides of "the line."

THE LAST OF THE HUGGERMUGGERS. A Giant Story. With Illustrations. By Christopher Pearse Cranch. Sq. 16mo., cloth, pp. 70.

KOBBOLTOZO. A Sequel to "The Last of the Huggermuggers." With Illustrations by C. P. Cranch. Sq. 16mo., cloth, pp. 96. Boston: Lee & Shepard.

Together or separate, both of these will be very acceptable to young readers who delight in the wonderful and improbable. The present is a new edition; and the works having already won a reputation, they will, in this tasty and substantial form, find many purchasers during the holidays.

SPLENDOR. For Singing Classes, Conventions, Normal Schools, Day Schools, Institutes, Academies, Colleges and the Home. By S. W. Straub. Special Contributors: T. M. Towne and W. F. Werschkal. Long 8vo, boards, pp. 192. Chicago: S. W. Straub & Co.

A Collection consisting of seventeen pages of easy pieces for class and home practice; forty of anthems, four-part songs and glees; fifty of choruses, and nineteen of new songs, with accompaniments for parlor and concert. Prefatory to these contents is a department of elementary instruction, the clearness and conciseness of which commend it to popular patronage.

CASSELL'S NATIONAL LIBRARY.—Recent numbers are: 144, "The Curse of Kehama" (poem), by Robert Southey; 145, "Essays on Mankind and Political Arithmetic," by Sir William Petty; 146, "The Taming of the Shrew," by Shakspeare; 147, "Essays on Burns and Scott," by Thomas Carlyle; 148, "Plutarch's Lives of Nicias, Crassus, Aratus and Theseus"; 149, "From London to Land's End," by Daniel Defoe. New York: Cassell & Co.

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York City, will receive the recipe free of charge.

Written for the Banner of Light.

A BIRD'S SONG.

BY MATTIE DAVIS.

A tiny bird sang gaily,
One morning long ago,
He sang of joy and pleasure,
Without one note of woe;
He warbled forth an anthem,
So joyous and so gay,
It seemed as if all happiness
In his voice imprisoned lay.

He sang as if to banish
All sorrow far away
From the weary hearts of mortals,
And his song, as blithe as May,
Was heard by a weary woman;
With earth's burdens bent was she,
But she paused to hear the bird sing
From his home near the glittering sea.

And out from the throat of the songster
Poured such a flood of song
That into the heart of the woman
Past memories did throng.
She thought of many a loved one
Now sunk 'neath the ocean wave:
Of the true and bonnie laddie
Lying deep in an ocean grave.

No thought of a spirit-lover
Who through the sweet bird-voice
Was trying to say unto her:
"Be happy, and rejoice!
For soon the fetters that bind you
To earth will be rent away,
And then in a happier country
We'll part no more for aye."

But she smiled, looking up at the songster
For into her heart there'd fain
Come comfort and strength and gladness
To battle with life again.
And there, 'mid the flower-crowned glory
That the winds of summer bring,
Came back the old, sweet story
From the history of her life's spring.

Oh! earth-friends, with your burdens
And sorrows that life still brings,
Try to grasp all happiness offered,
And only a bird that sings
May offer homely comfort;
Still look with believing eyes
To a Heavenly Father's kindness,
Who sent him from the skies.

Orange, Mass.

Diphtheria.

To the Editor of the Banner of Light:

In some sections of the country the disease designated diphtheria has become epidemic—so prevalent, in fact, that it baffles the skill of the so-called "regular" physicians, many children and those of older growth becoming victims to the terrible scourge.

Some three years ago a proprietor and editor of a paper in Boston had a young daughter, of some six years of age, who was stricken down with the above-mentioned disease. The family physician had some thirty patients sick with it, and he informed some one that three of these patients were past cure—naming them. The information reached the ears of the father of the child who was fated, and instead of going to the doctor to consult with him further, he at once purchased some oil of tar and turpentine, according to a prescription printed in the papers at the time, and which was reported to have been very successful in making cures. He took his child's case into his own hands and was successful. He informed the writer of the *modus operandi* he made use of in her cure—which was as follows:

He obtained a saucer, and put in it one tablespoonful of the oil of tar, also one tablespoonful of spirits of turpentine, and then placed the saucer in a large pan, to prevent damage, and ignited its contents. The pan was placed some distance from the bed where the little girl was suffering. Immediately the fumes of the burning ingredients extended to the child, causing her to cough, thus breaking or destroying the false membrane generated by the disease, and giving relief at once. This was repeated three times. The attending physician himself watched the results of the last two operations with great pleasure and satisfaction. The child was soon on the road to health, but the two other "fated" children alluded to are numbered with the majority in the spirit-world.

In making use of the above ingredients, due care should be exercised; everything in the apartment that the thick black smoke which results would be likely to injure, should be removed.

I have also been informed that a policeman in an adjoining city heard the lamentation of the mother of a child who was afflicted with this disease, and who had been informed that it could not live, by the family physician. The policeman made the application of this remedy in a simple form, and the child recovered.

If parents, as a last resort when informed by the family physician that the case is beyond his skill and medicine, would not give up the patient as incurable until this simple remedy is fully applied, I believe a large saving of mortality would be effected.

Should such really successful treatment be *prevented* by statute laws, on the ground that the cure made is by an "irregular" method?

AN IRREGULAR PRACTITIONER.

Dean Clarke in Connecticut.

A correspondent of the *Willimantic* (Ct.) *Chronicle* gives in that paper the following summary of Dr. Clarke's afternoon and evening lectures in that place Sunday, Nov. 25th:

"Dr. Dean Clarke, a noted inspirational speaker from Boston, is giving a course of rather unique but very interesting lectures on Sundays, at 2 and 7 P. M., to continue through December. Last Sunday, Nov. 25th, he spoke upon the relations of spirit and matter in general, assuming that spirit is the ante-type and cause of all organization in the vegetable and animal kingdoms; and that all organizations are but 'materializations' of preëxisting spirit forms. He said: 'God's life is the indwelling, quickening force of all matter, as the human spirit is the animating and controlling power of the mortal body; thus "God is all in all," as was said of old. That the universe is alive is the deduction of the highest science as well as the most advanced Theism; therefore physical science and spiritual religion are but the inductive and deductive methods of "thinking God's thoughts after him," as Kepler said.' In the evening lecture the speaker claimed that there is a striking analogy between the Christian and the present Spiritual Dispensations. That the 'spiritual gifts' are identical, and that a knowledge of these occult phenomena and of their *modus operandi* is the key of all ancient mysteries, and that it is the duty of all religious teachers to 'add unto their faith knowledge,' for all thinkers demand 'a reason for the faith' held as a dogma. The incentive to seek for truth and spiritual enlightenment and unfoldment is as great now as ever; for it is truth that makes us free from morbid fears and superstitions that originated in the childhood of humanity. There is not, nor can there be, any quarrel between true religion and true science, for truth, in all relations, harmonizes, and physical science is the handmaid of rational religion; whatever dogma in the latter is irrational cannot be true, and should be discarded as soon as discovered. Unfortunately many religionists are 'making the truth of God of none effect by clinging to the traditions of men.' They should have the courage and fidelity of St. Paul to 'put away childish things' and think as enlightened men, accepting the newest truth of their own day and generation.

To those 'having eyes to see and ears to hear' God speaks, and he inspires men to-day as much as ever; and the same signs and wonders anciently attesting the presence of His 'ministering spirits,' and that were the means of divine manifestation, are now vouchsafed to attract human attention to divine realities. Who shall mock at sacred things or commit the 'unpardonable sin', of attributing them to the devil, as of old?"

J. J. Morse in Brooklyn, N. Y.

To the Editor of the Banner of Light:

The Spiritualists assembling in Conservatory Hall, corner Bedford Avenue and Fulton street, Brooklyn, N. Y., had the pleasure yesterday of welcoming again to their rostrum J. J. Morse, the eloquent English trance speaker.

Since Mr. Morse was with us during the month of June, 1886, he has visited our far Western brethren, and he returns to us rich in power and health as the result of his work among them.

In the morning a very large audience assembled to greet our brother, whose guides devoted their attention to answering questions propounded by the friends present. As usual a wide variety of subjects was presented, the answers to which were apt, eloquent and exhaustive.

In the evening every seat in the hall was occupied by a brilliant audience of earnest and intelligent men and women, from whom a spirit of soulful enthusiasm radiated. Upon Chairman Delerce introducing Mr. Morse a hearty burst of applause greeted him upon his rising. Mr. Morse prefaced his labors by a brief eulogy upon Col. Aug. Morse, who had recently passed to the higher life from "failure of the heart." The gallant Colonel was a well-known attendant at the meetings.

Afterward Mr. Morse read, with his accustomed finished elocution, Lizzie Doten's poem: "The Rainbow Bridge," at the close of which his daughter, Miss Florence, Morse, sang, with fine effect, "Life's Story," being warmly applauded.

Then, under control, Mr. Morse, proceeded with the subject of the evening: "The Social War in the Light of the Spiritual Philosophy," an address of superior ability, which elicited the closest attention of all present, and frequently called out loud bursts of applause.

The meeting was brought to a close by a series of very excellent and accurate psychometric readings by Mrs. Henderson, after which the large audience dispersed, evidently much pleased with the various events of the evening.

Mr. Morse and Mrs. Henderson will be with us every Sunday morning and evening during the remainder of the present month, and as this is Mr. Morse's last appearance in Brooklyn prior to his return to England, it is to be hoped his many friends in this city will utilize the opportunity now presented.

Dec. 3d, 1888. KINGS COUNTY.

Resolutions of Commendation to Lyman C. Howe.

To the Editor of the Banner of Light:

At the close of the lecture, on Sunday evening, Nov. 25th, one of the Trustees remarked that the First Society of Spiritualists desired to express its appreciation of the earnest work performed by Mr. Howe, and presented the following:

Resolved, That we recognize in Mr. Lyman C. Howe one who occupies a position second to none, as an expounder of the beautiful truths and philosophy of Spiritualism.

Resolved, That we fully appreciate the sacrifices he is called upon to make in depriving himself of all home comforts, by being separated for many weeks and even months from his family.

Resolved, That we wish him Godspeed in his good work, and most earnestly recommend him to kindred societies who desire an able lecturer.

Luther R. Marsh arose and said he would with pleasure second the Resolutions offered; he had practiced law for fifty-two years, and one of the requirements of that profession is public speaking. He had paid special attention to oratory, had listened to all the most noted speakers of his time, and had been personally acquainted with many of them—mentioning the names of a large number, among them Henry Clay, and Daniel Webster, who was formerly his law partner. He said none of these could have done what Mr. Howe had accomplished this evening, and, indeed, he did not believe there was a person living who could of himself, unaided by a power outside, take the platform, without knowing the subject on which he was to discourse and treat it as had Mr. Howe. If a month had been spent upon the theme it could not have been more clearly presented in all its bearings, or more logically handled in detail. He considered it a "miracle."

The President, Henry J. Newton, said that before putting the Resolutions for adoption he would like to add a few words to the tribute so justly paid to Mr. Howe by Mr. Marsh. He had been acquainted with Mr. Howe for many years, and could testify that he lives up to what he preaches. He is thoroughly *good*, and you can say nothing better of a person than that.

The remarks were greeted with applause and the Resolutions were adopted unanimously.

New York City. S.

Tribute to Mrs. Foye.

To the Editor of the Banner of Light:

A complimentary séance having been tendered to the members of the Board of Trustees and their wives, by Mrs. Ada Foye, of San Francisco, Cal., the same was held at the parlors of Mrs. Hamer, North 10th street, above Spring Garden, Nov. 28th. A very enjoyable time was the result. Every one present received some message of love and encouragement from spirit friends. Mrs. F. left us after the séance. All regret her departure, for, aside from her mediumship, she is such a cheerful and kindly person. Those present at the séance were Mesdames Hamer, Hines, Wisdom, Whitman, Benner, Misses Julia R. Galloway, E. Bronson, Mr. F. Keffer and wife, Mr. Bronson, Mr. Benner and wife, Mr. Pray and wife, Mr. Huber, Mr. Thompson and wife, Mr. W. Jones, Mr. Hand and wife.

On Sunday evening, Nov. 25th—it being the final service by Mrs. Foye—the hall was full to overflowing, although the weather was chilly, rainy, and generally unpropitious.

Among many recognized tests was one by a German from a spirit who wrote a message to him in his own language. Mrs. Foye could not read it, but several Germans present did so. Groups of three and five spirits came, and gave their names. Certainly the phase of mediumship possessed by Mrs. Foye is wonderful as exhibited in such a crowded hall—with no mistakes. Even our most bitter skeptics admit that there is something in it.

Let us all now feel encouraged to work with even more zeal for the good cause. T.
Philadelphia, Pa.

Spiritualists' Camp Ground in Wisconsin.

A movement is being made to permanently establish a camping ground for Spiritualists in Wisconsin. A location has been thought of in Wonewoc, that village being nearly in the centre of the State, accessible from all points, as the C. and N. W. R. R. runs through it. Of its general features and advantages a writer in the *Wonewoc Reporter* says:

"It consists of twenty acres of table land belonging to Ambrose Kent. The locality for miles around abounds in romantic interest. There is no healthier spot in the State. The town contains first-class schools, and churches of various denominations. There is a good Opera House where excellent entertainments of all kinds are given, and a Spiritual Hall, where J. L. Potter, the well-known trance speaker, has held forth many years. In whatever light the ground spoken of is viewed, it exhibits all needed natural advantages. It has good shade trees and a fine spring of water. All that is needed is for the right steps to be taken to bring the attention of the proper parties in this and other States to a knowledge of its existence, advantages and possibilities, and Wonewoc can possess one of the most attractive camp-grounds in the country."

THE "BEST" PEOPLE.—The minister who preaches the best sermon, the lawyer who knows the most law and how to apply it, the doctor who has the most skill in his profession, the mechanic who understands his business, works hard and saves money, the storekeeper who gives full measure and does not put all the large apples on top, and so on down to Bridget in the kitchen who can keep the most tidy house—these are our "best" people.—*Springfield Union.*

Banner Correspondence.

Ohio.

ELYRIA.—James Hulburt writes: "The Fox exposé and explanation of the raps appear silly and foolish to those who have been in circles and heard genuine raps. In 1854 I was a member of a circle where raps were loud enough at times to be heard at a far distant point. When a little tardy in going to the circle I frequently heard them thirty rods off. These manifestations were in a farmhouse in the country. During the time our circle was in existence a cherry table was broken by the force of those raps, and this in broad daylight, when but the medium and three others were at the table. The invisibles first obtained the consent of the owner, and then by one prodigious rap away went the end rail and two legs, completely separating them from the balance of the table. The table was repaired by a skillful mechanic, and is now in existence, and its owner is still living and will attest to the truth of what I have written.

The next day we had a circle in the afternoon, to accommodate some investigators who lived several miles away, and who proved to be mediumistic and aided in giving more powerful manifestations than those of the day before, as every rap was as the stroke of a heavy hammer upon the under surface of the table, and every stroke lifted the end of the table at which I sat, although I had both elbows resting upon the left-hand leaf, whilst the owner of the table which was broken the day before sat with his elbows upon the opposite leaf doing likewise, the medium being between us; still the table was raised at every rap, although it was a heavy one, and two of us were applying a pressure of at least fifty pounds each to keep it down. At about this time the father of the medium came riding into his yard upon a gallop, and came up to an open window and requested us to leave the table, as he feared such powerful manifestations would injure his son. The father said he heard the raps when sixty rods away. The medium was about sixteen years old. The genuineness of these manifestations was never questioned by the most Orthodox in the community. The materialist attempted to explain them by electricity, and the Orthodox by that scapegoat the devil, who has always had a big load to carry in order to screen man from the legitimate results of his own way of thinking.

The raps in our circle were so loud from the beginning, and the circles all in the light, that no question of fraud was ever raised or the genuineness of the manifestations disputed. Our rapping circle met two or three times a week for six or eight months, when a writing medium was developed, and we gave up the slow process of getting communications by the raps. I could add much more, as the manifestations were remarkable from the beginning, and yet not a word has ever before been published with reference to them."

Pennsylvania.

PHILADELPHIA.—Mary E. Kase writes: "Horatio G. Eddy, who has within the past week been our guest, gave a series of séances, the audiences of which were composed of believers and skeptics, also a number of strangers.

My study served as the cabinet. At nearly the same moment Mr. Eddy entered this, peals of laughter rang out from a corner of the room in which we all sat—seeming to issue from the carpet, from behind a little pair of curtains. We turned and perceived, curling on the floor at the base of the curtains, a mass of white mist, through which, as it ascended to the height of a human being, the cheery voice laughed and talked incessantly. Another instant the substance condensed, and in our midst stood materialized Spirit Mrs. Eaton. She walked past us to the cabinet, where the medium lay entranced; there she disappeared through the curtains, and soon returning poured out sallies of witty conversation peculiar to herself, giving in poetical rhyme tests and prophecies. While she stood her voluminous draperies sometimes disappeared almost entirely, appearing again by a few manipulations.

Scarcely had she bade us good-night, and while she could still be heard talking, a young Indian sprang from behind the curtains from whence Mrs. Eaton came. He bounded into the middle of the room, and silently, two or three times, high in the air. He was unlike the medium and every one present, and a marvel of individualized materialization.

One of the interesting events of the seances was the return of the East Indian, Sattay, who, while visiting this country, passed to spirit-life in New York City only the week prior. He was identified by gentlemen with whom he had sojourned while in this city.

The little musical spirit, 'Mayflower,' chose the isolated spot distant from the cabinet to first make known her presence, and from a diminutive cloudlet of white mist on the carpet before the curtains she formed repeatedly. She is the 'conductor' and fascinating little control of Mr. Eddy's dark musical séances.

Mr. Eddy's séances in this city made many converts to Spiritualism."

Minnesota.

MINNEAPOLIS.—Chas. Duckworth writes: "While talking with a friend in Chicago, he related an experience he had with Eugene Stevenson of 922 South 5th Avenue, Minneapolis, a medium for answering sealed letters. My friend was so profuse in his praises, I concluded I would show him how completely he had been duped. You must understand that I had been a very rabid materialist for twenty-five years. I took no stock in Spiritualism, having written several sealed letters to medium, with very unsatisfactory results. Hence, it was with a satisfied feeling of success in my undertaking to show my friend the duplicity of the medium he so highly extolled, that I prepared a letter to send him. After writing twelve questions that none but the deceased relative to whom they were addressed could answer, I cemented the edges together with white furniture glue; then after stitching it around the edges inside the glue, I placed it in an opaque envelope, which I also glued. I then had the seams well covered with sealing wax, and on the wax made eight impressions of my seal ring, and the end of a trunk key. All this I enclosed in a large envelope, with a substituted name and address, and mailed it the first day of October.

On the 26th of that month I received my letter and a reply, which I did not open until I had the audience of my friend. Upon opening it in his presence, judge of my surprise upon finding each of the questions not only correctly but minutely answered. For example: question No. 3 was, 'Where and of what disease did you die?' *Ans.*—'I died in Augusta, Me., Dec. 27th, 1859. I died of *no* disease, but from wounds made by the accidental discharge of a shot-gun. I died the fourth day after the wounds were received, at the house of my Uncle Andrew.' This was correct in every particular. The other questions were as satisfactorily answered, and, as there was nothing else for me to do, I dropped my materialism and became a firm believer in Mr. Stevenson's spiritualistic phenomena. Since coming to Minneapolis I have had several independent slate-writing sittings with Mr. Stevenson, and the genuineness of his accomplishments is beyond question, as the writings came between slates held by *myself*."

Michigan.

GRAND RAPIDS.—Perry Alma writes: "Mr. C. A. Barnes has been holding séances at the residence of Mr. C. Winch, No. 54 Bostwick street. They were attended by ladies and gentlemen of high moral standing, some of them members of the First Methodist and Baptist churches in the city. Upon taking our seats around a table, upon which were placed a harp, a small music box, a tea bell, a trumpet, a tablet and pencil, all, including the medium, joined hands, and the light was extinguished. The harp was immediately placed in the lap of one of the sitters, and played on; then placed lightly on some one of our heads, and a familiar tune played in perfect time and harmony. The bell was taken and sounded in time with the tune played on the harp. Written communications were received by several, with the name in full at the bottom; frequently pertaining to business of much importance, and in every case subsequently proved correct, showing beyond a doubt that our spirit friends enter into and coöperate with us in all laudable undertakings. Through the trumpet familiar voices talked to us as in bygone days. Charles Brown, one of Mr. Barnes's controls, in this way talked twenty minutes at a time, and answered questions of a scientific nature. He also sang tenor in a familiar song with one or more of the company. John King, another of Mr. B.'s controls, gave us words of good cheer and encouragement, and dismissed the circle with blessings for all of earth's inhabitants. Honto, another of Mr. B.'s controls, came in her own beautiful way, giving readings in business and other affairs. I recommend Mr. Barnes and his controls as strictly reliable. Mr. Barnes is now (Nov. 22d) in Springfield, Ill., and will be in Grand Rapids again about the 10th of January, 1889."

New York.

NEW YORK CITY.—James A. Anderson writes, Nov. 28th: "About two months ago I visited your city on business, and the subject of Spiritualism came up between an old friend and myself, and he advised me (on account of my being a non-believer) to visit Mrs. F. K. Rich, 175 Tremont street, and see if she could not tell me of what I did know and of what I did not know. I called upon the lady, and during the sitting, which lasted about half an hour, I was told of many occurrences which had taken place during my life; but the strangest of all was regarding my sister, who was living in Toledo, Ohio, and in the best of health. The medium informed me that my sister would pass out of this life before seventeen days. I could not believe this, but alas! on the thirteenth day she passed away on account of a paralytic shock and apoplexy. I cannot help now being a firm believer. I take your very valuable paper, the BANNER OF LIGHT, regularly."

WORCESTER.—J. B. Robinson writes that he was one of the first who embraced Modern Spiritualism, and has been a subscriber to the BANNER OF LIGHT most of the time since its publication.

GENEVA.—Mrs. Julia H. Abbey writes: "Last autumn while breaking an egg on a plate, a strange-looking object was found, resembling a worm. The thick white substance which is often found in eggs clung to it. On examination with a magnifying glass, by a doctor, it was proved to be a tape-worm, head and joints plainly visible. Even before placing it under the magnifying glass, the head and joints could be seen quite plainly. It was two and one-half inches long. Others have found them, and one is preserved in alcohol in Waterloo, near by here. It would be well to examine the nucleus of white often found in eggs."

NEW YORK CITY.—"S. H. T." writes: "By the date on the wrapper of my copy of THE BANNER I see that a renewal of my subscription is in order, and today send check for another year. Thank God! enough faith remains, despite recent untoward experiences, in the solid truths of intercourse with our dear ones beyond the veil to make us unspeakably happy. It is only that now, in the spirit of your note appended to the report of the American Spiritualist Alliance proceedings in a late number of THE BANNER, we are disposed to try the spirits whether they be from God or not, before believing all they say.

In this narrowing of our faith the BANNER OF LIGHT comes week by week as a kind and faithful friend, bringing always words of comfort and cheer. It stands firmly and ever at the front, battling *for* the true and *against* the false, in this great and grand spiritual movement of the nineteenth century. I cannot do without it. Long may it so stand, and long may Colby & Rich be the standard-bearers."

California.

LOS ANGELES.—Ella L. Merriam forwards the following, addressed to her spirit-mother. While as a personal address to a spirit related to herself, under general principles we might hesitate to publish it, yet as the production voices the aspirations of the hungry hearts of thousands who are reaching out to their beloved in spirit-life, we give it place:

"I would pay thee a loving tribute! Not thy memory alone, as in the mistaken past I was wont to do, but with a clearer knowledge of thy spiritual existence, a consciousness of thy immediate presence, a joyful recognition of thy loving attentions and faithful care, I address thee, my mother!

Oh! glorious truth, whose bright rays have shed over my lonely pathway this new and most radiant light, that has penetrated the innermost recesses of my heart, and revealed to me my mother! Oh! with what joy do I repeat that sweetest and dearest of names, mother! Angels can repeat nothing more divine. The most enraptured strains of heavenly music, methinks, can produce no sweeter melody. Thy presence is to me an unceasing and joyful reality.

My heart receives thy loving demonstrations and for the first time is satisfied. Oh! my mother, would I had the wisdom of sages, the eloquence of Cicero, the inspiration of angels, to bestow upon thee one tithe of the love and admiration that fills my heart to overflowing but has no appropriate vent. Day and night does thy sacred presence comfort and influence me, and impart an inexpressible peace to my soul.

With an eager longing do I await the day when the veil that death places between us shall be withdrawn, and thy dear face, radiant with heavenly brightness, reflecting the tenderness embodied within thy soul, shall be revealed to my spiritual vision.

Oh! bright star of my earth night, shine on in thine eternal brilliancy and illuminate my future pathway, guiding me safely through its numerous and intricate windings into the eternal brightness of the Summer-Land, where we may roam at will among its inexhaustible delights, never, never more to be separated."

Colorado.

DENVER.—H. J. Ford writes: "Having been a reader of THE BANNER for some years, I trust you will grant me space to report one of the strangest and most convincing exhibitions in spiritual phenomena ever produced.

I chanced to meet upon the street in Denver very recently a gentleman of my former acquaintance whom I knew to be a genuine spiritual medium. After much persuasion he consented to call at my room and give me a sitting—he by the way remarking that he was developing a new and wonderful phase, which he would astonish me with.

He came at the appointed time, and after a social chat, turned the gas partially down and took his seat in one corner of the room. Presently his face and features became perfectly dark and unrecognizable; then appeared instead of his own, the outline of a female face, which gradually developed into the face of a very beautiful young lady with large, dark eyes and black hair. The next moment this face gradually became dark again, and soon appeared the face of an aged man with iron gray whiskers long, and covering the lower part of his face, also his hair was quite long. Then appeared the medium's natural face again, which he vigorously rubbed with both hands, declaring he could hardly bear the tickling sensation produced by the transfiguration. He sat again and it was transfigured several times, producing strange faces to *me*, but they are all known to him, being his materializing band of spirits."

Connecticut.

NORWICH.—Mrs. J. A. Chapman, Secretary, writes: "Sunday, Nov. 25th, J. F. Baxter concluded his month's successful labor for our Society. Mr. Baxter has ever at hand a store of useful facts and figures, which, combined with his scholarly productions, his excellent songs and descriptive tests, cause his work in the broad field of Spiritualism to be of marked value.

Some very remarkable tests were given by him in his late series—notably the following: A lady who passed to spirit-life a year ago, in manifesting described some peculiar experiences of her earth-life with the double—also related the experience of passing out of the body as a very strange one. A lady in the audience said: 'Mr. Baxter, it is perfectly correct, as I had the story from the lips of the nurse who attended her at the time of her transition.' Others equally correct were given, thus demonstrating the truth of spirit communion."

Massachusetts.

BOSTON.—L. L. Whitlock writes: "For a few weeks past Frank C. Algerton has been stopping in Boston, and on several occasions I have had the pleasure, both in public and private, of listening to his guides as they taught the higher truths, or gave poems from subjects suggested by the audience. His test séances are convincing and his mediumship as a whole is of a surprising quality.

His developing classes have been very interesting, and I understand he intends to resume them on his return to the city in January."

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A.M. and 8 P.M. Admission free. The Ladies' Aid meets same place every Friday at 3 P.M.; supper served at 6 P.M. J. D. Chism, jr., Secretary.

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 2½ P.M. Investigators are cordially invited. E. Jones, Pres.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7½.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P.M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

NEW EDITION.

THE MELODIES OF LIFE.

A new collection of Words and Music for the Choir, Congregation, and Social Circle. Combining "Golden Melodies" and "Spiritual Echoes," with the addition of thirty pages of New Music. By S. W. TUCKER.

INDEX.

Angel Care.	Ready to go.
A little while longer.	Shall we know each other there?
Angel Visitants.	Sweet hour of prayer.
Angel Friends.	Sweet meeting there.
Almost Home.	Sweet reflections.
And He will make it plain.	Sow in the morn thy seed.
A Fragment.	Star of truth.
A day's march nearer home.	Silent help.
Ascended.	She has crossed the river.
Beautiful angels are waiting.	Summer days are coming.
Bethany.	They'll welcome us home.
Beautiful City.	There's a land of fadeless beauty.
Beautiful Land	They're calling us over the sea.
Bliss.	Tenting nearer home.
Beyond the mortal.	Trust in God.
By love we arise.	The land of rest.
Come up thither.	The Sabbath morn.
Come, gentle spirits.	The cry of the spirit.
Consolation.	The silent city.
Come, go with me.	The river of time.
Day by day.	The angels are coming.
Don't ask me to tarry.	The Lyceum.
Evergreen shore.	They are coming.
Evergreen side.	The happy time to come.
Fold us in your arms.	The happy by-and-bye.
Fraternity.	The other side.
Flowers in heaven.	The Eden of bliss.
Gathered Home.	The region of light.
Gone before.	The shining shore.
Gentle words.	The harvest.
Gratitude.	Time is bearing us on.
Golden shore.	The happy spirit-land.
Gathered home beyond the sea.	The by-and-bye.
Home of rest.	The Eden above.
He's gone.	The angel ferry.
Here and there.	Voices from the better land.
I shall know his angel name.	We shall meet on the bright, etc.
I'm called to the better land.	Welcome angels.
I long to be there.	Waiting 'mid the shadows.
Looking over.	When shall we meet again?
Looking beyond.	We'll come there.
Longing for home.	We'll meet them by and-bye.
Let men love one another.	Where shadows fall not, etc.
We welcome them here.	We'll anchor in the harbor.
My arbor of love.	We'll gather at the portal.
My home beyond the river.	We shall know each other there.
Moving homeward.	We'll dwell beyond them all.
My home is not here.	Waiting to go.
My guardian angel.	Waiting on this shore.
Not yet.	We're journeying on.
No weeping there.	What must it be to be there?
No death.	Where we'll weary never more.
Not yet for me.	Whisper us of spirit life.
Never lost.	Waiting at the river.
Only waiting.	
Over there.	CHANTS
One woe is past.	Come to me.
Outside.	How long?
Over the river I'm going.	I have reared a castle often.
Oh, bear me away.	Invocation chant.
One by one.	
Passed on.	
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BY C. C. MASSEY,

Of Lincoln's Inn, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his seances with Dr. Henry Slade.

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Who Is a Spiritualist?

Generally speaking, a Spiritualist is one who cherishes a firm faith in the existence of a spiritual world, and in the ability of its occupants or citizens to hold communication with spirits still in the flesh; yet, as has well been said, this description fails to give any idea of the believer's character, or of the significance and value of his creed. Among such believers may be classed the Shaker Celibate, the African Obiman, the Hindu and the Christian. Thomas Brevior observes in a suggestive tract, published in England, and entitled "What is Religion?" that Spiritualism is something more than a theme for the exercise of the intellect and the gratification of an intelligent curiosity. He alone is a Spiritualist in the full and true sense who strives to bring his life into entire harmony with the great truths which its facts demonstrate; in whom these are outwrought in the character, and their effects made visible in the home, in business, in social intercourse, in times of trial and of suffering, and in the daily affairs of common life.

Such a one, says this writer, so far as he realizes Spiritualism, as it is embodied in him, is all of a piece, of the same web and woof throughout. He is not the creature of time, but the heir of all the ages to come. He knows that the life that now is shapes the life that is to be, and that is to endure through the evermore, and he cannot regulate his conduct by merely temporal considerations. He has a higher ground of action than worldly prudence. He subordinates desire to duty, his lower, perishable appetites to the nobler spiritual faculties, which alone are his true, permanent endowment. The true, consistent Spiritualist is thus Christ-like, working out his highest ideal through all the varied uses of a well-ordered life.

And while, therefore, Spiritualism, in its elementary sense, is simply the recognition of a spiritual world and of the facts of spirit manifestation, it has, to the truly comprehensive mind, if followed out to its consequences, important lessons in science, art, philosophy and history to teach; and in its ultimate issue and crowning development it coincides with the highest Christian aspiration and endeavor. It is the life of God in the soul of man. To realize this, to aspire after this communion and blending with the divine, is to be a Spiritualist indeed—a Spiritualist of the truest, noblest type. And here Spiritualism, in its moral, religious, divine aspects, in its lesson and its influence, is open to all alike; the lowliest as well as the loftiest minds may be taught, consoled, strengthened, purified by it, made fitter not only for the present life but for that which is to come.

To judge by present appearances, at least, the newspapers and the public at large think that Spiritualism chiefly consists in "spirit-rapping," and have little or no other conception of it than is conveyed by this cheap term. Even among Spiritualists themselves there are some who regard it as only a somewhat wider range of phenomena—the direct manifestations of spirits through human media. To others Spiritualism means attending séances, witnessing spirit-manifestations, and receiving communications from spirits. To still others it means the doctrines and the supposed general scope and tendency of the body of teachings put forth by spirits, or by those who believe in the reality of communion with them. And still again to others it means not only the outward phenomena of spiritual agency, but the facts of spiritual influx which belong to the inward consciousness, and whatever conclusions are fairly deducible from those phenomena and these experiences, and which they deem to cover a wide field, are of great significance, and admit of varied application in relation to subjects of momentous interest.

Thus Spiritualism is variously regarded by individuals according to their several characters and states. The one accustomed to regard things from the external will see and will care to see only the outward manifestations of spirit; while the philosophic thinker will look beyond and seek to discover the truths and principles to which they lead. To the student of human nature and human history Spiritualism, regarded as a body of facts, will show a new element in some of the difficult problems and obscure passages which these studies present, and which may go far to their solution. To the physician, the jurist, the artist, the theologian—all who dare to see—it opens up wholly fresh fields of knowledge and of thought, illuminating and inspiring where all was comparatively blind and barren before.

More Ministerial Freedom.

We have at hand published reports of two addresses by Rev. Drs. Kerr and Thomas in the Rockford, Ill., *Register*, on the occasion of the laying of the corner-stone of the Christian Union Church, the broad and liberal spirit of which challenges the approbation and sympathy of all progressive natures. The Church, as Dr. Kerr stated, one day found itself outside of the prescribed limits of religious institutionalism. He was himself pronounced a heretic, not for anything he had said, but for what he had not said. That was eighteen years ago, and his congregation followed him to a hall in which he held Sunday service. The congregation in a few weeks organized as a church and society. As the new liberal church gained new experience the characteristic thought and inquiry that mark the present day began to be discerned and understood generally. These new methods of thought, he observed, are working now through all Christendom. Such a movement could not go on without influencing and entering into religious thought. It was diffused in the churches as well as outside of them.

The new thought, he said, yields a larger and broader conception of humanity in its various relations, and of the things that enter into the economy of personal character. These larger conceptions take us outside the limits of institutionalism. He admitted that for eighteen years past he had been fully occupied in taking care of this continued and steady influx of ideas, facts and suggestions that were coming from the activity of minds to which he had been in the habit of looking. He finds the world of to-day but an outcome, an evolution of that which preceded it; so that religious ideas, instead of having any particular revealed origin, are only historic knowledge, and no religious conception has any other source than the religious consciousness of the human heart and soul. The manner of religious conception and idea is one of evolution. In the consciousness of man is the germ of what he can be and shall be. What once were essentials, foundations, sacred, and an essential part of our lives, have gradually melted away and disappeared; and in their place is a larger, clearer, brighter, broader, more beautiful, more practical and spiritual consciousness of life, its duties and its fundamental principles.

Rev. Dr. Thomas of Chicago said that these temples and churches are for the spirit of man. "You did n't have to go to Rome or to a synod, to build this church," said he; "you went to your conscience and to your reason.... Dr. Kerr had just as much authority to build a church as had Martin Luther and John Wesley. Thank God we live in a country where we have such a right." The current idea among the churches, said the Doctor, is that some one must look after your religion for you. There is a kind of law-suit in heaven over it. Salvation comes through certain channels, and they have got hold of the channels. The idea is that something must be done for you. The Pauline idea, on the contrary, is not that religion is something done officially for you, but rather something, done officially on your own part. It is a religion of what you are, a religion of character. For himself, he liked to shake hands with the clergy founded on brotherhood—the brotherhood of man. We have gone as far as we can, he added, holding on to the old truths. We need organization to hold on to the new truths. He looked for a new church—the great living church, through the right of the great spirit of humanity.

The Holidays

Are coming, and those who wish to make presents of absorbing interest and abiding value, are invited to peruse the announcement of "Gifts for the People" made by Colby & Rich, on our eighth page.

☞ *The Two Worlds* (Manchester, Eng.) commenced the second year of its publication with its issue of Nov. 16th, and we are pleased to note in the editor's review of its rise and progress, that all concerned have reason to be thankful for a good measure of success, and to be encouraged to continue in the good work. Our earnest hope is that greater success may attend it in the future, and that Mrs. Emma Hardinge-Britten as its editor may find the generous reward for her labors to which she is fully entitled as a faithful servant of the spirit-world.

☞ None of the ancient Pagans were as hostile to the Hebrews as the disciples of Mohammed have been to the Greek Christians. But not even the Mohammedans have been so intolerant to those whom they call infidels as Christian sectarians have been, and still are, to persons they dogmatically adjudge to be heretics.

☞ The United Hospital and Dispensary, situate on Charter street, Boston—No. 20—is a noble charity, and richly deserves support at the hands of a generous public. Albert C. Smith is its efficient President, who will on application give all needed information regarding the scope of its valuable work.

☞ North Bridge street, Newburyport, Mass., has just had a change of name, and will hereafter be known as Spofford street, in memory of the late Richard S. Spofford—one who loved that city and did much for its present and prospective prosperity.

"The Coming Religion."

On Sunday afternoon, Dec. 9th, the ninth discourse in the Independent Club Series in Berkeley Hall, Boston, was delivered—the lecturer on that occasion being the world-famous author of "The People's Advent"—GERALD MASSEY! His theme was "The Coming Religion," and his remarks were replete with gems of crystallized thought, which were ably and eloquently enunciated. His illustrations were rendered with a pointedness which was quickly appreciated by his attentive auditors.

Those who have been fortunate enough to hear the lectures previously delivered by him in this course do not hesitate to say that Mr. Massey excelled himself in this latter one. It abounded in evidence of studious labor and patient research, combined with comprehensive thought. It is a matter of regret that his whole series of lectures cannot, upon his present visit, be placed before the thinkers of Boston. The following synopsis from the *Boston Post* of Dec. 10th gives a good outline of his positions taken in treatment of the above quoted topic:

Orthodox Christianity, he said, is mainly built up of outworks or scaffolding. The ordinary worshiper stands outside, and mistakes the scaffolding for the real building, and looks upon it, as it rises tier above tier, like so many landing-stages on the upward way to heaven.

The so-called "revealed religion" is simply unrevealed mythology. A spurious system of salvation was proffered to those who would accept the ancient mythology transmogrified into historic Christianity, and be bribed into changing their old lamps for new ones. Orthodox preachers will go on asserting in the name of God any number of things which their hearers do not believe, only they have heard them repeated so often that their sense is too outwearied to rebel. They have taught us to look for God in the wrong way. They have based religion on erroneous grounds, and have made us the victims of false beliefs.

The fact must be faced that these teachings are not true. The meek do not inherit the earth, and are not going to. We are not forgiven because we are forgiving. Nature does not keep her book of accounts in that way. No death of Jesus can save us from ourselves. It was taught that he came to abrogate certain Jewish laws, but no Jesus can upset the natural law of development. No blood of the Lamb will wash out one single internal blot. Nothing but life can work any transformation of character here or hereafter; death does not, cannot do it.

It is not in sorrow but in joy that we can attain the greatest unconsciousness of self and live the larger objective life for others. We are often told that our civilization is infinitely indebted to Christianity; but it is a fact that the redemption preached for eighteen hundred years has failed to save the world, and it must now give way for other workers with other methods, applied to such matters as the problems of poverty, the distribution of wealth and the ownership of land.

What is going to take the place of the cast-out faith? It is not going to be established by the blood and fire of the Salvation Army, nor by presenting our cast-off clothes to the aborigines. It is being rejected at home faster than you can give it away abroad. Nature works by transformation, not by repetition. Her changes imply growth as the outcome of a new life. It is not possible for us to swap creeds, or formulate a new religion. Religion is not a set of precepts or a mode of worship. It is not what we believe or profess, but what we are.

Nothing avails but the life lived. Our past deeds must and will make our future fate. The only way of showing love to God is in working for humanity. The Lord does not want your long and loud laudations or offerings of false money. The coming religion must be founded on knowledge, and the phenomenal Spiritualist stands level-footed on the only ground of fact that is or ever has been offered by nature for human foothold in the unseen.

Spiritualism alone reveals a bridge on which we can get any bit of actual foothold for crossing the gulf of death. Spiritualism is going to be a mighty agent in carrying on the work of this world, in producing loftier souls for the life of another world, of which it gives us glimpses on the way.

My coming religion may suggest a coming revolution. We mean, for one thing, to rescue our Sunday from the sacerdotal ring. We mean to try and rescue this world from the clutches of those who profess to have the keys and the keeping of the other. We mean to show that the wage system is a relic of barbarism; we mean for women to have perfect equality with men, social, religious and political. We will have a sincerity of life in place of pretended belief; a religion of joy instead of sorrow, of work rather than worship, a religion of life life actual, life here, life now, as well as the promise of life everlasting.

Mr. Massey will remain in this country several months longer, and expects in that time to deliver lectures in the principal cities of America, and also to make arrangements for the publication of a new American edition of his works. His lectures have been privately printed, and are on sale at the BANNER OF LIGHT Bookstore, 9 Bosworth street, by Colby & Rich.

Is it a Re-embodiment?

The Duke Confucius, lineal descendant of China's greatest sage, is one of the most noted personages in Pekin. He is about twenty, and of singularly aristocratic and prepossessing appearance. His nose is of a kind very uncommon amongst the Chinese, being of the type known as the Roman, but small and finely chiseled.—*Ex.*

This reminds us of what was said twenty-two years ago, through Mrs. J. H. Conant, at a private séance held at her residence in this city by a spirit while a discussion was going on in regard to Allan Kardec's theory of the *reincarnation* of spirits, the intelligence taking the ground that he was aware of the fact of reincarnation; that in two years from that time, Confucius, the Chinese philosopher, would be reëmbodied, and under another name give to his people great light on spiritual topics; but that the new form in the flesh that he would take on would not be fully developed or understood until he had arrived at middle age. May not the young man alluded to in the above extract be *the* coming Confucius predicted by the spirit at the aforesaid séance?

"Our Foes Without and Within."

The two discourses delivered in this city with reference to Margaret Fox Kane's denunciation of Modern Spiritualism, by Mrs. R. S. Lillie, and bearing the above name, have been issued in a pamphlet of twenty-four pages for general circulation. The matter is treated in a courteous and forcible manner, and is destined to do much good service in placing it in its true light before the public. This, together with the low price at which it is supplied, should prove strong incentives to its distribution. For fuller particulars see the advertisement in another column.

"The Bubble Burst,"

Was the caption of THE BANNER'S article, published Nov. 17th, wherein Margaret Fox-Kane was so fully exposed in this city. But it now seems, although deserted by her theatrical managers, a new party has taken her in tow, as the following paragraph from the *N. Y. Clipper* (a sporting sheet) of Dec. 8th shows:

"Signor de Vivo is announced to direct the tour of Margaret Fox-Kane, the Spiritualist. Alfred Joel has been engaged to assist him."

Give these humbugs a wide berth.

☞ Miss Nettie M. Holt, test and business medium, 40 Russell street, Charlestown, is considered an excellent instrument through whom the spirits communicate; séances Monday, Wednesday and Friday evenings, at 8 o'clock.

Form-Materialisations.

Mrs. M. E. Williams, of New York City, recently gave two séances before the Fraternal Union of Boston (having been engaged by that society for the purpose.) All the arrangements for the séances were attended to by Dr. O. H. Wellington, at his residence, 123 Concord street. Below is the account of the first séance:

The writer states that shortly after Mrs. W. entered the cabinet the friends were greeted by little "Bright Eyes," who gave the names of many spirit-friends whom she saw in the audience. Dr. Holland and Mr. Cushman, the chief controls, greeted cordially the eighteen persons present and gave some directions regarding the formation of the circle, when the spirits came out, one after another—in several instances two appearing at the same time—giving their names and calling on friends to come up to the cabinet. In every instance the spirits were recognized.

A notable feature was the appearance of the Cary Sisters, who informed a lady in the audience that they had given her written messages, which proved to be true.

One of the most striking features of Mrs. W.'s séances are the male forms, which come with perfect ease, walk out and talk in their usual manner. Men, boys and little girls appeared and walked out into the room. Spirit Dr. J. R. Newton presented himself, called Dr. Wellington up, walked out with him, addressed the circle, and asked Dr. Mayo to come forward, which he did, and held an animated conversation with him in regard to relieving his patients of pain, mentioning an anæsthetic to be given—all of which the Doctor was delighted to hear. Dr. Mayo then advanced with Dr. Newton. The spirit raised his hands and said, "Keep the mind and soul in harmony with Nature, and you shall overcome all disease."

Dr. Holland then invited questions, which some of the friends presented, and they were intelligently responded to by the spirit.

A most convincing manifestation was that of a boy about twelve years old, who came with "Bright Eyes"; both could walk out into the room, and they did so, several feet from the cabinet, and talked to each other, and to the audience. The boy then retired into the cabinet, while "Bright Eyes" dematerialized outside, and materialized again in plain view of the sitters.

In the presence of these facts are we not called upon to render the conditions as harmonious as possible, in order that our spirit-friends may manifest so tangibly that all who knew them in the earth-life can fully recognize them when they return?

The séance closed with appropriate words of wisdom from Dr. Holland, the entire audience expressing their satisfaction with what they had seen and heard.

The second evening séance, which occurred at the same place, and under the same auspices, also proved successful beyond peradventure, we are informed, and great desire was manifested on the part of her patrons that the lady remain over Sunday for further sittings. Previous engagements, however, necessitated her return to New York.

It is to be hoped that Mrs. Williams will, from time to time, visit this city, thus giving our people an opportunity to know more of the occult laws that govern her mediumship.

Receptions to Lyman C. Howe.

On an evening just previous to his leaving New York to fulfill his present engagement in Boston a reception was tendered Mr. Howe at the residence of Henry J. Newton, Esq., 128 West 43d street. It was a very fine affair, and comprised among its attendants many representative Spiritualists of that city. Such gatherings tend to the cultivation of unity, harmony and good feeling among Spiritualists as individuals, beside being in the direct line of brotherhood laid down by the Spiritual Philosophy.

On Thursday evening, Dec. 6th, a congratulatory meeting in honor of Mr. Howe was held at the residence of Mrs. M. A. Pope, 375 Columbus Avenue, Boston.

The company was select and representative, and the occasion was a pronounced success. Mrs. Ida P. A. Whitlock presided; remarks, in brief or otherwise, were participated in by Mr. Dowling, M. S. Ayer, Mrs. Pope, Capt. Richard Holmes, Mr. Algerton (of Chicago), Mrs. King, Dr. Street, Dr. Wilder, W. H. Randall, Dr. Harding, L. L. Whitlock and J. W. Day; Adolph Lowinsky greatly enhanced the interest of the occasion with choice selections on the violin, being skillfully accompanied upon the piano by Mrs. Nellie M. Day; Miss Maria Falls, a promising pupil of Miss Lucette Webster, gave evidence of great talent as an elocutionist; Mrs. L. C. Clapp and Mrs. Day sang very acceptably; and Mr. Howe gave a very interesting relation of some of the early trials which came to him as an advocate of Modern Spiritualism.

"The Science of Immortality."

This lecture, delivered by W. F. Peck at Cassadaga last summer, and which attracted great interest and elicited much favorable comment upon its publication in THE BANNER of Nov. 10th, has been issued in a neat and attractive pamphlet form by Colby & Rich. It is a scholarly production, eminently adapted to circulation among thoughtful, educated classes, as it is a presentation of facts in science which no one can gainsay or dispute, but which in the conclusions to which their admission naturally leads, though possibly not apparent at the time, fully sustain the spiritualistic theory. It should have the wide circulation and the attentive reading it deserves.

☞ Felix Adler at Chickering Hall, New York, last Sunday, took for his text Tolstoi's "What to Do?" He said:

"Who is Tolstoi? He is certainly one of the grand figures of the age, a unique genius, a giant who knocks at the gates of the world's selfishness and makes them ring and ring again under his powerful strokes. He denounces wealth and rejects culture, yet he is read and respected by the rich and cultured. Tolstoi is a member of the Russian aristocracy, who, having seen worldly life in all its phases, has tired of it, and he struggles to find a meaning in life. He turns from philosophy which cheated him, from human reason which gives him no answer, from exact scenes which are no longer exact when they touch the problem of life, rejects superstition, and turns at last to the law of conduct and finds his answer in the instinct of the masses, who know that the true meaning of life is to labor. The only science is the science of life, the only scientist is the laborer."

When he says "the only science is the science of life, and the only scientist is the laborer," Mr. Adler expresses a thought that will live for all time.

"THE GROWING YOUTH."—The contents of the December number are enriched by a fine Christmas Story by Mrs. H. M. Rathbun, entitled, "How Clarence Merton Earned his Christmas Dinner." Mrs. Rathbun is a devoted Spiritualist, and a noble woman. F. B. Hawkins, publisher, Mount Vernon, N. Y.

☞ *The New Thought* has left its former home at Des Moines, Ia., and established itself at 675 W. Lake street, Chicago, Ill., where it will continue to bravely fight medical monopoly, clearly explain spiritual topics, and judiciously treat of the labor movement, as of old. Moses Hull, its editor, has had extended experience in the journalistic profession, and the wider field now opened to him will be of advantage not only to himself (as a publisher) but to his readers as well.

☞ The December number of the *North American Review* contains a grand essay upon Modern Spiritualism, from the pen of A. E. Newton—the appearance of which is of special import and value at a time when so much misrepresentation of the cause is being foisted upon the public attention by the sensational press of the nation. We are glad to note that *one*, at least, of the leading magazines of the country is willing to open its pages to a writer in defense of the New Dispensation.

☞ We specially recommend Mr. C. J. Watkins, who is located at 107 Falmouth street, Boston, as one of the best mediums extant. Honest investigators, therefore, who desire *to learn the truth for the truth's sake*, should visit Mr. Watkins. All others—of the spirit-grabber *genus*—are not fit to commune with the angels, and had better keep away.

San Diego, Cal.

W. J. Colville's engagement in San Diego has proved this season even more successful than on former occasions; the audiences have several times severely tested the seating accommodation of the halls. On Thanksgiving Day a beautiful service was held; the gifted soprano, Miss Drake, was in her best voice, and the entire exercises were in harmony with the true spirit of the day and the teachings of the spiritual philosophy. The lecture was pronounced a remarkable effort by all who heard it, for, though the advertised topic was "Special Reasons for Thanksgiving in Southern California," the speaker dealt with the theme for the most part so universally, that the spiritual and moral lessons conveyed were of cosmopolitan import. The *Golden Gate* presented its readers with an extended report, and the press in San Diego noticed it favorably. During the service a collection was made of $20.55 for charitable purposes.

Sunday, Dec. 2d, the services in Lafayette Hall were largely attended afternoon and evening. Mr. Colville's subjects, by request, were "The Rich Man and Lazarus," and "Why Does Not God Kill the Devil?" Both discourses went far toward presenting a rational solution of the ever-perplexing problem why there is suffering and seeming evil in this state of existence or the hereafter? Mr. Colville's lectures on Theosophy and Metaphysics have been very largely attended and given great satisfaction. His engagement in San Diego closes Sunday, Dec. 16th. He will speak in Los Angeles Dec. 17th, and every following day until Jan. 3d inclusive. His work in San Francisco commences with a public reception in College Hall, 106 McAllister street, Saturday, Jan. 5th, at 8 P. M. Sunday services commence Jan. 6th, at 10:45 A. M. and 7:30 P. M. In addition to San Francisco engagements he will speak regularly in Oakland and Alameda, and expects to visit San José, Stockton, Sacramento and other places in Northern California. He is definitely located on the Pacific coast until June. Address until Jan. 1st, 640 S. Hill street, Los Angeles; after that date, 106 McAllister street, San Francisco.

Christmas Presents.

COLBY & RICH, at their Bookstore, No. 9 Bosworth street, have on sale a large assortment of highly interesting books suitable for Christmas presents, which they offer to the public at very reasonable rates. Give this firm a call and examine their assortment for yourselves. tf

HALL'S JOURNAL OF HEALTH.—The thirty-fifth volume of this popular monthly closes with the present number, and the thirty-sixth year of its publication commences with the January issue. It has thus far ably advocated the maintenance of good health by good living, and has spoken fearlessly in defense of truths old and new, scorning to set aside the latter, though unpopular, or to cling to the former though by some looked upon as sacred and infallible because of age and general acceptance. Its editor announces it will follow the same liberal and progressive course during the coming year. In the current number Dr. E. D. Babbitt writes upon "Mind Cure Matter," S. H. Preston upon "What to Eat," and of other subjects in addition to those on health and diet treated upon, are "Psychometric Power," "A Soldier Somnambulist," and the Fox-Kane affair. New York: 206 Broadway.

"THE THEOSOPHIST," Madras, India, for November, introduces its contents with a chapter from Madame Blavatsky's recent work: "The Secret Doctrine." Following is "A View of the Universe and the Nature of Man," by a Prince of Siam. An interesting article upon "The Gypsies" is contributed to the remaining contents, among which is an "Evening Hymn to the Sun," said to be of extreme antiquity, in an English version by Mary Frances Wright, F. T. S. The series upon "Nature's Finer Forces" is continued in a consideration of "Yoga; the Soul," and a thrilling sketch is presented by Helen Fogg, "The Phantom Virgin." For sale by Colby & Rich, 9 Bosworth street, Boston.

☞ *The Spiritual Reformer*, published by the London Occult Society, edited by A. F. Tindall and F. W. Read, is designed as a journal of the work accomplished by that organization in providing means for investigating psychic phenomena.

☞ Lyman C. Draper, LL. D., the distinguished historian, is spending the winter in New York City, seeking the skill that the noted physician, Dr. Dumont C. Dake, knows so well how to impart.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

Mrs. Ada Foye, by her pungent tests and varied mediumship, has called out the largest audiences of any speaker for several years. [A press report of one of Mrs. Foye's séances, sent by our correspondent, will appear next week.—ED. B. OF L.] The phenomenal success that has attended her everywhere since leaving San Francisco, follows her in Cleveland, and her mediumistic gifts are much sought after both in public and private. For want of room many have been unable to gain entrance to her public meetings in Memorial Hall. Week-day meetings are to be held by Mrs. Foye at Memorial Hall Friday, Dec. 14th, Thursday, 20th, and on Friday, 28th, a grand farewell reception is to be tendered her, which occasion will be the event of the season, from the fact that Miss Clair Tuttle, the youngest daughter of Hudson and Emma Tuttle, will make her *début* in this city as a dramatic reader. This prepossessing and talented young artist is extraordinarily gifted, and her many friends in this city are confident of her success.

Miss Tuttle's costume reading will occupy one hour, Mrs. Foye's marvelous séance one hour, and the balance of the evening will be devoted to social enjoyment.

The friends of Lorain, O., have invited Mrs. Foye to give a lecture and séance, which will probably take place Thursday or Friday, Dec. 27th or 28th, and perhaps both dates. THOS. LEES.

California Medical Laws.

To the Editor of the Banner of Light:

I notice in your latest issue that you allude to a movement on the part of the Allopathic physicians of California for a new medical enactment of a unique character, and remark that "Equal Rights" will have something to say in your next issue on the subject. This was my intention when I sent you the article which I thought would meet the issue, but certain friends of medical freedom in that State have just communicated to me their desire that the matter be held in abeyance (as to details *published*) until further developments of the plans already culminating for the defeat of the proposed scheme. I owe this explanation both to yourself and your readers.

EQUAL RIGHTS.

Acknowledgments.

Since my last acknowledgments of receipts toward my cottage, I have received from a helper in Massachusetts (name reserved), $15; from E. R. Reynolds, of Rock Island, Ill., $5—total $20—making in all received to date $174 toward the $500 needed.

The materials are being collected, and the spirits still assure me the means will come, but they come slowly, and may leave me under a lien or mortgage at last, something I have never given and hoped never to be obliged to. WARREN CHASE.

Cobden, Ill., Dec. 7th, 1888.

☞ Our men of science do not seem to have learned, even after forty years' experience, the simple fact that misrepresentation and the suppression of evidence will not kill out Spiritualism. Such biased reports as that of the Seybert Commission only stimulate the curiosity of outsiders to witness for themselves the wonderful phenomena, and the zeal of Spiritualists to bring the truth before the world. Indirectly, therefore, they promote the cause of truth, and only leave the schemers to be laughed at by posterity.—*H. S. Olcott, in the Theosophist, Madras, India.*

"MRS. M. E. JOHNSON, 123 Concord street, Boston, is the second best medium I ever saw, and I have had sittings with many," said an eminent lawyer. The Fraternal Union endorses it, and advises her to refund the fee to any one dissatisfied.

O. H. WELLINGTON, *Sec'y of the Union.*

A Choice Holiday Gift,

"ECHOES FROM AN ANGEL'S LYRE."

A handsome book—sheet music size—containing twelve choice and beautiful songs from the repertory of that well-known composer, C. P. Longley. This book bears upon its title-page a finely executed engraving, representing the composer seated in the valley playing upon a harp; around the musician are rocks, and grasses, and flowers; while from above streams a golden light breaking through the clouds of heaven, amid which is seen an exquisitely shaped female hand, playing upon a golden lyre, surrounded by the title of the work: "Echoes from an Angel's Lyre."

This scene and the title were depicted and given to Prof. Longley, by Dr. S. B. Brittan, many years ago, as the representation of the title-page of the first book of songs the composer should issue from the press, and is now embodied in external form for the first time.

The work contains an introduction by Miss M. T. Shelhamer—now Mrs. Longley—which of itself will challenge attention from the public, and one which if read will be appreciated. This musical work of Bro. Longley's is one that has long been demanded of him, both by the angel-world and by his music-loving friends on earth. Its contents are nearly new, only three of its songs having before been published, and these three, the well-known favorites: "We'll All Meet Again in the Morning Land," "In Heaven We'll Know our Own," and, "Only a Thin Veil Between Us," will meet with favor in their new appearance. The nine new selections are: "There are Homes Over There," "Mother's Love Purest and Best," "Open those Pearly Gates of Light," "They'll Welcome Us Home To-morrow," "All are Waiting Over There," "On the Mountains of Light," "Glad that we're Living Here To-day," "The Angel Kisseth Me," and "We'll All be Gathered Home." This book is number one of a series of song-books soon to be published by the same author, and as an earnest of what may be expected by the music-loving public, will, we have no doubt, meet with a warm reception. Reference to the advertising columns will inform our readers that this work is on sale at this office at the low price of one dollar.

ALL SORTS OF PARAGRAPHS.

We should all remember
That this is December,
When destitute ones need our aid;
That if we would be blessed
We should help the distressed,
And thus by Jehovah be paid.

Liars, backbiters and slanderers, who possess the least grain of intelligence, must, in their moments of reflection, consider themselves despicable creatures! Why God allows such pests of society to thus injure their fellows is a greater mystery than anything else.

When the Catholic church bore sway in Mexico ninety-three per cent. of the people could not read or write. In Italy, with 22,000,000 of people, 17,000,000 could neither read nor write. In Spain, in 1860, 69 males in 100, and 91 females in each 100, could neither read nor write!

"THE QUEEN'S MATE," at the Hollis-Street Theatre, should be seen by all those who desire to while away a pleasant evening. It is a gorgeous spectacle, with splendid music, and an abundance of fun.

Bold burglaries are becoming altogether too prevalent in this State. The law against those who commit them is not half severe enough. It ought to be amended when the next General Court sits. These men, when caught, ought to be imprisoned for forty years.

Rev. Phillips Brooks, of this city, says religion has no place in our public schools.

The Berkeley Temple, Boston, gave a farewell reception recently to the Rev. William H. Noyes and wife, prior to their departure for Japan, where they will serve as missionaries. The sending out of a missionary who is not directly under the control of a missionary organization is an entirely novel feature in the annals of Congregationalism, and may be regarded as we have before said in relation to the case of Mr. Noyes) as one of the direct fruits of the present widening of religious opinion.

The Canada annexation scare was the worst fizzle the *N. Y. World* ever got off. Now it says "not a living soul in the United States cares a fig about annexation." That map was a cute "Yankee trick" to simply introduce the *World* newspaper into Canada.

A fire broke out about 11:20 o'clock on the night of Dec. 7th in the transfer boat *Maryland*, used for conveying passengers from the Pennsylvania railroad station at Jersey to the New Haven and Hartford station at the Harlem River. It is said to have caught in the kitchen of the boat. The boat was a total loss, and the four cars on board were burned down to the running gear. There was a severe panic among the passengers, and all the baggage was destroyed, but no lives lost. The pecuniary loss was heavy.

"Oh! Mrs. Watts, *you should join our literary society.*" "Should I?" "Yes, indeed. We study and learn so much. Last evening we took up Carlyle's quarrels with his wife." "It must have been interesting." "Very. Next meeting we shall investigate the private life of Goethe and his love affairs." "How instructive!" "Yes. And we have found out everything about Poe's dissipation and disreputable conduct, and purpose soon to thoroughly investigate the immoral actions of Voltaire." "Indeed!" "Oh! there's nothing like a literary society to increase one's culture. You ought to join."—*Time.*

Hygienists have been claiming for a long time that tea, coffee and cocoa impair digestion, and that their use on this account is harmful. Too many doctors, however, have encouraged their use, or at any rate have failed to discourage it. Dr. J. W. Frasier has recorded, in an article published in the *Journal of Anatomy and Physiology*, the result of a large number of anatomical experiments, which go to show that both the stomach and intestinal digestion are interfered with by all three of the mildly stimulating beverages in common use—tea, coffee and cocoa.

WHEN THE LADIES VOTE.

II.

Will conductors pull their bells,
When the ladies vote?
While the fair exchange farewells,
When the ladies vote?
Will they start their cars and go
As they do just now, you know?
No, they will not dare do so
When the ladies vote.

LATE FOREIGN NEWS.—The Liberals have just won a victory in the London School Board elections.=Severe fighting in East Africa continued at the latest dates, the rebel losses having been heavy. Several Germans were wounded.=Belgium strikers have been put down by government troops.=Mr. John Bright had an ill-turn on Dec. 9th, which left him very weak.=The Spanish Queen Regent has entrusted Señor Gagosta with the formation of a new Cabinet.

Munkacsy's celebrated paintings, "Christ Before Pilate," and "Christ on Calvary," have been reproduced in their original colors, each on plate paper, 21x28 inches. The original paintings were exhibited in all the chief cities of this country and Europe, and finally purchased by Mr. Wanamaker of Philadelphia for $245,000, and are now in his possession. Each painting consists of from forty to fifty figures and heads, displaying varied expressions of hate, fear, curiosity, compassion and reverence. These reproductions are issued by the Phelps Publishing Co., Springfield, Mass.

Waltham, Mass.—A large number of friends of Mrs. Warren Wetherbee called upon her last Wednesday at 3 o'clock, at her home on Moody street, where a few hours were passed in communion with the spirit-world. Mrs. Jennie K. D. Conant, of Boston, was present, and her little control, "Sunflower," gave us all some very remarkable spirit communications. At the close of the meeting arrangements were made for a séance to be held at the same place on Thursday, Dec. 13th, at 3 o'clock. XXX.

New London, Ct.—H. P. Miller writes that J. Frank Baxter appeared before this Society on Monday evening, Nov. 26th, as previously announced. The songs, recitations and exercises in mental mediumship were, as usual, highly interesting in their several phases. Mr. Baxter is expected there again Jan. 28th. Mrs. R. S. Lillie was to speak for this society on Wednesday evening, Dec. 12th.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Mrs. Kate R. Stiles addressed large and attentive audiences at Fall River, Dec. 2d. She spoke in Brockton Dec. 9th; is to be in Portland Dec. 16th, and would like to make further engagements. Address No. 16 James street, Boston, Mass.

Mrs. Jennie K. D. Conant, of Boston, spoke Dec. 2d at Grand Army Hall, Chelsea, Mass. The following Sunday (9th) she addressed the Spiritualist Society of Fall River—the services including poems, psychometrizations of various articles, and the giving of many spiritual tests. Mrs. Conant would like to make engagements with other societies for the Sundays of January and February, 1889. Address 10 Charles street, Waltham, Mass.

Mr. and Mrs. Longley are under engagement in New Bedford, Mass., for next Sunday.

Mrs. H. S. Lake is speaking for the Spiritual Society of Paterson, N. J., the Sundays of this month. Persons will address accordingly.

Prof. W. F. Peck is speaking to large audiences in Philadelphia, Pa., during December. Will lecture on week-evenings anywhere in the vicinity. Address 2139 Uber Place, care L. R. Chase. During January he will be in Albany, N. Y.

Bishop A. Beals will speak in New Britain, Conn., Sundays, Dec. 16th, 23d and 30th.

J. Frank Baxter lectured Monday evening, Nov. 26th, in New London, Ct.; Tuesday evening, Nov. 27th, in Noank, Ct., and Wednesday evening, Nov. 28th, in Mystic, Ct. He began Sunday, Dec. 2d, in Buffalo, N. Y., and will minister there every Sunday of the month, and from thence go to Portland, Me., for the first two Sundays of Jan. 1889. He is announced for Lockport, N. Y., on Tuesday, Wednesday and Thursday evenings, Dec. 11th, 12th and 13th.

C. Fannie Allyn has been speaking in Lynn, Salem and Portland. Will speak in Pittsburgh, Pa., five Sundays, beginning Dec. 16th; in Worcester, Mass., during Feb.; in Troy, N. Y., during March; in Lynn during May. Will arrange for unoccupied Sundays.

Mary L. French is filling appointments in various places in Massachusetts and elsewhere. Will attend funerals, or give week-evening séances or lectures. Address box 98, Townsend Harbor, Mass.

Frank Winfield Baker has, we are informed, had successful engagements during the season. He spoke in Eagle Hall, Oct. 7th and Nov. 11th; Grand Army Hall, Oct. 13th, 20th, 27th, Nov. 3d, 10th, Dec. 1st, 8th; Ladies' Aid Society, Oct. 14th; Echo Hall, Oct. 7th; Spiritual Temple, Oct. 21st and 24th. After December his address will be at South Orleans, Mass. He wishes engagements for spring lecturing and the camp-meetings.

The two months' engagement of G. H. Brooks closed in Washington, Nov. 30th. He lectured in Glens Falls the first Sunday in December; the remaining Sundays he is to be at Saratoga Springs, N. Y. His address while there will be box 54, care Dr. W. B. Mills. The month of January he will be in Cincinnati, Ohio.

Mrs. Clara A. Field is at 33 Boylston street, Boston. She is convalescent, and will soon be out and able to attend to business. Correspondents should address her for engagements, etc., in care of BANNER OF LIGHT. Mrs. Field is a devoted Spiritualist, and should be kept fully engaged.

Frank T. Ripley, platform test medium, is engaged for the months of January and March at Taunton, Mass. Can be engaged for April. Address in care of this office.

The time of Mrs. Helen Stuart Richings is all filled to the first of June, 1889, except week-nights during the months of February, March, April and May, when she will engage to speak and give psychometric readings in places convenient to the points of her Sunday engagements. February she will be in Connecticut; March in Ohio; April in Indiana, and May in Ohio. Will negotiate with parties desiring her services in these and contiguous States for courses of from three to six lectures. Correspondence solicited. Address General Delivery, Boston, Mass.

Miss Jennie Rhind spoke in Brittan Hall, Haverhill, Mass., Dec. 9th. Her present address is at 33 Boylston street, Boston.

Mrs. E. Cutler, trance medium and psychometric reader, is speaking this month for the Albany Society. Would like to make engagement for February or March; will go on reasonable terms. Present address, 221 Hamilton street, Albany, N. Y.

Mrs. Emma Miner lectured in West Dudbury Dec. 2d; in Worcester, Dec. 9th; she speaks in Clinton Dec. 30th.

Mary A. Charter is at present located at 59 East Liberty street, Ann Arbor, Mich.

For Nervous Prostration, use Horsford's Acid Phosphate. DR. W. GRAEVES, Northfield, Minn., says: "I have used it in cases of nervous prostration, and also in combination with other remedies in indigestion, it has proved as satisfactory as could be expected."

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THE TWO WORLDS. A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

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Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

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Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

☞ Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y.
O6 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* O6

ADVERTISEMENTS.

MRS. HETTIE CLARK,
MEDICAL CLAIRVOYANT, Business and Test Medium, 597 Shawmut Avenue, Boston, Mass. 2w* D15

ASTROLOGY.—Would You Know the Future? Accurate descriptions, important changes, horoscope and advice *free.* Send date and hour of birth, with stamp. No callers. P. TOMLINSON,
D15 1w* 259 Meridian Street, East Boston, Mass.

PROF. BEARSE, Astrologer, Office 172 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Send age, stamp, and *hour* of birth if possible. 1w* D15

MISS J. M. GRANT, Test and Business Medium, Hotel Simmons, Shawmut Avenue, corner of Dover street, Boston. 4w* D15

MRS. A. T. PROCTOR, Magnetic Healer. Lung Troubles a specialty. 723 Shawmut Ave., Boston.
D15 4w*

Jordan, Marsh & CO.

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Without exception the largest and most complete collection ever shown in New England.

Special Doll Bargains.

An Undressed Jointed Doll, ten inches high, a perfect beauty; sold elsewhere for 50c.; our price

25c.

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A semi-dressed Doll, fancy lace trimmed chemise, opens and shuts its bewitching eyes, shows its pearly teeth, dressed with pretty kid shoes and colored stockings, 14 inches high. This doll is really "a thing of beauty," and will prove "a joy forever" to the fortunate child who gets it—all for

$1.00.

A magnificent Indestructible Undressed Doll, cloth body, shoes and stockings, beautiful face and flaxen hair, worth $2.00, for

$1.00.

A handsomely Dressed Doll, fancy satin dress, trimmed with lace, dark eyes, flaxen locks, surmounted by "a perfect love of a bonnet." Similar dolls sold about the city for $1.00. Our price, one in a box,

50c.

An elegantly Dressed Doll, kid jointed body, beautiful bisque head, lovely face, liquid blue eyes, its teeth of pearl showing through its parted lips, lace and tinsel trimmed satin dress, lace bonnet, shoes and stockings—a perfect paragon of beauty, worth $2.50, for

$1.00.

P. S. In addition to the above, we call especial attention to our better dressed Dolls at $1.50, $2.00, $2.50 up to $10.00.

The Parlor "See Saw," a sensible toy for children, heretofore sold for $1.50. Our price

60c.

MAGIC LANTERNS. Our leader is a fine useful specimen, 12 slides, extra size,

$1.00.

Dolls' Parlor Furniture, a full set, prettily upholstered in chintz and satin, 25c., 30c., 50c., 85c., $1.25, $2.00, $2.25.
Dolls' Chamber Sets, nicely upholstered in chintz and satin, 50c. and 85c.
Toy China Tea Sets, 10c. to $1.00.
Britannia Toy Tea Sets, 25c. to $1.75.
Tin Stoves, with all the fittings, 25c. to 75c.
Magnetic Fish Ponds, 13c. to $1.00.
Pewter Toys in Soldiers, Infantry, Cavalry, &c., 10c. to $1.00.
Swiss Farms and Villages, 50c. to $1.00.
Noah's Arks, 10c. to 85c.
Games, Blocks, Rocking Horses, Shoo Flies, Dolls' Carriages, Iron and Tin Toys, &c., &c.

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TO STOUT PEOPLE.

Obesity is fatty degeneration. The *danger* lies in inward fat, which may be known by scant breath and *decrease of labor power.* My own condition (having doubled my weight in fifteen years), together with the advantages of four years' foreign study, led me to the discovery of safe Vegetable Remedies which afford permanent relief. I endorse these remedies positively from personal experience, having *cured* myself and cured many others. No starvation required. Distant patients successfully treated. Remedies sent by mail. For full particulars, address DR. EDITH BERDAN, 113 ELLISON STREET, PATERSON, NEW JERSEY. [Formerly Dr. Edith Hale, of Boston, Mass.] N17

JOSEPH HAGON,
OF LONDON, ENGLAND,
MEDICAL Clairvoyant and interpreter of the Writings of Ancient Spirits, and Medium for their Communications. 78 Berkeley street, 1st floor, Suite 1, Boston. Hours 9 to 5.
D15

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A Large Front Room, and Small Room adjoining, separate or in suite, in Banner of Light Building, admirably arranged for Physician or Medium's offices.

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181 TREMONT STREET, BOSTON, MASS., near Boylston street, opposite the Common. Take Elevator. Sittings by appointment. Office hours 1 to 4 P. M. Reception Room, No. 13. 1s13w O6

Mrs. H. L. Woodhouse,
THE well-known Trance and Test Medium, can be found at her home, No. 232 West 21st street, New York.
D15 1w*

TESTIMONIA.

SEND 10c. to the undersigned for the New Renaissance, by Susie C. Clark. E. A. SHELDON, Publisher, P. O. Box 830, Hartford, Conn. D15

MRS. KATE R. STILES,
SPEAKER and Medium, 16 James street, corner East Newton street, Boston. Séances Wednesday evenings.
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Basement.

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—FOR—

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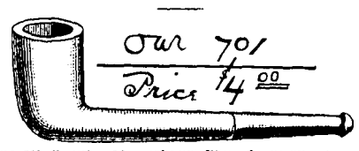

Our 701 Genuine Meerschaum Pipe of our own importation, 6 inches long and a beauty.

Pipes, Cigar and Cigarette Holders in Cases, Smokers' Tables, Sets, &c. The most magnificent assortment of these goods AT THE LOWEST PRICES ever shown in this country. EXAMINE THESE PRICES.

Selected Briarwood Pipe, in Morocco Leather Case, Satin Lined, Vulcanite, worth $1.25, for

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A Pretty Meerschaum Pipe, in Morocco Satin Lined Case, for

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Silver-Mounted Briars, in cases in many styles.

A Magnificent Meerschaum Pipe of "finest quality," with 1 1-2 inch Amber Mouthpiece, in handsome case, worth $3.50, for

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Also a large variety in fancy shapes and carved designs, from $2.50 to $7.00 each.

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Also a grand assortment in fancy and carved shapes, from 50c. to $1.75.

Meerschaum Cigar Holders, a grand collection of plain and fancy carved shapes, in Satin Lined Leather Cases, for

50c.

Many other styles, in beautifully carved designs, from 75c. to $1.75.

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Our Leader is a Very Pretty Stand, 26 inches high, Stained Cherry, Walnut or Ebony, with Vases for Cigars, Matches and Ash Tray and Scratcher, for

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An immense variety in artistic designs, ranging $1.50, $2.50, $3.50, $4.50, $5.00, $7.00.

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One lot of Telescoping Cigar and Cigarette Cases, in Fancy Embossed French Leatherette, which are sold everywhere at from $1.00 to $2.00,

We offer for 25c.

One lot, consisting of smooth and long-grained Calfskin, Morocco and Ivory Leather, which are never sold at less than from $1.25 to 1.75,

We offer for 50c.

One lot handsomely ornamented Morocco and Hammered Leathers, fully worth from $2.50 to $3.50,

We offer at 75c.

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IMPROVED Redemption for Gray, Falling or Faded Hair, warranted free from Lead, Silver, Sulphur and all Deleterious Drugs. Will restore the Grayest Hair in 3 days to its original color. It stops the hair from falling, and makes it grow. Powders to make 20 ounces, post-paid to any address, on receipt of $1. 2c. postage taken. Send for Circulars. Address MRS. ANNA CONNELLY, 1133 Vine street, Philadelphia, Pa. 4w* D15

MRS. WEBB,
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"Echoes from an Angel's Lyre."

A Collection of New and Beautiful Songs, with Music and Chorus, in Book Form, by the well-known Composer,

C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, sheet-music size, neatly bound in boards, and is embellished by a finely executed title page, the symbolical picture of which was depicted to Mr. Longley by his friend, the late Dr. S. B. Brittan, many years ago. The work contains twelve choice and original songs, three only of which have before appeared in print. Its contents are as follows:

"Only a Thin Veil Between Us."
"There are Homes Over There."
"Mother's Love Purest and Best."
"Open those Pearly Gates of Light."
"They'll Welcome Us Home To-morrow."
"All are Waiting Over There."
"On the Mountains of Light."
"In Heaven We'll Know Our Own."
"Glad that We're Living Here To-day."
"We'll All Meet Again in the Morning Land."
"The Angel Kisseth Me."
"We'll All be Gathered Home."

The book is now on sale at this office, and beside being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable holiday gift for friends.

Price $1.00, postage 12 cents.
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THE SCIENCE OF IMMORTALITY.

A lecture by W. F. PECK, delivered at Cassadaga Lake Camp-Meeting Aug. 11th, 1888.
Pamphlet, pp. 16. Price 10 cents.
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75 All-Wool Black and White Stripe Newmarkets, with corset back. We shall close this lot out at

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Smyrna Rugs.

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Smyrna Rugs purchased direct from the Manufacturer for CASH.

	Each.
18x36 in. Single Door Smyrna	$1.00
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All these are BEST QUALITY Reversible Smyrna Rugs, with Knotted Fringe.

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30x60 in., 47 patterns	$3.35
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These Rugs will be sold at retail only.

Large Sofa Rugs, 7 feet long, 4 feet wide, usual price $11.00, now at $7.50
Imported Velvet Rugs, 9 feet long, 6 feet wide $6.00
Animal Foot Rests, $1.50 to $6.00
Wool Bordered Coir Mats, marked from $1.50 to $1.00

For a useful present there is nothing better than a beautiful Rug.

No. 1 Goatskin Rugs, gray, white or black.

Art Squares of all sizes and qualities.

We cordially invite inspection of our immense stock of Rugs.

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We announce with pleasure that we have secured 3000 copies of the famous and popular Christmas Booklet, "The Old Oaken Bucket." This very popular song has been illustrated in water colors by the well known water color artist, Mr. Harlow. Twelve designs, six in water colors and six in monotint. Beautifully bound and tied with silken cord, design on cover and put up one in a box.

This booklet was published at $1.50. Our price is

29c.

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Lectures by Gerald Massey.

We have received from Mr. Massey a supply of his interesting Lectures in pamphlet form. The following is a list of the same:

THE HISTORICAL (JEWISH) JESUS AND the Mythical (Egyptian) Christ.
PAUL AS A GNOSTIC OPPONENT, NOT the Apostle of Historic Christianity.
THE LOGIA OF THE LORD; OR THE PRE-Christian Sayings Ascribed to Jesus the Christ.
GNOSTIC AND HISTORIC CHRISTIANITY.
THE HEBREW AND OTHER CREATIONS Fundamentally Explained.
THE DEVIL OF DARKNESS; OR, EVIL IN the Light of Evolution.
LUNIOLATRY: ANCIENT AND MODERN.
MAN IN SEARCH OF HIS SOUL, DURING Fifty Thousand Years, and how he found it.
THE SEVEN SOULS OF MAN, AND THEIR Culmination in the Christ.
THE COMING RELIGION.

Price of each of the above, 25 cents, postage free.
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Light Through the Crannies.

Parables and Teachings from the Other Side.

The author, in the preface, says: "These Parables, with their teachings, have been given, one every day, since the 18th of May, 1888, to the present time, solely through spiritual influence, and are not the mere product of the writer's own brain.

CONTENTS.

I. The Sadducee. II. The River and the Pool. III. The Monk. IV. The Monster. V. The Borderland. VI. The Shepherd-Boy of Samaria. VII. The Reflect. VIII. The Vestal.

Paper, pp. 142; price 35 cents; cloth, 50 cents.
For sale by COLBY & RICH.

OUR FOES WITHOUT AND WITHIN.

Two Discourses having especial reference to Mrs. Margaret Fox Kane's recent denunciation of Modern Spiritualism, given through the mediumship of

MRS. R. S. LILLIE,

Before the Boston Spiritual Temple Society, in Berkeley Hall, Sunday, Nov. 4th, 1888.

Pamphlet, pp. 24. Price 5 cents; 12 copies, 50 cents; 25 do. $1.00; 100 do., $3.50.
For sale by COLBY & RICH.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment,

ON TUESDAYS AND FRIDAYS,

AT 3 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely.

MRS. M. T. SHELHAMER-LONGLEY will occupy the platform on *Tuesday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on *Friday afternoons* under the influence of her guides give decarnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week on this page.

☞ It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman*.

QUESTIONS ANSWERED

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Oct. 30th, 1888.

Spirit Invocation.

Oh! thou Spirit of Love, whose divine tenderness is spread abroad over all creatures, who can embrace the entire world of humanity within thy divinity, and send forth unto each beating heart streams of force and influence from thy own omnipotent life, we, thy children, recognize thee as our parent of good at this hour, our tender and beautiful mother, from whom we draw all our sustenance and power from day to day, our benign and wise father, from whom we receive strength and guidance as the years roll on, and we acknowledge thee as the sum and substance of all things, the great over-soul, from whom comes forth every pulsation of being which we, as human children, feel and receive at all times. We acknowledge thee as the parent of all good, and recognize that thou art indeed all that is and all that ever shall be necessary to the sustenance of life, here and beyond.

Oh! we would imbibe of thy wisdom and drink deeply from thy fount of love; we would grow into likeness with thee, so that sympathy, tender feeling, and all that is sweet and comforting may flow forth from our hearts unto the souls of our fellows, so that we may know what it is to live in peace and concord with our kind, so that we may be uplifted in spirit and draw nearer to the great spiritual life itself, where angels dwell and do thy bidding in ministering unto each other and unto humanity.

Oh! our Father and our Mother God, receive from our souls the aspirations that flow forth and rise upward; and may we draw from thee glimpses of truth that will illuminate our minds; may we quaff wisdom and that which will sustain, which will perish not, but which will elevate our souls and our thoughts unto thee and thy divine creatures.

We ask thy blessing to rest upon all mankind, and we would have it descend into every life, bearing with it that which will inspire, uplift and strengthen, so that not any one shall bow the head in sorrow or bend beneath the weight of woe unknowing of thee and thy great love. May all receive this understanding and look up to thee, now and forevermore. Amen.

S. B. Brittan.

Once more, Mr. Chairman, I stand upon what has become to me familiar ground, and I am proud to take my place with the valiant souls who from week to week guard this portal of the spiritual world. I say I am proud to stand here, because it does me good to occasionally send out my word and my thought to mortal life, and to bring unto those friends and earnest souls who care to hear from me, the tidings that I still remain firm and faithful in the cause of Spiritualism. This is something to say in these days, because I find, as I look abroad on both sides of life, that there is a spirit of disaffection permeating many classes, and many minds, who have been interested slightly in our cause. This disaffection does not trouble me in the least, nor do I think it will any sincere and earnest Spiritualist on either side of life. Perhaps it is to be expected, since in every age, and undoubtedly in every class, there always has been and always will be found those vacillating minds who cannot hold fast to any one opinion or cause, but who are swayed by whatever breeze of thought happens to blow around them; therefore, in Spiritualism, as well as in other quarters, and in other worlds of thought and conviction, we may expect to find such minds, and we should not be disturbed, however vacillating their utterances may prove to be.

I come to-day, Mr. Chairman, happy to receive and to avail myself of the invitation extended to me by Bro. Pierpont, to send forth my greetings, my spirit of good-will to my friends wherever they may be found. I am especially interested in sending out a wave of spiritual influence toward the city of New York, since there are those in that city who are at this time about to make special investigation and experimentation in the department of mediumship relative to the manifestation of the power of spirit over material things. I am attracted in sympathy with the body of friends interested in that work, and I desire to give them my God-speed and good will, and also to assure them that any earnest effort made to come into harmony with the spirit-world, sufficiently to assist that world in giving its demonstrable evidences of spirit presence and power, will indeed be received gladly by those ministering spirits who desire to aid and encourage humanity. Such work must of necessity win my approval, and I am pleased to believe that this will be gladly received by my friends on earth, and that they will not disdain my influence, and my assurance of sympathy and of helpfulness, because I feel that they are one with me, as I am with them, in all good works.

Now, Mr. Chairman, I cannot enumerate my many friends, nor express a special word for each one, but I would like all to feel that I am in harmony with them, that I hold each dear name and each dear heart close in my memory, and that there goes forth from my soul a wave of fraternal feeling and affection, which I trust will reach each one, and make him feel that he is my brother, and make her feel that I hold her as my sister still, in the spiritual world.

Your good Spirit President has once more requested me to take his position to-day, and to respond according to my ideas to questions which you may present, and therefore I am happy to do the best I can. S. B. Brittan.

Questions and Answers.

QUES.—[*By O. S. P.*] *Will the Lick Telescope recently erected in California enable the astronomers to make any important discoveries as to the condition and inhabitancy of physical beings on any of the nearest planets?*

ANS.—I have no doubt that the production of this telescope will result in some very interesting discoveries for mankind. It seems to me that as science advances in her work, and as human invention and ingenuity also progress, devising means and ways for the better instruction of mankind in any department, so will humanity be blessed in consequence, and, so far as I have learned concerning the construction of the latest telescope at the Lick Observatory, it seems to me that the adjustment of this delicate instrument of far-reaching capacity will be a matter of great interest, and afford wide opportunity for study to those scientific minds engaged with it. I have, also, no doubt that it will bring into closer observation the planets against which it is directed, and possibly it may reveal to those who seek it information concerning various conditions of existence upon those planets. I do not know as this may prove so, but I am sure that the time will come when human ingenuity and invention will have so far advanced as to enable the mind of man to come into close proximity, by means of various instruments and apparatus, with other planets, so that those marching orbs will not seem so far away from the earth as they do to-day, so that all which pertains to them will not be so mysterious to mortal understanding as it is just now. The human mind is expansive; it grows from year to year, and I hold that it is capable of taking up many great deeps of knowledge not yet explored, and making them its own.

Q.—[*By Edwin Cheney.*] *Are convents and nunneries just and sound institutions to be tolerated upon American soil?*

A.—Individually I am not highly prepossessed in favor of these institutions, and I have no faith in their good effects. It seems to me that American soil is not calculated to nourish and support them. The day has gone by for the maintenance of nunneries, monasteries and the like; what we want is free education for the masses; what we most essentially need is a system of instruction that will bear the closest, most open inspection. This is not provided in such schools and such institutions as are governed and directed by old superstitious priestcraft, and, consequently, I think these should not have any part in our American system whatever.

I am not despondent over the outlook of things and institutions in this fair, broad, beautiful country of yours. I have large hope in humanity, and faith to wait until the day shall dawn when universal education, together with a grand disciplinary influence, will be provided liberally by our communities, by our governments, for all who have need of such discipline, of such instruction. I believe in the growth of liberal sentiment. I also believe that liberty of thought is making its way all over the world, and that the American soil is especially calculated to nourish and sustain it, therefore old superstitions must die; they cannot always cling and hold to this earth and its people. In the meanwhile I find much that is in need of correction. I find many who are really at a loss how to formulate or to express their opinions; there is a necessity for guidance for many minds, there are those who require to be trained concerning the situation of affairs, looking to the best interests of your people, and I ever like to encourage expression and exchange of thought on this and all other subjects which appeal to humanity. I believe the day is not far distant when all institutions founded by bigotry, superstition and error will be razed to the ground, will be swept from the earth; not by violence, not by physical force, but because of the spread of public opinion, because of the growth of liberal thought, there will be no means of maintenance for such institutions. I believe the time is coming, and is not so very far away, when all that is ennobling and uplifting in the human heart will express itself more fully and clearly than it can just now, and when this time comes there will be a grander, more glorious disciplinary power; there will be less of restriction, in that form which makes restriction unholy and unbeautiful; there will be more of advancement for the human race, because our communities, our officers of government, our teachers at large, will have been educated for their positions, will understand something of humanity and its needs, and will seek to apply the most proper remedy to any evil which afflicts the race. We must expect opposition, we must expect old institutions, old forms and forces of religious superstition to put forth every effort to hold their own ground, to keep their place in the world; but in spite of this effort the world is moving, humanity grows day by day, liberal thought expands and extends in all directions, and it will most certainly make its power felt in such ways as will give greater breadth and freedom and happiness to the race.

Q.—[*By A. J. Hollingsworth.*] *Are the denizens of the spirit-world subject to the law of gravitation as are those of this?*

A.—The denizens of the spirit-world are subject to laws, just as surely as are the inhabitants of earth, but they may inform themselves so fully as not only to come into obedience with them, but to act intelligently in connection with them. There are spirits in the other life who have so thoroughly studied the law of gravitation as to almost make it subservient to their will; in some respects they have done so; they can rise above it by merely exercising their own positive power, and therefore they are not dependent altogether upon this law of gravitation and its results. The law of gravitation, however, does exist in the spirit-world, and there are thousands of spirits who never make any movement or effort to act in opposition to it; they do not understand how to rise above, but they must follow the law of gravitation, wherever it operates. As we have said, there are others who can rise above it, merely by exercising their own will, and thus they may elect to travel from point to point in space, independent of the operations of that law, because by their study and intelligence, and by the exercise of their positive will-power, they have brought themselves under the dominion of a higher law, which holds that of gravitation in its embrace, and may act in opposition to it.

Q.—[*By Mrs. Mary W. Jayne, Homer, N. Y.*] *So far as is known of the primary condition of all human beings prior to their being influenced by the mental characteristics of their earthly parents, are they of one grade of intelligence?*

A.—I believe in the law of heredity, and that it operates unerringly and without distinction. I believe that this law can be traced by intelligent study, through one change after another, and that it reveals itself here and there and in unexpected places, where perhaps one would not look for it, yet while it seems to me that the child or the descendant is governed to an extent by this law of inheritance, and that this government is one from which it cannot appeal, it also appears to me, in another direction, that the individual entity itself can, under certain environments and conditions, rise above this law of heredity, and express its own individuality and personality independent of it. We are certainly wonderfully made, and we are governed by law in every department of life. We have an intelligence of our own, which it is our duty and our right to exhibit and to cultivate. It is the duty of every person to develop his own individuality, and to make it as distinct as possible from all other personalities.

He has inherited, perhaps, some special quality which displays itself throughout his organism or in the operations of his mind; on the other hand, he has brought into this life his own marked individual powers, and these must express themselves if he gives them a fair opportunity of doing so. As the man marches along in life, giving to his own personal being the opportunity and power for expression, he will find himself unfolding in new qualities and powers, such as did not belong to his family or to his ancestors; these he has brought with him direct, as an intelligent spirit, from the world from which he came, and these are his to do with as he desires. By-and-bye, when he has reaped his experience on this earth, and has passed on to other scenes of pleasure or of employment, the man will find these marked inherited tendencies are growing less conspicuous as his own individual characteristics and soul-powers put themselves forth into active expression; and so, while I believe in the law of heredity, and know it is unerring in its operations, yet I believe in the supremacy of individual personality and will. I believe that in the fullness of time and the development of human nature, each soul shall stand erect and distinct by itself, a marked individuality, a marked spirit, exercising its own powers, exhibiting its own forces and energies, and making out for itself a distinct career which none others can effect.

Q.—[*By A. D.*] *Are there not spirits who hesitate not to do anything to disprove to mortals the truth of the phenomena, ignorantly supposing they do so "for the glory of God," and do not such aim chiefly at the materialization phenomenon, leading the mediums for it into acts having the appearance of intentional fraud?*

A.—Well, I suppose materialization, so-called, is an established fact. I presume it is true, since so many candid, earnest and intelligent minds have investigated that phenomenon for themselves, and accepted its demonstrations as truth. I did not very strongly believe in the materialization of physical forms by returning spirits, before I passed from the body. I am not now altogether prepared to say that I fully believe in such a material demonstration, for I yet have much to learn. I do not think that any honest spirit will return to earth willingly to deceive mortals. I do not think that any spirit, or class of spirits, will conscientiously come back into contact with mortal life, and wish to draw over the eyes and the minds of those with whom they come in contact, a delusion and a snare. It does not seem to me there can be many spirits who have learned anything concerning the laws of life, and the law of retribution, as well as that of compensation, who will dare to come back, day after day, and evening after evening, to deceive those who honestly desire to know the truth. There are mischievous spirits, of course, many of them, who perhaps will be pleased to hoodwink the public; there are mischievous spirits, a few of them, who might wish you to believe mediumship altogether a baseless fraud, but I have not come in contact with many such intelligences, and some of those whom I have seen have been under such restraint in the spirit-world that they have not the power to effect the mischievous work they would like to do.

This materialization, so called, is something not to be dismissed with a few idle words; it is not to be easily set aside; it is something which one should hesitate to declare for or against, until he had given it earnest, sincere investigation. I know that it is possible for scientific minds in spirit-life to so utilize their knowledge as to produce wonderful manifestations of a material character on earth, provided they are given proper instruments for their work. I know it is possible for such scientific minds to arrange and collate material, certain particles from the atmosphere and from mortals, that may be utilized in the formation of a hand, or some other part of the human body, which portion presents a close resemblance to those members of your own physical forms. I know this is possible, for I have experimented with it and have seen the results. Then the thought comes to me: If it is possible for a hand to be formed, why—given material and power sufficiently—is it not possible for an entire body to be formed? I think this can be done, but I am not yet satisfied that it requires so much of material as to build up a solid, substahtial body of flesh, blood, bones, sinews and nerves, such as have been sent out of your materializing cabinets many times during the last decade of years.

Remember, Mr. Chairman, I am only expressing my own opinion, not that of any mortal—certainly not that of any other spirit. I am open to conviction. I feel that I have opportunities for investigation on the spirit side not easily provided to mortals, and I have taken advantage of some of those opportunities in seeking the truth. I have seen a few things that mystify me, just as the mortal investigator sometimes meets with that which is mystifying. I have seen many things to convince me that much is perpetrated in the name of mediumship which does not properly belong to that domain; other things have given me satisfaction, have awakened my devoted interest. I see here a wonderful field, not only for investigation but for labor, and any earnest medium, sincere and reliable, who can find himself possessed of these occult forces which may be utilized by returning spirits, will find much to repay him in his research and his labors by being faithful to the spirit-world.

I do not think that the present day is the time for the settlement of this question; there is much of conflict, of strife, throughout the country; there is much of the heat of passion and acrimony abroad upon this very subject, and the atmosphere is full of smoke and of din, spiritually speaking, arising from these combating forces. In ten years from now, perhaps, when much of this discord has ceased, when earnest minds have taken up the subject reverently and sincerely, and followed it to their own conclusions, we may, perhaps, formulate not only an opinion but establish an incontrovertible truth which cannot be gainsayed. You may be able to prove by the phenomena of materialization that a hand—that indeed an entire body—can be formed out of seeming nothingness which may bear resemblance to one that has departed this life, but yet that is not material, inasmuch as it cannot remain, inasmuch as its elements must be dissipated and return back to the atmosphere again. I think the time is coming when civilization will prove to mortals, in private homes as well as before the public, that man lives beyond the grave and that he possesses a body in human semblance, strong and beautiful and well adapted to his use.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Nov. 9th, 1888—Continued from last issue.

Obadiah Brown.

We are all glad to speak here, Mr. Chairman, hoping, through some channel, our words will reach some of our dear ones, as of course we would rather reach them than strangers or even neighbors. I promised Sophie that if possible I would send her a message from this platform, and now I find it is possible.

Langdon is here, also her own dear mother, and Ella; we all send greetings, and wish to be remembered. I am satisfied with my home, but I don't stop there; we have a great deal to do to make our homes more beautiful than we find them in passing over.

I have very few relatives left on earth, but am none the less grateful for the privilege granted me of speaking. I passed away in Laporte, Ind. My name is Obadiah Brown.

Mamie Ford.

[To the Chairman:] I know your good paper goes to my dear father, and he will be glad to see that his little angel child, as he called me when they placed me away, has been able to speak.

Father, your darling child lives and has been growing to womanhood in spirit-life, although but a little girl when she passed away. Father, the flowers are so beautiful in spirit-life! and when you come to see them you will think yours in the hot-house very different—only like shadows compared to them.

I know you often wonder why little Mamie does not come. Grandpa Worcester says we can only speak when the channel is open for us; we cannot take another's time. After passing out I well knew that my dear father felt he could not leave me where they made the mound, but realizing so much as he does of spirit return, he must feel that it is all right.

I know, dear father, that many clouds have overtaken you on your earthly way, but in spirit-life, as grandfather says, there will be nothing to mar our happiness; all will be harmony and peace. I have been in the grove when meetings have been held, and I have also stepped into the Lyceum meetings, where my father has an interest. I have often been there with the spirit children, for I feel like a child to-day, although somewhat older, and I have enjoyed them very much.

Dear grandma, do not mourn for the dear ones that have gone; not a day or hour passes but that some loved one comes to you. Grandfather Worcester sends greetings. When loneliness creeps over you, think that the loved ones are very near.

I passed away not far from this city. My father is D. N. Ford, of Onset Bay, and he will know very quickly who has been speaking.

Mary Chase.

I have spoken here before, Mr. Chairman, three years ago. To-day there are some things drawing me closely to the dear one who yet dwells in the mortal form. He is entering his seventy-fifth year. These attractions are stronger, and they draw me to earth. I have been cognizant of the scheme he has in mind, of the home he is trying to build. I have been one of the invisibles with him, and many impressions has he taken from us on the spirit-side.

His angel-mother often stands beside him, and also sends greetings. I am very thankful that I am permitted to give a few words. He will understand why I have been attracted here to-day, and have spoken of the home. Dear one, you will be able to accomplish what you desire. Yet the home beyond is waiting for you, and it will be more beautiful than what you may erect in the mortal. These few words, Mr. Chairman, are to my husband, Warren Chase. Mary Chase.

Augusta H. Bigelow.

Spiritualism was very dear to me while dwelling in the form, and I possessed a great deal of mediumistic power. My home is beautiful beyond the river, and I am waiting patiently for dear ones to join me there. I left a beautiful home, but I am permitted to visit it. Friends, as well as relatives, grieve not for those who have crossed over, for only too glad are we to be freed from the mortal form. How delightful it is to know that we are able to visit you again.

Lambert and myself have conversed many a time of those who had gone before—father, mother, brothers and sisters, who were waiting to grasp our hands so warmly and to welcome us to the heavenly home. To-day, when you come to learn that it is only a transition, a change, you will not mourn the dear ones so much, but will understand a little more of what is termed Spiritualism. I am proud to say I was a Spiritualist; I did love the truth that name represents, and I loved the spirits returning to me.

I am happy, and trying to use my influence for the benefit of mediums. Be sympathetic with the mediums, for you know not how much they have to bear in serving as instruments for dear ones returning to earth. I have often heard such words as these: "Why, if spirits come to earth, can they not come direct to me, and not through a stranger?"

God does not give to all the same talents; we know not why. In the present age, even as he told you in the past, he gives to some one talent and to some five; let it suffice.

I lived, Mr. Chairman, in Shrewsbury, Mass. My name is Augusta H. Bigelow, and my husband is Lambert Bigelow.

Loyal Lovejoy.

I have been a silent listener here, Mr. Chairman, and there is deep gratitude in my soul for these channels that are given us to speak through. I have been in the halls also, and sometimes have approached so near that I thought some one would understand I was there; at other times I hardly think they knew it or even thought of me. They will remember me in Shawmut Avenue. Loyal Lovejoy.

True French.

Eighty-one years I dwelt in the flesh, and I was glad to throw off the old mantle and put on the new, although, Mr. Chairman, I understood not of spirit return, for I had been taught in early life to look forward to a final day of judgment. I find the judgment day to be every day, and that by our lives we build our homes beyond the river.

I want my friends to know that I am happy. Very few of my dear ones are left upon the earthly shore. I have been in the home, but oh! how little they knew it. No more did I understand of my dear mother's visits, until after passing out. She said to me: "My dear child, you were not to blame for the prejudices instilled into your mind in childhood, which are very hard to cast aside."

As I look around I see that in religious ideas people are far more liberal than they used to be. I well remember when they would not allow a Universalist to go into the church and preach. I rather think it would have been worse still for a Spiritualist.

I lived a long time on earth, and I heard Spiritualism and mediums talked of, but I passed it idly by, not wishing to meddle with it. I find now it would have been better if I had learned a little while here. I lived in Candia, N. H. My name is True French.

Harriet Metcalf.

It makes very little difference, Mr. Chairman, where our homes were on earth, but it is of great consequence what homes we have on the spirit side to-day. I desire to send a few words of greeting to my dear ones, who are quite a distance away. I feel confident that the spirit band is strong enough to make some manifestation in the home. I have often thought, as we have been there, that Mary, having so much power herself, must have felt our presence, but still I could not be sure.

Now I will ask George to sit down with the others—you three in the home—and see what we may do. We ask you to willingly take whatever we may give, for that will enable us to do better than we otherwise could.

Hannah is with me to-day, and sends greetings to Lucy. In spirit-life it will all be made plain why your path was a little more rough than some others'. William, let me say to you it won't always be so dark, because you will learn a little of spirit return, and it will help to lighten the burdens of life. I do not say that all will be smooth, for some burdens seem to be placed upon your shoulders. I want you to feel that Harriet comes to you and the others in the home. I am very thankful for the few moments allotted to me. Harriet Metcalf, Pittsburgh, Penn.

Sarah E. Johnson.

I would like to send a message to Columbus, Ohio, Mr. Chairman, and for reasons I am particularly anxious it should reach there.

Joseph, do not trouble about the little affair; it will soon blow over, as it don't amount to much, although it looks heavy to you. I have been working with the angel-band to lighten things a little; and they will be lighter by-and-bye. I have been anxious for you, for I knew how despondent you were.

Look up, Joseph, you are not alone. I often come to you, and often ask the angels to help you in your trials through the mortal life, which I know have been many. Remember that you are not alone, because the invisibles come to you with much power to sustain you.

A little while ago you almost sank under the load, but soon rose again. You may ask where the assistance comes from. The angel-world. The higher intelligences came to you and lifted you up. Seek to know more of us in spirit-life. Think not because we have gone out of your sight we do not visit you, for we come often: especially when trials are heavy we are attracted most frequently and stay the longest.

Sometimes we come to earth, and flit away, as it were, in a moment; then again we are held here, feeling we may be of service to mortals.

My name is Sarah E. Johnson, and my home was in Columbus, Ohio. I have friends in Portland, Me., and also in Cleveland, Ohio.

Annie Hague.

I've been in this meeting a great many times. Grandma comes with me, and she says I must sit just as still as a mouse. Now mice don't sit still; they run. She always tells me that. We have the most beautiful flowers over here; they grow on the hillside where the green grass is, and oh! the birds sing so sweetly!

[To the Chairman:] Wouldn't you like to come there sometime? [Yes, I should.] You're coming, sure. And when you come I'll run right up to you and tell you I was the little girl that talked in the meeting and that spoke of the pretty flowers.

But I suppose some other children do that. The children sing, too; they sing "Sweet By-and-Bye," just like you do here, only better. I am so glad I got in this chair! the spirit chairman said I could come, but must n't talk too fast. I always did talk fast when I was here. When I went away my throat did ache so! Where I live now it do n't, and I do n't be sick.

A beautiful lady came and took me by the hand, but mamma did cry so! I suppose she did n't see the lady when she came after me. She came and talked to me, I suppose, so I would n't be afraid. And who do you think I saw in a few minutes? Grandma. And she said, "Annie, come, now. I am going to have you live with me all the time."

Then I went to Washington. Aint that a nice city? Grandpa says that's where the peoples go when they want an office. I suppose they do n't go there without they have some business. That's where I lived sometimes. I used to go to Baltimore, too. My name is Annie Hague, and grandpa is Grandpa Hague. Grandma says: "The Lord bless you." She's a lovely grandma; she's never cross. I don't like cross grandmas.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Nov. 16.—C. O. Benton; W. A. B. Wilson; Elizabeth Robinson Burnell; Sarah E. Clark; Edwin W. Haven; James Gould; Freddie Warren; Sarah Ricker; Daniel J. Ames; Theodore Noyes.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Nov. 30.—William B. Everett; Mary E. Cramer; William Randall; Margaret Fielding; Jane Martin; Charles O. Floyd; Gertie Hagan; Joseph Bradley; Benjamin F. Doak; John Mendum; Dr. Joel Fay; Israel Morrill; Eunice Stone; Samuel Brimbleton; Annie Stigling.

Verifications of Spirit-Messages.

LUCRETIA FULLAM WESTON.

We were made glad by the very characteristic message from this dear friend. All is correct as may be. I shall take care that many to whom she has ministered unto in her long and useful life may read her words of kindly greeting. I have said many times that I wondered she did not communicate through the "Banner Circle." I am very grateful for her remembrance. She was a most excellent medium. Many, very many times has she given us unmistakable tests of the identity of our near and dear ones just out of sight.

She and her dear sister, Mrs. D. P. Wilder, were such willing workers for the good of all; always unselfish, always kind, making "Wilder House" a delightful home to visit. Such "good times" as we have enjoyed under its hospitable roof, when darling Nellie Kenyon and many others used to greet us there in the old happy days. But one by one they have been called higher, and the spirit and life have gone out of the place that knows them no more. But how cheering, how uplifting to a poor weary child of earth, to feel that truly *angels* from the higher pathway have stooped to shed a beautiful radiance over our earthly road, giving us assurances of their undying love, and that they are waiting for our coming by-and-bye. I hope dear Sister Weston will favor us always as she has opportunity, and ever be assured of our loving remembrance. MRS. LUTHER O. WEEKS.

Proctorsville, Vt., Nov. 30th, 1888.

BETSEY N. COOK.

With great pleasure I acknowledge the truthfulness of the message published in BANNER Nov. 17th from BETSEY N. COOK of Provincetown, Mass. She is a dear sister of mine. The message is correct in every particular. She was an invalid for years, a good medium, and through her organism have many weary, tired ones of earth found comforting words to cheer them over the rough road of life. Come again, dear sister; we welcome, thrice welcome you. Tell my beloved Angie I am looking, oh! longing for that promised message.

I also recognize the message from J. J. PENNINGTON, Henryville, Tennessee, published in BANNER Oct. 20th, as being characteristic of him. Many thanks to the medium, and may the BANNER OF LIGHT continue to wave joy and comfort to the souls of earth, is the wish of your sister in truth,

MRS. C. A. HASKELL.

Menomonie, Wis., Nov. 30th, 1888.

WILLIAM CHANDLER.

I wish to verify the communications published in the BANNER OF LIGHT a few weeks ago of HIRAM, NEWTON and WILLIAM CHANDLER. William was father of a large family, and owned a farm near the Tyngsboro' line, but crossed the river of death from Tyngsboro'. He has children now living here, and as I am informed, they say that the statements are true.

Yours truly, GEO. D. DANFORTH.

SAMUEL L. TOWERS.

The communication of SAMUEL L. TOWERS was acknowledged to be true by his stepson, who is a live Methodist. We have no mediums here, and we fail to get any words or exchange of thoughts.

The door seems open to you in the North, but we in the South are denied this glorious privilege.

Yours truly, J. K. DEARTH.

South Lowell, Ala.

THE CHINOOK WIND.—Under this head the Governor of Washington Territory remarks as follows upon a singular provision of nature met with in that region:

"The Chinook wind is so called by the Indians, because it came to them from the direction of the country of the Chinooks. This is a balmy wind, coming from the great Japanese current of the Pacific Ocean. In the summer it is a cool wind, and tempers the heat of summer so that nowhere in Washington Territory do people fall down with sun-strokes. In the winter it is a warm, moist wind, and is sometimes slightly odoriferous, as if spice-laden from the tropics. It is so gentle upon ordinary occasions that its presence could not be noted by its motion, and it is almost miraculous in its effects. Snow and ice disappear before it with rapidity, and it seems to be able to blow for long distances between walls of colder air without parting with its heat. Sometimes it constitutes an upper current, in which case the remarkable spectacle is witnessed of snow melting from the mountain-tops while thermometers in the valleys register below the freezing point. At other times it is the surface current and follows the valleys and gorges as a flood might follow them. It seems to bear healing upon its wings, like Sandalphon, the Angel of Prayer, and it is not difficult to conceive that the Indians would wish to personify it in order to fix upon it their devotions."

MAKING HOPKINS'S LAST MOMENTS EASY.—*Chaplain*—"So poor Hopkins [a soldier] is dead. I should have liked to speak to him once again and soothe his last moments; why did n't you call me?"

Hospital Orderly—"I did n't think you ought to be disturbed for 'Opkins, sir, so I just soothed him as best I could myself."

Chaplain—"Why, what did you say to him?"

Orderly—"'Opkins," sez I, "you 're mortal bad."

"I am," sez 'e.

"'Opkins," sez I, "I do n't think you 'll get better."

"No," sez 'e.

"'Opkins," sez I, "you 're going fast."

"Yes," sez 'e.

"'Opkins," sez I, "I do n't think you can 'ope to go to 'eaven."

"I do n't think I can," sez 'e.

"Well, then, 'Opkins," sez I, "you 'll go to 'ell."

"I suppose so," sez 'e.

"'Opkins," sez I, "you ought to be wery grateful as there 's a place perwided for you, and that you 've got somewhere to go. And I think 'e 'eard, sir, and then 'e died."—*The London Hospital.*

Truth is too simple for us; we do not like those who unmask our illusion.—*Emerson.*

Passed to Spirit-Life,

From Groton, Mass., Nov. 27th, Mrs. Jane Sawyer, wife of the late Silas Sawyer of Clinton, Mass., aged 74 years.

Mrs. Sawyer outlived her husband and children, but was sustained in her bereavement by a firm, unfaltering faith in Spiritualism. She was much loved and respected by all who knew her. About six weeks before her release she left her home in Clinton to reside with her brother in Groton, realizing that her cancerous disease, which was sapping the fountain of life, must soon terminate fatally. In this beloved family she was tenderly cared for, while she patiently bore her sufferings, calmly looking forward to a reunion with her loved ones. The funeral service took place from her late home in Clinton on the afternoon of Thanksgiving day. Many relatives and friends gathered there to look once more upon the face lighted with its wordless greeting, and comfort one another with the thought that far away from earthly pain the beloved sister and friend was keeping Thanksgiving in the family circle, made complete by her entrance to the higher life. JULIETTE YEAW.

Leominster, Mass., Nov. 30th, 1888.

From Stoughton, Mass., Nov. 25th, after suffering thirty years from a chronic affection, Mr. Hiram Fogg.

He embraced Spiritualism as a fact many years since, and enjoyed communing with loved ones who preceded him to the better sphere. He was patient during his long and sometimes severe suffering, the result of an accident that happened to him when a young man. He was a great reasoner in his mode of living, not only with regard to the earth-plane but to the beyond, and but few could hold an argument with him on the objects and aims of human life. He leaves a devoted wife, who was his constant attendant during his sickness. She will sadly miss his earthly form and presence. With his knowledge of spiritual laws, he will soon be able to return with blessings and gratitude for the care he received at her hands, and will also assist in all possible ways to lighten her pathway along earth's pilgrimage. He was a man of sterling principles and moral integrity in all his dealings with his fellow-men, and those who knew of his sufferings will rejoice with him in his bodily release.

From Cazenovia, N. Y., Nov. 23d, Mrs. Kate Dunham, aged 81 years.

She was ready for the change. The door to the spirit realm has stood ajar for her for many years. She wrote a letter to a friend, saying: "I have passed in my resignation; I am waiting for it to be accepted." She became a Spiritualist nearly forty years ago. To her spirit communion was a fact and a feast. She was first and foremost in the reforms of the day, anticipating the time when woman will obtain her rights. May the rising generation appreciate her many good qualities and imitate them.

Mrs. Dunham commenced the journey of life with Samuel Chesebro, who passed on rather early in life. Her second marriage was with Mr. Fosdic, and after his demise she married Frederic Dunham, who passed on twenty-five or thirty years ago. Ere this the union of all is complete. Mrs. Dunham was a subscriber to the BANNER OF LIGHT for many years. M. CARPENTER.

From Fitchburg, Mass., Mr. William Carter, formerly of Jaffrey, N. H., aged 72 years. CATHERINE B. CARTER.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

EYES AND VOICES.

I.

If I could look with gently perfect eyes
On this strange human world, as one who fears
No duty and no task, and who reveres
Truth more than any dream that minds devise:
One who can trace the false, the weak, the wise,
In each new day that dawns and disappears;
Who, through some wild, heart-breaking clamor, hears
Hope singing sweetly in the earth and skies:

Then I should be what men and women are
When they are wholly just and wholly brave;
Then I should speak from life and from the grave,
From every ashen globe and throbbing star;
No word of mine would be a word of wrong,
And there would be no discord in my song.

II.

There are two voices in a human life—
One, the sharp cry of passion, hissing hot;
The other, calm and sweet, as though begot
Of perfect peace in some heaven-hallowed spot;
One is the cruel, mocking voice of strife,
Which falls to every heart, to every lot
And one the voice that whispers to the clot,
"Rise to thy living spirit; Death is not!"

Hearing these voices, there are men who hear
No message to their souls; they lust and plod
Under the flashing menace of a rod;
But there are natures, touched so deep and near,
That, like the seed of beauty piercing sod,
They break their flesh and crave the thought of God.
—*George Edgar Montgomery, in Collier's Once a Week.*

December Magazines.

THE CENTURY.—Geo. Kennan continues his thrilling narrative of Siberian exile life, a vivid one of injustice to those who have had the hardihood to express themselves in favor of truth and right. Nicolay and Hay in their Life of Lincoln treat upon the "First Plans for Emancipation." A number of original Lincoln MSS. are given, including one endorsed by Lincoln as follows: "The Emancipation Proclamation as first sketched and shown to the Cabinet in July 1862." A *fac-simile* page of the last manuscript of Henry Ward Beecher is accompanied by an account of the paper of which it was a part. There is also a paper relating to "Beecher in Liverpool in '63," by J. M. Buckley. The first of a series of stories of Irish-American life, is contributed by G. H. Jessop, and an interesting illustrated paper by Henry James on "London." Want of space compels us to omit mention of the numerous literary and artistic attractions of this number, of which are the second of "Strange Stories of Louisiana," "The Reorganization of the British Empire," "Another Side of the Woman Question," and poems by well-known authors. New York: The Century Co. Damrell & Upham, 283 Washington street, Boston.

CASSELL'S FAMILY MAGAZINE.—The closing number of the year brings to a conclusion the admirable serial stories, "For the Good of the Family" and "Comrades Once." It also contains a pleasing story in two chapters, "One Good Turn Deserves Another," the third paper of "The Love Affairs of Some Famous Men," and "A Trip to Dutchman's Land," described by James Baker. Of the remaining contents are "Some Romances of Trade," "Preparing to Face the Winter," "Divers Ways of Cooking Apples," "How to Knit a Stocking," several poems, a profusion of engravings and an illustrated record of invention, discovery, literature and science. New York: Cassell & Co.

MAGAZINE OF AMERICAN HISTORY.—The approaching centenary anniversary of the inauguration of Washington as the first President, April 30th, 1789, has brought into the contents of this issue an interesting collection of papers relating to that memorable event sufficient to give it the distinction of being, as it is called, the "Washington Number." Fine portraits of George and Martha Washington, made by the artotype process from Rembrandt Peale's paintings, never before engraved, precede a deeply interesting illustrated account of the inauguration, occupying twenty-eight pages, by the editor, Mrs. M. J. Lamb, written by special request, and read before the New York Historical Society last October. A number of minor articles in reference to the same subject are given on subsequent pages. Of the remaining contents are, "Holidays of the French Canadians," "French Colony of St. Domingo," "Original Documents," "Notes and Queries," and "Historic and Social Jottings." New York: 743 Broadway.

THE ATLANTIC MONTHLY has a fine table of contents, among which may be noted "A Flight in the Dark"; "A Devil's Passage"; a fine sketch of the late William Warren's histrionic career, (by Henry A. Clapp) the usual reviews, etc.—the whole constituting a fitting close for the year. Among the good things to come in 1889 may be mentioned the following: Three Serial Stories, "The Tragic Muse," by Henry James, "The Begum's Daughter," by E. L. Bynner, "Passe Rose," by Arthur Sherburne Hardy; also literary, social, historical essays, stories, poems, travel sketches, papers on education, politics, art, etc., by the foremost American writers. The January *Atlantic* will contain an entirely new steel portrait of the Poet Whittier. Houghton, Mifflin & Co., publishers, 4 Park street, Boston, Mass.

HERALD OF HEALTH.—"Important Facts Concerning Consumption and Kindred Complaints," "Seasonable Hints upon Colds," and "On the Proper Nursing of Children," comprise the general articles. The "Household," "Nursery" and other Departments are well filled. This number closes the thirty-eighth year of publication. New York: P. O. Box 2141.

FREETHINKER'S MAGAZINE.—In the leading article Nelly Booth Simmons asks for the laboring classes, "Justice, Not Charity." J. W. Dare criticises Lyman C. Howe's statements regarding Spiritualism; but millions of witnesses attest to facts that prove Mr. Howe's statements true. It cannot be presumed that Mr. D.'s knowledge without experience should be superior to that of these millions with. Portraits and brief biographies are given in this number of Horace Seaver and W. S. Bell. Buffalo, N. Y.: H. L. Green.

THE FOLIO for the current month—White, Smith & Co., publishers, 516 Washington street, Boston—has for pictorial illustration a full-page likeness of Wilhelm Gericke, and contains a good variety of professional news, together with twenty-four pages of musical compositions, vocal and instrumental.—We have also received from the same publishers the following new music: For pianoforte, "Chanson des Alpes" and "Dreaming of Flowers Waltz," for four hands, C. D. Blake; "Nation of Honor Grand March," Paul Keller; "Glad Hours," C. C. Stearns; for organ, "Contemplation," C. C. Stearns; vocal, "A Lark's Flight," A. C. Andrew; "Jacqueminots" (for contralto or baritone), and "A White Rose" (soprano or tenor), Max Eliot; "All the Earth is Glad Again," (Christmas anthem,) C. A. White.

THE BIZARRE, NOTES AND QUERIES.—The chief contents are "Women as Actresses," "Sayings of the Seven Sages of Greece," and "Biblia Sacra Nova." Interesting facts are given in Questions and Answers, supplemented by a Mathematical Bibliography. Manchester, N. H.: S. C. & L. M. Gould. Boston: For sale by Colby & Rich.

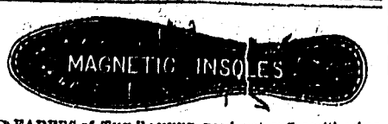
OUR LITTLE ONES.—The usual quantity and variety of stories, verses, merry jingles and attractive pictures are brought this month for "little bits of children," with all of whom this monthly is a favorite. Boston: Russell Publishing Company.

THE ELECTRICAL ENGINEER.—The application of electricity to street railways and other service is the subject of the leading editorial. Electric lighting in England is considered, and a large number and variety of collateral subjects discussed in correspondence and contributed papers. New York: 11 Wall street.

BOOK NEWS.—The Christmas number of *Book News* (John Wanamaker, Philadelphia, 112 pages,) is the crowning issue of the year. It contains a descriptive price-list of over three hundred of the holiday publications, and is illustrated with about fifty representative pictures taken from the most attractive books of the season.

ST. LOUIS MEDICAL JOURNAL.—Wm. Tebb, in the opening article of the November number treats upon "The Question of Vaccine Diseases in Parliament." Mr. Wollner has become associated with Mr. Field in the conducting of this monthly, and with a view of extending its circulation and usefulness, the subscription price has been reduced from two dollars to one dollar a year. St. Louis, Mo.: Field & Wollner.

Advertisements.



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Banner of Light.

BOSTON, SATURDAY, DECEMBER 15, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7 P. M. Mrs. A. H. Colby-Luther speaker for December. R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2¾; and Wednesday evening Sociable at 7½.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

Berkeley Hall.—The Independent Club meets every Friday at 2 P. M. Séance, followed by sewing-circle. Supper served at 6 P. M., followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Berkeley Hall.—Mrs. Florence K. Rich will hold Mediums' Meetings for development and tests at this place Sundays from 12 to 1½. Music by Miss Chase.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

American Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple—Berkeley Hall.—Last Sunday morning, after singing by Miss Alice M. Black, Miss Ellen F. Burnett accompanying, Mrs. Colby-Luther, under the influence of her guides, announcing as her subject "Social Life in the Spirit-World," said: "Everything in the universe shows sociability. There is something in and around life that requires a counterpart; something to be social with. Humanity demands sociability, and the demand and supply are not confined solely to your physical life. You do not pass into the spirit-world leaving the social element here. Destroy the sociability of the people of earth and the human race would run out in fifty years. In this particular you will not change when you leave this life. The social conditions of spirit-life are exact counterparts of those of this life. When you enter the spirit-world there seems to be a balancing power. You there exist in a world adapted to you. When you enter spirit-life friends will care for you; they will instruct you in that you do not know, and unfold to your minds an understanding of the laws that are henceforth to govern you; naturally you will gravitate to your own sphere. Social life in the spirit-world advances the individual to the most advanced realms.

Evening.—Following the usual preliminary exercises Mrs. Colby-Luther proceeded to speak upon the reünion of families in the life beyond. She alluded to the strong ties that bound families in a social compact in this life, especially of the strong and persistent love of a mother for her child, as indicative of a continuance of the family relations in the spirit-world. Death, she said, does not destroy your love. Family relations are the most perfect of the conditions of earth-life; you go into the spirit-world, and eventually all members of your family follow, and you will find that the ties that exist here cannot be broken by death.

Subject next Sunday, "The Locality of the Spirit-World." O. L. R.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Last Sunday the services opened with "Gates Ajar," finely sung by Mrs. Mary Nickerson. After an invocation and remarks by President Lewis, J. D. Stiles gave a poetical address of welcome and remarked that it was pleasant to turn from the excitements of our daily life to our friends from the spirit-world. So long as there are any who desire to know something of those who have passed on we must meet to do what we can to inform them. Our religion is not the result of forty years' experience; centuries have been passed in the search after truth. We may talk fluently of another life, so that our rhetoric will dazzle you, but that does not convince. We may bring testimony upon testimony, but you must see and know for yourselves. Demonstration of the life beyond is given in the phenomena of Spiritualism. The speaker urged upon all the cultivation of charity and the doing of good to others, that their lives may be rounded out, and, living in conscious immortality, we may, upon passing to that higher life, "know as we are known." The Indian control of Mr. Stiles then gave tests of spirit presence in his usual rapid manner, giving nearly fifty names, all of which were recognized. The controlling spirit remarked in closing that all the so called exposes of Spiritualism cannot kill it; it still lives, and will live when creeds shall have been forgotten and theology is a thing of the past.

Evening.—Mr. Stiles said we all have our battles to fight, and if we keep our banners afloat success will crown our efforts. Anything that opens the door to the angel-world should be welcomed. We need to study ourselves, and make our bodies fit temples for the indwelling of the immortal spirit. Unless the body be pure the spirit will be impure. Let us then begin our eternity here, and happiness shall be ours here and hereafter. After a song by Mrs. Nickerson, Mr. Stiles's Indian control said he was glad to know that people are opening their eyes and ears to receive the truth. Remarkable tests were given; among the names were those of Theodore N. Foque, and others, well known in Malden, especially in Mount Vernon Lodge F. and A. M. Nearly all the spirits announced were recognized by evidences given of their identification.

Next Sunday is Mediums' Day in the Association. Fine talent may be expected. Several children from the Progressive Lyceum will take part in the exercises. The Thursday evening circle will be held as usual.

HEATH.

Independent Club—Berkeley Hall.—The Club has changed its quarters, and there was a large increase in the attendance on Friday (7th). The short lecture by the guides of Mr. J. W. Fletcher stated the purpose of the Club to be to study spiritual phenomena from an unsectarian point of view, to sustain a platform upon which speakers not allied directly with the movement can be heard, and to suppress scandal because of the fact that unkindly criticism is unspiritual and unprofitable. A collection was then taken up for an unfortunate medium.

At supper the tables were crowded, and in the evening the capacity of the hall was tested. The Grand Master opened the meeting by relating that recently he was in a room where there was a Methodist minister, a Universalist clergyman and an Infidel. Theologically they were enemies. Soon, music being proposed, they all began to sing, and then perfect harmony prevailed. What we need is to leave theology behind and enter into the realms of art and music where all can find accord. Mrs. Kate R. Stiles gave an address upon "Speak It Out," in which she held that it is not necessary for us to really speak aloud, but to feel our truth so deeply that it will be heard and realized though no word is uttered. Her remarks, which were of a truly spiritual character, were attentively listened to and highly appreciated. Miss Emma Nickerson spoke of the power of the mind and thought-transference. Mrs. Burnham emphasized the same thought. Miss Green rendered several recitations in costume, and was applauded. Miss Jennie Rhind also favored the audience. Mr. Holmes closed the meeting with a poem of his own.

Mrs. M. E. Williams of New York has offered her services to give a public séance for the benefit of the Club at an early date. There were many applications for membership. The musical efforts of Mrs. Case are highly appreciated, and the BANNER OF LIGHT and *Better Way* cordially thanked for giving reports of the meetings. F. V. FULLER, *Sec'y.*

The Ladies' Industrial Society held its regular session Dec. 4th. In the afternoon the business meeting was called to order by the President. The Secretary made a financial report for the year, which was approved, and it was voted that Mrs. H. W. Cushman receive two dollars per week from the Society during the winter. The Society has decided to hold Social Circles at four o'clock each Tuesday afternoon, instead of sewing, as heretofore, five cents to be contributed by each one present; its object will be mutual development and spiritual culture. Gentlemen and ladies cordially invited.

In the evening, after supper, remarks were made by Lyman C. Howe, on "True Mediumship," followed by a song written for the occasion by George C. Paine, set to the tune of "Auld Lang Syne." Spirited remarks on "Woman's Era" were made by Mrs. Ida P. A. Whitlock, and J. William Fletcher, Capt. Richard Holmes, Dr. Brown and L. L. Whitlock vied with each other in their tributes to woman and her power. Recitations and music made the evening one long to be remembered. EMMA J. NICKERSON, *Sec'y.*

College Hall, 34 Essex Street.—The regular services were held at this hall on Sunday last—the sessions (three) being well attended, and the tests, delineations, remarks, etc., of the usual talent being well received. Mr. Cobb, Conductor, aims to make these meetings not only attractive but instructive, in which direction his own eloquence and tact go far to reinforce the work done by the excellent mediums to be found at each session at College Hall.

American Hall, 724 Washington Street.—The Echo Spiritualists' meetings were held here Sunday last, Dr. W. A. Hale, Chairman. In spite of the disagreeable weather, large and appreciative audiences were in attendance throughout the day. Interesting remarks were made by the Chairman, also L. L. Whitlock, Jacob Edson, Mrs. A. E. Cunningham, Miss Nettie M. Holt, Mrs. I. E. Downing, Dr. Eldridge and Mr. Ridell, which were instructive and well received. Mr. Whitlock spoke highly of the beautiful hall and the harmonious management of the meetings, as also did Mr. Edson.

Convincing tests of spirit-presence were given through the organisms of Mrs. Cunningham, Miss Holt, Mrs. Downing, Dr. Eldridge, Mrs. Wilkins, Mrs. Rich and the Chairman, which were all recognized as correct. Services throughout the day were interspersed with beautiful music—Miss Campbell and Miss Grace Holton acting as pianists, and Dr. Hale as organist.

Next Sunday Dr. W. S. Eldridge will be present and give some of his spirit-communications (written), which are said to be truly wonderful by those who have received them. Other able test and speaking mediums will also attend. M. M. HOLT.

Chelsea.—Mrs. Clark Kimball, the well-known test medium, will occupy the rostrum at Pilgrim Hall Sunday, at 2:30 and 7:30 P. M. XX.

Buffalo, N. Y.—Sunday, Dec. 2d, J. Frank Baxter made his *début* in Buffalo, N. Y. He did not know how great the press, pulpit and public prejudices are, and much less, how they are brought to bear. Mr. Baxter's fame as a medium, a lecturer and a gentleman had preceded him from Cassadaga Camp and North Collins yearly meetings, and it was astonishing to many of the First Society of Spiritualists to see so many people out that they little thought to see. Every available seat was secured in the hall, many stood, and numbers could gain no admittance at the evening session. The meetings of the day exceeded in interest the most sanguine expectations, and many believe Mr. Baxter has cracked the hard conservative shell, and that a precedence has been established whereby a heretofore unexpected many will listen to lectures, investigate phenomena, and unite with the Society. Resolution and back-bone are all the requisites necessary to make Spiritualists in Buffalo a power, and Spiritualism acceptable.

Mr. Baxter did unflinchingly a noble work last Sunday, and has laid out a most admirable course of lectures and work for four Sundays to come. His singing was inspiring, his lectures were logical and magnetically delivered, and his mediumship most singularly interesting and convincing.

At a business meeting on Thursday evening, Dec. 6th, officers were chosen for the year ensuing, and Mr. Baxter's services accepted for a benefit entertainment to the Society, to be given Friday evening, the 14th inst. Mr. Baxter is to speak in Lockport, N. Y., three evenings of next week. VIDEN.

Willimantic, Ct.—A correspondent writes of the lectures of Dr. Dean Clarke, that they are of the very best ever heard in this place. The *Chronicle* and the *Journal* (both local papers), have given good reference to his work: "To our sister societies allow us to say that if you wish to learn of the Spiritual Philosophy, engage Bro. Dean Clarke, and you will make no mistake, and the longer he stays with you the better thought he will give you. He has devoted a life-time to the cause, and evinces much study and thought in his lectures. He remains with us during December. Miss Jennie B. Hagan has been engaged for a course of six lectures on week-day evenings. [She was to commence on Tuesday, the 11th inst.—ED.] Our Lyceum meets every Sunday at 12:15 with a good attendance of both old and young, and much interest is manifested in the exercises.

One of the prominent branches of our cause here is the semi-weekly 'Baked Bean' Social, so called. On these occasions a supper is furnished of baked beans and brown bread, and biscuit provided by its managers, and every one carries a loaf of cake, or a pie, etc; after the 'inner man' is provided, then a good time is passed by story-telling, jokes, and not infrequently by some ex members who step in to make known that they are near us, though unseen! The next 'Bean' Social will occur on Thursday, the 20th inst." •

Philadelphia, Pa.—In spite of the rain large audiences gathered to listen to Prof. Peck's lectures upon "The Age of Reason *vs.* The Age of Faith," and "The Philosophy of Spirit Manifestations." In the evening especially the large hall was filled with a most enthusiastic and appreciative audience. Mr. Peck keeps his hearers "wide awake" with his sound logic and apt illustrations. We are greatly pleased with him. L. R. C.

G. W. Kates and wife at Columbia Hall, Sunday night, attracted an audience that nearly filled the hall. Mrs. Kates, entranced, spoke upon questions proposed by the audience relating to the phenomena produced by East India Fakirs in contrast to that of Spiritualism—also the Fox Sisters "exposé." Mr. Kates followed, treating the same subjects. Mrs. Kates then gave numerous tests, descriptive and incidental, which were generally recognized. FIELD.

Norwich, Ct.—Sunday, Dec. 2d, Mr. and Mrs. J. T. Lillie, of Melrose, Mass., began their month's work for our Society. Good audiences assembled in G. A. R. Hall both afternoon and evening. Mrs. Lillie requested the audience to present subjects for the afternoon address and improvisation, and the evening theme was in relation to the late so-called "exposures": "Can Spiritualism be Exposed?" which topic was satisfactorily considered.

Mr. Lillie's excellent songs were heartily applauded.

Sunday, 9th, in spite of the severe storm good audiences listened again to the inspired utterances of this gifted lady upon subjects taken from the audience.

The good work goes on. I heartily wish that the Spiritualists all over the land would give mediums and speakers so *much* work that they would not feel to leave our ranks and go into the churches for lack of remunerative employment.

Mrs. J. A. CHAPMAN, *Sec'y.*

Haverhill, Mass.—Unity Hall.—Miss Emma J. Nickerson, of Boston, commenced an engagement with the First Spiritualist Society of this city, Sunday, Dec. 9th, speaking at 2 P. M. upon the subject, "What Woman Has Done." Miss Nickerson is an easy speaker, at once getting the attention of her audience, and holding it to the close.

The 7 P. M. lecture was an argument for the equality of the sexes—statistics being given on the advance of woman in all of the departments of life, with a comparison of ability displayed in her public vocations, as compared with her brother man.

At the close of the evening lecture Miss Nickerson gave an exercise in mediumship, reading for persons in the audience very satisfactorily. She will occupy the same platform next Sunday. W. W. CURRIER.

Worcester, Mass.—A stormy Sunday and a good audience (considering the storm) greeted Mrs. Emma Miner's first appearance before a Worcester audience. Her subject in the afternoon, "Foundation and Surface," was full of deep thought and sound reasoning, commanding the strict attention of her hearers and eliciting well-merited applause at its close. She also favored us with several inspirational poems of more than ordinary merit.

Her evening subject, "The Demand for a New Theology," was equally meritorious. Mrs. Miner, who has but recently entered the lecture field, seems at once to step into a position which but few attain in so short a time. S.

Haverhill and Bradford.—Last Sunday Miss Jennie Rhind, of Boston, whose peculiar style of address and interesting visions are an attraction, lectured and exercised her gifts as a seeress before the First Spiritualist Association in Brittan Hall, drawing large audiences both afternoon and evening. Miss Rhind gave illustrations of her gift of seeing both afternoon and evening, but in larger numbers on the latter occasion; all were of a very satisfactory character. E. P. H.

Lynn, Mass.—The Independent Spiritualists of Lynn on Sunday, Dec. 9th, held the third of their meetings of the season at Cadet Hall, the platform being occupied by Prof. George Chainey, who gave us two of his eloquent discourses. He is to be with us again next Sunday, the subjects to be announced during the week. L. S. K., *Cor. Sec'y.*

Peconic, L. I.—We have been highly favored in having Mrs. Nellie J. T. Brigham visit us three times since last May, and also expect her appearance again on the 17th of December. Her lectures have been very instructive and pleasing. She meets with a warm reception among her many friends.

WM. C. BUCKINGHAM.

Providence, R. I.—Mrs. Hooker delivered for us her lecture on "Prejudice" Sunday. Gerald Massey gives his essay on "The Historical Jesus of the Jews and the Mythical Egyptian Christ" next Sunday. I hope we shall have pleasant weather and a full house for this his last and best lecture. E. H. WHITNEY.

Portland, Me.—A correspondent writes: "We have had a large attendance here of late, to listen to C. Fannie Allyn's ministrations. Excellent music has lent additional interest to the services. We have a lively Ladies' Aid Society among us, and the cause, in all respects, is 'marching on.'"

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One of the most superb pamphlets that has been issued in recent years comes from the Spectator Publishing Company, and is entitled HEALTH PAPERS, by Dr. R. C. Flower. The pamphlet is richly gotten up, being printed in deep blue ink, bound in heavy plate paper, the covers printed in red and gold. The contents are well worthy the rich setting, containing, as they do, a number of choice, practical and thoughtful papers on health, as the following partial table of contents indicates:

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The publishers' price for this pamphlet has been fifty cents, but for the next few weeks they will mail it free to every reader of this paper who encloses two cents for postage. Address Spectator Publishing Co., Boston, Mass. D15

Spiritualistic Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2¾ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2¾ P. M. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7¾ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.—Mrs. Nellie J. T. Brigham discoursed in the morning on the following subjects given by the audience: "Why Does Man Claim Immortality?" "Sleep and Death; What Is the Difference?" "Do I Dream I Live, or do I Live to Dream?" "Life—where Does It Begin, and when and Where Shall It End? If I have a Beginning, will there not be an Ending?" etc. The speaker said: "The subjects show a unanimity of thought on the part of the audience which I am glad to see. Man claims immortality, I might say, because he cannot help it. As in the egg, just before the life within breaks the shell, the eyes and feet and embryo wings tell of the little bird, so man's thoughts and aspirations here are proofs of his immortality. Poems upon subjects from the audience followed the lecture. The subject of the evening lecture, "The Uses of Light and Shadow, Prosperity and Adversity in our Human Experience," was handled with great ability and was loudly applauded.

The Meeting for Manifestations in the afternoon was well attended considering the inclemency of the weather, and the services interesting and instructive. The meeting opened with a piano solo by Miss Ella F. Porter, song by Miss Lilly Runals. The applause that followed Miss Runals's singing indicated the high estimation in which her abilities are held. Whistling solos by Miss Mamie Horton elicited merited applause. Mark M. Pomeroy followed, giving a brief history of London as a great metropolis, and what it has done to accumulate material with which to make the coming of the Salvation Army a necessity. Mrs. Henry J. Newton read a notice of The Society of Mercy, organized for the purpose of establishing an unsectarian Home for the aged and indigent of both sexes, and spoke earnestly in its behalf. Mrs. Tingley (formerly Mrs. Parent) one of our most reliable mediums for psychological readings and other tests of spirit presence, is one of the founders of this great work. Mrs. A. C. Henderson gave twelve satisfactory psychological readings, that were fully recognized.

Mrs. Brigham will occupy the platform of the First Society next Sunday morning and evening. M. M. Pomeroy will open the Meeting for Manifestations with a lecture on "The Mistakes of Spiritualists."

New York, Dec. 9th, 1888. S.

The Arcanum Hall Progressive Spiritualists' meetings, held Sunday, 9th inst., at 57 West 25th street, were well attended. Horatio G. Eddy held a light seance at 3 P. M., for physical manifestations. Musical instruments were played upon; a materialized spirit-hand in view of the audience wrote messages to many that were recognized. George Dix, a spirit, showed his hand with a missing fourth finger. The medium has no blemish to his hands. Other remarkable manifestations occurred while the medium was in sight of all. This seance was a convincing success.

Dr. Cetlinski and J. F. Jeaneret related their remarkable experiences at the Eddy Brothers' seances, held several years ago. Prof. Van Horn gave many fully recognized spirit-tests. Mrs. E. Benwell gave the closing benediction.

At the evening session Mrs. Benwell delivered, under spirit-control, an able discourse. The Conductor for one hour gave mental and spiritual messages, names, etc. COR

New York Specials.

At the meeting of THE ALLIANCE Wednesday evening, Nov. 28th, excellent speeches were made by Dr. Hicks, Mr. Morse, Mrs. Coleman, Mr. Jeaneret, Dr. Cetlinski and Mrs. Wallace. Mr. Morse gave an account of his meeting with Maggie Fox in London, years ago, saying that the raps came for the asking. Then we had our usual sitting, as a body, for the physical manifestations; when some five or six mediums present were used by the manifesting spirits.

Mrs. Diss Debar will be free about the 18th inst., and will *lecture immediately* after she gains her liberty, it is said.

Mrs. Moss, the excellent materializing medium, is forming a private Friday evening circle of six persons only.

Passed On.

From Haverhill, Mass., Dec. 6th, Edmund Gage, aged 86 years 6 months and 26 days.

In the very early days of what is termed "Modern Spiritualism," Mr. Gage, who was then residing in Cincinnati, O., became interested in the subject, and in connection with other gentlemen—several of whom have since become noted as Spiritualist lecturers and investigators—pursued the subject until he became fully satisfied of the truths of immortality thus revealed. Through all the years since that time he has continued his investigations, thereby constantly obtaining additional and satisfactory evidence of the truth of immortality, and of our continued conscious active and progressive life after the dissolution of our physical bodies.

Mr. Gage's home was ever open to mediums and investigators. He was connected with the First Spiritualist Society of this city, and, until the infirmities of age, and an accident which confined him to his house for nearly two years prior to his decease, was an almost constant attendant at its meetings, and always furnishing substantial aid in carrying them on. He was an active and prominent business man during his life, and for some years was a director in the First National Bank of this city, and was also quite efficient in securing the incorporation of the Five-Cent Savings Bank. He was a man of marked personality of character, and firm and tenacious in the expression of his opinions, after satisfying himself of their truth. Dr. P. L. H. Willis officiated at his funeral on Tuesday, Dec. 11th. J. M. P.

Haverhill, Mass.

From Boston City Hospital, Dec. 4th, from a complication of diseases, John H. W. Toohey, aged 66 years and 5 months.

Prof. Toohey was born in Fermoy, near the city of Cork, Ireland, July 5th, 1822, and was educated for the ministry. For years he was a friend and supporter of the late Wendell Phillips, and his voice had often been heard on labor matters, which gave him a wide reputation.

Mr. Toohey years ago became convinced of the truth of spirit-communion, and labored for the cause with eloquent voice and erudite pen in nearly every part of the United States. He also gave his attention to medical practice, lecturing at times upon the subject of health and disease. He has often appeared before the Massachusetts Legislative Committees as a defender of equal rights before the law in matters remedial. It was his intention, had he remained in the form, to meet the next Legislature with a petition for the repeal of the compulsory vaccination law. The latter years of his life have been devoted to literary research and the occupations naturally flowing therefrom.

He leaves four children. The funeral took place Friday, Dec. 7th, from the residence of Mr. William James, 305 Columbus Avenue. •••

Spiritualistic Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, near Fulton.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock. F. W. Jones, Conductor.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

NELSON CROSS, *President.*

J. F. JEANERET, *Secretary,*
44 *Malden Lane, New York.*
JOHN FRANKLIN CLARK, *Cor. Secretary,*
80 *Liberty street.*

The American Spiritualist Alliance

Held its regular meeting on the evening of Dec. 5th. The meeting opened by Dr. Cetlinski stating that at a séance a few days previous with a medium for independent writing, he received a message purporting to have been written by the Emperor Nicholas of Russia. The Doctor said that at the time he did not believe it was authentic, but that what had transpired later led him to believe it was. The statement was as follows: Mr. Jeaneret, who is a clairvoyant medium, described to him (Dr. C.) a spirit whom he averred he saw standing by the side of the Doctor, and said, "He stamps his foot, and pronounces a Russian word that I don't understand the meaning of." "Well," replied the Doctor, "I know what it means. It is not very complimentary to me. It is the Russian word for *stupid*, and you have described the late Emperor Nicholas."

"Now," said the Doctor, addressing the chair, "the question that I wish The Alliance to help me answer is this: Why should the Emperor Nicholas come to me, while I not only have no love for him, but on the contrary hate him with an intense hatred, and have hated him for years, for the injury that he inflicted upon my country, Poland, and upon my family in confiscating our estate, and sending my brother to Siberia? Why, I ask you, should that man—now decarnated—whom I hate intensely, return and give me the message he did? I feel sure it was him, for that was a way he had of stamping his foot, and calling those he disliked stupid!"

Mr. Jeaneret stated that the spirit he saw standing by the Doctor looked and acted like a man who had always been accustomed to command and to be obeyed without any questionings, and impressed him as being one accustomed to rule with absolute authority.

The Rev. Dr. Hicks, being present, was asked by Dr. Cetlinski to give his views upon the question, and the latter did so at some length. The conclusion arrived at was that there was a law of equal and exact compensation which was operative throughout the realms of being, and that if emperor, noble or peasant wronged any person while living on this mundane plane, the time would come when from their homes in the supermundane world they would be compelled, how much soever they disliked to do so, to seek out such persons wherever they might be, either in the mundane or supermundane spheres, and secure the forgiveness of such person or persons for any wrong done them before they could make further progress.

Dr. Hicks then made a powerful appeal to Dr. Cetlinski to stretch forth his hand and grasp the spirit-hand held out to him in humble supplication for forgiveness for the wrong and injury done him and his, and which the spirit now fully realized and deplored in deep contrition, and to greet him as a brother man in distress, and by a full and free forgiveness help to remove the bars of the prison that held him in bondage; and thus, by this Godlike act of forgiveness and the changing of hate to love, and a strong desire to help a fellowman in distress, be the means of setting this penitent prisoner free.

Dr. Cetlinski replied that while he did not know that his reason had been convinced as to the cause of Nicholas's coming to him, yet a chord in his heart had been touched by the Doctor's appeal, and had banished fully and forever the hatred that he had harbored for long years; and that henceforth he should have none but feelings of kindness for him and a desire to aid him in his spiritual advancement.

Mr. J. J. Morse, who was also a guest of The Alliance, spoke upon the same question, and while fully endorsing all Dr. Hicks had said, added that persons were often attached to each other through psychologic influences of which they themselves might be wholly ignorant; and it was to these psychologic attachments that we were to look for the explanation why, in seances, persons had spirits come to them with whom they not only had no personal acquaintance, but of whom they had never heard.

Many others also addressed The Alliance upon the question, the consensus of opinion being as above expressed, and a number of incidents of personal experience bearing directly upon the subject, and tending to confirm the opinion expressed were related.

The next meeting of The Alliance will be at 8 P. M., Dec. 19th, at 219 West 42d street, New York.

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TABLE OF CONTENTS.

FIRST PAGE.—*Original Essay:* The Genesis of Thought. *Literary Department:* Love, the Evolver.

SECOND PAGE.—*Foreign Correspondence:* The Present Outlook in Paris. *Spiritual Phenomena:* Séance with Mrs. Sawyer. *Poetry:* Christmas, 1888. Jessie Benton Frémont's Vision. December Magazines.

THIRD PAGE.—*Banner Correspondence:* Letters from Pennsylvania, Maine, New York, Massachusetts, Iowa and Rhode Island. A Western Medium, etc.

FOURTH PAGE.—Welcome, Christmas! "Poor Luck of the Psychical Research Society." "Robert Elsmere." A Reminiscence, etc.

FIFTH PAGE.—The Alaska Indians. All Sorts of Paragraphs. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verification of a Spirit Message. New Publications, etc.

SEVENTH PAGE.—*Poetry:* The Lion of the Nile. Obituary Notices. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. Gone Home, etc.

Original Essay.

THE GENESIS OF THOUGHT.

BY A. E. NEWTON.

In Two Parts—Part II.

But whence come the streams of thought that surprise our greatest thinkers? What is the "alien energy" which generates these grand visions and creations? That energy must be intellectual, or mental, and not the chance-play of blind, unconscious, automatic forces. For its products often display the highest order of intellectual action; they exhibit plan, connected thought in orderly sequence, together with imagery of the highest beauty and significance, and above all, in notable cases, a worthy purpose of good. These qualities must originate in MIND and that mind must be akin, even though superior, to human minds. What mind conceives, arranges and projects these grand surprises?

Both Holmes and Thackeray, in the quotations previously given, intimate an identity of experience between modern inspired writers and ancient Pythonesses. "There is a Delphi and a Pythoness in every human breast," says the former. No doubt this is true. But the ancients—even the most intelligent and cultivated among them, such as Plato, Socrates, Xenophon, Hesiod, Herodotus, etc., firmly believed the Pythonesses and Sibyls to be the mouthpieces (or mediums) of "the gods," that is, the ancestral spirits of the race, who were regarded as the real authors of the poems, prophecies and instructions delivered through these instruments. Emerson finds the source of his inspirations in what he terms "the Over-soul," which is the transcendental word for Deity; while Mrs. Stowe piously attributes her grandest work to the dictation of "God." But she has in her earlier writings strongly affirmed her belief in the "ministration of spirits" and the immediate presence of the spirit-world, of which she has said:

"It lies about us like a cloud—
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be."

And again, addressing her deceased son, in the touching poem entitled "Only a Year," she wrote:

"Not dead, not sleeping, not even gone;
But present still,
And waiting for the coming hour
Of God's sweet will."

Believing thus in the nearness of spiritual beings, and their employment as ministers of the Infinite Spirit, she can hardly be supposed to mean otherwise than that such beings were the actual agents employed in dictating to her mind the details of "Uncle Tom's Cabin."

Charles Dudley Warner states that "The Vision of Sir Launfal, one of the most exquisite productions of the genius of James Russell Lowell, was composed in a sort of frenzy, lasting about forty-eight hours, during which the poet neither ate nor slept." This fact is very significant.

Of Longfellow, one of the chief of our modern poets, it is stated by his biographer (Underwood), that "His first conceptions came like inspiration, and his first draughts of poems were done with exceeding rapidity." This corresponds with the "fine phrenzy" so usually ascribed to ancient Sibyls and Pythonesses in delivering their utterances, and more or less common to all poets in all times and countries. Longfellow's poems abound in recognitions of spirit-presence, showing a consciousness on his part, more or less clear, of intimate relations to the realm of spiritual being; and in the following lines of one of his later productions he distinctly indicates a perception of the immediate source of suddenly injected thoughts:

"It may be
The thoughts that visit us, we know not whence,
Sudden as inspiration, are the whispers
Of disembodied spirits, speaking to us,
As friends who wait outside a prison wall
Through the barred windows speak to those within."

Can any more reasonable explanation of the source of many of our thoughts, both ordinary and extraordinary, be suggested? In fact, in view of the established principles of material science, as set forth in President Hitchcock's treatise on "The Telegraphic System of the Universe,"* it seems unavoidable, granting the existence of invisible minds or spiritual beings anywhere in the universe, and especially if near at hand and surrounding us, that their thoughts should, to some extent, act upon and awaken corresponding thoughts in the minds of mortals, and *vice versa*. President Hitchcock shows, from the known laws of electric, optical, odyllic, chemical and mental reaction, that thought or emotion cannot take place in any mind without producing vibrations which are limitless in extent and endless in duration. He says:

"Through the subtle agencies that have been named, we may be sure that an influence goes out from every thought and volition of ours, and reaches every other intellect in the wide creation. I know not whether, in other worlds, their inhabitants possess *sensibilities acute enough to be conscious of this influence*; certainly, in this world, it is only to a limited extent that men are conscious of it. *Yet we must admit that it exists and acts, or deny the demonstrated verities of science.*"

He adds the further important statement, that

"There are certain facts in the history of individuals in an abnormal state, which show that one mind acts upon another, independent of the senses, or any other material means of intercommunication discoverable by the senses."

It would seem, then, that *the only thing* requisite to the actual enjoyment of mental communication between minds in and out of the body, is, the possession of *sensibilities acute enough* to perceive and interpret the subtle vibrations caused by mental action. But poets and persons of genius, of all classes, are known to be possessed of especially acute sensibilities; and hence their ability to feel the mental activities of invisible minds that surround and are in *rapport* with them, even though they be wholly unaware of the source of these activities.

This law of sympathetic vibration has many illustrations. One is the well-known responsiveness of a stringed musical instrument, as a violin or a piano, to the notes of a flute or other wind-instrument, and even to the human voice, when the right chords are sounded. The atmospheric vibrations produced by the one are propagated to and repeated by the other—provided the instruments are attuned in harmony. So, doubtless, the thoughts and emotions of every vigorous mind, wherever in the universe it may exist, in the physical body or out, set in motion vibrations in the mental atmosphere, which extend to and affect indefinite numbers of other minds, sympathetically attuned, within the radius of its influence. This furnishes a scientific basis on which to form a rational conception of the source of our thoughts and inspirations—often so mixed, incongruous and inconsequential, and again so grand, uplifting and surprising as these are. And it shows the necessity of keeping our souls attuned to the high, the noble, the holy, if we would be sensitive to vibrations from the higher realms of being—the loftier planes of intellect.

Concerning Longfellow, a little incident within the writer's remembrance will illustrate the manner in which poets may be sometimes acted upon in the production of their works. *It was my privilege to be present, many years ago,* at a social gathering at the house of Allen Putnam, Esq., then residing in Roxbury. It was shortly after Mr. Longfellow's remarkable and peculiar poem of "Hiawatha" had been given to the public, and while it was attracting general attention. Among the company were several clairvoyants and other mediums of various gifts, and a host of invisibles were reported as honoring the occasion with their presence. Among others, a band of North American Indian spirits, of an obviously intelligent and elevated character, presented themselves, unsought, and were seen, if I mistake not, simultaneously, by two or three of the clairvoyants present. These spirits proceeded to surprise and greatly interest the company by the declaration that they were the real authors of the poem of Hiawatha—that they had banded themselves together and brought their united influence to bear upon the poet, for the purpose of producing through his instrumentality a work which should awaken a more just and kindly feeling toward their race on the part of the white people of this nation. They seemed greatly pleased with their success, and the general interest which the poem had aroused, and for this they expressed the warmest gratitude. Whether Mr. Longfellow *had any consciousness of such action upon his* mind in that production, I have no means of knowing, nor is it material to the purpose now in view—which is that of illustrating the origin of thought.

Great orators are doubtless acted upon in a similar way, in the production of their most effective forensic efforts, as Dr. Holmes has intimated. Take an illustrative instance: The writer had the pleasure of forming one of the vast audience that assembled in Tremont Temple, Boston, in the year 1860, to celebrate the first election of Abraham Lincoln as President of the United States. The chief speaker of the occasion was Massachusetts' "silver-tongued orator," Wendell Phillips. By my side sat one of the clearest-visioned clairvoyants I have ever known, but without any expectation of any exercise of her gift on that occasion. Mr. Phillips was at his best. As he stepped upon the platform the clairvoyant turned to me in surprise, and said in whisper: "I see in the rear of the platform (the walls have disappeared) a vast assemblage of spirits, in the foreground of whom I recognize the familiar forms of many of the founders of the republic. I wonder what it means! Now," she said, as Mr. Phillips was about to speak, "I see the tall form of Washington stand forth, as if he is to address the assembly, but his language seems to consist of symbols and imagery of the grandest character." She proceeded to describe to me, as well as she could, the grand and significant imagery which the Father of his Country seemed to project in some way before the vision of his spirit-audience. Listening to her description, I at the same time had my ears open to the words of the visible orator on the platform, and was interested to note that Mr. Phillips followed closely, a little way behind, the exact line of thought and imagery already portrayed to me by the clairvoyant as expressed by Washington, save that often Mr. Phillips's language, grand and stirring as it was, gave but a meagre idea of the glowing and resplendent symbolism projected by the (to me) invisible orator. This continued throughout the discourse. It appeared evident that Mr. Phillips was but giving utterance to thoughts and ideas impressed upon or projected into his mind by a master-mind behind him. Probably his conscious experience was not different from that in his other great efforts, or that of other great orators on grand occasions in general; but the incident at least illustrates and enforces the statement of Dr. Holmes, that "the orator only becomes our master when he himself is surprised, captured and taken possession of by a sudden rush of fresh inspiration." Orators are often conscious of sudden electric thrills pervading their whole being, accompanied by gushes of fresh thought which are a surprise to themselves.

But not only poets and orators, philosophers and novelists, sculptors and other artists, are recipients and not creators of their best things, but *inventors have similar experiences.* Mr. Edison is reported as having acknowledged that he has received some of his most valuable and wonderful inventions while in the state of trance. A successful inventor of cotton machinery, to whose ingenious devices the public is indebted for probably millions of dollars saved in the cheapening of cotton fabrics in this country, once said to me, in describing his experience: "When I see that some new invention is really needed, I go to my room, darken the windows, throw myself upon my bed, and lie there in quiet seclusion until the thing desired is shown to me, in all its parts and relations. Then I go to my shop and work it out." The same inventor stated that he had once been a thorough materialist, an utter disbeliever in a future life, but had been startled from his skepticism by the statement of a clairvoyant, who, one day, passing his shop, stopped outside and described to him an invention that he (my friend) was then engaged in constructing in secret, and of which he was sure no human being but himself knew anything. The clairvoyant further described to him a spirit, who claimed to be interested in the invention, and to be aiding in its completion, giving some valuable suggestions for its perfection. This spirit he recognized, from the evidences given, as a fellow-inventor, his former partner in business, then deceased, and who, he supposed, had utterly dropped out of existence; but here was proof that he still lived, and had not ceased to be interested in his former work. The result was a course of investigation, which *fully convinced* this skeptic, not only that life continues beyond the grave, but that useful inventions, like other good gifts to humanity, "come from above," through the beneficent ministration of those who have passed to a higher plane of life.

In thus tracing the origin of much of human thought to the agency of invisible beings, acting directly upon impressible persons by either suggestion, inspiration, or forcible control, I do not intend to deny or ignore another probable method by which thought is generated in human minds. No doubt there exists what may be called an *atmosphere of thought*, of various grades or stratifications, lower and coarser, higher and more refined. As the common air is known to be charged with the germs of innumerable animalculæ, or microbes, and almost constantly in vibration with various sounds, so this thought-atmosphere may be supposed to be pervaded by *thought-germs* of various qualities, or by the *vibrations* peculiar to different orders of thought—perhaps by both; and these thought-germs or vibrations generate corresponding thoughts in minds that absorb or become immersed in them and are capacitated to be affected by them. These mental vibrations or germs of thought no doubt proceed from the combined action of either united bands or perhaps vast numbers of coöperating minds pertaining to the specific grade or sphere of life whence they emanate, instead of coming from merely individual minds—personal spirits—as in the case of direct personal communication, by impression, or control.

The existence and action of mental atmospheres of different grades pertaining to earth, is sufficiently proven by the experience of sensitive persons in daily experience. Almost every one realizes the difference between the atmosphere of a church and that of a playhouse, or that of a school-room and of a political assembly, as regards the kind and order of thoughts and emotions they give rise to.

Persons who in the way suggested *absorb* thought from the atmosphere around them may be quite unconscious of the action of any mind but their own, and hence may imagine that all originates within themselves; or, if aware of any sudden and marked influx of ideas, may attribute them directly, as does Mrs. Stowe, to "God," or Emerson to "the Over-soul," recognizing no intermediate agency. And, indeed, as already intimated, all such inspiration may be counted as truly "divine," in so far as it expresses truth and tends to good.

The practical lesson of this inquiry into the genesis of thought is, that the grade, quality and value of *our thoughts and inspirations*, whether they be injected by individual or associated minds in the invisible world, or generated from a spiritual atmosphere which we inbreathe, depends upon the elevation and purity of the minds with which we are nearest in sympathy and *rapport*, in this world or the other; in other words, upon the degree of personal elevation, mental, moral and spiritual, which we have ourselves attained. Mere inspiration, of itself—whether ancient or modern, whether given through prophets, apostles, sibyls or pythonesses—no matter how startling or surprising its methods or its products, or how lofty soever the source it may claim—is of no worth beyond its intrinsic power to enlighten, to elevate, and to energize for good.

* See "Religion of Geology," page 409, etc.

Literary Department.

Written for the Banner of Light.

LOVE, THE EVOLVER.

A CHRISTMAS STORY.

BY MRS. LOVE M. WILLIS.

It was November—past the middle—and one of those Novembers that cheat the New Englander into a temporary belief that the winter will not be a test to his faith and hope, but will stimulate his trust. All seasons are beautiful in the Divine order of the universe to a person in vigor and strength, when the breath is a true inspiration, and the hands and feet respond to the heart. But November means forecasting and calculating, and denial of the Eastern injunction, "take no thought for the morrow."

Far off over the valleys a soft, gray mist was gathering, and the hills were purple in the distance. The forests had lost their glory, but they had taken on the serenity of gray and brown. The sky, too, was gray, but a gray that suggested repose and not death. "A symphony in gray," Whistler would have named a picture of the scene, or a representation of the day. An occasional belated robin called from the trees, and a flock of swallows asserted their persistent courage by chirps and flutters, giving life to the scene.

On the hillside overlooking the valley were *sitting, on shawl-covered bowlders,* three fine specimens of New England womanhood. Not robust types to the eye, but in figure and movement full of the aspiration and endeavor that make even sallow cheeks suggest endurance and thin lips express latent power. They had come in the horse-cars to the limit of their route, and had wandered off to this location for a last glimpse before the coming of snow and ice of Nature, pure and simple.

"Don't look much like winter, does it? and yet only five weeks to Christmas," said the elder.

"How can you mention such a disagreeable subject in the midst of this rest and comfort? It means hurry, bustle, confusion, restless nights, weary days, fear, anxiety, debt, perhaps insolvency," said the second of the three; and she gave her head a toss and her body a shake as she rose to her feet, and cast a look of appeal to the far-off, delectable mountains.

"I say so, too. I am weary past endurance of the present order of things. We are all deluged with pincushions and bags and bric-à-brac; and I saw Mrs. Fellows fold that lovely embroidery I designed myself, and spent weeks and weeks on until I was half blind, and put it in camphor and tar and every horrid-smelling combination, and lock it in a great trunk, as much as to say, You are too good to use, too good to be eaten by the moths: you are simply a useless encumbrance. I could have cried from vexation."

This was spoken by the light-haired, gentle-faced maiden, Hope, who had brought out her *colors to try a bit of sketching, but had given* up the last hour to pure enjoyment.

"Well, I must say," answered Prudence, "that bags and pincushions are a little overdone, but then there are the charities: the newsboys, the hospitals, the Sunday schools. We must not forget that what makes us tired makes others happy."

"Now Prudence," said Marianna, "you have not read Mills in vain. You know that doing for people do n't help them one jot. I do n't forget how the pretty things I made for those back alley girls and boys were out in the ash-barrel in a week, and that doll I dressed——"

"Oh! do n't mention that doll again," said Hope; "we have had it in monthly installments to illustrate political economy ever since January last. There, dear, do n't be angry; I did not mean that we were bored. It was dreadful, but no worse than my pretty gown that I wanted myself, and gave to——"

"Oh! stop, girls," said Prudence. "Let us give one look at this grand November, and bury the future in a mist like that on the far-off valley."

"I know but one way out of our tribulations, and that is to seek wisdom," said Marianna. "I have just been thinking of our great-great-grandfather, who would not have a mince pie in his house at Christmas time because it savored of popery."

"Yes, wisdom is a good stand-by if one can bear it," said Prudence, "but I am thinking love comes first."

"Philosophy is horribly chilly," said Marianna; "let us have a run, and imagine we are girls again."

A month later and the same trio sat in a snug parlor that opened by its rear windows to the stretch of Charles River. The lights on the long bridge and the mill-dam were gleaming in eye-enticing brightness. The sunset glory had scarcely died out of the west, which seemed like a transfusion of heavenly and earthly light. The three sat quietly gazing. The pleasant chatter of an hour before had given place to a seriousness quite unusual to this sisterhood.

Presently Hope began to sob in apparent forgetfulness, and Prudence, who had borne the pain of her pet's unhappiness in quiet as long as she could, at last arose, and taking the fair head between her hands, laid it tenderly on her lap. *The long quiet that followed was at last* broken by Prudence.

"Something is wrong, girls. We are all unhappy, and life does not look as it used to look; suppose we make clean breasts, and see where the remedy lies, if remedy there is. Come, Rose, begin."

"Oh! girls, don't say I'm silly, but I saw Ben when I was out this morning, and he did not seem to notice me, and he has been here but once in a fortnight, and not at all since that talk we had on good works, when I said I was sick of hearing about the poor and their sufferings, and I guessed God knew about how to take care of His own. Tell me, Prue, do you think he will come again? and did n't he know that I only tried to be smart because—because he said so much about Sue Amory's charity, and we all know she has five thousand a year? You can see, Prue, you know; tell me."

Prudence was silent; she seemed like one dreaming; at last she said: "Do you believe in the handwriting on the wall? For over there, just where the darkness decreases and light begins, there are golden words. Let me read *them to you*: 'Those who seek wisdom must first find love. Through suffering and compassion men grow together and are lifted nearer the Divine. It is not by good deeds, but by the impulse that prompts them, that men are inspired and represent angels.' Can you not see this vision with me? All the despised pincushions, the monotonous bags and the labored stitches have their network of life worked into them. This network, so delicate that human eye cannot behold it or human touch feel it, is visible to the inner eye, and is like a bond of life, linking the hearts of men to each other. Tracing those delicate cords from their beginning, in the love that prompted the deed, to their recipient, I see them winding about the giver and receiver, and lighting up little flames of life that glow and scintillate, and really illumine a world. Why! Christmas time is like the burning bush—aglow with God! Every little thing seems to bear more and more of this life and light, until one hardly knows where heaven begins and earth ends."

There was a moment's hush, when Marianna said: "Prue, are you in real, dead earnest? honor bright, no foolery?"

"Oh! do n't,' said Hope. "I know it 's all true, every word. I feel it."

"Well, then, girls," responded Marianna, "our duty is *plain before us.* We are simply throwing away opportunities. Ten yards of satin ribbon, two pounds of Shetland, six bunches of embroidery silk. I 'm in for it all. Put on your coats and let us off; stores open to-night. I 'll work until midnight at least the week."

"Oh! please do n't trifle," said Rose; "it seems to me I can never laugh again."

"That 's just what I intend you shall do, and at once too. Holy visions make me merry as the morning: I feel as if I was just sixteen, and ready for a time. Do n't look so sober, Prue; of course I believe every word you said, and what 's more I am ready for the action after the word. Let us off like good children of the dear mother who gave the vision—for really and truly and seriously who else could have told us that pretty story of golden chains, and united heaven and earth?"

And the three donned their cloaks, and like merry children went out across the Common to the busy streets where the shops were open *these days in the evening. Just as they turned* the corner of Winter street, they met a rush of eager men and women, and in the midst was Ben Hastings. One eager, glad glance, and he was with them.

"Oh! I 'm so glad that I met you," he said. "I thought you did n't mean Christmas this year, and I am so busy with all it brings. Come, Hope, let us talk it over, while Prue and Marianna take the shopping off of your hands."

And this is the little story Ben told Hope:

"You see, Hope, I felt real sorry for what you said about good works, for somehow I knew it was n't so, and that we must show God to the world just by our works, and so I left you, and went away just a little bit angry; but I soon recovered, and asked only to know the best. And this is what I found out. Going out of town on the cars we were crowded, and I sat beside a forlorn-looking woman. She was evidently German. She held a heavy basket in her lap to give me room, and I was so much of a boor that I did not offer to take it. At last she wished to get off, and she seemed hardly able to rise, so then of course I roused my chivalry, and lifted her basket, and carried it to the door. I handed it to her, and all at once it seemed like a thing of life, and to drag me after it. I could not but follow. She, with a true instinct of independence, almost refused to burden me, but I kept a strong hold, and followed her, it seemed to me a mile or more. She took from her pocket a key as we ascended the stairs of a tenement house. She held it with an eager tremor, and as she placed it she said: 'You have done me a good turn; may the Lord reward you.' This was intended for dismissal, but I could not go; something seemed to tug at me from the basket still, and I almost forced my way inside the door.

"The darkness was too intense for my vision, but I heard a thin, faint, child's voice say: 'You 're back, Mame. I've held the match for you just one hour by the clock; and tell me, did ye see or hear of the Christ-child?'

"'Ah! yes, dear; he 's surely everywhere, and so he can't miss you and me.'

"'But will he truly come, and shall we have our lights and plenty of wood?'

"'Hush, dear; here 's a fine gentleman that brought my basket so I could give yer some blocks and build a fire, and we can stay here *till after Christmas.*'

"There was a silence; the match was touched to a candle, which threw a dim light over a room which I need not describe to you, darling." How Hope's heart beat at that tender expression.

"There was simply nothing there but a bed, a little stove, and one geranium, with a few

yellow leaves, in the window. But that bed! oh! their angels! Do they always behold the face of our Father? The deep-set eyes, the eager look in them, the thin hands—I could not speak from pity and love. Little by little I learned this: Some years from fatherland, the husband buried from a hospital, the child down with fever, which, subsiding, left an ugly sore, threatening permanent lameness. No money, no friends except among the poor; little work, a great deal of pride, and an abiding faith in Christ and his tenderness, a vivid imagination, which peopled the little room with saints, angels, and, brightest image of all, the Christ-child.

"Say, Hope, for what are we responsible if we destroy these beautiful fancies? Ah! the rich and prosperous can do with law and science, but what remains for the poor if you take away their imagery? Let us go home and talk with Prue about it. I could do little but rush out and get some substantial food and some fuel, and examine the boy's leg, which had been badly treated, for the poor woman thought the hospital meant death, and kept his injury as much to herself as possible.

"After I had done this I held the boy's thin hand for a time, and when a little sense of companionship had made us akin, the feeble voice said, 'Did the Christ-child tell you to come here?' and I said 'Yes, now go to sleep.' 'And if he tells you again shall you come?' and I said, 'Yes, I surely shall.' Did I do wrong, Hope? You know we said that Santa Claus, and all that, was an imposition, and——"

"And I said," replied Hope—"oh! do n't make me repeat what I said. I believe in everything, if only, oh! Ben, you forgive me. And let us take the little boy home to-morrow. You know we have that snug room, and you can be his physician."

"But then," said Ben, "where will be the beautiful faith in the Christ-child? Will any help compensate for the loss of that? But let us consult Prue."

Practical Prue, who had seen a vision and read its golden meaning, seconded Ben in his thought, and it was decided that the hospital must be the ultimatum, but until after Christmas the messengers from the Christ-child must bestow their blessing.

What a Christmas Eve it was! First of all, bright lights and warmth; then a rug, a reclining chair, a pretty bowl and pitcher, and a bright dressing-gown and soft bedding. All this was placed in the twilight while the boy slept. When he awoke, it was all as a vision of beauty, a real transformation scene.

The mother-heart could scarcely be said to be thankful, for she accepted all in faith. Who should she bless when God did all? And the little boy, whose brain had been half stupefied with pain and hope long deferred, had but one idea—the Christ-child had done it all.

"Will you see him and tell him I will soon be well?" he said to Ben, "and then I 'll always be just so good, and save all my pennies for him;" and turning to Hope he added, "Are you the Christ-child's mother, and will you tell him I 'm good and do n't cry much?"

Christmas day with its bountiful dinner and its surprises was not celebrated that year in the quiet home, but the betrothal of Ben and Hope. And Prudence and Marianna resumed the weaving of that beautiful web of fancy which spreads its many-colored fabric over so much of the grime of this lower world.

On one of the holidays following, Prue said to Marianna: "To cherish faith is to bring heaven near. Does it matter so very much by what that faith is represented, if only it is pure and simple? What do you suppose was meant by the ancient seer, who told of the gemmed gates of the holy Jerusalem, the pearl and the jasper, the onyx and the chalcedony? Are they not the aspirations of the human soul through its idealized protectors, whether named God or angels, Christ, Mary, or the Christ-child, or the protecting love of a father, mother or beloved one who has passed through the gates of pearl into the land of perpetual day?"

"Prue," said Marianna, "you and I are most likely to be genuine New England old maids, for when the younger depart first, the older remain. But to what an army, ten thousand strong, we belong! Surely our time will come for love and hope, if we keep faith alive." And she gave a glance at Prue, remembering the heart-history that lay enshrined in that sweet, practical nature, and not wishing to open any old wound afresh. But there was a serenity on Prue's face and a clear look to her eye that made free speech possible, and she continued: "After all, I can see it makes but little difference how life goes on, if only the best be outworked in us. You, Prue, won heaven long ago; as to Hope, she just inherited it, and as for me——"

"Stop, darling." Marianna opened her eyes wide, for Prue never addressed her by this tender word before, bestowing it always on Hope. "Well, you know every woman must have at least one darling, and as mine has been transferred to a higher sphere," pointing to Ben and Hope, who were planning for the beautiful hereafter in true optimist fashion, "I bestow the title anew, and when you need it not, it shall belong to the wide world, sinners and all. Sit closer, Marianna; which is better, pride or love?"

"Who gave you a right to catechise me?" said Marianna, flushing.

"I took it when I called you darling, and I add, let me write to Arthur to-night and just say: 'Come, all is changed'; for what if he is a little bit of a bigot in his ministerial garb, and thinks he knows a great deal about God's will, he is solid gold through and through, and his heart is so much in advance of his head, that you will forget in a month whether he contradicted the scientific fact of evolution, and will only remember that love is the great evolver of higher conditions. I often wonder if Darwin could tell just how the variations in Nature came about. I have tried to think it out, and it 's every time through love. So, darling, let your sweet love story begin again, and your science be confirmed in evolving your happiness out of present struggle."

"Oh, Prue! for me, *me* to do this thing?"

"No, not you, but for me. I have the letter all written. I will run and post it to-night, if only you say yes. If you can't say yes, then just press my hand ever so lightly—I shall know. My cloak is on the stairs and my arctics are on my feet, and Hope shall never know; and, oh! it will be such a Christmas-tide of love, darling! I wait."

But she waited not long, for Marianna let the shadow of a pressure be felt on the tender hand that held hers, and a moment after the door closed and Prue was out with the stars, and her sweet spirit looking up exclaimed:

"'Oh! God, thou art the life and light
Of all this wond'rous world we see!'

And thou, too, art its love; *my heart shall repose in Thee!*"

Foreign Correspondence.

THE PRESENT OUTLOOK IN PARIS.

BY HENRY LACROIX.

To the Editor of the Banner of Light:

A village, recalling the old style of living, habits and customs, as well as architecture, of Brittany, is being built at the Trocadero for the Exhibition. It will be enclosed by a wall, in a middle-age style. The museums of Brittany and *amateurs* there will contribute to it by loaning their collections of paintings and archæological curiosities. That village, beside, will be inhabited by real *Bretons*, who will offer for sale the products of their country. It is not generally known that Welshmen and the *Bretons* understand one another—their idiom being the same. The people of Brittany are a hardy race, hardheaded and queer in many ways. They are born sailors, and no better exist, and as soldiers they stand to the last.

For some time past, every Sunday afternoon, there is to be seen sailing in the air over Paris a long line of balloons, varying in size, but all large and carrying adventurous passengers. They start from the square of the Tuileries, and engage in races for prizes. It was on the 9th of August, 1884, that Commandant Renard started upward—toward the "heavenly shore"—from Chalain, near Paris, in a new-styled balloon of his own make, which he managed at will on the ethereal waves, with as much facility as a ship is steered at sea. That inventor is now engaged in constructing another air vehicle at the same place, which will bear the name of *la France*. It will, it is said, sail against the wind; its motor, of twelve hundred pounds, producing a fifty horse power, will attain the speed of seventy-five miles an hour, which, as a rule, is superior to the force of any wind.

The Parisians live on sensations—the latest, that of Prado, the presumed murderer of Marie Aguettant, has engaged for over a week the lively attention of Parisiennes especially. During the trial the court-room was filled with every specimen of the *beau sexe*, from the lowest kind to the highest in the social grade—all eager to follow the details of that intricate and sombre case—all interested in the prisoner at the bar, who confounded judge and jury with his boldness and ability in defending himself. The press even went so far as say that the judge was several times cornered by Prado on technical questions, and put to shame by the accusations from the prisoner, which could not be rebutted by the first—and which brand him in the way of an Inquisitor of the time of Charles V., of Spain. Legal procedure in France is wanting in many ways; it is still what it was centuries ago. First and foremost, it stamps an accused as a criminal until he proves himself innocent—just the reverse of what we consider right and just. A prisoner is subjected to every sort of inquisitorial means to compromise himself, before and during his trial, not only by the subordinates, but by the highest officials of the court. Circumstantial evidence, and no direct proof, has served the jury to condemn Prado as guilty, in the first degree, and the court has applied the penalty of death by the guillotine.

The government of Floquet is hounded with energy by its adversaries. Accusations of every sort are brought forward against him and his *confrères*, and also against the members of the House of Deputies. Corruption after corruption is laid bare, and it would seem, indeed, as if such was the case. A *coup d'état* is expected against Boulanger and those who favor his plans of Revision of the Constitution and of the Dissolution of Parliament. The government seems to be playing its last cards. Its bungling and fretting, and desperate efforts to maintain its position, indicate it. What unrest, what instability on this continent! That state of things cannot last long, surely. A crash will come sooner or later. It is unavoidable. Even the bones within every one are taxed to keep up armies. The sooner the revolution the better, I would say. It used to be a rare thing to hear of dishonesty in France, in the high professions, but now-a-days it is quite common. Bankers, brokers, notaries, and who not, leave, all of a sudden, for parts unknown, loaded with the money of their victims or after having squandered it. Notaries, especially, were regarded as pinks of honesty, but, alas! their reputation is now at a discount. In politics it is a matter of grabbing, of personal interest. The final hushing-up of the Wilson affair in a high court was significant. It was scandalous! Public opinion was enlightened by it. The members of government, of Parliament, or at least many of them, were as steeped in iniquities of the same kind, and Wilson, having in his possession the proofs of their misdemeanors—which he threatened to reveal—it became necessary, in order to save the Ship of State—after throwing *Jonas*-Wilson overboard to fish him up and leave him free. He became a whitewashed sepulchre. He was almost forgotten, but now he turns up with a formidable list of peculations committed by persons high in state positions, which he is ready to publish. Another, a *député* and Mayor of Nimes, but known as an honest man, named Numa Gilly, has been battering the government and its aids, lately, by offering to prove most dishonest proceedings committed by State officials. A mock Court of Inquiry was instituted, and its session, of a few hours, took place at Nimes (in the South of France), and the whole thing was quashed—as in the Wilson affair. But the stanch accuser, Gilly, is not to be browbeaten so easily. He has commenced publishing from his file some scandalous feats of prominent Members of the House, with photo-autograph letters as proofs of wholesale swindling of the public money. That is the state of things here at present.

The fact (so stubborn) of Gen. Boulanger having been elected in *five* departments indicates the sentiment of public opinion, as being hostile to those in power. A canine will run after the stone which is thrown at him—and so it is with the ministry here and its followers. They vow a deep grudge and vengeance to Boulanger. Nothing short of his utter destruction would satisfy them. He is the medium who writes on the wall of the Palais Bourbon or Chamber of Deputies: "Thou art weighed, and found wanting!" There is no doubt in my mind but what Boulanger is the medium chosen by the spirit-world to introduce a change or reform in this country. Like other kinds of mediums, he may not be a *pink* in a certain sense; but, as we all know, mediumship does not spring from nor rest on morality nor on fine training—but on material organization. The pink, however, is the General's emblem. He wears it continually, and so do his friends in public demonstrations made in his favor.

I went, a few days since, to No. 11 bis rue Dumont d'Urville, where Gen. Boulanger resides. It is in the West End, close to the Trocadero, and the *United States Square*. The General's love for the Great Republic is well known, and he thus shows it by electing his domicile in that quarter. The number of his residence should have been, as it was, No. 13—which was also the number of the Corps d'Armée which he commanded before his dismissal, but he was prevailed upon, as I hear, to change it—it being an unlucky number. The reception days of the General are Tuesdays, Thursdays and Saturdays, from 9 to 11 A. M. I met there a crowd of at least fifty visitors, waiting in two side antechambers. The ceremonial of reception and ushering has a formal character, at first look, but not so in reality. A crispy-headed boy in a sort of uniform receives the visitors' cards, and hands them to a Secretary in waiting, who inscribes the names, etc., in a book or journal. The waiting-rooms on the first floor are tastily adorned—the prevailing color of everything almost is red. The mantel-pieces have each two vases filled with red pinks; the walls of both rooms are covered with large embroidered panels, with red velvet borders. The carpets and furniture are quite becoming, not gaudy. A fine marble bust of the General, in full uniform, rests on a pedestal in a corner of the first room. A large table is piled with illustrated and other periodicals, that serve to amuse the visitors while waiting to be called up stairs, where the reception-room is situated. Among the visitors I noticed some country people, who, I was told, came as delegates; they were received in a body by the General. Most of the other visitors, several ladies among them, seemed to be people of rank; all courteous and free and easy. I waited and waited for my turn till near noon, and left, without having accomplished my purpose. I should have gone before, but delayed the call until now, when it becomes too late, as in a few days I still leave Paris, to spend four months in Brussels. It 's no great loss to me, as I care not for self-prominence nor that of others; but then as correspondent, I have failed, some would think, in doing my duty.

To finish, I give here the very latest sensation. Daniel (Wilson) made his unexpected appearance at the Chamber of Deputies a few days since. Every one scampered away, leaving him a wide berth or a great deal of elbow-room. Skulking became at once the order of the day. The bravest stood aghast at that Hamlet-like apparition. None dared face that dreaded ghost, who might open his lips and reveal some terrible secret. Daniel sat still and unconcerned in his seat, which dismayed the devouring ones around him. They and not he felt scared. It was an appalling scene indeed, an upsetting of scales, which crashed through every conscience. Who among the terror-stricken ones would that ghost call up to be weighed? Who was he going to accuse? And still those trembling members of one family—all within the same den—are not cowards, in the usual sense. They are accustomed to the use of arms, and a duel they fear not. But the bare idea of having to face Daniel was too much for them, which shows that conscience, however much it may be imbedded under the ashes of oblivion, will spring up under favorable circumstances.

A recess of one hour was proposed and carried—as a subtle way of saving appearances—to allow the Deputies to go out in a body and get cooled.

Only one member, Andrieux, was bold enough to extend his hand to Daniel. He will live in that history.

Paris, 28th Nov., '88.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be clearly understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—*Publishers B. of L.*

SEANCE WITH MRS. SAWYER.

To the Editor of the Banner of Light:

I wish to relate to your many readers a recent experience of mine at a spiritual séance held in New York at the residence of the noted materializing medium, Mrs. Carrie M. Sawyer, 785 Sixth Avenue. I will first state that the medium, Mrs. Sawyer, is a total stranger to me, and that I never saw her previous to the circle held on the evening of Dec. 2d.

When I went to the séance-room there were several persons already present. The medium gave any or all present permission to examine the cabinet; nearly all (myself included) availed themselves of the invitation, and made a thorough examination. We found the cabinet to be made of common ceiling and grooved together, beside being nailed.

Mrs. Sawyer then took her seat in the cabinet, myself sitting within six feet of it, and nearly in front. In a few minutes a form clad in white seemed to rise up out of the floor just in front of me, and close to the cabinet. The spirit-form seemed to float by me, and held out its arms to a lady sitting on my right. The two stood and talked for perhaps a half minute in a low voice; then the form moved swiftly away and disappeared in the cabinet. The lady claimed it to be her sister.

Then there came to the opening of the cabinet a little girl, who said her name was Maude. She seemed to be a child of perhaps seven or eight years of age. She spoke to me, and said there was a lady in the cabinet who was trying to get strength to come to me. I remarked that I should be most happy to see her, when the form of a lady emerged from the cabinet and came directly to me, held out her hands and said: "Brother, I am your sister Mary." I inspected her features very closely, and all the doubts I ever had in regard to full-form materialization vanished then and there, for I *knew* that it was the spirit-form of my sister. She talked to me of my father, who is also in spirit-life, and of relatives in earth-life, calling them by name—which neither the medium nor any one in the room or in New York could have done, as I was an entire stranger in the city, having never been there before but once in 1883, and then only for four hours. My sister then, while holding my hand, began to sink down at my feet. I held her hands until there remained only the arms to the elbow, then they went out of sight. I grasped the hands tightly, but they seemed to dissolve on the carpet. It is needless to say that I was completely mystified.

Little Maude then came to the cabinet door, and asked me why I did not wear the little knife on my watch-chain, instead of keeping it in my pocket? She then gave a perfect description of a small knife that I had in my pocket, even describing the person who gave it to me, giving her birth-place, etc. I asked Maude if I might go into the cabinet and hold the medium's hand. I did so, and while holding both her hands *a spirit form materialized at my side*, and walked out of the cabinet, in plain view of the whole circle, while immediately another spirit commenced to form at my side. The latter was a gentleman, and looked as though he was a native of Italy. He also walked out of the cabinet, and stood talking to a gentleman in the circle. Several forms materialized after that for others, and then the séance closed.

A gentleman and lady present made an arrangement with the medium to come to their house and hold a séance, and said that if the medium could get the manifestations in their own house they would pay her well for it. The writer asked permission to be present, which was granted. In fact, I wanted to apply one more test that to me would not leave the remotest possible chance for doubt. The séance was arranged to take place at No. 59 East 11th street, and I was on hand, secretly prepared to apply my test. I, at the moment of the medium entering the closet, (for that was what was used for a cabinet) proposed to place upon her wrists a pair of Tower's detective handcuffs. They are the latest patent, and have double tumbler locks. The medium submitted to my thus making use of them. The closet used for a cabinet is simply a clothes-press, having only the one door. The medium entered the closet, and sat down, and in less than two minutes two forms came out to different ones in the circle, and were recognized by them. The séance was very satisfactory, and all present were more than convinced of the truth of spirit-return.

J. K. PERKINS.

Kalamazoo, Mich.

A citizen of New Ulm, Minn., owns a horse which he considers an unerring weather-prophet. He can always tell when a storm is coming by watching the animal's eyes, which change from a very light color to dark blue twenty-four hours before a change in the weather.—*Ex.*

Better loan him to the Washington Weather Bureau.

Written for the Banner of Light.

CHRISTMAS, 1888.

BY MRS. M. T. LONGLEY.

An Angel cometh to the land,
A being fair to view,
With gifts of kindness in each hand,
And heart both warm and true.
His face is bright as morning skies,
His eyes with gladness shine;
He cometh from that Paradise
Where Life is all divine.

An Angel in white robes arrayed,
As pure as drifting snow,
No darkening clouds his spirits shade,
For streams of goodness flow
From his dear soul, to all the earth—
His bounty he displays,
While joyful songs and sounds of mirth
Rise loudly in his praise.

An Angel, beautiful and bright,
He cometh from above,
When Winter drapes the earth in white,
His tender name is Love.
He comes to plant good will and peace
In every home and heart;
He comes to bid all discord cease,
And every foe depart.

An Angel cometh—lo! the bells
Ring on the silent air;
Their tuneful music floats and swells
In triumph everywhere;
And hearts once cold now warmly beat
Toward their fellow-men,
As fond affection, pure and sweet,
Stirs them to life again.

And lo! springs forth from heart and hand
The Christmas Gifts of cheer;
From tongue to tongue o'er all the land,
Pass greetings warm and dear.
The poor are blessed by kindly deeds,
And comforted, the sad;
Each little child on plenty feeds,
The whole world now is glad.

For lo! the Christmas chimes ring in
The reign of Peace and Right:
Forgotten is all wrong and sin.
The earth is robed in light;
For unto us is born a king,
An Angel from above,
Who comes to quell all suffering
In God's sweet name of *Love!*

(From the Christmas Wide Awake.)

Jessie Benton Fremont's Vision.

How the Wife of Gen. Frémont Knew that He was not Starving on the Plains.

I was so used to his safe returns from every danger that I had become fairly reasonable about Mr. Frémont's journeys, and my wise, loving father took care I should have my mind and time usefully filled. We could not look to hear from Mr. Frémont on the unoccupied line of country he was exploring that winter of 1853-54; he must first reach the close at San Francisco, and our first news must come by the Isthmus route of Panama: at the earliest, midsummer. But in midwinter, without any reason, I became possessed by the conviction that he was starving; nor could any effort reason this away. No such impression had ever come to me before, although more than once dreadful suffering, and even deaths from starvation, had befallen his other expeditions.

This time it came upon me as a fact I could not turn from. It fairly haunted me for nearly two weeks, until, young and absolutely healthy as I was, it made a physical effect on me. Sleep and appetite were broken up, and in spite of my father's and my own efforts to dissipate it by reasoning, by added open-air life, nothing dulled my sense of increasing suffering from hunger to Mr. Frémont and his party.

This weight of fear was lifted from me as suddenly as it had come.

My house was near that of my father, and the younger part of his family, when returning from parties, often came to me for the remainder of the night, that the elders might not have their sleep broken. In this way one of my sisters and a cousin came to me after a wedding ball at General Jessup's. The drive home was long and over rough, frozen streets, and it was nearly one o'clock when they came in—glad enough of the bright room and big wood fire waiting them. As girls do, they took off their ball dresses, and made themselves comfortable with loose woolen gowns and letting down their hair, while I, only too pleased just then to have an excuse for staying up with others, made them tea, as we talked over the evening and the bride.

The fire was getting low, and I went into the adjoining dressing-room to bring in more wood. It was an old-fashioned big fireplace, and the sticks were too large to grasp with the hand; as I half-knelt, balancing the long sticks on my left arm, a hand rested lightly on my left shoulder, and Mr. Frémont's voice, pleased and laughing, whispered my name. There was no sound beyond the quick-whispered name—no presence, only the touch—that was all. But I knew (as one knows in dreams) that it was Mr. Frémont, gay, and intending to startle my sister, whose ready scream always freshly amused him.

Silently I went back into the girls' room with the wood, but before I could speak my sister, looking up to take a stick from me, gave a great cry and fell in a heap on the rug.

"What have you seen?" called out our cousin, Mary Benton, the most steady-nerved, even-natured of women then as now.

I had not yet spoken; this was all in a flash together. When I said it was Mr. Frémont—that he touched my shoulder for me to "keep still and let him scare Susy"—then the poor child screamed again and again. We crushed her ball dress over her head to keep the sound from the neighbors, but it was difficult to quiet her.

The girls had been distressed by my fixed idea of danger to Mr. Frémont, and knew how out of condition it had made me. Their first thought now was that my mind had broken down. They soon realized this was not so, as we discussed the strange fact of my knowing—knowing—and so surely that peace came back to me—that whatever he had had to bear was over; that he was now safe and light of heart, and that in some way he himself had told me so.

We talked long and the girls were too excited for sleep, though the unreliable little French clock chimed three. But a blessed rest had fallen on me, and I went off to "a sleep that sank into my soul," deep and dreamless, from which I did not wake until ten the next day, when my eyes opened to see my father sitting by my bedside. He had been guarding my sleep a long time—in fact the whole household were protecting it as the crisis of a fever.

The girls had watched near me until morning, when they went over and told my father, who had in our family physician, Dr. Lindsley, to look at me. But both recognized it to be healthy, refreshing sleep; my color had returned, and the strained, anxious expression was gone—more than any words this told to practiced eyes that some electric change had restored "the peaceful currents of the blood."

With sleep and appetite strength soon returned, but the true "good medicine" was my absolute certainty of safety for Mr. Frémont.

My father's first words to me had been, "Child, you have seen a vision?" and lawyer-like he questioned and cross-questioned me thoroughly (as he had already the two girls). This vision, as he named it, interested him deeply. He knew me to be soundly healthy; he had seen the sudden genuine fear holding and altering me as an illness would, and now, as suddenly and completely as a northwest wind clears the air and leaves it fresh, cool and life-giving, this "vision" had swept away all clouds of fear and brought me new life.

We all talked it over with friends, often. There was no way to verify what Mr. Frémont's part had been during those two weeks. We must wait until, his journey over, by summer at the earliest, he should reach San Francisco, and then the only mail was nearly a month, *via* the Isthmus.

But in early April there came to Washington, overland, a Mormon elder named Babitt, from the settlement of Parowan in (now) south Utah. Mr. Babitt brought us letters from Mr. Frémont written at Parowan, and added many details of personal intelligence.

The winter had been very harsh, and much snow falling drove off the game. Mr. Frémont had in his party but few of his old companions—men whose experience and nerve gave them resource and staying power in emergencies. The new men became nearly demoralized under the trying ordeal of cold and hunger, and were almost given out when, after forty days of increasing want, they reached this small Mormon settlement. There they were taken care of with a true hospitality and kindness which none of our family ever forget. One good man, Fuller, had died the day before, but they brought him in fastened on a horse, and Christian burial was given him, while men and women, with true Christian kindness, patiently nursed back to life those nearly exhausted.

Most of the party were unwilling to go further, and remained there, for whites and Indians agreed that no one had ever been heard of again who had tried to cross into California on that line.

As Mr. Frémont persevered, Mr. Babitt aided him in all ways to refit, and cashed his personal draft on a San Francisco bank, a trust never before shown a Gentile by a Mormon.

Now the fact was verified that there had been a starving time; that it had lasted through January into the next month; that the last fortnight had been desperately, almost fatally, exhausting—quite so to poor Fuller.

This fortnight was the period during which I knew of their starving.

The relief came to them when they got into Parowan—the evening of the 6th of February—when I was made to know that also, that same night. Every family took in some of the men, putting them into warm rooms and clean, comfortable beds, and kind-faced women gave them reviving food and pitying words. Mr. Frémont's letters could not say enough of the gentle, patient care of these kind women, and of his own "great relief of mind."

After this we heard no more until the 25th of May, when he telegraphed from New York as his steamer got in from Aspinwall, and by set of sun he was again at home.

Soon he was told by my father of what I have been telling you here. His lawyer habit of mind had made him minutely verify what we three women had to tell, but there was a point beyond on which the geographer-astronomer-mind fastened—the point of Time.

As nearly as we could settle it, 2 A. M. was the hour I had the flash of information that all was well again.

The girls had stayed out later than usual, as it was an assembly of family friends for a marriage festivity, and the long, rough drive over frozen mud of the old Washington streets was necessarily slow. Our old coachman objected to being out after twelve, and we saw with a little quake that it was nearly one when they came in.

After that came the undressing, the leisurely hair-brushing, the long gossip over the evening as they took their tea, and this brought it to about two o'clock. Time did not enter much into our former easy-going Southern lives, and we were three young women, amused, comfortable and what did it matter, an hour more or less?

After the shock we were too deeply moved to do other than feel. Properly, we should have looked at the clock, made a minute of the facts, signed it, and put it on record. But we did not know about all that those days.

We only knew it was "nearing one" when the girls came home, "about two" when the fire grew low, and "quite three" when overpowering sleep sent me off to bed.

Next morning, when the baggage came, the journal of that time was taken out, and we read the entry for the night of their arrival at Parowan, the bringing up of the journal to the latest waking hour being a fixed habit. We read:

"Parowan, Feb. 6th, 11:30 P. M.," and the brief record of the arrival, their safety and comfort, and the goodness of every one to them. He had been around to each of his party for a thankful good-night, and had seen them each in warm beds; he wrote of the contrast to the bad days just past and of his own quiet room, with its fire of logs and "the big white bed" waiting him, to which he must go now, for he was "fatigued" and it was near midnight.

Then followed the wish that I could know of this comfort and of his mind at ease.

And, at that moment, I did know.

For the difference of longitude makes Washington two hours and twenty-three minutes later than Parowan, so that 11:30 P. M. there would be in Washington 1:53 A. M.—about two o'clock.

December Magazines.

THE COSMOPOLITAN.—As a Chrismas number this is of superior excellence in letter-press and illustrations. The opening article, by W. H. Ingersoll, descriptive of "National Types of Christ," in its numerous illustrations includes the finest and most satisfactory representations of the great medium we have met with, and embody a spiritual idea seldom seen in pictures familiar to the American public. Nearly all the articles are richly illustrated; of them are "Carmen Sylva, Roumania's Poet Queen," and "The Metropolitan Museum of Art." Specially for the holidays are "In Sierra Valley," "Poh Yuin Ko," "Salvette and Bernadon," "Makar's Dream"; Western, Chinese, French and Russian Christmas stories; "Christmas in the Northland," and a poem, "A Lover sends Christmas Roses." Several fine poems are given: "The Blind Indian Girl," by W. H. H. Murray, "White Petals," by Ariel Siegfried, and "The Chalice Bearers," by Elizabeth S. McChesney. New York: Cosmopolitan Pub. Co.

ST. NICHOLAS.—The packing of this number must have been done by Santa Claus himself—at least by some one who knows well how to please the young people. The frontispiece is a picture of "The Little Christmas Spy," of whom the story is told in verse by Helen Gray Cone. "The Curious History of a Message" is related by Frank Stockton, a writer who never fails to please. A tribute is paid to the faithfulness of St. Bernard dogs by Mrs. Hunt in "The Silver Heart; or, Faithful Leo." A glimpse of how the season passes in a foreign land is given by Prof. Boyesen in his account of "Bleeps Grimlund's Christmas Vacation." "A Sixteenth Century Christmas" is the subject of a play adapted to the dramatic talent of children. In "Ten Weeks in Japan," with its many illustrations, is given a vivid description of that unique country and its people. In "Novel Christmas Presents," some good ideas are given in the line of home gift making. The author of "Little Lord Fauntleroy" commences a new story, entitled "Little Saint Elizabeth." These and other attractions render this a capital number. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

WIDE AWAKE.—This Christmas number's contents are in keeping with the season, chief among which in this particular is Katharine Lee Bates's charming poem, "Goody Santa Claus," with its dozen excellent illustrations, showing how the old lady had her way in accompanying Father Christmas over the housetops on his annual gift-dispensing journey. A story to run through the year is commenced by J. T. Trowbridge, that promises to be one of his best, "The Adventures of David Vane and David Crane"—one of real New England Yankee life. Margaret Sidney begins a new Pepper Story, "The Peppers Midway." "Yum-Yum; A Pug," is a good story by J. S. Winter. H. H. Boyesen contributes a dramatic ballad, "Ingé, the Boy-King." Of special interest among the remaining contents are, "On the Great Sledge Journey," by F. Schwatka; "The Toddléthwaite Prize," by Elizabeth Stuart Phelps; and "Concerning Minks," by Grant Allen. A new department is commenced, entitled, "Men and Things." Boston: D. Lothrop & Co.

THE SIDEREAL MESSENGER.—With very valuable general articles, reports of current celestial phenomena, editorials, etc., is given a map showing the path of the moon's shadow in the total eclipse of the sun Jan. 1, 1889. Northfield, Minn.: W. W. Payne.

The number of weddings that have been celebrated of late is sufficiently large to warrant the assumption that the customs which are popularly supposed to belong to leap year are a help rather than a hindrance to matrimony.

Banner Correspondence.

Pennsylvania.

WILLIAMSPORT.—Sidney Kelsey writes: "Last summer I attended the session of the Spiritualistic Association at Cassadaga Lake, N. Y., and, as I took notes of the platform tests given through the mediumship of J. Frank Baxter and Edgar W. Emerson, I herewith jot down a few which were given.

Mr. Baxter having taken the platform said, 'A man comes bearing a strange name, Isaac Ro-s-enz-weig, Isaac Rosenzweig. He says, "Tell my friends here that I passed out from Erie, Pa., but I am not 'dead,' as the folks say, but am more alive than I was ever before."' Recognized by Col. Irwin Camp. The spirit then said to the Colonel, 'Do you know Louie, my son, the lawyer' (of the law firm of Allen & Rosenzweig)? 'Yes,' replied Mr. C. 'Well, then,' said the spirit, 'tell him that I came here to-day. Yes, tell him, if he kicks you.' The nub of this is that the said 'Louie' is a cripple, and could not 'kick' any one very well if he tried ever so much. The spirit was a great wag in earth-life.

Upon another occasion, Mr. Emerson being the medium, he said, 'A rather stout man comes, and says, "Judge Babbitt is here, and wants to let the people of Erie, Pa., and the regions round about, know that he still live after his so-called death, not a very great while ago." He says, "I was over ninety years old when I went out, and find my surroundings in spirit-life all I could ask for. I see many in this audience who will recognize me. I am Elijah Babbitt."'

Mr. Babbit was never a judge. He was placed in nomination fo the President Judgeship of Erie County, Pennsylvania, many years ago, but was defeated by Hon. John Galbraith. Since that time Mr. B.'s friends (particularly Hon. J. B. Johnson, now in spirit-life, and whom I suspect was the 'stout man' who introduced the spirit) called him 'Judge.'

Mr. Emerson next said: 'A middle-aged man who has progressed a great deal, bids me say: "I see my wife and child in the audience. God bless you both. Anthony Henderson. I shall be known in New Castle, Pa., Cleveland, O., and at Erie, Pa., and I want to say to my wife, Your father, James Sherrett, and brother of the same name, send their love to you."' Fully recognized, and regarded as a most satisfactory test.

The medium next turned to a lady sitting near, and remarked: 'You are a kind of a shooter; no, not that quite (hesitating), a kind of a Gun—a Gun-l-son! Well, you are my wife, at all events, and I want you to go on with affairs as you have been doing—all will come out right. A. B. Gunnison.' Recognized by Mrs. G., as being unquestionably her husband.

Then followed a gentleman, according to the medium, who displayed a pair of forceps or pincers. Mr. E. said, 'He tells me to say, "I used to pull teeth in Erie, Pa., and was engaged there for years as a dentist; and I want my friends over the country to know that I did *not die* when it was so stated, and was never more alive than now. I am O. L. Elliott, that was, and is."'"

Maine.

MONMOUTH.—Ella L. Frost writes as follows upon "Our Life's Work": "There is a work for each one of us to perform—a mission to be fulfilled by each to whom life has been given. We are all workers together in the great field of life, and are now sowing the seeds which by-and-bye shall spring up, and when the harvest time comes will yield to us a measure of pain or pleasure according to the nature of the seeds we have sown during the earthly life. Oh! that I could awaken in your minds the necessity that great care should be taken in choosing the line of work which you sometime must engage in, and to which should be devoted your best and noblest efforts. If we do our duty faithfully and well, even though our work be of the humblest, we have nothing to fear when death shall come, and the time of harvest draws near. Then each one shall have his own, and if on earth he has been unappreciated, and has obtained no reward, all his labors will be made right there, for the spirit-world is a world of justice; there no one can claim what has not been earned by untiring and unselfish labor.

In the earthly life a great many of the weaker class of humanity are crushed down and trampled upon by those who have the power of ruling the people—power obtained through the influence which wealth can give, and not as it should be, because they are especially adapted for the high position they occupy. But when death, with its cold, stern hand, draws aside the curtains of life, all this becomes changed; no longer is the weaker man held in bondage to the authority of the law-maker, but he at once finds himself upon an equal plane with his precentor, and in the sight of God and the angel-world is more to be honored than he whose life of selfishness has repressed all the higher qualities of his nature, and in spirit stands poverty-stricken simply because in his earthly career he never gave any thought to spiritual matters, but confined his attention entirely to the material wants of his nature. Therefore I say to you, if your life here be a humble one, and you sometimes feel that God has not dealt justly with you, remember that you have but obtained a glimpse of life as it really exists; that all the painful experiences which come to us here are but for our good; that time will make all things right, and that by-and-bye we shall awaken to find ourselves in a world of truth and beauty, and surrounded by the many blessings bestowed upon us by our Heavenly Father, if we have done our duty, and been true to ourselves and each other."

New York.

ELYRIA.—J. H. writes: "Man's every action is based upon the idea that out of it there is to come some enjoyment; but, contrary to his expectations, that action did not give soul-satisfaction, because in violation of some law of his being which he did not understand.

The world, with all its religion, is groveling in gross materialism; its religions are mostly made up of forms and ceremonies based upon external worship of God throughout endless time, or the worship of a material God, with body and parts the same as physical man. All such ideas of God must be banished. If man is immortal he must possess some inherent relation to that power or cause which brought him into being, and it must be a relation that always will exist by virtue of its unity with that power or cause. Man's study should be his relation to God, which shall unfold his mind in reference to the grand problem of life.

Some, through deep thought and power of concentration of the mind, are beginning to realize that there is a significance in bringing into action the interior functions of their being, and striving to unfold that which pertains to immortality, or that germ within which is the intelligence, the light, the life of man as a conscious, individualized entity. All true knowledge is from God, is of God, and must be the saviour of the world. It is that which will elevate and ennoble man, and he, when he is in possession of a true knowledge of himself and realizes his true relation to God, will stand up a noble specimen of humanity, one which will be ever true to self, to God and all humanity. He will be one in whom love and good will for all humanity will beam from his eye, permeate his soul, and fill his being to overflowing with that magnetic life which shall endear him to all who are in harmony with his unfoldment.

All true knowledge is from God and of God, and will redeem the world as fast as the children of earth shall, by means of it, see clearly their spiritual relation to God, and seeing it, live up to its light, which in due time will redeem the world from its materialism, and develop a true religion upon earth, in harmony with God and His just and wise laws. Inspiration and revelation will be accepted facts, that the world will believe in, for all will be recipients of knowledge in and through their interior faculties."

Massachusetts.

FAYVILLE.—Mrs. E. Barrows writes: "THE BANNER is truly a lamp unto all who, like the writer, live far away from all meetings and lectures, and therefore highly prize its full-freighted pages. Long life to the faithful editor and his noble work. I have a certain number of back copies of THE BANNER and the *Facts* magazine, which I will forward gladly to any who choose to send for them."

BOSTON.—In reply to inquiries W. S. Ripley writes: "The plant called 'red root,' said to be a cure for cancer, is known to botanists as 'Ceanothus Americanus.' The local or common names are 'New Jersey Tea,' 'Wild Tea,' 'Red Root.' It was used instead of tea from China during the American Revolution, and the manufacture has been recently revived in Pennsylvania. This may be of use to people desiring to obtain the root from the druggist."

TAUNTON.—James M. Rogers writes: "In the contemplation of the crusade now being made by a majority of the newspapers of this country against Spiritualism, it may comfort somewhat those Spiritualists of faint hearts and feeble knees to understand of how much weight and value are the opinions of the press. In its widest sense, the press does not lead public opinion—it does not even express public opinion—but simply reflects that faction of public opinion—political or otherwise—which is represented on each individual paper's subscription list.

Is such to be a teacher to instruct us in the wonderful psychological workings of the human soul here, or to anticipate its boundless developments hereafter? In other times and other lands, men hopelessly blind have not posed as the great masters of painting, nor have men born totally deaf been the world's teachers of music; but here has arisen a priesthood of the press, whose members not only do not need to have given the most subtle subject offered to mortal mind to unveil one hour of study, but who may be, for lack of spiritual perception, for the time debarred from comprehending the first principles of its sublime philosophy! But this very want is why they so consistently abuse it. For ignorance is ever the father of intolerance, and intolerance usually takes the form of abuse.

These *savants* are admirable in their nice distinctions of criticisms in the delicate subtleties of a dog-fight, and even—by dint of close application and much expenditure of time—win laurels as base-ball historians; but their touch upon the boundaries of the spirit-world is as palpably clumsy as would be the hand of Caliban striving to stay the flight of Ariel. It were far better for all if men were content to denounce what they *know* is fraud, or if they knew what they denounce. But, in the thick of this Babel of vulgar noise—this intellectual club-throwing, which would disgrace an African desert—let none forget that he is a poor creature who allows himself to be laughed out of the argument, when he knows himself to be in the right; doubly poor and doubly weak when his heart fails and his hand looses its grasp upon a belief—the most true and ennobling in the present, the most glorious in its eternal future.

To thoughtful students of that which underlies the surface of passing events, this constantly urged attack upon Spiritualism is not a mere question of more or less fraud in the tipping of a table, of a real or simulated rap, but the entire system of the grand Spiritual Philosophy that is assailed. So, unless he *knows* whereof he speaks, let no one call himself a Spiritualist; for, unless the gathering sounds are misleading, there is going to be 'good fighting all along the line,' and none should enlist except for the war, or join the ranks unless perfect in the manual of arms."

Iowa.

FORT DODGE.—H. W. Prindle writes: "This place has a population of five thousand. We have an organized Society and a good hall, but no regular speaker or medium to give tests, and greatly desire one to spend the entire winter or a part of it with us. Such a one would do well, and by writing to me I think satisfactory arrangements can be made."

Rhode Island.

PROVIDENCE—W. G. Wood writes that he recently attended a séance for materialization held by a lady at her residence near the old Town House in Pawtucket, who is finely developed as a medium for that and for tests, and that the manifestations were to himself and others quite satisfactory.

[From The Cleveland Leader, Dec. 30.]

A Western Medium.

Last evening Mrs. Ada Foye, announced as a Spiritualistic medium from San Francisco, gave an exhibition of her mediumship in Memorial Hall before a crowded house. Skeptics and investigators were especially invited to be present.... In opening she gave a sermon on the faith of Spiritualism in its application to moral living. She defended it against the charge that it made its believers crazy by saying that a great many things made weak-minded men crazy—love, money and religion, for example. She had herself been a medium since she was twelve years old, and aimed to so live that she might become more and more perfect each year. Spiritualism was only forty years old, but was credited with eight million believers. What would it be when it had, like Christianity, eighteen centuries in which to strengthen and develop itself? The speaker announced that the spirit phenomena at her command were rapping, hand-writing, writing in the air, and spiritual sight and hearing. The conditions for manifestations present were unfavorable, owing to the size and contradictory sentiments of the audience. She had no wish to proselyte, but only to be the humble instrument of spiritual power. All she asked was investigation first and acceptance or condemnation afterward. Many denounced Spiritualism on general principles.

Coming to the séance, Mrs. Foye seated herself behind a small table at the front edge of the platform. Slips of paper were distributed, and every one present was invited to write on one of them the name of a departed friend, fold the paper, and return it to the desk. When all the folded papers had been emptied on the table there was a half bushel of names stacked up. Mrs. Foye began by touching the folded slips, which she did not open at any time during the evening, before she had announced the names written on them. While doing this, she repeated the question: "Is this spirit here? or this? or this?" Presently the "control" began to work, and she announced, "Sarah Anne Bateman is here."

A lady arose and said: "I wrote that name. She is my mother."

"Would you like to ask her any questions?"

"I would like to ask how old she was when she died."

"Well, then, call some number, and she will rap once for 'no' and three times for 'yes.'"

Fifty, sixty, forty-five, etc., received negative answers, raps being distinctly heard from a part of the platform a short distance from Mrs. Foye, where, however, no one was sitting. When seventy was called, the triple affirmative rap was heard.

"That 's correct," said the lady.

"Do you know me?" asked the medium of the lady in the audience.

"I never saw you before this evening," was the reply.

Similar raps and dialogues ensued on the announcement of the names of John Bird, Harriet R. Beckwith, Isabella Bell, Eliza Higby, John Levin, John Barney and John Beaumont. Suddenly the medium cried:

"Why, here is a military man right by my side—Gilmore, General Gilmore. Who wrote that name?"

"I did," answered a woman in the rear of the hall.

"He writes," continued the medium, looking off into space, "that he knows all the trials you have to endure, and promises aid and sympathy. He says his whole name is Quincy Adams Gilmore. Would you like to ask him any questions?"

"I would like to have him tell when he passed away."

"Was it months or years?"

"Months."

Nine raps sounded.

"Is that right?" asked Mrs. Foye.

"Yes, he died last March."

"Allyn Cook Loomis," was called by the medium, and she observed the peculiar spelling of the first name, and a person in the audience had the middle name spelled out by raps by repeating the alphabet.

At 9:30 o'clock the séance closed, and the lecturer thanked the audience.

Dyspeptics may, as a rule, eat the following:

Thin soups, made from meat, without stock; beef tea; broths. Oysters, raw only; fish only which have white meats. Beef, rare; mutton chop and boiled mutton, roast mutton and lamb when cold, chicken, game, venison, meat pulp. Eggs poached and soft boiled; when raw they are well borne by many, but distress some. Bread, pulled, toasted or baked a second time. Corn bread, rice cakes, macaroni, sago, tapioca, cream crackers and water crackers.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (1st floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 2 P. M.; supper served at 6 P. M. J. D. Chism, jr., Secretary.

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 2½ P. M. Investigators are cordially invited. E. Jones, Pres.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. E. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7½.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Hunt's Hall, 9th and Franklin Avenue. Samuel Penberthy at Hotel Westeran), Secretary.

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CONTENTS: Preface. References. Explanatory Note—Definitions. MATHER AND CALEF. COTTON MATHER. ROBERT CALEF. THOMAS HUTCHINSON. C. W. UPHAM. MARGARET JONES. Winthrop's Account of Her, etc. ANN HIBBINS. Hutchinson's Account of Ann, etc. ANN COLE. Hutchinson's Account, etc. ELIZABETH KNAPP. A Case of Spiritualism, etc. MORSE FAMILY. Physical Manifestations, etc. GOODWIN FAMILY. Hutchinson's Account, etc. SALEM WITCHCRAFT. Occurred at Danvers, etc. TITUBA. Examination of her, etc. SARAH GOOD. Her Examination, etc. DORCAS GOOD. Bites with Spirit-Teeth, etc. SARAH OSBORN. Was seen spectrally, etc. MARTHA COREY. Her Character, etc. GILES COREY. His Heroism, etc. REBECCA NURSE. Was seen as an Apparition, etc. MARY EASTY. Her Examination, etc. SUSANNA MARTIN. Her Examination, etc. MARTHA CARRIER. Examination, etc. GEORGE BURROUGHS. His Susceptibilities and Character, etc. SUMMARY. Number executed. Spirits proved to have been Enactors of Witchcraft. THE CONFESSORS. THE ACCUSING GIRLS. Ann Putnam's Confession. THE PROSECUTORS. WITCHCRAFT'S AUTHOR. THE MOTIVE. LOCAL AND PERSONAL. METHODS OF PROVIDENCE.

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Those quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ We do not peruse anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.

☞ When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt *insertion, must reach this office on Monday of each week, as* THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 22, 1888.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY,
14 *Franklin Street, Boston.*

THE AMERICAN NEWS COMPANY,
39 *and* 41 *Chambers Street, New York.*

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

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☞ Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

Special Notice to Advertisers.

Those of our patrons who have advertisements on our seventh page which they wish renewed must see that they are at this office on Friday, 21st, as the first forms containing the seventh page will go to press that night.

The BANNER OF LIGHT establishment will be closed on Christmas Day (25th).

Those having **notices,** etc., for the editorial department must have them at this office on Monday morning, 24th, as the paper will be put to press on Monday night.

☞ We shall print next week a discourse delivered by MRS. NELLIE J. T. BRIGHAM before the First Society of Spiritualists of New York City, on Sunday morning, Dec. 2d. The address was founded on subjects furnished by the audience, and was specially reported for the BANNER OF LIGHT.

Welcome, Christmas!

Christmas, observed with joy and reverence as the birthday of Christ by every people on earth that take his name, is the accepted beginning of the Holiday Season. The customs and sentiments of the centuries have clothed the day and the season with meanings wholly unrelated to the original significance of the event they were designed to celebrate, and are very largely perpetuated, at times in a strange combination, in the inherited traditional observances of to-day. There is no day in all the year that so generally melts the frost that lurks in the human heart as does Merry Christmas. Our busy, hurrying, competing American life pauses to snatch a flower of innocent pleasure and a sprig of evergreen delight from its generous bouquet of sentimental reverence, in as different a spirit from that which marked its commemoration through the Middle Ages down to the dawn of the day of Modern England as if it were but in an imaginary sense the same sacred and social yearly festival. The years roll on; the generations come and go; the centuries are born and die; and Christmas returns with a fresh and new meaning for men, albeit it will remain the same world's event to the end of time.

The day has once more come round to us. It quickens the pulsations of old and young alike. All welcome it with the hearty familiar greeting. All lips instinctively fashion themselves to express to others the old Merry Christmas wish. All look forward to the enjoyment of a momentary pause in work and business, that the inner social feelings may have full and free play. It is a sort of green oasis in lives that might be threatened with barrenness without its blessed presence. In one place is reverential worship, with its appropriate offerings; in another is a shower of surprising gifts; here are the gambols and pretty frolic of joyous childhood, with parents and relatives and loving friends to make the containing circle; there are sincere exchanges of feeling among those whom the hardening experiences of the world have made mature; everywhere the social atmosphere sparkles and warms with the new elements that seem to suddenly enter into the time, and fills the hearts of old and young with the intoxication of the prevailing spirit. We all secretly wish it were possible to keep life up to such a standard of enjoyment for the whole year. We think with ourselves what a different, what a beautiful world it would be, if this atmosphere of love and good will were the only one breathed by us all.

Blessed indeed is the day, and deserving to be greeted with the heart's profoundest welcome, that contains the magic by which such a happy transformation of feeling is made possible for our otherwise poor social state. And so let us freely shower good wishes over the lives of those around us, and give generous gifts as the heart's poorest expression of its gratitude, and pour out sunshine around the young and those dependent on us, and burn out every vestige of the rubbish of prejudice and hatred and uncharitableness that remains to deaden and corrupt and destroy our lives. Christmas, if it has any meaning in particular for us, commemorates the birthday of incarnate, divine Love. Unless history and tradition are both at fault, the appearance of the man Christ in the world was the appearance of that heavenly spirit, named Love, which includes, informs, illuminates and inspires the entire universe of God the Father and Mother. It is the grandest phenomenon which the pages of human history record. It was the full and perfect example of the actual divinity of love in humanity, whose living lessons have found their obstructed way through the ages since, and appeal far more powerfully to us of to-day than to the generations of the past.

Let us not fail to think of this great central truth when we are exchanging the greetings and giving the gifts and offering the adorations of the season. Let us not forget for even a moment that it is the birthday of divine Love that we celebrate—the Love from and by which we were created and sustained, that fills this and all other worlds with life and light, that maintains all things in active order of which we have or can have any knowledge, that is the alpha and omega, the beginning and the end. Whatever the most advanced and expanded science may be able to tell us of the inconceivable and innumerable wonders of this stupendous work of creation, it never can and never will disclose either to mortal or angelic ken the fathomless mysteries of that boundless ocean of Love—the all-containing, the all-creating, the all-sustaining, the irresistible—out of which we became living beings, and on whose measureless bosom we are borne onward into the eternities. Christ taught and practically exemplified the nature of that Love. The world celebrates Christmas as the day of his birth. Let us do our little parts worthily, that Love may continue to do its perfect work.

"Poor Luck of the Psychical Research Society."

The above is the heading of a lengthy account in the *Boston Globe* of the 13th inst., of a business meeting held the evening previous by the American Society for Psychical Research, at which two committees read reports of what had been accomplished by them during the year soon to close. Nothing would be more gratifying to us than to avail ourselves of any opportunity that might present itself to place before our readers some solid, practical results of the Society's labors; but we fail to find a solitary vestige of any such opportunity in what these committees have to say. They, evidently, as the *Globe* states it, have had "poor luck," and this is easily accounted for.

The Society was formed in January 1885, and the first public announcement of its existence and of its plans and purposes was accompanied by a distinct and emphatic disavowal of having any connection with Spiritualists, because, as it was stated, "of the dangers to which the new Society" would be exposed by such an alliance. It is difficult to conceive what *danger the Society would be exposed to by accepting* the services of the only persons who could be of any practical benefit to it in the pursuance of the investigations it was ostensibly instituted to make, unless it were that of being forced to admit the existence of facts it had prejudged had no existence. Its statement was that it did not wish to have "the energy of the Society" made "a helpmate of any of the vague and unsettled enterprises of Spiritualists."

This, in view of the fact that the purpose of the Society was supposed to be to define "vague" things and determine "unsettled" ones, failed to be accepted by most people as the real reason for declaring it would give no active place to the most desirable, and to our way of thinking indispensable, element of success in its investigations. Be the reason what it may, this action at the outset of its career hindered its progress, and its persistent adherence to it led the *Popular Science News*, edited by Dr. Nichols, to say as late as 1885 that "the American Society appears to hold a position at almost infinite distance from the practical work it started to perform." It began to recognize its paradoxical attitude toward the subject about this time, and in April of 1885 issued a circular in which it said it would be grateful to all mediums who would come to its assistance, even to any one who would place it in communication with such. But after two years and three months of turning its back on Spiritualists as unworthy its notice, it was a natural sequence that the Spiritualists and the mediums did not go to its aid with any great degree of alacrity. Mahomet might call for the mountain to come to him, but his calling was not of sufficient potency to have it come. A feeling had grown prevalent among the most sensitive of mediums that the Society was more in search of evidence to condemn the phenomena as fraudulent than to follow the lead of what might take place; that the "conditions" it sought to impose upon them were such as, if submitted to, would be a tacit acknowledgment of their dishonesty.

The report of Dr. Joseph Warren, Chairman of the Committee on Mediumistic Phenomena, as summarized in *The Globe*, shows how incompacitated the Society is at the close of its fourth year to prescribe conditions. He states that the Committee was informed of "one well-known trance medium, who is reported to have given to many prudent sitters names and communications of such accuracy and fullness that it is supposed such results could only be reached by some occult agency or by some mental process which is not exactly recognized as yet."

True; the "agency" or "process" has not been recognized by this Society, whose members, however learned in other matters, do not exhibit any great degree of knowledge of this; but as far back as 1856-7, at a Roman Catholic Convention held in Baltimore, it was publicly stated that the number of persons in the United States who *then* recognized the "agency" was *eleven millions.* This must have at least trebled since that time in the country alone, and when to this is added the number in foreign countries, the aggregate must very nearly approach fifty million!

The medium alluded to was found willing to comply with the conditions—not, however, strictly so, as we infer from Dr. W.'s remark: "The desired conditions were reasonably fulfilled." How else could he have them? Did he at first propose to have them otherwise? He is not very exact in his statement of the number of sittings with this medium; he says, "thus far we have been able to have only eight or ten." He then avers, as though it was an entirely new discovery in the field of psychical research, that "the phenomena with which we are concerned appear to be of a very delicate nature," (!) and proceeds to explain matters in a way that shows what slow advance the Society during the past four years has made in acquiring the first rudiments of a knowledge of the requirements of the séance-room:

"It would seem that not merely the physical condition of the medium is of importance, but that the personality or frame of mind of the persons present has a marked effect on the sitting or on the trance conditions. On this account several sitters were altogether unsuccessful, and some four or five sittings had to be abandoned. Two members of the committee also proved to be a hindrance to the manifestations (weakening the power of the medium, it was said, and making her tired), and their services had to be dispensed with."

And yet this only seemingly so. "It would seem," says the chairman. How very fearful of admitting a fact the committee's own experience abundantly proved! But that is a prominent feature of these Societies. Said a writer in *Light* (London), "*I believe there is nothing they dread so much as to be forced to decide and to proclaim their decision.*" The report makes an approximation toward an admission, but true to the instincts that govern the committee adroitly avoids it in this passage:

"That the character of the surroundings, the temperament, disposition and frame of mind of the persons present may not be important elements in every trance or similar manifestation, your committee is not at present prepared to say."

Why not "prepared to say"? What evidence do these committee-men want other than their own experience palpably proving the fact? and, in addition to that, were it admissible to their deliberations, the irrefutable testimony of tens of millions to the same?

Of other phenomena the report says:

"Individual members of the committee have also visited other mediums of varied powers and have witnessed occult manifestations with a view to determining the desirability of bringing them to the attention of the committee. No less than five such persons of considerable reputation have recently been publicly exposed or are 'under a cloud.' So that at least seven materializing or etherealizing mediums (nearly every one of whom had been highly recommended to our special attention) have come to grief here in Boston during the past two or three years."

This Society, pandering to its desire to prove the greatest proof of immortality a fraud, puts in its official paper such allegations as the above, based not upon any of its own researches, but upon sensational newspaper reports. Why should it take these? Was not the Society itself organized to test such matters? The world looks to it to give a matter of such vast importance its unprejudiced judgment, and yet it is publicly condemning what it has evidently very little knowledge of, instead of giving to it calm, patient, studious investigation.

The Society has spent four years in reaching the conclusion that certain conditions "*seem*" to be required; could it not have spent one-fourth at least of that length of time in studying the most stupendous phenomenon of this or any age? Would it not have been more in keeping with the scientific standing of some of its members had it adopted such a course of action before making any report *pro* or *con.* upon it, instead of, as it evidently has, catching at straws of disparagement floating on the turbid stream of sensationalism and a rabid hostility to an unpopular truth?

Says *The Globe:*

"Dr. Warren explained, in a half apologetic way, the lack of satisfactory results obtained by his committee. He said the work involved more time than is generally supposed, and that the English Society for Psychical Research had waited ten years before reporting on Spiritualism."

Why the failure of the English Society to accomplish anything within a reasonable length of time should be an excuse for the shortcoming of the American, it is difficult to see; and more so how the "English Society for Psychical Research" (if he means what he says, and it is really the society bearing that name he alludes to) could have waited *ten* years, since it has been established only *six* (Feb 20th, 1882).

"Prof. James then said that the laziness of the members of the society was the reason why so few satisfactory results had been obtained. He called on the members to brace up in their contributions of time and money."

We surmise that the Professor is mistaken in this as in other of his conclusions; that the reason of so few unsatisfactory results is that the Society of which he is a distinguished, active member, is on the wrong track: It is searching for fraud, and finds so little that it has scarcely any success to report. It makes the most of what it ferrets out, but that is so infinitesimally small it has to go to outsiders for a supply, and accepts even that grudgingly; but rejects all that savors of sustaining the truth. What different results can be expected from such a course, since proofs of the truths of Spiritualism, and of the genuineness of its phenomena, "hang about us like a cloud"?

The second committee report was presented by Prof. Royce on Phantasms and Presentiments. It consisted in the main of letters from various persons describing their experiences, but as nothing specially new was given, either in facts or theory, than what has been known and freely discussed for centuries, though more fully developed of late, we refrain from reference to it in detail—the leading subject under consideration, and about which the greatest degree of interest centred, being Spiritualism *per se.*

Not until it makes a radical change in its tactics, gets down from its high stilts and works out its mission with the people and for the people, rather than for a class of self-inflationists, will there be any other record of labors performed than this: "Poor Luck of the Psychical Research Society."

Reception to Lyman C. Howe.

The Spiritualists of Boston will tender Mr. Howe a public reception at the First Spiritual Temple, Newbury street, Wednesday evening, Dec. 26th. All are invited to attend.

"Robert Elsmere."

This suddenly famous book, marking the occurrence of an epoch in religious thought if not in consequent religious life, promises to do in its way a service such as "Uncle Tom's Cabin" did for arousing and concentrating public sentiment on the subject of slavery. It is a novel written by an English lady, Mrs. Humphry Ward, the niece of the late Matthew Arnold, and aims to impress upon the public mind, already thoroughly prepared to receive and respond to such impression, the necessity of *reconceiving the Christ.* The blindly superstitious exaggeration of the *person* of Jesus, which Emerson asserted to be "noxious," and what Dr. Channing called the "swollen way of talking about Jesus," have combined to remove him beyond the reach of hungering human sympathy, and made a divinity to be worshiped and adored in place of an elder brother to whom to go for help to bear earthly burdens and endure with patience the sorrows of mortal existence.

The attention that has been awakened by "Robert Elsmere" is so general as to entitle it to be called universal. No one book of recent times has excited at once so wide and so profound an interest. The pulpit and the press alike represent the depth of the impression it has made on the popular mind and heart. It would be no easy matter to select individual discussions of it by either, to which to make particular reference, in the midst of such a surging sea of reflection and rhetoric. The special point to be noted, however, is that every attempt to demolish the structure of its lucid thought and destroy its web of indestructible logic, has undeniably resulted in the discomfiture of the one making it. By its larger and freer standard of measuring the divine in the human, it measures also the vital deficiencies of those who rashly assume to dispose of it with their criticism. In fact, it seems to be fast becoming a living test of the value of creeds, and a trier of the spiritual forces with which they profess to be informed. It is this quality which stamps it so readily as a book of revolution in religious thought.

Coming to the sermon, among others, of Rev. Heber Newton, of New York, in which he admitted that he had read the book with a thrill, and that it seemed to him a great book, which had revealed the secret thoughts of many hearts, he advised those who had no trouble with the older forms of belief to let it alone. He said it was accurate in pronouncing this an age of doubt, and subtly true in its delineation of the struggle of the Christian heart. Robert Elsmere is described as a student busy at the origins of human society. He learns that the plowshare of inquiry must be run through all letters alike, and that the so-called sacred writings must be weighed by the same test with the rest. So he learns to doubt. The doubt of Christendom is one that questions directly the authorities of Christianity. The doubt of the age is the questioning as to what is the nature of the documents on which Christianity rests. Literary criticism has become biblical criticism, which searches and doubts. Dr. Newton said the sacred books must be regarded as human, not superhuman; not written by one person, but by many persons; reporting upon the facts surrounding Christianity, but necessarily impregnated with the superstition of the age.

No one disputes their historical accuracy, said Dr. Newton, but these books are not infallible. This is the result of modern criticism. Then arises the question, can an infallible church rest on fallible books? The tendency is away from the traditional theory of dogma, because it is away from the books on which that dogma rests. It is these questions with which Robert Elsmere wrestles; he is in danger of intellectual suicide if he refuses to consider them. The conclusion of the whole matter with Dr. Newton being, that we are first of all to believe in God. No question about any book is able to disturb this belief. Grant that the errors revealed by criticism have destroyed the traditional Christ, this is simply a call to us to reconceive Christ.

Perhaps, on the whole, the most thoroughly appreciative discourse to be met with on "Robert Elsmere" is that of Rev. John W. Chadwick of Brooklyn, which abounds with reflective passages illustrating the tenor and real purpose of the book. He denies that it is an argument for "anti-supernaturalism," though it is generally treated so. Its main purpose, he maintains, is to show us a man who brought his action into conformity with his thought in spite of the most terrible temptation that could obstruct his path; namely, the temptation to say, for the sake of the love he bore his wife and the love he feared to lose, "Falsehood, be thou my Truth." Elsmere himself says: "Imagine standing up Sunday after Sunday to say the things which you do not believe, using words as a convention which those who hear you receive as literal truth, and trusting the maintenance of your position either to your neighbor's forbearance or your own powers of evasion." This is by no means a difficult thing for any English clergyman to imagine, says Mr. Chadwick, for it is a thing which is frightfully common in the Established Church. Men of great ability and the highest standing in that Church affirm their right to believe precisely what Elsmere believed and still to enjoy all the honors and emoluments of that Church, as well as to go through all its motions. In our American Episcopal churches, says Mr. Chadwick, we have a very similar state of things, and by no means in these alone.

Mr. Chadwick's view is that "Robert Elsmere" was written to blast this sort of thing. It is, says he, "a summons to young men and old, tempted as Robert Elsmere was to make their lives a living lie, to be strong with his strength, true with his manly truth." And he cannot but think that it has already struck home to many a wavering conscience with accusing and invigorating power. No word is more needed than this in our time. Better, he thinks, that Orthodoxy should hold its own another century than that we should have a race of preachers keeping up a miserable pretence of belief from which the reality has forever fled. The final outcome of Elsmere's religious thought, as Mr. Chadwick regards it, is to be found in his famous sermon to the workingmen of London, for and with whom he formed his new religious organization, after having renounced the traditional creed of his inheritance. "Granted," he says, "that the true story of Jesus of Nazareth was from the beginning obscured by error and mistake; granted that those errors and mistakes which were once the strength of Christianity are now its weakness, and by the slow march and sentence of time are now threatening, unless we can clear them away, to lessen the hold of Jesus on the love and remembrance of man. What then? The fact is merely a call to you and me, who recognize it, to go back to the roots of things, to *reconceive the Christ,* to bring him afresh into our lives, to make the life so freely given for man minister again in new ways to man's new needs."

And the story goes on to say that "Elsmere's thought knew nothing of a perfect man, as it knew nothing of an incarnate God." And he proceeded in his utterances to his London workingmen, whom he named a New Brotherhood of Christ: "It is your urgent business, and mine, to do our very utmost to bring this life of Jesus, our precious, invaluable possession as a people, back into some real and cogent relation with our modern lives and beliefs and hopes." Adding this: "Let combination and brotherhood do for the newer and simpler faith what they did once for the old—let them give it a practical shape, a practical grip on human life. Then we, too, shall have our Easter. We, too, shall have the right to say, 'He is not here, He is risen.' Not here in legend, in miracle, in the beautiful outworn forms and crystallizations of older thought. He is risen—in a wiser reverence and a more reasonable love; risen in new forms of social help inspired by his memory, called afresh by His name."

At length we come to Mr. Chadwick's own discussion of the subject. He thinks that to try to gather a New Brotherhood of rich and poor into a religious organization on the basis of such a reconception of the life and character of Jesus, would be an endeavor to make a part, though a very great and glorious part, do service as the whole. He thinks that the task for those in search of a religion that shall be adequate for mind and heart is much more serious than any reconception of the life and character of Jesus. It is to reconceive the Universe and God and Man; to represent it as being coëxtensive with the realization of the true work and character of Jesus is a very pitiful and painful misconception of the work requiring to be done. Nor does he consent to hold that such realization necessarily brings with it the ability and disposition to make the personality of Jesus central to one's religious work. While, for himself, it has been an unspeakable delight and blessing to conceive Jesus in a purely human way, he has felt no stronger inclination since this reconception than before to make Jesus central to his presentation of religion. He feels sure that the human Jesus will do us a more real service if we do not try to isolate him, but allow our reverence and love to play about him with spontaneous sympathy.

The whole of God's lesson to us is not to be learned from Christ. In fact, there is so much that we cannot learn from him that we simply have no right to isolate him in our reverence. He has for us, says Mr. Chadwick, no word of science or of art; no word of political or social help; no word for our domestic life. Living as he did in the expectation of a great world-catastrophe, he did not address himself to the shaping of a social order. Even if it had been otherwise, the conditions of his life were so different from ours that the wisest legislation for his time would not have suited ours. To reconceive the Universe and Man and God—this is a greater, grander task than to reconceive Christ.

This is the task which we think he rightly asserts to be the one appointed for our time, and he regards it as on the line of science rather than on the lines of literature and philosophy. In other words, actual knowledge and experience is to supersede speculation and dreams and dogma. Our real choice in this immediate matter is not between the human Jesus and the divine Christ, but between the human Jesus and none at all. It is simply a question of documents and testimony whether there ever was any such being in the world as a miraculously born and risen and ascended Christ, of one substance with the Father, of coëternal majesty. And in examining the documents and the testimony they are found to be wholly insufficient for the purpose which they have been made to serve. By far the greater portion of the Bible proves to be anonymous, and much of it proves to be pseudonymous, or having a pretended authorship which is not real. And there is nothing in the character of what remains to make an incredible statement in the least degree more credible than it would be in the Koran or the Avesta. The certainties of revealed religion must ever share in the uncertainty attaching to the origin of the Bible's various parts.

A Reminiscence.

The statements which have of late been resurrected by the learned (?) doctors of New York City to the effect that the spirit raps were and are made by manipulating the toe-joint, is so silly to Spiritualists that it would be entirely superfluous on our part to even notice the charge, were it not that many good, honest people *not* Spiritualists might come to believe in the nonsensical theory of our opponents. Why, the very first knowledge we had, many years ago, that *convinced us of the fact of immortality,* was by and through spirit-raps—and that, too, in a Catholic family where we resided. It took a long time, however, before we were—through evidence beyond the power of "toe-joint" or any other skeptical theory to explain—convinced, and felt obliged to acknowledge, for the truth's sake, that spirits had anything to do with the peculiar sounds we from time to time heard in the presence of a particular friend of ours who possessed the divine gift of mediumship.

Many years afterward, when Mr. Redman, one of the finest mediums we ever saw, was located in this city, we took, after much persuasion, an outspoken infidel to Mr. R.'s residence. Although this visitor had no faith whatever in anything of a spiritual nature, to his utter astonishment there were raps upon the floor as loud as though some one had struck it with a sledge-hammer, Mr. Redman remarking: "Gentlemen, you bring great magnetic power with you this morning. Please be seated." Then the right hand of the medium was made to involuntarily write the name in full of our friend, as also the name of the powerful spirit who had given us welcome.

Later we had hundreds of just such experiences, and therefore know whereof we speak. Should the whole world combine to force us to recant, we would reiterate the fact that the raps *are* caused by decarnated individuals, who take this and other methods, by and through the esoteric laws of life, to prove that they still live, and can hold communion with their friends and relatives in the mortal.

☞ The Spiritualists of New England should realize the fact that GERALD MASSEY is now in this country, and put forth efforts to secure his services for work on their local platforms. He may be addressed for engagements in care of the BANNER OF LIGHT.

☞ We cordially thank our London contemporary, *Light,* for its recent kind remarks in regard to us.

The Alaska Indians.

Mrs. E. B. Voorhies writes to the *New York World*, in response to numerous inquiries put her in relation to the character and condition of the Indians of Alaska, that those of them who have been overtaken by Gen. Sherman's "march of civilization" are a spiritless, pale-faced, red-eyed, and generally dilapidated looking set. They cannot find it in their hearts to thank God and the white man for existence, robbed as they are of the birthright which belongs to every child, that of health, a name, and paternal care and protection.

Mrs. Voorhies declares that, as our national sin against the negro soaked the land in blood and tears, so the wrongs and injustice done the poor Indian will most certainly sometime rise in judgment against the nation. She says that she found numbers of missionaries of every denomination in Alaska, but in the face of what the churches at the East are doing to Christianize the natives, and to teach them how to live and to prepare for a happier future, the government allows "the march of civilization," as embodied in the persons of traders, sailors, soldiers, miners and outlaws, to overpower and destroy them, morally and physically.

Recent reports of a perfectly authentic nature make it unquestionably certain that no description of the condition of the natives of that distant locality can very well exceed the dreadful character of the reality. A state of affairs prevails socially for which it is difficult to furnish an adequate conception. It fairly surpasses belief. Not only is it impossible for the government to ignore it, but the inference is too plain to admit of successful denial that it becomes a real party to these nefarious transactions by pretending not to see the acts for which its own chosen officers and agents are directly responsible. Thus is it in league with the robbers and worse who are inviting a sure visitation of vengeance for guilt upon our heads!

Sunday Recreation.

Felix Adler, of New York, whose good work men of all denominations commend, lately touched upon this question, saying:

"When shall the common people have leave for recreation if not on Sunday, seeing that they must work for their living on the other days of the week? Nature, which is not puritanical, opens her arms to receive the city's multitudes during the summer Sundays, but think of the Sundays of the winter? What is then offered the poorer people in the way of refined and elevating pleasure? If you have music in the parks in summer, then why not have music in the halls in winter? Where can the poor man turn for recreation during the bleak and gloomy Sundays of winter? The Public Library is barred; the Art Museum shuts its doors; our boys, who work during the week, are not allowed to play their innocent games in the parks, and instead of being a day of joy, Sunday is to them a day of gloom."

The Holidays

Are coming, and those who wish to make presents of absorbing interest and abiding value, are invited to peruse the announcement of "Gifts for the People" made by Colby & Rich, on our eighth page.

☞ From the Pittsburgh *Leader* we learn that Rev. J. T. McCrory recently delivered in that city a sermon on Spiritualism that naturally aroused the Spiritualists to respond. The attention of Geo. W. Kates being directed to the matter, he addressed him with a request that he appear in a public debate, Mr. Kates affirming and Mr. McCrory denying the truth of Modern Spiritualism. The clergyman declined, giving as his reason that he had not time "to devote to so unprofitable a subject." Considering the fact that Mr. McCrory had substantially declared Spiritualism to be a rank delusion, leading its votaries to destruction, deceiving even "the very elect," the want of time to use his influence in an effort to save the perishing, even the very elect, from perdition, seems to many a very frivolous and unsatisfactory excuse; but some animals, and also men, when cornered will escape through a *very* small hole.

☞ The *Chicago Tribune* recently contained the following letter from Lord Tennyson, dated Farringford, Freshwater, Isle of Wight, May 7th, 1874, to a gentleman who communicated to him certain strange experiences he had had when passing from under the effect of anæsthetics:

"I have never had any revelations through anæsthetics; but a kind of waking trance (this for lack of a better name) I have frequently had, quite up from boyhood, when I have been all alone. This has often come upon me through repeating my own name to myself silently till, all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being; and this, not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was an almost laughable impossibility; the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?"

☞ The Boston *Globe*, which has evidently no fear of the medical fraternity "before its eyes," records that "Nelly Bly," one of the New York *World's* most enterprising reporters, recently feigned illness and poverty, and went to one of the free dispensaries to see how they do things there. She narrowly escaped having half a tonsil cut out before she had time to think about it. This calls to mind, it says, the experience a *Globe* reporter had not long ago: "He was perfectly healthy, but went to ten different physicians, told them each the same story, and received from each a different prescription! The doctors are good fellows, but they do n't know everything."

☞ M. Victorien Sardou, to whose spiritualistic tendencies THE BANNER has taken occasion to revert appreciatively at various times, in a letter to the *Gaulois* says that thirty years ago he was laughed at by men who refused to believe in magnetism, but who have now accepted it under a different name; while hypnotism and suggestion, with all the psychic forces now recognized by eminent doctors, are only reproductions of the phenomenal somnambulism, ecstasy and second-sight which were known but not utilized a century ago.

☞ The recent city election has settled the school question for the present in a manner most cheering to the friends of public education. The newly chosen Committee is composed entirely of those who are friends of the public schools, *without* regard to religious questions—which is as it should be.

☞ Charles E. Watkins—we are informed—has become developed as an occult telegrapher, and is having excellent success in this regard at his residence, suite 2, 107 Falmouth street, Boston.

ALL SORTS OF PARAGRAPHS.

☞ THE BANNER OF LIGHT WISHES ITS HOSTS OF FRIENDS A MERRY CHRISTMAS. May health attend their footsteps in this life, and happiness be their lot when they become denizens of the spirit-world.

Customer (to milkman): "I 'll have to ask you to chalk it up." *Milkman* (abstractedly): "Oh! that's all been attended to—oh—er—beg your pardon; certainly, take your own time."—*Life.*

Attention is called to the prospectus of the BANNER OF LIGHT, published elsewhere in the columns of our paper. Always clean and neat in typography, respectful and progressive in advocating new and advance thoughts on scientific and religious subjects, it is a paper that commends itself to the favor of fair-minded and liberal people everywhere. Subscribe for it.—*Experiment News, Norwalk, O.*

A smart blow on the abdomen is said to arrest an attack of hysteria; and this is not to be wondered at, provided the patient survives.—*St. Louis (Mo.) Medical Journal.*

Recently a horsecar conductor in this city, in answer to a query by a *Globe* reporter, said: "There 's more folks in Boston than you 'd think who care more for two cents than they do for their souls." This is a sad comment on the morality of the people, if true; but we hope it is not.

☞ This is the last week of
☞ "THE QUEEN'S MATE"
☞ AT THE HOLLIS.
☞ Matinee Saturday P. M.

It is said that abnormally small waists are never to be admired, as in eight cases out of ten they are a great injury to health and comfort.

How is it that the speech of certain *fallen angels* seems at present so "satisfying" to some secular editors, when the sayings of their days of innocence are of no account? Blessed are the pure in heart, etc.—*S. R. D., Woburn, Mass.*

"What do the Indians live on?" asks a pupil of the public schools. We do n't know, but it must be something pretty good, because the agents live on the Indians and get fat in from two to four years.—*Burdette.*

Father M'Glynn says awfully naughty things against the Catholic Church and the Pope.

A great many minds
Of various kinds
Edit the daily papers now-a-days.

Astronomers calculate that the new comet discovered by Professor Barnard Sept. 2d is 190,000,000 miles from the earth and 170,000,000 miles from the sun.

[THE VERY LATEST!]—"You want a servant girl?" "Yes, sir, a colored one." "Why a colored one?" "Because we are in mourning."—*Boston Courier.*

A recent paper by a noted French writer places the number of lives already lost through the Panama canal at forty thousand.

Just as we are about to go to press we have received the BANNER OF LIGHT of Nov. 17th, in which can be found on the fourth page a full account of the ignominious bursting up of the Fox-Richmond-Stechan-Exposé-Combinaton. Be sure to send eight cents for that copy to the BANNER OF LIGHT, Boston, Mass.—*The Sower.*

"Are you ill?" asked the physician; "let me see your tongue, please?" "It's of no use, doctor," replied the patient; "no tongue can tell how bad I feel."

In view of the suffrage amendment adopted by the State of Rhode Island last spring, steps are now being taken for the erection of a monument to Gov. Dorr, who forty-six years ago paid the penalty of seven years' imprisonment because he levied war on the aristocratic element in that commonwealth, (?) and took forcible grounds for the establishment of the "equal right" of every American citizen to the ballot, etc. The cause he stood up for in the "Dorr war" is now triumphant, and he deserves a monument, surely.

A young woman of Providence, R. I., who has been very active in works of benevolence, has shocked her friends by marrying a Chinaman who was a member of her Sunday school class. And for this action she has been expelled from the City Missionary Society! ! !

Inebriate—"Shay, Mr. Policeman, is this (hic) my house?" *Officer*—"Do n't you know your own house?" *Inebriate*—"It was in this neighborhood, but (hic) I did n't live in (hic) it."

The best skill of the physician availeth little against a disease which hath once laid hold on a man. 'Tis better for him so to order the lives of his patients while they are well as to prevent disease; just as those who dwell beside an unruly river (as I have seen upon the great river Rhone) build up a high levee or bank over which it cannot pass.—*Besant.*

The slanderous, sensational newspapers in this country want the United States libel law changed; but they should not and will not be accommodated. All respectable papers are opposed to any change whatever.

WHEN THE LADIES VOTE.
III.

Oh! we 'll all see better days
When the ladies vote;
We will walk in wisdom's ways
When the ladies vote;
Every kind of trade will hum,
And the happy time will come—
Yea! the grand millennium,
When the ladies vote!

It seems that all, or nearly all, the Governors of the several States have been interviewed in regard to the purchasing of votes in order to carry elections. Their answers invariably were in condemnation of such a course, they favoring a stringent U. S. law against such practices.

A quarterly publication to be called the *Magazine of Poetry* will, it is said, make its first appearance next January. In some of the early numbers will be printed articles on E. C. Stedman, Mrs. Moulton, T. B. Aldrich, R. H. Stoddard, J. R. Lowell, Oliver Wendell Holmes, J. G. Whittier, and others.

"Hold on, sis," exclaimed one of the little Rambo boys, as he paused at the door: "do n't go into the house. The minister is making a call." "How do you know?" inquired his little sister. "Can't you hear ma talking? She 's got her Sunday voice on."—*Chicago Tribune.*

This [Dec. 17th] is the 81st birthday of Whittier. Though far advanced in the evening of his life, he still delights us with his pen, which has lost none of its earlier inspiration. The compliments of the season and of the day to our townsman, the Quaker poet.

Walter Hubbell is the name of a writer whom the American News Company announces as having written a book entitled "The Curse of Marriage," and of which they say that "hundreds of clergymen and physicians will corroborate the extraordinary statements made in this startling story, the most powerful ever written of domestic life."

The sending of three men-of-war to Hayti to vindicate the honor of the United States, looks a good deal like cracking a peanut with a sledgehammer—says the *Boston Globe.*

A good story is told of Rosenthal, the pianist. Silote, one of "Liszt's favorite pupils," sent Rosenthal a note announcing the birth of his first daughter, adding: "She is already four weeks old, but cannot play the piano. Remarkable, is n't it?" "Nothing at all remarkable about that," Rosenthal replied. "You are thirty-two, and can't play either."—*Jewish Messenger.*

Charles C. Colby, of Stanstead, Canada, is stopping at the Revere House.

Of the two hundred goldbeaters in New York, not one is a woman.—*Ex.*

How about the notorious Mrs. Howe, the ten-per-cent-a-month gold beater?

"Howard"—who knows almost everything—says there 's a unique scheme on foot for the purpose of controlling the beef market all over the country. It is to be a powerful combination, with $10,000,000 capital, and the syndicate expects to make in clear profits $3,000,000 each year! "It is a great scheme," says "Howard," "and Col. Robert Ingersoll is its attorney; so it evidently has the proper legal standing, as well as financial backing, to make it whoop through like a Western cyclone." But will the Eastern consumer get his meat at a *less price* than he is now paying, is the point we all want to know!

The Brooklyn Bridge is vindicating its usefulness. During the past twelve months 33,116,816 people have passed over it, of whom 2,785,533 walked across and the rest went in the cars.

The disastrous floods of the past two years in Georgia are attributed to the wholesale destruction of forests at the headwaters of the rivers affected. Immense tracts of timber lands in the mountains of East Tennessee have been bought by English companies, which are sweeping away the lumber at an alarming rate.

BORN.—In Augusta, Me., Dec. 11th, a son—Harold Carville—to Dr. H. F. and Mrs. Fannie J. Merrill.

The word of all work, Love, will no more express the myriad modes of mutual attraction than the word Thought can inform you what is passing through your neighbor's mind.—*Daniel Deronda.*

NEW MUSIC.—We have received from White, Smith & Co., 516 Washington street, Boston, the following: For pianoforte—"June 17, 1776, Grand March," C. D. Blake. For violin—Books 1 and 2 of Kayser studies. Vocal—"Veni Creator" and "Calm on the Listening Ear of Night," C. C. Stearns; "Christmas Carols," a collection of twenty-five pieces.

Our thanks are returned to S. R. Niles, 256 Washington street, and Wright & Potter, 18 Post Office Square, for specimens of calendar work for '89.

LINES TO MY BED.

Oh! when the rosy-fingered hours of dawn
Touch with prismatic colors all the sky,
How do I love thee! When the night is gone
How sweet upon thy restful heart to lie,
And nap and doze and snooze till, peal on peal,
Rings the third bell for morning's cheery meal.

Ah! then, how can I leave thee, gracious bed?
Health, peace and quiet rest I find in thee;
Wrath and defiance hurl I at the head
That would pronounce divorce 'twixt thee and me:
My love for thee, cold as the stars——at night,
Burns like the August sun at *morning's* light.
—*Burdette.*

Denver, Col., dispatches under date of Dec. 12th, state that Colorow, the White River chief, died at his camp, near the mouth of the White River, a few miles above the Ouray Indian Agency, on the 11th, of pneumonia. Colorow was prominent in the Ute troubles some time ago. Since the attack upon his camp, near Meeker, by Sheriff Kendall, he has never passed east of the reservation line, and has always accused—and with every reason for correctness—the settlers of White River of hypocrisy and betrayal.

If you are going to do a mean thing wait till to-morrow. If you are going to do a noble thing do it now.—*Pipe of Peace.*

Umbrellas were in great demand in Boston last Monday.

"Boston baked beans" are played out. They are not at all palatable. Reason: Modern cooks do n't know how to prepare them for the table. It 's a lost art now. "In ye olden tyme" they were a great luxury, as the mothers of New England knew exactly how to cook them. Besides, the pork used to-day is simply atrocious, whereas in the past it was solid and good, as the hogs were fed on healthy food.

Writing against space—making Dame Rumor responsible for thrilling accounts of Indian raids.

THE SUNDAY PRESS.—Rev. B. F. Da Costa of the Church of St. John the Evangelist in a recent sermon in New York City created quite a sensation by attacking the Sunday newspapers as opposed to the genius of Christianity, as public nuisances, and as responsible for much immorality and even insanity. He declared that they should be suppressed for the same reasons that houses of ill-fame should be suppressed. The week-day press in general he thought was as good as could be expected. He made an exception, however, of a certain New York afternoon paper, which he said printed Bible texts at the top of its columns and sporting news in them, and was "a loathsome and hypocritical thing." He analyzed the contents of the Sunday papers to support his assertions. The Reverend gentleman has commenced his tirades against the Sunday press too late. It has come to stay.

Liberal advertising enricheth the merchant. And the BANNER OF LIGHT is the best paper to advertise in, as it circulates all over the civilized world.

FOREIGN.—Advices from South Africa say that the King of Swaziland recently caused the massacre of his premier and six chiefs and their people, who were supposed to be concerned in a plot to dethrone him in favor of his brother.=It is said that the Russian Commission investigating the recent accident to the Czar's train at Baku will report that the disaster was due to carelessness on the part of officials, several of whom will be tried.=A dispatch from Morocco says that a deputation of Figing notables waited upon the Sultan at Fez, and announced their defeat with heavy loss by the French. They urgently asked for reënforcements.

Highwaymen are abroad all over the land. News comes from Grenada that a passenger train on the Illinois Central railway was robbed Dec. 14th by two masked men of $3000, one mile north of Duck Hill, Miss. One passenger was killed by the ruffians, who safely got away with their booty.

Dr. B. F. Brown, 6 Rutland Square, Boston, will receive a few more pupils for spiritual development.

☞ Much interest is at present being awakened in practical mesmerism: *The Sunday Critic*, of Lowell, Mass., recently devoted a column to describing the powers of Prof. J. W. Cadwell in this direction, as exhibited at Welles Hall; and the *Portland* (Me.) *Sunday Times* speaks appreciatively of H. C. Berry, and what he has recently accomplished in Mystic Hall, in that city.

☞ The *Meadville* (Pa.) *Tribune-Republican* of the 7th inst. makes pleasant mention of a recent discourse delivered at Psychological Hall, Richmond Block, in that place, by Miss Jennie B. Hagan—to which account we shall more fully revert next week.

REMOVAL.—The well-known clairvoyant and test medium, Mrs. Augusta Dwinels, has taken rooms at No. 18 Indiana Place (off Washington street,) Boston, where she can be found by those who need her medial services.

☞ Mrs. Jennie Lord Webb has removed to 156 West Brookline street, Boston, where she would be happy to meet her patrons and friends.

☞ Dr. B. F. Brown, recently of Philadelphia, Pa., is now located at 6 Rutland Square, Boston.

☞ Our New York readers ought to be pleased with Spirit S. B. Brittan's message, printed in last week's BANNER. We consider it very characteristic of him.

☞ Read the announcement of the Magnetic Sanitarium on our seventh page.

Pittsburgh, Pa.—Edgar W. Emerson has met with great success in his public services before the Spiritualist Society in Pittsburgh. An interesting account of his labors and the results in that city, furnished by a correspondent, will appear in our columns next week.

☞ G. H. Brooks, a trance speaker, occupied the Spiritualist platform at the Court of Appeals Room very acceptably last Sunday, and will do so again on next Sunday. He contemplates organizing a Lyceum, which bears about the same relation to Spiritualism that the Sunday school does to the church.—*Saratoga (N. Y.) Eagle, Dec. 15th.*

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

Movements of Platform Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Abbie N. Burnham spoke in Cambridge Nov. 13th and 27th; Chelsea, Dec. 9th; Lynn, Dec. 16th. Will speak in Lynn Dec. 23d. Address 30 Hanson street, Boston, Mass.

J. W. Fletcher lectures in Springfield, Mass., for the last time Dec. 23d; in Berkeley Hall, Boston, Dec. 30th, before the Independent Club; in Providence, R. I., the same evening.

Mrs. H. S. Lake is speaking in Paterson, N. J., during December. All her Sundays are engaged up to July 1st, 1889, and she has already filled several dates for the season of 1889–90. Permanent address, 8 Worcester Square, Boston, Mass.

Mrs. Jennie K. D. Conant held spiritual services, with test communications and poems, at Mrs. W. Wetherbee's parlors, Waltham, Mass., Dec. 18th, at 3 P. M. Mrs. Conant would like to make engagements with societies for January and February, 1889. Address 20 Bennet street, Boston.

Miss L. Barmicoat will lecture and give tests at Lynn, Dec. 23d; her lectures in Salem on the 2d were excellent, and many of her tests were remarkable. Societies can address her at 175 Tremont street, Boston.

Mrs. Emma L. Paul has of late fulfilled a highly satisfactory engagement with the Spiritualists of Saratoga, N. Y., at the Court of Appeals room. The *Eagle* says of her: "She is able, logical, eloquent, and has won deserved distinction as a platform speaker, nobly illustrating the power of woman as an exponent of reformatory thought."

Miss Lottie Fowler has removed to Hotel de la Tamise, 4 Rue d'Alger, opposite the Tuileries, Paris, where English is spoken.

Christmas Presents.

COLBY & RICH, at their Bookstore, No. 9 Bosworth street, have on sale a large assortment of highly interesting books suitable for Christmas presents, which they offer to the public at very reasonable rates. Give this firm a call and examine their assortment for yourselves. tf

Horsford's Acid Phosphate, for Abuse of Alcohol. It relieves the depression therefrom.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, *Publishers.*

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH SEEKER. Published weekly in New York. Single copy, 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

ADVERTISING RATES.

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

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**
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The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely.

MRS. M. T. SHELHAMER-LONGLEY will occupy the platform on *Tuesday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on *Friday afternoons* under the influence of her guides give decarnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week on this page.

☞ It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Nov. 6th, 1888.

Spirit Invocation.

Oh! Holy Spirit, whom man may worship and adore in tenderness and truth, because thou art all divine; thou whom we may approach with confidence and with trust, feeling that we will be received, even as is the child received by the most loving parent on earth, we offer up to thee our thanksgiving and praise, for life and all things that belong to humanity in this present age. We praise thee from our soul's depths for the enlightenment and advancement of this century, that truth is pressing in upon the human soul, and knowledge is becoming broad and free unto all seekers. We thank thee, oh, our Father, for the blessings and the privileges that are ours; although we recognize much at the present time, even, that is dark and puzzling to the human mind, much in thy law that is mysterious, because we do not understand; although we feel that there is a great deal of sorrow yet on earth, still we know that human kind is pressing onward and upward, daily throwing off something of its perplexities, gradually unfolding to light and understanding, and becoming receptive, more and more, to thy teachings, and to a comprehension of thy vast and wondrous plan of existence.

William Lloyd Garrison.

This is a great occasion, one that forcibly draws me back from the spirit-world, friends, and makes me take my place now among men on earth, even though they may think of me as but a shadow, as one who has gone out from the activities of mortal life, whose power has been dissipated and whose voice is silent. One may be silent as far as verbal speech is concerned, and yet use a potent influence for some chosen work or in some particular field of action. Motives and thoughts are the moving power of deeds, and sometimes these motives and thoughts may pass off from mind to mind and permeate the atmosphere, moving others to deeds and to expression, the silent force of which is unseen and unnoticed by the world at large. Influences of this kind, I am glad to say, go forth from the world of spirit, each one directed to a special use, and each one intended to move upon some active being for special results.

I am not here, Mr. Chairman, to enter into a political harangue. I am only here to give my greetings and to express my sympathy with friends still occupying a plane of life which is filled with conflict and with activity. I am here to say that my heart is filled with the thought of human progress, and that my very deepest sympathy goes forth to those who are in need of elevation and recognition by others in power.

I am very glad to feel deeply within my soul, as I approach the earthly atmosphere, that there is less of conflict and less of real vital difference of human thought at the present time than I have seen in the past. I behold that humanity is advancing in spiritual growth, unconsciously, perhaps, to the world at large, and yet actually growing spiritually, becoming more harmonized in sentiment and in thought, although there is much divergence of expression, even in these days.

I have great hope for my race. I believe, Mr. Chairman, that the world is steadily to grow and unfold in spirituality until the earth shall present upon its bosom a race of individuals who are so harmonized as to live in concord one with another, and to send out a sweet and ennobling influence which will take effect upon all mankind. And when this time has come, we shall find the spirit-world itself larger and nobler and sweeter in its associations, its localities and personalities, because there will come to that spirit-world grander intelligences from earth, who have been fitted here to take their place in high circles beyond, and who can thus generate and send forth a power, an uplifting influence, for themselves and for their kind.

I am interested in the nation at large, in its government and in its people. I believe in the government of the people, by the people—the intelligent masses, who are constantly growing more intelligent, studying life and its problems for themselves, thus rounding out their own characters, and informing and enlarging their own minds.

I have great hopes for the future of this country. I believe that we shall yet see it something more than an independent nation in name, for there is much yet within our country that does not savor of the name of independence. We have sometimes crawled before and served other powers, and even the opinions of other nations, rather than our own; we have not always stood forth in an independent position, and declared our thought and our conviction in spite of all other opinions, but we have stood forth boldly and bravely through the years that have gone, and have done the best we could, no doubt, under the circumstances which have surrounded us, and I believe that the time is coming when all servility of every kind—that of mind and spirit as well as of physical life—will be thrown off from the country at large, and we shall indeed prove to be what we claim.

I believe also, sir, that the time is not far distant when slavery, of every kind, will be abolished from this fair land, for there is plenty of it now, in all departments of life. I could not enter into the details of that servility and slavery to-day, which we may find, if we search for it, in every portion and part of our great civilized structure; but the time is coming when freedom shall indeed soar aloft, not only upon our banners but in every home. Freedom, not riot; liberty, not license; all that is ennobling and free and sweet, allowing the human heart and mind to expand and grow and develop in those parts which it contains and which it should send forth for its own enrichment and elevation of its kind—these are coming to our race, and every year and every four years, bringing in their train experience, discipline; and all that is the outgrowth of their passage will only bring to man larger knowledge and grander unfoldment.

I send this out, sir, only as a few words of greeting to friends who may have thought my voice long silent, who may have believed that I have ceased to take interest in freedom and its advocates, in humanity and its affairs or concerns. I wish them to know that I have the largest thought and deepest sympathy with all and for all that affects human life.

I am only one of many. I only come, humbly and sincerely, to speak my word, for I am proud to be associated with a large band of spirits who, like myself, watch the events taking place in human experience, and who are ready and willing to give a little thought and such influence or magnetic strength as they may possess to the furtherance of any good work which may be of use to our kind. William Lloyd Garrison.

Questions and Answers.

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

QUES.—*[By F. W. Baker.] Will you give advice in regard to the treatment of spinal disease, which affects the use of speech and hearing?*

ANS.—All spinal disease, of whatever variety, is undoubtedly produced by a disorganization of the nervous structure, and usually develops serious qualities; therefore one who suffers with spinal disease of any kind should make haste to consult a scientific specialist in that department of physical ailment. It is not to be tampered with, nor should a physician of any class lightly pass judgment upon such disease. Many times a spinal derangement is produced by an unequal distribution of the nervous forces throughout the system. Whatever will tend to equalize this distribution, so that no one part of the system shall either draw to itself an overabundance of nerve-force, or be depleted of its necessary amount and quality of the same, will be efficacious in the restoration of health; therefore the application of vital magnetism to the spinal column and to the various nerve centres of the organism, if imparted by some healthy, congenial healer, will undoubtedly be very useful, not only in giving strength to the patient, but perhaps in assisting nature to remove those impediments in speech or hearing, or in the vital action of other senses of the body, which have accrued through the progress of this disease. We should most certainly advise the application of such vital magnetism, and in many cases, also, the use of a galvanic battery will prove very beneficial, as the electrical fluid, when properly understood and applied, will undoubtedly assist in restoring the equilibrium of the nervous forces and in equalizing the circulation of the blood. We do not generally advise narcotics, stimulants or drugs of any kind in disease of this character, for in many instances these will do far more harm than good. Vital magnetism, either with or without the application of electricity, will undoubtedly prove the very best agent which can be employed in the treatment of such a disease.

Q.—*[By H. H. S.] Is life, wherever found, a part of Deity?*

A.—So we believe. We can conceive of no form of soul, no expression of activity, no manifestation of thought or of energy, mental or physical, but is drawn from the great soul and centre of all existence. This great soul and centre of all life is to our mind Deity; it is the All-one, the Divine, that which is omnipresent, omnipotent and eternal—it is life itself. It is hard for the human mind, finite in its capacity, to understand or to define Deity, God, the Supreme Eternal. We may embody the thought of such a deity to our mind, and clothe it with form and parts, that we may the better grasp and understand the idea, and we may thus hold it to our heart as the grand supernal being, the great beneficent parent of all good; and there should be no objection to the human mind doing this, inasmuch as it may bring to that mind a clearer thought, a more tender expression of the great over-soul, the supreme intelligence of life. We believe that all human thought, human energy, life itself, as embodied in universal humanity, is but an offshoot or expression of this great sum and substance of all being, the supreme spirit of intelligence; and we believe, also, that every form of life, every manifestation of activity and of energy, however it may express itself in objective existence, in whatsoever form it may appear, draws its sustenance, its energy, its life-principle, from this over-soul called by man Deity, and that without thus drawing vital energy from God himself, life could not exist, there would only be void and chaos forevermore.

Q.—*Is there anything in the universe that has not life? or is there, in reality, any such thing as inert matter?*

A.—We know of nothing really that can properly be called inert, although man employs that term to express his thought in connection with matter that does not express vital energy or potential power; yet, to our mind, every atom, however infinitesimal it may be, every monad possesses life, is endowed with activity, which we might perceive and study, could our senses become fine enough to behold and understand them. Life must exist, even in the grain of dust which is so dry beneath our feet or within our hand, as we cannot possibly conceive how anything, in this world or any other, can find a place and be imbedded with the elements, the particles and atoms of earth or of the atmosphere, which is not endowed with life. Therefore, in reality, there can be no inert matter, although matter may come to such a condition as to appear inert and dead to your understanding or your inspection. Matter is continually changing in form and in quality. That which appears to you to be dead is only dead—useless—to the form which it once expressed, but its atoms and its elements may pass through such changes as to again be made useful in other forms and for other purposes; therefore the great activities of life are continually going on in the monad and the atom as well as in the sun or the star.

Q.—*Is it possible to "break" a law of God?*

A.—We suppose not. We suppose that it is not possible for one to do anything outside of the will of God, although man is, to an extent we believe, morally responsible for his life and his deeds. There is that placed within the human breast which may prove a guide and monitor to those who listen and who pay attention to it. We believe that God, or Infinite Goodness, the Over-Intelligence of Life, has set up in humanity, individually and collectively, an unerring guide, a sure monitor, who will, if attended to, instruct and lead man on higher and higher as he ripens in experience; and it rests with man himself, when he emerges from the stage or condition of ignorance, which is like that of infancy; when he gains a knowledge of himself and his conditions, and comes to know that he is made happy when trying to do right and miserable when he does wrong; when, as we say, he emerges from ignorance to reason upon things and pass judgment, it rests with himself whether he shall develop the best qualities of his nature or those which are lower and debasing; therefore he must be morally responsible, in a measure, for that which he does and for that which he omits to do. Yet we do not see it possible for one to break a law of God, since the entire universe is ruled by law, and one law, although perhaps controverting your ideas of another, yet must ever remain true to itself, and operate with unerring judgment.

The law of God, however, is not fully understood, nor perhaps can it be with the present stage of undevelopment of the human mind and heart; that which seems to be an avoidance of law may perhaps only be the mind or the man being under the arbitrary control of some other law in the universe, and therefore man remains a creature of law, even though he does seem to violate that which he understands to be the supreme law.

We do not think it possible for man to do that which is against God's will, since God must be omnipotent and eternal. Were it possible for man to break the will of God, to do that which is against it, then could not the will of the so-called Supreme Being be omnipotent; man's power itself would be more strong, more high in operation than this will of which we speak; therefore we say, whatever man may do must be in accordance with the will of the divine spirit, however strange it may appear to our weak understanding. But man has need of instruction, and he must grow through gaining knowledge and understanding; and if he makes mistakes, if he does wrong, it may be that the will of God is in direct operation, even through such experience, for the man may require that discipline, hard and bitter though it prove, for the development of his best powers. We believe all things have their uses in life, and even sin itself; the bitter experiences of wrong-doing and debasement of the soul's best powers may be necessary evils to lead man out of ignorance and bondage, that he may throw off selfish and debasing chains that would weigh him down to carnal life, and that he may learn, through his own bitter and painful experience, that it is wisest and best to follow the guidance of that monitor within, which ever points upward to truth and to duty as leading lights.

Q.—*What is the principal cause of the incongruity of dreams?*

A.—Some physical disturbance of the organic system, we should judge. Many dreams are but the outgrowth of physical disturbance or some derangement of the nervous system. Perhaps the dreamer has exercised his body too much during the day, or exerted his mind in ways not beneficial to the maintenance of a fair degree of health, and physical derangement ensues, not enough to make the man appear on the sick list, not enough to warrant him to call in a physician to prescribe for his ills, but sufficiently so to set the machinery of his system, mentally and physically, into active operation, so that he dreams dreams which are incongruous, which are absurd, which he cannot reconcile with any reasonable thought that he may create.

Dreams are sometimes special spiritual inspirations, brought to the dreamer, either because he has become for the time receptive to truths and to the encroachments of spiritual life and its denizens, or because during his hours of slumber his spiritual attendants and guides can bring to him their influence and their magnetism, which may be of use to him in other times.

It is sometimes the case that one who dreams has really and for all practical purposes separated himself from the physical body, and during his hours of slumber wanders with spirit-friends in the world of souls, gaining experience and knowledge of that life which his friends inhabit. But it may not be, when he returns to the body and takes up again the cares of daily life he will remember these experiences and scenes which he encountered during his hours of sleep; only fragments of them may recur to his memory, and so they seem distorted and incongruous; he cannot understand nor piece these fragments together, so as to make of them a complete picture to his mind. This will also explain somewhat the incongruous appearance of dreams to those who are sensitive, who know they have been in contact with spiritual intelligences who can make nothing of the memories which recur to them in dreams which have been theirs.

Q.—*Is there any definite order or system of what are called "spheres" in spirit-life? The usual number said to exist is seven, but in a published message from a spirit he says he has "risen to the ninth sphere, where all is light and brightness."*

A.—There seems to be a strange confusion in the human mind, especially among Spiritualists, concerning the definition of this word, sphere. Many look upon the term as meaning a location, or perchance a world, while others consider it only as defining a state or condition of the human mind. To our comprehension, this sphere or atmosphere belongs entirely to the intelligence, be that intelligence in mortal form or as a decarnated spirit, the atmosphere being the element or the aura surrounding the intelligence belonging to the spirit, and arising from its own interior life; therefore there may be any number of spheres, or gradations of atmosphere, through which the spirit may pass in its advancement, or which the spirit may generate from time to time, as it rises in knowledge and power in spiritual life.

We do not think the word sphere should apply to a location at all; therefore a spirit who is very low and crude in its ideas and its knowledge of life, who is undeveloped in spiritual quality and power, may be described to you as a spirit occupying the first sphere or plane of spirit experience. Such a spirit will express itself only through very materialistic tendencies, and may find its life in close *rapport* with the physical surroundings and localities which belong to this earth itself. That same spirit may, after awhile, loosen its hold somewhat upon materialistic tendencies and characteristics, become a little better informed on life itself and things in general; it may put forth a desire to learn, to grow and to cultivate itself more fully; and so it begins to generate a little more refined magnetic aura, which constitutes its sphere or atmosphere, and makes it somewhat higher in perception and in expression, as well as in capacity for receiving impressions, than when it occupied the first plane or sphere of spirit experience; and, as time goes on, the intelligence develops greater power, stronger intellect, brighter spiritual capacities—it becomes a little more refined, higher in expression, somewhat more keen in moral perception and in spiritual sensibilities; and so you may be told that it has come to the third sphere, and so on. A spirit may rise through self-effort, through self-improvement and instruction, with the aid and the teaching of higher, grander intelligences, through grade after grade of unfoldment, sphere after sphere of intelligence.

So a spirit may very well say, perhaps, "I am in the ninth sphere, counting from those classes of spirits whom I have seen at different times during my experience, from the lowest plane of life up through those more refined and still more informed and inspired, to the plane which I occupy, and which others of like tendencies, characteristics and aspirations as myself do occupy; and there are spheres after spheres of unfoldment, of information, experience and spiritual growth far beyond that which I now understand, but through which I hope to pass, and from which I trust to receive development and knowledge as the years roll on."

Q.—*[By Helen M. Reckard, San Francisco, Cal.] If there is no personal God, and we live under laws that control this universe, who made the laws? Who or what Intelligence holds in equipoise all things terrestrial or all things celestial?*

A.—We do not recognize a personal God in the image of mankind, although we do acknowledge a Supreme Intelligence, that is infused throughout the universe, that permeates every department and condition of life, that holds all systems and worlds in their place, and that in every place and in every conceivable manner governs and controls all things. This Infinite Intelligence it does not seem to us can possibly bear the image of mankind, and yet we believe that humanity is constantly developing a likeness unto that Divine Spirit, a likeness, we mean, in spiritual qualities, in humanitarian principles, in the love-element, the controlling, dominant power which, through love, desires to learn, to understand and to control, for wise and noble ends and purposes.

To our mind, humanity is growing in likeness, we may say, to the Infinite Spirit, and we do not know what we may become as the eternal ages roll on; yet so far as we can learn anything of this great supreme intelligence, it manifests itself as light, as motive power, as electrical, impulsive force, and it moves and acts upon all outward things, as the vitalizing spirit which comes from within.

We do not claim that there is no God, therefore we do not say that nothing exists but law, and that there is no ordainer of law, none to control that law. What is law but the expression of the infinite mind; but the manifestation of the supreme will and power, operating in its own way throughout the universe, for the accomplishment of its own vast ends, and for the perfection of its work? Therefore we recognize law only as a term by which we may conveniently express the thought of infinite intelligence, only as the operation of power coming from the supreme mind itself, and through its direction bringing to the universe and to humanity, to all life, a grand and perfect result, which keeps worlds in motion, and brings forth the hidden things of existence.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Nov. 16th, 1888.

C. O. Benton.

We are only too glad, Mr. Chairman, to send a few words of comfort to the dear ones yet left in mortal life, who are anxiously seeking a word from those that have gone beyond. How little do you understand, dear mortals, how hard we have to work to come into communication with you privately, for there are many spirits who would much rather make themselves known in your home circles than to speak in public, but often we fail in making you realize or even sense our presence there, so we seek other channels. I understood when on earth something of spirit-communion. I would ask my dear ones to visit places where spirits make themselves known, and go to the meetings and the Lyceums, that they may gain something.

I know I shall be remembered in Cleveland, Ohio, by many. It seems only a little while to me—three or four years—since I threw off the mantle of mortality. I often step into the Lyceum. It is a place to which my spirit is attracted, and I gain knowledge from the spirits who gather there. C. O. Benton.

W. A. B. Wilson.

It is not long since I passed away, Mr. Chairman. I have friends in Hyde Park, Mass. I was a member of Company I, Thirty-Third Mass. As I look in the meeting I see the familiar face of one who I think will recognize me. It is sweet to feel that we are not forgotten by mortals. How many times has my dear wife looked upward and wondered if I was near. I want her to learn all she can of spirit-return. How many times has my spirit gone out in a desire that I might come into communication with my dear wife and child.

Many trials have been hers since I passed away, of which I have been cognizant, for I have visited her often. I have come into many, many places where I have seen her go, but still I could not make her hear my voice. I would have her feel that she is not alone, that I am with her often, especially in the still hours of the night. I would like her to know also that Sarah comes with me many times, and the dear grandma also who thought so much of her in the mortal.

I would say to all, you cannot learn too much of spirit-return while here. I used to call myself a firm believer before I passed on.

I well remember speaking to one of the soldiers on this subject. He laughed at me, and turned away almost with a sneer, unwilling to continue the conversation. Now he has made the change, he is only too glad to acknowledge he was in the dark, and should *not* have spoken as he did.

I have thought many times as I have stood here, and listened to one and another speaking, how grand it would be if we could draw the veil aside, and you mortals could behold the multitude of invisibles crowding in, eager to make themselves known. Dear friends, we ask you to meet us half way. We can come to you, but we cannot manifest unless you do your part. My name is W. A. B. Wilson, of Hyde Park.

Elizabeth Robinson Burnell.

My dear daughters will be very glad to learn that mother has been able to send them a few words. I lived many years of mortal life—ninety-two. You will think that was a good old age, and so it was. I was glad to throw off the mortal form.

Everything that willing hands could do was done for mother. My darling daughters, I did appreciate all your kind acts, and even the looks that you gave me. I knew that I was welcome in the home that was provided for me while I staid here, and when the angel messengers came for me, I know they did not mourn me as they would if they had not understood something of spirit-communion.

Oh! how many times did I realize that my own dear mother was standing beside me, seemingly ministering to my wants spiritually. I used to hear mortals speak of heaven. There are a good many, but they are different heavens, as I look at it, according to the life you live here.

Do try and come into communication with your dear ones; sit down by yourselves, and converse with them. You know not how much happiness you may give to them, as all come eagerly watching for a channel to be opened that we may make you know we are there.

Oh! so many times did I commune with the dear angels, and get a response through my own spirit that they were there. It was knowledge with me. I did love to hear of one and another who had been privileged to give a few words.

Often, as my dear daughters would come to me and say, "Mother, how do you feel, to-day?" I used to think, "Don't ask me, children, for I am almost home." It seemed as if I could almost catch a glimpse of the Canaan beyond the vale.

I was ninety-two years of age. You younger people will think I must have been an old lady, yet the remark was often made that I seemed young and cheerful. Let me say to you, dear mortals, that you can make yourselves younger by being cheerful. Be happy; give out to each other; do not live as if you were the only one in this life.

I am thankful that I could come and speak through this channel. For more than twenty years did I take pleasure in learning what the dear BANNER contained. Truly I was spiritually fed.

Father and mother and loved ones all came with extended hands to welcome me to that beautiful shore. I stepped into the boat and was rowed safely across to where loved ones were waiting to beckon me up higher. My home was in Claremont, N. H. My name is Elizabeth Robinson Burnell.

Sarah E. Clark.

In the streets of Boston I have walked many times, Mr. Chairman, and still they look familiar to me, although it is some four years since I passed away. I know of one in particular, yes, two, who will be glad to get a message from me, and they will not doubt that it is Sarah speaking. How delightful to know there is a life beyond the veil, where we shall dwell together, walk and talk and even sing together.

I have heard mortals say: "Your stories are too beautiful to be true." Let me assure them that we cannot tell half the truth—only draw a faint outline, but not fill out the picture.

I am happy in my spirit-home, yet the law of attraction still draws me to dear ones on earth. Something has come up in the family of late, and I have made a great exertion to speak to-day, that I may let them know I am interested in the affair. Dear ones, let it pass idly by; it will soon blow over and amount to very little. It looks dark to you now, because of the wrong-doing of others. Do not think you are alone in the matter. We of the spirit means more than one, and we often visit you, and we come for a purpose—to help you fight the battle of life, which is the hardest battle that is fought.

How many times have you wondered if we knew anything of the trials and troubles that you encounter here. Yes, William, we do know, and come into sympathy with you when we come to earth, but we cannot take earthly affairs away with us; if we did, we would have no more heaven than you possess here, but the sympathy we give you helps you more than you can fully realize.

I have often stood beside you. Lizzie is with me to-day and sends greetings to you all. She also spoke once, a number of years ago, and felt that she gained by so doing. My name is Sarah E. Clark. My home was in Boston. Elizabeth, who is with me, is my daughter.

Edwin W. Havens.

A gentleman in spirit-life said to me: "Try to throw off the feelings that come to you that you passed away with, for they are very disagreeable." I appreciate the kindness that has been extended to me from the spirit side; yes, and from the mortal, too, Mr. Chairman.

I have spoken once before—not in your meetings, but in a hall—just a few words. I am not satisfied with that, as there are dear ones who would like more than a word or two. I am satisfied with my home, although I hope by progression to make it more beautiful. If you should ask me if I knew anything of spirit-return before passing out, I should say, No, sir, emphatically. When the subject was spoken of among us boys, the thought would come up: "If it is true, it is a pretty good thing." Now I have found that it is true. We do return to earth just when we wish to, but we cannot make our friends know we are present.

How hard it was to them when they learned of my passing out in Andersonville Prison. I cannot tell you what I suffered; it is impossible. I need not say I was glad to be freed from the mortal bones. The one who had charge of the prison has also passed over, and I have met him in spirit-life. He also suffered much before he came to spirit-life, and has suffered doubly since, for he had it in his power to do differently by the boys in blue. I don't like to recall those times, because of the dear ones who are left, who have never known how much Edwin suffered—and, thank God, they never will know.

It has been told me that by coming here and speaking a few words it would give me strength, and also enable me to give proof of the life beyond, where, I am glad to say, all that we need is provided for us, without money and without price.

When the country called us out, my dear mother felt she could not let her boy go, but I said: "The boys are going, and I must go." I have never regretted giving my whole life to my country. I went from Stowe, Vt. Some of my relatives are yet left. Although nearly a quarter of a century has passed since that time, yet it seems only like a few months to us, so quickly does the time flit away. My name is Edwin W. Havens.

James Gould.

God bless the soldier boys who helped to save the country. When I see one coming in spirit form to speak, I will do all I can to help him. When I heard the young man speaking, I remembered him as having been connected in the same surroundings, or nearly so, as myself; and not only him, but many others that we would call young boys, who were called out.

Now I have a word to say to Sarah in the home. Paulina is with me, and wishes to be remembered to the dear ones at home. Millie is here, too, and we all send greetings. I know I shall be remembered. I lived in Duxbury, Vt., not far from where the young man went from. I would ask them at home to see if they cannot find, by sitting by themselves, that we keep our promises and give out some manifestations to them. We cannot always do it, but we try to do it, and will endeavor to make some sounds which they may know are not made by mortals.

Oh! how grand it is to feel you are not forgotten. I have often stepped into the meetings, and even into the halls, thinking perhaps some dear one might be there and I could give them an assurance of my presence through some channel. Never yet have I been able to, but I am not going to give it up. I shall still visit the halls, thinking they may speak of us, for there are many who have crossed the boundary. Paulina wishes them to know that only three evenings back she was present. My name is James Gould.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Nov. 16.—Freddie Warren; Sarah Ricker; Daniel J. Ames; Theodore Noyes.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

Dec. 7.—Lorenzo D. Grosvenor; Mrs. Curtis Richardson; Alvin O. Abbott; Laura Balcom; Wilbur Fisk Hale; Maudie Lothridge; John J. Sawyer; George Towle; Lorenzo Dow Herrick; Harriet Fuller; Susie, to Sarah; Sarah Champlain.

Verification of Spirit-Message.

PAUL DILLINGHAM.

In THE BANNER of Dec. 1st there is in the Message Department a communication from the spirit of PAUL DILLINGHAM, formerly of Pawlet, Vt., which is strictly true, and one of the many positive evidences occurring to-day in proof of the return and communion of our departed friends.

As I am referred to in the message I will state, briefly, the circumstances: I was called to Pawlet to treat the sick, and while there made the acquaintance of this young man and his father. Paul took a decided interest in Spiritualism, and was the prime mover in organizing the first meetings held in the Town Hall at Pawlet. He was a thorough and active Spiritualist, and therefore I felt very much interested in him as an earnest worker in the field of spiritual reform.

Shortly after my last interview with him I was pained to learn of his sudden illness, and departure to higher scenes. Later in the fall of 1884, I think, Edgar W. Emerson appeared before the Society in this city, and among the many tests given through his organism in the evening was the following: "There comes walking in here the spirit of a young man. He is active and quick in his movements, and is looking through the audience to see if there is any one here he knew; he now moves over to where Mr. Vosburgh sits, and says, 'Doctor, you know me; my name is Paul Dillingham, of Pawlet, Vt.' I replied, 'Yes.' 'Well,' he said, 'Vosburgh, I want you to be kind enough to write my father, and tell him of my return to you. My father is very much weighed down and unreconciled over my departure, and I fear unless something is done to avert it he will follow me soon. Tell him, Vosburgh, that I want him to go right on with his business, that I am still with him, and will continue to aid and assist him. Tell him I still live, and want him to rise from his gloom, and accomplish his work, and in a few short years we shall be reunited again.'"

I wrote him as directed, and the effect was to reconcile the father's mind. Now this spirit son returns again through Mrs. Smith at the Banner of Light Circle-Room, and gives thanks for the kindness done him. I will state that I never met Mrs. Smith, and, further, know Mr. Paul Dillingham never met Mr. Emerson while in the body; therefore neither of them ever knew anything of the above facts.

Very respectfully yours,

W. H. VOSBURGH, *Magnetic Physician.*

Troy, N. Y.

New Publications.

THE KING OF THE GOLDEN RIVER; or, The Black Brothers. A Legend of Stiria. By John Ruskin, M. A. Illustrated by Richard Doyle. Sq. 16mo, cloth, pp. 68. Boston: Lee & Shepard.

The name of the famous art critic as the author and of the equally famous artist as the designer of its illustration guarantee an excellence for this fairy story that will commend it as a gift book for youth. It was written in 1841, at the request of a young lady, solely for her amusement, without any thought of its reaching the public; now that it has done so, at the suggestion of one in whose possession the manuscript for a long time rested, it is finding a large circle of admiring readers.

THE STORIES MOTHER NATURE TOLD HER CHILDREN. By Jane Andrews, author of "Seven Little Sisters." 16mo, cloth, pp. 161, illustrated. Boston: Lee & Shepard.

The youngest of children will be interested in these stories, and from them will obtain instruction in natural history they will never fail to remember. They relate to "Amber Beads," "Sea-Life," "What the Frost Giants Did," "Sixty-Two Little Tadpoles," "The Under World," "A Peep Into One of God's Storehouses," etc.

LITTLE MISS "WEEZY'S" BROTHER. By Penn Shirley. 16mo, cloth, pp, 154. Boston: Lee & Shepard.

A baker's dozen of attractive short stories, abounding with smart sayings, and describing cute ways and funny adventures, for young children.

KATHLEEN. A Charming Love Story. By Mrs. Frances Hodgson Burnett. 12mo, paper, pp. 212. Philadelphia: T. B. Peterson & Bros.

One of the earliest written and best of the talented author's stories. It is included in the publishers' twenty-five cent series of popular novels.

A CHEAP HEKTOGRAPH.—A German method of making a convenient and inexpensive hektograph consists in soaking four parts of best white glue in a mixture of five parts pure water and three of ammonia, until the glue is thoroughly softened; this is warmed until the glue is dissolved, when three parts of granulated sugar and eight of glycerine are added, this being then well stirred, and allowed to come to the boiling point. While hot, it is painted upon clean, white blotting paper, with a broad copying brush, until the blotting paper is thoroughly soaked, and a thin coating remains on the surface; after drying for two or three days it is ready for use.

The writing or drawing to be copied is done with ordinary hektograph or aniline ink upon writing paper; before transferring to the blotting paper, the latter is wet with a sponge or copying-brush and clean water, and allowed to stand one or two minutes, after which the written side is placed down, and any air bubbles stroked out, the whole being now submitted to gentle pressure for a few moments, and, on removing the written paper, a number of impressions can be taken in the ordinary way; when the impressions begin to grow weak, the surface of the hektograph is wet again. No washing off is required, but simply laying away for thirty-six hours.

Lord Chief Justice Cockburn, of England, declares that it is sufficient to constitute conspiracy if two or more persons combine by fraud or false pretences to injure another, and that it is not necessary in order to constitute conspiracy that the acts agreed to be done should be acts which if done would be criminal; but that it is enough if the acts agreed to be done, although not criminal, are wrongful, namely, amounting to a civil wrong.

THE LION OF THE NILE.

A MYSTERY OF CHAMPIONSHIP.

Whelped on the desert sands, and desert-bred
From dugs whose sustenance was blood alone—
A life translated out of other lives,
I grew the king of beasts; the hurricane
Leaned like a feather on my royal fell;
I took the Hyrcan tiger by the scruff
And tore him piecemeal; my hot entrails laughed,
And my fangs yearned for prey. Earth was my lair;
I slept in her waste places without fear;
I roamed the jungle depths with less design
Than e'en to lord their solitude; on crags
That cringe from lightning—black and blasted fronts
That crouch beneath the wind-bleared stars, I told
My heart's fruition to the universe,
And all night long, roaring my fierce defy,
I thrilled the wilderness with aspen terrors,
And challenged death and life.
Still near to man—
For to his miracles and teeming proofs
I felt my presence kindred—'round his homes
In the hushed dusk I prowled, and harmed him not...
I came by night to where Cephrenes' slaves
Had left their tools, building his pyramid—
The deposition of immortal longings
Against the fate of change—not less of those
Who served the guiding mind and found therein
Their own accomplishment.... I saw red lights,
And horses numberless—the world was won!
The world was late: Hephæstion he was dead,
And stars regretful crossed the revelry
Of Alexander, drunk in Babylon.

Hid in the musky shadows, above Thebes,
I heard the stoutest of the truculent three
To whom the knives of Brutus and the rest
Triparted Cæsar's world, with Ptolemy's daughter
At midnight on the low and loitering Nile,
Cry "Kiss me, Egypt!" there beneath the stars—
And cry "All else is but an interlude
To the great play of Love!" I heard her gibing:
"She smiled—Octavio, when you told her this?"
The fighter bit his lip: "Thou namest our wife
And Cæsar's sister: less we wish her not,
Nor will not for the earth—nay, not for thee!"—
I might have sprung upon them as they passed,
Yet would not, but the low and luted waves
And amaranth boughs to the far Nubian hills
Resounded the uproar of my approval;
A shout replied, lights gleamed, and hurrying feet
Romped the low deck, urging the barge ashore.
I lingered, for the spell was on my being;
A horse charged on me, and a barbed spear
Stung in my flank; I leaped on the tame brute
And clutched him quivering till he fell and died,
Entranced as of the greatness that effaced him;
Then, with my fore foot spurning, back I glared
(While all the sprites of Art took note of me),
Till a quick shaft out of the fated hand
Pierced eye and brain, and, all my sense confused,
I breathed my heedless force into the ground—
Yet not, at last, until the cygnus down
Of a queen's palm lay soothing on my side,
And a queen's lips had sighed reproachfully,
"Were I Antonius I could name a name!"—
"Julius!" he murmured; and they mused apart.

Aye—I had many names, and many forms.
'T was I that, upright, helmed in beaten brass—
My beard half-reft, plucked of my trenchant claws,
And in their stead a weltering cut-and-thrust,
Strode through Coriolì gates and heard them clang
Between me and all aid—one taunt I breathed
Toward Tiber's spawn without, who failed my leading,
Then single-handed fenced the Volces back,
And cut my way to Rome. And other time:
Human I stood upon the raked arena
Beneath the pennants of Vespasian,
While serried thousands gazed—strangers from Caucasus,
Men of the Grecian Isles, and Barbary princes,
Who saw not that I fought the counterpart
Of that I had been—the raptorial jaws,
The arms that wont to crush with strength alone,
The eyes that glared vindictive. Fallen there,
Vast wings upbore me; from the treacherous peaks
Whose avalanches swirl the valley mist
And whelm the Alpine cottage, to the crown
Of Chimborazo, on whose changeless jewels
The torrid rays recoil with ne'er a cloud
To swathe their blistered steps, I rested not,
But preyed on all that ventured from the earth,
An outlaw of the heavens. But evermore
Would death release me to the jungle shades,
And there came forth my Samson locks again
In the old walks and ways, till 'scapeless fate
Won me as ever to the haunts of men,
Luring my lives with battle and with love.

Was that in dream? Nay, rather this the dream:
That these of ancient heart and widest mold,
And deepest life and patience, now conspire
To make this reminiscent verse a phase
Of the world's championship. Let be what may.
The gods are dreary as the worshipers;
As the wide cycles tire they too have changed.
Faint 'neath its newest garb of charity
Flutters the heart divine in these last years.
And lo the purple trails, and justice stoops
To mercy weaker than the sin forgiven;
Yet the patrician pride, the red disdain
Self-sustenant—more gracious in its scorning
Than e'er, alas! Christ-love in piteous tears.
Remembers me on the Judean banners,
O'er lands Levanthe rampant without peer:
The shuddering wilds grew firm; the haggard cliffs,
Where conscience flings her troubled victims down,
Caught peace from my sane eyes; e'en vulgar life,
That knows no other beast, was great through me.

And still my worship lives in longing hearts.
Human or brute or bird—for these are one
In love and longing, as my sphinxes know
That couch beside the brooding of the river.
Many are the altars, but the flame is one,
Of every hell the misery is fear,
And every heaven is mockery but mine.

Is thy tongue blunter than the Spartan mob's—
Thy thick breast-muscle hungry for hot blows?
Feelest thou in crowds the catamountain crouch
That longs to leap among the heads o' the throng,
Or worst thy way through threatening contumely?
Doth thy pulse, rushing through the pose of Ajax,
Confront the lurid blood of the strong gods
As one with them at last—and one with Him,
The longest wing in heaven, the deepest crown,
Who, ever vanquished, fighting as he falls,
Still proves himself immortal with the good?
Lo! It is I—the Lion of the Nile:
The mystery of the winged human brute
Couchant—the CHAMPION spirit of the world.
—*Christmas Scribner's.*

PAMPHLETS RECEIVED.—"Christmas at the Kerchiefs." A Musical Dialogue for use at Christmas Tree Festivals and other Entertainments. By Mrs. A. G. and Leo R. Lewis. 12mo, pp. 46. Brattleboro, Vt.: E. P. Carpenter & Co.

"The American Progressive League; Its Platform and By Laws." 16mo, pp. 70. The Dalles, Wasco Co., Oregon.

"How the Knights of Labor Made It the Concern of All to Injure One." 16mo, pp. 8. Wabash, Ind.: A. C. Everett.

"Old Farmer's Almanac" (No. 97) for 1889. Boston: Wm. Ware & Co.

"Jewish Mythology as Applied to the Coming of the Messiah." By T. F. Page. 16mo, pp. 24. Laconia, N. H.: The Author.

"This World is Growing Better." A Poetic Essay. By M. E. Taylor of Ft. Calhoun, Neb. 18mo, pp. 12.

"Pensions." Commissioner's Report for 1888. 8vo. pp. 123. Washington, D. C.

Miss Addie Herndon, of Erin, Tenn., dreamed recently of digging up $560 in gold, and the next day she went to the place visited in the dream, and did it in fact.

Passed to Spirit-Life,

From Springfield, Mass., Dec. 9th, Elisha Stocking, Esq., aged 89 years.

Mr. Stocking was a pronounced Spiritualist, being converted soon after the commencement of the Rochester knockings, and was universally respected by all who have ever known him. He resided in Springfield all his life, and in the house where he died for nearly sixty years. He leaves a wife, whose strong trust in the angel-world will help her during the remaining years of earth-life, and a brother, Alexander Stocking, of Worcester. A large number of friends attended the funeral service, which was conducted by the guides of the writer.

JOHN WILLIAM FLETCHER.

From Stoneham, Mass., Nov. 26th, Mrs. Rebecca P. Binsley, (widow of the late Austin Binsley of Auburn, Me.,) aged 81 years 6 months and 20 days.

Her earthly form was taken to her former home for burial. She was one of the first members of the "Ladies' Union Circle," and for many years had found a solace in Spiritualism. Although deprived of her sight for the past three years, she was tenderly cared for, and her last days were made as comfortable and happy as affection and kindness could render them. She leaves near relatives and many friends, by whom she will long be remembered. Funeral at the residence of her brother, Thomas Howard.

From Augusta, Me., Oct. 8th, Fred A. Waterman, aged 36 years and 11 months.

He leaves a wife and child, father and mother, who are sustained by a strength imparted by a confidence in Spiritualism, and who expect to meet him again in a fairer country and under better conditions. The body was taken to East Auburn, his former home, the funeral service being held at the residence of the wife's parents, Mr. and Mrs. L. Hall, who also find consolation in spirit communion. May its light broaden, until all the world shall feel its warmth.

East Turner, Me. MRS. L. M. LEAVITT.

From New London, Ct., George H. Dart, in the 69th year of his age.

Mr. Dart was a public man in New London for many years. He was a strong advocate of the Spiritual Philosophy, and in his long and lingering illness his faith wavered not. That he was an esteemed friend, a loved companion and one who held the respect of all was evident by the character of the people who came to pay their last respects at his funeral. The services were held in the Universalist church—Mrs. R. S. Lillie officiating. H. P. M.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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MRS. JENNIE CROSSE,
THE great Test Medium and Clairvoyant, will give whole Life Reading for $1.00 and two stamps; six questions answered for 50 cents and stamp. Disease a specialty. Address West Garland, Me. 2w* D22

THE OFFICE OF "THE SOUL," *with Library and Reading-Room*, has been established at Odd Fellows Building, Tremont street, corner of Berkeley street, Boston, where all are invited to call. It will be used for Seances, and the study, in every way possible, of *Psychic Forces*. See local papers Saturday and Sunday for Public Meetings. tf N3

DES MOINES, IOWA.
B. F. Poole, Clinton, Iowa:
Dear Sir—I received your Melted Pebble Spectacles, and on using them I found them to be simply perfection.
D8 4w* Very respectfully, MRS. MATTIE E. HULL.

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BY C. P. LONGLEY.
"ONLY A THIN VEIL BETWEEN US." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents.
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"GOD, HOME AND NATIVE LAND." A National Temperance Ode. Words by Mary L. Sherman. Music by C. Payson Longley. Price 5 cents.

Beautiful Home of the Soul.....25 cents.
Come in thy Beauty, Angel of Light.....25 "
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Our Beautiful Home Over There.....25 "
The City Just Over the Hill.....25 "
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Two Little Shoes and a Ringlet of Hair.....25 "
We 'll All Meet Again in the Morning Land.....25 "
Our Beautiful Home Above.....25 "
We 're Coming, Sister Mary.....25 "
Gathering Flowers in Heaven.....25 "
Who Sings My Child to Sleep?.....25 "
Oh! Come, for my Poor Heart is Breaking.....25 "
Once it was Only Soft Blue Eyes.....25 "
☞ The above songs are in Sheet Music. Single copies 25 cents; 5 copies for $1.00.
We 'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain).....35 cents.
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Purely Vegetable
(ALL SUGAR-COATED)
Medical Confections.
A Universal Blessing.
SUITED TO OLD OR YOUNG!
A PERFECT Liver and Kidney Renovator and Blood Purifier. Cleanses the entire system from all Biliousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Side and Stomach-ache, Diarrhœa, Dysentery, Pains in the Limbs, Lameness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary ailments, etc. Also, Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity.
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I WILL give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents, money or stamps.
I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of $1; Consultation fee $1; at office, 206 Tremont street.
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SEND two 2-ct. stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Principal, Magnetic Institute, Grand Rapids, Mich. 1m* D1

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Developing and Business Medium,
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Development of Mediumship a Specialty.
SIX PRIVATE SITTINGS FOR $4.00 IN ADVANCE.
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D8 tf GEORGE T. ALBRO, MANAGER.

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Diagnosis and Prescribed Treatment for all Diseases.
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Diagnosing Disease a specialty.
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WRITE a letter to your spirit friends and have it answered by *independent writing*. Questions upon *Health* and *Business* answered in same manner. Price $1.00. Address ANNIE LORD CHAMBERLAIN, Box 56, Mattapan Dist., Boston, Mass. 3m O6

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MISS A. PEABODY,
MEDICAL, Business and Test Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Magnetic and Electric Treatments 1 Bennet street, corner Washington, Boston. 1w* D22

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MRS. H. W. CUSHMAN,
MUSICAL, Test, Business and Writing Medium. Circles Monday, 7:30 P. M.; Thursday, 2:30 P. M. Six questions answered by mail for $1.00 and stamp. Examination by lock of hair, $1.00. 212 Main street, Charlestown. tf O20

A. S. HAYWARD, Magnetist, 4 E. Brookline street, eradicates disease *with his healing gift* when medicine fails. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his *powerful Spirit Magnetized Paper*, 2 packages by mail, $1.00.
O6 13w*

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MEDICAL, BUSINESS AND TEST MEDIUM. 459 Tremont street, Boston. Private Sittings daily. Will answer calls for Platform Tests. 4w* D8

MRS. ALDEN,
TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston.
N24 5w*

MRS. A. FORRESTER
WILL give Trance Sittings daily, also Magnetic Treatment from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight, Boston. Do not ring. 1w* D22

MRS. FANNIE A. DODD,
MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston street, near Tremont (one flight).
D1 8w*

MISS L. E. SMITH,
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D22 1w*

MRS. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths.
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MRS. HATTIE YOUNG,
TRANCE and Business Medium, 22 Winter street, Room 16, Boston. 4w* D1

MRS. H. D. CHAPMAN,
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MRS. L. M. VIERGE,
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DR. W. S. ELDRIDGE, Magnetic Healer. Free Circles Thursday evenings. Room 2, 857 Washington street, Boston. 2w* D15

MRS. J. C. EWELL, Magnetic and Inspirational Medium, 1666 Washington street, Boston.
D15 8w*

MRS. J. M. CARPENTER, 181 Warren Avenue, Boston. 8w* N3

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ELECTRIC and Magnetic Treatments and Private Sittings 1 to 9 P. M. Terms $1.00. Gives names, dates, losses, medical advice, business prospects, etc. Circles Sunday and Friday evenings at 7:30 and Tuesday afternoons at 3 o'clock. Hotel Simonds (Suite 6), 207 Shawmut Avenue, Boston.
D22 1w*

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D15

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SPEAKER and Medium, 16 James street, corner East Newton street, Boston. Seances Wednesday evenings.
D15 4w*

MRS. E. B. STRATTON,
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MRS. DR. JULIA CRAFTS SMITH gives medical examinations free every Thursday from 9 to 5. Office, Hotel "Cabe," 8 Appleton street, Boston.
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THE TRIUMPH OF THE AGE.
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DIRECTIONS. Place Planchette on a piece of paper, printing or writing will answer, then place the hand lightly on the board. In a few minutes it begins to move, and is ready to answer mental or spoken questions. Though it cannot be guaranteed that every individual who follows these directions will succeed in obtaining the desired result, or cause the instrument to move, independent of any muscular effort of his or her own, yet it has been proved beyond question that where a party of three or more come together, it is almost impossible that one cannot operate it. If one be not successful, let two try it together. If nothing happens the first day, try it the next, and even if half an hour a day for several days are given to it, the results will amply remunerate you for the time and patience bestowed upon it.
The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.
PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.
NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. Under existing postal arrangements between the United States and Canada, PLANCHETTES can not be sent through the mails, but must be forwarded by express only, at the purchaser's expense.
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Additions to this List of Portraits are being Drawn.
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Cabinet size. Price 50 cents each.
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Vegetable Cough Drops.
THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PURIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is *warranted* in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 498 Broadway, Chelsea, Mass.
Price, per box (one-fourth pound), 25 cents, postage free.
For sale by COLBY & RICH.

SENT FREE.
RULES
TO BE OBSERVED WHEN FORMING
SPIRITUAL CIRCLES.
BY EMMA HARDINGE BRITTEN.
Comprehensive and clear directions for forming and conducting circles for investigation are here presented by an able, experienced and reliable author.
This little book also contains a Catalogue of Books published and for sale by COLBY & RICH.
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NEW GOSPEL OF HEALTH,
CONTAINING seven sections on Vital Magnetism and Illustrated *manipulations*, by DR. STONE. For sale at this office. Price $1.25; cloth-bound copies, $2.50.

MARRIAGE AND PARENTAGE, in their Sanitary and Physiological Relations, and in their Bearing on the Producing of Children of Finer Health and Greater Ability. By M. L. HOLBROOK, M. D.
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New York Advertisements.

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304 FIFTH AVENUE, NEW YORK CITY, successfully treats all forms of *Chronic Diseases, however complicated*. Patients afflicted for years, regarded as hopeless, or *incurable*, testify to *permanent restoration*. In the *accurate* Diagnosis of Disease, and as a Magnetic Physician Dr. Dake's skill stands *unequaled*. Those unable to visit the Doctor in person can be *successfully treated at their homes*. Remedies sent by express. Send stamp for circular.
☞ Dumont C. Dake, M. D., is a skillful medical attendant, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results. —*Eds. Banner of Light.* tf D15

Mrs. Stoddard-Gray and Son, DeWitt C. Hough,
HOLD Materializing Séances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 323 W. 34th street, New York. Daily Sittings for Communication and Business. 13w* D1

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HOME for the sick is now established at No. 232 West 21st street, New York, where the sick will be received, and every attention is rendered for speedy recovery. Also those needing magnetic treatment can have attention daily from 10 A. M. to 5 P. M. D22

MRS. M. E. HEROSIA,
THE great Test Clairvoyant and Palmist, will give life-readings from sealed letters for one dollar, or will answer six questions on any affairs of life for fifty cents and two two-cent stamps. Address M. E. HEROSIA, 152 Sixth Avenue, New York City. 2w* D22

Mrs. H. L. Woodhouse,
NO. 232 West 21st street, New York, the well-known Trance and Test Medium, will be pleased to see her friends from 11 A. M. to 5 P. M. She will hold a spiritual séance every Thursday evening at 8 P. M. D22

MRS. WEBB,
THE Wonderful Astrologist, will remain at her New York home, 367 West 23d street, until April, 1889. Sittings $2.
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MRS. E. H. BENNETT,
ASTROLOGIST and Medium. Most reliable one in the city. 301 West 30th street, New York. 4w* D8

MARY C. MORRELL, Business, Prophetic and Developing Medium. 230 West 36th street, New York City. 10w* N3

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O20 10w*

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CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. [Mention this paper.] 13w* N3

Clairvoyant Examinations Free.
ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 26w* Ja28

The Weekly Discourse;
Containing the Spiritual Sermons by the guides of
MRS. CORA L. V. RICHMOND.
VOLUME III.

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No. 6 ANCIENT AND MODERN MIRACLES.
No. 7 THE JUDGMENT DAY.
No. 8 THE POWER OF PRAYER.
No. 9 THE NATURE OF SPIRITUALISM. IN ANSWER TO THE WORLD'S NEEDS.
No. 10 THE FOUNDATIONS OF THE WORLD.
No. 11 THE POPE, THE PROPAGANDA.
No. 12 THE BETRAYERS OF SPIRITUALISM.
No. 13 THE HEIGHT, THE DEPTH AND THE BREADTH OF SPIRITUAL TRUTH.
No. 14 SOME APPROPRIATE ANSWERS TO SUPERFICIAL QUESTIONS.
No. 15 A LEAF FROM THE BOOK OF THE FUTURE.
No. 16 A CORRECT STATEMENT OF THE NATURE OF SPIRIT LIFE, ITS EMPLOYMENTS AND PURSUITS.
No. 17 WHAT OF THE NIGHT?
No. 18 LIVES THAT WERE EPITOMIZED.
No. 19 WHY DOES MAN CLAIM IMMORTALITY?
No. 20 WHAT IS THE SPIRITUAL SIGNIFICANCE OF THE TEXT, "IN MY FATHER'S HOUSE ARE MANY MANSIONS"?
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No. 24 THE RELATION OF SPIRITUALISM TO THE RELIGION, THE POLITICS, THE SOCIETY, AND THE SCIENCE OF TO DAY.
No. 25 THE DEWY CROSS, OR, THE ROSICRUCIAN'S DREAM.
No. 26 "FOR BEHOLD I SHOW YOU A MORE EXCELLENT WAY."
No. 27 THE POWER OF THE SPIRIT.
No. 28 THE TRINITY. GOD, UNIVERSAL LAW, AND NATURE.
No. 29 THE INFLUENCE OF SPIRITUALISM IN THE NEXT TWENTY FIVE YEARS. Materially, Socially, Politically, and in the Direction of Religion.
No. 30 SPIRITS, ANGELS AND ARCHANGELS, WHO ARE THEY, AND WHAT THEIR INFLUENCE OVER HUMAN BEINGS?
No. 31 IS THERE A SIXTH SENSE?
No. 32 THE HOUSE OF CLAY, AND THE BEAUTIFUL TEMPLE OF THE SPIRIT.
No. 33 "LOVE IS BETTER THAN GOLD."
No. 34 IS SPIRITUALISM SECTARIAN?
No. 35 SPIRITUALISM, ITS PROGRESS AND INFLUENCE IN THE WORLD FOR THE NEXT TWENTY YEARS.
No. 36 A SPIRITUAL SYMPOSIUM.
No. 37 THE BIBLE OF THE FUTURE. HOW IT IS TO BE WRITTEN.
No. 38 SOPHISMS THAT RESEMB

Banner of Light.

BOSTON, SATURDAY, DECEMBER 22, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7½ P. M. Mrs. A. H. Colby-Luther speaker for December. R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2¾, and Wednesday evening Sociable at 7½.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

Berkeley Hall.—The Independent Club meets every Friday at 2 P. M. Séance, followed by sewing-circle. Supper served at 6 P. M., followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

Berkeley Hall.—Mrs. Florence K. Rich will hold Mediums' Meetings for development and tests at this place Sundays from 12 to 1½. Music by Miss Chase.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

A Public Social Meeting will be held every Thursday evening at 7½, in the Office Parlors, Evans House, 175 Tremont street. Eliza J. Bennett, Manager.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple—Berkeley Hall.—Last Sunday morning the guides of Mrs. Luther discoursed to a large and attentive audience upon "The Moral Unfoldment of the Human Spirit, and the Several Spheres of Spirit-Life." For many ages an element had prevailed on earth to such an extent that philosophers were not surprised when Spiritualism came. Had its coming been ushered in by scientific people it would have been more readily accepted. Around you is the great spiritual realm. That you live in individual forms, and that all space is filled with matter, are established facts. Not all spirits who leave this life stop in the first sphere they reach. When you go from the physical body you take just what you spiritually possess.

The second sphere, calling this life the first, is a sphere of divested burdens. In the third sphere there are different conditions. When you reach it you become divested of burdens, and meet with refined intellects. It is a sphere of unfoldment, or sanitary sphere. We cannot enter higher spheres unless we divest ourselves of crudities, and this is not always done in a decade of time.

In the sanitary sphere you are treated by people who know what they are about; treated by love, you will acquire conditions in harmony with your unfoldment.

Evening.—Continuing the subject of the morning the speaker said: I feel your doubts, your demands, your desires for more knowledge regarding the moral and intellectual development of the spirit. Having passed from the third sphere, sociability demands the highest relations in the next.

The fourth sphere is educational. Here science is illustrated; no matter what we have previously studied, here we are students. This is the great sphere of life, where we must investigate on and on. The science of culture beckons us forward; everything here pertains to advanced education. The world here is beautiful. Here are the great chemical schools, the great laboratories. It costs something for a spirit to come from this fourth sphere to mingle in the scenes of life on earth.

The next or fifth sphere is the highest from which spirits have returned to earth. Thomas Paine is an occupant of the fifth sphere; he was a scholar and grew rapidly.

The guides of Mrs. Luther will speak next Sunday, morning and evening. Subject will be announced in the secular papers of Saturday. The Ladies' Industrial Union connected with this organization meets every Tuesday afternoon and evening at Room No. 4, Berkeley Hall Building. All friends are invited.

O. L. R.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Good audiences were present on Sunday last, and the spirit intelligences were warmly welcomed. The afternoon session opened with "Something Sweet to Think Of," finely sung by Mrs. Mary Nickerson—Prof. Willis Milligan accompanist.

After an invocation by Mrs. C. F. Loring, the President spoke of the friendships formed in these meetings, with the hope that they might last through life, to be more enduring in the great hereafter. Mrs. Loring was then introduced as the first speaker, and discoursed upon "Spirit Return." In the course of the address her control gave his experience when passing into the life beyond: First a mist seemed to cover everything, then, slowly but surely, over the mortal body arose a vapor, which became thinner and thinner as it passed from the mortal form, finally partaking of the present spirit-form and surrounded by faces well known when in the earth-life, only separated from the worn-out body; saw the friends around the mortal body when the last sad rites were being performed; was conscious of the tears shed, the kisses given the inanimate face, yet unable to make the presence known. Now the desire to reach these loved ones permeates every spirit, and there are many around us who have reached that higher life. We are, indeed, as much in the spirit-world as we shall ever be, and could the thin veil be removed we should know and be known, and our lives would run parallel with the lives of those whom we *call* dead, making the world better and better as the days go by. Friends here are not alone, but are constantly accompanied by friends who are upon the other side. May the pathway of the spirit-world be made plain, and may we realize that its occupants are cognizant of our joys and sorrows, and would come into our lives if we would open the door.

Miss Mabel Walt, from the Children's Lyceum, then sang, very sweetly, "There's a Light in the Window for Thee."

Dr. W. S. Eldridge then took the platform, and remarked that if there was any one book of the Bible which he read and pondered upon more than another it was the Book of Job, where certain persons desired to render comfort to the afflicted man of Uz: his desire had also ever been to give comfort to the living. He then gave diagnoses of diseases for several persons in the audience, which were pronounced to be correct

Miss Emma Russell gave a recitation, which was very fine.

Mrs. Chandler was then presented to the audience, and after giving thanks to Spiritualists who had sent out their best thoughts and wishes to assist herself and other mediums in their work, her controls presented some very fine tests of spirit presence, which were recognized. One control remarked that there had been a mighty change in human thought during the last half century: woman's work had been received, and her power felt for good, as was not possible for it to have been fifty years ago. As we grow and expand our natures by the law of progression, so shall we live more in harmony, and receive more and more from the spirit-world.

Mrs. Loring again took the platform, and described many spirit-friends, convincing all present of the truth of spirit-return.

The evening session opened with singing by Mrs. Nickerson.

Mrs. Lovering gave some very remarkable tests to several persons in the audience which were recognized.

Mrs. T. J. Lewis was then introduced and said that Spiritualism was the grandest religion ever given to humanity. We speak from knowledge, and not upon faith or in accordance with any church creed. Several names of spirit friends were given, and among them George W. White and Willie Morgan who desired recognition. Doctor John Morgan, lately of Somerville, also made himself known and was recognized.

Mrs. Loomis-Hall, under control, gave several psychometric readings from articles handed her by persons who were strangers and most of them skeptics—which were generally recognized.

Dr. Eldridge gave several descriptions of disease that were pronounced correct, and the meeting closed with "Shall We Gather at the River?"

Mrs. Bagley and other well-known talent will occupy the platform next Sunday; and the Sunday following Mr. Edgar W. Emerson will be present, followed by Mrs. Ada Foye of California, so well known and remembered. The usual test circle Thursday evening. All invited.

HEATH.

Independent Club—Berkeley Hall.—The usual exercises were carried out on Friday. At 2 P. M. Mrs. J. W. Fletcher lectured upon "Spiritualism *vs.* Christianity," in which the salient points of difference were clearly portrayed; as the advantage of knowledge over faith, the expansive teaching of eternal progress as compared with the theory of special judgment and damnation, etc.

The usual tea followed, and in the evening divers ones assisted in carrying out an interesting programme, including Dr. Street in forcible remarks, Capt. Holmes, Miss Emma Mckerson and the Grand Master.

Next Friday afternoon Mr. Fletcher will lecture upon "Obsession," and all are invited.

Sunday afternoon, Dec. 16th, Mrs. Colby-Luther delivered a powerful and comprehensive discourse upon "Thomas Paine."

Thomas Paine, said the lecturer, was connected with the thought of one hundred years ago, and his wonderful utterances have stood the test against all antagonism, error, superstition and bigotry. He gave to the country all the powers of liberty. He was not the originator of liberty or of infidelity. We could go back to the Grecian philosophers, who declared against angry gods, fighting devils, and everlasting punishment. Other great liberal minds followed, Socrates, Byron, Burns, Voltaire, Franklin and Lincoln. All uttered the same sound, and it forced its way through the corridors of thought. Man's reason had become the bulwark against religious and political bigotry.

He belonged to no age—all along the ages the progress of civilization was marked by the thought of this great man. He wrote in defense of morality, of loyalty to justice, of fealty to human rights, and all his thought was in the direction of the unfoldment of society. The history of Thomas Paine and his literature was pregnant with thought. The American people had to thank him for political principles and religious ideas of the most wonderful character. I believe that the Declaration of Independence originated with him, and not with Thomas Jefferson. Thomas Paine saw into the future, realized the power of justice, truth and honor, saw the claims of woman, and his aspiration quickened into life and being a mighty nation.

He proclaimed liberty for all the world, and it is having its effect to-day. His voice did more to give America its liberty than even the sword of Washington. He fought bravely against the powers of aristocracy in religion and politics. He was head and shoulders above the church and the authorities of his age.

If it were possible to sweep away the truth proclaimed by Thomas Paine, and the thought he engrafted in the literature of the nation, we should go back to the times of the Inquisition, and all Liberty and Truth would be overthrown in the land.

Mrs. Luther lectures again next Sunday, the subject being "Spiritualism as a Warfare."

F. V. FULLER, *Sec'y.*

First Spiritual Temple, corner Newbury and Exeter Streets.—On Sunday, Dec. 16th, Lyman C. Howe spoke on eleven subjects presented by the audience, the most important being, "What is Spiritualism, what is it to be a Spiritualist, and what may be expected of one?" "What about an animal or lower spontaneity in contradistinction to the higher intuitions? How may we become unconsciously attractive and salutary? What about the influence of sacred music?" *Ans.*—Spiritualism is the conception of spirit as the source of all substance and all phenomena. In a special sense it is the recognized immortality of man and established communication between the denizens of earth and excarnate souls. It embodies the science of life and the highest concept of religion. To be a Spiritualist *theoretically* is to believe in such communion. To be a *practical* Spiritualist is to *live* the moral teachings and spiritualize the individual character. Few as yet exemplify the religion of Spiritualism; but this may be expected of every Spiritualist when time and discipline have done their perfect work under the tutelage of the angels.

Animal spontaneity is the primary phase of the higher intuition. The instinct of hunger and thirst that prompts to effort to supply the demand for the body is akin to the "thirst after righteousness," which inspires to moral effort. The hunger of the heart is higher and deeper than the cravings for physical food, and the desire that seeks a supply is as natural and spontaneous in the spiritual as in the physical instinct. When we become habitually pure, gentle, generous and just, by continual conscious effort and self-discipline, we shall naturally and unconsciously represent these attractive qualities both in habitual conduct and the sweet aura distilled from the secret laboratories of a cultivated character; and this can be nothing less than salutary to all who come within the personal sphere and share the inspirations of a life thus sanctified. Sacred music, by its subdued and tender appeals, impresses and inspires the superior faculties, and softens emotion into loveful reverence and spiritual susceptibility.

Mr. Howe speaks at the Temple again next Sunday, Dec. 23d, at 2:45 P. M., which closes his present engagement in Boston.

America Hall, 724 Washington Street.—The Echo Spiritualists' Meetings were held here Sunday last, Dr. W. A. Hale, Chairman. Unusually large and interested audiences were in attendance both afternoon and evening. The Chairman, Thomas Beals, of Portland, Me., Jacob Edson, Mrs. I. E. Downing, Miss Nettie M. Holt, Dr. C. H. Harding and Dr. Eldridge presented remarks which were deeply appreciated by their hearers. The brief address of Bro. Beals was well received, and it is the sincere wish that this veteran from the "Pine Tree State" may, in the near future, be with us again.

Excellent and recognized tests and spirit delineations were given through the organisms of Mrs. Downing, Miss Holt, Dr. Harding, Mrs. Wilkins, Mrs. Conant, Dr. Eldridge, Mrs. Rich, and Dr. Hale. The fine music rendered by Miss Kimball, pianist, and Dr. Hale, organist, added much to the harmonious influence which was prevalent throughout the day. Next Sunday Eugenia Richardson Bunnell will be present, with other good speakers and test mediums.

M. M. HOLT.

Children's Progressive Lyceum No. 1, Paine Hall.—Last Sunday the exercises of the morning consisted of readings by Gracie Scales, Mark Abrams, Alice Cummings, Annie Frank, Bertha Engler and Lillian Rich. Singing by the whole school and instrumental selections by the orchestra.

Next week we hope to give an extended report of the Fair, with names of Boston contributors. It was a success.

The Sewing-Circle connected with the Lyceum meets every Wednesday afternoon and evening at 1031 Washington street, and a cordial invitation is extended to all to attend. No admission fee is charged. Supper is served at 6 P. M. for the moderate charge of fifteen cents. When we say that this department is under the management of Mrs. S. J. Peters, a veteran in Lyceum work, it is understood that it will give full satisfaction to all.

H. O. TORREY, *Cor. Sec'y.*

Eagle Hall, 616 Washington Street.—The three services last Sunday were well attended throughout the day, and were very harmonious and interesting. The afternoon exercises were opened by the guides of Dr. Drisko. Subject "The Beauties of Spiritualism"; he was followed by David Brown, Mrs. Nellie Thomas, Mrs. Burbeck, Dr. Mathews, Mrs. Lewis and Miss Knox with remarks and tests which were well received. The evening exercises were opened by Mrs. Milligan, who stated that she had been converted to Spiritualism in Eagle Hall in the afternoon by a test from her spirit husband, and said she felt it her duty to proclaim it before the world. Dr. Mathews, Mrs. Burbeck and Mrs. Conant also participated in remarks and tests. Mrs. Dr. Bunnell for the first time on a Boston platform diagnosed diseases; all were acknowledged to be correct.

F. W. M.

The Ladies' Industrial Society of the Boston Spiritual Temple held its regular meeting on the evening of Dec. 11th. A circle was formed, and Dr. Street explained the method of development for independent slate-writing, trying some interesting experiments, after which the guides of Emma J. Nickerson controlled.

After several interesting manifestations from Mrs. Mellen and others, the meeting adjourned with music, to visit the Lyceum Fair and pay respects to Mrs. W. S. Butler. A social hour of profit followed, when all said "good-night." EMMA J. NICKERSON, *Sec'y.*

College Hall, 34 Essex Street.—The three services held at this place on Sunday, Dec. 16th, were well attended, and of marked interest. In the morning, after the singing, Eben Cobb, manager of the meetings, ably considered the relations of the soul and mind. Miss Peabody followed with some fine tests—also Mrs. Chandler; Mrs. Forester, Dr. Eldridge, Mrs. Conant, Mrs. Thomas, Mrs. Downing, Mrs. Shackley and others spoke and gave readings and tests in a successful manner. The services were varied and gave satisfaction to all present.

Chelsea.—Sunday, Dec. 23d, Miss Emma J. Nickerson will speak and give tests at 2:30 and 7:30 P. M.

Worcester, Mass.—Dr. Geo. A. Fuller again addressed our Association on Sunday, the 16th inst. His subject in the afternoon was "The Religion of the Future." Dr. Fuller called the attention of his audience to some of the highest thoughts from the various religions of the past as contributions to the future religion of the world, and of which, also, the Spiritual Philosophy would be an important part. In the evening he took his subjects from the audience, the principal one being "Can a Man be a 'Christian Spiritualist?'" For himself he preferred the word "Spiritualist," without any adjective to qualify it. Let it stand alone, without qualification, as embracing the highest and broadest ideas of the Spiritual Philosophy. Dr. Fuller carries with him to his new field of labor in the Southwest the best wishes of his many Worcester friends.

S.

Fitchburg, Mass.—Mrs. Ida P. A. Whitlock, of Boston, has been with the First Spiritualist Society meeting in G. A. R. Hall, the past two Sundays. Her lectures were of a high moral and intellectual standard, and her readings were almost without exception correct, and afforded good satisfaction. [Mrs. Whitlock was to give this Society a benefit on Tuesday evening, Dec. 18th.] Mrs. Sarah A. Byrnes is to be with us the 23d and 30th.

E. S. LORING, *Sec'y.*
113 *Blossom street.*

Spiritualistic Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2¾ P. M. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7¾ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

The First Society of Spiritualists.—Mrs. Nellie J. T. Brigham discoursed in the morning upon the following subjects given by the audience: "A Curse; is it as effective as we read it is?" "The Triumph of Truth." "Is the Orthodox religion as now taught and understood by its votaries, detrimental to human progress, or otherwise?" "What is the method of rectification between those who are ill-born and those who are well-born here?" "Is there not at least a lifetime lost in refinement and personal comfort to those who are born in very humble conditions and who do not succeed in rising above them?" Remarking upon the first question the speaker said: "A curse is the utterance of anger or hatred. It is effective to a certain extent, but the greater part of the injury is inflicted upon the person who curses. If we think good and pure thoughts we are protected against the curses of others. The Orthodox religion is of use so long as it helps and comforts a single soul; until it fetters the thought of a person it is of use to him. Those who are ill-born are learning their lessons of life. Many whom the world look upon as evil are laying up pearls in heaven by their failures. God looks at the attempt and not at the failure. We should look with contempt upon no one, however low or degrading he may seem. Mrs. Brigham improvised several poems after the lecture.

There was a large attendance at the Meeting for Manifestations in the afternoon. The exercises were piano solo by Miss Ella F. Porter, song by Miss Lilly Runals, whistling solos by Miss Mamie Horton. Applause followed each piece, showing that the largely increasing audiences appreciated the musical talent employed by the Society. Mr. Henry J. Newton spoke of other attractions that would soon be added. M. M. Pomeroy is doing a good work for Spiritualism. He is one of nature's noblemen, and prides himself on being a Spiritualist. His discourse on "The Mistakes of Spiritualists" to-day was the best of the season. Broad, deep and progressive, it was listened to with the greatest interest, and opened a new field of thought. It alluded to harmony as an essential to mental and physical growth, and showed where Spiritualists make mistakes in joining privately to cavil or to quarrel, to answer attacks, to engage in discussions, or to doubt the outcome and outgrowth of their God.

Next Sunday afternoon he speaks on the "Benefits of Spiritualism." Mrs. Brigham lectures morning and evening; speaking in the morning on subjects given by the audience, and in the evening on one by her guides.

S.

New York, Dec. 16th, 1888.

The People's Spiritual Meeting.—Quite a revival of interest was experienced in our pleasant little Columbia Hall, 878 6th Avenue, on the 16th inst. The harmonious and kindly feeling which was manifest throughout both sessions was quite marked, and rendered the sensitives more susceptible to spirit impressions than is usual in promiscuous gatherings. As the afternoon session is usually given almost entirely to the mediums and their spirit-bands, the invisibles generally manifest themselves through their willing coöperators. Mrs. L. Fox gave several good tests of spirit presence; Mr. Hamilton, Miss Viel, F. W. Jones and others, profitably filled up the time of the afternoon session.

The topic of the evening was "To What Extent do Spirits Interfere in our Earthly Affairs?" Mr. J. F. Snipes led the speaking by a short address, and was followed by Mrs. Goodwin, Dr. Henry Slade, Mrs. Daniels, Mrs. Morrell, Miss Viel and others.

Mr. Wm. C. Bowen will be the speaker for next Sunday afternoon, followed by a mediums' séance, and in the evening Dr. Henry Slade will give a narrative of his trip to South America.

F. W. JONES.
230 *W. 36th street, New York, Dec. 17th,* 1888.

[FROM OUR SPECIAL CORRESPONDENT.]

As an evidence of their appreciation of the devotion of Mrs. Effie Moss to the duties that her mediumship imposes upon her, and of her honesty and singleness of purpose in the strict obedience she yields to her spirit band in the discharge of those duties, a few of her friends united in purchasing for her séance-room a fine cabinet organ, and a few days since had it sent to her rooms, at 265 West 38th street.

This generous act on the part of her friends was highly appreciated by Mrs. Moss, and also by the spirits who act as her guides, and those who come *via* her cabinet to meet their friends; for heretofore there has been no instrumental music at her séances, and the singing could not be classed as artistic.

On last Sunday evening Mrs. Morrison presided at the organ, and as all the voices that joined in the singing proved to be harmonious, the music was appreciated both by the spirits and mortals present as a great improvement upon what had been heretofore provided.

The séance was good throughout. Many forms were presented, and, as is usual at her séances, they remained and conversed for some time. One feature of the evening was the coming from the cabinet of a lad, apparently about ten years of age, clad in a Knickerbocker suit, who gave his name as George, and came to his father and mother, Mr. and Mrs. Morrison. While he was out, "Lillie," the child control of Mrs. Moss, was talking, and was asked if she could not come with George. "Of course I can," said she, and soon they both came out together, clasping hands, she apparently a little girl of about five years; and there they stood for some time, both talking to us. It was a very pretty as well as convincing manifestation.

Earnest seekers for this phase of the phenomena will find Mrs. Moss's séance-room a good place to visit. Her séance evenings are Sunday, Tuesday and Thursday, and Friday afternoon.

Mr. Baxter in Western New York.—On Sunday, Dec. 9th, J. Frank Baxter continued his successful work in Buffalo, N. Y., the house being inadequate to seat the many who sought entrance in the evening. The lecture of the afternoon recounted wonderful experiences, replete with interest, and, accompanied by Mr. Baxter's running comments, made very effective results. The address of the evening placed the church *tête-à-tête* with Modern Spiritualism; everybody—and most were non-Spiritualists—was surprised with the power of argument and apt illustration from Bible and present history. For an hour after the lecture the audience sat, seemingly in reverent silence, as description of spirit followed description.

On Tuesday, Wednesday and Thursday evenings, Dec. 11th, 12th and 13th, Mr. Baxter again appeared in Lockport, N. Y., and was greeted with select and good-sized houses. Several lawyers and doctors and *one* minister were conspicuous, and at the close declared forcibly in Mr. Baxter's favor. Certainly the lectures given, the songs rendered and the mediumship exercised, gave intense interest and puzzled scholars. The daily papers, unsolicited, gave extended and favorable accounts of the proceedings, and earnestly recommended Mr. Baxter's matter and mediumship as worthy the attention of the thoughtful and fastidious.

On Friday evening, Dec. 14th, Mr. Baxter gave a brilliant entertainment of songs and readings, in the "Library Hall" of the Mechanics' Institute in Buffalo. It was given gratuitously for the benefit of the management maintaining spiritual meetings in the city.

VIDEX.

Haverhill and Bradford.—Last Sunday was a very interesting occasion to the First Spiritualist Association worshiping in Brittan Hall, and large audiences were in attendance. The speaker was Mrs. M. Louise Chase, of Merrimacport, formerly of Charleston, S. C., who then appeared for the first time as a public speaker. It is some time since her mediumistic gifts were developed, since which she has been before private circles and gatherings, giving great satisfaction. As yet she has given only short addresses, which were concise, intelligent and interesting. The platform tests and messages from spirits in her presence are very interesting and convincing, and a large number were given, both afternoon and evening. Mrs. Chase is a medium of much promise, and her advent upon the Brittan Hall platform was a fine success. This is the second new medium to whom the Brittan Hall Spiritualists have extended a welcome hand in their entrance upon public work in this, among the noblest of all causes.——Next Sunday the platform will be occupied by Mrs. Lizzie S. Manchester, of West Randolph, Vt.

E. P. H.

Haverhill, Dec. 17th, 1888.

New Haven, Ct.—John E. Schoepflin, President of the First Spiritualist Society, writes us that though from various reasons the work for advancing the cause in New Haven has been arduous, he is not discouraged but rather inspirited by the results attained to. On the evening of Dec. 16th the meeting was well patronized—twenty mediums being present among those in attendance: "We have our circles Sunday and Wednesday evenings, and conference Sunday afternoons at 3 o'clock, at No. 148 Orange street. Any mediums or Spiritualists visiting this city are welcome, as our doors are opened to all."

Gone Home.

To the Editor of the Banner of Light:

There passed to spirit-life from New York City on Wednesday, Dec. 12th, MR. WILLIAM ROGERS, eldest son of Mr. Rogers of 242 Madison street, where the ascended had been tenderly nursed by wife and parents during the past nine weeks. Mr. Rogers, sr., has had a more than remarkable experience in Spiritualism and mediumship in his own person, as well as with his wife and various members of his family. The son above referred to was also quite a medium, and just previous to his transition gave startling proofs of the presence of our departed friends through his entrancement and clairvoyance. At the time he was taken sick he held a responsible situation in a large factory, and had a number of associates of both sexes under his direction. A very pleasing feature of the funeral exercises was the presence of a large delegation of these young people, who also contributed a very handsome floral device in the form of a broken column surmounted by the usual white dove. The young man's parents have for many years waged a long-continued fight in favor of Spiritualism in their immediate district, in which a large Catholic population predominates, and it was their desire, as also that of their son, that the exercises should be in accordance with the teachings of our philosophy, so that friends and neighbors should see that Spiritualism was equal to even that great trial under which simple faith often succumbs.

The funeral was fixed for eight o'clock on Thursday evening last, at which time the residence of the parents was crowded to suffocation with relatives, friends and neighbors. The writer had been retained to conduct the service, which was performed in his usual simple method: music, a poem, a prayer, and an address under control. The consolations of our facts and teachings, and their applicability to every incident in our lives, were earnestly presented, suitable remarks being applied to the departed, who bore a most estimable character for gentleness, courtesy and honor in every relation of life, as well as to the widow, left with three children, the parents, and other members of the family, and the visitors then present; the service concluding with an appropriate benediction. The concourse then slowly dispersed, and the next day the mortal remains were interred in the Lutheran Cemetery on Long Island, at the desire of an aunt of the widow.

J. J. MORSE.

Brooklyn, N. Y., Dec. 15th, 1888.

GEO. H. KEITH passed from mortal life on Saturday morning, Dec. 15th, at his residence 293 Lenox Avenue, New York City, at the age of 48. Modern Spiritualism found in him a valiant and consistent exponent. Endearing himself to a large circle of friends by his qualities of heart and mind, he was preëminently a man of strong affections, while his dislikes were few and tempered by the mercy that only the noble soul contains and extends.

An estimable wife, to whom he was joined twenty-six years ago—after an acquaintance from childhood—with two sons and a daughter and her husband, Fremont Wilson, whom he esteemed as a son, comprise the surviving family, which has ever exemplified the highest type of a happy home.

D. L. G.

Haverhill, Mass.—Unity Hall.—Miss Emma J. Nickerson closed her engagement with the First Spiritualist Society of this city on Sunday, Dec. 16th, before large and appreciative audiences. The subject of her 2 P. M. lecture was "The Responsibility of Mediumship"; in the evening she spoke upon "True and False Mediumship."

Both lectures were well received, being replete with sound logic.

Joseph D. Stiles will be with us next Sunday.

W. W. CURRIER.

New London, Conn.—On Wednesday evening, Dec. 12th, Mrs. R. S. Lillie spoke for the first time before a New London audience—when she addressed the Spiritualist Society in Pierpont Hall. A large gathering of the friends greeted her. Mr. Lillie very effectively opened the services for the evening with a song: "The Island of Sometime." After an invocation by Mrs. Lillie, and the song: "Childhood Recollections," by Mr. Lillie, questions from the audience were treated by her with an absorbing interest, seldom witnessed.

H. P. M.

Lynn, Mass.—Dec. 16th Prof. George Chainey delivered two lectures entitled: "The World a Living Being," and "Through Day to Night, and Night to Day," both of which were full of great thoughts, eloquently presented. Next Sunday we have with us Miss Lucy Barnicoat, the test medium from Boston.

L. S. K.

Philadelphia, Pa.—G. W. Kates and wife attracted an audience that filled Columbia Hall, Sunday evening, Dec. 16th. Mr. Kates gave a lengthy and lucid treatise upon "The Evolution of Spirit." It was a fine effort. Mrs. Kates was, as usual, successful in giving tests.

FIELD.

PROVIDENCE, R. I.—Gerald Massey gave us a very able and scholarly essay, last Sunday, on "The Historical Jesus." His views were given in good voice, in an impressive manner and in eloquent words.——Mrs. Juliette Yeaw of Leominster is our speaker for next Sunday.

E. H. WHITNEY.

18 *East Avenue, Dec. 17th,* 1888.

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DEC 28 1888

BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

VOL. LXIV. | COLBY & RICH, 9 Bosworth St., Boston, Mass. | BOSTON, SATURDAY, DECEMBER 29, 1888. | $3.00 Per Annum, Postage Free. | NO. 16.

TABLE OF CONTENTS.

FIRST PAGE.—*The Spiritual Rostrum:* Discourse delivered by Mrs. Nellie J. T. Brigham. *Original Essay:* The Spiritual Facts of the Ages.

SECOND PAGE.—Mind; What Is It? *Banner Correspondence:* Letters from Tennessee, Pennsylvania, New York, Missouri, Illinois, Massachusetts, Kansas and Vermont. The Spiritual International Congress in Barcelona, Spain. December Magazines. Spiritualist Lecturers.

THIRD PAGE.—What Shall be Taught? Jennie B. Hagan in Meadville. A Clergyman's Experience. *Poetry:* Down on Donnelly. New Publications, etc.

FOURTH PAGE.—Editorial Misconceptions. Facts About Land and Water. Tinkering Legislation. The Christian Scientists. The BANNER OF LIGHT, etc.

FIFTH PAGE.—*Poetry:* Evolution. Decease of Samuel E. Sewall. All Sorts of Paragraphs. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Verifications of Spirit-Messages, etc.

SEVENTH PAGE.—*Poetry:* The Disappointed. Holiday Sentiments of the American Pharisee. What I Saw at Cassadaga Lake. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The American Spiritualist Alliance. Spiritualist Meetings in Boston and Elsewhere. Notes by the Way. Pleasant Occurrences, etc.

The Spiritual Rostrum.

DISCOURSE

Delivered by

MRS. NELLIE J. T. BRIGHAM,

Before the First Society of Spiritualists of New York City, on Sunday Morning, Dec. 2d.

FOUNDED ON SUBJECTS FURNISHED BY THE AUDIENCE.

(Reported for the Banner of Light.)

A correspondent of the BANNER OF LIGHT writing from New York says, "old Spiritualists should grow out of first principles, and adopt and practice advanced teachings." *Question.* What are the first principles to be rejected and new ones to adopt?

We are often called upon to criticise or explain difficulties and errors in the writings of others, or to explain that which is not always clearly understood. Those who write sometimes take it for granted that those who read will understand the particular standpoint from which they reason. It is true that a correspondent has said old Spiritualists should grow out of first principles, and adopt and practice advanced teachings. To tell you what the writer meant we should have to read his mind, and that would involve some peculiar unfoldment of mediumship which we do not possess, so we cannot tell you exactly what he means, but we will tell you what we mean.

We accept and adopt the idea that old Spiritualists should grow out of first principles, and adopt and practice advanced ones, yet we would not leave the statement in that way; it needs qualification, otherwise it is likely to be misunderstood. What are the first principles, the very first teachings? We mean, of course, of Modern Spiritualism. The first given to the world were some phenomena—the impression of sound without visible cause. The sound was not wonderful because of its volume, but because of the intelligence it revealed. The rap, whether it comes as lightly as the dropping rain of the springtime, or as heavily as it is possible for sound to be, however it may come, is comparatively of no importance unless there is something back of it, that impels it, that makes it worthy of our attention and investigation. There are those in public to-day who, without any deep thought of Spiritualism, reject it, saying it is all exposed; that the world knows what the raps meant, and just how they were produced. But, friends, it is not the tone or volume of a sound, but the intelligence that comes by means of it, giving messages of love and affection, proving to those who do not believe that there is another world, and that those beyond may manifest through it, and give proof of their presence, which is of importance.

You have a letter from a friend. You read that open letter; you do not hear the salutation of your friend, you do not feel the close clasp of the hand, the endearing tone of the voice that is dear to you; it is only a piece of paper with some irregular black lines and marks upon it. How do you know it came from your friend? You do not hear his voice. But you say: "I know by the thought that is expressed; I know by the ideas that are in this letter, by the proofs of the individuality of my friend, that it is from him. I am not deceived, I cannot be, in the letter." But, friends, when from the other world there claims to come a communication to you, the public say you do not hear the voice, you only see the movements that come through the phenomena; it is not from your friends; the phenomena can be explained—at least, some of them can be explained—and all will be in some way. But you say: "It is not that which I have heard in the sound merely, it is not that which I have seen in the motions merely, but it is the intelligence and affection it brings to me from beyond, that tells me I cannot be mistaken in it." So old Spiritualists adopted as their first principle the belief that the man lives after death, and that he lives as himself and not as some one else; and not only that he lives, but that his memory and love will drift him back to you, and that, in suitable ways and under certain favorable conditions, he can communicate with you still. These are the first principles of Spiritualism which led, step by step, to other things. The fountain of communication was concealed, but it had not ceased to flow. They taught that heaven and hell were spiritual conditions; that God was an Infinite Spirit; that the law of love and justice and harmony prevails through the universe, and though it may not blossom to-morrow or in the spring, though it may take decades and centuries, it will bloom sometime and fill out its fruit for every soul. These are first principles.

Spiritualists are taught that just as man leaves this world, morally, intellectually and spiritually, precisely so he will awaken in the spirit-land. He will be no further advanced except in the added experience of dying. And so upon awakening, with a broader horizon, with less clouded perceptions, the soul commences to reach upward and learn to understand itself, and it blossoms and grows and ripens. So the teachings of Spiritualism advance. These are first principles.

Now, friends, though we say old Spiritualists should grow out of first principles, do not misunderstand us. When we say grow out of a thing, we do not mean we should hate or reject it, though it may be no longer valuable to us.

For instance, much in that which is called Christianity has grown out of Paganism—Pagan customs and ideas. But, friends, there was so much nourishment for truth in mythology and Paganism that Christianity gathered it and simply reconstructed it. It grew out of Paganism as man grows out of youth and youth out of childhood and childhood out of infancy. Do you not see that it is bearing forward all that is best, leaving behind all that it needs no longer, not with bitterness and hatred, not with condemnation, but only reasonably and in accordance with the spirit of growth and evolution. Spiritualists may grow out of a church, out of some creed; but, friends, do you suppose that a good one becomes acidulated, as one might say, and utterly bitter in condemning and hating that which he has grown out of? Such a person is not spiritual or reasonable or large in any way. Mark the rose that grows out of the soil. There was nourishment there, which it lifted through its tiny rootlets into the bud and blossom. It unfolds thus from the earth that is beneath it—it grows out of it and is lifted above it. But it is not with scorn or condemnation, rather only the harmony and evenness and beauty of natural progression. And so when a Spiritualist grows out of a church he says, "I hold in my Spiritualism everything true in my old church; everything beautiful in my old religion, I have it yet." When Jesus taught, he grew out of the old Jewish church, but he had in his religion all the good and beautiful and true there was in the Jewish religion. He had grown out of the old, but he carried with him the best and noblest and the truest. So it is that the Spiritualist stands and looks back at old superstitions, the old errors crumbling and dissolving, and says, "These are errors, but they concern me no more than the dead leaves of the tree concern the tree when it is green and fresh and bright with the mantle that June has bestowed upon it."

So, friends, we believe that a Spiritualist, an old Spiritualist, as you would say, will rejoice in and love and retain all that is best and most practical in all the past religions, and receive all the nourishment he can from the old as he grows out of it, just as the rose grows out of the bud, just as this beautiful day has grown out of the early morning with all its promise of rose and gray blended together. Thus when we look upon the faith of a Spiritualist we will never ignore the true in the phenomena; we will always recognize the good in the phenomena of Spiritualism and in the physical manifestations, sifted and separated from delusion and wrong. When we look at them we will see the lower rounds of the ladder of progress reaching to the higher truths, to the grander unfoldment of spiritual conditions. When we know that we are spirits, that we will live in eternity, that we shall never die, then we turn and say, Let us make life beautiful; let us adorn it with all that is lovely, all that is noble, for only the good, the pure and the true are eternally beautiful. Since we are not to die, let us make life so beautiful that any one shall find the answer to the question, "Is life worth living?"

When you have climbed above the lower rounds of the ladder it does not mean that you should remove them or say to others, "Take one bound and stand with us." Remember that we learn little by little. Spiritualism is not to be held merely as a beautiful theory, a dream of grace and loveliness; but it is first the bud, out of which the higher blossom shall come, and the fruit shall grow and ripen.

In what condition upon entering the spirit-world is a man who has committed premeditated murder?

A person whose nature has been so disordered, so dissolute, a person whose nature is so depraved and hardened as to commit murder cannot find himself in peace and happiness by thinking that he has been saved by the blood of the Lamb. If in any man or woman the spirit of hate finds lodgment; if in your lives a desire to injure another takes root and grows until it blossoms and has its fruitage in that which is baseness, why, friends, the evil deed that springs from the evil thought is natural enough. But the injury that is done, the world says, is done to the victim—the injury is inflicted upon the murdered man—or on the friends who loved him, and who suffer a grief that is deep down in the heart. The injury is partly to one who is so suddenly and unwillingly sent from this world into the world that lies beyond before the lessons here have been learned; but the injury lies deepest, and darkest, and saddest upon the one who inflicts it. So one who does murder enters into our land in darkness, his nature bound and fettered by the bonds of hate, all discordant, all full of those tones that make the music of life impossible until this state shall have been passed.

Now in this mental disquietude, in this anguish—the overwhelming, unutterable anguish of regret, which deepens as consciousness awakens—no soul can remain constantly. He must suffer, and in suffering for the wrong he has done he will begin to improve. If you take an ivory ball and throw it upon some hard substance it will rebound. There is in the ball the great power of elasticity, an expression of this strange element which bids it rise. Do you suppose the human soul is harder in its sin and iniquity than the ivory ball? Do you suppose God has given the quality of elasticity to this substance so that it shall rebound, and none to a human soul? Why, friends, there is such a thing as moral elasticity, and when any soul is dropped by the hand of justice, as one might say—when any human soul falls into the darkness of mental anguish—as it reaches the lowest depths it rebounds, it is lifted up by the suffering and pain and anguish it endures. So pain is a process of purification, and all regret only dredges the harbor so that it may be deepened, and the ships of heaven may ride in and lie at anchor there.

Be sure these words are true: "The Lord loveth whomsoever He chasteneth." That word "whomsoever" is like a beautiful ceiling under which people of different natures may congregate; a beautiful sky, under which the sinner whose sin crushes him may stand side by side with the saint. The same sky arches over them both, and covers the person whose offences are slight and the willful murderer as well. "The Lord loveth whomsoever He chasteneth." It is not the spirit of hatred that God loves; it is not the spirit of selfishness; it is not any element in your lower nature which has unfolded so that crime has become possible that God loves. Look at the earth when the winter is beginning to die away; all the seeds and flowers and roots and bulbs are frozen and covered over—dead. No; not dead, but sleeping. And so when we look at a human soul under the icy winter of its selfishness and wickedness, we say, "There is no leaf or bud of promise there." But God knows that underneath the winter's cold the seeds and bulbs and roots are waiting for the by-and-bye. Surely, if the earth can awaken from its winter cannot the human soul awaken from *its* winter, even though it be the frozen soil of hatred? God does not love the wrong; the Infinite Spirit of good is not in harmony with the degrading and depressing; but under the fog and mist of evil the element of good is waiting until the way shall be clear enough, waiting until the awakening of the soul; and then afterward it shall find peace.

Does it necessarily follow that intelligence, to be effective, must be embodied?

Friends, there is one intelligence which is invisible, the intelligence of God, which some people say is not embodied. But it is embodied; an intelligence to be effective must be embodied. That intelligence is embodied in the universe, in every particle of matter, in all there is in space, and everywhere where the methods of divine operation reveal themselves. It is the intelligence of an embodied Infinite Intelligence. We answer, then, that wherever intelligence is effective it must be organized and embodied; it cannot be expressed otherwise. Following this we have the question:

What kind of a body does a spirit occupy?

This question arises from what we have already said, and it is naturally asked, "Men and women, while in their bodies, have a certain effectiveness, but when they die, how is it then?" When you die you will find yourself as perfectly embodied as you are to-day, only it will be a spiritual body, not a body of this gross substance. Did not Paul express this when he said, "But some will ask, 'How are the dead raised up? and with what bodies do they come?'" And then he proceeds to explain it as well as he can, choosing various illustrations, all tending to show that each has a body after his own kind, and all will be identified in the spirit-world as perfectly as the different kinds of grain are identified, or as the stars that differ one from another in glory. He says that there is a natural body and there is a spiritual body. That should not read just as it does, because the spiritual body is just as natural as anything else. There is nothing that is not natural in the wide universe. If this be true, then that text should read, "There is a material body and there is a spiritual body." That expresses it better, for your spiritual bodies are natural. Do not suppose for a moment that your spiritual bodies are not in your possession now. Do not imagine that there is some wonderful wardrobe in heaven, so that when a man or woman or child dies some master of ceremonies or some angel takes down one of these spiritual bodies and says, "This is warranted to fit." No; your spiritual bodies are here, within you; it is that wonderful form on which these particles of matter centre and round out, and from which they take their shape. This is a difficult thing to explain to you. Suppose you take a magnet and go into a room where the air is filled with steel filings. On passing it through the air it attracts to itself the steel atoms, and is perfectly covered with them, and the particles take the form of the magnet. It is clothed with that which it has taken from the atmosphere. Take a globule of mercury and place it where there is fine silver, and it will take on, not the dust of the rock, not the particles of earth or gross matter, it will gather to itself the particles of silver until it has all that it can carry. Then you cannot see the mercury, but only the silver with which it is clothed.

Now it is true that every child has a spiritual body, a spiritual organism. It is the divine idea. And when the little body grows it shapes all the unseen particles. Feeble at first, they grow and unite; they are gathered in the various ways that nature understands, and so the garment of the little life is formed by this divine ideal. So, as you are sitting here to-day inside of your material garments that you wear, are your physical bodies. Inside of your physical bodies, which partly express you but more often conceal your real self, are your spiritual bodies. When you die you simply are removed from these externals. How Shakspeare, with that wonderful power that belonged to him, speaks of shuffling off this mortal coil. You drop the dust of the earth just as the quicksilver, when subjected to certain chemical conditions, drops the silver which clothed it. You drop the earthly bodies, and stand spiritual bodies. What kind? Why, bodies that look like your material bodies, only expressing your real self far better. Oh! friends, if you knew how beautiful some of you are to-day to the vision of the spirit, you would not mind the fading eyes, the stealing away of the bloom from your cheeks and lips, if you knew that that which is eternal, the loveliness of your life, was visible to the spirits. Would you know the secret of beauty? We would not give you the preparations of the chemists, but tell you to think good thoughts, loving thoughts, pure thoughts; speak words that spring from the seeds of such thoughts; do deeds that grow like fruit from such thoughts and impulses, and the spirit will grow unto such loveliness that angels will come to look at you in order to see what lovely flowers can grow in earthly soil.

The affinity of male and female spirits—is it a chemical compound? When they meet in the spirit-world and become one in thought, do they then receive their instructions through revelation or otherwise?

You do not realize the meaning of this question or the answer to it until you reach the spirit-world. We will tell you just a little. It is not necessary that you should dwell largely upon these subjects. There are so many that belong to your life here and your practical relations to each other, that we are glad when we find few of such questions.

In the other world, when you have passed from your material bodies, you will find your friends. Your *friends*, we say, with special emphasis. Some whom you have thought your friends here you will find you have misjudged and overestimated; and in that clear, white light of eternity all the particles of earth drop away as though they had never been. When you find the reality then you understand the truth, and there may be a moment of bitterness, perchance. Yet, after all, you will find that you have only been mistaken in the outside, and you will find in the lives of others such blossoms of friendship that everything will be made up to you. There will be no great grieving in heaven.

But, friends, if you go down into your own soul here, you will find a something that speaks of the reality of friendship a something that cannot be mistaken. It is that which endures through all storms and trials; it is that which grows broader and better in all states of affliction. There is in the world friendship; there is a wonderful spirit of usefulness; there is a something that speaks of the kindness and love that dwell in God the giver. Now, in the spirit-world you will find that its homes have no discordant element. When the singer's voice, a little while ago, vibrated through the room with those words, "Home, sweet, sweet home," what were you thinking of? Why, friends, you know you were thinking of home, not of the voice and face of the singer—of home, as you knew it long ago, when you lived with your brothers and sisters, before the links began to break and the dear ones began to scatter. Or you were thinking of the place you are living in now, or of the place where mother is? Perhaps some of you were thinking of your eternal home, where death can never come; or your thoughts flashed from one to another, for, after all, the human mind is cosmic. Let us tell you that in the spirit-world, in your dear home beyond, you will find an outgrowth of the old; all the elements of sweetness regulated. You will find a home with no jar, no discord, and when first seen there, perchance some memory of your singer to-day will come back to you, and you will say: "Truly, 'Home, sweet, sweet home'!"

In that world it is true you will find in your home the sweetest and the purest of all the relationships of life; but you will not find there those unions which here on earth you express in the word marriage. Let us assure you of this, that all earthly passions, all of earth that belongs to the lower life and not to the higher, will be wanting. Out of that will grow the diviner, the holier, the sweeter, the purer, which is now underneath, but which belongs to the highest and noblest forevermore. Then thought answers thought, mind communes with mind without the gross vehicle of earthly speech, and in that better world it will not be by practical revelation, but by that which comes to the love of man by the blending of intuition and revelation.

Do spirits of other planets communicate with us through our mediums?

We would not say it is an impossible thing for spirits of other planets to communicate with us. We do not know. But we know this, that it is much more probable that the communications you receive come from spirits who have gone from this planet. They are nearer to you in sympathy, parallel to you in most things, and so they are most naturally attracted to you. Those who come from other planets would be attracted to their own.

Do not advanced spirits know for a certainty whether reincarnation is a fact or not? If so, why is it not given us to know?

Yes; advanced spirits know for a certainty, and we should tell you that they know there is no such thing as reincarnation. But there is that assertion of reincarnation, and if we say advanced spirits know there is not, you might question their truthfulness. We cannot make you understand a thing simply because we know it. The doctrine of reincarnation is built up on assertion, and of course we have not time to show you much about it. There is no argument, but only assertion. It seems to us a useless doctrine; that identity is the one glorious thing that should be carried on forever; it is something so precious to us, and precious, because those we love we love forever. How can our child be the child of some other mother and father? or our mother, the dearest and truest of women, the mother of some one else? Why, friends, these ties of relationship, these links of identity, are dear to us and we hold them so; and we tell you that the doctrine of reincarnation is like a mist, in which if it is thick enough you will lose your way, and we pray for clear weather.

Original Essays.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. 1—INTRODUCTORY.

The object of the series of articles to which this is introductory, is to prove the truth of our oft-repeated assertion that Spiritualism, or the faith in man's vital connection with an unseen world of spiritual forces and entities, is, when divested of ignorance and superstition, when divorced from sense and materialism, the natural faith of the human soul in all ages and climes, and has been ever since that soul had a place in the economy of the universe; and that all the great systems of religion without an exception, Brahminism, Buddhism, Judaism, Mohammedanism, Roman Catholicism, even Protestant Christianity, are based upon this one foundation: *an open communion between the spheres.*

Spiritualism declares that spirit is the central, primordial power of the universe; that this spirit is infinite; that all human spirits are expressions of it, and are bound together by it into one grand fraternity of souls, united by a subtle spiritual chemistry to the Divine Spirit, rendering it absolutely impossible that there should be any dividing space over which influences from either side cannot pass.

Spiritualism, like nature, has two sides, the practical and the ideal. On the practical side we have facts by the million; facts which make their appeal to every possible condition of human development from the lowest to the highest.

It challenges the attention of the Materialist with its surprising physical phenomena, demonstrating the presence of an invisible force with an intelligence behind it.

To the scientist it presents a new science, or rather we should say a new chapter in the science of Physiology, entitled Psychology.

To the deep thinker, who allows his intuitions to guide his reason, it offers spiritual ideas of the most exalted type; a theology the most profound; a religion and a philosophy the most transcendent. Hence its infinite scope and power, reaching out as it does toward the whole world, and promising to fold within its embrace every inhabitant thereof.

What, we ask, can there be outside of a philosophy that pertains to every power and attribute of the soul of man, and reveals to him all those capacities and capabilities that permit his attainment to a condition that demonstrates the power of spirit over spirit, and proves to him that within his soul lie infinite progress and unending attainment.

This, we affirm, the Philosophy of Spiritualism does, and hence we claim it is a sublimely religious philosophy, and in demanding its recognition as the basis of all the great religious movements of the ages, we do not fail to recognize the fact that it has always had a variety of phases, a diversity of moods, all adapted to the demands of the different ages, and the changing conditions of the human mind in its various degrees of development.

How wonderfully and beautifully do we find it adapted to the saint and to the sinner, to the *savant* and to the savage, to the rudest barbarism and to the highest civilization; coming now in one form, now in another; manifesting itself in signs and wonders to one, to another in the still, small voice, to another through beneficent gifts of healing, to another by prophecies, to another by the power of discerning spirits, to another by the divine gift of inspiration, under whose influence his brain thrills with the exalted ideas of the poets and seers, the philosophers and sages, the great, grand souls of the past and the present who open up to him the infinite realms of eternal life.

Yes, it is indeed the source and reality of religion. It is the vital power of faith, and by as careful study as we have been able to give to the history of all religions, we have learned that each of them originated in the development of man's spiritual nature, so that one or more individuals became revelators of religious truth through the awakening of their own powers and perceptions, so that they became what are termed in the present day mediums. They were known in the past by the various names of prophets, seers, sybils, inspired men and women, magicians even—for magic among the ancients was not trickery, but a profound science that had schools and academies and learned professors, and among its students were enrolled many of the finest minds of the past. It was to past ages what science is to the present, and its teachers were men whose exalted aim it was to develop new truths and to prove their facts by universal laws.

In going far back as we propose into the dimness of the past we shall have but comparatively few guides to aid us, but I think we shall be astonished at the distinctness and clearness with which they point to the grand fact that

all truth has come into the world through man, and that all revelation comes through human channels. Also that no remotest nation is without its spiritual facts and its Spiritual Philosophy, which is the seed of its religion, and from which springs up the tree of knowledge whose leaves are for the healing of the nations.

We shall attempt to prove that the spiritual facts that have marked the progress of Modern Spiritualism rest upon the same basis with the spiritual facts of all ages and all nations, and he who would ignore the manifestations of to-day must, if he would be logical and consistent, ignore also those of the past, for one grand law runs through the whole, binding them indissolubly together into a science sublimer far than that which traces the pathway of the majestic planets that whirl through space; a science that traces the pathway of the immortal soul, reveals its marvelous powers and attributes, and maps out and defines its glorious destiny.

It must be borne in mind throughout these articles that we base our faith in spirit-communion precisely where all science is based, namely, *on the eternity and immutability of law, and that nothing can transpire above or beyond or outside of law.*

Not the wisest man living can point to a single trace in all the universe of a dead law, or a law that ever has or ever can cease to operate under favorable conditions, or conditions like to those that produced its first manifestations. All science rests here, and hence the man who learns to-day how the sun or moon becomes eclipsed, knows just exactly how they became eclipsed six thousand years ago, and he who in his insane folly attempts to deny the scientific facts of to-day concerning that phenomenon, assails equally the demonstrated facts concerning all the eclipses that ever occurred.

As with material facts, so precisely with spiritual. If in Hindu, Egyptian, Jewish and Christian records we find testimony clear and direct, proving that men and women possessed spiritual attributes and faculties, through which they could hold communion with departed spiritual beings, through which they could discern spirits, heal the sick, make the blind to see, the lame to walk, cleanse the lepers, make the deaf to hear, and bring back the nearly-departed spirit to the body made to glow with a new life, then to all eternity these must be, through the immutability of law, gifts and powers of the human spirit, and he who denies that it is possible for men and women to-day to see spirits, hold communion with spirits, heal with the touch or speak with tongues, extends his denial to every such fact that has ever been testified unto throughout the world wherever recorded.

We shall be compelled to make these articles as brief and concise as possible, although the testimony is so abundant that we could easily extend each into a volume.

We shall consider in our next Ancient India.

MIND: WHAT IS IT?

BY WARREN CHASE.

Most persons speak and write of the human mind as a unit, and always separate it from the person and the brain in which it dwells while incarnated. Notwithstanding our custom of treating it as a unit, we all speak of making up our minds, as if they were composed of parts; we use the possessive case, as if the mind was not the individual, the ego, but something owned and controlled by the ego.

What we are or should be without a mind is demonstrated by the newborn or the unborn infant: A body without a mind, but we have abundant evidence that it is not without an ego, or more properly a soul, for our spirit friends assure us that such as die at birth, or even before, do put in an appearance in that life and grow up there.

That there are no two human minds or bodies exactly alike in this life has long been accepted as a fact. By this it would seem that each was made up of parts and particles, and differently constituted. That the mind of each individual, as made up and developed in this life, remains an entity, or a property, of the soul that made the body and brain for its use here, is fully and completely established by Modern Spiritualism as it never was as a scientific fact before; and now we may analyze the human being and find the mind as one of its parts, and not an effect, as is a motion of the arms or feet.

It is plain that the brain does not produce the mind, but the mind uses the brain as it does the several parts of the body, always in proportion to the quantity and quality of the organs, as in the case of muscles and nerves of the arms or legs.

That the ego or soul is back of and superior to both body and mind, seems plain to me. The body evidently belongs only and exclusively to this world, notwithstanding the Christian absurd theory of a resurrection of it for a future and superior state. The mind evidently begins its identity and organic existence here, however its particles, like those of the body, had existence before: those of the body in substance, and those of the mind in elements. It is now clearly demonstrated that the mind goes out of the body at death intact as an organic entity, and if we take the evidence of dreams, and the multitude of testimonies of our spirit-friends, it builds up, possesses and controls a form there largely resembling the body out of which it passed.

Whether this spirit form is the work of the ego, or soul, as the earthly body evidently is, or whether it is the work of the mind, is not yet settled in any theory. Whether the mind retains its organic entity through other and future changes and transitions is not yet clear to us, but that the soul which knew enough to make this body, and make up the mind, has eternal existence, seems a settled fact in nature, although in conflict with Christian theology.

Cobden, Ill.

Written for the Banner of Light.

DEATH.

BY HELEN HAWTHORNE.

Death is the door that opens into light,
The darker hour that ushers out the night,
Is but the pall, so grim and dark,
Spread o'er a secret—won—
Is but the milestone, set to mark
One stage of Life's great journey done.
For Life is more than breath that warms this clay,
And Death is but a passage through which Life
Goes its unending way.

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

Banner Correspondence.

Tennessee.

MEMPHIS.—Allie Lindsay Lynch writes: "I notice in THE BANNER of Dec. 1st, a letter from Cleveland, O., wherein the writer quotes from my recent letter, written in praise of the book, 'Gleanings,' and published in *The Better Way*, and also speaks of the author as a recent graduate struggling bravely while waiting for practice. As my letter to *The Better Way* brought me a letter of inquiry as to where the book could be purchased, and seeing it advertised in the last issue of THE BANNER, I to-day replied, and wishing again to speak in its praise, I pen this letter. I am not paid or even invited to do this. Dr. Symes has perhaps never heard my name, but he is a brave Spiritualist and 'Gleanings' is a grand tribute to a natural religion. From its pages I quote a few passages:

'We find that there is in society a super-silly class who fancy and even confess that they know all—a band of intellectual finishers, so to speak—persons who have an unhappy conceit that they are "thoroughly posted." These last named persons are accustomed to read Orthodox monthlies and trans-Atlantic quarterlies, but are not at all accustomed to think upon the practical and progressive questions as now discussed from the private and public platform. And yet these self-same persons have a conceit that they cannot be further informed.'

'In certain prudential minds are dwelling doubts respecting the utility of a consideration of these sacred themes. Most persons are educated to regard religion as too holy a matter for debate. We think that anything is too holy for an angry debate, but nothing is too sacred for a calm investigation!'

'The plea that religion is too sacred for public discussion appears absurd when it is recollected this subject is publicly debated in every pulpit in Christendom.'

A la Talmage!

'The progress of scientific discovery is carrying the war into the very heart of biblical authority. The positive and unavoidable deductions of astronomy, of ethnology, of archæology, of hierology, of physiology, stand in startling opposition to all the assumptions of Bible theology pertaining to infallibility.'

This is true, and yet as the author further says:

'Sometimes we hear them preach thus: "The Bible has stood the test of ages; no closeness of inspection, keenness of investigation or stricture of criticism, has been able to defeat its claims. Moses's account of creation is simple (admitted!) and sublime. (?) The volume of destiny is suddenly thrown open; time is proclaimed; creation arises; and a new race of intelligence appears on the scene. Nothing can shake the plain narrative of Moses. The Bible is perfect in all its parts—full of excellencies—and, taken as a whole, is without contradiction or inconsistency."'

Yes, but a few months since an intelligent friend writing me made a similar statement. Less than a week ago this same friend, a church-member, wrote me as follows: 'If I were perfectly satisfied that the broken ties of love and affection will be reunited in another world; that the parted shall meet again, and live and enjoy each other's society eternally; that there is a world beyond for poor struggling humanity, then would I be happy. But what a mystery! Who can forecast the future?' I have been at work scattering good seed in that ground, and I can detect in those words wee sprouts appearing. To return to 'Gleanings,' I must give you one more good excerpt:

'Regarded as a record of physical events, the Mosaic history cannot be sustained, hence many minds are driven into symbolical interpretations. The creation of the world, the garden of Eden, the temptation and fall, the deluge and tower of Babel, are received by many as symbolical relations—as types of spiritual experience and events—referring equally to nations and individuals. . . . Every figure symbolized some particular idea. Thus a beetle did not stand for a beetle alone, but also for the world; an asp corresponded to royalty; an eagle to courage; the lion to strength; a raven's head to intellect; a duck to a doctor of medicine; and a goose to a doctor of divinity.'

The wasp stings with its tail, and this is a good hit at the goose. I could go on selecting gems from this rich casket of truths, but THE BANNER will be kind if it permits me space for thus much, and I will only add. Friends, Spiritualists, investigators, preachers, purchase, read, grow."

Pennsylvania.

PITTSBURGH.—J. H. Lohmeyer, Secretary of the Pittsburgh Society of Spiritualists, writes: "Edgar W. Emerson closed a very successful season with our Society Dec. 10th. The members and their friends, a great many of these church-members, filled our hall to overflowing, and at least two hundred persons were unable to gain admittance Sunday evening, that being the last of the engagement. Those who came to the hall and did not gain admission were very much disappointed.

The tests given through Mr. Emerson were perfectly marvelous to all present. We often hear the questions asked, how is it possible for him to know all these things? who gives him the power, and how can we do otherwise than accept it when he tells us a truth? and many more questions to this effect. There is an acknowledgment to the fact that the Spiritual Philosophy has come to Pittsburgh to stay.

The ministers of the different denominations denounce us from their pulpits, the press ridicules the return of our friends from the spirit-world as nonsense, and Spiritualists, and all others who are trying to investigate, as deluded; but all these denunciations only give oil to the flames of the fire of truth, and if any one will take the trouble to come to our meetings he will see that Spiritualists are not what these ministers and editors are trying to make people believe they are.

Mr. Emerson, during his short stay with our Society, has given some remarkable proofs of spirit return; numbers of these tests were given to members of churches, and as Mr. Emerson's guide gives them very clearly, the recipients had no opportunity to deny the messages that came from their friends, and at the same time it gives these people food for thinking, and they will soon find that the church and the Christian religion cannot satisfy them any longer; their eyes are opened, and they gain the knowledge that the so-called dead can return and speak, and give them the assurance that there is no death, no Orthodox hell nor heaven, and no devil to torment them if they fail to believe as the church and the Bible teach; but to the contrary, that their salvation depends on themselves, and as they live here, doing good wherever they can, so will their home be in the spirit-world, bright or dark, just as they make it.

I can record hundreds of names given and recognized by the friends. Mr. Emerson gave a test séance at Newcastle, Pa. This town has a recognized name for puritanical ideas, and there seems to be great consternation among the ministers; they are afraid some of their flock may stray from their fold. Mr. Emerson had a very fine audience, and was much pleased with the conditions given him. He also held a very satisfactory séance at Chartiers, a few miles from Pittsburgh, for a few railroad officials and employés, a number of whom were skeptics. They were so pleased at the results they wanted him to give another, but he was unable to comply with their wishes for want of time. As it was late before the séance closed, Mr. Emerson was anxious about getting back to Pittsburgh, but to his surprise they had a special engine and parlor car waiting, and he was returned to the city in fine style.

Mr. Emerson is without doubt one of the best test mediums in the spiritual ranks. We wish him a long life on this planet, and whenever he is ready to leave this earth-life we are satisfied the dear ones from the Summer-Land will take him to the beautiful home that is prepared for him. Mr. Emerson will be with our Society in January, 1890. We hope the dear angels will keep him in perfect health, that we may have the satisfaction of seeing him often in our midst as an ever-welcome friend and brother. Mrs. C. Fannie Allyn will follow Bro. Emerson with a five weeks' engagement."

New York.

GORHAM.—J. Valentine writes: "In the winter of 1851 I received a letter from Dr. M. A. Cushing of Glens Falls, N. Y., informing me he had engaged Maggie Fox to hold a number of sittings at his rooms, and requesting me to attend. I accepted the invitation, and arriving there was placed next Miss Fox. I held her left hand; she rested her feet on mine. I was requested to watch and detect any movement she might make. After the circle was connected by taking hold of hands, five raps were heard. Miss Fox informed us it was a call for the alphabet. A gentleman repeated the letters, and messages were given to different individuals, the recipients usually acknowledging the friend or acquaintance, but expressing wonder that Miss F. should know anything about them. Nearly all received a message. I watched as closely as I was able, and could detect no movement of foot or toe, or even a muscle. To our questions of how she made the sounds she replied she knew no more how they were made than we did; they were as much a mystery to her as to others; they were claimed to be given by spirits who once lived in earthly bodies, and she thought they were, and it was the only explanation she could give.

During the investigation the sofa feet were set on glass dishes a distance from the wall. She who is now known as Mrs. Margaret Fox-Kane stood on the sofa; the raps continued as before, on the floor, on the wall, doors, overhead, and in any place requested. Now, it appears, she claims it was all a fraud; that she made the sounds with her toes. I think it will require something more than her assertion to convince intelligent persons she made those raps with her toes, and require a great deal of credulity in any one to believe it. Her say-so will never disturb the faith of any one who has become a Spiritualist from investigating the phenomena; it will only stimulate investigation, as has been the result from the time the Rev. John Murray first proclaimed a more liberal gospel in Potter's Church: every attempt to arrest the truth results in a more rapid progress of a knowledge of it among men."

NEW YORK CITY.—John F. Bassford writes: "The most convincing séance for materialization I have witnessed for many months was held at the residence of Mrs. Effie Moss, 265 West 38th street, Dec. 12th, three ladies, one gentleman and myself being present. Forms illuminated with crosses, stars and other emblems came from the cabinet, two and three at a time, the medium accompanying them, and passed around the circle. My spirit wife and daughter came together, approached each, and conversed fully ten minutes, to the satisfaction of all. Such a séance was enough to convince any skeptic. The conditions were very favorable and satisfactory to all. Mrs. Moss is a grand medium. Let us encourage the good work, and reap the reward that is in store for all who promote it."

Missouri.

ST. LOUIS.—J. D. Stillman, M. D., writes: "Perusing the letter of Tennyson calls to mind an episode in my own spiritual or trance-waking experience some twenty years ago. Naturally a skeptic, I was induced to attend a few spiritual séances in Memphis, Tenn., in 1867, without any convincing effect upon me until at one of them I suffered myself to relapse into mental concentration, which I might have denominated a stupor, when I became physically and mentally transported into a condition of activity that took me away from the séance to the residence of an old physician, who was in a comatose state from an attack of cholera and sunstroke. In this condition I remained with him for two days and nights, and succeeded in restoring him fully, to the great surprise of all concerned. After this I went to my office, where I became perfectly absorbed in writing; I know not for what purpose, as I took no particular interest in what I wrote. I know, also, that I was equally engaged in chemical compounds, the data of which were afterward to me perfectly blank, and I have now no remembrance of them. I only know that there was fixed upon my mind, as though graven in stone, a method of preparing a condensed liquid compound which I had placed in a bottle in my office, to use in cholera.

I continued for a long time chained to my writing by the ecstasy of seeming to be in a sea of unbounded elements of life, harmony and contentment. I awoke occasionally, as business or necessity compelled me to, from this reverie, but at the first opportunity relapsed into that waking trance to note common occurrences, much as a balloon voyager would view the receding panorama of earth as it faded from his sight. I seemed as in this atmosphere of condition for nearly a year, like a floating cloud on the horizon of time, that had no beginning, and was never to end. The stern realities of life, however, and the philosophic effort to break these chains, persuaded me that no practical purpose had been served, as the manuscripts which I conceived were not for me were taken away by those interested in what they considered supramundane intelligence, as they insisted that I was constantly in a semi-trance condition. I deemed it prudent to return to my professional life with such energy and purpose that I might be free from the entrancement.

The features of this condition seemed to be unconsciousness of personality, an universal sea of principles and powers, that produced life by their scintillations of contact with matter, all forms of life. From that day to the present, however, I have never believed myself the same individual that I was before, as my subjective life seems above the considerations of selfishness. I am seemingly carried along in the realm of progress, to which I feel myself in some way to be an important factor in future time, and life seems to me a dream of the great possibilities that are to dawn upon man by the advent of truths, facts and philosophies that will make the inhabitants of this earth as changed in character and condition as though it were a new earth and a new heaven united, as man approaches the summit of human grandeur, and the earth is transformed into a paradise of bliss."

Illinois.

PEORIA.—J. Madison Allen writes: "In a late issue of *Die Sonne*, a German paper of this city, I find the following question and answer, taken from a Berlin spiritualistic journal:

'*Frage.*—Hat der Spiritualismus wirklich eine Zukunft auf Erden und sollte es wahr sein, das zum ende des Jahrhunderts die intelligente Welt von ihm überzeugt sein wird?

Antwort.—Zu welcher zeit der Spiritualismus von dem grössten Theil der Gebildeten anerkannt sein wird, können wird nicht sagen, glauben aber, dass es in einem Menschenalter geschehen wird. Die Zukunft gehört unbedingt dem Spiritualismus, der selbe ist von den Jenzeitigen in seiner jetzigen Form sozusagen den Menschen aufgedrängt worden, und die Geisterwelt wird auch dafür sorgen, dass er bestehen bielbe. Wir erblicken in ihm die einzige Rettung des Menschengeschlechts aus den unhaltbar gewordenen Zustanden und das einige Mittel, die Menschen auf höhere sittliche Bahnen zu führen.'

The above may be thus translated:

Question.—Has Spiritualism a future on the earth, and is it likely that by the end of the century the intelligent world will be convinced?

Answer.—At what time Spiritualism will be recognized by the greater portion of the civilized world, we cannot say, but we believe that it will be brought about in a generation. The future unquestionably belongs to Spiritualism. The same, in its present form, has been forced upon man, so to speak, from beyond; and the spirit-world will also see to it that it remains permanently. We discover in it the only rescue of the human race from its deplorable present condition, and the only means by which man can be guided to the higher moral plane."

Massachusetts.

LOWELL.—"Prevorst" writes: "Prof. Cadwell has been entertaining and instructing our people. On the evening of Dec. 8th, Dr. Folsom, one of our principal dentists, was present, when some interesting experiments were made. A boy the normal beat of whose pulse was 80 had it reduced to 60, then increased to 70, then back to its normal condition of 80, so it was declared by Dr. F., who with watch in hand timed the pulsations. Prof. C. then rendered insensible certain parts of the body, Dr. Folsom stating that no preparation known to the medical profession would render one part senseless without affecting other parts, but Mr. Cadwell had by mesmerism done this."

Kansas.

TOPEKA.—A correspondent writes: "There are about two thousand Spiritualists in this place. The First Society of Spiritualists has from fifty to sixty members. It holds a Conference or Fact Meeting every Sabbath afternoon and one in the evening, at which one or more of our resident mediums or others give their services. In our hall we hold fortnightly socials, and quite frequently socials and circles at private residences. Among our mediums are Mrs. Kelley, Mrs. Emma E. Hammon, Mrs. Norton and Mrs. J. Hatch. Mr. Markley is the President of our Society, and the prospects for its growth and extended usefulness are quite encouraging."

Vermont.

WILMINGTON.—John F. Bassett writes: "Spiritualism is on the gain here. We have been fortunate in making engagements with that gifted medium, Mrs. Nellie J. T. Brigham, who has lectured for us about a dozen times within the last three years, and the hall is always well filled. All the friends of the cause are pleased with the grand teachings she utters, and I think it is safe to say that every one within sound of her voice receives ideas of Spiritualism that lead them to believe there must be something in it."

The Spiritual International Congress in Barcelona, Spain.

(Translated specially for the Banner of Light from the French *Revue Spirite*, Paris, by C. G. Helleberg, Cincinnati, O.)

The 8th of September, 1888, at 9 o'clock in the evening, various representatives of the different nations assembled in a large hall beautifully decorated and brilliantly lighted. The hall contained over two thousand people and official functionaries, who enjoyed the pleasant place of meeting and the perfume of beautiful flowers, which were disposed everywhere. The following countries were represented: Belgium, Chili, Brazil, France, Holland, Italy, Algiers, Spain, Portugal, Cuba, Mexico, Germany, Russia, Turkey, Peru, Columbia, the Argentine Republic, the Islands of Balcares, Corfu, etc.

At an open space between the public and the rostrum were placed four large tables for the journalists and stenographers. Unanimously were elected one honorary President and four effective Presidents; six Vice Presidents; four Secretaries. All these functionaries were people of high culture and standing in various sciences.

Barcelona is beautifully located in a plain, dominated by high mountains, and has a population of nearly four hundred thousand. The new part of it has wide streets, ornamented with palm trees and beautiful flowers, and is splendidly lighted with electricity and gas. During all the sessions the throng of highly intelligent people in the hall was so great that many had to be refused entrance. The periodical press of Spain took great interest in the proceedings, and spoke well and respectfully of this undertaking. It was agreed that what had been said and done at the Congress up to the 15th of September should be printed in three languages, namely: Spanish, French and Italian; and that another more extensive Congress should take place in Paris the 1st of September, 1889, to which all spiritual societies and people interested in spiritual science from all parts of the globe should be invited. It was decided that the following affirmations and propositions should be made from the Spanish and Franco-Belge-Italian school, each separately. The Spanish affirmations and propositions, which were unanimously adopted, were:

The First International Spiritual Congress affirms and proclaims the existence and importance of Spiritualism as an integral progressive science. Its fundamentals are: the existence of God; the infinity of the habitable worlds; the preëxistence and persistence of spirit; the experimental demonstration of survivorship of the human soul through mediumistic communications with spirits; the infinite diversity in the permanent life of each being; recompense and pain as consequences of the nature of acts; infinite progress; universal communion as with a bond. The actual character of Spiritualism formulates itself in this way:

1. It is a science positive and experimental.
2. It is contemporary with revelation.
3. It is an important step in human progress.
4. It gives solution of the most profound problems morally and socially.
5. It heightens the reason, sentiments, and satisfies the conscience.
6. It imposes no creed or belief, only invites study.
7. It realizes a great aspiration which is the consequence of historic necessity.

In consequence of the principles enunciated, the Congress has the understanding that all the societies and all adepts ought, by the legal means at their disposal, to lend their help and coöperation to individuals or assemblies who occupy themselves in civilizing mankind; therefore the Congress advises:

A. A complete study of the spiritual doctrines.

B. Their propagation incessantly by the proper means.

C. Their realization by the constant practicing of private and public virtue. To attain this result the Congress understands that every society and all spiritual adepts should consider all men of good will as brothers and sisters in their struggle of life and combat with vice and error, and further advises:

D. To respect all investigators and propagators of virtue, even if they are not Spiritualists.

E. To have in view the constant effort to secularize society in every sphere of life.

F.—To try to obtain absolute liberty of thought, and equal instruction for both sexes embracing all social relations.

G.—Federal Autonomy of all Spiritualists and adepts in one constitutive Society; each Society ought to maintain a constant relation with the center of its locality, all the local centers with the national center, and each national center with the other nationalities. Finally the Congress observes it is not proper to accept without examination any doctrine, either individual or from a society. It is also necessary to observe that Allan Kardec has shown in his works the danger of excessive belief in medial communication, and he says: "You must submit what you receive to sound logic and reason, for death alone gives no progress."

From the many excellent speeches of learned orators, I will make only a short extract from that of Mr. Jean Hoffman, Doctor of Philologie at Rome:

"All are invited to love and help each other; this is a necessity to progress, and for that purpose we must open our hearts to all the great and noble aspirations of the soul. Reason and interest proclaim that we stand in need of each other, and good deeds must bind us together. Oh! what a beautiful tableau, when the adversaries of our doctrine are mocking our efforts and aims, to see Spiritualists of good will and different nationality shake each other's hands in sincere association—all promising from this time to faithfully work for the same noble purpose: to proclaim truth to the needy; lighten the present way and the future for those who see only misery, darkness and trouble! Such is the task which ought to decide us to step out from our isolation to form ourselves in solid groups and to work continually with love and confidence, without feebleness and fear.

Our work does not attain its perfect development until the day when all our forces, which now are scattered, shall be associated, and work pursued with a united accord to the same great aim. . . .

In the struggle of progress against ignorance, superstition, skepticism, pride; the assertions of the institutions from the Middle Ages; the dogmas of the official science; the intolerance constituted by the churches; the invectives of the adversaries of the liberty of conscience; the mockery of the ignorant and envious, the obscure arts of those who propagate mistrust and hate between nation and nation, between brothers and brothers: We answer with the sublime example of our fraternal bond of sentiments, our tolerance, our constant love for all that is true, good and beautiful!

Among true Spiritualists there is no nationality; there are neither Spaniards, Frenchmen, Germans, English, Russians nor Italians, etc.; for Spiritualists there are not even savages. The aim of our work is to leap with one bound over the political frontiers, those obstacles to the great humanitarian work which our true brethren in France for a century have sought to remove. We are all brothers and sisters in the great universal nation which, in its turn in the great whole of life, is only a humble and small part of the sidereal republic. . . .

Brothers and sisters, do you know what Spiritualism is in relation to humanity's improvement? It is the centre of moral gravitation toward which the terrestrial humanity, through patient research, makes an incessant march toward universalization and the communion of souls, in divine harmony and eternal concert with all beings of the universe."

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York City, will receive the recipe free of charge.

December Magazines.

THE VACCINATION INQUIRER informs its readers that the London Society for the Abolition of Compulsory Vaccination proposes to change its name to The National Anti-Compulsory Vaccination Alliance. The discussion in the House of Commons upon a motion made by Mr. Bradlaugh to omit the appropriation of £1,864 for bonuses to public vaccinators is reported, the result being its adoption by a majority of 109 in a vote of 199. London: E. W. Allen, 4 Ave Maria Lane.

THE PHRENOLOGICAL JOURNAL.—Portraits are given of W. E. Gladstone, Michael Davitt, Bill Nye and W. D. Howells, with a brief sketch of each. Among a variety of other subjects, "Southern California as a Health Resort" is treated upon. New York: Fowler & Wells Co.

THE INDEPENDENT PULPIT.—In the opening article, "Ruin or Reason," the writer makes a strong and urgent appeal for pecuniary aid for this able exponent of liberalism, and backs it up with a generous subscription, suggesting that it become the nucleus of a Sustaining Fund. Waco, Texas: James D. Shaw.

THE ESOTERIC.—"Occult Phenomena and Forces from the Scientific Standpoint," etc. Boston: 478 Shawmut Avenue.

THE CONVERTED CATHOLIC.—New York: James A. O'Conner Co., Bible House.

MENTAL SCIENCE MAGAZINE.—Chicago: Mrs. Katie L. Swarts.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

SPIRITUALIST LECTURERS.

[THE BANNER publishes from time to time a List of Spiritualist Lecturers, with their post-office addresses attached, without charge; and in consideration of so doing it seems to us interested parties should be more particular than many of them now are in notifying this office when they change their localities, or when they retire from active labors in the field. To be useful the List should be reliable. Immediate attention to this request is earnestly desired.]

MRS. N. K. ANDROS, Delton, Wis.
MRS. R. AUGUSTA ANTHONY, Albion, Mich.
MRS. M. C. ALLBEE, Barton Landing, Vt.
WM. H. ANDREWS, M. D., Cedar Falls, Ia.
C. FANNIE ALLYN, Stoneham, Mass.
JAMES MADISON ALLEN, Peoria, Ill.
MRS. NELLIE J. T. BRIGHAM, Colorado, Mass.
MRS. E. H. BRITTEN, Cheetham Hill, Manchester, Eng.
MRS. R. W. SCOTT BRIGGS, 18 Aiken street, Utica, N. Y.
BISHOP A. BEALS, 86 State street, Albany, N. Y.
ADDIE L. BALLOU, 759 Market street, San Francisco, Cal.*
DR. JAS. K. BAILEY, P. O. Box 123, Scranton, Pa.
G. H. BROOKS, 802 Hoyt street, East Saginaw, Mich.
J. R. BUELL and MRS. DR. BUELL, Indianapolis, Ind.
MRS. A. P. BROWN, St. Johnsbury Center, Vt.
MRS. S. A. BYRNES, 381 Adams street, Dorchester, Mass.*
J. FRANK BAXTER, 181 Walnut street, Chelsea, Mass.
MRS. L. E. BAILEY, Battle Creek, Mich.*
MRS. ABBY N. BURNHAM, 30 Hanson street, Boston, Mass.*
MRS. EMMA J. BULLENE, Denver, Col.
MISS L. BARNICOAT, 175 Tremont street, Boston, Mass.*
PROF. J. R. BUCHANAN, 6 James street, Boston, Mass.
MRS. ELLEN M. BOLLES, Eagle Park, Providence, R. I.
MISS S. C. BLINKHORN, 23 Concord Place, Cincinnati, O.
MRS. H. MORSE-BAKER, Granville, N. Y.
JAMES A. BLISS, Elmwood Place, O.
MRS. S. E. W. BISHOP, Sterling, Ill.
A. B. BROWN, Worcester, Mass.
MRS. NELLIE S. BAADE, Capac, Mich.*
MILTON BAKER, 50 Bank street, Trenton, N. J.
WARREN CHASE, Cobden, Ill.
DEAN CLARKE, care BANNER OF LIGHT, Boston, Mass.
MRS. HETTIE CLARK, Onset Bay, Mass.
GEORGE W. CARPENDER, Kendallville, Ind.
MRS. MARIETTA F. CROSS, West Hampstead, N. H
MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.
DR. JAMES COOPER, Bellefontaine, O.
A. C. COTTON, Vineland, N. J.
EBEN COBB, Hyde Park, Mass.
JAMES R. COCKE, 474 Shawmut Avenue, Boston, Mass.
MRS. LORA S. CRAIG, Keene, N. H.
MRS. A. E. CUNNINGHAM, 459 Tremont street, Boston.
J. W. CADWELL, 401 Center street, Meriden, Conn.
MRS. E. B. CRADDOCK, Concord, N. H.
MRS. ARBIE W. CROSSETT, Waterbury Vt.
MRS. L. A. COFFIN, Somerville, Mass.
W. J. COLVILLE, care BANNER OF LIGHT, Boston, Mass.
MRS. C. A. DELAFOLIE, Hartford, Conn.
MRS. S. DICK, care BANNER OF LIGHT, Boston, Mass.*
MISS CARRIE E. DOWNER, Baldwinsville, N. Y.*
CARRIE C. VAN DUZEE, Geneva, O.
CHARLES DAWBARN, 463 West 23d street, New York. N. Y.
MRS. S. A. JESMER-DOWNS, North Springfield, Vt.*
JOHN N. EAMES, Boston, Mass.
J. L. ENOS, Cedar Rapids, Iowa.
MISS S. LIZZIE EWER, Portsmouth, N. H.
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Banner of Light.

BOSTON, SATURDAY, DECEMBER 29, 1888.

What Shall be Taught?

In a recent Sunday morning lecture, the able and eloquent Rabbi Schindler made the above question, in its application to the public schools, the theme of his discourse. He opened with the remark that history is full of the narratives of enthusiasts who have spent their means and their lives in the vain endeavor to abolish poverty, and its field is strewn with the *débris* of schemes and enterprises which have exploded, one after another, carrying death and destruction into the camp of their instigators and friends. Socialism, said the Rabbi, was one of the different schemes proposed that found the greatest favor among the masses. In our time it has become a by-word, an epithet, denoting an element dangerous to the social welfare. Yet the Socialistic philosophy has not retrograded, but has seen so successful a realization as no prophet of old has ever predicted for it.

The army and navy of a nation were pronounced the very first socialistic success. Our mail system is another. Finally it took form in the public schools. The state compels us to intrust our children to its guardianship. Every member of the state is taxed for the support of the public schools, on the ground that the community at large is benefited—if its members are well disciplined and educated. Every parent consequently has the right to demand that his child shall receive not only a proper education but the best that can be obtained. Its foremost duty is to prescribe such a course of education as will fit the child into the system of civilization of which it is to become a part.

What shall the public schools teach, becomes then a question of the first importance. To-day it absorbs the thoughts of all. We have hitherto, said the Rabbi, trodden the road of utility too much, and the curriculum of our public schools must sooner or later break down under its own weight. The true philosophy of teaching the young is this, that every human being stands in a relation to the world outside of him, while he is himself the representative of another world within. These two worlds, the inner and the outer, crave communication by means of the senses and the mental forces. Man gives and takes, receives and disburses. Hence he should be schooled in childhood so that his brains may allow of an easy and quick transit of thought: his thoughts should be liquefied, and his organs of speech properly trained to give expression to his thoughts through sound, or his hands properly educated to communicate the dictates of the inner world to the outer one by means of visible or tangible tokens.

The supporters of this view claim further that it must be left to the individual taste and energy to enter afterward upon such a course of studies as will enable one to gain a livelihood. Pestalozzi, who lived at the end of the last and the beginning of the present century, was the representative of this doctrine. The results of his method of instruction were so marvelous that teachers from all over Europe flocked to him in Switzerland to learn from him, and they afterward spread his method over Europe. Pestalozzi cared nothing for any particular branch of science, but merely endeavored to develop the mental capabilities of the child. He liquefied the thoughts of his pupils to such a degree that they were able to think and express themselves in a proper manner upon any subject that attracted their attention. While, said the Rabbi, we may accept the theory represented by Pestalozzi, we might just as well at the same time use such studies as the means for mental development as would *be profitable to the future citizen.*

As Rabbi Schindler has, since the delivery of this discourse, been elected by the united suffrages of both parties in this city to a place on the Boston School Board, we trust that his influence may prove a powerful assistance in the direction he here so strongly emphasizes—and which to our mind embodies the whole sum and substance of the office of the public school *i. e.*, the following out of a course of instruction and training which shall best fit the future citizen to take his proper place, the one most advantageous to the whole, in all that concerns true life in the great republic.

Jennie B. Hagan in Meadville.

Miss Hagan has of late been very successful in her labors in Meadville, Pa.—as noted by us last week.

The resident Spiritualists were pleased and instructed, and skeptics were surprised by the exercise of her wonderful gifts. On the last evening of her engagement—that of Dec. 6th—Miss Hagan spoke on several subjects handed to her from the audience, her effort being well and candidly spoken of by the *Daily Tribune-Republican* of the 7th. The first of the themes considered was, "How does it happen that those who do not investigate Spiritualism are wiser in their opinion than those who do?" She replied in a very able manner, in the course of her remarks saying that Spiritualists who have studied the subject deeply will tell you that while they believe in the power of spirits to return to earth, and the many other phenomenal manifestations, they realize that life in this world is far too short to complete investigation. The investigator who is deep and anxious never makes a loud noise, but the little searcher goes through the world shouting.

Two orthodox clergymen were present who manifested great interest, especially when in reply to questions of a personal nature Miss Hagan said, "I think very little while I am speaking. I scan the faces of my audience; sometimes I think of my home, or some pleasant event of the day passes through my mind. I have only a common school education, and do not claim any special gifts of my own. The thoughts come to my mind and the words to my mouth without effort."

A Clergyman's Experience.

Rev. Joseph Wild, D. D., pastor of a Congregationalist Church in Toronto, Canada, to whose far-seeing views of spiritual truths we have previously alluded, related in a recent lecture an interesting experience of his own. He said:

"A short time ago a couple came to me to be married. I called in two witnesses who were visitors at my house, to subscribe their names. After I had married them I asked the witnesses to sign the certificate, which they did; and then I put it aside whilst I filled out the rest of the documents relating to the ceremony. When I came to the marriage certificate I could not find it, though I hunted for it high and low, and was a little confused. However, I recalled the two witnesses, told them I had misplaced the certificate, and asked them to sign another, which they did. The next morning these two visitors went to their several homes, both wide apart from Toronto. In the afternoon of the following day I had the certificate returned to me, and it was pointed out that I had put the wrong name for the man. It was an important wedding, involving considerable property, and the persons wished the certificate corrected at once. I sat down to think about it. Here were the two witnesses on their ways home, and what could I do, I worried myself for a few minutes, and then I heard a voice which told me I had put the other certificate in a book in the parlor; and sure enough, there it was where the voice directed me. I filled it out, and sent the parties away rejoicing with a clear and good certificate."

This experience started a train of thought in Dr. Wild's mind regarding the reason of his having asked them to sign the second certificate, and he intimates that some good angel may have foreseen that he would make the mistake he did and be placed in the dilemma he found himself, and so led him to the duplicate act. Had it not been for it, it would have been quite a long time before he could have given the married couple a certificate according to law, which would necessarily have put them to great inconvenience. After citing instances of a like nature—one of President Lincoln and one of President Garfield, showing spiritual guardianship and guidance—Dr. Wild says:

"My own idea is that there is a medium like our atmosphere, but of a different kind, in which these thoughts can be felt and seen, because we are spiritual beings. As out of the vagaries of astrology has come the beautiful science of astronomy, and as out of the uncertain alchemy has come the science of chemistry, so out of these experiments will come some science to us some day."

DOWN ON DONNELLY;

OR, CRUSHING THE CRYPTOGRAM.

"The Sonnets present evidence for Shakspeare's authorship like the links of chain-mail in an armor of proof. And the man who wrote the Sonnets must also have written the Poems and Plays. This can be established by those principles of scientific demonstration that have been applied to both in the present work. The *same unlearned man wrote both!* Then the secret history in the Sonnets is in agreement with the public history of the time, and both are in antipodal antagonism to the Great Cryptogram."—*Mr. Gerald Massey, in his new edition of "The Secret Drama of Shakspeare's Sonnets.*

A Poet on *the* Poet! That should herald
A real Champion's advent. Go it, Gerald!
Punch puts it pleasantly in the vernacular,
For only owls and humbugs ape the oracular
Ignatius now, the "Moon-Raker" gone frantic,
Who hunts for mare's-nests under the Atlantic,
And Shakspeare's text, is naturally stilted,
But under Massey's mace he must have wilted
Like the pricked bladder that he is. Yes, go it!
A poet, sure, should understand a poet.
You show 't was Shakspeare, he who sweetly sonneted,
Who wrote the Plays—and Donnelly is bonneted!
Your monumental book 's a trifle bulky
(Five hundred pages turn *some* critics sulky,
My massive Massey), but 'tis full of "meat,"
And sown with Song as masculine as sweet.
Mellifluous echoes of the master-rhymes,
Whose music filled the Great Armada times,
Three centuries since, and still moves heart and brain
More than the pageantries of Drury Lane.
"Tush! none but minstrels' like of sonneting,"
Sings Shakspeare's self with an ironic ring.
Minstrels at least will thank you; for the rest
Who have not time or heart for the Great Quest
After the Secret of the Sonnets, these
May dip and taste where there 's so much to please
Both student bee and social butterfly;
Whilst *all* will track with grateful heart and eye
Your slaughtering of that colossal Sham
Egregious Donnelly's Great Cryptogram!
—*London Punch.*

New Publications.

SERMONS FOR ALL SECTS. By Caleb D. Bradlee, Senior Pastor of the Church at Harrison Square, Boston, Mass. 12mo, cloth, gilt top, pp. 283. Boston: W. B. Clarke & Co.

We have in this volume twenty-eight discourses largely imbued with spiritual thought, and liberal and progressive views of the past, present and future of mankind. Among the subjects are "Holy Trifles," "Failures and Anticipations," "The Mount of Transfiguration," "The Importance of the Present Hour," "Everything Uncertain," and "Death Impossible." We can in no better way convey to our readers an idea of the author's general style and trend of thought than by quoting from his treatment of the subject last mentioned a few passages. He says:

"There is no such thing as death; and the greatest mistake of our age, and of all ages, has been the very thought of the possibility of death, the admitting for a moment that anybody or anything could be destroyed, the inherent falsehood that says, He, or she, or it, is dead. For, when God created the world, He shut out the possibility of decay; the very name of God is life, and we dethrone our God the moment we allow of extinction. Change, transition, promotion—anything, everything, except an end."

Continuing, Mr. Bradlee instances himself standing by a body from whence the spirit that once gave it life had fled. There is no light in the eye, no smile upon the face, no grasp of the hand, no motion; all is stillness—oh, how still! and then follows this passage:

"The light in the eye is gone; but was it the light in the eye we loved, or behind the eye, shining through the eye, using the eye simply as a servant, a medium, and a transmitting power? No smile on the face? Yes; but was the smile *on* the face, or did the face reflect the smile? No grasp of the hand? Yes; but did the hand make the grasp, or a personality behind the hand that willed the salutation? No motion? Why, of course, no motion, for the motion was not in the body except by the order of the person that has left the body, and taken another and a better form, and given up the old form that through its aid more life may come to the ground, trees, flowers, air and everything. It is all life; life given to nature, a higher life gone to God, and nothing really lost, only changed, and changed for the better evermore. . . . In this way of looking at the matter, funeral services become salutations to heaven in behalf of the new-comers that are entering, one by one, into the city of our God; and congratulations to Nature that all the time rich donations are poured into her treasury, by which the earth is perpetually renewed, enriched and glorified."

The author argues that even nations, though they seemingly disappear, do not; they are on earth still in new, better and holier form, and the races of to-day are the great-grandchildren of the races of the past. "You and I," he says, "have something in our bones and blood of Egypt, Assyria, Babylonia, Judea, Phœnicia, India, and Persia. . . . So that, in a certain philosophical sense, *I* am not only an American, but a Roman, a Grecian, a Persian."

His belief in the immortality of all things is finely expressed in an allusion to Nature:

"Nature changes all the time. Yes: but Nature never dies. Do those leaves that you tread under your feet on an October or November day, perish? Are they annihilated? Is their work done, and is our farewell to them a finality? Oh, no! they will go into the hungry earth, and through many changes, at last will fall into your hands in the shape of a luscious peach or rosy apple or juicy pear, or else as a violet or rosebud or japonica will bless your eyes, cheer your heart, and somehow spiritually say, 'We do not die, we have never perished: We are blessing the world forever and ever; and like you, oh mortals, we are immortal.'"

The truth set forth in this, the closing passage of this discourse, our readers will fully endorse; it is an idealism with many, but with a Spiritualist it is an ever-present and enduring fact:

"We all of us have dear ones watching us from the other side of the river; and to-day let them come at our summons, in holy troops, to receive our salutations, invisible, but real; absent, but present: removed, but promoted; called dead on earth, called angels in heaven; loving us better than ever before, caring for us more than they ever could in the flesh, praying for us all the time, and waiting to carry our souls up to the new home, when the bell of heaven rings, and our names are selected! All hail, beloved spirits—all hail, now and forever!"

A STRANGE CONFLICT. By John M. Bachelor. 12mo, paper, pp. 298. New York: J. S. Ogilvie.

No one who reads this book will question the propriety of giving it the title it bears. In a long-unused part of an old castle two men proceed by the light of a lantern, discovering concealed doors, removing stones from dust-begrimed walls, till they reach a doorway in front of which they pick up a scrap of paper directing them to press the palm of the hand on the middle of the fourth stone, and should the hand get cool, substitute the other so as to warm the stone. Following this order the heavy door swings open and reveals a long passage, along which they advance until they come to a massive iron-bound door, bearing marks of great age. Speculating upon how they shall open it, they hear a noise on the other side and knock. Immediately it swings open and reveals a small, luxuriously-furnished chamber, lighted by a rose-colored lamp suspended from the ceiling. Seated in an easy chair is a man, who, having asked them to be seated, says: "Gentlemen, you liberate a prisoner who has occupied this cell two hundred and forty years." He then states why he was imprisoned, by what means he had acquired the ability to live without food or drink, to pass through stone walls and associate with mankind when he chose, to repel all approach, and to instantly vanish from any place at will. He further says that the powers he possesses can be attained by any human being, and gives his reason why they are not.

With this as the basis the writer builds up a remarkable story, abounding with phenomenal events.

DAYS SERENE. Illustrated from the Original Designs of Margaret MacDonald Pullman. Engraved on Wood and Printed under the Directions of George T. Andrew. 4to, cloth. Boston: Lee & Shepard.

Of the size and general style of "Nature's Hallelujah," issued by the same publishers two years since, and which won at sight the favor of holiday gift-seekers, this volume is greeted with like expressions of admiration. Its contents comprise numerous sketches on land and water illustrative of the serene days of all seasons, the spirit of which is embodied in verses from Goethe, Tennyson, Wordsworth, Lowell, Whittier and others; the verse being engraved in quaintly fantastic letters and woven in with the sketch it relates to, on superfine, heavy paper, each page 10x14 inches. The binding is in keeping with the fine artistic taste and skill of the contents, and is richly embossed in silver and black.

THE PEOPLE'S BIBLE: Discourses Upon Holy Scripture. By Joseph Parker, D. D. Vol. IX. 8vo, cloth, pp. 360. New York: Funk & Wagnalls.

The author reaches in this the first and second book of Chronicles, annotating such passages as he judges worthy of treatment. He is certainly to be credited with an industry and zeal in the pursuance of so formidable a work.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 6 P. M. J. D. Chism, Jr., Secretary.

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 2½ P. M. Investigators are cordially invited. E. Jones, Pres.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

PEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7½.

ST. LOUIS, MO.—Meetings are held Sundays, 3 P. M., by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

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INDEX.

Harvard Investigation; Agassiz, Professor; Bell, M. D.; Eustis, Professor; Felton, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D. D.; Walker, President; Willis, Doctor.

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Banner of Light.

BOSTON, SATURDAY, DECEMBER 29, 1888.

[*Entered at the Post Office, Boston, Mass., as Second Class Matter.*]

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

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Editorial Misconceptions.

The ignorance and misconception of the average secular journalist regarding Modern Spiritualism and everything relating thereto, even after forty years of exposition, is often something marvelous; but we find in a recent issue of the Washington *Post* an exhibition in this line that is quite phenomenal and monumental. In commenting upon the alleged *expose* by the "Fox sisters" in New York and Boston, that journal indulges in the following extraordinary outburst of historical wisdom:

"Spiritualism is the last of the great religious movements of the world, and its founder was or is Margaret Fox Kane and her sister Kate, or Katie, as she was generally known. They were to Spiritualism what Confucius was to the Chinese religion, what Mohammed was to Islamism, what Buddha was to Buddhism, what Christ was to Christianity. On their words and works the faith was founded, and it has grown until almost every land has its disciples among its people. So with the other religions. But now comes the startling difference. Confucius, Mohammed, Buddha, Christ, died in their faith and made it glorious. The Fox sisters live to come before the world and pronounce their faith and their works lies and shameful frauds, to denounce their followers, and to ask forgiveness of God and man for their infamous deceit. It is the only instance on record of the founder of a great sect living to condemn and deny its tenets. Even Tom Paine and Voltaire died believing in their disbeliefs."

The idea of classing the Fox sisters with Confucius, Buddha, Mohammed and Christ as "founders of a great religious movement" is something wholly original and stupendous! The astute editor should have secured a patent for this idea at once, as the most original and marvelous invention of the century. It would probably have puzzled him, however, to specify in his "claim" what great "religious" or even moral truths these sisters have ever discovered, or announced, or advocated before the world as the basis of a great religious movement. That Spiritualism, as a movement, embodies and is founded upon grand moral and religious truths of the most vital, potential and far-reaching character—in fact, *all* the *truths* that are embodied in all systems of the past—is an undoubted fact; but that the discovery, demonstration, elucidation, or promulgation of these moral and religious truths has in any marked degree depended on, or been furthered by, the Fox sisters, it would be difficult to show.

They are entitled to all the credit that belongs to them, and this they have received in unstinted measure. But they did not even originate the "rappings" which called the attention of a startled materialistic world to the fact that we are surrounded by a host of invisible intelligences. These rappings had been heard in sporadic instances, and in various parts of the world, long before the Foxes were born; and when these sounds broke out in the little house at Hydesville, without any conscious agency on the part of these children, and to the terror and discomfiture of the whole family—as is proved by the fullest testimony, and affirmed by the sisters themselves for forty years—the chief part they had in the matter was the discovery by one of them that the invisible cause of the raps was *an intelligent being, that "could both see and hear"*; whence followed the adoption of a code of signals by means of which intelligible communication was established.

For this discovery the Fox girls should have all the honor that is due them. But they did not originate, and had no monopoly of the "raps." These soon extended to various parts of the country, and were heard in the homes of many people who had no connection with or personal knowledge of the Foxes, manifesting everywhere the same intelligence, and making the same claim to be the product of excarnated spirits. But this original clumsy mode of communication by raps was speedily superseded by more expeditious methods, and in time, through numberless channels, a flood of light and thought was poured upon awakened humanity.

The moral, spiritual and religious truths thus promulgated from the spiritual world, through countless instruments, constitute the real foundation of Spiritualism as "a great religious movement." These truths have been to but a very small extent, if at all, set forth through the agency of the Fox sisters; much less are they in the least degree dependent upon the word or authority—the "faith" or the "works"—of these sisters. Herein Spiritualism differs essentially from what is alleged of the other great religious movements above cited. *It has no human founder.* Hence the defection of these sisters, or of a hundred other instruments who have been similarly used, can have no appreciable or lasting effect upon the great movement itself. Its origin and its motive-force are far above and beyond all such fallible agencies. Judas, one of the chosen apostles of Christianity, betrayed his Master to death for thirty pieces of silver; and Peter, though selected to be the "rock" on which the Church should be built, denied with an oath any knowledge of the man Jesus. Yet these defections did not destroy a single truth which the Nazarene or his disciples had taught, or prevent its spread in the world. They only afforded occasion for a momentary triumph and jubilation of the "powers of darkness," like that we now see repeated in our own day, but which was then speedily followed by a pentecostal "outpouring of the spirit," in new forms and with more potent demonstrations, such as we shall no doubt witness in due time if we possess our souls in patience.

The *Post* concludes its sage observations with the following remarkable piece of materialistic advice:

"The dead are gone and the resurrection is not yet. The world is too busy for that now. It will come soon enough, and Spiritualism will find its greatest work in getting the living ready, rather than in disturbing those who have given over living."

What sort of a notion this editor can entertain respecting "the dead," who have "given over living," and yet are liable to be "disturbed" by Spiritualism, or Spiritualists, before the proper time for "resurrection," it is difficult to conceive. Let us assure him, on the basis of all we know of Spiritualism, that there is not the slightest occasion for anxiety on that score! On the contrary, Spiritualism proves the truth of what Jesus told the Sadducees of his time, that "the dead *are* raised"—not that they *shall be*, at some far-off resurrection day. The ancient patriarchs, he affirmed, were then "living." They whom this editor imagines to be "dead" and to have "given over living" are resurrected already, and more alive than ever. It is, in fact, *they* who, through Modern Spiritualism, are seeking to "disturb" him, and such as he—to awaken them from the materialistic stupor in which they are dreaming, to a knowledge of the spiritual realities with which they are environed thus getting them "ready" for a truer life here and a happier one hereafter.

Verily, while such crude notions as those exhibited above prevail among conductors of our leading secular journals, there is urgent need for the enlightenment which Spiritualism brings.

Facts About Land and Water.

In the course of his eight current lectures in Boston on the "Effect of Geographical Conditions on Life," Professor Shaler discussed the effect of geographic development on organic life, and the geographical history of the continents. He called attention to the important fact that the difference between continents and mountains lies in the fact that mountains are sharp, while continents are very wide, triangular masses, pointing in every case toward the south pole. The higher forms of life are found on the surface of the land; and the existence of all life on the earth depends upon the constant presence of water on the surface. Organic bodies, in fact, are all of them to be considered as water engines driven by solar heat. Birds, insects and the higher forms of plants are limited to or dependent on the land.

In the formation of land volcanoes exert a large influence. Essentially they are outbreaks of steam under a high pressure, the lava and ashes being merely incidental. Beds of sand and mud, containing a small per cent. of water, are gradually forced down by the accumulations above them, the lower layers becoming thus covered with a water-tight and non-conducting blanket. The heat of the interior of the globe finally converts the water of these now deep layers into steam, whose pressure finally overcomes the resistance above, with the result of a volcanic eruption. No such thing as a general submerging of the land ever took place, since in such a case all land-life would have disappeared. This latter statement of the Professor is a bold one, in the face of the Hebraic record which all good Christians are required to believe in—ark and all!

The speaker laid peculiar emphasis on erosive action, and the importance of this action and the attendant solution of mineral substances in water. The ocean contains, he said, nearly, if not quite, all substance found in rocks, in either mechanical or chemical solution; and consequently in the course of time the copper bottoms of ships collect and alloy with themselves enough silver from sea water to make it profitable to extract it. Lead, gold and other mineral elements of the rocks are likewise held in solution as chlorides and other salts. The very fact that the sea is occupied by a great variety of plants and organic growths, is additional evidence that it is not clear and pure, like a mountain stream.

This idea of matter held in solution by the sea-water is suggestive and confirmatory of the reports given by returning spirits through mediums concerning that larger ocean, the atmosphere, which surrounds our planet; these revenant spirits have from the first declared that *all* the elements known to material life on earth are in tenuous existence in the air around us, and can be utilized by those in the higher life who possess a knowledge of the chemical laws necessary for the purpose—as seen in the phenomena of materialization, independent slate-writing, etc.

Meanness Extraordinary!

The following paragraph from the *New York Tribune*, which we find going the rounds of the press, illustrates the "Regular" methods so completely that we transfer it to our columns as an evidence of what the Allopaths *will* do when they have the power. The *Tribune* is right in its query as to "small business":

"A druggist in this city was recently fined $60 for prescribing some simple remedy for a woman who came into his shop and complained of being ill. The charge was that he had practiced medicine without a license, and the County Medical Society caused his prosecution. Of course it is plain that it is the physician's duty to prescribe medicine, and the pharmacist's to prepare it, but to prohibit druggists from giving advice to customers who complain of trifling ailments is to subject poor people to a needless and cruel hardship. On the whole, is n't the County Medical Society in rather small business when it engages in a crusade like this?"

Tinkering Legislation.

There is ample time between this and the approaching session of the Massachusetts Legislature to pay the serious consideration which is its due to this vital subject, all the more vital since it has developed into a public nuisance, of tinkering the laws merely because of a Legislative meeting. The natural inquiry arises in many minds—suppose the Legislature should for once decide that it is better to do nothing, and as soon as possible thereafter adjourn and disperse? Would there be any special imperilment of the public peace and security in consequence? We sincerely wish the experiment could be tried just for once, and the results carefully noted. Among the numerous legislative experiments that are likely to be tried again is the oft-repeated effort of certain medical zealots to obtain the passage by the Massachusetts Legislature of a law to prohibit all but the self-styled "regular" physicians from exercising the gift of healing. This is the very kind of work which is rightly called "law tinkering." It has nothing to do with justice or equal rights, but merely undertakes in the most arbitrary and despotic manner to say to a specially-favored class, who themselves press for the legal bestowment of the privilege, that they only shall have the right to cure and relieve the ailment of all the rest, in spite of the notorious fact that they more frequently fail of doing both than otherwise. Well may the outspoken Minneapolis *Tribune* say that the curse of our democratic system is "law-making." It adds with equal truth that everybody wants to go into the law-manufacturing business, and that the business presents the spectacle of a curiously one-sided industry.

The ratio of supply and demand in this business it regards as an inverse one. All are eager to produce, but none to consume. The fewer new laws needed, the greater the increase in the output of the ever-grinding mills of legislation. It ranks the case as fairly one of the most serious political diseases of our time. "What an ocean of speeches and talk have not the parliaments of our century produced! What a countless number of laws have they not inflicted upon the suffering nations! Yet we profess ignorance of the true causes of the appalling increase of insanity and other forms of mental aberration or debility." The case is felicitously labelled *rabies legislandæ*. The danger is that our civilization will be crushed and buried under the mountain of laws it is piling up. And lest the excuse for persisting in this fatal work should be taken away, a few men are trying to switch off legislation in the direction of their own pecuniary interest, under the plea of curing bodily ills! Rabies, indeed!

The Christian Scientists.

According to the testimony of the Boston *Saturday Evening Gazette*, as well as of others, not only the "regular" physicians, but the modern army of "Christian Scientists," "mind curers," and others of their ilk have reaped golden harvests from the weak nerves and similar ailments which characterize the present state of society. It says that Boston would be thunderstruck if the names of the believers and dabblers in these modern cults should be published. The wife of one of our most prominent and wealthy men, says the *Gazette*, has become so fascinated and involved in the theory of the "Christian Scientists" that she no longer takes any interest in church work, and is the cause of great grief to her husband. She made a prolonged visit to Europe with a view to her cure, but that did not avail to wean her from her questionable beliefs. If her child were to fall ill, she would not consent to have any physician see or prescribe for it.

"Very likely"—the *Gazette* reflects—"weak women, with nervous temperaments, can be assisted and cured by such means, if there be no organic trouble; but when influential and sensible women are so led away, it is time that some outcry should be made and that the public be warned of the spread of these new and sometimes dangerous doctrines." Contrasting one class of women with another, it states that the number of women in Boston who have to work early and late, day in and day out, for their livelihood ought to put society-idlers and busy-bodies to shame. These women never have a chance to discover whether they have nerves or not. They could as easily make a voyage to the moon as be able to pass hours daily on a sofa or bed. Only too often do they know that they are ill, but there is no chance for them to rest or even to groan by the way; they must keep in harness till they drop.

Happy are these, however, in being safe from the reach of the "Mind Curers" and their ilk. Their very slavery to work—sad as it is—is their most effective protection. All things have their compensating side, and this is their peculiar and satisfying compensation. If ever there was a will-o'-the-wisp theory sought to be applied to practice, it is this modern "Christian Scientist" fallacy.

Independent Slate-Writing.

We understand that Mr. C. E. Watkins is having wonderful success in diagnosing disease by independent slate-writing, and by occult telegraphy. He is associated with a talented physician of this city, it is said, thus combining his wonderful psychological powers with the best of medical talent. Under these circumstances no wonder he is having good success in eradicating disease. His address is 107 Falmouth street, Boston.

☞ Thousands, no doubt, of people who are not subscribers, read THE BANNER each week. They are the *borrowers!* An old lady in a small New England village (who was many years ago a subscriber,) said to us with apparently great satisfaction, "Why, you do n't know how much my BANNER is appreciated in our village. A dozen people here borrow and read it every week; sometimes it is called for before I have an opportunity to look at it myself; and when it is returned it is nearly worn out." We replied that we were gratified to know the paper was so highly appreciated. But on subsequently visiting the periodical dépôt we asked the proprietor how many BANNERS he sold each week. His reply was, "We had a regular call for twelve last year, but no purchaser this season." His last year's patrons had been borrowing the old lady's copy, it seems! When we explained the matter to her, she was so aggrieved (she being a devoted Spiritualist) that she had been the direct means, although unconsciously, of cutting off twelve patrons, that she left us fifty dollars by her will!

☞ "Of all the materializing mediums I have seen," says Judge Cross of New York, "Mrs. Moss is the most satisfactory, owing to the perfect ease with which the forms converse with their friends, making sure of their identity."

The Banner of Light

Is all that it claims to be. It is a true exponent of the Spiritual Philosophy of the nineteenth century.

It has outlived calumny both from within and without our ranks. Its nearly thirty-two years of existence is proof of this. It circulates in every civilized country.

Since its advent quite a number of other papers devoted to the Cause have sprung up and ceased to exist, while THE BANNER has continued, after passing through multitudinous vicissitudes, because of its faithfully doing the work for the denizens of the spirit-world, who planned its publication. This is well known to our older patrons; but as a new generation of readers has come upon the stage, who are not conversant with the facts, we feel to briefly advert to them now, and to further say that the MESSAGE DEPARTMENT, which was inaugurated by a band of devoted spirits—(the *free meetings* at which the spirit-messages are given were established at the same time)—has been continued consecutively from the issuance of the first number of this paper to the present.

Thousands of decarnated individuals have at these meetings and through this Department reported—men, women and children, the great majority of whom we never knew or heard of—nineteen-twentieths of which messages have been *verified*, proving beyond doubt the direct return of the spirit, under proper conditions—thus establishing the fact, through demonstrable proof, *of the immortality of all mankind.*

All true Spiritualists should become personally interested in the Message Department, knowing as they do how anxious their spirit-friends are to have this Department continued. The friends of the Cause, therefore, are earnestly invited to render this establishment all the pecuniary aid within their power.

Obituary.

We are in receipt of a letter from Barcelona, Spain, under date of Dec. 3d, 1888, announcing the demise of DON JOSE M. FERNANDEZ COLAVIDA, founder, editor and proprietor of *La Revista de Estudios Psicologicos.* He was the founder and ex-President of the society of "Friends of the Poor," of Barcelona; founder of the society of Mutual Succor; honorary member of many scientific societies, both in Spain and in foreign countries; honorary president of the First International Spiritual Congress and of its Permanent Commission, *and the most indefatigable propagandist of Spiritualism in Spain.* He was born on the 19th of March, 1819, and departed for the spiritual life at 12 o'clock, noon, Dec. 1st, 1888. His body was buried on the 2d.

"Why I Became a Spiritualist."

We shall reprint next week, by permission of Allen Thorndyke Rice, Esq., editor, an important paper titled as above which appeared in *The North American Review* for December, '88. It is from the scholarly pen of A. E. Newton, of Arlington, Mass., and has by him been revised and corrected for our columns.

☞ At this time when there is so much bickering in our ranks, we feel to call attention to the closing remarks of Prof. W. F. Peck, in the grand address entitled "The Science of Immortality," delivered by him at the Cassadaga Lake Camp-Meeting of Spiritualists last August, and published in full in THE BANNER. He said:

"As love is the bond that unites all life, all intelligence, *the underlying principle upon which all progress, all happiness is based*, eternal life whispers to man: 'If thou wouldst attain to the highest seats in the temple of spiritual progress, *thou shouldst love thy fellow-man*; let justice and charity be thy watchwords; *let good deeds be thy armor*, and thus, when thou comest into thine inheritance, thou shalt have cause to rejoice that "though a man die, he shall live again."'"

Is it not quite time, we seriously ask, that this bond that unites all life—the bond of love—be more fully adhered to by Spiritualists everywhere? We should sink all minor discords in the one grand effort to promote the interests of the Spiritual Cause, to the end that superstition and bigotry give place to holy communion with those who have passed to spirit-life.

☞ The *Popular Science Monthly* (so-called) leads off in its last number with a paper on "The Psychology of Deception," by Prof. Jastrow of the University of Wisconsin. The closing sentence reads thus:

"With the spread of education, with the growth of the capacity to profit by the experience of others, with the recognition of the technical requisites that alone qualify one for a judgment in such matters, with a knowledge of the possibilities of deception and of the psychological processes by which error is propagated, the soil upon which Spiritualism and kindred delusions can flourish will be rendered unfit."

There! intelligent reader, what do you make of such a sentence? It is, in our estimation, a mere jumble of words, showing to what straits bigots resort to cast obloquy upon the grand facts that underlie the Spiritual Philosophy of the nineteenth century.

☞ Senator Hoar presented in the United States Senate last week a petition signed by 3,228 citizens of Massachusetts, praying for the adoption of a constitutional amendment which will prohibit the interference of any religious sect with the system of common public schools. The petition is the expression of a late public gathering of citizens of Boston, held in Faneuil Hall, and now asks the Senate to speedily frame such constitutional amendment for submission to the Legislatures of the several States for their approval.

☞ The London *Times* libel suit is drawing its slow length along. It has just been ascertained that Mr. Walters, who has been supposed to be the proprietor, possessed only one-sixteenth share of that paper, and that the ownership was divided among one hundred individuals. If this is the case, it is no wonder that the *Times* is losing its old-fashioned grip. "When a newspaper once finds itself distributed that way, it has struck a snag that will do it a great injury in the end," says the Boston *Evening Record.*

☞ Mr. J. W. Fletcher will lecture in Berkeley Hall, Berkeley street, this city, on Sunday, Dec. 30th, at 2:45 P. M., before the Independent Club. Subject: "Spiritualism: the Record of 1888."

☞ A letter from Cortland Ball, St. Louis, Mo., will be published next week

Lyman C. Howe

Closed his highly-successful engagement at the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, on Sunday, Dec 23d, with a lecture on the Atonement—a brief abstract of which we shall publish next week.

Mr. Howe is, we understand, expected at Taunton, Mass., next Sunday.

Sunday, Dec. 30th, at 2:45 P. M., Mr. Caswell will be the medium to officiate at the Temple.

Mrs. H. S. Lake will resume her ministrations at the Temple the first Sunday in January. She is a favorite with the best minds wherever she goes, and deserves all the praise she receives.

☞ We are in receipt of a letter from E. J. Huling, of Saratoga Springs, N. Y., (which arrived too late for use last week) in which he states that the peripatetic P-r-o-f. Starr—whose peculiar operations we have exposed for years—has of late been delivering a course of lectures, etc., in that place, intended as "death blows to Spiritualism." Some of the Saratoga papers allowed themselves to be made cats's-paws to pull out fiery "chestnuts" for the benefit of Starr, but we can assure them that his highly aerated and bombastic "yarns" as to what he has done and can do are about the only "*blows*" he can give to the cause. The clergymen of Saratoga and others, who pay their money to be imposed upon by this traveling mountebank, are certainly welcome to all the comfort they can obtain from Starr and his ilk. Mr. Huling says in conclusion:

"The lectures of Starr have aroused so much interest in Spiritualism that several new faces appeared at the last Sunday services. These new-comers listened attentively to the lectures of Mr. George H. Brooks, who is speaking here for four Sundays of this month. On Sunday evening, Dec. 16th, Mr. Brooks paid his respects to Starr, taking for his subject, 'Truth Crushed to Earth Shall Rise Again,' and dealt trenchant blows upon the Orthodox, who have been preaching a kind of immortality for centuries based upon old and incomplete accounts, and refuse to investigate all modern phenomena similar to those told about in their ancient records.

The society here is ending the year in good shape. Weekly socials are being held with a good attendance, and we expect soon to have a Lyceum in working order, also a Ladies' Aid Society."

Harvey Lyman also writes from Saratoga to the same effect regarding Starr, and adds:

"We are having good meetings here. Last month Mrs. Emma Paul, of Vermont, gave some very fine lectures. This month we have G. H. Brooks, of Washington, D. C., who is a fine man and a good speaker."

☞ At a meeting, Dec. 9th, in Odd Fellows Hall, San Francisco, held by Mrs. J. J. Whitney for the purpose of giving tests of spirit presence, she became controlled, says the *Golden Gate*, by a child, who called upon a person in the audience to speak, and when there was no response, she said: "I mean the man with the picture in his pocket of *Ida.*" This was a wonderful test to the gentleman, he being a stranger, who said he put the picture in his pocket just before starting out, hoping the spirit might come and give him some evidence of spirit return.

☞ It is said that $800,000 have already been collected toward building a Catholic University in Washington. The bishops assert that the university will act as a bulwark against the rise of rationalism and free thought in America. We do not believe it will have any effect whatever in that direction. Rationalism and free thought have largely made this country what it is to-day—the most prosperous nation on the earth.

OBSERVER's letter from New York, which we shall print next week, will contain an account of a highly interesting and important occurrence (at Washington) in the early history of Spiritualism, which modern readers cannot fail to find of interest, while the elder ones will enjoy the reminiscence.

☞ John F. Whitney's letter concerning spiritual and other matters in Florida will appear in these columns next week.

☞ Dr. W. A. Hale, clairvoyant physician and surgeon, is located at 46 Russell street, Charlestown District, Mass.

Farewell Reception to Mrs. Ada Foye and Debut of Miss Clair Tuttle in Cleveland, O.

On Friday, Dec. 28th, at Memorial Hall, a farewell reception will be tendered Mrs. Foye, who has so successfully demonstrated the fact of *spirit communion* in this city the past month.

It is to be a grand affair and a double event. Miss Clair Tuttle, daughter of Hudson and Emma Tuttle of Berlin Heights, is to make her *début* as a dramatic reader. Miss Tuttle's character costumes are of the finest and have been made especially for the occasion, and will add greatly to the unique readings she proposes to give.

Miss Sadie Turner, the promising contralto, has kindly consented to sing, and Mrs. Chas. Van Wormer will preside at the piano.

The Council Fire.

Dr. T. A. Bland has resuscitated *The Council Fire*, and will continue the good work he has heretofore done for the Indian in its columns. The issue for January—the first since its suspension—is full of much matter of interest, largely bearing on the Sioux controversy now going on. Dr. Bland's views in this direction seem to be achieving—as they deserve to—wider recognition and acceptation as time goes by, and intelligent inquiry is applied to the Indian question. Those who feel to aid a good cause should send $1 to Dr. Bland, at 1121 10th street, Washington, D. C., and receive *The Council Fire* for one year.

"Echoes from An Angel's Lyre."

The collection of a dozen songs, with piano accompaniment, bearing the above title, cannot fail to become a familiar object in the homes of Spiritualists, and an indispensable requirement for their social gatherings. It supplies an amount of sheet music that in ordinary form would cost three dollars for a single dollar, and which has the advantage of being bound, and hence more durable and convenient for use. See advertisement.

Vaccination.

This ancient humbug has taken a new start. A Dr. James E. Reeves, of Chattanooga, claims to have discovered yellow fever microbes. Of course he will wish to vaccinate everybody with them. If this vaccination craze keeps on spreading, it will be a miracle if the "human frame divine" does not become a mass of diseases deliberately put there.

☞ The price of the book "Nature's Laws in Human Life," (308 pp.) has been reduced from $1.50 to $1.00 per copy; and that of the pamphlet entitled "An Epitome of Spiritualism and Spirit Magnetism" from 35 cents to 25 cents (postage extra). For sale by Colby & Rich at the Banner of Light Bookstore, 9 Bosworth street, Boston.

☞ Attention is called to the card of Dr. Conant, Skowhegan, Me., regarding a compound vapor bath of his own invention, for the removal of diseased conditions from afflicted humanity. He is in possession of many testimonials as to its marked efficacy.

EVOLUTION.

[An anonymous author recently sent the following to Rev. M. J. Savage, of this city.]

So you came from a monkey, you tell me?
No kinsman of mine, then, that's flat;
But 't is few who can grapple with history,
And trace such a birthright as that.

But, indeed, I 'm not over-ambitious,
And haven't the slightest desire
To take for my mother a monkey
Or call a gorilla my sire.

It strikes me that somewhere in history,
Recording creation's great plan,
We have it decided and *certain*,
"God in the beginning made man."

A *man*, not a *monkey*, remember,
But a being of beauty and shape;
No gorilla, or ugly baboon,
Or pitiful, chattering ape.

You may deem me both simple and foolish,
But in the beginning I see
God made man in his own upright image,
And that is sufficient for me.

Yet philosophy, ponder the mystery—
I begin where creation began;
And there, without ape or gorilla,
"God in the beginning made man."

TO WHICH HE REPLIED:

You are very sincere, madam, doubtless;
So have been people wiser than you;
And yet they have piously sneered at
What afterward proved to be true!

The poor, abused Bible has often
Been turned to a cudgel, whose blow
'T was hoped would give a quietus
To all Moses chanced not to know.

Galileo's new moons were delusions;
The earth did not move, and was flat;
And every new wonder of knowledge
Was impious, false, and all that.

But, spite of the folly thought pious,
The truth, not of man, but of God,
Still breaks through all clouds, like a sunrise
Bright alike in the star and the sod!

One line seems to you all-conclusive—
"God in the beginning made man";
But, pray, can your wisdom inform us
Just when God's beginning began?

Can you tell me why 't is not as noble
To lead life on, up through the ape,
As out of the dust, dead and formless,
The great human wonder to shape?

Sure, the ape is God's work; so contemptuous
To sneer at *one* part of his plan
Is hardly the best way to honor
Him who, by *some* process, "made man"!

When I hear foolish people whose title
To decide on so mighty a matter
Is only a prejudice pious,
I fancy I still hear the "chatter"

That *hints* the ape theory strongly,
But only goes far to suggest
That still there are cases remaining
Where *progress has met with arrest*!

Decease of Samuel E. Sewall.

Samuel E. Sewall, the venerable Boston lawyer, famous for his connection with the anti-slavery cause and his work in behalf of woman suffrage, passed away in Boston Dec. 20th, aged 90 years.

Mr. Sewall's interest in the anti-slavery cause dated from his acquaintance with William Lloyd Garrison. His generous pecuniary aid made it possible for Mr. Garrison to establish the *Liberator* and carry it through the first year, and up to its thirty-fifth and final volume he repeatedly helped to keep the paper afloat. He was also an important member of the New England Anti-Slavey Society formed in 1832. Early joining the Liberty party, after its formation, he was for several years its standard-bearer as candidate for governor of Massachusetts. The women of Massachusetts owe Mr. Sewall a debt that is incalculable, and by them his memory will be cherished. For nearly half a century he has labored incessantly to secure the amelioration or repeal of the laws bearing heavily against them, and has never relaxed his efforts to obtain for them equal rights of person and property, of the custody of their children and the fullest civil and political equality.

He was a life-long friend of James Freeman Clarke, of Longfellow and of Whittier, the latter of whom dedicated to "Samuel E. Sewall and Harriet W. Sewall of Melrose" his prelude to "In War Time," in his published poems, alluding to them as "friends of many years."

The funeral services were held on Sunday, Dec. 23d, at the Church of the Disciples, corner of Warren Avenue and East Brookline street, this city, being largely attended—many leaders of the anti-slavery and woman suffrage causes being present. On this occasion, in addition to a touching eulogy of the deceased by Rev. J. H. Heywood, of Melrose, Mrs. Ednah D. Cheney said:

"The voice of him who now lies silent before us has for long years past spoken to us in the cause of the right. His life speaks to us as nothing else can. He has been given the full span of life to do his work in. In his dying he dies fully ripe. In his heart was a well-spring of happiness. He had a wonderful confidence in human nature. He was never depressed by his failures in a great cause, as he was afforded an opportunity to try again. Let us give heartfelt thanks for what he has done for humanity, and let us ever bear his memory in our hearts."

Decease of Oliver Ditson.

The entering into spirit-life on the afternoon of the 21st inst. of Oliver Ditson withdrew from our midst the visible presence of one long known to the public of Boston and its vicinity. To pupils, amateurs, and professors of music in this country, and largely in others, his name has for near half a century been a household word, and will continue to be for a long time to come, though no longer, as the world judges, a participant in its activities.

Mr. Ditson took his initiatory steps in music publishing in 1832, as a partner of Col. S. H. Parker, becoming sole proprietor of the business in 1840, since which time he has applied himself with a remarkable degree of assiduity, attending personally to its minutest detail, until about fifteen months since, when illness compelled him to retire.

Though a strictly business man he was no stranger to the amenities of social life, and avoiding all ostentation, his career was marked with hundreds of acts of charity, which though not known here by any other than their grateful recipients, he has ere this found to be widely known in the world of which he is now an inhabitant.

Carrying with him to that life the traits of patient industry and unswerving integrity that distinguished him in this, he will, applying them as is unquestionably his wish to the furtherance of beneficent works, largely increase his own happiness and that of his fellows in that life and in this.

Mr. Ditson was a Unitarian. He had many opportunities to familiarize himself with Spiritualism and was favorably disposed to it, a large number of his intimate friends being Spiritualists.

SPIRITUALISM.—A friend in the country "would like to know if there is much Spiritualism in Boston." We do not know exactly, but we presume there is, if we may judge from the fact that last Sunday's *Herald* contained no less than *thirteen notices of Spiritual meetings* held on that day! This seems to show considerable liveliness. One of the lecturers, Mrs. Colby-Luther, is called "the female Ingersoll." She is a woman of ability, Liberal in her views, fearless and independent in her attacks on theology, and is blessed with so powerful a voice that she keeps all her hearers wide awake.—*Boston Investigator.*

Yes, Bro. Seaver is quite correct in his reply to a correspondent. There are many Spiritualistic Sunday meetings held in Boston, and in fact all over the country—as the reports in THE BANNER each week fully attest. But if the editor had examined the *Globe*, as he did the *Herald*, he would have found an equal number in the latter paper, also—*all which are paid for*, while this paper *publishes* all such notices gratuitiously. And yet the papers alluded to above frequently publish articles derogatory to the Spiritual Cause, notwithstanding the fact that our societies are composed of as respectable people as can be found in the churches.

Sanatoriums at Lakewood, N. J.

The readers of the BANNER OF LIGHT will be glad to learn that Dr. B. F. Sinclair, of Lakewood, N. J., (a well-known fall, winter and spring resort for invalids and those who need rest) has opened a small but home-like Sanatorium, where invalids can receive magnetic treatment, sun baths, massage, etc., etc. Dr. Sinclair is one of the best and most powerful of magnetizers, and has had excellent success. With his new institution, and patients under his direct care, he ought to meet with still more gratifying results. M. L. H.

To the Editor of the Banner of Lrght:

If it is in order I would like to suggest to the readers of THE BANNER that if each could appropriate a small sum as they may be able, as a New Year's Gift to that venerable worker, WARREN CHASE, his cottage fund would be easily made up and his anxiety relieved. Respectfully. S. M. C.

ALL SORTS OF PARAGRAPHS.

I SEE where the glad **NEW YEAR** speeds on apace,
With happy **Greetings**, meant for all mankind!
As leaps A racer to the vanward place,
Leaving his P eer competitor behind.
On pinions fair may P eerless joys expand,
Where youthful gaiety fronts the rising sun;
And golden mem'ries crow N the elder band
Whose mortal course is more mat U rely run.
May each, while beams displa Y or mist descends,
To Life's best use and aim be e'er address E d,
Till o'er the spirit Heaven's bright radi A nce bends,
And toiling years dissolve in waveless R est!

JOHN W. DAY.

☞ We are in receipt of many *Christmas Presents* from thoughtful friends this joyous season, for which we tender cordial thanks.

The process of simplifying the German language is proceeding at an encouraging rate. The Germans no longer speak of a patrol as a "patrouille," but as a "truppenthellennachtigspaziergang," and look patriotic if they do not feel so.

Author (to printer)—"Are you in favor of international copyright, my friend?" *Printer* (struggling with a page of blind MS)—"No, sir! I 'm in favor of international type-write."—*Burlington Free Press.*

1888.
It is the fate of eighty-eight
To take his final leave;
December snows have froze his nose,
But no one seems to grieve.

1889.
Young eighty-nine steps in so fine,
We welcome him with zest,
And hope he will his mission fill
By doing his very best.

It appears that they have oil kings in Russia also. The late dispatches announce that the Noble brothers, petroleum refiners at Baker, spent $2,500, and another oil king at the same place $2,000 in entertaining the czar on his way through that town not long since. Our American oil barons have as yet no czar to honor, poor things!—*Texas South-West.*

Bishop Vladimir, of the Greek church in America, has the largest diocese in the world. It includes all North America to Buenos Ayres, in South America. The Bishop lives in Sitka, but spends a good deal of his time in San Francisco.

Mr. O'Flynn—Poor, ould Peter Flannigan was run over this mornin'. *Mrs. O'Flynn*—Och, an' was he kilt? *Mr O'Flynn*—How could he be kilt, you fule, whin his loife' s insured?

"Where do you live, my little maid?"
"I live right here, at No. 4."
"Why, how is that, my little maid,
For 22 is on the door."

"The number, sir, is number 4."
She slowly said it o'er and o'er.
"Our teacher says—and she should know—
That 2 and 2 are always 4.
—*Youth's Companion.*

Twenty-five hundred pounds of nitro-glycerine contained in several magazines at or near Bradford, Pa., exploded with terrific violence on the evening of Dec. 22d. Nine persons were injured, two fatally; houses half a mile distant were demolished; window-glass and furniture were at a discount, and the worthy citizens were badly frightened.

Here is what the Medicos are reported in the daily press to have accomplished:

"The man in pursuit of health, if he has carefully followed all the medical advice offered him from professional quarters, has given up meat, vegetables, milk, tea, coffee, fruit, tobacco and most of his clothes. Now comes the news that hats, by reason of their hard margins, 'exercise a constricting influence round the head,' and compress the blood vessels of the scalp, with results of the direst character. Of a truth man is much afflicted."

What next?

NAVAL.—The Secretary of the Navy has invited proposals for the construction of a new armored coast defense vessel of about four thousand tons displacement. The contractor is to complete it within three years.

Charlotte—"I think the 'Ocean Sonata' at Professor Stuckenspieler's recital yesterday afternoon was very beautiful, and at the same time so descriptive." *Cousin Tom*—"Oh, yes, very descriptive. In the part representing a storm I observed some high C's." *Brother Bob*—"Yes; and in the part representing a calm I noticed a flat C." And as Charlotte heard a suppressed titter she returned wearily to her reading of "Robert Elsmere," and wondered if those young men ever thought seriously upon any subject.—*Boston Transcript.*

The worst man in Perry County, Kentucky, is known as "Tom Smith." There are sixteen indictments against him for murder. It is said that while reputed fearless in the daytime, he is a prey to the most torturing dreams when asleep. While in jail at Hazard he frequently terrified the other prisoners and guards alike by yells and screams of horror, which he would explain when awakened by saying that spirits seemed to be after him. His terror was genuine, and too apparent to admit of question, the account goes on to say. No doubt he is thus troubled by those he murdered; and he will be troubled a great deal worse when he meets his victims face to face in spirit-life.

The first railroad built in China with the sanction of the government was completed in August. It runs from Tientsin to Taku, fifty miles, and the trains are crowded with passengers.

THE FATE OF THE RED MAN.

Hark! what murmurs arise from the heart of those mountainous deserts!
Is it the cry of the Foxes and Crows, or the mighty Behemoth,
Who, unharmed, on his tusks once caught the bolts of the thunder,
And now lurks in his lair to destroy the race of the red man?
Far more fatal to thee and thy race than the tread of Behemoth,
Lo! the big thunder-canoe, that steadily breasts the Missouri's
Merciless current; and yonder, afar on the prairies, the camp-fires
Gleam through the night; and the cloud of dust in the gray of the daybreak
Marks not the buffalo's track, nor the Mandan's dexterous horse-race;
It is a caravan, whitening the desert where dwell the Camanches!
Ah! how the breath of these Saxons and Celts, like the blast of the east wind,
Drifts evermore to the west the scanty smokes of thy wigwams. —*Longfellow.*

LONDON, *Dec. 23d.*—Sir Francis De Winton estimates that it will be at least another fortnight before the reception of news from Stanley himself *via* the Congo.

THE NEW VERSION.—The revision of the Old Testament has revived the hopes of some people who expect to have things smoothed for them all through this life. It was this interesting fact that induced Shuttle to attend church on Sunday. "How did you like the sermon?" inquired a friend, as he passed out of the vestibule. "Never was so disgusted in all my life. Why, the man took 'Thou shalt not steal' for his text." "That's a good text." "It 's the same old text. I thought the new version would read, 'Thou shalt compromise for twenty-five cents on the dollar.'"

MEMPHIS, TENN., *Dec. 23d.*—The elegant passenger steamer *Kate Adams*, running as a semi-weekly packet between Memphis and Arkansas City, was burned this morning near Commerce, Miss., forty miles south of this city, and about forty lives were lost.

"To side with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 't is prosperous to be just."

SHOCKINGLY "PUNCTUATORY."—A Boston daily remarks that on account of anticipated trouble at the Isthmus, the French government will send a man-of-war to Colon for a brief "period."

"THE NEW IDEAL."—This journal of constructive liberal thought and applied ethics, designed to fill the vacancy caused by the discontinuance of *The Index*, and published monthly, commences with its January number its second volume. It is in quarto form of sixteen pages, and ably edited by James H. West. Among its contributors are Wm. J. Potter, B. F. Underwood, M. J. Savage, Mrs. E. D. Cheney, Francis E. Abbot and Charles K. Whipple. Publication office 620 Atlantic Avenue, Boston.

Were we to take as much pains to be what we ought to be as we do to disguise what we really are, we might appear like ourselves, without being at the trouble of any disguise at all.—*Rochefoucault.*

An Albany compositor wrested Scripture after this fashion: "They would strain at a goat and swallow a canal!"

Those things are the best for a man to take on a journey which will float with him if he is shipwrecked. —*Antisthenes, B. C. 426.*

So remarked the learned Greek, long before the Nazarene martyr said, "Lay up your treasures in heaven"; and both are endorsed by Modern Spiritualism, which —proving that the real man survives the wreck of the body, and that the possessions valued in the *mortal* world go not with him—teaches him to seek to accumulate the spiritual wealth of good actions done, which will float with him into a serene harbor beyond the storms of time.

On one occasion missionaries from Buffalo, N. Y., proposed to start a mission on the Indian reserve. In answer to this proposition Red Jacket [Sa-goy-e-wa-tha] replied: "Your talk is fair and good; but I propose this: Go, try your hand in the town of Buffalo for one year. It needs missionaries badly; if you can do what you say—if we find that a mission does your friends good, and makes them more honest and sober, and less disposed to cheat the red man, then we will let you come among us."—*Pipe of Peace.*

GLESTAN STELIK.—The following is a verse of "The Star Spangled Banner," as sung at a Volapük soirée, Aug. 10th, 1888, at Chautauqua, N. Y., by Miss Hovey, of Bridgeport, Conn. Patriotic Americans will please join in:

Sagolöd, ll-logol, da lulit glödela,
Kelos ävendelo so pleido päglidos.
Kel me plifs e me stels du polig felta
Su daems pejälöl so gloliko änidos?
Glut ledik filemas
Löd in lut slit globas
Ebläfons du nelf, as blnom stän olas;
Sagolöd va nog stelaglestän et vebom
Ove län ilbikas, jamepas ove lom!

CAMBRIDGE WOMEN SUFFRAGISTS.—The Woman's Suffrage League met on an evening last week at the residence of Mrs. Elizabeth Cobb, No. 855 Main street, Cambridge. Col. T. W. Higginson presided, and there was a good attendance. The principal address of the evening was made by Prof. Carruth, of the Kansas University, who gave an interesting account of the actual workings of the municipal suffrage in that State.

THE SALOONS AS A BANK.

You deposit your money—and lose it!
Your time—and lose it!
Your character—and lose it!
Your strength—and lose it!
Your manly independence—and lose it!
Your self-control—and lose it!
Your home comfort—and lose it!
Your wife's happiness—and lose it!
Your children's happiness—and lose it!
—*The Voice, (N. Y.)*

MODERN LONDON.—The metropolitan police district of London comprises 687 square miles, within which there are about 4,900,000 inhabitants. It contains more Roman Catholics than Rome itself, more Jews than the whole of Palestine, more Scotchmen than Edinburgh, more Welshmen than Cardiff. It has 1000 ships and 9000 sailors in its port every day. It has a birth every four minutes, a death every six minutes, and an average of eight accidents a day in its 7000 miles of streets. It builds 28 miles of new streets and 9000 new houses every year. It has over 200,000 habitual criminals, and its beer-shops and gin-houses, if placed continuously side by side, would extend over 75 miles. There are delivered in its postal districts in a year 250,000,000 letters.

A curious letter written by Tennyson in 1874 has just come to light, in which the Laureate declares that from boyhood he has had experience of "a kind of waking trance." The letter asserts emphatically that the spirit of the writer is capable of transferring itself into another existence; that it is not only real, clear, simple, but that it is also infinite in vision, and eternal in duration. For, he continues, that when he comes back to "sanity" he is "ready to fight for the truth" of his experience, and that he holds it—the spirit, whose separate existence he thus repeatedly tests—"will last for æons and æons." Tennyson has never been heretofore identified with Spiritualism, but this utterance suggests a clearer interpretation of the well-known mystic lines in section xcv. of "In Memoriam," beginning with

"The dead man touched me from the past,
And, all at once, it seemed at last
His living soul was flashed on mine."
—*Frank Leslie's Illustrated Newspaper.*

"Brick" Pomeroy returned from London in November, where he made arrangements to raise all the money required to complete the Atlantic-Pacific Railway Tunnel in Colorado. From this time on he will devote more attention to his paper, *Pomeroy's Advance Thought*, $1.00 a year, and during the coming year will fully explain why the Democrats are so often defeated and the Republicans come again in power. In his publicly-stated prophecy that Grover Cleveland could not be re-elected, he proved himself acquainted with the drift of public sentiment, even if he gave offence by so doing. *Advance Thought* is a free lance, and one with a long reach, and well filled with most interesting matter. In it appears, with each number, a long chapter of the life-experiences of "Brick" Pomeroy. Those for the coming year will be descriptive of the rows, riots and ruptures he was in with his paper, the LaCrosse *Democrat*, during the war, and will be red-hot reading. Send $1.00 to M. M. Pomeroy, 234 Broadway, New York, and for it receive *Pomeroy's Advance Thought* for one year, and be sure to save every number.

Troy is about to celebrate its centennial. Of course this is n't Troy on the Scamander, but Troy on the Hudson. *Troja fuit.—Boston Herald.*

Movements of Platform Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

J. Frank Baxter is lecturing in Western New York this month, Sundays, in Buffalo. Having already visited several places, he is announced for Palmyra, on Wednesday and Thursday evenings, Dec. 26th and 27th. He lectures in Portland, Me., the first two Sundays of Jan. 1889, and is open to negotiations for week evenings in Maine or Massachusetts, in January, up to the 18th of that month. Address, 181 Walnut street, Chelsea, Mass.

Mrs. E. Cutler, trance medium and psychometric reader, will finish December engagement in Albany, N. Y.; will be in Philadelphia, Penn., in January; in February in Taunton, Mass. Would make engagements for March in the East, and give benefits to societies needing help. Address her at 311 South Fourth street, Philadelphia, Penn.

John Slater is at present holding platform services at Metropolitan Temple, San Francisco.

Charles Dawbarn is now located at Oakland, Cal.

Abby N. Burnham spoke Dec. 16th and 23d before the First Association of Spiritualists in Lynn, Mass., to increasing audiences. She will speak there again Dec. 27th, in Boston, Dec. 28th.

Frank Algerton, the boy medium, will be in Bradford, Pa., in January; in Lynn, Brockton and Chelsea in February; address, care of Independent Lecture Bureau, 6 Beacon street, Boston, Mass.

W. J. Colville's engagement in San Diego, Cal., has been so successful that he has been importuned to remain there till Dec. 31st. He will lecture Sunday, Dec. 30th, in Lafayette Hall, 7th and D streets, at 2:15 and 7:15 P. M. He will be in Los Angeles Jan. 1st and 2d. His work in San Francisco will be inaugurated in Irving Hall, Post street, Friday, Jan. 4th, at 7:45 P. M. He will speak in Metropolitan Temple on Sundays, beginning Jan. 6th.

J. W. Fletcher will lecture in Providence, R. I., next Sunday evening, subject: "The Lights and Shadows of Spiritualism," followed by a test seance.

Gerald Massey is now in New York City, where he may be addressed in care Mrs. North, Sculptor, 19 E. 14th street.

Miss Emma Nickerson will lecture and give tests in Springfield, Mass., Dec. 30th; in Lynn, Jan. 20th; in New London, Conn., March 31st. Address care of Independent Lecture Bureau, 6 Beacon street, Boston, Mass.

Mrs. A. E. Cunningham will occupy the platform of the Fall River Spiritual Society Dec. 30th, and will be in Newburyport, Mass., Jan. 6th, 1889. Would like to make further engagements as a platform test medium. Address 459 Tremont street, Boston.

Mrs. H. S. Lake concludes her engagement at Paterson, N. J., Dec. 30th, when she will at once return to Boston.

Horsford's Acid Phosphate. Beware of imitations.

The Lyceum Fair.

The Fair held in Berkeley Hall the last week was a success, and if earnest service on the part of the workers will accomplish wonders, this Fair was no exception to the general rule. It seems as though circumstances were against us in certain directions—such as the weather—yet the Lyceum came out with flying colors, and whatever has been accomplished has been done by members of the Association and parties who are not Spiritualists.

Among the list of Boston firms who donated largely are Shepard & Norwell, Houghton & Dutton, Macullar, Parker & Co., Horace Partridge, W. S. Butler & Co., Jones, McDuffy & Stratton, N. G. Woods's Sons, Walter Lowney and others. To *all* who so kindly assisted in helping the cause along we return our kindest thanks; rest assured, friends, we appreciate your kindness.

The net result of the Fair was $368.00. May the new year bring to the Lyceum Association all it so richly deserves.

HENRY O. TORREY, *Cor. Sec'y.*
Boston, Dec. 15th, 1888.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, *Publishers.*

☞ Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any *special* date will be charged the usual price—eight cents per copy.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

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THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. Monthly. Price 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH SEEKER. Published weekly in New York. Single copy, 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y.
O6 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* O6

H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3.50 per year, or $1.75 per six months. It will be sent at the price named above to any foreign county embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

PAUL CASTOR,

Medical Clairvoyant, Physician and Surgeon,

WHO has been before the public for the past twenty-five years, and for the last two years located at 218 Columbus Avenue, Boston, where he continues to perform some of the most wonderful and miraculous cures ever performed by man. Special attention given to all Chronic Diseases. All medical examinations at office, $3. Examination by lock of hair taken from base of brain, without handling too much, and sealed up, $3. Communications by mail must contain stamp for return answer. Money may be sent by registered letter or postal note. Patients will be treated at their homes, if desired, $4. Office hours 9 A. M. to 4 P. M. 218 Columbus Avenue, Boston. 1w* D29

DO YOU KNOW

That thousands are using **Cream of Mecca** with the unanimous opinion that it is the most delicate, effectual and purest remedy for external application in skin diseases ever made? Send 10c. to W. E. & W. P. THAYER, 231 Savin Hill Avenue, Boston, for sample box and book. For sale by Druggists.

Amende Honorable.

IN a recent issue of THE BANNER, the writer advertised the loss of "a Sheet of Music from Memorial Hall, Cleveland, O.," and now, having discovered the article, where she doubtless put it herself, desires to acknowledge that she was hasty in her judgment and incorrect in her conclusions, and, as far as possible, to neutralize the effect of her unjust imputation by this "Open Letter."

HELEN STUART-RICHINGS.
Ashville, N. C., Dec. 17th, 1888. 1s3w D29

ANIDROSIS!

BY the Compound Vapor Baths any lady or gentleman in public practice or family use may contract and give bonds to disinfect the suffering body of the tainted secretions upon which every symptom of disease finds its cause. For indisputable evidence, address **DR. CONANT, Skowhegan, Me.** Agents wanted. D29

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DIFFER IN CHARACTER

As they do in looks and temperament. No two are alike.

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We will send it carefully by mail, postpaid, on receipt of price, 40 cents in paper, or $1 in cloth binding. Address

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SENT FREE. If you will mention the BANNER OF LIGHT, in writing, we will send you free a sample copy of the *Phrenological Journal and Science of Health*, an illustrated Magazine of Human Nature, $1.50 a year, 15c. a No.; also a catalogue of books on Phrenology, Physiognomy, Health, Mesmerism, Psychology, etc. 2w D29

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181 TREMONT STREET, BOSTON, MASS., near Boylston street, opposite the Common. Take Elevator. Sittings by appointment. Office hours 1 to 4 P. M. Reception Room, No. 13. 1s13w O6

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CAN hear from friends in Spirit-Life by sending Sealed Letters to DR. C. BUTT, Palatine, Cook Co., Ill., and enclose $1.00 and two 2-cent stamps. 4w* D29

Mrs. Jennie K. D. Conant,

OF SCOTLAND. Business, Psychometrist and Trance Test Medium. Sittings daily from 10 A. M. to 9 P. M. 20 Bennet street, Boston. 1w* D29

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A Collection of New and Beautiful Songs, with Music and Chorus, in Book Form, by the well-known Composer,

C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, sheet-music size, neatly bound in boards, and is embellished by a finely executed title page, the symbolical picture of which was depicted to Mr. Longley by his friend, the late Dr. S. B. Brittan, many years ago. The work contains twelve choice and original songs, three only of which have before appeared in print. Its contents are as follows:

"Only a Thin Veil Between Us."
"There are Homes Over There."
"Mother's Love Purest and Best."
"Open those Pearly Gates of Light."
"They 'll Welcome Us Home To-morrow."
"All are Waiting Over There."
"On the Mountains of Light."
"In Heaven We 'll Know Our Own."
"Glad that We 're Living Here To-day."
"We 'll All Meet Again in the Morning Land."
"The Angel Kisseth Me."
"We 'll All be Gathered Home."

The book is now on sale at this office, and beside being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable holiday gift for friends.

Price $1.00, postage 12 cents.
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Lectures by Gerald Massey.

We have received from Mr. Massey a supply of his interesting Lectures in pamphlet form. The following is a list of the same:

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OUR FOES WITHOUT AND WITHIN.

Two Discourses having especial reference to Mrs. Margaret Fox Kane's recent denunciation of Modern Spiritualism, given through the mediumship of

MRS. R. S. LILLIE,

Before the Boston Spiritual Temple Society, in Berkeley Hall, Sunday, Nov. 4th, 1888.

Pamphlet, pp. 24. Price 5 cents; 12 copies, 50 cents; 25 do. $1.00; 100 do., $3.50.
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THE SCIENCE OF IMMORTALITY.

A Lecture by Prof. W. F. Peck.

Delivered at Cassadaga Lake Camp-Meeting Aug. 11th, 1888.

This splendid Lecture should be in the hands of every Spiritualist in the land. It has been put in pamphlet form by COLBY & RICH, and will be sent to any address on receipt of 10 cents.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment,

ON TUESDAYS AND FRIDAYS,

AT 3 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'clock precisely.

MRS. M. T. SHELHAMER-LONGLEY will occupy the platform on *Tuesday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on *Friday afternoons* under the influence of her guides give deearnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at considerable expense and published each week on this page.

☞ It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

☞ Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Nov. 13th, 1888.

Spirit Invocation.

Oh! our Infinite Father, thou source of all love and blessing, we would come into close sympathy with thy holy spirit, and draw that sense of happiness and peace which only a contemplation of divine things can bring. We would gain instruction from thy laws, we would read the secrets of the universe, and become strong in truth and wisdom. Oh! may we join with the angels in sending forth aspirations and in receiving inspirations from the eternal fount of all knowledge. Oh! may we come into sympathy with our fellow beings and grow in harmony with each other, so that we shall join in one fraternal band of brotherhood and feel that we are indeed linked together, that we are thy children, that only one heart and one life enfolds us all, and so may we now receive the inspirations and the divine blessing of heaven, under which we may grow and expand in spiritual grace and beauty. Amen.

Charles Cleveland.

Once more, Mr. Chairman, it is my privilege to take a stand upon your platform, and to mingle with the band of spirits who operate from this place. This, to me, is a central avenue, through and by which earnest spirits may not only find communication with their friends on earth, but also come in contact with other souls of the immortal world, which contact may inspire and stimulate or strengthen those spirits in their search for knowledge. I am here to-day upon my usual mission: not to present any grand word to the world, but to bring with me spirits who are in need of the magnetic strength and light which they may find in your circle-room.

A few are under my protection to-day at this place who are in need of human sympathy; and we trust that every one will feel kindly disposed, and send out a thought of love to such unfortunate souls as are here, who, through earth's discipline, did not round out the higher parts of their natures, but who sank in weakness under the strain laid upon them; for, Mr. Chairman and friends, such sympathy and brotherly love, flowing forth from your hearts to those whom you may not see, and who nevertheless are human beings present with you from time to time, in need of a helpful thought or a kindly hand stretched out to them, will afford such assistance as you may not understand, but which is really of practical use to a spirit in search of light.

I do not propose to introduce my *protégés* to you this afternoon, Mr. Chairman, because it is not necessary for them to report on the mortal side, so far as coming into communication with earth's children is concerned. They have done with the things of mortality, and are now the wards of the spirit-world and its higher intelligences; they have been brought under the jurisdiction of spirits who are kindly disposed toward them, and who will help them to gain the knowledge and experience which they require, to round out more fully their own spiritual natures; but I bring them here because at this place is a sea of magnetism. You may not see or understand it, but nevertheless it is here, and when such unfortunates are brought within its atmosphere they feel renewed in spirit, stimulated in courage, and realize that they are not friendless and forlorn; consequently they speedily learn, under its influence, to reach out a hand to those who would help them, and at the same time to make a new effort for their own uprising.

Now that I am here, Mr. Chairman, and your spirit-president has kindly invited me to announce myself, I will do so by telling every friend who may care to hear of my return that I am in fraternal sympathy with each one who is engaged in a work of love for humanity, that I often come to this city to visit old scenes and seek to renew old associations in spirit, sending out what influence I possess to be used in practical ways, if possible, for those who are in need of spiritual influence. And if any friend desires to hear from me, let him send out a call from the depths of his soul, and I will respond. In the secret of his own life he may receive such impressions as I can bear, which perhaps may afford to him knowledge concerning the life which is now mine. I am Charles Cleveland.

Questions and Answers.

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

QUES.—[*By Mrs. B. B. Kendrick, Cayuga, N. Y.*] *What is the spiritual interpretation of the passage in Job: "On the last day I shall rise out of the earth, and in my flesh I shall see God"; and the words of Jesus: "All that are in their graves shall . . . come forth"; since Spiritualists teach that the real man never enters the "earth" or a "grave," and never again has any affinity with or use for the body that decays when he becomes a dweller in the world of spirits, which event immediately follows his leaving this?*

ANS.—In ancient days the belief was somewhat prevalent that the spirit of man fell into slumber at the time of death, and so remained for a long period of time. We presume that even Job himself had conceived the erroneous idea, and that he believed that as death approached the body he should fall asleep, not to awaken until summoned from his slumber by the Great Eternal, and that then he should arise again in the flesh, not only to be judged for his earthly life, but also to meet with his Creator.

The day has passed when such a belief can find root in the hearts of humanity, and therefore we do not, at the present time, hear it stated very widely that man shall sleep until the last trump calls him to judgment; but there is a great truth underlying this error, as there is a foundation for all erroneous ideas that have grown and spread, and even for old superstitions, and the truth which we find at the root of this old idea, which has been clouded and crowded upon by false conceptions of life, is this: there are spirits who do not immediately rise out of the condition of earthly life, even when death has claimed the mortal form, because they are so earthly in their tendencies and attractions, so physical in their conditions and inclinations, that they cling strongly to the material life, and although they are obliged to loosen their hold upon the external form, yet for a time they do not rise above its surroundings and its conditions.

We know it to be a fact that there are and have been spirits who do not leave the place where their bodies are confined until the mortal clay has dissolved entirely and its elements have become dissipated in the atmosphere; they seem to be bound to the spot where the organic form is laid, and cannot sever the magnetic connection between the spirit and the form until the latter has become thoroughly disorganized. Undoubtedly some thought or knowledge or intuition of this great law of material attraction may have come to the old prophets and patriarchs, and so they conceived or formulated the theory and opinion of a long period of sleep for man, from which he should be awakened at the final judgment day to receive his just deserts before a great tribunal of the Supreme Being. It is very easy for the human mind to formulate a theory or opinion, and to clothe that theory with its own imaginations and crude ideas, assuming certain thoughts and forming certain conclusions in regard to it, and thus covering up from sight or from attention the element of truth which has been the starting-point of the said theory. Undoubtedly the Nazarene himself, an inspirational teacher and a sensitive medium, impinged upon in his susceptible nature by influences from another life, learned something of this great law of which we have spoken. He understood something of the material tendencies of certain individuals on earth, and therefore he realized that it was possible for a spirit to remain tethered to the body even after the latter had yielded to the embrace of death.

What is meant by the assertion that we shall see God in the flesh? Well, it is possible for every individual to behold God not manifested as an individualized form apart and independent of all other forms and objects in life, but if the spirit becomes sufficiently sensitive and receptive to truth, it may so expand in knowledge as to take cognizance of things and objects in the universe, to study and understand them so as to behold the Supreme Spirit or the workings and manifestations of the Supreme Being while they are in the flesh, and they may also behold the Great Spirit in the flesh, as manifested in its divinity through the higher traits and attributes of humanity.

We believe the Nazarene wished to teach that, eventually, as man progresses from one stage of unfoldment to another, gaining knowledge and power, reaping a comprehension of truth, and reading the secrets and mysteries of the universe, and making them his own, he would eventually develop such a strong spirituality of nature that he himself would manifest or express even a divinity which he had drawn from the Great Infinite Spirit and Source of all Life, and which made him a part and child of that great infinite soul; and thus would God be manifested to man in the flesh.

Not for his own generation did the Nazarene speak, nor for those immediately to follow; not for the centuries close at hand did he teach and labor in the world, but for the centuries that were to come, the generations that were to follow after man had advanced in spirituality, grown in beauty of thought and of comprehension, thrown off the crude ideas and tendencies which belong to materiality alone, and developed into that strength and power which would make him understand, read and learn the laws of life, and how to operate, how to live in accordance with them, and how, in a measure, to control them for himself.

Q.—Is vocal or instrumental music desirable in a séance-room? If so, what are its effects, and which is to be preferred: vocal or instrumental?

A.—It matters not. That which creates harmony of thought and sympathy of spirit between those who are sitting for spirit-manifestations, and also between the sitters and the spirit-world, or the spiritual attendants, will assist in the operation of those spirits who come wishing to manifest. Whatever creates harmony in the séance-room will send those elements of beauty and of sweetness into the atmosphere, which may be utilized by attendant spirits in their desire to reach their mortal friends.

Vocal music, the singing of sweet and grand words, will generally draw the hearts of those who are present into close communion together, and thus there will flow forth from each one a magnetism at once uplifting and cheering, which is attractive to returning spirits. Instrumental music, also, may harmonize those who are present and evoke sweet sounds which are agreeable to attendant spirits: in short, make of the séance-room a place of beauty and of joy, where those who wish to reach their mortal friends from the unseen world will be pleased to come and make effort to accomplish some good result for humanity.

Q. By DeLass Wood, Danielsonville, Ct. Does a superabundance of electricity in my hands, and at times in my entire body, indicate a probable development of mediumship?

A. It may do so, although we have seen individuals largely charged with electrical force who have not developed any special phase of mediumship. But it is sometimes the case that a person who is so overcharged with electrical force does attract spirits who understand how to utilize this superabundance of electricity, and to make it of use in the manifestation of their power and their presence to mortal comprehension: therefore it may be that your correspondent is brought under the influence and the charge of a band of spirits looking toward his mediumistic development for a special work, and that these attendant spirits will be able to utilize that abundance of force for the manifestation of their presence, through physical movements or some external expression, which will call the direct attention of mortals to their work.

Electrical force drawn from the organic form of man may be utilized very beneficially by spirits who wish to draw the attention of the world to their existence. This electrical power may be used in the movement of physical objects, in the communication of spirits by telegraphic signals, by rappings upon pieces of furniture, or by other forms of mediumistic manifestation; so, if your correspondent feels that he is passing through a process of development, we should advise him to pay strict attention to it, to afford his spirit attendants every opportunity for the unfoldment of their work and the accomplishment of their designs, for undoubtedly they have in view the end of making converts to spiritual truth and of manifesting the power of spirit over material things.

It is sometimes the case, also, that a person possessing a superabundance of electrical force may be utilized by spiritual guides and guards, in sending out to others in mortal life some part of this great power, to stimulate them in their work, and make them strong in the flesh to overcome the ills and ailments which may affect them. If this be so in the case of your correspondent, he will find himself relieved of that over-pressure which may sometimes affect him, if following the impressions which come to his mind he pursues the work of laying on of hands to those who are affected by disease or ill health of any kind, toward whom he may be magnetically or sympathetically attracted.

Q.—[By George D. Danforth.] Does individuality ever have a beginning? and if so, will it not have an end?

A.—If individuality has ever had a beginning, it must have been so far in the remote past that we, of the spirit-world, have no record of its occurrence. We do not know when life began, when individuals first sprang into existence, or when the human entity first came forth from some abstract form or atmospheric sea of life, neither have we any records concerning these things, therefore we are justified in believing, until our knowledge increases on the subject, that individuality never began, and consequently can never end. We know, or think we have reason to know, that the human entity always did exist; not perhaps in the same condition and association as it exhibits upon this planet earth, but always as an intelligent force, always as an individualized unit, capable of unfolding from within the grandest possibilities, energies and powers. So far as we understand anything of the law of human existence, we learn that the individual is ever to press on, always increasing somewhat in power, always unfolding somewhat in energy and in expression. As man advances grade by grade in experience, he seems to be stimulated to make new effort, to expand with new growth, he puts forth higher possibilities of achievement, and so goes on, age after age, becoming more highly exhilarated as an individualized entity, more fully conscious of his being, of his own work and mission, and more highly charged with that great electrical force which he draws from the universe, which is itself life and vigor, therefore we know of no end.

We have records of individualized spirits who have lived many ages, who have passed through human experiences, have gained rounds upon rounds of human growth, but we have no record of any one such individual whose light of existence has gone out, whose own personal power has been swallowed up in any sea or atmosphere; we have no record of any such entity that has ceased to be, therefore we have the largest grounds for hope that man shall live on eternally, forever putting out new thoughts, new powers of selfhood, and forever unfolding in higher energies and grander accomplishments.

Q.—[By C. D. Miller, Stanwood, N. Y.] About nine years ago I became clairaudient, and in possession of healing power, but was obliged to discontinue its practice until three years since, when I resumed. From that time I have experienced the influence, but it has been quite weak. Should you judge that if I continue to sit it would become as strong as formerly?

A.—It may be that your correspondent has suffered some physical depletion of vitality, or nerve aura, the presence of which may be necessary for the direct work of healing which he has formerly pursued, or it may be that the spirit friends attending your correspondent have desired to change his labors, his method of labor, or his mediumistic phases of manifestation, and thus they have not utilized his magnetic forces of late as fully as before. We cannot tell just what is the solution of this case, but it can certainly do no harm for him to continue his sittings, and to seek by earnest prayerful aspiration and desire the presence and helpfulness of wise and good spirits who may be drawn to him in his work. This we should advise. We think it probable that by so doing the full amount of his vigor and magnetic usefulness may return to him, he may be able to send forth again that impartation of strength and of health to others which he desires, and which has formerly been of such service to his fellows.

Q.—To what extent is a person responsible for acts resulting from inherited proclivities to do wrong?

A.—Only to such extent as he willingly and willfully submits to and encourages the exercise of these inherited traits and tendencies. We believe that every person has a certain amount of moral responsibility, and that the violation of this responsibility will react upon himself in suffering at some time in his experience. It is true that some individuals are more weak-minded than others; they have not great moral stamina; they have not a positive will-force at their command, and therefore it is easier for them to fall under temptation and to yield to weakness. Such individuals are frequently found going astray; they have inherited this weak moral nature, and perhaps certain evil traits and tendencies, from their ancestors. They are not to blame for this inheritance. They should be encouraged and assisted by friends and associates, in every possible way, to overcome their weakness and to develop strength of character. We believe that every person has the power of developing strength of character of his own under certain conditions, but he must not only put forth all his own power, and exercise as far as possible what will-force belongs to him, but he must also be surrounded by helpful associations and congenial conditions, which will assist him to rise above the evil and to attain the good.

It is a law of Nature, one that we cannot controvert or overcome, that if man does wrong, willfully or not, he will suffer. It is a law of Nature on earth that if he violates any natural mandate he must pay the penalty; if he stretches his arm out to the fire it will burn him—he will suffer smart and pain—and it is the same in the spiritual realm. If a man stretches out his moral sensibilities into the fire of degradation it will scorch and scar him; he cannot fail to pay the penalty through suffering and pain. This is the inevitable law of human life, and ever exerts itself; and although a man has inherited his moral weakness, although he has become the victim of hereditary law, yet the time will come when his moral sensibilities will have so far unfolded and increased in power that he will see he has committed offence, and will therefore suffer contrition and pain because of such insight. However, it rests with the spirit himself whether he shall suffer without mitigation or not. If he can clearly see that he tried to do his best under the depressing conditions, if he can realize that it was not so much his own fault as that of his ancestors that he committed these wrong deeds, then will his pain be mitigated; he will try to atone for his past by helping others to rise above their lowly conditions, and in seeking to do this good work he will find the pain passing away from him, strength of mind and character will unfold within him, and peace, and at last happiness, will come.

Q.—[By A. J. Hollingsworth.] Some persons when intoxicated give indications of character entirely differing from their own. Is this a revealment of themselves usually kept concealed, or is it attributable to an independent spirit influence holding them in control and exhibiting its own peculiarities?

A.—This may be attributed to either one or the other cause of which your correspondent speaks. It may be that a person under intoxication may reveal certain traits and tendencies of his nature usually kept in subjection in his normal moments. When reason has full sway over the organism, and a sound mind controls the body, the higher tendencies and attributes of the individual are in the ascendency, and he may exhibit traits and tendencies totally unlike those which are displayed when he is under the influence of strong liquor; for at such times, when under the influence of intoxicants, the lower and baser traits and characteristics, which he may have inherited from some remote ancestor, which may have been handed down to him by pre-natal conditions and influences, exhibit themselves, and the man appears to be a very different person from what he is at other times.

On the other hand, these strange incongruities and characteristics which display themselves when a person is intoxicated, may not be the exhibition of his own mind at all; they may be caused by the close attendance of some unseen spirit. Some mediumistic natures are more susceptible to the influence and approach of invisible spirits, when under the influence of some stimulant or of some narcotic, than when in their own normal condition. The intoxicating liquor, affecting the brain structure and also the nervous organization, may bring an individual into a susceptible, negative condition, through which he is easily approached by those spirits who desire to make use of his organism, and at such times these traits and tendencies which he displays may be, and probably are, exhibitions of some foreign spirit manifesting its own characteristics in outward life.

Q.—[By Chas. S. Simmons.] Spirits in their messages frequently express regret that their friends on earth do not open the door so that they may enter. Please inform us what is implied by the term "open the door," and in what manner we can accomplish what they so deeply regret our not doing.

A.—You can close and bar the door, so to speak, of your life against spiritual approach and spiritual communication, by the influence of your own minds. By cultivating and exercising a spirit of coldness and distrust, of suspicion, and perhaps of misjudgment, against any one human being, you may create around yourselves an atmosphere which may be as hard as adamant, impenetrable by good and loving spirits. It may be that you are harsh and distrustful against the thought of spirit-return; you do not believe that the dead have the power of communicating with mortals; you do not believe it possible for those whom you have loved, whose forms you have laid away, to mingle in your homes, and in your families make their presence known.

You may like to believe this, but after all, you do not think you can be convinced; you do not see what possible evidence could be brought to convince you of this truth, and you are constantly sending out an atmosphere of doubt and distru . Your spirit-friends cannot approach you very closely when you are in such a mood; they cannot lovingly impress your mind with thoughts of their presence, or give to you any token of their continued affection for you. But while you may not do this, while you may desire and long for the presence and for the confidence of your spirit-friends, yet you may perhaps yield to a disposition of harshness, of coldness, in your outward life, toward those whom you meet; perhaps you cultivate and send forth a spirit of dislike against certain of your fellow-creatures; perhaps you are not sympathetic by nature, cheerful and kindly in disposition, and thus you create an atmosphere which is repellant to sensitive, loving spirits, who inhabit worlds of light beyond; they cannot approach you, although they desire to do you good; they are held off by your own attitude toward human kind; thus you close the door against them, bar their entrance to your lives, and they cannot come.

Yield to a loving, gentle disposition, give freely of your smiles and kindly words to your human fellows, do not stint the flow of your own gentle, loving hearts, but let the milk of human kindness go forth, and you will be well repaid, for you will not only attract to yourself congenial natures, loving friends on earth, but you will draw around you beautiful spirits from the other life, those who are tender and affectionate, who desire to bless you and lead you onward and upward. Your own friends will thus be assisted in coming to you; undoubtedly they will be able, after a time, to impress your hearts with a knowledge of their presence, and they will find the doorway of your lives wide open, so they can pass in, folding their own thoughts close to your hearts, and bringing to you peaceful influences, which will help you along with the struggles of life.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held Nov. 16th, 1888—Continued from last issue.

Freddie Warren.

[To the Chairman:] Please, sir, can I come? I was a little boy when I passed away—only seven years old—and I have been gone three years; that would make me ten now, would n't it? They teach me to say "passed out," instead of died. I know the people said I was dead. But we do n't find people dead; they only just come right through what we call the cloud, to where we are.

I want this letter to go to papa and mamma, because they do n't know very much about our coming, although they have heard that we do come right home where our own people live. Oh, sir, they had lovely flowers when I went away.

I have a teacher, just the same as I would if I had staid here and went to school. I lived in Brighton, Mass. Grandma told me not to forget to say that, else you would n't know who I was.

[Pointing into the audience.] Oh! that's a lovely lady right down there, because the spirits come to her so much. Grandma says I must n't point to be partial. I did n't mean to, only I saw so many spirits I could n't help speaking. A sweet little girl comes close to her to-day.

The children—the boys and girls—play together in the happy Summer-Land. The beautiful flowers bloom all the time; then we have what we call the crystal river, which seems like a stream of beautiful clear water running along; and the birds sing so sweetly. We do n't have any snow like you do here; it is always sunshine. Do n't you think you would be happy if you had the sunshine always and no rains?

Won't you please, sir, just to send this letter to my papa, George Warren? My mother's name is Nancy, and mine is Freddie Warren. I thank you for writing it down for me. Grandma is with me to-day, and sends love to them all, and says to tell them she is taking care of Freddie.

Sarah Ricker.

I thank God for the children! It is delightful to know that they are so happy and so well cared for in spirit-life. Many times while I dwelt in the mortal, doubts would come to me as to whether we should find our children again; but on passing over the first sight which greeted me was that of children gathering around, with bright and happy faces and arms full of flowers, strewing the path before me.

Oh! it is sweet to feel that there is companionship in spirit-life, and also that an attraction still draws us to dear ones yet left in the mortal. Let me say to you, sir, this is a noble work you are engaged in, opening channels of communication for us; for we might come, and if you did not open a door we could never make you know we were here. The beauties of spirit-life can never be half expressed by us. You must wait until you come to be spirits as we are, then you will understand for yourselves. It is a grand, a glorious truth, to know that we find our own.

Many have looked upon the face of a friend as it has lain in the casket, and said: Oh! I love to look upon it, but why did they take my dear one away? In wisdom have they been taken, dear mortals, but never in this life can you understand why it is so.

I have heard it said: "If spirits are coming, they will come to me of their own accord." Let me ask you if we should come to visit you in the flesh, and sit down and talk to you for a long time, while you merely assented, how long do you think we would stop with you? Not very long. So just turn the tables for a moment, and consider how it must be with us, who are more sensitive in the spirit form than you can be in the mortal.

I am thankful to-day that I have been given the privilege of speaking here, for there are loved ones far away in Oakland, Cal., who are waiting for a word from some dear one who has passed over. I have been here before, and the thought has come to them: "Why do we never hear anything from Sarah Ricker?" and it has been spoken many times.

Think not, loved ones, we are idle, or that we have lost aught of our affection for you. Oh! no, the old attraction still holds us to you, although we have not spoken. More enlightenment is coming; you are constantly learning; old theology is fading away, and spiritual truth is taking its place. My name is Sarah Ricker.

Daniel J. Ames.

I hardly know, Mr. Chairman, whether to make the attempt to speak in this meeting. I feel that all I can do is to acknowledge here that I was in the dark. I knew not of spirit return. I always believed that the spirits of the departed ones hovered around us, but as for anything further, I dared not think it, and so I plodded along in just about that way. I would say to all dear friends that are left, to my dear wife and children, I am aware of what has happened since I left the mortal. I know of the trouble that came into the home only a little time after my form was laid away.

Dear wife, when you were nearly prostrated with grief on account of the separation, if you could have known that I was right there it would have been a comfort to you. I attended the funeral services, and heard the words spoken over the old form. I knew, as I said, of what came to the home in a little while that we enjoyed so much; when it went up in the flames. I have been with you, and have *realized* all more fully than you could have told me.

In Rutland, Ill., I shall be remembered. They will say: "It cannot be possible that he would go into a Spiritualist meeting and mix with those people," for I hardly dared utter the name of Spiritualism in the mortal form. I belonged to the church, and thought that was going to sustain me all the way through.

The words that were spoken at the services were from I. Corinthians, xv:57. Now I will say to you it would have been more appreciated if they had taken the fifty-first verse. Not that I come to find fault, but to let them know that I see things differently from what I ever did in the mortal form.

I shall be remembered in Parsonfield, Me., for that was my native place. I am confident that by means of some of the friends or through some channel this message will reach my family. I want them to know I realized their sorrow, and how much they felt they needed me in the time of trouble. As they went to the hotel they said: "Oh! if father had only been here how much he could have done for us." Dear children, father was there, but not in the mortal form. I came to help you, to strengthen you through those trials. Again I must acknowledge I was in the dark. I would not have listened to the truth that spirits can communicate with mortals.

I find that heaven is a place of happiness, and that it is our privilege still to progress onward and upward.

It is hardly one year since I left the mortal life, but let me tell you I have not left the earth, by any means. I have been with the dear ones many, many times. As I entered spirit-life dear old Grandma Ames came to me, saying, Daniel, you have much to learn. I looked at her in astonishment, because I beheld her in a perfect form. I said, Grandma, you do n't look as old as you used to. She replied that the spirit never grows old. I am thankful that this opportunity of speaking has been granted to me, for I feel that some good will come from it to those who know not of spirit return; that is, they will seek to learn a little on this side. Daniel J. Ames, of Rutland, Ill.

Theodore Noyes.

I too, Mr. Chairman, am very glad to be able to speak a few words, that they may feel in the home that those who have passed out of the body are not *dead*. Hannah says she has been many times in the home and has spoken privately; also that Moses has given a few words, but I never have made the attempt to speak. I trust these words will reach some one in the family, and that they will learn from one and another, by putting this and that together, that we really are live people. I feel thankful to know this is a truth. I knew a little of it before I passed away, but not as much as I might have done, and therefore I am trying to learn on the other side. When we say "the other side," it seems as if it was just this side, the partition is so slight that closes you out from us. How many times has this been told you; still it is just the same with you, you do n't understand it any better for the telling.

It is a beautiful home, and never have I met a spirit that will say he wishes to return. More than that, I have seen spirits almost afraid to enter the earthly atmosphere, for fear they would not get back to the spirit-home again. So you must know that that home is attractive.

Hannah wishes to send greetings to Calvin, and say to him there are some little changes coming in the family.

In the hall, on the last Sabbath day, I tried hard, as I stood by the lady on the platform, to make myself known, but I failed. We try to do this, not so much for ourselves as for mortals, and how grand it is that the talent is given to some that they may speak for us. My name is Theodore Noyes, of Haverhill, Mass. It is many years since I passed out.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Nov. 23.—Philander Studley; Jeanie E. Newman; Fidelia Austin; Forest Huling; Elmira Gage; Herbert U. Steere; Levi Jenison; Isabella Daniels; George Adams; Aaron Keyes; Minnehaha; Curtis Allen.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Dec. 14.—Lemuel B. Faunce; Rev. John Keith; Asa Caswell; John Peak; Georgie Lacrosse; Frank Crasby; Ann E. Cole; Harriet E. Darling; Horace Griffith; Frankie Watts; Elmira Richmond; Charles E. Merrill.

Japan.

The Mikado has the bluest blood of any ruler on the face of the earth. The present dynasty of Japan runs back to the gods, and his Imperial Majesty is the one hundred and twenty-first Emperor of Japan. The Japanese have their history and their mythology, and the present Emperor comes from Jimmu Tenno, who was the first Mikado, and who ruled Japan six hundred and sixty years before Christ was born. This man was a descendant of the sun-goddess, and Mutsuhito, the present Emperor, traces his descent directly from him.

Japanese history gives the story of each of the one hundred and twenty Emperors between the two, and if you will think a moment you will see how far back 660 B. C. is. This was before Rome had become an empire. England was unknown even to the Romans, and hundreds of years were yet to elapse before Cæsar penetrated Gaul. The present Emperor was born in Kiota, Nov. 3d, 1852. He was declared heir apparent to the throne when he was eight years old, and he succeeded on the death of his father in 1867. He was crowned in 1868, and was married at the age of seventeen, in 1869.

China.

Probably the magnificent state of the royal baby of Spain surpasses that of any other infant of western lands, but the retinue of the Emperor of China shows how they do such things in the East. The list of his attendants was as follows: Eighty nurses; twenty-five fan-bearers; twenty-five palanquin-bearers; ten umbrella-bearers; thirty physicians and surgeons; seven cooks; twenty-three assistant-cooks; fifty servants and messengers; fifty dressers (to put on and take off the imperial clothes); seventy-five astrologers; sixteen governors; sixty priests. With thirty cooks and thirty doctors, it is perhaps a wonder that Kuang Hsu, Emperor of China, has lived to be seventeen years old.

Verifications of Spirit-Messages.

PAUL DILLINGHAM.

It is my privilege to verify the truth of the message, coming a few weeks ago, from PAUL DILLINGHAM. He was a resident of this place from boyhood. He passed beyond some five years ago, leaving a wife and child to mourn his loss. FAY MCFADDEN.

West Pawlet, Vt., Dec. 17th, 1888.

HARVEY SLADE AND CHARLES BRISTOL.

The communications recently published from HARVEY SLADE and CHARLES BRISTOL are both recognized here, where they were known. Harvey Slade was a Baptist minister who some thirty years ago investigated Spiritualism and gave up preaching. He officiated at Beekman Huling's funeral in 1864. Charles Bristol was a whitewasher, as he says, and is well remembered by many old citizens, who see his characteristics in the communication. E. J. HULING.

Saratoga Springs, N. Y.

To the Liberal-Minded.

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

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

Passed to Spirit-Life,

From Boston City Hospital, Dec. 11th, 1888, Mrs. Rosilla M. Manum, wife of A. E. Manum, of Bristol, Vt., in the 49th year of her age.

Sister Manum was a firm believer in the Spiritual Philosophy, and being somewhat of a medium, was fully convinced of the power of spirit return. Her many friends will miss her smiling face from Queen City Park, where she was a constant attendant from the time the camp-meetings first commenced at that place. Ever a loving, tender wife and mother, a kind and sympathetic friend and neighbor, ready to aid the sick and suffering, she will be truly missed.

Her remains were conveyed to her late home in Bristol, where the funeral was held, the discourse being delivered by A. E. Stanley of Leicester. Her sorrowing husband and son have the heartfelt sympathy of the entire community in their great bereavement. F. A. EMERSON.

From Malden, Mass., Tuesday, Dec. 11th, suddenly, from heart disease, Mr. Henry H. Hyde, aged 76 years.

Mr. Hyde resided in Malden more than fifty years, and served the town as Selectman, Assessor and Overseer of the Poor; he also filled many other minor offices in the town; was ward officer in one of the districts since the organization of the city. He was also for twenty years in the Government service at the U. S. Storehouses on Long wharf, Boston, also Agent of the Kennebec Steamboat Company, and when he retired from active service in that capacity, his only son, Charles H. Hyde, succeeded him. Mr. Hyde had many friends of long standing, who appreciated his worth as a man. He was remarkably active for one of his age, and was a constant attendant at the Spiritualistic meetings in Boston, being present at the Boston Temple Society meeting the Sunday previous to his exit. He was also present at the Ladies' Aid Society gathering the Friday evening previous. A good honest man has gone to his reward, and joined loved ones gone before. COM.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

THE DISAPPOINTED.

BY ELLA WHEELER WILCOX.

There are songs enough for the hero,
Who dwells on the height of fame;
I sing for the disappointed,
For those who missed their aim.

I sing with a tearful cadence
For one who stands in the dark,
And knows that his last, best arrow
Has bounded back from the mark.

I sing for the breathless runner,
The eager, anxious soul,
Who falls with his strength exhausted
Almost in sight of the goal;

For the hearts that break in silence
With a sorrow all unknown,
For those who need companions,
Yet walk their ways alone.

There are songs enough for the lovers
Who share love's tender pain;
I sing for one whose passion
Is given all in vain.

For those whose spirit-comrades
Have missed them on the way,
I sing with a heart o'erflowing
This minor strain to-day.

And I know the solar system
Must somewhere keep in space
A prize for that spent runner
Who barely lost the race.

For the pain would be imperfect,
Unless it held some sphere
That paid for the toil and talent
And love that are wasted here.

Holiday Sentiments of the American Pharisee.

We thank Thee that we are not as other nations are. We have the biggest territory; it stretches from the Canadian shore to the Gulf of Mexico, with a prospect of including Canada on the north and Mexico on the south; it stretches from Sandy Hook to the Golden Gate, with a prospect of including Cuba on the east and the Sandwich Islands on the west. We could put all Great Britain into one of our interior Western States and have room to spare. How big we are!

We have the biggest prairies, the biggest mountains, the biggest natural watercourse, the biggest waterfall, the biggest cyclones and blizzards, and some premonitions of the biggest earthquakes. We have the biggest wheat fields, the biggest cotton crop, the biggest coal and gold and silver yield, the biggest oil wells and the biggest monopoly to control them. We have the biggest railroad systems, the biggest telegraph system, the biggest bonanza farms, the biggest corporations, the biggest Trusts, the biggest labor organizations, and a remote prospect of the biggest kind of war between the two. We have not yet the biggest populations, but we shall have by 1988; nor the biggest cities, but when we have added Brooklyn and its suburbs and Jersey City and its suburbs to New York City and its suburbs, we have a city which promises to be as big and unwieldy as London. We have not the biggest churches, nothing yet equal to St. Paul's and St. Peter's, but we have the biggest opera-house. We do not claim the best universities, but we promise ourselves the biggest. We have a $3,000,000 one building in Worcester, a $5,000,000 one in prospect in Philadelphia, and a six or eight million dollar one organized in California. We have the biggest newspapers, if not the best; the biggest school system, if not the wisest; the biggest surplus in our Treasury; and we pay, as a nation, the biggest tobacco and drink bill.

We have a history big with events. The migratory movement which landed the Pilgrim Fathers, the Cavaliers, and the Huguenots on the Atlantic coast was the biggest migratory movement in history, measured by results; the Revolutionary War was, in its influence on the destiny of the race, the biggest revolution ever wrought. We have since fought out the biggest civil war ever fought, and buried the greatest number of brave boys in gray and in blue beneath the sod, have paid off, since, the biggest National debt and entered on the grandest epoch of the making of big fortunes. We have elections on the biggest scale; we have the biggest barbecues, the biggest processions, the biggest mass-meetings, the biggest corruption fund paid out during the campaign, and the biggest lot of public offices to be distributed as spoils to the victors at the end of it. What a country we are!

Ah, Mr. Pharisee, is there in all this a cause for such self-gratulation? Is this great Babylon that we have builded? Did we lay the prairies, build the mountains, dig the watercourses, or fill the rocks with their treasures of coal and gold and silver? Did we make the territory great? Did we or our fathers frame the institutions that have given us a history like that of no other people? Not at all. A thousand years ago King Alfred found in the Mosaic laws the germs of free institutions and sowed them in English soil. Other statesmen followed, cultivated, developed what he had started. The Magna Charta established the rights of the people as against the despotism of the kings; the constitutions of Clarendon, the rights of the people as against the despotism of the church; Simon de Montfort and his compatriots, the rights of the people as against the exclusive authority of a landed aristocracy; the English reformers, under Henry the Eighth and Queen Elizabeth, the rights of the nation to be free from foreign prince and potentate; the Roundheads, under Oliver Cromwell, the supremacy of the people represented in the House of Commons. These battles were fought on other soil than ours; these victories won by other heroes; we are not as other men are because we have a grander opportunity. We shall be a greater Nation only as we see our opportunity and make good proof of it, proving ourselves worthy of all the history which has preceded and all the possibility which may follow. —*The Christian Union.*

(From Alcyone, Springfield, Mass.)

What I Saw at Cassadaga Lake.

A REVIEW OF THE SEYBERT COMMISSIONERS' REPORT. By A. B. Richmond, Esq. Boston: Colby & Rich. 8vo, cloth, pp. 244. $1,25, postage free.

This is a scathing criticism on the absurd and unjust report of the Seybert Commission. Lawyer Richmond brings to bear his methods of procedure before juries—marshals the evidence in overwhelming detail, sums it up, and drives it home upon the mind of the reader till no other conclusion can be reached than the one that the phenomena he saw at Cassadaga Camp were not produced by any kind of trickery. The work is excellent to place before a skeptic.

Mr. Richmond was an intense unbeliever before he went to the camp, and beside, he had just read the report of the Seybert Commission, and settled down to the conviction that all spiritual mediums were deceivers, and all so-called spiritual manifestations fraudulent tricks. He had a legal friend who had become a believer in Spiritualism, and he was anxious to undeceive him. Hence he went to the camp-meeting sure he could detect all the trickery.

This is how he reports a portion of what he saw:

"I visited a slate-writing medium.... I had purchased two slates at a store on the grounds. I marked them and cleaned them, and kept them in my hands. I opened the slates; the medium put a piece of pencil between them of the size of No. 4 shot; I closed the slates, and held them together. I held one of the pellets I had prepared in my hand. I held the slates above the table, in open day-light, firmly grasping their ends. The medium placed the ends of his fingers under the slate-frame, with his thumb above them. Soon I heard the pencil move between the slates, and distinctly I heard it write. I lowered my head, and raised the slates close to my face; I traced the movement of the pencil from my left to right.

Soon the pencil ceased to move; the medium removed his fingers; I opened the slates, and saw a communication on the lower one that nearly covered its surface. I read it, opened the paper in my hand, and the communication was an intelligent answer to that interrogatory; the writing not unlike the familiar hand of the one to whom I had addressed the question, and whose name was signed to the communication."

Mr. Richmond visited other slate-writing mediums, and obtained similar results, always on his own slates, which never left his hands. Finally he received a message between two slates from Mr. Seybert. It read as follows:

"DEAR SIR: Do all you can to combat the error into which my Commissioners have fallen. They were unworthy and unfaithful. H. SEYBERT."

The minister who married five couples in one day said he was getting on at a "five-knot gait."—*Martha's Vineyard Herald.*

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Banner of Light.

BOSTON, SATURDAY, DECEMBER 29, 1888.

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

NELSON CROSS, *President.*

J. F. JEANERET, *Secretary,*
44 Malden Lane, New York.
JOHN FRANKLIN CLARK, *Cor. Secretary,*
89 Liberty street.

The American Spiritualist Alliance.

The regular meeting of The Alliance convened at Mrs. Wallace's residence, 219 West 42d street, New York City, on the 19th inst. After the election of two new members and the usual formal business had been disposed of, Mr. Clark stated that he had that morning the pleasure of conversing with an ascended brother, Dr. S. B. Brittan, one of the earlier members of The Alliance, in which he had taken great interest while here, and still continued to be deeply interested in its work and welfare. Bro. Brittan said that what The Alliance needed was a good, old-fashioned Methodist revival among its members; that most of them seemed to think they had done their full duty when they paid their dues. But this was a great mistake; that they should cease trying to see how much they could *get* and begin to try and see how much they could *give*; that tests of spirit presence might be all well enough for strangers, but the members of The Alliance should have grown beyond the desire for tests, and should endeavor to see what they could do for the uplifting and enlightenment of humanity.

Mr. Clark then called the attention of The Alliance to the subject of obsession by undeveloped spirits. The opinion of its members was asked as to the cause of obsession, and the proper course to be pursued to secure for the mediumistic persons a complete control of their own organism, and also to place the obsessing spirit in the line of progression.

The subject was suggested by the statement of Mrs. M. E. Wallace at the previous meeting of The Alliance of a case of obsession in which she had been called upon to render aid in enabling the obsessed lady to gain control over her own organism. The case, as related by Mrs. Wallace, was as follows:

About two weeks ago I received a call from two ladies of this city, the elder of whom told me that her younger friend was suffering from the control of some spirit, and that unless she could be rescued from such control she would be sent to an asylum for the insane; that she had determined to try and find some medium who could help her friend, and had called upon one who had assured her that he believed the wise and highly advanced spirits that formed Mrs. Wallace's band could control the obsessing spirit. The lady said that her friend some months ago, knowing nothing of spirit phenomena, had gone with her to a seance and formed one of a circle around the table; that when the circle was over they found that her friend was entranced, and themselves powerless to dislodge the controlling spirit. The spirit held the lady for several hours, refusing to leave, and declared that now she had got back to the earth-plane she was determined to remain.

At one time the spirit held her medium for four days consecutively, and would take control of her at all times and in all places, refusing to let her engage in her ordinary daily pursuits, but spending most of her time singing snatches of operatic music and falsely calling herself Christine Nilsson, though the young lady in her normal condition did not understand a bar of music. She had lost all power over herself; and her family were contemplating placing her in an asylum.

This, said Mrs. Wallace, was her condition when they came to me. I told them I did not know what my guides could do to help her, but I would give them a chance to try, and invited them into my library. The spirit controlled her medium, and began to laugh in a peculiar manner, and then to sing. She would not let me place my hands upon her medium nor come close to her. As I talked to her and approached, she retreated, and finally defied me, saying *they* had got control of the medium—for there seemed to be more than one spirit—and that they would hold her in spite of herself and everybody else. My chief control then came in and spoke through me, saying: "The very words you have spoken proclaim your darkened condition. We say to you *no*" a thousand times *no*" you shall not control this earth-child to her detriment." Then, offering up an earnest invocation to the Source of Life to give them wisdom and power to lead those undeveloped ones up out of darkness into light, in tones of authority, he pointed out to them their duty toward their medium, until the spirit gave up the attitude of defiance and began to weep.

Then in tones of tenderest love he pointed out to her how she could be of great service to her medium and to herself, and assured her that he and all the bright spirits she saw around her loved her, and would teach her how to control her medium wisely if she would try to learn; and that if she would obey their instructions no one should be permitted to take from her the medium she had found.

Then, said Mrs. Wallace, my Lillie controlled me, and placing my arms around the neck of the young medium, asked the spirit if she would not like to be the same to her medium that she (Lillie) was to me.

The spirit said that would please her very much. Lillie then said to her, "I do not like your assumed name of Nilsson, and am going to give you a new one. We are going to call you 'Guiding Star,' because henceforth you are to keep near your medium and not allow any spirits to control her; and we wish you to promise us that you will not control your medium again until she comes here one week from this day. Will you promise us that?"

The spirit hesitated for a time, but finally made the promise, and Lillie assured us that she and others of her mother's band would come to her and her medium during the week.

On the next Thursday morning the young lady called again and said the spirit had kept her promise, and had not controlled her, but had been near her all the time, and seemed to be just ready to take control.

At this second séance with this medium I had with me Dr. Hicks, who being, as you know, both clairvoyant and clairaudient, was able to see and talk with the spirit, and described her to me to be a fair young girl, very fond of singing.

Soon after entering my library, said Mrs. Wallace, the spirit controlled her medium and began to sing as if she were wild with delight at again having control.

Dr. Hicks saw what appeared to be a temple near by, and heard therefrom grand and noble music produced by the voices of many singers, and he asked the spirit if she did not hear the singing. She said, "No." Then he said: "Look yonder; do you not see that great building?" and he pointed toward it. The spirit, looking in the direction indicated, said she saw the building. "Now listen," said the Doctor. "Do you not hear the grand singing?" "Yes, yes, I hear it," said the spirit, and she seemed greatly pleased. "Well," said the Doctor, "I will introduce you to my friend here, Aglos, and he will take you there and introduce you to the singers, and you may join them, when you can sing all you like." This seemed to please her, and we continued to talk to her for a considerable time, again securing her promise that she would not control her medium at her home, but only when she was with her friend; nor let any other spirits control her. We made an appointment for them to come here again on the following Monday evening.

It was arranged that Mr. J. Franklin Clark should be with us at the next séance for the treatment of this case, and on the appointed evening there were present the two ladies, Dr. Hicks, Mr. Clark and myself.

Mr. Clark was the last to arrive, and after being introduced he emphasized and enforced upon the mind of the medium what had already been pointed out to her, that it was her duty to claim and demand that her own individuality should at all times be respected, and that the spirit should be made to understand that she must never attempt to control her against her wishes.

Mr. Clark noticing that the spirit had already got control of the medium's right hand and was using it as if picking the strings of a musical instrument, and that the medium's attention was being concentrated upon her hand, suggested to the medium that it was the method used by the spirit to get full control, and told her to press her tongue firmly and with an effort against the roof of her mouth, and thus concentrate her mind by the exercise of her will in opposition to the will of the spirit, and thus baffle her effort at control.

The medium did this, and retained the control of herself until all had been said to her that we desired, and was then requested to make herself passive to the spirit, which she did, and instantly the spirit had control, and began to laugh and then to sing. Finally we said we wished to talk with her, and she ceased singing.

I was then controlled by my chief guide, and offered up a fervent invocation. As I did this, I stood close in front of the obsessed medium, who was seated with Dr. Hicks upon my right, and Mr. Clark at my left, the four thus forming a square. As I spoke Mr. Clark stretched out his left hand to near the medium's forehead, and she gradually settled backward until her head rested quietly against the back of the large chair in which she was seated.

I then tried to have the spirit talk with us, but she could speak only in the Swedish tongue, which none of us understood. But we all united in trying to win her confidence and affection by trying to teach her a few English words.

After some time Mr. Clark requested my control to bring some one to control the medium that could speak the English language. He said to Dr. Hicks, "I will do so," and leaving us, in a few moments returned with a male spirit.

Mr. Clark then took the medium's right hand in his, and placing his left upon her forehead, asked the Doctor to take hold of her left hand. Then we all united our will-force to expel the female spirit that was controlling, and to bring in the male spirit.

Soon we saw a change coming over the face of the medium. It brightened up with a smile, and soon an effort was made to talk in English. After a time, encouraged by our words to get a more perfect control, the spirit succeeded in making himself known, and proved to be a physician, who had been an acquaintance and friend of the medium when on this plane of life, and who had but lately passed on. We desired him to make the acquaintance of the Swedish spirit, and in conjunction with her to assume the chief charge of the medium, which he said he would do.

Doctor Hicks saw the spirit that had been gently forced from the control standing at the side of her medium looking very disconsolate, for she realized that she had been cast out by a power she could not resist, and seemed to fear her medium was to be taken from her.

When the physician was about to give up the control, he was requested to yield it up gradually, so that we might bring the medium back to her normal condition, and prevent the little spirit coming in until we gave her permission, wishing thus to enforce the lesson upon her that there was a power that she could not overcome.

Mr. Clark removed his hand from the medium's forehead, and releasing her hands made upward passes, and after considerable effort brought her into her normal state. Dr. Hicks then saw the physician talking to the little Swede and placing his hand upon her head. After we had conversed with the medium for some time it was suggested that the little Swedish spirit should again be permitted to control her medium, to assure her that there was no desire on the part of the spirits or ourselves to send her away or to take her medium from her.

So we invited her to return, and as an evidence of our desire to aid her, Mr. Clark placed his hand upon the medium's brow, though there was no need of our assistance. Instantly she took control, and if one might judge from her song, she was filled with joy at again finding herself in control of her medium.

Talking kindly and pleasantly to her, and getting her promise that she would only control when sitting with her friend who was present, and then only for the stipulated time, and guard her against all undeveloped spirits, she sang *adieu, adieu*, and quietly gave up her control.

Soon afterward this spirit left the room and then spirit Aglos told Dr. Hicks her story as follows:

When she was a young girl of fifteen years and was receiving a musical education as a vocalist, she lost both of her parents by shipwreck. The shock she then received dethroned her reason and made her a mild maniac. Shortly after she passed to the supermundane plane of life in that wrecked mental condition, and had been since that time a wandering spirit, going hither and thither, finding no rest. In her wanderings she came in contact with the medium in question, and gained control of her organism, wholly ignorant of the laws governing it, and the mental condition that she was in made her wholly oblivious to any moral obligation to respect the rights of the medium. He said the spirit had now entered upon a line of improvement, and would soon be a blessing to herself and her medium.

He said that we would be astounded did we but know of the multitudes of spirits that were in a similar condition, and for whose restoration it was necessary that they should gain light through some human organism, and that in every large city on this mundane plane there should be hospitals established in charge of sympathetic and enlightened souls, where such cases as the medium with us could go for relief, and where those multitudes of wandering spirits could come and be restored to their right minds; that the wise and benevolent inhabitants of the several planes of life should coöperate in their efforts to bring the afflicted of their kind, wherever found, into conditions of physical and mental soundness and health, and place them in the way of progression to higher planes of life and usefulness.

The subject was discussed and illustrations from observed cases given by Dr. Cetlinski, Mrs. Coleman, Mr. Jeaneret, Mrs. Beach, Dr. Wyman, Dr. Hicks and Mrs. Wallace.

The general opinion was this: That obsession was the control of a mediumistic person by undeveloped or insane spirits, and that the proper course of treatment was to first gain the confidence of the spirit by gentle, kind and sympathetic words and actions, and then, after having gained the spirit's confidence, to instruct it as to its true position, and show it how it could change the conditions it was in, and enter into a better state, thus saving the spirit and medium at one and the same time.

After the discussion by the parties above referred to, Mrs. Moss was controlled by Spirit S. B. Brittan, who addressed The Alliance, and Mrs. Coleman was controlled by Dr. Channing, who spoke to us. Miss Veil was also controlled.

The next meeting will be at the same place Jan. 2d.

JOHN FRANKLIN CLARKE, *Cor. Sec'y.*

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.—*Free Meetings* are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Berkeley Hall, 4 Berkeley Street.—The Boston Spiritual Temple services at 10½ A. M. and 7½ P. M. Mrs. A. H. Colby-Luther speaker for December. R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Secretary.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2½; and Wednesday evening Sociable at 7½.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at 3 P.M. Public meetings every Friday evening at 7½.

Berkeley Hall.—The Independent Club meets every Friday at 2 P. M. Séance, followed by sewing-circle. Supper served at 6 P. M., followed by entertainment. J. W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

A Public Social Meeting will be held every Thursday evening at 7½, in the Office Parlors, Evans House, 175 Tremont street. Eliza J. Bennett, Manager.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

American Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

Cambridgeport.—Meetings are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

[THE BANNER forms were necessarily put to press one day in advance the present week: we have therefore found it necessary to condense the local reports which came in at intervals on Monday, and to give only the announcements minus details.]

The Boston Spiritual Temple—Berkeley Hall.—On Sunday, Dec. 23d, after the song "Angels Ever Bright and Fair," beautifully rendered by the accomplished songstress, Miss Alice M. Black, with Miss Ellen F. Barnett as accompanist, the guides of Mrs. Luther discoursed to a large and attentive audience upon "Experiences in Spirit-Life of Martyred Victims of the Christian Church, and Their Relations to the Unfoldment of Modern Spiritualism." In the evening she spoke on "Death in the Spirit-World."

Next Sunday Spirit Thomas Paine will discourse upon the common-sense and radical truths advocated in his earth-life. O. L. R.

Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Large audiences assembled last Sunday. The exercises opened with the singing of "Beyond the Shadows," by Mrs. Mary Nickerson, Prof. Willis Milligan accompanist. After remarks by President Lewis, Mrs. Ida P. A. Whitlock read "Only Remembered by What I Have Done," followed with an invocation and remarks contrasting Christianity with Spiritualism. The Christian world is, she said, rejoicing to-day over the birth of Christ, and Spiritualists over the continued existence of their friends in spirit-life. John Calvin in his day gave creeds by which men and women might be born again, and be sure of a future life. Martin Luther followed, a little more liberal in his thoughts. Both presented new thoughts, but were limited in their views regarding the future. Father Murray, of the Universalist church, came later, and declared he could not believe that the All-wise Father would punish his children eternally; and lastly come our spirit-friends, teaching no creed or form of worship, but believing that for every sin a man commits he must suffer, and through suffering be purified and fitted for an eternity of happiness. The men I have named were true to their convictions, bigoted, it is true, but living and acting up to the light they had.

Spiritualism could not have attained its present strength through the religious truths taught by these men and their followers. Progress is marked upon thought from that day to this, and the hell of orthodoxy is rapidly becoming a thing of the past. Let us accept the truth from whatever source, and the truth shall make us free. To-day we have the church upon one side, Spiritualism upon the other, both believing in a heaven and a future life, yet antagonizing each other. Spiritualism will soon or late leaven the whole lump, and we shall all be in a realm of purity of thought and our lives flow on for the benefit of humanity and in harmony with the Divine Spirit.

Mrs. C. M. Bagley remarked that the last speaker had given the theory and she would clinch the truth by giving proof of spirit presence, and did so to the satisfaction of all, giving among other names, John Mayo, of Waltham, Mrs. Dr. Fenwick, of Chelsea, Capt. James Townsend, of Stoneham, and Geo. Hoyt, who was formerly a dealer in hay and grain upon Canal street, Boston. All were recognized.

Evening.—After singing by Mrs. Nickerson, Mrs. Whitlock spoke earnestly upon the claims Spiritualism makes upon us, and the duties involved in its acceptance.

Mrs. C. M. Bagley gave clear and convincing tests of spirit presence. One control remarked that when living he used to talk a great deal, and many thought him crazy; but he did not wish to be forgotten, and gave the name of Chauncy Barnes.

Wallace Wright and his wife Katie, who went down in the ill-fated steamer Columbus, announced themselves re-united and happy. Madame Beals, a well-remembered medium, also came and gave hearty greeting to her Boston friends.

Edgar W. Emerson will occupy the platform next Sunday, and the usual test circle Thursday evening, to which any and all are invited, especially those who are in doubt about this philosophy. HEATH.

Independent Club—Berkeley Hall.—On Friday evening a most enjoyable and entertaining programme was carried out. Mr. J. W. Fletcher made general remarks, and cited illustrations and experiences from his visits to Springfield. Miss Jennie Rhind spoke in an acceptable vein, relating an anecdote to show her standing in relation to the work of the Club. Miss Emma Nickerson gave an inspirational address of exceeding interest.

W. H. Randall being called upon, responded with remarks of a very spiritual nature. Capt. Holmes said the name of Charles Sumner, referred to by preceding speakers, recalled many reminiscences of our statesman; he closed by reciting an original poem, written at the time of Mr. Sumner's demise. Mrs. Kate R. Stiles was heartily received as usual, and the beautiful poem, "Christmas Chimes," was a pleasing tribute to the evening's interests.

Next Thursday evening the annual business meeting for the election of officers takes place, and all members are requested to attend.

This meeting will be held at 6 Beacon street, Room 5.

Next Sunday Mr. J. W. Fletcher will deliver a lecture entitled "The Record of the Year." This will be a retrospective glance at the Spiritualistic events of the year, with morals to be drawn therefrom, and hints as to the future growth. F. V. FULLER, *Sec'y.*

The Ladies' Industrial Society held its regular meeting at No. 4 Berkeley Hall building Dec. 18th. After a very enjoyable supper the meeting was called to order by our president, and the exercises were introduced with a solo by W. H. Briggs, entitled "Anchored;" accompanist, Miss Ellen F. Burnett. In response to an *encore* Mr. Briggs sang "Dreaming." Mrs. Colby then addressed the friends in her usual logical and earnest manner. A duet was sung by Mrs. Hattie Mason and Mrs. Hattie C. Stafford. Mrs. Kate R. Stiles talked of Inspiration and gave an original poem, "Babyland." An intermission allowed time for increase of membership, when Miss Nickerson recited an original poem—"A Song out of Silence." Mr. Lees gave "Old Saws and New Sayings," from Sermon on the Mount. Capt. Holmes filled a few minutes with "A Sunset Picture," Mrs. Mason and Dr. Brown added to the interest of the meeting, and the evening closed with inspirational singing that united all hearts, as hand-clasps and good-nights were exchanged. EMMA J. NICKERSON, *Sec'y.*

Children's Progressive Lyceum No. 1, Paine Hall.—The exercises Dec. 23d at this hall were unusually interesting, while the large attendance of both scholars and friends was very gratifying to the officers of the Lyceum. After the usual exercises by the children, Mrs. Butler was called to the platform, and Conductor Weaver in behalf of Mr. Milligan, presented her with a beautiful pet dog. Mrs. Butler responded in her usual interesting manner for the gift.

We trust our friends will not forget the regular Wednesday meetings held at 1031 Washington street, but will come and see us. All are welcome.

H. O. TORREY, *Cor. Sec'y.*

College Hall, 34 Essex Street.—The meetings at this hall were well attended the 23d. Singing by Mrs. Chamberlain, after which Eben Cobb, manager, took for his theme, "The Saving Power of the Spirit of Truth, Contrasted with the 'Blood of Christ.'" His remarks were eloquent, and well received by an appreciative audience. Arthur McKenna, Mr. Redell, Mr. Fernald, Dr. Taylor, Miss Peabody, Mrs. Nellie Thomas and Mrs. Downs participated in psychometric readings, tests and remarks, and Dr. W. S. Eldridge diagnosed diseases.

The Fraternity Club of Singers is expected next Sunday to discourse fine music.

American Hall, 724 Washington Street.—The Echo Spiritualists' Meetings were held here Sunday last, afternoon and evening, Dr. W. A. Hale, Chairman. Good audiences were in attendance. Instructive remarks and convincing tests were presented by Mrs. A. E. King, Mrs. M. A. Chandler, Mrs. I. E. Downing, Miss Nettie M. Holt, Dr. Eldridge, Mr. Fernald, Mrs. Rich and Dr. Hale. Good music throughout the day—Mrs. Campbell pianist, Dr. Hale organist. Next Sunday test services, interspersed with short speeches; also the child medium, Miss Emma Ireland, will be present. M. M. HOLT.

Eagle Hall, 616 Washington Street.—The three meetings at this place were well attended last Sunday. Dr. Eames, Mrs. T. J. Lewis, Dr. Mckenzie, Mrs. Hancock, Mr. Redell, Mrs. Dr. Robbins, David Brown, Mrs. Conant, Dr. Thomas, Dr. Mathews, Mrs. Wilson and Mrs. Hattie Mason participated, in a programme consisting of singing, tests, psychometric readings, etc. Next Sunday, the 30th, Mrs. Temple, fire-test medium, will again be at this hall.

Parlors at 20 Bennett Street, Boston.—Last Sunday evening Mrs. Jennie K. D. Conant, under the influence of her control, gave some eloquent remarks and satisfactory psychometric readings and tests which were highly appreciated.

Buffalo, N. Y.—Sunday, Dec. 16th, was a disagreeable day in Buffalo, the rain incessantly driving; but a good-sized audience convened for the afternoon exercises. Mr. Baxter, after singing and reading, chose for his subject, "Binding Obligations of Spiritualists," and gave a timely lecture—one which every Spiritualist in the land might hear with profit.

A business meeting followed for an hour to *some* purpose; yet the adjournment was for future meeting and further action.

In the evening the storm continued, and the audience was considered small, numbering nearly two hundred. Mr. Baxter gave a lecture on "The Facts of Spiritualism and their Resultant Philosophy." "Facts outweigh all argument and sophistry," said the speaker, and then called attention to facts and phenomena, independent of the exarnated spirit phases, and showed how unequivocally they upheld Spiritualism. Mr. Baxter handled would-be exposers without gloves, and paid well-merited attention to Starr and Kellar, who of late have been exhibiting in Western New York—the latter, at the time, in Buffalo. Notwithstanding the controversial methods of Mr. Baxter, he is so well grounded and shows himself so thoroughly the gentleman, that he commands respect and hearing, gains commendation, and receives, as on this occasion, well-directed applause.

The house was particularly harmonious, and this aided to a most successful séance at the close of the evening discourse. Remarkable and accurate descriptions were given and some personal tests. The meeting was a treat to all who braved the elements to hear, and repaid them threefold for all they undertook. Mr. Baxter will continue two Sundays more in the city. VIDEX.

Brockton, Mass.—On Wednesday evening, Dec. 19th, Mrs. A. H. Colby-Luther lectured for the Ladies' Aid Society of Brockton. It seems fitting to say in praise of her lecture that it was full of truth and common sense. She spoke at some length of the creedal power which rules in our world, which we all realize to be true. She also thought that the money which is to-day expended to support our criminal courts, to fee our judges, lawyers and jurors, might be expended much more wisely in educational schools for criminals. She thought instead of sending men out of their bodies for committing crime they should be put in graded schools where there would be some chance of making them better. Angels bless Mrs. Luther in her ministrations for the good of humanity. MRS. EMMA BOOMER.

Haverhill and Bradford.—Last Sunday the services at Brittan Hall were of more than ordinary interest on account of the Christmas hour. The hall was handsomely decorated for the occasion with evergreen, holly, laurel and flowers. Mrs. Lizzie S. Manchester was the speaker in the afternoon. In the evening the sermon was a double one, it being specially arranged for the Christmas observance, by the presence of two mediums, Mrs. Manchester and Mrs. M. Louise Chase of Merrimacport, and many names and messages were given. Mrs. Manchester will occupy the platform next Sunday. E. P. H.

Worcester, Mass.—Mrs. Emma Miner occupied our platform Sunday, the 16th inst. Her subject in the afternoon was "The Elements of Character," and in the evening "Foundation Principles." The lectures were full of sound reasoning upon these subjects, and of the practical application of the teachings of the Spiritual Philosophy in our daily lives. Societies should keep Mrs. Miner upon the platform. S.

Notes by the Way.

To the Editor of the Banner of Light:

A gentleman carrying on business some fifty miles from Boston called upon me recently and related his experience regarding Spiritualism and the gift of healing by and through the magnetic and spiritual forces. He said, in substance, that he lost a child, a few years since, by so-called death, and this event caused him to investigate the philosophy and phenomena. He received good tests of the truthfulness of Spiritualism, also was informed that he possessed the healing gift to a large extent

One year ago he was in the presence of a lady whom he had known for many years. She had been treated for consumption for a long time, by various medical advisers, and was considered to be in the second stage of the disease, having ulcers upon the lungs. In a joking way he informed her that he had been told that he possessed the healing gift by the laying on of hands, when another lady present asked him to see if he could not relieve the sufferer. He consented, and the results were so beneficial that he continued to give her treatments until she is now comparatively a well woman—able to do her work.

He said that soon after he commenced to give her treatments, she would go into an unconscious trance or sleep, and while in that state would correctly describe her physical condition—the intelligence doing this claiming to be the spirit of a prominent physician while in earth-life. Several other intelligences also purported to come through her organism, the lady herself not knowing a word she uttered while in this state.

Other remarkable cures, wrought through his organism, were related to me by this man, who, however, for business reasons declined to have his name made public, though he was willing to bear witness in private to the verity of his gifts—gifts which he did not propose to exercise openly through fear of the opposition of a bigoted public, led on by the self-interested hatred of the "Regulars" in medicine.

There are many now in the community everywhere who, like this man, have the apostolic gift of healing, which they have received, but are hiding their talent in a napkin, for similar reasons. When will people generally gain mental stamina enough to declare to the Allopathic fraternity and its abettors, that medical laws to prohibit the practice of (successful) magnetic healing in the interest of (unsuccessful) mediævalism in medicine are alike an insult to the patient and an outrage on the practitioner!

Notice has recently appeared in THE BANNER of the transition of the East Indian Sattay.

While at Saratoga Springs last August I had several pleasant conversations with him in relation to his views on many points related to human life and the spirit-world. The Spiritualistic society at Saratoga employed him for several Sundays to give his views of the Hindu religion and its relation to Spiritualism, and in them he alluded to so-called Christian Science.

I will at this time only allude to his view of living on earth forever; to that end he argued that all there was *of* him was spirit; the material body was spirit, and by the right mode of living there would be no *end* to earth-life. This he claimed was the Hindu belief, and that the so-called Christian Scientists had a smattering of the same views, and were advancing them as *new doctrines*—merely for the money they could make out of such a course—whereas in East India information on these subjects was as free as the air, and could be obtained by simply searching for it.

He, to further this peculiar view, refused to eat meat and other nourishing things that would go to sustain the material body in this trying climate, so different from his own, and gradually allowed the spirit to lose hold on things material; the result was the separation of the two—which mortals call "death." Evidently he did not realize the relations of life in the spirit and the material spheres in a common-sense practical manner; the results show this at least.

He was quite a young man, and seemed to be well informed concerning the Hindu doctrines; he was positive in his nature and assertions. He did not seem to care for money except to pay his necessary expenses. His highest ambition seemed to be to make manifest his doctrines in this country, so that the "Christian Scientists" might not palm off their faint conceptions of the Hindu philosophy upon a credulous people as something new! A. S. HAYWARD.

44 East Brookline street, Boston, Mass.

Pleasant Occurrences.

A number of the friends of MRS. M. A. CHANDLER, feeling a desire to express in a tangible form their high appreciation of her faithful work, met at her rooms, 33 Common street, Boston, on Wednesday evening, Dec. 19th, to tender her a reception, and also to present to her a token of their respect for her worth as a woman, and her ability as a medium.

After singing by the assembly, Mrs. A. A. Morrill, as the originator of the happy affair, in a few appropriate words presented to Mrs. Chandler a fine, solid gold watch-chain, that had been purchased by the united contributions of those assembled, as well as of some who were unable to be present, but who sent kind words of interest and congratulation. Mrs. C., though taken entirely by surprise, was aided by her controls to give a feeling, appropriate and appreciative response.

Miss Minnie Stone, who very kindly volunteered her aid on the occasion, gave songs with guitar accompaniment. Remarks were made by May Andrews, and others; recitations presented by Miss Stone and Lillian Rich; and Mrs. S. J. Hosmer, of South Boston, pleased the company with the delightful music of the zither. The partaking of refreshments, the singing by the company of "The Isles of the By-and-Bye," and the expression of congratulations and kind wishes to the medium, closed the services of the successful occasion. M.

An informal reception was tendered MRS. JENNIE LORD WEBB on Thursday evening, Dec. 20th, at her room, No. 56 West Brookline street, Boston. Mr. Lyman C. Howe was expected, but on account of a previous engagement he was not able to be present, but sent a letter of regret. Some thirty friends were convened on the occasion, and an enjoyable entertainment was realized, which continued until a late hour.

It may not be generally known by Spiritualists that Mrs. Lord Webb has been before the public from the early days of Spiritualism as a physical medium, also that of late years she has been afflicted with partial blindness, and while in this state the gift of independent slate-writing has been unfolded to her through her mediumship—which clearly shows that there is an intelligent power about and independent of her, which accomplishes the convincing phenomena witnessed at her séances.

In Mrs. Lord Webb's long experience and labor as a physical medium, I have never heard of any one casting doubt upon her probity. She greatly needs the sympathy and patronage of the public in her unfortunate condition.

The Psychical Research Society could, no doubt, if its members wished, obtain the services of Mrs. Webb as a medium in its investigations. COR.

Chesaning, Mich.—The inspirational speaker, Mrs. Nellie Baade, of Capac, Mich., gave three splendid lectures here Dec. 8th and 9th, two on the Spiritual Philosophy, and one on Temperance. The latter was pronounced by many to be the best ever given here; and this is saying a good deal, when we consider that Volney B. Cushing, of Maine, Col. Smiley, of Missouri, and many other speakers of State note have addressed our people under the auspices of the W. C. T. U., and during the political campaign. Mrs. Baade is what is termed a "Christian Spiritualist," and her lectures always prove to be of a high order, and of such a nature as the Orthodox find least objectionable. I wish there were more, or all might be classed under this head in the ranks. For I believe the Bible to be the best spiritual book we have to-day, and that it contains the best arguments we have for convincing the people (especially the Orthodox, and those who refuse to investigate) of the truth of spirit-return and spirit-communion. For if they believe their Bible they must credit its narratives when they are properly interpreted to them. It should, therefore, in my opinion, be treated with all due reverence, instead of being scoffed at, as I have heard some do, who say we have proof enough without it, and therefore no use for it.

MRS. W. MILLER.

New Bedford, Mass.—On Sunday, Dec. 16th, Mr. and Mrs. C. P. Longley appeared upon the platform of the spiritual society of the above named city, afternoon and evening. In the afternoon Mrs. Longley (formerly Miss Shelhamer) lectured under the influence of her guides upon the subject: "Life or Death; Immortality or Annihilation," to a large and attentive assembly. At 7 P. M. the lady answered questions from the audience, receiving the marked approval of her hearers at the close.

At both the above sessions Mr. Longley favored the audience with vocal selections from his own beautiful compositions, and awakened such interest that the people lingered after the close of the meeting, while the gentleman, by request, continued his service of song.

New London, Conn.—February last we organized, and now our society has fifty members. We meet twice a week, and the most intelligent classes are, many of them, embracing Spiritualism. The ranks are filling here more rapidly than in any place I have known in an experience of thirty years as a medium, during which I was well acquainted with Dr. James R. Newton, and healed the sick with him.

The obsequies of Geo. H. Dart were held Dec. 8th. Mrs. R. Shepard Lillie delivered the discourse, and a more fitting one for such an occasion was never given from platform or pulpit.

Henry Miller is the President of the Pierpont Lyceum Association, Orlo Atwood, Treasurer, and Mrs. E. Winslow, Secretary. DR. T. G. SWIFT.

Lowell, Mass.—B. S. Freeman writes, Dec. 23d, that Frank T. Ripley has addressed the society in this place for two Sundays with good success. His tests have been universally recognized. Next Sunday Mrs. Fannie D. Smith, of Brandon, Vt., occupies the platform. The meetings are held in Post 135 G. A. R. Hall, Wyman's Exchange.

Spiritualistic Meetings in New York.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting. Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Reliable speakers and test mediums always present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Conference.—The Monday evening Conferences, presided over by Mrs. Mary C. Morrell at her parlors, No. 230 West 36th street, are usually well attended, and topics of vital importance, spiritually and physically, are discussed.

Monday evening, Dec. 31st, the regular conference exercises will be held at 8 o'clock. These will be succeeded by social exercises (Watch Meeting) until the dawn of the New Year, and all interested will be cordially welcomed. • • •

Spiritualistic Meetings in Brooklyn.

Johnston Building, Flatbush Avenue, near Fulton.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock. F. W. Jones, Conductor.

The Progressive Spiritual Conference at its meeting of Dec. 15th was addressed by Mr. W. W. Sargeant upon "Evidences of Immortality." Mr. Sargeant is a scholar, a clear and logical thinker, and able to express much in a few words; his essay was well received. Dr. E. J. Wright, Mr. William C. Bowen, Mr. C. L. Harris, Mrs. Emily B. Ruggles and Mrs. E. C. A. Hall filled up the remaining time of the conference with remarks pertinent to the subject of the address. F. W. JONES.

Philadelphia, Pa.—It was near Christmas, but a few years ago, that the writer of this bade farewell to his most beautiful and *spirituelle* daughter, a little girl of five years, who passed out from the form of clay. Farewell, did I say? Only to the form, for on the day her beauteous form was to be placed in mother earth, to the friends assembled, dear old President Wood related how he had had a communication from his little Helen, who had brought our little one; that father and mother need not grieve, for they—the spirit-children—were to have a Christmas-tree in the beautiful Summer-Land. We had our Christmas-tree, and our little one was there in spirit. Many the comforting messages from this little angel have we had. She keeps us near to the spirit-world, and cheers us in our trials of earth.

The Children of the Lyceum hold their jubilee Dec. 28th.

Prof. W. F. Peck is doing a good work for us. Audiences immense, delighted, enthusiastic. Many new members are being added. Surely we must feel greatly encouraged. Bro. Peck is an earnest worker. His lectures are replete with new ideas and thoughts—logical, convincing.

The Trustees have a surprise for the friends in the way of speakers and test mediums the coming year. They evidently mean business, and seem determined to carry the war into the enemy's camp.

With a Merry Christmas and Happy New Year to all, I am, fraternally, DEACON T.

Haverhill, Mass.—The annual social gathering of the Female Benevolent Society of this place was held on the evening of Dec. 12th. It was presided over by the Mayor of the city, George H. Carleton, who made appropriate introductory remarks, reviewing the past history of the Society, which has had an existence of seventy years. Addresses were made by others, among whom was THE BANNER correspondent, Mr. E. P. Hill, who responded in a line of talk in allusion to the early beginning of the Society, which was in the age of the "pine knot" and tallow candle as an evening light.

At supper, which was one of the best, two hundred and fifty were provided for. During the evening a number of liberal contributions to the funds of the Society were made. Excellent vocal music was supplied by Mrs. West, who sang "Charity," by Faure, and "Guardian Angels," by Gounod, Mr. Miller accompanying.

Haverhill, Mass.—Unity Hall.—Joseph D. Stiles spoke for the First Spiritualist Society Sunday, Dec. 23d, before good audiences. The subject of his